1920-25

A. A. S. Copy

transfer from the Chief Epigraphist, Mysore

PART I.

Office Routine.

M.R.Ry. K. V. Subrahmanya Ayyar, B.A., the permanent Junior Assistant and porary Special Publication Assistant of this office, was transferred to foreign ice as Superintendent of Archæology, Travancore, for three years under G.O. 445, Public (Political), dated the 20th August 1919, and was relieved of his duties he afternoon of the 15th September 1919. Mr. K. R. Srinivasa Ayyangar, probationary Kanarese Epigraphical student, accepted the appointment of the first (Rs. 50—5—75) in the office of the Kannada Translator to Government inasmuch his pay as probationer, *viz.*, Rs. 50, could not be raised to Rs. 75 unless graduated and entered into a bond of service with Government. He was an ent student of Kanarese and did good work so long as he was in this e. The vacancies thus caused were filled up by promotions given to juniors in office both in the Collection and the Publication sections. The Kanarese nt's place was temporarily offered to Mr. Rangaswami Sarasvati, an outsider. Tamil Reader in the Publication section not being found enough to cope with Telugu and Kanarese work of that section, a new Telugu-Kanarese Reader on 50 *per mensem* was sanctioned on the Temporary Publication staff by G.O. 28, Home (Education), dated the 5th January 1920, and Mr. [illegible] Sharman from galore was selected for the new post. The Tamil Reader Mr. V. Venkata- a Ayyar being promoted as Tamil Epigraphical student, in the chain of vacancies ed by the transfer of Mr. K. V. Subrahmanya Ayyar to Travancore, the services Mr. P. V. Jagadisa Ayyar, Manager of the office of the Archæological Superin- ent, were temporarily transferred to this office by the Government Order quoted e. Mr. P. V. Jagadisa Ayyar is posted as Tamil Reader in the Publication on. Mr. A. S. Ramanatha Ayyar, under G.O. No. 1346, Home (Education) ment, dated 1st November 1919, was appointed provisionally permanent aphical student (Telugu) and was thus entitled to draw Rs. 75, having com- his one year's probation on 28th September 1919.

2. The Senior Assistant Mr. Venkoba Rao was absent on privilege leave for 1 and 16 days from 1st August 1919; Mr. V. Venkatasubba Ayyar, the probatio- pigraphical student (Tamil), for 21 days from 11th March 1920 and the Pandit 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 ary to April 1920) with my Assistant Mr. C. R. Krishnamachari in connexion, cularly, with the publication work but did not, however, miss the opportunity of ining also some places mentioned in the programme for the year. At Bhadrā- am, a famous place of pilgrimage on the Upper Gōdāvari, I expected to find ancient and interesting documents, at least, those of the time of Gōpanna dās, a nephew of the famous Golconda ministers Akkanna and Mādanna of the century A.D., who by popular tradition is intimately connected with the place is said to have lent celebrity to it by his unswerving piety and devotion. The was, however, void of any discovery worth the name,—the only chief inscription ted out (No. 304 of 1920) being one of the 19th century A.D., of a namesake of dās called Varada-Rāmdās who secured for the temple gifts of a large number of ges 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) *śāsana* 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 Tānīsha, having been chiselled away by a vandal during an interregnum (?) when the God himself was on exile at Pōlavaram and 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 *śāsana* perished with his sons, friends and family. Now, in Śaka 1754, Nandana, Chaitra, *śu.* 2, 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 order of the God, fixed 71,000 current rupees as the total revenue of the (taluk) Hasanabāda *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 *Sarkār*; 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 [illegible] 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 Tānīsha, 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 Akkamappangāru, 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 Rāmabhadra at Bhadrāchalam to a Śūdra 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 Pattisam 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 (Malayamaṇḍala).

6. More than ath and a half was spent at Simhāchalam where imperfect ripts of 125 iptions prepared from ink-impressions made in the year 1899 d now to be check with the original stones and completed. 363 fresh inscriptions sides, were discov copied and transcribed on the spot for publication, thus ex- g, without fur necessity for another visit, *all* the inscriptions of Simhāchalam cepting perhaps a few of the most damaged and built in fragments. The Uriya cripti as too of n 30 were found in that temple were copied in duplicate and com plete set forwd to Mr. Ramadas Pantulu, B.A., Jeypore, for interpretation d transcription in ern Uriya characters. These latter will be printed along with e others of Simhāc m in the forthcoming volume of *South-Indian Inscriptions* Texts), Volume V. Mr. Ramadas Pantulu's assistance shall be duly acknowl- ged therein. It be observed as a result of experience of my work at Simhā- alam that in the r of correct and complete deciphering of inscriptions which e indifferently ved on undressed and uneven slabs—and particularly too, here the characte are found to be small and faintly cut—the inked estampages, however carefully scientifically prepared they may be, are as a rule useless show- g as they do whi tches with practically no impression of existing letters in the eper parts of the e as contrasted with deep dark spots covering up with ink, en the few traces isible letters in the projecting portions of the surface. In ch cases at least, gh not in all, an examination of the original stone *in situ* ould enable the epphists to arrive at a safely correct reading. The method opted consists (1 thoroughly cleaning the stone and (2) in applying carefully ith a brush any ring matter, white or red, mixed with water into a liquid of edium consistency he colour running into the groves of letters gives in good and vourable light a outline of the letter whether it be cut in depths, projections or argins of the st ere brush and paper cannot easily reach. In the publication inscriptions whic now being pushed through by this office under Government rders, the above od has been found to have largely helped in the correct ading of the tex hich the impressions alone could not have done.

7. With the sa on of Government accorded in G.Os. Nos. 1276 and 1306, Home Education) Depart, dated 21st and 28th October 1919, respectively, I and Mr. C. R. Krishnamach attended the First Oriental Conference that was held at Poona, which I read a p on the old Brāhmī inscriptions in the caverns of Southern India.

TOURS OF THE ESTABLISHMENT.

8. The activi of the Assistants in the search for and the collection of fresh pigraphical mate have been quite satisfactory. Mr. V. Venkatasubba Ayyar, Tamil Reader in Publication section who was recently posted as acting Tamil Epigraphical stude was out on camp duty for more than four months and the acting Telugu Epigraphi tudent Mr. A. S. Ramanatha Ayyar, for almost five months, part of his time be spent in company with Mr. Venkatasubba Ayyar at Conjeeveram and part ndently in the *talukwar* survey of the Dhārāpuram tāluka of the Coimbatore trict. Mr. K. R. Srinivasa Ayyangar, the Kanarese Epigraphical student, fi ed the *talukwar* survey of the Ālūr tāluka of the Bellary District in two m s, while the Senior Assistant and Manager Mr. Venkoba Rao spent about th weeks on tour giving the necessary training to Mr. Venkatasubba Ayyar at Co veram and Tiruvārūr. The work of copying inscriptions in the places of the ugu districts noted in the programme for the year and the *talukwar* survey o nāli in the Guntur district were entrusted to Mr. C. R. Krishnamachari, ssistant in the Publication section, and Mr. Rangaswami Sarasvati. They had fi ed part of this work, when I had to take Mr. C. R. Krishnamachari with me to fu r north. Mr. Sarasvati, who was left in camp alone for about four months, return only on 5th May 1920. Being quite new to his work he has not been able to fi all that was entrusted to him. His collection remains to be checked and exami and consequently it has been reserved to be included in the report for the ne year. Mr. T. T. Sharman, the newly entertained Telugu-Kanarese Reader in ublication section, joined my camp at Simhāchalam on 5th February 1920 and ed to headquarters on 6th April 1920. The photographer Mr. P. Viswanatha was deputed on an independent tour in the Madura and Tinnevelly districts e Pudukkottai State to take photographs of all the natural

caverns with Brāhmī inscriptions so far discovered and nlown full particulars about them. He toured for more than two months from December 1919 to 21st February 1920 and took 94 photographs and 5 sketch

The Year's Work.

Publication.

9. In paragraphs 3 and 4 of Part I of my report for last r I had referred to the progress made in the work of Publication. Since then the ecting of Press proofs of *South-Indian Inscriptions* (Texts), Volume IV, and the uration of manuscripts for Volume V which, by G.O. No. 961, Home (Education) partment, dated 12th August 1919, is fixed at 3,000 folio pages, have been going oaultaneously. Galley proofs pages 1–277 so far received have been corrected and sto Press. Pages 278 to 293 are being checked and will be sent to the Press short Further galleys have not been received, and the Superintendent who was addre regarding the delay writes to me that he has to suspend work on Volumes I d V of *South-Indian Inscriptions* (Texts) until *South-Indian Inscriptions* Volum I, Part III, has been struck off and issued. Hence Volume IV (Texts) for 1919 not been progressing beyond galley proof page 293. The Government have, in cipation of its quick issue, ordered 600 copies to be struck and have fixed its rat Rs. 4. They have also prepared a preliminary free distribution list of 60 priva individuals and institutions. Manuscript pages 1 to 2998 for Volume V for 192 ve been already sent to the Government Press. The texts of Ceylon inscriptions red to be issued with this volume [G.O. No. 1284, Home (Education) Departme dated 23rd October 1919] have been taken up and will be included in the next ne. The publication staff has worked throughout with great zeal and energy. h-Indian Inscriptions Volume III, Part III, mentioned in paragraph 4 of my la ear'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 te satisfactory. The *talukwar* survey of Ālūr (Bellary district), Dhārāpuram (ibatore district) and Tenāli (Guntūr district) has been finished. In the Conjeeum taluk which was also put down in the programme, it was possible only to finis e Varadarāja temple in the town of Little Conjeeveram within the limited time otted for it. Of the remaining 35 villages mentioned in the programme only 13 e visited, since, after finishing the *talukwar* survey, very little time was available examining the other places. As a result of the long tours of my assistants and self noticed in paragraphs 3, 6 and 8 above, about 150 villages (excepting those he Tenāli taluk) have been visited and 721 fresh inscriptions copied and transcri To these must be added also the 363 new inscriptions from Siṁhāchalam sent to Press for publication (see above paragraph 6), thus bringing the total of inscions transcribed and examined during the year to 1,084—a figure which has not n reached since the birth of this department in 1886.

11. All these inscriptions except the 363 of Siṁhāchalam ve been registered in Appendices B and C. Appendix A contains the list of 14 per-plate inscriptions examined during the year and in Appendices D and E are tered the 94 photographs taken and the 5 sketches prepared by the photogra Mr. P. Viswanatha Ayyar. The contribution on date calculations contained in endix F has as usual been made by Diwan Bahadur L. D. Swamikanna Pillai Ava A good portion of it was, however, done in my office with the help of his *Ephe is* of which only four volumes (A.D. 700 to A.D. 1399) have hitherto been receive this office.

12. The copper-plates secured for examination are h rically valuable and interesting. The more important of these will be fully desc d and their contents discussed at their proper place in Part II below. No. 4 fro irumalavādi secured by my Assistant Mr. Venkatasubba Ayyar is dated in S 1354 (= A.D. 1732) Paridhāvi and registers (1) a grant of land by Śakadēvayyr the marriage festival in the temple of Vaidyanātha at Tirumalavādi, (2) a gift y for *Annābhishēkam*, *viz.*, heaping up cooked rice over the Śiva-*liṅga* as a pand y worship, (3) a gift

of certain tolls and taxes for maintaing 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 [illegible] (= 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 Tirumānalli 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.

	RS.	A.	P.
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)
		RS. A. P.				RS. A. P.				RS. A. P.	
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 Aplanet lens.	1 Set	550 0 0	..	..	1 Set	550 0 0	..	..	1 Set	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 (8–14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	
Tent articles (11 bundles) ..	1 Set	..	..	..	1 Set	..	..	..	1 Set	..	Value not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..		36 5 0	..	..	1	36 5 0	Vide G.O. No. 2050 W., Public Works Department, dated 3rd November 1915.

4. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. *Bellary district.*—Eighty-one villages[1] in the Ālūr tāluka.
II. *Chingleput district.*—Conjeeveram.
III. *Coimbatore district.*—Forty-three villages[2] in the Dhārāpuram tāluka and Kodiveri[3] in the Erode tāluka.
IV. *Cuddapah district.*—Bollavaram and Modamidipalli.
V. *Godavari district.*—Bhadrāchalam, Pōlavaram and Nelakōṭa-Āva[3].
VI. *Guntur district.*—Mailavaram.
VII. *Kistna district.*—Mudunūr and Ganapavaram.
VIII. *Madura district.*—Pallichchandai.
IX. *Nellore district.*—Nellore.
X. *Tanjore district.*—Tiruvārūr and Pinnavāśal[4].
XI. *Trichinopoly district.*—Ādigudi and Tirumalavādi.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, in the field season 1920-21.

Number.	Name of place.	District.	Remarks.
	A.—Places omitted from last report or reported to contain inscriptions by the Archæological Superintendent or other gentlemen.		
1	Álangudi	Tanjore	To copy the inscriptions not copied until now.
2	Ayal	North Arcot	Report to contain inscriptions.
3	Ayyampālayam	Do.	Do.
4	Chittoor	Chittoor	Rock inscription.
5	Desur	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	Kattumannārkōvil	South Arcot	Report to contain inscriptions.
8	Konthagai	Madura	Do.
9	Kottapalli	Do.	To copy inscriptions in the Narasimhasvāmi temple.
10	Manimorthesvarapuram	Tinnevelly	To copy inscriptions in the Vighnesvara temple.
11	Melpadi	North Arcot	Contains many inscriptions.
12	Mēlūr	Chingleput	To copy inscriptions in the Śiva temple.
13	Mīñjūr	Do.	Do.
14	Mōgallu	Kistna	Report to contain inscriptions.
15	Nattarāmēsvaram and Juttiga ..	Do.	Do.
16	Nirperutegeram	South Arcot	To copy inscriptions on a rock near the tank.
17	Nissankadurga	Chittoor	Report to contain inscriptions.
18	Peranamalūr	North Arcot	To copy inscriptions in the Śrīthārisvara temple.
19	Pulal	Chingleput	Report to contain inscriptions.
20	Punnam	Trichinopoly	To copy inscriptions in the Pushpavanāsvara temple.
21	Raghunathasamudram	North Arcot	To copy inscriptions in the Rāmachandrapuram temple.
22	Śalukkai	Do.	To copy inscriptions in the Īśvara temple.
23	Śembalivaram near Kulapākkam	Chingleput	To copy inscriptions in a ruined temple.
24	Śingaperumālkōvil	Do.	Rock cave with inscriptions.
25	Tāduvāyi	Guntur	Report to contain inscriptions.
26	Tennēri	Chingleput	To copy inscriptions in an irrigation tank.
27	Vāsudevapaṭṭam	Gujam	Bronze images.
28	Veligonda	Nellore	Report to contain inscriptions.
29	Veṅgalattūr	North Arcot	Do.

B.—Detailed survey for inscriptions, labour.

Conjeeveram—Chingleput.
Gutti—Anantapur.
Gudiyam—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.	Bāṇa ..	Vikramāditya	..	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 ..	..	Mahārāja Dāmōdaravarman of Ānanda-gōtra.	[2]nd year, Karttika, śu. di., trayōdaśī.	Sanskrit in Telugu.	Do.	..	Gift of the village of Kangura free of all taxes to Brahmans of various gōtras. The king calls himself a devotee of Buddha. The grant was issued from Vijaya-Kandarapura.
3	The Raja of Urlam through Mr. K. Nageswara Rao Pantulu, Editor, 'The Andhra Patrika', Madras.	Eastern Gaṅga.	Mahārāja Hastivarman ..	80th year, Karttika, ba. 8.	Do. ..	Returned to the owner.	..	Registers the gift of 2½ hala of land which was purchased from the residents of the agrahārika village of Hondevaka in Kroshṭuka-vartani as an agrahāra to Jayaśarman of Vatsa-gōtra, a resident of Uramalla (i.e., the modern Urlam). The king is called Rajasingha and Ranabhita.
4	Mr. Subbayyar, trustee of the Vaidyanātha temple at Tirumalavādi, Trichinopoly district.	..	....	Śaka 1654, Paridhāvi, Paṅguni, 8, Tuesday, tṛittyā, Rēvati.	Tamil	Do.	..	Records a gift of land in the village of Gandarāditta for conducting various services, for lamps and flower-gardens, to the temple of Tirumalavādi-Nayanār by Śukadēvayyan.
5	The Karnam of Chimakurti, Ongole taluk, Guntur district.	Reḍḍi ..	Vemaya Reḍḍi	Śaka 1257, Yuva, Karttika, śu. di., 12, Thursday, Manvadi.	Telugu ..	Do.	..	Mutilated at the end. Registers gift of certain lands in the villages of Chimakurti, Bhimēśvaram, Pulikonda, Mailavaram and Kumārapuri, to Chittamūri Timmana Bhaṭṭa. The village of Rāmatirtham in the Ammanavabrōli-sima in the Śrīśaila-Bhūmi was also given to the same individual as agrahāra.
6	M.R.Ry. Divi Hanumachar, Koḍi-Tadipagru, Tenali taluk, Guntur district, through Mr. A. Rangaswami Sarasvati.	Do. ..	Anna-Vēma	Śaka 1296, Nabhasya, Bhādrapada, Pūrṇimā, Wednesday, Lunar eclipse.	Sanskrit and Telugu in Telugu.	Do.	..	Gives the genealogy of the Reḍḍi kings up to Anna-Vēma. Records the grant of the village of Pacchani-Tandiparru 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.R.Ry. Divi Hanumachar, Kodi-Tādipagru, Tenali taluk, Guntur district, through Mr A. Rangaswami Sarasvati.	Reddi ..	Vēma, son of Kōmaṭi	Śaka 1341, Vikārin, Mārgaśira, Dhanus.	Sanskrit and Telugu in Telugu.	Returned to the owner.	..	Registers the gift, by the king, of the village Rudravaram to a number of Brahmans. The last verse of the inscription says that Śrīnatha, the Vidyādhikāri of king Vēma composed the inscription which ends with the sign-manual of the king 'Śrī Vīranārāyaṇasya'.
8	M.R.Ry. Ponukupaṭi 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 Śaṅkara the village called Pinapāḍu and that Śrīnatha-Bhaṭṭāraka composed the inscription.
9	M.R.Ry. Brindavanam Gopalacharyulu, Īpūr, same taluk and district, through Mr. A. Rangaswami Sarasvati.	Eastern Chālukya.	[Jayasiṁha]-vallabha Mahārāja.	..	Sanskrit in Telugu.	Do.	..	Damaged. Registers the grant, by the king, of the village Mrōparru in Chann[ṛpa]ḍi-vishaya to a Brahman called Maṇḍaśarman of the Vatsa-gōtra who was a resident of (the village) Vanaparru and was well-versed in the Vēdas and the Vēdaṅgas. The donee is stated to have been attached to (bhakta) Maṅgi Yuvarāja.
10	Do. do.	Do.	Vishṇuvardhana Mahārāja, son of Vijayasiddhi.	23rd year ..	Do.	Do.	..	Records the grant, on the occasion of a saṅkrānti, of 20 khaṇḍikas of paddy-growing land in the village Jalamuru lying in the P[ū]lnaṇḍu-vishaya, to a Brahman named Kēśavaśarman of the Ātrēya-gōtra and Hiraṇyakēśi-sūtra. A house-site and a flower-garden were also given to him on this occasion.
11	Do. do.	Vishṇukuṇḍin.	Mahārāja Śrī Mādhavavarman, son of Mahārāja Śrī Gōvindavarman.	37th year, Summer, 7th fortnight, di, 15.	Do.	Do.	..	Registers the grant of the village Vilemba[li] in Guddāṭi-vishaya to the Brahman Agniśarman of the Vatsa-gōtra by the king for the prosperity of his race.
12	Do. do.	Do.	Śrī Mādhavavarman, son of Dēvavarman and grandson of Mahārāja Śrī Mādhavavarman.	[37th year, Spring, 7th fortnight, di. 7.]	Do.	Do.	..	The plates are much worn away. They record the grant of the village Muronukaliki to two pious Brahmans.
13	The Tahsildar of Tenali ..	Reddi ..	Pedda Kōmaṭi-Vēma	Śaka 1326, [illegible]	Do.	Do.	..	Records the grant of the village Kalvavāmulu in the Triliṅga-vishaya and Khaṇḍavāṭa-sthala by the king to the Brahman Peddi-Yajvan of the Harita-gōtra, who was a great astronomer.
14	Do. [illegible]			Śaka 1333, [illegible] di., trayōdaśi, Dhanus.	Do.	Do.	..	Registers the grant of the village Nandamūru in the same vishaya to the same Brahman.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Subject.
378	On the same side	Chola ..	Tribhuvanachakravartin Rājarājadēva ..	5th year	Tamil	Records a gift of 32 cows and one bull for a perpetual lamp and 2,000 kali of land for rearing two flower-gardens by Padiyāra Vāyirappa-Nāyaka, one of the ministers of Madurāntaka Pottappichōlan alias Erasidda-Amāsan of Nellur for the merit of his mother Kāmasāniyār.
379	Do.	Vijayanagara	Vīrapratāp Venkaṭapatidēva-Mahārāya ..	Śaka 1527, Vishṇu (Viśvāvasu), Karkataka, ba. di., dvādaśi, Tuesday, Rōhiṇi.	Do.	Registers an exchange of villages effected by Eṭṭur Tirumalai Kumāra-Tātachārya.
380	Do.	Do.	Vīrapratāpa Śrīraṅgadēva-Mahārāya ..	Śaka 1493, Āṅgirasa, Makara, śu. di., tryōdaśi, Monday, Punarvasu.	Do.	Registers a gift of 5 villages by the temple authorities for conducting the festival in the month of Vaigāsi for the merit of Achyutappa-Nāyaka, son of Adappam Śiṅna Śevvappa-Nāyaka.
381	Do.	Do.	Vīrapratāpa Venkaṭapatidēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1514, Nandana, Rishabha, ba. di., tṛitīya, Mūla, Thursday.	Do.	Gift of the village of Pottarappaṭṭu to Eṭṭur Tirumalai Kumāra-Tātachārya for conducting certain festivals in the month of Ādi while the god was taken to the yāgaśāla (within the temple) after performing the Agnishṭhōma sacrifice.
382	Do.	Do.	Do.	Śaka 1517, Manmatha, Simha, śu. di., Paurṇimā, Śravishṭhā, Saturday.	Do.	Registers a gift of land for certain festivals in the 16 pillared-maṇḍapa situated in the Viśva-paṇḍita-tōppu to Viśva-Paṇḍita, son of Timma-Paṇḍita and grandson of Viśva-Paṇḍita, agent of Eṭṭur Tirumalai Kumāra-Tātachārya for the merit of the latter.
383	Do.	Do.	Vīrapratāpa-Śrīraṅgadēva-Mahārāya .	Śaka 1496, Bhava, Makara, śu. di., tryōdaśi, Monday, Punarvasu.	Do.	Records the sale of certain services and the celebration of certain festivals in the temple to Tiruveṅgadaśirukkar alias Śrī Paraṅkuśa Tirappaṇi-Pillai of the temple at Tirappullani in Paṇḍi-maṇḍalam, by Eṭṭur 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 Veṅkaṭapatirāśayyan, (probably Venkaṭa I).
384	Do.	Do.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1451, Virodhi, Kumbha, śu. di., Paurṇimā, Mṛigaśirsha.	Do.	Gift of 14 villages by the king for the big special offering in the temple for the king's own merit.
385	On the south side of the same rock.	Chōla ..	Tribhuvanachakravartin Rājarājadēva ..	14th year, Mīna, ba. di., dvādaśi, Wednesday, Śatabhishaj.	Do.	Gift of 10 Gaṇḍagōpālan-maḍai for a lamp by Poṭṭidēvaya-Nāyaka, one of the servants of pillaiyār (son) Gaṇḍagōpāla.
386	On the same wall	....	Tribhuvanachakravartin Allum Tikka-Mahārāja Gaṇḍagōpāladēva.	6th year, Simha, śu. di., Ashṭami, Wednesday, Anurādhā.	Do	Gift of 25 maḍai for a lamp by a native of Kollanam (Kollam ?) in Mēl-maṇḍalam. Refers to the 2nd year of the chōla (?) king and gives 39 panam as equivalent to 4 maḍai.
387	Do.	....	....	20+1st year ..	Do.	Records an order of Madurāntaka Pottappichchōlan. Registers the exemption of taxes on the lands forming the flower-garden of Arulālanatha in Paḍaiyuru alias Dēvapperumālnallur in Urukkaṭṭu-kōṭṭam. Rājagaṇḍagōpālan figures as the signatory in the end.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On the same side	Chôja ..	Tribhuvanachakravartin Rājarājadēva ..	Śaka 1154, 16th year, Makara, su. di., prathama, Friday, Śravaṇa.	Tamil	Gift of 33 cattle and one lampstand for a lamp to the same temple by Kāmi Nāyakan, one of the mudalis of Madurāntaka Pottappi chôja Tirukkalattidēva Gandagopala. The latter is called pillaiyār (son).
368	Do.	Do. ..	Do. ..	23rd year, Makara, su. di., shashṭhi, Saturday, Rēvati.	Do.	Gift of 33 cattle for a lamp to the same temple by Vellappagāda Kaṇ[ji]rakōdu Gandan Irāman alias Purushamāṇikka-seṭṭi.
369	Do.	Vijayanagara	Viraprataṭpa Krishṇadēva-Mahārāya ..	20th year, Mīna, ba. di., trittiya, Friday, Svāti.	Do.	Gift of 11 cows for providing milk at the midnight service by Pōla[vi-Daṇḍ-nāyakan], one of the ministers of Hoysaḷa Vīra-Sōmēśvaradēvarasa.
370				Śaka 1433, Prajāpati, Siṁha, su. di., pañchami, Thursday, Svāti.	Do.	Gift of the village of Pūl-mbākkam in Vadap[ā]-nāḍu, a subdivision of Puttanūr-kōṭṭam, a district of Padaividarājya in Jayaṅgondaśōḷa-maṇḍalam, for celebrating the festival in the month of Āvaṇi, by Vyāsa-Tīrtha (a Madhvaguru), disciple of Brahmaṇya-Tīrtha. Vyāsa-Tīrtha seems to have got the village as a gift from Krishṇarāya and the festival was instituted in his name. Vyāsa-Tīrtha also made a gift of the serpent-vehicle to be carried in procession on the 4th day of all festivals.
371	Do.	....	Tribhuvanachakravartin Kōnerinmaikoṇḍān.	17th year, 353rd day.	Do.	Gift of the village of Arpakkam in Māgaraḷ-nāḍu for conducting the daily expenses in the same temple. Gurukularāyan, Nigarilicōḷappallavarāyan and Nīlagaṅgarāyan figure among the signatories.
372	Do.	Chôja ..	Tribhuvanachakravartin [Kuḷō]ttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	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 Kuṅgaṅkilān Vēḷān Āṭkoṇḍavilli which were separated from Arpakkam under the name Periya-Perumāḷ-vilagam in the 23rd year of Rājarāja.
373	Do.	Vijayanagara	Viraprataṭpa Achyutarāya-Mahārāya ..	Śaka 1461, Vikari, Makara, su. di., pañchami, Wednesday, Uttarabhādrapadā.	Grantha and Tamil.	Gift of three villages—Kaḷappāḷanpaṭṭu, Tarkōḷappaṭṭu and Pāṉṟittaṅgal in Damar-kōṭṭam of Chandragiri-rājya in Śōlingapuram circuit, by Paraṅkuśa-Jīyar, disciple of Narāyaṇa-Jīyar for meeting the expenses on 15 Ēkādaśi days.
374	Do.	Do. ..	Viraprataṭpa Achyutadēva-Mahārāya ..	Śaka 14[5]2, Vikṛiti, Karkaṭaka, ba. di., daśami, Rohiṇī, Wednesday.	Tamil	Incomplete. Gift of gold by the same individual for meeting the expenses on the [9] Ēkādaśi days and on the Kauśika-dvādaśi days during the chātarmāsa (4 months) after hearing the Kauśika Purāṇa. The items of expenditure included the presentation of a cloth to Vaṉ Śaṭagōpa-Jīyar who seems to have read the Kauśika-Purāṇa.
375	Do.	Do. ..	Viraprataṭpa Krishṇadēva-Mahārāya ..	Śaka 1446, Pārthiva, Rishabha, 1, Friday.	Do.	Gift of land for offerings to the god Pēr-Aruḷāḷar by the king. The gift was registered in the name of Śrīpati-Ayyan by the temple authorities.
376	Do.	....	....	....	Telugu ..	Gift of the village Tupāḷuru-agrahāra for certain festivals to be conducted in the temple.
377	Do.	....	....	Śaka 1649, Plavaṅga, Tai, 21, Friday, Uttara-Phalguni.	Do. ..	Records certain privileges in the temple given to Satyajaya-Tīrtha, a Madhva guru of Uttarādi-maṭha.

345	Do.	Chōḷa	Tribhuvanachakravartin Rājarājadēva	1[0]th year, Vṛishchika, ba. di.	Do.		Gift of one-eighth perpetual lamp by Gollappaṉ alias Nayakkan residing in Sirumanai in Pakka-nāḍu to the same temple. The trustees of the temple have charge of the lamp.
346	Do.	Do.	Tribhuvanachakravartin Tribhuvanavīradē[va], 'who having taken Madura, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Karkaṭaka, 5, Sunday, Āshlēsha, pratama.	Do.		The first two lines are unfinished. Gift of 33 cattle for a perpetual lamp and a lamp-stand by Piṭṭima Dēvikkamaiyan, one of the servants of Madurāntaka Pottappichchōḷan Manamasiddhanaṉ Tirukkalattidēvan alias Gaṇḍagōpālan to the temple of the Perumāḷ.
347	Do.	....	....	....			Gift of 135 goats and sheep for 1½ perpetual lamps by Rāma Raman of Muraṉōttamaṅgalam in Vaḷḷuva-nāḍu, a district of Maḷai-maṇḍalam to the temple of Aruḷāḷa-Perumāḷ.
348	Do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), the crowned head of the Pāṇḍya, Īlam (Ceylon) and Koṅgu.'	23rd year, Vṛishchika, 4, Monday, Pushya.	Grantha		A Sanskrit verse in praise of Tātachārya, who celebrated 100 marriages every day.
349	Do.	Do.	Tribhuvanachakravartin Rājarājadēva III	11th year	Tamil		Registers the names of the individuals and the number of lamps which each had to burn in the temple of Aruḷāḷa-Perumāḷ at Tiruvattiyūr in the city of Conjeeveram in Eyir-kōṭṭam, a district of Jayaṅgoṇḍa-sōḷa-maṇḍalam.
350	Do.	Pallava	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	1th year Rishabha, ba. di., tritiya, Friday, Mūla.	Do.		Unfinished. Gift of 48 sheep for half a lamp to the temple of Āḷvār at Attiyūr in Eyil-kōṭṭam, a district of Jayaṅgoṇḍasōḷa-maṇḍalam by Machaladēvi, daughter of Bhuttēya-Nāyaka of Dōrasamudra.
351	Do.	Chōḷa	Tribhuvanachakravartin Rājarājadēva	7th year, Rishabha, su. di., dvitiya, Wednesday, Ardrā.	Do.		Assignment of certain taxes in Sōmaṅgalam for offerings and repairs in the same temple by Kadakkaṉ alias Nilagaṅgaraiyaṉ.
352	Do.	Do.	Do.	9th year, Kanyā, śu. di., pañchami, Thursday, Anurādha.	Do.		Gift of 12 buffaloes for a perpetual lamp to the temple of Aruḷāḷa-Perumāḷ by Āḷvā[ṉ]kō[ṉ], son of Pāṇḍavadūtaṉ Vaḷavadaraiyakōṉ of Pāṭṭūr. Mentions the liquid measure Arumoḷinaṅgai-nāḷi.
353	Do.	Pallava	Kōpperuñjiṅgadēva	[1]th year, Rishabha, 2, Mūla, Saturday.	Do.		Gift of 33 cattle for a perpetual lamp to the temple of Aruḷāḷa-Perumāḷ by Kommanappaṅgāru of Mōṭṭuppalli.
354	Do.	....	....	Pramōdūta ..	Grantha		Built in at the beginning. Gift of 44 cows for a perpetual lamp to the same temple by Chandra-śeṭṭi of Manḍa[ga]-ttali in Nellūr-nāḍu. Records the construction of a Vimāna by Tātachārya at Phaṇipatigiri (i.e.), Tirupati.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
356	On the same side	Chôja ..	Tribhuvanachakravartin Râjarâjadêva ..	7th year	Tamil ..	Gift of 32 cows and one bull for a perpetual lamp to the same temple by Paramêśvaramaṅgalamuḍaiyâṉ Śilambaguḍaṉ Ambalakkûttaṉ Śêdiyarayaṉ of Paramêśvaramaṅgalam alias Śôḷakulatilaka-chaturvêdimaṅgalam in Sembûr-kôttam.
356	Do.	Pallava ..	Kôppeṟuñjiṅgadêva	9th „	Do. ..	Gift of 15 Nellûr-mâḍai coins for maintaining a perpetual lamp in the same temple by Śevvakkal, sister-in-law of Annaladêvaṉ of Nellûr.
357	Do.	....	....	....	Do. ..	Gift of land in the village of Karaṉai for worship at the service called Gaṇḍagôpâlaṉ-śandi, repairs, etc., in the temple of Aruḷala-Perumâl at Tiruvattiyûr in Kâñchipuram in Eyir-kôttam, a district of Jayaṅgoṇḍaśôḷa-maṇḍalam by Madurântaka Pottappiśhôḷa Manumasiddarâsaṉ Tirukkâḷattidêvaṉ alias Gaṇḍagôpâlaṉ. The gift was made in the 18th year of Râjarâjadêva.
358	Do.	Chôja ..	Tribhuvanachakravartin Râjarâjadêva ..	2nd year, Tula, su. di., chaturdaśi, Sunday, Rêvati.	Do. ..	Gift of cows and bulls for 2 lamps to the same temple by Nulappiyârruḷaṉ Narâyaṇanambi Dâmôdaraṉ, one of the Kôḷvi-Mudalis of Gaṇḍagôpâladêva.
359	Do.	Do. ..	Do. ..	1th year, Simha, 29, pañchami, Sunday, Viśâkhâ.	Do. ..	Gift of cows and a lampstand for a perpetual lamp to the same temple by Mahârâjaṉ Râjadêvaṉ, a feudatory of the king. The chief bears many birudas.
360	Do.	Do. ..	Tribhuvanachakravartin Kulottuṅga-Chôḷadêva, 'who was pleased to take Madura and the crowned head of the Pâṇḍya'.	23l year, 342nd day.	Do. ..	Gift of 10 Bujabalaṉ-mâḍai for burning a lamp in the same temple by a native of Peḷḷi in Poysala-nâḍu.
361	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavira-dêva, 'who having taken Madura, Ilam (Ceylon), Karuvûr and the crowned head of the Pâṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	34t year, Mithuna, 2, Monday, Śravaṇa.	Do.	Gift of 33 cattle for a lamp by a native of Oraiachchêri in Vellappa-nâḍu, a district of Malai-maṇḍalam.
362	Do.	....	....	....	Do. ..	Gift of land in Kâvirippakkam alias Vikrama-Chôḷa-chaturvêdimaṅgalam in Paḍuvûr-kôttam for festivals, worship at the service called Gaṇḍagôpâlaṉ-śandi and repairs, in the temple by Madurântaka Pottappiśhôḷaṉ Manumasiddarâsaṉ Tirukkâḷattidêvaṉ alias Gaṇḍagôpâlaṉ in the 16th year of Râjarâjadêva.
363	Do.	....	....	..	Grantha .	Sanskrit verse in praise of Tâtayadêśika.
364	Do.	Chôja ..	Tribhuvanachakravartin Râjarâjadêva .	5th year	Tamil ..	Gift of a lamp by Tikki-Nâyakkaṉ, brother of Paḍiyâri Vayirappa-Nâyakkaṉ the Śilâpradhâna of Madurântaka Pottapiśhôḷaṉ alias Eṟaśiddarâsaṉ of Nellûr-nâḍu.
365	Do.	Pallava ..	Śakalabhuvanachakravartin [illegible]	[illegible] su. di., Tharsdaś, pañchami, Viśâkhâ, 22nd year, Mi[illegible] ba. di., tritî[illegible], Friday, Svâti [illegible].	Do. ..	Gift of 96 sheep and a ram for a lamp to the same temple by Aruṇagiri-Perumâl, one of the sons of Pañchanadîvana Nîlagaṅgarâyar who is called pillaiyâr (son).
366	Do.	..	Tribhuvanachakravartin Râjarâjadêva ..		Do. ..	Gift of 33 cattle and a lampstand for a perpetual lamp to the same temple by Vallaiya-Daṇḍanâyaka, son of Dôḍappillai-Daṇḍanâyaka of Arunaipuram, one of the ministers of Hoysala Vîra-Sômêśvaradêvarasa.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
355	On the same side	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	7th year	Tamil ..	Gift of 32 cows and one bull for a perpetual lamp to the same temple by Paramēśvaramaṅgalamuḍaiyāṉ Śilambaṉindāṉ Ambalakkottaṉ Śōḍiyarāyaṉ of Paramēśvaramaṅgalam alias Śōḷakulatilaka-chaturvēdimaṅgalam in Seonbur-kottam.
356	Do.	Pallava ..	Kōpperuñjiṅgadēva	9th	Do. ..	Gift of 15 Nellūr-māḍai coins for maintaining a perpetual lamp in the same temple by Śevvakkal, sister-in-law of Arunaladēvaṉ of Nellūr.
357	Do.	....	....	....	Do. ..	Gift of land in the village of Karavai for worship at the service called Gaṇḍagōpālaṉ-śandi, repairs, etc., in the temple of Aruḷāḷa-Perumāḷ at Tiruvattiyūr in Kāñchipuram in Eyiṉ-kōttam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam by Maḍurāntaka Pottappichōḷa Manumasiddarāsaṉ Tirukkaḷattidēvaṉ alias Gaṇḍagōpāḷaṉ. The gift was made in the 18th year of Rājarājadēva.
358	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	2[illegible]t year, Tulā, su. di., chaturdaśi, Sunday, Rēvati.	Do. ..	Gift of cows and bulls for 2 lamps to the same temple by Nuḷappiyārruḷaṉ Nārāyaṇanambi Dāmōdaraṉ, one of the Kēḷvi-Maḍalis of Gaṇḍagōpāḷadēva.
359	Do.	Do. ..	Do. ..	1[illegible]th year, Siṁha, [illegible]9, pañchami, [illegible]nday, Viśākha.	Do. ..	Gift of cows and a lampstand for a perpetual lamp to the same temple by Maḷarāja Rājadēvaṉ, a feudatory of the king. The chief bears many birudas.
360	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	23[illegible]l year, 342nd [illegible]ay.	Do. ..	Gift of 10 Rājabalaṉ-māḍai for burning a lamp in the same temple by a native of Pe[illegible] in Poysaḷa-nāḍu.
361	Do.	Do. ..	[illegible] Tribhuvanavīradēva, 'who having taken Madura, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	34[illegible] year, Mithuna, [illegible], Monday, [illegible]avaṇa.	Do.	Gift of 33 cattle for a lamp by a native of Oraḷachchēri in Vallappa-nāḍu, a district of Malai-maṇḍalam.
362	Do.	....	....	....	Do. ..	Gift of land in Kāvirippākkam alias Vikrama-Chōḷa-chaturvēdimaṅgalam in Paḍuvur-kōttam for festivals, worship at the service called Gaṇḍagōpāḷaṉ-śandi and repairs, in the temple by Maḍurāntaka Pottappichchōḷaṉ Manumasiddarāsaṉ Tirukkaḷattidēvaṉ alias Gaṇḍagōpāḷaṉ in the 16th year of Rājarājadēva.
363	Do.	....	....	..	Grantha .	Sanskrit verse in praise of Tatayadōsika.
364	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	5th year	Tamil ..	Gift of a lamp by Tikki-Nāyakkaṉ, brother of Paḍiyāri Vayirappa-Nāyakkaṉ the Śabhāpradhāna of Maḍurāntaka Pottapichchōḷaṉ alias Eṉsiddarāsaṉ of Nellūr-nāḍu.
365	Do.	Pallava ..	Sakalabhuvanachakravartin [illegible] Kāṉi su. di., Thursdaṉā, pañchami, Viśākhā, 22nd year. Mīṉa, ba. di., tritī[illegible], Friday, Svāti [illegible].	Do.	Do. ..	Gift of 96 sheep and a ram for a lamp to the same temple by Arunagiri-Perumāḷ, one of the sons of Pañchanadivāṇa Nīlagaṅgaraiyar who is called pillaiyār (son).
366	Do. ..	..	Tribhuvanachakravartin Rājarājadēva ..		Do. ..	Gift of 33 cattle and a lampstand for a perpetual lamp to the same temple by Vallaiya-Daṇḍanāyaka, son of Dūdappillai-Daṇḍanāyaka of Arupaipuram, one of the ministers of Hoysaḷa Vīra-Sōmēśvaradēvarasa.

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'.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	2[3]rd year, Simha, ba. di., dvadaśi, Wednesday, Pushya.	Tamil	Gift of cows for half a lamp by a lady residing in Vādavūr to the temple of Aruḷāḷa-Perumāḷ at Kūṉchipuram in Eyirkōṭṭam, a district of Jayāṅgoṇḍaśōḷa-maṇḍalam.
389	On the same wall	Do. ..	Rājarājadēva	[4]th year	Do	Gift of land in Śirilaṅgōvilagam in Ulagaḷanda-Chōḷanallūr, a hamlet of Rājendra-Chōḷa-chaturvēdimaṅgalam, for maintaining a maṭha.
390	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	14th year, Mēsha, ba. di., Friday, daśami, Dhanishṭhā.	Do.	Unfinished. Mentions Rājendra-Chōḷa-chaturvēdimaṅgalam in Kaliyūr-kōṭṭam, a district of Jayāṅgoṇḍa-śōḷa-maṇḍalam.
391	Do.	....	....	Dhanus, ba. di., trayōdaśi, Wednesday, Jyēshṭhā.	Do.	Damaged. Seems to record a gift of land to the temple of Āḷagapperumāḷ by Madurāntaka Pottappi . . .alias Manumasiddarasa . . .deva in the 2[2]nd year of Rājarājadēva.
392	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	1[8]th year, Mīna, ba. di., pañchami, Tuesday, Jyēshṭhā.	Do.	Gift of a lamp to the temple of Aruḷāḷa-Perumāḷ by a native of Pālaiyūr in Tūma-nāḍu in Malai-maṇḍalam.
393	Do.	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāladēva.	8th year, Kumbha, su. di., trayōdaśi, Monday, Pushya.	Do.	Gift of a lamp to the same temple by a Nāyaka of the Malai-maṇḍalam.
394	Do.	....	....	....	Do.	Gift of the village of Ukkal alias Vikramabharaṇa-chaturvēdimaṅgalam for conducting the service called Gaṇḍagōpalan-śandi, festivals and repairs in the same temple by the chief mentioned in No. 393 above. The gift was made in the 16th year of Rājarājadēva.
395	Do.	....	....	..	Do.	Gift of the village of Paḍappairu alias Dēvapperumāḷnellūr in Kaliyūr-kōṭṭam for conducting the service called Gaṇḍagōpālan-śandi, offerings and repairs by Madhurāntaka Pottappichchōḷan Manumasiddarasan Tirukkalattidēvan alias Gaṇḍagōpālan in the 17th year of Rājarājadēva.
396	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year, Vriśchika, ba. di., saptami, Makha, Bhāvaka, Tai 2..	Do.	Gift of a lamp by Iravi Irāyiran, one of the merchants of Nellūr residing in Muranōttamangalam in Vaḷḷuva-nāḍu.
397	Do.	....	....		Do.	Gift of (the village of) Mañjapalli by Mallappa-Daṇḍa-nāyaka for offerings and a flower-garden.
398	Do.	....	....	Śaka 1539, Piṅgala, Karttigai, su. di., pañchami, Monday, Śravaṇa.	Grantha and Tamil.	Records the privileges given to Śrīraṅgachārya, son of Vadibhik-ra Śrīnivāsaguru of Śrīvatsa-gōtra, in the temple of Dēvapperumāḷ.
399	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year, Makara, ba. di., pañchami, Wednesday, Uttara-Phalguni.	Tamil	Gift of 2 lamps by a native of Muranōttamaṅgalam in Vaḷḷuva-nāḍu, a district of Malai-maṇḍalam.
400	Do.	Do. ..	Do.	21st year, Mithuna, su. di., panchadaśi, Wednesday, Mūla.	Do.	Gift of 2 lamps by a servant of the temple of Aruḷāḷa-Perumāḷ.

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'.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	2[3]rd year, Simha, ba. di., dvādaśi, Wednesday, Pushya.	Tamil	Gift of cows for half a lamp by a lady residing in Vādavūr to the temple of Aruḷaḷa-Perumāḷ at Kāñchipuram in Eyirkōṭṭam, a district of Jayaṅgondaśōḷa-maṇḍalam.
389	On the same wall	Do. ..	Rājarājadēva	[4]th year	Do	Gift of land in Śrīlaṅgōvilāgam in Ulagaḷanda-Chōḷanallūr, a hamlet of Rājendra-Chōḷa-chaturvēdimaṅgalam, for maintaining a matha.
390	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	14th year, Mēsha, ba. di., Friday, daśami, Dhaniṣṭhā.	Do.	Unfinished. Mentions Rājendra-Chōḷa-chaturvēdimaṅgalam in Kāliyūr-kōṭṭam, a district of Jayaṅgonda-śōḷa-maṇḍalam.
391	Do.	....	....	Dhanus, ba. di., trayōdaśi, Wednesday, Jyēshṭhā.	Do.	Damaged. Seems to record a gift of land to the temple of Aḷagapperumāḷ by Madurāntaka Pottappi . . .alias Manumasiddaraṉ . . .dēva in the 2[2]nd year of Rājarājadēva.
392	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	1[8]th year, Mīna, ba. di., pañchami, Tuesday, Jyēshṭhā.	Do.	Gift of a lamp to the temple of Aruḷaḷa-Perumāḷ by a native of Pālaiyūr in Tōmā-nāḍu in Malai maṇḍalam.
393	Do.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	8th year, Kumbha, su. di., trayōdaśi, Monday, Pushya.	Do.	Gift of a lamp to the same temple by a Nāyaka of the Malai-maṇḍalam.
394	Do.	....	....	....	Do.	Gift of the village of Ukkal alias Vikramābharaṇa-chaturvēdimaṅgalam for conducting the service called Gaṇḍagōpālan-śandi, festivals and repairs in the same temple by the chief mentioned in No. 393 above. The gift was made in the 16th year of Rājarājadēva.
395	Do.	....	....	.. ..	Do.	Gift of the village of Padappaṟṟu alias Devapperumāḷnallūr in Kāliyūr-kōṭṭam for conducting the service called Gaṇḍagōpālan-śandi, offerings and repairs by Madhurāntaka Pottappiccholaṉ Manumasiddaraśaṉ Tirukkaḷattidēvaṉ alias Gaṇḍagōpālaṉ in the 17th year of Rājarājadēva.
396	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year, Vriśchika, ba. di., śaptami, Makha, Bhāvaka, Tai 2..	Do.	Gift of a lamp by Iravi Irāyiraṉ, one of the merchants of Nellūr residing in Muṉnōttamaṅgalam in Vaḷḷuva-nāḍu.
397	Do.	....	....		Do.	Gift of (the village of) Maṅjapalli by Mallappa-Daṇḍanāyaka for offerings and a flower-garden.
398	Do.	....	....	Śaka 1599, Piṅgala, Kārttigai, su. di., pañchami, Monday, Śravaṇa.	Grantha and Tamil.	Records the privileges given to Śrīraṅgachārya, son of Vadibhīkara Śrīnivāsagura of Śrīvatsa-gōtra, in the temple of Dēvapperumāḷ.
399	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year, Makara, ba. di., pañchami, Wednesday, Uttara-Phalguni.	Tamil	Gift of 2 lamps by a native of Muṉnōttamaṅgalam in Vaḷḷuva-nāḍu, a district of Malai-maṇḍalam.
400	Do.	Do. ..	Do.	21st year, Mithuna, su. di., panchadaśi, Wednesday, Mūla.	Do.	Gift of 2 lamps by a servant of the temple of Aruḷaḷa-Perumāḷ.

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.'	Hoysala ..	Vira-Vallaḷadēva III	Bhavaka, Tai, 2 ..	Tamil	Records that Kampaya-Daṇṇayaka agreed to conduct certain festivities in the grove called Niṉaittadumuḍitta-Peruma[-tirutt]ōppa instituted by Echchaya-Daṇṇayakkar while Vira-Vallāḷadēva was camping at Kāñchipuram.
402	On the same wall	....	Tribhuvanachakravartin Kōnerinmaikoṇḍān	26th year, 79th day.	Do.	Gift of land free of taxes in the village of Śōḷamaṅgalam alias Rājaśikhāmaṇi-chaturvēdimaṅgalam for defraying the expenses of the Aruḷāḷa-Peruma[temple.
403	Do.	Chōḷa ..	Chakravartin Kulottuṅga-Chōḷadēva ..	3rd year, 6th day ..	Do.	Gift of land as dēvadāna to the temple of Tiruvattiyur Āḻvār.
404	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	1[5]th year ..	Do.	Gift of the village of Tirayālam in Elavur-nāḍu, a subdivision of Eyil-nāḍu by Daṇḍinagōpa Jagadobhagaṇḍa Goppaya-Daṇḍanāyaka, son of Malla-Daṇḍanāyaka, one of the feudatories of Vishṇuvardhana Vira-Narasiṅgadēva.
405	Do.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	21st year, Kumbha, śu. di., trayōdaśi, Sunday, Pushya.	Do.	Gift of lamp by Guṇḍūr Siṅgapperuma[alias Abhinava-Bhaṭṭa-Bana of Vēliśchēri.
406	Do.	Chōḷa ..	....	....	Do.	Begins with the historical introduction '[illegible],' etc. of Kulottuṅga-Chōḷa II and registers a sale of land for the maintenance of a maṭha in the temple of Aruḷāḷa-Peruma[. The record bears an introductory remark that it registers a gift of land for feeding Śrī-Vaishṇava Brāhmaṇas who came to witness the festivals in the months of Māśi and Vaigāśi by Ārpakkiḷan Śrīlaṅgō alias Vaḷavan Muvēndavēḷān.
407	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	27th year, Mīna, śu. di., saptami, Saturday, Mṛigaśirsha.	Do. ..	Gift of 33 cattle and two lamp-stands for a lamp by a native of Iruṉādikkōḍal Maḷḷaippaḷḷi in Malai-maṇḍalam to the same temple.
408	Do.	Do. ..	Do.	14th year, Mīna, śu. di., ēkadaśi, Monday, Pushya.	Do. ..	Gift of 36 cattle and a lamp-stand for a lamp by Ammaṇa-Daṇḍanāyaka, the minister of Hoysaḷa Vishṇuvardhana Vira-Narasiṅgadēva.
409	Do.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	23rd year, Rishabha, śu. di., Saturday, ēkādaśi, Hasta.	Do. ..	Gift of 33 cattle and a lamp stand for a lamp by a native of Malai-maṇḍalam.
410	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	27th year	Do. ..	Gift of 33 cattle and a lamp-stand for a lamp by a native of Kārāvappaḷḷi
411	Do.	Vijayanagara	Virapratāpa Krishṇadēva-Mahārāya ..	Śaka 1431, śukla, Mīna, śu. di., dvitīya, Monday, Rēvati.	Do. ..	Gift of land in [Vaṇ]-Śaḍagōpapuram for burning camphor, for offerings and for Brāhmaṇas by Appā-Piḷḷai. The land seems to have been handed over to him by Narasiṅga-rāya-Mahārāya.
412	Do.	Do. ..	Do.	Śaka 1443, Vṛishabha, Bhādrapada, 13, śu. di., Friday, Śravaṇa.	Telugu ..	Gift of silver vessels for offerings and bath.
413	Do.	Do. ..	Do.	Śaka 1446, Tārapa, Mārgaśīrsha, ba. di., Monday, Śravaṇa.	Do. ..	Gift of a jewelled pendant by Rāyasam Śrīpaiayya.

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'	..	....	Śaka 1449, Vyaya, Ashāḍha, śu. di., 5, Monday.	Telugu ..	Gift of 10 mādai by Nārapparasayya, agent of Rāyasam Śrīpatayya for offerings on certain festival days.
415	On the same wall	..	....	....	Tamil ..	Records the gift of the village of Puṇḍi by Maṉurāntaka Pottappichchōḷa Tirukkaḷattidēva alias Gaṇḍagōpaḷadēva for offerings and worship to the god and for repairs to the temple of Kāḷamēgha-Perumāḷ in Kāṇḍaravirapeṭṭai alias Gaṇḍagōpāla chaturvēdimaṅgalam in the district of Paḍavūr-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam in the 22nd year of Rājarājadēva.
416	Do.	Chōḷa ..	Tribuvanachakravartin Rajarajadeva ..	17th year, Vṛiśchika, ba. di., ekadaśi, Wednesday, Hasta.	Do. ..	Gift of two lamp-stands and 36 cows and one buli, by Tyāgasamudrapaṭṭaiyar Bhīmarusar, one of the muḷaḷis of Maḍurāntaka Pottapichchōḷan Tirukkaḷattidēva alias Gaṇḍagōpaḷadēva for a perpetual lamp.
417	Do.	Do. ..	Tribhuvanchakravartin Tribhuvanavirādēva, 'who having taken Madura, Ilam (Ceylon), Karavūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, 205th day.	Do. ..	Records the gift of houses and lands to 200 persons who serve the god and who are called 'Tribhuvanavirappaḍiyilār.'
418	Do.	Vijayanagara	Vīrapratāpa Kṛishṇadēva-Mahārāja ..	Śaka 1469, Sarvajit, Mīna, śu. di., saptami, Wednesday, Rohiṇi.	Do. ..	Gift of money for the daily supply, for use in the temple, of two sacred threads (yajñopavīta), champaka flowers and one lime fruit to adhikāram Nārapparasayyar by Rāyasam Ayyapparasayyar, son of Guṭṭinukkil Tipparasar.
419	Do.	....	....	20 + 1st year ..	Do. ..	Records an order of Maḍurāntaka Pottappichōḷan and the gift, free of all taxes, of the village of Tākaṅkōḍai in Nīrvēḷūr-nāḍu in the district of Uṟṟukkaṭṭu-kōṭṭam for conducting the Arpaśi-festival and the service called Rājagaṇḍagōpāḷan-śandi.
420	Do.	....	....	....	Do. ..	Damaged at the end. Records an order of Maḍurāntaka-Pottappichōḷan. Gift of the village of Aṭṭuppuṭṭur, free of taxes, in Nīrvēḷūr-nāḍu in the district of Uṟṟukkaṭṭu-kōṭṭam for conducting the Aṭṭi-festival and the service called Rājagaṇḍagōpāḷan-śandi.
421	Do.	Vijayanagara	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1513, Khara, Dhanus, ba. di., dvitīya, Tuesday, Pushya.	Do. ..	Gift of land in the Brāhmaṇ village of Naraṉallūr alias Rāmabhadrapuram for conducting the festivals Tiruvadhyayanam-uḍaiyavaṉaśirappu and Ulagamuṇḍa-peruvayāṉśirappu in the month of Mārgaḷi to Nallammaṅgār, wife of Aṉṉaṉ Appaiyyaṅgār, son of Paṭṭaṅgi Periya-Perumāḷ by Viśva-Paṇḍitar, agent of Eṭṭūr Tirumalai Kumāra-Tātacharya, one of the managers of the Aruḷāḷa-Perumāḷ temple.
422	Do.	Do.	Vīrapratāpa Achyutayadeva-Mahārāya ..	Śaka 1459, Hēvilambi, Dhanus, śu. di., trayōdaśi, Monday, Pushya.	Do. ..	Gift of money for offerings to be offered when the god is seated in the maṇḍapa of the Hanuman temple in the Sannadhi street by Kaṇḍādai Immaḍi Rāmānuja Ayyaṅgār for the merit of Periya Tirumalaiya-Mahārāya, who is called Mahāmaṇḍalēśvara Chaḷukkarāja.

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'	....	....	Śaka 1600, Prabhava, Rishabha, ba. di., Aśvini, ékadaśi, Thursday.	Tamil ..	In modern characters. Records that Govindachārya, son of Prativādibhayaṅkara Raṅgachārya, is entitled to receive first tirtham, arulappāḍu and other privileges in the temple.
424	On the same wall	....	Alamghēr Pādsha Mahamadsā of Delhi ..	Śaka 1645, Śōbhakrit, Rishabha, Monday, su. di., saptami, Makha.	Do. ..	In modern characters. Seems to record that Maharajarajaśri Sitakkunirāyar dug out a channel which connected the Sarva-tirtha and the Anantasaras while Nabab Sadullākhan Bahadūr was governing the Karnatic province.
425	On the west wall of the same 'rock'	....	....	Śaka 1636, Jaya, Tai, ba. di., Friday, Hasta.	Grantha and Tamil.	In modern characters. Registers the grant of certain privileges in the temple of Arulāla-Perumāḷ to a certain Kōnappachariyār.
426	On the same wall	....	Tribhuvanachakravartin Vijaya Gaṇḍagōpāladēva.	4th year, Vṛiśchika, ba. di., Wednesday.	Tamil ..	Gift of land to the temple of Arulāla-Perumāḷ by a native of Vēlur-nāḍu.
427	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	16th year, Kanya, su. di., pañchami, Friday, Rēvati.	Do. ..	Gift of land to the temple by a native of Pavaṅgudi in Valivala-kurram, a sub-division of Arumoḷidēva-valanāḍu, a district of Sōḷa-maṇḍalam.
428	Do. ..	....	Tribhuvanachakravartin Vijaya Gaṇḍagōpāladēva.	9th year, Dhanus, su. di., ékadaśi, Sunday, Bharaṇi.	Do ..	Gift of 17 Gaṇḍagōpālan-nādai coins, then current, to the same temple by Vaḷittuṟai Apparasar, son of Sindamarasar of Tyāgasamudrappaṭṭai. The money was held in trust by the residents of Amūr in Teṉpaḷiyar-kōṭṭam, a district of Jayaṅgoṇḍa sōḷa-maṇḍalam.
429	Do. ..	....	Do.	20th year, Kumbha, su. di., tṛitiya, Monday, Hasta.	Do. ..	Gift of 33 cattle for a lamp by a native of Malaiyamaṇḍalam.
430	Do. ..	....	....	....	Tamil verse ..	Records the gift of gold (yajñōpavīta) thread and ten perpetual lamps to the god Vishṇu of Attiyūr by Kaliagarkōṉ.
431	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year	Tamil	Registers that a lady Peraṉulaḷan Koṟṟi, daughter of Sēṭṭalūr Pūmuṉāṉ of Kuttaṉūr made a will that 100 kuḻi 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 Uḷḷadamaṅgalam, the northern hamlet of Madurāntaka-chaturvēdimaṅgalam, for conducting the festivals in the months of Āḍi and Puraṭṭāśi and the service called Gaṇḍagōpālan-śandi and repairs by Madurāntaka-Poṭṭappichchaḷa Manumasiddarasan in the 16th year of Rājarājadēva.
433	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	9th year	Do. ..	Gift of 96 sheep and a ram for a lamp by a native of Varaṉūr alias Aḷagiyasōḷa-chaturvēdimaṅgalam, an independent village (taṉiyūr) in Vaḍagarai Vēṭṭiippāḍi, a sub-division of Naḍuvu-nāḍu alias Rājarāja-valanāḍu.

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 Vayalaiyārrūr including Puduchchēri, free of taxes, for conducting the festivals in the months of Āḍi and Puraṭṭāḍi and the service called Gaṇḍagōpālaṉ-śandi by Madhurāntaka Pottappichchōḷa Manumasiddarāsaṉ Triukkalattidēvaṉ Gaṇḍagōpālaṉ in the 16th year of Rājarājadēva.
435	On the same wall	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madurai, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	38th year, Kanya, 12, Sunday, Mrigaśirsha, saptami.	Do. ..	Gift of 43 cattle for a lamp to the same temple.
436	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin-Vikrama-Chōḷadēva.	9th year	Do. ..	Begins with the historical introduction '[illegible]', etc. Gift of 96 sheep for a lamp by a native of Śirramūr in Vallanāḍu, a subdivision of Vēṇkuṟṟa-kōṭṭam.
437	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	20th year, Mīna, ba. di., ekādaśi, Wednesday, Śravaṇa.	Do. ..	Gift of 12 buffaloes for a lamp by a native of Neḷḷūr in Paṭṭaiya-nāḍu.
438	Do.	....	....	....	Do. ..	Gift of the village of Paḷayūr alias Rājēndraśōḷanallūr, free of taxes, for conducting the festivals in the months of Āḍi and Puraṭṭāḍi and the service called Gaṇḍagōpālaṉ-śandi by the individual mentioned in No. 434 above in the 18th year of Rājarājadēva.
439	Do	Vijayanagara.	Vīrapratāpa Krishṇadēva-Mahārāya ..	Śaka 1449, Sarvajit, Dhanus, śu. di., paurṇami, Saturday, Mrigaśirsha.	Do. ..	Gift of money for offerings and for Dhanurmāsa worship in the month of Mārgaḷi, by Veṅgaḍattar, mother of Muṉjai Rāghava Paṇḍitar.
440	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin	....	Do.	Incomplete. Begins with the words '[illegible]', etc., the historical introduction of Vikrama-Chōḷa. Records a sale of land, free of taxes, for offerings, in the villages of Avinaśinallūr separated from Peymāmbākkam and Vaḍamāmbākkam, the northern hamlets of Madurāntaka-chaturvēdimaṅgalam.
441	Do.	...	Tribhuvanachakravartin Allunṭikka-Mahārāja Gaṇḍagōpāladēva.	5th year, Makara, ba. di., trayōdaśi, Wednesday, Uttarāshāḍha.	Do. ..	Gift of 1,750 Neḷḷūr-puḍa-māḍai coins for purchase of land for offerings by a merchant of Karāyappaḷḷi in Malaimaṇḍalam.
442	Do.	....	....	....	Do. ..	Records an order of Madurāntaka Pottappichōḷaṉ declaring a gift of 13 vēli 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.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1484, Dundubhi, Mithuna, ba. di., trayōdaśi, Monday.	Do. ..	Gift of the four villages, Neḍuṅgal, Karumbākkam, Māmbākkam, and Śaṅkarachāryapuraṉ alias Śuruṭṭil by Aḷagiyamaṇavāḷa-Jīyar, the kēḷvi 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, Rēvati.	Grantha and Tamil.	Records the gift of the village of Uḍaiyakāmam in Antaṉdra-vishaya by Sōmaladēvi Mahādēvi for daily worship and offerings to the god. It also mentions Śrīmat Anantavarma Rahuttarāya, who is stated to have belonged to the Gaṅga family and some of his birudas. He is stated to have camped at Abhinavavārṇavāsi (perhaps Conjeeveram).
445	On the same wall	Chōḷa ..	Rājarājadēva .. .. = 8-7-1235?	20th year, Ādi, 12, saptami, Monday, Aśvati.	Tamil	Records the gift of 128 cows and 4 bulls by Kaliṅgēśvara-Aniyaṅga Bhīmadēva Rahutta for four perpetual lamps in the temple.
446	Do.	..	Gaṇḍagōpāla	Śaka 1153, Mithuna, ba. di., pañchami, Sunday, Dhanishṭhā.	Grantha and Tamil.	Gives the genealogy of Gaṇḍagōpāla and records the gift of a number of villages for conducting the festivals in the months of Ādi and Puraṭṭādi, the service called Gaṇḍagōpālaṉ-śandi and repairs by Madhurāntaka Pottappichchōḷaṉ Manumaśidarasaṉ Tirukkāḷattidēvaṉ alias Gaṇḍagōpāḷaṉ.
447	Do.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1480, Kāḷayukti, Karkaṭaka, ba. di., saptami, Thursday, Rēvati.	Tamil	Records a gift of land by Aḷagiyamaṇavāḷa Jīyar mentioned in No. 443 above for offerings. Mentions the shrine of Toṇḍaradippoḍi-Āḷvār and Pratāpadēvarājēndrapuram alias Etirājapuram.
448	Do.	Do.	Do.	Śaka 1487, Raudri, Tulā, śu. di., saptami, Friday, Śravaṇa.	Do.	Records a gift of land for offerings by the same individual. Mentions the shrines of Aḷagiyaśiṅgar and Tiruppaṇāḷvār.
449	On the west and south walls of the same 'rock'.	Do.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1452, Vikṛiti, Karkaṭaka, śu. di., navami, Viśākhā, Monday.	Grantha and Tamil.	Gift of gold for offering cakes during festival days by Śaṭagōpa[mmaṉ] Lakshmaṇa[mmaṉ], a disciple of Śaṭagōpa-Jīyar. It is stated that at Urukkattu-kōṭṭam in which Kāñchipuram was situated is said to have belonged to Chandragiri-rājya.
450	On the north wall of the same 'rock'.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	1[1]th year, Karkaṭaka, śu. di., pañchami, Monday, Uttara-Phalguni.	Tamil	Gift of a lamp by a Nāyaka of the Malai-maṇḍalam.
451	On the same wall	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavirādēva, 'who having taken Madura, Īlam, (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	37th year, Kumbha, 23, pañchami, Sunday, Pūrva-Phalguni.	Do.	Gift of a lamp and a lamp-stand to the same temple by Eraṉiyakka Maṇavāḷaṉ of Karāy-palli in Malai-maṇḍalam.
452	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, '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 Aiñjurmullaippadi in Śeṅguṇṟa-nāḍu, a subdivision of Kaḷattūr-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷa-maṇḍalam.
453	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya'.	30th year, Karkaṭaka, 22, Aśvati, Wednesday.	Do.	Gift of 15 Bhujabalaṉ-Aṉpaṉaṅgakāraṉ-māḍai (coin) for a lamp by Pōsāṇi [Pu]ḍōli Heḍḍi of Śavukkaṉseruvu in Muṇḍa-nāḍu, a subdivision of Nellūr-nāḍu.

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 Amedinallur alias Anavaratasundara-chaturvēdimangalam and Akkāramerpakkam in Payyūr-kōṭṭam for conducting the service called Gaṇḍagōpālan-śandi and for festivals in the temple by Madurāntaka Pottappichōḷan Manumasiddaraisan Tirukkaḷattidēva alias Gaṇḍagōpāla in the 18th year of Rajarajadēva. It is also stated at the end that in the 14 + 1st year of Perumāl Sundara-Pāṇḍyadēva, the village Akkāramēr-pakkam was exclusively assigned for the benefit of the Perumāl.
455	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rajarajadēva ..	18th year, Makara, śu. di., navami, Tuesday, Krittika.	Do.	Gift of 132 sheep for a lamp to the same temple by Śiddappa-Nayaka Surappa-Nayaka of Viṇṇamalai in Paṭṭai-nāḍu of Vimarasar Tantrapalar of Tyagasamudrapaṭṭai, one of the mudalis of Gaṇḍagōpāladēva.
456	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	2[9]th year ..	Do.	Gift of 96 sheep for a lamp by Peddarasar, son of Madurāntaka Pottappichōḷan Nallasiddarasan to the same temple.
457	Do.	Do. ..	Tribhuvanachakravartin Rajarajadēva ..	16th year, Puraṭṭādi, 10, Sunday, Uttarashāḍha.	Do.	Gift of 71 sheep, 31 goats and one ram for a lamp by a native of Seṉaṭṭur in the Nellore district.
458	Do.	..	....	....	Do.	Gift of the village of Madagammedu, a hamlet of Ukkal in Kaliyūr-kōṭṭam, for conducting the service called Gaṇḍa-gōpālan-śandi and for certain festivals in the temple by Madurāntaka Pottappichōḷan Manumasiddaraisan Tiruk-kaḷattidēvan alias Gaṇḍagōpāla in the 18th year of Rajarajadēva.
459	Do.	Chōḷa ..	Tribhuvanachakravartin Rajarajadēva ..	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 Ūṟṟukkaḍu in Ūṟṟukkaṭṭu-kōṭṭam.
460	Do.	Do ..	Do.	17th year, Makara, śu. di., trayōdaśi, Sunday, Mṛigaśirsha.	Do.	Gift of 32 cows, 1 bull, and a lamp-stand, by Perumanadi-śeṭṭi, son of Nakkumpāṇḍai of the weaver caste in Mayi-lappūr, for burning a lamp.
461	Do.	..	....	....	Do.	Gift of the village of Paiyiṉur alias Rajakēsari-chaturvēdi-maṅgalam in Āmūr-kōṭṭam for conducting the service called Gaṇḍagōpālan-śandi, for festivals and repairs by Madurāntaka Pottappichōḷan Manumasiddaraisan Tiruk-kaḷattidēvan alias Gaṇḍagōpāla in the 17th year of Rajarajadēva.
					Grantha ..	Verse in praise of Tatayadēsika.
462	Do.	Do. ..	....	....	Tamil	Gift of the village of Mavāṇḍur including Erusēvagachchēri in Erikil-nāḍu, a sub-division of Kaliyūr-kōṭṭam, for conducting the service called Gaṇḍagōpālan-śandi, for festivals and repairs by the chief mentioned in No. 461 above in the 15th year of Rajarajadēva.
463	Do.	Do. ..	....	....		

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 Vallaivāyil, the northern hamlet of Madurāntaka-chaturvēdimangalam. 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 Rājarājadēva.
465	On the same wall	Chōḷa ..	. . . . . Rājarājadēva	3rd year	Do. ..	Damaged at the end. Begins with the historical introduction "[illegible]" etc. Gift of 96 sheep for a lamp by a private individual.
466	Do.		....	....	Do. ..	Gift of the village of Maṇimaṅgalam alias Grāmaśikhāmaṇi-chaturvēdimaṅgalam in Puliyūr-kōṭṭam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rājarājadēva.
467	Do.		....	....	Do. ..	Gift of the village of Kaṇḍiyārpurtaṇḍalam in Kāliyūr-kōṭṭam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rājarājadēva.
468	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	17th year, Mīna, śu.di., paurṇimā, Saturday, Uttara-Phalguni.	Do. ..	Gift of the village of Kāraṇai in Kachchiyūr-nāḍu for offerings in the temple by a private individual.
469	Do. ..	..	....	....	Do. ..	Gift of the village of Tirunīṟṟavūr alias Virudarājabhayaṅkara-chaturvēdimaṅgalam in Puḷar-kōṭṭam. The object of the grant and the name of the donor are the same as in No. 363 above. Quotes the 18th year of Rājarājadēva.
470	Do. ..	..	....	....	Do. ..	Gift of the village of Vayalai[ka ?]vūr in Eyil-kōṭṭam. Do. Quotes the 15th year of Rājarājadēva.
471	Do. ..	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	17th year	Do. ..	Damaged. Begins with the historical introduction '[illegible]' etc. Seems to record a gift of land for bathing with 81 pot-fuls of water, the god Aruḷāḷa-Perumāḷ who was pleased to take his stand at Tiruvattiyūr in Eyil-nāḍu, a subdivision of Eyil-kōṭṭam, a district of Jayaṅgoṇḍa-sōḷamaṇḍalam.
472	Do. ..	Vijayanagara.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1454, Nandana, Makara, śu. di., daśami, Monday, Rōhiṇī.	Do. ..	Records an agreement by the trustees of the temple to Kāṇappa-śeṭṭiyār, son of P . . . ṅgāṇḍai-śeṭṭiyār of the Vaṇṇikka-gōtra to provide certain sacred offerings to the god on particular occasions for an amount of 100 puṇ deposited by him in the temple treasury.
473	Do. ..	..	....	....	Grantha ..	Records the construction by an individual, probably a king, mentioned as "Naralōkavīra", of the kitchen rooms, a maṇḍapa and the prākāra 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. ..	Vijayanagara.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1438, Dhātu, Pushya, ba. di., dvitīya, 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 Kamalānandana Tatayya constructed all the necessary (vāhanas) vehicles for the god, that he covered the Kalyāṇakōṭi and Puṇyakōṭi vimānas with thick gold plates and that he dug a tank called Dēvarājārṇava for the god's delight.
476	On the same wall	Vijayanagara.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka, 1434, Angirasa, Mīna, śu. di., paurṇima, Sunday, Hasta.	Tamil	Gift of money for offerings on certain festival days.
477	Do.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍān.	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 Salukkipparru in Veṅkuṇṛa-kōṭṭam to provide for the expenses amounting to 3,000 poṉ required for the services called Vīrakēraḷan-śandi and Nārāyaṇan Anantan alias Sundara-Pāṇḍya Kaliṅgarāyan-śandi and for feeding 33 and 13 Brahmans respectively. Iraṇiyamuṭṭa-nāḍu in Pāṇḍi-maṇḍalam and Tiruvaṇḍāpuram are mentioned.
478	Do.	Vijayanagara.	Vīrapratāpa Kṛishṇarāya-Mahārāya ..	Śaka, 1436, Bhava, Mithuna, śu. di., daśami, Wednesday, Uttira-Phalguni.	Grantha and Tamil.	Gives in Sanskrit verse the genealogy of the king and records in Tamil that for the merit of his father Narasānāyaka-Uḍaiyar and his mother Nāgajiammaṉ he had the Puṇyakōṭi-vimāna of the god gilt with pure gold.
479	Do.	Do.	Śrīraṅgadēva-Mahārāya	Śaka 1504, Chitrabhānu, Rishabha, śu. di., shashṭhi, Sunday, Makha.	Tamil	Registers an agreement given by the treasurers of the temple and the manager Ēṭṭūr Tirumalai Kumāra Tātāchārya-ayyaṉ to Tōppūr Tirumalai-Nāyaka, the daḷavāy (military commander) under Mahāmaṇḍalēśvara Rāmarāju Veṅkaṭapatidēva-Mahārāja, to provide certain offerings and worship to the gods Pōraruḷāḷar, Ashṭabhujatemberumaṉ, Soṉṉavaṉṉamāśeydapeṛumāl, the goddesses Perundēviyār and Śerakulavalli-nachchiyār and for certain Āḷvārs on certain festival days in return for 570 poṉ of gold which was the income derivable from the two villages, Ravuttanallūr in Nagariyil-śīrmai in Paḍaivīḍu-rājya, a subdivision of Jayaṅgoṇḍa-śōḷamaṇḍalam alias Toṇḍai-maṇḍalam and Serukkupettuvūr in Śeṅgaḷuṉṛpaṭṭu-śīrmai in Chandragiri (-rājya).
480	Do.	..	Vīrakulaśēkhara	..	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.'	Vijayanagara.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1453, Khara, Karkaṭaka, śu.di., daśami, Friday, Mūla.	Tamil	Records that Narasayya of Śōḷaippākkam, son of Virūpakshaḍaṇāyaka of Puhaṭṭūr assigned to the temple authorities the income of the village of Pallichiruppakkam for conducting certain offerings to the god and also made provision for the supply of a portion of the prasāda to his son Chitamarāja.

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.'	Vijayanagara.	Viraprataṇa Sadāśivarāya	Śaka 1470, Kīlaka, Siṁha, ba. di., pañchami, Wednesday, Rēvati.	Tamil	End much damaged. Records the gift, by purchase, of the village Kuḍalūr agrahāram by Sūrappa-nāyaka, son of Pōttu-nāyaka of Kāśyapa-gōtra, for the Pādivōṭṭai and the Tōppatirunāḷ festivals.
483	On the same base	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	8th year, Tulā, ba. di., shashṭhi, Wednesday, Pushya.	Do.	Registers sale of one veli of land for 200 poṉ to Nāyaṇār Tōṇḍaimāṇār of Chakrapāṇinallūr, in Sevvirūr-nāḍu, a district of Pāṇḍi-maṇḍalam, which was then presented by him to one Sāmantanārāyaṇaṉ for rearing a flower-garden for the god. The measuring rod nāḍu-aḷakkum-kōl is mentioned.
484	Do.	Vijayanagara.	Viraprataṇa Sadāśivarāya-Mahārāya ..	Śaka 1466, Krōdhi, Vṛischika, ba. di., chaturdaśi, Thursday, Svāti.	Do.	Records a gift of gold by Chennayyaṅgār, son of Timmayyaṅgār of Paḷḷipāḍu, for certain repairs to a ruined tank called Porrāmaraikkuḷam 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 Rāmarāju Ayyaṉ.
485	Do.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13 + 2nd year ..	Do.	Records gift, by purchase, by Madhusūdaṉaṉ Apatsahāyaṉ alias Rāmachandradēva, a resident of Śēravaṉmādēvi in Pāṇḍi-maṇḍalam, of the village of Kambaṉtaṅgal alias Apatsahāyanallūr in Seḷukkipparru, a subdivision of Aṉukkāvūr-nāḍu in Veṅkuṉṟa-kōṭṭam which was a district of Jayaṅgoṇḍa-śōḷamaṇḍalam, to a maṭha for rearing a flower-garden and supplying daily three garlands to the god.
486	Do.	Do. ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13 + 2nd year, Chittirai.	Do.	Damaged. Seems to record a gift of money by Tri[illegible]parikkōṉ Tayāṇḍaṉ alias Viḷuppadarāyaṉ, a manrādi of Tirunāvalur in Tirumuṉaippāḍi-nāḍu, a district of Naḍuvinmaṇḍalam, for the daily supply of four tiruttoḷā-garlands to the god.
487	On the base of the south verandah round the same 'rock.'	..	Tribhuvanachakravartin Kōnerinmaikoṇḍaṉ.	13 + 1st year and 76th day.	Do.	Records the gift, free of taxes, of the village of Ālattur in Uttaramēlūrpaṟṟu, a subdivision of Irumboḍa-nāḍu in Veṅkuṉṟa-kōṭṭam by Iḷaiḷvaṉ Kaliṅgarāyaṉ of Neṭṭur, for offerings to the god every month on the asterism of Chitrā in which he was born and for worship, etc., to the image of Tiruvāḷi-āḷvār consecrated by him.
488	On the same base	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	5th year, Makara, śu. di., trayōdaśi, Monday, Mūla.	Do.	Incomplete. Mentions only the name of the donor, viz., Tēṟpeliyaṉiṟaṉ Tāmatāṇḍaṉ alias Śōḷiyadarāiyaṉ of Mēlaikoḍumaḷūr alias Uttamapāṇḍyanallūr in Vaḍatalai Sembiya-nāḍu, a subdivision of Pāṇḍi-nāḍu.
489	Do.	..	....	..	Do.	Records the gift as sarvamanya of the village of Tiṇḍurai in Amarūr-nāḍu, a subdivision of Paḷḷi-kōṭṭam by Madurāntaka Pottapichōḷaṉ Rājagaṇḍagōpāḷa for offerings and worship, to the god during the service called Aṉaikaṭṭiṉa Śankaranārāyaṇaṉ-śandi. Quotes the 8th year (presumably of Rājarājadēva).

B.—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	..	Tribhuvanachakravartin Vijaya Gandagôpaladêva.	[1] 8th year, Makara, śu. di., paurṇami, Wednesday, Hasta.	Do.	Records the gift of 32 cows and 1 bull by Jñānamperrān Villavarāyan Tiruvêkamba-Udaiyan, a desavellāla of Vaigavūr in Urukkattu-kottam for the supply of ghee for a perpetual lamp and milk to the god.
492	Do.	..	Do.	20th year, Mithuna, śu. di., saptami, Sunday, Śatabhishaj.	Do.	Records gift of cows by a private individual of Narāyanapuram for a perpetual lamp to the god.
493	Do.	..	Tribhuvanachakravartin Kônerinmaikondan.	13 + 1st year and 7th day.	Do.	Records gift, by Ilaiyalvan Kalingarāyar of Nettur, of the taxes of the villages of Śirukoli and Perunkoli in Uttaramelurparru for the expenses connected with the offerings to the god Nayanar Emberumanar consecrated by him, repairs to the temple, bhāshyavritti for expounding the Rāmānujabhāshya and the feeding of certain jiyars in the temple matha.
494	Do.	..	Tribhuvanachakravartin Kônerimelkondan.	12th year, 222nd day.	Do.	Records the gift by Mahabalivanarāyar of the village of Kulottunga-vilāgam in the eastern portion of Urukkattu-kottam, free of taxes, for offerings, daily worship, lamp, garland and other things required for the god Pagaiyarmudisudumperumal set up by him in the temple.
495	Do.	..	....	Śaka 1475, Pramādicha, Rishabha, ba. di., pañchami, Avittam.	Do.	Registers an agreement by the temple trustees and the manager Alagiyamanavalajiyar to provide certain offerings to the god on certain days from the income of Vallattanjeri Pérjchchambakkam presented by Tiruvengalappar, son of Śiruttirumalaiyangar of Talappakkam.
496	Do.	Vijayanagara.	Vîrapratāpa Sadāśivadêva-Mahārāya ..	Śaka 1474, Paridhāpi, Makara, ba. di., pañchami, Tuesday, Makha.	Do.	Registers an agreement given by the temple authorities to Periyatirumalaiyangar, son of Annamaiyangar and Śiruttirumalaiyangar, son of Periyatirumalaiyangar 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 Śārdulapakam (Pulippakkam) in Tondai-mandalam by Kodandaraghava 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 Śrimatu Kumāra Dandāyaka, of talayārinānya to the sattina Śri Vaishnavas of the temple, for the merit of Rāyasam Ayyapparasayyan and Narasayyan of Salaippakkam.
499	Do.	Vijayanagara.	Vîrapratāpa Venkatapatidêva-Mahārāya, 'who instituted the elephant hunt'.	Śaka.... trayôdaśi, Thursday, Mūla.	Tamil	Built in. Gift of money for meeting the expenses on certain festival days. The grant was registered in the name of Pôrerru Nayinar, son of Uruppattur Tiruvengadaiyan by Periya Tirumalainambi Chakkarārāyar, agent of Ettur Tirumalai Kumāra Tatacharya Ayyan, 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-gōpaladēva.	31st year, Kanya, śu. di., tritiyā, Thursday, Viśākha.	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, śu. di., pañchami, Monday, Aśvini.	Do.	Records gift of 32 cows and one bull by Girākki Perumāndi-dēvan, son of Kāmarasar, for a perpetual lamp to the god.
502	Do.	Vijaya-nagara.	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya..	Śaka 1564, Chitra-bhānu, Vaiśākha, ba. di., 30.	Telugu ..	Records gift of the village of [Muṣāli] by Tamappa-nāyaḍu, son of Chinnakṛishṇa-nāyaḍu of Pachaḍa and grandson of Tamma-nāyaḍu as tiruvidaiyāṭṭam for the expenses connected with the worship, offerings to the god and for conducting a festival during the Rōhiṇi asterism every month.
503	Do.	..	Tribhuvanachakravartin Vijaya Gaṇḍa-gōpaladēva.	21st year, Kumbha, śu. di., dvitīyā, Friday, Uttirāṭṭādi.	Tamil	Records gift of 32 cows and one bull by Rāmanakkan, a nāyaka of Malai-maṇḍalam for a perpetual lamp to the god.
504	Do.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1473, Virōdhi-kṛit, Dhanus, śu. di., pañchami, Wednesday, Śravishṭha.	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 Raṅgayadēvasōḷa Mahārāja, son of Chalikyadēva-Chōḷa-Mahārāya.
505	Do.	..	....	..	Telugu ..	Seems to record a gift of land for offerings to god Varadarājasvāmin on the Rōhiṇi festival day. Mentions Tammi Bhūpati, son of Chinna Kṛishṇa.
506	On the north verandah round the same 'rock'.	..	....	..	Tamil	Beginning built in. Mentions Tirumalai-nambi Rāmanujaiyaṅgar and Tirumalai Anantachāri.
507	On the same verandah	Vijaya-nagara.	Vīrapratāpa Sadāśivarāya-Mahārāya ..	Śaka 1470, Kīlaka, Makara, śu. di., paurṇami, Pushya.	Do.	Gift of money which accrued from the village Pāmbuṇḍi alias Kṛishṇāpuram which was assigned by Mahāmaṇḍalēśvara Rāmarāju Chinna Timmayadēva-Mahārāja to Mahāmaṇḍalēśvara Vallabhayadēva-Mahārāja who had to conduct the charities.
508	Do.	..	....	28th year	Do.	Registers the orders of Nīlagangaraiyan Tiruvekambamudaiyān making a gift, free of taxes, of the village of Vallavadaraiyanchēri in Ūṟukkaṭṭu-kōṭṭam for offerings and worship, to the god and for the service called Kumāragōpālan-sandi instituted by him.
509	Do.	Vijaya-nagara.	Vīrapratāpa Sadāśivadēvarāya-Mahārāya.	Śaka 1473, Virōdhi-kṛit, Vṛiśchika, śu. di., dvitīyā, Friday, Anurādha.	Do.	Gift of money by Perumāl Dāsar for offerings to the god at the festival in the vasantan-tōppu in the month of Chittirai.
510	Do.	..	....	Śaka 1436, Bhāva, Āshāḍha, śu. di., daśami, Wednesday, Uttira-Phalguni.	Kanarese ..	End built in. Seems to record the fact that Kṛishṇarāya (name not mentioned) gilt the Puṇyakōṭi-vimāna with fine gold for the merit of himself, his father Narasanā-nāyaka Voḍēya and his mother Nāgalādēvi.

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	Achyuta	Śaka 1455, Nandana, Śrāvaṇa, śu. di., Sunday, dvādaśī.	Sanskrit in Grantha.	The same verses are re-engraved above this inscription in Kanarese, Nagari and Telugu characters respectively. Records that king Achyutarāya, son of Narasa, performed the Mukta-tulabhāra ceremony of himself and his queen Varadāmbikādēvi at Kāñchi and that his son China Venkaṭādri gave munificient gifts to Brahmins.
512	On the same verandah	Do.	Vīraprātāpa Krishṇadēva-Mahārāya ..	Śaka 1451, Virōdhi, Tulā, śu. di., paurṇami, Sunday, Aśvini.	Tamil ..	Built in at the beginning. Records gift by Rāmānuja-paṇḍitar ayyan of 50 pāṇam 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, Bhāva, Āshāḍha, śu. di., daśami, Wednesday, Uttara-Phalguni	Sanskrit in Kanarese.	Same as number 478 above.
514	Left of entrance into the Narasimhasvāmin shrine in the same temple.	Chōḷa .	Tribhuvanachakravartin Rājarājadēva ..	10th year, Mithuna, ba. di., daśami, Tuesday, Rēvati	Tamil	Records gift of one lamp-stand and cows by Kettamaladēviyār, one of the wives of pillayār Gaṇḍagōpālar 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 [illegible] of Pallāpuram in Puliyūr-kōṭṭam for a perpetual lamp. Tirunārāyaṇam is mentioned as a liquid measure.
516	Do.	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	8th "	Do. . ..	Beginning and end built in. Begins with the historical introduction "[illegible]," etc. Seems to record gift of 197½ kalañju of gold of 9¾ maṟṟu fineness tested by the temple-touchstone (kōyilkal) for a bathing vessel (sahasradhārā) for the God Śrīraṅgaśāyi alias Vikramaśōḷa-[viṇṇagar-pe]rumāl in the temple by Kañjaraṉ Vāśishṭaṉ Kumārasvāmi of Teṉkañjāru in Tiruvindaḷūr-nāḍu.
517	On the right wall, inside the same shrine.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who having taken Madura and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	1[3]th "	Do.	Records gift of land in the mēlttuṇḍam of Tirukkattukōṭṭam, free of taxes, for the expenses of the service called Kulōttuṅgaśōḷaṉ-śandi and for offerings to the god. Vaṇḍuvarāvata-virruirandaṉ Palavarāyaṉ of Muttūrukūṟṟam in Pāṇḍi-maṇḍalam figures as a signatory.
518	On the same wall	Do. ..	Chakravartin Vikrama-Chōḷadēva	10th "	Do. .. .	Incomplete. Fragment.
519	Do.	Do. ..	Rājakēsarivarman Uḍaiyār śri Rājadhirājadēva I.	[3]2nd "	Do.	Begins with the historical introduction "[illegible]" etc. The inscription is highly damaged and is incomplete. Records the gift of an ear-ornament and of sheep for a perpetual lamp to the god Tiruvattiyūr-Āḷvār by Seṭṭi-Rājumāṇikkattār alias Nuḷambamādēviyar, the daughter of Ayyaṉ-śettiyār, the headman of Kōḷavā imang in Arumoḷidēva-valanāḍu. Her full name is give Jayaṅgonda-śōḷa Vīranuḷambamādēviyār.
520	On the left wall, inside the same shrine.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th "	Do.	Begins with the historical introduction "[illegible]," etc Gift of land and a salt-pan in Taiyūr alias Rājakēsarinallūr in Kaṉiḷi-nāḍa in Āmūr-kōṭṭam.

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 ..	Tribhuvanachakravartin Tribhuvanaviradēva, ('who having taken Madura Ilam (Ceylon), Karuvūr and the crowned head of the Pāndya, was pleased to perform the anointment of heroes and the anointment of victors.'	32nd year, Mina, ... dvadaśi, 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.	Rājakēsarivarman Udaiyar śri Rājendra-Chōladēva (Kulōttunga I)	13rd year ..	Do.	Damaged. Begins with the historical introduction "[illegible]," etc. Sale of land by the assembly to the temple for offerings and worship.
523	On the right of entrance into the first prākāra.	Vijayanagara	Sāyaṇa-Udayar	14th year, Tulā, su. di., pañchami, Thursday, Mūla.	Do.	Records the gift of the village of Mēlaviḷāgam in Vadakarai Maṇavil-kōṭṭam for supplying a garland to the temple and for a flower-garden by one of the servants of Sāyaṇa-Udaiyar.
524	On the left of entrance into the same prākāra.	..	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	14th year, Aṇi ..	Do.	Gift of 300 kuḷi of land in Teṉkarai Tiruchchōlai for a flower-garden.
525	On the east wall of the second prākāra.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya .	Śaka 1467, Viśvāvasu, Mīna, ba. di., dvitīya, Friday, Svāti.	Do.	Registers the gift of the village Meykāvaṇṇūr in Paliyūr-kōṭṭam in Tiruttaṇi-śīrmai for daily offerings.
526	On the same wall	Do	Do. ..	Śaka 1475, Ānanda, Rishabha, ba. di., pañchami, Śatabhishaj, Wednesday.	Do. ..	Gift of land for a flower-garden to the temple by Śāluva Timmarāja, son of Śāluva Vijayadēva-Mahārāja who was a feudatory of the king.
527	Do.	Do.	Do ..	Śaka 1469, Plavaṅga, Pushya, ba. di., Thursday, tritīya	Telugu ..	Gift of the village of Vadakāṉipākkam for offerings to the god by Gōpināyaniṅgāru, the agent of Rāmarāja Chinna Timmayadēva-Mahārāya for the merit of the latter.
528	Do.	Do.	Do. ..	Śaka 1466, Krōdhi, Mithuna, ba. di., daśami, Saturday, Aśvati.	Tamil	Records gift of money by Maṭṭili Varadarāja, son of Maṭṭili Sōmarāja Pōtturāja for providing daily offerings, to the god and for special offerings on his natal-star day. Maṭṭili Varadarāju bears a number of birudās.
529	Do.	Do.	Do. ..	Śaka 1467, Viśvāvasu, vṛiśchika, śu. di., daśami, Friday, Uttara-Bhadrapada.	Do.	Gift of money for offerings. The money was deposited for interest with Maḍabūsi Ugrāṇi rāyar.
530	Do	Do.	Do. ..	Śaka 1471, Saumya, Rishabha, ba. di., tritīya, Tuesday, Uttarāshāḍha.	Do.	Registers that Vallabhayadēva-Mahārāya, son of Sōmavamśādhiśvara śrīman Mahāmaṇḍalēśvara Rāmarājarāya Varadarāja of Ātrēya-gōtra, made a gift for the merit of his mother Krishṇamma, of a garden and left it in the possession of Uttāṇḍarāyar to be utilized as a flower-garden and for conducting the garden festival and leased out permanently to Narasayya, son of Saṃkīrtana Rāmānujayya, the village of Siṭṭaṇañjēri in the Poḷiyūr-śīrmai, the income from which was to be utilized for conducting the tōppu-tirunāḷ 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 prākāra.	Vijayanagara	Vīrapratāpa Veṅkaṭapatirājadēva-Mahārāya.	Śaka 1509, Sarvajit, Karkaṭaka, śu. di., daśami, Thursday, Mūla.	Tamil	Records the gift of the village of Parutti-puttur in Tiruttaṇi-śirmai for offerings by Tirumalainambi Chakrarāyar, the agent of āchārya-Ayyan of Ettur, Tirumalai, Kumbhakōṇam and Tirumaliruṅjōlai. The gift was inscribed in the name of Ārāmudaḷvār, grandson of Kiḍambi Śrīnivāsa Ayyaṅgār and others.
532	On the same wall	Do.	Vīrapratāpa Sadāśivarāya-Mahārāya ..	Śaka 1471, Saumya, Vaiśākha, ba. di., tṛitīya, Tuesday.	Telugu ..	Same as No. 530 above.
533	Do.	Do.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1448, Dhātu, Pushya, ba. di. 7, Wednesday.	Do. ..	Same as No. 474 above.
534	Do.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1483, Dhunmati, Tulā, ba. di., dvitīya, Saturday, Rōhiṇī.	Tamil	Records the assignment, on interest, to Rāyasam Veṅkaṭādri, son of Mosalinadugu Timmarāja, of the income of certain villages for providing offerings to the god.
535	Do.	Do.	Do. ..	Śaka 1480, Kālayukti, Makara, śu. di., daśami, Thursday, Mṛigaśirsha.	Do.	Records the assignment of the income of certain villages to Rāmarāja, son of Mahāmaṇḍalēśvara Chikkarāja of Āraviṭṭi (?) for conducting the annual festivals of the god and for providing certain offerings and cakes.
536	Do.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1457, Dhurmukhi, Vṛiśchika, śu. di., New-moon, Monday, Anurādhā.	Do.	Gift of certain lands for providing cakes to the god.
537	On the south wall of the same prākāra.	..	Tribhuvanachakravartin Vijaya Gaṇḍa-gōpāladēva.	18th year, Siṁha 10, ba. di., prathamā, Sunday, Śatabhishaj.	Do.	Gift of cows and a lamp-stand by Mayyur Rāmaṇṇadēvan, a member of the Nāyakanmār of Malai-maṇḍalam, for a perpetual lamp in the temple.
538	On the same wall	..	Do.	5th year, Kanyā, śu. di., prathamā, Monday, Chitrā.	Do.	Gift of cows for a perpetual lamp to the temple by Śrīkumāraṇ, a member of the Nāyakanmār of Malai-maṇḍalam.
539	Do.	..	Do.	14th year, Kanyā, ba. di., pañchami, Sunday, Śravaṇa.	Do.	Gift of 32 cows and a bull by Tiruvattiyurkoṟṟi of Tiruvaypaḍi for a perpetual lamp in the temple.
540	Do.	..	....	Śaka 1582, Vikāri, [Chaitra], 25, śu. di., Chaturdaśī, Sunday, Hasta.	Telugu ..	Records the repair of prākāra walls in the Varadarāja temple at Kāñchī, by the son of Doḍḍayāchārya.
541	Do.	Vijayanagara	Achyutarāya-Mahārāya	Śaka 1454, Nandana, Jyēshṭha, 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 prākāra.	Vijayanagara	Achyutarāya-Mahārāya	Śaka 1454, Nandana, ... ekādaśi, Sunday, Mūla.	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 Varadādēvī Ammaṉ and Kumāra Veṅkaṭādri-Uḍayār and made a gift of 1,000 cows.
544	On the same wall	Do.	Do.	Śaka 145[4], Nandana, Phālguna, ba. di., chaturdaśi.	Do.	Records that, in the year Virōdhi on the day of Kārttika-bahuḷa-pañchami, on the occasion of his coronation, king Achyutarāya directed Saḷuva-Nāyaka to assign villages to the temples of Varadarāja and Ekāmbaranātha equally neither more nor less. But as Saḷuva-Nāyaka gave more to Ekāmbaranātha, Achyutarāya hearing this equalised the number of villages by redistribution.
545	Do.	Do.	Achutayarāya	Śaka 1454, Nandana, Phālguna, ba. di., 4, (Saturday).	Telugu ..	Same as No. 544 above.
546	Do.	Do.	Do.	Śaka 1454, Nandana, Śrāvaṇa, ba. di., 12, Sunday.	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, Phālguna, 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.	Nāgari ..	Same as No. 547 above.
549	Do.	Do.	Do.	Śaka 1454, Nandana, Jyēshṭha, ba. di., 12, Thursday.	Kanarese in Nāgari.	Same as No. 541 above.
550	Do.	Do.	Viraprtāpa Sadāśivadēva-Mahārāya ..	Śaka 1472, Sādharaṇa, [śu], di., saptami, Rōhiṇi.	Tamil	Assignment of certain lands granted for providing offerings during the time of Krishṇarāya by Vaḍamalai-annaṉ and Viramārāja. These lands were now made over to Nāgarāja, son of Siddarāja of Sōmavanśa.
551	On the west wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	26th year, Makara, ba. di., Thursday, saptami, Hasta.	Do.	Gift of 115 sheep for a lamp by a native of Karum[bū]r
552	On the same wall	Do. ..	Do. ..	26th year, Mēsha, ba. di., daśami, Thursday, Śravishṭha.	Do.	Gift of 33 cattle for a lamp by a native of Puliyūr in Puliyūr-kōṭṭam.
553	Do.	..	Tribhuvanachakravartin Allantikka-Mahārāja Gaṇḍagōpāladēva.	3rd year	Do.	Records a gift of 4 cows for ¼ lamp.
554	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	1[1]th	Do.	Gift of 32 cows and a bull for a lamp and of 120 kāśu for conducting worship and offerings at the service called Dhaṉmaparipālaṉ-śandi and for feeding five devotees in the temple by Tiruvaraṅgamudaiyāṉ alias Rājādhirāja Malaiyarāyaṉ alias Daṉmaparipālaṉ, son of Maṉṉiyadaraiyaṉ alias Kulōttuṅgaśōḷa Malaiyarāyaṉ, one of the Malai-Mudalis residing in Tirunedumbirsi in Perumūr-nāḍu, a sub-division of Maṉavir-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.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year, Mina, śu. di., dvādaśi, Saturday, Āślesha.	Tamil	Gift of 33 cattle for a lamp by Kondu Nāgadēvarāja alias Gopā[la] . . . . Perumāl of Nattapādi-nāḍu.
556	On the same wall	..	....	....	Do.	Registers an order of Madurantaka Pottappichchōḷan stating that the assembly of the people of Jayaṅgonda-śōḷamaṇḍalam remitted six kalam of paddy per vēli of lands granted as dēvadānam, tiruvidaiyāṭṭam, pallichchandam, agara-parru, maḍapparru, jivita-parru, padai-parru, and vanniya-parru.
557	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	26th year, Kumbha, śu. di., pañchami, Thursday, Aśvatti.	Do.	Gift of 17¾ vēli of land in Periyanañjēri alias Virasimha-chaturvēdimaṅgalam, a hamlet of Ukkal in Kaliyur-kōṭṭam, a district of Jayaṅgonda-śōḷamaṇḍalam, by Periya-perumāl alias Perumāḷdāsan to 58 Brahmans for reciting the Vaishṇava hymn *tirumoḷi*.
558	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	18th year, Mina, ba. di., Tuesday, Śravaṇa.	Do.	Gift of 16 buffaloes for ½ lamp by a native of Urukkāḍu alias Rājarāja-chaturvēdimaṅgalam in Āvur-kurram, a sub-division of Nittavinōda-vaḷanāḍu.
559	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	24th year, Mēsha, śu. di., ēkadaśi, Wednesday, Pūrvaphalguni.	Do.	Gift of 32 cows, a bull and a lamp-stand for burning a perpetual lamp in the temple by a native of Vēṇḍattur in Śeṅgaṭṭu-nāḍu, a sub-division of Śeṅgaṭṭu-kōṭṭam, a district of Jayaṅgonda-śōḷamaṇḍalam.
560	Do.	Do. ..	Do. ..	21st year, Kumbha, ba. di., dvādaśi, Thursday, Pūrvāshāḍha.	Do.	Gift of 99 cattle for 3 perpetual lamps by the individual mentioned in No. 557 above.
561	Do.	Vijayanagara	Viraprataṇa Śadāśivarāya-Mahārāya ..	Śaka 1469, Plavaṅga, Dhanus, śu. di., dvādaśi, Friday, Rōhiṇi.	Do.	Gift of 80 poṉ for offering cakes on the festival days in the months of Āṇi, Puraṭṭāśi, Māśi and Vaigāśi, out of the 9 poṉ 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 Soṉṉavaṇṇamśeyda-perumāl on two days and cakes offered.
562	Do	..	Tribhuvanachakravartin Alluntikka-Mahārāja Gaṇḍagōpāladēva.	6th year, Rishabha, ba. di., daśami, Friday, Rēvati.	Do.	Gift of land by Allaḷagāmuṇḍaṉ, Viragāmuṇḍaṉ, Śrīraṅga-gāmuṇḍaṉ and Gavuṇḍaiyaṉ, the pradhāni-Mudalis of Iḍai-nāḍu in Poysala-rājya, for supplying cardanom to the temple.
563	Do.	..	Do.	2nd year, Siṁha, śu. di., pañchami, Saturday, Hasta.	Do.	Gift of 11 buffaloes for a perpetual lamp by Toṇḍai-maṇḍala Gurukularāyaṉ, a native of Vēlichchēri alias Śilasikhā-maṇi-chaturvēdimaṅgalam in Puliyur-kōṭṭam.
564	Do.	..	Sakalalōkachakravartin Rājanārāyaṇaṉ ..	Plava . . . prathamā, Monday, Rēvati.	Do.	Unfinished. Records the gift of the village of Śirupuliyur in Ukkal-parru by Kaṭṭāri Śāḷuvaṉ.
565	Do.	..	Tribhuvanachakravartin Gaṇḍagōpāladēva.	[3]rd year, Mithuna, 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 prākāra.	Chōla ..	Tribhuvanachakravartin Rājarājadēva ..	[2]9th year, Karkaṭaka śu. di., pañchami, Monday, Pushya.	Tamil	Records a gift of land in Perunagar in Perunagar-nāḍu, a sub-division of Veṅkuṟṟa-kōṭṭam, a district of Jayaṅgoṇḍa-sōḷamaṇḍalam by Viraperumāḷ Ediriliśōḷa Sambuvarāyan Āḷappiraṇḍanāyaṉ alias Rājarāja Sambuvarāyaṉ, grandson of Seṅgēṇi Viṟāgaraṉ Ammaiappaṉ for offerings and worship at the service called Āḷappiraṇḍaṉ śandi following the service called Gaṇḍagōpalaṉ-śandi. The donor made a gift of land in Pasaṅgaṭṭuppuṇḍi, a hamlet of Ukkal for the supply of flower-garlands to the god.
567	On the same wall	..	....	Śaka 15[8]1, Vilambi, Tai, [18].	Telugu ..	Gift of certain privileges in the temple to Vēṅkaṭādri, son of Dharmayya of Krōttapalli.
568	Do	..	Tribhuvanachakravartin VijayaGaṇḍagōpaladēva.	16th year, Rishabha, ba. di., daśami, Friday, Uttara-Bhadrapada.	Tamil	Gift of land in the villages of Perumbaḷur with its hamlets Mēlaipaṭṭu, Koṭṭuppakkam, Pañchalipaṭṭu, Payvāṉiya-paṭṭu, Kuśapaṭṭu and Kachchipaṭṭu for conducting the service Rahuṭarāyaṉ-śandi called after the donor Nalla-siddarasa, who bears various birudas and who is stated to have been born of the Palinva family and of Bharadvāja-gōtra.
569	Do.	Vijayanagara	Viraprataṭpa Krishṇadēva-Mahārāya ..	Śaka 1436, Bhava, jyēshṭha, śu. di., 10, Wednesday, . . .	Telugu ..	Same as No. 498 above.
570	Do.	..	.....dēva	24th year, Makara, śu. di., dvitīya, Wednesday, Śravaṇa.	Tamil	Built in at the beginning. Records the gift of 32 cows and 1 bull by one of the handmaids (illegible) of Gaṇḍagōpaladēva, for a perpetual lamp in the temple.
571	On the north wall of the same prākāra.	..	Vijaya Gaṇḍagōpaladēva	7th year, Kanyā, śu. di., daśami, Wednesday, Mūla.	Do.	Gift of land in Eriyagaram, a hamlet of Kuṭṭanur alias Rājadhirāja-chaturvēdimaṅgalam, by a native of the latter village for maintaining a flower-garden for supplying sacred garlands.
572	On the same wall	..	....	Mithuna, śu. di., Shashṭhi, Wednesday, Uttara-Phalguni.	Do.	Seems to record that, while the king, seated with his consorts under the canopy called Āriyaṉṉavallāṉ on the throne of Viravallāḷa in the Abhisheka-maṇḍapa, was listening to the songs of Saḍagōpaṉ, he directed that a house for dwelling together with certain privileges may be given to a certain Kārambichoṭṭu Narasiṅga-bhaṭṭaṉ who appears to have been an approved devotee of god.
573	Do.	..	....	Do.	Do.	Records the assignment of all taxes levied on the village of Murukkambakkam belonging to the temple to a servant (name lost) of Sāḷuva Maṅgu-Mahārāja made on an occasion similar to the one mentioned in No. 572 above.
574	Do.	..	....	Vikari, Mēsha, śu. di., prathama, Friday, Aśvati.	Do.	Records that the god invested the title of Brahmatantra-svatantra jīyaṉ on Vaishṇavadāsa and directed that a maṭha should be established for him with the lands necessary for its maintenance, that the books procured by him should be left with him and that towards the propagation of Rāmānuja-darśana by him and his disciples after him, all disciples of Rāmānuja 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 prakāra.	Vijayanagara	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1460, Vilambi, Vṛiśchika, ba. di., pañchamī, Monday, Pushya.	Tamil	Gift of the village of Tirumukkūdal in Śālaipakkam-śīrmai in Kaḷattūr-kōṭṭam, a hamlet detached from Madurāntakam, for offerings by Śalakkarāja Periya Tirumalaiyadēva-Mahārāja one of the feudatories of the king.
576	On the same wall	Do.	Do. ..	Hēvilambi, Arpasi, 27th.	Do.	Records that the king directed that, out of 1200 pon assigned by him, in the year Vikṛiti, for offerings to the temple, 150 pon should be transferred in the name of Gōvindayyaṅgar, son of his preceptor Uruppuṭṭūr Nallān Chakravartī Śiṟṟayyaṅgar, who was to receive ¼th of the offerings as such.
577	Do.	Do.	Do. ..	Śaka 1462, Plava, Mēsha, śu. di., paurṇamī, Sunday, Svāti.	Do.	Gift of 120 pon for offerings to the temple of Raghunātha in Vēgavati. The money was deposited on interest with Rāma-bhaṭṭa, son of Bhūtanātha Chiṭṭi-bhaṭṭu.
578	Do.	..	....	Thursday, Hasta ..	Do.	Stones missing and mutilated. Seems to record a gift similar to that contained in No. 572 above to a certain Vindukan.
579	Do.	Vijayanagara	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1460, Vilambi, Karkaṭaka, śu. di., ēkādaśī, Jyeshṭha, Monday.	Do.	Gift of 100 panam for celebrating the day of Śrijayanti festival on which Śri Krishṇa was born. In making provision for worship and offerings, it was particularly noted that the image of Krishṇa 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 Tiruveṅgadajiyar, the kōyil-kēlvi, who was the disciple of Paravastu Nayiṉār Ayyangar at the instance of Kandādai Rāmanujajiyaṅgar, one of the managers of the temple.
580	Do.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1473, Virōdhikṛit, Makara, śu. di., saptamī, Sunday, Rēvati.	Do.	Gift of land for offerings by Tiruppadirāja for the merit of his father Mahāmaṇḍalēśvara Sāluva Chinnayadēva-Mahārāja of the Innar race and of a garden for the merit of his daughter Akkamma.
581	Do.	Do.	Achyutarāya-Mahārāya	Śaka 1456, Jaya, Kumbha, ba. di., chaturdaśī, Monday, Śravaṇa.	Do.	Built in at the beginning. Gift of the village of Uttirasōlai in Dāmal-kōṭṭam by Tiruveṅgada Aṇaṉ, son of Bhaṭṭadi-[p]irāṉ of Śrivilliputtur.
582	Do	Do.	Vīrapratāpa Sadāśivadēvarāya-Mahārāya.	Śaka, 1472, Sadhāraṇa, Kumbha, śu. di., dvitīya, Saturday, Uttara-Bhadrapada.	Do.	Beginning built in. Gift of the village of Śittaṉañjēri by Rāmabhaṭṭa, son of Bhūtanātha Chiṭṭabhaṭṭu for offerings to the god Vēgavati Raghunāthaṉ.
583	Do.	Do.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1458, Durmukhi, Kumbha, dvādaśī, Wednesday, Uttarāshāḍhā.	Do.	Records that Narayaṇa-śeṭṭiyar son of Periyanāgu-śeṭṭiyar of the Nedunkumāra-gōtra, 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 maṭha dedicated to Tirukkachinambi, the Vaishṇava 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 prākāra.	Vijayanagara	Vīrapratāpa Achyutarāyadēva-Mahārāya ..	Śaka 1455, Vijaya, Karkaṭaka, ba. di., tritīyā, Wednesday, Śatabhishaj.	Tamil	Records that the king soon after his coronation in the year Virōdhi directed that the gift of villages made to the temple of Varadarājadēva and Ekāmbaranātha should be of equal estimated worth and ordered Sāluva-Nāyaka to attend to it. But the latter gave more to Ekāmbaranātha 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.
585	On the same wall	..	....	Rishabha, su. di., daśamī, Saturday, Hasta.	Do.	Similar to No. 572 above. The recipient herein is Pōttarasan, the minister (pradhāni) of Sāluva Maṅgu-mahārāja. 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.
586	Do.	Vijayanagara	Vīrapratāpa Śrīraṅgadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1505, Subhānu, Tulā, ba. di., tritīya, Rōhiṇī, Tuesday.	Do. .. .	Gift of the village of Chedirāyaṅkuppam of Urattī-parru in Nallur-nāḍu, a sub-division of Veṅkuṟṟa-kōṭṭam in Paḍaivīḍu-rājyam for offerings and for conducting festivals by [Eṭṭūr] Tirumalai Kumāra Tātāchārya.
587	Do.	Do.	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya..	Śaka 1510, Sarvadhārī, Siṁha, su. di., pañchamī, Saturday, Chitrā.	Do.	Gift of the villages of Ālambākkam, Anambādi in Kurumbarai nāḍu, a sub-division of Kaḷattūr-kōṭṭam in Paḍaivīḍu-rājyam for offerings by the donor mentioned in No. 586 above. The gift was engraved in the name of Raṅgappayyaṅgār, son of Aṇṇāvayyaṅgār, grandson of Paṭṭaṅgi Nāyiṉār Ayyaṉ.
588	Do.	Do.	Vīrapratāpa Śrīraṅgadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1504, Chitrabhānu, Tulā, ba. di., pañchamī, Sunday, Mūla.	Do.	Gift of the village of Teḷatteru in Idaivāsal-śīrmai for conducting certain festivals. The record was engraved in the name of the Āchārya of Tirumalai, Kumbakōnam and Tirumā[rbar]pirunjōlai (Tirumāliruñjōlai), 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 Anantāḻvār shrine in the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva, '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, Śaka 1134	Grantha and Tamil.	Records that Śīyagaṅga of the Gaṅga dynasty built the Anantāḻvār shrine with stone. It mentions Chōḷendrasiṁha as his father's name and gives him the birudas Kuvaḷāḷapuraparamēśvara, Gaṅga-kulōtbhava and Śrīsimhaperumāḷ.
590	Inside the Karumāṇikkavarada shrine in the same prākāra.	Do. ..	Chakravartin Vikrama-Chōḷadēva ..	11th year	Tamil	Records that the king set up in the temple the image of Vikramachōḷa-viṇṇagar-Āḻvār and for its daily worship made a gift of land, as devadāna, in the village of Vilvalam, which was renamed Akḷaṅkanallūr, in Kaliyūr-nāḍu, a sub-division of Kaliyūr-kōṭṭam.
591	On the base of the south wall of the same shrine.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1473, Virōdhikṛit, Dhnuṣ, śu. di., ēkadaśī, Tuesday, Aśvati.	Do.	Gift of the village of Mēṟpākkam near Añjūr in Śengaḷanārpaṭṭu-śīrmai which belonged to Daḷavāy Timmarāja, the agent of Mahāmaṇḍalēśvara Rāmarāja-Viṭhalarāja-Chinna Timmarāja-Pāppu Timmayadēva-Mahārāja. The village was handed over to Daḷavāy Timmarāja on lease for providing offerings to Aruḷāḷa-Perumāḷ.

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	Vīrapratāpa Sadāsivadēva-Mahārāya ..	Śaka 1471, Saumya, Karkaṭaka, śu. di., pañchami, Friday, Rēvati.	Tamil	Records the assignment of the village of Iṟaiyūr, the income from which, amounting to 120 poṉ, was ordered to be utilised for sacred offerings, garlands and butter for the god by Ḍaḷavāy Koppu-nāyakar, the agent of Mahāmaṇḍaleśvara Rāmarāja Timmarāja Chinnatimmayadēva, for the merit of his master.
593	On the east wall of the Abhishēka-maṇḍapa in the same temple.	..	....	2nd year, Āṇi ..	Do.	Records the gift of 30 cows and a bull for a perpetual lamp in the temple of Śrī-Rāmachandra-Perumāḷ in Viśūra-nāḍu in Vaḍa-maṇḍalam by the managers of the Arulāḷa-Perumāḷ temple at Conjeeveram.
594	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th year, Vṛischika, śu. di., trayōdaśi, Tuesday, Aśvati.	Do. ..	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Kulappiyārruḷāṉ Nārāyaṇanambi Dāmōdaraṉ, one of the kaḷvi-mudaliś of Gaṇḍagōpāladēva.
595	Do.	..	....	....	Do.	Records the building of the maṇḍapa by Iḷambilakaṭṭu Nāyakar.
596	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Makara, śu. di., prathamā, Tuesday, Śravaṇa.	Do.	Gift of 33 cattle for a perpetual lamp by a native of Muraṉōttamaṅgalam in Vaḷḷuva-nāḍu in Malai-maṇḍalam.
597	Do.	Do. ..	Do. ..	18th year, Makara, ba. di., daśami, Monday, Svati.	Do.	Gift of 33 cattle and one lamp-stand for a perpetual lamp by Kaṇḍaṉ Īraṉambi residing in the city of Kulamukku in Malai-maṇḍalam.
598	Do	Do. ..	Do. ..	11th year, Siṁha, ba. di., [tritiya], Sunday, Uttara-Bhadrapada.	Do	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Iyakkaṉ Ayyaṉam'i, a native of Kārāyeppalli in Malai-maṇḍalam.
599	Do.	Vijayanagara	Vīrapratāpa Krishṇadēva-Mahārāya ..	Śaka 1448, Sarvajit, Mēsha, śu. di. daśami, Pushya, Tuesday.	Do.	Incomplete. Gift of 100 paṇam for offering cakes during certain festivals.
600	Do.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka [1462] .. Sunday, Hasta.	Do.	Gift of money for offerings by a native of Kāḍavarāyaṉpaṭṭu.
601	Do.	Saḷuva	Mahāmaṇḍalēśvara Bujabala Vīra Narasiṅgadēva-Mahārāya.	Śaka 143 [1], Mēsha, ba. di., trayōdaśi, Tuesday, Rēvati.	Do.	Gift of 3,000 paṇam for offering cakes. The money was deposited with a native of Narasiṅgarāyapuram.
602	On the south wall of the same maṇḍapa.	..	Sōmēśvara	....	Grantha and Tamil.	Built in at the beginning and incomplete. Mentions that king Sōmēśvara was descended from the family of the Yadus and that Dēvikā born of the Chālukya family was his chief queen.
603	On the same wall	..	Tribhuvanachakravartin Vīra Gaṇḍagōpāladēva.	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 Rājarājapuram, a sub-division of Venkuṉṟakōṭṭam.
604	Do.	..	Sakalalōkachakravartin Rājanārāyaṇa Sambuvarāya.	7th year, Āṇi, 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 garuḍa 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 maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Kumbha, śu. di., chaturdaśi, Tuesday, Makha.	Tamil	Gift of 33 cattle for a perpetual lamp in the shrine of (Periyapirāṭṭiyār), the senior consort of Aruḷāḷa-perumāḷ by a native of Tirumuṇaippāḍi-nāḍu in Naḍuvil-maṇḍalam.
606	On the same wall	Do. ..	Do. ..	24th year, Vriśchika, śu. di., pañchamī, Tuesday, Pūrvāshāḍha.	Do.	Gift of four cows for one-eighth lamp by a native of Śūral in Vēḷi-nāḍu.
607	Do.	..	....	25th year, Margaḷi	Do.	Refers to an order of Madurāntaka Pottappiśchōḷan according to which taxes were levied on all oil merchants in Mummuḍichōḷapperunderuvu in Conjeeveram. Bandhapalli is mentioned as one of the places exempted from this tax. Stones with the insignia of Gaṇḍagōpāla were set up to mark the jurisdiction.
608	Do.	..	Tribhuvanachakravartin Allantikka Maharāja Gaṇḍagōpāladēva.	5th year, Tulā, śu. di., prathamā, Monday, Viśākha.	Do.	Gift of 97 cows and one bull for three perpetual lamps by Kōṉ Kaṭṭaiyan, a minister of Gaṇapatidēva.
609	Do.	..	....	25th year	Do.	Refers to the order of Madurāntaka Pottappiśchōḷan. Records a grant similar to that contained in No. 607 above. The tax was levied herein on merchants, Śāliya weavers and other people residing in the streets of Arumoḷidēvapperunderuvu, Rājarājapperunderuvu, Nigarilisōḷapperunderu alias Gaṇḍagōpālapperunderuvu and Kūrsaivāṇiyapperunderuvu.
610	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	26th year, Makara, ba. di., daśami, Friday, Svāti.	Do.	Gift of cows and sheep for a perpetual lamp by a servant of Gaṇḍagōpāla.
611	Do	Do. ..	Do. ..	24th year, Kumbha, ba. di., chaturthi, Sunday, Chitrā.	Do.	Gift of 33 cattle for a perpetual lamp by Mallaya Daṇḍanāyaka, son of Appaya Daṇḍanāyaka, brother (?) of the mahāpradhāni Daṇḍinagōpa.
612	Do	Do. ..	Do. ..	24th year, Mēsha, ba. di., pañchamī, Thursday, Mūla.	Do.	Gift of 33 cattle for a perpetual lamp by Kēśava Daṇḍanāyaka, son of the individual mentioned in No. 611 above.
613	Do.	Vijayanagara	Vīrapratāpa Virūpākshadēva-Mahārāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1393, Khara, Makara, ba. di., chaturthi, Wednesday, Hasta.	Do.	Incomplete. Mentions a king with Saḷuva birudas whose name is lost.
614	Do.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1464, Śubhakṛit, Mithuna, śu. di., trayōdaśi, Sunday, Mūla.	Do.	Gift of 250 panam for offering cakes on ēkadaśi days after the return of the god from procession. The money was deposited on interest with the maṇṛāḍis of Tiruvattiyūr.
615	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	24th year, Rishabha, ba. di. pañchamī, Saturday, Uttara-Phalgunī.	Do.	Gift of 33 cattle for a perpetual lamp by Gōppaya Daṇḍanāyaka, younger brother of Mallaya Daṇḍanāyaka, son of Appaya Daṇḍanāyaka.

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 maṇḍapa.	Chōḷa ..	....	20th year, Siṁha, śu. di., daśami, Monday, Mūla.	Tamil	Gift of a flower-garden by purchase by Mādayya Daṇḍanāyaka for supplying flowers and garlands.
617	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	Do.	Do.	Gift of 33 cattle for a perpetual lamp by mahāpradhāni Daṇḍinagōpa Mādaya Daṇḍanāyaka.
618	Do.	.?	....	....	Do.	Beginning built in. Gift of land and cows by Taḷuvakkuḷaiṉdaṉ Vāṇadaraya of Peruṅgurumbūr for garlands, sacred offerings and perpetual lamp to the god. The cows were left with Garuḍaṉmēl-aḷagiyār of the nambi caste and the possession of the land was given to Uttaravēdi-aḷagiyār for rearing a flower-garden.
619	On the west wall of the same maṇḍapa.	Chōḷa ..	[Tribhuva]nachakravartin Rājarājadēva	. . . śu. di., Saturday, pañchamī.	Do.	Gift of 33 cattle for a perpetual lamp by a native of Nellore.
620	On the same wall	Do. ..	Kulōttunga-Chōḷadēva, 'who was pleased to take the crowned head [of the Paṇḍya] and Madura.'	13th year, Mēsha, 11, Thursday, Pushya, śu. di., Ashṭamī.	Do.	Gift of 40 cows and one bull for a perpetual lamp and for offering milk to the god by . . . . Ammaiappaṉ Kaṇṇuḍaipperumāḷ alias Vikrama-Chōḷa Sambuvarāyaṉ.
621	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Siṁha, śu. di., daśami, Wednesday, Mūla.	Do.	Gift of the village of Kūkkuḷam, a sub-division of Vaḍa Payirkōṭṭam, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam for worship and offerings to the god Aḷagar at Tirumaliruñjōlai in Pāṇḍi-maṇḍalam by Madurāntaka Pottappichchōḷaṉ Manumasiddarasaṉ Tirukkaḷattidēvaṉ alias Gaṇḍagōpāḷaṉ, at the service (śandi) called after him.
622	Do.	Do. ..	Do. ..	21st year, Siṁha, śu. di., chaturdaśī, Sunday, Śravishṭhā.	Do.	Gift of the village of Vaḷḷevappākkam in Urrukkaṭṭukōṭṭam, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam for the maintenance of Tiruvaḷiparappiṉaṉ-kaṭṭam who had to recite śindu (ode) in the temple of Aruḷāḷaperumāḷ by the individual mentioned in No. 621 above.
623	Do.	..	Tribhuvanachakravartin Kōṉerinmaikoṇḍāṉ.	....	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 Toṇḍai-maṇḍalam whose names are enumerated and that no tax will be levied on them by the owners.
624	Do.	..	Tribhuvanachakravartin Vīra Gaṇḍa-[gōpāladēva].	4th year	Tamil prose and verse.	Damaged. Seems to record a gift of lamp and appears to refer to the king as belonging to the Pallava family.
625	Do.	..	....	....	Tamil	Much damaged. Quotes the order of Madurāntaka Pottappichchōḷaṉ and records the assignment of certain taxes.
626	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttunga-Chōḷadēva.	1* year	Do	Gift of land in the village of Aḷagiyaśōḷanallur for daily worship by Ammai Appaṉ Pāṇḍi-nāḍu-koṇḍaṉ alias Irā. . . . .
627	On the north wall of the same maṇḍapa.	..	....	....	Do. .. .	Registers the gift of the two villages Ka[ḷañjanū]r and Aiyyaṉkuḷattūr in Kaliyūr-kōṭṭam by Madurāntaka Pottappichchōḷaṉ Manumaśiddarasaṉ Tirukkaḷattidēva Gaṇḍagōpāḷaṉ in the 19th year of Rājarājadēva.

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 maṇḍapa.	..	....	..	Tamil	Records gift of land in the village of Kaliyūr in Kaliyūr-kōṭṭam for a flower-garden by the individual mentioned in No. 627 above and refers to the 19th year of Rājarājadēva.
629	On the same wall	..	....	..	Do.	Gift of land in Kaliyūr for forming an agaram, to the bhaṭṭas of the temple of Gaṇḍagōpāla-Vinnagar Emberumān at Kaliyūr in the 24th year of Rājarājadēva. Refers to the order of Madurāntaka Pottappichchōḷan.
630	Do.	..	....	..	Do.	Records the order of Madurāntaka Pottappichchōḷan 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 Abhishēka maṇḍapa.	Chōḷa ..	Rājakēsarivarman Kulōttuṅga-Chōḷa-[dēva].	36th year	Do.	Incomplete. Begins with the introduction "ஏகவீர," etc.
632	On the right wall of the same gōpura.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	45th year, 190th day.	Do.	Begins with the historical introduction "ஏகவீர" etc. Gift of money for offerings at the early morning service by Vaṅgāmuḷaiyūr-Uḍaiyan Araiyan Mummudi-śōḷan alias Anukkappallavaraiyan of Maṇṇi-nāḍu, a sub-division of Virudarājabhayaṅkara-valanāḍu, a district of Śōḷa-maṇḍalam.
633	On the left wall of the same gōpura.	Vijayanagara	Vīraprataṭpa Krishṇadēva-Mahārāya ..	Śaka 1450, Sarvadhāri, Mithuna, ba. di., pañchami, Sunday, Śatabhishaj.	Grantha and Tamil.	Incomplete. The record stops with the date.
634	On the same wall	..	....	Śaka 1359, Piṅgala, Mithuna, Thursday, Śravaṇa.	Do.	Records that Vasantarāya, son of Anapōt-Nāyaka and brother of Siṅga-Nāyaka made a gift of the four dvārapāla images Chaṇḍa and Prachaṇḍa at the second and third gōpuras respectively and the two pinnacles of gold for the car.
635	Do.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	. . . , [Thursday], Uttara Phalguni.	Tamil	The commencement of each line is very much damaged. Begins with the historical introduction "ஏகவீர," etc. Registers a sale of land, free of taxes, by the people of Vaidavūr in Urrukkāḍu-nāḍu, a sub-division of Urrukkāḍu-kōṭṭam, a district of Jayaṅgoṇḍa-Śōḷamaṇḍalam to the Mahāmaṇi of Periyakōyil who was feeding the Brahmans versed in the sacred lore at Arikēsuvan-maṭha situated on the north bank of the sacred tank (Tiruppeigai), of Arul-ālaperumāḷ.
636	On the wall to the right of entrance into the Tāyār shrine in the same temple.	..	....	Kīlaka, Āḍi ..	Do.	Built in. Records the assignment of certain taxes from the village of Nallālam in Vayalāmūr-pagra. A certain Goppaṇan figures as the signatory.
637	On the same wall	..	Tribhuvanachakravartin Vijaya Gaṇḍa-gōpāladēva.	21st year, Vrischika, śu. di., dvādaśi, Tuesday, Aśvati.	Do.	Remission of taxes, for supplying sacred garlands to Periyapirāṭṭiyār, on certain lands in Paḍai-nāḍu alias Devapperumāḷnallūr in Kaliyūr-kōṭṭam which was given for flower-garden, by Siddarasa.

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 Tayār shrine in the same temple.	Saluva ..	. . . . son of Narasiṅgarāya-Mahārāya.	Śaka 1415, Pramādīcha, Mēsha, śu. di., Monday.	Tamil	Built in at the beginning. Records a gift of money by Narasādēviyār, wife of Kommarāja Periya Timmarāja Uḍaiyār for daily offerings to the god.
639	On a stone set up in front of the Tayār shrine, to the right of entrance.	..	....	Śaka 163 [2], Virōdhi, Phalguṇa, ba. di., 3[illegible], Saturday, Uttara-Bhādrapadā, Vrishabha lagna.	Sanskrit verse in Telugu	Records that in compliance with the order of Srinivāsa alias Attān Tiruvōṅgana Rāmānuja Jīyar, his pupil the chieftain Rāja Śrī Lālā Tōḍarmalla brought back the image of Varadarāja and his consorts from Uḍaiyārpālayam and set them up in the temple at Conjeeveram.
640	On the wall to the left of entrance into the same shrine.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	[6]th year, Vriśchika, śu. di., tritiya, Monday, Anurādha.	Tamil .. .	Records a gift of land, by purchase, in Dēvaperumālnallūr a padalippurru in Ūrrukkattu-kottam, by Tirukkalatti-Uḍaiyar, the headman (hilavan) of Ambalvāymanalūr in Pulal-nāḍu, a sub-division of Pulal-kottam alias Vikrama-śōḷa-valanāḍu, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam, for the purpose of rearing a flower garden to the god.
641	On the same wall	Vijayanagara	Vīrapratāpa Krishṇadēva-Mahārāya ..	Śaka 1439, Īśvara, Mēsha, śu. di., . . . śōbha.	Do.	Built in. States that while Krishṇadēva-Mahārāya was camping at Kāñchi, he granted two villages for the floating festival of god Ekāmbaranātha and that he constructed two small cars for the Vināyaka in that temple and for Krishṇa in the Perumāl temple and also specifies the routes which the Śiva and Vishṇu temple cars should take on the respective festival days.
642	On the wall above the steps leading to the same shrine, right of entrance.	Do.	Kampaṇa Uḍaiyār	Saumya, Māsi, 28th.	Do.	Registers that Tunai-irundāṉ Nambi Koṅgarāyan assigned certain individuals as tirumandāvilakkukōdi to the temple and exempted them from taxes for burning two perpetual lamps in the shrines of Nāchchiyār Pēraruḷāḷar and Perundēviyār 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. Attipparru, a sub-division of Paḍaivīḍu-rajya is mentioned.
644	Do.	..	....	Yuva, Mārgaśīra, śu. di., 15.	Telugu ..	Records that Veṅkamma and Jānaki, the wives of the headman of Ālampalli, son of Veṅkaṭapati Tirumalarao, paid a visit to the temple.
645	In the maṇḍapa in front of the same shrine, left of entrance.	Vijayanagara	Mallikārjuna-Mahārāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1373, Pramōdūta, . . . 15.	Tamil ..	Built in. Records gift of 54 panam of gold for burning a twilight lamp to the god Varantaram-perumāl. The donee's name is obliterated.
646	On the north wall of the same shrine.	Do.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1452, . . . Karkaṭaka, śu, di., tritiya, Wednesday, Uttara-Phalguni.	Do.	Built in at the beginning and incomplete. Registers an agreement by the temple trustees given to Kaṇḍāḍai Rāmānujayyaṅgār, the agent of the charities of the Rāmānuja-kūṭa-matham in the Sannadhi street, that for 2,600 chakram gold coins deposited in the temple treasury, certain specified festivals, processions and offerings to Pēraruḷāḷar and Mahālakshmi will be conducted. A supplemental charity of Nārapparasayan, the agent of Rāyasam Ayyapparasayan 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 ..	Narasiṅgarāya-Mahārāya	Śaka 1400, Plavaṅga, Mēsha, su. di., saptami, Sunday, Pushya.	Tamil ..	Records that Virūpākshe-daṇḍayaka, the son of Gaṅgādhara of the Āsrāyana-gōtra, and a Vasal-mahāpradhāna of Narasiṅgarāya Mahārāya, made a present of money for the reconsecration (?) ceremony of the images of Nachchiyar Pērarulalar and Perandēviyār in the temple and that he formed a new town called Virūpākshadaṇḍayakapuram 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 Rāmānujakūṭa-maṭham.
649	On the south wall of the same shrine.	..	....	....	Grantha and Tamil verse.	States that Tātāchārya repaired and regilt the Puṇyakōṭi-vimāna which was originally erected by Krishṇarāya 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 1536, Ananda, Mēsha, su. di., 3, Saturday, Rōhiṇi, Kaṭaka lagna.	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 Tātasamudram, a tank dug by and named after Tātāchārya. 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 prākāra of the same temple.	Vijayanagara	Vīrapratāpa . . . . rāya	Śaka 1491, ba. 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 prākāra, right of entrance.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1477, Rakshasa, Siṁha, su. di., dvitīya, Sunday, Uttara-Phalguni.	Do.	Registers a gift of land, by purchase, in Agaram Nāveṭṭikulattūr and Agaram Dēvarāyamahārāyapuram alias Poigaippakkam by Paradāya Alagiyasiṅgar, son of Muḍumbai Appiḷai Aṇṇayyaṅgār of Tirunārāyaṇapuram and of the Śrīvatsa-gōtra, for cake offerings to the god on the birth-days of certain Āḷvārs and Āchāryapurushas and on certain other festival days.
654	On the same wall	..	....	Pañchami, Sunday, Mūla.	Do.	Built in at the beginning. Gift of 3,500 kuḷi of land houses and house sites, by Allumtirukkalattidēva Mahārāya-Gaṇḍagōpāladēva for the construction of the . . . temple and its prākāra 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 prākāra, right of entrance.	Vijayanagara	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1457, Manmatha, Mīna, śu. di., saptamī, Monday, Mṛigaśirsha.	Tamil	Registers an agreement between the temple treasurers and the temple agent Rāmānujaya Tiruppaṉipiḷḷai 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 refixed on an improved basis.
656	On the same wall left of entrance..	..	....	..	Sanskrit verse in Grantha.	Records that Rāmarāya ordered the repair of the stone steps of the tank called Anantasaras and made some gifts to the Ēkāmranātha and Varadarāja temples. Gives the genealogy of the earlier members of the Karṇāṭa dynasty. The composer of the verses is one Ōbhala-dīkshita of Krishṇapuram.
657	On the south wall of the third prākāra, opposite the Uḍaiyavar sannidhi.	..	....	Śubhakṛit, Āṇi, 28.	Tamil	Registers a gift of land in Kuvalaivēḍu by Rāyasam Timmakkaṉ for certain festivals and for singing the Tiruppallāṇḍu-hymns of Periyāḻvār, which function was being conducted by Kaṇḍāḍai Aṇṇāvaiyaṅgār.
658	On the wall of a dilapidated maṇḍapa next to the Maṇavāḷar sannidhi.	Vijayanagara	Virūpākshadēva, son of Vīrapratāpa Pratāpadēva-Mahārāya.	Śaka 1389, Sarvajit, Siṁha, ba. di., chaturthī, Wednesday, Aśvini.	Do.	Records that two pieces of land, which belonged to the temple in paḍaippagṟu alias Tēperumāḷnallūr and which remained uncultivated on account of its non-irrigable high level were purchased as Ūḷavukkāṉi by the treasury of Tirumeḷiśaiḷvār, reclaimed and brought under cultivation and that these lands were leased out for 200 paṇam of gold per year by the temple.
659	On the left wall of the stable-maṇḍapa.	Do.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1438, Dhātu, Kumbha, śu. di., dvādaśī, Wednesday, Svāti.	Do.	Records gift of land, by purchase for 170 paṇams of gold, for offerings to the god on particular festival days by Veṅgayār Kāḷastinātha of Parameśvaramaṅgalam, the tiruppaṉi-vāśal kaṉakku in the temple.
660	On the right wall of the same maṇḍapa.	Do.	Do. ..	Śaka 1438, Dhātu, Kumbha, ba. di., pañchamī, Wednesday, Svāti.	Do.	Records gift of land by purchase for 50 paṇams of gold by Kāmaiyaṉ, son of Uttaramērūr-uḍaiyāṉ Amarāpadikattar Nallappar, Periya Ēṟappaṉ Chinna Ēṟappaṉ and Aṅgaṇḍi 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.	Mahāmaṇḍalēśvara Harihararāya ..	Śaka 1325, Chitrabhānu, Kumbha, ba. di., saptamī, Wednesday, Anurādha.	Do.	End much damaged. Records the gift, by Ōbhaladēva-Mahārāja, of 32 cows and a bull for maintaining a perpetual lamp in the temple. A large number of high-sounding birudas are mentioned to Piḷḷaiyār Poḍukkam Aubaladēva-Mahārāja who appears to be the father of the donor of the gift.
662	On the same wall	Do.	Vīra Kampaṇa Uḍaiyār	Śaka 12[96], Ānanda, Karkaṭaka, śu. di., chaturdaśī, Wednesday, Śatabhishaj.	Do.	Records the assignment, free of taxes, of Uttamachōḷanallūr alias Koḷipakkam, a village in Brahmadēśapagṟu in Vīrpēḍu-nāḍu, in the sub-division of Kaliyūr kōṭṭam, by Kōṉappa, son of Muddappar for worship and daily offerings to the god. Arumbāgaṇḍaṉ and Bashaikkuṭappavarāyaragaṇḍaṉ 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 Rāmānujayya of Tiruppulāṇi, who is stated to have undertaken some extensive repairs to the temple at Conjeeveram and to have attained to great fame and beatitude.
664	On the same wall, right of entrance	..	....	....	Do. ..	Records that King Krishṇarāya covered the Puṇyakōṭi-vimāna of the god with gold plate.
665	Do. left of entrance ..	..	....	....	Tamil	In modern characters.
666	On the east base of the same gōpura, left of entrance.	..	....	Śaka 1408, Vyaya, Tulā, śu. di., dvādaśī, Friday, Pushya.	Do.	States that Rāghavaṇ and Chellaperumāl, the agents of Tirumalai-nāyaka made, on the occasion of Saṅkrama-puṇyakāla, arrangements with certain individuals of Dōśi and Teppēri of the Vayalaikkavūrparru for burning lamps before the god.
667	On the same base, right of entrance	Saḷuva ..	Narasiṅgarāya-Mahārāya	Śaka 1408, Parābhava, Siṁha, śu. di., tṛitīya, Friday, Pushya.	Do.	Registers an agreement by Ayiammaṇ and Īśvarappaṇ 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.	..	....	Śaka 1413, Parābhava (wrong), Tai, 16.	Do.	Records the employment of certain individuals in Padai-viḍu, under the charge of Karpūrappiyar as tiruvilakku-kuḍi, granted by Egappa-nāyaka Tirumalai-nāyaka for lamps to the god.
669	On the south wall of the Tyāgarāja shrine, Tyāgarājasvāmin temple, Tiruvarur, Nāgapaṭṭam taluk, Tanjore district.	Chōḷa ..	Parakēsarivarman alias Rājendradēva ..	3rd year ..	Do.	Begins with the short introduction "[illegible]," etc. Gives the details of the quantity of gold which was used for plating and gilding the different parts of a golden pavilion (poṉṉiṉ-tirumaṇḍapam).
670	On the south wall of the same shrine.	Do. ..	Rājakēsarivarman alias Vijayarājendradēva.	31st ,, ...	Tamil verse and prose.	Commences with the introduction "[illegible]," etc. Records that in compliance with the king's order Veṅkāvēḷāṉ utilised certain gold and silver vessels in the temple treasury for the erection of a golden pavilion for the God Uḍaiyār Viḍiviṭaṅkadēva of Tiruvārūr in Tiruvārūr-kūṟṟam, a sub-division of Adhirājarāja-valanāḍu. The four verses engraved in continuation refer to several gifts of golden ornaments by Koṭṭaṉ Śembiyaṉ Vēṇḍavēḷāṉ of Pūṇḍi.
671	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	24th ,, ...	Tamil	Begins with the introduction "[illegible]," etc. Records gift of 3 kaḷañju, 1 maṅjāḍi and 1 kuṉṟi of gold of standard weight and fineness and equal to Rājarājaṉ māḍai by Arumoḷi-Rājendra-chōḷaṉ, which was invested by the temple assembly in purchasing and leasing out 450 kuḻi of tax-free land for the expenses connected with the sacred bath of the god.
672	Do.	Do. ..	Do. do.	[24]th ,, ...	Do.	Begins with the introduction "[illegible]," etc. Built in at the end. Gift of 96 sheep for a perpetual lamp to the temple of Mūlasthānam-Uḍaiyār of Tiruvārūr, in Tiruvārūr-kūṟṟam, a sub-division of Ceya-Māṇikka-valanāḍu by one Nārāyaṇa Śiṅgaḷattaraiyaṉ, 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.	Chōḷa ..	Parakēsarivarman alias Rāj.....	8th year	Tamil .. .	Damaged. Begins with the introduction "[illegible]," etc. Records gift of paddy for offerings and worship during certain festivals and of 6 kāsu of gold for the purchase of pieces of cloth required to cover the pots of water for the god's bath.
674	On the west and south walls of the same shrine.	..	Kōnêrinmaikoṇḍān	31st ,, ... 24[4]th day.	Do.	Registers an order of the king to the managers of the temple of Mūlasthānam-Uḍaiyār of Tiruvārūr in Tiruvārūr-kūṟṟam, a sub-division of Kshatriyaśikhamaṇi-vaḷanāḍu making some provision for offerings and scented water to the god on certain festival occasions. Mentions the Śadayam of Arpaśi and Ārdrā of Āḍi as the asterisms of the king's father and the king respectively.
675	On the west wall of the same shrine	Chōḷa ..	Parakēsarivarman alias Rājē	Lost	Do.	Much damaged. Begins with the introduction "[illegible]," etc. Records an order of the king to Vēḷāḷa-kuttan alias Śembiyan Mūvēndavēḷān to cover with gold plate certain portions of the gurbhagriha and ardha-maṇḍapa of the temple.
676	On the north wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājendradēva ..	8th year	Tamil prose and verse.	Begins with the introduction "[illegible]," etc. Records the gift of a wreath of precious stones for the goddess, consort of Uḍaiyār Vīḍiviṭaṅkadēvar by Peru-makkaḷūrudaiyān Vēḷān Śeyyapādam of Gaṅgaikoṇḍa-ṣōḷapuram.
677	On the same wall	Do. ..	Do. do. ..	Do	Tamil ..	Begins with the introduction "[illegible]," etc. Records that Kuttan alias Śembiyan Mūvēndavēḷān of Puṇḍi, a hamlet of Pāvaichuṟṟu-puṇḍi, a sub-division of Adhirāja-vaḷanāḍu, made tax-free gift of land by purchase for 100 kāsu for offerings to the god and that his brother Māran alias Śembiyan Mūvēndavēḷān made another tax-free gift of land by purchase for 100 kāsu from the assembly of Pulivalam, a brahmadēya of Vijayarājendra-vaḷanāḍu for the expenses of feeding daily 12 śivayōgins at the temple and making two gold ear ornaments to the god.
678	Do.	Do. ..	Do. do. ..	Do. .. .	Do. .. .	Begins with the introduction "[illegible]," etc. Records deposit of gold by Purakkuḍayān Śuṟṟi Āḍittan alias Śōḷavichchādira Viḷupparaiyan of Purakkuḍi in Ambar-nāḍu a sub-division of Uyyakoṇḍa-vaḷanāḍu 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 song-sters and servants.
679	On the north and west walls of the same shrine.	Do. ..	Rājakēsarivarman alias Rājadhirājadēva	27th year .. .	Do.	Incomplete. Begins with the introduction "[illegible]" etc. Records the details of the quantities of paddy accru-ing from the several bits of temple dēvadāna lands in the villages of Tiyankuḍi and Mēnmaṅgalam which were bought over by the king and Aṇukkiyār Nakkan Pāvai-naṅgaiyar for expenses connected with offerings and worship to the god Tiruvaranēriyudaiyār.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
680	On the same walls	Chōḷa ..	Parakēsarivarman alias Rājendra-Chōḷa-dēva.	20th year .. .	Tamil	Incomplete. Begins with the introduction "Śrīmadu" etc. Gives a detailed list of the gifts of Rājendra-Chōḷa-dēva and his servant (?) Anukkiyār Pāvainaṅgaiyār for plating and gilding certain portions of the temple, of Aramoḷikōttan alias Lōkanārayan of pearls and coral wreaths and of several other gifts of precious stones and ornaments and lamps to the god. Rājarajan-kasu-nirai-kal is mentioned as a standard weight of gold.
681	On the west wall of the Valmīkanātha shrine, same temple.	..	....	Śaka 1548, Prajōrpatti, wrong Chittrai 5.	Do.	States that the jewel-chests of the big temple at Tiruvārur and Valmīkinātha which were in the custody of one individual were now left in the joint charge of two men Brahmārāyar and Viḷuppadarāyar and lays down what ought to be done when any discrepancies arise in the jewel accounts if the seals of the ponpaṇḍaravāsal were mis-handled.
682	On a slab lying in the Gōpālasvāmin temple at **Bollavaram**, hamlet of **Proddaturu**. Cuddapah district.	Vijayanagara	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya, 'ruling at Vijayanagara.'	Śōbhakṛit, Nija-Śrā[vaṇa].	Telugu ..	Registers the grant of tolls in the pe(ṉṉa at Bollavaram in Guddalūri-sīmā which he held as a nayaṅkara, by the Mahāmaṇḍalēśvara Timmarāju of the Ātrēya-gōtra and born of the Lunar race, for offerings to the temple of Gōpikānātha-Perumā] on the day of Krishṇāshṭami.
683	On a slab in a field on the northern side of **Modimidapalli**, another hamlet of Proddaṭūru.	..	....	Śaka 1438, Dhātu, Āshāḍha, śu. di., 13, Thursday.	Do. ..	Damaged. States that the Garuḍa-pillar was set up by Vālayya, son of Koṇḍi-Seṭi.
	ALUR TALUK, BELLARY DISTRICT.					
684	On a stone set up near the Añjanēyasvāmin temple at **Hattibelagallu**.	..	....	Durmati, Śrāvaṇa, śu. di., 5.	Kanarese ..	Mutilated. Registers the grant of the village of Hatiyabelagallu to the Jīya of that village for cooking and worship, by Mahāmaṇḍalēśvara Śrī-Ha[ṉṉ].
685	On another stone set up by the side of the road to Ālāru in the same village.	Vijayanagara	Vīrapratāpa Krishṇadēvarāya	Śaka 1432, Pramōdūta, Māgha, ba. di., 2, Thursday.	Do. ..	Damaged. Mentions Jakke-Nāyaka and the village of Hattiyabelagallu. Seems to record a market-regulation.
686	On a slab lying near the Vīrabhadrasvāmin temple at **Nemakallu**.	..	....	Śaka 1484, Dundubhi, Māgha, ba. di., 14.	Telugu ..	Registers the grant of 10 māḍa of gold levied on the members of the Vīra-Śaiva community in the village of Nemmikallu, Rāmāpuram, Saingalapuram, Baḷu(do)na, Timmāpuram and Nala-Timmāpuram by Ajati Vīra-Śaiva Siddha Bhikshāvṛitti-Āyyavāru for a perpetual lamp in the temple of Vīrabhadra at Nemmikallu. The gift was made on the occasion of Śivarātri.
687	On a stone lying near the Basavaṇṇa well at **Beludona**.	Vijayanagara	Vīrapratāpa Vīra-Veṅkaṭapatidēva-Mahārāya.	Śaka 1514, Nandana, Vaiśākha, śu. di., 15.	Kanarese ..	Registers a grant of land as tax free to five persons for having repaired and restored the well named Mādigoṇḍana-bhavi, by Kachi Rahuta-Liṅgappa-Nāyaka, the pārupatya of Chippagiri-sīme and agent of the Mahāmaṇḍalēśvara Aliya-Raghunathārajayadēva-Mahā-arasu.

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 Añjanêya temple at **Kundalagurti**.	..	....	Vishu, Magha, ba. di., 15.	Kanarese ..	Registers the gift of the village Kundalaguppa surnamed Dêvalâpura to Gurumûrti Lingaṇarâdhya-Oḍeru by Mahârâjâdhirâja Haṇḍeya Dêvappa-Nâyaka.
689	On a slab in the Kêśavasvâmin temple at **Chippagiri**.	..	..	Śaka 1430, Vibhava, Vaiśâkha, śu. 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 Kêśava-Perumâl at Chippagiri and for the maintenance of the Brahmans serving in the temple, by Mahâmaṇḍalêśvara Timmayyadêva-Mahârâja, son of Kandanavêli Râmayyadêva-Mahârâja and grandson of Âraviṭi Bukkayyadêva-Mahârâja. Chippagiri was situated in Mâḍanâṇṭi-sîmâ which was held as a nâyaṅkara by the donor.
690	On a slab set up in the Bhôgêśvara temple in the same village.	Vijayanagara	Vîraprataṭpa Achyutadêva ..	....	Sanskrit and Kanarese.	Much worn out. Seems to register a grant of land to the temple by a certain Chika Timmappaya to certain Brâhmaṇas doing service in the temple. Âdavani is mentioned. Another grant dated in Ânanda which is also damaged is given at the end of the record. This refers to Tirumalayyadêva Mahâ-arasu.
691	On a stone lying in the same temple	Western Chalukya.	Vijayâditya Satyâśraya Śrî Pṛithivî-vallabha-Mahârâja.	Lost	Do.	In archaic letters. Gift of 50 mattar of land for a flower-garden Bhavatharma Bhaṭârka Nerahôja is mentioned.
692	On a slab set up in the Timmappa (Venkaṭêśa-Perumâl) temple in the same village.	Vijayanagara	Vîraprataṭpa Krishṇadêvarâya-Mahârâya.	Śaka 1450, Sarvadhârî, Vaiśâkha, ba. di., 30, Monday, Solar eclipse.	Do.	Registers the grant of land for offerings etc., to the temple of Prasanna-Venkaṭâdri at Chippagiri in Mâḍanâda-sîme belonging to Arakereya-vâṇṭhe.
693	On a slab set up near the Sunklamma temple in the same village.	..	....	Śaka 1474, Parîdhâvi, Pushya, ba. di., 30, Solar eclipse.	Kanarese ..	Registers the grant of rice for offerings, to the temple of Suṅkadakaṭṭe Vinâyakadêva at Chippigiri by Nâgappa the seti of Timmarasadêva, the officer in charge of the tolls (suṅka) of Âdavani-sîme and the agent (karyakarta) of the Mahâmaṇḍalêśvara Râmarâja-Koṇḍarâjadêva-Mahârasu.
694	On a hero-stone set up near the Râmalingasvâmin temple at **Nancherla**.	..	....	....	Do. ..	Records the death of Mamma-mâha-gamuṇḍa in a cattle-raid.
695	On a slab lying in the court-yard of the Bhîmêśvara temple at **Ramadurga**.	Western Chalukya	Śhulôkamalladêva, 'ruling at Kalyâṇapura'.	8th year. Ânanda, Âshâdha, śu., Amâvâse, Monday, Vyatipata-Saṅkrânti, 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 Bhîmêśvara situated on the banks of the Tuṅgabhadrâ in Sindavâdi Thousand by the Mahâmaṇḍalêśvara Vîra-Irugôla-Chôla-Mahârâja who has a long praśasti. The temple was founded by a certain Bêvi-seṭṭi.
696	On a slab lying near the Bhôgêśvara temple in the same village.	Do.	Pratâpachakravartin Jagadêkamalladêva 'ruling at Kalyâṇapura'.	6th year, Dundubhi, Magha, punname, Monday, Lunar eclipse, Uttarâyaṇa-Saṅkramaṇa.	Do. ..	Registers the grant of the village of Honanaḷi for offerings, etc., in the temple of Svayambhu-Bhôgêśvaradêva at Indavali in Sinnpavâja situated in Âdavâni 500, by the Daṇḍanâyaka Chiyamarasa who was the hergade of Sindavâdi 1000, under the orders of his father, the herilâlasandhivigrahin Kêśimayya who was ruling Manedêdenâḍu, Miriti-nâḍu Koḷipâka-nâḍu, Sindavâdi-nâḍu and Kallakeḷagu-nâḍu.

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 Chāḷukya.	Tribhuvanamalladēva	Chāḷukya Vikrama 4th year, Siddhārthi, pushya, Amāvāsye, Thursday, Uttarāyaṇa-Saṅkrānti.	Kanarese ..	Registers the grant of land, by the Mahāmaṇḍalēśvara Jōgimayyarasa for offerings and a perpetual lamp in the temple of Sōmēśvara constructed by Garudasetṭi.
698	On a third slab set up in the same place.	Rāshṭrakūṭa	Duddhayya, son of Amōghavarsha .	....	Do. ..	In archaic characters. Records the remission of taxes sēse, siddhāya etc. on 12 maṇḍalis including Indravali by Ballaha.
699	On a slab lying near the Hanumanadone in the same village.	Western Chāḷukya.	Bhulōkamalla	8th year, Ānanda, Jyēshṭha, śu. tadige, Friday.	Do. ..	Registers the grant of 4 mattar of land, 2 oil-mills, a house-site and a flower-garden to Malli-Paṇḍita of Hanukanahāḷa for conducting worship in the temple of Kalidēva consecrated by Gaṅgoṇḍa Garuḍa-seṭṭi of Indravōli and that of Parama-Bhagavati.
700	On a slab set up in the courtyard of the Āñjanēyasvāmin temple at **Haalharivi**.	Vijayanagara	Sadāśivarāya	....	Telugu ..	Registers the grant of lands in the village of Aḷigera for a feeding-house for the itinerant Brahmans and Śūdras who resorted to the temple of Chennakēśava at Halaharivi. The grant was made at the request of Aliya Rāmappaya by the king.
701	On a pillar lying in the same place.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalla ..	6th year, Rudhirōdgārin.	Kanarese ..	Registers the grant of black land, 2 oil-mills and garden to the temple of Ariya Saṅkaradēva by the Daṇḍanāyaka Chiyamarasa. The temple was built by two gavuḍas.
702	On a slab set up near the Māramman temple at **Kaminahalu**.	..	Ajare-Khāne Khōdā Yivaṇḍa Amadali Ayana-Sana-malki jam Akarama-mulki Abdula Bāba Sa.	Śaka 1573 Nandana, Vaiśākha, śu. di., 10.	Do. ..	Records the grant of land free of taxes to a gavuḍa of Kāvinahāḷu which belonged to Adavāni [district].
703	On a pillar in the Lakshmi temple **Gulya**.	Vijayanagara	Vīrapratāpa Krishṇadēvarāya-Mahārāya	Śaka 143[0], Śukla, Śrāvaṇa, śu. di., 10, Thursday.	Do. ..	Registers grant of lands in the village of Virupasamudra with the produce of a mango garden, to a temple whose central shrine, sukhanāsi and raṅga-maṇḍapa were constructed by a certain Narasarāja. The donor was of the Kauṇḍinya-gōtra and Yajuś-śākha and bore the title the lord of Yeṭūra in Gaṇḍikōṭa 'sime'.
704	On a slab lying near the Timmappa temple at **Virupapura**.	..	....	Śaka 14[7]9, Piṅgala, Chaitra, ba. di., 12.	Do. ..	Registers the grant of one kāṇ per hēru (bullock-pack) on the heṛus that come into the market at Virupāpura, for the temple of Tiruvengalanātha by Dalavāyi Gaṅgapa-Nāyaka, the agent of the mahāmaṇḍalēśwara Gōburi Tirumalarājayadēva-Mahārasu, and the mahānāḍu including the gauḍa, the sēnabōya and the (peṭṭaṇa-svāmi) of the village.
705	On another slab in the same place	..	....	Siddhārthi, Vaiśākha, śu. di., 13.	Do. ..	Incomplete. Mentions the Mahāmaṇḍalēśvara and the village referred to in No. 704 above.
706	On a slab lying near a well in the same village.	..	....	Śaka 1573, Nandana, Kārtika, śu. di., 5.	Do. ..	Records a grant of land by Baḍākhan Nāyaka Saheb to one Chennappa for having repaired a well and for its future up-keep.
707	On a pillar set up near the Basavēśvarasvāmin temple at **Bolagoti**.	Vijayanagara	Krishṇadēva-Mahārāya	Śaka 1468, Vṛisha, Chaitra, śu. di., 1.	Do. ..	The grant portion is lost. Mentions Kājage Kāmaṇa-Nāyaka, governor of Adavāni-durga.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
708	On a slab in the Kēśavasvāmin temple at **Holalagundi.**	Western Chālukya.	Tribhuvanamalladēva, 'ruling at Kalyāṇapura'.	Ch. Vik. 50, Viśvāvasu, Māgha 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 Brahmēśvaradēva at Holalukoṇḍe, by the Mahāmaṇḍalēśvara Daśavarmmadēvarasa of the Kāśyapa-gōtra who bore the title 'lord of Miriñjegōkaripura' and had his capital at Holalukoṇḍe.
709	On a gaddigekallu lying near the chāvaḍi at **Kanchagara-Belagallu.**	..	....	Śaka 1639, Hemalambi, Kārtika, ba. di., 2, Saturday, Rōhiṇi, Amṛita-Siddha-yōga, Taitula-karaṇa.	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 Aiyyana, son of kulakarṇi Rāyapa Narasaṁma of Kañchagara Belagallu.
710	On a slab lying near the Añjanēya-svāmin temple in the same village.	Western Chālukya.	Āhavamalladēva	Śaka 903, Vikrama, Vaiśākha, śu. di., 5, Thursday.	Do. ..	Records the revival of the former grants of land made to the temples of Pañchēśvara, etc., and also registers the gift of lands to Kalapriyadēva and two Vishṇu temples by Dharevaladēvi, wife of Vīra-Nolamba Pallava-Pemmanaḍidēva of the Pallava family who had the title 'the lord of Kañchipura'.
711	On a boulder called 'Bache-guṇḍu' near the same temple.	Do.	Trailōkyamalladēva	Śaka 969, Sarvajit, Vaiśākha, Amāvāsye, Friday, Solar eclipse.	Do. ..	Registers a grant of land, to the temple of Vishṇudēva of Naganōja, by the Mahāmaṇḍalēśvara Gaṇḍarādityarasa who had the title 'the lord of Māhishmatipura' and who was ruling the Sindavaḍi 1000, Bennevēra 12 and [Nu]ṛugunda.
712	On a boulder near the entrance into the same village.	..	....	Śaka 1549, Prabhava, Chaitra, śu. di., 5.	Do. ..	Damaged. Seems to register a gift of land and well. Mentions the Mahānāyakāchārya Koṇḍapa-Nāyaka and the villages Sirugumpe and Kañchagara-Belugala.
713	On a boulder in a field to the south-west of the village of **Gejjehalli.**	...	....	Śaka 1[5]53, Pramōdūta, Kārtika, śu. di., 13, Sunday.	Do. ..	Registers a gift of land to four individuals to maintain a flower-garden and a well. Mentions Yellapa-Nāyaka, the agent of Mākhāsāhi of Gajahala, who was again the agent of Bābāsāheb, Killedar of Ādavāni.
714	On a stone set up in the Byādarakēri at **Vandavagilli.**	..	....	Khara, Śrāvaṇa, śu. di., 10.	Do. ..	Mutilated. Records the lease of land granted to the gauḍa, sēnabōva and the citizens of Vandavāgila by Chennapa-Nāyaka, the agent of Timmapa-Nāyaka, the son of Virupaṇṇa-Nāyaka.
715	On a slab lying in a field to the west of the village of **Hebbettam.**	..	....	Śaka 1517, Manmatha, Vaiśākha, ba. di., 10.	Do. ..	Records the grant of lands to a private individual by the gauḍa, sēnabōva, taḷavāra and the ayagāras of Hebbeṭa 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.	..	....	Plava, Māgha, Thursday.	Do. ..	Damaged. In Chālukyan characters. Gift of lands by purchase.
717	On a slab set up near the Kallarayya temple at **Neraniki.**	Yādava ..	Yādava-Nārāyaṇa Praudha Pratāpachakravartin Ramachandradēva.	Śaka 1198, 5th year, Dhātu, Chaitra, śu. di., 1, Tuesday.	Do. .	Registers the grant of lands for offerings to the temple of Kalināthadēva and for the maintenance of a feeding-house, by Lakhumidēva-Nāyaka, the sarvādhikāri of Vāsudēva.

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 Suṅklamma temple in the same village.	Yādava ..	Yādava-Nārāyaṇa Praudha Pratāpachakravartin Rāmachandradēva.	Śaka 1209, [1]7th year, Sarvajit, Śrāvaṇa śu. di., 15, Thursday.	Sanskrit and Kanarese.	Records the gift of two paṇas on every ten pack bullocks by the merchants of Vīra-Nārāyaṇapura Tumbuḷa-paṭṭaṇa to the Mahānāyakāchārya Nāgeya-Nāyaka, son of Kammeya-Nāyaka. Mentions the king's subordinate Dēvarāṇe, and the villages granted to Nāgaya-Nāyaka in Sindavāḍi-nāḍu.
719	On another slab near the Kallārayyana temple in the same place.	..	....	Paridhāvi	Do.	Mutilated. In archaic characters of about the 11th century. Mentions the names of some gāvuṇḍas.
720	On a slab built into the side of Ambar-bāvi at Kottapeṭa, hamlet of Neraṇiki.	..	....	..	Persian ..	....
721	On a slab set up near the Āñjanēyasvāmin temple at Kurukundi.	..	....	Hemaḷambi, Jyeshṭa, śu. di., 15.	Kanarese ..	Fixes by lease the rent and due to Liṅgarasa, the agent of Bācharasaya, from the gauḍa and the people of the village of Kurukundi for having reconstituted the village ruined by Madayya.
722	On a stone set up near the Bhīmēśvarasvāmin temple in the same village.	..	....	Manmatha, Māgha, śu. di., 12, Thursday.	Do. ..	Records the appointment on contract, of Liṅga-jiya Nandi-jiya for worship in the temple of Bhīmēśvaradēva at Kurukunde by Koṇḍapaya, the agent of Bācharasaya.
723	On a slab set up near the Pōtappan temple in the same village.	Vijayanagara	Vīrapratāpa Sadāśivarāya	Śaka 1466, Krōdhi, Māgha, ba. di., 11.	Do. ..	Registers the remission of certain taxes on barbers at Kurukundi situated in Ādavāni-sime.
724	On a slab set up near the Ōbaḷēśvarasvāmin temple in the same village.	Western Chāḷukya.	Kīrtivarma Satyāśraya Pṛithvivallabha ..	Lost	Do. ..	Mutilated. In archaic characters of about the 9th century.
725	On a slab lying near the Āñjanēyasvāmin temple at Manekurti.	..	....	Śaka 1420, Kālayukti.	Do. ..	Registers a grant of wet and dry lands to a private individual by Guḷeya Kāvaṇa-Nāyaka for having constructed a tank.
726	On a beam over the main entrance into the temple of Ahōbaḷēśvarasvāmin temple at Hulebīḍu.	Vijayanagara	Sadāśivarāya	..	Telugu ..	Records the grant of the village of Tummulabīḍu for offerings to the temple of Avubaḷa-Janārdanadēva at Huḷiyaṭīḍu situated in the Heṇṭe-sime which was bestowed on Rāmarāju-Kōnēṭi-Timmarāja.
727	On a slab set up in a field to the west of the village of Bilebalu.	..	....	Śaka 1463, Plava, Bhādrapada, 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-Nāyaka.
728	On a broken slab lying near the Āñjanēyasvāmin temple at Kuruvalli.	Western Chāḷukya.	[Tribhu]vanamalla	.. . . Tāra na, Vaiśākha.	Do. ..	Mutilated. Mentions the Mahāmaṇḍaḷēśvara 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.	..	....	Śaka 1479, Piṅgaḷa, Kārtika, ba. di., 6.	Telugu ..	Damaged. Records a grant of land to certain artisans attached to the temple of Chennakēśvaradēva for the merit of Sidhiraja Śrīraṅgarajayadēva-Mahārāja.
730	On a slab set up near the Āñjanēyasvāmin temple at Haligera.	Vijayanagara	Sadāśivarāya	..	Do. ..	Registers the grant by the king of the village of Aligera to the temple of Chennakēśvara at Halahari and to the choultry which was resorted to by the Brāhmaṇas travelling by the military route (daṇḍudōva).
731	On another slab in the same place .	Do. ..	Vīrapratāpa Sadāśivarāya-Mahārāya, 'ruling at Vidyānagara.'	Śaka 1482, Raudri, Mārgaśīra, śu. di., 12.	Do. ..	Mutilated and damaged. Seems to register the money and grain income in the village of Haḷigera belonging to Ādavāni-durga which was held by the Mahāmaṇḍaḷēśvara Śrīraṅgarāja, son of Siddhirāja Aubaḷarāja as an amara-umbaḷ., to the temple of Kēśava-Perumāḷ at Hālaharivi and to the choultry which was resorted to by itinerant Brāhmaṇs 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 Īśvara temple at **Nagaruru.**	Yadava ..	Yadava-Nārāyaṇa Pratapachakravartin Kannaradēva.	Śaka 1176, Ānanda, Āshāḍha, śu. di., 11, Monday.	Kanarese ..	Registers the revival of the previous grant of land to the choultry of Sōmanāth-dēva by the Mahāpradhāna and Sarvadhikāri Jōgama-Rāhuta who was ruling the Sindavādi-nāḍu.
733	On the same slab	Do. ..	Do.	Śaka 1177, Rākshasa, Āshāḍha, śu. di., 11, Monday.	Do. ..	Damaged. Seems to register a gift of land to the temple of Siddha-Sōmanāthadēva at Nagarūru by a certain Pāṇugidēva.
734	On another slab in the same place..	Western Chalukya	Śrī.....ditya Bhaṭara	..	Do. ..	Seems to record a grant of land in Nāgamaṅgala. Mentions Toṇḍaiman Muttarasa and a Chaitya temple.
735	On the Garuḍa-kambha set up in front of the Chennakēśvarasvāmin temple at **Chinna-Hoturu.**	..	....	Rudhirōdgāri, Māgha.	Do. ..	Seems to provide for offerings in the temple of Ādikēśavanātha consecrated by Pratāpa Hariharārāya.
736	On the wall to the left of the entrance into the Lakshminārāyaṇasvāmin temple at **Peddā-Hoturu.**	..	....	Śaka 1463, Plava, Kārtika, śu. di., 12, Monday.	Kanarese in Nagari.	Records the gift of land for offerings in the temple of Lakshminārāyaṇadēva at Saṅgamāpuram.
737	On the Garuḍa-kambha set up in front of the Āñjanēyasvāmin temple in the same village.	..	....	Śaka 1681, Pramāthi, Śrāvaṇa, ba. di., 8, Friday, Rōhiṇī.	Kanarese ..	Records that the Garuḍa-kamba was set up by Machiredi. The village is called Hire-Hōturu.
738	On a stone pillar set up at the entrance into the village of **Nagaradona.**	..	....	Svabhānu, Āshāḍha, śu. di., 10.	Do. ..	Records the gift of a Vināyaka-pillar (benakana kamba) by Devarasa, son of Kereya-Naganna of Nagaradone.
739	On a slab lying near the Kalēśvarasvāmin temple at **Suluvayi.**	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1485, Durmati, Śrāvaṇa, śu. di., 15.	Do. ..	Damaged. Records the gift of some land and cash income to Kalināthadēva by Mahāmaṇḍalēśvara Tirumalarāja Rāmarājayyadēva-Mahā-arasa with the consent of all people.
740	On the south wall of Arjunaliṅgēśvara temple at **Pallichchandai,** Madura district.	Pāṇḍya ..	Maravarman alias Kulaśēkharadēva, 'who was pleased to take every country'.	23rd year, Mithuna, śu. di., tṛitīya, Friday, Pushya.	Do. ..	Records that the images of Kuṭṭāḍuvār and his consort set up in the temple in the 22nd year, were consecrated and that provision was made for worship by Ko[pa]karāyar, son of Maḷavarāyar. Mentions the assembly of Kuṇḍadēvi-chaturvēdimaṅgalam, a brahmadēya below Vēlūrkuḷam in Madurōdaya-vaḷanāḍu, a dēvadāna of Muḍivaḷaṅgu-Pāṇḍiya Īśvaramuḍaiya-Nayaṇar.
741	On the north, west and south walls of the same shrine.	Do. ..	Do. do. ..	20+1st year, Karkaṭaka, 8, ba. di., ēkādaśi, Rōhiṇī.	Do. ..	Damaged. Seems to register a sale of land by the assembly mentioned in No. 740 above to Kuṭṭaṇ Tennaḍaṇ alias Tribhuvanasiṅgadēva residing in Kaṇṇanūr in Malaimaṇḍalam. Mentions the temple of Muṣaguṇattiruvarāmīśuram-uḍaiya-Naya[ṇār].

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 Vaidyanatha temple at Tirumalavadi (Udayarpalayam taluk, Trichinopoly district).	Chola ..	Parakesarivarman	10th year ..	Tamil	Records the gift of a silver salver for betel offerings to the temple of Tirumalavadi-Udaiyar by the queen (?) Nakkan Tillaialagiyar alias Solamadeviyar. 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-Mahadeva.
3	Do.	Do. ..	Parakesarivarman	5th ,, ..	Do.	Records a similar gift to the same temple. Tirumalavadi is stated to have been situated in Poygai-nadu.
4	Do.	..	....	..	Do.	Gift of a gong to the temple of Tirumalavadi-Alvar by a private individual.
5	Do.	Chola ..	Pa[rakesa]rivarman, 'who conquered Madura.'	19th year ..	Do.	Gift of sheep for a lamp by a native of Pondayil 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 Pallamangalam in Kilar-kurram.
7	Do.	Do. ..	Parakesarivarman	1[6]th ,, ..	Do.	Unfinished. Records the gift of a copper-image of Kolgai-deva and a silver plate for betel at the sribali offerings.
8	Do.	Do. ..	Do.	3rd ,, ..	Do.	Registers a gift of land by purchase, for a lamp to the temple by a certain Arinjigaikeni, daughter of 'Mutta-Udaiyar.'
9	Do.	Do. ..	Do.	4th ,, ..	Do.	Gift of sheep for a lamp to the same temple by a native of Kilsengili-nadu.
10	Do.	Do. ..	Do.	10th ,, ..	Do	A similar gift of sheep for a perpetual lamp. Tirumalavadi is said to be a devadana in Miypi[la]ru which was a sub-division of Po[y]gai-nadu.
11	On the west wall of the same shrine.	..	....	..	Do.	Gift of a gold-flower and a gold sword to the image of Mahadeva by two private individuals.
12	On the same wall	Chola ..	Parakesarivarman	3rd year ..	Do.	Registers a gift of gold for offerings to the god and for feeding five persons on the Tiruvadirai day in the temple.
13	Do.	Do. ..	Do.	10th ,, ..	Do.	Fragment. Seems to register a gift for a lamp. Mentions Porakkadu in Arkkattuk-kurram.
14	Do.	Do. ..	Rajakesarivarman	27th year, Tula, Saturday, Bharani.	Do.	Stones displaced at the right end. Records a gift of money for a lamp to the temple of Tirumaluvadi-Perumanadigal by Ilangon Pichchi, the senior queen of "Solapperumanar" 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 Parisaikilan Nakkan Singa[devan] of Parivandattunai in Arkkattu-kurram, who purchased it from the assembly of Marapidugu-chaturvedimangalam.
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 Tanjavur.
17	Do.	Do. ..	Parakesarivarman	6th ,, ...	Do.	A similar gift of sheep for a lamp to the temple by a certain Kaman Tayan, a teacher (vatti) of Idaiyar.
18	Do.	Do. ..	[Ra]jakesarivarman	23rd ,, ...	Do.	Registers a gift of land, by purchase, to the temple of Tirumalavadi-Mahadeva by a certain Ayiravan Eoadi, the headman of Arkkadu in Porakkadu, a sub-division of Arkkattuk-kurram. Mentions Vattanarkudi, a brahmadeya in Poygai-nadu.

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 ..	Râja.....nachakravartin Kulottuṅga-Chôladêva.	[14]th year ..	Tamil	Built in at the beginning. Begins with the introduction "[illegible]", etc. Registers the appointment by royal order of a certain Chandrabhûshaṇa Bhaṭṭa for an additional Śaivacharyakkâṇi in the temple at Tirumalavâdi in Poygai-nâdu a sub-division of Puvaṇamuludaiyaḷ-valanâdu.
20	On the north wall of the Utsava-vigraha shrine adjoining the central shrine in the same temple.	Hoysaḷa ..	Sârvabhaumachakravartin Vira-Râmanâthadêva.	19th year, Mesha ba. di., prathamâ, Monday, Anurâdha.	Do.	Registers a gift of land, by purchase, to a certain individual for bringing a pot of water from the Kâvêri daily for the sacred bath of the image in the temple at Tirumalapâdi in Poygai-nâdu, a sub-division of Râjarâja-valanâdu, by one of the Andârs living in the same village.
21	On the same wall (inside)	Do. ..	Do.	16th year, Mithuna, ba. di., ékadasi, Friday, Bharaṇi.	Do.	Records a similar gift of land for the same purpose by a brother-in-law of Viraiya Daṇḍanâyaka, the Mahapradhâni of the king.
22	On the north and west walls of the same shrine.	Chôla ..	Tribhuvanachakravartin Râjarâjadêva ..	26th year, Kumbha, śu. di., saptami, Wednesday, Rêvati.	Do.	Another gift of land by purchase for the same purpose by Parantaṅginan alias Amarakôn who had the kavalkâṇi of Tirumalavâdi alias Jinachintamaṇiallur which was a dêvadâna of the temple. Records also some previous gifts by the same person of a brass vessel (aṇṇakkoṇḍi), 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.	Hoysaḷa ..	Sârvabhaumachakravartin Vira-Râmanâ[tha]dêva.	25th year, Vrischika, ba. di., daśami, Thursday, Hasta.	Do.	Another gift of land for providing a pot of water daily from the Kâvêri for the sacred bath of the god by a certain Pâmaiya-Nâyakar.
24	On the same wall	Chôla ..	Tribhuvanachakravartin Râjarâjadêva ..	24th year Kanya, ba. di., pañchami, Monday, Rôhiṇi.	Do.	Unfinished. Gift of land by two residents of Nerkuṇṟam in Pêṇṇa-nâdu, a sub-division of Puliyurk-kôttam alias Kulottuṅga-śôla-valanâdu in Jayaṅgoṇḍa-śôlamaṇḍalam.
25	On the west and south walls of the same shrine.	Do. ..	Do do. ..	26 + 1st year, Karkataka, ba. di., trayodaśi, Sunday, Punarvasu.	Do.	Built in at the right end. Records a tax-free gift of land by a merchant of Eṟaṉpuram in Malai-maṇḍalam for maintaining a well, a water-trough and a servant for drawing water in the south gate of the third prâkâra for devotees to wash their feet before entering the temple.
26	On the south wall of the same shrine.	..	....	Śaka 1409, Plavaṅga, Dhanus, ba. di., tritiyâ, Monday, Pushya.	Do.	Registers a gift of land to a dancing woman for service in the temple, by Koṉêridêva-Mahârâja.
27	On the same wall	Chôla ..	Tribhuvanachakravartin Râjarâjadêva ..	5 + 1st year, Rishabha, śu. di., pañchami, Monday, Chitrâ.	Do.	Gift of land by purchase for two lamps to the temple of Tirumalapâdi Udaiyâr by a resident of Kûṟûr in Kuṉṟa-kûṟṟam, a sub-division of Uttuṅgatuṅga-valanâdu.

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 Gaṇapati shrine in the same temple.	Chōḷa ..	Rājakēsarivarman	6th year .. .	Tamil	Records gift of gold for the śribali offerings by a certain Pariśaikiḷāṉ Āyiravaṉ Paḍaiyāḷaṉ of Parivaṇḍattuṟai in Arkaṭṭuk-kuṟṟam on the southern bank (of the Kāvēri).
	On the west wall of the Juṇēśvara shrine in the same temple.	Do. ..	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	3rd year, Vriśchika, śu. di., chaturdaśi, Sunday, Aśvati.	Do.	Gift of land in Rājagambiramaṅgaḷam separated from Nittavinōdamallūr, for a pot of Kāvēri-water for the sacred bath of the lord of Tirumaḷavāḍi by the wife of Arasūr Nañjaṇi Kaṇḍa-Bhaṭṭaṉ of Gaṇḍarāditta-chaturvēdimaṅgalam.
30	On the east, north and west walls of Chaṇḍēśvara shrine in the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	23rd year	Do. .. .	Beginning lost. Seems to record a gift of land by certain Brahmans of Madurāntaka-chaturvēdimaṅgalam, a brahmadēya, to Chaṇḍēśvaradēva at Tirumaḷavāḍi, a dēvadāna in Poygai-nāḍu, a sub-division of Vaḍagarai Rājēndra-siṅga-vaḷanāḍu.
31	In the third gōpura leading into the central shrine, left of entrance, same temple.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	3rd year, Vriśchika, ba. di., dvitīya, Saturday, Rōhiṇi.	Do	Gift of land for fetching two pots-fuls of water daily from the Kāvēri for the sacred bath of the lord of Tirumaḷavāḍi by Arayaṉ Deivachchilaiyār alias Eḍuttakai Aḷagiyāṉ of Vaḷamār alias Vēmbanallūr in Kāvūr-kuṟṟam, a district of Pāṇḍi-maṇḍalam.
32	On the same gōpura, right of entrance.	Chōḷa ..	Rajakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	29th year	Do.	Begins with the introduction, "[illegible]", etc. Gift of a lamp-stand to the temple of Tirumaḷavāḍi, in Poygai-nāḍu, a sub-division of Gōyavinōda-vaḷanāḍu by a native of Tiruvelppur in Kavi-nāḍu.
33	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	2[6]th year, Rishabha, Sunday, Anurādhā.	Do. .. .	End built in. Begins with the introduction, "[illegible]", etc. Records remission of certain taxes on lands granted for feeding in the Gaṅgaikoṇḍāṉ-śālai in the temple by the great assembly of Gaṇḍarāditta-chaturvēdimaṅgalam, a brahmadēya in Poygai-nāḍu, a sub-division of Rājēndra-śiṅga-vaḷanāḍu who met at the hall called Uttamaśōḷap-maṇḍapam.
34	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	6th year, Karkaṭaka, ba. di., dvādaśi, Sunday, Mṛigaśirsha.	Do.	Gift of land in Nittavinōdamaṅgalam for two pots of Kāvēri-water for the sacred-bath of the lord of Tirumaḷavāḍi by Piṉbaḷagiyaṉ Irāśiṅgadēvaṉ, one of the Kaikkōḷars of Toṇḍaimāṉār-agaram in Karuṅgudi-nāḍu, a sub-division of Pāṇḍi-maṇḍalam.
35	Do.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōḷadēva.	4th year 137th day	Do.	The inscription begins with the introduction, "[illegible]", etc. Gift of 90 sheep for a perpetual lamp to the temple of Tirumaḷavāḍi in Poygai-nāḍu, a sub-division of Tribhuvanamaḷudaḍai-vaḷanāḍu by Tiruvēgambumudaiyāl Tyāgasundari, daughter of Nulamber.
36	Do.	Do. .	Parakēsarivarman alias Rājēndra-Chōḷadēva.	31st year	Do.	Begins with the historical introduction, "[illegible]", etc. Gift of 96 sheep and a lamp-stand for a perpetual lamp to the Lord of Tirumaḷavāḍi, in Poygai-nāḍu, a sub-division of Rājendraśiṅga-vaḷanāḍu by Ulagudaiyāl, daughter of Perundaram Deṇḍanāyakam Kuṭṭaṉ Janānathaṉ alias Vaḷavaṉmāreyar Marāśiyār Kiliyūrudaiyāṉ Vaḷuvaṉ Kaṇṇaṉ alias Udayamattāṇḍa Muvēndavēḷāṉ.

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.	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	20th year	Tamil ..	Begins with the historical introduction "[illegible]", etc. Gift of paddy for offerings to the image of Piḷḷaiyār Tirujñānasambandadigaḷ, Tirumāvukkarasiyadēva and Nambi Āriyar set up in the temple by Tirumalarangan alias Tiruppaḷḷittamapichchan and his lady.
38	On the east and north walls of the first prakāra of the same temple.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	29th year, Mithuna, su. di., tritiyā, Monday, Punarvasu.	Do. ..	Built in at the end. Gift of land in Nādaripegaḷnaḷḷūr, a hamlet of Gaṇḍarāditya-chaturvēdimaṅgalam for the maintenance of the person who had to bring a pot of water from the Kāvēri for the sacred-bath and offerings to the image of Bhavanapati-nachchiyār 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, Karkaṭaka, ba. di., pañchadaśi, Monday, Pushya.	Do. ..	Built in at the end. Gift of land by purchase for a perpetual lamp to the temple of Tirumaḷavāḍi in Poygai-nāḍu, a sub-division of Rājarāja-vaḷanāḍu by Vallaya Daṇḍanāyaka, son of Duṭappiḷḷai Daṇḍanāyakkar of Araṇaipuram, one of the pradhānis of Vīra-Narasimhadēva.
40	In the third gōpura leading into the central shrine, left of entrance.	..	....	..	Telugu ..	Gives in a single verse the praise of the chief Gōpaya-Tippa who was a great philanthropist to the poor and the poets.
41	On the north wall of the first prakāra.	Hoysaḷa ..	Vīra-Rā[manātha]dēva	[1] 3 Mēsha, su. di., saptami, Saturday, Āślesha.	Tamil	Built in at the beginning. Gift of land for the maintenance of the person bringing water for the sacred-bath of the god at Tirumaḷavāḍi by Dēvaṉaṉ alias Dēvapperumāḷ, son of Kaliyaṇḍar of Toṭṭiyam one of the followers of Mahāpradhāni Vīra Daṇḍanāyaka.
42	On the same wall	..	Lost	. . . . [Sunday], Bharaṇi.	Do.	Built in at the beginning. Gift of land for the maintenance of the person bringing a pot of water from the Kāvēri for the sacred-bath. Mentions the Mahāpradhāni Vīraiya Daṇḍanāyaka.
43	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	28 + 1st year, Mīna, su. di., chaturdaśi, Monday, Uttara-Phalguni.	Do.	Gift of land in Rājarājamaṅgalam which was separated from Vikramasōḷanaḷḷūr, a hamlet of Gaṇḍarāditya-chaturvēdimaṅgalam for the maintenance of the person bringing a pot of Kāvēri-water for the sacred-bath of the lord of Tirumaḷavāḍi in Poygai-nāḍu, a sub-division of Rājarājavaḷanāḍu, by Pāṉiṉi Vikramādittan Vallaya Nāyakan, a native of Māṉabharaṇaṉaḷḷūr of Tuḷu-rājya.
44	Do.	Vijayanagara.	Pratāpadēvarāya	Śaka 1355, Pramadicha, Mithuna, su. di., dvitīya, Friday, Pushya.	Do.	Beginning not engraved on the wall. Seems to register a gift of land by purchase for offering cakes to the image of Aḷagiya-piḷḷaiyār set up in the temple by one of the kaṇmāḷars.
45	Do.	Hoysaḷa ..	Sarvabhaumachakravartin Vīra-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 Tirumaḷavāḍi.

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 prakāra.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	18th year, Rishabha, ba. di., pañchami, Monday, Uttarāshāḍhā.	Tamil	Gift of land by purchase in Poṉṉārmēṉiviḷāgam by Kummaṉṉaṉ, son of Kāśyapaṉ Kallaṉṉagaḷ for a perpetual lamp to the temple of the lord of Tirumaḷavāḍi. Mentions the liquid measure 'Sembiyaṉ-Mahādēvi.'
47	On the west wall of the same prakāra	Do ..	Do.	19th year, Rishabha, śu. di., dvitīya, Wednesday, Mṛigaśirsha.	Do. ..	Gift of land in Poṉṉārmēṉiviḷāgam separated from Ulaguyyavandanallūr, a hamlet of Gaṇḍarāditya-chaturvēdimaṅgalam for one pot of Kāvēri-water for the sacred-bath of the god at Tirumaḷavāḍi by Uḍuttāruḍaiyaṉ Tiruchirrambalamaṉḍaiyaṉ alias Kanakarāyaṉ.
48	On the same wall	Do. ..	Do.	1[5]th year ..	Do.	Records a gift of land for the sacred-bath in Ēdirilīśōḷa . . . . . separated from Kōdaṇḍarāma-nallūr, a hamlet of Gaṇḍarāditya-chaturvēdimaṅgalam. One of the donors was a native of Naḍuvil Kāvēri in Arkāḍu-kurram, a sub-division of Teṉkaṟai Pāṇḍikulaśani-vaḷanāḍu.
49	On the east wall of the maṇḍapa between the 2nd and 3rd gōpuras.	..	....	Śaka 1412, Sadhāraṇa, Kārtigai, 10th day.	Do.	Records that the maṇḍapa was constructed by Rājaraguṇḍa Kōṉēriśvaraṉ, son of Mahāmaṇḍalēśvara Rāya Basavaśaṅkara who bears the birudas paṭṭukaṭṭāri, Kāñchīpuravarādhīśvara, etc.
50	On the south wall of the same maṇḍapa.	..	....	Vijaya, Kārtigai, 28.	Do.	Records a gift of land in Udayam and Aṉṉimaṅgalam for offerings by Śervappa Maḷavarāyaśōḷagaḷ. Refers to an earlier gift of land for offerings to Aravattimūvar (63 Śaiva devotees).
51	On the west wall of the same maṇḍapa.	..	....	Śaka [14]14, Paridhāpi, Āvaṇi, 26.	Do.	Gift of land in Pōr-Arasūr as a dēvadāna to the (images of) Nāyaṉmār set up in front of the temple after paying certain amount into the treasury of Kōṉēridēva-Mahārāja.
52	On the left wall of entrance of the kitchen room, same temple.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva.	. . . . Mēsha, śu. di., chaturdaśi, Friday, Hasta.	Do.	Damaged. Gift of land by purchase in Nittavinōdamaṅgalam for offerings to the image of Bhikshāṭaṉadēva set up in the temple by Nerkuṇṟai-Uḍaiyaṉ Āravamudu Periya Nāyaṉ alias Nārpattennāyiraṉambi.
53	In the second gōpura of the same temple, right of entrance.	Hoysaḷa ..	Sārvabhaumachakravartin Rāmanāthadēva.	[3rd] year, Karttigai.	Do.	Gift of land in Kuḷōttuṅga-śōḷamallūr for the maintenance of the person bringing one pot of Kāvēri-water for the sacred bath by Veḷūr Kiḷavaṉ Rājarājadēvaṉ.
54	In the same place	..	....	Śaka 1469, Plavaṅga, Tai, 24.	Do. ..	Remission of taxes on lands belonging to the temple by Rāya Basavaśaṅkara Kōṉēridēva-Mahārāja who bears the birudas paṭṭukaṭṭāri, etc. The amount remitted had to be utilised for the great worship (Mahāpūja) and repairs in the temple.
55	Do. left of entrance.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	31st year, Mēsha, śu. di., chaturthi, Wednesday, Rōhiṇi.	Do.	Registers lands brought under cultivation for perpetual lamp given to the temple. Mentions the liquid measure 'Śembiyaṉmādēvi'.
56	Do.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	[17]th year, Mēsha, ba. di., [trayōdaśi], Mūla.	Do.	Gift of land by purchase for one pot of Kāvēri-water daily for the sacred-bath of the lord of Tirumaḷavāḍi by Dēvaṉṉaṉ alias Dēvapperumāḷ.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
57	On the same gōpura, left of entrance.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	12th year, Makara, ba. di., tritiyā, Monday, Makha.	Tamil ..	Gift of land in Poṇṇārmēṉivilāgam for the maintenance of the person bringing a pot of Kāvēri-water daily for the sacred-bath of the lord of Tirumaḷavāḍi by Siṅgalattaraiyaṉ.
58	Do.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	. . . Mīna, śu. di., [prathamā], Monday, Aśvati.	Do. ..	Damaged. Records a similar grant.
59	Do.	Do. ..	. . . . . Vīra-Ramanāthadēva ..	[15]th year, Karkaṭaka, śu. di., saptami, Sunday.	Do. ..	Damaged. Gift of land by purchase by a Daṇḍanāyaka at the service of rousing the god from sleep (tiruppalliṉchchi), for the merit of the king.
60	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Trithuvanaviradēva, 'who having taken Madura, Īḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	36th year, Mithuna, ba. di., chaturdaśi, Sunday, Rōhiṇi.	Do. ..	Mutilated in the beginning. Gift of land for maintaining a flower-garden by the wife of a Brahman servant of the temple of Tirukkaḷa-Uḍaiyār in Nittavinōda-valanāḍu.
61	On the east wall of the second prākāra, right of entrance.	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva.	[26]th year ..	Do. .	Much damaged. The inscription begins with the introduction "Śrīmatēnamō" etc. Gift of 14 kāśu and vessels for early morning-offerings in the temple at Tirumaḷavāḍi, in Poygai-nāḍu, a sub-division of Rājēndrasiṅga-valanāḍu by Tirumāl Araṅgaṉ alias Tiruppalliṉṉāmapichchaṉ. 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. do.	12th " ..	Do. ..	The inscription begins with the introduction "Śrīmatēnamō" etc. Sale of land to the temple by Mōgilayaṉ Kōvaṉ Śuvaraṉ of Amaravikkiramachchēri Kārikuḍi, a brahmadēya in Gaṇḍarāditya-chaturvēdimaṅgalam, in Poygai-nāḍu, a sub-division of Vaḍagarai Rājēndrasiṁha-valanāḍu.
63	Do	Do. ..	Do. do.	8th " ..	Do. ..	The inscription begins with the introduction "Śrīmatēnamō" etc. Sale of land to the temple by a Brahman lady.
64	Do.	Do. ..	Do. do.	7th " ..	Do. ..	The inscription begins with the introduction "Śrīmatēnamō" etc. Sale of land to the temple by Vaṟṟaḷūr Mādēva Dāsapuriyaṉ.
65	Do.	Do. ..	Do. do.	[8]th " ..	Do. ..	The inscription begins with the introduction "Śrīmatēnamō" etc. Sale of land to the temple by Mōśi Anantanārāyaṇaṉ of Mahimabharaṇachchēri Kaṇḍiyūr, a sub-division of Gaṇḍarāditya-chaturvēdimaṅgalam, a brahmadēya of Vaḍagarai Rājēndrasiṁha-valanāḍu.
66	Do	Do. ..	Do. do.	8th " ..	Do. ..	The inscription begins with the introduction "Śrīmatēnamō" etc. Sale of land to the temple by a private individual of Ālattūr.

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	Chōḷa ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva.	13th year ..	Tamil ..	The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of 90 sheep for burning a perpetual lamp in the temple of Vaidyanāthadēva at Tirumaḷavāḍi, by a shepherd Vēmbanēḷai alias Uttamaśōḷakkōn.
68	Do.	Do. ..	Do. do.	Lost	Do. ..	The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of land for offering milk at the early morning service by a servant of the king.
69	Do.	Do. ..	Do. do.	17th year	Do. ..	The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of a gold ornament set with jewels to the temple at Tirumaḷavāḍi by a Brahman lady of Maruṅgūr. Records also the gift of a jewelled ornament and a gold-flower in the 19th year of the king.
70	Do.	Do. ..	Do. do.	25th "	Do. ..	Unfinished. The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of a silver armour (kavacham) to be used at the three sacred-baths and 30 kāśu for one perpetual lamp by Aṉukkiśōṟṟi[ya] Pañchavan Mādēvi.
71	Do.	Do. ..	Rājakēsarivarman alias Rajadhirajadēva [I].	2[9]th year, 102nd day.	Do. ..	Gift of a pearl umbrella to the god at Tirumaḷavāḍi, a devadāna in Poygai-nāḍu, a sub-division of Rājēndra-siṅga-vaḷanāḍu by Madurāntakadēvan Arumoḷimaṅgaiyār alias Pirāṉār, daughter of Rājendra-Chōḷadēva.
72	Do.	Do. ..	Tribhuvanachakravartin [Vijayarāja-Chōḷadēva].	2nd year, Tula, badi., [dva]dasi, Saturday, Mrigasirsha.	Do. ..	Gift of land by purchase for fetching a pot of water from the Kāvēri for the sacred-bath of the god in the temple at Tirumaḷavāḍi in Poygai-nāḍu, a sub-division of Vadagarai Rajarāja-vaḷanāḍu by a lady of Aragaḷūr in Aṟṟūr kōṟṟam.
73	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār [Rājēndra-Chōḷadēva].	Lost	Do. ..	Much damaged and built in at the bottom. The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Makes provision for feeding Śivayōgins and Māhēśvaras on the days of Māsi-Shashṭhi and Tiruvāṉi-ashṭami festivals.
74	On the same wall, right of entrance	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva.	31st year	Do. ..	Much damaged. The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of 30 kāśu and two lamp-stands for burning a perpetual lamp in the temple of Tirumaḷavāḍi.
75	Do.	Do. ..	Do. do.	Lost	Do. ..	Built in at the bottom. The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ," etc. Mentions the lands lying waste until the 21st year, but brought under cultivation for feeding Śivayōgins and Tapasvins on the occasion of the midday-offerings, by a servant of Rājendra-Chōḷadēva named Vīraśōḷa Nellurudaiyāṉ Nanṟuṟuvāṉ Yamārcman of Vīracholanallūr in Tirukkaḷumale-nāḍu, a sub-division of Rājēndrasiṅga-vaḷanāḍu.

C.—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 prākāra.	Chōḷa ..	Rājakēsarivarman Tribhuvanachakravartin Rājarājadēva.	3rd year, Makara, śu. di., ēkadaśi, Saturday, Rōhiṇi.	Tamil ..	Begins with the historical introduction "[illegible]" etc. Gift of land for offerings, festivals and flower-garlands to the image of Āḷudaiya Piḷḷaiyār in the temple of Tirumaḷavāḍi-Uḍaiyār by Vāṇādarāyan, grandson of Paṭṭamuḍaiyan Arayan Uttamachōḷa Gāṅgēyarāyan of Āvūr-kūṟṟam in Nittavinōda-vaḷanāḍu.
77	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	[10]th year, Tula, ba. di., shashṭi, Friday, Pushya.	Do. ..	Damaged. Gift of land for providing two pots of water for the sacred-bath.
78	Do. do.	Do. ..	Virarājēndravarman alias Rājādhirājadēva.	33rd year, Kumbha, [Sun]day, Aśvini.	Do. ..	Much damaged. Seems to be a copy of the old record. Begins with the introduction "[illegible]" etc. Gift of land for daily worship of the images of Jayaṅgoṇḍa-śōḷa-viṭaṅkar and his consort, set up by one of the managers of the temples of Maha-Vishṇu and his consort and of Brahma by the great assembly of Gaṇḍarāditya-chaturvēdimaṅgalam, a brahmadēya in Poygai-nāḍu, a sub-division of Rājēndrasiṅga-vaḷanāḍu which assembled in the temple of Gaṇḍarāditya-Vinnagar.
79	Do. do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	4th year, Simha, ba. di., ashṭami, Monday, Rōhiṇi.	Do. ..	Unfinished and damaged. Begins with the introduction "[illegible]," etc. Gift of land for forming a grove of trees for the god Tirumaḷavāḍi-Uḍaiyār to stop in after sanctifying the water in the Kāvēri.
80	Do. do	Do. ..	Tribhuvanachakravartin Virarājēndradēva.	[6]th year ..	Do. ..	Gift of 91 sheep for burning a perpetual lamp in the temple
81	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4th year, Tula, ba. di., tṛitīya, Sunday, Kṛittika.	Do. ..	Begins with the introduction "[illegible]" etc. Gift of 20 sheep for a perpetual lamp by a native of Iḍaiyarṟur in Pāṇḍi-nāḍu.
82	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	[1]1th year, Dhanus, ba. di., daśami, Thursday, Viśākhā.	Do. ..	Damaged. Records a gift of land by a merchant of Dinachintāmaṇiniallūr for the consecration and worship of the image of Bhikshāṭanadēva set up by his father who died before consecrating it.
83	Do. do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd year	Do. ..	Unfinished. Records that the gift of 198 sheep for 2 lamps ordered in the 15th year of Periyadēvar Kulōttuṅga-Chōḷadēva, 'who abolished tolls' was engraved on stone now.
84	Do. do.	Do. ..	Kulōttuṅga-Chōḷadēva	4th	Do. ..	Damaged and unfinished. Gift of 90 sheep for burning a lamp in the temple by Tyagasundari, daughter of Naḷambar.
85	Do. do.	Do. ..	Rājakēsarivarman alias Rājādhirājadēva I.	3[9]th	Do. ..	Begins with the introduction "[illegible] etc." Gift of land for a perpetual lamp by Amiyan Jayaṅgoṇḍasōḷiyār alias Pañchavanmādēviyār, wife of Śōḷavallabhadēva, who is called son (piḷḷaiyār).

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 prākāra.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who took [Madu]ra, Ilam (Ceylon)' and the crowned head of the Pāndya.	22nd year	Tamil ..	Records that Kausiyandēvan Kuttan alias Gandaraditta Bhaṭṭan, one of the Śivabrāhmaṇas of the temple took charge of certain lamps including the one given by Tirunēgambamudaiyār alias Tyāgasundasi in the 4th year of Kulōttuṅga-Chōḷadēva. The price of one sheep is stated to be 48 kāsu.
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-Chōḷa III. Gift of land for a perpetual lamp to the temple by a native of Urattūr-kuṟṟam in Kōnāḍu alias [Iratta] pādikoṇḍaśōḷa-valanāḍu.
88	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), ... Karuvūr and the crowned head of the Pāndya.'	[2]4th year ..	Do. ..	Damaged. Gift of land in Āmapayanallūr for conducting worship to Vayichchiyanāthapperumāḷ in this temple by Avaḷavalinallūr Uḍaiyan Perumān Tiruvēgambamudaiyān.
89	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	10th year, Kumbha, ba. di., tṛitīya, Śravaṇa.	Do. ..	The inscription stops with the name of the king and the date.
90	On the west wall of the same prākāra.	Do. ..	Tribhuvanachakravartin Rājadhirājadēva (II).	6th year	Do. ..	Refers to the lamps given during the reigns of Rajēndra-Chōḷadēva and Kulōttuṅga-Chōḷadēva, 'who abolished tolls.' Seems to provide for maintaining the lamps given during the time of Periyadēvar Rājarājadēva, 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 Rājarājadēva ..	6 + 1st year, Kumbha, ba. di., chaturthi, Monday, Svāti.	Do. ..	Records the gift of a house at Tirumaḷavādi to Kuṟṟuṇḍaiyan Terri Periyan alias Ediriliśōḷamūvēndavēḷar who owned lands in Kuṟṟa-kuṟṟam alias Uttuṅgatoṅga-valanāḍu but who was required to reside in Tirumaḷavādi guarding the place. He appears to have extended the temple and certain maṇḍapas as the space within them was very narrow.
92	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājarājadēva	4th year, Siṁha, ba. di., aṣṭamī, Monday Rōhiṇi.	Do. ..	Begins with the historical introduction "[illegible]" etc. Records the registering of the dēvadāna lands purchased from the tenants for arrears of rent. The dēvadāna included also other lands given to the image of Vayichchiyanādiśvaram-uḍaiya-Nāyanār set up in the temple by Eyirpakkiḷaiyan Embirān Sambandar, one of the Mahēśvaras.
93	On the south wall of the second prākāra of the same temple.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	15th year, 147th day.	Do. ..	Unfinished. Begins with the introduction "[illegible]" 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 Tirumaḷavādi-Uḍaiya-Mahādēva in Poygainādu, a sub-division of Kulōttuṅga-śōḷa-valanāḍu.
94	On the same wall	Do. ..	Parakēsarivarman alias [Rajendra-Chōḷadēva].	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.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	17th year, Makara, ba. di., ēkādaśi, Wednesday, Anurādha.	Tamil ..	Gift of 90 sheep for a perpetual lamp to the temple at Tirumaḷavādi in Poygai-nāḍu, a sub-division of Rājarāja-vaḷanāḍu by Kuṉṟattūr Śēkkiḻāṉ Madēvadigaḷ Ramadēva alias Uttamachōḷa Pallavarayaṉ of Kuṉṟattūr-nāḍu in Puliyūr-kōṭṭam alias Kulōttuṅgachōḷa-vaḷanāḍu, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam.
96	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	18th year, Dhanus, ēkādaśi, Wednesday, Mūla.	Do. ..	Begins with the introduction "[illegible]" etc. Gift of 90 sheep and a ram for a perpetual lamp to the lord of Tirumaḷavādi by Viḷaṅgavandar alias Akilabhuvanamudayār of Peruvayalūr in Puliyūr-nāḍu a sub-division of Arumoḻidēva-vaḷanāḍu.
97	On the south wall of the Sundarāmbāḷ shrine in the same temple.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Īḷam (Ceylon), Karavūr and the crowned head of the Pāṇḍya.'	2[9]th year, Tulā, śu. di., trayōdaśi, Monday.	Do.	Mutilated. Seems to register a gift of land to the temple.
98	On the east wall of the ruined maṇḍapa to the north of the shrine of the goddess in the same temple.	Do. ..	Rājakēsarivarman	3rd year	Do. ..	Incomplete. Registers a gift of gold for offering crushed rice (aval) on the day of Ardrā in the month of Mārgaḻi to Gaṇapati by Kēṇḍaḷa Veḷḷāḷa Piḷḷaiyār of Kumbaḷḷambūr in Oyma-nāḍu, a district of Toṇḍai-nāḍu.
99	On the first gōpura of the same temple; right of entrance.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍya-dēva.	7th year, Kanyā, ba. di., navami, Friday, Punarvasu.	Do. ..	Built in at the end. Gift of paddy for repairs to the temple, the maṇḍapa and the prākāra wall called Periya-nāṭṭaṉ-tirumadil by the citizens of Virai-nāḍu, a sub-division of Poygai-nāḍu in the district of Rājarāja-vaḷanāḍu.
100	In the same place	Do. ..	Māravarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	6th year, Kumbha, śu. di., navami, Sunday, Mūla.	Do. ..	Damaged and built in at the end. Seems to register a gift of land to the temple.
101	Do.	Do. ..	Do. do.	*2nd year, 206th day	Do. ..	Do. do.
102	In the same place; left of entrance ..	Do. ..	Do. do.	[8]th year, 163rd day	Do. ..	Registers a gift of land for repairs to the temple.
103	Do.	Do. ..	Māravarman Tribhuvanachakravartin Kulaśēkharadēva.	2nd year, Makara, śu. di., saptami, Friday, Rēvati.	Do. ..	Records an assignment of certain taxes for conducting repairs to the temple. Tirumaḷavādi was situated in Poygai-nāḍu, a sub-division of Vaḍagarai Rājarāja-vaḷanāḍu. Sundara-Pāṇḍya Maḷavarāyaṉ figures as one of the signatories.
104	On the east wall of Aṅkurēśvara temple at Adigudi, Lalgudi taluk, same district.	..	....	....	Grantha ..	A Sanskrit verse in praise of the god.
105	On the same wall, right of entrance.	..	....	....	Tamil ..	Gift of land for the sacred bath of Murchheḷunda-Nayanār.
106	On the right side of the doorway leading into the central shrine in the same temple.	Chōḷa ..	Madiraiḷoṇḍa Parakēsarivarman	[2]7th year ..	Do. ..	Gift of land for a perpetual lamp by a native of Aṉbil, a brahmadēya in Kiḻ-kūrru, a sub-division of Kiḻar-kūrru to the temple of Tiruvādikudi.
107	On the left side of the same doorway.	Do. ..	Parakēsarivarman	3rd "	Do. ..	Gift of land, for feeding 25 Brāhmaṇas on the seven festival days in the month of Maśi, to the temple of Īśvara-Bhaṭṭāraka at Tiruvādikuḍi, a brahmadēya in Kiḻ-kūrru, a sub-division of Kaḷara-kūrru, a district of Vaḍagarai Maḷanāḍu.

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 Vinnirainda-Perumal temple at **Koduvay**.	Ummattur ..	Mahamandalesvara Viranañjaraya Udaiyar.	Śaka 1411, Sadharana, Kārttigai, 12.	Tamil ..	Records that the inhabitants of Pongalurkka-nadu repaired the ruined temple of Vinnirainda-Perumal and re-engraved on its walls the old defaced inscriptions of Chôla and Chêra kings recording the gift of two villages for daily worship, offerings and repairs in the temple. Mentions also Valippukka-nadu.
109	On the base of the south wall of the same shrine.	..	Do. do.	Do.	Do. ..	Records that the residents of Koduvay gave some land in Vêlampundi to the priest of the Perumal temple to provide (kambu-) food for Brahman travellers.
110	On a pillar inside the ardhamandapa in the same temple.	Kongu-Chôla	Virarajendradeva alias .... rada-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.	Virachôla Kalimur[khadeva]	14th „	Vattelattu ..	Damaged. Seems to record the digging of a well in the temple.
112	On the east and north walls of the maha-mandapa of the Nāgeśvarasvāmin temple, in the same village.	..	....	Kali 4825, Śobhakrit, Arpasi, 15.	Tamil ..	Records that Chinnayya Kavandan, a resident of Nilali, reconstructed in stone the Śiva temple which had formerly been built of brick and wood and had consequently gone to ruins.
113	On the wall of the mandapa at the entrance into the same temple, left side.	..	....	Kali 4835, Virodhikrti (wrong), Avani, 15.	Do. ..	Records that the individual mentioned in No. 112 above built the mandapa at the entrance of the temple.
114	On the wall of the same mandapa, right side.	..	....	Do.	Do. ..	Records that Śengamiammal, 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, Panguni, 18.	Do. ..	Records that Virabhadra Mudaliyar built of stone the Subrahmanyasvamin shrine in the same temple.
116	On a slab set up out side the Kāśi Viśvanāthasvāmin temple at **Karukkaipalayam**.	..	....	Khara	Do. ..	Records gift of land for the maintenance of a matha and for feeding Saivite ascetics.
117	On the north wall of the central shrine, Vadugaṇāthasvāmin temple, **Kundadam**.	Kongu-Chôla	Virarajendradeva	11 + 1st year ..	Do. ..	Records the gift of one sechu of gold by the manaikkilatti of the Kudimichchi 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 . . khottai.
119	On the same wall	Do.	Tribhuvanachakravartin Virarajendradeva.	16th „	Do. ..	Built in. Records a deposit of gold for a lamp to the god, Tirunilalajagiya-pillaiyar by a resident of Kurundakkulattu-karai in Kalavali-nadu, in [Pandi]-mandalam.
120	Do.	..	....	Do.	Do. ..	Beginning built in. Records gift of gold to certain Brahmans 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-Śrīdēvi, a member of the Malayakaṭṭi caste.
122	On the south wall of the same shrine.	Koṅgu-Chōḷa	Virarājēndradēva	....	Do. ..	Mutilated. Records gift of gold by . . . . śōḷappallavaraiyan, 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 (vayirāgi) of Virasōḷan-tirumadaivilāgam in Rājavichchādirapuram in Naraiyanūr-nāḍu.
124	Do.	Do.	Do.	44th ,, ..	Do. ..	Records gift of gold by Ulagaivalamvandān 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.	Koṅgu-Chōḷa	Tribhuvanachakravartin Virarājēndradēva.	[45]th year ..	Do. ..	Damaged. Seems to record gift of gold for a twilight lamp to the god by one Nityakalyāṇan, a resident of Kōdaimaṅgalam.
127	On the west wall of the same shrine, inside the store-room.	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍya[dēva]	11th ,, ..	Do. ..	Built in at the beginning. Records gift of gold by a member of the Veḷḷāḷa caste for lamps to Vaḍugapillaiyār and to god Āvuḍai[yār] Koṅga-Vitaṅka[tirāvu]ḍaiyār.
128	On the doorjambs of the entrance into the central shrine.	Do.	Do.	15 + 5th ,, ..	Do. ..	Records the order of the assembly of Kuṇḍōḍam to set apart for the requirements of worship and repairs to the temple of Vaḍugapillaiyār, a certain percentage of the profits on the sales of woven cloth, yarn, salt, etc.
129	On the right door-post of the Amṛitaghaṭēśvara shrine in the same temple.	Koṅgu-Chōḷa	Virarājēndradēva	8th ,, ...	Do. ..	Records that the maha-maṇḍapa of the temple was the charitable gift of the Vāṇiyars of Kuṇḍōḍam.
130	Do. left side	Do.	..... ṅga-Chōḷadēva	10th ,, ...	Do. ..	Much damaged. Mentions the name of Iruṅgōḷan.
131	On the base of a pillar in the maha-maṇḍapa in the same temple.	Do.	Kōkkalimūrkha Vikrama-Chōḷadēva ..	42nd ,, ...	Do. ..	Incomplete.
132	On the doorjamb of the first entrance into the temple, right side.	Koṅgu-Pāṇḍya.	Sundara-Pāṇḍyadēva	24th ,, ...	Do. ..	Records that the doorposts of the maṇḍapa were erected by certain Vāṇiyars of Kuṇḍōḍam and that a lamp was also agreed to be burnt by them there.
133	Do. left side	Do.	Vīra-Pāṇḍyadēva	15th ,, ...	Do. ..	Damaged.
134	On a lion pillar in the tank in front of the temple.	Koṅgu-Chōḷa	Virarājēndradēva	11th ,, ...	Do. ..	States that the lion-pillar was erected by one Virasōḷa-Iruṅgōḷan alias Perumāl-Perumāl, the headman (urāḷi) of Kōḍikkamittoḷu.
135	On a pillar in the maha maṇḍapa of the Nallamaṅgai shrine in the Nagēśvarasvāmin temple at **Sadayampalayam**.	Vijaya-nagara.	Vīra-Kampaṇa-Uḍaiyār	Tirumādicha ..	Do. ..	Records that the temple of Nagēśvaramudaiyār at Kuṟaiyūr was repaired by Avuḍaiyarāja after its desecration by the Muhammadans.
136	On another pillar in the same place.	Do.	Do.	11th year	Do. ..	Records that the same individual reconstructed the temple of Vaḍugapillaiyār at Kuṟaiyūr 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 Viśvanāthasvāmin temple at **Konapuram**	Koṅgu-Chōḷa	[Vik]rama-Chōḷadēva	20th year	Tamil ..	Records that the beam in the temple of Tirumarududaiyar was the gift of a gold-smith of Kadarrūr.
138	On another beam in the same place	Do.	Vikrama-Chōḷadēva	Do.	Do. ..	Records that the beam was the gift of Idaṅgaināyaka-bhaṭṭa, a native of Kadarrūr.
139	On the base of the west and south walls of the central shrine, Vinagaram-peruman temple in the same village.	..	Tribhuvanachakravartin Kōnerinmaikoṇḍan.	26th year and 305th day.	Do. ..	Records the gift of certain taxes to the god in lieu of lands enjoyed by certain persons in Vīra-Pāndya-chaturvēdimaṅgalam in Narayanūr-nāḍu. The God is stated to have been consecrated by Gaṅgarāyan for the merit of Sundara-Pāndya. Pirantakapuram alias Rājarājapuram is mentioned and the signatory's name is given as Arsiyanaḷagan alias Vāṇādhirāja of Śiru-māranallūr in Kāñjaiīrukkai.
140	On a beam in the maṇḍapa in front of the kitchen in the same temple.	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	30th year	Do. ..	Records that the beam was the gift of a Veḷḷāḷa by name Udayamaṇikkaṭṭa-Śeṭṭi. The title of Śeṭṭi to a Veḷḷāḷa is somewhat peculiar and denotes probably the Veḷḷāḷa-Śeṭṭi sect.
141	On another beam in the same maṇḍapa.	Do.	Do.	Do.	Do. ..	Records that Śivapādaśekhara-Muvēndavēḷān gave one beam.
142	On a pillar in the same maṇḍapa ..	Do.	Do.	26th year ..	Do. ..	Records that the pillar was the gift of Avināśi Arsiyan-Nāmiyillā-Udaiyār, a merchant of Edarrūr to the god Tirumarududaiyar. [The pillar appears therefore to have formerly belonged to the Śiva temple and to have been subsequently brought to the Perumāl temple.]
143	On a pillar in the Agastyēśvara temple at **Dharapuram.**	..	....	....	Do. ..	Mentions that Tirunīlakaṇṭhan alias Tillaivāḻum-andaṇanambi gave the pillar as a gift.
144	On another pillar in the same temple.	....	....	....	Do. ..	Mentions that the pillar was the gift of Paradayan Śikasimaran Nilaindaiyān.
145	On two detached stones in the south wall of the Krishṇasvāmin temple to the south of the same temple.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1471, Saumya, Vaiśākha, ba. di., 30.	Kanarese ..	Incomplete. Seems to record gift of a village by Śivanappa-Paṇḍita to Vīra-Paṇḍita.
146	On a slab set up in front of the Tillāpurisamman temple in the same village.	....	....	Kali 1150, Śaka 1125, Kālayukti (wrong.) Wednesday, pañchami, Uttirādam, Mīna lagna.	Tamil ..	In modern characters and mutilated. Mentions the names of Konguvāṅji, Vilaṭapuram and Rājarājapuram. The Kali and Śaka eras given are incorrect.
147	On the south wall of the maṇḍapa in front of the Uttaravīrarāghava-perumāl temple in the 'Fort' of the same village.	Nāyaka ..	Vīrappa-Nāyaka	Kali 4416, Āṅgirasa, (wrong), Mārgaḻi, 9.	Do ..	Incomplete and stones out of order. States that Tambigu.... Ilār pillai was the agent of Vīrappa-nāyaka.
148	On the west wall of the verandah behind the same temple.	Koṅgu-Chōḷa	Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājēndra.	15 + 1st year ..	Do. ..	Stones out of order and incomplete. Seems to record gift of land for rice offerings to the goddess Peruṅkaruṇaiselviyar in the temple.
149	On two detached stones in the north wall of the sixteen-pillared maṇḍapa in the same temple.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1473, Virōdhikrit, Bhādrapada, śu.di., 12, Thursday.	Kanarese ..	Records gifts of rice, etc., and money for the god Vishṇu at Dharāpura.

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 prakāra wall of the same temple.	Koṅgu-Chōḷa	Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājēndradēva.	23rd year	Tamil	Incomplete. The stones probably belonged to a Śiva temple and seem to record some gift by Apattirappallavarayan for offerings to Subrahmanya in the temple of Āḷudaiyār Tirunaṭṭiyamudaiyār. Mentions Karaivali-nāḍu.
151	Do.	Koṅgu-Pāṇḍya.	.....tin Vīra-Pāṇḍyadēva	6th ,, ...	Do.	Fragmentary and stones missing. Mentions Rājadhirāja-chaturvēdimangalam, as a brahmadēya in Narsiyanūr-nāḍu.
152	Do. west wall ..	....	....	11th ,, ...	Do.	First line damaged. Mentions the gift of certain ceiling stone beams and pillars to the Pillaiyār temple by one Vīraṉ Vīraṉ alias Aḷagaikkōṉ, a merchant of Rājavichchadirapuram.
153	On a lion pillar lying in the compound of the Kalyāṇarāmasvāmin temple in the same 'Fort.'	Koṅgu-Chōḷa	Vīrarājēndradēva	13th ,, ...	Do.	Records the gift of the lion-pillar by a merchant of Kaḍaṉpūr.
154	On two detached stones by the side of a well called the Kalyāṇarāmasvāmin tank.	Do.	Do.	6th ,, ...	Do.	Records gift of two kaḷañju of gold by Tuṅganudaiyāṉ alias Teliṅganāḍu-uḍaiyāṉ for a twilight lamp to the god Tiru-[ma]ṉai-uḍaiyār of Nīlaṉpūr.
155	On the base of the south wall of the central shrine in the Sokkanāthasvāmin temple at **Kolinjivadi**.	....	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	30th year and 51st day.	Do.	Records gift of six mā of land, free of all taxes in Anukampaḷḷam alias Amarabhuvanakaramaṉṉaṉai in Udaiyapirāṭṭi-chaturvēdimangalam in Narsiyanūr-nāḍu for daily worship to the goddess Tirukkāmakōṭṭattu-nachchiyār alias Aḷagiyasokkiyār in the temple.
156	On the same base	....	Do.	30th year and 56th day.	Do.	Records another gift of 2½ mā of land in Vīrasōḷamaṉṉaṉai, Kummaṉarāyaṉparru and Kulōttuṅgasōḷamaṉṉaṉai to the same goddess.
157	On the base of the west wall of the same shrine.	....	Do.	[29]th year and 235th day.	Do.	Records gift of 3/16 veli of land free of certain taxes to the god Aḷagiyasokkaṉār in the same temple.
158	On the south base of the Piḍāriamman temple at **Dalavaypattanam**.	Koṅgu-Pāṇḍya.	.....varman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	24th year	Do.	Damaged. Seems to record gift of gold for a twilight lamp in the Piḍariamman called Nāṉadēśa-naṅgai.
159	On the north wall of the mahāmaṇḍapa of the Kaliyuga Kaṇṇīśvarasvāmin temple at **Alangiyam**.	Do.	[Sun]dara-Pāṇḍyadēva	27th year, Vaigāsi, 5.	Do.	Records the deposit of gold with certain temple priests for providing offerings to the Nāchchiyār consecrated for the merit of her mother by Aḷagāṉdār, daughter of Kāṇa-iniya-Perumāḷ alias Vijayiṅga-dēva, a temple servant residing in Madakkoḷa-kīḻ-madurai.
160	On the same wall	....	Vīra-[Sundara], 'who was pleased to take every country.'	[7]51st year [Ar]-pasi.	Do.	Gift of land, free of taxes, by Dēvaṉ Śivandakal Perumāḷ, a Veḷḷāḷa of Uttamasōḷamallūr alias Alaṅgiyam in Teṉ-Poṅgalūrkā-nāḍu, for the maintenance of a maṭha of Nāyaṉār[Jñāna]mūrtidēva-Nāyaṉār.
161	On two detached stones set up in the ruined wall of the north prakāra of the same temple.	Koṅgu-Chōḷa	Tribhuvanachakravartin Vīra-Chōḷadēva	2nd year	Do.	Incomplete. Gift of land for offerings and worship daily and on the Vishu and Ayana Saṁkrānti days to Vaḍuhapōḷḷaiyār set up in the temple of Kaliyuga Kaṇṇēśvaramudaiyār by Śeṅgummai, wife of Tamayan Ālavandāṉ alias Vīrarājēndra Adiyamāṉ, a mudali of Alaṅgiyam.

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 prākāra, same temple.	Koṅgu-Chōḷa	Virarājēndradēva	10 + 1st year ..	Tamil	Damaged. Seems to record gift of land free of taxes by Śiruppilaivīran alias Virarājēndra Adiyamāṉ for daily offerings to the god.
163	On several displaced stones in the same wall.	Do.	Do.	15 + 1st ,, ..	Do.	Records gift of one tuṇi of land by Virarājēndra Adiyamāṉ to supplement the inadequate gift of land made by Virudarāyar his elder brother for daily offerings (tirupadiyadu) to the god.
164	On the same wall inside the Vināyaka shrine.	....	Tribhuvanachakravartin Koṉēriṉmaikoṇ-[dāṉ].	2[6]th ,, ..	Do.	Beginning built in. Records gift of land, free of all taxes, by Attiyuraḷvāṉ Agnichit Sarvakrituyāji to the temple.
165	On the base of the north wall of the central shrine, Paśupatīśvarasvāmin temple at **Kongur**.	Koṅgu-Chōḷa	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	3rd ,, ..	Do.	Gift of 2 ma of land by Sundaram Nilaiṉḍaiya Perumal alias Kulōttuṅgachōḷa Aṉuttirappallavaraiyaṉ for rice offerings to the god Paśupatīśvaramudaiyār in Koṅgūr alias Jayaṅgoṇḍa-sōḷanallūr in Poṅgalūrkā-nāḍu.
166	On the same base	Do.	Tribhuvanachakravartin Vira[rājē]ndradēva	17th ,, ...	Do.	Beginning and middle built in. Seems to record gift of land for offerings to the god. Mentions Vadapāśa..... nāḍu and Perumbiḷi.. ...nallūr.
167	Do.	Do.	Do.	11th ,, ...	Do.	Records gift of gold for a twilight lamp to the god by Pillaṉḍevaṉ, a Veḷḷāḷa of the Śāttandai sect.
168	On the south wall of the same shrine.	Do.	Do.	7th ,, ...	Do.	Records gift of gold to a temple priest by Śāttiperri alias Tiruviḷakku Piṭchchi, a dancing girl of Koṅgūr 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-maṇḍapa 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 maṇḍapa.	Do.	Kulōttuṅga-Chōḷadēva	10th	Do.	Damaged at the end. Records that the two mudalis, Śuttaṉ Adiyaśōḷaṉ alias Virarājēndra Iruṅgōḷaṉ and Āḷavandāṉ Yāḷvallāṉ alias Kulōttuṅgaśōḷa. . . . jēndra Pallava [raiyaṉ] agreed to measure out certain quantities of rice for daily offerings to the god.
172	On the beams of the maṇḍapa attached to the south side of the same temple.	Koṅgu-Pāṇḍya.	Tribhuvanachakravartin Koṉēriṉmaikoṇḍāṉ Sundara-Pāṇḍyadēva.	27 + 1st year, Āḍi, 7.	Do	Records gift as dēvadāna, free of taxes, of the village of Mahāmaṇḍala Vāṉarāyaṉallūr, a newly founded village in the suburbs of Koṅgūr for the expenses connected with the daily worship and offerings to the god Paśupatīśvaramudaiyār and repairs to the temple. Mentions as signatories Villavadarāiyaṉ and Teṉḍaimāṉ.
173	On a pillar in the same maṇḍapa ..	Koṅgu Chōḷa	Tribhuvanachakravartin Virarājendradēva	15 + 1st year. ..	Do.	Incomplete.
174	On a door-post lying in the temple compound.	. . .	....	Śaka 1634, Śubhakṛit, Āvaṇi.	Do.	In modern characters. Records that Venkaṭamma, the mother of Paśupatilingayaṉ of Kāśyapa-gōtra built the prākāra walls and the first gōpura-entrance to the temple. Śaka 1634 is a mistake for 1644.
175	On the base of the west wall of the central shrine of the Piḍāriammaṉ temple in the same village.	Koṅgu-Chōḷa	. . . . tin Virarājēndradēva ..	13th year	Do	Built in at the beginning. Seems to record that Yāḷvallāṉ Aṭṭālaichchēvagaṉ, a mudali of Kīranur in Poṅgalūrkā-nāḍu engraved on stone and copper the gift of land made by his grandfather Sōmanāthadēvar alias Aṉuttirappallavaraiyar for offerings to the goddess Baṅgapidāriyar.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the inner wall of the maṇḍapa forming the entrance into the Chennīśvarasvāmin temple at **Kottanur.**	Koṅgu-Chōḷa	Vīrarājendradēva	42nd year	Tamil	One stone is missing in the middle. Records gift of one achchu of gold by a temple priest for a twilight lamp to the god Chennīśvaram-uḍaiya-Nāyaṉār of Koṟṟanūr in Teṉkarai-nāḍu.
177	On a pillar in a ruined maṇḍapa in the east prākāra of the same temple.	Do... ..	. . . . ndradēva	* 4th „	Do.	Damaged and incomplete. Mentions Rājēndrasōḷa, as the name of a goldsmith in Koṟṟanūr.
178	Round the belt of the central shrine, Apramēśvarasvāmin temple at **Maravapalayam.**	Hoysaḷa ..	Vīra-Ballāḷadēva	Lost	Do.	Built in in the middle. Records gift of 5 mā of land situated in Uḍaiyapirāṭṭi-chaturvēdimaṅgalam in Naraiyanūr-nāḍu to provide daily offerings to the god Apramēśvaram-Uḍaiyār of Koṟṟanūr in Teṉkarai-nāḍu.
179	Round the base of the same shrine	Ummattūr ..	Mahāmaṇḍalēśvara Naṅjarāya Uḍaiyār ..	Paridhāpi, Tulā, śu. di., Monday, daśami, Śravishṭā.	Do.	Damaged in several places. Records gift of 2 mā of land in Kaṟṟayaṅkaṇi *alias* [Vīraśōḷa-chaturvēdimaṅgalam] in Teṉkarai [Vīraśōḷa-vaḷanāḍu] for offerings to the god Chennēśvaramuḍaiyār of Koṟṟanūr in Teṉkarai-nāḍu.
180	On the base of the north wall of the same shrine.	..	Tribhuvanachakravartin Kōṉerinmai-koṇḍāṉ.	15 + 4th year and 12th day.	Do.	Built in at the beginning. Records a tax-free gift of 8 mā of land situated adjacent to the land of the Nīlaṉpōrūr-temple for offerings to the god Āḷuḍaiyār Apramēśvara-Uḍaiyār of Koṟṟanūr in Teṉkarai-nāḍu. Ellāmvallaśōḷa-Mūvēndavēḷāṉ figures as a signatory.
181	On the same base	Koṅgu-Chōḷa	Kulōttuṅga-Chōḷadēva	17th year	Do.	Records a tax-free gift of 7 mā of land for measuring out 24 kalams of paddy by the Rājakēsari-marakkal required for offerings to the god.
182	On the north wall of the central shrine Tiruvalañjuḷināthasvāmin temple at **Piramiyam.**	Do.	Tribhuvanachakravartin Vīrarājendradēva.	14th „	Do.	Records gift of 8 amudaṉ achchu of gold by a merchant in Vīrasaṅgāda-chaturvēdimaṅgalam, a brahmadēya in Teṉkarai-nāḍu, for offerings to Kshētrapālappillaiya in the temple of Uḍaiyār Tiruvalañjuḷināyaṉār in the same village.
183	On the same wall	Do.	Kalimūrkha Vikrama-Chōḷadēva	42nd „	Vaṭṭeḻuttu ..	Records deposit of 55 kaḷañju of gold with the assembly for providing meals for 3 Brahmans daily in the temple. Parakēsarikkal-taḷai-nirai-sempon appears to have been the standard of fineness and weight of gold and Parakēsarikkal a standard measure.
184	Do.	Do.	Tribhuvanachakravartin Vīrarājendradēva.	3rd „	Tamil	Records that . . . . a sāmanta of Vīrasaṅgāda-chaturvēdimaṅgalam set up the image of the god's consort (palliyarai-nachchiyār) in the temple in honour of his sister Kadaikkurichchi-āḷvār, wife of . . . . jēndradēva and presented some gold to the village assembly through a certain Ānandakuṭṭaṉ for providing offerings on certain occasions.
185	Do.	Do.	Kalimūrkha Vikrama-Chōḷadēva	42nd „	Vaṭṭeḻuttu ..	Records that Nakkaṉ Viṭaṅkaṉ *alias* Vikramaśōḷapallavadaraiyaṉ of the perumāḷ perundanattaraiyar gave 15 kaḷañju of gold for a perpetual lamp to the god for the merit of Emsei Nakkaṉ Kuṅgaṉ.
186	Do.	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Vīrarājendradēva.	5th „	Tamil	Records gift of 5 kaḷañju of gold by Dēvaṉ Mādēvaṉ *alias* Kaḷikadinda Śōḷamārāyaṉ of the perumāḷ-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	Kōnaṭṭāṉ Vikrama-Chōḷa	20th	Vaṭṭeḻuttu ..	Records gift of 12 kaḻañju of gold by the king to the villagers of Veḷḷanūr, a hamlet in Veḷḷakal in Kāṅgayanāḍu for providing oil for a perpetual lamp ordered to the temple by Vikramaśōḷaṉ Śōḷamādēviyār. Parakēsariulakku is mentioned as a standard measure and Kēśavaṉ Sugrīvaṉ alias Śembiyaṉ Mūvēndavēḷaṉ appears as a signatory.
188	On the same wall	Do. ..	Vīrarājēndradēva	8th ,, ...	Tamil .. .	Records gift of 2 kaḻañju of gold by Arayapōṉaṉ, son of Śaṅkaraṉ for a twilight lamp to the god.
189	On the base of the south wall of the same shrine.	Do. ..	Vi[rāśō]ḷa Kalimurkhapperumāḷ ..	1[3]th	Vaṭṭeḻutta ..	Damaged. Seems to record that Brahmādhirājan got a piece of land exempted from taxes by a payment of 15 kaḻañju of gold and presented it to the temple to meet the expenses connected with the sacred-bath and anointment of the god. Maḻanāḍu and Ayirūr are mentioned.
190	On the same base	Do. ..	Kalimūrkha Vikrama-Chōḷadēva ..	32nd ,, ...	Do. ..	Records a deposit of 12 kaḻañju of gold with the assembly of Vīraśaṅgāda-chaturvēdimaṅgalam by Anakkaṉ Śēndaṉ alias Eṟiyum Viṭaṉ kaḷ-śeṭṭi of Maṇikaṇḍamaṅgalam in. . . . . layūr-kūṟṟam, a sub-division of Kōṉāḍu, for a perpetual lamp to the god.
191	Do.	Do. ..	Vīrarājēndradēva	19th ,, ...	Do. ..	Records gift of 4 achchu of gold by Tirumaḻapāḍi Pallavarāyaṉ of the Peruma[l-Kaikkōḷas for offerings to the god on Śivarātri.
192	Do.	Do. ..	Rājādhirāja Vīra-Chōḷadēva	5 + 1st year ..	Do. ..	Records that certain land belonging to a Brahman of Vīraśaṅgāda-chaturvēdimaṅgalam was confiscated by the king on account of treason and that the same land was purchased by Periyaṉ Śōḷaṉ alias Vīraśōḷakkaṅgayaṉ, one of the feudatories of the king on payment of 30 pon into the treasury and was presented to the temple.
193	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndradēva.	7th ,, ...	Do. ..	Records gift of 2 kaḻañju of gold by Āṇḍāḷ, the senior wife of Nambiyāḷvi, a son of Paṣalai Tiruvaḷippōkki alias Vīrarājēndra Brahmadarāya of Śrī Udaiyapiraṭṭi-chaturvēdimaṅgalam in Narasiyanūr-nāḍu for a twilight lamp to the god for her own merit.
194	Do.	Do. ..	Rājakēsarivarman Tribhuvanachakravartin Kulōttunga-Chōḷadēva.	11th ,, ...	Tamil	End missing. Records that the assembly of [Vīraśaṅgāda-chaturvēdimaṅ]galam took from Udaiyār Vīranārāyaṇa [Māba]livāṇarāyar 20 kaḻañju of gold and invested it on thirty kuli of land for the temple.
195	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndradēva.	....	Do. ..	Records gift of one āṇai-achchu and one kitti of gold by a merchant of Vīraśaṅgāda-chaturvēdimaṅgalam for offerings and sacred-bath to the god.
196	Do.	Do. ..	Parakēsarivarman Tiruchchirrambalamudaiyāṉ Vikrama-Chōḷa.	13th year	Do. ..	Records gift of 28 kaḻañju of gold together with one kaḻañju due as tax on the brahmadēya for the supply of sandal paste to the god throughout the year.
197	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndradēva.	16th ,, ...	Do. ..	Records gift of 2 kaḻañju of gold by a merchant for a twilight lamp to the god.
198	Do.	Do. ..	Rājādhirāja Uttama-Chōḷadēva	8th ,, ...	Do. .	Records that Kēraḷakēsari Amarabhayankara Kōṭpuliyār of the Peruma[l-vaḷḷiār gave 5 kaḻañju 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.	Koṅgu-Chōḷa	Vīrarājēndradēva	8th year	Vaṭṭeḻuttu ..	Records gift of two kaḷañju of gold by a Brahman lady Periyaṇḍachchāni for a twilight lamp to the god.
200	On the same base	Do.	Do.	13th ,, ...	Do. ..	Records gift of two kaḷañju of gold for a twilight lamp to the god.
201	Do.	Do.	Kulōttuṅga-Chōḷadēva	9th ,, ...	Do. ..	Incomplete. Records gift of 2 kaḷañju of gold by Śōḷanārāyaṇa Pallavaraiyaṉ-Aḷagaṉ Sōmapiraṉ alias Gaṅgavaḍarsiyaṉ, the king's sāmanta of Rājarājapuram for a twilight lamp to the god.
202	Do.	Do.	Abhimānachōḷa Rājadhirājadēva	10th ,, ...	Do. ..	Records that Śilambanaḍaikkalavaṉ, a kāvalaṉ (guard ?) residing in Vīrasaṅgada-chaturvēdi-maṅgalam, covered the ceiling of the Mukha-maṇḍapa of the temple with stones for the merit of Eḍuppaṉ Nīlaṉ Śilambaṉ.
203	On the south base of the ruined platform of the same temple.	Do.	Rājakēsarivarman alias Trihhuvanachakravartin Vī[ra]rājēndrādēva	....	Do. ..	Records gift of one kaḷañju of gold by Piraṇṭakaśōḷaṉ alias Vī[ra]rājēndra N[ittapallavaraiyaṉ], a drummer (uvachchākaṉi uḍaiyaṉ) for a twilight lamp to the god.
204	On a door-post lying within the central shrine in the same temple.	Do.	Vīraśōḷa-Kalimūrkhapperumaḷ	24th year	Do. ..	Records gift of 1½ ma of land to the assembly by the queen . . . . mādēviyār naṭṭaṉ . . . . for arranging to sweep the temple precincts.
205	On a door-post standing in front of the same temple.	Do.	Rājadhirāja Uttama-Chōḷadēva	17 + 1st ,, ..	Tamil ..	End damaged. Mentions one Kaṇḍugaṉ Abhimānaśōḷa . . . Rājādhira[ja] as one of the relatives (urimaiyār), of the feudatories (sāmantas) of the king.
206	On a similar post in the same place	Do.	Vīra-Rājendradēva	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.	..	....	....	Vaṭṭeḻuttu ..	Mutilated and beginning lost. Mentions that the gōpura of the temple was built in the name of Vichchadiraṉ by Viḷupparaiyaṉ, the nephew or son-in-law (மருமகன்) of Śembiyaṉ Vikramaśō[ḷa]rāyaṉ.
208	On a slab in a field 1 mile to the south of the same temple.	Chēra ? ..	Sārvabhauma Varaguṇa Parāntaka ..	6 + 9th year ..	Do. ..	Much damaged. Seems to record gift of land by Vaḍuhaṅkōdai, wife of Puṭṭūr-kiḻāṉ Uḷḷaṅgaṉapaṉ and daughter of Kūḍalkiḻāṉ for offerings, anointment and festivals to the god. The king bears the birudu of Chandrāditya-kulatilaka and the district of Aṇḍa-nāḍu is mentioned.
209	In the same place	..	....	6 + 1[6]th ,, ..	Do. ..	Damaged. Seems to record gift of paddy for offerings to the god.
210	On a broken door-post lying on the old site of the Śiva temple at **Lakmanayakanpatti.**	Koṅgu-Chōḷa	Vīrarājēndradēva	15 + 1st ,, ..	Tamil ..	Incomplete. Refers to the gift of a stone door-post to the temple of Āḷuḍaiyār Aḷagiyanāyaṉār by a goldsmith residing in Kuṟuchchi in Teṉkarai-nāḍu.
211	On a slab set up in the prākāra of the Kulamāṇikkēśvarasvāmin temple at **Turambadi.**	..	....	....	Do. ..	In modern characters. Contains the imprecation that whoever obstructed the charity of the village given by Nañjarāma Uḍaiyār to the god Nañjuṇḍaliṅga will be a sinner. The engraver's name is given as Rāmaṇa Ōśaṉ.
212	On the base of the west wall of the Perumaḷ shrine at **Nanjaitalaiyur.**	Vijayanagara	Mahāmaṇḍalēśvara Vīra[pratāpa]Kumāra Mallikārjunarāya.	Śaka 1381 Pramāthi, Rishabha, śu. di., saptami, Hasta, Monday.	Do. ..	Incomplete and damaged. Seems to record a gift of land in the time of Kampaṇāyaka Uḍaiyār, for daily worship in the temple.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	Round the central shrine of the Vaidyanāthasvāmin temple at **Mayilrangam.**	Vijayanagara	Krishṇadēva-Mahārāya	Kali, 4633, Viya (mistake for Vijaya), Tai, 12, pañ[chami], day lost.	Tamil	Built in at several places. Records gift of 160 kali of land by the agent of the king for offerings and worship to the god Tiravinaittirta-tambirāṉār of Mayilrangam and the provision of 3 pon each to the gods Karaimaḍaippa and Chellapillaiyār. Rajarājapuram is mentioned as the capital of Koṅgu-maṇḍalam.
214	On a slab set up in front of the Perumāl temple in the same village.	Do.	Achyutarāya	Kali 4635, Jaya, Chitra, 2.	Do.	Damaged at the end. Records the assignment of land near Madavilagam by adhikāri Avināśiappar, the agent of Raghupatidēva-Mahārāja who was himself an agent of Mahāmaṇḍalēśvara Vālaiyadēva-Mahārāja for conducting worship, to the god Tiravinaittirta-tambirāṉār.
215	On a pillar in the Amman shrine in the Śiva temple at **Mulanur.**	Koṅgu-Chōḷa	Kalimūrkha Vikrama-Chōḷadēva	27th year	Vettelutta ..	Damaged and incomplete.
216	On the base of the north wall of the maha-maṇḍapa of the Parākrama-Chōḷēśvara temple at **Vellakoyil.**	Vijayanagara	Mallikārjunarāya, son of Dēvarāya Udaiyār.	Pramōdūta, Vaigāsi, 29.	Tamil ..	Mutilated at the end. Records that during the regime of Kampayanāyaka, the naṭṭavar of Kāṅgaya-nāḍu made a gift of 6 pon, the income from the village of . . . chōḷēśvaranallur in Vellakal in Kāṅgaya-nāḍu for daily worship and offerings to the god Parākrama-Chōḷēśvara and Karuṇaikāṭṭiya-pillaiyār.
217	On a slab set up to the west of the Māndīśvaraswāmin temple at **Mandapuram,** a hamlet of **Mettupalayam.**	..	Tribhuvanachakravartin Koneriṉmaikoṇḍāṉ.	14 + 1st year ..	Do.	Damaged and incomplete. Seems to record gift of land of the village of Virapāṇḍiyanallur, as dēvadāna for worship in the temple of Māndīśvara.
218	On the base of the north wall of the central shrine, Vikrama-Chōḷēśvara temple at **Kannapuram.**	Koṅgu-Chōḷa	Virarājēndra[dēva]	15 + 1st „ ..	Do.	Records that in response to the request of the nagarattār of Abhimānaśōḷapuram and Vikramaśōḷapuram, 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 Ilāmvalla Śōḷa Muvendavēḷāṉ, Vāṇarāyadēvaṉ, Tyāgavinōdadēvaṉ, Muṉaiyadarayaṉ, Chēdirāyadēvaṉ, Kāḍuvetti, Kalappālarayaṉ and Vilāṭaśiṅgadēvaṉ.
219	On the same base	Do.	Virarājēndradēva	15 + 1st „ ..	Do.	Records gift of one achchu of gold by Muṉaiyadarayaṉ and Tyāgavinōdadēva, the headman of Vilattur for a twilight lamp to the god Āḷuḍaiyār Vikrama-chōḷēśvaranāyaṉār.
220	On the south wall of the same shrine	Do.	Do.	15 + 1 + [1] + 1st year.	Do.	Damaged at the end. Seems to record gift of one achchu of gold for a twilight lamp to the god by a merchant of Villavaṉmādēvi alias Vikramaśōḷa[puram].
221	On the same wall	Do.	Virarājēndra „	17th year	Do.	Fragment.
222	On the north and west walls of the same temple.	Do.	Do.	8th „	Do.	Do.
223	On the south wall of the Nityaśelviamman shrine in the same temple.	Do.	. . . . manaśchōḷa Rajadhirājadēva ..	3rd „	Do.	Built in and incomplete. Seems to refer to some feeding charity by Arayaṉ Sōmaṉ.

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 Subrahmanyasvāmin shrine in the same temple.	Koṅgu-Chōḷa	Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōḷadēva.	13th year ..	Tamil	Records that a merchant of Villavaṉmadēvi alias Vikramachōḷapuram in Kāṅgaya-nāḍu set up the images of the two consorts of Kuṟṟamerifija-pillaiyār, i.e., Subrahmanya.
225	On the north wall of the Ārdra Kapālīśvarasvāmin temple at **Madavilagam**.	Vijayanagara	Mahāmaṇḍalēśvaran Hariyarāya Uḍaiyār.	Sarvadhāri, Tai, 18.	Do.	Records gift of 5 mā of land in Ālambāḍi and Karrāyaṉkāṇi alias Virasōḷa-chaturvēdimaṅgalam in Virasōḷa-valanāḍu for daily worship and offerings to the god Uḍaiyār Pachchōṭṭu-avuḍaiyār of Paṟpati in Kāṅgaya-nāḍu.
226	On the south wall of the same shrine.	..	....	....	Tamil-verse ..	Mentions Uttamaśōḷa, the chief of Kārai, (i.e., Nattaikāraiyūr).
227	On the same wall	Vijayanagara	Mahāmaṇḍalēśvaran Hariyarāya Uḍaiyār, son of Dēvarāya.	Sarvadhāri, Tai, 26.	Tamil	Registers an agreement given by the nāṭṭār of Kāṅgēya-nāḍu regarding No. 225 above. Dēvarāyam (a tax ?) and a tax of one panam per village are mentioned.
228	Do.	..	Rājakēsarivarman Tribhuvanachak	[1]2th year ..	Do.	Beginning built in. Records gift of one achchu of gold for a twilight lamp to the god Vināyakapillaiyār in the north of the village of Pārpani in Kāṅgaya-nāḍu by the king's relative (Perumaḷ-urimaiyar) of Rājarājapuram.
229	On the base of the west wall of the same temple.	Koṅgu-Pāṇḍya.	Rājakēsarivarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	....	Do.	Much damaged. Seems to record gift of a lamp to the god.
230	On the doorjambs of the entrance into the Jayaṅgoṇḍanāthasvāmin temple at **Nattakkaraiyur**.	..	....	Śaka 1660 ..	Do.	States that the door-posts and two steps were the gift of a resident of Kāraiyūr.
231	On a pillar inside the maṇḍapa in front of the same shrine.	Vijayanagara	Mahāmaṇḍalēśvara Mallikārjunarāya ..	Prabhava, Vaigāsi, 23.	Do.	Built in at the end.
232	On another pillar in the same place	..	....	....	Do.	States that the pillar was erected by Koṅgavēḷadaraiyar, uncle of Vi[ṟṟa]yaṉār Koṅgavēḷadaraiyar of Kāraiyūr in Kāṅgaya-nāḍu.
233	Do.	..	....	....	Do.	States that the pillar was the gift of Alagaṉ Uttamaśōḷa Gāmiṇḍaṉ Kariyaṉ Uttamaśōḷa Gāmiṇḍaṉ of the Veḷḷāḷa caste.
234	Do.	Vijayanagara	Mahāmaṇḍalēśvara Mallikārjunarāya ..	Prabhava, Vaigāsi, [23].	Do.	Records that the pillar was erected by a resident of Kāraiyūr.
235	Do.	Do.	Do. do.	Do.	Do.	Records gift of a pillar by Koṅgavēḷadaraiyaṉ Irākshaperumāḷ, a Veḷḷāḷapayirar of Kāraiyūr.
236	Do.	..	....	....	Do.	States that a pillar and a corbel were given by a private individual of Tiṅgalūr in Kuṟappu-nāḍu.
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 Tribhuvanamādēvipuram alias Kāraiyūr in Naṟkāviri-nāḍu.
238	On another beam in the same place	..	....	....	Do.	Records a similar gift by a merchant of Kāraiyūr.
239	On a slab lying in the south prakāra of the same temple.	..	Rāmadēva Mahārāya	Kali 4722, Śaka 1543, Durmati, Paṅguṇi, 6, Sunday.	Do.	Records gift of certain pieces of land to the god Jayaṅgoṇḍanātha Tambirāṉār by Nallattambi-Gaundar Viśvanātha Chakkarai Uttamakkāmiṇḍa Manrāḍiyār, a Veḷḷāḷapayirar of Kāraiyūr in Kāṅgeya-nāḍu during the time of Muttuvīrappa-nāyaka, the agent of Rāmadēva. Kāñchinadi 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 Paṭṭiśvarasvāmin temple at **Marudurai.**	Vijayanagara	Krishṇarāya	Dhātu, Vaigāsi 22.	Tamil	In modern characters. States that during the regime of Koṇḍamarasar, the agent of the king, the residents of Marudurai in Kāṅgaya-nāḍu assigned certain lands to the god Āluḍaiya-tambiyanār Paṭṭiyappar and to Ālāla-sundarapaṇḍita-nayinar in equal shares.
241	On the base of the north wall of the central shrine in the Agastyeśvarasvāmin temple at **Akhilandapuram.**	Do.	Mahāmaṇḍalēśvara Vīra Sāyaṇa Uḍaiyar.	Dundubhi, Kārtigai, 15.	Do.	States that the residents of Kāṅgayam made a gift of one paṇam of gold per month for providing rice offerings at nights to the god Āluḍaiya-Nāyiṇar Tiruvagattīśvaram Uḍaiyar.
242	On the same wall	....	....	....	Do.	Records the charity of a stone Nirmālya-trough by a Veḷḷāḷa of Kāṅgayam.
243	On the base of the west wall of the same temple.	Koṅgu-Pāṇḍya.	Sundara-Pāṇḍyadēva	8th year, Āṇi ..	Do.	States that the Mukhavaṇai in the ardha-maṇḍapa was erected by Puliammai, the wife of Śengāli of the Kavalar Kurumbiḷḷar 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-maṇḍapa by a Veḷḷāḷa of the Āndai 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	Mahāmaṇḍalēśvara Achyutarāya-Mahārāya.	Kali 4633, Nandana, Māśi, 5, Thursday, su. di., pañchami, Revati.	Do.	Damaged. Seems to record gift of land by the residents of Kāṅgayam to the god Agastyēśvara in the time of Vālayadēva-Mahārāja, the right-hand of Timmā-Daṇāyaka, the agent of the king.
247	On the door-posts of the entrance into the central shrine Ādinathēśvarasvāmin temple at **Kiranur.**	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍyadēva	15 + 1st year ..	Do.	Records that Periyaarasu Aḷagiyapiḷḷai, a chief of Kiḷaikkarai erected two door-posts in the temple of Āluḍaiyar Ādinathēśvaram-Uḍaiyar in Kiranūr in Kāṅgaya-nāḍu.
248	On two other door-posts in the same place.	Do. ..	Kulaśēkharadēva	4th	Do.	Records the gift of two door-posts to the temple by Uṟāḷi of the Śōkkanāḷiyar the chief of Mēlaikkarai.
249	On the north wall (inside) of the ardha-maṇḍapa, of the same temple.	Koṅgu-Chōḷa	Rājadhirājadēva	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.	Vīrarājēndradēva	15th	Do.	Records the erection of the nāyaka-kal (pillar) in the Tirumaṇḍapa of the temple by Iḷaiya Śevvaraiyan alias Injiveḷān of Kiranūr.
251	On the door-posts of the Perumāl shrine in the same temple.	....	....	Vikṛiti, Tai, 5 ..	Do.	Slightly damaged and in modern characters. Records gift of a lamp to the god Viṇṇārayaṇa-perumāl by Tōḍan Maṇḍar Kuṭṭan of Parpini during his regime as collector of tolls in Kāṅgaya-nāḍu.
252	On the base of the north wall of the Vināyaka temple in the same village.	Koṅgu-Chōḷa	Vīrarājendradēva	20th year .. .	Do.	Incomplete and damaged. Seems to record gift of nine achchu of gold by Chitramēḷi, a goldsmith of Kiranūr for offerings and lamp to the god Iḍaṅgai-vināyaka-piḷḷaiyar.
253	On the same wall	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍyadēva	2nd	Do.	Records that the Dharmapaḍai in the Vināyaka temple was constructed by a blacksmith.
254	Do.	Koṅgu-Chōḷa	Tribhuvanavīradēva	2nd	Do.	Damaged and incomplete. Seems to record gift of rice and kambu for offerings to god. Śōḷiyanāḷi is mentioned as a standard measure.
255	On the south wall of the same temple.	Do.	Vīrarājēndradēva	1[9]th	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 Palvaṇṇēśvarasvāmin temple at **Araśanpalayam**.	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	9+1st year ..	Tamil	Records gift of one kaḷañju of gold to a certain Brahman in the temple by a merchant living in Irāṭṭaramoḻiśōḷapperunderuvu in Kāñchikūvattaṇḍam for a twilight lamp to the god Pālvaṇṇēśvaram-Uḍaiyār.
257	On the same base	Do.	Do.	21st ,, ..	Do.	Records gift of one kaḷañju of gold by Kaḷi Kaḷi, a Kāvalaṉmaṉṟāḍi of Ravinallūr, for burning a twilight lamp to the same god in the temple at Paṭṭali.
258	Do.	Do.	Do.	5th ,, ..	Do.	Records the sale by the resident of Paṭṭali of a garden and an irrigation well to the temple treasury for twenty achchu 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.	....	Tribhuvanachakravartin Kōnêrimaiḷkoṇḍāṉ.	20th year, 60th day	Do.	Registers an order of the king, assigning paddy recoverable from Kurrāyan-kāṇi alias Vīraśōḷa-chaturvēdimaṅgalam in Vīraśōḷa-vaḷanāḍu, for the provision of daily offerings and worship to the god Pālvaṇṇēśvaram-Uḍaiyār and the image of Nāchchiyār, his consort, which was set up in the name of Akka[ṉ]. Śōḷakulamāṇikka Muvēndavēḷāṉ figures as a signatory.
260	On the same walls	....	Tribhuvanachakravartin Kōnêrinmaiḷkoṇḍāṉ.	4 + 4th year, 80th day.	Do.	Incomplete. Records gift of gold for offerings at the service called Vīrarājēndran-śandi. Kuladipa Muvēndavēḷāṉ Vānarāyadēva, Chēdirāyadēva and Tyāgavinōda are mentioned as signatories.
261	Do.	Kongu-Chōḷa	Vīrarājēndradēva	29th + 7th year ..	Do.	Records gift of 40 achchu for offerings to god Pālvaṇṇēśvaram-Uḍaiyār. Mentions the measure Poṉṉaḍu-nāḷi.
262	Do.	Do.	Vikrama-Chōḷadēva	6th ,, ...	Do.	Records gift of one kaḷañju of gold by Kuttaṉ Iyalvallaṉ Uḍaiyaśiṅgadēvaṉ, a member of the Perumāl-mudalis for a twilight lamp to the god.
263	On the base of the south wall of the same shrine.	Do.	Vīrarājēndradēva	13th ,, ...	Do.	Incomplete. Records a gift of money by Kuttaṉ Vāḷavandāṉ of the Kāvalaṉ Kurumbiḷḷār of Paṭṭāli to the residents of Nallūr alias Amarabhuyankara-chaturvēdimaṅgalam in Vāluppukka-nāḍu for supplying paddy to the temple for the Śivarātri festival.
264	On the same base	Do.	Vikrama-Chōḷadēva	20th ,, ...	Do.	Records gift of two kaḷañju 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.	Vīrarājēndra[dēva]	4 + 4th ,, ..	Do.	Records gift of one kaḷañju of gold for a twilight lamp in the temple by the lady Śōḷāṇḍi of Kāḍavūr in Kāṅgaya-nāḍu.
266	On the door-posts of the southern entrance into the same shrine.	Do.	Kulōttuṅga-Chōḷadēva	9th ,, ...	Do.	Records the erection of the maṇḍapa by Kuttaṉ Kuttaṉ alias Adiyamāṉ, a member of the Kāvalaṉ-kurumpiḷḷars of Paṭṭali.
267	On the base of the east and north walls of the Mahā-maṇḍapa in the same shrine.	Do.	Vīrarājēndradēva	18th ,, ...	Do.	Records gift of one kaḷañju 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-Chōḷadēva	19th ,, ...	Do.	Incomplete. Mentions Vīrantappallavaraiyaṉ.
269	On the same base	Do.	Do.	Do. ,, ...	Do.	Incomplete. Records gift of gold for a twilight lamp by Śeṅgūttā[ḷ], wife of Śōṇappallavaraiyaṉ of Vīrakēraḷam.

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 Maha-maṇḍapa.	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	19th year	Tamil	Incomplete. Records gift of gold for a twilight lamp by a private individual of the Kāvalan-kurumpiḷḷārs.
271	On the base of the west wall of the Kalabhairava 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 1715, Pramādīcha, Chittirai.	Do.	In modern characters and much damaged. Mentions Uttama Gaṇipōṇa Maṇṇāḍiyār.
273	On the north and west walls of the central shrine, in the Nanmaṇiśvarasvāmin temple at **Kattangani**.	Hoysaḷa ..	Vīra Vallaḷadēva	Dhātu, Kaṇṇi, su. di., trayōdaśi, Friday, Śravaṇa.	Do.	Records a deposit of gold with the temple priest by Viśvāmitraṉ Tirunārāyaṇapurattu-piḷḷai Jagannātha Brahmādarāyaṉ, a resident of Uḍaiyapiraṭṭi-chaturvēdimaṅgalam, a brahmadēya in Vīrarājēndra-vaḷanāḍu, a subdivision of Narsiyaṉūr-nāḍu for a twilight lamp to the god Nanmaṇiśvaram-Uḍaiyār in the temple at Kaṟṟayankāṇi alias Vīrachōḷa-chaturvēdimaṅgalam in Vīrachōḷa-vaḷanāḍu.
274	Round the belt of the same shrine	....	Kōnērinmaiḷkoṇḍāṉ	[14th] year ..	Do.	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 Vīrarājēndradēva.
275	Do.	Koṅgu-Chōḷa	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th ,, ..	Do.	Damaged and incomplete. Seems to record an order of Vīrapāṇḍiyaperumāḷ granting a gift of gold for rice offerings to the god and for five perpetual lamps.
276	On the door-posts of the entrance into the same shrine.	Do. ..	Uttama-Chōḷa Vīranārāyaṇa	2nd ,, ...	Do.	Damaged and incomplete. Seems to record a gift of land for daily offerings and worship in the temple.
277	On the west wall of the same shrine	Hoysaḷa ..	Vīra Vallaḷadēva	. . . Siṁha, su. di., . . . Monday.	Do.	Incomplete. Records gift of gold by Bharadvāji Ariyaperuḷ Viṉḍavarapperumāḷ alias Vikrama-Pāṇḍya Brahmarāyar and his son Śiṅgaperumāḷ Allāḷanātha for offerings to the god on certain festival days.
278	On a slab lying outside the same temple.	Ummattūr ..	Naṅjanarāya, son of Pratāpa Harihararāya.	Bahudhānya, Arpaśi 7.	Do.	In modern characters. Records that during the regime of Nayiṉar Rāhuttaperumāḷ, son of Tribhuvanatturājakkaḷ Tambirāṉār Parākrama-Pāṇḍyadēva, a gift of certain taxes was made to the temple. Vikramapāṇḍya Brahmarāya is mentioned as a signatory.
279	Round the base of the Śokkaperumāḷ temple in the same village.	....	Kōnērimaiḷkoṇḍāṉ	7th year, 300th day	Do.	Built in and incomplete. Seems to record gift of land, for offerings to the god Kulōttuṅga-Chōḷavinnagar-āḷvār, Brahmapallavarāyar, Jayaṅgoṇḍa Muvēndavēḷāṉ and Vīrachōḷa-Muvēndavēḷāṉ figure as signatories.
280	On the door-posts of the same shrine	Koṅgu-Chōḷa	Kulōttuṅga-Chōḷadēva	3 + 1st year ..	Do.	Records gift of gold by a private individual the interest from which was utilised for offerings to the god Kulōttuṅgachōḷa-vinnagar-emberumāṉ on certain days.
281	On the rock at **Vattamalai** .	Nāyaka ..	Mahāmaṇḍaleśvara Vijayaraṅga Muttu Kṛishṇa Chokkanātha-nāyaka.	Śaka 1630, [Sarva]-dhāri, Chittirai, 7, Sunday, Hasta, daśami, Siṁha-lagna.	Do.	Records that, while Veṅgi Aḷagiri-Nāyaka, the agent of Veṅgi-Mīnākshi-nāyaka who was the agent of Śokkanātha, was holding court at Kāṅgayam, he presented 2 ma of land to the temple and left it under the supervision of Amarāvati Kāṅgayamaṇṇāḍiyār.
282	On the south wall of the central shrine in the Tirunakkīśvarasvāmin temple at **Aratoluvu.**	Ummattūr ..	Vīra-Naṅjarāya-Uḍaiyār	Sādhāraṇa, Kārttigai 14.	Do.	Records gift of 5 ma of land for offerings and worship to the god Tirunakkīśvaramuḍaiya-Tambirāṉār at Aratoluvu in Kāṅgaya-nāḍu.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
283	On the same wall	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍyadēva	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 Kāvalan Puṇṇagariyan Vīran.
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 ardha-maṇḍapa by a kāvalan (name obliterated).
286	On a slab in a field in front of the same temple.	Vijayanagara	Mahāmaṇḍalēśvaran Vīra Krishṇarāya-Mahārāya.	Kali 4628, Viya, Arpaśi.	Do ..	Specifies that during the time of Vālarāya, the agent of Koṇḍaimarasar some land was presented at Āratoḻuvu for offerings to the god and repairs to the temple of Pachchōṭṭu-āvuḍaiyār at Maḍaiviḷāgam.
287	On the north wall of the central shrine in the Varadarāja-Perumāḷ temple in the same village.	....	....	Śaka 1675, Kali 4854, Śrīmukha, Māśi, 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 Gaunḍan.
289	On the south wall of the central shrine, in the Kōdēśvarasvāmin temple at **Kadaiyur.**	Koṅgu-Chōḷa	Tribhuvanavīradēva	4 + 1st year ..	Do. ..	Damaged. Refers to the gift of one achchu of gold by a private individual for a twilight lamp to the god Āḷuḍaiyār Kāḍavūr-Āṇḍār.
290	On a slab in a field behind the same temple.	Vijayanagara	Mahāmaṇḍalēśvara Vīra Krishṇadēva-Mahārāya.	Śaka 1449, Kali 46, 28 Sarvajit, Vaigāśi, 9, shashṭhi, Monday, Pushya.	Do. ..	Registers the assignment, by the residents (ūrār) of Kāḍavūr, of a third of the yield of certain wet lands in Śirukāḍavūr for offerings, etc., to the gods Kāḍavūr-appar and Tāṇḍōṉṟi-appar.
291	On a slab placed in front of a Vināyaka shrine in **Kavundanpalayam.**	....	....	Kali 4894, Śaka 1715, Pramādicha, Chittirai.	Do. ..	Refers to a gift of 15 vellam of dry land in Kāḍaiyūr by Uttama Gaminda Maṉṟāḍiyār for the midday offerings to the god Śivaṉmalai-āṇḍavar at Śivaṉ-malai.
292	On a stone at the northern entrance into the Śiva temple of Mahānandi on the island near **Polavaram,** Polavaram taluk, Godavari district.	....	....	Śaka 133[0], Sarvadhari, Nija-Vaiśākha, śu. di., 15, Monday.	Telugu ..	Registers that Śivaleṅka Niśśaṅkanāthayya purchased some land from a Brahman of Koppaka for the god Mahānandīśvara or Mahānandigiri-liṅga.
293	On the same stone	....	....	Śaka 1330, Sarvadhari, Nija-Vaiśākha, śu. di., 50, Monday.	Do. ..	Gives the details of land in Kropāka purchased by Annadēvarāja, son of Chōḍa-Bhaktirāja and granted to the temple of Mahānandigiri-liṅga and its sthānāpati Niśśaṅka-Kāmaya.
294	On a pillar at the southern entrance into the shrine of the Vīrēśvara temple at Paṭṭisam; another island near **Polavaram.**	....	....	Śaka 1060, Uttarayaṇa-Saṅkrānti.	Do. ..	States that the local and muffasal merchants granted certain tolls on pack-bullocks and cartloads for providing daily oblations to the god Ishṭakamīśvara at Gajjaramu.
295	On the same pillar	....	....	Śaka 1151, Mārgaśira, śu.[tra]yōdaśi, Monday.	Do. ..	Unfinished. Gift of land by purchase at Veṇṭavrōlu to the temple of Ishṭakāmīśvara at Gajjaramu, for maintaining a perpetual lamp by a certain Lēṅka Ballapa-Nāyaka.
296	Do.	....	....	Śaka 1223, Vaiśākha, śu. di., 10, Thursday	Do. ..	A certain Kosana Komana granted land for a lamp to the temple of Ishṭakāmīśvara-Mahādēva.
297	On a pillar at the southern entrance of the same temple.	....	Malayamu Mahādēvarāja	Śaka 1159, Makara	Do. ..	Records some grants of land and mentions Rājala-Mahādēvi, queen of Malayamu Mahādēvarāja. The village Dēvami is also mentioned.
298	Do.	....	Do.	Śaka 1159, Phālguṇa * * *	Do. ..	Registers that Aḍapa Māvena-Perggaḍa, minister of the king granted land at various places to the god Ishṭakāmīśvara.

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, Śrēṣṭa (Jyēshṭa), śuddha-daśami, Tuesday.	Telugu ..	Grant of land by Andalūri Pinniśetti for the maintenance of a perpetual lamp in the temple of Ishṭakāmiśvara at Gajjaramu for the merit of his parents.
300	On the same pillar	....	....	Śaka 1212, Mārgaśīra, śu. di., 13, Monday.	Do. ..	Grant of land by the lady Prōlama to the god Ishṭakāmiśvara.
301	On a pillar in the ardha-maṇḍapa of the same temple.	....	....	....	Do. ..	Incomplete. Eulogy of the god Bhīmēśvara of Sūryanārāyaṇapuri.
302	On the same pillar	....	....	Śaka 11[1]7, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers the grant of 5 gold mādas by the lady Anyama. Also records grants of land to Bhīmanāthadēva of Guṇṭāla 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 Āḷvār shrine behind the sanctum of Śrī-Rāmabhadra temple at **Bhadrachalam**, Bhadrachalam taluk, Godavari district.	....	....	Śaka 1754, Nandana, Chaitra, śu. di., 9, Sunday.	Do. ..	Registers that a certain Varada-Rāmadāsu of Kāñchī-nagara, who was an incarnation of Śrī-Rāmadāsugāru of the time of Tāntisha, came to Bhadrādri and spent his time there as a devotee. In course of time he miraculously became the administrator of the Hasanābādu-Paragaṇa (in His Exalted Highness the Nizam's State) in the time of Nawāb Nāsaruddaula and conferred a large part of the income of that Paragaṇa 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, Raktākshi, Phalguna, śu. di., 5, Thursday.	Do. ..	Damaged. Records that a certain lady devotee of Raghunāyaka of Bhadrāchalam, the wife of Mutyam Akkamappa, a Padmanāyaka born in the Vipparla-gōtra caused the mukha-maṇḍapa and the prākāra to be built as her charity in the temple and gave the whole of the village of Guṇḍāla for providing festivals and servants. Another part of the inscription records that a daughter of Mutyāla Rāmakka, named Appalamma, built and consecrated the shrine of Nammāḷvār; and her daughter, a certain Akkam . . . . built the bhōga-maṇḍapa for Raghunāyaka.
306	On a slab set up near the old village-site at **Mailavaram**, Ongole taluk, Guntur district.	....	....	....	Telugu in archaic characters.	Records that the village-chāvaḍi (racchayillu), tanks, and temple are of (i.e., constructed by?) Gujapotheri. His elder son died in the battle of Niḍumānu (the present Niḍumānūr near Ongole). The Raṭṭaḍi (i.e., the Reddi of Niḍumānūr) gave two kaṇḍuga of field land? (ārlapaṭṭu) to brahmans.
307	On a Nandi-pillar set up in front of the Rāmaliṅgasvāmin 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 Kākatīyas. In the end are given the names of the Mahāmaṇḍaleśvara Kōnakaṇḍravāḍi Bhīmarāja and his two sons Chōḍayarāja 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 Svarṇēśvarasvāmin temple at **Ganapavaram**, Bhīmavaram taluk, same district.	..	Mahāmaṇḍalēśvara Gōkarāja, son of Mallidēvarāja of Vēṅgi.	Śaka 1096, Āshāḍha, Krishṇa-ēkādaśī, Wednesday, Dakshiṇāyaṇa-Saṁkrānti.	Telugu ..	Gift of 0 cows for the maintenance of a perpetual lamp in the temple of Svarṇēśvara at Padmiṇīpura.
309	On the same pillar	..	Mahāmaṇḍalēśvara Kolani-maṇḍalika Sōmayarāja.	Śaka 1117, Uttarāyaṇa-Saṁkrānti.	Do. ..	Registers gift of 50 sheep for a perpetual lamp in the temple of Svarṇēśvara at Padmiṇīpura.
310	Do.	..	Kolani Kāṭama-Nāyaka	Śaka 1073, Uttarāyaṇa-Saṁkrānti.	Do. ..	Do. do.
311	Do.	..	....	Śaka 1165, Uttarāyaṇa-Saṁkrānti.	Do.	Damaged. Mentions Mahāmaṇḍalēśvara Kolani-maṇḍalika Maṅgayadēvarāja, his servant Enumadala Anuma-Nāyaka and the latter's son Kuśama-Nāyaka.
312	On another pillar in the same temple.	..	....	....	Do.	States that the temple was built by Siddh[na]chari, son of Egāchari Maṇḍāchāri.
313	On the same pillar	..	....	....	Do. ..	Damaged. Registers a gift of 50 sheep for a perpetual lamp in the temple of Svarṇēśvara at Padmiṇīpura.
314	Do.	..	....	....	Do. ..	Fragment. Registers a gift of 150 sheep for three perpetual lamps evidently in the temple of Svarṇēśvara at Padmiṇīpura.
315	Do.	..	....	....	Do. ..	Do. Records a gift of sheep for perpetual lamps.
316	Do.	..	Rājarāja	Śaka 1087, [2]0 th year.	Do. ..	Damaged. Registers a gift of land for worship and services in the temple of Svarṇēśvara at Padmiṇīpura.

E.—List of drawings prepared during 1919–1920.

Number (continued from the last report)	Locality.	Description.
214	Tirumālpāḍi ..	Stone image of Raṅgaṅātha in the Vishṇu temple.
215	Do. ..	Do. Teṅgalai-Jīyar in the same temple.
216	Do. ..	Do. Lakshmī do.
217	Śiṅgavaram ..	Sculpture in relief of a Dvārapālikā, in the rock-cut Vishṇu temple.
218	Śittaṇṇavāśal ..	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. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

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

1. *Śu.* and *ba.*, respectively, for *Śuklapaksha* 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 "Magha" is the *nakshatra*, Māgha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pallava.
		Kōpperuñjiṅgadēva.
1919	350	15th year, Rishaba, ba. di., tritīyā, Friday, Mūla = A.D. 1257, May 3rd ; ·23 ; ·2[illegible]. 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, Karkaṭaka, śu di, pañchami, Monday, Uttiram = A.D. 1254, July 20. Śukla-pañchami commenced at ·35 of day and nak. Uttiram ended at ·37.
		Chola.
		Tribhuvanachakravartin Rājēndra-Chōḷadēva (I).
1920	29	3rd year, Vṛischika, śu. di., chaturdaśi, Sunday, Aśvati = A.D. 1014, November 7. Śukla-chaturdaśi commenced at ·66 and nak. Aśvati ended at ·27 on Sunday.
		Tribhuvanachakravartin Vijayarājēndra-Chōḷadēva (Rājādhirāja I).
"	72	2nd year, Tulā, ba. di., daśami, Saturday, Mṛigaśīrsha. Irregular : ba. 10 and nak. Mṛigaśīrsha can combine in Karkaṭaka month, not in Tulā.
		Rājarāja II.
"	76	3rd year, Makara, śu. di, ēkādaśi, Saturday, Rōhiṇi = A.D. 1148, January 3rd ; ·70 ; ·83.
"	79 & 92	4th year, Siṁha, ba. di., ashṭami, Monday, Rōhiṇi = A.D. 1148, August 9 ; ·07 ; ·45. Regnal year was 3rd, not 4th.
"	96	18th year, Dhanus, ēkādaśi, Wednesday, Mūla = A.D. 1163, December 25. The *tithi* was bahuḷa-trayōdaśi (13) which ended at ·40 and the nak. Mūla ended at ·92 on that day.
		Kulōttuṅga III.
1919	346	35th year, Karkaṭaka, 5sth, Sunday, pushya, prathamā = A.D. 1212, July 1st ·32 ; ·30. The day was the 6th and not the 5th. The *tithi* 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—*cont.*
		Kulōttuṅga III—cont.
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 *tithi* was bahuḷa-dvitīyā.
"	390	14th year, Mēsha, ba. di., Friday, daśami, Aviṭṭam = A.D. 1191, April 19; f.d.t. ·59; ·24.
"	435	36th year, Kanyā, 12th, Sunday, Mṛigaśīrsha, 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 *tithi* appears to be a mistake for pañcha-daśami, Paurnimā.
"	453	30th year, Karkaṭaka, 22nd, Aśvati, Wednesday = A.D. 1207, July 18. The *tithi* was bahuḷa-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 *tithi* was dvādaśi which ended at ·59.
"	620	13th year, Mēsha, 11th, Thursday, Pushya, śu. di., ashṭami = 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., tṛitīyā, Sunday, Kārtika = A.D. 1181, September 27. The *tithi* tṛitīyā 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, Viśākhā = A.D. 1188, December 15; ba. 10 ended at ·25 and nak. Viśākhā began at ·25, ending next day at ·18.
"	97	29th year, Tulā, śu. di., trayōdaśi, Monday = A.D. 1206, October 16. The nak. was Rēvati which ended at ·88 of the day.
		Rājarāja III.
1919	351	7th year, Ṛishabha, śu. di., dvitīyā, Wednesday, Ārdrā = A.D. 1224, May 22; ·03; ·03. This was the 8th year, not the 7th.
"	352	29th year, Kanyā, śu. di., pañchami, Thursday, Anusha = A.D. 1244, September 8; nak. Anusha commenced at ·34 of the day.
"	358	21st year, Tulā, śu. 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, Siṁha, 29th, pañchami, Sunday, Viśākhā = A.D. 1229, August 25. On this day pañchami ended at ·72 and nak. Svāti at ·10 and "Viśākhā" began; but the week day was Saturday and not Sunday.
"	366	22nd year, Mīna, ba. di., tṛitīyā, Friday, Svāti = A.D. 1238, March 5; ·56; ·86.
"	367	Śaka 1154, 16th year, Makara, śu. 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, śu. di., shashṭi, Saturday, Rēvati = A.D. 1238, January 23; nak. Rēvati had ended at ·63 the previous day.
"	369	20th year, Mīna, ba. di., tṛitīyā, Friday, Svāti = A.D. 1235, March 9; ·47; ·44.
"	385	14th year, Mīna, bu. di., dvādaśi, Wednesday, Śatabhishaj = A.D. 1240, March 21; bahuḷa-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.*
		Rājarāja III—cont.
1919	388	23rd year, Simha, ba. di., dvādaśi, Wednesday, Pushya = A.D. 1240, August 15; bahula-dvādaśi and nak. Pushya commenced respectively at ·42 and ·71 of the day.
"	392	18th year, Mīna, ba. di., pañchami, Tuesday, Jyēshṭā = A.D. 1234, March 27, when bahula 5 and nak. Jyēshṭā ended respectively at ·67 and ·90 of the day.
"	396	22nd year, Vṛiśchika, 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., pañchadaśi, Wednesday, Mūla = A.D. 1237, June 10; nak. Mūla ended at ·16 of the day.
"	407	27th year, Mīna, śu. di., ashṭami, Saturday, Mṛigaśīrsha = A.D. 1243, February 28; ·86; ·47.
"	408	14th year, Mīna, śu. di., ēkādaśi, Monday, [Pushya] = A.D. 1230, February 25; ·06; ·23.
"	416	17th year, Vṛiśchika, ba. di., ēkādaśi, 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 Kanya month. Even ba. 5 and "Rēvati" cannot combine in that month.
"	437	20th year, Mīna, ba. di., ēkādaśi, Wednesday, Śravaṇa = A.D. 1236, March 5; bahula-ēkādaśi 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, Puraṭṭāśi, 10th, Sunday, Uttirādam = A.D. 1231, September 7; ·82; ·83.
"	460	17th year, Makara, śu. di., trayōdaśi, Sunday, Mṛigaśīrsha = A.D. 1232 December 26. Śu. 13 commenced at ·06 of the day and nak. Mṛigaśīrsha 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 *tithi* 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, Aviṭṭam = A.D. 1242, March 27. Nak. Aviṭṭam commenced at ·03 on Thursday.
"	555	22nd year, Mīna, śu. di., dvādaśi, Saturday, Āyilyam = A.D. 1238, February 27; ·39; ·51.
"	557	26th year, Kumbha, śu. di., pañchami, Thursday, Aśvati = A.D. 1242, February 6; ·87; ·84.
"	559	24th year, Mēsha, śu. di., ēkādaśi, Wednesday, Pūram = A.D. 1240, April 4; ·46; ·75.
"	560	21st year, Kumbha, ba. di., dvādaśi, Thursday, Pūrvāshāḍhā = A.D. 1236, February 5; ·96; ·25. The week-day was Tuesday and not Thursday.
295? "	566	[31]st year, Karkaṭaka, 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, Vṛiśchika, śu. di., trayōdaśi, Tuesday, Aśvati = 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.*
		Rājarāja III—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, Siṁha, 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, Vriśchika, 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-Ashāḍha = A.D. 1240, May 12; ·78; ·20.
"	617	20th year, Siṁha, 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, Siṁha, śu. di., daśami, Wednesday, Mūla = A.D. 1236, August 13; ·80; ·61.
"	622	21st year, Siṁha, śu. di., chaturdaśi, Sunday, Aviṭṭam = 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, Rōhiṇi = A.D. 1239, September 19; ·67; ·83.
"	25	26 + 1st year, Karkaṭaka, 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, Karkaṭaka, 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, Rōhiṇi = A.D. 1247, April 10. Śu. 4 and nak. Rōhiṇi 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., shashṭi, 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, Śravaṇa. 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.
		Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.
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, Vṛiśchika, ba. di., dvitīyā, Saturday, Rōhiṇi = A.D. 1253, November 8, Saturday; f.d.t. ·01, ·00.
		Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva [II].
1919	413	8th year, Tulā, ba. di., shashṭi. Wednesday, Pushya = A.D. 1260, October 27, Wednesday; ·25, ·66 or A.D. 1287 October 29, Wednesday; ·37; ·70.
1920	34	6th year, Karkaṭaka, ba. di., dvādaśi, Sunday, Mṛigaśirsha = 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.
		N.B.—All the three dates of Jaṭāvarman Vīra-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 Pāṇḍyas of the 13th century which still presents material for doubt.
		Over twenty dates are now available for this reign, to which may be added some six dates from Pudukkota 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 Jaṭāvarman 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 *Epigraphical Report* (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 Jaṭāvarman Vīra-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.]
		Māravarman Tribhuvanachakravartin Kulaśēkharadēva [I].
1919	740	23rd year, Mithuna, śu. di., tritīyā, Friday, Pushya = A.D. 1291, June 1; ·11; ·57.
		Māravarman Tribhuvanachakravartin Kulaśēkharadēva [II].
"	741	20+1st year, Karkaṭaka, 8th, ba. di., ēkādaśi, Rōhiṇi = A.D. 1336, July 5. The week-day was Friday. Nak. Rōhiṇi 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.
		Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.
1919	640	6th year, Vṛiśchika, śu. di., tritīyā, 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".
		N.B.—It is scarcely possible for śu. 3 and nak. Anisha to combine on any date in the solar month of Vṛiśchika.
1920	100	6th year, Kumbha, śu. di., navami, Sunday, Mūla. Apparently Sunday, 11th February A.D. 1341; but the *tithi* should read ba. 9 and not śu. 9. *Tithi* 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.
		Narasiṅgarāya.
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 Ṛishabha and not Mēsha.
"	667	Śaka 1408, Parābhava, Siṁha, śu. di., tṛitīyā, Friday, Pushya. Śu. 3 and nak. Pushya cannot combine in Siṁha month.
		Vijayanagara I.
		Sāyaṇa-Uḍaiyār.
"	523	14th year, Tulā, śu. di., pañchapmi, Thursday, Mūla = A.D. 1363, October 12; ·91; ·89.
		Kampaṇa II.
"	662	Śaka 12[96], Ānanda, Karkaṭaka, ba. di., chaturdaśi, Wednesday, Sadayam. Ba. 14 and 'Sadayam' cannot combine in Karkaṭaka month.
		Harihara II.
"	661	Śaka 1325, Chitrabhānu, Kumbha, ba. di., saptami, Wednesday, Anisha = A.D. 1403, February 14; ·29; ·49.
		Dēvarāya II.
1920	44	Śaka 1355, Pramādīcha, Mithuna, śu. di., dvitīyā, Friday, Pushya = A.D. 1433, June 19; ·38; ·50.
		Mallikārjuna.
"	212	Śaka 1381, Pramādi, Ṛishabha, śu. di., saptami, Hasta, Monday. Śu. 7 and nak. Hasta cannot combine in Ṛishabha month.
		Virūpāksha II.
1919	613	Śaka 1393, Khara, Makara, ba. di., chaturthi, Wednesday, Hasta = A.D. 1472, January 29, Wednesday; ·76; ·92.
"	658	Śaka 1389, Sarvajit, Siṁha, ba. di., chaturthi, Wednesday, Aśvati = A.D. 1467, August 19; ·16; ·66.
		Timmayyadēva-Mahārāya.
"	689	Śaka 1430, Vibhava, Vaiśākha, śu. di., 15, Saturday = A.D. 1508, April 15; ·59. The nak. was Svāti which ended at ·66 of the day.
		Vijayanagara II.
		Vira-Narasiṅgayyadēva-Mahārāya.
"	601	Śaka 143[1], Mēsha, ba. di., trayōdaśi, Tuesday, Rēvati = A.D. 1509, April 17; ·18, ·47.
		Kṛishṇadēva-Mahārāya.
"	370	Śaka 1433, Praj[ot°]pati, Siṁha, śu. di., pañchami, Thursday, Svāti = A.D 1511, July 31. The *tithi* was not pañchami, but shashṭi which ended at ·17 on Thursday. Nak. Svāti ended at ·85.
"	375	Śaka 1446, Tāraṇa, Ṛishabha, 1, Friday = A.D. 1524, April 27. On the 1st of Ṛishabha 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—*cont.*
		Kṛishṇadēva-Mahārāya—cont.
1919	413	Śaka 144[6], Tārana, Mārgaśīra, ba. di., ēkādaśi, Śravaṇa, Monday. Ba. 11, and "Śravaṇa" cannot combine in Mārgaśīra month
"	418	Śaka 1419, Sarvajit, Mīna, śu. di., saptami, Wednesday, Rōhiṇi. Śu. 7 and "Rōhiṇi" 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, Mṛigaśīrsha = 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, Āṅgirasa, 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 1448, 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, Īśvara, 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 Ghaṭikas 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 "Jyeshṭa" 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, Vellipoḷudu. 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, shashṭi = A.D. 1527, May 6; ·54. The *tithi* was shashṭi which ended at ·84.
		Achyutarāya-Mahārāya.
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, Karkaṭaka, ba. di., daśami, Rōhiṇi, Wednesday = A.D. 1530, July 20. Daśami *tithi* ended at ·91 on the previous day. Nak. Rōhiṇi ended at ·23 on Wednesday.
"	384	Śaka 1450, Virōdhi, Kumbha, śu. di., paurṇami, Mṛigaśīrsha. Month Kumbha in the cyclic year Virōdhin fell in Śaka 1452 and in this month Śukla-paurṇami and nak. Mṛigaśīrsha 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.*
		***Achyutarāya-Mahārāya*—cont.**
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, Karkaṭaka, 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, Karkaṭaka, śu. di., daśami, Friday, Mūla. In Śaka 1453 = Khara, śu. 10 and "Mūla" did not combine in the month of Karkaṭaka.
"	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, Vriśchika, 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, Jyēshṭa, ba. di., dvitīya, Thursday. In Śaka 1454 = Nandana = A.D. 1532-33, ba. 2 in Jyēshṭa 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, Phālguṇa, ba. di., chaturdaśi. Details not enough for verification.
"	545	Śaka 1454, Nandana, Phālguṇa, ba. di., chaturthi, Saturday. In Śaka 1454 = Nandana = A.D. 1532-33, Phālguṇa, ba. 4 was Friday, 14th March A.D. 1533, not a Saturday.
"	546	Śaka 1454, Nandana, Śrāvaṇa, 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 Ārdrā commenced.
"	547	Śaka 1455, Vijaya, Phālguṇa, ba. di., chaturthi, Sunday = A.D. 1534, February 1. The *tithi* chaturthi commenced at ·81 on Sunday and the nak. Hasta at ·66.
"	549	Śaka 1454 Nandana, Jyēshṭa, ba. di., dvādaśi, Thursday = A.D. 1532, May 30. The *tithi* commenced at ·67 and nak. Bharaṇi at ·63.
"	575	Śaka 1460, Vilambi, Vriśchika, 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; paurṇami ended at ·54 and nak. Svāti commenced at ·05 on Sunday.
"	579	Śaka 1460, Vilambi, Karkaṭaka, śu. di., ēkādaśi, Jyēshṭa, 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, Uttirāshāḍhā, Wednesday = A.D. 1537, February 7; ·37; ·65.
"	584	Śaka 1455, Vijaya, Karkaṭaka, ba. di., tṛitīyā, 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 *tithi* ended at ·34 and nak. Mūla commenced at ·23 on Sunday.
"	646	Śaka 1452, Karkaṭaka, śu. di., tṛitīyā, 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 *tithi* 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.*
		Achyutarāya-Mahārāya—cont.
1919	727	Śaka 1463, Plava, Bhādrapadā, śu. di., dvādaśi. Details not enough for verification.
"	736	Śaka 1463, Plava, Kārtika, śu. di., dvādaśi, Monday = A.D. 1541, October 31; ·61.
1920	214	Kali 4635, Jaya, Chitra, 2. Details not enough for verification.
"	246	Kali 4633, Nandana, Māśi, 5, Thursday, śu. di., pañchami, Rēvati = A.D. 1533, January 30; ·68; ·35.
		Sadāśivadēva-Mahārāya.
1919	443	Śaka 1484, Dundubhi, Mithuna, ba. di., trayōdaśi, Monday = A.D. 1562, June 29; ·35. The nak. was Mṛigaśira which ended at ·47 on Monday.
"	447	Śaka 1480, Kālayukti, Karkaṭaka, ba. di., saptami, Thursday, Rēvati = A.D. 1558, July 7. The *tithi* 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, Siṁha, 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., chaturdaśi, Thursday, Svāti = A.D. 1514, November 13. The *tithi* commenced at ·17 and the nak. Svāti ended at ·18. The *tithi* and the nak. coincided for only 15 minutes.
"	495	Śaka 1475, Pramādīcha, Rishabha, ba. di., pañchami, Aviṭṭam. Not possible of verification for want of week-day.
"	496	Śaka 1474, Parītāpi, Makara, ba. di., pañchami, Tuesday, Maghā. In Śaka 1474 = Parītāpi = A.D. 1552-53, Maghā nak. in Makara ended at ·20 on Tuesday, 3rd January A.D. 1553; but the *tithi* was ba. 3 not ba. 5.
"	504	Śaka 1473, Virōdhikṛit, Dhanus, śu. di., pañchami, Wednesday, Aviṭṭam = A.D. 1551, December 2; ·50; ·79.
"	507	Śaka 1470, Kīlaka, Makara, su. di., paurṇimā, Pushya = A.D. 1549, January 13, Sunday; ·60; ·60.
"	509	Śaka 1473, Virōdhikṛit, Vṛiśchika, śu. di., dvitīya, 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 *tithi* 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, Pushya, ba. di., tṛitīyā, 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, Uttiraṭṭādi = A.D. 1545, November 13; ·76; ·93.
"	520 & 532	Śaka 1471, Saumya, Rishabha, ba. di., tṛitīyā, Tuesday, Uttirādam = A.D. 1549, May 14. On Tuesday, nak. Mūla was current till ·04.
"	534	Śaka 1483, Dunmati, Tulā, ba. di., dvitīyā, Saturday, Rōhiṇi = A.D. 1561, October 25; ·27; ·67.
"	535	Śaka 1480, Kālayukti, Makara, śu. di., daśami, Thursday, Mṛigaśīrsha = A.D. 1559, January 19; ·05; f.d.n., ·15.
"	550	Śaka 1472, Sādhāraṇa, [śu. di.], saptami, Rōhiṇi. 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.
		Vijayanagara—*cont.*
		Sadāśivadēva-Mahārāya—cont.
1919	561	Śaka 1469, Plavaṅga, Dhanus, śu. di., dvādaśi, Friday, Rōhiṇi = 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, Virōdhikṛit, 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 *tithi* commenced at ·68 and the nak. Uttara-Phalguni ended at ·83 on Tuesday. The month then must be Kumbha.
"	653	Śaka 1477, Rākshasa, Siṁha, 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, Piṅgala, 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, Raudri, Mārgaśīra, ba. di., shashṭi. Details not enough for verification.
"	739	Śaka 1485, Durmati, Śravaṇa, śu. di., 15. Details not enough for verification.
		Śrīraṅgadēva-Mahārāya.
"	380	Śaka 1493, Aṅgīrasa, Makara, śu. di., Monday, Punarpūśam. 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, Punarpūśam = A.D. 1575, January 24; 47; ·49.
"	479	Śaka 1504, Chitrabhānu, Rishabha, śu. di., shashṭi, Sunday, Makara = A.D. 1582, May 27; ·69; ·97.
"	586	Śaka 1505, Subhānu, Tulā, ba. di., tritīyā, Rōhiṇi, 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, Piṅgala, Kārtika, śu. di., dvādaśi. Details not enough for verification.
		Veṅkaṭapatidēva-Mahārāya.
"	379	Śaka 1527, Visvāvasu, Karkaṭaka, ba. di., dvādaśi, Tuesday, Rōhiṇi = 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. ·41; ·35.
"	382	Śaka 1517, Manmatha, Siṁha, śu. di., paurṇimā, Aviṭṭam, 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.
		Vijayanagara—*cont.*
		Veṅkaṭapatidēva-Mahārāya—cont.
1919	531	Śaka 1509, Sarvajit, Karkaṭaka, 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 Siṁha 3rd, not a day in Karkaṭaka.
"	587	Śaka 1510, Sarvadhāri, Siṁha, śu. di., pañchami, Saturday, Chitra = A.D. 1588, August 16; ·98; ·52. The week-day was Friday and not Saturday.
"	687	Śaka 1514, Nandana, Vaiśākha, śu. di., 15. Details not enough for verification.
		Rāmadēva.
"	239	Kali 4722, Śaka 1543, Dhunmati, Paṅguṇi 6, Sunday = Sunday, 3rd March, A.D. 1622. This was the 6th day of Paṅguṇi.
		Veṅkaṭapatidēva-Mahārāya.
"	502	Śaka 1564, Chitrabhānu, Viśākha, ba. di., 30. Details not enough for verification.
		Western Chalukyas.
		Āhavamalla.
"	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.
		Trailōkyamalla.
"	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.
		Tribhuvanamalla.
"	697	4th year, Siddhārthi, Pushya, amāvāsya, Thursday, Uttarāyaṇa-Saṁkrānti = 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 Parābhava in the lunar month Jyēshṭha (i.e., A.D. 1126, June 22, Tuesday).
		Bhūlōkamalla.
"	695	8th year, Ānanda, Āshāḍha (śu. di.,) amāvāsya, Monday, Vyatīpāta-Saṁkrānti, 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., Tritīyā, Friday. There was an *adhika*-Jyēshṭha as well as a *nija*-Jyēshṭha in this year. Ānanda = Śaka 1056 = A.D. 1134–35; and there were three śukla — 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, 28th May, A.D. 1134; ·29. Tuesday, 26th June, A.D. 1134; ·57.
		Jagadēkamalla.
"	696	5th year, Dundubhi, Māgha, paurnimā, Monday, Lunar eclipse, Uttarāyaṇa-Saṁkrānti = 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.
		Kannaradēva.
1919	732	Śaka 1176, Ānanda, Āshāḍha, śu. di., ēkādaśi, Monday = A.D. 1254, June 28. The week-day was Sunday and not Monday. On Sunday the *tithi* was current till ·15.
"	733	Śaka 1177, Rākshasa, Āshāḍha, śu. di., ēkādaśi, Monday = A.D. 1255, June 16, Wednesday. Here also the week-day given in the inscription appears to be a mistake.
		Rāmachandradēva.
"	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., paurṇimā, Thursday = A.D. 1287, July 25; f.d.t. ·31. The week-day was Friday and not Thursday.
		Gandagopalas.
		Alluntikka-Maharāja-Gaṇḍagōpāladēva.
"	386	6th year, Siṁha, śu. di., Ashṭami, 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, Uttirāḍam = 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 *tithi* was dvitīyā, not prathamā; ·31; ·59 or A.D. 1228, October 2; the *tithi* 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.
		Madurāntaka Pottappichchōḷa Manumasiddaraiśa Tirukkāḷattidēva alias Gaṇḍagōpāladēva.
"	391	Dhanus, ba. di., trayadośi, Wednesday, Kēṭṭai. Details not enough for verification.
"	446	Śaka 1153, Mithuna, ba. di., pañchami, Sunday, Avittam = A.D. 1230, June 2; ·92; ·90.
		Vijaya-Gaṇḍagōpāladēva.
"	343	8th year, Dhanus, śu. di., daśami, Sunday, Rēvati = A.D. 1257, November 18; ·42; f.d.n. ·06. The solar month must be Vṛischika and not Dhanus.
"	393	8th year, Kumbha, śu. di., trayōdaśi, Monday, Pushya = A.D. 1257, January 29; ·80; ·19
"	405	21st year, Kumbha, śu. di., trayōdaśi, 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, ēkādaśi, Hasta = A.D. 1273, April 29; ·29; ·91.
"	428	9th year, Dhanus, śu. di., ēkādaśi, Sunday, Bharaṇi = 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., paurṇimā, Wednesday, Hasta. Paurṇimā and "Hasta" did not combine in the month of Makara.
"	492	20th year, Mithuna, śu. di., saptami, 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.*
		Vijaya-Gaṇḍagōpāladēva—cont.
1919	500	31st year, Kanyā, śu. di., tritīyā, Thursday, Viśākha = A.D. 1281, September 18; ·83; ·39. Śu. 3 must be śu. 4.
"	501	21st year, Kumbha, śu. di., pañchami, 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, Uttiraṭṭādi = A.D. 1271, February 13; ·13; ·34.
"	537	18th year, Siṁha, 10, ba di., prathamā, Sunday, Śadayam = A.D. 1267, August 7; .49; ·40.
"	538	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., pañchami, Sunday Śravaṇa. Ba. 5 and "Śravaṇa" did not combine in the month of Kanyā.
"	565	3rd year, Mithuna śu. di., daśami, Wednesday, Hasta = A.D. 1254, May 27. Śu. 10 commenced at ·47 and nak. Hasta was current till ·88.
"	568	16th year, Ṛishabha, ba. di., daśami, Friday, Uttiraṭṭādi = A.D. 1267, May 20; ·26; ·80. The nak. was Rēvati and not Uttiraṭṭādi.
"	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., daśami, 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., dvādaśi, Tuesday, Aśvati = A.D. 1270, November 25; Dvādaśi commenced on this day at ·08 and nak. Aśvati was current till ·31.
		Vīra-Gaṇḍāgōpāladēva.
"	603	3rd year, Kumbha, ba. di., tritīyā, Saturday, Hasta. = A.D. 1294, February 13; ba. 3 commenced at ·79 and the nak. Hasta at ·48.
		Hoysala.
		Vīra-Rāmanātha.
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., ēkādaśi, Friday, Bharaṇi = A.D. 1271, June 5; ·10; ·58.
"	23	25th year, Vṛiśchika, ba. di., daśami, Saturday, Hasta = A.D. 1279, November 30. Nak. Hasta had ended at ·78 on the previous day.
"	41	13th year, Mēsha, śu. di., saptami, Saturday, Āyilyam = A.D. 1268, April 21; ·13; ·83.
"	46	18th year, Ṛishabha, ba. di., pañchami, Monday, Uttara-Āshāḍha = A.D. 1273, May 8; ·81; ·60.
"	47	19th year, Ṛishabha, śu. di., dvitīyā, Wednesday, Mṛigaśīrsha = A.D. 1274, May 9; ·58; ·52.
"	56	[17]th year, Mēsha, ba. di., trayōdaśi, Mūla. Ba. 13 and even śu. 13 does not combine with "Mūla" in Mēsha month.
"	59	10th year, Karkaṭaka, śu. di., saptami, Sunday. In the absence of the nak. verification does not yield a satisfactory result.
		Vīra-Ballāla.
"	273	Dhātu, Kanyā, śu. di., trayōdaśi, Friday, Śravaṇa. Dhātu was apparently A.D. 1336-37; but in that year śu. 13 and "Śravaṇa" combined in Siṁha month not in Kanyā, on Tuesday, August 20; f.d.t. ·00; 60.

of the spotless race of the Gāṅgas, the great *Māhēśvara*, *Mahārāja* Hastivarmā purchased from the residents of the Brāhman village (*agrahāra*) of Hoṇḍevāka in the district of Krōshṭukavartanī (a translation of the more common Varāha-vartanī ?), land to the extent of 2½ *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 Vājasanēya-[*charaṇa*], 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 Rājasiṁha (*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 Gāṅgēya-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 Gāṅgēya Era 87 and is a record of the Gaṅga-*Mahārāja* Indravarman Rājasiṁha. The next in Prof. Kielhorn's list (No. 677), dated in the Gāṅgēya Era 91 might also belong to the same king. King Hastivarman of our plates whose year was the Gāṅgēya Era 80 and who was also known by the surnames Rājasiṁha and Raṇabhīta, was evidently therefore an immediate predecessor of Indravarman Rājasiṁha whose Achyutāpuram plates were also written by Vinayachandra, son of Bhānuchandra. It must be noted that among the distant ancestors of Mādhavavarman 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.

Raṇabhīta Rājasiṁha Hastivarman—an early Gaṅga king.

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 7¼" in length and 3⅜" 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 *kāḍis* of paddy and ten *poṇ*." 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 Krishṇa (Vishṇu in his Trivikrama-avatār). In Bali's race was born Nandivarmman 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 Viprapītha on a number of Brāhmaṇas who were well-versed in the three Vēdas and the *Śāstras*, who (lived on) Brahmadēya for generations, understood the *dharma* and performed Vēdic sacrifices without a break. The record closes with the names of the composer Sivatama, 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 Bāṇa-Vidyādhara and Prabhumēru both of which are evidently general titles and not proper names.

Bāṇa King Vikramāditya II.

After Vikramāditya I came Vijayāditya II who receives the title Prabhumēru 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 Jayamēru and Prabhumēru is confirmed by the clear statements to that effect made in our present record.

Tamil stone inscriptions of Vikramāditya Jayamēru and of Vijayāditya Prabhumēru 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 Viprapītha. Vikramāditya II, the donor of the grant, was a contemporary of the Rāshṭrakūṭa king Krishṇa 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 Vishṇu temple at the village of Kōḍi-Tāḍiparru 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 Vishṇukuṇḍins—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 Vikramēndravarman and the Rāmatīrtham plates of Indravarman. 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* Mādhavavarman who had performed eleven horse-sacrifices and a thousand Agnishṭōma sacrifices and who had many dependent kings to worship his lotus-feet. The son of this Mādhavavarman was the powerful Dēvavarman and his grandson was the overlord of the Trikūṭa-Malaya country, the worshipper at the feet of the glorious god of Śrīparvata (mountain), the Vishṇukuṇḍin Mādhavavarman (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.

Vishṇukuṇḍins.

Mādhavavarman (II).

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 6¾" by 1¾". The circular seal on the ring, 1¼" 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 Lakshmī 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 Vishṇukuṇḍin *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 Agnishṭōma 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 Brāhmaṇa Agniśarman 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' Maṇchyaṇṇa-Bhaṭṭāraka

9. We know still of another Vishṇukuṇḍin 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) Vikramahēndravarman, 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 Vishṇu-kuṇḍin 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 Agnishṭōma-sacrifices;

From the Chikkulla Plates.

(6) Mādhavavarman (IV) of the Vishṇukuṇḍins who performed eleven horse-sacrifices;
(7) his son (born of the Vishṇukuṇḍin and the Vākāṭaka families) Vikramēndravarman;
(8) his son Indrabhaṭṭārakavarman, 'who conquered the east' (*Epigraphia Indica*, Vol. IV, p. 195, note 2);
(9) his son *Mahārāja* Vikramēndravarman (II);

From the Ramatirtham Plates.

(10) *Mahārāja* Mādhavavarman of the family of Vishṇukuṇḍins;
(11) his son *Rāja* Vikramēndra;
(12) his son *Rāja* Indravarman 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. Avanāśiyāṇḍār Mudalaivāyppiḷḷai.

2. Tirumurugappūṇḍiyil peṟṟapaḍi.

3. Uḍaiyanambiyai Vēḍar-vaḷiparittapaḍi.

4. Uḍaiyanambikku ōlai veṉṟaruḷiṉapaḍi.

8. Isaiñāniyār.

5. Uḍaiyanambiyai āṇḍakoṇḍaruḷiṉapaḍi.

9. Śaḍaiyaṉār.

6. . . . . vaṇa-ōlai kāṭṭiṉapaḍi.

10. Tirunīlakaṇḍapperumbāṇār.

7. Uḍaiyanambi eḻundaruḷugiṟār.

11. Kō-Śeṅgapperumāḷ.

(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 Hultzsch. That Nos. 13 to 15 were the successors of Vikramēndravarman (II) of the Chikkulla and the Rāmatīrtham plates is established by the palæography 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 Vākāṭaka king Prithivishēṇa 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 [Jayasiṁha]-Vallabha Sarvasiddhi and Vishṇuvardhana (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 Kīrtivarman, his son Vishṇuvardhana *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 Jayasiṁha-Vallabha, the eldest son of Vishṇuvardhana I. Maṅgi-*yuvarāja* is mentioned in l. 12 as the master of the donee Maṇḍaśarman and we know that this prince was the grandson of Jayasiṁha-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 Jayasiṁha-Vallabha.

[Jayasiṁha]-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 Vishṇuvardhana-Mahārāja II, his son Vijayasiddhi (*i.e.*, Maṅgi-*yuvarāja*) and the latter's son Vishṇuvardhana-Mahārāja (III). A grant of 20 *khandikas* of paddy-land was made in the 23rd year of this king's reign by the princess Prithivipōṛi daughter of Śrī-Maghinduvarāja to a Brahman named Kēśavaśarman. The relationship of Prithivipōṛi to king Vishṇuvardhana III is not made clear by the wording of the inscription. Records of Vishṇuvardhana III (A.D. 709 to 746) are rather rare. The surname Vishamasiddhi 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 Kadaereya (*i.e.*, Kaṭakarāja) Tina of the Vāṭaṭṭa-gāma (village ?)

Vishṇuvardhana III-Vishamasiddhi.

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 Prithivipōṛi of our inscription; (2) the Māvinthipalli grant noted at page 90, paragraph 10 of the *Annual Report* for 1915 and (3) the Musinikunda 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-Vishṇuvardhana I who bore the surname Vishamasiddhi, since Vishṇuvardhana 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 Rāshṭrakūṭa record of the time of Amōghavarsha I, eleven of the early Western Chālukya kings of Bādāmi and of the later Western Chalukya kings of Kalyāṇi and four of the Yādava kings Kannara and Rāmachandra. The Rāshṭrakūṭa record is not dated; but it must be one of Nṛipatuṅga Amōghavarsha I who ruled between A.D. 814–15 and 877–78. The name Duddayya referred to in 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 *pulluḷvu*, *bālavana* 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 *gāmuṇḍas* and the twenty-five *mahājana-[Ba]lañjigas* to protect the charity.

Amōghavarsha I.

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 chief called Toṇḍamāna Muttarasa is mentioned as having captured Nāgamaṅgala and conferred certain privileges on the *gāmuṇḍas*, residents and accountants (*karaṇa*) 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.

Early records of the Chālukyan kings of Bādāmi in the Bellary district.

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]-Jagadēkamalla II (1138–39 to 1149). A subordinate of Sōmēśvara I in Śaka 969, Sarvajit, was Gaṇḍarādityarasa, the lord of Māhismatīpura and the ruler of the Madhyadēśa, who was then in charge of Sindavādi *one thousand*, Bennavūr *twelve* and the *āya-bhatta* village of Muṛugunda (No. 711 of Appendix B). Another subordinate of the same king was the Pallava chief Vīra-Noḷamba 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 Vishṇu temple at Kañchagāra Belgali, *i.e.*, the present Belagallu. Vīra-Noḷamba 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 Jōgimayya and Daśavarmadēvarasa. The latter who is hitherto unknown to epigraphists was the lord of Miriñje (Miraj) and Gōkāvi (Gokak), born in the Solar race

The later Chālukya kings of Kalyāṇi.

Sōmēśvara I.

Vikramāditya VI.

and the Kāśyapa-*gōtra*, whose distinguishing musical instruments were the *Permaṭṭi* and the kettle-drum and who bore the emblems of a tiger and an antelope. Jōgimayya may be identical with Jōyimayyarasa 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, 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 Chāḷukya-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 Chāḷukya-Vikrama which must be changed into Bhūlōkamalla-varsha than in the figures of the regnal years. Vīra-Noḷamba Irungōḷa-Chōḷamahārāja who held the titles 'the lord of Oṟeyūr', 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 Gaṅgonda Garudi-setti 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 and 701 of Appendix B. The former refers to the *Mahāpradhāna*, *Śrīkarana*, *Herilāḷa-sandhivigrahi* and the *sēnādhipati* Kēsimayya, son of Kamma-Nāya[ka] who was the *hergade* of Manedade-nāḍu, Mi[diri]-nāḍu, Kosage, ... [lū]lūru-nāḍu, Kallakeḷagu-nāḍu, Koḷipāke-nāḍu and Sindavāḍi-nāḍu. His son the *Daṇḍanāyaka* Chīyamarasa was ruling the Sindavāḍi-nāḍu 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 *Saṁvatsara*=A.D. 1139 (Dynasties of the Kanarese Districts, page 457).

Sōmēśvara III.

[Perma]-Jagadēkamalla II.

16. Of the Yādavas of Dēvagiri we have four records, *viz.*, two of Kannara or Kaṁbaradēva (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 Sindavāḍi country. One of the latter's subordinate in the 17th regnal year Sarvajit, was Rājakulada-rāya son of Dēvarāne who gave four villages in the Sindavāḍi-nāḍu to a certain Nāgeya-Nāyaka, son of Kammeya-Nāyaka who held the titles of *Nāṇaṅkarāchārya*, *Ekāṅgavīra*, *Svayambhu-khaṇḍeya-rāya*, etc. Another subordinate officer of Rāmachandra in his 5th year Dhātṛi was Lakhumidēva-Nāyaka (son of ?) Vāsudēva not mentioned in other records of the king, known so far.

The Yādavas of Dēvagiri.

The Cholas.

17. During the year under report the ancient Śiva temples of Tiruvārūr in the Tanjore district, Tirumalavāḍi in the Trichinopoly district and the Vishṇu temple of Aruḷāḷapperumāḷ 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 Chōḷas were secured from Tiruvārūr and Tirumalavāḍi. 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 Aḷagiyār *alias* Śōḷamādēviyār, of a silver spittoon (*piṅgalam*) for the betel leaf offered to the temple of Tirumalavāḍi-Uḍaiyār which is referred to in No. 98 of 1920 as *Puṇalvāyil Śrī-Kōyil* on account of its close proximity to the river Koḷḷiḍam, a branch of the Kāvēri.

Parakēsarivarman.

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. Muṉuṉiṟu-pūśiya muṉivar (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-tirumēṉi-tīṉḍuvār (No. 16 on the same wall). Those that perform *pūjā* (worship) to the *liṅga* thrice a day—dawn, midday and evening—according to the Āgama rules are counted amongst Śaiva devotees. Three devotees are seen worshipping the *liṅga* 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-piṟandār (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-pāḍuvār (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-paṇivār (No. 19 on the same wall).—The devoted of the devotees are honoured as Nāyaṇmārs. In this group several are seen in the attitude of worshipping the Śaiva devotees.

20. Kōṭpuliyāṇḍār (No. 20 on the same wall).—This Nāyaṇār of Tirunāttiyattāṅgudi in the Tanjore district was a commander-in-chief under a Chōḷa 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 (*gaṇas*).

21. Puṉalttuṉaiyār (No. 21 on the same wall).—This *gurukkal* (temple priest) of Śrīvallipputtūr was faithfully worshipping the *liṅga* 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 *liṅga* 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. Śeruttuṉaiyāṇḍār (No. 22 on the same wall).—He was a native of Tanjore. While worshipping the god in the temple at Tiruvārūr, the Nāyaṇār observing the wife of Kalarśiṅgar, 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. Iḍaṅgaḷiyāṇḍār (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, Iḍaṅgaḷiyāṇḍār 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. Kalarśiṅgaṇār (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. Śeruttuṉai Nāyaṇār (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. Nēsāṇḍār.

13. Pāṇḍimādēvī.

14. Appālum-ṟḍichchārnda-adiyār.

15. Muḷuniṟuppāiya Muṉivar.

16. Mukkālum-tirumāṉittaḍuvār.

17. Tiruvārūr-piṟandār.

18. Paramaṉaiyē-pāḍuvār.

Plate III.

North Wall—cont.

19. Pattarasiyē-paṇivār.

20. Kōṭṭuliyāṇḍār.

21. Puṉalttuṇaiyār.

22. Śeruttuṇaiyāṇḍār.

23. Iḍaṅgaliyāṇḍār.

24. Kaḷarśiṅgaṉār.

25. Muṉaiyaḍuvār.

Plate IV.

West Wall.

26. Vāyilār.

27. Neḍumāraṇār.

28. Kāriyār.

29. Śirappuliāṇḍār.

30. Kaṇampulāṇḍār.

31. Aiyaḍigaḷ Kāḍavarkōṇār.

32. Śattiyaṇḍār.

33. Kaliyaṇār.

34. Kalikkambāṇḍār kaḍai.

35. Adipattar kaḍai.

immediately was much offended at this, but on Śeruttuṇai 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. Muṇaiyaduvār (No. 25 on the same wall).—This native of Nīḍūr in the Chōḷa 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. Neḍumāraṇār (No. 2 on the same wall).—This refers to the Pāṇḍya king Kūṉ-Pāṇḍya who favoured Jainism, but advised by Maṅgaiyarkkārasi 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 Neḍumāraṇār or Niṉraśīrneḍumāraṇ 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 Tirukkaḍayūr (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, Chōḷa 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 Irukkuvēḷūr (Vaidīśvaraṇkōyil) 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. Aiyaḍigal Kāḍavarkōṉār (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 Variñjiyūr in the Chōḷa 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 god. Śiva with Pārvati appeared on a *rishaba* (bull) and gave him salvation. The Nāyaṇār is seen holding the fish in one hand and others drawing the net spread out in the sea.

36. Naraśiṅga-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-Śaiva 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. Puṟalchchōlaṇār (No. 12 on the same wall).—This Chōla king who was ruling at Uṟaiyūr (Trichinopoly) once ordered his army to proceed against Adigan, 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 *śaṅgam* (learned assembly) of Madura who were staunch Śaivites. Nine of them are seen in the illustration between a shrine and a *maṇḍapa*.

39. Kūṟṟuvaṇār (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 Chōla king, he prayed to God Naṭarāja to crown him with his holy feet. God blessed him accordingly. His vassals are seen paying homage to him.

40. Gaṇanādāṇḍār 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. Śēramāṇ-Perumāḷ 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 Bāṇapattirar of Madura and with Sundara reached Kailās in his last days. In the illustration he is seen getting down the elephant and worshipping poet Bāṇapattirar.

42. Śiruttoṇḍar kadai (No. 17 on the same wall).—This devotee of Tiruchchengāṭṭāṅguḍi 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. Śākkiyaṇār (No. 18 on the same wall).—This devotee first adhered to Jainism. Finding it to be untrue he went back to Saivaism 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. Eyarkōṉ Kaliḳkāmāṇḍār (No. 1 on the south wall).—He was a hereditary military officer but became in his later years a true devotee of Siva. He executed

Plate V.

West Wall—cont.

36. Naraśiṅgamuṉaiyaraiyar.

37. Puga|ccheṉcōḷaṉār.

38. Poyyaḍimaiyillāda pulavar.

39. Kūṟṟuvaṉār.

43. Śakkiyaṉār.

40. Gaṇaṇāḍāṇḍār kaḍai.

41. Seramāṉ-Perumāl kaḍai.

42. Śiruttoṇḍar kaḍai

Plate VI.

South Wall.

44. Eyarkōn Kalikkāmāndār

45. Āḷudaiyapillaiyār.

46. Naminandiadigal.

47. Sēṇalūr-pillaiyār kadai.

48. Tirukkuripputtoṇḍar.

49. Tirunalaippōvār.

50. Ilaiyamārangudi 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 Nāyaṇār was sleeping on the cot. On approaching the cot, Sundarar recognized the true state of affairs and attempted to commit suicide. Thereupon Kalikkāmānāyaṇār was brought to life and prevented Sundarar from killing himself.

45. *Āludaiya-pillaiyār* (No. 2 on the same wall).—This is the boy-devotee Sambandaṇ. 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. *Naminandi-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 ærial 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. *Śēyñalūr-pillaiyār kadai* (No. 4, same wall).—This is Chaṇḍēśvara who is seen in all Śiva temples. When he was devoutly worshipping the *liṅga* his father scolded him and kicked the pot containing the milk intended for the sacred bath. For causing this obstruction Chaṇḍēśa 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. *Tirukkuripputtondar* (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 Nāyaṇār 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 Nāyaṇār with the torn cloth on his shoulder.

49. *Tirunālaippōvār* (No. 6, same wall).—This is the famous Pariah saint Nandaṇ who joined the Nāyaṇārs by the grace of God Naṭarāja 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. *Iḷaiyamāraṅguḍi 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 Nāyaṇār 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 Kūrrūruḍaiyāṇ Terri Periyāṇ *alias* Ediriliśōḷa Mūvēndavēḷāṇ repaired the *nritta-maṇḍapa* in the temple of Tirumalavādi-Uḍaiyār, the Vishṇu

temple with its *maṇḍapa* and the Tāyilunallāṉ-*maṇḍapa* by extending their area and improving their general appearance. He replanned the village and opened the street called Vikrama-Chōlaṉ-tiruvīdi by filling up a large pit in the centre of the village. He also protected the village from the inundations of the river Kollidam by removing further south the southern embankment at the spot where the river turning to the north was likely to damage the village during high floods. For these meritorious acts of his, he was requested to live in the village of Tirumalavādi and a house was given him to live in. At present the said corner is being protected by a stone embankment by Government.

Rājarāja III.

THE KINGS OF KONGU.

24. Dhārāpuram which is found mentioned in inscriptions as Parāntakapuram and Rājarājapuram, and which is claimed to have been the *quondam* capital of the Koṅgu kings for some time, was taken up for a detailed talukwar survey during the year in response to a request from Mr. F. J. Richards, Collector of Coimbatore.

In popular legend, Dhārāpuram is commonly believed to be Virāṭapuram, wherein the scenes of the stirring incidents of the last year of the Pāṇḍavas' exile were laid in the *Mahābhārata*, and the fertile Hindu imagination has coupled certain places in and around this town with memorable episodes from the great epic. For instance, Dalavāyppaṭṭanam five miles to the south of Dhārāpuram, is considered to be the place where the brothers met in solemn conclave (*taniyirukkai*) to pitch on Virāṭapuram as best suited for their life of *incognito*; Kadarṟūr, Kārattoḷuvu, and Tiruppūr are connected with the cattle-lifting raids of Duryōdhana; Kīranūr is the tryst where Bhīma met and fought his vengeful duel with Kīchaka, and Nañjupoygai near Aravakkurichchi, the watercourse from off which the brothers quaffed their poisoned drink. It is also noteworthy that Draupadī seems to be a fairly popular name among the women-folk of the labouring classes.

Dhārāpuram in legend.

In the year under review about 180 inscriptions were copied in this taluk, the major portion of which are records of the kings of Koṅgu; but they have not helped to dispel the obscurity in which the history of these kings is enveloped with their puzzling maze of Chōḷa and Pāṇḍya names.

25. First in order comes a record of Vikrama-Chōḷa (No. 187 of 1920) dated in the 20th year of his reign. He has been distinguished by the title '*Kōnāṭṭāṉ*'. A record of this Vikrama-Chōḷa with the same epithet has been found at Tiṅgalūr in the Coimbatore district (No. 614 of 1905) and is dated in Śaka 9[67] (= A.D. 1044) his 40th year. Five records of the present collection (Nos. 131, 183, 185, 190, and 215 of 1920), in neatly engraved Vaṭṭeḻuttu alphabet belong to the reign of a king Kalimūrkha Vikrama-Chōḷa with dates ranging between his 27th and 42nd years, and, considering the ancient form of the script used and the high regnal years given, it is not improbable that the two kings are identical. If this is so, Vikrama-Chōḷa's reign of 40 years known so far is extended further by two years while his initial date would be A.D. 1004–5. It may be noted that the title Kalimūrkha is also assumed by the Chēra king Ravikōdai (No. 12 of 1891). Two of the Vaṭṭeḻuttu inscriptions of this king (Nos. 183 and 185 of 1920) begin with a short introduction which being nothing more than a laudatory prelude refers "the year of the King when, having taken Vendi-nāḍu he wielded the sceptre seated resplendent under his glowing white parasol appropriating for himself just a sixth share of the produce of the land discarding the rest and was (to his subjects) like a mother dear to her new-born babe." In No. 187 of 1920 noticed above, the name of the king's daughter is given as Vikramamāśōḷa[ṉ-Śōḷamā]dēviyār, while in No. 183 of 1920 are mentioned Tirukkaḷumala-nāḍu (Shiyali in the Chōḷa country was called Kaḷumalam) and the name of the donor, one Vāṉavaṉ Uttaramantri.

Kalimūrkha Vikrama-Chōḷa.

26. Kō-Abhimāna-Chōḷa Rajādhirāja whose reign must have extended from 1080 at the earliest to at least 1100 A.D. (No. 573 of 1905) is represented by three inscriptions (Nos. 202, 223 and 249 of 1920); but in the last one the king appears without the prefix Abhimāna-Chola.

Abhimāna-Chōḷa Rajādhirāja.

Nos. 198 and 205 of 1920 are records of king Rājādhirāja Uttama-Chōḷa, of his 8th and 17th years respectively. The name Rājādhirāja prefixed as his patronymic may perhaps favour the conclusion that Uttama-Chōḷa was the son of Abhimānā-Chōḷa Rājādhirāja and succeeded him on the throne. A different Abhimāna-Chōḷa [Rājādhirāja], a relative (*urimaiyar*) of the king's *sāmantas* figures as the donor in No. 205 of 1920 and mention is made in No 198 of 1920 of a certain Kēraḷakēsari Amarabhayaṅkaraṉ Kōṭpuliyār, one of the *Vāḷilārs* (?) of the king.

Rājādhirāja Uttama-Chōḷa.

27. No. 192 of 1920 is a record of the 6th year of king Rājādhirāja Vīra-Chōḷa whose reign began in 1118–19 A.D. and continued at least for five years (*Annual Report* for 1905–06, paragraph 38). The title Rājādhirāja prefixed to his name makes him also a probable son of Abhimāna-Chōḷa Rājādhirāja and therefore the brother of Rājādhirāja Uttama-Chōḷa. The inscription supplies the interesting information that the lands of a Brahman named Kāmakkāṇi Sōmāśi who was arraigned for high treason, were confiscated to the State and that they were purchased by one Periyāṉ Śōḷaṉ *alias* Vīraśōḷkkaṅgayaṉ for 30 *pon* and presented to the temple of Valañjuḷinātha at Piramiyam *alias* Vīraśaṅgāda-chaturvēdimaṅgalam for the expenses connected with the recitation of the *Tiruppadiyam* hymns. In three inscriptions Nos. 111, 189 and 204 of 1920 figures a king named Vīra-Chōḷa Kalimūrkha-Perumāḷ with regnal years 14, 13 and 24 respectively and considering the form of the Vaṭṭeḻuttu alphabet in which some of his records are engraved, it is likely that he was earlier in point of time to Parakēsarivarman Vīra-Chōḷa 'who ruled the two Koṅgus' but may be identical with Perumāḷ Vīra-Chōḷadēva mentioned in paragraph 41 of the *Annual Report* for 1909–10. Future researches must establish whether Rājādhirāja Vīra-Chōḷa and Vīra-Chōḷa Kalimūrkha-Perumāḷ were identical or if different, the relationship that existed between them which may in all probability have been that of father and son.

28. No. 276 of 1920 mentions one Uttama-Chōḷa Vīranārāyaṇa with the regnal year 2 and there is nothing to controvert his identification with Rājakēsarivarman Tribhuvanachakravartin Vīranārāyaṇa (paragraph 41 of the *Annual Report* for 1909–1910) whose latest year hitherto discovered is 10. The name of Uttama-Chōḷa prefixed to him probably indicates that he was the son of Rājādhirāja Uttama-Chōḷa and we may not be far wrong in surmising that Vīranārāyaṇa was an infant when his father died and that during his minority his uncle and probably his son after him reigned on the throne and that when Vīranārāyaṇa came of age the kingdom passed into his hands by the death of Vīra-Chōḷa Kalimūrkha-Perumāḷ or on account of his own greater claim to the throne as the descendant of a direct line. Between Rājādhirāja Uttama-Chōḷa and Kulōttuṅga mentioned in the next paragraph an interval of about 30 years, the reigns of Rājādhirāja Vīra-Chōḷa and Vīra Chōḷa Kalimūrkha-Perumāḷ (for 5 and 24 years respectively if the two kings are different or for only 24 years if they are identical) and that of Vīranārāyaṇa for at least 10 years have to be accommodated. This view is also in consonance with the conclusion arrived at on page 105 of the *Annual Report* for 1909–10 that Perumāḷ Vīra-Chōḷa must have been either a predecessor or a contemporary of Vīranārāyaṇa.

Uttama-Chōḷa Vīranārāyaṇa.

29. The next king of this dynasty is Rājakēsarivarman Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva whose reign may have commenced in about 1149 A.D. working back from the known date of Vīrarājēndra's accession and extended to at least 34 years according to No. 661 of 1905. Among the inscriptions in this year's collection Nos. 165, 194 and 275 of 1920 refer to him with the two titles, while the rest (Nos. 171, 181, 201, 266 and 280 of 1920) mention him only by name and in none of these has the regnal year 34 been exceeded.

Kulōttuṅga-Chōḷadēva.

30. By far the largest number of records of the dynasty copied this year are those of Vīrarājēndra and the regnal year 45 still continues to be the maximum limit for him. But they do not contain any fresh matter of special historical value that could help to throw light on the history of his long reign. No. 118 of 1920 mentions Pulāmbi[r]aikkōṭṭai, a fortified stronghold in his kingdom, which was garrisoned by a contingent of 1,000 men under the captaincy of one Kōkaṇḍara Pallavaraiyaṉ. In No. 123 of 1920 a town called Rājaviehchādirapuram finds mention and a certain

Vīrarājēndradēva.

sāmanta of the king, Teliṅganāḍuḍaiyāṉ by name, is the donor figuring in No. 154 of 1920. Koṅgūr was called Jayaṅgoṇḍaśōḷanallūr and it is not unlikely that Jayaṅgoṇḍaśōḷa was the surname of Vīrarājēndra or his predecessor Parakēsarivarman Tribhuvanachakravartin Vīra-Chōḷa, both of whom claimed to have ruled the two Koṅgus. *Amudaṉ-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 துலைகிறை ஒரம்பொன்னு[ப்*]பது" in No. 186 of 1920.

His successors.

31. In the *Annual Report* for 1905–06 it has been pointed out that there were two Vikrama-Chōḷas who succeeded Vīrarājēndra, one probably a Parakēsari with a reign of at least 8 years from 1255 A.D. and the other a Parakēsarivarman 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-Chōḷa 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-Chōḷa, with the epithets Parakēsari Tiruchchirrambalamuḍaiyāṉ.

Vīra-Pāṇḍya.

32. The date of Rājakēsarivarman 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.

Sundara-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* Uttamachōḷanallūr, mentions a gift of land for the maintenance of a *maṭha* for Nāyaṉār Jñānamūrttidēvanāyaṉār made in the reign of a king whose name has tentatively been read as Emmaṇḍalamum-koṇḍaruliya Vīra-Sundara in the [7]51st year, Arpaśi month. It is not understood who this king is and to what era the date belongs.

Varaguṇa Parāntaka, probably the Chēra king Kōkkaṇḍaṉ.

33. No. 208 of 1920 is the only inscription of this year's collection which mentions a Chēra king. It is in much damaged Vaṭṭeḻuttu characters and is dated in the 6 + 9th year of Kō-Varaguṇa Parāntaka who bears the characteristic Chēra title of *Chandrādityakulatilaka* and also calls himself a *Sārvabhauma*. His name which is composed of the names of the Pāṇḍya king Varaguṇa (862 A.D.) and the Chōḷa king Parāntaka (A.D. 907) leads to his probable identification with Kōkkaṇḍaṉ-Vīranārāyaṇa or Kōkkaṇḍaṉ Ravi, the contemporary Chēra kings of the time who had entered into political relations with the Pāṇḍya Varaguṇa and the Chōḷa 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 Kōkkaṇḍaṉ-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:—

Kōnāṭṭāṉ Vikrama-Chōḷadēva probably also called Kō-Kaliṅgūrkha Vikrama-Chōḷadēva from 1[00]4 to at least 1046 A.D.

Parakēsarivarman Abhimānachōḷa Rājādhirāja from 108* to at least 1100 A.D.

Rājakēsarivarman Rājādhirāja Uttama-Chōḷa with a reign of at least 17 years.

Rājādhirāja Vīra-Chōḷa from 1118 for at least 5 years.

Perumāḷ Vīrachōḷadēva or Vīraśōḷa-Kalimūrkha-Pērumāḷ with a reign of at least 24 years.

Rājakēsarivarman Uttama-Chōḷa Vīranārāyaṇa, probably also called Rājakēsarivarman Tribhuvanachakravartin Vīranārāyaṇa and Kōnēriṇmaikoṇḍāṇ with a reign of at least 10 years.

Rājakēsarivarman Kulōttuṅga-Chōḷadēva from about 1149 to about 1183 A.D.

Parakēsarivarman Tribhuvanachakravartin Vīra-Chōḷa 'who ruled the two Koṅgus', also called Kōnēriṇmaikoṇḍāṇ with a reign of at least 23 years.

Rājakēsarivarman Tribhuvanachakravartin Vīrarājēndradēva also called Kōnēriṇmaikoṇḍāṇ from 1207 to at least 1252 A.D.

Parakēsarivarman Vikrama-Chōḷa from 1255 to at least 1263 A.D.

Rājakēsarivarman Tribhuvanachakravartin Vīra-Pāṇḍya from 1265 to at least 1281 A.D.

Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōḷa from 1273 to at least 30 years.

35. The kings whose place in the Koṅgu line has yet to be fixed in the light of future researches are—

Rājarāja Karikāla-Chōḷadēva perhaps also called Rājarāja (12th year), who must have been a very early king of this line if not identical with Rājarāja the Chēra feudatory of Jaṭāvarman Sundara-Chōḷa-Pāṇḍya (page 294 of *Epigraphia Indica*, Vol. XI), Sundara-Pāṇḍya whose latest year is 37, and several unspecified and unidentifiable Rājakēsarivarman Kōnēriṇmaikoṇḍāṇs and Parakēsarivarman Kōnēriṇmaikoṇḍāṇs.

The Vijayanagara Kings.

36. Conjeeveram, the queen-city of the south, which has passed through many vicissitudes and whose possession was coveted by successive dynasties of kings with varying degrees of success, was taken up first in the talukwar survey arranged for the field-season and the work of copying was started in the Varadarājasvāmin temple at Little Conjeeveram, the result being a yield of over 300 inscriptions exclusive of those copied in previous years.

A pretty fair proportion of the inscriptions are records of the later Chōḷas, and their feudatories Gaṇḍagōpāla and Vijayagaṇḍagōpāla. These latter have been dealt with separately under 'Miscellaneous dynasties'. More than fifty per cent belong to the Vijayanagara kings from Vīra-Sāyaṇa Uḍaiyār down to Venkaṭa II, who despite their general religious toleration as evidenced by their charities to both Śiva and Vishṇu temples, seem, however, in later times to have developed a special predilection to Vaishṇavism and to have made the Varadarāja temple an object of their special adoration. The inscriptions are not, however, historically fruitful and do not add to the knowledge we already possess about these kings and their times. They record mostly gifts for offerings and cakes for the god appending monotonous and exceedingly detailed grocer's lists of the ingredients required for the preparation of the cakes and the ratios of their distribution to the temple servants and others.

37. The earliest Vijayanagara king represented in this year's collection is Vīra Sāyaṇa Uḍaiyār. The astronomical data furnished in the inscription for his 14th year work out correctly for Śaka 1285 (October 12, 1363 A.D.); and as we know from No. 188 of 1903 that the 15th year of Vīra-Sāyaṇa Uḍaiyār, son of Kampaṇa I, corresponded to Śaka 1285, we are enabled to identify the king of the present inscription with that same son of Kampa I. Another inscription (No. 241 of 1920) of the *Mahāmaṇḍalēśvara* Vīra Sāyaṇa Uḍaiyār discovered at Kāṅgayam in the Coimbatore district is dated in the cyclic year Dundhubi corresponding probably to Śaka 1304 (roughly A.D. 1382–83) and belongs therefore to the son of Bukka I.

Sāyaṇa Uḍaiyār.

38. In a record (No. 662 of 1919) of Kampaṇa II dated in Śaka 12[96] figures the donor, Kōnappa, a son of Muddappa, who vaunts the Vijayanagara titles of *Arumbakaṇḍaṇ* and *Bāshaikkuttappuvarāyagaṇḍaṇ*. Two records of the same king (Nos. 135 and 136 of Appendix C) dated in Pramādīcha (corresponding to Śaka 1295) copied in the Dharapuram taluk (Coimbatore district) are the earliest Vijayanagara

Kampaṇa II.

records hitherto discovered in Koṅgu and they state that the temple of Nāgīśvara-muḍaiyār which was defiled and devastated during the Muhammadan raids (*Tulukka-vānam*) was restored by a certain Āvuḍaiyarājā, a local chieftain. This leads to the not improbable conclusion that Koṅgu was at this time a Vijayanagara viceroyalty.

Harihara II.

39. In No. 661 of 1919 belonging to Harihara II in Śaka 1325, the donor Obhaladēva Mahārāya, son of Pillaiyār Poḍukkamūr Siddharaśar is mentioned with a long string of Sanskrit epithets, such as *Vrishabhalāñchana*, *Bhāradvājagōtra-pavitra*, *Mailāpurandhara*, *Mallāpuravallabha*, *Pallavāditya*, *Jayadēkabhairava*, *Bhuvanārāyaṇa*, *Rūpakandarpa*, etc.

Harihara III.

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 Ālambādi was permitted to be colonised by ryots for cultivation purposes and that gifts of *Dēvarāyapoṇ* (same as the *Dēvarāya-pagodas* mentioned on page 85 of the *Annual Report* for 1910–11) and a tax of one *paṇam* per village were given to the temple for its expenses.

Kumāra-Mallikārjuna.

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 இளவல், the meaning of which designation is not clear, whereas he is the king's agent or viceroy (*kāriyattu-kaḍavar*) in No. 216 of 1920.

Virūpāksha II.

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 Paḍaiparru *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 *ulavukkāṇi*, 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 Tirumaliśaiāḷvār temples in a certain ratio.

Vīra-Narasiṅgadēva-Mahārāya.

43. In No. 601 of 1919 issued in the reign of Bhujabala Vīra-Narasiṅgadēva Mahārāya in Śaka 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.

Krishṇarāya.

44. Inscriptions belonging to Krishṇarāya 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 Krishṇarāya'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 Tiruvaṇṇāmalai) 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 Koṇḍapalli and captured alive the (Oriya) chiefs Praharāju-Śiraschandra Mahāpātra, Bōḍajana Mahāpātra, Bijilikhan and others who were assembled within that fort and promising them pardon proceeded further storming the Teliṅgāna forts of Anantagiri, Uṇḍrakoṇḍa, Aruvapalli, Jallipalli, Kaṇḍikoṇḍa, Kappaluvāyi, Nallakoṇḍa, Kambamettu, Kanakagiri, Śaṅkagiri 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 Perumāl at Vishṇu-Kāñchi a present of the *Puṇyakōṭi-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 Īśvara down to Krishṇarāya, 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 Ekāmranātha-śvāmin 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 Krishṇa images of the two temples.

45. In No. 370 of 1919 we get the information that the Mādhva teacher Paramahamsa Parivrājakāchārya Vyāsa-Tīrtha, the disciple of Brahmaṇya-Tīrtha, secured from the king, the village of Pulambākkam in Padaivīḍu-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 Āśvalāyana-*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 Koṇḍamarasayya.

From the Dhārāpuram inscriptions (Nos. 286 and 290 of 1920) we learn that Koṇḍamarasayya and Timmā-Daṇāyaka 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 Koṅgu 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 *Mahāmaṇḍalēśvara* 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 Saka 1454–55 in the reign of Krishṇadēvarāya; but as we know that Krishṇarāya 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 *Mahādānasahasragōdāna* and other ceremonies performed by him at the time of his visit to the Varadarāja-svāmi temple in company with his wife Varadādēvī and his son Chinna Venkaṭādri. 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 *Kauśika-Dvādaśi* day and for the reading of the *Kauśika-purāṇam* instituted in the temple by Parāṅkuśa-jīyar, the disciple of Śrīmat Vēdamārgapratishṭhā-

Achyuta.

chārya Paramahamsa Parivrājakāchārya Vēdāntācharya *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 Krishṇadēvarāya and Achyuta, is mentioned in No. 481 of 1919 as the son of Virūpāksha-Daṇṇāyaka and had himself a son called Sitamaraśar (No. 648 of 1919). In No. 498 of 1919 Kumāra-Daṇṇāyaka, who is praised to have excelled Rama himself in having harassed (the sea of) Kāñchī and whose relationship to Virūpāksha-Daṇṇāyaka is not known, is mentioned as having made some gifts to the Varadarāja temple for the merit of the latter's son, Rāyasam 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 *tiruvidaiyāṭṭam* 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.

Kandādai Rāmānujayyaṅgār, Paravastunayiṇār and Vaḍa Tiruveṅgaḍa-jīyar are some of the names occurring in the inscriptions of this king's reign and the distinguishing prefixes of Kandādai and Paravastu are found among the family names of important Śrī Vaishṇava families like the Tātāchāryas of Conjeeveram.

Sadāśiva.

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 Tuluva line, watchful of every opportunity to filch 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-Vitthala, the able general of Sadāśiva, and their relatives Rāmarāja-Varadarāja-Vallabhayyadēva and Rāmarāja-Vitthalarāja-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 Śaḷukkayyadēva-Chōla Mahārāja of the Kāśyapa-*gōtra*, Āpastamba-*sutra* and of the solar race and bearing the *birudas Mahāmaṇḍalēśvara* and *Appratikamalla*.

The Maṭṭli chief Varadarāja, son of Sōmarāju Pōtturāju figures in No. 528 of 1919 and he is distinguished by the *birudas* of *Kāvēri-vallabha*, *Kalikasurāhāra*, *Ōttēṭṭurājulattigunagaṇḍa* and *Gajasimha*. He is evidently the son-in-law of Krishṇadēvarāya 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. 591 of 1912) where he is stated to have made some presents for the merit of one Krishṇappa-Nāyaka.

In No. 729 of 1919 dated in Śaka 1479 figures one Siddhirāju Śrī Raṅgarāya who is perhaps identical with the agent of Yara Tirumalarājayya, who was enjoying the *jāghir*

of Koṇḍavīḍu—*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 Kaḍappai Siddhirāja of the Ātrēya-gotra and of the lunar race was a brother of his.

Four generations of a branch of the Tāḷappākkam family of poets are given in Nos. 495 and 496 of 1919, viz., Annamayaṅgār, his son Periya Tirumalayyaṅgār, his grandson Chinna Tirumalaiyyaṅgār and his great-grandson Tiruveṅgalappaṅgār.

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 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 Aḍappam Chinnadēvappa-Nāyaka of Vēppambaṭṭu is mentioned as the donor therein and Tōppūr Tirumalai-Nāyaka figures in No. 479 of 1919 as *daḷavāy* of *Mahāmaṇḍalēśvara* Rāmarāju Veṅkaṭapatidēva Mahārāja, who is presumably Veṅkaṭa I who must have continued in a subordinate viceroyalty in Śaka 1504 during his brother's regime till the time of his own accession in Śaka 1508.

Śrīraṅga II.

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 Veṅkaṭapatidēva, 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 Tirupaṇipillai of Tiruppullāṇi 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 Srījayanti-*uriyaḍi*, 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 Rāmānujayya who is stated to have hailed from the same Tiruppullāṇi and attained to undying fame in his devoted service and *tiruppaṇi* to god Varadarāja.

51. The next king of the Karnāṭa line, Veṅkaṭapatideva-Mahārāja is represented by half a dozen records ranging in dates from Śaka 1509 to Śaka 1527 and in all of them one *Vēdamārgapratishṭhāchārya Ubhayavēdāntasthāpanāchārya* Ēṭṭūr Tirumalai Kumāra Tātāchārya finds prominent mention as the manager-general of the temple affairs (*śrī-kārya-durandhara*) 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 Tātāchārya without the resounding Vaishṇavite titles tagged on to it. This, in itself, shows that he basked in the sun of royal favour of king Veṅkaṭapati, 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 Lakshmīkumāra and Kōṭikanyakādānam 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 Veṅkaṭēśa on the Phaṇipatigiri (*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 Kalyāṇakōṭi-*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 Garuḍa, 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 Kalyāṇakōṭi-*vimāna* to the goddess perhaps in emulation of the Puṇyakōṭi-*vimāna* set up by Krishṇadēvarāya, which Tātāchārya is stated in No. 649 of 1919 to have repaired

Veṅkaṭa I and Tātāchārya.

and regilt as it got defaced and weather-beaten in the course of a century. No. 651 of 1919 is an inscription containing the *Hanumadvimśati*, 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 (Ayyaṇkuḷam) which was dug by himself.

Veṅkaṭa II.

52. No. 502 of 1919 is dated in Śaka 1564 in the reign of Veṅkaṭa II, 'who was seated on his jewelled throne at Ghanagiri' and records a gift by Tammappa-Nāyaḍu, son of Pāchaḍa Chinna Kṛishṇappa-Nāyaka.

MISCELLANEOUS.

Gaṇḍagōpālas.

53. No less than sixty new inscriptions of the chiefs bearing the name or surname Gaṇḍagōpāla and distinguished by the epithets *Vijaya*, *Vīra*, or *Rāja*, have been copied in the Varadarāja-Perumāḷ temple at Conjeeveram. These feudatories of the Chōḷas, sometimes wielding independent authority, have been often met with in records coming from the districts of 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, *tammu*, *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 Tiruvāṉaṅgāḍu and Tiruppāśūr 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 Gaṇḍagōpāladēva 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 Pottappichchōḷaṉ Manumaśiddaraśaṉ Tirukkāḷattidēvaṉ *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 Chōḷa Rājarāja III (A.D. 1216 to 1243); nine records of (3) Madurāntaka Pottappichchōḷaṉ who signs his name as Rāja-Gaṇḍagōpāla or *Allāḷanātha padalāñchchhana* and issues orders under royal writ (திருமுகம்) in the 2nd to 25th year of an unknown king; nineteen records of (4) Tribhuvanachakravartin Gaṇḍagōpāladēva or Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva with the regnal years 3rd to 31st of his own reign with full details of date and two records of (5) Tribhuvanachakravartin Vīra-Gaṇḍagōpāladēva with the regnal years 3 and 4 of perhaps his own reign.

Tribhuvanachakravartin Alluntikka-Mahārāja Gaṇḍagōpāladēva.

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-Chōḷa king of Nellore (cf. also the gift of 1,750 gold pieces called *Nellūr-puḍu-māḍai* made to the temple of Aruḷāḷapperumāḷ 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 Kōṉ Kāṭṭaiyaṉ 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 Pottappichchōḷaṉ Manumaśiddaraśaṉ Tirukkāḷattidēvaṉ *alias* Gaṇḍagōpāla whose records are comparatively numerous appears to have been a powerful subordinate of the Chōḷa 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 Varadarājapperumāḷ as already known to us by No. 53 of 1893. He provided for a permanent service in the temple called Gaṇḍagōpālaṇ-*śandi* as will be seen in the sequel. No. 446 of Appendix B supplies a big Sanskrit introduction for him and like the Tiruppāśūr, Tiruvorriyūr, Tiruvālaṅgāḍu and the Nandalūr inscriptions, it mentions Vishṇu, Brahmā, Marīchi, Kaśyapa, Sun, Manu, etc., among the ancestors of the Chōḷa 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 Kāvēri-banks and in battle pulled out the third eye of [Trilōchana]-Pallava. In this family after many important kings had passed away was born Vijjaṇa and in his family was Eṟasiddhi whose son Manmasiddhi married Śrīdēvī. The son of Manmasiddhi was Gaṇḍagōpāla "the cataclysmic fire to the ocean, *viz.*, Kalyāṇapurī (the capital of the Chālukyas), the sole hero of the world who cut off the head of Pṛithvīśvara (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 Pottappichchōḷaṇ Tirukkāḷattidēvaṇ *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 Gaṇḍagōpāḷaṇ-*śandi* 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 Chōḷa king dated in Śaka 1154, the same title is applied to Madhurāntaka Pottappichchōḷaṇ Tirukkāḷattidēvaṇ Gaṇḍagōpāla. In the 18th year of the same king he granted some villages for the maintenance of the *śandi* 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 Chōḷa rule together with that of powerful subordinate chiefs taking one side or the other about this period of history in the Toṇḍai-maṇḍalam is a matter not unknown to history.

Madhurāntaka Pottappichchōḷaṇ Manumasiddarasaṇ Tirukkāḷattidēvaṇ *alias* Gaṇḍagōpāla.

56. The third Telugu-Chōḍa chief mentioned in the inscriptions is one Madhurāntaka Pottappi-Chōḷa who in the sign-manual fixed at the end of his records, calls himself Rāja-Gaṇḍagōpāladēva. His orders are issued under the mandate (கருமம்) of the king and thus he could not have been an independent chief properly so called. He established in the temple of Aruḷāḷapperumāḷ a service called Rājagaṇḍagōpāḷaṇ-*śandi* after his own name and being a great devotee of that god, he calls himself at the end of some records '(the servant) who bears the stamp of the feet of the blessed Aruḷālanātha (*śri-Aruḷālanātha-pada-lāñchhanasya*) or Allāḍanātha' 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 Vāṇiga-nagarattār and its Bauddhappaḷḷi (Buddhist *vihāra*). Some of the street names were Mummuḍichōḷa-perunderuvu, Arumoḷidēva-perunderuvu, Nigarili-chōḷa-perunderuvu, Gaṇḍagōpāla-perunderuvu, and Kūrai-vāṇiya-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 Bauddhappaḷḷi at Conjeeveram cannot but be of much corroborative interest since successful investigation in this direction had been already made by the

Madhurāntaka Pottappi-Chōḷa Rāja-Gaṇḍagōpāladēva.

late Mr. T. A. Gopinatha Rao and the opinion expressed that the present image of Kāmākshi 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 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 Śaṁkarāchārya 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 Śaṁkarāchārya 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 Pottappichchōlaṉ Manumaśiddaraśaṉ Tirukkālattidēvaṉ *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 Aruḷāḷapperumāḷ were impressed with the Gaṇḍagōpālaṉ-seal for purposes of tolls (No. 609 of Appendix B).

Conjeeveram streets and Buddhist *Vihāras*.

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 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 *Gaṇḍa-gōpāla-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*, *Pallavakulatilaka*, *Mukkanti-Kāḍuveṭṭivamśāvatāra*, 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 Nallaśiddaraśaṉ 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).

Vijaya-Gaṇḍagōpāla.

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 Tiruppukkuḷi 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.

Vīra-Gaṇḍagōpāla.

58. The Hoysaḷas are represented in this year's collection by 16 inscriptions, four of which are dated in the reign of Vīra-Ballāḷa 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 Hoysaḷa epigraphs proper, are however records of gifts made by certain important *Mahāpradhānas* and *Sāmantas* of the contemporary Hoysaḷa king Vishṇuvardhana Vīra-Narasimha II (1217 A.D.). The names of the individuals figuring in them are the two brothers (?) Paramaviśvāsirāya-Daṇḍanātha Daṇḍinagōpa and Appaya-daṇāyaka 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 Jagadobbagaṇḍa Goppayya, the son of Mallayya; and Vālayya-Daṇḍanāyaka, son of Dūtapiḷḷai-daṇḍanāyaka figures in No. 39 of 1920 from Tirumaḷavādi. It may be noted that the Tiruvēṇḍipuram inscription (*Ep. Ind.* Vol. VII, p. 161) refers to the two famous generals of Vīra-Narasimha II, named Appaṇa and Samudra Goppaya.

The Hoysaḷas.

Vīra-Narasimha II.

All the inscriptions of Vīra-Rāmanātha, the Viceroy of the southern Hoysaḷa dominion, come from Tirumaḷapādi 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 Tirumaḷapādi-Udaiyār, an unfailing supply of potfuls of Kāvēri water, which seems to have acquired special sanctity at this place on account of the northward deflection of the river's course (*uttaravāhinī*), and the temple is itself very picturesquely situated at the river's bend being called '[illegible]' in No. 98 of 1920. *Mahāpradhāni* Vīrayya-daṇṇāyaka, 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.

Vīra-Rāmanātha.

59. No. 401 of 1919, a record of Vallāḷadēvar 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 Ballāḷa 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-daṇṇāyaka, bestowed some presents to the Varadarāja-Perumāḷ temple for the merit of one Yechchaya-daṇṇāyaka. Mallappa-daṇṇāyaka 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 '*Vīravallāḷaṇ*' which was placed in the Abhishēka-*maṇḍapa* under a cānopy (*pandal*) called '*Ariyaṇṇavallāṇ*' to seat the god on the festival days, when *Tiruvāymoḷi* (*Śaḍagōpaṇ-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 Sāḷuva Maṅgu-Mahārāja to justify their dates being fixed between the years Śaka 1280 and 1283. Three inscriptions of Ballāḷa 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 Hoysaḷa dominion in about 1310 A.D. by the series of victorious Muhammadan raids under Malik Kafur, Vīra-Ballāḷa retired south but still managed to nurse his waning greatness in a corner of the Koṅgumaṇḍalam.

Ballāḷa III.

60. The collection of copper-plate inscriptions for the current year (Appendix A) includes six grants of the Reḍḍi kings *viz.*, one of Vēmaya-Reḍḍi (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 Reḍḍis of Koṇḍavīḍu chiefly lay. An attribute of Vēmaya-Reḍḍi, the first Reḍḍi king and the founder of the family, states that he planted different kinds of gardens 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 *Harivamśamu* (*Epigraphia Indica*, Vol. VIII, p. 9 ff) is stated to have defeated the Gujjaras, to have captured Rāchūri-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 Kuṇḍiprabhā (the river Guṇḍlakamma) (*Epigraphia Indica*, Vol. VIII, p. 10), Sahyaja (Cauvery) and the Gautamī (Gōdāv[illegible] crushed the pride of K[illegible] hunted like beasts the kings of Manniya (*i.e.*, the chief[illegible] the chief of Jantarnāḍu and to have been a terr[illegible] to the Pāṇḍya king. The plates quoted above also mention Vēma's conquest of the Mlechchas (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-Reḍḍi, his Madras Museum plates being dated only in 1267. He was the patron of the Telugu poet Erra-Preggaḍa who wrote the *Harivamśamu*.

Vēmaya-Reḍḍi.

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 Peddi-vidvān who was a great astronomer (*daivajñachūḍāmaṇi*), the son of Guṇḍayārya, grandson of Pōti-Bhaṭṭa, great grandson of Bhīmēśvara-Sōmayājulu and great-great grandson of Nṛisimha, a lion to the crowd of elephants, *viz.*, disputants, the village Pachchani Tāṇḍiperru. 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 after (the death of) his brother, makes and confirms gifts to Brāhmaṇas 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.

Anna-Vēma.

62. The four remaining copper-plate records belong to the time of the poet-king Kōmaṭi-Vēma whose Phirangipuram 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 *Sarvajñachakravartin* which is given to him in No. 7 of Appendix A, text line 27. The first of the donees mentioned in this grant to Brāhmaṇas of the village of Rudravaram in Kōṭa-bhūmi (*i.e.*, the country round Dharaṇikōṭa) 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

The poet-king Kōmaṭi-Vēma.

as Nos. 13 and 14 of Appendix A, the recipient in both being Peddiyajvan who received the grant of Pachchani Tāṇḍiparru 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 Śaṁkara, the village given is Pinapāḍu, 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 Śaṁkara and that all the four were composed by the poet Śrīnātha.

63. The *Māhāmaṇḍālēśvara* 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 Perumāl temple at Koḍuvāy 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 Chōḷa 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 Koḍuvāy, so that itinerant Brahmans passing that way may not go away hungry but may have a sumptuous meal of millet (கம்பு), and this may perhaps indicate that Koḍuvāy 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 Uḍaiyar (1512–40 A.D.) a later scion of the same family who figures also in No. 208 of 1909. If this identification is correct Immaḍi Dēpaṇṇa Uḍaiyar, his father, must have had the other name of Pratāpa Harihara. One Rāhuttaperumāl, son of Parākrama-Pāṇḍyadēvar, who is mentioned in this inscription, must have been a subordinate chief under Nañjaṇarāya holding sway over Karrāyaṅgāṇi, a portion of Rājarājapura-nāḍu in the Koṅgu-maṇḍalam. *Irājākkal-tambirānār* which is a title mentioned for this chief was also borne by the Pāṇḍya kings, Vikrama and Vīra-Pāṇḍya, *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 Teṅgalai Vaishṇavite mark flanked on either side by a conch and a discus. The Teṅgalai sect of Vaishṇavites in general and that 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 [illegible]ation, and is also one of the twelve items within the temple which bear this [illegible] as distinguished from the Vaḍagalai, which is the recognized caste-mark of the [illegible]mple and the god therein.

Lālā Tōḍaramalla.

The inscription under reference consists of two Sanskrit verses in the *Śārdūlavikrīḍita* 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 Tōḍaramalla brought back at the request of Śrīnivāsa *alias* Āttāṇ Tiruveṅgaḍa Rāmānuja Jīyar, the image of Varadarāja from its place of retreat in the jungles of Uḍayārpālayam and reconsecrated it in its own temple at Kāñchī. Mr. A. R. Sarasvati in his Telugu article in the *Āndhrasāhityaparishad Patrikā*, Vol. VII, part 5, thinks that 'Tōḍaramalla' 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 Tōḍaramalla Ranganātha is mentioned and Tōḍaramalla Timma, a later member of the same family was the author of a work entitled *Svaramēḷakalānidhi* (*vide* page 1684 of Rangacharya's 'Inscriptions of the Madras Presidency'). Tōḍaramalla 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 Tōḍaramalla 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 [illegible] of this iconoclastic invasion. The temple authorities of the three premier [illegible] that city thereupon apprehending desecration at the profane [illegible] of the invaders, disguised the images of the temple gods and conveyed them secretly [illegible] of the town, the Vishnu temple images finding an asylum in the jungles of Udayārpāḷayam in the Trichinopoly district. But when the danger was past and Conjeeveram was considered safe, the local chieftain of Uḍayārpāḷayam, 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 Paramahamsa Parivrājakāchārya Āttāṇ Jīyar, his disciple Lālā Tōḍaramalla 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 Uḍayārpāḷayam festival. An exact parallel to the above restoration is furnished by Śrīraṅgam the image of which temple, Śrī Raṅganātha, had to be restored by Goppaṇa, the famous Brahman general of Kumāra Kampaṇa in Saka 1293 (*Epigraphia Indica*, Vol. VI, p. 322).

The party who was instrumental in the above restoration, *viz.*, Śrīnivāsadāsa or Āttāṇ Jīyar 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 Gōlkonda 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 Aiyaṅgār, M.A.) the same Śrīnivāsadāsa, who is there mentioned as the protege of Tōḍaramalla, is said to have granted five villages to the temple of Śrīmushnam 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 Farrukhsīyar and the Karnatic Nawab Sa-ādat-Ullāh Khān.

65. A set of three statues, probably those of Tōḍaramalla, his [illegible] and mother in the Varadarāja temple at Conjeeveram is, at present, left unca[illegible] small lamp-room in the recess of the *gōpura* called the Toṇḍaradippodi-vāsa[illegible] fact that the statues have been set up here, one may perhaps guess that the origi[illegible] name of the *gōpura* was Toṇḍarmallar-vāśal and that this designation in cour[illegible] of time became corrupted into its present variant, and was connected with the name of the Vaishṇava saint Toṇḍaradippodi-āḷvār. 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 pretentions 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 Tōḍaramalla. 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 Tōḍarmall and his two wives in a small shrine at Tirumalai which bore labels containing the names Tōḍarmall, Mātā Mōhanadēvī

Three statues in the temple.

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 Tōḍarmall, 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 Tōḍarmall 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 Tōḍaramalla, but for whose heroic recovery of the images from Uḍayārpāḷayam, the temple may not be enjoying its present prosperity.

An old water-supply project for Conjeeveram.

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 Alangir Bācha Muhammad Shāh (son of Jahān Shāh and grandson of Bahadūr Shāh, who ascended the throne in 1729 A.D.), when the Karṇāṭaka Sabhā Diwān Sa-ādat-Ullāh Khān Bahadūr was wielding his viceroyalty in Ūṟṟukkāṭṭu-kōṭṭam in Taṇḍakanāḍu-nāḍu, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, one Rāyar Śitakkonirāyar who was the deputy-in-charge at Conjeeveram started a water-supply project by digging an underground aqueduct from the magnificent tank of Sarvatirtham 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, *Mahāmaṇḍalēśvara*, *Mēdinimīsara*, *Anēkadurgādhipati*, *Geṭimanniyasuratrāṇa*, *Nāvalaṉ*, *Peruṉṭīvu-navamaṇivēndaṉ* 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.

Government of Madras

FINANCE (SEPARATE REVENUE) DEPARTMENT

G.O. No. 183, 23rd September 1921

Epigraphy

Annual report for 1920–21 of the Assistant Archæological Superintendent—Recorded.

READ—the following papers:—

I

G.O. No. 985, Home (Education), dated 31st August 1920.

ABSTRACT.—Annual report for the year 1919–20 of the Assistant Archæological Superintendent for Epigraphy, Southern Circle—Recorded with remarks.

II

Letter—from M.R.Ry G. VENKOBA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Finance Department.
Dated—Kilpauk, the 15th July 1921.
No.—480.

I have the honour to submit herewith the advance copy of my Annual report on Epigraphy for 1920–21. The final copy will be submitted through the Archæological Superintendent.

III

Letter—from M.R.Ry. G. VENKOBA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Finance Department (through the Superintendent, Archæological Survey, Southern Circle, Madras).
Dated—Kilpauk, Madras, the 16th July 1921.
No.—D. 486.

In continuation of my letter to Government No. 480 of yesterday's date, I have the honour to submit herewith the final copy of my Annual report on Epigraphy for the year ending 31st March 1921 with the final corrections carried out.

2. I request I may be supplied as usual with twenty spare copies of the report for distribution among friends and scholars.

3. The photos taken during the year under report are also submitted herewith in a separate packet.

IV

Letter—from A. H. LONGHURST, Esq., Superintendent, Archæological Survey, Southern Circle.
To—the Secretary to Government, Finance Department.
Dated—Kotagiri, the 29th July 1921.
No.—413.

I have the honour to forward herewith the final proof copy of the Annual Report of the Assistant Archæological Superintendent for Epigraphy for 1920–21, and the set of photographs referred to in Appendix D, forwarded under separate cover, and to offer the following remarks on the same.

2. With regard to the conservation proposals concerning certain inscribed monuments mentioned on pages 7 and 8, I fear the Collectors are powerless to act in the matter unless the monuments are either Government property or their owners are willing to have them declared "protected". When possible I would suggest that

all really valuable inscribed movable antiquities be sent direct to the Madras Museum and those of minor importance to the nearest taluk office, the cost being met by this department, as it is sometimes impossible for village officers to prevent ignorant persons from damaging or removing such objects when they happen to be located in isolated places or within ruined and deserted temples.

3. In submitting conservation proposals on epigraphical grounds, it would greatly facilitate matters if the Assistant Archæological Superintendent for Epigraphy would include in the same paragraph a readable account of the historical value of the temple as recorded in its inscriptions. The mere mention of a well-known king's name or dynasty in an inscription is not sufficient reason for requesting that a building should be preserved at Government expense. Unless it can be shown that the inscriptions really do record information of great historical and educational value there is no justification for any subvention by Government and I venture to think that the Assistant Superintendent for Epigraphy should be requested to make this point quite clear in future.

4. A persual of the miscellaneous collection of photographs submitted and the line drawings illustrating the report, indicate that the orders of Government contained in G.O. No. 961, Public, dated the 2nd August 1913 have not been properly understood. The importance of the order is well exemplified by a comparison of photograph No. 670, Appendix D, with figure 1 (B) in my own annual report for 1920–21. In view of the fact that Government have repeatedly insisted upon the strict economy of all stationery, it is not clear why the photographs in question are mounted on the most costly form of Whatmans' drawing paper, when ordinary brown paper would have answered the same purpose and looked better as a mounting for bromide prints.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1921.

CONTENTS.

Part I.

Part II.

I

Letter—from M.R.Ry. G. Venkoba Rao Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

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

Dated—the 15th July 1921.

No.—479.

I have the honour to submit my Annual Report for the year 1920-21.

PART I.

Office Routine.

M.R.Ry. Rao Bahadur H. Krishna Sastri Avargal, B.A., whose services were placed at the disposal of the Government of India in G.O. No. 720, Home (Education) Department, dated the 22nd June 1920, having been appointed the Government Epigraphist for India in Notification No. 217 (A and E) of the Department of Education of the Government of India, I was appointed sub. *pro tem.* Assistant Archæological Superintendent for Epigraphy, Southern Circle, in G.O. No. 847, Home (Education) Department, dated the 26th July 1920, of which office I took charge on 28th July 1920. No less than twelve reports on Epigraphy were issued by Rao Bahadur H. Krishna Sastri during his tenure of office and these make up two volumes of material which is of great value to students of South-Indian History and Epigraphy. Mr. K. V. Subrahmanya Ayyar's deputation for three years to Travancore as Superintendent of Archæology, still running its course, the next junior, Mr. C. R. Krishnamacharlu, has been appointed as the Senior Assistant and Manager but is doing duty as the Special Publication Assistant. Mr. K. Krishna Ayyangar, a graduate of the Madras University, previously employed as a teacher in Bangalore, was appointed probationary Kanarese Epigraphical Student and joined duty on 10th May 1920.

2. The temporary establishment for publication originally sanctioned in G.O. No. 890, Home (Education) Department, dated the 5th July 1918 for two years, and in G.O. No. 23, Home (Education) Department, dated the 5th January 1920, was extended for one more year, i.e., till 1st July 1921, in G.O. No. 790, Home (Education) Department, dated the 8th July 1920, with the addition to it of a peon on a pay of Rs. 10 and allowance of Rs. 5.

3. The Special Publication Assistant, Mr. C. R. Krishnamacharlu, went on privilege leave for one month from 1st May 1920 and Mr. A. S. Ramanatha Ayyar had such leave for fifteen days from 26th November 1920. Mr. P. V. Jagadisa Ayyar, the Tamil Reader, having gone on privilege-leave for six weeks from the 19th January 1921, an outsider was appointed to the vacancy on the sanctioned pay of Rs. 40. The Telugu-Kannada Reader, Mr. T. T. Sharman, had privilege leave for one month from 17th January 1921 but no substitute was appointed. The clerk, Mr. G. V. Rangarajayya, was absent on similar leave first for one month from 8th June 1920 to 7th July 1920 and again for sixteen days from 8th March 1921 to 23rd March 1921. The members of my establishment, each in his own sphere, have given me thorough satisfaction in the discharge of their duty.

The Assistant Superintendent's Tour.

4. (*a*) On 10th September 1920, accompanied by Mr. C. R. Krishnamacharlu, I visited the rock-cut cave temple of Nrisiṁhasvāmin at Śiṅgaperumālkōyil in the Chingleput taluk and district which was noticed by Prof. Dubreuil of Pondicherry in his *Pallava Antiquities*, Volume II, as belonging to the Pallava period. I found this temple on examination as certainly belonging to this period both from its design and the fine workmanship of the image in it but could not make sure of any Pallava writing on the front wall of its verandah since this was completely coated with plaster. Two of the massive pillars in front of this verandah flanking the passage into the central shrine contain certain inscriptions. These are covered partly by modern brick walls raised by the temple managers and the examination of these

records had consequently to be postponed. But an inscription of the early Chōla king Rājarājakēsarivarman (*i.e.* Rājarāja I), cut on the rock adjoining the cave temple on the north side was copied on this occasion. This is registered as No. 481 of Appendix B. I requested the Collector of Chingleput subsequently to arrange with the trustees of the temple for the removal of the plaster and the brick walls. On the 31st January 1921 one of the trustees, Mr. A. Ramanuja Achariyar, B.A., B.L., Vakil, Chingleput, met my Senior Assistant, Mr. C. R. Krishnamacharlu, at the temple and ascertained in detail what was to be done so as to have the walls and the pillars thoroughly exposed for examination and promised to do the needful in last May.

(*b*) On the 14th of September 1920, Mr. A. S. Ramanatha Ayyar, the Junior Assistant, and myself visited Pulal and copied certain inscriptions of the 14th and the later centuries (Nos. 482 to 488 of Appendix B) in the Tirumūlanāthasvāmin temple at the village. The epigraphical finds of the place have not satisfied my expectations regarding its antiquity suggested by the mention made of it in early inscriptions and Tamil literature. A visit to this place had also been suggested to me by Prof. Dubreuil in his communication dated the 28th April 1917.

(*c*) I left Madras on 25th September 1920 to examine the village Vāsudēvapattanam in the Palakonda taluk of the Vizagapatam district, included in the year's programme, and reported to contain "a Buddhist image with an inscription on its pedestal." Mr. Krishnamacharlu and Mr. P. Visvanatha Ayyar, the Photo-artist of my office, accompanied me on this tour. It was disappointing to find in the village only a later-day Vaishnavite image called locally Vāsudēva. But opportunity was then taken by me to visit Mukhalingam in the Ganjam district and obtain photographs of the ancient temples, which are good representations of the Orissan style of temple architecture, with special reference to the finely-worked friezes on the entrances of the Mukhalingēśvara temple of this place which are explained by the local priests as depictions of the incidents connected with the origin of the Liṅga enshrined in the temple. The workmanship is very fine and full of details and in some cases reminds us of the sculptures of the Āndhra period. The photographs obtained here are given in Appendix D below as Nos. 638 to 644.

In the same temple, I noticed a particularly curious drawing which represents a naked goddess standing with her head cut off by herself with a sword and kept in the left hand and treading upon a married couple below, in the act of coition. On either side of this goddess but on a lower level are found two other minor naked goddesses drinking the stream of blood gushing out from the neck of the major goddess. A red lotus with eight petals serves as the background for all these drawings. This was considered by me to represent a goddess of the Śāktas and I referred the drawing (No. 219 of Appendix E), to that veteran scholar of Śākta literature, Sir John Woodroffe, Justice, Bengal High Court, Calcutta, who has been kind enough to furnish me with the interesting note on the picture given below—

"The picture which has been sent is that of Chhinnamastā also called Prachanda-Chandikā. As will be seen from the Dhyānas the picture does not in detail conform to them and possibly was drawn by some one not versed in the subject. Particularly note that she is not drinking her own blood. The popular account is that Dēvī to satisfy the thirst of her two attendants Ḍākinī and Varṇinī cut off her own head and nourished them with her blood. The esoteric significance is said to be that the Dēvī is Trigunamayī and is Sattvamayī whilst her attendants represent Tamas and Rajas. This is one of the ten Mahāvidyās' forms, which the Dēvī assumed to startle and terrify Śiva when he refused to allow her to go to Daksha's house. I have come across the same figure in Tibetan banners. Historically, this form of Dēvī may belong to some aboriginal cult taken over. She is called Chaṇḍālinī. Like Tārā she is big-bellied. As appears later she is fond of man-sacrifice. Below are quotations from the *Tantras*. In her Dhyāna given in the *Tantrasāra* (this Dhyāna is taken from the *Viśvasāra Tantra*) she is described to be lustrous as ten million suns and holding her own head in her left hand with the mouth wide open and the tongue hanging out therefrom, drinking one of the three streams of blood which is coming out of her own neck. The hair, which is loose, is dishevelled. She is decked with various flowers. In her right hand she is holding the sword. She has got a garland

of severed heads for ornament. The points of the compass are her sacred thread (*yajñōpavīta*). She is standing on Rati and Kāma who are united in the reversed way (*viparītarati*). This position indicates that Śakti is action in creation, not Śiva. She is always sixteen years of age with large and rising breasts. On her left and right side are her two attendants Ḍākinī and Varṇinī, who are drinking the two other streams of blood streaming out of Dēvī's severed throat. Varṇinī is of red colour, passive of aspect and has her hair hanging loose. She is holding in her left hand a skull and in her right hand a sword. The points of the compass are her raiment and she has got a sacred thread of great serpents. She is lustrous like flaming fire. She has got her right foot forward. She is decked with various beautiful ornaments and also with her garland of bones and is always sixteen years of age. On the left (of the Dēvī) is Ḍākinī. She is bright like the sun at the time of final dissolution and her matted hair is bright like lightning. She has three eyes and has white teeth which being protruded make her face fearful to behold. Her two breasts are large and high. She is the great Dēvī who is fearful to the beholder. Her hair is hanging loose and the points of the compass are her raiment. Her great tongue is hanging out of her mouth and she is decked with a garland of severed heads. She has got in her left hand a human skull and she is drinking the third stream of blood gushing out of the throat of the Dēvī. The Dēvī should be meditated upon as being always attended by these two.

"The *Yantra* of Chhinnamastā may roughly be described as under:—Draw lotus of eight petals on the Bhūpura. On the pericap of the lotus draw the figure of the Yōni, and on this draw three concentric circles. The Bīja of the Dēvī should be written within the circles and the Yōni. She is the sixth of the ten Mahāvidyās. The other Mahāvidyās are:—(1) Kālī, (2) Tārā, (3) Shōḍaśī, (4) Bhuvanēśvarī, (5) Bhairavī, (7) Dhūmavatī, (8) Bagalā, (9) Mātaṅgī, (10) Kamalā. The *Sammōhana Tantra* states that there are some Sampradāyas which speak of other Vidyās in addition to the ten above mentioned.

"According to the *Śāktapramōda* published by the Venkaṭesvara Press, Varṇinī and Ḍākinī represent Rajas and Tamas gunas respectively and the Dēvī Chhinnamastā herself is Triguṇamayī. The *Yantras* also differ slightly from that given above.

"The *Tantrasāra* gives another Dhyāna of Chhinnamastā which is as follows:—"She is standing with right foot forward holding in her hands her severed head and the sword—her raiment is the points of the compass and she is drinking with pleasure the nectar-like blood gushing out of her neck. The gem on her head is held there by great serpents. She has three eyes and is wearing a garland of red lotuses which is resting on her breast and she is standing on Kāma who is united with Rati. On her right is standing Varṇinī who is very white and has her hair hanging loose and holds in her hand a skull and a sword. She is the product of Rajōguṇa, she is gleefully drinking one of the streams of blood gushing out of the neck of the Dēvī and a gem is held in its place on her forehead by great serpents. On the left of the Dēvī is another (Śakti) who is standing with left foot forward. She is black in colour and holds in her hands a skull and a sword and is engaged in gleefully drinking one of the streams of blood gushing out of the Dēvī's neck. She is Tamas and her name is Ḍākinī and she is able to devour the whole world at the time of Pralaya. Chapter XIV of the unpublished *Vāmāhītantra* gives an account of Chhinnamastā. There the Mantra is given of the Dēvī; the worship of the Dēvī, it is stated there, grants Dharma, Kāma and Artha. The worship should be done on the cremation ground or in a lonely house or cave where the Sādhaka may not be observed by the Paśu. The details of the worship are also given. The Dhyāna of the Dēvī runs thus:—'Meditate upon the Dēvī Mahāmāyā who grants all blessings. Meditate upon the wonderful garden in the island in the ocean of nectar (which is) on the bank of the white lake adorned with various gems, having four entrances to it with rows of columns adding to its beauty. Four Kalpa trees constantly dropping nectar are there. Meditate there on the Dēvī Chhinnamastā who is large of belly (mahōdarī) standing on a corpse. She has four hands, her raiment is red and she has three eyes. On her head is a high crown. In her right hand is the great sword and in her left she is holding a lotus, (with the remaining) two hands she is making the gesture of the book (or holding a book). She having severed her own head is drinking the blood

that is gushing out. She is red like the rising sun and on her (severed) head (forehead) is the half moon. She is being adored by many Ṛishis and she is wearing a *yajñōpavīta* made of great serpents.' This Dhyāna differs in many particulars from the Dhyāna given elsewhere.

"The Dēvī in the centre represents Sattvaguṇa and the other two Rajas and Tamas guṇas as the second Dhyāna reproduced from the *Tantrasāra* shows."

While returning from the north I broke journey at Bezwada. In the ancient Mallikārjuna temple of the place I noticed a panel of a sculpture in relief of Nrisiṁha treading upon Hiraṇyakaśipu, built into the west wall of the central shrine and took a photograph of it (No. 655, Appendix D). It is a very ancient sculpture showing some similarities to the art of the early Pallava and Chālukyan periods. After finishing my tour in the northern districts, I returned to headquarters on 5th October 1920.

(*d*) On 16th November 1920 Mr. G. V. Srinivasa Rao and myself accompanied the Government Epigraphist for India, at his request, to Mahābalipuram to copy and read from stone a Pallava inscription on a *balipīṭha* there and another at Vāyalūr for publication in *Epigraphia Indica*. We returned to headquarters on 21st November 1920.

(*e*) On 2nd December 1920 I left for Mangalore in the South Canara district with Mr. P. Visvanatha Ayyar to examine *in situ* the inscriptions copied in this district in 1901, for publication in *South-Indian Inscriptions*, Vol. VI. The Publication Assistant Mr. C. R. Krishnamacharlu with the Telugu-Kannada Reader Mr. T. T. Sharman had already been engaged in this work since November 1920. My work in this district occupied me till the end of December and I returned to headquarters on 31st December 1920. I took this opportunity to study somewhat closely the Jaina monuments of the district—which was the centre of this religion till comparatively a very late date, as it is even now. In the Śiva temple of Mañjunātha in the suburb of Mangalore called Kadri are three bronze statues of Jaina deities for which sketches have been made by Mr. P. Visvanatha Ayyar (Nos. 220 to 222 of Appendix E). Besides these, the two stone Jaina images called Sāraṅganātha (Śārṅganātha?) and Matsyēndranātha set up in the niches of the temple have also been photographed (Nos. 665 and 666 of Appendix D). Of the three bronze statues mentioned above, one called 'Brahmā' by the priests of the temple is particularly interesting from the standpoint of workmanship which is of a high order as can be seen from the reproduction of it given in Plate No. 1. On the pedestal of this image is an inscription in Grantha script and in Sanskrit verse which says that 'the Āḷupa king Kundavarman of the Sōmavaṁśa set up in the Vihāra at Kadirikā the image of Lōkēśvaradēva on the evening of that day in the tenth month (*i.e.*) Makara, in Kali 4068, which had Rōhiṇī as its star when Jupiter was in Kanyā. Since the other inscriptions of the place appear in *South-Indian Inscriptions*, Vol. VI (now in press), I have thought it advisable to include this inscription in the same volume. From the above-noticed Jaina associations, the neglected *mānastambha* in the compound of the temple and the name Mañjunātha of the liṅga it has to be inferred that this temple was originally a *Jaina one*.

A panel of Jain teachers found at Kārkaḷa has been photographed and given as No. 2 in Plate I. The two bottom rows of the panel represent the following teachers beginning from the proper right, viz., (1) Kumudachandra Bhaṭāraka, (2) Hēmachandra Bhaṭāraka, (3) Śrī Chāru[kīrti]paṇḍitadēva, (4) Śrutamuni, (5) Dharmabhūshaṇa Bhaṭāraka, (6) Pūjyapādasvāmi, (7) Vimalasūri Bhaṭāraka, (8) Śrīkīrt Bhaṭāraka, (9) Siddhāntidēva, (10) Chārukīrtidēva, (11) Mahākīrti Rāvuḷa and (12) Narēndrakīrtidēva.

(*f*) My next tour was in the southern districts of Tanjore and Trichinopoly in connexion with the publication. It began on 9th February 1921 and closed on 3rd March 1921. Mr. G. V. Srinivasa Rao, the Senior Assistant, accompanied me to the villages, Allūr, Tiruchendurai, Andanallūr and Naṅgavaram where we examined some inscriptions in original on the stone and copied some new ones. These latter are included in *South-Indian Inscriptions*, Vol. VI—(Texts).

(*g*) On 20th March 1921 again I left with Mr. G. V. Srinivasa Rao for Conjeeveram to examine inscriptions for publication *in situ* at the neighbouring villages of Vēppaṅguḷam and Śevalliṁēḍu and returned to headquarters on 23rd March 1921. Here Mr. Ramanatha Ayyar, the Collection Assistant and myself

1. No. 220 of Appendix E.—Bronze Statute of Barhmā (?) (Lōkēśvara) in the Śiva temple at Kadri.

2. No. 672 of Appendix D.—Sculpture of a group of Jain teachers in the Dharmādhikāri *basti* at Karkala.

examined the huge copper-images of a chief and his father and mother placed in the Varadarājasvāmin temple. These bear no writing on them but may have to be associated with Tōḍaramalla who, in the beginning of the 18th century, re-established the Vishṇu image of Varadarāja which for some years previously had been preserved at Uḍayārpāḷayam in the Trichinopoly district (See *Annual Report on Epigraphy* for 1920, pages 121 ff., paragraphs 64 and 65). The trustees of the temple object, on sentimental grounds, to the images being photographed though they are not worshipped but merely placed at the entrance of the second *gōpura* and I am making arrangements to obtain accurate sketches of them made by my artist. On the whole I spent 76 days on tour during the year under review both in connexion with the collection and the publication work.

Tours of the Establishment.

5. Mr. C. R. Krishnamacharlu accompanied by Mr. T. T. Sharman, the Telugu-Kannada Reader, proceeded to Dharmapuri in the Salem district on 19th October 1920, for reading from stone certain inscriptions copied in the district in 1900 and 1901 for publication in *South-Indian Inscriptions*, Vol. VI. He examined the inscriptions in the villages of Dharmapuri, Kūttapāḍi, Halēpuram, Inḍūr, Rāyakōṭa and Kārimaṅgalam and copied a new Vaṭṭeḷuttu inscription on a hero-stone of the 10th century A.D. at Dharmapuri. He then proceeded to Mangalore where he arrived on the 1st November 1920. He was occupied here in examining inscriptions for publication, till I joined him from Madras on 3rd December 1920. Subsequently we visited Uḍipi, Kārkaḷa, Mūḍabidure and Vēṇūr to examine the inscriptions of these places for publication, during which tour Messrs. Sharman and Visvanatha Ayyar accompanied us. Though some work had yet to be done in the district Mr. Krishnamacharlu returned to headquarters with me on 31st December 1920 as his presence was necessary in connexion with the Telugu-Kannada manuscripts which he had to pass for the Press. In addition to the examination of old inscriptions for publication, 11 new inscriptions have been copied in this tour.

6. Mr. G. V. Srinivasa Rao, the Senior Assistant who is in charge of the Tamil section of the publication work visited 39 places in the North and South Arcot, Chingleput, Trichinopoly, Madura, Taṅjore and Tinnevelly districts between 12th April 1920 and 21st June 1920 at the first instance, and again between the dates 17th January 1921 and 2nd March 1921, for the examination of some stone inscriptions under publication. Further he secured estampages of 15 new inscriptions at the villages Dēśūr, Śaḷukki and Maṇimūrtēśvaram noted in the programme for the year. During these tours he copied 18 additional inscriptions which will be published in *South-Indian Inscriptions*, Vol. VI with the others of the places to which they belong.

7. Mr. A. S. Ramanatha Ayyar, the Junior Assistant worked in the Gooty taluk from 19th August 1920 to 31st August 1920 with the new Kanarese Assistant Mr. K. Krishna Ayyangar whom he had to train up in camp work. After staying at headquarters for three weeks subsequently he left it on 21st September 1920 and visited the villages Puṇṇam (Karur taluk, Trichinopoly district), Paṭṭiśam (Kumbakonam taluk, Tanjore district), Ālaṅguḍi (Pāpanāśam taluk, Tanjore district) and Kāṭṭumaṇṇārkōyil (Chidambaram taluk, South Arcot district). He then took up the work of exhaustively collecting the inscriptions in the town of Conjeeveram which was executed partly last year. This work occupied him from 24th January 1921 to 30th March 1921 on which latter date he returned to headquarters. His entire collection, numbering 228 inscriptions, contains some early Chōḷa records of Parāntaka I, Rājarāja I, Rājēndra-Chōḷa I and Kulōttuṅga-Chōḷa I. Specially noteworthy among these is the copy of the first six verses of the *Sūryaśataka* of the early Sanskrit poet Mayūra engraved in characters of about the eleventh century A.D. on a pillar in the Durgā shrine in the Kachchīśvara temple at Conjeeveram.

8. Mr. V. Venkatasubba Ayyar, the Tamil Ephigraphical student, copied inscriptions in the villages Vengaḷattūr, Kalavai, Āyal, Ayyampāḷayam, Pēraṇamallūr and Raghunāthasamudram in the North Arcot district, Mēlpāḍi and Chittoor in the Chittoor district, and Nīrperuttagaram in the South Arcot district and then inspected 167 villages of the Gudiyattam taluk in the North Arcot district. He was engaged in this work for nearly five months, i.e., 13th November 1920 to 2nd April 1921 and collected in all 106 inscriptions. About twenty villages of this taluk had to be reserved

for next year since the hilly nature of the taluk and the consequent difficulty of communication hindered rapid progress of his touring work. Mr. Venkatasubba Ayyar has noticed the existence of Jaina monuments at the villages Mēlpādi and Tennampattu in the Chittoor and North Arcot districts. The earliest record of his collection is inscribed on a hero-stone and is dated in Śaka 842 (=920 A.D.). It comes from Chandattūr in the said taluk. He also brought to my notice the existence of five sets of copper-plates (numbering 19 sheets in all) at Udayēndiram in Gudiyattam taluk which he later on secured for this office through the Tahsildar of that place These belong to the Pallava and early Chōla periods and are published in the *Epigraphia Indica*, Vol. III, pages 75, 81 and 145 and in *South-Indian Inscriptions*, Vol. II, Nos. 74 and 76. Some of these were even then incomplete and some more plates are now missing. I have opened correspondence with the Tahsildar of Gudiyattam requesting him to make enquiries about these plates. The 19 plates now secured have been purchased for the Government Museum and will be deposited therein at an early date.

9. Mr. K. Krishna Ayyangar, the probationary Kanarese Epigraphical student, has finished the survey of the Gooty taluk where he worked from 19th August 1920 to 11th December 1920, i.e., for nearly four months. He inspected 159 villages in all of which only 66 contained epigraphs. His collection which numbers 148 inscriptions includes some records of early Western Chālukyan kings, Pulakēśin (II), Vikramāditya I, Vijayāditya, and Kīrtivarman II, whose stone inscriptions are very *rare*. These come from the villages Bētāpalli, Peddavaḍugūru, Koṇḍupalli, Dīnmaguḍi and Nīlūr of this taluk. Besides these some hero-stones, of about the eighth and ninth centuries A.D. have been noticed and examined by Mr. Krishna Ayyangar at the villages, Hāvaligi (No. 443 of Appendix B), Viḍapanakallu, Vēlpumaḍugu, Appājipēṭa and Katrimalla. At Uruvakonda, Mr. Ayyangar reports, is an old library in the *maṭah*. This may be examined when convenient by the staff of the Government Oriental Manuscript Library if they have not already done so. He has also secured 8 copper-plate records most of which are of a later date and are in some cases of doubtful authenticity, being forgeries made in the interests of village officers and servants who contrived thereby to establish their rights to certain services and to the lands and incomes attached thereto.

10. Mr. A. Rangaswamy Sarasvati, the Telugu Epigraphical student who began the survey of the Tenali taluk in the Guntur district, last year, has completed it this year, and in addition has visited the villages Juttiga, Mogallu, Natta-Rāmēśvaram and Tāḍuvāyi and his entire collection numbers 137 inscriptions. Thus the programme of field work as given in the last year's report has been almost completely worked out, 22 places out of 27 having been examined during the year.

THE YEAR'S WORK.

Publication.

11. For the new series of *South-Indian Inscriptions*—(Texts), in addition to the 2,998 pages of manuscript for Volume V already sent to the Government Press as stated in my *Annual Report* for 1920, paragraph 9, 40 more pages have been sent for the same volume and 3,050 pages for Volume VI have also been sent to the Press during the year. The manuscript of the Ceylon inscriptions containing about 16 pages proposed to be included in Volume VI has also been sent to the Press. 157 pages for Volume IV and 37 pages for Volume V of galley proof have been received towards the close of the year since 9th March 1921 and they are being checked. 161 pages of second proofs for Volume IV received during the year since 11th February 1921 are also under correction. These will be returned to the Press at an early date. Owing to special work occupying the Government Press during the last year in connexion with the Electoral Rolls and the new Legislative Councils no proofs were received from the Press between 17th April 1920 and 11th February 1921.

Collection.

12. (*a*) As the result of the tours detailed above 675 inscriptions have been copied during the year and of these 646 are registered in Appendices B and C. The remaining 29 inscriptions are reserved for publication (see paragraphs 5 and 6).

PLATE II.

3. No. 222 of Appendix E.—Bronze Statue of Nārāyaṇa (?) in the Śiva temple at Kadri.

4. No. 223 of Appendix E.—Stone image of a Jain deity in the same temple.

5. No. 666 of Appendix D.—Stone image of Matsyēndranātha in the same temple.

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Besides the five sets of copper-plates (already published) purchased from the trustee of the Rāmachandra-Perumāl temple at Udayēndiram, 16 new records have been secured for the office during the year. Of these, the two sets (Nos. 1 and 2 of Appendix A) sent for my examination by the Diwan of Parlakimedi and the two sets (Nos. 4 and 16 of Appendix A) which were kindly secured for my examination by Mr. T. C. Rath, B.A., District Munsif, Chodavaram, and by Mr. K. V. Lakshmana Rao, M.A., who take much interest in epigraphical studies are of an early period and their importance is fully detailed in Part II.

(*b*) The forty-nine photographs taken and five sketches made for the office by Mr. P. Visvanatha Ayyar during the year are registered in Appendices D and E. Appendix F contains the date calculations made for some of the year's inscriptions by the office with the help of Diwan Bahadur L. D. Swamikannu Pillai and his *Ephemeris*.

Conservation.

13 (*a*) Besides the five sets of copper-plates noted in paragraphs 8 and 12 above four other sets (Nos. 1, 2, 11 and 12 of Appendix A to the *Annual Report* for 1920) which are also of an early period have been purchased for the Government during the year and are deposited in the Madras Museum. The Tahsildar of Nellore, who was requested to arrange for the purchase for Government of the early copper-plate record No. 2 of Appendix A to my Report for 1920, states that the discoverer of the plates rescued them from an attempt to melt them. It is reported by the owner that another set discovered together with this had been melted previously. In view of this tendency in ignorant people to destroy valuable records in this manner it is advisable that the Government request the district officers to take special interest in the collection of such records. It may not be too much for the Government to issue notifications or leaflets in the vernaculars promising good prices for inscribed copper-plates brought to the notice of Government officials by private persons. Such valuable material should thus be saved from destruction and made available for purposes of research.

(*b*) With regard to the conservation of stone inscriptions, I have to bring to the notice of the Government the following facts and request that necessary action may be taken in a more effective manner than had been done hitherto with regard to their preservation. Mr. C. R. Krishnamacharlu, in the course of his inspection at Mangalore, found an inscribed stone containing inscription No. 23 of 1901 (already copied) missing. The matter was referred to the Collector who on inquiry reported that the local officers could not trace out the stone and in his letter Ref. on C. No. 179/21-E, dated 11th March 1921, requested me to furnish him with a list of all the inscribed stones of the district so far registered in order that he might take steps to ensure their proper preservation in future by making the village *Patels* responsible for the work. A list of these was furnished to him with my letter No. 194, dated 19th March 1921. I wish to represent to the Government in this connexion that all Collectors be requested to take such steps as would save from misuse or neglect *all* epigraphical monuments in their jurisdictions already inspected or otherwise.

(*c*) Mr. V. Venkatasubba Ayyar reports that the inscribed stones in the Kailāsanātha temple at Veṅgalattūr, Cheyyar taluk, North Arcot district, have been misplaced in the *recent* renovation of the structure and some of these stones are missing. There are not wanting other instances of epigraphical monuments missing or being misused. My Kanarese Assistant, Mr. K. Krishna Ayyangar, reports that in the Gooty taluk of the Anantapur district the following inscribed stones noticed by Mr. Sewell in his *List of Antiquities*, Volume I, are now lost :—

(1) Stone on the tank-bund at Gooty.
(2) Stone at Seṭnepalli.
(3) Stone at Ūṭakallu.
(4) Stone at Tamballapalli.

And again two inscribed stones at Pātakottacheruvu noticed by Mr. V. Rangachari in his *Inscriptions of the Madras Presidency* (Volume 1, page 6, Nos. 36 and 37) are missing. Mr. Krishna Ayyangar also brings to my notice that an inscribed stone

at Yeddulapalli in this taluk noticed by Mr. Sewell was broken into pieces just a few days before his visit to the village and built into the new Āñjanēya temple. There are instances also of inscribed stones being used in private houses.

(*d*) The deserted temple of Śiva to the north of the village of Śeṅkuṇram in the Gudiyattam taluk, North Arcot district, is an ancient one and contains inscriptions of the time of Rājarāja I and his son who came to the throne in A.D. 985 and 1011 respectively. In structure it resembles the early temples of Mēlpādi which have been conserved by Government. I recommend its conservation since the temple is in a dilapidated condition and roots of the trees growing on the top have pierced through into the walls of the temple. The inscribed stones are certain to fall to the ground if left uncared for and are likely to be utilized by the villagers for private purposes as they have done with the other stones of the temple.

(*e*) Piramiyam, a village situated about 10 miles from Dhārāpuram in the Coimbatore district, was visited during last year and was found to contain a small unicellular temple in ruins, the walls of which are covered with a number of inscriptions, in early Vaṭṭeluttu characters and in a sufficiently good state of preservation, of a certain Kalimūrkha Vikrama-Chōḷa, probably a Koṅgu-Chōḷa king, who has, on the evidence of a dated inscription of his at Tiṅgaḷūr, Coimbatore district (No. 614 of 1905) been assigned to the first half of the eleventh century A.D. The temple has no *liṅga* in it and no worship is being conducted therein; and in view of the importance of the information which these inscriptions furnish in respect of the later kings of Koṅgu and the Vaṭṭeluttu script in which the records are engraved and in consideration of its neglected condition, the shrine is recommended for conservation and may be repaired at a small cost by keeping the fallen slabs in their proper positions.

14. Among the other objects of epigraphical interest that have been examined during the year and deserve to be conserved as protected monuments are—

(1) The deserted temple at Allūr in the Trichinopoly taluk and district which is completely built of stone and contains many inscriptions of the early Chōḷa period. This temple is situated in the midst of the wet lands, a mile to the south of the village.

(2) The Śiva and Vishṇu temples at Naṅgavaram, Kulittalai taluk, Trichinopoly district. The central as well as all the minor shrines are built of stone from the pinnacle to the bottom.

(3) The Śiva temple at Tiruchchendurai, Trichinopoly taluk and district, which is grossly neglected and has its inscriptions buried under earth.

(4) The deserted temple with early Chōḷa inscriptions at Śeṅkuṇram referred to above.

Besides, the Collector of Anantapur may be requested to issue instructions for the proper preservation either by the village officers or by removal to the taluk office, of :—

(1) The stone at Bētāpalli containing an inscription of Vijayāditya (No. 333 of Appendix B).

(2) The stone at Peddavadugūru containing inscriptions of Satyāśraya (Pulakēśin II) (No. 343 of Appendix B).

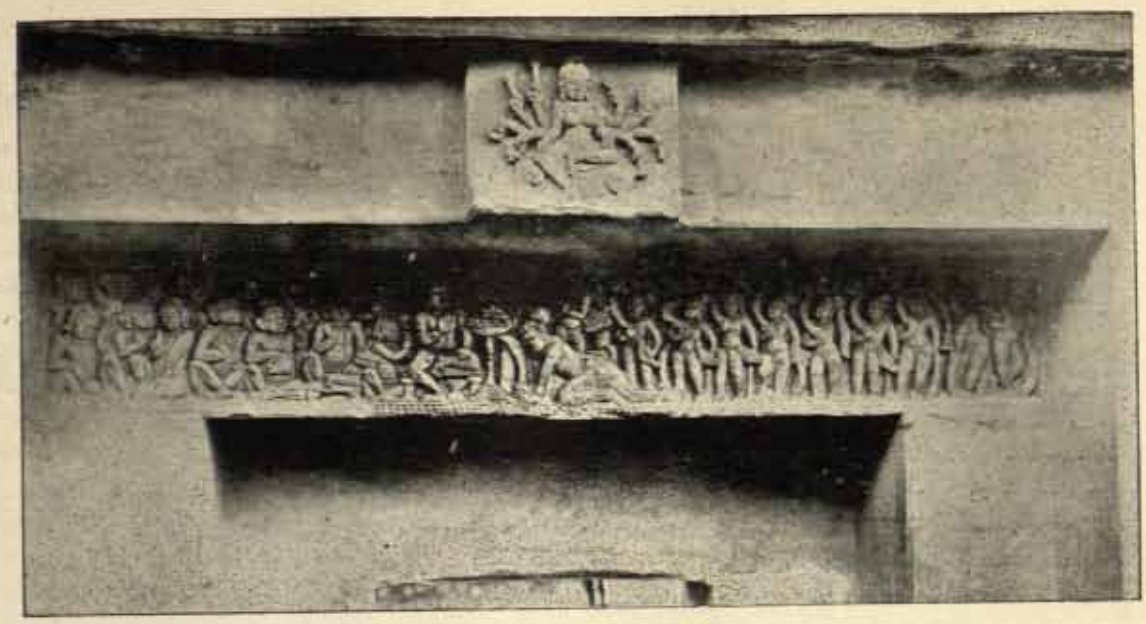
(3) The stone near Koṇḍupalli containing an inscription of Vijayāditya (No. 359 of Appendix B).

(4) The stone at Dimmagudi with an inscription of Vikramāditya I (No. 364 of Appendix B).

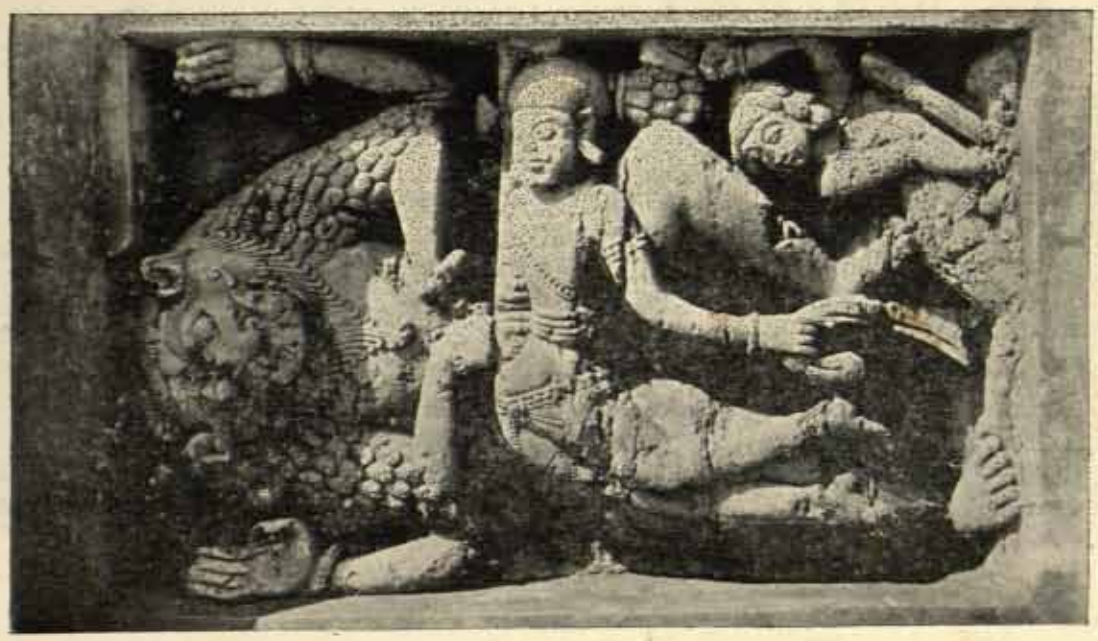
(5) The inscribed pillar in front of the *temple* at Nīlūru (No. 346 of Appendix B).

(6) The hero-stone at Hāviligi engraved in early Kannaḍa characters (No. 443 of Appendix B).

15. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy, Madras, during 1920–21 :—



6. No. 640 of Appendix D.—Lintel of the second entrance in the Mukhaliṅgēśvara temple at Mukhaliṅgam.



7. No. 647 of Appendix D.—Nṛisiṁha in the Mukhaliṅgēśvara temple at Mukhaliṅgam.

8. No. 655 of Appendix D.—Nṛisiṁha in the Mallikārjuna temple at Bezwada.

Expenditure.

	RS.	A.	P.
Assistant Archæological Superintendent	4,290	13	5
Establishment (including the temporary additions to pay)...	16,266	3	10
Travelling allowances	3,442	13	3
Contingencies	7,053	14	8
Total ...	31,053	13	2

Receipt.

Grazing fees.	7	0	0

16. Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1921.

Name of articles with description.	Balance on 1st April 1920.		Received during 1920–21.		Total of (2) and (3).		Written off during 1920–21.		Balance on 31st March 1921.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		RS. A. P.		RS. A. P.		RS. A. P.				RS. A. P.	
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphrams, one view-finder, one tripod stand and one Bush Rapid Applanet lens.	1 set	550 0 0	..	..	1 set	550 0 0	..	..	1 set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with key.	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	..
Tent articles (11 bundles).	1 set	..	..	..	1 set	..	..	..	1	..	Price not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	..	36 5 0	Vide G.O. No. 2050 W., dated 3rd November 1915.
Cycle ('Preference') with accessories.	..	..	1	249 10 0	1	249 10 0	..	..	1	249 10 0	G.O. No. 1003, Home (Education), dated 3rd September 1920.

17. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. *Anantapur district.*—66 villages of the Gooty taluk.

II. *North Arcot district.*—167 villages of the Gudiyattam taluk, Āyal (*Arkonam*), Ayyampālayam (*Arni*), Kalavai (*Walajah*), Mēlśēshamaṅgalam, Dēśūr and Veṅgalattūr (*Cheyyar*), Peraṇamallūr, Raghunāthasamudram and Śalukki (*Wandiwash*).

III. *South Arcot district.*—Kāṭṭumaṇṇārkōyil (*Chidambaram*) and Nīrperuttagaram (*Gingee*).

IV. *Chingleput district.*—Conjeeveram (*Conjeeveram*), Puḷal (*Saidapet*) and Śiṅgaperumālkōyil (*Chingleput*).

V. *Chittoor district.*—Chittoor and Mēlpāḍi (*Chittoor*).

VI. *Guntur district.*—84 villages of the Tenali taluk and Tāḍuvāyi (*Sattenapalle*).

VII. *Kistna district.*—Mōgallu (*Bhimavaram*), Juttiga and Natta-Rāmēśvaram (*Tanuku*).

VIII. *Madura district.*—Koṭṭapalli (*Dindigul*).

IX. *Tanjore district.*—Ālaṅgudi (*Papanasam*) and Paṭṭīśam (*Kumbakonam*).

X. *Trichinopoly district.*—Puṇṇam (*Karur*).

18. Tour programme of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1921–22.

A.—Places reported to contain inscriptions by Government officers and private gentlemen and selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Adamankottai	Dharmapuri-Salem ..	An inscription on the Salem-Bangalore road.
2	Arasarkōyil	Madhurantakam-Chingleput.	A Vishnu temple with inscriptions.
3	Bhairavakonda	Udaiyagiri-Nellore ..	Cave temple.
4	Gujaratipeta	Chicacole-Ganjam ..	An old temple with inscriptions.
5	Hampi	Hospet-Bellary	For reading inscriptions *in situ* for publication.
6	Kondakamberu	Malkangiri-Vizagapatam.	Reported to contain inscriptions.
7	Konthagai	Maduru-Madura	Do.
8	Nellittōppu	Papanasam-Tanjore ..	A temple of Siva with inscriptions under repairs.
9	Pallavaram	Chingleput-Chingleput ..	To copy the beginning of the inscription in the cave temple.
10	Patanam	Kadiri-Anantapur ..	Contains old inscriptions.
11	Purushōttapuram	Chicacole-Ganjam ..	Rock-cut images.
12	Singaperumalkōyil	Chingleput-Chingleput ..	To see whether the cave shrine of Nrisimha contains any inscriptions.
13	Sirugujpa	Adoni-Bellary	An inscribed slab on the Dēsanur anicut.
14	Sriperumbudur	Saidapet-Chingleput ..	Contains a Vishnu temple full of inscriptions.
15	Veligonda	Nellore	Reported to contain old inscriptions.

B.—Detailed survey of inscriptions—talukwar.

1. Bapatla taluk—Guntur district.
2. Conjeeveram taluk—Chingleput district.
3. Madanapalle taluk—Chittoor district.

I have the honour to be,

Sir,

Your most obedient servant,

G. VENKOBA RAO,

Assistant Archæological Superintendent.

APPENDIX.

A.—List of copper plates examined during the year 1920–21.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Agent and Diwan to the Hon'ble the Raja of Parlakimedi, Ganjam district.	Eastern Gaṅga.	Mahārāja Dēvēndravarman, son of Guṇārṇava.	184th year of reign.	Sanskrit (in Telugu).	Returned to the owner.	Epigraphica Indica.	Records the tax-free grant of the village Huḍuvaka in the Pushyagiri-Pañchāli-vishaya, by the king, to his guru Paṭaṅga-Śivachārya for *guru-pūjā*. The latter gave half of the village to (the god) Yōgēśvara-Bhaṭāra.
2	Do.	Do.	Mahārāja Anantavarman, son of Mahārājadhirāja Dēvēndravarman.	204th year of reign, Mārgaśirsha, śukla, trayōdaśī.	Do	Do.	Do.	States that the king made a tax-free gift of the village Talatthere in Krōshṭuka-vartiani to the venerable scholar Vishṇu-Sōmachārya of the Parāśara-gōtra residing at Śriṅgaṭika-agrahāra in the Kāmarūpa-vishaya. The grant was made on the occasion of a marriage at the request of the king's brother Jāya-varman.
3	M.R.Ry. T. C. Rath, B.A., District Munsif, Chodavaram, Godavari district.	Śailōdbhava.	Dharmarāja	Samva[t] [8]—100 (i.e., 800), Vaiśākha, śu. daśao.	Sanskrit (in Nāgarī).	Do.	Do.	Records the tax-free gift of half of the village Kendoḍḍa in the Khiḍḍiṅgahāra-vishaya to the Agnihōtri and Bhaṭṭa Gōnadēvasvāmi of the Kauśika-gōtra and Vājasanēya-charaṇa.
4	M.R.Ry. Pottam Venkappa Garu of Konakondla through the Tahsildar of Gooty taluk, Anantapur district.	Vijaya-nagara.	Krishṇarāya	Śaka 1435, Aṅgirasa, Āshāḍha, Śukla-dvādaśī.	Do.	Do.	Do.	Registers the grant by the king of the villages Kṛishṇipāḍu, Pinna-Pusalapāḍu, Pedda-Pusalapāḍu, Śikesala and Vēmulapāḍu with the village Daṇḍanāyaka-cheruvu surnamed Krishṇarāyasamudram, to a large number of Brahmans on the occasion of the gift of Dhānya-Mēru (i.e., Mēru of grain). The village belonged to the 'Eḍapti'-sīma of the Gutti-rājya.
5	M.R.Ry. Basi Nagi Reddi Garu, Vajra-Karur in the same taluk.	Do.	Vīrapratāpa Bukkarāya ..	Śaka 1109, Jaya (wrong), Āśvija, śu. 10.	Telugu ..	Do.	South-Indian Inscriptions.	A clear forgery. Presumes to register the several āyagāras (incumbents) like reddi, karaṇam, purōhita, etc., for the villages of Poṭṭipāḍu and Kavuḷūru in the Gutti-durga founded by some private individuals. Reference is made to a certain Sambhaṭi Tipparāju.
6	M.R.Ry. Chinnappa Reddi of Chittur in the same taluk.	Do.	Vīrapratāpa Hariharadēva-Mahārāya, 'ruling at Vidyānagara'.	Śaka 1093, Vijaya, Vaiśākha ba. 7.	Do. ..	Do.	Do.	Characters are too late for the date given. Also a forgery. Gives the lands assigned to the several services attached to the village Tarimala in the Gutti-rājya. Lands attached to the local temples of Chenna-kēśvara and Īśvara are also mentioned.
7	M.R.Ry. Garadacharlu, Dharmakarta, Āñjanēya-svāmin temple at Kasapuram in the same taluk.	Do.	Vīrapratāpa Sadāśivarāya-Mahārāya, 'ruling at Vidyānagara'.	Śaka 1377, mistake for 1477, Rakshasa, Śrāvaṇa śu. 5.	Telugu and Sanskrit.	Do.	Do.	Purports to be an agrahāra-śāsana (gift-deed) granted by the king in respect of the village Neṭekallu, while camping near it on his way to Gutti, being told that god Hanumān was manifest (jāgrata) there.

A.—List of copper plates examined during the year 1920-21—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
8	M.R.Ry Hanuma Reddi Garu of Konganapalli in the same taluk.	Vijayanagra.	Vīrapratāpa Vijaya-Bukkarāya	Śaka 1109, Jaya (wrong), Āsvija, su. 10	Telugu ..	Returned	South-Indian Inscriptions.	Like No. 5 above is a forgery of the same date giving the several āyagāras for the three villages Konganapalle, Śankarabanda and Mulukalapenta, which were founded by certain private individuals and mentions the same chief Sambhati Tipparāju.
9	M.R.Ry Yella Reddi Garu, Khadarpeta in the same taluk.	Do.	Vīrapratāpa Harihara-dēva-Mahārāya, 'ruling at Vidyānagara.'	Śaka 1270, Sarvajit Vaiśākha, su. 15.	Telugu and Sanskrit.	Do.	Do.	Registers the grant, of the post of reddi with lands attached to it, to a certain Kōtireddi Nārapareddi in respect of the village Dēvarapalle in the Gutti-rājya known as Bhāskara-kshetra (i. e., seat of the Sun).
10	The Reddi of Gundala in the same taluk.	..	....	....	Telugu ..	Do.	Do.	Incomplete. Narrates in detail the troubles undergone by a Nāyaka who owned the village Pātakotta-cheruvu in the matter of making good the loss of merchandise sustained by certain merchants while in transit, in the vicinity of the village. The incident is referred to the time of the occupation of the Karnāṭaka and the Gutti fort by the Nawab of Gōlkonda on behalf of the Pachchhayi (i.e., the Mughal Emperor of Delhi). At its commencement the record quotes the date Śaka 1344, Vijaya (wrong), Kārtika, su. 10 and refers to the Vijayanagara king Praudhadēvarāya.
11	M.R.Ry. P. Narasimha Reddi Garu of Havili in the same taluk.	Vijayanagra.	Sadāśiva-Mahārāya.	Śaka 1481, Siddhārthi, Bhādrapada krishna.	Sanskrit (in Nagari).	Do.	Do.	Incomplete. Plates 2 and 4 are missing. Registers the sarvamānya grant of some double-crop (dvisāra) land in the village Chembala lying in the Rāyadurga-vente (i.e., province) and Uruvakonda-sima for the benefit of the temple of Chennakēśvara built on the east side of the village.
12	The District Munsif of Kavali, Nellore district.	Gajapati ..	Pratāparudra ..	Śaka 1432, Pramōda, Kārtika, su. 3, Friday.	Sanskrit (in Telugu).	Do.	Do.	Registers the grant of the village Velicherla in the Jaladaṅki-sthala of the Paṅkanāti-sima to the east of the Udayachala (i.e., Udayagiri)-durga, by the king who was ruling at Undrakonda, to the Brahman Koudaya of the Bhāradvāja-gōtra and Yajuś-śākha. The donee was a resident of the village Palugulla.
13	M.R.Ry. Perumal Gownden, Gudiyattam taluk, North Arcot district.	..	Ālavagiri Basha (Ālamgir?).	Śaka 1612 (wrong), Krōdhana, Vaiyāśi, 21, ba., panchami, Monday, Śravaṇa.	Tamil ..	Do.	....	States that a family of seven gaundas, which hailed from Velūr-ārmai on the northern bank of the Palar river in Āyinda-nādu, a sub-division of Paluvūr-kottam, a district of Jayaṅgonda-Tondamandalam and which settled down near Velūr having founded the village of Lattēri by clearing the forest, succeeded in repulsing the attack of a band of 500 freebooters who came from the north and that as a reward for this act of heroism Abarangbeg-Pasha conferred on the gaundas the headmanship (?) (gaudikai) of the village of Lattēri with right to collect one kalam of grain on every kāni of certain lands specified therein. The record seems to be a forgery.

A.—List of copper plates examined during the year 1920–21—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
14	M.R.Ry Rao Bahadur V.A. Vandayar Avargal, Managing Member, Temple Committee, Tanjore.	Mahrattas of Tanjore.	Pratāpasimha ..	Śaka 1680, Kali 4862, Pramādi, Tai 21, Uttarāyaṇa, Thursday, Pushya.	Tamil ..	Returned ..	South-Indian Inscriptions.	Registers that Savāyi Vijayaraghunātha Gōpālar, son of Savāyi Vijayaraghunātha Kinamettanan Gōpālar, who was the chief of Sirunellikkoṭṭai in Pamba-valanāḍu, a sub-division of Rājendraśōḷa-valanāḍu in Rājagambhīra-valanāḍu, a district of Rājarāja-valanāḍu, gave 46 poṉ of gold to the temple Jayaṅgoṇḍanāthasvāmin in Pambanāḍu for the evening service of the god therein. Another record dated in Śaka 1690, Kali 4880, Īśvara, Vaigāsi, 2, is engraved in continuation of the above on the same plate and registers a gift of 45 Rājagōpālanchakram-poṉ of gold by the inhabitants of the sixteen divisions between the western and eastern boundaries of Pappakkuḍi-nāḍu, a sub-division of Peyyur-kuṟṟam, a district of Jayaṅgoṇḍanāḍu, for the midday service of the god Jayaṅgoṇḍanāthasvāmin consecrated in a temple which was newly erected after clearing some fruit-gardens.
15	Do.	Do.	Do. ..	Śaka 1680, Kali, 4861, Bahudhānya, Āṇi. 16, Uttarāyaṇa, Monday.	Do. ..	Do. ..	Do.	Records a further gift of 91 poṉ and 2 panam by the individual mentioned in No. 14 above for conducting a service called Kōlāhala-śandi in the same temple. The poṉ (gold coin) is called Rājagōpālachakram. Another record in continuation of the above registers the gift of 46 Rājagōpālanchakram-poṉ by Rāmaviruda Vijayadevar, son of Umayanallavan Vijayadēvar of Nenmalivaḍi in Śirunellikōṭṭai, a portion of Pāppakkuḍi-nāḍu, a sub-division Peyyur-kuṟṟam, a district of Rājarāja-valanāḍu, Rājendraśōḷa-valanāḍu for the midnight offerings to the god mentioned in No. 14 above. This supplemental record is dated in Kali 1680, Śaka 4861 (transposed), Bahudhānya, Vaigāsi 2.
16	M.R.Ry. K. V. Lakshmana Rao Garu, M.A., Diwan of Munagala.	Eastern Chālukya	Rājapa	..	Sanskrit in Telugu.	Do. ..	Epigraphia Indica by Mr. K. V. Lakshmana Rao.	Records the grant of the village Arumbōka in the Velanāḍu-vishaya by the king to the chief Gaṇḍanārāyaṇa and its grant by the latter to his mother's sister's son Chandena; see below Part II, paragraph 14.

B.—Stone inscriptions copied in 1920 (continued from the last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	ANANTAPUR DISTRICT, GOOTY TALUK.					
317	On a pillar to the left side of gate No. 5 of the fort at **Gooty**.	Vijayanagara	Vīrapratāpa Rāmadēvarāya	Prabhava, Phalguṇa.	Telugu ..	Records the gift of the village Turukapalle attached to Gutti, to Jatikartta Nārāyaṇar by Biravōli Tiruveṅgaḷanatharāja.
318	On a rock near the Narasiṁhasvāmin temple on the northern hill in the same village.	..	....	....	Kanarese (verse).	Praises god Narasiṁha. The characters are of about the 14th century A.D.
319	On another rock in the same place.	..	....	....	Do.	Do. do.
320	On a slab set up in the prakāra of the Rāmasvāmin temple in the same village.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 148 [3], Raudri, Vaiśākha, śu. 15.	Telugu ..	Gift of some annual monetary contributions by the soldiers and other servants residing on the fort at Gutti, to a certain Veṅkaṭayya-Ayyavāru attached to the maṭha of Raghupati, for the merit of Yara-Timmarāja.
321	On a pillar lying in the prakāra of the same temple.	..	..	[Vyaya], Śrāvaṇa, ba. 30.	Do. ..	Mentions the Mahāmaṇḍaleśvara Rāmarāja Biravōlu Timmarājayyadēva-Mahārāja and registers an agreement regarding certain income in grain, settled previously. The village Hampe is also mentioned.
322	On another pillar in the same place.	Vijayanagara	Vīrapratāpa Vīra Veṅkaṭapatidēva-Mahārāya, 'ruling at Ghanagiri-durga.'	Śaka 1516, Vijaya, Jyēshṭa, śu., 2.	Do. ..	Records a gift of money made for the supply of garlands daily to the god Rāmachandradēva in Jagatāpi-Gutti, by the Mahāmaṇḍaleśvara Alluḍu Raghunātharājayyadēva-Mahārāja of the Solar race and Kāśyapa-gōtra.
323	On the same pillar	..	....	Vyaya, Chaitra, ba. 6.	Do. ..	Mentions the Mahāmaṇḍaleśvara Rāmarāja Biravōlu Timmarājayyadēva-Mahārāja and Alluḍa Nāgarāja. Registers an agreement relating to the village Karūru, similar to the one given in No. 321 above.
324	On another pillar in the same place.	..	....	Tāraṇa, Māgha, ba., 12.	Do. ..	Mentions the same two chiefs and records a similar agreement in respect of the village of Tatrikallu.
325	On a rock between gates Nos. 7 and 8 of the fort in the same village.	..	....	Chāḷukya-Vikrama year 14, Śukla, Bhādrapada (?) amāvāsē.	Kanarese ..	Damaged and incomplete. Mentions Daṇḍanāyaka Pōcharsa, Chaṇḍya-[nā]yaka and Chandayanāyaka and records a grant of land to god Vināyaka.
326	On a stone built into the western wall of the mosque near the cemetery in the same village.	Vijayanagara	Harihara	Lost	Sanskrit (verse).	Damaged. Gives in succession a list of Jaina teachers of the Kondakunda line, viz., Vakragriva, Elachārya, Amarakīrti, Siṁhanandi, and Vardhamana-Dēśika and refers to the building of a Chaityālaya (Jaina basti) for Pārśva-Jinanātha by the general Iruga. The country Kuntala is herein said to be a part of Karṇāṭa.
327	On a rock by the side of the road to Kurnool, two miles from the same village.	..	....	Vyaya, Vaiśākha, śu., 12.	Telugu ..	Records a gift of land in the village Śeṭaninapalle by its Reḍḍi and Karaṇam and the Dēśāyi of the Gutti-Sarakāru to a private individual for his having constructed a well.
328	On a stone set up in a field to the west of **Yerratimmarajucheruvu**	..	....	Durmati, Śrāvaṇa, śu., 10, Monday.	Kanarese ..	Mentions a certain Raghunātharājayya and registers certain privileges to be enjoyed in connexion with the procession of the local deity.
329	On another rock to the west of the same village.	..	....	Śaka 1482, Siddhārthi, Mārgaśira, ba., 11.	Do. ..	Damaged. Records a lease of the forest land [Jaṅgilligatta] granted in the time of the Mahāmaṇḍaleśvara Rāmarāja Tirumalarājayya.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On a stone lying in a field to the east of the same village.	Vijayanagara	Vīrapratāpa Vīra Śadāśivadēva-Mahārāya.	Śaka 1477, Rākshasa, Chaitra, ba., 12.	Telugu ..	Incomplete; mentions Jagatāpi Gutti-sīma and the god Virūpāksha of the agrahāra village Narasāpuram alias Krishnarāyapuram.
331	On a stone set up in front of the Tinmarāju temple at **Betapalli.**	Do.	Vīrapratāpa Sadāśiva-Mahārāya	Śaka 147. Ānanda, Adhika-Āshādha śu., 15, Lunar eclipse.	Do. ..	Records the grant of three varāhas of Dombari-pannu realised from the agrahāra village Bētāpalle to the god Tirumaladēva of the village by the Dombaras (acrobats).
332	On another stone set up in the same place.	Do.	Do.	Śaka 1477, Rākshasa, Vaiśākha śu. 1, Sunday.	Do. ..	Records the grant by the Vipravinōdis, of a certain Vipravinōdi income to the god Venkaṭādri of the village Bētāpalle alias Gaṇarājapuram attached to the Pulōṭimagāni in Jagatāpi Gutti-sīma.
333	On a stone lying in a field to the north of the same village.	Western Chāḷukya.	Vijayāditya Satyāśraya Pṛithvīvallabha..	....	Kanarese (Archaic).	Registers a grant of land made by Vikramāditya while Bāṇarāja was ruling over the Turamara-Vishaya; mentions Taruṇa-Vasantan and Sāmanta-Kēsari as titles of Vikramāditya.
334	On a stone built into a well at **Utakallu.**	..	....	Śaka 1707, Krōdhi, Vaiśākha, śu. di., 10.	Telugu ..	Records the construction of the well by a certain Yarrāreḍi.
335	On a rock at the top of the Raṅgasvāmi hill near **Tondapadu.**	..	....	Svabhānu, Chaitra, śu., 1.	Do. ..	Damaged. Records the gift of a Garuḍa-pillar by a private individual.
336	On a stone set up near the Āñjanēyasvāmin temple at **Turukapalli.**	Vijayanagara	Vīrapratāpa Rāmadēvarāya	Prabhava, Phalguṇa	Do. ..	Partially damaged. Seems to record the gift of the village Turukapalle attached to Gutti to Jātikarta Narāyaṇa. See No. 317 above.
337	On a stone set up on the tank-bund at **Ubacherla.**	Western Chāḷukya.	Sarvajñachakravarti Bhūlōkamalla, 'ruling at Kalyāṇa.'	Chāḷukya-Bhūlōkamalla year 10, Rākshasa, Jyēshṭa, śu. 3, Sunday, Uttarāyaṇa-Saṅkrānti.	Kanarese ..	Registers a gift of land and an oil-mill made by the Vaiśya Kuchi-seṭṭi in the presence of some royal officials for the worship and offerings of the gods Jakkēśvara and Kēśavadēva o the village Uppuṅgere.
338	On the eastern wall of the Chauḍēśvari temple in the same village.	..	....	Nandana, Kārtika, śu., 6, Sunday.	Do. ..	Records a grant of land made out of the estate belonging to the temple of Chauḍēśvari to a certain Mallōja for having given the finish (baṇṇa) to the images of Chauḍēśvari and other deities.
339	On a stone set up in a field to the east of the same village.	Western Chāḷukya	Jagadēkamalladēva	[4]th year . . . . Uttarāyaṇa-Saṅkrānti.	Do. ..	Much damaged. Seems to record a gift of grain made to the god Rāmēśvaradēva at Uppuṅgere. Mentions the Daṇḍanāyaka Siṅgi-Nāyaka.
340	On a slab lying in front of the Āñjanēya temple at **Avulampalli.**	Vijayanagara	Vīrapratāpa Sadāśiva-Mahārāya .. .	Śaka 1478, Rākshasa, Śrāvaṇa, ba., 5, Thursday.	Do. ..	Stone mutilated. Seems to record a grant made by a private individual to a god (name lost) at Virūpākshapura for burning the lamp on the occasion of Kārtika-pūjā.
341	On a stone lying in a field to the west of **Ramarajupalli.**	Western Chāḷukya.	Tribhuvanamalladēva, 'ruling at Kalyāṇa.'	Chāḷukya-Vikrama year 45, Śubhakṛit, Āśviyuja, śu., Full moon, Monday, Lunar eclipse.	Do. ..	Records a gift of land made in the name of Kumāra-Tailapadēva while he was ruling the Sindavāḍi Thousand province, by his subordinate Mahāmaṇḍalēśvara Trailōkyamalladēva . . . . Mahārāja who was then ruling over Hāmbuḷigo.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
342	On a stone lying in a field to the east of **Peddavaduguru**.	..	....	Khara, Āśvija, śu., 1.	Telugu ..	Records a gift of land in the village Peddavaḍugūru by a certain Adappanāyaka to Vīrōja, son of Biḍḍanja.
343	On a stone lying near the Īśvara temple in the same village.	Western Chaḷukya.	Satyāśraya Śrī Prithvivallabha	....	Kanarese (Archaic).	Records the gift of the village Nādanūru and certain taxes in the country of Bāṇarāja by Ereyitiyaḍiga who conquered Ranavikraman. The engraver of the inscription was Mahēndrapallavachāri.
344	On a slab set up in the prākāra of the Añjanēyasvāmin temple at **Chinnavaduguru**.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1474, Parīdhāvi, Kārttika, śu., 12, Saturday.	Telugu ..	Partially damaged; records a gift of money made by certain Vipravinōdina to the gods Hanumantadēva and Rāmēśvara of the agrahāra village Pinavaḍugūru alias Timmasamudram on the occasion of the Utthāna-dvādaśi.
345	On a slab set up in a field to the north of **Niluru**.	Yādava ..	. . nārāyaṇa Pratāpachakravarti Siṁhaḷadēva.	6th year, 1137, Yuva, Vaiśākha, śu., 10, Thursday.	Kanarese (verse and prose).	Partially damaged; records the gift of land and money made to the god Bhōgēśvaradēva of the village Hāmbuliṅge by the Mahāmaṇḍalēśvara Ranakumāra Jagatāpu [Daṇḍi]dēva Chōḷa-Mahārāja who was ruling over the village.
346	On a broken pillar set up before the shrine of a liṅga a mile to the north of the same village.	Western Chaḷukya.	. . . rttivarma Satyāśraya Śrī Prithvivallabha.	....	Kanarese ..	Damaged. Seems to register certain incomes (?) viz., biḍuvāra, santiga, etc., to certain gāvuṇḍas.
347	On a slab set up in the Pāmuḍammagudi at **Pamidi**.	..	....	Śaka 1437, Yuva, Śrāvaṇa, śu., 15, Thursday.	Telugu ..	Damaged. Mentions the Goddess Chauḍēśvari and the village Pāmiḍi.
348	On a stone lying at the western end of the main street of the same village.	Vijayanagara	Vīrapratāpa Achyutadēvarāya-Mahārāya.	Śaka [1457], Manmatha, [Kā]rttika, śu. 15.	Do. ..	States that the Mahāmaṇḍalēśvara [Ma]llinātha Yarayadēva-Mahārāja's son Tirumalayadēva-Mahārāja built a pālem (hamlet) to the west of the village Pāmiḍi in the Jagatāpi-Gutti-sīma and made a grant of the several incomes from the hamlet to the god Bhōgēśvara of Pāmuḍi which had been granted as a māgāṇi by the Mahāmaṇḍalēśvara Salakarāja Tirumalayadēva-Mahārāja.
349	On a slab built into the floor in the prākāra of the Bhōgēśvara temple in the same village.	..	....	Śaka 1 . . 5., Śukla Śrāvaṇa, śu., 15.	Do. ..	Registers the gift of a stone pillar for burning a lamp thereon to the god Bhōgēśvara, by a private individual.
350	On another slab set up in the same prākāra.	..	....	Śaka 1440, Pramādi, Māgha, śu., 11.	Do ..	Built in; mentions China-Tirumalayya, son of Sōmarsayya, who was the pradhāni of the Mahāpradhāna Śāḷuva Timmarsayya.
351	On a third slab set up in the same prākāra.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 14[76], Ānanda, Nija-Ā[shāḍha?], śu., 11.	Do. ..	Damaged; mentions the god Bhōgēśvara of Pāmiḍi.
352	On a fourth slab set up in the same prākāra.	..	....	Chaḷukya-Vikrama year . . Vijaya, Chaitra, amāvāsye, Monday, Solar eclipse.	Kanarese ..	Much damaged; mentions Chamḍaladēvi and records a gift, by the Mahāmaṇḍalēśvara Kumāra Tailapadēva, of land in the villages Duggarasanahalli and Hāmbuliṅge and also money for the worship and offerings and lamp to god Vishṇu of Hāmbuliṅge and for the maintenance of the worshipping āchārya of the temple.
353	On a stone lying beside the Īśvara temple at **Gajarampalli**.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1478, Nala, Āshāḍha, ba., 13.	Telugu ..	Damaged; mentions Jagatāpi Gutti-sīma, Gajarāmanapalli and Rāyasamudram.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
354	On another stone lying in the same place.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 146[6], Krōdhi, Kārttika, śu., 12.	Telugu ..	Damaged. Records the remission by the king and Rāmarāja of certain taxes payable by the barbers of the agrahāra-village Gajarāmapalli in Gutti-durgam.
355	On a slab set up in the Vīrabhadra temple at **Miduturu.**	Do.	Vīrapratāpa Vīra Krishṇarāya-Mahārāya.	Śaka 1439, Īśvara, Āshāḍha, śu., 11.	Do. ..	Records the grant of the village Midutūru in the [Puli]timāṅgini lying in the Gutti-sīma to the god Vighnēśvara of Burajāla, by Saluva Gōvindaya, son of Rāshirāju of the Kauṇḍinya-gōtra and Āpastamba-sūtra, on the occasion of the Prathama-ēkādaśi.
356	On a stone set up beside the same temple.	Bāṇa ..	Mahāmaṇḍalēśvara Chittarasa	Chāḷukya-Vikrama year 47, Śōbhakṛit, Āśvayuja, śu., 13, Monday.	Kanarese ..	Records the grant of the village Bāja-Milutūru in the Hāntalige Thirty district by the king to a number of persons. Also states that a copper-plate grant was also issued in respect of this.
357	On another stone set up in the same place.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 14[..], Krōdhin, Kar[tika], bi., 12.	Telugu ..	Records the remission of certain taxes due by the barbers of the village Midutūru in the [Puliti]magani of Gutti-durgam by the Mahāmaṇḍalēśvara Āllāḍa (Ālliya?) Rāmarāja. Compare No. 354 above.
358	On a stone lying in front of the mosque at **Appecherla.**	..	....	Tārana, Māgha, śu., 1.	Do. ..	Records the grant of some money made for the burning of a lamp to the god Mallikārjunadēva by a private individual.
359	On a stone lying in a field to the north-east of **Kondupalli.**	Western Chāḷukya.	Vijayāditya Satyāśraya Śrī Pṛithivīvallabha.	Regnal year 23 ..	Telugu (Archaic).	Refers to a fight between the governors of Tarumara-vishaya belonging to Vikramāditya Bali Indra-Rāṇarāja, son of Balikulatilaka Narasimha Raṇādhirāja, and the lords of Pulagicherūvu and records a grant of fifty marutus of land in Pulagicherūvu to a certain Pādi-Sarmari.
360	On a slab lying near the Āñjanēya shrine at **Medimakulapalli.**	Vijayanagara	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1452, Khara, Mārgaśīra, ba., 5.	Kanarese ..	Completely damaged.
361	On another slab set up in the same place.	Do.	Vīrapratāpa Vīra Veṅkaṭapatirāyadēva-Mahārāya.	Śaka 1562, Vikrama, Bhādrapada, ba., 12.	Telugu ..	Registers a grant of land in the village Mēdimākulapalli in the Jagatāpi Guttidurga-sīma by Birāvōli Timarājadēva-Mahārāja for the lamps to the god Hanumantarāya of the village, on the occasion of the Prathama-dvādaśi.
362	On a slab set up in front of the Āñjanēya temple at **Kandlaguduru.**	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 146[6], Krōdhi, Māgha, śu., 15.	Do. ..	Damaged and mutilated; mentions Rāmarāja Yara-Timarāja and Jagatāpi Gutti-sīma. Refers to a tax called bōyi-sañjamu.
363	On another slab set up in the same place.	..	....	Śaka 1495, [Si]dhārthi (wrong), Śrāvaṇa, śu., 5.	Do. ..	Records the grant of a tax called Dombari-pannu to the god Hanumanta-Perumāḷu of Kaṇḍlagaḍuru by the Dombari Timmayya.
364	On a stone lying in a field to the north-east of **Dimmagudi.**	Western Chāḷukya.	Vikramāditya Satyāśraya Pṛithvīvallabha.	27th year	Telugu (Archaic).	Damaged; records a grant of 29 marutus of land in the village of Muttaluru.
365	On a stone set up in front of the Īśvara temple in the same village.	..	....	Śaka 4446 (probably mistake for 1446) Jaya (wrong), Mārgaśīra, śu., 5.	Telugu ..	Damaged. Refers to some gift made by a private individual to the temple of Rāmaya-liṅga at Dimmagudi.
366	On a slab lying near the Īśvara temple at **Chitrachedu.**	Vijayanagara	Vīrapratāpa Śrīraṅgarāyadēva-Mahārāya, 'ruling at Penukoṇḍa.'	Śaka . . . . Śrīmukha, Āshāḍha. . .	Do. ..	Registers the confirmation of the gift of mānya lands belonging to the gods and the Brahmans of the villages Chitrachēḍu and Malakatāja by a certain Raṅgōjalu in the presence of the god Raghunātha on the occasion of the Utthana-dvādaśi.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On a slab lying in the compound of the mosque at the same village.	..	....	Śaka 1448, Vyaya, Kārttika, śu., 12, Thursday.	Telugu ..	Records the confirmation of the grants of lands originally made to the gods and Brahmans of the five villages, Malakatāla, Chintalacheruvu, Kōṭakoṇḍa, Teliki and Chitrachēḍu in the Gutti-rajya in the time of Vīrapratāpa Kumara Bukkarāya by the Mahānāyakāchārya Kāṭi-Nāyaka, by his descendant Tamma-Nāyaka.
368	On another stone lying in the same compound.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāja ..	Śaka 147[7], Ānanda, Bhādrapada, śu., 15.	Do. ..	Records the gift of the tax called Dembari-pannu realised from the village of Chitrachēḍu to the gods Chennakēśvara, Rāmēśvara and Gaṇadhipati of the village which had been granted as nayaṅkara to Kumara Kondrājaya by the Mahāmaṇḍalēśvara Rāmarāja Yara-Timmayadēva-Mahārāja.
369	On a third slab lying in the same compound.	Do.	Do ..	Śaka 1473, Sadharana, Āshāḍha, śu., 10.	Do. ..	Incomplete. Mentions Śrī Śāntabhik-havṛitti-Ayyavara and the god Mallikārjuna at Śrīśailam worshipped by the Narapati, Aśvapati and Gajapati kings.
370	On a stone set up at the eastern end of **Molakatāla**.	..	....	Śaka 14[94], Āṅgirasa, Pushya.	Do. ..	Damaged. Mentions Yara-[Timma]rāja, Chitrachēḍa and Gutti-rajya. Seems to record a gift, of the tax Dombari-pannu payable by the village Malakatāla, to the god Anantagirinātha.
371	On a stone set up in front of the Āñjanēya shrine at **Ramapuram**.	..	....	Śaka 1*9*, Saumya, Jyēshṭa, śu., 10.	Do. ..	Records a gift of land made to a certain Sañjīvi for having built the temple, tank and well at Sañjīvipuram, by the reddi and karaṇam of Chitrachēḍu.
372	On a stone set up in front of the Āñjanēya shrine at **Nagalapuram**.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1774 (mistake for 1477), Rākshasa, Āśvija śu., 2.	Do. ..	Damaged. Mentions Nāgalāpuram in Jagatāpi Gutti-sima and seems to record a grant of rice, green-gram and oil for the Kārtika festivals.
373	On a rock known as the Nāgappalagunḍu at **Nagasamudram**.	..	....	Śaka 1604, Rudhirōdgāri, Vaiśākha, śu., 10.	Do. ..	Records the allotment of the lands under a tank built by Mugala, the son of Dalavāyi Timmaya.
374	On a stone set up in front of the old Gōpālasvāmin temple at **Anumpalli**.	Vijayanagara	Vīrapratāpa Vīra Rāmadēvarāya, 'ruling at Penukoṇḍa.'	Śaka 154[8] Vibhava, wrong Kārttika, ba., 2.	Do.	Records the gift of lands made by Immadi Pāpi-Nāyaka, the son of the Mahānāyakāchārya Nāgasamudrani Antari Peda Pāpi-Nāyaka to the god Gōpālasvāmi of the village Anuppalle attached to the Penakalacharla-sima of the Jagatāpi Gutti-sima.
375	On a stone set up in front of the Āñjanēya temple in the same village.	..	Lost	Śaka 1572 ..	Do. ..	Registers the gift of money made to the gods Gōpālasvāmi and Hanumantarāya and the Purōhit Gōpāla-Bhaṭṭa by the Vaiśyas, Nagaras, and other subjects of the village of Anuppalle in the Jagatāpi Gutti-sima while the Mudrakarta of the Nabāb was staying at Ghandikōṭa.
376	On a rock behind the deserted Īśvara temple at the same village.	Vijayanagara	Vīra Rāmadēvarāya, 'ruling at Penukoṇḍa.'	Śaka 154[8], Krōdhana, Phalguna, ba, 30.	Do. ..	Damaged. Registers the grant of some land for the worship of Śiva in the village Anumpalli made by a private individual on the occasion of the Solar eclipse.
377	On a rock near the dōṇagaṭṭa at **Khadarpeta**.	..	....	....	Kanarese ..	Gives the eastern and western boundaries of a canal dug by Nōyidēva of Honnahāṭige under the orders of its Mahājanas.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
378	On a slab lying in the temple of Āñjanēya in the same village.	..	....	Śaka 1641, Śubhakrit, Ni[ja]-Śrāvaṇa, śu., 2 Saturday.	Telugu ..	Records the gift of the Garuḍa-pillar by some private individuals.
379	On a rock in the water-course at **Obalapuram** near the same village.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1478, Rakshasa, Pushya, ba., 30, Ardhōdaya.	Do.	Registers the gift of the Vijayavinōdi-vartana realized from the agrahāra villages Devarapa'li in Gutti-sīma and Jambuladinne attached to Peddakajarla, for the dasami festivals of the god Poḍa-Avubhaḷadēva by the Vijayavinōdi Channaya.
380	On a stone set up near the well at **Mamuduru.**	..	....	Śaka 1750, Sarvajit, Vaiśākha, śu., 5.	Do ..	States that a certain Veṅkaṭa-Reḍḍi constructed the well as a dedication to the god Veṅkaṭēśvara.
381	On a stone lying in a field to the north-east of the same village.	..	....	Śaka 1450, Sarvadhāri, Śrāvaṇa, ba., 10	Kanarese ..	Registers the grant of a vritti made by a certain Bōmi-Nāyaka in the village Māme[dūru] attached to the Puleka-magani, lying in the Gutti-sīma, to a certain Liṅgaya.
382	On a stone set up near the Āñjanēya temple at **Marnepalli.**	Vijayanagara	Vīrapratāpa Vīra Veṅkaṭapatidēva-Mahārāya 'ruling at Penukoṇḍa.'	Śaka 1526, Śubhakrit, Mārgaśīra, ba., 6.	Telugu ..	Records the grant of the village of Mārinēdipalle in the Puleṭi-magani of the Gutti-sīma for the offerings of the god Raghunāyaka at Gutti-Durgam by Alludu Rāmarājadēva-Mahārāja.
383	On a slab set up in the temple of Hanumantarāya at **Sangala.**	..	....	Śaka 1480, Kālayukti, Mārgaśīra, ba., 11.	Do. ..	Records a grant of land made by Mantrām Timmiśēṭu for the worship of the god Hanumantadēva set up by him at the village Saṅgala alias Śrīraṅgapuram.
384	On a stone set up near the well in **Kasavapuram.**	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1469, Plavaṅga, Bhādrapada, śu., 15, Tuesday.	Kanarese .	Registers the remission of certain taxes levied from the village Kasavāpura granted to Dalavāyi Yellapa-Nāyaka as an umbaḷi by Kōneṭi Timmarājayya, son of Rāmarāja Koṇḍarāja.
385	On a stone in the temple of Āñjanēya in the same village.	..	....	Akshaya, Śrāvaṇa, śu., 15.	Telugu ..	Records that the steps of the maṇḍapa of the god Hanumanta of Neṭṭikallu were built by a certain Giddana-gauḍa, son of Kundagurti Kēsana-gauḍa.
386	On a stone near the Āñjanēya temple at **Timmancherla.**	Vijayanagara	Harihara	..	Sanskrit and Kanarese.	Records gift of Chimmanakere in the Gutti-valita of the Ghanādri(Penukoṇḍa)-rājya to Gōpalarādhya of the Harita-gōtra.
387	On a slab set up in the Āñjanēya temple at **Gadekallu.**	Do.	Achyutarāya	Śaka 1453, Khara, Māgha, ba., 14, Śivarātri.	Kanarese .	Records a grant of land in Gaḍekallu to Kaṇḍa-Jyēsya, son of Purushōttama-Bhaṭṭa of Polaki by Muttina Lakimisetti, officer-in-charge of the diamond treasury (vajrabhaṇḍāra) at Karnūru in the Varuvakoṇḍe-sīma granted to Yellapanna by the king.
388	On the same slab	..	....	Khara, Māgha, ba., 14, Śivarātri.	Do. ..	Records a grant of land to a certain Bhūsi-Bhaṭa by Lakimi-seṭṭi, son of Muttina Lakimi-seṭi.
389	On a stone set up in a field to the north-east of the same village.	..	....	Siddhārthi, Vaiśākha, śu., 10.	Telugu ..	Records a grant of land by Channappagaru the Dēśayi of the Uruvakoṇḍe-sīma to Akkarāma Vēdagiri-Śrīpada.
390	On a stone built into the outer wall of the Obaḷēśvara temple in the same village.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Plavaṅga, Bhādrapada, ba., 12.	Kanarese ..	Declares that the barbers in the bhaṇḍāra-grāmas (crown villages), agrahāras (Brahman villages) and dēvasthāna-grāmas (temple villages) in the Uruvakoṇḍe-sīma were exempted from certain taxes by order of Appalarāja.
391	On a stone lying near a well in **Kadadarabenchi.**	Do.	Vīrapratāpa Śrīraṅgarāya	Śaka 150[0], Īśvara, . . . ba., 12.	Do. ..	Much damaged. Mentions Rāja Śrī Haṇḍeya Hanuma-Nāya[ka*].

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
392	On a slab set up in the Bhōgēśvara temple at **Donekallu.**	Western Chālukya.	Trailōkyamallādēva	Śaka 981, Vikari ..	Kanarese ..	Registers the grant of some lands made to a certain Nijjara-gāvuṇḍa who pierced himself to death while the Chakravarti (the Chālukya king) went on an expedition to the south and the Mahāmaṇḍalēśvara Chiddanna Chōḷa-Mahārāja was ruling the Sindavāḍi Thousand.
393	On a stone set up in the same village.	Do.	Tribhuvanamalla Permadirāya, ruling at Kalyāṇapura.	Chālukya-Vikrama year 65, Durmati, Jyēshṭa, śu. 10, Sunday.	Do. ..	Damaged. States that a certain Vijayāditya established a herd of cows attached to the temple of Vijayēśvaradēva, and granted land for the worship of the god and repairs of the temple and a garden and a tank to Sarvēśvara, probably the priest of the temple.
394	On a stone set up in front of the Krishṇasvāmin temple at **Guntakal.**	Vijayanagara	Vīrapratāpa Sadāśivarāya	Śaka 14[80], Kālayukti, Kārttika, śu., 12.	Telugu ..	Records a gift of land and money to the pipers of the village who were to serve in the temple of Kēśava-perumāḷ at Guntakallu by a chief who had obtained the village as nāyaṅkara from the Mahāmaṇḍalēśvara Rāmarāja Tirumalayadēva-Mahārāja.
395	On another stone set up in the same place.	Do.	Vīrapratāpa Sadāśivarāya	Śaka 1480, Kālayukti, Vaiśākha, śu., 16.	Do. ..	Records the gift of the Vipravinōdi income from the village of Guntakallu to the gods, Mūlasthāna-Bhōgēśvara, Kēśava-perumāḷ and Vīrēśvara of the village by three persons of the Vipravinōdi community.
396	On a stone built into the west wall of the same temple.	Do.	Vīrapratāpa Vīra Sadāśivarāya	Śaka, 14.., Krōdhi, Kārttika, śu., 12.	Do. ..	Damaged. Mentions the Guntakaṇṭi-sīma.
397	On a stone in the Āñjanēya temple in the same village.	..	....	Śukla, Āśvija, śu., 10.	Do.	Damaged. Mentions the village Guntakallu and the god Hanumanta there and seems to record a gift of land to the deity by Rāyavibhāda Śālakaya Chennaḷa n-gāra.
398	On a stone set up in the village of **Patakottacheruvu.**	..	....		Do.	Refers to a gift of land made for the offerings and lamp to the god Hanumantadēva at Kottacheruvu Pedalakalmipuram.
399	On a stone set up in front of the Peddamma-gudi at **Vajrakaruru.**	..	....	Krōdhi, Chaitra, śu., 15, Monday.	Kanarese ..	Registers a grant of land in the village of Karūru by Chikavodeya-Mahārāya to Jaṅgama Nāgidēva-Āchiyāru of Kuṇḍahuṇḍi
400	On a stone lying in a field by the side of the road to Guntakal from the same village.	..	..		Do. ..	Records a gift of land in Kuṇḍakundi to Viṭhaladēva.
401	On a stone lying in a field to the east of the village **Gulapalayamu.**	Vijayanagara	Vīrapratāpa Dēvarāya-Mahārāya ..	Śaka 1381, Sarva-[jitu], Jyēshṭa, śu., 5, Saturday, Lunar eclipse.	Do. ..	Damaged; registers a gift of land to a Brahman. Mentions Kuṇḍakundeya-sīma attached to the Gutti (province).
402	On a stone set up behind the Āñjanēyasvāmin temple at **Ragulapadu.**	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1476, Pramādi, Māgha, śu., 7, Tuesday.	Kanarese and Tamil.	Seems to register the undertaking given by certain Vipravinōdis for the conduct of the Kārtika pūje of the god Hanumantadēva of the agrahāra village Rāganahāḷu, situated in the Uruvakuṇḍa-sīma, attached to the Rāyadurga-v-eṭhe in the Mūḍa-nāḍu district of the Hastināvati-valita.
403	On a stone set up in the village of **Chinnahoturu.**	Do.	Lost	Śaka 1478, Nala, Vaiśākha, śu., 15.	Telugu ..	Records the grant by the Vipravinōdis of the Vipravinōdi income realized from the agrahāra village Chinnahōturu alias Dēvarāyapuram in the Vurukoṇḍa-veṭhya of the Rāyadurga-rājya for the Dhanurmāsa worship of the god Channakēśavadēva of the village.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
404	On a stone set up in a field to the north-east of the same village.	..	....	Śaka 14[0]4, Aṅgirasa, Śrāvaṇa, ba., 10.	Kanarese ..	Gives certain land measurements adopted in the agrahāra village Chikahōtūru of the Vurvakoṇḍa-v ṇṭhe.
405	On a stone lying in a field to the west of the same village.	..	....	Yuva, Mārgaśīra, ba., 13.	Do. ..	Damaged; seems to record a grant of land made by the Mahājanas of the agrahāra village Chikahōtūru to a certain Chyavi Reḍḍimayya for constructing a tank.
406	On a slab set up near an old well at **Peddahoturu.**	Western Chaḷukya.	Tribhuvanamalladēva, 'ruling at Manneyakere.'	Chaḷukya-Vikrama year 3[8], Vijaya, Kārtika, śu., 9, Wednesday.	Do. ..	Records a grant of land made by Kumāra-Taḷapadēva who was ruling over the Sindavāḍi Thousand province with his capital at Tumbuḷa for a sacrifice (Janna) instituted in the village Gaḍiya-Vōtūru situated in the Chindavāḍi śd, by the officers of the Mahāmaṇḍaleśvara Daḷuvaparasa at their request. Land was also given by him to the three Śiva temples of the village.
407	On a stone set up near the Āñjanēya temple at **Chyabala.**	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1478, Naḷa, Vaiśākha, śu., 15.	Do. ..	Records a grant of the Vipravinōdi income accruing from the agrahāra village Tāvaregoḷa alias Krishṇarāyapura attached to Uruvakoṇḍe in the Rāyadurga-nāḍu by three members of the Vipravinōdi community for the lamps to the god Channakēśavadēva of the said village.
408	On a stone set up in front of the Chennakēśavasvāmin temple in the same village.	Do.	Sadāśivarāya	Śaka 14**, ba., 7.	Do. ..	Lays down the conditions of cultivation agreed upon for the village (name lost) by Koṇḍarājaya Kōnēṭirāja on one side and the pārupatyagār (manager), senabōva (karaṇam) and the people of the village on the other.
409	On a slab set up in the Mallēśvara temple at **Uravakonda.**	..	Kācha-Rājēndra 'ruling at Dēvagiri' ..	Śaka 1425, Dundubhi, [Kā]rtika, śu., 15, Vishu.	Do. ..	Registers a grant of land in the village Lattavaram for the offerings of the god Siṅgēśvara-Mahādēva at Urvakoṇḍe by Dēvāmbike on the occasion of her founding a well in the latter village.
410	On a stone preserved in the taluk office in the same village.	Western Chaḷukya.	Tribhuvanamalladēva	Virōdhi, Pu[shya] ...., Vyatipāta.	Do. ..	Records the gift of land made for the worshippers of the gods Ādityadēva and Siddhēśvaradēva by the Mahāmaṇḍaleśvara Ghaṭeyanka, ruling at Kaṇeyakallu. The chief bears the Chōḷa titles.
411	On a stone set up in a field to the south of the same village.	..	....	Siddhārthi, Vaiśākha, ba., 10.	Do. ..	Damaged. Mentions the Mahāmaṇḍaleśvara Āravēṭīśvara Aḷiya Rāmarāja Maha-arasu.
412	On a rock behind the Liṅgāyatmaṭha in the same village.	Vijayanagara	Krishṇarāya-Mahārāya	Śaka 1439, Yuva, Phālguna, śu., 10.	Do. ..	Records a grant of land in Uravakoṇḍa by Amarada Timmarasu, agent of the king, to a certain Tippayya for having constructed a tank to the south of the village.
413	On a stone lying in a field near the Bhūtamallakoṇḍa near **Budagavi**	..	....	Rudhirōdgāri, Bhādrapada, śu., 3.	Do. ..	Incomplete. Mentions by names the officers of the village Budigevi.
414	On a slab set up in the Bhōgīśvara temple at **Undabanda.**	Western Chaḷukya.	Tribhuvanamalladēva 'ruling at Kalyāṇa'.	Chaḷukya-Vikrama year 7, Dundubhi, Pu[shya], ba., 5, Wednesday].	Do. ..	Damaged. Records grants of certain vrittis by the Mahāmaṇḍaleśvara Iriya [Maṅ]ge-arasar of the Chōḷa family who was a subordinate of the king.
415	On a stone set up near the Pōtappagudi in the same village.	..	....	....	Do. (Archaic).	Damaged. Refers to some grant made by the thirty-two (managing) members of the village Muṇḍakuruke in connection with a tank.
416	On a rock in front of the Chennakēśvara temple at **Amidala.**	..	....	Śaka 984, Śubhakrit.	Do.	Damaged. Seems to register grants of lands made to a number of persons by Champakarasa of the Chōḷa family.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
417	On the same rock	..	....	Śaka... Bahudhanya, Māgha, śu., 5, Sunday, [Mūla], Uttarāyaṇa-Saṁkrānti.	Kanarese (Archaic).	Damaged. Registers grants of lands made for the maintenance of the several servants attached to the temple of Bhōgēśvaradēva and for the feeding of ascetics, by Nolamba-gāvuṇḍa of Anedale.
418	Do.	..	....	....	Do.	Damaged. Mentions Maleyarasa.
419	On the first pillar left of entrance in to the same temple.	..	....	Śaka 892, (in words).	Do.	States that the pillar was built by Kanta-Mārayya, son of Vīra Biliyamayya of Karggūr when the Maṇḍalika Chandayya was ruling over Kaney[a]kallu. The latter bears the title Kāñchīpuravarēśvara.
420	On the same pillar	..	....	Chālukya-Vikrama year 49, Krōdhi.	Do.	Records the gift of a row of lamps by Kalpa Rēchi-gauṇḍa of Anadale, when Manneya Malarasa was ruling over Kaneyakallu.
421	On the first pillar, right of the entrance, into the same temple.	..	....	....	Do.	States that the pillar was the gift of a certain Benagamayya.
422	On the other two pillars in the same temple	..	....	....	Do.	Refers to the building of the upper shrine by a resident of Dōniyūru and to the gift of a pillar by another individual.
423	On a slab set up in the Nṛisiṁhasvāmin temple at **Pennahobilam.**	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya	Śaka 1478, Nala, Āshāḍha, śu., 11.	Sanskrit and Kanarese.	Begins with an invocation to god Nṛisiṁha. Records the remission of certain taxes on certain agrahāra villages, lying in the Uruvakuṇḍe-sīme attached to the Rāyadurga veṭṭhe, by the Mahāmaṇḍalēśvara Kōnapadēva-Mahārasu, son of Rāmarāja Āpayadēva-Maha-arasu of the Ātrēya-gōtra.
424	On a second slab set up in the same temple.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya	Śaka 1474, Parīdhāvi, [Āshāḍha], ba. 15.	Telugu .	Damaged; Mentions the Mahāmaṇḍalēśvara Rāmarāja Kōneṭi China-Tirumaladēva Mahārāja and seems to record a grant of land.
425	On a third slab set up in the same temple.	..	....	Śaka 1481, Siddhārthi, Śrāvaṇa, śu., 15, Saturday.	Do. ..	Records the provision made for the food-offerings of the god Penn-Avubhalēśvara by a subordinate of the Mahāmaṇḍalēśvara Rāmarāja Tirumalarājayyadēva-Mahārāja.
426	On a stone lying near the flight of steps at the southern door-way of the same temple.	..	....	Nala, Kārtika, śu...	Kanarese ..	Records that the diḍḍitāgalu (the narrow gateway) on the south was constructed by a certain Jōgināyaka for the merit of his parents.
427	On a slab built into the northern wall of the maṇḍapa of the inner shrine of the same temple.	..	....	....	Sanskrit and Telugu in very modern characters.	States that a certain Veṅkaṭādri-Nāyaka paid respects to the god. He is said to have belonged to the family of Prāchētasa (i.e., Valmīki,) the author of the Rāmakatha (Rāmāyaṇa).
428	On a slab set up in the Rāmēśvara temple near **Rampuram.**	..	..	Viśvāvasu, Śrāvaṇa śu., 5, Monday.	Kanarese ..	Records the grant of land made by Rāmaya-Nāyaka, an officer of Arantarasa-Voḍeya, the chief minister of Vīra-Bukkarāya, for offerings to the god Rāmayadēva at the village of Jarevoṭu.
429	On another slab set up in the same temple.	Saluva.	Immaḍi Narasiṁharāya-Mahārāya	Śaka 1419, Piṅgala, Chaitra, śu., 9, Saturday.	Telugu ..	Records the gift of the village Jarivoṭu in the Pennamāgani attached to Jagatāpi Guṭṭi, to the god Rāmēśvara of the village, by the Mahānāyakāchārya, Kēsama-Nāyaka with the permission of the king and of Narasa-Nāyaka.
430	On a stone lying by the side of the approach to the same temple.	..	....	....	Kanarese ..	Damaged; states that the service rendered to the god Rāmayadēva by Śivarāmaya, a disciple of Siddayadēva of Kellāpura should not be hindered.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
431	On a slab set up near the Āñjanēya temple at **Narimetla.**	..	....	Śaka 1558, Sarvadhari, (wrong) Mārgaśira, śu., 5.	Telugu ..	Records the gift of the village Narimetla in the Uravakonda-sima to 6 nambis of the temple of Penna-Avubhaladēva for offerings and lamps to the god, by an officer of Pemmasani Timmā-Nāyaka.
432	On another slab set up in the same place.	..	....	Lost	Kanarese ..	Damaged. Seems to mention Mahāmaṇḍalēśvara Rāmarāja [Tirumala] ...aram. Registers an agreement for the cultivation of lands (of the village Narimeṭla) granted to the village officers and the people by the pārupatyagāra (manager) of Varavakoṇḍa.
433	On a slab set up in the Āñjanēya temple at **Palturu.**	..	....	Śaka 1451, Virōdhi, Vaiśākha, śu., 10.	Do. ..	Registers an agreement similar to the above granted to the officers and the people of the village Pālaturu by Sōmana-Nāyaka, the agent of Chapparada Kōnappa-Nāyaka.
434	On a stone lying in a field near the same temple.	..	....	Chāḷukya-Vikrama year 6, Dundubhi, Mārgaśira, ba., 13, Monday.	Do. ..	Damaged and incomplete. Mentions Naḍahaḷḷi and Koḍiyaṇa-naḍu.
435	On another stone lying in the same field.	..	....	Chāgadēva's year Rākshasa, Chaitra, amāvāsya, Monday.	Do. ..	Records the death of some persons in a cattle raid at the village Pāluturu.
436	On a stone lying in a field to the north-west of the same village.	..	....	Śaka 1532, Vyaya (wrong), Śrāvaṇa, ba., 10.	Telugu ..	Records a grant of land to a certain Bandapa, a mason of the village Pālaturu by Pemmasani Timmā-Nāyaka.
437	On a slab set up in the Vīrabhadra temple in the same village.	..	....	Khara, Chaitra, śu., 2, Monday.	Kanarese ..	Refers to the re-employment of the pujaris of the god Vīrabhadra at Bande by an officer of Kōnappa-Nāyaka exempting them from the payment of certain taxes formerly levied from them by the chief.
438	On a stone lying in a field to the north-east of **Karakamukkala.**	..	....	Raudri, Jyēshṭa, śu., 15, Wednesday.	Do. ..	Incomplete. Records a gift of land made by a certain Sidana-Nāyaka for the offerings to the god Mālasthāna Mallikārjunadēva at Karakamukkala.
439	On a stone set up near the ruined temple of Channkēśava at **Havaligi.**	Western Chāḷukya.	Tribhuvanamalladēva	Chāḷukya-Vikrama year 4, [Si]ddhārthi, Pushya, amāvāsya, Thursday Uttarāyaṇa-Saṁkrānti.	Do. ..	Damaged. Registers a gift of land, a garden and an oil-mill to the priest (ācārya) of the temple of the god Pañchaliṅga-Siddhēśvaradēva by the Mahāmaṇḍalēśvara Maṅgarasa "the lord of [Ora]yūrpura," who was ruling over the Maṭṭe 300 and Kaṇeyakallu 300 districts.
440	On a slab built into the well in a field to the south of the same village.	..	....	Chāḷukya-Vikrama year 56, Sādhāraṇa, Paushya, śu., 10, Thursday, Uttarāyaṇa-Saṁkrānti.	Do. ..	Beginning lost. Registers a gift of land free of taxes (sarvamanya) to the Mahājanas of the agrahāra village Hāmbuḷige, under the orders of the Mahāmaṇḍalēśvara Iruṅgōḷa-Mahārāja.
441	On a stone lying in a field two miles to the north of the same village.	..	....	Śaka 1639, Hēvilambi, Phālguṇa, śu., 15.	Telugu ..	Records a gift of land to a certain Chintāmaṇi-Ayyavāru for conducting certain services in the temple of Kapilēśvaradēva at Pampakshētra by the Dēśāhi of Uravakoṇḍa and the Reḍḍi and Karaṇam of the village Habiḷige.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
442	On a stone lying in a field to the east of the same village.	..	....	Hēvilambi, Kartika, śu., 5.	Telugu ..	Mentions Habalige. Records a grant of land as pulimanya to a certain Butsayya by the Dēśāhi of Urōkonda and the Reddi and Karanam of Hāmbalige.
443	On a broken hero-stone lying in a field south of the same village.		....?	....	Kanarese (Archaic).	Incomplete. States that Kundaman, a relative of the king, made an attack (and probably died) while the king (name lost) was capturing the Chiriyāla fort.
444	On a slab set up in front of the Vīrabhadra temple at **Vidapanakallu.**	Vijayanagara	Achyutarāya	Śaka...., Śrāvaṇa.	Kanarese ..	Damaged. Seems to regulate certain taxes due from the village Vidupanakallu.
445	On a stone lying in a field to the north of the same village.	..	....	Svabhānu, Māgha, śu., 1.	Do. ..	Damaged. Records the terms of the grant of land made to the chappara-bōyis (seat-carriers) by Bujabalarāya, an officer of Handeya Nāmi-Nayana.
446	On a stone set up near the deserted Āñjanēya temple at **Malapuram.**	..	....	Śaka 1452, Vikriti, Āśvija, śu., 2.	Do. ..	Damaged. Registers the terms of lease granted for the cultivation of the lands of the village Kētanahalli (which had been deserted), by the officer Virappa-Nāyaka, to the officers and residents of the village.
447	On a stone set up near the Īśvara temple at **Velpumadugu.**	..	....	....	Do. ..	Fragmentary. Registers a grant of land to a certain Erasōja.
448	On a slab lying near the Channakēśava temple in the same village.	..	....	Śaka 1700, Hēvilambi, Mārga[śira], śu., 1, Sunday and Phālguṇa ba. 10.	Telugu ..	Damaged. States that the mukha-maṇḍapa in the temple of Channakēśavasvāmi at Vēlpumadugu was constructed by some members of the Nandavarika community.
449	On a rock in a field to the south-east of the same village.	Vijayanagara	Vīrapratāpa Sadāśivadēvarāya-Mahārāya.	Śaka 1470, Kīlaka, Kārtika, śu., 5.	Kanarese ..	Registers the terms of lease granted in respect of the village Apalapura founded as a pali (hamlet) of the village Vēlupatige by the Mahāmaṇḍalēśvara Rāmarāja Appayyadēva Mahā-arasu, to the officers and people of the village.
450	On a rock to the west of the same village.	Do.	Vīrapratāpa Vīra Kṛishṇadēvarāya-Mahārāya.	Śaka 1446, Tāraṇa, Māgha, śu., 7, Monday.	Do. ..	Registers the terms of settlement given to the officers and residents of the market-place (pēṭe) founded in the village Verupatige in the name of the king and called Kṛishṇarāyapura, by Dharasura Liṅgarasa-Ōdeya.
451	On a stone lying in a field to the east of the village **Poliki.**	Western Chālukya.	.... vanamalladēva ..	Śaka 997, Paridhāvi, Āshāḍha, ba., Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Damaged. Seems to record a grant of land.
452	On the sides and base of a Vishṇu image lying in the compound of the new Īśvara temple in the same village.	..	....	Krōdhi, Āshāḍha, ba., Thursday.	Do. ..	Damaged. Refers to the village Poliki and Akkasali Nāmōja.
453	On a stone lying in a field by the side of the cart track to Vajrakarūr at **Pottipadu.**	Vijayanagara	Vīrapratāpa Vīra Achyuta[rāya-Mahārāya].	Śaka 1452, Vikriti, Chaitra, ba., 1, Monday.	Do. ..	Mentions the god [Chanmake]śvaradēva of Karūru.
454	On a stone built into the north wall of the Channakēśvarasvāmin temple at **Konakondla.**	..	....	....	Do. ..	Registers a grant of land made by Śaṅkarasa-Rōvarasa of Kondakunde belonging to the Solar race, Kāśyapa-gōtra and the Karihāla family, to a certain pūjāri.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
455	On two stones built into the steps of a well near the Mallēśvara temple in the same village.	Western Chālukya	Tribhuvanamalladēva	Śaka 9 [94], Virōdhikṛit, Uttarāyana-Saṁkrānti.	Kanarese ..	Damaged. Records the grant of the villages Beṭṭekere, Taṭṭarakallu and Nemalipāḍu to the temple of Mallikārjunadēva at Koṇḍakunde.
456	On a stone lying in a field near the same temple.	..	....	....	Kanarese (Archaic).	States that a certain Kanpounayan of Koṇḍakunde founded a tank, a maṭha and built the prākāra of the temple.
457	On a slab set up before the Ādi-Channakēśavasvāmin temple in the same village.	..	....	Durmati, Chaitra, śu., [5].	Telugu ..	Registers the terms of cultivation in respect of the lands of the god Kēśava-Perumāl at Konakoṇḍla, granted by the Mahāmaṇḍalēśvara Mādirāja Vallabhayadēva-Mahārāja to the Reḍḍi and Karaṇam of the village.
458	On the same slab	Western Chālukya	Tribhuvanamalladēva, 'ruling at Kalyāṇa'.	....	Kanarese, verse and prose.	Much damaged. Praises the Jaina teacher Padma-Nandi Bhaṭṭāraka and the Koṇḍakunda line. Refers to Kumāra Taila ruling over the Sindavāḍi 1,000 and (his subordinates) Saṅkarasa, Muddarasa, etc.
459	On a rock near the Muhammadan cemetery in the old fort on Palli guṭṭa in the same village.	..	....	....	Kanarese (Archaic).	Mentions Bammi-Menkuṭṭhi.
460	On a stone lying in a field near **Kandlapalli**.	..	....	[Chai]tra, amāvāsye, Monday.	Kanarese ..	Beginning lost. Records a grant of the village Kaṇḍalahalli for daily offerings, festivals, satra-Brahmans and servants of the temple of Bhōgēśvaradēva at Hambeliga.
461	On a slab set up in the Īśvara temple at **Appajipeta**.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1485, Rudhirōdgārin, Āshāḍha, śu., 15, Lunar eclipse.	Telugu ..	Registers a grant of land in the village Kallūruvatu made by the Mahāmaṇḍalēśvara Peda Singarājayyadēva Mahārāja, grandson of Kandanavōli Rāmarāja and son of Mūrtirāja to the temples of Rāmēśvara on the hill and in the village.
462	On a stone set up near the same temple.	Do.	Do do.	Śaka 1470, Kīlaka, Vaiśākha, śu., 11.	Do. ..	Registers the grant of the village Ālluguvatu in the Penakacharla-sīma to the god Rāmēśvara of the village by Mūrtirāja-Rāmarāja.
463	On a stone lying in the prākāra of the Vēnnula-Veṅkaṭēśvara temple at **Palem**.	Do.	Do. do.	Śaka 1481, Kālayukti, Āśvija, śu., 15.	Do. ..	Records the grant of half of the village Mūrtirāyapuram in the Penakacherla-sīma as agrahāra to the Brahmans and the other half of the village to the god Viṭhaladēva by the Mahāmaṇḍalēśvara Viṭhalarājayyadēva Mahārāja, son of Mūrtirāja and grandson of Kandanavōli Rāmarāja.
464	On a stone behind the tank-bund at **Ramgiri**.	..	....	Śaka 1595, Paridhāvi, Kārtika, śu., 15.	Do. ..	Damaged. Seems to refer to a gift of land.
465	On the north wall of the central shrine in the Manukulamahādēva temple at **Salukki**, Wandiwash taluk, North Arcot district.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kulaśēkharadēva.	41st year ..	Tamil ..	Records gift of the village of Murakkēri in Śalukkippagru as a tax-free dēvadāna to the temple of Āḷuḍaiyār Manukulakēsarīśvaram-Uḍaiyār for worship and repairs.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
466	On the west and south walls of the same shrine.	Vijayanagara	Vīrapratāpa Krishṇadēva-Mahārāya, 'who took every country'.	Śaka 1440, Īśvara, Mithuna, śu., pañchami, Monday, Śravaṇa.	Tamil	Records the remission of a tax (śōdi) of 20 pon and the transfer, as sarvamānya, of the two temples of Uḍaiyār Manukulamādīśvaram-uḍaiya-Nayiṉār and Perumāḷ Śōḷakēraḷavinnagaram-Emberumāṉār of Śaḷukki alias Śōḷakēraḷam from the administrative control of Vandavāśi-śīrmai to that of Vīrabhadrarāyar-śīrmai, for purposes of the expenses connected with offerings, worship and festivals in these temples.
467	On the south wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva (I).	49th year	Do.	Begins with the introduction "[illegible]," etc. Registers the sale as dēvadāna of two veli of land by the merchant-guild (nagarattār) of Śōḷakēraḷapuram, a city in Veṅkuṟṟa-nāḍu, a subdivision of Veṅkuṟṟa-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, to Śundari Uḍayañjeyḍaḷ alias Pūvendiyaśōḷa-māṇikkam, a dancing-girl attached to the temple of Manukulakēsari-Īśvaram-Uḍaiyār, for setting up the image of Tiruppaḷḷiyarai-nambirāṭṭiyar and for offerings to and for burning a perpetual lamp before the image.
468	On the same wall	Do. ..	Vikrama-Chōḷadēva	4th "	Do.	Registers gift of gold by a private individual for burning two twilight lamps in the temple and for offerings to the god during new-moon days.
469	On the south wall of the maṇḍapa in front of the same shrine.	..	....	....	Do. ..	Incomplete. Seems to record the order of Śāmabuvarāya remitting certain taxes on certain lands in Śaḷukkiparru for the expenses connected with offerings, worship and burning perpetual lamps in the temple of Uḍaiyār Manukulakēsarīśvaram-uḍaiya-Nayiṉār.
470	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).	3rd year	Do.	Incomplete. Begins with the introduction, "[illegible]," etc. Seems to register a sale of land. The city (nagaram) of Śaḷukki alias Śōḷakēraḷapuram was situated in Veṅkuṟṟa-nāḍu, a subdivision of Veṅkuṟṟa-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
471	On the east wall of the same maṇḍapa.	..	....	Vibhava, Mārgaḷi 22.	Do.	Mentions that as the weavers of Śaḷukki were unable to pay the various minor taxes and had left the village, these taxes were consolidated into a lump-sum tax on each loom, with provision for remission where looms were not working, etc., so as to induce the weavers to recolonise the village.
472	On the same wall	Chōḷa ..	Rājakēsarivarman alias Uḍaiyār Śrī Rājendra-Chōḷadēva.	4th year	Do.	Damaged. Begins with the introduction, "[illegible]," etc., and also mentions the third year of the king, 'who having taken Kalyāṇapuram and Kolhāpuram died on the elephant's back.
473	On the north and west walls of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Vīrarājendradēva	6th "	Do.	Much damaged. Begins with the introduction, "[illegible]," etc. Records a gift of land by the merchants (nagarattār) of Śōḷakēraḷapuram by purchase from the temple treasury of Manukula-Mahādēva for the conduct of street-processions on Sundays and for providing offerings and a perpetual lamp to the god in the temple.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
474	On the south wall of the central shrine in the Sagaranarāyaṇa-Perumāḷ temple in the same village.	Chōḷa ..	Tribhuvanachakravartin Rājendra-Chōḷa-dēva.	Kaṇṇi, ... śu., pañchami, Thursday, Rēvati.	Tamil	States that Pandai-Muraṭpaḷi of Venkuṟṟa-kōṭṭam consecrated the images of Śōḷakēraḷa-viṇṇagar-Emberumāṉ of the western temple, Manukulamādēvīśvaram-Uḍaiyār of Śrīkayilayam (temple), Vīrakēraḷapperumbaḷḷi and Uttarādēvi as a protection of the city (Śaḷukki) and made provision for worship, offerings, lamps and flower-gardens in the first two temples mentioned above and also made gifts of land to all the temples by assigning the villages of Erumbūr, Kurumbūr, Vīraperumbākkam and Iluppai. The servants required for these temples were also given house-sites.
475	On the west and south walls of the maṇḍapa in front of the same shrine.	..	Tribhuvanachakravartin Kōṉōṉmaikoṇḍāṉ.	13 + 1st year, Māśi.	Do.	Records gifts of certain taxes to the temple for conducting a service called Kōdaṇḍarāmaṉ-śandi in the name of the king and for offerings and worship to the god, Nāyaṉār Śōḷakēraḷa-viṇṇagar-Emberumāṉ and for repairs to the temple.
476	On the south wall of the same maṇḍapa.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kulaśēkharadēva.	40th year, Makara, ba., daśami, Thursday, Anusha.	Do.	Damaged. Records the tax-free gift of certain lands in the hamlets of this village as kuḍimiṅgada-tiruviḍaiyāṭṭam to the god Śōḷakēraḷa-Emberumāṉ by the residents of Śaḷukki alias Śōḷakēraḷapuram.
477	On the same wall	Chōḷa ..	Rājarājadēva	4th year	Do.	Mentions that Puttuḷāṉ Aḷuḍaiyāṉ Kāmaṉ-Vaśiravaṉaṉ built the maṇḍapa, the śōpāṇa (flight of steps) and the stone-gateway of the temple of Śōḷakēraḷa-viṇṇagar-Emberumāṉ and covered them with plaster.
478	On the east wall of the same maṇḍapa.	Pāṇḍya ..	Perumāḷ Kulaśēkharadēva	16th ,, ...	Do.	States that Vijayapāḷaṉ of Puḍuppākkam made an ornamental pedestal and had the god installed on it.
479	On a slab in the irrigation tank at **Desur**, same taluk and district.	..	....	....	Do.	Mentions that the tank was dug and the stone revetment constructed by Dēvaraṭṭi-Periyapaṭṭiyār.
480	On the right door-post of the maṇḍapa in front of the rock-cut shrine in the Narasimhasvāmin temple at **Singaperumalkoyil**, Chingleput taluk and district.	..	....	Sarvadhari, Kartikai.	Do.	In modern characters. Mentions that the door posts of stone were the gift of Veṅgappa-Nāyaka, son of Muḍiyaḍi Nāgappa-Nāyaka.
481	On the rock behind the Āṇḍāḷ shrine in the same temple.	Chōḷa ..	Rājarājakēśarivarman (Rājarāja I) ..	8th year	Do.	Damaged and incomplete. Seems to refer to some gift made by a private individual . . . . Ayyaṉ-Nakkaṉ for offerings to the god Naraśiṅga-viṇṇagar-Āḷvār of Seṅguṉṟam in . . . . kuṉṟa-nāḍu, a subdivision of Kaḷattūr-kōṭṭam.
482	On the base of the south wall of the central shrine in the Tirumūlanāthasvāmin temple at **Pulal**, Saidapet taluk, Chingleput district.	..	....	Plavaṅga, Tai, 2 ..	Do.	Records the conversion into sarvamanya (tax-free), of certain lands belonging to the temple of Tirumūlasthānam-Uḍaiya-Nāyaṉār at Puḷal by the chief Mahāmaṇḍalēśvara Immaḍi Gaṅgayadēva-Mahārāja.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
483	On the same base	..	Rājanārāyaṇa-Śambuvarāya	5th year, Karkataka, su., tritīya., [Sunday], Makha.	Tamil	Built in to the stone flooring. Refers to Vāgīśvaradēva belonging to the Kīḷaimaḍa-santānam in Śellatiruvārūr and residing in Perumbarappuliyūr (Chidambaram), to whom some gift seems to have been made by a native of Puḷal.
484	On the base of the north wall of the same shrine.	..	Do.	[4]th year		Records a tax-free gift (sarvamānya) of 5,000 kuḷi of land by the residents of Puḷal for the maintenance of a maṭha, to Tirukkaḍavūr-Muḍaliyār.
485	On the outer base of the east wall of the maṇḍapa in front of the same shrine.	..	....	Īśvara, Chitrai, 10 .	Do.	Records gift of oil derivable from one oil-mill to the god Tirumūlasthānam-uḍaiya-Nāyiṉār, for the merit of Guruvarājayya and the residents of Puḷal.
486	On the same base	Vijayanagara	Mahamaṇḍaleśvara Vīra Dēvarāya ..	Sarvadhāri, Vriśchika, su., daśami, Monday, Rēvati.	Do.	Registers the assignment to certain individuals of the charge of the temple lamps (tiruviḷakku-maṉṟāḍi) of Uḍaiyār Tirumūlasthānam-Uḍaiya-Nāyaṉār of Puḷal alias Rāyasundarinallur in Puḷal-naḍu, a subdivision of Puḷalkōṭṭam alias Vikramaśōḷa-vaḷanaḍu, a district of Jayaṅgoṇḍa śōḷa-maṇḍalam.
487	Do.	Do.	Vīraprātāpa Achyutadēva-Mahārāya ..	Śaka, 1451, Vikriti, Kumbha, ba., chaturdaśi, Wednesday, Śivarātri.	Do.	Records gift as dēvamaṇḍala-ārmai of the two villages of Muṉainallur and Attippaṭṭu in Puḷal-ārmai to Piṟāndūr, Nayiṉār of Gōvindapuram and of the Murgala-gōtra by Taḷuvakkuḷaindaṉ-Bhaṭṭar of Conjeeveram for the merit of Śollappa Saḷuva-Daṇḍanāyakar for conducting the festivals of the god Tirumūlasthānam-uḍaiya-Nāyaṉār of Puḷal.
488	On certain stones built in round the Ammaṉ shrine and in the outer maṇḍapa in the same temple.	..	....	Hēviḷambi, Arpaśi, 2.	Do.	Refers to a gift of fifty kuḷi of land by Piḷaiporuttār-Piḷḷai, for certain offerings to the god during nights in addition to that previously granted by Kaḷattinatha-Muḍaliyār of Vaḷḷaippākkam and the residents of Puḷal for the day offerings.
489	On the door-jambs of the entrance into the Ammaṉ shrine in the Narasimhasvāmin temple at **Kottapalli**, Dindigul taluk, Madura district.	..	....	[Bha]va, Āḍi 5 ..	Do.	Records that the Ammaṉ temple was repaired during the time of Sinna-Kaḍira Nāyakkaṉ, Raṅga-Deṉṉayakkaṉ and the latter's son Narasiṅga-Nāyakkaṉ, when they were headmen of the village.
490	On the base of the Āḻvār shrine in the same temple.	Pāṇḍya ..	....	+ 11th year ..	Do.	Begins with the invocation, "[illegible]," etc. Much damaged. Seems to record a gift of land.
491	Inside the same shrine	..	....	Dhātu, Vaiyyaśi 8	Do.	Records that the Āḻvār temple was built by Periyaṉa-Piḷḷai, son of Vīraṉa-Piḷḷai.
492	On the base of the maṇḍapa in front of the Pushpavananāthēśvara temple at **Punnam**, Karur taluk, Trichinopoly district.	Koṅgu-Chōḷa	Tribhuvanachakravartin Vīrarājēndradēva.	22nd year .. .	Do.	Records that the outer maṇḍapa was the gift of the villagers of Puṉṉam in Veṅgāla-naḍu, a subdivision of Vīraśōḷamaṇḍalam.
493	In the same maṇḍapa right of entrance.	Uṉṉamattūr ..	Naṅjarāya	40th	Do.	Records the gift of dry land by the residents of Puṉṉam to a stone-mason for having chiselled a stone lamp-pillar for the temple of Puṟpavaṉam-Uḍaiyār.
494	Do. do.	Do. ..	Naṅjarāya-Urimaiyar	Do.	Do.	Records a gift of land as dēvadāna by the residents of Puṉṉam for offerings twice a day to the god, Āḷuḍaiya-Tambirāṉār Puṟpavaṉam-uḍaiya-Nāyaṉār at that village.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
495	Inside the kitchen in the same temple.	..	Tribhuvanachakravartin	42nd year	Tamil ..	Seems to record gifts of money and land to the god by Kanpudai Vāṇādhirāya one of the fishermen (i.e. padavar?) of Pannam on his return from Conjeeveram.
496	On the base of the north wall of the central shrine in the Āpatsahayēśvara temple at **Alangudi**, Papanasam taluk, Tanjore district.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva ..	7 + 1st ,, Mithuna, Monday, Śravaṇa.	Do.	Incomplete. Begins with the introduction "[illegible]," etc. Mentions the temple of Tiruvirumbūḷai-Uḍaiyār in Jananātha-chaturvēdimaṅgalam, a brahmadēya in Muḍichchōṇāḍu, a subdivision of Śūtamali-vaḷanāḍu.
497	On a pillar in the maṇḍapa in front of the same temple.	Do. ..	Rājakēsarivarman alias Uḍaiyār Śrī Rājēndra-Chōḷadēva II (Kulōttuṅga I).	3rd year	Do	Incomplete. Begins with the introduction, "[illegible]," etc. Mentions Jananātha-chaturvēdimaṅgalam, a brahmadēya in Muḍichchōṇāḍu, a subdivision of Kalyāṇapuramkoṇḍaśōḷa-vaḷanāḍu.
498	On the same pillar	Do. ..	Rājakēsarivarman	[9]th ,, ..	Do. ..	Records gift, on a solar-eclipse day, of land by the headman of Taṅjāvūr in Taṅjāvūr-kūrram for midday offerings daily to Raghava-Perumāḷ of the sacred Vishṇu (tirummerṟali) temple at Irumbūḷai in Śiṁhavishṇuchaturvēdimaṅgalam, a brahmadēya on the southern bank.
499	On the south wall of the second prākāra of the same temple.	....	Śrīmatu Ariyappa-Nāyaka	Nandana, Āḍi 8.	Do. ..	Records the gift by the agent Nāgappa-Nāyaka of one vēli of land in Gaṅgaikoṇḍaśōḷanallūr to Ariyappaśōḷakkōn for the umbrella-bearing service (kuḍaiāḷi-māniya).
500	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).	14th year	Do. ..	Begins with the introduction, "[illegible]" etc. Damaged and incomplete. Seems to confirm certain gifts of land made to the god Tiruvirumbūḷai-Uḍaiyār for perpetual lamps, in the time of Tribhuvanachakravartin Kō[nēri] mālkoṇḍān.
501	Do. ..	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	49th ,, Tulā, śu., navamī, Uttiraṭṭādi, Monday.	Do. ..	Begins with the introduction, "[illegible]" etc. Records gift of 10 kāśu by a private individual of Pāṇḍikulāsanichchēri for a perpetual lamp, to the temple of Tiruvirumbūḷai-Uḍaiyār.
502	Do. ..	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	3rd ,, Makara, śu., Friday, tritīya, Aviṭṭam.	Do. ..	Begins with the introduction "[illegible]" etc. Records gift of paddy by a weaver named Porkōyil-Śōḷamarāyan for a perpetual lamp in the same temple.
503	Do. ..	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	5th ,, ...	Do. ..	Engraved in continuation of the above. Records gift of 3 kāśu by a private individual of Paṭṭam in Ārūr-kūrram, a subdivision of Nittavinōda-vaḷanāḍu for a twilight lamp to the god.
504	Do. ..	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājādhirājadēva.	6th ,, śu., trayōdaśī, Wednesday, Vyatipāta.	Do. ..	Begins with the introduction, "[illegible]" etc. Records gift of land by Tirachirrambalam-Uḍaiyan of Karuppūr in Maruga-nāḍu, a subdivision of Gōyamāṇikka-vaḷanāḍu for perpetual lamps to the god Tiruvirumbūḷai-Uḍaiyār and Vināyaka-Piḷḷaiyār.
505	Do. ..	....	....	Śaka, 1 [1]82, Makara, ba., pañchamī, Sunday, Chitrai.	Do. ..	Records the assignment, free of taxes, of certain lands in the village of Tiruvirumbūḷai for the maintenance of a maṭha of Yōḷiśainayaka-Muḍaliār.
506	Do. ..	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	24th year, Karkaṭaka, 1.	Do. ..	Begins with the introduction "[illegible]" etc. Records gift of paddy by a private individual of Nelkuṇram, a hamlet of Parāntakachchēri for burning a perpetual lamp in the same temple.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
507	On the west wall of the same prākāra.	....	....	Śaka 1182, Māgha, ba., daśami, Wednesday, Anuradha, Siddha-yōga.	Grantha and Tamil.	Records gift of land by Udayaperumāl alias Illai Kōnalarāyar of Perumbalūr, from the produce of which offerings etc., were provided to the image of Śivajñanēśvaram-Udaiyar, which was set up by him in the northern corner of the western tirumaligai in the first prakāra of the temple of Tiruvirumbōlai-Udaiyar.
508	On the same wall	....	....	Do.	Do.	Gives details of the lands mentioned in No. 507 above.
509	On the north wall of the same prākāra.	Pāndya ..	Māravarman Tribhuvanachakravartin Kulaśēkharadēva.	4th year, Kanni, ba., tritīya, Saturday, Kārtikai.	Tamil ..	Records the order of the assembly of Ālaṅgudi alias Jananatha-chaturvēdimaṅgalam, a brahmadēya of Muḍichō-nāḍu, a subdivision of Śuttamali-valanāḍu in respect of the melvāram on the different crops raised on the lands.
510	On the same wall	Do. ..	Do. do.	Do.	Do. ..	Records an agreement by the nattār of Muḍichchō-nāḍu in Ālaṅgudi alias Jananatha-chaturvēdimaṅgalam that certain quantities of paddy should be collected from them during kār and pasāṇam for the expenses connected with the daily offerings and worship of the god and repairs to the temple of Tiruvirumbōlai-Udaiyar.
511	Do.	Chōla ..	Tribhuvanachakravartin Rājarājadēva (III).	27th ,, Kumbha, su., Tuesday, Aśvati.	Do ..	Records gift of certain house-sites in the four streets surrounding the tank at Ālaṅgudi and prescribes rules for the construction and occupation of the houses by temple servants, etc., and the rents to be paid by the occupants.
512	On the east wall of the same prākāra; left of entrance.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlaḍēva.	7th ,, Vriśchika, su., saptami, Saturday, Pūrva phalguni.	Do. ..	Begins with the introduction "[illegible]" etc. Records gift of paddy by a private individual of Śaṅkarappāḍi in Sattimangalam for a perpetual lamp in the temple.
513	Do.	Pāndya ..	Māravarman Tribhuvanachakravartin Kulaśēkhāradēva.	5th ,, Mārgali..	Do. ..	Records tax-free gift of two veli of land on which a single crop was to be raised and the produce utilised for the expenses connected with worship and offerings during the fifth festival-day of the god.
514	Do.	Chōla ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlaḍēva.	7th ,, Kumbha, [27].	Do. ..	Begins with the introduction, "[illegible]", etc. Records gift of paddy by a dancing girl for a perpetual lamp to the temple of Tiruvirumbōlai-Udaiyar at Jananātha-chaturvēdimangalam.
515	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlaḍēva (I).	47th ,, Makara, su., chaturthi, Monday, Pūrattādi.	Do. ..	Begins with the introduction, "[illegible]" etc. Records gift of 7 kāśu by Pañchanētri Parāntakadēva alias Kulōttuṅga-Chōla Koṅgarāja of Karichchi in Vennikūrram, a subdivision of Śuttamali-valanāḍu for burning a lamp in the same temple.
516	Do.	Do. ..	Rājakēsarivarman Tribhuvanachakravartin Rājarājadēva (II).	14 + 1st ,, ..	Do. ..	Begins with the introduction, "[illegible]" etc. Records gift of land by Vānādarāya alias Rājendra-Kerramangalam-Nāḍāvāg for constructing with stone the second prākāra of the temple and for offerings to the god.
517	Do.	Do. ..	Rājakēsarivarman Tribhuvanachakravartin Vikrama-Chōlaḍēva.	7th ,, Tula, ba., [daśami], Chitrā, Saturday, [Vishu].	Do. ..	Begins with the introduction, "[illegible]", etc. Records gift of paddy by a merchant of Rājanārāyaṇapuram in Śōvūr-kūrram, a subdivision of Arumoḷidēva-valanāḍu for burning a perpetual lamp in the same temple. The donor was the headman of Kāvanallur.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
518	On the east wall of the same parakāra; left of entrance.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōḷadēva I.	46th year, Kumbha, śu., 19, shashṭi, Monday, Kārttigai.	Tamil ..	Begins with the introduction "ஸ்வஸ்தி", etc. Records gift of 12 kāśu by Arayan Tiruvanantiṉar alias Rajamāṇikka-Muvēndavēḷān of Virapāṇḍyanallur in Kuṉṟūrnāḍu, a subdivision of [M]aṇayil-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, for a perpetual lamp
519	On the same wall	Do. ..	Do. do.	49th ,, Tulā, śu., Monday, Śrāvaṇa.	Do. ..	Begins with the introduction "ஸ்வஸ்தி", etc. Records gift of paddy by a resident of Vembarṟur in Veṇṇaikūṟṟam for burning a perpetual lamp in the temple.
520	Do.	Do. ..	Do. do.	50th ,, Vaigāśi, ba., 2, Monday,	Do. ..	Begins with the introduction "ஸ்வஸ்தி", etc. Records gift of paddy by a resident of Jananathachchēri, a hamlet of the above village, for a perpetual lamp.
521	On the same wall; right of entrance.	Do. ..	[..]kēsarivarman alias Tribhuvanachakravartin Rajarājadēva II.	6th ,, Mēsha, śu., pañchami, Friday, Ārdra.	Do. ..	Begins with the introduction "ஸ்வஸ்தி", etc. Records exchanges of certain tax-free lands made in lieu of certain ornaments belonging to the temple which were appropriated on two former occasions, viz., when Vijayarājēndra ordered, while sauping in Veṅgai-maṇḍalam, a tax of one kaḷañju of gold on every vēli of land and also when in a season of drought, some loan was needed to improve existing irrigation. Gives also the details of a day in the third year of Udayār Vikrama-Chōḷadēva, viz. Makara, śu. chaturdaśi, Saturday, Śatabhishaj. The village assembly met in the hall (śadura-śālai) called Śembiyaṉmādēvi.
522	On a lion-pillar in the Vāhana-maṇḍapa of the same temple.	Do ..	Rajarājakēsarivarman (Rājarāja I) ..	18th ,, ..	Do. ..	Incomplete. Begins with the introduction, "ஸ்வஸ்தி ஸ்ரீ", etc. Mentions Siṁhavishṇu-chaturvēdimaṅgalam, a brahmadēya of Muḍichchōḷa-nāḍu in Nittavinōda-vaḷanāḍu.
523	Round the central shrine of the Varadarāja-Perumāḷ temple in the same village.	....	....	Dhātu, Māśi, 10 ..	Do. ..	Carelessly written in modern characters. Seems to record gifts of house-sites to certain Brahmans and others.
524	Round the base of the central shrine in the ruined Gōpinātha-Perumāḷ temple near **Pattisam**, Kumbakonam taluk, Tanjore district.	Vijayanagara	Mallikārjunadēva-Mahārāya, son of Vīrapratāpa Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1372, Pramōdūta, Puraṭṭāśi.	Do. ..	Records gift of land given by Saḷuva Tirumalayadēva-Mahārāya for offerings and worship to the god Gōpinātha-Perumāḷ of Tirubhattimurram alias Muḍigoṇḍaśōḷapuram. The name Lakshmīpati is engraved in the end in Telugu characters.
525	On the base of the ruined platform in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th ,, Dhanus, ba., pañchami, Wednesday, Śatabhishaj.	Do. ..	Incomplete. Mentions the temple of Araya-perumāḷ-taḷi alias Virudarāja-bhayankarēśvaram-Uḍaiyār in Rājarājapuram and seems to record a gift of land for the maintenance of a maṭha, called the Īśaindavārkuḷali-maṭha.
526	On two slabs lying in the same temple.	Do. ..	Tribhuvanachakravartin Kulottuṅga-Chōḷadēva.	4th ,, Mēsha, . . Wednesday.	Do. ..	Damaged. Records gift of gold for a perpetual lamp to the temple of Uḍaiyār Tirunārāimēṭṭa . . . of Rājarājapuram in Tirunāriyūr-nāḍu.
527	On the left door-jamb of the ruined gōpura in front of the same temple.	Saḷuva ..	Mahāmaṇḍalēśvara Tirumalaiyadēva-Mahārāja.	....	Do. ..	States that the gōpura was the gift of Saḷuva Tirumalayadēva-Mahārāja.
528	On the beam of the ceiling at the entrance of the same gōpura.	Do. ..	....	....	Telugu ..	A Telugu verse in praise of Saḷuva Tippa, son of Gōpaya.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
529	On the base of the south wall of the central shrine in the Viranārāyaṇasvāmin temple at **Kattumannarkoyil**, Chidambaram taluk, South Arcot district.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	24th year, Makara, ba. ekādaśī, Tuesday, Anurādhā.	Tamil	A few syllables missing at the end. Records sale of house-site to Tiruchchirambalam-Uḍaiyaṉ of Poruvanūr in Paṭṭiṇa-kūṟṟam, a subdivision of Gōyamaṅkka-valanāḍu by the trustees of the Mathurāpati-Emberumāṉ temple at Viranārāyaṇam alias Sundarapāṇḍya-chaturvēdimaṅgalam for constructing and maintaining a maṭha and for feeding ascetics and Vaishṇavas therein.
530	On the same wall	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	13th ,, Siṁha, ba. dvādaśī, Friday, Mṛigaśirsha.	Do.	Registers a sale-deed of 60 ma of land to the temple of Mathurāpati-Emberumāṉ for 45,000 kāśu by Kirāṉji Śiriḷaṅgō-Bhaṭṭaṉ alias Vikramaśōḷa-Brahmādarāyaṉ in Virāśikā-mukachchēri, hamlet of Viranārāyaṇachchēri-chaturvēdi-maṅgalam, in Vīradarājabhayaṅkara-valanāḍu on the northern bank.
531	On the west wall of the same shrine.	....	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	8th ,, and 334th day	Do.	Records the tax-free gift by the king of 20 veli of cultivated land for providing offerings and conducting festivals every month on the day of Mūla, the day of the king's nativity and for offerings to the image of Poṉmēyṉḍa-Perumāḷ, which was set up by him in his name.
532	On the north wall of the same shrine.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th ,, ...	Do.	Records that the produce of the sisca-growing lands between the rivers Koḷiḍam (Coleroon) and Veḷḷāru were assigned by the king to meet the deficit in the amounts required for conducting proper worship to the god and for repairs to the temple.
533	On the same wall	Do.	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	[18]th ,, and 96th day.	Do.	Records gift of 10 veli of land free of taxes for maintaining a service called Sundarapāṇḍyaṉ-śandi after the king and for providing offerings and worship to the god.
534	Do.	....	Sakalabhuvanachchakravartin [Kōnēriṉmaikoṇḍāṉ].	Year lost and 65th day	Do.	Damaged. Records that the lands granted out of the fines levied from some private individual were ordered to be engraved on the walls of the temple. The 15th year of the king is mentioned in the middle of the inscription.
535	On the inner wall of the second gōpura of the same temple; left of entrance.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	10th year	Do. .. .	Records the agreement by the trustees of the Tiruvanaṉtēśvarasvāmin and Nāyaṉār-Maṇṇapār temples and those of the temples situated between the Koḷiḍam and Veḷḷāru rivers that certain dues on lands in the village belonging to the temple at Chidambaram should be remitted and that the amount should be rateably enhanced on the remaining lands in the village.
536	In the same place; right of entrance.	....	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	Year lost and 93rd day	Do.	Records the tax-free gift by the king of land in Viranārāyaṇanallūr in Gaṅgaikoṇḍaśōḷapurappaṟṟu for the maintenance of a service called Rājakkaṉṉāyaṉ-śandi after the king and for offerings and worship to the god.
537	On the south wall of the central shrine in the Anantīśvarasvāmin temple at **Udayargudi**, a of the same village.	Chōḷa ..	Parakēsarivarman	2nd year, Siṁha, Monday, Makara.	Do.	Unfinished. Gift of gold for 96 sheep and a ram by a private individual for a perpetual lamp in the temple of Tiruvanantīśvaram-Uḍaiyar.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
538	On the same wall	Chōḷa ..	Rājakēsarivarman	4th year	Tamil	Records a gift of gold for a lamp to the temple of Anantīśvaram-Uḍaiyār at Vīranārāyaṇa-chaturvēdimangalam, a brahmadēya on the northern bank.
539	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman	33rd ,, ...	Do.	Gift of 3 vēli of land by Nandisiṅgappirān alias Anantavikramappēraraiyan, a mahāmātra, for feeding twenty-five Brahmans and of gold for burning two perpetual lamps in the temple of Peramaṅgaḍigal at Tiruvanantīśvaram.
540	Do.	Do. ..	Parakēsarivarman	2nd ,, ...	Do.	Records gift of 96 sheep and a ram for a perpetual lamp by Parāntakan-mādēvaḍigal alias Śembiyan-mādēviyār, the daughter of Maḷavarāiyar and queen of Gaṇḍarādittadēvar, 'who went to the west' (mēṟkkeḷundaruḷiṇadēvar).
541	Do.	Do. ..	Do.	2nd ,, ...	Do.	Gift of gold by a maid-servant for a perpetual lamp to the temple of Anantēśvarattāḷvār.
542	Do.	Do. ..	Rajakēsarivarman	3rd ,, ...	Do.	Gift of gold by a private individual of Śirukaḍambūr in Viḷattūr-nāḍu for a perpetual lamp to the same temple.
543	Do.	Do. ..	Do.	Do. ..	Do.	Gift of gold by a private individual of Paṇḍitavatsalachchēri for a lamp to the same temple.
544	Do.	Do. ..	....	....	Do.	Records that the pedestal for the god at Tiruvanantīśvaram was the gift of Śōḷaipirān, son of Koraṅji Sōmadēva-Bhaṭṭar.
545	Do.	Do. ..	Parakēsarivarman	2nd year	Do.	Records gift of gold by an individual of the Kōdaṇḍarāmatteriñja-Kaikkōḷa community for a perpetual lamp in the same temple.
546	Do.	....	....	....	Sanskrit in Grantha.	States that a Brahman named Vīranārāyaṇa made provision for feeding one Brahman daily in the temple of Anantēśvara.
547	Do.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	38th year	Grantha and Tamil.	Gift of gold by Nīli, daughter of Kēśava-Bhaṭṭa and wife of Ravidāsa-Kramavittan of Śrīkāmukhachchēri Pāpanachchēri, hamlet of Vīranārāyaṇa-chaturvēdimaṅgalam for a perpetual lamp.
548	Do.	Vijayanagara	Mahāmaṇḍalēśvara Vīra Ariyappa-Uḍaiyar.	....	Tamil	Mentions the Mahāpradhāni Dēvarāsa-Uḍaiyar.
549	Do.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	37th year	Do.	Gift of 96 sheep for a perpetual lamp by a merchant of Terkiḷaṅgaḍi, a hamlet of the same village (No. 547 above).
550	Do.	Do. ..	Rajakēsarivarman	3rd ,, ...	Do.	Gift of 45 sheep for ½ lamp by a private individual residing in Kaḍambūr.
551	Do.	Do. ..	Do.	Do.	Do.	Gift of gold for a lamp by a resident of Paṇḍitavatsalachchēri, hamlet of the same village (No. 547 above).
552	Do.	Do. ..	Parakēsarivarman	2nd year	Do.	Gift of 96 sheep for a lamp by Śaittappaḍi-uḍaiyān Aiyyaṟan Śendan alias Nikaḷaṅka-Mūvēndavēḷan of Vēsāḷippaḍi.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
553	On the same wall	Chōḷa ..	Parakēsarivarman, 'who took Madurai and Iḷam'.	37th year	Tamil	Records that a maid-servant of the kitchen made a gift of gold which was invested on land and that the proceeds from it were utilised for feeding three persons daily.
554	Do.	Do. ..	Parakēsarivarman	16th ,, ...	Do.	Gift of twenty Iḷakkāśu and a lamp-stand by Sembiyan Mavēndavēḷan of Paṇaippakkam for a perpetual lamp, to the temple of Tiruvanantīśvaram.
555	Do.	Do. ..	Do.	2nd ,, ...	Do.	Records that Araiyan Gēyaviṭaṅkan, one of the Tayatoṅgatteriñja-Kaikkōḷa community, made a gift of ten kāśu, from the interest on which a pair of cloths was to be presented to Kuttapperumāḷ (i.e., Naṭarāja) and also mentions that the same individual built the shrines of Kuttar, Gaṇapati and Pichchar in the temple.
556	Do.	Do. ..	Do.	8rd ,, Makara, Thursday, Aviṭṭam.	Do.	Gift of gold by Kaṭṭukkuri Yajña-kramavittan of Paṇḍitavatsalachchēri, a hamlet of this village, for a perpetual lamp.
557	Do.	Do. ..	Parakēsarivarman, 'who took the head of Vīra-Pāṇḍya'.	2nd ,, ...	Do.	Gift of three kāśu by Araiyan Gēyaviṭaṅkan, one of the Siṅgalāntakatteriñja-kaikkōḷa community from the interest on which was to be supplied a pair of cloths to the god Kuttapperumāḷ of the stone temple at Tiruvanantīśvaram.
558	Do.	Do. ..	Parakēsarivarman	2nd ,, Tulā, Sunday, Jyēshṭha.	Do.	Gift of gold for a lamp by Teṉṉavan Mirainaṭṭu Mavēndavēḷan of Dēvaṅguḍi in Mirai-kūṟṟam on the northern bank.
559	Do.	Do. ..	Do.	3rd ,, Rishabha, Tuesday.	Do.	Damaged. Gift of 96 sheep by Śōḷaipirāṉ of Paṇḍitavatsalachchēri, a hamlet of this village, for a perpetual lamp.
560	Do.	Do. ..	Rājakēsarivarman	4th ,, ...	Do.	Records gift of land by purchase by Paṭṭamudayan Uttaman Chandran alias Sembiyan Pallavadaraiyan of Āvur-kūṟṟam on the southern bank for providing one midday meal to three persons daily. The land was purchased from a resident of Dēvanmaṅgalam, a brahmadēya in Mēṟkā-nāḍu.
561	Do.	Do. ..	Do.	17th ,, ...	Do.	Gift of land and a lamp-stand by a native of Aḍumbantiṭṭai of Iḍaiyaṉ-nāḍu for burning a perpetual lamp in the temple.
562	Do.	Do. ..	Do.	4th ,, Kumbha, Tuesday, Uttirādam.	Do.	Gift of land by the great assembly of Vīranārāyaṇachaturvēdimaṅgalam which was assembled at Vīranārāyaṇa-viṇṇagar, for providing food-offerings to the Paramasvāmin of Tiruvanantīśvaram on the three occasions daily.
563	Do.	Do. ..	Parakēsarivarman	11th ,, ...	Do.	Gift of a lamp-stand by Nakkan Piratamādēvi alias Mummuḍiśōḷat-talaikkōḷi, daughter of Ārūr-Dēvaṉār for a perpetual lamp in the temple.
564	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman	33rd ,, ...	Do.	Incomplete. Records gift of land by purchase by the individual mentioned in No. 539 above for a certain feeding-charity instituted by him. The land was situated in Dēvanmaṅgalam, a brahmadēya in Mēṟkā-nāḍu.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
565	On the same wall	Chōḷa ..	Rājakēsarivarman	5th year	Tamil	Gift of gold by Irayur Śoṭṭai Aiyanambi-Bhaṭṭan of Śrīdhara-Nārāyaṇachchēri.
566	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	6th ,, ...	Do.	Incomplete. Begins with the introduction, "[illegible], etc.," and stops with the name of the king.
567	On the base of the verandah of the south prākāra.	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndradēva.	4th ,, ...	Do.	Built in at the bottom and at the end. Begins with the introduction, "[illegible], etc." Records gift of land and paddy for burning two perpetual lamps and for feeding the worshipping-Brahman once a day in the temple of Trivanantīśvaram-Uḍaiyār at Vīranārāyaṇa-chaturvēdimaṅgalam, a brahmadēya in Rājādhirāja-valanāḍu, by a native of Tiṅgaḷūr in Tiruppiḍavūr-nāḍu, a sub-division of Rājāśraya-valanāḍu by the command of Śembiyan Mūvēndavēḷār, who was an officer (adhikārin) of the king at this time.
568	On the right wall of the store-room in the same prākāra.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍya-dēva.	14th ,, ...	Do.	Records the tax-free gift by the king of certain dry lands which were to be converted into gardens where possible; the income accruing therefrom was to be utilised for providing oil for lamps and for repairs to the temple. Vīranārāyaṇam is here called Sundara-Pāṇḍya-chaturvēdimaṅgalam.
569	On the left wall in the same place	Do. ..	Māravarman Kulaśēkharadēva	36th ,, Mēsha, ba., daśami, Wednesday, Śravaṇa.	Do.	Registers the sale of five ma of land by Marudūr Iḷaiya Mādhava-Bhaṭṭan of Śūrāṇḷāmaṇichchēri to the temple of Tiruvanantīśvaram-Uḍaiyār at Vīranārāyaṇam alias Sundara-Pāṇḍya-chaturvēdimaṅgalam.
570	On the same wall	Do. ..	Perumāḷ Sundara-Pāṇḍyadēva	15th ,, Mēsha, śu., saptami, Wednesday, Punarpūsam.	Do.	Damaged. Records a similar sale to the same temple by Marudūr Aruḷāḷa-bhaṭṭa.
571	On the wall of the maṇḍapa in the south prākāra, near the kitchen.	Do. ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th ,, Kumbha, ba., daśami, Saturday, Mṛigaśirsha.	Do.	Built in at the bottom. Seems to record a settlement of the dispute between certain Śaivāchāryas regarding the right of worship in the temple of Kulōttuṅgachōḷīśvaram-Uḍaiyār at Śuttavallinallūr.
572	On the west wall of the central shrine.	Chōḷa ..	Rājakēsarivarman	12th ,, ...	Do.	Records gift of land by purchase by Uḍaiyapirāṭṭiyār Vīman-Kundavaiyār, the mother (āchiyār?) of Ariñjiya-Pirāṭṭakadēvar, for bathing the god with a thousand potfuls of water on the San[illegible]uti day [illegible]ery month.
573	On the same wall	Do. ..	Do.	8th ,, ...	Do.	Gift of 90 sheep by a private individual for a perpetual lamp in the temple.
574	Do.	Do. ..	Parakēsarivarman	2nd ,, ...	Do.	Gift of gold by the community of Paran[illegible]takatteriñja-kaikkōḷas on behalf of one of their members for a perpetual lamp to the temple.
575	Do.	Do. ..	Rājakēsarivarman	Lost	Grantha and Tamil.	Gift of gold by Korri, wife of Śaṅkara-Nārāyaṇa-Bhaṭṭa for 96 sheep for burning a perpetual lamp in the temple for the merit of her husband.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
576	On the same wall	....	....	.....	Sanskrit in Grantha.	Seems to record a gift of land for feeding a Brahman.
577	Do.	Chōḷa ..	Rājakēsarivarman	2nd year, Mēsha, Sunday, Pūraṭṭādi.	Tamil	Records gift of land and house-sites by purchase from Ravidāsa-kramavittan and others of Malayapūr by Bharatan alias Vyāḷigajamallap-Pallavarayan, son of Nakkanāvanaiyan alias Pallavamuttaraiyan of Vennaiyūr in Vennaiyūr-nāḍu for feeding fifteen Brahmans and five Śivayōgins, and for paddy for a Brahman who supplied water for the sacred bath of the god.
578	Do.	Do. ..	Uttama-Chōḷa	16th ,, ...	Sanskrit in Grantha.	Records the building of the sabhā by Nambiyenḷan and gift of land for feeding 100 Brahmans in that hall.
579	Do.	..	....	....	Do.	A verse in praise of god Anantēśvara of the temple.
580	Do.	Chōḷa ..	Rājakēsarivarman	4th year and 20th day.	Tamil	Much damaged. Seems to grant certain lands in lieu of those already granted in the village of Kiḷiñjalūr to the temple for daily offerings and worship.
581	Do.	Do. ..	Parakēsarivarman	2nd ,, ..	Do.	Gift of gold by Arayan Vēṅkaṭavan, one of the Muttavālperrakaikkōḷa community for a perpetual lamp, to the temple.
582	Do.	Do. ..	Do.	3rd ,, ..	Do.	Damaged at the end. Records gift of land, by purchase, by Mattan-Kāman alias Nārana Viḷuppamārāyan for offering a special dish called akkaradiyal to the god.
583	Do.	Do. ..	Do.	12t ,, ..	Do.	Damaged and incomplete. Records a gift of land by a private individual of Puḷḷalūr for offerings and worship three times a day to the god Tiruvanantīśvara of the temple.
584	On the north, west and south walls of the same shrine.	Do. ..	Do.	2nd ,, ..	Do.	Records gift of gold by a member of the Muttavālperrakaikkōḷa community for 96 sheep and one ram for burning a perpetual lamp to the god Chandraśēkhara-Perumāl in the temple of Tiruvanantīśvara.
585	On the same walls	Do. ..	Rājakēsarivarman	6th ,, ..	Do.	End built in. Records gift of land, by purchase, to the assembly called Śāsanaṉuddha-chaturvēdabhaṭṭa-perumbadi-sahasradana-perumakkal of Viṇṇārāyaṇa-chaturvēdimaṅgalam by Śōkkiḷan-Arayan Śankaranārāyaṇan alias Śōḷa-muttaraiyar of Mērpaluvūr in Manayil-kōṭṭam, a sub-division of Tondainādu, as a charity to the temple.
586	On the west and south walls of the same shrine.	Do. ..	Parakēsarivarman	2nd ,, ..	Do. .. .	Gift of gold for 96 sheep and one ram by Teṉṉavan Brahmadarāyan of Gōmapuram in Rājamalla-chaturvēdimaṅgalam, a brahmadēya in Veḷa-nāḍu for a perpetual lamp in the temple of Tiruvanantīśvaraṭṭ-Aḷvār.
587	On the north wall of the same shrine.	Do. ..	Rājakēsarivarman	12th ,, ..	Do.	Records gift of land, by purchase, by Aditan Kōdaipiraṭṭiyār, queen of Ariñjigaivarman who died at Arrūr, for bathing the god during Chitrai-vishu with 108 potfuls of water; and another by Udaiyapiraṭṭiyār Vīman-Kundavaiyār for 1,000 potfuls of water for the same purpose.
588	On the same wall	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	3rd ,, Kanni, Tuesday, Uttirāshāḍha.	Grantha and Tamil.	Gift of gold by Kandan Paṭṭalakan alias Parāntakavāraṇappēraraiyan, the headman of Valamārvu for two perpetual lamps to the god.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
589	On the north wall of the same shrine.	Chōḷa ..	Rājakēsarivarman	14th year ..	Tamil .. .	Gift of land, by purchase, by Uḍaiyapirāṭṭiyār Vīman Kundavaiyār for bathing the god on the Saṁkramaṇa of every month with 1,000 potfuls of water.
590	On the same wall	Do. ..	Parakēsarivarman	2nd ,, ..	Do ..	Gift of gold by a private individual belonging to the Siṅgaḷāntakatteriṉja-kaikkōḷa community for a perpetual lamp in the temple.
591	Do.	Do. ..	Do.	[9]th ,, ..	Do. ..	Fragment.
592	Do.	Do. ..	Do.	12th ,, .	Do. ..	Records that Adigal Pavetṭaraiyaragaṇḍan Sundarasōḷa made, for the merit of his brother Gaṇḍan Śatrubhayaṅkaraṇar, a gift of land by purchase for feeding five brahmans every day and for burning a perpetual lamp in the temple.
593	Do.	Do. ..	Do.	10th ,, ..	Do. ..	Records gift of gold by Nandiputtan alias Śembiyan Mūvēndavēḷān, which was invested on land and utilised for providing one midday meal for five Brahmans in the temple.
594	Do.	Do. ..	Do.	2nd ,, ..	Do. .	Records gift of gold by Kōyilperrāl alias Vānavanmādēviyār, daughter of Bhūpalaśekhariyār, for the expenses connected with the burning of a perpetual lamp and providing midday offerings to the god and the sumptuous feeding once a day for one Brahman learned in the Vēdas.
595	Do.	..	....	..	Sanskrit in Grantha.	Records the consecration of the image of Parvati (Ārya) in the temple of Anantēśvara at Vīranārāyaṇam by a private individual.
596	Do.	Chōḷa ..	Madirāiḷkoṇḍa Parakēsarivarman	38th year, Siṁha, Tuesday, Anurādhā.	Tamil	Gift of gold by a private individual of Maḷa-nāḍu for a perpetual lamp.
597	Do.	Do. ..	Do.	37th year, Mēsha, Friday, Viśākhā.	Do. ..	Gift of 96 sheep by a private individual for burning a perpetual lamp in the temple.
598	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	2rd year ..	Do ..	Incomplete. Records gift, by Kamban Madurāntakan, an elephant-mahout of the king, of a lamp-stand and gold for burning a perpetual lamp and for offerings to the god on certain festival days in Vaikāsi and Mārgaḷi.
599	Do.	Do. ..	Rājakēsarivarman	3rd year, Karkaṭaka, Saturday, Ardrā.	Do. ..	Gift of gold by a Brahman lady of Vāḍavūr in Pāṇḍi-nāḍu for a perpetual lamp to the god of Tiruvanantīśvaram.
600	Do.	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	4th year ..	Do. .	Gift of 96 sheep and a ram by a private individual for burning a perpetual lamp in the temple and of gold for providing the sacred bath of the god, on rising from sleep, (tiruppaḷḷi-eḻuchchi).
601	Do.	Do. ..	Rājakēsarivarman	6th ,, ..	Do. ..	Gift of gold by a private individual for a perpetual lamp to god Tiruvanantēśvara.
602	Do.	Do. ..	Parakēsarivarman	3rd ,, ..	Do. ..	Gift of gold by Pañchavanmadēvi, the wife of Araiyan Mahimālaya alias [Parānta]ka-Muttaraiyan, for a perpetual lamp to the god Chandraśekhara-Perumā[l] in the same temple.
603	Do.	Do. ..	Rājakēsarivarman	6th ,, ..	Do. ..	Gift of gold by Vāṅgai-Pōśar Daśapurīya Śōmasiyar of Karāmbichettu for a perpetual lamp in the temple.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
604	On the north wall of the same shrine.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	38th year, Kaṇṇi, Thursday, Mūla.	Tamil	Incomplete. Records gift of 3 vēli of land by Anantavikramamaṅgala-pēraraiyar of Dēvaṉmaṅgalam, for the expenses of feeding twenty-five Brahmans in the temple and states that the king remitted the taxes on this land. Teṉṉavaṉ Viḷuppēraraiyar, called 'nammaganār' of the king, is mentioned to have built a hall in which the assembly met.
605	On the same wall	Do. ..	Parakēsarivarman	3rd year ..	Do.	Incomplete. Registers that Dēvaṉ-dēvaṉ of Kaṇḍiyūr, who was supervising the affairs of the Tiruvanantīśvara temple during the year, distributed the temple lands amongst the temple servants, in proportion to the services rendered by them.
606	Do.	Do. ..	Do	12th ,, ..	Do.	Incomplete and damaged. Seems to record the setting of an image of Sūryadēva by Kundavaiyār and her gift of gold for burning a perpetual lamp in front of it.
607	Do.	Do. ..	Rājakēsarivarman	2nd ,, ..	Do.	Incomplete. Records gift of gold by a private individual for burning a perpetual lamp in the temple.
608	On the wall of the verandah in the same prākāra behind the image of Gajalakshmī.	Do. ..	Parakēsarivarman, alias Rājēndra-Chōḷadēva.	7th year, Karkaṭaka	Do.	Damaged. Begins with the introduction, "[illegible]," etc.
609	On the same wall	Do. ..	Parakēsarivarman	2nd year ..	Do.	Gift of 12½ kaḷañju of gold by Paḷavettaraiyaṉ Kōdaṇḍaṉ Tappilidharmaṉ for burning a perpetual lamp in the central shrine of the temple.
610	On the outer base of the south wall of the maṇḍapa in front of the same shrine.	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	4th year, Makara, Monday, Kṛittika.	Do.	Records gift of dining utensils and money in gold by a private individual from the interest on which one person was to be sumptuously fed daily.
611	On the same base	Do. ..	Rājakēsarivarman	1[5th] year ..	Do.	Incomplete and stops with the preamble.
612	Do.	Do. ..	Do.	9th ,, ...	Do.	Gift of 90 sheep by a private individual of Kaḷambūr for a perpetual lamp in the temple.
613	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	4th ,, ...	Do	Records gift of an umbrella containing 19,968 pearls and surmounted by a gold ornament weighing 25¾ kaḷañju of gold by the Kaikkōḷas of Vīranārāyaṇa-chaturvēdimaṅgalam, a brahmadēya in Rājēndrasiṁha-vaḷanāḍu.
614	Do.	Do. ..	Rājakēsarivarman	3rd ,, ...	Do.	Records gift of 19 vēli of land, by purchase, by Gaṅgaṉ Ambalavaṉ Gaṇḍādittaṉ alias Mummuḍisōḷa Viḷupparaiyaṉ and two others for feeding 56 brahmans in all. King Uttama-Chōḷa is mentioned.
615	On the outer base of the north wall of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Rājarājadēva (I).	27th year, Vṛiśchika, Saturday, Chitrā.	Do.	Records that the assembly of Vīranārāyaṇa-chaturvēdimaṅgalam met in the hall called Rājarājaṉ and under the orders of the great assembly decided that a fourth share of all the lands and taṅka within the hamlets should belong to the Tīruvanantīśvara temple.
616	On the same base	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	3rd year ..	Do.	Fragment. Seems to register a sale of land to the temple of Tīruvanantīśvarattu-perumāḷ.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
617	On the same base	Chōḷa ..	Parakēsarivarman	14th year ..	Tamil ..	Records gift of some tank-irrigated land, by purchase, by Kaḷi-kurrali, a member of the Uḍaiyar-Karikala-Śōḷatteriñja-Kaikkōḷa community to seven musicians conducting the śribali ceremony to the god Tirumuḷḷūr-Uḍaiya-Paramēśvara of Tirumuḷḷūr alias Siṁhavishṇu-chaturvēdimaṅgalam, a brahmadēya of Ka-nāḍu on the northern bank.
618	Do.	Do. ..	Rajakēsarivarman	3rd ,, ...	Do. ..	Gift of gold by a private individual of Parakēsarichchēri for 96 sheep and one ram for burning a perpetual lamp in the temple.
619	Do.	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	4th year, Vrischika, Wednesday, Śravishṭa.	Do. ..	Gift of 96 sheep and a ram by a private individual of Kaḷattūr for a perpetual lamp.
620	Do.	Do. ..	Do.	4th year, Makara, Pushya.	Do. ..	Gift of gold by a private individual of Virārtkāmukachchēri for a perpetual lamp.
621	On detached stones in the maṇḍapa behind the Navagraha images.	Do. ..	Parakēsarivarman	16th year	Do. ..	Some stones missing. Records gifts of lands in Viranārayaṇa-chaturvēdimaṅgalam and Nindanallūr by two vāniyars and also of gold for reclaiming the former for cultivation and states that from the produce of the land two batches of 80 and 20 brahmans respectively were stipulated to be fed, for the merit of the donor's uncle, in the choultry erected by them.
622	On the east wall of the second prākāra.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	5th ,, ..	Do. .	Damaged. Begins with the introduction, "[illegible]," etc. Seems to record a gift of tax-free land to restore the charity of feeding twelve brahmans, which had been conducted in the maṭha erected by and called after Periya Rajēndra-Śōḷan, 'who was pleased to take the Ganges, Kiḍaram and Purvadēśam', but which charity had fallen into disuse after his time.
623	On the same wall	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vira-Pāṇḍyadēva.	14th year, Tulā, ba., trayōdaśi, Wednesday, Chitra.	Do. ..	Incomplete. Mentions Śri Viranārāyaṇam alias Sundara-Pāṇḍya-chaturvēdimaṅgalam, an independent village of Viradarājabhayaṅkara-vaḷanāḍu on the northern bank.
624	Do.	Chōḷa ..	Parakēsarivarman alias Rajēndra-Chōḷadēva I.	[8]th year, Mēsha, Sunday, Makha.	Do. ..	Begins with the introduction "[illegible]", etc. Records gift of gold by sale of land by Tribhuvanamahādēviyār Vānavanmahādēviyār, queen of Rajēndra-Śōḷadēvar, for providing offerings and worship to the two images of Chandraśekhara-Perumāḷ and his consort set up in the temple by her which were taken out separately in procession during śribali and festivals.
625	Do.	Do. ..	Do. do.	10th year, Kumbha, Wednesday, Pushya	Do. ..	Begins with the introduction, "[illegible]", etc. Records gift of sixty kāsu by Kuḍitāṅgiyuran alias Parakrama-Śōḷa-Muvēndavēḷan, the headman of Arkkāḍu in Arkkāṭṭu-kurram, a subdivision of Pāṇḍikulasani-vaḷanāḍu for the daily supply of one thousand lotus flowers for the worship of the god. The village assembly met in the hall constructed by Tennavan Viḷupparaiyar, who is mentioned by the king as nam-magaṇār.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
626	On the east wall of the second prākāra.	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	10th year, Kumbha, Wednesday Pushya.	Tamil	Begins with the introduction, "[illegible]," etc. Registers the agreement given by certain villagers to supply flowers stipulated in No. 625 above, as interest on the amount of 60 kāśu received by them from the temple treasury.
627	On the same wall	Do. ..	Do. do.	17th year, Mēsha, Monday, Purvāshāḍha.	Do. ..	Built in at the bottom. Begins with the introduction, "[illegible]," etc. Records the gift of certain lands by purchase, the income from which together with the amount accruing from the remission of taxes thereon was utilised for providing meals to ten devotees at the time of the midday worship of the god and for feeding twenty-five Brahmans in the choultry erected for the merit and in the name of the queen Vaṇavaṇ-madēvi.
	GUNTUR DISTRICT, TENALI TALUK.					
628	On a rough stone set up in a street at **Amritalur**.	..	....	Pramōda, Jyēstha, ba., 13, Wednesday.	Telugu ..	Registers the agreement (Kaula) granted by Mahāmaṇḍalēśvara Chintaguṇṭa Timmarājayya to the people that settled at the pēṭa (market village) built by him to the south of Amritalūru in the name of Mahānandirāja. No taxes were payable by the settlers in the pēṭa for the first three years. After that period they were required to pay taxes on ploughs, looms, and houses, big and small.
629	On another stone in the same place.	Vijayanagara	Vīrapratāpa Vīra Śrīraṅgarāyadēva-Mahārāya.	Dhātu, Bhādrapada, ba., 7.	Do. ..	States that Nāgappa-Nāyaka the agent (kāryakarta) of the king gave an agreement to the merchants, weavers, etc., of Śrīraṅgarāyapēṭa at Amritalūru, remitting the taxes payable by them for the first three years on account of a plunder suffered by the people.
630	On the same stone	..	....	Bhāva, Jyēstha, śu., 10, Thursday.	Do. ..	Registers an agreement in the terms of the above in respect of Śrīraṅgapēṭa of Amritalūru. No mention is made of any plunder. Refers to Śrīraṅgarāya who was evidently ruling then.
631	On a stone called Pōturāju set up before the Puṭṭalamma temple in the same village.	Velanāṇḍu..	Mahāmaṇḍalēśvara Rājēndra-Chōḷadēva	Śaka 1054, Kārttika, ba., dvādaśī, Sunday.	Do. ..	Records the grant of 50 sheep made for the provision of ghee for a perpetual lamp to be burnt in the temple of Amritēśvara at Amutunūru, by the Mahāmaṇḍalēśvara Paḍumana, a subordinate of the king.
632	On the same stone	..	....	Śaka [9]99, Uttarāyaṇa-Saṅkrānti.	Do. ..	Incomplete. Registers a gift of sheep by a certain Kāme for a perpetual lamp in the temple of Amirtēśvara at Amutunūru.
633	On a pillar in the temple of Saptakōṭēśvara at **Anantavaram**.	..	....	Sarvadhāri, Jyēṣṭha, ba., 30, Thursday.	Do. ..	States that a certain Yalayya constructed the maṇḍapa wall and the gateway of the temple of Saptakōṭi-liṅga.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
634	On a stone planted in a field at **Angalakuduru**.	..	....	Bahudhānya, Chaitra, śu., 5, Thursday.	Telugu ..	Registers a gift of land for the daily offerings of the god Minda-Gōpinātha at Aṅgalakuduru by Enumula Timmineniṅgāru for the merit of Saluva Timmarasayya, the Pradhani of Krishnadēva-Mahārāya.
635	On a pillar in the temple of Gōpālasvāmin in the same village.	..	....	Nala, Māgha, śu., 14, Monday.	Do. ..	Says that the four pillars of the central hall (raṅgamadhya) were polished by (i.e., at the expense of) Cherukumballi Gōpinēdu.
636	On the southern gate of the Valīśvarasvāmin temple at **Chavali**.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 143[9], Māgha, Prabhava, śu., ēkādaśi.	Sanskrit and Telugu ..	Registers the grant of the village of Tōṭapalli in the Koṇḍavīḍu-sīma to the god Valēśvara of Chāvali by Mahāmaṇḍalēśvara Kumāra-Veṅkaṭayyadēva-Mahārāja. The village was originally granted to the god by [the king] Purushōttama-Gajapati and the present gift is its renewal. A few other grants of land made to the temple are also registered.
637	On the stone to the north of the eastern gateway of the same temple.	..	....	Ānanda, Phālguna, śu., 10.	Telugu ..	Registers the construction of the entrance-hall by a certain Chivaṭayakka Liṅgana.
638	On stone to the south of the eastern gateway in the same place.	..	....	Dundubhi, Āshāḍha, śu., 10, Monday.	Do. ..	Records that Ālapāṭi Tippisetti constructed the dvārasākhas (door-jambs), the lintel and the threshold of the temple for the merit of his parents.
639	On a Nandi-stone set up before the Rāmaliṅgēśvara temple at **Chilumuru**.	..	....	Śaka [1]075, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers the gift of land and money made, for the worshipping priest and the dancing girls attached to the temple of Rāmēśvara at Chunumuru and for feeding daily ten Brahmans in the satra (choultry), by Muppa Nāge-Nāyaka, a servant of Velanaṇṭi Goṅkarāja.
640	On the same stone	..	....	Śaka 1075, Uttarāyaṇa-Saṅkrānti.	Do. ..	Damaged. Registers a grant of land made by Muppa Nāre-Nāyaka, a servant of Velanaṇṭi Goṅkarāja for the feeding of five Brahmans daily in the satra at Chunumuru. Below this is another inscription of the same date recording a grant by Muppa Kāmi-Nāyaka (who was a brother of Nāre-Nāyaka).
641	On a black stone lying before the temple of Vēṇugōpālasvāmin in the same village.	..	....	....	Do. ..	Beginning lost. Registers a grant of land at Ātumūndi by the commanders (Paḍāla) Viṭṭapa-Nāyaka and Gōpi-Nāyaka to the god Gōpāladēva. Refers to Kākatīya Gaṇapatidēva-Mahārāja and his subordinate Koḍaṅki Pōti-Nāyaka.
642	On a stone lying before a private house at **Chunduru**.	Telugu Chōḍa	Mahāmaṇḍalēśvara Pottapi Kāmadēva Chōḍa-Mahārāja.	Śaka 11[8]8 ..	Do. ..	Registers that the king constructed a Śiva temple and set up the god Chōḍa-Ballīśvara in the name of his younger brother for the merit of his father Udayādityadēva Chōḍa-Mahārāja and his mother Kāmaladēvī.
643	On the same stone	..	....	....	Do. ..	Registers the lands in Chundrūru granted to (the god) Īśānadēva and a number of Brahmaṇas by Mahārāya Gajasāhini Manma Gaṇapaya-Nāyaka.
644	On the Nandi-pillar lying before the Pāpēśvara temple in the same village.	..	....	Śaka 1690, Sarvajit, Kārtika, Bṛihaspati in Kanyā.	Sanskrit (in Telugu).	Damaged. Contains the praises of the god Śiva worshipped at the confluence of the Tuṅgabhadrā and Kshīranadī. Refers to a Brahman named Rudra.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
645	On the black granite pillar set up before the Gōkarṇēśvara temple at **Davuluru.**	Velanāṇḍa.	Mahāmaṇḍalēśvara Goṅkarāja	Śaka 1054 ..	Sanskrit verse and Telugu prose.	Registers that the king who was the son of Mahāmaṇḍalēśvara Velanāṇṭi Rajēndra-Chōḍa Gāṅgēyarāya gave to Kommaya-Nāyaka, the son of Āytama-Nāyaka, the Raḍḍikam, i.e., the office of raḍḍi of Dāvulūru and that Kommaya-Nāyaka set up the god Gōkēśvara with Pārvatī in the village and presented three puṭṭis of land to the temple and 55 sheep for a perpetual lamp. Grants of lands made to the dancing girls, drummer, etc., of the temple are also recorded.
646	On the same pillar	Do.	Goṅka	Śaka 1063 ..	Do. ..	Damaged. Refers to the king Rajēndra-Chōḍa and states that Kommaya-Nāyaka built the Chaṇḍēśa-maṇḍapa of the Śiva temple of Goṅkēśvara built by him already.
647	Do.	Do.	Rajēndra-Chōḍa	Śaka 10[6]5, Vishu-Saṅkrānti.	Do. ..	Registers that Āytamāmbika presented 55 sheep for the maintenance of a perpetual lamp in the temple of Gōkēśvara at Dāvulūru. She was the wife of Āytama-Nāyaka who was the favourite servant of Velanāṇṭi Rājēndra-Chōḍa and the raḍḍi of the villages Kuruṅgallu and Dāvulūru.
648	On a rough black-stone lying in a street at **Ipur.**	..	....	Kīlaka, Kartika, su., 15, Sunday.	Telugu ..	Damaged. Refers to Kuḷu, i.e., Kuṭubu and Mokhāsa Āgā Sirama Sāyibu. The village Ipūru is mentioned.
649	On a broken stone lying in the temple of Saṅgamēśvara at **Jagarlamudi.**	Gōlkoṇḍa ..	Rājādhirāja Mahārāja Śrī Maha[mandu] Kolli Ku. . . Śaha.	Śaka 1520 . . . . . Mārga.	Do. ..	Damaged. Registers grants of lands in the village Chāmarlamūṇḍi (Jagarlamūḍi) and Kolaṅkalūru. The names of the donor and the donee are lost. Mentions Mṛittijanagaram (i.e., Koṇḍavīḍu).
650	On another stone lying in the same temple.	Do. ..	Rājādhirāja Mahārāja Śrī Mahamandu Khulli Pādušaha.	Śubhakṛit, Jyēṣṭha, Jamālusani, Chandurōju (Monday ?).	Do. ..	Damaged and fragmentary. Mentions Mṛittijanagaram in the (Koṇḍavīḍu)-sīma and the agrahāra Chāmarlamūṇḍi and the laying out of a mango garden in the latter village.
651	On a pillar planted before the temple of Mallikārjunasvāmin at **Kathēvaram.**	..	....	Śaka 1737, Yuva, Chaitra, su., 13, Friday.	Do. ..	Narrates the experiences undergone in the quest for beatitude by a certain Timmarāja-Yōga Tīrtharālu.
652	On the outer south wall of the Chennakēśavasvāmin temple at **Kolakaluru.**	Kākatīya ..	Mahāmaṇḍalēśvara Pratāpa-Rudradēva-Mahārāja.	Śaka 1240, Kālayukti, Āśvayuja, su., 14, Monday.	Do. ..	Registers a grant of land made by Pōchalōṅkaṅgāru, son of the commander-in-chief Sōmaya-Lōṅka for the Saturday offerings of the god Kēśava-Perumāḷ at Kolaṅkalūru.
653	On a stone set up before the temple of Agastyēśvarasvāmin in the same village.	Do. ..	Do.	Do.	Do. ..	Registers a grant of land made by the same person for the Monday offerings (nilandhana) and flowers of the god Agastyēśvara at Kolaṅkalūru.
654	On a pillar set up before the gṛihagṛiha of the Vēṇugōpālasvāmin temple at **Kolluru.**	..	....	Śaka 1418, Śubhakṛit, Kārtika, su., 15, Thursday.	Do. .	Records a gift of land made for the midday offerings of the god Gōpinātha at Kollūru by the daughter-in-law of a certain Tipparusayya.
655	On a Nandi-pillar lying before the Rāmachōḍēśvara temple at **Modukuru.**	..	....	(Śaka) 1093, Uttarāyaṇa-Saṅkrānti.	Sanskrit and Telugu.	Registers that Sūrapa-Nāyaka, the lord of Mrōnfukūru, who was the servant of the Mahāmaṇḍalēśvara Chōḍadēva, and who was the main pillar to the kingdom of the Chālukyas, constructed the temple of Chōḍēśvara in the name of his maternal uncle and made the necessary provisions by giving land for offerings and for servants and giving the necessary utensils to the temple.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
656	On a pillar in the temple of Vīrabhadra at **Modukuru**.	..	....	Durmati, Āshāḍha, Śukla, Monday.	Sanskrit and Telugu.	Incomplete. Registers that a śūdra named Liṅgaya-Nāyaka established the goddess Bhadra-Kāḷi in the temple of Vīrēśvara at Mōdukūru on the banks of the Tuṅgabhadra stream.
657	On a pillar lying before the Chōḍēśvaraswāmin temple at **Moparru**.	..	....	Śaka 109[2], Vishu-Saṅkrānti.	Telugu ..	Records that Goṅkaya, the commander (padavālu) of Mahāmaṇḍalēśvara Kulottuṅga Rājēndra-Chōḍayarāja constructed the temple of Chōḍēśvara at Mrōmparu for the merit of his father Chōḍapa-Nāyaka and his mother Kaṭṭasāni. He also presented 110 sheep for the maintenance of two perpetual lamps in the temple. Also registers the grant of 55 sheep for another lamp by Gōkasāni for the merit of her husband Goṅki-Nāyaka and the grant of some land for the daily offerings of the god.
658	On the same pillar	..	....	Śaka 1092, Chaitra, amāvāsya.	Sanskrit and Telugu.	Registers that the chief Goṅka and his wife Gōkambika granted to the god Śaṅkara of Mrōmparu two perpetual lamps and one perpetual lamp respectively. At the beginning is given the genealogy of Goṅka. Paḍavālu Chōḍa was the servant of Velanaṇḍu Goṅka and governed the Shaṭsahasra (six thousand, i.e., Āruvēlu) country and Veṅgi. Gives the names of the dancing girls appointed to serve in the same temple.
659	On the southern side of the eastern gateway of the same temple.	..	....	....	Do.	Defines in a ślōka the lengths of the linear measures of aṅgula, vitasti and daṇḍaka. Half of the circumference of the thumb is an aṅgula. Twelve aṅgulas make one vitasti and thirty-two vitastis make one daṇḍaka. In the Telugu portion the kēsaripāṭi-ghaḍa which corresponds to the daṇḍaka is mentioned. A vertical line is cut over the inscription to give the exact measurement, evidently, of the vitasti. It measures a little over 1 foot and 3 inches.
660	On a stone built into the north wall of the Chennakēśava temple at **Mulpuru**.	Kākatīya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja.	Śaka 1192, Chaitra, śu., 13, Thursday.	Telugu. ..	Registers the gifts of lands made in several villages by Vallaya-Nāyaka a bodyguard (aṅgarakshe) of the king, for offerings and lamps to the god Nīli-Kēśavadēva.
661	On a broken pillar set up before the Śiva temple at **Nandivelugu**.	..	....	Vyaya, Phālguṇa, śu., 3, Sunday.	Do. ..	Much damaged. Registers the grant of land made to the god Agastyēśvara of Nandivelugu. The grain measure kēsaripāṭi-tūmu is mentioned.
662	On a stone built into the wall of the same temple.	..	....	Śaka 1528, Śaṅkaradina (Śivarātri?)	Sanskrit ..	Fragmentary. Registers that Vīraya Muṭṭa-Mantri, the disciple of Rāmaliṅga, born in the family of Paṇḍita Mallikārjuna made the grant of a garden in the village Chintalapūḍi to the lord of Śrīśaila, i.e., god Mallikārjuna.
663	On a stone built into the roof of the same temple.	Eastern Chālukya.	Sarvalōkāśraya Vishṇuvardhana-Mahārāja alias Rājarājadēva.	Regnal year 37, Śaka 980.	Telugu ..	Registers the gift of sheep made for a perpetual lamp in the temple of Abhēśvara at (the village) Vallavaru.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
664	On a pillar lying in the compound of the Mādhavasvāmin temple at **Peravali.**	..	....	Śaka 1078.	Telugu (verse and prose.)	Registers that the temple of Mādhavadēva in the agrahāra of Peruvali was built by Kommamāmbika, the wife of the general Māraya-Paṇḍa, who was the maternal uncle of Gōṅka. She was the daughter of Niḍumrāni Kommaya and Mallāmbika. Some land was granted by her son the general (daṇḍēśa) Chōḍa to the god and to the priest Mādhava-Bhaṭṭa.
665	On a stone built into the roof of the same temple.	..	....	. . . . . bahula, ashṭami.	Do. ..	Much damaged; narrates the philanthropic acts (of a chief whose name is lost) among which was the foundation of a feeding-house (satra-śāla) and a temple. He was the son of Mallāmba. A certain Paḍleya-Nāyaka is mentioned and a gift of sheep is also recorded.
666	On the eastern side of the southern entrance to the Vēṇugōpālasvāmin temple at **Tenali.**	..	....	Parīdhāvi, Nija-Vaiśākha, śu., 2. Tuesday.	Telugu ..	Registers the grant of jewels to the gods Gōpīnātha and Gōvardhanarāya by Dēvana Nāgireḍḍi.
667	In the same place.			Śaka 1225, Krōdhi, Chaitra, śu., 1, Thursday.	Do. ..	Incomplete. Mentions (the god) Gōpīnātha.
668	On a stone set up before the Gōvardhanasvāmin temple at the same village.	..	....	Śaka 1411, Saumya, Vaiśākha, Śukla-paksha, Haridina (i.e. ēkādaśī).	Sanskrit (verse.)	Damaged. Gives a descriptive praise of (the god) Gōvardhanēśa, who appeared in the form of a cowherd to his devotee Vallabha, quoting the famous verse in the Bhagavad-Gītā, which ends with 'Dharmasaṁsthāpanāya sambhavāmi yugē yugē.' Says also that the god became manifest (i. e., his image was established) at Tenālinagara on the date quoted. The Vijayanagara king Krishṇarāya and his minister Sāluva Timmarasu are said to have visited the temple and made gifts to it.
669	On a stone lying before the Svayambhvēśvara temple at **Valiveru.**	..	....	..	Telugu ..	Registers a gift of 50 sheep made by Guṇḍyabōya, a servant of Mahāmaṇḍalēśvara Kulōttuṅga-Chōḍa Gāṅgēyarāya Velanāṇṭi Gōṅka for the maintenance of a perpetual lamp in the temple of Prōlēṇāni (i.e., Pōlēramma) at Valivēru.
670	On a stone lying in the same place.	Velanāṇḍu ..	Sarvalōkāśraya (!) Rājendra-Chōḍa-Mahārāja.	Regnal year . . . Śaka . . . . Saṅkrānti.	Telugu verse and prose.	Mentions the two chiefs Velanāṇṭi Chōḍa and Gōṅka, Bayya the favourite servant of the latter, Bayya's wife Brammamāmbika and her brother Bolla; registers the gift of a perpetual lamp made to the god Traipurushadēva of Valivēru by Bolla.
671	On the same stone	Eastern Chālukya.	Sarvalōkāśraya Vishṇuvardhana-Mahārāja.	Regnal year 41, Śaka 983, Plava.	Telugu ..	Records the gift of 50 sheep made for a perpetual lamp by a private individual to the temple of Traipurusha-Mahādēva at Valivēru.
672	Do.	..	..	..	Do. ..	Belongs to the same period as the above and registers the gift of 50 sheep each by two Brāhmaṇas for perpetual lamps to the god Vishṇu of Valivēru.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
673	On the same stone	....	....	Śaka 965, Subhānu, Uttarāyaṇa.	Telugu ..	Records the gift of 150 sheep made for 3 perpetual lamps in the temple of Traipurushadēva at the agrahāra village Valivēru in Velanāḍu by the Daṇḍanāyaka (general) Tikkapayya-Nāyaka and of 50 sheep for a perpetual lamp to the same god by Aggiya Shaḍaṅgavi Bhaṭṭa of the agrahāra village Peruvali of the same nāḍu (i.e., Velanāḍu). Registers also a gift of 50 sheep made for a perpetual lamp to the god Brahmadēva of the place (i.e., Peruvali) by Maṇḍalika Gaṇḍaya, son of Dēsaṭṭi Mahāsāmanta Nambaya of the Oṅgōrumārga.
674	Do.	....	....	Śaka 1026, Tāraṇa Śrāvaṇa, ba., 13, Thursday.	Do.	Records the gift of land made to Kase (stone-cutter) Vēmōju for doing, permanently, service in the temple of Svayambhudēva at Valivēru.
675	Do.	....	....	..	Sanskrit and Telugu.	Records the gift of 50 sheep made for a perpetual lamp to the god Vishṇu at the Traipurushasthāna (i.e., Traipurusha temple) by a certain Gaṅga-Sōmayya of Valivēru.
676	Do.	....	..	Śaka 1064, Makara-Saṅkrānti.	Telugu prose and verse.	Praises the good qualities, numerous charities and heroism of Eriyabōya, a favourite of king Gōṅka, and records the gift of a perpetual lamp made by him to Bhaṭāra (i.e., the god Śiva) at Valivēru.
677	On another stone set up in the same place.	....	..	Śaka 108*, Saṅkrānti.	Telugu ..	Much damaged. Provides for ghee for a perpetual lamp.
678	On a broken stone lying before the temple of Rāmaliṅgēśvara at **Vemuru**.	....	....	Śaka 1680, su., pañchami, Monday.	Sanskrit verse and Telugu prose.	Fragmentary. Contains only the beginning.
679	On a stone in the eastern gateway of the garbhagriha of the Yōganānda-Nṛisiṁha temple at **Yedlapalli**.	....	....	Śaka 1233, Virōdhikṛit, Āśvayuja, ba., 15, Thursday.	Telugu ..	Beginning and end lost. Registers the remission of certain duties levied in the villages belonging to the god Chennakēśava of Pennāguduru, by Rudradēva, son of Mayidēvaleṅka.
680	On a stone set up near the dhvaja-stambha of the same temple.	....	....	Śaka 1351, Saumya, Āshāḍha, su., 11, Monday.	Do. ..	[illegible] the garuḍa-stambha in the presence of the god Yōgānanda-Nṛisi[illegible]āmin of Yedlapalli was got polished by Allāḍo[jhala] A[illegible]bhalanna.
681	On a stone lying at the threshold of the same temple.	....	....	Śaka 1692, Raudri, Śrāvaṇa, su., 10, Sunday.	Do. ..	Damaged. Refers to a boundary dispute between the villages Yedlapalli and Pennāgudurupāḍu and states that the dispute was represented to the king (probably of Gōlkoṇḍa) who issued o[illegible]rs to Karima Mula of Koṇḍavīḍu to settle the feudal tenure of the place. Thereupon, the matter was enquired into and fresh boundary edicts were put up by a commission under the supervision of Rāja Rustum-Rāya and Māṇikya-Rāyu.
682	On a stone built into the eastern gateway of the same temple	....	....	....	Do. ..	Much damaged. Seems to regulate the duties payable on certain articles of merchandise; a number of lands gifted away by a number of persons are mentioned.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
683	On a slab built into the shrine under the dhvaja-stambha of the Agastyēśvara temple at **Imani**.	....	....	Śaka 1047, Viśvāvasu, Uttarāyaṇa.	Telugu verse and prose.	Registers the grant of 50 sheep for a perpetual lamp in the temple of Toṇḍiśvara at Ivani by Kāmaka of Ghaṇṭaśāla for the merit of her father Pōtināyaka and her mother Prōlama and the grant of a house-site and land by her to the custodian of the sheep who was to supply daily the ghee for the said lamp.
684	On a stone lying in a field in the same village.	Vijayanagara	Vīrapratāpa Sadāśivarāya-Mahārāya ..	Śaka 14[86], Chaitra, ba., 30.	Telugu ..	Damaged. Registers a grant of land made to Vēdamārga-pratiṣṭhācharya Koneṭi Tiruvēṅgalanāthayyaṅgāru, son of Tirumalayyaṅgāru and grandson of Tāḷapāka Koneṭi Annamayyaṅgāru of the Bhāradvāja-gōtra, Ṛik-śākhā and Āśvalāyana-sūtra, by Mahāmaṇḍalēśvara Siddhirāja [Veṅkaṭarājadēva-Mahārāja, son of Timmarāja and grandson of Mahāmaṇḍalēśvara Siddharāja [Vē]balarāja of the Harita-gōtra, Āpastamba-sūtra and Yajuś-śākhā.
685	On a stone lying in a field close to the same village.	....	....	....	Do. ..	Damaged and fragmentary. Seems to register a gift of land to a certain Maṅchināḍu.
686	On a stone lying on the boundary between the villages of **Dantuluru** and **Imani**.	....	....	....	Do. ..	Mentions that Yimani-Danturalu was granted as an agrahāra by Siddhirāja Veṅkaṭarāja to Tāḷapāka Kōneṭi Annaya.
687	On a stone built into the roof of the Agastyēśvara temple at the same village.	Kākatīya ..	Pratāpa-Rudradēva-Mahārāja	....Māgha, śu., 1, Thursday.	Do. ..	Beginning lost. Registers the grant of lands in several villages made to the gods Agastyēśvaradēva of Kuñchavaram and Agastīśvaradēva of Ivani by Sōmidēva-Nāyaka.
688	On a pillar in the Āñjanēya temple at **Zampani**.	....	....	Śaka 11 [50], Āshāḍha, śu., 5, Thursday.	Do. ..	Damaged. Registers a grant made for the maintenance of a perpetual lamp in the temple of Rāmēśvara.
689	On another pillar of the same temple.	Velanāṇḍu ..	Mahāmaṇḍalēśvara Kulōttuṅga-Chōḍa-Gaṅkarāja.	....	Do. ..	Incomplete. Registers a grant of land made by Eṇṇōja-Nāyaka, the commander-in-chief (daṇḍanāyaka) of the king for a perpetual lamp to the god Rāmēśvaradēva for the merit of his father Paṇḍa-Nāyaka and his mother Paṇḍamma-sāni.
690	On a stone built into the wall of the same temple.	....	....	Śaka 1240, Kalayukti, Pushya, śu., 3, Tuesday, Makara-Saṅkrānti.	Do. ..	Registers the grant of land made to the god Gōpinātha by Mādhavadāsa for two evening lamps to be maintained with the income therefrom.
691	On a stone used as a step in the Rāmaliṅgēśvara temple in the same village.	....	....	Śaka 1181, Āshāḍha, śu., 6, Friday, Dakshiṇāyana-Saṅkrānti.	Do. ..	Damaged. Registers the grant made by a Balañjya for a lamp to the god Rāmēśvara-Mahādēva of Seḍipani.
692	On a pillar set up before the Bhōgēśvara temple at **Chiluvuru**.	....	....	....	Sanskrit verse.	States that the village Chiruvali was obtained by a certain Śūranārya of the Ātrēya-gōtra from king Vēma, as a Śivapura (Siva's land).
693	On the same pillar	....	....	....	Sanskrit in Grantha.	This is a copy of the above record.
694	On a pillar set up before the Madanagōpālasvāmin temple at the same village.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1470, Kīlaka, Mārgaśīra, śu., 11, Thursday.	Telugu ..	The inscription stops after mentioning the name of the king in the 8th line.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
695	On a pillar built into the wall of the Rājēśvara temple at **Pedakonduru**.	....	....	Śaka 1092	Sanskrit verse and Telugu.	Records a gift of land and cows made for two perpetual lamps to the god Rājarjaēśvara by the Śiva-Brāhmaṇa Mallidēva of Koṇḍrūru. In the introduction is described the family of the chief [Ka]ṇḍa, who was the 'lord of Koṇḍrūru' and who served under King Vikrama-Chōḍadēva. Kaṇḍa's sons were Kāma, Drōṇa Bhīma and Rāma.
696	On the same pillar	....	....	Śaka 1095	Do.	States that Rāma, the son of the chief Kaṇḍa (mentioned in the above record) who was also the 'lord of Koṇḍrūru' and who was much devoted to the Śivadharma gave land for the offerings and perpetual lamp of the god Rājarājēśvara. In the Telugu portion are given the names of the dancing girls who were attached to the temple of Rājarājēśvara.
697	On a pillar in the temple of Ananta-Bhōgēśvara at **Kolluru**.	Chōḷa ..	Kulō[ttuṅga]-Chōḍa[dēva] II	Śaka 1059, Regnal year 4, Wednesday, Vishuva-Saṅkrānti.	Do.	Seems to register a gift of money made for a perpetual lamp to the god Anantēśvara-Mahādēva of Kolluru.
698	On a second pillar in the same temple.	....	....	Śaka 1055, Uttarāyaṇa-Saṅkrānti.	Do.	Registers a gift of money made for a perpetual lamp to the god Anantēśvara-Mahādēva by Kolluri-Kaṇḍeya.
699	On the same pillar	....	....	Śaka 105[0], Chaitra, śu., 1, Mēsha-Saṅkrānti, Wednesday.	Sanskrit verse.	Records the grant of 5 Rājanārāyaṇa-nishkas by Dāmambika for a perpetual lamp to the god Anantēśvara of Kolluru.
700	Do.	Western Chaḷukya.	Tribhuvanamalladēva	Regnal year 40, Manmatha, Uttarāyaṇa, Paushya, śu., 11.	Kanarese ..	Beginning and end lost. Refers to the general (daṇḍanāyaka) Anantapāla and a gift made by the king.
701	On a third pillar in the same place.	....	....	....	Telugu ..	Fragment. Records a gift of cows for a perpetual lamp.
702	On a fourth pillar in the same temple.	....	....	....	Do.	Fragment. Seems to register a gift of land, made by purchase, to the god Narēndrēśvaradēva.
703	Do. do.	Chōḷa-Chaḷukya.	Rājarājadēva II	Śaka 10[9]5, Regnal year 2[6], Chaitra, ba., 13, Friday, . . . Saṅkrānti.	Do. ..	Damaged. Registers a gift of sheep made for a perpetual lamp in the temple of Narēndrēśvara at Kolluru.
704	Do. do.	Do.	Do.	Śaka 1094, Regnal year 26, Paushya, śu., 2, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Damaged. Registers a gift of 55 sheep made for a perpetual lamp to the god Narēndrēśvara.
705	Do. do.	Do.	Kulōttuṅga-Chōḍadēva II	Śaka 10[62], Regnal year [8], Bhādrapada, śu., 5, Monday, Dakshiṇāyaṇa-Saṅkrānti.	Do. ..	Records a gift of 5 Rājanārāyaṇa-gadyas made by Vedudama, daughter of Gosanāsani for a perpetual lamp to the god Anantēśvara at Kolluru.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
706	On a fourth pillar in the same temple.	....	....	Śaka 1285, Śōbhakṛit, Mārgaśīrsha, śu., 1.	Sanskrit verse.	Fragment.
707	On a fifth pillar in the same temple.	Chōḷa-Chāḷukya.	Rājarājadēva II	Śaka 108*, Regnal year 18, Chaitra, śu., [9], Monday.	Telugu ..	Registers a gift of money made by a certain Chāmana for a perpetual lamp to the god Narēndrēśvara-Mahādēva at Kollūru.
708	Do. do.	Do.	Do.	Śaka 1088, Regnal year 21, Pausha, śu., 1, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers a gift of 55 sheep made for a perpetual lamp to the god Narēndrēśvara by a certain Bhīmi-Nāyaka.
709	Do. do.	Do.	....	Śaka 10[92], Chaitra, śu., 11, Wednesday, Vishu-Saṅkrānti.	Do. ..	Registers the gift of 5 Rājanārāyaṇa-gadyas for a perpetual lamp to the god Narēndrēśvara at Kollūru by a servant of Kāpi-Nāyaka.
710	Do. do.	Western Chāḷukya.	Tribhuvanamalladēva	....	Kanarese ..	Fragment. States that the king was ruling at Kalyāṇapura. Charities like Brahmāṇḍa, Hiraṇyagarbha and Tulāpurusha are mentioned with reference to him. Registers the gift of the village Mulkalapāḍu to the god Anantēśvaradēva.
711	Do. do.	Chōḷa-Chāḷukya.	Ku[lōttuṅ]ga-Chōḍadēva	Śaka 10[84], Regnal year 9, Chaitra, ba., 5, Tuesday, Vishu-Saṅkrānti.	Telugu ..	Damaged. Records the gift of five gadyas for a perpetual lamp to the god Anantēśvaradēva by Peggaḍa (minister) Chimmapa.
712	Do. do.	....	....	Śaka 1201, Lunar eclipse.	Do. ..	Incomplete. Registers the gift of the toll called Aḍḍavaṭṭa at Kollūru on the bank of the river Krishṇavēṇyā for a perpetual lamp to the god Narēndrēśvara of the place by Mañchurāja for the merit of Mahāmaṇḍalēśvara Kākatīya Rudradēva-Mahārāja.
713	Do. do.	Velanāṇḍu ..	Kulōttuṅga-Chōḍa Goṅka	Śaka 1082, [Vishu]-Saṅkrānti, Jyēshṭa, . . . Saturday.	Do. ..	Gift of 5 Tyāgi-gadyas by a servant of the king for a perpetual lamp to the god [Anan]ttēśvara-Mahādēva.
714	On a black granite pillar planted near the dhvajastambha of the same temple.	Western Chāḷukya.	Tribhuvanamalladēva	. ..	Kanarese verse.	Much damaged and incomplete. Gives a glowing praise of the king and his general and minister Anantapāla-Daṇḍanāyaka. References are made to Chāḷukya-Chakrēśvara, Jayasiṁha, Āhavamalla, the Vēṅgi king Vishṇuvardhana and to Mahēśa-Daṇḍanāyaka. The last had four sons among whom Anantapāla was the most famous.
715	On a broken red stone pillar in front of the Ānandēśvara temple at **Pedakonduru.**	Kākatīya ..	Mahāmaṇḍalēśvara Pratāpa-Rudradēva Mahārāja.	Śaka 1239, Piṅgala, Jyēshṭa, śu., 8, Thursday.	Telugu ..	Registers the remission of certain taxes on the Dēva-vṛittis (temple lands) of 18 villages in the Koṇḍūri-sthala by Mayidēvaḷēṅka and the gift of some land by him to the god Chenna-Mallikārjuna of Taṅgaḍamuṇḍi.
716	On a pillar in the Kēśavasvāmin temple at **Duggirala.**	....	....	Śaka 1056 ..	Sanskrit verse	States that Bhīma, the son of Paṇḍambika and the lord of Kaṇḍravāḍi, made a gift of the village Duggarēlapāṇḍi to a number of Brahmans and invokes blessings upon him.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
717	On a second pillar in the same temple.	....	....	Śaka 1136, Bhāva, Kārtika, śu., 8, Sunday.	Telugu ..	Refers to a boundary dispute between the villages Ivani, Daggamapūṇḍi and Mōramapūṇḍi and the re-settlement of the boundaries. States that (the Kākatīya) Gaṇapatidēva-Mahārāja sent his deputies to settle the dispute.
718	On a third pillar in the same temple.	Kākatīya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja	Śaka 1198, [Dhā]tu, Mārga[śira], ba., 7, Thursday.	Do. ..	Damaged. Gives in detail the lengths of a number of streets denoted in chōtulu (arm-length). The name of the village is lost.
719	On a fourth pillar in the same temple.	....	....	....	Do. ..	Fragment. Mentions a number of gōtras and the shares allotted thereto, in the village Duggarōlapūṇḍi in Ivani-Kandravāḍi.
720	On a stone beam in the roof of the Muktēśvara temple at **Kollipara.**	....	....	Śaka 11[5]8, Chaitra, śu., 6, Wednesday.	Do. ..	Built in. Refers to the agrahāra village Kollipara and the god Mukundēśvara of the place.
721	On a pillar in the temple of Agastyēśvara at **Kolakaluru.**	Koṇḍapaḍumaṭi	Bōtarāja	Śaka 11[64], Uttarāyaṇa-Saṅkrānti.	Do. ..	Records a gift of 50 cows made by a servant of the king. The latter is said to have been a subordinate of Kulōttuṅga-Chōḍadēva.
722	On a second pillar in the same temple.	....	....	Śaka 1162, Uttarayaṇa-Saṅkrānti.	Do. ..	Registers a gift of land made by a certain Amarināyaka as the sāni-māṇya (dancing-girls' land) of the temple of Agastiśvara-Mahādēva.
723	On a stone built into the temple of Rāmēśvara at **Natta-Rameśvaram** (Tanuku taluk, Kistna district).	Kolanu ..	Mahāmaṇḍalēśvara Kēśavadēvarāja ..	Śaka 1140, Jyēshṭa, śu., 15.	Sanskrit and Telugu.	States that Sōmaya-kumāra, younger brother of Kommayakumāra and son of the king constructed the temple of Rāmēśvara-Mahādēva at Duttika and had it white-washed for the merit of his wife Annama-Mahādēvi.
724	On a pillar in the ardha-maṇḍapa of the same temple.	....	....	Prabhava, Māgha, ba., 1, Sunday.	Telugu ..	Records that a certain Gaṅgiṇēḍu, son of Tellaṅgūṭi Annamanēḍu, purchased a flower-garden at Duttiga and presented its annual fruit-produce in two equal halves to the gods Rāmēśvara and Sōmēśvara of the village. Mentions the Mahāmaṇḍalēśvara Siṅgarapuṅgōṭa Pratāpa-Annapa-rāja, who was probably the master of the donor.
725	On another pillar in the same place.	....	....	Śaka 1236, Ānanda, Chaitra, śu., 1, Thursday.	Do. ..	Registers the grant of land and house-site made for the maintenance of a half-lamp in the temple of Natadēva by a certain Vallabhirāji.
726	On a pillar in the garbhagriha of the Goddess in the temple of Sōmēśvara at **Juttiga,** same taluq, same district.	....	....	Śaka 1[illegible]ātu, Mārgaśira, ba., 10, Wednesday, Makara-Saṅkrānti.	Do. ..	Records the gift of land made, for the daily offerings of the god Vāsuki-Ravi-Sōmēśvara, by Gaṇapati Pina-Abbarāja. Mentions the Alladēśvara-liṅga.
727	On the same pillar	....	....	Do.	Do. ..	Registers the grant of land made to the same god for daily offerings by Bachīraju Siṅgana.
728	On a pillar in the maṇḍapa of the same temple.	Kolanu ..	Mahāmaṇḍalēśvara Okkettagaṇḍa ..	Śaka, 10[47], Makara, ba., 11, Friday.	Do. ..	Records the gift of gold made by the king for the maintenance of a perpetual lamp in the temple of Vāsuki-Ravi-Sōmēśvara at Duttika.
729	On a second pillar in the same maṇḍapa.	....	....	Śaka 1199, Kārtika, śu., 13, Monday.	Do. ..	Registers that Annapāsāri obtained a vritti with the consent of the Śrī-karaṇam (the temple accountant), tambaḷis (worshipping Śiva-Brāhmaṇas), the sānis (dancing women) and the 72 services (niyōgas) and that Nāgasāri and his sons had no vritti.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
730	On the same pillar	Eastern Chāḷukya.	Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja.	Śaka 1011, Regnal year 20.	Telugu ..	Records the gift of 3 perpetual lamps made to the god Sōmēśvara-Mahādēva at Duttika by Vīrachōḍadēva, the ghee for which was to be supplied by the three hundred (members) of Duttika. Mentions the liquid measure called the Mummadi-Bhīma-māṇika.
731	On a third pillar in the same maṇḍapa.	Do.	Do.	Śaka . . . . . Regnal year 17.	Do.	Records the gift of a perpetual lamp made to the same god by Śrī Chōḍagaṅgadēva. Mentions the measure Mummadi-Bhīma-māṇika.
732	On a fourth pillar in the same maṇḍapa.	Do.	Do.	Śaka 1013, Regnal year 22.	Do.	Incomplete. Registers the provision of a perpetual lamp to the same god by a certain Muppariya, son of Mēḍapa.
733	On a fifth pillar in the same maṇḍapa.	....	....	Śaka 1181, Āshāḍha, śu., 5, Friday, Uttarāyaṇa.	Do.	Registers the gift of a perpetual lamp to the god Vāsuki-Ravi-Sōmēśvara-Mahādēva of Duttika by the wife and three sons of Bhaṇḍāru Kaṇḍapa-Nāyaka, the grandson Yaguva Kaṇḍa-Nāyaka
734	On the same pillar	....	....	Śaka 1082, Uttarāyaṇa.	Sanskrit verse.	Records that Pōtana, the son of Āditya and Padma and grandson of Appanārya of the Śrīvatsa-gōtra who was the lord of the Ayanapura agrahāra, gave a perpetual lamp to the god Kruṅgisa of the village Duttika on the banks of the Gōḍhastani in the Pāvanavāra-vishaya.
735	On a sixth pillar in the same maṇḍapa.	....	....	Śaka 1143	Telugu ..	Registers the provision of a perpetual lamp to the god Vāsuki-Ravi-Sōmēśvara Mahādēva of Duttika by Egadēvaya, a servant of Kēśava-Maṇḍalika.
736	On the same pillar	....	....	Śaka 1082, Uttarāyaṇa.	Sanskrit verse.	Records the gift of a perpetual lamp made to the god Sōmēśvara of Duttika on the banks of the Gōḍhastani in the Pāvanavāra-vishaya by the learned Brahman Pōtana, son of Āditya. See No. 734 above.
737	Do.	Eastern Chāḷukya.	Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja.	Regnal year 15, Uttarāyaṇa.	Telugu ..	Registers the gift of 50 sheep for a perpetual lamp to the god Vāsuki-Ravi-Sōmēśvara-Mahādēva of Duttika by Pōtiya-Bhaṭṭa of Ayanapura. Mentions the liquid measure Mummadi-Bhīma-māṇa.
738	On a seventh pillar in the same maṇḍapa.	Do.	Do.	Regnal year 13 ..	Do. ..	Incomplete. Refers to the Karavala-Bhairava maṇḍapa raised by Śrī Vijayādityadēva in front of the shrine of Vāsuki-Ravi-Sōmēśvara at Duttika.
739	On the same pillar	Do.	Do.	Śaka 1109, Āśvayuja, śu., 5, Tuesday, Regnal year (lost).	Do ..	Damaged. Seems to register a grant of land made to the god Sōmēśvara.
740	On an eighth pillar in the same maṇḍapa.	Do.	Vīrabhadrēśvara	Śaka [11]81, Dakshiṇāyaṇa.	Sanskrit and Telugu.	Damaged. States that Vishṇu, the able minister of the king who married Rudrama, the daughter of the Kākati king Gaṇapati, made a gift of a perpetual lamp to the god Sōmēśvara of Duttika originally set up there by Vāsuki.
741	On the same pillar	Kolanu ..	Mahāmaṇḍalēśvara Yerugayadēvarāja ..	Śaka 1182, Uttarāyaṇa-Saṅkrānti.	Telugu ..	Registers a gift of land at Gonaṅganapāḍa made for the daily offerings of the god Sōmanāthadēva of Duttika by a certain Pinakundelu Paḍuta. Bears the signature of (the engraver) Annapasāri. See No. 729 above.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
742	On the same pillar	..	....	....	Hindi ..	.....
743	On a ninth pillar in the same maṇḍapa.	Eastern Chāḷukya.	Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja.	Śaka 1063, Regnal year 1[5], Paushya, ba., 10, Wednesday, Uttarāyaṇa.	Sanskrit and Telugu.	Registers the gift of 50 sheep made for a perpetual lamp to the god Vāsuki-Ravi-Sōmēśvara of Duttika by Prōlipāva, daughter of Marama, a sāni of the village.
744	On the same pillar	..	....	....	Sanskrit ..	States that Prōla who had many personal attractions was a sani (dancing girl) attached to the temple of Sōmēśvara at the village Duttika in the Pāvanavāra-vishaya where were three hundred sanis serving hereditarily.
745	On a tenth pillar in the same maṇḍapa.	Eastern Chāḷukya.	Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja.	Regnal year (figure omitted), [Śaka] 1177, Uttarāyaṇa-Saṅkrānti.	Telugu ..	Registers that Bhaṇḍāri Koṇḍapa-Nāyaka, the grandson of Yeruva Komma-Nāyaka and his son Virabhadra-Nāyaka built the Karavāla-Bhairava maṇḍapa in front of the shrine of Vāsuki-Ravi-Sōmēśvara at Duttika and placed an image of Uma in it for the merit of Mahādēva-Chakravarti. See No 728 above.
746	On the same pillar	Do.	Do.	Regnal year 17, Lunar eclipse.	Do. ..	Records the gift of 50 sheep made for a perpetual lamp to the same god by a private individual. Mentions the liquid measure Mummadi-Bhima-māna.
747	Do.	Do.	Do.	Śaka 1000, Regnal year 3	Do. ..	Incomplete. Records the gift of a perpetual lamp to the god Sōmēśvara-Mahādēva at Duttika.
748	On an eleventh pillar in the same maṇḍapa.	Do.	Do.	Regnal year 17, Śrāvaṇa, pūrṇima (full-moon), Saturday, Lunar eclipse.	Do. ..	Registers a gift of 50 sheep made for a perpetual lamp to the god Vāsuki-Ravi-Sōmēśvara-Mahādēva at Duttika by Mummadi-Gōmadēvi, wife of Malaya Tammum-Prōla-rāja.
749	On a twelfth pillar in the same maṇḍapa.	..	....	.. Lunar eclipse.	Sanskrit ..	Much damaged. Registers a gift of a perpetual lamp made to the god Sōmēśvara.
750	On a Nandi-pillar set up in front of the same temple.	Gōlkoṇḍa ..	Mahamaṇḍu Khulli Pādaśaha, son of Ibhurāmśā (Ibrahim Shah).	Śaka 1505, Svabhānu, Āśvija, śu., 10. Saturday.	Telugu ..	States that the temple of Vāsuki-Ravi-Sōmēśvara and other temples at Duttika having dilapidated in the time of Ibhurāmśā, they were renovated in the time of the king, his son, by Sōmēśvara, the son of Peddirāja and grandson of Sattirāja Sōmarāja. A number of minor shrines also were built on this occasion.
751	On the stone built into the roof of one of the stories in the gōpura of the same temple.	....	....	....	Sanskrit verse.	Praises in one verse the noble qualities of king Manma.
752	On a pillar in the Nandi-maṇḍapa of the Bhīmēśvara temple at **Mogallu** (Bhimavaram taluk, Kistna district).	....	....	Śaka 1237, Uttarāyaṇa-Saṅkrānti	Telugu ..	Registers the gift of a stone pillar for the dancing-pavilion (nāṭya-maṇḍapa) of the temple of Mūlasthāna Bhīmēśvara-Mahādēva at Mōngolu, by Dēvaya, son of Chenna-kēśava- Pregaḍa and Kommāmba.
753	On a second pillar in the same maṇḍapa.	....	....	Śaka 1237, Rākshasa, Uttarāyaṇa-Saṅkrānti.	Do ..	Registers the gift of a stone pillar for the Nandi-maṇḍapa, in front of the same temple by Attili Peda-Pōtirāḍi. Registers also gifts of lands made to a certain Pramathakavi Sirigiri-Ayyaṅgāru.
754	On the same pillar	Reḍḍi ..	Ana-Vēma	....	Do.	Records the gift of lands made by the king to Pramathakavi Sirigirideyayyaṅgāru.

B.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
755	On a third pillar in the same place.	....	....	Śaka 1243, Durmati, Mēsha-Saṅkrānti.	Telugu ..	Registers the gift of land made for the daily offerings of the god Gaṇēśvara of the temple of Mūlasthāna Bhimēśvara-Mahādēva at Mōṅgolu by Mōṅgalani Dēvayaradi.
756	On a fourth pillar in the same place.	....	....	Śaka 1237, Rākshasa, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records the gift of a stone pillar for the Nandi-maṇḍapa of the same temple and of a perpetual lamp with provision of land for its maintenance, by Attili Dēvayaradi.
757	On the same pillar ..	....	....	Do.	Do. ..	Incomplete. Mentions the village Mōṅgolu.
758	On a fifth pillar in the same place.	....	....	Do.	Do. ..	Registers the gift of a stone pillar for the Nandi-maṇḍapa of the temple of Mūlasthāna Bhimēśvara-Mahādeva at Mōṅgolu by a certain Kūnasāni for the merit of her father-in-law, mother-in-law, husband and son.
759	On a sixth pillar in the same place.	....	....	Do.	Do. ..	Registers the grant of a stone pillar for the same maṇḍapa by Ammavroli-setti Koṇḍaya for the merit of his parents.
760	On a seventh pillar in the same place.	....	....	Do.	Do. ..	Registers the gift of a stone pillar by Attili Peda-Pōtiradi for the same maṇḍapa.
761	On an eighth pillar in the same place.	....	....	Do.	Do. ..	Records the gift of a stone pillar for the same maṇḍapa by Muṇḍari Kūnasāni for the merit of her grandfather and grandmother and of her parents.
762	On a ninth pillar in the same place.	....	....	Do.	Do. .	Registers the gift of a stone pillar for the same maṇḍapa and of an evening lamp for the god Mūlasthāna Bhimēśvara-Mahādeva by Koṇḍūri Kāmiśeṭi of Mōṅgolu with land for the maintenance of the latter.
763	On a tenth pillar in the same place.	....	....	Do.	Do ..	Registers the gift of a stone pillar for the same maṇḍapa and of land for the maintenance of an evening lamp to the god Nandikēśvara by Attili Dēvayaradi. See No. 756 above.
764	In a ruined maṇḍapa at Taduvayi, Sattenapalle taluk, Guntur district.	..	....	Plava, Chaitra, śu., 5, Friday.	Do. ..	States that Siṅgama-Nāyaka of Pāgem reconsecrated the image of Hanuman at Tāḍuvāya and granted land for offerings to the god.

C.—Stone inscriptions copied in 1921.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Punyakōṭṭīśvara temple, Little Conjeeveram, same taluk, Chingleput district.	Vijayanagara	Kampaṇa-Uḍaiyar	Kilaka, Karkaṭaka, śu. pañchami, Friday, Mūla	Tamil	Registers the appointment of Aḷagiya Tiruchiṟṟambalam-Uḍaiyar, son of Bhuvanakabāhudēvar as the temple supervisor (palimudalkaṇkāṇi) and the gift of a house to him in virtue of that office, by the trustees of the temple of Puṇyatīrtam-uḍaiya-Nāyaṇār at Conjeeveram, a city in Urrukkaṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
2	On the base of the north and west walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva (III).	27th year, Tulā, ba. ēkādaśi, Tuesday, Uttirām.	Do.	Damaged. Records the agreement given by four private individuals to Villavarāyar, the agent of Mudaliyār Semmaśeṭṭiyār to burn four perpetual lamps in the temple of Puṇyatīrtam-uḍaiya-Nāyaṇār of Kāñchipuram, a city in Kāliyur-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, for 72 Nellūr Gaṇḍagōpālan-puḍu-māḍai coins received by him.
3	On the base of the north wall of the same shrine.	....	....	Īśvara, Chitrai, 15	Do.	In modern characters. Registers the leasing of certain temple lands in the village of Śattiyappantaṅgal by a private individual named Namaśivāyaṇ, a member of the Tantari-community in Ayyaṅguḷattūr.
4	On the base of the south wall of the same shrine.	....	Tribhuvanachakravartin Kōnēri-iṇṇai-koṇḍāṇ.	Lost	Do.	Built in in the middle. Records that the village of Taṅgi in Urrukkaṭṭu-kōṭṭam was renamed Tribhuvanavira-nallūr and that 108 vēli of land was, at the instance of a certain Śōḷakōṇ, granted as a tax-free gift for the expenses of the same temple.
5	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva (III).	21st year	Do.	Built in by a pial. Seems to refer to some gift made by a merchant in Arumoḷidēvapperunderuvu of Kāñchipuram, a city in Eyir-kōṭṭam to the god Kshetrapāla-Piḷḷaiyār in the temple of Uḍaiyār Puṇyatīrtham-uḍaiya-Nāyaṇār at Kāñchipuram, a city in Kāliyur-kōṭṭam.
6	On the north wall of the central shrine, Ashṭabhujam-Perumāḷ temple in the same village.	Do. ..	Rājēndra-Chōḷadēva, "who was pleased to take Pūrvadēśam, Gaṅgai and Kiḍāram,	22nd "	Do.	Records the tax-free gift of 1000 kuḷi of land as dēvadāna and of 3500 kuḷi by sale for 47 kaḷañju by the residents of Kāñchipuram in Eyir-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam for conducting worship in the temple of Tirushṭabhujagṛihattu-Mahāvishṇu, for providing offerings to the god and for burning a perpetual lamp in the temple.
7	On the base of the same wall ..	Vijayanagara	Vīraprutāpa Veṅkaṭapatidēva-Mahārāya	Śaka 1519, Hēvi-ḷambi, Vṛiśchika, śu., pañchami, Monday, Ārdrā.	Do.	Much damaged. Records that some temple lands in Amarā-maṅgalam in Tēpparayanpaṭṭu were taken over by the residents of that place and that from the income of some other lands in Naṟṟanallūr which were given in exchange through Etirājayaṅgār, certain offerings, etc., were provided for the god Tirushṭabhujattu-Emberumāṇ.
8	On the south wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	40th year .. .	Do.	Begins with the introduction, "புவனி முழுதுடையாள்" etc. Records gift and sale of certain lands by the assembly of Rājasundari-chaturvēdimaṅgalam, a brahmadēya village in Virpēḍu-nāḍu, a subdivision of Kāliyur-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, for the kitchen expenses of the temple of Tirushṭabhujagṛihattu-niṟṟaruḷiya-Paramaśvāmin in Kāñchipuram, a city of Eyir-kōṭṭam.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
9	On the same wall	..	....	44th year	Tamil	Is written in continuation of the above and belongs to the same king. Records a further tax-free gift of land by the assembly of Rājendracchōḷa-chaturvēdimaṅgalam, an independent village in Kaḷiyur-kōṭṭam to the same temple for kitchen purposes and stipulates that after two years from the date of the gift, a tax of not more than half a kāśu per vēli of land was to be collected on these lands.
10	On the base of the same wall ..	Vijayanagara	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya..	Śaka 1515, Vijaya, Siṁha, śu., trayōdaśī, Wednesday, Aviṭṭam.	Do.	Records an agreement given to Nallammaṅgār, wife of Appayyaṅgār, son of Periyaperumāḷ of Paṭṭanki by the temple officials including Tirupani Śingarayyaṅgār, the agent of Eṭṭūr Tirumalai Kumāratātāchāriyār, to provide certain offerings to the god on certain occasions from the income of some land given by her in Nagyanallūr alias Rāmabhadrapuram, a village in Ūṟṟukkaṭṭu-kōṭṭam in Chandragiri-rajya.
11	On the base of the north wall of the central shrine in the Tiruttaṅgāvilakkoḷi-Perumāḷ temple in the same village.	..	....	..	Do.	Registers the gift by the residents of Vilakkōḍu, in obedience to the order of Madurāntaka-Pottappichchōḷan, of certain lands in that village to the temples of Tiruttaṅgāvilakkoḷi-Emberumāṉ and Āḷāriyar of Tiruvēḷirukkai in the proportion of two to one. Mentions the 7th year, Vaikāśi month, probably of Rājarāja III. The name Mānavijadēva is engraved in the end.
12	On the base of the south and east walls of the same shrine.	..	Tribhuvanachakravartin Kōnāriṉmaikoṇḍaṉ.	(13+1)st year + 130th day.	Do.	Records gift of the village of Ilaippākkam, a village in Vādavūr nāḍu, a subdivision of Veṅkuṟṟa-kōṭṭam for the repairs to the temples of Tiruttaṅgāvilakkoḷi-Perumāḷ and Āḷāriyar which were being supervised in the name of the king by Śrīraṅgarāya of Iḷaṅgudi in Pāṇḍi-maṇḍalam and for offerings to the gods in the temples.
13	On the wall to the left of entrance into the temple.	..	....	....	Sanskrit in Grantha.	A verse stating that Āḷagiyamaṇavāḷa Jīyar built certain prākāras and maṇḍapas in the temple of Dīpaprakāśa (i.e., Vilakkoḷi-Perumāḷ).
14	On the base of the north wall of the Āḷagiyasiṅga-Perumāḷ temple in the same village.	..	....	Śaka 1505, Chitrabhānu, Vaigāśi 18	Tamil .. .	Records that an amount of 12 peṇ was given every year to Śaṭagōpayyaṅgār of Tirunārāyaṇapuram from the proceeds of the village of Nallampiḷḷaiperṟāḷ and that he had to provide certain offerings in the name of Tātācharya to the god Āḷari-Emberumāṉ of Kachchattirukkai in Kāñchipuram.
15	On the north wall of the maṇḍapa in front of the central shrine in the Phaṇāmaṇiśvara temple in the same village.	Chōḷa ..	.....dēva ..	10th year+207th day.	Do.	Begins with the introduction "[illegible]" etc., of Rājēndra-Chōḷa I. Damaged at the end of each line. Records gift of land for offerings and worship to the temples of Tiruppaḍamāḍam-Uḍaiyār and Tirukkaṟṟalam.
16	On the base of the same wall ..	..	Pārthivēndravarman 'who took the head of the [Pā]ṇḍya.'	Lost	Do.	Damaged. Seems to record gift of gold from the interest on which a lamp was to be burnt in the temple of Tiruppaḍamāḍam-Uḍaiyār in the evening.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
17	On the base of the same wall ..	..	Pārthivēndravarman	12th year .. .	Tamil ..	Records gift of 50 kalañju of gold by the queen Darmapoṉṉār alias Trailōkyamahādeviyār and that 200 kāḍi of paddy was to be supplied to the temple as interest on this amount at the rate of 4 kāḍi per kalañju. The money was deposited with the residents of Tirsiyamaṅgalam.
18	On the base of the east wall of the same maṇḍapa.	..	Do.	13th ,, ...	Do.	Damaged. Records gift of 50 kalañju of gold by the same queen. The residents of Paṉṉaippuram were required to supply 100 kāḍi of paddy to the temple as interest.
19	On the same base	..	Do.	Do.	Do.	Records gift of 30 kalañju of gold by the same queen to the residents of Pōndūr for burning a perpetual lamp in the temple of Tiruppaḍamāḍam-Uḍaiyār.
20	Do.	Chōḷa.	Parakēsarivarman	16th ,, ...	Do.	Much damaged.
21	On the north wall of the central shrine in the Yathōktakārin temple in the same village.	Do	Madiraikoṇḍa Parakēsarivarman	37th ,, ...	Do.	Registers the sale of the lands in Kaṉṉamaṅgalam, a village in Eyil-nāḍu, a sub-division of Eyil-kōṭṭam to the temple of Anantanārāyaṇa-Paramasvāmi of Kachchippēḍu, 'who was pleased to lie as an ancut to Tiruvehkā (river Vēgavati)' by certain private individuals of the same village for the sum of 307 kalañju of gold.
22	On the base of the east wall of the same shrine.	Do	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th ,, Mēsha su., Friday, Hasta, dasami.	Do.	Records gift of certain houses in the Sannidhi street to Chēranaivengra-śōḷakumāra and Mānaṅgattār Amudāḍuvān who had to provide for certain offerings to the god and for burning a lamp in the temple of Anantanārāyaṇasvāmin in Kāñchīpuram.
23	On the south wall of the same shrine.	Do.	Parakēsarivarman alias Uḍaiyār Śri Rājēndra-Chōḷadēva 'who was pleased to take Pūrvadēśa, Gaṅgai and Kiḍāram.'	[20?] ,, ...	Do.	Records sale by certain merchants of Kāñchīpuram of one tani of land as a tax-free dēvadāna for 127 kalañju of gold to the temple of Tiruvehkā-ṇaikkiḍandaruliṇa-Paramasvāmin at Kāñchīpuram.
24	On the same wall	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	20th ,, Mēsha, śu., trayōdaśi, Saturday, Rōhiṇi.	Do.	Records gift by Alkoṇḍa-Chēdirāya of a village in Karitaḍuttūr alias Hastinivāraṇa-chaturvēdimaṅgalam in Virpēḍu-nāḍu, a sub-division of Kāliyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam to 32 brahmans of the village.
25	Do.	Vijayanagara	Vīraprātāpa Śrī-Raṅgadēva-Mahārāya ..	Śaka 1506, Tāraṇa, Siṁha, śu., chaturdaśi, Monday, Śravishṭā.	Do.	Records that the hamlet of Śālaimaṅgalam Kuppañjēri alias Sundarāchāryapuram in the sīma of Kōttambākkam, in Kōṇāḍi-nāḍu, a sub-division of Seṅgaiṭu-kōṭṭam a district of Jayaṅgoṇḍaśōḷa-maṇḍalam was obtained as gift from the king by Kulaśēkharan Tirumalai-Nambi in the presence of Eṭṭūr Tirumalai Kumāratātāchārya and that the lands in it were distributed among certain Śrī-Vaishṇavas living near the temple of Śoṉṉavaṉṉamēyda-Perumāl.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
26	On the south wall of the second prakāra of the same temple.	..	....	Śaka 1448, Sarvajit, Mēsha, su., trayōdaśi, Saturday, Uttiram.	Tamil	Records that Maṇḍalam, son of Śrirangarāja of Naḍatūr in Kannanṭāṅgal founded a village on the banks of the tank dug by him to the west of the temple of Śonnavaṇṇamśōyda-Perumāl, built a maṇḍapa of the temple, erected a drinking-water-shed and also gave a gift of 25 paṇam of gold for offerings and lamp to the god Hanumantadēva set up by him.
27	On the same wall	Vijayanagara	Kampana-Uḍaiyār, son of Vīra Bukkaṇa Uḍaiyār.	Śaka 128[0*], Plavaṅga, Mēsha, su., ēkadaśi, Monday, Uttiram.	Do.	States that the king while seated in the Jānaki-maṇḍapa granted to Śri Parakāla-Nambi the name of Karuṇākaradāsan with certain honours, privileges and a dwelling house.
28	On the wall of the gōpura, left of entrance.	..	....	....	Sanskrit in Grantha.	A verse in praise of Tātayadēśika.
29	On the same wall	..	....	Chitrabhānu, Kārtikai, 12, Uttānadvādaśi.	Tamil	Incomplete. Records the gift by Eṭṭūr Tirumalai Kumāratātachārya, son of Ayyāvayyangār of the Śaṭamarshaṇa-gōtra and the Āpastamba-sūtra and of the family of Periyatirumalai-Nambi, of house-sites to certain brahmans who formed near the temple a colony named Sundarachāryapuram and of the village of Vāraṇavāśi for the mid-day offerings to the god Śonnavaṇṇamśōyda-Perumāl.
30	Do.	Vijayanagara	Vīrapratāpa Śrirangadēva-Mahārāya ..	Śaka 1500, Bahudhānya, Āshāḍha, su., Monday, pañchami, Hasta.	Do.	Incomplete. Records the gift to Eṭṭūr Tirumalai Kumāratātachārya, son of Ayyāvayyangār, of the village of Puliyūr for providing daily offerings and conducting worship and certain festivals of the god Śonnavaṇṇamśōyda-Perumāl of the temple at Kāñchipuram, a city in Virpōḍu-nāḍu, a subdivision of Ūrrukkaṭṭu-kōṭṭam in Chandragiri-rājya in Jayaṅgoṇḍaśōḷa-maṇḍalam.
31	Do.	Do.	Do. ..	Śaka 1506, Tārana, Siṁha, su., Hasta, pañchami, Friday.	Do.	Records gift of money by sale of land by the temple trustees headed by Alagiyasiṅgar, agent of Kumāratātachārya, to Tirumāliruñjōlai Ayyaṅgār, son of Tātachārya Ayyāvayyaṅgār of Eṭṭūr, Tirumalai and Kumbhakōṇam, for providing cakes and offerings to the god and for conducting certain festivities on certain days.
32	On the same wall, right of entrance	Do.	Do. ..	Śaka 1504, Chitrabhānu, Siṁha, su., Pushya, dvādaśi, Saturday.	Do.	Records gift of certain house-sites by the individuals mentioned in No. 31 above to Tātachārya, son of Ayyāvayyaṅgar.
33	In the recess of the same gōpura, left of entrance.	Do.	Vīrapratāpa Venkaṭapatidēva-Mahārāya.	Śaka 1509, Sarvajit, Vaiśākha, su., Monday, pañchami, Hasta.	Do.	Incomplete. Records gift of land to the temple for the expenses of conducting the summer-festival of the god.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
34	In the same recess; right of entrance.	Vijayanagara	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya	Śaka 1508, Vyaya, Āshādha, śu., Monday, pañchami, Hasta.	Tamil	Built in. Records gift of certain lands for conducting the floating festival of the god.
35	On the base of the west wall of the central shrine in the Karaṇīśvara temple in Śeṅgaluntr-Ōḍai street at **Big Conjeeveram.**	....	....	Śaka 1578, Dhātu, Rishabha, śu., pañchami, Monday, Svāti.	Do.	Records gift, as a tax-free sarvamānya, of 400 kuḷi of land in Bhūtampaṇineivāy to śrī Karaṇachchhiyar, a devotee, for singing hymns daily in the temple and for supplying a garland to the god śrī Karaṇīśvara-uḍaiya-Nāyaṇār.
36	On the base of the north wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Uḍaiyār Śrī Rājēndra-Chōḷadēva (Kulōttuṅga I).	2nd year+140th day.	Do.	Begins with the introduction "[illegible]", etc. Records that the village of Bhūtampaṇineivāy in Nirvēṭur-nāḍu, a subdivision of Ūṟṟukkaṭṭo-kōṭṭam, was given to the charge of Neivāyiluḍaiyaṇ Ethinayaṇ Sundarachōḷa [Ma]vendavelān of Neivāyil, in [Pu]ṟaṅgarambai-nāḍu on behalf of the temple of śrī-Karaṇīśvaram-uḍaiya-Mahādēva in Arumoḷidēvapperunderuvu of Kāñchipuram.
37	On the base of the west wall of the central shrine in the Pāṇḍava-Perumāl temple in the same village.	Do. ..	Tribhuvanachakravartin Rājadhirājadēva.	4th ,, ...	Do.	Records gift of 32 ēvu by Niraṇindāṇ alias Śōḍirayaṇ of Taiyūr in Paṇaṅgudi, a village of Rājarāja-valanāḍu, a district of Śōḷa-maṇḍalam, for a perpetual lamp to the god Tiruppāḍagattāḷvār.
38	On the north wall of the central shrine in the Ulagalanda-Perumāl temple in the same village.	....	Tribhuvanachakravartin Vijayagaṇḍagōpāladēva.	13th ,, Kumbha, śu., Monday, tritiya, Rēvati.	Do.	Records gift of 300 kuḷi of land in Ālagiyapallava-chaturvēdimaṅgalam by three brahmans residing in Paṅgaṇūr, a hamlet of Kaḷattūr alias Vikramasimha-chaturvēdimaṅgalam in Dāmar-kōṭṭam to the temple of Tiruvūragattu-niṅgaruḷina-paramasvāmin in Kāñchipuram for the expenses on saṅkrama day.
39	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	40th ,, +240th day.	Do.	Begins with the introduction "[illegible]", etc. Records that during his visit to the temple with his two consorts Tribhuvanamudaiya] and Śōḷakulavalli the king made a gift of land for offerings and worship in the temple. These lands belonged to the temple but were owned by the weavers. They did not cultivate them and the king resumed the lands and made a gift of them to the temple again.
40	Do.	....	Tribhuvanachakravartin Vijayagaṇḍagōpāladēva.	15th ,, Tai, 13, Monday, daśami, Uttiram.	Do.	Records gift of 15 paḷaṅguḷigai-panam by a merchant living in the Rājarājapperunderuvu in the city of Kāñchipuram for burning a twilight lamp in the temple of Tiruvūragattu-niṅgaruḷina-Paramasvāmin.
41	On the east wall of the same shrine.	Pāṇḍya ..	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ Sundara-Pāṇḍyadēva.	12th ,, śu., chaturdaśi, Friday, Rēvati.	Do.	Records the remission of certain taxes on the gifts made previously to the temple for a perpetual lamp.
42	On the same wall	....	Śambuvarāya..	17th ,, Kumbha, śu., Friday, daśami, Ārdrā.	Do.	Grants permission to certain unspecified individuals to enact street-plays in Kāñchipurām and Toṇḍai-maṇḍalam

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
43	On the south wall of the same shrine.	Chôla ..	Rājarājadêva (III)	20th year	Tamil	Gift of 2½ mādai of gold by a private individual of Tiruvayumiyur in Puliyur-kottam for burning a twilight lamp in the same temple.
44	On the same wall	Do. ..	Do.	25th ,, ...	Do.	Gift of 2 mādai of gold by the headman of Māppadam in Śiruvanpōdu in Payyur-kottam for burning a twilight lamp in the temple.
45	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chôladêva.	40th ,, + 200th day.	Do.	Begins with the introduction "[illegible]", etc. Records that, at the request of his queen Tribhuvanamadaiyaḷ, the king made a tax-free gift of the village of Śiṟṟiśchambākkam, a brahmadêya of Nirvêḷur-nāḍu, a subdivision of Uṟṟukkaṭṭa-kottam and after renaming it as Kampadêvinallur after the queen, ordered that the proceeds therefrom be utilised for certain festivals and offerings to the god on the asterisms of Pushya and Svāti, of the king and the queen respectively.
46	On the base of the south wall of the same shrine.	Do. ..	Tribhuvanachakravartin Rājadhirājadêva.	9th ,, ...	Do.	Records that a weaver of Ravikulamāṇikka-perumderuvu in Kāñchipuram reclaimed for cultivation certain lands belonging to Tiruvāragattemberumaṇ and dug a small irrigation tank for 200 kāśu and allowed the produce from the land to be utilised for providing offerings to the god.
47	On the same base	....	....	....	Do.	Records the agreement by the 48,000 residents of Kāñchipuram to supervise the conduct of all the services, worship and offerings daily and also during the special festivals in the temple of Tiruvāragattāḷvār as established by old custom.
48	On the wall of the gôpura, left of entrance.	....	Sakalalôkachakravartin Śambuvarāyar, 'who took the earth by conquest.'	18th ,, Mithuna, śu., trayôdaśi, Sunday, Hasta.	Do.	Records gift of land and house-sites by purchase by Peruṅgarunaiāḷaṉ Tiruvengadam-udaiyāṉ Kaliṅgarāyan as vāryavritti to a brahman for supplying water and maintaining a water-shed near the road-side well in Sevvāṉmêḍu alias Nakariśvara-chaturvêdimaṅgalam, a village in Viṟpêḍu-naḍu, a sub-division of Kaliyur-kottam, a district of Jayaṅgoṇḍaśôḷa-maṇḍalam.
49	In the same gôpura, right of entrance.	....	Sakalalôkachakravartin Rājanārāyaṇa Śambuvarāyar.	7th ,, Simha, śu., Friday, Revati.	Grantha and Tamil.	Records a further gift by purchase by the same individual as in No. 48 above for the same water-shed and for rearing a grove around it.
50	In the same place	....	....	Śaka 1600, Kālayukti, Vriśchika śu., Śatabhishaj, daśami, Wednesday.	Tamil	Records sale of certain temple lands by Pāṭaḷai Liṅgappayyar, the agent of Pōlāpalli Veṅkaṭa Paṇḍitar, the Diwan of the temple of Tiruvaṅgam Ulagaḷanda-Perumāḷ to Śêshadri Ayyaṅgar of Māḍaipūśu, for 340 paṇam.
51	On the base of the east wall of the Mahakaḷêvara temple near Kāmākshi-ammaṉ temple in the same village.	....	Tribhuvanachakravartin Vijayagaṇḍagôpāladêva.	7th year	Do.	Registers the agreement given by certain temple-brahmans to measure out ghee for the perpetual lamps instituted by Kaṇṇuḷaip-peramāḷ Śambuvarāya, Vāchchamadêviyar, the wife of Chalapattigaṇḍaṉ Nallasiddarasaṉ and Tikkammaidêviyar, the wife of Piḷḷaiyar Nallasiddarasar in the temple of Tirukāḷattêvaram-udaiya-Nāyaṉār in return for certain cows and buffaloes received from them.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
52	On the north wall of the central shrine in the Tiruviraṭṭaṇēśvara temple in the same village.	Vijayanagara	Kampaṇa-Uḍaiyār	Kīlaka, Karkaṭaka, śu., Friday, Mūla.	Tamil	Records the appointment of Aḷagiya-Tiruchchirrambalam-Uḍaiyār, son of Bhuvanēkabāhudēvar, to superintend the services and expenses in the temples of Tiruviraṭṭaṇam-uḍaiya-Nāyaṇār, Muttikoḍutta-Nāyaṇār and śrī-Karuṇēvaram-uḍaiya-Nāyaṇār in Kāñchipuram.
53	On the west wall of the same shrine.	....	....	Plava, Māsi, 6 ..	Do.	Records that three individuals made a gift of 120 paṇam from the interest of which, offerings were to be provided to the god Tiruviraṭṭaṇam-uḍaiya-Tambirāṇār during nights for the merit of their mother Parriyār.
54	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājadhirāja-dēva.	9th year	Do.	Records gift of gold and a lamp-stand by a weaver for burning two twilight lamps in the temple.
55	Do.	Do. ..	Do.	5th „	Do.	Records gift of 32 cows by Chōḍirāyan of Paṇaṅguḍi in Rājarāja-vaḷanāḍu, a district of Śōḷa-maṇḍalam for a perpetual lamp in the temple. The donor belonged to the community known as Sambuvarāyar-kaṇmi.
56	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd „	Do.	Built in. Records the gift of a lamp-stand and certain bell-metal utensils by a dancing girl of the temple, called Śivaṇaiṉuḷudum-Uḍaiyāḷ.
57	On the south wall inside the maṇḍapa in the same temple.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	Lost	Do.	Built in at the beginning. Seems to record gift of 3 kāśu by a certain Muruganallur-Uḍaiyan of Puliyur-nāḍu in Śōḷa-maṇḍalam for a twilight lamp in the temple.
58	On the south wall of the maṇḍapa in front of the central shrine in Kachchiśvara temple in the same village.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	49th year	Do.	Begins with the introduction "[illegible]", etc. Records sale of tax-free land by the residents of Kaḷikai-nallūr in Ūrrakkāṭṭu-nāḍu to Arayan Parudimāṇikkam, the headman of Arumbākkam in Maṉaiyil-nāḍu, a subdivision of Maṉaiyil-kōṭṭam for supplying a potful of water for the sacred bath of the god Āḷuḍaiyār Tirukkachchalai-Uḍaiyār at Kāñchipuram, a city in Eyil-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam
59	On the same wall	Do. ..	Tribhuvanachakravartin Rājadhirāja-dēva.	5th „	Do.	Records gift of 32 cows by Niraṇindan alias Śeḍirāyan of Urandaiyur, a village of Paṇaṅguḍi in Kulōttuṅga-śōḷa-vaḷanāḍu, a sub-division of Śōḷa-maṇḍalam, for a perpetual lamp in the temple of Tirukkachchalai-Uḍaiyār.
60	Do.	Do. ..	Do.	6th „	Do.	Records gift of two lamp-stands by a dancing girl of the temple and of 12 kāśu by her, her sister and her daughter collectively for burning three twilight lamps.
61	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva (III).	25th „	Do.	Records gift of 4 kāśu by Malaiāḷvan Āḷuḍaiyan of Śirukkalattūr in Kaḷattūr-nāḍu, a subdivision of Puliyur-kōṭṭam, for burning a twilight lamp in the temple.
62	On the east wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājadhirājadēva.	10th „	Do.	Records gift of 8 kāśu by Āḍavallāṉ Tirttan for burning two twilight lamps in the temple.
63	On the same wall	Do. ..	Do.	Do.	Do.	Records gift of money, cows and buffaloes by Kakku-Nāyakan of Tiruppālūrai alias Gangēyarāyan, the headman of Śirumattūr in Māgaṇūr-nāḍu, a subdivision of Seṅgaṭṭu-kōṭṭam, for a perpetual lamp in the temple.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
64	On the same wall	Chola ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva (III).	3rd year	Tamil ..	Records gift of 32 cows and one bull by a woman of Śirudavur in Amur-nâḍu, a sub-division of Śengattu-kôṭṭam, for a perpetual lamp in the temple.
65	Do.	Do. ..	Tribhuvanachakravartin Rajadhirajadêva	14th „ Paṅguṇi	Do	Records gift of 4 kâśu by Ambalamkôvil-koṇḍan Vallâḷa-gaṇḍan, the headman of Âlaikkoṅgai in Ikkâḍu-nâḍu, a sub-division of Ikkattu-kôṭṭam for a twilight lamp in the temple.
66	Do.	Do. ..	Do.	11th „	Do.	Records gift of gold by a dancing girl of Śeyyur alias Vîrarâjêndraśôḷa-nallur in Paḷaraiyur-nâḍu, a sub-division of Śembur-kôṭṭam, for a twilight lamp in the temple.
67	Do.	Do. ..	Do.	9th „	Do.	Records gift of 90 sheep by Ammaiyappakkôṇ, a member of the community called Śambuvarâyakaṉmis of Varakur alias Âḷagiyaśôḷa-chaturvêdimaṅgalam, an independent village of Vêḷalippâḍi on the northern bank in Râjarâja-valanâḍu, a subdivision of Naḍuvil-nâḍu, for a perpetual lamp in the temple.
68	On the north wall of the same maṇḍapa.	Do. ..	Râjakêsarivarman alias Kulôttuṅga-Chôḷadêva.	4th „ + 329th day.	Do.	Begins with the introduction "ஏதுக்கு மேலை", etc. States that, in response to a petition made by Pavaḷak-kuṉṟar-Vaṉnaḍudaiyaṉ of Pâṇḍi to the king while he was seated in a hall at Perumbarrapuliyur, the king issued an order to his secretaries to grant the village of Pudappak-kam in Pûḷal, a subdivision of Kaliyur-kôṭṭam as a tax-free dêvadâna to the temple of Tirukkachchalai-Uḍaiyar.
69	On the same wall	Do. ..	Do.	44th „ + [2]60th day.	Do.	Begins with the introduction "ஏதுக்கு மேலை", etc. States that the individual mentioned in No. 68 above, got from the king a gift of five vêli of land to feed in his name twenty-five brahmans in addition to the ten brahmans who were already being fed from a previous endowment of his.
70	Do.	..	Tribhuvanachakravartin Vijayagaṇḍa-gôpâḷadêva.	25th „	Do.	Records that as a moiety of the temple lands in Kaḷikai-nallur, a dêvadâna village, which were mortgaged to Âriyan Kariyaperumal, were now redeemed by Maṉṉaiyali-Paramêśvara-Nâyakar, a nâyaka of Malai-maṇḍalam for 317 paṇam. The temple trustees agreed to utilise the produce from this land, both in paddy and money partly for the morning offerings to the god Tirukkachchalai-uḍaiya-Nâyaṉâr and partly for maintaining a water-shed for the merit of the donor.
71	Do.	..	....	26th „ Âḍi ..	Do.	Engraved in continuation of the above. States that in addition to the charities to be conducted as mentioned in No. 70 above, a service called Paramêśvaṉp-śandi was also instituted by the donor from the income of the same lands.
72	On a slab built in to the flooring of the maṇḍapa in front of the central shrine.	Vijayanagara	....	....	Telugu ..	Damaged. Mentions Gôpâḷarâjaya, the grandson of Raṅgaparâjayya of the Âtrêya-gôtra and of the house of Âraviṭi and also the Gaṅgaikoṇḍâṉ-maṇḍapa at Kâñchi-puram.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
73	On the east wall of the Durgā shrine in the same temple.	Chōla ..	Parakēsarivarman alias Rājendra-Chōladēva.	16th year ..	Tamil ..	Begins with the introduction "இமையாச்சி வாழி," etc. Records gift of gold by Nigarili-Lōkamādēvi, a servant of the queen Mukkōkkilānadigal, and by a temple dancing girl called Perri Ponnambalam for two perpetual lamps to be burnt in the shrine of the goddess Aiñjañjandi-Durgaiyār.
74	On the base of the same wall ..	Do. ..	Do. do. ..	3rd " ..	Do. ..	Gift of 95 sheep by a private individual of Aliśavūr in Aliśavūr-nāḍu, a subdivision of Kāliyūr-kōṭṭam, to the temple of Aiñjañjandi-Durgabhaṭṭāraki.
75	Do. ..	..	....	..	Do. ..	Records a gift of 90 sheep probably in the same reign as No. 74 above, by Sādayan Attiyūran, a soldier under Udaiyār Paḍaimatta Vikkiramābharaṇavīra, for a perpetual lamp. The residents of Mulli in Pulivala-nāḍu, a subdivision of Kāliyūr-kōṭṭam, undertook to maintain the charity.
76	On the base of the east and north walls of the same shrine.	Do. ..	Parakēsarivarman alias Rājendra-Chōladēva.	4th year ..	Do. ..	Records sale of land by the merchants of Kāñchipuram for offerings and worship to the god Gaṇapatiyār Kāñchipura-ālagar situated in the northern side of the temple called Aiñjañjandi-ambalam-Rājendra-śōlan.
77	On the base of the north and west walls of the same shrine.	Do. ..	Parakēsarivarman alias Udaiyār Śrī Rājendra-Chōladēva.	18th " ..	Do. ..	Damaged. Begins with the introduction "இமையாச்சி வாழி," etc. Records a gift of gold by a private individual of Māgaral in Kyir-kōṭṭam for offerings and worship to the goddess Durgaiyār during the Pushya day in the month of Aippaśi every year.
78	On the same base	Do. ..	Rājarāja Rājakēsarivarman	18th " ..	Do. ..	Begins with the introduction "இமையாச்சி வாழி," etc. Records gift of 60 kalañju of gold by the residents of Śirunaṉṉaiyūr, a dēvadāna situated in Ambi-nāḍu in Eyil-kōṭṭam for burning four perpetual lamps in the name of the king in the temple of Aiñjañjandi-Durgaiyār of Kāñchipuram.
79	On the base of the west wall of the same shrine.	Do. ..	Rājakēsarivarman	6th " ..	Do. ..	Records gift of 900 sheep by the king for 10 perpetual lamps to be burnt in the temple in his name and states that Vīdiviṭaṅkaṉ alias Villava-Mūvēndavēlān of Uttaram in Ārvala-kūṟṟam, the adhikārin of the king distributed them among certain individuals who had to supply the required ghee. The 900 sheep were got when Śippuli-nāḍu and Pakkai-nāḍu were conquered.
80	On the same base	Do. ..	Do.	Do. ..	Do. ..	Incomplete. Probably a partial copy of No. 79 above.
81	On a pillar in the maṇḍapa in front of the same shrine.	..	....	..	Sanskrit in Grantha.	Contains six verses from the Sūrya-śataka of Mayūra in praise of the Sun-god.
82	On a pillar in a ruined maṇḍapa near the 1000-pillared maṇḍapa in he third prākāra in the Ēkāmbaranātha temple in the same village.	Pallava ..	....	..	Pallava Grantha.	Mentions some of the birudas of Mahēndravarman I, such as Kuchatrāṇa, Chitrakarpuli, Dṛḍhabhakti, Vamkambu, etc.
83	On the outer eastern wall of the third prākāra of the same temple.	..	....	1799 A.D. ..	English ..	States that 30 yards of the prākāra wall were repaired by Collector Hodgson.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
84	On the base of the south wall of the Śōkanāthēśvara temple near the eastern gōpura of the Kāmākshi temple in the same village.	Chōḷa ..	Parakēsarivarman	15th year	Tamil	Records gift of land by purchase from the merchants of Kāñchīpuram by Āchchan Śēnachan, belonging to the community called Muttavalperra-Kaikkōḷar for offerings to the god Karikalappillaiyār in the temple of Terkirundanakkar in the western block of Kaḍumbidugu in Kāñchīpuram and gift of 3 kāsu for a twilight lamp in that temple.
85	On the north wall of the central shrine in the Sarvatīrthēśvara temple in the same village.	Do. ..	Rajakēsarivarman alias Uḍaiyār Śrī Rājadhirājadēva (I).	28th „	Do.	Begins with the introduction, "[illegible]," etc. The portion after the introduction has been chiselled away. The god is called Sarvatīrtham-uḍaiya-Mahādēvar.
86	On the base of the west wall of the central shrine in the Tirumēgrali in **Pillaipalayam** in the same village.	....	Sakalalōkachakravartin Rājanārayaṇan Mallināthan Śambuvarāya.	16th „	Do.	Records gift of 2 vēli of land inclusive of all taxes in the village of Nundāvaṇsuḍar-vilagam, a dēvadāna in Eyilkōṭṭam to the temple of Uḍaiyār-Tirumēgrali-uḍaiya-Nāyaṇār.
87	On the east wall of the maṇḍapa in front of the same shrine.	....	....	....	Do.	Records that a private individual made a gift of some paddy and a plate for offerings to the god once daily and for burning a twilight lamp in the temple.
88	On the same wall	Vijayanagara	Mahāmaṇḍalēśvara Sadāśivadēva-Mahārāya.	Śaka 1484, Dunmati, Makara, śu., chaturdaśi, Monday.	Do.	Records that a tax of 5½ paṇam per loom was collected from the weavers of the street and that offerings and worship to the god and lamps in the temple were ordered to be provided therefrom by Koṇḍamarasayya, for the merit of Tirumalayadēva-Mahārāya.
89	On a slab built in to the flooring at the entrance into the temple.	Pallava ..	.....ya Dantivikramavarman ..	Lost	Do.	A fragment. Mentions a certain Muttarayan who petitioned for some charities to the temple of Tirumēgrali and a certain maṭha attached to it.
90	On another slab in the same place.	....	....	....	Sanskrit in Nāgarī.	Damaged.
91	On the south wall of the Chōḷēśvara temple in the same village.	Vijayanagara	....	Śaka 1367	Tamil	Fragment and built in. Mentions the name of the god as Karikāla-Chōḷēśvaram-uḍaiya-Nāyaṇār and seems to record remission of certain taxes to the temple.
92	On the south wall of the central shrine in the Mūlasthānēśvara temple in **Tenambakkam**.	....	Sakalalōkachakravartin Rājanārayaṇa Śambuvarāyan.	17th year, Chittirai, 16.	Do.	Damaged. Records gift of certain taxes from the village of Pāvendram in Eyir-kōṭṭam as dēvadāna to the god..... śvaram-uḍaiya-Nāyaṇār of that temple.
93	On the south wall of the Kailāsanāthasvāmin temple at **Vengalattur**, Cheyyar taluk, North Arcot district.	Rāshṭrakūṭa.	[Kaṇṇaradēva], "who took Kachchi and [Tañjai].	22nd year	Do. ..	Incomplete. Registers a gift of 96 sheep for a perpetual lamp to the temple of Kayilāyappōrkōyil-[Mahā]dēva at Veṅkulattur alias Śrī-Paramēśvara-chaturvēdimaṅgalam in Kaḷumala-nāḍu, a sub-division of Kaliyur-kōṭṭam.
94	On the north wall of the same temple.	....	Pārthivēndravarman	13th „	Do.	Incomplete. Registers a gift of land for night-offerings to the god Paramēśvara of Śrī-Kailāsa (temple) in Paramēśvarachaturvēdimaṅgalam.
95	On the south and east walls of the same temple.	Chōḷa ..	Rājarājakēsarivarman alias Rājarājadēva.	2[4]th „	Do.	Begins with the introduction "[illegible]" etc. Records the gift of 5 kalañju of gold by a brahman lady for the midday offerings of the god.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
96	On the south wall of the central shrine in the Sōmanāthēśvara temple at **Melpadi**, Chittōr taluk and district.	Chōḷa ..	Rājarāja-Rajakēsarivarman alias Rājarājadēva I.	24th year ..	Tamil ..	Begins with the introduction "இருமகள் பொல", etc. Records a sale of land, free of taxes for pavitrārōhaṇa festival to the god Mahādēva of Chōḷēndrasimhēśvara temple, by the residents of Mērpadi alias Rājāśrayapuram in Tayanāḍu, a sub-division of Perumbāṇappāḍi, for thirty kaḷañju of gold received from the chief officer of Rājarāja, called Araiśūr Uḍaiyan Irayiravan Pallavarayan alias Mummuḍi-Śōḷapōśan of Pāmbuni-kūṟṟam in Nittavinōda-valanāḍu, a district of Śōṇāḍu.
97	On the south wall of the same shrine.	Do. ..	Do. do.	9th "	Do. ..	Begins with the introduction "இருமகள் பொல," etc. Records a gift of 96 sheep for a perpetual lamp to the god Mahādēva of Chōḷēndrasimhēśvara temple by Vēḷan Uttamaśōḷan alias Madurāntaka Muvendavēḷan. Mentions the liquid measure Rājakēsari.
98	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	[89]th " ..	Do. ..	Incomplete. Gift of a bell-metal utensil by Virāśōḷa Anukkan Nakkan Śeyyanambi.
99	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	24th " ..		Begins with the introduction "இருமகள் பொல," etc. Gift of land, free of taxes, by the residents of Mērpadi alias Rājāśrayapuram in Tāya-nāḍu, a sub-division of Perumbāṇappāḍi to the god Rājāśrayapura-Viṭaṅkar.
100	On the west wall of the same shrine	Do. ..	Parakēsarivarman alias Rājendra-Chōḷadēva.	6th " ..	Do. ..	Begins with the introduction "இருமகளி வளர", etc. Registers a gift of 72 kaḷañju deposited in the treasury at the instance of Irayiravan Pallavan alias Uttamaśōḷa-Pallavaraiyar, the lord of Araiśūr in Pāmbuni-kūṟṟam, a sub-division of Nittavinōda-valanāḍu in Śōḷa-nāḍu, for purchasing 720 sheep which were distributed among shepherds who had to measure out 2 naḷi of ghee daily at the treasury for burning lights in the temple of Chōḷēndrasimhēśvara in Mērpadi alias Rājāśrayapuram in Tāyanāḍu, a sub-division of Perumbāṇappāḍi in Jayaṅgoṇḍaśōḷa-maṇḍalam. Mentions the liquid measure 'Rājakēsari'. The adhikārin Uḍaiya-mārttāṇḍa Muvendavēḷan executed the order.
101	Do.	Do. ..	Kōnōyinmaikoṇḍān	14th " 258th day.	Do. ..	Registers the gift of land in the villages of Karivēḍu, Oḷugai, Vāṅgūr, Perumbāṇūr and Marudan[illegible]akkam made for offerings to the god Mahādēva of the Chōḷēndrasimhēśvara temple constructed by the king in the city of Rājāśrayapuram newly founded by him after cancelling the old name Mērpadi alias Vīranārāyaṇapuram.
102	On the north wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājendra Chōḷadēva.	10th " + 107th day.	Do. ..	Begins with the introduction "இருமகளி வளர", etc. Records that the paddy and money granted to the temple of Chōḷēndrasimhēśvara from a number of dēvadana lands were not properly allotted towards the expenses of the temple since the 3rd year and that the items of detailed expenditure were now engraved on the walls of the temple. One of the officers of the king auditing the accounts of the temple.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
103	On the north, west and south walls of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Mummuḍi-Chōḷadēva.	14th year	Tamil	Begins with the words "[illegible]," etc. Gives in detail the boundary of the dēvadāna lands which were given as a gift, free of taxes for offerings from the 10th year to the above temple including those detailed in No. 102 above. Other rights and taxes to be enjoyed by the temple are also detailed.
104	On the south wall of the maṇḍapa, right of entrance, same temple.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	17th ,, ...	Do.	Incomplete. Seems to record the gift of taxes granted by Śīyagaṅgan who calls himself 'Kāvalalapura – Paramēśvara' 'Gaṅgakulōdbhava' 'Kāḍuvaśiripallavan, Nandagirināda', in the presence of the residents of Marudampakkam for the festivals in the temple of Triśaṅkam-uḍaiya-Nayaṇār.
105	On the east wall of the same maṇḍapa.	Vijayanagara	Vīrapratāpa-Mahārāyar alias Kṛishṇadēva-Mahārāya.	Śaka 14[41], Bahudhānya, Chittirai, Saturday, Pushya, saptamī, Śūla yōgam.	Do.	Records the gift of a crown, a gold handle for a fly-whisk and a silver plate (arivaṇam) for Kuntalasundari with the money realised by the sale of ⅛ of the village of Tanaipūṇḍi which was received as a gift from Kṛishṇarāya, by Pottu-Rāja, son of Allasānichchokka-Rāja of Nandāpuri, the poet-laureate of Kṛishṇa-Rāya. The poet-laureate has the title 'Āndhrakavipitāmaha.'
106	On the same wall	Do.	Vīra Virupaṇṇa-Uḍaiyār	Śaka 13[21], Pramādi, Āṇi, 10.	Do.	Records that ⅜ of certain taxes in Merpāḍi were given to the temple of Chōḷendrasiṁham-uḍaiya-Nayaṇār.
107	On the south wall of the Tapaskṛiti shrine in the same temple.	Saḷuva ..	Narasiṅgayadēva-Mahārāja	Śaka 1379, Īśvara, Āḍi, 20.	Do.	Records a gift of land as dēvamānyam for providing ghee for the festival of Tiruvādirai. Mentions Saṅgam-uḍaiya-Nayaṇār, the chief agent of Īśvara-Nāyaka, the daḷavāy of Sāḷuva Narasiṅga-dēva and Vaḷḷimalaipaṟṟu in Padaiviḍu-rājya.
108	On the north wall of the central shrine in the Tirrukkāriśvara temple at **Kalavai**, Arcot taluk, North Arcot district.	Vijayanagara	Kampaṇa-Uḍaiyār, son of Vīra-Bokkaṇa-Uḍaiyar.	Saumya, Makara, śu., prathama, Sunday, Śravaṇa.	Do	Gift of the kaṇiyāṭchi-right in the temple to a private individual by the Māhēśvaras of Āḷuḍaya-Nayaṇār Tirukkāriśvaram-uḍaya-Nayaṇār temple in Kalavai alias Rājanārayaṇa-chaturvēdimaṅgalam in Seṅguṇṟa-nāḍu, a sub-division of Palakuṇṟa-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
109	On the same wall	..	....	....	Do.	Fragment. Seems to register a sale of land to Seṅgēṇi Nāḷāyiravaṇ Ōmmayappaṇ alias Rājēndraśōḷa Śambuvarāyaṇ for daily offerings to the Mahādēva of Tirukkāriśvara temple by the great assembly in conjunction with other private individuals.
110	Do.	Vijayanagara	Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyār.	Plavaṅga, Karkaṭaka, śu., saptamī, Sunday, Hasta.	Do.	Beginning built in. Records the reconsecration of the images of the Nayaṇmārs, which had been desecrated during the Śayaṇa-disturbance, from 520 paṇam procured through the sale, to certain dancing girls and kaikkōḷars, of certain house sites in Veṅgumaṇkoṇḍaṇ street.
111	On the north and west walls of the central shrine in the Maṇikaṇṭhēśvara temple at **Melseshamangalam**, Cheyyar taluk, same district.	Chōḷa ..	Kulōttuṅga-Chōḷadēva	11th year	Do.	Gift of two twilight lamps by a private individual of Vaḷaippandal-nāḍu.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the south wall of the same shrine	Vijayanagara	Veṅkaṭapatidēva-Mahārāya	Śaka 1538, Nala, Āvaṇi 5.	Tamil ..	Registers a gift of land during the regime of Pālaya Virappanayaka Pappa-Nāyakkar, for morning service to the god Manikuṭam-uḍaiya-Nāyaṇār.
113	On the same wall	....	....	Kālayukti, Vaiyaśi, 5.	Do. ..	Incomplete. Registers a gift of 25 paṇam for a sacred lamp to the god Manikuṭanādasvāmi by a lady.
114	Do.	Vijayanagara	Vīra Vivpaṇa-Uḍaiyār, son of Vīra [Ariyaṇa].	Śaka 1*[2]1, Vyaya (wrong), Paṅguṇi 4.	Do. ..	Damaged. Seems to refer to a gift for a perpetual lamp.
115	Do.	....	....	Sarvajit, Āvaṇi 25.	Do. ..	Registers a gift of 10 paṇam for burning a sacred lamp in the shrine of Aṟamvaḷatta-Nāyakiyār.
116	On the west and south walls of the same shrine.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍya-dēva.	....	Grantha and Tamil.	Begins with the introduction 'Samastajagadādhāra', etc. Registers a gift of land, free of certain taxes, in Purushamangalam situated in Murugamaṅgalapparru and certain other hamlets for founding an agrahāra to the Bhaṭṭas of Sundarapāṇḍya-chaturvēdimaṅgalam, a village founded in the name of the king, to the south of the temple of Aruḷaḷapperumāḷ, who was pleased to take his stand at Tiruvattiyur in Conjeeveram.
117	On the east wall of the mahā-maṇḍapa in the same temple.	....	....	Kālayukti, Āvaṇi 3.	Tamil ..	Records a gift of 12 paṇam for burning a lamp in the shrine of Manikuṭanāthasvāmi and another in that of Aṟamvaḷatta-Nāchchiyār.
118	On a slab fixed on the tank-bund in the same village.	Vijayanagara	[A]naigondi Veṅkaṭapatidēva-Mahārāya.	Śaka 1558, Dhātu, Āṇi.	Do. ..	Registers the order of Damal [K]āmanāyaka stating that the money realised by the sale of fish from the tank of Śrīpurushamaṅgalam should be spent exclusively in digging the tank. This order was passed during the rule of Veṅkaṭapatidēva-Mahārāya of Anegondi.
119	On a hill to the north of **Ayyampalayam**, Arni division, same district.	....	....	[Bhava], Māsi 26 ..	Do. ..	Gift of land for worship and repairs (to the temple of) Perumāḷ Uttamagiri-Appaṉ.
120	On a stone lying behind the Utsavar temple in the same village.	Vijayanagara	Virūpākshadēva—Mahārāya, son of Dēva-rāya-Mahārāya.	Śaka 13[9]3, Khara, Karkaṭaka, śu., pañchami, Sunday, Mūla.	Do. ..	Registers the remission of taxes and privileges granted to those who colonised Narasimha-Tiruppadi, founded in the name of Uttamagiri-Perumāḷ Tiruvēṅ[ga]dam-Uḍaiyaṉ in Murugamaṅgala-parru in Padaiviṭṭu-rājyam by [I]śvara-Nāyaka, the agent of Sāḷuva Narasiṅgarāya.
121	Round the central shrine in the Harihareśvara temple at **Peranamallur**, Wandiwash taluk, same district.	Do.	Rājaśēkharārāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 13[9]2, Vikṛiti, Makara, ba., Sunday, amāvāsyā, Tiru-[vōṇam].	Do. ..	Built in at the end. Seems to refer to a sarvamānya-gift of taxes to the three temples in the village. Sāḷuva Narasiṅgarāya is mentioned.
122	On the south wall of the Rāmachandra Perumāḷ temple at **Raghunathasamudram**, same taluk and district.	Do.	Vīra Ariyaṇa—Uḍaiyār (Harihara) ..	Śaka 1302, Raudri, Makara, ba., ekādaśi, Monday, Mūla.	Do. ..	Registers an assignment of servants for a perpetual lamp to Perumāḷ Aḷagi[yaperumāḷ] of Virkunram in Annamaṅgala parru, Tennārūr-nāḍu, a sub-division of Palakuṟṟa-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam by the residents of Tiruvāyppāḍi.
123	On the same wall	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	3rd year	Do. ..	Registers a gift of land, free of taxes, by the trustees of the Aḷagapperumāḷ temple in Virkunram for the daily requirements and the repairs of the temple.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
124	On the same wall	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	17th year	Tamil	Registers a similar gift of 1000 kaḷi of land for the daily requirements of the temple, by the residents of Aṉṉamaṅgalapparru.
125	Do.	Do. ..	Kōnō[ṉ*]maimēlkoṇḍāṉ Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	4 + 1st year, Āḍi.	Do.	Registers the gift of Varṟalpūṇḍi in Aṉṉamaṅgalapparru, free of certain taxes, for daily offerings, lamp, repairs, etc., by the residents of Aṉṉamaṅgalapparru to the temple of Chittaramēḷi-viṉṉagar-Emberumaṉ Aḷagapperumal in Viṟkuṇṇam.
126	On the east wall of the maṇḍapa (right of entrance) in the same temple.	Vijayanagara	Vijaya-Bhūpati, son of Vīra-Dēvarāya	Vilambi, Tai, 6 ..	Do.	Records a gift of land as kaṇiyaṭchi to a person who was required to keep watch of the idol during nights.
127	On the beam of the maṇḍapa ..	..	....	....	Do.	States that Viśvavāṇigaṉ Daṉmadāvaḷavaṉ undertook to complete the nṛitta-maṇḍapa of the Aḷagapperumal temple in Viṟkuṇṇam.
128	On a slab near the tank in the same village, Gudiyattam taluk, North Arcot district.	..	....	....	Do.	Registers that the tank was dug for the sacred bath of the god Tāy[ilu]nnalla-Perumal in Tāyaṉūr by a servant of the temple.
129	On the south wall of the central shrine of the goddess in the Bālasārdūlēśvara temple at **Nelloropet.**	..	....	Dhātu, Āvaṇi, 18..	Do.	Records the remission of the cannon (biraṅgi)-tax on a private individual belonging to the Añjajādi Pañchaḷattar of Kuḷiyattam-śīrmai by Akkappa-Nāyaka, the daḷavāy Aṉegondi Veṅkaṭapatirāya.
130	Round the nandi-maṇḍapa near the dhvajastambha in the same temple.	Chōḷa ..	[Rāja]kēsarivarman alias Kulōtt[uṅga-Chōḷa]dēva.	5th year	Do.	Begins with the introduction "[illegible], etc." Several stones are missing in the middle. Seems to register a gift of 90 sheep for a perpetual lamp to the temple of Kāppuḷīśvaram-Uḍaiyār at Naḷḷūr alias Jayaṅgoṇḍaśōḷachaturvēdimaṅgalam.
131	On a slab fixed in the Vighnēśvara temple at **Seruvangi.**	..	....	Śaka 1734, Aṅgirasa, Aippaśi, 15.	Do.	A mystic charm is engraved on the top. The name of Chakkaramūr [Ka]ṇḍappa Muḍali is mentioned.
132	On a slab fixed in the parachchēri in the same village.	..	....	Aippaśi, 10	Do.	States that this inscription was engraved to mark the place where a certain individual was drowned in the tank.
133	On a rock near the road at **Sedukkarai.**	..	....	Virōdhi, Vaiśākha, śu., 2.	Telugu ..	Refers to Peddināyani Veṅkaṭapa-Nāyaka and records that the fish-revenue (chāmpala-rukkam) realized from the tank Veṅkaṭa-samudram must be spent upon the tank itself.
134	On a rock near the road in the same village.	..	....	Rākshasa, Paṅguṇi.	Tamil	Damaged. Seems to register a gift of land. Mentions the agent of Saḷuva Immaḍi Narasiṅgarāya-Maharāya called Maṭṭili Sōmayyadēva.
135	On a stone at the entrance of the Perumal temple at **Pakkam.**	..	....	Īśvara, Vaiyā[śi], 1.	Telugu ..	Damaged. Refers to a temple built by a Nāyaka of Pakkam.
136	On a stone near the same temple ..	..	....	Viṅkshara [Īśvara?] Vaiyāśi, 1.	Do.	Damaged. States that a certain Bushchi-Nāyaka and others were the servants of the god Veṅkaṭēśvara.
137	On a stone near the Vighnēśvara temple at **Gudanagaram.**	..	Saḷalōkachakravartin Rajaṇs[rā]yaṉa-Śambuvarāya.	4th year	Tamil	Refers to Rūpanārāyaṇaṉ-peṭṭai as a place of refuge (?) (añjinaṉ-puḷaḷidam).

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
138	In a ruined temple locally known as Oṭṭai-kōyil in the same village.	Chōḷa ..	Rājēndradēva	4th year	Tamil	Fragment. Mentions the name of Kuvaḷai-kiḷān Bhūmidēvan residing in Viḷattūr.
139	On a slab fixed in the Āñjanēya temple at **Machchampattu.**	..	....	Śaka 1460, Chitrabhānu (wrong), Kārtika, ba., 12.	Telugu ..	Damaged. Registers the grant of a village (name lost) made by a certain Mahanāyakāchārya to the Śrī-Vaishṇava brahman Vīra-Timmarāya-chakravarti.
140	On a stone fixed in a field near the Prasanna-Veṅkaṭēśvara-Perumāḷ temple, at **Mungilpattu.**	Pāṇḍya ..	Tribhuvanachakravartin Jaṭāvarman alias Sundara-Pāṇḍyadēva.	17th year	Tamil	Records the sarvamānya-gift of Muṅgirpaṭṭu alias Iḷaṅgiḷi-Kāmanallūr to a certain Śōḷagaṅgadēvaṉ.
141	On the south wall of the Vāgīśvara temple at **Veppur.**	....	Sakalalōkachakravartin Rājanārāyaṇa ..	6 + 1st year ..	Do.	Registers a sarvamānya-gift of 4 veli of land to the residents of Vēppūr in Āndināḍu for worship and repairs to the temple of Vāgīchchuram-udaiya-Nāyaṉār.
142	On the same wall	Do.	Do. do. ..	....	Do.	Registers a gift of some taxes levied on certain classes of merchants who colonised the streets around the temple at Vēppūr, for worship and offerings.
143	On a rock near the stream at **Settikuppam.**	....	....	Yuva, Vai...., ba., 7.	Telugu ..	Registers the gift of land made by a certain Veṅkaṭādri-Nāyaka to one Appaṇabhaṭṭa.
144	On a boulder at the base of the hill at **Natteri.**	....	Sakalalōkachakravartin Rājanārāyaṇa ..	3rd year, Tai	Tamil	Registers the gift of a number of taxes (mentioned in detail), which accrued from certain lands in Kiḷ-Ālattūr alias Vīragambhīra-chaturvēdimaṅgalam and which were divided into 28 parts, two of which had to be set apart for the god and the remaining 26 had to be enjoyed by Śrīnivāsa-Bhaṭṭar Agniṣṭṭar, a Yajur-vēdi of [Āpas]tamba-sūtra and Ātrēya-gōtra, his sons and his relatives, for worship.
145	On a hero-stone at the base of the hill, at **Pogalur.**	Rāshṭrakūṭa.	Kaṇṇaradēva..	24th ,, ...	Do.	Records the death of Baṟan Daṇakaṇḍaṉ in the front rank in a cattle-raid at Pugaḷūr.
146	On another hero-stone in the same place.	....	....	[8]th ,, ...	Do.	Seems to mention that this stone was set up by one [Pa]ḷḷuvan.
147	On a rock in the field called Maniyagārmānyam to the west of **Paravakkal.**	....	....	Be[hu]dhānya, Āṇi, 1.	Telugu ..	Damaged. Records a grant of money made by the agent of the Navābu-sāheb (not named) to a certain Ve[ṅ]gana with the approval of the karaṇam, etc.
148	In the same place	....	....	....	Hindi	Mentions the village Pankāra.
149	On the north wall of the deserted Īśvara temple at **Senkunram.**	Chōḷa ..	Rājarājakēsarivarman alias Rājarājadēva.	29th year	Tamil	Begins with the introduction "[illegible], etc." Registers a gift of 20 poṉ by [illegible]puram Dāmōdara-Bhaṭṭa of Kaḍaiaṅguḍi in Rājēndrasiṁhavaḷanāḍu, a district of Sōḷamaṇḍalam, to the merchants of Jayaṅgoṇḍaśōḷapuram, a city in Andi-nāḍu, a sub-division of Perumbāṇappāḍi in Jayaṅgoṇḍaśōḷa-maṇḍalam for purchasing 180 sheep at 9 sheep per kāśu for a perpetual lamp to the temple of Jayaṅgoṇḍaśōḷīśvara. Mentions the liquid measure 'Jayaṅgoṇḍaśōḷaraiyaṉ.'

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On the east wall of the same temple.	Chōḷa ..	Vikrama-Chōḷadēva	5th year	Tamil	Fragment. Seems to record a gift of lamp.
151	On the east and north walls of the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	Do.	Do.	Begins with the introduction "[illegible], etc." Records a gift of 20 kaḷañja of gold by a private individual for two perpetual lamps to the temple of Jayaṅgoṇḍaśōḷīśvara. Mentions the liquid measure 'Arumōḷidēvan.'
152	On the north and west walls of the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	7th year	Do.	Begins with the introduction "[illegible], etc.". Registers a gift of land, free of taxes, to the Jayaṅgoṇḍaśōḷīśvara temple by the merchants assembled in the hall (built by) the supervisor of Vikkūr alias Jayaṅgoṇḍaśōḷapuram in Āndinādu, a district of Perumbāṇappāḍi in Jayaṅgoṇḍaśōḷamaṇḍalam. The details of expenditure for the temple are also noted.
153	On a stone near the Kāḷa-Bhairavanāthēśvara temple near the Railway station at **Valattur**.	Do. ..	Rājarājadēva	5th "	Do.	Mentions a certain Nalambarāyan of Arumbākkam.
154	On a stone near the river at **Kulidikki.**	Pallava ..	Vijaya Nandīśvaravarman	52nd "	Do.	Records the death of Gaṅgadiyaraiyar Kaṇṇādu Peruṅgaṅgar, chief of Kaṅkaṭṭūr who at the instance of the uncle or father-in-law (mamadi) of the Bāṇa king fought and fell on the day of the Pallava invasion against Perumanadigal (i.e., the king) and the destruction of Peṅkaḷikkōṭṭai.
155	On the rock of the Prasanna-Veṅkaṭēśvarasvāmin temple at **Seruvalpalli (Tottitoraimottur.)**	..	....	....	Telugu ..	Records that a certain Kunigili Bayyappa had the images consecrated.
156	On the north wall of the Kailāsanāthasvāmin temple at **Kavanur.**	..	Pārthivēndrādhipativarman "who took the head of Vīra-Pāṇḍya".	13th year	Grantha and Tamil.	Records a sale of 1,000 kuḷi of land near the tank by the assembly of Kavaṇūr in Miyāṟu-nāḍu to Vayiramēghan alias Teravatti-Perunattān, and the gift of the same for the maintenance of the tank. Mentions the measuring rod 'Kaḍi[ṟai]kaḷattu-kōl.'
157	On the west wall of the same temple.	..	....	Śaka 85*	Tamil	Damaged. Seems to record a sale of land by the assembly of Kavaṇūr.
158	On the same wall	..	[Rājakē]sarivarman	16th year	Grantha and Tamil.	Records a gift of 400 kuḷi of land near the tank by one of the members of the assembly for a perpetual lamp to the god Pulibhagavadēva.
159	On the north and west walls of the same temple.	Rāshṭrakūṭa.	Kaṇṇaradēva "who took [Kach]chi (Conjeeveram) and Taṅjai (Tanjore).	28th "	Tamil	Built in at the beginning and at the end. Seems to register an agreement (vyavasthai) by the assembly of Kavaṇūr in Miyāṟu-nāḍu. The record appears to lay down that the seller and the purchaser and the mortgagor and the mortgagee of lands must be of the same community.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
160	On the same walls	Chōḷa ..	Parakēsarivarman "who took the head of Vīra-Pāṇḍya".	3rd year ..	Grantha and Tamil.	Built in at the beginning. Refers to a gift of 400 kuḷi of waste land which had to be reclaimed and made arable by the assembly of Kāvaṇūr to provide for daily night-offerings to Pulibhagavadēva. Mentions the measuring rod 'Kaḍigaikaḷattukkōl.' Refers also to another gift of 800 kuḷi of land which had to be brought under cultivation for maintaining lamps at the three services of the god and for keeping watch of the temple by residing near it with a guard (*parikaḷam*).
161	On a pillar in the maṇḍapa, same temple.	Do. ..	Madirai[koṇḍa] Parakē[sarivarman] ..	[3]3rd ,, ..	Tamil ..	Highly damaged. Registers a gift of 400 kuḷi of land for a perpetual lamp to Śrī[da]rapurattu-Peruma] by one of the members of the assembly. Evidently this pillar must have been brought here from the neighbouring Peruma] temple.
162	On a stone built into the floor of the shrine of the goddess in the same temple.	Do. ..	Tribh[uvanachakravartin] Rājarājadēva.	3[6]th ,, ..	Do. ..	Fragment.
163	On a stone fixed in the prākāra of the same temple.	Vijayanagara	Śrīraṅgadēva-Mahārāya Veṅkaṭayya-dēva-Mahārāya.	Śaka 1510, Sarvadhari, Vṛishabha, su., [ēkadaśi].	Do. ..	Much damaged. Seems to register a gift of land for worship and for festival days.
164	On a stone above the entrance into the central shrine of the same temple.	..	....	....	Do. ..	Beginning and end built in. States that the temple (?) is the gift of Vayiriaḍigaḷ alias Kōrkaṇṇaṉ.
165	On the north and west walls of the Paśupatīśvara temple at **Pasumattur**.	..	....	....	Do. ..	Beginning built in and stones missing. Seems to register a provision for night-offerings and two lamps to the god.
166	On a stone in a field near the lake at **Veppanganeri**.	Chōḷa ..	Maḍiraikoṇḍa Parakēsarivarman ..	24th year	Do. ..	Registers an ōripaṭṭi-grant of 1,000 kuḷi by the assembly of Kāvaṇūr in Miyāṟu-nāḍu.
167	On the south and west walls of the central shrine in the Mahādēvasvāmin temple at **Mahadevamalai**.	Vijayanagara	Vīra Veṅkaṭarāyadēva-Mahārāya "ruling at Penuṅgoṇḍa".	....	Telugu ..	Registers that the Mahanāyaṅkacharya Bōḍi Koṇḍama-Nāyaka granted the village Kāvaṅguppe in the Karisima to the god Mahādēva of the Mahādēva hill.
168	On a hero-stone fixed in a water-channel at the southern extremity of **Chendattur**.	..	....	Śaka 832	Tamil ..	Mentions the death of Māvali-Vaṇarayar alias Kuḍipaṟitaṇḍikkāmaṇār residing in Igalmaṟaimaṅgalam in a cattle-raid at Cheṇḍattūr.
169	On another hero-stone in the same place.	..	....	....	Do. ..	Mentions that the brother-in-law of the individual mentioned above also fell in the raid along with Ma[ka]tuṇaṉ Uḍai[ya]-nallaṉ.
170	On the west and south walls of the Ādīśvara temple at **Melmurungi**.	..	....	Krōdhana, Paṅguṇi, 28.	Do. ..	Incomplete. Intercepted by pillars and the Dakshiṇāmūrti shrine. Registers a gift of 1,500 kuḷi of land as dēvadāna, free of taxes, for worship and repairs to the image of Ādīśvara set up at Nallūr by a private individual.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	On a hero stone in a field a little north of the Railway station at **Melpatti**.	Pallava ..	Vijaya-Kampavikramavarman	10th year	Tamil ..	Records the fall of a chief of Vāṇaraiyar in a skirmish with Pirudi Gaṅgaraiyar of Kāvannur in Miy[ā]ru-nāḍu, a subdivision of Paḍuvūr-kōṭṭam.
172	On a rock (locally known as Eṉmāṅkal) to the south of **Rajakkal**.	Chōḷa ..	Rājakēsarivarman alias Rāja[rāja]dēva[I].	29th year	Do. ..	Begins with the introduction "Śrīmatu etc.," Registers a gift of 600½ kuḻi of land by the residents of Eḷāḍaḷ in Kiḻāḍaiyarai-nāḍu in Perumbaṇappāḍi in Jayaṅgoṇḍaśōḷa-maṇḍalam for offerings at the three services to the god Agastīśvara. Mentions the measuring rod 'Kaḍigaikaḷaltukkōl.' The total 600½ kuḻi seems to be a mistake.
173	On the same rock	Do. ..	....	Do. ..	Do. ..	Engraved in continuation of the previous inscription. Records a gift of 1,738 kuḻi of land, free of taxes, for the conduct of the Śribali ceremony in the temple of Mahādēva. Mentions the measuring rod 'Śiṟbōṉaṉ-padinaru-jaṅkōl'
174	Round the dhvajastambha platform of the Perumāḷ temple at **Erikutti**.	....	....	Śaka 1640, Vilambi, Kārttigai, 5.	Do. ..	Records that Ammaḍu-tayār who held the Jāghir of Erikurukki ordered the construction of 2 tanks and that made a gift of 600 kuḻi of land to certain officers. The construction of the tanks was left in the hands of Nimmala Ayyappa-Nāyaka and Perumāḷ-Nāyaka. Mentions also that Śattallārukaṉ (Saādat ullā Khān) the Nabā of Karṇāṭāka was ruling under the overlordship of Pārukuṟu Bādsha (Farruk Shiyar), the grandson of Aurangazeb.
175	On a slab in a field to the north of the same village.	....	....	Hēvilambi, Tai, 11.	Telugu ..	States that Nimmala Ayyappa-Nāyaka of Erugurti constructed a tank and enumerates a number of bōyas as the ayagāras (incumbents) under the tank.
176	On a rock at the base of the Durga-hill at **Alankuppam** (near Paravakkal).	....	....	....	Tamil ..	Fragment. Seems to register a gift of land as dēvadāna to the god Vighnēśvara on the Dēvaṉmaḷai hill by Śiṅgaṇa-Uḍaiyār.
177	On the top of the same hill ..	....	....	Śaka 30	Kaṉarese ..	Evidently the century has been omitted in the date. States that in the time of Pañchava Brahma-mārāya, Bhuvanagiri the disciple of Sōbharaṉdēva of Bāṇagere consecrated (the image of) Bhuvanabhōjaga.
178	On a rock to the south of **Morijona** near Raṅgampoṭṭai.	....	....	....	Tamil verse ..	Verse in praise of Pallavagaṉḍar alias Vīrar Vīraṉ Kaḍavarāyar, son of Kaḍal Aḷappiraṉḍar, who conquered Toṇḍai-maṇḍalam.
179	On a rock near a deserted Īśvara temple to the south of **Damalcheruvu** (near Pallalakuppam).	Hoysala ..	Vīra-Sōmēśvaradēva	13th year	Tamil ..	Registers a gift of land by Śelvaṉḍan, a samanta of [Vi]llaḷadēvaṉ and two others to Vai[gi]vanda Nāyaṉār in Andikkaṟaivārur alias Attimaṅgalam alias Tāmaraicheruvu, a northern division of Jampu[ḷu]ku-nāḍu, a district of Perumbaṇappāḍi in Jayaṅgoṇḍaśōḷa-maṇḍalam.
180	On a slab fixed in the tank-weir at **Periya-Varikkam**.	Chōḷa ..	Maḍiraikoṇḍa Parakēsarivarman ..	28th year	Do. ..	Registers a gift of 500 kuḻi of land by the assembly to the wife and children of a hero who fell in a cattle-raid in Varikkiyam alias Chandrādityamaṅgalam.
181	On another slab fixed in a field near the same weir.	....	....	....	Do. ..	Seems to record a gift for offerings and worship in a maṭha at Viriñchipuram.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On a slab fixed at the left of entrance into the Madhava-Perumal temple at **Tuttipat**	....	....	Bahudhanya, Jyeshtha, du., 16, Lunar eclipse.	Telugu ..	Records that Raja śrī Jagadēva Rayodayulu granted the village Tuttipaṭṭu to the god Madhavarāyasvāmi.
183	On another slab at the right of the entrance, into the same temple	....	....	Do.	Do. ..	Repeats the grant noted above.
184	On the south wall of the central shrine of the same temple.	....	....	....	Tamil .	Records the gift of the image of Vennaikkadi in the temple of Madhava-Perumal by the headman of Śirupangūr. Tuttippat is otherwise called Vijaya Narasimha-chaturvēdimangalam. Continuation of first line not traceable on the wall.
185	On a rock in a potter's house at **Malayampattu**	....	Vīra Virupaṇa	Bavaka	Do. ..	Ends of lines covered by the roof of the house. Seems to record the settlement of a quarrel between the Iḍangai and Valaṅgai sects in which there was loss of life on both sides.
186	On a hero-stone to the west of **Kumaramangalam.**	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	20th year	Do. ..	Records the death of Manukulan, son of Aduppa ...nagar [T]lakāmuṇḍan in a cattle-raid (�牛盗) after recovery of the cattle.
187	On a stone in a cocoanut garden to the north of **Karumbur** (Little).	....	....	Śaka 885	Do. .	Damaged at the end. Seems to refer to a gift of gold and paddy by a private individual for worship on the new and full moon days in the temple of Tiruppārkaṭṭidēva at Udaiyachandra-mangalam.
188	On the west and south walls of the deserted Perumal temple at **Tirumani.**	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	38th year	Do. ..	Registers the order of the king confirming the order of his son granting land for the formation of a village with suitable alterations for extending the lake on the northern side. The residents of Rājarāja-Vinnagar ordered this grant to be engraved on stone in the Perumal temple.
189	On the Sanyasi-stone at **Kalanjur.**	Do. ..	Parakēsarivarman 'who took Madura and Īḷam (Ceylon)'.	4* year	Do. ..	Much damaged. A few lines are built in at the bottom of the front side. Seems to register a gift of land for daily offerings to the god by the assembly of Kaḷañjūr.
190	On a rock to the north of the same village.	....	....	....	Tamil and Grantha.	Seems to refer to a gift of land.
191	On the base of the deserted Perumal temple in the same village	..	....	....	Tamil ..	Fragment. Seems to refer to a sale of 780 kuḷi of land as eripaṭṭi by the assembly of . . . . Mentions the measuring-rod 'Kaḍigaikaḷattukōl'.
192	On a stone in the middle of the village of **Velampattu.**	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	23rd year	Do. ..	Damaged. Seems to register a gift of land to the Śrīkōyil.
193	On a slab set up in the tank at **Angarankuppam.**	Vijayanagara.	Bukkaṇa-Uḍaiyār, son of Ariyar[āya] ..	....	Do. ..	Damaged. Registers a sarvamānya gift of 200 kuḷi of land.
194	On a slab set up to the west of the village, **Senur.**	Do.	Achyutadēva-Mahārāya	Śaka 1460, Viḷambi, Ka[r]ttigai, 20.	Do. ..	Records that Pōttu-Nāyaka, an agent of Kāḷama-Nāyakaṇayyan gave for the merit of the latter the fish-lease money of the tank at Sēṇalūr to be spent on the tank itself. Achyutarāya is called Gaṇḍakaṭṭāri [Sa]ḷuva. Sēṇalūr was being governed by Kempadēvar Aṇṇagaḷ, one of the subordinates of Achyutarāya but it was leased out to Vēlūr Kāḷama-[Nāya]kkar Ayyan.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
195	On a rock at the base of the Aravaṭla hills to the west of the village **Sathghar**.	..	....	....	Telugu ..	Refers to some grant (not specified) made by Sovaram Tiruveṅgaḷappa-Nāyaka to a cobbler (mādiga) named Veṅkaṭigāḍu.
196	On a rock (locally known as Perumaḷ-rock) to the east of the village **Nariampet**.	..	....	Bhava, Māgha, ba., 10.	Do. ..	Registers the grant of 100 kuṇṭas of mānya land made to the god Rāmabhadrasvāmi by Tumba Veṅkaṭava.
197	On the east wall (left of entrance) of the Bairappan temple at **Bairapalli**.	..	....	Virōdhi, Mārga, ba., 7.	Do. ..	The inscription is engraved below the figure of a horse led by a groom, preceded and followed by two attendants with swords in their hands. States that this stone was the gift of a certain Baiyapa-śeṭṭi, son of Chinna-Jōgi-Gauḍa.
198	On a rock (locally known as Ūṭṭal-pagai) in a reserve forest to the west of the same village.	..	....	Chitrabhānu, Vaiśākha, śu., 10.	Do ..	Refers to the donation of a trough made by a private individual.

D.—List of photographs taken during 1920-1921.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
638	Half-plate	Front entrance into the Mukhaliṅgēśvara temple.	Mukhalingam (Parlakimedi).	Ganjam.
639	Do.	Detail of lintel of the second entrance of the same temple.	Do.	Do.
640	Do.	Do. on the inside of the same entrance.	Do.	Do.
641	Do.	Front view of the third entrance of the same temple.	Do.	Do.
642	Do.	Detail of sculptures of the same entrance, left side.	Do.	Do.
643	Do.	Do. do. do. do. right side.	Do.	Do.
644	Do.	Detail of lintel of the top portion of the same entrance.	Do.	Do.
645	Do.	Sculpture in relief of Sūrya over the top of the entrance into a small shrine of the same temple.	Do.	Do.
646	Do.	Sculpture in relief of Durgā and Trimūrti on the wall to the right side of the third entrance mentioned above.	Do.	Do.
647	Do.	Sculpture in relief of Nṛisiṁha on the south wall of the *mukha-maṇḍapa* of the same temple.	Do.	Do.
648	Do.	Details of carving of the entrance on the south wall of the *mukha-maṇḍapa* of the same temple.	Do.	Do.
649	Do.	Sculpture in relief of Śiva and Pārvatī in the niche on the inside of the *prākāra* wall of the same temple.	Do.	Do.
650	Do.	Front view of the Bhīmēśvara temple ..	Do.	Do.
651	Do.	Details of the same view	Do.	Do.
652	Do.	Details of carving of the entrance into the same temple.	Do.	Do.
653	Do.	Sculpture of Durgā on the north wall of the same temple.	Do.	Do.
654	Do.	Sculpture in relief of dancing figures on the south wall of the central shrine of the Mallikārjuna temple.	Bezwada ..	Kistna.
655	Do.	Sculpture in relief of Nṛisiṁha on the west wall of the same shrine.	Do. ..	Do.
656	Do.	Sculpture in relief of dancing figures on the north wall of the same shrine.	Do. ..	Do.
657	Do.	Sculpture in relief of another group of dancing figures on the north wall of the same shrine.	Do. ..	Do.
658	Do.	Stone image of a Dvārapālaka on the right side of the entrance into the central shrine of the same temple.	Do. ..	Do.
659	Do.	Stone image of another Dvārapālaka on the left side of the same entrance.	Do. ..	Do.
660	Do.	View of the north main entrance into the temple, taken from inside the temple.	Do. ..	Do.
661	Do.	Stone image of a Dvārapālaka placed on the bank of the Krishna canal.	Do. ..	Do.
662	Do.	Stone image of another placed on the same bank.	Do. ..	Do.
663	Do.	Stone image of another placed on the same bank.	Do. ..	Do.
664	Do.	Stone image of Gaṇapati placed on the same bank.	Do. ..	Do.

D.—List of photographs taken during 1920–1921—*cont.*

Number (continued from the last report)	Size of negative.	Description.	Locality.	District.
665	Full-plate	Stone image of Śārṅganātha in the Śiva temple.	Kadri (near Mangalore).	South Canara.
666	Do.	Stone image of Matsyēndranātha in the same temple.	Do.	Do.
667	Half-plate	View of Jain pillar placed inside the *prākāra* of the same temple.	Do.	Do.
668	Full-plate	General view of Dīpastambha of the same temple.	Do.	Do.
669	Do.	The silver ornamented entrance of the Śrī-Krishna shrine in the Krishna temple.	Udipi ..	Do.
670	Do.	General view of the tank and the firewood car of the same temple.	Do. ..	Do.
671	Do.	View of the Bali-pīṭha opposite the Anantēśvara temple.	Do. ..	Do.
672	Do.	Sculpture in relief of a group of Jain teachers in the Dharmādhikāri *basti*, at Hiriyaṅgaḍi.	Karkala ..	Do.
673	Do.	Inscribed slab in the same *basti* ..	Do. ..	Do.
674	Do.	Bronze image of Ādinātha in the Nēmīśvara-*basti* at Hiriyaṅgaḍi.	Do. ..	Do.
675	Do.	Bronze image of Chandranātha in the same *basti*.	Do. ..	Do.
676	Do.	View of the Kere-*basti* with the Gōmaṭēśvara sculpture.	Do ..	Do.
677	Half-plate	Hero-stone	Venur ..	Do.
678 to 686	Full-plate	Copper-plates Nos. 3 to 11 of Appendix A of the *Annual Report on Epigraphy* for 1918–19.	..	..

E.—List of drawings prepared during 1920–1921.

Number (continued from the last report).	Scale.	Description.	Locality.	District.
219	15″ × 15″ (original size).	Copy of a drawing of Chhinnamastā ..	Mukhalingam (Parlakimedi).	Ganjam.
220	2″ = 1′	Bronze statue of Brahmā (?) (Lōkēśvara) in the Śiva temple.	Kadri (near Mangalore).	South Canara.
221	3″ = 1′	Bronze statue of Vēdavyāsa (?), (a Jaina image) in the same temple.	Do.	Do.
222	Do.	Bronze statue of Nārāyaṇa (?) in the same temple.	Do.	Do.
223	2″ = 1′	Stone image of a Jaina deity (?) in the same temple.	Do.	Do.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report on Epigraphy* for 1920–21, calculated with the assistance of 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. *Śu.* and *ba.*, respectively, for *Śukla-paksha* and *Bahula-paksha*, 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.

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 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 *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. 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 " Magha " is the *nakshatra*, Magha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pallava.
		Kōpperuñjiṅgadēva.
1920	520	13th year, Simha, ba. dvādasī, Friday, Mrigaśirshā = A.D. 1265, July 30, Friday. The *tithi* dvādaśī did not commence till ·03 on the next day but the Nak. Mrigaśirshā was current till ·54 on Friday.
		Chola.
		Tribhuvanachakravartin Rājēndra-Chōḷa.
,,	474	Kaṇṇi, śu. pañchamī, Thursday, Rēvatī. Śu. 5 and nak. Rēvatī cannot combine in Kanya month.
		Parakēsarivarman alias Rājēndra-Chōḷadēva I.
,,	624	8th year, Mēshā, Sunday Makhā. Either (1) A.D. 1021, March 26, Sunday ; f.d.n. ·40. or (2) A.D. 1061, April 1, Sunday ; f.d.n. ·76.
,,	625	10th year, Kumbha, Wednesday, Pushya. Either (1) A.D. 1023, February 6, Wednesday ; ·08 or (2) A.D. 1063, February 12, Wednesday ; f.d.n. ·19.
,,	627	17th year, Mēsha, Monday, Pūrvāshāḍhā. Either (1) A.D. 1029, April 7, Monday ; ·20 or (2) A.D. 1070, April 5, Monday ; ·15.
		Note.—In the absence of the tithi these dates could not be verified. The details given work correctly for both Rajendra-Chōḷa I and II.
		Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva I.
,,	501	49th year, Tulā, śu. navami, Uttiraṭṭādi, Monday. Śu. 9 and Nak. Uttiraṭṭādi cannot combine in the month of Tulā.
,,	515	47th year, Makara, śu. chaturthī, Monday, Pūraṭṭādi = A.D. 1117, January 8, Monday.
,,	518	46th year, Kumbha, 19, śu. shashṭhī, Monday, Kārtigai = A.D. 1116, February 21 ; ·61 ; ·50. The date 19 must be a mistake for 29.
,,	519	49th year, Tulā śu., Monday, Śrāvaṇa = A.D. 1119, October 13, Monday.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920-21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLA—*cont.*
		Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.
1920	502	3rd year, Makara, śu. tritīyā, Friday, Avittam = A.D. 1120, December 24, Friday; ·98; ·99.
,,	512	7th year, Vṛiśchika, śu. ashṭamī, Saturday, Pūrva-phalguṇa. Nak. Pūrva-phalguṇa and śu. ashṭamī cannot combine in the month of Vṛiśchika. Perhaps A.D. 1124, November 15, Saturday is the date intended. In this case the Nak. was Śatabhishaj which ended at ·97 the next day.
		Rājakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.
,,	517	7th year, Tulā, ba. daśamī, Chitra, Saturday [Vishu]. Ba. 10 and "Chitra" cannot combine in the month of Tulā.
		Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).
,,	496	7 + 1st year, Mithuna, Monday, Śravaṇa = A.D. 1131, June 15, Monday; ·38. The *tithi* was ba. 3 which ended at ·54 on Monday.
		Parakēsarivarman alias Tribhuvanachakravartin Rājarāja (II).
,,	521	6th year, Mēsha, śu. pañchamī, Ārdrā = A.D. 1152, April 11, Friday; ·76; ·88.
		Rājarājadēva (II).
,,	707	Śaka 108*, Regnal year 18, Chaitra, śu. 9, Monday = A.D. 1165, March 22, Monday; f.d.t. ·09. The Śaka date is 1087.
,,	708	Śaka 1088, Regnal year 21, Paushya, śu. 1, Sunday, Uttarāyaṇa-Saṅkrānti = A.D. 1166, December 25, Sunday; ·33. Saṅkrānti in inscriptions does not always mean an astronomical Saṅkrānti, but, in this case, the day in question was the first of the Solar month Makara or Tai, and therefore a proper Saṅkrānti.
		Rājakēsarivarman alias Tribhuvanachakravartin Rājādhirāja (II).
,,	504	6th year, ... śu. trayōdaśī, Wednesday, Pushya. The details given correspond to A.D. 1168, January 24, Wednesday; ·50; f.d.n. ·22. The month was Kumbha.
		Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).
,,	526	4th year, Mēsha, ... Wednesday, [Anurādhā] = A.D. 1182, April 21, Wednesday; ·98.
1921	22	6th year, Mēsha, śu. Friday, Hasta, daśamī. The details given seem to be incorrect in one or more respects.
,,	24	20th year, Mēsha, śu. trayōdaśī, Saturday, Rōhiṇī = A.D. 1199, April 24, Saturday; ·89; ·46. Śu. 13 and Nak. Rōhiṇī cannot combine in Mēsha month. Śu. di. is evidently a mistake for ba. di.
		Tribhuvanachakravartin Rājarājadēva (III).
,,	511	27th year, Kumbha, śu. Tuesday, Aśvati. Probably A.D. 1243, January 27, Tuesday; ·76. The *tithi* was shashṭhī which was current till ·94.
,,	525	15th year, Dhanus, ba. pañchamī, Wednesday, Śatabhishaj. Ba. 5 and "Śatabhishaj" cannot combine in the month of Dhanus, but they may combine in Mithuna.
,,	2	27th year, Tulā, ba. ēkādaśī, Tuesday, Uttiram = A.D. 1242, October 21, Tuesday; ·87; f.d.n. ·19.
		CHOLA-CHALUKYA.
		Rājarājadēva (II).
1920	703	Śaka 10[9]5, Regnal year 2[6], Chaitra, ba. 13. Friday, ... Saṅkrānti = A.D. 1172, March 24, Friday; ·17.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920–21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLA CHALUKYA—*cont.*
		Rājarājadēva—cont.
1920	704	Śaka 1094. Regnal year 26, Paushya, śu. 2, Sunday, Uttarāyaṇa-Saṅkrānti = A.D. 1172, December 18, Monday; the week-day quoted in the inscription is a mistake.
,,	705	Śaka 10[62], Regnal year [8], Bhādrapada, śu. 5, Monday, Dakshiṇāyana-Saṅkrānti = A.D. 1140, August 19, Monday; ·68.
		Kulōttuṅga-Chōḍadēva.
,,	711	Śaka 10 [84], Regnal year 9, Chaitra, ba. 5, Tuesday, Vishnu-Saṅkrānti = A.D. 1163, March 26, Tuesday; ·71.
		PANDYA.
		Kōnērinmaikoṇḍān Sundara-Pāṇḍyadēva.
1921	41	12th year, śu. chaturdaśī, Friday, Rēvatī = A.D. 1228, October 13, Friday; ·93; ·64. The month not cited in the inscription is Tulā. The reign was that of Māravarman Sundara-Pāṇḍya I.
		Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.
1920	623	14th year, Tulā, ba. trayōdaśī, Wednesday, Chitra. The details correspond to A.D. 1266, October 27, Wednesday; ·71; ·81. At page 85 of the *Annual Report* for 1919–20, Mr. L. D. Swamikannu Pillai finds that about half the number of dates of this Vīra-Pāṇḍya point to A.D. 1254 as the commencement of his reign and about half to A.D. 1253 or possibly to A.D. 1281. The present date belongs to the category of the latter half.
		Māravarman Tribhuvanachakravartin Kulaśēkharadēva (I).
,,	476	40th year, Makara, ba. daśamī, Thursday, Anushā = A.D. 1308, January 18, Thursday; f. d. t. ·33; ·74.
,,	569	36th year, Mēsha, ba. daśamī, Wednesday, Śravaṇa = A.D. 1304, March 30, Monday. Ba. daśamī commenced at ·69 and the Nak. Śravaṇa was current till ·71 on Monday. If this be the date intended the week day Wednesday must be a mistake for Monday. In the reign of Māravarman Kulaśēkhara II which began in March 1314 A.D., there is a date, Wednesday, 31st March, 1350 A.D. (which would be in the 36th-year of his reign); on this day Nak. Śravaṇa commenced at ·86 of the day but ba. daśamī did not begin till ·98 on the next day, Thursday.
		Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.
,,	529	24th year, Makara, ba. ēkādaśī, Tuesday, Anurādhā = A.D. 1301, December 26, Tuesday; ·70; f.d.n. ·03. The details work correctly if we take A.D. 1277 as the commencement of the reign.
,,	571	11th year, Kumbha, ba. daśamī, Saturday, Mrigaśīrsha. Ba. di. is evidently a mistake for śu. di. for ba. 10 and "Mrigaśīrsha" cannot combine in Kumbha month. The probable date is A.D. 1314, January 26, Saturday; ·92; f.d.n. ·38, which would be in the 11th year of Jaṭāvarman Sundara-Pāṇḍya whose reign commenced in A.D. 1303.
		Perumāḷ Sundara-Pāṇḍyadēva.
,,	570	15th year, Mēsha, śu. saptamī, Wednesday, Punarpūśam. = A.D. 1292, March 26, Wednesday; ·77; f.d.n. ·31. This was in the 15th year of the reign of Jaṭāvarman Sundara-Pāṇḍyadēva whose reign began, according to the note on page 97 of the *Annual Report* for 1915–16, between 28th February and 14th March A.D. 1277.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920–21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA—*cont.*
		Māravarman Tribhuvanachakravartin Kulaśēkharadēva (II).
1920	509 & 510	4th year, Kanni, ba. tritīyā, Saturday, Kārtigai = A.D. 1317, September 24; ·43. "Kārtigai" commenced at ·09 on Saturday.
		VIJAYANAGARA DYNASTY I.
		Vīra Kumāra-Kampaṇa-Uḍaiyār, son of Vīra Bokkaṇa-Uḍaiyār.
1921	27	Śaka 128 [9], Plavaṅga, Mēsha, śu. ēkādaśī, Monday, Uttiram = A.D. 1367, April 11, Sunday; ·56; f.d.n. ·52. Either the week-day quoted in the inscription is a mistake, or ēkādaśī is a mistake for dvādaśī.
"	108	Saumya, Makara, śu. prathamā, Sunday, Śravaṇa = A.D. 1369, December 30, Sunday; ·62; f.d.n. ·17.
"	110	Plavaṅga, Karkaṭaka, śu. saptamī, Sunday, Hasta = A.D. 1367, July 4, Sunday; ·97; ·48.
		Kampaṇa-Uḍaiyār.
"	1	Kīlaka, Karkaṭaka, śu. pañchamī, Friday, Mūla. Śu 5 and even ba. 5 cannot combine with nak. Mūla in Karakaṭaka month.
"	52	Kīlaka, Karkaṭaka, śu. Friday. Details not enough for verification.
		Ariyaṇa-Uḍaiyār (Harihara II).
"	122	Śaka 1302, Raudri, Makara, ba. ēkādaśī, Monday, Mūla = A.D. 1381, January 21, Monday; f.d.n. ·32.
		Dēvarāya I.
1920	401	Śaka 1331, Sarva [jit], Jyēshṭā, śu. 5, Saturday, Lunar-eclipse = A.D. 1407, May 21, Saturday. Pañchamī *tithi* is evidently a mistake for Paurṇimā or pañchadaśī.
"	486	Sarvadhāri, Vṛiśchika, śu. daśamī, Monday, Rēvatī = A.D. 1408, October 29, Monday; ·72. The Nak. was Pūrva-Bhādrapada and not Rēvatī as cited in the inscription.
		Virūpāksha (II), son of Dēvarāya-Mahārāya (II).
1921	120	Śaka 13[9]3, Khara, Karkaṭaka, śu. pañchamī, Sunday, Mūla. Śu. 5 and "Mūla" cannot combine in Karkaṭaka month. Probably the date is A.D. 1471, July 21, Sunday; f.d.t. ·40. The Nak. Uttara-Phalguṇī ended at ·60 on Sunday and "Hasta" then commenced.
		Rājaśēkharārāya, son of Dēvarāya-Mahārāya (II).
"	121	Śaka 1392, Vikṛiti, Makara, ba. Sunday, amāvāsyā, Tiru[vōṇam] = A.D. 1471, June 20, Sunday; f.d.t. ·31; f.d.n. ·19.
		Immaḍi-Narasiṁharāya.
1920	429	Śaka 1419, Piṅgala, Chaitra, śu. 9, Saturday. Probably A.D. 1498, March 31, Saturday; f.d.t. ·10. This date falls in the beginning of the cyclic year Kālayukti. Piṅgala had come to an end on Tuesday, 27th March, i.e., 4 days before.
		VIJAYANAGARA DYNASTY II.
		Kṛishṇadēvarāya.
"	450	Śaka 1446, Tārana, Māgha, śu. 7, Monday = A.D. 1525, January 30, Monday. The Nak. was Bharaṇī which was current till ·90 on Monday.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920–21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA DYNASTY II—*cont.*
		Krishṇadevārāya—cont.
1920	466	Śaka 1440, Īśvara, Mithuna, śu. pañchamī, Śravaṇa. Irregular.
1921	105	Śaka 14[41], Bahudānya, Chittirai, Saturday, Pushya, saptamī, Śūla-yōgam = A.D. 1518, April 17, Saturday; ·67; ·14. The *tithi* was śu. 7.
1920	367	Śaka 1448, Vyaya, Kārttika, śu. 12, Thursday. The nearest date is A.D. 1526, October 17, Wednesday. The week-day appears to be a mistake.
		Achyutadēva-Mahārāya.
"	487	Śaka 1451, Vikṛiti, Kumbha, ba. chaturdaśī, Wednesday, Śivarātri = A.D. 1531, February 15, Wednesday; f.d.t. ·19.
		Sadāśivadēva-Mahārāya.
"	331	Śaka 147*, Ānanda, Adhika-Āshāḍhā, śu. 15, Lunar-eclipse = A.D. 1554, June 15, Friday. There was a lunar-eclipse on this day.
"	340	Śaka 1478, Rākshasa, Śravaṇa, ba. 5, Thursday. = A.D. 1555, August 7. The week-day was Wednesday and not Thursday.
"	344	Śaka 1474, Parīdhāvi, Kārttika, śu. 12, Saturday = A.D. 1552, October 29, Saturday; .17; the Nak. was "Rēvatī" which was current till ·74 on Saturday.
"	384	Śaka 1469, Plavaṅga, Bhādrapada, śu. 15, Tuesday = A.D. 1547, August 30, Tuesday; ·81; "Śatabhishaj" was current till ·17 on Tuesday.
"	402	Śaka 1476, Pramādi, Māgha, śu. 7, Tuesday = A.D. 1554, January 9, Tuesday; f.d.t. ·39. Nak. Rēvatī was current till ·86 on Tuesday.
"	461	Śaka 1485, Rudhirōdgārin, Āshāḍha, śu. 15, Lunar-eclipse = A.D. 1563, July 5, Monday. There was a lunar-eclipse on the day in question.
"	636	Śaka 148 [9], Māgha, Prabhava, śu. ēkādaśī. Can be calculated, but cannot be verified.
"	694	Śaka 1470, Kīlaka, Mārgaśira, śu. 11, Thursday. The date intended is apparently A.D. 1548, November 11, Sunday; .98. The week-day quoted in the inscription seems to be a mistake.
1921	88	Śaka 14 [2] 4, Dunmati, Makara, śu. chaturdaśī, Monday. Śu. 14 in Makara month in the cyclic year Dunmati did not fall on a Monday. In the absence of the Nakshatra, the date cannot be verified. A.D. 1502, January 21 or 22 might be the probable date. must be 9,
		VIJAYANAGARA DYNASTY III.
		Śrīraṅgadēva-Mahārāya II.
1921	25	Śaka 1506, Tāraṇa, Siṁha, śu. chaturdaśī, Monday, Śravishṭa = A.D. 1584, August 10, Monday; .25; .99.
"	30	Śaka 1500, Bahudānya, Āshāḍha, śu. Monday, pañchamī, Hasta = A.D. 1578, June 9, Monday; f.d.t. .36; the Nak. quoted in the inscription is evidently a mistake. It must be either Āślēsha or Maghā.
"	31	Śaka 1506, Tāraṇa, Siṁha, śu. Hasta, pañchamī, Friday = A.D. 1584, July 31, Friday; ·76; ·23.
"	32	Śaka 1504, Chitrabhānu, Siṁha, śu. Pushya, dvādaśī, Saturday. Śu. 12 and Nak. Pushya cannot combine in Siṁha-month, but ba. 12 and "Pushya" can combine in that month. They did combine on Wednesday, 15th August, A.D. 1582. The week-day quoted in the inscription appears to be a mistake.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920-21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA DYNASTY III—*cont.*
		Venkatapatirāyadēva.
1921	7	Śaka 1519, Hēvilambi, Vrischika, śu. pañchamī, Monday, Ārdrā = A.D. 1597, May 9, Monday. Śu. 5 is evidently a mistake for Śu. 4.
"	10	Śaka 1515, Vijaya, Siṁha, śu. trayōdaśī, Wednesday, Aviṭṭam = A.D. 1593, August 29, Wednesday; 66; ·87.
"	33	Śaka 1509, Sarvajit, Vaiśākha, śu. Monday, pañchamī, Hasta. In the cyclic year Sarvajit there was an Adhika-Vaiśākha and a Nija-Vaiśāka in neither of which there was a concurrence of śu. 5 and Nak. Hastā.
"	34	Śaka 1508, Vyaya, Āshāḍha, śu. Monday, pañchamī, Hasta. The details given seem to be erroneous in one or more respects.
		WESTERN CHALUKYA.
		Tribhuvanamallaḍēva.
1920	341	Chālukya-Vikrama year 45, Śubhakṛit, Āśvīyuja, śu. . . . , Full-moon, Monday, Lunar-eclipse. There was a lunar-eclipse on Sunday, 17th September, A.D. 1122 in the cyclic year Śubhakṛit. Perhaps this is the date intended.
"	393	Chālukya-Vikrama year 65, Durmati, Jyēshṭa, śu. 10, Sunday. Probably A.D. 1141, May 17, Saturday; ·23.
"	406	Chālukya-Vikrama year 3 [8], Vijaya, Kārttika, śu. 9, Wednesday. Perhaps A.D. 1113, October 20, Monday. The week-day in the inscription is apparently a mistake.
"	414	Chālukya-Vikrama year 7, Dundhubhi, Pushya, ba. [5, Wednesday] = A.D. 1083, January 11, Wednesday; ·62.
"	439	Chālukya-Vikrama year 4, [Si]ddhārthi, Pushya, amāvāsya, Thursday, Uttarāyaṇa-Saṁkrānti = A.D. 1079, December 26, Thursday.
		Bhūlōkamalla.
"	337	Chālukya-Bhūlōkamalla year 10, Rākshasa, Jyēshṭa, śu. 3, Sunday, Uttarāyaṇa-Saṁkrānti = A.D. 1135, May 17, Friday; ·87. The week-day quoted in the inscription is evidently a mistake.
		EASTERN CHALUKYA.
		Sarvalōkāśrāya Śrī Vishṇuvardhana-Mahārāja.
"	739	Śaka 1109, Āśvayuja, śu. 5, Tuesday, Regnal year lost = A.D. 1188, September 27, Tuesday; ·04.
"	743	Śaka 1063, Regnal year 1[5], Pushya, ba. 10, Wednesday, Uttarāyaṇa = A.D. 1141, December 24, Wednesday; ·73.
"	748	Regnal year 17, Śrāvaṇa, Paurṇimā, Saturday, Lunar-eclipse = A.D. 1142, August 8, Saturday. There was a lunar-eclipse on the day in question.
		Nārāyaṇa Pratāpachakravarti Siṁhaḷadēva.
1920	345	18th year, 1137, Yuva, Vaiśākha, śu. 10, Thursday. Probably A.D. 1215, April 10, Friday; ·95. The week-day in the inscription is a mistake.
		Mahā-Chittaraza.
"	356	Chālukya-Vikrama year 47, Śubhakṛit, Āśvayuja, śu. 13, Monday. Śu. 13 fell on a Sunday in the month of Aśvayuja. Perhaps the date is A.D. 1122, October 15, Sunday.
		VELANANDU.
		Mahāmaṇḍalēśvara Rājēndra-Chōḍadēva.
"	631	Śaka 1054, Kārttika, ba. dvādaśī, Sunday = A.D. 1132, November 6, Sunday ·55. "Chitra" was current till ·67 on Sunday.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920–21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		KOLANI.
		Mahāmaṇḍalēśvara Okkettugaṇḍa.
1920	728	Śaka 10[47], Makara, ba. 11, Friday = A.D. 1125, January 2, Friday; ·28.
		Tribhuvanachakravartin Vijayagaṇḍagōpāladēva.
1921	38	13th year, Kumbha, ba. Monday, tṛitīyā, Rēvatī. Ba. di. is evidently a mistake for śu. di. Two possible dates are :— (1) A.D. 1260, February 16, Monday; ·02; ·16. (2) A.D. 1263, February 12, Monday; ·71; f.d.n. ·03.
"	40	15th year, Tai 13, Monday, daśamī, Uttirāḍam. Ba. 10 and śu. 10 cannot combine with Nak. Uttirāḍam in the month of Tai. The details given seem to be erroneous in one or more respects.
		Śambuvarāya.
"	42	17th year, Kumbha, śu. Friday, daśamī, Ārdrā = A.D. 1339, February 19, Friday; ·93; ·50.
"	48	18th year, Mithuna, śu. trayōdaśī, Sunday, Hasta = Śu. 13 and Nak. Hasta cannot combine in Mithuna month. Perhaps the date intended is Sunday, June 20, A.D. 1339; ·15; the Nak. was Jyēshṭa, which was current till ·29.
		Rājanārāyaṇa-Śambuvarāya.
1920	483	8th year, Karkaṭaka, śu. tṛitīya, [Sunday], Makhā = A.D. 1345, July 3, Sunday; ·03; ·22.
1921	49	7th year, Siṁha, śu. Friday, Rēvatī = A.D. 1344, July 30, Friday; ·77. The *tithi* was pañchamī, which was current till ·87 on Friday.
		KAKATIYA.
		Mahāmaṇḍalēśvara Rudradēva-Mahārāja.
1920	660	Śaka 1192, Chaitra, śu. 13, Thursday = A.D. 1271, March 26, Thursday; ·05.
"	718	Śaka 1198, [Dhā]tu, Mārga [śira], ba. 7, Thursday = A.D. 1276, November 13, Friday; f.d.t. ·53. The week-day in the inscription seems to be a mistake.
		Mahāmaṇḍalēśvara Pratāpa-Rudradēva.
"	715	Śaka 1239, Piṅgala, Jyēshṭa, śu. 8, Thursday = A.D. 1317, May 19, Thursday; ·41.
		GOLKONDA.
		Mahamandu Khulli Pādaśaha.
..	750	Śaka 1505, Svabhānu, Āśrya [Āśvina?], śu. 10, Saturday. Perhaps A.D. 1583, September 15, Sunday; f.d.t. ·57. The week-day in the inscription may be an error.
		MISCELLANEOUS.
1920	332	Śaka 1477, Rākshasa, Vaiśākha, śu. 1, Sunday = A.D. 1555, April 21, Sunday; f.d.t. ·10.
"	347	Śaka 1437, Yuva, Śrāvaṇa, śu. 15, Thursday = A.D. 1515, July 25. The week-day was Wednesday, and not Thursday. There was a lunar-eclipse on this day.
"	352	Chālukya-Vikrama year . . . . Vijaya, Chaitra, amāvāsya, Monday, Solar-eclipse = A.D. 1113, March 19, Wednesday, on which day there was a solar-eclipse. The week-day quoted in the inscription is a mistake.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1920-21—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		MISCELLANEOUS—*cont.*
1920	378	Śaka 1644, Subhakrit, Nija-Śrāvaṇa, śu. 3, Saturday = A.D. 1722, August 4, Saturday; ·21. The nak. was Uttara-Phalguṇi which was current till ·35.
"	425	Śaka 1481, Siddhārtin, Śrāvaṇa, śu. 15, Saturday. Probably A.D. 1559, July 18, Tuesday. The week-day quoted in the inscription appears to be a mistake.
"	434	Chāḷukya-Vikrama year 6, Dundubhi, Mārgaśira, ba. 13, Monday = A.D. 1082, December 19, Monday; f.d.t. ·43.
"	435	Chāgadēva's year, Rākshasa, Chaitra, amāvāsya, Monday. The cyclic year quoted did not occur in the reign of either Jagadēkamalla I or II.
"	440	Chāḷukya-Vikrama year 55, Sādhāraṇa, Pushya, śu. 10, Thursday, Uttarāyaṇa-Saṅkrānti = A.D. 1130, December 11, Thursday; ·93.
"	505	Śaka 1182, Makara, ba. pañchamī, Sunday, Chittirai = A.D. 1261, January 23, Sunday; ·14; ·69.
"	507	Śaka 1182, Māgha, ba. daśamī, Wednesday, Anurādhā, Siddhayōga = A.D. 1261, January 26, Wednesday; f.d.t. ·73; ·53.
"	654	Śaka 1418, Subhakrit (wrong), Kārttika, śu. 15, Thursday. Subhakrit falls in Śaka 1404 = A.D. 1482. In this year śu. 15 in Karkaṭaka month falls on Sunday, 24th November, A.D. 1482. Even in Śaka 1418, śu. 15 in the given month falls on Sunday, 20th November, A.D. 1496. In both cases the week-day is not Thursday as quoted in the inscription.
"	667	Śaka 1225, Krōdhi, Chaitra, śu. 1, Thursday = A.D. 1305, February 25, Thursday; ·41; the nak. was Uttara-Bhādrapada, which was current till ·62.
"	674	Śaka 1026, Tāraṇa, Śrāvaṇa, ba. 13, Thursday = A.D. 1104, August 19, Friday; f.d.t. ·31. The week-day in the inscription is a mistake.
"	680	Śaka 1351, Saumya, Āshāḍhā, śu. 11, Monday = A.D. 1429, June 13, Monday; ·30. Nak. Viśākha was current till ·74.
"	681	Śaka 1602, Raudri, Śrāvaṇa, su. 10, Sunday = A.D. 1680, July 25, Sunday; f.d.t. ·12.
"	688	Śaka 11[50], Āshāḍhā, śu. 5, Thursday = A.D. 1228, June 8, Thursday; ·76.
"	690	Śaka 1240, Kālayukti, Pushya, śu. 3, Tuesday, Makara-Saṅkrānti = A.D. 1319, December 26, Tuesday; ·70.
"	691	Śaka 1181, Āshāḍhā, śu. 6, Friday, Dakshiṇāyana-Saṅkrānti = A.D. 1259, June 27, Friday; ·86. Nak. Uttara-Phalguṇi was current till ·72.
"	717	Śaka 1136, Bhava, Kārttika, śu 8, Sunday = A.D. 1214, October 12, Sunday; ·87.
"	720	Śaka 11[5]8, Chaitra, śu. 6, Wednesday. Perhaps A.D. 1237, March 4, Wednesday; ·20.
"	725	Śaka 1236, Ānanda, Chaitra, śu. 1, Thursday = A.D. 1315, March 6, Thursday; f.d.t. ·27.
"	729	Śaka 1199, Kārttika, śu. 13, Monday. In Śaka 1199 there was an Adhika-Kārttika and a Nija-Kārttika in both of which śu. 13 fell on a Monday. The two dates are:— (1) A.D. 1277, October 11, Monday; ·20. (2) A.D. 1277, November 8, Monday; f.d.t. ·98.
"	733	Śaka 1181, Āshāḍhā, śu. 5, Friday, Uttarāyaṇa = A.D. 1258, June 7, Friday; ·96.
1921	26	Śaka 1448, Sarvajit, Mēsha, śu. trayōdaśī, Saturday, Uttiram = A.D. 1527, April 13, Saturday; f.d.t. ·56; ·56.
"	35	Śaka 1378, Dhātu, Rishabha, śu. pañchamī, Monday, Svāti. Śu. 5 and even ba. 5 cannot combine with "Svāti" in Rishabha month.
"	50	Śaka 1600, Kālayukti, Vṛiśchika, śu. di. Śatabhishaj, daśamī, Wednesday = A.D. 1678, November 13, Wednesday; ·65. The nak. was Uttara-Bhādrapada and not Śatabhishaj.

II

THE WESTERN CHĀLUKYAS OF BADAMI.

Among the inscriptions copied in the Gooty taluk of the Anantapur district are five records belonging to the early dynasty of the Chālukyas of Bādāmi. No. 343 of 1920 coming from Peddavadugūru registers the confirmation by Bāṇarāja of the *sarvamānya* gift of the village Nādanūru reported to have been originally made by Ereyiti (or Ereti)-adigal on the occasion of his success in an encounter with Raṇavikrama at the village of Nādanūru. Raṇavikrama is definitely known to have been a title of Pulakēśin I. But in this inscription it has to be taken as the other form of Raṇavikrānta which was the title of Maṅgalēśa, the paternal uncle and enemy of Pulakēśin II who flourished about A.D. 609–642 (Dr. Fleet's *Kan. dyns.* Bombay Gazetteer, Vol. I, Pt. II, Table opposite page 336). Pulakēśin II had the surname Ereya, (*Epigraphia Indica*, Vol. VII—App. No. 16) and Ereyiti-adigal is therefore identical with Ereya i.e., Pulakēśin II. The village Peddavadugūru where the record is found was at this period called Nādanūru and this was an *agrahāra* village under the management of twenty-seven *Mahājanas* who made gifts of land jointly.

Satyāśraya-Pulakēśin II.

2. No. 364 of 1920 belongs to Vikramāditya I and is probably the only Telugu inscription known hitherto of his period. It is dated in the 27th year of the king who reigned, according to Dr. Fleet, from A.D. 655 to 680 and may therefore be taken to extend the period of his reign beyond 25 years. Dr. Kielhorn thinks that Vikramāditya reigned till A.D. 686. Nos. 333 and 359 of 1920 belong to Vijayāditya Satyāśraya, the son of Vinayāditya and the grandson of Vikramāditya I who, according to Dr. Fleet (Table opposite page 336, Bombay Gazetteer, Vol. I, Part II), ruled from about A.D. 696 to 733–734 A.D. The latter record, dated in the 23rd year of his reign, may be assigned to A.D. 719–720. It is also one of the few early Telugu inscriptions found in this part of the country like the one noticed above. It refers to a battle in which the rulers of the Turamara-*vishaya* were vanquished (on behalf of the king) by the chief Vikramāditya Bali Indra-Bāṇarāja, son of Narasiṁha-Bāṇarāja. From page 369 of the *Bombay Gazetteer*, Vol. I, Part II, we know that Vinayāditya, the father of Vijayāditya, had encamped at the village Chitrasēḍu in the Toramara-*vishaya* about June A.D. 692. The mention of a fight with the rulers of this *vishaya* in the time of Vijayāditya suggests clearly that this part of the country was invaded by enemies (probably the Pallavas or their feudatories from the south-east of it) some time between A.D. 692 and 720 and temporarily occupied by them. The Bāṇa chiefs mentioned above, governed this territory as vassals of the Western Chāḷukya kings as shown by other inscriptions (Nos. 333 and 343 of 1920). The former of the two last-mentioned inscriptions records the gift of different kinds of land called *erekāḍu* (black soil), *kesukāḍu* (jungle grown with *kesu* shrubs) and *madikāḍu* (jungle grown with the *madi* plants) as *pannasa*. The names of the persons that measured these *talapare* and the *erekāḍu* lands are also mentioned. The Turamara-*vishaya* of the inscriptions is identical with the Toramara-*vishaya* noticed by Dr. Fleet. Chitrasēḍu, where Vinayāditya encamped, is the modern Chitrachēḍu in the Gooty taluk. So it may be safely inferred that the country covered by the modern Gooty taluk formed the whole or part of the ancient Turamara-*vishaya*. The village Pulagicheruvu in which land is said to have been given (No. 359 of 1920) might be the same as the modern Poliki in this taluk.

Vikramāditya I and his grandson Vijayāditya.

Gooty province—the ancient Turamara-*vishaya*.

3. Inscription No. 346 of 1920 may be attributed to king Kīrtivarman II of this dynasty because of the fullness of the titles applied to him and also on grounds of palæography. Stone inscriptions of Vijayāditya and Kīrtivarman II are also found in the Alur taluk of the adjoining Bellary district. (See *Annual Report on Epigraphy* for 1920, page 100, paragraph 14).

THE CHALUKYAS OF KALYANI.

4. Of the Chālukya kings of Kalyāṇi, Jagadēkamalla Jayasiṁha II is the earliest mentioned in the inscriptions of the year under review. To this king belongs No. 339 of 1920 which is much damaged. It is dated in the 4th year of his reign and mentions an officer of the king called Siṅgi-nāyaka.

Jayasiṁha II.

5. Of his son and successor Trailōkyamalla Sōmēśvara I (A.D. 1044–1068) we have only one record (No. 392 of 1920) dated in Śaka 981, Vikāri. The other epithet of the king, viz., Āhavamalla, is missing in this inscription. But it mentions for the first time now, a Chōḷa subordinate of his named Mahāmaṇḍalēśvara Chiddana-Chōḷa-Mahārāja who was ruling over the Sindavāḍi Thousand province. This is the first and the only Chōḷa vassal of the king known so far. He bears the usual *birudas* of the Chōḷa chiefs, namely, "the illuminating gem of the family of Karikāla" and "the lord of Kāñchīpura". He bears also the personal titles Ayyaṇasiṅgha and Chōḷa-Nārāyaṇa. It is evident from this that the advance of Sōmēśvara I to the south was successful even before the death of the Chōḷa king Rājēndradēva in or before A.D. 1071, (*Kan. dyns.* Bombay Gazetteer, Vol. I, Part II, page 441) and that the Chōḷa chiefs acknowledged his authority even so early as A.D. 1059 (Śaka 981). The inscription states that the Chālukya emperor (*chakravarti*) went on an expedition to the south, presumably against the Chōḷa country and that Manneya Saṅkarasa of Kondakunde was governing the country during his absence. It records an interesting incident of three *gāvuṇḍas* in consultation with two Brahmans, accusing before the king—or his officers—(*rājagāmitanam-gaidu*), a certain Gundamayya of having misappropriated their legitimate holding in (the village) Doḍḍakaḷiṁkallu (the modern Dōnēkallu from which the inscription comes), of impudently claiming the village as his own and enjoying the *umbali* for three years. When the matter came up for enquiry it was proposed that if any one of the three *gāvuṇḍas* gave up his life (in proof of the allegation) not only his original share would be restored to him but he would also be given extra land with title to bequeath it to his posterity. Nirjara-*gāvuṇḍa*, one of the three *gāvuṇḍas*, accepted the ordeal and stabbed himself to death, expressing his wish that his son Māchi-*gāvuṇḍa* might inherit his entire land. Out of the land so recovered and the land newly earned a *vṛitti* was given by Māchi-*gāvuṇḍa* to the two Brahmans Chiddaya and Jakkaya who originally gave counsel to the three *gāvuṇḍas*.

Trailōkyamalla Sōmēśvara I.

His Chōḷa vassal.

6. Of Vikramāditya VI we have seven inscriptions from the Gooty taluk (Nos. 341, 406, 410, 414, 439, 451 and 455 of 1920) ranging in date from Śaka 994 i.e., four years before he founded his Chālukya-Vikrama era to the 45th year of the era i.e., Śaka 1043. From Kollūru, Tenali taluk, Guntur district, come three inscriptions of this king. One of these, No. 700 of 1920, dated in the 40th year of his reign, mentions his general Anantapāla-Daṇḍanāyaka. No. 714 of 1920, which is much damaged and has no date, records a gift made by the same general. Still it is interesting in so far as it gives the names of the parents of Anantapāla, viz., the general Mahēśvara and his wife Pampādēvī, and of his three brothers Nārāyaṇa, Vāmana and Lakkaṇa not known till now from other inscriptions. We also learn that the family belonged to the Bhāradvāja-*gōtra*. Three other inscriptions, Nos. 434, 325 and 356 of 1920 though not actually mentioning him as the sovereign, are dated in the years 6, 14 and 47 of the Chālukya-Vikrama era, respectively, and must hence be assigned to his reign. In No. 439 of 1920, which is dated in the 4th year of the Chālukya-Vikrama era, is mentioned the Chōḷa subordinate of the king, Mahāmaṇḍalēśvara Maṅgarasa who was ruling over the Matte Three-hundred and Kaneyakallu Three-hundred districts. Another Chōḷa subordinate of the king is mentioned in No. 414 of 1920, dated in the 7th year of the Chālukya-Vikrama era. He is called Iṛiva-Maṅgarasa. From the identity of the *praśastis* applied to this chief and to the Maṅgarasa noticed above and from the proximity of the dates of the two records, it may be inferred that the same Chōḷa chief is referred

Vikramāditya VI.

His Chōḷa subordinates.

to in both the records. No. 410 of 1920 of the king dated in Virōdhi (i.e., Śaka 1032) mentions a Chōla subordinate Mahāmandalēśvara Ghaṭeyaṅka. . . .whose capital was at Kaneyakallu. These Chōla subordinates of the king are known now for the first time.

7. A word about the division Sindavāḍi Thousand seems to be necessary here. From inscription No. 489 of 1915 it is seen that about Śaka 976 it was under the rule of a Nolamba-Pallava chief. About Śaka 981, the country was governed by a Chōla chief named Chiddanadēva-Chōla-Mahārāja (No. 392 of 1920). And again by Śaka years 1036 and 1045 the country was under the rule of prince Kumāra-Tailapa who was governing it from his capital at Tumbula (Nos. 406 and 341 of 1920). Thus it appears as if the administration of the provinces during the Chāḷukya times did not go by heredity but by appointments made by the king. This view is borne out by the statement explicitly made in No. 406 of 1920, that the king himself "while governing from his capital Manneyakere in the 38th year of the Chāḷukya-Vikrama era gave to Kumāra-Tailapadēva, as a favour, the Sindavāḍi Thousand country." King Vikramāditya himself had two capitals—Kalyāṇa and Manneyakere. Of these, the former must have been the chief capital, since in No. 414 of 1920 it is called '*siravīdu*' (chief residence). Dr. Fleet observes (*Kan. dyns.* Bombay Gazetteer, Vol. I, Part II, p. 450) that the king was ruling at Manneyakere in A.D. 1125–26. But here we have evidence in No. 406 of 1920 that he was residing there nearly a decade earlier.

Kumāra-Tailapa.

8. The prince Mahāmandalēśvara Kumāra-Tailapadēva of the inscriptions Nos. 341, 352, 406 and 458 of 1920 is not mentioned in any other record hitherto known. He is called 'the delight of Chandaladēvī' in No. 352 of 1920. If the expression has to be construed as referring to a son of Chandaladēvī, he must either be identical with Jayakarna, the eldest son of the king, or a brother of his, not known hitherto. In No. 325 of 1920, dated in Chāḷukya-Vikrama year 14, is mentioned for the first time, a general (*Daṇḍanāyaka*) of the king, named Pōcharasa. A Bāṇa chief, Mahāmandalēśvara Chiṭṭarasa appears in No. 356 of 1920, dated in the 47th year of the Chāḷukya-Vikrama era. This chief must have been a tributary prince, though not a subordinate official of the king, and probably a descendant of the early Bāṇa chiefs who governed the Turamara-*vishaya* in the 8th and 9th centuries A. D. (see paragraph 2 above). In this inscription is mentioned a copper-plate grant issued by this chief. We already know of another Bāṇa subordinate of this king named Chikarasa mentioned in No. 566 of 1915.

Sōmēśvara III.

9. The successor of Vikramāditya VI, viz., Sōmēśvara III who had the title *Bhūlōkamalla* is represented by a single inscription (No. 337 of 1920), dated in the 10th year of his reign, corresponding to Śaka 1058 and A.D. 1135–36. His records are generally dated in the year of his own reign, calling it Chāḷukya-Bhūlōkamalla-*varsha*, dropping the Chāḷukya-Vikrama era started by his father. But an exception to this seems to be found in No. 440 of 1920, in which the name of the king is lost. It is dated in the Chāḷukya-Vikrama year 55 Sādhāraṇa (Śaka 1053) which was the 5th year of Bhūlōkamalla. The subordinate chief Mahāmandalēśvara Iruṅgōḷa-Mahārāja of this record may be identified with Vīra-Iruṅgōḷa-Chōlamahārāja who, according to No. 695 of 1919, was a subordinate of the king. The record under review gives the King's well-known title *Sarvajñachakravarti* and calls him Bhūlōkamalla. It is interesting to note from this inscription that several State officials were present at the time of the gift recorded in it. They were (1) the *Mahāpradhāna* (chief minister), (2) *Antaḥpurādhyaksha* (superintendent of the harem,) (3) *Karituragasāhanavergaḍe* (minister for elephant forces and cavalry), (4) *Śrī-Karaṇam* (the chief accountant), (5) *Hirēsandhivigrahi* (the senior minister for foreign affairs), (6) *Pasāyita* (the master of the robes), (7) *Sēnādhipati* (general), (8) *Maneveryaḍe* (palace comptroller), (9) *Haḍapadava* (bearer of the betel-pouch), (10) *Kadidavergaḍe* (secretary for correspondence), and (11) *Rājādhyaksha* (king's representative). This is the earliest among the records of this year to mention the name of Gutti. It also describes it as the headquarters of a commanding officer (*Daṇḍanāyaka*).

10. It has been observed above that the Chālukya-Vikrama era was dropped by Sōmēśvara, III the son of Vikramāditya VI. But we have evidence in No. 393 of 1920, which belongs to a king called Tribhuvanamalla Permādirāya who was ruling at Kalyāṇa, that this era was continued even after Sōmēśvara's time though only in very few cases. This inscription is dated in the 65th year of this era which corresponds to Durmati, Śaka 1064 (A.D. 1141-42). We have to infer here that Tribhuvanamalla was also a title of Perma-Jagadēkamallā II of this line. The record gives the interesting and rare instance of the institution of a cowherd as a charity attached to a temple.

Tribhuvanamalla Permādirāya 'ruling at Kalyāṇa.'

THE DEVAGIRI KINGS.

11. We have only one inscription in the year's collection which can be definitely said to belong to the dynasty of the Yādavas of Dēvagiri. This is No. 345 of 1920, dated in Saka 1137 Yuva and in the 6th year of Rājanārāyaṇa Pratāpachakravarti Siṁhaladēva (i.e., Siṅghaṇa). It is composed in verse and prose and the *Sēnabōva* (Karaṇam) Bācharasa is said to be the author of it. In this record appears a Chōḷa subordinate of the king, named Mahāmaṇḍalēśvara Jagatāpu Daṇḍidēva-Chōḷa-Mahārāja who was the son of Mahāmaṇḍalēśvara Madhurāntakadēva-Chōḷa-Mahārāja and was 'the lord of Hāmbulipura.' The name 'Jagatāpu Gutti-durga' given to the fort in the inscriptions of the Vijayanagara period must have taken its origin from the name of this Chōḷa subordinate of the Yādava king. The fort (durga) at Gutti must have either been built by this chief about A. D. 1215 or begun by him.

Yādava Siṅghaṇa.

Jagatāpu Gutti-durga.

12. Inscription No. 409 of 1920, dated in Śaka 1425, Dundhubi, refers itself to the reign of a king named Kācha ruling over the Dēvagiri-rājya. This is rather too late a date for the Yādava dynasty. Kācha might be a local powerful chief of the time with authority extending up to or round about Dēvagiri. From Ferishta (Brigg's Vol. III, p. 348) we learn that just about this period, i.e., A. D. 1502, a combined attack was led by the Muhammadan rulers of the Deccan under the command of the Bahminy king Muhammad Shah against the Hindu princes of the south near Raichore (Raichur) and Beejanuggar (Vijayanagara). This shows that this part of the country was then under independent Hindu princes and Kācha must have been one of them. I am inclined to identify Kācha with the hitherto unidentified chief Kāśappuḍaya whom the Āravīṭi chief Rāmarāja I put to flight before capturing Kandanavōlu (i. e., Kurnool) (see *Epigraphia Indica*, Vol. XI, p. 328). It is apparently this chief that is mentioned in No. 399 of 1920 under the name Immadi Kāchapa-Voḍeya.

Kāchabhūpa same as Kasāppuḍaya.

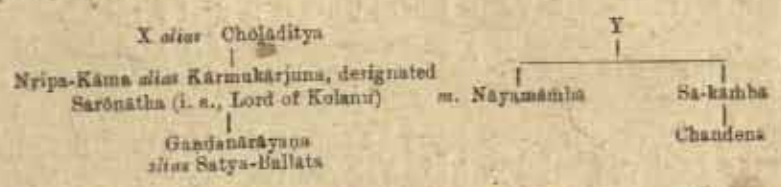
THE EASTERN CHALUKYAS.

13. The earliest record of this dynasty secured this year is the copper-plate grant (No. 16 of Appendix A) belonging to the king Bādapa, a son of Yuddhamalla II who reigned from A.D. 927 to 934. The plates were lent to me for examination by Mr. K. V. Lakshmana Rao, M.A. They are five in number and measure $4\frac{1}{8}''$ high and $9\frac{3}{4}''$ broad and are hung together on a ring 5" in diameter. A massive seal with a diameter of $3\frac{1}{4}''$ is fixed on to the ring. On its surface are cut in relief the figures of the Crescent at the top and an *aṅkuśa* in the horizontal position below it with the legend *Śrī-Tribhuvanāṁkuśa* in two lines below the latter. Below the legend is the figure of the Boar standing on a lotus. The figure of the Sun is cut towards the proper left of the seal near the head of the bear.

14. From other copper-plates of this dynasty we learn that there was a series of civil wars for succession to the Eastern Chālukya throne from A.D. 925 onwards when the regular succession of Bēta Vijayāditya V, the son of Amma I of the senior branch of the dynasty, was disturbed by the usurpation of Tādapa, the son of Yuddhamalla I. From No. I of Appendix A to the *Annual Report on Epigraphy* for 1917, page 117, we also learn that the reign of Amma II was disturbed in the 12th year by his expedition to the north against king Krishṇa who must have been

none else than the Rāshṭrakūṭa Krishṇa III. The latter evidently invaded the Trikaliṅga country which is stated in the record under review to have belonged to his dominions. The expedition must have been undertaken at the instance of Bāḍapa who claims to have sought the help of the Vallabha (*i.e.*, Rāshṭrakūṭa) Krishṇarāja and driven Amma from the country. It may safely be said that the grant was issued by the pretender Bāḍapa who styled himself Samastabuvanāśraya Vijayāditya-Mahārāja, while Dānārṇava who reigned during Amma's absence in the north issued his grant in the name of Amma himself. Bāḍapa is already known to us from copper-plate No. 5 of 1908–09 with the titles Mahārājādhirāja and Paramēśvara. It is clear that during this troublous period the Chālukya country proper was divided between Dānārṇava who held influence over the Nātavāḍi-*vishaya* in the west while Bāḍapa of the present inscription held sway (perhaps temporarily) over the Velanāṇḍu-*vishaya* in the east. Tāla II, the younger brother of Bāḍapa, also made a gift of a village in the Velanāṇḍu-*vishaya* only. The present inscription bears no date; but it may, however, be assigned to the period immediately after A.D. 956, for we are told in the record issued by Dānārṇava that Amma left for the North after reigning (at first) for eleven years. In the present inscription is traced the line of chiefs given below :—

Bāḍapa.



The epithet *Sarōnātha* applied to Nṛipa-Kāma suggests that the family must have been associated with Kolanu the chiefs of which are met with in some Telugu inscriptions (see paragraph 62 below). A certain Nṛipa-Kāma is noticed by Dr. Kielhorn (*Epigraphia Indica*, Vol. VII, App. No. 888) as belonging to the Chōla family. From the remarks on the palæography of the plates recording a grant made by him (Sewell's *List of Ant.* Vol. II, No. 174) we can safely identify this chief with Nṛipa-Kāma, son of Chōlāditya of our record. The early Kolanu chiefs then, may have to be considered as a Chōla family settled in the North at Kolanu. This would give a very early date for Chōla migration into the Telugu country. The village Ārumbāka in the Vēlanāṇḍu-*vishaya* granted by the king Bāḍapa to Gaṇḍanārāyaṇa who again gave it to his cousin Chaṇḍena must be the same as the modern village Ārumbāka in the Repalle taluk of the Guntur district.

His subordinate Gaṇḍanārāyaṇa, son of Nṛipa-Kāma.

15. Of the later king Rājarāja I of the Eastern Chālukya dynasty have been found but two records (Nos. 663 and 671 of 1920) dated in the 37th and 41st years of his reign and in the Śaka years 980 and 983 respectively. The latter of these inscriptions refers to the Āruvēlu-Velanāṇḍu country. No. 672 of 1920 though not dated is engraved below No. 671 of 1920 in similar characters and so must belong to the same period.

Rājarāja I.

16. No. 738 of 1920 is dated in the 13th year of a Sarvalōkāśraya Vishṇuvardhana-Mahārāja and refers to the construction of a *maṇḍapa* called Karavāla-Bhairava-*maṇḍapa* by Śrī Vijayādityadēva. This record may be assigned to king Kulōttuṅga-Chōla I, during whose reign his uncle Vijayāditya was the viceroy of Vēṅgī from A.D. 1063 to 1077. Karavāla-Bhairava was a surname of Vishṇuvardhana, a member of the collateral branch of this dynasty (see *Annual Report on Epigraphy* for 1917 page 121, paragraph 29). It might have been also a title of Vijayāditya. Nos. 737 dated in the 15th year and Nos. 731, 746 and 748 of 1920 dated in the 17th year of a king with the same title may be assigned to this king. Of these No. 731 records a charity made by Śrī Chōḍagaṅgadēva who must be identified with Chōḍagaṅga Rājarāja Vishṇuvardhana who was ruling over Vēṅgī in the 17th year of Kulōttuṅga-Chōla I (vide *Epigraphia Indica*, Volume VII, Appendix, No. 571).

Kulōttuṅga-Chōla I.

Publd. in SII X

ibid.

Nos. 730, 732 and 747 of 1920 dated in Śaka 1011, 1013 and 1[0]00 respectively (and in regnal years figures for which are damaged) may also be assigned to the same king. No. 730 refers to a Vīra-Chōḍa who made a gift in Śaka 1011 (A.D. 1089). He may be identified with the king's son of that name who was the Viceroy of Vēṅgī from A.D. 1078 to 1100. Kulōttuṅga-Chōḷa II of this family is represented by four inscriptions (Nos. 697, 705, 711 and 743 of 1920) ranging from Śaka 1059 (A.D. 1133) to Śaka 1064 (A.D. 1142). In Nos. 697, 705 and 711 coming from Kollūru in the Tenali taluk he is called Kulōttuṅga-Chōḷa while in No. 743 which comes from Juttiga, he is called by the Chālukya title Sarvalōkāśraya Vishṇuvardhana Mahārāja. During the reign of the Chōḷa-Chālukyas when Vēṅgī was under a separate Viceroy subordinate to the Chōḷa throne, the custom in the northern portion of the territory, (*i.e.*, Vēṅgī proper) seems to have been to designate the ruling monarch by the Chālukya title Vishṇuvardhana as in the case of Kulōttuṅga-Chōḷa I and Kulōttuṅga-Chōḷa II noticed above.

Kulōtuṅga-Chōḷa II.

17. A few inscriptions of the time of Kulōttuṅga-Chōḷa II refer to the temple called Anantīśvara and Narēndrēśvara at Kollūru in the Tenali taluk. The former may be said to owe its origin to the general Anantapāla of the Western Chālukya king Vikramāditya VI in whose time it is first mentioned. The modern name of the deity Anantabhōgēśvara is only a later day adaptation of 'Anantīśvara' and has no historical basis for it. The other temple of Narēndrēśvara must be one of the 108 Śiva temples said to have been built by the Eastern Chālukya king Vijayāditya II Narēndra-Mrigarāja (A.D. 799 to 843). The existence of a temple of this name at West Vipparru in the Tanuku taluk of the Kistna district was noticed in Nos. 841 to 845 of 1917. The temples at Vipparru and Kollūru must have been constructed by this king.

The Anantīśvara and Narēndrēśvara temples at Kollūru.

18. Rājarāja II, the son and successor of Kulōttuṅga-Chōḷa II, is represented by four records, Nos. 707, 708, 704 and 703 of 1920, ranging in date from the 18th year of his reign, Śaka 108[6] to his 26th year Śaka 1095. A copper-plate record of this king dated in Śaka 1091 and in the 23rd year of his reign has already been noticed in the *Annual Report on Epigraphy* for 1917, pages 11 and 119. No. 703 dated in the 26th year supports the conclusion drawn therein that his rule lasted for nearly 27 years. To his reign belong also Nos. 695 and 696 of 1920 dated Śaka 1092 and 1095, though they do not mention him by name. The first of these records refers to the king's ancestor Vikrama-Chōḷa whose subordinate was Kandena the father of Rāma the donor in these two inscriptions.

Rājarāja II.

19. No. 739 of 1920 dated in Śaka 1109 refers itself to a Sarvalōkāśraya Vishṇuvardhana-Mahārāja who must be identified with Vishṇuvardhana (son of Vijayāditya) of the copper-plate grant No. 10 of 1916–17 dated in Śaka [11]27. Again, the king Vishṇuvardhana of No. 745 of 1920 dated in Śaka 1177 (A.D. 1255–56) must have been a late member of this branch with a semblance of authority yet maintained and Mahādēva-chakravarti mentioned in this record may be taken as a descendant (probably grandson) of the chief Mahādēva of the Solar race figuring in the above mentioned copper-plate grant.

Later Vishṇuvardhana.

20. The inscriptions of Juttiga belonging to the 11th and 12th centuries of the Christian era invariably mention the *Sāni Three-Hundred* as associated with the *sthānapatis* in the management of the temple charities. In other instances the *sānis* are mentioned along with *mānis* in connection with temple affairs. It is interesting to note that at this early period 300 women of the place had a voice in the temple management (No. 735 of 1920). The suffix *sāni* was applied to the names of married women as a mark of respect (Nos. 756 and 758 of 1920). What the nature and status of these *sānis* as a class were, it is difficult to state. It seems hazardous to put down all of them as prostitutes which the word now indicates in its degraded sense. Evidence there is in some inscriptions (Nos. 707 and 748 of 1920) of *sānis*

The *Sāni Three-hundred.*

leading married lives. In these inscriptions is also mentioned the liquid measure *Mummadi-Bhīma māna* which must have been named after the Eastern Chāḷukya king Vimalāditya who bore the title Mummaḍi-Bhīma.

The Eastern Gangas.

21. Two sets of copper-plates, Nos. 1 and 2 of Appendix A, belonging to this dynasty, have been examined during the year. These were sent to me by the Agent and Diwan to the Rajah of Parlakimedi. The first of these consists of three plates with slightly raised rims. The plates measure 6½" long and 3" broad. They are held together by a ring which measures 3¾" in diameter. The ring carries a fixed circular seal 1" in diameter. On the surface of this is cut the relief figure of a bird (probably a Swan) in full view with its wing on either side flapping out and its head raised up. The record is dated in the 184th year of the 'glorious reign' (clearly of the Gāṅgēya-vaṁśa) like many other records of this dynasty. The king, Mahārāja Dēvēndravarman, son of Guṇārṇava, is identical with the king of the same name and parentage who issued the grant dated in the 183rd year (*Epigraphia Indica*, Volume III, No. 21). The names of the officers and engravers in these two records are also identical. A third grant of this king dated in the 195th year of the Gāṅgēya era has already been published in *Epigraphia Indica*, Volume XIII, No. 19.

Dēvēndravarman, son of Guṇārṇava.

22. No. 2 of Appendix A consists of a set of three copper-plates strung together on a ring, which bears a circular seal. The plates measure 6" long and 6" broad. The ring has a diameter of 3½". On the surface of the seal which has a diameter of 1⅛" is cut in relief a Bull seated on a floral design with a Crescent opening upwards, over it. The inscription is dated in the 204th year—presumably of the Gāṅgēya era —and belongs to Mahārāja Anantavarman, son of Mahārājādhirāja Dēvēndravarman. Since the inscription belongs to just the generation next to that of Dēvēndravarman of No. 1 of Appendix A we can safely conclude that Anantavarman was the son of Dēvēndravarman of the above-noticed grants. To this king may have to be assigned the copper-plate grant No. 8 of 1918–19, which was also issued by Anantavarman, son of Dēvēndravarman. The palæography of the latter grant strongly supports this conclusion. From the grant under notice we learn that the king had a younger brother named Jayavarman. At his request the king made the grant of a village called Tālatthere in the Krōshṭuka-vartanī district, to the Vēda and Vēdāṅga scholar Vishṇu-Sōmāchāryapāda of the Parāśara-*gōtra*, who was a resident of the *agrahāra* village Śraṅgāṭika in the Kāmarūpa-*vishaya*. The donee appears to have been a highly revered personage from the fact that he is mentioned with the honorific plural and with the suffix *pāda* specially applied to founders of faiths and philosophic schools like Śaṅkarāchārya. The district Krōshṭuka must be the same as the Korosoṭaka-Pāñchāli mentioned in the grant of the Gaṅga king Indravarman of the 146th year (*Indian Antiquary*, Volume XIII, page 123). With the Korosoṭaka-Pāñchāli may be compared the Pushyagiri-Pāñchāli district mentioned in No. 1 of Appendix A. The major division Pāñchāli seems to have included these two districts known as Korosoṭaka-Pāñchāli and Pushyagiri-Pāñchāli.

Anantavarman, son of Dēvēndravarman.

The Sailodbhavas.

23. A king of the Śailōdbhava family named Dharmarāja is represented in No. 3 of Appendix A. This record is engraved on a set of three copper-plates hung together on a ring about 3¼" in diameter. The plates measure 6¾ inches long and 4½ inches broad. The circular seal set on to the ring has a diameter of 1⅛ inches. On its surface are cut in relief the figures of the Crescent at the top and a seated Bull in the centre and a line of letters at the bottom which is completely damaged. The record written in the Nāgarī script and Sanskrit language refers itself to the king Dharmarājadēva of the Śailōdbhava family, who was the lord of the Koṅgōda-maṇḍala. He was the son of Madhyamarājadēva whose record is published in *Epigraphia Indica*, Volume XI, No. 28. Dharmarāja

Dharmarājadēva *alias* Mānabhīta.

issues the grant from the royal residence (*vāsaka*) at Sōmapura. He bears the surname Mānabhīta. He is said to have defeated at [Phā]sikā a certain Mādhava who thereafter sought the help of (a king called) Śrīvara but was killed by Dharmarāja at the foot of the Vindhya hills.

Battle at [Phā]sikā.

The record is dated in Saṁvat [8]-100 (*i.e.* 800) in symbols. Though the grant of Madhyamarāja, the father of this king, has been tentatively referred to the Harsha era (*Epigraphia Indica*, Volume XI, page 282), the date of our inscription may have to be referred to the Vikrama era. It would then correspond to A.D. 744 .

The Cholas.

24. The inscriptions belonging to the Chōḷas are rather large in number in this year's collection and come principally from the ancient Śiva temple at Kāṭṭumaṇṇārkōyil, sixteen miles from Chidambaram and about eight miles from Gaṅgaikoṇḍaśōḷapuram, the Chōḷa capital of the eleventh century A.D. Conjeeveram in the Chingleput and Ālaṅguḍi in the Tanjore districts have also contributed a fair share towards the collection. The name proper of the first of these places is Maṇṇār (i.e., Maṇṇaṇār-Kṛishṇa)-kōyil, but to distinguish it from its namesake in the Tanjore district, it came to be popularly known as Kāṭṭumaṇṇārkōyil owing to the wild tract of country all around it, and was so differentiated from the latter which was designated Rājamaṇṇārkōyil. The inscriptional name of Kāṭṭumaṇṇārkōyil is, however, Vīranārāyaṇa-chaturvēdimaṅgalam which is reputed in Vaishṇava literature as the birth-place of the famous Āḷvārs Nādamuṇi and his grandson Yamuṇaittuṟaivar *alias* Āḷavandār, and is intimately connected with their life-history. It is probable that the village was founded by or called so in honour of Parāntaka I who had the surname Vīranārāyaṇa and who is mentioned in the 60th verse of the Cape Comorin inscription reviewed by Mr. K. V. Subrahmanya Ayyar in the *Travancore Archæological Report* for 1095 M.E. Part II, paragraph 10, to have built several Brahman villages called after this surname. But this supposition alone will in no way help us in fixing the time of Nādamuṇigaḷ, about whose date there is much difference of opinion. Nādamuṇi is held in high esteem by the Śrīvaishṇavas for having reproduced the forgotten and lost *Nāḷāyiram* hymns of the Āḷvārs. It is narrated in the Vaishṇava work *Guruparamparāprabhāvam* that Nādamuṇigaḷ while casually listening to the recitation of a particular verse from among the hymns of Nammāḷvār by certain Śrīvaishṇava pilgrims who visited the Vishṇu temple at Vīranārāyaṇapuram, became very anxious to secure the entire work of Nāmmāḷvār and that hearing from them that the work was lost and that they remembered only that solitary verse, he proceeded to Āḷvār-Tirunagarī, the birth place of Nammāḷvār, expecting to find some clue regarding the lost hymns. Here he met Parāṅkuśadāsa, the disciple of Madhurakavi, who informed him that he remembered a verse and that by repeating it for a number of times he (Nādamuṇi) would be blessed by the Āḷvārs with the power to repeat all the hymns. He accordingly kept on repeating the same verse many times over daily for a long period in the presence of the image of Nammāḷvār. The deity is then said to have blessed Nādamuṇigaḷ with the power of reciting before the god at Vīranārāyaṇapuram all the hymns supposed to have been lost.

Parāntaka I.

25. Inscriptions Nos. 180 and 186 of Appendix C record the occurrence of cattle (buffalo)-raids in the Gudiyattam taluk, North Arcot district, in the 28th and 30th years of king Parāntaka I. We are led to surmise from the former that a prince called Rājakēsarivarman Paṭṭakēsari, perhaps the crown-prince, led one of the attacks and that when a certain Sāmi-Nāyakaṉ who took part in the skirmishes fell, the village assembly of Varikkiyam *alias* Chandrādityamaṅgalam, undertook to provide for the maintenance of his wife and children, by a suitable gift of land. Another epigraph No. 168 of Appendix C, engraved on a hero-stone, is dated in Śaka 832 (= A.D. 910), and records the death of an individual named Māvali-Bāṇarāyar of Aḍaiy[ā]ru-nāḍu in a cattle-raid, and the omission to mention the name of the reigning king as the overlord, suggests that the North Arcot district, in which

this inscription has been discovered, was not overrun by Parāntaka I within his third or fourth year *i.e.*, A.D. 910. Probably this part of the country belonged to the Perumbāṇappāḍi of the Bāṇas on the north of the Pennār and Parāntaka I had not yet 'uprooted by force the two lords of the Bāṇas', and appointed Pṛithivīpati II as his viceroy over the Bāṇa country. No. 21 of 1921 which is engraved on the north wall of the central shrine of the Yathōktakāri temple at Conjeeveram purports to be a record of the 37th year of Maduraikonda Parakēsarivarman (*i.e.*, Parāntaka I) but the characters in which the epigraph is incised do not belong to the time of the king and are more than two centuries later. Perhaps it is a copy of an older inscription re-engraved on the temple wall when the temple underwent renovation in later times. It is significant that the god of the temple bears the name of *Tiruvehkā-anai-kidandaruḷiṇa-paramasvāmin* of Kachchippēḍu in the inscriptions and has been sung so in the *Nālāyira-prabandham*. This reminds us of the mythical story related of the place that at the request of Brahmā, whose sacrifice was obstructed by his refractory consort, Sarasvatī, who had taken the form of a stream in high floods, God Vishṇu put his presumptuous daughter-in-law to shame and brought her to senses by lying naked as a dam across the river's course. The origin of the present name of the god, *Yathōktakāri* in Sanskrit or *Śoṇṇavaṇṇam-śeyda-perumāḷ* in Tamil, is ascribed in the Vaishṇava scripture to Tirumaḷiśai-āḷvār, one of the Vaishṇava saints, who is alleged to have got the deity to do his bidding on certain occasions; but this story is not inscriptionally supported, as the name occurs only in one or two records of the temple belonging to the 15th and 16th centuries A.D.

26. It has been noticed in *South-Indian Inscriptions*, Vol. III, Part I, page 22, that Rājarāja I built a temple at Mēlpāḍi, as *paḷḷippaḍai* (i.e., a resting place) for 'the king who fell asleep (died) at Ārṟūr' and this king is identified with Ariñjaya, the third son of Parāntaka I from the fact that the god bore the name of Ariñjigai-Īśvara. This surmise is now confirmed by No. 587 of Appendix B dated in the 12th year of Rājakēsarivarman, wherein Ariñjaya is specifically called *Ārṟūr-tuñjiṇadēva*, i.e., 'the king who died at Ārṟūr'. Mention is also made of his queen Ādittaṉ Kōdai Pirāṭṭiyār, who was probably a Chēra princess, as having made certain gifts to the temple of Anantēśvara at Kāṭṭumaṇṇārkōyil. We have already known of another queen of his, called Pūḍi Ādittaṉ Piḍāri, a Kodumbālūr princess (vide., page 257 of *South-Indian Inscriptions*, Vol. III, Part III). The Rājakēsarivarman, in whose 12th year this surviving queen of Ariñjaya made gifts to this Śiva temple must therefore be Sundara-Chōḷa Parāntaka II, who succeeded his father Ariñjaya to the Chōḷa throne with that title. From the fact that he refers to his father's queen only by her name instead of by the endearing term 'mother', it seems possible that Sundara-Chōḷa was not the son of Ādittaṉ Kōdai Pirāṭṭiyār. It has to be remembered that Āditya I, father of Parāntaka I, was also called 'Toṇḍaimāṇārṟūr-tuñjiṇadēva,' i.e., 'the king who died at Toṇḍaimāṇārṟūr', a place which has been identified with Toṇḍamaṇāḍ in the Kalahasti taluk of the North Arcot district, whose inscriptional name is Toṇḍaimāṇ-pērārṟūr (*Annual Report on Epigraphy* for 1907, paragraph 29). But it is not certain whether the Ārṟūr of Ariñjaya's last moments is identical with the place of his grandfather's death, or whether it is the Śirṟiyārṟūr (the Little Ārṟūr) or Śittāttūr of the Walajapet taluk in the same district. In another inscription (No. 572 of Appendix B), dated in the 12th year of Rājakēsarivarman, who must have been in all probability Sundara-Chōḷa Parāntaka II, the donor of certain lands for providing a thousand potfuls of water for the sacred bath of the god at Kāṭṭumaṇṇār-kōyil is introduced as 'அரிஞ்சியபிராந்தகதேவர் தங்கள் அரசியாருடைய பிராட்டியார் வீமன் குந்தவையார்'. Ariñjiya Pirāntakadēvar must be Parāntaka, the son of Ariñjaya, i.e., Sundara-Chōḷa Parāntaka II, a Rājakēsari, who had a reign of nearly 17 years. As, in another inscription also, (No. 589 of Appendix B), the same Uḍaiyapirāṭṭiyār Vīmaṉ Kundavaiyār figures as the donor, she must have been connected with the reigning king in some relationship which is specified by the term *ā[chi]yār*, which may be the wrongly spelt variant of *āychchiyār* or *āchchiyār*, meaning 'mother'. If this is really so, then Uḍaiyapirāṭṭiyār Vīmaṉ Kundavaiyār must be an Eastern Chāḷukyan princess, probably a daughter of Chāḷukya-Bhīma II (A.D. 934 to 945) and

Sundara-Chōḷa Parāntaka II.

connected with the Chōḷas by marriage much earlier than the Chōḷa Kundavai's espousal of the Eastern Chālukya king Vimalāditya.

27. There are, again, about twenty inscriptions belonging to kings referred to only by the general title of Rājakēsarivarman and dated in years ranging from the 3rd to the 16th. These could not be records of Rājakēsarivarman Āditya I since the temple of Tiruvanantēśvara at Kāṭṭumaṇṇārkōyil seems to have come into existence only in the reign Parāntaka I; and the Rājakēsari of these records could therefore refer only to one of the two Rājakēsaris who reigned between Parakēsarivarman Parāntaka I, and Rājakēsarivarman Rājarāja I, viz., Gaṇḍarāditya and Sundara-Chōḷa. Although some epigraphs with regnal years, running up to 17 have, on some plausible grounds, been attributed to Gaṇḍarāditya, the son of Parāntaka I, there are also reasons for doubting whether this king had such a long reign at all. In this connexion, it may be pointed out that the Kanyākumāri inscription noticed by Mr. K. V. Subrahmanya Ayyar in the *Travancore Archæological Report* for 1095 M.E. omits the name of Gaṇḍarāditya in the line of Chōḷa succession; and this, in a way, confirms the view taken by him in his *Historical Sketches of Ancient Deccan*, that Gaṇḍarāditya's occupation of the Chōḷa throne, if it occurred at all, was only of very short duration and that he vacated it soon, by his death, in favour of Ariñjaya, his brother. But there is nothing to preclude the supposition that Gaṇḍarāditya might have taken the reins of Government into his hands during the latter part of his father's reign as a co-regent. The Rājakēsari of the above records may therefore be identified with Rājakēsarivarman Sundara-Chōḷa Parāntaka II, who has been assigned a reign of nearly 17 years.

Unidentified Parakēsari—Uttama-Chōḷa.

28. Among the records belonging to the reigns of kings merely mentioned by the title Parakēsarivarman, there are altogether about a dozen dated in the 2nd and 3rd years, which may be assigned to Ariñjaya or Uttama-Chōḷa. In No. 540 of Appendix B, the daughter of Maḷavarāiyar is called Parāntakaṉ-mādēvaḍigal *alias* Śembiyaṉ-Mādēviyār and the queen of Gaṇḍarādityadēvar, who is denoted by the epithet *mērkkeḷunda-ruḷṇa-dēvar*, an expression the significance of which is not quite apparent, though it literally means 'the king who was pleased to go to the west'. We already know of this pious queen from other inscriptions, and her statue has, as already noticed in the *Annual Report on Epigraphy* for 1909, paragraph 4, been found set up in the Śiva temple at Kōnērirājapuram in the Tanjore district. As all her endowments appear to have been made in the name of her husband Gaṇḍarāditya after his death, it is possible that the epithet but euphemistically refers to the demise of the prince. Several regiments of *Kaikkōḷas* employed in military service are mentioned in some of the abovesaid inscriptions of Parakēsari (Nos. 574 and 557 of Appendix B), such as *Parāntaka-teriñja* and *Siṁhalāntaka-teriñja kaikkōḷar* and they were evidently named after one or the other of the popular surnames of Parāntaka I. Rājarāja I had under him many such regiments variously named (*South-Indian Inscriptions*, Vol. II, Introduction, page 9). The regiment called *Kōdaṇḍarāma-teriñjavar* may have been named either after Āditya I or Rājāditya who are both known to have had the surname Kōdaṇḍarāma. Two other bodies called "*Tāyātoṅga-teriñja* and *Mūttavāl-perra-kaikkōḷār*" are peculiar and the origin of their names is somewhat obscure.

29. There are also other inscriptions belonging to Parakēsarivarman, which bear higher regnal years from 10 to 16; and since we know only of Parakēsarivarman Uttama-Chōḷa, the son of Gaṇḍarāditya who had a reign of 16 years from A.D. 969–985, these records are perhaps attributable to him. Of these, No. 592 of Appendix B, mentions a local chief called Pūvēṭṭaraiyaragaṇḍaṉ Sundara-Chōḷa; and if he could be supposed to have taken his name from Rājakēsari Sundara-Chōḷa the Parakēsari of this record would necessarily be the king who followed Sundara-Chōḷa, i.e., Uttama-Chōḷa. No. 617 of the same Appendix, a record of the 14th year of Parakēsari, may also be attributed to Uttama-Chōḷa, as mention is made therein of a class called *Karikāla-Chōḷa-teriñja-kaikkōḷar*, which may have got the epithet from Āditya II Karikāla. Only one inscription (No. 578 of Appendix B) is dated in the 10th year of king Uttama-Chōḷa mentioned by name.

30. Of Parakēsarivarman Āditya II Karikāla who claims to have cut off the head of Vīra-Pāṇḍya, this year's collection contains about 15 inscriptions, but none of these furnishes any information additional to what we know of him already. The highest regnal year recorded of this Chōḷa sovereign in his epigraphs is only 4.

Āditya II Karikāla.

31. No. 577 of Appendix B, which is dated in the 2nd year of Rājakēsarivarman and which will have to be attributed to Rājarāja I, contains some interesting information, but is unfortunately damaged at certain important places and the correct interpretation of the inscription as a whole becomes somewhat difficult. As far as it can be made out at present, one is led to construe that Āditya II Karikāla, who sported with the head of Vīra-Pāṇḍya, was himself the victim of some treachery and that he was done to death by some local chiefs and that Rājarāja confiscated certain landed properties belonging to certain members of their proscribed families, and that these lands were bought by a certain Vyālagajamalla-Pallavarayan, son of Nakkanāvanayān *alias* Pallava-Muttaraiyan of Veṇṇaiyūr and utilized for feeding a number of Brahmans in the Śiva temple at Kāṭṭumaṇṇārkōyil. Another inscription (No. 403 of Appendix C) of the 14th year of Rājarāja, who is referred to by the title Rājakēsarivarman *alias* Mummuḍi-Chōḷa, has been copied at Mēlpāḍi in the Chittoor district and consists of more than 250 long lines running round almost the whole of the central shrine of the Sōmanāthēśvara temple, while some more lines are covered up underneath the flooring of the *prākāra* round the shrine. The inscription does not, however, contain any interesting information, but furnishes an exceedingly long description of the boundaries of the lands given by the king for the maintenance of the temple of Chōḷēndrasiṁhēśvara—its name in former times as built by him at Mēlpāḍi *alias* Rājāśrayapuram—in language similar to that of the Tamil portion of the Tiruvālaṅgāḍu plates of Rājēndra-Chōḷa I (*South-Indian Inscriptions*, Vol. III, page 383 ff.), and with similar restrictions and privileges in regard to the channel-irrigation of the lands in question and the crops that were to be raised thereon. No. 79 of the same Appendix mentions that Paramaṇ Maḷapāḍiyār *alias* Mummuḍichchōḷan (a feudatory clearly of Mummuḍi-Chōḷa Rājarāja I), the chief of Kārukuḍi in Tañjāvūrkūrram, overran Śōḷa-Kēraḷa-Śītpuli-nāḍu and Pākkai-nāḍu and captured among other booty (?) 900 sheep which he gifted away to the temple of Aiñjandi-Durgaiyār of Kachchippēḍu (i.e., Conjeeveram) for maintaining ten perpetual lamps in the name of his overlord, in response to the order communicated to him through the *adhikārin* Villavaṇ-Mūvēndavēḷān of Ārvala-kūrram. Pākkai-nāḍu is, we know, the northern part of the Nellore district and Śītpuli-nāḍu must have also been situated in the same district, being named in all probability after the chief Śītpuli, who was defeated by an officer of Parāntaka I (*Annual Report on Epigraphy* for 1913, page 94, paragraph 8). From No. 101 of the same Appendix dated in the 14th year of Kōnēriṇmaikoṇḍāṇ, we learn that the older name of Mēlpāḍi which was Vīranārāyaṇapuram was changed into Vīra-Rājāśrayapuram and that a temple was erected by him with the name of Chōḷēndrasiṁhēśvaram; and as we know that it was only during Rājarāja's time that the village was renamed and the temple constructed (vide No. 103 of Appendix C), the Kōnēriṇmaikoṇḍāṇ of this inscription has to be identified with Rājarāja I.

Rājarāja I (A.D. 985–1013).

His surname Kōnēriṇmaikoṇḍāṇ.

32. His son Rājēndra-Chōḷa I (A.D. 1013–1045) is represented by a good number of records. Of these, No. 613 of Appendix B, copied at Kāṭṭumaṇṇārkōyil, mentions the gift of an umbrella consisting of 19,908 pearls and a gold ornamental handle (?) weighing 27½ *kaḷañju* by certain *kaikkōḷars* of Vīranārāyaṇa-chaturvēdimaṅgalam, a *brahmadēya* in Rājēndrasiṁha-vaḷanāḍu for the god Tiruvanantēśvara of the temple. From the magnitude of the gifts made by private individuals, we can estimate the popularity which this temple should have enjoyed in the Chōḷa times, which is also evidenced by the mention of the god in No. 624 of Appendix B as the *mūlaḍeyvam* or the chief deity of the Chōḷa kings.

Rājēndra-Chōḷa I.

Nos. 15 and 102 of Appendix C, copied at Mēlpāḍi and Conjeeveram respectively and dated in the 10th year of king Parakēsarivarman Rājēndra-Chōḷadēva, contain references to a particular day in his third year when he held court seated on a bedstead in the *tirumañjana-śālai* or bathing hall inside the temple of Paḷayāru, enquired into the accounts and other affairs of several temples in the outlying districts, settled many points connected with their income, fixed the scale of expenditure and entrusted the proper management of the temple affairs, as then revised, to certain local committees composed of respectable men. Three inscriptions (Nos. 624 and 627 of Appendix B and No. 73 of Appendix C) mention the names of three queens of the king, viz., Tribhuvanamahādēvī, Vāṇavaṇmahādēvī and Mukkōkkilānaḍigaḷ. Īrāyiravaṇ Pallavaṇ *alias* Mummuḍi-Chōḷa Bhōjaṇ of Araiśūr in Pāmbuṇi-kūṟṟam, a subdivision of Nittavinōda-vaḷanāḍu, who occurs as the donor in No. 96 of Appendix C, a record of Rājarāja I, is already known to us from other inscriptions and the Leyden grant, as an officer under this great Chōḷa sovereign. He figures again in No. 100 of the same Appendix as an officer belonging to the *perundaṇam* of Rājēndra-Chōḷa I under the title of Uttama-Chōḷa-Pallavaraiyar, a title which he must have assumed subsequently.

33. Of the records belonging to Rājakēsarivarman *alias* Kulōttuṅga-Chōḷa I two begin with the introduction திருமன்னியவளர்க, etc., and are dated in his 2nd and 3rd years when he was known by the name of Rājēndra-Chōḷadēva II after his maternal grandfather (*South-Indian Inscriptions*, Vol. III, p. 127); and another, No. 130 of Appendix C starts with புகழ்மருவுக்கலைகள், etc., while all the rest are begun with the king's usual preamble புகழ்மரதுவிளங்க, etc. In No. 520 of Appendix B, the king's reign is carried up to the 50th year which is the highest regnal year hitherto known for him, and the astronomical details furnished in that epigraph correspond approximately to A.D. 1120, April 26.

Kulōttuṅga-Chōḷa I (A.D. 1070–1120).

Ālaṅguḍi *alias* Jananātha-chaturvēdimaṅgalam is mentioned as a *brahmadēya* of Muḍichchō-nāḍu, a subdivision of Suttamali-vaḷanāḍu in the inscriptions of Rājarāja I and Rājēndra-Chōḷa I, and, in No. 497 of Appendix B belonging to Kulōttuṅga I, as a subdivision of Kalyāṇapuramkonda-vaḷanāḍu, probably so named in the time of Rājēndra, who bore the surname Kalyāṇapuramkonda-Śōḷa. Nos. 39 and 45 of Appendix C supply the information that his queens Ādittaṇ Kampa-mādēviyār *alias* Tribhuvaṇamudaiyār and Ādittaṇ Āṇḍakuṭṭiyār *alias* Aṇukkiyār Śōḷakulavalliyār, who are mentioned as the *adiyār* (devotees) of the god Tiruvūragattāḷvār at Kāñchīpuram had a leaning towards Vaishṇavism and that they made donations to that temple for festivals and worship to be conducted therein. The first of these epigraphs states, in addition, that while the king was seated on a raised dais in the northern part of the temple at Takkōlam *alias* Kulōttuṅgaśōḷapuram after worshipping (?) (*tēvāram-seydu*) the deity (?) *tēvāram*, his two queens referred to above petitioned to him to the effect that certain lands which had been granted by them to the temple of Tiruvūragam and left uncultivated owing to the paucity of farmers and had consequently been gifted away to certain weavers, should be reclaimed from them and re-annexed to the temple lands. The king thereupon enquired into the matter and had the proceedings engraved on the walls of the central shrine of the temple, which seems to have been rebuilt in his time. Some provision is also made for the supply of flour and milk offerings to the image of Tiruvanantāḷvār (i.e., Ādiśēsha) who is reputed to have worshipped the chief deity from very ancient times, even before the Kali-yuga. Even at the present day rice-flour and milk are the chief items of Nāga-worship. The long inscription winds up with a gift of land that had been made by Vīrarājēndradēva for certain festivals and offerings to the god and it appears to have been dovetailed into this newly engraved inscription when the older structure, which perhaps contained its original, was pulled down. Two other places wherefrom the king is reported to have issued his orders are the Chēdirājaṇ (probably a hall) in the temple at Perumbaṟṟapuliyūr (i.e., Chidambaram), when certain exemptions of taxes were made in the interest of the Kachchiśvara temple at Kāñchīpuram and the bedstead (*pallippīḍam*) in the *maṇḍapa* called Rājādhirāja in the northern portion of the palace (*tirumāḷigai*) called Jayaṅgondaśōḷaṇ within the temple at Kāñchīpuram, when at the request of his consort, a tax-free gift of a village was made to the temple of Tiruvūragattāḷvār.

34. Half a dozen inscriptions of Vikrama-Chōḷa discovered this year are mostly gifts of gold for perpetual lamps in certain temples and record nothing specially noteworthy except that in No. 622 of Appendix B, Vēḷāṇ Tiruchirrambalam-Uḍaiyār *alias* Vaḍanāṭṭaraiyaṇ, the headman of Maṇalūr in Miraik-kūrram, a subdivision of Ulaguyyavandaśōḷa-valanāḍu is called the king's son (*nam magaṇār*).

Vikrama-Chōḷa A.D. 1118–1135.

35. The succeeding kings are also well represented, but their records invariably relate to the usual gifts of perpetual lamps to temples and are not therefore historically important. But No. 521 of Appendix B—a record of the 6th year of Rājarāja II—begins with the introduction 'மும்முடிய திருமாதும், etc.,' and states that Paśupati-nambiyār *alias* Pallāvarayar represented to the king that the assembly of Jananātha-chaturvēdimaṅgalam had given away certain jewels belonging to the temple of Paśupatīśvaram-Uḍaiyār of the village in exchange for certain communal lands on two former occasions, viz., at the time of Vīrarājēndra's invasion of Vēṅgai-maṇḍalam to enable them to pay the war-tax of one *kaḷañju* of gold which was imposed on every *vēli* of land and in the third year of Uḍaiyār Vikrama-Chōḷa when a severe drought was anticipated owing to the failure of water in the rivers Jananāthappērāṟu and Parāntakappērāṟu and funds had to be found for starting certain artificial methods of irrigation and that the officer now obtained royal permission to make these lands tax-free in the interest of the temple to which they were given away. An epigraph dated in the reign of Tribhuvanachakravartin Kōnēriṇmaikoṇḍāṇ (No. 4 of Appendix C) has to be assigned to Kulōttuṅga-Chōḷa III, on the ground that it records a gift of a village after re-naming it Tribhuvanavīranallūr, after one of his surnames Tribhuvanavīra, and that Nīlagaṅgaraiyaṇ, who is known from other inscriptions to have been a contemporary of Rājarāja III, figures as a signatory in the record. No. 188 of Appendix C is dated in the 38th year of the reign of Tribhuvanachakravartin Rājarājadēva who, in the absence of any introduction and epithets, has to be identified with Rājarāja III. We have till now records of this king only up to the 36th year of his reign, but the present record carries his reign two years further, that is up to A.D. 1254.

Rājarāja II.

Kulōttuṅga III.

Rājarāja III.

The Pandyas.

36. Records of Vikrama-Pāṇḍya, Vīra-Pāṇḍya, Kulaśēkhara and Sundara-Pāṇḍya were secured during the year under review. No. 123 of 1921 is a record of Tribhuvanachakravartin Vikrama-Pāṇḍyadēva dated in his 3rd year, and for want of astronomical details this king cannot exactly be assigned to any particular period. The inscription is signed by Chittirāmēli-Bhaṭṭaṇ and two others who are also the signatories in Nos. 124 and 125 of 1921, which belong to Kōnōmaimēlkoṇḍāṇ Tribhuvanachakravartin Vīra-Pāṇḍyadēva, dated in his 4th year and Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva, dated in his 17th year, respectively. This Vikrama-Pāṇḍya is perhaps identical with Māravarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva who came to the throne in A.D. 1282–83. On palæographical grounds also this inscription has to be referred to the 13th century A.D.

Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.

37. Astronomical details are given in a record (No. 623 of 1920) of Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva and from these we may identify the king with Vīra-Pāṇḍya, the conqueror of Īḷam, Koṅgu and Śōḷa-maṇḍalam who came to the throne in A.D. 1253–54. Another inscription (No. 568 of 1920) of Vīra-Pāṇḍya that comes from Kāṭṭumaṇṇārkōyil in the South Arcot district is dated in the 14th year of the king and registers a gift of certain dry lands converted into gardens, the income from which had to be utilized for providing oil for lamps and for repairs to the temple of Tiruvanantīśvaramuḍaiya-Nāyaṇār.

Jaṭavarman Vīra-Pāṇḍya.

38. Seven inscriptions of Kulaśēkhara come from Ālaṅgudi (Tanjore), Kāṭṭumaṇṇārkōyil (South Arcot) and Śalukki (North Arcot). No. 478 of 1920 from Śalukki, dated in the 14th year of Perumāḷ Kulaśēkharadēva, states that

Vijayapālan Dēvapperumāl of Puduppākkam made an ornamental pedestal and had the god installed on it. The inscription gives us no clue to the identification of this king. The remaining inscriptions of Kulaśēkhara belong to Māravarman Tribhuvanachakravartin Kulaśēkhara and these, in the majority of cases, register gifts to temples for worship, offerings and repairs. The most interesting record of this king (No. 509 of 1920) comes from Ālangudi dated in the 4th year of his reign. The astronomical details given work out correctly for A.D. 1317, September 24. The inscription gives us a glimpse into the method of tenancy-cultivation prevalent in mediæval times. Generally, custom and local conditions determine the rights and duties of the landlord and the cultivator. *Vāram* and *kudimai* rights generally approximate to some standard, but they are different in different places. In this inscription it is stated that in cases of *kār*, single crop and a second crop, 1/20 should go to the landlord as his rightful share; that the dues, *palli*, *pādi-kāval*, *perum-pādikāval*, *śūdu* (sheaves of corn) given to servants, *araivadai* and *ālkūli* should be charged on the village in common and that the remainder should be distributed in the ratio of 1 : 4 between the landlord and the tenant. The straw and the green gram (*payaru*) that is generally sown just before or after the harvest have to be equally divided between them. The *kudimai* right is next stated and here in the case of *kār* and for the single crop, ½ *panam* and ¼ *panam* for the second crop, for every plot of land (*māttāl* ?) should be given; as regards the threshing expenses, for a single crop, 1 *tāni* and 1 *padakku* for a plot (?); and for the 2nd crop, ½ of the above to be borne in common; and in the case of dry crops such as turmeric, castor-seeds, cotton and gingelly, seed-grain to be supplied by the landlord and the yield to be divided equally (*śevvāram*). Supplying of coolies, storing of grain in the landlord's granary and the work of repairing ridges in fields seem to have devolved exclusively on the landlord.

Unidentified Kulaśēkhara.

Māravarman Kulaśēkhara.

Conditions of tenancy-cultivation.

39. No. 116 of 1921, which comes from Mēlāśēshamangalam in the Cheyyar taluk, is a record of Tribhuvanachakravartin Sundara-Pāndyadēva, commencing with the introduction '*samasta-jagad-ādhāra*'. This king is Jaṭāvarman Sundara-Pāndya I, who conquered the Kākatīya king Ganapati, covered the Śrīrangam temple with gold and was anointed at Nellore. This inscription records the gift of the village of Śrīpurushamangalam to the Brāhmanas of Sundara-Pāndya-chaturvēdimangalam founded by the king to the south of the Arulāla-Perumāl temple at Conjeeveram.

Jaṭāvarman Sundara-Pāndya I.

40. No. 535 of 1920 belonging to Jaṭāvarman Tribhuvanachakravartin Sundara-Pāndya gives us an instance of how the trustees acted when the dues on temple lands fell into arrears. In this inscription it is stated that the trustees of Tiruvanantēśvara-svāmin and Nāyanār-Mannanār temples and of the temples situated between the rivers Kollidam and Vellāru came to an agreement and decided to remit the dues on lands given for worship and offerings to the temple at Chidambaram, care being taken to enhance the rent proportionately on the remaining lands in the village so as to recoup the amount remitted. The temple authorities, besides looking after the temple affairs, attended to the feeding of ascetics and pilgrims. An inscription (No. 529 of 1920) from Kāttumannārkōyil records a sale of a house-site by the trustees of Śrī Mathurāpuri-Emberumān temple to Tiruchchirrambalam-Udaiyān of Poravanūr for constructing and maintaining a *matha* for feeding ascetics and Śrīvaishnavas.

Unidentified Sundara-Pāndyas.

Remission of dues on temple lands and distribution of the same on the village holdings.

An interesting record (No. 571 of 1920) of Jaṭāvarman Sundara-Pāndya comes from Kāttumannārkōyil and the astronomical details of date given in it work out correctly for Jaṭāvarman Sundara-Pāndya who came to the throne in 1303 A.D. The inscription is unfortunately broken in several places and built in at the end. A dispute seems to have arisen in the time of Jaṭāvarman Sundara-Pāndya regarding the right of worship in the temple of Kulōttungachōlēśvaram-Udaiyār at Śuttavallinallūr. One Kanakasabhāpati-Bhattar claimed the right as against Tiruvanantīśvara-Bhattar and Vrishabhavāhana-Bhattar who had been jointly enjoying the privilege in a number of other temples as well. On being asked to prove their

right, they produced evidence showing that they had been enjoying this right from the time of Kulōttunga-Chōladēva II who covered (the temple) with gold, Rājarājadēva II, Perumāḷ Tribhuvanavīradēva, Rājarājadēva III, Avaṇi-Ālappiṟanda Kōpperuñjiṅgadēva, Perumāḷ Sundara-Pāṇḍyadēva, Perumāḷ Kulaśēkharadēva, Vīra-Pāṇḍyadēva and even up to the 11th year of Perumāḷ Sundara-Pāṇḍyadēva of the present record as a matter of course. Perumāḷ Kanakasabhāpati-Bhaṭṭar was likewise asked to prove his claim. The stone being damaged in several places we are not in a position to know the final settlement of the question. The enumeration of the kings appears almost to be in chronological order. It is interesting in this connexion to note that, in the assembly that met to decide this question sat, among others, pilgrims from many districts and people from different parts of the kingdom. It is not known whether these outsiders had any voice in the deliberations of the assembly. However, the fact remains that the assembly was not a packed body, and that public opinion was invited as a healthy factor in the deliberations of the assembly.

Public opinion in Judicial enquiry.

The Perumāḷ temple in Kāṭṭumaṇṇārkōyil seems to have been not in a flourishing condition in the time of a certain Jaṭāvarman Sundara-Pāṇḍyadēva. Some inscriptions of this king state that the temple had no funds even for conducting proper worship. No. 532 of 1920 records that, on the representation of the people, the produce of the areca-growing lands between the rivers Kollidam and Veḷḷāṟu was assigned by the king to meet the deficit in the amount required for conducting the worship of the god and repairs to the temple.

41. The title Kōnēriṇmaikoṇḍāṇ was applied both to Chōla and Pāṇḍya kings. Most of the inscriptions Nos. 531, 533 and 536 of 1920 with this title are easily assigned with the help of the facts recorded in them. No. 533 of 1920 registers a gift for the maintenance of the service called 'Kōdaṇḍarāmaṇ-*śandi*'—in the name of the king. We know that Kōdaṇḍarāma is identical with Jaṭāvarman Sundara-Pāṇḍya I (*Historical Sketches of Ancient Deccan*, page 167) who issued coins bearing the legend Kōdaṇḍarāma in Tamil on the reverse side under a state umbrella flanked by *chāmaras*. No. 531 of 1920 may be attributed to Jaṭāvarman Sundara-Pāṇḍya I, since it makes provision for offerings to the image of Poṇmēynda-Perumāḷ which was set up by the king in his name. From this inscription we come to know that 'Mūla' was the king's star of nativity. This inscription further records a tax-free gift of 20 *vēli* of land by the king for providing offerings and conducting festival every month on this day.

Kōnēriṇmaikoṇḍāṇ.

Another inscription from Kāṭṭumaṇṇārkōyil (No. 536 of 1920) registers a gift for the maintenance of the service called Rājākkaṇṇāyaṇ-*śandi* after the king, and we find a record of Tribhuvanachakravartin Vikrama-Pāṇḍyadēva (No. 270 of 1913) mentioning a service called Rājākkaḷṇāyaṇ-*śandi* and a festival called Rājakkaḷnāyaṇ-*periyatirunāḷ* named after the king. We may therefore identify this king with Tribhuvanachakravartin Vikrama-Pāṇḍyadēva, a Māṟavarman as pointed out on page 154 of the *Annual Report on Epigraphy* for 1918.

42. A record of Tribhuvanachakravartin Kōnēriṇmaikoṇḍāṇ Sundara-Pāṇḍyadēva (No. 41 of 1921) registers a remission of taxes on the previous gifts of land made to the temple for a perpetual lamp. From the astronomical details of date given for this king we have to identify him with Māṟavarman Sundara-Pāṇḍya I.

Māṟavarman Sundara-Pāṇḍya I.

THE VIJAYANAGARA KINGS.

43. Records of Vijayanagara kings are comparatively few in this year's collection and these, beyond confirming a few known facts, give us no additional information. The early king Harihara I of this dynasty for whom records are not as numerous as for the later kings is represented by the copper-plate grant No. 9 of Appendix A, dated in Śaka 1270, Sarvajit. Herein he is said to be ruling from the capital town Vidyānagara. The main interest of this inscription lies in the earliest known *epigraphical* reference to the deity Ahōbalēśvara.

Harihara I.

44. Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar (Bukka I), is the earliest Vijayanagara king represented in the stone inscriptions of this year. Kampaṇa was sometimes distinguished from his uncle Kampa I by the epithet *Chikka* or *Kumāra*. In three inscriptions (Nos. 27, 108 and 110 of 1921), his father's name is given, while in the other two inscriptions (1 and 52 of 1921) his name alone appears. From the cyclic year Kīlaka given in these two inscriptions, we are able to identify him with the son of Bukka I. The two records which were copied in Conjeeveram mention the appointment of Alagiya Tiruchirrambalamuḍaiyār, son of Bhuvanēkabāhudēvar, as the supervisor of the Puṇyakōṭīśvara temple. Besides this temple, the management of many other temples in Conjeeveram was entrusted to him (No. 52 of 1921). It is not possible to ascertain who this individual was and his relationship, if any, to the ruling king.

Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar.

45. No. 27 of 1921, dated in Śaka 1289 (= A.D. 1367) registers the grant made by the king from his seat in the Jāniki-maṇḍapa where the royal ladies, his servants and his subjects were present. In this *maṇḍapa* the king conferred the title of Karuṇākaradāsaṇ upon Śrī Parakāla-Nambi together with certain honours, privileges and a dwelling house. In No. 110 of 1921 it is stated that the images of the *Nāyaṇmārs* in the Tirukkārīśvara temple had been desecrated during the Sāyaṇa disturbance and that these images in the temple had to be re-consecrated. We are already aware of local disturbances in the time of Sāyaṇa-Uḍaiyar from No. 240 of 1912. Apparently this was one of such depredations during which the *Nāyaṇmārs* were desecrated.

The title Karuṇākaradāsaṇ conferred upon Parakāla-Nambi.

Local disturbances in Sāyaṇa-Uḍaiyar's time.

46. The three sons of Harihara II, viz., Viruppaṇṇa-Uḍaiyar II or Virūpāksha I, Bukka II and Dēvarāya I are also represented in this year's collection. After Harihara's death there seem to have been disputes about the succession. Harihara died in A.D. 1404 (*Archæological Survey Report* for 1907–08, page 244); and the date of the coronation of Dēvarāya I is known to be A.D. 1406 (*ibid.*, page 245). Between the years A.D. 1404 and 1406 every one of his three sons probably tried to succeed Harihara, for in these years we find records of all the sons as ruling from Vijayanagar.

Sons of Harihara II—disputed succession.

47. Vīra Viruppaṇṇa-Uḍaiyar is explicitly mentioned as the son of Harihara II in No. 114 of 1921, dated in the cyclic year Vyaya, which corresponds to Śaka 1328. The inscription is damaged in the date portion and the Śaka year given therein cannot be clearly made out. The preserved portion can be read either 11 or 21; in either case the cyclic year Vyaya is wrong. In this record Virūpāksha is only a viceroy (*Mahāmaṇḍalēśvara*), but he is known to have been actually ruling at Vijayanagar in Śaka 1327 (=A.D. 1405) (*ibid.*, page 244). Evidently in the same year or the next, Bukka II should have been ruling from Vijayanagara. No. 106 of 1921 is a record from Mēlpāḍi of Vīra Vruppaṇa-Uḍaiyar who bears only the title *Mahāmaṇḍalēśvara*. From the Śaka year 1321 with the corresponding cyclic year Vilambi given therein, the king may be identified with Virūpāksha I, son of Harihara II. This inscription records that three-fourths of the taxes *kamuṉu-kaḍamai*, [*kolu*]*ṉḍu-kaḍamai* and *paṭṭapāl-kaḍamai* should be given to the temple of Cholēndrasiṁham-uḍaiya-Nāyaṇār at Mēlpāḍi in accordance with the writ of Rāyasam Vittaṇa and the lease-deed (*aḍai-ōlai*) of the trustees (of the temple). Rāyasam Vittaṇa is perhaps to be identified with the viceroy who was ruling Āraga, Gutti, Bārakūru, Maṅgalūru and the whole of the Karṇāṭaka-*rājya* up to the borders of the western ocean in the time of Dēvarāya I (*ibid.* page 245). That Virūpāksha I conquered the Chōla and the Pāṇḍya countries for his father gains confirmation by the mention of Sundara-Pāṇḍya-chaturvēdimaṅgalam in No. 116 of 1921. It may be noted that Sundara-Pāṇḍya-chaturvēdimaṅgalam was founded by Jaṭāvarman Sundara-Pāṇḍya I who ruled from 1251–1264 A.D. by clubbing together certain villages (No. 116 of 1921).

Viruppaṇa-Uḍaiyar II or Virūpāksha I.

From Malayampaṭṭu in the Gudiyattam taluk comes No. 185 of 1921 dated in the cyclic year Bhava which falls in the reign of Virūpāksha I. The inscription is engraved on a boulder at the foot of the hill and the potter of the village has utilized this boulder as a wall to his hut. The ends of the lines are covered by the roof which could not be removed without considerable loss to the potter. The inscription refers to the settlement of a quarrel between the Valaṅgai and the Iḍaṅgai castes in which there seems to have been some loss of life on both sides and the vanquished party promised to supply the sacred thread to the other party as a part of the settlement.

The Valaṅgai and Iḍaṅgai classes.

Very little is known about the origin of the Valaṅgai and Iḍaṅgai classes. When and under what circumstances these classes came into existence and what the different functions of these sects were, are matters of which our knowledge is yet meagre. A mythical origin of the Iḍaṅgai class is given in No. 489 of 1912 which is noticed on page 109 of the *Annual Report on Epigraphy* for 1913. Mr. Crole on pages 33 and 34 of the *Chingleput District Manual* gives the traditionary origin of these classes. He says that "Karikāla-Chōḷa divided the people into these two parties, assigning 98 tribes to each and appropriating to their use distinctive flags and musical instruments for use at festivals and funerals." "This distinction," Mr. Crole continues, "established at first for political reasons or to prevent disturbances, has for the last several centuries been the constant source of contention and has even given rise to serious tumults". According to the same writer the following classes, viz., *Vēlāḷan*, *Kōmati*, *Śāliyan*, *Kaṇṇadiyan*, *Toddy-drawer* and *Pariah* belong to the *Valaṅgai* class and *Paḷḷi*, *Śeṭṭi*, *Kammāḷan* and *Chuckler* belong to the Iḍaṅgai class. A detailed account of the various sub-sects which composed the Valaṅgai and Iḍaṅgai classes is given in the *Madras Manual of Administration*, Volume III, page 1036. Mr. M. Srinivasa Ayyangar in his essay on "*Tamil Studies*" gives some of the suggestions made regarding the probable origin of the hostility between these two factions (page 100 ff.). Though we know little about these classes themselves, their antiquity is proved beyond doubt by literature and inscriptions. The earliest reference in inscriptions is in a record of Rājēndra-Chōḷadēva I (A.D. 1011–1041) where the Valaṅgai class is mentioned (No. 341 of 1907). In the *Toṇḍai-maṇḍala-śatakam* there is a reference to the curbing down of the insolence of the Kaṇṇāḷar (*Kaṇṇāḷar-kurumbaḍakki*) from which we may infer that the Veḷḷāḷas (*agriculturists*) and Kammāḷas (*artisans*) were not on friendly terms. The agriculturists must evidently have asserted that the artisans were their servants as the latter had to supply to them the necessary tools of husbandry. That the *Kammāḷas* were at some social disadvantage may be inferred from Nos. 562 of 1893, 151 of 1905 and the Paśupatīśvara inscription published on pages 46 and 47 of the *South-Indian Inscriptions*, Volume III. From these records it is ascertained that the Kammāḷas enjoyed certain privileges such as wearing shoes, sounding drums and conches, building tiled houses and houses with two entrances, etc., only with the special sanction of the ruling king. It may be noted also that Valaṅgai classes were admitted to high positions in the military service during the time of Rājarāja I. On page 10 of his Introduction to *South-Indian Inscriptions*, Volume II, Mr. V. Venkayya has mentioned a large number of Valaṅgai regiments. The Tamil poet Kamban, though he makes no reference to the agricultural classes, praises the artisans in seven stanzas in his "*Ērelupadu*" who were naturally proud that nothing could be done without their help. Thus the Valaṅgai and Iḍaṅgai differences seem broadly to have been those between the Kammāḷas and the Veḷḷāḷas. Generally it is said that the terms Valaṅgai and Iḍaṅgai came to be applied to these two parties when they laid their differences before the king who decided the case, with one party on his right side and the other on his left. There are reasons to infer that this event happened at Kāñchī though we do not exactly know the name of the king to whom the two parties appealed. In this city the differences between these two classes are more marked than in any other place as evidenced by the existence of Valaṅgai and Iḍaṅgai temples, Valaṅgai and Iḍaṅgai *maṇḍapas* and Valaṅgai and Iḍaṅgai dancing girls.

Their sub-sects.

Royal settlement of their disputes.

In inscriptions we have references only to these classes, but no mention is generally made of the sub-sects that belonged to them. Each of these seems to have included 98 sects (No. 59 of 1914). The 98 sub-sects of the Iḍaṅgai class, to

strengthen their bond of unity, entered into a compact in the 40th year of Kulōttunga-Chōla III tracing their lost origin (*Annual Report on Epigraphy* for 1913, page 109). That the degraded classes were also included in the divisions is proved by an inscription from Marungūr in the Travancore State (No. 99-A on page 1705 of Mr. Rangacharya's *Inscriptions of the Madras Presidency*) where the degraded Valangai and Idangai classes were prohibited from making gifts to a temple. The ruling chiefs seem to have taken no cognizance of the differences between these two classes. In No. 564 of 1902 the king Vijaya Bhūpatirāya-Udaiyar, son of Dēvarāya I, ordered that both the Valangai and Idangai classes of Tiruvaṇṇāmalai should enjoy the same privileges.

48. The other two sons of Harihara II, viz., Bukka II and Dēvarāya I, are represented by No. 193 of 1921 and No. 486 of 1920 respectively. From Raghunāthasamudram comes a record (No. 126 of 1921) of Vijaya Bhūpati dated in the cyclic year Vilambi corresponding to A.D. 1418–19. A *vīrakal* (*Epigraphia Carnatica*, Volume VII, Sk. 93) of 1422 A.D. gives him the imperial *birudas*, but in No. 126 of 1921 he is called only a *Mahāmandalēśvara*. In my paper on the Dandapalle plates of Vijaya Bhūpati (*Epigraphia Indica*, Volume XIV, page 70), I have shown that it is difficult to reconcile the statement of Nuniz that Vijaya-Bhūpati actually reigned for six years. In his article on the Śrīśailam plates of Virūpāksha (*Epigraphia Indica*, Volume XV, page 14) Mr. Gopinatha Rao has shown that Vijaya-Bhūpati reigned for only six months instead of six years as stated by Nuniz.

Vīra Vijaya-Bhūpati, son of Dēvarāya I.

49. No. 524 of 1920 from Paṭṭiśam in the Tanjore district is dated in Śaka 1372 in the reign of Mallikārjuna, son of Dēvarāya II. It records a gift of land, made by Tirumalayadēva-Mahārāja who bears Sāluva *birudas*, for offerings and worship to the god Gōpinātha-Perumāl in Tiruchchattimurram *alias* Mudikondaśōlapuram. Mallikārjuna's brother Virūpāksa II is mentioned in an inscription (No. 120 of 1921) dated in Śaka 1393, Khara. As suggested in the *Archæological Survey Report* for 1907–08, page 252, two Virūpākshas are sometimes accommodated in the period between A.D. 1465 and 1485. In this record it is clearly stated that Virūpāksha is the son of Dēvarāya. A difficulty arises in the identification because Mallikārjuna also is sometimes called Immadi Praudha-Dēvarāya (see *Annual Report on Epigraphy* for 1911, page 81, paragraph 52). In this inscription it is recorded that a city named Narasimha-Tiruppadi was founded in the name of Uttamagiri-Perumāl Tiruvengadamudaiyāṉ in Murugamangalaparru. Īśvara-Nāyaka, the agent of Sāluva Narasimharāya, gave as tax-free (*sarvamānya*), certain lands for three years to the Brahmans who colonized the newly-founded place, remitting such taxes as *vāśal-panam*, *kuḷippanam*, *vivāhappanam*, *paṭṭadai*, *nūlāyam*, etc. He is also mentioned in a record (No. 121 of 1921) of Rājaśēkharārāya, son of Dēvarāya-Mahārāya, dated in Śaka 1392. The supreme power wielded by this Sāluva chief in the name of the weak emperors was so great that the Karnāṭa kingdom was known to foreign travellers then as the kingdom of 'Narasymga'.

Mallikārjuna.

His brother Virūpāksha II.

50. The most powerful and distinguished of the Vijayanagara monarchs, Krishṇarāya, is represented by many inscriptions. No. 466 of 1920 records the remission of a tax (*śōḍi*) of 20 *poṉ* and the transfer, as tax-free (*sarvamānya*), of the two temples of Udaiyār Manukulamādīśvaramudaiya-Nāyiṉār and Perumāl Śōḷakēraḷa-Viṉṉagar-Emberumāṉār of Śaḷukki, from the administrative control of Vandavāśi-*śīrmai* to that of Vīrabhadrarāyar-*śīrmai*, in order that the offerings, worship and festivals in these two temples might be conducted regularly. We know that in capturing Koṇḍavīḍu in 1516 A.D. Krishṇarāya took prisoner Vīrabhadra, son of the Gajapati king Pratāpa-Rudra, and that he subsequently granted an estate to him. Perhaps the Vīrabhadrarāyar-*śīrmai* referred to here is identical with the territory given to the captive ruler (page 119, *Mysore and Coorg from Inscriptions*). That Krishṇarāya was a great patron of Sanskrit and Telugu literature and that he had at his court eight celebrated poets, distinguished as the *ashṭadiggajas*, are known facts to us (*ibid.*, page 119). Allāsāni Peddanna, the foremost of the *ashṭadiggajas*, was held in such high esteem by Krishṇadēvarāya that besides granting

Krishṇarāya.

Transfer of jurisdiction.

him villages, he entrusted him with the responsible post of a governor of a district (page 143, *Annual Report on Epigraphy* for 1916). In a record from Mēlpādi (No. 105 of 1921) this Poet Laureate is mentioned along with his father Allāsāni Chokkarasa. Herein Peddanna has the *biruda Āndhrakavipitāmaha* of Nandāpurī. King Krishṇarāya seems to have made a gift of the village of [Tanai]ppūṇḍi to Peddanna who set apart three-fourths of it for the god Chōlēṇḍraśiṅgam-uḍaiya-Nāyaṇār. Now this portion of the village was sold away and with the proceeds Peddanna presented, among other things, a jewelled crown, a gold handle (?) for a chauri and a silver-plate for (the goddess) Kuntalasundarī. The copper-plate grant of Krishṇarāya (No. 4 of Appendix A) dated in Śaka 1435, Āṅgirasa, records the grant of a village made by him for the benefit of a number of Brāhmaṇas on the occasion of a gift called *dhānyamēru* (literally a Mēru (mountain) like heap of grain).

Gift of Dhānyamēru.

51. Krishṇarāya's half-brother Achyuta is known to have made in A.D. 1539 an endowment for the benefit of Brāhmaṇas, called the *Ānandanidhi* (paragraph 24, *Annual Report on Epigraphy* for 1904). From No. 387 of 1920 we understand that there was a diamond-treasury also (*Vajra-bhaṇḍāra*, at Karūru, in the Vuruvakonda-*sīmā* and that Muttina Lakimiśetti was the officer in charge of this treasury in Śaka 1453. Karūru is at present known as Vajra-Karūr and is included in the Anantapur district; and the epithet has to be traced to the diamonds found in the vicinity (page 167 of the *Gazetteer of the Anantapur district*). An inscription from Puḷal (No. 487 of 1920) records a gift of two villages to the god Tirumūlasthānam-Uḍaiyār for conducting festivals in the temple for the merit of Śellappa Sāḷuva-Daṇṇāyaka. In the *Achyuta-rāyābhyudayam* Śellappa is mentioned as the renegade Chōḷa feudatory for whose capture the king invaded the Tiruvaḍi-rājya (the Travancore country). Vīra Narasiṅgarāya-Nāyaka is also known as Sāḷuva-Daṇṇāyaka (No. 256 of 1910). Sāḷuva-Daṇṇāyaka was Achyuta's minister at first, but subsequently became his worst enemy by joining Tumbichchi-Nāyaka of Madura in defying the authority of Achyuta. Achyutarāya bears the Sāḷuva *biruda* '*Gaṇḍakaṭṭāri Sāḷuva*' in a record from Sēṇūr (No. 194 of 1921), dated in Śaka 1460, Viḷambi. This inscription mentions that Pōttu-Nāyaka, an agent of Kāḷama-Nāyakanayyaṇ gave for the merit of the latter the fish-rent of the tank at Śēṇalūr to be spent on the tank itself. Śēṇalūr was governed by Kempadēva-Aṇṇagal, one of the subordinates of Achyuta, but it was now leased out to Vēlūr Kāḷama-Nāyakkaṇayyaṇ. This Pōttu-Nāyaka is probably the same person who recommended the grant of Atti or Krishṇāpuram as a *sarvamānya* village to the Śiva and Vishṇu temples of the place—(paragraph 58 of the *Annual Report on Epigraphy* for 1913).

Achyuta.

52. Nearly all the inscriptions of Sadāśiva, ranging in date from Śaka 1466 to 1485, come from the Gutti taluk in the Anantapur district. These inscriptions, as usual, mention many subordinates of the sovereign. In No. 354 of 1920 we find Rāmarāja remitting certain taxes on the barbers of the village Gajarāmapalle in Gutti-durgam jointly with the king, but he is a viceroy in No. 357 of 1920, where he grants remission to the barbers of Miḍutūru. His two famous brothers who assisted him in the government of the country are also mentioned in this year's collection. Tirumalayadēva-Mahārāja is mentioned in Nos. 368 and 394 of 1920 dated in Śaka 1477 and 1480 wherein he figures as a viceroy. He was also known as Gutti Tirumalayadēva-Mahārāja probably from the fact that Gutti was in his military charge. Kumāra Koṇḍarāja who is mentioned in the records is perhaps identical with Koṇḍrājayyadēva who was in charge of the Vinukoṇḍa-*sīma* under orders of Tirumala I as pointed out on page 101 of the *Annual Report on Epigraphy* for 1914. The other brother of Rāmarāja, viz., Veṅkaṭa, is mentioned in No. 636 of 1920, dated in Śaka 148[9]. In this record KumāraVeṅkaṭayyadēva-Mahārāja (Veṅkaṭa I) renews the gift of the village of Tōṇṭapalli in the Koṇḍavīḍu-*sīma* to god Vālēśvara of Chāvali originally made by the Gajapati king Purushōttama. Besides Koṇḍamarasayya (No. 88 of 1921), Koṇḍarāja Kōnēṭirāja (No. 408 of 1920) and Kōnēṭi Timmarāja, son of Rāmarāja Koṇḍarāja (No. 384 of 1920), the subordinates mentioned are:—

Sadāśiva and his subordinates.

(1) Rāmarāja Kōnēṭi Chiṇṇa-Tirumaladēva-Mahārāja (No. 424 of 1920),
(2) Rāmarāja Appayyadēva-Mahā-arasu (No. 449 of 1920),

(3) Peda Siṅgarājayyadēva-Mahārāja, grandson of Kandanavōli Rāmarāja and son of Mūrtirāja (No. 461 of 1920), and

(4) Viṭṭhalarājayyadēva-Mahārāja, son of Mūrtirāja and grandson of Kandanavōli Rāmarāja (No. 463 of 1920).

53. From the Yathōktakārin temple at Conjeeveram come nearly all the inscriptions of the year belonging to Śrīraṅga II. In these inscriptions the god is known as 'Tiruveḷkā-Nāyiṇār,' but in No. 25 of 1921 the god is called Anantanārāyaṇa-Paramasvāmi, "who laid himself across the river Veḷkā" (paragraph 26 above).

Śrīraṅga II.

In all the inscriptions of the king Ēṭṭūr Kumāra Tātāchāriyar figures prominently, and from this fact it has to be inferred that the Tātāchārya family of Ēṭṭūr already held an influential position in the time of Śrīraṅga II. We know that Kōṭikanyādāna Kumāra Tātāchāriyar, an illustrious member of this family, officiated at the *Paṭṭābhishēka* ceremony of Veṅkaṭa I and that he lived in royal splendour at Conjeeveram, supervising the Vaishṇava temples in and around this city. Every member of this family styled himself as Tātāchārya of Ēṭṭūr, and hence arises the confusion in clearly identifying persons bearing this name. In No. 30 of 1921, Kumāra Tātāchāriyār is said to belong to the family of *Vēdamārgapratishṭhāpanāchārya Ubhayavēdāntāchārya* Periya Tirumalai-Nambi and to have been the son of Ayyāvayyaṅgār of the Śaṭhamarshaṇa-*gōtra*, Āpastamba-*sūtra* and Yajuś-*śākhā*. In the same inscription his disciple Tiruvuḍandai Periya Tirumalai-Nambi Rāmānujīyar is also mentioned. His agents Aḷagiyaśiṅgar and Tiruppaṇi Śiṅgarayaṅgār appear in Nos. 31 and 32 of 1921 and No. 10 of 1921 respectively.

In No. 31 of 1921 Ayyāvayyaṅgār is called Ēṭṭūr Tirumalai Kumbakōṇam Tātāchāriyār Ayyāvayyaṅgār and from this we are perhaps to infer that his influence extended even beyond his own native place. This inscription records a gift of 1,500 *paṇam*, by sale of land, by the temple trustees headed by Aḷagiyaśiṅgar, agent of Kumāra Tātāchāriyar to Tirumāliruñjōlai Ayyaṅgār, son of Tātāchārya Ayyāvayyaṅgār. With this money he had to provide cakes and offerings to the god and to conduct certain festivals on certain prescribed days. It is interesting in this connection to note that in ancient times the several affairs of the temple were assigned to different persons or bodies and each in his or its turn attended to the work for which he or it was nominated. The man responsible for particular festivals took a pride in doing his service to the god to the best of his abilities. There was no room for fraud, for everything that a person had to do was clearly detailed and scrupulously conducted. Incidentally, we learn from the above inscription that in every month, on the first day, on the full-moon day, on the two Ēkādaśi days and on the days of Hastā, Mṛigaśīrshā and Anurādhā the god had to be given a special bath and then taken in procession. The offerings to the god on these days are also mentioned with a detailed list of the several articles used in the preparation of the several offerings.

54. Veṅkaṭa I, the most famous and powerful king of the Karṇāṭa dynasty, is represented by seven inscriptions this year. The date of his coronation, at which

Veṅkaṭa I.

ceremony Kumāra Tātāchārya officiated, is 1565–66 A.D. He continued to rule till his death in 1614 A.D. (*Annual Report on Epigraphy* for 1913, paragraph 62). Three records of this king (No. 322 of 1920, dated in Śaka 1515, No. 382 of 1920, dated in Śaka 1525, and No. 166 of 1921 without any date) refer to him as ruling from Penukoṇḍa and we are perhaps to understand that the capital was not yet changed to Chandragiri. The inscription from Mahādēvamalai (No. 167 of 1921) registers that the Bōḍi Koṇḍama-Nāyaka granted the village of Kāvamguppe in the Kāri-*sīme* to the god Mahādēva of the Mahādēva hill. The present Kāṅguppam village at the foot of the hill is evidently the same as Kāvamguppe. In No. 163 of 1921 dated in Śaka 1510 from Kāvaṇūr in the Gudiyattam taluk, Veṅkaṭa is called Śrīraṅgadēva-Mahārāya Veṅkaṭappadēva-Mahārāya. Nallammaṅgār, the wife of Appayaṅgār, son of Periya Perumāḷ of Pattaṅgi, is mentioned in an inscription (No. 10 of 1921) from the Ashṭabhujam temple in Conjeeveram. Achchama, the wife of Pattaṅgi Appayyaṅgār, is mentioned in No. 248 of 1913. The latter might have been another wife of the same individual. The few inscriptions of Rāma IV secured this year are not of much importance. Nos. 374 and 376 of 1920, dated in Śaka 1548, Vibhava (wrong) and Śaka 1548 (Krōdhana) respectively state that Rāmadēvarāya was ruling in Penukoṇḍa.

From Mēlśēshamaṅgalam in the Cheyyar taluk comes a record of Veṅkaṭa II (No. 112 of 1921) dated in Śaka 1538 Naḷa and reference is made in it to the Pāḷayagār Vīrappa-Nāyaka Pāppu-Nāyaka in whose time a piece of land was given for the daily morning service of the god Maṇikūṭam-uḍaiya-Nāyaṇār. A record (No. 30 of 1905) of Raṅgayadēva-Mahārāja (A.D. 1578 to 1586) mentions Vīrappa-Nāyaka, as the son of Pāppu-Nāyaka of Vēlūr. It is likely that the Pāppu-Nāyaka of No. 112 of 1921 was the grandson of the Pāppu-Nāyaka of No. 30 of 1905. Another inscription from the same village, dated in Śaka 1558, registers the order of Dāmal [Kā]ma-Nāyaka stating that the money realised by the sale of fish from the tank of Śrīpurushamaṅgalam should be spent exclusively in digging the tank.

Veṅkaṭa II.

55. A few inscriptions without the sovereign's name remain to be noticed. From Nellorepet, a suburb of Gudiyattam comes No. 121 of 1921, dated in the cyclic year Dhātu. This inscription mentions Akkappa-Nāyaka, a *daḷarāy* of Ānegondi (i.e., Vijayanagara) Vīra Veṅkaṭapatirāya as remitting a cannon-tax (*bīraṅgi-vari*) payable by a private person. This is perhaps an instance to show that the Arms Act was not unknown then and that weapons of warfare were not indiscriminately allowed to be used by all persons. An inscription from Conjeeveram (No. 35 of 1921) dated in Śaka 1378, Dhātu, corresponding to A.D. 1456–57 records the duties that had to be performed by Śrīkaraṇāchchīyar in return for the 400 *kuḷi* of land granted to him. He had to sing hymns daily to god Karaṇīśvaram-uḍaiya-Nāyaṇār, to provide a garland and to sing hymns, besides providing areca-nuts, when god Ēkāmranātha halted at the entrance of the Karaṇīśvara temple under a special canopy. The reception (*maṇḍapa-paḍi*) of the god Ēkāmranātha on important festival days at the entrance of the Karaṇīśvara temple is continued even to this day.

Bīraṅgi-vari—tax on fire-arms.

Another inscription from Conjeeveram (No. 29 of 1921) gives us an idea of the constitution of the *sannidhi* (facing the temple) street of the Śoṇṇavaṇṇamśeyda-Perumāḷ temple. The surroundings of a temple are generally much coveted by the orthodox people and they are, as a rule, occupied by those who have some connexion with the temple. It is recorded in this inscription that the *sannidhi*-street of Śoṇṇavaṇṇamśeyda-Perumāḷ was plotted out into 33 houses and that this block was named Sundarāchāryapuram. The village Vāraṇavāśi was assigned to the temple, from the income of which mid-day offerings were to be provided to the god. These offerings had to be divided among the 33 houses. Another interesting feature of the inscription is that it gives the names of the owners of these 33 houses. The 1st, 3rd and 4th houses were occupied by Tātāchārya Ayyaṇ, the 14th house by Muppirāli Nāraṇa Dīkshitar Gōvindayyar and the 15th house by Pāṇḍipākkam Kumāṇḍūr Anantayyar.

MISCELLANEOUS.

56. Among the inscriptions of the year that do not clearly mention the names of sovereigns may first be mentioned No. 459 of 1920, which is considerably mutilated and damaged. It may be said to belong to a very early king of the Western Chālukya dynasty from the appearance of the syllable "*dityava*" probably part of some fuller name ending in *dityavallabha*. Palæographically this is the earliest lithic record discovered this year. The characters may be assigned to a century or two immediately following the latest of the Śātavāhana and the earliest Pallava records. Mention is made in this of Bammi-Menkuṭṭhi who was probably a chief.

The earliest epigraph of the year.

Bammi-Menkuṭṭhi.

57. Another early record which may be referred to a king of the same dynasty because of the occurrence of the epithet Pṛithvīvallabha is No. 443 of 1920. It refers to the capture of the fort called Chiriyāḷa in which a relation of the king named Kundaman died fighting. It is probable that the modern Sirvel in the adjoining district of Kurnool, situated at a

Capture of the Chiriyāḷa fort—Prince Kundaman died fighting.

distance of about 60 miles east-north-east of Gooty, is the Chiriyāḷa of the inscription which might have been also called Śiriyāḷa. This record may from its palæography be assigned to about the 8th century A. D.

58. Nos. 416 and 454 of 1920, of which the former is dated in Śaka 984 (A.D. 1062) refer to two Chōḷa chiefs of the Kāśyapa-*gōtra* with the titles Kāvērīnātha, i.e., lord of the Kāvērī and lord of Oṟeyūr. Champakarasa mentioned in the former of these records has, in addition to these family attributes, the personal titles Gaḍiyaṅkamalla, ... dabedaṅga Pēsaṅamurāri. The other inscription refers to Koṇḍakunde Saṅkarasadēva of this family who had the personal titles Chōḷa-Nārāyaṇa and Maindanasiṅgha. Both these chiefs had the Siṅghalāñchchhana, i.e., *emblem of the lion*. If the term *lāñchchhana* is used, as in certain instances, to denote the banner, this statement would be at variance with the association of the *vyāghra* (tiger)-banner with the Chōḷas, to reconcile which, '*lāñchana*' will have to be taken perhaps as the seal. Even then, it would be out of the way for a chief to have on his seal an emblem different from that on the flag. *Lañchchhana* then must mean the coat of arms.

Siṅghalāñchchhana of the Chōḷas.

59. No. 673 of 1920 refers to a grant made to the god Brahmā at Valivēru in the Ōṁgēṟumārga by Maṇḍalika-Gaṇḍa, son of Dēsaṭṭi Mahāsāmanta Naṁbaya. These two chiefs may be presumed to belong to the line of Parichchēdi chiefs who held dominion in the Ōṁgēṟumārga (*Annual Report on Epigraphy* for 1917, page 128, paragraph 42). The early date of the record confirms the supposition made therein that the family was in power at least since Śaka 900. The Naṁbaya of our inscription must be distinguished from the Durjaya chief Naṁbaya of Śaka 1052 (vide., *Epigraphia Indica*, Vol. VI, page 224).

Brahmā temple at Valivēru in Tenali taluk in Śaka 965.

Parichchēdi chief Naṁbaya, and his son Gaṇḍa.

60. Three inscriptions (Nos. 93, 145 and 159 of 1921) of the Rāshṭrakūṭa king Krishṇa III with his distinguishing epithets "who took Kachchi (Conjeeveram) and Taṅjai (Tanjore)" have been copied from the Gudiyattam taluk. No. 93 which is dated in his 22nd year merely records he gift of 96 sheep for a lamp to the temple of Śrī-Kailāsa at Venkulattūr *alias* Paramēśvara-chaturvēdimaṅgalam. No. 145 is a hero-stone dated in the 24th year commemorating the death of a hero in a cattle-raid. No. 159 of 1921 dated in the 28th year is an important epigraph and records a settlement by the village assembly of Kāvaṇūr that when the lands, which are gifts to gods, physicians, for free feeding or worship (?) and which are grants to *ājīvikas*, are mortgaged or sold, the mortgagee and the purchaser must be of the same caste as that of the mortgagor and the seller.

Rāshṭrakūṭa-Krishṇa III.

Law of mortgage.

61. Six records (Nos. 16, 17, 18, 19, 94 and 156 of 1921) coming from Conjeeveram and Gudiyattam taluks relate to Pārthivēndravarman who has the epithet "who took the head of Vīra-Pāṇḍya" in some of his epigraphs. The latest date known for him is the 13th year of reign. Almost all the inscriptions belonging to this king secured until now have been published by Rao Bahadur H. Krishṇa Sastri in *South-Indian Inscriptions*, Vol. III, Part III. None of them records any important matter. With the scanty materials now available, it is not possible to determine with certainty his place in the history of the South. However with the help of the materials now available, a tentative identification of Pārthivēndravarman may be attempted. The locality in which the records of this king are found is very limited. They come chiefly from North Arcot and Chingleput districts otherwise known as Toṇḍaimaṇḍalam and the district of South Arcot. They are not found anywhere in the adjoining districts of Nellore, Salem, Tanjore and Trichinopoly. It is curious to note that all the places from which the records of Pārthivēndravarman have been copied are situated within the ancient territorial division called 'Vāṇagappāḍi', i.e., the Bāṇa country, which is said to be to the north of the Pennai (river Pennār) and to the west of the *Telugu* road called *Vaḍuga-vaḷi*.

Parthivēndravarman.

In none of these inscriptions do we find, given to this king, the title of Rājakēsari or Parakēsari generally borne by the Chōḷas or Māṟavarman or Jaṭāvarman adopted by the Pāndyas. In No. 269 of 1910 the king is called Parakēsari Vēndrādivarman and he has been identified with Pārthivēndravarman. Rao Bahadur H. Krishna Sastri is of opinion that the title signifies that he was a vassal of the Chōḷa king and adopted it by right of his connexion with the Chōḷa line and that he may be connected with Āditya II Karikāla (*South-Indian Inscriptions*, Vol. III, No. 180.) As regards fixing the period when Pārthivēndravarman should have flourished, we know that No. 225 of 1920, dated in his 6th year, mentions Parāntakachaturvēdimangalam, which signifies that he lived in the time of or subsequent to Parāntaka I or Sundara-Chōḷa Parāntaka II. Again in the majority of his records Pārthivēndra has the epithet "who took the head of Vīra-Pāndya". The same is attributed to Āditya II Karikāla, son of Sundara-Chōḷa Parāntaka II, in one of his inscriptions (*South-Indian Inscriptions*, Vol. III, No. 199). In the Tiruvālangādu plates (*ibid.*, page 388 ff.) it is stated that Āditya killed the Pāndya king and the Leyden grant specifies the Pāndya king as Vīra-Pāndya.

In paragraph 17 of his *Annual Report on Epigraphy* for 1900, Mr. Venkayya says that Pārthivēndra must have flourished as an independent prince in the interval between the death of Parāntaka I which should have occurred about A.D. 951–52 and the accession of Rājarāja I in A.D. 985 and that he should have taken part in the war of Āditya II against Vīra-Pāndya who, in his Vaṭṭeḷuttu inscriptions of the Pāndya country, claims in turn to have conquered the Chōḷa king; but it is not known who this Chōḷa was. The epithet "who took the head of Vīra-Pāndya" appears in the records dated in the 2nd and 3rd years of Pārthivēndravarman and Āditya II Karikāla, respectively, and they are therefore contemporaries as such. We know that Sundara-Chōḷa Parāntaka II drove a certain Pāndya into the forest and as the killing of Vīra-Pāndya by Āditya II Karikāla (son of Sundara-Chōḷa) is mentioned in the records of his 3rd year after his coronation, it seems probable that the Chōḷa whose head was taken by Vīra-Pāndya in retaliation of the defeat sustained by him must be Sundara-Chōḷa Parāntaka II. ?

On page 107 of the *Annual Report on Epigraphy* for 1910, Mr. H. Krishna Sastri has shown on the strength of two records (No. 676 of 1904 and No. 246 of 1909, dated in Śaka 892 (= 970 A.D.) that Pārthivēndravarman had the surname Kalikēsari and that he lived about 970 A.D. According to the calculations made of the astronomical details contained in his inscriptions, Uttama-Chōḷa must have ascended the throne in A.D. 969–70 and continued to rule till 985 A.D. The latest date found so far for Āditya II, Karikāla, is his 5th regnal year. Working upwards Āditya-Karikāla should have ascended the throne in A.D. 965, which must be the year in which Sundara-Chōḷa Parāntaka II, father of Āditya II, should have met with his death from the hands of Vīra-Pāndya. Probably Pārthivēndra's initial date was also about A.D. 965.

Having fixed his place and time, we have next to find out a non-Chōḷa chief of the period about the last days of Parāntaka I (A.D. 953) and Uttama-Chōḷa (A.D. 970–985) who will answer to the name Pārthivēndravarman. From the Udayēndiram plates of Prithivīpati II Hastimalla, published by Professor Hultzsch (*South-Indian Inscriptions*, Vol. II, No. 76) we gather that Parāntaka I "uprooted by force the two lords of the Bāṇa kings and conferred the title of "Lord of the Bāṇas" on the Gaṅga king Prithivīpati II who bore also the title "the lord of Parivipurī." From the endorsement in Tamil of these plates we understand that, in the 15th year of Parāntaka I, a gift of land was made at the request of Prithivīpati II who had not yet begun to have the inscription engraved with his own name as the sovereign. As shown above, his inscriptions must have been independently dated from about A. D., 965 the latest regnal year being 13. In the absence of any other king about this period called Pārthivēndravarman, we may tentatively identify him with Prithivīpati II, the two names being synonymous. No. 5 of 1897 dated in the 24th year of Āditya I (almost his last year) records the gift of a silver vessel by Piridipati, son of Māramarayar, and Professor Hultzsch was doubtful as to his identity with Prithivīpati I or Prithivīpati II. But as the latter is synchronized with

Parāntaka I, Piridipati, son of Māramarayar, is identical with Prithivīpati II, son of Mārasiṁha. Again in editing the Sholingar inscription, dated in the 9th year of Parāntaka I, the learned Professor thinks that Prithivīpati II should have been alive in the 26th year (about 966 A.D.) of the Rāshṭrakūṭa king Krishṇa III (*Epigraphia Indica*, Vol. IV, page 223).

62. We have already noticed the appearance in the second half of the 10th century A.D. of a chief named Nṛipa-Kāma who is described as '*Sarōnātha*,' i.e., lord of the *Saras* (i.e., lake) and therefore connected with Kolanu identified with the Kollēru lake (above page 86, paragraph 14). Nos. 728, 723 and 741 of 1920, dated in the Śaka years 1047, 1140 and 1182, respectively, mention the later chiefs of this place who had the explicit Telugu epithet Kolani or Kolani-Maṇḍalika applied to them. The first of these records refers to Mahāmaṇḍalēśvara Kolanu Okkettuganda. Okkettuganda is more a title than a personal name. It appears in this case to have been taken as a personal name like the dynastic title Satyāśraya, which was used almost as the name of Pulakēśin II in his inscriptions (*Bombay Gazetteer*, Vol. I, Part II, page 351). The expression Okkettaganda presents some affinity to '*Ōkakētu*', which was a banner of the Rāshṭrakūṭas (*ibid.*, page 387). The chiefs mentioned in the other two records are the Mahāmaṇḍalēśvara Kolani-Maṇḍalika Kēśavadēvarāja and Yeragayadēvarāja. These were contemporaneous with the Kākatīya king Ganapati and his daughter and successor Rudrāmbā respectively, and the absence of the mention of either of them in these inscriptions shows that the Kolanu chiefs did not come under the Kākatīya supremacy.

Kolanu chiefs.

63. Of the Velanāndu chiefs we have about 15 records ranging in dates from Śaka 1054 to 1093. No. 631 of 1920, dated in Śaka 1054, refers to the time of Goṅka II of this family. He is herein described as a 'subordinate of Rājēndra-Chōḍa' who must be the same as Kulōttuṅga-Chōḷa I who was also known as Rājēndra-Chōḷa (see paragraph 36 above) and who was the Chōḷa-Chāḷukya suzerain of the grandfather of Goṅka II (see *Annual Report on Epigraphy* for 1917, page 119). The epithet must have been assumed by the chiefs of this family from the time of Goṅka I, who was the contemporary of Kulōttuṅga-Chōḷa I. The same epithet is given in No. 655 of 1920, dated in Śaka 1093. Goṅka II is called the 'lord of 480 villages,' which must have formed a territorial division different from the Shaṭsahasra-country of which the Velanāndu chiefs are often said to have been the lords. The same is said of him also in No. 645 of 1920. Again No. 655 of 1920, dated so late as Śaka 1093, mentions this territorial division. The division of 480 villages was probably the original dominion of this family before its chiefs developed into lords of the Six-Thousand-country. No. 645 of 1920 mentions Velanānti Chōḍa as the grandfather of Goṅka II instead of Goṅka I given by other records (see *Epigraphia Indica*, Vol. IV, page 35, and *Annual Report on Epigraphy* for 1917, page 119). Chōḍa, the father of Goṅka II, is referred to in this inscription under the full name Rājēndra-Chōḍa Gāṅgēyarāya. No. 669 of 1920 mentions Kulōttuṅga-Chōḍa Gāṅgēyarāya. The former also records the construction of a temple of Goṅkēśvara (called also Gōkēśvara) in the village Dāvulūru in the Tenali taluk by a subordinate of Goṅka named Kommaya-Nāyaka, who was the son of Āytama-Nāyaka of the Durjaya family and who had obtained the headmanship (*raddikam*) of the village Dāvulūru from Goṅka. The temple is called in inscriptions by the name Goṅkēśvara and this has been changed in later times into Gōkarṇēśvara by which name it is now known. This is one of the many instances in which historic names of temples have been in course of time superseded by Puranic names given to them with Puranic stories attached thereto. Āytama-Nāyaka and Kommaya-Nāyaka noticed above must have been connected with the Koṇḍapaḍumati chiefs who were also of the Durjaya family and relatives of the Velanāndu chiefs. Another chief of the Durjaya family named Mahāmaṇḍalēśvara Bētarāja is mentioned in No. 721 of 1920, dated in Śaka 1154. Bēta calls himself a feudatory of Kulōttuṅga-Chōḍa. We know that at this late period there was no Chōḷa-Chāḷukya

Changes in the names of temples.

Koṇḍapaḍumaṭi Durjayas.

king of the name. Here we have to infer that the epithet was adopted as a family attribute by the chiefs of this family. The epithet appears also in connection with the early chief Buddharāja of this family (*Epigraphia Indica*, Vol. VII, Appendix No. 581). Nos. 689 and 716 of 1920 will have to be assigned to the time of Goṅka II, for the latter dated in Śaka 1056 mentions the chief Bhīma who was a son of Paṇḍa and Paṇḍāmbikā who are mentioned in the former as the parents of Eṟapōta-Nāyaka who was a commander under Goṅka. Goṅka appears to have been called also Kulōttuṅga-Chōḍa Goṅka. Eṟapōta and Bhīma apparently were brothers.

Paṇḍa and Goṅka who were not of the Velanāṇḍu family.

64. No. 664 of 1920 dated in Śaka 1078 brings to light the names of some new relatives of the Velanāṇḍu family. It states that Māraya-Paṇḍa, the general and maternal uncle of Goṅka, had a wife named Kommama. She was the daughter of Nidumrāni Kommaya and Mallāmbikā. By Kommama, Paṇḍa had a son named Chōḍa who was also a general (*Daṇḍēśa*). Paṇḍa, the Velanāṇḍu chief, was the great-grandfather of Goṅka II (see *Annual Report on Epigraphy* for 1917 page 119). The general Chōḍa noticed above appears to be referred to also in No. 658 of 1920, dated in Śaka 1092 (=A.D. 1170), wherein he is said to have been an officer of the Velanāṇḍu chief Goṅka who ruled over Vēṅgī and Shaṭsahasra. He had a wife named Kattāmbā by whom he had a son named Goṅka. This Goṅka is said to have defended the town of Krochcheṟuvu against the attacks of the Karṇāṭaka cavalry numbering not less than 30,000. This was a period of decline for the Western Chālukya kings of Kalyāṇi. Taila III had died in A.D. 1163 and his successor Sōmēśvara IV was a weak ruler. The entire power was in the hands of his general Bijjala. The fight at Krochcheṟuvu must have been with the armies of Bijjala and probably in alliance with the Kākatīyas of Anumakoṇḍa who were just then shaking off the Western Chālukya yoke. In No. 657 of 1920, dated in Śaka 1092, this Goṅka is described as a commander under Kulōttuṅga Rājēndra-Chōḍa, who according to Dr. Hultzsch, would be identical with the Velanāṇḍu chief Prithivīśvara (*Epigraphia Indica*, Vol. IV, page 39). Goṅka had a wife called Goṅkāmbikā, who was the daughter of Muchcha, the son of Bharati-Nāyaka and Sūrāmbikā. No. 658 of 1920 mentions a number of *sānis* with the suffix *pāṅgu* added to their names. The expression is not in use in modern Telugu and seems to be the Kanarese word *pāṅgu* which means 'beauty'. Sūrapa-Nāyaka, who was the son of Mēdurāja and Kāpasāni, is said in No. 655 of 1920, dated Śaka 1093, to have built a temple at Mrōntukūru called Chōḍēśvara in the name of his maternal uncle Chōḍa who may have to be identified with the general Chōḍa noticed above. The present Rāmachōḍēśvara temple of the village is clearly the Chōḍēśvara temple of the inscription; and its present name might have been given on account of a later restoration of it by the chief Rāmachōḍa who flourished in this part of the country in the 12th century A.D. (see *Annual Report on Epigraphy* for 1918, page 171). No. 670 of 1920, which is much damaged, belongs to the time of Velanāṇṭi Rājēndra-Chōḍa, the son of Goṅka II. The chief assumes in this inscription the lofty Eastern Chālukya title Sarvalōkāśraya and adds the suffix Mahārāja to his name. This suggests that the last traces of Eastern Chālukya or otherwise called Chōḷa-Chālukya supremacy completely disappeared from the Velanāṇḍu country by this time and the then Velanāṇḍu chief aspired to pose as its representative.

Rājēndra-Chōḍa, son of Goṅka II.

chōḍēśvara.

65. We have only one record of the family of Telugu Chōḍas in this year's collection, viz., No. 642 of 1920, which comes from Chunḍūru in the Tenali taluk. It mentions Mahāmaṇḍalēśvara Pottapi Kā[ma]dēvachōḍa-Mahārāja who was the son of Udayādityadēvachōḍa-Mahārāja and Kāmaladēvī who are not mentioned elsewhere. So this chief Kāmachōḍa must be distinguished from his namesake who was the son of Chōḍa-Ballayya (see *Annual Report on Epigraphy* for 1900, page 16) of this family. The record suggests that Kāmachōḍa must have had a younger brother named Chōḍa-Balli in whose name he built a temple called Chōḍa-Ballīśvara.

Telugu Chōḍas.

Udayāditya and his sons Kāmadēva and Chōḍa-Balli.

No. 243 of 1897 from Peddacherukūru in the Bapatla taluk of the Guntur district not far from Chundūru from which the above-noticed inscription comes, gives the genealogy of this family extending to seven generations prior to the time of the Kākatīya king Gaṇapati whose records appear from A.D. 1209 onward. Chōḍa-Balli, the first historic person of this branch, had a son called Nanni-Chōḍa who may be identified with Nanni-Chōḍa, the author of the Telugu *Kumārasambhavam*, who was also the son of Chōḍa-Balli by Śrīdēvī of the Haihaya race (verse 53).

The poet Nanni-Chōḍa—his date.

Allowing an average of twenty-five years for every generation Nanni-Chōḍa cannot be placed earlier than Śaka 1000 (A.D. 1078) which would be a century and a half later than the latest date (A.D. 940) given for him by Mr. Ramakrishnakavi, M.A. in his preface to that poem.

66. Nos. 717 and 740 of 1920 respectively dated in Śaka 1136 and 1181 and No. 641 of 1920, which is not dated, belong to the time of Gaṇapati of the Kākatīya dynasty.

Kākatīyas.

The first of these records found so far to the east as Duggirāla proves that his kingdom extended into the Velanāṇḍu country quite early in his reign (i.e., A.D. 1214).

Gaṇapati.

This same inscription gives us an instance of royal interference in a boundary dispute that arose between Duggamapūṇḍi (Duggirāla) and the neighbouring villages, to settle which king Gaṇapati, on representation being made to him, sent a commission consisting of his two ministers Mallaparāja and Rudraparāja.

No. 740 of 1920 states that the Kākatīya princess, Rudrāmbā (called Rudrama-Mahādēvī) the daughter of king Gaṇapati was married to the Chāḷukya prince Vīrabhadrēśvara who is not mentioned in any known record.

Rudrāmbā married to the Eastern Chāḷukya prince Vīrabhadra.

This record confirms the statement made in No. 94 of 1917 that Rudrāmbā was the daughter of Gaṇapati. Rudrāmbā, who reigned under the name Rudradēva-Mahārāja, is represented by Nos. 660, 718 and 712 of 1920, dated respectively in Śaka 1192, 1198 and 1201. The first of these records mentions Vallaya-Nāyaka the *aṅgaraksha* (body-guard) officer at the gate of the royal palace.

In Nos. 652, 653 and 715 of 1920 belonging to Pratāpa-Rudra of this line are mentioned an officer of the king Mayi (or Māyi)dēvaleṅka and the king's generalissimo Sōmayaleṅka who had a son called Pōchuleṅka. No. 679 of 1920, dated in Śaka 1233, does not mention the king.

Pratāpa-Rudra.

But it may also be assigned to the reign of Pratāpa-Rudra since it mentions Māyidēvaleṅka and his son Rudradēva. No. 715 of 1920, which is unfortunately damaged, refers to the laying out of certain streets at Duggirēlapūṇḍi according to prescribed measurements.

67. Inscription No. 435 of 1920 refers itself to the reign of a Chāgadēva. This chief is probably the same as Chākana who was a general and feudatory of the Western Chāḷukya king Sōmēśvara IV (*Bombay Gazetteer*, Volume I, Part II, page 485)

Chāgadēva

68. Three inscriptions belonging to Sakalalōkachakravartin Śambuvarāya were copied during this year and of these No. 42 of 1921 contains some interesting information in respect of certain licenses granted to a troupe of actors who claimed the grant of certain privileges like those that they had been enjoying in Śōla-maṇḍalam, for acting on the stage certain plays (*kūttu*) at Kāñchīpuram and in al other villages of Toṇḍai-maṇḍalam and who desired these privileges to be engraved on stone in the villages which they visited in their tours.

Sakalalōkachakravartin Śambuvarāya.

Rājanārāyaṇa Śambuvarāya (1337–1360 A.D.) has nine inscriptions to his credit this year in the Chingleput and North Arcot districts; but they merely give a long list of taxes which the king granted to certain temples. Of these, an incomplete record No. 483 of 1920 copied at Pulal, which mentions a certain Vāgīśvaradēva, the head of a *maṭha* called the Āliyāṇḍār-*maṭha* in Perumbarrappuliyūr

Rājanārāyaṇa Śambuvarāya.

(Chidambaram), an independent village under the control of the *Kīlaimaṭha-santāna* of Chella-Tiruvārūr, might in all possibility be the inscription which is referred to in No. 207 of 1912 of Tiruvorriyūr to have been engraved on the walls of the Tirumūlanāthasvāmin temple at Pulal. In No. 208 of 1912 from Tiruvorriyūr we hear of another pontifical seat called the *Mēlai-maṭha*. Rājanārāyaṇa is called a Mallinātha in No. 86 of Appendix C and in a short Sanskrit verse at its beginning he is also mentioned as Jīyadēva. The latter name occurs also in No. 49 of the same Appendix.

Chikka-Voḍeya—probably an Ummattūr chief.

69. No. 399 of 1920 refers to a grant made by Chikka-Voḍeya-Mahārāya, which was restored later by Immaḍi Kāchappa-Voḍeya. Chikka-Voḍeya must have been an Ummattūr chief (*Mysore and Coorg from Inscriptions*, page 155) and if the identification, made in paragraph 12 above, of Immaḍi Kāchapa-Voḍeya with the Kāśappuḍaya of the copper-plates is accepted, the date of the inscription would be Śaka 1407, Krōdhi. Again if Immaḍi Kāchappa-Voḍeya could be proved by future evidence to be a dynastic successor of Chikka-Voḍeya, the natural inference would then be that Kāśappuḍaya or Kāchappa-Voḍeya was an Ummattūr chief. His flight from Kandanavōlu after defeat by Rāmarāja I of Āravīḍu would be consistent with the hostility of the Ummattūr chiefs to the kings of Vijayanagara and their partisans the Āravīṭi chiefs.

Gajapati king Pratāpa-Rudra.

70. A set of three copper-plates strung on a ring belonging to the king Pratāpa-Rudra of the Gajapati family of Orissa was sent to me by the District Munsif of Kāvali. This is given as No. 12 of Appendix A to this Report. The plates measure 8·1 inches in breadth and 3·7 inches in height. The ring that holds them together is 2·5 inches in diameter and carries a fixed seal, the circular surface of which is blank.

The grant is dated in the Śaka year 1432, Pramōda (= A.D. 1510–11). The king Pratāpa-Rudra, who is stated to be the son of Purushōttama and grandson of Kapilēndra, is mentioned also by the name Veṅkaṭa-Gajarāja. He is said to have recovered his kingdom from the Gauḍa king who was defeated by him. He is called also Pañcha-Gauḍādhināyaka, the supreme lord of the five Gauḍas, i.e., Gauḍa countries. He was ruling over the Chōḷa-maṇḍala in the Pāka-nāḍu and had the *birudas* Tribhuvana-Tōḍaramalla. The present grant was issued from the capital (of the Pāka-nāḍu) Uṇḍrakoṇḍa which had a hill fort. This is probably the same as the Indrakoṇḍa mentioned on page 353 of Brigg's *Ferishta* Vol. II, as having been claimed among the conquests of the Golkonda king Sultan Kutb Shah about 1500 A.D. Among the officers of the king are mentioned the Beharā-Mahāpātras who must have given the name to the village Beharāvāripalle in the Narasaraopet taluk of the Guntur district, part of which country also was under this Gajapati chief till the capture of Koṇḍavīḍu by the Vijayanagara king Kṛishṇarāya from Pratāpa-Rudra Gajapati, who is identical with the king mentioned in the present copper-plate inscription. The conquest of Gauḍa claimed by Pratāpa-Rudra must have taken place in the time of Moozuffur Hushby, the king of Bengal and Bihar, who died in A.D. 1497 (*ibid.*, Vol. IV, page 347). Hushby and his minister Shureef were not on friendly terms and there was something approaching to a civil war towards the end of his reign which must have given the Gajapati king a chance to invade Bengal (Gauḍa).

Gōlkoṇḍa kings.

Khulli Kutb Shah.

71. Of king Khulli Kutb Shah of Golkonda who reigned from about A.D. 1580 to 1612 three inscriptions have been secured during the year. The earliest of these viz., No. 750 of 1920 dated in Śaka 1505, comes from Juttiga and mentions a Hindu subordinate of the king named Sōmēśvara who was the son of Peddirāja and grandson of Sattirāja Sōmarāja. Reference is also made in this record to the reign of Ibrahim (Kutb) Shah. The other two records No. 649 of 1920 dated in Saka 1520 (= A.D. 1598) and No. 50 of 1920 dated in Śubhakrit corresponding to Śaka 1525 (= A.D. 1603) do not mention any notable subordinate chief or event of the period.

72. No. 375 of 1920 dated in Śaka 1572 (= A.D. 1650) mentions Gōlakonda and it refers to the king as Hajarati Navābu with the titles Rājādhirāja and Rāja-Paramēśvara. This record must be assigned to Abdullah Kutb Shah who succeeded Khulli Kutb Shah and reigned from A.D. 1611 to 1672. In A.D. 1650 the keeper of his seals (*mudrakarta*) is said to have been at Ghandikōṭa.

Abdullah Kutb Shah.

73. To the time of the last king, Abu Hassan, of this dynasty must be assigned No. 681 of 1920 dated in Śaka 1602 (= A.D. 1680). The inscription states that the king, to whom was represented a boundary dispute that arose between the villages Yedlapalli and Penugudurupādu, first issued orders to Karīmā Mulā (the officer) of the Kondavīti-durga to ascertain by personal enquiry the ownership of the disputed land. The officers of the Kondavīti-durga having reported to the king that the land belonged to Yedlapalli, the king deputed Rājaśrī Rustumrāya and Mānikyarāya of Kondavīḍu to put up fresh stone edicts., which they accordingly did.

Boundary dispute settled by Royal Commission.

74. The copper-plate inscription No. 10 of Appendix A refers itself to the time of the king of Golkonda who is mentioned only as the Mogalāyi *Pedda-Navābu* of Golkonda who was ruling over the Karnātaka on behalf of the Pāchchāyi, i.e., Padushā of Delhi, having previously besieged Gutti and occupied it. It records the incident of a caravan of merchants being robbed at the village called Pātakottacheruvu near Gutti and on their representation to the *Navābu* at Gutti, his issuing of orders to the immediate owners of the country to make good the loss sustained by the merchants. The owner of the land, a certain Timmā-Nāyaka sold his property and with the proceeds made good the loss of the merchants, though with some strain on his resources. The inscription is incomplete. But it throws some light on the system of administration prevailing in the Karnāṭaka country during the Muhammadan rule in the 17th century A.D. The moral responsibility of the lord of the country, where the loss through robbery occurred, realised and emphasised by him at this period is worthy of notice. It is clearly a survival of the ancient law of the land as it prevailed in the time of the Maurya king Chandragupta (see *Kauṭilya's Arthaśāstra*, translation p. 293).

Loss through robbery made up by the chief of the country.

The above record states that the Gutti fort was besieged by Gajapati Hammīra during the time of the Vijayanagara king Praudhadēvarāya, about Śaka 1344 (=A.D. 1422). Ferishta records an invasion of the kingdom of Dew Ray of Beejanuggur (Dēvarāya of Vijayanagara) by the Bahmini king Ahmad Shah Wully Bahmini about the year A.D. 1431 (Brigg's translation, Volume II, p. 400 ff.). This was an attack against the combined dominions of the Vijayanagara king and the king of Warangal, who was the ally of Vijayanagara. The Gajapati king Hammīra must have joined hands with the Bahmini king against these two kings at this time. There was constant hostility between the Gajapati sovereigns and the Hindu kings of the immediate South (see *Annual Report on Epigraphy* for 1919. p. 106). The record itself may be assigned to the period immediately after A.D. 1686 when the Golkonda king Abu Hassan succumbed to the attacks of the Moghal armies from Delhi.

75. No. 174 of 1921 engraved round the platform of the *dhvajastambha* of the Perumāl temple at Erikutti in the Gudiyattam taluk of the North Arcot district records that while Furuksh Badshā, grandson of Aurangazeb, was ruling from the Mughal throne in Śaka 1640 (= A.D. 1718) corresponding to the cyclic year Vilambi and while Sa-adat Ullā Khān was Nawab of the Carnatic, Nimala Ayyappa-Nāyakan (and) Perumāl-Nāyakan, who were in charge of the public charities, dug under special orders of Ammudu-tāyār, who held the Jāghir of Erikurukki, two tanks and endowed certain lands for their upkeep.

76. The two copper-plates registered as Nos. 14 and 15 of Appendix A of this report belong to M.R.Ry. Rao Bahadur V. A. Vandayar Avargal who is on the Tanjore temple committee and were forwarded to me for examination by the Collector of that district. These are charters issued in Śaka 1680 (= A.D. 1758) and Śaka 1681 (= A.D. 1759) during the reign of Pratāpasiṁhā, of the Tanjore Mahrātta dynasty, who wrested the kingdom from his weaker elder brother Sāhuji or Saiyāji and ascended the throne in about A.D. 1749, ruling it till his death in 1765 A.D

The records in question are very carelessly written like the generality of the charters of the later centuries and start by giving, with no attempt at chronological sequence, a list of the kings of the dynasties, which had been connected with Tanjore. The following kings of the Vijayanagara dynasty are mentioned in the incorrect order of Praudhadēva, Achyuta, Mallikārjuna, Virūpāksha, Śrīraṅga and Krishṇadēva of Ānegondi; and of the Tanjore Nāyakas, only Achyutappa-Nāyaka, Śēvappa-Nāyaka and Vijayarāghava-Nāyaka. Even in the latter case, the chronological order of the first two Nāyaka kings is reversed while the name of Raghunātha (1614 A.D.) who succeeded Achyutappa as the third king of the line has been omitted. After the Nāyakas is mentioned the Tanjore Mahrāṭṭa line, founded by Veṅkāji *alias* Ēkōji, who established himself at Tanjore in about 1675 A.D. after defeating the Madura Nāyaka's emissary Aḷagiri, and ousting Śeṅgamaladāsa, the rightful heir of the original Nāyaka line. In the enumeration of the few kings of this new line, some chronological correctness is maintained, though all the statements made are not to be taken as historical facts. For instance, Ēkōji's successors are correctly given as Shāji, Sarabhōji, Tulasī (Tukkōji) and Bābā Sāheb. But for the period subsequent to Bābā Sāheb, who is known to have had a short rule of one year and after whose death some internal dissensions arose, the information supplied by the copper-plates is defective. Annā Sāheb and Nānā Sāheb are next mentioned in the line of succession; but they are reported to have been the third and fourth sons of Tukkōji and to have pre-deceased their father (vide., page 44 of the *Tanjore District Gazetteer*), while no reference is made to Saiyāji, the second son of Tukkōji, who is known to have had a short and disturbed reign, before his final alliance with the English in 1749 A.D. Next in order, comes Pratāpasiṁha the fifth and illegitimate son of Tukkōji, in whose reign (A.D. 1758–59) the two charters under reference were issued. The relationship of this king given on page 193 of Sewell's *List of Antiquities*, Vol. II, as the second son of Bābā Sāheb is opposed to the more probable view taken in the *Tanjore Gazetteer*, that he was the last son of Tukkōji.

Tanjore Mahrāṭṭas.

These two copper-plates contain two records each making four records in all. Of these, the two engraved on copper-plate No. 14 register the gifts of 40 and 45 *Rājagōpāla-chakram-poṇ* respectively, by Savvāyi Vijayaraghunātha-Gōpālar, the chief of Śirunellikkōṭṭai and by the people of the sixteen divisions that lay between the western and eastern boundaries of Pāppākuḍi-nāḍu in Poyyūr-kūṟṟam, for the evening and mid-day worship in the Vishṇu temple of Jayaṅgoṇḍanāthasvāmin of Pāmbā-nāḍu (namely, the modern Maṇṇārgudi). The records engraved on the other plate also relate to similar gifts made by Savvāyi Vijayaraghunātha-Meyttana-Gōpālar and by Rāmaviruda-Vijayadēvar for the service called Kōlāhalaṇ-*śandi* and for night offerings respectively to be conducted in the same temple. Samara-Kōlāhala was, we know, a biruda of the Pāṇḍya king Bhuvanēkavīra of the 14th century (page 3 of the *Annual Report on Epigraphy* for 1890), but it cannot be said whether the service might have been called after him. *Rājagōpālaṇchakram*, a coin probably current in those times, was perhaps named after the god Rājagōpāla at Maṇṇārgudi.

Kōlāhalaṇ-śandi.

77. Another inscription (No. 83 of Appendix C) engraved on the eastern wall of the outer *prākāra* of the Ēkāmranātha temple at Conjeeveram is somewhat peculiar in that it is a record in English dated in 1799 A.D., mentioning, as it does, the repair of 30 yards of the *prākāra* wall by Mr. Hodgson, who was the Collector of the Chingleput district till 1800 A.D. The repairs of the ruined wall should have been undertaken by him either because of its menace to public safety or from other sympathetic motives; and this act of his must have had its own share in contributing to the popularity of that officer, which is evidenced by a portion of the town of Conjeeveram being called Hodgsonpet after him.

78. Another important inscription in this year's collection is No. 81 of Appendix C which consists of the first six verses of the *Sūryaśataka* of Mayūrakavi engraved in characters of about the early part of 11th century A.D. on a pillar in the *maṇḍapa* in front of the Durgā shrine in the Kachchīśvara temple at Conjeeveram. In all probability, it was a votive pillar erected by somebody in honour of the Sun-god (Sūryadēva), one of the *Pañchasandhi* deities

Quotation from the *Sūryaśataka* of poet Mayūra in the 11th century A.D.

(*Aiñjandidēvar* as the group is called in Tamil), who is installed in a small shrine in the compound of the same temple. The inscription under reference does not however contain any endorsement giving historical information as to when, by whom and under what circumstances, the verses were incised on this pillar. There might have been more pillars of this type which might have contained other verses of the same *śataka* but they are not existent now; and the presence of this pillar in the Durgā shrine has to be accounted for by its probable displacement during temple repairs in later days—probably in the time of Kulōttunga I, when the central shrine of the Kachchiśvara temple seems to have undergone thorough overhauling (No. 68 of Appendix C).

Mayūrakavi was a court-poet, who flourished in the court of Harsha in the first half of the 7th century A.D. and is reputed to have been the father-in-law of Bāna-bhaṭṭa; while in the *Prabhandachintāmaṇi*, the relationship is mentioned as that of a brother-in-law (sister's husband)—(vide., *Sūryaśatakam* in the *Kāvyamālā* Series of Bombay). His only work is the *Sūryaśatakam*, which is also popularly known by the name of *Mayūraśatakam*. The verses are written in the *Sragdharā* metre and their literary merit coupled with the miraculous results which are alleged to have attended their composition, have secured for them great popularity among the orthodox. The author appears to have been suffering from blindness and to have been cured of his troublesome disease by composing these verses in praise of God Sūrya, so that even to-day these verses are used for purposes of *pārāyaṇam* (i.e., devout recitation). This is therefore another instance of purely literary matter engraved on stone; and this adds one more to the number of similar stray examples which have been hitherto met with elsewhere in this Presidency, viz., the music inscription at Kudimiyāmalai (*Ep. Ind.* Vol. XII, No. 28), the *Bharatanātya* verses at Chidambaram (pages 74 to 81 of the *Annual Report on Epigraphy* for 1913–14, the *Dēvāram* inscription at Tiruvidavāyal (No. 8 of 1918) and the *Hanumadviṁśati* at Conjeeveram (No. 651 of 1919).

79. A number of copper plate records that have been secured by the Kanarese Assistant from the Gooty taluk have been referred to in Part I, paragraph 9. These are, as remarked by me there, apparent forgeries presuming to have been issued by the kings of Vijayanagara but giving them extravagantly early dates. But three of them Nos. 5, 6 and 8 of Appendix A, which record foundations of villages and allotments of permanent holdings to the several village officers and servants are of a somewhat interesting nature, in so far as they lay down the several units of service that made up the village economy. These were the *reḍḍi* (headman), the *karanam* (accountant), the *purōhit* (religious guide), the *kammāra* (blacksmith), the *vāḍlā* or *vaḍragi* (carpenter), the *akkasāli* (goldsmith), the *sarābu* (cashkeeper), the *talāri* (village police), *kummari* (potter), the washerman, the barber, the *bārika* (a menial servant who guards the fields), and *shikāri* (hunter) who is also called *kirāta* in some parts and *yēnādi* in other parts of the country, because of the usual employment of people of these tribes for purpose of scaring away or destroying the wild beasts that might molest the village and its crops.

Units of service in villages.

80. Among the inscriptions coming from the Gooty taluk are a few that have a bearing upon the question and condition of tenancy. Nos. 433 and 446 of 1920, dated in Śaka 1451 and 1452, respectively and No. 432 of 1920 the date of which is lost, record leases of villages restored on favourable terms by the chiefs governing or owning them. All the three records explicitly state that the cultivable lands of the villages concerned were lying neglected and fallow and the present leases were given on terms clearly laid down therein. The parties to these leases are the chief on one side as the lessor and the *Gauḍa* or *Reḍḍi* (headman), *Sēnabōva* or *Karanam* (accountant) and the *samastaprajās* (people) of the village on the other as the lessees. These documents are called in the inscriptions *sāguvaliya-śāsanas*. No. 437 of 1920 is an instance of a grant made to a temple priest reinstating him in his old place exempting him from the payment of a tax of ten *poṇ* to the chief of the village. The inscription says, that the priest had resigned his appointment because of his incapacity to pay the dues to the chief and

Renewal of leases of villages.

Temple priest restored on exemption of tax payable by him.

had left the village. No. 436 of 1920, dated in Śaka 1532, records a gift of land made by Pemmasāni Timmā-Nāyaka to the stone-cutter Bandapa for his extraordinary skill in his art. The record makes no mention of any definite piece of service done by the donee, as in the instances noticed below, for which the grant was meant as a remuneration. On the other hand, from the statement that the donor was struck with admiration for his skill, the grant appears to have been made more in the nature of a prize than as a remuneration. No. 442 of 1920 registers a gift of land called *pulimānya*, probably for killing a tiger.

Gift of land as a reward by Pemmasāni Timmā-Nāyaka.

81. Of a different nature from the above-mentioned gifts are the grants of lands made to private individuals for definite services rendered viz., construction of a tank (Nos. 378 and 405 of 1920), for the finishing up and construction of a temple, tank and well (No. 371 of 1920), for the construction of a well only (No. 327 of 1920) and the polishing of the images of gods (No. 338 of 1920). This system of giving lands for services offers a strange contrast to the modern practice of payment in money. The gift of land which served as a permanent source of income must have been intended as a remuneration made for the permanent retention of the services of the donees for the benefit of the village or the temple on behalf of which the grants were made.

Gifts of land for services rendered.

82. In paragraph 1 above, it has been noticed that the twenty-seven *Mahājanas* of the *agrahāra* village Nāḍanūru made gifts of lands *jointly*. Another instance of a gift made jointly by the *Mahājanas* of an *agrahāra* is found in No. 405 of 1920. The gift of land for the construction of a tank in the village was made with the *common* consent of the several *āyagāras* of the village not excluding the *tōti* (lowest caste menial servant of the village). No. 729 of 1920 dated in Śaka 1199 registers the conferring of a holding (*vritti*) on a smith called Annapāsāri, in the name of the god Sōmēśvara by the *Śri-Karaṇam* (temple accountant) the *tambalis* (Śivārchakas), the *sānis* (see paragraph 20 above) and the seventy-two servants of the temple. A grant to a temple is made in the cognizance of the Body of the Five-hundred of the village Hāmbulige (No. 460 of 1920). A canal in the village Honnahattige was dug by a certain Sōyidēva at the requisition of all the *Mahājanas* of the village (No. 377 of 1920). Two members of the *Dombari* (acrobat) community make grants to temples on behalf of the entire community (vide., Nos. 363 and 370 of 1920). Similar grants were made by members of the Vipravinōdi community as can be seen from some inscriptions of the Vijayanagara times coming from the Gooty taluk.

Communal gifts on behalf of temples and villages.

Gifts by the Dōmbari and Vipravinōdi communities.

83. We have met with the territorial division called Pāgunāra-*vishaya* in certain inscriptions of the Āndhra country. Among the earliest epigraphical references to this division is the copper-plate grant No. 6 of 1916–17 (see *Annual Report on Epigraphy* for 1917, page 132, paragraph 52). Among the inscriptions of this year are a few, viz., Nos. 734 and 736 of 1920, dated in Śaka 1082 and No. 744 of 1920 bearing no date, which come from Juttiga in the Tanuku taluk which refer to the Pāvanavāra-*vishaya*, through which the river Gūdhasthanī flowed and in which the village Duttika (modern Juttiga) was situated. The Pāvanavāra-*vishaya* must be the same as the Pāgunāra-*vishaya* referred to above and either of these names might be the original of the Prāṅnāḍu to which a sect of Āndhra Brahmans are now said to belong. The territorial division must have included within it the modern Tanuku taluk or a part of it.

Pāgunāra and Pāvanavāra-*vishayas* identified.

Prāṅnāḍu.

Order—No. 183, Finance (Separate Revenue), dated 23rd September 1921.

Recorded.

2. *Paragraph* 13 (*a*) *of the report.*—The Publicity Officer is requested to issue a leaflet informing the public that the Government will offer good prices for inscribed copper plates.

3. *Paragraphs* 13 (*b*), (*d*), (*e*) *and* 14 *of report.*—The Government agree with the Superintendent, Archæological Survey, that whenever possible inscribed movable antiquities may be sent to the Madras Museum and those of minor importance to the nearest taluk office at the cost of Government.

They also agree with his remarks in paragraph 3 of his letter in regard to the submission of conservation proposals. The Assistant Archæological Superintendent is informed that such proposals should be submitted to Government separately and not in administration reports.

4. The programme of work for the ensuing field season is approved.

(By order of the Governor in Council)

P. L. MOORE,
Acting Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy.
,, the Superintendent, Archæological Survey.
,, the Superintendent, Government Museum.
,, all Collectors.
,, ~~the Law (Miscellaneous) Department.~~ Public Dept.
,, the Government of India, Department of Education (A. & E.) (with C. L.).
,, the Government of Burma (with C.L.).
,, the Government of Ceylon (with C.L.).
,, the Director-General of Archæology in India (with C.L.).
,, the Publicity Officer.
Editors' Table.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31ST MARCH 1922.

CONTENTS.

PART I.

PART II.

PART II—*cont.*

PART I.

Office Routine.

During the year 1921–22 for which the subjoined report is submitted to Government, I continued to hold the post of the Assistant Archæological Superintendent for Epigraphy, sub. *pro tem.* to which I was appointed on 29th July 1920. Mr. K. V. Subrahmanya Ayyar, B.A., the permanent senior Assistant of this office, who was deputed to Foreign Service in Travancore in 1919 was appointed Assistant Superintendent for Epigraphy in the office of the Government Epigraphist for India, Fernhill (The Nilgiris), with effect from 22nd February 1922. Mr. K. Krishna Ayyangar, B.A., who had held the post of the Kanarese Epigraphical Student on probation from 10th May 1920 resigned his post on 30th June 1921 and Mr. N. Lakshminarayana Rao, M.A., a graduate of the Mysore University was appointed probationary Kanarese Epigraphical Student and joined duty on 11th August 1921.

2. The temporary establishment for publication sanctioned till 1st July 1921 in G.O. No. 790, Home (Education), dated 8th July 1920, was renewed for one more year in G.O. No. 599, Finance, dated 10th June 1921. The Government having decided that in future the publication of the new series of *South-Indian Inscriptions* (Texts) should be carried on in the office of the Government Epigraphist for India, this establishment which was expected to be disbanded on the termination of this period, viz., on the 30th June 1922 has been retained pending final orders of the Government.

3. The Collection Assistant, Mr. A. S. Ramanatha Ayyar, went on privilege leave for eight weeks from 21st July 1921. Mr. N. Lakshminarayana Rao, the Kanarese Epigraphical Student, was absent on leave on loss of pay for 15 days from 6th November 1921. The permanent clerk, Mr. G. V. Rangarajayya, had privilege leave for one month from 1st November 1921 and has been granted furlough for eight months from 1st December 1921. Mr. Visvanatha Ayyar, the photographer, had privilege leave for three months from 13th October 1921. Mr. P. V. Jagadisa Ayyar, Tamil Reader in the temporary establishment, was granted privilege leave for 30 days from 30th January 1922 and Mr. Vijayaraghava Achariyar, Pandit of this establishment, had similar leave for three weeks from 1st December 1921.

The Assistant Superintendent's Tour.

4. I left Madras on 11th May 1921 accompanied by Mr. G. V. Srinivasa Rao, the Junior Assistant, for examining in original, certain inscriptions for publication, in Tanjore, Madura and Trichinopoly districts and returned to Madras on 9th June 1921. Then I proceeded on 11th June 1921 to Dharmapuri in the Salem district, whither also Mr. G. V. Srinivasa Rao followed me, for examining some inscriptions for publication and returned to Madras on 13th June 1921. From 24th July 1921 to 9th August 1921, I was engaged on similar work in certain villages in the South Arcot district. On 30th August 1921, accompanied by my Senior Assistant, Mr. C. R. Krishnamacharlu, I proceeded to Siddāpura to obtain fresh estampages of the Aśōka inscriptions of this place and the neighbouring Jaṭiṅga Rāmēśvara hill for being re-edited by Prof. Hultzsch, at the request of the Government Epigraphist for India—vide G.O. No. 548, Finance, dated 27th May 1921. I returned to headquarters on 14th September 1921 and on 16th September 1921 left Madras for Chicacole Road with my Senior Assistant to examine the ruins of the old fort called Dantavakrapukōṭa within a few miles from Chicacole Road Railway Station, to make a report on the ruins at the request of the Government of Madras [Memorandum No. 407/21–1, Finance (Separate Revenue), dated 20th August 1921]. The report on the antiquities of the place submitted to the Government with my letter No. 701, dated 5th October 1921, runs as follows :—

(1) The site of this ancient fort was examined by me and my Assistant, Mr. C. R. Krishnamacharlu on 18th September 1921. The remains of the fort consist only of a rampart wall about thirty feet high and fifty feet deep at the bottom, on the average. It is said by the local people that originally there were only four main gateways of the fort, though we find now some extra openings in the rampart here

and there. The fort wall is about three miles in circumference. The rampart is entirely made of earth; no stone used in its construction is seen now. In the south of this enclosure, which is almost circular, near the village Munagavalasa close to which the fort is situated, I have found some images of red sand-stone. The most noteworthy among these is the huge broken image of the deity called Kōṭa-Durgā *alias* Sāmālamma (No. 700 of Appendix D) which may be about 500 years old and the image of Mahishāsuramardinī. There are also one or two *vīrakals* (hero-stones) belonging to a later period. The whole group has been photographed (No. 699 of Appendix D). The Durgā image is said to have been broken into pieces by the fall, a few years ago, of the huge *aśvattha* (pipal) tree, at the foot of which it had been set up. The chief notable feature of this image is the three skulls, exhibited in the front portion of its head-gear, one being in the centre and the other two flanking it on either side near the right and left ears. The arms and the trunk of the image are severed from the head and parts of these are also missing. The pedestal with the legs of the image which must have rested on it is also missing. Further examination of this spot may bring into view this and any other images that may lie buried under-ground. The villagers report that some years ago the rampart was much higher than it is now. Photographs of the western gate which is the main entrance of the fort have been taken (Nos. 695 to 697 of Appendix D). The entire site of the fort area is strewn with pieces of brick and pottery. The ground here is undulating and towards the centre it reaches the present height of the fort wall.

5. I examined, on this occasion, also the hill called Pāṇḍavulamiṭṭa lying near this village. This monument is noticed by Mr. Sewell in his *Lists of Antiquities*, Vol. I, page 9, against Purushōttapuram. It is close to the road passing from Chicacole Road railway station to Munagavalasa, being about half-way between the two places. I noticed here three dolmens of pretty good size, of which I have secured photographs (Nos. 702 and 703 of Appendix D). Besides these, there is a small dolmen with roof not more than a foot high from the surface rock. There is also another dolmen the top-slab of which has come down at one end, while the other rests on the stone originally set up to support it. Near these dolmens are found some holes dug into the surface hill-rock which vary in depth and diameter from 3 to 6 inches. The purpose of these holes is not clear. Probably grain was pounded in them. At the end of the hill towards the roadside is a cavern of no great dimensions. It is formed by a broad crevice between two sections of the hill-rock. That this was used as a habitation appears from the broad grooves made in the rock at the bottom along the front of the cavern to conduct the water flowing down from the roof and the adjoining rock towards the proper left and the front of the cavern. The edge of the roof-rock is cut in so as to prevent rain water from trickling down into the interior of the cavern. Some steps are cut in the adjoining rock close by on its proper left to facilitate access to the top of the hill from the cavern. In these respects it resembles some of the caverns of the Madura and Tinnevelly districts wherein beds and Brāhmī inscriptions have been discovered. But no traces of writing or beds are found here or in the vicinity. Mr. Sewell does not notice these dolmens in his *Lists of Antiquities*.

6. Mr. Sewell in his introduction to the Ganjam district on page 2 of *Lists of Antiquities*, Vol. I, remarks: "No Buddhist or Jaina images are at present known to exist except the Aśōka rock inscriptions at Jaugada; but it seems natural to expect that some will be traced hereafter." True to Mr. Sewell's expectations I noticed some Jaina monuments in this district. My predecessor Rao Bahadur H. Krishna Sastri had brought to the notice of the Archæological Superintendent in 1919 the existence of the Buddhist *stūpa* at Sālihundam in this district. On the south side of the hill at Sailāda, a village about two miles from the Chicacole Road railway station, is a natural cavern containing a standing Jaina image. The cavern is now called the temple of Saṅgamēśvara, a *liṅga* under the name being now worshipped here. A modern temple has also been recently raised in the front portion of the cavern. Outside the cavern are two seated Jaina images, one on the proper right and the other on the left. The latter is damaged and worn out. Photographs have been taken of the standing image in the interior of the cavern and of the well-preserved seated image on the proper right of it (Nos. 705 and 706 of Appendix D). No inscription is found here. While at Mandasa, the seat of the Zamindari of that

To face page 13.]

1. Bronze image of Kaṇṇappa-Nāyaṇār, Kāḷahasti (No. 723 of Appendix D).

2. Bronze images of a man and woman with a lamp beside them, Kāḷahasti (No. 725 of Appendix D).

3. Two bronze images with inscriptions, Kāḷahasti (No. 724 of Appendix D).

4. Jaina image, Sailāḍa (No. 706 of Appendix D).

name in this district, some years back, I noticed a huge seated image of a Jaina *Tīrthaṅkara* close to the flight of steps of the tank in the village. This Jaina image too is not mentioned in Mr. Sewell's *Lists*. These instances suggest that a closer examination of the district may bring to light some more Buddhist and Jaina monuments.

7. On 13th August 1921, I left for Nellore to examine the copper-plate inscription fixed into the monolithic pillar set up on a platform near the park at Stonehousepet. The inscription which is in Telugu verse is dated in A.D. 1843 and mentions the fact of the quarter now called Stonehousepet having been originally planned and founded by the then Collector, Mr. Stonehouse, and a tank called Raṅgapushkariṇī, having been constructed by his Head Sheristadar, Madhvapati Purushōttama Pantulu, dedicating it to the god 'Talpagiri Raṅganātha' at Raṅganāyakulapēta, another popular suburb of the town. The tank has now entirely disappeared and a park has been raised on the spot. This monument was brought to the notice of the department by M.R.Ry. O. Venkatarangayya Pantulu Garu, B.A., B.L., District Court Vakil, Nellore.

On this occasion here again, I noticed some early monuments not noticed hitherto by the department. Among these is to be noted particularly the early sculpture, in relief, of an elephant with a rider on it, kept leaning against the basement of the rest-house called Gausāsatram near the junction of the Anicut road and the Railway Station road. Near the front legs of the elephant is a much-worn-out inscription in Telugu characters of about the 7th century A.D. This is the earliest known record at Nellore. Messrs. Butterworth and Venugopaul Chetty have not noticed it in their volumes of *Nellore Inscriptions*. Close to this is another sculpture of a cavalier riding on his horse. This is not as old as the elephant sculpture and bears no inscription.

Near the old bungalow to the east of the Veṅkaṭagiri Rajah's College is a half-buried standing image in black stone of a Jaina *Tīrthaṅkara* with serpent hoods over his head. This is probably Pārśvanātha. There is also another seated image of a Jaina teacher in the Nṛisiṁhasvāmin temple in the Damḍuvāri street. The discovery of the said Jaina images at Nellore brings to light the fact of Jaina associations with Nellore, which is not suggested by Mr. Sewell's notice of the place in his *Lists of Antiquities*.

8. In connexion with the publication work, again, I left Madras on 15th October 1921 and visiting Madhurāntakam, Conjeeveram and Kālahasti returned to Madras on 25th October 1921. Leaving Madras on 13th December 1921 I proceeded to Tanjore, Pullamaṅgalam and Śūlamaṅgalam in the Tanjore district accompanied by my photographer in connexion with the collection work and returned to Madras on 21st December 1921. From 11th February 1922 to 17th February 1922 I was engaged in examining the inscriptions at Kālahasti and Śrīperumbūdūr. At the former place I noticed, in the Kālahastīśvara temple, a number of inscribed stones badly misplaced in the recent renovation. Two early votive bronze images with inscriptions of about the 13th century A.D. were found by me in the store-room of the temple. They refer to the time of Rājēndra-Chōḷa and Kulōttuṅga-Chōḷa (III). These have been photographed as Nos. 724 and 725 of Appendix D and are shown in Plate I. The costumes and the iconography of the images may throw some light on the life and art of this period. Here I noticed also two images of the popular Śaiva devotee Kaṇṇappa, one in stone and the other in bronze. The latter place, viz., Śrīperumbūdūr, was visited in connexion with a report required by the Archæological Superintendent as to the advisability of conserving the temple From an epigraphical point of view I do not think that the temple requires any protection by Government. From 1st March 1922 to 14th March 1922 I was touring in the Nellore district to inspect and copy the inscriptions in the rock-cut cave temples at Bhairavakoṇḍa, discovered and reported upon by Mr. Longhurst in his Archæological Report for 1921, pages 29 f. I agree with most of what Mr. Longhurst remarks about these early temples. But all of the *dvārapālas* in these temples do not, as he observes, bear horned crowns, as a rule. Careful observation would reveal the fact that only the proper left *dvārapāla* in the case of each temple, bears the horned crown, while the proper right *dvārapāla* bears no horns but only wig-like hair reaching down to the ear on either side in two sections parted in the centre of the head.

I am of opinion that the horned *dvārapāla* is *Nandi* who is known to have been the gate-keeper of the god Śiva. He is also known by the name Śriṅgī (i.e., one who has horns). The other *dvārapāla* figure probably represents Bhriṅgi, who is another favoured attendant of Śiva and always associated with Nandi. An inscription (No. 266 of Appendix C) in archaic characters on a small rock-cut *liṅga* shrine here describes it as Śrī Dāmōdarēśvaraṁbu. This shrine was probably named after king Dāmōdaravarman of the Ānanda-*gōtra*, whose copper-plate grant to Brahmans discovered in the northern part of the Nellore district has been noticed in the *Annual Report* for 1920 (p. 95). Seventeen inscriptions (Nos. 265 to 281 of Appendix C) were copied by me in these temples and most of these were read from the stone. This probably accounts for the few variations in their readings from those given in the report of the Superintendent which are based on estampages only.

9. Leaving Nellore on 15th March 1922, I proceeded to Jeypore in the Vizagapatam Agency to examine the inscriptions reported to exist at Umarkote and Koṇḍakambēru by Messrs. Burrows, the late Forest Officer of Jeypore, and Butler, the Assistant Agency Commissioner, in the year 1919. The want of proper communication and the dangerous nature of the wild agency tracts obliged me to take more than ordinary time for touring in these parts. Among the inscriptions copied in these parts, the Sanskrit inscription in archaic Telugu characters (No. 283 of Appendix C) belonging to the son of king Bhavadatta of the race of Nala on a slab at the Poḍāgaḍa hill near the village Bhaṇḍārigūḍa in the Nowrangapur taluk belongs to about the 5th century A.D. and is the earliest record in the Jeypore Agency hitherto brought to light. I returned to Madras on the 1st of May 1922. The Senior Assistant Mr. C. R. Krishnamacharlu accompanied me in my tours in the Nellore district and Jeypore Agency.

Tours of the Establishment.

10. In addition to the above-noted tours undertaken with me, the Senior Assistant Mr. Krishnamacharlu left Madras on 13th October 1921 for Mangalore and returned to Madras on 28th November 1921 having finished the *in situ* examination for publication of the inscriptions at Bārakūr and a few other places in the South Kanara district. During this period he took fresh estampages for publication of ten inscriptions already noticed, read from the original stone 46 inscriptions and copied for the same purpose 29 new inscriptions of which 20 were unearthed at Bārakūr under his supervision. At Kadri, a quarter of Mangalore, he observed on the hill containing the Jogiyarasu-*maṭha*, some rock-cut cave shrines. These are entirely void of sculpture or inscriptions. This makes it difficult to determine their date and history. Their design is like that of uni-cellar temples with a covered passage corresponding to the *ardhamaṇḍapa* of the modern temples in front of it. He left Madras again on 10th December 1921 for Penukoṇḍa and Gooty in connexion with the publication work. At the former place he read from the original 21 inscriptions already registered, and copied and read from the stone 5 new inscriptions for publication. At Gooty he made *in situ* examination of 8 inscriptions already registered by the department and copied and read on the spot 6 new inscriptions. During these tours Mr. Krishnamacharlu was accompanied by the Telugu-Kannada reader Mr. T. T. Sharman. On the 12th January 1922, Mr. Krishnamacharlu proceeded to Dendulūru and Peda-Vēgi in the Kistna district to check from the original and recopy the inscriptions of these places for publication. At Dendulūru he copied a new inscription of the 13th century A.D. on a pillar reported by the villagers to have been discovered a few years back but subsequent to the last visit of the departmental officers to the village, in a raised mound in the vicinity of the village. The mound is very extensive. It is without doubt the site of an old city. The place is mentioned under the name Lendulūra in a copper-plate grant of about the 6th century A.D., belonging to the Vishṇukuṇḍi king Vikramēndravarman (*Ep. Ind.* Vol. IV, p. 193). The mound, therefore, if not already conserved, deserves to be conserved now so as to enable the Archæological department to carry on excavations at some future date. It is desirable that in such cases, the discovery of Archæological and Epigraphical monuments is brought to the notice of this department by the local officers. During this tour Mr. Krishnamacharlu was accompanied by

Mr. Sadhu Subrahmanya Sastri, B.A., the nominee of the Mahant of Tirupati whose deputation to this office to undergo training in Epigraphy was sanctioned in G.O. No. 610, Finance, dated 14th June 1921.

11. Mr. G. V. Srinivasa Rao, the Junior Assistant, did not go on independent tours besides accompanying the Assistant Superintendent to the southern districts in connexion with publication work. When I visited Tirukkōyilūr, Tiruvadi, Tiruvāmāttūr and Tiruvennainallūr to check the inscriptions already copied, for publication, I found out that a very large number of records in all these places were still left uncopied. I deputed, therefore, my Collection Assistant Mr. A. S. Ramanatha Ayyar to copy them all in his collection tour. He was entirely occupied with the copying of inscriptions for this report, though in a few cases he read from stone some records under publication. Visiting Adhamaṇkōṭṭai in the Salem district after leaving Madras on 28th September 1921 he proceeded to Tirukkōyilūr in the South Arcot district on 30th September 1921 where he worked till 10th October 1921. Then he examined and copied the inscriptions at Tiruvadi and a few other villages in the same district and Nīḍūr and certain other places in the Tanjore district noticed in the list subjoined towards the end of this section. After finishing work at these places which required urgent and immediate attention, Mr. Ramanatha Ayyar undertook the epigraphical survey of the villages of the Conjeeveram taluk noted in the said list. Mr. Ramanatha Ayyar's entire collection amounts to 373 inscriptions for the year.

Among the places visited by him one or two deserve special mention. Tiruvadi which is said to be one of the eight *Vīraṭṭānas*, favourite to Śiva and popular among his devotees in the south, contains an eight-faced *liṅga* of the later Pallava type. One of the inscriptions here contains Tamil verses relating to the charities of Toṇḍaiyarkōṉ (king of the Pallavas). The characters belong to the 13th century A.D. The place is also famous as the spot where the Tamil saint Appar was blessed with divine grace. Here is a fine image of the saint whose festivals are celebrated periodically. Tiruvennainallūr is reputed in tradition as the place where the great Tamil epic-poet Kamban (also called Kamba-nāḍāḷvār) flourished under the patronage of a certain Śaḍaiyappa-Vaḷḷal. The place is also sung in the *Dēvāram* by Saint Sundaramūrti whose images are worshipped here.

12. The Tamil Epigraphical Student Mr. V. Venkatasubba Ayyar finished in this year the rest of the villagewar survey of the Gudiyattam taluk in the North Arcot district left over last year, during the period 29th September 1921 to 4th November 1921. Then he proceeded to the village Takkōlam (same district) where some inscriptions were left uncopied previously, and having worked there from 5th November 1921 to 22nd November 1921, proceeded to Āttūr in the Chingleput taluk where he worked till 30th November 1921. He then returned to headquarters in connexion with urgent office work and again left Madras for Madura on 19th December 1921. Here he could not do much work, as the peon, Palani Mudaliyar, who had accompanied him fell ill suddenly and died in the local municipal hospital after a week's illness. He then returned to Madras on 31st December 1921. On 21st January 1922 he left for Kālahasti to finish the copying of inscriptions in the local Kālahastīśvara temple which had been pending for a long time. Most of the valuable inscriptions in the temple have been collected during the year. Mr. Venkatasubba Ayyar finished his work at Kālahasti on 16th February 1922 and from there he accompanied me to Śrīperumbūdūr where he was engaged from 17th February 1922 to 27th March 1922. He returned to Madras on 28th March 1922. His entire collection for the year numbers 241 inscriptions.

13. The Telugu Assistant, Mr. A. Rangaswami Sarasvati, left Madras on 11th November 1921 for Chicacole to examine the inscriptions at the neighbouring village Gujarātipēṭa. Here he copied one inscription which being in Oriya was forwarded to Sriman Tarini Charan Rath Mahasayo, B.A., District Munsif, Chodavaram (Vizagapatam district), for being read. This has been noticed in No. 288 of 1922 of Appendix C. Mr. Sarasvati then returned to Bapatla on 24th November 1921 and began the work of the villagewar survey of the Bapatla taluk (Guntūr district) which he carried on till 9th February 1922 with a brief interval from 25th January 1922 to 5th February 1922 during which time he went to Calcutta to attend the Second Oriental Conference. Mr. Sarasvati could not complete the epigraphical survey of the taluk. He visited only 47 villages and then proceeded to the village Sūravaram in the Gannavaram taluk, Kistna district, where he copied 5 inscriptions and returned to headquarters on the 13th February 1922. He collected on the

whole 29 inscriptions of which 23 have been reserved for inclusion in the next report. Mr. Sarasvati reports that at Pachchala-Tādiparru, a village in the Bapatla taluk, is a mound said to contain Buddhist ruins. This place is not mentioned in the list of conserved monuments. The Archæological Superintendent will be addressed separately regarding the place.

14. The probationary Kanarese Epigraphical Student Mr. Lakshminarayana Rao, after working with Mr. Venkatasubba Ayyar in the Gudiyattam taluk from 13th October 1921 till the first week of November 1921, went on leave without allowances for a fortnight and then proceeded to Madanapalle on 25th November 1921 to conduct the villagewar epigraphical survey of the taluk. He finished this work by 8th March 1922 and returned to headquarters. During this period he visited 197 villages including hamlets and copied 59 stone inscriptions He secured also one copper-plate inscription of the Vijayanagara king Veṅkaṭa I. His collection includes some early Vaidumba records of about the 7th and 8th centuries A.D. These have been reserved for examination during the next year. As was expected the taluk has yielded some archaic inscriptions on hero-stones which may be, broadly speaking, said to belong to the period 7th to 9th centuries A.D. Some of these bear very interesting representations of battles and fights.

THE YEAR'S WORK.

Publication.

15. During the year under report 93 pages and 638 pages of additional matter respectively for *South-Indian Inscriptions* Vols. V and VI, have been sent to the Press (in addition to the 3,050 pages previously sent for *South-Indian Inscriptions*, Vol. VI, as mentioned in paragraph 11 of my Report for 1921) and 2,596 pages of manuscript have been sent to the Press for Vol. VII of the series. On the whole 3,327 pages of manuscript have been sent to the Press during the year. The further preparation of the volumes already with the Press having been taken over by the Government Epigraphist for India, the proofs and impressions relating to *South-Indian Inscriptions*, Vol. IV, have been sent to him and the other connected material will be transferred to his office when called upon to do so. In this connexion, I may mention that about 40 Oriya inscriptions copied at Simhāchalam by Rao Bahadur H. Krishna Sastri in 1920 and sent to M.R.Ry. G. Ramadas Pantulu Garu, B.A., Headmaster, Board High School, Jeypore, have been read by the gentleman for this office and their manuscripts have also been sent to the Press for inclusion in *South-Indian Inscriptions*, Vol. V.

Collection.

16. The tours of the Assistant Archæological Superintendent for Epigraphy and the establishment during the year have resulted in a collection of 808 inscriptions, of which 665 inscriptions have been reviewed in this report, and of the remaining 143 inscriptions 82 have been reserved for examination next year, while the 61 new inscriptions copied for immediate publication are included in Vol. VII of *South-Indian Inscriptions* (Texts). The year has not been lucky in getting any specially valuable copper-plate records of the early South-Indian dynasties. The record of the early Eastern Chālukya king Indravarman commonly called Indrabhaṭṭāraka (No. 2 of Appendix A) is specially noteworthy since it proves that this king who ruled only for a few days did ascend the throne. A few other records (Nos. 4, 5, 6, 7 and 8 of Appendix A) that have come from the South Kanara district throw some light on the political situation of the western coast in the beginning of the 16th century A.D., so far as it relates to the status and mutual relationship of the petty local chiefs. Another record belonging to the Vijayanagara king Veṅkaṭa I (No. 9 of Appendix A) registers grant of some lands made by the king for certain festivals connected with the temple on the Tirumalai hill.

17. At the request of the Archæological Superintendent Mr. Longhurst and the Director-General of Archæology a note was furnished during the year to the Reverend Father H. Hosten, of the St. Joseph's College, Darjeeling, on the antiquity of Mailāpūr gleaned from South-Indian Inscriptions and Literature. The Honorary Secretary of the Sarfoji Palace Library at Tanjore sent me a hand-copy of an inscription in northern characters of the early Christian centuries. On examination this was found to be a sketch of the inscription of the Maukhari king Anantavarman, son of Śārdūlavarman, engraved in the cave temple at Barābar Hill near Gaya in the Bengal Presidency and published by Dr. Fleet in *Corpus Inscriptionum Indicarum*, Vol. III, No. 48. The sketch was probably made and found its way into the library during the stay of the veteran scholar and epigraphist, the late Dr. Burnell at Tanjore.

18. In accordance with the opinion of the Government that conservation proposals should be submitted to Government separately and not in administration reports expressed in their review of my Report for 1921, the section has been omitted from this report.

19. Appendices B and C, as already noted, contain the inscriptions reviewed in this report. The 50 photographs taken during the year are given in Appendix D. Appendix E contains the calculations of the dates made for some inscriptions with the help of Diwan Bahadur Swamikannu Pillai's *Ephemeris* and also his calculations for dates of some important inscriptions collected in 1911, but not verified before.

The year has been one full of heavy work both in the Collection and Publication branches. In getting through this and for the timely submission of my Report which was unavoidably taken up later than usual, I have had very willing co-operation from my several assistants.

20. Subjoined is the statement under the main heads of expenditure of the Assistant Superintendent for Epigraphy, Madras, during 1921–22.

Expenditure.

	RS.	A.	P.
Assistant Superintendent	5,009	10	11
Establishment (including the temporary additions to pay)..	16,625	5	9
Travelling allowance	4,667	9	6
Contingencies	6,749	10	4
Total ..	33,352	4	6

Receipts.

Garden produce	20	0	0
Grazing fees	8	0	0
Sale of photographs	3	0	0
Total ..	31	0	0

21. Return of stores of the Epigraphical Branch of the Archæological Department, Madras, for the year ending 31st March 1922.

Name of articles with description.	Balance on 1st April 1920.		Received during 1920–21.		Total of (2) and (3).		Written off during 1920–21.		Balance on 31st March 1921.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		RS. A. P.		RS. A. P.		RS. A. P.				RS. A. P.	
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphrams, one view-finder, one tripod stand and one Bush Rapid Applanet lens.	1 set	550 0 0	..	..	1 set	550 0 0	..	..	1 set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with key.	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	..
Tent articles (11 bundles).	1 set	..	..	..	1 set	..	..	..	1	..	Price 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., dated 3rd November 1915.
Cycle ('Preference') with accessories.	..	..	1	249 10 0	1	249 10 0	..	..	1	249 10 0	G.O. No. 1003, Home (Education), dated 3rd September 1920.

22. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. *North Arcot district.*—* 6 villages of the Gudiyattam taluk (Nos. 199 to 242 of Appendix B) and Takkōlam (Nos. 243 to 277 of Appendix B) (*Arkonam*).

II. *South Arcot district.*—Tirukkōyilūr, (Nos. 308 to 358 of Appendix B) Tiruvadi, (Nos. 359 to 422 of Appendix B), Tiruvennainallūr, (Nos. 423 to 512 of Appendix B) and Ēmappērūr (Nos. 513 to 533 of Appendix B) (*Tirukkoyilur*), Tiruvāmāttūr (Nos. 1 to 71 of Appendix C) (*Villupuram*) and Tirunāraiyūr (Nos. 542 to 545 of Appendix B) (*Chidambaram*).

* In all 35 villages were visited.

III. *Chingleput district.*—* 8 villages of the Conjeeveram taluk, (Nos. 208 to 264 of Appendix C), Āttūr (Nos. 278 to 301 of Appendix B) (*Chingleput*), Araśarkōyil (Nos. 302 to 307 of Appendix B) (*Madhurantakam*), and Śrīperumbūdūr (Nos. 185 to 207 of Appendix C) (*Śriperumbudur*).

IV. *Chittoor district.*—Kālahasti (Nos. 81 to 84 of Appendix C) (*Kalahasti*).

V. *Jeypore Agency.*—Koṇḍakambēru (Nos. 286 and 287 of Appendix C), Doḍra (No. 282 of Appendix C) and Bhaṇḍārigūḍa (No. 283 of Appendix C) (*Malkangiri*) and Palasgaom (Nos. 284 and 285 of Appendix C) (*Nowrangpur*).

VI. *Kistna district.*—Sūravaram (Nos. 289 to 294 of Appendix C) (*Gudivada*).

VII. *Nellore district.*—Bhairavakoṇḍa (Nos. 265 to 281 of Appendix C) (*Udayagiri*) and Nellore (Nos. 565 to 567 of Appendix B) (*Nellore*).

VIII. *Tanjore district.*—Nīḍūr (Nos. 534 to 537 of Appendix B and Tiruniṉṟiyūr (No. 538 of Appendix B) (*Mayaveram*), Nellitope (Nos. 539 to 541 of Appendix B) Puḷḷamaṅgai (Nos. 546 to 559 of Appendix B), Śūlamaṅgalam (Nos. 561 to 564 of Appendix B) (*Papanasam*) and Śeyyāttumaṅgai, (Nos. 72 to 78 of Appendix C) Viṟkuḍi (Nos. 79 to 81 of Appendix C) (*Nannilam*).

IX. *Vizagapatam district.*—Gujarātipēṭa (No. 283 of Appendix C) (*Chipurupalli*).

* In all 33 villages were visited.

23. Tour programme of the Assistant Superintendent for Epigraphy, Southern Circle, for the field season 1922-23.

A.—Places reported by Government officers and private gentlemen to contain inscriptions and places selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Akiripalli	Gannavaram—Kistna ..	A Nrisiṁha temple with inscriptions.
2	Akkūr	Cheyyar—North Arcot ..	Reported to contain inscriptions.
3	Anakkāvūr	Do. ..	Do.
4	Anandamaṅgalam	Madurantakam—Chingleput.	Do.
5	Aṉṉūr	Avanāshi—Coimbatore ..	A ruined Śiva temple with inscriptions.
6	Bādūr	Wandiwash—North Arcot.	Reported to contain inscriptions
7	Iḍigarai	Coimbatore—Coimbatore..	Do.
8	Ilaparṟu	Gudivada—Kistna ..	Do.
9	Karuṅgaḷi	Ponneri—Chingleput ..	Do.
10	Kavuṅji	Kodaikanal—Madura	Inscriptions on a rock near the residence of a Tambiran.
11	Koḍuṅgaḷūr	Wandiwash—North Arcot	Reported to contain inscriptions.
12	Kondagai	Madura—Madura ..	Śiva and Vishṇu temples with inscriptions.
13	Kottapalli	Nandikotkur—Kurnool ..	Two inscriptions in the Sarasvati temple.
14	Kōyilpāḷayam	Erode—Coimbatore ..	Reported to contain inscriptions.
15	Kōvilūr	Cheyyar—North Arcot ..	Do.
16	Kuttaravalli	Gudivada—Kistna ..	An inscribed slab in a tank.
17	Madhurāntakam	Madurantakam—Chingleput.	Contains many inscriptions uncopied.
18	Mallavōlu	Bandar—Kistna	Reported to contain inscriptions.
19	Mollēru	Polavaram—Godavari ..	A small inscribed slab on the Talapukoṇḍa hillock.
20	Pallāvaram	Saidapet—Chingleput ..	To copy the beginning of the Pallava inscriptions in the cave temple.
21	Pāmarṟu	Bandar—Kistna ..	Reported to contain inscriptions.
22	Peṭṭam	Kadiri—Anantapur ..	Reported to contain an old Vaidumba record.
23	Piraṅmalai	Tiruppattur—Ramnad ..	To copy the uncopied inscriptions of the temple.
24	Pūmbārai	Kodaikanal—Madura ..	One temple with Malayalam inscriptions.
25	Pūthanguḍi	Manantoddy—Malabar ..	Two inscriptions in Kanarese in the Vishṇu temple.
26	Puttūr	Dindigul—Madura ..	Reported to contain inscriptions.
27	Saṅgamēśvaram	Gannavaram—Kistna ..	Two old inscriptions in the Saṅgamēśvara temple.
28	Śiṅgaperumāḷkōyil	Chingleput—Chingleput.	To examine the interior of the cave temple.
29	Śiruguppa	Siruguppa—Bellary ..	Inscribed slab on the Dēsanur anicut.
30	Śrīnivasapuram	Avanashi—Coimbatore ..	An old Śiva temple with inscriptions.
31	Tripuṉitura	Cochin State	Two Vaṭṭeḻuttu inscriptions in a church.
32	Virūr	Atmakur—Nellore ..	An inscribed slab in the Mallikārjunasvāmi temple.

B. Detailed survey of inscriptions—talukwar.

1 Bapatla taluk—Guntūr district.

2. Conjeeveram taluk—Chingleput district.

3. Hospet taluk—Bellary district.

APPENDIX.

A.—List of copper plates examined during the year 1921-22.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	M.R.Ry. Pendyala Venkatasubrahmanya Sastri, National College, Bandar, through the Tahsildar of Bandar, Kistna district.	....	....	Śaka 940 (in words), Jyeshṭa, Krishṇa-paksha, navami, Sunday.	Telugu ..	Returned to the Tahsildar of Bandar.	....	Records the grant of the village [Ta]dipāḍi as an agrahāra and two tanks by the Malaya chiefs Kāma-rāju Eguma-rāju, Immaḍi Beḍaṅga-rāju, Śōḍapa-rāju, Kaliyuga Kaṇṇa-rāju and Marvala Garuḍa to Naḍupa-Nāyaka the general of Chōḍaya-rāja. The record is written very indifferently.
2	M.R.Ry. Pendyala Venkatasubrahmanya Sastri, National College, Bandar, through the President, District Board, Godavari district.	Eastern Chalukya	Indravarma-Mahārāja alias Tyāgadhēnu.	....	Sanskrit in archaic Telugu characters.	Returned to the owner.	....	Gift of the village Koṇḍanāgāru by the king as a brahmadēya to the brahman Chendiśarman of the Bharadvāja-gōtra and the Vājasanēya-charaṇa. The king is called the grandson of Kīrtivarma-Mahārāja, and the son of Vishṇuvardhana-Mahārāja, i.e., Kubja-Vishṇuvardhana.
3	The Revenue Divisional Officer, Ellore, Kistna district.	Do.	Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja alias Rājarājadēva.	2nd year ..	Sanskrit in Telugu characters.	Purchased for the Madras Government Museum.	....	Registers the gift of the governorship (manniya-nibaddhum-adhipatyam) over 1,000 villages in Vēṅgipura-vishaya to the chief Mummaḍi Bhima of the Solar race, who was a much favoured subordinate of the king. The king is said to have been crowned in Tulā-lagna on Wednesday, the tenth day of the dark fortnight of Karkaṭaka (Kuḷira).
4	The Tahsildar of Karkala, through the Collector of South Kanara.	....	....	Śaka 1465, Śōbhakṛit, Chaitra, śu., 4, Friday.	Kanarese ..	Returned to the Collector of South Kanara.	....	Registers an agreement given to Keravani Pāṇḍyapparasa by Tirumalarasa Chauṭaru, by which both the parties pledged themselves to permanent alliance to help each other against enemies and not to entertain traitors from the other's camp. The witness to the transaction was Nāḍabaḷi Māramma-Hegg de.
5	Do.	....	..	Do.	Do. ..	Do.	....	Records a similar agreement given by Pāṇḍyapparasa, son of Chandaladēvī to Tirumalarasa Chauṭaru. This is evidently the undertaking reciprocal to the above. The (Jaina) spiritual teacher Lalitakīrti-Bhaṭṭāra is mentioned.
6	Do.	.. .	....	Śaka 1450, Sarvadhāri, Vṛishabha, 14, Monday.	Do ..	Do.	. ..	This is an agreement given to the Chavuṭa chief of Tuḷuva and Nāḷina Tirumalarasa by Tirumalarasa Kinnika-Hegaḍe and Nāḷina Kinnika-Nimittaru entering into an alliance both offensive and defensive. The transaction was made in the presence of Śrīmat Kṛishṇānanda-Oḍeya.

A.—List of copper plates examined during the year 1921-22—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
	The Tahsildar of Karkala, through the Collector of South Kanara.	....	....	Śaka 1450, Sarvadhāri, Vrishabha, 14, Monday.	Kanarese ..	Returned to the Collector of South Kanara.	....	This is a reciprocal copy of the above agreement, given by the Chavuṭa chief of Tuḷuva and Naḷina Tirumalarasa to Kinnika-Heggaḍe Tirumalarasa and Naḷina Kinnika-Nimittaru.
8	The Patel of Kap, through the Stationary Deputy Tahsildar, Udipi, South Kanara district.	Vijayanagara.	Vīrapratāpa Sadāśivarāya ..	Śaka 1479, Naḷa, Kārtika, su., 1, Sunday.	Sanskrit and Kanarese.	Returned to the Deputy Tahsildar.	...	Records the grant of some lands in the village Mai[la]ra made by Tirumalarasa alias Maḍḍa-Heggaḍe, the chief of Kap and his subordinate (?) Gaṇapaṇa-Sāmanta with the co-operation of the people of Kap, at the instance of Dēvachandradēva for the spiritual benefit of his guru Munichandradēva.
9	M.R.Ry. Uddi Nrisimhacharya of Kandukur, Madanapalle taluk, Chittoor district, through the Kanarese Assistant Mr. N. Lakshminarayana Rao, M.A.	Do.	Vīrapratāpa Veṅkaṭapatidēvarāya.	Śaka 1535, Pramādīcha, Vaiśākha, Śukla, dvadaśī.	Sanskrit in Nandi-Nagari.	Returned to the owner.	....	Registers a gift of lands made by the king to meet the expenses connected with certain festivals of the god Veṅkaṭanātha on the Phaṇigiri hill, i.e., Śēshāchala (viz., Tirumalai).
10	M.R.Ry. R. Hari Rao, Kumbhakonam, through the Assistant Archæological Superintendent for Epigraphy.	Tanjore Nāyaka.	Vijayarāghava	Śaka 1578 (expired) Manmatha, Mīna, Śukla, Paurṇamāsyā, Friday.	Sanskrit in Telugu.	Deposited in the Madras Museum.	By Mr. G. Venkoba Rao in Ep. Ind.	Registers the gift of a village called Alamēlumaṅgāpuram as agrahāra to Vaishṇava brahmans who were learned in the Vēdas.

B.—Stone inscriptions copied in 1921 (continued from the last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT, GUDIYATTAM TALUK—*cont.*					
199	On the south wall of the central shrine in the Kangêśvara temple at **Kangayanallur**.	Chôla ..	Tribhuvanachakravartin Rājarājadêva ..	41st year, Puraṭṭāsi	Tamil ..	Registers a gift of 10 paṇam received by Arrulan-[Taṇai] ālum-Pillai for burning a twilight lamp in the temple.
200	On the east wall of the same shrine.	..	.. ..	....	Do.	Registers that the (images of the) goddess for the sleeping hall (palli-aṟai) and of Kshêtrapāla-Pillaiyār in the temple of Ammaiappīśvaram-uḍaiya-Nāyaṇār are the gifts of one Aṇaippāḍi-Uḍaiyan Pālan.
201	On the north and south walls of the same shrine.	..	....	Śaka 1258, Dhātu, 15.	Do.	Fragment and stones misplaced. Seems to register a gift of land exempt from a number of taxes amongst which was Vallaladêvanvari. Mentions Kaṭṭuppāḍi.
202	On the north wall of the Sundaravaradarāja Perumāl temple in the same village	..	Sakalalôkachakravartin Śambuvarāya, 'who took the earth by conquest.'	17th year, Pramati, Rishabha, śu, prathamā, Monday, Rôhiṇi.	Do. ..	Registers a sale of land for 170 Vīrachampaṇ-guligai by Kottambākkamuḍaiyan Tiruvêṅgaḍamuḍaiyan to the assembly (mahājana) of Śrī Mallinatha-chaturvêdimaṅgalam and that of Kaṅgayanallur alias Nīlakaṇṭhachaturvêdimaṅgalam, a brahman village in Andi nāḍu of Karaivali.
203	On the south wall of the Nāgêśvara temple at **Serkad**.	Vijayanagara	[Ka]mpaṇa-Uḍaiyar	Śaka 1281[3 Śubhakṛit], Tai, 8	Do.	Registers the free colonization of the maḍaivilāgam by people, the taxes accruing thereon being utilized for worship in and repairs to the temple of Tirunāgêśvaram-uḍaya-Nāyaṇār at Śêrkaḍu in Vallimalai-parru in Tuyil-pāḍu, a subdivision of Paḍuvūr-kôṭṭam, at the instance of the mahāpradhāni Sômappa-Uḍaiyar, for the continuity of the rule of Kampaṇa-Uḍaiyar. Aḍaippam Nāgappa had the record engraved on stone.
204	On a slab set up at the entrance of the same temple.	Do.	Do	Śubhakṛit, Tai, 8 ..	Do.	Refers to the same transaction and to a sale, in lump sum, of the taxes levied in the Sômappuḍaiya-maḍaivilāgam by the trustees of the temple.
205	On a slab set up in a field to the east of the village at **Kandipedu**.	..	....	Bahudhānya ..	Do.	Damaged. Seems to refer to some gift by a private individual.
206	On a slab set up in a field to the east of the village **Oddantangal**.	Chôla ..	Madirai-koṇḍa Parakêsarivarman ..	23rd year	Do.	Damaged in the middle and at the end. Records gift of certain land as eripaṭṭi for repairing the breaches of the tank in Tuṇāḍu.
207	On a slab set up at the water-channel to the east of **Brahmapuram**.	Vijayanagara	Kampaṇa-Uḍaiyar	Raudri	Do.	Damaged. Refers to a gift of 400 kuḷi of land free of taxes to the god Sômêśvara-Pillaiyār, which was set up by Vaḷittoṇḍi-Nāyaṇār in Paṇaiyyāṭṭūr.
208	On the north wall of the central shrine in the Bilvanāthêśvara temple at **Tiruvallam**.	Chôla ..	Rājakêsarivarman, ['who destroyed the ships at Kāndaḷūr-śālai'].	13th year	Do.	Registers that Arasūruḍaiyan Irāyiravan Pallavayan alias Mummuḍi-śôḷa Pôśan, the supervisor of the temple of Tiruttikkali-Āḷvār at Tikkali-Vallam, in Miyāṟu-nāḍu, a sub-division of Paḍuvūr-kôṭṭam, finding that one of the directors (gaṇattār) of the village had received 25 poṉ, weighed by the standard weight Dharmakaṭṭalai-tulaiṉigai, for burning a perpetual lamp founded by Śingapirāṭṭiyār and that his nephew or son-in-law (illegible) Śarvadichchaḍaṅgavi had neglected to maintain the lamp, now made a gift of 600 kuḷi of his land for continuing the charity.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
209	On the same wall	Chōḷa ..	Rājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-śālai'.	13th year	Tamil ..	Registers a gift of six *ma* of land, free of taxes, by the assembly of Tiruvallam to the same temple, in the regime of Araiśūruḍaiyāṉ Irāyiravaṉ Pallavayaṉ *alias* Mummuḍiśōḷa Pōśar for burning four lamps at the three sandhis of the day.
210	Do.	Do. ..	Rājarajakēsarivarman, 'who destroyed the ships at Śālai'.	Do.	Do	Registers the gift at the instance of the assembly of Tiruvallam of certain ornaments to the same temple including one sacred string and pendant (tāli) (for the goddess) from the 40 kaḷañju and seven mañjāḍi of pure gold that had accumulated in the treasury from different sources. Mentions also the gift of a lamp and a jewelled ornament made by Mummuḍiśōḷa Pōśar.
211	Do.	....	...	....	Do.	Registers a gift of land by purchase by the officer Ālattūruḍaiyār Divākaraniṉṟāṉ-Nambiyār alias Vāṉavaṉ Mūvēndarōḷār for conducting a festival in Mārgaḷi and another in Paṅguṇi-Uttiram and also for maintaining a feeding-house for the devotees in the temple of Tiruvallam-Uḍaiyār.
212	Do.	Chōḷa ..	Rājarājakēsarivarman, 'who destroyed the ships at Śālai'.	13th year	Do.	Damaged. Seems to record a gift of a silver kacchōḷam to the same god.
213	Do.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-śālai'.	10th	Do.	Records a gift of land by purchase from the residents of Vāṉapuram (modern Eṉāvaram) by Paramaṉ Kuñjaramalliṉ alias Rājaśikhāmaṇip-Pallavaraiyaṉ, the headman of Kurukaḍi, for the maintenance of the servants and conducters of the śrībali in the temple of Tirutṭikkali-Āḷvār in Miyāṟu-nāḍu, a sub-division of Paḍuvūr-kōṭṭam.
214	Do.	Do. ..	Parakēsarivarman *alias* Uḍaiyār Rājēndradēva.	Do	Do.	Begins with the introduction *Śrīgaḷu* etc. which is much damaged. Registers a grant of land and of certain rights to the śivabrāhmaṇa, Gautamaṉ Rāmadēva-Bhaṭṭaṉ and his family for conducting the worship of the images of the god Śōḷakōraḷa-Viṭaṅkar alias Tribhuvanasundara, his consort and the Piḷḷaiyār set up in the temple of Mahādēva of Tiruvallam by the assembly of Tiruvallam in Kaṟaivaḷi, a sub-division of Perumbāṉappāḍi in Jayaṅgoṇḍaśōḷa-maṇḍalam.
215	Do.	Do. ..	Uḍaiyār Rājēndradēva	Do.	Do.	Registers a grant of 850 kuḷi of land by purchase as an archanābhōga to Śōḷakōraḷa-Viṭaṅkar set up in the temple of Mahādēva of Tiruvallam by the assembly of Tiruvallam.
216	Do.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-śālai.'	13th year	Do. ..	Last portion of the inscription is built in. Registers a gift of 11 kaḷañju of gold to Tikkali-Āḷvār by Irāyira-Pallavaraiyaṉ alias Mummuḍiśōḷa-Pōśar of Araiśūr in Teṉkarai Pambuṇi-kūṟṟam, a sub-division of Śōḷa-Nāḍu for conducting the pavitrārōhaṇa festival.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
217	On the same wall	Chōḷa ..	Parakēsarivarman alias Uḍaiyār Rājēndra-dēva.	6th year	Tamil ..	Begins with the introduction ஸ்வஸ்திஸ்ரீமான், etc. Registers a gift of 1,500 kuḷi of land, to be brought under cultivation after clearing the forest, as an archanābhōga for worshipping the goddess Durgā standing in the northern corner of the temple, to the śivabrāhmaṇa mentioned in No. 214 above by the dēvakaṇmis and the residents of .... ṇūr, a dēvadāna (village) of the god Tiruvallam-Uḍaiyār in Karaivaḷi Tōy-nāḍu, a sub-division of Perumbāṇappāḍi, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam. Mention is made of Taṇiyamalai.
218	On the west wall of the same shrine.	Do. ..	Rājarājakēsarivarman	7th ,, ...	Do. ..	Registers the details of expenditure for 74 kaḷañju of gold levied as a fine from the śivabrāhmaṇas for misappropriating the temple lands and the 7 kaḷañju and 5 mañjāḍi which Madhurāntakaṉ Gaṇḍarāditta-ṉār, who scrutinized the temple accounts, had added to make up the deficit.
219	On the west and south walls of the same shrine.	Do. ..	Rājarāja Rājakēsarivarman alias Rājarājarājadēva.	22nd ,, ...	Do. ..	Refers to an increase of the pañchavāra paddy that the assembly of Mandiram alias Jayamēru-śikaraṇamaṅgalam, a dēvadāna of Tōy-nāḍu agreed to pay to the dēvakaṇmis of the temple at Tirutṭikkali-Vaḷḷam in Miyāru-nāḍu, a sub-division of Paḍuvūr-kōṭṭam. Mentions Irāyiravaṉ Pallavaṉ alias Mummuḍiśōḷa-Pōśar, the lord of Araiśūr and an officer belonging to the perundaṇam of Rājarājadēva.
220	On the same walls	Do. ..	Parakēsarivarman alias Rājendra-Chōḷa-dēva.	6th ,, ...	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீமான், etc. Registers a sale of waste land by the residents of Vāṉapuram. Mentions Aimbāṉi alias Viḍēlviḍugu Vikramāditta-chaturvēdimaṅgalam in Miyāru-nāḍu, a subdivision of Paḍuvūr-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷa-maṇḍalam. At the end of the inscription are engraved certain further gifts of gold made in the 26th and 24th years of Rājādhirājadēva.
221	On the south wall of the same shrine.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva.	25th ,, ...	Do.	Begins with the introduction ஸ்வஸ்திஸ்ரீமான், etc. Registers the gift of a band (paṭṭam) of 11 kaḷañju of gold weighed by the standard weight, Dharmakaṭṭaḷai tulai-nilai-poṉ, by the judges of the village, for Tirukkali-Āṇḍār of Tiruvallam in Karaivaḷi, a sub-division of Perumbāṇappāḍi.
222	On the same wall	Do. ..	Uḍaiyār Rājendra-Chōḷadēva	26th ,, ...	Do. ..	Refers to the gift of gold for the sacred-string (tāli) and the ear-ornaments (mudrāvatāram) by the officer, Maṇḍaikiḷār Māratamaṉ Nilaiyār alias Nittavinōda-Muvēndavēḷār to the image of the consort of Paṉmāhēśvara-Viṭaṅkar set up by him, and to the gift of land to the image of Pāśupata-mūrti for śrībali and for offerings. Mentions the Kuḍiñjai-kkal equal in fineness to the Madurānta[ka]dēvaṉ-māḍai.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks
223	On the same wall	Chōḷa ..	Rājarāja-Rajakesarivarman alias Rājarājarājadēva.	23rd year	Chōḷa ..	Begins with the introduction ஸ்வஸ்தி ஸ்ரீமான், etc. Refers to the gift of 93 sheep by Śōḷa-mahādēviyār, the daughter of Tiṭṭaipiraṉ and queen of Rājarājadēva for burning a perpetual lamp in the shrine of Brahmīśvara situated in the temple of Tirattikkali-Āḷvār at Tikkāli-Vallam in Miyāgunāḍu, a sub-division of Paḍuvūr-kōṭṭam and to the gift of gold for a chauri and offerings.
224	Do.	Do. ..	Vīrarājēndradēva	7th ,, ...	Do. ..	Registers a gift of 90 sheep for burning a perpetual lamp to the god of Tiruvallam by a shepherd of Śiṟupidattu in Śeṅguṇṟa-nāḍu, a sub-division of Palakuṇṟa-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
225	On the south and east walls of the same shrine.	Do. ..	Kulōttuṅga-Chōḷadēva	32nd ,, ...	Do. ..	Refers to the gift of a copper mugavai by Poṉ-Vaḍugaṉ Vēṟiḍaṅgoṇḍaṉ of Śarikarappāḍi for bathing the god of Tiruvallam.
226	On the east wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	7th year and 186th day.	Do. .	Lost in the middle. Begins with the introduction ஸ்வஸ்தி ஸ்ரீமான், etc. Registers a deposit of gold made in the treasury by a private person (name lost) for the daily supply of a definite quantity of tumbai flowers and of an extra quantity of them on all the twelve Saṅkrānti days in the year for the worship of Tirattikkalivallam-uḍaiya-Mahādēva at Tiruvallam in Karaivaḷi, a sub-division of Perumbāṇappāḍi, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam. Mentions the grain measure pañchavārak-kāl.
227	On the same wall	Do. ..	Do.	4th year and 114th day.	Do.	End lost. States that, while Pūvattabhaṭṭa-Somayājiyār of Koṭṭaiyūr was seated in the hall called Arumoḷidēvaṉ on the north side of the temple of Śōḷēndrasimhēśvaram-Uḍaiyār at Mēlpāḍi alias Rājāśrayapuram and audited the temple accounts, the scale of the expenditure of the temple of Tirattikkalivallam-udaiya—Mahādēva at Tiruvallam was fixed in conformity with the inscription engraved on stone by Madhurāntakaṉ Gaṇḍarāchchaṉ in the 7th year and with the existing current expenditure.
228	Do.		Do.	14th year and 187th day.	Do. ..	Begins with the introduction ஸ்வஸ்தி ஸ்ரீமான், etc. Registers a gift similar to that in No. 226 above.
229	Do.	Do. ..	Parakēsarivarman alias Rājēndradēva ..	10th year	Do. ..	Beginning of the historical introduction missing and damaged in the middle. Registers a gift of 14 kaḷañju of gold for burning a perpetual lamp in the temple of Tiruvallam-Uḍaiyār.
230	On the east wall of the maṇḍapa in front of the central shrine in the same temple; right of entrance.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva, 'who abolished the tolls'.	49th ,, ...	Do. ..	Registers that Āchcha-Piḍāraṉ Gaṇavaḍi-Nambi alias Āḷagiyapāṇḍya-Pallavaraiyaṉ, belonging to the community of Irumuḍisōḷatterinda-Villiga] of Bāṇapuram, a village in the district of its own name which was a sub-division of Perumbāṇappāḍi-Karaivaḷi, assigned, certain women of his family as temple servants (dēvaraḍiyār) to the temple of Tiruvallam-Uḍaiyār, after being branded with the trident-mark (śūla).

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
231	On the same wall	Chōḷa ..	Chakravartin Kulōttuṅga-Chōḷadēva, 'who abolished the tolls'.	40th year	Tamil ..	Damaged and a few stones containing the ends of lines missing. Seems to register a gift of land by purchase from the great assembly of Tiruvallam by Rājaśēkhara-Mūvēndavēḷāṉ for feeding mendicant worshippers (āṇḍārgal).
232	On the same wall, left of entrance.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	5th ,, ...	Do. ..	Damaged. Registers a sale of land by the great assembly of Kārai alias Bhuvanamuḷudaich-chaturvēdimaṅgalam for the 62½ kāsu received from Iraṇḍayiravi Āchāravalli, wife of Ammaiyappaṉ Śambuvarāyaṉ for the maintenance of a maṭha.
233	On the east wall of the maṇḍapa to the south of the central shrine in the same temple.	....	....	Pramādi, Aṟpaśi, 2	Do ..	Records the gift of 100 kuḷi of land in Tikkāli-Vallam by the officers in charge of the temple treasury at Tiruvallam to poet Varadaya of Kuṟaṭṭi who had composed the Tiruvallai-andādi (a composition in which the beginning of a verse commences with the word at the end of the preceding verse).
234	On the south wall of the same maṇḍapa.	....	....	. . . ya, Āvaṇi, 2.	Do ..	Damaged. Registers the order of the trustees of Tiruvallam allowing daily certain portion of the sacrificial food (prasāda) to Kōṉappa-Nāyaka, son of Erama-Nāyaka of Nandayālam for conducting worship in the temple at a time of famine when the temple had no funds.
235	On the south and east walls of the same maṇḍapa.	....	....	Jaya, Puraṭṭāśi, 28.	Do. ..	End lost. Records that the managers of the temple at Tiruvallam received from an individual 25 paṇam for newly creating the service of singing hymns before the god with certain privileges and remunerations attached to it and conferred the appointment on him.
236	On the same walls	Vijayanagara	Achyutadēva-Mahārāya	Śaka [1459], Vilambi, Tulā, (Mēsha), śu., daśami, Sunday.	Do. ..	Letters worn out. Seems to register a gift of money for maintaining a cocoanut garden from the proceeds of which certain festivals of the god had to be conducted for the merit of Virupparaśayyaṉ.
237	On the west wall of the kitchen in the same temple.	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāladēva.	6th year	Do. ..	Registers an agreement entered into by certain private persons of Kukkaṉūr alias Uttamaśōḷanallūr in Vaḷḷimalai-paṟṟu, a sub-division of Paḍavūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam by which they agreed to apportion the said village into six divisions for cultivation on tenure of half share in gain and loss
238	On the south wall of the Nakulēśvara shrine in the same temple.	Chōḷa ..	Rājarājakēsarivarman alias Rājarājadēva	[2]1st ,, ...	Do. ..	Damaged. Begins with the introduction ஸ்வஸ்தி ஸ்ரீமன்மகா, etc. Registers a sale of land to the temple of Rājarājēśvaram situated within the temple of Tiruttikkāli-Āḷvār for feeding brahmans. The officer of the king, viz., Araiśūrudaiyāṉ Iṟayiravaṉ Pallavaṉ alias Mummudiśōḷa Pōsaṉ is mentioned.
239	On the east wall of the maṇḍapa in front of the shrine of the goddess in the same temple.	....	....	Rudhirōdgāri, Paṅguṇi, 1.	Do. ..	Registers a gift of land by the trustees of the temple of Tiruvallam-uḍaiya-Nāyaṉār to Uyyavanda-māṇikkam, a dancing girl of the temple.
240	On the outer wall in the garden near the second gōpura of the same temple, right of entrance.	....	....	Viśvāvasu, Āḍi, [2]0.	Do. ..	Badly engraved. Seems to register a gift of land bought for 40 paṇam, for conducting worship on Fridays.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On a stone at the base of the dhvajastambha, in the Perumāl temple at **Sempalli.**	....	....	Nandana, Chaitra, śu. pañchami.	Telugu ..	Damaged. Refers to some gift made by certain reddis of Chambali.
242	On a boulder to the south of the same village.	....	....	....	Do. ..	Very much damaged.
243	On the north wall of the central shrine in the Jalanāthēśvara temple at **Takkolam,** Arkonam taluk, North Arcot district.	Chōḷa ..	Rājakēsarivarman alias Rājēndra-Chōḷadēva (Kulōttuṅga I).	3rd year ..	Tamil ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc. Registers a gift of 25 kaḷañju of gold by a lady of Takkōlam alias Vallavapuram and a city in Paṉṉā-nāḍu; and from the 50 kalams of paddy received as interest on this amount the assembly of Rājamāttāṇḍa-chaturvēdimaṅgalam in Mēlmalai Ārrūr-nāḍu agreed to meet the expenses connected with the tirucchchandāḍal celebration when the god Takkōla-Viṭaṅkar was taken out in procession on the sixth day of the Makhā festival in the month of Māśi.
244	On the same wall	Do. ..	Rājarājakēsarivarman	6th ,, ..	Do. ..	Registers the agreement of the residents of Purisai in Parisai-nāḍu, a sub-division of Maṉayir-kōṭṭam, to pay the interest on 20 kaḷañju of gold received from the temple of Tiruvūṟṟal at Takkōlam in the form of paddy.
245	On the north, west and south walls of the same shrine.	Do. ..	Maḍiraikoṇḍa Parakēsarivarman	31st ,, ..	Do. ..	Damaged and built in in the middle. Registers a gift of gold by the queen of Gōvinda-Vallavaraiyar and the daughter of the Chōḷa king Parāntakadēvar for maintaining a perpetual lamp in the temple of Tiruvūṟṟal-Mahādēva of Takkōlam. The residents of Śambuḷalai, belonging to the same kūṟu in Dāmar-kōṭṭam, undertook to maintain the lamp.
246	On the same walls	Do ..	Do.	Do.	..	Registers a similar gift by [Vīramādēvī, the queen referred to in the above record. The residents of [Ūrāḍa]gam in Purisai-nāḍu, a sub-division of Maṉayil-kōṭṭam agreed to maintain the lamp.
247	Do.	Do. ..	Rājarāja-Rājakēsarivarman	15th year	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc. Registers a gift of 90 sheep by a lady of Takkōlam to the god Tiruvūṟṟal-Āḷvār for a perpetual lamp.
248	On the west wall of the same shrine.	Do. ..	Maḍiraikoṇḍa Parakēsarivarman	31st ,, ...	Do. ..	Registers a gift of 90 sheep for a perpetual lamp by a private individual of Tēṉūr on the banks of the river Vaigai in Paṇḍi-nāḍu.
249	On the same wall	Do. ..	Do.	29th ,, ...	Do. ..	Registers a gift of 135 sheep for 1½ lamps by Vīrasōḷa Viḷuppēraraiyar, the chief of Dēvaṅgudi in Pāmbuṉi-kūṟṟam, a district of Śōṇāḍu.
250	Do.	Do ..	Parakēsarivarman	4th ,, ...	Do. ..	Unfinished. Seems to register a gift of sheep for a perpetual lamp to the temple of Tiruvūṟṟal-Mahādēva by a private individual of Puliyūr in Vaṇḍaḷaivēlūr-kūṟṟam in Śōḷa-nāḍu.
251	Do.	Do. ..	Maḍiraikoṇḍa Parakēsarivarman	23 + 1st year ..	Do. ..	Gift of 455 kaḷañju of gold for a kolgai to the same temple.
252	Do.	Do. ..	Do.	[7]th year	Do. ..	Gift of gold by a lady for a boat to be launched in the big tank. The assembly of Parandūr undertook to supply 150 kāḍi of pañchavāra paddy for its maintenance.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
253	On the same wall	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	Lost	Tamil ..	Registers a gift of 90 sheep for a perpetual lamp to the god Tiruvūṟal-Āḷvār by a servant of Madurāntakap-Pallavaraiyar.
254	Do.	Do. ..	Do.	35th year	Do. ..	Incomplete. Registers a sale of land, house-sites and certain privileges by the headman of Paṟāli in Paṟāli-nāḍu, a subdivision of Maṇayil-kōṭṭam, to the residents of Aṇaikaraipuḍūr in consideration of their maintaining a sacred lamp in the temple of Tiruvūṟal-Mahādēva.
255	Do.	Do. ..	Rājakēsarivarman	7th "	Do. ..	Registers that 80 kaḷañju of gold tested by the standard weight called Dharmakaṭṭaḷai kal, was received from the temple by the assembly of Aparājita-chaturvēdimaṅgalam, (a hamlet) of Tiruvūṟalpuram in Puṟisai-nāḍu, a subdivision of Maṇayir-kōṭṭam on condition of paying an interest of 10 kaḷañju of gold per annum at ½ kaḷañju per annum and a fine of ½ pon for each day of default.
256	On the west and south walls of the same shrine.	Do.	Parakēsarivarman alias Rājēndra Chōḷadēva.	24th "	Do. ..	Beginning lost. Gives a portion of the introduction [illegible], etc. Registers a gift of 12 kaḷañju of gold, tested by the standard weight, called Tuḷai-nirai-pon, received from Śarabandoṇḍavai, the servant (peṇḍāṭṭi) of Rājēndra-śōḷa Brahmadirāyar and a native of Toṇḍaimāṉ-Pērāṟṟūr in Tiruveṅgaḍa-kōṭṭam, from the interest on which one perpetual lamp had to be burnt in the temple of Tiruvūṟal-Mahādēva by the assembly of Uṟigaiyūr alias Rājamārtaṇḍa-chaturvēdimaṅgalam in Mēlmalai-Āṟṟūr-nāḍu, a dēvadāna of Tiruvūṟal-Mahādēva in Takkōlam alias Kshatriyaśikhāmaṇi-puram, a city in Paṉmā-nāḍu, a subdivision of Maṇayir-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
257	On the south wall of the same shrine.	Do. ..	Rājarājakēsariyarman, 'who destroyed the ships at Śālai.'	12th "	Do. ..	Registers a gift of 23 kaḷañju of gold tested by the standard weight, Daṉmakaṭṭaḷai-kal, by a certain Virammai, daughter of Tiruvūṟal-Naṅgai, for offerings to the god Takkōla-Viṭaṅkadēva. The gold was received by the residents of Sirūr in Tiruvūṟaṟpuram, a hamlet of Takkōlam.
258	On the same wall	Do. ..	Do. do.	Do. "	Do. ..	Registers a similar gift of 11½ kaḷañju of gold by Gōvindavvai, daughter of Tiruvūṟal-Naṅgai.
259	Do.	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	26th "	Do. ..	Beginnings of lines built in. Commences with the introduction, [illegible] etc. Registers a gift of 26 sheep for a perpetual lamp to the god Tiruvūṟal-Mahādēva of Takkōlam alias Kshatriyaśikhāmaṇi-puram, an independent village of Maṇayir-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam.
260	Do.	Do. ..	Rājakēsarivarman	21st "	Do. ..	Beginnings of lines built in. Seems to register a gift of 30 kaḷañju of gold for a perpetual lamp to the temple of Kaṟṟaḷi-Mahādēva at Tiruvūṟal.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On the same wall	Chōḷa ..	Madirai-koṇḍa Parakēsarivarman	12th year	Tamil ...	Registers the agreement of the assembly [of Tiruvural] to measure out 1,125 marakkal of pañchavāra paddy due from the dēvadāna village Parundūr by the marakkal that will hold 7 naḷi and 1 uri measured by the 'Rājakēsari-naḷi.'
242	Do.	Do. ..	Rājakēsarivarman alias Vijayarājēndradēva.	36th ,, ...	Do. ..	Begins with the introduction, [illegible] etc. Registers the agreement of certain individuals in charge of the central shrine in the temple of Tiruvural-Mahadēva at Takkōlam alias Irattapadikoṇḍaśōḷa-puram, a city in Paṉmā-nāḍu, a subdivision of Pagaimechchiganḍa-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, to measure out 7 naḷi and 1 uri of ghee by the measure 'Arumoḷidēvaṉ', as interest on 18 kalañju of gold received by them.
263	On the east wall of the mahā-maṇḍapa in front of the central shrine.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	45th ,, ...	Do. ..	Built in at the end. Begins with the introduction "[illegible]" etc. Registers a gift of 60 poṉ by a private person for burning 10 perpetual lamps in the temple of Tiruvural-uḍaiya-Mahadēva at Takkōlam alias Kulōttuṅgaśōḷa-puram, in Paṉmā-nāḍu, a subdivision of Maṇavir-kōṭṭam, a district of Jayangoṇḍaśōḷa-maṇḍalam by the residents of Śankaraṉpāḍi. The citizens agreed to maintain the lamps even when they left the village and settled elsewhere.
264	On the north wall of the same maṇḍapa.	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāladēva.	3rd year, Karkaṭaka, śu., daśami, Monday, Śravaṇa.	Do. ..	Damaged. Registers a gift of land as dēvadāna by Madusūdanadēvaṉ, son of Mahāmaṇḍalēśvara Tripurāntakadēva of the Pallava lineage, for instituting a festival in the temple of Tiruvural-uḍaiya-Nāyaṉār at Takkōlam, alias Vaḍamuḍigoṇḍaśōḷa-puram in the month of Māśi and for taking out the god in procession. It was also stipulated that, with the surplus yield of this land, the temple repairs should be conducted.
265	On the south wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rajarajadēva ..	6th year, Mīṉa, 5, Sunday, Paṅguni-Uttiram.	Do. ..	Damaged and beginnings of lines built in. Seems to register a gift for a perpetual lamp to the temple of the god Āḷuḍaiyār Tiruvural-uḍaiya-Nāyaṉār in Takkōlam alias Ku[lōt]tuṅgaśōḷa-puram in Paṉmā-nāḍu, a subdivision of Maṇavir-kōṭṭam, a district of Jayangoṇḍaśōḷa-maṇḍalam.
266	On the same wall	Do. ..	Do. ..	19th year, Mīṉa, śu., chaturdaśi, Sunday, Rōhiṇi.	Do. ..	Registers a gift of 15 Gaṇḍagōpāḷaṉ-puḍumaḍai for maintaining the perpetual lamp founded in the temple above-mentioned by the assembly in charge of the central shrine.
267	Do.	....	Vijaya-Gaṇḍagōpaladēva	24th year, Āḍi ..	Do. ..	Records a gift of land for the midnight offerings of the god for the merit [of the king] by Madusūdanadēva, son of Tripurāntakadēva of the Pallava family. Takkōlam is hereincalled Vaḍa-Muḍigoṇḍaśōḷa-puram.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
268	On the south wall of the same maṇḍapa.	Chōḷa ..	[Rājakē]sarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	48th year	Tamil	Damaged and ends of lines built in. Begins with the introduction "[illegible]" etc. Registers a sale of land free of taxes to a private individual, for meeting the expenses connected with the procession of the god Tiruvūral-Uḍaiyar during the Māśi-Makha festival by the guild of merchants and the weaver community.
269	On the south wall of the second prakāra of the same temple.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1465, Śōbhakṛit, Rishabha, ba., dvādaśi, Rēvatī, Monday.	Do.	Records that certain dēvadāna lands of Takkōlam were purchased from the trustees of the temple of Tiruvūṟal-uḍaiya-Tambirāṉār at Vaḍa-Muḍigoṇḍaśōḷapuram alias Tarkōlam in Pāśali-naḍu, a subdivision of Maṇavil-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam who possessed these lands for conducting worship, for 100 poṉ by certain Paṇṭa Reḍḍis of Puṉṉaivayal in Paṉmā-nāḍu, a subdivision of the same kōṭṭam, for contribution towards the construction of the gōpura. From the interest accruing upon this sum the trustees had to provide an offering of curd-rice in the mornings.
270	On the same wall	Do.	Vīrapratāpa Dēvarāya-Mahārāya ..	Śaka 1349, Plavanga, Dhanus, śu., daśami, Monday, Kārttika.	Do.	States that in pursuance of the royal order communicated to the Śiva and Vishṇu temples of Kāñchipuram, Tirukkaḷatti, Tiruvorriyūr, Tiruvalaṅgāḍu and Tiruppālaivaṉam and the tax-free villages of the various temples in Chandragiri-rājya and in conformity with the orders of Ariyappa-Daṇṇāyaka Bhikshāvṛitti Aiyaṉaḷ and Dēvarāya-Uḍaiyar of Chandragiri, the Māhēśvaras and Vayirava-Nāyaṉār obtained an order to the effect that all the taxes and obligations except vibhūti-kaṇikkai which were due to the king from the temple of Tiruvūṟal-uḍaiya-Nāyaṉār must be deposited in the temple treasury and that out of this fund, worship, repairs and festivals had to be conducted in the temple by them.
271	Do.	....	Rājanārāyaṇa Śambuvarāya	[17]th year ..	Grantha and Tamil.	Gift of land by Pullagaṇḍa Siddharasa, son of Podukkamūr Siddharasa, who bears a long string of Pallava birudas, for offerings, worship and festivals in the temple and for conducting the service called Basavaśaṅkaraṉ-śandi.
272	On the west wall of the same prakāra.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1479, Piṅgaḷa, Tulā, śu., daśami, Aśvatī, Sunday.	Tamil	Registers the gift of the income derived within the temple of Tiru-ūṟiyappa for providing sandal-paste, musk and camphor to the images of the god Tiruvūṟal-uḍaiya Tambirāṉār and the goddess Malaiyāmagaḷ-Ammai at Tiruvūṟal, for daily service and especially on Mondays for the merit of Kṛishṇamarājayyaṉ, son of Mahāmaṇḍalēśvara Rāmarājayyaṉ.
273	On the same wall	....	....	....	Tamil verse ..	In modern characters. Contains some verses in praise of Bāṇarāja.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
274	On the four walls of the dilapidated Perumāl temple in the same village.	Chōḷa ..	Parakēsarivarman alias Rajēndra-Chōḷa-dēva.	9th year	Tamil	Stones misplaced and missing. Commences with the introduction, "[illegible]" etc. Seems to register a gift of 90 sheep for a perpetual lamp to the temple of Rājarāja-Tirunārāyaṇa-viṇṇagar-Āḷvār by the residents of Takkōlam alias Kshatriyaśikhāmaṇi-puram a city in Paṇmā-nāḍu, a subdivision of Maṇayir-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
275	On the west wall of the Pālīśvara temple in the same village.	Do. ..	[Para]kēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	9th ,, ..	Do.	Fragment. Contains the introduction, [illegible] etc.
276	On the north and west walls of the same temple.	Do. ..	Parakēsarivarman alias Rajēndra-Chōḷa-dēva.	8th ,, ..	Do.	Begins with the introduction, [illegible] etc. Registers gift of 32 cows by Naṟpattennāyira-Piḍārar for the daily supply of milk for the early morning service of the god Mahādēva alias Mumalai-Īśvaram of Tiruppalūgal at Takkōlam, for the merit of the king's mother, Tribhuvana-mahādēviyar.
277	On the same walls	Do. ..	[Tribhuvanachakravartin Ra]jēndra-Chōḷadēva.	Lost ..	Do.	Highly damaged. Seems to register the installation of the images of Umēśuradēva and Vināyaka-Piḷḷaiyār among others and the gift of gold for offerings and worship to these images. Takkōlam herein bears the surname Kulōttuṅgaśōḷa-puram.
278	On the north wall of Muktīśvara temple at **Attur**, Chingleput taluk and district.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	20th year ..	Do.	Registers a gift of 2 maḍai by Śekkiḷaṉ Ariyapiḷḷai Śelvapiḷḷai for burning two twilight lamps in the temple of Tirumuttīśvaram-uḍaiya-Nāyaṉār in Ārrūr alias Rājarājanallūr in Ārrūr-nāḍu, a subdivision of Urukkaṭṭukōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
279	On the same wall	Do. ..	Do. ..	26th ,, ..	Do.	Registers a gift of 1 maḍai for a lamp, by two private individuals.
280	Do	Do. ..	Do. ..	2[9]th ,, ..	Do.	Registers a gift of 2 maḍai for 2 lamps, by some private individuals.
281	Do.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	10th ,, Kaṇṇi, śu., dvitīya, Friday, Uttiram.	Do.	Registers the agreement of certain persons who undertook to celebrate the festivals of the god on all the 9 days in the month of Puraṭṭāsi for 175 paṇam they received in addition to the contribution of 44 paṇam stipulated by the Kaikkōḷas who had been conducting these festivals formerly.
282	Do.	Chōḷa ..	Tribhuvanachakravartin Rajarājadēva ..	21st year ..	Do.	Gift of 1 maḍai by a private individual for a lamp.
283	Do.	Do. ..	Do. ..	Lost ..	Do.	Damaged. Gift of 1 maḍai by a private individual for a lamp.
284	Do.	Vijayanagara	[Viruppaṇa-Uḍaiyar, son of] Ariyaṇa-Uḍaiyar.	Pramādi, Āvaṇi, [20].	Do.	Letters worn out. Fixes the taxes and other dues to be paid by the people colonising the precincts of the temple. The order was got engraved by Kariya Mallappaṉ, as directed by Nañjaṇa-Uḍaiyar.
285	On the north and west walls of the same temple.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	5th year ..	Do.	Gift of the village of Āttūr by Aḷagiya-Śīyaṉ Avaṇiāḷappirandaṉ Kāḍavaṉ Kōpperuñjiṅgaṉ for building the southern entrance of the temple of Tiruchchirrambalam-Uḍaiyār at Perumbarappuliyūr (i.e., Chidambaram) as a gōpura of 7 storeys. The lands belonging to the temples at Āttūr were not included in this gift.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
286	On the same walls	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	5th year, Āḍi ..	Grantha and Tamil.	Records the gift of taxes except kavalppēru on all the lands in Āttūr for the worship of the god.
287	On the west wall of the same temple	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	2[5]th " ..	Tamil ..	Stones broken in the middle. Registers a gift of two paḷaṅkāsu by a private individual for maintaining a lamp.
288	On the same wall	Do. ..	Do. ..	2[9]th " ..	Do. ..	Gift of 1 maḍai by a private individual for burning a twilight lamp.
289	Do.	Do. ..	Do. ..	21st " ..	Do. ..	Registers a gift of 1 maḍai for maintaining a twilight lamp put up in the month of Aippaśi in the shrine of the god Vināyaka-Piḷḷaiyār set up by ..... kuḷāṉ Aruḷāḷaṉ Periyapirāṉ. Provision is also made for supplying oil in the month of Kārttigai.
290	On the west and south walls of the same temple.	....	....	....	Do. ..	Registers the order of Madhurāntakaṉ-Pottappichchōḷaṉ which was executed by the residents of Aṟṟūr alias Rājarājanallūr directing the grant of 2 kōli of land, free of taxes, to the temple of Vaḷittuṇaiyappaṉīśvaram-[Uḍaiyār] of Aṟṟūr. The record is signed by Gaṇḍagōpāla. Refers to the 28th year, probably of Rājarāja III.
291	On the south wall of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	25th year ..	Do. ..	Registers a gift of 3 twilight lamps to the temple of Uḍaiyār Tirumuttīśuram-uḍaiya-Nāyaṉār in Aṟṟūr alias Rājarājanallūr in Aṟṟūr-nāḍu, a sub-division of Urrukkāṭṭu-kōṭṭam.
292	On the same wall	Do ..	Tribhuvanachakravartin Tribhuvana-[vīra]dēva, 'who was pleased to perform the anointment of heroes and the anointment of victors.'	34th " ..	Do. ..	Registers a gift of 1 kaḷañju of gold by a certain individual for a twilight lamp to the god Uḍaiyār Tirumalliri-Uḍaiyār in the same village.
293	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	29th " ..	Do. ..	Gift of 2 twilight lamps by a private individual.
294	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	17th " ..	Do. ..	Registers a gift of 4 cows and calves by a private individual for burning 1½ lamps from the month of Puraṭṭāśi of this year in the temple of Uḍaiyār Tirumuttīśuram-uḍaiya-Nāyaṉār in Aṟṟūr alias Rājarājanallūr in Aṟṟūr-nāḍu.
295	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th " ..	Do. ..	Registers a gift of 2 paḷaṅkāsu by Puḍuppakkiḷāṉ Nāḍaṉ of Uḷḷūr in Kaḷattūr-kōṭṭam for maintaining a twilight lamp from the interest thereon, in the temple of Āḷuḍaiyār Tirumuttīśvaram-Uḍaiyār at Aṟṟūr.
296	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva.	Do. ..	Do. ..	Unfinished. Registers a gift of lamp to the same temple by a dancing girl belonging to the temple of Tiruvirāṭṭāṉam-Uḍaiyār at Tiruvadigai.
297	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	Do. ..	Do. ..	Gift of 3 cows and 1 calf for a lamp by a native of Kaḷattūr in Kaḷattūr-kōṭṭam.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
298	On the east wall of the same temple	Vijayanagara.	Vīra Sāyaṇa-Uḍaiyar	10th year	Tamil	Unfinished. Seems to record that a gift of land free of taxes was resumed by the authorities and taxes were assessed thereon and that as the tenants could not pay them, a meeting of Kaikkōḷas and Kaikkōḷa-mudalis was convened.
299	On the same wall	....	....	[1]st ,, ...	Do.	Fragment. Seems to register a settlement by the trustees, Māhēśvaras and Kaikkōḷa-mudalis in Ārrūr regarding certain privileges in the temple.
300	On the west wall of the Kalyāṇa-Varada-Perumāḷ temple in the same village.	....	Tribhuvanachakravartin Allun-Tirukkāḷatti Gaṇḍagōpāladēva.	3rd ,, ...	Do.	Registers a gift of 1 Nellore-mādai for a twilight lamp to the temple of Tiruvūragattu-Emberumān by Tirukkachchalai-Uḍaiyān Taḷuvakkuḷaindān, the headman of Māmbakkam in Ārrūr alias Rājarājanallūr.
301	On the west and south walls of the same temple.	....	....	26th ,, ..	Do.	Incomplete. Registers the order of Madhurāntakap-Pottappichchōḷan which was executed by the residents of Ārrūr alias Rājarājanallūr remitting certain taxes on 8 vēli of land in favour of Māppāḍigal. Also mentions certain arrangements regarding the taxes on 5 vēli of land given as bhaṭṭavṛitti.
302	On the south wall of the Varadarāja-Perumāḷ temple, at **Arasarkoyil**, Madhurāntakam taluk, same district.	....	Sakalalōkachakravartin Rājanārāyaṇa Sambuvarāya.	14th year, Siṁha, ba., dvādaśi, Friday, Pushya.	Do.	Registers a gift of land, free of taxes, in Tiruvirupp Arasarkōyil for worship and repairs to the temple of Tiruvarasūr-Emberumān in Pāṭṭūr, the northern hamlet of Madhurāntaka-chaturvēdimaṅgalam, an independent village in Jayaṅgoṇḍaśōḷa-maṇḍalam.
303	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	9th year, Mīna, śu., tritīyā, Wednesday, Rēvatī.	Do.	Registers a gift of land by purchase for 40 paṇam to the same temple, by Aṇaiyār alias Adiyamāṇḍēva, younger brother of Vāṇavadarāiyar
304	On the north, west and south walls of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Siṁha śu., Monday, Hasta.	Do.	Registers a sale of land to the temple by certain individuals for 12 padumādai.
305	On the north and west walls of the same temple.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	15th year, Siṁha, ba., saptamī, Saturday, Rōhiṇī.	Do.	Registers the sale of land belonging to Keñchi Śokkadēvar alias Muttavamaṇa-Bhaṭṭan to the temple of Tiruvarasu-Nāyanār at Pāṭṭūr for 27 paṇam by the assembly of Pāṭṭūr, in lieu of certain dues on certain other lands owned by him.
306	On the north wall of the same temple.	Chōḷa ..	Rājarājadēva	26th year	Do.	Registers the gift of 3 cows and calves for a twilight lamp to the god Tiruvarasūr-Emberumān by a certain private individual.
307	On a slab set up near the Añjanēya temple in the same village.	....	....	Bhāva, Karttigai, 30, śu., dvādaśi, Tuesday, Aśvinī, Amṛitasiddha-yōga.	Do.	Registers that the officer Vaḍamalaiyār engraved for the merit of Maṅgarasayya, the karaṇikkaṉ of Krishṇadēva-Mahārāya, an order exempting the tenants colonising Arasarkōyil from all taxes for one year and fixing the rates of certain taxes leviable from the following year.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
308	On the west wall of the central shrine in the Trivikrama-Perumāḷ temple at **Tirukkoyilur,** same taluk, South Arcot district.	Saḷuva ..	Saḷuvadēva Narasiṅga-Mahārāya ..	Śaka 1[4]11, Kīlaka, Karkaṭaka, ba., chaturthī, Sunday, Uttirāṭṭādi.	Tamil	Records gift, by the residents of Tirukkōvalūr, of certain lands on certain portions of the bank of the river Pennai to the god Tiruvidaikaḷi-Nāyaṉār of Tirukkōvalūr alias Madhurāntaka-chaturvēdimaṅgalam, a village in Tirumuṉaippāḍi-nāḍu on the southern bank of the Pennai in Koṟukkai-kūṟṟam, a division of Malāḍu alias Janaṉātha-vaḷanāḍu.
309	On the belt of the verandah round the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	6th year ..	Do.	Records gift of land by Vāṉakōvarsiyar for 7 perpetual lamps to be burnt in the temple.
310	On the north wall of the second prākāra of the same temple.	Do. ..	Do. ..	2nd ,, ..	Do. ..	Records gift of money by a private individual of Nalvayalāḷ-nāḍu in Iruṅgōḷappāḍi for rearing a flower-garden and for supplying flowers daily to the god in Vīraśēkhara-Viṇṇagar, in the third prākāra of the Tiruvidaikaḷi-Emberumāṉ temple at Tirukkōvalūr in Koṟukkai-kūṟṟam of Malāḍu in Rājarāja-vaḷanāḍu.
311	On the same wall	Do. ..	Tribhuvanachakravartin Rājadhirājadēva	7th year, Kaṉṉi, 25, Thursday, Svāti.	Do.	Records the purchase from the village assembly of 3 vēli and 3 mā of land and its gift as a tax-free dēvadāna by Malayamāṉ Periya-Uḍaiyāṉ Iraiyūraṉ alias Rājarājach-Chēdiyarāyaṉ of Kiliyūr for daily offerings to the god Tiruvidaikaḷi-Emberumāṉ at Tirukkōvalūr alias Madhurāntaka-chaturvēdimaṅgalam in Koṟukkai-kūṟṟam, a subdivision of Milāḍu, in Rājarāja-vaḷanāḍu. Attimalleṉ Śokkapperumāḷ alias Rājagambhīrach-Chēdiyarāyaṉ is also mentioned.
312	Do.	Vijayanagara	Vīrapratāpa Sadāśiva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1474, Paridāpi, Tulā, śu., dvādaśī, Saturday, Rēvatī.	Do.	Records that Śūrappa-Nāyaka, son of Pottappa-Nāyaka, who bears the title 'Maṇināgapuravarādhīśvara,' and who belonged to the Kāśyapa gōtra, made a gift of wet and dry lands for offerings and festivals to the god Āḷvārgaḷ-Nāyiṉār at Tirukkōvalūr on the southern bank of the Pennai in Tiruvadi-śīrmai, a subdivision of Tirumuṉaippāḍi-vaḷanāḍu, which was itself a portion of Vaḷudilampaṭṭu-uśāvadi (i.e. chāvadi) in Koṟukkai-kūṟṟam, a district of Malāḍu alias Janaṉātha-vaḷanāḍu. It is also recorded that a number of villages and lands which already belonged to the temple and had been assessed were lying uncultivated and that they were now made tax-free by Emberumāṉār-Jīyar. Services named after Āḷiya-Rāmarāyar, Śūrappa-Nāyakar and Kṛishṇama-Nāyakar are also referred to. Tirukkōvalūr is called the sacred place of the first three Āḷvārs (mudalāḷvār).
313	Do.	....	....	Śaka 1489, Prabhava, Vṛiśchika, śu., paurṇimā, Sunday, Rōhiṇī.	Do.	Records the lease, free of taxes, of the village Puttūr belonging to the temple, to Timmayyar-aṉṉagaḷ, the agent of Śūrappa-Nāyakar for 100 poṉ per annum to be paid into the temple treasury.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
314	On the same wall	....	....	Śaka 1489, Prabhava, Vriśchika, śu., pañchami, Sunday, Rōhiṇi.	Tamil	Records gift of certain garden-lands by the individual mentioned in No. 313 above, for the expenses connected with the Vaigāśi-festival of the god.
315	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd year	Do.	Records gift of 633 kuḷi of land by purchase from the assembly of Tirukkōvalūr alias Madhurāntaka-chaturvēdimaṅgalam in Kuṟukkai-kūṟṟam, a subdivision of Malāḍu alias Janaṉātha-vaḷanāḍu by Vaṇṇiya Malaiyamāṉ for the maintenance of Tiruvaraṅgattamudaṉār of Mōṅgiṟkkuḍi for cultivating a flower-garden called Kaṭakkattukkaṇḍaṉ presented by him in accordance with the orders of Rājarāja-Chōḍiyarāyar.
316	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	19th year, Dhanus, śu., pañchami, Monday, Aviṭṭam.	Do.	Records gift of 32 cows and 1 bull by Avaniāḷappirandāṉ Kōpperuñjiṅgadēva for burning a perpetual lamp in the temple of Tiruviḍaikaḷi-Nāyaṉār at Tirukkōvalūr in Kuṟukkai-kūṟṟam, a subdivision of Milāḍu alias Janaṉātha-vaḷanāḍu.
317	Do.	Do. ..	Do. do.	13th year, Makara śu., pañchami, Monday, Śravaṇa.	Do.	Records gift of 16 cows by the son of a dancing girl of the temple for the daily ghee-offering to the god. Mentions the liquid measure Ulagaḷanda-nāḷi.
318	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	2nd year .. .	Do.	Records a tax-free gift of land on the Uttarāyaṇa (northern solstice) day by Malaiyamāṉ Iraiyūraṉ alias Rājarāja-Chōḍiyarāyaṉ of Kiḷiyūr for burning four perpetual lamps in the temple for the merit of his father and himself.
319	Do.	Vijayanagara	Kṛishṇadēva-Mahārāya	Śaka 1443, Vrisha, Kārtigai, 8	Do.	Incomplete. Records gift to the temple by Maṅgaraśaiyaṉ of certain grazing taxes leviable from the maṉṉāḍis (shepherds) living within the limits of the temple villages as per orders of the king.
320	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	17th year, Makara, śu., ēkadaśi, Friday, Kārtigai.	Do.	Records gift of 2,800 kāśu by a lady of Neṉmali alias Milāḍamahādēvi-chaturvēdimaṅgalam on the southern bank of the Peṇṇai in Kuṟukkai-kūṟṟam, for providing offerings to the god of Tirukkōvalūr on the Uttarāyaṇa-festival every year, from the interest thereof.
321	Do.	Vijayanagara	Kṛishṇadēva-Mahārāya	Śaka 1443, Vrisha, Kārtigai, 4.	Do.	Registers that the committee in charge of the treasury of the Tiruviḍaikaḷi-Nāyaṉār temple made a sale for 20 poṉ of three temple villages to a certain Sūryanārāyaṇa-śeṭṭi belonging to the Tiruveṇṇainallūr Gōpāla śeṭṭi community residing in Kāñchipuram in Toṇḍaimaṇḍalam. The same individual had to pay into the temple treasury 37 poṉ every year.
322	Do.	Chōḷa ..	Tribhuvanachakravartin Rājadhirājadēva.	5th year	Do.	Records a tax-free gift of two vēli of land by purchase from the assembly of Tirukkōvalūr by Malayamāṉ Attimallaṉ Śokkapperumāḷ alias Rājagāmbhīra-Chōḍiyarāyaṉ of Kiḷiyūr to the temple of Tiruviḍaikaḷi-Nāyaṉār at Tirukkōvalūr alias Madhurāntaka-chaturvēdimaṅgalam.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
323	On the same wall	Pallava ..	Sakalabhuvanachakravartin Avaṇiāḷappirandāṉ alias Kōpperuñjiṅgadēva.	5th year, Makara, śu., prathamā, Sunday, U tirādam.	Tamil	Records gift of 6 cows by certain individuals of Malaippaṇaippākkam of Iḍaiyāṟu-nāḍu, a subdivision of Tirumuṇaippāḍi, for burning a twilight lamp in the temple. Mentions the measure Ulagaḷandāṉ-naḷi.
324	On the west wall of the same prākāra.	..	Tribhuvanachakravartin Kōṉēriṉmēlkoṇḍāṉ.	7th year, Āḍi ..	Do.	Records gift of a village by Tirumāiṟuñjōlainiṅgāṉ alias Maḷavarāyar of Naḷakkuṟachchi in Śevvirukkai Sembōnāḍu, a district of Pāṇḍi-maṇḍalam, as house-sites to 25 brahmans of Virapāṇḍya-chaturvēdimaṅgalam named after the king and of 2 ma of wet land each, free of taxes, for the welfare of the king.
325	On the same wall	Vijayanagara	Kṛishṇadēva Mahārāya	Śaka 1444, Chitrabhānu, Aṟpaśi, 24.	Do.	Registers the sale, with all the rights of proprietorship, for 10 poṉ and the subsequent perpetual lease for an annual rental of 8 poṉ to be paid into the treasury of Tiruvidaikaḷi-Nāyaṉār of Tirukkōvalūr, of the temple village Kuṉṟattūr in Śirriṅgūr-paṟṟu to Vaḍivā-Piḷḷai, of the Gōpāla-śeṭṭi community, residing in Āṭkoṇḍanallūr in Śirriṅgūr-paṟṟu, on the southern bank of the Peṉṉai.
326	Do.	..	....	Piṅgaḷa, Paṅguṇi, 1[2].	Do.	Records gift of a lamp by Paṇḍaraṅgidēvaṉ, son of Karuṇakampāyaṇa-Uḍaiyar of the Śrīvatsa-gōtra, to the god Tiruvidaikaḷi-Nāyaṉār and the goddess Pūṅgōvalār-Nachchiyār.
327	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	32nd year	Do.	Records the recovery of 10 cows by the temple-committee from Araṭṭimukkitāḍaṉ, a Śrī-Vaishṇava brahman of Tirukkōvalūr, in accordance with an old entry in the temple accounts of a gift of an equal number of cows by Piridigangaṉ to the donee's grandfather for providing curds for feeding certain brahmans in the Araṭṭimikkitāḍaṉ-tirumāḷigaimaṭha.
328	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	....	Do.	Records the tax-free gift of the village of Ariyūr in Kaṭṭup-paṟṟu on the southern bank of the Peṉṉai in Tirukkōvalūr-paṟṟu in Naḍuvil-maṇḍalam for the expenses connected with the offerings to, and the worship of, the images of the god Tiruvidaikaḷi-Āyaṉ, at the service called Sundara-Pāṇḍyaṉ-śandi and that of Ellāntalaiyāṉa-Perumāḷ which was set up in the temple by Sundara-Pāṇḍyadēvar in the name of his elder brother (aṉṉaḷvi). Mentions Vikrama-Pāṇḍyanallūr as one of the boundaries of the village.
329	Do.	..	Tribhuvanachakravartin Kōṉēriṉmēlkoṇḍāṉ.	....	Do.	Records the confirmation by the king of a tax-free gift of land previously made by Sundara-Pāṇḍyadēva to certain brahmans of the village Kuḍamurutti alias Raṇaśiṅgarākshasa-chaturvēdimaṅgalam for the recitation of the Vēdas by three persons daily, in front of the image of Ellāntalaiyāṉa-Perumāḷ set up by Sundara-Pāṇḍyadēva in his name in the temple at Tirukkōvalūr and for special worship to the god Tiruvidaikaḷi-Āyaṉ, on the day of his asterism.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On the same wall	Vijayanagara	Immaḍi Narasā-Nāyaka, son of Narasiṁha-Mahārāya.	Śaka 1427, Krōdhana, Kumbha, su., dvādaśi, Thursday, Puṇarpūsam.	Tamil ..	Registers that certain lands in the three banks out of twelve banks in the village (Tirukkōvalūr) were sold at a loss to the temple of Tiruviḍaikaḷi Nāyaṇār by the tenants owing to their inability to pay the taxes and that when Immaḍi Narasā-Nāyaka visited the temple on a dvādaśi day he made these lands tax-free, and ordered the profits thereon to be utilized for offerings and worship to the god on certain days every month. Immaḍi Narasayya-dēva and Vīramarasayya-Pallavarāyaṇ are mentioned as the king's secretaries to whom the above oral orders were given.
331	Do.	....	Tribhuvanachakravartin Kōṇēriṇmaikoṇḍāṇ.	3rd year and 103rd day.	Do. ..	Mentions that the king exempted the payment of taxes on the 18 ma of land which was granted for offerings and worship to the image of Nachchiyār Nāyakattēviyār, which was set up in the temple by Tirumoḷisai-Jīyar in the name of Aṇumaṇuḷaṇ-Pallavarāyaṇ.
332	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	3rd year	Do ..	Records the gift of 400 kuḷi of land free from taxes by Chēdiyarāya-[V]ilakkadarāiyaṇ to the god Tiruviḍaikaḷi-Emberumāṇ for burning a perpetual lamp in the temple.
333	Do.	Vijayanagara	Kṛishṇadēva-Mahārāya	Śaka 1444, Vṛisha, Āṇi, 7.	Do. ..	Registers the sale for 10 poṇ and subsequent perpetual lease for 6 poṇ per annum of the lands in Śitaiṇḍāram, a temple village in Siṅgamuḷai-parru on the northern bank of the Peṇṇai to the individual mentioned in No. 321 above.
334	Do	..	Tribhuvanachakravartin Kōṇēriṇmaikoṇḍāṇ.	....	Do. ..	Incomplete. Records the tax-free gift of Śeṅgaḍaṅkollai alias Vikramapāṇḍya-naḷūr, a village in Teṇkarai Kaṭṭuppaṛṛu in Tirukkōvalūr-paṛṛu, for the expenses connected with the service Vikramapāṇḍyaṇ-śandi, called after the king and for offerings and worship to the god on the day of the king's asterism and during the monthly festival.
335	Do.	Vijayanagara	Vīra Bhūpatirāya	Śaka 1337, Manmatha, Maka, su., daśami, Friday, Rōhiṇi.	Do. ..	Records the gift free from taxes for the health of the king of the village of Kiṅkiṇippāḍi on the northern bank of the Peṇṇai in Tirukkōvalūr-paṛṛu by Mahāpradhāni Aṇṇadata-Uḍaiyar for the midnight offerings of the god Tiruviḍaikaḷi-Nāyaṇār to be called Uḍaiyār-śandi after the king.
336	Do.	..	....	Vibhava, Āṇi, 10.	Do. ..	Records an order of Māṇikka-Nāyaṇār to the temple accountant consolidating the gifts of land for the maintenance of 24 perpetual lamps in the temple of Tiruviḍaikaḷi-Nayiṇār.
337	On the south wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva.	9th year	Do. ..	Built in. Records gift of 15 kāśu by a private individual for a twilight oil-lamp to be burnt in the temple.
338	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	19th year	Do. ..	Records a tax-free gift of three-quarter vēli of land by purchase from the village assembly by the individual mentioned in No. 318 above, for rearing a garden called Śīṛṛukuḍādāṇ-tirunandavanam for growing flowers and cocoanut palms thereon, to the god Tiruviḍaikaḷi-Emberumāṇ, and a further gift of land for the maintenance of two gardeners required for this purpose.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
339	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	14th year	Tamil ..	Records that a brahman lady of Muḍigoṇḍaśōḷa-chaturvēdimaṅgalam, a brahman village in Vāṇagōppāḍi, paid 60 kāśu for reclaiming 315 kuḷi out of the 100 kuḷi of unsaleable waste land belonging to the temple and handed it back to the temple with the stipulation that out of the income from this land, provision must be made for the bath and offerings of the god and goddess on the dvādaśi day in the month of Mārgaḷi every year. Veṇṇaikkōttan-taḍi is mentioned as a land-measure.
340	Do.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva; Tribhuvanachakravartin Kōṅēriṇmaikoṇḍāṉ.	10th year, Siṁha, śu., prathamā, Monday, Pūram.	Do. ..	Records that, in response to the request of Rājarāja-Chōḍiyarāyaṉ, the king made through Pallavarājaṉ, a tax-free gift of 21¼ vēli of dry land in Tirukkōvalūr and Kīraṉūr to supplement the previous donation made for offerings and daily worship to the god Tiruvidaikaḷi-Āḷvār.
341	Do.	Do.	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th year, Karkaṭaka, śu., tṛitīyā, Monday, Makha.	Do. ..	Begins with the introduction '[illegible]', etc. Records that Rājarāja-Chōḍiyarāyaṉ and Rājarāja-Kōvalarāyaṉ purchased one vēli of waste land from the village assembly, reclaimed it for cultivation and made a gift of it to the temple for the expenses of feeding the Śrī-Vaishṇavas who came to worship the god on the two festival days in the Chittiramēḷi-maṭha in the temple and on certain other festival days.
342	Do.	Do. ..	Rājarājadēva	[1]3th year ..	Do. ..	Records that Rājēndraśōḷa-Perugai[m]ārayaṉ and Rājēndraśōḷa-Pañchalarāyaṉ of Poṅgūr in Tirumuṇaippāḍi bought 1,000 kuḷi of dry land from the village assembly and presented it for rearing a garden called Śatruṅgaṇḍaṉ-tirunandavaṇam for growing flowers and cocoanuts for the use of the god Tiruvidaikaḷi-Emberumāṉ and that he also made a further gift of 256 kuḷi for the maintenance of the gardeners required for the purpose.
343	Do.	Do. ..	Tribhuvanchakravartin Rājādhirājadēva	8th year, Māsi 26, Monday, Pūram.	Do. ..	Records that a lady of Śiṅgaḷva-nāḍu made a gift of 7 kaḷañju of gold to the assembly of Chandraśōḷa-chaturvēdimaṅgalam, for conducting the festivals in Arpaśi and Vaigāśi and for the (daily) recitation of the Tiruvāymoḷi and for offerings to the god, and that the assembly set apart a portion of the temple lands for this purpose and utilized the money for completing the repairs of the southern prākāra wall of the temple.
344	On the south wall of the same prākāra.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura (Madurai) and the crowned head of the Pāṇḍya.'	24th year	Do. ..	Incomplete. Seems to record a gift of land by Pugalūr-dēvaṉ alias Tirujñānasambandavēḷāṉ, the headman of Kāṇḍaiyūr, for providing offerings to the god Tiruvidaikaḷi-Emberumāṉ at Tirukkōvalūr alias Madhurāntaka-chaturvēdimaṅgalam in Kuṟukkai-kūṟṟam of Malāḍu in Rājarāja-vaḷanāḍu on four specified days.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
345	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th year	Tamil ..	Records gift of 1 vēli of land in Sōmāśi-Kiraṇūr by Malayamāṉ Kāmaṉ Malaiyaṉ Chēdiyarāyaṉ alias Mudigoṇḍaśōḷa Malaiyakularāyaṉ of Kiḷiyūr in Rājarāja-vaḷanāḍu, for constructing in stone the Tiruppā-maṇḍapam and Tirukkakkaḷḷi of the temple.
346	Do.	Do. ..	Do	19th year	Do. ..	Records gift of paddy by the Vaishṇavas and the other temple servants of Tiruvidaikaḷi-Emberumāṉ from their respective incomes from the temple, for offerings and garlands to Aḻagiyamaṇavāḷa-Perumāḷ and for the maintenance of a gardener for a flower-garden for the temple.
347	Do.	Do. ..	Do.	Vibhava, Āṇi 10 ..	Do. ..	Damaged at the end. Seems to record an additional gift of 1,000 kuḷi of land for the maintenance of the Kaikkōḷas who owned already 2,000 kuḷi of land which had to be forfeited on account of certain changes in the festivals of the temple. The same 2,000 kuḷi of land was given over to them with this addition of 1,000 kuḷi.
348	On the east wall of the same prākāra.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	12th year	Do. ..	Begins with the introduction "[illegible]", etc. Records that the temple priests (vaikhānasa) who took from a resident of Karambaṅgaḷūr alias Śuṅgamtavirttaśōḷa-chaturvēdimaṅgalam in Paṅgaḷa-nāḍu, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, 17 kāśu in the 18th year of Kulōttuṅga-Chōḷadēva, for buying 1,000 kuḷi of land for the maintenance of two gardeners for the flower-garden of the temple, were unable to do so and that now they allotted certain other temple lands for this purpose and arranged for the daily supply of flowers and garlands to the god during the three services (sandhi)
349	On the same wall	Do. ..	Do.	15th year, Mīna, śu., prathamā, Rēvati.	Do. ..	Lost in the middle. Begins with the introduction "[illegible]," etc. Records that Appattāṉ alias Piridigaṅgaṉ of Mādaḷambāḍi in Paṅgaḷa-nāḍu made a gift of one vēli of land by purchase for feeding the Śrī-Vaishṇavas of the Tirumaḷiśai-Āḻvār-Tirumaḷigai maṭha attached to the temple of Tiruvidaikaḷi-Āḻvār and authorized the brahmans of the village assembly to supervise the charity. Vikramaśōḷa Chēdiyarāyaṉ exempted this land from payment of the taxes due to him.
350	On the south wall of the Rāmasvāmin temple in the second prākāra.	..	....	Dundubhi	Grantha and Tamil.	States that, while the god together with his consorts was seated on the throne called Nāluhavi-Perumāḷ under the Śaṭagōpaṉ pearl-canopy in the Rāmānuja-maṇḍapa after the sacred bath in the month of Āḍi, certain Śrī-Vaishṇava devotees made a gift to a lady devotee of half of the produce in paddy and other dues from certain land belonging to them in Vīratuṅgapura-parru.
351	On the base of the north wall of the maṇḍapa in front of the central shrine.	Vijayanagara	Kampaṇa-Uḍaiyar	Śaka 1284, Śubhakṛit, Dhanus, śu., dvitīya, Monday, Śravaṇa.	Tamil ..	Records a tax-free gift, for the pacification of the king's indisposition, of 4 ma of land to Dēvarāja-Bhaṭṭa, a temple priest, for worshipping the god.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
352	Inside the second gōpura; left of entrance.	....	....	....	Tamil verse ..	Three verses in praise of a certain Murugan Kōvināthan, the local chief of Kōṭṭūr.
353	On the west base of the same gōpura.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	29th year, Tulā, śu. chaturthī, Saturday, Śravishṭhā.	Tamil ..	Registers the gift of 465 kuḻi of land and a house by the trustees of the Tiruvidaikaḻi-Emberumān temple at Tirukkōvalūr alias Madhurāntaka-chaturvēdimaṅgalam in Kurukkai in Rājarāja-vaḷanāḍu to a certain private individual for rearing a flower-garden for the temple.
354	On the same base	Do.	Do.	25th year, Kārttigai, śu. . .	Do. ..	Built in. Seems to record the provisions made for offerings to the god while the Tiruppāvai hymns were being recited. Mentions the village Jagadēkavīra-chaturvēdimaṅgalam.
355	On the southern base of the Rāmasvāmin shrine in the northern portion of the third prākāra.	Vijayanagara	Vīrapratāpa Śrīraṅgadēva-Mahārāya ..	Śaka 1496, Bhāva, Kaṭaka, śu. . . . Anurādhā.	Do. ..	Records gift of certain lands in the village of Kaṭṭuppaiyūr, by Tirumalainambi Tiruvēṅgaḍayyan for certain offerings to Chakravarti-tirumaganār in the temple of Āḷvārgaḷ-Nayiṉār at Tirukkōvalūr.
356	Inside the outermost gōpura; left of entrance.	Do.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1454, Nandana, Makara, śu. dvitīya, Friday, Śravaṇa.	Do. ..	Records gift of house-sites to the temple servants on both sides of a new street called Bhōgarājap-peruṉderuvu opened out close to the big gōpura at Tirukkōvalūr by Mahāmaṇḍalēśvara Bhōgayadēva-Chōḷamahārāja in obedience to the order of the king transmitted to him through Tirumalaidēva-Mahārāya.
357	Inside the south wall of the western gōpura.	....	....	Śārvari, Paṅguṇi..	Do. ..	Records that certain Vaishṇavas residing in the Emberumāṉār-Jīyar sannidhi street, agreed to occupy the houses newly built in the square founded as a charity of Alluṇḍu Virupparāśayaṉ and promised to look after the future repairs of these buildings themselves.
358	On a pillar in the Ardha-maṇḍapa in front of the central shrine in the Tiruviraṭṭāṉēśvara temple at **Tiruvadi**, Cuddalore taluk, South Arcot district.	Chōḷa ..	Rājakēsarivarman alias [Uḍaiyār] Kulōttuṅga-Chōḷadēva.	3[6]th year ..	Do. ..	Much damaged at the end. Begins with the introduction "புவனி விக்க," etc. Seems to record gift of a perpetual lamp to be burnt in the same temple.
359	On another pillar in the same place.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	31st ,, ..	Do. ..	Begins with the introduction "புவனி விக்க," etc. Records gift of 96 sheep by Tiruvāṉaikkāvaṉ Eḷuttapādam alias Rājarāja-Ulaguvēḷāṉ of Vāṭkai in Neṉmeli-nāḍu, a subdivision of Arumoḻidēva-vaḷanāḍu for a perpetual lamp to be burnt in the temple of the god Tiruviraṭṭāṉam-Uḍaiyār of Adhirāja-maṅgalyapuram in Āṉaiṉūr-nāḍu, a subdivision of Tirumuṉaippāḍi.
360	On a third pillar in the same place.	Gaṅga-Pallava.	Nṛipatuṅgavarman	18th ,, ...	Do. ..	Much damaged. Records gift of 570 kaḻañju of gold by [Paṇḍi] Varaguṇa-Mahārājaṉ to the merchants (nagarattār), of Adiyaraiya-maṅgalam for certain specified offerings to the god Tiruviraṭṭāṉattu-Mahādēva of that village.
361	Do.	Chōḷa ..	Madirai-koṇḍa Parakēsarivarman ..	32nd ,, ...	Do. ..	Damaged in the middle. Seems to record gift by an individual of Kalayūr in Maṉṉi-nāḍu, a subdivision of Śōḷa-nāḍu on the northern bank (of the river Kāvēri).

B.—Stone inscriptions copied in 1921—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
362	On another pillar in the same place.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	38th year	Tamil ..	Damaged completely at the end. Seems to record gift by an individual of Tiruvaiyāṟu for burning a perpetual lamp in the temple.
363	Do.	Do. ..	Parakēsarivarman	2[1]st „	Do. ..	Damaged at the end. Records gift of 90 sheep and a lamp-stand by a private individual of Ādhirajamaṅgalyapuram for burning a perpetual lamp in the temple of Tiruvirattāṇattu-Mahādēva.
364	Do.	Do. .	Do.	12th „	Do. .	Damaged at the end. Seems to record gift for a perpetual lamp.
365	Do.	..	....	34th „	Do. ..	Damaged at the beginning. Records gift of 90 sheep by a private individual of Viḷuppēraraiya-nāḍu, a subdivision of Maṇṇi-nāḍu for a perpetual lamp to be burnt in the temple.
366	Do.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	31st „	Do. ..	Damaged at the end. Seems to record gift of two perpetual lamps by a certain Koṅgavāṇar.
367	Do.	Gaṅga-Pallava.	Nṛipatuṅgapōttaraśa	22nd „	Do. ..	A damaged fragment.
368	Do.	Do. Chola	Parakēsarivarman	9th „	Do. ..	Damaged at the end. Seems to record a gift of gold for the supply of ghee to the seven temples at Tiruvirattāṇam, Tiruvāraṇavāśi, Tirunāgīśvaram, Tiruvagatttśvaram, Tiruvāgīśvaram, Tirusidaiñaḷal and Tiruppeḷañjēḍu.
369	On two pillars in the Alaṅkāramaṇḍapa before the Tripurasaṁhāra image in the same temple.	..	....	....	Tamil verse ..	Enumerates in 25 verses the ornaments presented, the shrines and the maṇḍapas constructed and the lands granted to the temple of Tiruvirattāṇam at Tiruvadigai by a certain Kaḷiṅgan who is variously called Toṇḍaiyarkōn and Naralōkavīran.
370	On the north wall of the same maṇḍapa.	..	....	Vikari, Āḍi, 24 ..	Tamil . ..	Records gift of the village of Āḷaṅgal-kuppam in Tirumūrpaṟṟu by Narasa-Nayakkar for burning daily 50 special lamps at the entrance of the bathing hall called Nediyanāyaka-snapana maṇḍapa and 100 special lamps at the Mahāmaṇḍapa and for offerings to the goddess Chāmuṇḍi-Nachchiyār every Friday. Arumvalatta-Nayiṉār is mentioned as the agent of Narasa-Nāyaka.
371	On the east wall of the same maṇḍapa.	Saḷuva ..	Mahāmaṇḍalēśvara Naraśiṅgayyadēva-Mahārāṇa.	Śaka 1391, Khara, Vaiśākha, śu., 10.	Kanarese ..	Records gift of the taxes collected from the village Mūsukoḷattur, hamlet of Tribhuvana[illegible]ādēvi-pattaṇam in Viḷidilambaṭṭu-chāvaḍi, by Tim[illegible]-Nāyaka, the agent of Aṇṇamarasayya who was the deputy (avasaram) of the king, for the expenses connected with the Vasanta festival of the god at Tiruvaḍi.
371a	On the same wall	Do. ..	....	Vikṛiti (expired), Khara (current)	Do. ..	Records gift of 5 ma of land by the same individual to the temple trustees for burning 5 perpetual lamps in the same temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
372	On the same wall	Saluva ..	Narasiṅgayyadēva-Mahāarasa	Vikṛiti, Āśvija, śu., 13, Monday.	Kanarese ..	Records the grant of the taxes collected from the villages Satyābharaṇa-nallūr and Suṇṇavūru, by Avasaram Aṇṇamarasa, for offerings to the god during the early morning service and for conducting the car festival in the month of Tai. Records also gift of some land to the person who conducts the worship.
373	On the south wall of the same maṇḍapa.	Vijayanagara.	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Śaka 1292, Sādhāraṇa, Tulā, ba., daśami, Monday, [Mahā].	Tamil	Records the sale of the village of Śattippaṭṭu, a hamlet of Śiru-Tiribhuvaṇamādēvi by two individuals of Tribhuvaṇamādēvi in Kiḷai-Aḷiśilkaṭṭup-parru, a sub-division of Vēśalippāḍi to Mappūḍi Sendāmaraikkaṇṇaṉ Kaliṅgarāyar mallinātha of Janaṇāthanallūr alias Māmalapuram in Āmūrnāḍu, a sub-division of Āmūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, for the sum of 250 Vīra-champaṇ-guḷigai.
374	On the same wall	Do.	Do.	Sādhāraṇa, Tai, 5.	Kanarese ..	Records the tax-free gift of the village of Śattippaṭṭu alias Nyāyaparipālanallūr in Kiḷai-Aḷiśakaṭṭup-parru for the expenses connected with the offerings and worship of the god. This gift took place three months after the sale mentioned in No. 373 above.
375	Do.	Do.	Do	Sādhāraṇa, Tai, 5, trayōdaśi, Tuesday, Ārdrā.	Tamil	The god is called herein Mudaliśvara.
376	Do.	..	. ..	Śaka 1458, Dunmuki, Āḍi, 10.	Do.	Records the gift of 2 mā of wet and one mā of dry land and a house-site in the Brahman street within the fort, to Vīravalli Dēvarāja-Bhaṭṭar Kāśināthar Kuppayyaṉ alias Uddaṇḍavēlāyuda-Bhārati of the Kauṇḍinya-gōtra and Āpastamba-sūtra, a resident of Mahī, alakulakala-chēri, in Uttaramērūr alias Rājēndraśōḷa-chaturvēdimaṅgalam, an independent village in Kāliyūr-kōṭṭam, a district of Toṇḍai-maṇḍalam, for composing a (kalambagam) poem in praise of the god Vīraṭṭāṇam-uḍaiya-Tambiraṉār of Tiruvadigai.
377	On the base of the east wall of the same maṇḍapa behind the Vināyaka shrine in the same temple.	..	Tribhuvanachakravartin Kōṉērimai-koṇḍāṉ.	5th year	Do.	Built in. Records the gift of taxes on certain lands for the expenses of the service called Rājakkaṉāyan-śandi, instituted by the king in his name, for certain festivals and for worship and offerings to the god on the day of his asterism.
378	On the same base behind the Subrahmaṇya shrine in the same temple.	Vijayanagara	Mahāmaṇḍalēśvara Śrīraṅgadēva-Mahārāya.	. . . Vaigāśi 12.	Do.	Built in. Mentions Krishṇappa-Nāyakarayyaṉ agent of the king and Rāyasam Tirumalayyaṉ.
379	On the north wall of the kitchen in the same temple.	Pāṇḍya ..	. . . Tribhuvanachakravartin Śrīvalladēva.	33rd year, . . . śu. di., prathamā, Friday . . .	Do.	Built into the store-room. Records the tax-free gift of some lands in Ettappāṉai by Malaiyaperumāḷ Toṇḍaimāṉ the son of Nallaperumāḷ Toṇḍaimāṉār of Tyāgavalli in Rājādhirāja-valanāḍu for worship and offerings to the god Uḍaiyār Padikuḍuttaruḷiśvaram-Uḍaiyār, consecrated in the temple at Tiruvadigai by the donor's brother.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
380	On the west wall of the same kitchen.	Chōḷa ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	4 [5]th year ..	Tamil ..	Lost in the beginning. Begins with the introduction, "ஏகாதேசி திங்கள்" etc. Records gift of 2,000 kuḻi of land, by purchase, by Araiyan Marudamāṇikkam, the headman of Arumbākkam, in Maṇavil-nāḍu, in Jayaṅgoṇḍaśōḷa-maṇḍalam for rearing a flower garden called Parudimāṇikkaṉ-tirunandavaṉam to the god Tiruviraṭṭāṉam-Uḍaiyār at Adhirāja-maṅgalyapuram in Aṉmūr-nāḍu, a sub-division of Tirumuṇaippāḍi, a district of Gaṅgaikuṇḍaśōḷa-maṇḍalam and also for the maintenance of two gardeners and a watermaṉ for it.
381	On the same wall	Do ..	Parakēsarivarman alias Tribhuvanachakravartin Kulō . . .	. . . 14th day, Sunday, Rēvati.	Do.	Built into the store-room. Begins with the introduction, "புவி வெழுக" etc. Records gift of 64 perpetual lamps to the temple by Araśanārāyaṉaṉ Eḷāśimōgaṉ alias Jananātha-Kachchiyarāyaṉ of Kaṭṭukkuḍi.
382	Do	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	48th year .. .	Do	Built into the store room. Begins with the introduction, "ஏகாதேசி திங்கள்" etc. Records that the citizens of Adhirāja-maṅgalyapuram converted into wet about 4,800 kuḻi of dry land belonging to Madhurāntakadēvaṉ Poṉṉambalakkūttaṉ, the headman of Arumbākkam and made a gift of it for the feeding expenses of the Tirunāvakkaraiśadēva-maṭha attached to the temple.
383	Do.	Do. ..	Do. do.	43rd "	Do.	Built in by a brick wall at its right end. Begins with the introduction "ஏகாதேசி திங்கள்" etc. Records gift of 192 sheep by . . . śōḷa-Talaikkōli for burning two perpetual lamps in the temple.
384	Inside the Appar shrine in the south prākāra of the same temple.	....	Śambuvarāya	....	Do.	Records gift of 3,000 kuḻi of land by Śambuvarāya for providing sandal-paste (tirucchāndu) to the goddess Chāmuṇḍi-Nāchchiyār set up in the temple of Tiruviraṭṭāṉam-uḍaiya-Nāyaṉār at Adhirāja-maṅgalyapuram alias Tiruvadigai.
385	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	38th year	Do.	Begins with the introduction, "ஏகாதேசி திங்கள்" etc. Records gift of 96 sheep by Vikramaśōḷaṉ Kakku-Nāyakaṉ alias Kanakarāyaṉ of Kōṉūr in Payyūr-kūṟṟam, a sub-division of Rājarāja-valanāḍu for burning a perpetual lamp in the temple.
386	On the south wall of the first prākāra.	Do. ..	Kulōttuṅga-Chōḷadēva	10th "	Do.	One stone missing. Records gift of 32 cows and 1 bull by Gaṅgadaraiyaṉ Tiruvaṉ alias Kaliṅgarāyaṉ of Iḷaiyaṅguḍi, a sāmanta-madali of Uḍaiyār Kāḍavarāyar, for the sacred milk-bath of the god.
387	On the same wall	Do. ..	Do.	1* "	Do.	Incomplete. Records gift of 32 cows, 1 bull and a lamp-stand by Śeṅgōṉi Ammaiyappaṉ . . . Vikramaśōḷa-Śambuvarāyaṉ for burning a perpetual lamp in the temple.
388	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperu[ñjiṅgadēva].	. . . . 18.	Do.	Stones missing. Seems to record gift of a perpetual lamp to the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
389	On the wall of the south verandah in the same prākāra; inside the old Vāhana-maṇḍapa.	Chōḷa ..	Rājakēsarivarman Tribhuvanachakravartin Rājadhirājadēva.	[16th] year, Vṛiśchika, 20. . . . Thursday, Śravaṇa.	Tamil	Begins with the introduction, "[illegible]," etc. Gives an inventory of the gold jewels and silver articles belonging to the temple.
390	On the same wall	....	....	....	Do	Gives the details of the precious stones in and the weights of the several ornaments presented by Kuḍal Arasan . . . . . Kaḍavarāyaṉ to the temple at Tiravaṭṭigai.
391	On the same wall to the west of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th year, Tulā. ba., Tuesday, sha-[shṭhi]. . . .	Do.	Built in at the end. Gives the details of the precious stones in and the weight of one jewelled necklace presented by Kuḍal Arasanarāyaṉaṉ alias Ālappirandaṉ Kaḍavarāyaṉ to the god Tiruviraṭṭāṉam-Uḍaiyār.
392	On a pillar in the south verandah of the same prākāra.	Do. ..	Rājakēsarivarman alias Uḍaiyār Tribhuvanachakravartin Rājadhirājadēva.	18th year	Do.	Begins with the introduction, "[illegible]," etc. Records gift of 96 sheep by two private individuals for burning a perpetual lamp in the temple. Tirumuṇaippāḍi is here mentioned as a district of Rājendraśōḷa-valanāḍu.
393	On the same pillar	Do. ..	Parakēsarivarman alias Rājendra-Chōḷa-dēva.	4th ,, ...	Do	Records gift of 90 sheep by an individual belonging to the community called Jananāthatteriñja-valaṅgai-vēḷaikkārar of Vaṅgaḷa-nāḍu for a perpetual lamp in the temple. Tirumuṇaippāḍi is mentioned as a district of Jayaṅgoṇḍa-śōḷa-maṇḍalam.
394	On another pillar in the same place.	Do. ..	Do. do.	7th ,, ...	Do.	Begins with the introduction, "[illegible]," etc. Records gift of 90 sheep by a captain of the king's own regiment of archers called Rājakunjaratteriñja-villigal for a perpetual lamp in the temple.
395	Do. do.	Do. ..	Do. do.	8th ,, ...	Do	Begins with the introduction, "[illegible]," etc. Records gift of paddy by Sāḍēvaṉ, a resident of Ariyalūr for offerings to the image of Giripaḍinaḍappār, set up by him in the temple of Tiruviraṭṭāṉam-uḍaiya-Mahādēva.
396	Do. do.	Do. ..	Do. do.	Do. ,, ...	Do.	Begins with the introduction, "[illegible]" etc. Records gift of 90 sheep each, by three individuals for three perpetual lamps, one to be burnt before god Tiruviraṭṭāṉam-Uḍaiyār and two before god Giripaḍinaḍappār in the same temple.
397	Do. do	Do. ..	Uttama-Chōḷa	[14]th ,, ...	Do.	Records the gift of 144 sheep by Miṉavaṉ Vallavarāyaṉ of [Pū]viḷā-nāḍu for one and a half perpetual lamps to be burnt in the temple.
398	On the same pillar	Do. ..	Uttama-Chōḷadēva	14th ,, ..	Do.	Records gift of 16 sheep by Attamaṉ Ayyāraṉ alias Kaṇḍatōḷ-Gaṇḍappayyaṉ of Puṅguṉram for burning a perpetual lamp in the naṭaka-śālai-maṇḍapa, erected by him in the temple.
399	Do.	Do. ..	Rājakēsarivarman [alias] Rājadhirājadēva.	28th ,, ..	Do.	Much damaged. Seems to record a gift of 45 sheep for a lamp.

No.	Place of inscription	Dynasty.	King	Date.	Language and alphabet.	Remarks.
400	On another pillar in the same place.	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	9th year	Tamil ..	Begins with the introduction, "ஸ்வஸ்தி" etc. Records gift of 90 sheep by Karikāla-Kāmapperiyadaraiyaṉ of Kaḍala[ṉūr] for burning a perpetual lamp in the temple.
401	Do. do.	Do. ..	Do. do.	9th " .	Do. ..	Begins with the introduction "ஸ்வஸ்தி", etc. Records gift of 100 kāśu by Anukki Śattaṉ Rāmadēvi, a maid-servant (peṇḍāṭṭi) of the royal household (periyavōḷam) of Rājēndra-Śōḷadēva to the merchants (nagarattār) of Adiyaraiya-maṅgalam, who promised to measure, as interest, 50 kalam of paddy to the temple of Tiruviraṭṭāṉam-uḍaiya-Mahādēva for offerings and worship to the god on the Uttarāyaṇa and Dakshiṇāyaṇa saṅkrānti days every year.
402	Do. do.	Do. .	Do. do.	5th " ..	Do. ..	Much damaged. Begins with the introduction, "ஸ்வஸ்தி" etc. Records gift of 450 sheep by four individuals for burning five perpetual lamps in the temple at Tiruvadigai.
403	On a pillar in the north verandah of the same prākāra.	....	....	....	Do. ..	In modern characters. Fixes the taxes leviable from the weavers, oilmen and aṅgāḍiyar, who were made to colonise in a street called Tirunavukkarasaṉ-tiruvīdi, which was newly formed after clearing the jungle to the north of a Piḍāri temple in the lands belonging to Tiruviraṭṭāṉam.
404	On the west wall of the maṇḍapa in front of the Naṭarāja shrine in in the same temple.	Pāṇḍya ..	Jaṭāvarman alias Sundara-Pāṇḍyadēva .	18th year, Kumbha, ba., saptami, Saturday, Mṛigaśīrsha.	Do. ..	Records the gift by the residents of the villages of Māraṉpāḍi alias Gaṅgaikoṇḍaśōḷa-pēraḷam and Rājarājappēraḷam in Vēṇāḷippāḍi, a town in Kuṟukkai-vaḷanāḍu, a sub-division of Rājadhirāja-vaḷanāḍu, of one uḷakku for every uṟai of salt sold in retail by them, this income being utilised for offerings to the god and repairs to the temple.
405	On the same wall	Do. ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	17th year, Makara, śu., chaturdaśi, Sunday, Hasta.	Do. ..	Records a similar gift of salt to the temple for the same purpose by the salt-manufacturing villages of Adumbūr alias Jananāthaśōḷa-pēraḷam, Śeḷḷūr alias Anapāyaśōḷa-pēraḷam, Iḍaiyaṅkuḷi alias Rājēndraśōḷa-pēraḷam, Kūḍaḷūr alias Rāja[nārāyaṇa]-pēraḷam, Tirunaḷḷūr alias Kiḍāramkoṇḍaśōḷa-pēraḷam, Veṇṇāriganāḷi alias Ēḷisaimōhaṉ-pēraḷam and Śūraikkāḍu alias Āḷappirandaṉ-pēraḷam.
406	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	[6]th year, Mīna, śu., chaturthi, Saturday, Rōhiṇi.	Do. ..	Records gift of certain lands in the village of Kiḷai-Arumbākkam, by purchase from Varadarāja-Viḷuppaṟaiyar, by Maṅgiṟikkuṉikkum-Perumāḷ alias Dīpattaraiyaṉ, the headman of Śōḷakulavalli-naḷḷūr in Paṭṭaṉpākka-nāḍu, a sub-division of Rājarāja-vaḷanāḍu for offering cooked dough (kaḷi) to the gods of the temple at Tiruvadigai.
407	On the inner wall of the second gōpura of the same temple; right of entrance.	Do ..	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ Perumāḷ Parākrama-Pāṇḍyadēva.	2nd year, 132nd day.	Do. ..	Records the assignment of certain taxes for the maintenance of Vijayadēva, who was appointed as the chief guard (perumbaḍikāval) of the place.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
408	On the same wall	Sāluva ..	Mahāmaṇḍalēśvara Narasiṅgayadēva-Mahārāya.	Śaka 1400, Viḷambi, ..., śu., paurṇamī, Friday, Chittirai.	Tamil ..	Mentions that Kāmakōkiḷaṉār Agamaḷatta-Nāyaṉār, the agent of Īśvara-Nāyaka, the daḷavāy of Mahāmaṇḍalēśvara Narasiṅgayadēva-Mahārāja constructed a car for the god Tiravirāṭṭāṉam-uḍaiya-Nāyiṉār and instituted certain festivals, on behalf of his brother Rāhuttapperumāḷ and made also a gift of lands in Teṉṉampaṭṭu which was separated from Atiśaya-maṅgalam in Tirumūrpārra, for maintaining a maṭha of Aghōrāstra-Nāyiṉār of Tiruveṉṉainallūr.
409	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	2nd year	Do. ..	Records gift of 32 cows and a bull by Koyramāṉ Paḷaṇḍiyarāyaṉ of Pālaiyūr alias Rājēndraśōḷa-nallūr in Pālaiyūr-nāḍu, a subdivision of Ūṟṟukkāṭṭu-koṭṭam, a district of Jayaṅgoṇḍaśōḷa-vaḷanāḍu for burning a perpetual lamp in the temple at Tiruvadigai.
410	Do.	..	....	Śaka 1399, Hēviḷambi, Mārgaḷi, 10, Sunday, Śravaṇa, dvādaśī	Do. ..	Records gift of 250 kuḷi of land measured by the Rāyavibhāṭaṉ-kōl, by Rāhuttap-perumāḷ, the agent of Īśvara-Nāyaka for the supply of crushed rice to the god Īraman-Pillaiyār. Mentions also that a certain Veṉṉaipperumāḷ repaired the Mūtta-Nayiṉār (Vināyaka) shrine.
411	Do.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 148[4], Dundubhi, Kārtigai, 29, Saturday, tṛitīyā.	Do. ..	Records gift of 2,500 kuḷi of land by Kumarappa-Reḍḍiyār, the agent of Śūrappa-Nāyakkarayyaṉ for offerings and worship to the image of Kandasvāmiyār (Skanda) set up in the maṭha called Kandasvāmiyār-maṭha constructed by him as an endowment of Kanniṉppa-Reḍḍiyār.
412	On the wall of the same gōpura; left of entrance.	Do.	Achyutadēva-Mahārāya	Śaka 1455, Nandana, Āvaṇi, 7.	Do. ..	Records that the king exempted the two villages of Tiruvāmūr and Āyippākkam, which were granted as dēvadāna by Rāmabhaṭṭar-ayyaṉ, from payment (to the state) of taxes amounting to 175 paṇam, and this amount was ordered to be utilised for worship and repairs in the temple.
413	On the base of the same wall ..	Tanjore Nāyaka.	Chiṉṉappa-Nāyaka	Svabhānu, Tai, 30	Do. ..	States that the five classes of kaṉmāḷar, blacksmiths, carpenters, goldsmiths, architects and brass-workers were exempted from certain taxes payable to the state, as they were unable to pay them when coerced and were prepared to emigrate elsewhere.
414	On both the inner walls of the same gōpura.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Śivalladēva.	33rd year, Kaṉṉi, śu., prathamā, Friday, Hasta.	Do. ..	Records the sale, with all rights of alienation by gift or sale, of the village of Ēttappāṉai, southern hamlet of Tiruvadigai, to Nāyaṉār Malaipperumāḷ Vikrama-Pāṇḍya-Toṇḍaimāṉār, son of Tāyilummalla-Perumāḷ Toṇḍaimāṉār of Paṉaiyūr residing in Tyāgavalli, in Rājādhirāja-vaḷanāḍu by the assembly of Arasūr, a brahmadēya of Arasūr-nāḍu in Tirumuṉaippāḍi, a subdivision of Rājarāja-vaḷanāḍu for 350 Virachampaṉpaṇam.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
415	On detached stones in the east wall of the second prākāra; right of entrance.	....	Tribhuvanachakravartin Kōnēriṇmai-koṇḍāṉ.	13 + 1st year ..	Tamil ..	Records the tax-free gift of the lands in Piḍāgam on the northern bank of the Muñjiyāṟu for the expenses of maintaining a service called Kōdaṇḍarāmaṉ-śandi called after the king, and for certain offerings to the god on the Pushya-day in the month of Vaigāśi, which was the king's birthday.
416	On the same wall	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Śundara-Pāṇḍyadēva.	13 + 3rd year, Tai, 12.	Do.	Records the settlement of certain boundary disputes between the Māhēśvaras, the temple trustees and the residents of the village of Tiruvadigai. Refers to the 10th year of Perumal Vīra-Pāṇḍyadēva.
417	Do.	Do. ..	Do. do.	13 + 3rd year ..	Do.	Records that the temple trustees of Tiruvirattiṇam-udaiya-Nayaṉār agreed to show towards the Śivas, the proprietors of the temple, the same concession pertaining to lands as were current in many temples in Pāṇḍi-maṇḍalam, Śōḷa-maṇḍalam and Magadai-maṇḍalam and also in the temples at Tirumuḍukuṉṟam and Tiruvāmattūr in Naḍuvil-maṇḍalam.
418	On a slab built into the ceiling of the first gōpura in the same temple; right of entrance.	Chōḷa ..	Rājarājakēsariyarman, 'who destroyed the ships at Śalai.'	12th year	Do.	Records a tax-free gift of 18 plots (śeru) of land by the assembly of Avaiyaṉūr to the temple of Jalaśāyana-Mahādēva of that village.
419	On the same slab	Do. ..	Do do.	Do	Do.	States that the assembly of Raṇadhīra-maṅgalam in Aviyaṉūr nāḍu, a subdivision of Tirumuṉaippāḍi agreed to supply the dēvadāna lands of the temple of Jalaśāyana-dēvar together with ½ śeru obtained by exchange, with water from the irrigation-tank of the village.
420	On the north wall of the central shrine in the Kṛipāpurīśvara temple at **Tiruvennainallur**, Tirukoilur taluk, South Arcot district.	Do. ..	Los.	14th year	Do.	Lost in the middle. Begins with the introduction, "Śrīmat Guru" etc. States that the assembly made some provision out of the offerings of the god for feeding a man who had to bale out water of the god's bath and had also to blow the conch in the temple of Tiruvaruṭṭuṟai-Āḷvār at Tiruvennainallūr.
421	On the south wall of the same shrine.	Do. ..	Rājarājakēsarivarman	11th	Do.	Much damaged. Records that certain brahmans received 10 pon from the temple treasury for burning a perpetual lamp in the temple of Tiruvaruṭṭuṟai-Āḷvār at Tiruvennainallūr.
422	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Kulōttuṅga-Chōḷadēva	13th	Do	Beginnings of lines built in. Records gift of 32 cows by Śeṅgēṇi Ammaiappaṉ Kaṇṇuḍai-Perumal alias Vikrama-śōḷa-Śambuvarāyaṉ for burning a perpetual lamp in the temple.
423	On the same wall	....	....	....	Do.	Built in in the middle by a stone wall. Records gift of certain taxes leviable on certain temple lands by Kōḍal-Āḷappirandāṉ Arasanārāyaṇaṉ alias Kāḍavarāyaṉ to the god Taḍuttāṭkoṇḍadēva of Tiruvennainallūr, a brahmadēya in Tiruvennai-allūr-nāḍu, a subdivision of Tirumuṉaippāḍi, which was itself a division of Rājarāja-valanāḍu, for the welfare of the donor, his brother Āḷappirandāṉ Eḷisaimōgaṉ alias Kāḍavarāyaṉ and his family.
424	Do.	Chōḷa ..	Tribhuvanachakravartin Vīrarājēndradēva.	7th year	Do.	Records gift of gold and a lamp-stand by a merchant of Kāḍuvainallūr in Śōḷa-maṇḍalam for burning a perpetual lamp in the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
425	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th year, Tulā, ba. shashṭhi, Saturday, Punarpūsam.	Tamil	Records gift of four cows by an individual of Arumbākkam for burning a perpetual lamp in the temple of Āṭkoṇḍadēva.
426	On the west wall of the same maṇḍapa.	Do. ..	Rājarājavarman (Rājarāja I)	18th year	Do.	Records gift of 96 sheep by an individual of Ādanūr for a perpetual lamp to be burnt in the temple of Tiruvaruṭṭurai-Āḷvār, for the merit of his blind wife. This is a later copy of an inscription of Rājarāja.
427	On the same wall	Do. ..	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	17th ,, ...	Do.	Incomplete. Records gift of 6,000 kuḷi of land by the queen Śōḷakula-Mādēviyār for burning a perpetual lamp in the temple of Āṭkoṇḍadēva.
428	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanchakravartin Kulōttuṅga-Chōḷa[dēva].	32nd ,, ...	Do.	Incomplete. States that certain temple Brahmans agreed to provide morning offerings to the images of Paḷḷiyaraiṉ-Nachchiyār and Vāṇaliṅgadēvar in the temple in return for the interest due on some paddy received from Viraṇadarājar alias Nārpattenuāyira-Nambi, who was in charge of the temple lamps. The donor's name is lost.
429	On the same wall	Do. ..	Parakēsarivarman	10th ,, ...	Do. ..	Built in. Records the gift of lands to the temple made by Parāyitaṉ Uttamaśōḷa-Marāyaṉ of Perumūr, by purchase from the assembly of Tiruvennainallūr.
430	On the west wall of the maṇḍapa containing the Sōmāskanda images in the same temple.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	5th year, Vṛiśchika, śu., saptami, Wednesday, Aviṭṭam.	Do.	Records assignment of 500 kuḷi of land to certain individuals of Vikramapuram, a weaver-colony of Śadakkamaṅgalam alias Chittasaṉtōḷipuram, a parivaṭṭa-nagaram in Śōḷa-maṇḍalam, for 25 paṇam for rearing a flower garden to the god Taḍattāṭkoṇḍa-Nāyaṉār and mentions that the gardeners were also given sustenance, cloths and spades required by them.
431	On the same wall	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	27th year, Mēsha, śu., chaturdaśi, Wednesday, Hasta.	Do. ..	Records the gift of a pair of silver trumpets called "pichchan-enru-pādachchonnāṉ" and a gold anklet for the god Āṭkoṇḍadēvar of Tiruvennainallūr by Uḍaiyāṉ Śrīkayilāyam Uḍaiyāṉ of Śeñji, an arbitrator (madhyastha).
432	Do.	Do. ..	Sakalabhuvanachakravartin Avaṇiḷappirandāṉ Kōpperuñjiṅgadēva.	18th year, Aippaśi ..	Do.	Records that the king exempted certain lands from payment of taxes and ordered this amount to be utilized for rearing fruit-gardens for the god and the balance, if any, for worship and repairs to the temple. The record is signed by Kōpperuñjiṅgaṉ and Toṇḍaimāṉ.
433	Do.	..	....	....	Do.	Seems to be a record (of Kōpperuñjiṅgadēva) dated in the 26th year purporting to be an order to Śiṉattaraiyar who was in charge of Viḷinallūr in Śendamangalap-parru in regard to the irrigation of certain arecanut groves from the spring channel watering the temple lands of Poṉmēyndaśōḷa-maṅgalam and the collection of a lower rate of tax on this.
434	On the east wall of the Naṭanasabhā in the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	1[9]th year, Tulā, śu., ashṭami, Sunday, Aviṭṭam.	Do	Records gift of 120 kāśu by an individual of Viṟai alias Akalaṅkapuram, a village in Viṟai-kūṟṟam, a subdivision of Vikramaśōḷa-vaḷanāḍu, a district of Śōḷa-maṇḍalam, for lamp-offerings and worship and for certain festivals to the god Āṭkoṇḍadēvar.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
435	On the north and west walls of the same sabhā.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	5th year	Tamil	Records gift of 4 cows by an individual residing in Ālālasundara-perunderuvu for burning a twilight lamp i the temple of Āṭkoṇḍadēvar at Tiruvennainallūr.
436	On the west wall of the same sabhā.	Do. ..	Do. do. ..	Lost	Do. .. .	Built in at the end. Seems to record gift of 4 cows by a private individual for the daily supply of milk to the temple for the god's morning bath
437	On the east wall of the maṇḍapa in front of the same sabhā.	....	.. ..	Rudhirōdgāri, Vaigāsi, 22.	Do .. .	Records an agreement written under the orders of Perumāḷ Ālālasundarap-perumāḷ by the Kaikkōḷas of Tiruvennainallūr on behalf of Tiruppōvaṇam-Uḍaiyar Ilaṅkēśvaradēva, who seems to have lost his life in a quarrel, about the right of way in passing through a particular road on festive occasions, reciting the Dēvāram hymns.
438	On the base of the same wall ..	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva 'who was pleased to take Madura, the crowned head of the Pāṇḍya, Iḷam (Ceylon) and Karuvūr.'	26th year,..... 12, Monday.	Do.	Records gift of cows by a brahman of Pārkuḷam for burning a perpetual lamp in the temple of Āṭkoṇḍadēvar.
439	On the north wall of the same maṇḍapa.	Pallava ..	Tribhuvanachakravartin Avaṇiāḷappiraṇda Kōpperuñjiṅgadēva.	13th year ..	Do.	Built in at the beginning. Records gift of 32 cows by a member of the village assembly of Tiruvennainallūr for burning a perpetual lamp in the temple.
440	On the same wall	Do. ..	Do. do.	12th ,, ..	Do.	Built in at the beginning. Records gift of 32 cows by an individual belonging to the village assembly for a perpetual lamp in the temple. The 21st year (expired) of Rājarājadēva (III) is mentioned.
441	On the south wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	29th ,, ..	Do	Records that a house-site belonging to certain individuals of the village was taken over and utilized for building in a stone hall called Vaḷakkuvenra-tiruvambalam and that another site belonging to the temple was given to them in exchange.
442	On the same wall	Do ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva 'who was pleased to take Madura, Iḷam, (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	2[6]th year, Vaigāsi, 10, Monday.	Do.	Records gift of 4 cows by a private individual for milk for the daily bath of the god Āṭkoṇḍadēvar.
443	Do.	....	....	Bahudhānya, Paṅguṇi, 18.	Do.	States that the holders of certain temple lands were permitted to cultivate them themselves and that they were exempted from the tax called *ulavadai* by Tirumalaiyar, the rāyasam of Kṛishṇappa-Nāyaka as a remuneration for service in the temple and were also given houses to live in.
444	On the east wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	13th year	Do.	Records the gift of 32 cows by Malaimēlmarundu Śiṅgam alias Chōdirāyan, the headman of Maṇaḷur in Maṇarkuḍi, a subdivision of Vēṣalippāḍi-nāḍu, for burning a perpetual lamp in the temple.
445	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadē[va].	12th ,, ...	Do.	One stone missing. Records gift of 4 cows by a private individual for a twilight lamp to be burnt in the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
446	On the north wall of the prākāra of the same temple.	....	....	Śaka 1430, Īśvara, Kumbha, śu., saptamī, Wednesday, Rōhiṇī.	Tamil	Records that the villages of Taḍuttāṭkoṇḍa-nallūr and Śeṅgadaṅguḷattūr were sold by the temple authorities to Sūryanārāyaṇa, son of Gōpalaśeṭṭi of Tiruveṇṇainallūr for 100 paṇam and that an annual tax of 16 poṉ was stipulated to be paid into the temple treasury.
447	On the wall of the south verandah of the south prākāra of the same temple.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	15th year, Mīṇa, ba, ēkādaśī, Wednesday, Aviṭṭam	Do.	Records gift of 9½ mā of dry land by Rājarājadēvaṉ Maḷaiyaṉ Vāḷavarāyaṉ, a mudali of the king, for burning 18 twilight lamps before the several images of the temple and another gift of 800 kuḻi for a flower garden.
448	On the south wall of the maṇḍapa in front of the central shrine.	Do. ..	Do. do.	6th year	Do.	Records gift by Tirumalai-Aḷagiyāṉ alias Vīragaḷvīra-Pallavaraiyaṉ, the son of a temple dancing woman, of a bell, an incense-brazier, a lamp-chain and a plate.
449	On the west wall; of the gōpura.	Do. ..	Do. do.	4th year, Makara, śu., trayōdaśī, Saturday, Ārdrā.	Do.	Records gift of a cow to the temple by an individual of Araiśūr. The word Śīya is prefixed to the king's name.
450	On the same wall; right of entrance.	Saḷava ..	Mahāmaṇḍalēśvara Narasiṅgadēva-Mahārāja.	Plava, Chitrai, 14.	Do.	Incomplete. States that as the shepherds in charge of the temple cattle in Tiruvadi-śīrmai were unable to pay the śadakkaḍamai tax and migrated to other places, this tax was reduced at the instance of Aṟamvaḷatta-Nāyaṉār, the agent of Narasa-Nāyaka, to 1½ paṇam per year per payir, a particular unit. 7 sheep were taken as equivalent to one cow.
451	Do. do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	15th year	Do	Records gift of 4 cows by a brahman of Kaḷattūr for a twilight lamp to be burnt in the temple of Āṭkoṇḍadēvar at Tiruveṇṇainallūr.
452	On the same wall; left of entrance.	Vijayanagra.	Mahāmaṇḍalēśvara Vīra Bhūpati-Uḍaiyar.	Śaka 1334, Vikṛiti, Āḍi 1.	Do.	States that, as the residents of Vaḷudilambaṭṭu-chāvaḍi, who had agreed to measure out to the temple of Poṉṉambalanāthar one tuṇi and one padakku of paddy per mā of wet land, to pay one-fourth paṇam per mā of dry land, and give one uḷakku of ghee per payir of twenty cows and one uḷakku of oil for every piḷavu, had discontinued this supply, the king ordered the revival of it and from the proceeds instituted in his name the midday service of the god.
453	Do. do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd year, Mīṇa, śu.	Do.	Records gift of 4 cows by a devotee of the temple for the daily supply of milk for the god's sacred bath.
454	On the inner wall, of the same gōpura; right of entrance.	....	....	9th year, Āḍi. ..	Do.	Contains an order of Śambuvarāyaṉ granting certain taxes to the temple of Uḍaiyār Taḍuttāṭkoṇḍa-Nāyaṉār for the expenses connected with offerings. The income from leases of fisheries was however ordered to be utilised for clearing silt in the respective tanks.
455	On the same wall	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	16th year, Mēsha, śu., tritīyā, Monday, Rōhiṇī.	Do.	Records gift of 20 cows by Eḷiśaimōgaṉ Śiṉattaraiyaṉ of Marudūr for the daily supply of 5 nāḻi of milk for the god's sacred bath.
456	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year	Do.	Records gift of gold and a lamp-stand by Śeyyasāmantaṉ Gāṅgēyaṉ of Vijaiyūr for burning a perpetual lamp in the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
457	On the inner wall of the gōpura of the same temple; right of entrance.	....	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	.... Kumbha, ba., ēkādaśi, Friday, ..	Tamil	Damaged at the end. Records gift of 32 cows and a bull for a perpetual lamp to be burnt in the temple by a native of Irungōḷappāḍi-nāḍu.
458	Do do	Pāṇḍya ..	Vikrama-Pāṇḍyadēva	5th year, Chittirai.	Grantha and Tamil.	Records the tax-free gift of the village of Melūr in Śenda-maṅgalap-parru for conducting a service called Vikrama-Pāṇḍyan śandi instituted in the king's name in the temple and for festivals to the god. Mentions the road Kāḍavarādittanperuvaḷi among the boundaries of the village and Poṉparri-uḍaiyan among the signatories.
459	Do. do.	Pallava ..	Sakala'ōkachakravartin Kōpperuñjiṅga-dēva.	10th year, Tulā, chaturdaśi, Friday, Chittirai.	Tamil	Damaged. Records gift of 32 cows by a brahman of the village assembly of Tiruvennainallūr for the daily supply of two and six naḷi of milk respectively for offerings to and the sacred bath of the god.
460	Do. do	....	....	Vibhava, Tai, 10 ..	Do. .. .	Records an order of Perumāḷ Ālālasundarapperumāḷ granting 2 ma of land, 2 measures of prasādam and a house-site to Sōmaśasar, son of Chaṇḍaraśar, a Kannaḍiya brahman of Ravuttanallūr as gaḍiyāra-kshētram (land given for announcing the time).
461	Do. do	Vijayanagara	Virūpākshārāya-Mahārāya .. .	Śaka 1393, [..] kri, [Kumbha], śu., prathamā, Monday, Uttiram.	Do.	Damaged. Seems to record gift of certain taxes for providing certain offerings at the midday service called Aṉṉanārāyaṇa-śandi. Mentions Sāḷuva Narasiṅga-yadēva-Mahārāja.
462	On the same gōpura; left of entrance.	Pāṇḍya ..	Vikrama-Pāṇḍyadēva	6th year, Puraṭṭāśi.	Grantha and Tamil.	Records gift of lands divided into 114½ shares by the king in the villages Kuṟaṭṭūr, Irundai, Kovaḷai and Kuruṉbūr in Naḍuvil-maṇḍalam for the charities made by him in his brothers' name to certain brahmans of Kulaśēkhara-chaturvēdimaṅgalam called after the king's elder brother (aṉṉāḷvār) at 4 mā of wet land and 1 ma of dry land per share and gifts of two shares each to the two shrines of Kulaśēkharīśvaram-Uḍaiyar and Kulaśēkhara-Viṇṇagar-Emberumāṉ. Makes provision for worship and offerings at the Vikrama-Pāṇḍyan-śandi called after the king. Refers to the charities of Kōpperuñjiṅgadēva.
463	In the same place	.... ..	....	Śaka 1108, Ādi ..	Tamil verse ..	Contains a few verses engraved by Araśanārāyaṇaṉ Āḷappirandāṉ Virāśēkharaṉ alias Kāḍavarāyaṉ on the entrance called Gaṇḍarādittaṉ-vāsal in praise of certain members of the Kāḍavarāya family.
464	Do.	....	....	....	Do. ..	Contains five verses in praise of the god of Tiruvennai-nallūr. A few more verses appear to have been omitted.
465	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñ-jiṅgadēva.	16th year, Mīṉa, śu. pañchami, Monday, Kārtigai.	Tamil	Records gift of 32 cows and a bull by a private individual for the daily supply of milk for the god's sacred bath.
466	Do.	Do. ..	Do. do.	26th year, Kaṉṉi, śu, paurṇami, Rohiṇi.	Do.	Records gift, to the god, of a silver trumpet (kāḷam) by a resident of Śirupuṭṭūr.
467	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th year	Do.	Records gift of a silver-pot weighing 50½ kaḷañju by Kūḍal Araśanārāyaṇaṉ Āḷappirandāṉ alias Kāḍavarāyaṉ for the god's sacred bath.

o.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
468	In the same place	Chôḷa ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	13th year	Tamil	Records gift of 32 cows by Paṭṭamudaiyaṉ Iruṇṭkki Kariyakaṇḍaṉ alias Milâdarâyaṉ for burning a perpetual lamp in the temple.
469	Do.	Vijayanagara	Krishṇadêva-Mahârâya	Śaka 1555 (wrong for 1444) Vṛisha, ékâdaśî, Rôhiṇî, Friday.	Do	Records a tax-free (sarvamânya) gift of 35 mâ of wet and 20 mâ of dry land by the king for conducting the service called Krishṇadêvarâyar-sândi in the temples of Taḍuttaṭkoṇḍaruḷiya-Tambirâṉar and Vaikuṇṭha-Perumâl at Tiruveṇṇainallûr and for temple repairs. The name of the king is linked together with that of Dêvarâya, 'who instituted the elephant hunt'. The latter bears the Sâḷuva birudas.
470	Do.	Sâḷuva ..	Vîra-Narasiṅga-Mahârâya	Śaka 1555 Vibha-[va], Tai, 15.	Do.	A portion lost. States that the king confirmed the previous sarvamânya gifts of land (made) to the temple of Taḍuttaṭkoṇḍaruḷiya Nâyaṉâr.
471	On the east wall of the same gôpura; right of entrance.	....	....	....	Tamil verse ..	Contains a verse in praise of a certain Śrîraṅga of Mallai, (Mahâbalipuram) who is described as Śiva, Vishṇu and Brahma all combined in one.
472	On the same wall	Chôḷa ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	8th year	Tamil	Records gift of 16 cows by a private individual for the daily supply of milk for the god's sacred bath.
473	Do.	Vijayanagara	Kumâra Mallikârjunarâya	Śaka 1407 Viśvâvasu, Âḍî, 15.	Do.	States that the Kaikkôḷas of Vaḷudilambaṭṭu-râjya were granted in the time of Aṟamvaḷaṭṭa-Nâyaṉâr the privilege of using taṇḍu (palanquin) and śaṅgu (conch) as their insignia on the model of the Kaikkôḷas of Kâñchîpuram, who were enjoying these privileges.
474	Do.	....	....	Śaka 1318, Âshâḍha, ba, daśamî Friday, Bharaṇî.	Kanarese ..	States that Viruppaṇa, the elder brother of Nañjaṇa, the minister of king Virûpâksha, repaired the tank situated on the southern side of the temple.
475	On the same wall; left of entrance	....	....	Do.	Sanskrit and Grantha.	Do. do. Viruppaṇa is mentioned as the son of Viṭṭhalarâya and of the Kâśyapa-gôtra. The date here is expressed by the chronogram *dâyâlôka* (1318).
476	Do. do.	Vijayanagara	Vijaiyarâya-Mahârâya 'who instituted the elephant hunt.'	Śaka 1368 Akshaya, Tulâ, śu. Friday, daśamî, Aviṭṭam.	Tamil .. .	Records that as the taxes Iṇavari and Iḍaṅgai-vari collected from the Valaṅgai and Iḍaṅgai communities were exorbitant and the villagers were distressed and migrated to other places and the country became depopulated, the king had sent an order to Nâgarasa-Uḍaiyar authorising him to cancel these taxes, and as Aṇṇappa-Uḍaiyar to whom this order was communicated for execution engraved it only at certain odd places, a further petition was preferred to Nâgarasa-Uḍaiyar and this order was then caused to be engraved at Tiruveṇṇainallûr.
477	Do. do.	Chôḷa ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	3rd year	Do.	States that the gôpura entrance was erected by Kuḍal Môgaṉ Âḷappirandaṉ Arasanârâyaṇaṉ alias Kâḍavarâyaṉ.

B—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
478	On the east side of the outer wall of the same gōpura ; right of entrance.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	17th year, Simha, ba, dvādaśi, Mṛigaśirsha.	Tamiḻ ..	Records gift of 4 cows by a dancing-girl of the temple for the daily supply of milk for the god's sacred bath.
479	In the same place	Do. ..	Tribhuvanachakravartin Vīrarājendra-Chōḷadēva.	3rd year	Do. ..	Records gift of 8 cows by Arasanārāyaṇa-Pallavaraiyaṉ of Śēndamaṅgalam, an agambaḍi-mudali of Uḍaiyār Kāḍavarāya for the daily supply of milk for the god's sacred bath.
480	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	16th ,, ...	Do. ..	Damaged. Refers to a political compact between Kuḍal Āḷappirandaṉ Mōgaṉ alias Kāḍavarāyaṉ and Rājarāja-Chēdiyarāyaṉ by which they agreed to be no more in feud. The marriage of the daughter of the former with Akāraśūraṉ alias Rājarāja Kōvalarāyaṉ seems to have been the cause of discord.
481	Do.	Do. ..	Do. do. ..	Do.	Do.	Damaged. This is the counterpart of the above. Herein the compact is made between Rājarāja-Chēdiyarāyaṉ and Kuḍal Āḷappirandaṉ Mōgaṉ alias Kāḍavarāyaṉ by which Akāraśūraṉ, brother of the former, was reconciled to the latter whose daughter was now married to Rājarāja-Chēdiyarāyaṉ.
482	Do.	Do. ..	Tribhuvanachakravartin Rājendra-Chōḷadēva.	2nd year ..	Do. ..	Records gift of 8 cows by a private individual for the daily supply of milk for the god's sacred bath.
483	On the two jambs of the ruined first gōpura of the same temple.	..	....	....	Do. ..	Damaged in the beginning. Records certain (revised) rates of taxes that were to be collected from the several classes of people at Tiruvennainallūr, probably during the regime of the agent Narasa-Nāyaka, whose name is mentioned in the inscription.
484	On the north wall of the central shrine in the Vaikuṇṭha-Perumāḷ temple in the same village.	..	....	....	Do. ..	Records that Kāḍavarāyaṉ repaired the temple of Āḷagap-Pallava viṇnagar-Emberumāṉ, which had been the gift of his mother but had become ruined, and gave certain lands for its upkeep which had been neglected after the death of his father Maṇavāḷa--Perumāḷ.
485	On the same wall	..	....	....	Do. ..	Records that Kāḍavarāyaṉ consecrated the image of Tiruvāykkulatt-Āḻvār in the temple of Vaikuṇṭha-Emberumāṉ at Tiruvennainallūr to be blessed with a son and made a gift of some lands in Śirupakkanallūr, hamlet of Emapperūr for its worship.
486	On the north and south walls of the same shrine.	Pallava ..	Sakalabhuvanachakravartin Avaṉiāḷappiranda Kōpperuñjiṅgadēva.	11th year ..	Do. ..	States that, while the vimāna of the temple was pulled down and renovated, the king got re-engraved this copy of an older inscription of the 12th year of Tribhuvanachakravartin Rājarājadēva recording a tax-free gift of 20 ma of land made by Āṭkoḷi-Kāḍavarāyaṉ for offerings and worship to the images of Tiruvaikkulatt-Āḻvār and Piraṭṭimār set up by him in the temple of Vaikuṇṭha-Perumāḷ for being blessed with a son. Quotes the 35th year of Tribhuvanavīradēva.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
487	On the north and south walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin [Tribhu]vanaviradēva.	35th year ..	Tamil	Records gift of lands in Śeñji, the northern hamlet of Rājarāja-chaturvēdimaṅgalam in Paṇayūr-nāḍu by Mōgaṇḍar alias Śōḷiṅgadēvaṉ and Aḷagiyaśīyaṉ Śambuvarāyaṉ to the image of the goddess Periyapirāṭṭiyār set up by the mother (name lost) of Aḷagiyapallavaṉ Kōpperuñjiṅgadēvar in the temple of Vaikuṇṭhattu-Emberumāṉ. It is noted that, as the Śrīvimāṇa was pulled down, the record had to be re-engraved.
488	On the west wall of the same shrine.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	3rd year, Tula, śu., navami, Wednesday, Hasta.	Do.	Records gift of 475 kuḻi of garden land by Tirucheḻirambalamuḍaiyaṉ Sundara-Pāṇḍya Brahmarāyaṉ of Śōḷakulāntaka-chaturvēdimaṅgalam for offerings to the god on the festival days in Āṇi and Puraṭṭāśi and on the seventh festival day.
489	On the east wall of the maṇḍapa in front of the same shrine.	..	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	6th year and 125th day.	Do.	Records a tax-free gift by the king of 120 mā of land in Tiruveṇṇainallūr, Koṟṟaṉūr alias Rājakkaṇāyanallūr and Śiruvaranbakkam for conducting a service called Rājakkaṇāyaṉ śandi called after the king, in the temple of Vaikuṇṭha-Perumāḷ and for offerings and festivals to the god.
490	On the same wall	Vijayanagara.	Śāṉṉangarāya	Bahudhānya, Paṅguṇi, 15, Thursday, Uttiram.	Do	Records the remission of certain taxes granted by Tirumalaiyar, the agent of Krishṇama-Nāyakkarayyaṉ on certain lands belonging to the Kaikkōḷas and dancing girls attached to the temple of Vaikuṇṭhanāthar in Tiruveṇṇainallūr. The king bears Saḷuva birudas.
491	Do.	..	....	....	Do.	States that the maṇḍapa was erected by Kuṭṭaṉ Kōvattarāyaṉ, son of Nambi-āḷvāṉ.
492	Do.	Saḷuva ..	Vīra Narasiṅga-Mahārāya	Śaka 1555 (wrong), Vibhava, Tai, 15.	Do.	Confirms the previous tax-free (sarvamānya) gifts of land made to the temple for offerings, festivals and worship to the god Vaikuṇṭha-Perumāḷ.
493	Do.	Do. ..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	5+5+1st year, Āḍi	Do. ..	Records the tax-free gift, by the king, of the village of Śiruvāgunallūr alias Irukaṇaitoḍādaperumāḷ-nallūr in Iḍaiyāṟṟu-paṟṟu (exclusive of old temple holdings), for the Vaigāśi festival and offerings to the god Kaṇṇukkiniya-Perumāḷ. Śiruvāgunallūr seems to have been called Parākramapāṇḍya-nallūr from this time.
494	Do.	Pāṇḍya .	Māravarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	18+1st year, Vṛiśchika, [ba]. dvitīya, Monday, Rōhiṇī.	Do. ..	Records the sale, for a sum of 160 Vīrachampaṉ-guḷigai, of the village of Śiruvarambakkam by the assembly of Tiruveṇṇainallūr alias Ravivāra-chaturvēdimaṅgalam to Udayadivākara-Iṉakkunalla-perumāḷ alias Dēvēndravallabha-Brahmādhirājaṉ of the Vaśishṭha-gōtra and a resident of Śēravaṉmahādēvi-chaturvēdimaṅgalam, a brahmadēya of Muḷḷi-nāḍu in Pāṇḍi-maṇḍalam. The money was delivered in the presence of the village goldsmith.
495	Do.	Do. .	Do. do.	18+1st year, Dhanus, ba., daśami, Wednesday, Rēvatī.	Do. ..	Records the presentation of the village of Śiruvaranbakkam to Vīrachampa-Nāchchiyār, by her father the chief mentioned in No. 494 above.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
496	On the same wall	Pallava ..	Sakalabhuvanachakravartin Avaṇiâlappirandan Kôpperuñjiṅgadêva.	6th year	Tamil ..	Records gift of cows by different individuals for the daily supply of ghee to the temple. A gift made during the time of Aḷagiyaśiyan Kôpperuñjiṅgan is also recorded.
497	Do.	Do. ..	Sakalabhuvanachakravartin Aḷagiyaśiyan Kôpperuñjiṅgadêva.	8th ,, ...	Do. ..	Built in. Seems to record gift of 5 cows by Tirumalaiyaḷagiyan alias Viravirap-Pallavaraiyan, a Kaikkôḷa-mudali of the temple, for the daily supply of milk to the god.
498	On the north wall of the same maṇḍapa.	Do. ..	. . . . . chakravartin Kôpperuñjiṅgadêva.	27th ,, ...	Do. ..	Records gift of 4 cows by a private individual for burning a twilight lamp in the temple.
499	On the same wall	Do. ..	. . . . . chakravartin Kôpperuñjiṅgadêva.	20th year, Tai ..	Do. ..	Records certain gifts of cows by different individuals for the supply of ghee for burning twilight lamp in the temple.
500	Do.	Do ..	. . . . . chakravartin Kôpperuñjiṅgadêva.	33rd ,, ...	Do. ..	Beginning built in. Records the gift of a perpetual lamp to be burnt before the image of Tiruppāṇâlvār set up in the temple by Tiruvāykkulattup-piḷḷai alias .....of Miḷalai.
501	Do.	Do. ..	Tribhuvanachakravartin Kôṅêriṇmêṅkoṇḍāṇ.	6th year and 94th day.	Do. ..	Records gift of money by the king for a curtain, a canopy and rope to be used on a festival day, called Rajakkanâyan-tirunâl after the king, for providing cloth and rope for the flag on the fourth day of the festival of the god and for *dêvâryu dakshiṇai*.
502	Do.	Chôḷa ..	Tribhuvanachakravartin Vîrarâjêndra-Chôḷadêva.	7th year	Do. ..	Records certain gifts of money by different individuals for burning 3 twilight lamps in the temple. At the end is also recorded a gift of money made in the 29th year of the same king, for another lamp.
503	Do.	Do. ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	26th ,, ...	Do. ..	Unfinished. Records a short list of the gifts of cows and money made in the 26th and 29th years of the king by different individuals for burning twilight lamps in the temple.
504	Do.	....	Tribhuvanachakravartin Kôṅêrimaikoṇḍāṇ.	18 + 9th year, Tai.	Do. ..	Records the gift by the king of the taxes that were collected from the village Śiruvāranbākkam alias Âchāradhîra-mallûr in Iḍaiyaṟṟu-paṟṟu, for the expenses of conducting a service called Âchāradhîran-śandi, instituted after Iṇakkuṇalla-Perumâḷ Dêvêndravallabha-Brahmarāyar and the eighth day festival in Vaigâsi, to the god Vaikuṇṭha-Perumâḷ. See No. 494 above.
505	Do.	....	....	....	Do. ..	Records an order to Virachampa-Nachchi making a gift of 4 mâ of wet land in Śiruvāranbākkam alias Âchāradhîra-nâllûr which was got as tiruvidayāṭṭam by order of Perumâḷ Parâkrama-Pāṇḍyadêva in the 9th year opposite to his 18th year for conducting the service instituted in the name of Piḷḷai Dêvêndravallava-Brahmadarāyan and for the expenses of the eighth day festival in Vaigâsi.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
506	On the same wall	....	....	18 + 9th year, Tai.	Tamil ..	Records an order issued to Virachampa-Nachchi fixing the taxes collectable, both in coin and in kind, from the temple lands in Siruvaranbakkam alias Acharadhiranallur, a hamlet of Tiruvennainallur. The 9th year opposite the 18th year of a king, probably Parakrama-Pandya of the previous inscription, is mentioned.
507	On the south wall of the same maṇḍapa.	....	Tribhuvanachakravartin Kōṉerimaikoṇḍāṉ.	18 + 8th year, chittirai.	Do.	Records exemption of taxes on the gift of 3 ma of land, in Arumbēḍu in Iḍaiyārra-parru, for burning a perpetual lamp and for conducting the fifth-day festival instituted by Śembodi Manikkanayan Gangēyarayar.
508	On the same wall	....	Do. do.	5th year, chittirai.	Do.	Bottom built in. Records the tax-free gift by the king, of 2,500 kuḷi of dry land in Rajendraśōḷanallur alias Emappērur for the supply of garlands to the god.
509	Do.	Pāṇḍya ..	Vikrama-Pāṇḍyadēva	Do.	Grantha and Tamil.	Records the tax-free gift by the king of some lands in Peruṅguḷattuḍaiyaṉēndal in Śōṇdam ṅgalap-parru for conducting a service called Vikrama-Pāṇḍyaṉ-śandi and for a festival called Vikrama-Pāṇḍyaṉ-tirunāḷ, called after the king, to the god Vaikuṇṭha-Perumāḷ.
510	Do.	Vijaya-nagara.	Vira Viruppaṇa-Uḍaiyar	Saka 1311, Śukla, Āśvija, ba., saptami, Monday.	Tamil	Records the gift, by the king, of the aggregate amount of 198 varahaṉ collected as taxes from the village Malaiyaṉ-paṭṭu alias Virupparayanallur in Iḍaiyarru-parru for the expenses of worship to the god Vaikuṇṭha-Perumāḷ and for repairs to the temple.
511	On the west wall of the same maṇḍapa.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	8th year	Do. .. .	States that the maṇḍapa was erected by Arasāḷvar, the elder sister of Āḷappirandār Āḷagiyaśīyar of Perugai.
512	On the same wall	....	....	Saumya, Āḍi, 21 ..	Do.	In modern characters. States that Āḷagāḷvāṉ alias Śrirāma-Bhaṭṭa of Pārkuḷam made provision for the supply of one coccanut every Friday for the god.
513	On the north wall of the central shrine in the Vēdapurīśvara temple at **Emapperur**, same taluk and district	Chōḷa ..	Rājarājakēsarivarman alias Rājarājadēva	27th year	Do.	Begins with the introduction, "இமயகிரி வேளாண," etc. Records the sale by the residents of Nalur, a village in Emappērur-nāḍu, a subdivision of Tirumuṇaippāḍi, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam of some lands free of taxes to the temple trustees of Tiruvalandurai-uḍaiya-Paramasvāmin of Emappērur, for certain offerings to the god thrice a day.
514	On the same wall	Do. ..	Do. do.	Do. ..	Do.	Begins with the introduction "இமயகிரி வேளாண," etc. Records the sale of certain lands by the assembly and residents of the village of Emappērur to the temple for the daily supply of one kuruṇi of paddy to the priest and for the expenses connected with the two festivals in the months of Chittirai and Mārgaḷi, offerings to the god, oil for lamps and paddy for the supply of flower-garlands on these occasions.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	ynasty.	King.	Date.	Language and alphabet.	Remarks.
515	On the same wall	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷa-dēva.	10th year	Tamil ..	Unfinished. Seems to record some gift by Kulattuḷāṉ Sundara-Sūryadēvaṉ of Kaṇichchambākkam in Kiḷāmūr-nāḍu, a subdivision of Tirumuṉaippāḍi in Rājarāja-valanāḍu, for burning a twilight lamp in the temple of Tiruvalanduṟai-Mahādēva at Ēmappēṟūr alias Rājēndra-śōḷanallūr.
516	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	3rd „ ..	Do. ..	Records gift of 96 sheep by a lady of Emappēṟūr for burning a perpetual lamp in the same temple.
517	On the west wall of the same shrine.	Do. ..	Rājarājavarman alias Rājadēva	21st „	Do. ..	Begins with the introduction "[illegible]," etc. Records gift of 96 sheep by a private individual of Paridippakkam, a suburb of Ēmappēṟūr in Ēmappēṟūr-nāḍu, a subdivision of Muṉaippāḍi alias Rājēndrasiṁha-valanāḍu, for burning a perpetual lamp in the temple.
518	On the same wall	Do. ..	Rājarāja-Rājakēsarivarman alias Rāja-rājadēva.	25th „	Do. ..	Begins with the introduction, "[illegible]," etc. States that a private individual of Ēmappēṟūr provided for the supply of four arecanuts three times daily to the god.
519	On the west and south walls of the same shrine.	Do. ..	Do. do.	Do. „	Do. ..	Records gift of six naḷi of ghee by the daughter of a servant of Rājarāja for burning a lamp in the temple in the month of Karttigai every year.
520	On the south wall of the same shrine.	Do. ..	Rājarājakēsarivarman	14th „	Do. ..	Records gift of 96 sheep for a perpetual lamp by the individual mentioned in No. 519 above.
521	On the same wall	Do. ..	Rājarājkēsarivarman, 'who destroyed the ships at Kāndaḷūr-śālai.'	11th „	Do. ..	Records gift of 96 sheep by Ēmalattaraiyaṉ of Pādirip-pakkam for burning a lamp in the temple for the merit of his brother.
522	Do.	Do. ..	Rājarāja-Rājakēsarivarman, 'who de-stroyed the ships at Kandaḷūr-śālai.'	10th „	Do. ..	Records gift of 192 sheep by Uttiramandiri Tāṅgi Ārūraṉ of Maṇārūr in Vēśālippāḍi for a perpetual lamp.
523	Do.	Do ..	Rājarājakēsarivarman	14th „	Do. ..	Records gift of land by Nandiputtaṉ alias Śembiyaṉ-Mūvēndavēḷaṉ, a chief of Paṉaippakkam for offerings and lamp to the metallic images of the god Tribhuvana-Sun-darar and his consort set up by the donor in the temple of Tiruvalanduṟai-Āḷvār.
524	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakra-vartin Rājarājadēva.	10th „	Do. ..	Records gift of 32 cows by Vāṉdēvaṉ Periyāṉ alias Tiruchirrambala-Mūvēndavēḷaṉ for burning a perpetual lamp in the temple of Tiruvalanduṟai-Nāyaṉār.
525	On the south wall of the maṇḍapa in front of the same shrine.	Do. ..	Madiraiḵoṇḍa Parakēsarivarman	36th „	Do. ..	Records gift of 9 kuḷañju of gold by Koṟṟuḷaṉ Kāmaḍi of Ēmappēṟūr for a perpetual lamp.
526	On the same wall	Rāshṭrakūṭa	Kaṇṇaradēva..	23rd „	Do. ..	Records gift of 45 sheep by the individual mentioned in No. 525 above for half a lamp to be burnt in the temple.
527	Do.	Chōḷa ..	Madirāiḵoṇḍa Parakēsarivarman	35th „	Do. ..	Records gift of land by a brahman of Kuḍuppāḷiṟṟūr alias Muṉaiyarāditta-chaturvēdimaṅgalam in Ēmappēṟūr-nāḍu, for rearing a flower-garden and supplying daily a garland six spans long to the god.
528	Do.	Do. ..	Rājakēsarivarman	16th „	Do. ..	Damaged at the end. Records gift of a perpetual lamp by a private individual.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
529	On the same wall	Rashṭrakuṭa	Kaṇṇaradēva	27th year	Tamil ..	Records gift of 96 sheep by Vāṇandarayan, an officer of Ēmappēṟṟūr, for a perpetual lamp to the god.
530	On the east wall of the same maṇḍapa.	Chōḷa ..	Rājakēsarivarman	4th ,, ...	Do. ..	Records gift of 96 sheep by Muṇainaṅgaichchāṇi, a brahman lady of Ēmappēṟṟūr, for a perpetual lamp.
531	Round the base of the Gaṇēśa shrine in the compound of the same temple.	....	Kōṉēriṉmaikoṇḍan	13th year and 207th day.	Do. .	Records an order of Uḍaiyār Rājēndra-Chōḷadēva, 'who was pleased to take Pūrvadēśam, and Gangai,' confiscating the lands of persons who did not settle down in Tiramuṇaippadi-nāḍu and had migrated and granting them to those who settled down and cultivated them on payment of taxes and to those who reared areca-palms on them in the 13th year.
532	On the same base	....	Do.	Do.	Do. ..	Records a similar order of Uḍaiyār Rājēndra-Chōḷadēva granting certain lands unconditionally to the new settlers in Śōḷakulavallinallūr.
533	Round the base of a ruined shrine in the same compound.	Chōḷa ..	....	3rd year	Do. ..	Begins with the introduction "[illegible]" etc. Records gift to the temple of Tiruvālanduṟai-uḍaiya-Mahādēva at Ēmappēṟṟūr of certain lands which were included in Kulōttuṅgaśōḷa-chaturvēdimaṅgalam, a brahmadēya in Tirumuṇaippāḍi alias Rājēndraśōḷa-vaḷanāḍu, a subdivision of Rājarāja-vaḷanāḍu, but which were now separated and constituted into a new village called Anapāyanallūr, consisting of 12 vēli of land.
534	On the south wall of the central shrine in the Sōmanāthēśvara temple at **Nidur**, Mayavaram taluk, Tanjore district.	Do. ..	Kulōttuṅga-Chōḷadēva	48th ,, ...	Tamil verse ..	Damaged. Mentions that Kaṇḍan Mādhavan of Kaḷattūr, the chief of Miḻalai-nāḍu, built of stone the vimāna of the temple of Umaiyōḍu-nilāviṉa-Peruman at Nidūr, a village in Tiruvindaḷūr-nāḍu in Śōṇāḍu.
535	On the wall of the maṇḍapa at the southern entrance into the same shrine.	Do. ..	Do.	[46]th ,, ...	Do. ..	Damaged. Refers to the same event and further mentions that this record is also engraved on the north-eastern side of the hall (ambalam) at Chidambaram.
536	On the wall of the verandah in the southern prākāra of the same temple.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	15 + 1st year, Kumbha, ba., ashṭamī, Sunday, Mūla.	Tamil ..	States that a great assembly met in the Puṟaḷabharaṇa-Vināyakap-Piḷḷaiyār temple in Rājasikhāmaṇi-chaturvēdimaṅgalam, a village in Tiruvindaḷūr-nāḍu, a subdivision of Rājadhirāja-vaḷanāḍu, and framed certain revised rules in regard to tenancy cultivation. States that the country was formerly ruled by Kōpperuñjiṅga.
537	On the east side of the outermost wall, left of entrance into the temple.	Do. ..	Rājakēsarivarman [alias] Tribhuvanachakravartin Rājadhirājadēva, 'who was pleased to take Madurai and Iḷam (Ceylon)'.	14th year, Vṛiśchika, śu., trayōdaśī, Tuesday, Aśvati.	Do. ..	Mutilated after the introduction "[illegible]" etc. Mentions Rājasikhāmaṇi-chaturvēdimaṅgalam, a brahmadēya in Tiruvindaḷūrnāḍu, a subdivision of Rājadhirāja-vaḷanāḍu.
538	On the base of the Gaṇēśa shrine in **Tiruninraiyur**, same taluk and district.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	15 + 1st year, Mīna.	Do. ..	Stones out of order and inscription incomplete.
539	On the north, west and south walls of the central shrine in the Prajñānēśvarasvāmin temple at **Nellitope**, Papanasam taluk, same district.	Pāṇḍya ..	Māravarman [alias] Tribhuvanachakravartin Kulaśēkharadēva.	37th year, Mēsha, śu., chaturthī, Wednesday, Ārdrā.	Do. ..	States that the assembly of Rājamahēndra-chaturvēdimaṅgalam, a brahmadēya in Nittavinōda-vaḷanāḍu, met in the maṇḍapa of the Kailāsamuḍaiya-Nāyaṉār temple and made a gift of 19 ma of garden-land for daily worship to the god Prajñānēśvaram-Uḍaiyār and for repairs to the temple.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On the base of the north wall of the same shrine.	..	....	Krōdhi, Āvaṇi, 28.	Tamil ..	Records gift of 2 vēli of land to the god Pirattānam-uḍaiya-Nayiṇār from the lands belonging to Tiruvārūr-Perumāḷ.
541	On the base of the north and west walls of the same shrine.	..	....	Raktākshi, Aṛpaśi, 21, Utthānaēkādaśi, Tuesday.	Do. ..	Damaged. Records the tax-free (sarvamānya) gift of the lands in a village in Rājamahēndra-parru to the god Prajñānēśvara-uḍaiya-Nayiṇār by Timmāchchi-Nāyakkar Tirumalaiya-Nayiṇār of Pūṇḍi who has some birudas.
542	On the base of the north wall of the Saundarēśvara shrine in the Pollāppiḷḷaiyār temple at **Tirunaraiyur**, Chidambaram taluk, South Arcot district.	Chōḷa ..	Parakēsarivarman [alias] Tribhuvanachakravartin Vikrama-Chōḷadēva.	3rd year	Do. ..	Begins with the introduction [illegible], etc. Stones out of order at the end. Registers a revision of the grant of land for providing 540 kalam of paddy yearly to the god Śrīkailāsam-uḍaiya-Mahādēva and Tiruvāyppādi-Āḷvār as the original grant was found inadequate to meet the expenses.
543	On the south wall of the same shrine.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	2nd year, Mithuna, ba., daśami, Sunday, Aśvati.	Do. ..	States that the village assembly, the Māhēśvaras and the residents of the Kulōttuṅgaśōḷap-perilamai-nāḍu met in the temple at Tirunāraiyūr, a suburb of Vīranārāyaṇa-chaturvēdimaṅgalam, an independent village in Vaḍagarai Virudarājabhayaṅkara-vaḷanāḍu, and ordered that as Maṅgaṇ, son of Āṇḍanāyaka-Pichchaṇ, had misappropriated the cow left in his charge for the temple-charity, the live-stock of seven cows and five calves which had multiplied from that cow and which he had in his charge was to be branded with the śūla-mark and confiscated to the temple for milk for the god's sacred bath.
544	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	14th year	Do. .	Registers a gift of three kāśu by a lady to certain individuals for burning a twilight lamp in the temple of Mūlattāṇam-Uḍaiyār in Tirunāraiyūr, a suburb of Vīranārāyaṇa-chaturvēdimaṅgalam.
545	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	7th year, Tulā, śu., dvādaśi, Tuesday, Uttara-Bhādrapadā.	Do. ..	Incomplete. Registers a sale of 60 mā of land for 120,000 kāśu to the Māhēśvaras, managers and temple servants, including accountants of the temple of Mūlattāṇam-Uḍaiyār in Tirunāraiyūr, by the corresponding officials and servants of the temple of Uḍaiyār Tiruppullitēvaram-Uḍaiyār.
546	On the north wall of the central shrine in the Brahmapurīśvara temple at **Pullamangai** near Paśupatikōyil, Papanasam taluk, Tanjore district.	Chōḷa ..	Parakēsarivarman	5th year . ..	Do. ..	Unfinished. Records gift of land by a private individual for burning a perpetual lamp in the temple of Tiruvālanduṟai-Mahādēva at Puḷḷamaṅgalam, a brahmadēya of Kiḷārkūṟṟam.
547	On the same wall	....	....	....	Do. ..	Records gift of 3 mā of land by a private individual for burning a perpetual lamp in the same temple.
548	Do.	Chōḷa ..	Rājakēsarivarman	15th year	Do. ..	Records a gift of 90 sheep by Vīrasikhāmaṇip-Pallavaraiyar for a perpetual lamp in the same temple.
549	Do.	Do. ..	Parakēsarivarman	2 + 1st year, Mīna, Tuesday, Aviṭṭam.	Do. .	Records that the village assembly met in the maṇḍapa opposite to the Tiruvālanduṟai temple, and sold 1½ mā of land to the temple of Kaḷapiḍāri of Naḍuvirchchēri for 25 kāśu and allowed it to be tax-free as before.

B.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
550	On the same wall	....	....	....	....	Incomplete. Contains a list of the lands belonging to the temple priests as *archanâbhōga*.
551	Do.	Chōḷa ..	Parakēsarivarman	7th year	Tamil ..	Records that the great assembly of Puḷḷamaṅgalam sold 1½ ma of land for gold received from Āritaṉ Maṟanārāyaṇaṉ, who endowed it to the temple for a perpetual lamp.
552	On the north and west walls of the same shrine.	Do. ..	Tribhuvanachakravartin Kulō[ttuṅga-Ch]ōḷadēva, 'who having taken Madura, was pleased to take the crowned head of the Pāṇḍya.'	Lost	Do. ..	Unfinished. Seems to record the exemption of taxes on certain lands belonging to the temple of Tiruvālanduṟai-uḍaiya-Mahādēva at Puḷḷamaṅgalam, a brahmadēya in Kiḻar-kūṟṟam, a subdivision of Nittavinōda-[vaḷa-nāḍu.]
553	On the south wall of the same shrine.	Do ..	Rājarāja-Rājakēsarivarman, 'who destroyed the ships at Śālai.'	12th year, Makara, Monday, Āshya.	Do. ..	Records that the assembly of Puḷḷamaṅgalam met in the temple to the beat of drum and made gifts of land amounting in aggregate to one vēli of wet land and 440 pārtti of garden land to certain brahmans versed in the Sāma and Ṛig Vēdas.
554	On the same wall	Do. ..	Vikrama-Chōḷadēva	9th year	Do. ..	Incomplete. States that Paḷḷi Poṉṉi-Nāḍāḷvāṉ and Vāṇarāyappōyaṉ, two watchmen (kāvai) attached to the temple of Tiruvālanduṟai-Mahādēva, had a quarrel and as Kuppai-Perumāl, the son of the former, fell at the hands of the latter in the affray, a gift of 72 sheep was made for burning ¾ of a perpetual lamp in his name.
555	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	18th ,, ...	Do. ..	Records the royal gift of 5 and odd vēli of unalienated land, yielding 600 kalam of paddy and 5 kaḷañju of gold a year to the god Tiruvālanduṟai-Mahādēva.
556	Do.	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	5th ,, ...	Do. ..	Records gift of 72 sheep by certain private individuals for burning ¾ of a perpetual lamp in the temple.
557	Do.	Do. ..	Rājakēsarivarman, 'who destroyed the ships at Śālai.'	12th year, Rishabha, Monday, Lunar eclipse.	Do. ..	Incomplete. Seems to record a gift of 800 pārtti of land by Āritaṉ Man[ma]ḍaṉ Śuvaraṉ to the temple after purchase from the village assembly of Puḷḷamaṅgalam.
558	Do	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	11th year	Do. ..	Records gift of land in Śrikaṇḍamaṅgalam by the village assembly of Puḷḷamaṅgalam to the temple of Tiruvālanduṟai-Mahādēva for a lamp.
559	Do	Do. ..	Parakēsarivarman	6th ,, ...	Do. ..	Records gift of land in Śrikaṇḍamaṅgalam by Śembiyaṉ Mahāvali-Vāṇarāyar for conducting the morning service of the god.
560	On the west and south walls of the central shrine in the Kṛittivāsēśvara temple at **Sulamangalam**, same taluk and district.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra Rāmanāthadēva.	20th year, Kaṉṉi, ba., saptami, Monday, Punarpūsam.	Do. ..	Records gift of land, by purchase, by Noyya-Piḷḷai, the son of a maid-servant belonging to the agapparivāra community for the daily supply of offerings to the god at Śūlamaṅgalam, a brahmadēya in Kiḻar-kūṟṟam, a subdivision of Nittavinōda vaḷanāḍu.
561	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	[Tribhuva]nachakravartin Sundara-Pāṇḍyadēva.	8 + 1st year, Mithuna, ba., Monday, Mūla.	Do. ..	Lost in the beginning. Records the sale of some dry land by Āṇḍa-Perumāl and his two brothers, the sons of Vīraśōḷa-Brahmarāyar, to the temple of Kari-uritta-Nāyaṉār at Śūlamaṅgalam, a brahmadēya in Kiḻar-kūṟṟam.

B.—Stone inscriptions copied in 1921—*concld.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
562	On the south wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Ilam, Karuvur, and the crowned head of the Pāṇḍya.'	30th year	Tamil	Incomplete. Records the assignment by sale of maids for service in the temple of Kariurittagaṇḍar at Śūlamaṅgalam by the two accountants of the temple of Tirukkarōṇam-Uḍaiyar at Śōḷakulavalli-paṭṭiṇam in Paṭṭiṇakūṟram, a subdivision of Ōṟayamāṇikka-valanāḍu.
563	On the same wall	Do. .	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who having taken Madura, was pleased to take the crowned head of the Pāṇḍya.'	12 + 1st year, Karkaṭaka, ba., chaturdaśī, Monday, Mṛigaśirsha.	Do. ..	Incomplete. Seems to refer to certain arrangements made by the assembly with references to a building in the second prākāra, flower-gardens, and the street round the temple.
564	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	10th year, Dhanus, ba. dvitīya, Monday, Uttiram	Do. ..	Incomplete. Records a gift of land for cake offerings and lamps by Taniyi-Iḷañjiṅgam Tirunaḷaḍaiyar of Dānavipōdanallur, a dēvadāna village of Āḷudaiya-Nachchiyar in Pāṇḍi-maṇḍalam, to the image of Tirunāvuḍaiya-Piḷḷai set up in the temple by him.
565	On the eastern entrance of the gōpura of the Raṅganāthasvāmin temple at **Ranganayakulapet** in **Nellore**, Nellore taluk and district.	....	....	Śaka 1781, Siddhārthi.	Telugu ..	Records the dharma (the charity of constructing the gōpura) of Yaragudipaṭi Veṅkaṭachalam Pantulu of the Bhāradvāja-gōtra.
566	On the dhvajastambha of the same temple.	....	....	Śaka 1759, Durmukhi, Vaiśākha, śu., 12, Thursday.	Do. ..	Records the gift of a dhvajastambha provided with bells and with copper covering to the temple of Pallikoṇḍa-Raṅganāthasvāmi by Yamunābhāi-amma, wife of Ānandarāyanivāru of the Vāsishṭa-gōtra, who was the Saristadār of the Nellūru-sīma.
567	On a copper plate fixed into a stone pillar set up near the park at **Stonehousepet** in the same town.	....	....	Śaka 1766, Śōbhakṛit, Śrāvaṇa, śu. paurṇamāsyā (= 10th August 1843).	Do. (verse). .	Records the construction of a tank to the south-east of the temple street of Raṅganātha in the middle of Stanhavusupēṭa (Stonehousepet), the suburb of the town, founded in the name of Mr. Timothy Vansittart Stonehouse, Collector of Nellore, by the head Saristadar Madhvapati Purushōttama-Pantulu, of the Haritasa-gōtra, son of Śēshagiri Rao and the grandson of Veṅkaṭanarsu. The tank was called Raṅga-pushkariṇī. Mr. Stonehouse is praised highly.

C.—Stone inscriptions copied in 1922.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Abhirāmēśvara temple at **Tiruvamattur**, Villupuram taluk, South Arcot district.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	32nd year ..	Tamil ..	Begins with the introduction, "புகழ்மரு", etc. Records gift of 32 cows by Rājarāja-Vēḷāṉ of Vaṭkai, the northern hamlet of Neṉmali-nāḍu, a subdivision of Arumoḷidēva-vaḷanāḍu a district in Śōḷa-maṇḍalam, for a perpetual lamp to be burnt in the temple of Āḷuḍaiyār of Tiruvāmattūr in Paṉaiyūr-nāḍu, a subdivision of Gaṅgaikoṇḍaśōḷa-vaḷanāḍu.
2	On the west wall of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār Śrī [Rājadhirāja] dēva.	27th	Do. ..	Begins with the introduction "இமயவரம்ப", etc. Built in at two places. Records a gift of 7 kaḷañju of gold and 3 buffaloes by a private individual for burning a perpetual lamp in the temple at Tiruvāmattūr, a dēvadāna of Vāvalūr-nāḍu in Paṉaiyūr-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu.
3	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār Śrī Vīrarājēndradēva.	3rd	Do ..	Records gift of gold and cows by Vichchadiran Madhurāṉtakaṉ alias Sēnāpati Vīrarājēndra-Karaṇai Vilappaṟaiyaṉ of Kuḷikuḍi in Kshatriyaśikhamaṇi-vaḷanāḍu, a district of Śōḷa-maṇḍalam, for burning two perpetual lamps in the temple.
4	On the same wall	Do.	Rājarājakēsarivarman alias Rājarājarājadēva.	28th	Do. ..	Begins with the introduction, "இறையவர் பொரு", etc. Records gift of a perpetual lamp by Pōrāḷaṉ Karraḷi of Oḷukkai-vaḍagarai, the southern hamlet of Rājarāja-chaturvēdimaṅgalam, for the merit of his wife.
5	On the wall of the north verandah in the first prākāra.	....	....	....	Do. ..	Damaged and built in at the end. Seems to record the order of Toṇḍaimāṉār to Arasarmaṇavāḷa-Gāṅgayar giving him certain taxes that had to be collected from Tiruvāmattūr and the subsequent transfer of this income by the latter to the temple.
6	In the same verandah	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	5th year, Vriśchika, śu., pañchami, Monday, Uttiraṭādi.	Do. ..	Records an agreement given to the residents of Śilachintamaṇi-nallūr by the trustees of the Aḷagiya-Nayaṉār temple at Tiruvāmattūr, permitting the former to cultivate the lands in the village of Uṟattūr alias Rājakkaṉāya-nallūr as unalienable dēvadāna. The village was already a dēvadāna of the Tiruvāmattūr temple, but the tenants were liable to be ousted and had to pay taxes.
7	In the same place	....	....	Śaka 1408, Bhāvaka, (mistake for Parābhava), (expired), Plavaṅga (current), Chittirai, 2.	Do. ..	Records the sale of some small bits of lands to the temple treasury at Tiruvāmattūr by the residents of several villages for the purpose of digging a feeder-channel from the river leading to the irrigation tank of Tiruvāmattūr.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
8	In the same place	Sāḷuva ..	Mahāmaṇḍalēśvara Narasiṅgarāja Uḍaiyar.	Śaka 1393, Vikṛiti, Arpasi, 15.	Tamil ..	States that, as the village of Tiruvamāttūr was lying deserted for a long time, the temple maṇḍapas and gōpuras were ruined and the irrigation tank had breached, the king made a gift of certain taxes and ordered that from this amount, the necessary repairs should be carried out and worship conducted in the temple, in the name of Narasiṅgarāja-Uḍaiyar. The order was issued by Avasaram Aṉṉamarasār, agent of the king, to the trustees of the temple who managed the temple lands.
9	Do	Vijayanagara	Viraprataṉa Śrīraṅgadēva-Mahārāya ..	Śaka 1506, Tārana, Arpasi, 1.	Do. ..	Records an agreement given to the trustees and treasurers of the Tiruvamāttūr temple jointly by the trustees of the Śiva and Vishṇu temples of Perumbakkam and several other people, permitting the former to dig a channel within the limits of Perumbakkam to carry water to the tank at Tiruvamāttūr, in exchange for 300 kuḷi of wet land given as compensation in Vēḍampaṭṭu. This deed was drawn up in the presence of Bommu-Reḍḍiyār, agent of Achyutappa-Nāyakkarayyan.
10	On the wall of the west verandah in the same prākāra.	..	....	Viśvāvasu (expired) Parābhava (current), Chittirai, 8.	Do. ..	Records that, as the weavers of Tiruvamāttūr were unable to pay certain taxes and had emigrated, the taxes on yarn were reduced to 1½ paṇam a year per loom.
11	On the same wall	..	....	Viśvāvasu, Tai, 15.	Do. ..	Gives the terms of a lease-deed entered into with the residents of Tiruvamāttūr specifying the details of the tenancy rights of the cultivators of the temple lands for the different crops grown thereon.
12	On the wall of the south varandah in the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	14th year	Do. ..	Records gift of 32 cows, a bull and a lamp-stand by Gaṅgadaraiyan Tiruvan Kaliṅgarāyan of Iḷaiyāṅgudi in Dāṅgakāṉjāṉu, a subdivision of Tiruvindaḷūr-nāḍu, for burning a perpetual lamp in the temple at Tiruvamāttūr.
13	On the same wall	Vijayanagara	Kṛishṇarayadēva-Mahārāya	Śaka 1435, Śrīmukha, Makara, śu., pañchamī, Thursday, Puṇarpūsam.	Do. ..	States that the trustees in charge of the temple treasury petitioned to the king through Karaṇikkam Maṅgarāsāyyar and Sāḷuva Ariyava-Nāyakar that Śirgāṉūr, a village belonging to the temple of Tiruvamāttūr, was originally leased for an annual rental of 200 kalams of paddy and had to be reclaimed to the temple and that two house-sites and 8 ma of land were given tax-free to the two trustees.
14	Do.	Do.	Do.	Śaka 1430, Śukla, Makara, śu., saptamī, Monday, Anusha.	Do. ..	Records gift of taxes leviable in paddy and in coin from sixteen specified villages for the expenses connected with offerings to and worship of the god Aḷagiya-Nāyiṉār of Tiruvamāttūr and for repairs to the temple.
15	On the wall of the oil room in the same verandah.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[1] 4th year ..	Do. ..	States that Nandaṉ Araśaṉ Rājanārāyaṇaṉ alias Rājarāja-Mūvēndaraiyan inspected the temple jewels and in the presence of certain members of the assemblies of Rājarāja-chaturvēdimaṅgalam and Jananātha-chaturvēdimaṅgalam and officers of the temple had them melted and got certain new ornaments made of gold for the god.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
16	On the north wall of the dark maṇḍapa in front of the central shrine.	Chōḷa ..	Rājakēsarivarman alias Rājarājarājadēva.	25th year ..	Tamil ..	Begins with the introduction "இருமகள் பொலி", etc. Records that Tāmaḷāṉ Korraṉ-Aṅgi enquired into the temple management and arranged that the drummers engaged in the temple should, in return for some paddy, take out the god Chaṉdraśēkhara-Perumāl in procession thrice daily for the Śrībali ceremony. The paddy given as a remunerative commission to the paḷḷis for measuring the paddy due from the villagers was not allowed to be appropriated by the paḷḷis in full, a small portion being set apart for the drummers.
17	On the same wall	Do. ..	..	..	Do. ..	Records gift of sheep by a resident of Rājarāja-chaturvēdimaṅgalam for burning a perpetual lamp in the temple.
18	Do.	Do ..	Parakēsarivarman alias Uḍaiyār Śrī Rājēndra-Chōḷadēva	18th year and 93rd day.	Do. ..	Begins with the introduction, "இருமகள் வளர", etc. Records a gift of land for the maintenance of a champaka flower-garden. Records also gift of land for the village doctor.
19	Do.	Do. ..	Vīrarājēndradēva	6th year and 93rd day.	Do. ..	Built in at the end. Begins with the introduction "கலி பெயர்", etc. Records gift of land made by Śeṅgāṇaṉ alias Rājēndra-Vayirāgarachchōḷaṉ of Nallāvūrāṉḍaiyār in Pāmbūr-nāḍu, a sub-division of Uyyakoṇḍār-valanāḍu for the maintenance of two gardeners engaged on a flower-garden called Abhimāna-taṉṉāśaṉ given by him to the god. Refers also to some other gifts made in the 33rd year of Rājarājarājadēva and the 5th year of Vīrarājēndradēva.
20	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva.	25th year and 93rd day.	Do. ..	Begins with the introduction "இருமகள் பொலி", etc. Records gift of gold by the wife of a Veḷḷāḷa of Ariñjiya-maṅgalam, in Viḷupparaiya-nāḍu for burning a perpetual lamp in the temple.
21	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājarājadēva.	26th year and 206th day.	Do. ..	Begins with the introduction, "Śrīmat Guru", etc. States that Tāmaḷāṉ Korriṉaṅgi of Śirudhāma-nallūr, a village in Vaḍakarai-Mēlkūr-nāḍu, a portion of Vēsālippāḍi, the king's agent and trustee of the Tiruvāmāttūr temple, called together the assembly and residents of the village and enquired into the temple affairs, and finding certain surplus of paddy in measuring by the Vidiviṭaṅkaṉ-marakkāl instead of by the Rājakēsarikkāl, he ordered this surplus to be utilised for the daily supply of akkāraḍisil offerings to the god. The inscription further mentions three other gifts of gold for burning perpetual and twilight lamps and for conducting Sunday festivals every week.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription	Dynasty	King.	Date.	Language and alphabet.	Remarks.
22	On the east wall of the same maṇḍapa.	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva ..	23rd year and 35th day.	Tamil ..	Built in. Begins with the introduction '[illegible]', etc. States that the agent mentioned in No. 21 above, enquired into the temple affairs and ordered the distribution of certain offerings among the 21 temple servants, two of whom were additionally appointed for sounding the bell for the Śrībali ceremony. In the 27th year, Vēḷān Āruran of Puḍukkuḍi in Maṅgala-nāḍu, a sub-division of Arumoḷidēva-valanāḍu, a district of Śōḷa-maṇḍalam, who belonged to the king's perundaram, took objection to the said distribution saying that it was against the Śāstras.
23	Do	Do. ..	Rājarājarājakēsarivarman alias Rājarājadēva.	....	Do. .	Built in at the end. Begins with the introduction "[illegible]", etc. Records that a certain Guṇaśēkharan of Vēṣalippaḍi made a jewelled gold vessel for the sacred bath of the god ..devallār of Tiruvāmāttūr and a pair of bracelets set with precious stones.
24	Do.	Do. .	Rājarājadēva..	24th year	Do. ..	Records the gift by Tāmuḷān Korrapaṅgi of a silver vessel and a plate to be used for keeping the sacred offerings of the god Tiruvāmattūr-Āḷvār.
25	On the south wall of the same maṇḍapa.	Do. .	Kulōttuṅga-Chōḷadēva	12th year	Do. ..	Records the gift by a certain prince, Mādhava, of a gold ornament for the forehead of the god Śiva at Rāmagrahāra.
26	On the north wall of a room inside the Ardha-maṇḍapa in the same temple.	Do. ..	Parakēsarivarman Rājēndra-Chōḷadēva ..	10th year	Do. ..	Built in and stops with the general introduction of "[illegible]", etc., and the name of the king.
27	On the same wall	Do ..	Rājakēsarivarman	4 + 1st year ..	Do. ..	Records gift of a perpetual lamp to the god at Tiruvāmattūr by Śiriyamārāyaṇ of Ikkuḍi and his brothers on behalf of Chandirāchchaṇ, son of Kāḷi alias Miṉavaṉ-mārāyaṉ of Tennavaṉ-mādēvi in Veṇ-nāḍu.
28	Do.	Do. .	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva.	32nd year and 70th day.	Do. .	Begins with the introduction "[illegible]", etc. Built in. Records the gift of a gold vessel called Rājēndraśōḷaṉ to be used for the sacred bath of the god.
29	Do.	Do. ..	Rājakēsarivarman	3rd year	Do. ..	Records gift of 96 sheep by Rāmaṉ Siddhavaḍavaṉ alias Vikramaśōḷa-Miḷāḍuḍaiyāṉ of the Bhārgava-gōtra for a perpetual lamp to be burnt in the temple at Tiruvāmattūr, a dēvadāna of Vāvalūr-nāḍu, a subdivision of Aruvā-nāḍu.
30	On the east wall of the maṇḍapa in front of the Pallīyaṟai in the same temple.	...	....	....	Do. .	States that the hall and the mukha-maṇḍapa were erected by Tirukkaḷatti-Uḍaiyār, son of Śeyyatirumēṉi who was the son of Śokka-Jñānasambandhar.
31	On the west wall of the maṇḍapa in front of the Naṭana-Sabhā.	....	....	Śaka 1305, Rudhirōdgāri, Simha, ba., pañchami, Tuesday, Rēvati.	Do. ..	Records that Viṭṭaḷar Ōbulanāthar and certain others leased some lands in Śōḷiṅga-nallūr alias Rājanārāyaṇa-nallūr belonging to the goddess Nāchchiyār Muṭṭaiveṉgamuruvalār and agreed to pay an annual rent to the temple treasury.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
32	On the same wall	Vijayanagara	Vīrapratāpa Dēvarāya-Mahārāya	Śaka 1367, Krōdhana (expired), Kshaya (current), Chaitra, ba., pañchami, Friday, Pañguṇi, 22, Mūla.	Tamil ..	Records gift of certain lands in Ālaṟṟūr which yielded an annual tax of 12 poṉ, which was to be utilised for the midday offerings of the god Aḻagiya-Nāyiṉār at Tiruvāmattūr.
33	Do.	....	....	Śaka 1338, Dunmuki, Vaigāśi.	Do. ..	Gift of certain lands by Viruppaṉar of Siṅgamalai, additional to what was already given by his father Maṅgaṉar and his eldest uncle Viruppaṉar, to the temple.
34	On the north wall of the kitchen ..	Chōḷa ..	Rājakēsarivarman Tribhuvanachakravartin Rājadhirājadēva.	10th year	Do. ..	Begins with the introduction, "உடையவர்", etc. Records gift of 32 cows by Tappāḍaṉ-Śōḻaṉ of Śilachintāmaṇinallūr in Vāvalūr-nāḍu, for a perpetual lamp to be burnt in the temple at Tiruvāmattūr.
35	On the same wall	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	4th ,, ...	Do. ..	Records a gift of 4 mā of land in Avviyūr in Vāvalūr-nāḍu by Uḍaiyār Aṇiyaṉ-Muvāndaraiyaṉ for the maintenance of a maṭha called Tiruvēḍam-aḻagiyaṉ-tirumaḍam, which was situated on the northern side of the temple of Aṭhoṇḍadēvar at Tiruveṇṇainallūr.
36	On the west wall of the same kitchen.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	12th ,, .. .	Do. ..	Begins with the introduction, "பூமருவிய", etc. Records a gift of 42 kāśu by the karaṇam of Pavitramāṇikkachaturvēdimaṅgalam in Iṅga-nāḍu, a sub-division of Kulōttuṅgaśōḻa-vaḷanāḍu, a district of Śōḻa-maṇḍalam, for three twilight lamps.
37	On the same wall	Do. ..	Do. do.	12th ,, ...	Do. ..	Begins with the introduction, "பூமருவிய", etc. Records gift of money for a twilight lamp to the temple by a servant employed in the temple flower-garden.
38	Do.	Pallava ..	Sakalalōkachakravartin Kōpperuñjiṅgadēva.	16th year ..... śu. prathamā, Wednesday, Pushya.	Do. ..	Records gift of five cows by a dancing girl to the temple for a twilight lamp.
39	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	10th year ..	Do. ..	Begins with the introduction, "பூமருவிய", etc. Records gift of 24 kāśu by Periyaṉ of Karuppūr in Veṇṇaiyūr-nāḍu, a sub-division of Rājādhirāja-vaḷanāḍu, a district of Śōḻa-maṇḍalam, and from the interest on it twilight lamps had to be burnt in the temple at Tiruvāmattūr.
40	On the south wall of the second prākāra.	Vijayanagara	Vīra Kumāra-Kampa[ṇa]-Uḍaiyar ..	Śubhakrit, Aṟpaśi, [4].	Do. ..	Records that certain temple lands in Vayalaṉi-nallūr on the northern bank of the river Muñjiyāṟu were leased out permanently and that the income therefrom was to be utilised for lamps, festivals and Vishu-saṅkrānti celebration.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
41	On the same wall	Vijayanagara	Mahāmaṇḍalēśvara Sadāśivadēva-Mahārāya.	Parā[bha*]va, Puraṭṭādi, 3.	Tamil ..	Registers that in the time of Śarappa-Nāyaka, the agent of the king who was governing the Tiruvadi-rājya, the Ilaivāṇiyar agreed to accord the same privileges and rights to the Kaikkōlas of the place as were in vogue according to a previous stone inscription which had, however, been defaced by some member of the former sect in previous years and which was now ordered to be re-engraved on the temple walls.
42	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th year ..	Do. ..	Begins with the introduction, "[illegible]", etc. Records gift of 32 cows by a private individual of Kulōttuṅgasōḷa-nallūr, a dēvadāna of Tiruppaṇandal-Uḍaiyar in Maṇṇi-nāḍu, a sub-division of Sōḷa-maṇḍalam, for a perpetual lamp to be burnt in the temple at Tiruvamattūr. Paṇaiyūr-nāḍu is said to have been a sub-division of Gaṅgaikoṇḍaśōḷa-valanāḍu.
43	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājadhirājadēva.	3rd „ ..	Do. ..	Begins with the introduction, "[illegible]", etc. Records gift of 32 cows by Murivaṇ, a servant of the household of Maṇṇattimōgaṇ alias Rājarāja-Muvēndarāyar, for burning a perpetual lamp in the temple of Aḷagiya-Nayaṇār at Tiruvamattūr, on behalf of a fellow-servant called Nathaṇ, to whom the former caused some injury during their attendance on their master on a certain occasion.
44	On the south wall of the same prākāra.	....	Sakalalōkachakravartin Rājanārāyaṇa Sambuvarāya.	6th year, Āḍi ..	Do. ..	Records a tax-free gift of one vēli for offerings and worship to the god Tiruvaṇṇāmalai-uḍaiya-Nayaṇār, set up by Avaṇiyaḷappirandāṇ a nambi of Tiruvamattūr, on the northern bank of the river Pampa, and for repairs to that temple.
45	Do.	Vijayanagara	Kampaṇa-Uḍaiyar, son of Vīra-[Bokka]ṇa-Uḍaiyar.	Śaka 1294, Parīdāpi, Vṛiśchika, śu., prathamā, Friday, Mūla.	Do. ..	Records the sale to two brahmans for 130 Virachampaṅgaliṅgai of certain lands in Vayalaṅinallūr alias Rājavibhaṭanallūr, a hamlet on the northern bank of the Muṅjiyāṟu of Eṇṇayiram alias Rājarāja-chaturvēdimaṅgalam in Vayalūr-nāḍu, which had previously been granted to the temple of Aḷagiya-Nayiṇār at Tiruvamattūr as kuḍinīṅgā-dēvadāna, i.e., temple lands with everlasting occupancy right for the existing tenants for conducting a service called Sōmappa-daṇṇāyakkar-śandi and for certain festivals.
46	Do	....	Tribhuvanachakravartin Kōṅgēriṁēlkoṇḍāṇ.	13th year, Āḍi ..	Do. ..	States that, at the instance of Vikrama-Pāṇḍya-Mahāvali Bāṇarāyar, the village of Sōḷamāṇpūṇḍi Talaiyā-nallūr, the southern hamlet of Rājarāja-chaturvēdimaṅgalam in Paṇaiyūr-nāḍu, a sub-division of Rājarāja-valanāḍu, a district of Naḍuvil-maṇḍalam, was named Viradamuḍitta-Pāṇḍya-chaturvēdimaṅgalam after the king Vikrama-Pāṇḍyadēva, and 28 shares of land, each share measuring 4 mā, were given to 24 brahmans learned in the Śāstras, for reciting the Vēdas in the temple, for a doctor and for those who possessed holdings in the village.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
47	On the south wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[13]th year ..	Tamil ..	Records gift of certain jewels, vessels and cows for a twilight lamp, by a dancing girl of the Tiruvēgambam-Uḍaiyār temple at Kāñchīpuram in Toṇḍai-maṇḍalam, to the temple of Tiruvagnīśvaram-uḍaiya-Mahādēva at Agaṇaṇūr, the southern hamlet of Rājarāja-chaturvēdi-maṅgalam, an independent village in Rājarāja-vaḷanāḍu, for the merit of her deceased daughter.
48	Do.	....	Sakalalōkachakravartin Rājanārāyaṇa ..	4th year, Kaṇṇi, śu., chaturthī, Friday, Anisha.	Do. ..	Records a tax-free gift of 4 vēli of land in Tavaṇippākkam, on the northern bank of the river Muñji for the expenses connected with the worship of the god Sambandapperumāḷ Nāyaṇār of Śīkāḷi as bhaṭṭavṛitti and for repairs to the temple.
49	Do.	....	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya	5th year, Kumbha, śu., daśamī, Friday, Pushya.	Do. ..	Records a tax-free gift of 1¾ ma of land in Kīḻpuḷūr on the northern bank of the river Muñji for the expenses connected with offerings to the god Tiruvaṭṭār-uḍaiya-Nāyaṇār at Śōḻakulavalli-nallūr, for repairs to the temple and for a service called Rājanārāyaṇaṉ-śandi.
50	On the west wall of the same prakāra.	Pallava ..	Sakalabhuvanachakravartin Avaṇiyāḷappirandāṉ Kōpperuñjiṅgadēva.	13th year	Do. ..	Records gift of certain gold ornaments by the king to the god Subrahmaṇya that was set up in the temple at Tiruvāmāttūr by Kuṉrameḍuttāṉ Vāṇādhirāyaṉ Uḍaiyāṉ Vayirādharāyaṉ of Pādirimarattūr for the welfare of the king.
51	On the same wall	Do. ..	Do.	4th year and 108th day.	Do. ..	Records the exemption from certain taxes, of the 20 mākkāṇi of land purchased from the king by Aṇiyaṉ Muvēndarāiyaṉ for the expenses connected with the offerings and worship of the same god.
52	Do.	....	....	....	Do. ..	Engraved in continuation of No. 51 above. Records a tax-free gift by Aḷagiyaśīyaṉ Muvēndarāiyaṉ, of 5 ma of land for burning lamps in front of the Subrahmaṇya-Pillaiyār mentioned above, and in the Āṇḍār Tiruvaṉāyakam-maṭha.
53	Do	....	Sakalalōkachakravartin Rājanārāyaṇa ..	6th year, Āḍi ..	Do. ..	Records that the king exempted certain temple lands in several villages from payment of taxes, for offerings and worship in the temple, and paid up 100 poṉ collected from the temple until the 5th year as surplus and ordered that this amount should be utilised for its repairs.
54	On the north wall of the same prakāra.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	6th year, Kārtigai, 2.	Do. ..	Records a tax-free gift of 10 ma of land in Avviyūr by Attadēvaṉ alias Kaliṅgarāyaṉ of Kappalūr in Paṇḍi-maṇḍalam for burning ten perpetual lamps in the temple at Tiruvāmāttūr.
55	On the same wall	....	Sakalalōkachakravartin Rājanārāyaṇa Śambuvurāya.	5th year, Kumbha, ba., ashṭamī, Saturday, Anusha.	Do. ..	Gift of two ma of land and certain privileges in the temple to a certain Tiruvambalap-peruma] for the valuable services rendered by him in procuring certain villages as dēvadāna gifts and in getting the high rate of taxes reduced on the old dēvadāna lands.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
56	On the east wall of the Kalyāṇa-maṇḍapa in the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year, Chitrai.	Tamil ..	Records an agreement given by Kōvan alias Rājarāja-Nīlagaṅgaraiyan stating that, in return for the enjoyment of certain lands, he will help only Rājarāja-Śambuvarāyar, Jananātha-Muvēndaraiyar and Ulaguyyakkoṇḍaśōḷa-Kāḍavarāyar, and none other, in times of need.
57	On the inner wall of the western gōpura.	....	Tribhuvanachakravartin Kōṉerimel-koṇḍāṉ.	3rd year, Chittirai.	Do. ..	Records the tax-free gift, by the king, of the village Kāṭṭil-Vēḍaṉpaṭṭu, on the northern bank of the river Muñjiyāṟu for conducting a service called Parākramapāṇḍyaṉ-śandi after the king and for certain festivals to the god and repairs to the temple.
58	In the same place	...	....	Śaka 1327, Parthiva, Makara, ba., tṛitīya, Thursday, Makha.	Do. ..	Lays down certain regulations regarding the sluice-irrigation from the tank of Vaḷudiraṭṭi in Pūndōṭṭam to the south of Viḷappuram alias Jananāthaśōḷa-chaturvēdimaṅgalam on the northern bank of the river Muñjiyāṟu in Paṇaiyūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu.
59	Do	....	Tribhuvanachakravartin Kōṉerimel-koṇḍāṉ.	6th year, Mārgaḷi.	Do. ..	Records the tax-free gift, by the king, of the village Uṉattūr in Aḷagiyaśīyanallur-paṟṟu for conducting the service called Rājakkaṇāyaṉ-śandi and for festivals to the god and repairs to the temple at Tiruvāmāttūr.
60	On the southern side of the outermost wall.	....	....	....	Do. ..	Records gift by Poṉṉambalakkūttaṉ of a house site in the street called Ēḷiśaimōhaṉ-tiruvīdi to the south of the temple, for a maṭha and also provision for the supply of paddy and clothes to the abbess residing in it.
61	On the same wall	....	....	....	Do. ..	States that the streets round the temple were laid out by Marudaṉ Ēḷiśaimōgaṉ-Muvēndaraiyan alias Tambirāṉtōḷaṉ.
62	Do.	....	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	4th year, Āḍi ..	Do. ..	Records gift by Namaśivāyadēvar of 2 mākkāṇi in Tumbaiyūr in the nattakūṟu of Paṇaiyūr-nāḍu, for the maintenance of a maṭha for Talaivaṇaṅgiṉār.
63	On the south wall of the central shrine of the Ammaṉ temple in the same village.	Vijaya-nagara.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	....Bahudhānya,.. . Jyēshṭha.	Do. ..	Damaged. Seems to record some land assignment for digging a channel from the river.
64	On the east wall of the same shrine.	....	Sakalōkachakravartin Rājanārāyaṇa ..	19th year, Āḍi ..	Do. ..	Records a tax-free gift of the village Kuḷattūr alias Śōḷiṅga-nallūr in Aḷagiyaśīyanallur-paṟṟu for conducting a service called Rājanārāyaṇaṉ-śandi and for offerings and worship in the temple. Mentions Vīradamaṉdittapāṇḍya-chaturvēdimaṅgalam.
65	On the east and north walls of the same shrine.	Vijaya-nagara.	Mahāmaṇḍalēśvara Śrīraṅgadēva-Mahārāya.	Āṅgīra, Paṅguṇi, 3.	Do. ..	Records an undertaking by the residents of the village that the three artizan communities (kaṇmāḷar) carpenters, blacksmiths and the goldsmiths of the several villages in the northern paṟṟu (ward) shall no more be treated ill or deprived of their privileges, that the same rights and privileges as were in vogue to their classes in Paḍaiviḍu, Śeñji, Tiruvaṇṇāmalai and Kāñchīpuram should be accorded to them and that in default a fine of 12 poṉ be paid by them (residents). Kṛishṇappa-Nāyaka is mentioned as the king's agent. Rāyasam Tirumalayyan was the former's subordinate.

C.— Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On the north wall of the same shrine.	....	....	Vikari, Āḍi, 25. ..	Tamil ..	Incomplete and damaged. Registers a lease-deed specifying the share of produce leviable from the cultivators on the several kinds of trees grown in the temple lands at Tiruvāmāttūr.
67	On the base of the northern wall of the maṇḍapa in front of the same shrine.	....	....	Hēviḷambi, Māśi, 19.	Do. ..	Records that six individuals of the goldsmith caste contested about the possession of a certain piece of land in Tiruvaṭṭambāṟai and that Araśaṉ (one of them) won the victory with an axe.
68	On the inner wall of the gōpura in the same temple.	Vijayanagara	Achyutadēva-Mahārāya	Śaka 1454, Nandana Tulā, śu. ēkādaśī Friday, Hasta.	Do. ..	Registers the tax-free gift of the village Śuraipaṭṭa in Aḷagiyaśīyanallūr-paṟṟu in the muttakūṟu by Nārāyaṇa-pillai under orders from Rāmābhaṭṭayyan for festivals, worship and offerings of curd-rice to the god Aḷagiya-Nāyaṉār at Tiruvāmāttūr, an independent village in Vāvalūr-nāḍu, a subdivision of Rājarāja-valanāḍu, on behalf of the king.
69	In the same gōpura	Do.	Do.	Śaka 1453, Khara, Kaṉṉi, śu., daśami, Wednesday, Punarpūśam.	Do. ..	Records a tax-free gift of the village Śiṟṟāmūr in Iḷaiyaṟṟu-paṟṟu by Śinnāra-pillai under orders from Rāmābhaṭṭar-ayyan, for the expenses connected with offerings and worship to the god Aḷagiya-Nāyaṉār, on behalf of the king.
70	On the west base of the maṇḍapa outside the same temple.	Do	Sadāśivadēva-Mahārāya	Śaka 1488, Kshaya, Vṛischika, śu., daśami, Śravaṇa.	Do. ..	Damaged at the end. Seems to record the provision made by Vīrappan for the merit of Śūrappa-Nāyaka, for bathing the god Aḷagiya-Nāyaṉār with ghee on the day of the Tiruvādirai festival.
71	On the north wall of the same maṇḍapa.	....	....	Śaka 1518, Durmukhi, Āḍi, 3.	Do. ..	States that Koṇḍama-Nāyaka visited the Abhirāmīśvara temple at Tiruvāmāttūr and made a gift of 1600 poṉ for the Paṅguṇi festival and for repairs to the temple gōpura, in addition to the existing income of 450 poṉ and 2000 kalam of paddy of the temple.
72	On the east wall of the central shrine in the Ayavandīśvara temple at **Siyattumangai**, Nannilam taluk, Tanjore district.	Chōḷa.	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	. . . . Mithuna, śu., tritīya Śravaṇa, Sunday	Do. ..	Begins with the introduction, 'Śrīmatu eva' etc. Much damaged. Seems to record gift of gold for a twilight lamp to be burnt in the temple of Tiruvayavandi-Uḍaiyār at Śāttamaṅgalam, a brahmadēya in Muḷaiyūr-nāḍu, a subdivision of Gēyamāṇikka-valanāḍu.
73	On the same wall	Do.	Tribhuvanachakravartin Rājarājadēva ..	[1]3th year, Aippaśi.	Do. ..	Records gift of gold by a brahman lady of Śāttamaṅgalam for burning a twilight lamp in the temple.
74	On the north wall of the same shrine.	Do.	....	14th year, Karkaṭaka ba., shashṭhi. Monday. Uttiraṭṭādi.	Do. ..	Written in continuation of No. 73 above. Appears to belong to the time of the same king. Records gift of gold by certain individuals for a twilight lamp.
75	On the south wall of the same shrine.	Do.	Tribhuvanachakravartin Rājarājadēva ..	25 + 1st year Tulā, śu., saptami, Sunday, Punarpūśam.	Do. ..	Records that the great assembly of Iḷaiyāṟṟukkuḍi alias Kalikaḍindaśōḷa-chaturvēdimaṅgalam, a brahmadēya in Marugal-nāḍu, a subdivision of Gēyamāṇikka-valanāḍu, ordered the village accountant of Śāttamaṅgalam to exempt from taxes certain temple lands in their village used as flower-garden for the god Ayavandi-Uḍaiyār and to utilise this amount for burning two perpetual lamps in the temple for the welfare of the village.

C—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
76	On the north wall of the maṇḍapa in front of the same shrine.	Chôḷa ..	Tribhuvanachakravartin Rājarājadêva ..	15th+1st year, Mêsha, ba., ashṭamī, Wednesday, Śravaṇa.	Tamil	States that, as the charity of maintaining a water-shed on the bank of the Muḍigoṇḍaśôḷap-pêrāru instituted by Tiruvêkambam-uḍaiyār of Kaṇichchaipakkam in the 13th year of the king had not been maintained, the village assembly of Śattamaṅgalam took over the land, made a gift of it to Namaśśivāyadêvaṉ in charge of the Āṇḍār-Marudapperumāḷ-santāna for maintaining the Śiruttoṇḍaṉ-tiru-maṭha erected by him at Tiruchchenṅgaṭṭaṅguḍi.
77	On the same wall	Do. ..	Do.	2nd year	Do.	Records gift of 300 kāśu by a private individual for burning a twilight lamp in front of the Uḍaiyāṉ-Śiruttoṇḍaṉ (image).
78	On the south wall of the same maṇḍapa.	....	....	....	Grantha, Sanskrit.	A verse in praise of the god and the goddess of the temple.
79	On the south wall of the central shrine in the Viraṭṭānêśvara temple at **Virkudi**, same taluk and district.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍya-[dêva].	[1]6th year Simha, ba., tritiya....[Ā]yilyam.	Tamil	Damaged. Registers the sale, to Malaiyaperumāḷ Parakrama-Pāṇḍya Iraṅgôḷar, son of Arasu Tiranaṭṭaṉ-perumāḷ, of some lands and house-sites in the dêvadāna of Tiruvārūr-Uḍaiyār in Narikkuḍi in Paṇaiyūr-nāḍu.
80	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadêva.	16th year, Simha, ba., ēkādaśī, Monday, Punarpūśam.	Do.	Much damaged. Registers the sale of some lands to the individual mentioned in No. 79 above, by a brahman of Irāyūr, a hamlet of Gāṅgêyarāya-chaturvêdimaṅgalam in Vaḷkkuḍi-parru, a subdivision of Paṇaiyūr-nāḍu.
81	Do.	Vijayanagara	Vīra Kṛishṇadêvarāya-Mahārāya ..	Śaka 1439, Īśvara.	Do.	Much damaged. Registers the aggregate donation, by the king, of 10,000 varāhaṉ to several Śiva and Vishṇu temples mentioned by name. As usual a long list of the king's conquests is given.
82	On the west wall of the second prākāra of the Kālahastīśvara temple at **Kalahasti**, Kalahasti taluk, Chittoor district.	Chôḷa ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	46th year ..	Do.	Begins with the introduction, "[illegible]" etc. Ends of lines run behind the dvārapālaka image. Registers gift of money for burning four perpetual lamps in the temple.
83	On the same wall	Do. ..	Rājakêsarivarman alias Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	6th " ..	Do. .. .	Begins with the introduction, "[illegible]" etc. Ends of lines run behind the same image. Registers the provision made by Gaṭṭidêvaṉ alias Kulôttuṅgaśôḷa-Yādavarāyaṉ of Vīramaṅgalam for daily feeding brahmans, tapasvins and other people in the temple.
84	Do	Do. ..	Do. do.	[27]th " ..	Do.	Begins with the introduction, "[illegible]" etc. Ends of lines run behind the same image. Registers a gift of 32 cows for burning 10 very bright twilight lamps during the first evening service of the god at Tirukkaḷatti in Āṟṟūr-nāḍu, a sub-division of Tiruvêṅgada kôṭṭam, a district of Jayaṅgoṇḍaśôḷa-maṇḍalam.
85	Do.	Do. ..	Parakêsarivarman alias Tribhuvanachakravartin Vikrama-Chôḷadêva.	14th year, [Āvaṇi].	Do.	Begins with the introduction, "[illegible]" etc. Beginnings of lines built in. Seems to register the installation of and the provision made for daily offerings to Āḷuḍaiyār Teṅkayilāyam-Uḍaiyār by Pūṇḍi-Uḍaiyāṉ Pavaḷakkuṉṟu Rājêndraśôḷaṉ alias Śôḷiyavaraiyar of Paravaiśuṟṟu-Pūṇḍi.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On the same wall	Chōḷa ..	Rajakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	14th year, Pūram ..	Tamil ..	Begins with the introduction "[illegible]", etc. Beginnings of lines built in. Seems to register a gift of 1786 kuḷi of land as a maḍaiviḷagam for the residence of the Mahēśvaras by the residents of Tirukkaḷatti alias Mummuḍiśōḷapuram in Arrūr-nāḍu, a subdivision of Tiruvāṅgaḍa-kōṭṭam, a district of Rājēndraśōḷa-maṇḍalam.
87	On the north wall of the same prākāra.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year ..	Do. ..	Registers a gift of 32 cows by Paḍōli-mādēviyār, wife of Tirukkaḷattidēvar alias Yādavarāyar for burning a perpetual lamp in the temple.
88	On the same wall	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	31st " ..	Do. ..	Begins with the introduction "[illegible]", etc. Incomplete. Seems to register a sale of land.
89	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva.	10th " ..	Do. ..	Registers a gift of 32 cows for a perpetual lamp by Kaṇḍalan Pāliseṭṭi Daṇḍanāyakan Arāsan, one of the Nuḷamba-pradhānis governing Rājēndraśōḷap-puḍunāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam.
90	Do.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	49th " ..	Do. ..	Begins with the introduction "[illegible]", etc. Registers a gift of 1,100 kuḷi of land by certain servants of Sēnāpatigal Kulōttuṅgaśōḷa-Karuppārudaiyār for burning 25 lamps in the back-wall of the temple from sunset till the close of the Śribali ceremony.
91	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	47th " ..	Do. ..	Registers a gift of 96 sheep for a perpetual lamp by Vaḍa Gaṇḍagōpalap-Pallavaraiyar, a weaver of Taṅjāvūr.
92	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	32nd " ..	Do. ..	Registers a gift of 800 kuḷi of land by Vīmarāsan of Tyāgasamudrapaṭṭai for the maintenance of two men employed in the Ālālasundarar flower garden.
93	Do.	Do. ..	Do. do.	14th " ..	Do. ..	Begins with the introduction "[illegible]", etc. Registers a gift of 32 cows for a perpetual lamp by Śīyagaṅgan, who bears the usual Gaṅga birudas. There is a Sanskrit verse at the end referring to the same gift.
94	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who took Madura.'	27th " ..	Do. ..	Registers the undertaking of three persons to provide the tirumandirap-pōnagam (offering) at the early morning rising-ceremony of the god by turns in the months of Puraṭṭāśi, Paṅguni and Vaiyāśi, for the benefit of their caste and themselves.
95	Do.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	49th " ..	Do. ..	Begins with the introduction, "[illegible]", etc. Registers a gift of 96 sheep by Kaliyavvai for maintaining a perpetual lamp in the lamp-stand cast after the form of her deceased brother Kōttan Āditta alias Māṅgalūr-Naḍaḷvār, a servant of Sēnāpati Kulōttuṅgaśōḷa-Karuppārudaiyār.
96	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva.	4th " ..	Do. ..	Registers the gift of 2 lamps and money for maintaining these lamps, by Saśikula-Śāḷukki Taṅiniṉruveṉṟa Vīra-Narasiṅgadēvan alias Yādavarāyan. Mentions the liquid-measure Tirukkaḷatti-Uḍaiyān.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
97	On the same wall	....	....	19th year ..	Tamil ..	First line chiselled away. Registers a gift of 96 sheep for burning a perpetual lamp by Nuṅgamādēvī, wife of Madhurāntaka Pottappichchōḷaṉ.
98	Do.	....	....	....	Do. ..	Fragment. Registers a gift of 32 cows by Ammaiyappaṉ Kaṇṇōḍaip-perumāl alias Vīravinōda-Vikrama.....rāyaṉa-Śambuvarāyaṉ of the Śeṅgēṇi family, for a perpetual lamp.
99	Do.	....	....	19th year ..	Do. ..	First line chiselled away. Registers a gift by a native of Kōyambōḍu in Puliyūr-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷa-maṇḍalam of 192 sheep for 2 perpetual lamps.
100	Do.	Chōḷa ..	Vikrama-Chōḷadēva	11th ,, ..	Do. ..	Registers a gift by Vimaladittaṉ alias Madhurantakap-Pottapichchōḷaṉ, son of Siddhiyarāśaṉ of the Pottappichchōḷa family, of 96 sheep for a perpetual lamp.
101	Do.	....	....	....	Do. ..	Fragment. Seems to register an assignment of land, free of taxes half the yield being utilised for offerings to the god and the other half being taken by the cultivator (śevvāram).
102	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	12th year .	Do. ..	Begins with the introduction "[illegible]", etc. Incomplete. Seems to register the provision made for a perpetual lamp in the temple, by Mādēvī, daughter of Kaṇṇaradēva alias Rājēndraśōḷap-Pottappichchōḷaṉ, son of Kāmarśar.
103	Do.	Do. ..	Do. do. ..	Do. ..	Do. ..	Registers a gift of 100 chiṉṉam by Koṅgayaṉ, son of Rājēndraśōḷa Gaṅgayarājaṉ of Veḷi-nāḍu for maintaining a perpetual lamp.
104	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	6th year ..	Do. ..	Registers a gift of 100 sheep for burning 2 perpetual lamps in the temple, by Vimaladēva-dēvaṉ, brother of Madhurāntakap-Pottappichchōḷaṉ Ma[la]mādēvarasar.
105	Do.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva.	12th ,, .	Do. ..	Registers a gift of 46 sheep for half a lamp by Talaiyāri Tammi-Nāyakaṉ Puḍōli Bhīraṉ, one of the pradhānis of Siddhiyarasiyar of Neḷūru.
106	Do	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	5th ,, ..	Do. ..	Registers a gift 33 kāsu by two śeṭṭis for a perpetual lamp.
107	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[15th] ,, ..	Do. ..	Incomplete. Gift of 96 sheep and a ram for a perpetual lamp by Gaṅgādēviyar, daughter of Yādavarāyar Viyappadaiyar.
108	Do	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	12th ,, ..	Do. .	Records gift of 100 chiṉṉam by Va[sa]ṉaṉ, son of Niravachchiyaṉ the minister of Rājēndraśōḷa-Gaṅgeyarājaṉ of Veḷi-nāḍu, for burning a perpetual lamp.
109	Do.	Do. ..	Chakravartin Vikrama-Chōḷadēva ..	4th ,, ..	Do. ..	Ends of lines lost. Registers a gift of 96 sheep for a perpetual lamp.
110	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4[1]st ,, ..	Do. ..	End built in and continuations of lines lost. Seems to register a sale of land.
111	Do	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	12th ,, .	Do. ..	Registers a gift of 100 chiṉṉam for a perpetual lamp by Daṇḍanāyaka Goṅkaiyaṉ, brother-in-law of Rājēndraśōḷa-Gaṅgairājaṉ, son of [Na]ḍimārāyaṉ.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the same wall	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷa-dēva.	12th year ..	Tamil ..	Registers a gift of 100 chinnam for burning a perpetual lamp in the temple of Aḷuḍaiyār Tirukkaḷatti-Uḍaiyār by Sōḷiyan alias Rājēndraśōḷa-Gāṅgayarājan of Veḷi-nāḍu.
113	Do.	Vijayanagara	Viraprataṇa Krishṇarāya-Mahārāya ..	Śaka 1439, Īśvara, Vṛischika, ba., shashṭhi, Wednesday, Pushya.	Do. ..	Registers the grant of the village Onpakkam in Payyarkōṭṭam for the merit of the king by his pradhāni Śaḷuva Timmarasa. The income from the village was utilised by the supervisors of the treasury for the early morning service, for supply of a flower garland and for burning 4 lamps daily in the temple of Nāyaṇār Tirukkaḷatti-uḍaiya-Nāyaṇār.
114	Do.	Chōḷa ..	Parakēsarivarman alias Chakravartin Vikrama-Chōḷadēva.	3rd year ..	Do. ..	Built in and incomplete. Begins with the introduction "[illegible]", etc. Registers a gift of 96 sheep for a perpetual lamp by a merchant of Mummuḍiśōḷappeṭṭai.
115	Do.	Do. .	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III) alias Tribhuvanavira-dēva.	36th ,, ..	Do. ..	Registers the gift of 96 sheep and a ram by a reḍḍi of Seguvanūr in Mēlaippaṭṭaiya-nāḍu for a perpetual lamp.
116	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavira-dēva, 'who was pleased to perform the anointment of heroes and the anointment of victors'.	34th ,, ..	Do. ..	Registers a gift of 32 cows and a bull for burning a perpetual lamp in the temple of Uḍaiyār Tirukkaḷatti-Uḍaiyār by Śūra-Nāyakan Tiruvēgambam-uḍaiyan alias Amarābharaṇan Śīyagaṅgan who styles himself 'the Lord of Kuvalāḷapura and 'Gaṅgakulōttama.'
117	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[20th] ,, ..	Do. ..	Registers a gift of 50 sheep for a half-lamp by a lady of Īṇjur.
118	Do.	Do. .	Tribhuvanachakravartin Kulōttuṅga-Chōḷa[dēva], 'who took the crowned head of the Pāṇḍya'.	Built in ..	Do. ..	Incomplete and built in in the middle. Registers a gift of 96 sheep for a lamp.
119	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga Chōḷa[dēva], 'who was pleased to take Maḍurai (Madura) and the crowned head of the Pāṇḍya'.	Do. ..	Do. ..	Registers gift of 96 sheep and a ram by Poṇṇiarasan Vīmarasan alias Tyagasamudrappa[ṭṭai], of [Ta]gaṭṭūr in Mēlaippaṭṭai-nāḍu for a perpetual lamp.
120	Do.	Do. ..	Tribhuvanachakravartin Kulo[ttunga-Chōḷadēva.	31st year ..	Do. ..	Built in in the middle. Registers a gift of land for a flower-garden to the god Tirukkaḷatti-Uḍaiyār by Vīra Narasiṅgadēva alias Yādavarāya.
121	Do.	Do. ..	Tribhuvanachakravartin . . . . . Chōḷadēva.	15th ,, ..	Do. ..	Built in in the middle. Registers a gift of 72 sheep for a perpetual lamp by Puḍōlāsāṇi, wife of Ēriyami-reḍḍi of Kāppalūr.
122	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	30th ,, ..	Do. ..	Built in in the middle. Registers a gift of land by purchase for offerings to and construction of a car for the god Uḍaiyār Tirukkaḷatti-Uḍaiyār by the residents of Chittirameḷi. The purchase money was paid by Rajamalladēvar alias Yādavarāyar at Karruppūṇḍi.
123	Do.	Do. ..	Do. do.	13th ,, ..	Do. ..	Registers a gift of 320 cows for 10 lamps by Mahāmaṇḍa-lēśvara Goṅkayan alias Kulōttuṅgaśōḷa-Goṅkarājan of Veḷi-nāḍu.
124	Do.	Do. ..	Chakravartin Rājadhirājadēva	5th year and 87th day.	Do. ..	Registers an order (uḷvari) of a gift of land free of taxes in Paḷaiyāru in Amba-nāḍu a subdivision of Uyyakkoṇḍār-vaḷanāḍu.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
125	On the same wall	Chōḷa ..	Rājādhirājadēva	5th year ..	Tamil ..	Registers a sale of land for forming an areca-nut garden in the name of Tiru-Kaṇṇappadēvar.
126	On the east wall of the same prākāra.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva	13th ,, ..	Do. ..	Registers a gift of 25 sheep for a ¼ lamp by a goldsmith of Puḷal in Puḷal-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
127	On the same wall	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	34th year ..	Do. ..	Begins with the introduction '[illegible]', etc Registers a gift of 32 cows for burning a perpetual lamp in the temple of Uḍaiyār Tirukkaḷatti-Uḍaiyār by Daṇḍaiśōṟuḍaiyāṉ alias Pañchalarāyaṉ of Naḷambayaṟu in Ambattūr-nāḍu a subdivision of Puḷar-kōṭṭam alias Rājendraśōḷa-vaḷanāḍu, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
128	Do.	Do. ..	Do. do.	42nd ,, ..	Do. ..	Begins with the introduction "[illegible]", etc. Registers a gift of 96 sheep for a perpetual lamp by an individual of Veṇṇākkam in Kīḻpākkai-nāḍu, a subdivision of Payyūr-Iḷaṅk-kōṭṭam, a district of Rājendraśōḷa-maṇḍalam.
129	Do.	Do. ..	Rājakēsarivar[man alias Kulō ttu]ṅga-Chōḷadēva.	41st year, Paṅguṇi 21, Su., chaturthi Wednesday, Kārtigai.	Do. ..	Begins with the same introduction. Registers a gift of 32 cows for a perpetual lamp by the headman of Tiyārupakkam in Nīrvōḷur-nāḍu a subdivision of Uṟṟukkaṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
130	Do.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	42nd year .	Do ..	Begins with the same introduction. Incomplete. Seems to register a gift of 96 cows for a half lamp by Teṅgaṅguḍaiyāṉ Kūttaṉ Vaḍugaṉ, an officer (śirudaṇam) of Malaiyaraṉpaḍaiviḍu in Gaṅgaikoṇḍa-śōḷapuram in Virudarājabhayankara-vaḷanāḍu, a subdivision of Śōḷa-maṇḍalam.
131	Do.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttu[ṅga-Chōḷadēva.]	33rd ,, ..	Do ..	Bottom portion built in. Begins with the same introduction. Records gift of 96 sheep and a lamp-stand by Gaṇḍarāditta .....wife of Aṅgarāja for burning a perpetual lamp in the temple of Tirukkaḷatti-Uḍaiyār, for the merit of her mother Iravikulasundari.
132	Do.	Do. ..	Do. do.	31st ,, ..	Do ..	Begins with the introduction "[illegible]", etc. Registers a gift of 96 sheep for a perpetual lamp by a Veḷḷāḷa of Ēṉūr in Naḍuviṟṟaṭṭaiya-nāḍu, a subdivision of Payyūr-Iḷaṅgōṭṭam, a district of Rājendraśōḷa-maṇḍalam.
133	Do.	Do. ..	Tribhuvanachakravartin alias Kulōttuṅga-Chōḷadēva.	32nd ,, ..	Do. ..	Registers a gift of 500 kuḻi of land in Vaṇḍaṉūr, a village in Pākkai-nāḍu by three Bōyindas of Veṉuṅgoṇḍai (i.e. Peṉugoṇḍa) in Taṅgaṭṭūr, a village in Pottappa-nāḍu, for the maintenance of two gardeners employed in a flower garden of god Tirukkaḷatti-Uḍaiyār with the stipulation that garlands were to be supplied to the god daily.
134	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	[2]6th ,, ..	Do. ..	Registers a gift of 96 sheep for a perpetual lamp by Māraya-Bōyiṇḍaṉ, son of Muppi-Nayakkar of Naḍuvilpaṭṭaiya-nāḍu, who possessed Kaḷuvakkuṇḍa and was called Taṇḍaimāḷai-Uḍaiyāṉ.
135	Do.	Do. ..	...kēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	33rd ,, ..	Do. ..	Damaged in the middle. Begins with the introduction "[illegible]", etc. Registers the provision made by a private individual for burning a lamp in the temple of god Tirukkaḷatti-Uḍaiyār.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
136	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rāja[rāja]dēva.	[1]1th year, Vaigāśi, Monday, ba., dvitīya, Mūla.	Tamil ..	Registers the gift of the village Kāripalli in Karuppārru-nāḍu by sale by Śaśikula-Śāḷukki Narasiṅgaṉ Tirukkaḷattidēvaṉ alias Rājādhirāja Yādavarāyaṉ for feeding the pilgrims that came to worship the god Uḍaiyār Tirukkaḷatti-Uḍaiyār.
137	Do. ..	Do. ..	[Rāja]rājad[ē]va	[10]th	Do. ..	Registers a gift of cattle by Madhurāntakap-Pottappich-chōḷaṉ Ghaṭṭiya[rasaṉ] for burning 2 perpetual lamps in the temple.
138	Do. ..	Do. ..	Tribhuvanachakravartin Rāja	[Lost]	Do. ..	Registers a gift of 192 sheep for 2 perpetual lamps to the temple in Tirukkaḷatti.
139	Do. ..	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	31st year	Do. ..	Begins with the introduction '[illegible]' etc. Registers a gift by Śōḷaṉ Naraṇadēvar of Poygai in Poygai-nāḍu a subdivision of Payyūr-Iḷaṅgōṭṭam, a district of Rājēndraśōḷa-maṇḍalam, of 96 sheep for a perpetual lamp.
140	On the south wall of the same prākāra.	Do. ..	Rājarājadēva	[9]th year ..	Do. ..	Built in at the bottom. Registers the gift of 96 sheep by one of the devotees (āṇḍār) worshipping on the Tirumalai, for a perpetual lamp to be burnt in the temple at Tirukkaḷatti alias Mummuḍiśōḷapuram in Arṟūr-nāḍu, a subdivision of Perumtaḍi in Tiruvēṅgada-kōṭṭam.
141	On the same wall	Do. ..	Rājakēsarivarman alias Chakravartin [Kulōttuṅga-Chōḷadēva].	18th ,, ..	Do. ..	Begins with the introduction '[illegible],' etc. Ends of lines run behind the image of Dakshiṇāmūrti. Seems to register an order of the king transferring a dancing girl and her descendants from his (?) own service to the service of the temple at Tirukkaḷatti.
142	Do. .	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	31st ,, ..	Do.	Beginnings of lines and the bottom built in. Begins with the introduction '[illegible]', etc. Seems to make provision for maintaining two perpetual lamps with 6 kāśu, accruing monthly as interest on a deposit of 40 kāśu made by certain individuals.
143	Do. ..	Do. ..	Rājakēsarivar[man alias Cha]kravartin Kulōttuṅga-Chōḷadēva.	31st ,, ..	Do. ..	Begins with the introduction '[illegible]', etc. Registers the gift by a private person of a metal lamp-stand and sheep for a perpetual lamp to Tirukkaḷatti-Uḍaiyār.
144	Do. ..	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	21st ,, ..	Do. ..	Begins with the introduction '[illegible]' Registers the gift by a certain lady of a lamp-stand and sheep for a perpetual lamp to the god Mahādēva of Tirukkaḷatti. Mentions the scale Āyiravaṉ-tulākkol.
145	Do. ..	Do. ..	Rājarājadēva	12th ,, ..	Do.	Built in at the end. Seems to register a gift of 96 sheep for a perpetual lamp.
146	Do. ..	Do. ..	Parakēsarivarman alias Tribhuvana-chakravartin Rājarājadēva.	9th ,, ..	Do. ..	Begins with the introduction '[illegible]', etc. Continuations of some lines lost. Registers a gift of 96 sheep for maintaining a perpetual lamp by Ariyaṉ Padumaraṉ Kaṭṭimaṉ of Kāśmirapuram.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On the same wall	Chōḷa ..	....	11th year ..	Tamil ..	Registers a gift of 5 kāśu by a certain individual of Śēṟṟūr for maintaining two lamps in the temple of Uḍaiyār Tirukkaḷatti-uḍai-Mahādēva, one during the early morning service and the other during the evening service. Seems to belong to the king mentioned in No. 146 above.
148	Do.	Do. ..	Rajarājadēva	10th ,, ..	Do. ..	Registers that the 28 lamp-stands placed in the temple in the time of king Kulōttuṅga-Chōḷadēva 'who exempted the tolls,' by an oil-monger of Tiruppāśūr were made good and 33 lamp-stands including these were given by his son in the 10th year of Rājarājadēva.
149	Do.	....	....	....	Do. ..	Contains a boastful vow made by Yādavakula-Mādēvi, daughter of Śīyagaṅgadēva to the effect that if she survived Ghaṭṭiyadēva alias Yādavarāya she would be a slave of the daughter of Pottappichchōḷa-Mārāśar, who had married the deceased Yādavarāya, and if these ladies should survive their father's death they should be degraded to the position of the servants of servants of Yādavakula-Mādēvi.
150	Do.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	43rd year ..	Do. ..	Begins with the introduction 'புவனி முழுதுடையாள்,' etc. Incomplete. Seems to register a gift of a lamp by Palli Aṅgāḍi Ayyāraṉ, one of the . . . śōḷatterindavilligaḷ for the benefit of his brother Śōruḍaiyāṉ. Mentions Nellūr alias Vikramasiṁhapuram in Piḍanāḍu, a district of Rājēndraśōḷa maṇḍalam.
151	Do.	Do. ..	Do. do.	20th ,, ..	Do. ..	Begins with the introduction 'புவனிமுழுதுடையாள்' etc. Registers a gift of 128 cows and 384 sheep by Aḍavallāṉ Gaṅgaikoṇḍāṉ alias Iruṅgōḷaṉ for burning 20 lamps in 20 lamp-stands, from evening till the close of the midnight service, in the maṇḍapa and in the verandah all round the temple, built of stone by his mother Puttaṅgaiyār.
152	Do.	Do. ..	Do. do.	42nd ,, ..	Do. ..	Begins with the introduction 'புவனி முழுதுடையாள்,' etc. Bottom and beginnings of lines in the middle built in. Seems to record the gift of salt by 2 private persons of Oraṭṭambōḍu alias Madhurāntakap-peraḷam in Pallivalanāḍu, a subdivision of Rājēndraśōḷa-maṇḍalam, for offerings to the god and for maintaining 8 twilight lamps in the temple of Mahādēva of Tirukkaḷatti in Ārṟūr-nāḍu, a division of Rājēndraśōḷa-maṇḍalam alias Virudarājabhayaṅkara-maṇḍalam. Mentions the measure 'Tirukkaḷatti-Uḍaiyāṉ-marakkāl'.
153	Do.	Do. ..	Tribhuvanachakravartin Vīrarāj[ē*]ndra-Chōḷadēva.	10th ,, ..	Do. ..	Registers a gift of 96 sheep by Viḷupparaiyaṉ, a kaṉmi of Poygai-nāḍu, for a perpetual lamp.
154	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[3]rd ,, ..	Do. ..	Registers a gift of 32 cows for a perpetual lamp by Araṅguṉṟai-Piḷḷaiyār alias Śīyagaṅgar, the brother of Vaḍavāyil-Śelviyār alias Chandrakula-mādēviyār, the daughter of Śīyagaṅgar alias Śūra-Nāyakar, the lord of Kuvalāḷapuri.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
155	On the same wall	Chôḷa ..	Parakêsarivarman alias Tribhuvanachakravartin Vikrama-Chôḷadêva.	Lost	Tamil	Begins with the introduction '[illegible]', etc. Incomplete and built in in the middle. Seems to register a gift of land to brahmans. Refers to Mahāmaṇḍalêśvara Ghaṭṭidêva-Mahārāja alias Vikramaśôḷa-Kaṉuppāruḍaiyār.
156	Do. ..	Do. ..	Tribhuvanachakra[vartin] Vīrarājêndra-Chôḷadêva.	10th year	Do. ..	Incomplete and built in in the middle. Seems to register a gift of 96 sheep for a perpetual lamp by Śôḷa[vv]aiyār, daughter of Nārasiṅgadêvar alias Yādavarāyar.
157	Do. ..	Do. ..	Chakravartin Kulôttuṅga-Chôḷadêva ..	26th „	Do. .	Intercepted by walls. Begins with the introduction, '[illegible]' etc. Registers the assignment of 25 paṭṭi of land which had to be disafforested and brought under cultivation to provide for extra offerings to the god on Sundays, new-moon days and on days of Tirunāṉterappaḍi festivals, by the residents of Kaṇṇanallūr in Poygai-naḍu, a devadāna of Tirukkāḷatti-Uḍaiyār.
158	Do. ..	Do. ..	Do. do. ..	[2]6th „	Do. ..	Engraved in continuation of the previous inscription. Refers to the gift of land made by Arayaṉ Rājêndraśôḷaṉ alias Sênapati Rājanārāyaṇa Muṉaiyadarāiyar for the festivals referred to in the counter-agreement made by the residents of Kaṇṇanallūr in No. 157 above.
159	Do. ..	Do. ..	Rājarājadêva	4th „	Do. ..	Registers a gift of ¼ lamp to the temple of Uḍaiyār [Ti]rukkāḷatti-uḍaiya-Nāyaṉār by Yādavarāyaṉ alias Vīra[nā]rasiṅgadêva.
160	On the north wall of the Kaṇṇappa shrine in the same temple.	Vijayanagara	Kṛishṇarāya-Mahārāya	Śaka 1449, Sarvajit, Vṛiśchika, śu., pañchamī, Wednesday, Śravaṇa.	Do. ..	Registers a gift of 200 paṇam by Chandiraśêkhara-ayyaṉ, a Kannaḍiya brahman of Dêvikāpuram in Marudarasar-paḍaiviḍu for the merit of his father Viṭṭhamarasar and mother Śaṅkaramman; and this money was arranged to be spent on bringing lands under cultivation and digging pits in the tank of Chittattūr, a dêvadāna village and from the yield of this land a lamp was to be burnt on the Kailaimalai.
161	On the north wall of the same shrine.	....	....	....	Telugu ..	States that the maṇḍapa was erected by Timmasāni, daughter of Amarā-Bhaṭṭa of Yempali, for the welfare of the members of her gôtra.
162	On the west and south walls of the same shrine.	Vijayanagara	Achyutarāya	Śaka 1462, Śar[va]ri, Kumbha, śu., prathamā, Thursday, Aviṭṭam.	Tamil ..	Registers a gift of 200 poṉ for the merit of Irāmābhaṭṭar-Ayyaṉ by Ellappayyar, son of Bhūtanātha Ellābhaṭṭar, a Vaidika-brahman residing at Krishṇarāyapuram in Chandragiri, for offerings to the god at the early morning service in the month of Mārgaḷi.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
162	On the south wall of the same shrine.	Vijayanagara	Achyutarāya	Śaka 1467, Krōdhi, Simha, śu., ēkādaśi, Monday, Rōhiṇi.	Tamil ..	States that Chikka Mallappa-Nāyaka of Penugoṇḍa made a gift of his share of the prasāda, as the dharmakartā of the Virāpura temple, in favour of Immaḍi Saṅkayadēva-Uḍaiyar, for the merit of his father Lakku-Śeṭṭiyar, mother Muttāyammaṇ and elder brother Virappaṇṇagaḷ. The above gift was made on the banks of the Pampā river in front of the Virūpāksha temple.
164	On the east wall of the same shrine.	Do.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1462 Śārvari, Kumbha, śu., prathamā, Thursday, Aviṭṭam.	Do. ..	Registers a grant of gold similar to that mentioned in No. 162 above by Malaiyappa-Ayyaṇ, son of Tirumalai-Bhaṭṭar, a Vaidika-brahman, residing at Chandragiri, for the morning service in the month of Mārgaḷi. See No. 163 above.
165	On the belt of the same shrine. ..	Do.	Do. ..	Śaka 1463 Plava, Kumbha, śu., trayōdaśi, Sunday, Pushya.	Do. ..	Registers the gift of the village Paḍuvūr in Sarāiyapalla-śīrmai in Udayagiri-rājya for offerings and worship to Nāyaṇār Tirukkaḷatti-uḍaiya-Nāyaṇār, by three brahmans of Chandragiri, for the merit of Rāmābhaṭṭar-ayyaṇ.
166	On the same belt	Do.	Do. ..	Śaka 1462, Śārvari, Makara, ba., chaturdaśi, Tuesday, Uttarāḍam.	Do. ..	States that Virupaṇṇa of Penugoṇḍa, son of Nandi Lakku-śeṭṭiyar of Lēpākshi, made a gift of 1306 poṉ which was utilised for founding two villages viz., Muttāyammaṇ-samudram and Lakkuśeṭṭipuram near Penugoṇḍa, that the lands belonging to these two villages and irrigated by the Virasamudram tank were leased out in perpetuity to Immaḍi Saṅkayadēvar-Uḍaiyar, and that the income therefrom was spent on providing certain offerings to, and conducting certain festivals of, the god Tirukkaḷatti-Uḍaiyar. See No. 163 above.
167	Do	Do.	Do. ..	Śaka 1462, Śārvari, Kumbha, śu., prathamā, Thursday, Aviṭṭam.	Do. ..	Registers the consecration of the image of Vīrēśvara-Tambirāṇār and the construction of a temple over it in the Aruvattumūvar-maṇḍapa in Kallaḷaḍi and the gift of 1000 paṇam for its worship and offerings and also for offerings to Nāyaṇār Tirukkaḷatti-uḍaiya-Nāyaṇār by Rāmābhaṭṭar-ayyaṇ, son of Bhūtanātha-Śiṭṭayar, a Vaidika-brahman, residing at Krishṇarāyapuram in Chandragiri for the merit of Achyutarāya.
168	In two rooms near the kitchen ..	Chōḷa ..	Tribhu[vanachakravartin] [Rā]jarāja-dēva.	[9]th year ..	Do. ..	Intercepted by walls. Seems to register the provision made for sandal-paste and offerings on important days to Tirukkaḷatti-uḍaiya-Nāyaṇār by Śaṅkula-Chaḷukyaṇ. Mentions the coin Bhujabalaṇ-maḍai.
168 (a)	On the pedestal of a bronze image (male) in the store-room in the south prākāra.	Do. ..	Kulōttuṅga-Chōḷadēva	....	Do. ..	States that the image was the gift of Uḍaiya-Nambi, to the temple of Tirukkaḷatti-Uḍaiyar.
168 (b)	On the pedestal of another image (female) in the same room.	Do. ..	Rājēndra-Chōḷadēva	...	Do. ..	States that this image of Śōḷa-mādēviyar was cast under the orders of Rājēndraśōḷadēvar by Nichchapaṭṭaḷagaṇ of Kaṭṭinallūr in Kāñjirukkai-nāḍu, a sub-division of Rājarāja-maṇḍalam.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
169	On the east wall of the third prakāra.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1489, Prabhava, [Dhanus], ba., dvādaśī, Saturday, Kārttigai.	Tamil ..	Damaged. Seems to register a grant to Veṅkaṭappa-Nāyakkar, son of Ellaya-Nāyakkar by the superintendents of the treasury of the Tirukkaḷatti-uḍaiya Nāyaṇār temple granting certain privileges for keeping watch in the temples in Kaḷahasti and Kaḷahasti-śīrmai.
170	On the south wall of the same prakāra.	....	....	Śaka 1713, Virōdhikṛit, Māgha, ba., 14, Monday, Māśi 12, Śravaṇa.	Telugu ..	Registers the gift of certain revenues made by Umude Raje Hareje Dāmara Kumāra Veṅkaṭappa Nāyaka Bahadūru, son of Timmi-Nāyaka and grandson of Kumāra Akki-Nāyaka of the Iṉigāla-gōtra, for the worship, lamps, offerings, and festivals of the god Kaḷahastīśvara and his consort.
171	On the same wall	Chōḷa ..	Chakravartin Kulō[ttuṅga-Chōḷadēva] ..	47th year	Tamil ..	Intercepted by a pillar. Seems to register a sale of land by certain individuals.
172	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	Do.	Do. ..	Ends of lines built in. Seems to register a sale of land by certain individuals.
173	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	Do.	Do. ..	Seems to register gift of land for providing food to the servants (aṇḍār) who looked after the temple streets.
174	Do.	Do. ..	Lost	Lost	Do. ..	Ends of lines worn out. Begins with the introduction, 'பெரும்பேரு விளக்கு' etc. Seems to register a gift of 1100 kuḷi of land for maintaining 20 lamps.
175	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	47th year	Do. ..	Records gift of land by purchase from the village assembly of Nilaikaḍaṟpakkam in Perumbēḍu, a subdivision of Payyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, by Arayaṇ Śiyarudēvar alias Kaliṅgarājar, the headman of Arumbākkam in Maṇavil, a subdivision of Maṇavil-kōṭṭam for maintaining a maṭha for the aṇḍār (servants) who did services in the temple precincts.
176	Do.	Vijayanagara	Viraprataṉa Kṛishṇarāya-Mahārāya ..	Śaka 1436, Bhava, Karkaṭaka. śu., trayōdaśī, Tuesday, Mūla.	Do. ..	Registers the gift of a golden vessel for drinking water, pearls and precious stones; and also 1000 paṇam, by Virūpājayammaṉ, daughter of Praudhadēvarāya-Mahārāya and wife of Timmarāya, the brother of Vēdarāya, who was the son of Pūndūr Chenṇarāja, for offerings at the early morning service to Nāyaṇār Tirukkaḷaṭṭi-uḍaiya-Nāyaṇār for the merit of her parents and herself.
177	Do.	Do.	Viraprataṉa Achyutarāya-Mahārāya ..	Śaka 1458, Durmukha, Makara, śu., tṛitīya, Saturday, Śravishṭha.	Do. ..	Registers the gift of 440 paṇam by Rāmabhaṭṭa-Ayyaṉ, son of Bhūtanadityar, a Vaidika-brahmaṇa residing at Kṛishṇarāyapuram in Chandragiri for maintaining two lamps on the hill Kayilaimalai on behalf of the king. See No. 167 above.
178	Do.	Do.	Do. ..	Śaka 1458, Durmukha, Siṁha, śu. ....[Wednesday], Anusha.	Do. ..	Registers the gift of the two villages Gaṭṭipūṇḍi and Mēlaichchūr by the individual mentioned in No. 177 above on behalf of the king, for certain offerings to the god Tirukkaḷatti-Uḍaiyār and mentions also the share of the prasāda (sacred food) that some temple servants were to get.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
179	On the west wall of the same prākāra.	Vijayanagara	Vīrapratāpa Achyutarāya-Mahārāya	Śaka 1460, Vilambi, Rishabha, ba., pañchamī, Sunday, Śravaṇa.	Tamil ..	Registers that Deyvaṅg[-Perumā] of Koṟukoṭṭi in Saundaryaśōḷapuram, an agaram of Āgudi-nāḍu, a subdivision of Puḷal-kōṭṭam, made a gift of the village Koṇḍasāṇikuḷi, in the presence of the god Virūpāksha at Vijayanagara to Tirumalai-Dīkshitar, for daily offerings to the god Kāḷahastīśvara-Tambirāṉār and that the latter parcelled out the village into fifteen shares and sold them for 60 peṉ, with which amount the stipulated offerings were provided for in the temple.
180	On the same wall	Do.	Vīrapratāpa Kṛishṇarāya-Mahārāya ..	Śaka 1434, Āṅgirasa, Phālguṇa.	Kanarese ..	Contains a list of the precious stones, worshipping paraphernalia and ornaments given by the king to the god Tirukka[ḷattīśa].
181	Do.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1465, Vijaya, Simha, śu., saptamī, Tuesday, [Anusha].	Tamil ..	Registers the gift of 2000 paṇam by Rāmabhaṭṭar for the merit of Achyutarāya-Mahārāya and Varadādēvi-Ammaṉ, for offerings being made to the god when he halted at the pavilion in the [Orandūr] garden on the day of Paṅguṇi-Uttiram.
182	In the west gōpura of the same temple; left of entrance.	Do.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1443, Vṛisha, Makara, ba., chaturthī, Wednesday, Uttara-Phalguṇī.	Do. ..	Registers the gift of the village Saṅganappalli in [Mudalich]-chīrmai, a division of [Paḍi]-nāḍu in Chandragiri-rājya by Vāsal Timmappa-Nāyakkar for offerings to Aiñjandi-Pillaiyar in the third prākāra for the merit of Krishṇarāya-Mahārāya.
183	In the same gōpura	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1454, Nandana, Makara, śu., shashṭhī, Wednesday, Uttara-Bhādrapada.	Do. .	Registers the gift of 1000 paṇam by a private individual for offerings at the early morning service to Nāyaṉār Tirukka[ḷatti-uḍaiya]-Nāyaṉār, and a silver plate for serving it in.
184	In the same gōpura; right of entrance.	Do.	Kṛishṇadēva-Mahārāya	Śaka 1443, Vṛisha, Makara, ba., shashṭhī, Friday, Hasta.	Do. .	Registers the construction of a temple and the consecration of Ilaya-Nāyiṉār (Subrahmaṇya) on the Ishabhakkuṉṟa in Krishṇarāyapuram and the gift of 200 paṇam for worship and lamps to this deity.
185	On a slab near the gōpura in the Ādikēśava-Perumā[] temple[] at Śrīperumbudur, Śrīperumbudur taluk, Chingleput district.	Do.	Śrīraṅgayadēva-Mahārāya, 'ruling at Vidyānagara'.	Śaka 1494, Āṅgirasa, Āshāḍha, ba., 30.	Telugu ..	Records the gift of certain taxes due from some villages in the Ichchaṅgāṭṭu-kōṭṭam by Veṅkaṭayyadēva-Mahārāya, a brother of the king, for the worship and offerings of the god Ādikēśava-Perumā[], who had been worshipped by Śrī-Bhāshyakāra, (i.e., Rāmānuja) at Śrīperumbudur.
186	In the same gōpura; left of entrance.	Do	Vīrapratāpa [Sadāśiva]dēva-Mahārāya ..	Śaka 1489, [Prabhava], ba., Simha, Ārdrā, ēkādaśī, Friday.	Tamil ..	Registers gift by Chiṉṉa-Nāyaka, son of Aḍaippam Vayyappa-Nāyaka of the Kāśyapa-gōtra, of certain villages (names obliterated) in Kākkalūr-nāḍu, a subdivision of Ikkaṭṭu-kōṭṭam, a district of Chandragiri-rājya, which had belonged to them as nāyakattanam, to the god Ādikēśava-Perumā[] and Śrī-Bhāshyakāra (Rāmānuja) of Chaturvēdimaṅgalam alias Śrīperumbudūr in Māgaṇūr-nāḍu, a subdivision of Śeṅgaṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam for certain daily offerings to be provided to them in a maṇḍapa. The donor's share of the prasāda was waived in favour of his ācharya Śēshādri-Ayyaṅgār, son of Uruppuṭṭūr Nallāṉchakravarti Śiṟṟayyaṅgār.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
187	In the same gōpura; right of entrance.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1487, [Krō]dhana, Māśi, 24.	Tamil ..	States that Mahāmaṇḍalēśvara (name obliterated) spent 150 paṇam on repairing the irrigation tank at Śrīperumbūdūr and increasing its capacity, and ordered that the surplus income from the increased tank ayacut was to be utilised for providing certain offerings to the god Ādikēśava-Perumāl and to Emberumāṇār. He also allowed his share of the prasāda to be given away to the pilgrims halting at the Rāmānuja-kūṭam.
188	On the belt of the Garuḍāḻvār-maṇḍapa opposite the dhvajastambha in the same temple.	Do.	Vīrapratāpa Veṅkaṭapatirāya	Śaka 153[3], Sādharaṇa. Chittirai, 13.	Do. ..	Registers the rights and privileges granted to Paḷamalai Paṇ[ṇai]vāḍai Peddāṇḍār for supplying yellow rope and thread for hoisting the temple flag at the commencement of the festivals in the months of Māśi, Paṅguṇi and Chittirai, from the interest on 16 varāhaṉ given to the temple. Mentions Eṭṭūr Tirumalai Tātacharyar.
189	On the same belt	Do.	Vīrapratāpa Veṅkaṭapatirāyadēva-Mahārāya.	Śaka 1512, Vikṛiti, Kanyā, śu., pañchamī, Anurādhā, Wednesday.	Do. ..	Registers grant of a kuruṇi of paddy for each threshing-floor (kaḷam) by all the tenants of the temple villages of Ādikēśava Perumāl and Emberumāṇār including those in Śrīperumbūdūr and Kachchippaṭṭu-śīmai at the instance of Śīramu Rāghava-Nāyakkar from the amount of 16 poṉ realised on the paddy, to provide offerings to the deities Ādikēśava-Perumāl, Chakravarti-tirumaṉaṉār and Śrī Bhāshyakārar when they halted in the maṇḍapa in the arecanut garden on tiruppāḍiveṭṭai (i.e. hunting festival) days.
190	Do.	Do.	Do. do.	Śaka 1516, Jaya, Āḍi, 29.	Do. ..	Registers the agreement given by Tiruvaraṅgam Appāvayyaṅgār, the agent of Eṭṭūr Tirumala Kumāra Tātachārya and the trustees of the temple to Raṅgappa, son of Etipati (i.e. Yatirāja) Ayyaṅgār of Turiyāshṭakali-gōtra and a disciple of Chakravartula Ayyaṅgār one of the Traivaṇṇaka Śrī vaishṇavas to provide certain offerings to the god Ādikēśava-perumāl, Chakravarti-tirumaṉaṉār and Śrī Bhāshyakārar for an amount of 15 varāhaṉ deposited by him in the temple.
191	Round the base of the second prākāra.	Do.	Do. do.	Śaka 1516, Jaya, Karkaṭaka, ba., pañchamī, Rēvatī, Saturday.	Do. ..	Registers the gift of 110 geṭṭi-varāhaṉ by the individual mentioned in No. 190 above for providing certain offerings to the god on the ten days of the Mahānavamī festival.
192	On the south wall of the same prākāra.	....	....	Chitrabhānu, [Vaiyāśi, 25].	Do. ..	Ends of lines built in. Seems to record gift of 10 paḍu-varāhaṉ by a certain lady for providing some offerings to the god.
193	On the same wall	....	....	[Vyaya, Chitti]rai, 20	Do. ..	Ends of lines built in. Records gift of gold by Korriammaṉ for providing certain offerings when the image of Emberumāṇār halted at the place where the Saint was born, after going round the streets in procession in the month of Āḍi.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
194	On the east wall of the same prākāra.	Vijayanagara	Vīrapratāpa Śrīraṅgarāyadēva-Mahārāya.	Śaka 1504, Chitrabhānu, Jyēshṭha, śu., chaturdaśi.	Tamil ..	Much damaged. Seems to register the provision made for offerings to Ādikēśava-Perumāl and Śrī-Bhāshyakārar (Rāmānuja) on certain festival days from 500 poṉ., realised from the village ..[ruvellakūttam]-perunallūr in Aḷagiyaśokka-śīrmai in Māgaṇūr-nāḍu granted by Gōpālan Tirumalai-Nāyakkar, the daḷavāy of Mahāmaṇḍalēśvara Rāmarāja Veṅkaṭayyadēva-Mahārāja.
195	On the south wall of the maṇḍapa (right of entrance) in front of the Uḍaiyavar shrine in the same temple.	....	....	Khara, Chittirai, 15.	Do. ..	Registers that Gōpa, the treasurer of Krishṇajiyammaṉ, queen of Veṅkaṭapatirāya, deposited 10 varāhaṉ with two individuals of Śrīperumbūdūr, for repairing the irrigation tank of the village and arranged for the provision of certain offerings on the natal day of Tirumaḷisai-Āḻvār every month from the interest of that amount.
196	On the same wall	....	....	Do.	Do. ..	Registers a similar grant of 40 varāhaṉ by Krishṇavēṇi and Veṅgayammaṉ, two maids in the palace of Veṅkaṭapatirāya, for providing offerings on the anniversary day and on the natal day every month, of Tirumaṅgai-Āḻvār.
197	On the south wall of the maṇḍapa (left of entrance) in front of the same shrine.	Vijayanagara	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya.	Śaka 1530, Kīlaka, Mārgaḷi, śu., Wednesday, ēkādaśi.	Do. ..	Registers the gift of 20 varāhaṉ from the interest on which cake-offerings had to be provided to the god on the festive days of Māśi, Paṅguṇi and Chittirai and on the asterism of Emberumaṉār (Rāmānuja). Mentions Veṅkaṭattaravār, agent of Ēṭṭūr Kumāra Tātachāriyār.
198	On the south wall of the first prākāra.	Do.	Do. do.	Śaka 1518, Durmukhi, Vṛiśchika, pañchami, Śravaṇa, Sunday.	Do. ..	Registers details of offerings that had to be provided to Tirukkachchi-nambi from the interest on 210 varāhaṉ, which had been lent to the temple by the nagarattār of Śrīperumbūdūr. Mentions the coin Veṅkaṭarāya-varāhaṉ.
199	On the same wall	....	....	Vijaya, (expired), Jaya (current), Chittirai, 13.	Do. ..	Registers an agreement given to Vēdāntam Rāmānujayyaṅgār by the trustees of the temple and Tiruvenkaṭayyaṅgār, the muttirai of Varadayyaṅgār, agent of Ēṭṭūr Tirumala Kumāra-Tātachārya, for providing certain offerings to Emberumāṉār from the interest on 400 varāhaṉ utilised for renovating the irrigation tank at Mēlaipaṭṭu.
200	Do.	....	....	Vijaya (expired), Jaya (current), Vaigāśi, 21.	Do. ..	Registers the provision made, for offerings to the god during the sacred bath, from the interest on 90 varāhaṉ received from Vēdānta Rāmānuja-Ayyaṅgār for repairing the above tank.
201	Do.	Vijayanagara	Vīrapratāpa Ānagundi Veṅkaṭapatirāyadēva-Mahārāya.	Śaka 1556, Yuva Siṁha, śu., trayōdaśi, Makha, Sunday.	Do. ..	Registers the construction of the priyaḍi-maṇḍapam in front of the gōpura by Tirumappa-Seṭṭi of Satteveḍu and the provision made for offerings when the god took his seat in it for 180 days in a year, from the interest of 9 poṉ on the 30 poṉ given by him for constructing a shrine in the irrigation tank. Vaidyanātha-Ayyaṉ was now the agent of Ēṭṭūr Immaḍi Tirumalai Kumāra-Tātachārya.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
202	On the west wall of the same prākāra.	.. .	....	Maṇmatha, Aṇi, 28.	Tamil ..	Registers gift by Kāṇḍūr Korri-ammaṇ of 30 varāhaṇ on several occasions for the provision of offerings to Emberumāṇār when his image was taken out in procession on the eighth festival day to the place of his birth, (t-ruvavatāresthalam).
203	On the west wall of the central shrine in the Bhūtapurīśvara temple in the same village.	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāladēva.	28th year ..	Do. ..	Registers the order of Dēvar Śōḷagaṅgadēvar making a gift of land as kuḍiniṅgā-dēvadāna to Uḍaiyār Tiruppūdiśvaram-uḍaiya-Nāyaṇār at Perumbuḍūr alias Kaitava-kaitava-chaturvēdimaṅgalam.
204	On the same wall	....	....	Śaka 1182, Kumbha, 17, tritīyā, Thursday, Hasta.	Do. ..	Registers a gift of 3 cows for a twilight lamp by a Vāṇiyan for the god Uḍaiyār Tiruppūdiśvaram-uḍaiya-Nāyaṇār at Perumbuḍūr alias Kaitava-kaitava-chaturvēdimaṅgalam in Māgaṇūr-nāḍu, a subdivision of Śeṅgaṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
205	Do.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍya dēva.	15th year, Karkaṭaka, śu. . . .	Do	Registers a gift of the village Iraṅgulam in Māgaṇūr-nāḍu as a permanent dēvadāna by the residents of Śeṅgaṭṭu-kōṭṭam for the expenses connected with worship and offerings to the god and for repairs to the Chittirameḷi-tirumaṇḍapam.
206	On the south wall of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	30th year	Do. ..	Incomplete. Registers a gift of 2 cows and a calf by a private individual for burning a twilight lamp in the temple of Aḷuḍaiyār Tiruppūdiśvaram-Uḍaiyār in Perumbuḍūr in Māgaṇūr-nāḍu, a subdivision of Śeṅgaṭṭu-kōṭṭam.
207	On the north wall of the same shrine.	Vijayanagara	Viraprataṇa Dēvarāya-Mahārāya ..	Śaka 1352, Sādhāraṇa, Chittirai, 29.	Do. ..	Registers the order of Śirigirinātha-Uḍaiyar to Vāchchara-śar, the controller of tolls, to collect, on behalf of the king, a duty of one paṇam on every loom in the tirumaḍaiviḷāgam for the expenses of the god Tiruppūdiśvaram-Uḍaiyār.
	CHINGLEPUT DISTRICT.					
	Conjeeveram Taluk					
208	On the base of the south wall of the central shrine in the Vāṇīśvara temple at **Angambakkam.**	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	9th year ..	Do. ..	Records gift of 96 kuḷi of land in Veṅkuḷippaṭṭi for the daily supply of two pots of water for the sacred bath of the god Tiruvāṇīśvaram-uḍaiya Nāyaṇār of Vaṇpākkam.
209	On the lintel of a ruined door-way in front of the same shrine.	Chōḷa ..	Kulōttuṅga-Chōḷadēva	36th year ..	Do. ..	States that the joint (puṇar) was got made by a lady called Tiruvenkāṭṭu-naṅgai.
210	On a pillar in the same maṇḍapa.	Do. ..	Rājakēsari Rājarājavarman	10th year ..	Do. ..	Records gift of 180 sheep by Mummuḍichchōḷa-Vāṇappe-rumaiya-Malaiyachchelvaṇ Avakālamallaṇ for two perpetual lamps to be burnt in the temple of god Vaṇmikaipperumāṇ of Vaṇbākkam a dēvadāna in Taṉaṇūr-nāḍu, a subdivision of ..rukkaṭṭu-kōṭṭam.
211	On the east wall of the central shrine in the Lakshmīnarasimha temple at **Palaiyasivaram.**	Do ..	Rājakēsarivarman alias Uḍaiyār Kulōttuṅga-Chōḷadēva,	10th year and 235th day.	Do. ..	Begins with the introduction '[illegible]' etc. Seems to record a sale of the lands in the village Vāriyambākkam to the temple of Rājēndraśōḷa-viṇṇagar-Śiṅgappirāṇaḷvār of Śīyapuram.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
212	On the north wall of the same shrine.	....	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ.	35th year and 280 h day.	Tamil	States that, on a representation made to the king by Aruḷāḷap-Perumāḷ alias Vikramaśōḷa-Brahmarāyaṉ of Manmantaraputtūr in Tirumuṉaippāḍi-nāḍu, a subdivision of Naḍuvi-nāḍu alias Rājarāja-valanāḍu, to the effect that as he had rejoined the temple of Tirumāliruñjōlai-Āḷvār of Śīyapuram alias Tribhuvanavīra-chaturvēdimaṅgalam in Ūṟṟukkaṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, and reinstalled the image of the god and revived his worship therein he had been granted the vaikhānasa-kāṉi of the temple by Chēdiyarāyaṉ and had been enjoying it for a long time, the king reconfirmed this right on the brahman in his own reign.
213	In the south wall of the maṇḍapa in front of the same shrine.	....	....	....	Grantha and Tamil.	States that the wet and dry lands in Śīyapuram alias . . . . . chaturvēdimaṅgalam were given away tax-free to the Jīyas of that village.
214	On the same wall	....	....	....	Grantha ..	Praises that the munificence of Bhaṭṭāraka-Vāchaspati towards learned men is widely known.
215	Do.	....	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ.	. . . 264th day	Tamil	Records a tax-free gift of lands in . . . . pākkam in Tiraiyaṉēri alias Kulōttuṅgaśōḷa-chaturvēdimaṅgalam for the expenses connected with the festivals in Puraṭṭāśi and for offerings to the god Narasiṁha-Nāyaṉār of Śīyapuram in Nīrvōḷur-nāḍu, a subdivision of Ūṟṟukkaṭṭu-kōṭṭam. The 12th year, Paṅguṉi, is mentioned in the inscription.
216	On the inner wall of the gopura of the same temple.	....	....	Śaka 1651, Sādhāraṇa, Vaiśāśi, 15.	Telugu ..	Records the renovation of the temple of Lakshmīnarasiṁha-swāmin at Jīyyapuram alias Uttuṅgachōḷa-chaturvēdimaṅgalam by Śaṅkara-Pārikujivāru and the gift of two kāṉi of land by certain individuals of the village for offerings to the god and for repairs to the temple.
217	In the same gōpura	....	....	Do.	Do. ..	Records the gift of 2 kāṉi of land by Jambuka-Nāyuḍu of Teṉṉēri for offerings and worship to the god of the temple which is said to be on the hill called Padmagiri. The renovation is said to have been done by Śaṅkara-Parikuji-Mīṭhaji.
218	Do.	....	....	Do.	Do. ..	Records the gift of one kāṉi of land by Murti-Piḷḷai, the karaṇam of Vishṇu-Kāñchi, for the supply of offerings and conduct of worship to the same god.
219	Do.	....	....	Do.	Do. ..	Records gift of two kāṉi of land by Naḷḷa Śrīrāma-Nāyuḍu, who exercised the kāvali (police) right over the village Jīyyapuram, for conducting worship of the same god. The document is attested by a number of witnesses.
220	Do.	....	....	Do.	Do. ..	Records the gift of one kāṉi of land by Veṇḍōṭi Veṅkaṭapati-Nāyuḍu, who held the kāvali (police) right over the village Siṅgāḍupākkam, for conducting worship of the same god.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
221	On a slab built in the revetment of the irrigation tank at **Tenneri** near the sixth mile-stone on the road from Walajabad.	....	....	....	Tamil	States that when the tank at Tenneri had breached owing to heavy rains in the month of Mārgaḷi of the year Śārvari and no one was able to effect any closure, Ettur Immaḍi Kumāra-Tātāchārya repaired the tank with the grace of the goddess Lakshmī, renamed it as Tātasamudram and attained great fame.
222	On the same slab	....	....	....	Do.	States that out of the 23 sluices of the Tenneri tank built by him, this particular sluice was the first that was begun, for which Tātāchārya laid the foundation stone with his own hand.
223	On the south wall of the central shrine in the Āpatsahāyēśvara temple in the same village.	....	....	....	Do.	Records the cognizance of the great assembly of Tiraiyaṉṉur to the sale, probably of half the village mentioned in No. 230 below, to Śambuvarāya-Nāyakkaṉ Varadaṉ by seven private individuals, who had jointly purchased the other half in that transaction.
224	On the west and south walls of the same shrine.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga Chōḷadēva.	45 + 1st year ..	Do.	Records gift of certain lands in Veḷimānallūr by the village assembly of Tenneri alias Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Ūrrukkāṭṭu-nāḍu, a subdivision of Urrukkāṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, for the re-institution, for the welfare of the king, of the previous gift for the morning service of the god Tiruvanantīśvaram-Uḍaiyār and for the singing of the Truppadiyam on that occasion.
225	On the south wall of the same shrine	....	....	Śaka 1452, Vikṛiti, Vṛiśchika, śu., ashṭami, Monday Uttiraṭṭādi.	Do.	Records gift of two shares (paṅgu) of land by purchase by Kalastinathar Veṅka-Bhaṭṭaṉ for offerings to the god Apattukātta-Nayiṉār at Tirunayaṉṉur in Kuṉṟa nāḍu, a subdivision of Urrukkāṭṭu-kōṭṭam, for the merit of his father Kālastināthar.
226	On the same wall	....	....	....	Do.	Records an order of Madhurāntaka-Pottappichchōḷaṉ to the village officials of Tiraiyaṉūr, making a tax-free gift of two vēli of wet land in their village for the worship of the god Ēkāmradēva.
227	Do.	..	..	....	Do.	Irayapparasar Tikkarasa of Tyagasamudrappaṭṭai, the agent of Madhurāntaka-Pottappichchōḷaṉ communicated the above order to the village officials and had it engraved on the wall of the Āpatsahāyēśvara temple. The fourth year of a king (perhaps of Rājarāja III) is mentioned.
228	On the west wall of the same shrine.	....	....	Pārthiva, first month	Do. .. .	Records gift of land, taxes on looms and house-sites to the servants of the temple including the maids.
229	On the north wall of the maṇḍapa in front of the same shrine.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	25th year, Kaṉṉi, śu., dvitīyā, Monday, Hasta.	Do.	Records the sale of the two villages Kaṭṭaipakkam and Pudēri by the great assembly of Tiraiyaṉūr to Varandarum-Perumāḷ alias Gurukula-rāyar of Kaṉṉamaṅgalam in Villipakkam alias Rājarājanallūr, a village of Urrukkaṭṭu-kōṭṭam, with the stipulation that the contributions which these villages had made towards several charities had to be made good by the assembly hereafter.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
230	On the same wall	..	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	14th year, Mēsha, ba., prathamā, Wednesday, Svāti.	Tamil	Damaged at the end. Registers the sale in equal shares of the village Vōṭkaippākkam alias Nāyakkaṇkuppam by the great assembly of Tiraiyaṇūr in Tyāgavalli-valanādu, a subdivision of Ūrrukkāṭṭu-kōṭṭam to (i) Varadaṇ, son of Śambuvarāya-Nāyakkaṇ Paraśurāmaṇ, a merchant living in Vikramaśōḷapēṭṭai at Kāñchipuram, and (ii) seven men of the Veḷḷāḷa caste for 380 paṇam each.
231	On the east wall of the same maṇḍapa.	....	....	....	Do.	Records an order of Virapāṇḍya-Śambuvarāyaṇ and Hanumatyaṇ to the trustees of the Avimuktiśvara temple at Tiraiyaṇūr making a gift of 1 vēli of land as dēvadāna. The year opposite to the 15th year of a king is mentioned.
232	On the same wall	Chōḷa .	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, the crowned head of the Pāṇḍya and Karuvūr'.	24th year, Siṁha ba, ashṭamī, Wednesday, Rōhiṇī.	Do.	Records a tax-free gift 1½ pādagam of land by a brahman of the temple of Kāḷaṭṭi for burning a perpetual lamp in the temple of Tiruvanantēśvaram-uḍaiya-Mahādēva in Tiraiyaṇūr alias Kulottuṅgaśōḷa-chaturvēdimaṅgalam in Tyāgavalli-valanāḍu, a subdivision of Ūrrukkaṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
233	Do.	....	....	....	Do.	Contains an order of Madhurāntaka-Pottapichchōḷaṇ to the village officers of Tiraiyaṇūr making a tax free gift from the fourth year, probably of Rājarāja, of three vēli of land to Sambandappeṟumāḷ, who closed a breach in the tank bund at Tenneri.
234	Do.	....	....	....	Do.	Tyāgasamudrappaṭṭai Rāyapparaśar Tikkarasar communicates the order contained in No. 233 above to the village officials of Tiraiyaṇūr and has it engraved on the wall of the Āpatsahāyēśvara temple.
235	On the south wall of the same maṇḍapa.	Śāḷuva .	Mahāmaṇḍalēśvara Narasiṅgayyadēva-Mahārāya.	Plavaṅga, Tai, 26.	Do.	States that Lakkuma-Nāyakar and several other subordinates of the king, gave 60 paṇam collected as jōḍi to Varakavi Rāmaliṅgayya and that the latter made a gift of of the same amount to the god Āpattukatta-Nayiṇār for the temple expenses.
236	Do.	...	....	....	Do.	Incomplete. Seems to refer to some provision made for the worship of Sundara-Nāyaṇār, set up in the temple of Tiruvanantīśvara by Gaṇḍagōpala-Nachchiyār.
237	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	21st year, Karkaṭaku, śu., pañchamī, Friday, Uttiram	Do.	Registers the sale of land as a dēvadāna to the temple by certain āḷuṅgaṇattār (managers) of the village.
238	Do.	....	....	....	Do.	Records an order of Śambuvarāya to the trustees of the Tiruvanantīśvara temple making a gift of three vēli of land to that temple with effect from the month of Āḍi in the year opposite the 11th year, probably of Rājarāja III.
239	On the north wall of the central shrine in the Kaṇḍaliśvara temple in the same village	Do. ..	Rājakēsari alias Rājadhirājadēva, 'who took the head of Vīra-Pāṇḍya, the Śāḷai of the Chēra king and Ceylon'.	[3]2nd year and 28th day.	Do.	States that on a representation made to the Adhikārin Vīranārāyaṇa-Mūvēndavēḷār who had convened an assembly in the hall called Rājarājaṇ in Uttamaśōḷa-chaturvēdimaṅgalam, a village in Ūrrukkaṭṭu-kōṭṭam, the lands in the village were properly classified and assessed.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
240	On the west wall of the same temple.	Chōḷa ..	Rājakēsarivarman, 'who destroyed the ships at Śālai.'	11th year and 220th day.	Tamil	Contains a declaration of the great assembly of the village stating that those who were guilty of pilfering property belonging to brahmans and of other crimes could not be appointed as members in the Vāriyam committee of the village or to discuss any matters in the assembly.
241	On the south wall of the same temple.	Do. ..	Do. do.	11th year and 164th day.	Do.	States that the great assembly met in the Brahmasthāna of the village and made the rule that only the brahmans well versed in the mantras were eligible for appointment as members of the assembly (vāriyam-śeyvār), and for taking part in the deliberations of the village assembly.
242	On the same wall	....	....	....	Do.	Records gift of 6 sheep by Vishṇu-kramavittan of Kuravachchēri for 10 mā (half) of a perpetual lamp to be burnt in the temple of Uttamaśōḷīśvaratt-Āḷvār of Uttamaśōḷachchēri.
243	On the north and west walls of the Perumāḷ temple in the same village.	....	....	....	Do.	Records an order of Madhurāntaka-Pottappichchōḷan to the village officer and accountant of Dānavamurāri-chaturvēdimaṅgalam, a hamlet of Tiraiyanūr making a gift of one kāni of land in the mēlkūṟu Rājanārāyaṇa-vilāgam, to the god Vijaya-Nārāyaṇa-Perumāḷ set up by the king (svāmigal) in the village.
244	In the same place	Vijayanagara	Mahāmaṇḍalēśvara-Narasimharāya-Mahārāya.	Śaka 1405 (wrong), Jaya, Arpaśi, 5, Friday, [Rōhiṇī].	Do.	States that Aṉuma-Nāyakar, a chief (nāyaka) of Tiraiyaṉūr alias Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Kuṉṟa-nāḍu, a subdivision of Uṟṟukkāṭṭu-kōṭṭam, made a gift on the Utthāna-dvādaśī day of all the lands belonging to the Perumāḷ temple in that śīrmai to Anumaṉ, son of Narasiṅgap-perumāḷ of the Bhārgava-gōtra, after they had both completed the consecration of the god Tiruvēṅgaḷanātha in that village.
245	Do.	....	....	Śaka 1452, Vikriti, Vṛiśchika, śu., aṣṭamī, Monday, Uttiraṭṭādi.	Do.	Records gift of land by purchase in Nāyiveṭṭi-kuḷattūr, by Kāḷastinathar Veṅgappan of Tirunayaṉūr for the midnight service of the god Vēṅgaḍam-uḍaiya-Tiruvemberumāṉ, for the merit of his father.
246	On the west wall of the central shrine in the Śattīśvara temple at **Śirrarur**.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	36th year	Do.	Records gift of land by Poṉṉaṅgai of Uḷḷavūr-parigraham for offerings to the image of Durgaiyar, set up by her in the temple of Tirukkampaśvaram-uḍaiya-Mahādēva at Śiṟṟiyaṟṟūr in Damaṉūr-nāḍu, a subdivision of Uṟṟukkaṭṭu-kōṭṭam.
247	On the east and north walls of the central shrine in the Vāṉādhiśvara temple at **Vayalaikkavur**.	....	....	Vijaya, Tai, 5 ..	Do.	Stone missing in the middle. Records certain gifts of land by several individuals for the conduct of worship and services and festivals in the temple at Vayalaikkavūr as at Māgaṇal and the grant of privileges to the temple servants.
248	On the north wall of the same shrine.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	1[5]th year ..	Do.	Records gift of 10 paṇam by Śeṇamuṉai of Cheyyār for burning a twilight lamp in the temple of Vāraṇādhīśvaram-uḍaiya-Nāyaṉār at Vayalaikkāvūr.
249	On the west wall of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	27th ,, ..	Do.	Records gift of one Gaṇḍagōpālaṉ-puḍumāḍai by a private individual for a twilight lamp.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
250	On the same wall	Chōḷa ..	Rājarājadēva..	22nd year	Tamil	Records gift of 1 maḍai by Arumbākkiḷaṉ Kattaḍundēvaṉ for a twilight lamp.
251	Do.	....	Gaṇḍagōpāla	2[9]th ,, ...	Do.	Records gift of 1 maḍai by a resident of the village for a twilight lamp.
252	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	27th ,, .. .	Do.	Records gift of 3 Gaṇḍagōpālaṉ-paḍumaḍai by a private individual for three twilight lamps.
253	On the south wall of the same shrine.	Do. ..	Do.	27th ,, Kaṉṉi ..	Do.	Records gift of one Gaṇḍagōpālaṉ-paḍumaḍai by Āḍittadēva Śirāmadēvaṉ alias Villavarāyar of Gōmal in Neṉmali, a subdivision of Jayaṅgoṇḍaśōḷa-valanāḍu for a twilight lamp.
254	On the same wall	Do. ..	Do.	27th ,, ...	Do.	Records gift of one maḍai for a twilight lamp by Vāraṇavāsi-Uḍaiyāṉ Kaḷappāḷaṉ who constructed the stone temple and maṇḍapa and consecrated the god at Vayalaikkāvūr in Kāliyur-kōṭṭam.
255	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	16th ,, ...	Do.	Records gift of one maḍai by a resident of Iṉaiyūr for a twilight lamp.
256	On a slab built into the flooring of the maṇḍapa in front of the same shrine.	Gaṅga-Pallava.	Vijaya-Dantivikramavarman	2nd ,, ...	Do.	Records gift of paddy by five private individuals for offerings and lamp to the Bhaṭara of Vayalaikkāvu.
257	On the east wall of the same maṇḍapa.	Vijayanagara	Mahāmaṇḍalēśvara Sadāśivadēva-Mahārāya.	Akshaya, Āḍi, 2 ..	Do.	Records gift of the village Maṉaiyaṉ-taṅgal in Vayalaikkāvūr-śīrmai by Vayarava-Nāyaṉār, the headman of Veḷasārukali, for worship to the god Vaṅkaram-uḍaiya-Tambiraṉār of Vayalaikkāvūr on Tiruvārdra day for the merit of Nellama Bommi-Nāyaka of Vēlūr.
258	On a slab set up in front of the Vināyaka shrine in the Sannidhi street at **Sittananjeri**.	....	....	Yuva, Aṟpaśi 2 ..	Do.	Records gift by Tupākil Krishṇappa-Nāyaka of the village Kurumbaraichēri in Śālaippakkam-śīrmai and certain other lands in Piṉāyūr for the expenses connected with the daily sacred bath of the god Śiyalīśvara and Śivakami-Ammai.
259	On another slab set up in a field in the same village.	....	....	Svabhānu, Chittrai, dvādaśi, Sunday.	Do.	Records gift of land for the maintenance of the man employed on a coconut tope belonging to the temple.
260	On a slab set up in a street in the same village.	....	....	Śrīmukha. Āṇi 14.	Do.	Records gift of land by Chidambara Maḷavarāyar for the expenses of the sacred bath of the god.
261	On the door jamb of the entrance of the Piḍāri temple at **Neyyadipakkam**.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year	Do.	Records gift of 1½ kāśu by a private individual for a lamp to be burnt in the Piḍāri temple at Neyārruppakkam in Tōrōḍu-Paḷuvur-nāḍu, a subdivision of Kāliyur-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
262	On the south wall of the same shrine.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	27th ,, ...	Do.	States that Īgaiyamaṇḍal of Nayyaḍaṟpakkam constructed the temple of stone and Kōṭṭattāḷ Perumāḷ Īgaiyamaṇḍal gave a bell and an incense (dhūpa) burner for the worship of the goddess.
263	On a slab set up in front of the Subrahmaṇya temple on the roadside at **Rajampettai**.	Vijayanagara	Veṅkaṭapatidēva-Mahārāya of Aṉaigondi	Śrīmukha, Tai 15.	Do.	Registers that Pōsarāśar Raṅgapatirājavayyaṉ, the agent of the king, directed Timmurāsavayyaṉ to open a market and tolls and gave a lease for 3 years.
264	On the lintel of the door-way in the Brahmapurīśvara temple at **Panayur**.	....	....	....	Do.	States that Śāṉaṉpiraṉ alias Koṇḍaḷarāyaṉ of Viṟparru in Piṉāyūr constructed the temple.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
265	Below the image of Vishṇu carved in the first cave-temple at Bhairavakōna in **Bhairavakonda**, Udayagiri taluk, Nellore district.	..	....	....	Archaic Telugu.	Records the expression 'Śrichōlōṇuvṛiti'. This probably means 'the work or style of Śrichōlōṇu.' Might Chōlōṇu be another form of Chōlōja?
266	On the top of a niche containing a liṅga to the proper right of the same temple.	..	....	....	Do.	Records the name 'Śrī Damōtharēśvarambu.'
267	On the top of another niche containing a liṅga in the same place.	..	....	....	Do	Damaged. Seems to record the death in fight of a certain Allālaya.
268	In front of the three niches below the second cave temple in the same place.	..	....	....	Do.	Mentions the name of the shrine as 'Śrī Brahmiśvaram'. Seems to give the name of the architect of the temple as 'Chāmiyan.'
269	In the same place	..	....	....	Do.	Damaged. Mentions Bīma.
270	At the top of the entrance into the third cave-temple in the same place.	..	....	....	Do.	Records the name of the shrine 'Mārtsvarambu.'
271	On the beam of the verandah of the fifth cave-temple in the same place.	..	....	....	Do.	Records the names 'Śrī Tribhuvanadityan' and 'Śrī Mayuv[ra] Trinētra-vojja Maiṇgu.'
272	On the proper right pillar in the same verandah.	..	....	....	Do.	States that Velugupṭham Āchāṛlu carved the work.
273	On the capital of the same pillar ..	..	....	....	Do.	Records the name 'Śrī-Nāranarendrunḍu', i.e., king Nāra.
274	On the proper left pillar in the same verandah.	..	....	....	Do.	Records the name 'Śrī-Kilapa.'
275	On the same pillar	..	....	....	Do.	Records the name 'Dakerāmi.'
276	On the rock to the proper left of the sixth cave-temple in the same place.	..	....	....	Do.	Damaged. Gives certain names like Sithēsayya, Biramiyya, etc.
277	On the beam of the verandah of the seventh cave-temple in the same place.	..	....	....	Do.	Damaged. Records the name Tollakōṭi.
278	In the same place	..	....	....	Do.	Records the name 'Śrīśailamuni'.
279	On the proper left pillar in the same verandah.	..	....	....	Do.	Refers to the work as the carving of [Ka]ṇuvadi Āchaṛlu.
280	On the proper right pillar in the same verandah.	..	....	....	Do.	Records the name 'Śrī Aṇātachchadi'.
281	On the top of a niche containing a liṅga in front of the Bhairava temple in the same place.	..	....	....	Do.	Refers to the spot as the foundation of Lōkamma, the daughter of Jāpōṛēri (or Jāpōṛēru) and the granddaughter of Gōyindapōṛēri (oropōṛēru).

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscriptions.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
282	On a slab set up in a forest near **Dodra**, Nowrangpur taluk, Jeypore State, Vizagapatam Agency.	..	....	....	Nāgarī ..	Mutilated and damaged. Describes the heroism and good qualities of a certain Gōpaladēva who defeated the chiefs of Gōkarṇa, Karṇāṭa, etc., and attained to the position of a rāṇaka. Registers the gift of the two villages Pippalanadi and Komvu as gurudakshiṇa by Maṇḍalapati to Paṇḍitāchārya Rāṇaka Śrī Vāvanadēva. The grant was renewed later by the princesses Sugaladēvī, the daughter of Sahadēva and Pampādēvī, the daughter of Rāṇaka Śrī Māṇatuṅga, the lord of Maṇḍābhōga, and by their sons. Among the witnesses figures the queen Vigrahamahādēvī.
283	On a slab set up on the Poḍagada hill near **Bhandariguda** in the same taluk.	..	Son of King Bhavadatta	12th year (in words), Mādhava (i.e., Vaiśākha), [seventh] day.	Sanskrit in Archaic Telugu.	Damaged. Begins with a praise of God Hari. The king Bhavadatta is said to have belonged to the race of Nala. Registers the installation of god Hari at the foot of Poḍa and the foundation of a satra (feeding house) for Brahmans and Yatis (ascetics) and the provision made in the shape of bhūri-dakshiṇā.
284	On the lintel of the entrance into the Kapilēśvarasvāmin temple at **Palasgaom** in the same taluk.	..	....	....	Nāgarī ..	Records the names of Rāṇaka Kīrttimadēva and his brother Rāṇaka Śrīdēva.
285	On a pillar set up in front of the same temple.	..	....	....	Do. ..	Damaged and mutilated. Refers to the 4th year of the reign of Mahāmaṇḍalēśvara Rāṇaka Śrī K[ā]rtti-dēva and the village Palāsagrāma. Mentions the temple of Siddhēśvara.
286	To the proper right of the second entrance into the Nīlakaṇṭhēśvarasvāmin temple at **Kondakamberu**, Malkanagiri taluk, same agency.	..	....	....	Sanskrit and Telugu.	Damaged. Registers gifts of offering vessels and a pleasure garden for the god Nīlakaṇṭhēśvara at Kambadiri made by Śrīyambikā, the wife of king Pāṇḍava-Siṅga of the Bhāradvāja-gōtra.
287	To the proper left of the same entrance.	..	....	* * * * trayōdaśī (?) and Phālguṇa, śu., prathamā, Monday.	Telugu ..	Much damaged. Mentions a certain Gautama-Paṇḍita and the god Nīlakaṇṭha.
288	On three pillars of the Lakshmēśvara temple at **Gujaratipeta**, Chipurupalli taluk, Vizagapatam district.	.	Vīra Śrī Pratāpa Viśvambharadēv Mahārāja.	Pramōda, Kakada (Karkaṭaka) 22nd day, pañchamī.	Oriya ..	Mr. T. C. Rath states that the inscription records the terms of the treaty entered into between Ibrahim Kuth Shah and Pratāp Viśvambhara Dēv Mahārāja at the Chinacole Fort and settles the payments to be made for the two villages Nandigām and Nerasama of Banthalōkōṭa-maṭha after deducting the customary allowances to the village officers. Provision is also made for the offerings to be made at the temple of Lakhēśvara.
289	On a pillar of the ruined Muktēśvara temple outside the village of **Suravaram**, Gannavaram taluk, Kistna district.	..	....	Śaka 1189, Kārtika, Jīvavāra, (Thursday).	Sanskrit in Telugu and Telugu.	States that Bōyu Mallaya, son of Gonṭūri Nāvaprabhu granted a lamp and some land to the god Chōḍēśvara of Gonṭūru. Mentions that Mallaya the grandfather of Bōya-Mallaya, got the governorship Śāsana of the place Velichedla from Rāyēndra-Chōḍa.

C.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscriptions.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
290	On the same pillar	..	....	....	Telugu ..	States that Mārēbōya, son of Gonṭūri Sūrebōya granted a perpetual lamp that his elder brother Dēvana-bōya and his younger brother Maṇḍaya might attain the Śiva-lōka.
291	On another pillar in the same place.	..	....	....Mahā-Kārtika	Do. ..	States that the people of Sūravaram (sthānamvāru) pleased with Pāparāju Sōmanna for performing services to the god Muktiliṅga of Sūravaram, granted him the right to conduct them permanently.
292	On a stone built over the Garbha-griha in the same place.	..	....	Śaka 1181, Ka[rtika]..... Saturday.	Do. ..	Damaged. States that..... dēvana-bōyuṇḍa granted a perpetual lamp to the god.....dēvara.
293	Another stone in the same place ..	..	....	Śaka 1483, Durmati, Bhādrapada śu., 11.	Do. ..	States that Jāla Liṅgarāvu who was a desciple of Marinkaṇṭi Siṅgarācharya granted to the gods Śubhanādri Nṛisiṁha and Vallabharāya, a tank, a garden and a Bhōgamaṇḍapa.
294	Do. ..	..	....	Kārtika, lunar eclipse.	Sanskrit in Telugu and Telugu.	Records the gift of a lamp by Nalla Bhīma, son of.... yāditya to the temple of Nāgadēvēśvara. The 25 cows that were given for the ghee required for the lamp were kept in the custody of a shepherd named Lakshmaṇa.

D.—List of photographs taken during 1921-1922.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
687 to 690	Full-plate.	Copper-plates Nos. 1, 2, 11 and 12 of Appendix A to the *Annual Report on Epigraphy* for 1919–20.	..	..
691 to 693	Do.	Copper-plates Nos. 1, 2 and 16 of Appendix A to the *Annual Report on Epigraphy* for 1920–21.	..	..
694	Do.	Seals of copper-plates Nos. 1 of 1919–20 and 16 of 1920–21 noted above.	..	..
695	Do.	Front view of the entrance into the fort called Dantavakrapukōṭa.	Munagavalasa.	Ganjam.
696	Do.	Another view of the same fort	Do.	Do.
697	Do.	Do. (from inside).	Do.	Do.
698	Do.	A stone pedestal within the same fort ..	Do.	Do.
699	Do.	A group of five stone sculptures in relief, do.	Do.	Do.
700	Do.	Mutilated stone image of Durgā called Kōṭa-Durgā alias Sāmālamma, do.	Do.	Do.
701	Do.	Sculpture in relief, of Mahishāsuramardinī, do.	Do.	Do.
702 and 703	Do.	View of dolmens on a group of hills on the road from Chicacole Road to the Dantavakrapukōṭa fort	Do.	Do.
704	Do.	Cavern with a Jaina image, on the Saṅgamēśvara hill.	Sailāḍa ..	Do.
705	Do.	The Jaina image in the same cavern ..	Do. ..	Do.
706	Do.	Another Jaina image placed outside the same cavern.	Do. ..	Do.
707	Do.	View of the stone monument with the copper-plate inscription, at Stonehouspet.	Nellore ..	Nellore.
708	Do.	Sculpture in relief, of a Jaina image near the Venkatagiri Rāja's College.	Do. ..	Do.
709	Do.	Sculpture of another Jaina image in the Lakshmīnarasiṁhasvāmin temple.	Do. ..	Do.
710	Do.	Sculpture in relief, of a horse and rider near the Gausā-satram market.	Do. ..	Do.
711	Do.	Sculpture in relief, of an elephant and rider with an archaic inscription, in the same place.	Do. ..	Do.
712	Half-plate.	Sculpture in relief, of a yāḷi in the Vishṇu temple at Raṅganāyakulapeṭ.	Do. ..	Do.
713	Do.	Sculpture in relief, of a hero and his consort in the same temple.	Do. ..	Do.
714	Full-plate.	View of the gōpura of the same temple ..	Do. ..	Do.
715	Do.	View of the central shrine of the Śiva temple at Puḷḷamaṅgai.	Paśupatikōyil	Tanjore.
716	Do.	View of the base of the same shrine ..	Do.	Do.
717	Do.	Sculpture in relief, of Gaṇapati on the south wall of the same shrine.	Do.	Do.
718	Do.	Sculpture in relief, of Liṅgōdbhava, on the west wall of the same shrine.	Do.	Do.
719	Do.	Sculpture in relief, of Brahmā, on the north wall of the same shrine.	Do.	Do.
720	Do.	Sculpture in relief, of Durgā, on the same wall.	Do.	Do.
721	Do.	General view of the Kāḷahastīśvara temple and the Svarṇamukhī river.	Kāḷahasti ..	North Arcot.
722	Do.	A metallic image of Pichchāṇḍār, in the same temple.	Do. ..	Do.
723	Do.	A metallic image of Kaṇṇappa-Nāyaṇār, in the same temple.	Do. ..	Do.

D.—List of photographs taken during 1921–1922—*cont.*

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
724	Full-plate	Three other metallic images, in the same temple.	Kāḷahasti ..	North Arcot.
725	Do.	Metallic images of a man and a woman with a lamp beside them.	Do. ..	Do.
726	Do.	Sculpture in relief, of Kaṇṇappa-Nāyaṇār in the same temple.	Do. ..	Do.
727 to 729	Do.	Sculptures on the rock, in the Maṇikaṇṭhēśvara temple.	Do. ..	Do.
730	Quarter-plate.	Sculpture of a Ṛishi in the same temple.	Do. ..	Do.
731	Do.	Sculpture of another Ṛishi, in the ruined mandapa opposite to the entrance of the Kāḷahastīśvara temple.	Do. ..	Do.
732	Do.	A metallic gun (2′ 9″ long) found in the same place.	Do. ..	Do.
733	Full-plate	A stone image of Brahma-Liṅga in a small shrine on the hill, by the side of the Maṇikaṇṭhēśvara temple.	Do. ..	Do.
734 and 735	Quarter-plate.	An inscribed seal with ring sent by Mr. Tarini Charan Rath to the Government Epigraphist for India.	..	..
736	Full-plate	The golden vimāna in the Vishṇu temple.	Śrīperumbūdūr.	Chingleput.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921–22, calculated with the help of the *Indian Ephemeris* of 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. *Śu.* and *ba.*, respectively, for *Śuklapaksha* 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, 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 *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 to 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 Apr. 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, Apr. 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. 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.
		Rājakēsarivarman alias *Rājarājadēva* (*I*).
1921	553	12th year, Makara, Monday, Pushya. The incomplete details correspond to A.D. 996, December 28, Monday on which day nak. Pushya ended at ·69 of the day.
"	557	12th year, Rishabha, Monday, Lunar eclipse. There was a lunar eclipse on A.D. 997, May 24, Monday which war the first day of the month of Mithuna not a day in Rishabha.
		Rājakēsarwarman alias *Kulōttuṅga-Chōḷadēva* (*I*).
1922	129	41st year, Paṅguṇi, 21, śu. chaturthī, Wednesday, Kārttigai = A.D. 1111, March 15 ; ·57 ; ·63. The date is Paṅguṇi 22.
		Tribhuvanachakravartin Vikrama-Chōḷadēva.
"	349	15th year, Mīna, śu. prathamā, Rēvatī = A.D. 1133, (Thursday) March 9 ; ·68 ; ·84 ; but for want of the week-day the date cannot be verified completely.
		Rājakēsarivarman alias *Tribhuvanachakravartin Rājādhirājadēva* (*II*).
1921	311	7th year, Kaṇṇi, 25, Thursday, Svāti. Details not enough for verification. Kanyā 25 was a Thursday in A.D. 1172, September 21, on which day nak. Svati ended at ·77 of the day ; but the regnal year was 10th not 7th.
"	340	10th year, Simha, śu. prathamā, Monday, Pūram = A.D. 1172, August 21 ; f.d.t. ·26 ; ·50
"	343	8th year, Māśi, 20, Monday, Pūram. Māśi 26 was a Monday and a day of Pūram (= Pūrva-Phalguṇī) in A.D. 1174, February 18, but the regnal year was 12th not 8th.
"	389	[16]th year, Vṛiśchika, 20, Thursday, Śravaṇa = A.D. 1178, November 16, ·76.
"	567	14th year, Vṛiśchika, śu. trayōdaśī, Tuesday, Aśvati = A.D. 1176, November 16 ; ·56. The nakshatra was Bharaṇī, Aśvati having ended at ·60 on the previous day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921–22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLAS—*cont.*
		Kulōttuṅga-Chōḷadēva (III).
1921	353	29th year, Tulā, śu. chaturthī, Saturday, Kēṭṭai = A.D. 1206, October 7; ·45; ·64.
"	391	8th year, Tulā, ba. shashṭhī, Tuesday. The nakshatra is not mentioned but the details given, combine on A.D. 1185, October 15, Tuesday; f.d.t. ·32; nakshatra being either Punarpūśam or Pūśam.
"	425	10th year, Tulā, ba. shashṭhī, Saturday, Punarpūśam = A.D. 1187, October 24; f.d.t ·07; ·66.
"	442	26th year, Vaigāśi, 10, Monday = Monday May 3, A.D. 1204.
"	563	12 + 1st year, Kaṟkaṭaka, ba. chaturdaśī, Monday, Mṛigaśīrsha = A.D. 1190, July 2; f.d.t. ·33; but the nakshatra was Ārdrā, Mṛigaśīrsha having ended at ·88 on the previous day.
1922	72	. . , Mithuna, śu. tritīyā, Śravaṇa, Sunday. Śu. 3 and nakshatra Śravaṇa cannot combine in Mithuna while ba. 3 and Śravaṇa concurred in two years within the king's reign; viz., A.D. 1134, Sunday, June 10; f.d.t. ·62; f.d.n. ·74 and A.D. 1148, Sunday, June 6; ·92; f.d.n. ·30.
"	232	24th year, Siṁha, ba. ashṭamī, Wednesday, Rōhiṇī = A.D. 1201, August 22; f.d.t. ·07; ·51.
		Tribhuvanachakravartin Rājarāja (III).
1921	265	6th year, Mīna, 5, Sunday, Paṅguṇi, Uttiram, = A.D. 1222, February 27; (paurṇimā) ·39; ·78.
"	266	19th year, Mīṇa, śu. chaturdaśī, Sunday, Rōhiṇī. Irregular. Śu 14 and Rēvati cannot combine in Mīna. On A.D. 1235, March 4, (Sunday), śu. 14 commenced at ·45 and nakshatra Pūram (not Rōhiṇī) commenced at ·30.
"	304	21st year, Siṁha, śu. . . . . ., Monday, Hasta = A.D. 1237, August 24; (śu. 12) ·28; ·54.
"	434	19th year, Tulā, śu. ashṭamī, Sunday, Aviṭṭam, = A.D. 1235, October 21; ·14; ·70.
"	478	17th year, Siṁha, ba. dvādaśī, Monday, Mṛigaśīrsha. Irregular. Ba. 12 and Mṛigaśīrsha cannot combine in Siṁha. Dvādaśī is perhaps a mistake for daśamī and in that case the details tally for A.D. 1233, 2nd August, Monday; f.d.t. ·31; f.d.n. ·48. Since the reign began, according to Kielhorn between 27th June and 10th July, A.D. 1216, this would be beginning of the 18th regnal year.
"	536	15 + 1st year, Kumbha, ba. ashṭamī, Sunday, Mūla = A.D. 1232, February 15; ·41; f.d.n. ·57.
"	543	2nd year, Mithuna, ba. daśamī, Sunday, Aśvati, = A.D. 1219, June 9; ·18; ·24.
1922	74	14th year, Kaṟkaṭaka, ba. shashṭhī, Monday, Uttiraṭṭādi. Most of the details are satisfied in A.D. 1230, July 3; ·42; ·32; but the week-day of this date was Wednesday not Monday.
"	75	25 + 1st year, Tulā, śu. saptamī, Sunday, Punarpūśam. Probably A.D. 1241, September; ·05; ·68. The tithi was ba. 7 and not śu. 7.
"	76	15 + 1st year, Mēsha, ba. ashṭamī, Wednesday, Śravaṇa, = A.D. 1232, April 14; ·58; ·36.
"	136	11th year, Vaigāśi, ba. dvitīyā, Monday, Mūla. Probably A.D. 1228, April 24. The tithi was ba. 3 and not ba. 2, and nakshatra Mūla was current till ·93 of the day.
		PALLAVAS.
		Kōpperuñjiṅgadēva.
1921	316	19th year, Dhanus, śu. pañchamī, Monday, Aviṭṭam = A.D. 1261, November 28; ·54; ·87.
"	317	13th year, Makara, śu. pañchamī, Monday, Śravaṇa. Irregular. Śu. 5 was a Monday on January 3, A.D. 1256, but the nakshatra was Pūrvā-Bhādrapada and not Śravaṇa.
"	320	17th year, Makara, śu. ēkādaśī, Friday, Kārttigai = A.D. 1259, December 26; f.d.t., ·11; ·89.
"	323	5th year, Makara, śu. prathamā, Sunday, Uttirāḍam = A.D. 1247, December 29; ·81; ·36.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921–22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PALLAVAS—*cont.*
		Kōpperuñjiṅgadēva—cont.
1921	431	27th year, Mēsha, śu. chaturthī, Wednesday, Hasta = A.D. 1268, March 28; chaturdaśī (not chaturthī, f.d.t., ·19; f.d.n., ·27.
,,	447	15th year, Mīṇa, ba. ēkādaśī, Wednesday, Aviṭṭam. Probably A.D. 1257, Wednesday, March 14. On this day the tithi was ba. 12, ba. 11 having ended at ·50 the previous day, and nakshatra Aviṭṭam ended at 02.
,,	449	4th year, Makara, śu. trayōdaśī, Saturday, Ārdrā = A.D. 1247, January 19; f.d.t., ·76; ·87.
,,	455	16th year, Mēsha, śu. tṛitīyā, Monday, Rōhiṇī = A.D. 1258, April 8; ·45; ·72.
,,	459	10th year, Tulā, . . . chaturthī, Friday, Chittirai = A.D. 1252, October 4; ba. 14 was ·11; nak. Chittirai commenced at ·04 of day and was f.d.n., ·04.
,,	465	16th year, Mīṇa, śu. pañchamī, Monday, Kārttigai = A.D. 1258, March 11, ·90; ·41.
,,	466	26th year, Kanṇi, Chandra-paksha, paurṇimā, Rōhiṇī. Irregular and cannot be verified for want of week day.
,,	488	3rd year, Tulā, śu. navamī, Wednesday, Hasta. Irregular. Śu. 9 and Hasta cannot combine in Tulā.
,,	545	7th year, śu. dvādaśī, Tuesday, Uttiraṭṭādi. Probably A.D. 1249, October 19, f.d.t. ·05; f.d.n. ·09. The month not stated in the inscription was presumably Tulā.
1922	38	16th year, . . . śu. prathamā, Wednesday, Pushya. Probably A.D. 1258 July 3; ·64; ·57. The month was presumably Karkaṭaka, though it is not stated in the inscription.
		PANDYAS.
		Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.
1921	281	10th year, Kanṇi, śu. 2, Friday, Uttiram. Probably A.D. 1343, Friday, 22 August, ·91; ·32; but it was Siṁha 24, not a day in Kanyā.
,,	494	18 + 1st year, Vṛiśchika ba. 2, Monday, Rōhiṇī. Perhaps A.D. 1353, Monday, 11 November, when Rōhiṇī began at ·57 and ba. 1 not ba.2 at ·85.
,,	495	18 + 1st year, Dhanus, śu. 10, Wednesday, Rēvatī. In A.D. 1353, on Thursday, (not Wednesday), 5 December, śu. 10 joined with Rēvatī f.d.t. 74; f.d.n. 06.
1922	6	15th year, Vṛiśchika, śu. 5, Monday, Uttiraṭṭādi. Irregular. Śu. 5, cannot combine with Uttiraṭṭādi in Vṛiśchika. Nakshatra is probably Uttirāḍam. A.D. 1348, Monday, 27 October would answer in this case, for on that day śu. 5 ended at ·65 and 'Uttirāḍam' began at ·49; it ended next day at ·46. The day, however, was the 29th of Tulā, not a day in Vṛiśchika month.
		Jaṭāvarman Sundara-Pāṇḍya.
1921	303	9th year, Mīna, śu. 3, Wednesday, Rēvatī = A.D. 1259, February 26; f.d.t. ·04; f.d.n. ·26.
,,	305	15th year, Siṁha, ba. 7, Saturday, Rōhiṇī = A.D. 1291, August 18; ·05; ·80.
,,	404	18th year, Kumbha, ba. 7, Saturday, Mṛigaśīrsha. Irregular; ba. 7, cannot combine with Mṛigaśīrsha in Kumbha, but only in Kanyā.
,,	405	17th year, Mīna, śu. 14, Sunday, Hasta. = A.D. 1293, March 22; ·79; f.d.n. ·37. Nakshatra commenced at ·42 of day.
1922	80	16th year, Siṁha, ba. 11, Monday, Punarvasu = A.D. 1291, August 20; f.d.t. ·66; f.d.n. ·61. Tithi and Nak. commenced at ·75 and ·66 respectively. In A.D. 1318, on Monday, August 21, ba. 10 (not ba. 11) commenced at ·18 and nak. Punarvasu at ·90 of day. The tithi ba. 10, as well as ba. 11 ended on Tuesday, the former at ·08, and the latter at ·98: Punarvasu ended on Tuesday at ·83.
		N.B.—This is one of the cases in which, as remarked in paragraph 11 of p. 86 of the *Ephemeris*, Volume I, Part II, section (ii), the regnal year shows that the king intended was Jaṭavarman Sundara-Pāṇḍya, who came to the throne in A.D. 1303, not the one who came there to in A.D. 1277.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921-22—*cont.*

Year.	Number of inscription.	Astronomical details. English equivalents and remarks.
		PANDYAS—*cont.*
		Jaṭāvarman Vīra-Pāṇḍya.
1921	406	6th year, Mīna, śu. 4, Saturday, Rōhiṇī = A.D. 1259, March 29, ·77 ; ·89.
"	430	5th year, Vṛiśchika, śu., 7, Wednesday, Aviṭṭam = A.D. 1301, November 12 ; ·83 ; ·96.
		Māṟavarman Śrīvallabha.
"	414	33rd year, Kaṇṇi, śu. 1, Friday, Hasta = A.D. 1340, September 22 ; f.d.t. ·32 ; ·30. (vide this Report 1921-22, page 9 .)
		Māṟavarman Kulaśēkhara.
"	539	37th year Mēsha, śu. 4, Wednesday, Ārdrā = A.D. 1305, April 28, ·90 ; ·83.
		Tribhuvanachakravartin Sundara-Pāṇḍya.
"	561	8 + 1st year, Mithuna, ba. Monday, Mūla = A.D. 1224, June 3. The tithi was ba. 1, which commenced at ·09 of day ; ·51.
		Jaṭāvarman Parākrama-Pāṇḍya.
"	564	10th year, Dhanus, śu. 2, Monday, Uttiram. Irregular. Śu. 2 and Uttiram cannot combine in Dhanus. Nakshatra may be a mistake for Uttirāḍam. The result would then be A.D. 1324, December 17 ; f.d.t. ·89 ; f.d.n. ·43. The tithi commenced at ·97 of day.
		VIJAYANAGARA I.
		Kampaṇa-Uḍaiyar, son of Bukkaṇa-Uḍaiyar.
1921	351	Śaka 1284, Śubhakṛit, Dhanus, śu. tṛitīyā, Monday, Śravaṇa = A.D. 1362, December 19 ; ·28 ; ·88
"	373	Śaka 1292, Sādhāraṇa, Tulā, ba. daśamī, Monday, Makhā = A.D. 1370, October 14 ; f.d.t. ·04 ; ·85.
"	375	Sādhāraṇa, Tai, 5, trayōdaśī, Tuesday, Ārdrā. The Śaka year is presumably 1292 and the details correspond to A.D. 1370, December 31 ; ·21 ; ·90.
1922	45	Śaka 1294, Parīdhāvi, Vṛiśchika, śu. prathamā, Friday, Mūla = A.D. 1372, November 26 ; ·97 ; f.d.n. ·08.
		Virūpāksharāya I.
1921	474 and 475	Śaka 1318, Āshāḍha, ba. 10, Friday, Bharaṇī = A.D. 1396, June 30 ; f.d.t. ·02 ; ·60.
"	510	Śaka 1311, Śukla, Āśvīja, ba. saptamī, Monday = A.D. 1389, October 12 ; f.d.t. ·04.
		Vira-Bhūpatirāya.
"	335	Śaka 1337, Manmatha, Makara, śu. daśamī, Friday, Rōhiṇī = A.D. 1416, January 10 ; ·21 ; ·86.
		Dēvarāya-Mahārāya.
"	270	Śaka 1349, Plavaṅga, Dhanus, śu. daśamī, Monday, Kārttigai. Probably A.D. 1429, December 29—a Monday which however was the 2nd day of Makara. Nak. Kārttigai ended at ·40 of the day, but the tithi dasami had ended at ·64 on the previous day, Sunday.
1922	32	Śaka 1367, Krōdhana, Paṅguṇi, 22.—Kshaya, Chaitra, ba. pañchamī, Friday, Mūla = A.D. 1446, March 18 ; f.d.n. ·38. The tithi was ba. 6, ba. 5, having ended at ·81 on the previous day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921–22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA I—*cont.*
		Vijayarāya-Mahārāya.
1921	476	Śaka 13[6]8, Kshaya, Tulā, śu. daśamī, Friday, Aviṭṭam = A.D. 1446, September 30; ·05; ·55.
		Virūpākshārāya II.
"	461	Śaka 13[9]3, . . . kri, Kumbha, śu. prathamā, Monday, Uttiram = A.D. 1470, August 27, Monday; ·41; ·52, but the month was Simha and not Kumbha. The cyclic year was Vikṛiti = Śaka 1392.
		SALUVA.
		Narasiṅgarāya-Mahārāya.
"	308	Śaka 1411, Kīlaka, Karkaṭaka, ba. chaturthī, Sunday, Uttiraṭṭādi = A.D. 1488, July 27; (śu. 4), ·82; ·93. Sunday and Uttiraṭṭādi combined on śu. 4, and not on ba 4.
"	408	Śaka 1400, Viḷambi, Mīna, śu. paurṇimā, Friday, Chittirai = A.D. 1478, April 17; The month Mīna is a mistake for Mēsha, and on this day paurṇimā was current till ·18, but the nak. Chitrā had ended at ·15 on the previous day.
"	470	Śaka 1555, (wrong) Vibhava, Tai 15, śu. . . . Irregular.
1922	244	Śaka 1405, (wrong) Jaya, Aṛpaśi, 5, Friday, Rōhinī. Irregular.
		Immaḍi Narasā-Nāyaka.
1921	330	Śaka 1427, Krōdhana, Kumbha, śu. dvādaśī, Thursday, Punarpūśam = A.D. 1506, February 5; ·40; ·33.
		VIJAYANAGARA II.
		Kṛishṇadēva-Mahārāya.
1921	307	Bhāva, Kārttigai 30, śu. dvādaśī, Tuesday, Aśvati, Amṛitayōgam. The Śaka year is evidently 1436 and the details correspond to A.D. 1514, November 28; f.d.t. ·19; ·34. The tithi commenced at ·17 of the day.
"	469	[Śaka 1555, (wrong perhaps for Śaka 1443), Vṛisha, ēkādaśī, Rōhiṇī, Friday.] The tithi ēkādaśī and nak. Rōhiṇī combined only in the śukla-paksha of Makara, a Friday (not a Wednesday) = A.D. 1522, January 8.
1922	13	Śaka 1435, (expired) Śrīmukha, Makara, śu. pañchamī, Thursday, Punarpūśam. Irregular. In A.D. 1513, śu. 5 and Punarpūśam combined only on Sunday and Monday the 12th and 13th days of Vṛishabha and did not combine in Makara.
"	14	Śaka 143[1], Śukla, Makara, śu. saptamī, Monday, Anusha. Irregular. Śu. 7, and Anusha combined on a Wednesday in Siṁha = A.D. 1509, August 22; ·54; ·62.
"	113	Śaka 1439, Īśvara, Vṛiśchika, ba. shashṭhī, Wednesday, Pushya = A.D. 1517, November 4; ·94; ·86.
"	160	Śaka 1449, Sarvajit, Vṛiśchika, śu. pañchamī, Wednesday, Śravaṇa = A.D 1527, November 27; f.d.t. ·31; ·93.
"	176	Śaka 1436, Bhāva, Karkaṭaka, śu. trayōdaśī, Tuesday, Mūlā, = A.D. 1514, July 4; ·78; nak. Mūlā was current throughout the day.
"	180	Śaka 1434, Aṅgīrasa, Phālguna, śu. pañchamī = A.D. 1513, Thursday, February 10. The details are not enough for verification.
"	182	Śaka 1443, Vṛisha, Makara, ba. chaturthī, Wednesday, Uttiram = A.D. 1522, January 15; f.d.t. ·09; ·28.
"	184	Śaka 1443, Vṛisha, Makara, ba. shashṭhī, Friday, Hasta = A.D. 1522, January 17; f.d.t. ·11; ·32.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921–22—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA—*cont.*
		Achyutadēva-Mahārāya.
1921	236	Śaka 1459, Viḷambi, Tulā, ba. daśamī, Sunday : Ba. 10 was a Sunday in Tulā in Hēmalamba, (i.e.) A.D. 1537, October 28; ·54; and not in Viḷambi. The nak. was Pūram.
"	356	Śaka 1454, Nandana, Makara, śu. tṛitīyā, Friday, Śravaṇa = A.D. 1532, December 27; f.d.t. ·63; f.d.n. ·54.
1922	68	Śaka 1454, Nandana, Tulā, śu. ēkādaśī, Friday, Hasta : Probably A.D. 1532, October 25; the tithi was however ba. 12 and not śu. 11. The nak. was current till ·82 of the day.
"	69	Śaka 1453 Khara, Kaṇṇi, śu. daśamī, Wednesday, Punarpūśam. Probably A.D. 1531, September 6; ·26; ·12; but the tithi was ba. 10 and not śu. 10.
"	162, 164 & 167	Śaka 1462, Śārvari, Kumbha, śu. prathamā, Thursday, Aviṭṭam = A.D. 1541, January 27; f.d.t. ·15; ·60.
"	163	Śaka 1467, Krōdhi, Siṁha, śu. ēkādaśī, Monday, Rōhiṇī. Irregular. Ba. 11 (not śu. 11) and Rōhiṇī combined on a Monday in Kṛkaṭaka, A.D. 1544, July 14; f.d.t. ·57; f.d.n. 25.
"	165	Śaka 1463, Plavaṅga, Kumbha, śu.. trayōdaśī, Sunday, Pushya = A.D. 1542, January 29; ·55; f.d.n. ·12.
"	166	Śaka 1462, Śārvari, Makara, ba. chaturdaśī, Tuesday, Uttirāḍam = A.D. 1541, January 25; ·98; ·38.
"	177	Śaka 1458, Durmukha, Makara, śu. tṛitīyā, Saturday, Aviṭṭam = A.D. 1537, January 13; f.d.t. 37; ·18.
"	178	Śaka 1458, Durmukha, Siṁha, śu. . . . Wednesday, Anusha = A.D. 1536, August 23; ·84; ·81. The tithi was śu. 7.
"	179	Śaka 1460, Viḷambi, Ṛishabha, ba. pañchamī, Sunday, Śravaṇa = A.D. 1538, May 19; ·05; ·28.
"	181	Śaka 1455, Vijaya, Siṁha, śu. saptamī, Tuesday [Anusha] = A.D. 1533, August 26; ·50; ·31.
"	183	Śaka 1454, Nandana, Makara, śu. shashṭhī, Wednesday, Uttiraṭṭādi = A.D. 1533, January 1; ·96; ·95.
"	225 & 245	Śaka 1452, Vikṛiti, Vṛiśchika, śu. ashṭamī, Monday, Uttiraṭṭādi = A.D. 1530, November 28; ·30; f.d.n. ·17.
		Sadāśivadēva-Mahārāya.
1921	269	Śaka 1465, Śōbhakṛit, Ṛishabha, ba. dvādaśī, Rēvati, Monday = A.D. 1543, April 30; ·71; f.d.n. ·03.
"	272	Śaka 1479, Piṅgala, Tulā, śu. daśamī, Aśvati, Sunday. Śu. 10 and Aśvati do not combine in Tulā. Nak. Aśvati is a mistake for Aviṭṭam. The details subject to this correction combined on A.D. 1557, October 3, ·23; ·57.
"	312	Śaka 1474, Paridhāpi, Tulā, śu. dvādaśī, Saturday, Rēvati = A.D. 1552, October 29; ·17; ·74.
"	313 & 314	Śaka 1489, Prabhava, Vṛiśchika, śu. paurṇimā, Sunday, Rōhiṇī = A.D. 1567, November 16; ·62; f.d.n. 12. Śu. 5 given in No. 314 is incorrect.
"	411	Śaka 148[4], Dundubhi, Kārttigai, 29, Saturday, Pūrāḍam, tṛitīyā = A.D. 1562, November 28; f.d.t. ·15; ·52.
1922	70	Śaka 1488, Kshaya, Vṛiśchika, śu. daśamī, Śravaṇa. Irregular and cannot be verified for want of weekday. Śu. 10 and nak. Śravaṇa combined only in Kanyā, A.D. 1566, i.e., on September 23; f.d.t. ·04; f.d.n. ·07.
"	169	Śaka 1489, Prabhava [Dhanus], ba. dvādaśī, Saturday, Kārttigai. Śu. 12 (not ba. 12) and Kārttigai combined on a Saturday in Dhanus, A.D. 1567, i.e., on December 13; ·29; ·46.
"	186	Śaka 1489, Prabhava, Siṁha, ba. ēkādaśi, Ārdrā, Friday = A.D. 1567, August 29; f.d.t. ·48 ·05. The tithi commenced at ·58 of the day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1921-22—*concld.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA III.
		Śrīraṅgadēva-Mahārāya I.
1921	355	Śaka 1496,... Karkaṭaka, śu. ..Anurādhā. Details not enough for calculation.
"	490	Bahudhānya, Paṅguṇi, 15, Thursday, Uttiram. The Śaka year was presumably 1501 and the details correspond to A.D. 1579, March 12; (paurṇamī) f.d.t. ·14; f.d.n. ·74.
1922	9	Śaka 1506, Tāraṇa, Aṛpaśi, 1. Can be calculated (= A.D. 1584, October 1) but cannot be verified.
"	185	Śaka 1494, Āṅgīrasa, Āshāḍha, ba. 30. Can be calculated (= A.D. 1572, July 9.) but cannot be verified.
"	194	Śaka 1504, Chitrabhānu, Jyēshṭhā, śu. 14. Can be calculated (= A.D. 1582, June 5) but cannot be verified.
		Veṅkaṭapatirāya I.
1921	189	Śaka 1512, Vikṛiti, Kanyā, śu. pañchamī, Anusha, Wednesday = A.D. 1590, September 23; ·86; ·41.
"	191	Śaka 1516, Jaya, Kaṛkaṭaka, ba. pañchamī, Rēvati, Saturday = A.D. 1594, July 27; ·51; ·86.
"	198	Śaka 1518, Durmukhi, Vṛiśchika, pañchamī, Śravaṇa, Sunday = A.D. 1596, November 14; ·54; f.d.n. ·13. The paksha was śukla.
		Veṅkaṭapatirāya II.
1922	197	Śaka 153[1], Kīlaka, Mārgaḷi, śu. Wednesday, ēkādaśī = A.D. 1608, November 30. Cannot be verified for want of nakshatra.
"	201	Śaka 1556, Yuva, Siṁha, ba. trayōdaśī, Makhā, Sunday = A.D. 1635, August 30; ·21; ·97.
		MISCELLANEOUS DYNASTIES.
		Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.
1921	264	3rd year, Kaṛkaṭaka, śu. daśamī, Monday, Śravaṇa. Śu. 10 and nak. Śravaṇa combined on a Monday only in Kanyā in A.D. 1251 which corresponds to the 3rd year (current) of the king's reign = A.D. 1251, Monday, September 25; f. d. t. ·23; ·93.
1922	229	25th year, Kaṇṇi, śu. dvitīyā, Monday, Hasta = A.D. 1274, September 3; f. d. t. ·02; 53.
"	230	14th year, Mēsha, ba. prathamā, Wednesday, Svāti. Probably, A.D. 1263, Tuesday (not Wednesday), March 27; ·48; f.d.n. ·02.
		HOYSALA.
		Vira-Rāmanāthadēva.
1921	560	20th year, Kaṇṇi, ba. saptamī, Monday, Puṇarpūśam. = A.D. 1274, September 24; ·12; f.d.n. ·08.
		SAMBUVARAYA.
		Sakalalōkachakravartin Śambuvarāya.
1921	202	17th year, Pramādi, Ṛishabha, śu. prathamā, Monday, Rōhiṇī, = A.D. 1339, May 10; ·50; ·34.
		Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.
1921	302	14th year, Siṁha, ba. dvādaśī, Friday, Pushya. = A.D. 1351, August 19; ·34; ·59.
1922	55	5th year, Kumbha, ba. ashṭamī, Saturday, Anusha. Probably A.D. 1342, January 30; ·79; f. d. n. ·15. The week-day was Wednesday not Saturday.
"	48	4th year, Kaṇṇi, śu. chaturthī, Friday, Anusha. Śu. 4 was a Friday in Kanyā, but the nak. was Viśākhā not Anushā = A.D. 1341, September 14, Friday; f.d.t. ·63; f.d.n. ·52.
"	49	5th year, Kumbha, śu. daśamī, Friday, Pūśam = A.D. 1342, February 15; ·86; f.d.n. ·79.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Reports* for 1910-11 and 1911-12 calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L. L.L.B., I.S.O.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLAS.
		Tribhuvanachakravartin Kulōttuṅga-Chōḷa.
1910	323	43rd year, Vṛiśchika, ba. daśamī, Friday.... = Friday, 15th November, A.D. 1112, f.d.t. ·05.
1911	55	3rd year, Makara, śu. ēkādaśī, Monday, Rōhiṇī = Monday, 24th December, A.D. 1072; ·12; ·95.
		Rājarāja III.
1911	44	15th year, Vṛiśchika, ba. chaturdaśī, Tuesday, Aślēshā. Nak. Āślēsha cannot join ba. 14 in Vṛiśchika but may do so in Siṁha. On Tuesday, 29th July (= 1 Simha) A.D. 1231, ba. 14 ended at ·81 and nak. Āślēsha began at ·68, ending next day at ·61.
"	45	5th year, Dhanus, śu. trayōdaśī, Thursday. .. = Thursday, 10th December, A.D. 1220; ·51.
"	47	5th year, Dhanus, ba. shashṭhī, Saturday, Uttara-Phalgunī. On Thursday, 17 December, A.D. 1220, ba. 6 and Uttara-Phalgunī ended respectively at ·08 and ·67 of day. Weekday Saturday ought to be Thursday.
"	49	25th year, Mārgaḷi 18, Thursday, Mūla = Thursday, 13 December, A.D. 1240; f.d.n. ·54.
"	50	30th year, Kaṇṇi, ba. tritīyā, Saturday, Aśvati = Saturday, 9 September, A.D. 1245; f.d.t. ·43; f.d.n. ·08.
"	51	3[3]rd year, Mēsha, ba. daśamī, Saturday, Śatabhishaj. The conjectural reading 3[3] of regnal year is perhaps wrong. Ba. 10, Śatabhishaj in the 33rd year of Rājarāja III fell not on Saturday, but on Friday, 9 April A.D. 1249; ·34; ·78.
"	57	5th year, Dhanus, śu. saptamī, Monday, Uttara-Āshāḍhā. Monday, 5 October A.D. 1220; ·80; ·34, fell in the 5th year of Rājarāja III, but the solar month was Tulā (Aippaśi 8th), not Dhanus.
"	58	5th year, Mīna, śu. saptamī, Monday, Uttara-Āshāḍhā. Śu. 7, Uttara-Āshāḍha can only occur once in a year (*Indian Ephemeris*, Vol. I, para. 31) and as it occurred, as stated against the last inscription (No. 57), in Tulā of A.D. 1220, it could not have occurred in Mīna of the same year. "Mīna" is, accordingly, an error for "Tulā."
"	59	29th year, Rishabha, ba. daśamī, Monday, Rēvati = Monday, 22nd May, A.D. 1245; ·52; ·79.
"	90	22nd year, Mēsha, śu. pañchamī, Wednesday, Pushya = Wednesday 21 April, A.D. 1238 was śu. 6 and Pushya; ·58; f. d. t. ·18, but the tithi was śu. 6 not śu. 5 which must be an error unless "Mēsha" is an error for "Ṛishabha", in which case the date would be Wednesday, 19th May, A.D. 1238; f.d.t. ·02; f.d.n. ·51. In the latter case, the combination was "śu. 5, Pushya"; see *Indian Ephemeris*, Vol. I, para. 17.
"	158	27 + 1st year, Tulā, ba. pañchamī, Saturday, Rōhiṇī = Saturday, 3rd October, A.D. 1243; f.d.t. ·85; ·76.
		PANDYAS.
		Tribhuvanachakravartin Kulaśēkhara.
1911	519	9 + 1st year, Makara 22, śu. 9, Rōhiṇī, Monday; vide. page 70, para. 34 of the *Annual Report on Epigraphy* for 1911-12 = A.D. 1200, Monday, 15th January 1201; this was no doubt Makara 22 and a day of nak. Rōhiṇī which ended at ·90 of the day; but the tithi was śu. 10, since śu. 9 had ended at ·85 on the previous day. Śu. 9 in inscription is presumably an error for śu. 10.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Reports* for 1910–11 *and* 1911–12—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYAS—*cont.*
		Jaṭāvarman alias *Vīra-Pāṇḍya.*
1910	276	13th year, Makara, śu. dvitīyā, Friday, Śravaṇa = Friday, 11, December, 1265 A.D. (15 Dhanus — Makara); ·43; f.d.n. ·59.
1911	67 & 73	22nd year, Ṛishabha, śu. trayōdaśī, Wednesday, Chitrā = Wednesday, 8, May A.D. 1275, (13 Ṛishabha); f.d.t. ·36; ·45. Both these dates point to A.D. 1253 as the year of accession—vide remarks under this reign on page 85 of the *Annual Report on Epigraphy* for 1919–20.
		Māṟavarman Vīra-Pāṇḍya.
1910	277	10th year, Tulā, śu. prathamā, Sunday, Svāti = Sunday, 19th October, 1343 A.D. (= 21 Tulā); f.d.t. ·31; ·24.
		Jaṭāvarman Vīra-Pāṇḍya (of the Muhammadan invasion).
1911	546	26th year, Ṛishabha 4, śu. navamī, Friday, Śatabhishaj. This is not mentioned in the *Report* for 1911–12 as an inscription of the Īḷam and Koṅgu Vīra-Pāṇḍya, and I find it belongs to the Vīra-Pāṇḍya of the Muhammadan invasion. = A.D. 1322, Friday, April 29 (= 4 Ṛishabha). ·92; ·81.
		Jaṭāvarman Sundara-Pāṇḍya.
1910	284	14th year, Makara, śu. daśamī, Uttarā-Bhādrapada. The king bears the title "*Emmaṇḍalamuṅgoṇḍa*". In the absence of a week day, the date cannot be verified, see *Indian Ephemeris*, Vol. I, para. 16.
"	290	14th year, Karkaṭaka, śu. pañchamī, Monday, Śravaṇa. Irregular as śu. 5, and Śravaṇa cannot join in Karkaṭaka month.
1911	26	18th year, Mēsha, pañchamī, Thursday, Rōhiṇī. Mēsha is probably an error for Mīna which is the month when śu. 5 and Rōhiṇī can join. They did join on 9 March A.D. 1269; ·71; f.d.n. ·45; but the week-day then was Saturday not Thursday, which seems to be a second error in the inscription. The date is doubly irregular.
"	68	10th year, Mithuna, śu. chaturthī, Tuesday, Pushya = Tuesday, 28th May (= Mithuna 2), A.D. 1286; ·94; ·74; which fell in the 10th year of Jaṭāvarman Sundara-Pāṇḍya who came to the throne in A.D. 1277.
"	74	23rd year, Ṛishabha, śu. . . ., Monday, ... Cannot be verified for want of tithi or nakshatra.
"	93	23rd year, Makara, ba. tṛitīya, Āślēsha. Cannot be verified for want of week day.
"	322	10th year, Sunday, Ṛishabha, śu. 11, Svāti = Sunday, 23rd May 1260. Quotes the 15th year of Peruñjiṅga.
"	114 & 115	7th year, Makara, śu. daśamī, Wednesday, Aśvati. = Wednesday, 29 December A.D. 1283; f.d.t. ·92; ·38 which fell in the 7th year of Jaṭāvarman Sundara-Pāṇḍya of 1277 A.D. But the day would normally be called śu. 9 not śu. 10.
		Māṟavarman Sundara-Pāṇḍya.
"	75	12th year, Mīna, śu. pañchamī, Monday, Svāti = A.D. 1281, Monday 10. February was 18 Kumbha not a day in Mīna and ba. 5 (not śu. 5), which ended at ·65. Nak. Svāti ended at ·86.
"	76	11th year, [Kumbha, śu. chatur]thī, Monday, Mūla = A.D. 1280, Monday 29 January was 5 Kumbha on which day nak. Mūla ended at ·40 but tithi was ba. 11 (not śu. 4) ending at ·66 of day.
"	342	14th year, Sunday, Mēsha, śu. 13, Chitrā = Sunday, 11 April, A.D. 1283; ·42; f.d.n. ·57 (in modification of date contributed to the *Indian Antiquary*, 1913).
"	344	14th year, Kumbha, śu. Monday, Uttirāḍam = Monday, 14 February 1284; (ba. 12 ended at ·92 and Uttara-Āshāḍha at ·52).
"	343	14th year, Mīna, śu. prathamā, Monday, Rēvati = Monday, 1 March A.D. 1283; ·91; f.d.n. ·76.

APPENDIX F.—Dates from Appendices A. B and C to the *Annual Reports* for 1910-11 and 1911-12—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYAS—*cont.*
		Jaṭāvarman Parākrama-Pāṇḍya.
1911	159	10th year, Dhanus, śu. ashṭamī, Wednesday, Rēvati. The date intended was perhaps A.D. 1367, Wednesday, 29 December, when śu. 8 ended at ·45 of the day. Nak Rēvati had ended at ·83 on the previous day according to the *Ephemeris* and it could not end later by *Brahmasiddhānta*, since nak. Rēvati must by all *siddhāntas* end about the same time, being the last of the nakshatras. If the date does not belong to some other reign, we may suppose a slight error in the nakshatra.
"	160	10th year, Makara, śu. pañchadaśī, Monday, Punarvasu = Monday, 31 December A.D. 1324; ·14; ·01. This was in the 10th year of Jaṭāvarman Parākrama-Pāṇḍya who came to the throne in A.D. 1315.
		Jaṭāvarman Vikrama-Pāṇḍya.
1911	31	5th year, Vṛiśchika, ba. shashṭhī, Wednesday, Pushya.

No. 11 of 1894.	No. 31 of 1911.
4th year, Mithuna, śu. 9, Svāti, Thursday.	5th year, Vṛiśchika, ba. 6, Pushya, Wednesday.
1304, 1303, not Thursday. 1300, Sunday; 1299, tithi and nak. did not join. 1297, Sunday; 1296, Monday. 1294, did not join; 1293, Sunday. 1287, Sunday; 1286, Monday. 1280, tithi and nak. tithi and nak. did not join; 1279, Tuesday. 1277, Friday; 1276, Sunday. 1273, Sunday; 1272, tithi and nak. did not join. 1270, Sunday; 1269, Monday. 1263, Saturday; 1264, Tuesday. 1253, Saturday; 1252, Monday.	Wednesday, 18th November 1304; f.d.t. ·57; ·15. Wednesday, 2nd November 1300; f.d.t ·30; f.d.n. ·19. Wednesday, 6th November 1297; ·89; ·47. Wednesday, 10th November 1294; 70; ·06. Wednesday, 29th November 1287; ·37; ·70. Wednesday, 13th November 1280; f.d.t. 34; ·28. Wednesday, 17th November 1277; f.d.t. ·35; ·07. Wednesday, 1st November 1273; f.d.t. ·01; ·99. Wednesday, 5th November 1270; ·82; ·48. Wednesday, 21st November 1263; f.d.t. ·82; ·16. Wednesday, 19th November 1253; f.d.t. 24; ·25.
1311, Thursday, 24th June, f.d.t. 52; f.d.n. ·87.	Wednesday, 3rd November 1311; ·00; Pushya ended at ·98 on Tuesday.
Svāti by *Brahmasiddhānta* ended ·70 of day earlier than by *Sūryasiddhānta*, and *tithi* ·08 of day earlier.	Being 6 Vṛiśchika, or 222 days of solar year; total correction would have been for latitude of Poonamalle where inscription was found, 16 min. or ·01 of day. Ending moment was very nearly ·00 on Wednesday.
In this case, 24th June 1308 would fall in the first year of reign.	In this case, 3rd November 1307 would fall in the first year of reign.

Reign began between 24th June and 3rd November 1307.

N.B.—(No. 112 of 1904)—3rd year, Vṛiśchika, śu. 5, Sunday. On Sunday, 9th November 1309, nak. Śravaṇa ended at ·49; but śu. 5 had ended at ·51 the day before.

Māravarman Śrīvallabha.

1911	529	33rd year, Mēsha 1, ba. 13, Sunday, Pūrvā-Bhādrapada. The only date that suits exactly is Sunday, 26th March A.D. 1340; ·75; ·48.

N.B.—The dates of this reign previously recorded (Nos. 110 of 1900, 539 of 1904, 227 of 1904 and Pudukottai inscription of the 35th year—*Ephemeris* Vol. I, part II, Sec. ii, p. 104) have now to be revised with reference to the initial date—A. D. 1307.

Māravarman Vikrama-Pāṇḍya.

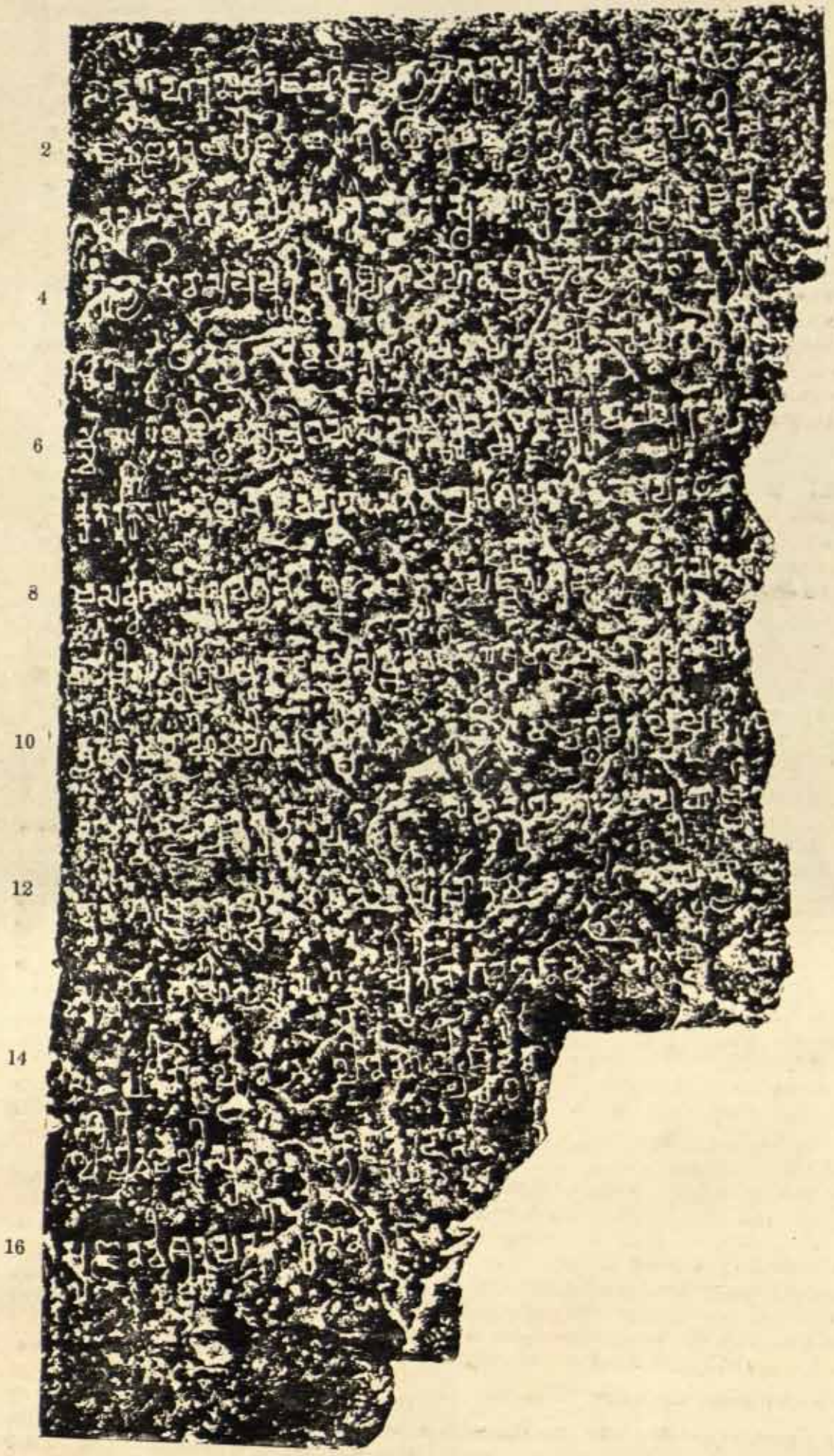
1912	27	2 + 11th year, Mithuna, śu. saptamī, Saturday, Svāti. May be = A.D. 1439, July 7, Saturday, (Karkaṭaka 20, not a day in Mithuna); ·69; f.d.n. ·29.

Jaṭāvarman Parākrama-Pāṇḍyadēva Kulaśēkhara.

"	8	15th year, Mīna 15, Paurṇamī, Wednesday, Hasta = A.D. 1495, Wednesday, 11th March; ·10; ·88.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Reports* for 1910–11 and 1911–12—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYAS—*cont.*
		Jaṭāvarman Parākrama-Pāṇḍyadēva Kulaśēkhara—cont.
1912	13	31 + 8th year, Mithuna 23, śu. daśamī, Wednesday, Svāti. The day intended is apparently A.D. 1515, Wednesday, 20th June; f.d.t. ·26; f.d.n. ·15; but it was only the 37th year of a reign beginning in A.D. 1479.
"	12	30th year, Tai 9, śu. trayōdaśī, Wednesday, Ārdrā. Perhaps Wednesday, 3rd January 1509 (= 7 Tai not 9 Tai); f.d.t. ·16; f.d.n. ·69.
"	7	31 + 1st year, Vriśchika 9, ba. dvitīyā, Thursday, Mṛigaśīrsha = A.D. 1454, Thursday, 7th November; 68; 99.
"	14	31 + 1st year, Makara 25, śu. dvādaśī, Friday, Mṛigaśīrsha. The days that suit exactly are A.D. 1491, Friday, 21st January, (= 25, Makara); f.d.t. ·55; ·46; and Friday 21st January A.D. 1396; f.d.t. ·56; ·52. But there may be an error in the symbols used Añjaḍi. In A.D. 1453 on Sunday, January 21st (= 26 Makara) the tithi was ba. 11 f.d.t. ·37 and the nak. Mṛigaśīrsha ·35.
1911	294	12th year, Dhanus, śu. dvitīyā, Monday, Utti[ra]m. Perhaps Monday, 15th December, A.D. 1490; f.d.t. ·68; but nak. cannot be Uttara-Phalgunī. It was in fact Uttarāshāḍha which ended at ·72.
1912	1	31 + 8th year, Mīna 23, śu. daśamī, Wednesday, Svāti. Mīna should be Mithuna in which month alone śu. 10 can join with Svāti. Day intended is apparently Wednesday, 20th June, A.D. 1516 (= 23 Mithuna); f.d.t. ·26; f.d.n. ·15.
"	2	31 + 7th year, Siṁha 25, ba. ēkādaśī Friday, Anisham. Irregular, ba. 11 and Anūrādhā cannot join in Siṁha.
"	3	31 + 9th year, Kanni, ba. daśamī, Sunday, Ārdrā. = Sunday, 30th August (= 1 Kanyā), A.D. 1461; f.d.t. ·01; ·28.
"	5	28th year, Vriśchika 4; ba. dvitīyā, Sunday, Mṛigaśīrsha = Sunday, 2nd November (= 4 Vriśchika) A.D. 1449; ·19; ·86.
"	6	31 + 1st year, Karkaṭaka 21, śu. chaturdaśī, Thursday, Uttirādam. = A.D. 1452, Thursday, 19th July (= 21 Karkaṭaka); ·61; 81.



The Poḍâgaḍa Inscription of the son of King Bhavadatta, Jeypore State (No. 283 of Appendix C).

Part II.

Among the records examined during the year the earliest is the Sanskrit inscription engraved in Archaic Telugu characters of about the 5th century A.D. discovered at the Poḍāgaḍa hill in the Jeypore Agency, shown as Poragarh in the Imperial Gazetteer Atlas, plate 42. This has been reproduced in Plate II opposite this page and registered in Appendix C as No. 283. Its discovery is important in so far as it belongs to the dynasty of kings called Nalas for whom no inscriptions have hitherto been discovered and brings to light original epigraphical evidence regarding the existence of this family and its territory. Hitherto we have known of Nalas (or Naḷas) as a race of kings destroyed by the Western Chāḷukya king Kīrtivarman I (*Epigraphia Indica*, Volume VI, page 8) and the traditional enemies of the Chāḷukyas (*Indian Antiquary*, Volume VIII, page 11). They were among the early opponents to the expansion of the Chāḷukya dominion and seem to have suffered defeat at the hands of the Chāḷukyas along with the Mauryas (*Bombay Gazetteer*, Volume I, part II, pages 13 and 14). Dr. Fleet has associated these Nalas and Mauryas with Konkan as its kings during the middle of the 6th century A.D (*ibid*). From the mention of Nalavāḍi-*Vishaya* made in the copper-plate grant of the Western Chāḷukya king Vikramāditya I of about A.D. 657 he surmises that their territory lay in the direction of Bellary and Kurnool (*ibid* page 282). It is doubtful if the Nala dynasty of our inscription could be identified with the Nalas of Konkan. It may be observed, however, that we have hitherto no direct evidence to associate definitely the Nalas destroyed by the Chāḷukyas, with the Konkaṇa country. And if there were a line of kings of this name ruling in Konkan as suggested by Dr. Fleet it might have been a branch of a main line to which also the Nala race of the Poḍagāḍa inscription belonged. The latter Nalas who were in the Kaliṅga country might have also been enemies of the Chāḷukyas and lost their dominion through the expansion of the Chāḷukyas into it, which is evidenced by a few of their copper-plate records registering gifts made in the Yelamañchili-Kaliṅga and the Madhya-Kaliṅga countries (see pages 105 to 108 of the *Epigraphical Report* for 1909).

The Nalas.

2. The present inscription records the foundation of the charity of a *satra* (feeding house) by the son of king Bhavadatta of the Nala family for the use of Brahmans and ascetics in the 12th year of his reign. There seems to be a reference in the inscription to the recovery of the lost royal prosperity by the Prince. This probably refers to a temporary dispossession of the crown during his father's time and its recovery by him. The record being damaged the name of the son is not possible to make out definitely. The king was evidently a Vaishṇava as could be seen from the initial eulogistic verse about God Hari. The characters of the record resemble very closely those of the Mandasor Inscription of the Gupta King Kumāragupta of the Mālava year 493 (= A.D. 437–438) (*Corp. Inscrn. Ind.* Volume III, plate XI).

Foundation of a *satra* by the son of king Bhavadatta.

3. The other important inscription from the Jeypore Agency copied at Dodra (No. 282 of Appendix C) is in Nāgarī characters of about the 11th century A.D. The slab on which it is engraved is broken very near the beginning of the inscription and the back of the slab is much worn out with the result that the portion of the record contained herein is entirely lost except for a few letters here and there. Towards the beginning is the eulogy of a king or chief (whose name is lost) who is said to have conquered a cavalry of the [Koṅk]aṇas. It seems to be another instance of the echo of the western dynastic names in the east, like the Gaṅgas (Eastern and Western), Chāḷukyas, Kadambas and Vaidumbas (*Annual Report* for 1918, page 139) and the Nalas as suggested by the Poḍāgaḍa record noticed above. Next is mentioned a spiritual teacher Paṇḍitāchārya Rāṇaka Śrī Vāvanadēva of the Bharadvāja-*Gōtra* and the Bharadvāja-Āṅgirasa-Bārhaspatya-[*pravara*]. After this the record is broken. The 'Lord of elephants' (*dviradādhipati*) is referred

Paṇḍitāchārya Rāṇaka Śrī Vāvanadēva.

Gajapati Chief.

to then. This probably refers to a king or chief of the Gajapati line. When this Gajapati king (name lost) passed away, came to power, the chief Gōpāladēva, who defeated in battle the Gōkarṇa and the Karnāṭa chiefs (*rāṇakas*) and thereby attained to the rank of a *Rāṇaka* which, from No. 285 of Appendix C. appears to have corresponded to the rank of the *Mahāmaṇḍalēśvara* of the Southern inscriptions. This chief seems to have sought the feet of the said spiritual teacher at Srīparvata and obtained through his grace and guidance proficiency in many valuable sciences. To him the chief granted the two villages Pippala-uṇḍī and Komvu as *gurudakshiṇā*. (Of these villages Pippala-uṇḍī is represented by the modern village Pippalapodara overgrown with forests where the slab bearing this record is now set up). A few months later came the son (of the teacher) Paṇḍitāchārya Rāṇaka Śrī Yōgēśvara, who was a master of the six *tarkas* (branches of logic) *Kāvyas*, *Āgamas*, *Smṛitis* and *Purāṇas*, who was a doctor, an eloquent speaker, a professor of the dancing art (*bharata*) and political science (*nīti*), a *Vēdāntin*, a poet and a warrior (sentence not complete). To please him Sugaladēvī, the beautiful daughter of the *Śāsanika* (commissioner) Prince (*rājaputra*) Sahadēva, Pampādēvī, the daughter of the Rāṇaka Śrī Mānatuṅga, who was the Lord of Maṇḍābhōga and their sons Arjuna, Sahadēva, Nakula, etc., and their kinsmen agreed to manage on his behalf his interests in the said villages on certain conditions. The witnesses to this agreement were the Queen Vigrahamahādēvī, [her] sons Prithvī-bhūshaṇa and Prachaṇḍa, [her] brothers Dēvabhūshaṇa and Bhīmarāja, etc. Among them were also the *Śāsanika* (commissioner?) Kalamparī, the Purōhita (religious guide) Gaṇapati Sōmēśvara, etc. There were present also the other beneficiaries (possessing holdings), the Amātya-Pātras that came from Madhupāṭaka and [Varṇa] dhavala, the son of the Mahārāshṭra Uṇḍipātra Chēpara.

Paṇḍitāchārya Rāṇaka Śrī Yōgēśvaradēva a scholar and warrior.

Queen Vigrahamahādēvī, as witness.

The inscription is not dated, but palæographically it may be assigned to about the 11th century of the Christian era. This record, like the one noticed above, proves that the Agency tracts were not such deserted and uncivilised country as they now are, but that they had the benefits of contact with scholars and culture and that their ancient kings patronised these from very early times. The adjoining state of Bastar on the north with its numerous temples possessing a highly advanced sculptural art now lost amidst impenetrable forest growth is also similarly a fallen and forgotten country. A more thorough exploration of the tract promises to give material for the early history of this part of the country.

The Eastern Chalukyas.

4. The dynasty of Eastern Chālukyas is not represented by many records this year. Only two copper-plate inscriptions belonging to this dynasty have been secured, of which one (No. 2 of Appendix A) is a record of the early king Indra-Bhaṭṭāraka and the other (No. 3 of Appendix A) belongs to the later king Rājarāja II who is designated Viceroy of Vēṅgi (*Ind. Ant.* Vol. XX, page 283), and who also bore the surname Mummuḍi-Chōla (*Epigraphia Indica*, Volume VII, Appendix Nos. 571 and 572). The plates of Indravarma Mahārāja, generally called Indra-Bhaṭṭāraka, were sent to me by the President, District Board, Godavari, at the instance of M.R.Ry. Pendyala Subrahmanya Sastri Garu, National College, Masulipatam, to whom they belong. They are five in number, measuring 7″ in breadth and about 2″ in height. They are strung on a copper ring about 4″ in diameter, which bears a fixed seal circular in shape, with a diameter of a little over 2″ engraved in relief with the figure of the crescent at the top, with the legend 'Tyāgadhēnu' below it, which was evidently a title of the king, and a lotus below this. Dr. Fleet in his review of the Eastern Chālukya chronology quite naturally, for want of sufficient evidence then, held the opinion that Indra-Bhaṭṭāraka did not actually succeed in ascending the throne (*Ind. Ant.*, Volume XX, page 97). The discovery of the present grant is very valuable since it proves beyond doubt that the king did rule, though for the short period of seven days. We may also safely conclude that this king did actually rule because of the mention made of him as '*Mahārāja*' in the Chendalūr plates of Sarvalōkāśraya (Maṅgi-Yuvarāja)

Indravarma-Mahārāja alias Indra-Bhaṭṭāraka, his title Tyāgadhēnu.

(*Epigraphia Indica* volume VIII, page 239 Text). The shortness of this rule is probably to be explained by his sudden and premature death in the attack led against him by a confederacy of kings among whom was king Mahārāja Indravarman of the Gaṅga dynasty of Kaliṅganagara (*Ind. Ant.* volume XX, page 97).

The title Tyāgadhēnu assumed by Indravarman and evidently used as his sign—manual was probably assumed by him in imitation of the epithet Kāmadhēnu applied to his father Vishṇuvardhana I (*Ind. Ant.* vol. XX, page 16, Text, line 5). The inscription is not dated and the grant was probably made shortly after, if not on the occasion of, the King's coronation. The characters of the record resemble very much those of the Pulebūmra grant of Jayasiṁha I (No. 5 of 1913–14), the elder brother of Indravarman. The name of the grandfather of the donee is given as Duggaśarman *alias* Irralūr-bōya; and the *ājñapti* of the record consisted of brahmans whose names end in *bōl* (*bōyul* Tel. plural of *bōya*). The brahman donees in the above mentioned Chendalūr plates of Sarvalōkāśraya, the grandson of Indravarman, bore the same affix. Since the suffix *bōya* appears attached to village names it seems reasonable to infer that it means the chief (of the village) and may be taken to be a prākrit form of the expression *bhōgika*. There is no class of brahmans in these parts at present bearing this title. But it occurs in certain brahman names in Kashmir in the modern times (see Stein's edition of *Rājataraṅgiṇī*, page IX,) in the form *bhōyū*.

'*Bōya*' in Brahman names.

The record was written (engraved) by Kanaka-Rāma. The village granted, viz., Koṇḍānāgūru is not traceable now. But it may have been in the vicinity of the village Musunūru in the Nuzvid taluk of the Kistna district, since one of its boundaries is given as Mujunūru.

5. Next in order of time comes the copper-plate record No. 1 of Appendix A, which also belongs to M.R.Ry. Pendyala Subramanya Sastri, the owner of the Indravarman plates. It consists of three plates strung together on a copper ring about 4½″ in diameter. The plates measure 8½″ in breadth and nearly 4″ in height. On the countersunk surface of the seal which is circular with a diameter of 2″ are cut in relief the figures of the sun and the crescent at the top, the legend Śrībhuvipamalla (probably mistake for Śrībhuvanamalla) in the centre and the figure of what looks like a Garuḍa carrying a serpent in its claws, below it. The introduction refers to a family of chiefs who obtained royal glory through the grace of Rāmabhaṭṭāraka of the Sūryavaṁśa (i.e. Rāma, the son of Daśaratha), who had for their banner the Garuḍa bird and a *mirror*, who were lords of 'Mādupura' who were the supporters of the brahmans of Vēṅgipura and were lords of Malaya. This *praśasti* clearly points to the identity of this family with that of the chiefs figuring as subordinates of the later Eastern Chālukya king Vishṇuvardhana-Mallapa (Śaka 1127) (*Annual Report* for 1917, page 121). The 'Mādupura' of our record is but the Maddūripura mentioned in the said grant of Vishṇuvardhana-Mallapa. Malayamu Mahādēvarāja, evidently a chief of this line figures in Nos. 297 and 298 of 1920, dated in Śaka 1159. The present record takes back the antiquity of this family by two centuries nearly.

The Malayas of the Sūryavaṁśa.

6. The copper-plate record, No. 3 of Appendix A, sent to me for examination by the Divisional Officer of Ellore, Kistna district, is a grant of the later Eastern Chālukya king Rājarāja II, son of Rājēndra-Chōḷa II *alias* Kulōttuṅga-Chōḷa I (*Ind. Ant.* Vol. XX, page 283). This is the first copper-plate inscription, known so far, issued by this king. It proves that the Viceroy of Vēṅgī at this period was exercising independent powers issuing grants in his own name without acknowledging any direct allegiance to the Chōḷa crown. The king is given the purely Chālukyan title Sarvalōkāśraya Śrī Vishṇuvardhana Mahārāja. The grant was evidently issued by him as the ruler (Viceroy) of Vēṅgī which position he filled during the year 1077 to 1078 A.D. All records bearing on the Chālukyan history of this period state that Rājarāja held the viceroyalty for one year only. But the grant under review was issued in the 2nd year of the reign. His viceroyalty must have therefore ceased during the 2nd year necessitating the appointment of his younger brother Vīra-Chōḍa to the lordship of Vēṅgī. There is a break in the record in the course of the *praśasti* which is followed by the date of the king's coronation (as Viceroy).

The Vēṅgi king Rājarāja II.

It was Kulīra (Karkaṭaka), bahula daśamī, Wednesday, Tulā-lagna for which the most probable equivalent is A.D. 1076, July 27th.

The purpose of the grant was the gift of twelve villages free of all taxes to the king's close friend and subordinate, the chief Mummaḍi-Bhīma of the Solar race, as *Manniya-nibaddham-ādhipatyam* in respect of the 1000 villages comprising the Vēṅgīpura-vishaya. The *ādhipatyam* appears to have been in the nature of a Governorship or a Commissionership. The beneficiary Mummaḍi-Bhīma is stated to have been brought up from his childhood by Vijayāditya, the grand-uncle and predecessor of the king in the Viceroyalty of Vēṅgī with special favour and treated almost like his own son. Mummaḍi-Bhīma was the son of the chief Saṅkiya by Kāmidēvī and grandson of Bhīma who belonged to the family of Kannaradēva 'who ruled the earth from the Himāchala to the Sētu'. He had accompanied king Rājarāja in his wars against the Gaṅga, Kaliṅga and Kuntala kings; and his contribution to his success in these wars was no mean one.

His friend and subordinate Mummaḍi-Bhīma of the Sūryavaṁśa.

Obtains the *Manniya-nibaddham-ādhipatyam* of the Vēṅgī-vishaya.

Among the boundaries given in the record occurs the name of the ancient town Niravadyapura which is mentioned as the scene of a battle between the Eastern Chāḷukya king Chāḷukya-Bhīma I and Daṇḍena Gundaya the General of the Vallabha king (i.e., Rāshṭrakūṭa Krishna II) (*Annual Report* for 1914, page 84). The record is said to be the composition of the poet Muttaya-Bhaṭṭa and engraved by Paṭṭāla.

Niravadyapura.

The Cholas.

7. In the year under review, the temples at Tirukkōyilūr, Tiruvadi, Tiruvennainallūr and Tiruvāmāttūr in the South Arcot district were taken up for examination, not only because these villages are famous in the religious history of the South on account of their connexion with the lives of the most important of the Śaiva and Vaishṇava devotees, but also because the inscriptions in these temples, having been partly copied in previous years, it was considered advisible to finish them. But these records do not furnish any direct data that can help us to clear the doubtful points in ancient history, except what can be culled out indirectly from the meagre material contained in them.

8. The temple at the great Vaishṇava centre, Tirukkōyilūr (or Tirukkōvalūr of the inscriptions) is dedicated to god Vishṇu in His omnipresent aspect of Trivikrama-Perumāḷ, who is however called in the *Nālāyiraprabandham* and in the inscriptions of the temple, Tiruviḍaikaḷi-Nāyaṇār and Āḷvārgal-Nāyaṇār—appellations which can be traced to the story of god Vishṇu having manifested himself to the *mudalāḷvārs*, viz., Poygaiyār of Kachchi (Kāñchīpuram) Pūdattāḷvār of Mallai (Mahābalipuram) and Pēyāḷvār of Mayilai (Mayilāppūr) who accidentally met together in an *iḍaikaḷi* (cf. Skt. *dēhaḷī* = a vestibule or threshold) for shelter on a stormy night. The hundred verses, which these three devotees composed apiece in spontaneous transport on this occasion, form the beginning of the *Nālāyiraprabandham*, the Vaishṇava anthology of devotional hymns. No. 312 of Appendix B, a record of the time of the Vijayanagara king Sadāśivarāya refers to Tirukkōyilūr as the *mudalāḷvār-divyakshētra*, i.e., the sacred spot of the first Āḷvārs. It is noteworthy that the principal images of the central shrine and those of the *dvārapālas* flanking the main entrance are all of wood; and this fact, together with the massive appearance of the *bali-pīṭha* with its Chōḷa design, embellished with certain dwarfish figures of what are generally designated as the Bhūtagaṇas, has led some to suspect that the temple, as it now stands, was a probable conversion from one of Śiva, effected perhaps during the time of a bigoted Vaishṇava sovereign. It is to be noted, at the same time, that the *dhvajastambha* standing outside in front of the temple proper resembles the *mānastambha* of the Jainas. In front of the Vaishṇava temple of Rājagōpālasvāmin at Maṇṇārguḍi in the Tanjore district there is a similar *dhvajastambha* outside the

Tirukkōyilūr: its connexion with Vaishṇava Saints.

Its antiquities.

temple proper. In the latter case, it is said that the temple was originally a Jaina one. It is therefore doubtful if the temple at Tirukkōvalūr was a Śaiva or a Jaina one in early times. Although such instances of conversion are not rare in the history of the South Indian temples, there is no evidence to suggest such a conversion in this particular instance; for even the earliest of the Āḷvārs have sung about this god as Vishṇu and the existing epigraphical evidence, which however does not go earlier than the beginning of the 11th century, also points out to the temple having been Vaishṇava throughout. The name of the temple occurring in No. 117 of 1900 from this place as Chitramēḷi-viṇṇagar also corroborates its antiquity as a temple of Vishṇu. The peculiarity in the material of the images of the temple has perhaps to be explained by the fact that the original images, possibly of stone, may have met with some vandal treatment at the hands of the Mussalman raiders who, according to local traditions, are reported to have occupied the temple during the troublous times of Hyder Ali in the 18th century and that, for some reason or other, the images have since then continued to be of wood. This town, a greater portion of which is contained within the four main *gōpuras* of the original temple, was originally the headquarters of the local chiefs of the district known in inscriptions as Milāḍu-2000 (villages) and the temple with its precincts must have been its fortified citadel. Milāḍu or Naḍu-nāḍu occurs in Tamil literature, as the name of the surrounding country where the family of Chēdiyarāyas, who figure as donors in some of the inscriptions of this place, held sway as subordinates of the Chōḷas in the days of their waning supremacy.

Capital of the Milāḍu chiefs—the Chēdiyarāyas.

9. Tiruvadi, the Tiruvadigai of the *Dēvāram* literature and the Ādhirājamāṅgalyapura of inscriptions, is famous as the place where Appar, originally a Jaina, got converted to the Śaiva creed after many trying spiritual ordeals. The incriptions of the temple which date from the Pallava king Nṛipatuṅgavarman (A.D. 854 to 880), the Pallava design of the *liṅga* enshrined in the temple, and the Jaina image which is reported to have been dug out of an adjoining field and which is now placed within the temple compound, bear ample testimony to the antiquity of this village and to its former associations with the Jaina faith, the court religion of the Pallavas before Mahēndravarman was won over to the Śaiva religion by saint Appar, otherwise called Tirunāvukkaraśu-Nāyanār (Skt. Vāgīśa). This town like Tirukkōyilūr appears to have also been fortified in ancient times. It was also the scene of a battle between the forces of the later Pallava king Kōpperuñjiṅga and Hoysaḷa Narasimha II. (*Ep. Ind.*, Vol. VII, pages 260–69). Local tradition has it that during one of the modern Muhammadan or British occupations, the temple *gōpura* suffered serious damage and was in ruins until repaired about fifty years ago by the head of the local Tirunāvukkaraśar-*maṭha*, which is a dependency of the Tiruppaṇandāḷ-*ādhīṇam* in the Tanjore district. It is interesting to note that a Tamil Brahman poet of the 16th century, called Uddaṇḍavēlāyudha-Bhārati, composed a *kalambagam* on the god of this temple and obtained a gift of some land and house-site in Śaka 1458 (No. 376 of Appendix B); but it is regrettable that this composition is not now known to be extant.

Tiruvadi: its connexion with Saint Appar.

Its antiquity.

10. Tirukkōyilūr and Tiruvadi are two of the *Ashṭavīraṭṭāṇas* and are supposed to have been the places where Śiva is said to have killed Andhakāsura and destroyed the three aerial cities (Tripura) of the demons, respectively. The other six heroic encounters of Śiva took place at (1) Tirukkaṇḍiyūr (where Brahmā's fifth head was plucked off), (2) Tiruppaṟiyal, (where Dakshaprajāpati's sacrifice was nullified), (3) Tiruviṟkuḍi (where Jalandhara was destroyed), (4) Tiruppaḷuvūr (where the Demon-Elephant was killed), (5) Tirukkoṟukkai (where Manmatha was burnt to ashes) and (6) Tirukkaḍavūr (where Yama's power was subverted).

11. Tiruveṇṇainallūr has attained importance—an importance which has been contested by another Veṇṇainallūr near Kuttālam in the Tanjore district—as the village at which Kambar, the Prince of Tamil poets, the Draviḍa-Vālmīki if the expression may be used—spent the major portion of his youth under the care of Śaḍaiyappavaḷḷal, a great patron of Tamil literature and a local chief who flourished in the 12th century A.D. Tradition here again points out the old house-sites of

Śadaivappa and Kambar and the temple of Kāḷi, who blessed him with the gift of the poetic art. In one of the streets around the temple is also situated a *maṭha*, a branch of the Tiruppaṇandāḷ pontificate, dedicated to Meykaṇḍadēvar who flourished about A.D. 1250, and who is said to have been a near descendant, perhaps grandson, of Śadaiyappa through his daughter, and the author of the Tamil translation of the *Śivajñānabōdham* (Sendamiḷ, Vol. III, p. 49).

The village was called Tiruvennainallūr even in the days of Rājarāja I whose inscriptions are the earliest found in the temple and in the *Dēvāram* hymns, and the god was named Kṛipāpurīśvara or Tiruvaruṭṭuṟai-Āḷvār and Taḍuttāṭkoṇḍaruliya-Nāyaṇār, in commemoration perhaps of the great miracle in Saint Sundara's life wherein god Śiva is reported to have claimed Sundara as his bond-slave and to have redeemed him from committing himself to a marriage. This incident is referred to in an incomplete record of five verses engraved on the wall of the *gōpura* (No. 464, App. B). If this inscription had been complete, we may have had some clue as to who composed these simple and beautiful verses and when they were engraved; but from the letters of the inscriptions the record does not seem to be more than 5 or 6 centuries old. In another inscription (No. 431 of App. B), a gift is made to the temple of a trumpet called "*Pichchaṉ-eṉṟu-pāḷachchoṉṉāṉ*", named so after an appellation of the god and connected with the story in the Nāyaṇār's life as given in the *Periyapurāṇam*, that god Śiva himself asked Sundara to begin the Tiruvennainallūr-*padigam* (verse) with the word "*Pittā*" (mad man), which the saint had, in an angry mood, addressed to the god himself.

Tiruvennainallūr and Saint Sundarar.

12. The temple of Aḷagiya-Nāyaṇār or Abhirāmēśvara at Tiruvāmāttūr has been sung upon in the *Dēvāram* hymns by all the three Nāyaṇmārs and also in the Tiruppugaḷ of Arunagiriyār. The two poets Iraṭṭaippulavar named Ilañjūriyar and Muḍuśūriyar, who were the contemporaries of Villipputtūrār, have composed a beautiful *kalambagam* in praise of the god Aḷagiya-Nāyaṇār of this place and it is said that when they by an inadvertance described the temple as situated on the western bank of the river Pampā, the river did of itself divert its course so as not to falsify the infallible poets. This legend has perhaps some reference to a possible deflection in the river's course, which had happened during heavy rains at this time—a phenomenon which need not be wondered at with an insignificant river like the Pampā flowing over uneven country. The river Gaḍilam running its course in the same district has been notorious for such changes.

The Aḷagiya-Nāyaṇār temple mentioned in the *Dēvāram*.

13. In the Chōla records copied in this year Parāntaka I is the earliest king represented. In No. 246 of Appendix B dated in the 31st year of his reign, Vīramādēviyār, his daughter, is mentioned as the wife of Gōvindap-Pallavaraiyar. It is not known who this son-in-law was and whether this marriage had any political importance.

Parāntaka I; and his daughter Vīramādēviyār.

14. Of the inscriptions belonging to Rājarāja I, copied mostly at Tiruvallam, Takkōlam and Ēmappērūr, there is none that furnishes any new valuable historical material except No. 218 of Appendix B, which states that Madhurtāntakaṉ Gaṇḍarāḍittaṇār, who as we know already generally engaged himself in scrutinising temple accounts, made an enquiry into the management of the temple at Tīkkāḷivallam, and learning that the temple lands had been misappropriated by the Śivabrāhmaṇas of the temple, levied a compensatory fine of 74 *kaḷañju* of gold from them and supplementing it with some more gold from his own pocket deposited the full amount for interest with the village assembly of Mandiram *alias* Jayamēru Śrīkaraṇamaṅgalam, which was a *dēvadāna* and *brahmadēya* of Tūy-nāḍu. This interest which was collected at $\frac{1}{8}$ *kaḷañju* of gold on every *kaḷañju* (i.e. at $12\frac{1}{2}$ per cent per annum) was left with the Śivabrāhmaṇas of the temple for conducting the seven days' festival in the month of Mārgaḷi and for providing offerings to the god. The four *vāriyars* of Tīkkāḷivallam, the two *vāriyars* of Mandiram and two *kaṅgāṇis* had to look after the expenditure. A similar event is recorded in No. 219

Rājarāja I.

Defalcation by temple brahmins punished.

of Appendix B in which it is stated that Araiśūruḍaiyāṉ Īrāyiravaṉ Pallavaṉ *alias* Mummuḍiśōḷa Pōsaṉ of Araiśūr who is already known to us from the inscriptions of previous years as one of the *peruṉḍanam* (nobles) of king Rājarāja's court and who was the trustee of the temple at Tiruvallam, increased by careful audit, its existing income in paddy, by an additional income of paddy as measured by the *ennāḷikkāl* which was not unequal in capacity to the *śōḷiyam*, and which was collected from the committee in charge of the *dēvadāna* lands of Mandiram. A queen of Rājarāja called Śōḷamādēviyār, daughter of Tiṭṭaipirāṉ, is mentioned in record No. 223 of the same appendix. It is noteworthy that in No. 520 of Appendix B a record of the 14th year of Rājarāja (A.D. 999), a maid-servant of the royal household called Kāmadēvī *alias* Paravai Naṅgai, daughter of Pratimādēvī *alias* Vantoṉḍattādi, figures as the donor. *Vaṉṟoṉḍa* is one of the many surnames of the saint Sundaramūrti-Nāyaṉār which occurs in the *Dēvāram* as having been earned by him on account of his wrangle with god Śiva, who had come in the guise of an old Brahman to claim him as his slave. The same name is said to occur in another epigraph of Rājarāja I at Tiruviḍaimarudūr in the Tanjore district (*Śeṉḍamiḻ*, Vol. III, page 321); and from this it can be inferred that the name of Sundaramūrti must have been held in great veneration even so early as Rājarāja's time.

Tiṭṭaipirāṉ, father-in-law of Rājarāja I.

15. Another instance of audit of temple accounts conducted in the 26th year of Rājarāja I by an officer of the king deputed for that purpose is recorded in No. 21 of Appendix C, which states that Taramuḷāṉ Koṟṟaṉaṅgi of Śirudāmanallūr, a village in Vēśāḷippāḍi, called together the village assembly and the residents of Tiruvāmāttūr and declared that the paddy due to the temple as interest and *śālābhōgam* should be measured as usual, but that the quantity that had to be measured by the *Rājakēsari* should be measured by the Vīdiviṭaṅkaṉ-*marakkāl* instead. The midday service of the god of Tiruvāmāttūr in the name of Jayaṅgoṉḍaśōḷa, (i.e.) Rājarāja I was to be conducted in addition to the other services already in vogue in the temple, from the surplus income of nearly 213 *kalam* of paddy that arose from measuring it by the *Vīdiviṭaṅkaṉ-marakkāl* instead of by the *Rājakēsari*.

Change in grain measures.

16. Two other inscriptions which come from Teṉṉēri (Nos. 240 and 241 of Appendix C) dated in the 11th year of the same king are interesting, in that they record that the village assembly of Uttamaśōḷa-chaturvēdimaṅgalam met in the temple and laid down that only those who were capable of reciting the Mantra-brāhmaṇa (hymns and Brāhmaṇas) could be elected as members of the village supervision committee (*ūr-vāriyam*) and could take part in the deliberations of the village assembly. No. 240 of Appendix C which was the later of the two by 56 days, further stipulates that those who were guilty of misappropriating property belonging to Brahmans and of other heinous crimes (not specified) were not eligible for such privileges in the village and that any one chosen in contravention of these rules would be accorded the same punishment as was usually meted out to trangressors of royal orders. Similar rules of membership had been formulated at different times and they have been noticed in the reports of previous years.

Qualification for membership in the village assembly.

17. Of the few inscriptions belonging to Rājādhirāja I which begin with the historical introduction, '*tiṅgaḷērtaru*' etc., No. 262 of 1921, which is dated in the 36th year of Vijayarājēndradēva (i.e.), Rājādhirājadēva I extends the king's reign further by one year. Takkōlam is called Iraṭṭapāḍikoṇḍaśōḷa-puram and it is stated to have been a city in Paṉmā-nāḍu, a subdivision of Pagaimechchigaṉḍa-kōṭṭam, and must therefore have been in Chōḷa times a more important place than the insignificant village, that it now is. One of the temple Brahmans figuring in this record is called Kambaṉ Vikramādittaṉ.

Rājādhirāja I.

18. Another record, No. 239 of Appendix C, states that in the [3]2nd year of Rājakēsarivarman *alias* Uḍaiyār Rājādhirājadēva "who took with an army the head

of Vīra-Pāṇḍya, the Śālai of the Chēra and Ilaṅgai (Ceylon)," Vīranārāyaṇa-Mūvēndavēḷār the *adhikārin* convened a general meeting of the great assembly of Uttamaśōḷa-chaturvēdimaṅgalam in the hall called Rājarājaṇ, and after giving a patient hearing to the representation made by the village assembly, that the original survey and classification of the village lands was in a chaotic condition, reclassified these lots, reassessed them properly, and instructed the assembly to have this order engraved on the walls of the temple of Uttamaśōḷīśvaram-Uḍaiyār at Teṇṇēri. It was also decreed that only the excess of land ascertained by the resurvey should be assessed and not more.

Resurvey and reassessment of lands conducted at the request of the village assembly.

19. The records of Kulōttuṅga-Chōḷa I of this year are large in number and range from the 10th to the 49th year of his reign. Of these No. 230 of Appendix B, dated in the penultimate year of his reign, states that Āchchapiḍāraṇ Gaṇapati-Nambi alias Aḷagiya-Pāṇḍya-Pallavaraiyaṇ, a captain in the regiment of Irumuḍiśōḷat-terinda-villigal who had colonised at Bāṇapuram (Bāṇāvaram near Sholingur Road Railway Station), a city in Perumbāṇappāḍi, which was a district of Jayaṅgoṇḍaśōḷamaṇḍalam presented some women of his family as *dēvaraḍiyār* for service in the temple of Tiruvallam-Uḍaiyār, after branding them with the Śūla (trident)-mark in token of their having been set apart for a life of service and devotion to god. From this, it is evident that the class of *dēvaraḍiyār* had not degenerated into the immoral level that it represents now in society, and that ladies were dedicated for a spiritual life of divine service. Similar to the above in matter is the record No. 141 of Appendix C, which however gives the additional piece of information that some of the *dēvaraḍiyār* belonging to the temple at Tirukkāḷatti had been forced into the royal household and that on a representation made to the king by an officer about this, the king was pleased to send away these women from his palace and to revert them back for service in the temple. It is noted that these women had been branded with a distinguishing mark (*ilaichchiṇai* = Skt. *lāñchhana*) as belonging to the king's retinue which had to be erased before the *śūla* mark could be branded (?) on them to signify their restoration to the temple service.

Kulōttuṅga-Chōḷa I.

20. In one of the inscriptions belonging to Vikrama-Chōḷadēva, No. 554 of Appendix B, there is an example of how accidental homicide was punished in former times. It records that Paḷḷi Ponniṇāḍāḷvāṇ and Vāṇarāyappēraraiyaṇ, two watchmen of the temple at Puḷḷamaṅgalam, were bitter enemies and that when during a fight between them, the son of the former was accidentally killed by the latter, the culprit in the absence of adequate compensation was obliged to burn at his expense a lamp in the Siva temple at Puḷḷamaṅgalam for the merit of the deceased boy. In two records of this king Nos. 100 and 102 of Appendix C are mentioned two members of the Pottappichchōḷa family of the Telugu Chōḍa chiefs, namely :—

(1) Vimalāditya *alias* Madhurāntaka-Pottappichchōḷaṇ, son of Siddhiyaraśa and

(2) Kaṇṇaradēva *alias* Rājēndraśōḷa-Pottappichōḷaṇ, son of Kāmarasa.

Of these Vimalāditya occurs in Nos. 579 and 584 of 1907 as a feudatory of Vikrama-Chōḷa, while Kāmarasa, father of Kaṇṇaradēva of No. 102 of Appendix C is identical with the Kāma-Chōḍa mentioned on page 135 of the *Annual Report* for 1915-16.

It is interesting to note that the temple at Kāḷahasti was in the 12th year of Vikrama-Chōḷa (A.D. 1129-30) the recipient of gifts from several members of the Goṅka family of Veḷināḍu (i.e., Velanāṇḍu), who are :—

(1) Śōḷayaṇ *alias* Rājēndraśōḷa-Gāṅgaiyarājaṇ (No. 112 of Appendix C),

(2) His son Goṅkaiyaṇ (No. 103 of Appendix C), and

(3) Daṇḍanāyaka Goṅkaiyaṇ, the brother-in-law of Rājēndraśōḷa-Gāṅgaiyarājaṇ, son of Nandimārāyaṇ (No. 111 of Appendix C).

Of these No. 1 is clearly the Velanāṇṭi chief Chōḍa, son of Goṅka (I), who was a contemporary of Vikrama-Chōḷa and who is known to have had the name of Rājēndraśōḷa-Goṅkairājaṇ, in honour of his overlord Kulōttuṅga I, who was also called Rājēndra-Chōḷa (II) as a member of Chālukyan dynasty (vide paragraph 63 on page 110 of the *Annual Report on Epigraphy* for 1920-21). No. 2 is Goṅka (II), son of Chōḍa, whose reign lasted from A.D. 1133 to 1157. It is natural that his gifts to

the temple should have been made in a record of Vikrama-Chōḷa, for it was only at a later time that he acquired supremacy over a large tract of land from Kāḷahasti to Ganjām (page 3 of the *Annual Report on Epigraphy* for 1893-94). Rājēndraśōḷa-Goṅkairājaṇ who is mentioned in No. 1..1 of Appendix C, is called the son of Nandi-mārāya (i.e., Nannirāja), whereas the real relationship is that of grandson —vide. *Epigraphia Indica*, Vol. IV, page 35.

21. No. 95 of Appendix C records that Kēttaṇ Ādittaṇ *alias* Maṅgaḷūr-Nāḍāḷvār, a servant (*kanmi*) of Kulōttuṅgaśōḷa-Karuppāṟudaiyār, a Chōḷa captain, having died, his sister had a likeness of him cast in metal (*tarā*) and placed it in the temple of Kāḷahasti with a lampstand attached to the image for burning a lamp before the god. This is very probably represented by the figure in No. 725 of Appendix D, reproduced on plate I. This statuette has no connexion with the metal figure mentioned in No. 168 (a) of Appendix C, as a gift of Uḍaiya-Nambi in the reign of the same king. Two of the inscriptions of Kāḷahasti furnish the names of two captains of the Chōḷa army, viz., Arayaṇ Rājēndraśōḷaṇ *alias* Rājanārāyaṇa-Muṇaiyadaraiyar of Kōṭṭūr and Kulōttuṅgaśōḷa-Karuppāṟudaiyār. Of these Karuppāṟudaiyār appears to have been a family, subordinate to the Chōḷa crown, who held sway over a small territory in the South Arcot district. Their vassal position is indicated by their assumption of the names of their Chōḷa overlords, before their own names, e.g, Vikramaśōḷa-Karuppāṟudaiyār in No. 155 of Appendix C, and Rājādhirāja-Karuppāṟudaiyār in No. 316 of 1913.

22. The next king Rājarāja II is represented by quite a small number of inscriptions, and of these only No. 146 of Appendix C dated in his 9th year is noteworthy because of its mention of a certain Āriyaṇ Padumāraṇ *alias* Kaṭṭimāṇ of Kāśmīrapuram, who has already figured in No. 369 of 1911 as having made a gift of buffaloes to the temple at Tiruvoṟṟiyūr in the 17th year of the same king.

Gifts made by a native of Kāśmīrapuram.

23. Among the incriptions of Kulōtuṅga-Chōḷa III, (without any historical introduction), No. 315 of Appendix B is important because of the reference in it to Tiruvaraṅgattamudaṇār of Mūṅgiṟkkuḍi, who is stated to have been tending a flower-garden, called Kaṭakkattugaṇḍan at Periyakōyil (i e., Śrīraṅgam) and for whose subsistence a gift of land was made in the 3rd year of Kulōttuṅga-Chōḷadēva. We learn from the *Guruparamparāprabhāva*, that an individual of the same name, Tiruvaraṅgattamudaṇār (also called Periyakōyil-Nambi), hailing from the same village Mūṅgiṟkkuḍi was an *archaka* in the temple of Raṅganātha at Śrīraṅgam and was at variance with the great Rāmānuja, who is popularly believed to have lived from 1017 to 1137 A.D. It is also further stated that at the special desire of god Raṅganātha, Rāmānuja won over this Nambi to his fold, through the agency of Kūṟattāḷvār, the foremost of his disciples. *Rāmānuja-Nūṟṟandādi*, a poem of one hundred verses in *Kalitturai*, which was composed by the new convert as expressive of the gratitude which he felt for his *guru* has acquired so much merit that it is called the *Prapannasāvitrī* of the Vaishṇavas and is sung in the Śrīraṅgam and other temples after the recitation of the *Iyaṟpā*. The above record which is dated in the 3rd year of Tribhuvanachakravartin Kulōttuṅga-Chōḷadeva may belong, in all probability, to the reign of Kulōttuṅga III (= A.D. 1180), more than forty years after the demise of the great Vaishṇava teacher and possibly to a time when Tiruvaraṅgattamudaṇār was a confirmed Vaishṇava, who thought that the highest bliss was in the service of god in the form of rearing a flower-garden for divine service. The local Chēdi chief Rājarāja-Chēdiyarāyan figuring in this inscription helps us to identify the king of this record with Kulōttuṅga III because he appears as a donor in an inscription belonging to him (No. 341 of Appendix B) which begins with the historical introduction "*puyal vāyppa*" etc., and in another of Tribhuvanachakravartin Rājarājadēva III (No. 318 of Appendix B). No. 346 of Appendix B again is another such gift of land for their merit by the residents of Tirukkōvalūr for the maintenance of Rājamahēndra-Nambi of Iḍavai, a Śrīvaishṇava Brahman of Tiruvaraṅgam who was tending a flower-garden called Kōvilaḷagaṇ at Śrīraṅgam for supplying flowers to the god Śrī Raṅganātha. This record, which is dated in the 19th year of a Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, cannot be attributed to Kulōttuṅga II as this king is

Tiruvaraṅgattamudaṇār a disciple of Rāmānuja.

known to have had a reign of only 13 years, nor can it be ascertained if the Rājamahēndra-Nambi of the record was a contemporary of Tiruvaraṅgattamudaṇār. No. 123 of Appendix C which mentions Goṅkaiyaṇ *alias* Kulōttuṅgaśōḷa Goṅkarājaṇ of Veḷināḍu is dated in the 13th year of a Tribuvanachakravartin Kulōttuṅga-Chōḷadēva and has therefore to be taken to belong to Kulōttuṅga II, since Goṅka II was a contemporary of this Chōḷa king.

Rājarāja III.

24. Of the inscriptions belonging to Rājarāja III, almost the last of the Chōḷa kings, No. 199 of Appendix B gives for him the regnal year 41, which is the highest hitherto discovered for him. The statement made on page 35 of the *Gazetteer* of the South Arcot district that Rājarāja III may have died in A.D. 1243 before Kōpperuñjiṅgadēva declared himself sovereign, is therefore incorrect. Many other records dated in the 32nd and 33rd years of his reign have been copied at Tiruvaṇṇāmalai and in the Tanjore district.

Nos. 480 and 481 of Appendix B, two complementary records of the same king dated in the 16th year of his reign (A.D. 1232) would seem to offer some interesting information about a marriage pact made between two local chiefs; but as some stones belonging to these inscriptions have been removed when the temple was last repaired, definite details are not extractable. It would appear that Kūḍal Āḷappiraṇdāṇ Mōgaṇ *alias* Kāḍavarāyaṇ had a daughter called Āṭkoṇḍanāchchi, who had originally been betrothed (or married?) to Ākāraśūraṇ *alias* Kōvalarāyaṇ and that owing to some misunderstanding and suspicion in the family, the nature of which is not clear, the latter's brother Rājarāja-Chēdiyarāyaṇ of Kiliyūr took over the woman as his wife assuring that all enmity and suspicion shall thenceforth be set at rest and had this compact engraved on the temple at Tiruvennainallūr. Kūḍal Āḷappiraṇdāṇ Mōgaṇ *alias* Kāḍavarāyaṇ has been mentioned in No. 423 of Appendix B, as the elder brother of Kūḍal Āḷappiraṇdāṇ Araśanārāyaṇaṇ *alias* Kāḍavarāyaṇ, who has been identified with one of the Kōpperuñjiṅgas of the later records.

25. In another epigraph (No. 536 of Appendix B) belonging to the same reign, it is mentioned that the great village assembly at Nīḍūr in the Tanjore district convened a big meeting of the *nāṭṭār*, *kuṭumbar* and *karaiyār* in the Pugalābharaṇa-Piḷḷaiyār temple at Rājaśikhāmaṇi-chaturvēdimaṅgalam, a village in Tiruvindaḷūr-nāḍu, and passed resolutions relating to the levy of certain taxes, to the effect, that 22 *kāśu* should be assessed, as formerly, on every $\frac{1}{32}$ of a *vēli* of land for a single crop, while *veṭṭikkāśu* and *viniyōgam* were fixed at 5 *kāśu* and 1 *kāśu* respectively. It was also stipulated that none but the ruling king should demand taxes from them, that they should supply coolies at the rate of one man for every *kāṇi* of land cultivated for carrying the paddy to its destination, and that some other agricultural contingencies should be met in the manner specified in the record. At Śīyāttumaṅgai in the Tanjore district, six inscriptions of this king were copied in the temple of Tiruvayavundi-Uḍaiyār, who has been eulogised in the *Devāram* hymns by the saint Tirujñānasambandhar. No. 76 of Appendix C mentions that, as a charity for keeping a watershed on the bank of the Muḍigoṇḍaśōḷa-pēraṛu, which had been made in the 13th year of his reign was not begun till the 15th year, the assembly took up the charity and arranged for its maintenance. Śīyāttumaṅgai is called Śrī-Śāttamaṅgalam in all the six inscriptions copied at that village and it is also the name occurring in the *Dēvāram*. In the *Periyapurāṇam* it is stated to have been the place where Saint Tirunīlanakka-Nāyaṇār and his wife worshipped God and attained salvation. It is not known if the variation to the present name of the village was a gradual phonetic change or has any historic connection with the legendary derivation attached to it, namely that the saint's wife cured with her saliva, the small boils which god Ayavundi-Uḍaiyār of the temple exhibited on his head, as having been caused by a spider's bite, so as to test her devotion to him (śī=pus, āttu=curing, maṅgai = lady).

The Pandyas.

26. The kings of this dynasty represented in this year's collection of inscriptions are only those of the Medieval period. Of these the earliest seems to be

Tribhuvanachakravartin Sundara-Pāṇḍya whose inscription, No. 561 of 1921, is dated in his 8 + 1st year. The details of the date given in the record work out correctly for A.D. 1224 (June 3), which make it assignable to Māṟavarman Sundara-Pāṇḍya I.

Māṟavarman Sundara-Pāṇḍya I.

27. Of Jaṭāvarman Sundara-Pāṇḍya there are a few inscriptions, the date given in one of which (No. 303 of 1921) works out for A.D. 1259, thus enabling us to identify the king with Jaṭāvarman Sundara-Pāṇḍya I. Nos. 305 and 405 of 1921, are dated in the reign of another king of the same name and we may have to identify him with Sundara-Pāṇḍya II, who ascended the throne in A.D. 1277, from the astronomical details supplied by them. No. 80 of 1922, gives the name of a certain chief (*araśu*) Malaipperumāḷ Parākrama-Pāṇḍya Iruṅgōḷar, son of Tirunaṭṭa-Perumāḷ Iruṅgōḷar, which perhaps suggests that the king meant was the successor of Parākrama-Pāṇḍya; the details of date are fairly correct for the 16th year of Jaṭāvarman Sundara-Pāṇḍya, who came to the throne in A.D. 1303.

Jaṭāvarman Sundara-Pāṇḍya.

28. No. 416 of 1921, which is dated in the 13 + 3rd year of Jaṭāvarman Sundara-Pāṇḍya is an interesting record which mentions some boundary disputes regarding the lands belonging to the temples of Nālmuganāyaṇār, Munaiyadīśvaram-uḍaiya-Nāyaṇār and Arhadēvar (Arhat-dēva) between the authorities of the Tiruvadi temple, the Māhēśvaras and the citizens. The boundaries had been settled on three occasions previously. The first settlement was made in the 10th year of Vīra-Pāṇḍya (called Malaippiṇak-kariya-Perumāḷ) to which the villagers did not then agree, while the second and third revisions made later were not accepted by the Māhēśvaras and the temple authorities. The matter was lastly enquired into in the 13 + 3rd year and settled by Uḍaiyār Kāliṅgarāyar, Nāraśiṅgadēvar, Tirumañjanamaḷagiyār and Viśvanāthadēvar. The mention of Kāliṅgarāyar, as the officer of the king, makes us suspect that the inscription may be referred to Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 (vide page 156 of the *Annual Report* for 1918) and the Vīra-Pāṇḍya mentioned above would then be identical with Jaṭāvarman Vīra-Pāṇḍya III of date A.D. 1296–1342.

Inter-temple boundary dispute.

Jaṭāvarman Vīra-Pāṇḍya III.

29. Of king Māṟavarman Śrīvallabha there are two inscriptions in the year's collection, both dated in his 33rd year. The astronomical details given in No. 414 of 1921 yield the date A.D. 1340, September 22. It mentions a certain chief Nāyaṇār Malaipperumāḷ Vikrama-Pāṇḍya Toṇḍaimāṇār, son of Tāyilumnalla-Perumāḷ Toṇḍaimāṇār. Reference is also made to the coin *Vīrachampaṇ-paṇam.*

Māṟavarman Śrīvallabha.

30. There are two inscriptions of king Jaṭāvarman Vīra-Pāṇḍya, (Nos. 406 and 430 of 1921) the former to be assigned by the details of date given therein to the reign of king Jaṭāvarman Vīra-Pāṇḍya, the conqueror of Īḷam, who ascended the throne in A.D. 1254, while the latter seems to belong to the next king of that name whose reign began in A.D. 1296.

Jaṭāvarman Vīra-Pāṇḍya.

31. Three records of Māṟavarman Vikrama-Pāṇḍya, beginning with the Sanskrit introduction "*Samastabhuvanaikavīra*," etc., come from Tiruvennainallūr. He was hitherto supposed to have ascended the throne in A.D. 1283. About this king, who also bore the surname *Rājākkaṇāyaṇ* (*Annual Report* for 1918, paragraph 45), Dewan Bahadur L. D. Swamikannu Pillai writes to me thus: "You have in some recent reports referred to A.D. 1283 as the commencing date for one of the Māṟavarman Vikrama-Pāṇḍyas, but I now think that this date, which I originally adopted from a suggestion in one of Mr. Venkayya's reports, must be given up and most of the dates supposed to belong to Māṟavarman Vikrama-Pāṇḍya of A.D. 1283 can now be transferred to the one of A.D. 1269–70 who is distinguished by the epithet *Rājākkaḷnāyaṇ*."

Māṟavarman Vikrama-Pāṇḍya.

From No. 462 of 1921 we learn that the king Vikrama-Pāṇḍya had an elder brother, by name, Kulaśēkhara for whose merit an *agrahāra* was established. It may refer to king Māṟavarman Kulaśēkhara I, who ruled between A.D. 1268 and 1310 and who is represented this year by a single inscription (No. 539 of 1921) dated in his 37th year.

His elder brother Kulaśēkhara.

32. No. 564 of 1921, which belongs to king Jaṭāvarman Parākrama contains details which suggest two dates, A.D. 1324, December 17, and A.D. 1368, December 11, for his 10th year. Hence the record may be assigned either to Jaṭāvarman Parākrama-Pāṇḍya, whose initial date has been fixed by Mr. L. D. Swamikannu Pillai as A.D. 1315 or to the Parākrama-Pāṇḍya, whom Dr. Kielhorn assigns to A.D. 1357 (*Ep. Ind.*, Vol. IX, page 228).

Jaṭāvarman Parākrama-Pāṇḍya.

33. No. 407 of 1921 is a document of the time of an unspecified Parākrama-Pāṇḍya, which records that the right of collecting taxes on certain items of produce was conferred by the king on a certain Vijayadēva as a remuneration for his duties of *pāḍikāval* (village watch). It was collected at the rate of one *kalam* of paddy on every *mā* of wet land and one *paṇam* on the same area of dry land, 1/16th *paṇam* on every areca palm, 5 *paṇam* on every *mā* of land which produced sugarcane, *koḷundu*, ginger, gingelly and plantain, and 2 *paṇam* a year for every house (*vāśal*).

Remuneration of the village watchman (*pāḍikāval*).

34. No. 6 of 1922, belonging to the 15th year of Māṟavarman Vīra-Pāṇḍya, mentions the tax-free village of Uṟattūr alias Rājākkaṇāyanallūr. Rājākkaṇāyaṇ is a well-known epithet of Māṟavarman Vikrama-Pāṇḍya of A.D. 1269 (see para. 31 above). The date can be verified almost correctly for A.D. 1348, which would then agree with the initial date of Māṟavarman Vīra-Pāṇḍya, A.D. 1334, while two other inscriptions of the same king (Nos. 494 and 495 of 1921) dated in his 18 + 1st year appear to fall in A.D. 1353 but certain details in them seem to require correction. None of these dates is quite satisfactory from the point of view of the initial date assigned to this king by Mr. L. D. Swamikannu Pillai, A.D. 1334, from other inscriptions, No. 481 of 1916, etc.—vide *Ephemeris*, Vol. I, Part II, Section (ii), page 110. A certain officer of the king or chief called Inakkunalla-perumāḷ alias Dēvēndravallabha Brahmādhiraja of Duviśeyamaṅgalam in Śēravaṇmādēvī-chaturvēdimaṅgalam who according to this inscription, buys some land from the assembly of the place, also figures in an inscription of the 18 + 9th year of Parākrama-Pāṇḍya, who can be none other than Jaṭāvarman Parākrama who ascended the throne in A.D. 1314 (*Ep. Ind.*, Vol. XI, page 264) as evidenced by the characters of the present record which belong to the 14th century. There is also another inscription of the 10th year of Parākrama-Pāṇḍya in this year's collection (No. 564 of 1921) which can be clearly attributed to him, since the details given therein correctly work out for A.D. 1324.

Māṟavarman Vīra-Pāṇḍya.

35. Most of the inscriptions referring themselves to kings mentioned merely by the name (or title) Kōṉēriṉmaikoṇḍāṉ can be assigned to the particular kings, on the strength of the information recorded in them. Thus Nos. 489 and 501 of 1921 and No. 59 of 1922 can be safely supposed to have been issued in the reign of Māṟavarman Vikrama-Pāṇḍya of A.D. 1269, as mention is made in them of the service called Rājākkaṇāyaṇ-*śandi* instituted in the king's name in the several temples. For a similar reason can No. 57 of 1922 and No. 504 of 1921 be placed in Parākrama-Pāṇḍya's reign, the former mentioning Parākrama-Pāṇḍyaṇ-*śandi* after the king and the latter Āchāradhīraṇ-*śandi* after the surname of his officer Dēvēndravallabha Brahmādhirājaṇ mentioned above.

Kōṉēriṉmaikoṇḍāṉ.

36. No. 334 of 1921 records the institution of the Vikrama-Pāṇḍyaṇ-*śandi* in the king's name. It is not clear who this Vikrama-Pāṇḍya was. Similarly, about the king mentioned in No. 46 of 1922 from Tiruvāmāttūr, which registers the gift of a village as *adhyayanāṅga* to 24 Brahmans who were wellversed in the Vēdas and the Śāstras and who were clever exponents of these, for service in the temple, after

Village granted for maintenance of scholars.

renaming it as Viradamuditta-Pāṇḍya-chaturvēdimaṅgalam after the surname of king Vikrama-Pāṇḍyadēva. The donor is a certain chief or officer named Vikrama-Pāṇḍya Mahā[bali] Vāṇarāya-Nāyaṇār, who, to judge from the close similarity of names, might be a relation of the king himself or of Parākrama-Pāṇḍya Māvalivāṇādhirāya mentioned in the *Annual Report* for 1916, page 123, as the 'son' of Jaṭāvarman Sundara-Pāṇḍya. It seems also probable that this chief was a late member of the Bāṇa family subordinate to the Pāṇḍya king and figuring as his officer. The term 'son' in the other case might have been used as a term of endearment.

37. Another inscription (No. 328 of 1921) mentions an image of Vishṇu called Ellantalaiyāṇaperumāḷ set up by king Sundara-Pāṇḍya in the name of his elder brother. In the *Annual Report* for 1913, page 114, it has been remarked that Ellāntalaiyāṇaperumāḷ might be the surname of Jaṭāvarman Sundara-Pāṇḍya I. But the present epigraph shows that the surname is not that of Sundara-Pāṇḍya, though it is not clear who his elder brother was that bore it. Vikrama-Pāṇḍyanallūr is mentioned as one of the boundaries of the village granted. We get however a new surname for Sundara-Pāṇḍya, viz., Ranaśiṅgarākshasa in No. 329 of 1921 which mentions an *agrahāra* called Raṇaśiṅgarākshasa-chaturvēdimaṅgalam as having been established in his name.

In the *Annual Report* for 1918, page 156, it has been shown that Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 had the surname '*Kōdaṇḍa-rāma*' associated with which surname we find services instituted in several temples and that his star of nativity was Pushya. No. 415 of 1921, which belongs to the 13+1st year of Kōnēriṇmaikoṇḍāṇ, refers to a similar service instituted for the merit of the king and a festival in the temple at Tiruvadi annually celebrated in Vaigāśi on the day of Pushya, which, the inscription says, was the king's star. This shows that the record belongs to this Jaṭāvarman Sundara-Pāṇḍya. This inscription incidentally refers to some land that was assigned for the king's army.

The Pallavas.

38. The year's collection does not contain any important records of the early Pallavas. A mutilated epigraph of the Gaṅga-Pallava king, Dantivikramavarman, has been copied at Vayalaikkāvūr (No. 256 of Appendix C) and two records belonging to Nṛipatuṅgavarman have been copied at Tiruvadi. In one of the latter two, (No. 361 of Appendix B), the donor named [Pāṇḍi] Varaguṇa-Mahārāja who is reported to have made a gift of gold to the *nagarattār* (merchants) of Adhirāja-māṅgalyapuram for a perpetual lamp to the god at Tiruvadi has to be identified with the Pāṇḍya king Varaguṇa-Mahārāja, who ascended the throne in A.D. 862 and who was a contemporary of the Gaṅga-Pallava king Nṛipatuṅgavarman (A.D. 854 to 880).

39. The later Pallava Kōpperuñjingadēva figures both as a subordinate of the Chōḷas in the records of Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva III under the name of Kūḍal Āḷappiṟandāṇ Araśanārāyaṇaṇ *alias* Kāḍavarāyaṇ (No. 391 of 1921) and later on as an independent sovereign who issued grants in his own name. Of these No. 286 of Appendix B, which appears to have been issued in the 5th year of an unspecified king (probably Rārarāja III), gives a string of *birudas* in Sanskrit describing some of the achievements, of Kōpperuñjiṅgadēva among which occur his claims of supremacy over the Chōḷa, Karṇāṭa, Pāṇḍya and Āndhra kings which are also made in his inscription at Tripurāntakam (Kurnool district). The extent of his southern dominions seems to be indicated by his titles *Kshīrāpagādakshiṇa-nāyaka*, *Pennānadīnātha* and *Kāvērīkāmuka*, while we know of his northern advance as far as Drākshārāma (*Ep. Ind.*, Vol. VII, page 167). His donations to and interest in the temple at Chidambaram, which are expressed in the title *Kanakasabhāpati-sabhā-sarvakārya-sarvakāla-nirvāhakah* are confirmed by the records found in that temple purporting to be his orders to his agent Śōḷakkōṇ. His heroism is described in his surname *Khadgamalla* in this inscription, and *Vāḷbalapperumāḷ* in No. 480 of 1902, while *Bharatamalla* and *Sāhityaratnākara* connote, if they are not mere poetic fancy, his culture and refinement.

Kōpperuñjiṅga.

No. 463 of Appendix B which mentions a Kāḍavarāya named Araśanārāyaṇaṇ Āḷappiṟandāṇ Vīrasēkharaṇ is an exact copy of inscription No. 74 of 1918 engraved in the *gōpura* of the Śiva temple at Vṛiddhāchalam and its contents have been reviewed in the *Annual Report* for 1917–18.

40. It has been suggested that there might have been two Kōpperuñjiṅgas related to one another as father and son, and that the younger has perhaps to be identified with Mahārājasiṁha of the Tripurāntakam inscriptions (See *Annual Report* for 1906, page 46). The Aḷagiyaśīyaṇ whose relationship to the ruling king is not mentioned in No. 285 of Appendix B, a record dated in the 5th year of Sakalabhuvanachakravartin Kōpperuñjiṅgadēva must have been a son of Mahārājasiṁha *alias* Kōpperuñjiṅgadēva. He made some munificent donations in Āttūr for building the southern *gōpura* of the Chidambaram temple, as a structure of seven storeys. No. 486 of 1902, a record of the same king copied at Tiruvaṇṇāmalai, also mentions a son of Kōpperuñjiṅgadēva called Kāḍavakumāraṇ, and attributes to him certain buildings in, and other gifts to, the temple of that place; but it is difficult in the absence of definite evidence, to suggest whether the two individuals were identical or different. From the 8th year of the reign of Kulōttuṅga-Chōḷadēva III (A.D. 1185) wherein Avaṇiēḷappiṟandāṇ Kāḍavarāyaṇ figures, to an independent Kōpperuñjiṅga whose highest regnal year as hitherto discovered is 35, corresponding to A.D. 1277 on the calculation that he ascended the throne in A.D. 1243, there is an interval of over 90 years, which is an impossibly long reign for a single sovereign. The inscriptions which appear in the name of Kōpperuñjiṅga have therefore to be assigned with some caution. No. 423 of Appendix B states that Āḷappiṟandāṇ Araśanārāyaṇaṇ *alias* Kāḍavarāyaṇ had an elder brother called Āḷappiṟandāṇ Ēḷiśaimōgaṇ *alias* Kāḍavarāyaṇ, while No. 511 of the same Appendix mentions Araśāḷvār, as an elder sister of Āḷappiṟandār Aḷagiyaśīyar of Peṟugai.

The Vijayanagara Kings.

41. The earliest king of this dynasty with a definite date represented in the records of this year is Kampaṇa-Uḍaiyar II, son of Bukkaṇa-Uḍaiyar. No. 203 of Appendix B, dated in Śaka 1283, refers to a gift of taxes made by his chief officer *Mahāpradhāni* Sōmappa-Uḍaiyar. This chief is very probably identical with Sōmappa-Daṇṇāyaka who, in a record from Maḍam, in the Wandiwash taluk, North Arcot district (No. 267 of 1919) appears as the *Pradhāni* of Kampaṇa and is eulogised in another record from the same place (No. 268 of 1919). The order of the *Mahāpradhāni* to the village and the concerned temple was personally conveyed by a certain Aḍaippam Nāgappa who is said to have come as the *ānavālu* which in Telugu means 'evidence or credentials'. Evidently Nāgappa conveyed the royal order and had it engraved and enforced. The *ānavālu* seems to have corresponded to the *ājñapti* of the much earlier Eastern Gaṅga and Chāḷukya grants. The free colonisation of the *maḍaiviḷāyam* (temple precincts), said to have been authorized by this record was not absolutely free of taxes. It was subject to taxation but the taxes were not collected by the king. They were given over to the temple for its benefit. The record shows that temple precincts (*maḍaiviḷāgam*) were subject to the control of the king who had the power to dispose of the taxes payable by the settlers. Some of these were *pēṟkaḍamai*, *taṟikkaḍamai*, *āyam* (tax on or share of profit), tax of a *paṇam* on each house or house-site (*maṇai*), and portal entrance (*vāśal*), tax on sales, (*viṟpaṇam*), duties on oil-mills, and duties levied on the shepherds.

Kampaṇa II and his officer Sōmappa-Uḍaiyar.

No. 204 of Appendix B, belonging to the same king, seems to suggest that the *maḍaiviḷāyam* mentioned above was named after the same officer Sōmappa-Uḍaiyar. His name was also perpetuated by the institution of a service (*śandi*) called after him (No. 45 of Appendix C). The trustees of the temple by this record leased or farmed out the various taxes to the local *kaikkōḷas* (weavers) on the condition that they should pay them at the rate of six *paṇam* per loom per annum once for all. No. 40 of Appendix C, dated in the same year, registers the gift by an *Uḍaiyar* (probably Sōmappa-Uḍaiyar) to the trustees of the Aḷagiya-Nāyaṇār temple, a village as a tax-free *dēvadāna* for lamps, festivals, etc. The gifted village included land which was previously given for supplying husked rice to, and was therefore a *dēvadāna* in the enjoyment of, the temple of Vināyaka (Piḷḷaiyār) at a place called Vayalaninallūr. Why this *dēvadāna* was transferred to the temple of Aḷagiya-Nāyaṇār is not stated or suggested. Whether the Piḷḷaiyār temple became defunct now or whether the Piḷḷaiyār's *dēvadāna* was to be hereafter administered by the trustees

of the Alagiya-Nāyanār temple is not clear. Most probably the latter was the case. Another instance of temple lands changing hands (by sale) is furnished by No. 45 of Appendix C.

42. No. 373 of 1921 dated in Śaka 1292 records the sale of a village for 250 *Vīrachampaṇ-guligai*. The coin was evidently issued by the Chōla prince Vīrachampa, who reigned about Śaka 1236, i.e., within half a century before Kampaṇa's time. A village or town called Māmalapuram is mentioned with the surname Jananātha-nallūr, evidently named after the king after whom the Jananātha-nagarī of the Tēki plates of Rājarāja-Chōḍagaṅgadēva (*Ep. Ind.* Vol. VI, page 335 and *South Indian Inscriptions* Vol. II, part V, *Intrn.*, page 9) was also named.

Coin Vīrachampaṇ-guligai.

Another officer of Kampaṇa named Duggaṇa figures as a donor (in his official capacity) in No. 375 of Appendix B, dated in the same year. The village Śāttippaṭṭu was given as a *tirunāmakkāṇi* to the temple of Mudalīśvara. From No. 374 of the same appendix which is but a Kanarese rendering of this record *tirunāmakkāṇi* is found to correspond to the *sarvamānya* temple land.

Tirunāmakkāṇi.

43. The next king of this dynasty represented this year is Viruppaṇṇa-Uḍaiyar II or Virūpāksha I, who is known to have been in power from Śaka 1301 to 1322 or thereabout (*Annual Report* for 1907, page 72). No. 510 of 1921 dated in Śaka 1311, Śukla, wherein he is called Mahāmaṇḍalēśvara Vīra-Viruppaṇa-Uḍaiyar records a tax-free gift of the tolls of the village Malaiyaṇpaṭṭu for the benefit of god Vaikuṇṭha-Perumāl of Tiruvennainallūr. The record is useful in so far as it mentions the several taxes and duties previously realised from the village by the king but now made over to the temple, the chief of which were *araśupēru*, *talaiyārikkam* (dues paid to the village watchman) and *puṟambu*. The other taxes were the *daṇṇāyakar-magamai* (contribution to the military commander), *vettivari*, *iṇavari*, *taṟippaṇam*, *tōṭṭappuravu* (tax on garden lands), *āyam*, *śekkukaḍamai* (tax on oil mills) *ēriyin-avasaram* (tank dues), *nirupa-chchambaḍam* (pay of the *nirupa*, i.e., royal order-carrier) *darśanakāṇikkai*, *paṭṭayakāṇikkai*, *tōraṇakāṇikkai* and *kōṭṭaimagamai*. Most of these are not familiar to us. But their listing here is of use since it shows the several sources of the royal revenue at this period. The record is signed at the end by Gōpaṇṇa, who was evidently the conveyor and executor of the royal order.

Village revenue.

The king's officer Nañjaṇa is mentioned in Nos. 474 and 475 of Appendix B, dated in Śaka 1318 wherein his elder brother Virupaṇa figures as the renovator of a tank near the Śiva temple at Tiruvennainallūr (Navanītapura). This Nañjaṇa is identical with Nañjaṇaṅgal, the prime-minister of the king mentioned on page 163 of the *Annual Report* for 1918. He was the minister of the king in Śaka 1321 when his order contained in No. 284 of 1921 was issued. From the records of this year, we get the additional information that Nañjaṇa was the son of a certain Viṭṭhalārya and the younger brother of Virupaṇṇa and that he belonged to the Kāśyapa-gōtra. Another officer of the king named Rāyasam Viṭṭaṇa is already known to us from No. 106 of 1921.

In paragraph 41 above we have noticed the compounding of some taxes due by the *maḍaivilāgam*. The nature of some of these taxes is explained by No. 284 of 1921, which regulates the taxes that had to be levied on the concerned *maḍaivilāgam*. On the looms of the residents who owned lands, a *kaḍamai* of four *paṇam* and an *āyam* of two *paṇam* were to be collected (per annum) while on the looms of new settlers three-fourths of these rates were enforced.

Differential taxation.

44. King Vīra Bhūpati-Uḍaiyar, son of Bukka II by Tippāmbā (*Ep. Ind.* Vol. VI, page 330) who is known to have been in power in the Śaka years 1331, 1336 and 1343 (*Annual Report* for 1907, page 72) is represented this year in two records, namely, Nos. 335 and 452 of 1921 in the former of which appears his officer *Mahāpradhāni* Annadāta Uḍaiyar. This officer is not known hitherto. He ordered the gift as a *tirunāmattukāṇi* (land) to the god Tiruvidaikaḷi-Nāyanār of Tirukōvalūr in

Vīra Bhūpati-Uḍaiyar.

Śaka 1337 of the village Kiṅkiṉippāḍi. The several sources of revenue in the village were *mēlvāra* on wet lands, *kāṉikkai*, *śumai* on the dry lands (*pūṉjai*), tax of a *paṇam* on each portal (*vāśal*), *nattavari*, *rāśalvari*, *mīṉvilai* (money realised from the sale of the tank fish), *māvaḍai*, *maravaḍai*, *kūṭāyam*, *śekku*(*-kaḍamai*) and other kinds of *kaḍamai* and *kuḍimai*. The revenue realised under these many heads was granted to the temple wherewith its trustees had to conduct a service (*śandi*) called Uḍaiyarśandi probably named after the king for whose well-being the gift is said to have been made. No. 452 of 1921 which is dated in Śaka 1332 and so is earlier by five years than the above-noticed record registers the revival of a charity suspended for some time previously. Formerly the *nāṭṭār* (people of the district) had given a deed authorising the collection of certain incomes in the Vaḷudilampaṭṭu-chāvaḍi, to the treasurers of the temple of Ponnambalanātha. This income consisted of—

(1) 1 *tūṇi* and 1 *padakku* of paddy on one *mā* of 500 *kuḷi* of wet land,
(2) ¼ *paṇam* on one *mā* of dry land,
(3) 1 *uḷakku* of ghee per mensem on every herd of 20 cows owned by shepherds which was designated a *payir*.
(4) 1 *uḷakku* of gingelly oil (per mensem) on every oil-mill.

The above arrangement ceased to work after some time when the king Bhūpati-Uḍaiyar was pleased to revive the arrangement and restore this income to the temple for the future. The temple authorities in gratitude agreed to institute in the king's name an *avasaram* (offering) of curd rice to be conducted daily. This deed is signed at the end by three persons namely (1) Tirumuṇaippāḍi-nāṭṭu-Vēḷāṉ, (2) Periya-nāṭṭu-Vēḷāṉ of Magadaimaṇḍalam and (3) Periyanāṭṭu-Velāṉ of Irungōḷappāḍi-nāḍu. These people set their signatures to the deed probably in token of consent as the representatives of the *nāḍu* (district) people who had given the original deed to the temple trustees.

Dēvarāya II.

45. Dēvarāya II is the next king of this line represented in three records of this year namely No. 270 of Appendix B, dated Śaka 1349, No. 207 of Appendix B, dated Śaka 1352 and No. 32 of Appendix C, dated Śaka 1367. Of these the first refers to an edict issued on a previous occasion in common with others sent to the famous religious centres of the time namely Kāñchīpuram, Kāḷahasti, Tiruvorri-yūr, etc., communicating that all the dues to be paid to the king by the temple of Tiruvūral-Nāyaṇār, except *vibhūti-kāṉikkai*, were to be deposited in the temple treasury and utilised for the benefit of the temple itself. This is probably one of the instances of royal patronage directly extended for the maintenance of the temples. The said concession seems to have been recovered now by the temple on a representation made personally by the Māhēśvaras of the temple led by a certain Vayiravanāyaṇār, carrying with them as documents in evidence the *rāyasams* (royal orders) (formerly) issued by (1) Hariyappa Daṇḍanāyaka, and (2) Bhikshāvṛtti-Ayyagal and the *nirūpa* of Dēvarāya of Chandragiri. The king's younger brother Śrīgiri-Uḍaiyar figures in No. 207 of Appendix C, dated Śaka 1352 issuing the order in the name of the king. No. 32 of Appendix C is an instance of a gift of a village as *kuḍiṉiṅgādēvadāna* to a temple with the rights of proprietorship assured to it without the right to disturb the existing tenants (and their heirs). Like a few other records noticed incidentally above, it details the several taxes and contributions realised from the *dēvadāna* village but unlike them it is of additional value in furnishing us with the total annual value of these several taxes which was but 12 *poṉ*. This, if it could be taken as the average, suggests that the assessment of the several taxes in coin and contributions in kind must have adopted a very low rate.

Śrīgiri as an officer.

Vijayarāya.

46. King Vijayarāya-Mahārāya is represented but by a single record this year namely No. 476 of 1921, dated in Śaka 1368, Kshaya, Tulā, śu. Friday 10, Dhanishṭā (=A.D. 1446, October 28) which registers a settlement regarding the taxes to be paid by the Iḍaṅgai and Valaṅgai classes. It says that the people were much oppressed and even forsook their original homes. This is therefore an order of the king issued on the same lines and with the same object as the inscription from Tirukoyilur reviewed in paragraph 55 of the *Annual Report on Epigraphy* for 1907. The same

two officers Nāgarasa and Annappa-Udaiyar mentioned in the said record occur in our record of this year also. The king has to be identified with either Mallikārjuna or another king of the name Vijaya who might have ruled for a short time between Dēvarāya II and Mallikārjuna whose earliest known year is Śaka 1369. From No. 32 of appendix C we see that Dēvarāya II was in power by A.D. 1446, March 18. The record under review gives the date October 28, A.D. 1446 for Vijayarāya. This suggests that Dēvarāya II must have died some time between these two dates if the conjecture made above could be substantiated.

Virūpāksha II.

47. Of Virūpāksha II we have but one record in this year, dated in Śaka 13[9]3 (No. 461 of appendix B). The astronomical details given in this inscription which are a bit damaged seem to work out correctly for 27th August A.D. 1470. Sāḷuva Narasiṁha, who was powerful as minister at this time appears in this record as well as his officer or agent Annamarasayya. This latter chief appears also in two other inscriptions (viz., No. 405 of 1911, dated in Śaka 1399 and No. 374 of 1917) in which Sāḷuva Narasiṁha figures as an independent king without mentioning the ruling sovereign Virūpāksha. In the records of this period the reigning king is indifferently mentioned or omitted, probably because of the real power remaining in the hands of Narasiṁha who almost eclipsed the king. So it does not appear reasonable to infer that the latter assumed independence and usurped the crown at this period.

Kumāra Mallikārjuna.

48. Kumāra Mallikārjuna is mentioned in the inscription No. 473 of appendix B, dated in Śaka 1407, Viśvāvasu. If the sovereign was the same as the one mentioned in No. 212 of 1920, dated Śaka 1381, it is very doubtful if this king is identical with Mallikārjuna whose earliest year is Śaka 1369 and who would then have a reign of nearly 40 years. Kumāra Mallikārjuna has probably to be distinguished from Mallikārjuna and to be considered a later member of the family named after him.

Sāḷuva Narasiṁha.

49. There are nine inscriptions belonging to Sāḷuva Narasiṁha ranging in date from Śaka 1391 to 1411. The officer (*avasaram*) Annamarasayya who appears in No. 461 of appendix B, as mentioned above, is mentioned in Nos. 371 and 372 of 1921 and 8 of 1922. In the last of these records, the officer Annamarasa is stated to have remitted the taxes hitherto paid to the palace, viz. *vibhūti-kānikkai*, *jōḍi*, *śūlavari*, etc., in favour of the temple of Alagiya-Nāyaṇār to help in the repair of the breached village tank, reconstruction of the temple, *maṇḍapas*, *gōpuras* and *prākāras*, the re-peopling of the village and the conduct of the worship of the god in the name of the king. In No. 408 of 1921, dated in Śaka 1400, appears the commander (*daḷavāy*) Īśvara-Nāyaka who is evidently the Tuḷuva ancestor of Kṛishṇarāya. This record mentions also a disciple (?) of Aghōraśivāchārya, who was an *archaka* in the Ēkāmranātha temple at Kāñchīpuram. A subordinate of Īśvara named Aṟamvalatta-Nāyaṇār restored the car festival which had been suspended for the previous 40 years, by building a new car and laying out the car-streets, for the god at Tiruvadi. An image of Aghōrāstra-Nāyaṇār of Tiruvennainallūr is also said to have been set up here on this occasion. No. 370 of Appendix B dated in Śaka 1401, records a charity founded by the individual mentioned above as the subordinate of Narasā-Nāyaka. Though Sāḷuva Narasiṅga is not mentioned as the ruling sovereign, the record belongs to his reign. Narasā-Nāyaka's subordinate position at this time is evidenced by No. 450 of appendix B dated in Plava (= Śaka 1404). Probably Īśvara-Nāyaka passed away making room for his son to succeed him at some time between A. D. 1478 April and A. D. 1479. Two other records (Nos. 470 and 492 of 1921) dated in Śaka 1555, Vibhava refer themselves to the reign of Sāḷuva Vīra-Narasiṅga Mahārāya. The date is too late for the king mentioned. They must be taken to be copies made in the said year, of earlier grants made originally in the reign of Sāḷuva Narasiṁha.

Image of Aghōrāstra-Nāyaṇār set up.

50. No. 330 of appendix B dated in Śaka 1427 records the royal visit of king Immaḍi Narasā-Nāyaka to the Vishṇu temple at Tirukkōyilūr and his remission of

certain taxes hitherto due from it. The king mentioned here is evidently Immaḍi Narasiṁha, the son of Sāḷuva Narasiṅga, who is also mentioned in the introduction. A certain Immaḍi Narasayyadēva appears as an officer along with Vīramarasayya-Pallavaraiyan instructed by the king to have the order engraved and executed. Who this Narasayyadēva was, it is not possible to say definitely.

Krishṇarāya.

51. No. 13 of appendix C, dated in Śaka 1435, belongs to Krishṇarāya. It records a gift made by his officer Karaṇika Maṅgaraśa. This is evidently the same as the officer mentioned in No. 426 of 1909 as the Viceroy of the king in the Tiruvaḍi-rājya. (*Annual Report* for 1914, page 99). From the mention of Sāḷuva Ariyava-Nāyaka made before his name in our record, we may perhaps infer that Ariyava (i.e., Hariyappa) was the father of Maṅgaraśa, who must have been a member of the Sāḷuva family. This same officer is mentioned also in Nos. 307 and 319 of appendix B and 184 of appendix C.

Viruppāji-amman, daughter of Praudhadēva Mahārāya.

In No. 176 of appendix C, dated in Śaka, 1436 is mentioned a commander of the king named Mahāmaṇḍalēśvara Bhuvanaikavīra Timmarāya, son of Puṇḍūr Channarāja and brother of Vēdarāja of the Sōmavaṁśa, Ātrēya-gōtra and Yajuś-śākhā. The chief must have been a member of the Āravīṭi line. His wife Viruppāji-amman is said to be the daughter of Praudhadēvarāya Mahārāya who is probably the same as the 'Padea Rao' of Nuniz.

No. 469 of 1921, dated in Śaka 1555, Vrisha (wrong) ascribes itself to king Krishṇarāya for whom the date is too late. This may also be a copy of a grant made in the time of Krishṇarāya (in the Vrisha year = Śaka 1444) renewed later in the Śaka year 1555, like the two inscriptions Nos. 470 and 492 of appendix B noticed above when speaking of Sāḷuva Narasiṁha.

Achyutarāya.

52. Records of Achyuta copied during this year range in date from Śaka 1452 to 1467. No. 376 of appendix B, dated in Śaka 1458, records a gift of land by the temple authorities at Tiruvadi made to the poet called Uddaṇḍa-Vēlāyudha Bhārati for composing a *kalambagam* (eulogy) upon the god of the place which was now celebrated in the temple for the first time (vide paragraph 9 above). In Śaka 1459, a subordinate of Achyuta, viz., Bhōgaiyadēvachōḷa-Mahārāja is stated to have opened a new street called Bhōgarāja-*peruntiruvīdi* after him close to the *gōpura* of the temple at Tirukkōyilūr, with the sanction (*nirūpa*) of the king which was conveyed to him by Tirumalaidēva-Mahārāja (No. 356 of appendix B). No basis is available in the record to help us to identify this latter chief.

Nīlagiri-maṇḍapa.

A private individual by name Peruṅgondai Vīrappaṇa, son of Nandi Lakkuśetti of Lēpākshi is stated in No. 166 of appendix C, dated in Śaka 1462, to have built for the god at Kāḷahasti a *maṇḍapa* on the hill called Nīlagiri. He constructed a tank and founded an *agrahāra* also for the merit of his parents. His younger brother Chikka-Mallappa-Nāyaka made over part of his rights in the *dharmakartā-prasāda* at Vīrāpura, to a certain Saṅkayadēva-Uḍaiyar (No. 163 of 1922). The gift was made in the presence of god Virūpāksha on the banks of the Pampā.

Sadāśiva.

53. In No. 41 of appendix C figures an agent (*kāryakartā*) of the king Sadāśiva, named Sūrappa-Nāyaka who appears to have held authority (*pāravartanam*) over the Tiruvaḍi-rājya. From No. 312 of appendix C it is seen that he was the son of Pottappa-Nāyaka of the Kāśyapa-gōtra. He is called the 'lord of Maṇināgapura'. We cannot be certain if he had any connexion with the Cheñji chiefs who claimed to have originally migrated from the said place. (*Annual Report* for 1918, para. 83).

No. 272 of 1921, dated in Śaka 1479, records a gift for the merit of Krishṇamarājayya, son of Mahāmaṇḍalēśvara Rāmarāja. The latter is evidently the famous Aliya-Rāmarāja. Sūrappa-Nāyaka noted above appears in a record of Tiruvadi (No. 411 of 1921) dated in Śaka 1484 as an officer of the king and also in No. 79 of

1922, dated in Śaka 1488. Another well-known officer of the king named Vēlūr Nalla-Bommu-Nāyaka is mentioned in No. 257 of Appendix C, dated in the cyclic year Akshaya which corresponds to Śaka 1488.

54. The Karṇāṭa king Śrīraṅga II, the son and successor of Tirumala I, is represented by seven inscriptions ranging in date from Śaka 1494 to 1506. No. 65 of Appendix C, from Tiruvāmāttūr dated in Āṅgirasa (Śaka 1494) is an interesting document registering the undertaking given by the people of the *nāḍu* (*nāṭṭār*) to the official committee of management (*Rājakārya-bhaṇḍāra*) that they would thenceforth allow certain privileges to the three classes of artisans, viz., blacksmiths, goldsmiths and carpenters of the locality in accordance with the practice obtaining in Paḍaivīḍu, Śeñji, Tiruvaṇṇāmalai, and Kāñchīpuram, and that if they should ever violate this promise they would pay a fine of 12 *poṇ* and suffer the twelve 'disgraces' (*kuṟṟam*) in consequence. A similar undertaking in respect of Naḍuvilkarai-paṟṟu is recorded in No. 378 of appendix B which comes from Tiruvadi.

Śrīraṅga II.

Rājakārya-bhaṇḍāra.

No. 185 of 1922 is dated in Śaka 1494. This record suggests that Tirumala I must have relinquished the burden of government within a year after the issue of his Penugulūru grant (No. 1 of Appendix A, *Annual Report* for 1913). But from the reference made to Tirumala in this record with the royal titles it is perhaps to be understood that Tirumala was still alive and continued as emperor though only in name (*Annual Report* for 1899, para. 13). In this record Veṅkaṭayyadēva-Mahārāja, the younger brother and successor of the king Śrīraṅga, figures as a local officer enjoying the *amaranāyakam* of the Chandragiri-rājya.

No. 194 of Appendix C, dated in Śaka 1504, which comes from Śrīperumbūdūr mentions a commander (*daḷavāyi*) Gōpāla Tirumalai-Nāyakkar, who was a subordinate of Rāmarāja Veṅkaṭayyadēva Mahārāja. This *daḷavāyi* and his master have already been noted in No. 479 of 1919 dated in the same year. To the agreement given to the said *daḷavāyi* by the temple managers (*śrīkāryam*), Śēnai-Mudaliyār and the *sthāna-samāya*, Ēṭṭūr Tirumalai Kumāra-Tātāchārya was a party on behalf of the temple. Tātāchārya seems to have taken part in this transaction in his capacity of the *śrīkāryam* of the Bhāshyakāra shrine of the place as stated in No. 190 of Appendix C, dated in Śaka 1516.

55. Veṅkaṭa I is represented in eight records ranging in date from Śaka 1512 to 1583. No. 195 of Appendix C, dated in Śaka 1513, mentions his queen Kṛishṇāji-amman whose treasurer (bokkisham) Gōpu made provision for certain offerings that were to be made on the monthly *tirunakshatra* day of Tirumaḷiśai-Āḷvār. From No. 198 of Appendix C, dated in Śaka 1518, which is a document given by the temple people to the *nagarattār* of Śrīperumbūdūr, it is seen that 140 *poṇ* were equivalent to 100 *Ghaṭṭi Veṅkaṭarāya-varāhaṇ*.

Veṅkaṭa I.

Ratio of the *po* to the *varāhaṇ*.

56. In No. 201 of Appendix C, dated in Śaka 1556, in the reign of Veṅkaṭa II is mentioned Ēṭṭūr Immadi Tirumalai Kumāra-Tātāchārya. This individual must have been a successor (and probably son) of Ēṭṭūr Kumāra-Tātāchārya noted in para. 54 above. The epithet Immadi probably denotes that he was the 'second' Kumāra-Tātāchārya. This personage is credited with the construction of the tank called Tātasamudram at Teṇṇēri in Nos. 221 and 222 of Appendix C which have to be assigned to the time of Veṅkaṭa I. The former of these records states that, with the grace of the goddess Alarmēlumaṅgai, Tātāchārya repaired the tank which had breached—a work that is said to have been impossible for others to accomplish. The latter record states that the sluice (near which it is engraved) was founded by Tātāchārya with his own hands as auspicious for the successful construction of the twenty-three sluices carried on by him. In his two records found this year Veṅkaṭa II is called Ānegondi Veṅkaṭapati-rāya-Mahārāya. Might it be possible that the king was now settled at Ānegondi and therefore the epithet was attached to his name? In that case this will mark the beginnings of the settlement of the present representatives of this family at this place.

MISCELLANEOUS.

57. No. 413 of 1921 from Tiruvadi registers an order issued by a certain Chinnappa Nāyakkar exempting the five classes of artisans from the payment of the taxes like *kāṇikkai*, *kaṭṭāyam*, *pākku-kaṭṭāyam*, *talaiyārikkam*, and tax on smithies which seem to have pressed heavily upon them. These people were unable to pay them and almost decided to desert the village and migrate so as to escape the payment.

Remission of taxes.

58. No. 234 of 1921 records that during a period of famine the worship in the temple at Tiruvallam was left solely to be managed by a Kōnappa-Nāyaka, son of Nandyālam Erama-Nāyaka, in return for which service he was granted certain privileges in the temple by the authorities. This Erama is most probably the chief or officer of the time of Immadi Narasimharāya, who had built a *mandapa* for the temple at Viriñchipuram (*South-Indian Inscriptions*, Vol. I, page 131).

59. Nos. 264 and 267 of 1921 from the temple at Takkōlam dated in the reign of Vijaya-Gandagōpāladēva record some festivals and services instituted for the welfare of a feudatory chief called Madhusūdanadēva, the son of Tripurāntakadēva who claims to belong to the Pallava family and calls himself a Mahāmandalēśvara. This Tripurāntaka should be the same as the minister of Chōla-Tikka (No. 34 of 1893) identified by Mr. Venkayya with Madhurāntaka-Pottappichchōlan Manumasittaraśan Tirukkālattidēvar.

Vijaya-Gandagōpāla.

Another subordinate of Vijaya-Gandagōpāla named Śōlagangadēva is mentioned in No. 203 of Appendix C from Śrīperumbūdūr. Nos. 227 and 234 of 1922 record an order giving effect to the king's grant of some lands registered in Nos. 226 and 233 by a certain Rāyapparaśar Tikkaraśan with the prefix Tyāgasamudrappattai added to his name; and at the end the inscription is said to be the *lipi* of Tikkarāja in Sanskrit. This must be an officer of the king and the same as the Tikkaraśar Viśaiyadēvan who makes a gift of land in the 29th year of Vijaya-Gandagōpāladēva (No. 464 of 1905) and who is also said to belong to Tyāgasamudrappattaigal. Hence it is not impossible that Madhurāntaka-Pottappichchōlan who is said to have issued the orders recorded in the two latter inscriptions and the Gandagōpāla denoted by the sign-manual given at the end may refer to king Vijaya-Gandagōpāla. It is not clear what the term Tyāgasamudrappattai means. We find a few other chiefs of this period bearing this epithet. A record of the 13th year of Rājarāja III mentions Tyāgasamudrappattai-Vīmaraśan (Nl. 637 of Rangacharya's *Madras Inscriptions* Vol. II page 1137). Another (Nl. 219 *ibid.*) dated in the 9th year of Vīra-Gandagōpāla gives the name Tyāgasamudrappattai Mallidēvaraśan. Tyāgasamudrappattai was probably a village which gave the family name to these chiefs. No. 300 of 1921 is a record of the 3rd year of Tribhuvanachakravartin Alluntirukkālatti Gandagōpāladēva. He is identical with Allun-Tikka-Mahārāja mentioned in page 116 of the *Annual Report* for 1920. The date of his accession was fixed alternatively at 1251 or 1224 A.D. of which the former seems to be the more probable one, since we find records of his dated in Śaka 1166 and 1168 while his regnal years nowhere go beyond the 7th year (No. 208 of 1894 and *Nellore Inscriptions*, N.L. 7).

60. Of the family of Śambuvarāya, there are a few inscriptions which belong to the reigns of Venru-mankonda Śambuvarāya (1323 A.D.) and Rājanārāyana Śambuvarāya (A.D. 1337). A much earlier chief of this family named Ammaiyappan Śambuvarājan is mentioned in a record of Vikrama-Chōla No. 232 of Appendix B). In No. 271 of 1921, dated in the 17th year of Rājanārāyana Śambuvarāya we meet with a certain Pallava chief called Pullagandasiddaraśar, son of Pillaiyār Podukkamūr Śiddaraśar who bears numerous high-sounding titles such as Samastamahīmandalarājādhirāja, Rājaparamēśvara, Kāñchīpuravarādhīśvara, Paramamāhēśvara, Lalitārdhachandrakhatvāngadhvaja, Samaraprachanda, Rudrāvatāra, Mallāpurīvallabha, Basavaśankararāya, in addition to those given to him on page 118 of the *Annual Report* for 1920. The Ōbalarāya mentioned therein as making a grant of land in Śaka 1325 in the reign of the Vijayanagara king Harihara II should have been an elder brother of Pullagandaraśar of the present record. In another inscription of Rājanārāyana (No. 64 of 1922) mention is made of Viradamudittapāndya-chaturvēdimangalam. Viradamuditta-Pāndya we have shown above (in para. 36) to be a surname of Vikrama-Pāndya.

61. No. 361 of Appendix B copied at Tiruvadi is a record consisting of twenty-five verses in Tamil describing the donations made by a local chief, who is called Kāliṅgaṇ (verse 2), Kūttaṇ (verse 3), Toṇḍaiyārkōṇ (verse 8), and Naralōkavīraṇ (verse 20), to the temple of Tiruvīraṭṭānam of that village. It is noteworthy that another inscription from Chidambaram in Tamil verse (No. 120 of 1888) contains a catalogue of gifts made to the Naṭarāja temple by a chief having the same descriptive epithets and that in two other inscriptions of Parākrama-Pāṇḍya, Nos. 98 and 131 of 1908, copied in the Ramnad district, a certain chief called Ūyyavandāṇ Kaṇḍadēvaṇ *alias* Gāṅgeyaṇ is reported to have made some provision for a service called Naralōkavīraṇ-*śandi* and for the construction of a hall called Naralōkavīraṇ, probably after one of his surnames (vide *Annual Report* for 1909, paragraph 29). But as the Naralōkavīraṇ of this year is called Toṇḍaiyārkōṇ and Maṇavilārēṟu (verse 11) (c.f. also Maṇavilkūttaṇ and Maṇavil-Toṇḍaimāṇ of the Chidambram inscription), he seems to be different from the Naralōkavīraṇ of the Ramnad record. The chief is stated in this record to have defeated the Pāṇḍya in Kuḍamalai-nāḍu (verse 6) and to have conquered Kolai-nāḍu and Karukarāmalai-nāḍu. That he was only a chief and not a sovereign has to be inferred from the expressions Vēḷāṅ-kuḍimudalāṇ, Toṇḍaiyarkōṇ (verse 18) and Maṇṇaippodunīkki-taṅgōnukkākkiṇāṇ (verse 12). Eyil in the South Arcot district which is the modern representative of Maṇavil must have been the headquarters of this chief.

Narlōkavīraṇ at Tiruvadi.

62. The examination of this place was undertaken during the year under review in connexion with a report called for by the Archæological Superintendent, Mr. Longhurst, on the question of conserving the local Vishṇu temple. All the inscriptions of the place have been studied, and hereunder is put down a short note on the history and growth of the place, since it must be of some interest as relating to one of the popular Vaishṇavite centres of the south. Unlike the other famous seats of Vaishṇava culture and devotion such as Tirumalai, Tirupati, Conjeeveram and Śrīraṅgam, noted for very ancient temples of Vishṇu, it is important only as the birth-place of Rāmānuja, a teacher spiritually very great and highly learned. Epigraphically, the Śiva temple of the place seems to be more ancient than the Vishṇu temple of Ādikēśavaperumāḷ which deity was the cherished god of Rāmānuja. Even this Śiva temple does not appear to be very ancient since its earliest inscriptions belong only to the beginning of the 13th century A.D. At this period and till the middle of the 15th century the Śiva temple of Tiruppūdiśvaram-Uḍaiyār was the chief religious attraction of the place. It was then not so humble or so obscure a shrine as it now is, for No. 207 of Appendix C belonging to the reign of Dēvarāya II and dated in Śaka 1352 (= A.D. 1430) refers to a *tirumaḍaiviḷāgam* (temple square) attached to this temple. This is the latest record found in the Śiva temple the importance of which evidently dwindled subsequently. As for the beginnings of the Vaishṇavite influence of the place, we find no traces of it prior to A.D. 1565, since No. 187 of Appendix C dated in that year is the earliest inscription referring to the Vishṇu temple. But traditionally speaking, this temple must have been in existence prior to the middle of the 11th century A.D. when Rāmānuja flourished.

Śrīperumbūdūr.

63. The place is called in inscriptions Śrīperumbūdūr and in literature Bhūtapurī which is found in inscriptions in the name of the Śiva temple viz., Pūdīśvaram. In the 13th century it was a village included in the Māgaṇūr or Māgaḷūr-nāḍu of the Śeṅgāṭṭukōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam. In later centuries the said kōṭṭam formed part of the Chandragiri-rājya. The village bore the surname Kaitava-kaitava-chaturvēdimaṅgalam which is given in the inscriptions ranging from the beginning of the 13th century to the middle of the 14th century A.D. And in a record of the 16th century it is mentioned merely as 'Chaturvēdimaṅgalam'. The place therefore appears to have been an *agrahāra* from early times. But to whom the title *Kaitava-kaitava* refers is not known and so we are not in a position to hint at the founder of the *agrahāra*.

Ancient Geography.

64. The temple of Ādikēśava-Perumāḷ and the shrine of Bhāshyakāra seem to have come into importance and attained to much prosperity from the time of the later Vijayanagara king Sadāśivarāya. In A.D. 1565, a local chief makes provision for

offerings to the god and to 'Emberumāṇār' by paying money for the repairs and the improvements of the local irrigation tank. The temple was now under the management of a certain Parāṅkuśa-Ayyaṅgār. On this occasion provision was also made for the feeding of *paradēśi* Vaishṇavas in a *Rāmānujakūṭa*. This suggests that the temple became by this time a popular place of pilgrimage for the Vaishṇavas. In A.D. 1567 again, a chief by name Aḍaippam Chinnappa-Nāyaka made a gift of certain villages for the offerings of the god and of the Bhāshyakāra (i.e. Rāmānuja). This is the earliest epigraphical reference to the Bhāshyakāra shrine. It was now under the management of Parāṅkuśa-Ayyaṅgār. The donor made over his share in the offerings to his *āchārya* Uruppuṭṭūr Śēshādri-Ayyaṅgār, son of Nallān-Chakravarti Śiṟṟāyyaṅgār.

65. In the reign of Śrīraṅga II in A.D. 1582, Gōpāla Tirumalai-Nāyaka, the *Daḷavāyi* of Mahāmaṇḍaléśvara Rāmarāja Veṅkaṭayyadēva-Mahārāja gave the revenue of 500 *rēkhai-poṇ* realized from the village Veḷḷakūttaṇperunallūr for the annual garden festival of the god and of Bhāshyakāra whose shrine was now managed by Ēṭṭūr Tirumalai Kumāra-Tātāchārya. In the reign of Veṅkaṭapatirāya (I) in A.D. 1590, the tenants of all the villages belonging to the Ādikēśava-perumāḷ temple and the Emberumāṇār (i.e. Bhāshyakāra) shrine responded to the request of a certain Rāghava-Nāyaka and agreed to contribute annually at the rate of one *kuruni* of paddy for every *kalam*, for the offerings of the god Ādikēśava, Chakravarti-tirumagaṇār (i.e. Śrī-Rāma) and Bhāshyakāra on the day of the *tiruppārvēṭṭai* (hunting festival). The Bhāshyakāra shrine which in A.D. 1582 was under the management of Ēṭṭūr Tirumalai Kumāra-Tātāchārya was in A.D. 1591 managed by Ayyāvayyaṅgār. But again in A.D. 1594, this shrine was in the control of Ēṭṭūr Kumāra-Tātāchārya whose *kāryakartā* (agent) was Tiruvaraṅgam Appāvayyaṅgār. In 1595 A.D. the shrine continued to be in the management of Tātāchārya but the *kāryakartā* now was a certain Varadayyaṅgār. By this time special provisions for offerings to Tirumaṅgai-Āḷvār and Tirumaḷiśai-Āḷvār also came to be made. In A.D. 1594 a private individual made a donation for the expenses of the annual Mahānavamī festival. In 1596 A.D. (Manmatha) the Bhāshyakāra shrine is found to have been in the management of Tiruvaraṅgam Appāvayyaṅgār who was *kāryakartā* to Tātāchārya in A.D. 1594. The management was probably vested in him temporarily by Tātāchārya since we find the latter returning to the management in the very next year. In this year provision was also made for the offerings of (the saint) Tirukkachchi-Nambi. The affairs of the shrine of Bhāshyakāra appear to have been in the management of the said Tātāchārya even in the years A.D. 1609 and 1611 while a son or grandson of his named Immaḍi Kumāra-Tātāchārya appears as the manager in A.D. 1634. The association of Tātāchārya and his successor with the Bhāshyakāra shrine at Śrīperumbūdūr in the inscriptions of the place suggest that at this period there was not such keen difference between the Vaḍagalai and Teṅgalai sects that is seen at the present day.

General.

66. From the inscriptions of this year a few points which are of interest to the research scholar may be noted here. These do not relate very much to the particular kings or their dates but throw some light on the life of the period to which they individually refer.

One of the several subjects that usually draw our attention in the course of our study of inscriptions is the ancient South-Indian temple with its life and polity. It was a powerful social and economic entity besides being a source of religious inspiration for the people. At the present day what immediately interest us in this connexion are the principles and system of the temple-management as reflected by inscriptions. By its very origin and nature the temple was a corporation founded with the full co-operation of the local public and enjoying a very large and devoted patronage from the ruling king and his subordinates. It was the one institution common both to the ruler and the ruled enjoying the fullest advantages of their healthy co-operation. Royal patronage or co-operation took many forms, but the most common was the giving of villages or lands for the benefit of the temple. The other was making over to the temple taxes due to the State (No. 270

The Temple as an institution.

of Appendix B). Still another form was remitting taxes on lands gifted away to the temples. Thus did the chief or king at times co-operate with the donors to temples (No. 349 of Appendix B). A short note like this which has to go into an annual administration report cannot contain all that may be put down regarding this interesting medieval institution. Still a few outstanding points may be put down here.

Its control.

67. Generally every temple with good status was in the management of a committee. In cases where there was no particular committee for this purpose, the village assembly acted as the trustee for the charities connected with the temple (Nos. 343 and 349 of Appendix B). Temple lands and charities were not all as a rule in the hands of some managers. There were cases in which money meant for certain services in the temple was left in the custody of the priests (*Vaikhānasa*) of the temple (No. 348 of Appendix B). There were instances where such recipients proved delinquent and compensation in land or money was recovered from them (*ibid*) by the king or his officers.

Its treasury.

68. Just as the temple was in charge of its own committee or of the village assembly the central shrine of a temple was at times in the charge of a committee which would at times borrow money in advance and discharge certain obligations to the temple and make gifts to the temple on its own behalf collectively (vide Nos. 262 and 266 of Appendix B), and take up other similar responsibilities. Similar to the temple central shrine the temple treasury was at times in charge of a committee. The committee was not a merely receiving and disbursing body. It possessed also administrative powers, like the selling of the temple land on suitable conditions (No. 321 of Appendix B). The surplus in the temple treasury was in some cases utilised for special purposes either with the consent or at the instance of the local village assembly (No. 208 of Appendix B.) The temple bought and sold lands as necessary like any property owner and kept strict accounts of its assets and liabilities. There were cases of embezzlement and enquiry by royal commission in Chōḷa times and even subsequently. But there were also instances of honest management and accountancy.

Its accounts.

An inscription from Tirukkōyilūr in the South Arcot district (No. 327 of Appendix B) relates that the temple committee recovered from a Śrī-vaishṇava Brahman ten cows on the evidence of an entry in the temple accounts that his grandfather had received ten cows from a chief named Piridigangaṇ for the purpose of supplying curds for Brahmans fed in a *maṭha*.

69. The temple, whenever necessary, farmed out or commuted its revenue (Nos. 204 of Appendix B) and leased out its lands perpetually to private individuals receiving reasonable advance payment and agreeing to receive a certain amount annually thereafter (Nos. 321 and 325 of Appendix B). It transferred at will, if necessary, the obligations previously set upon one class of people to another (No. 281 of Appendix B), while in a few other cases the communal maintenance of a charity was agreed upon in spite of odds (No. 263 of Appendix B). If necessary, again, the communal responsibility for the conduct of the charity could be discharged and the charity entrusted to an individual (No. 268 of Appendix B). The temple in the south, moreover, appears to have been treated in the past very much like a modern Registry office, but with greater chances of its records lasting for a longer time than at the present day. This must have been the spirit under which inscriptions previously engraved on temple walls were scrupulously re-engraved when the structure was re-built, under official supervision (Nos. 486 and 487 of Appendix B).

Its historic value.

It is to this habit of registration which has behind it a true business-like nature and historic instinct that the modern Research student owes so much of his accurate knowledge of the past and for which he cannot feel too thankful.

Ancient irrigation.

70. We have no clear idea of the ancient methods of irrigation and its maintenance. But inscriptions give bits of information which are interesting and useful to us in building up a connected idea in this respect. An inscription of the time of the

early Chōḷa king Madiraikoṇḍa Parakēsvarivarman (No. 206 of Appendix B) records the gift of some land by way of provision for the maintenance of the irrigation tank. The land was specially denoted on this account as *ēripaṭṭi*. On a later occasion land was given in recognition of services in connexion with the closing of breaches in the tank in the time of the Chōḷa king Kulōttuṅga-Chōḷa (III) at Teṇṇēri (No. 233 of Appendix C). No. 222 of Appendix C records that Ettūr Immaḍi Kumāra-Tātāchārya, a great religious scholar and philanthropist of the 17th century, personally laid the foundation stone for one of the twenty-three sluices of the tank in the same village which had breached on account of a cyclone and that these were built by him. The breaches were so serious that, the record says, the repairing work had baffled the attempts of all other people. It may be incidentally mentioned here that in a number of records copied in the Nellore district which belong to the later and post Vijayanagara periods, provision was made for the proper maintenance of irrigation tanks by levying contributions of grain at the rate of one *kuñcha* on every *puṭṭi* annually. The grain so collected was to be entirely and scrupulously spent upon the repairs and upkeep of the concerned tanks.

Ēripaṭṭi.

71. A few other minor points of interest culled incidentally from the records of this year are put down below. An inscription from Tiruvallam belonging to the reign of the Chōḷa king Rājarāja I states that the chief Mummaḍiśōḷa Pōśaṇ (Bhōja) as supervisor of the temple at Tiruvallam gave 600 *kuḷi* of land for the continuance of a charity founded previously by payment of some money into the hands of one of the *gaṇattār* (directors) of the village. The director's nephew or son-in-law who evidently succeeded him to his properties and rights did not continue to maintain the charity. No action seems to have been taken against him either by the supervisor or the other members of the *gaṇa* to which his uncle or father-in-law belonged. The *gaṇa* does not appear therefore to have had a joint existence or responsibility. What the relation of the *gaṇattār* was to the village assembly is not known. That its functions were of an executive nature is clear from the expression *āḷum gaṇattār* employed in inscriptions. The assembly of Uttamaśōḷa-chaturvēdimaṅgalam, which was an *agrahāra*, appears to have been a very close body consisting only of Brahmans possessing a high order of scholarship, culture and character (Nos. 240 and 241 of Appendix C). The meeting place of this assembly was known as the *Brahmasthāna*. It is interesting to observe from No. 230 of Appendix C that formerly there was a quarter in Kāñchīpuram called Vikramaśōḷapēṭṭai and from No. 403 of Appendix B that there was a street called Tirunāvukkaraśaṇtiruvīdi at Tiruvadi. So early as in the time of the Chōḷa king Uttama-Chōḷa dancing hall was in fashion in the temple and the structure built to serve the purpose of one such was called *nātakaśālai-maṇḍapam*. The fashion to call the pearl canopy used for the god Vishṇu in the temple at Tirukōyilūr (No. 350 of Appendix B) by the name Śaṭhagōpaṇ after the great Vaishṇava saint of that name is also noteworthy.

The *gaṇa* of the village.

The *Brahmasthāna*.

ANNUAL REPORT ON SOUTH-I[illegible] [illegible] YEAR ENDING 31ST MARCH 192[illegible]

CONTENTS.

PART I.

PART II.

PAGES

Miscellaneous—

ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1922-23.

PART I.

Office Routine.

During the year 1922–23 for which the subjoined report is submitted to Government, I had, on account of serious illness, to take leave on average pay for two months and twenty-six days with effect from 8th August 1922 (Notification No. 252, dated 10th July 1923 of the Government of India, Department of Education, Health and Lands, A and E). I returned to duty on 3rd November of the same year. During my absence M.R.Ry. K. V. Subrahmanya Ayyar Avargal, Assistant Superintendent for Epigraphy in the office of the Government Epigraphist for India, Fernhill, Nilgiris, officiated for me. Consequent on the confirmation of Mr. K. V. Subrahmanya Ayyar as Assistant Superintendent for Epigraphy with effect from 22nd February 1922, Messrs. C. R. Krishnamacharlu and A. S. Ramanatha Ayyar, who were provisionally permanent Junior Assistant and Epigraphical Student respectively, have been confirmed in their appointments. At the request of the Travancore Durbar for a trained Epigraphist being deputed from this department for the post of the Superintendent of Archæology in the State, Mr. A. S. Ramanatha Ayyar's services were transferred to the Durbar for a period of three years with effect from 14th September 1922. The Kanarese Epigraphical Student, Mr. N. Lakshminarayana Rao, was confirmed in his appointment with effect from 11th August 1922.

2. The Temporary Establishment for publication which was originally expected to cease on 30th June 1922 as stated in my last report continued to exist till the 28th February 1923 on which date it was disbanded under orders of the Government of India communicated with their letter No. 249 A. & E., dated the 8th August 1922.

3. Mr. C. R. Krishnamacharlu, the Senior Assistant, was granted leave on average pay for one month and twenty-five days from 7th September 1922. The Junior Assistant, Mr. G. V. Srinivasa Rao, was also granted similar leave for one month and seven days from 8th May 1922. Mr. V. Venkatasubba Ayyar, the Tamil Epigraphical Student, had leave for one month and fifteen days with effect from 1st March 1923. The Typist, Mr. K. Somasundaram Pillai, had privilege leave for three months from 15th June 1922. Mr. P. V. Jagadisa Ayyar of the Temporary Establishment had leave on average pay for three months and fifteen days at the first instance from 31st July 1922 and for 27 days from 10th February 1923 to 8th March 1923 on which latter date his appointment in this office ceased.

The Assistant Superintendent's Tour.

4. After my return from the Jeypore Agency on 1st May 1922, I did not undertake any tour during the year under report, partly on account of my indifferent health and partly on account of instructions of the Government to minimise expenditure under travelling allowances. Mr. K. V. Subrahmanya Ayyar, during his officiating period, left Madras on 29th August 1922 accompanied by Mr. G. V. Srinivasa Rao to examine certain Pallava and other early inscriptions at Mahābalipuram in the Chingleput district where he discovered and copied some fresh inscriptions of the Pallava times. Photographs of relief sculptures of the Pallava kings Simhavishnu I and his son Mahēndravarman I found in the Ādivarāha cave-temple at the place have been secured by him on this occasion and forwarded to the Government Epigraphist for India. The existence of these royal sculptures here was already noticed by Rao Bahadur H. Krishna Sastri in 1912 and noted in the Epigraphical report for 1913 (Nos. 205 and 206 of Appendix D). A ground plan of this rock-cut temple was also prepared under Mr. Ayyar's instructions. The inscriptions copied by him here number six and are registered as Nos. 661 to 666 of Appendix B. Mr. Subrahmanya Ayyar returned to Madras on 2nd September 1922 and proceeded on 15th September 1922 to Conjeevaram and Māmandūr to examine *in situ* certain inscriptions, accompanied by Mr. G. V. Srinivasa Rao. They returned to Madras on 19th September 1922. On

21st September 1922 Mr. K. V. Subrahmanya Ayyar left Madras for Oothamund where he stopped till 26th September 1922. He then proceeded to the Coimbatore district and copied 56 inscriptions at Āymūr and 23 at Kōyilpālayam and returned to Madras on 6th October 1922. From this date till 3rd November 1922, when I took charge from him he remained at head-quarters. Subsequent to my resumption of office I undertook no tours during the year for the reasons already mentioned.

TOURS OF THE ESTABLISHMENT.

5. After his return along with me from Jeypore in May 1922, Mr. C. R. Krishnamacharlu, the Senior Assistant, did not go on tour for some months. On 13th February 1923 he left Madras for Bezwada to meet the Government Epigraphist for India with whom he examined certain inscriptions, under publication in *South-Indian Inscriptions* (Texts), at Bezwada and Gudivāḍa in the Kistna district and at Palivela, Drākshārāmam and Bhīmavaram in the Godavari district. Thence he accompanied the Government Epigraphist to the Udayagiri and Khaṇḍagiri hills near Bhuvaneswar in Orissa where they stopped from 24th February 1923 to 6th March 1923 for examining *in situ* the Prākrit inscription of the Kaliṅga king Khāravēla of about B. C. 160 engraved in the Hathigumpha cavern and other inscriptions of the same and later periods engraved in the adjoining cave-temples. They left the Khaṇḍagiri hills on the 7th March, and on their return journey they examined the natural caverns on the hillock called Pāṇḍavulamiṭṭa near Gōpālapaṭṇam which is situated at a distance of seven miles from the Tuni Railway station on the sea-side and which belongs to the Sarvasiddhi taluk of the Vizagapatam district. One of these is of pretty large size measuring roughly 40 feet by 20 feet. It faces the south east and commands a distant view of the sea. The cavern is a little over a man's height. All the three caverns here bear clear marks of ancient occupation, probably by monks, but none of these has any inscriptions in it. The Śiva temple on the top of the hill contains a worn-out Telugu inscription of about the 11th century A.D. The village and the hill with caves are noticed by Mr. Sewell on page 17 of the *Lists of Antiquities*, Vol. I. This hill is, in all probability, identical with the one of the same name mentioned on the same page under Maṅgavaram which is not far from Gōpālapaṭṇam. They also examined *in situ* the Āndhra inscription at Koḍavali, near Pithapuram in the Godavari district belonging to king Vāsishṭhīputra Chaḍasāta and took fresh copies of the record for the use of the Government Epigraphist. On a thorough examination of the hill on which this inscription is engraved in a well the Government Epigraphist has come to the conclusion that there are ruins of a *stūpa* here, which have not hitherto been noticed. The spot appears worthy of excavation and investigation. Mr. Krishnamacharlu returned to headquarters from this tour on 21st March 1923.

6. Mr. G. V. Srinivasa Rao, the Junior Assistant, in addition to the tour with the officiating Assistant Superintendent in September 1922 as detailed in paragraph 4 above, left Madras for Fernhill on 30th October 1922 where he worked till 9th November 1922 in the Office of the Government Epigraphist for India at checking the Ceylon Tamil inscriptions under publication. Leaving Fernhill on the 10th November he visited a few villages in the Tanjore, Ramnad, Madura and Coimbatore districts. He returned to Madras on 3rd February 1923 and proceeded to Conjeeveram on 6th February 1923 to conduct a portion of the villagewar survey of the taluk. He carried on this work from 7th February to 7th March 1923 when he returned to Madras. He visited 70 villages in the taluk and copied 106 inscriptions in them. His collection from the stray places amounts to 227 inscriptions, thus bringing up his entire collection to 333 inscriptions.

7. At Āymūr in the Tirutturaipundi taluk, Tanjore district, Mr. Srinivasa Rao has noticed a mound about a mile in circumference. Near this are seen old burnt bricks and pieces of pottery which suggest the existence of an ancient village here, remains of which may be laid bare by excavation. The mound has not been noticed by Mr. Sewell. Mr. Srinivasa Rao reports also the existence of a cave temple of god Raṅganātha on the hill at Tiruttaṅgal in the Sattur taluk of the Ramnad district which from his description appears to resemble a Pallava cave temple. The temple is unicellular in design with a front verandah borne on two pillars in the middle and two pilasters one at each end of the verandah. The cave is unfortunately void of any

inscription. But the antiquity of the monastic occupation of the hill is confirmed by the existence also of a natural cavern on it within a few yards from this temple on the other side of the rock. The cavern is peculiar in being semi-circular in design. The hill is noticed by Mr. Sewell on page 305 of *Lists of Antiquities*, Vol. I.

8. Remains of pre-historic monuments like cairns, dolmens etc., are also reported by Mr. Rao to exist in the Perumāl hills about seven or eight miles from Kodaikanal on the ghat-road. Mr. Sewell in his *Lists of Antiquities*, Volume I, and Mr. Francis in the *Madura District Gazetteer*, Volume I, also refer to these. They do not appear to have been examined by the Archæological Superintendent. He has been addressed in the matter.

Among the villages of the Conjeeveram taluk examined during the year, there are strong reasons to suppose that Śiruvākkam was formerly a Jaina centre; for we are informed in an old inscription from the place (No. 64 of Appendix C) of a gift made to a Jaina temple called Śrīkaraṇapperumbaḷḷi at Śiruvākkam. At Uttiramērūr in the same taluk is also noticed a stone image of a Jaina teacher represented with an umbrella over his head (probably Ādinātha) in the Vishṇu temple of Sundaravaradaperumāḷ.

9. At the request of the Government Epigraphist for India Mr. Venkatasubba Ayyar, the Tamil Epigraphical Student, was deputed to work in his office in connexion with the inscriptions under publication, from 22nd May to 2nd August 1922. He returned to Madras on 3rd August 1922. Subsequently he went on tour on 9th November 1922 and copied 93 inscriptions in some villages of Trichinopoly, Chingleput, North Arcot and South Arcot districts. The work in these places occupied him till 30th December 1922. He then commenced the villagewar survey of the Conjeeveram taluk which kept him engaged till the 21st February 1923, when he suddenly fell ill while working at Uttiramērūr and was permitted to return to headquarters at his request. He visited in all 122 villages of the taluk and copied 72 inscriptions. The joint epigraphical survey of the Conjeeveram taluk conducted by Messrs. G. V. Srinivasa Rao and V. Venkatasubba Ayyar has resulted in the examination of 192 villages and a collection of 178 inscriptions in addition to the 57 records collected in the eight villages of the taluk visited last year and noticed in the epigraphical report for the same. Mr. Venkatasubba Ayyar's entire collection amounts to 165 inscriptions.

10. In the Kōdaṇḍarāma-Perumāḷ temple at Madhurāntakam which was visited by Mr. Venkatasubba Ayyar is pointed out a particular tree as the one under which Udaiyavar, i.e., the great Vaishṇava reformer Rāmānuja, met his *guru*. The new Tāyār (goddess) shrine of this temple has an interesting tradition attached to it. Lionel Place who was the Collector of the district (A.D. 1795—98) and who had made several unsuccessful attempts to embank the local tank lastly took a vow to repair the goddess' shrine if his exertions were crowned with success. The last attempt was successful and he accordingly built the shrine in which is now seen a beam bearing the inscription (No. 392 of Appendix B) stating that the shrine is the gift of Lionel Place.

11. At Ānandamaṅgalam Mr. Venkatasubba Ayyar noticed sculptures of Jaina Tīrthaṅkaras on a rock in the neighbouring hillock. Among these is one which occupies the central place and which is said to be the figure of Ananta-Tīrthaṅkara. It is very likely that the village has been named after this Tīrthaṅkara. The village itself has no Jaina inhabitants now. But the Jainas of the neighbouring villages assemble here and offer worship to the images once in a year in the Tamil month of Tai. Near Anakkāvūr is a hamlet which is now called Punadagai and which is said to have been a Jaina centre formerly. About a mile from this village are seen traces of an old village-site which was probably Jaina. It is traditionally believed that in this '*city*', as it then was, the Jainas were persecuted by the Śaivites. Mr. Sewell refers to the place by the name Punavati (*Lists of Antiquities*, Vol. I, p. 167) and states that the neighbouring village of Tiruvattūr, on the opposite side of the river Cheyyār, was also "formerly one of the principal towns of the Jainas. Its temple probably belonged originally to those religionists who were subjected to dreadful persecutions as referred to in the local *purāṇam*". He remarks further that "at Pūnāvati are the foundations of an old Jaina temple, of which, it is said, the

walls were pulled down to raise those of the temple at Tiruvattūr. Two large Jaina idols lie prostrate on the ground at Pūnāvati and not far from them is a pool, in which the (brazen) doors and treasure of the Jaina temple are supposed to be buried." The Jainas were persecuted by being hanged, cut to pieces and crushed in oil-mills. These methods of persecution are represented by sculptures upon the walls of the Tiruvattūr temple. A close study of these sculptures should give us a picture of the intense cruelty of the medieval Śaivites and make us pause to think of the grim side of their religious fanaticism. The remarkable piece of sculpture in the temple at Tiruvattūr, which Mr. Sewell refers to, as consisting of a palmyra tree cut in a single stone and as supposed to typify the Ardhanārīśa form of Śiva, must originally have been worshipped by the Jainas as the *Kalpa-vriksha* which has a revered place in Jaina creed and ritual, or of the '*Kōra*' tree which is the sacred tree worshipped in the other Jaina centre, Tirupparuttikkuṇṛu, near Conjeeveram. At the latter place are shrines for Vardhamāna and Vrishabhanātha the foundation of which local tradition ascribes to a Pallava king who built them at the instance of the teachers Vāmana and Mallishēna. Jaina monuments are also noticed in the villages of Āryaperumbākkam and Ārpākkam of this taluk in the latter of which is a Jaina temple dedicated to Ādi-Bhaṭṭāraka (i.e., Ādinātha) not noticed by Mr. Sewell. The village Māgaral which has the ancient temple of Tirumāliśvara sung by the early Śaiva saint Tirujñānasambandha possesses also the Jaina temple of Ādi-Bhaṭṭāraka which has not been noticed hitherto.

12. Mr. A. Rangaswamy Sarasvati, the Telugu Epigraphical Student, was on tour from 11th September 1922 to 5th December 1922, during which period he finished the balance, left over last year, of the villagewar survey of the Bapatla taluk and copied inscriptions at a few places in the Kistna, Guntur and Nellore districts detailed in the list given at the end of this section of the report. During the year he has visited 74 villages of the Bapatla taluk collecting 55 inscriptions and 5 stray villages which have given 9 inscriptions. His entire collection for the year amounts to 64 inscriptions. Mr. Sarasvati has secured a set of copper-plates from Mr. Uruma Sivasankara Rao of Upputūr in the Bapatla taluk which is noticed as No. 8 in Appendix A below. This is a spurious record and is identical with the one noticed by Mr. Sewell (*Lists of Antiquities*, Vol. I, p. 85) under Vupputūru. Among the villages of this taluk only two or three seem deserving of mention here. Pērali, six miles from Bapatla, is believed by the local people to have been a big city in former times and known by the name 'Peravalipaṭṇam.' This may not be mere fancy or tradition born of vanity, for we have mention of a place of this name made in a copper plate inscription of the early Eastern Chālukya king Vishṇuvardhana III (A.D. 709 to 746; Copper-plate No. 3 of 1914–15). Excavations here might reveal the existence of ancient buildings, probably, of Buddhistic association on account of the proximity of the place to Buddhām (Buddhāni, Buddhavāni), a village with ancient Buddhist ruins near by (Sewell's *Lists of Antiquities*, Vol. I, page 78). At Gaṇapavaram again, about five miles from Pērali, there are remains of an old village-site. According to the local report the ruins seem to lie within a depth of 4 or 5 feet underground. Large-sized bricks and sculptured stones are reported to have been unearthed here on many occasions by the local people. Portions of fortifications are also reported to be visible in a few places. Archæological excavations only must disclose the nature of the hidden buildings and monuments.

13. Mr. N. Lakshminarayana Rao, the Kanarese Epigraphical Student, left Madras on tour on the 9th September 1922 and after visiting a few villages in the Anantapur, Bellary and Kurnool districts mentioned in the list below he took up the villagewar survey of the Hospet taluk. This he finished by 24th December 1922 and returned to headquarters on 29th December 1922. He visited 125 villages of the Hospet taluk out of which only 37 villages have given 71 inscriptions. The 6 stray places visited by him have given 21 inscriptions. His entire collection comes to 92 inscriptions.

14. Among the places visited by him, Koitapalli in the Nandikotkur taluk, Kurnool district, the monuments and inscriptions of which place were brought to the notice of the department by M.R.Ry. K. S. Rangaswamy Ayyangar, Supervisor of Elementary Schools, Kurnool, has temples of the Chālukyan type and inscriptions of the later Chālukyan times. The place is referred to as the '*western entrance*' to

the Śrīśaila just as Tripurāntakam in the same district (which was also called Kumāragiri) is referred to as the '*eastern entrance*' to it.

At Kudatani Mr. Rao copied 5 fresh records in addition to those secured by the department in 1904. At Hampi, the place of Archæological pilgrimages, an inscription of Vyāsatīrtha, the famous Mādhva teacher and founder of a *maṭha*, has been copied for the first time now by Mr. Lakshminarayana Rao in the Viṭhalarāyasvāmin temple (No. 710 of Appendix B). The record says that this personage set up an image of the god Yōga-Varada Narasiṁhasvāmin in the courtyard of the Viṭhaladēva temple in Śaka 1454 (= A.D. 1532). On the hill called Śaṅkaradēvaragudda near Tōraṇagallu, Jaina monuments have been noticed and a *nisidhi* inscription of about the 14th century A.D. has been copied. Mr. Rao reports the existence of two sets of copper-plates in the office of the Sandur State which the Dewan of the State has promised to lend to this department for examination. The matter is under correspondence with the Collector of Bellary and I expect the records will be available for review in my next report.

THE YEAR'S WORK.

Publication.

15. During the year under review the progress of fresh publication work was retarded a little on account of the [illegible] of the Temporary Establishment on 28th February 1923, coupled with the [illegible] the Telugu-Kanarese Reader Mr. T. T. Sharma for more than [illegible] months (from 5th May 1923 to 27th February 1923) and of the Tamil [illegible] Mr. Venkatasubba Ayyar from 22nd May to 2nd August [illegible] to the office of the Government Epigraphist for India in connexion [illegible] large volumes of the proofs that awaited final passing by him for *South-Indian* [illegible] Volume IV (Texts). The corrected proofs and proof blocks of inscriptions [illegible] were forwarded to the Government Epigraphist from this office on [illegible] together with the manuscripts. This volume has been finally passed by the Government Epigraphist and is almost ready for issue. During his officiating tenure Mr. K. V. Subrahmanya Ayyar revised for publication the transcripts of 369 stone inscriptions, i.e., Nos. 199 to 567 of 1921 and ten copper-plate inscriptions of 1921–1922, and of these he got ready for the press faircopied and compared 173 inscriptions, i.e., Nos. 199 to 577 of 1921 out of the entire collection for the year 1921–22 which was intended for being issued as a vernacular appendix to my last *Annual Report*. The printing of this appendix is in abeyance for the present as the matter is under correspondence with Government; but the appendix is expected to be issued in the near future. He made transcripts [illegible] of seven Vatteluttu copper-plates of Tirunelli and sent them to the Government Epigraphist. Four of these have been registered in Appendix A. Besides this, 622 pages of manuscript for *South-Indian Inscriptions*, Volume VI (Texts), and 4593 pages of manuscript for *South-Indian Inscriptions*, Volume VII (Texts), were sent to the press during the year. Galley proofs of 37 pages out of the 90 pages corrected by Mr. Subrahmanya Ayyar for *South-Indian Inscriptions*, Volume V (Texts), were also sent to the press during the period. 254 pages of manuscript have been made ready for Volume VIII (Texts), but these have not been sent to the press pending instructions from the Government Epigraphist.

16. Arrangements have been made during the year for the publication of certain selected records in the *Epigraphia Indica*. Besides the Kaṅgūra grant of Dāmōdaravarman (copper-plate No. 2 of 1919–1920) which had been sent in 1921 to Professor Hultzsch for editing, the Ōriam plates of the early Eastern Gaṅga king Hastivarman (copper-plate No. 3 of 1919–1920) and the Kondanāgūru grant of the Eastern Chālukya king Indravarma (copper-plate No. 2 of 1921–1922) are also under publication by the same scholar. Copper-plate records No. [illegible] and 13 of 1917–1918 have been forwarded to Mr. Bhandar Pandeya, B.A., of Jaypur at his request for the same purpose. Copper-plate No. 3 of 1921–22 and the stone inscription No. 283 of 1922 have been given to Mr. C.R. Krishnamacharlu for publication in the same journal. Messrs. G. V. Srinivasa Rao and N. Lakshminarayana Rao will jointly publish the copper-plate records Nos. 8 and 9 of 1921–22; and Mr. A. Rangaswami Sarasvati will publish Nos. 5 to 8 and 13 and 14 of 1919–20. Mr. A. S. Ramanatha Ayyar has undertaken to publish No. 252 of 1921 in the same journal.

17. Papers on the Nīḍūr inscriptions of Kulōttuṅga-Chōḷa II (Nos. 534 and 535 of 1921) and the Sōmalāpura grant of Virūpāksha (copper-plate No. 2 of 1913–14) of this office have been sent up for the *Epigraphia Indica* by Mr. K. V. Subrahmanya Ayyar. Mr. C. R. Krishnamacharlu has contributed to this journal a paper on the Garavapāḍu grant of Kākati Gaṇapati (No. 4 of 1916–17).

Collection.

18. The preparation of the Epigraphical Report for the year 1921–22 occupied my staff and myself from the beginning of May till the 15th of July 1922 on which date the advance copies of the same were sent to the Government of Madras through the Government Epigraphist for India. The advance copy to the Director-General of Archæology was sent on 17th July 1922. The issue of this report has been delayed for want of specific orders from the Government of India for printing the same in the Government Press, Madras. The year's tour of the establishment which began about the middle of September 1922 and ended about the beginning of March 1923 has resulted in the total collection of 683 inscriptions. Mr. Hiranānda Sastri, M.A., Superintendent for Epigraphy, sent me a copy of a Telugu inscription which was dicovered newly by him at Ellore in the ruins of a temple. This has also been included in this report with his permission. As desired by him, a fragmentary inscription on a stone unearthed in the excavations conducted by him about the basement of the cathedral at San Thomé, Mylapore, Madras, was also copied (No. 215 of Appendix C). A fragmentary inscription of Rājarāja I found on a broken pillar placed in the veranda of the Bishop's quarters in the same place was also copied (No. 216 of Appendix C). The transcripts and translations of the Persian inscriptions included in the Appendices to this report have been kindly furnished to me by Mr. Syed Ali Ashgar Bilgrami, B.A., the Nazim of the Archæological Department of His Exalted Highness the Nizam's Government.

19. The tour programme for the year 1922–23 has been finished mostly excepting the following places :—

(1) Pallāvaram	.. ..	The question of the removal of the walls that block the inscriptions is under correspondence with the trustees.
(2) Śiṅgaperumāḷkōyil	..	Do. do.

The other places, Koḍuṅgalūr, two firkas of the Conjeeveram taluk, Tirupuṇitura, Mollēru, Saṅgamēśvaram and Pūḍaṅgudi which have not been examined for want of time, will be taken up during the current year.

20. The copper-plate collection of the year has unfortunately no interesting feature about it. It consists of the 15 records given in Appendix A below. Of these, Nos. 1 to 4 received from the Government Epigraphist for India are in Vaṭṭeluttu and contain no valuable historical information. No 5 secured by Mr. P. V. Jagadisa Ayyar, formerly a Reader in this office, is of some importance since it gives the late date, 61st year, for the reign of the later Pallava king Nandivarman III found in copper-plate records and confirms the correctness of the dates, 62nd regnal year, given for him in the Tiruvallam rock inscription (*South-Indian Inscriptions*, Volume III, page 91) and the 65th year given in the stone inscription found at Mahābalipuram (No. 666 of 1922). Nos. 6 and 7 are later Vijayanagara records of Śaka 1513 and 1534 respectively. Among the rest only two are worth mentioning. No. 9 belongs to the Reḍḍi king Anna-Vēma *alias* Vīranārāyaṇa and No. 14 purports to belong to the Western Chāḷukya king Pulakēśin II Satyāśraya. The late Mr. K. V. Lakshmana Rao, M. A., has already published the record in the journal of the Bhandarkar Institute. This, by its wording and palæography, does not seem to warrant the antiquity to which it lays claim. No. 15 of Appendix A is a grant of the Reḍḍi king Anna-Vēma dated in Śaka 1293. This was sent by the Collector of the Kistna district for my examination at the instance of the Government Epigraphist for India.

21. Appendices B and C contain the 683 stone inscriptions, collected during the year 1922–23, in addition to the 80 inscriptions, collected in the Bapatla taluk, Guntur district and the Madanapalle taluk, Chittoor district, during the previous year but not included in the report for that year (see *ibid.*, Part I, paragraph 16). The 12 photographs prepared during the year are listed in Appendix D; and

Appendix E contains as usual the calculations of important dates made by Mr. Venkatasubba Ayyar, the Tamil Epigraphical Student, and kindly revised by Mr. Swamikannu Pillai, for this report.

Conservation.

22. Under the head of Conservation it may be noted that the following copper-plates which are of an early period have been purchased during the year for the Madras Museum on my recommendation :—

(1) Copper-plate grant issued by the 'Lord of Chikkūra'—published by the late Mr. T. A. Gopinatha Rao in *Epigraphia Indica*, Volume XIII, No. 6.

(2) The Rāgōlu plates of Śaktiyarman—published by Dr. Hultzsch, *ibid.*, Volume XII, No. 1.

(3) The Brihatprōshṭha plates of Umavarman—*Ibid.*, No. 2.

(4) The Koṇḍanāgūru grant of the Eastern Chālukya king Indravarman (No. 2 of 1921–22).

(5) The grant of the Eastern Chālukya king Rājarāja II (No. 3 of 1921–22). Besides these, a collection of manuscripts and sketches on 'ancient' *Śilpaśāstra*' prepared by the late Mr. T. A. Gopinatha Rao was purchased by the Government of India for a sum of Rs. 2,500, paid through this office.

23. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy, during 1922–23 :—

Receipts.—Nil.

Expenditure.

	Rs.	A.	P.
Assistant Superintendent for Epigraphy	6,217	11	0
Permanent Establishment	11,631	6	0
Temporary Establishment	5,976	9	0
Assistant Superintendent's Travelling Allowance	1,617	10	0
Establishment Travelling Allowance	3,685	1	0
Contingencies	5,696	6	[illegible]
Total ..	34,824	11	6

Return of stores of the Epigraphical Branch of the Archæological Department, Madras, for the year ending 31st March 1923.

Name of articles with description.	Balance on 1st April 1920.		Received during 1920–21.		Total of (2) and (3).		Written off during 1920–21.		Balance on 31st March 1921.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		Rs. A. P.		Rs. A. P.		Rs. A. P.				Rs. A. P.	
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphrams, one view-finder, one tripod stand and one Bush Rapid Applanet lens.	1 set	550 0 0	..	..	1 set	550 0 0	..	..	1 set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with key.	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	..
Tent articles (11 bundles).	1 set	..	..	..	1 set	..	..	..	1	..	Price 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. 2060 W., dated 3rd November 1915.
Cycle ('Preference') with accessories.	..	..	1	249 10 0	1	249 10 0	..	..	1	249 10 0	G.O. No. 1003, Home (Education), dated 3rd September 1920.

24. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. **Anantapur district**.—Paṭṇam (Nos. 667–671 of Appendix B) (*Kadiri*)

II. **North Arcot district**.—Bādūr (Nos. 410–417 of Appendix B) (*Wandiwash*); Vāyalūr (Nos. 418–425 of Appendix B) (*Wandiwash*); Aṉakkāvūr (Nos. 431–437 of Appendix B); Kōvalūr (Nos. 438 and 439 of Appendix B) and Ākkūr (*Cheyyar*).

III. **South Arcot district**.—Agaram (Nos. 368–388 of Appendix B) and Chintāmani (Nos. 389 and 390 of Appendix B) (*Villupuram*).

IV. **Bellary district**.—Siruguppa (Nos. 672–676 of Appendix B) (*Siruguppa*); 37 villages of the Hospet taluk[1] (Nos. 679–738 and Nos. 743–753 of Appendix B); Kumārasvāmi hills (Sandur State) (Nos. 739–742 of Appendix B).

V. **Chingleput district**.—47 villages of the Conjeeveram taluk[3] (Nos. 37–214 of Appendix C); Madhurāntakam (Nos. 391–409 of Appendix B) and Ānandamaṅgalam (Nos. 426–430 of Appendix B); Karunguli[2] (*Madhurantakam*); Kāyār (Nos. 440–445 of Appendix B) and Mahābalipuram (Nos. 661–666 of Appendix B) (*Chingleput*).

VI. **Chittoor district**.—46 villages of the Madanapalle taluk[4] (Nos. 295–351 of Appendix B).

VII. **Coimbatore district**.—Idigarai (Nos. 5–36 of Appendix C) (*Coimbatore*); Aṉṉūr (Nos. 581–636 of Appendix B) (*Avanasi*); Kōyilpāḷayam (Nos. 637–659 of Appendix B) (*Erode*).

VIII. **Guntur district**.—29 villages of the Bapatla taluk[5] (Nos. 754–831 of Appendix B); Mulukuduru (No. 832 of Appendix B) (*Repalle*); Addaṅki (No. 838 of Appendix B) and Dharmavaram (Nos. 839–841 of Appendix B) (*Ongole*).

IX. **Kistna district**.—Pāmarru (No. 833 of Appendix B) and Mallavōlu (No. 834 of Appendix B) (*Bandar*); Ākiripalle (Nos. 835–837 of Appendix B) (*Gannavaram*); Ellore (No. 842 of Appendix B) (*Ellore*).

X. **Kurnool district**.—Kottapalli (Nos. 677 and 678 of Appendix B) (*Nandikotkur*).

XI. **Madras district**.—San[illegible] Thome (Nos. 215 and 216 of Appendix C) (*Madras*).

XII. **Madura district**.—Pūmbārai (Nos. 3 and 4 of Appendix C) (*Kodaikanal*), Puttūr (*Dindigul*).

XIII. **Ramnad district**.—Kondagai (Nos. 1 and 2 of Appendix C) (*Ramnad*); Tiruttaṅgal (Nos. 540–580 of Appendix B) (*Sattur*).

XIV. **Tanjore district**.—Pāpanāśam (Nos. 446–477 of Appendix B) and Arayapuram (Nos. 478–481 of Appendix B) (*Papanasam*); Āvarāṇi (Nos. 482–493 of Appendix B) (*Negapatam*); Tirukkaṇṇapuram (Nos. 494–537 of Appendix B) and Kūndalūr (Nos. 538 and 539 of Appendix B) (*Nannilam*); Āymūr[1] and Vellāla-Korukkai[1] (*Tirutturaippundi*).

XV. **Trichinopoly district**.—Vēmbaṉūr (Nos. 352–367 of Appendix B) (*Kulittalai*); Pillaṅkulam (No. 660 of Appendix B) (*Perambalur*).

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(1) In all 125 villages were visited.
(2) Did not contain inscriptions.
(3) In all 192 villages were visited.
(4) In all 197 villages were visited in the year 1921–22.
(5) Do. 74 do. do. in addition to 47 villages visited last year.

G. VENKOBA RAO,
Assistant Archæological Superintendent for Epigraphy, Southern Circle.

Tour programme of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1923–24.

A.—Places reported by Government officers and private gentlemen to contain inscriptions and places selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Ajagapuri	Sivaganga—Ramnad ..	Reported to contain inscriptions.
2	Avanigadda	Divi—Kistna	Inscription on a beam in the gōpura of the temple.
3	Bollavaram	Nandikotkur—Kurnool ..	Inscriptions in the deserted temple.
4	Brahmanakōṭakūru	Do. ..	Do. Bhōgēśvara temple.
5	Cuddalore	Cuddalore—South Arcot ..	To copy inscriptions in the temples.
6	Duddanala	Markapur—Kurnool ..	Do.
7	Dūśi-Māmaṇḍūr	Cheyyar—North Arcot ..	Inscriptions on a slab near the tank.
8	Ēriyūr	Sivaganga—Ramnad ..	Reported to contain inscriptions.
9	Gudur	Bandar—Kistna ..	To copy inscriptions in the recently discovered ruins of a mosque.
10	Kaḷahasti	Chittoor—Chittoor ..	To copy the inscriptions left uncopied in previous years.
11	Kaḷḷaṅguḍi	Tiruppattur—Ramnad ..	Reported to contain inscriptions.
12	Karuvili	Nannilam—Tanjore ..	Do.
13	Koḍuṅgaḷūr	Wandiwash—North Arcot	Do.
14	Kōyil Tēvarayanpēṭṭai	Papanasam—Tanjore ..	Śiva temple with inscriptions.
15	Kuvattūr	Madurantakam—Chingleput.	Reported to contain inscriptions.
16	Maḍaviḷāgam	Tirukkoyilur-South Arcot	Do.
17	Manāmadura	Sivaganga—Ramnad ..	Śiva temple with inscriptions.
18	Moḷēru	Polavaram—Godavari ..	A small inscribed slab on the Talapukonda hillock.
19	Neḍaṅgaṇam	Wandiwash—North Arcot	To copy the uncopied inscriptions of the temple.
20	Padmanābham	Bimlipatam — Vizagapatam.	Reported to contain inscriptions.
21	Pallavaram	Saidapet—Chingleput ..	To copy the beginning of the Pallava inscriptions in the cave temple.
22	Peddapulipakka	Bezwada—Kistna	Reported to contain inscriptions.
23	Pechchikōyil	Sivaganga—Ramnad ..	Do.
24	Pirāmalai	Tiruppattur—Ramnad ..	To copy the uncopied inscriptions of the temple.
25	Pūḍaṅguḍi	Manantoddy—Malabar ..	Two inscriptions in the Vishṇu temple.
26	Puttur	Tirumangalam—Madura ..	Śiva temple with inscriptions.
27	Saṅgamēśvaram	Nandikotkur—Kurnool ..	Two old inscriptions in the Saṅgamēśvara temple.
28	Śiṅgaperumāḷkōyil	Chingleput—Chingleput ..	To examine the interior of the cave temple.
29	Śirugupp̄a	Sirugappa—Bellary ..	Inscribed slab on the Dēsanūr anicut.
30	Śiruvaḷūr	Tindivanam—South Arcot	Temple with inscriptions.
31	Śiruvāyal	Ramnad—Ramnad ..	Reported to contain inscriptions.
32	Tirukkōshṭiyūr	Tirupattur—Ramnad ..	Do.
33	Tirumalai	Do. ..	Do.
34	Tripunitura	Cochin State	Two Vaṭṭeḻuttu inscriptions in a church.
35	Vaḍavanpaṭṭi	Sivaganga — Ramnad ..	Reported to contain inscriptions.
36	Veṅkaṭadripāḷayam	Markapur—Kurnool ..	Inscriptions in the Vishṇu temple.
37	Vīraḷagar	Sivaganga — Ramnad ..	Reported to contain inscriptions.
38	Virūr	Atmakur—Nellore ..	An inscribed slab in the Mallikārjunasvāmin temple.

B. Detailed survey of inscriptions—talukwar.

1. Conjeeveram (two remaining firkas)—Chingleput district.
2. Mayavaram—Tanjore district.
3. Nandigama—Kistna ,,
4. Rayadrug—Bellary ,,

I have the honour to be,

Sir,

Your most obedient servant,

G. VENKOBA RAO,
Assistant Archæological Superintendent for Epigraphy, Southern Circle.

APPENDIX.

A.—List of copper-plates examined during the year 1922–23.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Government Epigraphist for India.	....	....	Mēsha of the year with Jupiter in Rishabha.	Tamil in Vaṭṭeluttu.	Returned to the Government Epigraphist for India.	....	Damaged and sense obscure. Seems to record a gift of land and money by one Vaḍa Nāyar of Pūḍavaḍi for worship and offerings in the temple of Tirunelli-Āḷvān. The land and money were left in charge of different individuals for the supply of the necessary rice, oil, fruits, etc.
2	Do.	....	....	Makara of the year with Jupiter in Karkaṭaka.	Do.	Do.	....	Records a gift of 35 kaḷañju of gold for burning a perpetual lamp in the temple of Dēvadēvēśan Tiruvaḍi at Tirunelli by a certain Kōdai Irāmanāya . . . of Vaḷḷuva-nāḍu. The dēvakarmis of Nelkkungam, including the Paṇḍaravāriyar, received the gold and undertook to provide for the burning of the lamp by commuting its interest in paddy into that of oil from the residents of Iḷambilāchchēri.
3	Do.	....	....	....	Do.	Do.	....	Registers a gift of land at Amachchanpaṭṭu Taṉṉi (?) by a certain Śēri Sennan Śiridaran for providing offerings for the festival on the two dvādaśi days in the month of Mīna in the temple of Dēvadēvēchan Tiruvaḍi at Tirunelli.
4	Do.	....	....	Kumbha of the year with Jupiter in Makara.	Do.	Do.	....	Records a grant of land by a certain Śattan Śeṭṭi of Kumbaśēri for a lamp in the temple of Tiru[ne]lliyn[rdēvar].
5	Mr. Rm. St. Sivanandam Pillai, Kumbhakonam, through Mr. P. V. Jagadisa Ayyar.	Pallava	Kō-Vijaya-Nandivikrama-varman.	61st year ..	Grantha and Tamil.	....	....	Gift of 16 vēli of land free of taxes in Naḷgūr newly constituted into a brahmadēya village called Paṭṭattaḷmaṅgalam to a number of Brāhmaṇas at the request of Maṅgalanāḍāḷvān. This included the 12 vēli of land already granted as brahmadēya in the 59th year of the king. The ājñapti was Vijayanallōḷan of Ālappakkam. The engraver of these plates was Śri Daṇḍi, son of Viḍēlviḍugu Pallavapperundachchan of Aimbaniachchēri of Kachchippēḍu.

A.—List of copper-plates examined during the year 1922-23—*cont.*

	Since.		Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	Do.	Do.	1458, [illegible], [illegible], [illegible].	Kannada ..	Returned to the owner.	....	Records the details of settlement of certain villages in the Kudatini-sime and their revenue made by Billinâyaka (the talavâra, i.e., police) of Kudatini-nâdu, Mânasagalayya, and Musilinâyaka.
			1358, [illegible] âgha, [illegible] ba. 5.	Do.	Do.	....	Begins with a salutation to Mukhyaprâna (i.e., Hanuman). Records a settlement regarding the villages in which the talavârike (i.e., police) rights respectively of the talavâras of Kudatane and Bhânarâvi were fixed in the presence of a pañchâyati.
			Śaka 1352, Durmati, Chaitra, ba. 8.	Do.	Do.	....	Records the grant of certain villages as mânya and of certain honours by the Mahânâyakâchârya Papilarâja of Sandûru and Gudekôṭe to a certain Burri (or Buddi)-Nâyaka who helped him in reducing the refractory village of Jajinakallu.
8	Mr. [illegible] Sivasankara Rao through Mr. A. Ranganayaki [illegible] of this office.	....	Śaka 1455, Nandana, Pushya, Makara-Sankramana, Uttarâshâdha, prathamâ.	Sanskrit (Nandinâgarî).	Do.	....	Records the grant of the village Nilambûru clubbed with the village Puttûru, both together renamed as Achyutêndrasamudra by Bâlabhûpati, son of Chennarâja of the Solar race and Kâśyapa-gôtra by order of the king. Bâlabhûpati is stated to have been governing the Kongu-râjya with his capital at Râjarâjanagara.
9	The late Mr. K. V. Lakshmana Rao, M.A., Telugu Encyclopædia Office, Egmore.	Reddi ..	Pulakesi Prithivivallabha ..	Regnal year 21, Kartika, Mahâ-[navami], Thursday.	Sanskrit in Archaic Telugu.	Do.	....	Records the grant of a field in the village of Irbali in Karmarâshtra by Prithvî Duvarâja in the presence of Vallabha to brahman called Vêda-Śarman, a resident of Mugamur, belonging to the Śaudilyâyana-gôtra and Âpastamba-sûtra. The boundaries of the land granted are also given.
			Anna-Vêma ..	Śaka 1393, Pausha, ba. 5, Saturday, Makara-Sankramana.	Sanskrit and Telugu in Telugu.	Purchased for the Government Museum, Madras.	....	Records the gift of the village Drujjavaram surnamed as Annavêmapura on the banks of the river Malapahâ in the Kurttidêśa by the king, to the brahman Appayârya who was the purôhita of the king and to his three younger brothers Śrirâma-Bhaṭṭa, Pinnaya-Bhaṭṭa, and Sûri-Bhaṭṭa. These were the sons of Allada-Bhaṭṭa and belonged to the Śrivatsa-gôtra. Pinnaya-Bhaṭṭa is said to have been the king's adviser on Dharma (i.e., law).

...tes examined during the y... 1922-23—*cont.*

No.	From whom received.	Dynasty.	...ing.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
			...ṅkaṭapatiraya-Mahārāya ..	Śaka 1513, Khara, Āsāḍha, śu., paurṇimā, Lunar eclipse.	Sanskrit (Nandinagari).	Under correspondence.	....	Records the gift by the king, of the village Kayaru with its hamlet (upagrāma) called Vadakkuppaṭṭu, situated in Raṇḍayiram-vēlipaṭṭu in Kumuḷi-nāḍu a sub-division of Āmūru-kōṭṭam in Paḍaviḍu-mahārajya and in Chaṅgaḷantrpaṭṭu-sīmā, as sarvamānya to learned Brāhmaṇas, divided into 84 shares and surnamed Chañchasamudra. The grant was made at the request (vijñapti) of the general (sēnēśa) Chenchabhūpa who was the son of the chief (bhūpāla) Ahōbalēśa and the Governor of Chandragiri and other forts. Among the donees were many scholars learned in grammar (śabda-śāstra) and astronomy (jyōtisha).
10	The Reḍḍi of Anttāpura, Hospet taluk, Bellary district, through Mr. N. Lakshminarayana Rao, M.A. of this office.	....	Veṅkaṭapatiraya	Saka 1534, Parīdhavi, Māgha, śu. saptami.	Do.	Returned to the owner.	....	Records the gift of the village Murugamaṅgalam surnamed Gōpalaśrīsamudra situated in the Paḍaviḍu-mahārājya, Toṇḍira-maṇḍala, Chengalippaṭṭu-sīmā, Raṇḍayirapaṭṭu, Kumuḷi-nāḍu and Āmūri-kōṭṭa as sarvamānya to the scholar, Rāmakrishṇa-jōsya of the Harita-gōtra, Āpastamba-sūtra, and Yajuś-śākhā who was well versed in the Vēdas, Vēdāṅgas, Tarka (logic), Smṛiti and Sūryasiddhānta, and who was the son of Mallikārjunārādhya and Gangāmbika and the grandson of Liṅganārādhya of the Svarāmaṇḍala family. The grant was made in the presence of the god Veṅkaṭēśa.
11	The village Munsiff of Lakkalahalli same taluk, and district, through Mr. N. Lakshminarayana Rao.	....	....	...	Sanskrit (Nāgarī).	Do.	....	Records the grant by Triṇayana-Pallava of the village Lavaṇapura (Uppuṭūru) to several Brāhmaṇas of the Yājñavalkya sect whose names and respective shares are enumerated. This grant seems to have been engraved during the time of the Vijayanagara king Vijaya-Bhūpati.
12	Do.	....	Anna-Vēma (entitled) Vīra-Narāyaṇa.	Śaka 1293, Rādha (i.e., Vaiśākha), Lunar eclipse.	Sanskrit (in Telugu) and Telugu.	Do.	....	States that the king succeeded his brother Anna-Pōta to his ancestral throne. Records the re-grant to several brahmans of the village Uppugallu which had been resumed some time previously. The names and gōtras of the donees with their respective shares are enumerated. The inscription was composed by Bālasarasvatī.
13	The Tahsildar of Dharapuram, Coimbatore district.	Vijayanagara						
14	The late Mr. K.V. Lakshmana Rao, M.A., Secretary, Telugu Academy, Madras.	Western Chālukya.						
		Reḍḍi						

E.—Stone inscriptions copied in 1922 (continued from the last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
	CHITTOOR DISTRICT.					
	Madanapalle Taluk.					
295	On a slab lying to the east of **Munagamakulapalle**, hamlet of Vêmpalle.	[Chôla] ..	Rajadhirajadeva	31st year	Kannada ..	Incomplete. States that Rajarâja-Brahmadirâja was ruling over the Mahârâjavâdi 7,000 country and refers to the death of Mâdabbe, the wife of Sôvayya alias Râjendra-Chôla Desa-Raṭṭâgudi, son of Kommayya-Raṭṭâgudi.
296	On a broken slab in a field near the Nâgavâṭikâlva to the west of **Chippili.**	..	..	....	Telugu (archaic)	Fragment. Refers to the death of certain hero.
297	On a slab lying in a field to the south of **Ramireddigaripalle.**	..	..	Śaka 1552, Pramôdûta, Nija-Âshâdha, śu. 11.	Telugu ..	Damaged. Mentions Mahânâyaṅkâchârya Yalagiri Nâgappa-Nâyaka, son of Yalagiri Kumâra Baili-Nâyaka.
298	On a rock underneath a tree to the west of **Silamvaripalle.**	..	..	Śaka 1772, Saumya, Chaitra, śu. 7, Monday.	Do. ..	Records a gift of land made by Mahânâyaṅkâchârya Veṅkaṭakrishṇa Śeshachalapati-Nâyaka, son of Yalagiri Nâgappa-Nâyaka, in memory of a hero who died in his service.
299	On a rock to the north of the Sânicheruvu at **Kondamarripalle.**	..	..	Śaka 1613, Prajôtpatti, Mârgaśira, śu. 15.	Do. ..	Registers the gift of certain lands under the Sânicheruvu (tank) made on daśavanda lease to the Brahmanas, Merchants and Kâpus (cultivators) by the Phaujdâr Mirja Âjam Nâjara Bêgu and the Havaldâr Râja Śrî Narasô-Chandarsu Pantulu, on behalf of Khâne Dâyavanda Khâne Âjum, for repairing the breaches in the tank-bund.
300	On a broken slab lying in a field to the south of **Kurubalakota.**	..	..	....	Telugu (archaic)	Mutilated and damaged. Mentions Saṅkali, Sôḷa and Sôḷâlu.
301	On another slab in the same place	..	..	....	Do. ..	Records the death of the brother-in-law of Śrî Gaṇḍa-Saṅkali in a fight with the Sôḷas at Bireyavalle (-palle).
302	On a slab lying under a pipal tree at **Jangavarapalle,** a hamlet of the same village.	..	..	Virôdhikṛit, Âśvija, śu. 12.	Telugu ..	Registers the grant of certain contributions to be made for the watchmen (kâvali) of the village Karṇakallu.
303	On a huge rock to the east of the tank at **Isakanutipalle.**	..	..	Śaka 1614, Prajôtpatti, Bhâdrapada, ba. 3.	Do. ..	Grant of the lands under the tank at Basvinakonda on daśavanda lease to certain bôya-nâyakas of Isakanûtipalle by the Havâldâr Râja Śrî Narasô-Chandarsu Pantulu, the agent of Darubandagi Hajarat Sâhebu for repairing the breaches in the tank-bund.
304	On a rock near the tank at **Chinnatippasamudram.**	..	..	Viśvâvasu, Jyêshṭha, śu. 7, Thursday.	Do. ..	Lays down the standard of measurement for dry lands.
305	On a slab in a field to the south-west of **Tummanangutta.**	..	..	....	Do. ..	Much damaged.
306	On a slab in a field to the east of **Gollapalle.**	..	..	....	Urdu	Transcribed and translated for this office by the Nâzim Archæological Department, Hyderabad. States that this grave (tomb?) (is of) the deceased soldier Ahmad Beg of the 17th Regiment, who died of cholera in his 30th year. The grave was erected by the Officer Commanding the regiment in A.D. 1833.
307	On a slab in a field near **Tupakuppallapalle,** hamlet of the same village.	..	..	....	Telugu (archaic)	Damaged. Refers to the reign of Porirâju and to a certain Lâyulêmaṇḍu. A certain Pichikarâju is also mentioned.
	On a slab in a field at **Mudivedu**	Vaidumba ..	Chandra Gaṇḍa [illegible] Mahârâja..	....	Do. ..	Records the death of (the hero) Vinri-Nâyaka in the fight at Śrîmeṭṭi-Sôrmadi with Gâgṇḍia Kâṭamma, the ruler of Kurra-maḍuvu.

B.—Stone inscriptions copied in 1922—*cont.*

	Place of inscription.	Dynasty.	K[illegible]	Date.	Language and alphabet.	Remarks.
309	On another slab in the same place	..	....	....	Telugu (archaic)	Records that Gaṇḍara Mutrāju, the son of Śrī-Sajaḷa, who was the son of Kalivadejama (i.e., Kalivadhayama), was crowned by the Vaidumbas and that he fell in an attack by the Loṅkuḷas in the battle at Tiruvuḷa (i.e., Tiruvallam?).
310	On a third slab in the same place	....	....	....	Do.	States that Śrī Ennuḷa Kālavilmeṛe, who was the son (maganṛu) of Śrī Vaṇakabhara, the son of Kalivadhajama, who had been crowned (king), fell in the battle at Sōramadi.
311	On a rock at **Vyapulapallo**, a hamlet of the same village.	Vijayanagara	Vīrapratāpa Sadāśivarāya-Mahārāya ..	Śaka 1481, Siddharthi, Śrāvaṇa, ba. 12, Friday.	Telugu ..	Registers a gift of wet and dry lands at Vēmpalapalle in the village Maḍavāḍa of the Vāvilipāṭi-āma by Jilēḷa Veṅgalayyadēva-Mahārāja of the Kāśyapa-gōtra, the Āpastamba-sūtra and the Yajuś-śākhā to the god Lakshmī-Narasimha of Rāmadurgam.
312	On a rock near a tank in the same village.	Do. ..	Mahāmaṇḍalēśvar Vīra Harihararāya ..	Śaka . . . . Īśvara, Āshāḍha śu. 18, Sunday.	Do. ..	Records gift of lands made to the gods Tiruvēṅgaḷanātha and Mallikārjunadēva and to the brāhmaṇas by Tippisetṭi and Timmāya, the son and daughter-in-law respectively of Kaḍḍi Tippi-setṭi to whom the Mahānāyaṅkāchārya Moṭṭa Dōrapa-Nāyaka had given certain lands under the tank at Balligānachagruvu in Yēnuṅgamalli-sthala situated in Penugoṇḍa-Marujavāḍa.
313	On a slab set up in a field to the east of **Tamballapalle**.	Do. ..	Mahāmaṇḍalēśvara Vīra Dēvarāya-Mahārāya.	Śaka 1327, Parthiva, Śrāvaṇa, śu. 10, Friday.	Telugu and Kannaḍa.	Registers the confirmation by the king of the grant of the village Tanmaḍiyarashaḷḷi and of the gift (kaṇike) money realised on the days of Śivarātri, to the temple of Mallikārjuna at Chandragiri, previously made by Kampaṇṇa-Oḍeya and Chikka-Oḍeya. Regulates the shares to be enjoyed by the several priests of the temple. The king is stated to have been ruling at Penugoṇḍa-paṭṭaṇa.
314	On a slab set up in a field at **Veligallu**.	Vaidumba ..	Gaṇḍa-Tripētra Śrī Baydumba-Mahārāja	....	Do. (archaic)	Refers to the killing of Mahārāja Chantamānadadi by the king who was ruling over the Rēnāḍu 7,000 country in the battle with Nolambi at Muḍumaḍuvu and to the killing of certain commanders by Kō[ṇa] Dēsiṅga. Mentions the taxes vishaya-suṅka and hirāḍāya and the village Veḷuṅguṇṭa (modern Veligallu).
315	On a slab set up in a field to the south of **Sivapuram**.	Vijayanagara	Harihararāya, son of Vīra Virūparāya, 'ruling at Rāyava(ra)mu'.?	Śaka 1325, Vṛi. . Pu[shya], ba .... Saṅkramaṇa.	Telugu ..	Records gift of the village Sivapuram to the god Mallikārjuna of Chandragiri by a private individual.
316	On two slabs standing side by side in Śrī-Śaṅkarāchārya's inam land at **Kottala**.	....	....	Bahudhānya, Kārtika, ba. 14.	Do. ..	Grant of land to a certain Yaṅgalayya by the Mahānāyaṅkacharya Kōkaṇṭi Narasiṅha-Nāyaka.
317	On a slab lying in a field at **Zunzurupenta**.	....	....	....	Do. (archaic)	Damaged. Seems to record the death at the gateway (simhadvara) at Raṅga-Mummaru, of the Baḷalahrāju (Ballaḷa-chief ?) Lemmaṇḍi. Mentions a certain Piṭṭanmahāri.
318	On a slab lying near the Kālavapalle-amma temple at **Kalavapalle**.	Vijayanagara	V[illegible] Vīra Sadāśivadēva-Mahārāya	Śaka 1480, Kālayukti, [illegible]agha, ba. 14, Śivarātri.	Telugu .	Records the grant of royalty realised from certain villages to the temple of Kalavapalle-Amma by the Mahāmaṇḍalēśvara Jilēḷa Veṅgalarāja, son of Krishṇamarāja. The territorial divisions Penugoṇḍa, Udayagiri and Marjavāḍa are mentioned.

B.—Stone inscriptions copied in 1922—23.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
319	On a slab set up in front of the Mallikārjuna temple on the Mallayappa-Konda hill to the east of **Tambalapalle.**	Vijayanagara	M[illegible] Dēvarāya Vīra Dēvarāya	Śaka 1318, Vyaya, Vaiśākha, śu. 1, Monday.	Telugu ..	Records the gift of three flower-gardens, some cows, one [illegible] and a disc-bell to the temple of Mallikārjuna at Chandragiri by the sons of Mahānāyaṅkāchārya Kama Dōrapa-Nāyaka.
320	On another slab set up in the same place.	Do.	Do.	Śaka 1327, Parthiva, Āshāḍha, śu. 1, Friday.	Telugu and Kannaḍa.	States that the annual income of 25 pon enjoyed by the temple of Mallikārjuna at Chandragiri in Marjavadi-nāḍu and the Śivarātri-kāṇikē (gift) which the priests were enjoying from the times of Kampanna-Ōḍaya Bukanna-Ōḍaya and Chikkoḍaya would be continued for ever. See No. 313 above.
321	On the back of the same slab ..	Do.	Do.	Śaka 1328, Vyaya, Vaiśākha, śu. 1, Monday.	Telugu ..	Registers the construction of the temples of Mallikārjuna and Vīrabhadra at Chandragiri by the Mahānāyaṅkāchārya Dōrappa-Nāyani Singari-Nāyaka and provisions made for offerings, flower-gardens and cows for the deities by the same chief who is said to be the subordinate of the king's chief ministers Antappa-Daṇṇāyaka and Narasiṁhadēva-Ōḍaya.
322	On a rock to the south of **Burrakayalakota.**	Moghul ..	Pachha Jahāpanaha Avarangajēbu Ālamgiru (Aurangazeb Ālamgir).	Śaka 1618, Īśvara, Mārgaśira, śu. 7, 'Sna' (i.e., Fasli) 1106.	Do. ..	Settles the standard of measurement for land fixed for the village of Burakāyalakōṭa lying in the Peddapāḷyam-sima by Inayat Khan, the naib of Amirat Ayalat Panaha Mokarraba Hazrat....who was ruling over the entire Karnāṭaka from his capital at Haidarābad, and who was the Faujdar and Governor of Gurumkonda.
323	On a rock on the bank of the stream to the west of **Devulacheruvu.**	....	....	Śaka 1580, Ānanda, Jyēshṭha, ba. 10.	Do. ..	Records the settlement of the standard for land measurement made by a certain Nārāyaṇappa who was governing the village of Dēvulacheruvu with the sanction of Liṅgōji-Pantulu, who held the pārapatyam (governorship) of [Pedda]pālyam under orders of (?) Hazarat Anāru Sāhib of Gōlakonda, who was governing the Gutti, Gurumkonda, Chandragiri, Ghandikōṭa and other provinces 'after the reign of Vīrapratāpa Vīra Rāmadēvarāya of Ānegondi had ended.'
324	On a slab standing in the tank near the same village.	....		Kaliyuga 4393 expired, Śaka 1214 expired, Nandana, Chittirai 1.	Tamil ..	Gift of land to the mahājanas of Dēvulapalli *alias* Rā[dhi]-dēva-chaturvēdimangalam by Manṇanāgan *alias* Dēva-gaṇḍa-Chchiyan of Koyyakkugai-nāḍu for the merit of his father Nāgaṇṇan.
325	On a slab set up in a field to the east of **Peddapalem.**	....	....	Raudri, Śrāvaṇa, ba. 10.	Telugu ..	Damaged. Seems to record a gift of land made to a fakir (paktri) by Dāmera Mudu-Veṅkaṭachalapati-Nāyaka.
326	On a slab lying in a field to the north of **Ramanayanikota.**	....	....	....	Do. (archaic)	Damaged. Records the death in fight of a hero called Aribhaṭa-Mentha. Mentions Savundūru.
327	On two pieces of a broken slab lying in the same place.	Vaidumba ..	[Bai]ḍumba-Mal[illegible]āja	....	Do. ..	Damaged. Records the death of a hero named Ereyamma .... in the battle at Koturu (i.e., Kottūru).
328	On a slab lying in a field to the north-west of the same village.	Do. ..	Manuja-Triṇētra Śrī Baiḍumba-Mahārāja Pālava-M[illegible]rāja	....	Do. ..	Records the death of a hero named Raḷa-Remma of [Su]kkuru in the battle with Vānarāja (i.e., Bānarāja).
329	On a slab lying in front of the Śiva temple to the east of **Maddinayanipalle.**	....		....	Do. ..	Records the death of some heroes (names doubtful) in the chase (vēṭa) at Gūṇūru. Mentions the wife of Pōrirājula-Eremma, Pratirana-Kēsariti and Pinnasaḍi.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On a slab lying in the old chavadi at **Kosuvaripalli.**	....	..	....	Persian ..	Damaged. Praises Muhammad the Prophet and gives the year 3221 from his birth. The inscription was read by the Nazim, Archæological Department, Hyderabad—Deccan.
331	On the south wall of the maṇḍapa in the Veṅkataramaṇasvāmin temple at the same village.	Vijayanagara	Vīrapratāpa Vīra Sadāśivadēva-Mahārāya.	Śaka 1465, Śōbhakṛit, Māgha, ba. 12.	Telugu ..	Records the grant of a village made to the temple of Tiruvēṅgaḷanātha of Kōsuvāripalle by the Mahānāyaṅkachārya Veṅkaṭappa-Nāyaka, son of Kambham Timmanāyani-Veṅkaṭadri-Nāyaka. Mentions Penugonda-Mārjavāḍa and Vāvilipāḍu.
332	In the same place	Do.	Vīrapratāpa Achyutadēvarāya-Mahārāya	Śaka 1464, Vikārī, Āshāḍha, su. 12.	Do. ..	Registers the grant of the village called Goḍugubba in the Kōsuvāripalle-sthala attached to the Vāvilipāṭi-chāvaḍi in the Penugonda-Mārjavāḍa-sīma to the same temple by the Mahānāyaṅkachārya Kambam Timmanāyani Veṅkaṭādri-Nāyaka.
333	On the east prakāra of the same temple.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1479, Piṅgala, Nija-Jyēshṭha, su. 12.	Do. ..	Damaged. Records the provision made for offerings in the temple of Mallikārjuna at Kōsuvāripalle by the agent of the Mahāmaṇḍalēśvara Murtirāja Vitthalādēva-Mahārāja.
334	On the south wall of the Kōṭa Chaṇḍēśvarī temple at **Sompalem.**	Do.	Do.	Śaka 1480, Kālayukti, Māgha, ba. 14, Śivarātri.	Do. ..	Damaged. Records the grant of money for the worship of the goddess Kōṭa-Chaṇḍēśvaramma of Sōmpalle by the Mahāmaṇḍalēśvara Jillela Krishṇamarāja Veṅgalarāja. The money consisted of the royalty (maharāchate) realised in the said village Sōmpalle which was an agrahāra attached to Rāmagiridurga.
335	On a rock in a field to the east of **Sompalle.**	Do.	Do.	Śaka 1480, Kālayukti, Śrāvaṇa, ba. 1.	Do. ..	Damaged. Records the grant of some sarvamānya land at Sōmpalle by the nirūpa (order) of the king and under the direction of [Rāma]rāja. Mentions [Pe]nugoṇḍa-sīma.
336	On a slab in a field near **Chinnabisinavaripalle,** a hamlet of the same village.	....	....	Śaka 1415, Khara (wrong), Tai, Solar eclipse.	Tamil .	Gift of land by Sōmanāthadēva the maṇḍalika (chief) of Vīranārāyaṇakkoygaikkura-nāḍu to Alagiyar of Aṉbil.
337	On a broken slab near **Goddololl-lapalle,** another hamlet of the same village.	....	....	....	Telugu (archaic)	Damaged. Refers to the death of some chief (name lost) in the battle (arni) at Dōnipalli.
338	On a slab in a field near **Galivandlapalle,** hamlet of **Gudupalle.**	Vaidumba ..	Gaṇḍa-Triṇētra Śrī Baidumba-Mahārāja	....	Do.	Records the gift of punnasa (tax) made by the king to Kachchavapāra of the village (ūru) Sabbetavva.
339	On the slab set up in front of the Kanagondarāyasvāmi temple near **Mulakalcheruvu.**	Vijayanagara	Vīrapratāpa Sadāśiva-Mahārāya	Śaka 1468, Parābhava, Nija-Āshāḍha, su. 11.	Telugu ..	Records the grant of some wet lands near the village Mulakalacheruvu to the temple of Tiruvēṅgaḷanātha of Kanugonda by Era-Gaṅgireḍḍi of the agrahāra village Sōmpalya for offerings to the god.
340	On a slab set up in a field to the south-west of the same village.	....	....	Śaka 1355, Saumya (wrong), Āshāḍha, ba. 5, Thursday.	Do. ..	Seems to record a gift of land made by a certain [Gō]raṭla Krishṇarāya to Narahariraja Chennamarāja.
341	On a slab in front of the Maddemma temple to the south of **Gangireddipalle.**	....	Śrī Vīra Mahārāja	....	Telugu (archaic)	Records the death of Kullaumma, the son of Śrī Jayamāyi-Kēsarejukumba at Añcharamaṅgalam, after piercing a certain Torrukonda.
342	On a slab set up to the north of **Chennarayanipalle.**	Vaidumba ..	Manuja-Triṇētra Śrī Baidumba-Mahārāja	....	Do.	States that, while the king was ruling over the Rōnāṇḍu 7,000 country a certain Kāminthojaṅga Mārttāṇḍa fought with the king's forces and died and that a certain Kallegaṇṭa Rāma gave two kaṇḍu of land (in memory of the deceased).

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.		Language and alphabet.	Remarks.
343	On [illegible] pieces of a broken slab [illegible] to the north-west of [illegible]	Chōḷa ..	Rājakēsarivarman alias Udai[illegible] [illegible]ēndradēva.	6th year ..	Tamil ..	Seems to record the construction of a tank with a water-channel and the building of a temple by Paḷaṟan alias Nittavinodaśōḷa-Gāmuṇḍan.
344	[illegible] same village.	....	....	....	Do. ..	Much damaged. Seems to register a gift of land to god Sōmanātha.
345	On a broken slab lying on the bank of the Pāpaghni river at **Kandukur.**	....	....	....	Telugu (archaic)	Mutilated. Records the death of the son (name lost) of Chūrari in the battle at Mōṭṭambaru.
346	On a broken slab set up in the Śiva temple at **Korusupalle**, a hamlet of **Pattamvandlapalle.**	....	....	....	Do. ..	Mutilated. Seems to record a gift of 40 khaṇḍu of land. Mentions the village (ūru) Ṭikoḷu, (the town) Vaidumbavrōḷa and Piṭṭammāra.
347	On a slab set up in a field to the west of **Rangasamudram.**	Vaidumba ..	....	Lunar eclipse ..	Do. ..	Damaged. Seems to record a grant of land made to a certain brahman (pāṟaḷu of Kan.pārva) Oṇḍayya by Udārabudi, the son of Vaidumba Muttuṟāja.
348	On a rock in a field to the south of the same village.	Vijayanagara	Viraprataṇa Kṛishṇarāya-Mahārāya ..	Śaka 1432 .... Kartika, su. 12.	Telugu ..	Damaged. Seems to record the grant of certain remissions (?) in the agrahāra village Raṅgasamudra with the permission of the king's minister Sa[uva-Timmarusayya.
349	On a slab lying in a field near **Totavandlapalle.**	Chōḷa ..	Kulōttuṅga-Chōḷadēva	[16]th year ..	Tamil ..	Gift of land.
350	On a slab lying in a field to the south of **Kambalapalle.**	....	....	Śaka 1492, Pramōdūta, Āṇi, 1.	Do. ..	Damaged and incomplete. Seems to register a skirmish between Manuma-Siddharasa helped by Ja[ṇēyadēva] and Vijayadēva and the victory of the latter, and the construction of a temple for Nārāyaṇap-Peruma[.
351	On a slab set up in a field to the north-west of **Birangi.**	....	....	....	Telugu (archaic)	Much damaged and worn out.
352	On the north wall of the Tirumaliśvara temple at **Vembanur,** Kulitalai taluk, Trichinopoly district.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva.	14th year, Rishabha, su. dasami, Monday, Rōhiṇi.	Tamil ..	Sale of a tank and land to Śiraṅkappaṉ alias Vaṇṇiyamiṇḍapparaiyaṉ of Eṇṇaṅgaḍandāṉ for 35 varāhaṉ by the servants of the temple of Tirumaḷiśvaram-uḍaiya-Nayaṉār at Vēmbaṉūr in Uṟaṭṭūr-kuṟṟam, a subdivision of Kōṉāḍu alias Kaḍaladayad-Ilaṅgaikoṇḍa-Śōḷa-vaḷanāḍu as a dēvadāna on perpetual lease on condition of measuring certain grains in the temple, in varying proportions according to the yield.
353	On the same wall	....	....	....	Do. ..	Registers a gift of a tank and land as dēvadāna to the god Tirumaḷiśvaram-uḍaiya-Tambiraṉār by Taḷiyaṉḍ[a*]ṉ, a Veḷḷāḷa of Vēmbaṉūr.
354	Do.	....	....	7th year	Do. ..	Records the royal order issued to the residents of Vaḍakōṉāḍu sanctioning the grant of the village of Maruṇḍūr to two individuals named Nārāyaṇa-Bhaṭṭa alias Madhurāntaka-Brahmarāya and Tiruvaraṅgamāḷi-Bhaṭṭa alias Kulaśēkhara-Brahmarāya, making it again a dēvadāna of the temple of Tirumaḷiśvaram-uḍaiya-Nayaṉār at Vembaṉūr after renaming the village as Sundara-Pāṇḍya-chaturvēdimaṅgalam. The taxes on the different kinds of produce in the village payable by the donees were to be utilised for conducting the service "Sundara-Pāṇḍyaṉ-śandi" instituted in the temple by the king.
355	Do.	....	....	....	Do. ..	A duplicate of the same order communicated to the two donees mentioned above.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
356	On the west and south walls of the same temple.	..	....	..	Tamil ..	Registers the sale of Kuḷikkāḍu Kuminakuḍi alias Śrī-Māyāgranallūr by the residents of Vēmbaṉūr to Pichchan Śoṇḍaṉ alias Vikramapāṇḍya[paṉma]ṉ, a weaver of Koḍumba[ḷūr], with the stipulation that a specified quantity of paddy should be measured out to the god Tirumaḷiśvaram-Uḍaiyār.
357	On the same walls	Pāṇḍya ..	.....varman alias Tribhuvanachakravartin Kulaśekharadēva.	Date lost, Mēsha, śu. chaturthi, Monday, Rōhiṇī.	Do. ..	Registers gift of land in Marudūr in Urattūr-kūṟṟam to two individuals (mentioned in No. 354, above) of Vikrama-śōḷa-chaturvēdimaṅgalam in Eriyūr-nāḍu, a subdivision of Pāṇḍikulapati-vaḷanāḍu, for offerings to the god Tirumaḷiśvaram-uḍaiya-Nāyaṉār at Vēmbaṉūr for the prosperity of the country. Probably heavy taxation was imposed by Māḷeli-Vāṇarāyar who was in charge of all the villages and cities comprised in the territorial division of Kaḍalaḍaiyāḍ-Ilaṅgalkoṇḍa-Śōḷa-vaḷanāḍu and the people deserted the village. Māḷeli-Vāṇarāyar is herein called the 'son' (pillai) of the king.
358	On the south wall of the same temple.	Do. ..	Tribhuvanachakravartin Vi[ra*]-Pāṇḍya-dēva.	[1] 4th year, Purattāḍi, 15.	Do. ..	Registers a tax-free gift of land to Śelva-Jñānasambandar in accordance with the order of Nāyaṉār Śōmap-Piḷḷaiyār, for the maintenance of the Arasaganḍa[r]āmaṉ-maṭha in the temple of Tirumaḷigai-[I*]śuram-uḍaiya-Nāyaṉār.
359	On the east wall of the same temple.	..	....	..	Do. ..	Registers that the (image of) Kshētrapāla and its shrine in the temple of Nāyaṉār Tirumāḷīśvaram-Uḍaiyar were the gifts of Malaiyār Māṇikka-Nayiṉār alias Śembiyaṉ Koṇaṭṭu-Vēlār of Vēmbaṉūr.
360	On the left door-jamb of the same temple.	..	....	..	Do. ..	Registers that the two stone pillars were the gift of Avuḍaiyaṉ Ālavanda-Piḷḷai.
361	On a pillar in the same temple ..	..	....	..	Do. ..	Registers that this pillar and the stone on which it rests were the gifts of Taḷitiliya-Irundar.
362	On another pillar in the same temple.	..	....	..	Do. ..	Registers that this pillar was the gift of Vēmbaṉūrppaṟai-yaṉ, son of Te[illegible] Śōḷappaṟaiyaṉ, one of the village watchmen.
363	On a third pillar in the same temple.	..	....	..	Do. ..	Registers that this pillar was the gift of Śoṇḍaṉ Ariyaṉ alias Tirumaḷīśūrppaṟaiyaṉ, one of the village watchmen.
364	On the north wall of the Varada-rāja-Perumā[l] temple in the same village.	..	....	Śaṉivati (Śaṉivāri), [illegible]	Do. ..	Registers the gift of Iraṉ Viḷuppaṉarāyaṉ that his land [illegible] to the temple of [illegible] at Vēmbaṉūr.
365	On the same [illegible]	..	....	..	[illegible] ..	[illegible] of the village of Iraṉ-Vēmbaṉ.
366	On the west wall of the same temple.	Pāṇḍya ..	Perumā[l] Kulaśekharadēva.	[illegible] year, [illegible] 14.	[illegible] ..	[illegible] the order of [illegible] making a tax-free gift of [illegible] to a Brāhmaṇa called Ananta-Nārāyaṇa-[illegible] to whom was also made another gift [illegible] of Vēmbaṉūr. Mention [illegible]

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On the south wall of the same temple.	....	....	....	Tamil ..	Registers that the images of [illegible]iya-Śamavinnavar-Emberumān and his consort, and the structure above the Kalkāram are the gifts of Malaya Māṇikha-Nayiṉār alias Senbiyan Kōṉattu-Veṉār of Vembaṉūr.
368	On a beam in the Abhirāmēśvara temple at **Agaram**, Villupuram taluk, South Arcot district.	Chōḷa ..	Parakē[sarivarman] alias Rajendra-Chōḷa-dēva.	11th year, Dhanus, Śravaṇa.	Do. ..	Stone missing and misplaced. Begins with the introduction "[illegible]" etc. Begins to register a grant of land for offerings and a perpetual lamp to the god Mahā-Śāsta Kayirūr-Ayyaṉār by the great men of the big assembly of Nṛipatuṅga-Śoṉtaṅgi-chaturvēdimaṅgalam alias Jananātha-chaturvēdimaṅgalam, a brahmadēya of Jayaṅgoṇḍa-śōḷa-maṇḍalam, who met in the Ayyaṉār temple.
369	On the north wall of the same temple.	Do. ..	Rājarāja-Rājakēsarivarman	15th „	Do. ..	Begins with the introduction "[illegible]", etc. Registers a sale of land to the god Kayirūr-Ayyaṉ alias Mahā-Śāsta by Nārāyaṇa Śāḷi-Kramavittaṉ, son of Kṛishṇa-Kra[mavittaṉ*] of Veṉṉa[r]am, one of the managing members of the assembly of Nṛipatuṅga-chchayantaṅgi-chaturvēdimaṅgalam, a brahmadēya on the north bank (of the Kāvēri).
370	On the east, north and west walls of the same temple.	Do. ..	Do.	Do.	Do. ..	Begins with the same introduction. Registers a sale of land by the same person to a certain Kaliyirāgaṉ for burning a perpetual lamp in the temple of Kayirūr-Ayyaṉār alias Mahā-Śāsta.
371	On the north wall of the same temple.	Do. ..	Rājarāja-Rājakēsarivarman alias Rājarājadēva.	24th year .. .	Do. ..	Begins with the same introduction. Registers a sale of land to the temple of Kayirūr-Aiyaṉ Mahā-Śāstā alias Paramasvāmigal by Nimbai Nārāyaṇa-Bhaṭṭaṉ, one of the managing members of the assembly and his brother Dāmō[dara]-Kramavittaṉ.
372	On the same wall	Do. ..	Do. do.	Do.	Do. ..	Engraved in continuation of the previous inscription. Begins with the same introduction. Registers a similar sale of land to the same temple by another managing member of the same assembly.
373	Do.	Do. ..	Do. do.	[illegible]th year	Do. ..	Engraved in continuation of the above inscription and has the same introduction. Registers the gift of 58 sheep to the god Mahā-Śāsta alias Kayirūr-Ayyaṉ of Nṛipatuṅgi-chaturvēdimaṅgalam alias Jananatha-chaturvēdimaṅgalam by an individual of Sā[ṭ*]taṉūr, a southern hamlet of Rājarāja-chaturvēdimaṅgalam.
374	On the south and east walls of the same temple.	Do. ..	Rājarāja-Rājakēsarivarman	15th „	Do. ..	Stone containing the commencements of lines lost. Begins with the introduction "[illegible]" etc. Registers the sale of 39½ kuḷi of land to Mahā-Śāsta-Kayirūr-Ayyaṉ by a certain Naḍuvil Mādhava-Kramavittaṉ, a managing member of the assembly of Nṛipatuṅga-Śayantaṅgi-chaturvēdimaṅgalam, a brahmadēya on the northern bank.
375	On the same walls	Do. ..	Do.	[1]6th „	Do. ..	Engraved in continuation of the above inscription. Ends of lines 3 and 4 are built in. Begins with the same introduction. Registers another sale of land by the same individual.

ions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
376	On the east wall of the same temple	Chōḷa ..	Rājarāja-Rājakēsarivarman	14th year	Tamil ..	Fragment. Seems to register a sale of land.
377	On the right door-jamb of the same temple.	Do. ..	Rājarāja-Rājakēsarivarman alias Rājarājarājadēva.	20th "	Do. ..	Begins with the introduction, "ஸ்வஸ்திஸ்ரீ", etc. Registers a gift of 96 sheep for a lamp to the temple of Maha-Sasta Kayirur-Ayyanar for a perpetual lamp, by a shepherd of Sembārū in Emaperūr-nāḍu of Tirumanaippāḍi, a subdivision of Vaḍakarai Rājēndrasimha-valanāḍu.
378	On the left door-jamb of the same temple.	Do. ..	Do. do.	....	Do. ..	Registers the provision made for feeding in the temple five brahmans versed in the Vēdas.
379	On the north wall of the same temple.	Do. ..	Rājarāja-Rājakēsarivarman alias Rājarājadēva.	21st year	Do. ..	Begins with the introduction "ஸ்வஸ்திஸ்ரீ," etc., Records a sale of land to the god Mahā-śāstā Kayirur-Ayyan by the assembly of Tirunārayaṇachchēri under orders of the great assembly of Nṛipatunga-Śayantāṅgi-chaturvēdimaṅgalam. Mentions the officer Parakrama-Śōḷa Muvendavēḷar.
380	On the south wall of the same temple.	Do. ..	Do. do. ..	20th "	Do. ..	Commencement of the inscription and ends of lines built in. Begins with the same introduction. Registers a gift of land by purchase for offerings to the god by Śōmani-Naṅgai-Śāṇi, wife of Yajña-Kramma-[vittan*] of Eṭṭukkūr.
381	On the same wall	Do. ..	[Name built in]	22nd "	Do. ..	Engraved in continuation of the previous inscription. Ends of lines built in. Begins with the same introduction. Registers a sale of land to Paramasvāmigal Kayirur-Ayyan by a managing member of the assembly of Nṛipatunga-Chchayantāṅgich-chaturvēdimangalam, a brahmadēya of Vaḍakarai Rājēndrasiṅgha-valanāḍu.
382	Do.	Do. ..	Do.	Built in	Do. ..	Engraved in continuation of the previous inscription. Ends of lines built in. Begins with the same introduction. Registers another sale of land and the provision made to keep watch over the temple by Kañchi Narayanamurti-Kramavittan, a managing member of the same assembly. Nṛipatuṅgach-Chayantāṅgi-chaturvēdimaṅgalam is here stated to be a brahmadēya of Rājarāja-valanāḍu.
383	Do.	Do. ..	..... kēsarivarman alias Rājarājadēva.	19th year	Do. ..	Begins with the introduction, "ஸ்வஸ்திஸ்ரீ", etc. Ends of lines built in. Registers a similar sale of land to the temple by another member of the same assembly.
384	Do.	Do. ..	Rājarāja-Rājakēsarivarman	1[5]th "	Do. ..	Built in. Begins with the same introduction.
385	On the south wall of the same temple.	Do. ..	Rājēndra-Chōḷadēva	[5]th "	Do. ..	Registers the gift of a ¼ lamp to the temple of Kayirur-Ayyanar by a certain individual on the death of his wife. Records also the provision made for another lamp in the same temple by a private individual.
386	On the north and west walls of the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	9th year, Karkataka, Friday, Pūsam.	Do. ..	Begins with the introduction "ஸ்வஸ்திஸ்ரீ", etc. Stones seem to have been lost. Registers the deliberations of the members of the great assembly of Nṛipatunga-Śantāṅgi-chaturvēdimaṅgalam alias Janaṇatha-chaturvēdimaṅgalam, a brahmadēya of Jayaṅgondaśōḷa-maṇḍalam, regarding the occupation of the land belonging to the temple of Maha-Sasta by artisans and other people, assigning in return several kinds of services to them, such as conducting worship, supplying oil for lamps, keeping watch over the temple, etc.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
387	On the west wall of the same temple.	Chōḷa ..	Rājarāja-Rājakēsarivarman alias Rājarājadēva.	22nd year, 11th day, Mithuna, Monday, Śōdi (Svāti).	Tamil	Incomplete. Begins with the introduction "[illegible]" etc. Registers the resolution passed by the big assembly that met in the courtyard of Achchutappiriyadēvar setting apart a portion of the land belonging to the god Mahā-Śāstā for burning one perpetual lamp in the temple.
388	On a stone in a field to the south of the same temple.	Vijayanagara	Bhūpati-Uḍaiyar	Vikṛiti, Kārttigai [20], Utthānadvādaśi.	Do.	Registers a tax-free gift of land to Vishnubhaṭṭa-Upādhyāya, son of [Virū]pāksha-Bhaṭṭa of the Āpastamba-sūtra and the Bhāradvāja-gōtra. Mentions Virūpākshapuram, a village belonging to the Aiyan temple.
389	On the north wall of the Īśvara temple at **Chintamani**, a hamlet of Agaram.	Chōḷa ..	Parakēsarivarman alias Chakravartin Vikrama-Chōḷadēva.	[Not engraved] ..	Do.	A few letters missing at the end. Begins with the introduction "[illegible]", etc. Records that the body (regiment?) of 4000 called Minavaṉai-Veṉkaṇḍaṉ Vikramaśōḷandāya-Vēḷaikkārar of Dinachintāmaṇinallūr in Paṇaiyūrnāḍu, a subdivision of Rājarāja-valanāḍu agreed among themselves to set apart the taxes kalaḷavu-kōṟkūli and aṅgāḍippaṭṭam, levied from their village, for conducting festivals of the god Chōḷīśvaram-uḍaiya-Mahādēva.
390	On the same wall	Do. ..	Do. do.	6th year	Do.	Unfinished. Begins with the same introduction. Seems to register some gift made by an individual of Ōkūrppalli in Tirumuṇaippāḍi-nāḍu, a subdivision of Rājarāja-valanāḍu to the god Kulōttuṅga-Chōḷīśvaram-uḍaiya-Mahādēva of Śrī Kailāsa at Dinachintāmaṇinallūr.
391	On the south wall of the Kōdaṇḍarāma-Perumāḷ temple at **Madurantakam**, Madurantakam taluk, Chinglepat district.	Do. ..	Vikrama-Chōḷadēva	7th ,, ...	Do.	Records that 4 pādagam of temple land had been brought under cultivation by a certain lady for providing offerings to god Tiruv-Ayōddipperumāḷ of Madurāntaka-chaturvēdimaṅgalam, an independent village of Kaḷattūr-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam.
392	On a beam of the maṇḍapa in front of the Tāyār shrine in the same temple.	....	....	....	Telugu and Tamil.	States that this (shrine) is the gift of Lionel Place, the Jaghir Collector of the (East India) Company.
393	On the north, west and south walls of the central shrine in the Śvētāraṇyēśvara temple in the same village.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th year, Rishabha, śu. paurṇimā, Saturday, Anisha.	Tamil	Registers a gift of 91 sheep for a perpetual lamp to the god Āḷuḍaiyār Tiruveṉkāḍuḍaiya-Nāyaṉār at Madurāntaka-chaturvēdimaṅgalam, an independent village of Jayaṅgoṇḍaśōḷa-maṇḍalam by Aḷagiya-Śīya alias Aḷagiya-śōḷach-Chambuvarāyaṉ, son of Pallavaṇḍār Ediriliśōḷach-Chambuvarāyar, one of the Seṅgēṇi chiefs.
394	On the south wall of the same shrine.	Do. ..	Kulōttuṅgadēva	6th year	Do.	Registers that two individuals, who had received 20 kāśu from the temple of Tiruveṉkāḍuḍaiya-Mahādēva, being unable to repay the amount, borrowed the same from Aḍavalāṉ Poṉvaṇṇaṉ alias Madurāntaka-Muvēndavēḷaṉ and paid it into the treasury and for the interest due, agreed to grant their tax-free land for the maintenance of a garden presented to the temple by their creditor.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
395	On the north wall of the same shrine.	Chōḷa ..	Rājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-Śālai.'	4th year, 24th day	Tamil	Registers the agreement of the big assembly of Madurāntaka-chaturvēdimaṅgalam for conducting the festival of the god Tiruvenkaṭṭu-Paramēśvara in the month of Vaigāśi with the 25 pon collected from a merchant of Vīrasōḷapperaṅgaḍi and also the assignment of the tax kalalavu-kōlkali. The arbitrator (madhyastha) Śirāḷan Karuṇākaran alias Tillai-Mūvāyirava Maṅgalottsman figures as the signatory.
396	On the north, west and south walls of the same shrine.	Do.	Rājakēsarivarman, 'who took Madura'	12th year, 130th day	Do.	Incomplete. Registers gift, by purchase, of common and unapportioned land, made tax-free to the temple of Tiruvenkaṭṭil-Paramēśvara of the same village for the long life and victory of the king by [Eḷuna]yarraḍigal alias Śembiyan Valīvalanaṭṭu-Mūvēndavēḷār, a n of Anikiḷan Paramēśvaran Parōpakari alias Pāṇḍikulantaka-Mūvēndavēḷār of Igalamba[kkam] in Kaṉṟūr-nāḍu, a subdivision of Manayir-kōṭṭam.
397	On the same walls	Do. ..	Rājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-Śālai.'	4th year, 154th day	Do.	Registers the assignment of land by the big assembly of Madurāntaka-chaturvēdimaṅgalam for opening a street round the temple, which was named "Tiruvenkaṭṭapperunteruvu," and the restrictions placed upon and privileges granted to the Śiva-Brāhmaṇas, uvachchars, tapasvins and dēvaraḍiyars who were allowed to settle in it.
398	On the south wall of the verandah round the same shrine.	....	Tribhuvanachakravartin Kōṉeriṉmaikoṇḍaṉ.	37th year, 50th day	Do.	Incomplete. Registers an order of the king remitting the taxes on the temple lands to meet the expenses of offerings at the service instituted by Vikramaśōḷadēvar alias Kaṉmayadēvaṉ and for repairs to the temple of Tiruvenkāḍu-uḍaiya-Nāyaṉār.
399	On the north wall of the same verandah.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	9th year ..	Do.	Incomplete. Beginnings of lines built in. Begins with the introduction "[illegible]" etc. Registers a sale of land to the temple of Tiruvēkambam-Uḍaiyār by certain members of the managing committee of Madurāntaka-chaturvēdimaṅgalam, an independent village in Kaḷattūr-kōṭṭam.
400	On the south wall of the same verandah.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	15th	Do.	Begins with the introduction "[illegible]" etc. Registers the agreement of the shepherds residing at Madurāntaka-chaturvēdimaṅgalam to burn a perpetual lamp in the temple of Tiruvenkāḍu-Uḍaiyār, for the 96 sheep received from Pukkaturaivallavaṉ alias Akaḷaṅka-Śambuvarāyar, the follower (tuṇaivaṉ) of Seṅgēṇi Śāḷayiravaṉ Ammaiyappaṉ.
401	On the same wall	Do. ..	Do. do.	Do. ..	Do.	Begins with the same introduction. Registers the agreement of the merchants settled in "Huvagamuḷudaiipperunteruvu" to burn a perpetual lamp for the interest on 12 kāśu received by them from the same individual.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
402	On the south wall of the central shrine.	Chōḷa ..	[Tribhuvanachakravartin] Vikrama-Chōḷadēva.	15th year ..	Tamil	Intercepted by a wall in the middle. Begins with the introduction "[illegible]," etc. Registers the agreement of the Śiva-Brahmaṇas of the temple of Tiruveṇkaḍuḍaiyār to supply rice daily in lieu of the interest on 16 kāśu received by them, for offerings (mantrapōṭṭagam).
403	On the same wall	Do ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	[built in]	Do.	Do. Begins with the introduction "[illegible]," etc. Registers a gift of 5½ paḍagam of land, by purchase, for the procession of the god on the day of Pushya.
404	On the east wall of the same shrine	Do. ..	Do. do.	33rd year ..	Do. .. .	Begins with the same introduction. Registers a gift of 20 paḍagam of waste land for the maintenance of that Tillaivaḷandaṇaṉ-maṭha in the temple of Tiruveṇkaḍuḍaiya-Mahādēva and for feeding the Śiva-yōgins and tapasvins, by the assembly of Madurantaka-chaturvēdimaṅgalam, an independent village of Kaḷaittūr-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam. States at the end that this gift was made at the instance of Tillaiyāḷi alias Vīranārāyaṇa-Mūvēndavēḷaṉ.
405	On the north wall of the same shrine.	Do. ..	Do. do	47th ,, ..	Do.	Registers a gift of 95 sheep for a perpetual lamp to the god Tiruveṇkaḍuḍaiyār by Paṉṉi Kayilāyaṉ alias Rājēndraśōḷa Paḷaṇḍiyarāyaṉ of Puḍuvai, a resident of Talaiṉār in the Chōḷa country. The Śiva-Brāhmaṇas of the temple took charge of the sheep and undertook to maintain the lamp.
406	On the north wall of the verandah round the same shrine.	Do. ..	[Tri]bhuva[nacha]kravartin Rājara[ja]-dēva.	14th year, Tai ..	Do.	Registers a gift of 15 vēli of land, free of taxes, in Viṭṭa-maṇiyaṉpaṭṭi for celebrating the Paṅguṇi festival in the temple, by Tribhuvana-virach-Chambuvarāyar.
407	On the south wall of the same verandah.	....	....	....	Tamil verse ..	Records that a certain Mallayaṉ constructed the surrounding verandah in the temple of Madurai—V[illegible]ḷādar.
408	On the east wall of the second prākara of the same temple (right of entrance).	....	....	Śōbhakṛit, Aṟpaśi 15.	Tamil ..	Registers the agreement between Kōneṭi-Ayyaṉ, the agent of Ubhayavēdāntāchārya Ēṭṭūr [illegible]alai Kumāra-Tātā-chārya, the great men of [illegible]takam and the temple treasurers, that the dēvadāna lands which had recently been released from mortgage during the regime of Kōneṭi-Ayaṅgār, should not be mortgaged again under any circumstances.
409	On the same wall (left of entrance)	Chōḷa ..	Parakēsarivarman alias Tribhuvana-chakravartin Rāja[rā]jadēva.	15th year ..	Do. ..	Beginning and end built in. Begins with the introduction "[illegible]," etc. Seems to register a gift of land to the goddess Āḷuḍaiya-Pirāṭṭiyār for procession, sacred bath, offerings and other expenses connected with the worship of the goddess on Sundays.
410	On the north wall of the Tiruvanantīśvara temple at **Badur**, Wandiwash taluk, North Arcot district.	Do. ..	Rājakēsarivarman	9th ,, ..	Do. ..	Registers a tax-free gift of land to the temple of Tiruvanantīśvaram-Uḍaiyār by the residents of Vāḍavūr in Vāḍavūr-nāḍu, a subdivision of Veṇkuṉṟak-kōṭṭam.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
411	On the same wall	Chōḷa ..	Virarajēndra-Chōḷadēva	7th year	Tamil ..	Registers a gift of gold for burning a twilight lamp in the temple of Āḷuḍaiyār Tiruvanantiśvaram-Uḍaiyār by two goldsmiths of Vāḍavūr.
412	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd „ ..	Do.	Incomplete. Seems to register the setting up of the image of Uḍaiya Pillaiyār in the temple and the provision made by a certain lady for burning a twilight lamp.
413	On the north, west and south walls of the same temple.	Do. ..	Parakēsarivarman alias Chakravartin Vikrama-Chōḷadēva.	11th „ ..	Do.	Begins with the introduction "[illegible]", etc. Registers a gift of 2,000 kaḷi of land for offerings to the god Tiruvanantiśvaram-uḍaiya-Mahadēva at Vāḍavūr in Vāḍavūr-nāḍu, a subdivision of Veṅkuṇṟa-kōṭṭam by Uyyavandāṉ Aḷagiyadēvaṉ of Araiśūr in Nittavinōda-vaḷanāḍu, a subdivision of Śōḷa-maṇḍalam.
414	On the west and south walls of the same temple.	Do. ..	Kulōttuṅga-Chōḷadēva	27th „ ..	Do.	Registers a gift of gold for two twilight lamps in the temple by two ladies of the village.
415	On the west wall of the same temple.	Do. ..	Rājakēsarivarman	9th „ ..	Do.	Registers the provision made by the residents (of Vāḍavūr) for burning a perpetual lamp in the temple.
416	On the south wall of the same temple.	Do. ..	Do.	8th „ ..	Do.	Registers a gift of 90 sheep by a shepherd for a perpetual lamp to the god Tiruvanantiśvaratt-Āḷvār at Vāḍavūr.
417	On the east and south walls of the same temple.	Do. ..	Rājadhirājadēva	5th „ ..	Do.	Stones misplaced and the stone containing the ends of lines missing. Seems to register a gift of gold for burning a twilight lamp in the temple.
418	On a rock above a natural reservoir of water (jugai) to the south of **Vayalur**, Wandiwash taluk, North Arcot district.	....	....	....	Tamil prose and poetry.	Contains a eulogy of Sakalabhuvanachakravartin Kōpperuñjiṅgadēva, who took Śōṇāḍu after defeating and imprisoning the Chōḷa king at Teḷḷāru.
419	On the north wall of the Subrahmanya temple on the hill in the same village.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	1[9]th year ..	Tamil	States that, as worship to the god Ammai-Viṇṇagar-Emberumāṉ who was pleased to reside on the "Trivēdimalai" in Vayalūr, in Aṇṇamaṅgalapparru, was neglected for a long time, the residents made a tax-free gift of land as tiruvidaiyāṭṭam for worship, repairs, and lamps, and for the celebration of certain festivals.
420	On the same wall	Sāḷuva ..	Kāmadēva-Mahārāja	Bahudhānya, Kārttigai.	Do.	Registers a sarvamānya gift of land by the Sāḷuva chief Kāmadēva-Mahārāja to Viśvapati-Bhaṭṭa of Prāndūr on the day of solar eclipse.
421	On the south wall of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th year	Grantha and Tamil.	Registers the gift of certain taxes in Pañchapsi-Tirunallūr alias Chittirumēḷinallūr by Miṇḍaṉ Śīyaṉ Ammaiyappaṉ alias Ediriliśōḷach-Chambuvarāyaṉ for special offerings and festivals of the god Ammaivinōgar-Āḷvār and his consort set up on the Tiruvēdimalai in Vayalūr alias Kulōttuṅgaśōḷa-nallūr, in Uttamaśōḷa-vaḷanāḍu, a district of Jayaṅgondaśōḷa-maṇḍalam, by the grandfather of the donor.

B.—Stone inscriptions copied in 1922—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
422	On the south and east walls of the same temple.	Chôla ..	Parakêsarivarman alias Tribhuvanachakravartin Vikrama-Chôladêva	11th year	Tamil	Begins with the introduction "[illegible]" etc. Registers the gift, as dêvadâna, of Pañchani-Tirunallûr alias Chittiramêlinallur to the god Ammai-Vinnagar Tiruvirund-Âlvâr and his consort, by the residents of Uttamasôla-valanâdu in appreciation of the several meritorious acts done, such as founding villages, constructing tanks and temples setting up images etc., by Śengêni Śambugarâjan Nâlâyiravan Ammai-Âppan alias Râjêndrasôlach-Chambugarâjan of Muñiñurapalli in Oymâ-nâdu alias Vira-Râjêndra-valanâdu, who set up these images on the Trivêdimalai at Vayalûr.
423	On a rock in a field to the east of the same village.	....	....	....	Do.	Registers a gift of 116 kuli of land for a twilight lamp to the god Kulandai-Andâr (Subrahmanya) by Sâyana-Deppâyaka-Udaiyar.
424	On a rock near the lake at **Pungunam**, a hamlet of **Vayalur**.	Vijayanagara	Dêvarâya-Mahârâya	Dundubhi, Panguni 10.	Do.	States that Appar-Udaiyar and Nagai-Nâyaka, the generals of the king at Pârinâyakkapâdi, and the latter's agent Gaṅga-Nâyaka gave away the money realised by the sale of fish in the tank at Pukkuṇram for deepening the tank.
425	On a foot-step of the same lake ..	Chôla ..	Vikrama-Chôladêva	11th year	Do.	Fragment. Records the gift of a well and a trough at Vayalûr.
426	On the south wall of the dilapidated Îśvara temple at **Anandamangalam**, Madurantakam taluk, Chingleput district.	Do. ..	Parakêsarivarman alias Chakravartin Vikrama-Chôladêva.	5th „	Do.	Some of the inscribed stones lie scattered round the temple. Registers a gift of land free of taxes, by the residents of Araṅgamaṅgalam in Tirunalûr-nâdu, a subdivision of Oymâ-nâdu for daily offerings in the temple of Tiruvagattîśvaramudaiya-Mahâdêva.
427	On the same wall	Do. ..	Kulôttuṅga Chôladêva	27th „ ..	Do.	Registers a gift of lamp to the god Âludaiyâr Tiruvagattîśvaram-udaiya-Nâyanâr by a private individual.
428	Do	Do. ..	Tribhuvanachakravartin Râjarâjadêva ..	15th „ ..	Do.	States that [Śiyan]-Pallavan alias Râjanarâyana-Śambuvarâjan remitted the tax called padikâval on the dêvadâna lands, for repairs to the temple of Udaiyâr Tiruvagattîśvaram-Udaiyâr at Araṅgamaṅgalam alias Adirâjêndranallûr.
429	On the east wall of the same temple.	....	....	....	Tamil verse ..	Records that the temple and the maṇḍapa were built of stone by Kôdaich-Chattan Kôṅkiḷârkôn, son of Araṅgaippadi-Pichchan.
430	On a rock near the Jaina images about a mile from the same village.	Chôla ..	Madiraikonda Parakêsarivarman	38th year	Tamil ..	Registers a gift of five kalañju of gold for feeding one devotee in Jinagirippalli by Vardhamânap-Periyadigal, a disciple of Vinaiyâbhasa[ra]-Kuravadigal.
431	On the west wall of the Vîrarâghava-Perumal temple at **Anakkavur**, Cheyyar taluk, North Arcot district.	....	....	....	Do.	Records that the money obtained from certain taxes in the village was to be utilised for providing night offerings and for (burning) two lamps in the temple.
432	On the north and south walls of the same temple.	Vijayanagara	Mallikârjunadêva-Mahârâya, son of Vîrapratâpa Dêvarâya-Mahârâya, 'who instituted the elephant hunt'.	Śaka 1369, Vibhava, Karttigai 20, [Hasta], Monday, daśami.	Do.	Incomplete. Seems to register the grant of certain taxes for night offerings and for two twilight lamps to the god Kannarsinda-Perumal at Raj[a*]dhirajanallûr alias Aṇukkâvûr in Aṇukkâvûr-nâdu, a subdivision of Attiparru in Venkuṇra-kôttam, a district of Jaya[â*]-gondasôla-maṇḍalam, for the merit of Mahâmandalêśvara Gurunâthadêva Śôlamahârâja.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
433	On the same wall	....	Vijaya-Gaṇḍagōpāladēva	20th year ..	Tamil	Ends of lines built in. Seems to register the gift of 2 Gaṇḍagōpālan Palavaṇṇamaḍai by a certain Śōṟappillai for burning 4 twilight lamps in the temple.
434	On the east wall of the Hanumīśvara temple in the same village.	....	Do. ..	Do. ..	Do.	Incomplete. Registers the agreement made by a Śiva-Brāhmaṇa of the temple to burn 4 twilight lamps daily during his turn of worship for fifteen days to the god Hanumīśvaram-uḍaiya-Nāyaṇār for money and paddy received from the same person.
435	On the same wall	Vijayanagara	Mallikārjunadēva-Mahārāya, son of Vīrapratāpa Dēvarāya-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1368, Prabhava, Vaigāśi 5.	Do.	Registers the grant of certain tax on dēvadāna lands for burning two perpetual lamps to the god Rājarājēśvaram-uḍaiya-Nāyaṇār Anumīśvaram-uḍaiya-Nāyaṇār at Rājarājanallūr alias Aṇukkāvur, for the merit of Mahāmaṇḍalēśvara Timmayadēva-Śōḷamahārāja.
436	On the west and south walls of the same temple.	Pāṇḍya ..	Vīra-Pāṇḍyadēva	26th year ..	Do.	Registers the agreement to burn two twilight lamps before the same god, made by Nallāṉ-Bhaṭṭaṉ Perumāḷ Vēdatyāga-Bhaṭṭa for the 28 naṇam received by him from a certain individual.
437	On a rock at **Puṉadagai**, about a mile from **Anukkavur**.	....	....	Parthiva, Tai, 11 ..	Do.	Refers to two oil-mills and a measuring rod of Puṉadagai.
438	On a stone opposite to the Chaṇḍēśvara shrine in the Kailāsanāthasvāmin temple at **Kovalur**, same taluk and district.	Chōḷa ..	Rājarājakēsarivarman	Lost	Do.	Fragment. Seems to register a sale of land effected by the assembly of Kōvalūr in [Veṇ]kuṟṟa-kōṭṭam.
439	On a rock in a field near the Māḍi-Pillaiyār temple at **Sengadu**, same taluk and district.	....	....	...	Do.	Registers a gift of 100 kuḻi of land to Ayyaṉār.
440	On a pillar in the Aḍēṟiśvara temple at **Kayar**, Chingleput ta'uk, Chingleput district.	Chōḷa ..	Rājarāja-Rājakēsarivarman	15th year	Do.	Begins with the introduction "[illegible]" etc. Registers a sale of land by the assembly of Kāyar, in Kumuḷi-nāḍu, a subdivision of Āmūr-kōṭṭam to Senniḷattaḷāṉ Māṟaṉ Śiṅgaṉ who set apart the land for burning a perpetual lamp to the god Aḍēridēva.
441	On another pillar in the same temple.	Do. ..	R[a*]jakēsarivarman	3rd	Do.	Letters worn out in the middle. Seems to register a gift of land as bhaṭṭa-vṛitti.
442	On a third pillar in the same place	Do. ..	Do.	23rd	Do.	Registers a gift of land, by purchase, for offerings and for burning a lamp day and night, to Kuṭṭapperumaṇaḍigal in the Aḍēripidāraṉ temple by a resident of Vaṇḍāḷañjēri in Teṉkarai Naṟaiyūr-nāḍu, a subdivision of Śōḷa-nāḍu.
443	On a fourth pillar in the same place.	Do. ..	Rājakēsarivarman alias Uḍaiyār Śrī Rājadhirājadēva.	31st	Do.	Begins with the introduction "[illegible]" etc. Registers a sale of land by the assembly of Kāyār in Kumiḷi-nāḍu, a subdivision of Āmūr-kōṭṭam in Jayaṅgoṇḍaśōḷamaṇḍalam.
444	On a stone near the Kamalanārāyaṇa-Perumāḷ image in the same village.	Do. ..	Rājakēsarivarman	4th	Do.	Fragment. Seems to register a gift of land for a perpetual lamp to the god Ūruḍaippperumāḷ Tirumāṟṟaḷidēva.
445	On another stone in the same place	Do. ..	Do.	Do.	Do.	Incomplete. Registers a gift of land for the Śrībali offerings in the temple of Ūruḍaippperumāḷ Tirumāṟṟaḷidēva by Aṇaiśchchūr Kīḻavaṉ Āriṉjōmaṉ of a village (name lost) in Tiruṉaṟaiyūr-nāḍu, a subdivision of Śōḷa-nāḍu.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
446	On the north wall of the central shrine in the Śrinivāsa-Perumāl emple at **Pāpanāsam**; Pāpanāsam taluk, Tanjore district.	....	.. .	Śaka 1379, Bahudhānya.	Tāmil	Built in. Registers a gift of land in Periya-Ālattūr in Gēyamānikka-vaḷanāḍu by a certain Maḷavarāyar to the temple of Pāpanāśap-Perumāl.
447	On the same wall	....	....	Śaka 1382, Vikrama	Do.	Gift of ten vēli of land at Tattaṉūr as tiruvidaiyāṭṭam by the individual mentioned above. Refers to the gift of land mentioned in the previous inscription.
448	On the base of the same wall ..	Vijayanagara	Mallikarjunadēva-Mahārāya, son of Pratāpa Dēvarāya-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1370 (wrong), Prajāpati (expired), Āṅgirasa, Rishabha, śu. dvādaśi, Sunday, Hasta, Vaigāśi 4.	Do.	Registers gift of the village Rājakēsarippaṟṟu alias Pāpanāśam with all the taxes levied on the village, for offerings, worship, twilight lamps etc., and for conducting the festivals instituted in the temple of Pāpanāśap-Perumāl by Sāḷuva Tirumalaidēva-Mahārāja on the occasion of the reconsecration of the temple. The chief bears a number of birudas such as "gaṇḍaraṅgūli" "the establisher of Śambhurāya" etc.
449	On the west wall of the same shrine.	..	.. .	Śaka 1380, Bahudhānya.	Do.	Gift of 7½ (vēli ?) of land as tiruvidaiyaṭṭam in Tiruvaṇaikkuḍi in Neṉmali-nāḍu to the temple of Pāpanāśap-Perumāl by a certain Chikka-Bokkaṇa-Nāyaka.
450	On the same wall	..	.. .	Śaka 138[0], Bahu-[dhā]nya.	Do.	Gift of two villages by purchase, to the temple, by a certain Kaṇakarāyar, a native of Puduchchēri.
451	Do.	..	...	Śaka 1381, Pramā[di?].		Gift of three vēli of land at Kiḷiyaṇallūr in Tiruvaḷundūr-nāḍu to the temple of Pāpanāśap-Perumāl by one Mallarāśa Nāyakkar.
452	On the base of the same wall ..	Vijayanagara	Vīra-Praudhadēvarāya-Mahārāya, son of Vīrapratāpa Dēvarāya-Mahārāya 'who instituted the elephant hunt'.	Śaka 1379, Īśvara, Makara, ba. Amāvāsyā, ardhaudaya, Sunday, Śravaṇa, Tai 19.	Do. ..	Gift of the village of Vāsudēvanallūr, bordering on Rājakēsarippaṟṟu in Nittavinōda-vaḷanāḍu in Tiruchchirappaḷḷi-nāḍu on the southern bank of the river Kāvēri, in the Chōḷa country, to the temple of Pāpanāśap-Perumāl for worship and offerings and for repairs, by Sāḷuva Tirumalaidēva-Mahārāja.
453	On the west and south walls of the same shrine.	..	....	Śaka 1379, Īśvara, Tai 19.	Do.	Gift for offerings to the god Pāpanāśap-Perumāl, of a vēli of land out of his jīvita at Tirukkaruṅgāvūrpaṟṟu in Nittavinōda-vaḷanāḍu by Mahāmaṇḍalēśvara [Vāch]chārāśar Timmarāśar, who calls himself a Chōḷa and "Uraiyūrpuravarādhīśvara" and has besides a few other birudas, such as "Chōḷa-Nārāyaṇa", "Narasiṁhaśrīpādaśēkhara" etc.
454	On the south wall of the same shrine.	..	....	Śaka 1377, Yuva ..	Do.	Gift of two vēli of land to the same temple by a certain Ilaiya Mādhava-Bhaṭṭa. Mentions the river Parāntakaṉāṟu.
455	On the same wall	..	....	Śaka 1384, Chitrabhānu.	Do.	Gift of ½ vēli of land, at Tiruchchēyalūr alias Dēvarāyaṉpēṭṭai in Rājakēsarippaṟṟu, to the same temple by a certain Aḷagiyamaṇavāḷa-Nambi.
456	Do.	..	....	Śaka 1380, Pramādi	Do.	Gift of 5 vēli of land at Pūṅguṉṟam Tiruppālaittuṟai in Tirukkaruṅgāvūrpaṟṟu by Sāḷuva Tirumalaidēva-Mahārāja.
457	Do.	..	....	Śaka 1377, Yuva ..	Do.	Gift of one vēli of land to the same temple by a certain private individual.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
458	On the base of the same wall ..	..	....	Śaka 1369, Prajāpati (wrong), Mārgaḷi 24.	Tamil ..	Gift of three villages, Śembiyanpaṭṭa, Nerkunram and Na[r ikkurambai for worship in and repairs to the same temple by the village assembly and naṭṭar of Śōḷa-maṇḍalam, the tax due from the villages being paid by the donors themselves.
459	On the same base	..	....	Śaka 1375, Śrīmukha Āḍi 5.	Do. ..	Gift of lands in Maṭṭūr, hamlet of Tiruchchōrruttuṟaippaṟṟu, by the assembly of several villagers of Kaṇḍ[i*] ūr-nāḍu.
460	On the north wall of the maṇḍapa in front of the same shrine.	Tanjore Nāyaka.	Raghunātha-Nāyaka	Virōdhikṛit, Puraṭṭāśi 12.	Do. ..	Gift of three paṇam which was the annual grazing fee due from a certain Nallāṅkōṉ of Tāpanāśam for burning a lamp in the temple as per orders of Dīkshitarayyan. Mentions Veṅgaṭṭi-Nāyakkar.
461	On the north and west walls of the same maṇḍapa.	Do.	Achyuta Vijayarāghava Nāyaka ..	Vyaya, Tai 15 ..	Do. ..	Gift of an annual contribution of 15 paṇam to the temple, by order of Timachchayyan, by a certain Virapperumāḷ-Seṭṭi during the management of Tyāgappa-Mudaliyar.
462	On the south wall of the same maṇḍapa.	....	....	Śaka 1406	Do. ..	Fragmentary. Seems to make some provision for the maintenance of the temple priests.
463	On the same wall	..	....	Śaka 1384, Chitrabhānu.	Do. ..	Incomplete. Gift of ten veḷi of land in Paṭṭarai in Eṭṭigaḷūr-paṟṟu to the temple by the parivāram (servants?) of Tiruvārūr-uṭaiyāḍi.
464	Do.	....	....	Śaka 1381, Pramādi	Do ..	Gift of a veḷi of land in Paṭṭamaṅ[g*]alachchēri, south of Gōyamāṉikka-valanāḍu, to the temple, by a certain Tippā-Reḍḍi.
465	Do.	....	....	Śaka 138[4], Chitrabhānu.	Do. ..	Gift of 2 veḷi of land to the north of Gōyamāṉikka-valanāḍu at Pūdaṅaṇḍi by a certain Chandraśēkhara, the karaṉikkam of Tiruvārūr.
466	Do.	....	....	Śaka 1384, Chitrabhānu.	Do. ..	Gift of 2 veḷi of land at Taṭṭamaṅgalam in Uyyakkoṇḍa-śōḷa-valanāḍu by Ilakkaraśar, the karaṉikkam of Tiruvārūr.
467	On the north and south walls of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	19th year, Dhanus, śu. dvādaśi, Wednesday, Krittika.	Do. ,	Stones out of order and lost in some places. Gift of two veḷi of land as tirunāmattukkaṇi at Kuṇḍavamallūr, a hamlet of Rājakēsari-chaturvēdimaṅgalam in Nallūr-nāḍu, a subdivision of Nittavinōda-valanāḍu, by a certain Ārā-amudu Mādēvaṉ alias Vikramaśōḷa-Brahmamārāyaṉ to the temple of Viśvēśvaradēva built by himself at Pañchavaṉmādēvi-chaturvēdimaṅgalam.
468	On the same walls	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḷam (Ceylon) and the crowned head of the Pāṇḍya.'	21st year Vṛischika, ba. daśami, Wednesday, Hasta.	Do. ..	Do. Many pieces are fragmentary and cannot be read together. Seems to record another gift of land by the person mentioned above to the same temple. The donor was a native of Rājarāja-chaturvēdimaṅgalam.
469	On a pillar in the north varandah of the first prākara of the same temple.	....	....	....	Do. ..	Records that the maṇḍapa (was built by) Vijayapālan.
470	On a pillar in the mukha-maṇḍapa in front of the same temple.	....	....	....	Sanskrit and Grantha.	Verse in praise of god Vishṇu in his Narasiṁhāvatāra.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
471	On another pillar in the same maṇḍapa.	....	....	....	Tamil verse ..	Records the construction of the maṇḍapa by a certain Chēdipaṉ, a resident of Puduvai.
472	On the lintel above the doorway of the Vishvaksēna shrine in the same maṇḍapa.	....	....	....	Tamil ..	Records the renovation of this doorway (tiruvāsal) by a certain Gaṅgēyanāyar of Manappākkam. Mentions a certain Vēlaikkāraṉ Tirunirrusōḷa-Nambi.
473	On a slab built into the south wall of the first prākāra of the same temple.	Chōḷa ..	Parakēsarivar[man]	....	Do. ..	Fragmentary. Seems to register a gift of land. Mentions a certain Madurāntaka-Mu[vēnta*]vēḷāṉ.
474	On another slab built into the same wall.	Do. ..	....[kē]sarivarman	9th year	Do. ..	Fragmentary. Seems to record a gift of land to the temple of Mahādēva.
475	At the entrance to the second gōpura of the same temple (right side).	....	....	....	Tamil verse ..	Damaged. Records the construction of the several shrines including the Paṅkayavalli-maṇḍapa, Śuṭṭikkodattāl shrine, Kāveri-maṇḍapa, Kāttamayil-maṇḍapa, and the central gōpura by a certain Ayya-Nāyaka.
476	On the east wall of the vāhana-maṇḍapa in the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Īḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	24th year, Rishabha, śu. tṛitīyā, Friday.	Tamil ..	Built in at the right end. Seems to register a gift of land to the temple.
477	At the entrance to the outermost gōpura in the same temple (left side).	..	..	Sarvajit, Vṛisha (Rishabha), Amā (Amāvāsyā).	Sanskrit verse in Grantha.	Records the completion of a sacrifice in the temple by a certain Rāmānujārya.
478	On the left side of the entrance into the central shrine of the Rāmaliṅgasvāmin temple at **Arayapuram** (hamlet of Papanasam).	Chōḷa ..	Parakēsarivarman	[3]rd year ..	Tamil ..	Incomplete. The inscription is engraved in quaint and obscure characters. Seems to provide a thousand kalam (of paddy) for offerings in the temple.
479	On the left side of the entrance into the ardha-maṇḍapa of the same temple.	Do. ..	Rājakēsarivarman	13th ,, ..	Do. ..	Records a gift of gold for a lamp to the temple of Periya-taḷi-Mahādēva at Tiruvarapuram.
480	On slabs built into the west and south walls of the central shrine in the Kṛishṇa temple in the same village.	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who took Madura, Īḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	....Anisham ..	Do. ..	Fragmentary. Seems to register a gift of land for offerings and worship in the temple of Sōmanāthadēva at Vikramaśōḷaṉ-[Pē]rālattūr.
481	On the south and east walls of the entrance into the same temple.	Do. ..	Tribhuvanachakravartin Rājarājadēva (III).	22nd year, [Maka]ra, ba. .. Sunday, [Avi]ṭṭam.	Do. ..	Sale of land at Irumbudal alias Śōḷaṉachchiyatiladachchaturvēdimaṅgalam to the temple of Vikramachōḷavaram-Uḍaiyār at Vikramaśōḷaṉ-Pērālattūr in Āvūr-kūrram, in Nit[avi]nōda-vaḷanāḍu for 7000 kāśu, by a native of Karunditṭaikudi in Taṉjāvūr-kūrram, a subdivision of Pāṇḍikulaśani-vaḷanāḍu.
482	On the north, west and south walls of the central shrine, in the Anantanārāyaṇa-Perumāḷ temple at **Avarani**, Negapatam taluk, same district.	Saḷuva ..	Tippayadēva-Mahārāja	Śaka 1396, Jaya, Makara, śu. Pūrṇai (Paurṇamī), Monday, Pushya.	Do. ..	Gift of the village Ābharaṇadhāri alias Uttarānandapuram which was a hamlet of Sikkal in Gēyamānikka-vaḷanāḍu, as tiruvidaiyāṭṭam, free of all taxes, for daily worship and offerings at the service called Tipparājaṉ-śandi and for festivals and repairs in the temple of Paḷḷikoṇḍa Perumāḷ. Refers to a previous gift by Aṉṉappa-Uḍaiyār.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
483	On stones built into the west and south walls of the same shrine.	Chôla ..	Tribhuvanachakravartin Kulôttuṅga-Chôla (III), 'who having taken Madura, was pleased to cut off the crowned head of the Pāṇḍya.'	.. .. .. Rishabha, śu. chaturdaśi, Sunday.	Tamil ..	Incomplete and stones out of order. Seems to register a gift of land to the temple of Par . . . . . built at Kiṭkuḍi alias Śiṅṅavishṇu-chaturvēdimaṅgalam, a brahmadēya in Aḷa-nāḍu, a subdivision of Arumoḷidēva-vaḷanāḍu by a certain Kalyāṇasundaranār alias Rājanārāyaṇap-Pallavarāyar, a native of Tirukkaṇṇapuram.
484	On the south wall of the same shrine.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Kulaśēkharadēva.	10th year, Āḍi ..	Do. ..	Gift of 1 veli of land by two ladies to the temple of Poṉmalaikkuṉṟu-Uḍaiyār at Poṉmalaikkuṉṟu alias Poyil in Iḍaikaḷi-nāḍu, a subdivision of Arumoḷidēva-vaḷanāḍu.
485	On the north, west and south walls of the same shrine.	....	....	[26]th year ..	Do. ..	Stones out of order and lost. Gift of land, free of taxes, to the temple of Pārvatīśvaram-Uḍaiyār at Kiḷkkuḍi by the assembly of Raṇajaya-chaturvēdimaṅgalam in Muḷaikkaṭṭu-nāḍu, a subdivision of Arumoḷidēva-vaḷanāḍu. The same land was an old gift for offerings to the god Kuṭṭaḍu-Nāyaṉār but the original recipients were dead. Refers to the land survey made in the 9th year.
486	On stones built into the walls of the same temple.	Chôla ..	Tribhuvanchakravartin Rājarājadēva ..	3rd year, Rishabha, śu. trayōdaśi, Monday, Svāti.	Do. ..	Incomplete and stones out of order. Mentions Arayan Śattivana-Nāyakan of Pālaikkuṟichchi in Aḷaṟṟūr-nāḍu in Maṉurōdaya-vaḷanāḍu, a subdivision of Kulôttuṅga-śôḷap-Pāṇḍināḍu.
487	Do.	Do. ..	Tribhuvanachakravartin Kulôttuṅga-Chôḷadēva, 'who was pleased to take Marudai (Madura) and the crowned head of the Pāṇḍya.'	15th year, Mithuna, śu. Thursday, daśami, Revati.	Do. ..	Do. Agreement between the villagers of Śittiraḷ[gai]-p-perumbaḷḷi in Muḷaikkaṭṭu-nāḍu and the temple authorities of Pārvatīśvaram-Uḍaiyār regarding exchange of lands.
488	Do.	Do. ..	[Kulôttuṅga-Chôla*]dēva, 'who was pleased to take.....and the crowned head of the Pāṇḍya.'	24th year	Do. ..	Fragment. Registers the remission of certain taxes on the lands belonging to the temple of Pārvatīśvaram-Uḍaiyār on the occasion of the consecration ceremony of Kuṭṭaḍu-Nāyaṉār (Naṭarāja) and his consort, by the assembly of [Sim]havishṇu-chaturvēdimaṅgalam in Arumoḷi[dēva-vaḷanāḍu] who were managing the affairs of the village from the month of Karkaṭaka.
489	Do.	Do. ..	Kulôttuṅga-Chôḷadēva	16th year, Siṁha, ba. daśami, Monday, Punarvasu.	Do. ..	Stones misplaced. Seems to record a gift of tax-free land to the temple of Pārvatīśvaram-Uḍaiyār set up at Kiḷkkuḍi, a brahmadēya in Aḷa-nāḍu, by the villagers of Rājarājan Ālimuḷai in Muḷaikkaṭṭu-nāḍu, a subdivision of Arumoḷidēva-vaḷanāḍu.
490	Do.	Do. ..	Tribhuvanachakravartin Kulô]ttuṅga-Chôḷadēva, '[who took] the crowned head of the Pāṇḍya.'	[15]th year, Rishabha, [ba. tritiya], Mūla.	Do. ..	Gift of tax-free land to the temple of Pārvatīśvaram-Uḍaiyār set up by [Rāja]nā ayaṉap-Pallavarayar of Pālaikkuṟichchi at Kiḷkkuḍi alias Siṁhavishṇu-chaturvēdimaṅgalam. Refers to the survey of land made in the 9th year of Periyadēvar.
491	Do.	Do. ..	[Tribhuvanachakravartin] Rājarājadēva..	17th year	Do. ..	Gift of 60 kāśu for a lamp to the temple of Tiruvars[śrāmam?] Tiruvirāmīśvaram-Uḍaiyār at Ābaraṇadāni-chaturvēdimaṅgalam in Aḷa-nāḍu, a sub-division of [Gēya*]-māṇikka-vaḷanāḍu.
492	Do.	Do. ..	Kulôttuṅga-Chôḷadēva	15th year, ... Saturday, Svāti..	Do. ..	Fragment. Contains portions of the introduction beginning with "[illegible]," etc. Seems to record a gift of land.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
493	On stones built into the walls of the same temple.	Chōḷa ..	Tribhuvanachakravartin ....., 'who having taken Madura, [was pleased to cut off the crowned head] of the Pāṇḍya.'	..	Tamil ..	Fragmentary. Mentions Kalyāṇasundaraṉār alias Rājanārāyaṇa-Pallava[rayar of Pālaikkurichchi] and the village of Ālimaḷai.
494	On a pillar of the north verandah in the first prākāra of the Śaurirāja-Perumāḷ temple at **Tirukkannapuram**, Nannilam taluk, Tanjore district.	Do. ..	Rājakēsariva[rman]	2 + 1st year ..	Do. ..	Bottom built in. Gift of land for burning a lamp in the temple of Emberumāṉ at Tirukkaṇṇapuram, a dēvadāna and brahmadēya in Marugar-nāḍu.
495	On the north wall of the same prākāra.	Pāṇḍya ..	Perumāḷ Sundara-Pāṇḍyadēva	17th ,, ...	Do. ..	Built in at the left side. Mentions a certain Vikrama-Pāṇḍya-A[raiyar].
496	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	2nd year, Tai ..	Do. ..	Registers a gift of land by purchase to the same temple by three private individuals of Bhūlōkamāṇikka-chaturvēdimaṅgalam.
497	Do.	....	Tribhuvanachakravartin Konēriṇmaikoṇḍāṉ.	33rd ,, ...	Do. ..	Records a tax-free gift of land to the temple of Baratavar Narāyaṇap-Perumāḷ at Kaḷikkarsicheḷēri alias Vīra-Pāṇḍyaṉ-paṭṭiṇam and the Brahmaṇas of Monnaimāmaruda-chaturvēdimaṅgalam, by a native of Kōdippaṅgur alias Kulōttuṅgaśōḷa-paṭṭiṇam. Mentions Aṇṇaṉ Naraśiṅgadēvar of Muḷaiyūr-nāḍu, a subdivision of Gēyamāṇikka-vaḷanāḍu.
498	Do.	....	Do.	....	Do. ..	Incomplete. Seems to register a gift by a certain Śōmidēvar for providing offerings and worship, during the service Vīra-Pāṇḍyaṉ-śandi called after the king, in the temple of Śavurip-Perumāḷ at Tirukkaṇṇapuram.
499	Do.	....	....	12th year ..	Do. ..	Gift of 400 kāśu for burning a lamp in the temple, by a certain Nallūr Aruḷāḷa-Bhaṭṭaṉ of Akaḷaṅka-chaturvēdimaṅgalam.
500	Do.	Chōḷa ..	Rājarājadēva	5 + 1st ,, ...	Do. ..	Gift of 1,000 kāśu for a lamp by a certain lady of Iḍaiyargukkuḍi.
501	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	46th ,, ...	Do. ..	Begins with the introduction "[illegible]", etc. Registers a gift of land lying uncultivated since the 20th year of the king's reign, at Kākkaimaṅgalam, at the instance of a certain Rājarāja-Brahmādhirāja Gōvinda-Piḷḷai for worship and offerings to the god of Tirukkaṇṇapuram in Gēyamāṇikka-vaḷanāḍu, during the four ayanas of the year and during the three festival occasions in the the months of Aippaśi, Śittirai and Māśi.
502	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	11th year, Kaṉṉi, ba. . . , Sunday, Pūram.	Do. ..	Beginning built in. Begins with the introduction "[illegible]", etc. Registers a sale of land by the temple trustees to a certain Kaṇṇaḷaṉ Śatturugaṇḍaṉ alias Avaṇipāla-Viḷupparaiyaṉ of Kaṟichchi in Monnaiyūr-nāḍu, a subdivision of Rājadhirāja-vaḷanāḍu, on condition that he should bring it under cultivation and should utilize the produce for providing certain offerings in the temple after paying the dues on the land.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
503	On the west wall of the same prākāra.	Chōḷa ..	Rajarājadēva (III)	14th year, 187th day.	Tamil ..	Registers the lease of land in the street called 'Śavurip-Perumāḷ-perunderavu' for building shops and houses thereon, to certain merchants with the stipulation that they should pay certain taxes on their goods to the temple. The order was issued while the god was seated with his consorts on the seat called 'Nambikaliyaṇ' under the canopy of pearls called 'Ravaṇāntakaṇ' in the Niravi-maṇḍapa, on the 5th day of the marriage (festival) in the month of Chaitra, hearing the hymns of Śaṭhagōpa.
504	On the same wall	....	....	2nd year	Do. ..	Gift of 70 veli of land in four villages, free of all taxes, for worship and repairs in the temple of Śavurip-Perumāḷ at Tirukkaṇṇapuram in Gōyamāṇikka-valanāḍu, by order of the king. A certain Sōḷiyadaraiyaṇ figures as the signatory of the document.
505	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and Iḷam (Ceylon).'	11th "	Do. ..	Registers an agreement made among the 'Vaḷañjiyar' (community) of Southern Ceylon that they would collect 2 kāsu from each individual living at Tirunīrruchchōḷapuram and other places, for maintaining a person to look after the affairs of a maṭha called Sūchakar Karuṇākara-virar-maḍam, where Śrī-Vaishṇavas were to be fed on all festival occasions. The present record is stated to have been engraved in place of an old one which had disappeared.
506	Do.	....	....	....	Do. ..	Gift of 500 kāsu each by two ladies for burning two lamps during the night services in the temple.
507	Do.	Chōḷa ..	Vikrama-Chōḷa[dēva]	10th year	Do. ..	Gift of tax-free land at Palli, a brahmadēya in Tiruvārūr-kūṟṟam by a certain Kākkuṇāyakaṇ of Vēḷūr for growing red lotuses for the temple of Tirukkaṇṇapuraṭṭ Āḷvāṇ.
508	Do.	Do ..	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōḷadēva.	Do.	Do. ..	Begins with the introduction "[illegible]," etc. Seems to record the migration to Tirukkaṇṇapuram, a brahmadēya in Marugal-nāḍu, a subdivision of Gōyamāṇikka-valanāḍu, of twenty families of weavers (ayōgavas) at four families from each of five specified villages, who were to do service in the temple in return for certain privileges granted to them.
509	Do.	Do. ..	Do. do.	11th year, Simha, ba. trayōdaśi, Saturday.	Do. ..	Begins with the same introduction. Registers a gift of 20 kaḷañju of gold of 9½ fineness (māṟi) for burning daily a twilight lamp with ghee and camphor both morning and evening, in the temple, by a brahman of Tirumarugal who also presented for the purpose a bronze lamp-stand made after his own image. The gift was accepted by the Śrī-Vaishṇavas of the village and those versed in the sacred lore (kalai ilangumoliyaḷar), assembled in the Tirunṟāvi of this temple which was sung by Tirumaṅgai-Āḷvāṇ.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
510	On the south wall of the same prākāra.	....	Tribhuvanachakravartin Kōnēriṇmaikoṇḍāṇ.	11th year, 345th day.	Tamil	Registers a gift of land as archanābhōga to the shrine of Tirumaṅgai-Āḷvār, set up in the western street by a certain Nārāyaṇa-Tādar.
511	On the same wall	....	....	Do.	Do. ..	Gives effect to the transaction mentioned above. Refers to the 4th year of [Uḍai]yar Rājarājadēvar and the 11th year of Uḍaiyar Kulōttuṅga-Chōḷadēvar, 'who was pleased to remit the tolls.'
512	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th year, 11th day	Do. ..	Records the lease of house-sites given to certain individuals, in the streets around the temple of Ulagu[y*]ya-ninra-raliṅga-Nāyaṇār Śavurip-Perumā] at Tirukkaṇṇapuram, in return for which they had to plant coconut palms in an allotted portion of land, from the yield of which coconut oil had to be extracted after the 6th year of their being planted and supplied for lamps to the temple.
513	Do.	....	Tribhuvanachakravartin Kōnēriṇmaikoṇḍāṇ.	8+1st year, 210th day.	Do.	Stones lost. Seems to register a gift of land for maintaining a feeding maṭha in the street [west] of the same temple. States that the prākāra was called after Ambaruḍaiyāṇ Vaṇāḍarayaṇ.
514	Do.	Chōḷa ..	Tribhuvanachakravartin Rāja	10th year	Do.	Stones lost. Records a gift of land for maintaining a flower-garden, by a resident of Kuṇṇalūr in [Iḍai]ṟaṟa-nāḍu. Refers to a gift to the same temple by 'Periya-Nāyaṇār.'
515	Do.	Do.	Tribhuvanachakravartin Parakēsari-varman Rājēndra-Chō[ḷadēva] (III), who took the crowned head of the Pāṇḍya.'	....	Sanskrit in Grantha and Tamil.	Stones lost. Seems to provide for a service called Arāsa-gandarāmaṇ-śandi after the prince Śēnap-Piḷḷai, in the temple of Āḷvār Śavurip-Perumā].
516	Do.	....	....	..... Paṅguṇi ..	Tamil	Stones lost. Seems to record a gift of land for offerings in the temple during certain festivals of the year. Mentions the maṭha of 'Tirukkōvalūr Emberumāṇār-Jīyar.'
517	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kulaśēkharadēva.	2nd year, Dhanus, śu. dvādaśi, Monday, Kṛittika.	Do.	Sale of land by the same temple to a certain Aruḷā[apperumā]-Tambirāṇ of Śōḷakulavalliuallūr belonging to Paṭṭāṇ-pakkam in Naḍuvil-nāḍu alias Rājarāja-vaḷanāḍu, who presented it back to the temple for converting it into a flower-garden.
518	Do.	Chōḷa ..	Tribhuvanachakravartin. . . . Rājēndra-Chōḷadēva.	..... Mithuna 16, Sunday, Ārdrā.	Do.	Much damaged. Seems to record a gift of money by two ladies for burning a lamp in the temple.
519	Do.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	36th year ..	Do.	Begins with the introduction "புகழ் மேவுக," etc. Registers a gift of money and land for burning lamps thrice daily in the temple, by the chief Kōraḷakēsari Adirādhirājadēvar and his minister Bhāradvājaṇ Māranārāyaṇaṇ alias Vīra-santōsha Brahmachakravarti of Tirupputtūr. Refers to a previous gift of land for burning lamps made in the 34th year of the king. Mentions the liquid measure 'Kulōt-tuṅgaśōḷaṇ-nāḷi.'
520	Do.	Do.	Tribhuvanachakravartin Rājarājadēva	5th year, Makara, śu. chaturdaśi, Sunday, Punarvasu.	Do.	Gift of money for burning a twilight lamp in the temple by a lady of Tiruvḷimi[ḷa*]ḷai.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the same wall	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	34th year, Karkaṭaka, ba. ēkādaśi, Wednesday, Mugaiyūram (Mṛigaśirsha ?).	Tamil ..	Built in. Begins with the introduction, "[illegible]", etc. Registers a gift of lamps, silver utensils and land for a twilight lamp, by Vīrakōrāḷan Aḍhirājarājadēvar of Koṅgu mentioned in No. 519 above.
522	Do.	Do. .	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	20th year, Mithuna, ba. daśami, Wednesday, Śravaṇa.	Do.	Sale of land for 5,350 kaśu to the temple by a certain Śattivaṇa-Nāyakan alias Kāḍavarāyan of Paḷaiyaṉṉūr in Mēlmalaip-Paḷaiyaṉṉūr-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-maṇḍalam. Mentions a jewel called 'Vīrarā[jēndraśōḷa]-padakkam' worn by the deity at Periyakōyil, which was melted and converted into 13 kaḷañju of gold and paid towards the 5,350 kaśu.
523	On the north wall of the Kaṇṇapori-Nāyaki shrine in the same temple.	....	....	Siddhārthin, Āvaṇi, 10.	Do.	Records a settlement among the Naṭṭār of Tiruvāyppāḍi that they would collect every year from the tenants, ghee at the rate of a nāḷi per cow and supply it to the same temple and that they would contribute a portion of the expenses of the Śrījayanti (festival).
524	On the same wall	....	....	Śaka 1400, Viḷambi, Dhanus, śu. paurṇai, Wednesday, Mṛigaśirsha.	Grantha and Tamil.	Sale of temple land to a certain Śrīraṅgarājar Āchchi-Ayyaṅgar, son of Vaṅgipuraṉṉu Āchchi-Ayyaṅgar, whose ancestors were the hereditary purōhitas of the same temple from the time of Uḍaiyavar (Rāmānuja). The land was presented back to the temple for certain offerings in the mornings.
525	On the west wall of the inner gōpura of the same temple.	Vijayanagara	Vīrapratāpa Mallikārjunadēva, Vīra-Narasiṅga Kṛishṇappadēva . . .	Śaka 1471, Saumya, Mithuna, śu. . . . Friday, Puraṭṭāśi.	Tamil ..	Seriously damaged and worn out. Seems to record a gift of money and land by Kaṇḍāḍai-Appaṅgār to the same temple for meeting certain expenses connected with the car festival.
526	On the right side of the entrance to the same gōpura.	....	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	21st year, Aippaśi, 11.	Do.	Gift of 30 vēli of land in Kuruṉgaiyāḍi in Tiruppāvalūrpaṟṟu, forming part of Kīḻ-kūṟu (eastern subdivision) of Kulōttuṅgaśōḷa-vaḷanāḍu and 5 vēli of land in Buvalōkam, free of all taxes, for the maintenance of the Bhaṭṭas of Karuvaḷavīra-chaturvēdimaṅgalam, and for (worship in the shrines of) Karuṇjirukka-Nāyaṉār and Bhāshyakāra, by Narasiṅgadēva who is styled the 'Tiruvāymoḻi-parikshai'.
527	In the same place	....	Do.	21st year, Tai, 27..	Do	Damaged. Gift of land for building a maṇḍapa in the river Muḍigoṇḍāṉ-āṟu for the sacred bath of the god. Mentions the channel 'Bhuvanēkavīraṉ[a]ruvi' named after the king.
528	On the left side of the same entrance.	....	Do.	19th year	Do.	Gift of land for worship and repairs to the temple. A certain Vīra-Pāṇḍya Pallavarāyar figures as the king's officer.
529	On the east wall of the second prākāra of the same temple.	....	Tribhuvanachakra[vartin Kōnēriṉ]maikoṇḍāṉ.	8 + 1st	Do.	Built in in the middle and in portions of the last two lines. Records a tax-free gift of land for a service in the temple called Kōdaṇḍara[maṉ-śandi] after the king, and for offerings and worship to the image of [Ēḷāndā]ḷai-Perumā] set up by Sundara-Pāṇḍya Kāḷiṅgarāyar.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
530	On the same wall	Pallava ..	. . . . . Perumāḷiṅgadēva	8th year, Makara, śu. daśami, Monday, Anilam.	Tamil	Rolls in. Seems to record a sale of land to a certain Rājadivākara Mūvēndiravēḷan of Viliyūr in Āvur-kūṟṟam, a subdivision of Nittavinōda-vaḷanāḍu by Araiyan Purridaṅgondan Dēvapperumaḷ, the headman of Kurudaiyāḍi in Tañjavūr-kūṟṟam, a subdivision of Pāndikulāśani-vaḷanāḍu. The land was situated in Sembiyan-Kuruḍaiyāḍi in Paṇaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu.
531	On the west wall of the same prākāra.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakrava . . .	2nd year	Do.	Gives an elaborate description of lands in several specified villages which were presented to the temple and to brahmans.
532	On the same wall	....	. . . . . 'who took all countries'.	....	Tamil verse ..	Stones lost and damaged. Seems to refer to the setting up of the image of Rāmānujamuni.
533	On the east wall of the maṇḍapa in front of the central shrine in the Rāmanandīśvara temple in the same village.	Chōḷa ..	Tribhuvanachakravartin Kōnēriṉmaikoṇḍan Kulōttuṅga-Chōḷadēva.	10th year	Tamil	Records a gift of land for worship and offerings to the image of Uḍaiyār Rāmanandīśvaram-Uḍaiyār, which was reconsecrated in its old temple. The land was named Śivapādaśēkharamaṅgalam after the donor, the king.
534	On the same wall	Sāḷuva ..	Tirumalaiyadēva-Mahārāja	Śaka 1397, Manmatha, Karttigai, 16.	Do ..	Remission of certain taxes accruing from Kallanai nāḍu belonging to the temple, for the repairs of the temple including the gōpura and for conducting worship and offerings in the temple. Mentions a certain (officer) called Vikramādittar.
535	Do.	Pāṇḍya ..	Śrīvallabhadēva	32nd year	Do. ..	States that the central shrine (tirumalai) of Tiruvirāmīśvaram-Uḍaiyār was the gift of Deyvanayakan.
536	Do.	....	Tribhuvanachakravartin Kōnēriṉmaikoṇḍan.	32nd year, 308th day	Do. ..	Registers the communication of the royal sanction for conferring the right of worship in the temple of Rāmanandīśvaram-Uḍaiyār set up at Tirukkannapuram upon a certain Tirumaṉṉuśōḷa-Brahmārayan and his descendants at the instance of Maḷavarāyar.
537	On the west and south walls of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15 + 1st year, Mithuna, ba. Sunday, Uttiraṭṭadi.	Do ..	Gift of an annual payment of money and paddy collected from the various specified temple servants in Śōḷamaṇḍalam, Rājarāja-Pāṇḍimaṇḍalam, Virusōḷa-maṇḍalam, Naḍuvil-nāḍu and Jayaṅgondaśōḷa-maṇḍalam, by the influence of the Mahēśvaras of Perumbarappuliyūr (Chidambaram) who were approached by the temple officials of Rāmanandīśvaram-Uḍaiyār to supplement the temple lands which were inadequate to meet the expenses of festivals and worship.
538	On the west and south walls of the Jambukāraṇyēśvara temple at **Kundalur**, same taluk, Tanjore district.	Vijayanagara	Vīrapratāpa Krishṇayadē[va-Mahārāya] .	Śaka 1441, Pramādi, Makara, śu. Uttana-dvādaśi, [Monday], Re[va]ti.	Tamil and Grantha.	Gift of land of taxes free in Kūndalūr, the eastern division of Tirunaṟaiyūr in Kulōttuṅgaśōḷa-vaḷanāḍu, by the king, excluding the five vēli of land already belonging to the temple of Tambiraṉār Tirukkaṭṭuraivar at Kūndalūr, for conducting the Makha festival in the temple, at the request of a certain Tiruppaṉishchavan Ambalattāḍiyar.
539	On a slab set up in front of the same temple.	....	....	Hēviḷambi, Tai, 5	Tamil	Modern. States that the lands in the four streets were the gift of a certain Vinaitīrtta-Mudaliyar, which was made at the request of one Īśura-Ayyanavargal for daily worship and repairs in the Īśvara temple at Kūndalūr.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On the north wall of the central shrine in the Ninga-Nārāyaṇa-Perumāl temple on the rock at **Tiruttangal,** Sattur taluk, Ramnad district.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva.	6th year, Vriśchika, 13, ba. trayōdaśi, Thursday, Svāt.	Tamil	Registers a gift of land by Tiruvaraṅgadēvaṉ Uyyakko[l]-vāṉ and Kuṉṟaḍuttāṉ Tiruvaraṅgadēvaṉ of the Kuṇḍina-gōtra for offerings and worship to Śiṅgap-Perumāl whose shrine together with a maṇḍapa called "Tiruvaraṅgadēvaṉ tirumaṇḍapam" had been constructed by them on the western and northern circuits of the temple of Paramasvāmin who was pleased to remain on the sacred hill at Tiruttaṅgal which was a dēvadāna-brahmadēya in Karuṉilakkuḍi-nāḍu. Mentions a tank called Dēvēndravallabhap-pēriri and a measuring rod named "Kuṉṟakkal-paṟaikōl.
541	On the same wall	Do. ..	Kulaśēkharadēva	9th year, Śittirai, 5	Do.	Gives the boundaries of the tank mentioned above and the lands belonging to the village of Tiruttaṅgal, and states that these were settled after measuring them with the rod "Kuṉṟappāṟaimēlkōl."
542	On the south wall of the same shrine.	....	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	11th year, 841st day.	Do. ..	Registers an order (of the king) to the Mūlaparushaiyār of Tiruttaṅgal, grouping with their village as a tax-free dēvadāna, Aṉaiyūr alias Teṉṉavaṉśirgūr excluding from it other old dēvadāna and paḷḷichchandam lands and collecting from Aṉaiyūr only the kaḍamai tax according to the old stone record.
543	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	9th year, 216th day.	Do. ..	Begins with the introduction "[illegible]" etc. Registers a royal order creating a brahmadēya village called Kulaśēkhara-chaturvēdimaṅgalam clubbing together four dēvadāna villages about Tiruttaṅgal, with lands and house-sites allotted to 54 Brāhmaṇas well versed in the Vēdas and the Śāstras, on the representation of Kaliṅgarāyar. The village-site where the Brāhmaṇas were to reside was renamed Puṟaḷōkagaṇḍanallūr. The order was issued while the king was occupying the seat called Kaliṅgarāyaṉ in his palace (kōyil) at Madura to the east of Maḍakkuḷam in Madurōdaya-valanāḍu.
544	On the same wall	....	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	....	Do. ..	Records a royal order issued to the assembly of Kulaśēkhara-chaturvēdimaṅgalam regarding the transaction mentioned above and the ulvari for having formed the brahmadēya referred to.
545	Do	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13 + 5th year, Kaṉṉi 9, śu. chaturdaśi, Thursday, Śatabhishaj.	Do. ..	Begins with the same introduction. Gift of land, free of taxes, by the big assembly of Para[n*]taka-chaturvēdimaṅgalam, a brahmadēya in Āri-nāḍu, to the temple of Paramasvāmin at Tiruttaṅgal in Karuṉilakkuḍi-nāḍu, at the request made by a certain Śrīkrishṇaṉ Śrīkrishṇaṉ alias Tirumaḷiśaidāsar of Tiruveḷḷarai on behalf of the temple.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
546	On the same wall	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4 + 1st year ..	Tamil ..	Records a gift of land by Tiruvarangadēvaṉ Kuṉreduttāṉ and Tiruvarangadēvaṉ Ūyyakkoḷvaṉ mentioned in No. 540 above to provide for the reading of the Mahābharata, the Rāmāyaṇa and the Purāṇas in a maṭha built by them.
547	On the south wall of the same maṇḍapa.	Do ..	Māravarman alias Tribhuvanachakravartin] Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country, was pleased to perform the anointment of heroes at Muḍigoṇḍaśōḷapuram'.	17th year, Āvaṇi ..	Do. ..	Gift of land by a brahman for maintaining a maṭha to feed the people doing service in the temple at Tiruttaṅgal. Mentions the standard measuring rod "Kuṉṟakkārpaṟaikkōl" and the tank "Dēvēndravallabhapōrēri".
548	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśekharadēva.	2nd year .. .	Do. ..	Gift of land, by purchase, by a certain Śōraṉ Ūyyaninṟāḍuvāṉ alias Gurukulattarayaṉ of Śirrūr for a service in the temple instituted in his name. The land was situated at Āṉaiyūr alias Teṉṉavaṉ-Śirrūr, the assessment from which had already been granted to the temple for maintaining a service called "Sundara-Pāṇḍyaṉ-śandi."
549	Do.	Do. ..	Māravarman alias Tribhuvanachakravartin [Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country'.	7th year, 98th day.	Do. ..	Begins with the introduction "[illegible]", etc. Records the gift of lands, by purchase from the residents of Āṉaiyūr, by the individual mentioned above for conducting the same service in the temple. These lands were formed into a village called Teṉṉavaṉ-Śirrūr. The king ordered the gift while he was occupying the seat called "Maḷavarāyaṉ" in the temple.
550	Do.	....	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	Do.	Do. ..	Records the grant of the documents uḷvari and kōḷvi by the king for the lands mentioned above on the representation of Maḷavarāyar.
551	Do.	....	....	....	Do. ..	Registers the final execution of the above order.
552	Do.	....	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	20th year, 600th day.	Do. ..	Records an order issued to the Mūlaparushaiyār of Tiruttaṅgal, that the taxes on certain lands in the village belonging to the god (Paramasvāmi), which had been sold to certain individuals who paid no taxes hitherto, should now be paid to the temple by the purchasers.
553	Do.	....	....	....	Do. ..	Records that certain privileges in the temple were conferred upon Taḍaṅgaṉṉi Śirrūruḍaiyaṉ Śōraṉ Uyyaniṉṟāḍuvāṉ alias Gurukulattaraiyaṉ of Tirumalli-nāḍu for renovating the temple, constructing the maṇḍapa of stone and for assigning certain taxes to the temple.
554	On the east wall of the same maṇḍapa.	Pāṇḍya .	Sundara-Pāṇḍyadēva	12th year and Śaka 1149	Tamil verse and Sanskrit.	Mentions that the garbhagriha, ardha-maṇḍapa and the mahā-maṇḍapa of the temple were built of stone by Gurukulattarayaṉ of Taḍaṅgaṉṉich-Chirrūr in Tirumalli-nāḍu mentioned above, who also set apart his village Āṉaiyūr alias Teṉṉavaṉ-Śirrūr for maintaining the "Sundara-Pāṇḍyaṉ-śandi". States that he was the king's minister.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
555	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabhadēva.	22 + 1st year ..	Grantha and Tamil.	Begins with the introduction "[illegible]," etc. Registers a royal order issued to the Mūlaparushaiyar of Tirottaṅgal to the effect that their village, which had originally been a dēvadāna-brahmadēya and then remained as a tirappu (tax-paying) for a long time, was now to be restored as a dēvadāna from the taxes on which, the expenses of the temple had to be met. Mentions the king's throne called Kaliṅgattarāiyan in his palace at Madakkulam east of Madura.
556	Do.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4 + 1st " ..	Tamil ..	Gift of land by two brothers, Tiruvaraṅgadēvan Kuṉṉeḍuttān and Uyyakkolvān of the Kuṇḍina-gōtra mentioned in No. 546 above, for offerings on the Tiruviśāgam day celebrated annually in the month of Vaigāśi.
557	On a pillar lying in the south verandah of the prakāra of the same temple.	Chōḷa ..	Parakēsarivarman	26th " ..	Vaṭṭeḻuttu ..	Gift of 31 cows for burning a perpetual lamp in the temple of Tiruvēṅgaḍanilai-Perumāṇaḍigaḷ at Tirattaṅgāl by a resident of Kāḍanūr in Malli-nāḍu.
558	On the wall of the west verandah of the same prakāra.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3 + 2nd "	Tamil ..	Gift of 25 sheep by two ladies for burning twilight lamps in the same temple.
559	On the same wall	Do. ..	Do. do.	13th " ..	Do. ..	Registers a gift of land with a well, by purchase, for maintaining a lotus pond for the supply of garlands of red-lotus to the temple, by Śaḍagōpan Tirumaṅgaiy-Āṇḍāḷ, the wife of Uyyaninṟāḍuvār alias Uḍaiyār Kāliṅgarāyar of Andaṉūr Śirukambūr in Muttūṟṟuk-kūṟṟam.
560	Do.	Do. ..	Do. do.	9 + 1st " ..	Do. ..	Gift of land by a certain Aṭkoṇḍavilli Tirumaḍamuḍaiyan of Tiruvaḷundūr in Śōḷa-maṇḍalam for a perpetual lamp in the temple. The land was purchased from three brothers Tiruvaraṅgadēvan Chaturvēdi, Kuṉṉeḍuttān and Śrīvallabha.
561	Do.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	11th " ..	Do. ..	Gift of land and a well by a certain Purushōttaman Kāliyarāyan for burning a perpetual lamp in the temple.
562	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13 + 1 + 1st year.	Do. ..	Registers a gift of land and a house-site by the lady mentioned in No. 559 above, for offerings and worship to the images of Karmārchchaṇai-Emberumān and his consorts set up by her in the temple. The land had been purchased from the Mūlaparushaiyar of the village.
563	Do.	Do. ..	Do. do.	Do.	Do.	Gift of land and a well by a certain Muṉṉalan Nārāyaṇan Saṅkaranārāyaṇan for a perpetual lamp in the temple.
564	Do.	Chōḷa ..	Kulōttuṅga-Chōḷadēva	42nd year	Do.	States that this is a copy of the inscription in the maṇḍapa to the east of the temple (tiruvidaiyaḍi) the rock of which had to be blasted. Records a gift of one and a half veli of land made tax-free, for meeting the expenses of the offerings during the procession of the image on amāvāsyā days. Karunilakkuḍi-nāḍu is here stated to be a subdivision of Maḍurāntaka-vaḷanāḍu in Rājarājap-Pāṇḍināḍu.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
565	On the same wall	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	8th year, Āvaṇi ..	Tamil	Gift of land by a certain Ātrayan Kunrendattāṉ Śrīvallabhaṉ for offerings and worship and for other expenses connected with the procession of the same deity on the Śrījayanti day in the month of Āvaṇi.
566	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	9th year, [3] 23rd day.	Do.	Records an order to the temple servants for the rehabitation and recultivation of Śaḍaiyankurichchi and other lands belonging to the temple which had been deserted and lying fallow. The tenants were given the assurance that they would suffer no troubles in future.
567	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13 + 11th year ..	Do.	Gift of 50 sheep for a perpetual lamp in the temple by a certain lady.
568	On the north wall of the same verandah.	....	....	13 + 6th ,, ..	Do.	Gift of land with the taxes thereon in Grāmaṇiuallūr alias Ni[ṉ*]ṟa-Nārayaṇappēṟēri by the assembly of Parāntakachaturvēdimaṅgalam, in Āri-nāḍu for meeting the daily expenses of the temple.
569	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13 + 8th ,, ..	Do.	Gift of 13 sheep for a twilight lamp in the temple at Tiruttaṅgal by a certain lady of Vāṇavanmahādēvichaturvēdimaṅgalam, a brahmadēya in Vēṇbu-nāḍu.
570	Do.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country, was pleased to perform the anointment of heroes at Muḍigoṇḍaśōḷapuram.'	20 + 1st ,, ..	Do	Gift of land by a resident of the village for a perpetual lamp in the temple.
571	Do.	Do. ..	Kulaśēkharadēva, 'who was pleased to take all countries.'	21st year, Tai ..	Do.	Gift of 20 cows (for a lamp) in the temple.
572	Do.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country, was pleased to perform the anointment of heroes at Muḍigoṇḍaśōḷapuram.'	17 + 1 + 1st year.	Do	Gift of taxes on two pieces of land belonging to the temple of Tiruttaṅgal, at Śrīpadmadala-chaturvēdimaṅgalam, a brahmadēya in Iruñjōṇāḍu by the assembly of that place, including the one already granted to the temple by Śōḷaṉ Uyyavandāṉ alias Gurukulaṟayaṉ of Anda[ṇ]aṟkuḍi in Puṅgā-nāḍu, who is stated to have colonised the village by order of the king and to whom the assembly had granted the income thereon.
573	On a stone built into the steps to the north of Paramapadavāśal in the same temple.	....	....	....	Do.	States that this stone of the door-post (Pōtikai) was the gift of a certain Tiruchchirrambalapriyaṉ of [Ā]ṇandūr.
574	On the left side of the entrance into the Śeṅgamala-Nāyaki shrine in the same temple.	Pāṇḍya ..	Jaṭāvarman alias [Tri*]bhu[va*]nachakrava[rtin*] Śrīvallabhadēva.	23rd year	Do.	Damaged and portion lost. Mentions the Mūlaparushaiyār of the village of Tiruttaṅgal, a dēvadāna and brahmadēya in Karuṇi[i*]akkuḍi-nāḍu in Ma[du*]rōdaya-vala[na*]ḍu.
575	On the south wall of the central shrine and store room, in the Karunellināthasvāmin temple on the same rock.	Do. ..	Sundara-Pāṇḍya	17th ,, ...	Tamil verse ..	Records the construction of the temple of stone for Taṅgal-Īśar and his consort Gauri by Śōṟaṉ Uyyaniṟṟāṉ alias Gurukulattaraiyaṉ of Śiṟṟūr, and states that he instituted a service in his own name in the temple of Tirunelvēlinādāṉ and thus enabled the god to discontinue begging his daily bowl of bali.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
576	On the north wall of the same shrine.	....	....	Vyaya, Aṟpaśi, 11	Tamil	Records the gift by purchase of ¼ share of the village Uḍaippaṅgulam for worship of the god Karunellinātha-svāmi and the goddess Minākshi-Ammaṉ by a certain Kumāra-Kaṅ[ga*]ppa-Nāyakar. This land was perhaps a Rājabhāga gift (?) of Veṅkiṭapati-Muddula-Nāyakkar Tambirāṉṭōlan.
577	On a boulder to the north of the same rock.	....	....	....	Do.	States that Tiruttaṅgal ch-chirmai was the gift for blood-shed (rattakkaṇi) to Ullibomman Kalaṅgādagaṇḍa-Nāyakkar, the follower of Varatuṅgarāmat-Tanippali Kalaṅgādagaṇḍa-Nāyakkar. Adjacent to the inscription is the figure of a standing warrior whose sword has almost cut off the head of a horse on whose back is seated another warrior with a sword. By the side of the hero is another soldier on horseback.
578	On another boulder about two miles west of the same village.	....	....	....	Do.	States that this is the northern boundary-stone of the four stones set up on the four sides of the big tank of Āṉaiyūr in Karaṉṉilakkuḍi]-nāḍu which was the property (kāṇi) of Gurukulattarayar mentioned above in No. 575, and the taxes on which had to go to the temple on the hill at Tiruttaṅgal.
579	On a boulder called Urundaipāgai about two miles north of the same village.	....	....	Viśvāvasu, Tai, 2 ..	Do.	Enumerates the boundaries of the land granted for a feeding house by a certain Ambalavāṉasvāmi of Chidambaram.
580	On a slab set up in a field about two miles south of the same village.	....	....	Prama[di]cha, Ādi, [5].	Do.	Damaged. Seems to enumerate the boundaries of the land granted by a certain Pradāni-Nāyakkar.
581	On the south wall of the Maṉṉīśvara temple at Annur, Avanasi taluk, Coimbatore district.	Koṅgu-Chōḷa	[Vīrarājēndra]dēva	27th year ..	Do.	Much damaged. Gift of money for 2 lamps.
582	On the same wall	Do.	Vīrarājēndradēva	13 + 1st ,, ..	Do.	Gift of 1½ kaḷañju of gold for burning a twilight lamp in the temple of Āḷuḍaiyar Maṉṉiyūr-Aṇḍar by a member of the Pārasīvar (community).
583	Do.	Do.	Vikrama-Chōḷadēva	9th ,, ..	Do.	Gift of 21 paṇam for two lamps by the wife of a merchant.
584	Do.	....	Tribhuvanachakravartin Kōnērimai-koṇḍāṉ.	15 + 7th year, 217th day.	Do. .. .	Gift by Kulōttuṅga-Chōḷadēvaṉ Kuḷa[va]ṉ of 95 achchu which was deposited with the dēvakanmis of the temple of Āvuḍaiyar at Maṉṉiyar in Vaḍapariśāra-nāḍu, for bringing certain lands under cultivation.
585	Do.	Koṅgu-Chōḷa	Vīrarājēndradēva	2½ + 1 + 1st year	Do.	Damaged. Gift of four śalāgai-achchu for offerings on Sundays.
586	Do.	Do.	Parakēsarivarman alias Tribhuvana-chakravartin Vikrama-Chōḷadēva.	8th year, Vaigāśi, Monday.	Do.	Gift of money for providing offerings on New-Moon and Full-Moon days to Āḷuḍaiyar Maṉṉiyūr-Uḍaiyar by Muṉaiyadarayaṉ, a native of Vallam.
587	Do.	....	....	....	Do.	Fragment. Seems to register a gift of two Śrīyakki paḷañ-jalāgai achchu (coins).
588	Do.	....	[Tribhuvanachakravartin Kō]nēriṉmai-[ko]ṇḍāṉ.	15th year, 2**th day.	Do.	Gift of a tank and certain lands watered by it to the same temple by the king.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
589	On the same wall	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	3rd year ..	Tamil	Gift of 15 Śiriyakki paḷañjalāgai achchu for burning a lamp in the same temple by a native of the Chōḷa country.
590	Do.	Do.	Vīrarājēndradēva	29 + [6]th ,, ..	Do.	Records the gift of 24 achchu for offerings to the image of Iḍangaināyaka set up in the temple of Āḷuḍaiyār Maṇṇiyūr-Āḷuḍaiyār by certain kaikkōḷas and sēnāpatis
591	Do.	Do	Kōkkalimūrkkaṇ—Chōḷadēva	2nd ,, ..	Do.	Damaged. Seems to record an obligation of the villages of Maṇṇiyūr, Gaṅgaipaḷḷi and Karuvalūr and their hamlets, to provide men for holding lamps during the various services in the temple of Maṇṇiyūr-Āḷuḍaiyār.
592	Do	....	....	15th	Vaṭṭeḻuttu ..	Damaged and fragmentary. Mentions Paḷaiyāṟu in Pāmbuṇikūṟṟam.
593	Do.	Koṅgu-Chōḷa	Kōkkalimūrkkaṇ Vikrama-Chō[ḷadēva]	4th year, Paṅguṇi	Do. ..	Damaged and incomplete. Registers a gift of money for a lamp by a merchant to the same temple.
594	Do.	Do.	Kōkkalimūrkkaṇ Vik[rama-Chōḷadēva] ..	2[7]th year, Puraṭṭāḍi.	Do. ..	Assignment of servants to the same temple by a resident of Kavaiyaṉṉuṭṭūr, who also presented a metallic statue of himself and (his wife) and gold for a twilight lamp.
595	Do.	....	....	....	Do. ..	Records the construction of a hall (Tamil) in the temple.
596	Do.	....	....	3rd year ..	Tamil	Damaged. Seems to record a gift of the village Vāṇavarmayanallūr for offerings by a certain Vāṇavarmayaṉ.
597	Do.	Koṅgu-Chōḷa	Kōkkalimu[r*]kkaṇ Vik[rama-Chōḷadēva]	[2]nd ,, ...	Do.	Damaged. Appears to record the gift of two villages to the temple of Maṇṇiyūr-Paramēśvara.
598	Do.	....	Tribhuvanachakravartin Kōnērimēṅkoṇḍaṉ.	4th year, 135th day	Do.	Damaged. Gift of land for worship, and repairs and for conducting the festivals of Arundavachchelviyār, one of the consorts of the god, in the temple.
599	Do.	Koṅgu-Chōḷa	Vīrarājēndradēva	14 + 1st year ..	Do.	Gift of 30 kaḷañju of gold for offerings to the image of Vaḍuga-Piḷḷaiyār in the temple by one of the Uttirāpati brahmans. Mentions the liquid measure "Śōḻiya-naḻi."
600	Do.	Hoysaḷa ..	Vīra-Ba[lla]ḷadēva	Āṅgiras, Āṇi .	Do.	Stones lost and damaged. Gift of 12 paṇam to the temple for tiruppariśaṭṭam.
601	Do.	Koṅgu-Chōḷa	Vīrarājēndradēva	13th year ..	Do.	Incomplete. Gift of 1½ kaḷañju of gold for a lamp by Mallikēśi, one of the queens.
602	Do.	Do.	Vikrama-Chō[ḷadēva]	[5]th ,, ...	Do	Damaged. Records the gift of one twilight lamp to the shrine of Kūttāḍuṇḍēvar in the temple.
603	Do.	Do.	Vikrama-Chōḷadēva	Do.	Do.	Damaged. Gift of 2½ kaḷañju of gold for burning 2 lamps.
604	On the south and east walls of the same temple.	Do.	Vīrarājēn[dradēva]	2[9]th year ..	Do.	Much damaged. Gift of 10 paḷañjalāgai achchu for feeding pilgrims daily in the same temple.
605	On the same walls	Do.	Kulōttuṅga-Chōḷadēva	....	Do.	Incomplete. Gift of a twilight lamp.
606	Do.	Do.	Do.	[1]7 + [1]st year..	Do	Damaged. Gift of 9 achchu for offerings to the same god. The offerings had to be given away to the Tirujñānasambandanambi-maṭha.
607	On the east wall of the same temple.	....	....	....	Do.	Gift of a nāṟuikka[lam] (bugle (?) by a certain Avaniyarāyaṉ, a weaver residing at Veḷḷalūr.
608	On the same wall	Koṅgu-Chōḷa	Kulōttuṅga-Chōḷadēva	7th year, Mārgaḻi .	Do.	Gift of 1½ kaḷañju of gold for a lamp to the god Maṇṇiyūr Āṇḍār by an oil-merchant.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
609	On the same wall	Koṅgu-Chōḷa	Virarājēndradēva	28th year ..	Tamil	Gift of 9 achchu supplementing a previous gift of one achchu for feeding itinerant travellers in the same temple by a brahman of the Malai-maṇḍalam.
610	Do.	Do	Kulōttuṅga-Chōḷadēva	5th ,,	Do.	Gift of 1¼ kaḷañju of gold for a lamp in the same temple by a Kaikkōḷa.
611	Do.	Do.	Vi[ra*]rājēndradēva	29 + 1st ,,	Do.	Damaged. Gift of 4 Śiriyakki paḷañjalāgai achchu for the oil-bath of the god and the goddess on every Saturday. The money seems to have been invested in the purchase of land.
612	Do.	Do.	Kulōttuṅga-Chōḷadēva	8th ,, ..	Do.	Damaged. Gift of gold for a lamp by a feudatory (sāmanta) of the king.
613	On the east and north walls of the same temple.	Do	[Vira]rō[jadē]va	1[9]th ,, ..	Do.	Much damaged. Seems to register the allotment of five shares of maṉṟāḍu among a number of persons of different villages in return for collecting the taxes due to the temple. Mentions the village of Veḷḷaippādi alias Virarājōḷanallūr in Vaṭaparisāra-nāḍu.
614	On the north wall of the same temple.	Do.	Virarājēndradēva	23rd ,, ..	Do.	Gift of 1¼ kaḷañju of gold for a lamp by one of the sēnāpatis of the Ā[maṭṭem]gaṇḍaṉ-terinda-Kaikkōḷa community at Maṉṉiyūr.
615	On the same wall	Do.	Vīra [rājēndra]dēva	22nd ,, ..	Do.	Records a similar gift by a member of the same community.
616	Do.	Do.	Vikrama-Chōḷadēva	14th ,, ..	Do.	Gift of gold for a lamp by a member of the Tuḷu-Nāyaka community.
617	Do.	Do.	Do.	D:. ,, ..	Do.	Gift of 1¼ kaḷañju of gold for a lamp by another individual of the same community.
618	Do.	Do.	Kulōttuṅga-Chōḷadēva	7th year, Śaka 1125	Do.	Records that 129 lamps were given to the temple until this year.
619	Do.	Do.	Do.	7th year, Kārttigai	Do.	Records that there were 19 lamps in all as per old inscription maintained by annual private grants and excluding those provided for by money-gifts, for which the Śivabrāhmaṇas were responsible.
620	Do.	Do.	Do.	4th year ..	Do.	Records an agreement by a potter residing in Veḷḷaipādi, a dēvadāna village of Maṉṉiyūr-Āṇḍār to supply five earthen plates (ஓடு) (for food) every month to the devotees residing in the temple as interest for the money received from another resident of the same village.
621	Do.	Do.	Vikrama-Chōḷadēva	9th ,, ..	Do.	Gift of money for a lamp by a Veḷḷāḷa of Rājarājapuram (Dharapuram).
622	Do.	Do	Virarājēndradēva	[1]4th ,, .	Do.	Damaged. Gift of 7½ kaḷañju of gold for conducting festivals on [Sundays].
623	Do.	Do.	Vikrama-Chōḷadēva	4th ,, .	Do.	Gift of 1¼ kaḷañju of gold for burning a twilight lamp at the western entrance of the temple by one of the Perumal Mudalis residing in Kaḍarūr.
624	Do.	Do.	Vīra Pa[rākrama]-Chōḷa	Lost	Vaṭṭeḻuttu ..	Damaged and incomplete. Records a gift of 10 kaḷañju of gold for burning a perpetual lamp in the temple. A fragmentary inscription in continuation of this record mentions Vikramaśōḷa Abhimānaśōḷa.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
625	On the same wall	Koṅgu-Chōḷa	Virarājēndradēva	29 + 1 + 1st year, Arpasi.	Tamil	Gift of 30 Śiriyakki paḷaṅ[jaḷa]gaḷ achchu for providing offerings at the service called tiruppalli-eḻuchchi by a certain individual.
626	Do.	Koṅgu-Pāṇḍya.	Vira-Pāṇḍyadēva	. . . . [Mārgaḷi]	Do.	Much damaged. Seems to record the assignment of certain taxes to the temple.
627	Do	....	Kōnēriṇmaikoṇḍāṇ	2nd year, [1]2th day		Damaged. Seems to record a fresh assignment of lands as naṭṭuvakkāṇi for the maintenance of the drummer and the musicians of the temple as the original holder was dead.
628	Do.	Koṅgu-Chōḷa	Virarājēndradēva	Lost	Do. .. .	Portion in the middle of the inscription is lost. Gift of paddy and cloth for the maintenance of a person carrying water for the sacred bath.
629	Do.	Do.	Vira-Chōḷadēva	23rd year	Do. .. .	Gift of paddy for offerings to the god by the assembly of M[āṇa]mbādi alias Madurāntaka-chaturvēdimaṅgalam in Vikramaśōḷa-vaḷanāḍu.
630	Do.	....	Kōnēriṇmaikoṇḍāṇ	21st year, 270th day	Do.	Gift of the village Ṉaśaḍi alias Iyūḷavalaśōḷanallūr by the king as a dēvadāna for repairs and for maintenance of the temple servants.
631	Do.	....	Kōnēr[iṇmai]koṇḍāṇ	15th year	Do.	Records the gift of certain taxes by the king for offerings and worship to the god and of some privileges to the residents of the streets round the temple.
632	Do.	..	Kō[nēriṇ]maikoṇḍāṇ	24th	Do.	Records the gift, free of taxes, of the village of Śattimaṅgalam in Vaḍaparisāra-nāḍu renaming it as Vikramaśōḷanallūr, for worship and repairs.
633	Do. ..	Koṅgu-Chōḷa	Virarājēndra[dēva]	14th	Do. .. .	Built in at the right end. Seems to record a gift of lamp.
634	On the north wall (inside) of the maṇḍapa in the same temple.	Do.	Virarāje[ndra-Chōḷa]dēva	*7th	Do. .. .	Much damaged. Mentions Śēvūr in Vaḍaparisāra-nāḍu.
635	On the west wall of the same maṇḍapa.	Koṅgu-Pāṇḍya.	Rājakēsarivarman alias Tribhuvanachakravartin Vira-Pāṇḍyadēva	8th	Do.	Assignment of certain taxes levied from the village of Veḷḷaipaḍi alias Virabhadran-taḷam, a dēvadāna of the temple by the assembly of Veḷḷa-nāḍu, a subdivision of Vaḍaparisāra-nāḍu for conducting the festival instituted by Kaṇṇaṉ Iḍaṅgai Migāmaṉ.
636	On a slab lying near the Amman shrine in the court-yard of the same temple.	Koṅgu-Chōḷa	Kulōt[tuṅga]-Chōḷa[dēva]	7th	Do.	Much damaged. Seems to record gift of 15 poṉ for the sacred bath, garlands and offerings to the image of Śeṅgoṇḍa[mēch]churam-Uḍaiyār.
637	To the right of the entrance into the central shrine in the Kālakalēśvara temple at **Koyilpalayam**, same talak and district.	....	Tribhuvanachakravartin Kōnēriṇmaikoṇḍāṇ.	....	Do.	Records an agreement made with the oil-mongers of Kavaiyanpuṭṭūr in Vaḍaparisāra-nāḍu for maintaining a in lamp the temple of Kālakaladēva by a remission of taxes.
638	To the left of the entrance into the same shrine.	....	Kōnērimaikoṇḍāṇ	....	Do.	Damaged and incomplete. Seems to record an order issued to the servants of the temple of Kālakāla at Kavayanpuṭṭūr regarding remission of certain taxes.
639	On the lintel of the maṇḍapa in front of the same temple.	Koṅgu-Pāṇḍya.	Sundara-Pāṇḍyadēva	26th year	Do.	Records the gift of the village Vāṇavaṉmādēvinallūr as a dēvadāna to the temple of Kālakālēśvaram-Uḍaiyar by the chief men of Kavaiyanpuṭṭūr.
640	On a pillar of the maṇḍapa in front of the same temple.	Koṅgu-Chōḷa	Virarājēndradēva	24th	Do.	States that this pillar was the gift of a lady residing at Kaḷḷaimaḍai in Vaḍaparisāra-nāḍu.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
641	On a second pillar in the same maṇḍapa.	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	3rd year . ..	Tamil	States that this pillar was the gift of a Veḷḷāḷa of Karuvalūr in Vaḷalaiyar-nāḍu.
642	On a third pillar in the same maṇḍapa.	Do. ..	Vīrarājēndradēva	24th „	Do.	States that this pillar was the gift of a Veḷḷāḷa of Kavaiyanputtūr.
643	On a fourth pillar in the same maṇḍapa.	....	Parakēsari Tribhuvanachakravartin Kōnērimē[l*]koṇḍāṉ.	3rd year, [7]9th day.	Do.	Records the order of the king issued to the Śivabrāhmaṇas of several villages including Iḍigarai, Tuḍiyalūr, Kuḍalūr, Kavaiyanputtūr and Śūralūr alias Ariyapirāṭṭinallūr remitting certain taxes for resuming worship in their temples which had stopped for some time.
644	On the beam and the pillars of the same maṇḍapa.	Hoysaḷa ..	Vīra-Ballāḷadēva	Vi[bha][va*] ..	Do.	Damaged. Seems to provide for the maintenance of the servants (maṇḍapa-kottu) and for daily worship in the temple of Kālakālīśvaram-uḍaiya-Nāyaṉār by the residents of Kavaiyanputtūr.
645	At the entrance into the maṇḍapa of the same temple.	Koṅgu-Chōḷa	[Vik]rama-[Chōḷadēva]	[29]th year ..	Do	Much damaged. Seems to record gift of land as tirunamattukkani to the temple of Kālakālīśvaram-Uḍaiyār by the residents of Kavaiyanputtūr in Vaḍapariśāra-nāḍu.
646	On the north wall of the same temple.	....	Kōnērinmaikoṇḍāṉ	20th year, 325th day	Do.	Damaged. Records an order of the king granting to certain Śivabrāhmaṇas the proprietary ownership of certain temple rights at Kavaiyanputtūr, Iḍigarai and Kuḍalūr which had lapsed to the king for want of proper claimants.
647	On the same wall	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	13th year	Do.	Gift of 2 paḷañjalagai achchu for a perpetual lamp by a lady of Kāraiyappāḍi in Vaḍapariśāra-nāḍu.
648	Do.	Do.	Do.	[Lost]	Do	Fragment.
649	Do.	Do.	Do.	15th year	Do.	Built in at the bottom and damaged. Seems to register a gift for conducting certain festivals of Varadaparamadēvi-Nachchiyār, consort of the god Kālakālādēva.
650	Do.	Do.	Vīrarājēndradēva	21st „	Do.	Built in at the bottom. Gift of 1 kaḷañju and 6 mañjāḍi of gold for 3 lamps by Uttamapāndya-Pallavaraiyaṉ for the merit of his father Anukka-Pallavaraiyaṉ.
651	Do.	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍyadēva	16th „	Do.	Records the agreement given by two Śivabrāhmaṇas to burn a twilight lamp in the shrine of Taravalla-Piḷḷaiyār the gift of which had been engraved on the walls of the temple but had not been maintained as the inscriptions had been defaced.
652	Do.	Koṅgu-Chōḷa	Vīra-Nārāyaṇadēva	7th „	Do.	Gift of 3½ kaḷañju of gold for repairs to the temple of Kālakāladēva by a native of Maṉṉiyūr in Vaḍapariśāra-nāḍu.
653	On the south wall of the same temple.	Do.	Vikrama-Chōḷadēva	20th „	Do.	Records the agreement by the oil merchants of Kavaiyanputtūr to supply oil for burning 25 twilight lamps in the temple.
654	On the same wall	Do.	[Vī]rarājē[ndradēva]	[2]1st „	Do.	Much damaged. Gift of gold for burning 3 twilight lamps during the three daily services in the temple.
655	Do.	Do.	Vikrama-Chōḷadēva	22nd „	Do.	Gift of 1 paḷañjalagai achchu for burning a twilight lamp in the same temple by a weaver of Śēlam in Śēla-nāḍu.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
656	On the same wall	Koṅgu-Chōḷa	Virarāje[ndradēva]	21st year	Tamil ..	Gift of 1 kaḷañju and 6 mañjaḍi of gold for burning 3 lamps during the periods of service in the temple, by a native of Kavaiyanpuṭṭūr.
657	Do.	Do.	[Vīk]rama-Chōḷadēva	25th ,, ...	Do ..	Damaged. Gift of one achchu for burning a lamp in the temple of Kalakaladēva.
658	On the south wall of the Kavaiya-Kaḷiyammai temple in the same village.	Do.	Parakēsarivarman alias Tribhuvanachakravа[rtin]. . . .	20th ,, ...	Do. ..	Damaged. Seems to record the construction of the Piḍāri temple by the merchants of Kavaiyanpuṭṭūr.
659	On a slab lying in the courtyard of the same temple.	Vijayanagara	Mahāmaṇḍalēśvara Achyutarāya ..	Kaliyuga-Śakābdam 4633 (expired), Nandana, Vaigāśi, 10.	Do. ..	Damaged at the end. Records the construction of the maṇḍapa in front of the Kavaiya-Kaḷiyammai temple by Irākkudapperumal Piṇavikkunallār of Kavaiyanpuṭṭūr in Nalūrparru-nāḍu.
660	On a slab set up near a tank at **Pillangulam**, Perambalur taluk, Trichinopoly district.	....	....	....	Do.	Records that Puḷḷaṅguḷam was a tax-free dēvadāna of the god Poṇṇarappiṇa-Īśvaram-uḍaiya-Nayanār at Kūgaiyūr.
661	On the portal of the north niche in the Varāha cave temple at **Mahabalipuram**, Chingleput taluk, Chingleput district.	Pallava ..	....	....	Pallava-Grantha.	The name Śrī Siṁhavi[shṇu]pōttādhirājan is engraved on the top of the sculpture representing a seated figure of a king attended on either side by a female figure representing his queens.
662	On the portal of the south niche in the same cave.	Do. ..	....	....	Do.	The name Śrī Mahēndrapōttādhirājan is engraved on the top of a standing image of the king who is accompanied by his two queens.
663	On the portal of the niche to the right of the Varāha cell in the same cave.	....	....	....	Do.	Built in in the beginning by a wall. Contains the verse enumerating the ten incarnations (avatāras) of Vishṇu.
664	On the pillar on the south side of the same cave.	....	....	....	Telugu ..	States that a certain mānya land relating to the shrine of Dēvarājasvāmi belonged to Kumārāchārya.
665	On the floor of the same temple ..	....	....	....	Pallava-Grantha.	A copy of the last verse of the two inscriptions found at the Gaṇēśa temple and at the Dharmarāja-maṇḍapa in the same village. The same verse is engraved in the Rāmānuja-maṇḍapa also (Nos. 20, 21 and 22, Epigraphia Indica, Vol. X, pages 8 ff.)
666	On two sides of a slab lying in the courtyard of the same temple.	Pallava ..	Nandipōtavarman	65th year	Grantha and Tamil.	Gift of land, by purchase, from the citizens of Māmallapuram by a private individual probably for grazing cattle.
667	On a slab standing in front of the Chennakēśavasvāmin temple at **Patnam**, Kadiri taluk, Anantapur district.	....	....	Śaka 1501, Pramādi, Pushya, ba. 10.	Telugu ..	Registers the provision of taxes payable in grain on all the wet lands under the tank at Pāntarlapalle, made by Vīrapāśi Koṇḍama-Nāyanigāru, the agent of Mahāmaṇḍalēśvara Jillēḷa Raṅgapatirājayyadēva-Mahārāja, for the upkeep of the canal dug from the tank.
668	On the dhvaja-stambha set up in front of the same temple.	....	....	Śaka 1379, Īśvara Śrāvaṇa, śu. 3, Sunday.	Do.	Records the gift of the stone-pillar made to the god Kēśavadēva by Āḍapa Nāgana, son of Svāmidrōharagaṇḍa Raṅgā-Nāyani Timmā-Nāyanigāru.
669	On a small rock lying behind the central shrine in the same temple.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka[1467], Plavaṅga, Śrāvaṇa, ba. 8.	Do.	Registers gift of lands under the tank at Pantarlapalle made by Mahāmaṇḍalēśvara Apratimamalla Achyutarāja son of Abbarāja Vōḷarāja to certain private individuals.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
670	On a rock on the tank bund in the same village.	....	.. .	Śaka 1561, Pramādi, Pushya, ba. 10.	Telugu ..	Copy of No. 667 above.
671	On a slab set up in a field to the north of the same village.	Vijayanagara	Mahāmaṇḍalēśvara Vīra Bukkarāya ..	Śaka 1289, Plavaṅga, Āśvija, śu. 1, Saturday.	Do. .	Records the gift of one puṭṭi of wet land under the tank at Pāntarlapalle for the god Ahōbala of Kadiri by the Mahānāyakāchārya Bammi-Nāyaka.
672	On a slab set up in the compound of the Śambhuliṅgasvāmin temple at **Siruguppa**, Siruguppa taluk, Bellary district.	Western Chāḷukya.	Tribhuvanamalladēva, 'ruling at Kalyāṇapura.'	Chāḷukya-Vikrama year 16, Prajāpati, Kārtika, amāvāsye, Sunday.	Kannaḍa ..	Records gifts of lands made at the villages Sirugappe, Siriyūru and Koḷanūru to the god Svayambhu-Kētalēśvaradēva of Siruguppe, by Abhinavasarasvatī Piriya-Kētaladēvī, the queen of Tribhuvanamalladēva, for the offerings of the god and for the maintenance of the temple servants. It also states that Mahāsāmanta Manneya Chokarasa of the Sinda family who was the lord of Bhōgāvatīpura, made provision for feeding brahmans. The queen is stated to have been governing the said three villages, which were situated in the subdivision Tekkekallu Twelve.
673	On another slab set up in the same place.	Do.	Tribhuvanamalladēva	Chāḷukya-Vikrama year 27, Chitrabhānu, Pushya, śu. 6, Wednesday, [Uttarā]yaṇa-Saṅkrānti.	Do. ..	Much damaged. Registers gifts of lands and money made for the benefit of the temple of Svayambhudēva at [Sirugu]ppe. Mentions the king's subordinates Mahāmaṇḍalēśvara Tribhuvanamalla ..... Daṇḍanāyaka Chokkarāya (called also Chokkarasa) and Jaggarasa and the country Ballakunde Three Hundred.
674	On a slab built into the wall of the bastion near the same temple.	....	....	Śaka 1549, Prabhava, Jyēshṭha, ba. 30, Sunday.	Do. ..	Records the construction of a wall for the god Śambhudēva and a bastion called Hussaini-burja (Hussain-burs?) by Rāja Śrī Daḷapatirāya of Siriguppe. Mentions Amadatalla Ayyanamallika Abdulla Mahamada Śihana-Saheba, chief havaldār at Ādāvani and Rāyachūru.
675	On the same slab	....	....	....	Persian ..	Records the construction of a bastion in the middle of the river at Saragopa. Mentions Malik Abdul Mahammad, son of Malik Rashan, Sar Havaldar of Adoni fort in the district of Raichur. The inscription has been read by the Nazim, Archæological Department, Hyderabad (Deccan).
676	Do.	....	....	....	Marāṭhī in Nāgarī.	Contents same as in No. 674 above.
677	On a slab set up near the Kollam-Bhāratī temple on a hillock near **Kottapalle**, Nandikotkur taluk, Kurnool district.	Western Chāḷukya.	Trailōkyamalladēva	Śaka 980, Hēvilambi, Vaiśākha śu. pūrṇami, Thursday, Vyatipāta, lunar eclipse.	Kannaḍa ..	Registers the gift of the three villages named Duddhiyālu, Siripura and Kuṇakunde respectively to the temples of Svayambhū-Bhairavadēva, Sāraṅgēśvaradēva and Indrēśvaradēva at Koḷḷa situated at the western entrance to the Śrīśaila. The gift was made into the hands of Sūrēśvara-Paṇḍitadēva by the king and his chief queen Maḷḷaladēvī, on the occasion of their visit to the temple of Mallikārjuna at Ta[va]ṇi at the western entrance to the Śrīśaila. Mentions the chief Ballavarasa and the village Mōsaṅgi.
678	On another slab set up in the same place.	Do.	Tribhuvanamalladēva	....	Do. ..	Damaged and incomplete. Mentions the king's subordinate Bijjaṇa-Chōḷamahārāja whose praśasti begins with the well-known epithet 'svasticharaṇasarōruhavibhū' applied to the Chōḷas of the Telugu country.

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
	Bellary District, Hospet Taluk.					
679	On a slab set up near the Sannakki-Virabhadrasvāmin temple at **Hospet.**	Vijayanagara	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1453, Khara, Āśvija, śu. 1.	Kannaḍa ..	Records gift of certain duties on crops made to the temple of Gauriśvara at Tirumaladēviammanavarapaṭṭaṇa by Kampaḍavarasa-Anna.
680	On a slab built into the wall of a mosque to the east of the bazaar street in the same village.	....	Tippu Sultan	Hijri 1210	Persian ..	States that Ghafoor Khan of high lineage discovered (i.e., built) the holy mosque. The record has been read by the Nazim, Archæological Department, Hyderabad (Deccan)
681	On a slab set up near a bridge on the way to the Sub-Collector's bungalow in the same village.	Vijayanagara	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1457, Manmatha, Vaiśākha, śu.	Kannaḍa ..	States that Abbarāja Tirumapa, the agent of the Pradhāna (minister) Tirumalarāja, granted the mulavisa of certain villages for offerings and lamps to the god Tiruvengalanātha at Tirumaladēviyarapaṭṭaṇa, with the consent of the presiding merchants (śeṭṭipaṭṭaṇasvāmi) of Tirumaladēviyarapaṭṭaṇa, Varadājammanapaṭṭaṇa, and Krishṇapura and of the mahānāḍu (general assembly) of Dasāvara.
682	On the east wall of the maṇḍapa of the Anantaśayanasvāmin temple at **Anantasayanagudi.**	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1471, Saumya Pushya, śu. 9, Makara-Saṅkrānti.	Do.	Registers a gift of land made by the king for the offerings of the gods Hanumanta and Anantaśayana of the Jambukēśvara hill.
683	On the same wall	Do.	Vīrapratāpa Krishṇarāya-Mahārāya ..	Śaka 1446, Tāraṇa, Jyēshṭa, śu. 7, Sunday.	Sanskrit ..	Gives the genealogy of the second Vijayanagara dynasty up to Krishṇarāya similar to that in copper-plate records. States that the king founded the town of Sale-Tirumala-Mahārāyapura wherein he built a temple for the god Anantapadmanābha, that he made a gift of several villages in the Pāndya-nāḍu which was a subdivision of the Hastināvati-valita for worship and offerings in the temple and that he appointed three priests of the Vaikhānasa sect for conducting the worship of the god. The inscription is stated to be the composition of the poet Sabhāpati.
684	Do.	Do.	Achyutarāya	Śaka 1461, Vikāri, Bhādrapada, ba. 12, Tuesday.	Sanskrit in Nagari.	Records the gift of Ānandanidhi made by the king for the benefit of the brahmans. This is a copy of No. 256 of South-Indian Inscriptions, Vol. IV.
685	Do.	Do.	Achyuta	Śaka 1461, Vikāri, Bhādrapada, ba. 12.	Sanskrit ..	Copy of the same in Kannaḍa characters.
686	On a slab built into the wall in a room to the left of the maṇḍapa in the Raṅganāthasvāmin temple at **Nagenahalli.**	Do.	Vīrapratāpa Krishṇadēva-Mahārāya ..	Śaka 1438, Dhātri, Kārtika, śu. 15, Sunday.	Sanskrit and Kannaḍa.	Damaged. States that Raṅganātha-Dīkshita, the purōhita of the king obtained the village called Nāgaladēvipura from the king and there built temples for the gods Nāgēśvara and Nāgēndraśayana and constructed also a tank called Nāgambikā-samudra for the merit of the king's mother Nāgaladēvī. He founded also an agrahāra at the village giving several vṛittis to brahmans.
687	On a slab lying in the garden of Karnam Narayana Rao at **Mudlapuram.**	Do.	Vīrapratāpa Krishṇadēvarāya-Mahārāya	Śaka 1435, Śrīmukha, Chaitra, śu. 5.	Kannaḍa ..	Records the grant of the village Virupāpura in Hosavāra-Maganē to the temple of the god Viṭhaladēva for the merit of the king's father Narasaṇa-Nāyaka and of his mother Nāgajidēvī. The grant is stated to have been made by the king on the holy occasion of the Solar eclipse which fell in the (preceding) year Āṅgirasa on Phālguṇa, ba. 30, Monday.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a slab set up by the side of the right dvārapāla image in the Hosūramma temple at **Hosur.**	....	....	Śaka 1..5, Vijaya, Śrāvaṇa, ba. 10.	Sanskrit and Kannaḍa.	Registers a gift of lands in certain villages of the Brahmaṇa-Chitavādi-sime for the offerings, etc., of the goddess Mahāmayi of Hosūru, by a certain Madinayaka.
689	On a slab set up in the mukha-maṇḍapa of the same temple.	....	....	Śaka 1435, Śrimukha, Prathama-Bhādrapada, su. 15, Tuesday.	Do.	Built in at the bottom. Records a grant made to the goddess Ekkanāthe of Hosūru by Basavappa, son of Gauṇa-Daṇāyaka and the upa-pradhāna Sōvanna for the merit of (the king) Krishṇarāya.
690	On a pillar in the same maṇḍapa ..	....	....	Śaka 1565, Svabhānu, Śrāvaṇa, su. 7.	Do.	Much damaged. Seems to renew a gift of land and money made previously in the reign of Krishṇarāya by the temple managers (sthānika) of the temple of Hosūramma to a private individual as a free-hold (mānya).
691	On the same pillar	....	....	Viśvāvasu, Phalguṇa, ba. 1[2].	Do.	Records a gift of land made by the temple managers (sthānika) of the temple of the goddess Mahāmayi at Hosūru, to Kaṭikam Mallaya of Vijayanagara, for doing ornamental work (chilivanya) to the lion vehicle of the deity.
692	On a rock on the bank of the Tuṅgabhadrā river in the same village.	....	....	Śaka 1328, Vyaya, Chaitra, su. 13, Sunday.	Do. (Nāgarī).	Damaged. Seems to make provision for a perpetual lamp to the god Prasanna-Rāmadēva by certain brahmans.
693	On a stone set up in a field near a channel at **Gudiobalapuram.**	....	....	....	Telugu (Nāgarī).	Damaged and mutilated. Mentions Narasimha-Mahārāyalu and god Virūpākshadēvara-sannidhi. A solar eclipse is also referred to.
694	On a rock to the east of the Kalasāpura Āñjanēya temple on the Kamalapur-Kampli road.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1478, Naḷa, Kārtika, su. 12, Thursday.	Telugu ..	Records a gift of land made by Mahāmaṇḍalēśvara Raghunatharājadēva-Mahārāja, the son of Tirumalarāja and grandson of Āraviṭi Rāmarāja-Raṅgarāja of the Lunar race, Ātrēya-gōtra, Āpastamba-sūtra and Yajuś-śākha, to the temple of Ānanda-Bhairava near Kalasāpuram.
695	On the east wall of the maṇḍapa in the Paṭṭābhirāmasvāmin temple **at Kamalapuram.**	Do.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1461, Vikāri, Pushya, su. 1.	Kannaḍa ..	Damaged. Registers the gift of some taxes realized in the villages of the Sōmalāpura-sime for the offerings of the god Raghunathadēva at Varadājammanavarapaṭṭaṇa by Achyutarāya-Mallapanna.
696	On the wall opposite the image of Āñjanēya in a ruined temple near the Elephant stables in the same village.	Do.	Sadāśivadēva-Mahārāya	Śaka 1467, Viśvāvasu, Chaitra, su. 3, Thursday.	Sanskrit and Telugu.	Copy of A. R. No. 19 of 1889 (No. 248 of South-Indian Inscriptions, Vol. IV).
697	On a rock near the Kumbārakuṇṭe to the north-west of the same village.	Do.	Vīrapratāpa Krishṇarāya-Mahārāya ..	Śaka 1[4]40, (expired) Bahadhānya, Kārtika, [su]. 12, Saturday.	Sanskrit and Kannaḍa.	Registers a gift of land made to the god Kariya-Tiruveṅgalanātha of Āñjanagiri by the king's chief queen Tirumalādēvi for the merit of (the prince) Tirumalarāya-Mahārāya.
698	On a slab set up in front of the Śiva temple (known as Kallaragudi) to the east of the same village.	Do.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1463, Śārvari, Kārtika, su. 5, Thursday.	Do.	States that a certain Timmarāja, son of Hiriya Abbarāja of Harige, belonging to the Kāśyapa-gōtra and Āpastamba-sūtra, installed the image of the god Raghunathadēva at the Penugonda gate to the east of Varadājiyammanapaṭṭaṇa and made grants of some lands to the god. This is a copy of A. R. No. 16 of 1889 (No. 245 of South-Indian Inscriptions, Vol. IV.)

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
699	On a lamp-pillar in front of the ruined temple to the south-west of the Virūpākshasvāmin temple at **Hampi**	....	....	Śaka 1350, Kīlaka, Vaiśākha, śu. pūrṇima, Thursday.	Sanskrit (Kannaḍa).	Records the setting up of the stone lamp-pillar by Aitana, the grandson of Minanāmātya of the Bhāradvāja-gōtra who had got it prepared.
700	On a rock near a channel to the south of the same temple.	....	....	Śaka 1328, Vyaya, Śrāvaṇa, ba. 8, Friday, Jayanti.	Kannaḍa ..	Incomplete. Records a gift made for the offerings of the god Virūpāksha by Kavappa, son of Sōme-Daṇṇāyaka of the Kāśyapa-gōtra and the Ṛik-śākha.
701	On both sides of the entrance into a ruined Vishṇu temple near the Kōdaṇḍarāmasvāmin temple in the same village.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1478, Nala, Kārtika, śu. 12, Friday.	Telugu and Sanskrit.	Records the obeisance made by the merchant Tirumala-śeṭṭi of the Kōdaṇḍarishi-gōtra to the god Veṅkaṭēśa who resides at the Chakratīrtha. An ashṭaka (i.e., a string of 8 verses) is given in praise of the god.
702	On a water-trough near the same temple.	....	....	Vishu, Bhādrapada, ba. 11, Wednesday.	Telugu ..	Damaged. Registers the construction of a well, and the formation of a grove and a water-shed by a certain Lakshmayya.
703	To the left of the entrance into a deserted maṇḍapa to the west of the central shrine in the Viṭṭhalasvāmin temple in the same village.	Vijayanagara	Sadāśivarāya-Mahārāya	Śaka 1466 (expired), Krōdhi, Māgha, ba. 13, Hasta, Tuesday.	Do.	Registers a gift of 75 ghaṭi-varāhas made for worship, etc., to the Śrībhaṇḍāra (treasury) of the god Lakshmīnārāyaṇa in the Viṭṭhalēśvara temple by Mahāmaṇḍalēśvara Jakharāja, son of Jambuladinne Śrīraṅgarāja of the Lunar race, a disciple of Kaṇḍāla Śrīraṅgachārya of Kaṇḍanavōlu.
704	On the north gōpura of the same temple.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1460, Vilambi, Bhādrapada, [ba]. 10.	Kannaḍa ..	States that the pinnacles of the top of the northern gōpura of the Viṭṭhalēśvara temple were set up by Raghunātha-Nāyaka who was the keeper of the royal chapara (portable throne), for the merit of the king.
705	On the west wall of the same temple.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1480, Kālayukti, Phālguṇa, śu. 15.	Do.	Gift of garden land as exchange (parivartana) for meeting the expenses of the several festivals of the god Viṭṭhaladēva when the deity stops at the Paraṅkuśa-maṇḍapa.
706	On the south base of the central shrine of the same temple.	Do.	Do. ..	Śaka 1485, Rudhirōdgāri].	Do.	Incomplete.
707	On the same base	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1465, Śōbhakṛit, Bhādrapada, śu. 12.	Do.	Gift of land for the offerings of the god Viṭṭhaladēva made by Tiruveṅgalāchārya, the son of Tirumala Avuku Tātachārya of the Śaṭhamarshaṇa-gōtra, Āpastamba-sūtra and the Yajuś-śākhā in the village Niṭuru situated in the Tekalakōṭe-sīme which was originally granted to him by the king.
708	On the north base of the same shrine.	Do.	Achyutadēva-Mahārāya	Śaka 1455, Vijaya, Sahas (i.e., Mārgaśīrsha), śu. 11, Thursday.	Sanskrit and Kannaḍa.	A copy of No. 9 of 1904.
709	On the east wall of the same temple.	Do.	....	..	Kannaḍa ..	Records the salutations, to the god, of Timmarasa, Supalla Chennarasayya and Divākarayya, son of Krishṇayya of Baṅkāpura.
710 ✓	On a stone pedestal lying behind the same shrine.	....	....	Śaka 1464, Nandana, [Vyōma], i.e. (Śrāvaṇa), ba. 2, Thursday, Vaishṇava—Nakshatra, Indrayōga, [Tishya], Bālava.. Kanyā-lagna.	Sanskrit (Nāgari).	Records that (the image of) the god Yōga-Varada Narasiṁha was set up in the courtyard of (the temple of) Viṭṭhala by (the great Mādhva teacher) Vyāsatīrtha.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
711	On the north wall of the hundred-pillared maṇḍapa in the same temple.	Vijayanagara	Vīrapratāpa Krishṇarāya-Mahārāya ..	Śaka 1438, Dhātu	Kanna-ja ..	States that the hundred-pillared maṇḍapa was built by the king for the god Viṭhaladēva.
712	On the same wall	Do.	Do. ..	Śaka 1438 (expired), Dhātu.	Telugu ..	Do. do.
713	Do.	Do.	Do. ..	Do.	Tamil ..	Do. do.
714	On both sides of the southern entrance into the central hall of the Virūpākshasvāmin temple in the same village.	Do.	Do. ..	Śaka 1435, Śrīmukha, Āshāḍha, śu. 5.	Kannaḍa ..	Registers the grant of some villages made by the king to the temple of the god Virūpāksha to provide for the fortnightly, monthly and annual festivals and the daily offerings of the god for the merit of his father Narasaṇa-Nāyaka Oḍeya and of his mother Nāgāji-amma. States that the king also made a gift of some ornament made of gold and set with precious stones and of silver and golden waving lamps (ārati).
715	On the right wall of the north gōpura of the Achyutanārāyaṇa-svāmin temple in the same village.	Do.	Achyutēndra	....	Sanskrit (Kannaḍa).	Sings the glory of the king in verse.
716	On a slab set up in front of the Hanumantarāya temple in the bazaar street at **Kampli**.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka .... Virōdhi, .. śu. 1, Wednesday.	Sanskrit and Kannaḍa.	Damaged. Records a gift of certain money income made by the king to provide for the daily offerings of the god Mallikārjunadēva (near) the Virūpāksha temple.
717	On another slab in the same place	Do.	Vīrapratāpa Venkaṭapatirāya-Mahārāya	Śaka 1612, Pramōdūta, Māgha, ba. 3, Thursday.	Kannaḍa ..	Mutilated. Records a right of way settled by certain merchants of Kampale.
718	On a stone buried in a sugarcane field at **Muddapuram**.	....	....	Śaka 1520, Viḷambi, Māgha, śu. 10.	Do. ..	Registers a gift of land in the village of Muddāpura made by Rāmamma, the daughter of Maharāja Śri Haṇḍe Hanumi-Nāyaka, to Chenna Virappa, the disciple of Śānta-Mallikārjunadēva.
719	On a slab set up in front of the Īśvara temple in the same village.	Vijayanagara	Veṅkaṭapatirāyadēva-Mahārāya	Śaka 1674, Āṅgirasa, Kārtika, ba. 12, Saturday, Svāti.	Do. ..	States that the image of Chandradharanātha-Īśvara was consecrated by Ayyappa, the son of Appaṇa, for the merit of the king.
720	On a slab set up in front of the Veṅkaṭaramaṇasvāmin temple at **Ittigi-Muddapuram**.	....	....	Śaka 1464, Plava, Jyēshṭha, ba. 5, Monday.	Sanskrit and Kannaḍa.	Records the grant of land and money made for the daily offerings and the several festivals of the god Tiruveṅgaḷanātha consecrated by Surendratīrtha Śrīpāda-vōḍeya, the disciple of Raghunandana-vōḍeya, who was the son of Paramahaṁsa Parivrājakāchārya Mathitāmitratīrtha, at Santhe-Muddalāpura alias Immaḍi-Dēvarāyapura situated on the bank of the (stream) Nārāyaṇi in the Doravadi-veṇṭhe of the Hastinavati-vaḷita.
721	On a rock called Gollaragundu to the west of **Metri**.	....	....	....	Kannaḍa ..	Records a gift of land made by Adhikāri-Siriyaṇṇa by order of the Mahāprathāna Bayiche-Daṇṇāyaka to the chhatra (i.e., feeding house) of the temple of Mallikārjuna.
722	On a broken slab lying in front of the Śiva temple at **Gonahalu**.	Western Chāḷukya.	Vikramāditya	Śaka 935, ... Ṣ vaṇa.	Do. ..	Mutilated and damaged. Seems to register the gift of certain taxes (pannasu) made by [Vriddhi] mahārasi, [the queen of] [Iri]ya-Nolambādhirāja, who belonged to the Pallava family and was a subordinate of the king, to the god Mahākāḷadēva at Peṇpā.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
723	On a slab set up in the same place	....	....	....	Kannaḍa ..	In modern characters. Warns against the misappropriation of the village Gōṇahāḷu which belonged to the god Virūpākshadēva.
724	On two pieces of a broken slab set up in front of the Hanumantarāya temple at **Hampadevanahalli.**	Vijayanagara	Vīrapratāpa Kṛishṇarāya-Mahārāya ..	Śaka 1[4]33, Prajāpati, Chaitra, śu. 3, Wednesday.	Do. ..	Records the gift, by the king, of the village Hampadēvanahalli surnamed Kṛishṇarāyapuram in the Nāri-sīme, as an agrahāra in 105 vṛittis to learned brahmans. A copper-plate grant is also stated to have been issued in connexion with this gift.
725	On a stone set up in front of a temple called Kallugudi to the south-west of **Chikka-Jayiganuru.**	....	....	Śaka 1444, Svabhānu, Kārtika, śu. 15.	Do. ..	States that a certain Lakshmīnātha-Dīkshita, the son of Virūpākshā-Bhaṭṭa, dug a channel, set up an image of the god Virūpākshā near it and made a gift of some lands under the channel for the offerings of the god.
726	On a slab set up on the tank bund at **Daroji.**	....	....	....	Persian ..	States that the water of the tank is to be distributed to thirsty travellers in the name of the Prophet Muhammad. The record has been read by the Nazim, Archaeological Department, Hyderabad—Deccan.
727	On a pillar in the maṇḍapa of the Īśvara temple at **Kurikuppi.**	Vijayanagara	Vīrapratāpa Kṛishṇarāya-Mahārāya ..	Śaka 1445 (current), Svabhānu, Vaiśākha, śu. 5, Monday.	Kannaḍa ..	Records the grant of land by purchase made by Bonabarasa of the Ghaḷiyāra gate, the son of Heggarasa of Saṅgamēśvara, who belonged to the Vasishṭha-gōtra, Drāhyāyaṇa-sūtra and Sāma-śākha, to the temple of Virūpākshā built by him at Kureyakuppe which was an agrahāra village in the Huravadi-vēṇṭhe of the Hastināvati-valita.
728	On another pillar in the same place.	Do.	Do. ..	Do.	Sanskrit ..	A copy of No. 727 in Sanskrit. Kureyakuppe is called Anantasētu in this inscription and the one above.
729	On a rock called 'Taṅgammanaguṇḍu' on the Śaṅkaradēvaraguṇḍa hill at **Toranagallu.**	....	....	....	Kannaḍa ..	Refers to the nāidhi of Bayichi-seṭṭi, a disciple of Akaḷaṅkadēva.
730	On a slab set up in front of the Śiva temple at **Somalapuram.**	....	....	Vilambi, Śrāvaṇa, ba. 1.	Do. ..	Damaged. Seems to record some gift made to the temple of Raghunāthadēva at Varadājammanapēṭe. Mentions Achyutarāya Mallapaṇṇa and Sēnabōva Rangapa and the village Sōmalāpura.
731	On a hero-stone set up in a field to the west of **Sultanpuram.**	....	....	....	Kannaḍa (archaic).	Damaged. Mentions Jayakāma, his son Bijayiti . . . . Seems to state that Jayakāma Bikhi marched against the army of Ereyama-Kāpe.
732	On a stone set up near the ruined Mallikārjuna temple at **Anttapuram.**	....	....	Śaka 1475, Pramādicha, Kārtika, śu. 12.	Kannaḍa ..	Records the gift of certain toll's for a perpetual lamp to the god Mallikārjunadēva of Anṭāpura for the merit of Sadāśivarāya, of Rāmarāja and of Tirumalarāja, by Uṭugala Timmarasa.
733	On another slab set up in the same place.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1469, Plavanga, Āshāḍha, ba. 3.	Do. ..	Damaged. States that the temple of Mallikārjuna at Anantāpura in the Āvinamaḍuvu-sīme, which was in a dilapidated condition, was restored by Harapaṇṇa with the consent of the Gauḍa (headman), Sēnabōva and the people of the village. Mentions a certain Timmadāsari.
734	On a third slab lying in the same place.	Do.	Do. ..	Śaka 1473, Virōdhikṛit, Āshāḍha, śu. 12.	Do. ..	States that Timmarāja, son of Mahāmaṇḍalēśvara Rāmarāja Tirumalarāja, made the gift of a garden under the tank at Āvinamaḍuvu to the god Mallikārjuna of Hiriya-Anantāpura.
735	On a rock to the west of **Ramasagaram.**	Do.	Vīra-Bukkarāya	....	Do. ..	Incomplete. Mentions the name of the king and Penugonḍa.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
736	On a slab lying in a field at **Hanumanahalli**.	....	....	....	Kannaḍa ..	States that the mānya land belonged to Hanuma M[illegible] — Gidaya, etc.
737	On a broken stone built into the compound wall of the Hanumantarāya temple at **Kodalu**.	....	....	Parīdhāvi, Kārtika, śu. 11, Saturday.	Do. ..	Mutilated. Seems to record a gift made for th[illegible] sdaya, the king Sadāśivarāya. Mentions Ramarā[illegible]e merit of varadēva-Mahā-arasu.
738	On a slab set up under a śami tree at **Nagalapuram**.	....	..	Saumya, Āshāḍha, śu. 11.	Do. ..	Registers a grant of land at Nagalapura m[illegible]a Viṭhalēśa-Gōpayadēva-Mahā-arasu to the god Aubhade by Jillela Kanuve.
739	On a slab set up in the maṇḍapa of the Kumāraswāmin temple on the Kumārasvāmi hill near **Sandur**.	Hoysaḷa ..	Niśśaṅkapratāpa Chakravarti Vīra-Ballāḷadēva (II).	Śaka 1127, Krōdhana, Phālguna, ba. amāvāsye, Saturday, Solar eclipse.	Sanskrit and Kannaḍa.	Contains a eulogy of the Yādava race and stat[illegible] [illegible]ḷāvaradēva of of the king, his chief minister (Maha[illegible]s that by order commander (Sēnāpati) Mahadēva-Daṇḍapradhāna) and the grant of the village Kereyapalli w[illegible]āyaka restored of the Rāshṭrakūṭa family (?) had ma[illegible]hich Krishṇarāja mukha for daily offerings and[illegible]de to the god Shan- resumed. The gift was now pla[illegible] which had been Vishṇukara-Brahmachāri.
740	On a slab built into the east wall of the same temple	....	....	..	Kannaḍa ..	Records the fact of the constr[illegible]ed in the hands of northern side (of the temple[illegible]tion of the steps on the son of Hampamayya of [illegible]hē) by Kāsharya Dēsiga, the
741	On a slab lying in front of the Navilusvāmin temple on the same hill.	....	....	Saumya, Bhādrapada, śu. 3, Monday.	Do. ..	States that Bukkarāya built t[illegible]ganakēri [illegible]he maṇḍapa of the temple.
742	On another slab set up in front of the same temple.	Vijayanagara	Mahāmaṇḍalēśvara Vīra-Bhūpatirāya ..	Śaka 1[3]09, Kshaya, Mārgaśira, ba.[7], Thursday, Hasta, Siddhiyōga, Sakuni-karaṇa.	Do. ..	Damaged. Refer[illegible] way between ta[illegible] [illegible]ed path- by a subordinat[illegible] [illegible]vā midēva (pradhāni) Sā[illegible] [illegible] minister
743	On a pillar in the maṇḍapa of the ruined Śiva temple on the bank of the Nā-thaḷḷa at **Taluru**	Hoysaḷa ..	Yādavanārāyaṇa Pratāpa-Chakravarti Vīra-Ballāḷa.	Bahudhanya, Jyēshṭha, ba. 15, Sunday.	Do. ..	Registers a gift of [illegible] built the templ[illegible] [illegible]amōja who [illegible]a.
744	On a pillar in the maṇḍapa of the Aṅkaḷamma temple at **Tapiyanayakanahalli**	Vijayanagara	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 145[4], Nandana, Śrāvaṇa, ba. 30, Thursday.	Telugu ..	Registers a gift [illegible] [illegible]amma at Niḍug[illegible] [illegible]le of Aṅka-
745	On a slab set up in front of the ōbavaḍi in the same village.	Do. ..	Vīrapratāpa Veṅkaṭapatirāya-Mahārāya	Śaka 1664, Dundubhi, Chaitra, ba. 10.	Kannaḍa ..	Damaged. Records [illegible] nāyakanahalli as [illegible] [illegible]gu Madi- [illegible]ng.
746	On the base of the dhvajastambha in front of the Hanumantarāya shrine in the Lakshminārāyaṇasvāmin temple at **Narayanadevarakere**.	....	....	Śaka 1545, Rudhirōdgāri, Bhādrapada, śu. 15, Friday.	Do. ..	Records the gift of the [illegible] of Timmarasaya the [illegible] [illegible]ya, the son [illegible]sthaḷa. [illegible]ḍiyakōṭe-
747	On a pillar in the gate-way near the same temple.	....	....	Śaka 1655, Pramādicha, Āśvija, śu. 10.	Do.	States that Komārappa, [illegible] stone doorway. [illegible] a built the

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
748	On a slab set up in a field to the north-east of the same village.	....	....	....	Persian ..	Damaged. Gives the Fasli year 1231. The record has been read by the Nazim, Archæological Department, Hyderabad—Deccan.
749	On a slab set up near the pond called Ayyanakunṭe in the same village	....	....	....	Do. ..	Do.
750	On a slab set up in front of the Hanumantarāya temple at **Aniveri.**	....	....	Vijaya, Kārtika, [su.] 15, Sunday.	Kannaḍa ..	In modern characters. Damaged. Stones to register the gift of a mānya land.
751	On a slab set up in front of the Hanumantarāya temple at **Arlehalli.**	....	....	....	Do. ..	States that the village [illegible] belongs to the god Raghunāthadēva [illegible]
752	On a rock opposite the ruined fortress at **Dhanayakanakere.**	[illegible]	[illegible]	Śaka 1471, [illegible], Pushya, [illegible], Monday.	Do. ..	[illegible]
753	On a slab lying in a field in a ruined village near **Garaga.**	[illegible]	[illegible]	Śaka [illegible], Vilambha, ba. 12, [illegible]	Do. ..	[illegible]
	Guntur District.					
	Bapatla Taluk.					
754	On a pillar in the maṇḍapa in front of the temple of Chennakēśava at **Nutalapadu.**	....	....	Śaka 1[46][4*], Śōbhakṛit, Āśvija, ba. 11, Wednesday.	Telugu ..	Records the grant of land in the village of Nūtulapaḍu in the Vinikoṇḍa-sīma made to the gods Kēśavanātha and Raghunātha of the village, by Tirumalayyadēva-Mahārāja, son of Teluṅgurāya and grandson of Mahāmaṇḍalēśvara Mēdinīmtsaragaṇḍa Kaṭhāri Saḷuva Sambuvarāya. Timmarusu (the minister of Krishṇadēvarāya) is stated to have (previously) granted the nayaṅkara of the village to the chief.
755	On a pillar in the maṇḍapa in front of the Mallikārjuna temple at the same village.	....	....	Śaka 1499, Īśvara, Vaiśākha, śu. 5, Thursday.	Do. ..	Records the grant of the marriage tax (peṇḍli-suṅkam) and some land in certain villages to the gods Chhāya-Mallikārjuna and Vīrēśvara of Nūtulapaḍu, by the Rāchakaranam Pānayya under the orders of Mahāmaṇḍalēśvara Pōchirāja Veṅgaḷarājayyadēva-Mahārāja.
756	On a second pillar in the same place.	....	....	Śaka 1466, Śōbhakṛit, Āśvija, ba. 10, Wednesday.	Do. ..	Registers the grants of several lands in the village of Nūtulapaḍu to the gods Chhāya-Mallikārjuna and Vīrēśvara of the village, by Mahāmaṇḍalēśvara Tirumalayadēva-Mahārāja, son of Teluṅgurāya and grandson of Mēdinīmisaragaṇḍa Kaṭhāri Saḷuva Samburāya. The chief is said to have been enjoying the nayaṅkara of the village which was granted previously by Timmarusayya. See No. 754 above.
757	On a third pillar in the same place.	....	....	Ma[nma]tha ..	Do. ..	Damaged. Records the grant of land as sarvamānya to the gods Vīrēśvara and Raghunātha of Nūtulapaḍu by Dammalapaṭi Pōtinēḍu, a baṇṭu (messenger) of Appayya.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
758	On a stone lying beside the temple of Aṅkamma outside the same village.	....	....	Śaka 1364, Dundubhi, Vaiśākha, śu. 15, Thursday.	Telugu ..	Records the construction of a tank between the villages Nūṅtulapāḍu and Pūnūru by Pālamarāja Tiṇarāja who was an officer (adhikāri) of Mahāmaṇḍalēśvara Misaraganda Kaṭōru (i.e., Kaṭhāri) Sāluva Telaṅgarāyaṅēvarāya.
759	On a stone lying near the tank at the same village.	....	....	Śōbhakṛit, Bhādrapada, ba. 10, Sunday.	Do. ..	Damaged. Gift of land to the god Vīrēśvara of Nūṅtulapāḍu by Mahāmaṇḍalēśvara Tirumalayadēva-Mahārāja, son of Dharaṇivarāha, Mēdinīmisaraganda Kaṭhāri Sāluva Teluṅgurāya.
760	On a stone lying behind the Pedamallēśvara temple at **Kondapaturu.**	....	....	Śaka 1689, Sarvajit, Vaiśākha, śu. 15, Monday.	Do. ..	Records the construction and consecration of the garbhagṛiha, vēdika and walls as well as the consecration of the image of Pārvatī of the Mallēśvara temple, by Pāparāja and Mallēśam, the sons of Koṇḍapaṭūri Mallaparāja, for the merit of their ancestors.
761	On the Nandi-pillar planted before the Viśvēśvara temple at **Pedaganjam.**	Kākatīya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja	Śaka 1192, Pramōdūta, Śrāvaṇa, śu. 11, Thursday.	Do. ..	Records the consecration of the image of the god Pinnēśvaradēva at Peddagañjamu by Peddiśeṭṭi, son of Pinnaśeṭṭi, and the younger brother of Śrīraṅgaśeṭṭi, the grant of the village Kollimiṛulu for the god's daily offerings and decorations and the grant of salt-pans in the villages of Peddagañjāmu, Pinnagañjamu and Kadakoduru, for extra offerings on Ashṭamis, Chaturdaśis and Mondays and on the festival days in the month of Chaitra and also sheep for maintaining two lamps in the temple. Rates on the sales of salt in seven villages were also granted for the temple.
762	On another face of the same pillar		[illegible]	[illegible]	Do. .	[illegible]
763	On a slab lying in front of the same temple.		[illegible]	[illegible], Wednesday, and Śaka .... Mārgaśira, śu. 9, Saturday.	Kannada and Telugu	Much damaged. Seems to contain two inscriptions one of which is in Kannada, while the other is in Telugu. Mentions Chāḷukya, Nākarēvarasēva, [illegible] etc. Records gift of money.
764	On a pillar in the ardha-maṇḍapa of the Bhāvanārāyaṇa temple in the same village.	....	....	Pramādi, Jyēshṭha, śu. 5.	Telugu ..	Records the provision made for the supply daily of a garland of flowers to the temple of Bhāvanārāyaṇa by Abbana, son of Talupula Timmana.
765	On a second pillar in the same maṇḍapa.	....	....	....	Do. ..	States that the four carved pillars of the raṅgasthala (i.e., assembly hall) in the temple of Bhāvanārāyaṇa were got carved by a certain Yerrama, the son of Yerrama Gaṇḍa.
766	On a third pillar in the same maṇḍapa.	....	....	Śaka 1770, ...	Do. ..	Fragmentary. Stops with the date.
767	On a stone built into the eastern wall of the Vallabharāyasvāmin temple at **Svarna.**	....	....	....	Do. ..	Built in and fragmentary. Seems to record a grant of land made under a tank called Chōṛa-cheruvu to the god [Tri]netradēva for the merit of the Mahāmaṇḍalēśvara Kākatīya Gaṇapatidēva-Mahārāja.
768	On a stone built into the front wall of the same temple.	....	....	....	Do. (verse)..	Damaged and broken. States that a certain Jaṅgam Vīraya, the son of Nāgaya and Mādamāmbā, was a great devotee of Śiva.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
769	On a stone built into the back wall of the Chennakēśavasvāmin temple at **Nayanapalli.**	Kakatiya ..	[M[illegible]]hamaṇḍalēśvara [Gaṇa]patidēva-[illegible]hārāja.	....	Telugu ..	Incomplete and much damaged. Records the victories of the king, his burning of Nellūru and conquest of Akkana and Bayyana. Mentions also Kulōttuṅga Rājendra-Chōla. The king is said to have entered into a treaty with the Rāja of Nellūru, to have visited Śrīparvata and provided for the consecration of the image of the god Kumāra-Gaṇapēśvara at [Moṭṭu]palli in his own name.
770	On a slab lying before the Chennakēśavasvāmin temple at **Daggupadu.**	Vijayanagara	[illegible]tapa Sadāśiva-Mahārāya ..	Saka 1486, Kālayukti, Śrāvaṇa, ba. 3, Monday.	Do. ..	Records a grant of land made for the offerings of the gods Siddhappa (i.e., Siddhēśvara) and Kēśavanātha by Savaram Gulapanāyiniṅgaru, the agent of Mahāmaṇḍalēśvara Āliya Rāmarāja, and by the peasants and accountants of the village of Daggumbādu.
771	On a pillar in the same temple	....	[illegible]tahāmaṇḍalē[illegible] Bhīmarāju.	Śaka 1371, Śukla, Māgha, śu. 5, Thursday.	Do .	Records the construction of the temple of Kēśava-Perumāl and a maṇḍapa by Dalavāyi Mallineniṅgāru on behalf of (?) the village for the merit of Mīsaraganda Kaṭhāri Sāluva Tippayadēva-Mahārāja and a grant of land in the village of Daggumbādu to the same temple.
772	On a stone lying before the same temple.	....	....	Śaka ...., Raudri, [Kā]rttika, śu. 15, Friday.	Do. ..	Incomplete and much damaged. Seems to record a grant of land made to the temple of Kēśava-Perumāl for the merit of (Kākatīya) Pratāparudradēva-Mahārāja.
773	On a slab lying before the Siddhēśvarasvāmin temple in the same village.	....	....	Śaka 1243, Raudri. ..	Do. ..	Damaged. Seems to record a grant of land made to the gods . . . . . nāthadēva and Nāgēśvaradēva for the merit of Kākatīya Pratāparudradēva-Mahārāja.
774	On a stone built over the entrance into the garbhagriha of the Kāśīvisvanāthasvāmin temple at **Ravurpota.**	....	....	....	Do. ..	Damaged and incomplete. Mentions Chaṭṭamarāja, the maternal uncle (?) (māma) of the Mahāpradhāna Mañchirāja and the temple of Mahāsthāna-Rāmēśvaradēva at Moṭṭupalli. The (Kākatīya) king Gaṇapatidēva-Mahārāja is also referred to.
775	On the belt of the north wall of the Kēśavasvāmin temple at **Upputur.**	....	....	Śaka 1189, Chaitra, śu. 1, Thursday, Mēsha-Saṅkrānti.	Do. ..	Records the grant of certain tolls made to the temples of Prachhanna (i.e. Prasanna)-Kēśavadēva and Amarēśvaradēva of Moṭṭupalli by the learned people of Upputūru, for the merit of the (Kākatīya) kings Gaṇapatidēva-Mahārāja and Rudradēva-Mahārāja.
776	In the same place	....	....	Śaka 1169, Plava, Āshāḍha, śu. ēkadaśi, Saturday.	Do. .	Records the gift of tolls made in equal shares to the above-said two temples by a certain Īśvarāja.
777	On the Garuḍa-pillar set up in front of the same temple.	....	....	....	Do. ..	Records the gift of the Garuḍa-stambha of the temple of Kēśavanātha of Upputūru by Vissa Tallama.
778	On a stone lying in the cremation ground of the same village.	....	....	Śaka 1300, Kālayukti, Chaitra, śu. 15, Thursday.	Do. ..	Records that the stone is the Yāga-stambha (sacrificial-pillar) set up by Gaṅgannaya-Sōmayājulu of the Bharadvāja-gōtra.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
779	On the Nandi-pillar planted before the Amarēśvara temple in the same village.	....	....	Kali 2000 (?) Ardhōdaya.	Sanskrit (prose and verse) in Telugu and Telugu.	Purports to record the grant of the village Lavanapura (Uppuṭūru) to 1,000 brahmans who were the followers of Yājñavalkya and who are said to have come from the town Ahichchhatrapura on the banks of the Ganges, by Trinētra-Pallava. Also records the measurements of the streets called Sōmavīdhi and Sūryavīdhi as well as the house-sites that were presented and the garden and the arable lands allotted to each share. It also records certain agreements made between the shareholders as to selling shares in the village to outsiders and receiving dowries for girls in marriage. Separate shares were allotted to the gods Mahādēva, Kēśava and Vighnēśvara and to the goddess Padāmbikāśakti. The extent of the village and its boundaries are given at great length and with minute details. See C. P. No. 8 of Appendix A above.
780	On a broken slab lying near the dhvaja-stambha to the east of the same temple.	....	....	....	Telugu ..	Beginning broken and lost. Gives the boundaries of the village Uppuṭūru. States that there were 100 stone pillars along the boundary line. Mentions Karamchēḍu and Pārala.
781	On a stone built into the wall to the left of the eastern entrance of the same temple.	....	....	Śaka 1406, Krōdhi, Mārgaśira, śu. 11, Monday.	Do. ..	Records the construction of the eastern gateway of the temple of Vīranna (Vīrabhadra) by Dēvagana Kaniseṭṭi of Nandigāma for the merit of his parents.
782	On a slab built into the west wall of the same temple.	....	....	....	Do. ..	Beginning and end lost. Gives certain boundary lines and mentions the villages Uppuṭūru and Rētapūḍi and the river Kundēru.
783	On a second slab built into the same wall.	....	....	....	Do. ..	Records the grant of money (?) made to the temple of Amarēśvara by Rēṅka Ayittōjjha for the merit of his grandmother.
784	On the same slab	....	....	....	Do. ..	Records a similar gift made to the same temple by certain Ōjhas.
785	On a third slab built into the same wall.	....	....	....	Do. ..	Records a similar grant to the same temple by Pōgare Mādhavabhaṭlu.
786	On the same slab	....	....	....	Do. ..	Records a similar gift made to the same temple by Annambhaṭlu.
787	On a fourth slab in the same place.	....	....	....	Do. ..	Records a similar gift by Tokkula Peddōjjhalu.
788	On the Nandi-pillar planted opposite to the Vīrabhadra shrine in the same temple.	....	....	Śaka 1708, Parābhava, Mārgaśīrsha, ba. 10, Thursday.	Telugu (prose and verse) and Sanskrit (verse) in Telugu.	Records the gift of a Nandi-stambha with a serpent carved on it by Veṅkaṭanārāyaṇa, of the Bharadvāja-gōtra and the Bōdapūḍi family. The donor belonged to the Kātyāyana-sūtra and (probably came from) Anumakonda.
789	On a pillar in the maṇḍapa to the south of the gate of the same shrine.	....	....	....	Telugu ..	Records the gift of (the image of) Bhadrabāḷi by Jaṅgam Kēsayya to the temple of Vīrēśvara.
790	On another pillar in the same maṇḍapa.	....	....	Śaka 1351, Saumya, Vaiśākha, śu. 8, Thursday.	Do. ..	Records that the southern portico (bhadram) of (the temple of) Amarēśvaradēva was the gift of Jannaya Ojjhala Śrīpati, made for the merit of his parents.
791	On a pillar in the temple of Bhīmēśvara at **Paruchuru**.	Vijayanagara	Sadāśivarāya..	Śaka 1480, Kālayukti, Āshāḍha, ba. 30, Monday.	Do. ..	Damaged. Records grant of land made by Gōlappanāyaṇiṅgāru, the agent of Mahāmaṇḍalēśvara Rāmarājayya (to a temple) at Paruchūru.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
792	On a slab built into the wall to the left of the entrance into the Gōpālasvāmin temple in the same village.	....	....	Śaka 1378, Yuva, Chaitra, ba. 11, Sunday.	Telugu ..	Damaged. Records a grant of land made to the temples of Bhīmēśvara, Gōpinatha and Vighnēśvara and to the scholars of Paruchūru by Iṅkolani Tirumala-Reḍḍi. Paruchūru is said to have been in the nāyaṅkara of the chief and attached to the Addanki-sāvaḍi. The grant was made for the merit of the donor's father Tirumala-Reḍḍi, paternal uncle Śrīgiri-Reḍḍi and his mother Annesānamma. The chief is also said to have granted some land to the temple of the god Māṇḍukēśvara on the banks of Guṇḍakamma.
793	On a broken slab lying near the dhvaja-stambha of the Chennakēśavasvāmin temple at **Turlapadu**.	....	....	Śaka 1 . . . ., Parīdhavi . . . . 15, lunar eclipse.	Do. ..	Mutilated and very much damaged. Seems to record the construction of a maṇḍapa and the grant of some land to Nambi Kēśava-Peddi for the offerings and decorations of the god Chenna-Madhava-Perumāḷ of Turimiṇḍlapāḍu.
794	On a stone lying near the Vīrabhadra temple on the tank bund at **Jagarlamudi**.	....	....	Śaka 1808, Khara (wrong), Āśvija, ba. 14, Saturday.	Do. ..	Records the death (liṅgaikyam) of Vēlpūri Mallayya. This record is engraved over an earlier inscription of about the 13th century A.D. registering a grant of land as sarvamānya.
795	On a stone planted in a field at **Garnepudi**.	Parichchhēdi	Mahāmaṇḍalēśvara Parichchhēdi Tammu Bhīmarāju.	Śaka 1083, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records that the king's favourite servant and commander (Paḍala) Gaṇḍaya constructed the temple of Koppēśvara-dēva on the bund of the tank to the east of Veṟūru, for the merit of his father Goppana and granted land for the maintenance of the worship of the god.
796	On a stone lying before the Sōmēśvarasvāmin temple at **Palaparru**.	....	....	....	Do. (archaic)	Much damaged. Seems to record a settlement made regarding a tank. Mentions Nangaparāju and his son Nammanurāju.
797	On a slab lying near the dhvaja-stambha of the Chennakēśavasvāmin temple at **Inkollu**.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1487 (wrong), Rudhirōdgāri, Āshāḍha, śu. 15, Monday.	Telugu ..	Fragmentary. Stops with the mention of the sovereign.
798	On a pillar in the same temple ..	Do.	Mahāmaṇḍalēśvara Dēvarāya-Mahārāya	Śaka 1333 (wrong), Nandana, Chaitra, śu. 5, Monday.	Do. ..	Damaged. Records the construction of the temple (nagara) and maṇḍapa of the god Kēśava-Perumāḷ by certain individuals of Iṅkollu. Rachamma-Reḍḍi Anavōta-Nāyaka was governing the village.
799	On a slab lying before the Mallēśvarasvāmin temple at **Inagallu**.	....	....	Hēmalambi, Śrāvaṇa, śu. 3, Friday.	Do.	Records the consecration of (the image of) Nandikēśvara in the temple of Sōmēśvara of Inaṅgallu by the people of the village. Arrangements were made for the celebration of the festival of Nandīśvara, one day in every year from the date of the inscription.
800	On a stone lying near the pond called Obulasāniguṇṭa or Bōgamdāniguṇṭa outside the village of **Santaravur**.	....	....	Śaka 1517, Manmatha, Magha, ba. 3, Monday.	Do.	Records the grant of land as sarvamānya to the north-east of the tank constructed by (?) Vōbalusāni for the merit of Māmandu-Kuli Pādaśa.
801	On the four faces of the Garuḍa-pillar planted before the Sītārāmasvāmin temple at **Ganikapudi**.	....	....	Śaka, 1197, Yuva, Chaitra, śu. 1, Thursday.	Sanskrit verse and Telugu prose.	Records grant of land made to the god Bhāvanarāyaṇadēva of Gōshṭhivana in the village of Ganakepāḍu for worship and the great festival in Vaiśākha, by Gōḍla Nārāyaṇadāsa, a Balañja of Yenumandala and his younger brother Gōḍla Gōpāladāsa. The trust was left in the hands of the Mahājanas of the village. The names of several other donors and the respective shares granted by them are also given. Among them appears Sōmayādula Maṅchana.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
802	On the four faces of the Garuḍa-pillar planted near the dhvaja-stambha of the Chennakēśava-svāmin temple at **Idupulapadu**.	Gajapati ..	Vīrarudra	Śaka, 1422, Raudra, Kārttika, lunar eclipse.	Sanskrit verse in Telugu and Telugu verse.	Records the grant, by the king, who was the son of Puruṣhōttama and grandson of Kapilēśvara, of the village called Iḍupulapāḍu to the scholar Mādhava of the Bhāradvāja-gōtra. The genealogy of the king as well as that of the donee is given. The ancestors of the donee for three previous generations appear to have been ministers.
803	On a pillar planted in front of the same temple.	Kakatīya ..	Mahāmaṇḍalēśvara Gaṇapatidēva-Mahārāja.	Śaka, 1131, Mēsha-Saṁkrānti.	Sanskrit in Telugu and Telugu.	Records the confirmation made by the king of an earlier grant of the village Iḍupulapāḍu in Karma-rāshṭra made by Triṇayana-Pallava to Brāhmaṇas of various gōtras who were learned in the Vēdas and were the followers of the Kātyāyana-sūtra and the Kāṇva-śākhā. The names of the donees and their respective shares are enumerated.
804	On a pillar planted in front of the Śakalēśvarasvāmin temple at **Nandur**.	....	....	Śaka 1202, [Pra]-mādi, Uttarāyaṇa-Saṁkrānti.	Telugu ..	Records that the Mahāpradhāni Rāyasthapanāchārya Gaṇapatidēva-Mahārāja made tax-free grants of land to the temples of Ka[nna]rēśvaradēva and Daśamēśvaradēva of Naṇḍūru.
805	On another pillar in the same place	Kakatīya ..	Gaṇapatidēva-Mahārāja	Śaka, 117[1], Uttarāyaṇa-Saṁkrānti.	Sanskrit and Telugu.	Damaged. Records the grant of 25 cows for the maintenance of a perpetual lamp in the temple of Śakalēśvaradēva at Naṇḍūru situated in the Oṅgōrumārga by Sura . . . . minister of Kaṇṇaradēva-Mahārāja who was the commander of the king. For the grazing of these cows some land was granted for the merit of Jasabāyi, the wife of Chaṅgadēva-Nāyaka.
806	On a pillar in the maṇḍapa before the Vēṇugōpālasvāmin temple at **Vallur**.	Vijayanagara	Vīrapratāpa Śrīraṅgadēva-Mahārāya ..	Śaka, 1495, Āṅgirasa, Āshāḍha, śu. 11 and Āśvija, śu. 10, Thursday.	Do. ..	Registers a grant of 2 kha of land in the village of Vallūru made by Aḍapa Nāgapṇa-Nāyaniṅgāru, the agent of the king who was the son of Tirumaladēva-Mahārāya and grandson of Śrīraṅgadēva-Mahārāya, to Bhāgavatula Raṅgaṇa of the Ātrēya-gōtra.
807	On the Garuḍa-pillar planted before the temple of Vallabharāya at **Vangipuram**.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka, 1478, Piṅgala, Śrāvaṇa, ba. 8.	Do. ..	Refers to the construction of the mukha-maṇḍapa and the eastern gōpura of the temple of Śrīvallabharāya at Vangipuram in the Koṇḍaviti-sīma and records grant of land made to it by Mahāmaṇḍalēśvara Apratimamalla Kuruchēṭi Mūrtirājayyadēva-Chōḍa-Mahārāja, who was a subordinate of Mahāmaṇḍalēśvara Ramarāja Yaradirumalarājayyadēva-Mahārāja.
808	On the same pillar	....	....	....	....	Completely damaged and illegible.
809	On the Nandi-pillar planted before the Agastyēśvarasvāmin temple in the same village.	....	....	Śaka . . . 3, Uttarāyaṇa.	Sanskrit in Telugu.	Damaged. Records the construction of a tank at Vangipuram by Ballisēṭṭi, Mallisēṭṭi, Nārisēṭṭi and Aytisēṭṭi who were Vaiśyas of the Penugoṇḍa (sect). A king named Gaṇḍa is referred to.
810	On the same pillar	....	....	....	Telugu ..	Damaged. Seems to record the grant of a lamp by Bārapanāṇḍu. The donor is said to have been a worshipper of the sacred feet of Rāmēśvaradēva of Vēlpanūru.
811	On another pillar in the same temple.	....	....	....	Do. ..	Damaged. Seems to record a grant of land made to a brahman (name lost) of the Bhāradvāja-gōtra, Kātyāyana-sūtra and Śuklayajus-śākhā by Mahāmaṇḍalēśvara Mūrtirājayyadēva-Chōḍa-Mahārāja, son of Rā[marā]jjayya and grandson of Apratimamalla Immadirājayya.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
812	On a stone planted before the Vēṇugōpālasvāmin temple at **Annavaram.**	..	....	Śaka 1715, Ananda, Vaiśākha, śu. 13, Monday.	Telugu ..	Records the consecration of the temple of [Gō]pālasvāmi at Annavaram by a private individual.
813	On a stone lying in the Chennakēśavasvāmin temple at **Pavulur.**	....	....	....	Do. ..	Records the grant of 4 kuchchalas of land to the god Channakēśava-Perumal of Pāvulūru by Pōchirāju Veṅgalarājayya.
814	On the northern face of the stone pillar planted before the Chennakēśavasvāmin temple at **Kommuru.**	....	....	Śaka 1041, Viḷambi, Pushya, śu. pañchami, Monday, Uttarāyaṇa-Saṁkrānti.	Do. ..	Registers the grant of 6 Uttamagaṇḍa-māḍa made for the maintenance of a perpetual lamp in the temple of Agastīśvara Mahādēva at Kommūru in the Ōṅgōrunārga by Appana, the son of Aḍuvakolani Āytama-Nāyaka. The charity was entrusted to the care of the two worshipping priests (mānis) of the temple.
815	In the same place	....	....	Śaka 1040, [Hēviḷa]mbi, ...Saṁkrānti.	Do. ..	Much damaged. Appears to register the gift of a lamp to the same temple.
816	On the western face of the same pillar.	....	....	Śaka 1041, Viḷambi, Pushya, śu. 5, Monday, Uttarāyaṇa-Saṁkrānti.	Do. ..	Registers the grant of 6 Uttamagaṇḍa-māḍa made for the maintenance of a perpetual lamp in the temple of Agastīśvara-Mahādēva by Sūraya, the grandson of Venniya-Praggaḍa of Nemmaluru in Pallapu-Gudravāra. The hundred sānis (women) of Kommūru who received the money had to supply daily one nandi-mānika of ghee for the lamp.
817	In the same place	....	....	Śaka 1040, Hēviḷambi, Uttarāyaṇa-Saṁkrānti.	Do. ..	Registers the grant of 6 Uttamagaṇḍa-māḍa for a perpetual lamp in the temple of Agastīśvara-Mahādēva of Kommūru by Gōkireḍḍi, the son of Kommūri Kammireḍḍi.
818	Do.	....	....	Śaka ...Uttarāyaṇa-Saṁkrānti.	Do. ..	Much damaged. Records the grant of 10 Tyāgi-gaḍyāṇa for the maintenance of a perpetual lamp in the temple of Agastīśvara-Mahādēva of Kommūru.
819	On the eastern and northern faces of another stone pillar set up opposite to the same temple.	Western Chāḷukya.	Tribhuvanamalladēva	Chāḷukya-Vikrama year 4[3], Viḷambi, Pushya, śu. pañchami, Monday, Uttarāyaṇa-Saṁkrānti.	Kannaḍa ..	States that, while the king's minister and commander (Daṇḍanāyaka) Anantapāla was ruling over the Beṅgi (i.e., Vēṅgi) Fourteen Thousand country, a gift of money was made for a perpetual lamp in the temple of Agastēśvara of Kommūru. The charity was entrusted to the charge of the Three Hundred of Kommūru.
820	On the eastern face of the same pillar.	...	....	Śaka 1051, Uttarāyaṇa-Saṁkrānti.	Telugu ..	Registers the grant of 6 Uttamagaṇḍa-māḍa for the maintenance of a perpetual lamp in the temple of Agastīśvara at Kommūru by Rākamadēvi, the wife of [Chō]ḍamahārāja *alias* Permaḍidēva of Kendūru.
821	On a pillar planted near the dhvaja-stambha of the Agastyēśvarasvāmin temple in the same village.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1470, Plavaṅga, Kārtika, śu. 11, Monday.	Do. ..	Records the remission of certain taxes payable by the village accountants (karaṇams) Brāhmaṇas and dancing women, of the villages belonging to the god Agastyēśvara of Kommūru, made by Mahāmaṇḍalēśvara Rāmarāju Nallandimmarājayya. Refers to the repopulation of the villages which had been deserted previously.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
822	On a slab leaning against the south wall of the same temple.	Gajapati ..	Pratāparudradēva-Mahārāya	....Phālguna, śu. 15, Monday.	Telugu ..	Beginning lost. Records the grant of the four villages Kommūru, Vorugāṇḍi, Rāvipāḍu and Gōṅgulamūṇḍi to the god Mallikārjuna of Śrī-Parvata by Behara-Mahāpatra Śrī Bāhubalēndra-Mahāpātra under orders of the king. The villages are said to have been situated in the Koṇḍavīḍu-daṇḍapāḍu (district).
823	On three slabs built into the floor of the big maṇḍapa in front of he same temple.	Vijayanagara	Vīrapratāpa Śrīraṅgarāya	Śaka 1....,Yuva, Kārtika, ba. 30, Thursday.	Do. ..	Damaged. Seems to record a grant of money for the daily offerings of the god Agastyēśvara-Mahādēva of Kommūru.
824	On a pillar in the same maṇḍapa	Do.	Vīrapratāpa- Krishṇadēva-Mahārāya ..	Śaka 1438, Dhātu, Phālguna, ba. 5, Thursday.	Do. ..	Records the construction of the temple of Prasanna-Kēśava-Perumāḷ at Kommūru by Lakshmikāntarsu, the son of Tipparasayya and a servant of the king, for the merit of the king and of his own parents. Refers to the conquests of the king as far as Kaṭakam (Cuttack).
825	On a stone built into the platform of the maṇḍapa to the south of the same temple.	....	....	....	Do. ..	Gives the length of the measuring rod (ghaḍa) in terms of jana (span) as determined by Purushōttamaya, the rayasam (secretary) of Rāyapanāyanivāru and states that the land measurement called Kēsaripāṭi-tūmu contained 112½ kuṇṭas as measured by this ghaḍa. An exact sketch of the span is also engraved.
826	On a stone built into the platform of the Kāśīviśvanāthasvāmin temple in the same village.	....	....	Śaka 1166, Paushya, ba, 9, Sunday, Uttarāyaṇa-Saṅkrānti.	Telugu verse and prose.	Records the grant of 7 Kēsari-gadya (i.e., gadyāṇas) for a perpetual lamp in the temple of Agastiśvara-Mahādēva at Kommūru by Prōli-Nāyaka, the son of Nagi-Nāyaka and grandson of Ayyanapāṅgu Mutti-Nāyaka.
827	On a pillar in the maṇḍapa before the Chennakēśavasvāmin temple at **Mamillapalle**.	....	....	Nandana, Śrāvaṇa, śu. 13, Sunday.	Telugu ..	In modern characters and incomplete. Mentions Allaṇḍi Tirupati.
828	On a stone built into the entrance of the garbhagriha of the Chennakēśavasvāmin temple at **Varagani**.	....	....	Śaka 1189, Prabhava, Phālguna, śu. tritiya, Friday.	Do. ..	Records the grant of certain tolls to the temple of Prasanna Channa-Mallayadēva of Origāṇḍi by a certain Ākula Pōtireḍḍi.
829	On a slab lying in front of the Mallēśvarasvāmin temple at **Nagandla**.	....	....	Śaka 1204, Chitrabhānu, Pausha-Saṅkrānti.	Do. ..	Damaged. Seems to record the grant of tolls made for a perpetual lamp by a certain Ko[tya]ma Gōvinda for the merit of the Kākatīya king (probably Rudradēva-Mahārāja).
830	On a stone above the entrance into the garbhagriha of the Bhīmēśvarasvāmin temple at **Aremanda**.	....	....	.... ba. 13, Thursday.	Do. ..	Damaged and mutilated. Seems to record the grant of land made by [Mā]rayabhakta to the temples of [Vīrē]śvara, Kumārēśvara, Agastēśvara and Chōḍēśvara of Ārimaṇḍa for offerings and worship.
831	On two pillars in the Chennakēśavasvāmin temple at **Penugudurupadu**.	Velanāṇḍu..	Mahāmaṇḍalēśvara Kulōttuṅgachōḍa-Goṅkarāja.	Śaka 1076	Sanskrit verse and Telugu.	Damaged. Gives the genealogy of the king. Records the gift of 55 sheep made for the maintenance of a perpetual lamp in the temple of Vindhyavāsi (i.e., Durgā) of Penuṅgudura by Nāvabōya, a subordinate of the king. The charity was to be protected by the 300 Sānis (women.)

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
832	On the Garuḍa-pillar planted before the temple of Chennakēśava at **Mulukuduru**, Repalle taluk, Guntur district.	....	....	....	Telugu ..	In characters of about the 14th century A.D. Records the grants of land made to the temple of Prasanna Chennakēśava-Perumal of Mulukuduru by several individuals.
833	On a stone planted in a field outside the village of **Pamarru**, Gudivada taluk, Kistna district.	....	....	....	Do. ..	Mutilated and damaged. Seems to mention Hambira (i.e., Hammira) of the Gajapati family.
834	On the Nandi-pillar planted near the dhvaja-stambha of the Chinmayēśvarasvāmin temple at **Mallavolu**, Bandar taluk, same district.	Kākatīya ..	Pratāparudradēva	Śaka 1202	Sanskrit verse and Telugu.	Records a grant of land made to the temple of Chinmayēśvara of Mallavrōlu by Aṅgaraksha Chānaya-Nāyaka, the body-guard of the king. Gives the genealogy of the donor.
835	On a stone lying before the Viśvēśvarasvāmin temple at **Akiripalle**, Gannavaram taluk, same district.	....	....	Śaka 1603 (wrong). Siddhārthi, Mārgaśira, śu. 5, Friday.	Telugu ..	States that the idols of Malleśvarasvāmi and the goddess were consecrated on the said date.
836	On a slab preserved in the Śōbhanādri-Nṛisimhasvāmin temple in the same village.	....	....	....	Sanskrit verse and Telugu.	Damaged and broken. Records the grant of 25 cows for a perpetual lamp.
837	On another broken slab preserved in the same place.	....	....	....	Sanskrit verse in Telugu.	Completely mutilated. Refers to Mukkaṇṭi Kaḍveṭṭi.
838	On a slab lying in a field at **Addanki**, Ongole taluk, Guntur district.	Eastern Chālukya.	[Tribhuvanāṅkuśa]	1st year	Telugu (archaic) verse.	Beginning lost. States that the king in the very first year of his reign appointed the chief Paṇḍaraṅga as the general who, thereafter, took twelve forts (?) (koṭṭam), burnt (i.e., devastated) the Veṅgi-nāḍu (probably to reduce a hostile occupant), conquered the fort called Kaṭṭepudurga and made Kaṇḍukūru (i.e., Kandukūru) like Bejavāḍa. Registers also a gift of 80 puṭṭi of land at Dhammavaramu made by Paṇḍaraṅga to Āditya—Baḍara (i.e., Āditya-Bhaṭṭāraka). See Nellore Inscriptions; Ongole No. 3.
839	On a slab built into a pickota to the east of the village of **Dharmavaram**, same taluk and district.	Do. ..	Sarvalōkāśraya	Lost	Do. ..	Much damaged and beginning lost. Refers to the conquests of Paṇḍaraṅga. Mentions Ayyapa-rāja, (his ?) younger brother Bejaya and Guṇakkenalla who sent Paṇḍaraṅga on expedition. Mentions also Achalapura, the Vallabha and the Chōḷa kings. Refers to the burning of Kiraṇapura and the conquest of Saṅkila. See ibid. No. 39.
840	On a slab leaning against the eastern wall of the Mallikārjunasvāmin temple in the same village.	Do. ..	Bejayarāja (i.e. Vijayarāja)	....	Do. .	Beginning lost and much damaged. Refers to the construction of a temple with prakāra and a maṭha. Mentions the preggaḍas (ministers) Paṇḍaraṅga and Aylama, a certain Ayyapa, the village Paṇḍaraṅga-nūru and (the temple of) Bejayēśvaram.

B.—Stone inscriptions copied in 1922—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
841	On a slab planted opposite to the Sitārāmasvāmin temple in the same village.	Gōlkoṇḍa ..	Mahamandu Pādaśāhā, ruling from the Aśvapati throne at Gōlakoṇḍa.	Śaka 1622, Śārvari, Nija-Śrāvaṇa, śu. 7, Wednesday 'Suhrisan (i.e., Sūr-san or Shahūr San) Alaphanēku 1008, Ihari Alaphochamdu... Safar, Sanati [sphā'alapu.'	Telugu verse and prose.	Registers the conditions of settlement made by the king's general Ekalāsukhānu for the village Ekalāsukhānapēṭa founded by him near Dharmavuram in the Aidaṅki-sīma. Mentions the conquests of Rājamahēndram and Koṇḍaviḍu by his senior and junior commanders respectively. This inscription is not published in the Nellore Inscriptions.
842	On a stone dug out near the fort wall at **Ellore**, Ellore taluk, same district.	....	....	Śaka 1368 (expired), Prabhava, Māghu, śu. pañchami, Thursday.	Telugu ..	Records the construction of a temple and the consecration therein of the image of Mahā-Gaṇapati by Vaṅkayala-Gaṅgiśeṭṭi, a vaiśya of the Mautrēya (Maitrēya ?)kula-gōtra.

C.—Stone inscriptions copied in 1923.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the west wall of the Ayyaṇār temple at **Kondagai**, Ramnad taluk, Ramnad district.	....	....	Śuvakiṛi (Śubhakṛit), Āṇi, 17.	Tamil ..	In modern characters. Records the grant of the sale proceeds of fishing in the western tank of Kondagai for garlands, lamps, etc., to the temple of Ayyaṇār [Kattā]-vuḍaiyār by the residents of the village.
2	On a slab lying in a field about two furlongs to the west of the same temple.	Vijayanagara	Vīrapratāpa Sadāśivarāya	Śaka 1467, Viśvāvasu, Dakshiṇāyana, Varshaṛitu, Kanyā, ba. trayōdaśi, Thursday, Makha.	Do. ..	Damaged. Refers to a dispute between two parties of the residents of Kondagai, and the representation made by the mahājanas, of their grievances to the king while he was camping in Toṇḍai-maṇḍalam. The king directed the matter to be settled by the arbitration of learned men in the presence of Śaluva-Nāyaka as a result of which remissions of certain taxes were granted to the village of Tiruvēṅgaḍapuram.
3	On the south, east and north tiers of the Daṇḍapāṇisvāmin temple at **Pumbarai**, Kodaikanal taluk, Madura district.	....	....	...., Arpigai ..	Do. ..	Built in and damaged. In modern characters. Damaged and stones out of order. Seems to record the gift of the village of Pūmbarai to the temple of Pūmbiṛainādaṇ by the villagers of Tāṇṛikkuḍi.
4	On the west, south and north tiers of the Śiva temple in the same place.	....	....	Śubhakṛit [Paṅ]-guṇi, 23, Monday.	Do. ..	In modern characters. Incomplete, built in and damaged. Seems to register some gift of land (?) to the temples of Tirukkaivēlappar and Paḷḷaṅgai Viṇāyakaṇ by the residents of Pūmbigai and Paḷḷaṅgai.
5	On the north wall of the central shrine in the Villīśvara temple at **Idigarai**, Coimbatore taluk, Coimbatore district.	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍyadēva	17th year	Do. ..	Records a gift of 10 varāhaṇ by a certain individual of the Veḷḷāḷaṇ-Korrandai community for burning a twilight lamp in the temple of Āḷuḍaiyār Villīśvaram-Uḍaiyār at Iḍigarai in Va[da*]parisāra-nāḍu.
6	On the same wall	Hoysaḷa .	Vīra-Ballāḷadēva	Bāvaka (Bhāva), Paṅguṇi.	Do. ..	Gift of 20 panam for daily offerings to the image of Tirukkālvaḷip-Piḷḷaiyār in the same temple by Śokkaṇ Pugaḷivēndaṇ alias Nārpattenāyiramārāyaṇ, a kaikkōḷa of Koḍuvāyil in Poṅgaḷūṛkā-nāḍu. Mentions the measure Koṅguḷakku.
7	Do.	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	3rd year	Do. ..	States that the two door posts of the temple were the gift of a certain individual of the Veḷḷāḷaṇ-Paiyar community.
8	Do.	Hoysaḷa ..	Ballāḷadēva	Krōdhana	Do. ..	Gift of 120 varāhaṇ for a perpetual lamp in the temple by the residents and officers of the village.
9	Do.	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍyadēva	6th year	Do. ..	Damaged. Seems to record a gift to the temple by a Veḷḷāḷa.
10	Do.	Hoysaḷa ..	Ballāḷadēva	Bhāva	Do. ..	States that the image of Iḷabadēvar (Rishabha) in the temple was the gift of a certain Piḷḷaiyāṇḍi..... Kōkkaṇḍaṇ.
11	Do.	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	3rd year	Do. ..	Gift of 10 varāhaṇ for a twilight lamp in the temple by a Veḷḷāḷa.
12	Do.	Hoysaḷa ..	Vīra-Ballāḷadēva	Prajāpati, Kārttigai.	Do. ..	Records an agreement among the villagers of Iḍigarai to pay one padakku of tinai (grain) each on their lands (illegible) for offerings in the temple of Nāyiṇar Villīśvaram-Uḍaiyār.
13	Do.	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍya	8th year	Do. ..	Gift of 10 varāhaṇ for a twilight lamp to the temple by a Veḷḷāḷa of Korramaṅgalam.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
14	On the same wall	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	3rd year	Tamil ..	Damaged at the end. Gift of 10 varāhaṉ for a twilight lamp by an individual of the Veḷḷāḷaṉ-[Ka]ruṇḍōḷi community.
15	Do.	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍyadēva	12th ,, ..	Do. ..	A similar gift by a certain Veḷḷāḷa.
16	Do.	Do.	Sundara-Pāṇḍyadēva	21st ,, ..	Do. ..	Records a gift of 10 varāhaṉ to the temple for a lamp by Pāmburamudaiyaṉ Śelvaṉ Poṉṉambalakkōttaṉ, a merchant residing at Muḷakkarai in Vaḍaparisāra-nāḍu.
17	Do.	Hoysaḷa ..	Vīra-Ballāḷadēva	Krōdhana, Paṅgani.	Do. ..	Slightly damaged. Seems to record a gift of a tank to the temple by the residents and assembly (ōrāligal) of Iḍigarai with promise of land in proportion to the irrigating capacity of the tank.
18	Do.	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	3rd year	Do. ..	Much damaged. Gift of 10 varāhaṉ for a lamp to the temple by a member of the Veḷḷāḷaṉ-Malaiyar community.
19	On the north and west walls of the same shrine.	Hoysaḷa ..	Vīra-Ballāḷadēva	Śrīmukha, Kārttigai, 1.	Do. ..	Much damaged. Seems to refer to the tenancy rights of the cultivators. Mentions Tirumukkūḍal in Taṭṭaiyanāḍu.
20	On the same walls	....	Tribhuvanachakravartin Kōnēriṉmaikoṇḍaṉ.	3rd year, 79th day	Do.	Much damaged. This is a copy of the royal order contained in No. 643 of Appendix B above from Kōyilpāḷaiyam communicated to the residents of Iḍigarai. The word 'Parakēsari' is engraved at the beginning.
21	Do.	Koṅgu-Pāṇḍya.	Sundara-Pāṇḍya	30th year	Do. ..	Records a gift of 15 varāhaṉ for worship and offerings in the temple of Villīśvaram-uḍaiyār by a native of Irāsirāsa-nallur in Miḷalai-kūṟṟam, a subdivision of Pāṇḍimaṇḍalam.
22	On the west wall of the same shrine	Do.	Vīra-Pāṇḍyadēva	12th ,, ..	Do. ..	Records a gift of 90 paṇam to the temple by a certain Kaikkōḷa for constructing a hall (teṟṟi) on the west side of the shrine.
23	On the same wall	Do.	Do.	5th ,, ..	Do. ..	Gift of 20 varāhaṉ for 2 lamps, to be burnt during the early morning and midday services in the temple, by a member of the Veḷḷāḷaṉ-Paiyar community residing at Iḍigarai.
24	Do.	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	3rd ,, ..	Do. ..	Gift of 10 varāhaṉ for a lamp to the temple by a merchant of Śēvūr in Vaḍaparisāra-nāḍu.
25	Do.	Koṅgu-Pāṇḍya.	Vik[rama-Pāṇ]ḍyadēva	6th ,, ..	Do. ..	Damaged. A similar gift by a resident of Iḍigarai.
26	Do.	Do.	Sundara-Pāṇ[ḍyadēva]	....	Do ..	Damaged. Records a gift of 40 paṇam by a Śivabrāhmaṇa which together with the 40 paṇam presented by another individual was to be utilized for the worship of the image of Tiru[kal maḷigaip-Piḷḷaiyār in the temple.
27	On the south wall of the same shrine.	Do.	Do.	2nd year ..	Do. ..	Gift of 10 varāhaṉ for burning a twilight-lamp in the temple by an individual of the Vēḷaṉ-Seṭṭar community.
28	On the same wall	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	3rd ,, ..	Do. ..	A similar gift by a member of the Veḷḷāḷa community.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
29	On the same wall	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍyadēva	15th year	Tamil ..	Damaged at the end. Another gift of 10 varāhaṉ by one of the Veḷḷāḷaṉ-Paiyar community for burning a lamp in the temple.
30	Do.	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	3rd ,, ..	Do. ..	Another gift of 10 varāhaṉ by a Kaikkōḷa residing at Kīraṉūr in Poṅgalūrkal-nāḍu.
31	Do.	Hoysaḷa ..	Vīra-Ballāḷadēva	Bāvaka (Bhāva), Paṅguṇi	Do. ..	A similar gift by a merchant of Pārāsūr in Toṇḍai-maṇ[ḍalam].
32	Do.	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍya	18th year	Do. ..	Gift of 10 Peḷḷikkuḷigai varāhaṉ to the temple by a native of Tirunallūr in Tuvarāvadi-nāḍu, a subdivision of Pāṇḍi-maṇḍalam.
33	Do.	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	3rd ,, ...	Do. ..	Gift of 10 varāhaṉ for a lamp to the temple by an individual of the Veḷḷāḷaṉ-Śēvāyar community residing at Karuvalūr in Vāḍaparisāra-nāḍu.
34	Do.	Do.	Do.	Do	Do. ..	Damaged. Records a similar gift.
35	Do.	Pāṇḍya.	Vīra-Pāṇḍyadēva	9th year, 137th day.	Grantha and Tamil.	Damaged. The introduction is that of Vikrama-Pāṇḍya which begins with the words "Samastabhuvanaikavīra," etc. Records the construction of streets round the temple from the income of which, worship had to be performed to the image of the goddess Teṉṉavaṉ-Mādēviyār set up in the temple.
36	On the south wall of the maṇḍapa in front of the same shrine.	....	....	Sarvadhāri, Paṅguṇi, 4.	Tamil ..	Gift of 40 paṇam by a member of the Veḷḷāḷaṉ-Koṟṟandai community residing at Iḍigarai of Nīraṟṟūr-paṟṟu in Vāḍaparisāra-nāḍu for feeding pilgrims from various places daily.
	CHINGLEPUT DISTRICT. **Conjeevaram Taluk.**					
37	On a pillar in the ardha-maṇḍapa (inside) of the Kailāsanātha shrine in the Dakshiṇāmūrtīśvāmin temple at **Govindavadi**.	Chōḷa ..	Parakēsari[varman] Rājēndra-Chōḷadēva.	9th year	Do. ..	Portion obstructed by the wall. Begins with the historical introduction "[illegible]," etc. Gift of 96 sheep for a lamp to be burnt in the temple of Tiruvūral-Āṇḍār at Takkōlam alias Kshatriyaśikhā[maṇipuram] in Paṉmā-nāḍu a subdivision of Maṇayir-koṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam. Records at the end that on the 345th day of the same year a gift of 6 kāśu was made for the supply of flowers.
38	On the floor of the maṇḍapa, in front of the central shrine in the same temple.	....	....	Śōbhakṛit, Śittirai, 2.	Do. ..	Records that a certain Yōganandatīrthasvāmiyār (of whom there is an image in a niche on the west wall) is always devoted to Dakshiṇāmūrti-Īśvara.
39	On the west wall of the same temple.	....	....	Virōdhikṛit, Śittirai, 3.	Do. ..	Registers a gift of land by a private individual for worship and offerings to the gods Kailāsanāthar and Dakshiṇā-mūrti-Īśvara for the merit of Tittapillai-Ayyaṉ.
40	On the same wall	....	....	Plavaṅga, Paṅguṇi, 18.	Do. ..	Gift of 50 kuḷi of land by an agent of Raghunātha-Nāyakkar-Ayyaṉ to the priest Ekāmbara-Bhaṭṭa for special worship during a festival in the month of Paṅguṇi in the temple.
41	On the south wall of the same temple.	....	....	Plavaṅga, Tai, 5 ..	Do. ..	Gift of 18 kuḷi of land by Yōganandatīrthasvāmi to the same priest.
42	On a slab set up in an open plain about a mile to the west of **Malappattu**.	....	....	....	Do. ..	States that the village Mūlappaṭṭu is the tiruvḷḷaiyaṭṭam gift belonging to the shrine of Tirumaḷiśai-Āḷvār in the Perumāḷ temple.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
43	On a stone called Sanyāsikkal set up in a field at **Pondavakkam.**	....	....	....	Tamil ..	In modern characters. States that the village Po[nda]-pākkam was the gift (tiruvidaiyaṭṭam) to the temple of Śrī-Rāma of Puḷḷalūr.
44	On a cenotaph set up in a grove called Gōrittōppu at **Pulallur.**	....	....	A.D. 1781, August, 27.	English ..	Records the death on the battle-field of Puḷḷalūr, by the enemy's cannon ball, of Captain James Hislop, Aid-de-camp to Lieut. General Sir Eyre Coote, K.B., Commander-in-chief.
45	On another cenotaph in the same place.	....	....	Do. ..	Do. ..	Records that George Brown, Lieutenant of Grenadiers in Draper's Regiment, who lost his right arm during the storm of the Conjeeveram pagoda which was occupied by the French on the 16th April 1759, fell in a general action on this field (Polilore) between the English and Hyder Ally Khan Bahadur on the 27th August 1781.
46	On stones built indifferently into the walls of the Kāmākshi-Amman shrine in the Kailāsanātha temple in the same village.	Chōḷa ..	Madirai-koṇḍa Parakēsarivarman ..	34th year	Tamil ..	Gift of 10 kalañju of gold by the queen Śeyyabuvana-sundaramaṇiyār for burning a perpetual lamp in the temple of Śrī-Rāghava, who was pleased to remain in the temple of Tiruvayōddhi at Pulvē[ūr in Eyiṟ-kōṭṭam.
47	On other stones built into the same walls.	Do.	Rājakēsarivarman	5th „	Do. ..	Gift of lands for offerings at the midday service in the temple of Tirumēṟṟali Mahādēva of this village and for a flower garden, at the instance of the assembly of Paramēśvara-chaturvē[dimaṅgalam] in Eyiṟ-kōṭṭam, the great men of the Annual Supervision Committee and two other individuals. The document is signed by the arbitrator (madhyastha) Karpaka-Alaṅkāraṇ, son of Maṅgalaṉuttamaṉ.
48	Do.	Do.	Uḍaiyār Śrī Rajēndradēva..	9th „	Do. ..	Gift of lands, free of taxes, as Bhārata-vṛitti for the exposition of Bhāratam, Rāmāyaṇam and similar Purāṇas in the temple of Tiruvayōddhi by the assembly of the village.
49	Do.	Do.	Rajakēsarivarman	6th „	Do. ..	Gift of lamp to the temple of Taṇḍaladēva by the great assembly of Paramēśvara-chaturvēdimaṅgalam in Eyiṟ-kōṭṭam. The signatory of No. 47 above figures also in this inscription.
50	On stones built into the walls of the Vishṇu temple in the same village.	Do.	Uḍaiyār Śrī Rājamahēndrādēva	2nd „	Do. ..	Damaged. Seems to record a gift of land as Bhārata-vṛitti.
51	On other stones in the same place	Do.	Rajakēsariva[rman]	....	Do. ..	Portions lost at the end. Gift of land for lamp and offerings to the temple of Durgā-Bhaṭṭārakī of this village.
52	Do.	....	Pārthivēndravarman	....	Do. ..	Much damaged. Seems to record a gift of 50 kalañju of gold for burning lamps in the temples of Tiruvayōddhi-Perumā[and Taṇḍilattu-Perumā[.
53	Do.	Chōḷa ..	Rājarājadēva (I)	....	Do. ..	Fragmentary. Makes provision for offerings, betel leaves and areca-nuts and for lamps.
54	Do.	Do. ..	Rājakēsarivarman alias Rāja[rājadēva]..	....	Do. ..	Stones lost. Seems to provide for offerings.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
55	On stones built into the walls of the above two temples.	Chōḷa ..	Rājakēsarivarman	Lost..	Tamil ..	Damaged. Gift of land for lamp and for offerings at the morning and evening services.
56	Do.	Do. ..	Do.	Do..	Do. ..	Portions lost. Gift of land for lamps, worship and offerings at the midday service.
57	On a stone set up in a field called Tēvadiyaḷ-maṇyam about half a mile east of the same village.	....	....	Śārvari, Vaiyyaśi, 15.	Do. ..	Incomplete. Mentions Tittāpiḷḷai, the agent of Raghunātha-Nāyaka. Seems to register a grant to a lady of Palvēḷur by the Sthalattār of the Ēkāmbaranātha temple at Kāñchipuram.
58	On a slab set up in a field to the north-east of **Vishagandi-kuppam.**	....	....	Śukla, Vai[gāśi] ..	Do. ..	Portions lost. Appears to record that the Nalva-ēri was the gift of Triyambakadēvī.
59	On a slab set up by the side of an irrigation channel at **Pudup-pakkam.**	....	....	Yuva, Āvaṇi, 22 ..	Do. ..	In modern characters. Seems to record the dedication of a woman as a temple servant with a gift of 200 kuḷi of land at Puduppākkam for her maintenance.
60	On a slab built into the floor of the maṇḍapa in front of the Saptamātṛi shrine in the Śelliyamman temple in the same village.	Pallava ..	....Pōttaraiyar	2[4]th year.. ..	Do. ..	Fragment. Gift of land as bhaṭṭa-vṛitti by a member of the assembly of Nal[lilamaṅgalam] in Mēṟpaḷugūr-nāḍu in Eyiṟ-kōṭṭam.
61	On two broken slabs lying in the compound of the same temple.	Chōḷa ..	[Rāja]kēsarivarman	23rd ,, ...	Do. ..	Gift of land, free of taxes, to the temple of Bhaṭāri by the assembly of Nallilamaṅgalam in Mēṟ-paḷugū[r-nāḍu], a subdivision of Maṇaiyiṟ-kōṭṭam.
62	On another slab lying in the same compound.	Pallava ..	Aparā[jitavarman]	[3]rd ,, ...	Do. ..	Stone chipped off. Seems to record a gift of land.
63	On a stone called Aṇṇamār set up in a waste land about half a mile to the north of **Veliyur.**	Vijayanagara	Krishṇadēva-Mahārāya	....	Do. ..	Damaged. Records a gift (not specified) to Śellappar Taḷuvakkuḷaiṇdām-Bhaṭṭar alias Vīra-Narasiṅgarāya-Nāyakkar by the king.
64	On a slab lying on the mound of the ruined temple at **Siruvakkam.**	....	....	....	Do. ..	In early characters. Mutilated. Records a gift of land to a Jaina temple called Śrīkaraṇapperumpaḷḷi at Śirupākkam.
65	On a broken dhvajastambha lying on the same mound.	....	....	Śaka 1553, Prajōtpatti, Āṇi, 28.	Do. ..	Records that the stone pillar with the figures of Garuḍa, Krishṇa and the swan sculptured thereon was set up by Veṅkaṭādri of Śirupākkam, son of Anantaḷvār and grandson of Prāndūr-Nayiṇar.
66	On the base of a dilapidated Śiva temple in the same village.	Chōḷa ..	Rājarāja-Rājakēsarivarman	16th year	Do. ..	Stones out of order and some lost. Incomplete. Begins with the introduction "[illegible]", etc. Gift of land for conducting a festival of the god Mahādēva in the temple of Mūlasthāna at Śirupākkam in Nīrvēḷūr-nāḍu.
67	On a pillar in the maṇḍapa of the Tiruvagattīśvara temple at **Podavur.**	Do. ..	Do	[14]th year ..	Do. ..	Stone partly chipped off and much damaged. Gift of 90 sheep for a lamp. The king bears the surname Mummuḍi-Chōḷa.
68	On two pieces of stone built into the floor of the same maṇḍapa.	...	[Pā]rthivēndravarman	9th ,, ...	Do. ..	Much worn out and partly covered by pillars. Gift of land to Patti, brother of Teṉṉavaṉ-Mādēviyār who had the proprietary right of the village of Mēṟpiḍavūr in Puriśai-nāḍu, a subdivision of Maṇayiṟ-kōṭṭam by the villagers.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
69	On two broken slabs lying near the Subrahmaṇya shrine in the same village.	....	Pārthivēndravarman	6th year	Tamil	Damaged. Seems to register a gift of land for a perpetual lamp by the lady mentioned above.
70	On a slab built into the wall of the west prākāra of the Agastyēśvara temple at **Siruvallur.**	Vijayanagara	Bukkarāya, son of Harihara .. .	Kshaya, Vaigāśi, [20].	Do.	Lower half of the stone lost. Sale of land to a Māhēśvara in Śiṟuvaḷūr alias Aṉukkaḍi[gā]miṇḍanallūr by the hymners of the temple of Tiruvēgambamuṇḍaiya-Nāyaṉār at Kāñchipuram.
71	On a stone above the entrance into the central shrine in the Peruntiruvirkōlēśvara temple at **Srotriyam-Tandalam.**	Chōḷa ..	Rājarāja . . . . Rājarājakēsarivarman (Rājarāja I).	[1]6th year ..	Do.	Built in at the beginning and incomplete. Has a portion of the introduction "ஸ்ரீகோ," etc. Gift of land as śribali-paṭṭi for conducting the festival of Veḷḷēri-Āḷvār by the villagers of Śander-Taṇḍalam in Puriśai-nāḍu, a subdivision of Maṇayir-kōṭṭam.
72	On a stone set up on the bund of the tank at **Velattur.**	....	....	....	Do.	Records that this tank at Vikramavi[ḷa]ittur alias Kalaśākhara-chaturvēdimaṅgalam is the gift of Aruḷaḷapperumāḷ, son of Kumārarattana Malaikiniyaniṉṟaṉ of Kavam alias Tiyāgasamuttiranallūr.
73	On a pillar in the maṇḍapa of the Lakshmīnārāyaṇa-Perumāḷ temple at **Parandur.**	Chōḷa ..	Rājarāja-Rājakēsari[varman] alias Rājarājadēva (I).	[2]4th year, 124th day.	Do.	A portion of the pillar at the top has been cut off and the inscription is seriously worn out. Mentions Chitrakūḍam (king's palace ?) at Tañjāvūr.
74	On the north tier of the Vināyaka shrine in the ruined Śiva temple in the same village.	Do. ..	Parakēsarivarman	14th year	Do.	Seriously damaged. Records a certain transaction of the assembly of Aparājita-chaturvēdimaṅgalam of Perundarappuram in Puriśai-nāḍu.
75	On the west and south walls of the same shrine.	....	Pārthivēndravarman	15th „	Do.	Do. Seems to register a tax-free gift of land for the maintenance of 7 musicians for service during the Śrībali ceremony in the temple.
76	On a slab built into the wall of the same temple.	Vijayanagara	Mallikārjunarāya	Śaka [138]6, Taraṇa, Āvaṇi.	Do.	The inscription is much worn out and incomplete.
77	On two pieces of a broken slab lying near the tank half a mile to the west of **Sekkankulam.**	....	....	Śaka 14[64], Śubhakṛit, Tulā, [ba]. [tritīyā], Monday, Puram.	Do.	The slab seems to have originally been at Śiṅgaḍivākkam, two miles to the east of Śekkāṅkuḷam and removed here a few years ago. The inscription is almost completely worn out. Mentions Aruḷaḷapperumāḷ of Kāñchipuram which is stated to have been situated in the Chandragirirājya in Jayaṅgoṇḍaśōḷa-maṇḍalam.
78	On the south wall of the central shrine of the Kāśīviśvanātha temple at **Erivay.**	....	....	Chitrabhānu, Jyēshṭha, śu. 12.	Telugu ..	States that this temple was built and the god consecrated by Krishṇānandasvāmi of Muḷuvāyi.
79	On the north, west and south walls of the central shrine in the Gaṅgaikoṇḍēśvara temple at **Villivalam.**	....	Vi[ra*]-Gaṇḍagōpāladēva	5th year ..	Tamil	States that the temple of Gaṅgaikoṇḍachōḷīśvaram-uḍaiya-Nayaṉār at Vilvalam alias Irāśendirāśōḷanallūr in Kāliyur-nāḍu, a subdivision of Kāliyur-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam, was the work of Vilvalavaṉ Pallavadaraiyaṉ Tulaiyadāśelvaṉ Tirujñānasambandaṉ.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
80	On two stones set up in a street called Naḍuttēru at **Ekanampettai.**	Gōlkoṇḍa ..	[Abdu]l-[Ku]tubsa Sāhib	Śaka 1586, Krōdhi, Ādi, 1[3].	Tamil ..	Registers a cowle given to the inhabitants who colonized the hamlet established in the name of Ēkanam Khan Sāhib, in Tāṅgi, a village in [Ka]liyur-naḍu, a subdivision of Ni[r*]vala[r*]parru in Urrukkaṭṭuk-kōṭṭam, by which a certain specified monthly tax had to be given by them on every loom.
81	On a slab set up near a Vināyaka shrine called Aṇṇamārkōyil at **Vannippettai,** hamlet of **Ayyampettai.**	....	....	....	Do. ..	States that the pond (in front of the shrine) was dug out in the land bought from one Śemmarambakkiḷar by a certain Ayappa-Śeṭṭi Vairo-Seṭṭi, one of the Kavarai community of Malaiyaṇpalli.
82	On a slab built into the east wall of the mosque at **Tollali.**	....	....	....	Persian ..	States that the mosque was built by Muhammad Husain in 1251 Hijri. The inscription has been read by the Nazim, Archæological Department, Hyderabad-Deccan.
83	On a rock on the south side of the tank near the Ālattamman shrine at **Ullavur.**	Vijayanagara	[Ach]yutadēva-Mahārāya, 'who instituted the elephant hunt'.	Śaka 14[5]1, Vi[rō]dhi, Mēsha, dasami, Uttirādam.	Tamil ..	Damaged. Records a gift of land as tiruvidai[yattam] to the temple of Aḷagapperumal for the merit of [Vira-Na]rasiṅgarāya-Nāya[ka].
84	On a stone set up in a field called Karumāṉ-māṇyam in the same village.	Do.	Immaḍi Naraśiṅgarāya	....	Do. ..	Much damaged. Mentions the officer (Vāsal-Karaṇikkam) Maṅgaraśaiyyaṉ.
85	On a rock on the south side of a field called Kaltalai-kaḷani at **Kusappattu.**	....	....	Kshaya, Paṅguṇi, 6.	Do. ..	In modern characters. Seems to record a gift of land.
86	On one of the footsteps leading into the Kaṇṇimār shrine at **Walajabad.**	....	Pārthi[vē]ndrādhivarman	[12]th year ..	Do. ..	Fragment.
87	On two stones built into the east wall of the prākāra of the same shrine.	....	....	[A.D.] 1784, December, 12, Viśvāvasu, Mārgaḷi, 3.	Do. ..	Mentions that the Kaṇṇiyakōyil and the garden were the charity of the pioneers of the Madras Corps. The land measuring 400 feet by 350 was assigned for the purpose by Mr. Davis, the Engineer, who put up the line [of residential buildings?] at Walajabad. The other inscription records the erection of the wall all round, by a certain Muttaiyamurtti, son of Virappa-Jamaidār in A.D. 18[68], January, 10, Vibhava, Tai, 16.
88	On the south, east and north walls of the central shrine in the Agastyēśvara temple at **Vallappakkam.**	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	15th year	Do. ..	Stones lost. Seems to give a list of lamps granted to the temple of Tiruvagastiśvaram-uḍaiya-Nāyaṇār at Vallappakkam alias Rājarajanallūr in Urrukkaṭṭuk-kōṭṭam, a subdivision of Jayaṅgoṇḍaśōḷa-maṇḍalam.
89	On a stone built into the south wall of the Vaḍivambāḷ shrine in the same temple.	....	....	....	Tamil and Telugu.	Records the construction of an irrigation tank called Tippāsamudram at Vallaippakkam, the tiruviḍaiyattam village of the Perumāḷ for providing daily offerings in the temple of Pēraruḷāḷar by Tippaiyar.
90	On the north wall of the ruined maṇḍapa about 3 furlongs to the south-east of **Tiruvangaranai.**	....	....	Śaka 1658, Nala, Āśvija, su. 10, Arppaśi, 5.	Telugu and Tamil.	Records the construction of the Kalyāṇa-maṇḍapa, the digging of a tank, and the formation of a garden for the festival of Sīta-Rāmasvāmi by a certain Tiruvidi Ba[li]-Śeṭṭiyar, a Vaiśya of the Eliśeṭṭi-gōtra.
91	On the north wall of the Āñjanēya temple at **Ayyangarkulam.**	....	....	....	Grantha ..	Verses in praise of Tātayadēśika.

C.—Stone inscriptions copied in 1923—co

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
92	On the same wall	Vijayanagara	Veṅkaṭapatidēva-Mahārāya, 'who levied tribute from all countries and from Iḷam (Ceylon).'	Śaka 1530, Kīlaka, Makara, śu. paurṇimā, Punarvasu, Monday.	Tamil ..	Gift of the villages Ayaṅkulattūr and Ēnādipattūr by the king while staying at Tātasamudram in Paḍaiviḍu rājyam in Vilpēḍu-nāḍu, a subdivision of Kāliyūr-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam.
93	On the west wall of the same temple.	....	....	....	Grantha ..	A set of verses composed by Tātacharya in praise of god Hanuman, whose image he set up in the temple on the bund of the tank called Tātasamudram (Ayyaṅkulam) which had been dug by him.
94	On the same wall	....	....	Śaka 1536, Ānanda, Mēsha, śu. 3, Saturday, Rōhiṇī.	Do. ..	Engraved in continuation of the previous inscription. Records the repairs executed by Lakshmī Kumāra Tātacharya to the Puṇyakōṭivimāna originally erected by Krishṇarāya and which had become dilapidated, the construction of the Kalyāṇakōṭivimāna, gilding it with gold, the gift of several vahanas, and the building of the maṇḍapa, the gōpura and the prākāra walls of the temple.
95	On the east wall of the same temple.	....	....	Śaka, Arppaśi, 16	Tamil ..	End built in. Registers the provision made for celebrating the festivals on the first day of each month (māsappiṟappu) and on Amāvāsya days in the temple of Sañjīvirāya (i.e., Hanumān) by the merchants of various countries who were present at Tātasamudram on the occasion of the consecration of the image, in the cyclic year Śubhakṛit, Aṇi, 9, śu. trayōdaśī, Anusha, Kanyā-lagna, Monday. Mentions Cheṉṉappa-Nāyaka of Dāmarai (Damal).
96	On the same wall	....	....	....	Do. ..	Fragment. Seems to give the details of income (kaṭṭalai) for conducting certain festivals to Tiruvadirayar (Añjanēya).
97	On the base of the gōpura (right of entrance) of the Trailōkyanātha svāmin temple at **Tirupparuttikunru.**	....	....	....	Do. ..	Registers a sarvamānya gift of 2,000 kuḷi of land for worship, to Trailōkyanāthasvāmi at Jina-Kāñchī.
98	On the lintel of the same gōpura ..	....	....	..		
99	On the beams of the maṇḍapa in front of the central shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	22nd year ..	Grantha ..	Records the construction of the gōpura by the sage Śrī Pushpasena Vāmanārya, disciple of Mallisheṇa Vāmanaśrī. The former had the surname Paravādimalla.
100	Above the baliṟṟhas of Vāmanācharya and Mallishēṇāchārya in the same temple.	....	....	....	Tamil .	Copy of an inscription belonging to the 13th year of Tribhuvanachakravartin Vikrama-Chōḷadēva re-engraved when the maṇḍapa was rebuilt. Stones misplaced. Registers a sale of land, free of taxes, to the god Tirupparuttikuṉṟāḷvar for 25 kaḷañju. Mentions the coin Madurāntakan-māḍai.
101	On a slab set up in the Naḍu street at **Pillapalayam.**	....	....	Vṛisha, Aṇi, 15 ..	Grantha ..	Records a salutation to Vāmanācharya Mallishēṇamuni.
102	On another slab in the same village	Vijayanagara	Mallikārjunadēva-Mahārāya, son of Dēvarāya, 'who instituted the elephant hunt'.	Prabhava, Śittirai, [10].	Tamil ..	Registers the remission of taxes granted to a person residing at Tiruvēgambaṉ-teru for the help he had rendered to Tittapiḷḷai, an officer of Śāluva-Nāyaka in making a breastplate for the image of the god Ekāmbara-Ayyaṉ (Ekāmranātha).
					Do. ..	Registers the remission of taxes on two villages for repairs to the temple of Ekāmbaranātha for the merit of the poet (kavi) [A]ppavaṉ-Uḍaiyar of Chandragiri.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
103	On a third slab in the same village	....	....	Vaigāsi, 14 ..	Tamil ..	Registers the remission of certain taxes payable to the Chandragiri-(rājya) by the residents of Tiruvegamban—perunteruvu of the city of Kāñchīpuram in favour of the temple of Ēkāmbaranātha.
104	On a fourth slab in the same village	....	....	Īśvara, Vaigāsi, [1]5	Do. ..	Seems to register a gift to the god [Siddha]yadēva.
105	On two slabs in the Kēśava-perumāl temple at **Kuram**.	....	Pārthivēndravarman	11th year ..	Do. ..	Stones misplaced and ends of lines built in. Records a sale of land exempt from taxes by the village assembly to a private individual for building a rest-house (ambalam) and for the serving of water in it during summer.
106	On a slab fixed in the east wall of the same temple.	....	....	Śaka 1717, Kali 4896, Rākshasa, Vaigāsi, śu. paurṇima, Thursday, Saṁkrānti.	Telugu ..	Registers the repairs done to the temples of Kūrattāḷvar and Ādikēśava-Perumāl by a private individual.
107	On a slab at **Melottivakkam** .	Vijayanagara	Kampaṇa-Uḍaiyar, son of Bukkaṇa-Uḍaiyar.	....	Tamil ..	Registers a gift of two vēli of land, free of taxes, in Oṭṭipākkam in Dāmal-kōṭṭam as bhaṭṭavṛitti to the Brahman worshipping the god Ēkāmbaranātha. Mentions the measuring rod Rājavidaḍaṇ-kōl.
108	On the north wall of the Ambikā-paṭṭēvara temple at **Kil-Ambi**.	Do.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1436, Bhāva, Āḍi 13.	Do. ..	Registers the gift of the village Dūḷi, for worship, repairs and for festivals in the month of Mārgaḷi, to the temple of Ambikavanamuḍaiya-Tambirāṇar at Dūḷi-Ambi for the merit of the king.
109	On the north and west walls of the Subrahmaṇya temple at **Vishar**.	....	Tribhuvanachakravartin Vīra-Gaṇḍa-gōpāladēva.	4th year, Kumbha, śu. daśamī, Thursday, Punarvasu.	Do. ..	Registers a gift of land to the gods Vīmīśvaram-uḍaiya-Nayaṇār, Subrahmaṇya-Pillaiyār and Vaikuṇṭatt-Emberumān, for worship and offerings, by Tyāgasamudrappaṭṭai Nalla—Siddharayan Vijayadēvan. Vaḷaśāru alias Uttamasōḷanallūr is said to be in Viṟpēḍu-nāḍu, a subdivision, of Kāliyūr-kōṭṭam, a district of Jayaṅgoṇḍa-sōḷa-maṇḍalam.
110	On the north wall of the Bhīmīśvara temple in the same village.	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāladēva.	28th year, Vṛiśchika, śu. tṛitīya, Mūla, Sunday.	Do. ..	Stone containing the ends of lines 1 to 4 broken. Registers a gift of 500 kuḷi of land, for worship and repairs, in the temple of . . . and Subrahmaṇya by Tyāgasamudrappaṭṭai Nalla-[Siddarayan] Vijayadēvan.
111	On the south and east walls of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	27th year, Kaṇṇi, śu. pañchamī, Monday, Viśākha.	Do. ..	Damaged. Seems to record the assignment of lands for the maintenance of a number of worshippers in the temple of Kanda (Subrahmaṇya) by the residents of Vaḷaśāru.
112	On the south, east and west walls of the same temple.	Saḷuva ..	Narasiṁhadēva-Mahārāja, son of Guṇḍaya-dēva-Mahārāja.	Śaka 140[7], Parābhava, Mēsha, śu. daśamī, Monday, Uttiram.	Do. ..	Registers the remission of the tax jōḍi on the village of Vashāṟu, a dēvadāna of the god Bhīmīśvaramuḍaiya-Nayaṇār at the request of a certain Koḷunda-Pillai, for providing offerings to the god daily at one service.
113	On a slab set up near the Vighnēśvara temple at **Nattappettai**.	....	....	Śaka 1642, Śārvari (expired), Plava, Vaiyyāsi, 13.	Do. ..	Damaged. Seems to fix certain taxes on looms. Mentions Nazarattupuram.
114	On the south wall of the Varāhīśvara temple at **Dāmal**.	Vijayanagara	Achyutadēva-Mahārāya	Śaka 1454, Nandana, Ṛishabha, śu. dvitīya, Monday, Mṛigaśīrsha.	Do. ..	Registers the gift of the village Veṇpākkam as dēvadāna to the god Tirupaṇṛīśvaramuḍaiya-Tambirāṇār at Dāmal, for worship and repairs, by an individual of Paṅga-la[r]chēri, for the merit of the king and as a gift of Jalakkarāśa Śiṟu-Tirumalairāśar.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
115	On a slab set up near a spring known as Vaṇṇāṅkasam in the same village.	....	....	Śaka 1[3]24, Chitrabhānu, Makara, ba. saptami, Sunday, Hasta.	Grantha and Tamil.	Records the construction of a spring and a channel at Kiḷai-Vembākkam in Vadagarai Valla-nāḍu by Gaṇapati-Reḍḍi who bears a long list of birudas, for the merit of his mother, Ge[ṅga*]śāṇi-Maṅga.
116	On a stone set up in the middle of the village **Kilputtur**.	Pallava ..	Vijaya-Kampavarman	11th year	Tamil ..	Records the gift of one kāḍi of paddy annually on each paṭṭi of land in the village as śri-kāḍi, i.e., tank duty, to Mādevaṇār, son of Perumbāṇan Śakkaḍi-Araiyar, by the residents of Kiḷippaḍūr in Kaliyūr-kōṭṭam in return for the gold received from him for constructing a tank.
117	On a slab set up near the Piḍāri temple at **Kalakattur**.	....	Pārthivendra[dhi*]pa[ti]varman	7th ,, ...	Do. ..	Incomplete. Records a tax-free gift of land, by purchase, for mid-day offerings in the temple of Subrahmanya at Kaḷakkāṭṭūr, by Chakrapāṇi Veṅkā[ḍaṇ], a resident of Kaḷakkaṭṭūr alias Attitanāma—chaturvēdimaṅgalam to the east of Chandramēgataṭāgam in Kāliyūr-kōṭṭam.
118	On the north wall of the Agastiśvara temple in the same village.	Chōḷa ..	Rājakēsarivarman	17th ,, ...	Do. ..	Unfinished. Begins with the introduction "[illegible]", etc. Seems to record a gift by Mādevaṇ Koḷambattaḍigaḷ of Kuṣappūr in Puḷar-kōṭṭam, a subdivision of Toṇḍai-nāḍu.
119	On the east wall of the same temple	Do. ..	Rājarājakēsarivarman	Do. ,, ...	Do. ..	Fragment. Contains a portion of the introduction beginning with "[illegible]," etc. Mentions Veṇṇai-[p]uṭṭūrudaiyaṇ Kāḍaṇ Mayindaṇ of Kaḷakkaṭṭūr in Erikiḷ-nāḍu, a subdivision of Kāliyūr-kōṭṭam.
120	On the west wall of the same temple.	Do. ..	Rājēndra-Chōḷadēva..	3rd ,, ...	Do. ..	Fragment. Kaḷakaṭṭūr is said to be a śalābhōga in Tiruvēgambappuram in Erikiḷ-nāḍu, a subdivision of Kāliyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
121	On the north, west and south walls of the same temple.	Do. ..	Mummuḍi-Chōḷa Rājarāja-Rājakēsarivarman.	14th ,, ...	Do. ..	Registers the provision made by the individual mentioned in No. 112 above, for burning 2 perpetual lamps in the temple of Ūruṇi—Āḷvār at Kaḷakkaṭṭūr, a śalābhōga of Tiruvēgambapuram, at the instance of the king, who desired a gift of only one lamp for the prosperity of all kings and of the world at large. Mentions the liquid measure 'Niṉrāṇāḷi.'
122	On the east and north walls of the same temple.	Do. ..	[Rā]jēndra-Chōḷadēva	3rd ,, ...	Do. ..	Beginning built in. Records a gift of 5 cows for supplying curds to the god Ūruṇi-Āḷvār of Kaḷakkaṭṭūr by the madhyastha of Nallārūr in Śeṅgāṭṭuk-kōṭṭam.
123	On the east, north, west and south walls of the same temple.	....	....	....	Do. ..	Beginning built in. Seems to register a gift of land for offerings to the god Ūruṇi-Āḷvār.
124	On a slab set up in a field at **Putteri.**	....	....	Śaka 17[3]6, Yuva, Āṇi 20.	Do. ..	Registers a sale of 8 kāṇi of land in Puttēri for 40 rupees to Uttamasandu (Uttamchand?) by the Satta[r]attār of Kāñchīpuram.
125	On another slab in the same village	....	....	1808 A.D. June 3..	Do. ..	Registers the firman giving certain lands to Subedār Nallamūr Muttāla-Nāyakkar by the Honourable Government.
126	Do.	....	....	Do.	Do. ..	A similar grant of land in Puttēri to the same individual.
127	On a slab set up near the weir of the tank at the same village.	....	....	Raudri, Āṇi 11 ..	Do. ..	States that the sluice and the weir of the tank at Puttēri were the gifts of Bommarasu Liṅgappayya.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
128	On the other side of the same slab	....	....	Śaka 1603, Durmati, Āshāḍha, ba. 5.	Telugu ..	States that Maharāja Rāja Śrī Liṅgōji Saṅgarsu-Mahārāya who was governing the entire Karnāṭa country renovated the temples of Ekāmbaranāthasvāmi, Kāmākshidēvi and Kachchapēśvarasvāmi at Śiva-Kāñchi and of Varadarājasvāmi, established many Brāhmaṇa (agrahāras) and founded tanks and groves, and in that connection widened the tank at Puttūri and built a sluice for it. He had a new channel dug out from the Palāru river to this tank and provided for the supply of water therefrom to many villages on the east of the tank.
129	On a stone set up in a field in the same village.	....	....	....	Urdu	Damaged. Seems to relate to some land which was given by Zulfiqar Khan for the expenses of the garden of Utham Chand in the regnal year 35.
130	On a slab set up in a field in the same village.	Moghul ..	Hajaratu Ālamgīru Pāchhā Āvaraṅgajēbu	....	Telugu ..	Damaged. Seems to record the grant of some land in the village of Puttūri by the residents (kapus) and the village accountants (karnams) to a certain Timma-Bhaṭṭa when a certain Rajaba-Khān was the Phaujdār.
131	On another slab set up in the same village.	..	....	Viśvāvasu, Vaigāśi 5.	Tamil ..	Badly damaged. Seems to record a gift of land in Puttūri to Kochchālamu-Nāyabu, the manager to the agent of Kutumu-Pārsā of Gōlkoṇḍa.
132	On the east wall of the central shrine in the Tiruvalīśvara temple at **Arpakkam.**	Chōḷa ..	Kulōttuṅga-Chōḷadēva	16th year ..	Do. ..	Registers a gift of 12 sheep for a twilight lamp, to Bhāvīśvaram-Uḍaiyār at Ārpākkam in Māgaralnāḍu, a subdivision of Eyiṟ-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷa-maṇḍalam.
133	On the north wall of the same shrine.	Vijayanagara	Vīra Hariyaṇa-Uḍaiyar	Śaka 1303, Durmati, Kanyā, ba. saptami, Monday, Anurādhā.	Do. ..	Incomplete. Registers the sale of the village Śiṟṟinaipākkam by the big assembly of Ukkal alias Vikramābharaṇa-chaturvēdimaṅgalam in Pāgūr (or Bāgūr)-nāḍu a subdivision of Kaliyur-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷa-maṇḍalam, to a native of Māgaral in Māgaral-nāḍu, a subdivision of Eyiṟ-kōṭṭam.
134	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Ra[ja*]ra[ja*]-dēva.	24th year	Do. ..	Registers the gift of one kalañja of gold for burning a twilight lamp before the god Kailāsamuḍaiya-Nāyaṇār at Ārpākkam.
135	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	Do.	Do. ..	A similar gift of gold for another lamp in the same temple.
136	Do.	Do. ..	Do. ..	19th year	Do. ..	Registers a gift of 500 kuḷi of land, free of taxes, as dēvadāna, to the temple of Kailāsamuḍaiya-Nāyaṇār at Ārpākkam by the residents of Puṉṉai in Pāgūr-nāḍu, a subdivision of Kaliyur-kōṭṭam. This gift is stated to have been made for the safe preservation on the temple wall of the document of the 16th year of the king (No. 137 below) by which the village was purchased from the assembly of Ukkal. The word used is Irakshaiyāga which may also mean "as a security."
137	On the east wall of the same maṇḍapa.	Do. ..	Do. ..	16th year, Mīna, ba. saptami, Sunday, Mūla.	Do. ..	Registers the sale of the village Puṉṉai in seven shares to several individuals for 42,000 puḍukkāsu by the big assembly of Ukkal alias Vikramābharaṇa-chaturvēdimaṅgalam referred to in the above record.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
138	On the south wall of the Ādikēśava-Perumāḷ temple in the same village.	Chōḷa ..	Uḍaiyār Śrī Rājendra-Chōḷadēva (II) ..	2nd year ..	Tamil ..	Begins with the introduction '[illegible]' etc. Stones missing. Seems to register a gift of land for two perpetual lamps to the god Tiruvir-Viṇṇagar-Āḷvār by queen Trailōkyamahādēvī, one on behalf of her mother Umaiṉaṅgai and the other on behalf of Vikramakēsari Pallavaraiyar. Mentions the liquid measure Arumoḷidēvaṉ.
139	On the north wall of the same temple.	Do. ..	[Rājarāja]kēsarivarman alias [Rājarāja]-dēva.	18th ,, ..	Do. ..	Incomplete. Begins with the introduction '[illegible],' etc. Registers a gift by purchase of a tank and land made tax-free, for offerings to the god Tiruvira-Viṇṇagar-Āḷvār in the name of the queen Śembiyan Makkōkkiḷaṉaḍigaḷ alias Kaṇṇara Nāchchi Piḍāraṉaṅgai by a certain Araṅgaṉ Kōdaṇḍarāmaṉ of Paṉivagamaṅgalam of the Chōḷa country. Mentions the liquid measure 'Śōḷiyam'.
140	On the same wall	..	Sakalaiśvachakravartin Rājanārāyaṇa Śambuvarāya.	16th year, Nandana, Tulā, ēn. ashṭami, Sunday, Uttiraḍam.	Do. ..	Registers a gift of land in Muṅgilpaṭṭu by certain individuals of Māgaṟal as tirunāmattukkaṉi, to the god Kēśava-Perumāḷ at Arpākkam in Eyil-nāḍu, a subdivision of Eyir-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
141	Do. ..	..	Do. ..	16th year ..	Do. ..	Registers the conversion of the above land into a sarvamānya gift by the residents (nāṭṭavar) of Vayalaikkāvūr.
142	On the west wall of the same temple.	..	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāladēva.	4th ,, ..	Do. ..	Registers the gift of 1 kaḷañju of gold for burning a twilight lamp in the temple of the same god, by the headman of Aṉaṅgūr in Paṉaiyūr-nāḍu, a subdivision of Naḍuvil-nāḍu alias Rājarāja-valanāḍu.
143	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	24th ,, ..	Do. ..	Registers a gift of 2 kaḷañju of gold for burning two twilight lamps in the same temple by a resident of the village.
144	Do. ..	..	....	Śaka 1500, Pramādi, Vaigāśi, 5, Rishabha, Sunday.	Do. ..	Registers that (the images of) Nammāḷvār and Garuḍāḷvār were the gift of one Māyakkum-Perumāḷ of Śembarambākkam (?).
145	On the belt round the same temple.	Chōḷa ..	Parakēsarivarman alias Rājendra-Chōḷa-dēva.	27th year ..	Do. ..	Begins with the introduction '[illegible],' etc. Stones misplaced. Registers a gift of land by the residents of Arpākkam for the maintenance of seven musicians for service in the temple of Tiruvir-Viṇṇagar-Āḷvār.
146	On the east wall of the central shrine in the Tirumāliśvara temple at **Magaral**.	....	....	. . Āvaṇi, 5..	Do. ..	Beginnings of lines built in. Seems to register a gift of 15 poṉ for burning a lamp in the temple of Tirumāgaṟaḷudaiya-Nāyaṉār.
147	On the east and north walls of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājakēsarivarman alias Rājarājadēva.	30th year ..	Do. ..	Damaged and built in in the middle. Seems to record a gift of land by purchase for burning a perpetual lamp in the same temple.
148	On the same walls	Vijayanagara	Vīra Dēvarāya-Mahārāya	Vilambi, Mīna, ba prathama, Monday.	Do. ..	Damaged and beginnings of lines built in. Seems to make provision for daily offerings and for conducting festivals in the temple of Tirumāgaṟaḷudaiya-Nāyaṉār by the weavers and merchants of the village from rates raised among themselves.
149	On the south wall of the same temple.	Do.	[Kampaṇa]-Uḍaiyar	. . . Mēsha, ba-Wednesday.	Do. ..	Ends of lines built in. Registers the sale of the village Śōḍiyambākkam for 360 paṇam.

C.—Stone inscriptions copied in 1923—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On the south wall of the same temple.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	22nd year	Tamil ..	Registers a gift of 1¾ kaḷañju of gold by a private individual for burning a twilight lamp to the god Tiru-Agattiśvaramuḍaiya-Nāyaṇār at Māgaṇal
151	On the same wall	....	Lost	21st ,, ..	Do. ..	Beginnings of lines built in. Registers a gift of gold for burning a perpetual lamp in the same temple.
152	Do.	Vijayanagara	Kampaṇa-Uḍaiyar	Kilaka, Āḍi ..	Do. ..	Records the conferring of the hereditary right of supervising the temple, with provision for his maintenance, on Aḷagiya-Tiruchchirrambalam-Uḍaiyar, son of Bhuvanēka-[bā]hudēvar, by the trustees of the temple of Tirumāgaṇaḷuḍaiya-Nāyaṇār.
153	On a pillar in the same temple ..	....	....	....	Do. ..	Fragment. Seems to register a sale of land by the residents of Māgaṇal. Also mentions the gift of 12 sheep for a twilight lamp to the goddess Durgā.
154	In the gōpura of the Kaḍambanāthēśvara temple at **Kadambarkoil**.	....	.. .	Piṅgaḷa, Tai 15 ..	Do. ..	Registers a gift of 50 kuḷi of land in Veṅgaichchēri for the daily expenses of the god Kaḍambanāthasvāmi by Anantayyar of Māñjūrappaṭṭu.
155	On the west wall of the central shrine of the same temple.	Vijayanagara	[Kṛishṇadēva]rāya	Śaka 1442, ... [Kumbha], śu. tritīyā, Saturday, Uttiraṭṭādi (Uttarabhadrapada).	Do. ..	Built in in the middle. Seems to register the gift of a village in Uttiramērūr-parru for offerings and worship of the same god.
156	On the west wall of the Satyanāthēśvara temple at **Puttali**.	Chōḷa ..	Kulōttuṅgaṉ alias Virasēkharadēva ..	2nd year	Do. ..	Registers a gift of 7 veli of land in Śiṟaḷttaṉḍalam as a dēvadāna to the god Paraśirāmiśvaramuḍaiya-Nāyaṇār at [Pa]ttaḷi by queen Bhavaṇamuḷaiumuḍaiyāḷ.
157	On the south wall of the Mahāmuniśvara temple at **Pulivay**.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	23rd ,, ..	Do. ..	Registers a gift of 1,000 kāśu by a certain Rājarāja Viḷuppaṟaiyaṉ for a twilight lamp to the god Vyakkirapādamāmuṉṉūrsam-Uḍaiyar at Puḷivay in Puḷivala-nāḍu, a subdivision of Kaliyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷamaṇḍalam.
158	On the same wall	Do. ..	Do. ..	Do ..	Do. ..	Records that the repair of the temple was the work of Perumaṉ alias Gaṇḍagōpāḷap-Pichchaṉ of Nerkuppai in Taṅjāvūr-kūṟṟam a subdivision of Pāṇḍikulāsani-vaḷanāḍu.
159	Do.	....	....	....	Do. ..	Fragment. Mentions that Rāmaṉ Taḷi alias Śivabhaṭṭaṉ, belonging to the regiment of Narasiṅga-Vikkiramavīrar of the king's army, built the temple and made a gift of 90 sheep for a lamp.
160	On the door-jamb of the same temple.	....	....	Śukla, Kārtika, śu. 13, Monday.	Kannaḍa ..	Records the reconstruction of a maṇḍapa for the god Mahāmuniśvara, by Saṅgaya and Tāyappa, sons of the mahāpradhāna Maṅchaṇa-Daṇāyakka-Vōḍeya.
161	On a slab set up at **Vadavur** ..	....	....	Śaka 1427, Krōdhana, Makara, śu. daśamī, Monday, Rēvatī.	Tamil ..	Registers the gift of the village Vaḍāvūr to the god Pārruḷāḷar.
162	On a slab set up at **Kalur** ..	....	....	Śaka 1715, Pramādin, Śittirai, 6, Monday, pañchadaśī, Mṛigaśīrsha.	Do. ..	Damaged. Seems to register a gift of land to the god Veṅkaṭāchalapati.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
163	On the north wall of the Sundara-varada-Perumāḷ temple at **Uttiramerur.**	Chōḷa ..	Rājarājadēva alias Rājakēsarivarman ..	22nd year	Tamil	Begins with the introduction "[illegible]," etc. Records a gift of 96 sheep by a lady residing at Vāmanachchēri, for a lamp in the temple of Veḷḷaimūrtiyāḷvār of Śrīvelivishṇugriham at Uttaramēru-chaturvēdimaṅgalam situated in the subdivision of the same name in Kāliyūr-kōṭṭam.
164	On the same wall	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	24th „	Do.	Begins with the same introduction. Records a gift of 96 sheep for a lamp by a resident of Hrishikēsavachchēri to Śrī-Rāghavadēva who was pleased to stand in the temple Śrīvelivishṇugriham in the same village.
165	Do.	Do. ..	Do. do. ..	21st „	Do.	Begins with the same introduction. Records a similar gift by a resident of Nārāyaṇachchēri for a lamp to Veḷḷaimūrti-Āḷvār in the same temple.
166	Do.	Do. ..	Do. do. ..	24th „	Do.	Gift of 120 sheep for 1¼ lamps in the same temple by two individuals. Mentions the quarter called Gōvindachchēri.
167	Do.	Do. ..	Do. do. ..	Do.	Do.	Gift of 96 sheep for a lamp by a resident of Nārāyaṇachchēri.
168	Do.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	46th year	Do.	Begins with the introduction "[illegible]," etc. Records an order of the great assembly of Rājēndraśōḷa-chaturvēdimaṅgalam (i.e. Uttiramērūr), an independent village in Kāliyūr-kōṭṭam, a subdivision of Jayaṅgondaśōḷa-maṇḍalam, remitting the taxes on 30 pādagam of land purchased by Araiyaṉ Gaṅgaikoṇḍaṉār alias Śōḷavichchādarap-Pallavaraiyar of Iraiyūr in Pāṇḍikulāśaṉi-valanāḍu, a subdivision of Śōḷa-maṇḍalam, and granted by him along with a house-site purchased with the money given by Tirumaḷisai-Vaḷḷal and Virrirundāṉ-Dāsaṉ for the maintenance of a maṭha called Aruḷāḷadāsaṉ which he had founded. The land was lying fallow for 60 or 70 years and was now called Śōḷavichchādira-viḷāgam after the donor. The tax on the land was exempted for the current (46th) year, but for the years following five kāśu per annum was to be levied on the land. Other taxes such as piḍāgai-vari, uppu-kāśu etc., were remitted altogether.
169	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	4th „	Do.	Unfinished. Seems to record a gift of land by purchase to the temple of Veḷḷaimūrti-Āḷvār by Koṅgaraiyar at Uttaramēru-chaturvēdimaṅgalam.
170	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	19th „	Do.	Begins with the introduction [illegible], etc. Registers a sale of land and certain house-sites by the great assembly to the temple of Rājēndraśōḷa-viṇṇagar-Āḷvār at Rājēndraśōḷa-chaturvēdimaṅgalam, for making a flower-garden called Kulōttuṅgaśōḷaṉ with the condition that no tax was to be collected thereon.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	On the same wall	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chō-[ḷa*]dēva.	6th year	Tamil ..	Begins with the introduction "இமையாச்சலவர்," etc. Records the apportionment, by the village assembly, of the shares of archanāvritti among four Vaikhānasas of Koṅgaraiya-Śrīkōyil in lieu of those held by them at Arāsaṇimaṅgalam.
172	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura, Īḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	38th year, 232rd day	Do.	Registers that, in recognition of the construction of the outer prākāra wall, the abhishēka-maṇḍapa in front of the shrine and other additions to the temple by a dancing woman (dēvaradiyāḷ) named Āyirattirunurruva-Māṇikkam, a daily gift of one kuruni of offered rice was granted to her and to her posterity from the temple by the great assembly of Uttaramallūr alias Rājēndraśōḷa-chaturvēdimaṅgalam with the permission of the trustees of the temple of Rājēndraśōḷa-Vinnagar-Emberumān.
173	Do.	Do. ..	Rājarāja-Rājakēsarivarman (Rājarāja I)	17th year	Do.	Begins with the introduction "இமையாச்சலவர் பொன்னு", etc. Gift of 96 sheep for a lamp, to the temple of Paramasvāmī who was pleased to stand at Koṅgaraiya-Śrīkōyil at Uttiramēlūr-chaturvēdimaṅgalam.
174	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	5th ,, ..	Do. ..	Begins with the introduction "இமையாச்சலவர்", etc. Registers a gift of land by the great assembly of Uttaramēru alias Rājēndraśōḷa-chaturvēdimaṅgalam for daily offerings and worship, for conducting certain festivals and also to make a flower-garden, to the image of Śrī-Krishṇa in the temple of Koṅgaraiyar called Rājēndraśōḷa-Vinnagar. The endowment was left in the charge of Śrīkrishṇa-gaṇap-Perumakkaḷ.
175	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), Īḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	26th year, 300th day	Do. ..	Records the royal sanction for a tax-free gift of 10 vēli of land as archanābhōga to the two shrines of Piḍāri Vaḍavāyirchelvi and Mātiruvāṇḍaḷ by a certain Śēdirajaṉ, at the request of one Kulōttuṅgaśōḷa-Paṇḍitaṉ, who had the birthright (janmakkaṇi) of worshipping at the Mātṛisthānas of the village. Sanction was also accorded for this transaction being engraved on the walls of the temple of Veḷḷaimūrtti-Aḷvār. The tirumandiravōlai (royal secretary) was Rājanārāyaṇa-Mūvēndavēḷaṉ.
176	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār Śrī-Rājēndra-Chōḷadēva.	19th ,, , 343rd day	Do. ..	Begins with the introduction "இமையாச்சலவர்", etc., Records that 2,240 kuḷi of land lying waste without yielding any taxes (maṉjikkam) were reclaimed by the assembly and presented tax-free for three daily offerings and for special worship on the 4 ayanam days and during eclipses, to the image of Anantanārāyaṇa on the third storey of the temple, and of some other lands to meet the expenses of lamps and offerings to the three (auxiliary) images in the lowermost floor and for the recitation of the Tiruvāymoḷi hymns by three persons during the morning and evening services. A third gift is also recorded of land for the tiruchchennaḍai of the image of Rāghavadēva.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
177	On the same wall	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva	25th year, 154th day	Tamil .	Unfinished. Gift of land by the great assembly of Uttaramēru-chaturvēdimaṅgalam for the tirucheṉṉadai of the god in the temple of Purushōttama.
178	Do.	Do. ..	Do. do.	29th year ..	Do. ..	Gift of 9[0] sheep for a lamp to the temple of Veḷḷaimūrtti-Āḷvār of Śrīveli-Vishṇugriham by a lady residing at Trivikra[ma*]chchēri.
179	Do.	Do. ..	Do. do.	Do. ..	Do. ..	A similar gift of 96 sheep by another lady of the same chēri (quarter).
180	On the north and west walls of the same temple.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	3rd year, Āḍi ..	Do. ..	Registers the grant of certain privileges during the car procession by the assembly of Uttaramēru alias Rājēndra-ṣōḷa-chaturvēdimaṅgalam, to the dancing woman mentioned in No. 172 above and her descendants, in recognition of the repairs and additions, made by her to the temple at great cost.
181	On the south wall of the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	3rd ,, ..	Do. ..	Gift of land by the assembly of Uttaramēru-chaturvēdimaṅgalam to provide for 3 daily offerings to the image of Rāghavadēva in the temple of Veḷḷaimūrtti-Āḷvār and for a flower-garden, with the stipulation that the food offered at the two services should be given away to the Śrīvaishṇavas reciting the Tiruppadiyam hymns.
182	On the same wall	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	23rd ,, ..	Do. ..	Begins with the introduction "[illegible]" etc. Gift of 96 sheep for a lamp, to the same temple by a certain Uḍaiyāṉ Āḍittaṉ of Taṉṉīrmu[ṭṭ]am in Malai-nāḍu.
183	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	29th year, Vaigāsi	Do.	Records the grant of similar privileges as in No. 180 above, to a certain Śīyanāchchi alias Śrīvaishṇava-Māṇikkam by the assembly of Uttarmēru alias Gaṇḍagōpāla-chaturvēdimaṅgalam, in recognition of further improvements made in the temple.
184	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	30th ,, ..	Do. ..	Begins with the introduction "[illegible]" etc. Records the sale of certain lands, made tax-free, by the assembly of Rājēndraṣōḷa-chaturvēdimaṅgalam to the temple, for making a flower-garden and to provide for a maṭha called after Kundavai-Āḷvār, for feeding the Śrīvaishṇavas.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
185	On the same wall	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	3rd year	Tamil ..	Gift of 90 sheep for a lamp, to the temple of Veḷḷaimūrtti Āḷvār by the assembly of Uttaramēru-chaturvēdimaṅgalam.
186	Do.	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	26th ,, ..	Do. ..	Begins with the introduction "[illegible]" etc. Gift of 48 sheep for half a lamp, to the temple of Veḷḷaimūrtti-Āḷvar of Śrīveli-Vishṇugriham by a lady of Paṉmaichchēri.
187	Do.	Do. ..	Do. do. ..	23rd ,, ..	Do. ..	Begins with the same introduction. Gift of 96 sheep for a lamp, to the same temple by a merchant of Naḍuvilaṅgaḍi and 15 kaḷañju of gold for a lamp to the image of Tiruvāykkalamuḍaiyār (Krishṇa) by a resident of Gōvindachchēri. Mentions the Vīraganattār as the trustees of the former gift.
188	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	11th ,, ..	Do. ..	Begins with the introduction "[illegible]" etc. Records a gift of land by purchase by a certain Uyyavandāṉ Aḷagiyadēvaṉ of Arasūr in Nitta[vi]nō[da]-vaḷanāḍu, a subdivision of Śōḷa-maṇḍalam, for sacred bath and special offerings to the image of Śokkapperumaḷ in the temple of Veḷḷaimūrtti-Ēmberumāṉ during the festival in the month of Āḍi. Mentions the Śrīvaishṇavavāriyar.
189	Do.	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	23rd ,, ...	Do. ..	Begins with the introduction "[illegible]" etc. Records a gift of 48 sheep for a lamp, to the same temple by a merchant of Teṟkilaṅgaḍi. The gift was left in charge of the Kaḷiganattar of the village.
190	Do.	Do. ..	Do. do. ..	26th ,, ..	Do. ..	Begins with the same introduction. Gift of 96 sheep for a lamp, to the same temple, by a lady of Gōvindachchēri. The gift was left in charge of the residents of Paṉmaichchēri.
191	Do.	....	....	....	Do. ..	Records the turn days of worship in a month among 3 persons in the temple.
192	Do.	Do. ..	Rājarāja kēsarivarman alias Rājarājadēva	24th year	Do. ..	Begins with the introduction "[illegible]" etc. Gift of 92 sheep for a lamp, to the same temple, by a Veḷḷāḷa of Perunagar in Perunagar-nāḍu, a subdivision of Veṅkuṟṟakkōṭṭam. The latter portion of the inscription has been erased and the next inscription is engraved over it.
193	Do.	Vijayanagara	Vīrapratāpa Krishṇadēva-Mahārāya ..	....	Do. ..	Stops with the mention of the king.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
194	On the same wall	Chōḷa ..	Parakēsarivarman alias Uḍaiyar Rājendra-Chōḷadēva.	26th year, 180th day	Tamil ..	Begins with the introduction "[illegible]" etc. Records a sale of land, exempt from all taxes, by the village assembly, to the temple of Veḷḷaimūrtti-Āḷvār of Rājendraśōḷa-Viṇṇagar, for providing 7 kuruni of paddy daily to 3 persons reciting the Tiruvāymōḷi hymns in the temple, and a gift of 2 separate plots of tax-free land by the same assembly, one as Vajasanēyak-kiḍaippuram and the other for maintaining a flower-garden, and for conducting a festival on the day of Punarvasu in the month of Māśi.
195	On the wall of the north verandah of the prakāra of the same temple.	Pāṇḍya ..	Vīra-Pāṇḍyadēva	25th year, 265th day.	Do. ..	Records an order of Kulaśēkharach-Chambuvarāya exempting the residents of the streets round the temple of Śōkkapperumaḷ from the payment of taxes on looms and oil mills as in the case of those living round the temple of Tirukkōḍārmāḍaiya-Nāyaṇār.
196	On the north wall of the kitchen in the same temple.	....	Vijaya-Gaṇḍagōpaladēva	28th year Karkaṭaka, śu. shashṭhi, [Sunday], Viśākha.	Grantha and Tamil.	The king bears a number of birudas and calls himself a Pallava. Registers the grant of the southern hamlet of Kuḍalūr together with all its taxes as a tiruvidaiyāṭṭam to the god Śōkkapperumaḷ in the temple of Rājendraśōḷa-Viṇṇa[gar-Emberumān] at Uttaramēru alias Gaṇḍagōpala-chaturvēdimaṅgalam.
197	On a slab built into the south wall of the Hanumān shrine in front of the same temple.	Chōḷa ..	Rājarājakēsarivarman	9th year, 158th day	Tamil .	Incomplete. Seems to record the decision of the village assembly about the payment of fines imposed on the several castes and communities at Uttaramēlūr. Mentions the mukha-maṇḍapa of the Tulābhāra-Śrīkōyil where the assembly held its sittings.
198	On the north wall of the central shrine in the Vyāghrapurīśvara temple at **Tiruppulivanam**.	Do. .	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	12th year ..	Do. .	Records the royal grant, free of taxes, of 60 vēli of land at Pāppaṇṇallūr in Vēṭuṅgaḍu-nāḍu to the temple of Tiruppulivalamuḍaiya-Mahādēva at Rājendraśōḷa-chaturvēdimaṅgalam, a subdivision of Kaḷiyūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam on the representation of Miṇavan-Mūvendavēḷan. The king was seated under the canopy of pearls on his throne in the coronation hall of his palace at Vikramaśōḷapuram while issuing the order.
199	On the same wall	....	.... "who took all countries"	....	Do. ..	Built in in the middle. Seems to record a sale of the village Arasanipalai by a certain Pāmbaṇindān, a native of Sērūr in Uyyakoṇḍaśōḷa-vaḷanāḍu, to whom it had been sold some time previously owing to hard times.
200	On the north and west walls of the same shrine.	....	Sakalalōkachakravartin Rājanarāyana Śambuvarāya.	7th year, Tulā, śu. shashṭhi, Monday.	Do. ..	Built in in the middle. Seems to record the amicable settlement of some dispute between the residents of two villages regarding the flow of water from the tank at Tiruppulivanam and the grant of land as tirunamattukkāni to the god Tiruppulivanamuḍaiya-Nāya[ṇar].

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
201	On the west wall of the same shrine	Vijayanagara	Vira Virupparna-Uḍaiyar	Vipa (Vibhava ?), Mārgaḷi, 12.	Tamil ..	Records the assurance, given to the weavers of Tiruppulivaṇam who had deserted the village owing to their inability to pay taxes, that except a consolidated amount of 5 panam on every loom per year, no other tax would be collected from them in future.
202	On the south and east walls of the Dakshiṇāmūrti shrine adjoining the same shrine.	Do.	Viraprataāpa Devarāya-Mahārāya	Śaka 1356, Ānanda, Mēsha, śu. ashṭamī, Friday, Pūsam (Pushya).	Do. ..	Gift of the hamlet of Karuvēppampūṇḍi by the assembly of Uttaramēru alias Rājēndrasōḷa-chaturvēdimaṅgalam as a tirunāmattukkaṇi to the temple of Tiruppulivaṇamuḍaiya-Nayaṇār. Refers to a similar previous gift of Tiruchchitrakūḍanallūr made to the temple by the same assembly in the year Vibha[va*], Rishabha, śu. daśami, Uttiram, Sunday.
203	On the south wall of the maṇḍapa in front of the central shrine.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4th year	Do. ..	Begins with the introduction "[illegible]", etc. Gift of 24 kāsu for a lamp, to the temple of Tiruppulivalamuḍaiya-Mahādēva by a resident of Vāḍavūr in Vāḍavūr-nāḍu, a subdivision of Veṅkuṟṟak-kōṭṭam.
204	On the east wall of the same maṇḍapa.	Do. ..	.....Uḍaiyār Rajadhirājadēva ..	....	Do. ..	Built in at the beginning and incomplete. Seems to record a sale of land. Mentions the temple of Aruḷāḷīśvaramuḍaiya-Maha[dēva].
205	On the west wall of the sabhāmaṇḍapa.	....	....	....	Grantha ..	States that this maṇḍapa suitable for the dance of Vyāghrātavinātha, was constructed by [Chō]dirāja, a native of Ādamaṅgalam.
206	On the same wall	Chōḷa ..	Tribhuvanachakravartin [Kulōttuṅ]ga-Chōḷadēva, 'who was pleased to take Madura, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	27th year	Tamil ..	Unfinished. Stops with the mention of the temple at [Rājē]ndrachōḷa-[cha]turvēdimaṅgalam.
207	Do.	Do. ..	Rājakēsa[rivarman] alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	45th ,, ...	Do. ..	Begins with the introduction "[illegible]", etc. Built in at the beginning. Gift of 12 kuḷañju of gold for burning four lamps in the temple, by a certain Poṉṉambalakkūttaṉ alias Kaliṅgarāja of Maṇayil in Maṇaiyir-kōṭṭam, a subdivision of Jayaṅgoṇḍaśōḷamaṇḍalam.
208	On the north wall of the kitchen in the same temple.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	9th year, Mēsha, śu. daśami, Monday, Punarpūsam.	Do. ..	Gift of 32 cows and 1 bull by a Kaikkōḷa-muḍali for a lamp in the temple of Tiruppulivaṇamuḍaiya-Nayaṇār at Uttaramērūr alias Rājēndrasōḷa-chaturvēdimaṅgalam.
209	On the same wall	Do. ..	Do. do.	5th year, Mīna, śu. tritīyā, Rēvati, Tuesday.	Do. ..	Gift of 115 cows for the daily supply of milk for the sacred bath and offerings of the god by certain shepherds on behalf of Viradamuḍittāṉ Bagavatiyāḷvāṉ Śōdirāyadēvar who had rescued the cows and sheep belonging to these shepherds which had been plundered by certain persons.

C.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
210	On the same wall	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāladēva.	15th year	Tamil ..	Records the grant of the privilege of waving the chamara in front of the image during the car processions, to a dancing girl of the temple, named Pirainārusiradiyār and to her descendents in recognition of her gift of a golden necklace to the god in the 8th year of the king and of a silver plate and a four-sided procession car to the temple in the 15th year.
211	Do.	....	Do. do.	8th year, Mēsha, śu. dvādaśi, Hasta, Wednesday.	Do. ..	Gift of cows and a lamp-stand by the dancing girl mentioned above to the temple at Uttaramōlūr alias Gaṇḍa-gōpāla-chaturvēdimaṅgalam.
212	Do.	Pallava ..	Sakalabhuvanachakravartin Perunjiṅga-dēva.	16th year, Tulā, śu. paurṇai, Tuesday, Rēvati.	Do. ..	Gift of cows for two lamps to the temple at Uttaramēru alias Rajēndraśōḷa-chaturvēdimaṅgalam by a dancing woman.
213	Do.	..	Sakalalōkachakravartin Rajanārāyaṇa Śambuvarāya.	6th year, Dhanus, śu. daśami, Monday, Rōhiṇi.	Do. ..	Gift of 8 cows for a lamp and offerings, to the same temple.
214	On the left side of the entrance into the gōpura of the same temple.	Vijayanagara	Vīrapratāpa Dēvarāya-Mahārāya	Śaka 1348, Viśvāvasu, Kanyā, śu. pañchami, Wednesday, Uttiram.	Do. ..	Registers an order of Salakkaya-Nāyakkar, the agent of mahāpradhāni Mallarasa-Uḍaiyar to the weavers and other craftsmen of Tiruppulivanam in Pulivana-nāḍu which was a tirunāmattukāni of the temple, fixing the total amount of the taxes on the several professions to be paid annually to the temple.
215	On a stone excavated below the Cathedral at **San Thome**, Madras.	....	....	..	Do. ..	Fragment. In characters of about the 12th century A.D. Seems to register a tax-free gift of land for burning a twilight lamp before the image of Kōttāḍundēvar (Naṭarāja) in the temple of .... śuramuḍaiyār.
216	On the fragment of a pillar lying in the Vicar General's quarters in the same place.	Chōḷa ..	Rājarājakēsarivarman	..	Do. ..	Fragment. Contains a portion of the historical introduction of the king commencing with "[illegible]", etc. and stops with the mention of the king's name.

APPENDIX D.—List of photographs taken during the year 1922–23.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
737	Full plate	Sculpture in relief of Siṁhavishṇu and his two queens in the Ādi-Varāha rock-cut temple.	Mahabalipuram	Chingleput
738	Do.	Do. of Mahêndravarman and his two queens in the same temple.	Do.	Do.
739	Do.	Do. of Gaja-Lakshmī and her attendants, in the same temple.	Do.	Do.
740	Do.	Do. of Vishṇu and two Dvārapālakas on either side in the same place.	Do.	Do.
741	Do.	Do. of Śaṅkara-Nārāyaṇa and two Dvārapālakas, in the same place.	Do	Do.
742	Do.	Do. of Durgā and her attendants, in the same place.	Do.	Do.
743	Half plate	Do. of ornamental frieze over the top of the same rock-cut temple (outer side).	Do.	Do.
744 to 746	Do.	Seals of copper-plates, Nos. 2, 11 and 12 of Appendix A to the *Annual Report on Epigraphy* for 1919–20.	..	..
747 and 748	Full plate	Copper-plates (Vaṭṭeḻuttu)	..	..

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1922–23, calculated with the help of the *Indian Ephemeris* 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. *Śu.* and *ba.* respectively, for *Śukla-pakshe* and *Bahula-pakshe*, 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, 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 *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise.

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 Apr. 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, Apr. 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.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pallava.
		Kōpperuñjiṅgadēva.
1922	530	5th year, Makara, śu. daśamī, Monday, Aniḷam. Śu. 10 and nak. Aniḷam cannot combine in the month of Makara. The date is irregular.
1923	212	16th year, Tulā, śu. Paurṇai, Tuesday, Rēvatī = A.D. 1259, October 2, Thursday ; nak. Rēvatī was currrent till ·67 on Thursday. The given week-day seems to be a mistake, or it may be that some other year is meant.
		Cholas.
		Rājarāja-Rājakēsarivarman alias *Rājarājadēva.*
1922	387	22nd year, 11th day, Mithuna, Monday, Śōdi, = A.D. 1008, June 14, Monday ; f.d.n. ·91.
		Parakēsarivarman alias *Rājēndra-Chōḷadēva.*
,,	386	9th year, Kaṟkaṭaka, Friday, Pūśam = A.D. 1020, July 22, Friday. The *tithi* was ba. chaturdaśī which was current till ·28 on Friday. Nak. Pūśam was current till ·49.
		Rājakēsarivarman alias *Chakravartin Kulōttuṅga-Chōḷadēva.*
,,	521	34th year, Kaṟkaṭaka, ba. ekādaśī, Wednesday, Magaiyūram = A.D. 1104, July 19, Tuesday ; ba. 11 was current till ·85 and nak. Mṛigaśīrsha till ·98 on Tuesday.
		N.B.—It is possible that the nakshatra was regarded as having come to an end on Wednesday because the addition for local time in the latitude of Tanjore was, at the epoch in question + ·012. (Indian Ephemeris, Volume I, Part I, page 281). This explanation does not hold good for the citation of Wednesday as the day of ba. 11 which had ended at ·85 on Tuesday ; but it is probable that under one of the many rules for keeping ēkādaśī this particular ēkādaśī was kept on dvādaśī day. For instance there is a Vaishnava rule quoted at page 57 of Indian Ephemeris, Part I, that if daśamī ends after 50 ghaṭikas, the ēkādaśī fast is on dvādaśī. Actually in the year and month in question (July 1104—Ind. Eph., Volume III, page 211), Nija-Āshāḍha, ba. daśamī ended (in local time) at ·94, i.e., after 56 ghaṭikas on Monday, 18th July. For some such reason it may be presumed that Wednesday which was dvādaśī day is cited in the inscription as ēkādaśī (L.D.S.).

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLAS—*cont.*
		Parakēsarivarman alias *Tribhuvanachakravartin Vikrama-Chōḷadēva.*
1922	502	11th year, Kaṇṇi, ba. Sunday, Pūram = A.D. 1128, September 23, Sunday; ·66. The *tithi* was ba. dvādaśī which was current till ·18 on Sunday.
"	509	11th year, Siṁha, ba. trayōdaśī, Saturday . . . = A.D. 1128, August 25, Saturday; ·59. The nak. was Āślēshā which was current till ·24.
		Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, '*who was pleased to take Madura and the crowned head of the Pāṇḍya*' (*Kulōttuṅga III*).
"	467	19th year, Dhanus, śu. dvādaśī, Wednesday, Kṛittikā = A.D. 1196, December 4, Wednesday; ·36; ·93.
"	468	21st year, Vṛiśchika, ba. daśamī, Wednesday, Hasta = A.D. 1198, November 25, Wednesday; ·84; ·38.
"	476	24th year, Ṛishabha, śu. tṛitīyā, Friday = A.D. 1202, April 26, Friday; ·53. The nak. was Mṛigaśirā which was current till ·48 on Friday.
"	487	15th year, Mithuna, śu. Thursday, daśamī, Rēvatī = A.D. 1193, May 27, Thursday; ·60; ·49. Śu. is evidently a mistake for ba.
"	489	16th year, Siṁha, ba. daśamī, Monday, Punarvasu = A.D. 1193, August 23, Monday; ·54; f.d.n. ·12.
"	490	[15]th year, Ṛishabha, [ba. tṛitīyā], Mūla = A.D. 1192, May 2, Saturday; ·20; ·18.
		Tribhuvanachakravartin Rājarāja III.
1922	393	15th year, Ṛishabha, śu. paurṇimā, Saturday, Anisha = A.D. 1231, May 17, Saturday; ·69; ·34.
"	481	22nd year, [Maka]ra, ba. . . . . Sunday, [Avi]ṭṭam = A.D 1238, January 17, Sunday; f.d.n. ·78. Amāvāsyā was current till ·80 on Sunday.
"	486	3rd year, Ṛishabha, śu. trayōdaśī, Monday, Svāti = A.D. 1219, April 29, Monday; ·27; f.d.n. ·13.
"	520	5th year, Makara, śu. chaturdaśī, Sunday, Punarvasu = A.D. 1220, January 19, Sunday; f.d.t. ·45; ·66.
"	537	15 + 1st year, Mithuna, ba. Sunday, Uttiraṭṭādi = A.D. 1231, June 22, Sunday; f.d.n. ·43. The *tithi* not given in the inscription was saptamī.
1923	111	27th year, Kaṇṇi, śu. pañchamī, Monday, Viśākhā = A.D. 1242, September 1, Monday; ·27; ·29.
"	137	16th year, Mīna, ba., saptamī, Sunday, Mūla = A.D. 1232, March 14, Sunday; ·97; ·89.
		Tribhuvanachakravartin Rājēndra-Chōḷadēva.
1922	522	20th year, Mithuna, ba. daśamī, Wednesday, Śravaṇa. Neither ba. 10 nor śu. 10 can combine with nak. Śravaṇa in the month of Mithuna.
		PANDYAS.
		Jaṭāvarman Tribhuvanachakravartin Kulaśēkharadēva.
"	545	13 + 5th year, Kaṇṇi, 9, śu. chaturdaśī, Thursday, Śatabhishaj = A.D. 1207, September 6, Thursday; ·97; ·44.
		Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.
1923	208	9th year, Mēsha, śu. daśamī, Monday, Punarpūśam. Śu. 10 and nak. Punarpūśam cannot combine in the month of Mēsha. The date is irregular.
"	209	5th year, Mīna, śu. tṛitīyā, Rēvatī, Tuesday = A.D. 1256, February 29, Tuesday; f.d.t. ·49; ·56.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922–23—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYAS—*cont.*
		Māṟavarman alias *Tribhuvanachakravartin Kulaśēkharadēva (I).*
1922	352	14th year, Rishabha, śu. daśamī, Monday, Rōhiṇī. Neither śu. 10 nor ba. 10 can combine with nak. Rōhiṇī in the month of Rishabha. The date is irregular.
"	357	Lost, Mēsha, śu. chaturthī, Monday, Rōhiṇī. In the body of the inscription the 6th and 7th regnal years of the king are quoted. It is found that the given details tally for the 7th year and the corresponding equivalent is A.D. 1275, April 1, Monday.
"	540	6th year, Vṛiśchika 13, ba. trayōdaśī, Thursday, Svāti = A.D. 1273, November 9, Thursday; ·08; ·22.
		Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva (II).
"	517	2nd year, Dhanus, śu. dvādaśī, Monday, Kṛittikā = A.D. 1315, December 8, Monday; ·64; ·99.
		SALUVA.
		Tippayadēva-Mahārāja.
1922	482	Śaka 1396, Jaya, Makara, śu. pūrṇai, Monday, Pushya. Probably A.D. 1474, January 3, Monday; ·44; f.d.n. ·26. The week-day indicates that current Śaka 1396 (A.D. 1473–74) and not expired Ś. 1396 (A.D. 1474–75) is meant. Nak. Pushya was current practically all day on Monday and came to end at ·26 on Tuesday.
		Narasiṁhadēva-Mahārāya Uḍaiyar, son of Guṇḍayadēva-Mahārāja Uḍaiyar.
1923	112	Śaka 1407, Parābhava, Mēsha, śu. daśamī, Monday, Uttiram. Irregular. The given details seem to be erroneous in one or more respects.
		VIJAYANAGARA I.
		Vīra Hariyaṇa-Uḍaiyar.
"	133	Śaka 1303, Dunmati, Kaṇṇi, ba. saptamī, Monday, Anusha. Ba. 7 and nak. Anusha cannot combine in the month of Kaṇṇi. The given details are irregular.
1922	312	Śaka.... Īśvara, Āshāḍha, śu. 13, Sunday = A.D. 1397, July 8, Sunday; ·62. The nak. was Mūla which was current till ·43 of the day on Sunday.
		Mahāmaṇḍalēśvara Vīra-Bhūpatirāya.
"	742	Śaka 1[3]09, Kshaya, Mārgaśira, ba. 7, Thursday, Hasta, Siddhi-yōga, Śakuni-karaṇa = A.D. 1386, December 13, Thursday; ·86; f.d.n. ·94.
		Vīra Dēvarāya-Mahārāya.
"	313	Śaka 1327, Pārthiva, Śrāvaṇa, śu. 10, Friday. Probably A.D. 1405, August 5, Wednesday. The week-day quoted in the inscription seems to be a mistake. In Ś. 1327 current (A.D. 1404–5) the *tithi* ended at ·92 on Thursday, 17th July, A.D. 1404.
"	319	Śaka 1328, Vyaya, Vaiśākha, śu. 1, Monday = A.D. 1406, April 14, Monday; ·57. The nak. was Kṛittikā which was current till ·90 of the day.
"	320	Śaka 1327, Pārthiva, Āshāḍha, śu. 1, Friday. There are two dates in the month of Āshāḍha for the given details, the year in question being one when there was a Nija as well as an Ādhika-Āshāḍha. I. A.D. 1405, May 29, Friday; the *tithi* śu. 1. was current till ·24 of the day. II. A.D. 1405, June 26, Friday. In this case, amāvāsyā ended at ·68 of the day and then prathamā commenced ending at ·66 the next day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922–23—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA I—*cont.*
		Vīra Dēvarāya-Mahārāya—cont.
1922	321	Śaka 1328, Vyaya, Vaiśākha, śu. 1, Monday = A.D. 1406, April 19, Monday ·57.
"	798	Śaka 1333, Nandana, Chaitra, śu. 5, Monday = A.D. 1413, March 6, Monday; f.d.t. ·23. The Śaka year quoted should be either 1334 or 1335, not 1333 (A.D. 1411–12)—*Ind. Eph. Vol. I, part* 1, page, 53, paragraph 152.
1923	148	Viḷambi, Mīna, ba. prathamā, Monday . . . . The cyclic year Viḷambi in the given reign falls in Śaka 1341 = A.D. 1419. In this year Mīna ba. 1 fell on Sunday, 12th March, 1419 A.D; ba. 1 was current till ·88 of the day. The week-day cited in the inscription is perhaps a mistake, or Sunday was regarded as full-moon day (the *tithi* having ended at ·98 on Saturday) and in that case Monday may have been regarded as ba. 1 (L.D.S.).
"	202	Śaka 1356, Ānanda, Mēsha, śu. ashṭamī, Friday, Pūśam = A.D. 1436, April 16, Friday; ·90; ·22.
"	Do.	Vibha[va], Ṛishabha, śu. daśamī, Uttiram, Sunday. The cyclic year cited is evidently a mistake for Bhāva. Then the equivalent would be A.D. 1394, May 10, Sunday; f.d.t. ·26; ·95. This date is also referred to in the inscription.
"	214	Śaka 1348, Viśvāvasu, Kanyā, śu. pañchamī, Wednesday, Uttiram. Śu. 5 and nak. Uttiram cannot combine in the month of Kanyā. The given details are irregular.
		Mallikārjunadēva-Mahārāya, son of Vīrapratāpa Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'
1922	432	Śaka 1369, Vibhava, Kārttigai 20, [Hasta], Monday, daśamī. The given details seem to be erroneous in more than one respect. Ba. and śu. daśamī cannot combine with nak. Hasta in the month of Kārttigai.
"	448	Śaka 1370 (wrong), Prajāpati expired, Āṅgirasa, Ṛishabha, śu. dvādaśī, Sunday, Hasta, Vaigāśi 4 = A.D. 1452, April 30, Sunday; ·89; ·55. The Śaka date 1370 given in the inscription is a mistake for Śaka 1374.
		Praudhadēvarāya-Mahārāya, son of Vīrapratāpa Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'
"	452	Śaka 1379, Iśvara, Makara, ba. amāvāsyā, Ardha-Udaya, Sunday, Śravaṇa, Tai 19 = A.D. 1458, January 15, Sunday; ·42; ·70.
		VIJAYANAGARA II.
		Vīrapratāpa Kṛishṇadēva-Mahārāya.
"	538	Śaka 1441, Pramādi, Makara, śu. Utthāna-dvādaśī, [Monday], Rē[va]tī. Śu. 12 and nak. Rēvati cannot combine in the month of Makara.
"	683	Śaka 1446, Tāraṇa, Jyēshṭha, śu. 7, Sunday. Probably A.D. 1524, May 9, Monday; f.d.t. ·29. The week-day quoted in the inscription may be a mistake for Monday or Tuesday.
"	686	Śaka 1438, Dhātṛi, Kārttika, śu. 15, Sunday = A.D. 1516 November 9, Sunday; ·49.
"	697	Śaka 1440 (expired), Bahudhānya, Kārttika, śu. 12, Saturday. Probably A.D. 1518, October 15, Friday; ·84. *N.B.*—The week-day quoted in the inscription is apparently wrong by a day; but probably the date has to be interpreted in the light of some local rule regarding the keeping of ēkadaśī. For instance, it will be seen from page 67 *Ind. Eph.*, Vol. I, part 1, that if on ēkadaśī day there is any part of navami or daśami, then the Vaishṇava rule is to keep ēkādaśī on dvādaśī day. Actually in the year in question (*Ind. Eph.*, Vol. V, page 239), Thursday, 14 October, on which the tithi śu.11 ended at ·91 of the day was properly a day of daśami (ended at ·00 of day) and according to the above rule, ēkadaśī may have been kept on Friday and dvādaśī on Saturday (L.D.S.)
"	724	Śaka 1433, Prajāpati, Chaitra, śu. [1]3, Wednesday = A.D. 1511, March 12, Wednesday; ·41.
"	727	Śaka 1445, Svabhānu, Vaiśākha, śu. 5, Monday = A.D. 1523, April 20 Monday; ·48.
"	824	Śaka 1438, Dhātu, Phālguṇa, ba. 5, Thursday = A.D. 1517 March 12, Thursday; ·75.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA II.
		Virapratāpa Krishṇadēva-Mahārāya.
1923	108	Śaka 1436, Bhāva, Āḍi 13. Calculated but cannot be verified; probably A.D. 1514, July 12, Wednesday.
"	155	Śaka 1442, [Ku]mbha, śu. tritīyā, Saturday, Uttiraṭṭādi = A.D. 1521, February 9, Saturday; f.d.t. ·19; ·88.
		Virapratāpa Achyutadēvarāya-Mahārāya.
1922-23	13 of App. A.	Śaka 1455, Nandana, Pushya, Makara-Saṁkramaṇa, Uttarāshāḍhā, śu. prathamā = A.D. 1532, December 27, Friday; the nak. and the *tithi* quoted ended at ·45 and ·57 of the day respectively.
1922	332	Śaka 1462, Vikāri, Āshāḍha, śu. 12. Probably A.D. 1539, June 27, Friday; f.d.t. ·09.
"	659	Kaliyuga—Śakābdam 4633 (expired), Nandana, Vaigāśi 10. Probably A.D. 1532, May 6, Monday.
"	684 & 685	Śaka 1461, Vikāri, Bhādrapada, ba. 12, Tuesday = A.D. 1539, September 9, Tuesday; ·41.
"	695	Śaka 1461, Vikāri, Pushya, śu. 1. Calculated but cannot be verified. Probably A.D. 1539, December 11, Thursday; ·58.
"	708	Śaka 1455, Vijaya, Mārgaśīrsha, śu. 11, Thursday = A.D. 1533, November 27, Thursday; ·53. The nak. was Aśvinī which was current till ·77 of the day on Thursday.
"	744	Śaka 145[4], Nandana, Śrāvaṇa, ba. 30, Thursday = A.D. 1532, August 1, Thursday.
1923	83	Śaka 14[5]1, Virōdhi, Mēsha . . . . daśamī, Uttirāḍam. Śu. or ba. daśamī cannot combine with nak. Uttirāḍam in the month of Mēsha.
"	114	Śaka 1454, Nandana, Rishabha, śu. dvitīyā, Monday, Mṛigaśīrsha = A.D. 1532, May 6, Monday; f.d.t. ·05; f.d.t. ·28.
		Virapratāpa Sadāśivadeva-Mahārāya.
1922	311	Śaka 1481, Siddhārthi, Śrāvaṇa, ba. 12, Friday. Probably A.D. 1559, July 31, Monday. The week-day quoted in the inscription is apparently a mistake.
"	318 and 334	Śaka 1480, Kālayukti, Māgha, ba. 14, Śivarātri = A.D. 1559, February 5, Sunday; f.d.t. ·30; nak. Śravaṇa ended at ·92 of the day.
"	331	Śaka 1465, Śōbhakṛit, Māgha, ba. 12. Calculated but cannot be verified.
"	333	Śaka 1479, Piṅgala, Nija-Jyēshṭha, śu. 12. Calculated but cannot be verified.
"	525	Śaka 1471, Saumya, Mithuna, śu. . . . . Friday, Pūraṭṭādi. Irregular. Nak. Pūraṭṭādi was not current on either of the two Fridays in the bright half of Mithuna.
"	682	Śaka 1471, Saumya, Pushya, śu. 9, Makara-Saṅkrānti = A.D. 1549, December 28, Saturday; ·60. The nak. Aśvinī was current till ·24 of the day.
"	694	Śaka 1478, Nala, Kārttika, śu. 12, Thursday = A.D. 1556, October 15, Thursday; ·84. Nak. Pūrva-Bhādrapadā was current till ·41 of the day.
"	696	Śaka 1467, Viśvāvasu, Chaitra, śu. 3, Thursday = A.D. 1546, March 4, Thursday; f.d.t. ·18. On this day nak. Rēvatī was current till ·23 and then Aśvinī commenced, ending at ·17 the next day.
"	701	Śaka 1478, Nala, Kārttika, śu. 12, Friday = A.D. 1556, October 15, Thursday; ·84. The week-day cited in the inscription is evidently a mistake. But the day was dvādaśī which, as explained on page 57 of *Ind. Eph.* Volume I, part I, is subject to variations.
"	703	Śaka 1466 (expired), Krōdhi, Māgha, ba. 13, Hasta, Tuesday. Irregular: ba. 13, and nak. Hasta cannot combine in the month of Māgha.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA II—*cont.*
		Virapratāpa Sadāśivadēva-Mahārāya—cont.
1922	770	Śaka 1480, Kālayukti, Śrāvaṇa, ba. 3, Monday = A.D. 1558, August 1, Monday; f.d.t. ·46.
"	791	Śaka 1480, Kālayukti, Āshāḍha, ba. 30, Monday. In A. D. 1558-59 (= Kālayukti) Āshāḍha ba. 30 was July 15, Friday; there is probably an error in the week-day.
"	797	Śaka 1487, Rudhirōdgārin, Āshāḍha, śu. 15, Monday = A.D. 1563, July 5, Monday. The *tithi* śu. 15 was current till ·82 of the day. The cyclic year Rudhirōdgārin fell in Śaka 1485, and not in Śaka 1487 as cited in the inscription.
"	821	Śaka 1470, Plavaṅga, Kārttika, śu. 11, Monday = A.D. 1547, October 24, Monday; the *tithi* śu. 11 ended at ·97 of the day.
1923	4	Śaka 1467, Viśvāvasu, Dakshiṇāyana, Varsha-ritu, Kanyā, ba. trayōdaśī, Thursday, Makhā = A.D. 1545, September 3, Thursday; f.d.t. ·10; f.d.n. ·39.
		VIJAYANAGARA III.
		Veṅkaṭapatirāya-Mahārāya.
1922-23	6 of App. A.	Śaka 1513, Khara, Āshāḍha, śu. 1 paurṇimā, Lunar eclipse = A.D. 1591, June 26, Saturday. There was a Lunar eclipse on Saturday.
		Veṅkaṭapatidēva-Mahārāya, 'who levied tribute from all countries and from Īlam (Ceylon)'.
1923	92	Śaka 1530, Kīlaka, Makara, śu. paurṇimā, Punarvasu, Monday = A.D. 1609, January 9, Monday; f.d.t. ·05; ·35.
		Virapratāpa Veṅkaṭapatirāya-Mahārāya.
1922	717	Śaka 1612, Pramōdūta, Māgha, ba. 3, Thursday = A.D. 1691, February 5, Thursday; ·65.
		Veṅkoṭapatirāyadēva-Mahārāya.
"	719	Śaka 1674, Āṅgīrasa, Kārttika, ba. 12, Saturday; Svāti = A.D. 1752, December 2, Saturday; ·62; f.d.n. ·03.
		WESTERN CHALUKYAS.
		Trailōkyamalladēva.
"	677	Śaka 980, Hēvaḷambi, Vaiśākha, śu. paurṇamī, Thursday, Vyatīpāta, Lunar eclipse. In Śaka 980, Hēvaḷambi = A.D. 1057, there was a Lunar eclipse on Sunday, 23rd March in the month of Chaitra and not in Vaiśākha as cited in the inscription. The given details seem to be erroneous in more than one respect.
		Tribhuvanamalladēva, ruling at Kalyāṇapura.
"	672	Chāḷukya-Vikrama year 16, Prajāpati, Kārttika, amāvāsyā, Sunday. In the Chāḷukya-Vikrama year 16, Prajāpati = A.D. 1091, Kārttika amāvāsyā was not current on Sunday.
"	673	Chāḷukya-Vikrama year 27, Chitrabhānu, Pushya, śu. 6, Wednesday, [Uttarā]-yaṇa-Saṁkrānti = A.D. 1102, December 17, Wednesday; ·36.
"	819	Chāḷukya-Vikrama year 4[3], Viḷambi, Pushya, śu. pañchamī, Monday, Uttarāyaṇa-Saṁkrānti. In the Chāḷukya-Vikrama year 43, Viḷambi = 1118, A.D. Pushya, śu. 5, was current on Wednesday, 18th December, 1118 A.D. The *tithi* commenced at ·27 of the day and ended at ·26 the next day. Anyhow it was not a day of Uttarāyaṇa-Saṁkrānti which fell on Tuesday, 24th December A.D. 1118. But the expression "Uttarāyaṇa-Saṁkrānti" is very loosely employed in the inscriptions.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		HOYSALA.
		Vīra Ballāḷa.
1922	739	Śaka 1127, Krōdhana, Phālguṇa, ba. amāvāsyā, Saturday, Solar eclipse = A.D. 1206, March 11, Saturday. There was a Solar eclipse on Saturday.
		KAKATIYA.
		Mahāmaṇḍalēśvara Rudradēva-Mahārāja.
"	761	Śaka 1192, Pramōdūta, Śrāvaṇa, śu. 11, Thursday. Probably A.D. 1270, July 30, Wednesday; ·38. In this case, the week-day is Wednesday and not Thursday as cited in the inscription. Ēkādaśī may have been kept a day late for some local reason (*Ind. Eph.* Vol. I, part.1., p. 57).
		GAJAPATI.
		Pratāparudra.
"	802	Śaka 1422, Raudra, Kārttika, Lunar eclipse. There was a Lunar eclipse in the Kārttika month of the given year on Thursday, 5th November, A.D. 1500.
		GOLKONDA.
		Mahamandu Pādaśāha, "ruling from the Aśvapati throne at Gōlkoṇḍa."
"	841	Śaka 1522, Śārvari, Nija-Śrāvaṇa, śu. 7, Wednesday = A.D. 1600, August 6, Wednesday; ·29. There was a Nija-Śrāvaṇa in Śaka 1522, Śārvari = A.D. 1600.
		GANDAGOPALAS.
		Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.
1923	110	28th year, Vṛiśchika, śu. tṛitīyā, Mūla, Sunday. Probably A.D. 1277, October 31, Sunday. The *tithi* tṛitīyā quoted in the inscription seems to be a mistake for chaturthī which was current till ·83 of the day on Sunday.
"	196	28th year, Karkaṭaka, śu. shashṭhī, [Sunday], Viśākha. Neither śu. 6 nor ba. 6 can combine with nak. Viśākhā in Karkaṭaka month.
"	211	8th year, Mēsha, śu. dvādaśī, Hastā, Wednesday. Probably A.D.1258, April 16, Tuesday; ·68; f.d.n. ·23.
		Tribhuvanachakravartin Vīra-Gaṇḍagōpāla.
"	109	4th year, Kumbha, śu. daśamī, Thursday, Punarvasu = A.D. 1295, Jan. 27, Thursday; śu. 10 was current till ·66 of the days. The nak. was not Punarvasu, but Mṛigaśirā which ended at ·97 on Thursday.
		REDDI.
		Anna-Vēma.
1922-23	9 of App. A.	Śaka 1293, Rādha, *i.e.*, Vaiśākha, Lunar eclipse. = A.D. 1371, April 30, Wednesday. There was a Lunar eclipse on this day.
"	15 of App. A.	Śaka 1293, Pausha, ba. 5, Saturday, Makara-Saṁkramaṇa. = A.D. 1371, Dec. 27, Saturday; ·29.
		SAMBUVARAYA.
		Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.
1923	140	16th year, Nandana, Tulā, śu. ashṭamī, Sunday, Uttirāḍam. Irregular:
		NOTE:—The cyclic year Nandana fell in the 16th year of the king (i.e.) Śaka 1274, thus confirming the date of his accession, Śaka 1259 vide (*Ep. Report* for 1899-1900, page 34).

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		SAMBUVARAYA —*cont.*
		Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya—cont.
1923	200	7th year, Tulā, śu. shashṭhī, Monday. If śu. is an error for ba. the equivalent would be A.D. 1345, Oct. 17, Monday.
"	213	6th year, Dhanus, śu. daśamī, Monday, Rōhiṇī. = A.D. 1344, Dec. 13, Monday. The *tithis* śu. 7 and śu. 8 were both current on this day and the latter ended at ·95 of the day. The *tithi* quoted in the inscription is perhaps a mistake. The nak. Rōhiṇī commenced at ·47 on Monday and ended at ·45 the next day.
		MOGHUL.
		Pāchhā Jahāpanahā Avaraṅgajēbu Ālamgīru.
1922	322	Śaka 1618. Īśvara, Mārgaśira, śu. 7, "Sna" (i.e.) Fasli 1106. Calculated, but cannot be verified.
		Miscellaneous.
"	298	Śaka 1772, Saumya, Chaitra, śu. 7, Monday. Probably A.D. 1850, March 19, Tuesday; f.d.t. ·62. In this case the week-day was Tuesday and not Monday as quoted in the inscription.
"	340	Śaka 1355, Saumya (wrong), Āshāḍha, ba. 5, Thursday. Neither in Śaka 1355 nor in Śaka 1351, which fell in the cyclic year Saumya, Āshāḍha, ba. 5 was current on Thursday.
"	524	Śaka 1400, Vilambi, Dhanus, śu. paurṇai, Wednesday, Mṛigaśīrsha = A.D. 1478, December 9, Wednesday; 97; ·55.
"	668	Śaka 1379, Īśvara, Śrāvaṇa, śu. 3, Sunday. = A.D. 1457, July 24, Sunday; ·77.
"	674	Śaka 1549, Prabhava, Jyēshṭha, ba. 30, Sunday = A.D. 1627, June 3, Sunday.
"	689	Śaka 1435, Śrīmukha, Bhādrapada, śu. 15, Tuesday. = A.D. 1513, August 16, Tuesday. In the Śaka year 1435 there was an Adhika-Bhādrapada and a Nija-Bhādrapada and the details given in the inscription work correctly for the Adhika-Bhādrapada.
"	699	Śaka 1350, Kīlaka, Vaiśākha, śu. paurṇimā, Thursday. = A.D. 1428, April 29, Thursday; ·63
"	700	Śaka 1328, Vyaya, Śrāvaṇa, ba. 8, Friday, Jayantī = A.D. 1406, August 6, Friday; f.d.t. ·53; the nak. was Kṛittikā which commenced at ·33 and was current till ·26 the next day.
"	710	Śaka 1454, Nandana, Vyōma (i.e.) Śrāvaṇa, ba. 2, Thursday, Vaishṇava-nakshatra, Indra-yōga, [Tishya], Bālava.....Kanyālagna = A.D. 1532, July 18, Thursday; ·27. The nak. was not however, Vaishṇava-nakshatra (*i.e.*) Śravaṇa, but Dhanishṭā which was current till ·83 of the day.
"	720	Śaka 1464, Plava, Jyēshṭha, ba. 5, Monday = A.D. 1541, June 13, Monday ·76.
"	746	Śaka 1545, Rudhirōdgārin, Bhādrapada, śu. 15, Friday. = A.D. 1623, August 29, Friday; ·84.
"	747	Śaka 1655, Pramādīcha, Āśvīja, śu. 10. = A.D. 1733, October 7, Sunday; ·40.
"	752	Śaka 1471, Saumya, Pushya, ēkādaśī, Monday = A.D. 1549, December 30, Monday; ·56.
"	754	Śaka 146*. Śōbhakṛit, Āśvīja, ba. 11, Wednesday = A.D. 1543, October 24, Wednesday; ·27.
"	755	Śaka 1499, Īśvara, Vaiśākha, śu. 5, Thursday. Probably A.D. 1577, April 22, Monday; f.d.t. ·05.
"	756	Śaka 1465, Śōbhakṛit, Āśvīja, ba. 10, Wednesday = A.D. 1543, October 23, Tuesday; ·31. Excepting the *tithi*, the other details are the same as those in No. 754. Since the week-day is the same in both the inscriptions, ba. 10 in the present inscription is probably a mistake for ba. 11.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922-23—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—cont.
1922	758	Śaka 1364, Dundhubhi, Vaiśākha, śu. 15, Thursday. Śu. 15 in the given cyclic year and month was current on Tuesday, 24th April, 1442 A.D. from ·15 of the day. For ba. 15, the week-day cited in the inscription is correct. In the absence of other verifying data it is not possible to say which date was meant.
"	760	Śaka 1689, Sarvajit, Vaiśākha, śu. 15, Monday. Probably A.D. 1767, May 12, Tuesday; f.d.t. ·81. The week-day cited in the inscription is evidently a mistake.
"	771	Śaka 1371, Śukla, Māgha, śu. 5, Thursday. Māgha śu. 5 in the cyclic year quoted was current on Tuesday, 28th January, 1449 A.D. In this case, the week-day is not Thursday as quoted in the inscription. If, however, ba. 5 was intended, the corresponding date would be Thursday, 13th February, 1449 A.D. Since the nak. is not given, it is not possible to say the exact date intended.
"	775	Śaka 1189, Chaitra, śu. 1, Thursday, Mēsha-Saṁkrānti. Chaitra śu. 1 in the given year was current on Saturday, 26th February, 1267 A.D.; the tithi śu. 1 was current on this day till ·67. But this day was, however, not a day of Mēsha-Saṁkrānti Mēsha-Saṁkrānti fell on Friday, 25th March A.D. 1267. The *tithi* ba. 13 ended at ·16 on this day.
"	776	Śaka 1169, Plava, Āshāḍha, śu. ekādaśī, Saturday = A.D. 1247, June 15, Saturday; ·49.
"	778	Śaka 1300, Kālayukti, Chaitra, śu. 15, Thursday. Neither Chaitra śu. 15 at the beginning of S. 1300, Kālayukti (= A.D. 1378-79), nor that at the end of the year fell on a Thursday. The week-day in the former case was Sunday and in the latter Saturday. See *Ind. Eph.* Volume I, Part I, page 53, paragraph 152.
"	781	Śaka 1406, Krōdhi, Mārgaśira, śu. 11, Monday. Probably A.D. 1484, November 28, Sunday; ·81.
"	788	Śaka 1708, Parābhava, Mārgaśira, ba. 10, Thursday = A.D. 1786, December 14, Thursday; f.d.t. ·24.
"	790	Śaka 1351, Sanmya, Vaiśākha, śu. 3, Thursday = A.D. 1429, April 7, Thursday; ·06.
"	792	Śaka 1378, Yuva, Chaitra, ba. 11, Sunday. Chaitra ba. 11 was not current on Sunday either at the beginning or at the end of the given cyclic year. Probably the date intended was A.D. 1456, March 31, Wednesday; f.d.t. ·27.
"	794	Śaka 1808, Khara (wrong), Āśvija, ba. 14, Saturday. Both in Śaka 1808 and in the cyclic year Khara which fell in Śaka 1813, Āśvija ba. 14, was not current on Saturday.
"	801	Śaka 1197, Yuva, Chaitra, śu. 1, Thursday = A.D. 1275, February 28, Thursday; ·36.
"	812	Śaka 1715, Ānanda, Vaiśākha, śu 13, Monday = A.D. 1794, May 12, Monday; ·87.
"	814 and 816	Śaka 1041, Viḷambi, Pushya, śu. pañchamī, Monday, Uttarāyaṇa-Saṁkrānti. Irregular.
"	826	Śaka 1166, Paushya, ba. 9, Sunday, Uttarāyaṇa-Saṁkrānti = A.D. 1244, December 25, Sunday; ·45.
"	828	Śaka 1189, Prabhava, Phālguṇa, śu. tritīyā, Friday. = A.D. 1268, February 17, Friday; ·82.
"	835	Śaka 1603 (wrong), Śiddhārthi, Mārgaśira, śu. 5, Friday. Śiddhārthi fell in Śaka 1601 and not in Śaka 1603 as cited in the inscription. In Śaka 1601 the date is A.D. 1679, December 26, Friday; f.d.t. ·66.
"	842	Śaka 1368 (expired), Prabhava, Māgha, śu. pañchamī, Thursday. The cyclic year Prabhava fell in Śaka 1370. In this year Māgha śu. 5 fell on Wednesday (i.e.) A.D. 1448, January 10, Wednesday and not on a Thursday as cited in the inscription.
"	77	Śaka 14[64], Śubhakrit, Tulā, [ba. tritīyā], Monday, Pūram. Neither ba. 3 nor śu 3 can combine with nak. Pūram in Tulā month. In fact nak. Pūram was not current on any Monday in the Tulā month cited in the inscription.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1922–23—*concld.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—cont.
1923	90	Śaka 1658, Nala, Āśvija, śu. 10, Arppaśi 5. Śaka 1658, Arppaśi 5, was Wednesday, 6th October, 1736 A.D.; but on this day, the *tithi* was trayōdaśī (which was current till ·61 of the day) and not śu. 10 as cited in the inscription.
,,	94	Śaka 1536, Ānanda, Mēsha, śu. 3, Saturday, Rōhiṇī = A.D. 1614, April 2, Saturday, ·27; f.d.n. ·36.
,,	106	Śaka 1717, Kali 4896, Rākshasa, Vaigāśi, śu. paurṇimā, Thursday, Saṁkrānti = A.D. 1795, June 2, Tuesday; the week-day quoted in the inscription seems to be a mistake. Tuesday was, however, not a day of Saṁkrānti.
,,	115	Śaka 1624, Chitrabhānu, Makara, ba. Sunday, saptamī, Hasta. Probably A.D. 1702, December 30, Wednesday; ·14; ·10.
,,	161	Śaka 1427, Krōdhana, Makara, śu. daśamī, Monday, Rēvatī. Irregular.
,,	162	Śaka 1715, Pramādin, Chittirai 6, Monday, pañchadaśī, Mṛigaśīrsha = A.D. 1793, April 15, Monday; 59; ·69.

PART II.

The Pallavas.

During the year under review, five lithic records (Nos. 661—666 of 1922) belonging to this dynasty were newly discovered and copied by Mr. K. V. Subrahmanya Ayyar who was acting for me during the period I was on leave. These were found in the Varāha cave-temple at Mahābalipuram (the Seven Pagodas). A set of 5 copper-plates with ring and seal (No. 5 of Appendix A) belonging to the same dynasty was also obtained through Mr. P. V. Jagadisa Ayyar, the Tamil Reader of this office.

2. As the five lithic records will be published in the *Epigraphia Indica* very soon by Rao Bahadur H. Krishna Sastri, the Government Epigraphist for India, I will confine myself here to the bare description of their situation and contents. No. 661 of 1922 is engraved on the portal of the north niche in the Varāha cave and consists of the name Śrī Siṁhavinnu-Pōttādhirājan in the Pallava-Grantha characters. The niche below this inscription contains the seated figure of a king with a high crown (*kirīṭa*) and chest and ear ornaments, flanked on either side by a standing female figure representing by their crowns his queens. No. 662 of 1922 cut on the top of the corresponding niche on the south side of the main cave and opposite to the image of Siṁhavishṇu referred to above, consists only of the name Śrī Mahēndra-Pōttādhirājan. The niche contains the standing image of a king distinguished by his crown (*kirīṭa*) and ornaments. His half-raised hand points towards the shrine of the god evidently, whither he appears to be leading the nearer queen by her right hand. The above two inscriptions serve as labels to show whom the images represent. No. 663 of 1922 the beginning of which is covered by a brick wall is found on the top of the niche containing an image of Paraśurāma flanked by two attendants (*dvārapālas*), situated close to the north of the central cell containing the Varāha image. The inscription consists of the oft-quoted verse :

Sculptures of Siṁhavishṇu and Mahēndravarman I at Mahābalipuram.

[मत्स्यः कूर्मवरा]ह[स्य](श्र) नारसिंहश्च(श्र) वामन[:।*]
रामो रामस्य(श्र) रामस्य(श्र) बुद्ध[:] कल्की च ते दश ॥

enumerating the ten incarnations of Vishṇu. No. 665 of 1922 is engraved on the floor of the same cave to the right of the entrance into the Varāha cell and consists of the following verse which is often quoted but sometimes with the substitute *Vishṇuḥ* for *Rudraḥ*.

धिक्तेषान्धिक्तेषां पुनरपि धिग्धिग्धिगस्तु धिक्तेषां [।*]
येषान्न वसति हृदये कुपथग[ति]विमोक्षको रुद्रः ॥

The same verse appears at the end of the inscriptions of the Pallava king Paramēśvaravarman found at the Gaṇēśa temple and the Dharmarāja-*maṇḍapa* and independently at the Rāmānuja-*maṇḍapa* at Mahābalipuram (*Epigraphia Indica*, Vol. X, pages 8 ff). The verses in Nos. 663 and 665 of 1922 though quoted often could not be traced to any literary work earlier than the inscriptions themselves.

3. No. 666 of 1922 is engraved in Tamil and Grantha characters on a mutilated slab placed at the entrance into the Varāha cave. The inscription is dated in the 65th year of Nandipōtavarman of the Pallava family and records a gift of land by purchase from the citizens of Māmallapuram. The next in importance is the copper-plate record No. 5 of Appendix A of Ko-Vijaya-Nandivikramavarman. The plates are 5 in number and are strung on a big circular copper ring which was already cut when received in this office. To the latter is attached a circular seal the legend and the symbols on which are almost worn out. The diameters of the ring and seal are $5\frac{1}{4}$ inches and 3 inches respectively. The plates measure 10 inches in length and about $3\frac{1}{2}$ inches in breadth. They are written on 8 sides in all, the outer faces of the first and last plates being left blank. The seal is 3 inches in diameter. The whole set including the plates, ring

A copper-plate grant of Ko-Vijaya-Nandivikramavarman—61st year.

and seal weighs 320 tolas. These plates belonging to Mr. Rm. M. Sivanandam Pillai, Babu Naik Street, Kumbakonam, Tanjore district, have been purchased for the Madras Museum. It is said that these plates were unearthed ten years ago at Pallankōyil, a hamlet of the village Kottamaṅgalam in the Tirutturaipūṇḍi taluk of the Tanjore district. The record is engraved partly in Grantha and partly in Tamil characters. The *virāma* or *puḷḷi* in the Tamil portion is marked by a stroke over the letter. The grant consists of eleven Sanskrit verses followed by a prose passage in Tamil from lines 21 to 59. Verses 1 and 2 contain invocations to God Vishṇu and the All-Pervading Being. Verse 3 gives the usual legendary genealogy of the Pallavas from Vishṇu down to the king Pallava through Brahmā, Aṅgiras, Bṛihaspati, Śamyu, Bharadvāja, Drōṇa, and his son Aśvatthāmā. Then follows in verses 4 and 5 the panegyric account of the Pallava family. With verse 6 we enter on historical ground but the account is very meagre. It is stated that after many kings like Vīrakūrcha and others had gone to heaven, king Hiraṇya-varmā took up the reins of government. After him came king Nandivarmā whose 'feet were rubbed against by the crowns of various kings'. In verse 7 we are informed that he became king while yet young by conquering his enemies. Verse 9 enumerates Nandivarmā's conquests over the Vallabha, Kaḷabhra, Kēraḷa, Pāṇḍya, Chōḷa, Tuḷuva, Goṅgaṇa (Koṅkaṇa) and other kings. The remaining two verses 10 and 11 state in general terms that a subordinate of the king gave certain lands to a number of Brāhmaṇas. From line 21 begins the grant proper in Tamil. It is dated in the 61st year of the reign of Kō-Vijaya-Nandivikramavarman and registers a gift, as *brahmadēya*, of 16 *vēli* of land constituted into a village called Paṭṭattāḷmaṅgalam. The village of Taḷi[kkoḷam] comprised forty *vēli* (of land). Excluding from this the old *brahmadēya* gift of twenty-four *vēli*, the remaining 16 *vēli* was made up of 12 *vēli* which was a *brahmadēya* gift made already by the same *Vijñapti* and *Ājñapti* as noted below, with the acquiescence of the king, in his 59th year and 4 *vēli* now granted in the 61st year. These 16 *vēli* of land were received—it is not stated in what proportion—by the 'good' Brāhmaṇas of various *gōtras* and *sūtras* of Nalgūr, exempt from various taxes (*parihāra*). The 'good' Brāhmaṇas of the village Nalgūr were also the recipients of the *brahmadēya* granted in the Taṇḍantōṭṭam plates. Mr. H. Krishna Sastri has identified Nalgūr with Nallūr near Kumbakonam (*South-Indian Inscriptions*, Volume II, page 518, note 3). Nallūr is even now a fairly big *agrahāra* village containing many learned Brāhmaṇas. All the exemptions including *uppukōśeygai* mentioned in the Taṇḍantōṭṭam plates (ibid., page 531) find a place as well in the present record. The request was made by Maṅgalanāḍāḷvāṉ who is variously called *Maṅgalarāshṭrabhartā* and *Maṅgalajanapadabhartā* in the Sanskrit portion. The executor (*Āṇatti*) was Vijayanallūḷāṉ of Ālappākkam. It is stated at the end that the record on the plates was engraved by Śrī Daṇḍi, son of Viḍēlviḍugu Pallava-Perundachchaṉ of Aimbaṉaichchēri in Kachchippēḍu (Conjeeveram). The engraver of the Vēlūrpāḷayam plates (*South-Indian Inscriptions*, Volume II, page 507) belonged to the hamlet Aimmaṉaichchēri but there the name has been read as Maṉaichchēri. Perhaps the two hamlets are identical and the latter name is only a phonetic variation of the former.

4. From the high regnal years given in the lithic record of Mahābalipuram (No. 666 of Appendix B) and in this copper-plate grant the kings Nandipōtavarman and Kō-Vijaya-Nandivikramavarman mentioned in them respectively must be identical with the Kō-Vijaya-Nandivikramavarman (Nandivarman III) of the Taṇḍantōṭṭam plates and the Tiruvallam rock inscription. The date given in the Mahābalipuram record is the highest known until now. The Tamil alphabet of our copper-plate record closely resembles that of the Taṇḍantōṭṭam plates except that the Tamil letter *dā* in ours is written with the length marked separately. The change must have happened in the interval of three years existing between them. It is said in this inscription for the first time that Nandivarman III assumed kingship while yet young and that he conquered the Vallabha, Kaḷabhra, Kēraḷa, Pāṇḍya, Chōḷa, Tuḷuva and Koṅkaṇa kings. The other copper-plate grants of this king secured so far are all silent on this point. It is curious to note from the Taṇḍantōṭṭam plates (v. 12) that Nandivarman III was a Vaishṇava in religion, but it is clear from v. 29 and the introductory word *Namaśśivāya* of the Vēlūrpāḷayam plates that he was also a Śaiva.

5. Of the later Pallava king Kōp-Peruñjiṅga only three records were secured during the year under report. No. 418 of 1922 copied from Vāyalūr deserves special notice. The record, which is undated, consists of a prose passage followed by five Tamil verses specially eulogising his conquests over the Chōḷa, Karṇāṭa (Kaṇṇaḍar) and Pāṇḍya. In the prose passage at the beginning Sakalabhuvanachakravartin Kōp-Peruñjiṅga is stated to have conquered the Chōḷa at Teḷḷāṟu, to have deprived him of all his royal insignia, to have imprisoned him with his ministers and to have taken possession of the Chōḷa country. The Chōḷa is referred to as *Pū-Puṅār-Śōḷaṉ* (*i.e.*, the Chōḷa of the beautiful Puṅār—the modern Kāvērippūmpaṭṭiṇam). In Tamil literature this place is reputed to be the seat of the ancient Chōḷa kings, but the Chōḷa contemporary of Peruñjiṅga had no connection with this place. Probably the epithet has been prefixed to exaggerate the greatness of Peruñjiṅga in having conquered and imprisoned the scion of the illustrious Chōḷa family. He is herein known also as Aḷagiya-Śīyaṉ. In the verses describing his conquests of the Chōḷa and the Pāṇḍya countries and of the Kāvēri river, he is called Avaniṉārāyaṇa Kāḍava Peruñjiṅgaṉ, Nṛipatuṅga-Śīyaṉ, Tribhuvanarājākkaḷ-Tambirāṉ and Mallaivēndaṉ. His devotion to the god at Chidambaram is also referred to. It appears as if the *praśasti* in Tamil verses was composed by Śokka-Śīyaṉ.

Kōp-Peruñjiṅga defeats the Chōḷa king at Teḷḷāṟu.

6. From the Tiruvēndipuram inscriptions of Rājarāja III, dated in his 15th year (published by Prof. Hultzsch in *Epigraphia Indica*, Volume VII, pages 160 ff), we gather that Kōp-Peruñjiṅga had captured the Chōḷa emperor Rājarāja III at Śēndamaṅgalam and destroyed the (Chōḷa) kingdom with his army and that the Hoysaḷa king Vīra-Narasiṁha II rescued the Chōḷa king by defeating Peruñjiṅga and reinstated him on the throne. Reading the present record together with the Tiruvēndipuram inscription, we may safely conclude that Rājarāja III was the Chōḷa king who was defeated at Teḷḷāṟu and imprisoned with his ministers in Śēndamaṅgalam in the South Arcot district, probably in the Śiva temple. The outermost *prākāra* walls of this temple are constructed after the model of a fort wall with bastions, spaces on the tops of the walls for placing guns, and holes in the walls for firing through. The temple and its walls are overgrown with prickly-pear and lying uncared for. It is very likely that in former times the temple was used as a fort whenever necessity arose. The temple is surrounded on almost all sides by water clearly showing the existence of a moat.

Defeat of Rājarāja III at Teḷḷāṟu.

7. The Kōp-Peruñjiṅga of the Tiruvēndipuram record has been identified by Prof. Hultzsch with *Avanyavanōdbhava* Mahārājasiṁha whose initial date is 1243 A.D. (*ibid.*). From No. 136 of 1900, which comes from the temple at Vṛiddhāchalam in the South Arcot district, we learn that in A.D 1229–30, *i.e.*, two years before the Tiruvēndipuram inscription, Kōp-Peruñjiṅga had acknowledged Rājarāja III as his sovereign. Peruñjiṅga or Mahārājasiṁha is stated to have defeated the Karṇāṭa, Chōḷa and Pāṇḍya kings in our present record as well as in those of Drākshārāma (No. 419 of 1893 dated in Śaka 1184), Tripurāntakam (No. 197 of 1905) and Āttūr (No. 286 of 1921). In all these he is known to have been specially attached to the god at Chidambaram. But against the identification of Peruñjiṅga of our record with Mahārājasiṁha, two facts have to be noted. In the first place he bears the surname Aḷagiya-Śīyaṉ in the introductory prose passage and secondly the name of the place, Śēndamaṅgalam, where the Chōḷa king is said to have been imprisoned, is not given. If great stress had to be laid on the surname Aḷagiya-Śīyaṉ, Peruñjiṅga has to be identified with Aḷagiya-Śīyaṉ Avaniāḷappiṟandāṉ Kōp-Peruñjiṅga, father of Mahārājasiṁha (*Annual Report* for 1906, part II, paragraph 6). It would then follow that the Chōḷa king Rājarāja III must have been defeated once before at Teḷḷāṟu and imprisoned by Aḷagiya-Śīyaṉ or Peruñjiṅga, for we are not aware of any defeat sustained by any Chōḷa king other than Rājarāja III as mentioned in the Tiruvēndipuram inscription. The alleged first invasion of the Chōḷa kingdom by Peruñjiṅga and the interference of the Hoysaḷa king are clearly presupposed by the wording 'unless (I shall) have maintained (my) reputation of being the

Aḷagiya-Śīyaṉ Kōp-Peruñjiṅga, father of Mahārājasiṁha.

establisher of the Chōḷa country' (*Epigraphia Indica*, Volume VII, page 162) as surmised by Prof. Hultzsch. Also in an inscription at Śravaṇa Belgoḷa (No. 186—*Epigraphia Carnatica*, Vol. II, Śravaṇa Belgoḷa—by R. Narasiṁhachar) dated in A.D. 1231 Narasiṁha II has already assumed the title 'the establisher of the Chōḷa kingdom'. The events recorded in the Tiruvēndipuram inscription had taken place in A.D. 1222–33, *i.e.*, before the anointment of Mahārājasiṁha or Peruñjiṅga in A.D. 1243. Allowing twenty years roughly for one generation, we may assume that his father Aḷagiya-Śīyaṇ Avaniāḷappiṟandāṇ Peruñjiṅga should have been a powerful *rebel* against the Chōḷa king already in A.D. 1221–22. It is possible therefore that the Chōḷa king Rājarāja III was in trouble and that Hoysaḷa Narasiṁha II marched to the south and helped him and thereby assumed the title of '*the establisher of the Chōḷa kingdom*' about A.D. 1221–22. His opponent must have been Aḷagiya-Śīyaṇ Kōp-Peruñjiṅga as shown above. In an inscription dated A.D. 1222 (*Epigraphia Carnatica*, Vol. VI., Cm. 56) Narasiṁha is stated to be marching against Śrīraṅgam in the south and in the Harihar inscription of A.D. 1224 (Dr. Fleet's Kanarese Dynasties, page 507) he is called 'the establisher of the Chōḷa kingdom' and a Kāḍava king is said to have been his opponent in this connexion. Hence the conquest of Śrīraṅgam by Narasiṁha must have taken place between A. D. 1222 and 1224. The first defeat of Rājarāja III by Aḷagiya-Śīyaṇ musthave occurred about his 5th or 6th regnal year.

8. There is another point that has to be noted here. In the Tripurāntakam inscription which is not dated, Mahārājasiṁha claims to have been the 'Sun to the lotus tank of the Chōḷa family' (*Annual Report* for 1906, page 46) and as such it is doubtful if Mahārājasiṁha is identical with the Peruñjiṅga of the Tiruvēndipuram inscription which is dated 10 years before the former's coronation in A. D. 1243. Besides, our record does not mention Peruñjiṅga's conquest of the Āndhras. The titles Kshīrāpagādakshiṇanāyaka and Pennānadīnātha denoting the limit of conquests in the north and usually found in records of Mahārājasiṁha are wanting in the inscription of Aḷagiya-Śīyaṇ Kōp-Peruñjiṅga. Aḷagiya-Śīyaṇ's conquests extended only up to the river Kāvēri in the south. It is therefore probable that Peruñjiṅga of the Tiruvēndipuram record is no other than Aḷagiya-Śīyaṇ, the father of Mahārājasiṁha and that Rājarāja III sustained defeat at his hands and was imprisoned by him twice. Aḷagiya-Śīyan could not have forgotten the interference of Narasiṁha II at the first instance and evidently desired to have better luck a second time.

Eastern Chalukyas.

9. At the request of the late Mr. K. V. Lakshmana Rao, M.A., who wanted to study the poetry of certain early Telugu inscriptions in the Ongole taluk, Guntur district, Nos. Ongole 3, 39, and 40 of the *Nellore Inscriptions* by Messrs. Butterworth and Venugopal Chetti, were recopied during the year under review and are registered as Nos. 838 to 840 of Appendix B. They are damaged and mutilated; nevertheless, No. 838 warrants the conclusion that it is written in Telugu poetry of the 9th century A. D. to which it belongs. It must be assigned to the reign of the Eastern Chāḷukya king Guṇaga-Vijayāditya III (A.D. 844–888). It mentions his famous general Paṇḍaraṅga who was anointed commander of the royal forces in the very first year of the king's reign and states that he marched with the armies of the subordinate chiefs (*sāmanta*) and reduced twelve strongholds (*kōṭṭaṁbu*) of the Bōyas, conquered the Vēṅgī-nāḍu (*i. e.*, the country round about the modern Peda-Vēgi in the Ellore taluk, Kistna district), established the supremacy (?) of Tribhuvanāṅkuśa (*i. e.*, the king who bore this title), broke open the Kaṭṭepu-durga and 'made Kaṇḍukūru (like) Bejavāḍa'.

Guṇaga-Vijayāditya III.

From the given order of his conquests we must understand Paṇḍaraṅga to have begun his victorious marches in the north, *i.e.*, in the Vēṅgī country in which the Bōya strong-holds must have been situated. Proceeding southward he must have reduced the fort, called 'Kaṭṭepudurgam' (read as Kiṭṭepudurgam in *Nellore Inscriptions*) which may have to be identified with the village of Kathevaram in the Tenali taluk of the Guntur district, and proceeding southwards must have reached Kaṇḍukūru (*i. e.*, the modern Kandukūr in the Nellore district). By the expression 'he made Kaṇḍukūru like Bejavāḍa' we should probably infer that he embellished the place like

His general Paṇḍaraṅga's conquests and gifts.

Bejavāda which was a famous city and probably the capital of the Chāḷukyan kings. The general is said to have made a grant of land to the (god or Brāhmaṇa ?) Āditya-Badara, *i.e.*, Bhaṭāra at Dammavuram (modern Dharmavaram).

10. No. 839 of Appendix B evidently of the same reign mentions Bejaya and Guṇako-nalla by which expressions we must understand a reference to the king whose name Guṇaka (or Guṇaga)-Vijayāditya stands for Guṇakkenalla-Vijayāditya (*Indian Antiquary*, Vol. XX, page 102). The record seems to mention a certain Ayyaparāja as the elder brother of the king (?) who is not known from other records. Ayyaparāja probably died early leaving it to Guṇaga to assume the crown. The record is damaged, nevertheless, it mentions the known conquests of the king and his general, *viz.*, the conquest of Achalapura, the burning of Kiraṇapura and the conquest of Saṅkila and Kannara (*i.e.*, the Rāshṭrakūṭa Krishṇa II). The king is also stated to have espoused the cause of and protected the Chōḷa king of the time. It is difficult to decide whether this Chōḷa king was an ancestor of the southern Chōḷas in which case he must be either Vijayālaya or Āditya I who ruled towards the latter half of the 9th century A. D. The greater probability is that the Chōḷa ally and protege of Guṇaga must have belonged to the Chōḷas of the Cuddapah district. This suggestion is strengthened by the other suggestion made in paragraph 20 below that Saṅkila, the enemy of Guṇaga must be identical with (the Vaidumba) Saṅkali who was an enemy of the Chōḷas; moreover, the inscription under review pertinently mentions Saṅkila immediately before 'Chōḷa.'

11. No. 840 of Appendix B is too badly damaged and mutilated to say whether it is in poetry or in prose. Some of the extant portions suggest that it is written partly at least in verse. It seems to refer to the reign of the same king, *i.e.*, Guṇaga-Vijayāditya under the name Bejaya-rāju, *i.e.*, Vijayarāja. He appears to have built a temple called Bejayēśvaram (*i.e.*, Vijayēśvaram) evidently at Dharmavaram from which village comes the record. The record also refers to Bejayarāja having deputed (to some conquest) Paṇḍaraṅga (who is herein styled as Perggaḍa, *i.e.*, the minister) and Aylamapeddi-perggaḍa. It mentions the place Paṇḍaraṅgunūru which is also mentioned in No. 839 of this Appendix in the form Paṇḍaraṅgavūru. We have probably to understand that the general Paṇḍaraṅga was a native of the village Dharmavaram. It is also possible that the village now belonged to Paṇḍaraṅga. It makes mention of Kaḍeyarāja who is already mentioned in the Pōnaṅgy plates of this king and who has been taken to be the father of Paṇḍaraṅga (*Annual Report* for 1909, page 106, para. 58). Very few stone records belonging to the Eastern Chālukya kings have been discovered hitherto and the above-noticed three inscriptions are some of them. Though they are mutilated and damaged they still give some information for the period to which they belong. Further, from the fact that at least two of them are in Telugu verse of the 9th century A.D. we wish very much that they were more complete and less damaged than they are. The Government Epigraphist has made arrangements for their early publication in the *Epigraphia Indica* where the full historical and prosodical importance of these inscriptions is expected to be discussed.

The Vaidumbas.

12. As expected when the Madanapalle taluk was proposed by me for village-war survey, a number of early inscriptions were discovered in the villages of the taluk. Most of these are of about the 8th or 9th century A.D. and nearly half the number of these early records belong to the line of Vaidumba kings, who are until now very sparsely represented. Almost all of these record deaths of heroes in battles and so we may not be wrong in taking these inscribed stones to be either tomb or memorial stones. They are invariably in archaic Telugu which has its own interesting features to be studied by the student of language. This shows also that the Vaidumbas were a Telugu-speaking family.

Early Vaidumba records in the Madanapalle taluk.

13. The Vaidumba-Mahārāja Gaṇḍa-Triṇētra who appears with the title 'Baidumba-Mahārāja' is represented in two inscriptions, one of which (No. 314 of Appendix B) is from Veligallu and the other (No. 338 of Appendix B) is from a hamlet near

Gūdupalle. In the former the king is stated to have been ruling over the Rēnaṇḍu (same as Rēnāṇḍu) 7,000 country. He fought a battle with the Noḷambi (*i.e.*, the Noḷamba king) at Mudumaḍuvu and therein killed the Mahārāja Chantamānadaḍi (called also Chantama). This latter appears to have been a Kannaḍa king since the epithets applied to him are in the Kannaḍa language though the main drift of the record is in Telugu. He was certainly a great warrior since he is compared to the sons of Gonti (*i.e.*, Kuntī) in prowess (*parākrama*), and with Sudraka (Śūdraka) in valour (*bala*). Another hero named Kōra (called also Kōrā) Dēsiṅga (*i.e.*, Jayasimha) fighting probably on the side of the Vaidumba king, is stated to have killed the commanders (*paḍālvulu*)—naturally—of Chantama. The Vaidumba must have fought with the Noḷamba in more than one battle; for we are told in No. 533 of 1906 that the Vaidumba and the Noḷamba fought a battle at Sōremaḍi (read elsewhere as Sōremati). From No. 295 of 1905 we may infer that the Bāṇa king of the time was in alliance with the Vaidumba Gaṇḍa-Triṇētra, for as stated in this inscription they joined together and captured Sōremaki (?) (same as Sōremaḍi) from the Noḷamba. A battle at Mudumaḍuvu (whether the same as the one mentioned above or another) is referred to in No. 292 of 1905 in which a chief of the Loṅkuḷas falls. Mudumaḍuvu has probably to be identified with the modern village of Mudivēḍu in the Madanapalle taluk. The village Veḷuṅguṅguṇṭa, the income from which was gifted away by the record (No. 314 of Appendix B), is identical with the village Veligallu from which the record comes.

Gaṇḍa-Triṇētra; his enemy the Noḷamba king.

Mahārāja Chantamānadaḍi.

The Loṅkuḷas, enemies of the Vaidumbas.

14. Another king of this line called Manuja-Triṇētra is mentioned in two records, *viz.*, Nos. 328 and 342 of Appendix B. The latter of these says that the king was ruling over the Rēnāṇḍu 7,000 country. The former may have to be ascribed to the king called Palava-Mahārāja, who was the son of Manuja-Triṇētra. This inscription refers to an attack upon Vāṇarāja, (*i.e.*, the Bāṇa king). The alliance between the Vaidumba and the Bāṇa noticed in the above paragraph appears to have been only accidental. No. 296 of 1905, which belongs to king Manuja-Triṇētra, records the death of a hero called 'Manujaradēva' whom we must distinguish from the king.

Manuja-Triṇētra Vaidumba-Mahārāja; his son Palava-Mahārāja.

15. No. 309 of Appendix B from Mudivēḍu states that Gaṇḍara-Mutrāja, who was the son of Śrī-Sajaḷa who was the son of Kalivadejama, (*i.e.*, Kalivadhayama), was anointed by the Vaidumbas and fell in a battle with the Loṅkuḷas at Tiruvuḷa. The Loṅkuḷas also were, like the Noḷambas, generally the enemies of the Vaidumbas as suggested by Nos. 292, 293 and 294 of 1905. From the fact that the title *Mahārāja* or Vaidumba-Mahārāja is not added to the name Gaṇḍara-Mutrāja, we will not be justified in considering Mutrāja of our inscription as a king. He was evidently a general only. A battle at Tiruvaḷa is referred to in No. 439 of 1914 which belongs to king Vaidumba-Mahārāja. Tiruvaḷa and Tiruvuḷa must be identical villages and if the battles mentioned in connexion with it are also identical events which happened in the time of Vaidumba-Mahārāja, the anointment of Gaṇḍara-Mutrāja must have been to the commander's position only. No. 347 of Appendix B we may take to be the sequel of No. 309 of Appendix B since therein Udārabuddhi, the son of Vaidumba Mutturāja (probably the Gaṇḍara-Mutrāja of the latter record), made a gift of land (?) to a Brahman (*pāraḷu*) named Oṇḍayya probably in memory of his dead father. Attention may be drawn here to a Mutturāja mentioned in an archaic inscription from Nallacheruvupalle in the Cuddapah district (No. 495 of 1906). He was a contemporary of [E]laḷachōḷa-Mahārāja. It is possible that the queen Elañchōḷamahādēvī mentioned in No. 400 of 1904 from Chilamkūru in the same district was related to Eḷachōḷa-Mahārāja. If this was the Vaidumba Muttarāja he would then be a contemporary of the Chōḷa king Vikramāditya Chōḷa-Mahārāja who issued this record which may be assigned to the 8th century A.D.

Gaṇḍara-Mutrāja, a Vaidumba Commander.

Udārabuddhi.

16. No. 327 of Appendix B is damaged but mentions a Vaidumba-Mahārāja. The portion immediately preceding this name is entirely lost. So, we are not in a position to say whether the record is of a particular Vaidumba king or of the king called Vaidumba-Mahārāja to whom No. 439 of 1914 belongs. The greater probability is the latter because the chief named Ereyamma of this year's record presents a probable identity with the chief Eraga mentioned in the other. We now learn that there was also a battle in this king's reign, at Koturu (Kottūru ?) in addition to the known battle at Tiruvala. It is also interesting to learn from No. 346 of Appendix B that there was a place called Vaidumbavrōlu (*i.e.*, the city of the Vaidumbas).

The Vaidumba city—Vaidumbavrōlu.

17. There are a few other inscriptions of about this period coming from the Madanapalle taluk which refer to certain chiefs whose dynasties are not mentioned. They mention some heroes that died in battle. However, the inscriptions are referred to here on account of their proximity in time and place to the inscriptions noticed above.

18. One of these chiefs who is named Gaṇḍa-Saṅkali is mentioned in Nos. 300 and 301 of Appendix B. The title Gaṇḍa appears here as in the name of the Vaidumba king Gaṇḍa-Triṇētra. But this does not enable us to assign him definitely to the Vaidumba line. Nor is it impossible that he was a Vaidumba. He appears to have been an enemy of the Chōḷas, for we are told in No. 301 that his brother-in-law (*maṛandi*) died in an attack against the Sōḷas (*i.e.*, Chōḷas). No. 300 of Appendix B, which belongs to the same king and which is partly damaged, mentions the Sōḷas.

Gaṇḍa-Saṅkali.

19. From the Mālepāḍu plates of the early Chōḷa king Puṇyakumāra published by Rao Bahadur H. Krishna Sastri in *Epigraphia Indica*, Volume XI, No. 35, from Nos. 393 and 408 of 1904 and No. 517 of 1906 we learn that the Rēnāṇḍu 7,000 country was under the Chōḷas (of the Cuddapah district) whom Mr. Krishna Sastri has assigned to about the 8th century A.D. (*ibid.* page 344). But from Nos. 314 and 342 of Appendix B we learn that the Vaidumba kings Gaṇḍa-Triṇētra and Manuja-Triṇētra were, in their time, rulers of this country. It therefore appears that the Rēnāṇḍu country changed masters, *i.e.*, passed into the hands of the Chōḷas from those of the Vaidumbas or *vice versa* about this period. And the hostility of the 'Sōḷas' to Gaṇḍa-Saṅkali referred to above was probably one aspect of the Chōḷa-Vaidumba conflict for the possession of the Rēnāṇḍu country.

The Chōḷa-Vaidumba conflict for the Rēnāṇḍu country.

20. From the Eastern Chāḷukya copper-plates we learn that the king Guṇaga-Vijayāditya III of this dynasty terrified an enemy of his, by name Saṅkila who was an ally of the Rāshṭrakūṭa king Krishṇa II. Dr. Hultzsch has latterly identified Saṅkila with the king Śaṅkuka, (*i.e.*, Śaṅkukarṇa) of Chēdi (*Epigraphia Indica*, Volume IX, page 48 f). But in view of the fact that the Malliyapundi grant of Amma II refers to the frightening of the Vallabha king and of Saṅkila by Guṇaga-Vijayāditya along with the conquest of Maṅgi of the Noḍamba (*i.e.*, Noḷamba) country (*ibid.*) and in view of the mention of Saṅkila as a friend of Baddega who has been identified with the Western Chāḷukya Baddiga (*Annual Report* for 1918, page 132) it appears more probable that Saṅkila was a southern, more than a northern, chief with his dominions lying near the Noḷambavāḍi country. We may therefore consider the greater probability of Saṅkila being identical with the Saṅkali of Nos. 300 and 301 of Appendix B. If this identity could be granted Saṅkali would belong to about the 9th century A.D., by which time or even earlier still, the Rēnāṇḍu country from which the records come and to which they refer must have passed from the Chōḷas to the Vaidumbas. With the passing of the Rēnāṇḍu country from the Chōḷas to the Vaidumbas, Chirppuli (the modern Chippili) also passed into the Vaidumba dominion (see Nos. 299 and 300 of 1905). It is probable that Chirppuli, where Puṇyakumāra was ruling, was the capital of the Rēnāṇḍu country under the Chōḷas and under their successors, the Vaidumbas.

Saṅkila and Saṅkali.

21. No. 341 of Appendix B belongs to Vīra-Mahārāja whose dynasty is not mentioned. We may provisionally identify him with the Bīra-Mahārāja of No. 437 of 1914 which comes from Mallela in the Madanapalle taluk. The chief Pōrirāja appearing in Nos. 307 and 329 of Appendix B has probably to be assigned to the unknown family to which the Chōḷa queen Vasantipōri Chōḷa-Mahādēvī of No. 384 of 1904 of the time of Puṇyakumāra belonged. To this family also might have belonged the chiefs Jāpōrēri and Gōyindapōrēri of No. 231 of 1923 which comes from Bhairavakona in the Nellore district lying near the borders of the Cuddapah district. Attention may be drawn here to the name of the princess Prithivi-Pōri, daughter of Śrī-Maghinduvarāja mentioned in a copper plate record of the Eastern Chālukya king Vishṇuvardhana III A.D 709 to 746 (*Annual Report*, for 1920, page 99 f).

Vīra-Mahārāja and Pōrirāja.

a/

WESTERN CHALUKYAS.

22. The Western Chālukyas of Kalyāṇi are represented very meagerly in this year's collection which has only five records of these kings. No 722 of Appendix B belongs to Vikramāditya V and is dated in Śaka 93 [5] (A.D. 1013-14). The last figure of the date is read doubtfully and if the proposed reading is correct it would prolong the king's reign by two years beyond the latest date proposed for him by Dr. Fleet (*Bombay Gazetteer*, Volume I, Part II, table opposite page 428). This record seems to mention a subordinate of the king named I[ri]va-Noḷambādhirāja whom we may identify with the Pallava prince named I[r]iva-Noḷambādhirāja, also called Ghaṭeya-Aṅkakāra, who in A.D. 1010-11 was governing the Noḷambavādi *Thirty-two thousand*, the Keṅgali (Kōgali ?) *Thousand*, the Ballakunde *Three-thousand*, the Kukkanūr *Thirty* and five towns in the Māsavādi country, under Vikramāditya V. He is said to have married a daughter of the Western Chālukya prince Iṛivabedaṅga Satyāśraya and a cousin sister of Vikramāditya V (*ibid* page 332 and table opposite page 428). The name of this princess appears from the inscription to have been Vriddimabbarasi. The relationship explains the means by which the later Chālukyas gained their hold over the Noḷamba country partly to have been matrimonial alliances with the Noḷamba-Pallavas, the earlier masters of the country. The inscription makes mention of Pampā (modern Hampi) and seems to record a gift made to the god Mahākāḷa of the place. In the time of the early Western Chālukya king Vinayāditya (*circa* A. D. 689) Pampā was a *tīrtha* with no temple mentioned in connection with it (*ibid.* page 369) and it appears to have continued to be popular as a religious centre up to the time of Vikramāditya V (*circa* A.D. 1000). The chief Trailōkyamalla Iṛiva-Noḷamba Narasiṅgha who was a subordinate of Trailōkyamalla Sōmēśvara I (*Annual Report* for 1914, page 87), the nephew of Vikramāditya V, must have been the son of the Iṛiva-Noḷambādhirāja noticed above.

Vikramāditya V.

His cousin sister Vriddimabbarasi.

Temple of Mahākāḷa at Pampā (Hampi).

23. No. 677 of 1922, which comes from the vicinity of the Kollam-Bhārati temple near Kottapalle, in the Nandikotkur taluk of the Kurnool district, belongs to the reign of Trailōkyamalla Sōmēśvara I. His chief queen (*piriyarasi*) Mailaladēvī and the chief Ballavarasa are stated in this record to have paid a visit to (the god) Mallikārjunadēva and the Pātāḷagaṅgā (evidently on the Śrīśaila mountain) and to have made gifts in the presence of the god, pouring water into the hands of the Kālāmukha teacher Surēśvara-Paṇḍitadēva, the disciple of Gaṅgarāsi-Bhaṭṭāraka who was the *āchārya* (presiding priest) of the temple of Brahmēśvara of Mōsaṅgi, for the benefit of the temple of Ādi-Svayambhu-Bhairavadēva at Kollam. This name is evidently preserved in the modern place name Kollam (—Bhārati). The spot is stated to have been the western entrance to the Śrīśaila (region). Grants were made for feeding-houses attached to the Bhairava temple and two other temples, *viz.*, Sāraṅgēśvara and Indrēśvara. The queen is mentioned in a record of Tilawalli in the Dharwar district belonging to A.D. 1053-54 and noticed by Dr. Fleet (*Bombay Gazetteer*, Vol. I, Part II, page 438). But our record gives her a date later by five years, *i.e.*, A.D. 1058-59. For the influence of the Kālāmukha school of Śaiva teachers over

Trailōkyamalla Sōmēśvara I.

His queen visits the Śrīśaila mountain.

this king see *Annual Report* for 1915, page 88. The chief Ballavarasa who is not mentioned anywhere else is probably identical with the Telugu-Chōḍa chief Ballaya-Chōḷa-Mahārāja mentioned on page 131 of the *Annual Report* for 1916, paragraph 42. The district Kanne 300, in which the villages Duddheyālu, Siripura and Kugukunde granted to these temples respectively are stated to have been situated, must be identical with the Kanna-vishaya mentioned in a copper-plate grant of Vikramāditya I (*Bombay Gazetteer*, Vol. I, Part II, page 364 f.)

24. Inscription No. 672 of Appendix B, which comes from Siruguppa in the Bellary district, mentions a queen of Tribhuvanamalla (Vikramāditya VI) named Piriya-Kētaladēvī. This is the first known reference to this queen. Dr. Fleet has noticed only a queen of Trailōkyamalla named Kētaladēvī (*Bombay Gazetteer*, Vol. I, Part II, table opposite page 428). Piriya-Kētaladēvī of our record is stated to have been a very learned lady and one accomplished in music. She was familiar with many languages. It was perhaps on this account that she was called *Abhinava-Sarasvatī*. She was governing the three villages Siruguppa, Kolanūru and another (name lost) in the Ballakunde *Three hundred* and Tekkakallu *Twelve* and made provision for worship, etc., in the temple of Svayambhu-Kētalēśvaradēva at Siruguppa. The temple was probably founded by the queen as is suggested by the name of the god Kētalēśvara. Her local subordinate, the Sinda chief Mahāsāmanta Manneya Chokarasa, also made a gift for the temple on this occasion. It is probably the same chief that is mentioned under the names Daṇḍanāyaka Chokkarāya and Chokkarasa in No. 673 of 1922 dated in the Chālukya-Vikrama year 27 which comes from the same place. No. 678 of Appendix B, which belongs to the same king, mentions a Chōḷa subordinate of his named Bijjanachōḷa-Mahārāja who, from his *praśasti*, appears to have been one of the Telugu-Chōḍa chiefs. We may have to identify him with the ancestor of the B and C branches of these Chōḍas whose genealogy is given by Mr. Venkayya on page 16 of the *Annual Report* for 1900.

Vikramāditya VI.

Abhinava-Sarasvatī Piriya-Kētaladēvī his queen hitherto not known.

The Cholas.

25. As usual a large number of records of this dynasty has been secured this year from the Trichinopoly, South Arcot, North Arcot and Chingleput districts, the earliest of them being those of Parāntaka I and his son Rājakēsari 'who took Madura'. Almost all the kings from Rājarāja I to Rājarāja III are well represented in the collection.

An inscription of Parāntaka I from Pullalūr dated in his 34th year (No. 46 of 1923) mentions a queen Śeyyabhuvaṇasu[ndara]maṇiyār as making a gift of gold, for a lamp, to the temple of Śrī-Rāghava who was 'pleased to take his stand' at Tiruvayōddhi. A queen of his named Kōkkilāṇadigal (*Epigraphia Indica*, Vol. VII, page 133) and another queen called Villavaṇ-Mādēviyār (*Annual Report* for 1910, paragraph 16) are already known to us. The lady mentioned in our present inscription may therefore be another queen of Parāntaka, hitherto unknown. It is also possible that *Kōkkilāṇadigal* might have been only an honorific title meaning "Her Royal Highness". Of the records of Parakēsarivarman without any epithet, one in Vaṭṭeluttu characters found at Tiruttaṅgal in the Ramnad district (No. 557 of 1922) may perhaps be assigned to Parāntaka I, since it was he who first carried his victorious arms to the south. Another inscription of Parakēsarivarman dated in his 14th year (No. 74 of 1923) is in early characters but much damaged. It records certain transactions of the *sabhā* of Aparājita-chaturvēdimaṅgalam of Perundarappuram (Parandūr) in Puriśai-nāḍu. We learn for the first time the existence of a committee of the assembly called the *Sabhai-vāriyam* along with the tank-supervision and other special committees. This record may also belong to Parāntaka I.

Parāntaka I; his queen Śeyyabhuvaṇasu[ndara]maṇiyār.

26. Next in point of time is the inscription of Rājakēsarivarman "who took Madura" dated in his 12th year (No. 396 of 1922). It records a gift of land to the temple of Śrīvenkāṭṭil-Paramēśvara at Madhurāntakam by a certain chief called

Madiraikoṇḍa Rājakēsari.

Elunāyarradigal Śembiyan Valivalanāttu-Mūvēndavēlār, son of Pāndikulāntaka-Mūvēndavēlār praying for the long life and victory of the king (Perumānadigal). This Rājakēsari has been taken to be Gandarāditya, the second son of Parāntaka I (*South-Indian Inscriptions*, Vol. III, page 250).

27. Rājarāja's conquest of the Western Chālukyas has been surmised to have taken place towards the end of the 21st year of his reign or the beginning of the 22nd (*South-Indian Inscriptions*, Vol. II, Part V, Introduction, page 6). No. 217 of 1894 dated in his 22nd year refers to the conquest of Raṭṭapāḍi, i.e., the Western Chālukya country (*Annual Report* for 1895, paragraph 11). No. 387 of 1922 dated in his 22nd year is however silent on that point, while those dated in his 23rd and subsequent years mention that achievement. Three inscriptions of Rājarāja dated in his 14th regnal year (No. 376 of 1922 and Nos. 67 and 121 of 1923) give us for the first time a new historical introduction. It enumerates in order his victories at Śālai, Tattapāḍi (Taḍigaippāḍi ?), Talaikkāḍu (Talakād), Nulambapāḍi, [Piru]digangar-valanāḍu and Vēngai-nāḍu, and calls him Nittavinōdan, Arumoli-dēvan and Mummuḍiśōlan. The last of these inscriptions (No. 121 of 1923) states that he cut off the ships at '*Śālai*' by sending the army (தண்டு) and conquered the above-named countries with his forces (தண்டு). Should we perhaps understand by this that Rājarāja I did not himself command his forces at Śālai ? The inscription records the setting up of a lamp in the temple at Kalakkāṭṭūr by a certain chief called Kāḍan Mayindan for the welfare of the king and of the whole earth, at the instance of no less a person than the king himself. The chief says that as his royal master himself was pleased to order the grant of one lamp he would give two instead of one. In No. 139 of 1923, we hear for the first time of a queen (*nambirāṭṭiyār*) of Rājarāja named Śembiyan-Mukkōk-kilānadigal *alias* Kannaranāchchi Pidārinangai[y]ār.

Rājarāja I.

28. An inscription of the 9th year of the king copied from Uttiramērūr (No. 197 of 1923) mentions some local legislation of the great assembly of the place which is stated to have held its deliberations in the front hall of the Tulābhāra-Śrīkōyil. This is probably the Sundaravarada-Perumāl temple where the inscription is engraved and wherein the ceremony might have been performed by Rājarāja. In an inscription dated in his 29th year found at Tiruviśalūr in the Tanjore district, reference is made to the performance of the *tulābhāra* ceremony by Rājarāja in the Śiva temple of that place (*Annual Report* for 1907, Part II, paragraph 37). The enactment made at the Uttiramērūr assembly was, that the employees of the royal household and the courts of justice as well as Brāhmanas, Śiva-Brāhmanas, Kanakkar (accountants), merchants, Velālas and the other communities should individually be responsible for the payment of the fines imposed upon the respective classes. As the record is incomplete the necessity for such a regulation is not clear. Perhaps special favour was shown to some particular community and others resented such partiality. Another inscription of this king (No. 369 of 1922) as well as others copied from Agaram call the place Nripatunga-Jayantāngi-chaturvēdimangalam and record gifts to the temple of Kayirūrayyan Mahāśāstā (probably the present Abhirāmēśvara temple). We know of a certain chief of Malādu named Kayirūr-Perumānār from an inscription of Parāntaka I at Tirukkōyilūr (*Epigraphia Indica*, Vol. VII, page 141). The Śāstā temple may therefore be supposed to owe its existence to this chief.

A local legislation of his time.

29. An account of how the property of defaulters in paying taxes or fines was disposed of at this period is gathered from No. 379 of 1922. An order was received by the assembly of Nripatunga-Jayantāngi-chaturvēdimangalam from the officer (*adhikāri*) Parākramaśōla-Mūvēndavēlār, with whom we are already familiar (*Annual Report* for 1919 paragraph 12) to the effect that the property of those who ran away without paying the fines imposed upon them, was to be sold away for any price it could fetch and the money credited to the *tālam* (temple treasury ?) at Kachchippēdu after obtaining a receipt. This order was communicated in turn to the *sabhā* of Tirunārāyanachchēri, a hamlet of the village, whereupon a certain

Rent recovery.

Kilākkil Avanipa-Bhaṭṭa was deprived of his *bhaṭṭasvam* land which was sold to the temple of Mahāśāstā as an *ājñāyakrayam*. This term has probably to be distinguished from *Ūrvilai* and *Chaṇḍēśvara-vilai*.

30. In ancient times the duty of supervising the temple administration seems to have been entrusted to a committee of the assembly itself appointed every year, or to independent bodies subject to the control of the assembly. No. 66 of 1923 mentions such a committee consisting of 8 members called *Maṇrādivāriyam*, to which the work of inspecting the produce of the temple land and conducting the festivals in the temples with the *mēlvāram* received from the tenants, was assigned. Punishments were meted out to defaulters in the matter of burning perpetual lamps by the "*Annual Supervision Committee*" along with the *Śraddhāmantas* and devotees (Nos. 163 and 164 of 1922). Local bodies responsible to the *sabhā* were the *Pēriḷamaiyār* (Nos. 163, 164, 166, 167, 178 and 182 of 1923) also called *Iraṇḍupakkattu Pēriḷamaiyār* (No. 185 of 1923) whose assurance was obtained by the donors or by the assembly with regard to the burning of perpetual lamps, the *Vīraganattār* (No. 187 of 1923), the *Kāliganattār* (No. 189 of 1923), the *Krishṇaganapperumakkaḷ* (No. 174 of 1923), and the *Śrīvaishṇava-vāriyam* (No. 188 of 1923). Similarly we come across the *Śāttaganattār* comprising ten members evidently constituted for the management of the Śāstā temple (No. 37 of 1923).

Temple Committee.

31. Inscriptions of Rājēndra-Chōḷa I range in date between his 3rd and 30th years. No. 194 of 1923 dated in his 26th year gives the surname of Oḷugarai as Vīra-rākshasanallūr evidently after the king. The inscription is a record of the sale of land by the assembly to the Vishṇu temple of Veḷḷaimūrtti-Āḷvār exempting it from taxes like *siddhāyam*, *pañchavāram*, *śilliṟai*, *echchōṟu*, *kūṟṟ-uriśi*, *āṟṟukkāl-amaṅji*, *ērikkāḍi*, *pādaganellu*, *uḷaviṟai*, *nīrvilai*, etc. No. 184 of 1923 dated in his 30th year registers a sale of land made tax-free, to the temple, for making a flower-garden and for feeding Śrīvaishṇavas in a *maṭha* called after the king's aunt Śrī-Kundavai[yā]ḷvār.

Rājēndra-Chōḷa I.

32. Rājamahēndra whose epigraphs are very rare is represented by a single record (No. 50 of 1923) dated in his 2nd year. It records a gift of land made as *Bhāraṭa-vṛitti* by the wife of a member of the *āḷuṅgaṇam* (directorate) of Madhurāntaka-chaturvēdimaṅgalam probably after purchasing it from the assembly (of Puḷḷalūr).

Rājamahēndra.

33. In a mutilated record of the 2nd year (No. 138 of 1923) of Rājēndra-Chōḷa II i.e., Kulōttuṅga I a gift of two lamps was made to the temple by queen Trailōkyamādēviyār and her mother Umai-Naṅgai, for the merit of Vikramakēsari-Pallavaraiyar, probably the latter's husband. We know of a queen of Rājarāja I bearing that name, but it is quite improbable that she or her mother could have continued to live up to the time of Kulōttuṅga I. She may therefore be supposed to be a different person and perhaps a queen of Kulōttuṅga himself. Nos. 521 and 519 of 1922, dated in the 34th and 36th years respectively of the king, record some gifts to the Vishṇu temple at Tirukkaṇṇapuram by Vīra-Kēraḷaṉ Adhirājarājadēvar of Koṅgu who is also called Kēraḷakēsari Adhirādhirājadēva. He is identical with the chief of that name whose inscription dated in his 22+18th year has been found at Paḷaṇi (No 711 of 1905). The records are important in giving us an approximate date for this chief which was hitherto doubtful, and also in establishing that he held sway over the Koṅgu country which seems to have included the country round Paḷaṇi at this period. His relationship however to the Chōḷa kings in whose territory he makes the present gift is not clear. He was probably a feudatory of Kulōttuṅga like the other Chēra chiefs Rājasiṁha and Rājarājadēva noticed by Mr. Venkayya as subordinate to the Chōḷas (*Annual Report* for 1905, page 44, para. 14). Kulōttuṅga's minister, a certain Tirupputtūr Bhāradvājaṉ Māraṉārāyaṇaṉ *alias* Vīra-santōsha-Brahmachakravarti is also mentioned in No. 519 as making a gift to the temple placing it under the protection of "*the Śrīvaishṇavas of the eighteen nāḍus*". Other inscriptions copied this year, in the same place and in the Sundaravara-dar temple at Uttiramērūr refer to them as guardians of grants made to those

His Chēra feudatory.

temples. Their permission was also solicited by the temple authorities for receiving the gifts or entering into any transaction with the donors regarding their management as in No. 168 of 1923, wherein, with their sanction, two individuals of Uttiramērūr received a sum of money for feeding ten persons in a *maṭha*. Out of this they bought 30 *pāḍagam* of land which had been lying waste for 60 or 70 years, *i.e.*, since about A.D. 1046, and brought it under cultivation naming the land Śōḷavichchādiravilāgam. In the first year of cultivation, they were exempt from paying the *iṟaiyilikkāśu*. For the years following it was fixed at 5 *kāśu* per year with no other liabilities such as *piḍāgaivari*, *uppukkāśu* etc. These "*Śrīvaishṇavas of the eighteen nāḍus*" are very often met with in inscriptions irrespective of their locality but the names of these *nāḍus* are nowhere mentioned. They seem to have been wielding great influence in Vaishṇava temples.

"The Śrīvaishṇavas of the eighteen *nāḍus*".

34. We are introduced to two officers or chiefs of Kulōttuṅga I in this year's collection, one of whom was Arumbā[kkiḷāṉ] Poṉṉambalakkūttaṉ *alias* Kāliṅgarājar (No. 207 of 1923) and the other, Rājarāja-Brahmādirāya Gōvinda-Piḷḷai (No. 501 of 1922). The latter brought under cultivation a certain land in Kākkaimaṅgalam granted to the temple long before but lying uncultivated for about 20 years. He is also stated to have detached it from Dānatuṅga-chaturvēdimaṅgalam in Paṇaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-valanāḍu with the permission of the assembly of that place with the result that the change provided for the regular conduct of the four *vishu-ayanam* and three other festivals in the temple every year.

35. Vikrama-Chōḷa is represented by about a dozen inscriptions ranging between the 5th and the 15th years of his reign, of which one or two deserve to be noticed here. No. 508 of 1922 of his 10th year which comes from Tirukaṉṉapuram mentions the *mahāsabhā* of the place as consisting of three-hundred and fifty—or it may be seven-hundred and fifty—members (*ēḷaimbaḍiṉmar*). It records an undertaking given to the temple by the merchants of five towns, for colonising permanently (at Tirukkaṉṉapuram) four families of weavers from each of the five places, who, in consideration of their exemption from all taxes, were to do service in the temple. They had to supply cloth for the sacred banner and other purposes during the two festivals in the months of Śittirai and Aippigai every year, on which occasions they were also to feed Śrīvaishṇavas in a *maṭha* called Āyōgana(va?)śālai. The record incidentally quotes a verse (damaged) in Sanskrit defining the Utkṛishṭa-Āyōgana(va?) or Paṭṭanavar as weavers who supply cloth to gods, kings and people. *Āyōgava* is one of mixed caste sprung from a Śūdra man and a Vaiśya woman. Nos. 510 and 511 of 1922 presumably of the time of Vikrama-Chōḷa mention the erection of a temple for Saint Tirumaṅgai-Āḻvār and the provision made for worship therein by the grant of land and paddy.

Vikrama-Chōḷa.

36. A certain Kulōttuṅga *alias* Vīraśēkhara is represented by an inscription in the present collection (No. 156 of 1923), dated in the 2nd year of his reign. It begins with the words [illegible], etc., which are usually found at the commencement of the records of Vīra-Rājēndradēva. But the name Kulōttuṅga given to him precludes the possibility of identifying him either with that king or with his successor Kulōttuṅga I who was called Rājēndra-Chōḷa in his early inscriptions and who assumed that title only after his 4th regnal year. Hence we may tentatively identify him with Kulōttuṅga II whose queen Bhuvanamuḷudaiyāḷ mentioned in most of his inscriptions makes a gift in the present record to the temple of Paraśirāmīśvaram-uḍaiya-Nāyaṉār at Puttaḷi after obtaining the sanction of her husband (*perumāḷ*).

Kulōttuṅga II. His other name Vīraśēkhara.

37. It has been surmised (*Annual Report* for 1913, page 111, para. 41) that the temple of Rāmanandīśvaramuḍaiyār at Tirukkaṉṉapuram might have been built in the reign of Kulōttuṅga I. It seems from No. 533 of 1922 that it was for a time neglected during the reign of Kulōttuṅga II. This inscription states that the image of the deity was reconsecrated in its original place, named Śivapādaśēkharamaṅgalam after the king and 5 *vēli* of land was set apart for its worship.

38. Inscriptions of Kulōttuṅga III in the year's collection range between the 11th and the 38th years of his reign. Those dated before his 22nd year mention his conquests of Madura and Īḷam only, while the later ones include Karuvūr in the list. He is called Tribhuvanavīradēva in No. 172 of 1923 dated in his 38th year and in No. 480 of 1922. It was a title assumed by him in the latter part of his reign (*Annual Report* for 1913, page 108, para. 38) and we find him appearing with that name in his 32nd year (Nos. 273 and 490 of 1913).

Kulōttuṅga III.

39. No. 505 of 1922 dated in his 11th year is the renewal of an agreement, made by the community of Karuṇākaravīrar Teṉṉilaṅgai Valañjiyar living in Tirunīṟṟuch-chōḷapuram and other villages, that they would subscribe among themselves 2 *kāśu* per head and provide for the maintenance of a *maṭha* at Tirukkaṇṇapuram, evidently built by their own community for feeding Śrīvaishṇavas therein on all festival occasions. These "Valañjiyar of Southern Ceylon" are already known to us as the mercantile classes spread all over the country and as the leaders of the Vēḷaikkāras and other classes of people (*Annual Report* for 1913, page 102 and for 1915, page 102). We find them professing the Buddhist and in some cases the Śaiva faith (*ibid.*) but in the present instance, their endowment was to a Vaishṇava *maṭha*. The epithet Sūchakar Karuṇākaravīrar by which the inscription distinguishes them probably denotes a further subdivision of the class. M. Williams defines a Sūchaka as the son of an Āyōgava and a Kshatriya. We learn from No. 198 of 1923 that the king had a palace at Vikrama-Chōḷapuram from where he issued the grant and that his officer was a certain Mīnavaṉ Mūvēndavēḷār who is already known to us as a royal secretary (*Annual Report* for 1913, page 110). An inscription from Āvarāṇi (No. 488 of 1922) mentions the *Kūṭṭapperumakkaḷ* of Siṁhavishṇu-chaturvēdimaṅgalam 'who were doing the *grāmakāryam* from the month of Karkaṭaka'. No. 490 of 1922 refers to a land survey made in the 9th year of *Veriyadēvar* Rājādhirājadēva, evidently Rājādhirāja II. The temple of Śrīnivāsa-Perumāḷ at Pāpanāśam is built of inscribed stones which are all misplaced and quite out of order. From the pieces which could be connected together in some order of continuity, two inscriptions were formed which are numbered as 467 and 468 of App. B. One of these is dated in the 19th and the other in the 21st year of the king and both refer to a temple of Viśvēśvaradēva built and endowed by a certain Vāḍūlaṉ Ārāvamudu-Mādēvaṉ *alias* Vikramaśōḷa-Brahmārāyaṉ at Nallūr *alias* Pañchavaṉmahādēvi-chaturvēdimaṅgalam.

The Valañjiyars of Ceylon.

40. The importance of re-engraving old inscriptions on temple walls at the time of renovation as a means of preserving earlier records has been pointed out in the *Annual Report* on Epigraphy for 1911, page 72 and for 1913, page 111. We often meet with such instances in inscriptions which show that the people of those days realised the wisdom of such a procedure. In the current year's collection we have two such instances. No. 99 of 1923 from Tirupparuttikuṉṟu is of the time of Kulōttuṅga III, dated in his 22nd year which states that it is a copy of a record of the 13th year of Vikrama-Chōḷa registering a sale of land to the temple by the village assembly, which was re-engraved while re-building the southern *maṇḍapa* in front of the Trailōkyanātha temple. Similarly No. 564 of 1922 (from Tiruttaṅgal) dated in the 42nd year of Kulōttuṅga (I ?) is stated to be a copy of an older inscription engraved on the *maṇḍapa* to the east of the temple ('*Tiruvidaiyadi*') as the rock over which it was built had to be blasted.

Re-engraving of old inscriptions.

41. From No. 175 of 1923 we learn that king Rājarāja III himself was approached by a certain Pāraśivaṉ Tiruvīraṭṭāṉamudaiyāṉ *alias* Kulōttuṅgaśōḷa-paṇḍitaṉ who is stated to have had the *janmakkāṇi* of the *Mātṛisthānas* (the modern Mādari-ammaṉ temple) of Uttiramērūr with a petition for the remission of the taxes due on 10 *vēli* of land given to two temples of Pidāri by one Śēdirāyaṉ. The king granted his request and ordered the *sabhā* and the *taṇḍuvāṉ* (collector of revenues) to enter it in the accounts as tax-free, and have the order engraved on the walls of the Vellaimurtti Āḷvār (Sundaravarada-Perumāḷ) temple. Another inscription (No. 172 of 1923), also from the same place, records that some valuable additions

Rājarāja III.

were made by a dancing woman to the temple premises such as the high walls of the second *prākāra* of the *abhishēka-maṇḍapam* inside the temple and other similar works, in return for which she and her descendants received certain privileges in the temple. The same person is referred to in No. 183 of 1923 of the reign of his successor, along with another lady who also makes similar improvements to the temple. Their services were recognised by the temple by the grant of the privilege of waving the *chāmaras* before the images during the car processions and by the daily gift of a *kuṟuṇi* of rice to her and to her descendants from the temple. The privilege of waving the *chāmara* before the god in car festivals seems to have been a rare one granted only to the favoured few. We find another such instance in No. 210 of Appendix C of the time of Gaṇḍagōpāla which records the grant of the privilege to a dancing girl in appreciation of her valuable gifts to the temple at Tiruppulivaṇam.

Privilege of waving *Chāmaras* granted to a dancing girl.

42. The recitation of the hymns of Śaṭhagōpa (Nammāḷvār) seems to have been an important function held on the 5th day of the god's marriage festival in the month of Śittirai every year in the temple at Tirukkaṇṇapuram. No. 503 of 1922 dated in the 14th year of Rājarāja III refers to one such occasion when, the merchants residing and carrying on their trade in a street called Śavuripperumāḷ-perunderuvu were, at their request, exempted by divine order from the payment of taxes due on their houses. It was also stipulated that only in consultation with the *sthānikas* and the other residents of the village that they could sell, mortgage or make a gift of those houses. They were to have dealings in gold (jewellery ?), bell-metal (vessels), cloths, etc., on which articles they were to pay taxes to the temple at the rates fixed by themselves and the *kōvaṇavar* (?) of the temple. They were also allowed the privileges enjoyed by the latter on important occasions.

Recitation of the hymns of Śaṭhagōpa (Nammāḷvār).

43. The temple of Rāmanandīśvara noticed above in paragraph 37 as having been in a neglected state already in the reign of king Kulōttuṅga II is again mentioned in No. 537 of 1922, wherein another attempt at bringing it to a flourishing condition is recorded. The inscription is of some interest as showing how small temples which were not very prosperous were helped by the richer ones. It states that the *Māhēśvaras* and the *Tāṇattār* (sthānikas) of the temple of Udaiyār Irāmanandīchchuramudaiya-Nāyaṇār set up as a Paurāṇīyadēvar(?) at Tirukkaṇṇapuram approached the temple authorities of Chidambaram in their assembly hall and represented to them that, as fifty *vēli* of land in the village granted as *dēvadāna* to the temple became reduced in extent and the other sources of income also diminished, their usual donations should be continued without any reduction, especially as there was no other means of income for the temple to fall back upon. Those assembled in the hall resolved thereupon that in the districts within the influence of the temple and in all the surrounding and far-off lands, all the servants of the Śiva temples including those of the central shrines (*tiruvunnāḻigai*) should contribute 20 *kāśu* each per annum as before. "Those marked with the sacred trident" should also pay 20 *kāśu* a year per head and in other villages, the *Māhēśvaras* and the *Brāhmanas* "distinguished barely by the sacred thread" (பூணூலாலே குறியாக) (i.e., the brahmans in general whether temple servants or not) should pay 10 *kāśu* each. The collection thus made either in coin or in paddy should be paid into the temple treasury for being converted into capital fund to be spent for worship, offerings, etc. The *sthānikas* and the *Vīra-Māhēśvaras* who collected these donations were each entitled to receive (as remuneration ?) from temples owning more than 10 *vēli* of *dēvadāna* land, one *kalam* of rice, and from others 1 *tūṇi* and 1 *padakku*. The *dēvakaṇmis* (temple servants) and the accountants were to co-operate with the *Māhēśvaras* in the collections.

Rich temples supporting the poor ones.

44. A public sale of a village called Puṇṇai in seven equal shares among some groups of individuals by the assembly of Ukkal in Pāgūr-nāḍu, a subdivision of Kāliyūr-kōṭṭam is recorded in No. 137 of 1923, dated in the 16th year of Rājarāja III. It is signed at the end by fifty-one persons including the arbitrator (*madhyastha*) and attested by about the same number of other residents. The former is probably the number that constituted a committee of the assembly, of whom every

one had to sign the sale-deed. It is curious to note that the transaction about a village in Pāgūr-nāḍu should have been engraved in Ārpākkam which is said to be in Māgaṟal-nāḍu in Eyiṟ-kōṭṭam in No. 136 of 1923. It is perhaps to be explained as an attempt at preserving such an important transaction from oblivion and to give publicity to it by its being engraved in more than one place such as the local temple and in the temples of the nearest convenient places. Such instances have been met with in inscriptions copied in previous years (*Annual Report* for 1905, page 54, para. 43 and for 1911, page 75, para. 38). No. 136 of 1923 which is dated three years later, further, records the grant by the villagers of Puṇṇai of 500 *kuḻi* of land exempt from all liabilities such as *kaḍamai*, *kuḍimai* etc., as a *rakshā* (security ?) perhaps for the fulfilment of the above charity engraved on the walls of this temple. Nos. 158 and 159 of 1923 from Pulivāy may both belong to this king. The former records the renovation of the temple by a certain Gaṇḍagōpāla-Pichchaṉ of Nerkuppai in Taṉjāvūr-kūṟṟam and the latter mentions a certain Irāmaṉ Tāḷi *alias* Śivahastaṉ of the 'heroes of Naraśiṅgavikrama-vīrar,' a regiment of the king.

Publicity of transactions.

45. The long string of titles of Rājēndra-Chōḷa III has been noticed in detail in the *Annual Report* for 1912, page 63, para. 32. A fragmentary and damaged inscription of this king copied at Tirukkaṇṇapuram (No. 515 of 1922), gives his usual grandiloquent *praśasti* in Sanskrit, wherein he is called a Rāma to the northern Laṅkā, a death-dealing club to the Kar[ṇāṭa]rāja, the establisher of the various religious creeds and a worshipper at the divine lotus-feet of Kanakasabhāpati at Vyāghrapura (Chidambaram). In the Tamil portion of the record he calls himself *Narapati* Rājēndra-Chōḷa "who took the crowned head of two Pāṇḍyas." The inscription registers some provision made for a service, instituted in the temple of Āḷvār Śavuripperumāḷ, called Araśagaṇḍarāmaṉ-*śandi* in the name of the prince (*nam-magaṉ*) Śēmappiḷḷai. This Śēmappiḷḷai appears in some inscriptions as a feudatory of Vīra-Pāṇḍya (*Annual Report* for 1915, page 104) and it is for the first time in this year that we learn that he was no other than the son of the Chōḷa king Rājēndra-Chōḷa III. The date of Rājēndra-Chōḷa's reign is known to have been A.D. 1246 to 1268. He was the last powerful king who tried to save the Chōḷa line from annihilation, an ambition which was never to be fulfilled. The Pāṇḍyas gradually regained their lost power under Māravarmaṉ Sundara-Pāṇḍya I and his successors, and their aggressions were too much for the declining Chōḷa power under the successors of Rājēndra-Chōḷa, that they were ultimately reduced to the position of mere vassals under the Pāṇḍya rulers. From No. 522 of 1922 which may be assigned to the same king we learn the exchange value of gold in terms of the coin *kāśu* of those days. A certain Sattivana-Nāyakaṉ *alias* Kāḍavarāyaṉ sold some plots of his land measuring in all 1¾ *vēli* and 1 *mā* to the Śavuripperumāḷ temple for 5,350 *kāśu* which was not however paid to him in coin but in gold. He got 13 *kaḷañju* made up by melting an ornament of the deity called Vīra-Rājēndra-Śōḷappadakkam which works out at 411½ *kāśu* per *kaḷañju*.

Rājēndra-Chōḷa III.

The Pandyas.

46. Inscriptions of the Pāṇḍya kings are not many in this year's collection and the few that have been secured come mainly from the villages of Tiruttaṅgal and Tiruk-kaṇṇapuram which are important centres of Vaishṇava worship in the Ramnad and Tanjore districts respectively. These two places have the reputation of being sung by the *Āḷvārs*, though curiously enough, there are no inscriptions in these villages dated prior to the 10th century A.D. Five of the *Āḷvārs*, *viz.*, Tirumaṅgai-Āḷvār, Nammāḷ-vār, Periyāḷvār, Kulaśēkhara-Āḷvār and Āṇḍāḷ have sung the praises of god Śrī Śaurirāja-Perumāḷ at Tirukkaṇṇapuram so that the deity has also come to be known as "*Aivarpāḍum-Perumāḷ i.e.*, the God sung by five."

Jaṭāvarman Śrīvallabhadēva whose exact period of reign has not yet been determined is the earliest king of the dynasty that is represented in the year's collection. No. 555 of 1922 which begins with the historical introduction "*Tiru-maḍandaiyum Jayamaḍandaiyum*" etc., is dated in the 22 + 1st year of Jaṭāvarman

Tribhuvanachakravartin Śrīvallabhadēva. It records an order of the king issued while he was seated on his throne called *Kāliṅgarāyaṇ* in his palace at Madura on the eastern side of Mādakkulam. Kāliṅgarāyaṇ appears to have been an officer of the king after whom the royal seat came to be called. This Kāliṅgarāyaṇ at whose instance, king Śrīvallabha issued certain orders is mentioned in the *Annual Report* for the year 1909 (part II, paragraph 23). Perhaps Udaiyāṇ Uyyaniṉrāduvār *alias* Udaiyār Kāliṅgarāyar of Andaṉūr Śiṟukambūr in Muttūṟṟu-kūṟṟam mentioned along with his wife Sadagōpaṇ Tirumaṅgai Āṇḍāl in two inscriptions of Tiruttaṅgal dated in the 13th year of Jaṭāvarman Kulaśēkharadēva (Nos. 559 and 562 of 1922) is to be identified with this Kāliṅgarāyaṇ. The mention of Kāliṅgarāyaṇ in the records of Jaṭāvarman Kulaśēkhara I also makes it certain that Śrīvallabha was either his contemporary or immediate predecessor.

Jaṭāvarman Śrīvallabha.

47. Ten records of Jaṭāvarman Tribhuvanachakravartin Kulaśēkhara have been secured this year from Tiruttaṅgal. Of these No. 543 of 1922 begins with the introduction "*Pūvinkilatti*", etc. This inscription registers the order issued by the king from his seat called *Kāliṅgarāyaṇ* in his palace at Madura on the eastern side of Mādakkulam. It was at the instance of the officer Kāliṅgarāyaṇ mentioned above that the present order was issued by the king creating a *brahmadēya* village called Kulaśēkhara-chaturvēdimaṅgalam after clubbing together four *dēvadāna* villages with lands and house-sites allotted to 54 Brāhmaṇas well versed in the Vēdas and the Śāstras and capable of expounding them. It is interesting to note that the minister Ādichchadēvaṇ *alias* Pallavarāyaṇ of Perumaṇalūr in Aṇḍa-nādu figures as a signatory in this record. Rāmaṇ *alias* Pallavarāyaṇ of Perumaṇalūr figures as a minister in a record of Māravarmaṇ Tribhuvanachakravartin Sundara-Pāṇḍyadēva dated in his 7th year and 98th day (No. 549 of 1922). This Rāmaṇ *alias* Pallavarāyaṇ is also mentioned in a copper-plate grant of Jaṭāvarman Kulaśēkhara (*Annual Report* for 1899, Part II, paragraph 42). The history of these ministers and the part they played under the Pāṇḍya sovereigns are still obscure.

Jaṭāvarman Tribhuvanachakravartin Kulaśēkhara.

48. No. 545 of 1922 also begins with the introduction "*pūvinkilatti*, etc.," and the astronomical details given therein for his 13 + 1st year work out correctly for A.D. 1207, September 6. This inscription gives us an idea as to how waste lands and forests were given away for cultivation when petitioned for by the people. In the present instance one Śrī Kṛishṇaṇ Śrī Kṛishṇaṇ *alias* Tirumaḷiśaidāsar of Tiruveḷḷarai petitioned the big assembly of Parāntaka-chaturvēdimaṅgalam for a gift of land to the temple of Paramasvāmin who was pleased to stand on the hill at Tiruttaṅgal. Accordingly a tank was dug and the land adjacent to this tank was made fit for cultivation by clearing forests, providing boundary lines and digging water channels, and the village thus formed was named Grāmaṇinallūr *alias* Niṉṟanārāyaṇappērēri after the god and presented to the temple, free of taxes, by the assembly.

Darkhast of waste lands.

49. Māṟavarman Sundara-Pāṇḍya comes next in chronological order and his inscriptions generally commence with the historical introduction "*pūmaruviya tirumadandaiyum*, etc.," or "*pūmalar tiruvum*, etc." The king generally styles himself as one "who presented the Chōḷa country" and "who performed the anointment of heroes at Mudigoṇḍaśōḷapuram". His inscriptions in the present collection range in date from 4 + 1st year to 22 + 1st year which is the latest date so far known for him. No. 549 of 1922 from Tiruttaṅgal commences with the introduction "*pūmaruviya tirumadandaiyum*", etc., and registers an order of the king issued while he was seated on the throne called *Maḷavarāyaṇ* in his palace at Madura on the eastern side of Mādakkulam. This method of introducing himself shows how carefully Māṟavarman Sundara-Pāṇḍya followed the traditions of his predecessors, Jaṭāvarman Śrīvallabha and Jaṭāvarman Kulaśēkhara. The present inscription dated in his 7th year registers a gift of land by purchase from the residents of Āṇaiyūr by Śōṟaṇ Uyyaniṉrāduvāṇ *alias* Gurukulattaraiyaṇ for the maintenance of the service called "Sundara-Pāṇḍyaṇ-*śandi*" in the temple. This Śōṟaṇ Uyyaniṉrāduvāṇ appears to have been

Māṟavarman Sundara-Pāṇḍya.

an important personage. No. 554 of 1922 which contains verses in praise of him states that he was the minister of the king and that he built the *garbhagriha*, the *ardha-mandapa* and the *mahā-mandapa* of the Perumāl (*i.e.*, Vishṇu) temple at Tiruttaṅgal. He is eulogised as the lord of Tadaṅganni and as one who set apart his village Āṇaiyūr *alias* Teṇṇavaṇ Śiṟṟūr for conducting the "Sundara-Pāṇḍyaṇ-*śandi*" in the 7th regnal year of the king. He ultimately rose to such an eminence in the State that whenever he visited the temple he enjoyed the honour of a *kāḷam* being sounded proclaiming "Hail! Gurukulattambirāṇ is come." The importance of the inscription lies in its giving the Śaka year 1149 (A.D. 1227) in combination with the 12th year of Sundara-Pāṇḍya corroborating thus the initial date A.D. 1216 fixed for him.

Special privilege of proclaiming one's presence by sounding a bugle.

50. The benefactions of Gurukulattaraiyar did not stop with the Perumāl temple mentioned above. No. 575 of 1922 which is dated in the 17th year of the king records in verse the construction of a stone temple for Taṅgāl-Īśar (*i.e.*, Īśvara of Taṅgāl) and his consort Gaurī. He also instituted a service in his name in the temple of Tirunelvēlināḍaṇ, thus enabling the god to avoid begging his daily bowl of *bali*. Herein the writer of the verse puns upon the literal meaning of the surname *Bhikshāṭanamūrti* of Śiva who went out a-begging with a bowl in his hand. He humourously says that with the institution of a service for conducting worship with offerings the god need not beg any longer. No. 546 of 1922 dated in the 4 + 1st year of Māṟavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva registers a gift of land as *Mahābhārata-vritti* by Tiruvaraṅgadēvaṇ Kuṉreduttāṇ and his brother Tiruvaraṅgadēvaṇ Uyyakkoḷvāṇ to provide for the reading of the *Mahābhārata*, the *Rāmāyaṇa* and the *Purāṇas* in a *maṭha* built by them and in the immediate presence of the god at Tiruttaṅgal. In this connexion it may be interesting to note the important part played by *maṭhas* as religious institutions in ancient Southern India. A large number of epigraphic records relates to *maṭhas* which grew in power and popularity under the Chōḷa and Pāṇḍya kings. From about the 10th century onwards it became a very common feature to attach *maṭhas* to temples. These institutions wielded great influence and in a majority of cases held control over the affairs of the temples. Pilgrims from abroad found a ready residence in them. No. 357 of 1916 registers a gift of 6 *achchu* (coins) for feeding on the day of the Rōhiṇī-Nakshatra 30 itinerant ascetics in the "Vīrapanditaṇ Tirumaḍam" at Tiruvāliśvaram in the Tinnevelly district. In mediæval times *maṭhas* served a useful purpose as teaching and disciplinary institutions. They maintained teachers for the several *Śāstras*. No. 667 of 1916 records a gift for feeding the *tridaṇḍi-sanyāsins* and the maintenance of a teacher of the *Śāstras* in a *maṭha*. No. 671 of 1916 refers to grants made for the study of the *Ṛik*, *Yajus*, *Sāma*, and *Atharva Vēdas* and for the teaching of the *Śāstras* and the recital of the *Purāṇas*. It is thus quite clear that the *maṭhas*, besides controlling in a few cases the affairs of the temple and providing lodgings and boarding to devotees, were important centres of educational activity and moral and spiritual instruction.

Maṭhas—Endowments for reading the *Purāṇas*.

51. One record of Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva (No. 548 of 1922) dated in his 2nd year registers a gift of land by purchase by Śōraṇ-Uyyaniṉrāḍuvāṇ *alias* Gurukulattaraiyaṇ (who has been mentioned already) for a service in the temple instituted in his name. Since this inscription makes mention of the gift of land in Āṇaiyūr for the maintenance of the "Sundara-Pāṇḍyaṇ-*śandi*" and since the same individual institutes a similar *śandi* in the reign of Māṟavarman Sundara-Pāṇḍya I, we cannot identify the Jaṭāvarman Kulaśēkhara of No. 548 of 1922 with the ruler of the same name who came to the throne in A.D. 1190. Since Gurukulattaraiyaṇ figures in the record of Māṟavarman Sundara-Pāṇḍya I as also in that of Jaṭāvarman Kulaśēkhara, we have perhaps to take the latter as the successor of Māṟavarman Sundara-Pāṇḍya I. Mr. L. D. Swamikannu Pillai introduces a Jaṭāvarman Kulaśēkhara who commenced his reign in 1237 A.D. (*Ind. Ant.* Vol. XLII, p. 165) and the Jaṭāvarman Kulaśēkhara of the present record may have to be identified with him.

Jaṭāvarman Kulaśēkhara (II).

52. Only three records of Vīra-Pāṇḍya have been secured during this year. Since all these records are without any distinguishing titles, identification becomes a little difficult. No. 195 of 1923 mentions an order of Kulaśēkhara Śambuvarāya. This Kulaśēkhara Śambuvarāya figures also in No. 92 of 1900 from Tiruvottūr in the North Arcot district in the reign of Vīra-Pāṇḍya. No. 77 of 1908, also from the same district, is a record of Śambuvarāya dated in his 25th year, but, in this case, he issues the order independently. Probably both the persons are identical. However, this Kulaśēkhara Śambuvarāya seems to have been a feudatory of Vīra-Pāṇḍya ruling over the country round the present North Arcot district. Another feudatory of the king was Sēmappiḷḷaiyār who figures in No. 358 of 1922 dated in the 14th year of Vīra-Pāṇḍya. He has been already noticed above to be a son of the Chōḷa king Rājēndra-Chōḷa III whose latest date is A.D 1263. Hence this Vīra-Pāṇḍya may be identified with the one who came to the throne in A.D. 1276.

Vīra-Pāṇḍya.

53. Five inscriptions of Jaṭāvarman Sundara-Pāṇḍya of the present collection are without any distinguishing titles and they range in date from the 2nd to the 1[9]th year. Astronomical details for No. 209 of 1923 dated in his 5th year are given and they work out correctly for A.D. 1256, February 29. He must therefore be identified with Jaṭāvarman Sundara-Pāṇḍya I whose initial date is A.D. 1251. This inscription records a gift of 115 cows for supplying milk daily for sacred bath and offerings to the god by certain shepherds on behalf of Viradamuḍittāṉ Bagavati Āḷvāṉ Śēdiyarāyadēvar who rescued the cows and sheep stolen away by certain persons.

Jaṭāvarman Sundara-Pāṇḍya I.

54. Next in chronological order comes Māṟavarman Kulaśēkhara I whose inscriptions range in date from the 2nd year to the 21st year. No. 540 of 1922 that comes from Tiruttaṅgal is dated in his 6th year and the astronomical details given therein work out correctly for A.D. 1273. In this inscription, Tiruvaraṅgadēvaṉ Uyyakkoḷvāṉ and Kuṉṟeḍuttāṉ Tiruvaraṅgadēvaṉ make a gift of land for offerings and worship to Śiṅgapperumāḷ whose shrine and a *maṇḍapa* called "Tiruvaraṅgadēvaṉ *tiru-maṇḍapam*" they constructed on the western and northern circuits of the temple of Paramasvāmin at Tiruttaṅgal. Another inscription of Kulaśēkhara (No. 571 of 1922) from Tiruttaṅgal with the distinguishing title "who took every country" may also be attributed to Māṟavarman Kulaśēkharadēva I.

Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva I, A.D. 1268—1308.

55. No. 357 of 1922 from Vēmbaṉūr in the Trichinopoly district is an interesting document. The regnal year in this inscription is unfortunately damaged, but from the other astronomical details given we can verify the date. In the body of the inscription the 6th and the 7th regnal years are quoted, and the given astronomical details tally for the 7th year corresponding to A.D. 1275, April 1, Monday. This inscription records that the revenue expected for the 6th and 7th years from the village of Marudūr in Uṟattūr-kūṟṟam failed as there were no people to cultivate the fields. To make good the loss to the state, the whole *nāḍu* undertook to bear the burden, and in this document, the villages, the cities and the *nāḍu* of Kaḍaladaiyādilaṅgaikoṇḍaśōḷa-valanāḍu agreed among themselves to give away Marudūr to two individuals for providing offerings to the god Tirumāḷīśvaramudaiya-Nāyaṉār at Vēmbaṉūr for the prosperity of the country. It will be seen that this is the simplest and the most equitable arrangement that could be arrived at under the circumstances. The State was no loser because it got the revenue from the village and since the deficit amount was distributed over the whole *nāḍu* which comprised many villages, it was not felt as a burden by any particular village. Added to these, the people had the satisfaction of instituting worship in the temple for the prosperity of the whole *nāḍu*. From this inscription we come to know that "Piḷḷai" Māḻeli Vāṉarāyar was in charge of Kōṉāḍu *alias* Kaḍaladaiyādilaṅgaikoṇḍaśōḷa-valanāḍu. The above inscription records the agreement by the whole *nāḍu* to share the burden, but No. 354 of Appendix B from the same village records the royal sanction given to the residents of Vaḍakōṉāḍu for granting the village Marudūr to the two individuals. No. 355 of 1922 is only a duplicate of No. 354 of

Distribution of arrears of Annual Rental of a village over the tenants of a *nāḍu*.

Appendix B communicating the royal sanction to the two individuals. The royal sanction, in this case, was communicated to the contracting parties separately. No. 354 of 1922 though dated in the 7th year does not mention the name of the king who ratified the gift, but refers to a gift of land made by the king for conducting the service "Sundara-Pāṇḍyaṉ-śandi" called after him. Sundara-Pāṇḍya who ratified the gift must be either Jaṭāvarman Sundara-Pāṇḍya II or Māṟavarman Sundara-Pāṇḍya III who, according to Mr. L. D. Swamikannu Pillai, began to rule in A.D. 1277 and A.D. 1270 respectively. These two initial dates fall within the period of the rule of Māṟavarman Kulaśēkhara, i.e., 1268—1308 A.D. Thus again there is clear proof that more than one Pāṇḍya king ruled together at a time.

56. Altogether fourteen inscriptions of Kōṉēriṉmaikoṇḍāṉ were secured during this year and they all come exclusively from Tirukkaṇṇapuram and Tiruttaṅgal in the Tanjore and Ramnad districts respectively. The title Kōṉēriṉmaikoṇḍaṉ which is generally assumed by the Chōḷa and the Pāṇḍya sovereigns is invariably found in orders issued by the sovereign to the assembly or to revenue officers (*variyilār* and *varikkūruśeyvār*) intimating the grant made by him, so that effect might be given to it by making the necessary alterations in the revenue register. In such orders, it is generally the custom to give the date of the record at the end or in the middle, and often times, this order is issued in the king's surname Kōṉēriṉmaikoṇḍāṉ some time after the actual grant is made orally by the king. No. 536 of 1922 dated in the 32nd year, 308th day of Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ records the communication of the royal sanction for conferring the right of worship in the temple of Rāmanandīśvaram-Udaiyār upon a certain individual and his descendants at the instance of Malavarāyar. This inscription also states "we have ordered the revenue officers to make the necessary entries in the register." Such orders to the revenue officers of the State are frequently met with in inscriptions of "Kōṉēriṉmaikoṇḍāṉ." In Nos. 510, 513, 536, 544, 550 and 551 of 1922 is found the expression "we have ordered the grant of *uḷvari* with the signatures of *variyilār* and *varikkūruśeyvār*." The chief feature of this *uḷvari* is that it is signed by a number of revenue officers (*puravuvariṭiṉaikkalam*). The *uḷvari* seems to be a title-deed issued by Government to the donee for the actual enjoyment of the grant. An instance of the triple documents pointed out in Part II, paragraph 8 of *Annual Report* for 1917 is to be found in Nos. 543 and 544 of 1922. No. 543, which is dated in the 9th year, 216th day of Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva I, registers an order creating a *brahmadēya* village called Kulaśēkhara-chaturvēdimaṅgalam at the instance of Kāliṅgarāyar while the king was occupying the seat called 'Kāliṅgarāyaṉ' in his palace at Madura to the east of Mādakkulam. In No. 544 of 1922, the king under the title Kōṉēriṉmaikoṇḍāṉ issued an order to the assembly of Kulaśēkharachaturvēdimaṅgalam intimating this transaction and ordering "the grant of *uḷvari* with the signatures of the revenue officers." A copy of the *uḷvari* granted is also appended to this inscription, and in it are mentioned the grant of the *brahmadēya* village, the object of the grant and the boundaries of the land in detail, and the whole document is attested to by a number of revenue officials. No. 526 of 1922 dated in the 21st year of Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ registers a gift of land by one Narasiṅgadēva who is styled the "*Tiruvāymoḻiparīkshai*". This title might have been given to him for his proficiency in the Vaishṇava sacred hymns called *Tiruvāymoḻi*. The inscription affords no clue for the identification of the king.

Kōṉēriṉmaikoṇḍāṉ.

Triple documents.

57. Most of the rulers who issued orders under the title Kōṉēriṉmaikoṇḍāṉ can be easily identified from the subject matter of the records. For instance, No. 498 of 1922 mentions the "Vīra-Pāṇḍyaṉ-*śandi*" instituted after the name of the king in the temple of Śauripperumāḷ at Tirukkaṇṇapuram. No. 527 of 1922 mentions the channel *Bhuvanēkavīraṉ-aruvi*, dug out in the king's name. "*Bhuvanēkavīra*" is the title of Māṟavarman Vikrama-Pāṇḍya who, according to Mr. L. D. Swamikannu Pillai, ascended the throne in A.D. 1249. A tax-free gift of land for a service called "Kōdaṇḍarāmaṉ-*śandi*" in the name of the king is recorded in No. 529 of 1922. *Kōdaṇḍarāma* is the title of Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1302 (*Annual Report* for 1918, part II, paragraph 50).

The Kongu Kings.

58. The inspection of the villages of Aṇṇūr, Kōyilpālayam and Iḍigarai in the Coimbatore district during the last field-season has yielded inscriptions of the following Koṅgu kings :—

(1) Kōk-Kalimūrkkaṉ Vikrama-Chōla (2nd to 27th years).
(2) Vīra-Chōla (19th to 23rd years).
(3) Vīra-Parākrama-Chōla.
(4) Vīra-Nārāyana (7th year).
(5) Kulōttuṅga-Chōla (4th to 7th years).
(6) Vīra-Rājēndradēva (13th to 31st years).
(7) Vikrama-Chōla (3rd to 25th years).
(8) Vīra-Pāṇḍya (5th to 18th years).
(9) Sundara-Pāṇḍya (30th year).
(10) Vikrama-Pāṇḍya (6th year).

All the three places are stated in epigraphs to have been situated in the Vaḍapariśāra-nāḍu, one of the districts comprised in North Koṅgu in ancient times (*Annual Report* for 1911, part II, paragraph 37). Aṇṇūr is called in inscriptions Maṇṇiyūr, of which Aḍikkiṭṭaḷam including the village Tirumuruganpūṇḍi formed a suburb (*Annual Report* for 1916, part II, paragraph 20). Kōvilpālayam goes by the name of Kavaiyanputtūr (cf. Nos. 639, 642, 650 of 1922) different from Kōvanputtūr (the modern Coimbatore) which was in Pērūr-nāḍu (*Annual Report* for 1910, part II, paragraph 40). Iḍigarai has been known by the same name from ancient times up to the present day. Besides these villages, we find the following also included in Vaḍapariśāra-nāḍu :—

Kaḷḷaimaḍai (No. 640 of 1922).
Śēvūr (Nos. 613 and 634 of 1922 and No. 24 of 1923).
Kūḍalūr (No. 34 of 1923).
Kāraiyappāḍi (No. 647 of 1922).
Gaṅgaippaḷḷi (No. 613 of 1922).
Veḷḷaipāḍi (Nos. 613 and 635 of 1922).
Śattimaṅgalam (No. 632 of 1922).
Koṟṟamaṅgalam (No. 13 of 1923).
Karuvalūr (Nos. 27 and 33 of 1923), but stated to be in Vaḷalaiyūr-nāḍu in No. 641 of 1922.
Muḍukkaṟai (No. 16 of 1923).

Other places mentioned in the records of this year are—

(1) Tirumukkūḍal in Taṭṭaiya-nāḍu (No. 19 of 1923).
(2) Kīranūr in Poṅgalūṟkāl-nāḍu (No. 30 of 1923).
(3) Śēlam in Śēla-nāḍu (No. 655 of 1922).
(4) Rājarājapuram (Dharapuram) (No. 621 of 1922).

59. A study of these inscriptions reveals the existence in the Koṅgu country (Salem and Coimbatore districts) of the following different classes of people whose social status however cannot be ascertained :—

(1) Veḷḷāḷaṉ Puḷḷi (Nos. 622 and 652 of 1922).
(2) Do. Maḷaiyar (Nos. 642 of 1922 and 18 of 1923).
(3) Do. Māḍai (No. 641 of 1922).
(4) Do. Paiyar (Nos. 7, 11, 15, 23 and 29 of 1923).
(5) Do. Karuntōḷi (No. 14 of 1923).
(6) Do. Koṟṟandai (Nos. 647 of 1922 and 5, 9, 10 and 25 of 1923).
(7) Do. Śēvāyar (No. 33 of 1923).
(8) Do. Śēṭṭar (No. 27 of 1923).
(9) Pūluvaṉ Mayilar (Nos. 654 and 656 of 1922).
(10) Do. Muṭṭai (Nos. 650 and 657 of 1922).
(11) Do. Ūravar (No. 611 of 1922).
(12) Pūluvakku Magaḷar (?) (No. 626 of 1922)
(13) Vēṭkōvar (No. 640 of 1922).

60. The inscriptions give us also the relative value of the coins *varāhaṇ-paṇam achchu* and *kaḷañju*. For burning one twilight lamp we find 10 *varāhaṇ* being provided in Nos. 5, 11, 13, 14, 15, 16 and 18 of 1923, and 10½ *paṇam* in No. 583 of 1922. This coin *varāhaṇ* is also mentioned in inscriptions as *varāhaṇ-paṇam* and *varāhaṇ puḷḷikkuḷigai*. We have nearly ten records which provide one *kaḷañju* and a quarter for one twilight lamp while No. 581 of 1922 provide 2½ *achchu* for two lamps. Nos. 655 and 657 of 1922 provide again one *paḷañjalāgai-achchu* for one lamp. Taking the amount deposited for one twilight lamp to be more or less constant, we may tentatively suppose that *kaḷañju* and *achchu* (also called *paḷañjalāgai-achchu*) were almost equal in value and about 8 times that of *varāhaṇ-paṇam* or *varāhaṇ-puḷḷikuḷigai*.

Koṅgu currency.

61. The earliest records of the collection are 4 inscriptions of Kōk-Kalimūrkkaṇ Vikrama-Chōḷadēva (A.D. 1004 to circa A.D. 1046) ranging between the 2nd and the 27th years of his reign. Three of them are in Vaṭṭeḻuttu while the fourth is in Tamil. No. 594 of 1922 registers a gift of some women and their children for service in the temple of Maṇṇiyūr-Paramēśvara by a resident of Kavaiyaṇputtūr.

Kōk-Kalimūrkkaṇ Vikrama-Chōḷadēva.

62. Of the two inscriptions of Vīra-Chōḷadēva (Nos. 613 and 629 of 1922) dated in his 19th and 23rd years respectively, the former records an order of the king conferring the right of *maṇrāḍu* and *ūrāḷmai* on certain individuals over the *dēvadāna* village of Veḷḷaippāḍi *alias* Vīraśōḷanallūr which had been granted to the temple. These persons had to pay a certain amount to the temple of Maṇṇiyūr-Āṇḍār just as they were paying to the Avināśiyāṇḍār temple. No. 629 records that the assembly of Māṇambāḍi in Vikramaśōḷa-valanāḍu agreed to pay certain quantity of paddy every year along with the taxes due to the temple at Aṇṇūr. The name of the district called after Vikramaśōḷa may go to show that Vīra-Chōḷa was a later king than Vikrama-Chōḷa who must in all probability be identical with the Kalimūrkha Vikrama-Chōḷa mentioned above. No. 624 of 1922 belonging to Vīra Parākrama-Chōḷa mentions a certain Vikrama-Chōḷa and Abhimāna-Chōḷa who should therefore have been his predecessors, and the latter may be identical with Abhimāna-Chōḷa Rājādhirāja (A.D. 1080 to C. 1100) referred to in the *Annual Report* for 1920, Part I, paragraph 26.

Vīra-Chōḷadēva.

63. No. 618 of 1922 couples the 7th year of Kulōttuṅga-Chōḷa's reign with Śaka 1125, thus giving him the initial date A.D. 1196–97 instead of the year A.D. 1149 as surmised in the *Annual Report* for 1920, Part II, paragraph 29. Nos. 618 and 619 of 1922 have perhaps to be read together. The former takes stock of the number of lamps in charge of the Śiva-Brāhmaṇas of the temple of Maṇṇiyūr-Āṇḍār till the month of Arpigai while the latter records the provision made for burning lamps from Kārttigai onwards.

Kulōttuṅga-Chōḷa.

64. Vīra-Rājēndradēva who is known to have reigned from A.D. 1207 to 1252 (*Annual Report* for 1920, Part II, paragraph 34) is represented in the collection by about 20 inscriptions ranging between his 13th and 29th years. They record practically nothing of historical importance. Malli Kēśi, a maid-servant of his queen (*Kōkkiḷāṇadigal*) makes a gift of a lamp to the temple at Aṇṇūr in the 13th year of his reign (No. 601 of 1922). No. 599 dated in the 15th year makes provision for the worship of an image of Gaṇapati called Vaḍugappiḷḷaiyār in the same temple by a Brāhmaṇa of Uttirāpati (Uttarāpatha, *i.e.*, Northern country) called Aghōrāstradēva *alias* Paramānandadēva of the Viśva-gōtra.

Vīra-Rājēndradēva.

65. Nos. 590, 614 and 615 of 1922 mention a class of people called Āmattam-Kaṇḍaṇterinda-Kaikkōḷar and their *sēnāpatis* as making certain gifts to the temple at Aṇṇūr. The same people are mentioned in No. 610 of 1922 of the 5th year of Kulōttuṅga. We are already familiar with this class of people from No. 98 of 1915, where they are also called "*Mūttaśamakkaṭṭu*" and are mentioned along with another body called "*Iḷaiya-Śamakkaṭṭu alias* Vīrarājēndiraṇ-terinda-Kaikkōḷar". They seem to have formed a regiment of the king like those of the Vēḷaikkāras mentioned in the Tanjore inscriptions of Rājarāja I.

66. Of Vikrama-Chōḷa there are 26 inscriptions. Except No. 586 of 1922 dated in the 8th year of Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōḷadēva, all of them call him merely Vikrama-Chōḷadēva. It is possible that some of these may be referred to the king of that name who commenced to rule in A.D. 1255. All his inscriptions found at Iḍigarai are dated in his 3rd year and mention a certain Tirunaṭṭaṇ Agattīśuramuḍaiyāṇ *alias* Śittiramēḷi-Bhaṭṭaṇ of the Kāśyapa-*gōtra* who receives the gifts made to the temple. An individual bearing the same name also figures as a donee on behalf of the temple in the reigns of:—

Vikrama-Chōḷa.

(1) Vīra-Rājēndradēva (No 604 of 1922).
(2) Vīra-Pāṇḍyadēva (Nos. 5 and 32 of 1923).
(3) Sundara-Pāṇḍya (Nos. 16, 21, 26 and 27 of 1923).
(4) Vik[rama-Pāṇḍ]ya (No. 25 of 1923), and
(5) The Hoysaḷa king Vīra-Ballāḷadēva (Nos. 6, 8 and 31 of 1923).

It is not possible to say who the Vīra-Ballāḷadēva mentioned here was, since the inscriptions give only the cyclic years which suit the dates in the reigns of both Ballāḷa II and Ballāḷa III. It is also doubtful whether the name of the donee in these records could refer to one and the same person, since he is to be given an unusually long life if he be supposed to be the contemporary of both Vīra-Rājēndra in A.D. 1236 (No. 604 of 1922) and Vīra-Ballāḷa III in Bhāvaka (A.D. 1334) (No. 31 of 1923), or Vīra-Ballāḷa II in Krōdhana (A.D. 1205) (No. 8 of 1923) and Rājakēsari Vīra-Pāṇḍya in A.D. 1283 (No. 32 of 1923). It may be noted however that in the records of Ballāḷa the donee is called Agattīśuramuḍaiyāṇ Tirunaṭṭaṇ *alias* Śittiramēḷi-Bhaṭṭaṇ. This suggests that the person is different from and possibly the son of the individual mentioned in all the other epigraphs, in which case the king may be Ballāḷa III.

67. No. 586 of 1922 records a gift to the Aṇṇūr temple by a certain Muṇaiyadaraiyaṇ who is stated to be one of the '*Mudalis*' of the king (*Perumāḷ-Mudali*). Some Tuḷu-Nāyakas figuring among the '*Perumāḷ-Mudalis*' are mentioned in No. 616. Another inscription (No. 617 of 1922) refers to a gift by a member of his '*Tuḷu-Mudalis*'. The reference may evidently be to a regiment of the king which comprised among others, recruits from the Tuḷu country (South Canara district). Even at the present day a section of the Veḷḷāḷa community goes by the name of Tuḷuva-Veḷḷāḷas.

68. Vīra-Pāṇḍya called also Rājakēsarivarman in No. 635 of 1922 is represented by a dozen epigraphs. No. 32 of 1923 is dated in the 18th year of his reign thus extending his reign further by two years. The Vīra-Pāṇḍya referred to in No. 35 of 1923 has the *birudas*, "the result of the meritorious deeds of the Lunar race, the Lord of Mathurāpurī, (the dispeller ?) of the gloom of the Karnāṭas, a lion to the elephant Gaṇḍagōpāla, the Lord of Kāñchīnagara, a *garuḍa* to the serpent Gaṇapati, etc." The inscription which is damaged registers the consecration of the image of the goddess called Teṇṇavaṇ-Mādēvī and the provision made by the king for worship and offerings to the deity. This Vīra-Pāṇḍya could be no other than the Pāṇḍya king Jaṭāvarman Vīra-Pāṇḍya who ascended the throne in A.D. 1253 (*Epigraphia Indica*. Vol. IX, page 227 and *Annual Report* for 1912, Part II, paragraph 37). His boast recorded in No. 437 of 1917 and other epigraphs, of having conquered Koṅgu, Īḷam and Śōḷamaṇḍalam has been actually substantiated (at least so far as the first country is concerned) by the existence of our present inscription in the Koṅgu country. It may be noted that some of the epithets of Vīra-Pāṇḍya given in the record are also applied to Jaṭāvarman Sundara-Pāṇḍya I who ascended the throne in A.D. 1254 (*Indian Antiquary*, Vol. XXI, pages 121 and 343).

Vīra-Pāṇḍya.

69. No. 639 of 1922 dated in the 26th year of Sundara-Pāṇḍya who should have lived about the same period as Vikrama-Chōḷa and Vīra-Pāṇḍya as mentioned above in paragraph 66 is an interesting inscription recording the gift of a village called Kaḍikūval *alias* Vānavaṇ-Mādēvinallūr which was a *kālpāḍu* of the *Ūravar* of Kavaiyaṇputtūr to Kālakālīśvaramuḍaiyār. These Ūravar were to colonise the village and pay the taxes due on it such as *iṟaipuravu*, *śiṟṟāyam*, *daṇḍakuṟṟam*, etc., to the temple.

Sundara-Pāṇḍya.

70. The other kings occurring in the inscriptions of the collection, whose identity however is uncertain, are Vīra-Nārāyaṇa (No. 652 of 1922) and Vik[rama-Pāṇ]ḍya (No. 25 of 1923). The former of these may perhaps be identical with Rājakēsari-varman Uttama-Chōḷa Vīra-Nārāyaṇa mentioned in the *Annual Report* for 1920, page 111, paragraph 34.

71. Of the inscriptions of Kōnēriṇmaikoṇḍāṇ, No. 631 of 1922, dated in the 15th year of the king, may perhaps be assigned to Vīra-Rājēndra or his successor Vikrama-Chōḷa to whom clearly belongs No. 632 of 1922, dated in his 24th year. It records the gift of the village of Śattimaṅgalam with all its taxes to the temple at Aṉṉūr under the name Vikramaśōḷanallūr after the king. It is signed at the end by a certain Śōḷakulamāṇikka-Mūvēndavēḷāṇ who also figures as a signatory in No. 631 of 1922. This latter inscription also records grant of certain taxes by the king to the same temple for conducting worship. Besides, it confers some privileges on the residents of the Vīra-Rājēndra-tirumaḍaivilāgam, such as the sounding of drums on all occasions, auspicious and otherwise, for the *Śrī-Rudras* and *Śrī-Māhēśvaras*, and gongs in the case of other residents. The residents were allowed to build storeyed buildings with lime-plaster and to enjoy generally all the other concessions granted to the *tirumaḍaivilāgam* of the Āluḍaiyār temple. The grant of such social rights is somewhat similar to the concessions shown to the *Kaṉmāḷar* of the Koṅgu country (*Annual Report* for 1905, page 54, paragraph 43).

The Vijayanagara Kings.

72. The earliest record (No. 671 of 1922) of this line of kings comes from the Kadiri taluk in the Anantapur district. It is dated in the Śaka year 1289 and belongs to the reign of Bukka I, who is called in the inscription Mahāmaṇḍalēśvara Vīra Bukkaṇṇa-Voḍeya. It records a gift of land made by the Mahānāyaṅkāchārya Bommi-Nāyaka to the god Lakshmī-Narasiṁha of Kadiri. Kampaṇa-Uḍaiyar the famous son of Bukka I, who drove the Mussalmans out of Madura and vastly extended the Vijayanagara kingdom is represented by three inscriptions (Nos. 107, 149 and 152 of Appendix C) from the Tamil country. In one of them (No. 152 of 1923) the trustees of the temple of Tirumāgaraluḍaiya-Nāyaṇār confer the hereditary right of supervising the temple on Aḷagiyatiruchchiṟṟambalam-Uḍaiyār, son of Bhuvanēkabāhudēva.

Bukka I.

Kampaṇa II.

73. A record (No. 312 of Appendix B), dated in the cyclic year Īśvara (corresponding to Śaka 1319) and belonging to the reign of Harihara II refers to the great Jaina general Irugapa-Daṇḍanātha, the "nominal" author of the *Nānārtharatna-mālā* one of the best Sanskrit lexicons. The record states that he was the *Mahāpradhāna* and the *rājyapratipālaka* of the king. Irugapa has been taken to be the minister of Bukka II, son of Harihara II (paragraph 50 of the *Annual Report* for 1912 and foot-note 3 on page 243 of the *Archæological Survey Report* for 1907–08). But the inscription under review states explicitly that he was the chief minister of Harihara II, thus supporting the following statement in the introduction to the *Nānārtharatnamālā*.

Harihara II.

His chief minister Irugapa-Daṇḍanātha.

'भारं हरिहराधीशो भुवः कूर्मादिदुर्वहम् ।
बुद्धौ कुशाग्रसूक्ष्मायां यस्य विन्यस्य मोदते ।'

It may be observed here that the name of the father of Iruga read as Chaicha or Chaichapa in the inscription at Hampi published in *South-Indian Inscriptions*, Vol. I, page 156, must be correctly read as Baicha since in the Telugu-Kannaḍa script of the period very little but still perceptible difference existed between *cha* and *ba*. The reading Baicha would well conform to the name Vaichaya as given in Nos. 41 and 42 of 1890 (*Annual Report* for 1890, paragraph 3).

74. All the three sons of Harihara, *viz.*, Virupaṇṇa-Uḍaiyar II, Bukka II and Dēvarāya I are represented in the records under review, the first two by one each (Nos. 201 and 70 of Appendix C). No. 201 of 1923, a record of Vīra Virupaṇa-Uḍaiyar which is dated in the cyclic year Prabhava corresponding to Śaka 1310 supplies an interesting information about the encouragement given to handicrafts in those days. It states that the king gave an assurance to the weavers of Tirup-pulivaṇam, who had deserted the village owing to their inability to pay the taxes, that, except a consolidated amount of five *paṇam* on every loom per annum, no other tax would be collected from them in future. One of the records (No. 320 of Appendix B) dated in Śaka 1327 and belonging to the reign of Dēvarāya I, the successor of Hari-hara II on the throne of Vijayanagara, states that the king was ruling at Penu-goṇḍa. It records the renewal of a gift of money income originally enjoyed by the temple of Mallikārjuna at Chandragiri in the Mārjavāḍi-nāḍu from the times of Kampaṇṇa-Oḍeya, Bukkaṇṇa-Oḍeya and Chikkoḍeya. Chikkoḍeya of this record must perhaps be understood to stand for Kampaṇa II who was sometimes called Chikka Kampaṇṇoḍeya, to distinguish him from his uncle Kampa I (page 241 of *Archæological Survey Report* for 1907–08). A peculiarity to be noticed about the epigraph is that it is bi-lingual. The royal order renewing the grant is in Kannaḍa while the rest of it including the introductory portion is in Telugu. No. 321 of Appendix B discloses the names of two *Mahāpradhānis* of Dēvarāya I, *viz.*, Antappa-Daṇṇāyaka and Narasiṁhadēva-Oḍeya. We know of an Anantarasa-Oḍeya, the *Mahāpradhāna* of Bukka I, who built the fortifi-cations at Penugoṇḍa (page 242 of *Archæological Survey Report* for 1907–08). It is not known, however, whether this Anantarasa-Oḍeya is identical with the Antappa-Daṇṇāyaka of our record. Narasiṁhadēva-Oḍeya is met with for the first time in this record.

Bukka II and Virupaṇṇa-Uḍaiyar II.

Encouragement of handicrafts.

Dēvarāya I.

Two officers of the king.

75. No. 315 of Appendix B from Śivapuram in the Madanapalle taluk dated in Śaka 1325 refers to a Harihararāya, son of Vīra Viruparāya, ruling at Rāyavara. It is not certain whether the Harihara of this record is an unknown son of Virūpāksha I, the first son of Harihara II or whether he is identical with Harihararāya III, son of Dēvarāya I (*Archæological Survey Report* for 1907–08, page 248). The latter appears to be more probable; for Harihara might have called his uncle Viruparāya II as his father. Vīra-Bhūpati, the son of Bukka II and the patron of the great Vēdic scholar Chauṇḍapāchārya is also represented by an inscription from Sandūr (No. 742 of Appendix B). Here he is explicitly stated to be the son of Bukkaṇṇa-Oḍeya who was the son of Vīra Harihara-rāya (II). The epigraph refers to a gift by a certain Saṅkarasa Viṭṭhapa, the *pradhāni* of Bhūpatirāya. The other ministers Chāvuṇḍarasa and Ādittarasa are already known to us. Ādittarasa must be identical with Ādityḍēva the younger brother of Chauṇḍapa (*Trien. cat. Sans. Mss.*, 1910–11 to 1912–13, p. 1050).

A new Harihara (?).

Vīra Bhūpati and his minister Saṅkarasa Viṭṭhapa.

76. Five records of Dēvarāya II, 'who instituted the elephant hunt' were copied during the year. One of them (No. 214 of Appendix C) of Saka 1348 states that *Mahāpradhāna* Mallarasa-Uḍaiyar fixed the taxes on the several crafts to be paid to the temple of Vyāghrapurīśvara annually. He must be identical with Mallappa-Uḍaiya, the younger brother of Bāchaṇṇa-Oḍeya, ruling at Guttidurga in Śaka 1341 (*Archæological Survey Report* for 1907–08, page 245). Another record belonging to this reign (No. 424 of Appendix B) mentions two of his officers, *viz.*, Aṇṇar-Uḍaiyar and Nāgai-Nāyaka as commanders under Dēvarāya at Pārināyakka-pāḍi. The former must be the same as Aṇṇappa-Oḍeya who communicated an order of king Vijaya, putting a stop to the extortion of money from the ryots (see paragraph 30 of the *Annual Report* for 1905). In my report for 1922, Part II, paragraph 46, I have suggested that the king Vijayarāya-Mahārāya in whose inscription of Śaka 1368 these two chiefs appear, might be a hitherto unknown prince who

Dēvarāya II.

His chief minister Mallarasa-Uḍaiyar.

reigned between Dēvarāya II and Mallikārjuna (see also *Annual Report* for 1907, Part II, paragraph 55). The next and the last king of this dynasty represented in this year's collection is Mallikārjuna, who is also called Praudhadēvarāya in No. 452 of Appendix B. His inscriptions range in date from Śaka 1369 to 1386. In No. 102 of Appendix C, Mallikārjuna is stated to have remitted the taxes on two villages for the repairs of the Ekāmbaranātha temple, for the merit of the poet Apparasa-Udaiyar of Chandragiri. Unfortunately, the record does not give any more details about the poet who seems to have been a special favourite of the king.

Mallikārjuna.

77. It is known already that the Sāluvas were growing in power in the time of Mallikārjuna and were sometimes wielding supreme authority in his name. In Nos. 448 and 452 of Appendix B which are dated respectively in Śaka 137[4*] and 1379, figures the Sāluva chief Tirumalaidēva-Mahārāja with all the Sāluva *birudas* attached to his name. In one of them he is called "the establisher of Śambuvarāya." He is evidently no other than Gōpa-Timma who is mentioned as an independent king in an inscription at Tanjore (*South-Indian Inscriptions*, Vol. II, page 117 ff). Though in the inscriptions under review he appears as the subordinate of Mallikārjuna, he issues an inscription in his own name in the Śaka year 1397 (No. 534 of Appendix B) and makes certain remissions of taxes. Another prominent Sāluva chief who is represented in this collection (No. 482 of Appendix B, dated in Śaka 1396) is Sāluva Tippaiyadēva-Mahārāja who is otherwise known as Gōpa-Tippa *alias* Tripurāntaka (page 167 of *Archæological Survey Report* for 1908-09). In the *Kāvyālaṅkārasūtra* a work on Rhetoric by Vāmana (published by the Vāṇi Vilāsa Press of Srirangam), we have a commentary named *Kāvyālaṅkārakāmadhēnu* by a Gōpa-Tippa Bhūpāla of the Lunar race. The name Gōpa-Tippa and the date Śaka 1396 suggest the identification of the commentator of the *Kāvyālaṅkārasūtra* with the Tippaiyadēva of our record. The following extract from the commentary shows that he was the author of two other works, one on Music and the other on Dancing :—

The Sāluvas.

Tirumalaidēva-Mahārāja.

Tippaiyadēva-Mahārāja or Gōpa-Tippa.

Author of the *Kāvyālaṅkārakāmadhēnu*.

प्रबन्धं तालानां भवनुतिमिषेणातनुत यः
शिवाङ्कृष्टाकारा नटनकरणानामपि भिदाः ।
स वृत्तेर्व्याख्यानं सरलरचनं वामनकृतेः
विधत्ते गोपेन्द्रत्रिपुरहरभूपालतिलकः ॥

Aufrecht (page 230, *Catalogus Catalogorum*) and Burnell (page 61 *a*, *Tanjore Manuscripts*) have noticed a work on Music called *Tāladīpikā* by Gōpa-Tippabhūpa. This is perhaps the work referred to in the above-quoted verse by the expression *tālānām prabandham*.

78. The usurper Sāluva Narasiṅga who is called Narasiṁhadēva-Mahārāja-Udaiyar, son of Guṇḍaiyadēva-Mahārāja in No. 112 of Appendix C, is stated to have remitted taxes on a village. The inscription is issued by him as an independent king in Śaka 1407 (=A.D. No. 1485) a year before the usurpation took place. A record of his son Immaḍi-Narasiṅgarāya (No. 84 of 1923) mentions Maṅgarasaiyaṇ, the palace accountant.

Sāluva Narasiṅga.

His son Immaḍi-Nṛisiṁha.

79. A large number of inscriptions of Krishṇarāya has been secured during the year. Most of them record gifts made to temples for the merit of his father Narasana-Nāyaka and his mother Nāgāji-Amma. One of them (No. 683 of Appendix B) dated in Śaka 1446 gives the genealogy of the Tuluva family from king Īśvara down to Krishṇarāya, eulogizing at length the achievements of Narasana-Nāyaka, the king's father. It records a gift of several villages situated in the Pāṇḍya-nāḍu, a subdivision of the Hastināvati-valita made by the king to the temple of Anantapadmanābha at Sale-Tirumalamahārāyapura founded by the king. This Tirumalarāya in

Krishṇarāya.

whose honour the town was founded is perhaps identical with the son of Krishṇarāya who was crowned *Yuvarāja* when he was only six years of age. The poet that composed the inscription is Sabhāpati, who is familiar to us as the writer of several copper-plate inscriptions in the reigns of Krishṇarāya and his brother Achyutarāya. He belonged to the famous Ḍiṇḍima family of Mullaṇḍram which produced Rājanāthakavi, the author of the two poetical works called *Sāluvābhyudayam* and *Achyutarāyābhyudayam*. Rājanātha's father Aruṇagirinātha, who possessed several *birudas* was the author of the comic interlude called *Sōmavallīyōgānanda-prahasana* (See *Annual Report* for 1912, Part II, paragraph 72). In an extract of this work published by the late Mr. Gopinatha Rao (*Indian Antiquary*, Volume XLVII, page 134), Aruṇagirinātha calls himself the nephew through sister (भागिनेयः) of Sabhāpati. No. 697 of Appendix B states that Krishṇarāya and his queen Tirumaladēvī made a gift to the temple of Tiruvēṅgalanātha of Añjanagiri, (i.e., Tirumala) for the merit of Tirumalarāya-Mahārāya in Śaka 1440. Apparently this was a gift made for the welfare of Krishṇarāya's son in the year of his birth which has been suggested to be Śaka 1440 (*Annual Report* for 1912, Part II, paragraph 55). The hundred-pillared *maṇḍapa* in the Viṭṭhalarāya temple at Hampi was, we understand from No. 711 of Appendix B, built by Krishṇarāya. A piece of interesting information supplied by No. 686 of Appendix B is that Raṅganātha-Dīkshita who had 'performed all sacrifices' was the *purōhita* (family priest) of king Krishṇarāya.

Sabhāpati, a poet of the Ḍiṇḍima family.

The maternal uncle of Aruṇagirinātha.

Prince Tirumalarāya-Mahārāya.

80. Among the officers of Krishṇarāya mention is made of Sāluva Timmarasa the great brahman minister and general of the monarch who followed him throughout his conquests. The *Upapradhāna* (i.e., second minister) Sōmarasa, an assistant of Timma and the son of Mēlamamantri of Chandragiri (page 183 of *Archæological Survey Report* for 1908-09) is represented by one record (No. 689 of Appendix B) which states that he made some gift to the goddess Ekkanāthe for the merit of king Krishṇarāya. A Sāluva chief, named Tirumalayyadēva-Mahārāja, of a collateral branch of the family to which the usurper Narasiṅga belonged, made a grant of land to the temples of Mallikārjuna and Vīrēśvara at Nūtulapāḍu, the *nāyaṅkara* of which was granted to him by Timmarusaiyya, minister of Krishṇarāya (No. 756 of Appendix B). The inscription states that he was the son of Teluṅgurāya and the grandson of Sāluva Śambuvarāya. It may be noted here that the two inscriptions of the Saluvā chief come from the Bapatla taluk, thus indicating that he must have been ruling over parts of the modern Guntūr district. It is also possible that, as suggested in paragraph 63 of Part II of the *Annual Report* for 1916, he had included the extreme north of the Nellore district in his dominion.

Chief minister Sāluva Timma.

A collateral branch of the Sāluva family; Tirumaladēvayya-Mahārāja.

81. Of Achyutarāya who succeeded Krishṇarāya, this year's collection has about 20 epigraphs. Two of them record the grant of the Ānandanidhi, which has been variously conjectured to mean a bank or fund, or village, to Brāhmaṇas as a consequence of which "they became considerably rich". Rao Bahadur R. Narasiṁha Achar, M.A., in his *Mysore Archæological Report* for 1920, page 38, paragraph 89, says that it was "a potful of money" and that it is referred to in Hēmādri's *Dānakhaṇḍa*, pages 583 to 588. His gift of Svarṇamēru is commemorated in a verse composed by Vōduva Tirumalamma and inscribed in the Viṭhala temple at Hampi (No. 703 of Appendix B which is a duplicate of No. 9 of 1904). The gift called Dhānyamēru made by Krishṇarāya has been noticed on page 105 of the *Annual Report* for 1921. The poetess is perhaps identical with Tirumalāmbā, the author of the Kāvya entitled *Varadāmbikāpariṇayam* which describes the marriage of Varadāmbā with king Achyuta (*Sources of Vijayanagar History* by Dr. S. Krishnaswami Ayyangar, page

Achyutarāya and his gift of Ānandanidhi.

Poetess Vōduva Tirumalamma on his gift of Svarṇamēru.

170, foot-note). This is the second known lady of the Vijayanagara period gifted with poetic talents, the first being Gaṅgādēvī, the wife of Kampa II, who wrote *Vīrakamparāyacharitam*. A poetess by name Mōhanāṅgi who is identified with the wife of Rāmarāja is said to be the author of a love poem called *Mārīchiparinayam*. It is also suggested that Mōhanāṅgi might have been the surname of Tirumalāmbā, the wife of Rāmarāja and daughter of the great Krishṇarāya (Viresalingam's *Lives of Telugu Poets*, page 187). We are not sure if Vōduva Tirumalamma was the same person as this Tirumalāmbā.

Officers of Achyuta.

82. The most prominent officer during this reign, *viz.*, Pradhāna Tirumalarāja, the brother-in-law of Achyuta, who led the campaign against Tiruvadirājya and who espoused the cause of Veṅkaṭādri, son of Achyuta, as against Rāmarāja, is mentioned in No. 681 of Appendix B. The next chief figuring in the records of this year is Achyutarāya Mallapanna who is stated (No. 695 of Appendix B) to have made a gift of the taxes realized in the villages of the Sōmalāpura-sīme for the offerings of the god Raghunāthadēva at Varadājammanapaṭṭaṇa. Besides these, mention is made of the *Mahānāyāṅkāchārya* Kambham Timmānāyani Veṅkaṭādri-Nāyaka, the *nāyaṅkara* ruler of Penugoṇḍa Mārjavādi-sīma (No. 332 of Appendix B).

Important part played by local bodies in mediæval times.

83. From two inscriptions of the year's collection, we get an idea of the power that the village assemblies and other corporations such as merchant guilds, exercised in the past. Even high local officers of the central government could not remit taxes or make gifts of them without the consent of these bodies which represented the general will of the local people and which carefully guarded the interests of the community. No. 681 of Appendix B states that Abbarāja Timmappa, the agent of the *Pradhāna* (minister) Tirumalarāja granted the '*mūlavīsa*' of certain villages for the offerings of the god Tiruvēṅgaḷanātha, with the consent of the Śeṭṭi-Paṭṭaṇasvāmis (presiding merchants) of the villages and of the *Mahānādu* (general assembly). Again, Kampadēva Anna another officer of Achyuta, is said to have made a gift of some duties on crops and of the fee on marriages to the temple of Gaurēśvara, with the consent of the *Nānādēśa* merchants (No. 679 of Appendix B). Thus it is seen that these associations as intermediate bodies between the individual and the State vastly contributed to the preservation of the democratic spirit in mediæval Indian administration.

The great Mādhva teacher Vyāsatīrtha.

84. No. 710 of Appendix B which belongs to this reign is a very interesting inscription as it records the installation of (the image of) the god Yōga-Varada-Nṛisiṁhasvāmi in the court-yard of the Viṭṭhala temple at Hampi by the great Mādhva teacher Vyāsatīrtha. It is well known that he was the disciple of Brahmanyatīrtha and the author of several works on Dvaita philosophy, *e.g.*, *Tātparyachandrikā*, *Tarkatāṇḍava* and *Nyāyāmṛita*, and the commentator of "all the *Śāstras*" (Part II, paragraph 33 of the *Annual Report* for 1905). The *Vyāsavijaya* a small work dealing with his life, says that he built a big tank called Vyāsasamudra (*ibid.*) and resided for a number of years on the Tirupati hill (see also No. 74 of 1889). The work also says that he went to Vijayanagara and received many honours from king Krishṇarāya. This fact is borne out by the large number of gifts made to him by the king (*Epigraphia Carnatica*, Volume VII, Introduction, foot-note page 41). A work of the 16th century entitled *Sampradāyakulaādīpikā* by Gada says in the 3rd *Prakaraṇa*, that "at a meeting held at the court of Krishṇadēvarāya and presided over by Vyāsayati (Vyāsatīrtha), a mendicant of the Mādhva sect, Vallabhāchārya defeated the opponents of the Vaishṇava religion". (Seshagiri Sastri's *Report on the Search of Manuscripts*, Volume I, page 16.) Even to-day the pious pilgrim who goes to the *Pampākshētra* (Hampi) is shown the tomb of this great religious teacher and scholar on an island called "Navabṛindāvana" in the Tuṅgabhadrā river about half a mile to the east of Anegondi.

Contemporary of Vallabhāchārya.

His tomb at Navabṛindāvana, near Hampi.

85. The puppet king Sadāśiva who was the last of this dynasty is also represented by numerous records. A striking feature of these epigraphs is that they suggest the great influence that Vaishṇavism had over this king and his subordinates which has also been noticed in Part II, paragraph 48 of the *Annual Report* for 1915. Almost all of them register grants of lands made to temples dedicated to Vishṇu. They also furnish the names of two renowned Vaishṇava teachers, viz., Veṅgaḷāchārya, son of Tirumala Avuku Tātāchārya and Kandāḷa Śrīraṅgāchārya. The former perhaps came from a collateral branch of the family to which Kōṭikanyādānam Tātāchārya, the preceptor of king Veṅkaṭa I, belonged. He is stated in No. 707 of Appendix B to have made a grant of lands, to the god Viṭhaladēva, in Niṭūru situated in Tekkalakōṭe-sīme which was originally granted to him by Sadāśivarāya. No. 703 of Appendix B refers to the Mahāmaṇḍalēśvara Jambuladinne Śrīraṅgarāja as being the disciple of Kandāḷa Śrīraṅgāchārya.

Sadāśiva.

Influence of Vaishṇavism on him.

86. Aliya-Rāmarāja is referred to in three inscriptions (Nos. 705, 732 and 770 of Appendix B). His brother Tirumalarāja, who was also a minister of Sadāśiva, is actually called the *Rājyabhāradhurandhara* in No. 311 of Appendix B which is dated in Śaka 1481. About this time, *i.e.*, circa A.D. 1559, Rāmarāja was absent in the north conducting military operations against Hussain Nizam Shah, in alliance with Ally Adil Shah of Bijapur (Sewell: *Lists of Antiquities*, Vol. II, page 247; Brigg's *Translation of* Ferishta, Vol. III page 120). During this period Tirumalarāja was at the capital acting as the chief minister of the king. The next chief of the Āravīḍu family who appears in the records of this year is the Mahāmaṇḍalēśvara Raghunāthadēva-Mahārāja, the eldest brother of Veṅkaṭa I. No. 694 of Appendix B states that he was the son of Tirumalarāja (I) and the grandson of Āravīḍu Rāmarāja Raṅgarāja. The other feudatories of Sadāśiva mentioned in this year's collection are Mūrtirāja Viṭhaladēva-Mahārāja, Jillēḷa Veṅgalrāja, son of Krishṇarāja, Abbarāja Vōbarāja and Kambham Veṅkaṭappa-Nāyaka, son of Veṅkaṭādri-Nāyaka. A noteworthy record of this reign (No. 720 of Appendix B) dated in Śaka 1464 furnishes the information that the image of Tiruvēṅgaḷanātha at Santhe-Muddalāpura *alias* Immadi-Dēvarāyapura situated on the bank of the Nārāyaṇī (river) was set up by Paramahamsa Parivrājakāchārya Surēndratīrtha-Śrīpāda (of the Pūrvādi-Maṭha). He is said to be the disciple (*karakamalasañjāta*) of Raghunandana-Vodeya who was the son (*varakumāra*) of the Vaishṇavamata-siddhānta-pratishṭhāpanāchārya Mathitāmitratīrtha. In the traditional list of the *āchāryas* of the Maṭha as given in the *Rāghavēndravijaya*, Jitāmitra (a synonym for Mathitāmitra), Raghunandana and Surēndratīrtha occur as the 12th, 13th and 14th respectively. This statement is corroborated now for the first time by the inscriptional evidence quoted above.

Officers of Sadāśiva belonging to the Āravīḍu family.

Other feudatories.

Surēndratīrtha-Śrīpāda and his two predecessors.

87. The third or the Karnāṭa dynasty is represented by epigraphs of Śrīraṅga II and Veṅkaṭa I. The only record of Śrīraṅgadēva-Mahārāya, dated in Śaka 1495 (No. 806 of Appendix B) registers a grant of land made by Aḍapa Nāgappa-Nāyaka, the agent of the king, to Bhāgavatula Raṅgama. Two copper-plate inscriptions of Veṅkaṭapatirāya (Nos. 6 and 7 of Appendix A) record gifts of villages made by the king to Brāhmaṇas learned in the *Vēdas* and the *Śāstras*, thus showing the patronage given by the king to the development of Sanskrit culture by means of munificent gifts to scholars. We learn from No. 7 the name of an eminent scholar and astronomer Rāmakrishṇa-Jōsya of the Svaramaṇḍala family who was well versed in the *Vēdas*, *Vēdāṅgas*, *Tarka*, *Smriti* and *Sūrya-Siddhānta*. No. 92 of Appendix C states that the king made a gift of two villages in Śaka 1530, while staying at Tātasamudram in Paḍavīḍu-nāḍu. Evidently the Tātasamudram mentioned here is

Śrīraṅga II.

Veṅkaṭa I.

the village which contains the big tank of the same name constructed by the renowned preceptor of the king, viz., Kumāra Tātāchārya, (*Annual Report* for 1920, part II, paragraph 51).

88. An important record (No. 718 of Appendix B) which belongs to this reign registers a gift of land made by Rāmamma the "crown princess" (*paṭṭada komārati*) of the famous Hande chief Hanuma-Nāyaka, to a Chenna-Mallappa, the disciple of Śānta Mallikārjunasvāmi. Mr. W. Francis, I.C.S., says in the *Gazetteer of the Anantapur district* (page 144) that Hanumappa-Nāyaka helped Rāmarāya in putting down an insurrection, as a reward for which Rāmarāya and his brother Tirumala bestowed upon him Anantapur and the country around it. Hence the place was known thereafter as Hande Anantāpura.

The Hande chiefs.

89. This year's collection supplies inscriptions, dated in Śaka 1612, 1664 and 1674, (Nos. 717, 745 and 719 of 1922) of a king or kings bearing the name Veṅkaṭapatirāya. The Veṅkaṭapatirāya mentioned in No. 717 as well as his namesake of No. 745 have all the Vijayanagara titles prefixed to their names. The former is perhaps identical with Veṅkaṭadēva-Mahārāya referred to in paragraph 54, Part II of *Annual Report* for 1915.

Later kings of the name Veṅkaṭapatirāya.

MISCELLANEOUS.

90. In my *Annual Report* for 1921, page 109, I have tentatively identified Pārthivēndravarman with the Gaṅga king Pṛithvīpati II. He is represented this year by a few records, of which Nos. 68 and 69 of 1923, dated in his 9th and 6th years respectively, mention a lady called Teṉṉavaṉ Mādēviyār to whom the village of Piḍavūr (Poḍavūr) in the Conjeeveram taluk had been given as a *jīvita*. Her brother was a certain Patti to whom the *urovar* sold some lands exempting them from all taxes. Maintenance of watersheds for quenching the thirst of wayfarers during summer is considered an act of merit just like the construction of temples, digging public wells and the establishment of rest houses for pilgrims. An inscription from Kūram in this year's collection (No. 105 of 1923) registers a sale of land by the *āḷum-sabhai* (managing committee) of the village to an individual for the erection and maintenance of a watershed (*ambalam*) where water was to be served to all wayfarers during summer. All the taxes on the land hitherto paid to the assembly were collected by the *Annual Supervision Committee* every year and paid to the purchaser of the land, that is to say, the land was freed from all obligations and taxes due to the assembly. This concession was evidently meant as part contribution made to the charity by the assembly.

Pārthivēndravarman.

91. Of the feudatories of the Chōḷas, Vijaya-Gaṇḍagōpāla is represented by seven inscriptions this year ranging in date from the 8th to the 28th year. No. 196 of Appendix C which comes from Uttiramērūr in the Conjeeveram taluk is dated in the 28th year of Vijaya-Gaṇḍagōpāla and registers the grant of the southern hamlet of Kūḍalūr with all its taxes as a *tiruvidaiyāṭṭam* to the god Śokkapperumāl at Uttiramērūr by Madhusūdanadēva who bears also the title "Vijaya-Gaṇḍagōpāla." Probably, this Madhusūdanadēva is identical with the son of Tripurāntaka who makes a gift of land in the 18th year of his reign (No. 15 of 1896). But in the present record Madhusūdanadēva figures only as a *Mahāmaṇḍalēśvara* and mentions himself as a descendant of the "Mukkaṉ Kāḍuvetti" family with the usual string of the family *birudas* such as "Pallavakulatilaka", "Ṛishabhalāñchhana," "the lord of Kāñchī" "the founder of 700 *agrahāras* to the east of Śrīparvata" (Śrī-Śailam), etc. *Mukkaṉ* or *Mukkaṇṭi*, *Trilōchana*, *Triṇētra* and *Triṇayana* are synonymous epithets that occur frequently in inscriptions with the name Pallava or Kāḍuvetti. In this inscription Uttiramērūr is otherwise known as Gaṇḍagōpāla-chaturvēdimaṅgalam which must evidently have been named so after Vijaya-Gaṇḍagōpāla. The coin "*Gaṇḍagōpālaṉ-mādai*" mentioned in No. 433 of Appendix B seems to have been struck in his time. Tyāgasamudrappaṭṭai Nallaśiddaraiyaṉ Vijayadēvaṉ who appears to have been a chief under Vijaya-Gaṇḍagōpāla is mentioned in an inscription of Vijaya-Gaṇḍagōpala (No. 110 of Appendix C) and also in a record of Vīra-Gaṇḍagōpāladēva (No. 109 of Appendix C), dated in his 4th year.

Vijaya-Gaṇḍagōpāla.

92. The Śambuvarāyas who largely figure as the feudatories of the Chōlas between the reigns of Rājarāja II and Rājarāja III, are represented by a few records in the present collection which take them back to earlier times and throw some side-light on the origin of the power and influence which they gradually acquired. No. 422 of 1922, dated in the 11th year of Vikrama-Chōḷa, shows the popularity enjoyed among the people of Uttamaśōḷa-vaḷanāḍu by an early member of the family named Śeṅgēṇi Śambugarājaṇ Nālāyiravaṇ Ammaiappaṇ *alias* Rājēndraśōḷach-Chambugarājaṇ who had his residence at Muṉṉūrruppaḷḷi (Munnūr) in Oymā-nāḍu. The inscription mentions that this chief constructed tanks with sluices for them in several villages, reclaimed waste lands in various places and brought them under cultivation for the benefit of the people, built and constructed numerous temples and did many other acts of charity besides giving protection to the people from occasional dangers. In grateful appreciation of these services they gave away the village of Sittiramēlinallūr as a *dēvadāna* for the expenses of the temple of Ammai-Viṉṉagar Tiruvirundāḷvār and his consort built by this chief on the Tiruvēdimalai hill at Vāyalūr. The Śambuvarāyas should have first made themselves popular by such liberal acts with the people of the surrounding country with whose voluntary and enthusiastic help they should have built up their subsequent power. In this connexion it may be useful to refer to No. 389 of 1922 which records a gift of the taxes *kālaḷavu-kōrkūli* and *aṅgāḍipāṭṭam* collected from the village of Dīnachintāmaṇinallūr (Chintāmaṇi) by Vikramaśōḷaṇ-Tāya-Vēḷaikkārar, called also Mīṉavaṇai-veṇkaṇḍār consisting of 4,000 people of whom it mentions seven, who were chief among them. The mention of this body of 4,000 people almost tempts one to associate them with the surname Nālāyiravaṇ meaning "(the commander) of the Four Thousand" assumed by some of the chiefs as in No. 234 of 1919 and in the present case. The title 'Mīṉavaṇai-veṇkaṇḍār' perhaps refers to some conflict with the Pāṇḍyas in which they distinguished themselves. A lieutenant (*tuṇaivaṇ*) of Śeṅgēṇi Nālāyiravaṇ Ammaiyappaṇ was one Pukkaturaivallavaṇ *alias* Akaḷaṅkach-Chambuvarāyar who made some gifts of lamps to the temple of Tiruvenkāḍuḍaiyār at Madhurāntakam in the 15th year of king Vikrama-Chōḷa (No. 401 of 1922). Akaḷaṅka, we know, was the surname of Vikrama-Chōḷa. No. 421, dated in the 15th year of Tribhuvanachakravartin Rājarāja (evidently Rājarāja II) mentions the grandson of the Nālāyiravaṇ referred to in No. 422 above, who was called Miṇḍaṇ Śīyaṇ Ammaiyappaṇ *alias* Ediriliśōḷach-Chambuvarāyaṇ, who made over the taxes of Sittiramēlinallūr such as *veṭṭi*, *śirupāḍikāval*, *taṉiyāṭpēru* and *kaṅgāṇimāṉellu* for the expenses of some special festivals in the temple at Tiruvēdimalai built by his grandfather. It is again probably his son who is referred to in No. 393 of 1922 as Aḷagiyaśīyar *alias* Aḷagiyaśōḷach-Chambuvarāyaṇ, the son of Ediriliśōḷach-Chambuvarāyar.

The Śambuvarāyas.

93. Other members of this family are Tribhuvanavīrach-Chambuvarāyaṇ (No. 406 of 1922), Śīyaṇ Pallavaṇ *alias* Rājanārāyaṇach-Chambuvarājaṇ (No. 428 of 1922) and Kulaśekharach-Chambuvarāyaṇ figuring in a record of the 25th year of the Pāṇḍya king Vīra-Pāṇḍya (No. 195 of 1923). The last of these is already known to us from Nos. 92 of 1900 and 77 of 1908. A later chief Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya is known to have ascended the throne in Śaka 1260 (=A.D. 1338) (No. 30 of 1890). No. 200 of 1923, dated in the 7th year of his reign refers to a dispute between the villagers of Uttiramērūr and Tiruppulivaṇam regarding the river channel irrigating the former village and feeding the tank of the latter. It was settled amicably by arbitration that the canal should irrigate Tiruppulivaṇam, Maruttuvaṇpāḍi, Māppāṇḍārpūṇḍi and Uttiramērūr. Since the inscription is built in in the middle the details of the award cannot be ascertained. This settlement seems to have been sealed by the gift of the village of Kuḷattūr as a *tirunāmattukkāṇi* to the god.

94. A copperplate grant of the Reḍḍi king Anna-Vēma with the title Vīranārāyaṇa (No. 9 of Appendix A) was sent for my examination this year by the late Mr. K. V. Lakshmana Rao of the Telugu Encyclopædia Office, Egmore. It is dated in Śaka 1293 (=A.D. 1371) Rādha, i.e., Vaiśākha, Lunar eclipse, and it records the restoration of the grant to several Brāhmaṇas of the village Uppugallu which had been resumed some time back. This renewed grant is exactly to the spirit of

The Reḍḍis.

the statement made in lines 32 to 35 of the copperplate No. 6 of 1920, where it is stated that "the matchless king Anna-Vēma, being crowned to rule the kingdom of his paternal estate after (the death of) his brother, makes and confirms grants to Brāhmaṇas betowed by old kings, his father and his brother". In paragraph 61, Part II of the *Annual Report* for 1920, Rao Bahadur H. Krishna Sastri suggests that the Śaka year 1296 (A.D. 1374) might be the year of Anna-Vēma's accession to the throne. The importance of the present grant is that it takes back the date of his accession by three years since it is dated in Śaka 1293. Moreover, the present grant states that Anna-Vēma succeeded to the ancestral throne of his brother Anna-Pōta. The composer of this grant was the court poet Bālasarasvatī who also composed the contents of the copperplates No. 6 of 1920. Another set of plates (No. 15 of Appendix A) of the same king forwarded to me by the Collector of Kistna is also dated in Śaka 1293. Astronomical details given in the record correspond to A.D. 1371, December 27, Saturday. This inscription mentions Appayārya, the king's *purōhita*, and his brother Pinnaya-Bhaṭṭa, the king's adviser on *dharma*, (i.e., law).

95. Another Reḍḍi chief is represented by a stone inscription (No. 115 of Appendix C) from Dāmal in the Conjeeveram taluk dated in Śaka 1[3]24, Chitrabhānu. Astronomical details given in it work out for A.D. 1403, January 14, Sunday. This inscription records the construction of a spring and a channel at Kīḷai-Vembākkam in Vaḍagarai-Vallanāḍu by Gaṇapati-Reḍḍi for the merit of his mother. Gaṇapati bears the titles "*Jayadobbagaṇḍa*, *Ja[ga]dagōpāla*, the constructor of a flight of steps to Śrīparvata, *Andhradēśanātha*, the lord of the throne of Addaṅki, *Vaḷudilampaṭṭusthāpanāchārya*," etc. The genealogy is traced from Vēmā-Reḍḍi of Veḷḷaichēri-*gōtra* whose brother was Mallā-Reḍḍi and whose son was Māchama-Reḍḍi from whom Gaṇapati-Reḍḍi was descended. In paragraph 69, part II of the *Annual Report* for 1912, is mentioned Annā-Reḍḍi, the son of Mallā-Reḍḍi. But the present record mentions Māchama-Reḍḍi, the son of Mallā-Reḍḍi. Evidently Mallā-Reḍḍi had two sons, Anna and Māchama.

Gaṇapati-Reḍḍi.

96. A certain Tītta or Tīttāra-Piḷḷai is mentioned in three records coming from Conjeeveram. No. 101 of Appendix C mentions Tīttāra-Piḷḷai as the agent of Sāḷuva-Nāyaka while in No. 57 of the same appendix he figures as the agent of Raghunātha-Nāyaka. One inscription from Gōvindavāḍi (No. 39 of Appendix C) registers a gift of land for the merit of Tīttā-Piḷḷai. Two records of Achyutadēva-Mahārāya (Nos. 238 and 242 of 1910) mention Tīttāra-Piḷḷai in Śaka 1455. It seems possible that both these persons are identical and that Tīttāra-Piḷḷai was some officer under the local subordinates of the Vijayanagara king Achyutadēva-Mahārāya.

Tīttāra-Piḷḷai.

97. The *Hanumadviṁśati* of Ēṭṭūr Tirumalai Kumāra Tātāchārya, the spiritual *guru* of the Vijayanagara king Veṅkaṭa I, which is mentioned in No. 651 of 1919 from the Varadarājasvāmin temple at Little Conjeeveram is engraved on the walls of the Āñjanēya temple at Ayyaṅgārkuḷam in the Conjeeveram taluk (No. 93 of 1923). No. 94 of Appendix C which records his construction of the Kalyāṇakōṭi-*vimāna* and the gift of several *rāhanas* to the temple by the same *guru* is again the same as No. 475 of 1919 from Little Conjeeveram. His agent Kōnēṭi-Ayyaṇ is mentioned in an inscription at Madhurāntakam (No. 408 of Appendix B).

Tātāchārya—his inscriptions repeated.

98. Of the Nāyakas of Tanjore Achyuta Vijayarāghava-Nāyaka (No. 461 of 1922) and Raghunātha-Nāyaka (No. 460 of 1922) are mentioned in the inscriptions at Pāpanāśam. A certain Chennappa-Nāyaka of Dāmaral is mentioned in an inscription (No. 95 of Appendix C) from Ayyaṅgārkuḷam. It will be interesting, in this connexion, to note that Chennapaṭṇam or Chinapaṭam, i.e., Madras, is associated with the name of this Nāyaka. Chennappa from whom the present Raja of Kāḷahasti traces his descent held as *inam* the village of Dāmal in the Conjeeveram taluk. It was Dāmarla Veṅkaṭādri-Nāyuḍu, the son of Chennappa that gave Madras to the East India Company which was confirmed by the Vijayanagara king, Raṅga VI in 1645 A.D. Mr. Sewell in his

The Nāyakas.

"List of Inscriptions and Sketch of the Dynasties of Southern India" (Vol II, page 183) states that when giving the land to the company, "the Polegar stipulated "that the new settlement was to be called Chenna-paṭṭaṇam after his father Chennappa or Chennayya-Nāyudu." Dāmarla Veṅkaṭādri's desire to perpetuate the name of his father is evidenced by three inscriptions on the bund of the tank at Narasamaṅgalam in the North Arcot District (Nos. 261, 262 and 263 of 1906.) They are dated in Śaka 1560 (A.D. 1638-39) and record that Veṅkaṭappa-Nāyaka built a tank at the village and called it Chenna-sāgaram. Mr. Love in his "*Vestiges of old Madras*" (page 346) points out that Chinapaṭam was founded by Aiyappa-Nāyak, the other son of Chenapa, in the name of his father. The same authority thinks it probable that Chinapaṭam was the specific name of the new fort and town which the English erected within the limits granted by Dāmarla Veṅkaṭādri-Nāyudu. One Koṇḍama-Nāyaka is mentioned in No. 59 of Appendix C. It is not certain whether he was the person of the same name that figures in Achyuta's records (Nos. 374 of 1912 and 386 of 1912).

99. The Gōlkoṇḍa sovereigns are represented by three inscriptions this year. An inscription on a slab at Puttēri (No. 131 of 1923) in the Conjeeveram taluk mentions Kōchchālamu Sāyabu, the manager to the agent of Kutumu-Pārśā of Gōlkoṇḍa. Since only the cyclic year Viśvāvasu is given in this record, the identification of this Kutumu-Pārśā (i.e., Qutb Shah) becomes difficult. It is known to history that the fertility of the Golkonda country, the world-wide fame of its diamond mines and the wealth of its kings roused the greed of Aurangazeb. In A.D. 1656 the Moghul prince made a treacherous attack on Abdulla Qutb Shah, the Gōlkoṇḍa sovereign, who fled to the fortress of Gōlkoṇḍa where he agreed to the terms imposed on him, one of which was to give his daughter in marriage to Sultan Mahammad with dowry and territory. A record of this Abdulla dated in Śaka 1586 (No. 80 of Appendix C) was copied this year at Ēkanāmpēṭṭai in the Conjeeveram taluk. This inscription registers a *cowle* given to the inhabitants who colonised the hamlet established in the name of Ēkanām-Khān Sāheb in Taṅgi, a village in Kāliyūr-nāḍu. Another inscription dated in Śaka 1580, Ānanda (No. 323 of Appendix B) from Dēvulacheruvu in the Chittoor district, mentions Hazarat Anāru Sāheb of Gōlkoṇḍa who was governing over the Gutti, Guṟamkoṇḍa, Chandragiri, Ghaṇḍikōṭa and other provinces 'when the reign of Vīra Rāmadēvarāya of Ānegondi had ended.'

The Golkonda chiefs.

100. A Moghul inscription (No. 130 of Appendix C) of the time of Hajaratu Ālaṁgīru-Pāchā Avaraṁgajēbu was copied at Puttēri in the Conjeeveram taluk. This inscription mentions that when Rajabu-Khān was the *Faujdār*, a grant of some land in the village of Puttēri was made by the residents and village officers to a certain Timma-Bhaṭṭa. The record from Burrakāyalakōṭa of the same emperor (No. 332 of Appendix B) dated in Śaka 1618, Īśvara, records the settlement of the standard of measurement for land made for the village of Burrakāyalakōṭa by Ināyat-Khān, the *Naib* of Amārat Ayālat Panahā Mokarrabu Hazrat . . . who was ruling over the entire Karṇāṭaka from his capital at Haidarābād and who was the *Faujdar* and Governor of Guraṁkoṇḍa. Amadatulla Ayyānamallika Abdulla Mahamada Rehana-Sāheba and his chief *Havaldār* at Ādavāni (Adoni) and Rāyachūru (Raichur) are mentioned in a record from Siruguppa in the Bellary district (No. 674 of Appendix B). It was in the reign of this Abdul Muhammad that Rājā Śrī Daḷapati-Rāya of Siruguppa constructed in Śaka 1549, Prabhava, the bastion called "Hussaini-*burju*". Another inscription dated in Śaka 1613, Prajōtpatti from Koṇḍā-marripalle in the Chittoor district (No. 299 of Appendix B) mentions the lease of certain lands given by the *Faujdār* Mirza Ājam Najaru Bēgu and the *Havaldār* Rāja Śrī Narasō Chandarsu-Pantulu on behalf of Khāne Dāyavanda Khāne Ājum.

Moghul.

101. A Persian inscription (No. 680 of 1922) on a slab in the mosque to the east of the Bazaar street at Hospet mentions that Ghafoor Khān of high lineage built the holy mosque in the Hijra year 1210 (—A. D. 1795) during the reign of the 'Exalted' King Tippu Sultan. The Hijra year in the inscription is expressed by

Mosques with Persian inscriptions.

the chronogram "Tughra" which, according to the calculations of "Abjad", gives the Hijra year 1210. Another Persian inscription (No. 82 of Appendix C) on a slab in the mosque at Tollāli in the Conjeeveram taluk states that the mosque was built by Muhammad Hussain in the Hijra year 1251 (A.D. 1885) expressed by a chronogram.

Gōvindavāḍi and its inscriptions.

102. Gōvindavāḍi about 8 miles north of Conjeeveram was visited this year with the idea of securing inscriptions in the Dakshināmūrti temple. The prime importance of this village lies in the fact that it is the only place where there is a separate temple for Dakshināmūrti. The tradition is that god Dakshināmūrti wanted to visit Conjeeveram, but abhorring the idea of treading over the *liṅgas* with which Conjeeveram was studded, He preferred to stay away at Gōvindavāḍi itself. The temple at Gōvindavāḍi does not seem to be very old and in fact the cult of Dakshināmūrti seems to be of a late origin. Two inscriptions in this temple (Nos. 38 and 41 of Appendix C) refer to Yōgānandatīrthasvāmin, whose image is set up in the niche of the west wall of the *maṇḍapa* of this temple. The connexion of this Saint with the temple is not known.

Liṅgōji Saṅgarsu Mahārāya.

103. Liṅgōji Saṅgarsu-Mahārāya, who was governing the entire Karnāṭa country, is mentioned in an inscription from Puttēri (No. 128 of Appendix C) in the Conjeeveram taluk. This inscription registers that Mahārāja Rāja Śrī Liṅgōji Saṅgarsu-Mahārāya renovated the temples of Ēkāmbaranāthasvāmin, Kāmākshīdēvī, Kachchhapēśvarasvāmin and Varadarājasvāmin at Conjeeveram. In this inscription he also claims to have extended the tank at Puttēri to provide better irrigational facilities to many villages by opening a new channel to feed it from the Pālēru river. A copper-plate grant dated in Śaka 1602, Durmati (No. 18 of 1917-18) mentions him as governing the Karnāṭaka kingdom from Penugoṇḍapattaṇa as a subordinate of Akkanna, the Generalissimo of the Gōlkoṇḍa forces. His name is still remembered in Conjeeveram for his several meritorious acts such as the renovation of temples and construction of wells for Brāhmaṇas. The street in Big Conjeeveram that leads to the Sarvatīrtha tank is still known after him.

Puḷḷalūr and its monuments.

104. Puḷḷalūr, about two miles east of the Railway station of the same name on the Arkonam-Chingleput line, is known to history as the scene of a battle between the English and Hyder Ali of Mysore. Only two sepulchral monuments about 15 feet high on a base of about 5 feet from the ground commemorating the death of two soldiers, Captain James Hislop and Lieut.-Col. George Brown, now mark the battle-field. No. 44 of Appendix C copied from one of these monuments runs thus:

Sacred to the Memory
of
Captain James Hislop,
who was killed by a Cannon Ball
from the Enemy near this Spot,
The Field of Battle
27th August 1781;
while serving as Aid-de-camp to
Lieut.General Sir Eyre Coote, K.B.,
Commander-in-Chief.
His professional Abilities
And private Virtues,
were felt and acknowledged by all his
Contemporaries.

The inscription on the other monument (No. 45 of Appendix C) reads:

Sacred to the Memory
of
Lieutenant-Colonel George Brown:
When Lieutenant of Grenadiers in Draper's Regiment
he lost his Right Arm
On the Storm of Conjeeveram Pagoda occupied by ye French
on the 16th of April 1759:
and fell
in a general Action fought on this Field between the English
Forces and Troops of Hyder Ally Cawn Bahauder
on the 27th of August 1781;
esteemed by every Rank,
a gallant Soldier,
an able Officer,
and
an Honest Man.

105. It is known from history that a detachment of 3,700 men marching down along the coast from Guntur under Col. Baillie was surrounded at Pullalūr, better known to modern Indian History as Polilore, by Hyder and completely routed. When the news of this disaster reached Calcutta, the Governor-General, Warren Hastings, at once deputed Sir Eyre Coote to take command of the troops. On the same battle-field where Baillie's forces were annihilated Sir Eyre Coote won a victory over Hyder Ali. It was in this second battle of Polilore that James Hislop and Lieut.-Col. George Brown lost their noble lives.

106. Epigraphical references to irrigational facilities provided for the people are very many, and in all, we find the Government working in close harmony with the local people for their prosperity. Private benefactions came in largely to supplement the resources of the state. The old irrigational system was not a complicated one and it comprised generally of tanks and channels which were built mostly by individual benefactions and maintained by communal enterprise (*Kuḍimarāmat*). Endowments of land or money were frequently made for the upkeep of tanks and channels, and repairs to these were done from the income of these endowments and also from the money realized by the lease of fishing rights. The "tank-supervision committee" instituted by the Chōḷa king Parāntaka I in the beginning of the 10th century A.D. worked well in almost all villages, towards efficient administration of these endowments. The upkeep of tanks and channels generally includes the removal of silt besides the safe-guarding of the bund against any breach. An inscription from Śōmaṅgalam in the Chingleput district (No. 183 of 1901), of the time of Kulōttuṅga III refers to heavy rains and consequent breaches of the tank bund and provides for the annual repair of the tank. It states that in the 12th year of his reign, the tank at Śōmaṅgalam *alias* Pañchanadīvāṇach-chaturvēdimaṅgalam breached at seven places on a single day owing to heavy rains and that one Tiruchchūrak-Kaṇṇappaṇ Tiruvēgambamuḍaiyāṇ Kāmaṇ Kāṇḍavāṇavaṇ repaired all these breaches. When in the next year the tank was full, it again gave way at two places which were also repaired by the same individual. Seeing the precarious condition of the tank, Tiruchchūrak-Kaṇṇappaṇ, in the 14th year of the king, set apart 40 *paḷaṅkāśu* as endowment for repairing the channels and the bund of the tank. The assembly received this amount and agreed to have the earth dug out of 40 *kuḷi* of stated dimensions added annually to strengthen the bund of the tank. Another epigraph of the time of Rājēndradēva (A.D. 1052 to 1062) records the utilisation of the money presented by a certain individual to the temple towards repairing the damages caused by floods to the irrigation channel (No. 214 of 1911).

Epigraphical references to the construction of tanks and channels.

107. No. 404 of 1911 records that in Śaka 1194 (= A.D. 127[illegible]), the residents of Pottapi-nāḍu (about the modern Cuddapah district) raised 1 [illegible] (coin) from each village to construct an embankment to prevent any damage being done to the temple by the floods of the river. Similarly No. 192 of 1919 copied from Tribhuvani and dated in the reign of Rājēndra-Chōladēva I informs us that the *Great Men* of the village ordered that the Tank Supervision Committee holding office for every year should collect one *kalam* of paddy as *ēri-āyam* on every six *mā* of land for the proper maintenance of the tank. This *ēri-āyam* was a regular tax collected for the purpose. From No. 66 of 1919 it is noticed that a private individual purchased the right of collecting a specified quantity of paddy on wet and dry lands and paid it over to the village assembly for strengthening the tank bund wherever necessary. Besides this, there were private donations called *ēri-paṭṭi*, the income from which went to meet the cost of repairs to the tank (*Annual Report* for 1922, Part II, paragraph 70). In a record of Jaṭāvarman Sundara-Pāndya (No. 518 of 1918) we are informed that a new flood embankment was substantially built for the Coleroon, a branch of the river Kāvērī, the old one having breached and covered the neighbouring lands under cultivation with sand. A small cess seems to have been collected for this purpose (*ibid.* paragraph 26). No. 417 of 1912 registers a private benefaction for constructing an embankment of stones (*kaliṅgu*) for the tank of Marudāḍu and the renovation of the head of the irrigation channel.

108. The village assembly went at times even to the length of acquiring lands for public purposes. No. 84 of 1906 records how the assembly, for an object of public utility, viz., for the bed of a newly constructed tank acquired land by compensating the dispossessed proprietor by providing him with another plot of land. Rai Bahadur V. Venkayya in his article on "Irrigation in Southern India in ancient times" in the *Archæological Survey Report* for the year 1903–04 has pointed out several instances of the removal of silt from tanks. An instance of the discretionary powers exercised by the assembly in a useful direction is supplied by an inscription from Tiruppārkadal (No. 693 of 1904). This inscription, which is dated in the 12th year of Parāntaka I, states that the donation of gold made by one of the king's officers for feeding Brāhmaṇas was utilized by the "Tank Supervision Committee" to pay the wages of the workmen employed to remove the silt in the big tank at Kāvēripāk. Another record of the time of Dantivikramavarman states that certain ryots had failed to pay the dues on their holdings. The village assembly, by paying the amount for them, resumed their land for three years for the benefit of the tank. The stipulation was that if at the end of that period the defaulters should return and pay up all their dues they were to get back the land, else it was to be sold for the benefit of the tank.

109. A few inscriptions copied this year refer to construction of tanks and channels. One inscription dated in Saka 1444, Kārttika (No. 725 of 1922) mentions the digging of a channel and the gift of certain lands under the channel for offerings to the god. The construction of a tank between the villages Nūmtulapāḍu and Pūnūru is mentioned in No. 758 of Appendix B. No. 667 of Appendix B registers the provision of taxes payable in grain on all the wet lands under the tank at Pāntarlapalle for maintaining the canal dug from the tank.

110. The villagewar survey of Conjeeveram taluk that was taken up this year with great expectations has not materially advanced the history of the country. This survey has, however, helped us to find certain Jaina vestiges near Conjeeveram. Kāñchī is one of the oldest cities in South India and Hiuen Tsiang, who visited the place about A.D. 640 states it to be as old as Buddha (Sewell's List of Antiquities, Volume I, page 176). The Chinese traveller further declares that the Jainas were very numerous in his day (*ibid*, page 177). The *Sthalapurānam* of nearly every temple in Conjeeveram confirms the belief of the people that Conjeeveram was for ages a Buddhist and afterwards a Jain town" (*Chingleput Manual*, page 109). In Tamil literature itself there are numerous references to the fact that Conjeeveram was once a flourishing Buddhist centre in South India. In a "*Manimēkalai*" two Chola sovereigns named Todukalarkilli and Tunaiyilaṅkilli are referred to as the builders of a Buddhist Chaitya at Conjeeveram. In confirmation of this fact there have been discovered in various parts of the town of Conjeeveram

Jaina vestiges in the Conjeeveram taluk.

images of Buddha of which the one found by Mr. Gopinatha Rao in the Kāmākshī temple is perhaps the oldest. The several Buddha images in Conjeevaram are mentioned by Mr. Gopinatha Rao in his article "Bauddha Vestiges in Kāñchīpura" in the *Indian Antiquary* for 1915, and he even suspected that the Kāmākshī temple in the city may have been originally a temple of the Buddhist goddess Tārādēvī. In South India Buddhism did not find favour in later times to the same extent as Jainism. Though we do not know of the kings who adopted Buddhism in South India, we have on record the names of many of those that embraced Jainism. Some of the Pallava kings of Kāñchī, a few Pāṇḍya, Western Chāḷukya, Gaṅga and Rāshṭrakūṭa kings were staunch Jainas and one or two of them even went to the length of persecuting other religionists. The Pallava king Mahēndravarman was a staunch Jaina in the earlier part of his reign. The early faith of Neḍumāraṇ, the disputations in his court between the Jaina and Saiva apostles and the subsequent conversion of the king to Śaivism are well known to Tamil scholars. The Western Chāḷukya kings Pulakēśin II, Vijayāditya and Vikramāditya II are known to have repaired Jaina temples and even granted villages for their upkeep (page 191, *Bombay Gazetteer*, Vol. I, Part II). Jainism was very prominent during the Chāḷukya period and this prominence it retained even in the Rāshṭrakūṭa period. The Rāshṭrakūṭa king Amōghavarsha I was a disciple of the famous Jaina teacher Jinasēna. We find that Vijjala, the greatest Kalachūri prince, was a Jain by faith. The Gaṅga king Rājamalla founded the Jaina cave at Vallimalai in the North Arcot district (*Epigraphia Indica*, Vol. IV, page 140). Another inscription of the same place mentions the image of a pupil of the spiritual preceptor of Bāṇarāya though the actual name of the Bāṇa king is not mentioned (*ibid.*, page 142). The Hoysaḷas too, though they were converted later to the Vaishṇava faith, were originally Jains by religion (page 191, *Bombay Gazetteer*, Vol. I, Part II). The Jaina-Vaishṇava compact of the time of Bukka (A.D. 1353-1377) shows the patronage that Jainism received at the hands of the early Vijayanagara sovereigns. Bukka summoned the leaders of both the sects and directed them to remain friends. The Vaishṇavas were ordered to get this decree engraved on stone in all the temples of the kingdom. Iruga or Irugapa, the son of a general of Harihara II, became convert to the Jain faith (*South-Indian Inscriptions*, Vol. I, No. 152). It will thus be clear that Jainism received uniform support from the rulers of the land in South India.

111. In the Conjeeveram taluk Jaina vestiges are found at Tirupparuttikkuṉṟam popularly known as Jina-Kāñchī, Āṟpākkam, Māgaral, Āryaperumbākkam, Vishār and Śiṟuvākkam. The Jaina temple at Tirupparuttikkuṉṟam, about two miles from Conjeeveram, is the biggest in the taluk. About this temple Mr. Crole in the *Chingleput District Manual* remarks that "its florid architecture and the considerable artistic beauty of some of the details, notably of the sculptures in the cloistered court which surrounds it, and of the colouring of the paintings which adorn the ceilings, lead to the assumption, which is confirmed by various inscriptions on the walls, that it belongs to the period when the Chōla power was at its zenith". The name Tirupparuttikkuṉṟam itself is said to have been derived from the fact that cotton (*parutti*) cultivation was once carried on extensively here. In proof of this fact, it is now pointed out that the image of Vardhamānasvāmi is placed on the second floor at a height of about six feet from the ground in order that it may not be hidden amidst the cotton cultivation. Adjacent to this temple of Vardhamānasvāmi is another temple where several other *Tīrthankaras* are worshipped. The tradition is that this temple owes its existence to two Jaina *Yatis*—Vāmanāchārya and Mallishēṇāchārya (see also Part I, paragraph 11). In this temple Brahmadēva has a separate shrine. Inscriptions copied in the temple go to show that it received patronage from the Chōla sovereign Kulōttuṅga III and from the greatest of the Vijayanagara rulers, Krishṇadēvarāya. One inscription (No. 97 of Appendix C) copied this year registers a *sarvamānya* gift of 2,000 *kuḷi* of land for worship in the Trailōkyanāthasvāmin temple at Jina-Kāñchī.

112. The Jaina temple at Āṟpākkam is dedicated to Ādi-Bhaṭṭālakar or Arugar (Arhat). Tradition asserts that the Saiva saint Sambandar, when he came to Māgaṟal, a village about a mile from Āṟpākkam, rooted out all traces of Jainism in and around Māgaṟal. Since Māgaṟal is one of the places sung by Sambandar, there may be some

truth in the tradition noted above. The Jaina temple at Māgaṟal dedicated to Ādi-Bhaṭṭālakar seems to have shared a similar fate. The temple is now in a dilapidated condition. Mutilated Jaina images found at Āryaperumbākkam and Vishār only go to show that these places were also once centres of Jaina religion. The inscription copied at Śiṟuvākkam (No. 64 of Appendix C) is a little mutilated and it records a gift of land to a Jaina temple called Śrīkaraṇapperumbaḷḷi built at Śiṟuvākkam.

Other Jaina images.

113. Near Ānandamaṅgalam, about five miles from the Olakkūr station on the South Indian Railway, there are three groups of Jaina figures carved in a line on a big boulder. The central figure of this group is seated with two attendants on the top, one of whom holds an umbrella and the other a fly-whisk. In the group to the right of the central figure a lady stands on a lion (?), with the right leg bent a little, and with her left hand placed on the head of an attendant, while the right hand rests on a staff. There are two attendants and a tree to the right of this figure. In the group to the left of the central figure stand two figures with arms hung down fully. On another rock near this group is another Jaina figure standing with arms stretched down with a lady attendant on the right and another attendant sitting on the left. The Jainas call the central figure Ananta-Tīrthaṅkara from whom probably the village Ānandamaṅgalam derived its name. An inscription (No. 430 of Appendix B) of Madiraikoṇḍa Parakēsarivarman dated in his 38th year is engraved on a boulder near these images. This incription registers a gift of 5 *kalañju* for feeding one devotee in Jinagirippaḷḷi by Vardhamānapperiyaḍigaḷ, a student of Vinayabhāsu[ra]-Kuravaḍigaḷ. At Punatagai or Punavati about a mile from Aṇakkāvūr in the Cheyyār taluk of the North Arcot district there are traces of Jaina habitation. According to tradition this place appears to have been an important Jaina centre. The foundations of the old Jaina temple are still to be seen in this village, but as is pointed out in the *North Arcot District Manual*, page 308, the walls were pulled down to raise the temple at Tiruvattūr on the bank of the river Cheyyār.

ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1923-24.

CONTENTS.

PART I.

PART II.

PAGES

ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1923-1924.

PART I.

Office Routine.

During the year under report, I was confirmed in my appointment with effect from the 2nd August 1923 by the Government of India Notification No. 972, Department of Education, Health and Lands, dated the 2nd August 1923. In consequence Messrs. C. R. Krishnamacharlu, G. V. Srinivasa Rao and V. Venkatasubba Ayyar, who were previously holding their appointments *sub. pro tem.* as the Senior Assistant, Junior Assistant and Epigraphical Student, respectively, were confirmed in their posts. Consequent on the leave for three months from 5th March 1924 granted to M.R.Ry. K. V. Subrahmanya Ayyar Avargal, Assistant Superintendent for Epigraphy, in the office of the Government Epigraphist for India, Fernhill, my Senior Assistant, Mr. Krishnamacharlu was appointed to officiate for him during the period.

2. Mr. Krishnamacharlu was granted leave on average pay for one week from 22nd September 1923. Mr. N. Lakshminarayana Rao, the Kannada Epigraphical Student, had similar leave on three occasions, the first time for 1 month and 15 days from 16th August 1923, the second time for 10 days from 5th November 1923 and lastly for 3 days from 20th December 1923.

Mr. P. Visvanatha Ayyar, the Photographer, also went on leave thrice during the year. He was granted leave on average pay on medical certificate for 6 weeks and 3 days in the first instance from 14th May 1923. After rejoining duty on 28th June 1923, he took similar leave on medical certificate for 3 months from 4th July 1923. During this period Mr. Gauri Sankar, an outsider, was appointed as the acting Photographer. Mr. Visvanatha Ayyar again took leave on average pay for 10 days from 14th December 1923.

Mr. K. Somasundaram Pillai, the Clerk-Typist of my office, had leave on average pay for 16 days from 8th November 1923 and again for 13 days from 10th December 1923.

Assistant Superintendent's Tour.

3. The passing of the final proof of my Annual Report for the last year engaged me till the end of December last. I had only a short tour of about a month during the year. I left Madras on 7th March 1924 for Mānāmadura accompanied by the acting Tamil Epigraphical Student, and after visiting six villages in the Ramnad, Trichinopoly and Tanjore districts returned to headquarters on 13th April 1924. During my stay at Tanjore I copied in the Bṛihadīśvara temple ten Mahrathi inscriptions of king Sarfōji-Mahārāja which had not been copied until now. One of these is a very long record, dated in Śaka 1725 and gives a detailed account of the military exploits of all the kings of the Bhonsle family from the time of Shāhji and his son Śivāji down to Sarfōji-Mahārāja of Tanjore. I secured also impressions of about 90 early records during this tour. Of the places examined by me special mention may be made of the two temples at Mēlappaḷuvūr in the Trichinopoly district, which represent a style of architecture transitional between those of the Pallava and the early Chōḷa periods. The shrines of both the Chōḷēśvara and the Agastyēśvara, in one of the temples, are built entirely of granite stone from the base to the *vimāna* and the images are more elaborately executed than those of the Pallava times.

Photographs of these and of some other objects of interest at Tanjore have been taken under my instructions by my Photographer Mr. P. Visvanatha Ayyar who joined me in camp at Tanjore.

Tours of the Establishment.

4. The Senior Assistant, Mr. C. R. Krishnamacharlu, did not go on any tour this year, the only place he visited being Śiṅgaperumālkōyil near Chingleput whither he went on 21st October 1923 to point out to the Trustees of the temple the portions of the brick walls covering some early inscriptions engraved on the two massive pillars in the veranda in front of the rock-cut cave temple which had to be left uncopied in 1920 when I examined that temple. The question of the exposure of the inscriptions to view for securing their facsimiles is still in abeyance owing to the heavy cost it involves.

5. Mr. G.V. Srinivasa Rao, the Junior Assistant, left Madras on 25th November 1923 and after visiting two places in the Tanjore district and nine villages in Ramnad returned to headquarters on 6th March 1924 with a collection of 278 inscriptions. The first village he inspected in the Ramnad district was Tirukkōshṭiyūr in the Sivaganga Zamindari, which is famous in Vaishṇava literature as the birth place of Tirukkōshṭiyūr-Nambi, the teacher of the great religious reformer Rāmānuja. It was here that the latter is said to have received his spiritual initiation, but in violation of the promise made to his *guru* to keep the *mantras* secret, he revealed those teachings to the whole world, his love of humanity outweighing his sense of devotion to his teacher. The very spot from which he proclaimed the sacred knowledge to the people is now marked by an image of the Reformer in brick and mortar, placed in the third floor of the temple on the southern side. This imposing temple which is dedicated to god Saumya-Nārāyaṇa-Perumāl is the chief attraction of the place and has acquired special sanctity by reason of its being sung about by five of the early Vaishṇava Āḻvārs. Just in front of the entrance into the temple and within its own *prākāra*, is a small temple of Śiva called Sarvēśvara, the existence of which in such close proximity to the Vishṇu temple is rather a peculiar feature. In spite of the antiquity of the temple, it is disappointing to find not a single early inscription except one in Vaṭṭeḻuttu of the time of the early Pandya king Śadaiya Māran on a slab built into the wall of the store-room.

Another temple examined by him which deserves notice is the rock-cut cave in the Malaikkoḻundīśvara temple at Tirumalai, 12 miles from Tirukkōshṭiyūr. It is cut at a height of about 8 feet from the ground out of the rock which forms as it were the south wall of the temple *prākāra*, and is reached by a flight of steps. The hall measures about 19 feet by 18 feet with a uniform height of 9½ feet, with the two usual massive pillars in the middle and a pilaster at the eastern and western extremities. The peculiarity of this cave is that the small cell serving as the *sanctum*, instead of being cut out of the rock in the centre, is chiselled out of a boulder in its south-west corner measuring 10 feet in length and 3 feet in depth. It enshrines the figures of a male and a female deity seated side by side with their right and left hands clasped together. Close by on the south side is a niche containing a standing figure in relief of a king (?) about 6 feet in height flanked on either side by an attendant. The one on his left stands with folded arms while the other—a dwarf—holds a huge umbrella over his master's head. Below this group is an ornamental flower vase with a goat on its right and a peacock on the left. About a furlong to the west of the temple and higher up the rock is a natural cavern formed of a huge boulder overhanging the rocky floor below. It measures about 20 feet by 16 feet with a height of 12 feet at the entrance and contains 21 beds cut out of the floor. It is disappointing, however, to find in the place no inscriptions earlier than those of the mediaeval Pāndyas.

6. Mr. Venkatasubba Ayyar, the Tamil Epigraphical Student, left Madras for Conjeeveram on 20th December 1923 for completing the villagewar survey of the remaining *firkas* of the taluk left over last year. While touring in the taluk he was joined by Mr. Paranavitane, the Archæological Scholar, deputed by the Ceylon Government for training under the Government Epigraphist. He worked with Mr. Venkatasubba Ayyar till the 23rd December during which time he made himself familiar with the process of taking mechanical copies of inscriptions. After finishing the whole taluk by the 20th February 1924, Mr. Venkatasubba Ayyar inspected the 12 stray villages in the North Arcot, Chittoor, Chingleput and Malabar

districts allotted to him. He copied 178 inscriptions including the 80 from the Conjeeveram taluk, and the 10 inscriptions from the West Coast which he was asked to recopy and returned to headquarters on 5th May 1924.

His collection includes a Vaṭṭeluttu inscription on a tomb-stone at Tripunittura (Cochin) which mentions the death of a certain (Syrian Christian) lady called Mātiri and is dated in the year 1523 after the birth of the Messiah. Puttanaṅgāḍi near Panavaram in the Wynaad taluk (Malabar) which had been reported to the office by Mr. L. A. Cammiade was visited this year. The village contains a dilapidated Vishṇu temple of about the 15th century with a single inscription in incorrect Kannaḍa recording the construction of the shrine by a Vaiśya. It is perhaps one of very few temples in Malabar constructed in the ordinary South-Indian style owing perhaps to the close proximity of the place to the Mysore territory. The temples of Kēraḷa are generally very simple in construction being mostly built of wood, brick and mortar without much of the architectural display of the stone temples on this side of the Ghats. Another feature of these temples is the existence of a theatre in every one of them in which are enacted Purāṇic stories on all the important annual festivals.

7. Mr. A. Rangaswamy Sarasvati, the Telugu Epigraphical Student, started on his tour on 7th December 1923 and visited six stray villages in the Nellore and Kurnool districts before commencing his detailed survey of the Rayadrug taluk of the Bellary district on 11th January 1924. His work occupied him for two months and he had to return to headquarters on 12th March 1924, leaving a few villages unexamined. He has secured, in all, impressions of 52 inscriptions during his tour. He has noticed on the hill at Rayadrug a number of Jaina images sculptured on the rock with an inscription near them giving the names of the *ācārāyas* they represent. They are now worshipped by the local people as *Śaiva-Siddhas*. At Kalugōḍu in the Rayadrug taluk he has copied an inscription on a hero-stone in early Kannaḍa dated in Śaka 899(=977 A.D.) which records the death of Eregaṅga, probably a later Western Gaṅga chief. From Honnūr in the same taluk he has secured a copy of an inscription of the first half of the last century which gives the interesting information that a *Thug* was hanged at this spot in A.D. 1837 by the Fouzdari Court of the British Government, for strangling a wayfarer near the place.

8. Mr. N. Lakshminarayana Rao, the Kannaḍa Epigraphical Student, started on his tour on 11th January 1924 and after visiting three stray places in the Godavari, Vizagapatam and Kistna districts returned to headquarters on 25th January 1924 on an urgent call from the office for checking a Memoir on Kannaḍa Poets sent by the Government Epigraphist. He again started for camp on 5th February 1924 and inspected the mosque at Gūḍūr in the Kistna district in which some images of Hindu gods and a few inscribed slabs were reported to have been found while dismantling it for renovation. He however found only two damaged Telugu inscriptions of the 14th and 16th centuries and 3 Persian inscriptions, but could not trace any images. Then after visiting Avanigaḍḍa he took up on the 13th February the detailed survey of the Nandigama taluk which engaged him till the 24th April. His inspection of the stray places and the whole taluk of Nandigama has resulted in a total collection of 96 epigraphs.

In the course of his taluk-survey, Mr. Rao discovered at Allūru 5 miles from Yerrupālem on the Bezwada-Hyderabad Railway line an early Brāhmī inscription of about the 2nd century A.D. and also the remains of an ancient Buddhist *stūpa* at about 2 furlongs to the west of the village. The mound is about 10 feet high with the base roughly measuring 250 feet in circumference and has a diameter of about 20 feet at the top. Pieces of brick and masonry are found scattered about all round the mound. About 30 years ago a standing image of Buddha of more than 6 feet high seems to have been unearthed in the site and removed to the Bezwada Museum by the exertions of the then Collector Mr. Faddison. I am informed that the site was purchased and conserved for Government by the same officer. It seems advisable for the Government to arrange for its exploration at an early date.

Mr. Lakshminarayana Rao has also discovered another *stūpa* on the Rāmireḍḍipalli hillock 6 miles from the Madira Railway Station on the same line, where he found 3 beautifully sculptured *dagōba* slabs like those of Amarāvati, representing some episodes from the life of Buddha. They are perhaps only a few of the many such slabs originally planted round the base of the mound as its railing. A few chips

of marble bearing some letters in Brāhmī and a head of Buddha were also found here and there The existence of these important relics has been reported for detailed examination and excavation, if necessary, to the Superintendent, Archæological Survey. It is important to observe that these two places are only about 15 miles from the famous sites of Amarāvati.

9. My Photo-Artist Mr. P. Visvanatha Ayyar accompanied the Government Epigraphist for India to Nānāghāt near Poona He left Madras on 4th March 1924 and reached Poona on the 6th. After working with the Government Epigraphist for a week he proceeded to Ellōra, independently, under his orders, to take photographs of certain sculptures in three caves of the place, and returned to Madras on the 17th March with a total collection of 16 photographs secured in the two places. He started again on the 24th March to join me at Tanjore and after securing 28 photographs under my directions at Tanjore, Tiruvaiyāru, Mēlappaluvūr and Pallavarāyanpēttai left me at Mayavaram on 13th April 1924 to visit ten other places in the Tanjore, South Arcot and Chingleput districts which had been noted already for his examination. He secured 28 photographs in these places of which some contain very good specimens of early architecture and sculpture. The collection includes the photographs of the bronze figures of Tōdar Mull and his two wives preserved in the Varadarāja-Perumāl temple at Conjeeveram and referred to in the Annual Report for 1920, part II, paragraph 65. The entire collection of photographic negatives for the year comes to 95.

The Year's Work.

Publication.

10. The Report for 1921–22 which was submitted to the Madras Government on 15th July 1922 was finally issued from the Press only about the end of August 1923 in accordance with the letter No. 179, dated 12th May 1923 of the Government of India, Department of Education, Health and Lands, to the Director General of Archæology and Madras Government Order No. Mis. 184, Finance (Separate Revenue) Department, dated 21st May 1923.

The first batch of the manuscript of the Annual Report for 1922–23 was sent for printing as early as 20th February 1923 but was returned by the Superintendent, Government Press, who said that it could be taken up only after the Annual Report for 1921–22 was issued. Hence the whole matter was forwarded again in three batches by the 2nd August 1923 but was again returned by him for want of specific Government sanction for the printing of the Annual Reports at the Government Press every year. The Government had therefore to be addressed in the matter and the required sanction was obtained in September whereupon the manuscript was set up in print. The correcting of the proofs and the passing of the whole for final printing engaged me till the first week of January 1924, when it was submitted to the Government Epigraphist and the Director General of Archæology. The former returned it on 23rd March 1924 and it has since been finally issued by the Press.

11. The question of printing the texts of all the inscriptions collected by the office during the year as vernacular appendix to the Report of the year, is still under the consideration of the Director General of Archæology and no orders have yet been issued. However, as suggested by the Government Epigraphist, fair copies of the texts of the inscriptions of 1922–23 covering 1,618 pages have been prepared and checked and are kept ready for the Press.

12. At the instance of the Government Epigraphist certain inscriptions at San Thome noticed by the Rev. Father Hosten of Darjeeling, were examined by my Senior Assistant and the Photographer who secured impressions and photographs of all the seven epigraphs found in the locality (Nos. 217–223 of 1923). Of these, two are in Persian, four in Tamil and one in Portuguese. They were sent to the Government Epigraphist along with the transcripts and translations of the four Tamil records made in this office. The Nazim of the Archæological Department, Hyderabad, to whom the two Persian inscriptions were sent by the Government Epigraphist, has, at the latter's request, sent me their romanised texts, and English translations, for inclusion in my Report. Some more Persian inscriptions from this year's collection have been sent to the same officer who has with his usual kindness supplied me with their texts and translations.

13. As desired by the Director General of Archæology impressions of the Casket inscription from Bhattiprolu now in the Madras Museum were secured and supplied along with a copy of the descriptive label, to the Superintendent, Archæological

section of the Indian Museum, Calcutta. A short note on the Western Gaṅga king Durvinīta was furnished to Mahāmahōpādhyāya Pandit Swaminatha Ayyar at his request in connexion with the publication of his edition of the Tamil Classic *Peruṅgadai*.

14. Mr. Hadaway, Principal, School of Arts, Madras, sent me eye-copies of an inscription in modern characters on a brass-plate and a plaster-cast of another plate, both preserved in his institute, with a request to give him their readings and translations Mr. V. Venkatasubba Ayyar was deputed to study the originals themselves in the School of Arts, and a short note on their contents was furnished to the gentleman. These plates are reported to have been found in 1903 along with some others at Aḷagarkōyil where they had formed the facings, etc., of the steps of the temple and narrowly escaped the melting pot subsequently.

15. Requisitions for copies of transcripts from private parties have been gradually increasing of late, no less than 30 such applications having been received during the year. It is also a matter for some satisfaction that in this year there has been shown a wider interest on the part of the public in the photographic collection of the office than in previous years. Among the gentlemen to whom photo-prints were supplied by the office may be mentioned Mr. Hadaway, Principal, School of Arts, Sir Cyril Jackson, K.B.E., of the Lee Commission on Public Services and Rao Bahadur S. K. Sundaracharlu, Special Officer for the British Empire Exhibition.

Collection.

16. The tours of the office commenced late in the year owing to the heavy work of my establishment in connexion with the passing of the three proofs of my last Annual Report. They began by the end of November and had to be carried on till the first week of May. The epigraphical survey of the Mayavaram taluk which had been included in the year's programme had to be postponed for the current year for want of time. The total number of the inscriptions secured during this period is 709 inclusive of the 7 inscriptions from San Thome and the 10 Vaṭṭeḻuttu ones copied by Mr. Hirananda Sastri in the West Coast in last August and forwarded to me by the Government Epigraphist for inclusion in my Report. Since some of the Vaṭṭeḻuttu inscriptions mentioned above are much damaged Mr. Venkatasubba Ayyar, who was touring in Tripunittura and other places, was asked to visit Taḷi where they were copied and to read them direct from stone and secure better copies of them if possible. The year's collection includes also a Tamil inscription in the Padmāvatiamman temple at Tiruchchānūr kindly copied for the office by the Dēvasthānam Archæologist at Tirupati. Along with the Vaṭṭeḻuttu inscriptions the Government Epigraphist also sent me about 39 bundles of facsimiles secured from Drākshārāma while he had been on a visit to that place for the examination *in situ* of certain inscriptions for inclusion in *South-Indian Inscriptions* Volume IV. The bundles were examined in the office and found to contain 93 inscriptions which are much damaged and hence not included in this Report.

17. The copper-plate inscriptions examined during the year though only nine in number include some early and interesting documents. Of these, Nos. 1 and 2 are Eastern Gaṅga records issued respectively by Mahārāja Indravarman, son of Dānārṇava, and Mahārāja Dēvēndravarman, son of Mahārāja Rājēndravarman. These are dated respectively in the years 154 and 110 of the Gaṅga Era and might prove of some use for the history of that dynasty. No. 3 which was secured through the Tahsildar of Tenali is an Eastern Chāḷukya grant of the time of king Sarvalōkāśraya Vishṇuvardhana-Mahārāja Ammarāja (I) and mentions one Indaparāja, a scion of the Rāshṭrakūṭas of Mānyakhēṭa (Malkhed), who occupied the position of a subordinate under the Chāḷukya king and received a grant from him. The inscription was originally brought to my notice by M. R. Ry. Jayanti Ramayya Pantulu, retired Deputy Collector. Copper-plate No. 4 is another Eastern Chāḷukya grant of the time of king Jayasiṅghavallabha II. It was kindly lent to the office by Mr. Nageswara Rao Pantulu, Editor of the *Andhra-Patrika*. Of the rest of the collection the only important grant worth noticing is No. 7 written on a single copper-sheet and issued in Śaka 1595, Pramādīcha, by Śokkaliṅgama-Nāyaka, son of Tirumala-Nāyaka of Madura.

Conservation.

18. The following copper-plates were acquired for the Madras Museum at my instance during the year :—

1. The Grant of Nandivarman—No. 5 of 1922–23.
2. The Purle Plates of Indravarman—No. 4 of 1913–14.
3. The Nandūr Plates of the Eastern Chālukya king Rājarāja II—No. 23 of 1916–17.
4. The Garavapādu grant of Kākati Gaṇapati—No. 4 of 1916–17.
5. The Jujjavaram Plates of the Reḍḍi king Anna-Vēma—No. 15 of 1922–23.

An old Jaina image found lying in a neglected condition in a field at Punadagai or Pūnāvatī near Tiruvottūr, Cheyyar taluk (vide paragragh 11 of Part I of my last Annual Report) has, at my suggestion to the Collector of North Arcot, been removed for safe custody to the Taluk office at Cheyyar not far from the village.

Three inscribed stones of the time of the Eastern Chālukya king Guṇaga-Vijayāditya III, one at Addaṅki and the other two at Dharmāvaram in the Ongole taluk, Guntūr district, bearing very early records in Telugu verse (Nos. 838–840 of 1922) and noticed in some detail on pages 97 and 98 of my last Annual Report, were removed to the Madras Museum in accordance with the Madras G.O. No. 114, Finance (Separate Revenue), dated 27th March 1923, at my instance. These have been noticed in Messrs. Butterworth and Venugopal Chetty's *Nellore Inscriptions* as Ongole Nos. 3, 39 and 40.

19. A similar inscribed stone at Kandukūr (*Nellore Inscriptions*, Nos. 31 and 32 Kandukūr) was also searched for last year for being recopied but could not be traced. The inscription being very important inasmuch as it is the earliest specimen of Telugu verse in the *sīsa* metre, the Collector of Nellore was requested to make enquiries about the whereabouts of the stone. His efforts have not been successful and the monument seems to have been lost for ever to the scholars. A note on the preservation of such valuable antiquities, both Archæological and Epigraphical, by means of effective supervision by local officers and periodical departmental inspections in cases where their removal to the Madras Museum from their original places is neither desirable in the interest of scientific research nor economically feasible, was submitted to the Government Epigraphist with the request to move the Government in the matter. At his suggestion a list is being prepared of all such inscriptional records of the Presidency, whether in temples, on rocks or stone slabs, or in open fields, as are either historically important or are in imminent danger of being lost, owing to the mishandling of such monuments by the ignorant public.

20. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for the year 1923–24 :—

Expenditure.

	RS.	A.	P.
Pay of the Assistant Archæological Superintendent for Epigraphy.	5,754	13	0
Pay of the Establishment	12,808	13	0
Travelling allowance of the Assistant Superintendent ..	169	1	0
Travelling allowance of the Establishment	1,381	13	0
Contingencies of the Office	5,549	7	0
Supplies and Services	876	13	0
Total ..	26,540	12	0

Receipts.

	RS.	A.	P.
By Sale of Photographs	61	4	0

Return of Stores of the Epigraphical Branch of the Archæological Department, Madras, for the year ending 31st March 1924.

Name of articles with description.	Balance on 1st April 1920.		Received during 1920–21.		Total of (2) and (3).		Written off during 1920–21.		Balance on 31st March 1921.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		RS. A. P.		RS. A. P.		RS. A. P.				RS. A. P.	
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphrams, one view-finder, one tripod stand and one Bush Rapid Applanet lens.	1 set	550 0 0	..	..	1 set	550 0 0	..	..	1 set	550 0 0	Vide Madras G.O. Nos. 607-608, Public, dated 7th August 1893.
Chubbs' lock with key.	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	..
Tent articles (11 bundles).	1 set	..	..	..	1 set	..	..	..	1	..	Price 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 Madras G.O. No. 2050 W., dated 3rd November 1915.
Cycle ('Preference') with accessories.	..	..	1	249 10 0	1	249 10 0	..	..	1	249 10 0	Madras G.O. No. 1003, Home (Education), dated 3rd September 1920.

21. Stone inscriptions copied at the following places are registered in Appendices B and C :—

(1) **North Arcot district.**—Māmaṇḍūr (No. 420 of Appendix B) and Tiruppanaṅgādu (No. 421 of Appendix B) (*Cheyyar taluk*); Neḍuṅguṇam (Nos. 112–114 of Appendix C), Koḍuṅgaḷūr (Nos. 115–145 of Appendix C) and Mēlkoḍuṅgaḷūr (No. 146 of Appendix C) (*Wandiwash taluk*).

(2) **Bellary district.**— Keñchanguṇḍam (No. 434 of Appendix B) and Siruguppa (No. 435 of Appendix B) (*Bellary*) and 24 villages[1] of the Rayadrug taluk (Nos. 436–473 of Appendix B).

(3) **Chittoor district.**—Kālahasti (Nos. 150–186 of Appendix C) and Tiruchchāṇūr (No. 452 of Appendix C) (*Chandragiri*).

(4) **Chingleput district.**—23 villages of the Conjeevaram taluk[2] (Nos. 340–419 of Appendix B) and Kūvattūr (Nos. 147–149 of Appendix C) (*Madhurantakam*).

(5) **Cochin State.**—Tripuṇittura (Nos. 334–340 of Appendix C) and Taḷi (Nos. 341–348 of Appendix C).

(6) **Godavari district.**—Mollēru (No. 238 of Appendix C) (*Yellavaram division*).

(7) **Kistna district.**—Peddapulipāka (Nos. 240–241 of Appendix C) (*Bezwada*); Avanigaḍḍa (No. 247 of Appendix C) (*Divi*); 37 villages of Nandigama taluk[3] (Nos. 248–333 of Appendix C) and Gūḍūr (Nos. 242–246 of Appendix C) (*Bandar*).

[1] In all 66 villages were visited. [2] In all 129 villages were visited. [3] In all 165 villages were visited.

(8) **Kurnool district.**—Venkaṭādripālem (Nos. 423–425 of Appendix B) and Duddanāla* (*Markapur*); Bollavaram (Nos. 426–429 of Appendix B), Brāhmaṇakōṭakūru* and Saṅgamēśvaram (Nos. 430–433 of Appendix B) (*Nandikotkur*).

(9) **Malabar district.**—Puttanaṅgāḍi (Nos. 350–352 of Appendix C) (*Wynaad*); Rāyarinallūr (No. 353 of Appendix C) (*Walluvanad*); Pukkattūr (No. 349 of Appendix C) (*Ponnani*) and Puttucode (No. 354 of Appendix C) (*Palghat*).

(10) **Nellore district.**—Virūr (No. 422 of Appendix B) (*Atmakur*).

(11) **Ramnad district.**—Tirukkōshṭiyūr (Nos. 283–336 of Appendix B), Aramanai-Śiṟuvāyal (Nos. 42–63 of Appendix C), Perichchikōyil (Nos. 64–99 of Appendix C), Alagāpuri, hamlet of Nachchiapuram (Nos. 100–111 of Appendix C), Kallāṅguḍi (Nos. 187–191 of Appendix C), Pirānmalai (Nos. 192–236 of Appendix C) and Īchchakuḍi, hamlet of Kuṉṉakkuḍi (No. 237 of Appendix C) (*Tiruppattur*); Ēriyūr (Nos. 337–339 of Appendix B), Vaḍavanpaṭṭi (Nos. 1–9 of Appendix C), Tirumalai (Nos 10–41 of Appendix C) and Mānāmadura (Nos. 438–451 of Appendix C) (*Sivaganga*).

(12) **Tanjore district.**—Tanjore (Nos. 414–425 of Appendix C) and Tiruvaiyāru (No. 426 of Appendix C) (*Tanjore*); Pallavarāyaṉpēṭṭai (Nos. 427–437 of Appendix C) (*Mayavaram*); Karuvēli (Nos. 224–227 of Appendix B) (*Nannilam*) and Kōyil-Tēvarāyaṉpēṭṭai, hamlet of Paṇḍāravāḍai (Nos. 228–282 of Appendix B) (*Papanasam*).

(13) **Trichinopoly district.**—Mēlūr (Nos. 404–413 of Appendix C) (*Trichinopoly*) and Mēlappaḷuvūr (Nos. 355–403 of Appendix C) (*Udaiyarpalaiyam*).

(14) **Vizagapatam district.**—Padmanābham (No. 239 of Appendix C) (*Bimlipatam*).

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* Contains no inscriptions.

Tour programme of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of the year 1924–25.

A.—Places reported by Government Officers and private gentlemen to contain inscriptions and places selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Achyutamaṅgalam ..	Nannilam—Tanjore	Reported to contain inscriptions.
2	Bhavāni	Bhavani—Coimbatore	To copy inscriptions in the Śiva temple.
3	Bharadvāja Āśram ..	Sattenapalle—Guntur	Reported to contain inscriptions.
4	Dēvar Mukkulam ..	Dharmapuri—Salem	Vishṇu temple with inscriptions.
5	Gudipōdi	Sattenapalle—Guntur	Reported to contain inscriptions.
6	Ilaiyāttankudi	Tiruppattur—Ramnad	Do.
7	Katteragaṇḍa	Badvel—Cuddapah	Do.
8	Kāvēripuram	Bhavani—Coimbatore	Do.
9	Kiḷappaḷavūr	Udaiyarpalaiyam—Trichinopoly	To copy the uncopied inscriptions in the Śiva temple.
10	Kiḷavaram	Nannilam—Tanjore	Reported to contain inscriptions.
11	Koṇḍapalle	Bezwada—Kistna	To copy some new inscriptions recently discovered while clearing a forest.
12	Kottāru	Do.	Reported to contain inscriptions.
13	Kōvanūr	Tiruppattur—Ramnad .. .	Do.
14	Kundāpūr	Kundapur—South Kanara ..	To copy the stone inscription on the high-road to Udipi.
15	Maḍaviḷāgam	Tindivanam—South Arcot ..	Reported to contain inscriptions.
16	Mārāṇḍahaḷḷi	Dharmapuri—Salem	Śiva temple with inscriptions.
17	Miḍutūru	Nandikotkur—Kurnool	Reported to contain inscriptions.
18	Muddurti	Viravilli—Vizagapatam .. .	Do.
19	Musalimaḍugu	Nandikotkur—Kurnool ..	Do.
20	Naḍuvachchēri	Avanashi—Coimbatore	To copy the inscriptions in the Śiva temple.
21	Nāgārjunakoṇḍa	Palnad—Guntur	Reported to contain inscriptions.
22	Pālaiyūr	Musiri—Trichinopoly	To copy the inscriptions in the old Śiva temple.
23	Paḷaṅkōyil	Polur—North Arcot	To copy the inscriptions in the Śiva temple.
24	Paḷḷattūr	Tiruppattur—Ramnad	Reported to contain inscriptions.
25	Paḷugaḷḷapalle	Badvel—Cuddapah	Do.
26	Pāṭūru	Rajampet—Cuddapah	Do.
27	Pērūr	Gudivada—Kistna	Do.
28	Poṭṭipuram	Salem—Salem	Vishṇu temple with inscriptions.
29	Peṭṇūru	Bimlipatam—Vizagapatam ..	Reported to contain inscriptions.
30	Radhanūr	Tiruppattur—Ramnad ..	Do.
31	Śiruvaḷūr	Tindivanam—South Arcot ..	Temple with inscriptions.
32	Śivapuri	Tiruppattur—Ramnad	Reported to contain inscriptions.
33	Śrirāmpuram	Sarvasiddhi—Vizagapatam ..	Do.
34	Subrahmaṇyam	Uppinangadi—South Kanara ..	Do.
35	Śukkampaṭṭi	Dharmapuri—Salem	Do.
36	Śūraḷūr	Madhurantakam—Chingleput ..	Do.
37	Taniyal	Tindivanam—South Arcot ..	Do.
38	Tirunārāyaṇapuram ..	Musiri—Trichinopoly	Do.
39	Vēlapūru	Sattenapalle—Guntur	Inscriptions in the temple.
40	Yeḍumalai	Musiri—Trichinopoly	Śiva temple with inscriptions.

B.—Detailed Survey of Inscriptions—Talukwar.

1. Mayavaram—Tanjore district.
2. Kudligi—Bellary district.
3. Kundapur—South Kanara district.

G. VENKOBA RAO,

Assistant Archæological Superintendent for Epigraphy.

APPENDIX.

A.—List of copper-plates examined during the year 1923-24.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Sri L. N. Deb, Jubraj of Tekkali.	Eastern Gaṅga.	Indravarman, son of Dānarṇava.	(Gaṅga) year 154, Solar Eclipse.	Sanskrit ..	Returned to the owner.	Epigraphia Indica.	Registers the grant, by the king, of some lands in the village of Tuṅganna in the Rūppavati-vishaya as a brahmadēya, to Skandaśarmman of the Śāṇḍilya-gōtra and the Vājasanēya-śākha, who was learned in the Vēdas and the Vēdāṅgas and who was a resident of (the village) Garakhonna, for the merit of Achchipōḍi-Bhaṭṭārika. The inscription was composed by the Sarvādhikṛita Śambapurōpādhyāya, son of Dharmachandra, the Superintendent of Elephants (*hastyadhyakshe*) and engraved by Khaṇḍichandra, son of [Ā]ditya-Bhōgaka.
2	Sri Gopinath Deb, Second Prince of Tekkali.	Do.	Dēvēndravarman, son of Rajēndravarman.	(Gaṅga) year [11]0.	Do. ..	Do.	Do.	Damaged. Registers the grant of the village called Nivi[no] in the [Varāga]vartani-vishaya, to a poet (name lost) who was the son of Mahāpratihāra Chandavarmman, by the king, for the merit of his parents. The inscription was composed by Sāmanta Sarvacha[ndra] and engraved by Sāmanta Khaṇḍimalla.
3	The Tahsildar of Tenali ..	Eastern Chāḷukya.	Ammarāja (I) alias Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja.	....	Do. ..	Do.	Do.	Damaged. Gives the genealogy and the durations of the reigns of the Eastern Chāḷukya kings down to the king. Registers the grant of the village Pulivarru in the Velanāṇḍu-vishaya, by the king, to Indaparāja, the grandson of Indaparāja of the Maharaṭṭa-vaṁśa, who was the 'lord of the city of Mānyakhēṭa.'
4	M.R.Ry. K. Nageswara Rao Pantulu Garu, Editor, *Andhra Patrika*, Madras.	Do.	Sakalalōkāśraya Śrī Jayasiṁghavallabha-Mahārāja.	Jyēshṭha, Paurṇamāsī, Saṁkrānti.	Do. ..	Do.	....	Registers the grant, by the king, of the village Peṇukapagu in the Karmarāshṭra to Śrī Ēga-Drōṇaśarman, who was a resident of Vaṅgipagu, who was proficient in the four Vēdas and all the Śāstras, and who was the son of Dēvaśarman who had performed the Sarvakratu sacrifice, and the grandson of Guṁja-Dēvaśarman of the Kauṇḍinya-gōtra, Taittirīya-śākhā and the Āpastamba-sūtra.

A.—List of copper-plates examined during the year 1923-24—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
5	M.R.Ry. R. Vaidyanatha Ayyar Avargal, B.A., Deputy Collector, Tirukkoilur, South Arcot district.	....	Tribhuvanachakravartin Kōṉeri[ṉ*]maikoṇḍāṉ.	3rd year, Āṇi	Tamil	Returned to the owner.	South-Indian Inscriptions.	Some plates are missing in the middle. Registers the royal grant of *Ulsuri*, remitting the taxes on shares of land and house-sites, in ratification of the *kai-śīlai* given to the residents of Avanivēndarama-chaturvedimaṅgalam, which was founded after the king by Aḷagāṇḍār alias Mahābali-Vāṇarāyar, at Tirunārāyaṇapuram in Vaḍagarai Rājarāja-vaḷanāḍu.
6	The Tahsildar of Shiyali, Tanjore district.	....	....	Chitrabhānu, Makara, [Ardhōdaya ?].	Tamil verse ..	Do.	Do.	The inscription is engraved on the two sides of a curved copper scimitar with a cup-like depression at the head. Records the gift of a land and a pair of golden eyes to the god Śevvēl-Kandaṉ (Subrahmaṇya) at Mayilāḍi, by a commander (Daḷavāy) called Raghunātha Śaḍakkattēvaṉ.
7	Do.	Madura Nāyaka.	Śokkaliṅgama-Nāyaka, son of Tirumala-Nāyaka.	Śaka 1595, Pramādīcha, Arpaśi 9, śu. Friday, daśami, Śadaiyam, (Śatabhishaj).	Tamil ..	Do.	Do.	Registers the agreement made, among the residents including the pāḷaiyakārar and the naṭṭār of the 84 villages in the two māgāṇams of Kuṭṭiyapōṭṭai and Pachchaip-perumanallūr in Śigaḷi-sīmai—comprising the tract between the Koḷḷidam (Coleroon) and the Kāvēri in Śōḷa-maṇḍalam which is said to have been under the authority of the king—to the effect that they would, on behalf of themselves and the king, collect the magamai tax at one nāḷi on every kalam of the produce, for the expenses of the sacred bath and offerings of the goddess Periyanāyaki-Amman and for repairs in the temple of Tirumēṉi-Aḷagar at Vaḍamayūram alias Tirumayilāḍi.
8	The Collector of Tanjore ..	....	....	Śaka 1615, Prajōtpatti, Tai 16, Thursday, shashṭhī, Rēvatī.	Do.	Do.	Do.	Registers the grant, by the residents of several villages, of the right of collecting the magamai tax on the merchandise passing through their villages, to Kumārasvāmi-Tambirāṉ to meet the expenses of the sacred bath and offerings and repairs in the temple of Vaidyanāthasvāmi, situated in the middle of the two rivers (Ubhaya-Kāvēri, i.e., the Cauvery and the Coleroon) in Rājādhirāja-vaḷanāḍu.

A.—List of copper-plates examined during the year 1923-24—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
9	The Collector of Tanjore ..	Pudukkoṭṭai chiefs.	Vijaya Raghunatha Raya-Badar (Rai Bahadur?) Toṇḍamāṉ.	Śaka 1726, Kali 4905, Raktakshi, Tai 24, chaturthi, śu. Sunday, Uttiraṭṭādi, Śivanāma-yōga, Vaṇik-karaṇa.	Tamil	Returned to the owner.	South-Indian Inscriptions.	Registers the gift of the village Mudalipaṭṭi alias Vayittinadapuram, which was to remain under the management of Aṭchaya-liṅga-Tambirāṉ of the line of Tirujñāna-sambandha-Dēśika of the Dharmapuram-ādīnam, by the king, for certain daily and special services to the images of Vaidyanatha svāmin and Taiyal Nayaki-Ammaṉ in the temple at Vaidīśvaraṉkōyil. The names of the Vijayanagara rulers from Mallikārjuna-dēva-Mahārāya down to Śrīraṅgadēva-Mahārāya are indifferently given at the beginning of the inscription.

Appendix B.—Stone inscriptions copied in 1923 (continued from the last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
217	On a slab lying in the southern verandah of the Cathedral at **San Thome**.	..	....	....	Portuguese ..	Noticed in *Arch. Surv. of India Report* for 1922-23, pages 125 *ff*.
218	On a stone (marked C-1) lying in the front verandah of the Bishop's house in the same place.	..	....	....	Tamil	Fragment. Mentions (the goddess) Tiruppombāvai at Tirumayilāppu.
219	On a broken stone (marked I-1) lying in the same verandah.	..	....	....	Persian ..	A quotation from the Qurān, Ch. LV, to the effect that 'every creature on the earth is subject to decay, but the glorious and honourable countenance of the Lord shall remain for ever'.
220	On a stone (marked X) in Mr. Dhanakotiraja's house in the same place.	..	....	....	Tamil	Fragment. Refers to some pieces of land.
221	On another stone (marked Y) in the same place.	..	....	....	Do.	Fragment. Seems to record some gift to (the god) Tiru-Ilampiṟai-[Uḍaiyār] (*i.e.*, Śiva).
222	On a stone built into the basement of the same house.	..	....	....	Do.	Fragment. Evidently a portion of an imprecation at the end of an inscription.
223	On a slab set up near a tomb in front of the Rahmat-Bagh in the same place.	..	....	....	Arabic and Persian mixed.	Records the death of Hazrat Sayyid Shāh Fakhru'd-dīn Qādirī of Multan on the 11th of Zi-Hijja 1110/H (1698 A. D.).
224	On the south wall of the central shrine and the west and south walls of the maṇḍapa of the Sadguṇēśvarasvāmin temple at **Karuveli**, Nannilam taluk, Tanjore district.	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva (II).	4th year	Tamil	Damaged. Registers the confirmation, by the Nyāyattār of both the Perundanam and Siṟudanam, of the grants of land, some as Vīrabhōgam, made to the temple of Tirukkoṭṭiṭṭai-Uḍaiyār at Karuvili alias Kulōttuṅgaśōḷanallūr in Veṇṇāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu, by certain persons at different times in the reign of Kulōttuṅga-Chōḷadēva, "who abolished the tolls." A certain Pottappichchōḷar figures as one of the donors. Mentions the temple of Paśitāṅgīśvaram-Uḍaiyār.
225	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravar[tin]	8th "	Do.	Damaged. Refers to the 11th year of Rājarājadēva. Records a sale of land to the temple of Paśitāṅgīśvaram-Uḍaiyār at Karuvili by a certain Āravamudu Tiruvālavayuḍaiyāṉ alias Mattimarāyaṉ in lieu of 100 kāśu which was due from him to the temple. Refers to the grant of some Vīrabhōgam (?) to the members of the Perundanam and Siṟundanam in the 8th year of the king.
226	On the north wall of the same maṇḍapa.	..	....	....	Do.	Gift of land by purchase for offerings of rice (pāvāḍai) on the days of Bharaṇi in the months of Aippaśi and Śittirai to the god Tirukkoṭṭiṭṭai-Uḍaiyār at Karuvili by a native of Perumbaṟṟappuliyūr (Chidambaram) in Rājādhirāja-vaḷanāḍu.
227	On a slab lying in the prākāra of the same temple.	..	....	Śaka 1642, Chitrabhānu, Māśi 18.	Do.	Records an undertaking by the residents of the village, that they would conduct the worship and offerings of the god and execute the necessary repairs to the temple out of the produce of the 25 kāṇi of temple land which they had taken over for management, with the additional stipulation that they would pay the tax on 5 kāṇi of the land and other plots belonging to the temple.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
228	On the north, west and south walls of the central shrine in the Matsyapurīśvara temple at **Koyil-Tevarayanpettai**, hamlet of **Pandāravadai**, Papanasam taluk, same district.	Chōḷa ..	Rājakēsarivarman alias Vijaya Rājendradēva.	35th year	Tamil	Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc. Registers an agreement by the big assembly of Rājakēsari-chaturvēdimaṅgalam, a brahmadēya in Nallūr-nāḍu, which was a subdivision of Nittavinoda-vaḷanāḍu, to pay all the taxes on a certain land belonging to the temple of Tiruchchēlūr-uḍaiya-Mahādēva in lieu of interest on the money which they had borrowed from the temple-treasury in the 28th year of "Periyadēvar who was pleased to take Pūrvadēśam, Gaṅgai and Kiḍāram" for purchasing house-sites, and in the 31st year of Śrī-Rājadhirājadēva both of which amounts together with their interest had now accumulated to 710 kāśu. Mentions a kaḷañju as equivalent to 2 kāśu.
229	On the same walls	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd year, Vṛiśchika, śu. dvādaśi, Monday, Mūla.	Do.	Gift of a lamp-stand and 80 kāśu for burning a perpetual lamp in the temple of Tiruchchēlūr-Mahādēva by Nandipaṇmaṇ, a native of Maṅgalam in Ambar-nāḍu, a subdivision of Uyyakkoṇḍar-vaḷanāḍu.
230	On the north wall of the same shrine.	Do. ..	Rājakēsarivarman	17th year	Do.	Records an undertaking given to the temple by two individuals to supply ghee and paddy in return for the cows and money received by them at various times in the reign of "Madiraikoṇḍa-Māraiyar."
231	On the same wall	Do. ..	Do.	12th "	Do.	Gift of 12 Iḷakkāśu by a lady of Kurumbil of Vaṇḍaḷi Vēḷūr-kūṟṟam for burning a day-lamp in the temple of Tiruchchēyalūr-Mahādēva in Rājakēsari-chaturvēdimaṅgalam, a brahmadēya on the southern bank.
232	Do.	Do. .	Do.	6th " . ..	Do.	Registers the gift of the village Kundamaṅgalam, made tax-free, to the temple of Bhūmisundara-Viṇṇagar-Paramasvāmi, built at Siṁhavishṇu-chaturvēdimaṅgalam in Maḍichchēnāḍu by Kaṇṇandai Arivāṇaṇ Bhūmisundaraṇ alias Sundaraśōḷa-Mūvēndavēḷāṇ, a native of Vaḷaippandal in Vaḷaippandal-nāḍu, a subdivision of Palakuṇṟak-kōṭṭam in Toṇḍai-nāḍu. For the exemption of the taxes, the donor deposited 200 kaḷañju of poṇ with the assembly of Siṁhavishṇu-chaturvēdimaṅgalam. Gives the price of paddy at 15 kalam per kaḷañju.
233	Do.	Do. ..	Do.	16th "	Do.	Built in at the beginning. Gift of lamp to the temple of . . . rapperumāḷ at Rājakēsari-chaturvēdimaṅgalam.
234	Do.	Do. ..	Do.	7th "	Grantha and Tamil.	Gift of 6 mā of land for burning 2 perpetual lamps in the temple of Tiruchchēlūr-Mādēvar by a certain Pāradāyaṇ Paṭṭaṇ Śēndanakkaṇ of Kūṟṟamaṅgalam.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
235	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th year	Tamil	Gift by purchase of 7 ma of land, made tax-free, for offerings to Tiruchchēlūr-Mahādēva of Rājakēsari-chaturvēdimaṅgalam, a brahmadēya in Nallūr-nāḍu, a subdivision of Nittavinōda-vaḷanāḍu by a certain Kulōttuṅgaśōḷa-Mūvaraiyaṉ of Kīraṅguḍi in Rājarāja-vaḷanāḍu.
236	Do.	Do.	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	4th ,, ...	Do.	Gift of land for a perpetual lamp in the central shrine of the temple by Āsūri Āditṭapiḍāra-Kramavittaṉ, a member of the "Āḷuṅgaṇattār" of the village.
237	Do.	Do. ..	Rājakēsarivarman	17th ,, ...	Do.	Records an agreement by certain individuals to burn perpetual lamps in the temple for the money they had received from the temple in the 1[2]th, 14th and 15th years of "Madiraiḷkoṇḍa-Mahārāyar."
238	Do.	Do. ..	Do.	3rd ,, ...	Do.	Gift of land by purchase by a Veḷḷāḷa of Iḷamaṅgalam, a hamlet of Rājakēsari-chaturvēdimaṅgalam, to a resident of Manōramachchēri for bringing water from the river for the sacred bath of the god. Mentions a coin called Karuṅgāsu. The purchase was binami.
239	Do.	Do. ..	Parakēsarivarman *alias* Rājendra-Chōḷadēva (I).	6th ,, ..	Do.	Begins with the introduction [illegible], etc. Gift of two lamp-stands and 90 sheep for burning a perpetual lamp in the temple of Tiruchchēlūr-Mahādēva at Rājakēsari-chaturvēdimaṅgalam, a brahmadēya in Nallūr-nāḍu, a subdivision of Nittavinōda-vaḷanāḍu, by Āḷvār Śrī-Parāntakaṉ Śrī-Kundavai-Pirāṭṭiyār. Mentions the grain measure "Rājakēsari."
240	Do.	Do. ..	Parakēsarivarman	11th ,, ...	Do.	Gift of a perpetual lamp to the temple by a certain Kōyil-Nilavāṉji of the "Madurāntaka-teriṉja-Kaikkōḷar."
241	Do.	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	4th ,, ...	Do.	Gift of 20 kāsu equivalent to 10 kaḷañju of gold for burning a lamp in the temple of Tiruchchēlūr-Perumāḷ by Nīlaṉ Tyāgi, wife of a merchant of the Tribhuvanamādēvi-Pērangāḍi at Taṉjāvūr.
242	Do.	Do. ..	Parakēsarivarman	3rd ,, ...	Do.	Unfinished.
243	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th ,, ...	Do.	Gift of 10½ ma of land, by purchase for 12 kāsu, by the individual mentioned in No. 235 above for the same purpose.
244	Do.	Do. ..	Parakēsarivarman	8th ,, ...	Do.	Gift of land to provide for unguents and sandal during the four daily offerings of the god, by a certain Pūḍi Pallavapperaiyaṉ alias Viraśikhāmaṇip-Pallavaraiyaṉ.
245	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th ,, ...	Do.	A similar gift of land by the individual mentioned in No. 235 above for the same purpose.
246	Do.	Do. ..	Parakēsarivarman, '[who took] the head of the Pāṇḍya.'	4th ,, ...	Do.	Gift of 20 kāsu (=10 kaḷañju) by a lady, the wife of a merchant of the Tribhuvanamādēvip-Pēraṅgāḍi at Taṉjāvūr for burning a lamp in the temple.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
247	On the same wall	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷa-dēva.	5th year	Tamil ..	Registers a sale of land to the temple by a resident of Sōḷaśūḷāmaṇiśēri (a quarter) of the village.
248	On the north and west walls of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva (I).	3rd „ ..	Do.	Sale of 9 mā of land free of taxes by the big assembly of Rājakēsari-chaturvēdimaṅgalam to (Princess) Āḷvār Śrī Parāntakan Śrī Kundavaip-Pirāṭṭiyār for the maintenance of a free dispensary founded by her.
249	On the same walls	Do. ..	Parakē[sari]varman alias Rājēndra-Chōḷadēva (I).	7th „	Do.	Begins with the introduction [illegible] etc. Sale of a house-site to the same princess by a resident of Kalākarachchēri of the village to make up the deficit of the Vaidyabhōga provided (by her) for looking after the hospital called Sundaraśōḷa-Viṇṇagar Ātulaśālai at Taṅjāvūr. The Vaidyabhōga gift made by her in the 3rd year of the king and the present gift were to be enjoyed by Savarṇaṇ Araiyaṇ Madurāntakaṇ and his descendents who were natives of Marugal in Marugal-nāḍu, a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu. Both these transactions were engraved, it is stated, by the big assembly by order of the princess communicated to them from the palace at Paḷaiyāgu.
250	On the west wall of the same shrine	Do. ..	Parakēsarivarman	[9]th „	Do.	Records a gift of land for the expenses of the sacred bath and worship and offerings to the deity on all the Saṅkrānti days, together with 108 copper pots for the purpose of the bath, by the queen mother (Uḍaiyapirāṭṭiyār) on behalf of Prince Gaṇḍarādittaṇ Madurāntakaṇ Uttama-Chōḷa.
251	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th „	Do.	Another gift of 4½ mā of land by Kulōttuṅgaśōḷa-Muvaraiyaṇ mentioned in No. 235 above for the same purpose.
252	Do.	Do. ..	Parakēsarivarman	[3]rd „	Do.	Gift of 4 mā of land to a Brāhmaṇa well-versed in the Vēdas who was worshipping the god Tiruchchēyalūrp-Perumāḷ at Rājakēsari-chaturvēdimaṅgalam, by a native of Ēṇaṅguḍi in Kīḷvembai-nāḍu, a subdivision of Pāṇḍi-nāḍu.
253	Do.	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya'.	5th „	Do.	Gift of 30 kāśu and 3 mā of land for a perpetual lamp in the temple and for feeding a Brāhmaṇa every noon by a certain Śiruvāyināṭṭukkōṇ of Puttikuḍi in Vaḍaśiruvāyi-nāḍu.
254	Do.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷa-dēva.	Do. ..	Do.	Records a sale of land and house-site to the temple by a resident of Śōḷaśūḷāmaṇiśēri (quarter) of Rājakēsari-chaturvēdimaṅgalam, a brahmadēya of Nallūr-nāḍu, a subdivision of Nittavinōda-vaḷanāḍu.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
255	On the same wall	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	5th year	Tamil ..	A similar sale of land to the temple by another resident of the same quarter.
256	On the west and south walls of the same shrine.	Do. ..	Parakēsarivarman *alias* Rājēndra-Chōḷadēva (I).	5th year, 281st day	Do.	Begins with the introduction இறையன்னாகி வளர, etc. Records an agreement by two shepherds to supply ghee daily for a perpetual lamp in the central shrine of the temple of Tiruchchēlūrdēvar in Rājakēsari-chaturvēdimaṅgalam, a brahmadēya of Nallūr-nāḍu, a subdivision of Nittavinōda-vaḷanāḍu, for ninety sheep received by them from Āḷvār Śrī-Parāntakan Śrī-Kundavaip-Pirāṭṭiyār.
257	On the south wall of the same shrine.	Do. ..	Parakēsarivarman	7th year	Do. ..	Gift of land for twilight offerings and for bringing four pots of water for the sacred bath of the god from the (river) [Ku]ṛalai (Kuḍamuruṭṭi?) by a certain Tiru[vaḍi-gal] Ai]yanaḍi a native of Śūruvēlur in Iḷaiyūr-nāḍu of Vēṣālippaḍi.
258	On the same wall	Do. ..	....	....	Do. ..	The inscription contains merely the introduction of Kulōttuṅga II beginning with பூமன்னு பாரமும்.
259	Do.	Do. ..	Parakēsarivarman	5th year	Do. ..	Records a gift of land by the individual mentioned in No. 257 above for a perpetual lamp in the temple and for offerings in the morning and midday services of the god. Refers to a previous gift by the same person made in the 8th year of Rājakēsarivarman.
260	Do.	Do. ..	Do.	9th "	Do. ..	Records the gift of a silver plate and salver for the sacred offerings and a dish and a fly-whisk, both of gold, to the temple by the same person who is called here Śembiyan Vēṣālippaḍināṭṭu-Mūvēndavēḷan.
261	Do.	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin Parāntakadēva.	Do.	Do. ..	Begins with the introduction பூமன்னுக வளர, etc. Registers a gift of land to the temple for offerings by a certain Arsiyan Kaṇṇappan *alias* Rājakēsaripperayan of Kaḷikkuḍi in Kiḷiyūr-nāḍu, a subdivision of Pāṇḍikulāśaṇivaḷanāḍu.
262	Do.	Do. ..	Rājarājakēsarivarman (Rājarāja I) ..	Do.	Do. ..	Records a gift of a silver plate and a bronze stand to the temple by Śembiyan Mahādēviyār, the mother of Uttama-Chōḷa on behalf of her son.
263	Do.	Do. ..	Do. .	12th year	Do. ..	Another gift of a gold pot by the same queen on behalf of the prince.
264	Do.	Do. ..	Rājarāja-Rājakēsarivarman	16th "	Do. ..	Begins with the introduction இறையன்னாகி பூமன், etc. Records a gift of some gold ornaments to the image of the consort of Rishabhavāhana-Perumāl in the temple by a resident of Paṇḍitavatsalachchēri of the village on behalf of his sister.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
265	On the same wall	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman ..	37th year	Tamil ..	Gift of land by purchase for midday offerings and for a pot of water daily from the river for the sacred bath to the image of Rishabhavāhana-Perumāl by a certain Nakkaṉ Amudaṉ, the arbitrator (madhyastha) of the village.
266	Do	Do. ..	Rājakēsarivarman	14th , ...	Sanskrit (in Grantha) and Tamil.	Gift of 20 karuṅgāśu to the temple by the same person mentioned in No. 234 above who is here called Śenda Nakkapirāṉ-Bhaṭṭa-Sarvakratuyajiyār. The interest (3 kāśu) on the amount was to be given to the best reciter of certain prescribed portions of the Jaiminīya Sāmavēda on the night of the Ārdrā festival in the month of Mārgaḻi after the sacred bath of the deity.
267	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th ,, ...	Tamil ..	Gift of land made tax-free to the temple by Kulōttuṅgaśōḷa-Muvarāiyaṉ mentioned in No. 235 above.
268	Do	Do. ..	Rājakēsarivarman	3rd , ...	Do. ..	Gift of land for burning a perpetual lamp in the temple of Tiruchchōlur-Paramēśvara by a certain Pañchavaṉ Pallavarāiyaṉ of Adhirājamaṅgalam in Vēdakkūr-nāḍu. Mentions the quarter Parakēsarichchēri in the village.
269	Do.	Do. ..	Do.	8th ,, ...	Do. ..	Incomplete. Mentions Āyirattiraṉuṟṟuvaṉ, the madhyastha of the village.
270	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman	38th ,, ...	Do. ..	Unfinished. Records a gift of 10 kaḻañju of gold, for a perpetual lamp in the temple, made by a resident of Kaḷakaraichchēri in the 15th year of Parakēsarivarman. Refers to the 17th year of Rājakēsarivarman.
271	Do.	Do. ..	Parakēsarivarman *alias* Tribhuvana-chakravartin Rājarājadēva.	8th year, Makara, ba. . . .	Do. ..	Built in at the end and incomplete. Records a gift of 30 kāśu to the temple of Tiruchchōlur-Āṇḍār by a resident of Parakēsarichchēri.
272	Do.	Do. ..	Parakēsarivarman	8th year	Do. ..	Gift of tax-free land to the temple by a madhyastha of the village to provide for music by five persons during the Śrībali every day
273	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman	37th ,, .. .	Do. ..	Gift of land by purchase by a madhyastha of the village for sounding a Śaṇḍaikoḍikāḷam (trumpet) and conch during the mid-night offerings in the temple.
274	Do.	Do. ..	Parakēsarivarman	2nd ,, ...	Do. ..	Gift of 30 kāśu for a perpetual lamp in the temple by a lady, the wife of a merchant of "Tribhuvanamādēvip-Peraṅgaḍi" at Taṉjāvūr.
275	Do.	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya'.	5th ,, ...	Do. ..	Gift of money by a resident of Manōramachchēri for certain offerings to the image of Gaṇapati-Bhaṭṭāraka in the temple on the day of Ārdrā in Mārgaḻi. Mentions the coin Akkam.
276	Do.	Do. ..	Rājakēsarivarman	3rd ,, ...	Do. ..	Gift of land by a native of Puḷḷamaṅgalam residing at Naraṭoṅgachchēri as a jīvita to a person for bringing a pot of water daily from the river for the sacred bath of the god.
277	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	37th ,, Dhanus	Do. ..	Built in at the end. Gift of money for a perpetual lamp in the temple by Nakkaṉ Muṉṉūṟṟuvaṉ, the madhyastha of the village.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
278	On the north wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājēndra-Chōḷa dēva, 'who was pleased to revive the family of Manu and wear the hereditary crown'.	5th year, Mithuna, ba. chaturdaśi, Sunday, Aviṭṭam.	Tamil ..	Records a sale of house-site, belonging to the temple, to the 'Periyāḷvār Paṇḍaram' for building a maṭha called 'Manuvilaṅga-Pillaiperrāl-maḍam.' The 4,000 kāśu realised by the sale was ordered (by the king?) through Pillai Śōḷiyakōnār to be utilized for setting up an image of Tirunāvukkarasudēvar in the temple.
279	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai and the crowned head of the Pāṇḍya.'	13th year .. .	Do. ..	Agreement by the Śivabrāhmaṇas to burn two lamps from twilight to mid-night in the temple for the money received by them from a native of Vallam in Tiruvarūr-kūṟṟam, a subdivision of Gōyamāṇikka-vaḷanāḍu.
280	On the west wall of the dilapidated gōpura leading to the first prākāra of the same temple (north of entrance).	Hoysaḷa ..	Sarvabhauvachakravartin Pōsala-Vīra-Rāmanāthadēva.	12th year, Vṛiśchika, śu. dvādaśi, Wednesday, A[śva]ti.	Do. ..	Damaged. Seems to record a gift of and as Uḷiya-iṟaiyili (service-inām?) to a certain Kāvērivalla-Naḍaḷvāṉ.
281	On the same wall (south of entrance).	Chōḷa ..	Tribhuvanachakravartin Rāja[rā]jadēva	15th year	Do. ..	Damaged and incomplete. Seems to register a gift of land by the individual mentioned in No. 280 above for offerings to the images of Aḷagiyakūttar (Naṭarāja) and his consort set up by him in the temple.
282	On the east wall of the same gōpura (north of entrance).	....	....	....	Do. ..	States that the prākāra wall of the temple is the gift of a certain Anumannaḷaṉ Sūryadēvar *alias* Uḍaiyār Koṅgarāyar of Tiruvidaiyāṟu in Tirumuṇaippāḍi-nāḍu, a subdivision of Naḍuvil-maṇḍalam. The characters seem to be of the 15th century.
283	On a pillar of the maṇḍapa in front of the Nāchchiyār shrine in the Saumya-Nārāyaṇa-Perumāḷ temple at **Tirukkoshtiyur**, Tiruppattur taluk, Ramnad district.	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva	13 + 1st year ..	Do. ..	Records the gift of the village Urriyūrkuḷam *alias* Mūlaparushainallur by a certain Vaḍugaṉ Maṇḍalikagembiraṉ *alias* Muṉaiyadaraiyaṉ of Aḷagaimānagar in Vaḍa-Kaḷavaḷi-nāḍu, who had purchased it from the nagarattār of Aruviyūr *alias* Śivallavapuram. Mentions the grain-measure called 'Vīra-Pāṇḍiyaṉ.'
284	On a second pillar in the same maṇḍapa.	Chōḷa ..	Rāj-kēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49 + 1st year, Jupiter in Kumbha, Mēsha, 26.	Do. ..	Begins with the introduction ஸ்வஸ்தி ஸ்ரீமதா ஸ்ரீவயமாக, etc., which changes into புகழ்பெறுமாக ஸ்ரீமாக, etc., after a few phrases. Records a gift of 15 kāśu (equivalent to 105 tiramam) by a lady of Rājēndramaṅgala-chaturvēdimaṅgalam in Kīḻkuṇḍāṟu for burning a perpetual lamp in the 'Kiḷai-tirunilai where (the god) was pleased to take rest' in the temple at Tirukkōṭṭiyūr, a dēvadāna in Śōḷapāṇḍya-vaḷanāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu in the district of Rājarāja-Pāṇḍināḍu.
285	On a third pillar in the same maṇḍapa.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Śrīvallabhadēva.	13th year, Tai ..	Do. ..	Records an agreement by the assembly (naṭṭavar) of Śōḷapāṇḍya-vaḷanāḍu to burn 2 perpetual lamps before Śokkanārāyaṇar in the temple at Tirukkōṭṭiyūr in Śōḷapāṇḍya-vaḷanāḍu, a subdivision of Kēraḷasiṅga-vaḷanāḍu with the 5 paṇam realized annually as *naṭṭuviniyōgam* along with the rental on their nāḍu.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
286	On the north wall of the same maṇḍapa.	Pāṇḍya ..	Kōnêriṇmaikoṇḍāṇ Tribhuvanachkravartin Su[ṇdara-Pā]ṇḍyadêva.	....	Tamil ..	Seriously damaged. Seems to record a tax-free gift of land at Illaṅjêri to the temple servants.
287	On a slab built into the south wall of the store-room in the same temple.	Do. ..	Śaḍaiya-Māran	2+1st year ..	Vaṭṭeḻuttu ..	Records a gift of a perpetual lamp to the Periya-Śrīkōyil-Bhaṭāra of Tirukkōṭṭiyūr by a lady of Kaṇṇikkuḍi of Kiḷiraṇiyamuṭṭam. Records also a supplemental gift of 12 cows and 50 sheep by two individuals for burning a perpetual lamp in the same temple.
288	On the east wall (inside) of the same room.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇ[ḍ]yadêva.	10th year, Tulā ..	Tamil .	Built in in the middle. Seems to register a sale of land at Maṭṭūr alias Niṇṇanārāyaṇanallūr, which was a tiruvi]-aiyāṭṭam of Teṟkaḷvār, by the temple to a certain Udaiyaṅ-[je*]yḷāṇ Āḷavandāṇ Vi[l*]lavadarayan *alias* Rāmanujadāsaṇ of Aruviyūr *alias* Kulaśēkarapaṭ[ṭinam], on the same terms on which it was originally purchased in the name of Periyāḷvār. He had to pay to the temple annually a certain proportion of the produce and to abide by the other conditions observed by (the other tenants of) Maṭṭūr. Mentions the measuring rod Kuḍitaṅgi and the grain measure Dōṇavāttal.
289	On the same wall	Do. ..	Do.	Tulā 4, [ba.] chaturdaśi, Tuesday, Hasta.	Do. ..	Records the transaction mentioned above which was given effect to after the Tiruvāykkēḷvi (royal sanction) was received. Mentions the coin āṇai-achchu.
290	Do.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadêva.	[3]rd year, Siṁha, 30.	Do ..	Built in below. Begins with the introduction [illegible], etc. Records the provision made by a certain Ātrayaṇ Śaṅkaranārāyaṇaṇ Akki-Saṇmaṇ for offerings to the images of Kēraḷaśiṅgap-Perumāḷ and his consorts in the ground floor (கீழ்ப் [illegible]) of the temple during the midnight service and for special worship during the Kṛittikā asterism in the month of Vṛiśchika in which the donor was born.
291	Do.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Śrīvallabhadêva.	13th year	Do. ..	Begins with the introduction [illegible], etc. Records the remission of taxes on the villages of Aṇḍūr alias Naṭṭārmaṅgalam and Puṟkuḷi to provide for the expenses of the festival of Aḷagiya-Maṇavāḷāḷvār in the first floor for 9 days beginning with the day of Chitrā in Aippigai which was the birthday of the king.
292	At the inner entrance to the north side of the first prākāra in the same temple.	Vijayanagara	Vīrapratāpa Sadāśivadêva-Mahārāya	Śaka 14[67], Krōdhi, Uttarāyaṇa, Mēsha, ba.dvādaśi, Friday, Uttiraṭṭādi, Vaidhriti-yōga, Kaulava karaṇa.	Do ..	Records a gift of land for offerings to god Śōkkanārāyaṇa-Perumāḷ during a service in the name of Aḷagiya-Nayakkar at Tirukkōṭṭiyūr in Kēraḷaśiṅga-vaḷanāḍu which is stated to have been an umbiḷigai in Tiruppuṭṭūr-śīrmai granted to the donor by Nayakkar Achchutappa-Tummichchi-Nayakkar. The land was situated in Kuḷōttuṅgaśōḷappēṟēri, the western hamlet of Tirukkōṭṭiyūr.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
293	In the same place	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 146[7], Krō-[dhi], Uttarāyaṇa, Mēsha, śu. dvādaśi, Friday, Pūram, Vyāghāta-[yōga], Kaulavā-karaṇa.	Tamil	Grant of another piece of land in the same hamlet by the same individual for the same purpose.
294	Do.	Do.	Do. ..	Śaka 1467, Krō-[dhi], [Uttarāya-ṇa], Mēsha . . dvādaśi, Friday, Uttiraṭṭādi.	Do.	A similar grant of another land as a tirunāmattukkāṇi by the same chief for meeting the expenses of offerings and worship to the deity during the festival (tiruvilā) in his name.
295	On the north wall (inside) of the same prākāra.	Pāṇḍya ..	Māravar[man Tribhuvana]chakravartin Kulaśēkharadēva.	40th year, Kanyā, 3	Do. ..	Damaged. Records the remission of taxes due from the temple servants on their vīrvaṉam right on certain lands in Vaḍagōpoṟṟi (?) in the eastern hamlet of the village, which were brought under cultivation in the name of the prince (?) and of the temple, the mēlvāram from the lands being utilized for offerings to the image of Vaḍagō(?)-Nāyaṉār.
296	On the same wall	....	....	Śaka 1308, Rishabha 10, śu. dvādaśi, Friday, Chitrā.	Do. ..	Records the apportionment of a fourth of the income from certain lands in Āvakudi to one Araśakkōṉ alias Śiṅga-perumāḷ-Ilaṉ, the steward (of the temple), the rest of the produce being enjoyed by the temple (?). Mentions the maṇḍapa (pavilion) called Maḷavachakravarti and the seat (throne) called Vēdachakravarti.
297	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍya, 'who having taken Īḷam, Koṅgu and Śōṇāḍu and conquered his able opponent (vallāṉ), was pleased to perform the anointment of heroes at Tillaimānagar (Chidambaram).'	16th year, Mīna 20	Do. ..	Registers a gift of land and money by a certain Vaḷudiyadaraiyaṉ for special offerings and worship to the image of the god while seated in the maṇḍapa (built by the donor in the temple), on the day of his natal asterism Uttiraṭṭādi in the month of Vaigāsi.
298	On the south wall (inside) of the same prākāra.	Do. ..	Sundara-Pāṇḍyadēva	11 + 2nd year, Kumbha.	Do.	Records an order of the assembly (Mūlaparushai) to the temple authorities to present daily 2 prasādas (offered food) and betel to the temple-manager (Śrīkāryam) as an act of appreciation (sammānam) of his having arranged for the recitation of the *Tiruvoḷi* before the deity during the ten days festival of the god in the month of Mārgaḷi by money gifts from a certain Kaḷamēghadāsaṉ of Śōḷakulāntaka-chaturvēdimaṅgalam and lands the possession of which was recovered with the help of a certain Vēṇāvuḍaiyār.

B.—Stone inscriptions copied in 1923—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
299	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	[6 8]th year, Mīna 13.	Tamil	Records a sale of the village Kumbaḷūr alias Kōḷavarāhanallūr by the temple to a certain Sadapōpan alias Tirumaḷiruñjōlai-Dāsan who agreed to provide for the celebration of a five-days' Vasantōtsava festival ending with the day of Aṉiḷam, in the month of Rishabha, which was his star of birth.
300	Do.	Do. ..	Do. do.	6th year, [Mīna] [1]4.	Do.	An order of the Mūlaparushaiyar to the effect that the donor mentioned above should be given the honour of the prasāda on the five days of the festival, and that he could get the lands in the village of Kumbaḷūr alias Kōḷavarāhanallūr, which he had granted to the temple after purchase, cultivated by his own people, and enjoy the kīḻvāram of the land himself and pay the mēlvāram to the temple for the expenses of the festival.
301	On the same wall (outside) ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who was pleased to take all countries."	11th year, Vṛiśchika 4, śu. dvādaśī, Wednesday, Rēvatī.	Do.	Registers the confiscation of all the property, including a village called Karuvēṟkuṟichchi, houses, gardens, male and female servants, etc., belonging to a certain Āḷiyaṅgaiyan Sattiyanayan who had killed, with the help of his armed accomplices, one Vāsana-Bhaṭṭa on the night of the 25th of Karkaṭa while he was returning home from the temple (ambalam), and escaped being caught. The confiscated property was added as a tirunamattukkāṇi of the temple of Nāyaṉār Śōkka-Nārāyaṇa.
302	Do. ..	Do. .	Do. do.	11th year, Vṛiśchika 25, śu. dvitīya, Wednesday, Mūla.	Do.	Refers to the same incident and states that the murderer was killed [illegible] (by the victim's party?). Seems to fix the rate of tax [illegible] on the confiscated land at Vāsudēvamaṅgalam to be [illegible] the assembly and to the temple.
303	Do. ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th year, Māsi ..	Do. ..	Mentions the same [illegible] records the decision of the assembly to return to [illegible] Śōkamalaip-Perumal all the property belonging to Sattiyanayan which was confiscated to the temple, for a [illegible] of 800 pon and certain taxes on the lands to the temple, as a result of the joint representation of several individuals on behalf of Śōkamalaip-Perumal that he had [illegible] the alleged murder. Fixes the rate of taxes on the [illegible] lands of [illegible].
304	On some slabs built into the west and south walls of the same prākāra.	....	....	....	Do.	Fragmentary. Refers to the transaction [illegible] No. 298 above and seems to record the tax-free [illegible] lands at Nēriyaṅgudi and certain other villages for [illegible] expenses of the offerings and worship of the god during the ten days' festival in Mārgaḷi. Kōṭṭaḍuvan Pavan alias Vēṇāvuḍaiyan mentioned in the same inscription is referred to as a native of Kiḷaikkoḍumaḷūr alias Madhurādayanallūr in Vaḍatalai-Sembi-nāḍu.
305	On the west wall of the southern entrance into the second prākāra of the same temple.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	22nd year, Siṁha, 18, ba. dvitīya, Tuesday, Uttirāṭādi.	Do.	Records the provision made for conducting a number of festivals in the temple of Śōkka-Nārāyaṇa from the income derived from some villages belonging to it and the privileges granted to the individual who redeemed the income.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
306	On the east wall of the same entrance.	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	12th year, Puraṭṭādi	Tamil ..	Records the grant of the village Ayā[lai]yūr in Kaḷavaḷi-nāḍu excepting the lands already belonging to the temple and to the shrines of Aiyaṉār and Durgā piḍāri, as a tax-free tiruvidaiyāṭṭam to a certain Nālukavip-Perumāḷ-Dāsar for building the prākāra wall called Kōdaṇḍarāmaṉ-Tirumadil all round the temple and for other repairs.
307	At the same entrance (outside) ..	Vijayanagara.	Mahāmaṇḍalēśvara Sadāśivadēva-Mahārāya.	Śaka 1488, Akshaya, Mārgaśirsha, ba. ashṭami, Wednesday, Uttarā.	Do.	Registers a gift of land called 'Vaṉṉārvayal' to the temple for curd and rice offerings to the god by a certain Timmarasar, son of Kōnamarasar of Mattūr, for the merit of Achchuṭappa-Nāyakkarayyaṉ. Below the same inscription is another in similar characters mentioning a certain Vaṉaṅgāmuḍi-Vāchchamāḷip-Perumāḷ who calls himself Malaiyakulatilakaṉ and Kadirmuḍivēndaṉ.
308	At the entrance of the gōpura in the same temple (south wall).	Tanjore Nāyakas	Raghunātha-Nāyaka	Śaka 1529, Plavaṅga, Tai 5.	Do.	Records a gift of money by Koḷundappar, agent of Raghunātha-Nāyaka, for the expenses of some festivals in Saṅkramaṇa and for feeding brahmans once a day in the Rāmānujakūṭam in the temple of Śōkka-Nārāyaṇa-Perumāḷ, for the merit of his master.
309	At the same entrance (north wall)	Do.	Vijayarāghava-Nāyaka	Śaka 1566, Tāraṇa, Vaigāśi 18.	Do.	Incomplete. Seems to record the provision made by Daḷavāy Veṅkaṭādri-Nāyakkar, the agent of the king, for the daily offerings during a service in the temple and for feeding in the Rāmānujakūṭam, for the merit of his master.
310	On the north wall of the Sarvēśvara shrine in the same temple.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kula[śēkhara]dēva.	3rd year	Do.	Stones lost in the beginning. Records the royal order communicated through Kaḷavaḷi-Naḍaḷvāṉ granting the village of Śūradēvanallūr alias Tirumāṉasambandanallūr by the king as a murṟūṭṭudēvadāna to the temple of Śūradēva-Īśvaramuḍaiya-Nāyaṉār at Aḷagaimanagar in Vaḍakaḷavaḷi-nāḍu, for offerings and worship to the image of Aḷuḍaiya-Piḷḷaiyār set up in the temple by a certain lady named Kaṇḍa-Nāchchi alias Maṅgayarkarasi.
311	On the same wall	..	....	13th ,, ...	Do. . ..	Refers to the gift mentioned above as having been made to the temple by the lady after purchasing it from two individuals of the village, who protested against the inclusion of their land in the gift before the payment of purchase money. Kaṇḍaṉ Nāchchi is mentioned as a lady of the king's harem.
312	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7th year, 649th day.	Do	Begins with the introduction இமயச் சுனைச், etc. Registers the royal grant of some lands as a tax-free devadāna to the shrine of Śūradēva-Īśvaramuḍaiyār for worship and offerings, the tenancy privilege being given to a certain Viradamuḍittāṉ, son of Vikrama-Pāṇḍya-Kaḷavaḷi-Naḍaḷvāṉ, who had to pay the usual kaḍamai and antarāyam on the lands. Mentions the throne Maḷaḷiyadarāiyaṉ, in the palace at Rājēndiram to the east of Irāśiṅgaṉkuḷam, on which the king was seated while issuing the order.

B.—Stone inscriptions copied in 1923—*cont*.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
313	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	9+3rd year, Vriśchika, 27, Friday, dvādaśi, Śōdi.	Tamil	Begins with the introduction பூமேல் இருந்து, etc. Unfinished. Seems to record a sale of land to a certain Ilaṅgēśuradēvan by Śīvallavan alias Kaḷavaḷi-Nāḍāḷvān.
314	Do.	....	....	....	Do.	Records an order of Kaḷavaḷi-Nāḍāḷvān assigning the taxes levied on articles of merchandise according as they were measured, weighed or counted, towards the expenses of the temple of Śūradēva-Īśvaram-Uḍaiyār consistent with the gift previously made by (his) sister (Akkan).
315	Do.	....	....	8th year	Do.	Records a gift of land in the village Taḷuṭaḷai for offerings to the image of Madurai-Aḷagar set up in the temple of Śūradēva-Īśvaramuḍaiya-Nāyanār by Akkan and the appointment of a specified individual to cultivate the said land.
316	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	2+9th year, 339th day.	Do.	Built in at the end. Begins with the introduction பூமேவிய இருமரத்தம், etc. Records that while the king was seated on his throne in the Nīrāvi-maṇḍapa in the garden to the north of his palace at Kiḻ-Madurai, he made a grant of a village called Kōdaippiraṭṭi-naḷiur to the north of Aḷagaimānagar to a certain Kaḷaiyakālachchakkai at the request of Jayaṅgoṇḍān Śīvallavan Kaḷavaḷi-Nāḍāḷvār to whom it had originally belonged.
317	Do.	Do. ..	Māravarman alias Tribhuvanachakravartin Vikrama-[Pāṇḍyadēva].	....	Do.	Built in. Begins with the introduction இருமரமேல் இருந்தான், etc. Mentions the throne called Munaiyadaraiyan in the king's palace at Kiḻ-Madurai. Seems to record some gift to the temple of Śūradēva-Īśvaramuḍaiya-Mahādēva at Aḷagaimānagar in Vaḍakaḷavaḷi-nāḍu.
318	On the south wall of the same shrine.	Do. ..	Do. do.	5+5th (?) year ..	Do.	Portion lost at the beginning. Begins with the same introduction. Records an agreement by the Śiva-Brāhmaṇas of the temple of Śūradēva-Īśvaramuḍaiyār to offer daily in the evening service two measures of cooked rice to the image of Durgā set up as a parivāradēvatā, for the 5 kaḷañju of gold of 8¼ māṛi fineness, received by them from a certain Āḷkoṇḍa-Nāchchi.
319	On the south and east walls of the same shrine.	Do. ..	Jaṭāvarman alias Tri[bhuvana]chakravartin Kulaśēkharadēva.	13+10th ,, ..	Do.	Fragmentary. Begins with the introduction பூமேல் இருந்து, etc.
320	On the east wall of the same shrine	Chōḷa ..	Rājarāja (I)	20th ,, ..	Do.	Stones lost. Contains a portion of the introduction beginning with இருமரமேல் பொலிய, etc. Seems to record a gift of sheep for a lamp by a cavalier of the king commanding (the Regiment called)..... .." vattaṇḍa-terinda-Valaṅgai-Vēḷaikkārar (in the Śiva shrine) at Tirukkōṭ[ṭiyūr]," a dēvadāna in Kēraḷasiṅga-valanāḍu, a subdivision of Rājarāja-valanāḍu.
321	On the same wall	Do. ..	Rājendra-Chōḷadēva (I)	12th ,, ..	Do.	Fragmentary. Contains portion of the introduction of the king beginning with இருமரமேல் வளர, etc.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
322	On a pillar in the maṇḍapa by the side of the tank in front of the same temple.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13+13th year, Karkaṭaka, 25, ba. daśami, Tuesday, Kārttigai.	Tamil	Begins with the introduction பூமிமேலிருந்த etc. Records the gift of certain lands belonging to two brothers who had mortgaged them to the village assembly for 600 añjumōni-tiramam, but had failed to pay back the amount. The sabhā made them over to the temple along with 100 paḷaṅkāśu due on the lands as karpūravilai to Adaḷaiyūr-Naḍāḷvāṉ, to provide for the expenses connected with the special worship of the image of Śokka-Nārāyaṇa every month on the day of Rēvatī which was the star of birth of the chief.
323	On the west and south walls of the Jñānapuriśvara shrine in the Bhairava temple in the same village.	Vijayanagara	Bhujabaladēva-Mahārāya	Śaka 1503, Chitrabhānu, Vaigāśi, 9, Śōdi, chaturthi, Sunday.	Do.	Records the assignment of all the income of a village (?) for the repairs of the temple of Vaḷaroḷi-Iśuramudaiya-Tambirāṉār Tirumeṉṉāṉamudaiya-Tambirāṉār at Tirukkōṭṭiyūr by Dalavāy Kanakappa-Nāyakkar, the agent of Virappa-Nāyakkarayyaṉ, for the merit of Viśvanātha-Nāyakkar.
324	On the west and south walls of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin....."[who took] all countries."	....	Do.	Sale of land to a certain Tirukkaṇṇaṅgudi-Mudaliyar for the maintenance of a maṭha, by the temple authorities of Vaḷarugiṟa-Nāyaṉār Tirumayāṉamudaiya-Nāya[ṉār] at Tirukkōṭṭiyūr, a dēvadāna in Kēraḷaśiṅga-vaḷanāḍu, for making certain jewels for the god.
325	On the south wall of the same maṇḍapa.	....	....	12th year, Tai ..	Do.	Gift of land in the village of Kallōḍēmbal alias Pagai[ya]-ṟakkoṇṟa-Pāṇḍyanallūr as a tax-free dēvadāna for offerings and worship to the image of Kuttāḍuvār (Naṭarāja) in the temple of Tirumeyyāṉamudaiya-Nāyaṉār set up by a certain Śēyi[ṉ]gadēvar.
326	On the same wall	Pāṇḍya ..	Sundara-Pāṇḍyadēva	6th year, Tai .	Do. .. .	Records an exchange of land belonging to the temple with a certain Śōlaimalaip-Perumal in return for his land together with 30 paṇam to make up the difference between the values of the two.
327	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	11th year, Siṁha, 15, Friday, Rōhiṇi.	Do.	Records a sale of land to the temple by a certain Uyyaniṉṟāḍuvāṉ Muttikkuṇāyakaṉ of Aruviyūr alias Kulaśēkarapaṭṭaṇam.
328	On the east wall of the same maṇḍapa.	Do. ..	Māṟavarman alias [Tribhuva]nachakravartin [Ku]laśēkharadēva, "who took all countries."	24th year, Kanyā, śu. dvitīyā, Wednesday, [Tiruvōṇam].	Do.	Built in at the beginnings of the lines. Seems to refer to certain gifts made by the king in his 15th year and 617th day from Kaṇṇaṉūr. Refers to Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who took all countries."
329	On the same wall	Vijayanagara	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 14[5]4, Śubhakṛit, Uttarāyaṇa, Grīshmaṛitu, Mithuna, ba. amāvāsyā, Tuesday, Ārdrā.	Do.	Do. Seems to record a gift of land for the morning offerings to god Vaḷarugiṉṟa-Nāyaṉār Tirumeyñāṉam-uḍaiya-Nāyaṉār at Tirukkōṭṭiyūr, a dēvadāna of Kēraḷaśiṅga-vaḷanāḍu by Aṇṇāmalaiyār Vīramarasap-Pallavarāyar of Vaṅgārai in Iruṅgōḷappāḍi-nāḍu in Toṇḍai-maṇḍalam.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On the same wall	Vijayanagara	[Achyuta]dēva-Mahārāya	Śaka 1456, Vi[ja*]ya, Āḍi, 4, Dakshiṇāyana, Thursday, Bala-[vā]-karaṇa, Prathama-dvādaśī.	Tamil ..	Built in at the ends of the lines. Seems to record the gift of land and taxes accruing from Kumbaṅguḍi and Veṭṭaṅguḍi for consecration and daily worship of the image of Naṭarāja by Anaṅtaḷvār-Piḷḷai, agent of the king, for the merit of the latter.
331	Do.	Tanjore Nāyakas.	Raghunātha-Nāyaka	Ānanda, * * * ..	Do. ..	Damaged. Seems to record a gift of land to the temple by a certain Gōvinda-[Dīkshi]ta(r)rayaṉ, the agent of the king.
332	On the south wall of the Chaṇḍēśvara shrine in the same temple.	Chōḷa ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr' (Rājarāja I).	6th year ..	Vaṭṭeḻuttu ..	Much damaged and stones lost. Seems to record a gift of land for 2 lamps in the temple of Tirumeyaṉadēva at Tirukkōṭṭiyūr, a dēvadāna of Rājarāja-valanāḍu by Nārppa[t*]teṉṉāyiravaṉ Porkōyil-Nambi alias Palāśiriyaṉ.
333	On the east wall of the same shrine.	Do ..	Rājarājakēsarivarman (Rājarāja I) ..	11th ,, ..	Do.	Much damaged and stones lost. Seems to register a gift of land by purchase for a lamp to the same temple and to a brahman for explaining the *Prabhākaram*, by a native of Śāttamaṅgalam in Tirainūr-nāḍu, a subdivision of Chōḷa-nāḍu.
334	On the west wall of the kitchen in the same temple.	Pāṇḍya .	Mā[ravar]man alias Tribhuvanachakravartin Kulaśēkharadēva, 'who took all countries.'	24th year, Mēsha, śu. prathamā, Rōhiṇī.	Tamil ..	Much damaged. Refers to a gift of land for setting up the images of Nachchiyār and Piḷḷaiyār (Gaṇapati) in the temple and for their daily worship.
335	On stones built into the walls of the Vaḍakkuvāśal Śelliyammaṉ shrine in the same village.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	12th year	Do. ..	Incomplete.
336	On a stone set up on the west side of the road near the Traveller's Bungalow in the same village.	Sētupati ..	Raghunātha Tirumalai Sētupatikāttadēvar Rājasūryadēvar.	Śaka 1601, Siddhārthi, Karttigai, 5.	Do. ..	Records a gift of land called Karukālivayal for worship to the image of Śokka-Nārāyaṇap-Perumal during the pārivēṭṭai festival and for the maintenance of a water-shed for the merit of the king.
337	On the door-post (right side) of the southern entrance of the Marundīśvara temple on the hill at **Eriyur**, Sivaganga taluk, Ramnad district.	....	....	....	Do. ..	Stone built upside down. Records the grant of the hereditary tenancy right of the land in Pāṇḍimādēvinallūr belonging to the temple of Abimuttīśvaramudaiyār, to a certain Pūmaṉ Pōgaṉ alias Kiḍārattaraiyaṉ and his descendants who had to pay to the temple 3 kalam of paddy per annum on every mā of land. The antarāyam (tax) on the land which was fixed at one tiramam on every mā was assigned to a certain Kurambaṉ Kaṇḍadēvi and her descendants (for service in the temple).
338	On the same door-post (left side) ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	15th year, Dhanus, 20.	Do. ..	Records a gift of some land which was a jīvita of a certain Vīranārāyaṇa-Pallavadarāiyaṉ to the temple by (the chief) Kaḷavaḷi-Nāḍaḷvār.
339	On two slabs, one built into the floor at the west entrance and the other on the lintel of the southern entrance of the same temple.	Do. ..	Kulaśēkharadēva	3rd year, Mēsha ..	Do. ..	The writing on these two slabs seems to form together one inscription. Registers a sale of land in Kiḻai-Vēlaṅguḍi alias Maṇḍalikagembīranallūr to the temple as a tax-free dēvadāna by the chief mentioned above.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	Conjeevaram taluk, Chingleput District.					
340	On a slab near the Piḍāri temple at **Kavanur Puduchcheri.**	....	....	Śaka 1510, Sarvadhāri, Puraṭṭāśi, 5	Tamil ..	Registers a gift of land to the god Panṛi[ch]chura[mu*]-ḍaiya-Nayiṉār for the merit of Vīmarāya-[A]ṇṇaṅgar.
341	On a slab in the reserved forest near the place locally called "Raṅgasāṇi-kulam" at **Kattiyampandal.**	....	....	....	Do. .	Fragment. Registers a sale of 5 kāṇi of land.
342	On another slab in the same place..	....	....	Śaka 1654, Paridhāvi, Śittirai, pañchami.	Do. ..	Fragment. Registers a sale of land at Peruṅgōḷi to a certain lady called Raṅ[ga*]sāṇi-Amma] by some residents of the village.
343	On the south wall of the Viśvanāthēśvara temple at **Arasanimangalam.**	Chōḷa ..	Rājarāja-Rājakēsarivarman, 'who destroyed the ships at Kandaḷūr-Śālai.'	14th year ..	Do. ..	Stones misplaced and portions lost. Seems to register the gift of a foot-rest, a seat (meytāṅgi), 90 sheep for a lamp and utensils to the god Tiruvāvi-Bhaṭṭārakar at Arasāṇimaṅgalam, a dēvadāna and brahmadēya in Veṅkuṛṛakōṭṭam, by a certain lady. Also registers a gift of land for offerings to the god during a service by another individual.
344	On the north wall of the central shrine in the Brahmapurīśvara temple at **Perunagar.**	Pāṇḍya ..	Ko-Iravipanmar Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	4 + 1st " ..	Do. ..	Registers a gift of money by Kākku-Nāyakan Viśaiyan Śembiyadaraiyan for burning six twilight lamps before the god Brahmiśvaramuḍaiya-Nāyaṇār at Perunagar in Perunagar-nāḍu, a division of Veṅkuṛṛak-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
345	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	25th " ..	Do. ..	Registers a gift of gold for burning four twilight lamps before the god by a native of Māgaṛal in Māgaṛal-nāḍu, a division of Eyiṛ-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
346	Do.	Vijayanagara	Sadāśivadēva-Mahār[ā*]ya, 'who instituted the elephant hunt'.	Śaka 1485, Prabhava, Śittirai, 16.	Do. ..	Registers an agreement by the sthānattār of the temple that they would cultivate certain lands belonging to the Kaikkōḷa-muḍalis of Puliyūr and pay the taxes on them to the temple treasury.
347	On the west wall of the same shrine.	....	....	....	Do. ..	States that the image of Kunichcha-Piḷḷaiyār in the tirunaḍaimāḷigai of the temple was set up by one of the Kaikkōḷas of the village.
348	On the same wall	Vijayanagara	Achyutadēva-Mahārāya	Śaka 1462, Śārvari, Tai, 15.	Do. ..	Registers the agreement made by the trustees of the temple of Pichcha-Nayiṉār to burn two lamps before the god during day time for the interest on 50 paṇam received by them from certain residents of Perunagar.
349	Do.	Do.	Kṛishṇadēva-Mahārāya	Śaka 1446, Tāraṇa, śu. trayōdaśi, Monday, Anusha.	Do. ..	Stops with the name and the date of the king. The king bears Saḷuva birudas.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On the north and west walls of the same shrine.	Vijayanagara	Ariyaṇa-Uḍaiyar (Harihara II) ..	Śaka 1304, Dundubhi, Kumbha, ba. trayōdaśi, Saturday, Uttirādam.	Tamil ..	Registers the purchase of 2/3 share of the villages Ēlāyirachchēri and Tiruppulittaṅgal by Śirāma-Bhaṭṭaṉ of Muṭṭaippuram from the assembly of Ukkal alias Vikramābaraṇach-chaturvēdimaṅgalam in Pāgūr-nāḍu, a subdivision of Kāliyūr-kōṭṭam for 400 paṇam and the subsequent sale of this share by the former for 500 paṇam to a certain individual of Vēlūr alias Irāśēndraśōḷanallūr in Tamanūr-nāḍu, a division of Ūṟṟukkaṭṭuk-kōṭṭam.
351	On the same walls	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	25th year, Kumbha, ba. tritiya, Thursday, Uttiram.	Do. ..	Registers a sale of land to a resident of Māgaṇal by the assembly of Ukkal alias Vikkiramābaraṇach-chaturvēdimaṅgalam. Mentions the coin "Gaṇḍagōpālaṉ-puḍumādai".
352	On the south wall of the same shrine.	....	....	5th year, Vaigāsi..	Do. ..	Registers the order of Śambuvarāya granting a sarvamānya gift of the taxes levied from the Kaikkōḷas for the celebration of a festival in Paṅguṇi and for repairs to the temple of Brahmīśvaramuḍaiya-Nāyaṉār at Perunagar.
353	On the same wall	....	....	....	Do. ..	Registers the order of Āḷappiraṇḍaṉ alias Śambuvarāya making arrangements for the revival of the festival in the month of Vaigāsi which had been instituted by Vijaya-Gaṇḍagōpāladēva and which had been subsequently discontinued, after examining the earlier stone records making gifts for the purpose.
354	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉeriṉmaikoṇḍ[aṉ*] Sundara-Pāṇḍyadēva.	7th year	Do. ..	Registers a gift of 2 vēli of land as dēvadāna to Brahmīśvaramuḍaiya-Mahādēva by a native of Chōḍi-maṇḍalam for the merit of the king.
355	Do.	....	....	....	Do. ..	States that the temple including the maṇḍapa was built by Villi Tiruvaṉ Tirukattarāyaṉ of this village for the prosperity of Aḷagiya-Pallavaṉ Kō-Nandipaṉmar.
356	Do.	....	....	Parthiva, Paṅguṇi	Do. ..	Records a remission of 1/5 of the taxes on the weavers of Perunagar according to the stone inscriptions engraved in the regime of Śrīnivāsakar-Ayyaṉ by Tirumalai-Nambi Śakkirarāyar, the agent of Eṭṭūr Tirumalai Kumāra-Tātāchārya and by the trustees of the temple of Pērāru-[ḷa*]ḷar.
357	Do.	Vijayanagara	Vīraprataṇa Bukka-Mahārāya (II) ..	Śaka 1328, Vyaya, Tulā, śu. ashṭami, Wednesday, Tiruvōṇam.	Do.	Records the settlement of a dispute arrived at in the presence of Mahāpradhāni Arasar [Tiṉparasar] between the villagers of Ālattūr, a hamlet of Uttiramēṟūr and Attipparru regarding the supply of water from the tank.
358	Do.	Do.	[Ari*]yaṇṇa-Uḍaiyar (Harihara II) ..	Śaka 1304, Dundubhi, Vṛiśchika, ba. tritiya, Monday, Punarpūsam.	Do. ..	Registers the sale of the village of Iṭṭigaippaṭṭu for 400 paṇam to certain individuals by the assembly of Ukkal alias Vikramābaraṇach-chaturvēdimaṅgalam in Pāgūr-nāḍu, a subdivision of Kāliyūr-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
359	On the north, west and south walls of the same shrine.	Vijayanagara	Vīra-Ariyaṇa-Uḍaiyar (Harihara II) ..	Śaka 1304, Dundubhi, Kumbha, ba. Saturday, trayōdaśi, Uttirāḍam.	Tamil ..	Registers the purchase of 1/3 share of the villages mentioned in No. 360 above by Ōdumukkil Nārāyaṇa-Bhaṭṭan from the same assembly for 200 paṇam and the subsequent sale of this share to the same purchaser for 250 panam.
360	On the north wall of the maṇḍapa in front of the central shrine.	Do.	Do. ..	Śaka [130]5, Rudhirōdgāri, Tulā, ba. saptami, Pūsam, Monday.	Do. ..	Ends of lines built in. Registers a sale of the villages Śirunallūr and Sōmanvāy for 800 paṇam to a number of individuals.
361	On the east base of the same maṇḍapa.	Do.	Achyutayadēva-Mahārāya	Śaka 1456, Jaya, Rishabha, śu. daśami, Monday, Tiruvōṇam.	Do. ..	Stones broken at the end of lines 4 to 10. Seems to make provision for offerings to god Brahmīśuramuḍaiya-Nāyiṇār for the merit of Apparāśa Timmarāśa.
362	On the east wall of the second prākāra of the same temple.	Chōḷa ..	Tribhuvanachakravartin [Kulō]ttuṅga-Chōḷadēva.	25th year	Do. ..	Built in in the middle. Registers a gift of gold by a private individual for burning a perpetual lamp before the god Brahmīśvaramuḍaiya-Mahādēva.
363	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[3]rd ,, ...	Do. ..	Ends of lines built in. Registers a gift of land for burning a perpetual lamp before the god by a native of Paṇaṅguḍi in Uvyakkoṇḍa-vaḷanāḍu.
364	Do.	Do. ..	Do.	14th ,, ...	Do. ..	Ends of lines built in. Registers a gift of land for providing offerings at the early morning service to the god, and for tirumandirapponagam in the temple at Perunagar alias Nittavinōdanallūr by the headman of Urandaiyūr in Paṇaṅguḍi.
365	On the wall opposite the well in the same temple.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kulaśēkharadēva.	42nd ,, ...	Do. ..	Stones misplaced and portions lost. Registers an agreement made by two individuals to provide ghee for a lamp and milk to the god and to send two persons for carrying the image of the god in procession.
366	On the left wall (inside) of the gōpura of the same temple.	Vijayanagara	Ariyaṇṇa-Uḍaiyar (Harihara II)	Krōdhana, Aippaśi	Do. ..	Incomplete. Seems to record some gift by the Kaikkōḷas residing in the tirumaḍaiviḷāgam of the temple.
367	On the same wall	Do.	Vijaya-Bhūpatirāya, son of Dēvarāya-Uḍaiyar.	Śaka 1326, Jaya, Makara, śu. trayōdaśi, Monday, Tiruvādirai.	Do. ..	Registers the fixing up of the amount of consolidated taxes on the weavers, oil-mongers, etc., in return for their burning a perpetual lamp in the temple.
368	Do.	Do.	Bokkaṇa-Uḍaiyar (Bukka II), son of Ariyaṇa-Uḍaiyar (Harihara II).	Śaka 1325, Subhānu, Kumbha, śu. prathamā, Monday, Śadayam.	Do. ..	Registers a sale of 20 grounds of land in the tirumaḍaiviḷāgam of the temple, which had been lying waste since the days of Śambuvarāya, to weavers for their settlement, the proceeds being utilised for repairs and ornaments. Mentions Aṇṇan Viṭṭaṇaṅgaḷ.
369	On the left wall (outside) of the same gōpura.	Do.	Krishṇadēva-Mahārāya, 'who took all countries.'	Śaka 1441, Bahudhānya, Mēsha, śu. trayodaśi, Monday, Anusham	Do. ..	Gift of money by a certain individual for the expenses of the 6th day of the festival in the month of Vaigāśi.
370	On the right wall (outside) of the same gōpura.	Do.	Viruppaṇa-Uḍaiyar (Virūpāksha) ..	Vibhava, Āḍi, 17 ..	Do. ..	Records a reduction of certain taxes due from the weavers of Perunagar as a concession for their re-settlement in their original possessions which they had left without paying their dues.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
371	On the same wall	Vijayanagara	Achyutayadêva-Mahârâya	Śaka, 14[6]2, Śarvari, Dhanus, śu. chaturdaśi, Sunday, Mrigaśiraha.	Tamil	Registers an agreement made by the trustees (of the temple) at Perunagar to provide for offerings and worship to Aḷagiya-Nayiṉār and his consort from the interest on 18 varāhaṉ paṉam received by them from a certain individual.
372	On a slab set up in a garden belonging to the temple about a mile north of the same village.	....	....	Śaka 1[5]48, Akshaya, Tai, 10, Pūśam.	Do.	Registers a grant of five kāṇi of land by the residents of Perunagar for a flower-garden and for planting Iluppai trees to provide oil for lamps in the temple.
373	On a slab fixed in the tank-bund in the same village.	....	....	....	Tamil and Telugu.	States that the tank was constructed by Ādūru Timmappa, the son of Appāji Achchamma.
374	On the north wall of the central shrine in the Vānasundarêśvara temple at **Manampadi**.	....	Sakalalôkachakravartin Rājanārāyaṇa-Śambuvarāya.	7th year, Āḍi ..	Tamil	Registers a gift of two vēli of land in Viśuvūr as sarvamānya for offerings and other expenses, to god Vāṉavaṉmādêvīśvaram-uḍaiya-Nāyaṉār.
375	On the west wall of the same shrine.	Vijayanagara	Virūpaksha-Uḍaiyar, son of Dêvarāya-Uḍaiyar.	Śaka 1341, Vikari, Makara, śu. daśami, Monday, Anuḷam.	Do.	Letters peeled off at the end. Registers the lease deed (aḍai-ôlai) given by the trustees of the temple on certain terms to the residents of Viśuvūr, a dêvadāna village of the temple of Vānasundira-Nāyaṉār.
376	On the west and south walls of the same shrine.	....	....	Sarvajit, Kārttigai 3.	Do.	End of the inscription lost. Records an order of Tirumalai-Nambi, the agent of Tirumalai Kumbhakôṉam Tātachārya, Tirumāliruñjôlai Ayyaṉ, the trustees of the temple of Pêraruḷāḷap-Perumāḷ, the citizens and the accountants of the temple, fixing the rate of the tax on looms and the paḍiñjakāṉikkai to be paid to the temple treasury by the weavers of Vāṉavaṉmādêvi in the regime of Krishṇayyaṅgārayan.
377	On the south wall of the same shrine.	....	....	....	Do.	Registers the order of Śambuvarāya remitting certain taxes on Vāṉavaṉmādêvi, a dêvadāna village in Attippaggu to meet the expenses of the temple of Vānavaṉmādêvīśura-uḍaiya-Nāyiṉār. States that this is a duplicate (ஒப்பிலக்கம்) of the royal order.
378	On the west wall of the verandah round the same shrine.	Vijayanagara	Sadāśivadêva-Mahârâya	Śaka 14[5]1. . . . . trayôdaśi, Monday, Viśakam.	Do.	Damaged and chiselled away at the end. Seems to record a dispute among the temple servants regarding the right of succession to some property and its settlement.
379	On the south wall of the same verandah.	Do.	Vīra Viruppaṇṇa-Uḍaiyar (Virôpaksha)	Dhātu, Vaigāśi 15	Do.	Fragment. Mentions (the Commander) [Vā]ṉaṉ Sundaraṉ.
380	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadêva.	27th year	Do.	States that Uḍaiya-Nāyaṉ, one of the Agambaḍi-Mudalis, set up the image of Gaṇapati in the temple of Vānavaṉmādêvīśuram-Uḍaiyar at Vāṉavaṉmādêvi in Perunagar-nāḍu, a sub-division of Veṅkuṉṟak-kôṭṭam, a district in Jayaṅgoṇḍaśôḷa-maṇḍalam.
381	On the east wall of the second prākāra of the same temple.	Vijayanagara	Vijayarāya, son of Vīra Dêvarāya ..	Śaka 1341, Vikari, Makara, śu. [pañcha]mi, Monday, Hasta.	Do.	Ends of lines built in. Registers the lease deed (aḍai-ôlai) given to the weavers to settle in a street on the temple-land of Vāṉavasunda[ra*]-Nāyaṉār on certain conditions regarding the taxes due from them to the temple.
382	On a stone built into the floor at the entrance into the same temple.	....	....	....	Do.	Fragment. Seems to make provision for burning 5 perpetual lamps in the temple by the Agambaḍi-Mudalis of Śambuvarāya.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
383	On the west wall of the Kuntiśvara temple at **Tandarai.**	....	....	Raudri, Paṅguṇi, 1.	Tamil	Registers a gift of the taxes on a garden by [Karaṇikka Mallaraśar] for burning a lamp, in the temples of Kuntiśuramuḍaiya-Nāyaṇār and Peruma] Kariyamāṇikkatt-Emberumāṇ at Taṇḍarai in Attipparru.
384	On the west and south walls of the same temple.	....	....	Pramādi, Paṅguṇi, 9.	Do. ..	Records a gift of land for offerings to the god Oḍuvitta-Nayiṇār at Tiruvottūr and to the god Kuntiśuramuḍaiya-Nāyiṇār at Taṇḍarai for the merit of Mallidēvarāja.
385	On the south wall of the same temple.	Vijayanagara	Mahāmaṇḍalēśvara Bāmarāja-Chinna-Timmayadēva-Mahārāja.	Plava, Karttigai, 25.	Do.	Registers the gift of the village Śalaipākkam by Periya-Muḍaliyar-Pillai to Kuntiśuramuḍaiya-Tambiraṇār at Taṇḍurai for the merit of the king's family.
386	On the south wall of the Agastyēśvara temple at **Visur.**	.. .	....	....	Do.	States that the portion of the temple to a height of five cubits was the gift of Peṇṇachchi, daughter of Uḍaiyaṇ-Peruma] of Merpakkam.
387	On the same wall	Chōḷa ..	Rājarājadēva	[2] 4th year ..	Do.	Registers the gift of a cow for a twilight lamp in the temple of Tiruvagattīśvaram-Uḍaiyār.
388	On a rock in a place called "Peṭṭai-tōppu" in the same village.	....	....	Pramādicha, Śittirai [2]1.	Do.	Seems to record the gift of certain mango groves in Viśuvūr which was his town (Shahr) by (?) Ajaratu (Hazarat) Mamudu[śayi]-Śayabu.
389	On the north wall of the central shrine in the Vyāghrapurīśvara temple at **Tiruppulivanam.**	Vijayanagara	Kampaṇa-Uḍaiyar, son of Bukkaṇa-Uḍaiyar.	Śaka 1294 Parīdhāvi, Dhanus, ba. pañchami, Wednesday, Makha.	Do.	Registers the sale of the village Araśaṇipalai for 600 kāśu to an individual of Śēṟṟūr in Teṇkarai Uyyakkoṇḍārvaḷanāḍu, a subdivision of Śōḷa-maṇḍalam, by the assembly of Ukkal alias Vikramābharaṇach-chaturvēdimaṅgalam.
390	On the same wall	Do.	Do.	Śaka 1296, Ānanda, Āḍi, 2.	Do.	Engraved in continuation of the previous inscription. Seems to record the receipt of the sale amount in three instalments on the village Araśaṇipalai mentioned above, by the assembly of Ukkal.
391	On the south wall of the central shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	25th year	Do.	Incomplete and built in in the middle. Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ" etc.
392	On a stone built into the floor of the first prākāra near the Chaṇḍēśvara shrine in the same temple.	....	....	....	Do.	Fragment. Seems to record an agreement by the assembly to burn a lamp in the temple for the interest on the money received by them.
393	On the east wall of the maṇḍapa in front of the central shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājadhirājadēva.	4th year	Do.	Ends of lines built in. Seems to make provision, by a gift of certain taxes, for the early morning worship and offerings and repairs to the temple of Tiruppulivalamuḍaiya-[Nayiṇār] by Śeṅgēṇi Ammaiyappaṇ Śambuvarāyaṇ.
394	On the same wall	Do. ..	Tribhuvanachakravartin [Kulōttuṅga-Chōḷa]dēva.	15th ,, ...	Do.	Built in. Seems to register a remission of taxes on certain dēvadāna villages of the temple, for worship and repairs, by Śeṅgēṇi Attimallaṇ Śambuva[rāyaṇ].
395	Do.	Do. ..	[Rājēndra-Chō]ḷadēva (II) (Kulōttuṅga-Chōḷa I).	3rd ,, ...	Do.	Beginning and end built in. Begins with the introduction "இருமலர்ச்சி ஸ்ரீமகு" etc. Registers a gift of 90 sheep for a perpetual lamp by [Trai]lōkkiya-Mādēviyār.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
396	On the west wall of the kitchen in the same temple.	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva," who having taken Madura, Īḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors."	37th year, Mithuna, śu. navami, Sunday, Hasta.	Tamil	Registers an agreement by the big assembly of Uttaramēlūr alias Rājēndraśōḷa-chaturvēdimaṅgalam to conduct certain festivals, as of old, in the temple at Tiruppulivanam, and to burn 8 lamps on all the days of the festivals. Of those lamps which were intended to be burnt throughout the year, four were endowed in the 14th year of Rājamattaṇḍaṇ alias Aparājitavikramavarman on the day of a solar-eclipse, one in the 18th year of Kannaradēva 'who took Kachchi (Conjeeveram) and Taṅjai (Tanjore)', two in the 13th year of Maduraikoṇḍa Parakēsari and one in the 14th year of Tribhuvanavīradēva.
397	On the wall to the left of the entrance in the same temple.	Do. ..	Do.	37th year, 242nd day.	Do. ..	Beginning and end built in. Registers a gift of 32 cows and 1 bull for 3 perpetual lamps in the temple of Tiruppulivanam-Uḍaiyār.
398	On the south wall of the second prakāra of the same temple.	Do. ..	[Rāj]ēndra-Chōḷadēva	3rd year, 248th day	Do.	Fragment. Seems to register a gift of land for providing offerings to god. The record is stated to be a copy of an inscription engraved on a doorpost.
399	On two slabs lying near the Araḷāḷēśvara temple at **Alisur.**	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	5th year	Do	Slabs broken at the end. Seems to register a sale of land by the big assembly of Aḷiśūvūr alias Śaṅgantavirttaśōḷa-chaturvēdimaṅgalam, a brahmadēya in Aḷisūr-nāḍu, a subdivision of Kaḷiyūr-kōṭṭam, in Jayaṅgoṇḍaśōḷa-maṇḍalam.
400	On the north, west and south walls of the Svarṇapurīśvara temple at **Salavakkam.**	....	....	Jaya, Karttigai 9 ..	Do.	Records an order of Narasiṅgarāya-Uḍaiyar to the old and new residents of the dēvadāna-maḍaviḷāgam lands of Aḷagapperumaḷ-Nayiṇār, Kuṟumpiṟai-Nayiṇar and Soṇṇavaṇṇam-śeyda-Nayiṇar fixing the taxes to be paid upon their looms for worship in and repairs to the temple. Refers to a previous order of Mallu-Irāśar.
401	On a slab lying near the pidāri temple, in the same village.	Vijayanagara	Veṅkaṭapatirāya	Piṅgaḷa, Karttigai 2[?].	Do. ..	Registers the gift of the village Śittapuram and lands at Śālapākkam for worship and offerings to the god Presanna Veṅkaṭēśvara-Perumaḷ by Chin[naraḷ]yar, son of Aḍaippam Chinna Veṅkaṭappa-Nayakkar, an officer of the king.
402	On the Durgā-stone fixed at **Porpandal.**	Pallava ..	Kampavarman	2nd year	Do. ..	Registers a sale of 1 kaḍi of paddy for each crop by the residents of Porpandal, in Kuṟumpuṟai-naḍu, a division of Kaḷattūr-kōṭṭam for the benefit of the tank
403	On the west and south walls of the Muktīśvara temple at **Edamichchi.**	....	....	Sarvadhāri, Āvani 15.	Do. ..	Registers the remission of taxes except water-cess (nīr-kāḷi) on certain lands for burning two lamps during the day in the temple of Tirumuttayappa-Tambirāṇar by a certain individual.
404	On the south wall of the same temple.	....	....	Śārvari, Puraṭṭāśi, [10].	Do. ..	Registers the gift of (the village) Naḍai-Muchchikuppam (to the god Tirumuttīśvaramuḍaiya-Nāyaṇār by Tōṭṭa (Doḍḍa)ppa-Nāyakkar Ay[y*]appaṇ.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On a slab lying in the compound of the Alagasundara-Perumāḷ temple at **Alappakkam.**	..	....	[Vika]ri, Āṇi 25 ..	Tamil ..	Registers a gift of land by a private individual for the morning worship of the god Aḷaga-Perumāḷ.
406	On a slab fixed near the Veṅkaṭēśa-Perumāḷ temple at **Sittanukkavur.**	....	....	Vikrama, Puraṭṭāśi 8.	Do. ..	States that Sittanukkavur was given for civet coating (punugu-kāppu) to the god Veṅkaṭēśa-Perumāḷ at Tiruppadi by Dūpala Krishṇappa-Nāyakkar.
407	On a slab fixed in the middle of the village at **Olaiyur.**	....	....	....	Do. ..	Fragment. Seems to fix the rate of taxes levied on some lands at ⅔ of that at Iraṭṭaimaṅgalam.
408	On a stone oil-mill at **Vinnamangalam.**	Vijayanagara	Bokka-Irāyar (Bukka)	Krōdhana	Do. ..	States that the stone oil-mill was the gift of one Kalaivāṇigan.
409	On a slab at **Kavanippakkam**	Do. ..	Mahāmaṇḍalēśvara Vira-Viruppaṇa-Uḍaiyar (Virūpāksha).	....	Do. ..	Records the grant of the village Kāvaṇippākkam for worship to the god Aruḷāḷanātha.
410	On the west and south walls of the Tirukkumārīśvara temple in the same village.	Chōḷa ..	Tribhuvanachakravartin Rajarājadēva ..	1[8]th year ..	Do. ..	States that Śevvi-Nāyaka, son of Kāmasāṇi, remitted certain taxes on the temple lands for the merit of [Jyabha]mala-dēvi, wife of 'Piḷḷaiyār' Gaṇḍagōṭāla and Kāmasāṇi for worship in and repairs to the temple of Tirukkumārīśvara-charamaṇḍaiya-Nāyaṇār at Kāvaṇippākkam, the northern hamlet of Madhurāntaksh-chaturvēdimaṅgalam.
411	On a slab fixed in the middle of the village at **Kaliyappettai.**	....	....	Raktākshi, Āvaṇi 9	Do. ..	Registers the cowle given to the weavers of Conjeeveram by Aṅgalgu Krishṇappaṅgāru, the agent of Kastūri Raṅgappa-Nāyakkar and the founding of the village after his master.
412	On a slab at **Karumbakkam**	....	....	Naḷa, Āṇi 2 ..	Do. ..	Registers that certain shares in the villages Karumbākkam and Māmbakkam were obtained for providing ghee for lamps in the (temple of) Pēraruḷāḷar (the god at Conjeeveram).
413	On a slab at **Mambakkam** ..	....	....	Do. ..	Do. ..	Same as No. 412 above.
414	On a stone at **Peranukkavur**	Pallava ..	Kō-Vijaya-Nṛipatuṅgapōttadēva ..	24th year	Do. ..	Highly damaged.
415	On a slab at **Orakkattuppettai**	....	....	Kīlaka, Āvaṇi ..	Telugu ..	Highly damaged. Mentions a certain Husēnu-Kānu (Hussain-Khan) and refers to some mānya and kaṭṭaḍa made by the donor.
416	On the west and south walls of the Ādinārāyaṇa-Perumāḷ temple at **Kunnavakkam.**	....	....	Piṅgaḷa, Tai 1, Monday, dvādaśī.	Tamil ..	Registers the gift of 1 kāṇi of land near the sluice at Veṅkaṭāriyapuram for burning a lamp in the temple of Ādinārāyaṇa-Perumāḷ by the authorities (perukārar) of the village.
417	On a stone lying before the Piḍāri temple in the same village.	....	Pārthivēndravarman	3rd year	Do. ..	Fragment. Mentions Viśiyanalluḷāṇ of Kunrapākkam.
418	On a slab at **Venpakkam** ..	....	....	Āṅgirasa, Tai 15 ..	Do. ..	States that Dēvarājugāru, son of Mahāmaṇḍalēśvara Lakshmipati of Nandyāla made the temple land of Chennakēśava-Perumāḷ at Venpākkam a sarvamānya and that he instituted worship in the temple twice daily instead of once.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
419	On another slab in the same village.	Chôla ..	Rājakêsarivarman	4th year	Tamil ..	Records the construction of a sluice by a certain [Kêraḷaṉ] Śāṇādittan alias Nāṇi Vichchādaramārāyaṉ who had the jīvita in Vêlakkôṉmaṅgalam in Kaṉṟa-nāḍu, a subdivision of Ūṟṟukkaṭṭu-kôṭṭam.
420	On the south wall of the Tirumanandīśvara temple at **Mamandur**, Cheyyar taluk, North Arcot district.	....	Rājanārāyaṇa Śambuvarāya	7th „ Tai. ..	Do. ..	Fragment. Seems to register a sarvamānya gift of land to the god Tirumanandīśuramuḍaiya-Nāyaṉār.
421	On a slab fixed in a garden to the south of the village **Tiruppanangadu**, same taluk and district.	Vijiyanagara	Ānegondi Veṅkaṭapatidêva-Mahārāya ..	Chitrabhānu, Siṁha, śu. Monday, pañchamī.	Do. ..	Registers the formation of a garden for the sacred bath, festivals and repairs to the temple, of the gods Aṉbuḍaiya-nathar and Panaiṅgāṭ[ṭu*]-Tambirāṉār, for the merit of Akkappa-Nāyaka, the brother of Veṅkaṭappa-Nāyaka and the son of Chennappa-Nāyaka of Dāmal.
422	On three faces of a Nandi-pillar lying in the temple of Mallikārjuna at **Virur**, Atmakur taluk, Nellore district.	....	....	....	Do. ..	Register the grants by the Nyāyattār, of certain taxes due on the tiramaḍaivilāgam of the temple of Mallikārjuna-muḍaiya-Nāyaṉār to the assembly (Ūravar) of Viyūr.
423	On a slab lying buried in front of the Chennakêśavasvāmin temple at **Venkatadripalem**, Markapur taluk, Kurnool district.	Vijayanagara	Vīrapratāpa Rāmadêva	Śaka 1544, Dundubhi, Vaiśākha, Ūrjitapaksha, Vishṇudivasa (ēkadaśī), Monday.	Sanskrit in Telugu.	Records that Malla of the Velluṭla-gôtra, the son of Vīrapa and grandson of Malla of Rāvela family granted the villages Śingarikoṇḍa and Baṭṭêpāḍu to the god Channarāya of Veṅkaṭādrinagara for the daily, fortnightly, monthly and yearly festivals of the god. The villages are said to have been situated in the Kochcherlakôṭa-dêśa acquired by the ancestors of the donor.
424	On another face of the same slab	Do.	Vīrapratāpa Veṅkaṭadêvarāya, 'ruling at Ghanagiri' (i.e. Penukoṇḍa).	Śaka 1539, Ānanda, [Āshāḍha], Sitapaksha (bright half), Vishṇudivasa (ēkadaśī), Thursday.	Do. ..	Records that Gaṅgapa-Nāyaka of the Maḍāla-gôtra, the son of Veṅkaṭādri and grandson of Gaṅgapa-Nāyaka, who was governing the district of Śṛiṅgirimaṇḍala, granted the villages Gurrapusāla, Channarāyapalli, Gāraladinna and Kaṭarivānipalli. The villages are said to have been situated in the Dupāṭi-sīma to the east of Śrīśaila which was acquired by the valour of the donor's ancestors.
425	On a slab lying in a field about ½ mile to the north of the same village.	....	Mahāmaṇḍalêśvara Anivārapa Beharāvu Rāmayadêva-Mahārāja.	Śaka 1408, Parābhava, Vaiśākha, śu. 1, Wednesday.	Telugu ..	Incomplete. Records that the chief granted the village Poḍālavānipalle, free of some imposts, viz., kaṭṇam, kāṇike and suṅkham to Mallabattuṇḍu, Kasavabattuṇḍu, and Jakkayya Tippabattuṇḍu, for the merit of his father Siṅgarayya, re-naming it as Siṅgavaram.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
426	On a stone built into the back wall of the ruined temple of Prasannayya at **Bollavaram**, Nandikotkur taluk, same district.	Moghul ..	Mahārāja Rajādhirāja Śrī Avaraṅgapādushāhu Sāhēb, 'ruling at Āmudāvagara alias Hastināpuram'.	Śaka 1619, Īśvara, Kārtika, śu. 12.	Telugu ..	Records that Prasannaya, the son of Pāparāju and grandson of Prasannaya of the Kāśyapa-gōtra, Āpastamba-sūtra and Yajuś-śākha, born in the family of Gōparāju, the sthalakaraṇam of Bollavaram, constructed the temple of Kāśī-Viśvanātha and a well near it. On the day of the consecration of the temple and the well he granted some land in the village Bollavaram as daṇḍgu-mānyam to Musalaya, son of Vīrabattu and grandson of Denchanāla Liṅgabattu of the Āpastamba-sūtra and the Mayāna-gōtra.
427	On another stone in the same place.	Do. ..	Do.	Do.	Do. ..	Records that the same donor granted some land in the village of Bollavaram as daṇḍgu-mānyam to Krishnaya, son of Veṅgaya and grandson of Veṅkaṭadri of the Vasishṭhagōtra, Āpastamba-sūtra and Yajuś-śākha, who was the sthalakaraṇam of Prōlukallu.
428	On a slab built into the wall round the well called Liṅgaṁbhavi in the same village.	....	....	....	Do. ..	Built in and mutilated. Seems to record a grant of land. Mentions Kasnvireḍḍi and Bollavaram and refers to Dommaris.
429	On a slab set up near the same well.	Vijayanagara	Vīrapratāpa Śrī[raṅ]garāyadēva-Mahārāya, 'ruling at Penukoṇḍa'.	Śaka 1503, Vṛisha, Āshāḍha, śu. 12.	Do. ..	Records that Raṅgarājayyadēva-Mahārāja, the son of Veṅkaṭadrirāja, grandson of Rāmarāja Śrīraṅgarāja of the Ātrēya-gōtra and Sōmavaṁśa and the younger brother of the king, granted the village Bollavaram to the god Chaṁnarāya of Mirutūru.
430	On a red stone lying in front of the shrine to the south of the central shrine of Saṅgamēśvara at **Sangameśvaram**, same taluk and district.	Western Chālukya	Tribhuvanamalla	Chālukya-Vikrama year 3, Siddhārthi, ... Thursday, Uttarāyaṇa-Saṁkrānti.	Kannaḍa ..	Damaged. Registers a grant (of land) made by Bijjaṇa Chōla-mahārāja, a feudatory of the king for the offerings and enjoyments of the god (name lost). The gift was made into the hands of Anantaśakti-Paṇḍita, the disciple of Nirañjana-Paṇḍita. The chief bears the praśasti of the Telugu-Chōḷas beginning with 'charaṇasarōruha', etc., and is said to have been governing the districts Kanne Three Hundred, Peḍakal Eight Hundred and Naravaḍi Five Hundred with Ēṭagiri as his capital.
431	On a pillar in the thirty-six-pillared maṇḍapa in the same temple.	....	....	Śaka 148[8], Dundubhi, Āshāḍha, śu. 15.	Telugu ..	Records that Śrī Ajātaviraśaiva-siddha Bhikshāvṛitti Ayyavāru of the Śrī-Kailāsa on the Śrī-Parvata made tax-free the income called Viramushṭipannu, to the sthānikas of the temple of Saṅgamēśvara.
432	On another pillar in the same maṇḍapa.	....	....	Śaka 1457, Manmatha, Kārtika, śu. 12, Saturday.	Do. .	Registers the grant of the village Biravōlu by Rāmābhaṭlu, son of Bhūtanāthuni Chiṭambhaṭlu, to the god Saṅgamēśvara and to the god Mallikārjuna of Śrīśailam and for feeding brahmans. The village is said to have been situated in the Mosalimaḍugu-sīma which was granted to the donor as nāyaṅkara by king Achutarāya-Mahārāya.
433	On a stone built into the left of the entrance of the temple of Kūpala-Saṅgamēśvara in the same village.	....	....	....	Telugu (Archaic.)	Mentions (the god) Śrī Nakarēśvara.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
434	On a slab built into the Dēsanūr anicut near **Kenchangundam**, Bellary taluk Bellary district.	....	....	Śaka 1388, Vyaya, Magha, śu. daśami, Thursday, Rōhiṇī, Brahma-yōga, Garaja - karaṇa Kumbha-lagna.	Sanskrit and Kannaḍa.	Records that the dam across the Dēvarasana-kālve which had breached was reconstructed by Viṭhaṇa-Nāyaka who bore the title Arirāya-Tōḍaramalla and who was the Governor of Jagasthāpi-Guttivadurga (i.e. Gutti), for the merit of his father Sōmaṇa-Nāyaka who was born in the family of Pratāparudra and of his mother Basavāmbā. Mentions his Brahman lieutenant Basavarasa.
435	On a black slab preserved in the Ladkhan mosque at **Sirugupp**a.	....	....	'Gate of great bounty' 1085- (A. D. 1674.)	Persian (Verse).	Eulogises Masūd Khān and states that a massive and strong gate at Adsuni and a gate at Sirkopa (i.e., Sirugupp) were built by him.
	Rayadrug taluk, Bellary district.					
436	On a slab set up before the temple of Hanumān at **Udegolam.**	....	....	[Ru]dhirōdgari, Śrīmukha, Kārtika, ba. 7.	Telugu ..	Damaged. Records gifts made to the god Sañjīvarāya (i.e. Hanumān) of Uḍēgoḷam by certain officers of Rāyadurgam viz., Rāma-Nāyaka and Rāyadurgam Timmapa-Nāyaka and others
437	On a slab set up before the temple of Hanuman at **Baginayakanahalli.**	Vijayanagara	Vīrapratāpa Sadāśivadēva—Mahārāya ..	Śaka .... Parabhava, Chaitra, śu. 10.	Kannaḍa ..	Damaged. Records a gift of land by Vīraṇa-Nāyaka, a subordinate of Mahāmaṇḍalēśvara Rāmarāja Viṭhalayadēva Mahā-arasu.
438	On a slab set up before the temple of Hanumān at **Virapuram.**	Do.	Do. do. ..	Śaka 1472, Sadhāraṇa.	Telugu ..	Incomplete. The inscription stops abruptly with the name of the king.
439	On a rock in a dried-up stream outside the village of **Pulakunta.**	....	....	Prajōtpatti, Phalguṇa, ba. 13.	Do. ..	Damaged. Registers the grant of a daśavandha-mānya by Rāyadurgam Timmanagāru, the agent of Mahārājarāja Śrī Timmappa-Nāyaka, son of Daḷavāyi Veṅkaṭapati-Nāyaka, to Musiti-Reḍḍi of Pallakuṇṭa, for having constructed a tank.
440	Near a pickota on the bank of the Hagari river near the village of **Gummaghatta.**	....	....	Śaka 165[8], Naḷa, Āsvija, śu. 3, Monday.	Do. ..	Damaged. Records a gift of land to Pāpu-Reḍḍi of Gummagaṭṭa.
441	On a slab lying in a field to the south of **Kalugodu.**	..	....	Śubhakṛit, Pushya, ba. 3, [Wednesday].	Do. ..	Damaged and incomplete. Mentions Daḷavāyi Timmanāyani Veṅkaṭapati-Nāyaka.
442	On a slab set up in Survey No 318 to the south of the same village.	(Noḷamba) Pallava.	Maydani arasa	Śaka 899 current	Kannaḍa (Archaic).	Records the death of Eragaṅgayya while the king was at Eragūru. Refers also to the killing of Ayyappa who was the subordinate of Kumarārāditya Nanniga.
443	On a hero-stone set up near the Āñjanēya temple in the same village.	....	....	....	Kannaḍa ..	Damaged. Mentions Ba[lli]garasa.
444	On another hero-stone set up in the same place.	....	....	....	Do. ..	Much damaged. Seems to mention Bhōgadēva and Baichiga.
445	On a stone built into a pickota near the village of **Tallakere.**	....	....	Śaka 1649, Plavaṅga, Chaitra, śu. 15.	Telugu ..	Registers the grant of land and a pickota as daśabandha to Mallana-Gauḍu of Teṭicherla for his having constructed a tank, by Daḷavāyi Veṅkaṭapati-Nāyaka, son of Timmapa-Nāyaka.
446	On a stone set up near the temple of Āñjanēya at **Rangasamudram.**	....	....	Śaka 1683, Vishu, Bhādrapada, ba. 10.	Do.	Registers the grant of land made to Pōtana-Gauḍu by Daḷavāyi Timmapa-Nāyaka, son of Veṅkaṭapati-Nāyaka.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
447	On a stone set up in a field near the tank bund at the same village.	....	....	Śaka 1[6]51, Saumya, Āshāḍha, ba. 12, Wednesday.	Telugu ..	Damaged and incomplete. Seems to record a grant of land at Raṅgasamudram by Daḷavāyi Veṅkaṭapati-Nāyaka, son of Timmapa-Nāyaka.
448	On a stone set up on the tank bund at the same village.	....	....	Śaka 1648, Parābhava, Bhādrapada, śu. 10, Monday.	Do. ..	Records the construction of a tank by Lachcha Rāma Ammavāru, the wife of Daḷavāyi Veṅkaṭapati-Nāyaka, son of Kōneṭi-Nāyaka and the mother of Timmappa-Nāyaka.
449	On a stone set up near the tank bund at **Kottapalle.**	....	....	Śaka 1716, Ānanda, Āśvija, śu. 10.	Kannaḍa ..	Damaged. Seems to register a grant of land by Chiga-Timmaṇṇa of Raṅgasamudra to a pūjāri.
450	On a slab preserved in the temple of Hanumān at **Muradi.**	....	....	Śaka 1[36]5, Durmati, Vaiśākha, śu. 10.	Do. ..	Damaged and incomplete. Mentions gift of some village made by the Rāya (i.e., king) to Malaya, son of Malari-Oḍeya and grandson of Siddhanātha-Oḍeya who was the son of Mahāmaṇḍalēśvara Udayagiri Saṅgamarāya.
451	On another slab preserved in the same temple.	Vijayanagara	Vīrapratāpa Sadāśiva-Mahārāya	Śaka 1467, Krōdhi, Śrāvaṇa, ba. 7, Saturday.	Do. ..	States that Rāmarāja granted as sarvamānya the siddhāya tax on barbers as per order of the king. Mentions Koṇḍōja.
452	On a slab set up in front of the temple of Hanumān at **Kudlur.**	Do.	Vīrapratāpa Sadāśivarāya-Mahārāya ..	Śaka 14[68], Krōdhi, Jyēṣṭha, śu. 15.	Telugu ..	Damaged. Seems to register the grant of the village Kuḍlūr otherwise known as Kaṭēpalli-Muddalāpuram as sarvamānya-agrahāram to some Brāhmaṇas by Mahāmaṇḍalēśvara Rāmarāja Viṭhalarāja Tirumalayyadēva-Mahārāja for the merit of Viṭhalarāja.
453	On a slab lying before the temple of Hanumān at **Bhupasamudram.**	....	....	Śaka 1460, Vilambi, Āshāḍha, śu. ēkādaśi, Thursday.	Kannaḍa ..	Records that Kadirinātha, the son of Kṛishṇama-Sūraya, gave a lamp-post for the god Ahōbala Narasiṁha. The donor bears the titles Kāvēriyallabha and Garuḍa-Nārāyaṇa.
454	On a stone lying in a tamarind grove near the same village.	Vijayanagara	Vīrapratāpa Sadāśiva-Mahārāya	Śaka 1478, Naḷa, Jyēṣṭha, śu. 15.	Telugu ..	States that the unauthorized taxes which were being levied on the agrahāram village Sarvajña-Kriyāśaktipuram, otherwise called Bhūpatirāyasamudram by the local officers, were remitted by Mahāmaṇḍalēśvara Viṭṭhalarāja Tirumalayyadēva-Mahārāja for the merit of Viṭṭhalarāya.
455	On a boulder before the temple of Vīrabhadra on the hill at **Bondanakal.**	....	....	Pramādicha, Ā[shā]ḍha, śu. 5.	Kannaḍa ..	Damaged. Records the construction of a *paradi* (enclosure).
456	On a slab set up before the gōpura of the Svayambhudēva temple at **Kanekkal.**	Vijayanagara	Sadāśivarāya-Mahārāya	Śaka 1467, Māgha, ba. . .	Do. ..	Much damaged. Seems to record a gift to the god Vīrabhadra. Mentions Timmarāja and Muddaṇa Basavarāja.
457	On a slab set up in the Bazaar street of the same village.	Do.	Vīrapratāpa Kṛishṇadēvarāya-Mahārāya	Śaka 1438, Dhātu, Āshāḍha, ba. amāvāsya, Sunday.	Do. ..	Registers the grant of dēvādāya and brahmadāya lands at Kaniyakallu, as sarvamānya, by the king. The grant was made on the bank of the river Tuṅgabhadrā in the presence of the god Virūpākshā on a Saṅkrānti day.
458	On a slab lying in a field about half a mile from the village of **Bidurukunta.**	....	....	Śaka 1588, Parābhava, Chaitra, śu. 10.	Do. ..	Registers a grant of land to Koṭige Juṭṭaiyya by Rājādhirāja Rāja Śrī Narasiṅgarāya.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
459	On a slab set up before the temple of Hanumān at **Vyasapuram**	....	....	Śaka 1596, Pramadicha, Nija-Bhādrapada, ba. 5.	Kannaḍa .	Damaged. Purports to register the grant of a bhāvimānya in the villages of Bidurukonta and [Vy]asapuram to Virappa of Gōmaṭha by the Dēśāhi, Nāḍiga, Gauḍa, Sēnabhōga and Gumāstas of the place. The inscription was inscribed by Siddhi Masūda Sāhēb
460	On a stone set up outside the village of **Honnur.**	....	....	A.D. 1837, September 6 (in English and Telugu).	English and Telugu.	Records that a thug (Yiphāsigar) named Yimam-Sāheb was hung on the specified date by the orders of the Faujdāri court for killing a man by phāsā near the spot.
461	On a slab preserved in the maṇḍapa in front of the garbhagriha of the Nīlakaṇṭhēśvara temple at **Govindavāḍa.**	Western Chāḷukya.	Tribhuvanamalladēva 'ruling at Kalyāṇa'.	Śaka, 1092, Virōdhi, Chaitra, śu. pūrṇami, Monday, Lunar-Eclipse.	Sanskrit and Kannaḍa in Kannaḍa.	Records that Mahāmaṇḍalēśvara Tribhuvanamalla Mallidēva-Chōḷa-Mahārāja, son of Iruṅgōḷa and grandson of Gōvinda of the Chōḷa family of Ōreyūr (i.e. Uraiyūr) granted the village Santarane, some lands and some taxes for the daily offerings and worship of the god Nīlakaṇṭha. The chief was governing from his capital at Gōvindavāḍipura. It also states that Kēdārēśvara-Paṇḍita, son of Sarvēśvara-Paṇḍita was the sthānapati of the temple. The inscription was written by Sōmēśvara.
462	On a hero-stone set up before the temple of Nīlakaṇṭha at the same village.	....	....	....	Kannaḍa ..	Records the death of Masavi Mayinadaya in a battle with Ballidēvachōḷa at Kanneyakallu by the sword of Iruṅgōḷa.
463	On a hero-stone set up outside the same village.	....	....	Śaka 1[6]4[4], Dundubhi.	Telugu ..	Damaged. Mentions Yallappa, son of Bhōgappa and Gōvindavāḍa.
464	On a slab set up in the maṇḍapa in front of the garbhagriha of the Saṅgamēśvara temple at **Sangamesvaram,** hamlet of Singepalli.	Western Chāḷukya.	Tribhuvanamalladēva 'ruling' from the nelaviḍu (capital) Gō[vin*]avāḍi.	Śaka 995, Pramādicha, Chaitra, amāvāsya, Sunday.	Kannaḍa ..	Registers the grant of some lands for the worship and offerings of the god Svayambhu Saṅgamēśvaradēva of Kuḍalu (by the king). States also that Maṅgi, grandson of Rudra-Śiva, was the sthānapati.
465	On the second face of the same slab.	....	....	....	Do. ..	Damaged. Records a gift of land to god Saṅgamēśvara by a Chōḷa feudatory (name lost). A string of birudas of the Chōḷas (of Uraiyūr) is given.
466	On the third face of the same slab.	....	....	Vṛisha	Do. ..	Damaged. Records a grant of land. Mentions Sōmarāśi-Paṇḍita and Kuḍaladitya.
467	On a stone lying in a field to the north of the same village.	....	....	Uttarāyaṇa-Saṅkrānti, Monday.	Do. ..	Records the grant of land in the village called Noṇabagavuṇḍanahaḷḷi on the bank of the river Aghari (Hagari) to god Nīlakaṇṭha by Mahāmaṇḍalēśvara Iruṅgōḷadēva who was governing the Roddha Three Hundred, Sire Three Hundred etc.
468	On a slab set up in front of the Śiva temple at **Pulakurti.**	Western Chāḷukya.	Traiḷōkyamalladēva, 'ruling at Kōḷūru'.	Śaka 980, Viḷambi, Āshāḍha, śu. bidige, Thursday, Dakshiṇāyaṇa-Saṅkrānti, Vyatipāta.	Do. ..	Registers the grant of the agrahāra called Gōpāmbudhi in the Kaṇiyakallu Three Hundred, to the mahājanas of Pulakurike by the Mahāsāmantas Bacheharasa, Gōnarasa and Bhīmarasa who were governing the districts of Ayyanavāḍi Three Hundred and Kaṇiyakallu Three Hundred, at the request of Daṇḍanāyaka Gōpaṇṇa. The donor bear the titles of the Chōḷas of Uraiyūr.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
469	On a slab set up in a field to the west of **Kuruvalli**.	....	....	....	Kannaḍa ..	Mentions Kuruvalli and Basava-Gaṇḍa.
470	On a slab set up in the same field ..	....	....	....	Do. ..	States that the village Marasūru belonged to the god Rāmachandra of the Ānegondi-maṭha.
471	On a slab lying before the temple of Vishṇu at **Nagalāpuram**.	....	....	Taraṇa, Vaiśākha, śu. 3, Monday.	Telugu .	Records the construction of a well by a private individual for the merit of his mother.
472	On a slab set up outside the village of **Siddharampuram**.	....	....	....	Kannaḍa ..	Damaged. Mentions the (Uraiyūr) Chōḷa feudatory Bhīmarasa with the usual birudas.
473	On a slab set up in a street at **Yelanji**.	Vijayanagara	Vīrapratāpa Sadāśiva-Mahārāya, 'ruling at Vidyānagara.'	Śaka 14[7]8, Naḷa, Jyēṣṭha, śu. 15.	Telugu ..	Records that on the complaint of the villagers, Mahāmaṇḍalēśvara Rāmarāju Viṭṭalarāja Tirumalrājayyadēva-Mahārāja stopped the illegal collections of money on Yeḷahañji, Sōmalāpuram, Untakallu and another village and directed that the fines etc. collected in the village should be utilized for repairing temples, tanks, etc. Dakshiṇāmūrti-Śivāchārya is mentioned as the donee.

C.—Stone inscriptions copied in 1924.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Umāmahēśvara temple at **Vadavanpatti**, Sivaganga taluk, Ramnad district.	....	....	Nandana, Tai, 15	Tamil ..	Records the gift of a house-site and the grant of certain privileges in the temple, by the residents of Kaḍambaṅgudi alias Malaiyarāyaṇkōṭṭai, to a certain Umaiyāṇḍār Virapperumaḷ of Niyamam alias Kulaśēkharaṇ-maḍigai of Tennarruppōkku in Kēralasiṅga-valanāḍu, in recognition of his having built certain portions of the temple of Periya-uḍaiya-Nāyaṇār in the village.
2	On the same wall	Pāṇḍya ..	.....Tribhuvanachakravartin Kulaśēkharadēva.	9th year, Kanyā.... [Saturday].	Do. ..	Much damaged. Seems to record a gift of land to Tiruchirrambalamuḍaiyaṇ Dēvappillai by the Ūravar (assembly).
3	On the west and south walls of the same shrine.	....	Tribhuvanachakravartin Kōnēri[ṇmaikoṇḍāṇ] Parākrama-Pāṇḍyadēva.	5th year, Puraṭṭāḍi	Do. ..	Damaged. Records a royal order sanctioning the gift of the village of Vālaṅguḍi as a dēvadāna for offerings and worship to the temple of Periya-uḍaiya-Nāyaṇār at Malaiyarāyaṇkōṭṭai in Kaḷavaḷi-nāḍu.
4	On the same walls	Pāṇḍya ..	Parākrama-Pāṇḍyadēva	Do. Mārgaḷi 5	Do. ..	Damaged and incomplete. Seems to record the communication of and the giving effect to the above royal order by the assembly (Nāṭṭavar) of Paṇaiyūrparru to the temple authorities and to two individuals who had the tenancy right of the lands.
5	On the south wall of the same shrine.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	11th year, Tulā 5, śu. saptami, Monday, Tiruvōṇam.	Do. ..	Sale of the tenancy right (கானாட்டுக்கூறு) of the land and tank belonging to the temple to a physician of Aḷagaimānagar in Vaḍakaḷavaḷi-nāḍu by Ēḷagapperumaḷ alias Kaḷavaḷi-Nāḍaḷvāṇ.
6	On the same wall	....	....	Krōdhi, Āvaṇi 10..	Do. ..	Records that Perumbūr-Uḍaiyaṇ Agattiyāṇḍār Ilaṅgaivaḷitirandār of Iḷaiyattaṅguḍi alias Kulaśēkharapuram in Kalvaśal-nāḍu made certain additions to the Mahāmaṇḍapa before the shrine and was awarded certain privileges in the temple.
7	On a pillar in the maṇḍapa in front of the same shrine.	....	....	....	Do. ..	Records that this pillar was the gift of Aṇṇaṇaṅgakkaraṇ Poṇṇiṇ-Peruma] alias Maṇṇarmuḍitaṅgiṇāṇ of this village.
8	On the door-post of the entrance into the same maṇḍapa.	....	....	....	Do. ..	Records that these two door-posts were the gifts of the donor mentioned in No. 6 above.
9	On stones built into the walls of the Svarṇavalli-Ammaṇ shrine in the same temple.	Pāṇḍya ..	Sundara-Pāṇḍya	4 + 1 + 1st year, Siṁha 15.	Do. ..	Fragments. Seem to record a gift of land for burning a twilight lamp in the shrine of Dēśināyakap-Pillaiyār in the temple of Jayaṅgoṇḍaśōḷīśvaramuḍaiya-Nāyaṇār by a resident of Tirukkōṭṭiyūr.
10	On the tiers round the central shrine in the Malaikkoḷundīśvara temple at **Tirumalai**, (same taluk and same district).	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who having taken the Chōḷa country, was pleased to perform the ascintment of heroes ..... at Muḍigoṇḍaśōḷapuram".	17th year	Do. ..	Stones out of order. Seems to record an agreement arrived at by the various communities, fixing the taxes to be paid on the several articles of merchandise for the benefit of the temple of Kuṉṟattūr-Nāyaṇār. Mentions (the hall called) Aṉṉūrruvaṉ-tirukkāvaṇam in the temple where they assembled together for the purpose.
11	On a pillar in the maṇḍapa in front of the same shrine.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	22+2nd year, Rishabha 11.	Do. ..	Sale of land and tank by the temple authorities to Nīlagaṅgarāyaṇ Tāyilanaḷa-Peruma] alias Narasiṅgadēva for constructing the roof of the veranda of the temple of Tirumalai-Perumā at Kuṉṟattūr in Aḷagaimānagar.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
12	On another pillar in the same maṇḍapa.	....	Tribhuvanachakravartin Kōnêrinmaikoṇḍaṉ.	13th year and 342nd day.	Tamil ..	Records the remission, of certain taxes due from three temples including those on the dêvadâna lands of the god Tirumalai-Perumâḷ, from the 11th year of the king in favour of the temple of Kaṇṇuḍai-Îśvaramuḍaiya-Nâyaṉâr for worship and repairs.
13	On a third pillar in the same maṇḍapa.	Pâṇḍya ..	Mâravarman alias Tribhuvanachakravartin Sundara-Pâṇḍyadêva, "who, having taken the Chôḷa country, was pleased to perform the anointment of victors at Muḍigoṇḍaśôḷapuram."	17th year	Do. ..	Gift of 5 Śôḷiya-naṟpaḷaṅkâśu for burning a twilight lamp in the temple by Paḷḷamuḍaiyaṉ Âḍavallaṉ Âḍichchadêvaṉ alias Puḷiyaḍaraiyar.
14	On the east wall of the Pâdampiriyâḷ-Ammaṉ shrine in the same temple.	Do. ..	Mâravarman alias Tribhuvanachakravartin Sundara-Pâṇḍyadêva, "who distributed the Chôḷa country."	10+1st ,, ...	Do. ..	Records a sale of temple land to a certain private individual who seems to have presented it back for worship to the goddess. Mentions Śôḷiya-naṟpaḷaṅkâśu and Vîrapañjaraṉ-kâśu.
15	On the north, east and west walls (inside) of the same shrine.	Do. ..	Jaṭâvarman alias Tribhuvanachakravartin Parâkrama-Pâṇ[ḍyadêva]	5th year, Tai ..	Do. ..	Much damaged. Seems to record a sale of land at Nâmaṇûr alias Puravari-naḷûr by the assembly of the village to a native of Poṉṉaṟṟi at Amaraḍimaṅgalam in Naḍuvilkûṟu, a sub-division of Mîḷalai-kûṟṟam on certain easy terms for the payment of taxes. Mentions the coin Râśimarâśaṉ-kaḷiṉai
16	On the west wall (inside) of the same shrine.	Do. ..	Jaṭâvarman alias Tribhuvanachakravartin Parâkrama-Pâṇḍyadêva.	9th year, Śittirai, 12.	Do. ..	Damaged. Records a re-sale of the land mentioned above by the purchaser to another individual.
17	On the west and north walls (inside) of the same shrine.	Do. ..	....	Do.	....	Begins with the introduction பூமருவிய [திரு]மடந்தையு etc. of king Mâravarman Sundara-Pâṇḍya I, which stops short about the middle.
18	On the base of the platform at the entrance of the rock-cut cave in the same temple.	Do. ..	Mâravarman alias [Tribhu]vanachakravartin.....ṇḍyadêva.	Do.	....	Damaged. Seems to record a gift of land by purchase at Puṟkaḷi in Vaḍakaḷavaḷi-nâḍu by Âḍavalakûttaṉ alias Gurukularâyar to provide for the supply of water for the sacred bath of the god.
19	On the side of the same platform ..	Do. ..	[Jaṭâvarman] Tribhuvanachakravartin [Kulaśô]kharadêva.	9+1st year ..	Tamil ..	Seems to be a portion of a big inscription which is almost completely damaged. Seems to record a gift of land.
20	On the right side of the steps leading to the same rock-cut cave.	Do ..	Tribhuvanachakravartin Kulaśêkharadêva	Do.	Do. ..	Records the agreement by the danmadâvaḷavar residing in Pañchavaṉmâdêvi-perumteruvu (street) to supply every day 1 spoonful of oil per oil-mill for a twilight lamp to the temple of Kuṉṟattûr-Nâyaṉâr. There is also a much damaged record at the end which seems to register a gift of land.
21	On the left side of the same steps ..	Do. ..	Do. do.	6th year ..	Do. ..	Records the remission in favour of the temple of certain taxes on lands including those purchased for the temple.
22	On the east side of same rock-cut cave.	Do. ..	Mâravarman alias Tribhuvanachakravartin [Vikrama-Pâṇḍyadêva].	7+1st ,, ..	Do. ..	Built in at the beginning. Begins with the introduction [திரு]மகள் மருவுமகள், etc. Gift of tax-free land for worship and offerings to the image of Tiruchchirambala Kshêtrapâla-Piḷḷai set up in the temple.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
23	On the west side of the same rock-cut cave.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	2 + 9th year, 349th day.	Tamil ..	Built in at the right end but the portion thus hidden has been re-engraved on the cross-wall. Begins with the introduction ஸ்வஸ்தி ஸ்ரீமன்னு, etc. Gift of land to Jayaṅgoṇḍāṉ Śrīvallabhaṉ alias Kaḷavaḷi-Naḍaḷvāṉ with the provision that the taxes should be paid to the temple at Kuṉṟattūr for offerings. Refers to the king as occupying his royal seat in the sleeping apartment in his palace at Madura to the east of Maḍakkuḷam.
24	On the same side	Do. ..	Do. do.	....	Do. ..	Much damaged and built in below. Mentions the street Jayaṅgoṇḍaśōḷaṉ-peruṉderuvu.
25	On the rock on the south side of the prākāra of the same temple.	Do ..	[Jaṭāvarman ?] Tribhuvanachakravartin Kula[śēkharadēva].	....	Do. ..	Built in. Contains portion of the introduction ஸ்வஸ்தி ஸ்ரீமன்னு, etc. Seems to record a gift of land in the name of Tirumāḷigai-Piḷḷaiyār (Gaṇapati).
26	On the same rock	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva.	13 + 14th year ..	Do. ..	Gift of 1 achchu for burning a twilight lamp in the temple, by a lady residing in Aḷagaimānagar in Vaḍakaḷavaḷi-nāḍu.
27	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3 + 3rd ,, ..	Do. ..	Begins with the introduction ஸ்வஸ்தி ஸ்ரீமன்னு, etc. Records a gift of land [from the personal property of the king] for the morning service in the temple at Kuṉṟattūr with the apportionment of karaṇmai and miyāṭchi on the lands between a certain Periyāṉ Āṇḍapirāṉ alias Tiruveṅkāṭṭuṉaṅgai and the god.
28	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin [Kulaśē]kharadēva.	Do. ..	Do. ..	Built in at the right end. Begins with the same introduction. Records a similar grant of the village Vaṇṇāṉambal alias Śikaraṇallūr for daily offerings in the temple.
29	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	....	Do. ..	Incomplete. Begins with the same introduction. Seems to record a gift of land by purchase. Refers to the royal seat called Kaliṅgarāyaṉ in the palace at Madura.
30	Do.	Do. ..	Do. do.	13 + 1st year, [Siṁha], Friday, Aniḷam (Anurādha).	Do. .	Damaged. Records gift of land for a lamp in the temple, with a similar apportionment of the rights on it as in No. 27 above between a certain Dēvar Śirivallavaṉ alias Villavarāyar and the temple.
31	Do.	Do. ..	Do. do.	3 + 1st year ..	Do. ..	Begins with the introduction ஸ்வஸ்தி ஸ்ரீமன்னு, etc. Gift of land for conducting the midnight service in the temple.
32	Do.	Do. ..	Do. do.	3 + [1]st ,, ..	Do. ..	Begins with the same introduction. Gift of land to a private individual who had to pay the taxes on it to the temple to meet the expenses of the kitchen.
33	Do	Do. ..	Do. do.	[3] + 2nd ,, Vaigāśi.	Do. ..	Damaged. Begins with the same introduction. Records the grant of certain honours and privileges in the temple to Aṇḍapirāṉ alias Tiruveṅkaṭṭuṉaṅgai, a dēvaraḍiyār of Aḷagaimānagar in return for her acts of charity, viz., (1) setting up of the image of Chaṇḍēśvara in the temple of Śūradēva-Īśvaramuḍaiyār in her village and (2) constructing a verandah for the image of Tirugñāna-sambanda in the temple of Kuṉṟattūr-Nāyaṉār.

C.— Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
34	On the same rock	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3+2nd year ..	Tamil ..	Damaged. Begins with the introduction பூமேல்நிறுத்து etc. Gift of land in Rājendraśōla-chaturvēdimaṅgalam in Tenparappu-nāḍu by a certain Tirumagai-Nāchchi alias Tirujñānasambanda-naṅgai for worship and offerings to the image of Āḷuḍaiya-Pillaiyar set up by her in the temple.
35	On the side of the west verandah in the same prākāra.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11+1st ,, ..	Do. ..	Begins with the introduction பூமேல்நிறுத்து, etc. Incomplete and damaged. Seems to record a sale of land to a native of Malai-maṇḍalam.
36	On the side of the north verandah in the same prākāra.	Do. ..	Do. do.	9+1+1st year, Mēsha 22, śu. saptami, Friday, Punarpūsam.	Do ..	Begins with the same introduction. Gift of land for providing water for the sacred bath of god Kuṉṟattūrnḍaiya-Nāyaṉār by Kaḷavaḷi-Nāḍaḷvār who apportioned the karāṉmai and mikatchi rights over it between a certain Sabhāpati and the temple.
37	On the same verandah	Do. ..	Tribhuvanachakravartin Kulaśēkhara-[dēva].	[13] + 9th year ..	Do. ..	Much damaged. Begins with the introduction பூமேல்நிறுத்து, etc. Seems to record a sale of land.
38	On a slab serving as a bench near the same verandah.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva	....	Do. ..	Much worn out. Seems to record the gift of the village of Ārṟūr as a dēvadāna to the temple of Aḷagaimānagar-Uḍaiyār.
39	On the north wall of the same prākāra.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	10th year, [Rishabha], ba. saptami, Sunday, Tiruvōṇam.	Do. ..	Records a sale of the karāṉmai right on a certain temple land to two brothers of Maṉappaḍaiviḍu in Kiḷkaḷa-kūṟṟam by the temple authorities in the presence of the king to set up the images of Pillaiyār-Nayiṉār and Tiruvaḍavūr-Nāyaṉār (Māṇikyavāchakar) with the sale amount realized. With the income from the miyatchi right provision was made for the sacred bath and offerings of these images in the temple.
40	On the side of the east verandah in the same prākāra.	Do. ..	Tribhuvanachakravartin Kulaśēkhara-dēva.	13 + 9th year ..	Do. ..	Incomplete. Begins with the introduction பூமேல்நிறுத்து etc Sale of land to a lady for making provision for a number of festivals in the temple.
41	On a beam and pillar in front of the Bhikshāṭana shrine in the same verandah.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	8th year, Simha 24, śu. dvitiyā, Monday, Rēvati.	Do. ..	Incomplete. Stones lost. Records an agreement given to a lady by the assembly of Aḷagaimānagar regarding the karāṉmai right over some temple land.
42	On the north wall of the central shrine in the Mummuḍinātheśvara temple at **Aramanai Siruvayal**. Tirupputtur taluk, Ramnad district.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	9th year	Do. ..	Records the gift of the taxes on a certain piece of land by Tirukkāṉappēruḍaiyāṉ Śivaṉiṉdakāḷaṉ alias Maḷava-chakravarti for special worship and offerings on the day of Pushya in the month of Tai to the images of Āvuḍaiya-Nāyaṉār and his Consort set up by a lady in the temple of Mummuḍiśōḷīśvaramuḍaiya-Nāyaṉār at Siruvayal, the right of tenancy of the land being made over to Tirukkāṉappēruḍaiyāṉ Maḷavar-māṇikkattār.
43	On the same wall	Do. ..	Sundara-Pāṇḍyadēva	15th ,, ...	Do ..	Gift of 2 mā of land by Maḷavar-māṇikkam Tirukkāṉappēruḍaiyāṉ alias Maḷava-chakravarti to a certain Kanaka-śiva-Paṇḍitar, the taxes on the same being assigned to the temple at Śiruvayal for the daily offerings and worship to the image of the goddess Tirukkāmakkōṭṭa-Nāchchiyār Kaṇḍaḷvār.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
44	On the same wall	Pāṇḍya ..	Vīra-Pāṇḍyadēva	6th year	Tamil ..	Gift of land made tax-free by the same chief for providing for a flower-garden to the temple, which was in charge of a member of the Pa ṉaivengrāṉ-tirumaḍam on the north side of the temple.
45	Do.	....	....	....	Do. ..	Incomplete. Another gift by the same chief for offerings and worship to the images of Umāshandasahitar and Hattra (Asura)-dēvar set up in the temple by a certain Aḷivañjadāṉ Paṉchaḷvi.
46	Do.	Pāṇḍya ..	Sundara-Pāṇḍyadēva	15th year	Do. ..	Built in and damaged. Seems to mention the same transaction recorded in No. 43 above and to convey the order regarding the assignment of the taxes to the authorities of the temple.
47	On the south wall of the same shrine.	Do. ..	Māyavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who was pleased to present the Chōḷa country."	20th year, Mēsha 26, śu. dvādaśi, Saturday, Hasta.	Do. ..	Records a gift of land called Vilakkili-nallur by the chief Tirukkaṇapperuḍaiyaṉ alias Māḷava-chakravarti as a *gurudakshiṇā* to Kavirājar Īśvaraśiva-Uḍaiyar of the Śāṇḍilya-gōtra, a native of [Ka]ḷar in the Uttarādēśam (Northern country).
48	On the same wall	Do. ..	Kulaśēkharadēva	3rd year	Do. ..	Records the gift of the taxes due from Mudaliyar Kanakaśiva-Paṇḍitar on a certain land at Ālaṅguḷappaṟṟu by the same chief for special worship in the temple on the day of Uttaraḍam which was his star of birth. Mentions the measuring rod called Sundara-Pāṇḍyaṉ-kōl.
49	Do.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th ,, Aippaśi	Do. ..	A grant of land as tax-free kāṟāṉmai by the Naṭṭavar of Tiruttiyūr-Muṭṭam for offerings and worship to the image of Piḷḷaiyār-Nayaṉār set up in the temple by a certain Vēṇāḍuḍaiyaṉ of Arkaṭṭak-kūṟṟam in Pāṇḍikulapatiḷaṉāḍu, a subdivision in Śōḷa-maṇḍalam.
50	Do.	....	....	....	Do. ..	Records a gift of land to the temple for worship on the days of the asterism Bharaṇi which was the natal star of the donor Māḷavach-chakravatti, after purchasing it from the assembly of Koṟṟamaṅgalam in Tiruttiyūr-Muṭṭam. The tenancy right on the land was given to a certain Miṉṉamaḷai-pēśiyaṉ alias Āyaṉ Śōḷaṉ.
51	On the north wall of the maṇḍapa in front of the same shrine.	....	....	. . . Uttarāyaṇa, Siṁha-Ravi, ba. Tuesday, dvitīyā, Śadaiyam.	Do. ..	Built in at the beginning. Records the building and consecration of the shrine of Iḷaiya-Nāyaṉār (Subrahmaṇya) in the temple by two individuals, one a native of Aruviyūr alias Kulaśēkharapaṭṭinam and the other of Aḷagāpuri alias Śōḷiyanārāyaṇapuram, and the conferment of certain privileges on them during the festivals of the deity by the temple authorities and the village assembly (?).
52	On the same wall	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Su[nda]ra-Pāṇḍyadēva.	2nd year	Do. ..	Stones lost at the end. Registers a gift of the taxes on a certain land belonging to Kanakaśiva-Paṇḍitar who is referred to as a native of Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Vikramaśōḷa-vaḷanāḍu, a subdivision in Śōḷa-maṇḍalam, by the chief mentioned in No. 43 above, for special worship in the temple.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
53	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍya-dēva.	6+[1]st year, Naḷa, Āṇi, 5.	Tamil ..	Engraved in later characters. Incomplete. Seems to record some gift for the daily worship in the temple by Tirukkāṇaippēruḍaiyāṉ Māḷava-chakravattigal.
54	On the west wall of the same maṇḍapa.	....	....	Śubhakṛit, Aṟpaśi, 20.	Do.	Records the setting up and consecration of the images of Deyvayāniyār and Vaḷḷi-Nāchchiyār in the shrine of Iḷaiya-Nayiṉār referred to in No. 51 above, by the dharmakartas of the temple.
55	On the same wall	Madura Nāyaka.	Vīrappa-Nāyaka	Vikrama, Śittirai, 3.	Do.	Records the grant of the taxes on the lands in Vīrānēṟippaṟṟu to the temple of Mummudiśōḷa-Īśuramudaiya-Nāyaṉār at Śiruvayal in Ki[ḷai]ṭ-Tiruttiyūr-Muṭṭam, a subdivision of Kēraḷaśiṅga-vaḷanāḍu, by Daḷavāy Kanakappa-Nāyakkar, the agent of the king.
56	On the south wall of the same maṇḍapa.	Pāṇḍya ..	Kulaśēkharadēva	24th year, Āṇi ..	Do.	Registers a similar grant of the taxes on some plots of land in Aṉṉiyūr to the temple by Śivanindakālaṉ Tirukkāṇappēruḍaiyār alias Māḷava-chakravarti, the land being made over to a certain Aḷagiya-Śōkkaṉār.
57	On the same wall	Do. ..	Do.	[8]rd year, Āḍi ..	Do.	Damaged. Records a gift of land by purchase by a certain Aḍaikkalaṅgattār to an individual reciting the tirupaṭṭu (Dēvāram) in the temple for the maintenance of a maṭha.
58	Do.	....	....	Śrīmukha, Āḍi, 25	Do.	Incomplete. Seems to record a sale of land by a number of residents of Pāgaṉēri and other villages in Mēlait-Tiruttiyūr-Muṭṭam to the temple.
59	Do.	Pāṇḍya ..	Kulaśēkharadēva, "who was pleased to take all countries."	27th year, Āvaṇi ..	Do.	Records the gift of certain lands as tax-free (iṟaiyili) kāṟāṉmai for the maintenance of a flower-garden for the temple by Māḷavach-chakkravatti.
60	On the east wall of the same maṇḍapa.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, "who was pleased to take all countries."	20th " Aṟpaśi, 14.	Do. ..	Registers an agreement by the tānattār of the temple to measure out a nāḷi of rice daily for offerings to the image of Rishabhadēva for the money received by them from a certain resident of the village.
61	On the same wall	Do. ..	Kulaśēkharadēva	35th "	Do. ..	Unfinished. Seems to refer to the same transaction mentioned above.
62	Do.	....	....	....	Do. ..	Unfinished. Seems to record a gift of land by Māḷavach-chakkravatti for worship in the temple.
63	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	2 + 21st year, Pārthiva, Tai, 26	Do. ..	Records the conferment of certain privileges on some individuals who had set up and reconsecrated a new image of the goddess in the temple.
64	On the east wall of the central shrine in the Sugandhavanēśvara temple at **Perichchikoyil**, same taluk and district.	Do. ..	Tribhuvanachakravartin Sundara-Pāṇḍya-dēva.	8 + 1st year, Āḍi, 1.	Do. ..	Records a tax-free gift of land by Kaṇḍaṉ Udaiyaṉjeydaṉ alias Gāṅgēyaṉ for offerings and worship at the service called Araiśanārāyaṇaṉ-śandi instituted by him to the image of Kshētrapāladēva in the temple of Tirumaṭṭukkarai-Nāyaṉār at Tiruttiyūr-Muṭṭam in Kēraḷaśiṅga-vaḷanāḍu.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
65	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8 + [1]st year ..	Tamil ..	Records another gift of land by purchase by the same chief for a service in the temple of Tirumaṭṭukkaraiyā[ṇḍa]-Nāyaṇār in Kēṉalaśiṅga-vaḷanāḍu. Mentions a certain daṇḍanāyaka called Tōrmannar-Śegadaraṉ (Jayadharan).
66	On the north wall of the same shrine.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, "who was pleased to take all countries."	18th year, Siṁha, 18.	Do. ..	Records a sale of land to a certain Vidividaṅgapperumāḷ alias Kanakaśivaṉ, one of the managers of the Vīra-Pāṇḍiyaṉ-tirumadam situated in the street round the temple of Tirumaṭṭukkarai-aṇḍa-Nāyaṇār at Periechchiyūr alias Vīra-Pāṇḍyapuram by the assembly of Sembonallūr, the taxes on the land being assigned to the temple.
67	On the same wall	Do. ..	Perumāḷ Vīra-Pāṇḍyadēva	2 + 6th year, 8th day.	Do. ..	Records the remission of half the portion of the tax in money by the king due from the Naṭṭār (residents) of Kaṟṟaipaṭṭu and Pāgaṉēri-paṟṟu. Mentions a certain Sundara-Pāṇḍya-Kāliṅgarāyaṉ as a signatory.
68	Do.	Do. ..	Tribhu[vanacha]kravartin Sundara-Pāṇḍyadēva.	17 + 2nd „ ..	Do. ..	Records the assignment of the taxes due on certain lands granted to the Brāhmaṇas by the individual mentioned in No. 64 above for offerings to the image of Ēḷaga-Nāyiṉār set up by him in the temple.
69	On the west wall of the same shrine.	Do. ..	Vīra-Pāṇḍyadēva	Śaka 1298, 35+ 5th year, Mithuna, 22, Monday, Punarpūsam.	Do. ..	Refers to an enmity between the Paṟaiyas and the other residents in the 24 villages including Kaṟṟuppaṭṭu, Pāgaṉēri, etc., which was attended with some bloodshed on both sides and the amicable settlement by Gāṅgaiyarāyaṉ granting certain communal privileges with stipulations that the latter would pay annually and on good and bad occasions certain specified quantity of produce for the service done by the former.
70	On the same wall	....	Tribhuvanachakravartin Kōnēriminkoṇḍāṉ.	....	Do. ..	Damaged. Records the gift of certain taxes on lands for offerings to the image of Mudaliyār Adiravīśi-a[ḍu*]vār set up in the temple by Gāṅgaiyaṉ.
71	On the west and south walls of the same shrine.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who having taken the Chōḷa country, was pleased to perform the anointment of heroes and of victors at Muḍigoṇḍa-śōḷapuram."	[15]th year ..	Do. .	Built in at the end. Records the remission of the taxes on some lands sold to a certain Koḍikkoṇḍāṉ Periyaṉ Ādichchadēvaṉ who is referred to as a poet (pulavar), by Kaṇḍaṉ Udaiyañjeydaṉ-Gāṅgēyaṉ and Poyyāmoḷi Mummuḍiśōḷak-Kaṇḍiyūr-Na[ḍa]vāṉ ? in favour of the temple for offerings to the image of Tiruppaḷḷiaṟai-Nāchchiyār.
72	On the south wall of the same shrine.	Do. ..	Sundara-Pāṇḍyadēva, "who was pleased to present the Chōḷa country."	15 + 1st „ ..	Do. ..	The inscription opens with the eulogy of [Mā*]ṟavarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva "who having been pleased to take the two Koṅgus, Iḷam and Karuvūr, was pleased to perform the anointment of victors in the maṇḍapa at Paḷavāṟṟūr" but stops abruptly after the mention of the king's name and begins afresh. Records the remission of taxes due on some lands belonging to the temple by Chakravatti Veṉṟumuḍiśōḍina-Adaḷaiyūr-Nāḍaḷvāṉ for offerings and worship to the god in the Māḷavaśiṅgaṉ-sandi for the merit of his 'Śīyaṉ'.

No.	Place of inscriptio n.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
73	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	17+ [2]nd year ..	Tamil ..	Records certain changes made by Kaṇḍan Aḷagukaṇḍa-Perumāḷ alias Gaṅgēyan in the standard land measure and in the rate of taxes due on the lands owing to some severities of the old system under which people were suffering.
74	Do.	Do. ..	Tribhuvana[chakravartin] Sundara-Pāṇḍyadēva, "who was pleased [to present the Chōḷa country]."	....	Do. ..	Much damaged Records the remission of taxes on some lands belonging to a certain Viḷuppadarayan in favour of the temple by the chief mentioned in No. 72 above.
75	Do.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who was pleased to present the Chōḷa country."	14th year	Do. ..	Records the grant of land at Śattanēri by Kaṇḍan Udaiyañjeydan Gaṅgēyan to the individual mentioned in No. 71 above as a reward for composing a poem (Piḷḷaikkavi) in his honour. Mentions another poet called Kāraṇai Viḷupparaiyan who was living in the king's court (Perumāḷ śipādam sēvikkum) and through whom the donee approached the chief. The taxes on the land had to be spent towards offerings at the midnight service of the goddess Periya-Nachchiyār in the temple.
76	On a pillar in the maṇḍapa in front of the same shrine.	....	....	....	Do. ..	Records that this pillar is the gift of Śirāmaṇ Kaṇḍan alias Muṇayadaraiyan of Śiṟu-Perichchiyūr.
77	On the east wall of the same maṇḍapa.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who was pleased to present the Chōḷa country."	....	Do. ..	Registers the grant of the taxes due from Viḷuppadarayan of Niyamam in Te[*n]nārruppōkku on some lands purchased by him, by Kaṇḍan Udaiyadivākaran alias Gaṅgayan to the temple of Tirumaṭṭukkarai-Nāyanār for offerings and worship.
78	On the same wall	Do. ..	Tribhuvanachakravartin [Kula]śēkharadēva.	13 + [5]th year ..	Do. ..	Much damaged. Seems to register a compact between Maḷava-Chakravarti and Kaṇḍadēvan-Chakravarti on one side and Aḷagukaṇḍa-Perumāḷ alias Gāṅgayar on the other.
79	Do.	Do. ..	Tribhuvanachakravartin Māravarman alias Sundara-Pāṇḍyadēva, "who was pleased to present the Chōḷa country."	5 + * ,, ..	Do. ..	Records a gift of land by purchase by [A]diśeyapperumāḷ alias Veṉṟu-muḍiśūḍina-Adaḷaiyūr-Nāḍāḷvan for offerings and worship to the god on the occasion of Śivarātri on the day of chaturdaśi in the dark half of the Makara month.
80	Do.	Do. ..	Kulaśēkhara	13 + 4th ,, ..	Do. ..	Registers a gift of land for the maintenance of a maṭha called Tirunāvukkaraiśan-tirumadam in the temple, jointly by the chiefs Maḷavamāṇikkam alias Maḷavach-chakravarti and Adaḷaiyūr-Nāḍāḷvār and of another piece of land by the former separately.
81	Do.	Do. ..	Tribhuvanachakravartin [Kula]śēkharadēva.	13 + 11th ,, ..	Do. ..	Records the remission of the kaḍamai and antarāyam taxes on a certain dēvadana land by Chakravarti alias Kulaśēkhara Adaḷaiyūr-Nāḍāḷvan for the expenses of offerings on the special festival days of every month in the temple.
82	On the east and north walls of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	[10]th ,, ..	Do ..	Gift of land by a certain Udaiyadivākaran Āḷuḍaiyan alias Ilangēśvaran for offerings during one service daily to (the image of) Kshētrapālap-Piḷḷaiyar in the temple. The taxes due on the land were also remitted for this purpose by the assembly of Śiṟumarudūr.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
83	On the north wall of the same maṇḍapa.	Paṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who was pleased to present the Chōḷa country."	20 + 1st year Śittirai.	Tamil .	Records the grant, by Kaṇḍaṉ Udaiyaṉjeydār alias Gāṅgēyaṉ of Niyamam in Te[n*]nāṟṟuppōkku, of the taxes due on some lands bought from the assembly of Perichchiyūr by a certain Dēvaṉ Avaiyaṉ alias Viḷuppādarāyaṉ, for offerings to Tirumaṭṭukkarai-Nāyaṉār.
84	On the same wall	Do. ..	Tribhuvanachakravartin Māṟavarman alias [Sundara-Pa]ṇḍyadēva, "who was pleased to present the Chōḷa country."	5 + 1st " ..	Do. .	Records that the (channel?) Maṭṭilāṟu flowing through the dry land to the south of the tirumadaviḷāgam (street) of the temple to the Poḷinaṅgudi tank should continue to flow in the same way as of old for all time to come.
85	Do.	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva.	[2]0th " ..	Do. .	Records a gift of land at Poḷinaṅgudi by Viḷuppādarāyaṉ mentioned in No. 83 above, as a dēvadāna to Nubrahmaṇyap-Piḷḷaiyār set up in the temple by Gāṅgēyaṉ (also mentioned above) who remitted the taxes due to him on that land.
86	Do.	Do. ..	Do.	2nd " ..	Do. ..	Registers the grant, for the expenses of offerings, etc., in the temple by the same chief, of the taxes due on some land at Perichchiyūr bought from the assembly of the village by a Malaiyāḷa-Brāhmaṇa of Malai-maṇḍalam named Teṅgavēli-Nārāyaṇaṉ Kākattaṉ.
87	Do.	Do. ..	Do.	2nd year, Rishabha, 1.	Do. ..	Registers a similar grant, by the same chief, of the taxes on some other land at Ka[ṟ]kuḍikōṭṭai due from another Malaiyāḷa-Brāhmaṇa named Śendiraṉ Trivikramaṉ, for burning a twilight lamp before (the image of) Kuṟṟa-meginda-Piḷḷaiyār in the temple.
88	On the west wall of the same maṇḍapa.	Do. ..	Kulaśēkharadēva	2nd year ...pañchami, Thursday, Utti..	Do. ..	Beginning seriously damaged. Records a gift of land after purchase by the same chief as a [kā]ṟāṉ-kiḷamai to meet the expenses of offerings etc. in the temple.
89	On the same wall	Do. ..	Māṟavarman	[13]th year, Dhanus[illegible]	Do. ..	Records a sale of land, by the chief mentioned in No. 83 above to a certain Śinattaraiyar with the provision that the taxes on it should be paid to the temple for offerings and worship to the image of Tiruppaḷḷiyarai-Nachchiyar.
90	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva.	13 + 1st year ..	Do. ..	Damaged. Registers another gift of land to the temple by the chief Kaṇḍaṉ Udaiyaṉjeydaṉ Gāṅgēyaṉ mentioned above.
91	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Su[ndara]-Pāṇḍyadēva, "who was pleased to [present] the Chōḷa country."	9th " ..	Do. ..	Records an agreement given by Kaṇḍaṉ Āḷudai yāṉ Gāṅgēyaṉ] to the inhabitants of Śiṟu-Peruchchiyūr and Kaṉṟāppūr, fixing certain rates of taxes on their lands in place of the old ones by which they had been reduced to great straits.
92	Do.	Do. .	Do do.	Do.	Do. ..	Records a gift of the taxes on some lands at Śiṟu-Perichchiyūr due from a certain Gāṅgēya-Paṉmaṉ of Tiruppattūr by the same chief for special offerings in the temple on the day of Mirugēśuram (Mṛigaśīrsha) in the month of Kārttigai which was the star of his birth.
93	Do.	Do. ..	Do. do.	17 + 2nd year ..	Do. ..	Damaged. Records the remission of taxes on some dēvadāna land at Śiṟu-Marudūr since the 15 + 1st year of the king by Kaṇḍaṉ Āḷagukaṇḍa-Perumāḷ alias Gāṅgayaṉ of Niyamam in Te[*n]nā[*ṟ]ṟuppōkku.
94	Do.	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva.	13 + [1]4th "	Do. ..	Records the grant of taxes on certain lands to the temple by the assembly of Śiṟu-Marudūr.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
95	On the same wall	....	....	....	Tamil ..	States that the step of the door-way of the maṇḍapa is the gift of the merchant Śiriyaṉ Avaiyambukkaṉ of Śattamaṅgalam.
96	On the west wall of the Bhairava shrine in the same temple.	Pāṇḍya ..	Perumaḷ Vīra-Pāṇḍyadēva	Śaka 1445, . . . Paṅguṇi, 16.	Do. ..	Much damaged. Records a gift of land as a dēvadāna to the temple for offerings and worship by a certain Ranavīrap-Perumaḷ alias Gāṅgaiyaṉ (who bears a number of birudas), since his natal star Sadaiyam fell on a Tuesday.
97	On the south wall of the same shrine.	....	....	Śaka 1390, Jaya, Kārttigai, 5.	Do. ..	Records the grant of the privilege of sounding the bugle and proclaiming "Hail Kuḷattūruḍaiyāṉ-Tambiraṉ is come" in the temple to a certain Śirukuḷattūruḍaiyāṉ Śēliyakōṉār who, with the help of the other residents of his village, set up the images of the god and goddess and of Subrahmaṇya and presented several requisites of worship, and also undertook to conduct some festivals in the temple.
98	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	30th year, Vṛiśchika, ba. pañchami, Monday, Śadayam.	Do. ..	Registers a sale of land made tax-free to the temple of Tirumeṭṭukarai-āṇḍa-Nāyaṉār at Tiruttiyūr-Muṭṭam by a certain Paramātmadēvaṉ, one of the disciples of the Tirujñānasambandaṉ-tirumaḍam, on the east side of the Tirutaḷiyāṇḍa-Nāyaṉār temple at Tiruppuṭṭūr. The land had been got by him originally as a gurudakshiṇa.
99	Do.	Chōḷa-Pāṇḍya.	Jaṭāvarman alias Udaiyār Vīraśōḷa-Pāṇḍyadēva.	21st year	Do. ..	Records a gift of land for offerings during one service daily to, and provision for burning a lamp before, the image of Kshētrapāḷadēva in the temple of Maṭṭi[śvaramuḍaiyār ?] at Mēṉmarudūr alias Jeyaṅgoṇḍaśōḷanallūr in Gaṅgaikoṇḍaśōḷa-valanāḍu, a subdivision of Rājēndraśōḷa-valanāḍu in Rājarāja-Pāṇḍināḍu, by Kulāsani Māḷuvamāṉikkam alias Adhirādhir[āja-Pū]ṅgunra-Naḍaḷvāṉ on behalf of (his elder brother) Kulāsani Ambalattāḍiyār alias Rājādhirājap-Pūṅgunra-Nāḍ[aḷvār].
100	On the north wall of the central shrine in the Aḷagamaṉīśvara temple at **Alagāpuri**, hamlet of **Nachchiāpuram**, same taluk and same district.	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva.	13 + 9th year, Kumbha, 4, Thursday, Śōdi.	Do. ..	Records the grant of the taxes on two plots of land due to Uyyavandāṉ Udaiyāṉjeydāṉ alias Gāṅgēyaṉ from several merchants to the temple of Vaṇigai-Nārāyaṇa-Īśvaramuḍaiya-Nāyaṉār at Aḷagāpuri alias Śēliya-Nārāyaṇapuram in Kōṉaḷaśiṅga-valanāḍu. Mentions the grain measure Aḷagaivinōdaṉ.
101	On the west wall of the same shrine.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who was pleased to present the Chōḷa country."	13th year	Do. .	Records a royal order sanctioning the continuance of the taxes to the temple on the dēvadāna village of Mahēśvaranallūr, which had been purchased by a resident of Aḷagāpuri alias Śēligai-Nārāyaṇapuram in Kiḷkuṇḍāru from [Uyyava]ṇḍāṉ Veṉṟu-Muḍiśōḍiṉaṉ Adaḷaiyūr-Naḍaḷvāṉ. Mentions the king as staying at Madura while issuing the order.
102	On the same wall	Do. ..	Do. do.	13th year, 67th day	Do. ..	Incomplete. Seems to be an order giving effect to the same transaction.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
103	On the south wall of the same shrine.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśekharadēva, "who was pleased to take all countries."	[1]5th year ..	Tamil ..	Stones built inverted. Damaged. Seems to record a gift of land to the temple of Kaiyila[sa*] muḍaiyār Vaṇigar-Na....at Aḷagai alias Kṭḷai Śeḷiya-Nārāyaṇapuram by two persons for the welfare of Vīra-Pāṇḍyadēva.
104	On the same wall	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who having taken the Chōḷa country was pleased to perform the anointment of heroes and the anointment of victors at Muḍigoṇḍa-śōḷapuram".	20 + 1 + 1st year, Āṇi.	Do. ..	Much damaged. Refers to the same transaction as in Nos. 101 and 102 above and conveys the order to the temple by Kaṇḍaṇ Uḍaiyañjeyḍaṇ Gāṅgeyaṇ.
105	Do.	Do. ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who was pleased to present the Chōḷa country."	5 + 1st year, Mēsha, 5.	Do. ..	Damaged. Records the sale of the village Poḷinaṅ[gu*]ḍi by Uyyavandaṇ Veṇṇa-Muḍiāndinaṇ Adaḷaiyur-Naḍāḷvāṇ with the provision that the taxes on them should be paid to the temple.
106	Do.	....	....	Śaka 1470, Plavaṅga, Paṅguṇi, 20.	Do. ..	Records a sale of the tenancy right over half of the lands of Kumbaṅgudi to the temple by four individuals of the village who had been in hereditary possession of the same.
107	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kulaśekharadēva.	13 + 11th year, Mithuna, 19, Friday, śu. pañchami, Makha.	Do. ..	Records the royal order confirming the transaction already made by Maḷavarāyar and Naraśiṅgadēvar to the effect that the extent of their village should be defined by leading the elephant round it and that the taxes on the 248 houses to be paid to Uyyaniṅrāḍuvāṇ Irunedikku-Ponaṇ should be fixed.
108	On the west wall of the maṇḍapa in front of the same shrine.	Do. ..	Māravarman alias Tribhuvanachakravartin Kulaśekharadēva, "who was pleased to take all countries."	20th year, Māsi ..	Do. ..	Records the tax-free gift of a land at Panaikkuḍi as a kāraṇ-kiḷamai to the temple of Vaṇiya-Nārāyaṇavichchuramuḍaiyār at Aḷagāvuri by the Nāṭṭavar of Niyamapaṟṟu in Kēraḷaśiṅga-vaḷanāḍu.
109	On the west and south walls of the same maṇḍapa.	Do. ..	Do. do.	15th year, Dhanus, 15, śu. daśami, Friday, A[śva]ti.	Do. ..	Records a gift, by the assembly of Aḷagapuri, of all the taxes due to it by the residents of the streets round the temple, for the provision of lamps in the temple.
110	On the south wall of the same maṇḍapa.	Do. ..	Kulaśekharadēva	19th year	Do. ..	Seriously damaged. Seems to record a gift of land to the temple.
111	On the east wall of the same maṇḍapa.	Do. ..	Vīra-Pāṇḍyadēva	....	Do. ..	States that the tirumaḍaiviḷāgam of the temple was built by a certain Muṇivaṟiyāḍa-Peruma[ḷ] in the name of the king (Ulaguḍaiya-Peruma[ḷ]).
112	On a rock in a field to the north of the village **Nedungunam**, Wandiwash taluk, North Arcot district.	Tanjore Nāyakas.	Vijaya-Raghunātha-Nāyaka	Tarum, Māsi 10 ..	Do. ..	Registers a gift of 150 kuḷi of land to the temple of Dharmaputtirar by the village authorities (Ūrpaṭṭaiyār) and Tiruvambala-Piḷḷai, the deputy of Ti[m*]mā-Nāyaka who was the agent of the king.
113	On the east wall of the old Peruma[ḷ] temple in the same village.	Vijayanagara	Veṅkaṭapatidēva-Mahārāya, son of Tirumalaidēva-Mahārāya.	Saka 1536, Ānanda, Kaṇṇi, ba. pañchami, Tuesday.	Do. ..	Registers the provision made for conducting the Āṇit-tiruṇā[ḷ] of Varadarāja-Peruma[ḷ] for the merit of the Nāyaka ruling over Neydal and Neḍuṅkuṇram and also for celebrating the other festivals of the god by a certain Rāmarāsar by raising subscriptions.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
114	On a rock in a house to the south of the Rāmachandra-Perumāl temple.	....	....	....	Tamil ..	Beginning lost and damaged. Seems to register the taxes to be paid on a new settlement.
115	On the south wall of the Agastyēśvara temple at **Kodungalur**, same taluk and same district.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	18th year	Do. ..	Registers a gift of 3 paḷaṅkāsu by two individuals for burning a twilight lamp in the temple of Tiruvagattīśvara-mudaiyar at Koḍuṅgalūr in Marudāḍu-nāḍu, a subdivision of Veṅkuṉra-kōṭṭam in Jayaṅgondaśōḷa-maṇḍalam.
116	On the same wall	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	18th „	Do. ..	Registers the remission of certain taxes in favour of the temple by the assembly of Bhuvanēkavīra-vaḷanāḍu for conducting the festival of the god Chittiramēḷiviṭaṅkar in the month of Vaigāsi.
117	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	[9]th „	Do ..	Registers gift of gold for burning a twilight lamp in the temple.
118	Do.	Do. ..	Rājādhirājadēva	8th „	Do. ..	Records a gift of two vessels for the sacred bath of the god by a certain shepherdess.
119	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	17th „	Do. ..	Incomplete. Mentions a certain Tiṉaiyāṉ Īśeṉ.
120	Do.	....	....	....	Do. ..	States that this stone was the gift of Iḷaṅkumaraṉ Malai-Uḍaiyār.
121	Do.	Pāṇḍya ..	Māgavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	5th year	Do. ..	States that Kakkuṇāyakaṉ alias Maḷavadaraiyaṉ built the garbhagriha and the ardha-maṇḍapa including the stūpi of the temple.
122	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th „ .	Do ..	Registers gift of gold for burning a twilight lamp in the temple.
123	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, "who was pleased to take Madura and the crowned head of the Pāṇḍya."	21st „ ..	Do. ..	Records a similar gift of money for a lamp in the temple.
124	Do.	....	....	....	Do ..	States that this first Kāl-paḍai (of the wall) is the gift of a lady, at Marudāḍu.
125	Do.	....	....	....	Do. ..	Registers gift of gold for burning a twilight lamp in the shrine of Dakshiṇamūrttidēva in the same temple.
126	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	23rd year	Do. ..	Gift of money for burning a twilight lamp in the same temple.
127	Do.	Do. ..	Tribhuvanachakravartin [Rājādhi]rājadēva.	11th „	Do. ..	Ends of lines built in. Registers the provision made for offerings to the god Dakshiṇāmurttidēva in the temple by a certain individual of Irumbiḍaipākkam.
128	....	....	....	....	Do. ..	Records the gift of a (dhūpamaṇi) bell and one salver by Kuppar, son of Tiṉaiyaṉ Nāḍaṉ.
129	On the east wall of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th year	Do. ..	Registers a gift of money for burning a twilight lamp in the temple by a weaver of Tiruvālakkōyil, a hamlet of Poṉviḷainda-Kaḷattūr.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
130	On the east wall of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th year	Tamil	Registers a similar gift of money by a resident of Ādaṉūr in Oymā-nāḍu.
131	Do.	Do. ..	Do. ..	24th „	Do.	A similar gift of money by a resident of Koḍuṅgalūr.
132	Do.	....	....	....	Do.	Records the receipt of a utensil (parikalam), cup (vaṭṭil) and a stool (?) (Tiruvaṭṭalaikkāl) presented by a certain lady to Nāyaṉār Dakshiṇāmūrtidēva, by the Śiva-Brahmaṇas of the temple.
133	Do.	Chōḷa ..	Tribhuvanachakravartin Rājadhirāja-dēva.	12th year	Do.	Registers a gift of land for offerings to the Kshētrapāla-Pillaiyār in the temple of Tiruvagattīśvaram-Uḍaiyār and also to the goddess Tiruppalliyarai-Nāchchiyār by a certain Kaṉṉan alias Pallavaṉ Aṉukkaṉ of Muṉaiṉagaṅkuḍi in Kulōttuṅgachōḷa-valanāḍu in Śōḷa-maṇḍalam.
134	Do.	Vijayanagara	Vīrapratāpa Dēvarāya-Mahārāya ..	Śaka 1347, Viśvāvasu, Kumbha, ba. Monday, chaturdaśi, Uttirāḍam.	Do.	Registers a remission of the taxes, Śekkumaṉṟādi Kōḍik-[koṉai], Vaḍakottu and Siruvottal in the village of Kāvīḍu, for the maintenance of a perpetual lamp in the temple of Tiruvagattīśvaramuḍaiya-Nāyiṉār for the (long) reign of the king by Chiṉṉaṉarāja, the officer (adhikāram) in Iḍaiturai, and three other persons.
135	On the east and north walls of the same temple.	Do.	Vīra Kampaṇa-Uḍaiyar	Ānanda	Do. .. .	Registers a gift of land for burning two twilight lamps in the temple by the residents of Marudāḍu.
136	On the north wall of the same temple.	....	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	6th year	Do.	Records an allotment of some land by the king for settlement and the gift of the taxes realised from the residents thereon for worship and repairs to the shrine of Chittiramēḷi-viṭaṅkar in the temple.
137	On the same wall	Vijayanagara	Virupṇaṇa-Uḍaiyar (Virūpaksha), son of Vīra-Ariyaṇa-Uḍaiyar (Harihara).	Īśvara, Siṁha, śu. Monday, pañchami, Śōḍi.	Do.	Registers a sale of house-sites to the Kaikkōḷas residing in the tirumaḍaiviḷāgam at Koḍuṅgalūr in Marudāḍu-nāḍu in Veṅkuṟṟa-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam. Koḍuṅgalūr is herein called Kulōttuṅga-śōḷanallūr.
138	Do.	....	....	....	Do.	Records the amount to be collected per loom for the years Īśvara and Bahudhānya and for the successive years from the settlers on the 60 sites belonging to weavers.
139	Do.	....	Sakalalōkachakravartin Rājanārāyaṇa Tirumallikātha Śambuvarāya.	19th year, Tai, 1..	Do.	Registers a remission of certain specified taxes on Mēlaikkoḍuṅgalūr for festivals, repairs and worship to the god-Karṟali-uḍaiya-Nāyiṉār Chittiramēḷiviṭaṅkar at Koḍuṅgalūr by the assembly (Nāṭṭavar) of Urattipparru, which was also made into a sarvamānya gift by the king. Mentions a previous similar gift made to the temple of Arasagōpāliśvaramuḍaiya-Nāyaṉār at Mēlaikoḍuṅgalūr.
140	On the west and south walls of the same temple.	....	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	10th year ..	Do.	Registers a remission of certain specified taxes due from the tirumaḍaiviḷāgam in favour of the temple of Tiruvagattīśvaramuḍaiya-Nāyiṉār for worship and repairs.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
141	On the west wall of the Amṛitavalli-Ammaṇ shrine in the same temple.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	5th year	Tamil ..	Ends of lines built in. Seems to register a gift of gold for offerings during a service to the goddess in the temple.
142	On the east, north and west walls of the same shrine.	Vijayanagara	Kṛishṇadēva-Mahārāya, "who instituted the elephant hunt."	Śaka 143[0], Īśvara, [Kaṇṇi], śu., daśami, Monday, Anūrādhā.	Do. ..	Incomplete. Seems to register a sarvamānya gift of land for the merit of the king for worship and repairs in the temple at Kulōttuṅga-Śōḷanallūr alias Koḍuṅgalūr in Urattipparru, a subdivision of Marudāḍu-nāḍu.
143	On a slab set up in front of the same temple.	Do.	Vīraprātāpa Vīra Veṅkaṭadēva-Mahārāya.	Śukla, Kārttigai, 15	Do. ..	Damaged. Registers the tax per loom to be collected from the settlers on the tirumaḍavi[a]gam at Koḍuṅgalūr.
144	On a slab set up at the entrance of the Gaṇapati shrine in the same village.	Pallava ..	Vijaya Kampa-Vikramavarman ..	[3]2nd year ..	Do. ..	Seems to record some gift by the residents of Kāviḍu to a private individual named Kaḍandai Nakkaṇ Saḍaiyaṇ.
145	On a slab lying in the tank in the same village.	Vijayanagara	Māhāmaṇḍalēśvara Kṛishṇayadēva-Mahārāya.	Vikrama, Tai, 5 ..	Do. ..	Records the gift of the income from the lease of fishery in the tank at Koḍuṅgalūr, for deepening the tank by Ḍaḷavāy Śēvappa-Nāyaka, for the merit of Tirumalai-Nāyaka, the agent of the king.
146	On the south wall of the dilapidated Īśvara temple at **Melkodungalur.**	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	13th year, Aṟpaśi	Do. ..	Registers the remission of certain taxes for worship in the temple of Araśagōpāḷānam-uḍaiya-Nāyaṇār at Mēṟkoḍuṅgalūr in Marudāḍu-nāḍu, by the assembly of the nāḍu. The village had been in a neglected condition for a long time and was re-named Gaṅganārāyaṇanallūr after (the chief) Gaṅganārāyaṇa Chakkaravartī.
147	On a slab set up in the village of **Kuvattur,** Madhurantakam taluk, Chingleput district.	....	....	Plava, Tai 9 ..	Do. ..	Registers a gift of land to Poyyā-Vināyaka on the tank bund by a native of Marudam for the merit of the commander (Ḍaḷavāi) Śeñjamu-Nāyaka.
148	On the south wall of the Aṅgāḷamman temple in the same village.	....	Sadāśivayyadēva-Mahārāya, 'son of Sāḷuva-Maṅga-Uḍaiyar Dēvamahārāya.'	Śaka 158[1], Prabhava, Mēsha, śu. daśami, Monday, [Rēvatī].	Do. ..	Damaged. Registers a gift of 17 villages to the goddess Aṅgāḷa-Paramēśvarī, for the merit of Sadāśiva-Mahārāya and Timmarasayyaṇ. Mentions also the previous gift of villages by Rāmarasayyaṇ to the goddess.
149	On the same wall	....	....	....	Do. ..	Beginning lost. Seems to register the sale of a village by the trustees of Paramēśurimaṅgalam to meet the expenses of the goddess Aṅgāḷammai.
150	In the north gōpura (left of entrance) of the Kāḷahastīśvara temple at **Kalahasti,** Chandragiri taluk, Chittoor district	Vijayanagara	Vīraprātāpa Vīra-Kṛishṇarāya-Mahārāya	Śaka 1434, Aṅgīrasa, Phālguna, śu. pañchamī.	Do. ..	Damaged. Registers the gift of two necklaces set with precious stones to the god Kāḷahastīśvaradēva by the king.
151	In the same gōpura (right of entrance).	Do.	Do.	Śaka 1435 (expired), Śrīmukha. . . .	Kannaḍa ..	Damaged. Registers the gift, by the king, of a golden prabhāvaḷi set with precious stones and grant of some villages for daily worship and offerings and for conducting certain specified festivals to the god Śrī Kāḷahastīśvara-Mahādēva. Gives the genealogy of the Tuḷuva dynasty down to Kṛishṇarāya.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
152	In the west gōpura (right of entrance) of the same temple.	Vijayanagara	Achyutarāya-Mahārāya	Śaka [145] 7, Manmatha, Siṁha, śu . . [Mūla], Monday.	Tamil ..	Registers the agreement by the superintendents of the treasury of the god Tirukkāḷahasti-uḍaiya-Nāyaṉār at Tirukkāḷatti alias Mummuḍisōḷapuram in Arrūr-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-maṇḍalam, to provide for offerings to the god, for the money received by them from Timmarāja, son of Vāsanapaṇḍitar Śāmarāja. The amount was utilized by them in improving the tank of the dēvadāna village Toṇḍamanārrūr.
153	In the same place	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1487, Krōdhana, Dhanus, śu. paurṇami, Friday. . .	Do. ..	Damaged. Registers a gift of 250 paṇam to meet the expenses of the Tiruvādirai, Makara-saṅkramaṇa, etc., days in the temple by a private individual. The money was used for repairing a tank and bringing certain lands under cultivation.
154	In the south gōpura (left of entrance) of the same temple.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1457, Manmatha, Kumbha, ba. tritīyā, Thursday, Hasta.	Do. ..	Damaged at the beginning. Seems to register the provision made by a certain person for offerings to the god when the image halted in the maṇḍapa built by him in the third prākāra during festivals.
155	In the same place	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1467 [Krōdhi], Kaṉṉi, ba. saptami, Sunday, Rōhiṇi.	Do. ..	Registers the agreement made by the authorities of the temple to provide offerings to the god during the early morning service, from the income of Śīyapuram which was presented by Saṅkayadēva-Mahārāja, for the merit of his father Mahāmaṇḍalēśvara Guruvayadēva-Mahārāja.
156	In the south gōpura (right of entrance).	Do.	Vīrapratāpa Achyuta[rāya-Mahārāya] ..	Śaka 1457, Manmatha, Makara, ba. daśami, Friday, Uttirādam.	Do. ..	Damaged. Registers a gift of money by a private individual for providing offerings to the god on certain festival days. The money was utilized by the temple authorities in improving the land and tank of the dēvadāna village Kaḍaṅgaṉēri.
157	On the north and west walls of the third prākāra of the same temple.	Do.	Do. ..	Śaka 1454, Nandana, Karkaṭaka, ba. daśami, Saturday, Rōhiṇi	Do. ..	Registers the gift, by the king, on the day of his coronation in the year Virōdhi, Kārtika, ba. pañchami in the presence of the god Kāḷahastīśvara at Kāḷahasti, of 7¾ villages and the export and import duties from certain specified ports, to the god, for worship and offerings on festival days. Mentions the levy of tribute from Tiruvaḍi (Travancore), the subjugation of Tumbichchi and Sāḷuva-Nāyaka by the king and the planting of a pillar of victory on the banks of the Tāmbraparṇi river. The king's star of birth is stated to be Mṛigaśīrsha.
158	On the same walls	Do.	Do. ..	Do.	Telugu ..	Do. do.
159	On the west wall of the same prākāra.	Do.	Do. ..	Śaka 1451, Nandana, Rishabha, ba. dvitīya, Monday, Mūla.	Tamil ..	Registers the provision made by Rāmabhaṭṭar-Ayyaṉ, son of Bhūtanātha Siṭṭayar of Krishṇarāyapuram in Chandragiri-[rājya] for providing offerings daily and on other specified festival days to the god, for the merit of his mother Vīrammā, from the income of the village of Kāsaram in Kalimichchi-śīrmai which he had obtained by a copper-plate grant from Achyutarāya-Mahārāya.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
160	On the same wall	Vijayanagara	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 146[1], Viḷambi, Siṁha, śu. chaturdaśī, Friday, Tiruvōṇam.	Tamil ..	Registers a gift of 6,360 poṉ for offerings to the god by Rāmabhaṭṭar-Ayyaṉ during the service instituted by him, for the merit of the king. The money was invested by the temple authorities in the improvement of certain tanks and lands in some specified villages. Refers to the gift of two copper images of the donor and Timmaya for holding the lamps before the god.
161	On the west wall of the third prākāra of the same temple.	Do.	Vīrapratāpa Vīra Kṛishṇarāya-Mahārāya	Śaka 14[3]5, Śrīmukha, Jyēshṭha, śu. .., Wednesday.	Kannaḍa ..	Registers the gift of a pendant (padakam) consisting of various precious stones presented by the king to the god Kāḷahastīśvara.
162	On the same wall	Do.	Do.	Śaka 1435, expired, Śrīmukha, Āshāḍha, śu. 11.	Telugu ..	Contents same as in No. 151 above.
163	Do.	Do.	[Achyutarāya-Mahārāya]	Śaka 1456, Jaya, Mithuna, śu. paurṇamī, Thursday, Pūrvāshāḍha.	Tamil ..	Registers the gift of the village Muchchavālai in Kalimichchi-śīrmai, together with its hamlets, to Rāmabhaṭṭar-Ayyaṉ, for the merit of his mother Vīrayammaṉ, for daily offerings to the god Kāḷahastīśvara.
164	Do.	Do	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1436, Bhāva, Kaṉṉi, ba. ēkādaśī, Thursday, Pūśam.	Do. ..	Registers a gift of money by Immaḍi Rudraśivāchārya for offerings to the god when the image halted under a pavilion in the donor's garden at Nīlagiri during the festivals in the months of Māśi and Puraṭṭāśi. The money was invested by the temple authorities in deepening the tank of the dēvadāna village Kaṉṉili.
165	Do.	Do.	Do. ..	Śaka 1434, Āṅgirasa, Phālguna, śu. pañchamī.	Do. ..	Registers the gift of two necklaces of precious stones and certain golden vessels to Kāḷahastīśvaradēva by the king. See also No. 150 above.
166	Do.	Do.	Do. ..	Śaka 1[433], Pramōdūta, Kumbha, ba. [pañchamī, Monday], Svāti.	Do. ..	Intercepted by pillars in the middle. Registers a gift of 850 poṉ on a Śivarātri day to Rāyasam Viṭṭamarasayyar, son of Timmarasar, a resident of Sōvūr alias Sōmiyadanāyakkapuram for providing offerings to the god during the early morning service. The money was used by the temple authorities in improving the land and the tank in the dēvadāna village Urandur.
167	Do.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1460, Viḷambi, [Dhanus], śu., dvitīya, Monday, Tiruvōṇam.	Do. ..	Intercepted by pillars in the middle. Registers a gift of two villages in Turpu Paḍainaṭṭu-śīrmai by Timmaji-Ammaṉ, wife of Rāmabhaṭṭar-Ayyaṉ, for the merit of herself and her husband for providing offerings to the god during the early morning service.
168	Do	Do.	Do. ..	Śaka 145[4], Nandana, Mithuna, ba. daśamī, Thursday, Bharaṇī.	Do. ..	Registers the gift of the village Mollumbaḷḷi in Kuṇḍavasi-śīrmai by Rāma-Bhaṭṭar for offerings to the god during the early morning service.
169	Do.	Do.	Do ..	. . . ēkādaśī, Wednesday, Uttarāshāḍha.	Do. ..	Ends of lines lost. Seems to register the provision made to meet the expenses in the temple on certain festival days in the months of Māśi and Mārgaḷi. Mentions the dēvadāna village Iruṅgōḷ-Puttūri and the Śinnaya-maṇḍapa in the [third] prākāra of the temple.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
170	On the same wall	Vijayanagara	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1455, Vijaya, Karkaṭaka, ba. daśami, Wednesday, Kārttigai.	Tamil ..	Registers a gift of ¾ of the village Kuntamāna Koṇḍamapuram in Peḍaināṭṭu-āṟmai, for providing offerings to the god during the early morning service, by Timmarāja Śalakarāja, the agent of Mahāmaṇḍalēśvara Śalakarāja Tirumalaiyadēva-Mahārāja, for the merit of his sister Koṇḍamma.
171	Do.	Do.	Do. ..	Śaka 1453, Khara, Siṁha, śu. daśami, Monday, Mūla.	Do. ..	Registers a gift of 1,020 paṇam for offerings to the god, by a certain Hanumantayyar, for the merit of his parents. The temple authorities utilized this amount in improving the land and tank in the dēvadāna village Kaṇṇali.
172	Do.	Do.	Vīrapratāpa Krishṇarāya-Mahārāya ..	Śaka 1441, Pramādi, Kumbha, ba. trayōdaśi, Thursday, Tiruvōṇam.	Do. ..	Registers a gift of the village Koṅganāmpuliyūr and Vijayāpuram, for the merit of the king, by Terkumaḍam Immaḍi Rudraśivāchāriyar, for providing offerings daily to the god during the early waking service and for conducting certain festivals in the months of Māśi, Vaigāśi and Puraṭṭāśi in the temple.
173	Do.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1454, Nandana, Śrāvaṇa, ba. 10, Saturday, Rōhiṇi.	Kannaḍa ..	Contents same as in No. 157 above.
174	Do.	Do.	Do. ..	Śaka 1459, Hēvilambi, Kumbha, ba. trayōdaśi, Monday, Uttirāḍam.	Tamil ..	Registers a gift of money by Rāmābhaṭṭar-Ayyan, for the supply of milk to the temple, for the merit of his parents.
175	Do.	Do.	Do. ..	Śaka 1459, Hēvilambi, Dhanus, ba. daśami, Friday, Viśākha.	Do. ..	Registers a gift of money by Hanumantayyar for providing offerings to the god on the giripradakshiṇa day, for the merit of his parents.
176	Do.	Do.	Do. ..	Śaka 1461, Vikāri, Siṁha, śu. prathamā, Thursday, Puram.	Do. ..	Registers a gift of gold by Ēkāmbaravinōda-[śeyyār], son of Kēśavaperumāḷ, a scholar of Kāñchīpuram, for offerings to the god at the Yāgaśāla-maṇḍapa of the temple on the Māsi-tirunāḷ day.
177	Do.	Do.	Vīrapratāpa Krishṇarāya-Mahārāya ..	Śaka 1438, Dhātu, Phālguṇa, ba. 10, Tuesday, Śravaṇa.	Kannaḍa ..	Records a gift of money by the Sthānikas of the temple for offerings to god Kāḷahasti-Nayinār at Trikāḷahasti alias Mummuḍi-Chōḷapura in Āttūru-nāḍu, a division of Jayaṅgoṇḍachōḷa-maṇḍalam for the merit of the king.
178	Do.	Do.	Achyutarāya	Śaka 1455, Nandana, Śrāvaṇa, Vimala-pakshe dvādaśi, Sunday.	Sanskrit verse (in Kannaḍa).	Records that the king (his queen) Varadāmbika and (his son) Chikaveṅkaṭādri severally performed the Muktā-Tulābhāra ceremony in the presence of the god Hari at Kāñchi.
179	Do.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1459, Hēvilambi, Mīna, śu. dvādaśi, Tuesday, Tiruvōṇam.	Tamil ..	Registers the sale of the village Periya-Añjumbēḍu to the temple of Kāḷahasti-uḍaiya-Nāyaṇār by Rudraśiva-Āchārya, to liquidate the debts he had incurred in connexion with the worship and offerings of Tirumaṇigaṅgai-Nayiṇār, Nāṇmaṅga-Nayiṇār, etc., during the period of drought in the years Khara and Nandana.
180	Do.	Do.	Do. ..	Śaka 1454, Nandana, Mithuna, ba. ashṭami, Tuesday, Rēvati.	Do. ..	Registers a gift of 4,000 paṇam by Rāmabhaṭṭar-Ayyan for offerings to the god when the image halted in the maṇḍapa built by him at Toṇḍamanāṟṟūr, during the Māsimakha festival. The temple authorities used the money for improving the tank and the land in the dēvadāna village Toṇḍamanāṟṟūr.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
181	On the same wall	Vijayanagara	Vīrapratāpa Krishṇa[rā*]ya-Mahārāya	Śaka 1434, Āṅgirasa, Phālguṇa, śu. 5.	Kannaḍa in Nāgarī.	Registers a gift of precious stones and ornaments to the god Kālahastīśvara by the king. See also No. 165 above.
182	Do	Do. ..	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1454 (expired), Nandana, Śrāvaṇa, ba. 10, Saturday, Rōhiṇī.	Do.	Contents same as in No. 157 above.
183	On the west wall (inside) of the second prākāra near the image of Kaṇṇappa-Nāyaṇār in the same temple.	Do. ..	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1489, Prabhava, Siṁha, śu. shashṭhī, Sunday, Śōdi.	Tamil ..	Incomplete. Registers a gift of money, for the expenses of the temple on the day of Kōdāraviga(ra)ṭa festival on the bahula-chaturdaśī day in the month of Puraṭṭāśi, by a certain dēvakanmi of the temple, for the merit of his parents. The amount was used by the temple authorities for improving the tank of the dēvadāna village Talaiyārivettu.
184	On a slab built into the floor of the shrine of the goddess in the same temple.	Do. ..	Krishṇarāya-Mahārāya	Śaka 1451	Do. ..	Fragment. Registers the setting up of the image of Tirumalēśvaram-uḍaiya-Nāyaṇār and the gift of 40 poṉ for its worship, for the merit of the king.
185	On the flooring round the same shrine.	....	....	....	Do. ..	Stones lost and misplaced. Seems to register the provision made for offerings to the god during the early-waking-up service.
186	On the west wall of the Kāśi-Viśvanāthēśvara shrine in the same temple.	....	....	Durmati, Kārttigai, 10.	Do. ..	Registers the provision made to continue the supply of ghee for burning a perpetual lamp before the god Viśvēśvara-dēva under the orders of Mayilappa-Uḍaiyar, as the two persons originally responsible for providing the ghee had to leave the place.
187	On the north wall of the central shrine in the Tiruppagattīśvara temple at **Kallangudi**, Tirupputtur taluk, Ramnad district.	....	....	Prajōtpatti, Māśi 10	Do. ..	Fragmentary. Seems to record the grant of some lease of lands, on certain conditions, to the Nāṭṭār of Pālaiyūr-nāḍu by Achchutappa Viśaiyadēvar, son of Śevvappa-Viśaiyalaiyadēvar, the arasu of Śūraikkuḍi, who bears a few birudas.
188	On the west wall of the same shrine	....	....	Plavaṅga * * * ..	Do ..	Fragmentary and much damaged. Mentions Śevvappa-Viśaiyalaiyadēvar and his śīrmai Pālaiyūr-nāḍu, wherein Tirukkaḷḷāṅguḍi was situated.
189	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva, "who was pleased to take all countries."	16th year	Do. ..	Incomplete. Mentions the temple of Tiruppattīśvaram-uḍaiya-Nāyaṇār at Tirukkaḷḷāṅguḍi alias Tiruchchirrambalanallūr in Pālaiyūr-nāḍu.
190	On the south wall of the same maṇḍapa.	Do. ..	....Pāṇḍyadēva	20th year, śu. daśamī, Wednesday.	Do. ..	Fragment. Seems to record some order of the chief [Gāṇ]gēyarāyaṉ to the residents of several villages about the dues payable by them on their lands.
191	On a pillar in the same maṇḍapa ..	Do. ..	Kulaśēkharadēva	30th year, Aippaśi ..	Do. .	Records that this pillar in the maṇḍapa of Tiruppattīśvaram-uḍaiya-Nā[yā*]ṇār was the gift of Kuṉṟattūruḍaiyaṉ Piḷḷaiyār-Nāyaṉ alias Nalladaṟiyum-Perumāḷ of Maittūr alias Vīra-Pāṇḍyapuram in [Tēvū]r-nāḍu.
192	On the north wall of the mukha-maṇḍapa of the Maṅgaināthēśvara temple at **Piranmalai**, same taluk and same district.	....	....	Śaka 1452, Vikṛiti, Māśi 20, chaturdaśī, Wednesday, Aviṭṭam.	Grantha and Tamil.	Records a sarvamānya gift of land in a dēvadāna village of Nallamaṅgaibāgar-Nāyaṉār at Tirukkoḍuṅguṉṟam in Tirumalai-nāḍu, to a certain Āvāchakanāyaṉ Alaṅkāra-Nambi of the Kauśika-gōtra, by the assembly of Maṭṭiyūr alias Nṛipaśēkhara-chaturvēdimaṅgalam, on the day of Śivarātri.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
193	On the same wall	Vijayanagara	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1452, Vikṛiti, Uttarāyaṇa, Hēmanta, Makara, [ba.]pañchami, Revatī, Wednesday, Siddhayōga, Saṅkrama[na*].	Tamil ..	Records another gift of land to the same individual by Pāṇḍinaṭṭu-Mudaliyār alias Īśānaśīvan, who is called Pāṇḍimaṇḍalādhipati and is said to have been a disciple (?) of the Bhikshāmaṭha-santānam alias Lakshādhyayī-santānam of the Kallar-madam situated to the north of Tirukkoḍuṅgunram alias Dakshiṇa-Kailāsam in Tirumalainādu
194	On the north wall of the cellar near the entrance of the same maṇḍapa.	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva, "who was pleased to take all countries."	32nd year, Makara, śu. . . .	Do. ..	Records an undertaking by the Śrīpaṇḍārattār of the temple to burn sixty twilight lamps every evening in the shrines of Tirukkoḍuṅgunram-uḍaiya-Nāyaṉār and Nallamaṅgaiyār for 300 sheep received by them from a certain Koṉṉiśēr-muḍiyan Tirunelvēliyuḍaiyan alias Taichchavēḷaikkaran of Rājavallapuram in Kīḻvembunāḍu.
195	On the south wall of the platform called Nālukalpṭdam at the same entrance.	Saḷuva ..	Immaḍi-Mahārāya Dharmarāya.	Śaka 1424, [Ru]dhirōdgāri, Siṁharavi.	Do. ..	Damaged. Records a sarvamānya gift of land for offerings and worship during the Tipparuṉāyyan-śandi instituted by a certain Eppuli-Nāyakkar in the temple of Nallamaṅgaipāgar at Tirukkoḍuṅgunram alias Dakshiṇa-Kayilayam.
196	On the west wall of the Sundara-Pāṇḍiyan-maṇḍapa in the same temple.	....	....	Śaka 144[5], Chitrabhānu, Arpasi, 1, Vishu, śu. ēkadaśī, Śadaiyam, Siddha yōga, Wednesday.	Grantha and Tamil.	Registers a grant of land and of some privileges in the temple on special festival occasions to a certain Śārāṅgapāṇi-Bhaṭṭa son of Puḷḷamaṅgai Aranda[ñ*]gi-Appan Ārāvamudar.
197	On the same wall	....	....	Raudri, Mār[gaḷi] 26.	Tamil ..	Records the tax-free gift of a dēvadāna land and a house to a certain Irāyur Śaburirāja-Bhaṭṭa by the managers of the temple of Tirukkoḍuṅgunram-uḍaiya-Nāyaṉār as Adhyayanāṅga to the temple of Nallamaṅgaipāgar, in obedience to the order of the king (Uḍaiyavar) issued sometime previously. The characters seem to belong to about the 14th century.
198	On the south wall of the same maṇḍapa.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva, "who was pleased to take all countries."	31th year, Mithuna, śu. tṛitīyā, Wednesday, Punarpūśam.	Do.	Records an agreement by the Śrīpaṇḍārattār of the temple that they would burn 157½ twilight lamps every night in the maṅgā-maṇḍapa, built by the person mentioned in No. 194 above, with the ghee supplied from the 787 sheep received from him in separate batches on three previous occasions.
199	On the same wall	Vijayanagara	Mahāmaṇḍalēśvara Veṅkaṭapatirāya ..	Śaka 1512, Khara, Kārttigai 29, Sunday, ashṭami, Uttiram.	Do. ..	Damaged. Seems to record a gift of money and land for the maintenance of a maṭha attached to the temple of Maṅgaipāgar on the hill, by a lady of Tiruchchirāppalli (Trichinopoly) at the request of a certain Tirunāvukkaraśu-paṇḍāram of Maṭṭiyur.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
200	On the same wall	....	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	5th year, Puraṭṭāśi	Tamil ..	Records the remission, for providing for perpetual lamps, of taxes on the lands at Pūdikuḍi in Śōḷa-Pāṇḍya-vaḷanāḍu which had been granted as a dēvadāna to the temple of Tirukkoḍuṅgunram-uḍaiya-Nāyaṉār in the days of Ayyaṉ-Perumāḷ. The assessment due on the land to the temple was also fixed.
201	Do.	Vijayanagara	Krishṇadēva-Mahārāya, "who was pleased to come out (glorious) after taking all countries."	Śaka 1440, Saumya (wrong), Uttarāyaṇa, Mithuna, ba, amāvāsyā, Tuesday, solar eclipse	Do. ..	Registers the gift of the village of Mēlūr in Śōḷa-Pāṇḍya-vaḷanāḍu as a tax-free tirunāmattukkāṇi to god Nallamaṅgaipāgar at Tirukkoḍuṅgunram by Ponnambalanatha-Toṇḍaimaṉār, the chief of Arandāṅgi, for offerings and worship to the deity during the morning service instituted in his name in the temple. He claims a number of birudas, one of them being "he who levied tribute from Ceylon in seven days."
202	Do.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	9th year, Tai ..	Do. ..	Records the grant of the taxes on certain lands in the villages of Kaṇṇamaṅgalam alias Tiruvenkāvuḍaiya-nallūr and Amāgamaṅgalam alias Mudalināyaka-nallūr to provide for the ardhayāma service called Tāḷvuśeyyādāṉ-śandi in the temple of Kaṉṉaṇḍa-Nāyaṉār. Mentions the temple of Sundaraśōḷēśvaram-uḍaiya-Nāyaṉār at Śūraikkuḍi.
203	Do.	....	Do.	do.	9th year, Vaigāśi ..	Do ..	Records the remission of taxes on the lands at Kaṟaiyakuḍi alias Vāṇarāyanallūr and from other sources due from a certain Ārkāḍukīḷāṉ Tiruvenkāḍuḍaiyār alias Vāṇadharāyar for offerings and worship during the spring festival (vasantan-tirunāḷ) instituted in the temple by him. Mentions the coin rāśi-poṉ.
204	Do.	Vijayanagara	Vīrapratāpa Dēvarāya-Mahārāya ..	Śaka 136[3*], Raudri, Karkaṭaka, śu, daśami, Wednesday, Viśākhā.	Do. ..	Registers a gift of the village of Kāṉūr Mu[ch]chuṇḍai-ūr in Pudukkōṭṭai-śīrmai, a sub-division of Ponnamarāpadi-nāḍu as a "taṇḍiraiyili-māṉyam" to a servant of the temple, by a certain Śēṉmaṉār-Ayyaṉ, for providing for perpetual lamps and unguents in the temples of Tirukkoḍuṅgunram-uḍaiya-Nāyaṉār and Nallamaṅgaipāgar.
205	On the south and east walls of the same maṇḍapa.	...	....	Śaka 1565, Pramādicha (wrong), Vaigāśi.	Grantha and Tamil.	Records a gift of land for the expenses of worship and offerings to the god at the service instituted in the temple by the merchants of Aruviyūr.
206	On the east wall (inside) of the same maṇḍapa.	....	....	Śaka 15[20], Viḷambi, Tai 10	Tamil ..	Damaged. A similar gift of land by a certain Tuvarāpadi-vēḷār-Ayyar for the ardhayāma (midnight) service during the days of śikaraṇam (eclipse?).
207	On the south base of the Lakshmi-maṇḍapa in the same temple.	Saḷuva ..	Immaḍi-Narasiṅgrāya	Raudri, Uttarāyaṇa, śu. ashṭami, [Friday], Rēvati.	Do. ..	Built in at the beginning and damaged. Records a gift of tax-free land in Tipparāśapuram in Piraṉmalai-śīrmai by Eppili-Nāyakkar, for the merit of Ayyaṉ-Tipparaśar-Ayyaṉ, to three Brāhmaṇas (for the recitation of the Vēdas in the temple).

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
208	On the west wall of the Dakshiṇā-mūrti shrine in the same temple.	Pāṇḍya ..	Jaṭāvarman alias Tribhu[va]nachakra-vartin Vīra-Pāṇḍyadēva.	9th year, Mīna, ... pañchadaśī, [Sunday], Makha.	Tamil ..	Records an agreement given by the temple servants to a certain Tirukkoḍuṅgunramuḍaiyaṉ Śivanegikaṭṭiṉār of Aruviyūr alias Kulaśēkarapaṭṭaṇam in Kōrajaśiṅga-valanāḍu that they would provide for the daily offerings and worship of the image of Tirunānamperra-Pillaiyār set up by him, and for special offerings and the recitation of Tēvāram, for twilight lamps and for the procession of the deity on festival days, out of the ten āṇai-achchu they had received from him some time previously for the repairs of the Alaivilañjādaṉ-tirumaṇḍapam.
209	On the west wall of the kitchen (inside) in the same temple.	Do. ..	Māravarman alias Tribhuvanachakra-vartin Sundara-Pāṇḍyadēva.	8 + 1 + 1st year ..	Do. ..	Begins with the introduction மூமலர்த்திருவும், etc. Records the royal order made at the request of Malava-rāyar, making a tax-free gift of the village of Nāḍa-maṅgalam in Vikramarāma-valanāḍu, for the maintenance of a maṭha called Śrī-Pārvatī-maḍam built at Tirukkoḍuṅ-gunram in Puramalai-nāḍu by a certain Īśānaśiva-Ravalar the disciple's disciple of Śrī-Dēśikēndra of the Gōjakīvaṁśa and the Lakshādhyāyī-santāna in the Āryāvarta country.
210	On the same wall	....	Tri[bhuvanachakravartin] Kōnēriṉmai-koṇḍāṉ.	....	Do. ..	Built in by a cross wall about the beginning. Records the same transaction. The royal order pertaining to it was now communicated to the donee.
211	Do.	Pāṇḍya ..	Māravarman alias Tribhuvanachakra-vartin Sundara-Pāṇḍyadēva.	8 + [1] + 1st year	Do. ..	Begins with the introduction மூமலர்த்திருவும், etc. Built in similarly and damaged. Records the actual effect given to the royal order mentioned above, by the king's officers who formally handed over the tirumugam (order) of prince (Pillaiyār) Alagapperumāl and of the king (Perumāl) together with the Tiruvāykkolvi and Ulvari to the donee.
212	On the south wall of the same kitchen.	Saluva ..	Immaḍi-Narasiṅgarāya Dharmarāya ..	Śaka 1422, Raudri, Uttarāyaṇa, Hēmantaṛitu, Pushya 2, śu. ashṭami, Sunday, Rēvati, Makara-saṅ[krānti].	Do. ..	Registers a gift of the village of Vēṅgaikulam alias Tipparāyapuram in equal shares to five Brāhmaṇas of Puṇalūr in Puramalai-nāḍa by Eppuli-Nāyakkar, for the merit of Ayyaṉ Tipparasar-Ayyaṉ.
213	On the same wall	Do. ..	Do. ..	Śaka 142[2], [Raudri], Uttarāyaṇa, Mēsha, Monday, śukla 5, Makha.	Do. ..	A similar gift of the village Kiḷaikkōḍalūr by the same person, as a maḍappuram, to Pāṇḍimaṇḍalādhipati Pāṇḍinaṭṭu-Muḍaliyār of the Bhikshamaṭha-santāna alias Lakshādhyāyī-santāna and the Gōjaki-maṭha, who was the presiding pontiff of the Arubattumūvaṉ-tiruma-ḍam at Tirukkoḍuṅgunram alias Dakshiṇa-Kailāsam.
214	On the east wall of the Viśvanātha shrine in the same temple.	....	[Tribhuvanachakra]vartin Kōnēri[ṉmai-koṇḍā]ṉ.	28th year, 120th day.	Do. ..	Records the grant of the hereditary right of Maḍapat-yam (management) over the temple to two individuals.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
215	On the east and north walls of the same shrine.	....	....	Śaka 1424, Dundubhi, Uttarāyaṇa, ** chaturdaśi, Friday.	Grantha and Tamil.	Damaged. Records a gift of land by a certain Narasayyaṇ, son of Vanni[gari]-Nāyakkar, for offerings to certain images including those of Chaṇḍēśvara and Rishabhadēva which he had set up in the temple.
216	On the west wall of the veraṇḍah in front of the Bhairava shrine in the same place.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva, 'who, having taken Iḷam, Koṅgu and Chōḷa-maṇḍalam, and conquered his able enemy (vallāṉ) was pleased to perform the anointment of heroes and the anointment of victors at Perumbarrappuliyūr.'	17th year, Mithuna, ba. saptami, Wednesday, Uttiraṭṭādi.	Tamil ..	Records a gift of 56 cows for burning 20 lamps daily from twilight to midnight (ardhayāma) at the southern entrance of the Tirunāvukkarasu-tirumaṇḍapam on the west side of the temple, by a native of Kuṟundagai-nāḍu.
217	On the north side of the steps known as Padineṭṭāmpaḍi in the same temple.	Vijayanagara	Vīrapratāpa Achyutayadēva-Mahārāya Dharmarāya.	Śaka 14[61], Vikārī Dakshiṇāyaṇa, Grishmaritu, Karkaṭaka, ba. ēkādaśi, Friday, Rōhiṇī.	Do. ..	Seriously damaged. Seems to record a gift to the temple by Rāmappa-Nāyakkar-Ayyaṉ, son of Basuvaṇa Na[ya]kkar, for the merit of the king.
218	In the same place	....	....	....	Sanskrit (in Grantha) and Tamil verse.	Records that Bhuvanēkavīra, called also Rājanārāyaṇa, built this high and spacious gōpura in the temple of Chaṇḍādripati (Śiva) called Koḍaṅguṉṟar in the Tamil portion.
219	Do.	....	Tribhuvanachakravartin Kōṇē[rimē]l-koṇḍāṉ.	33rd year, 152nd day, Mārgaḷi.	Tamil ..	Records the gift of the taxes from the surrounding (?) villages, to the temple, for the puḷugusattu (civet coating) to the images of the god and the goddess.
220	Do.	....	....	....	Do. ..	Damaged. Mentions the same transaction and records the entry made of it in the register of tax-free lands.
221	On the south side of the same steps.	....	....	Śaka 1463, Manmatha (wrong), Aṟpaśi 20, navami, Punarpūsam, ba. Wednesday, Amṛitayōga.	Grantha and Tamil.	Damaged. Seems to record the confirmation of the kaṇiyaṭchi right over some dēvadāna lands with all their income, exclusive of the land-grants already made to other donees, by Kaśavaṇa-Nāyakkar Ellappa-Nāyakkar, the agent of Achyutarāya-Nāyaka.
222	In the same place	Vijayanagara	Achyutarāya-Mahārāya," who was pleased to take Iḷam, Tembuḷai (?), Irādayarnāyaṉ-paṭṭaṇam and all other countries."	Śaka 146[1], Viḷambi, Puraṭṭādi, [1]2.	Tamil ..	Records the gift of the village Aruviyūr alias Kulaśēkarapaṭṭaṇam in Kōralaśiṅga-vaḷanāḍu, excluding other previous grants in it, to the temple of Nallamaṅgaipāgar for the merit of the king by his agent Rāmappa-Nāyakkar.
223	Do.	....	....	Viḷambi, Puraṭṭādi, 12.	Do. ..	Records a sarvamānya gift by the temple, of a dry land as the tirukkaivaḷakkam (honour?), together with the remission of āḷvari tax granted to a certain Pakkamudaiyār Āvudaiyār alias Periyaśeṭṭiyār of Aruviyūr, by the officer mentioned above.
224	Do.	Vijayanagara	Veṅkaṭapatirāya (I)	Śaka 1510, Sarvadhari, [Uttarāyaṇa, Aṇi 1]6, Viśākha, Sunday, prathamā.	Do. ..	Records a gift by purchase of two villages in Neḍuvayalśīrmai as a dēvadāna to the temple by a certain Kaliyugattu-Meyyar alias Toṭṭippiḷḷai of Śiṟudai-ūr in Śōḷa-Pāṇḍya-vaḷanāḍu. Gives the names of the king's predecessors from Immaḍi Naraśiṅgarāya and a number of birudas assumed by the king, among which occur those of Achyutarāya mentioned in No. 222 above.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
225	On the east side of the gōpura in front of the same temple.	....	....	Śaka 1610, Śukla, Śittirai 15.	Grantha and Tamil.	Registers a sale of land at Śōḷamādēvi belonging to the temple for 40 paṇam to a certain Tiruvamuḍaiya-Muḍaliyār of Maṅgambūr in Toṇḍai-maṇḍalam who endowed it back for the midday service of the god Maṅgaināyaka-svāmi.
226	In the same place	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin [Su]ndara-Pāṇḍyadēva.	.. Mārgaḷi, 27 ..	Tamil	Much damaged. Seems to record a gift of land to the temple by a certain Sundaran Śeḷiyadaraiyaṉ of Venkāṭṭu-kōṭṭam for burning two twilight lamps on the west side of the Bhuvanēkavi[raṉ]....[vā]śal.
227	On the west side of the same gōpura.	....	....	Śaka 1662 (wrong), Sādhāraṇa, Tai 30.	Grantha and Tamil.	Damaged. Registers a sale of temple land similar to that mentioned in No. 225 above, for 30 paṇam to a certain individual of Paḷayaṉūr in Toṇḍa-maṇḍalam for special worship on festival days (viḷapōśai) in the temple.
228	In the same place	Pāṇḍya ..	Māravarman alias Tribhuvanacha[kravartin Kulaśē]kharadēva, "who was pleased to take [all countries]."	[40]th year, Kārttigai, Friday, ashṭami.	Tamil ..	Records a gift of 200 paṇam by a certain Ādi-Nāyaka of Teliṅgakulakālapuram in Kōnāḍu alias Kaḍaladaiyad-ilaṅgaikoṇḍa-vaḷanāḍu to the temple for burning two lamps at the steps built by himself near the Bhuvanēkavirāṉ-tiruvāśal.
229	On the south wall (inside) of the ardhamaṇḍapa of the goddess' shrine in the Ugragirīśvara temple in the same place.	....	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	4th year	Do. ..	Right end obstructed by images. Registers a tax-free gift as dēvadāna of the village of Pullūṟṟi alias Śīvallavanallūr in Teṉkaḷavaḷi-nāḍu, to the temple, by the king, for the daily offerings and worship of the image of Aḷuḍaiya-Nāchchiyār Nallamaṅgaiyār at the request of Kāliṅgarāyar. Mentions the measuring rod Sundara-Pāṇḍyaṉ-kōl.
230	On the west wall of the Subrahmaṇya shrine in the same temple.	....	Do. do.	32nd year, 214th day Āṇi.	Do. ..	Gift of the village Ōdiyaṉūr, as a tax-free dēvadāna, to the temple for providing unguents to the image of the god by a certain Aḷagiyaṉ Rājanārāyaṇadēvar.
231	On the same wall	....	Do do.	6th year, 214th day Māśi.	Do. ..	Gift of a tax-free land by a certain lady for offerings and worship to the image of Nāchchiyār Bōgamātti-Pūmulaiya[i which she had set up in the temple.
232	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	[6]th year, Ka[rka]ṭaka, ba. Wednesday, ashṭami, Rōhaṇi.	Do. ..	Records a gift, as dēvadāna to the temple, of 3 pieces of land in Pākkuḍi which had been purchased by two Kaikkōḷas, one a resident of Madurai, east of Māḍakkuḷam and the other of Tiruppūvaṇam east of Irāśiṅgaṉkuḷam. The taxes on the lands amounting to 120 paṇam in all were to be paid by them to the temple in monthly instalments.
233	On the south wall of the same shrine.	Do. ..	Kulaśēkharadēva	37th year .. .	Do. .	Gift of land in the village Dēvimaṅgalam by the assembly of Maruṅgūr-nāḍu as a maḍappuram to the maṭha in the premises of the Adiyamaḷagiśvaramuḍaiya-Nāyaṉār temple at Maṉṉukuṟichchi in the same nāḍu after obtaining royal sanction.
234	On the same wall	Do. ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva, "who was pleased to take all countries."	36th year, Vriśchika, śu. daśami, Tuesday, Uttiraṭṭādi.	Do. ..	Records the same transaction. Mentions that the gift was made as a naṭṭiraiyili for the maintenance of the maṭha which is stated to have been established during the stay at Maṉṉukuṟichchi of Muḍaliyār Ēkāmradēvar of the Dakshiṇagōḷaki-maṭha of Tiruvārūr, who was living in the Vīradamuḍittāṉ-tirumaḍam at Tirukkoḍuṅguṉṟam.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
235	On a slab set up in front of the Veḷippiḷḷaiyār (Vināyaka) shrine in the same village.	Madura Nāyaka.	Vijaya-Raṅga Muddu-Śokkanātha-Nāyaka.	Śaka 1633, Nandana, Aṟpaśi 15.	Tamil ..	Records an order of the king's agents remitting the taxes due to the king on the villages belonging to the temple of Nallamaṅgaipāgasvāmi at Pirāṉmalai.
236	On a rock near a spring called Śivañjuṇai about a furlong west of the Maṅgainātheśvara temple.	....	....	Śaka 1070 expired, Kaṉṉi.	Do. ..	Records that this sacred spring together with the stone parapet is the gift of a resident of Aḷagāpuri alias Śoḷiyanārāyaṇapuram, who also cut out the steps for reaching the place and installed some figures of bulls on the parapet walls.
237	On a slab set up on the north side of the Tirupputtur-Kunnakkudi road near the 4th mile from the former.	....	....	Śaka 1587, Viśvāvasu, Tai 20, Friday, daśami, Anusha.	Do. .	Damaged and built in at the bottom. Records the gift of the village of Ichchakuḍi, by a certain Kumāra-Veṅgaḷa-Nāyakkar, for the maintenance of the service called Tiruvanandaṉ-kattaḷai in the temple of Tiruttaḷiśurattu-Nāyaṉār at Tiruppattūr, a brahmadēya in Kōraḷaśiṅgavaḷanāḍu.
238	On a boulder near a well called Bhīmuḍigunḍlu on the Talapukōṇḍa (hill) near **Molleru**, Yellavaram division, Godavari district.	....	....	....	Telugu ..	Records that Vēmasamudram was constructed by Vuppula Hanmaya for the merit of Kāṭama-Reḍḍi Vēma-Reḍḍi.
239	On the left side of the eastern entrance into the Kuntimādhavasvāmin temple at **Padmanabham**, Bimlipatam taluk, Vizagapatam district.	....	....	A. D. 1873 ..	Do. ..	States that in the time of 'His Highness' Vijayarāma-Gajapatirāja-Mahārāja terraces and other additions were made to the temple during the regime of the Divānji-Sāhēbu Penmetsa Jagannātharāju.
240	On a slab set up in a field known as Gōvindarājachēnu at **Peddapulipaka**, Bezwada taluk, Kistna district.	....	....	....	Do. ..	States that the pillar marks the boundary between the village Pulupāka belonging to the god Malleśvara of Bejavāḍa and the village Yenumalakuduru.
241	On a slab lying in a field to the north-west of the same village.	....	....	....	Do. ..	States that the island (*laṅka*) extending from this stone up to the Kṛishṇa on the south belonged to the village Yenumalakuduru.
242	On two faces of a pillar lying in a mosque at **Gudur**, Bandar taluk, Kistna district.	....	....	Śaka 1312, Pramōda, Makara-Saṅkrama[ṇa].	Do. ..	Much damaged. Records the re-grant of a village by Balayarāja, son of Chāḷukya-Bhīma to the god Jaladhīśvara of Ghaṇṭaśāla.
243	On another pillar lying in the same place.	....	....	Śaka 1458 (mistake for 1468), Parābhava, Āshāḍha, śu. 5, Thursday.	Do. ..	Damaged. Records the re-naming of the village Gumuḍuru as Raghupatipuram and granting it to some people, whose names are given, by Liṅgāla Kēśamanēniṅgāru by order of Rājadhirāja Kāvaṭi (Kāvēṭi?) Raghupatirāja.
244	On a slab set up in the same place	....	....	H. 1064 (= A. D. 1654).	Persian ..	A repetition of the text of the Shiite Durūd (cf. *Epigraphia Indo-Moslemica* 1915-16, page 26). The writing is in the Thulth style.
245	On the back of the same slab .	....	....	H. 1063 (= A. D. 1653).	Do. ..	Written in the Naskh style. Records the death of a certain Hashim of good habits and of angelic nature.
246	On another slab set up in the same place.	Bahmani ..	Sultan Quṭb Shah	H. 907 (= A. D. 1497).	Do. (Verse)	Written in the Nasta'liq script. Records the construction of the mosque by one Malik Nāyab (Lord Deputy) of the king.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
247	On a beam in the Lakshminarasimhasvāmin temple at **Avanigadda**, Divi taluk, Kistna district.	....	....	....	Sanskrit (verse) in Telugu.	Damaged. Verses in praise of the god Liṅgōdbhava. Mentions king Kṛishṇarāya.
	Nandigama taluk, Kistna district.					
248	On a slab lying in a field to the south-east of **Nandigama.**	....	....	Śaka 1250	Telugu ..	Much damaged. Mentions Chōḍa.
249	On a hero-stone set up near the same slab.	....	....	....	Do. ..	Records the death (?) of a hero called Jakā Baṅgaru-Reḍḍi.
250	On a pillar in the maṇḍapa of the Rāmaliṅgēśvarasvāmin temple in the same village.	....	....	Śaka 1660, Piṅgala, Māgha, śu. 5, [Thursday].	Do. ..	Records the construction and gift of the maṇḍapa in the temple of the god Rāmēśvara of Nandigāma, by Vāsireḍḍi Rāmana-Dēsāyi.
251	On the same pillar	....	....	Do.	Sanskrit ..	Do. do.
252	On another face of the same pillar	....	....	Do.	Telugu (verse)	Do. do
253	On a hero-stone set up to the south of the same village.	....	....	....	Telugu ..	Records the death of a hero called Pōtayya in a fight.
254	On a slab lying close to the stream at **Adaviravulapadu.**	....	....	Śaka 1164, Śubhakṛit, Vaiśākha, śu. 5, Thursday.	Do. ..	Records the gift of some lands made by some private individuals to the god Rāmanātha-Mahādēva of Rāvulapāḍu. Mentions Chāgi Manmarāja.
255	On a pillar lying near the Mādiga quarters at **Takkellapadu.**	....	....	Śaka 1595, Pramādicha, Bhādrapada, śu. 7, Sunday.	Do. ..	States that the pillar determining the boundaries of the villages of Nandigāma, Rāvulapāḍu and Takkeḷḷapāḍu was set up after Bhaṇḍāru Śaravarāja, one of the Karṇams, walked over the boundary and settled it.
256	On a slab lying near the temple of Añjanēyasvāmin at **Muppalla.**	....	....	Lost	Do. ..	Much damaged. Seems to record a grant of land. Mentions Dōraya.
257	On a slab lying under a tree to the north of the same village.	Chāgi ..	Manma-Pōta	Śaka 1179, Uttarāyaṇa-Saṅkrānti.	Sanskrit and Telugu.	Records the gift of 25 cows for a lamp to the god Rāmēśvara by Maṅka-Chamūpa, who was the son of Kommapāmbā and Kommana-Chamūpa and the servant of the king. These cows were assigned to a certain Bairabōyini Bommana and his descendents, who were to maintain the lamp in the temple.
258	On a broken slab lying in front of the Mallikārjunasvāmin temple in the same village.	....	....	Lost	Telugu (verse and prose).	Mutilated. Seems to record the gift of 55 'valleḍlu' (sheep ?) for a lamp to the god Bhīmēśvara by a servant of the Chāgi family.
259	On a slab set up in the ruined temple of Añjanēyasvāmin at **Munagalapalli.**	Chāgi ..	Manuma-Chāgirāja	Śaka 1190, Vibhava, Uttarāyaṇa-Saṅkrānti.	Do	Records the grant of some lands to the god Bhīmēśvara-Mahādeva of Munabalapalli made by the king for the merit of his grandfather Peḍḍa-Chāgirāja, his maternal uncle (?) Peḍḍaya, his father Bhīmarāja and his mother Pāruvatidēvi.
260	On a slab lying near the tank-bund in the same village.	..	....	Śaka 1214, Nandana.	Do.	Mutilated and damaged. Seems to record the construction of a pond and the grant of some lands by a certain Pinnayaṅgāru. The village is called Munumalapalli.
261	On a slab lying in the fence of a house in the same village.	....	....	Śārvari, Vaiśākha, śu. 13, Wednesday.	Do.	States that the images of the heroes Ayapa-Virulu (cut on the stone) were installed by Bilugulu Chennapa.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
262	On a broken pillar lying near the image of Āñjanēyasvāmin at **Kanchala.**	Chagi ..	....	Śaka[1]107, [Mā]rgaśira, ba .. daśi, Thursday.	Telugu ..	Mutilated and damaged. Seems to record a gift by Malli-Nāyaka for the merit of his parents. Refers to Mahāmaṇḍalēśvara . . . Sāgirāja.
263	On another broken pillar lying in the same place.	....	....	....	Do. ..	Mutilated. Records a grant of land to the god Indrasatha-Mahādēva by a private individual. Seems to refer to [Kākati]ya Gaṇapatidēva.
264	On the same pillar	[Chāgi] ..	Mahāmaṇḍalēśvara Dōrayarāja	....	Do. ..	Incomplete and mutilated. Seems to record a gift to the god Rāmēśvara-Mahādēva of Kañchcharla by Malli-Nāyaka of the Vippara family for the merit of the king.
265	On a pillar set up in front of the Vēṇugōpālasvāmin temple at **Magallu.**	....	....	Śaka . . . śu. pañchamī, Thursday.	Sanskrit and Telugu (prose and verse).	Damaged and mutilated. Records the gift of some lands as well as 110 sheep for burning two lamps to (the god) Gōpāladēva of [Mā]ṅgallu, by Nāgisetṭi, Bhairisetṭi and Rāmisetṭi, sons of Bacchu Sūraya, for the merit of Kākatīya Gaṇapatidēva.
266	On the same pillar	.. .	....	....	Telugu (verse)	Records that Bachchu Sūrya granted some lands and a garden to the god Gōpāla of Māṅgallu. Refers to Anavōta.
267	Do.	....	....	....	Do.	Damaged. Seems to record the dedication of his daughter to (the service of) the god Gōpāla by Muppi-Reḍḍi and a gift of two cows and a plate for ārati (waving lamp).
268	On a slab set up near a well in front of the Śiva temple at **Jonnalagadda.**	....	....	....	Do.	Do. Refers to a Vaiśya who belonged to Penukoṇḍa and to the Sūrukola-gōtra.
269	On a pillar set up in the Āñjanēya-svāmin temple at **Konakanchi.**	[Velanāṇḍu]	Rājēndra-Chōḍa	Śaka 1068	Sanskrit (verse) and Telugu.	Records a grant of 60 nivartanas of land by Pōta for offerings to the god Śrīkaṇṭha of Koṇḍakañchi.
270	On the same pillar	Chāgi ..	Mahāmaṇḍalēśvara Pōtarāja, 'ruling at Guḍimetta'.	....	Telugu	States that Karrema-Setṭi and Kuṛivi-Setṭi, sons of Appi-Setṭi plastered the temple of Narēndrēśvara, installed the images of the gods Nārāyaṇadēva and Brahmadēva, plastered the shrines of the Parivāra-dēvatas and made grants of lands for offerings to the gods. It further states that Kuṛivi-Setṭi of the "Teliki One Thousand" community of Bejavāḍa made a gift of two rows of lamps (to the temple).
271	Do.	....	....	....	Do. ..	Much damaged. Seems to register a gift of land for offerings to the god Narēndrēśvara of Koṇḍakañchi by some chief (name lost) who was the lord of Kōḍūrpura and who belonged to the Kāśyapa-gōtra and the Solar race.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
272	On a slab set up in front of the maṇḍapa opposite the Śiva temple in the same village.	....	....	Pushya, śu. 1 ..	Telugu ..	Registers the installation of a lamp-pillar by Vēdana of Chenḍpūru to the god Hanumanta of Kopakanchi.
273	On three pieces of a broken slab lying in front of the Śiva temple at **Navabupeta**.	Chāgi ..	Pōtarāja	Śaka 1152, Tārana Vaiśākha, śu. 1, Thursday.	Do. ..	Registers the gifts of lands in various places made by the king and Chāgi Gaṇapatidēva to the god Svayambhudēva of Kuṟakūru.
274	On a broken pillar lying in the same place.	Do. ..	Do.	Do.	Do. ..	Registers the gifts of some lands made by the king and Chāgi Gaṇapadēva to the god Sōmanātha of [Ku]rukūru. Also records a gift of lands by some private persons for burning lamps (in the temple).
275	On a pillar set up to the south of the same temple.	Do. ..	Do.	Do.	Do. ..	Registers a grant of land by the same chief to the god Sva-[ya*]mbhunātha of Kuṟakūru. Also states that Liṅgama the ānati of Sōmaya-Sāhini, granted some lands for rice offerings to the god, on Thursday, ba. 14 of Pushya in the (following) year Khara.
276	On the same pillar	....	....	Śaka 1216, Jaya, Āshāḍha, śu. 12.	Do. ..	Registers a gift of lands by purchase to the god Mahādēva by Liṅgama.
277	On a slab set up in front of the Āñjanēyasvāmin temple at **Peddavaram**.	....	....	Śaka 1[23]6, Ānanda, Āshāḍha, ba. 5, Tuesday.	Do. ..	Damaged. Seems to record a grant of land and one perpetual lamp by certain individuals to the god Ramanātha of [Ira]ṟuṟu.
278	On a slab set up near a well in Oḍḍagūḍem at **Penuganchiprolu**.	....	....	Śaka 1542, Raudri, Kārtika, śu. 10, Thursday.	Do. ..	States that a well was built by Akiraju, son of Komarāju Kaḷamarāju, as a dedication to the god Narasimha.
279	On a broken Nāga-pillar in the house-site of the late Mr. K. V. Lakshmana Rao in the same village.	Chāgi ..	Dōra, son of Bhīmarāja	....	Telugu and Sanskrit.	Damaged. Records the installation of the image of Yēlēśvara-Mahādēva by Dōra who was ruling over the Nātavāḍi country and the grant of some lands on the other bank of the river Munna for the daily offerings of the god.
280	On a pillar set up in the Kāśi-Viśvēśvarasvāmin temple at **Anigandlapadu**.	....	....	Śaka 1131, Śukla, Āśvayuja, śu. 2, Wednesday.	Telugu ..	Registers a gift of lands made to the temple of Gōkiśvara by Mahāmaṇḍalēśvara Ivani-Kaṇḍrāḍi Kēśavarāja of the Durjaya-kula who was 'the lord of Bhōgapura.'
281	On the same pillar	....	....	Do.	Do. ..	Registers a grant of land to the god Mallikārjuna of Mulasthāna for daily offerings by the chief mentioned in No. 280 above.
282	Do.	....	....	Śaka 1096, Jaya, Vaiśākha, śu. 15, Thursday.	Do. ..	Registers a grant of land made for offerings to the god Paṇḍēśvara by Kōti-Nāyaka.
283	On a pillar lying in the temple of Chandramauliśvarasvāmin at **Anumanchipalli**.	Chāgi ..	Manma-Gaṇapati	Śaka 1182, Raudri, Phālguṇa, śu. ashṭami, Thursday.	Sanskrit (verse)	Damaged. Gives the genealogy of the Chāgi family down to Manma-Gaṇapati. Records that Sōmayāji Bhāskara, son of Annimañchi Kumārasvāmi-Yajvan and grandson of Chēvalindra-Yajvan of the Śrīvatsa-gōtra who had performed the Jyōtishṭhōma and other sacrifices, installed an image of Śiva known as Chāgi-Manma-Gaṇapēśvara after the chief and that the chief made a gift of lands for the daily offerings and worship of the god.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
284	On another pillar lying in the same place.	Chāgi ..	Tyāgi-Pōta	Śaka 1131, Śrimukha.	Sanskrit (verse)	Records that the chief dug a canal resembling the river Kāvēri from the Kshīranadi and founded an agrahāra called Pōtāvura and that Aunimañchi constructed a temple of Śiva and granted some lands for offerings in it.
285	On a dhvajastambha in front of the Āñjanēya temple at **Jayantipuram.**	....	....	Śaka 1528, Plavaṅga, Śrāvaṇa, śu. 5, Saturday.	Telugu ..	States that a certain Appili-Reḍḍi set up the Garuḍastambha with the permission of his paternal uncle Peda Bachchi Pina Timmareḍḍi. Also states that a certain Veṅkanna, reinstalled the image of Āñjanēya.
286	On a slab set up in front of the Ōṅkārēśvarasvāmin temple at **Kavutavari Agraharam.**	....	....	Śaka 1670, Vibhava.	Sanskrit (verse)	Registers the grant of the village Narasimhanagari on the bank of the Kshīranadi to Sūryanārāyaṇa-Yajvan of the Kauta family and the Kāśyapa-gōtra by Nṛisimha-Nṛipati of the Valluṭla-gōtra and the Vāsireḍḍi family. It also records the construction of the temple of Ōṅkāra-Sadāśiva and Gaṇapati in the village in the year Hēviḷambi by the members of the Kauta family and the grants made by them for the worship of the gods. Refers to king Rāma of this family.
287	On a stone lying in front of the karnam's house at **Kokkireni.**	Kākatīya ..	[Mahāman]ḍalēśvara Pratāparudradēva-Mahārāja.	Śaka 1236, Ana[nda], Chaitra, śu. 1, Sunday.	Telugu ..	Much damaged. Seems to enumerate the taxes payable by the several communities. Mentions Kāmaya Boppaniṅgāru.
288	On a slab set up in the Śiva temple at **Amaravaram.**	....	....	Śaka 1753, Vikṛiti, Phālguṇa, śu. 5, Tuesday; Fasli 1240.	Do. ..	Registers the grant of lands made to the temple of Amaraliṅgasvāmin at Amaravaram by Mantripragaḍa Śīnayya and others who were the Zamindars of the Liṅgagiri Paragaṇa.
289	On a slab set up in the back yard of the archaka's house in the same village.	Kākatīya ..	Lost	....	Sanskrit ..	Damaged. Mentions Rudramahādēvī, Mantri Kēta and Rudraya.
290	On the dhvajastambha in front of the Āñjanēya temple at **Nelamarri.**	....	....	Śaka 1563, Vṛisha, Śrāvaṇa, śu. 2, Friday.	Telugu ..	Records the gift of the Garuḍa-pillar by Appana-Gōvinda, son of Yellapa Mallaya.
291	On a broken pillar lying near an image of Āñjanēya at **Taḍuvayi.**	....	....	Śaka 122[6], Plavaṅga, Śrāvaṇa, śu. 12, Thursday.	Do. ..	Mutilated and damaged. Seems to record a gift of land, a mango garden and a well for a water-shed by Śūri-Seṭṭi to the god Chennamallinātha of Tāḍuvāyi.
292	On a pillar lying near a well in a field to the west of the same village.	Kākatīya ..	Rudradēva-Mahārāja	....	Do. ..	Damaged. Registers the grant of lands made to god Mallikārjuna of Tāḍuvāyi by Kaṭ-Reḍḍi for the merit of the king and of Kākatīya Gaṇapatidēva.
293	On a slab set up on the bund of a tank called Maddalacheruvu in the same village.	....	....	Śaka 1514, Vijaya, Mārgaśira, śu. 13, Thursday.	Do. ..	States that Peddi-Seṭṭi, son of Kaṭikamu Malli-Seṭṭi, built two tanks at Taḍuvāyi one of which was for the merit of his mother Taḷḷama and named as Śiṅgisamudram after her daughter Siṅgama.
294	On a slab set up on the bund of the tank called Yerracheruvu in the same village.	....	....	Do.	Do. ..	States that the same person built another tank to the west of the village and named it Mallasamudram after his father Mali-seṭṭi.
295	On a tomb to the east of **Madhavaram.**	....	....	A. D. 1844, April, 10.	English ..	Records the death of Captain Henry Longford Burleigh of the 11th Regiment, N.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
296	On a slab lying in the Zemindar's residence at **Nadigudem**.	Kākatīya ..	Mahāmaṇḍalēśvara Pratāparudradēva-Mahārāja.	Śaka 1222, Śārvari, Kārtika, śu. 15, Friday.	Telugu ..	Registers a grant of some lands and money by the people of Tāḍuvāyi and of Nēlamarri to the god Channa-Mallikārjuna of Tāḍuvāyi for the merit of Mahāsāmanta Cheṛuku Jagaddāḷu Māraya Ganapaya-Reḍḍi. Also records a gift of a garden to the same god for lamps.
297	On the same slab	....	....	Śaka 1228, Plavaṅga, Śrāvaṇa, śu. 12, Thursday.	Do. ..	Registers a grant of land to the god Chenna-Mallikārjuna, while Mahāsāmanta Cheṛuku Jagaḍāḷu Annama-Reḍḍi 'was ruling the earth', by Allu Śuri-Śeṭṭi.
298	On a pillar lying in the same place	Kākatīya ..	Mahāmaṇḍalēśvara Pratāparudradēva-Mahārāja.	Śaka 1236, Ānanda, [Śrē]shṭha, ba. 10, Friday.	Telugu and Sanskrit.	Registers a grant of land by Mahāsāmanta Cheṛuku Jagaḍāḷu Annama-Reḍḍi and another with the consent of the people of Tāḍuvāyi for, offerings and worship of the god Mallāradēva of the village.
299	On a slab set up near the Mutyālamma temple at **Budavada**.	....	....	Śaka 1267, Krōdhana, Śrāvaṇa, śu. 7, Wednesday.	Telugu ..	Records that an image of Gōpayya (i.e., Gōpāla) was installed and that some lands were granted to the god by Dachchibōyani Telugarēḍu and his younger brother.
300	On a slab set up in front of the central shrine in the Muktīśvarasvāmin temple at **Muktiyala**.	Chāgi ..	Tyāgi (i.e., Chāgi)-Pōta	Śaka 1121, Solar-Eclipse.	Sanskrit ..	Gives the genealogy of the Tyāgi family from Durjaya down to Tyāgi-Pōta (II), and records that the king granted the village Mukti for the daily offerings of the god Muktīśa-Mahēśvara, 30 cows and a crown made of precious stones.
301	On the same slab	Do. ..	Narasiṁhavardhana Chāgi-Pōta	....	Telugu ..	Damaged and incomplete. Records that the king constructed the temple of Muktīśvara, erected golden pinnacles over the shrines of Tripurāntaka, Kāmitra-Mallēśvara, Viśvanātha and Chōḍa-Nārāyaṇa, built a tank called Chāgi-Pōtasamudram for the god Narasiṁha at Jiṁhari (i.e., Siṁhachalam), installed the image of Nandikēśvara in front of the god Mallikārjuna at Śrīparvata and granted the villages of Kambhampāḍu, Muchchintalu and Būḍapāḍu as dēvabhōgas and agrahāras to Brāhmaṇas in Nātavāḍi, etc.
302	On a pillar in the Kalyāṇa-maṇḍapa of the same temple.	....	....	Śaka 1129, Mēsha	Sanskrit ..	Records the gift of 25 cows for burning lamps to the god Muktīśa-Mahēśvara made by king Kēśava the lord of Īvani-Kaṇḍravāṭi.
303	On the same pillar	....	....	....	Do. ..	Gives the genealogy of the Īvani-Kaṇḍravāṭi family from Paṇḍa down to Kēśava (five generations).
304	Do.	....	....	....	Telugu ..	Records the gift of 25 cows made by Īvani-Kaṇḍravāṭi Kēśavadēva for burning lamps to Muktīśvara-Mahādēva. The chief is said to belong to the Durjaya-kula.
305	On a slab set up to the south of the same maṇḍapa.	..	....	Śaka [1]156, Kārtika.	Sanskrit ..	Mutilated. Seems to record a gift of lamp made by a member of the Durjaya family.
306	On a slab set up to the south of the central shrine in the Lakshmi-Narasiṁhasvāmin temple at **Vedadri**.	....	....	Śaka 1339, Hēmalambi, Śrāvaṇa, śu. 5, Thursday.	Telugu ..	Records that Śarakhumalu Jainadi-Vodeya, the younger brother of Mahāmaṇḍalēśvara Masanada Yāli Abbu Nidamalu-Maluka (who bears several titles) who was ruling Vodapalli-Vajrabāḍu on the banks of the Krishṇa in the Eastern Country was deputed to govern Śrīraṅgarājakoṇḍa, and that he constructed a tank at Jainadipuram and a flight of steps from the Krishṇa up the Śrīraṅgarājakoṇḍa for the merit of himself, his brother, Pherōju-Sulṭānu and Khoṇḍalamma (?).

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
307	On the same slab	....	....	Śaka 1339, Hēmalambi.	Sanskrit and Telugu (verse).	Praises Yijidi-Maluku and his charities, narrated in No. 306 above.
308	On a slab set up to the left of the western entrance into the same shrine.	..	....	Śaka 1355, Vijaya, Phālguna, śu. 7, Wednesday.	Telugu ..	States that the image of the god Nṛisiṁha at Vēdādri was reinstalled on this day by a certain Vennaya.
309	On a slab set up to the right of the same entrance.	Chāgi .	Mahāmaṇḍalēśvara Tyāgi Manma-Gaṇapatidēvarāja.	Śaka 118[1], Prabhava, Jyēshṭha, ba. 15, Solar Eclipse.	Sanskrit and Telugu.	Mutilated at the top. Registers the grant of the village Vēmupalli for the offerings and worship of the god Pratāpa Nṛisiṁha at Narasiṁhatīrtha, made by the king on the bank of the Kṛishṇavēṇṇa river.
310	On a slab set up to the west of the same shrine.	....	....	Śaka 1548, Raktākshi, Āśvija, śu. Lunar eclipse, Pushkaratīrtha-puṇyakāla.	Telugu ..	Registers the re-grant of some grazing lands made by Āṅkala Appanaṅgāru to the learned men of Vēdādri and their descendants. The grant was made in the bed of the Kṛishṇavēṇi river.
311	On the wall to the left of the entrance into the Śiva temple at **Ravirala**.	....	....	Śaka 1740, Bahudhānya, Phālguna, śu. 13, Monday.	Do. ..	Records the installation of a liṅga and construction of the prākāra, gōpura, mukha-maṇḍapa, a well and the laying out of a garden for the god Kūḍali-Saṅgamēśvara at the confluence of the rivers Kṛishṇā and Kshīranadī, by a Vaiśya named Tōraṇāla Pullayya-Veṅkayya belonging to the Puṇakaśila-gōtra.
312	On the wall to the right of the same entrance.	....	....	Do.	Do. ..	Records the consecration of the charities, detailed in No. 311 above, by Nāgaliṅgam of the Peṇḍlikola-gōtra (perhaps in conjunction with the donor of that grant).
313	On a Nāga-pillar lying near a dilapidated mosque among the ruins of the fort at **Gudimetla.**	Chāgi ..	Dōrabhūpa	....	Sanskrit verse	Broken at the end. Gives a eulogistic account of the (Chāgi) Durjaya family from Muppa down to the king and states that Pōta the father of the king installed god Viśvēśa at (his own capital) Guḍimeṭṭa on the bank of the river Kṛishṇavēṇi.
314	On the same pillar	Kākatīya ..	Rudra-Mahārā[ja]	Śaka 1190, Vibhava, Māgha....Śivarātri.	Telugu ..	Broken at the end. Records the grant of lands in Pōtavōlu and Koṅgara made by Paṭṭa-Sāhiṇi Dādi Gannama-Nāyaka for offerings to the god Viśvanātha-Mahādēva of Guḍimeṭṭa.
315	Do.	....	....	Śaka 1236, Ānanda, Māgha, ba. 14, Monday, Śivarātri	Do. ..	Broken at the end. Records gift of lands made by Kanamala Kannama-Nāyaka for daily offerings to the god Viśvēśvara-Mahādēva, for the merit of his parents. Gives a list of the articles to be supplied every day for the offerings
316	On another pillar lying in the same place.	Chāgi ..	Dōra	Śaka 1083	Sanskrit verse	Broken at the top. Records a grant of lands made by the King for offerings to the god Viśvēśvara and for the temple servants, for the merit of his father. Mentions the Nātavādi country.
317	On the same pillar	....	....	Śaka [1]215....ba. ....Sunday, Solar Eclipse.	Do.	Mutilated and damaged. Seems to record a grant of land by Rudraya Tyāgi (i.e., Chāgi).
318	Do.	Kākatīya ..	Rudra-Mahārāja	Śaka 1213,.... Śrāvaṇa, śu. 15, Tuesday, Lunar [Eclipse].	Telugu ..	Damaged. Records grant of income from certain lands made by the king's commander Dādi Sōmaya-Sāhiṇi, son of Peddaya-Sāhiṇi to the god Viśvanātha-Mahādēva.

C.—Stone Inscriptions copied in 1924—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
319	On a slab set up in the Rāmalingasvāmin temple at **Pokkunuru.**	....	....	Śaka 1175, Pramādicha, Jyeshtha, ba. 8, Thursday.	Telugu ..	Records the gift of 25 cows made by Mruchcha Dami-Reḍḍi for a perpetual lamp in the temple of Rāmēśvaradēva of Pokkunūru, for the merit of his father Prōli-Reḍḍi and of his mother [Ja]llasāni.
320	On the back of the same slab ..	....	....	....	Do. ..	Records a gift of land made by Bōli-Śeṭṭi for the offerings of the god Rāmēśvara-Mahādēva of Pokkunūru.
321	On a rock lying near the temple of Mutyālamma at **Babbellapādu.**	....	....	Śaka 1470, Parābhava, Bhādrapada, ba. 7, Thursday.	Do. ..	Damaged. Records that a boundary dispute between the villagers of Gudimeṭṭa and of Babillapāḍu was settled by Mōḍā Timinēṇḍu performing the ordeal of walking over the boundary carrying a fire-pot. Mentions Gōrkhan of Nandigāma Ṭhāṇam.
322	On a slab set up in front of the Pōturāju temple in the same village.	....	.. .	Śaka 1442, Vikrama, Āshāḍha, śu. 11, Thursday.	Do. ..	Registers the grant of a land at Babbillapāḍu in the Raṅgarājukoṇḍa-sīma made by Nāmā Yaramnēḍu to the deity Pōtarāju of the same village.
323	On a slab set up in front of Mulakalapalli Krishnayya's house at **Totaravulapādu.**	....	....	Śaka 1395, Nandana, Kārtika, śu. 15, Thursday.		Registers the grant of the village Rāvulapāḍu, which was now re-named Anāchipuram, made by Gajarāvu Chenukali Annama-Nāyaka, to the god Mallikārjuna of Śrīparvata, for the merit of his mother Anāchamma and of his family.
324	On a Nāga-pillar set up in the Lakshmīnarasimhasvāmin temple at **Zuzzuru.**	....	....	Śaka 1733, Prajōtpatti, Phālguna, śu. 10, Friday.	Do. ..	Records the construction of temples, maṇḍapas, gōpuras and prākāras in the two temples of Lakshmī-Nṛisimha at Yeguva (upper) and Diguva (lower) Tirumala, made by Rāja Kalavakolanu Veṅkaṭanṛisimharāya, son of Channa-rāya, and Ramaṇamāmbā and the grandson of Peddarāya of Svarṇagiri-gōtra. Also registers the gift of a fixed share of all the grains (puṭṭi-kuñcha) grown in the villages of the Vijayagiri-sīma, for the daily, fortnightly and monthly festivals and for the offerings of the god.
325	On a broken Nāga-pillar lying in the Śiva temple in the same village.	....	....	Śaka 1150, Sarvadhari.	Do. .	Bottom of the pillar broken. Seems to register some gift made to the god Paramēśvara, by some chief (name lost) bearing the title Niśaṅka Vīrapratāpa.
326	On the same pillar	....	.. .	....	Do. ..	Broken at the bottom. Mentions a son-in-law (name lost) of Mahāmaṇḍalēśvara Chāgi Pōtarāja who bears the birudu Narasimhavardhana.
327	Do.	....	...	Śaka 1124, Dundubhi, Vaiśākha, śu. tadiya (tṛitīyā).	Do. ..	Seems to record gift of some land made by some members of the "Teliki One Thousand" community.
328	On the dhvajastambha in front of the Āñjanēyasvāmin temple in the same village.	....	....	Śaka 1658, Durmukhi (Durmukha), Makha (mistake for Māgha), śu. 12, Monday.	Do. ..	Damaged and incomplete. Mentions the god Hanumanta and Rāmarāju Kommaya of Maḍukoṇḍūru.

C.—Stone inscriptions copied in 1924—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
329	On a slab set up to the south of the same temple.	....	....	Śaka 1507, Pārthiva, Vaiśākha, śu. paurṇami, Thursday.	Telugu ..	States that a well was constructed to the south-west of Jujjuru by Channaya, son of Pinisetṭi Mallayya and dedicated to (the god) Raṅganātha.
330	On a slab built into the wall to the left of the entrance into the Śiva temple at **Vellanki**.	....	....	Śaka 1233, Virōdhakṛit, Kārtika, ba. 13, Monday.	Do. ..	Records gift of lands and money by the people of Vellakki for the worship and offerings of the god Bhīmanāthadēva-Mahādēva of the village.
331	On a marble pillar set up in the Śiva temple at **Alluru**.	....	....	....	Brāhmī ..	Fragment. Seems to register a perpetual endowment (akhaya-nivi) of lands and money made by a certain Mahātalavara [for the benefit of the monks] of the school (nigāya) of the Pūrvaśailiyas.
332	On a slab lying in a field to the west of **Timmapuram**.	....	....	Śaka 1744, Chitrabhānu, Adhika-Āśvija, śu. 5, Saturday, Sna. 1232 Fasli, A.D. 1822, October 5.	Telugu ..	Records the settlement of the boundary between the villages of Bhairavunipāda and Jafatkhānupēṭa by the peons of the District Court of Machilipaṭṭam according to the decision of the Sadr Adālat Court of Channāpaṭṭam (Madras).
333	On a pillar lying near the Āñjanēya svāmin temple at **Konatamatkuru**.	Kākatīya .	Gaṇapatidēva	Śaka 1[1]73, Māgha, śu. daśami, Monday.	Telugu (verse)	Records that Dāmanāmātya, the son of Pōchanārya and grandson of Dāmanāmātya of the Lōhita-gōtra and the Kāryabharaṇa (agent) of the king, constructed a beautiful temple with a maṇḍapa, installed in it the god Śiva under the name of Sūrēśvara and granted some lands in the village Krottacheruvu for the offerings of the god.
334	In the west gōpura (left of entrance) of the Santāna-Gōpālakṛishṇa-svāmin temple at **Tripunittura**, Cochin State.	....	....	Sun in Dhanus ..	Sanskrit in Malayāḷam.	States that a minister called Vīra Śrī Ravivarma built the western gōpura at Pūrṇatrayīśala (Tripunittura) by the order of the king.
335	On the base of the east wall near the entrance into the same temple.	..	....	....	Do.	Invocation to Vishṇu set up at Pūrṇatrayālaya.
336	On the same wall	....	....	....	Do.	States that at the instance of Rāmavarman a certain Nīlakaṇṭha built of black stones the temple at Pūrṇatrayīmaṅgalam.
337	Do.	....	....	....	Do.	Verse in praise of the god at Pūrṇatrayī.
338	Do.	....	....	..	Prākṛit in Malayāḷam.	Refers to Pūrṇatarapura (probably Tripunittura) and to some gods (dēva).
339	On a slab in the Jacobite Syrian church in the same village.	....	....	1523 A.D. (?) ..	Vaṭṭeḻuttu ..	Mentions the death of Māttiri.
340	On another slab in the same place	....	....	(?) ..	Do ..	Damaged.
341	On a slab in the Vadal-mādam (left side) in the Śiva temple at **Tali**, Talappuḷḷi taluk, Cochin State.	Chēra ..	Gōvindēśvaran Kōdai	11 + 6th year, Jupiter in Kaṇṇi.	Do.	Records the settlement made by [Vay]chchan Pōndi of Pēymaṇal-maṇṇam in Nedumpuraiyūr-nāḍu with the (people and officers of) 18 districts of Nityavichārēśvara for providing food (to the Brāhmaṇas) on the Aippigai and Chittirai festival days.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
342	On another slab in the same place..	....	....	....	Vaṭṭeluttu ..	Beginning lost. Registers the provision made for measuring out into the temple granary 450 naḷi of paddy by the measure called iḍaṅkaḷi.
343	On a third slab in the same place..	....	....	....	Do. ..	Fragment. Seems to record an agreement by the residents and officers of Taḷi to make certain provisions for worship and offerings and for burning lamps in the temple.
344	On a fourth slab in the same place	Chēra ..	Kō-Kōdai-Ravi	17th year, Jupiter in Mithuna.	Do. ..	Incomplete. Registers the transaction made by the residents and officers of the temple of Nityavicharēśvara at Taḷi regarding the distribution among the temple servants of 300 kalam of paddy by the measure iḍaṅkaḷi received by the temple from the two villages Ukkiramaṅgalam and [Mi]yāṇamaṅgalam.
345	On a slab in the same place (right side).	....	Yākō-Irāyar	2 + 8th year, Jupiter in Karkaṭaka, Mīna.	Do. ..	Damaged. Mentions a certain Kumaraṇ [Ku]marādichchaṇ of Allūr in connexion with an army (illegible). Refers also to Kumaraṇ Iravi of Maṇavāḷu as ruling the district.
346	In the same place	....	....	Jupiter in Siṁha ..	Do. ..	Unfinished. Seems to record the confirmation, by a certain Iravi Kaṇṇapiraṇ of Koṉṉitrappaḷḷi in the regime of Kaṇḍaṇ Kumaraṇ of Talaippulam, of a previous grant of land which had been made by Kumaraṇ Kumarādichchaṇ under Kumaraṇ Iravi, for the daily offerings in the temple of Nityavichāleśvaram at Neḍumbaṇaiyūr.
347	Do.	....	....	....	Do. ..	Fragmentary and damaged. Seems to register an agreement made by some persons for measuring out 600 naḷi of paddy to the temple for daily offerings, for the money received by them.
348	Do.	Chēra ..	Bhāskara Ravi	11 + 2nd year, Jupiter in Tulā.	Do. ..	Registers an assignment of certain villages to Tribhuvanamādēvi alias Śrīdhara-Naṅṅachchi in return for a specified quantity of paddy to be given yearly to the temple, by the residents and 'officers of the 18 districts' of Nityavicharēśvaram.
349	On two slabs in the Śiva temple at **Pukkattur** in Eḍaiyūr-amśam, Pounani taluk, same district.	....	....	....	Do. ..	Registers the agreement made by the assembly of Pukkaṭṭūr, the Brāhmaṇas, the Supervisors of the affairs of the temple and the Vaḷḷuvars, to burn two lamps and provide offerings (to the god) from the income of the land presented by two individuals.
350	Near the right dvārapālaka of the central shrine in the dilapidated Vishṇu temple at **Puttanangudi**, Wynad taluk, same district.	....	....	....	Kannaḍa ..	States that the garbhagriha and the sukanāsi of the temple of Janārdana were endowed by Dēvōja and constructed by Tammaṇa.
351	On a pillar beside a female image in the maṇḍapa of the same temple.	....	....	....	Do. ..	Mentions Dama-Śeṭṭi and his wife (?) Vallagidēvi.
352	On another pillar in the same maṇḍapa.	....	....	..	Do. ..	Mentions their son Timmaṇa.
353	On a slab near the well in the Bhagavati temple at **Rayarinallur** in Naḍuvaṭṭam-dēśam, Walluvanad taluk, same district.	....	....	....	Vaṭṭeluttu ..	Fragment and damaged. Records an arrangement for the supply of rice and other requirements for offerings in the temple. Mentions Rāyaranallūr.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
354	On a slab at the west passage of the Bhagavati temple at **Puttucode**, Palaghat taluk, same district.	Chēra ..	Kōvindēchchuraṉ Kōdai (Indukōdai Varman).	[3]rd year	Vaṭṭeḻuttu ..	Highly damaged. Mentions some transaction made by the residents of the 18 districts of Pudukkoḍ.
355	On the south wall of the Agastyēśvara shrine in the Agastyēśvara temple at **Melappaluvur**, Udaiyarpalayam taluk, Trichinopoly district.	Chōḷa ..	. . . . rivarman	22nd „	Tamil ..	Built in at the beginning. Seems to register a gift of land for burning a perpetual lamp in the two shrines of the temple of Avanikandarpa-Īśvara-gṛiham by a certain Paḻuvēṭṭaraiyaṉ Kumaraṉ Maṟavaṉ.
356	On the same wall	Do. ..	Parakēsarivarman	15th „	Do. ..	Registers the gift of a land in Uṟattur as Janmabhūmi to Vāṅgaḍavaṉ Araṅgaṉ alias Śembiyaṉ Viṟainaṭṭu-Kōṉār by the assembly of Kuṉṟak-kūṟṟam under orders of Paḻuvēṭṭaraiyar Kaṇḍaṉ-Maṟavaṉ, with the condition that the donee should pay 25 poṉ annually as assessment on the land.
357	Do	Do. ..	Rājakēsarivarman	13th „	Do. ..	Records a gift of 8 mā of land, newly brought under cultivation, for burning one perpetual lamp in each of the two shrines in the temple of Avanikandarpa-Īśvara in Kuṉṟakūṟṟam under orders or Nakkaṉ Pūḍi Paḻuvēṭṭaraiyaṉ Kumaraṉ Kaṇḍaṉ.
358	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman	37th „	Do. ..	Registers a gift of gold by a lady for burning a perpetual lamp in the temple of Mahādēva at Avanikandarpapuram.
359	Do.	Do. ..	Do. do.	25th „	Do. ..	Records an undertaking by the assembly of Uttamadānichaturvēdimaṅgalam for the daily supply of ghee for a lamp in the temple as interest for the gold received by them.
360	Do.	Do. ..	Rājakēsarivarman	22nd „	Do. ..	Records a gift of land to the god, as in No. 357 above, made by Paḻavēṭṭaraiyaṉ Kumaraṉ Maṟavaṉ, after reclaiming the dēvadāna villages in which the lands were situated, for burning one perpetual lamp in each of the shrines in the temple of Amanikandarpa-Īśvara-gṛiham.
361	On the base of the same wall ..	Do. ..	Parakēsarivarman Uḍaiyār Rajēndradēva	5th year 135th day	Do. ..	Built in at the beginning and incomplete. Has a portion of the introduction இமயகிரி மருவிய, etc. Seems to register a gift of land as naṭṭuvakkaṇi to a dancing master.
362	On the same base	Do. ..	....	....	Do. ..	Built in at the bottom. Begins with the historical introduction of king Parakēsarivarman Rājēndra-Chōḷadēva and stops in the middle.
363	On the east wall of the same shrine	Do. ..	Rājarāja-Rājakēsarivarman	[1]5th year ..	Do. ..	Begins with the introduction இமயகிரி மருவிய, etc. Registers a gift of land by Nakkaṉ Kumarakkaṉ for daily offerings and for worship on certain special days of the year to the two gods in the temple at Avanikandarpa-Īśvaram, a dēvadāna of Kuṉṟak-kūṟṟam.
364	On the north wall of the same shrine.	Do. ..	Rājakēsarivarman	6th „ ..	Do. ..	Registers a gift of a lamp-stand and gold for burning a perpetual lamp by a certain lady in the shrine of Teṉvāyi-śrīkōvil (southern shrine)-Mahādēva in the temple of Avanikandarpa-Īśvara.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
365	On the same wall	Chōḷa ..	Rājakēsarivarman	10th year ..	Tamil ..	States that the residents of Avanikandarpapura had the inscriptions engraved to the effect that the tax (maṅgupāḍu) prevailing at Nandipuram from olden times should also be in force in this village. The order was issued by Paḷuvēṭṭaraiyar Maravaṉ Kaṇḍaṉār.
366	Do.	Do. ..	Parakēsarivarman	16th „ ..	Do. ..	Registers a gift of reclaimed land in Uragaṅkuḍi, a dēvadāna in Poigai-nāḍu, for burning a perpetual lamp in the temple.
367	Do.	Do. ..	Rājakēsarivarman	1[6]th „ ..	Do. ..	Registers the order communicated to Vēḷaṉ Chintāmaṇi, the headman of Tattaṉūr, permitting the adoption of the old taxes prevailing at Nandipuram for the village Paḷavūr by the chief Aḍigaḷ Paḷuvēṭṭaraiyar Maravaṉ Kaṇḍaṉār to whom Karambiyaṉ Pirāntakaṉ alias Karuvidaip-Pōraraiyaṉ had petitioned.
368	Do.	Do. ..	Madiraiḷkoṇḍa Parakēsarivarman	36th „ ..	Do. ..	Registers a gift of reclaimed land for burning a perpetual lamp in the two shrines of the temple.
369	Do.	Do. ..	Do. do.	Do. „ ..	Do. ..	Registers a similar gift of land at Paṟaṅkuḷattūr, a dēvadāna of the temple, for burning a perpetual lamp in the same two shrines by Kurukādikiḷaṉ Uraṉ Piḍāraṉ
370	Do.	Do. ..	Rājakēsarivarman	12+1st „ ..	Do. ..	Registers an assignment of a temple land to a certain individual by the authorities of the temple at the instance of Aḍigaḷ Paḷuvēṭṭaraiyar Maravaṉ Kaṇḍaṉār.
371	Do.	Do. ..	Do.	12th „ ..	Do. ..	Records a gift of reclaimed land for burning a perpetual lamp in the temple by a certain Maḷḷaṉ Saṅkaraṉ.
372	On the north base of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	15th „ ..	Do. ..	Stones lost. Begins with the introduction [illegible], etc. Records an undertaking by the temple managers of Paḷuvūr to burn a perpetual lamp before the image of Pagaividaiy-Īśvarattu-Mahādēva and another before Amanikandarpa-Īśvarattu-Mahādēva for lands and money received by them respectively from two individuals as an atonement for a homicide committed by them.
373	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Parakēsarivarman	4th „ ..	Do. ..	Damaged. Registers a gift of gold for burning a perpetual lamp in the temple. Quotes the 16th year of Parakēsarivarman Uttama-Chōḷa and mentions Aḍigaḷ Paḷuvēṭṭaraiyar.
374	On the same wall	Do. ..	Rājakēsariva[rman]	....	Do. ..	Much damaged. Seems to record a similar transaction as in No. 367 above.
375	On a pillar in the same maṇḍapa ..	....	....	....	Do ..	In early characters. Unfinished. Seems to state that the pillar is the gift of a certain Mañjaṇamuḍigoṇḍaṉ alias Rājarāja Vañji-Iḷaṅgō of Kurinjippāḍi.
376	On four lion-pillars in the same maṇḍapa.	....	....	....	Do. ..	The names Kaliyuganirmmalaṉ, Gaṅgamattaṇḍaṉ, Maravaṉ Mānadhanaṉ and Araiyagaḷ-araiuḷi are engraved on the pillars respectively.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On a stone set up in the north prākāra of the same temple.	....	....	Śittiravatti (Siddhārthi?), Vaigāsi 15, Friday ..	Tamil ..	In modern characters. Records the gift of a grove of Iluppai trees to the temple of Agastyēśvarasvāmin at Kiḷappaḷuvūr.
378	On the south wall of the Chōlēśvara shrine in the same temple.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	24th year ..	Do. .	Records the gift of three forehead plates of gold, collected from many sources, by Kāmakkōḍaṇār and also an undertaking by the temple servants to burn two perpetual lamps in the temple, out of the money realized from several sources, in the 26th year of the king. One hundred and eighty sheep were purchased with the latter amount.
379	On the same wall	Do. ..	Parakēsarivarman Uttama-Chōḷadēva ..	12th ,, ...	Do ..	Registers a gift of 96 sheep by a certain individual for burning a perpetual lamp in the northern shrine of the temple of Mahadēva at Avaṇikandarpa-Īśvara-gṛiham, a dēvadāna of Maṇṇupperumpaḷavūr in Kuṇṛa-kūṛṛam.
380	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman	26th ,, ...	Do. ..	Registers a gift of reclaimed land for burning a perpetual lamp in the temple by Kāḍaṇ Pūḍi, a native of Nelvāyil in Mīgoḷai-Viḷānāḍu.
381	Do.	Do. ..	Parakēsarivarman	13th ,, ...	Do. ..	Registers the gift of an image of Gaṇapati, a pedestal and a golden flower by the temple manager Nāvalūrudaiyāṇ Kaṇḍaṇ Tēvaḍi to the temple, with the permission of Aḍigal Paḷavettaraiyar Kaṇḍaṇ Sundarasōḷaṇ.
382	Do.	Do. ..	Rājakēsarivarman	9th ,, ...	Do. ..	Records an undertaking made by the temple servants to burn a perpetual lamp in the northern shrine of the temple, for the money received from a certain Vīrasōḷa-Aṇukkar Śiriyappi-Maḷapaḍi of Avanikandarppapuram.
383	Do.	Do. ..	Do.	6th ,, ...	Do. ..	Records a gift of money for burning a perpetual lamp in the same shrine by a lady.
384	On the east wall of the same shrine	Do. ..	Rājarājakēsarivarman,' who destroyed the ships at Śalai.'	11th ,, ...	Do. ..	Registers a gift of land by a certain Kariya Vīra-Nāṇi for burning a perpetual lamp in the same shrine.
385	On the north wall of the same shrine.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	27th ,, ...	Do. ..	Begins with the introduction " இமயமலை இடமாக, " etc. Records that at the request of his queen Nakkaṇ Pañchavaṇ-Madēvi, the daughter of Avanikandarppapurattu-Dēvaṇār of Paḷavūr, to provide for offerings and worship in the temple, the king granted the additional income of paddy due on some lands which were surveyed and reassessed excepting the dēvadāna lands of Uraṇguḍi.
386	On the same wall	Do. ..	Madiraikoṇḍa Parakēsarivarman	40th ,, ...	Do. ..	Registers a gift of reclaimed land by purchase for burning a perpetual lamp in the temple.
387	Do.	Do. ..	Rājakēsarivarman	17th ,, ...	Do. ..	Registers a gift of money for burning a perpetual lamp in the temple by a certain Vīrasōḷa-Aṇukkaṇ Kuṇavaṇ-Daraṇi-Valla[bha*]ṇ.
388	On the east wall of the Mīnākshi-Ammaṇ shrine in the Sundarēśvara temple in the same village.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	28th ,, ...	Do. ..	Incomplete. Seems to record an agreement given by a tenant to pay a specified quantity (of paddy) from the temple lands cultivated by him.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
389	On the east and north walls of the same shrine.	Chōḷa ..	....	....	Tamil	Stones lost. Begins with the introduction புகழ்மலி விளங்க, etc. Gift of land to the temple of Tiruttōṟṟam-uḍaiya-Mahādēva at Maṇṇupperumpaḷuvūr by Vāṇakōvaraiyaṉ Śuttamallaṉ Uttamaśōḷaṉ alias Ilaṅgēśvaraṉ.
390	On the north wall of the same shrine.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva ..	32nd year, 310th day.	Do.	Begins with the same introduction. Unfinished. Registers the grant of the village of Tillaikuḍi alias Kulōttuṅga-śōḷanallūr as a dēvadāna to the temple of Tiruttōṟṟam alias Kulōttuṅgaśōḷa-Īśvaram-uḍaiya-Mahādēva, which was built at Periya-Paḷuvūr in Uttuṅga-vaḷanāḍu by Ilaṅgēśvaraṉ (mentioned above).
391	On the same wall	....	....	32nd year	Do.	Fragment. Mentions a certain Gaṅgaikoṇḍaśōḷa-Mūvēndavēḷār as a signatory.
392	On the west wall of the same shrine.	Chōḷa ..	[Rāja]kēsarivarman alias Chakravartin Kulōttu[ṅga-Chōḷadēva].	30th ,, ..	Do.	Fragment. Refers to the construction of the temple by Vāṇakōvarai[yaṉ]..... Uttamaśōḷaṉ alias Ilaṅgēśvaraṉ, for the prosperity of the king.
393	On the same wall	Do. ..	[Rājakēsariva]rman alias Tribhuvanachakravartin [Kulōttu]ṅga-Chōḷadēva.	Lost	Do.	Stones lost. Begins with the introduction புகழ்மலி விளங்க, etc. States that the temple of Tiruttōṟṟam-uḍaiya-Mahādēva, which had been built of bricks and lay in a neglected condition without worship was rebuilt of stone by Ilaṅgēśvaraṉ under the name Kulōttuṅgaśōḷa-Īśvaram, for the welfare of the king.
394	On the base of the same wall ..	Do. ..	Rājakēsarivarman	4th year, 204th day	Do. .. .	Incomplete. Seems to register the conferment of certain rights in the temple of Tiruttōṭṭam-Uḍaiyar built by Paḷavēṭṭarajyaṉ Kaṇḍaṉ Maravaṉ who seems to have been staying at Sonapuram in Maḷaḍu.
395	On the same base	Do. ..	Parakēsarivarman Uttama-Chōḷa	16th year .. .	Do.	Incomplete. Provides for the maintenance of a perpetual lamp in the temple by Paḷuvēṭṭaraiyar Kaṇḍaṉ Maravaṉār
396	Do.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	15th ,, ...	Do.	Portions lost. Seems to register a gift of land by Ilaṅgēśvaraṉ mentioned in No. 389 above.
397	On the south wall of the central shrine in the same temple.	Do. ..	Parakēsarivarman	5th ,, ...	Do.	Gift of money for burning a lamp in the temple of Pagaividai-Īśva[ra*]gṛihattu-Mahādēva at Maṇṇuperumpaḷuvūr in Kuṟṟa-kūṟṟam.
398	On the same wall	Do. ..	Do.	10th ,, .. .	Do.	Registers a gift of sheep for burning a perpetual lamp before the image of Paḷuvūr-Nakkar in the temple by a resident of Pūvaṉūr in Veṇṇik-kuṟṟam. In the same place is a fragmentary inscription of the 4th year of Parakēsarivarman 'who took the head of the Pāṇḍya'.
399	Do.	Do. ..	Rājarājakēsariyarman, 'who destroyed the ships at Śalai'.	11th ,, ...	Do.	Incomplete. Registers a gift of gold for offerings on the Saṅkrānti days in the temple of Pagaividai-Īśvarattu-Mahādēva by the lady mentioned in No. 384 above.
400	On stones built into the walls of the maṇḍapa in the same temple.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	Lost	Do.	Records the construction of a flight of steps in the temple by a lady belonging to the Agapparivarattu-Kaikkōḷas of Gaṅgaikoṇḍa-śōḷapuram.
401	On a stone built into the wall of the outer prākāra of the same temple.	Do. ..	Rājarājakē[sarivar]man alias Rājarāja-dēva.	24th year	Do.	Begins with the introduction இமயமலை போல, etc. Incomplete. Seems to state that the Mahādēva of Pagai[vi]ḍai-Īśvaram at Paḷuvūr was also known as Paḷuvūr Nakkaṉ

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
402	On the left side of the entrance into the gōpura of the same temple.	....	....	Raudri, Kārttigai [2]8.	Tamil ..	Modern. Records a gift of land to the temple of Śōkkanādar-Tambirāṉār for the merit of Kishaṇappa-Maḷavarāya-Nayiṉār.
403	On a stone set up in a street in the same village.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th year	Do.	Seems to record the remission of taxes on the lands at Kiḷparru a dēvadāna of Avanikandarpēśvara of Mēlaippaḷuvūr.
404	On a slab lying in the Raghunātha Tātachārya's tope at **Melur**, Trichinopoly taluk, Trichinopoly district.	....	....	[Kāḷayukti, Āvaṇi]	Do.	Damaged. Seems to record a gift of land to the temple of Raṅga[nātha] by a certain Timmayaṅgār. Mentions the measuring rod called Irāśavipādaṉ.
405	On a slab lying in Seshadri Ayyangar's tope in the same village.	Pāṇḍya ..	Kulaśēkharadēva	35th year, Mithuna, śu., pañchami, Thursday, Pūrvam, Aṇi, 25.	Do. ..	Damaged. Seems to record a gift of land by purchase to the temple of Tiruvaraṅgaṉ by the queen Nāchchiyār Ulagamuḷudumudai-Āḷvār, to provide garlands for the image of Aḷagiya-Maṇavāḷaperumāḷ.
406	On another slab lying in the same tope.	....	....	....	Do. ..	Damaged and fragmentary. Mentions Avanivēndaramangāndi.
407	On a third slab in the same place..	Hoysaḷa ..	Vīra-Sōmadēva	22nd year ..	Do. ..	Ends of lines mutilated. Records a gift of land for the maintenance of a flower-garden, to Tirukkuraṅguḍi-Nambi.
408	On a slab lying in the house-site of Chinnama-Nayudu in the same village.	Pāṇḍya ..	Peruma] Kulaśēkharadēva	35th year, Mithuna, śu., pañchami, Thursday, Pūrvam, Aṇi, 25.	Do. ..	Same as No. 405 above.
409	On a slab lying in Sankara-Konar's field in the same village.	....	....	Virōdhikṛit, Āvaṇi, 15.	Do. ..	Damaged. Seems to record a gift of land, by purchase, for providing garlands for the god Śrīraṅganātha.
410	On a slab lying to the north of the Sāvkār-tope in the Nāṭṭuvāykkāl paḍugai in the same village.	....	....	....	Do. ..	States that this garden (tōppu) was the gift of Achchutappa-Nāyaka (to the temple at Śrīraṅgam).
411	On a slab lying in the field called Appāvukkōnār Karuppaṉkaṭṭaḷai in the same village.	....	....	Pramādīcha, Arpaśi, 28.	Do. ..	Registers an allotment of a vēli of land for the god Dhanvantari-Emberumāṉ from the temple property.
412	On a slab lying in Mukkāyikkuraṅgu tope in the village.	....	....	....	Do. ..	Records an assignment of ¾ vēli of land for worship to each of the images of Paravāsudēva on the banks of the Chandrapushkaraṇi, Poygai-Āḷvār, Pūdattaḷvār and Pēy-Āḷvār in the temple.
413	On a pillar in the field called Muttukṛishṇaṉ-Puḷakkāṇichchēy in the same village.	....	....	....	Do. ..	Fragment. Seems to record a gift of land as a tiruvidaiyāṭṭam to Tirukkuraḷi-Appaṉ and Nammāḷvār.
414	On the lintel of the southern entrance into the central shrine of the Bṛihadīśvara temple at **Tanjore**, Tanjore taluk, Tanjore district.	....	....	....	Do. ..	States that this is the entrance (built by or called after) Vikrama-Chōḷa.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
415	On a floor of the east prākāra of the same temple.	Tanjore Mahrāṭhas.	Rāja Sarfōji-Mahārāja	Śaka 1723 (expired), Kali 4902, Durmati, Vaiśākha 3, śu. dvitīyā, Thursday, Rōhiṇī.	Mahrāṭhi ..	Records that the king executed the repairs to the temple.
416	On a pillar of the north prākāra of the same temple.	Do.	Do.	Do.	Do. ..	Records the repairs executed by Sarfōji-Mahārāja to the 26 sections of the north verandah of the prākāra.
417	On another pillar in the east end of the same prākāra.	Do.	Do.	Do.	Do. ..	Do. [The one above is engraved at the beginning of the first section of the repaired prākāra-wall.]
418	On the floor of the same prākāra ..	Do.	....	....	Do. ..	Incomplete. Begins with the genealogy of the Bhonsle family of the Mahrāṭhas which is fully given in the record on the south wall of the verandah (No. 424 below).
419	On a stone set up at the well near the Sabhāpati-maṇḍapa in the same temple.	Do.	Sarfōji-Mahārāja	Śaka 1724 (expired), Kali 4903, Rudhirōdgāri, Śrāvaṇa, Āḍi, 10, śu. pañchamī, Saturday, Uttarā.	Do. ..	Records that the tank in the north prākāra called Maṇḍuka-tīrtha was rebuilt in the form of a well.
420	On one of the steps of the Gaṇapati shrine in the same temple.	Do.	Do.	Śaka 1723 (expired), Kali 4902, Durmati, Vaiśākha 3, śu. dvitīyā, Thursday, Rōhiṇī.	Do. ..	Records that the king renewed the Gaṇēśa temple and constructed the ardha-maṇḍapa and the mahā-maṇḍapa.
421	On the north and west base of the same shrine.	Do.	Sarfōji-Mahārāja, son of Tulaja-Mahārāja, son of Pratāpasiṁha-Mahārāja.	Śaka 1724, Kali 4903, Dundubhi, Āḍi 8.	Do. ..	Records the settlement of a dispute regarding the hereditary right of enjoyment of Veṭṭiyaṉ-kāṇi at Taṅja-nagara between certain individuals, by the ordeal of dipping the fingers in boiled ghee.
422	On the west and south walls of the same shrine.	Do.	Sarfōji-Mahārāja	Śaka 1720 (expired), Kali 4899.	Do. ..	Records the gift of jewelled ornaments and silver vessels to the temple by the king.
423	On the north wall of the maṇḍapa in front of the same shrine.	Do.	Do.	Śaka 1723 (expired), Kali 4902, Durmati, Vaiśākha 3, śu. dvitīyā, Thursday, Rōhiṇī.	Do. ..	Enumerates the various items of repairs executed in the temple by the king.
424	On the south wall of the veranda of the same temple.	....	Do.	Śaka 1725, Rudhirōdgāri, Mārgaśīrsha, ba. amāvāsya, Tuesday, A.D. 1803, December 13.	Do. ..	Gives in detail and in chronological order the history of the Mahrāṭha kings of the Bhonsle family from the early times, recording also the military exploits of each.
425	On a pillar in the mosque called **Somsuperupalli** near the railway station at Tanjore.	Tanjore Nāyakas.	Śevappa-Nāyaka	Sādhāraṇa, Mārgaḷi 14.	Tamil ..	Records a gift of seven vēli of land to the Faqirs of Sōmu-suppirupaḷḷi by five Maṇṇaiyars of Nañjikkōṭṭai at the instance of the king.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
426	On the base of the Pushya-maṇḍapa at **Tiruvaiyaru**, same taluk and same district.	Tanjore Nāyakas.	Achyuta, son of Chevvappa	Manmatha, Vṛishabha, śu. dvādaśī.	Grantha and Sanskrit.	Eulogises the king and states that he made several gifts to the temple of Raṅgēśa at Śrīraṅgam, that he reconstructed the dam across the Kāvēri which had been breached, and that he made the Hiraṇyagarbha gift.
427	On the north wall of the maṇḍapa in front of the central shrine in the Sundarēśvara temple at **Pallavarayanpettai**, Mayavaram taluk, Tanjore district.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin [Rājarājadēva].	Year lost, Tulā, ba. saptami, Wednesday, Pūrāḍam.	Tamil.	Records a gift of sheep for burning a lamp in the temple of Rājarājēśvaram-Uḍaiyār which had been constructed at Kuḷattūr in Tiruvindaḷūr-nāḍu, a subdivision of Rājādhirāja-valanāḍu, by a certain Kuḷattuḷāṉ Tiruchchirrambala-uḍaiyāṉ Perumaḷ-Nambiyār alias Pallavarāyar, a native of Kārigai-Kuḷattūr in Śīrkuṟṟa-nāḍu, a subdivision of Amūr-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam.
428	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin [Rā]jarājadēva.	16th year, Tulā, ba. saptami, Wednesday, Pūrāḍam.	Do.	Records an agreement by a certain shepherd to burn three perpetual lamps in the temple, two of which seem to have been endowed in the 14th year of the king in Kumbha, ba. 3, Wednesday, Uttiram.
429	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	14th year, Kumbha, ba. 3, Wednesday, Uttiram.	Do.	Records a gift of 48 sheep by another shepherd to burn half a lamp in the temple.
430	Do.	Do. ..	Do.	16th year, Tulā, ba. 4, Monday, Rōhiṇi.	Do.	Stones out of order and portions lost. Records a sale of land to the temple by three individuals.
431	Do.	Do. ..	Do.	14th year, Kumbha, ba. 3, Wednesday, Uttiram.	Do.	Records an agreement by a shepherd to supply ghee for a lamp in the temple in return for sheep received by him.
432	On the west and south walls of the central shrine in the same temple.	Pallava ..	Sakalabhuvanachakravartin Kōp-Peruñjiṅgadēva.	16th year, Āḍi 30, Sunday.	Do.	Records the non-payment of taxes, due from the 23rd to the 25th year of the king, by a certain person and the subsequent attachment of his property from his wife and son by bringing up his lands for sale, and the gift of the same for worship, offerings and a lamp in the temple for the welfare of Pillai Śōḷa-Kōṉār.
433	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājadhirājadēva (II).	8th year ..	Do.	Begins with the introduction [illegible], etc. Mentions the circumstances of the king's coronation through the exertions of a certain Tiruchchirrambalamuḍaiyāṉ Perumāṉambiyār alias Pallavarāyar, after the death of king Rājarāja (II). Registers the royal grant of 40 vēli of tax free land at Śōḷēndraśiṅga-nallūr in Kurukkai-nāḍu, a subdivision of Virudarājabhayaṅkaravalanāḍu, in some specified proportion, to the relations of Pallavarāyar on his demise. Refers to the campaign of Laṅkāpura-Daṇḍnātha and the refuge offered to Kulaśēkhara by the king against the Ceylonese general.
434	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	10th year, Siṁha, śu. trayōdaśī, Friday, Tiruvōṇam.	Do.	Records a sale of land to the temple of Rājarājēśvaram-Uḍaiyār at Kuḷattūr in Tiruvindaḷūr-nāḍu, a subdivision of Rājādhirāja-valanāḍu, by two private individuals of Tiruvindaḷūr.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
435	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	10th year ..	Grantha and Tamil.	Begins with the introduction பூமருவிய இருமரபும், etc. Records the gift of some lands, as tax-free, for offerings and worship and for a flower-garden to the temple of Rājarājēśvaram-Uḍaiyār at Kuḷattūr by Pallavarāyar mentioned in No. 427 above by whom the temple had also been built.
436	Do.	Do. ..	Parakēsarivarman alias [Rājarājadēva] ..	16th year, Siṁha, śu. tṛitīyā, Thursday, Attam (Hasta).	Tamil ..	Records a sale of lands to the temple by Kāśyapan Arāsu Śrīkṛishṇa-Bhaṭṭan one of the two individuals mentioned in No. 434 above.
437	At the entrance into the gōpura of the same temple.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	16th year, Mīna, ba. tṛitīyā, Monday . . .	Do. ..	Registers a sale of land belonging to the temple of Kīrttinārāyaṇa-Viṇṇagar-Āḷvār near the village to the Rājarājēśvaram-Uḍaiyār temple.
438	On the north wall of the central shrine in the Sōmanāthasvāmin temple at **Manamadura**, Sivaganga taluk, Ramnad district.	Pāṇḍya ..	[Ja]ṭāvarman [Tribhuva]nachakravartin Parākrama-Pāṇḍyadēva.	7th ,, [Riśha]bha 28 . . . . . navami	Do. ..	Much damaged Seems to register some endowment by two individuals to the temple at Mānavīramadura-chaturvēdimaṅgalam.
439	On the same wall	....	....	Śaka 14[36], Bhāva, Vaigāśi.	Do. ..	Damaged. Registers a gift of land to the temple of Sōmanāḍa-Nayiṉār at Vānavīramadurai.
440	On the north, west and south walls of the same shrine.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kula[śēkharadēva], 'who was pleased to take all countries.'	....	Do. ..	Damaged. Registers a sale of land belonging to the temple of Tiruchchōmīśuramuḍaiya-Nāyaṉār to a temple servant.
441	On the south wall of the same shrine.	....	....	....	Tamil verse ..	States that Arul[ni]dī Rāśudēvan composed a verse in praise of the god Sōmiśarar and His Consort.
442	On the same wall	Pāṇḍya ..	Māravarman Tribhuvanachakravartin [Kulaśēkharadēva], 'who was pleased to take all countries.'	35th year, Taí [1]	Tamil ..	Much damaged.
443	On the north and south bases of the same shrine.	Do. ..	Māravarman alias Tribhuvanchakravartin Sundara-Pāṇḍya[dēva].	11th year, 1402nd day.	Do. ..	Portions lost and stones misplaced. Seems to register a gift of tax-free land to the temple.
444	On the pillar of the mukhamaṇḍapa in the same temple.	Do. ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	2nd year, Paṅguṇi	Do. ..	Registers a gift of money and paddy by a resident of Tiruvālavāy for worship and offerings to the image of Āḍava[ḷa-Naya]ṉār in the temple every Sunday.
445	On the base of the verandah in front of the same maṇḍapa.	....	....	Śaka 1253, Siṁha, śu. paurṇimā, Sunday, Śadayam.	Do. ..	Damaged. Registers a sale of land to the assembly of Mānamādura-chaturvēdimaṅgalam, a brahmadēya in Tiyandaṉarkuḍi-nāḍu, by a committee of the mahāsabhā of Rājagambhīra-chaturvēdimaṅgalam in Rājagambhīravaḷanāḍu. Mentions another date 730.
446	On the south wall of the prākāra in the same temple.	....	....	Śaka 1619, Bahudhānya, Uttarāyaṇa, Vasantaritu, Chittirai 17, śu. paurṇimā, Thursday, Chitrā.	Do. ..	Registers an assignment of some temple lands to a certain paṇḍāram for hereditary service in the temple.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
447	On the north wall of the central shrine in the Vṛaḷagar temple in the same village.	....	....	Śaka 1438, Dhātu, Uttarāyaṇa, Rishabha, śu. trayōdaśi, Wednesday, Variha-yōgam, Vyāghra-karaṇa, Svāti.	Tamil ..	Seems to record a gift of land called Alaṅgāravalli by purchase, by a certain lady, of Pattibaśe[ka]ranallūr in Puṉaliyūr-nāḍu to the temple of Aḷagar at Vānavirāṉmadurai which had been built by her father on the northern bank of the river. Mentions Bhuvanēkavīrap-paṉam and Rāyarvāśil Timmappa-Nāyaka, the administrator of Madura and Sundarattōḷuḍaiyar alias Māvali-Vāṇadarāyar who 'revived the past.'
448	On the east wall of the maṇḍapa in front of the same shrine.	....	....	Śaka 14[38], Bhāva, Rishabha, śu. trayōdaśi, Wednesday, Variha-yōgam, Vyāghra-karaṇa, Svāti.	Do. ..	Seems to record a gift of lands in different villages as sarvamānya for worship in the temple of Paramasvāmi.
449	On the north base of the same maṇḍapa.	....	....	Śaka 1486, Raktākshi, Dakshiṇāyana, Varshaṛitu, Kaṉṉi, ba. Monday, Makha, Parika-yōga, Siṁha-karaṇa, amāvāsyā.	Grantha and Tamil.	Records an assignment of some temple lands to a Veḷḷāḷa as a permanent possession, certain specified taxes being made payable by him to the temple annually.
450	On the south base of the same maṇḍapa.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11 + * * year ..	Do.	Fragment. Seems to record a gift of money for burning a twilight lamp in the temple of Śrīvallabhēśvaram-uḍaiya-Nayiṉār.
451	On the north, west and south bases of the Saundaryavalli-Ammaṉ shrine in the same temple.	Vijayanagara	Achyutadēva-Mahārāya	Śaka 145[8], Manmatha, Dakshiṇāyana, Varshaṛitu, Tulā 1, śu. pañchamī, Friday, Jyēshṭha, Saubhāgya-yōga, Siṁha-karaṇa, Aṛpaśi, Vishu.	Do.	Registers the ratification, by Sundarattōḷuḍaiyar Māvali-Vāṇadirāyar, of the gifts of lands in various places to the temple of Aḷagar at Vānavirāṉmadurai, made by his aunt Alaṅkāravalli.
452	On a stone built into the pavement of the main gōpura of the Padmāvati Amman temple at **Tiruchchanur**, Chandragiri taluk, Chittoor district.	....	....	Śaka 820	Do.	Fragment. Seems to record the gift of paddy received as puravu from Tiruchchōguṉūr and the money realized by fine (to the temple).

APPENDIX D.—List of photographs taken during the year 1923–24.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
749	Full plate	Copper-plate No. 5 of 1922–23	..	..
750	Do.	Copper-plate No. 9 of 1922–23	..	..
751	Do.	Copper-plate No. 14 of 1922–23 ..	..	..
752	Do.	An old paper document in Telugu ..	..	..
753	Half plate	Seal of copper-plate No. 5 of 1908–09.	..	..
754	Do.	Seal of copper-plate No. 16 of 1920–21.	..	..
755	Do.	Seal of copper-plate No. 3 of 1923–24 ..	..	..
756	Quarter plate.	Seal of copper-plate No. 4 of 1923–24 ..	..	..
757	Full plate	Two inscribed slabs kept in the Bishop's house (Part of A.R. No. 216 and No. 219 of 1923).	San Thome ..	Madras.
758	Do.	Two other slabs in the same place (A.R. No. 218 and part of No. 216 of 1923).	Do. ..	Do.
759	Do.	An old Portuguese inscription (A.R. No. 217 of 1923) on a slab kept in the Cathedral.	Do. ..	Do.
760	Do.	Fragment of a Tamil inscription (A.R. No. 215 of 1923) on a stone kept in the same place.	Do. ..	Do.
761	Do.	Fragment of an inscribed slab (No. 220 of 1923) kept in a private house near the Cathedral.	Do. ..	Do.
762	Do.	Fragment of another inscribed slab (A.R. No. 221 of 1923 in the same house.	Do. ..	Do.
763	Do.	Slab bearing Persian inscription (A.R. No. 223 of 1923) near a tomb in front of the Rahmat-Bhag.	Do. ..	Do.
764	Do.	Brāhmī inscription in the cave	Nanaghat ..	Bombay.
765	Do.	Continuation of No. 764 above ..	Do. ..	Do.
766	Do.	Another inscription in the same cave ..	Do. ..	Do.
767	Do.	Continuation of No. 766 above	Do. ..	Do.
768	Do.	Mutilated sculpture in relief in the same cave.	Do. ..	Do.
769	Do.	Four mutilated sculptures in relief in the same cave.	Do. ..	Do.
770 to 772	Do.	Sculptures in relief of the Saptamātṛis in cave No. 14.	Ellora ..	His Exalted Highness the Nizam's Dominions.
773 to 775	Do.	Sculptures in relief of the Saptamātṛis in cave No. 21.	Do. ..	Do.
776 to 778	Do.	Sculptures in relief of the Saptamātṛis in cave No. 22.	Do. ..	Do.
779	Do	*Nandi-maṇḍapa* and a portion of the Rock-cut (Kailas) temple.	Do ..	Do.
780	Do.	Sculpture in relief of 'Rāvaṇa under the Kailāsa' in the same temple.	Do. ..	Do.
781	Do.	Sculpture in relief of 'Rāvaṇa under the Kailasa' and Tāṇḍavamūrti on the wall (inside) of the Rock-cut Daśāvatāra cave (Cave No. 14).	Do. ..	Do.
782	Do.	East view of the Rājarājēśvara (Bṛihadīśvara) temple.	Tanjore ..	Tanjore.
783	Do.	North-east view of the central shrine of the same temple.	Do. ..	Do.
784	Do.	Back view of the same shrine	Do. ..	Do.

APPENDIX D.—List of photographs taken during the year 1923-24—*cont.*

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
785	Full plate	Vikramaśōḷaṉ-*vāśal* (entrance) and portions of the south wall of the *maṇḍapa* in front of the same shrine.	Tanjore ..	Tanjore.
786	Do.	North-east view of the Vināyaka shrine in the same temple.	Do. ..	Do.
787	Do.	South view of the Subrahmaṇya shrine ..	Do. ..	Do.
788	Do.	Sculpture in relief of a *Ṛishi* (seated), on the south wall of the central shrine.	Do. ..	Do.
789	Do.	Sculpture in relief of another *Ṛishi* in the same place.	Do. ..	Do.
790	Do.	Metallic image of Naṭarāja in the same temple.	Do. ..	Do.
791	Do.	Sculpture in relief of a *Dvārapālaka* at the the third entrance of the same temple.	Do. ..	Do.
792	Half plate	Inscribed bronze bull in front of the central shrine in the same temple.	Do. ..	Do.
793 to 795	Full plate	Rājagōpāla-Bhīraṅgi (cannon) on the bastion near the east entrance of the fort.	Do. ..	Do.
796	Do.	View of the *Pushya-maṇḍapa* on the bank of the Cauvery.	Tiruvaiyāru ..	Do.
797	Do.	South-east view of the Chōḷēśvara shrine in the Agastyēśvara temple.	Mēlappaḷuvūr ..	Trichinopoly.
798	Do.	North-east view of the Agastyēśvara shrine in the same temple.	Do. ..	Do.
799	Do.	Pillars supported by lions in the *maṇḍapa* of the same temple.	Do. ..	Do.
800	Half plate	Other stone pillars in the same temple ..	Do. ..	Do.
801	Do.	Sculpture in relief of Gaṅgādhara in the same temple	Do. ..	Do.
802	Do.	Sculpture in relief of a *Dvārapālaka* to the right of the entrance into the central shrine of the same temple.	Do. ..	Do.
803	Do.	Sculpture inrelief of a *Dvārapālaka* to the left of the same entrance.	Do. ..	Do.
804	Do.	Main entrance of the temple.	Do. ..	Do.
805	Do	Stone bull near the same entrance inside the temple.	Do. ..	Do.
806	Full plate	Sculpture in relief of Chandraśēkhara (?) on the south wall of the Agastyēśvara shrine.	Do ..	Do.
807	Do.	Sculpture in relief of Subrahmaṇya on the west wall of the same shrine.	Do. ..	Do.
808	Half plate	Metallic image of Tripurāntaka in the Śiva temple.	Kiḷappaḷuvūr ..	Do.
809	Full plate	Sculpture in relief of Śiva (?) (in the *yōgāsana* posture) in the Śiva temple.	Pallavarāyan-pēṭṭai	Tanjore.
810	Do.	North-west view of the central shrine of the Śiva temple.	Kōyil-Tēvarāyanpēṭṭai, hamlet of Paṇḍāravāḍai.	Do.
811	Do.	Sculptures of Jñānasambandar and Sundaramūrti-Nāyaṉār in the same temple.	Do.	Do.
812	Half plate	Sculpture of Appar in the same temple ..	Do.	Do.
813	Do.	Sculpture in relief of dancing figures on the south wall of the central shrine in the Śrīnivāsa-Perumāḷ temple.	Pāpanāśam ..	Do.
814	Do.	Do. do.	Do ..	Do.

APPENDIX D.—List of photographs taken during the year 1923-24—*cont.*

Number continued from the last report.	Size of negative.	Description.	Locality.	District.
815	Half-plate	Sculpture in relief on the north wall of the same shrine.	Pāpanāśam ..	Tanjore.
816	Do.	Sculpture of Durgā-Lakshmī on the north wall of the central shrine in the Nāgēśvarasvāmi temple.	Kumbhakōṇam	Do.
817	Do.	Sculpture of Bhikshāṭanamūrti on the same wall.	Do. ..	Do.
818	Full plate	Stone image of Gaṇēśa (standing) in the *mukha-maṇḍapa* in front of the central shrine of the same temple.	Do. ..	Do.
819	Do.	West view of the central shrine of the Śiva temple.	Tiruvadi ..	South Arcot.
820	Half plate	Stone image of a Jaina figure (seated) in the outer *prākāra* of the same temple.	Do. ..	Do.
821	Do.	Metallic image of Bhikshāṭanamūrti in the Śiva temple. (Front view.)	Tirunāmanallūr	Do.
822	Do.	Do do. (Back view) ..	Do.	Do.
823	Do	Metallic image of Naraśiṅga-Muṉaiyadaraiyar in the same temple.	Do.	Do.
824	Do.	Metallic image of Sundaramūrti-Nāyaṉār in the same temple.	Do.	Do.
825	Do.	The image of the saint with his two wives by his side.	Do.	Do.
826	Do.	An old wood-carving in the same temple.	Do.	Do.
827	Do.	Sculpture in relief (labelled) of a person riding an elephant, on the west wall of the outer *prākāra* of the same temple.	Do.	Do.
828	Full plate	South-west view of the central shrine in the same temple.	Do.	Do.
829	Do.	Ruins of the Śiva temple	Śēndamaṅgalam	Do.
830	Half plate	Stone image of Subrahmaṇya (with 6 arms) in a shrine in the same temple.	Do.	Do.
831	Do.	Stone image of Kṛishṇa in the same temple.	Do.	Do.
832	Do.	Stone horse near the tank at a furlong from the same temple.	Do.	Do.
833	Do.	Sculpture in relief of Brahmā and Vishṇu worshipping a Liṅga in the Śiva temple.	Tiruvāmāttur	Do.
834	Do.	Sculpture in relief of Durgā in the Śiva temple.	Kīḷūr ..	Do.
835	Do.	Sculpture in relief of Umāmahēśvara in the same temple.	Do. ..	Do.
836	Full plate	Metallic images of Tōḍar-Mull, his father and his mother, at the entrance into the second *gōpura* of the Dēvarāja-Perumāl (Varadarāja) temple.	Conjeeveram ..	Chingleput.
837	Do.	Stone image of a Jaina figure in the fields.	Punidagai near Tiruvottūr	North Arcot.
838	Half plate	Stone image of a Jaina figure in a private garden.	Big-Conjeeveram.	Chingleput.
839	Full plate	Copper-plate No. 1 of 1923-1924	..	..
840	Do.	Do. No. 2 ..	..	..
841	Do.	Do. No. 6 " ..	..	..
842	Do.	Seals of Copper-plates Nos. 1 and 2 of 1923-1924.	..	..
843	Do.	Brāhmī inscription (A.R. No. 331 of 1924)	..	..

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24, calculated with the help of the *Indian Ephemeris* 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. *Śu.* and *ba.* respectively, for *Śuklapaksha* 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, 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 *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise.

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 Apr. 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, Apr. 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.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PALLAVA.
		Sakalabhuvanachakravartin Ko-Peruñjiṅgadēva.
1924	432	16th year, Āḍi 30, Sunday = A.D. 1259, July 27, Sunday.
		WESTERN CHALUKYAS.
		Trailōkyamalladēva.
1923	468	Śaka 980, Viḷambi, Āshāḍha, śu. bidige, Thursday, Dakshiṇāyana, Saṁkrānti, Vyatīpāta = A.D. 1058, June 25, Thursday; ·83.
		Tribhuvanamalla 'ruling from the Nelaviḍu (capital) Gōrindavāḍi'.
"	464	Śaka 995, Pramādīcha, Chaitra, amāvāsyā, Sunday = A.D. 1074, March 30, Sunday ; ·33.
		Tribhuvanamalla 'ruling at Kalyāṇa'.
"	461	Śaka 1092, Virōdhi, Chaitra, śu. puṇṇami, Monday, Lunar-eclipse = A.D. 1169, March 14, Friday. There was a lunar-eclipse on this day. The week-day quoted in the inscription is a mistake.
		CHAGI.
		Pōtarāja.
1924	273 and 275	Śaka 1152, Tāraṇa (wrong), Vaiśākha, śu. 1, Thursday. The cyclic year Tāraṇa fell in Śaka 1146. In this year Vaiśākha, śu. 1 was current on Sunday, 21st April. As the week-day in the inscription is Thursday there must be an error in the calendrical details.
		Manma-Gaṇapati.
"	283	Śaka 1182, Raudri, Phālguṇa, śu. ashṭami, Thursday = A.D. 1261, February 9, Wednesday ; ·40. The week-day in the inscription must be a mistake, or due to rough calculation.
"	309	Śaka 1181, Prabhava, Jyēshṭha, ba. 15, Solar-eclipse = A.D. 1267, May 25, Wednesday. There was a solar-eclipse on this day

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHAGI—*cont.*
		Tyāgi-Pōta.
1924	300	Śaka 1121, Solar-eclipse. There was a solar-eclipse in Śaka 1121 (= A.D. 1199) on January 28, Thursday.
		KAKATIYA.
		Gaṇapati.
,,	333	Śaka 1[1]73, Māgha, śu. daśamī, Monday. Probably A.D. 1252, January 22, Monday; f.d.t. ·03.
		Rudra-Mahārāja.
,,	·314	Śaka 1190, Vibhava, Māgha,.....,Śivarātri = A.D. 1269, February 1, Friday; the *tithi* chaturdaśī was current till ·78 and nak. Śravaṇa till ·52 of the day.
,,	318	Śaka 1213,.....,Śrāvaṇa, śu. 15, [Saturday], Lunar-eclipse = A.D. 1291, August 11, Saturday; ·55; nak. Śravishṭha was current till ·11 of the day and then nak. Śatabhishaj commenced. There was a lunar-eclipse on this day.
		Pratāparudradēva-Mahārāja.
,,	287	Śaka 1236, Ānanda, Chaitra, śu. 1, Sunday = A.D. 1314, March 17, Sunday; ·87. The nak. was "Rēvatī" which was current till ·57 of the day.
,,	296	Śaka 1222, Śārvari, Kārtika, śu. 15, Friday = A.D. 1300, October 28, Friday; ·86. Nak. "Bharaṇi" was current till ·58 of the day.
,,	298	Śaka 12[3]6, Ānanda, [Śrē]shṭha, ba. 10, Friday = A.D. 1314, June 7, Friday; f.d.t. ·40.
		PANDYA.
		Jaṭāvarman alias *Tribhuvanachakravartin Kulaśēkharadēva.*
1923	322	13+13th year, Karkaṭaka 25, ba. daśamī, Tuesday, Kārttigai = A. D. 1215, July 21, Tuesday. The *tithi* ba. 10 commenced at ·97 of the day; nak. "Kārttigai" ended at ·86 of the day.
1924	30	13+1st year, Siṁha, Friday, Aṉiḷam = A.D. 1203, August 15, Friday; f.d.n. ·22.
		Māṟavarman alias *Tribhuvanachakravartin Sundara-Pāṇḍyadēva "who was pleased to present the Chōḷa country."*
,,	47	20th year, Mēsha 26, śu. dvādaśī, Saturday, Hastā = A.D. 1236, April 19, Saturday; ·78; f.d.n. ·13.
		Māṟavarman alias *Tribhuvanachakravartin Sundara-Pāṇḍyadēva.*
,,	36	9+1+1st year, Mēsha 22, śu. saptamī, Friday, Punarpūśam. In A.D. 1244, Friday, 15th April was the 22nd day of Mēsha. On this day *tithi* śu. 7 began at ·10 of the day, ending next day at ·19, while nak. Punarvasu came to end at ·17 of the day on Friday. This was not however the 11th year of any known Māṟavarman Sundara-Pāṇḍya. The year may be 4+1+1st year, in which case the inscription would belong to the reign of Mār. Sundara-Pāṇḍya whose reign began between 15th June and 26th December, A.D. 1238 (Ephem. Vol. I, Part II, p. 91). The reading seems to be clearly 9+1+1, however. (L.D.S.)

APPENDIX E—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA—*cont.*
		Tribhuvanachakravartin Kulaśēkharadēva.
1924	88	2nd year, . . . pañchamī, Thursday, Uttirāḍam or Uttiraṭṭādi. Since the month is not clear there are two dates for the given details in the reign of Jaṭāvarman Kulaśēkharadēva II.
		(1) A.D. 1239, June 23, Thursday; ·32; the nak. Uttarā-Bhādrapadā ended at ·94 the next day. This date fell in the month of Mithuna.
		(2) A.D. 1239, July 21, Thursday, f.d.t. ·81; the nak. Uttarā-Bhādrapadā ended at ·26 the next day. This date fell in the month of Karkaṭaka.
"	100	13+9th year, Kumbha 4, Thursday, Śōdi. In A.D. 1212 which fell in the 22nd year of the reign of Jaṭāvarman Kulaśēkhara whose reign began between 8th April and 29th November A.D. 1190 (Ephem., Vol. I, part I, page 88), Thursday, 26th January, A.D. 1212 was 3 Kumbha (not 4 Kumbha) and day of Śōdi nakshatra. The calculation 4 Kumbha was probably that of a local pañchāṅga. (L.D.S.)
"	107	13+11th year, Mithuna 19, Friday, śu. pañchamī, Makhā, = A.D. 1214, June 13, Friday; f.d.t. ·33; f.d.n. ·02. This is Kulaśēkhara I who came to the throne in 1190 A.D.
		NOTE.—If his 24th year had not ended on 13th June 1214, his first year would not have ended before 13th June 1190 and his reign must be held to have commenced between 14th June and 29th November 1190. (L.D.S.)
		Jaṭāvarman alias *Tribhuvanachakravartin Vīra-Pāṇḍyadēva II.*
1923	289	10th year (?), Tulā 4, ba. chaturdaśī, Tuesday, Hastā = A.D. 1263, October 2, Tuesday; ·86; ·94.
		Tribhuvanachakravartin Vīra-Pāṇḍyadēva.
1924	216	17th year, Mithuna, ba. saptamī, Wednesday, Uttiraṭṭādi. = A.D. 1270, June 11, Wednesday; ·78; f.d.n. ·36. There is also a date in the reign of Jaṭāvarman Vīra-Pāṇḍya who began to reign in A.D. 1296, namely A.D. 1314, June 5, Wednesday; ·45; f.d.n. ·50.
		Jaṭāvarman alias *Tribhuvanachakravartin Sundara-Pāṇḍyadēva.*
"	232	[6]th year, Ka[rka*]ṭaka, ba. Wednesday, ashṭamī, Rōśaṇi.
		=Wednesday, 29th July A.D. 1282; ·62; f.d.n. ·82.
		Jaṭāvarman alias *Tribhuvanachakravartin Sundara-Pāṇḍyadēva* "*who was pleased to take all countries*".
1923	301	11th year, Vṛiśchika 4, śu. dvādaśī, Wednesday, Rēvatī. =A.D. 1313, October 31, Wednesday; ·79; nak. Rēvati was current throughout the day. (This is Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in 1303 A.D.).
"	302	11th year, Vṛiśchika 25, śu. dvitīyā, Wednesday, Mūlā. Apparently Wednesday, 21st November, A.D. 1313 which fell in the 10th year of Jat. Sundara-Pāṇḍya and was 25 Vṛiśchika. But the day was śu., tṛitīyā and the nakshatra Pūrva-Āshāḍha, śu. dvitīyā and nak. Mūla having ended at ·71 and ·43 respectively on Tuesday. The solar date is that of Wednesday and *tithi* and nak. those of Tuesday. (L.D.S.)

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks
		PANDYA—*cont.*
		Jaṭāvarman alias *Tribhuvanachakravartin Vīra-Pāṇḍyadēva.*
1923	305	22nd year, Siṁha 18, ba. dvitīyā, Tuesday, Uttiraṭṭādi = A.D. 1318, August 15, Tuesday; the *tithi* ba. 2 is perhaps a mistake for ba. 3 which was current till ·69 of the day. The nak. Uttiraṭṭādi was current till ·26. This is Vīra-Pāṇḍya who ascended the throne in A.D. 1296.
1924	208	9th year, Mīna, pañchadaśī, [Sunday], Makha. Of all the Jat. Vīra-Pāṇḍyas, the only one for whose reign the details are more or less satisfied appears to be the Vīra-Pāṇḍya who began to reign between 18th August 1189 and 15th April 1190 (Ephem. Vol. I, part ii, page 88). Sunday, 22nd February A.D. 1198 fell in the 9th year of his reign; on that day pañchadaśī or śu. 15 began at ·44 of the day while nak. Makha ended at ·16 of the day. The day of solar month was, however, the 30th of Kumbha not the 1st of Mīna which was the next day i e. Monday (L.D.S.)
		Jaṭāvarman alias *Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.*
"	5	11th year, Tulā 5, śu. saptamī, Monday, Tiruvōṇam. There is apparently an error in the day of solar month because *saptamī* and *Tiruvōṇam* cannot combine so early in Tulā as the 5th of the month.
"	39	10th year, Ṛishabha, ba. saptamī, Sunday, Tiruvōṇam = A.D. 1325, May 5, Sunday; ·79; ·06.
1924	41	8th year, Siṁha, 24, śu. dvitīyā, Monday, Rēvatī. Śu. 2 is apparently an error for ba. 2, because ba. 2 + Rēvatī is a common combination towards the end of Siṁha while at that time of the year, śu. 2 + Rēvatī is an impossible combination. The former combination, however, did not occur on a Monday, 24th Siṁha, in either of the reigns of the kings known as Parākrama-Pāṇḍya. The nearest is Monday, 26th August, A.D. 1325 (=29th Siṁha); ·47, f.d.n. ·09. The year was the 11th of Parākrama-Pāṇḍya who came to the throne in A.D. 1315. Possibly the solar date 24 is an error for 29. (L.D.S.)
		Jaṭāvarman alias *Tribhuvanachakravartin Kulaśēkharadēva.*
1923	313	9 + 3rd year, Vṛiśchika 27, Friday, dvādaśī, Śōdi. The day intended is apparently Friday, 23rd November, A.D. 1201, which fell in the 12th year of Jat. Kulaśēkhara whose reign began in 1190 A.D. On this day, ba. dvādaśī commenced at ·23 of the day ending the next day at ·31, while nak. Śōdi commenced at ·01 on Friday ending next day at ·11. The day of the solar month is indicated in *Ephemeris*, Volume IV, as 28 Vṛiśchika according to Ārya-Siddhānta; but in as much as the Vṛiśchika-Saṁkrānti, according to Sūrya-Siddhānta fell at ·58 on a certain day in this particular year, while, according to the Ārya-Siddhānta, it fell at ·49 of the day, it follows that throughout the month of Vṛiśchika in the year 1201–2 A.D., the days of the month were 1 less by Sūrya-Siddhānta than by Ārya-Siddhānta. Consequently, Friday, 23rd November, A.D. 1201 was 27th Vṛiśchika by Sūrya-Siddhānta and the framer of the inscription must be presumed to have obtained the solar month-date from a *pañchāṅga* calculated according to the Sūrya-Siddhānta. This is unusual in South India, but other instances of the same kind have been noticed in previous Reports. (L.D.S.)

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA—*cont.*
		Vīra-Pāṇḍya.
1924	69	Śaka 1298, 35 + 5th year, Mithuna 22, Monday, Punarpūśam = A.D. 1376, June 17, Tuesday; the nak. Punarpūśam commenced at ·64 of the day and ended at ·74 the next day. The week-day cited in the inscription is perhaps a mistake.
"	98	30th year, Vṛiśchika, ba. pañchamī, Monday, Śadayam. Ba. 5 and nak. Śadayam cannot combine in the month of Vṛiśchika. Ba. 5 is probably an error for śu. 5, which may combine with 'Śadayam'.
		Māravarman alias *Tribhuvanachakravartin Kulaśēkharadēva* "*who was pleased to take all countries*"
1923	327	11th year, Siṁha 15, Friday, Rōhiṇī = A.D. 1278, August 12, Friday; ·82. The *tithi* was ashṭamī which was current till ·54 of the day.
"	328	24th year, Kanyā, śu. dvitīyā, Wednesday, Tiruvōṇam. Śu. dvitīyā and nak. Tiruvōṇam cannot combine in the month of Kanyā.
"	334	24th year, Mēsha, śu. prathamā, Rōhiṇī = A.D. 1417, April 18, Sunday; ·14; f.d.n. ·58.
1924	109	15th year, Dhanus 15, śu. daśmī, Friday, Aśvati = A.D. 1282, December 11, Friday; ·85; ·72.
"	198	34th year, Mithuna, śu. tṛitīyā, Wednesday, Punarpūśam = A.D. 1302, May 30, Wednesday; ·81; ·38.
"	228	40th year, Kārttigai, Friday, ashṭamī. Because the nak. is not given, two dates are possible one of which must have been the intended date. (1) A.D. 1307, November 3, Friday; f.d.t. ·17. (2) A.D. 1307, November 17, Friday; f.d.t. ·59.
"	234	36th year, Vṛiśchika, śu. daśamī, Tuesday, Uttiraṭṭādi = A.D. 1303, November 19, Tuesday; ·87; ·38.
		Perumāḷ Kulaśēkharadēva.
1924	405 & 408	35th year, Mithuna, śu. pañchamī, Thursday, Pūram, Āṇi 25 = A.D. 1303, June 20, Thursday; ·58; ·88.
		CHOLA.
		Parakēsarivarman alias *Tribhuvanachakravartin Rājarājadēva.*
1923	351	25th year, Kumbha, ba. tṛitīyā, Thursday, Uttiram = A.D. 1170, February 5, Thursday; ·77; ·10.
1924	428	16th year, Tulā, ba. saptamī, Wednesday, Purāḍam. Ba. 7 cannot combine with nak. Purāḍam in the month of Tulā.
"	429 & 431	14th year, Kumbha, ba. 3, Wednesday, Uttiram = A.D. 1160, January 27 Wednesday; 76; ·77.
"	430	16th year, Tulā, ba. 4, Monday, Rōhiṇī = A.D. 1161 October 9, Monday; f.d.t. ·36; ·72.
"	434	10th year, Siṁha, śu. trayōdaśī, Friday, Tiruvōṇam = A.D. 1155, August 12, Friday; ·61; ·80.
"	436	16th year, Siṁha, śu. tṛitīyā, Thursday, Attam = A.D. 1161, August 24, Thursday; f.d.t. ·49; ·78.
"	437	16th year, Mīna, ba. tṛitīyā, Monday = A.D. 1162, March 5, Monday; ·87. The nak. Chitrā was current till ·10 of the day and then "Svāti" commenced.
		Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.
1923	229	2nd year, Vṛiśchika, śu. dvādaśī, Monday, Mūlā. Neither śu. nor ba. dvādaśī can combine with nak. Mūlā in the month of Vṛiśchika.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLA—*cont.*
		Tribhuvanachakravartin Tribhuvanavīradēva "who having taken Madura, Īḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors".
1923	396	37th year, Mithuna, śu. navamī, Sunday, Hasta = A.D. 1215, June 7, Sunday; ·65; ·24
		Tribhuvanachakravartin Rājēndra-Chōḷadēva "who was pleased to wear the hereditary crown and revive the family of Manu".
1923	278	5th year, Mithuna, ba. chaturdaśī, Aviṭṭam. Ba. chaturdaśī cannot combine with nak. Aviṭṭam in the month of Mithuna; but ba. 4 can combine with "Aviṭṭam". In the absence of the week-day, the date cannot be verified.
		HOYSALA.
		Vīra Rāmanāthadēva.
1923	280	12th year, Vṛiśchika, śu. dvādaśī, Wednesday, Aśvati = A.D. 1266, November 10, Wednesday; f.d.t. ·30; f.d.n. ·69.
		VIJAYANAGARA I.
		Kampaṇa-Uḍaiyar, son of Bukkaṇa-Uḍaiyar.
1923	389	Śaka 1294, Paridhāpi, Dhanus, ba. pañchamī Wednesday, Maghā = A.D. 1372, December 15, Wednesday; ·86; ·46.
		Ariyaṇa-Uḍaiyar (Harihara).
1923	350	Śaka 1304, Dundubhi, Kumbha, ba. Saturday, trayōdaśī, Uttirāḍam = A.D. 1383, January 31, Saturday; ·94; ·75.
"	358	Śaka 1304, Dundubhi, Vṛiśchika, ba. tṛitīyā, Monday, Punarpūśam = A.D. 1382, November 24, Monday; ·60; ·65.
"	359	Śaka 1304, Dundubhi, Kumbha, ba. Saturday, trayōdaśī, Uttirāḍam = A.D. 1383, January 31, Saturday; ·94; ·75.
"	360	Śaka 1305, Rudhirōdgāri, Tulā, ba. saptamī, Pūśam, Monday = A.D. 1383, October 19, Monday; ·32; ·56.
		Bukka-Mahārāya.
1923	357	Śaka 1328, Vyaya, Tulā, śu. ashṭamī, Wednesday, Tiruvōṇam = A.D. 1406, October 20, Wednesday; ·74; ·45.
"	368	Śaka 1325, Subhānu, Kumbha, śu. prathamā, Monday, Śadayam = A.D. 1404, February 11, Monday; f.d.t. ·09; ·44.
		Vijaya-Bhūpatirāya, son of Dēvarāya-Uḍaiyar.
1923	367	Śaka 13[3]6, Jaya, Makara, śu. trayōdaśī, Monday, Tiruvādirai. The details given must be erroneous in one or more respects.
		Virūpāksha-Uḍaiyar, son of Dēvarāya-Uḍaiyar.
1923	375	Śaka 1341, Vikāri, Makara, śu. daśamī, Monday, Anusham. Śu. 10 and nak. Anusham cannot combine in the month of Makara, but ba. 10 can combine with "Anusham" in the given month. The probable date would be A.D. 1420, January 10, Wednesday; ·85; f.d.n. ·01. In this case, the week-day cited in the inscription must be a mistake.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA I—*cont.*
		Vijayarāya, son of Dēvarāya.
1923	381	Śaka 1341, Vikāri, Makara, śu. pañchamī, Monday, Hastā. Śu. is evidently a mistake for ba., for śu. pañchamī and Hastā connot cambine in the month of Makara. Date intended may have been A.D. 1420, January 6, Saturday; ·24; f.d.n. ·24. In this case the week-day quoted in the inscription must be a mistake.
		Vīrapratāpa Dēvarāya-Mahārāya.
1924	134	Śaka 1347, Viśvāvasu, Kumbha, ba. Monday, chaturdaśī, Uttirāḍam. Probably A.D. 1426, February 4, Monday. The nak. Uttirāḍam was current till ·95 of the day on Monday but the *tithi* on that day was not chaturdaśī, which only commenced at ·50 the next day.
,,	204	Śaka 136[3*] Raudri, Karkataka, śu. daśamī, Wednesday, Viśākhā. The date meant is perhaps A.D. 1440, July 8, Friday; śu. 10 commenced at ·96 of the day, while the nak. Viśākhā commenced at ·33 and ended at ·40 the next day. The week-day cited in the inscription is two days too early.
		Immaḍi-Narasiṅgarāya Dharmarāya.
1924	212	Śaka 1422, Raudri, Uttarāyaṇa, Hēmanta-ritu, Pushya 1, śu. ashṭamī, Sunday, Rēvatī, Makara-saṅkrānti = A.D. 1500, December 27, Sunday; f.d.t. ·28; ·78.
,,	213	Śaka 142 [2], [Raudri], Uttarāyaṇa, Mēsha, Monday, ēkādaśī, Maghā. = A.D. 1501, March 29, Monday; f.d.t. ·47; f.d.n. ·35.
		VIJAYANAGARA II.
		Vīrapratāpa Kṛishṇadēvarāya-Mahārāya.
1923	349	Śaka 1446, Tāraṇa, śu. trayōdaśī, Monday, Anusham = A.D. 1524, June 16, Monday; f.d.t. ·04; ·69. The month, not quoted in the inscription, was Mithuna.
,,	369	Śaka 1441, Bahudhānya, Mēsha, śu. trayōdaśī, Monday, Anusha. The details quoted are apparently erroneous in one or more respects.
,,	457	Śaka 1438, Dhātu, Āshāḍha, ba, amāvāsyā, Sunday = A.D. 1516, June 29, Sunday. Amāvāsyā was current the whole of Sunday. The nak. Ārdrā was current till ·16 of the day on Sunday and then "Punarvasu" commenced.
1924	142	Śaka 1438, Īśvara, Kaṇṇi, śu. daśamī, Monday, Anurādhā. Śu. 10 and nak. Anurādhā cannot combine in the month of Kaṇṇi.
,,	161	Śaka 14[3]5, Śrīmukha, Jyēshṭha, śu. 7, Wednesday = A.D. 1513, May 11, Wednesday; ·58. The nak. Makhā not mentioned in the inscription, ended at ·05 of the day on Wednesday and then nak. Pūrva-Phalguni commenced.
,,	164	Śaka 1436, Bhāva, Kaṇṇi, ba. ēkādaśī, Thursday, Pushya = A.D. 1514, September 13, Wednesday; f.d.t. ·87; f.d.n. ·21
,,	166	Śaka 1433, Pramōdūta, Kumbha, ba. pañchamī, Monday, Svāti = A.D. 1511, February 17, Monday; f.d.t. ·22; the nak. Svāti was current throughout the day on Monday.
,,	201	Śaka 1440, Saumya (wrong), Uttarāyaṇa, Mithuna, ba. amāvāsyā, Tuesday, Solar-eclipse = A.D. 1518, June 8, Tuesday. There was a solar-eclipse on Tuesday.
,,	172	Śaka 1441, Pramādi, Kumbha, ba. trayōdaśī, Thursday, Śravaṇa = A.D. 1520, February 16, Thursday; ·99; ·71.
,,	177	Śaka 1438, Dhātu, Phālguṇa, ba. 10, Tuesday, Śravaṇa = A.D. 1517, March 17, Tuesday; ·31, ·55.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA II—*cont.*
		Virapratāpa Achyutadēvarāya-Mahārāya.
1923	330	Śaka 1456, Vyaya, Ādi 4, Dakshiṇāyaṇa, Thursday, Vālavakaraṇa, Prathama-dvādaśī = A.D. 1533, July 3, Thursday The *tithi* dvādaśī was current till ·43 of the day.
"	361	Śaka 1456, Jaya, Rishabha, śu, daśamī, Monday, Tiruvōṇam. Śu. 10 and nak. Tiruvōṇam cannot combine in the month of Rishabha.
"	471	Śaka 14[6]2, Śārvari, Dhanus, śu. chaturdaśī, Sunday, Mṛigaśīrsha = A.D. 1540, December 12, Sunday ; ·93 ; f.d.n. ·23.
1924	152	Śaka 1457, Manmatha, Siṁha, śu . . . [Mūla], Monday. Details doubtful or wanting.
"	154	Śaka 1457, Manmatha, Kumbha, ba. tṛitīyā, Thursday, Hastā = A.D. 1536, February 10, Thursday ; ·30 ; ·55.
"	156	Śaka 1457, Manmatha, Makara, ba. [daśamī], Friday, Uttarāshāḍha. Ba. 10 and nak. Uttarāshāḍha cannot combine in the month of Makara. Perhaps A.D. 1536, January 21, Friday, is the date intended ; in this case, the *tithi* was trayōdaśī which was current till ·19 of the day and not daśamī. The nak. Uttarāshāḍha was current till ·89 of the day on Friday.
"	157	Śaka 1454, Nandana, Karkaṭaka, ba. daśamī, Saturday, Rōhiṇī = A.D. 1532, July 27, Saturday ; ·56 ; ·30.
"	159	Śaka 1454, Nandana, Rishabha, ba. dvitīyā, Monday, Mūlā = A.D. 1532, May 29, Monday ; f.d.t. ·12 ; ·85.
"	160	Śaka 1461, Vilambi, Siṁha, śu. chaturdaśī, Friday, Śravaṇa = A.D. 1538, August 8, Thursday ; f.d.t. ·51 ; f.d.n. ·26.
"	163	Śaka 1456, Jaya, Mithuna, śu. paurṇimā, Thursday, Pūrvāshāḍha = A.D. 1534, June 25, Thursday ; ·81 ; ·87.
"	167	Śaka 1460, Vilambi, Dhanus, śu. dvitīyā, Monday, Śravaṇa = A.D. 1538, December 23, Monday ; ·53 ; ·88.
"	168	Śaka 1454, Nandana, Mithuna, ba. daśamī, Thursday, Bharaṇi = A.D. 1532, June 27, Thursday, Bharaṇī.
"	170	Śaka 1455, Vijaya, Karkaṭaka, ba. daśamī, Wednesday, Kṛittiga = A.D. 1533, July 16, Wednesday ; ·93 ; ·42.
"	171	Śaka 1453, Khara, Siṁha, śu. daśamī, Monday, Mūlā. = A.D. 1531, August 21, Monday ; f.d.t. ·46 ; ·81.
"	173 & 182	Saka 1454, Nandana, Śrāvaṇa, ba 10, Saturday, Rōhiṇī = A.D. 1532, July 27, Saturday ; ·56 ; ·30.
"	174	Śaka 1459, Hēvilambi, Kumbha, ba. trayōdaśī, Monday, Uttarāshāḍha = A.D. 1537, February 7, Wednesday ; f.d.t. ·28 ; ·65. The week-day quoted in the inscription is perhaps a mistake for Wednesday.
"	175	Śaka 1459, Hēvilambi, Dhanus, ba. daśamī, Friday, Viśākhā = A.D. 1537, December 27, Thursday ; ·5 ; ·53. The week-day Friday may be a mistake for Thursday.
"	176	Śaka 1461, Vikāri, Siṁha, śu. prathamā, Thursday, Pūrva-Phalguni = A.D. 1539, August 14, Thursday ; ·80 ; ·88.
"	178	Śaka 1455, Nandana, Śrāvaṇa Vimala,-paksha, dvādaśī, Sunday = A.D. 1532, July 14, Sunday ; ·05. The nak. was Mūla, which was current till ·47 of the day.
"	179	Śaka 1459, Hēvilambi, Mīna, śu. dvādaśī, Tuesday, Śravaṇa. Śu. dvādaśī and nak. Śravaṇa cannot combine in the month of Mīna.
"	180	Śaka 1454, Nandana, Mithuna, ba. ashṭamī, Tuesday, Rēvatī = A.D. 1532, June 25, Tuesday ; f.d.t. ·12 ; ·89.
"	193	Śaka 1452, Vikriti, Uttarāyaṇa, Hēmaritu, Makara, [śu.] pañchamī, Rēvatī, Wednesday, Siddhayōga, Saṁkrma[ṇa*]. Probably A.D. 1531, January 23, Monday ; ·55 ; ·80. The week-day quoted in the inscription is perhaps a mistake for Monday.
"	217	Śaka 14[61], Vikāri, Dakshiṇāyaṇa, Grīshmaritu, Karkaṭaka, ba. ēkādaśī, Friday, Rōhiṇī = A.D. ~~1461~~ 1539, July 11, Friday ; ·83 ; ·86.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA II—*cont.*
		Vīrapratāpa Achyutadēvarāya-Mahārāya—cont.
1924	221	Śaka 1463, Manmatha (wrong), Aṛpaśi 20, navamī, Punarpūśam, ba. Wednesday, Amrita-yōga. The cyclic year Manmatha fell in Śaka 1457 and not in Śaka 1463 as cited in the inscription. In the year Manmatha (= Śaka 1457), Aṛpaśi 20, fell on Wednesday, October 20, A.D. 1535. On this day navamī was current till ·70 of the day, but the nak. was Āślēsha which ended at ·09 of the day and not Punarpūśam as cited in the inscription.
,,	451	Śaka 1458, Manmatha, Dakshiṇāyaṇa, Varsha-ṛitu, Tulā 1, śu. pañchamī, Friday, Jyēshṭha, Saubhāgya-yōga, Saha-karaṇa, Aṛpaśi, Vishu = A.D. 1535, October 1, Friday; ·77; ·74
		Vīrapratāpa Sadāśivadēva-Mahārāya.
1923	292 & 294	Śaka 1467, Krōdhi, Uttarāyaṇa, Mēsha, ba. dvādaśī, Friday, Uttiraṭṭādi, Vaidhṛiti-yōga, Kaulava-karaṇa. = A.D. 1544, April 18, Friday; ·94. The nak. Uttiraṭṭādi was current throughout the day on Friday.
,,	293	Śaka 1467, Krōdhi, Uttarāyaṇa. Mēsha, śu. dvādaśī, Friday, Pūram, Vyāghāta-yōga, Kaulava-karaṇa = A.D. 1544, April 4, Friday; f.d.t. ·01; ·59.
,,	307	Śaka 1488, Akshaya, Mārgaśīrsha, ba. ashṭamī, Wednesday, Uttarābhādrapada = A.D. 1566, November 20, Wednesday; 36; f.d.t. ·91. Ba. 8 is evidently a mistake for śu. 8, for ba. 8 and nak. Uttarābhādrapada cannot combine in the month of Mārgaśīrsha.
,,	451	Śaka 1467, Krōdhi, Śrāvaṇa, ba. 7, [Wednesday] = A.D. 1545, July 29, Wednesday, f.d.t. ·23. Aśvinī was current till ·52 of the day on Wednesday and then Bharaṇī commenced.
1924	153	Śaka 1487, Krōdhana, Dhanus, śu paurṇimā, Friday . . . = A.D. 1565, December 7, Friday; ·42; the nak. Mṛigaśīrsha was current till ·30 of the day and then 'Ārdrā' commenced.
,,	155	Śaka 1467, [Krōdhi], Kaṇṇi, ba. saptamī, Rōhiṇī. = A.D. 1544, September 7, Sunday; f.d.t. ·61; ·85.
,,	183	Śaka 1489, Prabhava, Siṁha, śu. shashṭhī, Sunday, Svātī = A.D. 1567, August 10, Sunday; ·31; ·24.
		VIJAYANAGARA III.
		Bhujabaladēva-Mahārāya.
1923	323	Śaka 1503, Chitrabhānu, Vaigāśi 9, Śōdi, chaturthī, Sunday = A.D. 1582, May 6 Sunday; ·64; ·17.
		Mahāmaṇḍalēśvara Veṅkaṭapatirāya.
1924	199	Saka 1512, Khara, Kārttigai 29, Sunday, ashṭamī, Uttiram = A.D. 1591, November 28, Sunday; ·39; ·84.
,,	224	Śaka 1510, Sarvadhāri, Uttarāyaṇa, [Āṇi 1]6, Viśākhā, Sunday, prathamā. The given details are erroneous in more than one respect.
		Veṅkaṭapatidēva-Mahārāya, son of Tirumalaidēva-Mahārāya.
1924	113	Śaka 1536, Ānanda, Kaṇṇi, ba. pañchamī, Tuesday = A.D. 1614, September 13, Tuesday ·21. On this day 'Kṛittikā' ended at ·05 and then nak. Rōhiṇī commenced.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24—*cont.*

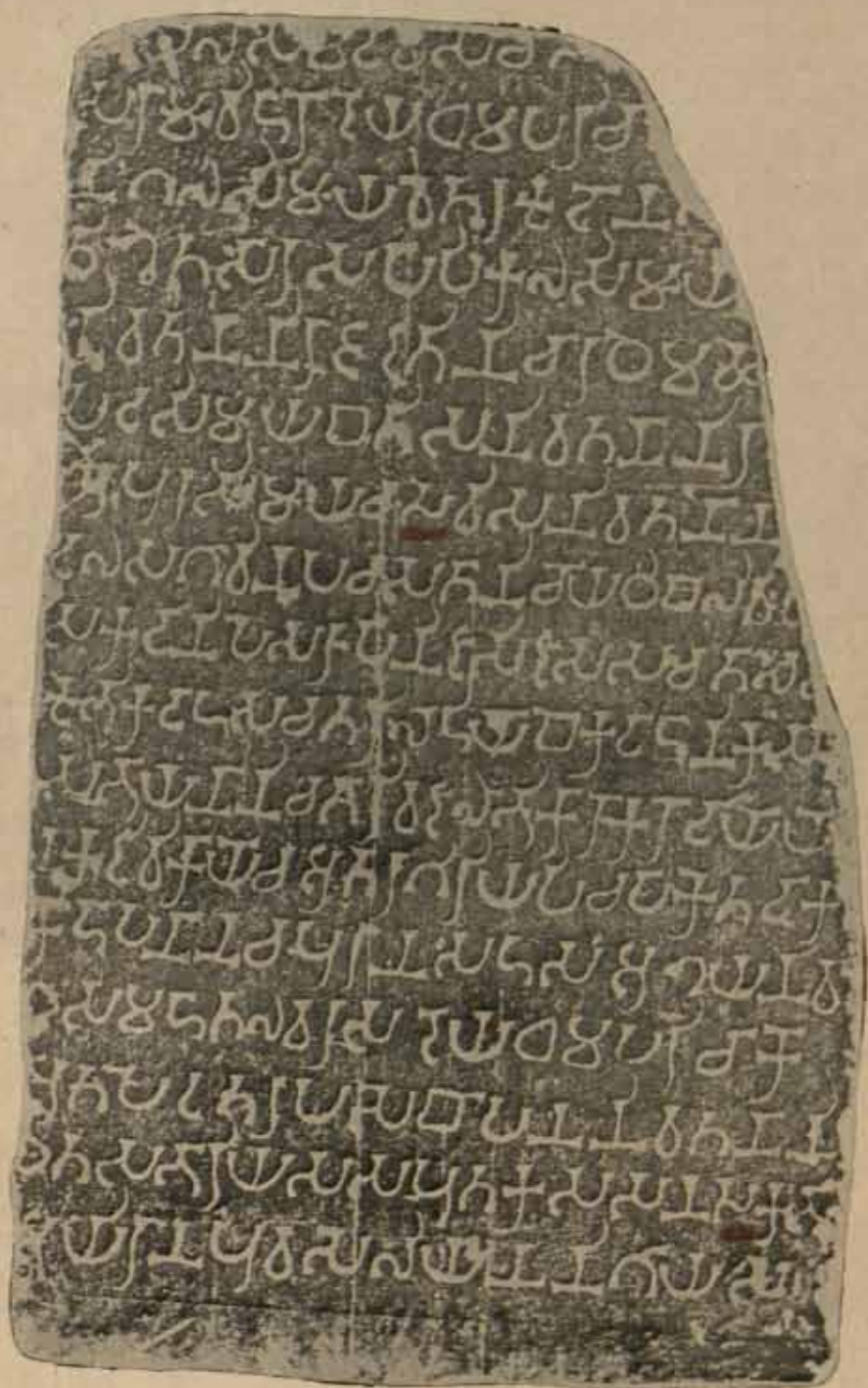
Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA III—*cont.*
		Veṅkaṭadēvarāya ruling at Ghanagiri.
1923	424	Śaka 1536, Ānanda, Āshāḍha, Sitapaksha (bright half), Vishṇu-divasa (ēkādaśī), Thursday = A.D. 1614, July 7, Thursday; ·43; the nak. was Anūrādhā which was current till ·31 of the day.
		Rāmadēva.
,,	423	Śaka 1544, Dundubhi, Vaiśākha, Ūrjitapaksha, Vishṇu-divasa (Śravaṇa), Monday = A.D. 1622, April 22, Monday; the nak. Śravaṇa ended at ·48 of the day. On this day the *tithi* ashṭamī commenced at ·02.
		Sadāśivarāyadēva-Mahārāya, 'son of Sāḷuva Maṅga-Uḍaiyar Dēvarāya'!
1924	148	Śaka 1581, Prabhava, śu. daśamī, Monday, Rēvatī. The dates and the relationship of the persons named in the inscription are impossible.
		MADURA NAYAKA.
		Śokkaliṅgama-Nāyaka, son of Tirumala-Nāyaka.
	7 of App. A.	Śaka 1595, Pramādīcha, Aṟpaśi 9, śu. Friday, daśamī, Śadaiyam = A.D. 1673, October 10, Friday; ·42; f.d.n. ·36.
		PUDUKKOTTAI TONDAMAN.
		Vijaya Raghunātharāya Bādar Toṇḍamāṉ.
	9 of App. A.	Śaka 1726, Kali 4905, Raktākshi, Tai 24, chaturthī, śu. Sunday, Uttiraṭṭādi Śivanāma-yōga, Vaṇikkaraṇa = A.D. 1805, February 3, Sunday; ·72; f.d.n. ·08.
		Mahāmaṇḍalēśvara Aniyāraṇa Beharācu Rāmayadēva-Mahārāja.
1923	425	Śaka 1408, Parābhava, Vaiśākha, śu. 1, Wednesday. = A.D. 1486, April 5, Wednesday; ·51.
		Miscellaneous.
	8 of App. A.	Śaka 1615, Prajōtpatti, Tai 16, Thursday, shashṭhī, Rēvatī = A.D. 1692, January 14, Thursday; ·82; ·98.
1923	296	Śaka 1308, Ṛishabha 10, śu. dvādaśī, Friday, Chitrā = A.D. 1386, May 10, Thursday; f.d.t. ·68; f.d.n. 55. Ṛishabha 10 is a mistake for Ṛishabha 15.
,,	432	Śaka 1457, Manmatha, Kārttika, śu. 12, Saturday = A.D. 1535, November 6, Saturday; ·73; the nak. was Rēvatī which was current till ·67 of the day.
,,	434	Śaka 1388, Vyaya, Māgha, śu. daśamī, Thursday, Rōhiṇī, Brahma-yōga, Garaja-karaṇa, Kumbha-lagna = A.D. 1467, January 15, Thursday; ·50; ·81.
,,	440	Śaka 1658, Naḷa, Āśvīja, śu. 3, Monday = A.D. 1736, October 11, Monday. Śu. must be a mistake for ba. The date is not verifiable as the nak. is not given.
,,	447	Śaka 1[6]51, Saumya, Āshāḍha, ba. 12, Wednesday = A.D. 1729, July 9, Wednesday; ba. 12 is perhaps a mistake for ba. 11 which commenced at ·72 of the day.
,,	448	Śaka 1648, Parābhava, Bhādrapada, śu. 10, Monday. Śu. 10 in the month and year quoted was current on Thursday, 25th August, A.D. 1726; f.d.t. ·14. In the absence of the nak. the date cannot be verified.
,,	453	Śaka 1460, Viḷambi, Āshāḍha, śu. ēkādaśī, Thursday=A.D. 1538, July 6, Saturday; f.d.t. ·98. The week-day cited in the inscription is perhaps a mistake.
,,	459	Śaka 1595, Pramādīcha, Nija-Bhādrapada, ba. 5. Probably A.D. 1673, September 20, Saturday; ·95.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—cont.
1924	192	Śaka 1452, Vikṛiti, Māśi 20, chaturdaśī, Wednesday, Aviṭṭam = A.D. 1531, February 15, Wednesday; f.d.t. ·19; f.d.n. ·07.
"	196	Śaka 144[5], Chitrabhānu, Arpaśi 1, Visha, śu. ēkādaśī, Sadayam, Siddhayōga, Wednesday = A.D. 1522, October 1, Wednesday; ·45. Nak. Sadayam was current throughout the day.
"	237	Śaka 1587, Viśvāvasu, Tai 20, Friday, daśamī, Anusha = A.D. 1666, January 19, Friday; f.d.t. ·01; ·63. But Tai 20 is evidently a mistake for Tai 22.
"	243	Śaka 1459, Parābhava, Āshāḍha, śu. 5, Thursday. Parābhava fell in Śaka 1458, and not in Śaka 1459. Probably the date intended is A.D. 1546, June 3, Thursday; ·69; nak. Āślēsha was current till ·28 of the day. In the absence of the nak. the date is not verifiable.
"	250	Śaka 1600, Piṅgaḷa, Māgha, śu. 5, Thursday = A.D. 1678, January 17, Thursday; ·40.
"	254	Śaka 1164, Śubhakṛit, Vaiśākha, śu. 5, Thursday = A.D. 1242, April 6, Sunday; f.d.t ·29. The week-day in the inscription is perhaps a mistake.
"	255	Śaka 1595, Pramādīcha, Bhādrapada, śu. 7, Sunday. Probably A.D. 1673, September 7, Sunday; ·48.
"	277	Śaka 1236, Ānanda, Āshāḍha, ba. 5, Tuesday = A.D. 1314, July 2, Tuesday; ·93.
"	278	Śaka 154[2], Raudri, Kārttika, śu. 10, Thursday = A.D. 16[illegible]0, November 9, Thursday; ·35. In this case śu. is a mistake for ba. Since the nak. is not quoted, the date cannot be verified
"	280 & 281	Śaka 1131, Śukla, Āśvayuja, śu. 2, Wednesday = A.D. 1209, September 2, Wednesday; f.d.t. ·15.
"	282	Śaka 1096, Jaya, Vaiśākha, śu. 15, Thursday = A.D. 1174, April 18, Thursday; ·94.
"	285	Śaka 1528, Plavaṅga, Śrāvaṇa, śu. 15, Saturday = A.D. 1607, July 18, Saturday; f.d.t. ·22.
"	288	Śaka 1753, Vikṛiti, Phālguṇa, śu 5, Tuesday Probably A.D. 1831, February 17, Thursday; ·38. The week day quoted in the inscription is perhaps a mistake. Since the nak. is not quoted, the date cannot be verified.
"	290	Śaka 1563, Vṛisha, Śrāvaṇa, śu. 2, Friday = A.D. 1641, July 29, Thursday; ·72. The week day cited in the inscription may be a mistake for Thursday.
"	291	Śaka 122[9], Plavaṅga, Śrāvaṇa, śu. 12, Thursday = A.D 1307, July 13, Thursday; ·18
"	293 & 294	Śaka 1514, Vijaya, Mārgaśira, śu. 18, Thursday. Probably A.D. 1593, November 26, Monday; ·52. The week-day in the inscription is perhaps a mistake.
"	297	Śaka 1228, Plavaṅga, Śrāvaṇa, śu 12, Thursday = A.D 1307, July 13, Thursday; ·18.
"	299	Śaka 1367, Krōdhana, Srāvaṇa, śu. 7, Wednesday. Probably A.D. 1445, July 11, Sunday; ·59. The week-day cited in the inscription is probably a mistake.
"	306	Śaka 1339, Hēviḷambi, Śrāvaṇa, śu. 5, Thursday. Su. 5 or even ba. 5 did not fall on a Thursday in the given month. In the absence of the nakshatra the date is not possible of verification.
"	310	Śaka 1458, Raktākshi, Āśvija, śu. Lunar-eclipse. Raktākshi fell in Śaka 1486. In this year there was no lunar-eclipse in the month of Āśvija.
"	311 & 312	Śaka 1740, Bahudhānya, Phālguṇa, śu. 13, Monday = A.D. 1819, March 8, Monday; f.d.t. ·84.
"	315	Śaka 1236, Ānanda, Māgha, ba. 14, Monday, Śivarātri. = A.D. 1315, February 3, Monday; f.d.t. ·00. The nak. Śravaṇa was current till ·66 of the day.
"	317	Śaka [1]215, ... ba. ....., Sunday, Solar-eclipse. = A.D. 1293, July 5, Sunday. There was a Solar-eclipse on this day.
"	319	Śaka 1175, Pramādīcha, Jyēshṭha, ba. 8, Thursday. = A.D. 1253, May 22, Thursday; ·02.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—cont.
1924	321	Śaka 1470, Parābhava, Bhādrapada, ba. 7, Thursday. = A.D. 1546, September 2, Thursday ; ·67.
"	322	Śaka 1442, Vikrama, Āshāḍha, śu. 11, Thursday. Probably A.D. 1520, June 26, Tuesday ; ·71. The week-day cited in the inscription may be a mistake.
"	323	Śaka 1395, Nandana, Kārtika, śu. 15, Thursday. = A.D. 1473, July 8, Thursday ; f.d.t. ·82.
"	324	Śaka 1733, Prajōtpatti, Phālguṇa, śu. 10, Friday. = A.D. 1812, February 21, Friday ; f.d.t. ·03.
"	328	Śaka 1638, Dunmukhi, Makha, śu. 12, Monday. = A.D. 1717, January 13, Sunday ; ·40. The week-day cited in the inscription is evidently a mistake.
"	329	Śaka 1507, Pārthiva, Vaiśākha, śu. paurṇimā, Thursday. Probably A.D. 1585, May 3, Monday. In the absence of the nak. the date cannot be verified. The week-day in the inscription is perhaps a mistake.
"	330	Śaka 1233, Virōdhikṛit, Kārtika, ba. 13, Monday. = A.D. 1311, November 8, Monday ; f.d.t. ·36.
"	332	Śaka 1744, Chitrabhānu, Adhika-Āśvija, śu. 5, Saturday, sna 1232, Fasli, A.D. 1822, October 5. Śu. 5, was current till ·49 of the day.
"	424	Śaka 1725, Rudhirōdgāri, Mārgaśīrsha, ba. amāvāsyā, Tuesday, A.D. 1803, December 13. Ba. amāvāsyā ended at ·17 the next day.
"	445	Śaka 1253, Siṁha, śu. paurṇimā, Sunday, Sadayam. = A.D. 1331, August 18, Sunday, ·37 ; ·46.
"	446	Śaka 1619, Bahudhānya, Uttarāyaṇa, Vasanta-ṛitu, Chittirai 17, śu. paurṇimā, Thursday, Chitra. = A.D. 1698, April 14, Thursday ; f.d.t. ·21 ; ·40.
"	447	Śaka 1437, Dhātu, Uttarāyaṇa, Ṛishaba, śu. trayōdaśī, Wednesday, Variha-yōgam, Vyāghra-karaṇa, Svāti. = A.D. 1516, May 14, Wednesday ; ·13 ; ·22.
"	448	Śaka 14[38], Dhātu, Ṛishabha, śu. trayōdaśī, Wednesday, Variha-yōgam, Vyāghra-karaṇa, Svāti = A.D. 1516, May 14, Wednesday.
"	449	Śaka 1486, Raktākshi, Dakshiṇāyana, Varsha-ṛitu, Kanni, ba. Monday, Maghā, Parīka-yōga, Siṁha-karaṇa, amāvāsyā. = A.D. 1564, September 4, Monday; f.d.t. ·53 ; ·82.



The Brāhmī Inscription at Allūru, Kistna District.
(No. 331 of 1924)

PART II.

The premier discovery of this year is the Brāhmī inscription (No. 331 of Appendix C) at Allūru in the Nandigama taluk of the Kistna district. Neither the inscription nor the stūpa-mound is noticed either by Mr. Sewell in his *Lists of Antiquities*, Vol. I (1882) or by Mr. Mackenzie in the *Manual of the Kistna district* (1883). It is possible that the inscribed pillar was discovered at or near the mound some time subsequent to 1883. The epigraph on the pillar is a fragment of 17 lines. The beginning and the end of it are lost. Palæographically it may be assigned to about the 2nd century A.D. Most of the characters resemble those of the inscriptions of Yajña Siri Sātakaṇi II while a few others resemble those of the records of Sātakaṇi I and Ushavadāta. Unfortunately no king is mentioned in the extant fragment which records a number of gifts in the shape of land and money made by a certain Mahātalavara, accompanied by his wife, son and daughter-in-law. The gifts appear to have been made to a school (*nigāya*) of the Pūrvaśailīyas (*Puvaseliya*), a sect of Buddhist monks. The record mentions some *simas*, the names of only two of which are fully readable, viz. those of Pāpikala-sima and [Che]rapura-sima. Of these, the first may be identified with the modern village of Prākerla or Pākerla in the Gudivada taluk of the Kistna district. From the fact that immediately after the mention of the *sima* the extent of the land granted is given, we have probably to infer that the expression *sima* (=Skt. *sīmā*) here does not refer to any territorial division as in later times but that it signifies only the 'boundaries' of the village, in its original sense. The grants recorded appear to include a *vihāra* built for the use of the Buddhist monks. This is almost the first known Brāhmī inscription referring to the school (*nigāya* or *nikāya*) of the Pūrvaśaila monks.

A Brāhmī inscription.

Eastern Gangas.

2. An early copper-plate grant belonging to the Eastern Gaṅga king Mahārāja Indravarman, son of Dānārṇava has been examined during the year and included in Appendix A to this report as No. 1. It is dated in the year 154 of the Gaṅga family and gives the latest known date for the king. A copper-plate grant of this same king issued in the year 149 is published in *Epigraphia Indica*, Volume XIV, page 360 ff. The writer of the two grants is the same person, viz. Khaṇḍi-Chandra, son of Āditya-Bhōgika (or Bhōgaka). Another copper-plate grant of this family belonging to Mahārāja Dēvēndravarman, son of Rājēndravarman, and purporting to be dated in the year [1]10 of the family has also been examined (No. 2 of Appendix A). This latter record is much damaged and the reading of the date cannot be said to be certain. This king is identical with the king Dēvēndravarman, son of Rājēndravarman, who issued the undated copper-plate grant No. 7 of 1918–19 which was composed and engraved respectively by the same persons as in this year's grant, viz. Sarvachandra-Sāmanta and Sāmanta Khaṇḍi-Malla. We have hitherto known only of two kings of the name Rājēndravarman of this dynasty. The later of these was ruling about the year 342 of the Gāṅgēya Era and the earlier was his grandfather (*Annual Report* for 1918, page 137 f.). It is therefore not possible that the Rājēndravarman of this year's record could be either of the two known kings of the name if we depend on the date of the record. But the Palaeography of the grant suggests a much later date for it. It is, on the other hand, possible that the date read doubtfully in the record is wrong and that Rājēndravarman was the second of the two kings of this name referred to above. If so, Dēvēndravarman may have to be assigned to some time after the 342nd year of the Gāṅgēya Era and he would then be identical with Mahārāja Dēvēndravarman, father of Satyavarman of date 351 of the Gāṅgēya Era (see No. 684 of Kielhorn's *List of Northern Inscriptions*). But there is still another probable alternative. Mahārāja Dēvēndravarman might

Indravarman, son of Dānārṇava.

Dēvēndravarman, son of Rājēndravarman.

have been the second son of Mahārāja Rājēndravarman and the younger brother of Mahārāja Anantavarman of the year 304 shown in the table on page 137 of the *Annual Report* for 1918 and the date given in our record might be a mistake for 310, in which case the genealogical table may tentatively be given as below. The order of succession is suggested by the numbers given against each name.

Mahārāja Rājēndravarman (1)

Mahārāja Anantavarman (2) (304th year).	Mahārāja Dēvēndravarman (3) (110th, mistake for 310th year).
Mahārāja Rājēndravarman (4) (342nd year).	Satyavarman (5) (351st year).

EASTERN CHALUKYAS.

3. A grant of the Eastern Chālukya king Jayasiṁha II (No. 4 of 1923–24) examined this year records the grant of land in a village called Peṇukapaṛu in the Karmarāshṭra-vishaya. He is styled herein Sakalalōkāśraya Jayasiṁgha Vallabha-Mahārāja. The *ājñapti* of the grant is Niravadya Sakalalōkāśraya Śrī Pṛithivi-Gāmuṇḍi. This is the first record of the king hitherto known to epigraphy.

Jayasiṁha II.

A copper-plate grant of Ammarāja (I) of this family who was known also by the dynastic name Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja (A.D 918–925) has been brought to the notice of this department by M.R.Ry. Jayanti Ramayya Pantulu. Its chief interest lies in the fact that a Rāshṭrakūṭa chief called Indaparāja (II), the grandson of Indaparāja (I), who describes himself as belonging to the Mahāraṭṭa-*vaṁśa* and to be the 'lord of the city of Mānyakhēṭa (i.e., Malkhed)' figures as a subordinate of king Amma I and receives, as fief, from him a village in the Velanāṇḍu-vishaya. Only two copper-plate grants of Amma I have been known hitherto, viz. Nos. 558 and 559 of Kielhorn's *List of Southern Inscriptions*. This year's acquisition adds another to the short list of this king's known records.

Vishṇuvardhana (VI) *alias* Amma I.

NOLAMBA-PALLAVAS.

4. An inscription copied at Kalugōḍu in the Rayadrug taluk dated in Śaka 899 (= A. D. 977) states that, while the Pallava (i.e., Nolamba-Pallava) king Maydammarasa was reigning at Eragūru, Eragaṅga went to heaven. The king Maydammarasa is not known from other records under this name. But we may, for the present, identify him with the king Vīra-Mahēndra Nolambādhirāja of No. 325 of 1912, whom Rao Bahadur H. Krishna Sastri has assigned to the middle or the end of the 10th Century A.D. (*Annual Report* for 1913, page 91, paragraph 14). It is not possible that the chief Eragaṅga could be identical with the king Eragaṅga II of the Western Gaṅga dynasty since the date given in the inscription would fall in the reign of Rāchamalla II (see No. 133 of Kielhorn's *List of Southern Inscriptions*) and since Eragaṅga II was a ruling chief nearly 73 years previously, i.e., in Śaka 826 (= A.D. 904) (*Epigraphia Carnatica*, Vol. XII, page 225, No. 269). The Eragaṅga of the inscription was probably a later local chief of the Western Gaṅga family and an elder contemporary of king Rāchamalla II.

Maydammarasa.

WESTERN CHALUKYAS.

5. An inscription (No. 468 of 1923) of the Western Chālukya king Trailōkyamalla dated in Śaka 980 (= A.D. 1058–59) has been copied at Pulakurti in the Rayadrug taluk. It appears from this record that the king had a residence (provincial—not capital) at the place called Kōḷūru and that he had as his subordinates some Chōḷa chiefs of the Karikāla family named Mahāsāmanta Bachcharasa, Gōnarasa and Bhīmarasa, who were governing over the Ayyanavāḍi Three Hundred and the Kaneyakallu Hundred districts. The last of these chiefs is mentioned in No. 472 of 1923 also. An inscription of Tribhuvanamalla Vikramāditya VI dated in Śaka 995 (= A.D. 1073–74) states that the king had a residence at Gōvindavāḍi—a fact not

Trailōkyamalla.

known hitherto. Gōvindavāḍi could not have been his capital, but must have only been one of his important provincial residences. This place is identical with the village Gōvindavāḍa in the Rayadrug taluk, Bellary district. We are not certain if this place must be distinguished from the Gōvindavāḍi said to have been 'terrified' by the Hoysaḷa king Vishṇuvardhana (*Bombay Gazetteer*. Vol. I, Part II, page 496, foot-note 4). His only other inscription, copied at Saṅgamēśvaram in the Kurnool district and dated in the Chāḷukya-Vikrama year 3, Siddhārthi, mentions his subordinate Bijjaṇa-Chōḷa-Mahārāja of the Karikāla-Chōḷa family then governing over the districts Kanne Three Hundred, Peḍakallu Eight Hundred and Naṟavāḍi (or Naḷavāḍi) Five Hundred. An inscription found at Gōvindavāḍa belongs to the time of Tribhuvanamalla (Vīra-Sōmēśvara IV). This is dated in Śaka 1092 (= A.D. 1170) and is important in so far that it gives a date thirteen years earlier than the one hitherto assigned to his accession. His Chōḷa subordinate Tribhuvanamalla Mallidēva-Chōḷa-Mahārāja figures in this record as ruling over his fief with his capital at Gōvindavāḍi-pura, i.e., the modern Gōvindavāḍa.

Tribhuvanamalla (Vikramāditya VI).

Tribhuvanamalla (Vīra-Sōmēśvara IV).

The Pallavas.

6. One record of Nṛipatuṅga dated in the 24th year of his reign (No. 414 of 1923) and two records of Kampavarman (Nos. 402 of 1923 and 144 of 1924), about whom nothing definite is known yet, have been secured this year. It is necessary to note that No. 414 gives the name of the king as Nṛipatuṅgapōttadēvaṇ and No. 144 of 1924 gives a long reign of 32 years for Kampavarman. In No. 402 of 1923 a special imprecation is added that 'the defaulter will incur the sin of having destroyed Kachchipēḍu (Conjeeveram)'. This only suggests the high reverence with which the place was looked upon at this period.

7. No. 432 of 1924 dated in the 16th year of the later Pallava Kō-Peruñjiṅga exemplifies the procedure adopted by the government, as at present, for recovering, from his reversionary heirs, the arrears of rent due on lands even after the demise of the owner, by selling a portion of the lands. It was determined in auditing the Land Revenue accounts that the dues of a deceased tenant who had cultivated lands in different places were in arrears from the 23rd to the 25th years of the king's reign. When the wife and the son of the deceased tenant were pressed for the payment of the dues, they pleaded poverty and appealed to the authorities to appropriate, in lieu thereof, a particular plot of land belonging to them, as temple property and protect them. Accordingly the land was sold over with the knowledge of 'her husband's brother' as surety. The proceeds of the land thus transferred were utilized for offerings and lamps in the temple. From Nos. 429 and 538 of 1918 it is understood that the Chōḷa king Rājādhirāja II had decreed in his 14th year that a married woman, even though she had no issue, should on the death of her husband, become the owner of the lands, slaves, jewels and other valuables and the cattle of her deceased husband. In this year's inscription of Peruñjiṅga the regnal year is entered as 16 which must be a mistake for 26 as the transaction noted above must have taken place after the twenty-fifth year as mentioned in the record. It is also recorded that the gift was made for the health of Śōḷakōṇ, the son (*pillai*) of Peruñjiṅga.

Kō-Peruñjiṅga.

The Cholas.

8. Nearly all the inscriptions of the Chōḷas collected during the year come from Kōyil-Tēvarāyaṇpēṭṭai and Mēlappaḷuvūr in the Tanjore and Trichinopoly districts respectively. In its inscriptions Kōyil-Tēvarāyaṇpēṭṭai is called Tiruchchēyalūr or Tiruchchēlūr and it is said to be in Rājakēsari-chaturvēdimaṅgalam, a *brahmadēya* on the southern bank (of the Kāvērī) (Nos. 276 and 234 of 1923). The appellation Rājakēsari-chaturvēdimaṅgalam must have been given to the place in the time of Āditya I (circa 880 A.D.) who was a Rājakēsarivarman. A hamlet of Rājakēsari-chaturvēdimaṅgalam is called Paṇḍitavatsalachchēri (No. 264 of 1923). Paṇḍitavatsala is one of the surnames of Parāntaka I. Since Āditya I was the only Rājakēsarivarman before Parāntaka I, it

Rājakēsari-chaturvēdimaṅgalam founded in the time of Āditya I.

is evident that the name Rājakēsari-chaturvēdimaṅgalam must have been given in the time of Āditya I. The present village of Rājagiri, a mile from Kōyil-Tēvarāyaṇpēṭṭai, may be a vestige of this Rājakēsari-chaturvēdimaṅgalam. It is now a Muhammadan centre and it contains traces of old temple buildings which now form parts of some private houses.

Parāntaka I.

9. No. 261 of 1923 belonging to the reign of Parakēsarivarman *alias* Tribhuvanachakravartin Parāntakadēva dated in his 9th year has a new introduction beginning with the words "*pūmaṅgai valara*", etc. The importance of this inscription lies in the fact that it is the first stone record so far known of a Chōḷa king before the time of Rājarāja I containing an introduction of eulogy. This introduction is purely a eulogistic one without recounting any of the king's exploits. Generally in inscriptions commencing with historical introductions the king is said to be seated on his throne with his consort whose name is also given. But in the present record which is dated in the 9th year, this fact is omitted. Perhaps we are to suppose that the king was not married then. The present inscription registers a gift of land, by purchase, for offerings to the god Tiruchchēlūr-Mahādēva by one Araiyūr Kaṇṇappaṇ *alias* Rājakēsari-Pērayaṇ. The remaining inscriptions of Parāntaka I, in this year's collection, with the distinguishing title "Madiraikoṇḍa Parakēsarivarman" range in date from the 24th year to the 40th year and these do not give us any additional information.

Rājakēsarivarman.

10. The records of Rājakēsarivarman collected during the year vary in date from the 3rd to the 17th year of his reign. But the majority of these inscriptions are without any distinguishing royal epithets. Since internal evidence is lacking the identification of some records becomes difficult. In certain inscriptions of Rājakēsarivarman (Nos. 365, 367 and 370 of appendix C) mention is made prominently of one Aḍigaḷ Paḷuvēṭṭaraiyaṇ Maṟavaṇ Kaṇḍaṇ. In the records of this year secured from Mēlappaḷuvūr, this Paḷuvēṭṭaraiyar orders that the taxes prevailing at Nandipuram should obtain also in the village of Avanikandarppapuram, the ancient name of Mēlappaḷuvūr, on the representation made to him by one Kāmbiyaṇ Pirāntakaṇ alias Karuviḍai-Pēraraiyaṇ (No. 367 of 1924). It is clear therefore that he must have occupied an important position in the State. Since this officer is not mentioned in the records of Madiraikoṇḍa Parakēsarivarman, it seems very probable that he must have flourished in the time of a Rajakēsarivarman subsequent to Parāntaka I. Moreover, No. 381 of 1924 mentions a member of the Paḷuvēṭṭaraiyar family, viz., Aḍigaḷ Paḷuvēṭṭaraiyar Kaṇḍaṇ Sundaraśōḷaṇ. It is likely that Aḍigaḷ Paḷuvēṭṭaraiyar Maṟavaṇ Kaṇḍaṇ flourished in the time of Rājakēsari Sundara-Chōḷa, because in the reign of the next Rājakēsarivarman (Rājarāja I) figures another member of the family, viz., Aḍigaḷ Paḷuvēṭṭaraiyar Kaṇḍaṇ Maṟavaṇ, probably his son. Again, Aḍigaḷ Paḷuvēṭṭaraiyar Kaṇḍaṇ Maṟavaṇ, probably the son of Maṟavaṇ Kaṇḍaṇ mentioned above, figures in a record of Parakēsarivarman Uttama-Chōḷa (No. 395 of 1924) and again in a record of Rājakēsarivarman (No. 382 of 1924). Paḷuvēṭṭaraiyar seems to have been an officer under Uttama-Chōḷadēva. The Anbil grant of Sundara-Chōḷa published by the late Mr. T. A. Gopinatha Rao (*Ep. Ind.*, Vol. XV, p. 50) states that one of the queens of Parāntaka who bore him the son Ariñjaya was the daughter of the Kēraḷa prince Paḷuvēṭṭaraiyar. The officer mentioned in this year's record is perhaps a relation of this Kēraḷa prince and not the prince himself as suggested by Mr. Gopinatha Rao. The record of Rājakēsarivarman, dated in the 9th year (No. 382 of 1924) which mentions this Paḷuvēṭṭaraiyar Kaṇḍaṇ Maṟavaṇ must therefore be assigned to the time of Rājarāja I since it is also known that up to the 9th year of his reign, Rājarāja I is mentioned in inscriptions as Rājakēsarivarman without any allusion to his conquests. His inscriptions dated from the 10th to the 12th year have the epithet "*Kāṇḍaḷūr Śāḷai kalamaṟutta*" and the later ones with the introduction "*tirumagalpōla*" etc., furnish a complete list of his conquests.

Other members of the Paḷuvēṭṭaraiyar family who appear in this year's records are Nakkaṇ Pūḍi Paḷuvēṭṭaraiyaṇ Kumaraṇ Kaṇḍaṇ (No. 357 of 1924), Vaḍugaṇ Mādavaṇ Paḷuvēṭṭaraiyaṇ Kumaraṇ Maṟavaṇ (No. 360 of 1924) and Aḍigaḷ Paḷuvēṭṭaraiyaṇ Kaṇḍaṇ Sundaraśōḷaṇ (No. 381 of 1924).

11. No. 266 of 1923, dated in the 14th year of Rājakēsarivarman, is an interesting document. A deposit of 20 *karuṅkāśu* was made with the temple of Tiruchchēlūr-Mahādēva by a certain individual of Kūṟṟamaṅgalam. The temple authorities lent this amount on interest and the interest of 3 *kāśu* obtained annually from the amount deposited, was awarded to the best reciter of the Jaimini Sāma-Vēda, on the night of the asterism Tiruvādirai in the month of Mārgaḷi every year. It was also stipulated that no prize winner should compete a second time.

Competition held in reciting the Jaimini Sāma-Vēda.

Of the local names appearing in the records of Rājkēsarivarman and Parakēsarivarman with historical significance may be mentioned Adhirājamaṅgalam in Vēdakkūrnādu (No. 268 of 1923), Siṁhavishṇu-chaturvēdimaṅgalam, a brahmadēya in Mudichchōnādu (No. 232 of 1923), Ariñjigai-vāykkāl (No. 232 of 1923), Śembiyaṇmādēvi-vāykkāl (No. 232 of 1923), Rājakēsari-chaturvēdimaṅgalam (Nos. 238, 276, 234, 231, 266, 237 of 1923), Kōdaṇḍarāma-vāykkāl (No. 252 of 1923), and Tirubhuvaṇamādēvi-pēraṅgāḍi (No. 274 of 1923).

12. Five inscriptions dated in the 4th and 5th years of Parakēsarivarman "who took the head of the Pāṇḍya" were secured this year from the Matsyapurīśvara temple at Kōyil-Tēvarāyaṇpēṭṭai (Nos. 236, 241, 246, 253 and 275 of 1923). This Parakēsarivarman has been identified with Āditya II Karikāla (*Annual Report* for 1912, part II, paragraph 19 and *S.I.I.* Vol. III, page 21). Stone inscriptions of the king are very few since he did not rule long. No. 236 of 1923, dated in the 4th year of this king registers a gift of land by Āśūri Ādittapiḍārakramavittaṇ of Kuladīpachchēri, a member of the assembly (*āḷuṅgaṇattār*) of Rājakēsari-chaturvēdimaṅgalam, for burning a lamp, day and night, in the central shrine of the temple of Tiruchchēlūr-Mahādēva.

Parakēsarivarman "who took the head of the Pāṇḍya".

13. No. 240 of 1923, dated in the 11th year of Parakēsarivarman evidently belongs to the time of Uttama-Chōḷa since it mentions a certain Kōyil Nilāvañji of the king's regiment Madhurāntaka-teriñja Kaikkōḷar. No. 250 of 1923 dated in the 9th year of Parakēsarivarman is clearly referable to Uttama-Chōḷadēva as it mentions the queen Uḍaiyapirāṭṭiyār also known as Śembiyaṇ-Mādēviyār, the mother of Gaṇḍarādittaṇ Madhurāntaka Uttama-Chōḷa. This queen appears in two records of this year (Nos. 262 and 263 of 1923) belonging to Rājarāja I and dated in his 9th and 12th years, as making presents of gold and silver vessels to the god at Tiruchchēlūr. It is recorded that the queen made provision for the sacred bath of the god during the Saṅkrānti days with 108 potfuls of water and also gave 108 vessels for the purpose. Aḍigaḷ Paḷuvēṭṭaraiyar Kaṇḍaṇ Maṟavaṇ referred to in paragraph 10 above, is mentioned again in the records of Rājarāja I, dated in his 11th and 15th years (Nos. 384 and 363 of 1924), which fact establishes the influence he exercised even in the time of Rājarāja I. It is already known that Nakkaṇ Pañchavaṇ-Mādēvī was one of the queens of Rājarāja I. Her parentage is given for the first time in a record coming from Mēlappaḷuvūr (No. 385 of 1924) wherein she is mentioned as the daughter of Dēvaṇār of Avaṇikandarppapuram in Paḷuvūr. The inscription states that, as a result of a Revenue Survey, about 900 *kalam* of paddy was collected as surplus to the State, which was made over to the temple, for offerings to the god, by the queen Nakkaṇ Pañchavaṇ-Mādēvī.

Uttama-Chōḷadēva.

Rājarāja I.

It has already been noted in paragraph 19 of the *Annual Report* on Epigraphy for 1912 that certain lands were presented to brahmans for expounding the *Prabhākaram* in the temple of Nāgēśvara at Kumbhakōṇam. The Eṇṇāyiram inscription of Rājēndra-Chōḷa I makes provision for a similar purpose (*Annual Report* on Epigraphy for 1918, part II, paragraph 28). This year also a grant of land to a brahman for expounding the *Prabhākaram* is recorded in a Vaṭṭeḻuttu inscription from Tirukkōshṭiyūr (No. 333 of 1923) which is dated in the 11th year of Rājakēsarivarman (evidently Rājarāja I).

14. Reference to a free dispensary established by the queen Āḷvār Parāntakaṇ Kundavai-Pirāṭṭiyār is made in a record of Rājēndra-Chōḷa I from Kōyil-Tēvarāyaṇ-peṭṭai (No. 248 of 1923). We have already met with a similar record of the time of Vīra-Rājēndradēva making provision for a dispensary (No. 182 of 1915), but the present record is perhaps the earliest of such grants known. The hospital mentioned above was located at Tanjore and was called '*Sundaraśōḷa-Viṇṇagar Ātulaśālai*,' which is strongly suggestive of the fact that the hospital must have been named so after the king Sundara-Chōḷa. The queen bought 9 *mā* of land for 70 *kāśu* and presented it for the upkeep of the hospital in 1015 A.D. Four years later she found that her former grant was inadequate and purchased 1¼ ground more and presented it to the hospital (No. 249 of 1923). The queen entrusted the charge of the whole gift to one Savarṇṇaṇ Arayaṇ Madhurāntakaṇ and his descendants, evidently for the proper supervision of the hospital. It is stated in the inscription that the queen sent the above order making provision for the hospital, from the palace at Paḷaiyāṟu, to the assembly of Rājakēsari-chaturvēdimaṅgalam, a *brahmadēya* in Nallūr-nāḍu, a subdivision of Nittavinōda-vaḷanāḍu. Paḷaiyāṟu is already referred to as the royal home of Rājēndra-Chōḷa I in No. 463 of 1908. It has been surmised in paragraph 20 of the *Annual Report* on Epigraphy for 1910 that Āḷvār Parāntakaṇ Kundavai-Pirāṭṭiyār must have passed away between the third and the fifth years of Rājēndra-dēva's (I) reign. But this year's inscription (No. 249 of 1923) proves that she was still living in the 7th year of Rājēndra-Chōḷa I.

Rājēndra-Chōḷa I.

15. The inscription of Vijayarājēndradēva copied this year at Kōyil-Tēvarāyaṇ-pēṭṭai is dated in the 35th year of the king and begins with the introduction '[illegible] etc.' The king has been identified with Rājādhirāja I, the conqueror of Kalyāṇa-pura (paragraph 21 of the *Annual Report* for 1910). This inscription (No. 228 of 1923) records that the 'big assembly' of Rājakēsari-chaturvēdimaṅgalam borrowed money from the temple treasury for purchasing certain house-sites in the 28th year of *Periyadēvar* 'who was pleased to take Pūrvadēśam, Gaṅgai and Kiḍāram' and in the 31st year of Rājādhirājadēva. The whole amount borrowed by the assembly together with interest amounted to 710 *kāśu*. In lieu of the interest on this amount, the assembly now agreed to pay all the taxes on the land belonging to the temple of Tiruchchēlūr-uḍaiya-Mahādēva. In the epithet '*Pūrvadēśamum Gaṅgaiyum Kiḍāramum koṇḍa*,' applied to Rājēndra-Chōḷadēva I, the expression 'Pūrvadēśam' is generally interpreted as the eastern country. Mr. Hira Lal points out that the Chattisgarh division of the Central Provinces is called Pūrvarāshṭra in inscriptions (*Epigraphia Indica*, Vol. IX, page 283). Dr. Krishnasvami Ayyangar suggests that Pūrvadēśam might be a rendering of Pūrvarāshṭra and that the expedition against Pūrvadēśam, in this case, must actually refer to the reduction of this portion of the Mahākōśala country and not to any vague conquest of the east. He is also inclined to identify Kiḍāram with Kerti in the north coast of Sumatra.

Vijayarājēndradēva, i.e. Rājādhirāja I.

16. In the records of Kulōttuṅga I figures the chief Vāṇakōvaraiyaṇ Śuttamallaṇ Uttamaśōḷaṇ *alias* Ilaṅgēśvaraṇ (Nos. 389, 390, 393 and 396 of 1924). The temple at Maṇṇupperumpaḷuvūr (the modern Mēlappaḷuvūr), built of bricks, was in a dilapidated condition without any worship being offered there. The matter came to the notice of the chief Ilaṅgēśvaraṇ who forthwith raised a new temple of stone with *gōpuras* and *prākāras*, for the prosperity of the king, naming the god in the temple Kulōt-tuṅgaśōḷīśvara after the king (Nos. 393 and 390 of 1924) and endowing it with lands for conducting worship and to meet the other expenses of the temple. No. 284 of 1923, dated in the 49+1st year of Kulōttuṅga I, commences with the introduction '[illegible]' etc., which is generally prefixed to the records of Vīra-Rājēndradēva. This introduction breaks off abruptly in the 4th line of the inscription and then begins the usual introduction of Kulōttuṅga I beginning with the words '[illegible]' etc. It cannot be that the present record was engraved in continuation of an incomplete inscription of Vīrarājēndradēva for want of space, for we have already met with such a combination of introductions in a record from Tiruppalātturai (No. 434 of 1912). The significance of the combination is suggested in the *Annual Report* for 1913, Part II, paragraph 33, where it is stated

Kulōttuṅga-Chōḷa I.

that Kulōttuṅga-Chōḷa I probably wanted to establish his immediate succession to Vīra-Rājēndradēva. Incidentally it is known from this inscription that a *kāśu* was equal to 7 *diramam* (*i.e.*, the Grecian coin *drachma*). The average value of the Attic *drachma* is said to be $9\frac{3}{4}d$.

Vikrama-Chōḷa.

17. Four inscriptions of Vikrama-Chōḷa were copied during the year, all of them dated in his 5th year (Nos. 247, 254, 255 and 399 of 1923). No. 414 of 1924 found over the gateway of the south wall of the central shrine in the Bṛihadīśvara temple at Tanjore calls the entrance '*Vikramaśōḷaṉ tiruvāśal*'. The entrance must evidently have been constructed in Vikrama-Chōḷa's reign, either by the king himself or in honour of him. It has been photographed and numbered as 785 of Appendix D. No. 247 of 1923 registers a sale of land to the temple by a certain Gōmaḍattu-Aruḷāḷa-Bhaṭṭaṉ of Śōḷaśūḷāmaṇichchēri, a quarter of Rājakēsari-chaturvēdimaṅgalam. Other members of this 'Gōmaḍam' family mentioned in inscriptions are the Kālāmukha priests Jñānarāśi-Paṇḍita and Śailarāśi-Paṇḍita figuring in the reigns of Vikrama-Chōḷa and Rājarāja III (Nos. 360 and 352 of 1911).

Rājarāja II (A.D. 1146–1162).

18. All the records of Rājarāja II of this year's collection which range in date from the 10th to the 16th year come exclusively from Pallavarāyaṉpēṭṭai. Full astronomical details are given in these inscriptions and they work out correctly in almost all cases. All the records refer to some gift or other made to the temple of Rājarājīśvaram-Uḍaiyār at Kuḷattūr in Tiruvindaḷūr-nāḍu a subdivision of Rājādhirāja-vaḷanāḍu, which was constructed by Kuḷattuḷāṉ Tiruchchiṟṟambalamuḍaiyāṉ Perumānambi *alias* Pallavarāyar of Kārigai-Kuḷattūr in Śiṟukuṉṟa-nāḍu, a subdivision of Āmūr-kōṭṭam. We will note in the sequel the part played by this Pallavarāyar in the affairs of the Chōḷa dynasty. But it is clear even from the records of Rājarāja II that he must have been an important officer in the State. He was the general that commanded the Chōḷa forces against the Ceylonese general Laṅkāpuri-Daṇḍanāyaka. The village where the temple stands is called Pallavarāyaṉpēṭṭai after him. No. 434 of 1924 recording a sale of land to the temple of Rājarājīśvaram-Uḍaiyār at Kuḷattūr is attested by a number of persons bearing the family name 'Sālaṅkāyana'.

19. From a record of Rājādhirāja II (No. 433 of 1924), we understand that the daughter of Vaippūruḍaiyār was the mother of Rājarāja II and that a sister of Rājarāja II was given in marriage to Vaḷiyūruḍaiyāṉ. The identity of this grandfather and this brother-in-law of Rājarāja II is not at present known. The above inscription which has been secured from Pallavarāyaṉpēṭṭai is the most important record in this year's collection since it gives in detail the circumstances under which Rājādhirāja II came to the throne. The existence of this interesting epigraph was brought to my notice by Mr. Somasundara Desikar, Tamil Pandit, Nannilam. Hitherto the position of Rājādhirāja II in the genealogy of the later Chōḷas was based on surmises, but the present record disproves the theory that Rājādhirāja II was the son of Rājarāja II. The inscription begins with the introduction 'கடல்சூழ்ந்த' etc., and it is dated in the 8th year of Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva II.

Rājādhirāja (II).

His coronation.

20. Kuḷattuḷāṉ Tiruchchiṟṟambalamuḍaiyāṉ Perumānam biyār *alias* Pallavarāyar referred to in the above paragraph appears as the chief officer (*mudali*) of the king (Rājarāja II). The *kōyil-kottu* (palace staff) was in his charge and he received all honours (மரியாதை) and preferments (முற்றங்கள்) that a man in his position could expect from the king. He thus seems to have enjoyed the full confidence of the king (Rājarāja II). When this minister was at the height of his power, Periyadēvar (Rājarāja II) passed away leaving behind him two children aged one and two years respectively. Since the times were troublous ones, the minister was obliged to leave the fort (அரண்மனையிடம்) and to guard from danger the harem (இரு அந்தப்புரம்) and the children, whom he lodged in a place free from all danger. Seeing that there was no grown-up heir to the crown, the minister raised to the throne

Edirilipperumāḷ, the son of Neṟiuḍaiya-Perumāḷ and the grandson of Uḍaiyār Vikrama-Śōḷadēvar. This Edirilipperumāḷ was crowned under the royal name Rājādhirāja in his 4th year (நாலாம் திருக்கூத்திரம்) with the unanimous consent of the chief's party (உடன்கூட்டம்), and of the whole *nāḍu*. There seems to have been great opposition, both open and secret, to the coronation from many quarters, against which the minister carefully guarded the prince and firmly established him on the throne after imprisoning all the suspected enemies. Unfortunately, the inscription is much damaged in certain important portions and leaves much for surmise. The minister evidently had to place a member of a different family on the throne because the children of Rājarāja II were infants. This is perhaps the reason why Kulōttuṅga-Chōḷa III, the son of Rājarāja II, did not succeed his father immediately. At the time of Rājarāja's death (A.D. 1162) Kulōttuṅga-Chōḷa III was 1 or 2 years old, and when he actually came to the throne in 1178 A.D. he was 16 or 17 years old, when he could assume the reins of Government. Whether Rājādhirāja II was ruling during the minority of Kulōttuṅga-Chōḷa III as a regent only, or whether the crown passed on to Kulōttuṅga-Chōḷa III after Rājādhirāja's death, as a matter of course, are points that have to be settled by future researches. In any case, the statement made in paragraph 48 of the *Annual Report* for 1909 that Rājādhirāja II was a son of Rājarāja II and the surmise made by Mr. L. D. Swamikannu Pillai, in his *Ephemeris*, Vol. I, Part II, page 70, that "records began to run in the name of Rājādhirāja II even during the lifetime of his predecessor" have now to be revised in the light of the present record.

21. The importance of this inscription is further enhanced by the valuable information contained in it about the issues of the War of the Pāṇḍya Succession. Only two Chōḷa records have so far been collected directly referring to this war (No. 20 of 1899 and No. 465 of 1905). The fact that Kulaśēkhara received help from the Chōḷa king is narrated at considerable length in the *Mahāvamsa*; but it is only in the present record that we have direct inscriptional evidence about the help given by the Chōḷa to the Pāṇḍya king. When the king of Ceylon (ஈழத்தரையர்) sent his army and generals to conquer and annex the Pāṇḍya country the Pāṇḍya king Kulaśēkhara fled from his kingdom and sought refuge with the Chōḷa and entreated him to recover his kingdom for him. Thereupon the latter was pleased to direct that Kulaśēkhara be reinstalled on his throne after killing the Ceylonese commander and his lieutenants who had entered the Pāṇḍya country and nailing up their heads over the gates of Madura. In accordance with the direction of the Chōḷa king, Kulaśēkharadēva, during his stay in the Chōḷa country, was entertained with deserving liberality. With enough forces, funds and zeal the Pāṇḍya country was reconquered by the Chōḷas, Laṅkāpuri-Daṇḍanāyaka and his generals being put to death and their heads nailed on to the gateway of Madura. Arrangements were then made for the entry of Kulaśēkharadēva into Madura after taking necessary precautions against the future annexation of the Pāṇḍya country to Īḷam. Having done all this for his king, the minister Pallavarāyar died of some disease. The present grant was made by the king to the minister's relations perhaps in recognition of his services to the State. If the grant were not made in appreciation of his faithful services, there was no need to recount his exploits in detail in the inscription. This record registers a royal grant of 40 *vēli* of tax-free land at Śōḷēndraśiṅga-nallūr in Kuṟukkai-nāḍu, a sub-division of Viruḍarājabhayaṅkara-valanāḍu to the relations of the minister. Besides these people, the mother, the sister and other relations of Rājarāja II are also provided with lands. 8 *mā* of land was given by Rājādhirāja II to the queen (மிருத்தங்கள்) and children of Rājarāja II. To the daughter of Vaippūruḍaiyār, the mother of Rājarāja II, 1 *vēli* of land was given and 2 *vēli* to his sister, the wife of Valiyūruḍaiyāṉ and her children. The document is signed by a number of *puravuvari* officers and it is drawn up by the Royal Secretary Mīṇavaṉ-Mūvēndavēḷāṉ.

Evidences of the War of the Pāṇḍya Succession.

22. Of the four inscriptions of Kulōttuṅga-Chōḷa III copied this year, No. 396 of 1923 from Tiruppulivanam in the Conjeeveram taluk is an important one. This inscription is dated in the 37th year of Tribhuvanavīradēva 'who, having taken

Madura, Īlam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.' Astronomical details given in the record work out correctly for A.D. 1215, June 7, Sunday. The inscription records that the assembly of Uttaramēlūr *alias* Rājēndraśōḷa-chaturvēdimaṅgalam, an independent village in Jayaṅgoṇḍaśōḷa-maṇḍalam, agreed to burn 8 lamps in the temple of Tiruppulivaṇam-udaiya-Nāyaṇār for the money and land received by them in the 14th year of Aparājitavikramavarman, 18th year of Kaṇṇaradēva 'who took Kachchi and Taṅjai,' 13th year of Maduraikoṇḍa Parakēsarivarman and in the 14th year of Tribhuvanavīradēva. This agreement was recorded on stone in successive reigns, and, having these as evidence, the *Māhēśvaras* of the temple applied to the king Tribhuvanavīradēva in his 37th year to order the assembly to give effect to the agreement. Evidently, after the intervention of the king, the assembly promised to fulfil their obligations to the satisfaction of the *Māhēśvaras* and the *Sthānattār*.

Kulōttuṅga-Chōḷa III.

Importance attached to stone inscriptions.

23. An inscription of Rājarāja III (No. 410 of 1923) coming from Kāvaṇippākkam in the Conjeeveram taluk deserves special mention. This is dated in the 18th year of Tribhuvanachakravartin Rājarājadēva and refers to prince (*pillaiyār*) Gaṇḍagōpāla and his wife [Jyabha] maladēviyār. Another inscription (No. 351 of 1923) of Rājarāja III mentions the coin *Gaṇḍagōpālaṇ-pudumādai* which must evidently have been named after the prince Gaṇḍagōpāla mentioned above. This record registers a sale of land to a certain person of Māgaṟal by the assembly of Ukkal *alias* Vikkiramābaraṇach-chaturvēdimaṅgalam. Judging from the number of signatories in the record, it may be inferred that the assembly of Ukkal consisted of 98 members.

Rājarāja III.

Prince Gaṇḍagōpāla.

24. No. 278 of 1923 is dated in the 5th year of Tribhuvanachakravartin Rājēndra-Chōḷadēva "who was pleased to wear the hereditary crown and revive the family of Manu". The king has to be identified with Rājēndra-Chōḷa III because of the title "*Maṇukulameḍutta*" assumed by him (Cf. *Annual Report* for 1909, Part II, paragraph 52). The inscription registers a sale of 118 *kuḷi* of land for 400 *kāśu* to the treasury officers of 'Periyadēvar' by the temple authorities of Tiruchchēlūr-Mahādēva. Tirujñānasambanda, one of the *āṇḍārs* worshipping in the temple of Tiruvalañchuḷi-Udaiyār was entrusted with the 118 *kuḷi* of land to found a *maṭha* called *Manuviḷaṅgap-piḷḷaipperṟāḷ* (i.e., she, who brought forth a son who made glorious the Manu race) and he was made the head of the *maṭha*. At the instance of prince (*piḷḷai*) Śēḷiyakōṇār, the 400 *kāśu* was directed to be utilised for setting up an image of Tirunāvukkaraśudēva in the temple. Prince Śēḷiyakōṇār appears in inscriptions for the first time this year.

The Pandyas.

25. The inspection of a number of places in the Ramnad district has resulted in a good collection of epigraphs of the Medieval Pāṇḍyas. The earliest inscription of this dynasty in the whole collection is a Vaṭṭeḻuttu record of the time of Śaḍaiya Māraṇ (No. 287 of 1923). Of the princes appointed as Viceroys to rule over the Pāṇḍya country under the title Śōḷa-Pāṇḍya after its conquest by Rājēndra-Chōḷa I (*Annual Report* for 1905, Part II, paragraph 25) four are known to us so far, viz. Jaṭāvarman Sundara Śōḷa-Pāṇḍya, son of Rājēndra-Chōḷa I, Māṟavarman Vikramaśōḷa-Pāṇḍya, Jaṭāvarman Śōḷa-Pāṇḍya, and Māṟavarman Parākramaśōḷa-Pāṇḍya (*Annual Report* for 1917, Part II, paragraph 3). This year's collection contains an inscription of a certain Jaṭavarman Vīra-Śōḷa-Pāṇḍya (No. 99 of 1924), dated in his 21st year, found at Perichchikōyil (Ramnad) which is called therein Mēṇmarudūr *alias* Jayaṅgoṇḍaśōḷanallūr. It mentions a chief called Kulāśani Ambalattāḍi with the official surname Rājādhirāja Pūṅguṇṟa-Nāḍāḷvāṇ and his brother Kulāśaṇi Māḷuvamāṇikkam *alias* Adhirādhirāja Pūṅguṇṟa-Nāḍāḷvāṇ. These titles suggest that the record may be of the time of Rājādhirāja I or thereabouts. Vīra-Śōḷa may therefore be identified with either Prince Mummaḍiśōḷaṇ on whom his elder brother, king Rājēndradēva, conferred the

Śōḷa-Pāṇḍya.

title 'Sōḷa-Pāṇḍiyaṉ' (*South-Indian Inscriptions* Vol. III, page 62) or more probably Gaṅgaikoṇḍaśōḷaṉ who is stated to have received from his father, king Vīra-Rājēndradēva, the Pāṇḍya country together with the title 'Śōḷa-Pāṇḍiyaṉ' (*South-Indian Inscriptions* Vol. III, page 36).

26. King Jaṭāvarman Kulaśēkhara (A.D. 1190–1217) is represented by about 20 inscriptions in the collection, most of which begin with the introduction "ஸ்வஸ்தி ஸ்ரீமத்" etc. In only one of his records (No. 29 of 1924) is he mentioned as being seated on his throne 'Kāliṅgarājaṉ' in his palace at Madura while issuing the grant. It may be noted that all his epigraphs are confined to Tirukkōshṭiyūr, Eriyūr and Tirumalai. Almost all of them have the expression *Vīrapañjaraṉ* at the end, which was perhaps the sign-manual of the king. A certain chief bearing the title 'Kaḷavaḷi-Nāḍāḷvār' figures prominently during his reign and may have been his feudatory chief administering the country round about these places. He is specifically called Jayaṅgoṇḍaśōḷaṉ Śivallavaṉ (No. 313 of 1923). No. 33 of 1924, which is dated in his 3+2nd year, comes from Tirumalai and records the meeting of the big assembly of the *Māhēśvaras* of the eighteen districts (மகாஜனம்) in the hall called *Tiruñāṉasambandaṉ-tiruvedutukkaṭṭi* in the temple of Śūradēva-Īśvaram-udaiya-Nāyaṉār at Aḷagaimānagar to show their appreciation of the services rendered by a *dēvaradiyāḷ* to several temples of the locality, such as, setting up of certain images wanting in the temples and the construction of *prākāras*, by conferring on her family the hereditary honour of sounding the conch and the drum at the time of entry into the temple. Instances of dancing girls being honoured with special privileges such as the waving of flywhisks before the god, etc., have been noticed in previous years (Cf. *Annual Report* for 1923, page 107, paragraph 41). The Aḷagaimānagar mentioned in the inscriptions may be identical with the present hamlet of that name near Tirumalai, which is traditionally believed to have been a very important city in ancient times, but which is now no more than a mere collection of a few huts.

Jaṭāvarman Kulaśēkhara.

27. It deserves to be noted in this connection that all the inscriptions on the walls of the Sarvēśvara shrine in the Vishṇu temple at Tirukkōshṭiyūr, with no exception, mention the temple of Śūradēva-Īśvaram-Uḍaiyār at Aḷagaimānagar in Vaḍakaḷavaḷi-nāḍu, while one would expect to find it mentioned as being situated in Tirukkōshṭiyūr in Kēraḷaśiṅga-vaḷanāḍu, since the records of the very same period found on the walls of the Vishṇu temple mention Tirukkōshṭiyūr by name. It therefore leads us to suppose that at some later time, when Aḷagaimānagar began to decline in importance and was deserted owing to some unknown cause, the whole of the temple structure which probably fell into ruins might have been transplanted in the precincts of the Vishṇu temple at this place. This receives support from the fact that (1) there is neither the image of the goddess nor the other usual attendant Śaiva deities in the shrine, (2) many of the slabs forming the walls of the shrine contain mere fragments of writing with no sequence and quite out of order and (3) the records that are left intact mention names of places and persons which are mostly found in the epigraphs at Tirumalai, while there is nothing in them, in common with the contents of the inscriptions of the Vishṇu temple at Tirukkōshṭiyūr. No. 322 of 1923 from Tirukkōshṭiyūr is an inscription of the 26th year of the king which was engraved by order of the *Sabhā* by three members of the *Eṟuvāriyam* committee, making provision for special worship and offerings in the temple once in every month on the day of Rēvatī, for the merit of the chief Kaṇḍaṉ Uyyavandāṉ *alias* Uḍaiyār Aḍaḷaiyūr-Nāḍāḷvār who was born under that asterism, in consideration of his having remitted some taxes due to him on the temple lands.

28. Of Māṟavarman Sundara-Pāṇḍya I about 30 inscriptions have been secured, which range in date between the 2nd and the 21st years of his reign. The epithet "who distributed the Chōḷa country" occurs in about fourteen of these and the attribute "who, having taken the Chōḷa country, crowned himself at Muḍigoṇḍaśōḷa-puram" in four, while five inscriptions begin with the introduction "ஸ்வஸ்தி ஸ்ரீமத்" etc. In his inscriptions from Perichchikōyil and Aḷagāpuri figure two chiefs Atiśayapperumāḷ *alias* Veṉṟu-muḍiśūḍiṉa Aḍaḷaiyūr-Nāḍāḷvāṉ (No. 79 of 1924) and

Māṟavarman Sundara-Pāṇḍya I.

Uyyavandāṇ Veṇṇu-muḍiśūḍiṇa Adalaiyūr-Nāḍāḷvāṇ (No. 102 of 1924) who were probably two different members of the same family if not identical. Their titles suggest the king's surname to have been *Veṇṇu-muḍiśūḍiṇāṇ* which seems to have also been borne by the later king Jaṭāvarman Sundara-Pāṇḍya (of A.D. 1251 or 1303 ?) (*Annual Report* for 1916, Part II, paragraph 28). It should be one of these two chiefs who made the gift recorded in No. 72 of 1924 in the 16th year of the king to the temple at Perichchiyūr for the merit of his *Śīyaṇ* (father) for the service called 'Māḷavaśingaṇ-śandi' evidently after the surname of the latter. It is curious to note that this inscription opens with a passage recounting the achievements of Māṟavarman (*sic*) Kulōttuṅga, viz. his conquest of the two Koṅgus, Īḷam and Karuvūr and his victorious coronation at Paḷaiyāru, before giving the name of the reigning king and date. A similar instance has been noticed above in the Chōḷa section under Kulōttuṅga (paragraph 16).

29. It is interesting to learn from No. 75 of 1924 about the grant of land by the chief Kaṇḍaṇ Udaiyaañjeydāṇ Gāṅgēyaṇ to a poet named Koḍikkoṇḍāṇ Ādichchadēvaṇ of Śiṟuperuchchiyūr who got himself introduced to the chief by a certain Kāraṇai-Viḷupparaiyaṇ a court-poet of the king and sang a '*piḷḷaikavi*' in praise of the chief. '*Piḷḷaikavi*' also called '*Piḷḷaittamiḻ*' is a poem celebrating the different stages in the infancy and childhood of a hero described in ten parts. The poet seems to have become the chief's favourite after some time, for we find him referred to by the chief as 'our poet' in No. 71 of 1924 dated a year later. We find the same chief in No. 64 of 1924 making a gift to the Perichchiyūr temple for a service instituted by him and called 'Araiśanārāyaṇaṇ-śandi' which suggests a possible surname of himself or his overlord, the king. In the same reign in another part of the district we find a certain "Kavirāyar Īśvaraśiva-Uḍaiyar of Uttaradēśam' being honoured by the grant of '*gurudakshiṇā*' in the shape of land by Māḷavamāṇikkam Tirukkāṇappēruḍaiyāṇ *alias* Māḷavachakravarti (No. 47 of 1924) who is already familiar to us as making a similar gift to a certain Śaiva teacher called Śrīkaṇṭha-Śiva at Tirupputtūr (*Annual Report* for 1909, Part II, paragraph 25).

Gift of land to a poet.

30. Two inscriptions of the king from Pirāṇmalai (Nos. 209 and 211 of 1924) record a gift of land for the maintenance of the ascetics in the *maṭha* built by a certain Īśānaśiva-Rāvaḷar who calls himself the disciple's disciple of one Dēśikēndra of the Lakshādhyāyi-*santāna* and the Gōḷakī-*vaṁśa* of the Āryāvarta. In the *Annual Report* for 1913, Part II, paragraph 55 "the Gōḷakī-maṭha" is mentioned as being frequently referred to in inscriptions of the 13th century, coming mostly from Kurnool. The present records show that its influence had spread far into the south also at this period. The grant seems to have been made jointly by the king and Piḷḷaiyār Aḷagapperumāḷ or by the latter under the king's orders. This Aḷagapperumāḷ is referred to in the *Annual Report* for 1916, Part II, paragraph 26, as the son-in-law (*marumagaṇār*) of the king, while he is here called '*Piḷḷaiyār*' (son) probably as a sign of endearment.

Īśānaśiva-Rāvaḷar.

31. Nos. 91 and 73 of 1924 from Perichchikōyil give us some details regarding the rate of taxation prevailing at the time. The former states that the people of Śiṟuperuchchiyūr and Kaṇṟāppūr (evidently the present Kaṇḍramāṇikkam) were very much reduced in circumstances and began to feel 'that life in the woods would be preferable.' It records thereupon an order of Kaṇḍaṇ Āḷuḍaiyāṇ Gāṅgēyaṇ issued to them fixing the rate of taxation as follows:—On every *mā* of land . . . . . *kaḷam* of paddy and $1\frac{3}{4}$ *tiramam* of 5 mēni (?), half this rate on the Aṟpaśi-kuṟuvai and Śittirai-kuṟuvai and one-fourth of the rate on lands irrigated by *piccottas* (*tulā*) and on lands yielding *tiṇai*, *varagu* and sesamum; the full rate on sugar-cane-growing lands. The latter which may also be assigned to the same king records that owing to the inability of the people to pay the revenue according to the old rates obtaining from the 5th year of the king the standard of land measure was altered. Whereas one *mā* was hitherto made up of 18 span (square), now 24 span (square) was treated as equivalent to $\frac{1}{2}$ *mā* and 1 *muntirigai*. Similarly in the payment of the *antarāyam* tax on the chief produce, which seems to have been paid in *tiramam* (drachma), the value of *tiramam* was increased from 5 *mā* to 7 *mā* of *kāśu* and the standard grain measure was changed, viz. from 6 *kalam* to 7 *kalam* and 3

kuruni. The rates of taxes on the lands however continued in the same proportion as mentioned above. Allowance was made for the taxation only on the actual produce yielded by the lands.

32. There are about two dozen inscriptions in the collection which refer themselves to the reign of Jaṭāvarman Vīra-Pāṇḍya. Two of these with the introduction "பூமருவிய திருமாதும்" etc. have been found, one at Tirukkōshṭiyūr (No. 316 of 1923) and the other at Tirumalai (No. 23 of 1924). They are both dated in his 2nd + 9th year and mention the king as being seated on his throne in his palace at Madura, east of Māḍakkulam. The former records the royal sanction to the gift of a land made by the chief Jayaṅgoṇḍāṉ Śīvallavaṉ Kaḷavaḷi-Nāḍāḷvār to a certain playwright (?) called Kāḷaiyakālachchākkai. The latter also mentions the same chief as making a request for and obtaining the royal consent to, the grant of the village Śrīvallavanallūr which was also made a *dēvadāna* of the Tirumalai temple. In the absence of any details of dates the king cannot at present be definitely identified either with the conqueror of Īlam, Koṅgu etc., or with the one who came to the throne in A.D. 1296. The Conqueror of Koṅgu is represented by two inscriptions (Nos. 297 of 1923 and 216 of 1924) which mention his achievements, while No. 289 of 1923 on account of its astronomical details is also to be assigned to him. No. 42 of 1924 mentions a certain chief Tirukkāṉappērudaiyāṉ Śivanīndakālaṉ *alias* Māḷavachakravarti who also figures in the same reign in an inscription from Śaṉṉavaṉam (No. 21 of 1916). Māḷavarmāṉikkam Tirukkāṉappērudaiyāṉ *alias* Māḷavachakravarti who was already noticed in connection with Māṟavarman Sundara-Pāṇḍya I is mentioned also in No. 44 of 1924 of the 6th year of Vīra-Pāṇḍya who can therefore be no other than the conqueror of Koṅgu. It seems to be a later king of the same name who ascended the throne in A.D. 1296 that is represented by No. 305 of 1923. The details of the date given in the record which is dated in his 22nd year agree with A.D. 1318. The epigraph gives us the information that certain disputes arose between the temple authorities and the assembly at Tirukkōshṭiyūr in the matter of the collection of *Kīḻvārappachchai* from three villages and that it was finally settled by Iṟaṅgalamittāṉ-Tādar(dāsar) one of the Śrīvaishṇavas of the temple who seems to have been also a minister (திருவமைச்சு) of the king. He induced the assembly to make over to the temple in perpetuity, in addition to the *kaḍamai* and *antarāyam* due to the temple, the *poṉvari* usually received by the assembly as *Kīḻvārappachchai* from the villages specified. With the income thus derived he made arrangements for the continuance of the festivals in the months of Āvaṇi and Vaigāśi which had been jointly instituted by the assembly and the agents of Dēvar Kaṇḍiyadēvar. We know of a certain Kaṇḍiyadēvar already from an inscription of Māṟavarman Sundara-Pāṇḍya-dēva coming from the Chingleput district (No. 296 of 1910, *Annual Report* for 1911, Part II, paragraph 42) and a chief called Vijayarāyarmindaṉ *alias* Kaṇḍiyadēvar of Irājēndram (No. 309 of 1914). Again in the reign of Māṟavarman Kulaśēkhara (A.D. 1290) (No. 81 of 1916) we hear of Kaṇḍiyadēvar who has been identified with Sundara-Pāṇḍya, the son of Kulaśēkhara, on the strength of No. 73 of 1916 (*Annual Report* for 1916, Part II, paragraph 31).

Dispute between the temple and village assembly regarding collections.

33. No. 146 of 1924 is an inscription of the 13th year of Māṟavarman Vīra-Pāṇḍya who was probably the king that came to the throne in the A.D. 1253. It mentions a certain Dēvar Gaṅganārāyaṇa-chakravartigaḷ who was a chief under the king in Marudāḍu-nāḍu, i.e. round about Koḍuṅgālūr in the North Arcot district. Another king named Ravivarman Vīra-Pāṇḍya is represented by No. 344 of 1923 from the Conjeeveram taluk. We know of the Chēra king Ravivarman Kulaśēkhara who ruled over the Pāṇḍya country in the beginning of the 14th century (*Epigraphia Indica*, Volume IV, page 146). King Vīra-Pāṇḍya of our present inscription may have been this Kulaśēkhara himself or a successor of his with the title of Vīra-Pāṇḍya assumed by him in commemoration of his victory over the Pāṇḍya king. (*ibid.*).

34. An inscription of a later Vīra-Pāṇḍya (No. 69 of 1924) links the Śaka year 1298 with the 40th year of his reign, thus yielding A.D. 1330–31 as his initial date. It states that there was a long-standing feud between the caste-people and the

1298
40th year
1258
78
1336 A.D.
1336-37

A dispute between the Paraiyas and the caste-people.

Paraiyas in the 24 villages of Tiruttiyūr-muṭṭam, including Karruppaṭṭu and Pāganēri, resulting in loss of life on both sides. It seems to have been settled amicably by Gāṅgaiyarāyaṇ with the following understanding on both sides, viz. that the Paraiyas should beat the drum (*muraśu*) for the caste-people on all occasions, good or bad, and receive in return a *padakku* of paddy and a fowl. Every resident of the *parru* who was entitled to the privilege should measure out in the harvest season, irrespective of the yield, a *kalam* and a *tūni* of paddy (to the Paraiyas) for this service. A still later Vīra-Pāṇḍya is the king mentioned in No. 96 of 1924, dated in Śaka 1445 (A.D. 1523–24), from Perichchikōyil, whose subordinate was a certain Śivanīndakālaṇ *alias* Iraṇavīrap-perumāḷ *alias* Gāṅgaiyaṇ who bears a number of *birudas* such as Ravikulamaṇṇaṇ, Ēkāṅgavīraṇ, Rūpanārāyaṇaṇ etc., similar to those borne by the chief Gāṅgēyaṇ, a subordinate of Jaṭāvarman Parākrama-Pāṇḍya (asc. A.D. 1358) (*Annual Report* for 1916, paragraph 34). The chief mentioned in the present record may have been a later descendant of that Gāṅgēyaṇ. This inscription, records a grant of land to the temple apparently to ward off the evil effects of his natal star Śatabhishaj falling on a Tuesday.

35. Māṟavarman Kulaśēkhara is represented by fifteen inscriptions which give him the attribute "who took all countries" and by four without it, while a few other inscriptions which call him merely Kulaśēkhara may be assigned to him both on account of the details of the dates contained in them and the names of persons figuring in the documents. They range between the 2nd and the 40th years of his reign. No. 103 of 1924, dated in his 15th year (i.e., A.D. 1283), records a gift for the merit of Vīra-Pāṇḍyadēva who may be the king that came to the throne in A.D. 1296. We are informed in No. 328 of 1923, dated in his 24th year, that Kēraḷaśiṅga-vaḷanāḍu, the division in which Tirukkōshṭiyūr was included, was in the administrative control (ஆக்கி) of the officer Vāṇādarāyar since the reign of Jaṭāvarman Sundara-Pāṇḍya "who conquered all countries." The record is a ratification of a royal order issued in the 15th year of Kulaśēkhara while he was at Kaṇṇaṇūr, exempting the Tirumayānam-Uḍaiyār temple from the payment of taxes on all its lands and house-sites. Two inscriptions from Pirāṇmalai (Nos. 194 and 198 of 1924), dated in his 32nd and 34th years, record gifts to the temple by a certain Koṉṟaiśērmuḍiyāṇ Tirunelvēli-uḍaiyāṇ *alias* Taichchavēḷaikkāraṇ of Rāśa-vallapuram in Kīḻvēmbu-nāḍu. Possibly this may be a different person from the Tirunelvēli-uḍaiyāṇ under whose oppression the people of Viraiyāchchilai had to sell away their lands to pay the enormous fee he levied from them (*Annual Report for* 1916 Part II, paragraph 30), in the king's 22nd year. No. 405 of 1924, which gives details of dates that make it referable to this king, mentions his queen Nāchchiyār Ulagamuḷuḍuḍai-Āḷvār. No. 218 of 1924 from Pirānmalai seems also to belong to Māṟavarman Kulaśēkhara I who had the surname Bhuvaṇēkavīraṇ (*Annual Report* for 1918, Part II, paragraph 52). The inscription records the construction of the *gōpura* in the temple on the hill by Bhuvanēkavīraṇ Viradamuḍittavaṇ. No. 78 of 1924, which is much damaged, is of the reign of a certain Perumāḷ Kulaśēkharadēva and seems to record the settlement of an enmity between two chiefs of the place called Kaṇḍadēvaṇ Chakravarti and Dēvar Aḷagukaṇḍaperumāḷ *alias* Gāṅgēyar by Mummudiśōḷaṇ Māḷavamāṇikkam Māḷavachakravarti.

Māṟavarman Kulaśēkhara.

36. Māṟavarman Vikrama-Pāṇḍya (asc. A.D. 1269–70) with the introduction "திருமகள் ஜயமகள்" etc. is represented by four inscriptions. No. 317 of 1923 mentions the king as being seated on his throne called Muṉaiyadaraiyaṇ in his palace at Madura; while another, No. 312 of 1923, dated in his 7th year and 649th day, refers to him as seated on his throne Maḷalaiyadaraiyaṇ in his palace at Rājēndram, east of Rāśiṅgaṇkuḷam. This Rājēndram has been mentioned above as the place of Kaṇḍiyadēvar (paragraph 32).

37. Jaṭāvarman Śrīvallabha with the introduction "திருமடந்தையும்" etc., who ascended the throne in 1291 A.D. is represented by only one inscription, viz. No. 291 of 1923 from Tirukkōshṭiyūr dated in his 13th year. It mentions his throne Kaliṅgattaraiyaṇ located in the hall of his palace called Aḷagiyapāṇḍiyaṇ-kūḍam

Jaṭāvarman Śrīvallabha.

from where he ordered the remission of taxes on two villages for conducting the festivals in the month of Aippigai commencing on the day of the asterism Chitrā which was his star of birth.

Jaṭāvarman Parākrama-Pāṇḍya.

38. About six inscriptions belong to Jaṭāvarman Parākrama-Pāṇḍya who ascended the throne in A.D. 1315, and they range in date between the 5th and 11th years of his reign. Nos. 15 and 16 of 1924, dated respectively in his 5th and 9th years, mention certain lands at Nāmaṇūr which were first sold for 40 *Rāśimaraśaṇ-kuḷigai* by the assembly of the village to a certain Ulaguyyavandār with the exemption of water taxes in compensation for the labour involved in reclaiming them from their waste condition. The latter registers the subsequent sale of the same by Ulaguyyavandār to a certain Ēlagapperumāl Poyśollādār for 489 *Rāśimaraśaṇ-puḷḷi*, i.e. for more than ten times the value he had paid, evidently owing to the improvements he effected on the lands within the four years. No. 39 of 1924, dated in his 10th year corresponding to A.D. 1325, gives us some interesting details about the sale of lands and the tanks irrigating them by the temple at Tirumalai to two brothers. Two villages were in the possession of a certain Gurukularāyar who, however, failed to pay the taxes *kaḍamai*, *antarāyam* and *viniyōgam* (to the Government) and left the lands fallow. Thereupon the temple authorities took possession of the land after paying (?) the *kaḍamai*, but still could not improve the lands. They leased some dry lands out of the above for *nilavāram* and were enjoying the *kārāṇmai* over them. They then sold the tanks and the lands under them to the brothers for 200 *Rāśippaṇam* in the presence of the king (சக்கரவர்த்தி கால்கூடுபட) and with the money set up the images of Gaṇapati and Tiruvādavūr-Nāyaṇār (Māṇikyavāchakar). The *kaḍamai*, *antarāyam* and *poṇvari* taxes were to be paid in future to the temple (and not to the Government) by the purchasers for providing for the sacred bath and offerings and worship to the images newly set up. These taxes were fixed as follows: —

(1) The *kaḍamai* was to be paid in paddy at 3 *kalam* on every *mā* of land yielding 40 *kalam* by the measure called *Kālakaṇṭaṇ*.

(2) The *antarāyam* tax was paid in money and fixed at $\frac{3}{4}$ and odd *tiramam*. The rates of *kaḍamai* and *antarāyam* were fixed in kind at $\frac{3}{4}$ of the above on the *Arpaśi-kuṟuvai*, and $\frac{1}{2}$ on the *Āḍik-kuṟuvai* and lands growing *varagu* and $\frac{1}{4}$ on lands yielding sesamum and *tiṇai*.

(3) The *viniyōgam* on every *mā* of land was 1 *tūṇi* of paddy if wet and $\frac{1}{2}$ *tiramam* (in coin) if dry.

(4) The *vāḍāk-kaḍamai* was to be paid at $13\frac{1}{2}$ *Rāśippaṇam* a year (according to the rate of the price then obtaining) and $\frac{1}{2}$ *paṇam* on every *mā* of garden land, growing plantain, ginger, turmeric or betel.

The document is attested at the end by the king or his officers as expressed by the sign manual *Vīrapañjaraṇ* and by Gurukularāyar the original tenant of the lands. A subordinate of the king by name Ēlagapperumāl *alias* Kaḷavaḷi-Nāḍāḷvāṇ is mentioned in No. 5 of 1924 as selling some tank together with the lands under it to a physician of Aḷagaimānagar. This chief must evidently be the descendent of the Kaḷavaḷi-Nāḍāḷvārs figuring in the reigns of the earlier kings, viz. Kulaśēkhara and Vīra-Pāṇḍya (paragraphs 26 and 32 above). The inscription incidentally mentions a certain coin called *Parumuḷai-varāhaṇ*.

39. No. 63 of 1924 from Śiṟuvayal is dated in the 2nd + 21st year of Jaṭāvarman Parākrama-Pāṇḍya. It seems to be referable to the king who came to the throne in A.D. 1358, since the cyclic year Pārthiva mentioned in the inscription does not agree with any other date of the king except A.D. 1381 and even that only by the northern cycle.

Vijayanagara Kings.

Kampaṇa-Uḍaiyar.

40. The earliest Vijayanagara inscription of the year (No. 389 of 1923) belongs to the time of Kampaṇa-Uḍaiyar, son of Bukkaṇa-Uḍaiyar, and comes from Tiruppulivaṇam in the Conjeeveram taluk and is dated in the Śaka year 1294, Parīdhāvi, corresponding to A.D. 1372. It registers the sale of the village Araśāṇipālai by the assembly of Ukkal *alias* Vikramābharaṇach-chaturvēdimaṅgalam. The

assembly of Ukkal is also mentioned in No. 390 of 1923, dated in Śaka 1296, Ānanda, corresponding to A D. 1374. It records the collection of the arrears of rent by the assembly. The inscriptions seem to have been engraved when Kampaṇa-Uḍaiyar was leading the expedition against the Mussalman principality of Madura. Tiruppulivaṇam belonged to the principality of the Śambuvarāya chiefs whom Kampaṇa-Uḍaiyar subdued and whose territory he annexed (Nos. 393 and 394 of 1923). What is of special interest in these records is the mention of the assembly of Ukkal *alias* Vikramābharaṇach-chaturvēdimaṅgalam. This assembly is also mentioned in several other inscriptions of this year from the same tract of country (Nos. 350, 358 and 359 of 1923). All these inscriptions are dated during the reign of Ariyaṇa-Uḍaiyar (Harihara II) in the year Śaka 1304, corresponding to A.D. 1382. These inscriptions also, like the previous ones, record the purchase or sale of land by the assembly. These village assemblies which were powerful local institutions during the Chōḷa period seem to have gradually died out after the decline of the Chōḷa Empire. The few transactions noticed in the above inscriptions were probably among the very last transactions of the assemblies before their total disappearance. Nos. 368, 370 and 381 of 1923 afford interesting information about the encouragement given in those days to handicrafts by private bodies and institutions. No. 368 of 1923 registers the sale of land in the *tirumaḍaivilāgam* of the temple to the weavers that formed a settlement there. No. 370 of 1923 registers a remission of certain taxes on a new settlement made by them. Nos. 368 and 381 of 1923 record the royal grants, of the taxes paid by these new settlers, to the local temple.

Harihara II.

41. A new officer Vāṇaṇ Sundaraṇ under the first Vijayanagara dynasty appears for the first time in this year's collection. He appears from his name to have been a Bāṇa. Several chiefs who called themselves Bāṇas are found as subordinates of the Vijayanagara crown. One of these was a chief called Sundarattōḷ Māvali-Vāṇādirāyar. He is mentioned in Nos. 121 of 1903, 585 of 1902 and 587 of 1902 as well as No. 451 of 1924. There is no means of knowing how this Vāṇaṇ Sundaraṇ is related to them. He might have been an earlier member of that family.

Vāṇaṇ Sundaraṇ.

42. The Sāḷuvas are represented this year by only four inscriptions (Nos. 212, 213, 207 and 195 of 1924). All these except No. 207 of 1924 belong to the time of Immaḍi-Narasiṅgarāya who bore also the surname Dharmarāya. Of these Nos. 212 (Śaka 1422) and 207 of 1924 (date lost) record a gift of land made to Brāhmaṇas by a subordinate named Eppuli-Nāyakkaṇ for the merit of Tipparaśayyaṇ. It is not known who the Tipparaśayyaṇ was. He might have been an officer of the king appointed to govern the region of Ramnad. The village in which the grant referred to in No. 207 of 1924 was situated, is called Tipparaśapuram evidently after the same chief. In No. 195 of 1924 Eppuli-Nāyaka is represented as making a grant of land to the temple of Śiva called Nallamaṅgaipāgar at Tirukkoḍuṅguṇṟam (Pirāṇmalai) *alias* Dakshiṇa-Kayilāyam for a service called Tipparaśayyaṇ-śandi. This inscription is dated Śaka 1424 in the reign of Narasaṇṇa-Nāyaka, agent of Immaḍi-Mahārāya Dharmarāya. No. 213 of 1924 dated Śaka 1422 records the gift of a village as *maḍappuṟam* to Pāṇḍināṭṭu-Mudaliyār of the Bhikshāmaṭha-santāna *alias* Lakshādhyāyi-santāna and the Gōḷaki-maṭha, who was the presiding pontiff of the Aruvattamūvaṇ-tirumaḍam.

The Sāḷuvas.

43. The earliest inscription of the Tuḷuva dynasty discovered this year is No. 195 of 1924 coming from Pirāṇmalai and dated Śaka 1424. Here Narasaṇa-Nāyaka makes a grant as the agent of the Sāḷuva king Immaḍi-Mahārāya Dharmarāya Immaḍi-Narasiṁha. There are no inscriptions of Vīra-Narasiṁha, his son and successor in this year's collection. But Krishṇadēvarāya is, as usual, represented by a fairly large number of inscriptions. His earliest record copied this year (No. 166 of 1924) is dated in Śaka 1433 and comes from Kāḷahasti. It registers a grant of money made by him to the temple of Kāḷahasti for some daily service. Nos. 150, 165 and 181 of 1924 in three different languages register a grant of valuable necklaces set with precious stones to the god Kāḷahastīśvara by the king personally. They are

Narasaṇa-Nāyaka.

all dated on the same day, *viz.*, Āṅgīrasa, Phālguṇa, *śu.* 5. Krishṇarāya is said to have made other valuable gifts to the same temple on this occasion. Nos. 151 and 162 of 1924 make provision for the celebration of a large number of festivals in the temple. He seems to have visited Kālahasti during his march against the Kaliṅga (Gajapati) king Pratāparudra with whom he waged war about this period. No. 201 of 1924, dated Śaka 1440, Saumya, discloses the name of a subordinate of the king, *viz.*, Poṇṇambalanātha Toṇḍaimāṇār, the chief of Arandāṅgi, a village in the Tanjore district bordering on the Pudukkottai State. The chief bears a number of *birudas* notable among which is 'he who levied tribute from Ceylon in seven days'. He appears to have traced his descent from the ancient Pallavas. He seems to be identical with the Poṇṇambala-Toṇḍaimāṇ who figures in No. 312 of 1914 from Tiruvaraṅguḷam in the Pudukkottai State, dated in Śaka 1436, Bhāva, *i.e.*, four years earlier than the present inscription. From the latter inscription he appears to have had the title Alaivilañjādāṇ and endowed for a service called after him Alaivilañjādāṇ-*śandi* in the temple of Haratīrthēśvara at Tiruvaraṅguḷam.

Krishṇarāya.

Poṇṇambalanātha Toṇḍaimāṇār.

44. No. 145 of 1924, which is dated in the cyclic year Vikrama corresponding to A.D. 1522, registers the gift made on behalf of Tirumalai-Nāyaka, the agent of Krishṇadēvarāya, by Daḷavāy (commander) Śevvappa-Nāyaka. It is likely that this Śevvappa-Nāyaka is the same as Chevva or Chinna Chevvappa-Nāyaka who was a subordinate of the Vijayanagar crown and who later on became the progenitor of the Nāyaka family of Tanjore. Chevva is said, in inscriptions as well as in the literary works like the *Vijayavilāsam* of Chēmakūra Veṅkaṭakavi and *Sāhityaratnākaram* of Yajñanārāyaṇa-Dīkshita, dedicated to his descendants, to have become the Viceroy of Tanjore on account of his close relationship with the Imperial family. He married Mūrtimāmbā, the younger sister of Tirumalāmbā, one of the queens of Achyuta.

Tirumalai-Nāyaka, agent of Krishṇarāya.

45. The earliest inscription of Achyutarāya copied this year (No. 193 of 1924) is dated in Śaka 1452 and comes from Pirāṇmalai in the Ramnad district and records a grant by Pāṇḍināṭṭu-Mudaliyār *alias* Īśāna-Śiva who is called 'Pāṇḍimaṇḍalādhipati' and said to have been a disciple of the Bhikshāmaṭha-santāna *alias* Lakshādhyāyi-santāna of the Kallārmaṭham situated to the north of Tirukkoḍuṅguṇṇam. The Vīraśaiva Siddha Bhikshāvṛitti-maṭha finds frequent mention in the inscriptions of Śrīśailam in the Kurnool district (see *Annual Report* for 1915, page 92, paragraph 13). The Bhikshāmaṭha of this year's collection does not seem to have anything to do with the Bhikshāvṛitti-maṭha of Śrīśailam and Tripurāntakam. This latter maṭha was Vīra-Śaiva in character and was presided over by non-brahman Lingayat priests. It is even now represented by the Bhikshāvṛitti-maṭhas at Guntakal and Ujjini (Kudligi taluk, Bellary district). But the Bhikshāmaṭha was presided over by brahmans. The most important inscriptions of Achyuta's reign are Nos. 157, 158, 173 and 182 of 1924, dated Śaka 1454, Nandana. These inscriptions which are copies of the same in Kannaḍa, Telugu and Tamil, record the grant of 7¾ villages as well as the proceeds of the duties on exports and imports collected at certain sea-ports to the god Kāḷahastīśvara. They tell us for the first time that the actual coronation of Achyuta took place in the presence of the god at Kālahasti in the cyclic year Virōdhi (Śaka 1452). The inscriptions also mention that Achyuta offered protection to certain chiefs like Rāyaṇarāja of Nuggihaḷḷi, Mallarāja of Ummattūr, Veṅkaṭādri and others who sought refuge with him, that he went on a war with the Tiruvaḍi (Travancore), and levied tribute from him, brought under subjection Tumbichchi-Nāyaka and Sāḷuva-Nāyaka and planted a pillar of victory on the banks of the Tāmraparṇī after marrying the daughter of the Pāṇḍya sovereign. These inscriptions practically recapitulate the information contained in Nos. 49 and 50 of 1900 from Conjeeveram. A resumé of the historical information contained in them is found in paragraphs 70 to 77 of the *Annual Report* for 1900. The chief Mallarāja of Ummattūr who is said to have taken

Achyuta.

His Coronation at Kāḷahasti.

His subordinate Mallarāja of Ummattūr.

refuge with Achyuta was thought to have been a disappointed claimant for the governorship of Ummattūr under Vijayanagara (*Ibid.*). This was because no Mallarāja who was the governor of Ummattūr was known and one Nañjarāja was already known. The *Mysore Archæological Report* for the year 1920 has brought to light a chief called Mallarāja who was the lord of the Ummattūr kingdom while Achyutarāya was ruling at Vidyānagara. This inscription which is dated in A.D. 1532 gives this Mallarāja several interesting *birudas*. He is called the 'hunter of elephants,' *Gēṇāṅka-chakrēśvara*, *Javādikōlāhala*, *Arasaṅka-sūnegāra* and a Hanumān in crushing enemies. He was the son of Mahāmaṇḍalēśvara Vīrarāja Maṅgaparāja. The Nañjarāja referred to in paragraph 71 of the *Annual Report* for 1900 might have been a predecessor of this chief.

46. Achyuta is said to have brought under subjection Tumbichchi-Nāyaka and Sāluva-Nāyaka. Of these Sāluva-Nāyaka is evidently identical with Śellappar Sāluva Vīra-Narasiṁha-Nāyaka, who is in some inscriptions called the son of Taluvakkulaindāṇ-Bhaṭṭaṇ of Kāñchī. He is already known to have been a governor of the Chōla country during the reign of Krishṇadēvarāya (*Archæological Survey Report* for 1908–09, page 185, note 1). The *Achyutarāyābhyudayam* of Rājanātha says that immediately after his coronation Achyuta went on war against Chellappa who having been defeated in battle fled and took refuge in the Chēra country. Accounts of these transactions are reviewed on page 189 of *Archæological Survey Report* for 1908–09. The other feudatory Tumbichchi-Nāyaka is also known from other references. In No. 398 of 1907 from Kīlakkarai in the Ramnad district he is mentioned along with Achyuta. The inscription being damaged it is not possible to say in what relationship they stood to each other. The records of the Mackenzie Collection have several references to Tumbichchi-Nāyaka. He was one of the enemies against whom the Madura Nāyakas, Viśvanātha and his son Krishṇappa, fought. His headquarters was at Paramakkuḍi in the Ramnad district from which he was dislodged, defeated and brought under subjection (Taylor's *Catalogue*, Volume III, page 183). This engagement should have taken place in the war of Achyuta against Śellappa whose ally Tumbichchi appears to have been. The Pāṇḍya king for helping whom Achyuta undertook this war seems to have been Jaṭāvarman Tribhuvanachakravartin Śrīvallabhadēva Kōnēriṇmaikoṇḍāṇ. He bore the significant titles *Irandakālamedutta* and *Pāṇḍyarājya-sthāpanāchārya* (page 54, *Travancore Archæological Series* No. 6 and extracts 13 and 14, page 47). He came to the throne in Śaka 1456 or A.D. 1534, i.e. only four years after Achyuta's succession. The two titles assumed by him seem to suggest that the fortunes of his family were at a very low ebb since the time of Mānābharaṇa who was killed by Narasaṇa-Nāyaka, and that the successors were hard pressed by the Vijayanagara generals on one side and the Kēraḷa rulers (Tiruvaḍi) on the other (*ibid.* page 52). The Tiruvaḍi mentioned in this connexion is identical with the Travancore king Udayamārtāṇḍavarman (paragraph 73, *Annual Report* for 1900).

Sāluva-Nāyaka.

Tumbichchi-Nāyaka.

47. Of the subordinate officers of Achyutarāya mentioned in the year's collection Rāmābhoṭlayya, son of Bhūtanātha Chiṭṭam-Bhaṭṭa occupies a pre-eminent position. No. 159 of 1924 describes him as a resident of Krishṇarāyapuram in the Chandragirirājya. It mentions that he had obtained, sometime previously, the village Kāsaram, in the Kalimich-chīrmai by a copper-plate grant from the king. Out of the income realized from that village Rāmābhoṭlu made a grant to the temple of Kāḷahastīśvara for the merit of his mother Vīramma. No. 167 of 1924 registers the grant of two villages in the Paḍainādu-śīrmai by his wife Timmāji-Ammaṇ. He appears in No. 432 of 1923 as governing the Mosalimaḍugu-sīma in the Śaka year 1457 when he granted the village Bīravōlu to the gods Saṅgamēśvara of Saṅgamēśvaram and Mallikārjuna of Śrīśailam. The village Kāsaram in the Kalimich-chīrmai which is said to have been granted by a copper-plate to Rāmābhoṭlu must be identical with the village that is the subject of the grant in the Kāsaram plates (Copper-plate No. 22 of 1910–11). This latter grant was made by the later sovereign Raṅga VI and mentions Rāmābhoṭlacheruvu at Kāsaram situated in the Kāḷahasti country and the Akkurtimāgāṇam (*Annual Report* for 1911, part II, paragraph 60). The tank was constructed evidently by Rāmābhoṭlu and named after him.

Rāmābhoṭlu, officer of Achyuta.

48. No. 170 of 1924 from Kālahasti reveals the names of two officers of Achyuta, named, Mahāmaṇḍalēśvara Salakarāju Tirumalayyadēva-Mahārāja and his agent Timmarāju Salakarāju (see also *Archæological Survey Report* for 1908-09, page 190). Achyuta had two brothers-in-law, viz. Salakarāju Peda-Tirumalarāju and Salakarāju Pina-Tirumalarāju, the brothers of his queen Varadāmbā. This Timmarāju Salakarāju has not got any distinguishing titles like 'Mahāmaṇḍalēśvara.' He seems to be the same as the chief mentioned in No. 492 of 1906. In the present inscription he makes the grant of ¾ of the village of Kontamān otherwise called Koṇḍāpuram to the temple of Kālahasti for the merit of Koṇḍamma, the sister of Mahāmaṇḍalēśvara Salakarāja Tirumalarāju. Koṇḍamma appears to be a hitherto unknown sister of Varadāmbā, the queen of Achyutarāya.

Koṇḍamma, sister of Queen Varadāmbā.

49. Aṇṇāmalaiyār Vīramaraśap-Pallavarayar, another subordinate of Achyuta is noticed for the first time this year (No. 329 of 1923). He is said to belong to Vaṅgārai in Iruṅgōlappāḍi-nāḍu. From his title he appears to have claimed descent from the ancient Pallava sovereigns. Some other chiefs who are mentioned as subordinates of Achyuta are (1) Sundarattōḷudaiyāṉ Māvali-Vāṇādarāya who is mentioned along with a (2) Timmappa-Nāyaka (No. 451 of 1924), (3) Timmarāja, son of Vāsanapaṇḍitar Śāmarāja, (4) Anandāḷvār-Piḷḷai, agent of the king, (5) Rāmappa-Nāyakkar Ayyaṉ, son of Basavaṇṇa-Nāyaka who is mentioned in Nos. 217 and 222 of 1924. The latter of these records attributes to Achyuta certain interesting achievements. He is said to have taken "Īḷam, Tembuḷai, Irādayarnāyanpaṭṭaṇam and all countries besides." These conquests of Achyuta do not appear to have been noticed elsewhere. They might have been minor episodes in the great invasion undertaken on his behalf by Salaka Timma against the Tiruvaḍi.

Other subordinates of Achyuta.

Achyuta's conquests.

50. A religious teacher of the name Īśana-Śivāchārya of the Gōḷaki-maṭha and the Lakshādhyāyi-santāna figures in No. 193 of 1924. He is given the title *Pāṇḍimaṇḍalādhipati*, is said to belong to the Bhikshā-maṭha-santāna and to be the head of the Kallār-maṭha situated to the north of Tirukkoḍuṅguṉṟam *alias* Dakshiṇa-Kailāsam. The inscription is dated in Śaka 1452. The Gōḷaki-maṭha is also mentioned in No. 213 of 1924 dated Śaka 1422 (see paragraph 42 above). There the *maṭha* is also called the *Aṟuvattumūvaṉ-tirumaḍam* while the name of the presiding pontiff is not mentioned. He is called Pāṇḍimaṇḍalādhipati and Pāṇḍināṭṭu-Mudaliyār. The pontiff referred to in this latter inscription might have been a predecessor of this Īśāna-Śivāchārya, if he was not identical with him. The Gōḷaki-maṭha has been noticed already in previous years in some inscriptions from the Cuddapah, Kurnool, Guntur and North Arcot districts. From a comparison of the information furnished in these it is evident that the Gōḷaki-maṭha was a very important religious institution in South India from the eleventh century onwards. Viśvēśvara-Śivāchārya is mentioned in the big Malkāpuram record (No. 94 of 1917) dated in Śaka 1183 as the Dīkshā-guru of the Kākatīya king Gaṇapati as well as of the contemporary Chōḷa, Māḷava and Kalachuri kings (*Annual Report* for 1917, Part II, paragraph 33; see also Nos. 272 and 223 of 1905). A disciple's disciple of this Viśvēśvara-Śiva is mentioned in Nos. 209 and 211 of this year. His name was Īśāna-Śiva Rāvuḷar and he figures in the reign of Māṟavarman Sundara-Pāṇḍya (10th year) (see paragraph 30 above). An excellent account of Viśvēśvara-Śiva, his predecessor and his benefactions is given in paragraphs 33 to 38, Part II of the *Annual report* for 1917. This *maṭha* had its branches at Pushpagiri (No. 323 of 1905), Tripurāntakam (No. 272 of 1905), Tirupparaṅkuṉṟam (No. 403 Madura, "*Inscriptions of the Madras Presidency*" by Prof. V. Rangacharya) and Dēvikāpuram, on the southern bank of the Śeyyāru (No. 353 of 1912). The inscriptions from this last place mention an Īśāna-Śivāchārya of the Gōḷaki-maṭha whose dates are Śaka 1442 (No. 352 of 1912), Śaka 1444 (No. 368 of 1912), Śaka 1452 (No. 373 of 1912) and Śaka 1455 (No. 356 of 1912). No. 400 of 1912, an undated record mentions that Īśāna-Śiva-yōgīndra, the head of the Gōḷaki-maṭha obeyed the command of Śiva (died?). In these inscriptions Īśāna-Śiva is represented as belonging to the Bhikshā-maṭha of the Gōḷakimaṭha-santāna and as a prominent trustee and treasurer of the Dēvikāpuram

The Gōḷaki-maṭha.

temple (No. 352 of 1912). Judging from the dates, he is evidently identical with the Īśāna-Śiva of this year's inscription. A contemporary of his by name Viśvēśvara-Śiva, was also intimately connected with the Dēvikāpuram temple (Nos. 354, 365, 389 and 390 of 1912 which give him dates ranging from Śaka 1429 to 1446). Dēvikāpuram is even at the present day the headquarters of a line of Śaiva-Āchāryas whose head is now known as Śaṭṭanātha-Śivāchārya. These are the preceptors of certain sects of the Bēriehetti Śaiva merchants. They appear to be connected with the Jñānaśivāchāryas of Mullandram (North Arcot district) who are the religious preceptors of the Tamil-speaking Vāniya (oil-monger) caste. Prof. Hultzsch's report on Sanskrit Manuscripts No. II mentions Jñāna-Śivāchārya of the Gōḷaki-maṭha (*Annual Report* for 1913, page 121, paragraph 55). The predecessors of these Jñāna sivāchāryas are said to have been related to the famous Ḍiṇḍima family of Sanskrit poets of the Vijayanagara Court.

Present representatives of the *maṭha*.

51. It is not known whether the Rudra-Śivāchārya of this year's collection (Nos. 164, 172 and 179 of 1924) with dates Śaka 1436, 1441 and 1459 had any connection with the *Āchāryas* of the Gōḷaki-maṭha. No. 179 is interesting as it affords a glimpse into the economical condition of the period. It states that Rudra-Śivāchārya had to sell a village called Periya-Añjumbēḍu to the temple of Kāḷahasti in order to liquidate the debts he had incurred to meet the expenses of the worship and offerings of Tirumaṇigaṅgai-Nāyaṇār, Nāṉmuga-Nāyaṇār, etc. during the drought in the years of Khara and Nandana which would correspond to Śaka 1453 and 1454.

Rudra-Śivāchārya.

52. The inscriptions of Sadāśiva in this year's collection are not important. Nos. 292, 293 and 294 of 1923 mention two subordinates of Sadāśiva by name Aḷagiya-Nāyakkar and Achyutappa Tummichchi-Nāyakkar. Of these the former appears to have been a subordinate of the latter since he had received the Tiruppattūr-śīrmai as an *Umbaḷigai* from him. He bears certain interesting titles, such as Naruḷōdaragaṇḍaṇ, Chōḷa-Pāṇḍya-Ballāḷarāya-bhayaṅkaraṇ, Āhavarāyasthāpanāchāryaṇ, Śichchaikūri-talaikoṇḍagaṇḍaṇ, and Pāppuvār-Araśu Śellappaṇ. From some of these titles he seems to have belonged to a family which should have taken an active part in the troubles during the period of the decline of the Chōḷas. Achyutappa Tummichchi-Nāyaka, his chief, must have been a prominent potentate to be able to give an *Umbaḷigai* to a subordinate. It would be tempting to identify this Tummichchi-Nāyaka with his namesake who was subjugated by Achyuta before his coronation (vide paragraph 46 above). No. 307 of 1923 mentions a grant by Timmarasa, son of Kōnamarasa of Mattūr for the merit of Achyutappa-Nāyaka. This chief is perhaps identical with the Tanjore Nāyaka of that name who might have been the *Yuvarāja* at the time of the grant, i.e., Śaka 1488 (= A.D. 1566) (see paragraph 64 below).

Sadāśiva and his officers.

53. No. 323 of 1923 is dated in the reign of Bhujabaladēva-Mahārāya (Śaka 1503) and mentions Daḷavāy Kanakappa-Nāyaka, agent of Vīrappa-Nāyaka and comes from Tirukkōshṭiyūr. The Vīrappa mentioned here appears to be Vīrappa-Nāyaka of Madura (A.D. 1572–1595), son of Kṛishṇappa-Nāyaka. The date falls into the reign of Śrīraṅga II (see Nos. 348 and 359 of 1913). But it is not hitherto known that Śrīraṅga had the title or surname *Bhujabaladēva*.

Bhujabaladēva-Mahārāya.

54. King Veṅkaṭapatirāya I ruling at Ghanagiri (Penukonda) is represented by No. 424 of 1923. A subordinate of his, named Gaṅgapa-Nāyaka, who was protecting the Śrīgiri-maṇḍala constructed a temple of Channarāya at Veṅkaṭādri-nagara and granted for its maintenance some villages in the Dūpāṭi-sīma. The country round Śriśailam, now a very rugged and impassable jungle infested with wild beasts seems to have been in a much better condition under the Vijayanagara emperors. An inscription at Śrīśailam tells us that during the reign of Kṛishṇarāya it was the headquarters of a *rājya* and the king's representative there was one Chandraśēkharayya (No. 14 of 1915). In course of time, probably on account of the nature of the country all round, and with the advance of the Muhammadans to the south of the river Kṛishṇā, Śrīśailam seems to have ceased to be the headquarters of a governor, which was transferred to Veṅkaṭādri-nagara, the modern Veṅkṭādripāḷem, just on the border of the jungle. From the inscriptions in the temple of Chennakēśava at the place,

Veṅkaṭa I.

Śrīgiri-rājya.

Veṅkaṭādripāḷem appears to have been more important than the very poor village that it now is, difficult of access and with only a few inhabitants. The ruins of several ancient tanks near the place bear testimony to its former greatness. Another officer under king Veṅkaṭapati was Chinnarāya, son of Aḍaippam Chinna Veṅkaṭappa-Nāyaka who makes a grant to the temple at Śālavākkam in No. 401 of 1923. It cannot be determined if or how this chief was related to the other members of the same family noticed in previous years, viz. Aḍaippam Sūrappa-Nāyaka, contemporary of Krishṇarāya (No. 104 of 1906), Aḍaippam Mallappa-Nāyaka (No. 394 of 1912), Aḍapa Peda-Timma-Nāyaka, contemporaries of Achyuta and Aḍapa Krishṇappa-Nāyaka, contemporary of Sadāśiva (No. 85 of 1904 and No. 104 of 1906).

The Aḍapa chiefs.

55. In Śaka 1544 the Śrīgiri-maṇḍala was governed by Malla of the Velluṭla-*gōtra*, son of Vīrapa and grandson of Malla of the Rāviḷḷa family under king Rāmadēva, the successor of Veṅkaṭapati (No. 423 of 1923).

Rāma IV.

56. Veṅkaṭa II is represented by a few inscriptions. In No. 421 of 1923, which is dated in the cyclic year Chitrabhānu, corresponding to Śaka 1565, a subordinate of his named Akkappa-Nāyaka, brother of Veṅkaṭappa-Nāyaka and the son of Dāmal Chennappa-Nāyaka is mentioned. An account of these chiefs is found in the *Annual Report* for 1923, Part II, paragraph 98. No. 148 of 1924 is a typical example of the forged records of the late Vijayanagara period. It is dated in Śaka 1584. It says that Sadāśiva was a son of Sāḷuva Maṅga-Uḍaiyar and records the grant of 17 villages to the goddess Aṅgāḷa-Paramēśvarī for the merit of Sadāśiva and Timmarasayyaṇ. Not stopping here the inscription quotes a previous gift of Rāmarasayyaṇ to the same temple!

Veṅkaṭa II.

A forged record.

MISCELLANEOUS.

57. The village-war survey of the Nandigama taluk conducted during the year has brought to light nearly twenty epigraphs of the local family of chiefs called 'Chāgi' in Telugu and 'Tyāgi' in Sanskrit. The former is evidently the Prākṛit form that the Sanskrit word has taken. From this collection it is seen that the chiefs of this family held local sway from about Śaka 1083 (= A.D. 1161-62) (No. 316 of Appendix C) to some time about Śaka 1215 (=A.D. 1293-94) (No. 317 of Appendix C), i.e. roughly speaking, during the 12th and the 13th centuries. The family traces its descent from a chief named Durjaya and it was evidently on this account that it was also called the Durjaya-kula (No. 313 of Appendix C). The family appears to have been a Kshatriya one since it is said, in No. 283 of 1924, to have been born of the *bāhu* (shoulder) of Brahmā. Originally it was known as the Vipparla family. The appellation Tyāgi (Chāgi) seems to have been applied to it only later on. No. 300 of Appendix C gives the following genealogy of the family for six generations from Durjaya :—

The Chāgi chiefs.

Durjaya.
|
Muppa.
|
Dōra (I) *alias* Tyāgi *married* Chimmāmbikā (see below).
|
Pōta (I) *m* Rājāmbikā.
|
Tyāgi *alias* Dōra (II).
|
Tyāgi-Pōta (II) (Ś. 1121).

If Tyāgi-Pōta (II) was in power by the Śaka year 1121, allowing an average period of twenty-five years for each generation, it would appear that the family came into prominence under Durjaya some time about Śaka 971. The king Dōra to

whom No. 316 of Appendix C dated in Śaka 1083 belongs, must be Dōra II of the above table. The family held sway over the Nātavāḍi or Nātavāṭi country (Nos. 284 and 316 of Appendix C) and had its capital at Guḍimeṭṭa-nagara (No. 270 of Appendix C). Guḍumeṭṭa is the modern Guḍimeṭla of the Nandigama taluk and the Nātavāṭi country must have extended round about this village. The chief Mahāmaṇḍalēśvara Rudradēva-Mahārāja of about Śaka 1123 belonged to Maḍapalla in the Nātavāḍi district (*Ep. Ind.*, Vol. VI, page 159). Chāgi Pōtarāja of Nos. 273, 274 and 275 of Appendix C, dated in Śaka 1152 may be identical with Tyāgi-Pōta II of the table. A few later chiefs mentioned in this collection are Chāgi Gaṇapati (No. 273 of Appendix C), Tyāgi (i.e. Chāgi) Manma-Pōta, the lord of Bṛihatkāñchīpura (i.e. Penugañchiprōlu) (No. 257 of Appendix C, dated in Śaka 1179), Tyāgi-Manma or Tyāgi Manma-Gaṇapati (No. 309 of Appendix C, dated in Śaka 118 [1] and No. 283 of Appendix C, dated in Śaka 1182), Dōraparāja, son of Bhīmarāja (No. 279 of Appendix C, date lost) Manma-Chāgirāja, the son of Bhīmarāja, the grandson of Peḍḍa-Chāgirāja, and the nephew (sister's son?) of Peddaya (No. 259 of Appendix C, dated in Śaka 1190) and Tyāgi Rudraya (No. 317 of Appendix C, dated in Śaka 1215).

The Nātavāḍi country.

58. In No. 313 of Appendix C, it is said that Muppabhūpa obtained the insignia of chiefdom consisting of the forehead plate, the *bhēri*, the *śaṅkha*, the *ānaka*, the *kāhala*, etc. from king Rājēndra-Chōḷa. Muppabhūpa is evidently identical with the Muppa of the genealogical table given above. His son was Chāgi-Dōra who married Chimmāmbikā. The undated inscription No. 301 of 1924 from Muktyāla refers itself to the time of Mahāmaṇḍalēśvara Śrī *Narasiṁhavardhana* Chāgi Pōtayarāja, whose 'victorious reign was prospering so as to last with the Moon, the Sun and the stars.' This introduction is worded as in the records of independent kings. In none of the records of this family is a mention made of any supreme sovereign. But it is not known if the Chāgis escaped the yoke of the Kākatīyas who were marching into this part of the country under Gaṇapati at this period. Probably the Kākatīya hold on the Nātavāḍi country was slight or none and it may even be, in the absence of positive evidence, assumed that the Chāgi chiefs were then on terms of equal alliance with the Kākatīyas. Now to return to the king Chāgi Pōta, it is said that he built the temple of Muktīśvara-Mahādēva (at Muktyāla), set up golden *kalaśas* to the temples of Tripurāntaka, Kāśmīra-Mallēśvara, Viśvanātha and Chōḍa-Nārāyaṇa, constructed a tank called Chāgi-Pōtasamudram for the god Narasiṁha at Jiṁhari and consecrated the image of Nandikēśvara for the god Mallikārjuna of Śrīparvata. Jiṁhari is identical with Siṁhāchalam (Vizagapatam district) which is referred to under that name in many of its inscriptions. It might be in virtue of this donation to the god Narasiṁha that the king was known by the title *Narasiṁhavardhana*. To this same king belongs the undated record No. 326 of Appendix C in which the king is given the same title and is said to be a devotee at the feet of the god Yōgānanda-Narasiṁha. No. 270 of Appendix C from Koṇakañchi bearing no date and belonging to the time of Mahāmaṇḍalēśvara Pōtarāja refers to the temple of Narēndrēśvara. This must have been one of the 108 temples of Śiva built by the Eastern Chālukya king Narēndramṛigarāja Vijayāditya II (See *Annual Report* for 1909, page 106, paragraph 58).

Narasiṁhavardhana Chāgi Pōtayarāja.

59. An inscription of Chāgi Pōtarāja II of this family dated in Śaka 1121 and found in the Mallēśvara temple at Bezwada is published in *South-Indian Inscriptions*, Volume IV (Texts) No. 748. A chief named Tyāgi-Pōta is mentioned in No. 780 (*Ibid.*). His father was Chōḍa and grandfather Bhīma. Vīra-Chōḍa the latter's father was the lord of the Kōna-Kaṇḍrāḍi country. Tyāgirāja, the grandson of Tyāgi-Dōra (I), is stated to have been the lord of Nātavāṭi-vishaya and to have ruled over Vijayavāṭikā (Bezwada) for 15 years (*Ibid.* No. 795).

60. From the same part of the country, i.e. the Nandigama taluk, come two inscriptions, *viz.* Nos. 280 and 281 of Appendix C both of which are dated in Śaka 1131 (= A.D. 1209–10). These belong to a chief called Mahāmaṇḍalēśvara Ivani-Kaṇḍrāḍi or Ivani-Kaṇḍravāḍi Kēśavarāja. The qualifying epithet Ivani-Kaṇḍravāḍi has evidently its origin in the connexion of the chief with the territorial division of this name. Ivani-Kaṇḍravāḍi must have been one division of the Kaṇḍravāḍi country while the other was the Kōna-Kaṇḍravāḍi referred to above and the former must have

been called so after its chief town Ivani which is identical with the modern village of Yivani (called also Īmani) in the Tenali taluk of the Guntur district. For further remarks regarding the Kaṇḍravāḍi country a reference may be made to paragraph 3 on page 130 of the *Annual Report* for 1918. It has to be observed that this chief Kēśavarāja also claims to belong to the Durjaya-kula like the Chāgi chiefs. Many families that flourished at this period called themselves Durjayas. The Kākatīyas called themselves Durjaya-Kshatriyas (*Annual Report* for 1917, page 122, paragraph 32) and the Koṇḍapadmaṭi chiefs also belonged to the Durjaya family (*Annual Report* for 1916, page 136, paragraph 54 and *Epigraphia Indica*, Volume VI, pages 225 and 268). But unlike the Chāgis who claimed a Kshatriya origin the Īvani-Kaṇḍravāṭi chiefs were Śūdras by caste. They claim to have been born of the feet of Brahmā (No. 303 of 1924). The genealogy of Kēśava is given thus in the record quoted above :

Ivani-Kaṇḍravāḍi Kēśavarāja.

Paṇḍa.
|
Kaṇṭabhūpa, enemy of king Siddhi of Nellūru.
|
Kēśava I *m.* Bhīmāmbikā.
|
Goṅka *m.* Mēḍāmbikā, daughter of Vipparti Pōtarāja.
|
Kēśava II.

61. Of the well-known Kākatīya dynasty we have not got many epigraphs in this year's collection. And of the few—these are less than a dozen—that have been collected, some are damaged and mutilated, while the well-preserved ones which belong to the time of Pratāpa-Rudra contain some interesting information.

No. 333 of Appendix C which belongs to the time of king Gaṇapati is dated in Śaka 1173 (= A.D. 1250–51) and mentions an officer (*amātya*) named Dāmana who was the son of Pōchaya and grandson of Dāmana and who belonged to the Lōhita-*gōtra*. He is stated to have consecrated the image of the god Sūrēśvara. The epigraph mentions also the names of two *lēṅkas* (servants or pages) of the king Gaṇapati, who were called Kōka and Annaya. No. 265 of Appendix C belonging to the same king but dated nearly two decades previous to the above (*i.e.* in Śaka 1152 = A.D. 1230–31) mentions the Vaiśya family of Bachchus. This is now an influential family among the Kōmaṭis of the Telugu country and it is interesting to note that it was famous from an early period. Gaṇapati's daughter and successor Rudra-Mahādēvī is represented by two records, viz. No. 314 of Appendix C dated Śaka 1190 and the undated inscription No. 292 of Appendix C. The former refers to her, like several other records, as Kākatīya Rudra-Mahārāja and mentions her general the *Paṭṭa-sāhini* Dādi Gannama-Nāyaka who endowed some lands for the benefit of the temple of Viśvanātha-Mahādēva at Guḍimeṭṭa which, as stated above, was the capital of the Chāgi chiefs. The appearance of the Kākatīya general Gannama at the Chagi capital probably marks the beginning of the Kākatīya influence in, if not occupation of, the Chāgi country. Two other generals of the queen viz. Dādi Sōmaya-Sāhiṇi and Peddaya-Sāhiṇi are mentioned as donors to the same temple in No. 318 of Appendix C dated in Śaka 1213. The gifts made are referred to as '*Kārtika-Vaiśākhālu*' in both the above inscriptions. The expression seems to refer to the produce or shares of it paid during the months of Kārtika and Vaiśākha, in other words, the half-yearly rentals of the lands given.

The Kākatīyas.

62. No. 292 of Appendix C records gifts of certain lands made by Kāṭ-Reḍḍiṅgāru for the merit of Mahāmaṇḍalēśvara Kākatīya Gaṇapatidēva-Mahārāja Kāṭ-Reḍḍiṅgāru must have been a powerful local Reḍḍi magnate in the Kākatīya period. It is not impossible that he was identical with Kāṭaya I the great-grandfather of Kāṭaya-Vēma (see No. 595 of Kielhorn's *List of Southern Inscriptions*). There is thus direct evidence for the inference that the Reḍḍi chiefs who became powerful kings after the fall of the Kākatīyas were originally their vassals. And there are one or two other evidences at hand to strengthen this view. In No. 296 of Appendix C belonging to the time of Kākatīya Pratāpa-Rudra and dated in Śaka 1222 figures the Mahāsāmanta Cheṛaku Jagaddāḷu Māṛaya Gaṇapaya-Reḍḍi for whose merit are made some gifts

In No. 297 of Appendix C dated in Śaka 1228 the Mahāsāmanta Cheraku Jagaddāḷu Annama-Reḍḍi is stated to have been 'ruling'. And again in No. 298 of Appendix C dated in Śaka 1236 and belonging to Kākatīya Pratāpa-Rudradēva-Mahārāja appear the Mahāsāmanta Cheraku Jagaddāḷu Annama-Reḍḍi and another Reḍḍi chief (whose name is lost).

63. Eight inscriptions belonging to the Tanjore Nāyakas were copied during the year (Nos. 309 and 331 of 1923 and Nos. 112, 221, 308, 410, 425 and 426 of 1924). No. 425 is an undated record of Śevvappa-Nāyaka. No. 426 which is in Sanskrit verse quotes the cyclic year Manmatha corresponding to Śaka 1518. This interesting record states that Achyutappa, son of Śevvappa, constructed a dam across the Kāvērī which had breached and that he gave many jewelled ornaments to the god at Śrīraṅgam. We are also informed that he had, in the year Manmatha, performed the *hiraṇyagarbha* ceremony and became famous. As the inscription is incomplete the immediate object of the record cannot be determined. Perhaps the Pushya-Maṇḍapa on which the record is engraved and the steps of the ghat in the river Kāvērī called 'Kalyāṇasindhu' in the inscription were built by him. The adjoining buildings even now go by the name of 'Kalyāṇa-Mahāl.' No. 796 of appendix D is a view of this beautiful spot taken from the river.

Tanjore Nāyakas.

64. The earliest record found so far of Achyutappa-Nāyaka is No. 536 of 1904. It is dated in Śaka 1482 (= A.D. 1560) Rudhirōdgārin, but the cyclic and the Śaka years do not tally. Achyutappa is known to have reigned between A.D. 1577 and 1614. It is therefore possible that in A.D. 1560 he was the *Yuvarāja*.

युवानमेनं युवराजतापदं
नयन्नयं नन्दनमात्मसंनिभम् ।
स निर्वृवारावनिवासवासव-
स्ततो नु विन्यस्तसमस्तभूभरः ॥—*Sāhityaratnākara III*, 14.

No. 221 of 1924 is dated in Śaka 1463, Manmatha, and belongs to Achyutarāya-Nāyaka, but the Śaka date does not correspond with the cyclic year. In this record we find mention of his agents Basavaṇa-Nāyaka and Ellappa-Nāyaka. Achyutarāya-Nāyaka of our record is perhaps identical with his namesake who was the ruler of Gingee and who was also ruling over Trichinopoly and Tanjore (*Archæological Survey Report* for 1908–09, page 192).

65. Next in chronological order is Raghunātha-Nāyaka. Koḷundappar, an agent of his, figures in No. 308 of 1924 dated in Śaka 1529. In No. 331 of 1923, dated in Śaka 1537 Ānanda we are introduced to his agent Gōvinda-Dīkshita. This Gōvinda-Dīkshita was the prime minister, first of Achyuta-Nāyaka, and then of his son Raghunātha-Nāyaka. He was the father of Yajñanārāyaṇa-Dīkshita, the author of the *Sāhityaratnākara*, a *mahākāvya* about Raghunātha-Nāyaka. Vijaya Raghunātha-Nāyaka or Achyuta Raghunātha-Nāyaka is represented by Nos. 309 of 1923 and 112 of 1924. Both of them are dated in Śaka 1566, Tāraṇa and mention his agents Tirumā-Nāyakar and Tiruvambala-Piḷḷai and Daḷavāy Veṅkaṭādri-Nāyaka respectively. In No. 336 of 1923 dated in Śaka 1601, Siddhārthi we are introduced to Raghunātha Tirumalaikāttadēva Rājasūryadēvar, which, according to the generally accepted interpretation, means Sūryadēvar the son of Raghunātha Tirumalaikāttadēvar. Mr. Sewell (*Lists of Antiquities*, Volume II, page 228, Table) shows Sūryadēvar as having succeeded Raghunāthadēva *alias* Tirumalai Sētupati. But he is shown as the latter's younger brother in the genealogical table. He seems to have taken part in the Tanjore war, to have been captured shortly after his accession by Veṅkaṭa-Krishṇappa, the Madura Daḷavāy, and imprisoned at Trichinopoly where he was secretly put to death by the Nāyaka of Tanjore (*ibid.*). Our record is dated Śaka 1601 (1679 A.D.) and registers a grant of land for the merit of Sūrya-Tēvar. Probably the grant was made after his death and this is suggested by the fact that the inscription is not dated in any particular reign.

Sētupatis.

66. Copies of ten inscriptions in the Mahrathi language (Nos. 415 to 424 of 1924) belonging to Sarfōji-Mahārāja the Mahratta king of Tanjore who, according to Sewell (*Lists of Antiquities*, Volume II, page 193) reigned between A.D. 1798

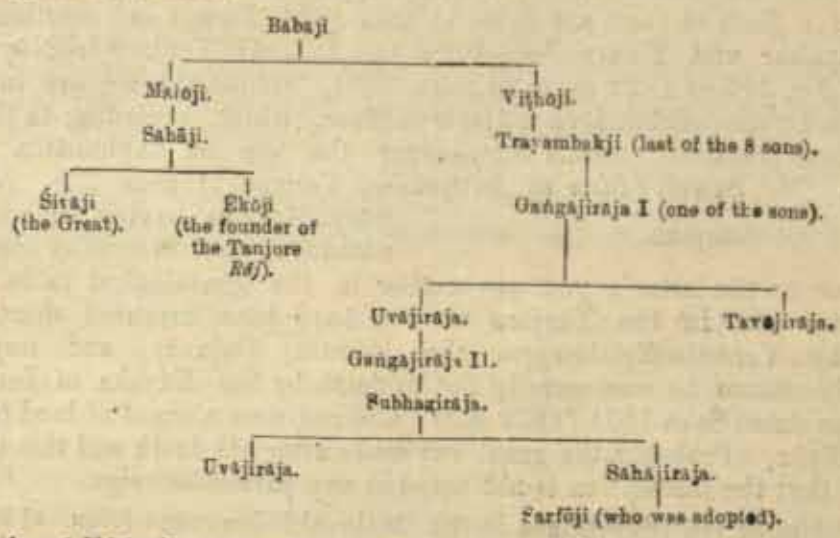
The Tanjore Mahratta kings.

and 1833, were secured during this year from the Bṛihadīśvarasvāmin temple at Tanjore. The texts of almost all of them have been published in a book form in 1907, by Mr. T. Sambamurti Rao, B.A., B.L., High Court Vakil, Tanjore. Nos. 415, 416 and 417 dated in Śaka 1723 (1801 A.D.) record that certain portions of the verandah on the north *prākāra* were repaired by Sarfōji-Mahārāja. No. 419 dated in Śaka 1724 (1802 A.D.) states that the tank near the north *prākāra* called *Maṇḍūka-tīrtha* was rebuilt in the form of a well. No. 420 dated in Śaka 1723 (A.D. 1801) informs us that the king rebuilt the sanctuary (*garbha-gṛiha*) of the Gaṇēśa shrine in the temple from the bottom to the pinnacle and also built newly the *ardha-maṇḍapa* and the *mahā-maṇḍapa*. No. 423 is also dated in Śaka 1723 (1801 A.D.) and gives *in extenso* the various repairs made to all the shrines in the temple, the new *maṇḍapas* constructed and the stone pavement made in the middle of the *prākāra* all round. We are also informed that king Sarfōji replaced the old Gaṇēśa image by a new one. The replaced image (perhaps of the time of Rājarāja I) is still to be seen in a corner of the southern *prākāra*. No. 421 of Śaka 1724 (1802 A.D.) is an interesting record bearing evidence to the method of settling disputes by ordeals adopted as late as 1802 A.D. We are herein informed that there had been existing a dispute for over 80 years between two parties of village servants regarding the proprietary right to certain land and the royal decision was in favour of the party most influential. During the time of Sarfōji the parties appealed to the king again and the appellant agreed to waive his claim on the *veṭṭiyāṉ-kāṇi* if any one of the respondents dipped his fingers in boiling ghee in the temple and came out unscathed. This was agreed to and one of the respondents did dip his fingers in the boiling ghee and remained uninjured. The appellant then made over the said land to the respondents as agreed.

Sarfōji-Mahārāja.

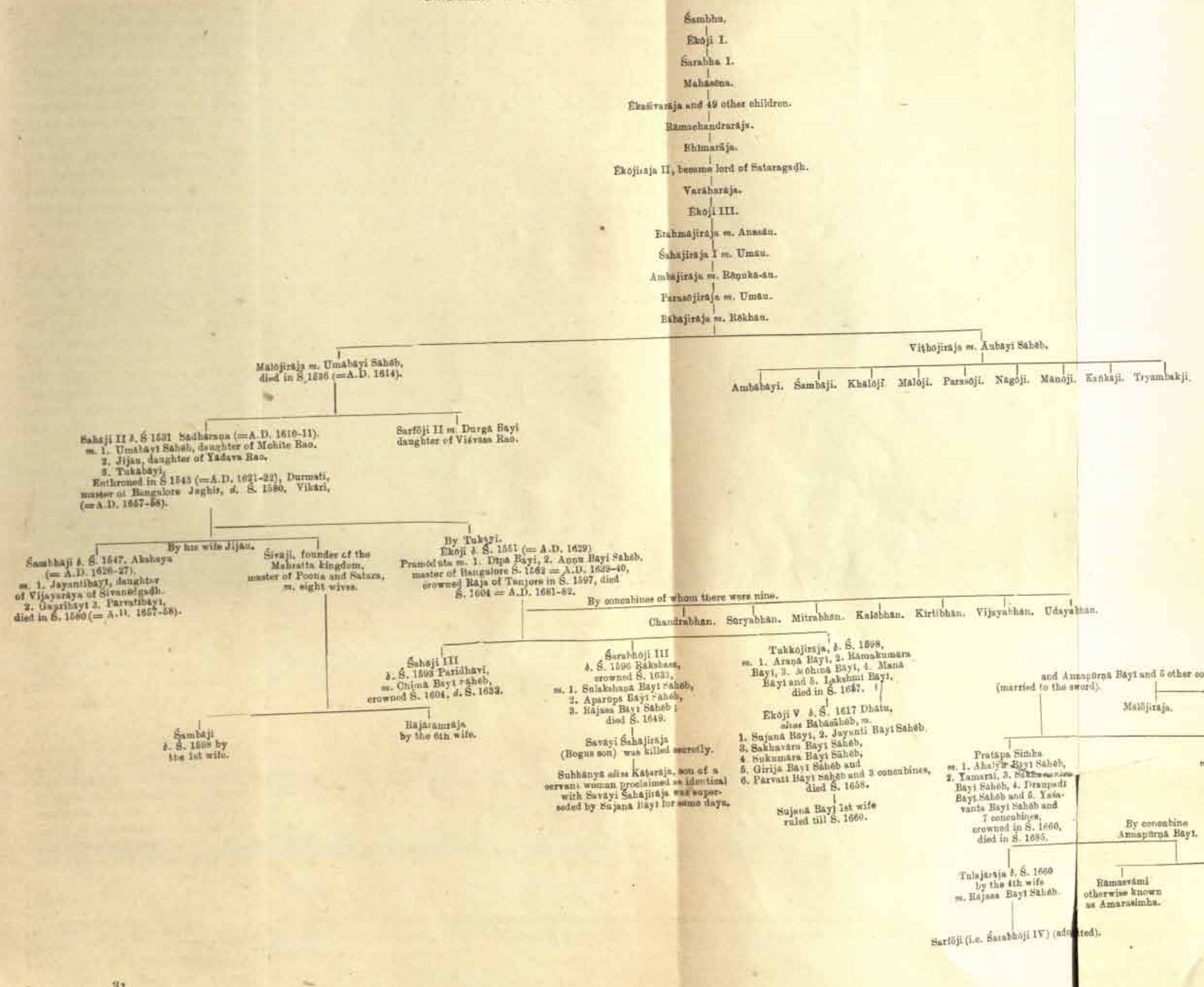
Trial by ordeal.

67. No. 424 was engraved in A.D. 1803. The record occupies 119 *royal octavo* pages of printed matter in the published book mentioned above. It gives in chronological order the history of the Bhonsle family, describing in detail the achievements of Shāhji and his son Śivāji the Great, and continues the family history down to Sarfōji, the king of Tanjore, at whose orders this long inscription was engraved. It contains some interesting matter which is found neither in the *History of the Mahrattas* by Ranade nor in the volumes of Duff. Neither of these contains any detailed history of the Mahratta Rajas of the Tanjore Principality. The genealogy given in the above record carries us backwards by fifteen generations from the one given by Sewell on page 193 of his *Lists of Antiquities*, Vol. II. This interesting epigraph will soon be issued by me as a memoir of the Archæological Department for the benefit of scholars. It will, however, be interesting to note here the summary of this inscription, so far as it relates to Sarfōji-Mahārāja. Tuljā-Mahārāja died issueless and had to adopt, before his demise, a child of the collateral line, whom he named Sarfōji. The subjoined table clearly shows the branch from which the adoption was made—



The family of Viṭhōji continued to rule over the principality of Satara and Panal.

GENEALOGICAL TABLE OF THE BHONSLE KINGS OF TANJORE.



68. Tuljāji celebrated the adoption ceremony with great pomp and entrusted the adopted boy into the hands of Mr. Hudleston, the then Resident at Tanjore, under the Court of Directors and the Rev. Schwartz. Thereupon all the miscreants assembled together and gave out, that inasmuch as Sarfōji had been adopted as heir by Tuljāji and was entrusted to the protection of the English, the interest of the latter would prevail and the natives of Tanjore would lose their means of livelihood. To guard against this, it was suggested that Amara Sing (though born of a concubine of Tuljāji and unfit to govern) was an adult and must be thrust upon the will of the dying king. Accordingly, Amara Sing was taken to the king while in his last moments and it was spread that Amara Sing was placed on the *gadi* by Tuljāji. Further, they even went to the length of procuring the signature of the king on his death-bed to a letter regarding the continuity of the *Raj* under Amara Sing. Tuljāji died in 1786 A.D. It is also said in the record that this party contrived to prevail upon the twelve pandits selected, to pronounce the adoption of Sarfōji invalid according to the *Śāstras*. Thus in A.D. 1787 Amara Sing was crowned Rāja with the sanction of the Madras and the Bengal Governments. But Rev. Schwartz espoused the cause of Sarfōji and informed the Court of Directors of the East India Company of all that had transpired. He was thereupon directed to guard the person of Sarfōji from any possible danger. Through the kind and courageous help of the Reverend gentleman and the Resident, Sarfōji was declared, after a lapse of eleven years, the rightful successor of Tuljāji by the Court of Directors who, during this period, carefully went into the question. Sarfōji was again placed on the throne in place of Amara Sing in A.D. 1798. But Sarfōji did not like to reign independently and desired to hand over the Government to the East India Company. In the year following he retired on a pension but had complete charge of the fort of Tanjore. Pious Hindu as he was, Rāja Sarfōji, as a mark of thanks-offering to the Almighty for having reinstated him on the throne, presented to the temple many jewels and silver vessels in A.D. 1798, the very year in which he was again placed on the throne (No. 422 of 1924). At the end of No. 424 of 1924 it is stated that the history of the Tanjore Rājas drawn up by Bābu Rao, son of Viṭhal Rao and grandson of Bhagavanta Rao and the *chitnis* of Sarfōji, underwent completion on the 13th December 1803. It is probable that Sarfōji, by having this long historical inscription engraved on the temple walls, wanted to give publicity to the legality of his adoption by Tuljāji-Rāja.

Sarfōji's adoption.

69. Sarfōji had the benefit of English education from the Rev. Schwartz. He was a good scholar in Mahrathi literature. He had a great regard for English gentlemen and officers. As a sign of gratitude towards the English people, he had two columns erected at Sētubāvāsatram and Paṭṭukōṭa with the inscription 'His Highness Mahārāja Sarfōji of Tanjore, the friend and ally of the British Government, erected this column to commemorate the triumphs of the British arms and the downfall of Bonaparte in A.D. 1814' (Sewell's *Lists of Antiquities*, Vol. I, page 283). According to our record, Sarfōji had a concubine before he was married, who died after giving birth to one or two children. As he was much attached to her, he dug tanks on the high-road to Rāmēśvaram, established a feeding-house and named it Muktāmbāl-chattram after her. The place is now known as Orattanāḍ. On the death of the Rev. Schwartz the Rāja, in his gratitude to his old teacher, erected a tomb to his memory in the church near the Śivagaṅga tank in the small fort at Tanjore (*Ibid.* page 278). Sarfōji was the first, it is said, to start the Manuscripts Library in the palace at Tanjore. His printing press made at Tanjore in 1805 was one of the earliest presses with Dēvanāgarī type in Southern India (Sewell's *Lists of Antiquities*, Vol. I, page 278). Among the charitable acts done by Sarfōji outside the limits of the Tanjore city may be mentioned the erection of two sacrificial halls at Muktāmbāpuram—the modern Orattanāḍ. The two records mentioning the above are dated in Śaka 1731 (1809-10 A.D.) and state that the following Vedic sacrifices were performed therein (1) *Agnishṭōma* (also called *Sōmasava*) preceded by *Ādhāna* by Śittappā-Dīkshita, (2) the same by Śēsha-Jaṭāvallabha, (3) *Ādhāna* and *Prathamatrirātra* preceded by *Chayana* by Veṅkaṭēśvara-Dīkshita, son of Mrityuñjaya-Vājapēyin, (4) *Agnishṭōma* (also called *Sōmayāga*) preceded by *Ādhāna* by

His life, culture and character.

Sāmavēdi Appāsvāmi-Dīkshita and (5) *Ādhāna* and *Prathamatrirātra* preceded by *Chayana* by Ṛigvēdi Subrahmaṇya-Jaṭāvallabha (*Annual Report* on Epigraphy for 1911 page 90). No. 398 of 1912, dated in A.D. 1806–07, records that the consecration ceremony of the goddess Bṛihadāmbā at Dēvikāpuram in the Ārni Jaghir was performed under the orders of king Sarfōji.

70. Among the epigraphs examined during the year are some Moslem records which give a few pieces of interesting information. The earliest among these are Nos. 306 and 307 of Appendix C which are dated in Śaka 1339 (=A.D. 1417). They come from the village of Vēdādri in the Nandigama taluk and serve as a useful landmark in the early history of the Moslem occupation of the Telugu country. Ferishta records that in the year A. H. 820 (A.D. 1417), that is, the year in which these epigraphs are dated, the (Bahmuny) king (Feroze Shah) despatched ambassadors to the Ray of Tulingana, demanding some years' arrears of tribute (Briggs' Translation, Vol. II, page 389). These ambassadors are not mentioned by name by the Muhammadan historian but the inscriptions supply to us what his accounts are wanting in. No. 306 says that while Śarakhu Maluka Zainadi-Voḍayalu the younger brother of Masanada Yēli Abibu Nidāmalu Maluka-Voḍayalu (i.e. Masnad Āli Abib Nizam-ul-mulk) was ruling the Eastern Country and Vōḍapalli (alias ?) Vajīrubāda (Wazirabad) on the bank of the river Kṛishṇā he deputed his friend Yījēdi-Maluka to govern over Śrīraṅgarājukoṇḍa on the bank of the river Kṛishṇā. The latter chief constructed the tank at Zainadipuram and founded charities for the free gift of food and drink and also built the flight of steps at the wharf called Vēmādri-Muṇḍrēvu in the river Kṛishṇā, for the merit of Zainadi-Maluka Nidāmalu-Maluka and Perōzu Sulutānu. Perōzu Sulutānu is evidently identical with the Bahmuny king Feroze Shah. No. 307 states that the chief Yījīdu-Maluka (identical with Yījēdi-Maluka) was a very righteous ruler famed far as one who established feeding-houses and water-houses for the benefit of the public, dug many tanks and performed many marriages by benefaction. That the epigraphs which are partly in Telugu verse should praise this Muslim chief in such high terms shows that the spirit of the Islamic occupation and rule of the Telugu country even in its early days, i.e. the beginning of the 15th century was benevolent and sympathetic. This occupation of the Telugu country by the deputees of the Bahmuny king was not permanent. Ferishta informs us that early in the reign of Ahmad Shah Wully Bahmuny, the successor of Feroze Shah Bahmuny, the Ray of Wurungole assisted against him the Dew Ray of Beejanuggar (Briggs' Vol. II, page 400) and was therefore punished by the Bahmuny king in the year 828 A.H. (=A.D. 1424) when Wurungole was captured (*Ibid.* page 406).

Moslem Inscriptions.

The Bahmuny king Feroze Shah.

71. In the account of the Quṭb Shahi kings of Golkoṇḍa it is stated that Sooltan Kooly who was a vassal of Mahmood Shah Bahmuny II with the title Kutb-ool-Moolk did not declare his independence of the Bahmuny throne till the A.H. year 918 (=A.D. 1512) (*Ibid.* Vol. III, pages 322 and 323). But an epigraph coming from Gūḍūr in the Kistna district (No. 246 of Appendix C) is dated in the year A.H. 907 (=A.D. 1501) and in the reign of the 'Sulṭān, Defender of the world, Quṭb Shah, worthy of the crown and the seal'. This seems to suggest that, Quṭb Shah had practically assumed independence nearly a decade earlier than the date given in Ferishta's account for this event.

Sooltan Kooly Quṭb Shah.

72. Mr. Sewell does not make any mention of Siruguppa in his *Lists of Antiquities*, Vol. I. Mr. Francis in his *Gazetteer* of the Bellary district (1904) takes no notice of the Lad Khan mosque at Siruguppa in the district. This mosque contains an inscription on a slab (No. 435 of Appendix B) recording that Mas'ūd Khan built a 'massive' gate at Ādauni and another gate at Sirkopa (Siruguppa) 'which in strength had no match'. This gate seems to have left no traces of its existence since it is not noticed in the *Gazetteer* which contains a good description of the place (page 234); and this fact probably accounts for the migration of the inscribed slab from the gate into which it was originally set into the Lad Khan mosque. Mas'ūd Khan referred to as Sidi Masaud Khan by Mr. Francis, is mentioned in the

Mas'ūd Khan at Adoni.

local and other manuscripts as a governor of Adoni during the period A.D. 1662-1687. He was the best known of all the governors of Adoni (page 196). He built not only a 'massive' gate at Ādauni as stated in our epigraph, but he constructed also a masonry well just west of the lowest gate of the fort at Adoni and the great Jamma Masjid in the town, 'the finest piece of Muhammadan architecture in the district'. He built a new bastion in the fort there. Mas'ūd Khan loved his creation, the Jamma Masjid, so much dearer than his own life that Ghazi-ud-din Khan, the general sent by Aurangazeb in A.D. 1687 to reduce Adoni, brought Mas'ūd to his knees by directing his guns against the Masjid. Mas'ūd, though subjugated, declined to enter Aurangazeb's service (page 197). Mas'ūd Khan had as his *divāns* two natives, viz. Veṅkanna Pant and Kōnēri Rao. Local manuscripts depict him as very fond of justice in having punished a Muhammadan fakir who behaved ill towards the daughter of Kōnēri Rao. Many mosques in the vicinity of Adoni received his bounties and enjoyed his patronage. The mosque at Kautālam was his foundation. Mr. Sewell has noticed half a dozen Kannada copper-plate grants of lands made to the mosques at Sultanpur, Kanamara and Tarapuram by this benevolent chief (*Lists of Antiquities*, Vol. II, pages 17 *ff.*).

73. The epigraph at Siruguppa glorifying this chief is composed in an ornate language and the translation of it kindly furnished by Mr. Yazdani, Government Epigraphist for Moslem Inscriptions, is appended below for the particular style and high sentiments that it is clothed in—

In Eternity, when the Founder of this Fort of 'Blue Firmament'
Opened the gates of grace and benevolence and Mercy unto the face of mankind,
Then a ball of Religion and State, Justice and Benevolence
Was thrown in the polo-ground and arena of the world.
Each of the rulers, monarchs and sovereigns
Came (into the world) in turn, and manifested majesty according to his star;
Galloped the horse of ambition; but could not bear away the ball;
Hence (each) threw down the ball of his head in the (curve of the) *chaugān* * of prostration.
Now when the turn of Mas'ūd Khan came,
He bore away the ball through the *chaugān* of courage.
Know him of pure faith and belief and of mature fortune and glory,
His justice has been praised by Naushīrwān, and his generosity (applauded) by Hātim.
The court of his (kingly) grace is resplendent like the Moon; but in the battle-field his awe scatters heads,
His wrath and grace, in respect of infidelity and faith, add darkness and light (to each).
Destroyed temples and idols and built Mosques and Miḥrābs,
Levelled the mountains in several places and raised walls touching the sky.
Built a strong and massive gate at Ādauni,
One like that the keepers of forts never heard or saw before.
This gate at Sirkopa (Siruguppa) which in strength has no match,
Was hastily built with ease and comfort.
O Thou who demandest the chronogram of the gate from me,
Calculate it from the phrase, 'Gate of Great bounty'.
'Gate of Great bounty': 1085 H. (1674 A.D.).

[*Note.*—The inscription is in verse: the style of writing being *Naskh*.]

74. After the fall of the Quṭb Shahis of Golkonda in A.D. 1685, Golkonda was annexed to the dominions of Delhi in 1688 (Sewell, *Lists of Antiquities*, Vol. II, page 168) in which year Aurangazeb appointed Ghazi-ud-din as Governor of the Dekhan (Burgess: The *Chronology of Modern India*, page 131). We are not certain of the extent of the jurisdiction of this Governor and Aurangazeb appears to have exercised direct authority over the country covered by the modern Kurnool district in A.D. 1697 since we find two inscriptions dated in this year mentioning the

Aurangazeb.

* A stick having one end arched and used in a game at ball.

Emperor as ruling over the earth with his capital at Āmudānagar (Ahmadnagar) called also Hastināpuram (Nos. 426 and 427 of Appendix B) and no mention is made in these records of the Governor of the Dekhan.

75. Before closing this review I wish to touch upon two records of modern interest. A stone planted outside the village of Honnūr in the Rayadrug taluk contains an inscription stating that 'Emam Sahib a Thug was hung here on September 6, 1837, for having strangled a man with rope.' Mr. Francis, in his *Bellary District Gazetteer* notices in the vicinity of this inscription 'an erection consisting of two uprights and a cross-bar from which is suspended an iron cage containing human remains'. The remains probably belong to Emam Sahib. Mr. Francis remarks that there are other similar gibbets in the (adjoining) Anantapur district.

76. From Mādhavaram in the Nandigama taluk comes an epitaph (No. 295 of Appendix C) given below, which is interesting in that it is not noticed by Mr. Cotton in the *List of Inscriptions on Tombs and Monuments in the Madras Presidency* or by Mr. Mackenzie in his *Manual of the Kistna District* or Mr. Sewell in his *Lists of Antiquities*.

Sacred
To the memory of
Captain
Henry Longford
Burleigh
Of the 11th Regiment, N.
Who departed this life.
On the 10th April 1844
Aged 34 years.

His brother officers
Have erected this tomb
To mark their sense of
Regard.

77. Nos. 301, 302 and 303 of 1923 secured from Tirukkōshṭiyūr and dated in the 11th year of Jaṭāvarman Sundara-Pāṇḍya, 'who took all countries,' give us a glimpse of the criminal administration prevalent in the 13th century in the Pāṇḍya country. These three records contain a continued narrative of a single event. We are informed (No. 301 of 1923) that on the night of the 25th of Arpaśi—the month preceding that noted in the record—one Vāmana-Bhaṭṭa having paid his dues to the temple was returning home. While he was passing the house of Śattiyanāvaṇ in the Eastern Street, the latter who had collected and stationed on either side of it a number of persons provided with arms, hacked Vāmana-Bhaṭṭa to death and fled to Paṉṉitiṟṟi where the whole party lay concealed. But when the above village was besieged, this Śattiyanāvaṇ escaped with his accomplices. Thereupon the belongings of Śattiyanāvaṇ in Karuvēṟkuṟichchi consisting of lands, houses, gardens and servants, both male and female, were confiscated and made over, as a gift, to the temple of Śokka-Nārāyaṇa. No. 302 of 1923 which is dated 20 days later than the above record narrates the sequel of the murder. We are informed that one Dēvargal-Nāyaṇ, probably one of the accomplices, was abroad unapprehended and his village called Vāsudēvamaṅgalam was included among the possessions of the temple. But subsequently on the murder of Vāmana-Bhaṭṭa being avenged by the murder of the culprit Sattiyanāvaṇ, the original gift of the entire village of Vāsudēvamaṅgalam was rescinded and the gift was reduced to 1 *mā* of land in the same village. Certain taxes were also levied now on some specified garden-lands for the temple.

Ancient Administration of Criminal Law in Southern India.

Servants confiscated.

78. More interesting information is furnished by No. 303 of 1923 dated in the month of Māśi, four months after the event. Śattiyanāvaṇ Sēramalaipperumāḷ—probably the son of Śattiyanāvaṇ, the culprit—appealed to the temple priests, the Śrī-Vaishṇavas of the place, the temple accountant, his sympathisers among the people rendering service to the temple, those reciting the hymns, Nārāyaṇadāsa doing duty as the agent of Toṇḍaimāṇār for the estate and the temple, the Agambaḍi Kaikkōḷas and the itinerant Śrī-Vaishṇavas, that he had been ruined by the confiscation of his father's property, that he was no party to the murder, that he would pay 800 *paṇam* to the (temple) treasury in lieu of the confiscated property, and that the lands, houses, gardens and servants, both male and female, be restored to him. He requested also that the taxes on the lands, etc. should be remitted. This prayer was granted on the condition of his maintaining the service called Vīrakēraḷa-Maḷavarāyaṇ-*śandi* in the temple. The records in question are silent as to the causes that led to the murder of Vāmana-Bhaṭṭa by Sattiyanāvaṇ, the name of the individual who avenged this murder and how the latter was punished. It is also not clear why the entire property of Dēvargaḷ-Nāyaṇ who was abroad was confiscated in the first instance and why the punishment was lightened after the culprit was assassinated eventually, by confiscating only a portion of the lands possessed by him.

79. Various instances of criminal administration have been noticed in previous reports (*Annual Report* for 1899–1900, Part II, page 9, *Annual Report* for 1906–1907, page 65, *Annual Report* for 1909–1910, page 85, *Annual Report* for 1917–1918, page 148, and *Annual Report* for 1918–1919, page 99) covering the period from Rājarāja I to Rājarāja III. These may be classified under (1) murder, (2) culpable homicide not amounting to murder (*a*) on account of accident in hunting or shooting, and (*b*) by negligent act. It is worthy of note that we have not come across any records referring to theft, robbery or dacoity. There are a few instances of misappropriation of funds, falsification of accounts and breach of trust. Such cases were punished with dismissal and compensation for the loss sustained by the crimes. A careful study of the cases referred to in the previous *Annual Reports* suggests that offences falling under clauses (*a*) and (*b*) ought to deserve capital punishment as having caused the death of an innocent man. These records seem to have made a difference in the punishments awarded to offences 2 (*a*) and 2(*b*). In offences coming under 2 (*a*) death caused by accidental shooting without any previous knowledge that such mishap would occur—the perpetrator of the death was asked to pay a certain amount of money or endow certain lands for burning lamps in the temple. But offence covered by 2 (*b*), i.e. death caused by negligent act seems to have been viewed as more serious, being under the control of man and it was decreed that the offender, though he should have been given capital punishment, would be let off with the fines noted for class 2 (*a*). The latter compares favourably with the present criminal law by which the sentence of hanging in certain cases of culpable homicide is commuted into transportation for life. In all these cases the *bona fides* of the culprit were considered. The assassination referred to in the records under consideration was a deliberate murder and as such deserved capital punishment, i.e., life for life. And the perpetrator of the crime was abroad and his property had to be confiscated. But when he was killed in retaliation (பழிக்குப் பழிவாங்க : No. 302), the appeal of his son was favourably considered and only a portion of the property was restored to the latter. Probably this is the reason why Dēvargaḷ-Nāyaṇ was also treated leniently after the retaliation. That capital punishment was contemplated by the laws of the country both social and divine is clear from Nos. 64 of 1900 and 352 of 1909 wherein it is stated that though a certain individual had killed another, "he shall not die for it," and "he may escape the possible mischief of the revengeful soul of the victim", respectively. In the present case it is seen that a Brahman, Vāmana-Bhaṭṭa, was stabbed to death by Sattiyanāvaṇ probably a non-Brahman. Perhaps in those days the murder of a Brahman was considered to be the most heinous crime and required capital punishment. Manu lays down that in no case shall the life of a Brahman be taken but he should pay fine in coin according to the nature of the crime. It is also stated that anybody other than a Brahman who causes any sort of injury to a Brahman shall have his limbs cut off or suffer death (Chapter IX, v. 248).

80. A special feature of the ancient administration of criminal law was that sentences of punishment were passed in assembly by the citizens, villagers, the people of the nādu (district) and the Brahmans. But we do not hear of the court of justice —Dharmāsana—very often referred to in lithic records as having been requisitioned in these cases. In some cases the perpetrator of the murder compromised with the relatives of the murdered and gave money for burning lamps in a temple. Fines imposed in money and lands given in reparation did not form a source of revenue to the State, but they were all transferred to the temple for burning lamps. Manu, the Law-giver, lays down that fines levied in such cases should not be appropriated by the king (Chapter IX. verse 243). But it looks strange that heinous crimes such as killing a man either deliberately or through carelessness should have been let off merely with a fine for burning lamps. To the Hindu conscience sin is more dreadful than the breach of social laws and any kind of murder was considered a heinous sin. Rules are laid down for expiating all classes of sins. Burning lamps in a temple is considered the most virtuous act as is clear from the majority of the stone records. Even with some of the Catholic Christians the burning of candles in the churches is considered efficacious in absolving the sinner. The way of repentance is the same everywhere.

Ancient Tribunal.

ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1924-25.

CONTENTS.

PART I.

PART II.

ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1924-1925.

PART I.

Office Routine.

During the year 1924-25 for which the subjoined report is presented Mr. C. R. Krishnamacharlu, the Senior Assistant of the office, who had been appointed to officiate for Mr. K. V. Subrahmanya Ayyar as Assistant Superintendent for Epigraphy in the office of the Government Epigraphist for India, Fernhill, from the 8th March 1924 reverted to his permanent appointment on 14th June 1924. During his absence gradual promotions were given to the members of the staff.

2. Mr. G. V. Srinivasa Rao, the Junior Assistant, was granted leave on average pay for one month and two days with effect from the 20th December 1924. The Kannada Assistant, Mr. N. Lakshminarayana Rao, had similar leave for two days from the 15th October 1924 and for eleven days from the 13th December 1924. The Telugu Assistant, Mr. A. Rangaswami Sarasvati was granted leave on average pay for one month and 15 days from the 4th November 1924, and Mr. P. Visvanatha Ayyar, Photographer, for three days in December 1924.

3. Mr. G. V. Rangarajayya, the Tour-clerk, had leave on average pay for two months and eight days from the 16th October 1924 and for five days from the 6th January 1925 and leave on half average pay for three months and ten days from the 11th January 1925. The Clerk-typist, Mr. K. Somasundaram Pillai, had similar leave for twenty-four days from the 7th May 1924, and for one month and twenty-five days from the 3rd September 1924 and leave on medical certificate for three months in continuation.

Assistant Superintendent's Tour.

4. During this year I could not, owing to certain exigencies, tour for more than one month and a half. Having left Madras on the 18th November 1924 I proceeded to the Tanjore district to examine certain villages from which reports had come of the existence of important inscriptions. But I had to return to Madras, all of a sudden, to have an interview with the Hon'ble Sir B. N. Sarma, *Kt.*, C.I.E., Member for Education, Health and Lands, Viceroy's Executive Council, in connection with certain questions relating to this Department. I left headquarters again on the 14th February 1925 and returned to Madras on the 11th March 1925 after examining certain monuments and epigraphs in Tanjore and Kumbhakonam, relating to the Mahratta rulers of Tanjore. Under my direction my Photographer took photographs of the old oil paintings of those kings preserved in the palace at Tanjore and also of the marble statue of Sarfōji-Mahārāja set up in one of the durbar halls facing the 'Sarasvati Mahal' Library which was founded by Sarfōji himself. These paintings represent the following kings:—

Shahājee (I) (Śahāji-Mahārāja).
Śivājee (I) (Śivāji the Great).
Śambhājee (Śambhāji).
Ēkōji A.D. 1676–1683.
Shahājee (II) A.D. 1684–1710.
Sarfōjee (I) A.D. 1711–1728.
Thukkōjee A.D. 1729–1735.
Bāvā-Sāhib A.D. 1735–1736.
Pratāpasiṁha A.D. 1741–1764.
Tulajā Mahārāja A.D. 1765–1787.
Sarfōjee (II) A.D. 1800–1832.
Śivājee (II) A.D 1833–1855.
Amarsiṁha Mahārāja A.D. 1788–1799.

These will be utilised in my forthcoming monograph on Sarfōji's long inscription in Mahratti noticed on page 120 of my last *Annual Report*. The photographs taken in this connection are noted as Nos. 863 to 868, 870 and 872 in appendix C below.

5. While camping at Tanjore my attention was drawn to a copper image preserved in the Bṛihadīśvara temple at the place, bearing in modern Tamil the inscription '*Periyakōyil Rājarājēndra-Chōḷa-rāja*' on the pedestal. Though the figure is cut with the features and dress of a king the alphabet of the inscription thereon does not warrant its assignment to the Chōḷa times. This has been photographed (vide page 81) and also briefly noticed in Part II under the Chōḷa section. A photograph of the Schwartz memorial marble tablet in the church at the Śivagaṅga tank at Tanjore has also been taken.

6. After finishing my work at Tanjore I sent the Photographer to Sāḷuvanāyakaṇpaṭṭaṇam to take photographs of the very interesting structure called the 'Manora Buildings' which was also the work of Mahārāja Sarfōji. The Collector of Tanjore invited my attention to the existence of this structure with inscriptions. I personally visited Sāḷuvanāyakaṇpaṭṭaṇam and secured the epigraphs. In my last *Annual Report*, page 121, paragraph 69, I have stated that two columns bearing the same inscriptions were erected by Sarfōji-Mahārāja, one at Sētubāvāsatram and the other at Paṭṭukkōṭṭai. The column referred to as existing at Sētubāvāsatram is identical with the one at Sāḷuvanāyakaṇpaṭṭaṇam which is very near the former village. Paṭṭukkōṭṭai which was examined by me this year contains no column and Mr. Sewell's information is therefore wrong. The question of conserving the above mentioned monument is now under the consideration of the Government.

7. After visiting a few villages in the South and North Arcot districts I returned to Madras on the 11th March 1925. My personal collection for the year numbers 60 epigraphs which have all been reviewed in this Report.

Tours of the Establishment.

8. The Senior Assistant, Mr. C. R. Krishnamacharlu, did not go on any long tour. He accompanied me to Tanjore on the 14th February 1925 and returned to Madras on the 22nd of the same month after examining with me some monuments and epigraphs of the place. The Junior Assistant, Mr. G. V. Srinivasa Rao, who left Madras on the 13th February 1925, was in camp till the 9th April conducting the villagewar survey of a portion of the Mayavaram taluk in the Tanjore district. His entire collection which has been included in this report comes to 115 inscriptions. Mr. V. Venkatasubba Ayyar, the Tamil Assistant, also conducted a similar survey of another portion of the same taluk during the period 16th January 1925 to 5th May 1925. His collection comes to 188 inscriptions and has also been included in this Report.

9. A few remarks may be made here on the condition of certain important temples in this taluk and what damage ignorant vandalism has done to the epigraphs in those temples. The Mayūranāthasvāmin temple at Mayavaram is under repair. Inscriptions in this temple have been copied in previous years; but no trace of them is to be found now. The Vishnu temple with inscriptions at Maṅganallūr was dismantled and with its stones has been constructed a Gaṇēśa temple. So many of the inscribed stones of the original temple are now lost that from the existing stray ones nothing connected can be made out. The Adityēśvara temple with inscriptions, at Pēṟāvūr is in a dilapidated condition. Some of its inscribed stones have been removed for building an Ayyanār temple in the village. The ancient Gōmuktīśvara temple, in the village of Tiruvāḍuturai has been repaired recently but all the inscribed stones have been misplaced. At Maṇṇārgudi, in the Tanjore district, which was visited during the year, the work of devastation has gone so far that none of the inscriptions in the temple of the place copied already in 1897 could be found now in full. In the light of these facts, it appears necessary that some effective steps are taken by Government to ensure the safe, preservation of all the old and important epigraphs of the country. In many instances the Collectors of districts are not able to inform this office of the proposed repairs for want of timely intimation to them from their subordinates or the trustees of the temples.

10. The Telugu Assistant, Mr. A. Rangaswami Sarasvati, left Madras on the 11th February 1925 and returned on the 21st March after examining eight villages left over last year in the Rayadrug taluk of the Bellary district and conducting the villagewar survey of 48 villages of the Kudligi taluk of the same district. The Kannada Assistant, Mr. N. Lakshminarayana Rao, who left Madras on the 12th February 1925, also worked in the same taluk till 2nd April 1925 conducting the epigraphical survey of 71 villages of the taluk. Their entire collection which has been utilised for the Report comes to 56 inscriptions. At Ammankēri and Maraba in the Kudligi taluk have been copied three inscriptions which are in doubtful characters. Some of these look like Vatteluttu alphabets, but this is only a seeming resemblance. These are registered as Nos. 303, 324 and 325 of appendix B

The Year's Work.

Publication.

11. My *Report* for the year 1922–23 was finally issued in May 1924. The manuscript matter for the *Report* for the year 1923–24 was sent to the press on the 4th June 1924 and subsequently the proofs in convenient batches. The final advance copy of the same was submitted to the Director General of Archæology in India through the Government Epigraphist for India on the 15th December 1924 and the final proof copy of it was sent to the press on the 14th March 1925 for being struck off. A summary of the epigraphical work accomplished by this office during the year 1923–24 for review in the Director General's Annual was submitted to the Government Epigraphist on the 19th July 1924 and a shorter summary of the salient features of the work turned out during the same year for review in the Presidency Administration Report was submitted on the 22nd October 1924. The *South-Indian Inscriptions*, Volume IV (Texts), material for which was partly prepared in this office and forwarded to the Government Epigragphist as stated in paragraph 15 of my *Report* for the year 1922–23, was issued during the year under notice.

12. Corrected galley proofs of the article on the Nala inscription at Podagadh in the Jeypore (Vizagapatam) State by Mr. C. R. Krishnamacharlu and manuscripts of articles on the copper-plate grant of Veṅkaṭa I (No. 9 of 1921–22) by Mr. G. V. Srinivasa Rao, on the Kāp plate of Sadāśivarāya (No. 8 of 1921–22) by Mr. N. Lakshminarayana Rao and on the Peṇukapaṛu grant of the Eastern Chālukya king Jayasiṁha II by Mr. C. R. Krishnamacharlu were forwarded during the year to the Government Epigraphist for publication in the *Epigraphia Indica*. Requisitions from private parties for copies of transcripts have been received in their usual number, and complied with during the year under report. Some scholars also visited the office to make personal consultation of transcripts or impressions of inscriptions and books from the Office Library. Applications for photographs had also come in during the year as in previous years. Among those that visited the office for personal examination of the albums and selection of photographs were Rev. Robert Zimmerman, S.J., PH. D., Professor of Sanskrit Literature, St. Xavier's College, Bombay; Dr. A. K. Coomaraswami, Keeper of Indian and Muhammadan Art, Museum of Fine Arts, Boston (Mass.) United States, America; Mr. G. V. Sitapati, B.A., L.T., Lecturer in History, Rajah's College, Parlakimidi, and Dr. Phil. William Cohn, Assistant, State Museum, Berlin. The Director of the Indian Research and Information Bureau, Allahabad, was supplied with a list of photographs of historical importance.

Collection.

13. Owing to the unavoidable delay in the issue of the *Report* for the last year the annual tours of the office could not be taken up before the beginning of 1925, and hence my assistants and myself remained in camp only for about two months in the year. The total collection for the year comes to 420 stone inscriptions which have been secured from 279 villages visited in all during the year.

14. Of the 19 copper-plate grants which have been reviewed in this *Report* the most important ones are the Śālaṅkāyana records (Nos. 1 to 3 of appendix A); detailed remarks on their historical value will be found in Part II below. Of the rest those belonging to the later Eastern Chāḷukya king Vijayāditya, found at Ryāli in the Godavari district and the grants belonging to the Eastern Gaṅga kings Vajrahasta and Anantavarman Chōḍagaṅgadēva have their own contributions to make to our knowledge of the history of these dynasties. No. 15 of appendix A which belongs to Harihara II of the first Vijayanagara dynasty is of value as it shows that the king was a devotee of the Śaiva teacher Kriyāśakti who was however catholic enough to advise his royal disciple to endow the Vishṇu temple of Vīra-Nārāyaṇa along with the Śaiva temple of Tryambakēśvara at Gadag.

15. Seventy-nine photographs were taken during the year and one drawing has been made of the plan of the 'Manora Buildings' referred to in paragraph 6 above, from the original which was borrowed from the Receiver of the Tanjore Palace Estate, Tanjore.

Conservation.

16. An old stone slab with inscription of date Śaka 820 (No. 452 of 1924) found built into the pavement in the *gōpura* of the temple at Tiruchchāṇūr in the Chittoor district has been removed by the Mahant of Tirupati at my suggestion, from its original place where it was subject to constant treading over by the pilgrims. His Holiness has also kindly promised to secure in proper places such other inscribed stones as are found in unsafe places or positions, thus setting up a good example worthy of being followed by the managers of other ancient temples.

Two sets of copper-plates belonging to the early dynasty of Śālaṅkāyanas (Nos. 1 and 2 of appendix A) referred to above, and a set of plates belonging to the Eastern Chāḷukya king Jayasiṁha II (No. 4 of 1923–24) were purchased at my instance by the Government Museum, Madras, during the year.

Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy for the year 1924–25.

Expenditure.

	RS.	A.	P.
Salary of the Assistant Archæological Superintendent for Epigraphy.	6,354	13	0
Pay of the Establishment	12,637	10	0
Travelling allowance of the Assistant Superintendent ..	499	3	0
Travelling allowance of the Establishment	1,869	3	0
Contingencies of the office	6,011	5	0
Supplies and Services	546	15	0
Total ..	27,919	1	0

Receipts.

	RS.	A.	P.
By Sale of Photographs	5	0	0

Return of Stores of this office for the year ending 31st March 1925.

Name of articles with description.	Balance on 1st April 1924.		Received during 1924-25.		Total of (2) and (3).		Written off during 1924-25.		Balance on 31st March 1925.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		RS. A. P.		RS. A. P.		RS. A. P.				RS. A. P.	
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphrams, one view-finder, one tripod stand and one Bush Rapid Applanet lens.	1 set	550 0 0	..	..	1 set	550 0 0	..	..	1 set	550 0 0	Vide Madras G.O. Nos. 607-608, Public, dated 7th August 1893.
Chubbs' lock with key.	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	..
Tent articles (11 bundles).	1 set	..	..	..	1 set	..	..	..	1	..	Price 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 Madras G.O. No. 2050 W., dated 3rd November 1915.
Cycle ('Preference') with accessories.	..	..	1	249 10 0	1	249 10 0	..	..	1	249 10 0	Madras G.O. No. 1003, Home (Education), dated 3rd September 1920.

Stone inscriptions copied at the following places are registered in appendix B :—

1. **Bellary district**.—6 villages in the Rayadrug taluk [1] (Nos. 326-333) and 27 villages in the Kudligi taluk [2] (Nos. 278-325).

2. **Chingleput district**.—Conjeeveram (No. 420) (*Conjeeveram*)

3. **Chittoor district**.—Chellūr (No. 419) (*Kalahasti*).

4. **North Arcot district**.—Palaṅkōyil (Nos. 352-364), Elattūr (No. 365), Pūṇḍi (No. 366) and Nārttampūṇḍi (Nos. 367-381) (*Polur*).

5 **South Arcot district**.—Vaḍa-Śiruvalūr (Nos. 382-383), Nāgapuram (Nos. 384-385), Puliyaṇūr (No. 386), Vallimōḍu-Pēṭṭai (Nos. 387-388), Raṭṭaṇai Maḍa-vilāgam (Nos. 389-392) (*Tindivanam*).

6. **Tanjore district**.—36 villages in the Mayaveram taluk [3] (Nos. 1-277), Kaḷappāl (Nos. 334-337) (*Tirutturaipundi*), Paṭṭukōṭṭai (Nos. 338-342) and Sāluva-nāyakaṇpaṭṭaṇam (Nos. 343 A to E and 344) (*Pattukkottai*), Kīḷavaram (Nos. 345-348) and Achyutamaṅgalam (Nos. 393-413) (*Nannilam*), Tanjore (Nos. 349-351) (*Tanjore*), Maṇṇārguḍi (Nos. 414-416) and Teṇpādi (Nos. 417-418) (*Mannargudi*).

[1] In all 10 villages were visited. [2] In all 119 villages were visited. [3] In all 132 villages were visited.

Tour programme of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1925–26.

A.—Places reported by Government officers and others to contain inscriptions and places selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Bhavāni	Bhavani—Coimbatore	To copy inscriptions in the Śiva temple.
2	Bhāradvāja Āśrama ..	Sattenepalle—Guntur	Reported to contain inscriptions.
3	Dēvar Mukkulam ..	Dharmapuri—Salem	Vishṇu temple with inscriptions.
4	Gudipōdi	Sattenepalle—Guntur	Reported to contain inscriptions.
5	Ilaiyāttakkudi	Tiruppattur—Ramnad	Do.
6	Katteragandla	Badvel—Cuddapah	Do.
7	Kāvēripuram	Bhavani—Coimbatore	Do.
8	Kilappaluvūr	Udaiyarpalaiyam—Trichinopoly.	To copy the uncopied inscriptions in the Śiva temple.
9	Kondapallo	Bezwada—Kistna	To copy the new inscriptions discovered by the Forest Department.
10	Kōṭṭūru	Do.	Reported to contain inscriptions.
11	Kōvanūr	Tiruppattur—Ramnad	Do.
12	Kōvilkāda	Pattukottai—Tanjore	Do.
13	Kundāpūr	Kundapur—South Kanara ..	To copy the stone inscription on the high-road to Udipi.
14	Kuruvattūrdēsam ..	Walluvanad—South Malabar ..	Reported to contain inscriptions.
15	Marandahalli	Dharmapuri—Salem	Śiva temple with inscriptions.
16	Midutūru	Nandikotkur—Kurnool	Reported to contain inscriptions.
17	Muddurti	Viravalli—Vizagapatam ..	Do.
18	Muslimadugu	Nandikotkur—Kurnool ..	Do.
19	Mūttakurichchi	Pattukkottai—Tanjore	Do.
20	Nadavacheberi	Avanasi—Coimbatore	Inscriptions in the Śiva temple.
21	Nāgārjunakonda	Palnad—Guntur	Reported to contain inscriptions.
22	Ōmampuliyūr	Chidambaram—South Arcot ..	Do.
23	Pālaiyūr	Musiri—Trichinopoly	An old Siva temple containing inscriptions.
24	Pallattūr	Tiruppattur—Ramnad	Reported to contain inscriptions.
25	Pallikonda	Vellore—North Arcot	Vishṇu temple containing inscriptions.
26	Palugurallapalle	Badvel—Cuddapah	Reported to contain inscriptions.
27	Panamarattuppatti ..	Salem—Salem	To copy the inscriptions on a rock in the reservoir.
28	Pāṭūru	Rajampet—Cuddapah	Reported to contain inscriptions.
29	Perinkannūr	Ponnani—South Malabar ..	An old Śiva temple containing inscriptions.
30	Perukalandai	Pollachi—Coimbatore	Reported to contain inscriptions.
31	Pottipuram	Salem—Salem	Vishṇu temple with inscriptions.
32	Pōṭnūru	Bimlipatam—Vizagapatam ..	Reported to contain inscriptions.
33	Rādhānūr	Tiruppattur—Ramnad	Do.
34	Śembiyanmahādēvi ..	Negapatam—Tanjore	Do.
35	Śendalai	Tanjore—Tanjore	Vishṇu temple containing inscriptions.
36	Śeñjeri	Palladam—Coimbatore	Reported to contain inscriptions.
37	Śivapuri	Chidambaram—South Arcot ..	Do.
38	Śōmandurai	Pollachi—Coimbatore	Do.
39	Śrirāmpuram	Sarvasiddhi—Vizagapatam ..	Do.
40	Subrahmanyam	Uppinangadi—South Canara ..	Do.
41	Śukkampatti	Dharmapuri—Salem	Do.
42	Tirushchirrambalam ..	Pattukkottai—Tanjore	Do.
43	Tirukkalippālai	Chidambaram—South Arcot ..	Do.
44	Tirunārāyanapuram ..	Musiri—Trichinopoly	Do.
45	Tiruttalūr	Cuddalore—South Arcot ..	Temple with inscriptions.
46	Vēlapūru	Sattenepalle—Guntur	Do.
47	Vikramam	Pattukkottai—Tanjore	Do.
48	Yedumalai	Lalgudi—Trichinopoly	Do.

B.—Detailed Survey of Inscriptions—Talukwar.

1. Kumbhakonam—Tanjore district (after finishing Mayaveram taluk).
2. Dharmavaram—Anantapur district.
3. Dharwar—Dharwar district, Bombay Presidency.

G. Venkoba Rao,
Assistant Archæological Superintendent for Epigraphy.

APPENDIX.

A.—List of copper-plates examined during the year 1924–25.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	M.R.Ry. Challa Jagannatham Pantulu Garu, Assistant Editor, the 'Andhra-Patrika', Madras.	Śalaṅkāyana	Maharāja Śrī Vijaya-Skandavarman.	Regnal year 1, Vaiśākha, paurṇamāsī.	Sanskrit in Archaic characters.	Purchased for the Government Museum, Madras.	Epigraphia Indica.	Registers the tax-free grant by the king, of the small village (pallikā) Chintapura to Śivāryya of the Maudgalya-*gōtra* who was a resident of the village Lēkumarī. (Published by the late Mr. K. V. Lakshmana Rao, M.A., in the Vizianagaram Maharaja's College Magazine for October 1922.)
2	Do.	Do.	Maharāja Śrī Nandivarman ..	Lost, [paurṇa]-māsī.	Do.	Do.	Do.	Registers the grant by the king, of 12 *nivartana* of land in the village Kuravāṭa situated in the Kudrahāra-vishaya to a brahman called Svāmichandra of the Maudgalya-*gōtra*. (Published by the late Mr. K. V. Lakshmana Rao, M.A., in the Vizianagaram Maharaja's College Magazine for October 1922.)
3	M.R.Ry. M. Somasekhara Sarma Garu, Triplicane.	Do.	Do.	Regnal year 10, Śrāvaṇa, Śukla-paksha, Pratipad.	Sanskrit ..	Returned to the owner.	Do.	Registers the grant of land in the villages of Arutore, Muṇḍura, Cheñcheruva and Kambarañcheruva, by the king, to the shepherds of the god Vishṇugrihasvāmin for the king's merit and prosperity. The genealogy of the king for three generations before him is given. The *āṇāpti* of the grant was Mulakura-Bhōjaka. The grant was issued from Vijaya-Veṅgīpura like Nos. 1 and 2 above. See Part II, p. 74.
4	Do.	Eastern Chālukya	Vishṇuvardhana-Mahārāja ..	Solar eclipse ..	Do. ..	Do.	Do.	Records the grant, by the king, of two *nivartana* of land in the village Ariyōru in the Atili-*vishaya*, together with a house, to Nūri-Śarman, son of Nanni-Śarman and grandson of Sūri-Śarman of the Pātañjala-*gōtra* who was a master of the Atharva-*vēda* and was a resident of Padminyagrahāra.
5	Do.	Eastern Gaṅga.	Anantavarman Vajrahasta, 'lord of Trikaliṅga'	Śaka 982, Kārtika, Prathama-paksha, tritiya, Sō-[ma]vāra (?).	Sanskrit (Nagarī).	Do.	....	Gives the genealogy of the Gaṅgas with the duration of their reigns down to Vajrahasta. Mentions that Vajrahasta was crowned sovereign on Sunday, tritiyā, Rōhiṇī and Dhanur-lagna, in the bright half of the Vrishabha month, in the Śaka year 960. Records the grant of the village Kōddama, by the king, to the Vaiśya Mallapa-Śreshṭha of the Datta-*gōtra*. The latter, reserving a portion of the village for himself, granted the rest of it to the brahman Māpaya-Nāyaka of the Ujamanyu-*gōtra* who was a resident of the village Jalamūru and to 300 other brahmans. Also settles the annual taxes to be paid to the king by the village.

A.—List of copper-plates examined during the year 1924-25—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
6	The Collector of Ganjam ..	Eastern Gaṅga.	Anantavarman Chōḍa-Gaṅgadēva.	Śaka 1003, Mīna, Kṛishṇa-pañchami, Sunday.	Sanskrit (Nāgari).	Returned to the owner.	....	Records the grant by the king, of the village Khonna to three hundred learned Brāhmaṇas.
7	Do.	Do.	Do.	Śaka 1034, Uttarāyaṇa.	Sanskrit (Telugu).	Do.	....	Gives the genealogy of the Gaṅga kings and the lengths of their reigns down to Anantavarman and mentions that his coronation was celebrated on Saturday, śukla-paksha tritiyā, Rēvati, in the month Kumbha of the Śaka year 999. States that since Muṇḍapaṛu which had been originally granted to brahmans along with the village of Khonna in the Varāhavarttani-*vishaya* by the king's grandfather Vajrahasta in Śaka 1003 was subsequently joined with the village of Gāra, eighty-eight *vrittis* of land were taken over in return for it from the village of Tūlupu and granted by the king to the brahmans as compensation.
8	The Collector of Godavari ..	Eastern Chāḷukya.	Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja Vīra Vijayādityadēva.	Regnal year 12, Uttarāyaṇa.	Sanskrit in Archaic Telugu.	Do.	South-Indian Inscriptions.	Gives the usual genealogy of the Eastern Chāḷukyas down to king Vijayāditya. Registers the grant, by the sovereign, of the village Māviṇḍēru, free of all taxes and imposts, to the Vedic scholar Pampana-Bhaṭṭōpādhyāya of the Parāśara-*gōtra* for the merit, prosperity and health of the king. The donee and his ancestors are praised for their scholarship. The inscription was composed by the poet Muttaya-Bhaṭṭa and inscribed on the plates by Paṭṭāla. The grant is addressed to the *Kuṭumbis* (householders) of the Guddavāṭi-*vishaya*.
9	Do.	Do.	Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja.	Do.	Sanskrit in Telugu.	Do.	Do.	Gives the usual genealogy of the Eastern Chāḷukya sovereigns down to the king. Registers the grant, by the king, of the village Kruṇḍuru, free of all taxes and imposts to the Vedic scholar Pampanārya of the Parāśara-*gōtra*, who was a resident of the village of Pasuḍōva. The donee's scholarship is highly praised. The inscription was composed by the poet Muttaya-Bhaṭṭa and inscribed by Paṭṭalaka. The grant is addressed to the *Kuṭumbis* (householders) of the Guddavāṭi-*vishaya*.

A.—List of copper-plates examined during the year 1924–25—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
10	Śrīmān A. C. Ramanujacharya, Receiver, Ādikēśavaperumāl and Bhāshyakāra temples, Śrīperumbudur.	Vijayanagara	Śrīraṅgarāya, 'ruling at Penugoṇḍa'.	Śaka 1499, Khara (wrong), Āshāḍha, śukla-paksha, prathama-dvādaśī.	Sanskrit (Nandināgarī).	Returned to the owner.	South-Indian inscriptions.	Records the grant of the village Ballavōlu, otherwise called Tiruveṅkaṭapura, situated in the Paḍanāḍu-mahāsima, a subdivision of the Chandragiri-rājya to the scholar Tirumalāchārya, who was the eldest son of Appayachārya and grandson of Siṅgarachārya and who belonged to the Bhāradvāja-*gōtra*. The grant was made by the king at the instance of his younger brother Veṅkaṭapati.
11	Do.	Do.	Do.	Śaka 1514, Pramādi (wrong), Vaiśākha, śukla, dvādaśī.	Do.	Do.	Do.	Records the grant of the village Kivvalūr, otherwise called Veṅgalāmbāsamudra and situated in the Maṅgalūr-nāḍu, a subdivision of the Chandragiri-rājya, as *sarvamānya* for the expenses of feeding the Vaishṇavas when the images of the god Ādikēśava and of Emberumānār (Rāmānuja) were taken in procession to the garden established by Veṅgalāmbā, the queen of Tirumalarāya, at Śrīperumbū[dū]r and for paying the wages of keepers of this garden.
12	Do.	Do.	Sadāśiva-Mahārāya	Śaka 1477, Rākshasa, Āshāḍha, śukla, prathama-dvādaśī, Monday.	Do.	Do.	Do.	Registers the grant of the village Tirumaṇikuppa, otherwise called Chinnatimmarājanapura, in the Chandragiri-rājya, by the king, to the Vedic scholar Purushōttama-Bhaṭṭa, of the Gautama-*gōtra* and Āśvalāyana-*sūtra*, made at the request of the minister Rāmarāja on behalf of Āraviṭi Timmarāja and Chinna-Timmarāja.
13	Do.	Do.	Vīrapratāpa Veṅkaṭadēva-Mahārāya, 'ruling at Ghanagiri'.	Śaka 163[9], Hēvilambi, Mārgaśīra, bahula 12, Wednesday, Anurādha.	Telugu ..	Do.	Do.	Registers the grant of the Pradhānāyuḍi-satram in Ādivarāhapuram at Śrīraṅgam, as a *maṭha*, and the gift of land and emoluments in the shape of food and honours in the temple of the god Śrīraṅga-Nāyaka, to *Paramahaṁsa Parivrājakāchārya* Śrīperumbūdūr Yatirājasvāmi by Viśvanāthanāyani Vijayaraṅga Chokkanātha-Nāyaka of the Kāśyapa-*gōtra*.
14	M.R.Ry. Yajnasvami Ayyar of Kadaladi, Polur talak, North Arcot district.	Do	Vīrapratāpa Achyutarāya ..	Śaka 1451. Virōdhi, Pushya, Makara-Saṅkramaṇa, kṛishṇa-paksha, trayōdaśī, Tuesday.	Sanskrit (Nandināgarī).	Do.	....	Published *Epigraphia Indica*, Volume XIV, pages 310–11.

A.—List of copper-plates examined during the year 1924-25—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
15	M.R.Ry. V. B. Alur, B.A., LL.B., Editor, the 'Jayakarnāṭaka,' Dharwar, through Mr. N. Lakshminarayan Rao, M.A., Kannada Assistant.	Vijayanagara	Vīrapratāpa Harihara-Mahārāya (II).	Śaka 1301, Siddhārthi, Jyēshṭha, śu. paurṇamāsi, Tuesday, lunar eclipse.	Sanskrit and Kannaḍa.	Returned to the owner.	Epigraphia Indica.	Registers the grant by the king, of twenty-two villages in Gadagina-dēśa (i.e. Gadag country) which comprised 66 villages and which was situated in Toragallu-nāḍu in Lakkuṇḍēyu-vēnṭhe, a subdivision of Poṉṉa-Hastināvati (i.e., Hampi) to the gods Tryambaka and Vīranārāyaṇa at Gadag at the instance of Vāṇīvilāsa Śrī-Kriyāśakti-guru. The control and management of the two temples was vested in Sammanāchārya who was a brahman of the Kāśyapa-*gōtra* and Bodhāyana-*sūtra* and who was the *śānabōga* (accounts officer) of the Gadag-dēśa.
16	M.R.Ry. C. M. Ramachandra Chettiyar, Coimbatore.	Mysore Chiefs.	Chāmarāja-Uḍaiyar	Kali 4834, Śaka 1657 (mistake for 1655), Pramādicha, Āṇi 23, Friday, saptami, Uttiraṭṭadi.	Tamil ..	Do. ..	South-Indian Inscriptions.	Registers the grant, of the *mayamai* duties levied on articles of merchandise like yarn, tobacco, areca-nut, pepper, sandalwood, etc., to the temple of Poṉṉalai Vēlāyudasvāmi, by the various representatives of the 16 countries and *Pattaikārs* assembled together, for offerings and worship to the god while Kumāra-Dēvappayyaṉ was administering the Kōyambuttūr-*śīrmai* as the agent of Śikhayarājavayyan (Chikkarāja) who was the executive officer of the king. The entire management of the charity was left in charge of the Paṇḍārasannidhi of Tiruvavaḍuturai. Mentions Kaṇṭi[rava] Narasarāja-Uḍaiyar as the ancestor of the king.
17	Do.	Do.	Krishṇarāya-Uḍaiyar 'ruling at Śrīraṅgapaṭṇam.'	Śaka 1683, Kali 4861, Vishu, Kārttigai 22, Thursday, saptami, Aviṭṭam, Arulana-yōga (Harshaṇa), [Gara]—karaṇa(?)	Do. ..	Returned ..	Do. ..	Registers a gift of 50 *vellam* of land in the village of Kaṭṭampaṭṭi for the daily offerings of the god Poṉṉalai-Vēlāyudasvāmi at Kinattakkaḍavūr by Kurikkāra Māḍayyar, the agent of the king at Kōyammuttūru (Coimbatore).
18	Lakshmi Ammal of Komal through Mr. V. Venkatasubba Ayyar, B.A., Tamil Assistant.	Vijayanagara	Harihara, son of Saṅgama ..	Lost	Sanskrit and Tamil (Nandinagari).	Returned to the owner.	..	Only the last plate is available. Seems to register the grant of the village Chitamura, as *sarvamānya* by the king.

A.—List of copper plates examined during the year 1924–25—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
19	M.R.Ry. R. Muddurama Ayyar, Arivalur, Mayavaram taluk, Tanjore district, through Mr. Venkatasubba Ayyar.	Pudukōṭṭai Toṇḍaimān	Aruṇāchala Vaṇaṅgāmudit-Toṇḍamāṇār, son of Āvaḍaiya Raghunātha Vaṇaṅgāmudit-Toṇḍamāṇār.	Śaka 1647, Kali 4826, Viśvāvasu, Uttarāyaṇa, Hēmanta-ṛitu, Pushya 23, ba. amāvāsyā, Śravaṇa, siddhiyōga, Śakuna-karaṇa.	Tamil ..	Returned to the owner.	South-Indian Inscriptions.	Gift, by the king, of land called Periya-Embal-vayal and Achaṉ-vayal in Mañjak-kuḍi-māgāṇam, situated in Iḷaṅgōḷa-nāḍu, a subdivision of Miḻilai-kūṟṟam in Veḷḷāmpattu, constituted into a village and divided into 17 parts, to a number of *mahājanas* (i.e. learned Brāhmaṇas). The chief is said to have belonged to the Kāśyapa-*gōtra* and Baudhāyana-*sūtra*.

Appendix B.—Stone inscriptions copied in the year 1925.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	Mayavaram taluk, Tanjore district.					
1	On the west and south walls of the Parimaḷa-Raṅganāthasvāmi temple at **Tiruvindalur.**	..	....	Śaka 1419, Piṅgaḷa, Makara, śu. panrṇai, Monday, Pūśam.	Tamil	Registers a sale of land to the temple of Maruviniyamaindar at Tiruvindaḷūr in Tiruvindaḷūr-nāḍu, a subdivision of Vaḍagarai Rājadhirāja-vaḷanāḍu by four private individuals. Mentions the coin *śakkara-aṉḷigai*.
2	On the south wall of the same temple.	..	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	17th year, 60th day	Do.	Incomplete. Registers a royal gift of 4 *vēli* of land to the temple of Poṉmēnda-Perumāḷ and of 27 *vēli* of land to 54 Bhaṭṭas who were settled in Poṉmēnda-Pāṇḍya-chaturvēdimaṅgalam founded in the name of the king, round the temple of Aḷagapperumāḷ at Kañjanagaram in Rājadhirāja-vaḷanāḍu.
3	On the north wall of the *maṇḍapa* in front of the central shrine in the Sundarēśvara temple at **Pallavarayanpettai.**	..	....	..... Tulā, ba. saptami, Wednesday, Pūrāḍam.	Do.	Beginning built in. Records an agreement by a shepherd in return for 192 sheep received by him, to burn two perpetual lamps in the temple of Rājarājīśvaram-Uḍaiyar at Kaḷattūr in Tiruvindaḷūr-nāḍu, a subdivision of Rājadhirāja-vaḷanāḍu which was built by Kuḷattaḷāṉ Tiruchchirambalamuḍaiyāṉ Perumānambi *alias* Pallavarājar.
4	On the same wall	..	....	.....Kumbha, ba. tritiyā, Wednesday, Uttiram.	Do.	Beginning and end built in. Registers a similar agreement by another shepherd to supply ghee for a half-lamp in the same temple in return for 48 sheep received by him.
5	Do.	..	....	..... Vṛiśchika, śu. ashṭami, Friday, Aviṭṭam	Do.	Beginning and end built in. A similar agreement by a shepherd at Maṇaḷūr, a hamlet of Rājaśikhamaṇi-chaturvēdimaṅgalam in Tiruvindaḷūr-nāḍu to supply ghee for a half-lamp in the same temple in return for 48 sheep received by him from a certain Arumoḻipperaṉiyaṉ.
6	Do.	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva.	18th year, Kumbha, śu. dvitiyā, Wednesday, Ayi[l]yam].	Do.	Registers a gift of 7 *aṉ* of land, free of taxes, in return for some land belonging to the temple of Paḷḷikoṇḍaruḷina-Āḷvār, acquired for digging a channel by the big assembly of Tiruvindaḷūr, a *brahmadēya* in Tiruvindaḷūr-nāḍu, a subdivision of Rājadhirāja-vaḷanāḍu, with permission to the temple to dig a tank on the land granted. Mentions the officer Śēdirayan of Kaḍuvaṅguḍi.
7	Do.	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin	17th year, Karkaṭaka.....	Do.	Damaged. Registers a sale of land to the temple of Rājarājēśvaram-Uḍaiyar by a number of merchants of Rājendrapuram *alias* Vāṇavaṉ Kuḷattūr. Refers to the division of villages in the fifth year of 'Periyadēvar' Kulōttuṅga-Chōḷadēva and the insufficiency of cultivable lands, as a consequence of which the villages were abandoned by the people, and to their subsequent rehabitation in the third year of Rājarāja (III ?).

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
8	On the south wall of the same *maṇḍapa*.	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva.	11th year	Tamil	Registers the remission of taxes (*ūrkkil-iraiyili*) on a land purchased by the temple from the authorities of the Kulaśēkhara-Vinnagar-Aḷvār temple, by the big assembly of Māṟapaḍugai *alias* Aḷagiyaśōḷach-chaturvēdimaṅgalam, in Tiruvindaḷur-nāḍu, a subdivision of Rājadhirāja-vaḷanāḍu.
9	On the same wall	Do. ..	Do. do.	.... su. dvitīyā, Saturday, Rōhiṇi.	Do.	Engraved in continuation of the previous inscription. Registers the conferment by Pallavarāyar of the accountantship (*Kaṇakkukkāṇi*) in the temple of Rājarājēśvaram-Uḍaiyār on a certain Tirukkaḷiśvaramudaiyān Ādi[t*]tadēvan, an accountant of Rājarāja-Kuḷattūr.
10	Do.	Do. ..	Do. do.	10th year, Rishabha, su. chaturdaśi, Tuesday, Mṛigaśiram.	Do. . ..	Built in in the middle. Registers a sale of land to the same temple for 50 *kāśu* by a number of people including the authorities of the Vishṇu temple at Māṟapaḍugai *alias* Aḷagiyaśōḷa-chaturvēdimaṅgalam, who had bought the same in public auction (*Rājarājap-peruvilai*).
11	On the south wall of the verandah round the same shrine.	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva.	15th year, Mithuna, ba. daśami, Monday, Aśvati.		Begins with the introduction [illegible] etc. Intercepted by a wall in the middle. Registers a gift of land (as *ūrkkil-iraiyili*) to the temple for offerings to the deity while seated in the garden on the day of *tiruvēṭṭai*, by the assembly of Nāṅgūr in Nāṅgūr-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu.
12	On stones built into the wall of the shrine of the goddess in the same temple.	Do. ..	Parakēsariva[rman]	.....Śravaṇa ..	Do.	Fragmentary. Seems to register a gift of 144 sheep for burning a perpetual lamp in the temple.
13	In the *g'puro* (right of entrance) of the same temple.	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva.	16th year, Kumbha, ba. chaturthi, Wednesday, Aviṭṭam.	Do.	Registers a sale of land to the temple for 450 *kāśu* by a certain Paṭṭaṅgi Tanakāñchi-Bhaṭṭan of Rājarājachchēri, a quarter of Rājaśikhāmaṇi-chaturvēdimaṅgalam, a *brahmadēya* in Tiruvindaḷur-nāḍu.
14	In the same place	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin.....	.....chatur[thi], Monday.....	Do.	Damaged and stones lost. Registers a sale of land including the *dēvadāna* of Paḷligondaruḷiṉa-Aḷvār to the temple by a number of persons.
15	Do.	Do. ..	[Parakēsarivarman *alias* Tribhuvanachakravartin Rā]jarājadēva	16th year, Rishabha, su. shashṭhi, Tuesday, Makhā.	Do.	Registers a similar sale of land for 27 *kāśu* to the temple by the authorities of Tirumaliruñjōlaiy-Aḷvār temple at Rājaśikhamaṇi-chaturvēdimaṅgalam.
16	In the same *gōpuro* (left of entrance)	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva.		Do.	Stones lost at the right end. Registers a sale of several plots of lands (as *Rājarājaperuvilai*) to the temple by the officers of the king for 1,768 *kāśu* as valued by Nigarilisōḷa Brahma-Mahārājan. Quotes the 9th and 10th years of the king.
17	On stones built into the north wall of the Karuṇapurīśvara temple at **Kalukkanimuttam**, hamlet of **Pallavarāyanpettai**.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai and the crowned head of the Pāṇḍya'.	12th year	Do.	Registers a gift of 2,500 *kāśu*, to be deposited for interest, by Aḷiyerrupperumān *alias* Tiruchchirrambala-Nambi for offerings and worship to the image of Tiruchōṟṟuttuṟai-Uḍaiyār set up by him in the temple of Tiruvuṇāgīśuram-Uḍaiyār at Periyaṅguḍi, a hamlet of Rājaśikhāmaṇi-chaturvēdimaṅgalam.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
18	On the north wall of the Mārgasahāyēśvara temple at **Muvalur.**	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai, Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	[1]5th year ..	Tamil	Ends of lines lost. Gives a list of articles including ornaments presented to the temple of Tirumuvalur-udaiya-Nāyaṇār by a certain Śelvappillaiyaṇḍar. Above this is a fragment recording a gift of some more articles of worship to the goddess by the same person.
19	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai and the crowned head of the Pāṇḍya.'	11th year, Mēsha, ba. ēkādaśi, [Thursday]. . .	Do.	Stones displaced and ends of lines lost. Seems to register a gift of gold for burning a perpetual lamp in the central shrine of the temple. Records also an agreement by the Śiva-Brāhmaṇas of the temple to burn two perpetual lamps in the central shrine in return for 100 *kāśu* received by them from a certain Maṅgulāḍuvāṉ Udaiyāṉjeydāṉ. Muvalur is stated to have been in Tiruveḷundūr-nāḍu.
20	Do.	Pāṇḍya ..	Śrīvalla[bha*]dēva	6th year, ba. Friday, Śadayam and 7th year, Tulā, śu. shashṭhi, Friday, Tiruvōṇam.	Do. ..	Stones lost at the end of lines 5 to 9. Registers the possession of house-site and land received as *tirunāmattukāṇi* in the 6th year of the king from a member of the assembly of Śrī-Nagariśa-[chatur*]vēdimaṅgalam by the temple of Valittuṇai-Nāyiṉār at Tirumuvalūr in Jayaṅgoṇḍaśō-[ḷa-vaḷa]nāḍu and of 2 plots of land received as gift in the 7th year from a certain Alli Arasāṉi of Tuppil.
21	On the north and west walls of the same shrine.	Vijayanagara	Vīra Viruppaṇṇa-Uḍaiyar, son of Vīra Hari[hara*]rāya.	Śaka 1321, Pramādi, Tulā, śu. ēkādaśi, Thursday, Aviṭṭam.	Do. ..	Registers the confirmation, by the assembly of Āṉaimēlagaram *alias* Śrī-Nagarīśvaraṉ-chaturvēdimaṅgalam, of the right of the temple over the lands which already belonged to it, the lands that had been gradually added on, and the lands once belonging to the god Kalakuttar whose temple had been destroyed by fire.
22	On the west wall of the same shrine.	Chōḷa ..	[Rā]jendradēva	7th year, Āṇi [19], Tuesday, Punarpūsam.	Do. .	Registers a gift, by a resident of Kuḷalūr, of 130 *kāśu* from the interest on which a perpetual lamp was to be burnt before the image of Kuttaḍudēvar (Naṭarāja) in the temple.
23	On the south wall of the same shrine.	Pāṇḍya ..	Māravarman Tribhuvanachavartin Kōnerimēlkoṇḍāṉ Śrīvalla[bha*]dēva.	34th year, Siṁha, ba. tritiyā, Wednesday . . .	Do. ..	Ends of lines built in. Registers a sale of land by the *mahājanas* of Nagarīśvara-chaturvēdimaṅgalam to the temple of Valittuṇai-Nāyaṉār in Tirumuvalūr in Tiruveḷundūr-nāḍu, a subdivision of [Ja]yaṅgoṇḍaśōḷa-vaḷanāḍu.
24	On the same wall	..	....	Īśvara, Śittirai 12	Do. ..	Damaged in the middle. Registers a gift of land for repairs to the temple of Valittuṇai-Nayiṉār by (the chief) Pillaipperumā[l] Śēdirāyar.
25	On the door-jamb of the treasure-room in the same temple.	Chōḷa ..	Vikrama-Chō[ḷadēva]	2nd year	Do. ..	A few letters at the end of each line are lost. Seems to record an order of the assembly of Ma[dhuraṉ*]taka-chaturvēdimaṅgalam in Kuṟakkai-nāḍu a subdivision of Viru-[darājabhayaṅkara-[va]]naṉāḍu, fixing the rate of taxes due on some *dēvadāna* lands belonging to the temple of Madhurāntaka-Viṇṇagar-Āḷvār.
26	In the *gōpura* (left of entrance) of the same temple.	Vijayanagara	Achyutadēva-Mahārāya	Plava, Āvaṇi 10 ..	Do. ..	Registers the provision made for the renewal of cake offerings in the temple at Tirumuvalūr during midnight service, by Meyhōṉa-Nāyakkar, son of Rāmappa-Nāyakkar for the merit of the king.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
27	In the same place	Tanjore Nāyakas.	Śevvappa-Nāyaka	Śaka 14[97], Bhāva, Tai [1]5.	Tamil ..	Registers a *sarvamānya* gift of 13 *vēli* of land by the king for the maintenance of a feeding house (*śattiram*) attached to the temple of Mārgaśāyar at Tirumāvalur.
28	Do.	Do.	Achyutappa-Nāyaka	Śaka 1493, Prajō'-patti, Āḍi 16.	Do. ..	Registers a similar grant of 9 *vēli* of land to the temple by the king for burning lamps.
29	In the same *gōpura* (right of entrance).	..	....	..	Sanskrit in Grantha.	Praises the liberality of (the chief) Chēdirāja.
30	In the same place	..	....	..	Tamil verse ..	A few letters lost at the end of lines 1 to 5. Verses in praise of the Chēdi chief Piḷḷaipperumāḷ who is described as an ornament to Puḍuvai.
31	Do.	..	....	..	Do. ..	Slightly damaged. Verses in praise of the same chief who is also called Śaḍaiyan.
32	On a stone set up in the same village.	..	....	Bhāva, Āvaṇi 10 ..	Tamil ..	Registers the boundaries of the street called Tiruppanip-pēṭṭai presented to the temple of Vaḷittuṇai-Nayiṉār for repairs.
33	On the right door-jamb of the Tirujñānasambandēśvara temple at **Śittakkadu.**	..	....	..	Tamil verse ..	In praise of Śēḍipaṉ Piḷḷaipperumāḷ who is called the lord of Puḍuvai. He is given the epithets the 'crest-jewel of Tamil (literature) and of the Gaṅga race'.
34	On the left door-jamb of the same temple.	..	....	..	Do. ..	Repetition of the latter portion of No. 31 above.
35	On stones built into the walls of the Śitiamuḍaiyar temple at **Manakkudi.**	..	....	..	Tamil ..	Fragmentary. Seems to record an agreement by the Veḷḷāḷas of Maṇakkuḍi *alias* Uttama-Chōḷa-chaturvedi-maṅgalam regarding certain taxes due from them (to the village assembly) with the alternative of being bound over to the temple in cases of default. The characters seem to be of about the 12th century A.D.
36	On the threshold of the Sundarēśvara temple at **Kanjanagaram.**	..	....	Śaka 1661, Kali 4840, Kālayukti, Āvaṇi 21.	Do. ..	States that the *Mahā-maṇḍapa* and the *Nṛitta-maṇḍapa* in the temple of Tirumēṉi-Aḻagar were the gifts of one Vaḍamalaiyaṉ.
37	On the south wall of the Vāgīśvara temple at **Perunjeri.**	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who having taken Madurai, Īḷam (Ceylon) and Karuvūr, was pleased to take the crowned head of the Pāṇḍya.'	28th year	Do. ..	Records the construction of the stone temple of Tiruvāgīśvaram-Uḍaiyar at Mēlaivāgai in Tiruvaḷundūr-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-vaḷanāḍu, in the 5th year of Periyadēvar Rājādhirājadēva by a merchant of the village, and of the *maṇḍapa* and the *bali-pīṭha* by his son. Also mentions the endowment made by the father and the son of some lands to the temple as *tirumāmatukkāṇi*.
38	On the north wall of the Agnīśvara temple at **Kappur.**	Do. ..	Tribhuvanachakravartin Rā[ja*]rā[ja*]-dēva.	20th ,, .. .	Do. ..	Records a deposit of money by a Bhaṭṭa of Sōḷakulāṉ[taka*]-chaturvēdimaṅgalam, an *agrahāra* in Kappūr, for meeting the expenses of worship and offerings to the image of Tiru-Aṅkīśaramuḍaiyār on the New-moon days, on account of some *dēvadāna* lands sold out to him.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
39	On the walls of the Gaṇēśa temple at **Manganallur.**	Chōḷa ..	Vikrama-Chōḷadēva	..	Tamil ..	Stones out of order and some lost. Begins with the introduction [illegible] etc. Seems to register a remission granted by the *Mahāsabhā* of Vaḷugūr on some temple lands, in return for money received by them from a certain individual in the temple of Ūrunīśvaram-Uḍaiyār and Arapperuñjelviyār. On the north and west walls are three lines of a fragmentary inscription which records a grant of land as compensation by a certain Akalankarāyar for the money given to his wife as *strīdhana* by her father Anapāyarāyar but which he had spent away.
40	On the south wall of the Sundarēśvara temple at **Komal.**	..	Tribhuvanachakravartin [Kōnē]rinmaikoṇḍān.	11th year, Paṅguṇi	Do. ..	Registers a tax-free grant of land at Tattamangalam on the northern bank of Virāśōḷapperāru in Tiruvaḷundūr-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-vaḷanāḍu, to a servant of the temple of Aḻagiya-Nayaṇār at Kōmal *alias* Kulōttuṅgaśōḷach-chaturvēdimaṅgalam for the maintenance of a *matha*.
41	On the north wall of the same temple.	Pāndya ..	Perumāḷ Kulaśēkharadēva	..	Do. ..	Registers a tax-free gift of land by several persons to a certain Hamsabhagavar belonging to *Bhūrikhāshapa-parishat* for the maintenance of a *matha*.
42	On the same wall	..	....	..	Do. ..	Gives a list of lands acquired as *tirunāmattukkāṇi* for the temple of Aḻagiya-Nayaṇār on the north side of Virāśōḷapperāru at Tattamaṅgalam, a *brahmadēya* in Tiruvaḷundūr-nāḍu. Mentions Telichchēri, a *brahmadēya* in Kuṟumbūr-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu.
43	At the entrance into the shrine of the goddess in the Kṛipākṇpēśvara temple in the same village.	..	....	..	Do. ..	Fragment. Seems to register a gift of land by purchase by a certain Kaḷappāḷarāyar for feeding 20 brahmans daily in a *śālai* (feeding house) attached to the temple of Tiruvāyppāḍi-Āḻvār (Kṛishṇa) at Gangaikoṇḍaśōḷa-chaturvēdimaṅgalam.
44	On a stone lying in a field at **Elumagalur.**	Tanjore Mahrāṭṭas.	Pratāpasingh, [son of] Tukkōji-Mahārāja	Śaka 1668, [Kali] 4847, Akshaya.	Do. ..	Much damaged. Seems to register a *sarvamānya* gift of land for offerings in the temple of Meyñāṇēśvara temple. Not far from this stone are two others in a field which contain an imprecation against violating the charity.
45	On the north wall of the Gōkhurēśvara temple at **Tirukkolambiyur.**	..	Kōnērinmaikoṇḍān	35th year, and 90th day.	Do. ..	Registers a gift by the king, of 6 *ma* of waste land brought under cultivation for the maintenance of two gardeners looking after a flower-garden belonging to the temple of Tirukkoḷambam-uḍaiya-Mahādēva called Rajadhirājan-tirunandavanam after the king. Jayaṅgoṇḍaśōḷa-Uttaramantri figures as a signatory.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the same wall	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	[15]th year, Karkaṭaka, ba. dvādaśī, Monday, Magaiyāṭṭi (Mṛigaśira).	Tamil ..	Beginning of lines built in. Commences with the introduction [illegible] etc. Registers a sale of tax-free land to the temple of Tirukkoḷambam-uḍaiya-Mahādēva in Tirumūr-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu by the big assembly of Aḷaxiyaśōḷa-chaturvēdimaṅgalam, for the money received by them out of the amount deposited with the temple by a resident of Tiruvāvaḍuturai, for feeding the pilgrims to the temple. Mentions the temple of Aṅgiviṇṇagar-Āḷvār where the assembly held its deliberations.
47	Do.	Do. ..	Parakēsarivarman	16th year ..	Do. ..	Registers a gift of land as *tiruchchennadai-puram* to the goddess Madhurāntakan Uma-Bhaṭṭārakiyār in the temple of Tirukkoḷambadēvar, by Ārūran Ponnambalattaḍigal, the queen of Uttama-Chōḷa, after purchasing the same from a certain lady Kāḍan Śiṅgam through her son Mahāmātran Gautaman Kēśavan Śrīkaṇṭhan of Śattanūr, a *brahmadēya* in Tirumūr-nāḍu on the southern bank. The land was made tax-free by the assembly of Pēravūr in return for a certain amount. Mentions the coin *Īḷakkaruṅkāśu* as equivalent to 1/5 *Kāśu-poṇ*.
48	Do	Do. ..	Vijaya-Rājēndradēva, 'who having taken the head of Vīra-Pāṇḍya, the Śālai of the Śēralan (Chēra king), Iḷaṅgai (Ceylon) and Raṭṭapāḍi 7½ lakhs, performed the anointment of victors at Kalyāṇapuram'.	Lost	Do. ..	Much damaged. Records the order of the king to the trustees (*sthānattār*) and the *dēvakanmis* to bring under cultivation 6 *ma* of waste-land for the maintenance of two gardeners looking after the temple garden called Rajādhirajan-tirunandavanam. This is the preliminary order for the transaction mentioned in No. 45 above.
49	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya'.	Do. ..	Do. ..	Incomplete. Seems to register a *kaiyiḍu* (pledge) of some land given to the managers of the shrine of Mānabo[shaga]-Vina[ya *] kaṭ-Piḷḷaiyar situated in the street round the temple, by a private individual for the money received by him. Above this is a fragmentary inscription of about the same period recording a sale of land.
50	On the north and west walls of the same temple.	Do. ..	Parakēsarivarman, 'who took Madurai and Iḷam'.	31st year	Do. ..	Registers a sale of land made tax-free to the temple at Tirukkoḷambam in Pēravūr-nāḍu by the assembly of Dūvādimaṅgalam, a *brahmadēya* in the same *nāḍu*. Mentions the standard gold called *Ūrkkaṟch-Chemmaipoṇ*.
51	On the same walls	Do. ..	Parakēsarivarman *alias* Rājēndradēva	3rd	Do. ..	Begins with the introduction [illegible] etc. Registers an agreement made by the *Śiva-Brāhmaṇas* and two *Urachchar* (musicians) of the temple to perform certain specified ceremonials on every New-moon day to the god Nānadēśiya-Viṭaṅkar out of the interest on the money and the produce on the land received by them from a certain officer of the *Śirudanattu Peruderam* named Maṟaikkāḍan Dēvan *alias* Rājarāja-Taḍigaipāḍi-Nāḍāḷvan of Śattanūr.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
52	On the west and south walls of the same temple.	Chōḷa ..	Rājakēsarivarman *alias* Rājādhirājadēva	33rd year, Mīna, śu. pañchadaśī, Thursday, Uttiram.	Tamil	Begins with the introduction [illegible] etc. Records the agreement made by the big assembly of Abayāśraya-chaturvēdimaṅgalam, a *brahmadēya* in Tirainūr-nāḍu, a subdivision of Uyyakkoṇḍār-valanāḍu to pay all the taxes on certain specified lands belonging to the temple in lieu of the interest on 250 *kāśu* received by it from the temple. Mentions the grain-measure *Āyiravan-marakkāl* and a channel called *Kuñjaramallan-vāykkāl*.
53	On the south wall of the same temple.	Do. ..	Rājakēsarivarman	3rd year	Do. ..	Records a tax-free gift of land by the assembly of Duvēdimaṅgalam, a *brahmadēya* in Pēravūr-nāḍu, in return for 14 *kāśu* received by it.
54	On the same wall	Do. ..	[Vikra]ma-Chōḷadēva	Lost .. .	Do. ..	Damaged. Seems to record a provision made for the offerings of *piṇḍapaṇḍa* to the god by a resident of Virudarāja-bhayaṅkarapuram in Takkaḷūr-nāḍu, a subdivision of A[vum]oḷidēva-valanāḍu.
55	Do.	Do. ..	Vikrama-Chōḷadēva	[8]th year	Do. ..	Damaged and incomplete. Records a gift of gold for some ornaments to the image of Kūtta-[Nāyakar] (Naṭarāja) in the temple by a devotee.
56	Do.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th ,, ...	Do. ..	Damaged. Records an agreement by two Brāhmaṇas of the temple to burn a perpetual lamp before the god, for which an endowment had been made by a resident of Iḷaṅkari-kuḍi in Pēravūr-nāḍu.
57	Do.	Do. ..	Lost	4[0]th ,, ...	Do. ..	Records another agreement by the same persons for burning a perpetual lamp in the temple for money received by them from a private individual (name lost). Mentions the coin *dramma*.
58	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	6th year, Makara, śu. Friday, chaturdaśī, Hasta.	Do. ..	Records a gift of land for worship to the temple of Tirukkoḷambam-Uḍaiyār by a certain individual for the merit of his deceased father.
59	Do.	Chōḷa ..	....	....	Do. ..	Ends of lines built in. Begins with the introduction [illegible] etc. of Rājendra-Chōḷa I. Records an agreement by the *Śiva-Brāhmaṇas* to burn a perpetual lamp in the temple for the money they had received for the purpose.
60	Do.	Do. ..	Vikrama-Chōḷadēva	5th year	Do. ..	Damaged. Records a similar agreement made by two Brāhmaṇas to burn a twilight lamp in the temple.
61	On the east wall of the *maṇḍapa* in front of the same shrine.	Do. ..	Rājakēsarivarman *alias* Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	43rd ,, ...	Do. ..	Begins with the introduction [illegible] etc. Registers the royal order making over 10 *eḻli* of land as *dēvadāna* for offerings to the god Tirukkoḷambam-uḍaiya-Mahādēva. Mentions the throne called 'Vānādhirājan' in the hall 'Rājēndraśōḷan' in the palace at Muḍigoṇḍaśōḷa-puram.
62	On the same wall	Vijayanagara	Kṛishṇadēva-Mahārāya	....	Do. ..	Registers a gift of land as *dēvadāna* to the temple of Koḷambar on behalf of Maha-Gaṇapati-Nayiṇār the *karaṇikkan* of the king.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
63	On the south wall of the Kōṭṭīśvara temple at **Kottangudi.**	..	....	8th year	Tamil ..	Stones displaced and some lost. Seems to register the provisions made for offerings to the god by a gift of land free of taxes to the temple.
64	On the north wall of the Ādityeśvara temple at **Peravur.**	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th year, Kanya, śu. dvitīya, Wednesday, Śittirai.	Do. ..	Registers a sale of land at Anapāyanallur to the temple of Tiruvādittīśvaram-Uḍaiyar at Pēravūr in Pēravūr-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-valanāḍu by a certain Rājarāja-Vattarāyan the headman of Maṅgalam in Ikkāṭṭu-kōṭṭam, a subdivision of Jayaṅgoṇḍaśōḷa-maṇḍalam, on behalf of his wife Paḷḷiyāḷvi who inherited the land from her father, but could not cultivate it herself and pay the taxes due thereon.
65	On the same wall	Do. ..	Do. ..	18th year,... dvitīya, Wednesday, Śittirai.	Do. ..	Registers a gift of land to the temple by the same lady.
66	On the south wall of the same temple.	..	....	....	Do. ..	Gives an inventory with details of their weights, of the gold ornaments and vessels as found in the treasury of the temple in the 25th year of the king. The characters seem to be of the twelfth century A.D.
67	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, '[who took] Madurai, [Karuvūr] and the crowned head of the Paṇḍya '.	16th year, Siṁha, śu. chaturthī, Wednesday, Śōdi.	Do. ..	Registers a gift of land for the maintenance of a perpetual lamp in the temple of Tiruvādittīśvaram-Uḍaiyār at Pēravūr *alias* Virāśōḷach-chaturvēdimaṅgalam in Pēravūr-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-valanāḍu by a native of Arkaṭṭu-kurram in Nittavinōda-valanāḍu. He had bought the land originally in auction (*Kulōttuṅga-śōḷan-peruvilai*).
68	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	25th year, Mithuna, ba. chaturdaśī, [Saturday], Uttirāḍam.	Do. ..	Registers a gift of land free of taxes, for burning a perpetual lamp in the temple, by a certain Tirupper Śrī-Krishṇa-Bhaṭṭa Sōmayāji. Pēravūr is mentioned as a hamlet of Śuttamalli-chaturvēdimaṅgalam.
69	Do.	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai and the crowned head of the Paṇḍya '.	13th year, Makara, śu. dvādaśī, Tuesday, Mṛigaśirsha.	Do. ..	Portions lost in the middle and last line built in. Begins with the introduction [illegible] etc. Registers a similar gift of land and a lamp-stand for burning a perpetual lamp in the temple, by a certain Vaidumbarāyan of Puttamaṅgalam in Tiruvārūr-kurram in Gēyamāṇikka-valanāḍu. The land had been originally purchased by him in auction (*Kulōttuṅga-śōḷan-peruvilai*).
70	On stones built into the west wall of the Aiyanār temple in the same village.	Do. ..	[Kulōttu]ṅga-Chōḷadēva, 'who was pleased to take Madurai, [Iḷam] (Ceylon), [Karu]vūr and the crowned [head] of the Paṇḍya '.	2[7]th year....Śravaṇa.	Do. ..	Portions lost. Registers a sale of a house to the temple by a certain Bālēndumauli-Bhaṭṭa of Tiruvellarai on behalf of his wife.
71	On the same wall	Do. ..	Ku[lōttuṅga-Chōḷadēva], 'who was pleased to take . . . Karuvūr and the crowned head of the Paṇḍya '.	....[Dha]nus, śu. ashṭamī, Wednesday.....	Do. ..	Fragmentary. Seems to register the gift of a house for the maintenance of a lamp in the temple.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
72	At the entrance into the Abhirāmi-Ammaṉ shrine in the Sundarēśvara temple at **Mandai.**	Vijayanagara	Śadāśivarāya	Sādharaṇa, Paṅguṇi 10.	Tamil ..	Damaged. Records a provision made for the celebration of festivals on the *Rathasaptami* and the following *ashtami* days every year in the temple at Tirumigaich[chūr] in Uyyakkoṇḍaśōla-valanāḍu by Śevvappa-Nāyakkar-Ayyaṉ of Neḍuṅgaṉpram for the merit of the king.
73	On the south wall of the central shrine in the Vēdapurīśvara temple at **Kilaiyur.**	Chōla ..	Tribhuvanachakravartin Tribhuvaviradēva, 'who, having taken Madurai, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of victors and the anointment of heroes '.	37th year, Kanyā, śu. pañchami, Wednesday, Aniḷam.	Do. ..	Registers the agreement made by the Śiva-Brāhmaṇas who had turns of service in the temple of Tirumaḍam-Uḍaiyār at Tiruvaḷuṉḍūr, a *brahmadēya* in Tiruvaḷuṉḍūr-nāḍu, a subdivision of Jayaṅgoṇḍaśōla-valanāḍu to bring water daily from the river Kāvēri for the sacred bath of the deity, in return for 1,450 *kāśu* received by them from two merchants of the village.
74	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5+ 1st year, Siṁha, ba. tritiyā, Wednesday, Aśvati.	Do. ..	Gives a list of men and women who were bound to the temple by service in perpetuity.
75	Do.	Do. ..	Tribhuvanachakravartin Śōḷa-Kēraḷadēva, 'who was pleased to take Madurai, Karavūr, Iḷam (Ceylon) and the crowned head of the Pāṇḍya '.	23rd year, Karkaṭaka, śu. pañchami, Monday, Attam.	Do. .	Records an agreement similar to that registered in No. 73 above made by the Śiva-Brāhmaṇas of the temple in return for the money received by them from a resident of the village called Kaviniyan Vāsudēvaṉ Vāmana-Bhaṭṭaṉ.
76	Do.	..	....	....	Do. ..	Gives a list of the persons who had bound themselves to serve in the temple. The characters are of the 12th century A.D.
77	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	17th year, Siṁha, ba. pañchami, Wednesday, Rēvati.	Do. ..	Damaged. Records the agreement by the Śiva-Brāhmaṇas to burn a perpetual lamp in the temple for the interest on the amount they received from a certain person (name lost).
78	On the north wall of the same shrine.	Do. ..	Do.	17th year ..	Do. ..	Registers a similar agreement by the Śiva-Brāhmaṇas to burn a perpetual lamp in the temple of Tiruvannāśvaram (Tiruvagniśvara)-Uḍaiyār for the interest on the amount they received from one Kavuniyan Vāmanaṉ Vāsudēva-Bhaṭṭaṉ.
79	On the north and west walls of the same shrine.	Do. ..	Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Pāṇḍya '.	30th year and [3]3rd day, and 24th year, Dhanus, ba. chaturdaśi, Aniḷam, Monday.	Do. ..	Registers a gift of land made in the 24th year of the king for maintaining a lamp in the temple by a certain Kavuśikaṉ Veṅgāḍudēvaṉ Uyavandāṉ-Bhaṭṭaṉ.
80	On the same walls	Do. ..	Do. do.	....	Do. ..	Gives a list of the lands added to the temple as *tirunāmattukkāṇi* till the 20th year of the king. Records a sale as (*Sabhaivilas*) to the temple by the assembly of Tiruvaḷuṉḍūr, a *brahmadēya* in Tiruvaḷuṉḍūr-nāḍu, a subdivision of Vīra-Rājēndra-valanāḍu, of land belonging to two individuals named Kaviniyan Śrikapāḍaṉ Śri-Krishṇaṉ and Periyāṇḍāṉ for 1,060 *kāśu*, in pursuance of the royal order confiscating the lands of those mischievous people who were a source of trouble to the brahmans, Veḷḷāḷas and to the temple. Mentions the (Vishṇu) temple of Tirukkaḍavuḍai-Āḷvār in the village.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
81	On the same walls .	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōladēva.	1[5]th year, Kaṭaka, ba. prathamā, Monday, Avittam.	Tamil ..	Registers a sale of 75 *kuḻi* of land to the temple for 300 *kāśu* by a certain Upamanniyadēvaṉ, a resident of the village.
82	Do. ..	Do. ..	Do.	11th year, Kumbha, [śu]. chaturdaśi, Wednesday, Pūśam.	Do. ..	Engraved in continuation of the previous inscription. Registers a similar sale of 120 *kuḻi* of land to the temple for 360 *kāśu* by a certain Vāchchiyan Neyyaṇḍāṉ Suppiramanniya-Bhaṭṭaṉ and his brother's wife.
83	Do. ..	Do. ..	Do.	10th year, ..., śu. Monday, Śittirai.	Do. ..	Engraved in continuation of the previous inscription. Registers a sale of 115 *kuḻi* of dry land for 690 *kāśu* to the temple by a certain lady through her husband Māḍilaṉ Kumārasvāmi-Bhaṭṭaṉ.
84	Do. ..	Do. ..	Do.	11th year, Dhanus, ba. tritiyā, Thursday, Pū[śa*]m.	Do. ..	Engraved in continuation of the previous inscription. Registers a similar sale of 50 *kuḻi* of land for a garden to the temple for 250 *kāśu* by a certain [Vāchchiyaṉ] Suppiramanniyaṉ Uyyakkoṇḍāṉ-Bhaṭṭaṉ.
85	Do. ..	Do. ..	Do.	9th year, Karkaṭaka, śu. dvādaśi, Monday, Mūla.	Do. ..	Engraved in continuation of the previous inscription. Registers a sale of 105 *kuḻi* of dry land to the temple for 210 *kāśu* by a certain Vāchchiyaṉ Amarāditta Suppiramanniya-Bhaṭṭaṉ, his brother and their mother.
86	Do. ..	Do. ..	Do.	9th year, Karkaṭaka, śu. chaturdaśi, Monday, Mūla.	Do. ..	Engraved in continuation of the previous inscription. Registers a sale of 130 *kuḻi* of dry land for 260 *kāśu* to the temple by a certain Vāychchiyaṉ Suppiramanniyaṉ Āditta-Bhaṭṭaṉ.
87	Do. ..	Do. ..	Vīra-Rājendra-Chōladēva ..	7th year, Mīna, śu. chaturthī, Thursday, Kārttigai.	Do. ..	Engraved in continuation of the previous inscription. Registers a sale of 100 *kuḻi* of dry land to the temple for 200 *kāśu* by two persons named Maṇḍaiyaviyaṉ Śatti Tiruvarāṅgamudaiyaṉ and Maṇḍaiyaviyaṉ Śatti Vināyakadēvaṉ.
88	Do. ..	Do. ..	Do. ..	7th year, Kumbha, śu. [chatur]daśi, Wednesday, Pūśam.	Do. ..	Engraved in continuation of the previous inscription. Registers a sale of 98 *kuḻi* of dry land for 196 *kāśu* to the temple by a certain Kaviṇiyaṉ Nārayaṇaṉ Aḷaiñjakōḷari-Bhaṭṭaṉ.
89	On the right door-jamb of the entrance into the same shrine.	Do. ..	Kulōttuṅga-Chōḷadēva ..	54th year ,, ..	Do. ..	Damaged at the end. Registers an agreement by four Śiva-Brāhmaṇas of the temple of Tirumaḍam-uḍaiya-Mahādēva to burn two twilight lamps in the temple for the money they had received from one Kaviṇiyaṉ Kalayaṉ Eḷuvadiyaṉar of the village.
90	On the left door-jamb of the same entrance.	Do. ..	Do. ..	44th ,, ,, ..	Do. ..	Registers another agreement made by the same Śiva-Brāmaṇas to burn 6 twilight lamps in the temple for the money received by them from various people at different times, from the 32nd year of the king.

B.—Stone inscriptions copied in 1925—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
91	On a pillar in the same shrine ..	Chōḷa ..	Rajarāja-Rāja(ra)kēsarivarman	17th year ..	Tamil	Beginning lost. Has only a portion of the introduction commencing with the words ஸ்வஸ்தி ஸ்ரீ etc. Registers a gift of 180 sheep for burning a perpetual lamp and for the supply of ghee in the month of *Sittirai* to the image of Śrī-Kṛishṇa 'who was pleased to stand' in the *Chitra-maṇḍapa* of the temple of Tirukkadavuḍaiya Emberumān at Tiruvaḷundūr, by a servant of the king named Vaḷikkētunai Guṇaśīlan of Muḷikkuṟumbu in Uṟaiyūr-kūṟṟam, and his wife Aiyaḍi Puttagai. Below this is a fragmentary inscription of the same period which records a gift of 45 sheep by a lady for a lamp.
92	On a second pillar in the same place.	Do. ..	Parakēsarivarman	3rd ,, ..	Do.	Records a gift of gold for the supply of ghee from its interest to the temple on the days of *amāvāsya*, by a certain Tuppil Chaṭṭikumāra-Bhaṭṭan residing at Vīranārāyaṇachchēri, a quarter of Vīranārāyaṇach-chaturvēdimaṅgalam on the northern bank.
93	On a third pillar in the same place	Do. ..	Rajarāja-Rājakēsarivarman	15th ,, ..	Do.	Registers a sale of 7 *mā* of land, free of taxes, to the temple of Śrī-Kṛishṇa by the big assembly of Tiruvaḷundūr for 15 *kāśu* received by them from Vaḷikkētunai Guṇaśīlan, mentioned in No. 91 above, who is also stated to have set up the image of the goddess in the temple.
94	On a fourth pillar in the same place.	Do. ..	Parakēsarivarman	12th ,, ..	Do.	Registers the remission of taxes by the big assembly of Tiruvaḷundūr, on the land given for the maintenance of a flower-garden to the temple by Kaṇṇan Mallan *alias* Uḍaiyamattaṇḍa-Mūvēndavēḷār the headman of Nāgaṅkuḍi in Ambar-nāḍu.
95	On a fifth pillar in the same place	Do. ..	Rajarāja-Rāja(ra)kēsarivarman	18th ,, ..	Do.	Beginning lost. Has only a portion of the introduction commencing with the words ஸ்வஸ்தி ஸ்ரீ etc. Registers a provision made by the assembly of Tiruvaḷundūr for the supply of a *kuṟuṇi* of ghee for offerings to the image of Tirukkadavuḍaiya-Emberumān Neyamuḍuseydan on the day of Puṇarpūsam every month, with the interest on the money received by it from the person mentioned in No. 91 above. Lower down the pillar is another inscription of the same king which however stops in the middle of the introduction.
96	On a sixth pillar in the same place	Do. ..	Parakēsarivarman *alias* Rājēndra-Chōḷa-dēva.	11th ,, ..	Do.	Beginning lost. Has a portion of the introduction commencing with the words ஸ்வஸ்தி ஸ்ரீ etc. Records a grant of land for the maintenance of two persons singing the hymns (*tiruppadiyam*) during the three services in the temple of Tirukkadavuḍaiya-Dēvar.
97	On the west wall of the *maṇḍapa* in front of the same shrine.	Pāṇḍya ..	Kulaśēkharadēva	4th year, Tai 20 ..	Do.	Records an agreement by the *sthānattār* of the temple of Tirumaḍamuḍaiya-Nāyanār to plant coconut trees in the streets belonging to the temple and to pay half the yield thereof to the temple. One of the streets is called Vikramaśōḷan-*tiruveidi*.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
98	On a pillar in the Saundarya-Nayaki-Amman shrine in the same temple.	Chōḷa ..	Rājarāja-Rājakēsarivarman ..	18th year ..	Tamil	Begins with the introduction இறையவர் இயல்பு etc. Records a gift of 48 sheep for burning a half-lamp in the temple of Tiruvagnīśvarattu-Mahādeva at Tiruvaḷundūr in Tiruvaḷundūr-nāḍu a subdivision of Uyyakkondār-valanāḍu by a resident of Munaippāḍi.
99	On another pillar in the same place.	Do. ..	Do.	Do. ..	Do.	Do. Gift of 45 sheep for burning a half-lamp in the temple by a certain Kumaraṉ Pallavaraiyaṉ of Vaḷugūr. Mentions a committee called *Kōṭṭi-gaṇattār*.
100	On a stone in the ruined Agastyeśvara temple at **Palaiya-Gudalur.**	..	....	....	Do.	States that this door-jamb, the flooring and the *Śrī-pīṭam* were the gifts of a certain Tiruvalamudaiyaṉ.
101	On the north wall of the central shrine in the Gōmuktīśvara temple at **Tiruvaduturai.**	Chōḷa ..	Rājarājakēsarivarman *alias* Rājarāja-dēva.	24th year ..	Do.	Begins with the introduction இறையவர் இயல்பு etc. Records an agreement by the assembly of Ilaṅchikuḍi *alias* Vikramaśiṅgach-chaturvēdimaṅgalam a *brahmadēya* in Maṉṉi-nāḍu a subdivision of Rājēndrasiṁha-valanāḍu, to pay the taxes levied, in the land-survey made by order of the king, on the lands belonging to the temple of Tiruvāvaḍutuṟai-uḍaiya-Paramasvāmi at Śāttaṉūr a *brahmadēya* in Tiraimūr-nāḍu, in payment of the interest on the money which they had received some time previously from the temple but which they were unable to pay back. In continuation of this is another inscription of the 25th year of the king, recording a gift of land by the residents (*ūrōr*) of Ilaṅgāvikuḍi in Pēravūr-nāḍu a subdivision of Uyyakkondār-valanāḍu, for burning a perpetual lamp in the temple.
102	On the same wall	Do. ..	Parakēsarivarman *alias* Rājēndra-Chōḷa-dēva.	6th year, Mithuna, śu. Sunday, saptami, Uttiram.	Do.	Begins with the introduction இறையவர் இயல்பு etc. Registers a sale of land to the temple, made tax-free, by the assembly of Abayāśrayach-chaturvēdimaṅgalam *alias* Śāttaṉūr, a *brahmadēya* in Tiraimūr-nāḍu, a subdivision of Uyyakkondār-valanāḍu. Mentions the hall called *Ulagalandāṉ* to the north of the temple, where the assembly met and the measuring rod *Māliguikkōl*. Also records a gift of land to the temple made in the 5th year of the king by the residents (*ūrōr*) of Kiraṉūr in Pēravūr-nāḍu for burning a perpetual lamp before the god.
103	Do.	Do. ..	Do. do.	28th year ..	Do.	Begins with the same introduction. Records a gift of land, made tax-free for 200 *kāśu* received from the temple, by the assembly of Mēṟkuḷimaṅgalam in Tiruvaḷundūr-nāḍu, a division of Uyyakkondār-valanāḍu with the condition that the *Māhēśvaras* of Sarvadēvan-tirumēḍam, called after the king's *guru*, should be fed daily. Mentions a maid-servant of the palace (*periyavōlam*) called Tōḍuvaṉ Aruṁoḷi.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
104	On the same wall	..	....	....	Tamil ..	Gives a list of the gold and silver vessels and ornaments and also images of some deities, presented to the temple on various occasions by several persons including Irāman Abhimanatoṅgiyār, the mother of Trailōkya-Mādēviyār (who was again) the mother of Rājēndra-Chōladēva, and by the preceptor (*gurudēvar*) of Rājādhirāja and the servants of the palace (*periyavōlam*).
105	Do	Chōla ..	Rājarāja-Rājakēsarivarman	16th year ..	Do. ..	Begins with the introduction [illegible] etc. Incomplete. Registers the agreement made by the assembly of Śirrāṉaichchūr a *brahmadēya* in Tiruveḷḷuṉdūr-nāḍu on the southern bank, undertaking to pay the taxes on the lands belonging to the temple in return for the money due from it to a certain private individual and which had been confiscated by Rājarāja-Mahārājar (Rājarāja I) under circumstances the details of which are lost in the inscription.
106	Do.	..	....	....	Do. ..	The inscription is engraved by the side of two figures one standing behind the other facing a *liṅga*. States that the front figure is that of Kḷuvan Śandirādittan of Varampuṉal who constructed a tier (illegible) of the temple and the other, of Nakkan Vaṇṇattadigal a maid servant of the palace (*periyavōlam*.)
107	Do.	Chōla ..	Parakēsarivarman	3rd year ..	Do. ..	States that this is the boundary limit (of the land ?) purchased from the assembly of Śirupaliyur by the residents (*ūrōm*) of Ka[ṇai]ṇallūr in Pēravūr-nāḍu.
108	Do.	Do ..	Parakēsarivarman *alias* Rājēndradēva ..	4th ,, ..	Do. ..	Registers the royal confirmation of the grant, made by the *Māhēśvaras*, of certain privileges in the temple to Paraśurāman Śaṅkaraṉ of Iḷaṅkārikuḍi for his acts of piety such as the provision for offerings and worship to the god at Tiruvāḍuturai on the festival days in the month of Puraṭṭāśi, the construction of a temple called Madhurāṉtaka-I[śvara] in his own village making endowments for offerings and lamps therein, and for the provision made by his father for the maintenance of a perpetual lamp in the temple at Tiruvāvaḍuturai.
109	Do.	Do. ..	Parakēsarivarman *alias* Rājēndra-Chōladēva.	6th ,, ..	Do.	Beginning of lines built in. Commences with the introduction [illegible] etc. Registers a sale of a *ēli* of land to the temple for 40 *kāśu* by the assembly of Pēravūr, a *brahmadēya* in Pēravūr-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu with an agreement to pay all its taxes for a further sum of 90 *kāśu* received by them.
110	Do.	Do. ..	(Built in)	4th ,, ..	Do. ..	Beginning of lines built in. Seems to register a tax-free gift of 4½ *ēli* of land to the temple by the irrigation committee (?) (*ēttaṭai kuḷaiyarāiyargaḷ*) of the assembly of Śirrāṉaichchūr who had got it tax-free from Parakēsarivarman *alias* Karikāla-Chōladēva who raised the banks of the (river) Kavēri (*Kāvērikaraikaṇḍa*).

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
111	On the same wall	Chōḷa ..	Parakēsarivarman 'who took Madurai' ..	36th year ..	Tamil ..	Registers a gift of land by a certain Tayaṅkaḍan of Vīramaṅguḍi, after purchasing it tax-free from the assemblies of Sirupaliyur, and Sirrunaichchēr, for the maintenance of two hymners, two gardeners and two maid-servants for gathering flowers for garlands, for offerings in the temple and for feeding, under the supervision of the donor's descendents, the *Śivayōgis* and the *Māhēśvaras* on the seven festival days beginning with the asterism Mūla.
112	Do.	Do. ..	Parakēsarivarman *alias* Rājēndra-Chōḷa-dēva.	4th	Do. ..	Registers a sale of land and house-site for 20 *kāśu* by the assembly of Paḷaiya-Vānavanmahādēvich-chaturvēdimaṅgalam in Iṉṉamlar-nāḍu a subdivision of Rājendra-siṁha-valanāḍu, to Alvar Śri-Parantakan Śri-Kundavai-Piraṭṭiyar who endowed it on Śaṅaraṉ Arsiyan Chandraśekaran *alias* Uttama-Chōḷa-Achalan and his descendents as the physician of the village. It was engraved on the temple walls by the order of the king.
113	Do.	Do. ..	Do. do.	Do. ..	Do. ..	Engraved in continuation of the previous inscription. Records the agreement made by the assembly mentioned above to pay the taxes on the same land in return for 80 *kāśu* received by it from the donor.
114	Do.	..	....	...	Do ..	Registers a gift of land as *Śōdanakkāṇi* (?) to Tirukkaḷ Kaśiyavan Appi Veṅkaḍan by the *ūrvakanmis* of the temple.
115	Do.	Chōḷa ..	[Rā]jakēsarivarman *alias* Chakravartin [Kū]lottuṅga-Chōḷa[dēva].	4th year, Mēsha, śu. navami, Tuesday.	Do. ..	Fragment. Mentions a *maṭha* and the village Śuttamalich-chaturvēdimaṅgalam in Īrāvēr-nāḍu, a subdivision of Rājasundari-valanāḍu.
116	On the west wall of the same shrine.	Do. ..	Parakēsarivarman *alias* Rājendra-Chōḷa-dēva.	3rd year ..	Do. ..	Records a gift, by a native of Tiruvilimilalai a *brahmadēya* in Vēṉṉāḍu in Uyyakkoṇḍar-valanāḍu, of paddy from the interest on which the *Śiva-brāhmaṇas* of the temple agreed to get daily three pots of water from the river Kāvēri for the sacred bath during the three services of the god.
117	On the same wall	..	....	....	Do. ..	Gives a list of the different metallic images of the deities with their measurements, and lamp-stands in the temple of Tirunavadutagai-Udaiyār in Śattanūr *alias* Abayāśraya-chaturvēdimaṅgalam.
118	Do.	Chōḷa ..	Parakēsarivarman *alias* Rājendra-Chōḷa-dēva.	27th year ..	Do. ..	Registers an agreement made by the *Śiva-brāhmaṇas* to a certain Śaṅaraṉ Īśaṉ of Kuttaṉūr in Nallārūr-nāḍu to burn a perpetual lamp in the temple for the 30 *kāśu* received from him, and to a certain Āttiraiyan Kuttaḍi Vasudevan of Vādavūr who had made a gift of 6 *kāśu* to provide for a pot of water from the Kāvēri for the sacred bath of the god during the mid-day service.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
119	On the same wall	Chôla ..	Parakêsarivarman *alias* Râjêndra-Chôla-dêva.	18th year ..	Tamil ..	Incomplete. Begins with the introduction [illegible] etc. Registers a similar agreement made by the *Śiva-brâhmaṇas* of the temple to burn two perpetual lamps in the temple and to get daily three pots of water from the river for the sacred bath of the god during the mid-day service.
120	Do.	Do. ..	Râjarâja-Ra[jakê]sarivarman	9th year, Tulâ, Saturday, Tiruvôṇam.	Do. ..	Registers a grant of land as *nityabhôga* on behalf of the temple, by the assembly of Śattaṉûr that assembled in the hall called 'Chatuśâlai', to a certain Kumaraṉ Śikaṇḍaṉ who had the *Śakkaikkâṉ* of the village, for acting the seven *aṅkas* of the *Âryakûttu* on the festival day in the temple of Tiruvâvaḍuturai-Âlvâr in the month of Puraṭṭâśi.
121	On the west and south walls of the same shrine.	Do. ..	Râjarâja-Râjakêsarivarman *alias* Râjarâjarâjadêva.	20th year	Do. ..	Built in. Begins with the introduction [illegible] etc. Seems to record an agreement by the assemblies of Śattaṉûr in Tiraimûr-nâḍu and Śirrâṉaichchûr in Tiruveḷḷandûr-nâḍu to pay the taxes on the temple lands situated in their villages in lieu of the interest on the amount due from them to the temple which they were unable to pay.
122	On the south wall of the same shrine.	Do. ..	Parakêsarivarman 'who took Madurai'	38th ,, ...	Do ..	Incomplete. Registers a sale of land to the temple of Tiruvâvaḍuturaidêvar by the assembly of Śirrâṉaichchûr for the money paid on behalf of the temple by a certain Tirukkarrâlip-Pichchaṉ.
123	On the same wall	Do. ..	Do. do.	36th ,, ...	Do. ..	Records a gift of 99 sheep by a certain Naṉḷaṉ Vîrêśvaraṉ for maintaining a perpetual lamp in the temple.
124	Do.	Do. ..	Râjakêsarivarman	2nd ,, ...	Do. ..	Incomplete. Gift of gold for burning a perpetual lamp in the temple by a merchant of Karuppûr in Tiraimûr-nâḍu on the southern bank.
125	Do.	Do. ..	Parakêsarivarman 'who took Madurai' ..	35th ,, ...	Do. ..	Records a remission of taxes on the land purchased for the temple by a certain Kaḍaṉ Śattaṉ of Neṟkuppai in Taṉjâvûr-kûṟṟam, by the assembly of Śirrâṉaichchûr for the money received from the donor. This land and another purchased for the temple from the same assembly by Tirukkarrâlip-Pichchaṉ (mentioned in No. 122 above) were to be utilised for the maintenance of servants who blew the conch and horn, held the parasol and looked after the flower-garden.
126	Do.	Do. ..	Do. do. ..	25th ,, ...	Do. ..	Registers the purchase of 11 *mâ* of land for the maintenance of the pipers serving in the temple, from a resident of Śirrâṉaichchûr by Tirukkarrâlip-Pichchaṉ who is stated to have built the temple (at Tiruvâvaḍuturai). The assembly of the village made it tax-free on receipt of 16½ *kaḷañju* of gold.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
127	On the same wall	Chōḷa ..	Parakēsarivarman	7th year	Tamil ..	Ends of lines built in. Registers a sale of tax-free land to the temple by the assembly of Śattaṉūr for 15 *kaḷañju* of gold which had been endowed to the temple for the sacred bath of the god on the day of Uttarāyaṇa-Saṅkrānti by a certain Ōmāśi Orriyūraṉ Kuttaṉ of Tiruvāṉaikka, a *dēvadāna-brahmadēya* in Kiḷiyūr-nāḍu.
128	Do.	Do. ..	Parakēsarivarman *alias* Rājendra-Chōḷa-dēva.	9th	Do.	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ etc. Registers a sale of land, made tax-free, to the temple by the assembly of Kāvaṉūr, a *brahmadēya* in Tiruvaḷundūr-nāḍu a subdivision of Uyyakkoṇḍār-valanāḍu for 100 *kāśu* received by it.
129	Do.	Do. ..	Do. do. ..	Do. ..	Do.	Begins with the same introduction. Records a gift of 96 sheep for a perpetual lamp in the temple by a devotee named Vēmbaṉ Śaṅkaraṉ *alias* Tillaiviḍaṅgap-Piḷḷaiyaṉ.
130	Do.	..	....	....	Do.	Modern. Records the appointment of a certain Tarunendu-śekhara-Paṇḍitar for worship in the temple of Gōmuktīśvara and (his consort) Atulakuchā-Nāyaki.
131	Do.	..	....	....	Do.	States that this is (the figure of) Iḷaiya Tirunāvukkaraiyar the devotee of Karraḷip-Piṟāṉar (god). The inscription is engraved by the side of a standing figure in a worshipping attitude with the joined palms raised above the head.
132	Do.	..	....	....	Do.	The inscription is engraved near a figure standing in front of a *liṅga*, with hands placed close to the chest in a worshipping attitude. States that this is (the figure of) Śrī-Karraḷip-Piḷḷaiyar.
133	Do.	..	....	....	Do.	The inscription is engraved below a standing figure worshipping a *liṅga* in front. The name is given as Ambalavaṉ Tiruviśalūr *alias* Tirunāvukkaraiyaṉ, the devotee of Tiruvāvaḍutuṟai-Uḍaiyar.
134	Do.	Chōḷa ..	Parakēsarivarman *alias* Rājendra-Chōḷa-dēva.	16th year	Do.	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ etc. Registers the agreement made by the *Śiva-Brāhmaṇas* to provide offerings to the god for the mid-day service and feed an *aṟvi* daily with the same, out of the interest on 45 *kāśu* received by them from a certain Nārāyaṇaṉ Tiruvaraṅgaṉ of Kiḍaṅgil in Ōmā-nāḍu, a sub-division of Jayaṅgoṇḍaśōḷa-maṇḍalam.
135	Do.	Do. ..	Parakēsarivarman ..	2nd	Do.	Built in in the middle. Registers a sale of land, free of taxes, by the assembly of Śattaṉūr to Śaṅkaraṉ Orri, a member of the *Aḷittoṇṇmat-terinda-kaikkōlar* for the maintenance of a cocoanut and a flower-garden for the temple.
136	Do.	Do. ..	Do.	Do.	Do.	Built in in the middle. Registers a similar sale of land by the same assembly for the maintenance of three perpetual lamps in the temple and for a flower-garden.
137	Do.	Do. ..	Tribhuvanachakravartin Kulottuṅga-Chōḷadēva.	[8]3rd year ..	Do.	Fragment. Seems to record a royal order confirming the sale of a woman to the temple. Mentions Puḷiyaṉ Pallavaraiyar the royal secretary.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
138	On the same wall	..	....	....	Tamil ..	States that the *Śikhara* (of the central shrine) was the gift of a certain Pallava-Mahārāyar (a member of the order) of *Kanakaśivattār*.
139	On the east wall of the same shrine.	Chōḷa ..	Parakēsarivarman	3rd year	Do. ..	Records the purchase of land in Śirrāṉaichchūr by Karrali-Pichchaṉ of Tiruva[va*]duturai who allotted the same among the hymners, those bringing water for the sacred bath of the god and the pipers in the temple.
140	On the same wall	Do. ..	Parakēsarivarman 'who took Madurai and Iḷam (Ceylon)'.	39th ,, ...	Do. ..	Registers the provision made by Karrali-Pichchaṉ and the *dēvakanmis* of the temple for meeting the expenses of offerings to the deity on all the *saṅkrānti* days and for special bath on the two *Ayana-saṅkrānti*s, by purchase of 3 *ma* of land for 8 *kaḷañju* received by them from a certain-Kaṉṉipaliyār-Nakkaṉ of Ta[li]ṅkadambūr in Kār-nāḍu on the northern bank.
141	Do.	..	....	....	Do. ..	The inscription is engraved by the side of a standing figure worshipping a *liṅga* in front. The name is given as Dāmaṉ Amalaṉ *alias* Namaśśivāyaṉ of Śirrādi in Tirunaṟsiyūr-nāḍu.
142	Do.	Chōḷa ..	Parakēsarivarman 'who took Madura' ..	38th year	Do. ..	Registers a remission of taxes on the lands belonging to the temple both by gift and purchase, by the assembly of Śirrāṉaichchūr for the money received by it from Tirukkarrali-Pichchar.
143	Do.	Do. ..	Do. do.	[38th] ,, ...	Do. .	Registers a gift of 500 *kaḷañju* of gold by Parāntakadēvar for constructing the temple with stone from *Kaḍappaḍai* upwards.
144	On the north wall of the *maṇḍapa* in front of the same shrine.	Do. ..	Rājakēsarivarman *alias* Tribhuvana-chakravartin Kuḷō[ttuṅga-Chōḷadēva].	[3]1st year, Bishaṅha, śu. pratham, Wednesday, Rōhiṇi.	Do. ..	Begins with the introduction புகழ்மேவு etc. Registers a remission of taxes on lands by the big assembly of Tiru[naḷa]m in Uyyakkondār-vaḷanāḍu and the provision made for feeding *tapasvins* and devotees in the *maṭha* called *Tirunallavittaṅkaṉ*, for the 10 *kaḷañju* and odd of gold received from the *śrīkāryi* Adittaṉ Tiruchchirrambalam-udaiyaṉ *alias* Kādavarāyaṉ of Kañjaṉūr. Mentions the standard gold (*Kuḍiñaikkal*) equivalent to a *mādai*.
145	On the same wall	Do. ..	Rājakēsarivarman *alias* Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	31st year, Kanyā, śu. pañchami, Friday, Aniḷam.	Do. ..	Unfinished. Begins with the same introduction. Records a tax-free gift of 1,000 *kuḷi* of land to the temple by a number of persons, for the maintenance of a feeding house (*arusuchāḍiai*) attached to the temple.
146	Do.	Do. ..	Do. do.	41st year	Do. ..	Begins with the same introduction. Records an agreement [by the *Śiva-Brāhmaṇas*] to burn two perpetual lamps in the temple with the money received by them from a *Kaikkōḷa* named Naṅgait-Tirruppiravāgaradēvaṉ, belonging to the *Rājēndrasōḷaṉ-Mummuttaṉār*, who was a servant of the king's household (அரசிலமர்ந்த).

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On the same wall	Chōḷa ..	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva.	14th year, . . . ṣu. chaturdaśi, Tuesday, Aniḷam	Tamil ..	Stones lost at the end. Begins with the same introduction. Records a remission of taxes, for paddy received, by the assembly of Abayaśraya-chaturvēdimaṅgalam in Tirumūr-nāḍu, a subdivision of Uyyakko[ṇḍar]-valanāḍu, on some lands granted by a private individual for feeding devotees in the '*Tiruvīḍi-maṭha*'.
148	On the east and north walls of the Chaṇḍēśvara shrine in the same temple.	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	17th year, Karkaṭaka, ṣu. [pañchamī], Sunday, Hasta.	Do.	Begins with the same introduction. Records a remission of taxes on the lands given to the temple for feeding the devotees who came to worship the god on festival days in the '*Śivalōkanāyakan-maṭhu*', by the assembly of Mēṟkiḷimaṅgalam *alias* Karikalaśōḷach-chaturvēdimaṅgalam in Tiruvaḷundūr-nāḍu, a subdivision of Rājanārayaṇa-valanāḍu for the money received by it from Śaṅkaran Śivalōkanāyakan *alias* Gaṅgaikoṇḍaśōḷa-Ananta[pālar] of Ilangārikuḍi. Mentions the temple of Tirucheṅgaṉṉituṟai Āḷvār where the assembly met.
149	On the north and west walls of the same shrine.	Do. ..	Rājakēsarivarman Tribhuvanachakravartin Vikrama-Chōḷadēva.	5th year, Makara, ba. dvādaśi, Wednesday, Uttirāṭṭādi.	Do.	Begins with the introduction [illegible] etc. Registers a similar remission of taxes on the lands belonging to the temple, for money received from the person mentioned above, by the assembly of Āgōmallanai irumuḍimeṉkoṇḍaśōḷach-chaturvēdimaṅgalam in Virudarājabhayaṅkara-valanāḍu, for feeding the devotees daily in the month of Puraṭṭāśi in the same *maṭha*.
150	On the south wall of the verandah round the central shrine in the same temple.	Do. ..	Kulōttuṅga Chōḷadēva	4[1]st year, Rishabha, ṣu. chaturdaśi, Wednesday, Punarpūśam.	Do.	Registers a remission of taxes on 6 *mā* of land given to the temple after purchase, by the assembly of Abayaśraya-chaturvēdimaṅgalam for the maintenance of the *maṭha* called '*Nāṟpattennāyiravan-maṭam*' in return for 37 *kāśu* received by it from a certain lady.
151	On the same wall	Do. ..	Lost	....dvitīya, Monday, Uṟōṇi.	Do.	Begins with the introduction [illegible] etc. Stones missing. Records the decision of Arasan Ādivīḍaṅgan Rājarājadēvaṉār *alias* Vīḷavarāyar of Ambar-Āruvandai in Ambar-nāḍu, a sub-division of Uyyakkoṇḍār-valanāḍa, with the help of the Puravuvari-Śrīkāryaṉāyakam officer after enquiring into the management (of the temple), fixing the rate of taxes according to the yield of the land belonging to the temple and the share of the yield due to the temple, for its various requirements.
152	On the base of the west wall of the same verandah.	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	46th year, Mithuna, ṣu. dvādaśi, Thursday, Viśākha.	Do.	Beginning lost and inscription built in in the middle. Begins with the introduction [illegible] etc. Registers a sale of land to the temple at Tiruvāḍuturai by the assembly of Kōṭṭūr *alias* Jayadara-chaturvēdimaṅgalam, a *brahmadēya* in Tiruvaḷundūr-nāḍu a sub-division of Rājanārāyaṇa-valanāḍu which met in the temple of Eḷuttapada-Viṇṇagar-Āḷvār, and a grant of 70 *kāśu*, by Rājadhirāja *alias* Rājēndraśōḷa-Anantapālar towards the taxes on the land, for the maintenance of a theatre called '*Nāṭṭuvida-naṭaśālai*' in the temple.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
153	On a pillar in the *maṇḍapa* in front of the same shrine.	..	....	....	Tamil	States that the *maṇḍapa* (was built by) Śaṅkaradēvaṉ of Iḷaṅgārikuḍi. Nearly all the pillars in the *maṇḍapa* bear the same inscription.
154	On the east wall of the third *prākāra* in the same temple.	..	Tribhuvanachakravartin Kōnêrinmaikoṇḍāṉ.	....	Do.	Records a gift by the king, of 60 *vēli* of tax-free land situated in 4 villages, to meet the expenses of the service called Vikrama-Pāṇḍyaṉ-*śandi* instituted in his name, and for special offerings and worship on his birthday in the asterism Hasta and on the day of Rōhiṇī every month, when the god was taken out in procession after bath.
155	On the same wall	Chōḷa ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅgadēva.	10th year, Vṛiśchika, ba. trayōdaśi, Monday.	Do.	Begins with the introduction புகழ்மேவு உலகி etc. Built in at the end. Registers a remission of taxes on the lands belonging to the temple, by the assembly of Tiruvalam for the 24 *kāśu* it had received from the temple out of the money deposited by a certain Āḷuḍaiyaṉ Iḷiyaṉ Virāḍarājaṉ as *maṇḍapapuram* for feeding devotees on ordinary days and on the day of *amāvāsya* in a *maṭha* called '*Tirumāṉpavāchakaṉ-maṭam*'.
156	On the south wall of the same *prākāra*.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year, Siṁha, ba. pañchami, Wednesday, Aśvati.	Do.	Registers a sale of 6 *maṉ* of land at Śattaṉur for 3,000 *kāśu* to the temple by Kūrraṅgaḍaiyaṉ Tiruvēgambum-Uḍaiyaṉ Tiruvavaḍuturai-uḍaiyaṉ, who was in charge of the *maḍāpattiyam* of the temple.
157	On the same wall	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	2nd year, [Kanyā], śu. chaturdaśi, Thursday, Pūram.	Do.	Built in at the end. Begins with the introduction புகழ்மேவு உலகி etc. Registers a remission of taxes on the lands belonging to the temple, by the assembly of Abhayāśrayach-chaturvēdimaṅgalam which met in the temple of Maṇiyambalam-Uḍaiyār in the village.
158	Do.	Do. ..	Do. do.	2nd year, Dhanus 19, ba. Monday, Utti [ram].	Do.	Begins with the same introduction. Registers a remission of taxes, by the assembly of Pāṇḍiyaṉai-[veṉ*]koṇḍa-śōḷa-chaturvēdimaṅgalam, a *brahmadēya* in Maṉṉi-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu, which had met in the temple of Vīrarājēndra-Viṇṇagar-Āḷvār in the village, on the land presented by the *Sēnāpati* Śaṅkaraṉ Iḷaṅkārikuḍaiyaṉ Ambalaṉkōyilkoṇḍāṉ *alias* Anantapālaṉ of Pēravūr-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu for feeding Brahmins, *tapaswins* and the destitute in the feeding hall called '*Mūṉṟāyirupattu-nāḷiyaṉ*'. Also records a sale of some other lands in their village to the *Sēnāpati* by the same assembly which had otherwise to pay the taxes on them, since the Veḷḷāla tenants had left the village owing to some feuds.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
159	On the same wall	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin	3rd year, Dhanus, ba, trayōdaśī, Monday, Mūla.	Tamil ..	Registers a remission of taxes on the lands given to the temple by the *Sōmapati* mentioned above for the maintenance of a *maṭha*, to feed Brahmins, *tapasvins*, the *anddigirīśas* (?) and those studying medicine, grammar, etc., by the assembly of Virudarajabhayaṅkara-chaturvēdimaṅgalam, a *Brahmadēya* in Maṇṇi-nāḍu, a subdivision of Virudarajabhayaṅkara-valanāḍu, which had met in the temple of Tiruppārkaḍal-Āḷvār in their village.
160	Do.	..	....	3rd year, Dhanus, ba, ēkādaśī, Saturday, Aniḷam.	Do. ..	Engraved in continuation of the previous inscription. Registers a sale of land to the *Sōmapati* mentioned above by a member of the *Āluṅgaṇam* of Virudarājabhayaṅkara-chaturvēdimaṅgalam.
161	Do.	Chōḷa ..	Vikrama-Chōḷadēva	Do.	Do. ..	Engraved in continuation of the above inscription. Registers a similar sale of land to the same *Sōmapati* by another member of the *Āluṅgaṇam*.
162	Do.	Do. ..	Do.	Do.	Do. ..	Engraved in continuation of the above inscription. End built in. A similar sale by another member of the *Āluṅgaṇam*.
163	On the north wall of the central shrine in the Turaikāṭṭum-Vaḷḷalār temple at **Vilanagar** hamlet of **Arupadi.**	Tanjore Nāyaka.	Achyutappa-Nāyaka	[Pārthiva], Āvaṇi 7	Do. ..	Slightly built in at the beginning. Records that the central shrine, the *erdāa-maṇḍapa* and the *mahā-maṇḍapa* (in the temple) of Turaikāṭṭu-Tambirāṉār at Tiruvilainagar were built of stone, partly out of the palace funds and partly with private donations, by a certain Veḷiyaḍumai.
164	On a pillar in the *maṇḍapa* in front of the same shrine.	..	....	Kīlaka, Āḍi 15 ..	Do. ..	Records that the *Turaikāṭṭuvār-maṇḍapa* (in the temple) was the gift of Diṭchata (Dīkshita)-Ayyaṉ.
165	On two slabs lying on the south side of the second *prākāra* of the same temple.	Chōḷa ..	Parakēsarivarman	4th year	Do. ..	Gift of land by purchase for offerings at the *uchchayāma* service in the temple of Tirunaḷarkōyil-Mahādēva at Viḷainaḷar, a *Irahmadēya* on the southern bank, by Oraṭṭaṉaṉ Śorabbaiyar, the chief queen (*agramahādēviyār*) of king Uttama-Chōḷa. Mentions the river Neriyudaichchōḷap-pēraru.
166	On two slabs built into the south and north sides of the *gōpura* in the Ellaiyammaṉ temple at **Mudigondanallur.**	Tanjore Nāyaka.	Vijaya-Rāghava-Nāyaka	Chitrabhānu, Āvaṇi 20.	Do. ..	Seems to record an order of the king's agent Nayiṉiyappa-Nayiṉār providing for the maintenance of daily worship and festivals in the temple of Ammaṉ (goddess), in lieu of the temple's right of collecting donations from the villages (for that purpose).
167	On the south and east walls of the central shrine in the Dakshapuriśvara temple at **Parasalur.**	Vijayanagara	Viraprataṉa Vīra Kṛishṇadēvarāya-Mahārāya.	Lost	Do. ..	Much damaged. Gives a list of the conquests of the king. Registers the remission of the taxes *jōḍi* and *śālavari* due from several specified villages, including Pariyalur in favour of the Śiva and Vishṇu temples of those places, for worship and offerings to the deities. Similar to Nos 511 of 1906 and 210 of 1917.
168	On the north wall of the same shrine.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	5th year, Kumbha, ba, tṛitīyā, Friday, Uttiram.	Do. ..	States that this is the *ālvari* of the king for engraving on stone and copper, a list of the lands amounting to 15 *vēli* and 3 *mā* in all, of the temple of Tiruviraṭṭanam-Uḍaiyar at Pariyalur *alias* Rājanārayaṇa-chaturvēdimaṅgalam in Viḷai-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-valanāḍu, as the old stone records with regard to these had been destroyed by fire.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
169	On the same wall	..	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	8+1st year, 245th day.	Tamil ..	Records a tax-free gift of 30 *ēḷi* of land in Puṉgarkuḍi *alias* Purarājabhayaṅkaranallūr by the king to the *Bhaṭṭas* of Eḷulagamuḷudumuḍaich-chaturvēdimaṅgalam, an *agrahāra* established by Maḷavarayar out of the lands separated from Viḷainagar-paṟṟu in Viḷai-nāḍu and added to Mēṟkā-nāḍu.
170	On the south wall of the central shrine in the Svarṇapurīśvara temple at **Sambanarkoil.**	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai'	Lost	Do. ..	Damaged. The slab containing the first three lines is built into the west wall of the *maṇḍapa*. Records an agreement given to a certain Gautaman Pāṉjyadēvaṉ Tiruvenkāḍ-uḍaiyār and others, by the priests, to burn a twilight lamp in the temple of Tiruchchembeṉpaḷḷi-Uḍaiyar at Ākkūr *alias* Rājēndrasiṅha-chaturvēdimaṅgalam, for the 10 *kāśu* realised by the sale of some land which had been already endowed by the former's grandfather for the purpose.
171	On the east wall of the *maṇḍapa* in front of the same shrine.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷa[dēva].	5+1st year, Maharsha, chaturdaśī, Friday, Pūrādam.	Do. ..	Records an agreement, at the request of a certain (chief) Chakravarti Ākkūr-Nāḍaiyār, by the *dēvaradiyār* and *nāṅgaiyattār* of the temple that they would continue to conduct the celebration in the temple, of the festival in honour of the Nāyaṉār Tēṉṟuvalar-Uḷalvar-(?), whose image with those of the other Nayanars had been removed to the Piḷḷaiyār temple at Tiruviḍaikkaḷi owing to bad times, in the 11th year (of the king's predecessor) and that they would reconstruct the gateway called *Teppōdarvēdigai tiruvāśal*, the north wall and the car-stand which had fallen down in cyclone.
172	On the north wall of the same *maṇḍapa*.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva	5th year ..	Do. ..	Begins with the statement that the introduction is [illegible] etc. Records a gift of land to the temple of Tiruvāḷaṅgāḍuḍaiyār by the assembly of Viḷai-nagar *alias* Nittavinōda-chaturvēdimaṅgalam in Viḷai-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-vaḷanāḍu, and also another grant to the same temple of the right of collecting the taxes on some lands purchased by it from several people as *kuḍivilai*.
173	On the same wall	Do. ..	Do. do.	5th year, chaturdaśī, Friday, Śōdi.	Do. ..	Do. Records a gift of land for worship and offerings to the same temple which is stated to have been in Abhimāna-śōṟunallūr, the western hamlet of Ākkūr *alias* Rājēndra-siṅha-chaturvēdimaṅgalam in Ākkūr-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-vaḷanāḍu, by the assembly of Manar-kuḍi *alias* Uttamaśōḷa-chaturvēdimaṅgalam in Tiruvindaḷūr-nāḍu a subdivision of Rājādhirāja-vaḷanāḍu, made for the welfare of the king (*Ulagudaiya-Śōṟaṉār*).
174	On the west wall of the same *maṇḍapa*.	Do. ..	Rājakēsarivarman *alias*..... ..	6th year, 55th day	Do. ..	Stones out of order and some lost. Gift of land made for the welfare of the king after purchasing it from four private persons, for worship and repairs to the same temple, by the assembly of [Vaḷaichchaṅgāḍu. Mentions the road called 'Rājasundara-vadi.'

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
175	On a slab set up at the entrance into the same temple.	Tanjore, Mahrāṭṭa.	Sarfōjirāja	Kali 4821, Śārvari, Kārttigai 3.	Tamil ..	Records an agreement given to the temple of Śempon-Nādar by the inhabitants of the villages belonging to the temple, to collect once every year, in addition to the taxes due from them, certain amounts in the shape of taxes on looms, *urai pādi* (?) *sammēdam* and *āyam* for the protection of those villages. Mentions the officers *Sabhā* Ayyavayyan of Kavōrippaṭṭaṇam and *Haval* Tāṇḍavarāya-Mudali.
176	On the south wall of the central shrine in the Tirumulasthāna-svāmi temple at **Kilmattur.**	Chōḷa ..	[Tribhuvana]chakravartin Tribhuvana-vīradēva, 'who [having taken] Madurai and the crowned head of the [Pāṇḍya], [was pleased to] perform the anoint-ment of victors and the anointment [of heroes]'.	Lost	Do. ..	Damaged. Records the setting up of the image of Dakshi-nāmūrti in the temple of Śrīmūlastha[namu]daiyār at Kiḷmattūr by a Brahmin lady residing at the village, who also made a gift of land for offerings to the image.
177	On the north wall of the central shrine in the Kaḍaimuḍi-Īśvara temple at **Kilaiyur.**	Do. ..	Rājakēsarivarman *alias* Tribhuvana-chakravartin Rājadhirājadēva, 'who was pleased to take Madurai and Iḷam'.	14th year	Do. ..	Seriously damaged. Begins with the introduction கடல் சூழ்ந்த etc. Seems to record an agreement about the quantity of produce payable to the temple on the lands belonging to it by the tenants.
178	On the south wall of the same shrine.	Do. ..	[Rāja]kēsarivarman *alias* Tribhuvana-chakravartin Rā[ja]dhi[rāja]dēva, 'who was pleased to take Madurai and Iḷam'.	Do. ..	Do. ..	Stones out of order and some lost. Begins with the same introduction. Seems to register the renewal of a gift of land made in the second year (of the king) to the temple of Tirukkaḍaimuḍi-Nāyaṇār at Śrīkuṇṟam *alias* Kundavai-chaturvēdimaṅgalam, a *brahmadēya* in Nāṅgūr-nāḍu by the assembly of the village, with the remission of certain taxes due on the land [in return for a payment of a lump amount].
179	On the south wall of the verandah in front of the Jvarahardēvara temple at **Melapadi,** hamlet of **Kilaiyur.**	..	[Kō]nēriṉmaikoṇḍāṉ	16th year, 303rd day.	Do. ..	Slightly built in at the beginning. Records a royal order, at the request of Kulōttuṅgaśōḷak-Kēṇiyāḍarāyan to the authorities of the Viśvēśuradēvar temple at Vīḍiviḍaṅga-chaturvēdimaṅgalam in Rājadhirāja-vaḷanāḍu, granting a tank at Araṅgarkuḍi to the temple for growing water lilies for the god. On hearing complaints that the irrigation of the *dēvadāna* lands would be interfered with, it was ordered that the lands might be irrigated on certain fixed days and water lilies grown as well. The *tirunandira-ōlai* was Noriṉḍaichchōḷa-Mūvēndavōḷaṉ.
180	On the north wall of the central shrine in the Naḷtuṇai-Īśvara temple, at **Punjai,** hamlet of **Kidarangondan.**	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	1[2]th year ..	Do. ..	Registers a gift as *archanābhōga* of 10 *vēli* of land which had originally belonged to three Vishṇu temples at Talachchaṅgāḍu, under the name Tiruñānasambandanallūr to the shrine of Uḍaiya-Piḷḷaiyār reconsecrated in the temple at Tirunannipaḷḷi, a *brahmadēya* in Akkūr-nāḍu a subdivision of Jayaṅgoṇḍaśōḷa-vaḷanāḍu by order of the king. Mentions the road 'Rājasundaravadi'.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
181	On the same wall	Chôla ..	Parakêsarivarman *alias* Tribhuvanachakravartin Vik[ra]ma-Chôladêva.	1[6]th year, Mârgaḻi, ba. 6, Monday, Uttiram.	Tamil ..	Begins with the introduction பூமாதர்வ மீசுரன் etc. Records the decision of the *Mûlaparushai* of Talaichchaṅgâḍu in Âkkur-nâḍu assembled in the Mummuḍi-Śôḷan-Pêrambalam (hall) to grant some tax-free (*kâṇikkoḷḷâ-iṟaiyili*) land at the hamlet Râjarâjanallûr for growing betel-leaves for the use of the goddess and for the maintenance of two gardeners growing the same, at the request of the king's daughter through Tennavan-Brahmarâyan and the temple authorities from Perumbaṟappaḷliyûr. This is stated to have been engraved both in the temple at Tirunannipaḷḷi and Tiruchchiṟṟambalam and is signed by 57 members.
182	On the west wall of the same shrine	Do. ..	Parakêsarivarman *alias* Râjêndra-Chôladêva.	14th year	Do. ..	Begins with the introduction இமயமலை etc. The inscription is very faintly engraved and is worn out in places. Records an agreement by the assembly of Talaichchaṅgâḍu in Âkkur-nâḍu, a subdivision of Uyyakkoṇḍâr-valanâḍu to pay the taxes on behalf of the temple on some temple lands, to meet the expenses of the daily worship and offerings and a special festival once every year to the image of Rishabhavahanadêva in the big temple, for securing victory to the king's arms (வடபுலம் கடந்த-த்தெறன).
183	On the same wall	Do. ..	Râjakêsarivarman *alias* Kulôttuṅga-Chôladêva.	4th ,, ...	Do. ..	Begins with the introduction பூமேலவளர் etc. Records the quantity of paddy to be measured on certain lands belonging to the temple of Tirunannipaḷḷi-uḍaiya-Mahâdêva for the daily worship and offerings in the temple, by the assembly of Talaichchaṅgâḍu, a *brahmadêya* in Âkkûr-nâḍu in Jayaṅgoṇḍaśôḷa-valanâḍu. Refers to the land survey made in the 16th year of a certain king (name not given), and also quotes his 35th year.
184	On the south wall of the same shrine.	Vijayanagara	Vîrapratâpa Vîra-Krishṇadêvarâya-Mahârâya.	Śaka 143[9], Îśvara, Pushya, śu. paurṇami.	Do. ..	Mentions the conquests of the king and registers a remission of taxes on several villages including Talaichchaṅgâḍu in favour of the Śiva and Vishṇu temples in those villages. Similar to No. 167 above.
185	On the same wall	Chôla ..	(Built in)	(Built in)	Do. ..	Begins with the introduction இமயமலாதிக்கு etc. of Râjâdhirâja I. Built in in the middle. Seems to record the remission of taxes by the king, on certain lands belonging to the temple, with orders to the assembly to take over the management of the lands hitherto in the possession of the temple. Refers to the improvements made to certain lands on behalf of the temple by a lady belonging to the palace (*periya-vêlam*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
186	On the same wall	Chōḷa ..	Rajakēsarivarman *alias* Rājarājadēva (I)	22nd year, Dhanus, śu, pañchami, Thursday, Aviṭṭam.	Tamil ..	Built in at the beginning. Begins with the introduction [illegible] etc. Records the gift of 10 *vēli* of land (by the king) for the maintenance of (a feeding house called) '*Arumoḻidēvan*' and for the daily offerings of *havirbali* to god Āḍavallār in the temple, with the condition that the tax on half the portion was to be paid by the temple, and that on the other half by the assembly of Talaichchaṅgāḍu. Also records another tax-free gift of 5 *vēli* by the assembly for an annual festival in the month of Śittirai and a remission of taxes on the land granted in the 17th year of the king for the *havirbali-archana* in the temple.
187	Do.	Do. ..	Parakēsarivarman *alias* Rājēndra-Chōḷadēva.	8th year, Āṇi, śu. 8, Sunday, Makha.	..	Begins with the introduction [illegible] etc. Records the decision of the assembly while holding its meeting in the Mummuḍiśōḷan-maṇḍapa, to pay the taxes in return for the 50 *kāśu* received by it, on 2 *vēli* of land at Pōḍaṉūr in Viḷai-nāḍu which had been purchased by the Periyataḷi-Mahādēvar temple in the southern quarter of the village, for meeting the expenses of the festivals in the month of Vaigāsi and of feeding the Brahmins on those occasions. It also agreed to pay the taxes on 2 *vēli* of temple land at Kiḷppulam in lieu of the interest on the 100 *kaḷañju* which had been received by it on promissary note (*kaiyeḻuttōlai*) from the same temple. These two transactions were engraved on the walls of Tirunannipaḷḷi-Uḍaiyār temple by the order of the assembly.
188	On the north wall of the *maṇḍapa* in front of the same shrine.	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva, 'who was pleased to take Madurai and Iḷam (Ceylon)'.	14th year, Dhanus, śu. pañchami, Saturday, Tiruvādirai.	Tamil ..	Begins with the introduction [illegible] etc. Registers a joint gift, by the order of the assembly, by four individuals, of 200 *kāśu* for setting up metallic images of certain '*Tiruchchūlavēḷaikkārar*' who sacrificed their lives by entering fire to attest to the ownership of the temple of certain *dēvadāna* lands as against the claim to the same by these 4 persons who had ultimately to make them over to the temple and to make an additional gift of land for worship to these images.
189	On the same wall	Do. ..	Tribhuvanachakravartin Rajadhirājadēva	3rd year, Karkaṭaka, ba. . . .	Do. ..	Incomplete. Seems to record the privileges granted by the temple authorities to certain members of the *Anulōma-Rathakāra* castes including blacksmiths, goldsmiths, carpenters and stone masons.
190	Do.	Do. ..	Vīra-Rājēndra-Chōḷadēva	3rd year	Do. ..	Records a payment of 80 *kāśu* by six persons for obtaining the *tirukkāvapakkāl* (title-deed?) which had been lost after the death of their relation a certain Tiruveṉkāḍuḍaiyan of Koṉṉadūr (Koṉḍattūr).

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
191	On the north and west walls of the same *maṇḍapa*.	Chōḷa ..	Parakēsarivarman Tribhuvanachakravartin Rājarājadēva.	14th year, Paṅguṇi, ba. 13, Monday, Sadaiyam.	Tamil ..	Begins with the introduction [illegible] etc. Records the remission by the *Aḍaippu-nuḍalis*, the *Kūṭṭapperumakkal* and those doing the *Vēlinḍpakam*, as the executive body of the assembly (*Mūlaparushai*) of Talaichchaṅgāḍu, of all taxes and assessments on some land at Rājarājanallur, a hamlet of their village, belonging to the temple of Kalakāladēvar at Tirukkaḷavūr in Amba-nāḍu in return for a sum of money from the temple, with the understanding that the land was to be converted into a betel-garden owing to severe drought in the Āvaṇi and Puraṭṭāḍi months and the consequent failure of the crops that year. Mentions the channel '*Unnatardman—vāykkāl*.'
192	On the east wall of the Chaṇḍēśvara shrine in the same temple.	Do. ..	Parakēsarivarman 'who took the head of the Pāṇḍya.'	4th year	Do. ..	Records a gift of a *vēli* and 2 *ma* of land and 12 *kāśu* for the midday offerings in the temple by a certain Ilañjiṅga-Vēḷadarayan of Narasiṅgamaṅgalam.
193	On the east and north walls of the same shrine.	Do. ..	Parakēsarivarman *alias* Rājēndradēva ..	3rd year and 6th year, Āṇi, ba. 2, Friday, Tiruvōṇam.	Do. ..	Begins with the introduction [illegible] etc. Records the agreement of the assembly to pay the taxes on certain lands in lieu of the interest on 80 *kāśu* received by it in parts from the officer Irumaḍiśōḷa-Muvāndavēḷār in the 36th year of Vijaya-Rājēndradēva 'who died on the elephant back' and in the third year of Rājēndradēva. The produce from the lands was to be utilized for the midday service to the images of Tiruvalamburam-uḍaiya-Nāyaṉār, his consort and Pillaiyār set up by the officer in the temple of Tiruvalamburam-Uḍaiyār in the village. Refers also to a gift of 30 *kaḷañju* made to the temple for beating the *kochchārum* (?) on the marriage day of '*Alappiṉandār*,' made in the [3]2nd year of Parakēsarivarman Rājēndra-Chōḷadēva 'who took Pūrvadēśam, Gaṅgai and Kaḍāram.'
194	On the west and south walls of the same shrine.	Do. ..	Do. ..	7th year, ba. Sunday, navami, Uttiraṭṭādi.	Do. ..	Begins with the introduction [illegible] etc. Records an exchange in consideration of 200 *kāśu* received from the temple, of 2½ *vēli* of tax-free land by the assembly of Talaichchaṅgāḍu in return for 1¼ *vēli* which had been given to the temple for the *havirbali-archana* to the god Tiruvālaṅgulam-uḍaiya-Mahādēva in the village, but found unproductive owing to the high level of the land and the consequent difficulty of irrigation.
196	On the south wall of the Malaiyāmaḍandai-Ammaṉ shrine in the same temple.	Do. ..	Tribhuvanachakravartin Rājadhirājadēva.	2nd year	Do. ..	Stones out of order and portions of the inscription are lost. Seems to record a gift of money realised as taxes on certain shops, for worship and offerings to the image of Mūlaparushai-Vināyakappillaiyār set up in the temple.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
196	On slabs built into the east wall of the *prākāra* (outside) of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva	2nd year	Tamil ..	Incomplete and stones lost. Seems to record the order of the temple authorities to a tenant living in the *tirumaḍaiviḷāgam* to pay the taxes due from the temple (on some lands?) in lieu of the interest due from him to the temple. Refers to the 4th year of 'Periyadēvar'. Below this is a fragment of an inscription of the 11th year of Tribhuvanachakravartin Rājarājadēva.
197	On a stone set up at the corner of the tank near the same temple.	..	....	Durmukhi, Vaigāsi 23.	Do. ..	States that the water of the *Poypiravēvi-tirttam* should not be utilised for irrigating any lands other than the flower garden of the temple of Naṟṟuṇainadar-Svāmi.
198	On stones built into the north and south walls of the Nānmadiya-Perumāḷ temple at **Talaichangadu (Talai-Udaiyavar-Koyilpattu).**	Chōḷa ..	....	Pañchami, Thursday, Avittam.	Do. ..	Begins with the introduction [illegible] etc. of Rājarāja I. Stones out of order and portions lost. Records a gift of 100 *kāśu* by the assembly of Talaichchaṅgāḍu for feeding in the name of Rājarāja 10 Brahmins in the temple of Tiruchchitrakūḍattu-Āḷvār and for *havirbali-archana* to the god. Specifies the sources from which this 100 *kāśu* was to be raised.
199	On the north and west walls of the same temple.	Do. ..	Rāja	....	Do. ..	Portions lost. Records a gift of land to the temple of Śrīmadhurai-Ādivarāhadēvar at Talaichchaṅgāḍu by a resident of Idaiyārrukkuḍi, a *brahmadēya* in Maṟugal-nāḍu.
200	On the west wall of the same temple.	Do. ..	Parakēsarivarman, 'who took the head of Vīra-Pāṇḍya.'	3rd year ..	Do. ..	Stones built out of order. Records a gift of lamp to the same temple by a lady, the wife of a native of Tirukkōṭṭiyūr in Pāṇḍi-nāḍu.
201	On the south wall of the same temple.	Do. ..	[Rājakēsarivarman]	16th ,, ..	Do. ..	Portions missing and stones built out of order. Seems to record a gift of land to the same temple.
202	On the same wall	Do. ..	Rājakēsarivarman	12th ,, ..	Do. ..	Stones built out of order. Gift of a lamp by a merchant of Kollam in Malai-nāḍu to the same temple.
203	On the north, west and south bases of the same temple.	Do. ..	....	..Thursday, Kēṭṭai.	Do. ..	Stones built out of order and portions lost. Begins with the introduction [illegible] etc. of Rājēndra-Chōḷa I. Records the remission of taxes on certain temple lands by the assembly in lieu of the annual interest of 150 *kaḷañju* due on 400 *kaḷañju* of gold (by the standard *Rājēndrasōḷan-maḍai*) received by it from a merchant of the Virāśōḷa-maḍigai at Gaṅgaikoṇḍa-śōḷapuram on behalf of the temple of Tiruvayppāḍi-Āḷvār.
204	On a pillar set up on the north side of the central shrine in the Śaṅkhāranyēśvara temple in the same village.	Do. ..	Uttama-Chōḷa	....	Do. ..	Records the gift of a silver vessel to the big temple of Mahādēva at Talaichchaṅgāḍu by Pirāntakan-Mādēvadigal *alias* Sembiyan-Mahādēvi the mother of Uttama-Chōḷa. Above this are three lines of writing of the time of a certain Rājakēsarivarman.
205	On another pillar set up on the south side of the same shrine.	..	....	....	Do. ..	The inscription is very badly worn out. Seems to belong to the early Chōḷa period. Records a sale of land by the assembly to the temple of Tiruvēḷvikkuḍi-Mahādēva in the village.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
206	On the north wall of the first *prākāra* of the same temple.	Chōla ..	Tribhuvanachak[ravartin*] Rājarājadēva	17th year	Tamil ..	Records an assignment, by the assembly of Jayaṅgoṇḍaśōla-nallūr to the three Śiva temples of Rājēndra-Chōḷēśvaram-Uḍaiyār, Kuṇaliśvaram-Uḍaiyār and Villīśvaram-Uḍaiyār of the place, of three *vēli* of cultivable land which had been lying unclaimed (*peṟṟili*), as their tax-free property, entering them as such in the *eḷuttu* and *pottagam* (register), with the provision that if during the next land settlement it was marked as *tiruppu* instead of *iraiyili* the inhabitants of the village should pay the taxes on the land.
207	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	5th „ ..	Do. ..	Registers a grant of 4 *vēli* of land by the big assembly for house-sites and for the maintenance of the *pāḍikāppār* (watchmen) who had to keep watch over the village and its eastern hamlet, as they had no quarters before and as the allowances they had been receiving were not enough for their maintenance. This land was to be inalienable under any circumstances except in case of treason.
208	On the west wall of the same *prākāra*.	Do. ..	....	....	Do. ..	Stones lost. Begins with the introduction [illegible] etc. of Rājādhirāja II. Gives the list, with their situation and extent, of the *dēvadāna* lands of the big temple at Talaichchaṅgāḍu in Ākkūr-nāḍu, a subdivision of Jayaṅgoṇḍaśōla-valanāḍu as entered in the register. Mentions a land called '*Puṉmēṉjaśōla-vilāgam*'
209	On the same wall	Do. ..	Tribhuvanachakravartin Rā[jar]ājadēva	5 + 1st year ..	Do. ..	Records the change of a *vēli* of *dēvadāna* land into *tirunāmattukkāṇi* owing to the failure of the tenant to pay the annual dues of 8 *kalam* of paddy on the land successively and the consequent accumulation of rent for a number of years. The tenant's consent was obtained for the forfeiture and the land was let out on lease ([illegible]) to the tenants, with the sanction of the assembly.
210	On the south wall of the same *prākāra*.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	[18]th „ ..	Do. ..	Records the order of the members of the assembly doing the *grāmakārya* of Talaichchaṅgāḍu from the month of Dhanus, defining certain obligations and privileges appertaining to the *vāram* lands in the 10 *kaṭṭalai* of the village and also in the surrounding hamlets.
211	On the same wall	Do. ..	Do. ..	22nd „ ..	Do. ..	Damaged. Seems to record an order of the assembly abolishing certain rents which were being collected for paying its executive staff which was now annually appointed, instead of being a permanent body. It was to carry on its function with the paddy contributed among its members themselves.
212	Do.	..	....	Śaka 1396, Jaya, Makara, śu. dvitīya, Monday, Aviṭṭam.	Do. ..	Gift by a Brahmin of three *vēli* of land in Śōḷapāṇḍyanallūr a hamlet of Talaichchaṅgāḍu, for the maintenance of a service instituted by him in the temple of Peruntirukkōyiluḍaiya-Nayanār.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	19th year	Tamil ..	Registers the renewal of the title deeds (அறுதியோலை) through the village assembly, to all the residents who were in the enjoyment of lands in the several hamlets of the villages up to the 18th year (of the king), by Piḷḷai Śendamaṅgalam-Uḍaiyār Śivadavana-Perumā[] *alias* Iruṅgōḷar, and Piḷḷai Purōsaikkuḍaiyār Satyavakkar Tiruvēgambam-Uḍaiyār as the old registers (பழஞ்சீட்டு) and documents (பத்திரம்) had been lost in the disturbed state of the country (அரிதுமிகுதியாய்) in the 5th, 1[1]th and 14th years (of the king).
214	On a slab lying near the Nāganāthēśvara temple at **Kilapperumballam**.	Vijayanagara	....	....	Do. ..	States that Śōttavalli[na]llūr is the gift (to the temple) for a service in the name of king Śrīraṅgarāya.
215	On the north wall of the central shrine in the Dakshiṇapuriśvara temple at **Melapperamballam.**	Chōḷa ..	['Tribhuva]nachakravartin Vikrama-Chōḷadēva.	..... [tra]yōdaśi, Thursday, Aniḷam.	Do. ..	Built in at the beginning. Seems to record a sale of land made tax-free, by some private individuals of Marachchēri in Akkūr-nāḍu to the temple of [Tiruva]ḷamburam-Uḍaiyār, to provide for worship and offerings to the images of Kuttāḍu[dēvar] and Taḷaṅgaṇṇi-Nāchchiyār set up in the temple by a certain Vēḷāṇ Gaṇḍarādittaṉ.
216	On the same wall	..	....	5th year	Do. ..	Do. Records a sale of 8 persons to the temple of Tiruvalamburi-Uḍaiyār in Talaichchaṅgāḍu in Akkūr-nāḍu, a sub-division of Jayaṅgoṇḍaśōḷa-vaḷanāḍu, by a certain Kavākāśi-Kalaiyan Kumaraṉ *alias* Tambirāṉtōḷan of the same village.
217	Do.	..	....	13th ,, ...	Do. ..	Do. Records a similar sale of 6 persons by a certain Sōmaṉ Tattaṉ of Naṅgūr *alias* Śrīpādadūḷi-chaturvēdimaṅgalam in Rājadhirāja-vaḷanāḍu, for 13 *kāśu*.
218	Do.	..	....	Do. ,, ...	Do. ..	Do. Records another sale of 7 persons including herself to the temple for 30 *kāśu*, by a lady called Arayaṉ Peruṅgāḍi with her husband Śōḍi Taḷi *alias* Chaṇḍēśvarap-Pēraiyar of Ambar as her agent (பிரதிநிதி).
219	Do.	..	....	Do. ,, ...	Do. ..	Do. Records the sale to the same temple by a certain Nambanambi Kāḍuga[]-Naṅgai, wife of a Veḷḷāla residing in Śōḷapāṇḍyanallūr, a hamlet of Talaichchaṅgāḍu, of 16 persons comprising herself, her daughter, grandson, his children and others for 30 *kāśu*.
220	Do.	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	9th year, Kanyā, śu. daśami, Monday, Pushya.	Do. ..	Begins with the introduction பூமியும் பூவையும் etc. Records a sale of land and the remission of taxes on the same and some other land measuring in all about 3½ *vēli*, belonging to the temple of Tiruvalamburam-Uḍaiyār at Talaichchaṅgāḍu in Akkūr-nāḍu, a sub-division of Rajanārāyaṇa-vaḷanāḍu, by the assembly (*mahāsabhai*) of Peruñjirainallūr, a *brahmadēya* in Naṅgūr-nāḍu in Rājadhirāja-vaḷanāḍu, in return for a lump payment of 40 *kāśu* by the temple.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
221	On the south wall of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th year	Tamil ..	Records a gift of land, free of taxes, for two flower-gardens measuring 18 *mā* in extent, by the assembly (*mūlaparushai*) of the village (Talaichchaṅgāḍu) in return for a payment in lump of 100 *kāśu* by the temple.
222	On the same wall	Do. ..	[Tribhuvanacha]kravartin Vikrama-[Chōḷa]dēva.	6th year, Kārttigai, śu. 12, Wednesday, Śadaiyam.	Do. ..	Built in at the right end. Begins with the introduction [illegible] etc. Registers a gift by purchase of about 2½ *vēli* of land by a certain Vēḷāṉ Kaṇḍarāditta[illegible] of Ālaṅguḍi in Vēḷa-nāḍu, a sub-division of Kulōttuṅga-Chōḷa-vaḷanāḍu, for worship to the images of Kūttāḍum-dēva (Naṭarāja), his consort and Tiruppaḷliyarai-Piraṭṭiyār set up by him in the temple. He also got the taxes on the land remitted by a cash payment of 70 *kāśu*, to the assembly (*mūlaparushai*) which held its sitting in the *Mummuḍiśōḷaṉ-Paramālam* (hall).
223	Do.	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin. . .	[2]th year, Mithuna, śu. tritiya, ... Pūsam.	Do. ..	Do. Begins with the introduction [illegible] etc. of Rājadhirāja II. Seems to record a tax-free gift by the same assembly of some lands to the temple for worship and offerings to the images of certain deities set up in the 8th year (of the king) by a native of Mēnmalaip-Pa[ḷaiyaṉūr] in Jayaṅgoṇḍaśōḷa-maṇḍalam.
224	On the east wall of the first *prākāra* of the Tantōṉṟīśvara temple at **Akkur**.	Do ..	Tribhuvanachakravartin Rājarājadēva ..	5 + 1st year, Tai	Do. ..	Records the gifts of some plots of land by some private individuals for the maintenance of twilight lamps set up by them in the temple of Tiruttantōṉṟi-Māḍamuḍaiyār at Akkūr *alias* Rājēndrasiṁha-chaturvēdimaṅgalam, provision being made for the irrigation of the lands granted.
225	On the west wall of the first *prākāra* of the same temple.	Do. ..	Rājadhirāja (II)	14th year	Do. ..	Completely erased after the first two lines. Begins with the introduction [illegible] etc. Seems to record some transaction of the assembly (*peruṅguri-makkaḷ*) of Akkūr with the temple regarding [some rents in] paddy to be paid to them.
226	On the south wall of the same *prākāra*.	Vijayanagara	Vīraprata.a Vīra-Kṛishṇadēvarāya-Ma[ha]rāya.	Śaka 1439, Īśvara, Pushya, śu. paurṇami.	Do. ..	Similar to Nos. 167 and 184 above. Akkūr comes last in the list of villages benefitted by the king's remission of *śōḍi* and *arasuṉpēru* taxes of 10,000 *varāhaṉ*, due on the villages.
227	On the same wall	..	(Lost)	11th year, Tula, ba. saptami.	Do. ..	Damaged. Records a gift of land for the various requirements of worship and offerings in the temple of Tiruttantōṉṟi-Māḍau uḍaiyār at Akkūr *alias* Rājēndrasiṁha-chaturvēdi-maṅgalam, by a certain Āḍalamaṇḍāṉ Sūriyan *alias* Tillaimūvāyiraṉ while he was ailing from an acute disease, also providing for additional offerings after his demise.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
228	On the east side of the base of the *maṇḍapa* in front of the same temple.	Chōḷa ..	[Tribhuvanacha]kravartin Rājarājadēva	18th year, Makara, śu. pañchami, Monday.	Tamil ..	Beginning of lines built in. Records the gift of portions of lands belonging to several private individuals for forming a road to take the image of the god to the (river) Kāvēri for the sacred bath in the month of Vaigāsi, the plots thus acquired being entered in the accounts as tax-free, by the order of the assembly (*kāṭṭuppermakkal*) who were looking after the *grāmakārya* from the month of Kumbha.
229	In the same place ..	Pallava ..	Sakalabhuvanachakravartin Kō Peruñjiṅgadēva.	....	Do. ..	Records the acts of public good done to the village (Ākkūr) by Aḷagiyapallavar *alias* Virapratāpa during his pilgrimage to all the sacred places south of the Kāvēri, after his conquest of the Hoysalas (Pōsalar) and the Pāṇḍyas.
230	On the west wall of the central shrine in the Vaikuṇṭha-Nārāyaṇa-Perumāḷ temple in the same village.	Pāṇḍya ..	Perumāḷ Kulaśēkharadēva ..	....	Grantha and Tamil.	Records that this temple was built for the welfare of the king by Uḍaiyapiḷḷai *alias* Vānādarāyar of Kappalūr residing at Seyyānam in Tirumiḻalaik-kūṟṟam. The two Sanskrit verses engraved below and stated to have been composed by Bhaṭṭa Narasim'a and Bhaṭṭa Dēvaratha respectively repeat the same information and refer to the donor as the king's minister.
231	On the south wall of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	14th year, 278th day.	Tamil ..	Records an order of the [*kāṭṭ*]*uppermakkal* who were in charge of the village (administration) of Ākkūr from the month of Mīna, granting for the welfare of the king and the village, a tax-free land for opening a road to the river Kāvēri, to carry the image of Rājarāja-Viṇṇagar-[Em]berumāḷ for the sacred bath on festival occasions, as the temple authorities of Tiruttantōṇṟi-Madamuḍaiyar refused permission for the sacred bath of the deity as usual in the tank belonging to that temple. Also registers another gift of land for the requirements of worship on those occasions.
232	On the east wall of the *maṇḍapa* in front of the central shrine in the Śaraṇagatarakshaka temple at **Tillaiyadi.**	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	12th year,.... pañchami, Viśākha, Monday.	Do. ..	Built in at the right end. Begins with the introduction [illegible], etc. Seems to record the sale of two *veli* of land made tax-free at Śattamaṅgalam, to the temple of Vikramaśōḷīśvaram-Uḍaiyar at Ti[ḷḷai]yāḷinallūr by six individuals for 15 *kāśu*. Mentions Gaṅgaikoṇḍa-śōḷaṉ-chaturālai (hall) where [the assembly] met together.
233	On the same wall ..	..	....	Śarvari, Āṇi 10	Do. .	Built in at the right end. Records a gift of land at Śattamaṅgalam to the same temple for the merit of a certain [R]āmappa-Nāyakkar.
234	On the north wall of the same *maṇḍapa*.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	24th year, Kumbha, śu trayōdaśi, Monday, Pūsam.	Do. ..	Beginning of lines built in. Records the tax-free gift of one *veli* of land at Poṉṉiyāṟu, a hamlet of Tiruviṇaikkaḷi by the assembly of the village (*mahāsabhai*) for the expenses of worship and offerings to the image of the goddess in the temple.
235	On the same wall ..	Vijayanagara	Virapratāpa Vīra-Kṛishṇadēvarāya-Mahārāya.	Śaka 1439, Īśvara, Pushya, śu. paurṇami.	Do. ..	Similar to Nos. 167, 184 and 226 above. The temple at Tillaiviḷivaṭṭam is included among those which were benefitted by the king's munificence of 10,000 *varāhas*.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On the south wall of the same *maṇḍapa*	..	Kōnerimaṉaikoṇḍāṉ ..	7th year, 290th day	Tamil ..	Records the permission granted by the king at the request of Pallavarāyar to a certain Rājarājap-Piḷḷchāṉ to make over the right of *tiruppadiyakkāṇi* and *mādāpattiyam* in the temple at Tillaiyāliṉallūr in Kuṟumbūr-nāḍu, a sub-division of Jayaṅgoṇḍaśōḻa-vaḷanāḍu, to persons of his own choice.
237	On the south wall of the Chōḷa-Vināyaka shrine in the same temple.	..	....	..	Do. ..	Very much damaged. Seems to eulogise the deity. Mentions Ilaṅgārk-Kōchchaṅgarumaṉkuḍi.
238	On the west wall of the inner *gōpura* of the same temple.	Pāṇḍya ..	Perumāḷ Parākrama-Pāṇḍyadēva 'who was pleased to take all countries.'	8th year	Do. ..	Records an agreement by the weavers residing in the streets round the temple to raise subscriptions among themselves at a *kāśu* on each working loom for renovating the entrance of the temple of Vikramaśōḻīśvaram-Uḍaiyār, which had cracked in places.
239	On the west wall of the first *prākāra* of the same temple.	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th , ...	Do. ..	Records the gift of 10 *kāśu* to the temple towards the charges for measuring a *tūṇi* and *padakku* of salt daily from the salt pan called Āṟiṉṟai *alias* Rājēndraśōḻap-pēraḷam granted (by the king) for meeting the expenses of offerings during the *ardhajāma* service called Vikramaśōḻan-śandi in the temple of Tillaiyāḷi-Īśvaram-Uḍaiyār.
240	At the east entrance into the *prākāra* round the Bṛihannāyaki-Amman shrine in the same temple.	..	....	Śaka 1612, Pramōdūta, Tai 2.	Do. ..	Records the construction of the shrine for Periyanāyaki-Ammai at Tillaiyāḷi by Nellai Rāmā-Nāyakkar (mentioned in No. 233 above?) who also provided for the *ardhajāma* service to be conducted therein.
241	On the south wall of the central shrine in the Amṛitaghaṭēśvara temple at **Tirukkadaiyur.**	Chōḷa ..	Parakēsarivarman *alias* Rājēndra-Chōḷadēva.	2[4]th year ..	Do. ..	Built in in the middle. Begins with the introduction [illegible] etc. Seems to record the promise of regular payment of paddy for the daily offerings throughout the year and for the requirement of the eight days of the festival in the month of Sittirai in the temple of Kalakālādēva, out of the land granted to the temple in the 18th year of the king, by Rājarāja-Muvēndaḷ[vēḷān].
242	On the same wall	Do ..	(Built in)	13th year, Kumbha, ba, amāvāsya, Monday, Aviṭṭam, Kōṭṭu-nāḷ (?) 237.	Do. ..	Built in in the middle. Begins with the introduction [illegible] etc., of Rājarāja I. Records a purchase of some lands belonging to the temple of Tiruvirāṭṭānam-udaiya-Paramasvāmi, at the instance of the assembly (*sabhā*) of Kaḍavūr in Ambar-nāḍu in Uyyakkoṇḍār-vaḷanāḍu, by a certain Udaiyaśandiran Amudakan *alias* [Kalakāla]-Māyilaṭṭi a merchant residing in the village, who got it made rent-free by the assembly with the stipulation that he should pay a fixed quantity of paddy to the temple every year for the expenses of worship and for maintaining three lamps before certain images.

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
243	On the east wall of the same shrine.	Chōḷa ..	..	27th year, Dhanus 16, Wednesday, Attam.	Tamil ..	Much damaged. Begins with the introduction [illegible] etc., of Kulōttuṅga-Chōḷa I. Records a sale of 1½ *vēli* of land which had been lying fallow for fifty years without any claimant, as a *vedappuram* with the taxes due thereon to be gradually levied by the assembly (*mahāsabhai*) of Tirukkaḍavūr in Ambar-nāḍu in Rājanārāyaṇa-valanāḍu, to a certain Vānaverāyar of Koṟramaṅgalam in Pāṉbuṉik-kuṟram, a subdivision of Suttamalli-valanāḍu, for feeding daily in the Mārkaṇḍēyan-maḍam ten *Śivayōgis* well-versed in the *Vēdas*, for the welfare of the king. Mentions the *Tiruchchiṟṟambala-Vāḷaikkāṟan tirumaṇḍapam* in the temple, as the place where the *sabhā* held its meeting.
244	On the east and north walls of the same shrine.	Do.	Rājakēsarivarman *alias* Vijaya-Rājēndradēva.	36th year	Do.	Begins with the introduction [illegible] etc. Records a gift of some lands as *Śālābhōga* after bringing them under cultivation, by a certain Tiruchchaṟ Āditta *alias* Vijayarājēndra-Mūvēndavēḷāṉ of Kōmakkuḍi to feed seventeen persons in the Rājadhirājaṉ-*śālai* and to meet the expenses of worship in the temple of Kālakāladēvar.
245	On the north wall of the *maṇḍapa* in front of the same shrine.	Do.	Tribhuvanachakravartin Rājarājadēva ..	7th year, 242nd day.	Do. ..	Registers the *niveds* granted by the king to the temple of Tiruviraṭṭāṉam-Uḍaiyar at Tirukkaḍavūr in Ākkūr-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-valanāḍu, confirming its possession of all the tax-free lands in and outside the village, and exempting them from the payment of a lump sum for the remission of taxes on the lands.
246	On the west wall of the same *maṇḍapa*	Vijayanagara	Krishṇadēva-Mahārāya	Śaka 1443, Vikrama, Mithuna, ba. tritīyā, Friday, Tiruvōṇam.	Do. ..	Records a grant of 8 *vēli* of land and of some privileges in the temple of Kālakāladēvar in perpetuity to three persons named Āditta-Bhaṭṭar Kariyamāṇikka-Bhaṭṭar, Pukkaiturśivallaśōḷa-Brahmarāyar and Kariyamāṇikka-Bhaṭṭar Āpagsahāyar who interviewed the king at Vijayanagara and got the *jōḍi* and *śālavari* on certain villages which had been remitted by the king already in favour of the temple but not given effect to, now ratified.
247	On the same wall	[Pāṇḍya] ..	Tribhuvanachakravartin Koṉēriṉmaikoṇḍāṉ.	12th year and 372nd day.	Do. ..	Registers a tax-free gift by the king, at the request of Kāliṅgarāyaṉ, of 31 *vēli* of land at Kulōttuṅgaśōḷaṉ-Karuppūr separated from Ākkūr *alias* Rājēndrasiṁhachaturvēdimaṅgalam for the expenses of the daily service called Kulaśēkharaṉ-sandi after him in the temple, and of special worship on the day of Mūla in the month of Āṇi in which he was born.
248	On the south wall of the same *maṇḍapa*.	Vijayanagara	Vīra-Viruppaṇṇa-Uḍaiyar, son of Hariyappa-Uḍaiyar.	Śaka 1307, Krōdhana, Tulā, śu. Wednesday, pūrṇai, Aśvati.	Do. ..	Records a *sarvamānya* gift of all the money due to the king out of the various taxes on 100 *vēli* of land, for the maintenance of worship in the temple of Kālakāladēvar at Tirukkaḍaiyūr, a *brahmadēya* in the eastern subdivision of Jayaṅgoṇḍaśōḷa-valanāḍu.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On the same wall	Chôla ..	Rajarâjadêva	7th year	Tamil ..	Much damaged and portions of lines 13 to 23 completely lost. Seems to be an exact copy of No. 245 above.
250	Do.	Do. ..	Tribhuvanachakravartin Vikrama-Chôladêva.	4th year, Mina, Iu. saptami, Thursday, Mûla.	Do. ..	Records the gift of 3 *vêli* of land free of taxes as *archanâbhôga* for the worship of the image of Tirukkadavûr-Nâyakar in the temple of Tillaiyâli-Îśvaramudaiyâr at Tillaiyâli-nallûr in [Kurambû]r-nâdu, a subdivision of Râjanârâyaṇa—valanâdu by the assembly (*mahâsabhai*) of Tirukkadavûr in Ambar-nâdu. Mentions the channel called Aruḷâkara-vâykkal.
251	Do.	Vijayanagara	Vîraprataṭâpa Vîra-Kṛishṇadêvarâya-Mahârâya.	....	Do. ..	Much damaged and stones lost. Similar to Nos. 167, 184, 226 and 235 above. Tirukkadavûr is mentioned last in the list of the villages benefitted by the king's remission of 10,000 *varâhas* in favour of the Śiva and Vishṇu temples of those places.
252	On the west wall of the first *prâkâra* of the same temple.	.. ..	Tribhuvanachakravartin Kôṉêrimaikoṇḍâṉ.	18th year, 285th day.	Do. ..	Records the royal grant, at the request of Pallavarâyar, of some lands to the south of the temple for house-sites and flower-gardens. It was also ordered to re-dig [for irrigation] the filled up channels at the village Erukkaṭṭuchchêri which had been endowed for the maintenance of the perpetual lamps, and to make the residents of Kâvirippûmbaṭṭiṇam responsible for the safe custody of the temple jewels and utensils.
253	On the same wall	Chôla ..	Râjakêsarivarman *alias* Tribhuvanachakravartin Râjadhirâjadêva, 'who was pleased to take Madurai and Îḷam (Ceylon).'	14th year, ...	Do. ..	Much damaged. Begins with the introduction [illegible] etc. Seems to record some agreement given by the *mahâsabhâ* of Tirukkadavûr included in Ambar-nâdu, a sub-division of Âkkûr-nâdu to the 240 *Pêriyanaiyâr* (assembly of elders) of Ambar-nâdu regarding the collection of rents from lands and the disposal of unclaimed property in the village.
254	Do.	Do. ..	Parakêsarivarman *alias* Tribhuvanachakravartin Kulôttuṅga-Chôladêva, 'who having taken Madurai, was pleased to take the crowned head of the Pâṇḍya.'	[15]th ,, ...	Do. ..	Begins with the introduction [illegible] etc. Records the grant of some public land for the maintenance of a gardener looking after the flower-garden made by a certain Amarganâyakaṉ Tirunadampariñjâṉ for the temple of Kâlakâladêvar at Tirukkadavûr in Âkkûr-nâdu, a subdivision of Jayaṅgoṇḍaśôḷa-valanâdu after purchasing it tax-free from the assembly of the village.
255	Do.	Do. ..	Tribhuvanachakravartin Kulôttuṅga-Chôladêva, 'who was pleased to take Madurai, Îḷam (Ceylon) and the crowned head of the Pâṇḍya.'	23rd year, 2[88]rd day.	Do. ..	Records the royal sanction to the confirmation of the appointment of *maṉṉêvanâlai* (dance master and musician) in the temple, together with its income in paddy, on a certain Pârâśivaṉ Poṉṉaṉ *alias* Kâlavinôda-Si[r*]ttappârayaṉ, at the request of Virântap-Pallavarâyaṉ a favourite poet of the king.
256	Do.	Do. ..	Tribhuvanachakravartin Râjadhirâjadêva 'who was pleased to take Madurai, and Îḷam (Ceylon).'	14th year, 180th day.	Do. ..	Unfinished. Refers to a memorial submitted to the king by 240 Veḷḷâḷas of Tirukkadavûr in Ambar-nâdu.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
257	On the same wall	Chôla ..	Parakêsarivarman *alias* Tribhuvanachakravartin Râjarâjadêva.	14th year, Rishabha, śu. pañchami, Tuesday, Pûsam.	Tamil ..	Begins with the introduction [illegible] etc. Records a decision of the *mahâsabhai* of Tirukkadavûr in Akkûr-nâdu, assembled in the Kulôttuṅgasôlan-tiruveḍuttukkaṭṭi (hall) in the temple of Kâlakâladêvar, to confiscate to the temple the property of those *Mahêśvaras* who, contrary to their tenets as the custodians of the Śiva temple and its observances intermingled freely with the Vaishṇavas and wore or sold the lotuses (grown for the god).
258	Do.	Do. ..	Do. do.	14th year, Paṅguṇi, ba. 13, Monday, Śadaiyam.	Do. ..	Begins with the introduction [illegible] etc. Records the remission of taxes on about ½ *vêli* of land at Râjarâjanallûr, a hamlet of Talaichchaṅgâdu belonging to the temple of Kâlakâladêvar, by the assembly of that village in return for a lump payment of 300 *kâśu* from the temple. Refers to a drought in Âvaṇi and Puraṭṭâśi months and the consequent failure of crops.
259	On the north wall of the *maṇḍapa* in front of the central shrine in the Brahmapurîśvara temple at **Tiramayanam.**	Do. ..	Parakêsarivarman *alias* Tribhuvanachakravartin Kulôttuṅga-Chôladêva, 'who was pleased to take Madurai.'	[9]th year ..	Do. ..	Much damaged. Records an order of the assembly of Maṇalkuḍi *alias* Uttamaśôlach-chaturvêdimaṅgalam in Tiruvindaḷûr-nâḍu, a subdivision of Râjadhirâja-valanâḍu, remitting the taxes *kuḍamai* and *kuḍimai* on the lands at Komâra-Kulôttuṅgaśôlach-chaturvêdimaṅgalam given away to the temple of Tiramayânam-Uḍaiyâr at Tirukkaḍavûr after purchasing them as *sabhai-eilai* from the assembly and as *kuḍieilai* from certain residents of the village by Paḷaiyanurudaiyâr Pa..... ..... in the 3rd year of *Periyadêvar*.
260	On the west wall of the same *maṇḍapa*.	Do. ..	Tribhuvanachakravartin Kulô[ttuṅga-Chôladêva], 'who was pleased to take Madurai.'	8th year, 370th day.	Do. ..	Damaged. Records the remission of taxes by the assembly of Tirukkaḍavûr in Amba-nâḍu, a subdivision of Akkûr-nâḍu, on a land granted as *tirunâmattukkâṇi* to the temple of Tiramayâgamuḍaiya-Perumal by a resident of the village.
261	On the south wall of the same *maṇḍapa*	Do. ..	Râjakêsariva[rman Tribhuvanachak]ravartin Râj[âdhirâjadêva]* (II).	12th year, 167th day.	Do. ..	Much damaged and stones out of order and some lost. Begins with the introduction [illegible] etc. Refers to the incidents of the war of Pâṇḍya succession in which the Chôlas helped Kulaśêkhara (to the Pâṇḍya throne) against Vîra-Pâṇḍya. Records a tax-free gift of land to a certain person (name lost) who distinguished himself in the campaign.
262	On a cross wall on the east side of the *Mahâmaṇḍapa* in the Mâśilâmaṇiśvara temple at **Tranquebar.**	Pâṇḍya ..	Mâravarman Tribhuvanachak[ravartin] Vîra-Pâṇḍyadêva.	24th year	Do. ..	Built in at the right margin. Records a promise by the merchants of Kulaśêkharappaṭṭaṇam to the servants (*kâliehêvagar*) and to the elephant-keepers (of the king) living on their house-sites exempting them from the obligation of *ûr-viniyôgam* in return for an yearly payment of a *panam* each as *kâvalpêru*.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
263	On the north wall of the *maṇḍapa* in front of the central shrine in the Subrahmanya temple at **Tiruvidaikkali.**	Chōḷa ..	Parakēsarivarman	5th year, Mi[thuna]	Tamil ..	Fragmentary. Seems to record some gift (to the temple) by a certain Nārāyaṇa[n] Sāttan of Puḷimpaḷḷi.
264	On the same wall	Do. ..	Do.	Do. ..	Do. ..	Incomplete.
265	Do.	Do. ..	[Pa]rakēsarivarman	....	Do. ..	Fragment. Refers to Tiruvi[ḍaikka]ḷi as a *dēvadāna* in Kuṟumbūr-nāḍu.
266	Do.	Do. ..	Parakēsari[varman]	4th year ..	Do. ..	Fragment.
267	Do.	Do. ..	Rājakēsarivarman	2nd year, Kumbha	Do. ..	Damaged. Seems to state that 200 *kalam* (of paddy) was due (to the temple) on a land from certain Koṟṟappaḷḷi Kaṇḍaṉ Ayyaṉ. Mentions Tiruviḍaikkaḷi a *dēvadāna* in Kuṟumbūr-nāḍu.
268	Do.	Do. ..	Do.	3rd year	Do. ..	Stones lost. Seems to record a gift of land for feeding two persons (in the temple) by a certain Śembiyaṉ Koṟṟaperuṅkaḷiyar of Kaṉṟū[r*]-nāḍu in Manayiṟ-kōṭṭam, a subdivision of Toṇḍai-nāḍu.
269	On the east wall of the first *prākāra* of the same temple.	..	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	....	Do. ..	Damaged. Seems to record a gift of land to the temple of Piḷḷaiyār Tirukkuṟavuḍaiyār at [Tiruvi]ḍaikkaḷi by the assembly for opening a road to the sea for taking the image of the god for sea-bath on festival occasions. Mentions the land survey made in the 16th year of Kulōttuṅga-Chōḷadēva 'who abolished the tolls.'
270	On the same wall	Vijayanagara	Vīra-Praudhadēvarāya-Mahārāya, son of Vīrapratāpa Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1377, Yuva, Tulā, śu. trayōdaśī, Friday, Rēvatī, Arpaśi 24.	Do. ..	Records a gift of 40 *vēli* of land with all its income in the villages of Kiḷaṟṟūr and Aṇḍūr included in Tiruvarmuṉāvadi for the maintenance of a *maṭha* in charge of a pontiff (name lost), made by Saḷuva Tirumalaiyadēva-Mahārāja in the presence of the god Śrī Śāraṅgapāṇidēva at Kumbhakōṇam.
271	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	9th year ..	Do. ..	Records an assignment of the balance of produce on 5 *vēli* of land after measuring out its yield to the temple at 50 *kalam* on each *vēli* by a certain Perumbaḷḷi-Kaṇḍaṉ Su[ndaraṉ] out of his possessions as tenant of the temple lands, for feeding Brahmins in a *maṭha* called Tiruvirāmīśvarattu-maḍam.
272	On the north wall of the same *prākāra*.	Do ..	Do. ..	14th year, Rishabha, ba. shashṭhī, Saturday, Uttirāḍam.	Do. ..	Records a provision made by the *perumakka[ḷ]* (assembly) of Tiruviḍaikkaḷi, for the annual payment of 287 *kalam* and odd of paddy to the temple by the owners of several specified lands in the village, in return for the remission of taxes granted on those lands.
273	On the same wall	Do. ..	Tribhuvanachak[ravartin] Rājēndra-Chōḷadēva.	10th year, Simha, ba. trayōdaśī, Sunday, Punarpūsam.	Do. ..	Records a gift of land as *tirunāmattukkāṇi* by the *perumakka[ḷ]* of Tiruviḍaikkaḷi for the maintenance of worship to the image of Aiñṉūṟṟuvar-Vināyakappiḷḷaiyār set up in the Sēnāpatip-perunderavu (street) by a merchant, who had also made a similar gift of land for the same purpose.
274	On the south wall of the same *prākāra*.	..	Kōnēriṉmaikoṇḍāṉ	21st year ..	Do. ..	Records a tax-free grant of land at Tiruviḍaikkaḷi and some other villages by order of the king for the maintenance of a *maṭha* built by a certain Kaṟpagañjari-Nārāyaṇaṉ of the Tiruvirāmīśvaram-Pagavar. The royal secretary was Vānavaṉ-Mūvēṉ[davēḷaṉ].

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
275	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	19th year, Kārttigai.	Tamil ..	Records a gift of 2 *ma* of land for a garden at Nalladai-Maṅgudi by Kōkkaṭṭu-Peṇṇambala-Nambi for a perpetual lamp and for worship to the image of Aruḷaḷap-Perumāḷ set up in the Tirukkuḍandai-*madam* by a certain Kōkkaṭṭu-Nārāyaṇan Rāman.
276	Do.	Do. ..	Tribhuvanachakravartin [Rājarāja]-dē[va].	13th year, Vriśchika, śu. shashṭhī, ...:Tiruvōṇam.	Do. ..	Registers a gift by purchase of 5 *vēli* and odd of land in the hamlet Podimaṅgalam after getting the remission of its taxes from the assembly of Tiruvidaikkaḷi, by a certain Kuppattu-Nārāyaṇan, for the maintenance of Brahmin students of *Vēdānta* from the Malayāḷam country in the *maṭha* established by him at Tirukundai Śibāggiyattarai. Records also the presentation by the same donor of some women for hereditary service in the *maṭha*.
277	Do.	Do. .	Tribhuvanachakravartin Rājarājadēva ..	7 + 1st year, 26th day and 7th year, 3 [?] 3rd day.	Do. ..	Records a sale of about 4 *vēli* of land as *Rājarājan-peruṇiloi* by order of the king, for 20750 *kāśu*, to a certain Śivadāsanapperumāḷ of Pūvaṇur, who endowed the same to the temple for the maintenance of the early morning service called '*Manniyakkōṭṭu-Mūttatāradan-śandi*'. Refers to some lands in Tribhuvanavira-chaturvēdimaṅgalam presented as Śōḍakumbha for the merit of 'Periyadēvar' (Kulōttuṅga-Chōḷa III ?).
	Kudligi taluk, Bellary district.					
278	On a stone set up in the Rāmēśvara temple at **Hansi.**	Western Chāḷukya	Tribhuvanamalladēva	Chāḷukya-Vikrama year 35, Vi[krita], Śrāvaṇa, śu. 5, Monday.	Kannaḍa ..	Damaged. Registers the grant of some land for worship, offerings, etc., in the temple of Paraśurāmēśvara at Hanase situated near Kōgaḷi 500, by Mahāsāmanta Ho[ḷḷe]ya while Tribhuvanamalla-[Pāṇḍya] was governing the Noṇambavāḍi, 32,000 country. The grant was made by the donor after washing the feet of his teacher Sōma[karttihāra]-Paṇḍita of the Kālāmukha sect. The names of the composer and the engraver are given.
279	On a slab set up in the Basavaṇṇa temple in the same village.	..	....	Śaka 1444, Chitrabhānu, Śrāvaṇa, śu. 1[2].	Do. ..	Fragment. The inscription stops with the date.
280	On a slab set up in the Kaliśēśvara temple at **Bennikal.**	Hoysaḷa ..	Pratāpachakravartin Vīra-Narasiṁhadēva, 'ruling from his capital Dōrasamudra'.	Śaka 1348, Vyaya, Chaitra, śu. ēkadaśī, Sunday, Uttarāyaṇa-Saṁkramaṇa, Vyatīpāta.	Kannaḍa (prose and verse).	Extols the Hoysaḷa dynasty and traces its descent from Saḷa. States that the *Mahāpradhāna* (chief Minister) Amitayya-Daṇḍanāyaka of Bharadvāja-*gōtra* and Kāṇva-*anvaya*, constructed the temples of Padmalēśvara, Amritēśvara, Lakshmī-Nārāṇa, Vāmēśvara, Ballaḷēśvara and Narasiṁha at Bennekallu, the chief town of the subdivision Bennekallu-Twelve situated in the Kōgaḷi 500 province which formed part of the Noṇambavāḍināḍu, and that he made grants of land in several villages for their worship, maintenance and repairs. The grants are said to have been made by the king in the presence of the gods Vajrēśvara and Sōmanātha after washing the feet of the (Śaiva) teacher Kāḷēśvaradēva who is called here the Rājaguru (royal preceptor).

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
281	On the east face of the pedestal of the *dhvajastambha* in front of the Hanumān temple at **Sovenahalli.**	..	....	Śubhakṛit, Kārttika, śu. 1, Monday.	Kannaḍa ..	Records that a stone pillar was erected in the village of Sōvinahaḷḷi by Mārōja and Maḷlōja, the artisans of the Chōramanūru-sime.
282	On the same face	..	....	....	Do. ..	Damaged. Seems to record the erection of the same pillar by Mārōja of Horamale-sime (perhaps in conjunction with the donor of the above inscription).
283	On the north face of the same pedestal.	..	....	....	Do. ..	Records that Chaparahaḷḷi and Aṇṇikuṇṭe were the villages granted to Maḷōja as a hereditary gift for the duties of artisan.
284	On the same face	..	....	....	Do. ..	States that the temple of Basavarāja (in the place) was built by Mārōja and Maḷōja.
285	On a slab lying on the threshing floor known as '*Gāligonu-Kaṇa*' at **Gentikatte**, hamlet of the same village.	..	....	22, Pramādi, Jyeshṭha, Pūṇṇami, Tuesday.	Do. ..	Records the death of a hero named Sāviga in a fight with the army of Śiṅga (?) which had laid siege to Mōradakoṭe (fort).
286	On a rock near a mosque on the way between **Kalingere** and **Hirehalu.**	..	....	....	Do. ..	Records that this field was a gift of Vāmarasa Amitayya-Daṇṇāyaka.
287	On a slab set up to the west of the tank-bund at **Hirehalu.**	..	....	....	Do. ..	Records that a land at Hirihaḷu (where the inscription is found ?) was granted to god Svāmidēva by Amitayya-Daṇṇāyaka, Kalleya-Nāyakana-Sāvidēva, Hiriya-Sāvidēva and other Nāyakas.
288	On a slab set up in front of the Hanumān temple at **Choranur.**	..	....	Pramōdūta, Vaiśākha, śu. 1.	Do. ..	Registers a proclamation issued by Immaḍi-Rājapa-Nāyaka of Guḍēkōṭe and Sōndūru to the people of Horamale-sime by which he promised to deal with them as during the time of the Guḍēkōṭe rule.
289	On a slab built into the verandah of the *Virakta-maṭha* in the same village.	..	....	Naḷa, Āśvija, śu. 10	Do. ..	Registers a cowl, granted by Bammi-Nāyaka to the people of Horamale-sime by the order of Rājaśri Rājapa-Nāyaka of Guḍēkōṭe and Sōndūru, that in that part of the country no taxes would be levied on new born children (*ḍāḷā-terige*) and on dead bodies (*mitana-gāṇike*).
290	On a slab set up in the Vīrabhadrasvāmi temple in the same village.	..	....	Śaka 14*9 (wrong), Sādhāraṇa (Sādhāraṇa fell in Śaka 1412 and 1472), Kārttika, ba. 3	Do. ..	Registers the grant of three measures of grain made to the *gauḍas*, *sēnabōvas*, carpenters and blacksmiths of Chōramanūru by Bramba-Hāvuṭa, the agent of Rājadhirāja Rājaparamēśvara Śri Mallapa-Nāyaka. It also states that they had to pay a tax of three *varāha* a year.
291	On a slab set up in front of a ruined temple to the west of the village **Ankamanahalu.**	..	....	Naḷa, Āśvija śu. 5	Do. ..	Records the gift of a *garuḍa-kambha* to the god Tiruvengaḷanātha of Aṅkamanahāḷu by Timmaṇa, son of Yerōja, and of a pillar for lighting lamps (*dīpamāle-kambha*) by Kōṇḍayya, son of Timmōja mentioned above.
292	On a slab set up in the Śiva temple at **Tumbarguddi**, hamlet of **Yerrayanahalli.**	..	....	Śārvari, Jyeshṭha, śu. 1.	Do. ..	Registers the grant of three *kāsu* a day as *mānya*, out of the taxes realised by a certain Darubi Narasapa for lighting lamps to god Kallaya of Tumbaraguḍi.
293	On a slab set up in front of the Hanumantarāya temple in the same hamlet.	.	....	Śārvari, Vaiśākha, śu. 5.	Do. ..	Registers a similar grant by the same person for lighting lamps before god Hanumanta at Tumbaraguṭṭi.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
294	On a slab set up near the gate-way at **Kudiradavu.**	..	....	Śaka 1678, [Āṅ]-girasa, Pushya, śu.....	Kannaḍa ..	Damaged. Records the grant of the village Hire-Kudiraḍu made by a certain Chinnayarāja to Virūpaksha-Vidyā-bhinava Śaṁkara-Bhārati-Svāmi.
295	On a slab set up in front of the Hanumān temple at **Jiganihalli.**	..	....	..	Do. ..	Mutilated and damaged. Seems to register a grant of land at Jiganeha[lli] by Daḷavāyi Bari[mi-Nā]yaka.
296	On a slab set up in a field to the south-west of **Haralihalu.**	..	....	Dhātu, Āśvayuja	Do. ..	Damaged. Seems to record a grant to god Avubhaḷadēva.
297	On a slab set up at the entrance of **Molenuru,** hamlet of **Kencha-mallanahalli.**	..	....	..	Do. ..	Records the setting up of a stone fixing the boundary of the village Molanūru after Mallana had performed (the ceremony of) walking over the boundary in the presence of some prominent men among whom was *Mahāmaṇḍa-lēśvara* Ghaṭṭidē[vara]sa.
298	On a slab lying near the fresh-water well to the south-west of **Katri-kehatti,** hamlet of **Tippehalli.**	..	....	..	Do. ..	Damaged. Records a grant of land by Mudu-Basapa, son of Mudu-Virapa.
299	On a pillar lying near the old tank at **Lokikere.**	..	....	..	Do. ..	Records that this (place where the stone was found ?) is the *nisidi* of Maragoṇḍa of Lōkeyakere, the dear disciple of Śrī Ratnabhūsana-Bhaṭaraka.
300	On a slab lying under a baniyan tree near the ruined village **Dombarahalli,** hamlet of **Hosahalli** (On the way from Hosahalli to Hurlihalu).	..	....	..	Do. ..	Damaged. Seems to record the grant of a village to Gurammа of Yelamañchu by Vimiḍi-Nāyaka.
301	On a slab set up in the temple of Basavanna at **Jaramali.**	..	....	Vikriti, Bhādrapada, śu. [5].	Do. ..	Damaged. Seems to register a grant of land to Virappaya son of Keñchavīraḍēva.
302	On a slab set up near the tank-bund at **Chikkakeriyaginahalli.**	Vijayanagara	Achyutadēvarāya	Śaka 146[1], Vikāri, Bhādrapada, śu. 12.	Sanskrit and Kannaḍa.	Gives the genealogy of Rāmayāmātya who was appointed as the governor of Koṇḍaviḍu by Achyutadēvarāya. His several acts of charity are enumerated, such as the building of temples, construction of tanks and founding of *agrahāras.* Also records in particular the construction of a tank called Lakhasamudra for the merit of his mother.
303	On a slab set up on a platform in the street at **Ammanakeri.**	..	....	..	Archaic ..	The characters look like Vaṭṭeḷuttu.
304	On a stone built into the tank-bund at **Huligunta.**	Vijayanagara	....	Śaka 1478, Nāḷa, Vaiśākha, śu. 3.	Kannaḍa ..	Records the construction of the temple of god Bāla-Krishṇa and the founding of the village Achchutāpura for the merit of his daughter Achchutamma, by Bayakara Rāmappayya, and enumerates the same charities as in No. 302 made in Śaka 1461, Vikāri.
305	On a broken pillar lying before the ruined temple of Vasanta-Mallikārjuna at **Devalapura,** hamlet of **Gajapura.**	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 147[3], Virōdhikṛit, Pushya, ba. 30, Monday, Ardhōdaya.	Do. ..	Damaged. Seems to register the grant of a village in the Morabada-sime to the god Vasanta-Mallikārjuna by Rāmapa-Nāyaka (son of Vēlur-Timmapa-Nāyaka) who was the agent of Krishṇa-Nāyaka, son of Bhairapa-Nāyaka.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
306	On the same pillar	Vijayanagara	Virapr tapa Sadaśivadēva-Mahārāya ..	.....Ardhōdaya, Monday.	Kannaḍa ..	Much damaged. Registers the grant of a village to Me[si]-ya-Rānta for the service of the god Vasanta-Mallikārjuna. It also registers a grant of *Kāḍāramēha-mānya* to the goldsmith Siriyaṇa who engraved the inscription.
307	On a slab lying in the compound of the Siddhēśvara temple at **Ujjini.**	..	....	Śaka [1115 ?], Paridhāvi, Āśvayuja.	Kannaḍa (verse).	Praises Jagaddaḷa-Pāṇḍya of the Kadamba-*kula* and records the grant, made by him to god Kalidēva, of 400 *kamba* of land at Kōgali. The engraver of the inscription was the goldsmith Kētōja, son of Basavōja.
308	On a slab lying beside the central shrine of the same temple.	Vijayanagara	Achyutaraya-Maha[raya]	Śaka 1461, Vikri-[ti], Bhādrapada, śu. 12, Tuesday.	Kannaḍa (prose) and Sanskrit (verse).	Records the gift of '*Ānandanidhi*' made by the king to Brahmins.
309	On a pillar in the *maṇḍapa* in front of the same shrine.	[Yādava] ..	(Name lost)	....	Kannaḍa ..	Much damaged. The characters belong to the 13th Century A.D.
310	On a broken slab planted in a field in the same village.	..	....	Śaka 1482, Raudri, Āshāḍha, śu. 5.	Do. ..	Records the gift of a land and two tamarind trees to a disciple of Liṅgamnōdeya made by Mārgasaha[ya]-Nāyaka of Vēlūru for the merit of his father.
311	On a slab lying in front of the temple of Basava at **Tulahalli.**	..	....	Krōdhana, Kārttika, śu. daśami.	Do. ..	Records the construction of the temple of Basavēśvara by Yarrapa-Nāyaka, son of Mahanāyakāchārya Tammaḷa-Nāyaka of Kanakappe-durga.
312	On a broken Nāga-stone lying outside the same village.	..	....	Chālukya-Vikrama year 18, Śrimukha.	Do. ..	Damaged. Seems to record the setting up (of this Nāga-stone) by [Ku]mārasakti-Paṇḍita and mentions the sculptor Kētōja.
313	On a broken hero-stone lying in the same place.	..	....	....	Do. ..	Much damaged. Seems to record the victory of a hero.
314	On a slab set up in front of the temple of Hanūmān at **Chinenehalli,** hamlet of **Kalapura.**	..	....	Śaka 1627, Pārthiva, Vaiśākha, śu. 5.	Do. ..	Records that the rights of the *gauḍike* and *sūnakōvike* of the village Śēshammanahalli (whose boundaries are given) belonged to Ākumalla Jagannātha-Śāstri of the *Yajurvēda* and of the *Mulikinalu* community, that of the *tuḷavārike* to Bēḍara-Mariyappa of Madiha[lli and the rights of other (minor) offices to the family of Kaṭṭemane of Vujjini.
315	On a slab set up near the same temple.	..	....	....	Do. ..	Much damaged. Seems to record a grant to a temple. Mentions Ujini and Śēshammanahalli.
316	On a slab set up in front of the temple of Hanūmān at **Halyam.**	Western Chālukya.	Tribhuvanamalladēva, 'ruling at Kalyāṇa.'	Śaka 1085, Śrimukha (wrong), Pushya, amāvāsye, Monday, Uttarāyaṇa-Saṃkrānti, Solar-eclipse, Vyatipāta.	Kannaḍa (verse and prose).	Gives the genealogy of the dynasty from Taila down to Vikramaditya (VI). Records the grant, made by the *Mahāmaṇḍalēśvara* Nachidēvarasa of the Kadamba-*kula*, a descendent of Mayūravarmma, who was governing the province of Kōgali 500 and Kottūru 12 from Kottūru, of lands for the upkeep, maintenance, repair, worship, etc. of the temple of Agastēśvara at Yelcha situated to the north of Kottūru. It also registers grants of land made by several other people.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
317	On a slab built into the front wall of the Karnam's house at **Kottur.**	Vijayanagara	Vīrapratāpa Sadāśivarāya, 'ruling at Vidyānagara'.	Śaka 1469, Plavaṅga, Māgha, śu. 10.	Kannaḍa ..	Records the remission of taxes payable by the barbers, granted by *Mahāmaṇḍalēśvara* Aḷiya Rāmarājadēva at the request of the barbers Timmōja, Koṇḍōja and Bhadrōja.
318	On another stone in the same place.	Do.	Vīrapratāpa Rāmarājayya-Timmarājayya 'ruling at Ānegondi.'	Śaka 1502, Vikrama, Mārgaśira, ba. 10....	Do ..	Registers the remission of taxes on sheep due from the shepherds of Koṭṭaru-sime, a subdivision of Kōgaḷiyavēṇṭhe in the Hastinavati-valita, granted in the presence of the god Kalinātha at Bāgaḷi by a Nāyaka (name lost) bearing the title '*Mahānāyakāchārya*', for the merit of his parents.
319	On a stone planted before the ruined Kalleśvara temple in the same village.	Western Chāḷukya.	Tribhuvanamalladēva	Chāḷukya-Vikrama year 36, Nandana, Vaiśākha, śu. 3, Thursday, Uttarāyaṇa-Saṁkrānti.	Do. ..	Registers the grant of some lands and house-sites made by *Mahāmaṇḍalēśvara* Ghaṭṭiyarasa of the Kadamba lineage who was governing Kōgaḷi 500, while *Mahāmaṇḍalēśvara* Tribhuvanamalla-Pāṇḍyadēva was ruling over Noṇambavāḍi 32000, for worship and offerings to the god Mūlasthāna-Rāmēśvara of Koṭṭūru. The grant was made into the hands of the Āchārya of the temple, Amritarāśi-Paṇḍita after washing his feet.
320	On a stone set up in front of the Mūrukal-*maṭha* in the same village.	Hoysaḷa ..	Mahārājadhirāja Pratāpachakravarti Vīra-Narasiṁha.	Vishu, Āshāḍha, ba. 5, Sunday.	Do. ..	Registers a grant of land made in commemoration of their success in a battle, by Bembidēva and Kēśava-Daṇḍanāyaka to Śaṅkaranārāyaṇa-Bhaṭṭa and others, with the permission of Sōyidēva-Ghaṭṭidēva, son of Jagadala-Bammidēva.
321	On a slab lying in front of the temple of Kalléśvara at **Harkanal.**	Western Chāḷukya.	....	Chāḷukya-Vikrama year 12....Solar-eclipse.	Do. ..	Seriously damaged. Mentions [Ma]lli-Seṭṭi and Māchi-Seṭṭi.
322	On another (broken) slab lying in the same place.	Do.	Trai[lō]kyama[lla]dēva	Śaka 98[8], Parābhava, Bhādrapada, Pūrṇamī, Monday, Lunar-eclipse.	Do. ..	Damaged. Registers the grant of the village Ni[lla]jigeyūru near Muḷtage 30 situated in Kōgaḷi 500, for the upkeep, repairs and worship in the temple of Svayambhu-Kalidēvasvāmi of Ara[ha]ṭe, made by the *Mahāsandhivigrahi* Dēvapayya, a servant of *Mahāmaṇḍalēśvara* Vishṇuvardhana-Vijayaditya, the lord of Veṅgi who was governing over the Noḷambavāḍi 32000 country.
323	On a stone set up in a field at **Maraba.**	Vijayanagara	Vīrapratāpa Kṛishṇarāya	Śaka 1450, Sarvadhārī, Śrāvaṇa, śu. 15, Friday.	Do. ..	Damaged. Registers a *sarvamānya* gift of some land to a private person for the service of the god.
324	On a slab set up in a street in the same village.	..	....	....	Archaic ..	Similar to No. 303 above.
325	On another slab set up in the same place.	..	....	....	Do. ..	Do.
	Rayadrug taluk, Bellary district.					
326	On one of the slabs set up in front of the temple of Hanūmān at **Huligere.**	..	....	....	Kannaḍa ..	Much damaged. The characters seem to be of the 14th century A.D.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
327	On a slab set up in the compound of the Hanūmān temple at **Nagenahalli**.	Kalachurya	(Name lost)	Śaka 1119, Nala, Uttarāyaṇa-Saṁkramaṇa.	Kannaḍa (verse and prose).	Damaged. Registers the grant of lands made by Siṁgaya-Heggaḍe, son of Vāmarasa and the chief of Chaṁḍeya-maṁgala to the temples of Mallikārjuna, Bhairava and Kaṇṇēśvara which were built by him in the village during the governorship of *Mahāmaṇḍalēśvara* Tribhuvanamalla Bhōgadēva-Chōla-Mahārāja.
328	On one of the pillars in the temple of Chennakēśava in the deserted fort at **Rakatla**.	Vijayanagara	....	Śaka 1480, Piṅgala, Māgha, śu. 12.	Kannaḍa ..	Fragment. Ends abruptly after giving the date.
329	On a slab lying before the temple of Rāmēśvara in the same fort.	..	....	Śaka 1032, Vikṛiti, Saṁkrānti.	Do. ..	Records the construction of the temple of Rāmēśvara at Rakuṭṭi and the grant of some land for worship therein after washing the feet of Gaṅgarāśi.
330	On a slab lying in a field about 3 miles from the village **Kavukuntla**.	..	....	Śrīmukha, Āshāḍha, śu. 5.	Telugu ..	Registers the grant of some land to Bhaira-Vaḍeya, son of Liṅgaṇna-Vaḍeya by Rājaśrī-Śēkhuchanda for the merit of the Raja of Gōlkoṇḍa.
331	On a slab lying in a field about 1½ miles from **Mailarampalle**.	..	....	Chālukya-Vikrama year .. [Vijaya], Solar-eclipse.	Kannaḍa ..	Much damaged. Records the gift of some land to the god Rāmēśvara by two private individuals of Kavlakuṭṭe.
332	On a slab planted in front of the temple of Hanūmān at **Hanakanahal**.	..	....	....	Telugu ..	Much damaged. Seems to register the grant of some land to a private individual.
333	On another slab planted in front of the same temple.	..	....	Vikṛiti, Jyēshṭha, ba. 11.	Kannaḍa ..	Records certain concessions shown to the villagers of Hanakanahāḷu as the village was going to ruins and the consequent arrangement made by Sōmaṇa-Nāyaka, the agent of Chaparada-Kōnēṭi-Nāyaka about the shares of the produce of the lands that were to be paid to the palace and those to be reserved by the tenants.
334	On the walls round the Ānaikatta-Perumāḷ temple at **Kalappal**, Tirutturaippundi taluk, Tanjore district.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Rājarājaṇ Sundara-Pāṇḍyadēva.	12th year, [Tulā], ba. tritīyā, Monday, Uttirāṭṭādi.	Tamil ..	Damaged. Records a sale of 568 *mā* of land for 1,500 *paṇam* by a number of persons residing at Muḍivaḷaṅguśōḷa-chaturvēdimaṅgalam, a *brahmadēya* in Puṟaṅgarambaināḍu a sub-division of Rājēndraśōḷa-vaḷanāḍu, to a certain Śōkka-Nāyaṇār Parākrama-Pāṇḍya-Maḷavarāyar.
335	On a slab lying in the same temple	..	....	....	Do. ..	States that the land called *Kuṟichchimulai* with its boundaries (lost) defined, belongs to Ānaikatta-Perumāḷ at Kalappāḷ.
336	On the west wall of the Aḷagiya-nathasvāmi temple in the same village.	Chōḷa ..	[Tribhu]vanacha[kravartin] Rājē[ndra-Chōḷa].	28th year	Do. ..	Records the sale by the assembly (*kōṭṭaippperumakkal*) of Śuttavalliuḷḷēr Śōḷaṇukkanallūr, of land belonging to a certain Āttirayaṇ Mahādēva-Bhaṭṭar who had emigrated to the Pāṇḍya country where he died subsequently without paying the taxes due on his property from the 18th year (of the king's reign).
337	On the south wall of the same temple.	Do. ..	Tribhuvanachakravartin Rājendra-Chōḷa-dēva.	[1]4th year, Vṛiśchika, śu. daśami, Wednesday, Rēvati.	Do. ..	Damaged. Seems to record a remission of taxes by the same assembly on some land presented to the temple at Śōḷaṇukkanallūr, a hamlet of Muḍivaḷaṅgēśōḷa-chaturvēdimaṅgalam, by some private individuals.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
338	On the west wall of the central shrine in the Chandraśekharasvāmin temple at **Pattukkottai**, Pattukkottai taluk, Tanjore district.	..	....	Śaka 1458, [Manmatha], Kumbha, su. paurṇai, Makha, Monday.	Tamil ..	Damaged. Registers a gift, after purchase from a certain *purōhit* called Veṅkaṭattappar, of 22 *vēli* of land including 6 *vēli* given for the maintenance of temple servants by Tirumalai-Śeṭṭiyar, son of Chennappa-Śeṭṭiyar, for worship and [offerings] to the god Piraiśūḍum-Tambirānār.
339	On the two door-jambs of the entrance into the *maṇḍapa* in front of the same shrine.	Chōḷa ..	Rājendra-Chōḷadēva	11 + 1st year, Śittirai.	Do. ..	Records the remission of the taxes *pegvari*, *antarāyam* and *kōyiṟṟamappōru* by order of Kalappāḷan for restoring certain portions of the temple and renewing worship therein, both of which had been abandoned (for want of funds) owing to the imposition of the above taxes.
340	On the north wall of the ruined *maṇḍapa* in the same temple.	..	....	Manmatha, Māsi 2	Do. ..	Records the gift of the *śikhara* and the construction of two *maṇḍapas* in the temple by a certain merchant called Tirumalai-Śeṭṭiyar.
341	On a stone preserved in the Taluk office in the same village.	Tanjore Mahraṭṭas.	Sahaji-Mahārāja-Sāheb	Śaka 1606, Krōdhana, Āḍi 18.	Do. ..	Proclaims the conquest of the surrounding districts by Vāvāji-(Bāvāji)-Paṇḍitar-Ayyaṉ, son of Geṅgādhara-Paṇḍitar-Ayyaṉ the king's agent, and his final settlement at Paṭṭukkōṭṭai after building a stone fortress.
342	On stones built into the walls of the fort in the same village.	..	....	5th year	Do. ..	Fragmentary. Seems to register a gift of land for worship in the temple (name lost). Seems to mention Śeḷur *alias* Pāṇḍiyanai-meṅkoṇ[ḍa-śōḷa-chaturvēdimaṅgalam] as situated in Rājarāja-vaḷanāḍu.
343 A to E	On slabs built into the walls (inside) of the fort called the 'Manora Buildings' at **Saluvanayakanpattanam**, same taluk and district.	Tanjore Mahraṭṭas.	Sarfōji-Mahārāja	A.D. 1814	English, Tamil, Telugu, Mahrāṭṭi and Persian.	Records the erection of this column by the king, the friend and ally of the British Government to commemorate the British victory over Bonaparte.
344	On a marble slab built into the south base of the tower in the same fort.	Do. ..	Do.	Do. ..	Do.	A copy of the same inscription in all the above languages engraved on one slab.
345	On the north wall of the Ādipurīśvara temple at **Kilavaram**, Nannilam taluk, Tanjore district.	[Chōḷa] ..	....	5th year, Siṁha, ba. Monday, ēkādaśi, Punarpūsam.	Tamil	Seems to record a sale of land.
346	On the west wall of the same temple.	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	21st year, Tulā, ba. trayōdaśi, Monday, Uttiram.	Do.	Records the sale of a land by a certain Nayaṉ-Piḷḷai of Madaṉamaṅgalam who had got it as *strīdhana* from his father-in-law, to the temple of Tiruvāttiśvaram-uḍaiya-Nāyaṉār at Kiḷai[ḷ]yam *alias* Jananādaṉ-Attipākkam in Paṉaiyūr-nāḍu, a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu. On the west and south walls are a number of fragments which seem to be connected with this inscription.
347	On the same wall	Chōḷa ..	Vikrama-Chōḷadēva	10th year, Karkaṭaka, ba. tṛitīyā, Tuesday, Sadaiyam.	Do.	Fragments. Seems to record a sale to the king, of a house-site at Jananādaṉ-Attippākkam, by a certain Śikaṇḍadēvaṉ Adāraviśiyaḍuvaṉ Muṉaiyadaraiyar the headman of the village, for being presented to the temple. Mentions the dais called *Irumarupunduyya-Perumāḷ-śōpāṉam* in the Gaṅgaikoṇḍaṉ-*maṇḍapa* where the king was seated with his queen Avanimuḷudum-uḍaiyaḷ while making the gift.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
348	On the south wall of the same temple.	..	....	8th year	Tamil ..	Records a tax-free gift of 38 *vēli* of land to the temple by the king for worship and offerings during the service called Sundara-Pāṇḍyan-śandi instituted by him.
349	On a slab built into the wall at the entrance into the Kāmākshi-Amman temple at **Tanjore**, Tanjore taluk, Tanjore district.	Tanjore Mahrāṭṭas.	Śivēndrarāja	Śaka 1798, Bhava, Āśvija, śu. Puraṭṭāśi.	Mahrāṭṭi in Nāgari.	Records an assignment of Rs. 5,500 by Kāmākshiamba-Bai the senior Rāṇi of Śivēndrarāja for conducting certain services and festivals in the temple of Kāmākshi-Ambā.
350	On another slab built into the same wall.	Do.	Sarfōji-Mahārāja	Śaka 1727, Kali 4906, Krōdhana, Jyēshṭha, ba. pañchami, Monday.	Do.	Enumerates the various items of repairs conducted in the temple of Kāmākshamma by the king.
351	On a stone built into the entrance to the Rāmāsvāmi temple in the same town.	Do.	Do.	Śaka 1727, Kali 4906, Krōdhana, Bhādrapada, śu shashṭhi, Friday.	Do.	Enumerates the items of repairs conducted in the temple of Rāmasvāmi by the king. States also that a new car for the god was presented by him.
352	On the north wall of the central shrine, in the Phalagrāhiśvara temple at **Palankoil**, Polur taluk, North Arcot district.	Chōḷa ..	Parakēsarivarman	6th year	Tamil	Incomplete. Records a gift of the village Ōdiyamballam as a tax-free *dēvadāna* to the temple of Mahādēva at Tiruppalaṅgōḷūr, by Kampaṇan Iraman *alias* Uttamaśōḷa-Piridigaṅgaraiyan, the chief of Paṅgala-nāḍu in Palguṇṇa-kōṭṭam, while he was at Conjeevaram. Mentions a certain Minava-Muvēndiravēḷan as the *Vāśal kāṭṭi*.
353	On the same wall	..	....	Īśvara, Paṅguṇi 10	Do.	Records a gift of the water-tax (*nirkūli*) to the temples of Tiruppalaṅgoṇḍa-Nayiṉār, Kariyamāṇikkam-Viṇṇagaram-Perumāḷ and Piḷḷaiyār by Vaśavappa-Nāyakkar Vaiyyappa-Nāyakkar.
354	On the west and south walls of the same shrine.	..	....	Sarvajit, Tai 1 ..	Do. ..	Fragment. Records a gift of land for the maintenance of worship in the asterism *Makha* in the temple by a certain Siddappa-Nāyakkar on behalf of Vayyappa-Nāyakkar.
355	On the south wall of the same shrine.	..	....	....	Do. ..	States that this is the gift of Geppaṉar, son of Appaṉṉar of the Bhāradvāja-gōtra.
356	On the same wall	..	....	....	Do. ..	Fragments. One of them records a gift (of money ?) for a lamp in the temple of Tiruppalaṅgoṇḍa-Nayiṉār by a certain Mōṇal Veṅgalappa-Nāyakkar. Another is dated in Tāraṇa, Tai 15, and seems to mention Vayyappa-Nāyakkar.
357	Do.	..	....	Viḷambi, Āḍi 21 ..	Do. ..	Records a gift of land at Pūṇḍi to the temple for conducting a festival, by a certain Mugappāvāḍai Rāmaya-Nāyakkar for the merit of Naraśiṅgarāya-Uḍaiyar.
358	At the entrance into the *Makha-maṇḍapa* of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	12th year	Do. ..	Records the construction of the *maṇḍapa* in the temple at Tiruppalaṅgōyil in Paṅgala-nāḍu, a sub-division of Palkuṇṇa-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam, by Vaḷiyirundan *alias* Toṇḍaimān, a *sāmanta-mudali* of Araśaganāyan *alias* Kulōttuṅgaśōḷa-Piruduvigangar the chief of the nāḍu for the welfare of his master.
359	On a pillar in the same *maṇḍapa* ..	..	....	....	Do. ..	Much damaged. In characters of about the 15th century. Seems to record an agreement by Jñānamūrtti Periyanaṭṭu-Nambi, a Śiva-Brāhmaṇa of the temple of Tiruppalaṅkōyil-uḍaiya-Nayiṉar.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On another pillar in the same *maṇḍapa*.	Chōḷa ..	Rājakēsarivarman	3rd year	Tamil ..	Records a gift of 90 sheep for burning a perpetual lamp in the temple of Mahādēva at Paḷaṅgōḷūr in Kaṭṭaḷūr-kūṟṟam, a sub-division of Kīḻvembu-nāḍu in Palkuṉṟa-kōṭṭam by a certain Aṉṉāvaṉ Kōdaṇḍarāmaṉ of Pūḍiyūr.
361	On a pillar in front of the same *maṇḍapa*.	..	....	29th ,, .. .	Do. ..	Gift of 90 sheep by an officer of 'Nuḷambar Virasōḷar' for a perpetual lamp in the temple at Paḷaṅgōḷūr in Pūḍāḍaip-pāḍi in Palkuṉṟa-kōṭṭam.
362	On the same pillar	Chōḷa ..	Rājakēsarivarman	[6]th ,, ..	Do.	Unfinished. To the right of this is an inscription in similar characters recording a gift of gold for a lamp by the son of the officer mentioned above whose name can be read in the inscription as Pāpayaṉ.
363	On another pillar in the same place.	..	....	Sarvadhari, Tai 11, Thursday.	Do. ..	Records the provision made for the maintenance of the early morning service in the temple for the merit of Chinna-[Tirumalaiyyar], son of Peddayyaṉ the *rāyasam* of *Mahā-maṇḍalēśvara* Vayyappa-Nāyakkar Kishṇappa-Nāyakka-Ayyaṉ and for the merit of a certain Virappayyaṉ, son of Taṭṭappayyaṉ.
364	On a slab in the same temple ..	..	Sakalalōkachakravartin Rājarārāyaṇa ..	....	Do. ..	Records the grant as *sarvamānya*, by the king, of certain specified taxes accruing as per old stone records from the *tirumaḍaiviḷāgam* of the temple, for its repairs.
365	On the south wall of the central shrine in the Karakaṇṭhēśvara temple at **Elattur**, same taluk, same district.	..	....	Pārthiva	Do. ..	Registers the perpetual lease of some land belonging to the temple of Karaikkaṇḍīśvaram-uḍaiya-Nayiṉār to a private individual.
366	On a slab set up near the ruined Śiva temple at **Pundi**, same taluk, same district.	..	....	....	Do. ..	In characters of about the 9th century A.D. Records a gift of land after purchase by a certain Ogriyūraṉ to the temple of Mallaiyaṉār.
367	On the north wall of the central shrine in the Kailāsanāthasvāmi temple at **Narattampundi**, hamlet of the same village.	..	....	....	Tamil verse ..	Praises the heroism of the Bāṇa chief of the Magadhas.
368	On the same wall	..	....	....	Do ..	In praise of the same Bāṇa chief's victories over the southern king (Pāṇḍya).
369	On the west wall of the same shrine.	..	....	....	Sanskrit verse in Grantha	Praises the great liberality, heroism and devotion of Bāṇādhinātha and the terror he infused in the minds of his enemies. States that these verses were composed by Sakalavidyā chakravarti who is also called Kavichakravarti in another verse. The name Poṉṉarappiṉāṉ Magaḍaip-Peruma] appears at the beginning.
370	On the same wall	..	....	....	Do. ..	Damaged. In praise of the valour of a Bāṇa and a Magadha chief.
371	Do.	..	....	....	Sanskrit in Grantha and Tamil.	Damaged. In praise of the Bāṇa-lord (Bāṇēśvara) who is also called the king of Magadha (*Māgadha bhūmibhartā*). States that Sakalavidyachakravarti, the author of these verses was rewarded with elephants for composing them.
372	On the south wall of the same shrine.	..	.. .	....	Tamil verse ..	In praise of the Magadha chief who took Kāñchi and Vāṉji and who is called Vāṉapurandharan. He is described as having defeated and killed Vāṅgarantgan.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
373	On the same wall	..	....	....	Tamil verse ..	In praise of Magadaipperumāl 'who covered with gold' and his benevolent rule. He is also called 'Vāṇan of the high chariot', before whom his enemies fled in panic.'
374	Do.	..	....	....	Do. ..	Praises the learning of Magadēśan also called Māgadarkōn.
375	On the west wall of the Sabhā-Nāyaka shrine in the same temple.	Vijayanagara	Sadāśivadēva-Mahārāya', who was pleased to take all countries.'	Śaka 1491, Śukla, Mēsha, śu. trayōdaśī, Monday.	Tamil ..	Stones lost at the end. Seems to record the gift of the village Nāṟuttampūṇḍi by a certain Aruḷnandidēva-Paṇḍāram for the maintenance of worship and repairs in the temple of Kailāsanāṭa-uḍaiya-Nayiṉār for the merit of *Mahāmaṇḍalēśvara* Tirumalarāśaiyyan and Śevvappa-Nāyakkar.
376	On a pillar in the *maṇḍapa* of the same temple.	..	....	....	Do. ..	States that this is the gift of a certain Āṇaiyappan of Mahēndrappāḍi.
377	On the north wall of the Periya-Nāyaki-Ammaṉ shrine in the same temple.	Vijayanagara	....	....	Tamil verse ..	Records a gift of land to the temple of Kayilāsanāṭaṉār by Śavundabūpan, the brother-in-law of Rāmapparāsan. Mentions Bukka-Rāmarā[ja].
378	On the west wall (inside) of the *prākāra* of the same temple.	..	....	[Khara], Vaigāśi 9	Tamil ..	Damaged. Seems to record the promise made by a certain Giriyappayyan not to levy either directly or through agents any fines from the washermen of Nārattampūṇḍi.
379	On a slab set up outside the east wall of the same *prākāra*.	Vijayanagara	Mahāmaṇḍalēśvara Veṅkaṭapatidēva-Mahārāya.	Śaka 1526, Krōdhin, [Kārttigai] 10.	Do. ..	Highly damaged. Records a *sarvamānya* gift of a village under the name Kayilāsapuram for worship and offerings in the temple of Tiruvaṇṇāmalai-uḍaiya-Nayiṉār for the merit of Raghunātha-Nāyaka and another person (name lost).
380	On a slab set up near the Kaṉṉiyammaṉ temple in the same village.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya, 'who took all countries.'	Śaka 1483, Raudri, Vṛiśchika, śu. Uttirāḍam, Monday.	Do. ..	Records the gift to the temple of Aṇṇāmalaiyār, of a village newly formed by and named after Kumāra Kishṇamarāśayyan, son of *Mahāmaṇḍalēśvara* Aḷiya Rāmappayadēva-Mahārāśayyan, with the remission of taxes granted to the settlers in the village for the first six years.
381	On a slab set up in the same village.	Do.	Veṅkaṭapatidēva-Mahārāya	Śaka 153[6], Pramādīcha, Āḍi 5.	Do. ..	Portion lost. Seems to record the gift of certain taxes received from the village Nelligrāmam belonging to the temple at Tiruvaṇṇāmalai for the sacred bath, unguents and offerings to the image of Kayilāsanāthasvāmi by the treasurers of the former temple. Mentions Nārasiṅga-Dīkshitar the agent of Raghunātha-Nāyakkar-Ayyan.
382	On the south wall of the central shrine in the Kōṭṭīśvara temple at **Vadasiruvalur** Tindivanam taluk, South Arcot district.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1469, Plavaṅga, śu. Rathasaptamī.	Do. ..	Records a gift of land to the temple of Tirukkōṭṭīśvara-Mahāliṅgam by Krishṇappa-Nāyakkar for the merit of his father Bayyappa-Nāyakkar, for worship and offerings to the god. Śiravaḷūr which had been bestowed upon the donor by the king is called Uttamaśōḷanallūr *alias* Bhayirasamudram and is stated to have formed part of Teḷḷāru situated in Siṁhaporuḍa-vaḷanāḍu, a subdivision of Veṅkuṟṟa-kōṭṭam in Paḍaviḍu-rājyam of Jayaṅgoṇḍa-Toṇḍamaṇḍalam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
383	On a rock in a private land in the same village.	..	....	Vikari, Māsi 12	Tamil ..	States that this (land) is the *mādapa* gift of Kilapa-Nayakkar to the [two] supervisors of the big temple (of Kōtīśvara ?) made for the merit of Tiru[kari]-Nāyakkar.
384	On a rock in a field (survey No. 98) at **Nagapuram**, hamlet of the same village.	..	....	..	Do. ..	Written in characters of the 8th century A. D. States that this is the boundary of Nāgapuram as determined by Pagappidugu.
385	On a rock in another field (Survey No. 83) in the same village.	..	....	..	Do. ..	Do. do.
386	On a slab set up in the village at **Puliyanur**, same taluk and district.	..	Sakalalōkachakravartin Rājanārāyaṇa ..	4th year, Vikari, Vṛiśchika, ba. prathamā, Wednesday, Rōhiṇi.	Do. ..	Records the conferment as *jīvite* of all the taxes from the village Puliyanur by (king) Poṉṉayan Sambuvarāyan upon a certain Śerala[van] Ādittadēvan *alias* Parakkiravahudēva of ..... a *brahmadēya* in Iruṉambar-nāḍu, a sub-division of Vikkiramaśōla-valanāḍu on the northern bank (of the Kāvēri) in Śōla maṇḍalam, with the stipulation that the income to the several temples and *bhaṭṭas* in the village should be kept intact.
387	On a rock in a field at **Vallimodu Pettai**, same taluk and district.	..	....	Vikrama, Arpasi 14.	Do. ..	Much damaged. Seems to record a gift of land for worship to the image of Aṉumantarāyar (Hanuman) set up in the Kishnap[pa]-Nāyakkar-maṇḍapam. On a slab planted in another field in the same village, is a much damaged inscription which records a gift of land to a temple.
388	On another rock in the same field	..	..	..	Do. ..	Same as Nos. 384 and 385 above.
389	On the north, west and south walls of the central shrine in the ruined Śiva temple at **Madavilagam** (Rettanai), same taluk and district.	Chōḷa ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	16th year ..	Do. ..	Stones lost. Begins with the introduction [illegible] etc. Records a gift of 32 cows for maintaining a perpetual lamp in the temple of Rājarājīśvaram-udaiya-Mahādēva at Irattakalakā'puram in Tandarai-nāḍu, a sub-division of Veṅkunra-kōṭṭam, by a certain Paḷḷi Tindiviman, an archer of the king's army, residing in the town, in expiation of his having killed his companion by mistake in a hunt. On the west wall of the same shrine is a modern inscription dated in Kali 4994 (=A. D. 1892-93) Nandana, Tai 19, Monday, stating that the repairs to the temple were commenced on this date.
390	On the west wall of the Subrahmanya shrine in the same temple.	..	.... ..	Śaka 1525, Śubhakṛit, Ādi 1.	Do. ..	Records an agreement to pay a tax of a *paṇam* every month on each loom, by the weavers of the village, for the encouragement given to them to re-settle in the village, by the chief Bommu-Nāyaka the agent of Vālu-Nāyani Nāgama-Nayakkar-Ayyan, when owing to bad times they had emigrated to other places.
391	On the south wall of the central shrine in the Varadarāja-Perumal temple in the same village. ..	Chōḷa	Tribhuvanachakravartin Vikrama-Chōḷadēva.	[10]th year.. ..	Do. ..	Much damaged and fragmentary. Records a gift of 4 cows for a lamp in the Vishṇu temple.
392	On a slab set up in the same village.	..	....	..	Do. ..	Fragmentary. In characters of the 11th century A. D. Seems to record a tax-free gift of some land made for a Jaina temple and for the maintenance of a feeding house, a flower garden, etc.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
393	On the north wall of the Sōmanāthēśvara temple at **Achyutamangalam,** Nannilam taluk, Tanjore district.	Chōḷa	Tribhuvanachakravartin Rājēndradēva ..	5th year 376th day.	Tamil ..	Built in in the middle. Registers the *ulvari* given by the king for a piece of land granted as a tax-free *dēvadāna* in Śivapādaśēkharamaṅgalam in Paṉṉaiyūr nāḍu, a subdivision of Kulōttuṅgaśōḷa-valanāḍu, for opening a *tirumadaivilāgam*, a tank and a flower-garden to the temple of Sōmanāthadēva in the village built by Uḍaiyar Svāmidēvar.
394	On the same wall	..	Tribhuvanachakravartin Kōneriṉmaikoṇḍan	..	Do. ..	Built in in the middle. Engraved in continuation of the previous inscription. Records the royal order to grant the *ulvari* for the possession of the land mentioned above from the 6th year of the king.
395	Do.	..	Do. ..	..	Do. ..	Built in in the middle. Engraved in continuation of the previous inscription. Records the provision made by Svāmidēvar for the supply of oil to the temple at Achyutamaṅgalam *alias* Śivapādaśēkharamaṅgalam from the 8th year (of the king), by raising taxes on each oil-mill in the *tirumadaivilāgam* newly formed round the temple.
396	Do.	Chōḷa	Kulōttuṅga-Chōḷadēva	1 [1]th year, [31]st day.	Do. ..	Built in in the middle. Engraved in continuation of the previous inscription. Records the grant of *ulvari* for another gift of 2 *vēli* of land free of taxes (to the same temple) made by the king.
397	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai, Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	16th year, 10th day.	Do. ..	Ends of lines built in. Seems to record the appointment of some priests for worship in the temple of Sōmanāthadēva at Sōmanāthamaṅgalam, with provision for their maintenance.
398	On the north and west walls of the same temple.	..		..	Do. ..	Built in in the middle. Seems to record another grant of land to the temple by the king.
399	On the west wall of the same temple.	Chōḷa	Tribhuvanachakravartin Vīra-Rājendradēva.	7th year, 41[9]th day.	Do. ..	Registers the *ulvari* for the inclusion of the *dēvadāna* lands belonging to the main temple as well as to the god Śrīkaṇṭhīśvaram-Uḍaiyār in the same temple, with the 5 *vēli* of land at Sōmanāthamaṅgalam originally endowed for the formation of the several adjuncts of the temple (probably those mentioned in No. 393 above).
400	Do. ..	..	Tribhuvanachakravartin Kōneriṉmaikoṇḍan..	7th year, 49th day	Do. .	Registers the royal order to grant the *ulvari*, mentioned above.
401	On the south wall of the same temple.	Vijayanagara	Vīra-Bokkaṇa-Uḍaiyar (Bukka), son of Ariyaṇa-Uḍaiyar (Harihara).	Śaka 1326, Tāraṇa, Tulā, śu. chaturdaśī, Friday, Aśvati.	Do. ..	Records the grant, by the authorities of the temple of Sōmanāthadēva at Achchutamaṅgalam *alias* Śivapādaśēkharamaṅgalam, of certain privileges in the temple, as also of paddy, money for cloths and a house-site free of taxes, to Aṇṇāmalaiyār Kaliṅgattarāyar, a *kaikkōḷa* of the village for having set up certain images in the temple.
402	On the same wall	....	....	Śaka 1104, Puṣya, 2.	Sanskrit and Grantha.	Records the consecration of (god) Sōmanātha by Śrīkaṇṭha-Śambhu of the Śāṇḍilya-gōtra who was the brother of a certain Gōsvami-Miśra and belonged to the Kādha country.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
403	On the same wall	Chōja ..	Tribhuvanachakravartin Vīra-Rājendradēva.	7th year, 41st day	Tamil ..	Ends of lines built in. Seems to record an exchange (ஈடு வாங்கி) of land with some addition at Achyutamaṅgalam for the 15 *vēli* of the *dēvadāna* land in Kulōttuṅgaśōja-nallūr, belonging to the Sōmanātha temple by order of the king. Quotes the 5th and 11th years of Kulōttuṅga-Chōladēva. Mentions the sons of Udaiyar Śvamidēvar.
404	Do.	..	....	....	Tamil (Verse).	In praise of god Viśvanā'ha as the 'tree bearing the fruit of wisdom'.
405	On the east wall of the second *prākāra* of the same temple.	..	....	3rd year, 156th day	Tamil ..	Damaged. Registers the agreement by three carpenters of Sōmanātha-chaturvēdimaṅgalam binding themselves to serve in the several hamlets of the village for remuneration in consideration of the royal grant of 2 *mā* of land made to each of them.
406	On the same wall	Chōja ..	Rājarājadēva	20th year, Tulā, . . . Thursday, Attam.	Do. ..	Records the redress of certain disabilities which were due to the unproductive nature of the land granted by the previous king (Periyadēvar) in his 39th year to a certain Edirilappēraraiyan as *vēlippaṭṭi* (blood-shed compensation) for the punishment meted out by mistake to his father Rājarājappē[ra*]raiyan in a quarrel between the villagers of Sōmanāthamaṅgalam and Sōmanātha-chaturvēdimaṅgalam on one side and Śidakkamaṅgalam on the other, regarding the supply of water for irrigation from the river Muḍigoṇḍaśōḷap-pēraru.
407	Do.	Do ..	Tribhuvanachakravartin Kulōttuṅga-Chōladēva, 'who was pleased to take Madurai, Karuvur, Ilam (Ceylon) and the crowned head of the Pāndya.'	2[9]th year, Makara, ... Monday, Pūsam.	Do. ..	Records an agreement, after obtaining the royal sanction for the same, made by the authorities of the Sōmanāthadēva temple to some old tenants to meet the expenses of repairs to their houses built in a street recently formed in place of the old one which was sparsely inhabited and not wide enough for the procession of the god to pass through.
408	Do.	Do. ..	Do. do.	21st year, 207th day.	Do ..	Damaged. Records the royal ratification for the remission of taxes on the houses erected in the new street mentioned above, for the first eight years after its formation.
409	Do.	Do. ..	[Tribhuvanacha]kravartin Rājarājadēva	3rd year, 162nd year.	Do. ..	Beginning of lines built in. States that a stone-mason named Mulaittan *alias* Chaṇḍēśvarap-[Perundachchan *?] his wife and their 4 sons were the servants of the *matha* (name not given) which had bought them.
410	On the north wall of the same *prākāra*.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	4th year, Kanyā, ba. saptamī, Monday, Mṛigaśirsha.	Do. ..	Records a gift of 13½ *vēli* of land in certain specified proportions, made for the merit of his father by Tirunattappermān Ulagan *alias* Viśaiyalaya-Muttaraiyan, for repairs to the temples of Sōmanāthadēva and Viśvēśvaradēva at Sōmanāthamaṅgalam and to the temple of Viśvādhika-Vivikīśvaram-Udaiyar at Sōmanātha-chaturvēdimaṅgalam.
411	In the front *gōpura* of the same temple.	Do. ..	Kulōttuṅga-Chōladēva, 'who was pleased to take [Madu]rai.'	11th year	Do. ..	Fragment. Seems to record the marriage of a certain dancing girl belonging to the temple.
412	In the same *gōpura*	..	....	Śārvari, Adi 1 ..	Do.	Fragment. Mentions a certain [Ki]ṭappa-[Nāyak]kar-Ayyan son of [Mā]daiya-Nāyakkar the agent of Raghunātha-Nāyaka.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
413	In the same place	Chôja ..	Tribhuvanachakravartin Kulôttuṅga-Chôjadêva, 'who was pleased to take Madurai and the crowned head.'	11th year ..	Tamil ..	Incomplete. Seems to register a gift of land as a tax-free *dêvadâna* to the temple by a certain Śiraṉ Âthondanâyaṉ *alias* Pâmburanaṭṭakkôṉ the headman of Villiyanallur in Pâmbura-nâḍu.
414	On the south wall of the central shrine in the Jayaṅgoṇḍanâthar temple at **Mannargudi**, Mannargudi taluk, Tanjore district.	....	....	Prabhava, Paṅguni 10.	Do. ..	Records the acknowledgment by a certain Chandra-bhûshaṇa-Bhaṭṭa (on behalf of the temple) of certain specified taxes granted as *aruvamâṉiyam* to the temple of Jayaṅgoṇḍaśô[ḷa]puram-uḍaiya-Nayiṉâr by Śavaripperumâl.
415	On a stone belonging to the Vighnêśvara shrine under renovation, in the same temple.	Chôja ..	Tribhuvanachakravartin Râjendra-Chôjadêva.	3rd year ..	Do. ..	Fragment. Seems to be a part of a bigger inscription. Records the assignment of a land belonging to the temple towards the remission of taxes on 3 *veli* of land endowed for the welfare of the king and queen for the expenses of the temple.
416	On a door-post lying outside the same temple.	....	....	..	Do ..	States that this temple was the gift of Kaṭṭidêvar, son of Tiruvêṅgaḍa-Śaṉâṉiyar, one of the *maḍaiś* of Nârayaṇapuram.
417	On the west and south walls of the ruined Śiva temple at **Tenpadi**, same taluk, same district.	Chôja ..	Tribhuvanachakravartin Râjendra-Chôjadêva.	30th year, Kumbha, śu. dvâdaśi, Wednesday.	Do. ..	Damaged. Records a gift of land by the residents of Jayaṅgoṇḍaśôḷapuram *alias* Râjêndraśôḷapuram and Jayaṅgoṇḍaśôḷa[ppêriḷamai]-nâḍu[ḍai]ya to the temple of Tirut-tagai Nâyaṉâr towards the remission of taxes which were newly levied on some lands belonging to the temple.
418	On the south wall on the same temple.	Pâṇḍya ..	Jaṭa[varman] *alias* Tribhuvanacha[kra-vartin].....	..	Do	Much damaged. Seems to record an agreement by some temple servants to provide offerings to the image of Vinâ[ya*]ka-Pillaiyar Âṇḍapillaiyar and to burn a lamp in the night in the temple, for some endowment made by a certain Sundaraṉ Tiruviḍaiyâṉ.
419	On a stone called 'Niluvarâyi' set up in a forest at **Chellur** near **Gudimallam**, Kalahasti taluk, Chittoor district.	Vijayanagara	Vîra-Narasiṅgayya-Mahârâya	Śaka 1431, [Vi]bhava, Makara, ba. [navami], Monday, [Aṉiḷam].	Do. ..	Records an agreement among the residents of the three villages Madaivilâgam, Śilaiyur (Chellur) and Kandâḍu regarding the right of irrigation from the channel called 'Sadâśiva-*kâlu*.'
420	On the walls of the deserted temple near the Sarvatîrtham tank at **Big Conjeevaram**, Conjeeveram taluk, Chingleput district.	Chôja ..	Râjakêsarivarman *alias* Râjâdhirâjadêva (I).	35th year, 281st day.	Do. ..	Stones out of order. Seems to record the royal grant of a tax-free village named Sarvatîrtha-nallûr in Kâyirampôḍu-nâḍu, a division of Vîravatâra-kôṭṭam in Jayaṅgoṇḍaśôḷa-maṇḍalam, for the various expenses of worship and offerings in the temple of Sarvatîrtham-uḍaiya-Mahâdêva, at the request of a number of officers of the king while he was seated on his throne called Pallavarâjaṉ (?) in the outer hall (*veḷimêḷai-maṇḍapam*) 'Râjâdhirâjaṉ' in his palace at Gaṅgaikoṇḍaśôḷapuram. Along with the inscription are mixed up pieces of another inscription belonging to the same king which begins with the introduction [illegible] etc.

APPENDIX C.—List of photographs taken during the year 1924-25.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
844	Full plate	East view of the first *gōpura* of the Rājarājēśvara (Bṛihadīśvara) temple.	Tanjore ..	Tanjore.
845	Do.	West view of the same *gōpura*	Do. ..	Do.
846	Do.	East view of the second *gōpura* of the same temple.	Do. ..	Do.
847	Do.	West view of the same *gōpura*	Do. ..	Do.
848	Do.	Side view of the great *Nandi* (Bull) in the same temple.	Do. ..	Do.
849	Do.	West view of the *Nandi-maṇḍapa* and the second *gōpura* (from the *maṇḍapa* in front of the central shrine in the same temple).	Do. ..	Do.
850	Do.	Portion of the north wall of the central shrine of the same temple.	Do. ..	Do.
851	Do.	Stone image of Sadyōjātamūrti within the passage round the same shrine.	Do. ..	Do.
852	Do.	Metallic statue of king Rājarājēndra-Chōḷadēva (Rājarāja I?) in the same temple.	Do. ..	Do.
853	Do.	Metallic image of Tripurāntaka (front view) in the same temple.	Do. ..	Do.
854	Do.	Do. do. (back view)	Do. ..	Do.
855	Half plate	Metallic statue of a Nāyaka (?) king in the same temple.	Do. ..	Do.
856	Do.	Sculpture in relief of another Nāyaka (?) king on a pillar in the *Nandi-maṇḍapa* of the same temple.	Do. ..	Do.
857	Do.	Sculpture in relief of a third Nāyaka king in the same place.	Do. ..	Do.
858	Do.	Sculpture in relief of a fourth Nāyaka king in the same place.	Do. ..	Do.
859	Full plate	Sculpture in relief (in marble) of Mahārāja Sarfōji visiting Rev. Schwartz in his illness (by J. Flaxman, R.A.—kept in the church).	Do. ..	Do.
860	Half plate	Inscription on the base of the same sculpture.	Do. ..	Do.
861	Full plate	Marble statue of Mahārāja Sarfōji—in the Palace.	Do. ..	Do.
862	Half plate	Another view of the same statue ..	Do. ..	Do.
863	Full plate	Old life-size oil-painting (in the Durbar Hall of the same Palace) of Śahāji I, Śivāji I and Śāmlāji.	Do. ..	Do.
864	Do.	Do. do. of Ekōji, Shahāji II and Sarfōji I.	Do. ..	Do.
865	Do.	Do. do. of Tukkōji and Bāvā-Śāhib.	Do. ..	Do.
866	Do.	Do. do. of Pratāpasiṃha and Tulajā-Mahārāja.	Do. ..	Do.
867	Do.	Do. do. of Sarfōji II and Śivāji II.	Do. ..	Do.
868	Do.	Do. do. of Sarfōji II.	Do. ..	Do.
869	Do.	Do. do. of two dogs.	Do. ..	Do.
870	Do.	Old painting (in tempera colours) of Amarsiṁha—Mahārāja in the same Durbar Hall.	Do. ..	Do.
871	Do.	Old oil-painting (in the same Durbar Hall) of Rāmadās	Do ..	Do.
872	Do.	Life-size wall painting (in tempera colours) of Śivāji II.	Do ..	Do.
873	Do.	Do. do. of one of the attendants (minister?) on the right side of the above.	Do. ..	Do.

APPENDIX C.—List of photographs taken during the year 1924–25—*cont.*

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
874	Full plate	Life size wall painting (in tempera colours) of another attendant (minister ?) (on the left side).	Tanjore ..	Tanjore.
875	Do.	Ground plan of the Fort and Tower called the 'Manōra Buildings'.	Sāḷuvanāyakan-pattanam.	Do.
876	Do	North view of the 'Manōra Buildings' ..	Do. ..	Do.
877	Do.	South-east view of the same	Do ..	Do.
878	Do.	South view of the same	Do. ..	Do.
879	Do.	West view of the same—showing the main entrance.	Do. ..	Do.
880	Do.	East view of the Fort wall and the ditch within (same Buildings).	Do. ..	Do.
881	Half plate	Front view of the second entrance into the Tower (same Buildings).	Do. ..	Do.
882	Do.	South-west view of the same entrance with the ditch.	Do. ..	Do.
883	Do.	View of the verandah within the same entrance.	Do. ..	Do.
884	Full plate	Interior view of the room in the first floor of the same Tower.	Do. ..	Do.
885	Do.	Inscription on the marble slab built into the basement of the same Tower.	Do ..	Do.
886	Do.	Brass statue of Mahārāja Sarfōji in the Chakrapāṇisvāmin temple.	Kumbhakōṇam	Do.
887	Do.	Metallic images of Varadarājasvāmi and his two consorts—in the Śiva temple.	Paḷaṅkōyil ..	North Arcot.
888	Do.	Stone image of Madanagōpālasvāmi with one of his consorts.	Do. ..	Do.
889	Half plate	Sculpture in relief of Hanūmān receiving the ring from Rāma—in the Śiva temple.	Nārattampūṇḍi	Do.
890	Do.	Metallic image of Vīrabhadra in the same temple (Front view).	Do.	Do.
891	Do.	Same image (Back view)	Do.	Do.
892	Do	Do. (Side view)	Do.	Do.
893	Do.	Two stone images of Dakshiṇāmūrti in the same temple.	Do.	Do.
894	Do.	Bronze image of Lakshmī-Narasiṁha-svāmi in the Vishṇu temple (Front view).	Tindivanam ..	South Arcot.
895	Do.	Same image (Back view)	Do. ..	Do.
896	Full plate	Bronze image of Pañchamukha-Āñjanēya-svāmi in the same temple (Front view).	Do. ..	Do.
897	Do.	Same image (Back view)	Do. ..	Do.
898	Do.	Do. (Side view)	Do. ..	Do.
899 *a*, *b* & *c*	Do.	Inscriptions (in Kōleḻuttu) on bamboo pieces preserved in the office.	..	..
900	Do.	Stone image of Narasiṁha (fighting with Hiraṇyakaśipu) in the Vishṇu temple (from a quarter-plate negative lent by Mr. G. V. Srinivasa Rao of this office).	Tirukkōshṭiyūr	Ramnad.
901	Do.	View of the Śiva temple on the hill (from another negative lent by Mr. Srinivasa Rao).	Pirāṉmalai ..	Do.
902	Full plate	Copper-plates with ring and seal, No. 2 of 1920–21.	..	..
903	Half plate	Seal of the same copper-plates	..	..
904 & 905	Full plate.	Copies of two figures of Śakti	..	..

APPENDIX C.—List of photographs taken during the year 1924-25—*cont.*

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
906 a & b	Full plate.	Copper-plate grant No. 1 of 1924-25 ..	..	..
907	Quarter plate.	Seal of the above	..	..
908 a & b	Full plate	Copper-plate grant No. 2 of 1924-25 ..	..	..
909	Quarter plate.	Seal of the above	..	..
910 a & b	Full plate	Copper-plate grant No. 3 of 1924-25 ..	..	..
911	Quarter plate.	Seal of the above	..	..
912 a & b	Half plate	Copper-plate grant No. 4 of 1924-25 ..	..	..
913 a & b	Full plate	Do. No. 5 of 1924-25	..	..
914 a & b	Quarter plate.	Seal of the above (Side and top views) ..	..	..
915 a & b	Full plate	Copper-plate grant No. 6 of 1924-25 ..	..	..
916 a & b	Quarter plate.	Seal of the above (Side and top views) ..	..	..
917 a & b	Full plate	Copper-plate grant No. 7 of 1924-25 ..	..	..
918 a & b	Quarter plate.	Seal of the above (Side and top views) ..	..	..
919 a & b	Full plate	Copper-plate grant No. 8 of 1924-25 ..	..	..
920	Quarter plate.	Seal of the above	..	..
921 a & b	Full plate	Copper-plate grant No 9 of 1924-25 ..	..	..
922	Quarter plate.	Seal of the above	..	..

Appendix D.—Dates from Appendices A and B to the *Annual Report* on Epigraphy for 1924–25, calculated by this office with the help of the '*Indian Ephemeris*' 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. *Śu.* and *ba.* respectively, for *Śuklapaksha* 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, 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 *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise.

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 Apr. 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, Apr. 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.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Eastern Ganga.
		Anantavarman Vajrahasta 'Lord of Trikaliṅga'.
1925	C.P. 5	Śaka 982, Kārttika, prathama-paksha, tritiyā, Sō[ma]vara. According to the Solar reckoning the equivalent date was A.D. 1060, October 30, Monday ; ·42.
		Anantavarman Chōḍa-Gaṅgadēva.
"	C.P. 6	Śaka 1003, Mīna, Krishṇa-pañchami, Sunday. Probably A.D. 1081, March 1, Monday ; f.d.t. ·87. It is doubtful whether the week-day is correctly quoted in the inscription. In the absence of the nakshatra, the date cannot be verified.
		Western Chalukyas of Kalyani.
		Trailōkyamalladēva.
"	321	Śāka 98[8], Parābhava, Bhādrapada, puṇṇamī, Monday, lunar eclipse = A.D. 1066, September 11, Wednesday. There was a lunar eclipse on Wednesday. The week-day quoted in the inscription is evidently a mistake.
		Tribhuvanamalladēva.
"	278	Chāḷukya-Vikrama year 35, Vi[kṛiti], Śrāvaṇa, śu. 5, Monday. Probably A.D. 1110, July 23, Saturday. The week-day quoted in the inscription is perhaps a mistake. In the absence of the nakshatra, the date cannot be verified.
"	318	Chāḷukya-Vikrama year 36, Nandana, Vaiśākha, śu. 3, Thursday, Uttarāyaṇa-Saṁkrānti. The given details are erroneous in more than one respect. The Chāḷukya-Vikrama year 36, fell in A.D. 1111, Khara (not Nandana as cited in the inscription) and Vaiśākha śu. 3 in this year fell on Thursday, 13th April. It was, however, not a day of Uttarāyaṇa-Saṁkrānti. But, in the next year, i.e., A.D. 1112 (Nandana), Vaiśākha śu. 3 fell on a Monday (i.e., 1st April) and not on a Thursday as quoted in the inscription. Even in this case, it was not a day of Uttarāyaṇa-Saṁkrānti.
"	316	Śaka 1085, Śrīmukha, Pushya, amāvāsye, Monday, Uttarāyaṇa-Saṁkrānti, solar eclipse, Vyatīpāta. Irregular. The cyclic year Śrīmukha fell in Śaka 1075 (not in Śaka 1085 as quoted in the inscription), and in this year, i.e., A.D. 1153 there was no solar eclipse in the month 'Pushya'. The amāvāsye day in this month was not also a day of Uttarāyaṇa-Saṁkrānti. The above astronomical details are not satisfactory even for the Śaka year 1085 = A.D. 1163, Subhānu.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924–25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		WESTERN CHALUKYAS OF KALYANI—*cont.*
		King's name lost.
1925	320	Chālukya-Vikrama year 12 . . . . . Solar eclipse. There were two solar eclipses in the Chālukya-Vikrama year 12 (i.e.) A.D. 1087, one of which was perhaps the intended date, viz.— (1) A.D. 1087, February 6, Saturday. (2) A.D. 1087, August 1, Sunday.
		CHOLA.
		Rājakēsarivarman alias *Rājarājadēva (I).*
"	120	9th year, Tulā, Saturday, Tiruvōṇam. Probably A.D. 994, October 13, Saturday; f.d.n. ·95. On this day which was in the *śukla-paksha* shashṭhi ended at ·18 and then śu. saptamī commenced.
"	186	22nd year, Dhanus, śu. pañchamī, Thursday, Aviṭṭam = A.D. 1006, November 28, Thursday; ·66.
"	242	13th year, Kumbha, ba. amāvāsya, Monday, Aviṭṭam, Kōṭṭuṇā ? 237. Ba. amāvāsya was current on Sunday, 30th January, A.D. 998. The week-day quoted in the inscription is perhaps a mistake. The tithi and the nakshatra were current on Sunday till ·88 and ·71 respectively.
		Parakēsarivarman alias *Rājēndra-Chōḷadēva.*
"	102	6th year, Mithuna, śu. Sunday, saptamī, Uttiram = A.D. 1018, June 22, Sunday. The nakshatra 'Uttiram' quoted in the inscription is evidently a mistake for 'Hasta', which was current till ·81 on Sunday. Śu. saptamī ended at ·65 of the day.
"	187	8th year, Āṇi, śu. 8, Sunday, Makhā. Śu. 8 and nakshatra 'Makhā' cannot combine in the month of Āṇi.
		Rājakēsarivarman alias *Rājādhirājadēva.*
"	52	33rd year, Mīna, śu. pañchadaśi, Thursday, Uttiram = A.D. 1051, February 28, Thursday; ·44; ·70.
		Parakēsarivarman alias *Rājēndradēva.*
"	193	6th year, Aṇi, ba. 2, Friday, Tiruvōṇam = A.D. 1057, June 20, Friday; f.d.t. ·33; f.d.n. 60.
		Vīra-Rājēndra-Chōḷadēva.
"	87	7th year, Mīna, śu. chaturthī, Thursday, Kārttigai = A.D. 1070, March 18, Thursday; ·87; ·66.
"	88	7th year, Kumbha, śu. chaturdaśī, Wednesday, Pūśam = A.D. 1070, January 27, Wednesday; f.d.t. ·26; ·72.
		Kulōttuṅga-Chōḷadēva I.
"	115	4th year, Mēsha, śu. navamī, Tuesday = A.D. 1074, April 8, Tuesday; ·73. The nak. was Āślēsha which was current till ·48 on Tuesday.
"	144	[3]1st year, Ṛishabha, śu. prathamā, Wednesday, Rōhiṇī = A.D. 1101, May 1, Wednesday; ·17; ·54.
"	145	31st year, Kaṇṇi, śu. pañchamī, Friday, Aṇilam, = A.D. 1101, August 31, Saturday; ·09; f.d.n. ·01. The week-day quoted in the inscription is probably a mistake.
"	148	47th year, Karkaṭaka, śu. [pañchamī], Sunday, Hastā = A.D. 1116, July 16, Sunday; ·35; ·62.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLA—*cont.*
		Kulōttuṅga-Chōḷadēva—cont.
1925	150	4[1]st year, Ṛishabha, śu, chaturdaśī, Wednesday, Punarpūśam. Chaturdaśī must be a mistake for chaturthī, for śu. chaturdaśī and nak. Punarpūśam cannot combine in the month of Ṛishabha. The date intended was probably A.D. 1112, May 1, Wednesday; ·95; f.d.n. ·54.
"	152	46th year, Mithuna, śu. dvādaśī, Thursday, Viśākhā = A.D. 1116, June 22, Thursday; f.d.t. ·65; ·23.
"	155	40th year, Vṛiśchika, ba. trayōdaśī, Monday = A.D. 1109, November 22; ·28. The nak. was Viśākhā which was current till ·31 on Monday.
"	243	27th year, Dhanus 16, Wednesday, Attam = A.D. 1093, December 10, Wednesday; ·28. The tithi ashṭamī was current till ·17 on Wednesday.
		Parakēsarivarman alias *Vikrama-Chōḷadēva.*
"	46	[15th] year, Karkaṭaka, ba. dvādaśī, Monday, Magaiyātti = A.D. 1132, July 11, Monday; ·73. The nak. was Mṛigaśirā which was current till ·57 on Monday.
"	149	3rd year, Makara, ba. dvādaśī, Wednesday, Uttiraṭṭādi. Ba. dvādaśī and nak. Uttiraṭṭādi cannot combine in the month of Makara.
"	157	2nd year, [Kanyā], śu. chaturdaśī, Thursday, Pūram = A.D. 1119, September 4, Thursday; f.d.t. ·75; f.d.n. ·76.
"	158	2nd year, Dhanus, ba. 19, Monday, Uttiram = A.D. 1120, December 13, Monday; nak. Uttiram commenced at ·01 and was current till ·10 the next day.
"	159	[3rd] year, Dhanus, ba. . . . . trayōdaśī, Monday, Mūla = A.D. 1120, December 20, Monday; ·41; f.d.n. ·23.
"	160 161 and 162	3rd year, Dhanus, ba. ēkādaśī, Saturday, Aniḷam = A.D. 1120, December 18, Saturday; ·48; f.d.n. ·29.
"	181	16th year, Mārgaḷi, ba. 6, Monday, Uttiram = A.D. 1133, December 18, Monday; f.d.t. ·32; f.d.n. ·57.
"	220	9th year, Kanyā śu. daśamī, Monday, Pushya = A.D. 1126, September 13, Monday; ·94; ·93. Śu. is evidently a mistake for ba., for śu. 10 and nak. Pushya cannot combine in the month of Kanyā.
"	222	6th year, Kārttigai, śu. 12, Wednesday, Śadayam. Śu. 12 and nak. Śadayam cannot combine in the month of Kārttigai.
"	250	4th year, Mīna, ba. saptamī, Thursday, Mūlā = A.D. 1122, March 2, Thursday; ·63; f.d.n. ·47.
"	347	10th year, Karkaṭaka, ba. tṛitīyā, Tuesday, Śadaiyam = A. D. 1127, June 28, Tuesday; ·70; f.d.n. ·62.
		Kulōttuṅga-Chōḷadēva (II).
"	232	12th year, ... , pañchamī, Viśākhā, Monday. Probably A.D. 1146, March 4, Monday; f.d.t. ·08; ·53. The month and the paksha missing in the inscription would then be Mīna and bahula.
		Parakēsarivarman alias *Tribhuvanachakravartin Rājarājadēva (II).*
"	6	16th year, Kumbha, śu. tṛitīyā, Wednesday, Āyi[lyam]. Śu. dvitīyā and nak. Āyilyam cannot combine in the month of Kumbha. Evidently the tithi dvitīyā is a mistake for dvādaśī, in which case the date would be A.D. 1161, February 8, Wednesday; f.d.t. ·37; ·79.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLA—*cont.*
		Parakēsarivarman Tribhuvanachakravartin Rājarājadēva (II)—cont.
1925	10	10th year, Ṛishabha, śu. chaturdaśī, Tuesday, Mṛigaśīrsha. Śu. chaturdaśī and nak. Mṛigaśīrsha cannot combine in the month of Ṛishabha. The *tithi* quoted in the inscription is a mistake for chaturthī. The intended date was probably A.D. 1156, April 24, Tuesday; śu. chaturthī commenced at ·57 and was current till ·61 the next day. Nak. Mṛigaśīrsha ended at ·60 on Tuesday.
,,	13	16th year, Kumbha, ba. chaturthī, Wednesday, Aviṭṭam. Here again there seems to be a mistake in the tithi quoted in the inscription. It must be chaturdaśī, for ba. chaturthī and nak. Aviṭṭam cannot combine in the month of Kumbha. The date intended was evidently, A.D. 1162, February 14, Wednesday; ba. chaturdaśī and nak. Aviṭṭam were current till ·90 and ·59 respectively on Sunday.
,,	15	16th year, Ṛishabha, *śu.* shasṭhī, Tuesday, Makhā. Probably A.D. 1162, May 22, Tuesday. In this case the tithi was not shasṭhī but saptamī which ended at ·90 on Tuesday. Nak. Makhā was current till ·35.
,,	77	17th year, Siṁha, ba. pañchamī, Wednesday, Rēvatī = A.D. 1162, August 1, Wednesday; f.d.t. ·17; ·76.
,,	191	14th year, Paṅguṇi, ba. 13, Monday, Śadayam = A.D. 1160, March 7, Monday; ·81; ·82.
,,	257	14th year, Ṛishabha, śu. pañchamī, Thursday, Pūśam = A.D. 1160, May 12, Thursday; ·41; ·34.
,,	258	14th year, paṅguṇi, ba. 13, Monday, Śadayam = A.D. 1160, March 7, Monday; ·81; ·82.
		Tribhuvanachakravartin Rājādhirājadēva (II).
,,	11	15th year, Mithuna, ba. daśamī, Monday, Aśvati = A.D. 1178, June 12, Monday; ·72; ·47.
,,	173	5th year, chaturdaśī, Friday, Śōdi. Probably A.D. 1167, October 13, Friday; ·76. The nak. Śōdi commenced at ·97 on Friday and was current the whole of next day, ending, at ·05 the day after. The month (not quoted in the inscription) was Tulā.
,,	188	14th year, Dhanus, śu. pañchamī, Saturday, Tiruvādirai = A.D. 1177, November 26, Saturday; f.d.t. ·56; ·86.
,,	223	[12]th year, Mithuna, śu. tṛitīyā,....., Pūśam. Probably A.D. 1174, June 4, Tuesday; ·43; ·58. In the absence of the week-day, the date cannot be verified.
		Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).
,,	19	11th year, Mēsha, ba. ēkādaśī, [Thursday]..... Probably A.D. 1189, April 13, Thursday. The nak. was Pūrva-Bhādrapadā which was current till ·39 on Thursday.
,,	67	16th year, Siṁha, śu. chaturthī, Wednesday, Śōdi = A.D. 1194, August 21, Sunday; ·79; f.d.n. ·47. The week-day quoted in the inscription is evidently a mistake for Sunday.
,,	68	25th year, Mithuna, ba. chaturdaśī, [Saturday], Uttirāḍam. The details given are erroneous in more than one respect. Ba. chaturdaśī cannot combine with nak. Uttirāḍam. The week-day also seems to be incorrectly quoted in the inscription. The nearest equivalent is probably A.D. 1203, June 25, Wednesday; ·04; nak. Uttirāḍam commenced at ·93 and was current the whole of next day, ending at ·02 the day after.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924–25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLA—*cont.*
		Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III)—cont.
1925	69	13th year, Makara, śu. dvādaśī, Tuesday, Mṛigaśīrsha = A.D. 1191, January 8, Tuesday ; f.d.t. ·17 ; ·99.
,,	73	37th year, Kanyā, śu. pañchamī, Wednesday, Aṇiḷam = A.D. 1214, September 19, Wednesday ; ·31 ; ·64.
,,	74	5 + 1st year, Siṁha, ba. tṛitīyā, Wednesday, Aśvatī = A.D. 1184, August 26, Sunday ; ·18 ; ·81. The week-day quoted in the inscription is evidently a mistake for Sunday.
,,	79	24th year, Dhanus, ba. chaturdaśī, Aṇiḷam, Monday = A.D. 1203, December 3, Wednesday ; f.d.t. ·18 ; ·43. The week-day quoted in the inscription is probably a mistake for Wednesday.
,,	81	1 [5]th year, Kaṭaka, ba. prathamā, Monday, Aviṭṭam = A.D. 1193, July 16, Friday ; ·97 ; f.d.n. ·37.
,,	82	11th year, Kumbha, [śu]. chaturdaśī, Wednesday, Pūśam = A.D. 1189, February 1, Wednesday ; f.d.t. ·07 ; ·24.
,,	84	11th year, Dhanus, ba tṛitīyā, Thursday, Pūśam = A.D. 1188, December 8, Thursday ; ·79 ; ·59.
,,	85	9th year, Karkaṭaka, śu. dvādaśī, Monday, Mūlā = A.D. 1186, June 30, Monday ; ·28 ; f.d.n. ·34.
,,	86	9th year, Karkaṭaka, śu chaturdaśī, Monday, Mūlā. Details same as No. 85 above excepting the tithi chaturdaśī which is a mistake for dvādaśī
,,	171	5 + 1st year, Makara, ba chaturdaśī, Friday, Pūrāḍam = A.D. 1184, January 13, Friday ; f.d.t. ·35 ; ·51.
,,	407	2[9]th year, Makara, ... Monday, Pūśam = A.D. 1207, January 15, Monday ; ·44. It was a day of paurṇimā which was current till ·82 of the day.
		Tribhuvanachakravartin Sōḷakēraḷadēva 'who was pleased to take Madurai, Karuvūr, Īḷam and the crowned head of the Pāṇḍya.'
,,	75	23rd year, Karkaṭaka, śu. pañchamī, Monday, Attam = A.D. 1200, July 17, Monday ; f.d.t. ·23 ; f.d.n. ·44.
		Tribhuvanachakravartin Rājarājadēva (III).
,,	64 & 65	18th year, Kanyā, śu. dvitīyā, Wednesday, Śittirai = A.D. 1233, September 7, Wednesday ; ·58 ; ·80
,,	156	22nd year, Siṁha, ba. pañchamī, Wednesday, Aśvatī = A.D. 1237, August 12, Wednesday ; ·59 ; ·52.
,,	228	18th year, Makara, śu. pañchamī, Monday = A.D. 1233, January 17, Monday ; ·31. The nak. was Rēvatī which was current till ·87 on Monday.
,,	233	24th year, Kumbha, śu. trayōdaśī, Monday, Pūśam = A.D. 1240, February 6, Monday ; f.d.t. ·52 ; f.d.n. ·27
,,	272	14th year, Ṛishabha, ba. shashṭhī, Saturday, Uttirāḍam = A.D. 1230, May 4, Saturday ; f.d.t. ·38 ; ·44.
,,	276	18th year, Vṛiśchika, śu. shashṭhī . . . . Tiruvōṇam. It is ba. shashṭhī and not śu. shashṭhī that could combine with nak. Tiruvōṇam in the month of Vṛiśchika. Since the week-day is not clear in the inscription, the date cannot be verified.
,,	406	20th year, Tulā . . . . . Thursday, Attam = A.D. 1235, October 11, Thursday ; ·98. The tithi was ba. trayōdaśī which was current till ·66 of the day.
,,	410	4th year, Kanni, ba. saptamī, Monday, Mṛigaśīrsha = A.D. 1219, September 2, Monday ; ·44 ; f.d.n. ·05.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924-25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLA—*cont.*
		Tribhuvanachakravartin Rājēndra-Chōḷadēva (III).
1925	273	10th year, Siṁha, ba. trayōdaśī, Sunday, Punarpūśam = A.D 1255, August 1, Sunday; ·91; ·46.
"	337	[1]4th year, Vṛiśchika, śu. daśamī, Wednesday, Rēvatī = A.D. 1259, November 30, Wednesday; ·20.
"	417	30th year, Kumbha, śu. dvādaśī, Wednesday..... = A.D. 1276, February 29, Wednesday; ·90. The nak. was Ārdrā which was current till ·24 of the day.
		PANDYA.
		Śrīvalla[bha]dēva.*
"	20	7th year, Tulā, śu. shashṭhī, Friday, Tiruvōṇam. The characters are of the 14th century. Irregular. There is no equivalent date in the reigns of the kings of name Śrīvallabha who came to the throne in A.D. 1284, 1291, 1351 and the one who ruled about 1433 A.D.
		Māṟavarman Tribhuvanachakravartin Kōnērimēlkoṇḍāṉ Śrīvalla[bha]dēva.*
"	23	34th year, Siṁha, ba. tṛitīyā, Wednesday.....The characters are of the 14th century A.D. In the absence of the nakshatra the date cannot be verified. Two dates are probable, viz., I. A.D. 1385, August 23, Wednesday; ·74. The nak. was Rēvatī which was current till ·75 on this day. II. A.D. 1384, August 3, Wednesday; f.d.t. ·90. On this day nak. Śatabhishaj was current till ·21 when nak. Pūrva-Bhadrapadā commenced.
		Māṟavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.
"	58	6th year, Makara, śu. Friday, chaturdaśī, Hastā. Śu. chaturdaśī and nak. Hastā cannot combine in the month of Makara. The intended date was probably A.D. 1340, January 14, Friday. Śu. 14 ended at ·59 and the nak. was Punarvasu (not Hastā) which was current till ·32 of the day.
		Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.
"	168	5th year, Kumbha, ba. tṛitīyā, Friday, Uttiram. There are equivalent dates in the reigns of both Sundara-Pāṇḍya II and Sundara-Pāṇḍya III who came to the throne in 1277 and 1303 A.D. respectively. They are :— 1. A.D. 1281, February 7, Friday; f.d.t. ·49; ·57. 2. A.D. 1308, February 9, Friday; f.d.t. ·59; ·56.
		Jaṭāvarman alias *Tribhuvanachakravartiṉ Rājarājaṉ Sundara-Pāṇḍyadēva.*
"	334	12th year, [Tulā], ba. tṛitīyā, Monday, Uttiraṭṭādi. Ba. 3 and nak. Uttiraṭṭādi cannot combine in the month of Tulā.
		Māṟavarman alias *Tribhuvanachakravartin Vīra-Pāṇḍyadēva.*
"	346	21st year, Tulā, ba. trayōdaśī, Monday, Uttiram=A.D. 1354, October 13, Monday; f.d.t. ·94; f.d.n. ·09.
		HOYSALA
		Pratāpachakravartin Vīra-Narasiṁhadēva 'ruling from his capital Dōrasamudra.'
"	280	Śaka 1148, Vyaya, Chaitra, śu. ēkādaśī, Sunday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta. Irregular. In Śaka 1148 = A.D. 1226 Pārthiva (not Vyaya), Chaitra śu. 11 commenced at ·44 on 10th March, Tuesday, and it was current till ·51 the next day. It was however not a day of Uttarāyaṇa-Saṁkrānti. Even in the next year, i.e. Śaka 1149 = A.D. 1227, Chaitra śu. ēkādaśī fell in the cyclic year Sarvajit (not Vyaya) on 29th March, Monday; f.d.t. 22,

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924–25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA.
		Virapratāpa Harihara-Mahārāya (II).
1925	C. P. No. 15	Śaka 1301, Siddhārthi, Jyēshṭha, śu. paurṇamāsi, Tuesday, Lunar eclipse = A.D. 1379, May 31, Tuesday. There was a lunar eclipse on this day.
		Vīra-Viruppaṇṇa-Uḍaiyar, son of Harihara.
,,	21	Śaka 1321, Pramādi, Tulā, śu. ēkādaśi, Thursday, Aviṭṭam. The given details are erroneous in more than one respect. In Śaka 1321 = A.D. 1399, Pramādin, śu. ēkādaśi was current on Friday, 10th October and it ended at ·26 the next day. The nak. was Śatabhishaj (not Aviṭṭam) and was current till ·98 on Friday.
,,	248	Śaka 1307, Krōdhana, Tulā, śu. pūrṇai, Wednesday, Aśvatī = A.D. 1385, October 18, Wednesday; ·87; ·40.
		Vīra-Bokkaṇa-Uḍaiyar (Bukka II) son of Ariyaṇa-Uḍaiyar (Harihara II).
,,	401	Śaka 1326, Tāraṇa, Tulā, śu. chaturdaśī, Friday, Aśvatī = A.D. 1404, October 17, Friday; ·75; f.d.n. ·25.
		Vīra-Praudhadēvarāya-Mahārāya, son of Virapratāpa Dēvarāya-Mahārāya 'who instituted the elephant hunt'.
,,	27	Śaka 1377, Yuva, Tulā, śu. trayōdaśī, Friday, Rēvatī, Aṟpaśi 24 = A.D. 1455, October 23, Thursday; ·42; ·50. The week-day quoted in the inscription is evidently a mistake for Thursday.
		Vīra-Narasiṅgayya-Mahārāya.
	419	Śaka 1431, [Vi]bhava, Makara, ba. [navamī], Monday, Aṇiḷam = A.D. 1509, January 15, Monday; ·25; ·93.
		Virapratāpa Kṛishṇadēvarāya-Mahārāya.
,,	246	Saka 1443, Vikrama, Mithuna, ba. tritīyā, Friday, Tiruvōṇam. The cyclic year Vikrama fell in Śaka 1442 and the date intended was A.D. 1520, June 4, Monday; ·24; f.d.n. ·05. The week-day quoted in the inscription is probably a mistake.
,,	304	Śaka 1450, Sarvadhāri, Śrāvaṇa, śu. 15, Friday = A.D. 1528, July 31, Friday; ·49.
		Virapratāpa Achyutarāya.
,,	C. P. No. 14	Śaka 1451, Virōdhi, Pushya, Makara-Saṅkramaṇa, ba. trayōdaśī, Tuesday = A.D. 1529, December 28, Tuesday; ·59.
,,	308	Śaka 1461, Vikṛiti, Bhādrapada, śu. 12, Tuesday = A.D. 1539, August 26, Tuesday; ·36. The nak. was 'Śravaṇa' which was current till ·72 of the day.
		Virapratāpa Sadāśivadēva-Mahārāya.
,,	C. P. No. 12	Śaka 1477, Rākshasa, Āshāḍha, śu. prathama-dvādaśī, Monday = A.D. 1555, July 1, Monday; ·54.
,,	305	Śaka 147[3], Virōdhikṛit, Pushya, ba. 30, Monday, Ardhōdaya = A.D. 1552, January 25, Monday. The nak. was 'Śravaṇa' which was current till ·41 of the day.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924–25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA—*cont.*
		Vīrapratāpa Sadāśivadēva-Mahārāya—cont.
1925	375	Śaka 1491, Śukla, Mēsha, śu. trayōdaśī, Monday. In Śaka 1491 Śukla = A.D. 1569, śu. trayōdaśī commenced at ·80 on Tuesday, 29th March and it was current till ·71 the next day. In the absence of the nakshatra the date cannot be verified. The week-day quoted in the inscription is probably an error.
,,	380	Śaka 1483, Raudri, Vṛiśchika, śu. Uttirāḍam, Monday. In the absence of the tithi, the date cannot be verified. In Śaka 1483 = A.D. 1560 Raudri, nak. Uttirāḍam in the Vṛiśchika month commenced at ·40 on Wednesday, 20th November and it was current till ·37 the next day. In this case the week-day quoted in the inscription is probably a mistake. But if Vṛishabha was the month intended instead of Vṛiśchika—as it seems more probable—the date would be A.D. 1560, May 13, Monday; f.d.n. ·11.
		Vīrapratāpa Veṅkaṭadēva-Mahārāya 'ruling at Ghanagiri'.
,,	C. P. No. 13	Śaka 163[9], Hēvilambi, Mārgaśira, ba. 12, Wednesday, Anurādha = A.D. 1717, December 18, Wednesday; ·50; ·85.
		SAMBUVARAYA.
		Sakalalōkachakravartin Rājanārāyaṇa.
,,	386	4th year, Vikāri, Vṛiśchika, ba. prathamā, Wednesday, Rōśaṇi. In the 11th 12th, 13th and 14th centuries there are only two years in which the details given work out correctly. They are:—(1) A.D. 1119, November 19, Wednesday; f.d.t. ·14; ·07. (2) A.D. 1359; November 6, Wednesday. We know that Sakalalōkachakravartin Rājanārayaṇan came to the throne in A.D. 1337–38. (Nos. 30 of 1890 and 42 of 1900). In the present instance the palæography of the inscription points clearly to 14th century as its date. In the absence of internal evidence in the inscription and judging wholly from the date given in the record, we have to differentiate this king from the ruler who came to the throne in A.D. 1337–38.
		TANJORE MAHRATTAS.
		Sarfōji-Mahārāja.
,,	350	Śaka 1727, Kali 4906, Krōdhana, Jyēshṭha, ba. pañchamī, Monday = A.D. 1805, June 17, Monday; ·49.
,,	351	Śaka 1727, Kali 4906, Krōdhana, Bhādrapada, śu. shashṭhī, Friday = A.D. 1805, August 30, Friday; ·42.
		MYSORE CHIEFS.
		Chāmarāja-Uḍaiyar.
,,	C. P. No. 16	Kali 4834, Śaka 1657 (mistake for 1655), Pramādīcha, Āṇi 23, Friday, saptamī, Uttiraṭṭādi = A.D. 1733, June 22, Friday; f.d.t. ·07; f.d.n. ·11.
		Kṛishṇarāya-Uḍaiyar 'ruling at Śrīraṅgapaṭṭaṇam'.
,,	C. P. No. 17	Śaka 1683, Kali 4861, Vishu, Kārttigai 22, Thursday, saptamī, Aviṭṭam, Aruḷana (Harshaṇa)-yōga, [Gara]-Karaṇa. = A.D. 1761, December 3, Thursday; the tithi śu. saptamī was current the whole day and ended at ·04 the next day. The nak. Aviṭṭam was current till ·29 on Thursday.

APPENDIX D.—Dates from Appendices A and B to the *Annual Report* for 1924–25—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PUDUKKOTTAI TONDAIMAN.
		Aruṇāchala Veṇaṅgāmudit-Toṇḍamanār, son of Āvuḍaiya Raghunātha Veṇaṅgāmudit-Toṇḍamanār
1925	C.P. No. 19	Śaka 1647, Kali 4826, Viśvāvasu, Uttarāyaṇa, Hēmanta-ṛitu, Pushya 23, ba. amāvāsya, Śravaṇa, Siddhi-Yōga, Sakuna-Karaṇa. 23 is evidently the date of the corresponding Solar month (i.e.) Makara. The date then would be A.D. 1726, January 21, Friday; f.d.t. ·26; f.d.n. ·22.
		MISCELLANEOUS.
,,	1	Śaka 1419, Piṅgala, Makara, śu. paurṇai, Monday, Pūśam = A.D. 1498, January 8, Monday.
,,	212	Śaka 1396, Jaya, Makara, śu. dvitīyā, Monday, Aviṭṭam = A.D. 1475, January 9, Monday; ·52; ·49.
,,	285	·* 22, Pramādi, Jyēshṭha, Puṇṇami, Tuesday. The paleography of the inscription suggests 14th century as its date. In this century the cyclic year Pramādi fell in Śaka 1321—22 = A.D. 1399—1400. The intended date was probably A.D. 1399, May 20, Tuesday; ·27.
,,	338	Śaka 1458, [Manmatha], Kumbha, Śu. paurṇai, Makhā, Monday = A.D. 1536, February 7, Monday; ·19; ·39.

PART II.

SALANKAYANA.

The most important and interesting documents in the year's collection are the three Śālaṅkāyana copper-plate grants registered as Nos. 1, 2 and 3 of Appendix A. Of these, the first two were received from Mr. Challa Jagannatha Rao, Assistant Editor, *Āndhra-Patrika*, Madras. These are stated to have been found buried underground in the village called Kantēru in the Guntur taluk, Guntur district. No. 1 consists of four thin plates strung together on a copper ring about two inches in diameter. They measure $5\frac{1}{2}$ inches in length and $1\frac{3}{4}$ inches in breadth. To the ring is attached a circular seal of about 2 inches in diameter, the face of which is slightly depressed in the middle. The figure of a couchant bull facing the proper right is cut in relief in the centre of the seal. In the right portion of the seal, and along its fringe are discernable some worn-out letters in relief. The clearest of these is the letter *ndha* which is evidently meant for *nda* of the word *Vijaya-Skandavarman*, the name of the king and the donor given in the record. The purport of the inscription is the tax-free grant of the hamlet or small village (*pallikā*) of Chintapura to a brahman called Śivārya of the Maudgalya-gōtra who was a resident of the village of Lēkumāri, by the Śālaṅkāyana Mahārāja Śrī Vijaya-Skandavarman. The grant, like all other known Śālaṅkāyana grants, was issued from the prosperous (city) Vēṅgī (*Vijaya-Vēṅgī*). The order of the king was addressed to the several *Niyōgas*, *Niyuktas* and *Āyuktakas* and the *Vishayapati*.

Mahārāja Vijaya-Skandavarman.

No. 2 is also a set of four thin copper-plates measuring about $5\frac{1}{4}$ inches in length and $1\frac{1}{4}$ inches in breadth. They are strung together on a copper ring of about $2\frac{3}{4}$ inches in diameter to which is fixed a circular seal of $1\frac{1}{2}$ inches in diameter. On the slightly hollow surface of the seal, in the centre, can be faintly seen the back portion of a seated bull cut in relief facing the proper right. No letters are traceable on the seal. The purport of the record is the tax-free gift of 12 *nivartanas* of land in the village of Kurāvāṭa in the Kudrāhāra-vishaya, to a brahman called Svāmichandra of the Maudgalya-gōtra, by the Śālaṅkāyana king Mahārāja Śrī-Nandivarman. Like the foregoing grant, this was also issued from the prosperous city Vēṅgī (*Vijaya-Vēṅgīpurāt*). In No. 2 the portion conveying the royal instructions to the local officers and the earlier part of the date is missing. It appears almost certain that one (i.e. the fourth) plate containing this portion in four lines was omitted to be strung into the ring even at the first instance, for Mr. K. V. Lakshmana Rao says that neither of the rings was cut when it reached him.

Mahārāja Nandivarman.

The above noticed two grants were published by the late Mr. K. V. Lakshmana Rao, M.A., in the *Vizianagaram Maharaja's College Magazine* for October 1922, where he has dealt with them with admirable thoroughness. But a few points of reading and identification of places may be noted here. The name of the gift village Chintapura in No. 1 has been read by him as Chinnapura. The subscript in the second letter of the name has broad arms like the letter *ta* as it is written in this inscription in other places and the main letter *n* has only narrow arms. Mr. Rao himself has suggested in a foot-note the possibility of this reading, which is really the more probable one. The village Lēkumāri mentioned in No. 1 may have to be identified with the village Lōkamuḍi in the Kaikalur taluk of the Kistna district. The village name in No. 2 read by him as Kuruvāḍa has correctly to be read as Kurāvāṭa, and this is almost certainly identical with the village Kūrāḍa, in the Gudivada taluk of the same district.

Places identified.

2. No. 3 of Appendix A belonging to king Mahārāja Śrī-Nandivarman of this family is the best preserved set of these three. The plates measure $6\frac{1}{4}$ inches in length and $2\frac{1}{10}$ inches in breadth. They are strung together on a copper ring of about $2\frac{1}{2}$ inches in diameter. To this is attached a circular seal with a diameter of about $1\frac{4}{5}$ inches. The surface of the seal is completely worn out. It must have contained in relief the figure of a seated bull

Peda-Vēgi plates of Mahārāja Nandivarman (II).

like the seals of Nos. 1 and 2 above. The plates are reported to have been discovered underground in the village of Peda-Vēgi near Ellore in the Kistna district. They were first secured by Mr. Vemuri Visvanatha Sarma, M.A., L.T., of the Government Arts College, Rajahmundry, and forwarded by him to Mr. M. Somasekhara Sarma of the Telugu Encyclopædia Office, Madras. The latter has published an article upon these plates in the Telugu monthly *Bhārati* for Raktākshi, Śrāvaṇa, wherein he has discussed at some length the genealogy of the Śālaṅkāyanas to which we shall refer in the sequel. The purport of the record is the gift of certain lands in the villages of Prālūra, Muṇḍūra, Cheñcheruva and Kamburāñcheruva, for the benefit of the god, the lord of the three worlds, Vishṇugrihasvāmin, to be cutivated by the shepherds (*vrajapālakas*) of Aṟutoṟe, by the king in the 10th year of his reign. Of these villages, Muṇḍūra is evidently identical with the village of Muṇḍūru in the Ellore taluk of the Kistna district. Kamburāñcheruva must be identical with the village Kommera (North and South) of the same taluk. The village Cheñcheruva is very probably identical with the modern village Chinchināḍa of the Narasapuram taluk of the same district. Aṟutoṟe has probably to be identified with Allidoḍḍi in the Gudivada taluk of the same district.

Places identified.

The importance of this inscription lies chiefly in the clear light it throws on the otherwise indefinite genealogy of the Śālaṅkāyanas. It gives confirmation to the suggestion made by the late Mr. K. V. Lakshmana Rao that Hastivarman, the king of Vēṅgī whom Samudragupta defeated must have been a Śālaṅkāyana, for in this record we have the following genealogy :—

Hastivarman.
|
Nandivarman.
|
Chaṇḍavarman.
|
Nandivarman.

In fact, this is the only record, hitherto discovered giving a pedigree of the family for more than two generations. We may now turn to consider the genealogy and the probable period of this dynasty, so far as these are available from known records. Mr. Lakshmana Rao has made Hastivarman the founder of the family and accorded tentative places and dates for the several known kings of the dynasty in the following manner :—

A.D. 350	.. Hastivarman	.. Allababad pillar inscription of Samudragupta.
A.D. 375	.. Vijaya-Dēvavarman ..	.. Ellore Prākrit grant (*Epigraphia Indica*, Vol. IX, page 56).
A.D. 400	.. Vijaya-Nandivarman	.. Elliot's unpublished grant.
A.D. 425	.. Buddhavarman (Yuvarāja) ..	(*Indian Antiquary*, Vol. V, page 175).
A.D. 450	.. Chaṇḍavarman ..	.. Kollēru grant (*Indian Antiquary*, Vol. V, page 175 f.) and No. 3 of Appendix A.
A.D. 475	.. Vijaya-Nandivarman ..	
A.D. 500	.. Vijaya-Skandavarman	.. No. 1 of Appendix A.

Mr. S. Sarma, who has had No. 3 of Appendix A to help him more definitely in framing the genealogy, has given the accompanying tentative succession table for the several kings—

In considering the probabilities of these successions we are sure of one thing, at the outset, that the king Nandivarman, the eldest son of Chandavarman of No. 3 of Appendix A is identical with the king Vijaya-Nandivarman, son of Chandavarman of the Kollēru plates (*Indian Antiquary*, Volume V, page 175 f.), which belong to the 7th year of his reign and which has also the same *ājñapti* as our record, viz. Mūlakura-Bhōjaka. The epithet *Vijaya* assumed by the king in the earlier grant is absent in the present record which is of the 10th regnal year. But in the absence of definite genealogical data and of the mention of *ājñapti* in No. 2 of Appendix A, we cannot be sure that the Nandivarman of this latter grant (No. 2) is identical with the king of the name noticed above. It is possible that this king is the son of Hastivarman. Again the assignment of the kings Vijaya-Dēvavarman, Vijaya-Nandivarman and Yuvarāja Buddhavarman of the Prākrit grants to a period subsequent to Samudragupta whose inscription is in classical Sanskrit is not tenable. It is, on the other hand, highly possible that these three Śālaṅkāyana kings were the predecessors of Hastivarman whom we may safely consider as the contemporary of Samudragupta. It may be taken into consideration here that Drs. Burnell and Fleet (*Indian Antiquary*, Volume V, page 176) have referred Vijaya-Nandivarman son of Chandavarman to about the 4th century A.D. and Hastivarman who was his ancestor by three generations could very possibly have been a contemporary of Samudragupta.

The Śālaṅkāyana genealogy.

Western Chalukyas of Kalyani.

3. Only a few records of this dynasty were copied this year during the survey of the Kudligi taluk in the Bellary district which formed part of the Nolambavādi 32,000 country. No. 315 of 1925 while tracing the descent of Tribuvanamalla Vikramāditya VI, mentions Ayyaṇa as Ayyaṇayya-kshitīśvara. The expression *kshitīśvara* indicates that he must have ruled, though perhaps for a short time. Dr. Venkatasubbiah has noticed the fact that his name appears in the list of the Chālukyan kings given by eight inscriptions (*Indian Antiquary*, Vol. LXVII, page 287 f). No epigraphs, however, that are referable to his reign have yet been found. But this fact may have to be accounted for by supposing, as Dr. Venkatasubbiah does,) that his rule might have been a short and uneventful one, instead of regarding him as not to have reigned at all (Dr. Fleet in his *Kanarese dynasties*, page 435).

Ayyaṇa II.

The next king that is represented in this year's collection is Trailōkyamalla Sōmēśvara I (No. 321 of 1925). The inscription records a gift of land to the god Svayambhu-Kalidēvasvāmin of Arahaṭa, by the *Mahāsandhivigrahi Daṇḍanāyaka* Dēvapayya a subordinate of Vishṇuvardhana-Mahārāja Vijayādityadēva, made in the Śaka year 98[8]. This Vishṇuvardhana who is said to have been ruling over the Nolambavādi 32,000 country bears the significant title *Vēṅgimaṇḍalēśvara*. Dr. Fleet has noticed two other inscriptions of this chief which call him the son (*tanaya, nandana*) of Trailōkyamalla, while in our record he is only called 'the worshipper at the lotus feet' (*tatpādapadmārādhaka*) of Trailōkyamalla. Dr. Fleet was not inclined at first (*Indian Antiquary* XX, page 277 ff.) to take the expression 'son' literally, as the titles he bore, viz., *Sarvalōkāśraya* and *Vēṅgimaṇḍalēśvara* indicated Eastern Chālukya descent. But later on he changed his opinion and regarded Vishṇuvardhana as the fourth son of Sōmēśvara I, and tried to explain away the titles. He believes that these titles indicate rather the territorial division over which the prince ruled than the family from which he came (*Kanarese Dynasties*, pages 454 and 440). But it is to be noted that Vishṇuvardhana was the governor of the Nolambavādi province and not of the Vēṅgī country which at this time was under the nominal supremacy of the Chōlas. As for the title *Vēṅgimaṇḍalēśvara*, Dr. Fleet thinks that it only showed that he was born of an Eastern Chālukya princess. Such a connection is impossible according to the Hindu laws of marriage as both the Western and the Eastern Chālukyas belonged to one and the same family and *gōtra*. Now, regarding the application of the expression 'son' it

Trailōkyamalla Sōmēśvara I.

should be noted that instances are not wanting where subordinates and kinsmen of kings called themselves their sons (cf. *Epigraphia Indica*, Volume XV, page 26 and *Epigraphia Carnatica*, Volume X Kolar 102. Further, Bilhaṇa in his '*Vikramāṅka-charita*' has mentioned only three sons of Sōmēśvara and not this Vishṇuvardhana, the supposed fourth son. Dr. Fleet thinks that this is due to Vishṇuvardhana not being conspicuous. But this is not sufficient reason to exclude him from the list of Sōmēśvara's sons, though perhaps it would justify omitting him from the succession list. These facts thus point to the conclusion that Vishṇuvardhana was not a son of the Western Chāḷukya monarch Trailōkyamalla but only an Eastern Chāḷukya prince who was a viceroy under the Western Chāḷukya king.

Vikramāditya VI.

Of Tribhuvanamalla Vikramāditya VI, the son of Sōmēśvara, we have three records. Two of them (Nos. 278 and 318 of 1925) mention a famous feudatory of his named Tribhuvanamalla-Pāṇḍya, governor of Nonambavāḍi, who is described in some inscriptions as the 'rod in Tribhuvanamalla's right hand' (*Epirgaphia Carnatica*, Volume XII, Dg. 90 and 139). Another subordinate of his, whose name appears for the first time is Nāchidēvarasa of the Kādamba-kula who bears the titles *Banavāsipuravarādhīśvara* and *Mayūravarmavaṁśa-vibhūshaṇa*. He is stated in No. 315 of 1925 to have made a grant of land to the god Agastyēśvara of Yeleha while he was governing the districts Kōgali 500, and Koṭṭūru 12 with Koṭṭūru as his capital. Another inscription (No. 307 of 1925) which does not refer itself to any particular reign but which may be ascribed to this period gives us the name of another feudatory of the Kādamba-kula named Jagaddaḷa-Pāṇḍya who is stated to have made a grant of 400 *kambha* of land at Kōgaḷi to the god Kalidēva.

His subordinate Nāchidēvarasa.

Eastern Chalukyas.

Vishṇuvardhana III.

4. Copper-plate No. 4 of Appendix A is a record of the Eastern Chāḷukya king Vishṇuvardhana III, kindly lent by Mr. M. S. Sarma of the Telugu Encyclopædia office, Madras, for review in this report. Mr. Sarma has edited the record in the Telugu Journal, *Bhārati* for Raktākshi, Mārgaśīrsha. The plates are three in number and are strung together on a copper ring of about 2 inches in diameter, which was already cut when the plates reached the office. No seal accompanied the ring. The plates measure about 7 inches in length and 2½ inches in breadth. These are reported to have been discovered when digging the earth in the village of Gaṇapavaram in the Bhimavaram taluk of the Kistna district. They were first secured and brought to the notice of the scholarly world by Mr. K. Nageswara Rao Pantulu, Editor of the *Āndhra-Patrika*, Madras, when he was touring in the district. The king is called *Samastabhuvanāśraya* Vishṇuvardhana-Mahārāja and is described as the son of *Samastabhuvanāśraya* Vijayāditya Maṅgi-Yuvarāja and the grandson of Vishṇuvardhana-Mahārāja. This short pedigree directly leads us to identify him with Vishṇuvardhana III. But it has to be observed at the outset, that the titles of the kings given in this record vary from those given in another copper-plate record of this king (No. 9 of 1913-14), wherein the king is called *Sarvalōkāśraya* Vishṇuvardhana-Mahārāja and his father is called Vijayasiddhi Maṅgi-Yuvarāja. In his own records Maṅgi-Yuvarāja is called Sarvalōkāśraya-Mahārāja (*Indian Antiquary*, Volume XX, page 145) and Sarvalōkāśraya-Mahārāja Vijayasiddhi. The epithet *Samastabhuvanāśraya* and the surname *Vijayāditya* are applied to him for the first time in the present record. The surname is compatible with his well-known title and surname *Vijayasiddhi*. We are thus introduced herein to an earlier Vijayāditya than the hitherto known Vijayāditya I of the Eastern Chāḷukyas. It seems also to suggest that the titles *Sarvalōkāśraya* and *Samastabhuvanāśraya* were applied to the same king indiscriminately. The *ājñapti* of the grant is Nissaramiṇyi who is undoubtedly identical with Nissaramije the *ājñapti* of the Nūtulaparru grant of his father Maṅgi-Yuvarāja (*Indian Antiquary*, Volume XX, page 106). The mention of this name in both these records leads to the inference that the present grant was issued very early in the reign of Vishṇuvardhana III, and probably very soon after he succeeded his father. And taking into consideration the occurrence

of the solar eclipse which was the occasion for the grant, we may assign the dates, 14th May 709 A.D. or 26th October 710 A.D. on which days there was a solar eclipse, as the earliest possible dates of the grant, since the king ascended the throne, according to Dr. Fleet, in A.D. 709.

In the light of this record which mentions Mangi-Yuvarāja with his surname *Vijayāditya* and on account of the similarity in the wording of the king's pedigree in the two cases it appears possible, as Mr. Sarma suggests, that the grant No. 6 of 1913–14, tentatively ascribed to Vishṇuvardhana V (?), may have to be ascribed to Vishṇuvardhana III. But it has to be observed at the same time that while the legend on the seal of Vishṇuvardhana III (No. 9 of 1913–14) is '*Tribhuvanāṅkuśa*' the legend on that of No. 6 of 1913–14 is '*Vishamasiddhi*' (See *Annual Report on Epigraphy* for 1914, page 85, paragraphs 8 and 9). We have to await future discoveries to explain this difference.

The Ryali plates of Vijayāditya VII.

5. Copper-plate records Nos. 8 and 9 of Appendix A belong to the later Eastern Chāḷukya king Vijayāditya VII, of Dr. Fleet's table (*Indian Antiquary*, Vol XX, p. 283). These two sets are said to have been discovered underground in the village of Ryali in the Godavari district and were forwarded by the Collector of Godavari to the Government Epigraphist for India who sent them to me for examination.

No. 8 is a set of 5 plates strung together on a copper ring about 3 inches in diameter. The plates measure about 9¾ inches in length and 5¼ inches in breadth. The ring has a circular seal of about 3 inches in diameter, on the counter-sunk surface of which are cut in relief the Chāḷukyan royal emblems and the legend '*Śrī-Tribhuvanāṅkuśa*' in later Chāḷukyan characters.

'*Śrī-Tribhuvanāṅkuśa*' the legend on their seals.

No. 9 is also a set of 5 plates strung on a copper ring of 5 inches in diameter. The plates measure 10½ inches in length and 5" inches in breadth. The ring has a diameter of 5 inches. To this is attached a circular seal of 2¾ inches in diameter, on the counter-sunk surface of which are engraved in relief the legend '*Śrī-Tribhuvanāṅkuśa*' with the Chāḷukyan emblems.

Vīra-Vijayādityadēva.

In No. 8 the king is called *Sarvalōkāśraya* Śrī Vishṇuvardhana-Mahārāja . . . Śrī-Vīra-Vijayādityadēva, while in No. 9 he is called only *Sarvalōkāśraya* Śrī Vishṇuvardhana Mahārāja in the prose portion, his actual name 'Vijayāditya' being given in the verse portion. The king is stated in both the inscriptions to have succeeded to the throne on the demise of his elder step-brother Rājarāja, a fact mentioned also in Capper-plate No. 8 of 1913–14 (see *Annual Report on Epigraphy* for 1914, page 86, paragraph 10). Both the records give him the surnames *Karavāla-Bhairava* and *Kali-Yudhishṭhira*. In respect of the former surname they confirm the inference drawn on page 91, paragraph 16 of the *Annual Report* for 1921, that Vijayāditya must have had this surname. The latter is a surname of the king met with for the first time now. We are informed by the inscriptions that Vijayāditya's son Śaktivarman (II), who was crowned ruler by his father, reigned only for one year and then passed away, and that Vijayāditya the father resumed authority out of regard for *dharma*, *i.e.*, his duties as a ruler and a warrior, like Arjuna after the death of his son Abhimanyu. In both the records Vijayāditya's mother's name appears as Mēḍava-Mahādēvī, which in the grant of Śaktivarman II (No. 8 of 1913–14) appears as Māḷava-Mahādēvī. She is said to be of Chōḍa descent.

His surnames *Karavāla-Bhairava* and *Kali-Yudhishṭhira*.

One year rule of his son Śaktivarman II.

Mēḍava-Mahādēvī, the mother of Vijayāditya.

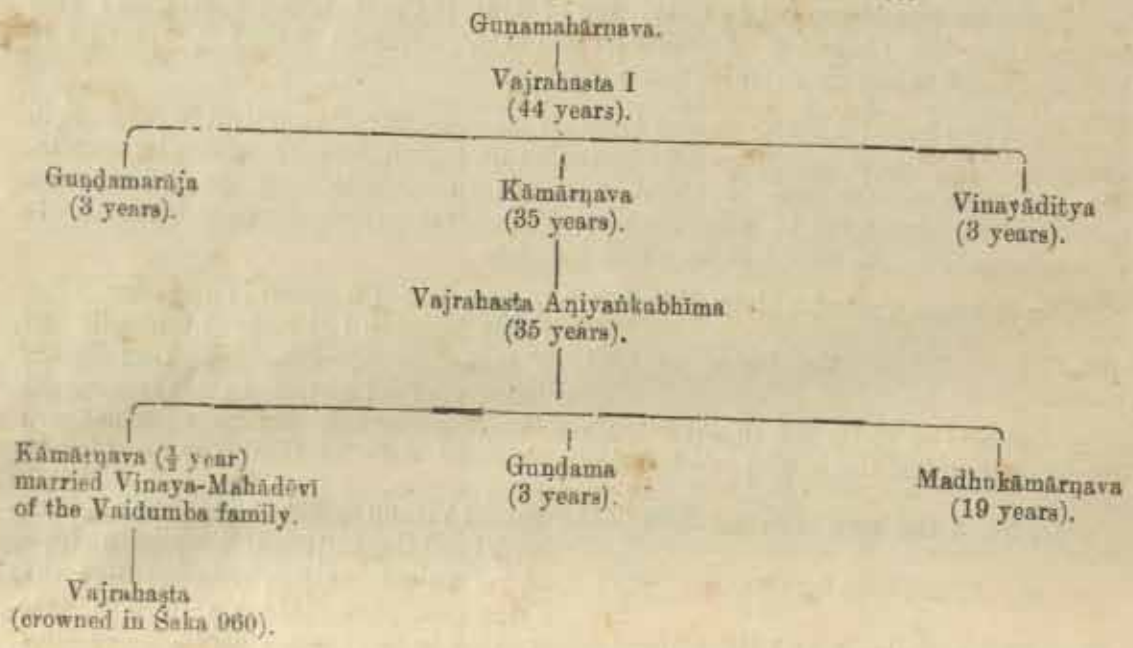
The grants were issued in the 12th year of the king's reign, which must naturally be counted from the date of his original accession to power, i.e., A.D. 1063, and not from the date of his re-assumption of the crown after the short-lived one year's

rule of his son. Thus we have to assign the grants to A.D. 1075. The composer of the grants, Muttaya-Bhaṭṭa and their engraver Paṭṭāla or Paṭṭālaka appear also as such in the grant of Vijayāditya's successor Rājarāja (II) (No. 3 of 1921–22; *Annual Report on Epigraphy* for 1922, page 98, paragraph 6).

The Eastern Gangas of Kalinga.

6. Three copper-plate grants of this dynasty (Nos. 5, 6 and 7 of Appendix A) have been examined during the year. Of these No. 5 was lent to the office by Mr. M. Somasekhara Sarma of the Telugu Encyclopadia office while the other two are from the Collector of Ganjam. Mr. Sarma has published No. 5 in the Telugu journal *Bhārati* (Volume II, pages 138 to 155) and Mr. G. V. Sitapati, B.A., has published No. 6 in the same journal (Volume II, pages 74 to 89). No. 5 is the earliest of these grants and belongs to king Anantavarman Vajrahasta. It gives the following genealogy of the Eastern Gaṅgas up to Mahārāja Anantavarman Vajrahasta who was crowned in Śaka 960. It is the same as the one given on page 186 of *Epigraphia Indica*, Volume IV, and is reproduced here for reference.

Vajrahasta.



The grant itself is dated in Śaka 982, and records the gift of the village Kuddama situated in the Kōluvarttanī-vishaya (district) to Mallapa-Śrēshṭha, son of Sōmana-Śrēshṭha and grandson of Mādhava belonging to the Vaiśya caste and the Datta-*gōtra*. The donee reserved a portion of the village for himself and granted the rest to the Brahman Māpa-Nāyaka of the Upamanyu-*gōtra*, a resident of the village Jalamūru and to 300 other Brahmans and fixed the rate of taxes to be paid annually to the king from the village. The granting of villages as *agrahāras* to people of communities other than Brahman is peculiar. But in the copper-plate charters of the Eastern Gaṅga dynasty cases in which villages were granted as *agrahāras* to Vaiśyas have been noticed already (Copper-plate No. 5 of 1918–19).

7. Copper-plates Nos. 6 and 7 are said to have been discovered together underground in the village of Kōrni in the Ganjam district. Both these plates refer to the grant of the same village Khonna in the Varāhavarttani-vishaya by the Mahārājādhirāja Anantavarman Chōḍagaṅgadēva, the lord of the Trikaliṅga. Of these the grant mentioned in No. 6 is the earlier and is referred to in the re-grant of the same recorded in No. 7. It was made in the Śaka year 1003, and was in favour of three hundred Brahmans of various *gōtras*. The grant was composed at the instance of the king by the *Mahākāyastha* (Chief Secretary) and *Sandhivigrahi* (Minister for peace and war) Dāmōdara, son of Māvuraya and engraved on the plates by Vallamōja the chief smith (*Mahākshaśāli*) and was issued from the capital city Kaliṅganagara.

Anantavarman Chōḍagaṅga.

The plates on which the grant is engraved seem to have borne on them an earlier inscription which was erased when the present one was inscribed. The original inscription is still visible in several places on all the plates. But particularly from the two sides of plate V which can be read very clearly, it appears that the original inscription also was one of Vajrahasta and the verse giving the date of his coronation as Śaka 960 can be very distinctly read. It is not known what the full inscription contained and what necessitated the wiping out of the earlier grant and inscribing a fresh one on the same plates. The palimpsest (No. 6) repeats the genealogy given in No. 5 up to Vajrahasta (who was crowned in Śaka 960) and then states that he was succeeded by Rājarāja who married Rājasundarī, the daughter of the great Chōla emperor Rājēndra-Chōla I. His son was Chōḍa-Gaṅga, the donor of the present grant who, the inscription states, was crowned in Śaka 999. As usual with the other plates of the dynasty, it gives the lengths of the reigns of all the kings from Guṇamahārṇava.

A palimpsest.

8. The other grant from Kōrni is important. Like the Vizagapatam plates first noticed by Mr. Sewell (in his *Lists of Antiquities*, Vol. II, pp. 33 and 34), and published by Dr. Fleet (*Indian Antiquary*, Vol. XVIII, p. 165), it gives the full mythical genealogy of the family from Vishnu down to Vīrasiṁha. Then follows the historical portion of it which agrees with the genealogy of the dynasty as given on plate facing page 186 in *Epigraphia Indica*, Volume IV. The name of the chief defeated by king Kāmārṇava before capturing the Kaliṅgas, which has been read in the Vizagapatam plates as *Balādityа* appears in the present grant as *Śabarāditya*. *Jantāvura* of the Vizagapatam plates appears in this grant as *Dantāpura* from which place several later grants of this dynasty were issued (e.g., *Ep. Ind.*, Vol. XI, p. 148). This seems to have been the first capital of the Gaṅgas aftert heir conquest of the Kaliṅga country. *Jantāvura* appears to have been another form of the word *Dantāvura* and seems to have given the name *Jantāru nāḍu* to the surrounding district. (See Nos. 246, 251 and 283 of 1899, and 306 of 1905.) The tract is even now popularly called by this name.

The name of the district given to his youngest brother Vajrahasta by Kāmārṇava, which is damaged in the present grant, could be restored with the help of the Vizagapatam plates as Kaṇṭakavartanī. Kāmārṇava II, the son of Dānārṇava who ruled for 50 years, is said to have constructed a new city called Nagara and made it his capital, building therein the temple of Madhukēśvara. This new city has been identified with the present town of Mukhaliṅgam, from the existence of the temple of Madhukēśvara in it and from the place being called Nagara, in later inscriptions of the vicinity (*Ep. Ind.*, Vol. IV, p. 188), but whether this Nagara, the modern Mukhaliṅgam, is the same as Kaliṅganagara of the earlier copper-plate grants is doubtful.

Nagara identical with Mukhaliṅgam.

The name of the son of Kāmārṇava II, who succeeded him on the throne and ruled for five years, is lost in the present plates, but can be restored by reference to the Vizagapatam plates as *Raṇārṇava*. The name of the son of Guṇārṇava, and grandson of Kāmārṇava III, who is given a reign of fifteen years is a little indistinct in the present grant but could be read as '*Pōlāṅkuśa*'. In the Vizagapatam grant, however, it is *Jitāṅkuśa*. Vajrahasta V, son of Madhukāmārṇava VI, and father of Rājarāja is given a reign of thirty years in the Vizagapatam plates while the present grant states that he reigned for thirty-three years.

Rājarāja, his son, is said to have reigned eight years and defeated the Dramilas (Tamils, Chōlas) in war and wedded Rājasundarī, the daughter of their king, evidently the great Chōḷa king Rājēndra-Chōladēva as stated in No. 6 mentioned above. This Rājarāja is said to have saved from the Chōḷas, king Vijayāditya who may be the same as the Eastern Chālukya ruler of Vēṅgī, two of whose copper-plate grants from the village Ryāli in the Godavari district are reviewed above (Copper-Plates Nos. 8 and 9 of Appendix A) in the section on the Eastern Chālukyas. It may be mentioned in this connection that a certain Vijayāditya Vishṇuvardhana appears as the governor of Noḷambavāḍi under the Western

Vishṇuvardhana Vijayāditya of Vēṅgī, established by the Gaṅga king Rājarāja.

Chālukya king Trailōkyamalla Sōmēśvara (ante p. 75). From a verse in the present copper-plates which also appears in the Vizagapatam grant, it appears that Vijayāditya sustained a serious defeat at the hands of the Chōla emperor, probably Kulōttunga-Chōla, his own nephew (brother's son). Copper-plates of the Eastern Chālukya dynasty (C.P. No. 8 of 1913–14 and C.P. Nos. 8 and 9 of 1925) state that Vijayāditya was succeeded by his son Saktivarman on the Eastern Chālukyan throne in his own life-time and that later on, after the death of this Saktivarman, Vijayāditya came to the throne once again.

It is curious to note from the present grant that the donor Chōdagaṅga also claims to have established the king of Vēṅgī in the west, when the latter lost his position. This seems to suggest the support extended by Chōdagaṅga to Vijayāditya who was established by his father Rājarāja in the west. In the eastern region he is said to have settled the Utkala king in his kingdom. It is not known who the king of Utkala was, who was the other ally of Chōdagaṅga.

The inscription then recounts that in Śaka 1003, the village Khonna had been granted to 300 Brahmans by the king's grandfather Vajrahasta. Later on a portion of the village Mundaparu, hamlet of Gāra was resumed and in its place some land consisting of 88 shares in the village Tūlupu was granted to the same Brahmans of Khonna in Śaka 1034, on the day of Uttarāyaṇa-saṅkrānti. The boundaries of the land granted are then given. The inscription is said to have been composed by the *Śāsanādhikāri* Jātavēdi-Bhatta and was inscribed on the plates by Baddenāchārya, son of Vallenāchārya, who is called Vallamōja in the earlier grant.

The Cholas.

9. The bulk of the Chōla records copied during the year come from the Mayavaram taluk, Tanjore district, which was taken up for the villagewar survey. This taluk, in early times comprised, as far as could be gleaned from the inscriptions of the taluk, of portions of two main territorial divisions, the Rājādhirāja-valanādu and the Uyyakkondār-valanādu. In the early Chōla period the first division was, however, known as Rājēndrasiṁha-valanādu of which the two subdivisions (i.e.) Nāṅgūr-nādu and Tiruvindalūr-nādu (*South-Indian Inscriptions*, Vol. II, Part V, pages 23 and 24) are mentioned in the year's epigraphs as situated in Rājādhirāja-valanādu. Rājēndrasiṁha-valanādu itself occurs in the present collection with its sub-divisions Manni-nādu and Iṉṉambar-nādu but does not seem to have formed part of the present taluk. Uyyakkondār-valanādu comprised the following *nādus*, viz., Kurumbūr-nādu, Ambar-nādu, Ākkūr-nādu, Tiraimūr-nādu, Tiruvalundūr-nādu, Veṉṉādu, Pērāvūr-nādu and Vilai-nādu. In the time of Kulōttuṅga I and his successors the name of the main division seems to have changed variously into Rājanārāyaṇa-valanādu, Rājasundara-valanādu, and Jayaṅgondaśōla-valanādu which last name continued in use even to a later period.

Ancient territorial divisions of the Mayavaram taluk.

10. A fairly large number of inscriptions of Rājakēsarivarman and Parakēsarivarman without any distinguishing epithets are included in the collection, and of these, Nos. 361 and 362 of 1925 may be ascribed to the period immediately following the rule of Parāntaka (I) since it mentions Nulambar Vīraśōlar. Nulamba and Vīra-Chōla appear to be identical with the two feudatory chiefs of Parāntaka I, Nulamba Tribhuvandhīra or his son Nulamba and the Gaṅga king Prithivīpati II (*Epigraphia Indica*, Vol. IV, pages 82 and 223). Vīranārāyanachchēri and Vīranārāyaṇa-chaturvēdimaṅgalam that are mentioned in a record of Parakēsarivarman (No. 92 of 1925) seem to have been named after Parāntaka I who is known to have had the title *Vīranārāyaṇa*. Another inscription (No. 135 of 1925) of Parakēsarivarman mentions a community called "Āditta[illegible]anmaterinda-kaikkōlar" evidently after Āditya I, the father of Parāntaka I. No. 139 of 1925 dated in the 3rd year of Parakēsarivarman, is to be attributed to Parāntaka I because of the mention of Tirukkaṟṟalip-Pichchar who also figures as a donor in clear records of Parāntaka I. That Tirukkaṟṟalip-Pichchar was an important personage is gathered from the

Rājakēsarivarman and Parakēsarivarman.

Tirukkaṟṟalip-Pichchar, the builder of the temple at Tiruvāḍutuṟai.

Metallic statue in the Bṛihadīśvara temple, Tanjore
(No. 852 of Appendix C)

Rājarājēndra-Chōḷarāja (Rājarāja I)

number of endowments made by him to the temple at Tiruvāḍuturai, which we learn was also built by him (No. 126 of 1925). King Parāntaka himself contributed 500 kaḷañju of gold towards the construction of this structure above the *kuḍappaḍai* (No. 143 of 1925). On the south wall of the central shrine of the temple is cut in relief a figure about a foot in height of this chief with his name engraved beside it.

The precaution taken by the assembly in receiving gold coins of the proper weight and fineness in its transactions is evidenced by a record of Parāntaka I (No. 50 of 1925) which mentions *Ūrkkal-Śemmaippoṇ* also called Tippōkkuch-chempoṇ in almost similar terms as given in page 229 of *South-Indian Inscriptions*, Volume III, Part III. Instead of *kaḷañjir-pērttu* which has been taken to mean 'cut off from *kaḷañju*,' we have here "paḷaṅkāśinōḍuṇ oppadu", i.e., corresponding or agreeing with the old coin (that had been tested by fire) which seems to convey a better sense. The current coins seem to have varied in weight and fineness, which necessitated the detailed definition in inscriptions of the coins that the assembly would accept. Compare for instance, *Īḷakkaruṅkāśu* that was equivalent to 1/5 *kāśu-poṇ* current in the time of Uttama-Chōḷa (No. 47 of 1925) and the *kāśu* corresponding to the *kaḷañju* (*kaḷañjirpērttu*) the equivalent of 3¾ mañjāḍi (No. 105 of 1925) current in the time of Rājarāja I.

Āditya II.

11. The two inscriptions of Parakēsarivarman with the epithet 'who took the head of the Pāṇḍya' (No. 192 of 1925) or 'who took the head of Vīra-Pāṇḍya' (No. 200 of 1925), dated in the 4th and the 3rd years respectively, are to be assigned to Āditya II (paragraph 19, *Annual Report* for 1912).

Uttama-Chōḷa.

Two queens of Uttama-Chōḷa are brought to light this year, the chief queen (*agra-mahādēviyār*) being Ōraṭṭaṇaṇ Śōrabbaiyār (No. 165 of 1925) and the other Ārūraṇ Poṇṇambalattaḍigaḷār (No. 47 of 1925). We already know of a certain Kiḷānaḍigaḷ as his queen (*Annual Report* for 1909, Part II, paragraph 41) and one Vīranāraṇiyār who is also referred to as a queen (*nambirāṭṭiyār*) of Uttama-Chōḷa (*South-Indian Inscriptions*, Volume III, Part III, page 283). But here we have to take the expression *nambirāṭṭiyār* to mean 'mother', as Vīranāraṇiyār was the wife of Gaṇḍarāditya (No. 108 of 1906). Kiḷānaḍigaḷ is possibly an honorific term to denote any queen and not a proper name (cf. *Annual Report* for 1923, Part 2, paragraph 25). The first part of the name Neṟiyuḍaichchōḷapērāṟṟu in No. 165 of 1925 might have been a surname of Uttama-Chōḷa or more probably his father Gaṇḍarāditya who was well known for his piety. Pirāntakaṇ Mādēvaḍigaḷ *alias* Śembiyaṇ Mahādēviyār appears in No. 204 of 1925 as making a present of a silver *śambaram* to the god at Talachcheṅgāḍu. We learn from No. 352 of 1925 that in the time of Uttama-Chōḷa, Paṅgaḷa-nāḍu in Palakuṉṟakkōṭṭam was in the charge of Kampaṇaṇ-Irāmaṇ *alias* Uttamaśōḷa-Pirudigaṅgaraiyaṇ. Since the Gaṅga king Prithivīpati II is known to have received the Bāṇa country from Parāntaka I (*South-Indian Inscriptions*, Vol. II, No. 76) and since Paṅgaḷa-nāḍu lay in the Bāṇa country, it is probable that the Pirudigaṅgaraiyaṇ mentioned here was a successor of Prithivīpati II if not his son. We learn from the record that Uttama-Chōḷa was present in the temple at Conjeeveram when this feudatory made a tax-free gift of a *dēvadāna* land to the Mahādēva at Tiruppaḷaṅgōḷūr.

A royal statue in the Tanjore Temple.

12. In the Bṛihadīśvara temple at Tanjore is a metallic image which is nearly 2½ feet high from the pedestal (No. 852 of Appendix C) with the label '*Rāja-rājēndra-Sōḷarāja of the big temple*' engraved in the modern Tamil alphabet on the pedestal. The king is represented as standing with both his palms joined together in a worshipping pose. As a work of art, it is only a second rate specimen, not to be compared favourably with the image of Kṛishṇarāya at Tirumalai (Tirupati, North Arcot district). It is said that this statue receives all the honours in the temple and when the god is taken out in procession, the royal image escorts the deity. The name as given on the label evidentally refers to the Chōḷa king Rājarāja I, for it was he who was intimately connected with the construction and the upkeep of this temple. It should be a later work done to perpetuate the memory of the founder of the great temple. The tradition locally current about this image also corroborates this view.

13. Of the inscriptions of Rājarāja I, the one from Tiruvāduturai (No. 120 of 1925) referring to theatre and dances as an adjunct to the temple is of some interest.

Rajarāja I.

This inscription dated in the 9th year of the king records a gift of land to Kumaraṇ Sīkaṇḍaṇ, a professional actor (*śākkaiyār*), by the assembly of Śāttaṇūr, for staging the seven acts (*aṅkas*) of the *Āryakkūttu* (themes from Sanskrit *Purāṇas*) on the festival day in the month of Puraṭṭāśi. Provision is also made in the inscription for the supply, in connection with the staging of this *kūttu*, of rice flour, betel leaves and arecanuts, ghee for mixing collyrium and turmeric. A later inscription of the time of Rājakēsarivarman Kulōttuṅga-Chōladēva (No. 152 of 1925) makes provision for the maintenance of a theatre called "*Nānāvida-naṭaśālai*". From the name it looks as if the theatre was intended for different kinds of amusements. Instances of encouragement, both private and royal, to this kind of pastime are not wanting in the records copied in previous years. No. 65 of 1914 registers a gift of land for the performance of the dance called *Śākkai-kūttu* and No. 253 of 1914 provides for the dance *Śāndikkūttu*. Rājarāja I brought and settled at Tanjore as many as 400 dancing girls from several temples of South India (*South-Indian Inscriptions*, Vol. II, page 259). His son Rājēndra-Chōla made endowments for enacting a drama called *Rājarājēśvara-nāṭaka* by an expert in *Śāndikkūttu* named Tiruvālaṇ Tirumudukuṇraṇ *alias* Vijayarājēndra-Āchāryaṇ (*South-Indian Inscriptions*, Vol. II, pages 306–307). Rājādhirāja I made a similar endowment in favour of a certain actor and his troupe for their services in the temple of Mahāliṅgēśvara at Tiruvidaimarudūr (No. 264 of 1907). An inscription of Kulōttuṅga III (No. 306 of 1907) records the appointment of an additional dancing master in the temple who had to dance with gestures. Rājarāja III attended the performance of *agamārgam* by Uravākkiṇāṇ Tālaikkōli at Tiruvorriyūr (No. 211 of 1912).

Encouragement to theatre and dances.

The management of the temple at Tiruvāduturai, now under the control of the *Paṇḍāra-sannidhi* of the place seems to have been vested in the time of Rājarāja I in the hands of a certain Sadāśiva-Bhaṭārar of the *Maṭha* at Tiruvaiyāru (Nos. 101 and 121 of 1925). In both of these records the assemblies of the villages give an agreement to this person to pay the taxes on some lands belonging to the temple for the amount they had received from it towards the remission of taxes.

Sadāśiva-Bhaṭārar of Tiruvaiyāru-*Maṭha*.

14. Āḷvār Parāntakan Kundavai-Pirāṭṭiyār, the paternal aunt of Rājēndra-Chōladēva, is known for her piety and for her interest in the establishment of hospitals for the sick. (*Annual Report* for 1924, paragraph 14.) A record of Rājēndra-Chōla I from the current collection dated in his 4th year (No. 112 of 1925), mentions this princess as making an endowment for a free dispensary in Palaiyavāṇavaṇmādēvi-chaturvēdimaṅgalam in favour of Araiyaṇ Savarṇaṇ Chandraśēkharaṇ *alias* Uttama-Chōla-Achalaṇ and his descendents. The donee evidently belongs to the same family as Savarṇaṇ Arayaṇ Madhurāntakaṇ, the recipient of a similar endowment made by Kundāvaiyār in No. 248 of 1923. From an inscription of Tiruvāduturai (No. 104 of 1925) we learn that Irāmaṇ Abhimānatoṅgiyār, was the mother of Trailōkya-Mādēviyār who was again the mother (*nambirāṭṭiyār*) of Rājēndra-Chōladēva and a queen of Rājarāja I (*South-Indian Inscriptions*, Volume II, Part 5, Introduction, page 7).

Rājēndra-Chōla I.

15. Rājakēsarivarman Vijaya-Rājēndradēva who has been identified with Rājādhirājadēva I (*Annual Report* for 1910, Part II, paragraph 21) is represented by two inscriptions this year (Nos. 48 and 244 of 1925). In No. 48 the king is stated to have 'taken the head of Vīra-Pāṇḍya, the *Śālai* of the Sēralaṇ (Chēra king), Ilaṅgai (Ceylon) and Raṭṭapāḍi 7½ lakhs and performed the anointment of victors at Kalyāṇapura'. The other inscription (No. 244 of 1925) begins with a new introduction commencing with the words '[illegible]' etc., and definitely states that the king had the anointment of heroes under the (appropriate) name Vijaya-Rājēndradēva. Special stress is laid in the epigraph on the king's conquest over Ahavamalla. These two inscriptions make provision respectively for the maintenance of a flower-garden and of a feeding house both called after Rājādhirāja, the latter being endowed by an officer called Pichchaṇ Āditta ṇ *alias* Vijayarājēndra-Mūvēndavēḷāṇ of Kōmakkuḍi.

Vijaya Rājēndradēva.

16. In an inscription of Rājēndradēva (No. 193 of 1925) mention is made of Uḍaiyār Vijaya-Rājēndradēva 'who died on elephant back' (*āṇaimēl-tuñjiyaruliṇa*). We know that Rājādhirāja took part in the battle of Koppam and lost his life there. (*South-Indian Inscriptions*, Volume III, part 1, page 39). It is evidently to signify his death in the battle-field that Rājādhirāja I *alias* Vijaya-Rājēndradēva is given the epithet '*āṇaimēl-tuñjiyaruliṇa*' in this year's record. Mr. T. A. Gopinatha Rao in his '*Śōḷavaṁśa Charitram*' (pages 22 and 23) takes '*āṇaimēl-tuñjiyaruliṇa*' Vijaya-Rājēndradēva to refer to Rājēndradēva himself. That this is not correct is clear from the present inscription which records a gift of money received in two instances by the assembly of Talaichchaṅgāḍu, first in the 36th year of '*āṇaimēl-tuñjiyaruliṇa*' Vijaya-Rājēndradēva and secondly in the 3rd year of Rājēndradēva. In this record the 3rd and 6th regnal years of the king are quoted together at the beginning with other astronomical details. It must evidently be taken to mean that the order was made in the 3rd year but came into effect in the 6th year of the king. The astronomical details point to A.D. 1057, June 20, Friday, as the date of the inscription.

Rājēndradēva.

Vīra-Rājēndradēva is represented by a single record from Puñjai (No. 190 of 1925) dated in his 3rd year. This inscription states that a title deed belonging to a certain Tiruvenkāḍuḍaiyāṉ had been lost after his death and that six of his relations paid 80 *kāśu* to get another.

Vīra-Rājēndradēva.

17. Most of the inscriptions of Kulōttuṅga I come from Tiruvāḍuturai and they point to the existence of a number of *maṭhas* in the locality where pilgrims and the destitute were fed. The following *maṭhas* find mention in these inscriptions viz., Tirunalavidaṅgaṉ-*maṭha* (No. 144 of 1925), Tiruvīdi-*maṭha* (No. 147), Śivalōka-nāyakaṉ-*maṭha* (No. 148) and Nāṟpat-teṉṉāyiravaṉ-*maṭha* (No. 150). From another inscription (No. 145) from the same village, we learn of a feeding house established in front the eastern gateway of the temple. All these *maṭhas* seem evidently to have been the precursors of the present *maṭha* in the village. Loyalty to the king, sometimes found expression in feeding the learned in his name in those *maṭhas*. One such instance is furnished in No. 243 of 1925 where it is mentioned that Śivayōgins well versed in the *Vēdas* were fed in the Mārkaṇḍēyaṉ-*maṭham*, for the welfare of the king. No. 61 of 1925 mentions the king's throne called '*Vāṇādhirājaṉ*' in the hall '*Rājēndraśōḷaṉ*' in his palace at Muḍikoṇḍaśōḷapuram. The *Sēnāpati* Ādittaṉ Tiruchchirrambalam-Uḍaiyāṉ *alias* Kāḍavarāyaṉ of Kāñjanūr figures as the donor in No. 144 of 1925. He may be identical with Kāḍavarāyar who figures in Nos. 43 and 44 of 1903.

Kulōttuṅga I.

The existence of an irrigation committee (வாய்த்தலைப்படி குழுவையரக்கள்) as a branch of the assembly at Sirraṇaichchūr, a *brahmadēya* in Tiruvaḷundūr-nāḍu is brought to light by an inscription from Tiruvāḍuturai (No. 110 of 1925) but it is unfortunately built in at the beginning. It makes reference to Parakēsarivarman *alias* Uḍaiyār Karikālaśōḷadēvar 'who raised the banks of the river Kāvērī' (*Kāvērī-karaikaṇḍa*) leaving us in doubt about the identity of the king to whom the record belongs. We know that Vīra-Rājēndra had the surname Karikālaśōḷa (S.I.I. Vol. III, page 198) but, in the present instance, it is not certain whether the reference is to him for he was a Rājakēsarivarman, while in the inscription Karikālaśōḷadēva is called Parakēsarivarman. The Palaeography of the inscription points to the beginning of the 12th century as its probable date.

18. In the time of Vikrama-Chōḷa Pērāvūr-nāḍu in Uyyakkoṇḍār-vaḷanāḍu was under the charge of the *Sēnāpati* Iḷaṅgārikuḍaiyāṉ Śaṅkaraṉ Ambalaṅkōyilkoṇḍāṉ *alias* Anantapāḷaṉ who figures as the donor in No. 158 of 1925, where in provision is made for feeding brahmans, *tapasvins* and the destitute in the feeding house called '*Muṉṉūrrirubattu-nālvaṉ*', named after the assembly of Pāṇḍiya-naiṉ[vaṉ]koṇḍa-Śōḷa-chaturvēdimaṅgalam, a *brahmadēya* in Maṉṉi-nāḍu. The name of the assembly suggests the strength of its members to have been 324. In another inscription (No. 159 of 1925) the same chief provides lands for the maintenance of a

Vikrama-Chōḷa.

feeding house (arachchālai) to feed brahmans, *tapasvins*, *anādigirīśas* and those studying medicine, grammar and *Rūpāvatāra*. We learn from No. 181 of 1925 that for growing betel leaves for the use of the goddess and for the maintenance of the gardeners growing the leaves, one Vāchchiyaṉ Śaṅkaraṉ Tiruchchirrambalam-Uḍaiyāṉ *alias* Teṉṉavaṉ Brahmārāyaṉ of Perumbarrappuliyūr and the temple authorities of Uḍaiyār Tiruchchirrambalam-Uḍaiyār approached and got their request for a grant of land sanctioned by the assembly of Talaichchaṅgāḍu in Ākkūr-nāḍu which assembled in the hall called '*Mummuḍiśōḷaṉ-Pērambalam*' (No. 181 of 1925). No. 239 from Tillaiyāḍi is dated in the 6th year of Vikrama-Chōḷa, and mentions the salt-pan called Āituṟai *alias* Rājēndraśōḷappēraḷam, the royalty obtained from which was directed to be utilized for the *ardhayāma* service called Vikramaśōḷaṉ-*śandi* in the temple. Of names of places with historical significance in the records of Vikrama-Chōḷa may be mentioned Āgōmallaṉai-irunāḍi-mēṉkoṇḍaśōḷa-chaturvēdimaṅgalam in Virudarājabhayaṅkara-valanāḍu and Pāṇḍiyaṉaikoṇḍaśōḷach-chaturvēdimaṅgalam a *brahmadēya* in Maṉṉi-nāḍu in Virudarājabhayaṅkara-valanāḍu.

A few records of about this period collected this year from Mēlaipperumbaḷḷam show the practice of selling women to temples (Nos. 216–219 of 1925). Generally ladies volunteered their services to the temple in perpetuity. No. 76 of 1925 gives a list of such servants attached to the *maṭha* of the god (at Kīḷaiyūr). In No. 218 of 1925 we have an instance of a lady selling herself along with 6 of her sons and grand-children to the god Tiruvalampuram-Uḍaiyār at Talaichchaṅgāḍu. In another inscription (No. 219 of 1925) we find a similar sale of herself by a lady along with some of her descendants. Such sale of persons to temples must not be taken to mean that these persons sold themselves or others merely for money, but that they dedicated their entire services to the temple for a small consideration. This is evident from the above-mentioned record where it is stated that 15 persons were sold to the temple for the low amount of 30 *kāśu*.

Sale of women to temples.

19. Kulōttuṅga II is represented by two inscriptions, one of which (No. 183 of 1925) begins with the introduction '*Pūmēvi-valara*' and the other (No. 232 of 1925) with the introduction '*Pūmaṉṉu-padumam*', etc. The former dated in the 4th year of the king refers to the land-survey made in the 16th year (of his predecessor). This record is attested to by the revenue officers Poṉṉuḷāṉ Talai-Nāḷuḍaiyāṉ, Iḷaṅgārik-kuḍaiyāṉ Pāṇḍaṉ Nallūruḍaiyāṉ, Taṉjāvūr-kiḷavaṉ and Vāṭkai-Uḍaiyāṉ. The other inscription is a damaged one and mentions the hall called 'Gaṅgaikoṇḍaśōḷaṉ-Chaturālai' where the assembly of the village was meeting.

Kulōttuṅga II.

20. All the inscriptions of Rājarāja II come from Pallavarāyaṉpēṭṭai near Mayavaram, excepting Nos. 257 and 258 of 1925 from Tirukkaḍaiyūr and No. 191 of 1925 from Puñjai which is only a duplicate copy of No. 258 of 1925. Some of the inscriptions copied in this temple have been reviewed in my *Annual Report* for 1924, page 103 where the active part taken in the king's affairs by Pallavarāyar, the chief officer of the king, is mentioned at length. The large number of inscriptions particularly of this king in the temple at Pallavarāyaṉpēṭṭai shows the high patronage that this temple received in the time of Rājarāja II. The chief Pallavarāyar appears again in No. 9 of 1925 conferring the accountantship in the temple of Rājarājiśvaram-Uḍaiyār on a certain Tiruvindaḷūr-uḍaiyāṉ Tirukkāḷiśvaram-uḍaiyāṉ Ādi[t*]tadēvaṉ of Rājarājaṉ Kulattūr.

Rājarāja II.

No. 257 of 1925 commences with the introduction '*Pūmaruviya-tirumādum*', etc, and is dated in the 14th year of the king. The inscription mentions that the assembly of Tirukkaḍaiyūr met in the hall '*Kulōttuṅgaśōḷaṉ Tiruveḍuttukaṭṭi*' in the temple of Kālakāladēvar to censure the conduct of the *Māhēśvaras* who, besides wearing and distributing among themselves the red lilies (செவ்வரிக் புறம்) distinctly exhibited their leanings towards Vaishnavism. The assembly seeing this outrage resolved to confiscate the lands of the *Māhēśvaras* in favour of the temple. The other inscripion of Rājarāja from Tirukkaḍaiyūr (No. 258 of 1925) is also dated in his 14th year giving full astronomical details which point to A.D. 1160, March 7, Monday as the date of the record. The new and long introduction commencing with

the words '*Pūmaruviya-poḻilēḻum*' that is prefixed to the record very nearly resembles the long passages in Bāṇa's *Kādambari* containing various *alaṅkāras*. The king is here eulogised as 'the very life of the people, the face of the *āgama* the foremost in the three worlds and the head of the three Tamils'. He also boasts of having received homage at the hands of several kings such as the Kaṇṇaḍar, Kaliṅgar Teṇṇavar, Śiṅgaḷar, Kaikavar, Koṅgaṇar, Kūpakar, Kāśikar, Kāmbōdar, Kōśalar, Kondaḷar, Pappaḷar, Pāñchāḷar, Poppaḷar, [Pūluvar], Ma[ddi]rar, Māraṭṭar, Vattavar and Māgadar. It is evident that this boast of the king cannot be taken literally. His queen is said to have belonged to the Malāḍa family. This inscription states that owing to the failure of water in the 14th year of the king, i.e., A.D. 1160 in the months of Āvaṇi and Purattāsi even one crop could not be raised and hence the assembly of Talaichchaṅgāḍu in Ākkūr-nāḍu resolved to convert the land into garden land for growing betel-leaves for the god at Tirukkaḍavūr promising to pay the taxes on the land themselves to government on behalf of the temple in lieu of 300 *kāśu* received by them. The document is signed by one member of the *Aḍaippu-muḍali*, by one member of the 'Superintendents of lands' (*vēli-nāyakam*) and by 44 members of the *Kūṭṭapperumakkaḷ* including the *madhyastha* of the village. As a *nota bene* is added that this record is also engraved on the walls of the *tirumaṇḍapa* of the god Kūṭṭāḍudēvar in the temple of Uḍaiyār Tiruaṇṇipaḷḷi-Uḍaiyār. This is evidently the one secured from Puñjai (No. 191 of 1925).

His inscription with a new introduction.

21. Of the inscriptions of Rājādhirāja II, No. 188 of 1925 from Puñjai dated in his 14th year deserves mention. It states that in Kidāraṅkoṇḍaśōḷa-nallūr, a hamlet of Talaichchaṅgāḍu, 4 persons were enjoying a plot of land called 'Oḷikuṟai-kollai' which the temple trustees and the *Māhēśvaras* had claimed as *dēvadāna* and as such planted boundary stones. The *āṇḍārs* (devotees) of the village rose in a body and charged these 4 people with having removed the (boundary) stones and to establish their claim over the land the *Aṇḍār Tiruchchūla-Vēḷaikkārar* entered fire and lost their lives. The *Mūlaparushaiyār* (owing perhaps to such an unexpected turn of events) decreed the land under dispute in favour of the temple. Metallic images representing the *tiruvēḷaikkārar* were set up in the temple and arrangements were made for worship and offerings to these images, from the money received (as penalty) from the 4 persons mentioned above.

Rājādhirāja II.

No. 261 of 1925 is another inscription of the same king which refers to the help given to the Pāṇḍya king Kulaśēkhara against his rival Vīra-Pāṇḍya and to the Chōḷa invasion of Ceylon. Owing to the fragmentary nature of the inscription the details are not clear.

22. A record from Śambanārkōyil dated in the 5+1st year of Kulōttuṅga (No. 171 of 1925) refers to a perturbation in the 11th year perhaps of his predecessor Rājādhirāja II. This perhaps refers to a confusion caused by the war of the Pāṇḍya succession in which the Chōḷa king took an active part.

The inscription states that in the disturbed state of the country the images of the *Nāyaṇmārs* (63 devotees) had been removed to the temple at Tiruvidaikkaḷi. At the instance of the chief Chakkaravartti Ākkūr Nāḍāḷvāṉ, the *dēvaraḍiyār* of the temple of Tiruchchempoṇpaḷḷi-Uḍaiyār at Ākkūr and the Nyāyattār agreed to conduct the festivals of these *Nāyaṇmārs* and to construct the gate-way 'Tappāḍavēdiyaṉ-*tiruvāśal*' and to repair the damages done by the cyclone.

Kulōttuṅga III.

The influence exercised by a favourite poet in the court of Kulōttuṅga III is learnt from No. 255 of 1925 which states that at the request of the poet Vīrāntap-Pallavaraiyar the king gave a certain piece of land to Pāraśivaṉ Poṉṉaṉ *alias* Kālavinōda-Nittappēraiyaṉ the newly appointed dance-master in the temple.

No. 80 of 1925 from Kīḷaiyūr is an interesting record proclaiming the royal order that mischievous people who were a source of trouble to the Brahmans, Veḷḷāḷas and the temple would be levied heavy fines which might extend up to 20,000 *kāśu* and in case of default would be liable for forfeiture of their lands to realise the fines imposed. In pursuance of this order two persons by name Kavuṇiyaṉ Śrī Kapāṭaṉ Śrī Krishṇaṉ and Śrī-Kapāṭaṉ Periyāṇḍāṉ who were charged with having caused a riot

(கசவகம்) and set fire to the house of a Brahman called Arinārāyaṇaṉ were both fined 1,000 *kāśu*. Since no one came to help such people, and since the fine had somehow to be paid according to the royal order, their land was sold to the temple of Tirumaḍam-Uḍaiyār by the assembly of Tiruvīndaḷūr for 1,060 *kāśu* including the 60 *kāśu* for default in the payment of fine. Such heavy penalties must have acted as a healthy deterrent against the repetition of disturbance to the peaceful life of the village.

The record of Tribhuvanachakravartin Śōḷakēraḷadēva (No. 75 of 1925) 'who took Madurai, Karuvūr, Īḷam and the crowned head of the Pāṇḍya' is to be attributed to Kulōttuṅga III on the identity of the conquests claimed for him. We have already met with a certain Śōḷakēraḷadēva in records of previous years (Nos. 126 and 127 of 1900 and No. 133 of 1906), where, however he appears without any distinguishing titles He had been identified in *Annual Report* for 1900, Part II, paragraph 21, with prince Śōḷakēraḷadēva mentioned in the Maṇimaṅgalam inscription of Parakēsarivarman *alias* Rājēndradēva as his son (*South-Indian Inscriptions*, Volume III, page 62). From an inscription at Karuvūr we know that the province of Koṅgu was known as Śōḷakēraḷa-maṇḍalam (*South-Indian Inscriptions*, Volume III, page 44). It is not clear whether the name assumed by the king in the present inscription has anything to do with the province of Koṅgu. This record is dated in the 23rd year of the king and gives astronomical details for calculation which work out correctly for A.D. 1200, July 17, Monday.

Śōḷakēraḷadēva identical with Kulōttuṅga III.

23. A few inscriptions from Achyutamaṅgalam in the Tanjore district are dated in the reigns of Tribhuvanachakravartin Rājēndradēva or Vīra-Rājēndradēva (Nos. 393, 399 and 403 of 1925). These and other records of the place speak of the temple of Sōmanāthēśvara as of recent origin having been constructed and endowed by a certain Svāmidēvar of the Rāḍha country, who is clearly called in No. 402 of 1925 Śrīkaṇṭha-Śambhu a brother of Gōsvāmi Miśra. The name 'Svāmidēvar' reminds us of the royal preceptor Svāmidēvar of the Ārpākkam inscription (No. 20 of 1899) who was approached by Pallavarāyar to pray for the safety of the latter's son in the Ceylon wars during the reign of Rājādhirāja II. It is therefore likely that the inscriptions have to be assigned to about this period and possibly to Kulōttuṅga III. The *ulvari* for No. 399 is signed by the royal Secretary Neriudaich-chōḷa-Mūvēndavēḷāṉ Kāḍuvettigal. Kō-Peruñjiṅga the feudatory of the Chōḷas who subsequently rebelled against the Chōḷa yoke and imprisoned Rājarāja was a Kāḍuvetti.

24. No. 213 of 1925 from Talaichchaṅgāḍu refers to some calamities in the land in the 5th, [11]th and 16th years of Rājarāja III, in which the old registers and documents were lost in the village. Perhaps these have reference to Rājarāja's defeat and imprisonment by the Pallava Kō-Peruñjiṅga (*Annual Report* on Epigraphy for 1923, page 97 and *Epigraphia Indica*, Volume VII, pages 160ff). The assembly of the village through Piḷḷai Purōśaikkuḍaiyār Sattyavākkar Tiruvēgambam-Uḍaiyār approached Piḷḷai Śēndamaṅgalam-Uḍaiyār Śivadavanaperumāḷ *alias* Iruṅgōḷar who directed the renewal of the title deeds (*aṉubhōgapparrolugu*) in the names of those residents who were in the enjoyment of the lands till the 18th year of the king. Judging from the names, the above-mentioned two persons appear to have been holding high positions in the state if they were not princes of the royal blood.

Rājarāja III.

Agriculture being the sole occupation of the people, irrigational facilities were zealously guarded by them: No. 406 of 1925 mentions that the villages Sōmanātha-maṅgalam and Sōmanātha-chaturvēdimaṅgalam were irrigated from Muḍikoṇḍaśōḷap-pērāṟu. The village of Śidakkamaṅgalam intervened for a share and in the quarrel that ensued one Rājarājappēraiyaṉ was punished by mistake and for the wrong punishment meted out to him, his son Edirilāppēraraiyaṉ was given land as *Udirappaṭṭi* in the 39th year of Periyadēvar (i.e.) Kulōttuṅga III. In the present record Edirilāppēraraiyaṉ applies for and gets certain concessions owing to the unproductiveness of the land.

From No. 358 of 1925 we learn that in the time of Rājarāja III, Piṅgaḷa-nāḍu in Palkuṉṟa-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam was in charge of Nilaiyiṭṭa-Perumāṉ Araśaganāyaṉ *alias* Kulōttuṅgaśōḷa-Piruduvigaṅgar. We

are already familiar with a chief named Sōmaṇ Tiruvaṇṇāmalai-Udaiyāṇ *alias* Kulōttuṅgaśōḷa-Pirudigaṅgaṇ in the time of Kulōttuṅga III (No. 516 of 1902). It is not unlikely that the chief is identical with the one mentioned in this year's collection. The record under reference makes mention of a certain Vaḷiyirundāṇ *alias* Toṇḍaimāṇ, a *sāmanta* of Kulōttuṅgaśōḷa-Piruduvigaṅgar who constructed a *maṇḍapa* in the Phalagrāhēśvara temple at Paḷaṅkōyil for the welfare of his master.

25. Two inscriptions of Rājēndra-Chōḷadēva III throw some light on the method of collecting the taxes in the 13th century. No. 336 of 1925 dated in the 28th year of the king states that a certain Āttirayaṇ Mahādēva-Bhaṭṭar of Śuttavalli-nallūr Śōḷanukka-nallūr, a hamlet of Suttavallich-chaturvēdimaṅgalam had gone away to Pāṇḍimaṇḍalam and subsequently died there leaving his rent in arrears for over 10 years. Since there was no heir to represent him and to pay the taxes on his behalf, the assembly of the village, afraid of the stigma that would be attached to them by the non-collection of the dues, sold the defaulters' land for 4,000 *kāśu* and met the demand. From the other record (No. 339 of 1925) we learn that owing to the imposition of the taxes *poṇvari*, *antarāyam* and *kōyiṟṟamappēṟu* on the *dēvadāna* lands, no tenant came forward to cultivate them and as a consequence the temple fell into disrepair and worship in the temple stopped. The chief Kaḷappāḷan thereupon remitted the taxes and resumed worship in the temple. This Kaḷappāḷaṇ seems to have transferred his allegiance later on to the Pāṇḍyas, for we find him issuing an order in the 8th year of Jaṭāvarman Sundara-Pāṇḍya I (i.e.) in A.D. 1258–9 (No. 297 of 1913). Since the present record is also dated in the same year, it must be supposed that he changed his master in A.D. 1258–9.

Rājēndra-Chōḷa III.

The Pallavas.

26. No. 229 of 1925 copied at Ākkūr in the Mayavaram taluk, Tanjore district, is the only inscription in the year's collection belonging to the times of the later Pallava king Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva. The record bears no date but states that during the regime of Kō-Peruñjiṅgadēva a certain Aḷagiya-Pallavar *alias* Vīrapratāpar kept the Hoysaḷas in confinement and levied tribute from the Pāṇḍyas. He returned to the Chōḷa country again and went along the southern bank of the Kāvērī towards the east, visiting all the sacred places. He also made tax-free all lands belonging to the temples and conducted the necessary repairs to them. He camped at a village (name lost) in Jayaṅgoṇḍaśōḷa-valanāḍu and observed that the tenants had migrated from the villages leaving their lands waste probably owing to heavy taxes and their inability to pay them. It is stated that the people migrated as far as the Ganges. Aḷagiya Pallavar remitted the arrears of taxes due from them and invited them to return home and take possession of their belongings. The lands were demarcated anew by cutting the (old) boundaries.

Kō-Peruñjiṅgadēva.

We have known of open hostilities on two occasions between a Kō-Peruñjiṅga and the Chōḷa king Rājarāja III, the intervention of the Hoysaḷa king Narasiṁha II on behalf of the Chōḷa and the defeat of the Pallava (*Epigraphia Indica*, Volume VII, pages 160ff and No. 418 of 1922). On these two occasions the Hoysaḷa king was victorious and the capture and imprisonment of the Hoysaḷas as stated in our present record could not be possible. But in No. 73 of 1918 which comes from Vṛiddhāchalam in the South Arcot district and which is dated in the 10th year (A.D. 1253–54) of Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva we are told that Kūḍal Avaniāḷappiṟandāṇ *alias* Kō-Peruñjiṅgadēva defeated certain *Daṇḍanāyakas* of the Hoysaḷa king in the battle field at Perambalūr (Trichinopoly district) and seized their ladies and treasures. It is probable that Sakalabhuvanachakravartin Kō-Peruñjiṅgadēva and Kūḍal Avaniyāḷappirandāṇ are both identical. If this identification is correct the Hoysaḷa king whose *Daṇḍanāyakas* were defeated at Perambalūr must be Vīra-Śōmēśvara whose capital was Kaṇṇanūr and whose reign extended from A. D. 1233 to 1263. It is therefore almost certain that the Peruñjiṅga of the record under reference is the same as the Peruñjiṅga of No. 73 of 1918 referred to above.

The Pandyas.

27. All the records of the Pāṇḍya kings secured this year come from the Tanjore district. The earliest record is perhaps the one from Tirukkaḍaiyūr (No. 247 of 1925), without the specific name of the king. In this inscription the king assumes only the title Tribhuvanachakravartin Kōnēriṇmaikoṇḍāṉ, but from the provision made for the Kulaśēkharaṉ-*śandi* called after the name of the king and the mention of Kāliṅgarāyar, it is to be attributed to Jaṭāvarman Kulaśēkhara I, who came to the throne in 1190 A.D. The importance of this record lies in the fact that it gives the nakshatra Mūlā in the month of Āṇi as the natal star of the king. To a later king must be attributed the record from Ākkūr (No. 230 of 1925) wherein Kappalūr-uḍaiyār Uḍaiyapillai *alias* Vāṉādarāyar is stated to have built the Vishnu temple in the village for the welfare of Perumāḷ Kulaśēkhara. Since no date is given in the record, it is not possible to identify this king.

Jaṭāvarman Kulaśēkhara I.

28. Next in chronological order comes the record of Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ from Tiruvāḍuturai (No. 154 of 1925) making provision for the Vikrama-Pāṇḍyan-*śandi* instituted after the name of the king in the temple. From this fact and on palæographical grounds the record may be attributed to Māṟavarman Vikrama-Pāṇḍyadēva who ascended the throne in A.D. 1283. This record gives Hastā as the star under which the king was born.

Māṟavarman Vikrama-Pāṇḍya.

The undermentioned are the kings represented in the other records of this dynasty which however do not give us any additional information.

Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya (No. 168 of 1925); Jaṭāvarman *alias* Tribhuvanachakravartin Rājarājaṉ Sundara-Pāṇḍya (No. 334 of 1925); Māṟavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva (No. 58 of 1925); Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍya (Nos. 262 and 346 of 1925); Śrīvallabha (Nos. 20 and 23 of 1925); and Perumāḷ Parākrama Pāṇḍya 'who was pleased to take all countries' (No. 238 of 1925).

Vijayanagara Kings.

29. The earliest inscription of the Vijayanagara dynasty is the copper-plate grant of Harihara, son of Saṅgama (No. 18 of Appendix A) from Kōmal (Mayavaram taluk, Tanjore district). But as only the last plate of the set has been secured details about the king, the donee and the grant are not ascertainable. All that could be gathered is that it seems to register the grant of the village Chitāmūru.

Harihara I.

30. Next in chronological order is the set of copper-plates of the Mahārāja Harihara II, kindly lent to the office by Mr. V. B. Alur, B.A., LL.B., editor of the '*Jayakarnāṭaka*', Dharwar. It is dated in the year Siddhārthi corresponding to Śaka 1301, Jyēshṭha, śu. paurṇamāsi, Tuesday (=A.D. 1379, May 31, Tuesday). The inscription registers the grant by the king, of 22 villages in the Gadaginadēśa (Gadag district) which comprised on the whole 66 villages and which was situated in the Tōragallunāḍu in the Lakkuṇḍeya-Vēṇṭhe, a sub-division of Pampā-Hastināvati (Hampi), to the gods Tryambaka and Vīranārāyaṇa of Gadag which was otherwise known as Kratupura. The control of the two temples was vested in Sammaṇāchārya, a Brahman of the Kāśyapa-*gōtra*, and the Bōdhāyana-*śūtra* and who was the *Sēnabōga* (accounts officer) of the Gadag-dēśa. For managing the temples Sammaṇāchārya was given two out of the 22 villages and 1/20 share in each of the other villages. The grant was made at the capital city Vijayanagara in the presence of the god Virūpāksha at the instance of his preceptor *Śrīmadrājaguru Mahāmaṇḍalāchārya* Vāṇīvilāsa-Kriyāśakti-Guru. This is evidently the same individual who in several inscriptions of the period is referred to as the religious teacher of the princes that founded the empire of Vijayanagara. The princess Gaṅgādēvi, wife of Chikka Kampaṇa, son of Bukka I, extols a certain Kriyāśakti at the beginning of

His preceptor Kriyāśakti.

her work *Kamparāyavijaya*. But it is not certain if all these passages refer to the same individual. For instance so late as the reign of Vīra-Bhūpati who issued the Daṇḍapalli plates (*Epigraphia Indica*, Vol. XIV, page 68 f.) there was a certain Kriyāśakti-Dēśika. The Telugu poet Śrīnātha, who visited the court of Dēvarāya II, recounts in a verse his literary disputation with the poet Ḍiṇḍima, held in the presence of Kriyāśaktirāya. It is not therefore possible to take all the references to intend the same individual. The Vāṇīvilāsa-Kriyāśakti of the present plates, the Kāśīvilāsa-Kriyāśakti of inscriptions and the Chandrabhūsha-Kriyāśakti of Śrīnātha's verse mentioned above appear to have been the heads of the Kriyāśakti-*maṭha* at different periods.

Virūpāksha II.

31. Vīra Viruppanna-Uḍaiyar or Virūpāksha II, son of Harihara II, is represented this year by two inscriptions one of which comes from Tirukkaḍaiyūr in the Tanjore district and is dated in Śaka 1307, Krōdhana. His other inscription dated in Śaka 1321 is from Mūvalūr in the same district. It confirms the right of ownership of the temple over the lands already noted in the stone inscriptions of the temple as belonging to it and over those granted to it subsequently. Vīra Bukkana-Uḍaiyar a brother of this Virūpāksha has an inscription at Achyutamaṅgalam dated in Śaka 1326, which records certain privileges in the temple granted to a private individual for setting up some images in the temple. The only other inscription of the first dynasty copied in the year is No. 270 of 1925 which is said to belong to Vīra Praudhadē varāya-Māhārāya, son of Vīrapratāpa Dēvarāya-Mahārāya, and is dated in Śaka 1377 Yuva. The king mentioned in the epigraph is no other than Mallikārjuna who is known from inscriptions to have been the son of Dēvarāya II. In the inscription under notice he is given the title 'Gajavēṭṭaikaṇḍaruliya' (who instituted the elephant hunt). This title was also assumed by Dēvarāya II. The grant was made at the instance of the prince Tirumalaiyadēva-Mahārāja for the maintenance of a *maṭha*, in the presence of the god Sārṅgapāṇidēva at Kumbhakōṇam. The chief Tirumalayyadēva-Mahārāya was the son of Sāluva Gōpa and brother of Sāluva Gōpa-Tippa of whom an account has been given in my *Annual Report* for 1923 (page 118). It is known that he was a great patron of Tamil literature and there are verses sung in his praise by the poet Kālamēghappulavar and the poets Mudusūryar and Iḷañjūryar called usually 'Iraṭṭaiyar' or the twins.

Other kings of the first dynasty.

The Sāluva chief Tirumalayyadēva, patron of the poets 'Iraṭṭaiyar.'

Next in point of time comes an inscription of Sāluva Naraśiṅgarāya from Paḷaṅkoil, North Arcot district (No. 357 of 1925), wherein the prince is merely called Naraśiṅgarāya. It mentions a subordinate of the king called Mugappāvāḍai Rāmaya-Nāyaka, who is known to us for the first time.

Sāluva Narasiṅga.

32. There is only one inscription of Vīra-Narasiṁha (No. 419 of 1925) copied this year, which records an agreement among the residents of three villages in the Chandragiri-rājya regarding the right of irrigation from a tank. But his brother Kṛishṇarāya is represented by eight inscriptions. Of these No. 62 of 1925 coming from Tirukkoḷambiyūr mentions for the first time a certain Mahāgaṇapati-Nāyaṇār as the *Karaṇikkam* of the king. Another *Karaṇikkam* of the same sovereign by name Maṅgaraśayya is already known (No. 426 of 1909) and he was the governor of Tiruvaḍi-sīmai.

Kṛishṇarāya.

There are five inscriptions (Nos. 167, 184, 226, 235 and 251 of 1925) of the king copied this year in the Mayavaram taluk, which record his remission of the taxes *śōḍi* and *śūlavari* in favour of the temples of Śiva and Vishṇu, made on the banks of the Kṛishṇavēṇi while he was returning after the conquest of the Gajapati king. A list of the villages containing these temples which were benefitted by this order of the king is given on page 12 of the *Annual Report* for 1904. This year's inscriptions appear to give the most complete list hitherto known, by adding the following to the list mentioned above:—*Chandralikhai* (Śēndalai), *Tirunagari*, *Tirunāṅgūr*, *Tiruvaḷundūr*, *Tiruvennagar*, *Tēvūr*, *Tiruppugalūr*, *Vaigal*, *Tirumuṭṭam*,

Iraivānāsur, *Śēndavanmaṅgalam*, *Naraiyūr*, *Kānāṭṭanpullūr*, *Talaichchaṅgādu*, *Kurichchi*, *Tiruppuṅgūr*, *Korukkai*, *Talaināyar*, *Tirumarugal*, *Tirumaṅgalakkudi*, *Tirundudēvankudi*, *Sūryanārkōil*, *Tirukkōdikkā*, *Kurrālam*, *Śirukudi*, *Tirukkuraiyalūr*, *Virkudi*, *Āchchāpuram*, *Tiruvāiputtūr*, *Nallūr*, *Tirumēchchūr*, *Ākkūr*, *Perumulai*, *Tiruvalliyaṅgudi*, *Pariyalūr*, *Āndārkōyil*, *Tirunanipalli*, *Tillaiyāli* and *Ilaṅgārikkudi*. Most of these find mention in the list given in Nos. 210 and 235 of 1917 copied at Perumulai and Korukkai which are also in the Mayavaram taluk.

No. 246 of 1925 from Tirukkadaiyūr gives an interesting account of how after the grant of taxes was made, some temples of which Tirukkadaiyūr was one, did not by mistake get the benefit of the grant. The inscription narrates how three residents of the village, Āditta-Bhaṭṭan Kariyamānikka-Bhaṭṭan, Pukkaduraivalla-Śōlabrahmārāyan, and Kariyamānikka-Bhaṭṭar Āpatsahāyar interviewed Krishṇarāya at Vijayanagara and got the order ratified. These villages seem to extend the limits of the country in which these were situtated far beyond the boundaries specified in the inscriptions of the king at Śēndamaṅgalam (*Annual Report* for 1903, page 6, paragraph 16). Of these enterprising citizens of Tirukkadaiyūr, Āpatsahāyar is already familiar to us from No. 47 of 1906 as a Brahman who made some endowments for the repairs of the temple at Kadavūr. Āpatsahāya is there said to have pleased Krishṇarāya by his warlike deeds at Irāchchūr (Raichur ?)and Vijayanagara.

33. The earliest inscription of Achyutarāya of the year is that engraved on the Kadalādi plates (No. 14 of App. A, which has already been published in *Epigraphia Indica*, Volume XIV, pages 310 to 323. It is of interest to note here that among the donees of the inscription appears Rāmā-Bhaṭṭa, son of Bhūtanātha Chitti-Bhaṭṭa, as the recipient of only a small share probably in his capacity as a scholar (donee No. 24, *Ibid* page 314). He is identical with the famous general and Viceroy of Achyutarāya of whom a short account is given on page 113 of my *report* for 1924.

Achyutarāya.

Nos. 302 and 303 of 1925 from the villages Hulikunta and Chikkakeriyāginaballi, both dated in Śaka 1461 in the reign of Achyuta, recount the charities of Bayakāra Rāmappayya, the minister of the king and Viceroy of Kondavīdu. These are copies of several inscriptions in the Bellary district already secured in previous years (Nos. 464, 514 and 517 of 1914; Nos. 300—303 and 306—307 of 1918). An account of the chief as gathered from these inscriptions has been given in the *Annual Report* for 1915, part II, paragraph 51 and for 1919, part 2, paragraph 44). An inscription in Telugu verse in his praise has been copied at Kondavīdu (No. 445 of 1915), another in Telugu and Sanskrit verse recounting his and his sister Chinnamāmbā's charities was copied at Vaṅkāyalapādu (No. 422 of 1915). It may be of interest to learn from the *Svaramēlakalānidhi* that Rāmayāmātya was the daughter's son of Tōdaramalla Kallinātha, the commentator of Sāraṅgadēva's *Saṅgītaratnākara* and the protege of Mallikārjuna Praudhadēvarāya.

His minister Bayakāra Rāmappayya.

34. A set of copper-plates (No. 12 of Appendix A) from Śrīperumbudūr belongs to Sadāśivarāya and is dated in the Śaka year 1477. It registers the grant by the king, of the village Tirumānikuppam also called Chinnatimmarājapura, in the Chandragiri-rājya to the Vedic scholar Purushōttama-Bhaṭṭa of the Gautama-*gōtra* and the Āśvalāyana-*sūtra* who was the son of Tirumala-Bhaṭṭa and grandson of Nandi-Bhaṭṭa of the Jonnalagadda family. The scholarly achievements of the donee are highly praised. From the name the donee appears to have been a Telugu Brahman. It is not known how the plates have found their way to the Vaishṇava temple at Śrīperumbudūr since the donee does not appear to have had any connection with this temple. It is possible that the village granted was later on sold or in some other way transferred to the temple along with the plates. The grant itself is said to have been made by the king at the request of the minister Rāmarāja of the Ārāvīdu family prompted by the princes Rāmarāja Timmarāja and Chinna Timma. The genealogy and praises of Rāmarāja are given at great length and one of the titles given to him, viz., *Prājyakarṇāṭarājya-sthāpanāchārya* (establisher of the

Sadāśivarāya.

His chief minister Rāmarāya.

vast empire of Karṇāṭa), is significant and shows the position he occupied in the state. The two princes seem to have been the cousins of the minister Rāmarāja who were the viceroys in the Tamil country and distinct from Tirumala, his younger brother who succeeded him to the throne after the battle of Talikota (see the genealogical table on page 201 of the *Archæological Survey Report* for 1908-09).

A stone inscription of Sadāśiva (No. 380 of 1925) dated in Śaka 1483 from Nārattampūṇḍi in the North Arcot district is interesting in as much as it mentions Kumāra Krishṇamarasayyaṇ, a son of the minister Aḷiya-Rāmarāja as governing a district under Sadāśiva. It is known from the Telugu poem *Rāmarājīyamu* that Aḷiya-Rāmarāja had by his wife Tirumalāmbā, the daughter of king Krishṇarāya, two sons Krishṇamarāja and Peda-Timma of whom the work narrates several military achievements and says that the latter was the governor of Raichur.

Krishṇamarāja, son of Rāmarāya.

No. 375 from the same place records the grant of a village by a certain Aruḷnandidēva-Paṇḍāram to the local temple of Kailāsamudaiya-Nayiṇār for the merit of Mahāmaṇḍalēśvara Tirumalarāśayyaṇ and Śevappa-Nāyakkar. Of these Tirumalarāśayya is Tirumala I, the brother of Aḷiya Rāmarāja, and Śevappa-Nāyaka was the first Nāyaka king of Tanjore. The donor appears to have been named after Aruḷnandi-Śivāchārya, one of the Santāna-Āchāryas of the Śaiva-Siddhānta of the south.

35. The inscriptions of the later period are very few in this year's collection. Two copper-plate grants (Nos. 10 and 11 of Appendix A) from Śrīperumbudūr belong to king Śrīraṅga. Of these No. 10 is the earlier and is dated in Śaka 1409 Khara (wrong). It gives the usual genealogical and panegyric account of the third Vijayanagaradynasty up to Śrīraṅgarāya, who succeeded Tirumala I and registers the grant of a village called Ballavōlu renamed Tiruveṅkaṭāpura as a *sarvamānya* to the scholar Tirumalāchārya 'whose feet were bowed to by many a chief' and who was the eldest son of Appayāchārya and the grandson of Śiṅgarāchārya, all of whom are described as great devotees of god Veṅkaṭādrīśa at Tirupati. He belonged to the Bhāradvāja-*gōtra* and Āpastamba-*sūtra* and was learned in all the *Śāstras* and *Darśanas*, and was proficient in the teaching of the *Śrībhāshya* to his disciples. He was proficient in the two *Vēdāntas* (Sanskrit and Tamil) and had the title *Vādīvāraṇasiṁha* (a lion to the elephants called disputants). He was a descendant of Anantaguru who at the direction of the great teacher Rāmānuja reared a flower-garden for the god at Veṅkaṭādri, dug a tank and constructed a *maṇḍapa* called Yāmunāchārya-maṇḍapa after Yāmunāchārya, the preceptor of Rāmānuja and also constructed a spacious hall, called Champaka, of black-stone and a *gōpura* called Champaka-*gōpura*. The Lord himself is stated to have helped him in the construction of the tank, and during every annual festival in the temple he was honoured with a garland worn by the God. The Anantārya who is thus praised in the inscription was, according to *Prapannāmṛitam*, a work on Śri-Vaishṇava hagiography, chapter (46), one of the seventy-four direct disciples of Rāmānuja who were especially entrusted by him with the propagation of the Vaishṇava faith, and is popularly called in Tamil 'Anandāḷvāṇ.' This Anantaguru is called in the inscription *Rāmānujapādukṛiti* (resembling the feet of Rāmānuja) which expression deserves notice. According to Śri-Vaishṇava tradition, an important disciple of any Āchārya is called his *pādukā* in Sanskrit and *Tiruvadi* in Tamil. Dāśarathi, known as Mudaliyāṇḍāṇ in Tamil, who was the sister's son and another of the 74 disciples of Rāmānuja and the ancestor of all the Kandāḍai Āchāryas, is also generally called Rāmānuja's *pādukā*. The grant is said to have been made at the request of a certain Savaram Chenna 'the worshipper of the feet', i.e., a disciple, of the donee. This chief is called the Governor of the Penugoṇḍa fort and had the title *Svāmidrōharagaṇḍa*. Nothing more is given in the grant about this Chenna.

Śrīraṅga II.

Tirumalāchārya—his ancestor Anantārya, a disciple of Rāmānuja.

No. 11 of Appendix A which is also of Śrīraṅga registers the grant of a village to the temple of Śrīperumbudūr. It was issued in the Śaka year 1514 in the presence of the god at Tirupati. The village granted was Kīvaḷūr renamed

Veṅgalāmbāsamudra, for the maintenance of the Rāmādikūṭa (mistake for Rāmānuja-kūṭa) for feeding the Śrī-Vaishṇavas on certain festival occasions and for the maintenance of a garden made by Veṅgalāmbā, the queen of Tirumala. The emperor Śrīraṅga is said to have made the grant at the request of the Śrī-Vaishṇava lady Tirumalanambi Śrīraṅgama who was famous for her piety. The first portion of the name of this lady Tirumalanambi was the name of Śrīśailapūrṇa, the maternal uncle of the teacher Rāmānuja, of whom the Śrī-Vaishṇava religious teachers called the Tātāchāryas were the descendants. From her name the lady appears to have been born in that family or was a disciple of his descendants among the Tātāchāryas. It is already known that the royal family of Vijayanagar was converted to Śrī-Vaishṇavaism since the time of Krishṇarāya as is evidenced by his Telugu poem *Āmuktamālyada*. The grant made in this plate and the interesting information afforded that the old queen Veṅgalāmbā, wife of Tirumala and mother of the emperor Śrīraṅga, was making magnificent grants at the temple dedicated to Rāmānuja at the instance of a Vaishṇava lady show the personal religious leanings of the royal family of Vijayanagar at this period.

Influence of Vaishṇavism on the Vijayanagara kings.

Madura Nayakas.

36. No. 13 of Appendix A is a copper-plate grant belonging to the temple at Śrīperumbudūr and registers a grant by Vijayaraṅga-Chokkanātha-Nāyaka of Madura while Rājādhirāja Rājaparamēśvara Śrī-Vīrapratāpa Veṅkaṭadēva-Mahārāja was ruling from his jewelled throne at Ghanagiri-nagara, and is dated in Śaka 163[9], Hēvilambi (A.D. 1717). Veṅkaṭadēva-Mahārāja mentioned in the present inscription appears to be the same as the king who is represented in No. 4 of Appendix A of 1915 dated Śaka 1630 and in No. 717 of 1922, dated Śaka 1612, where the same Chokkanātha-Nāyaka makes the grant of the village in favour of the Śaṅkarāchārya-*maṭha* at Gajāraṇyakshētra, and in C.P. No. 3 of 1911 wherein queen Maṅgammāl the predecessor of the donor of the present inscription, makes a grant in favour of a feeding house. At the time when this copper-plate was engraved the allegiance which the Nāyaka ruler of Madura paid to the Vijayanagar emperor appears to have been merely nominal.

Vijayaraṅga-Chokkanātha.

The donee in the present inscription is a certain Yatirājasvāmi of Śrīperumbudūr who was a *Sanyāsi* of the Śrīvaishṇava faith and is given the titles *Vēdamārga-pratishṭhāpanāchārya*, *Ubhayavēdāntāchārya* and *Paramahamsa-parivrājakāchārya*. Even at the present day the hereditary trustee of the Śrīperumbudūr temple has all the above titles, and is called Yatirājasvāmin or Yatirāja-Jīyar although he is not a *Sanyāsi*. It is explained by the people that the last Yatirāja-Jīyar who was the trustee of the temple handed over the management of the temple with all its attendant honours to his son without ordaining him a *Sanyāsi* and his descendants continue to enjoy the same honours. This family has got a large number of disciples in the Tamil districts of Trichinopoly and Madura even now, and it is possible that their prevalence in these regions might date from the time of the present grant.

Yatirājasvāmi of Śrīperumbudūr.

Vijayaraṅga-Chokkanātha was of a religious bent of mind and was also a patron of letters. He is known to have encouraged the writing of several works, as for example, the Telugu poem *Tārāśaśāṅkavijayamu*. Statues of this ruler with the several members of his family are preserved in the Śrīraṅgam temple and his charities extended far and wide. The Vyāsarāya-*maṭha* of Sōsale in the Mysore State was also a recipient of a grant by this king (*Mysore Archæological Report* for 1912, page 55).

Vijayaraṅga's statue at Śrīraṅgam.

Tanjore Nayakas.

37. There are a few inscriptions of the Tanjore Nāyakas collected this year. This family owed its rise to the relationship of its first prominent member Śevvappa-Nāyaka by ties of marriage with the Vijayanagar emperor Achyutarāya, Śevvappa's wife Mūrtimāmbā being the younger sister of Tirumalāmbā, one of the queens of Achyuta. Local chronicles state that before the Nāyaka rule, the principality of

Their founder Śevvappa-Nāyaka.

Tanjore was included in the viceroyalty of the Madura Nāyakas under Nāgama and Viśvanātha. But the northern portion of the territory of this viceroyalty was later on separated under Śevva, the founder of the Nāyaka house of Tanjore.

Of the two inscriptions of Śevvappa-Nāyaka Nos. 27 and 72 of 1925, the latter is dated in the reign of Sadāśivarāya. Of the three inscriptions of his son and successor Achyutappa-Nāyaka (Nos. 28, 163 and 164 of 1925), No. 163 records the construction of the temple of Turaikkāṭṭu-Tambirāṇār partly by the king out of the palace funds and partly out of private donations by a certain Vaḷiyadumai. No. 164 from the same temple records the additions made to that temple by one Dīṭchata-Ayyan who is evidently identical with Gōvinda-Dīkshita, the minister of the two rulers Achyuta and Raghunātha. He was famous not only as a great statesman and minister but also as one of the foremost Sanskrit scholars of his time.

His son Achyutappa-Nāyaka.

38. Two inscriptions of Achyutappa's successor Raghunātha (Nos. 379 and 381 of 1925) are both dated in the reign of the Vijayanagara king Veṅkaṭapatirāya. The poems *Sāhityaratnākara* of Yajñanārāyaṇa-Dīkshita and *Raghunāthābhyudayam* of Rāmabhadrāmbā mention that Achyutappa-Nāyaka abdicated his throne in favour of his son Raghunātha after the death of king Veṅkaṭapati I and during the revolt of several of the relatives of the king and the viceroys under the general Jaggarāya against Śrīraṅga-Chikkarāya, the successor of Veṅkaṭapati. But the two inscriptions under notice are dated in the reign of Veṅkaṭapatirāya himself. It seems from this that even during the time of Veṅkaṭapati, Raghunātha-Nāyaka was ruling as governor. It deserves to be noted however that Tiruvaṇṇāmalai, from the vicinity of which these two records have been secured, is situated far away from the Tanjore territory. In the extracts from the *Sāhityaratnākara* mentioned above which are published in the '*History of the Tanjore Nāyaka princes*' by Pandit T. S. Kuppuswami Sastri reference is made to the building of the big *gōpura* and of a fresh-water pond in the temple at Tiruvaṇṇāmalai by Chinna-Chevva. No. 710 of 1904, from Neduṅguṇam in the North Arcot district, which is dated in the reign of Veṅkaṭapati records a gift by Achyutappa. From Nos. 705 and 706 of 1904 it is also learnt that Raghunātha-Nāyaka had his agents at Neduṅguṇam. Besides No. 379 copied in this year from Nārattampūṇḍi of the Tiruvaṇṇāmalai taluk and dated in the reign of Veṅkaṭapati refers to the agent of Raghunātha. It may therefore be supposed that the Nāyakas of Tanjore had some interest in Tiruvaṇṇāmalai and its neighbourhood. No. 72 noticed above seems to inform us definitely that Śevvappa hailed from Neduṅguṇam. It is also likely that Raghunātha was a governor under Veṅkata in some portions of the North and South Arcot districts while his father was ruling at Tanjore. The *Raghunāthābhyudayam* also says that during the reign of Veṅkaṭapatirāya, Raghunātha's help was sought by the emperor against his Muhammadan enemies from the north who besieged his capital Penukoṇḍa and that with his help the emperor was able to drive them out.

Raghunātha-Nāyaka.

39. There is only a single inscription (No. 166 of 1925) in the year's collection of Vijaya-Rāghava, the son and successor of Raghunātha and the last Nāyaka ruler of Tanjore. The record relates to an order of the king's agent Nayiniyappa-Nāyakar making some provision for the maintenance of daily worship and festivals in the temple of the goddess at Muḍigoṇḍanallūr in lieu of the old right of the temple, of collecting donations from the villagers for the purpose.

Vijaya-Rāghava-Nāyaka.

Miscellaneous.

40. A paper-grant was received in this office last year for examination from the Agent of the Chennapaṭṇa-Kundāpura Vyāsarāya-*maṭha*. It has been photographed and numbered as No. 752 of Appendix C of the *Annual Report* for 1923–24. The grant has been reviewed at some length on page 17 of the *Mysore Archæological Report* for the year 1922. It records the grant of the village Pachchārlapalle situated in Adivipaṭṭeḍa in Chettu-sīma, made by Javvādi Vīrappa-Nāyaka of Mēlupālem, son of Veṅkaṭapati-Nāyaka and grandson of Kambināyini Javvādi Varamūrti-Nāyaka to the pontiff of the Vyāsarāya-saṁsthāna named Lakshmīvallabha-Tīrtha, disciple of

Pachchārlapalle grant (Paper).

Lakshmīdhara-Tīrtha, who was again the disciple of Lakshmīmanōhara-Tīrtha for the service of Śrī-Vēṇugōpālakrishṇasvāmin. The grant was made on the occasion of a lunar eclipse on the 15th day of the bright half of the month of Āśvīja in Śaka 1693, corresponding to the cyclic year Nandana. Its equivalent English date is A.D. 1772, October 11, Sunday.

41. Two inscriptions of Sakalalōkachakravartin Rājanārāyaṇaṇ (Nos. 364 and 386 of 1925) come one from Paḷaṅkōyil (North Arcot district) and the other from Puliyanūr (South Arcot). No. 386 is dated in the 4th year of the king with the astronomical details for calculation which yield A.D. 1359, November 6, Wednesday, as the date of the record. The palæography of the inscription also points clearly to the 14th century as its period. From inscriptions Nos. 30 of 1890 and 42 of 1900 we know of a certain Sakalalōkachakravartin Rājanārāyaṇaṇ who came to the throne in A.D. 1337–38. His fourth year would be A.D. 1341–42 for which, however, the astronomical details of our present record do not work out correctly. In the absence of internal evidence in the present inscription and judging wholly from the date given in the record, we have to differentiate this king from his name-sake who came to the throne in A.D. 1337–38.

Sakalalōkachakravartin Rājanārāyaṇaṇ.

42. At Nārattampūṇḍi in the North Arcot district have been copied a number of inscriptions (Nos. 367 to 374 of 1925) in Sanskrit and Tamil verses praising the liberality, heroism and greatness of the chief of Magadha called Poṇparappiṇāṇ Magadaipperumāḷ. The surnames Magadaipperumāḷ, Magadēśaṇ, Māgadaṇ and Magadai-Nāḍāḷvāṇ appear in inscriptions along with the names Vāṇadivākaraṇ, Vāṇakōvaraiyaṇ or Vāṇarpirāṇ, and in a few cases, along with the name Rājarāja. The division over which the Magadha chief ruled was called Magadai or Magadai-maṇḍalam, also known as Naḍu-nāḍu or Perumbāṇappāḍi and comprised roughly the present South Arcot and Salem districts and a portion of the North Arcot district. This chief was subordinate to the Chōḷa king Kulōttuṅga III (Nos. 532 and 557 of 1902) and later on to Peruñjiṅgadēva (No. 159 of 1906). He appears to have been the descendent of the Bāṇas who were uprooted by the Chōḷa sovereign Parāntaka I and who fled in two batches one to the Telugu country and the other to the country on the banks of the Peṇṇar which they called Vāṇagappāḍi (*Annual Report* for 1906, Part II, paragraph 46). The title Poṇparappiṇāṇ is first borne by Rājarājadēvaṇ Poṇparappiṇāṇ *alias* Vāṇakōvāraiyaṇ of Āragaḷūr in a record of Kulōttuṅga III (Nos. 532 and 557 of 1902) and seems to have been assumed by him after his pious act of gilding the central shrine of the temple at Tiruvaṇṇāmalai (No. 557 of 1902).

Poṇ-porappiṇāṇ Magadaipperumāḷ.

Nos. 372 to 374 of 1925 copied this year are only repetitions of the epigraphs already secured from Tiruvaṇṇāmalai praising the Magadha chief 'who took Kāñchi and Vañji'. From this record we learn that, besides this conquest of Vañji, he repulsed the Pāṇḍyas, defeated and killed Vaṅgāratuṅgaṇ and invaded the Vaḍugar and destroyed them completely. He was called 'Vāṇaṇ of the high chariot' before whom all his enemies fled in panic (No. 373 of 1925). He was reputed for his learning and his benevolent administration. In none of the inscriptions of this year's collection is given the name of his overlord.

43. Six inscriptions in Tamil verse copied at Mūvalūr and Śittakkāḍu (Nos. 29 to 34 of 1925) are of literary interest referring as they do to the chiefs Śaḍaiyaṇ of Puḍuvai, the patron of the famous poet Kamban, the author of the Tamil version of the Rāmāyaṇa, and his son Śēḍipaṇ also known as Piḷḷai-Perumāḷ. Śaḍaiyaṇ is well known in literature for his munificence. When there was a famine in Īḷam (Ceylon), he sent paddy to relieve the sufferings of the people. His son Piḷḷai-Perumāḷ is equally famous. He is praised in No. 33 as one who kept his word and would not associate with the unworthy. He is called 'the crest-jewel (*Śikhāmaṇi*) of Śentamiḻ and of the Gangas line.' Two of these verses are called *Pāgudakkavi* (elegant verse) and are said to have been composed in his praise by a certain Śēramāṇ-Perumāḷ Vañji-Māttāṇḍaṇ Mūttu-Tiruvaḍi of Tiruppā (Tiruppāpūr in the Travancore State?). There is a

Śaḍaiyaṇ of Puḍuvai and his son Piḷḷai-Perumāḷ.

tory to the effect that while the merit of Kamban's '*Ēreḷupadu*' a poem in praise of the Veḷḷāḷas (agriculturists) was being tested in the assembly this Śēdipaṉ was bitten by a snake but he remained motionless so as not to distract the attention of the assembly to the beauties of the songs. The poison soon worked its way and he fell down dead on the ground but got back to life by the magic of Kamban's songs exorcising the poison.

44. In the old ruined fort at Paṭṭukkōṭṭai in the Tanjore district is an inscribed stone which has recently been removed to the taluk office of the place for safe custody. The inscription (No. 341 of 1925) is dated in Śaka 1606 (A.D. 1684) Krōdhana and records that Vāvāśi (Bāvāji)-Paṇḍitarayyaṉ the son of Gaṅgādhara-Paṇḍitarayyaṉ, who was the agent of Śāśi (Shāji)-Mahārāja the son and successor of Veṅkāji, conquered the whole Paṭṭukkōṭṭai-*śīrmai* extending to the south as far as Pāmbaṉār and finally settled at Paṭṭukkōṭṭai after constructing a fort of stone. According to the local tradition, the fort owes its existence to Paṭṭu Malavarāyar after whose name it is known even to this day. This fort was the scene of important engagements in the war between the English and Haidar in the year 1781.

The Fort at Paṭṭukkōṭṭai.

45. Not far from Paṭṭukkōṭṭai is the small village of Sāḷuvanāyakaṉpaṭṭaṉam more familiarly known as Tulukkaṉ-vayal and Sarabhēndrarāja-paṭṉam. The chief attraction of this village is the big column of stone *eight* storey in height, locally known as the 'Manōra Tower' (Photographs Nos. 875 to 885, page 62) which was raised by Maharaja Sarfōji-Rāja of Tanjore 'the friend and ally of the British Government to commemorate the triumphs of the British arms and the downfall of Bonaparte in 1814'. Owing to its commanding height it seems to have also served as a light-house in those days (*Tanjore Gazetteer*, page 253). The word *Manōra* means in Hindustani a flag-staff. Even now one or two pieces of wood are seen projecting from the tower showing the place where the flagstaff was made to rest. It may fairly be assumed that Mahārāja Sarfōji soon after the completion of the tower had the British flag hoisted up on the top of the tower. The hexagonal tower is surrounded by a moat and rampart walls resembling a miniature fort with a draw-bridge over the moat. Accommodation is provided for a good number of officers, soldiers and private servants. Each of the storey of the tower affords fair accommodation. Inside the draw-bridge gate on either side there are wooden racks fixed into the wall with rests for 32 muskets respectively. It is thus clear that Sarfōji should have used it occasionally as his summer residence, the building standing just on the beach.

Manōra Tower built by Sarfōji-Rāja to commemorate the downfall of Bonaparte in 1814.

At the south base of the column is built a marble slab with inscriptions in English, Persian, Mahratti, Tamil and Telugu proclaiming the object of its construction (No. 344 of 1925). Five more slabs built into the walls of the fort all round contain copies of the same inscription in each language separately. Two other records of Sarfōji-Mahārāja (Nos. 350 and 351 of 1925) both dated in Śaka 1727 (A.D. 1805) come from Tanjore. No. 350 of 1925 records the various repairs executed in the temples of Kāmākshamma and of Rāmasvāmi by the king and for the latter temple a gift of a new car in addition. A much later inscription of the Tanjore Mahrattas is No. 349 of 1925 of the time of Śivēndrarāja dated in Śaka 1798 (A.D. 1876) recording certain gifts by Kāmākshiambā-Bai, the Senior Rāṇi of the king.