A TOPOGRAPHICAL LIST

OF THE

INSCRIPTIONS OF THE

MADRAS PRESIDENCY

( Collected till 1915)

WITH NOTES AND REFERENCES

BY

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VOLUME I.

MADRAS
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PREFACE.

It was in the month of January 1916 that, in the course of an interview I had with Sir John Marshall, the Director-General of Archaeology, who was then on a flying visit to Madras, the question of compiling a list of the inscriptions which had been published by the Department of Epigraphy in the Madras Presidency, was first mooted. The idea had been suggested by Mr. F. J. Richards, I.C.S., whose labours in the compilation of the "Salem Gazetteer" and whose researches in the field of South Indian history, ethnology and customs had taught him the necessity of a handbook, which could give in short and succinct compass the inscriptions contained in the annual reports of the department. The epigraphical reports are a veritable mine of information, but unfortunately the information they give have not been arranged according to any definite plan. The exact situation of the villages from which the inscriptions have been copied has been omitted in a large number of cases and the student of research has to spend a lot of time in tracing the exact topographies for which he has not often got the proper books of reference. The inscriptions of a single locality, moreover, have been published in a number of reports so that a scholar who is in need of the epigraphical data of a local history has to waste an enormous amount of time by going through all the reports. The inscriptions of Tanjore, for instance, are to be seen in half a dozen reports, and references to them have been given in almost every page of every report. The difficulties which have arisen in consequence of these defects can be appreciated only by people who have been actually engaged in the work of research. Mr. Richards saw them and suggested to Sir Alexander Cardew the possible usefulness of a publication which, in a convenient form, could give a topographical arrangement of the inscriptions. His proposal was tantamount to the publication of a list similar to that of Mr. Sewell's "Antiquities"; only what Mr. Sewell had done for antiquities as a whole was to be done for inscriptions in particular. It was to be a more specialized work but necessarily fuller and more detailed. Sir Alexander sympathized
with the proposal and suggested it to Sir John Marshall who, as has been already said, asked me to undertake it.

When Sir John Marshall offered this task to me, I took the liberty to make certain suggestions in regard to the scope and aims of the treatise. I pointed out to him that there were inscriptions in the Presidency other than those published by the department. There are, for instance, the "Nellore Inscriptions" of Messrs. Butterworth and Venugopal Chetti; the "Tamil and Sanskrit Inscriptions" of Burgess and Natesa Sastri; the "Elliot Collections" and local inscriptions referred to by Mr. Sewell in his "Antiquities"; the "Travancore Inscriptions" of the late Sundaram Pillai; the "Travancore Archaeological Series" which contains, in addition to the inscriptions copied by the Madras office, certain new ones; and the "Mackenzie Collections." The Director-General and the Madras Government agreed to my proposal and the present work in consequence includes the inscriptions contained in all these. The inscriptions collected by Mackenzie have indeed given me trouble. Their geographical spellings are so crude and part of their contents themselves so suspicious that I came to feel that their inclusion in the body of the volume might, in the eyes of some, be a defect. At the same time the world of scholarship, I felt, should know what had been done by that great pioneer, Colonel Mackenzie, more than a century back. I have, therefore, adopted a compromise and given the Mackenzie inscriptions, as a rule, in footnotes. Scholars will now be able to see what they contain and be in a position to compare the information therein with that of more scientific methods of later days.

It is not the attempt at the complete utilization of all epigraphical materials however that is likely to be the characteristic of the present work. Its merit, if any, lies more in the method adopted. Not only have the summaries of the inscriptions been given, but their importance and significance, political, social, financial, etc., have been pointed out and their interconnexions shown by numerous cross-references, the notation of which has cost a labour the amount of which can hardly be imagined or appreciated by laymen. References to the *Epigraphia Indica*, the "South
Indian Inscriptions," the "Tamil and Sanskrit Inscriptions," the "Travancore Archæological Series," the "Antiquities," the Indian Antiquary, the Journal of Royal Asiatic Society, the Mythic Journal, Madras Journal, the District Manuals and Gazetteers are given wherever possible. An attempt has also been made to append bibliographical notes on literary and religious persons or events occurring in inscriptions based on Taylor's "Rais Catalogue," the publications of Professors Seshagiri Sastriyar and Ranga Acharya, the Vaishnava "Guruparamparas," the Tamil "Abhidhānachintāmani," "Abhidhānakōsam," "Pāvalar-Charitradīpaka," the Telugu Biographies of Poets by Viresalingam Pantulu and Guruzada Sriramamurti, etc.

It will be seen that the result of my proposals and suggestions was to make the publication a much more complete and comprehensive book of reference than the Government at first intended it to be. It gives not only the list of inscriptions, their summaries and references to them in research journals, but it attempts to show their bearings on the literary, social, religious and economic history of the land and bibliographical references thereon. I trust that the students of history will find the publication useful and look upon the incompleteness which is bound to exist in a work of such a gigantic scope with indulgence. More than 12,100 inscriptions have been entered in the list and a complete exhaustiveness of references and notes, in the midst of heavy college work, is impossible; but a sincere attempt has been made at thoroughness. I intended to give the ancient geographical divisions of each district as far as they can be gathered from epigraphy as introduction to each, but I gave it up, as it forms a chapter in a monograph I am preparing on South Indian History. The Mysore and Bastar inscriptions copied by the department have been omitted as they do not belong to the Presidency. The index and glossary at the end of the volume will, I believe, highly facilitate the reading of the inscriptions in each district.

It only remains for me to express my obligations to those who have lightened my task with their assistance or sympathy. I am much obliged to Rao Sahib H. Krishna
Sastriyar Avargal, the Assistant Superintendent of Archæology for Epigraphy, for his never-failing courtesy and for the ready willingness with which he gave me facilities in the ways of books of reference, copies of inscriptions, etc., whenever I wanted them. I must thank Mr. Richards, I.C.S., for his valuable suggestions in regard to the manner of arrangement of inscriptions. The idea of a general number for each district and of a short notation of the same is his. I am obliged to Sir Alexander Cardew for the cordial manner in which he encouraged me, and I am deeply indebted to Sir John Marshall for the honour he did me in entrusting this work to me and for the volumes of the *Epigraphia Indica* he placed at my disposal. Mr. S. Kuppuswami Sastrigal, Professor of Sanskrit and Comparative Philology in the Presidency College, gave me every facility for consulting the manuscripts in the Oriental Manuscripts Library and Mr. N. Ramani, Lecturer at Anantapur College, rendered me occasional help in the arrangement of the index slips. To these gentlemen and to a few students of mine, both in Madras and Anantapur, who helped me in the mechanical part of the work I am obliged. I am indebted above all to the Government for its generous recognition of the difficulties of the work and its ready sanction of the facilities for me.

Ootacamund,
6th June 1917.

V. RANGACHARYA.
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TOPOGRAPHICAL INSCRIPTIONS

ANANTAPUR DISTRICT.

ANANTAPUR TALUK.

No inscriptions have been copied in this taluk. The Mack. MSS. (Inscriptions of Ceded Districts, pp. 13—16) give notices of seven places containing inscriptions under the heading Anantapuram; but of these, four do not certainly belong to Anantapur taluk; two (Janakumpulla and Pulladaravu) are not found in the alphabetical list of villages of the taluk. The only place which can be certainly attributed to it is Bukkarāyasamudram, the tank at Anantapur.

Anantapur.

1. On a stone at Bukkarāyasamudram. A Kanarese record dated Śaka 1286 Krōḍhi, in the reign of Bukka Rāya of Vijayanagar. Records that his Minister Anantarasa Uḍayār excavated the tank and built a temple of Śaṅkara on its banks. [See Brown's Wars of the Rajahs and Mr. Sewell's Antiquities, p. 117.]

DHARMAVARAM TALUK.

Chennakottapalle.

2. 65 of 1912.—(Telugu.) On a rock south of the village. A damaged record dated Śaka 1539, Pīṅgaḷa. Refers to the rule at Kalyāṇadurga, of a certain Veṅkaṭapati-Nāyanayavarū, son of Rāya Daḷavāyi Kōṇēti-Nāyudu and to the gift of the village Kottapalle to a certain Dāsappa-Nāyudu as a feudal tenure in fee (pālepaiṭtu). This latter seems to have induced a merchant of Chēlūru to dig a canal at Kottapalle.

Dādalūru.

3. 61 of 1912.—(Telugu.) On a slab set up in the Pōtularaju temple. A mutilated record dated Śaka 1630, Sarvādhārīn. Registers that two tanks breached on the night of Sunday, the 10th of the dark fortnight of Bhāḍrapada in this year and that the compound wall (parikōta) of the temple of Pōtularaju was washed away. A certain Veṅkaṭapati-Nāyanāṅgāru appears to have restored it. See Mr. Sewell's Antiquities, 1, 117.
4. 62 of 1912.—(Telugu.) On another slab set up in the same temple. Records in Śaka 1439, Īśvara, gift of land at Dādalūru to the temple of Potularājū for offerings and lamps, by a certain Koṇḍama-Nāyaniṅgāru, son of Chāki Chennama Nāyuḍu. Mentions the tank Nāgaladēvichēreruvu. [Mr. Sewell refers to this, but gives the wrong date Śaka 1434.]

5. 63 of 1912.—(Telugu.) On the third slab set up in the same place. A damaged record dated Śaka 1707, Viśvāvasu. Mentions the temple of Pōtapa at Dādalūru and the repairs executed therein by a certain Pōtanna.

6. 64 of 1912.—(Kanarese.) On the fourth slab set up in the same place. Records gift of land at Dādalūru to a certain Krishṇadāsa by Timmapa-Nāyaka for the worship of Tiruvēṅgalanātha.

Dharmavaram.

7 a & b.—Mr. Sewell refers to two copper plate grants in this place belonging to the reign of Praudhādeva of Vijayanagar, but the dates of which were wrongly reported to him to be A.D. 1153 and 1163. [For the later history of the place see Anantapur Gazetteer, p. 150.]

Kānaganapalle.

8. Mr. Sewell refers to four inscriptions in this place, of which he gives the details of one. This is dated in Śaka 1455 and is said to be a private grant in the reign of Achyuta Rāya of Vijayanagar.

Kanumakkala.

9. 67 of 1912.—(Telugu.) On a rock to the west of the village. A much damaged record dated Śaka 1637, Manmatha. Seems to record an agreement made among themselves by the Karnams, Reddis and other residents of Kanumakkala.

Mallināyanipalle

(four miles north-east of Dharmāvaram.)

10. 51 of 1912.—(Telugu.) On a slab set up in the village. An unfinished record of the Vijayanagara king Virapratāpa Achyutarāya-Mahārāya, dated Śaka 1455, Vijaya. Records that the Mahāmāndaleśvara Sālakarāja China or Pīna—Tirumalayyādeva-Mahārāja, the king’s brother-in-law and minister (who led the Tiruvaḍi campaign in 1531-2) gave for offerings to the God Mandem Narasimhadeva, ‘who was pleased to manifest himself in a field near Dharmāvaram,’ the village of Mallapanāyanipalle which he had founded, for the merit of his father Sālakarāja and his mother Tippājamma.
Melapuram (or Medapuram).


Rāghavampalli.


13. A Telugu paper grant in charge of the local Brāhmanas. Records that the village was restored by Sivaram Bāba Ghorpade to one Nrisimhāchārya in Jaya. Ibid., No. 9.

Rāvulacheruvu.

14. A. C. P. grant of Śrī Viraśatikāpa Vijaya Bukka Rāya, but date wrongly reported as Śaka 1109. [See Antiquities, I, 118.]

Tādimarri.*

15. On the third gate of the fort at Tādimarri (Telugu). A record of Immaḍi Koṇḍappa Nāyuḍu saying that the fort with its stone gates, etc., was built in Śaka 1628 Vijaya. Mack. Ins., Ced. Dts., p. 208, No. 3.

16. On a stone in the fort. Records in Śaka 1448, Vijaya, that some land was given as free gift to the drummers and pipers of the local Chennakēśava temple by, Saṅkarappa. Ibid., No. 4.

17. A paper grant in the hands of Chinnappa. A Telugu record, dated Śaka 1680, Bahudhānya, saying that Rāmappa Nāyuḍu, son of Chinnappa Nāyuḍu, the Polygar of "Cheyatidurgam"

* Under this heading the Mack. MSS. (Ins. Ced. Dts., p. 207-12) give twelve inscriptions. Of these three (r, 10 and 11) are at "Chetidurgam" (Chitaldrug?); three at Tādimarri (given above), two at Rāghavapalle (given above); two at Chelavāripalle (see Tādpatri taluk); and the other three at the villages of Tumpara (No. 6), Vilivutta (No. 8) and Singammalla (No. 12). I have not identified the last three. The inscription at Tumpara records that in Śaka 1186, two persons (Rāma Rao and Subba Rao) granted an allowance of 3 pagodas and 1 samam from the revenue of Ganganapalle for the local Anjanēya temple. The Vilivutta epigraph records a gift of land to one Tummama Śrīraṇa in Śaka 1598, Nala, in the reign of Rāmadeva Mahārāja, by Venkatagiri Venkatṣā- dri. The "Singun-mulla" inscription is dated in Śaka 1475, 1ramadācha, in the reign of Śrīraṇa Rāya and grants this village and another (Maderapalle) to a Vaishnava Brahman for worship of the local deity. See Mack. Ins., Ced. Dts., p. 210.
re-established the Chennakesava shrine on the hill fort and granted a tūm of dry land, besides a fānam from "Cheyatidurgam" for offerings to the deity. Ibid, No. 7.

Togarakunta.

18. Mr. Sewell mentions a C.P. in the possession of the karnam, dated in Šaka. 1688, recording private charities.

GOOTY TALUK.*

Anumpalli.


Gooty.

20. 83 of 1903.—(Kanarese.) On a rock near the deserted Narasimhasvāmi temple on the local hill. A damaged epigraph, dated Šaka 1429, Prabhava, mentioning several Gauṇḍas.

21. 84 of 1903.—(Kanarese.) In the same place. A damaged record of the fifth year of the W. Chālukyan king Pratāpachakravartin Jagadēkamalla, Šaka 1065, Dundubhi, mentioning Kalyanapura as the capital (Nelvidu).


23. 86 of 1903.—(Kanarese.) On the same rock. Damaged.

24. 87 of 1903.—(Kanarese.) On the same rock. Damaged.

25. 88 of 1903.—(Kanarese.) On the same rock. Damaged.

26. 89 of 1903.—(Kanarese.) On the same rock. A record of the W. Chālukya Tribhuvanamalladēva (i.e., Vikramāditya VI), dated in Chālukya-Vikramā 46, Piava. See S. Ind. Inscriptions, I, p. 167.—As this era began, according to Dr. Fleet in Šaka 997, Hultzsch attributes the present epigraph to Šaka 1043 or A.D. 1121-2.

27. 90 of 1903.—(Kanarese.) On the same rock. A record of the same king (as in 7) with date 47 of the C. V. era, i.e., A.D. 1122-3. See Ibid., p. 167. [These records show that Vikramāditya's power was recognized in the Anantapur district.]

* The Mack. M SS. (Ins., Ced. Dts., p. 141-4) mention ten inscriptions under this heading. Two villages Buradalu (No. 7) and Narasapuram I am unable to identify. The latter might be the place of that name in Anantapur taluk or Tadpatri. The epigraph at Buradalu records that in Šaka 1439, Iśvara, in the reign of Krīṣhadēva Rāya, one Nārapa Gōvinda granted Māture village to the local God Vīghnāsvara. The Narasāpuram inscription is dated in Šaka 1477, Rākshasa, in the reign of Sadāśiva Rāya of Vijayanagar, and records a grant of allowance by the Vīpravinōdins for the worship of God Virūḍhākṣēsvara. All the other inscriptions have been included in the text.
28. C.P. No. 9 of 1915.—A record of Sadāśiva Mahārāya in Śaka 1470, Kilaka, Āshāḍha śūḍjis 12, Sunday. Registers the king's gift of the village of Kanuma in Mundimaḍugu śīma in Gutti valita to a number of Brahmans to perform worship to God Chennakēśavadēva at Mundimaḍugu. The grant was made at the request of Appala Rāja, son of Krishṇa Rāja and grandson of Timma Rāja of the Solar race. [Mundimaḍugu is in Anantapur taluk.]

Kōnakondla.

29. 76 of 1912.—(Kanarese.) On a slab set up in front of the Bhōgīśvara temple. A much damaged record of the Vijayanagara king Virapratāpa Krishṇadēva-Mahārāya dated Śaka 1448, Pārthiva. The king receives the title samasthabhuvanāsraya, ‘the asylum of the whole world.’ Mentions Ādapa Nāyaka and Kondakunte (i.e., Kōnakondla).

30. 77 of 1912.—(Sanskrit and Telugu.) On another slab set up in the same place. Records for the merit of the Qutb Shahi king, Hajaratī Sultānū Abdūla Hassānu Kudupusāha, that in Śaka 1662, Siddhārttin, a certain Kōnjamayya got the privilege of worshipping in the temple of Kēśavanātha at Kōnakondlapēṭa and of enjoying as such, all the property belonging to the temple. The donor was Timmāji, also called Rāmadāsu Timmarsu. Abdul Hassan died in 1688. So this grant should have been made long after his death. For discussion see Ep. Rep., 1912, p. 91.

31. 78 of 1912.—(Kanarese.) On a slab set up near a mosque in the bazaar of the same village. A damaged record of the Western Chālukya king Pratāpachakravartīn Jagadēkamalla II, dated 2nd year, Siddhārthin. Mentions the Mahāmāndalēśvara Iruṅgōlarasa and seems to register a gift of land to the temple of Kēśavadēva. [Iruṅgōla, was evidently a Telugu-chōla chief said to be a descendant of Karikāl-chōla and of the solar race. (See Mys. & Coorg, p. 163. Also Ap. 120, Ap. 122, Ap. 124. Ep. Rep., 1907, p. 75.)

32. 79 of 1912.—(Kanarese.) On a pillar set up near a pond in the same village. A record in archaic characters. “Hail! (This is) the tank of (i.e., built by) the glorious Sarvāditya-Sōmayājin.”

Maranapalli.


Mīḍatur.

34. On a stone near the pagoda of Vīrabhadra. A record of the time of Krishṇadēva Mahārāya in Śaka 1439, Iśvara. Records the

Nārimetla.

35. "At the temple of Anjanēya is an inscription dated Śaka 1558 (A.D. 1636), recording a grant to a temple by private parties." (Antiquities, I, 116).

Pātachēruvu.


Penna-Ahōbilam.

38. "On a stone in the temple is an inscription, dated Śaka 1478 (A.D. 1556), recording a grant by a chief in the reign of Sadāśiva of Vijayanagar." [Antiquities, p. 116]. The Anantapur Gazetteer mentions two other inscriptions in 1552 and 1559. See p. 164.

[The chief mentioned in the inscription of 1556, was evidently Timma Nāyuḍu, the son of Jyōgi Nāyuḍu, the Polegar of Uḍiripikonda. For a history of these Poligars see Ibid., p. 165–6. See also Ins., Ced. Dis., p. 143, No. 10.]

Rāmpuram.

39. In the temple of Rāmeśvarasvāmi is "an inscription, dated Śaka 1419 (A.D. 1497), commemorating the grant of a village by Sāluva Immaḍi Narasimha Rāya Mahārāya" and others. [Mr. Sewell says that this might be the father of Krīṣṇadēva Rāya. He is of course wrong.]

Tummadipulla (Tambalapalle?)


✓ Yerratimmacheruvu.

41. On a stone west of the village. Records that in Śaka 1481, Siddhārti, Tirumala Rājajaya remitted the tax on some land of Īśvaradēva. Ibid., p. 142, No. 4.
HINDUPUR TALUK.

HINDUPUR TALUK.

Bichaganipalle.

42. 589 of 1912.—(Kanarese.) On a stone set up near the Añjanėya temple. Records in Plava the exemption of fishing (?) taxes granted to the Besta-bōya (i.e., fishermen) community of Útukūra by Mummaḍi-Reḍḍi, the agent of Peḍirajaya, and the Gauḍa and Sēnabova of Útukūra.

Chaulūru.

43. 585 of 1912.—(Kanarese.) On a stone set up in front of the Añjanēya temple. Records in Śaka 1471, Saumya, Nīja-Vaiśākhā, ba. di. 6, Friday (Friday 17 May, A.D. 1549) that a certain Jakkarāṣa, son of Kuppa-Nāyaka of the Haragumodalēri (i.e., Mudaliyars of Parīgi) family, constructed a maṇṭapa in front of the temple of Hanumantadhēva at Chauḷūru and made some grants to it.

44. 586 of 1912.—(Telugu.) On a second stone set up near the same temple. A damaged record of the Vijayanagara king Viraṇpratāpa Sadaśivadēva-Mahārāya, dated Śaka 1478, Nāla, Āsvija, su. di. 2. Seems to record a gift to the Mahājanas of Chauḷūru by a number of Vipravinōdins who belonged to various śākhas and sūtrās. The Vipravinōdins were Brahman jugglers who, on account of their occupation, have now socially degenerated. See Ap. 94.

Chilumuttūru.

45. “On the bund of the tank is an inscription, dated A.D. 1367, which mentions king Bukka I of Vijayanagar.” See Antiquities, I, 121 and Anantapur Gazetteer, 169.

Chōlasamudram.

46. 86 of 1912.—(Kanarese). On the wall, right of main entrance into the Chauḍēṣvari temple. A damaged record in Vikriti, refers to the building of the temple of Chauḍēṣvari-Amma at Chōlasamudra and to a tax fixed on each loom (maggā) by Timmarasa and others.

47. 87 of 1912.—(Kanarese.) On a slab set up in the courtyard of the same temple. An unfinished record of the Vijayanagara king Krishnārāya-Mahārāya, dated Śaka 1439, Īśvara. Records a gift to the temple of Chauḍēṣvari at Chōlasamudra by Rāyasam Koṇḍamarasayya, son of Timmarasamantri who was one of the sons of Śripatyaḥchārya, chief of Podatūru in Drāviḍa-ḍēṣa and the ornament of the Udāyagiri-Kannaḍiga sect. The gift was made in order that the king may be blessed with children. [Koṇḍamarasayya (Comdamara of Nuniz) is said to have actually
planted the Vijayanagara colours on the Simhadri and Śrikūrmam during Kṛishṇadēva’s celebrated campaign in the north. It was evidently after this that Tirumala was born. See Ap. 48.]

Gōranṭla.

(This place was so important in the mediaeval period that it gave its name to one of the gates of the Penukonda fort.)

48. 91 of 1912.—(Telugu.) On a slab set up at the entrance into the Īśvara temple. The Vijayanagara king Vīrapratāpa Tirumuladēva-Mahārāya (son of Kṛishṇadēva Rāya) records in Śaka 1446, Tāraṇa, that Śūraparāja, the agent of Vākiṭi Atappa-Nāyanaṅgāru freed the Tammala servants of the temple of Sōmeśvara at Gōranṭla from supplying leaves (used in eating food) to that temple free of cost, on the condition that they repaired the temple, built the sīkharā, and constructed a compound wall of mud. [This is evidently the prince who, according to Nuniz, died prematurely. He was born evidently after Śaka 1440. See Ap. 47, above.]

49. 92 of 1912.—(Sanskrit and Telugu.) On a slab lying in the Mādhavarāyasvāmin temple in the same village. Records in Śaka 1276, Jaya, that a certain king Naraśinga of the Sāluva family (and son of Sāluva Mangī) built the temple of Vīshnu. His ancestors had the birudas Mēdinimisaragāṇḍa Kaṭhāri-Sāluva and Dharanīvarāha. [The genealogy of the Sāluvas given here is different from that given in the Devulapalle plates and Telugu Literature. See Ep. Rep. 1912, p. 79 for details.]

50. 181 of 1913.—(Telugu.) On the west wall of the maṇḍapā in the Mādhavarāyasvāmin temple. A much damaged record of the Vijayanagara king Vīrapratāpa Tirumuladēvarāya-Mahārāya, dated Śaka 1446, Tāraṇa, Kārttika, śu. di. 12, Monday, Uṭṭhānadvādaśī, Chitrānakshatra. Records that the agent of Vākiṭi Ādapa-Nāyudu granted land to the Vīshnu (Perumāl) temple at Gōranṭla for maintaining festive processions on the dōsami days of the month. The date corresponded, according to Mr. Swamikannu Pillai, to Monday, November 7, 1524. “Nakshatra wrong. The day was Uṭṭhānadvādaśī.” See note to 47 and 48 above.

51. 182 of 1913.—(Telugu.) On the same wall. A much damaged record of the Vijayanagara king Achyutarāya-Mahārāya, dated Śaka 1452, Vikrita (Magha śu. di. 14, Monday). Mentions Gōranṭla-śīma which was conferred as a fief (nāyankaṇa) on the son of Vākiṭi Mallapa-Nāyudu. As to date Mr. Swamikannu Pillai says: “In Vikriti-Samvat—A.D. 1530, Magha śu. 14 ended on Tuesday, January 31’’77, so that on Monday, January 30, the titthi was current for less than 15 ghatikas. The reading does not however appear to be quite certain. The text may after all be Śukla 13. The week-day in A.D. 1532-33 (—Śaka 1454) was Saturday not Monday.”
52. 183 of 1913.—(Telugu.) On the same wall. A damaged record of the Vijayanagara king Achyutarāya-Mahārāya dated Śaka 1455, Vijaya, śu. di. 15, Monday. Records that Timmapa-Nāyuḍu, son of Vākīṭa-Mallapa-Nāyuḍu ordered the sthānikas, citizens and the temple cook to revive the processions in the Perumāḷ temple at Goraṇṭla which had been neglected till then. As to date Mr. Swamikannu Pillai says that details are not enough for calculation.

53. 184 of 1913.—(Telugu.) On a stone built into the floor of a maṇṭapā in the same temple. A damaged record of the Vijayanagara king Vīra-Veṅkaṭapatidēva-Mahārāya, ruling at Penugonda, dated Śaka 1532, Sādhāraṇa, Pushya, śu. di. 2, Friday. Seems to register the grant of certain taxes (?) to the temple of Mādhava-vēśvara at Goraṇṭla for the merit of the king and of Chikka-Veṅkaṭappa-Nāyuḍu. [The date corresponded, according to Mr. Swamikannu Pillai, to Friday, December 7, 41, A.D. 1610. The Government Epigraphist believes that Veṅkaṭappa was “evidently one of the two Veṅkaṭas of the Hemrāj line.” Ep. Ind., Vol. III, p. 238.

54. 185 of 1913.—(Telugu.) On the capital of a pillar in the same maṇṭapā. Records that the four pillars on the east side of the platform (jagali) were the gift of Tirupati-vāru.

Gorrepalle

(Goravanahalle near Hindupūr).

55. 68 of 1912.—(Sanskrit and Kanarese.) On the south wall of the prākāra in the Lakshmidēvi temple. Dated in the reign of the Vijayanagara king Virapratāpa Achyutadēva-Mahārāya in Śaka 1460, Vilambi. Records that a certain Vīraṇa-Nāyaka, younger brother of Virūpāṇṇaẏya of Penugonda, dug up a spring (talāpariṅ) with an irrigation channel called Nūtana-Tungabhādra, in the village of Mōdaya surnamed Achyutarāya-pura and got certain lands watered by it (which belonged to Antayyana Kōdigēhāḷḷi in Goyyalūra-śīme), presented to the temple of Mahālakshmīdēvi at Haruhe-Lakkhanapura.

56. 69 of 1912.—(Kanarese.) On the same wall. Dated in the reign of the Vijayanagara king Virapratāpa Achyutadēva-Mahārāya, in Śaka 1459, Hēmalambi. Records that the same Vīraṇa-Nāyaka presented to the temple of Mahālakshmīdēvi at Lakkhaṇapura in Haruhe-sthala the offerings made to that temple in the form of coin, clothes, gold, etc., during festivals, by the people assembled together for the occasion.

57. 70 of 1912.—(Kanarese.) On the same wall. Dated in the reign of the Vijayanagara king Virapratāpa Achyutadēva-Mahārāya in Śaka 1460, Vilambi. Records the gift of income
from tolls collected by merchants (śeṭṭis and paṭṭanasvaṁis) on every Friday market held at Haruḥe-Lakkhaṇapura, to the temple by the same Vīranā-Nāyaka.

58. 71 of 1912.—(Kanarese.) On the same wall. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutadeva Mahārāya in Śaka 1460, Viḷambi. Records the buildings constructed in the same temple by the brothers Vīraṇa-Nāyaka and Virappaṇa of Penumonda. These were: (1) the stone prākāra wall, (2) the eastern and the southern gopuras, (3) the gates (?), (4) the kitchen and the verandah in front of it, (5) the assembly-hall, (6) the paving of the courtyard, (7) shrines for Rāma, Lakṣmīna, Hanumān, Bhairava, Vighnēśvara, etc.

59. 72 of 1912.—(Sanskrit and Kanarese.) On the same wall. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutadeva Mahārāya in Śaka 1456, Jaya. A copy of the deed by which Muttakadahalli surnamed Mahālakṣmīpura was granted to the temple of Mahālakshmi by Timmarasa, son of Apparasa of the treasury, at the instance of Virappaṇṇayya of Penugonda.

60. 73 of 1912.—(Sanskrit and Kanarese.) Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutadeva Mahārāya in Śaka 1458, Durmukhi. Records gift of the village of Goravanahalli surnamed Lakhsīsagara, in Antayyana Koḍagihalli-sthala, of Guyyalurīṁme in Rodda-nādu which was a district of Penumonda-rājya, to the same temple by Krishṇappa-Nāyaka, son of Sani Chinnappa-Nāyaka, at the instance of Virappaṇṇayya.

61. 74 of 1912.—(Sanskrit and Kanarese.) On the same wall. Records that the above documents were caused to be engraved by Basavana-Somayājin of Chautakuru and Virappaṇa’s clerk (Sēnabōru) Timmappa of Goraṇṭla with the approval of Virappaṇṇa of Penugonda.

Hindupur.

A purely modern town (see Anantapur Gazetteer, I, 170-1), it has got the following inscriptions in the neighbourhood:

√62. 587 of 1912.—(Kanarese.) On a stone set up in a field below the tank bund. The Nojamba (Pallava) king Dīlpayya Iṛiva-Nojamba (grandson of Mahēndrādhirāja) records gift of land to a certain Duggašetti, a member of the Pasundi-Bōya (community ?) by the 300 great men of Kaguru.

√63. 588 of 1912.—(Kanarese.) On a stone set up near the Aṇjanēya temple below the same tank-bund. A record of the western king Eragaṇa Permāṇaṇḍi. Seems to refer in Śaka 775 to the Nojamba who ruled the country extending up to Kanchi. [This Nojamba was either Nojambādhirāja Polalchōra or his son Mahēndrādhirāja. Eragaṇa’s position in the Gaṅga family is unknown. See Ep. Ind., VI, p. 59.]
64. C.P. No. 15 of 1912-13. A record in Sanskrit of the Vijayanagara king Raṅga VI.—Incomplete. The beginning is identical with that of the Kallākkuruchchi grant.

65. C.P. No. 16 of 1912-13.—A forged grant of alleged date Ś. 1109, Jaya (wrong), Āsvīja, Su di 10, in Telugu. Registers the advent of a number of Gavunḍas from Nagara śīma with their baggages to settle in the country ruled by Śomaśaṅkara Nāyaka of Ratnagiri. Three new villages were founded and village officers appointed. Also mentions malika bharama varāha (the pagoda issued by the Golconda king Malik Ibrahīm). [The grant pretends to be dated in the reign of Vijaya Bukkarāya. Ratnagiri is an ancient place as it is referred to in a C.P. grant of the W. Chāḻukya Vikramāditya I (655-80); but the local chronicle gives its history only after it came under the Nāyuḍu chiefs of Sera in the time of Bijapur supremacy. Śomaśaṅkara was evidently one of them.]

Kaggallu.

66. 84 of 1912.—(Kanarese.) On a slab set up in a garden. A damaged record of the Vijayanagara king Viraprataṇa Sadāśívadeva-Mahārāya dated 1475, Pramādin. Seems to register the gift of the village of Kaggallu, surnamed Timmasamudra, to the temple of Mallikārjunā.

Kambaladinne.


Kirikera.

68. 591 of 1912.—(Kanarese.) On a stone setup in a field near the ruined Īśvara temple. A record in archaic characters. Registers that four Gavunḍas (mentioned by name) undertook to protect certain privileges (?) pertaining to Eradukēre in the presence of Btrayya.

Kodigēpalle.

69. 80 of 1912.—(Telugu.) On a slab built into the wall of a ruined maṇṭapa near the Aṇjanēya temple. A damaged record of the Vijayanagara king Viraprataṇa Śrīraṅgayadēva Mahārāya (VI) dated Śaka 1567, Parthiva. Records that a certain Obalarāya Kōṇēti Nāyaniṅgāru repaired the temple of Pala-Venkaṭēsvara at Dinnamidi-Kodigēpalle alias Pala-Venkaṭapura in Gyyulurũ-nādu, included in (the territory of) Penugonda-durga, and presented the village to that temple under orders of Peda-Venkaṭapatīrāya (Venkaṭa II ?). Mr. Krishna Sastri believes it might be Venkaṭa II, but it is doubtful.

70. 81 of 1912.—(Kanarese.) On a slab built into the wall of a private house in the same village. The Hoysaḷa king
Vira-Ballājadēvarasa (Ballāla III, 1291–1342), son of Vishnuvar-dhana Pratāpachakravartin Vīranarasimhadēvarasa (Narasimha III, 1254–91), records in Śaka 1250, Vibhava, that the Mahāpradhāna (Koṭeya Māchaya-Daṇṇayaka) was ruling at Penugoṇḍeya-nelavīdu and gave the village of Benagūru as a koṭagi-gift to a certain Gauda. [The inscription shows the extent of Ballāla territory. Penugoṇḍa apparently was included in it, but was soon to be ruled by Bakka I.]

71. 82 of 1912.—(Kanarese.) On a slab in a field near the Siva temple of the same village. A mutilated record in archaic characters. Mentions in the beginning a certain Mahārājādhirāja whose name is not clear on the impression. Registers perhaps the gift of the village of Vannāṅgūru.

Koṭnūru.

72. 590 of 1912.—(Kanarese.) On a stone set up in front of the Chauḍēśvari temple. A much damaged record of the Vijayanagara king Vīrapratāpā Vīra-Sadāśiva-Mahārāya, dated in year Śadārāṇa. Seems to register a gift to the temple of Chauḍēśvari, for the merit of Daḷavāy Kṛishṇama-Nayaka.

Lēpākshi.

For an excellent description of the local Vīrabhadra temple, its history, etc., see Anantapūr Gazetteer, 172–4. The Vishṇu temple of this place which contains the finest sculptures in the Anantapur district is commemorated by a Telugu bard who wrote the Telugu dramatic poem Lēpākshi-Rāmāyaṇamu, which, I understand, is largely sung on occasions of puppet shows.

73. 88 of 1912.—(Sanskrit and Kanarese.) The Vijayanagara king Vīrapratāpā Achkutadēva-Mahārāya records in Śaka 1460, Vilambi, gift of Chikanandichervu surnamed Đēvarāyapura, a village near Deppāru in Sādali-sthala of Chelurachāvadi to the temple of Vīrēśvara on the Kūrnāsailla hill at Lēpākshipura, by Vīrapannayya of Penugoṇḍे. It is stated that the donor purchased it from four Brāhmaṇas who had acquired the village as a sarvamāṇya grant from king Prauḍhadēva-Mahārāya.

74. 89 of 1912.—(Sanskrit and Kanarese.) On the same wall. Records in Śaka 1460, Vilambi, that half of the village of Sadaśivapura surnamed Đēvarāyapura, also near Đeppāru, was purchased from two Brāhmaṇas and granted to the same temple by Vīrapannayya. As in the previous instance the Brāhmaṇas had acquired it from Prauḍhadēva-Mahārāya. [See Antiquities.]

Krishñarāya samudra, to the same temple, by Viśrāṇa-Śāyaka. Nagarāgēre is stated to have belonged to Tumbekalla-sthala in Rooda-nāḍu which was a subdivision of Penugonde-rājya.

76. 569 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prakāra in the Viśrabhadra temple. A damaged record in Śaka 1459, Hēmalambi, Phalguna, ba. di. 2, Thursday (Thursday, 21, Feb. A.D. 1538). Records a gift to the shrines of Pāpavinaśādeva, Raghunāthādeva and Viśrēśvarādeva, by the Mahājanas of Nagarāgēre alias Krishñarāya-samudra-agrahāra, a village in Rooda-nāḍu which was a subdivision of Penugonde-rājya. The gift consisted of a talaparīgī channel below the tank of Nagarāgēre and of a tank called Gūliseṭikunte in Ādabārahalli village. Mentions Viśrabhūpa, the brother of Penugonde Viśrapanna, who was the son of Nandi-Lakīṣeṭi of Lēpākshi.

77. 570 of 1912.—(Sanskrit and Kanarese.) A record of the Vijayanagara king Viśrapratāpa Achyutadēva-Mahārāya in Śaka 1456, Jaya, Vaiśākha, śu. di. 15. Gift of tolls collected by the merchants at the market held every Sunday in the hamlet of Viśrēśvaradēvarapura belonging to Lēpākshi, of tolls raised in Haru-nāḍu and Hōsūra-nāḍu and of other income, for oblations to be offered in the three shrines mentioned above. The grant was made at the instance of Viśrāṇa Śāyaka, brother of Viśrapanṇaya of Penugonde. [This is No. 4 in Sewell's List.]

✓78. 571 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prakāra in the Viśrabhadra temple. The Vijayanagara king Viśrapratāpa Viśa Achyutadēvarāya Mahārāya records in Śaka 1459, Hēmalambi, Jyeṣṭha, ba. di. 10, Monday, a sale of land to the same three shrines by the mahājanas of the sarvamānyā-grahāra village Kāṇchasamudra alias Pratāpadēva-rāyapura which was given to them as a free gift by Pratāpadēva-Mahārāya (i.e., Dēvarāya II) when he made the great gifts named kamadēṃu, kalpavrīkṣa and viśuvachakra in the presence of the god-Viśrūpāksha on the banks of the Tungabhadrā river. Lēpākshi is stated to have been a village in Sādali-vēnte which belonged to Rooda-nāḍu, a subdivision of Penugonde-rājya. [This is No. 1 in Sewell's List.]

79. 572 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prakāra in the Viśrabhadra temple. A record of the Vijayanagara king Viśrapratāpa Achyutadēva-Mahārāya dated in Śaka 1459, Hēmalambi, Kārttika, śu. di. 12, Monday (Uṭṭhānadvādaśi), corresponding to 15th October 1537. Seems to refer to the grant of two villages to the temple of Viśrēśvara, made by the king in the presence of Viṭhadēśava on the banks of the Tungabhadrā river. [No. 2 of Sewell's List.]

80. 573 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prakāra in the Viśrabhadra temple. A preface to the
inscriptions on the east wall which record gifts made to the shrines of Vīrabhadra, Pāpanaśēswara and Rāma at Lēpakshi. It is stated that these were engraved by Basavaṇa Somayājin of Chāṭakūra and Timmapa of Gōranṭṭa who was the sēnabōva (clerk or shroff) of Vīrapanṣānya, under orders from Vīrapanṣā.

81. 574 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prākāra in the Vīrabhadra temple. An incomplete record of the Vijayanagara king Vīrapratāpa Achyutadēva Mahārāya, dated Śaka 1455, Vijaya, Kārttika, śu. di. 12, Monday (Uttānadvādaśi). The Sanskrit portion at the beginning registers the grant of three villages named Hampañapalli, Kancharlahalli and Timagoṇḍanahalli to the shrine of Vīrabhadra at Lēpakshi. The villages were all surnamed Vēṅkaṭādri-samudra after prince Kumāra-Vēṅkaṭādri, the son of Achyuta Rāya. [The date is not quite consistent as the week day should be Thursday.]

82. 575 of 1912.—(Sanskrit and Kanarese.) A much damaged record of the Vijayanagara king Vīra-Achhyutarāya, dated Śaka 1456, Māmmatha. Seems to register the gift of a village by the king for the worship of Vīrabhadra of Lēpakshi.

83. 576 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prākāra in the Vīrabhadra temple. The Vijayanagara king Vīrapratāpa Achyutadēva-Mahārāya records in Śaka 1459, Hēmalambi, Ashāda, śu. di. 12, Monday, corresponding to 15th October 1537, gift by purchase from Bhanḍāra Timmapa, of the village Nandichērla alias Virūpākshapura, near Kārakalike in Burudākunṭe rājya, to the god Vīrēśa who had bestowed favours on Vīrapaṇṭa, by the chief Achhyutarāya Mallapanṭa, devotee of Mallikārjunā. The village was originally granted in Śaka 1389, Sarvajit, Pushya, śu. di. 2, Monday, Makara Samkṛanti, to Timmapa’s grandfather Vērāmara by Virūpākshadēva-Mahārāya II, son of Praudhāpratāpa-Dēvamahārāya (i.e., Dēvarāya II). [No. 3 in Sewell’s list.]

84. 577 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prākāra in the Vīrabhadra temple. The Vijayanagara king Vīrapratāpa Vīra-Achhyutarāya-Mahārāya records in Śaka 1459, Hēmalambi, Aśvija, ba. di. 5, Monday (Monday, 24th Sep. A.D. 1537) gift of lands at Kālanūra-agrahāra, which were purchased by Vīrapaṇṭa for the temple of Vīrabhadra at Lēpakshi.


86. 579 of 1912.—(Sanskrit and Kanarese.) In the same place. A much damaged record of the Vijayanagara king Achyuta, dated
Śaka 1455, Khara. Gives the usual long genealogy commencing with the moon.

87. 580 of 1912.—(Sanskrit and Kanarese.) On the north wall of the same prakāra. The Vijayanagara king Achyuta records that what follows is a copy of a copper plate document of Vṛśvara-dēva. After the long praśasti which is identically the same as that of the Unamanjéri plates, it is recorded that the king weighed himself against pearls at Kāñchi in the Śaka year 1455, Nandana, and that he made the gift called Kāñchanamēru in Śaka 1456, Vijaya.

✓ 88. 581 of 1912.—(Telugu.) On the east wall, right of entrance into the Īśvara temple at old Lēpākshi near the same village. Records in Śaka 1603, Durmati, Vaiśākha, śu. di. 3, Monday, solar eclipse (Monday, 9 May A.D. 1681), gift of tolls by the merchants of all countries headed by Prithvīṣēṭṭi Rāyana-Bhāskara, to the temple of Śanta-Naṅjunḍēśvara at Lēpākshi. [This princely merchant was the contemporary of the Kārvēṭinagar chief Sāluva Mākarāja Tirumalarājayaḍēva mahārāja. See Ep. Rep., 1912, p. 60 and 83–4 for details.]

89. 582 of 1912.—(Telugu.) On the same wall, left of entrance, Hajuratu Sultānu Abdul Hasānu Alamgīru Pannāha (i.e., Hajarat Sultan Abdul Hassan Alamghyr Pādshah) records in Śaka 1602, Raudri Vaiśākha, śu. di. 3 Monday, gift of fields and gardens to the temple of Śanta-Naṅjunḍēśvara, by the Reḍḍis and Karṇams of old Lēpākshi, for the merit of the king. [This was Abūl Hassan of Golconda who ruled from 1672 to 1688.]

90. 583 of 1912.—(Kanarese.) On the Nāgalaṇḍa rock near the Peddacheruṇu tank in the same village. A damaged and unfinished record of the Vijayanagara king Vṛapratāpa-Sadāśiva-Mahārāya in Śaka 1471, Kīlaka, Bhaḍrapada śu. di. 1. Records a gift (not specified) for the merit of the Mahāmaṇḍalēśvara Rāmarāja-Viṭhaladēva (the conqueror of the south in the campaign of 1544–5).

Malagūru.

91. 95 of 1912.—(Kanarese.) On a slab near the Śiva temple. A much-damaged record dated Śaka 1107, Viśvāvasu. Begins with an introduction which is generally found at the beginning of the Telugu and Kanarese-Chōla inscriptions and mentions Māchadēva (a Telugu-Chōla).

Mānēpalle.

✓ 92. 592 of 1912.—(Kanarese.) On a stone lying near the Īśvara temple in the bed of the tank. The Nolamba (Pallava) king Ayyaḍēva (son of Mahēndra Nolambādhirāja) records that Chōrayya, son of Śrīpurushaṅyya and other Gamuṇṭas of Eṛaḍumūru obtained certain privileges (?).
Mâñesandra. (Mênâsamudram.)

93. 96 of 1912.—(Kanarese.) On a slab set up on the way to Ûtukûru. Records in Jaya, the gift of Chauḍapura as a sarvamânya grant to the goddess Chauḍâsvaramma of Ûtukûru, by a certain Nallamâchi-Nâyaka under the orders of Krîshṇapa Nâyaka, son of Chinnapa Nâyaka.

94. 97 of 1912.—(Telugu.) On another slab set up near a well in the same village. The Vijayanagara King Virapratâpa Sadâsîvarâya-Mahârâya records a gift of lamps to the temple of Hanumantadêva at Maññeyasamudra surnamed Dêvarâyapura, an agrahâra in Rodda-nâdu, a district of Penugonda-râjya, for the merit of all Vipravinodins. Date doubtful. [Brown explains Vipravinodins as Brahman Jugglers. Mr. Krishna Sastri points out that they are, in the Ganjâm and Vizagapatam districts, no longer Brahmans but Sudras, a phenomenon which he attributes to the demoralising effect of the occupation. See Ap. 44 for another reference to them.]

Mûda.

95. 75 of 1912.—(Tamil.) On stone beams in the Îsvara temple. A record of the Chôla King Rajêndra-Chôla I. The major portion of the historical introduction beginning with tirumanni vañâra.

Morsalapalle.

96. “There is a copper-plate grant in this village, in the possession of Sukha Reddi and Hanumanta Reddi, residents. It is dated Š. 1276 (A.D. 1354), and records a grant by Vijaya Bukka Raya, Narasa Raya and Srî Krîshṇa Raya.” [Antiquities, I, 122.]

Parigi.

This place has been identified with Parivi, the capital of the early Bâna Kings. No epigraphical evidences are available, but the three temples of Dharmeswara, Bhûmîswara and Saptamârikas, together with the fine sculptures of the place where the old town is supposed to have been located, suggest its early importance.

97. 83 of 1912.—(Kanarese.) On two fragments of a slab near the Hônnañikâma temple. The Hoysala King Vîra-Ballâla II, ruling at Dorasamudra with Santalâdevi, records in Saka 1100, Viñambî, the presentation of a bell to the temple of Bhûmîswara at Guruguñjikôla-bayalu below the tank of Haruve (i.e., Parigi) in Haruve-nâdu and the gift of 800 ... of land measured by the rod called (evidently after the king) drôharamalla, for oblations, lamps, etc. A piece of stone is, evidently, missing in the middle.

Pûlagûta.

99. 93 of 1912.—(Kanarese.) On a slab lying in a field. Records that Gaṅgasāñi, daughter of Payiḍiṣeṭṭi of Pāmiḍi entered into the fire (i.e., performed suttee) at Penugonḍa. To her memory was, perhaps, erected a brindāvana at Vānavolū.

100. 94 of 1912.—(Telugu.) On a rock in another field in the same village. A much damaged record of the Vijayanagara King Vīraprātāpa Rāmarāju-Veṅkaṭapatiṛāyadeva-Mahārāya, dated Śaka 1555, Śrīmukha.

**KADIRI TALUK.*

101. 520 of 1906.—(Telugu.) On a slab lying near a tamarind tree west of the Lakshminarasmusavāmin temple. Records the reconstruction of a street, to the west of the Narasimha temple at Kadiri, in the name of Saṅgayadēva-Mahārāju, son of Chōḍarāya-gurudeva-Mārāju.


103. 522 of 1906.—(Telugu.) On a slab set up near the south wall of the maṇḍapa in front of the central shrine in the same temple. Dated in the reign of the Vijayanagara King Vīra-Bukkaṇa-Voḍayalu. Records in Śaka 1274, Nanḍana, that while the king was ruling at Dhorasamudra and Penugonḍa, the temple of Avubhaladēva at Kadiri was built by a Nāyaka. [See Mack. Ins., Ced. Dts., p. 120, No. 7.]

104. 523 of 1906.—(Kanarese and Sanskrit.) On another slab set up in the same place. A record dated in Śaka 1275, Vijaya, consisting of a Sanskrit verse with two meanings (śêśha) composed by the pradhāni Sovappagalu on the occasion of the gift of an ornament to the temple at Kadiri by Gōpāṇa, an officer of Kumāra-Kampaṇa II, i.e., Gopāṇa Rāya, the restorer of

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* The *Mack. MSS. (List of Insrns., Ceded districts, pages 119—25)* gives nineteen inscriptions in the "Cadari district." These are at Tummala (No. 2), Sōmapulla (Nos. 3-4), Chakibunda (No. 5), Pulichurū (No. 6), Kadiri (7-9), Guryāla (10-11), Parlapūla (12), Curumal (13-16) and Yerrabullā (17-19). I am able to identify the villages Tummala, Kadiri and Curumala. The inscriptions of these three places I have included in the epigraphs of this taluk. Of the other villages Sōmapulla (Sōmapallī) is in Madanapalli taluk (Chittoor district); Guryāla, Parlapūla (i.e., Parnappalli) and Yerrabullā are in Pulivendula taluk, Cuddapah district. See these taluks for their inscriptions. I am unable to locate Chakibunda and Pulichurū. The inscription in the first of these is dated in Ś. 1569, Viṇḍihi, and records the repair of the local tank by Chīlī Nāyuḍu in the reign of Tiruvēngalanaḍa Rāja Chōḍa Dēva. The Pulichurū epigraph is a grant by "Luckki Nādu" in Ś. 1431, Bhava, to the local deity Nrisimhasvāmi. See Mack. Ins., Ced. Dts., p. 120.
Srīraṅgam and the contemporary of Vedānta Deśīka. [Mack. Ins., Ced. Dts., p. 120, No. 8. But here the year is given as Pramōdūta.]

105. 524 of 1906.—(Telugu.) On a slab built into the floor of the court-yard of the same temple. Records in Khara, a charter granted to potters by a Nāyaka.


108. 527 of 1906.—(Telugu.) On a slab set up near the big gōpura of the same temple. Records in Śaka 1380, Kālāyukta, gift of land to the Rāmanujakūṭa in the Kadiri temple.

109. 528 of 1906.—(Sanskrit in Telugu characters.) On the base of the same gōpura, right and left sides. A mutilated record, the date and the name of the king of which are lost. Gives a genealogy of the first Vijayanagara dynasty. Seems to record the building of the gōpura by Viṭṭhalāmātya, son of Dēvapāmātya.

110. 529 of 1906.—(Telugu.) On the base of a platform in the 1,000 pillared manṭapa of the same temple. An incomplete record, dated Śaka 1451, Vīrodhīn. Records a gift by a merchant from Tāḍiparati (Tāḍipatri).

111. 530 of 1906.—(Telugu.) On a lamp pillar lying in front of the same temple. Records in Śaka 1391, Vīrodhīn, gift of the pillar.

112. 531 of 1906.—(Telugu.) On another pillar set up in the same place. A record, dated in Śaka 1337, Jaya.

113. 532 of 1906.—(Telugu.) On a boulder near the Viṁśhu temple at the foot of the Narasimhakoṇḍa hill, east of Kadiri. Records in Sarvadhāri, gift of a garden.

Kurumāḷa.


115. A record of the time of Kṛṣṇadēva Rāya in Śaka 1436, Bhava. Mentions “Lucki Naidu” and records the gift of the


_Tummala._

118. On a stone below the tank at the village. A record, dated in Śaka 1598, Naḷa. Mentions Haji Muhammad and records grant of lands to the tank-diggers, the karṇam, etc. *Ibid.*, No. 2.

_KALYĀNDRUG TALUK._

_Chintalapalle (Chintaralapalle)._ 

119. Mr. Sewell mentions two copper plate grants in this place, of which one is dated Śaka 1580 and records a grant by Rāya Dalavāī Kōṇṛti Nāyani Veṅkaṭapati Nāyaḍu. [See *Antiquities I*, 117.]

_Eraḍukera._

✓ 120. 83 of 1913.—(Kanarese.) On a slab set up in the courtyard of the Saṅkarēśvarasvāmi temple. Dated in the reign of the Western Chālukya king Jagadēkamalla (II), in Śaka 1051, Siddhārthi, Mārgasira, su. di. 5, Sunday, Uttarāyaṇa Samkramaṇa. Records gifts of land and of taxes by a certain Kētanaverggaya who was the mahāpradhāna and military officer of the chief Iruṅgōḷa Chōḷa I, ruling at Goydavaḍi, to the temple of Śamkaradēva at Eraḍukera, a village in Sulīyanūr Seventy, which was a district of Sir-nāḍu. The date is irregular and the Uttarāyaṇa Saṅkramaṇa in 1139-40 fell, says Mr. Śwamikānna Pillai, on Monday, 25th December. [See *Ap. 31* and 122 for further references to this chief.]

✓ 121. 84 of 1913.—(Kanarese.) On another slab in the same place. Rōdadamallā Mallidēvarasa records in Sārvari, a gift of oil for lamps by the mercantile community of Eraḍukera to the same temple. The epigraphist surmises that Mallidēva was the son of Iruṅgōḷa I and possibly became the feudatory of Kulōṭṭungachōḷa. [See at p. 112 for the authority on which he bases his opinion.]

✓ 122. 85 of 1913.—(Kanarese.) On another slab in the same place. Iruṅgōḷa-Chōḷa Mahārāja records in Śaka 1065, Dundubhi, the death of a certain Gaṅgaṇavergade and his follower in a _dhalī_. The chief mentioned here is Iruṅgōḷa I, whose inscriptions are in *Ap. 31, Ap. 120*, etc.
(95) 86 of 1913.—(Kanarese.) On a broken slab in the same place. This is a viragal which states that Vaiḍumbha Chuddāmaṇi captured the cows of the 96,000 (people?) of Bēvinabīḍu.

Kambadūru.

123. 89 of 1913.—(Sanskrit and Kanarese.) On a pillar in the inner court-yard of the Mallikārjuna temple. Irungōladēva Chōla-Mahārāja (II), ruling at Niṣugallu, records in Śaka 1171, Kīlaka, Chaitra, ba. di. 13, Tuesday, Uttarāyaṇa-Vishusamkramaṇa, corresponding to 24th March A.D. 1258, gift of land to the temple of Mallikārjunadēva at Kambadahola, after repairing it. This chief was the great-grandson of Irungōla I. Some of his inscriptions in the Tumkūr and Chitaldroog districts have been printed in Rice’s Ep. Carṇa.

124. 90 of 1913.—(Kanarese.) On the same pillar. Records in Sarvadhāri, Māgha, ba. di. 14, Monday, gift of land to the same temple by the crown prince, the son of Iruguṇadēva (i.e., Irungōladēva).

✓ 125. 91 of 1913.—(Kanarese.) On another pillar in the same place. A record of the Noḷamba (Pallava) king Noḷambārāja-Mahēndra-Tribhuvanadhīra. Records in Śaka 805 (A.D. 883) a-gift of land and paddy by the gāmunḍas and pārvas (Brahmans) of Bedḍugoṇḍe to a temple of the Sun (Ādityagriha). [See Ep. Ind., Vol. X, pp. 54–70.]

126. 92 of 1913.—(Kanarese.) On the same pillar. A much mutilated record of Irungōladēva. Mentions the repairs made to the temple of Mallikārjunadēva.

✓ 127. 93 of 1913.—(Kanarese.) On the third pillar lying in the same place. The Noḷamba (Pallava) king Irva-Noḷambādhirāja records in Śaka 887, Krōdhana, Phalguna, Amāvāsyā, Sunday, solar eclipse, corresponding to 6th March 965, a gift of land for maintaining a tank, by prince Poḷalchōra, a grandson of the king and ‘the lord of Kāṇchi.’ The pillar was set up by Chāvuṇḍayya of the Śrīvatsa-gōtra, the favourite minister of Poḷalchōra II, father of Viṟamahēndra, sixth in descent from Mahēndra I and lieutenant of the Rāṣṭrakūṭa Kṛiṣṇa III in the conquest of Chōla land in the weak times which followed the death of Parāntaka I.

128. 94 of 1913.—(Kanarese.) On a slab set up in the same place. Dated in the reign of the Vijayanagara king Viṟaprāṭapā-Sadāśivarāya-Mahārāya, in Śaka 1478, Nala. Records gift of 50 varākas (till now appropriated by the overseers of temple affairs) to the temple of Mallikārjuna-dēva at Kambadūru, by Viṟūpaṇa-Nāyaka, for the merit of his father Tammapa-Nāyaka. [This is the only inscription which Mr. Sewell refers to in his local list.]
129. 95 of 1913.—(Kanarese.) On a pillar built into the floor at the entrance into the same temple. A seriously damaged record. Seems to be a Vijayanagara record and register the gift of the village Tenegalapura surnamed Mallapura, for the merit of Achyutadéva-Maháráya, on the auspicious occasion of Mahá-Vishákha. Date lost.

130. 96 of 1913.—(Kanarese.) On a pillar lying in the outer prákára wall of the same temple. Dated in the reign of the Vijayanagara king Vírapratápa-Krishnaráya Maháráya in Śaka 1434, Ángirasa, Kārttika, śu. di. 12, corresponding to Friday, 22nd October 1512. Records gift of land by Ráyasa Kondamaraśayya to the temple of Mallikárunadéva at Kambadúru, for the merit of the king. The land was situated below the tank of Kambadúru in Kuntoorupiyaśíme which was the Jághir of the chief.

131. 97 of 1913.—(Kanarese.) On the same pillar. Dated in the reign of the Vijayanagara king Vírapratápa Krishnaráya-Maháráya in Śaka 1447, Pártihva. Records gift of the village Jalavati to the same temple by Ráyasa Ayyaparasayya ‘in order that Ráyasa Kondamaraśayya may dwell in heaven.’

✓ 132. 98 of 1913.—(Kanarese.) On a pillar in a field to the east of the same temple. The Nojamba (Pallava) king Nojambadhírája (probably Pójálochhóra, the father of Mahéndra I) records that while the tank of Bendúgoṅde was constructed, a temple for Mahádēva was also built, and pinnacles were placed over it (for the merit of) Sínigapóta, Ponnera and Dharmamahádēvi (early Nojamba names).

✓ 133. 99 of 1913.—(Kanarese). On a slab set up in a field to the west of the same temple. The Vijayanagara king Vírapratápa Achyutaráya-Maháráya records in Śaka 1458, Durmukhi, Jyéṣthá, ba. di. 30, Sunday, the village and lands owned by the temple of Mallikárunadéva at Kambadúru in Kuntoorupiyaśíme which was the fief (náyakatana) of Bayyapa-Náyaka.

✓ 134. 100 of 1913.—(Kanarese.) On a slab set up in front of the Akkataṅgér-guḍí in the same village. A much damaged record of a Western Chálukya king, dated 1108, Viśvávasu, Chaitra, Paurṇimi, Monday, lunar eclipse. Records gift of land to the temple of Atteradéva at Kudárdi-durga. The date probably refers to Tuesday, 16th April 1185, says Mr. Swamikannu Pillai.

135. 101 of 1913.—(Kanarese.) On a boulder in a field in the same village. Records in Naḷa, a gift of land granted by Timmaná-Náyaka of Kuntoorpe, to a certain Vírayya of his own caste (?).

136. Mr. Sewell says that there is a copper plate inscription in this place recording a grant by Vijaya Bukka Rája, the date of which was wrongly reported to him as Śaka 1109.
ANANTAPUR DISTRICT

Mulakalèdu.

137. 87 of 1913.—(Kanarese.) On a slab set up near a well. Records in Śaka 1574, Nandana, an endowment by a Muhammadan chief whose name is not clear. Refers to Kuṇḍurpi-durga.

138. 88 of 1913.—(Kanarese.) On a fallen pillar lying down in front of the Kāli-amma temple in the same village. Records in Virōdhi gift of land to a merchant of Mulukalèdu by an agent of Ayyaparasayya.

MADAKASIRA TALUK.

In his lists of antiquities Mr. Sewell mentions as many as eight villages of epigraphical interest in this taluk. Of these, the following are given as they alone are definite.

Hēmāvati.

139. Besides three inscriptions at the Śiva temple, one at Basavannagudi, Mr. Sewell gives three at the temple of Siddhēśvarasvāmi. One of these is undated and mentions “Srīman Mahāmanḍalēśvara Tribhuvanamalla Mallidēva Chōḍa Mahārāja,” The second, dated Śaka 1090, is a grant by the same king, The third, dated Śaka 1127, records a grant by Vīra Ballāḍēva of the Hoysala Ballāla dynasty. See Antiq., I, 121.

Tammadīhalli.

140. “An inscription on a stone on the tank-bund south of the village. It is dated Śaka 1463 (A.D. 1541) and records a grant by a private person in the reign of Achyutadēva.” See Antiq., I, 121.

PENUKONDA TALUK.

Bukkapatnam.

✓ 141. 176 of 1913.—(Telugu.) On a slab set up at the entrance into the Lakṣminārāyanasvāmin temple. The Vijayanagara king Achyuta-Mahārāya records in Śaka 1463, Plava, Aśvija, ba. di. 13, Monday, that Peddirājayya, under orders of Rāmabhaṭlayavāru, remitted the rāṇulagutta tax in the māgāna of Krotacheruvu, for the merit of the king. The date corresponded, according to Mr. Swamikannu Pillai, to Monday, October 1740, A.D. 1541.

142. 177 of 1913.—(Telugu.) The Vijayanagara king Achyuta Mahārāya records in Śaka 1464, Subhakrit, Chaitra, ba. di. 6, Wednesday, the remission of taxes on marriages and the taxes on the earnings of Brāhmans for the merit of the king. Rāmabhaṭlayya issued the orders and Peddirājayya conveyed them to the Redḍis and Kānams of the village of Krotacheruvu. The date corresponded, according to Mr. Swamikannu Pillai, to Wednesday, April 5, A.D. 1542.
143. 178 of 1913.—(Telugu.) On the rock below the dhva-jastambha in the Chaudēśvari temple in the same village. The Vijayanagara, king Vīrapratāpa Sṛṅgaṅgarāyadēva-Mahārāya records in Śaka 1503, Vṛisha, Bhāḍrapada, ba. di. 12, Sunday, that Dalavāyi Veṅkatappa-Nāyuḍu, under orders of Mēgōti Timma Nāyuḍu, the agent and minister of the king, remitted the taxes nāgaribirāda Aṣavechchālu and birudulu due on the lands owned at Bukkasāgaram and Anantapuram by the temple of Chavuḍēśvari of Krottacheruvu Bukkasāgaram. The date corresponded, according to Mr. Swamikannu Pillai, to Sunday, September 24, A.D. 1581. The inscription has been noted in Mack. Ins. Ced. Dts., p. 13, No. 4.

144. 179 of 1913.—(Kanarese.) On a slab lying near a sluice of the tank, in the same village. The Vijayanagara king Vīrapratāpa Achyutadēvarāya records in Śaka 1455, Vījaya, Phalgunā, śu. di. 15, Saturday, that Bhandarāda Timmarasa, son of Apparasaṃya, made rent-free, the dēvadāya and brahmadāya lands below the tank of Hosakere, included in Penugonda, a district of Yeramanti-rājya. These had been so enjoyed since the time of Chikka-Oḍeya (probably Bukka I suggests Mr. Krishna Sastri), but had been assessed in corn and in coin owing to disturbances in the interval. The grant was made on the occasion when the king performed the Lakshahōma ceremony at Varadarājammana-pēthe. The stone was put up by Koṇḍapa under orders of Timmarasa at the elephant-sluice of the tank. The date corresponded, according to Mr. Swamikannu Pillai, to Saturday, February 28, A.D. 1534. See Mack. Ins. Ced. Dts., p. 14, No. 5.

145. 180 of 1913.—(Telugu.) On a rock near the tank in the same village. Partially damaged record of the Vijayanagara king Krishnarāya-Mahārāya, dated Śaka, Āṅgirasa, śu. di. 12, Wednesday. Registers that the dēvadāya and brahmadāya lands under the tank Krottacheruvu in Penugonda-rājya which had been held rent-free (sargvamānya) from the time of Chikka-Oḍayalu had been re-assessed on account of certain disturbances in the interval. The king, now at Sivasnasamudram on state business, ordered that the lands might be restored as before, and this was announced on the occasion of the Lakshahōma ceremony conducted at Penugonda. Kunama Nāyuḍu had this inscription engraved under orders of Rāyasam Koṇḍamarasayya Dēmarasayya. As to the date, Mr. Swamikannu Pillai says that the details are not enough for calculation. See Mack. Ins. Ced. Dts., p. 13, No. 1.

Kottacheruvu.

Nalluru.

147. "In a small reservoir is a stone bearing an inscription, dated Śaka 1475 (A.D. 1553), recording the settlement of a water dispute by Rāma Rāju Königappadēva Mahārāju in the reign of Sadāsiva of Vijayanagar." See Antiq. I, 189.

Penukonda.

The fort of this historic place was built by Bukka I in 1354. For its description as well as the history of the place. See Mad. Jour. 1878, p. 166 ff; Anantapur Gaz.

148. 326 of 1901.—(Kanarese.) Dated in a Sarvadhārin. Gift by Bommarasa to the temple of Mailāradēva.

149. 327 of 1901.—(Telugu.) On the wall of the east gate of the fort, right of entrance. A much damaged record of Sadāsiva Rāya.

150. 328 of 1901.—(Kanarese.) On the same wall. A record of the time of Śrīraṅgarāya, dated in Krōdhin, making gift of tolls to the temple of Tiruvēṅgalanātha.

151. 329 of 1901.—(Telugu.) On the same wall. A much damaged record of Sadāsiva Rāya, dated in Siddhārtin.

152. 330 of 1901.—(Telugu.) On a boulder by the side of the path leading to the Narasimha temple on the top of the hill. A damaged private grant dated in Śaka 1558.

153. 331 of 1901.—(Telugu.) On a slab built into the floor of the same temple. A record of Śaka 1778, Nāla, recording repairs, "when the glorious Mahārajādhirāja Rājaśri Arbuthnot Sahib, born of the Hūna (European) race, was administering the 5 pūrganas beginning with the throne of the kingdom of Ghānagiri, i.e., Penukonda.

154. 332 of 1901.—(Telugu.) On the gopura of the same temple. A record of Śrīraṅgadēva dated in Śaka 1503, Vikrama. [The name of the king is misread as Jagadēva and date as 1183 by Mr. Sewell. See Antiq. I, pp. 103 and 120.]

155. 333 of 1901.—On the wall of the east gate of the fort, left entrance. A record of the time of Sadāsiva Rāya, dated in Śaka 1487, Krōdhana, recording gift of tolls by Rāmarāja, son of Tirumalārāja to a temple of Hanūmat.

156. 334 of 1901.—(Telugu.) On a slab built into the floor of the Sher Sahib mosque. A record of Sadāsiva Rāya, dated in Śaka 1487, Krōdhana, recording gift of land by the same to the Sōmēśvara temple. Incomplete.

157. 335 of 1901.—(Telugu.) A record of Rāmarāja, son of Tirumalārāja (date lost), making gift of a village.

158. 336 of 1901.—(Telugu.) On the south wall of the Ānjanēya temple at the north gate of the fort. A record of the time of
Srīrāṅga Rāya, dated Ś. 1499, Dhātu. Records that Chennappa Nāyuḍu, an officer of Tirumaladēva, repaired and extended the fort and defeated several Musalmān chiefs.

159. 337 of 1901.—(Telugu) On the same wall. A record of the time of Sādāśiva Rāya, dated in Ś. 1489, Prabhava. Mentions Tirumalarāja, the son of Srīrāṅgarāja.

160. 338 of 1901.—(Kanarese and Sanskrit.) On the west wall of the same temple. A record of Vīra Harihara II, dated Ś. 1314, Āngirās, recording the building of the gōpura of the temple of Vīrabhadra by Marilapa.


162. 340 of 1901.—(Kanarese.) On the wall of the same gate. A record of the reign of Sādāśiva Rāya, dated in Ś. 1466, Kṛōdhin, recording that Rāmarāja Viṭṭhalēśvara remitted certain taxes to the barbers.

163. 341 of 1901.—(Telugu.) On a slab set up in the compound of the reading room (the old site of the Kēśavasvāmi temples). Dated in the reign of Srīrāṅgadēva in Ś. 1502, Vikrama. Records gifts to a temple which had been built by Chennappa Nāyuḍu, an officer of Tirumaladēva.


166. 344 of 1901.—On the rock close to the pond (nāgara-bhāvi) on the top of the hill. In Nāgari. Illegible.

167. 345 of 1901.—(Kanarese.) On a slab placed by the side of the well in the Parśvanātha temple. Records that it is the tombstone of Nāgaya, the lay disciple of Jinaṁbaḥsaṅabhaṭṭaraka dēva.

168. 584 of 1912.—(Kanarese.) On a pillar in the compound of the Sub-Collector’s Office. Dated in Ś. 1339. A portion of the pillar on the right side has been apparently cut off. Seems to register the gift of this lamp-pillar.

✓169. C.P. No. 12 of 1914.—These register the gift by the Gaṅga King Mādhava of 65 paddy fields (Kēdāra) sowable with 25 Kāndukas of paddy below the big tank of Paruvi in Paravivishaya, to the Brahman Kumāraśarman of the Vatsa gōtra and Taittirīya- charaṇa, on a full moon day of the lunar month of Chaittra. [The inscription gives the relative chronology of the Gaṅga and Pallava chiefs and is therefore of very great value. See Mad. Ep. Rep., 1914, 83-4, for discussion and J.R.A.S., Jan. 1915, where Dr. Fleet discusses it and shows how its evidences are supported by a Jain
work on cosmography called Lōkavibhāga, discovered by Mr. R. Narasimhachar of Mysore.

170. C.P. No. 17 of 1911.—A grant of Veṅkaṭa II, dated Ś. 1560, Pramāthin, which agrees word for word with the Kṇiyūr grant. Records the restoration of certain villages originally granted by Viṭra Narasīṅga Rāya, Sadāśiva and Veṅkaṭa I, to the Daraga of Bābayya in Penukoṇḍa. The renewal of the grants was necessitated by the loss of the original documents on the occasion of the seizure of Penukoṇḍa by Immaḍi Hāvadi Baire Gauḍa of Peddarāya. [Mr. Krishna Sastri points out that Baire Gauḍa was the ruler of Doḍ-Ballapura, referred to by Rice in his Gāzr., Vol. II, p. 69. The chiefs of the line were of course feudatories of Penukoṇḍa, but evidently about 1630 a chief proved a rebel and seized Penukoṇḍa, itself for some time. As for Bābayya Durga Mr. Krishna Sastri believes it was the same as the shrine of the Mahomedan Saint Bābanatta to which much veneration was paid by all people for the success of its astrological forecasts. Hence the villages granted were known as hōrā villages. The reputation of the shrine reached the far south and brought grants from such distant and orthodox rulers as Rāni Maṅgamāḷ of Madura. See C.P. No. 19 of 1911.]

171. C.P. 23 of 1911.—A grant of Śrīraṅga I (157–886), dated in Ś. 1498, Dhātri, saying that while he was at Udayagiri he conquered the inaccessible fortresses of Kōṇḍaviḍu, Vinukoṇḍa, etc., and that he was at the time of the inscription abiding with all insignia of royalty at Penukoṇḍa. The grant registers the village of U (ra) jāncheōre, surnamed Vengalāmpāpura, to a certain Lakshmīpāti bhaṭṭa. [See Dēvanahalli plates of Śrīraṅga Rāya, Ś. 1506, Mys. Arch. Rep., 1910, for details.]

Siddharāmpuram.


TĀDPATRI TALUK.

Arkativemula.


174. In the same place. A Telugu record dated in Ś. 1481, Raudri, in the reign of Sadāśiva Mahārāya. Records that the Viramushṭivaru granted an allowance to the local deity Rāmēśvara. Ibid., No. 2.

Challavarāpalle.

176. Mr. Sewell mentions on a stone in front of the Siva temple an inscription purporting to settle a dispute between this village and Dāditōta, 3 miles to the south-east.

Chilamakūru.


Chinnapolamāḍa.

178. On a stone near the old fort. A Telugu record in year Vishu, regarding the settlement of a dispute about a garden by the Brahmans of Timmapuram. Ibid., p. 132, No. 12. [The inscription is of interest in showing the friendly spirit of villages.]

✓179. On a stone near the above. A record in Krāḍhana in the time of Gutti “Hamagaudu Pamagaudu,” saying that the boundary between the villages of Heralpolamāḍa and Chinnapolamāḍa were settled by the inhabitants and the land-mark stone was put up. Ibid., No. 13.


Chintakunṭa.

181. On a stone in the pagoda of Paṭuchintakuṇṭa. A record of the reign of Pratāpa Jayadevā Mahārāya dated in Ś. 1449, Sarvajit. Records that “Casinani Vabal Naidu” set up the image of Obalēśvara and granted some land to it. Ibid., p. 131, No. 7.

Dosaleḍu (Dāsalūr !)

182. On a stone in the pagoda. Records that in a certain Raudri Nandyāla Timma Rāju and Kōṇḍarāju granted one putti of dry land to the drummers and pipers of the Chennakeśava pagoda. Ibid., p. 132, No. 11.

Goddumārri.

183. In possession of Nārāyana Reḍdi, a resident of the village. A.C.P. which is a copy of the inscription at Pārnāpalle in Pulivenḍla taluk, Cuddapah district. See Antiquités, I, p. i16.

Kāḍavakallu.

184. On a stone in the local Chennakeśava pagoda. Records in Ś. 1438, Yuva, in the reign of Kṛishṇadēva Rāya, the construction
of a maṇṭapa, compound wall, and a well in the temple by Timma Nāyuḍu, son of Channama Nāyuḍu. See Mack. Ins., Ced. Dts., p. 130, No. 4.

185. On a stone near the round pagoda. A record of the Vijayanagara king Venkaṭapati Rāya, dated in Ś. 1509, Sarvajit, mentions Penukonda Abba Bhaṭṭulu and his grant of four tūms of land to God Rāmaśvara. Ibid., No. 5.

Medikurti.


187. A record of Narasimha Rāya Udaiyār in Ś. 1428, Vijaya. Records that Tirumalayya dēva Mahārāja granted the village as free gift to God Nilakaṇṭha at Naṭṭūr. Ibid., p. 137, No. 29.

Nandulapāḍ (Nandipāḍ).

188. In the Garuḍasthamba pillar in the local Chennakēśava temple. A certain Timmarāju of “Palapullah” (Pata)pallī?) gave some land to Timmājī, son of Gopājī, for building a hall, in Ś. 1449, Sarvajit. Mack. Ins., Ced. Dts., p. 91, No. 132.

Nīṭtur.


190. On a pillar in the temple. Records the gift of a putṭi of land to God Nilakaṇṭha, by Timma Nāyuḍu in, the time of Sadaśīva Rāya in Ś. 1466, Śobhakrīt. Ibid., No. 31.

191. In the same pagoda. An effaced Kanarese record of Bhuvanēka-malla Dēva. Ibid., No. 32.

192. In the “down-stone” of the temple. A grant of five tūms of land and allowances to the deity by the Viramushṭi disciples of Śiva. Ibid., No. 33.

193. On a pillar of the Chennakēśava pagoda. A record of Ś. 1472, Saumya, making a gift of land to the God by Tirumala Nāyuḍu, in the reign of Sadaśīva Mahārāya. Ibid., No. 34.


195. In the same place. A grant of 13½ putṭīs of land to God Chenna Kēśava by “Jukkumpudi Tirumala Nāyuḍu” in the reign of Sadaśīva Rāya in Ś. 1472, Saumya. Ibid., No. 36.
Pāttapalli.


197. On a stone near Rāmaśvara shrine. The gift of one Tum of land at Vellalore to the deity by the inhabitants of a village in Ś. 1671, Krūdhaṇa. *Ibid.*, No. 41.

198. On the other side of the above inscription. A record dated in Ś. 1668, Śubhakrit, making the grant of one Tum of land to God Rāmaḷiṅga by the inhabitants of Simhādripalle. *Ibid.*, No. 42.

Peddamallēpalli.

199. On the well of the Āṇjanēya pagoda. A record dated in Ś. 1477, Krūdhi, regarding the raising up of the village boundary stones. Sadasiva Rāya and a Dāsappa Nāyuḍu are mentioned. See *Ibid.*, No. 37, p. 137.

Sajjaladinne.


Tāḍpatri.


203. 338 of 1892.—(Kanares.) In the north-west corner of the prākāra of the Rāmēśvara temple, first stone. A Jain record of Udayāditya, son of Sōmidēva and Kānĉelādevi, in Ś. 1120 expired, Kāḷayukta. The donor resided at Tāṭipara Tāḍpatri. Dr. Hultsch suggests that the stone was probably transferred from some Jain building, of which no traces remain.


208. 343 of 1892.—(Telugu.) Eighth stone at the same place. A record of the Vijayanagara king Vīrā-Narasimharāya. Mentions in Ś. 1429 expired, Prabhava, the minister Sāluva-Timma. This inscription is in Ins., Ced. Dts., p. 135, No. 23.


210. In a street at Tāḍpatri. Gift of one “Dharanum” for every 100 pagodas of the Tādipurti revenue by the inhabitants, to God Tiruvēṅgalanātha, in Ś. 1585, Śōbhakrit. Ibid., p. 836, No. 27.

211. In a stone in the pagoda of Chintalarāya. A gift of 3 puṭṭis of land in Ś. 1500, Bahudhānya, by Pammasāni Timma Nāyuḍu, in the reign of Śrīraṅgadēva Mahārāya of Karnāṭaka. Ibid., p. 833, No. 85.

212. In the same place. Gift of 5 Tūms of land in Villalore to the deity by Liṅgaṇa, son of Kṛishṇama Rāju in Ś. 1586, Vijaya. Ibid., No. 86.

213. In the same place. Gift of land by Mādhava Dāsa in Ś. 1486, Raktākshi. Ibid., No. 87.


215. On a stone in the same. Records that in Ś. 1485, Rudhirōtākāri, one Kampaṇa Yellappa purchased and give away one Tūm land to the deity. Ibid., No. 89.

Velamakūru.

216. Near the local Hanūmat pagoda. A record in Ś. 1421, Virōdhin, in the reign of Kṛishṇadēva Rāya, saying that Dāsappa Nāyuḍu granted 10 Tūms of paddy and fixed a fee of 4 Gāruḍakāsu per day to God Āṇjanēya. Ibid., p. 132, No. 80.

Yellanore.

217. A paper grant of a Mullapulla Rāmakrīṣṇappā in Ś. 1679, Īsvara, allowing 3 pagodas per annum on the custom house at “Vellore” to one Śeshāchārya. Ibid., p. 140, No. 43.
ARCOT NORTH DISTRICT.

ARCOT NORTH GENERAL.

These plates are given in Mr. Sewell's *Antiquities*, Vol. II. Almost all of them are either in the office of the Collector or Judge, or in the Madras Museum.

(A) *No. 4 of Sewell's List of Copper Plates.*—Records grants by a Chōla sovereign in the years Ś. 1008 or 1011 (A.D. 1086 or 1089), to which period they cannot, palaeographically, belong. "Moreover they bear a seal at the top in characters resembling the Persian, but which no one whom I have yet met with can decipher; and this would seem to be a clear anachronism. This grant is on a leaden plate, coated with a thin sheet of copper. It purports to be a grant by Rāja Vira Chōla in Ś. 1011 (A.D. 1089) in the year of the Kaliyuga 4190 and cyclic year Plavaṅga. But Ś. 1011 corresponds to the cyclic year Sukla, twenty-two years subsequent to Plavaṅga. It seems difficult to suppose that all these plates can be forgeries, partly from their number, and partly because no forger would be so foolish as to annex the Persian seal to such a document." See Madras Lists for details.

(B) *Nos. 177 and 178 of Sewell's List.*—These are exact facsimiles of the inscription above. *Ibid.*

(C) *No. 205 of Sewell's List.*—A private grant to a matham. No date or Sovereign's name. *Modern.*

(D) *No. 206 of Sewell's List.*—A Vijayanagar grant by Achyutadēva, having the usual Vijayanagar emblems on the seal. The grant is one of lands to the Tirupati temple in Ś. 1466 ("Rasara-savabdūnu"), year Vikāri. The document mentions that Achyuta began to make grants for charitable purposes in Ś. 1455 (A.D. 1533).

(E) *No. 207 of Sewell's List.*—A Vijayanagar grant executed by and in the reign of Achyutadēva. The document testifies to the grant of the village of Nārāyanapuram to a Brahman in Ś. 1459 (A.D. 1537). The document is a very important one in one respect, as it fixes Achyuta's relationship 'as younger brother' to Krishnadhēva.

(F) *No. 208 of Sewell's List.*—Records a grant by Vijayadeva or Vijaya Bhumati, son of Dēvarāya (f). The name of the year Vikriti being clear, the Saka era being mentioned without any figures. The inscription is thus very irregular.

(G) *No. 209 of Sewell's List.*—(Sanskrit in old Grantha characters.) The Pallava sovereign Nripatūṇa, son of Dantivarman, grants, in the sixth year of his reign, some lands to Brāhmans in the village of Pratimā Dēvi Chaturvēdimaṅgalam. No date is given. Nripatūṇa is said to have married Prithvīmahīkka, daughter of Bhānumāli. [Mr. Sewell is unaware of Nripatūṇa's position in Pallava genealogy.]

(H) In possession of the North Arcot Collector. A record in Sanskrit (Grantha) and Tamil, of the Chōla king Parakēsarivarman Rājendrachōla I in his sixth year. See *S.I.I.* III, Part III. Also No. 30 of 1905-06.
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Aṇaikkattattür near Kaḍambattür.

1. 288 of 1895.—(Tamil.) On a stone. A much damaged record in the ninth year of Parthivendravarman, recording a private grant of land to a temple of Ādityadēva which has now disappeared. [Parthivendravarman was a contemporary of Āditya II. Was the deity named after the latter?]

Kāvērippākkam.

2. 381 of 1905.—(Tamil.) On the north wall of the central shrine in the Sundara-Varada-Perumāl temple. An unfinished record in the sixth year of the Chōla king Rājakēsarivarman.

3. 382 of 1905.—(Tamil.) On the west and south walls of the same shrine. An incomplete record in the sixth year of the Chōla king Rājakēsarivarman (Ariñjaya?). Records gift of 90 sheep for a lamp by a merchant of Kōrttimaṭtāṇḍa-Kālapriyam, a village in Siru-Timiri-nāḍu, a district of Pāduvūr-kōṭṭam. The deity is called Kōrttimārttāṇḍa Kālapriyadēva. [The Government Epigraphist points out, on the authority of Karhād inscription, that the temple should have been built by the Rāṣṭrākūṭa Krishnā III (939-68). For while encamped at Mēlpādi, it says, he established his followers in the southern provinces and built shrines to Kālapriya, Gaṇḍamārttāṇḍa, Krishnā and others.]

4. 383 of 1905.—(Tamil.) On the south wall of the central shrine in the Sundara-Varada-Perumāl temple. A record of the Vijayanagara king Mallikārjunarāya, son of Vīrapratāpā-Dēvarāya II, in Š. 1377, Yuvan. Records a private agreement among certain merchants that, on marriage occasions, a certain amount of money should be set apart to meet the repairs of the Kēśava-Perumāl temple at Kāvērippākkam alias Vikrama-śōla-chaturvedimaṅgalam.


7. 386 of 1905.—(Tamil.) On the north and west walls of the same shrine. A record of the Vijayanagara king Vīra-Kampana-Uḍaiyār II, son of Vīra-Bokkaṇa-Uḍaiyār in Š. 1292, Sādhārāṇa. Mentions the free village (taniyūr) of Kāvērippākkam alias Vikrama-śōla-chaturvedimaṅgalam in Pāduvūr-kōṭṭam, a district of
Jayaṅgonḍa Chōla-mañḍalam. Records the sale of the village of Kaḍappēri in Kalavaippargu of the same kōṭṭam. Mentions a coin named Virachampan-kuligai.

8. 387 of 1905.—(Tamil.) On the west wall of the same shrine. A record in the eighth year of Tribhuvanachakravartin Kōnerinmēlkonḍan. Records gift of land for the celebration of a festival called Sundara-Pāṇḍyanśandi. Mentions Kāvēripākkam in Tōṇḍaimañḍalam and the temple of Arulāja Perumāḷ at Tiruvattiyūr (i.e., Conjeeveram). The land was to be used for growing red water-lilies, garlands of which had to be offered to the god on the occasion.

9. 388 of 1905.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Śrīraṅgadēva-Mahārāya (Raṅga VI) in Ś. 1559. The cyclic year is not distinct. The Kallakkuruchchi grant is by the same king in A.D. 1644-45. See Ep. Ind. VII, Appendix No. 545.


12. 391 of 1905.—(Tamil.) On a stone built into the floor close to the south wall of the same shrine. A record in the seventeenth year of the so-called Gaṅga-Pallava king Vijaya-Kampaṭavarman. Records gift of gold. Mentions Kāvēripākkam alias Avaninārāyaṇaḥchaturvēdimāṅgalam.


14. 393 of 1905.—(Tamil.) On a stone built into the south wall of the first prākāra of the same temple. Fragment of a record. Mentions three village committees, viz., 'the great men of the
annual committee,’ ‘the great men of the garden committee’ and ‘the great men of the tank committee.’

15. 394 of 1905.—(Tamil.) On a stone built into the north wall of the maṇṭapa in front of the same temple. A fragment of record of the “Gaṅga-Pallava” king Nripatunāgarvarman, the date of which is lost. Mentions Maṅgādu-naṭu, a subdivision of Paṇḍuvūr-kōṭṭam and Kāviḍippākkam alias Amaninārāyaṇa-chaturvēdi-maṅgalam in the same kōṭṭam. [For a fanciful origin of the place see N.A. Manual, p. 438.]

16. 395 of 1905.—(Tamil.) On another stone built into the same wall. Fragment of a record. Mentions Kāviḍippākkam alias Avaninārāyaṇa-chaturvēdi-maṅgalam and ‘the great men of the wards committee.’ The ‘tank committee’ was appointed to look after a lamp gift. See No. 14 for other committees.

17. 396 of 1905.—(Tamil.) On a stone built into the west wall of the same maṇṭapa. Fragment of a record. Mentions the big tank (periya-ēri) and the ‘tank committee’ (ēri vārigam).

18. 397 of 1905.—(Tamil.) On a stone built into the ceiling of the same maṇṭapa. A fragment of record in the twenty-fifth year of the “Gaṅga Pallava” king Vijaya Nripatunāgavikramavarman. Records gift of gold.

19. 398 of 1905.—(Tamil.) On another stone built into the same ceiling. Fragment of a record of the sixth year of the “Gaṅga-Pallava” king Vijaya Kampavarman.

20. 399 of 1905.—(Tamil.) On a pillar in the same maṇṭapa. A much damaged record the king’s name in which is lost. Mentions the temple called Tīrupperṇṭirṇavaram.

21. 400 of 1905.—(Tamil.) On another pillar in the same maṇṭapa. A damaged record in the twenty-fifth year of the Chōḷa king Rājakaśarivarman.

22. 401 of 1905.—(Tamil.) On the third pillar in the same maṇṭapa. A damaged record in the twenty-fourth year of the Chōḷa king Rājakaśarivarman.

23. 402 of 1905.—(Tamil.) On the fourth pillar in the same maṇṭapa. A record in the fourteenth year of the Pāṇḍya king Perumāl Sundara-Pāṇḍyadeva, ‘who was pleased to take every country’ (i.e.), Jāṭāvarman Sundara Pāṇḍya I (1251–64). Mentions Mījalaikkūṟṟam in Pāṇḍināḍu.

24. 403 of 1905.—(Telugu.) On a slab set up in front of the masjid. A record of Sultan Abdula Pāṭasaha in Š. 1591, Kīlaka. Records the building of the masjid. At the top of this slab is an inscription in Hindustani, which is perhaps another copy of the same.

25. 404 of 1905.—(Tamil.) At the foot of the entrance into the Amman shrine in the Koṅkaṇṭśvara temple in the same village. A fragment of record in the fifteenth year of the “Gaṅga-Pallava”
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king Nripatuṅgavarman. Mentions the temple of Tirumēṟṟali at Kāvaḍippakkam.


27. 406 of 1905.—(Tamil.) At the entrance into the gopura of the same temple. A mutilated record in the thirteenth year of the Pallava king Nandivarman.

28. 407 of 1905.—(Tamil.) On a stone built into the bund of the tank in the same village. A fragment of record in the tenth year of the Chōla king Parakēsarivarman. Mentions the temple of Tiruvākkīṉvaram.

29. 408 of 1905.—(Tamil.) On another stone built into the same bund. A record of the Chōla king Rājakēsarivarman Vīra-rājendradēva. A fragment of the historical introduction of the king.

30. 409 of 1905.—(Tamil.) On a third stone built into the same bund. A mutilated record.

31. 410 of 1905.—(Tamil.) On a fourth stone built into the same bund. A fragmentary record. Appears to register an endowment for offerings and for burning a perpetual lamp.

32. 411 of 1905.—(Tamil.) On a fifth stone built into the same bund. A fragment of record in the sixteenth year of the Chōla king Parakēsarivarman Rājendra-Chōladeva I.

33. 412 of 1905.—(Tamil.) On one of the inscribed stones kept in the Public Works Department bungalow in the same village. A fragmentary record. Seems to contain a Śaka date, the first figure of which is 8, and the second 2, while the third is lost.

34. 413 of 1905.—(Tamil.) On another stone in the same place. A fragmentary record. Mentions a temple called Tirunattappurumāṉadigal and Kāvaḍippakkam.

35. 414 of 1905.—(Granatha.) On the third stone in the same place. A fragmentary record. Mentions a Chōla feudatory named Parāntakapallavarāyan of Umbala-nādu and the Chōla kings Jananātha and Mummaḍi-Chōla.

*36. 415 of 1905.—(Tamil.) On the fourth stone in the same place. A fragmentary record of the Chōla king Kulōṭtuṅga-Chōladeva.*

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* It may be pointed out that the Muck. Mss. (Instrm. South Dist., p. 68) contain an inscription under “Cauvaripaikum District.” It records the grant of the village of “Vadacara paroombacum” to a Brahman named “Sooreyana Dechter” in Ś. 1526, Krōdhin, in the time of Venkatapati I (1586-1614).
37. 35 of 1911.—(Tamil.) On the north base of the Narêndrësvara temple. A record in the twelfth year of Tribhuvanachakravarthin Śrîrânganâtha Yâdavarâya. Records that a son of Kâliṅgârâya named Āpatsahâya Pallavaraiyan renovated with stone the dilapidated wooden roof of the Ardhamanṭapa in the temple and plastered it with flat tiles.

38. 36 of 1911.—(Tamil.) On the north and west bases of the same temple. A record of the Vîjayanagara king Sadâsvârâya in Piṅgala (i.e., Ś. 1470). Records gift of a dancing girl by a certain Śellappar, to the temple of Râjâkkal-Nâyanâr Râjêndraśoḷa-Perumân. [Śellappâ is not improbably the Sâluva chief who figures in the troubles of ‘Achyuta Râya in the early part of his reign.]

39. 37 of 1911.—(Tamil.) On the south base of the same temple. An incomplete record in the nineteenth year of the Chôla king Râjêndra-Çhôla. Seems to register a gift of land and refers to Kiḻpâkkam, the eastern hamlet of Nittavinôda-chaturvedimângalam and to the god Râjadîtt-Viṭâṅka in the temple of Râjadîttêśvara.

40. 38 of 1911.—(Tamil.) On the south wall of the same temple. A record in the seventeenth year of the Chôla king Parakèsari-varman alias Uḍâiyâr Śrî-Râjêndra-Çhoḷadêva (I) records that the great assembly of Nîtyavinôda-chaturvedimângalam in Mêlûrnâdu in Jayaṅgoṅdachôlâmaṅâlam, having assembled in the temple of Śrîkailâsa alias Mûmmaḍîśoḷa-Īsvaramuḍâiyâr (modern Narêndrësvara?) in that village, borrowed 20 kâlanjû of gold from the temple of Râjâditta-Īsvaramuḍâiyâr (named evidently after Râjâditya) and placed it in the hands of the village committee (ühr-vâriyam) to supply oil, as interest on the amount borrowed.

Mahêndravâdi.

41. 13 of 1896.—(Grantha.) On a pillar in the rock-cut temple near Sholinghur Railway station. A record of the Pallava king Guṇabhara. See Ep. Ind. IV, 152 ff, where Dr. Hultzsch edits the inscription. It records that king Guṇabhara caused to be made on the bank of the Mahêndra-tâtâka, in the city of Mahêndrapura, this temple of Mûrâri or Mahêndra vishṇugriha. [The king is Mahêndravarmâ I, the excavator of the Trichinopoly and Vallam caves also. See Ep. Rep. 1896, p. 4, para. 9; S. Ind. Inscts., vol. II, No. 72; Ibid 1, Nos. 33 and 34; Manual of North Arcot, vol. II, p. 438.]

Mudûr.

42. 30 of 1911.—(Tamil.) On two broken slabs lying near the Tiruvêndîśvara temple. A record of kiramavarman, the date of which is lost. Seems to record a gift of land which the donees were required not to mortgage.
The temple of Jalanāthēśvara in this village has been called āral (fountain) in its inscriptions and in the Periapurāṇa. It is also known as Nanditīrtha, a name which occurs in the inscriptions of the Vijayanagara kings. All these names are derived from a natural spring which is conducted through the mouth of a stone nandi into a small tank.

43. 1 of 1897.—(Tamil.) On the south wall of the central shrine of the Jalanāthēśvara temple. A record in the second year of Ko-Vimalādityavārman. Records gift of sheep for a lamp.

44. 2 of 1897.—(Tamil.) On the same wall. A record in the 27th year of the Rāshṭrakūṭa king Kaṇḍaradeva (i.e. Kṛiṣṇa III) "who conquered Kachchi and Tanjai." Records gift of sheep for a lamp. [This corroborates the Ātakūr inscription which says that at Takkōlam the feudatory of Kṛiṣṇa III, Bhūtuga, killed the Chōla Rajāditya in 949-50.]

45. 3 of 1897.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Ko-Rājarājakēśarivarman. Records gift of gold.

46. 4 of 1897.—(Tamil.) On the west wall of the same shrine. A record in the seventh year of Ko-Pārthivēndrāhipativarman. Records gift of sheep for a lamp. See 49 and 56 below, and 288 of 1895 at Kaṭambattūr.

47. 5 of 1897.—(Tamil.) On the same wall. A record in the 24th year of the Chōla king Ko-Rājakēśarivarman. Records gift of a silver vessel by Piridipati, the son of Māramaraiyar, "who must be identical with one of the two Gaṅga kings named Prithvipati." The Rājakēśarivarman here referred to "was probably Āditya I."

48. 6 of 1897.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Ko-Parakēśarivarman. Records gift of sheep for a lamp.

49. 7 of 1897.—(Tamil.) On the north wall of the same shrine. A record in the third year of Ko-Pārthivēndravarman. Records gift of couch by his queen Arumojinaṅgai. See No. 4 above.

50. 8 of 1897.—(Tamil.) On the same wall. A record in the nineteenth year of the Chōla king Madiraikonoḍa Ko-Parakēśarivarman (Parāntaka I). Records gift of paddy.

51. 9 of 1897.—(Tamil.) On the same wall. A record in the 28th year of the Chōla king Madiraikonoḍa Ko-Parakēśarivarman (Parāntaka I). Records gift of sheep for a lamp.

52. 10 of 1897.—(Tamil.) On the same wall. A record in the 21st year of the Chōla king Madiraikonoḍa Ko-Parakēśarivarman (Parāntaka I). Records gift of sheep for a lamp.
53. 11 of 1897.—(Tamil.) On the same wall. A record in the 20th year of the Chōla king Madiraikōṇḍa Kō-Parakēsarivarman (Parāntaka I). Records gift of sheep for a lamp.


55. 13 of 1897.—(Tamil.) On the same wall. A record in the tenth year of Kō-Pārthivēndravarman. Records gift of gold. See No. 46 above.

56. 14 of 1897.—(Tamil.) On the same wall. A record in the fourth year of Kō-Pārthivēndravarman. Records gift of sheep for a lamp to an image of Durga. See No. 46 above.

57. 15 of 1897.—(Tamil.) On the same wall. A record in the third year of the Chōla king Kō-Parakēsarivarman alias Rājēndra-Chōladeva (I). End built in.

58. 16 of 1897.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladeva (III). Records gift of land by Tirukkāḷattidēva alias Yadavarāya. [This chief was, like Vīra Narasimha Yādavārāya and Tammusiddhi, the feudatory of Kulōttuṅga III. For these chiefs see Tiruvorriyūr, Tiruppātūr and Čonjeeveram lists.]

59. 17 of 1897.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladeva (III). Records gift of money for a lamp.

60. 18 of 1897.—(Tamil.) On the east wall of the second prākāra of the same temple. A record in the 36th year of the Chōla king Kō-Rājakēsarivarman alias Kulōttuṅga-Chōladeva (I?). Records gift of land.

61. 19 of 1897.—(Tamil.) On a pillar in front of the shrine of the goddess in the same temple. An incomplete record of the Chōla king Kō-Rājakēsarivarman alias Vīra-Rājēndradēva. (I?).

Tāṇḍālam.

62. Inscription I of 1892.—(Tamil.) On a rock near the local tank. Records that a Pallava Mahārāja who ruled over the Tamil country built a sluice for the tank at Tāṇḍālam.

Tirumalāpuram (Tirumālāpur).

63. 265 of 1906.—(Tamil.) On the south wall of the central shrine in the Manikānthēśvara temple. A record in the fourth year of the Chōla king Rājakēsarivarman alias Śrī-Mummaḍi-Chōladeva. Records gift of gold. [The king referred to is Rājarāja I (985—1013) who took the title Mummadichōla in the third year of his rule, i.e., 988 A.D.]

64. 266 of 1906.—(Tamil.) On the same wall. A record in the thirteenth year of Pārthivēndrādivarman, 'who took the head of
Vira-Parṇḍya. Records gift of two lamps by Vijjavai-Mahādeviyar, daughter of Nandi-varma-Kāḍupaṭṭigaḷ. (Nandivarman III?).

65. 267 of 1906.—(Tamil and Grantha.) On the same wall. A damaged record in the third year of Pārthivendraḥhipativarman. Records the building of the temple and the enclosing verandah by the Virāṭa king Anayamān alias Paramanḍalāḍītya.

66. 268 of 1906.—(Tamil.) On the same wall. A record in the sixth year of the Chola king Rājakēsarivarman (985—1013). Records a gift by Madurantakan Kaṇḍarādittan, i.e., Gaṇḍarādītya, son of Madhurantaka Chōla. See No. 78.

67. 269 of 1906.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājarāja I, the date of which is lost. Records gift of a lamp.

68. 270 of 1906.—(Tamil.) On the same wall. A record in the 27th year of the Chōla king Kulōttuṅga-Chōladēva. Records gift of land.


70. 272 of 1906.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records sale of land. Mentions the temples of Āḻuḍaiyār, Tirumarpēṟudaiyār, Uttama-Chōḷisvaram udaiyār and Avimuttaśvaramudaiyār.


72. 274 of 1906.—(Tamil.) On the same wall. A record in the 38th year of the Chōla king Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōladēva (I). Records gift of 30 cows for a lamp.

73. 275 of 1906.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Tribhuvanachakravartin Rājarājadeva. Records gift of 64 cows for two lamps and of ornaments.

74. 276 of 1906.—(Tamil.) On the same wall. An incomplete record in the eighth year of the Chōla king Tribhuvanachakravartin Rājarājadeva.

75. 277 of 1906.—(Tamil.) On the same wall. A record in the 34th year of the Chōla king Tribhuvanachakravartin Kōnerinmaikōṇḍān Tribhuvanavīrādeva (i.e., Kulōttuṅga III). Records gift of land to the image of Uttama-Chōḷisvaramudaiyār set up by a certain Chēdirāyan.

76. 278 of 1906.—(Tamil.) On the same wall. A much damaged record of the Chōla king Rājakēsarivarman (985—1013)
‘who destroyed the ships at Kandalar-Salai,’ the date of which is lost.

77. 279 of 1906.—(Tamil.) On the same wall. A record in the twelfth year of the Chola king Rajarajakesarivarman (985—1013) ‘who destroyed the ships at Kandalar-Salai.’ Records gift of 90 sheep for a lamp.

78. 280 of 1906.—(Tamil.) On the same wall. A partially damaged record in the fourteenth year of the Chola king Parakēsarivarman. Provides for the bathing every month of the image of the god with 108 pots. The provision was made by Madurantakan Kandaradittar, i.e., Gaṇḍaraditya, son of Madurantaka (970—85).

79. 281 of 1906.—(Tamil.) On the same wall. A record in the twelfth year of the Chola king Rajarajakesarivarman, (985—1013) ‘who destroyed the ships at Kandalar-Salai.’ Registers an agreement of the sabbha of Prithivmahādevi-chatuvēdīmaṅgalam.

80. 282 of 1906.—(Tamil.) On the west wall of the same shrine. A record in the twelfth year of the Chola king Rajarājakēsarivarman (985—1013), ‘who destroyed the ships at Kandalar-Salai.’ Registers an agreement of the villagers of Palugūr to pay 60 kalanjus or 225 kādis of paddy every year in Palugūr-naḍu, a subdivision of Maṇaiyir-kōṭṭam. Refers to the fact that Madurantakan Kandaradittar had fined the men in charge of the store-room in the fourth year of the king’s reign. Mentions also the fourteenth year of some king whose name is lost. The fine was evidently the result of the inquiry referred to in No. 81.

81. 283 of 1906.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Rajakēsarivarman alias Mummaḍi-Choladēva (985—1013). Refers to an enquiry with a committee of five men (amidst whom were Adikāri Śīṟḍiṅḍiṅ) made by Madurantakan Kandaradittanār into the affairs of the Aṅgīvara temple at Titumalpēru, as the temple lands had been misappropriated and the offerings reduced to two nalis of rice. For a similar enquiry three years later at Tiruvallam see S.I.I., III, p. 102; Ep. Rep. 1911, p. 69.

82. 284 of 1906.—(Tamil.) On the same wall. A record in the eleventh year of the Chola king Rajarajakesarivarman (985—1013) ‘who destroyed the ships at Kandalar-Salai.’ Refers to the setting up of an image of Umābhaṭṭarakiyār also called Ādisundara-deva-deviyar and records a gift of land to it. 500 kulis.


84. 286 of 1906.—(Tamil.) On the north wall of the same shrine. A record in the fourteenth year of the Chola king
Kô-Noínmel-kôndân. Records gift of the village Šiṅgiryaṟṟūr, to the temple at Tirumāḻpēru. Says that the village assembly misappropriated some temple property, and the temple authorities complained to the king, while at Conjeeveram. The king sent for both the parties and, after enquiry, fined the assembly and restored the property. See N.A. 81.

85. 287 of 1906.—(Tamil.) On the same wall. A record in the forty-first year of the Chōla king Rājakēsirivarman alias Chakravartin šrī-Kulottungā-Chōladēva. Records sale of land by the villagers of Nittavinōdanallūr in Dāmar-nādu, a district of Dāmarkoṭṭam in Jayaṅgoṇḍa-Chōlamanḍalam.

86. 288 of 1906.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājarājakēsirivarman (985—1013) ‘who destroyed the ships at Kāndalūr-Šalai.’ Registers an agreement of the villagers of Maṇavil in Maṇavil-nādu, a district of Maṇavilkōṭṭam.

87. 289 of 1906.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājarājakēsirivarman (985—1013) ‘who destroyed the ships at Kāndalūr-Šalai,’ the date of which is lost.

88. 290 of 1906.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chōla king Rājakēsirivarman alias Chakravartin Šrī-Kulottungā-Chōladēva. Records sale of land. At the bottom of this is an inscription of the twenty-seventh year of the same king.

89. 291 of 1906.—(Tamil.) On the north, west and south walls of the same shrine. A record in the twenty-first year of the Chōla king Parakēsirivarman alias Udaiyār šrī-Rajēndra-Chōladēva (I, 1012—43). Records sale of land by the sabha of Puduppākkam in Puriśainādu, a district of Maṇaiyil-kōṭṭam.


93. 293 of 1906.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Rājarāja-Rajakēsirivarman (i.e., A.D. 1000). Records gift of gold (151/2 kalaujū).
94. 294 of 1906.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsārivarman. Records sale of land. Mentions Madurāntakan Kaṇḍarādittan and Śōlamādeviyyär alias Panchavanmādeviyyär, queen of Mummuḍi-Chōla (i.e., Rājarāja I).

95. 295 of 1906.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsārivarman. Records gift of gold (15 kaḷanju) by Madurāntakan Kaṇḍarādittan for lamp. [Daily 1 ulakkum of oil was to be supplied by Śerukūr people; ½ pong penalty.] See N.A. 78.

96. 295-A of 1906.—(Tamil.) On the same wall. An incomplete record in the thirteenth year of the Chōla king Rājarāja-Rājakēsārivarman (985—1013). Above this is another damaged Chōla inscription.


99. 298 of 1906.—(Tamil.) On the west wall of the same prākāra. A record in the thirty-seventh year of the Chōla king Madiraikōṇḍa Parakēsārivarman (i.e., Parāntaka I, 905—47). Records sale of land.

100. 299 of 1906.—(Tamil.) On the south, west and north walls of the same prākāra. A mutilated and damaged record of the Chōla king Parakēsārivarman alias Uḍaiyār śrī-Rājēndra-Chōla-deva (I, 1012—43), the date of which is lost.


104. 303 of 1906.—(Tamil.) On the same wall. A record in the thirty-first year of the Chōla king Madiraikōṇḍa Parakēsārivarman (Parāntaka I). Records gift of a lamp to the temple of
Ninjarulina-Perumanadigal at Govindaapani in Valla-nadu, a district of Damarakottam by the Chola queen Amudan Periya alias Pallavan Madhivirar of Kannattur in Umbala-nadu.

105. 304 of 1906.—(Tamil.) On the south wall of the same shrine. A record in the third year of Parthivendravarm. Records a gift by Narayanaakramavittan alias Vaidumbaraditta Brahmadhirajan.

106. 305 of 1906.—(Tamil.) On the same wall. A damaged record in the tenth year of the Chola king Rajarajakesarivarman (Rajaraja I).


108. 307 of 1906.—(Tamil.) On the same wall. An unfinished record in the seventeenth year of the Chola king Madiraikoonda Rajakesarivarman (not identified, but probably Ganjaraditya). Records gift of a lamp. The characters do not seem to belong to the period of Parantaka I. [In Ep. Ind. IV, p. 331, Dr. Hultzsch identifies the king bearing this name and title with Madurantaka, son of Ganjaraditya, but Venkayya points out that this is untenable as the latter was a Parakesarivarman and called Uttama Chola.]

109. 308 of 1906.—(Tamil.) On the same wall. A record in the seventeenth year of the Chola king Madiraikoonda Rajakesarivarman (Ganjaraditya?) Records gift of 96 sheep for a lamp. The characters do not seem to belong to the period of Parantaka I. See No. 108.

110. 309 of 1906.—(Tamil.) On the same wall. A damaged record in the thirty-first year of the Chola king Madiraikoonda Parakesarivarman (Parantaka I). Records a gift made on the day of a solar eclipse.

111. 310 of 1906.—(Tamil.) On the same wall. A damaged record in the fortieth year of the Chola king Parakesarivarman, 'who took Madurai and Ijam (Ceylon)' (i.e., Parantaka I). Records gift of land for a lamp. [Parantaka undertook his invasion of Ceylon about his thirty-seventh year, i.e., A.D. 942.]

112. 311 of 1906.—(Tamil.) On the same wall. A record in the thirty-fourth year of the Chola king Madiraikoonda-Parakesarivarman (Parantaka I). Records gift of gold.


114. 313 of 1906.—(Tamil.) On the same wall. A record in the forty-first year of the Chola king Parakesarivarman ‘who took Madurai and Ijam (Ceylon)’ (i.e., Parantaka I). Records gift of
sheep for a lamp by Pūvan Māran of Neḍiyataḷi in Kudunḍolūr, a town in Malai-nādu. [This corroborates Parāntaka's mastery over the Chēras.]


116. 315 of 1906.—(Tamil.) On the same wall. An incomplete record of the Chōla king Tribhuvanachakravartin śrī-Rājarajadēva, the date of which is lost. Records gift of a lamp.

117. 316 of 1906.—(Tamil.) On the same wall. A damaged record in the tenth year of the Chōla king Tribhuvanachakravartin Rājarajadēva.

118. 317 of 1906.—(Tamil.) On the same wall. An incomplete record in the twenty-first year of the Chōla king Parakēsariyarman alias Udaiyar śrī-Rājēndra-Chōjadēva I (1012-43).

119. 318 of 1906.—(Tamil.) On the same wall. A record of the Chōla king Madiraikoṇḍa Parakēsariyarman (Parāntaka I, 905-47), the date of which is lost; built in at the end.

120. 319 of 1906.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Madiraikoṇḍa Parakēsariyarman (905-47). The temple is called Perumanāḍigal of Gōvindapāḍi in Tonḍai-nādu.

121. 320 of 1996.—(Tamil.) On the same wall. A damaged record in the fourteenth year of the Chōla king Parakēsariyarman. Seems to record a gift of land for offerings.

122. 321 of 1906.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Parakēsariyarman. Refers to the setting up of an image of Maṇavāḷa Perumāḷ and registers an endowment for offerings to it.

123. 322 of 1906.—(Tamil.) On the same wall. A record in the nineteenth year, 152nd day of the Chōla king Rājā-rāja-Rājakēsariyarman (985-1013 A.D.). Records gift of land. Reference to the Śrī-Vaiśṇavas of 18 nāḍs. The inscription refers to the silting of lands on the Śīṛṟṟūṟ on account of the Pāḷar floods. Of this 1,000 kulīs by the 12-span-pole were reclaimed by a person, named Rājarāja-viśakam and given away to the temple for the offering of 4 nājis. Details of offerings given. [The interesting point in the inscription is the mention of the traditional Śrī-Vaiśṇavas of the 18 Nāḍs in such an early age.]

124. 323 of 1906.—(Tamil prose and verse.) On the west wall of the same shrine. A damaged record in the twelfth year of Parthi-vēndravarman. Records that Anaiyūman Paramanāḍalādittan built a maṇṭapa in the temple.
125. 324 of 1906.—(Grantha and Tamil.) On the same wall. A damaged record in the twelfth year of Párhivéndravarman. Records a gift by the Víraṭa king Anaiyamán. His-ancestors are mentioned as in N.A. 65.

126. 325 of 1906.—(Tamil.) On the same wall. A damaged record of the Chóla king Rájakéśarivarman, the date of which is lost. Records gift of sheep for a lamp.

127. 326 of 1906.—(Tamil.) On the same wall. The beginning of this inscription has not been traced. Provision is here made for the recitation of Tiruváyñol, the prabandha of Nammálvár. [For a discussion of his date see Jour. S. Ind. Assocn., June 1914.]

128. 327 of 1906.—(Tamil.) On the north wall of the same shrine. A record in the tenth year of Párhivéndradivarman, “who took the head of Víra-Pándya.” Records gift of 96 sheep for a lamp by the Vánarája Alágamaiyan. See N.A. 65 and 125.

129. 328 of 1906.—(Tamil.) On the same wall. A record in the thirteenth year of Párhivéndradivarman. Records gift of land for feeding Bráhmanas. The temple is called Góvindapádi-Álvár at Sírváyrtrur in Mel-Pájugur-nádu, a subdivision of Mánavilkóttam.

130. 329 of 1906.—(Tamil.) On the same wall. A damaged record in the fifth year of the Chóla king Rájakéśarivarman. Records gift of 96 sheep for a lamp.


132. 331 of 1906.—(Tamil.) On the same wall. Built in at the beginning.

133. 332 of 1906.—(Tamil.) On the same wall. An unfinished record in the thirteenth year of the Chóla king Tribhuvanachakravartin Rájarájadéva.

134. 333 of 1906.—(Tamil.) On the same wall. A record in the tenth year of the Chóla king Rájarájakéśarivarman, ‘who destroyed the ships at Kándalur-Śalai (985—1013).’ Records gift of gold by Kulakkuññaiyan Arunilai Sír-Krishnan alias Múvënda Piñgvur vélár. A tiriuppadiyam beginning with kolanár-kulal composed by the donor’s father in praise of Góvindapádi-Álvár had to be sung on the occasion of a festival.


136. 335 of 1906.—(Tamil.) On the same wall. A record in the eleventh year of the Chóla king Rájarájakéśarivarman, ‘who destroyed the ships at Kándalur-Śalai (985—1013).’ Records gift of 96 sheep for a lamp by a native of the Chóla country to the image of
Anumadēva set up by him at Gōvindapādi in Tondainādu. [Venkayya notes that this epigraph is interesting for the fact that the worship of Hanumān prevailed as early as the tenth century.]

137. 336 of 1906.—(Tamil.) On the same wall. Built in at the beginning. Records gift of gold.

138. 337 of 1906.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman alias Śrī-Rājendra-Chōladēva (I, 1012–43). Seems to record a gift of gold. A fragmentary inscription of Rājarāja I. is found close to this.

139. 338 of 1906.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman, the date of which is lost. Records gift of 120 sheep for a lamp by the Chōla queen Panchavammahādēvi.

140. 339 of 1906.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman, the date of which is lost. Records gift of 96 sheep for a lamp.

141. 340 of 1906.—(Tamil.) On the west and south walls of the same shrine. A damaged record of the Chōla king Rājarāja-Rājakēsarivarman alias śrī-Rājarājajadēva (I, 985–1013), the date of which is lost. Records gift of land.


144. 343 of 1906.—(Tamil.) On the same walls. A record in the twelfth year of the Chōla king Parakēsarivarman. Records gift of ninety-six sheep for a lamp.


Valarpuram.

146. 26 of 1911.—(Tamil.) On the east wall of the māntapa in front of the central shrine in the Šiva temple; right of entrance. A damaged record in the eighteenth year of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Kōnerimēlkōṇḍān Sundara-Pāṇḍyadēva. ‘Records gift of land to the temple of Nāgisuramudaiya-Nayanār at Valakulam alias Pattarsuravalli-Saṅgraonarāma-chaturvedimaṅgalam in Mēlūr-nādu, a subdivision of Mēlūrkōṭṭam, which was a district of Jayangonda-Chōlamanḍalam. [It is difficult to identify the Pāṇḍya king.]

148. 28 of 1911.—(Tamil.) On the north wall of the same shrine. An unfinished record of the Vijayanagara king Viraprata- Sádásivadéva-Maháráya in Ś. 1470, Piṅgála. Records that Ondari Vasáva-Náyakkar, son of Śennama-Náyakkar, agent of Doratta Vásávayadéva-Mahárája, presented an image of Sénai-mudaliyár to the temple of Álagiyanamañavála-Perumál at Valakulam and built a mantapa for the merit of Vásávárája [who was evidently an important chief like Chinna Timmáiyadéva Mahárája, etc. See Narásìnagapuram inscription, 250 of 1910, in the time of Sádásiva. He was perhaps connected with Immañi Doratta Sindaya Déva of 294 and 295 of 1897 at Mañimañgalam].

149. 29 of 1911.—(Tamil.) On the base of the same shrine. An unfinished record of the Vijayanagara king Harihara II (Ariyána Udaiyár) in Prabhava (i.e., Ś. 1310). Mentions the assembly of Sénai kulam and the temple Sítirameñi-Vinñagar-Emberumán.

Véláruñádayam.

150. A Copper Plate grant of the sixth year of the Pallava king Ko-Vijaya Nandivikramavarma (III), the son of Dantivarman (by the Kadamba princess Aggála-Nimmañi) who was the son of Nandivarman II (by his queen Réva). The record says that Nandivarman’s minister, a certain Yágñabhañta alias Bappa Bhuñárauka, built a temple for Siva in the village of Tírukkáñutuppáli, which the king granted to the temple at the request of Kumáráñkuña, ‘a jewel of the Chóla race,’ for maintaining daily worship and a feeding institute. The village granted was in Náyaru-nádu in Pújar-kóttam. The inscription details the paríñáras (redemptions) and privileges granted to the deity as the owner of the village. See Ep. Rep., 1911, p. 60-4 and Ep. Ind., Vol. II, pt. V, where Mr. Krishna Sastri edits it.

ARNI TALUK.

Añaiyálam.

151. 395 of 1911.—(Grantha and Tamil.) On the south wall of the central shrine in the Kalakanñhésvara temple. A record of Chinna-Bomma-Náyaka of Véláru in Ś. 1504, Chitrabhánú. Registers that Appaiya-Dikshita constructed the temple. [Añaiyálam was the birth-place of this great scholar who has left more than 100 works. He was patronized by Chínna Bomma Náik, the
vassal of Tirumala I of the last Vijayanagara dynasty. See S. Ind. Inscrews., Vol. I, p. 84, and p. 65, on the Virinchipuram and Velūr inscriptions. See also Ep. Ind., IV, pp. 269—78. Appaiya-Dṛkshita was also patronized by Veṅkaṭa I,—a proof of which is seen in the colophon to his Kuvalayānanda (कुवलयानन्द). For his works as a philosopher, grammarian, etc., see Ep. Rep., 1912, p. 89; Dr. Hultsch’s Rep. Sans. MSS., p. xiii; and various notices in Rāṅgāchārya’s Des. Catal, Sans. MSS.

Devikāpuram.


153. 352 of 1912.—(Tamil.) On the south wall of the first prākara of the same temple. A record of the Vijayanagara king Krīṣṇadēva-Mahārāya in Ś. 1442, Bahudhānya, Makara, ba. di. 5, Friday, Hasta; corresponding to 21st January, 1519 A.D. The king bears Sāluva titles. Registers a lease of certain temple lands to Tirumalai-Nāyaka, one of Kannadiya-Nāyakas, living in Marudaraśar-Paḍaivīdu, by the temple treasurer Īśāna-Sivāchārya of Bhikṣā-mātha at Davakkāpura on the southern bank of Seyyāru, which was a village near Rājagambhiran-malai in Murugamaṅgala-ppāṟṟu, a subdivision of Mēlkunṟa-nādu in the district of Pāḷagunṟa-kōṭṭam in Jayaṅgoṇḍāśōja-mañḍalam.

154. 353 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Krīṣṇadēva-Mahārāya in Ś. 1441, Bahudhānya Karkaṭaka, śu. di. 13, Tuesday, Āśvini, Siddhayōga. Registers the right of cultivation of temple lands (ulavu-kāṇi-yākshi) granted to a certain Sadaśīva-Nāyaka of Marudaraśar-Paḍai-vidu. [The date is a little irregular. Mr. Swamikannu Pillai says that Āśvini and Siddhayōga can occur only on Friday, January 7, A.D. 1519.]

155. 354 of 1912.—(Tamil.) On the same wall. A record of the Sāluva king Immaḍirāyadēva-Mahārāya, son of Narasiṅgarāya-dēva-Mahārāya (the founder of the usurping line), in Ś. 1429, Raktakshi (wrong) Mīna, ba. di. 10, Friday, Uttiram. Registers a similar right granted to a resident of Dēvakkapuram by the temple trustee, gurukkal, Viśvēśvarā-Śivāchārya of Bhikṣā-mātha and others. [Raktakshi corresponds to Ś. 1427, and then the date would be Friday, 28th February 1505.] See Nos. 166 and 190.

156. 355 of 1912.—(Tamil.) On the same wall. Records in Ś. 1422, Raudri, Karkaṭaka, śu. di. 7, Friday, Attam, corresponding to 3rd July 1500, gift of land in the devadāna village of Śembiyamaṅgalam, a house at Dēvakkapuram and food in the
temple, to two persons who had to sing in the temple. The grant was made by Tirumalai-Nāyaka and Ḡsvara-Nāyaka, sons of Ėṭappā-Nāyaka, for the merit of Narasa-Nāyaka (the founder of the Tuluva dynasty, who died in 1503).

157. 356 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutayadēva-Mahārāya, son of Narasa-Nāyaka-Uḍaiyār in Ś. 1455, Vikriti (wrong), Śinga, su. di. 10, Friday, Uṭirām. The king has a long list of birudas. Records that Kaḷāṭṭisura-Nāyaka, son of Tirumalai-Nāyaka of Marudaraśar Pāḍaivīḍu, was granted the right of supervision, etc., in the temple and the enjoyment of certain lands at Murugamaṅgalam, from Ḡśāṇa Śivāchārya of Bhikshā-maṭha, the trustees and the Kaṅkāḷa-mudalis of the Tirumala-Uḍaiya-Nāyinār temple at Dēvakkapuram. [See No. 201 below.]

158. 357 of 1912.—(Tamil.) On the west wall of the same prakāra. Records in Ś. 1425, Rudhirōdgarin, gift of land and a house in the village Kailāsa, to a certain Samarapuṅgava-Dikshita for the merit of king (svāmi) Narasa-Nāyaka (the Tuluva usurper) 'who went to Śivaloka (i.e., died),' by (his subordinates) Tirumalai-Nāyaka and Ḡsvara-Nāyaka. [The great Vaishnava writer Mahāchārī had a Samarapuṅgava for his teacher. See Trien. Cat. Sans. MSS., 1910–3, pp. 25 and 1012. Also Des. Cat. Sayis. MSS., Vol. X, p. 3642.]

159. 358 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Kṛishṇadēva-Mahārāya in Ś. 1441, Bahudhānya, Karkatāka, su. di. 13, Tuesday, Āsvini, Siddhayōga. The king has Saluva titles. Records a gift of revenue, amounting to 33½ panam to the temple of Tirumala-Uḍaiya-Nāyīnār at Dēvasthanam Dēvakkapuram by Harihara-Nāyaka, son of Mallappa Nāyaka of the Kannadiya-Nāyakas living at Marudarāśar Pāḍaivīḍu for the merit of the king and Tirumalai-Nāyaka. For date see 154 above.

160. 359 of 1912.—(Tamil.) On the same wall. Records in Ś. 1418, Durmati, gift of land at Murugamaṅgalam by Tirumalai-Nāyaka and Ḡsvara-Nāyaka for providing offerings, incense, etc., at festivals.

161. 360 of 1912.—(Tamil.) On the same wall. Records in Śubhakriti, that a certain Nāyinappa-Nāyaka provided ghee for the festival of Tiruvādirai in the same temple in order to secure merit for Adaippam Mallappa-Nāyaka.

162. 361 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Kṛishṇayadēva-Mahārāya in Ś. 1443, Vikrama, Kārtigai, Ėkādaśi, Monday, corresponding to 9th July 1520. Records that Sadāśiva-Nāyaka provided ghee for lamps during the festival of Tirukkārtigai in the same temple, for the merit of chief (svāmi) Tirumalai-Nāyaka.
163. 362 of 1912.—(Tamil.) On the north wall of the same prakāra. A record of the Vijayanagara king Kṛishṇayadēva-Mahārāya in Ś. 1444, Vrisha. Records gift of ghee for the same festival by the daughter of the Kannādiya chief Dēvappuḍaiyar at Marudaraśar Pādaivīḍu.

164. 363 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Mahāmaṇḍalēsvara Kṛishṇayadēva-Mahārāya in Ś. 1447, Sarvajit. Records gift of ghee for lamps by Śrīraṅganāthar, the maṇiakāran (monegar) of Iḍaitturai, for the merit of Namassivāya-Nāyaka, son of Mallappa-Nāyaka of Marudaraśar-Pādaivīḍu.

165. 364 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Kṛishṇayadēva-Mahārāya in Ś. 1454. The king bears Sāluva titles. Records grant of the tax Paṭṭādaiv-nilāyam, at 1½ paṇam per annum on each loom, to the temple, for the merit of Kāļittisura-Nāyaka.

166. 365 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Kṛishṇayadēva-Mahārāya in Ś. 1446, Chitrabhānu, Tai, śu. di. 10, Uttiram, Saturday (=28th March 1523). Records gift of land and a house in the dēvadāna village Sōrappūḍi to Vādamalaiyar, one of the Paṇḍits (vidvan) of Arruvanpāḍi, by Viśveśvara Śivāchārya of the Bhikṣā-maṭha at Dēvakkapuram, the Kaikkōla-mudalis and other trustees of the temple. The record is stated to have been engraved on the kumudappāḍi of the temple. [See NA 155 above. Vādamalaiyar was probably the Tamil poet who wrote the Machchapurāṇa and Niḍūrt-talaipurāṇa. See Abhidānachintāmaṇi, p. 840. Viśveśvarā might be the Śaktaic and Viṇa Śaiva author of the Śyāmārchanataraṅgiṇī referred to in Rais. Catal. II, pp. 288 and 438; but it is doubtful. He ought not to be confused with the Dharma-śastraic author of the Karma vīpāka (see Des. Cat. San. MSS., Vol. II, p. 2626) or the Advaitic writers referred to in NA 190].

167. 366 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Kṛishṇayadēva-Mahārāya in Ś. 1444, Vikrama, Kumbha, śu. di. full-moon, Friday, Uttiram, corresponding to 22nd February 1521. Records gift of land and two houses to a certain Aṭṭavanai Veṅkappa who secured for the temple the village of Sōrappūḍi as a gift from the king.

168. 367 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Kṛishṇayadēva-Mahārāya in Ś. 1452, Sarvadhāri, Kārtigai, śu. di. 10, Uttiram, Saturday (=29th March 1529). Registers that the trustees of the temple granted to a certain Ambalattāḍi the right of cultivating (ulavu-kāṇi) the dēvadāna village of Kāmākshi-ravuttan-taṅgal and fixed 15 paṇam and 20 kalams of paddy to be paid to the temple every year.
169. 368 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Vira pratāpa Kṛishṇayadēva-Mahārāya in Ś. 1444, Vikrama, Kumbha, sū. di. 10, Saturday, Punarpūsām which corresponded to 16th February 1521. Records gift of the village Uvattūr with its hamlet Tāraipāḍi, to the same temple by a certain Ammaiappā Nāyīnār, as a tirunāmakkānī. On receiving this, Īsāna-Śivāchārīya of the Bhikṣhā-maṭhā and other trustees of the temple made the same donor the lessee of the village and presented a house. See No. 201.


173. 372 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Vira pratāpa Kṛishṇayadeva-Mahārāya in Ś. 1431, Śukla, Makara (should be Kanni sū. di. 10), Sunday, Tiruvōṇam, corresponding to 23rd September 1509. Records gift of the hamlet Śiṅgayaravuttan-tnāgal near Kayilāyam as a Kāniyakshi, to a certain Tiruppāṇi Vasuvana-Udaiyar, by Tirumalai Nāyaka, son of Eṭṭappa Nāyaka, and others. The donee was evidently an officer in charge of the works connected with the temple.

174. 373 of 1912.—(Tamil.) On the south wall of the second prākāra of the same temple. A record of the Vijayanagara king Achyutayayadeva-Mahārāya, son of Vira pratāpa Narasā-Nāyaka in Ś. 1452, Vikriti, Makara, sū. di. 13, Monday, Puṣām, corresponding to 30th January 1531. Records sale, by the trustees of the Dēvikāpūram temple, of land at Suvarappāṇḍi to a temple of Uduiyavar Sadaśivamūrti built by Tirumalai Nāyaka, son of Sadaśiva Nāyaka of Marudārasar-Paḍaivīdu, at Vaḍa-Kayilam which was the tirunāmakkānī village of Tirumala Udaiyar. Madapatyam Kāḷāṭṭēsura-Nāyaka and Bhikṣhāmahātham Īsāna Śivāchārīya are mentioned among the trustees.

175. 374 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutayayadeva-Mahārāya, son of Vira pratāpa Narasā-Nāyaka in Ś. 1454, Vikriti (wrong) Paṅgūnī, sū. di. 11, Monday (=27th February 1531). Registers that certain families of shepherds at Śeruppappāṭi were dedicated to the temple as tiruvilākku-kudi by Koṇḍama-Nāyaka, after securing their services.
with the permission of Kaḷāṭṭiśura-Nāyaka who was then govern-
ing the Paḍaiavittuṭṟmai.

176. 375 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutayadēva-Mahārāya, son of Viṟa-
pratāpa Narasa-Nāyaka in Ś. 1452, Vikriti, Simha, śu. di. I4, 
Sunday, Tiruvōṇam, corresponding to August 7, A.D. 1530. Regis-
ters that the trustees of the temple leased out some lands at 
Piramanampākkam to Viṟamahēsura Mallikārjuna-Ayyan-māṭha 
at Śembiya-mañgalam as ulavu-kāṇiyakshi, for maintaining the 
worship of the god Tiṟumalāuḍaiya-Nāyinār at Vaṣanta-mañṭapam.

177. 376 of 1912.—(Tamil.) On the same wall. Records in 
Śarvari Māṣi, I4, that Mallappa Nāyaka and Śevvappa Nāyaka 
appointed certain shepherds to supply ghee for lamps to the same 
temple in order to secure merit to king Achyutadēva-Mahārāya. 
[Śevvappa was not improbably the brother-in-law of Achyuta and 
the founder of the Tanjore dynasty of Nāyakkas.]

178. 377 of 1912.—(Tamil.) On the same wall. A record of 
the Vijayanagara king Viṟaptāpa Achyutayadēva-Mahārāya in 
Ś. 1452, Vikriti, Simha (should be makāra, ba II), śu. di. II, 
Friday, Anusham, corresponding to 13th January 1531. Records gift 
of land by the residents of Mamanambakkam for the maintenance 
of worship in the Vaṇṭa-mañṭapa of god Tiṟumala Uḍaiyār, for 
the merit of svāmi Tiṟumalai-Nāyaka, Immaḍi Tiṟumalai Nāyaka 
and Kaḷāṭṭiśura-Nāyaka.

179. 378 of 1912.—(Tamil.) On the same wall. A damaged 
record of the Vijayanagara king Sadāśivarāya in Ś. 1471, 
Saumya. The king receives Sāḻuva titles. Seems to record the 
supply of ghee for lamps to the same temple.

180. 379 of 1912.—(Tamil.) On the same wall. A record of 
the Vijayanagara king Achyutayadēva-Mahārāya in Ś. 1457. 
Records gift of ghee by certain shepherds.

181. 380 of 1912.—(Tamil.) On the west wall of the same 
prākāra. A record of the Vijayanagara king Viṟaptāpa Achyut-
ayadēva-Mahārāya in Ś. 1455, Hēvilambi (wrong). Records gift 
of ghee for lamps.

182. 381 of 1912.—(Tamil.) On the same wall. Records in 
Śubhakriti, Māṣi, I7, gift of ghee for lamps by Nāyinappa-Nāyaka, 
agent of Aḍaiippam Mallappa-Nāyaka, for the merit of his master.

183. 382 of 1912.—(Tamil.) On the north wall of the same prā-
kāra. A damaged and fragmentary record of the Vijayanagara king 
Viṟapratāpa Achyutayyadēva-Mahārāya in Ś. 1458, Manmatha, 
Mīnā, śu. di. 10, Friday, Tiruvōṇam (= 17th March 1536).

184. 383 of 1912.—(Tamil.) On the same wall. A damaged 
record of the Vijayanagara king Viṟapratāpa Achyutayyadēva-
Mahārāya in Ś. 1464, Śubhakriti. Records gift of money for 
maintaining the festival Uttirattirunal in the same temple by
Nayinappa-Nāyaka, agent of Aḍaippam Mallappa-Nāyaka for the merit of Ševvappa-Nāyaka. [The latter was evidently the founder of the Tanjore Naik dynasty. See Tanj. Gastr., p. 38.]


187. 386 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutadēva-Mahārāya in Ś. 1454, Nandana. Records that Kōṇḍama Nāyaka of Śerṟuppatu granted land at Kaṇṇanūr as ulavukāṇi and arranged 10 paṇam to be paid annually to the temple.

188. 387 of 1912.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Sadāśivadēva-Mahārāya in Ś. 1470, Saumya (wrong), Rishabha, śu. di. full-moon, Monday, Tiruvōṇam. Records gift of some temple land as kāṇiyākshi to a private individual.

189. 388 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Venkāṭadēva-Mahārāya, son of Tirumalai-dēva Mahārāya in Ś. 1552, Sukla, Tai, 21st day, Monday, Pūṣam. Registers that a certain Nayinappa-Nāyaka, son of Kṛiṣṇappa-Nāyaka, improved a certain land by constructing a tank near it and by digging wells. He made it cultivable and presented the same to the temple. [It is difficult to say who this Venkaṭa is. That he cannot be Venkaṭa II is clear in the fact that his father is one Tirumalai dēva.]

190. 389 of 1912.—(Tamil.) On the east wall of the Naṭarāja shrine in the same temple. A record of the Vijayanagara king Kṛishṇayadēva Mahārāya in Ś. 1436, Śrīmukha, Karkaṭaka (wrong for Rishabha), śu. di. 10, Friday, Uttirām (= 13th May 1513). Records gift of the village Śembiyamaṅgalam as a ulavukāṇiyākshi to Namaśivāya Nāyaka, son of Mallappa-Nāyaka of Marudaraśar Paḍaivīdu. He was to pay 10 paṇam and 10 kalams of paddy in the first year, but in the fifth year, 50 paṇam and 50 kalams of paddy had to be paid. The trustees included Viśvēśvarāchārya of Bhiksha-maṭha. [A Viśvēśvarāchārya is mentioned in Dr. Hultzsch's Rep. Sans. MSS. III, as the author of the Padavākyārthapaṅchika, a commentary on the Naishadha; A Viśvēśvara Paṇḍita, the author of a commentary on Śaṅkara's Vākyavruttis, is also mentioned. There are also others referred to in No. 166 above. But there is no evidence to prove the identity of any of these.]
191. 390 of 1912.—(Tamil.) On the same wall. A damaged record in Ś. 1437, Vibhava (mistake for Bhava), Jyēṣthha, śu. di. 12, Saturday, Viṣākha. Seems to record a gift to a Brāhmaṇa by the manager of the temple (kōyil-keḻvi) Viśvēsvarā Śivāchārāya and Tirumalai-Nāyaka. Refers to Vīra-Narasīṅgarāya. See Nos. 190 and 166.


194. 393 of 1912.—(Grantha.) On the second gōpura of the same temple, right of entrance. One Sanskrit verse in praise of Viśvēsvarāchārāya. He is stated to have been the foremost devotee of Śrīgirīśvara (i.e., the god on the sacred hill). See Nos. 190 and 166.

195. 394 of 1912.—(Tamil.) In the same place. A damaged record of the Vijayanagara king Achyutadēva-Mahārāya in Ś. 1451, Virōdhī. Seems to record a gift by Mallappa Nāyaka, one of the adāippam servants of the king.

196. 395 of 1912.—(Tamil.) In the same place. A record of the Śāluva king Immaḍī Narasimha-Tammayadēva-Mahārāya in Ś. 1426, Raktākshi, Kannī, ba. di. 1, Wednesday, Aśvati (=Wednesday, 25th September 1504). Records gift of land in the village of Śembiyamaṅgalam together with money and houses to a private individual who worshipped in the temples of both the god and the goddess, by Tirumalai-Nāyaka, agent of Narasa-Nāyaka. Mentions Eṭṭappa-Nāyaka, the father of the donor. [Immaḍī Narasimha was the son of Śāluva Naraśingā, the usurper who had to give place to Narasa Naik.] See No. 254 below.

197. 396 of 1912.—(Tamil.) In the same wall. A record of the Śāluva king Immaḍī Narasimharāya-Mahārāya, son of Śāluva-Narasimharāya-Mahārāya in Ś. 1426, Raktākshi, Kumbha, ba. di. 14, Sunday, Tiruvōṇam, Śivarātri (=2nd February 1505). Records gift of the village Maṅalpākkam alias Śomāsīpuram south of Śeyyāru in Kachchhūr-nādu, a subdivision of Palakunra-kōṭṭam in Murugamaṅgalai-pāṟṟu, by Samarapuṅgava-Dīkshita, to the temples of the god and the goddess, for oblations. The village was originally granted to him for agnihōtra (i.e., keeping the sacred fire) by Tirumalai-Nāyaka. See No. 158 above.

198. 397 of 1912.—(Tamil.) In the same wall. A record in Kali 4990, S. 1811, Virōdhī and A.D. 1889, November 27. Abhinavapūrnapriya Śrīnīvāsa Rao Sahib, Jaghirdar of Ārṇī, piously
performed the ashtabandhana-kumbhābhishēka of Kanakagiriśvara, on this day.

199. 398 of 1912.—(Marathi.) On the same gopura, left of entrance. A record of the Tanjore Mahartha king Tulajārāja Saheb (1763-87), son of Maharaja Saheb Saraphajī in Kshayā Phalgunā, ba. di. 10, Monday. Records consecration of the image of the goddess which perhaps had become shaky on its pedestal.

200. 399 of 1912.—(Tamil.) In the same place. A damaged record of the Vijayanagara king Śrīraṅgadēva-Mahārāya (i.e., Raṅga II) in Ś. 1499, Īsvara, Kumbha 28 (wrong for 27), ba. di. Sunday, dvitīya, Hasta, corresponding to 22nd February 1578. Registers a gift made for the temple for the merit of Agastyappa-Nayaka of Velūr. Mentions also Bomma-Nayaka of Velūr.

201. 400 of 1912.—(Grantha.) In the same place. Records that Īśanaśiva-Voṅḍhrā, the head of the Goḷaki-mātha, obeyed the command of Śiva (i.e., died). [Was he the teacher of the Pāṇḍyan king and writer Varatūṅga? Was he the same as the author of the Saivasiddhānta paddhati? We have no means of answering definitely. He was of course different from his namesake of the Bīksḥa-mātha referred to in N.A. 169, etc.]

202. 401 of 1912.—(Tamil.) In the same place. A record in Ś. 1401, Viḷambi, Mithuna, su. di. 7, Monday, Uttirattādi, Subhayōga and Garajā-karaṇa. Registers that a number of maid-servants (dēvaḍīmaṁ) were provided for the temples of Tirumalai-Nāyināri and Periya-Nāchchiyār, by Īṭṭappa-Nāyaka, for the merit of Īśvara Nāyaka.

203. 402 of 1912.—(Tamil.) In the same place. An unfinished record of the Sāluva king Naraśingaraya-Uḍaiyār (the usurper) in Ś. 1401, Viḷambi, Mithuna, su. di. 7, Monday, Uttirattādi, Subhayōga, Garajā-karaṇa. “Perhaps Monday, 22nd June, A.D. 1478.”

204. 403 of 1912.—(Tamil.) On the first gopura of the same temple. A damaged and unfinished record of the Vijayanagara king Sadāśivadēva-Mahārāya in Ś. 1493, Kshaya (wrong). Seems to register a gift for the merit of Kṛishṇappa Nāyaka and Era-Bomma-Nāyaka and Nalla-Bomma-Nāyaka of Velūr.

205. 404 of 1912.—(Tamil.) On the same gopura. Records in Vijaya the levy of taxes on looms for the merit of Liṅgama Nāyaka, while Ėkāṃbāra-Nāyaka, son of Rāmayappa-Nāyaka, was governing.

206. 405 of 1912.—(Tamil.) On the east wall of the Gaṇeṣa temple at the fresh water tank in the same village. Records that the temple and the tank were the gift of one of the merchants (nagarattār) of the Vaiśiya (i.e., Vaiśya)—Vaṇiyan sect.

207. 406 of 1912.—(Tamil.) On the gopura of the Kanakagiriśvara temple on the hill in the same village. A record in Kali
4990, Š. 1811, Virodhi and A.D. 1889, November 27. Copy of No. 397 above.

Mullandram.

208. 396 of 1911.—(Tamil.) On the south wall of the Swayambhunathesvarar temple. Records in Raudri that the Mahajanās of Praudhadēvarāyapuram alias Agaram-Mullaṇḍam, including the poet Dīṇḍimakavi, assigned house-sites to certain masons in the Kannalatteru. This charter was engraved on the temple of Tandūṇṭśvaram-Uḍaiyar. [The local chronicle Vivēkaśhāgapatrika says that Praudhadēva who named the village after himself granted it to eight Brahman families, the Dīṇḍimas being one. Mr. Krishna Sastri surmises that this Dīṇḍima might be the author of the Somavalliprahasanā and commentary on Śaṅkara’s Saundaryalahari (तौन्देरामञ्चल). But as a matter of fact there were a number of Dīṇḍimas who figured in the literary world from the eleventh century onward.]

209. 397 of 1911.—(Tamil.) On the south wall of the Arunachaleshvara shrine in the same temple. Records in Š. 1472, Sādhāraṇa, gift of land by a Brāhmaṇa lady to the shrine of Anṇāmalainātha built by her, in the temple of Swayambhunātha for the merit of herself and her husband Kumārar-Dīṇḍimar Anṇāmalaināthar.

209-A. On a stone to the east of the south gate. Records that in Krōdhana, Dīṇḍimakavi of the village granted to a certain "Rajagocharnum Banda Deva" a house-site. Ins., S. Dts., p. 27, No. 3.

Pundi.


211. No. 25 of Sewell’s List.—A copper plate grant in five plates recording a double gift by the Vijayanagar sovereign Achyutadeva Rāya in Š. 1478 (A.D. 1556). The first part bestows the village of Naṅgamaṅgalam, in the district of Chandragiri, in the province of Posturi, on a Rāja whose name is omitted, but who is noted as the son of Śālaka Rājendra and Tippambika. The second part of the grant bestows the village of Virukombu on 54 Brahmans.

212. No. 26 of Sewell’s List.—It records that the Vijayanagara king Achyutadēvarāya, in Š. 1456 (A.D. 1534), Jaya, endowed the temple of Viṭṭhalēsvara (probably the temple of Viṭṭhalasvāmi in Vijayanagar) with the village of Teṅgūru "in the Chandrāchala district (Chandragiri?), of the province of ‘Toṇḍērāmāṇḍalam.’
Puttūr near Arni.


214. 56 of 1900.—(Tamil.) On the north wall of the central shrine in the same temple. A damaged record of the Udaiyār king Kampaṇa Udaiyār II, son of Vīra-Bokkanā Uḍaiyār (I) in Ś. 1292 expired, Sadhāraṇa. Built in. See Ins. S. Dts., p. 26, No. I. The latter says that one Sōmanātha Jiya was appointed manager of the maṭha and temple.

215. 57 of 1900.—(Tamil.) On the north wall of the central shrine in the same temple. A damaged record of the Udaiyār king Harihara-Uḍaiyār in Ś. 1299 expired, Pingala. Records a gift of land.


Vellēri (Vellary).

215-B. On a stone in the Sōmeśvara temple. Dated in the third year of Vikramachola. Records that the inhabitants of the village resolved to pay a custom of *a “Volapek”(?)* of grain for every 100 kulīs of land to the temple. Ins. S. Dts., p. 27, No. 4.

Vilappakkam.

216. 53 of 1900.—(Tamil.) On a slab lying in front of the Naganathaśvara temple. A record in the thirty-eighth year of the Chōla king Madiraikonda Parakāsarivarman (Parāntaka I). Records the sinking of a well by the female disciple of Arishta-nemipiḍarar of Tippānmalai (i.e., Paṅchapaṇḍavamalai), the preceptor of the local Jains.

217. 54 of 1900.—(Tamil.) On a slab lying in front of the Naganathēśvara temple. Records an order of Śambuvarāyan.

Vinnamangalam.

218. 21 of 1899.—(Tamil.) On the south wall of the central shrine of the Perumāḷ temple. A much damaged record in the seventh year of the Chōla king Rājendra-Chōḻadēva. The historical introduction is identical with that of Parakēsārivarman alias Rājendradēva (1050–63).

219. 22 of 1899.—(Tamil.) On the west wall of the same shrine. A much damaged record in the fifth year of the Chōla king Rājakēsārivarman alias Vīrarājendradēva.
220. 23 of 1899.—(Tamil.) On an erect slab at the north-east corner of the big tank at the same village. A record of the Hoysaḷa king Vīra-Rāmanāthadēva, the date of which is doubtful. Mentions a certain Goppaya-Daṇḍanāyaka and refers to a tank at Vikrama Śōla-chaturvēdimaṅgalam. [Vīra Rāmanāthā was the son Vīra Sōmēśvara and brother of Vīra Narasimha III, 1254—91. He was the Viceroy of the Southern conquests of the Hoysaḷa dynasty, as is proved by Salem and Trichinopoly epigraphs.]

221. 24 of 1899.—(Tamil.) On a Vīrakkal planted in the bed of the same tank. A record in the seventh year of the Chōla king Parakēsarivarman. Mentions Viṃṇamaṅgalam.

CHEYYĀR TALUK.

Ālattūr.

A village of this name exists both in the Cheyyār and Tiruvaṅnāmalai taluks. The former is perhaps the one referred to in the following plates described by Mr. Sewell.

222. No. 203 Sewell’s List.—(Telugu.) Records grant of lands, in Š. 1501 (A.D. 1579) (see No. 204). The donor and donee are both Nāyudu.

223. 204 of Mr. Sewell’s List.—(Telugu.) Records grant of lands to a Brahman for temple worship by a Nāyudu. The year of the grant, as given, is “Š. 1051, Prāmādi;” but these years do not agree, and the style of the characters, coupled with other particulars, lead me to think that the entry is a clerical error for “Š. 1501, Prāmādi,” which years coincide.’

Atti.

224. 296 of 1912.—(Tamil verse.) On the south wall of the Agastisvāra temple. The record eulogises Pallavaṇḍār, alias Kaḍavarayar who conquered Toṇḍai-maṇḍalam and was the son of Kūḍal-Aḷappirandān alias Kaḍavarāyar. [The inscription is important for the information it gives in regard to two kūḍal (Cuddalore) chiefs who claimed Pallava descent and to have conquered Toṇḍai-maṇḍalam. The Government Epigraphist argues that the earlier of these whom he calls Kaḍava I should have been a Chōla feudatory who defeated an invasion of the Kākatiyās, saved Toṇḍai-maṇḍalam, and got the title of ‘Protector of Mallai’; that the second (Kaḍava II) was the same as kūḍal-avaniAḷappirandān Kōpperuṇjiinga, the final expeller of the Kākatiyās after a sanguinary battle at Sevūr, the hero who marched as far as Drākhshārāma and who declared independence by imprisoning Rājarāja III. See Ep. Rep., 1913, p. 126-7.]

225. 297 of 1912.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rajādhīrāja (II). Records gift of 32 cows and a bull by Nīrāniṇḍān
alias Sēdirāyan of Panaṅguḍi in Uyyakkonḍar-vaḷanāṇḍu, a district of Śoḷa-maṇḍalām, to the temple of Tiruvagattisvaram-Uṭḍiayar at Atti alias Kēṟalāntakanallūr in Perunagāṁṇḍu, a subdivision of Venkuna-kōṭṭam in jayāṅgoṇḍaṁ-saṅkaṁdaṁalam.

226. 298 of 1912.—(Tamil.) On the north wall of the same temple. A record of the Vijayanagara king Vīrāpratāpa Kṛiṣṇaṅdeva-Mahārāya in Ś. 1447, Pārthiva, Mina, ba. di. 3, Thursday, Chitra, corresponding to 1st March 1526. The king bears Sāluva birudas. Records that Śoḷiśuramuṇḍiayar of Paḍaiviḍu, having secured, tax-free, land at much personal trouble and expense, for the temple of Edirilīśoḷiśuramuṇḍiayar-Nāyinar at Atti in Atti-paṟṟu adjoining Rājagambhiran-malai of Marudaraśar Paḍaiviḍu in Pāḷagurṇa-kōṭṭam, a subdivision of Jayāṅgoṇḍaṁ-saṅkaṁdaṁalam, was granted along with other rights the privilege of holding the accountant’s place in that temple.

227. 299 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Kṛiṣṇaṅdeva-Mahārāya, ‘who took every country,’ in Ś. 1448, Vyaya, Mithuna (should be Simha), su. di. 13, Monday Tiruvōṇam corresponding to 20th August, A.D. 1526. Records that the tirumēnikaval-kāṇiyākshi (i.e., the right of watching) was granted to Timmu-Nāyaka, son of Pappu Timmu-Nāyaka of Sattirapāḍi in Kalavai-paṟṟu, who recommended Anaiyar-Nāyinar, the maṭhā-pati of the temple, to Adaippāṭṭu Vaiyappa-Nāyaka and Pōṭṭu-Nāyaka. On taking this, Anaiyar-Nāyinar got the village of Atti alias Kṛiṣṇarāyapuram from Kṛiṣṇaṅdeva Mahārāya while he was encamped on the bank of the Kṛiṣhnavēṇi river, granted as a sarvamāṇa, to the temple of Uḍḍiyavar (i.e., Siva?) and Perumāḷ of that village. [Uḍḍiyavar was not Siva but the Vaiśṇava philosopher, Rāmānuja who is generally known by that name among the orthodox. The Government Epigraphist suggests that the king should have been at Kṛiṣhnavēṇi in order to meet his enemy Vīraraudra Gajapati and come to terms with him. See Ep. Rep., 1908, p. 118, for further reference.]

228. 300 of 1912.—(Tamil.) On the east wall of the same temple. In modern characters. Registers in Prabhava that the Paḷḷans had excluded from their (communal) conspiracy the two villages Atti and Āḷappirandān.

229. 301 of 1912.—(Tamil.) On a slab set up in the same temple. A record of the Vijayanagara king Kṛiṣṇaṅdeva-Mahārāya in Ś. 1447, Tārana, Māśi, 25, Monday, Uṭṭirādaṁ. The king bears Sāluva birudas. Records gift of land to the temple of Edirilīśoḷi-Chōḷisvaramuṇḍiayar-Nāyinar at Kṛiṣṇarāyapuram alias Atti alias Kēṟalānta-viṇṇagar. The real date is Saturday (Māśi 24), 18th February 1525, which was Uṭṭirādaṁ.

230. 302 of 1912.—(Tamil.) On the south wall of the Kariya-Perumāḷ temple in the same village. A record in the eighth year of Tribhuvanachakravartin Vijaya-Gaṇḍagopāḷadēva. Records
gift of land by the prince (pillaiyar) Rajaraja Sambuvarayar at Periyanallur in Kaliyur-Kottam, to the temple of Edirillisola-Vinncagar-Emberuman, in Atti, a village of Vengunra-kottam, for repairs.

231. 303 of 1912.—(Tamil.) On the west wall of the same temple. A record in the eighteenth year of Tribhuvanachakravartin Vijaya-Gangagopaladeva. Records gift of three velis of land at Periyanallur, by Alappirandan alias Rajaraja Sambuvarayan to the shrine of Venpaikkadiyaruljina-Pillai (i.e., Krishna) founded by Ammainachchi alias Palariil-vennar, in the temple of Edirillisola-Vinnagar-Emberuman.

232. 304 of 1912.—(Tamil.) On a slab lying in front of the same temple. Records in Durmati that the Mahamanthapa, the central roof and the well of the temple of Kariya-Perumal at Atti, were the gift of a certain Sennappan.

Karanaic.

232-A. 293 of 1895.—(Tamil.) On a stone in the temple. A mutilated record of the Udaiyar king Vira Kampa Na Udaiyar (II), son of Vira... Udaiyar in K 4472, S. 1293, Virodhikrit.

Kulambandal.

233. 413 of 1902.—(Tamil.) On the south wall of the mantapa in front of the Siva temple. A record in the thirty-third year of the Chola king Rajakesarivarman alias Udaiyar Rajadhirajadeva (I or II). Records gift of ninety sheep for a lamp.

234. 414 of 1902.—(Tamil.) On the north wall of the same mantapa. A record in twenty-second year of the Chola king Parakesarivarman alias Udaiyar Rajendra-Choladeva (I). Records gift of land and gold to 24 dancing girls. Says that the temple was built by the priest Isanasiva Panjita. (See S. Ind. Ins., II, No. 9.)


Kurangaanimittam.

(‘So called because the monkey, the squirrel and the crow worshipped Siva) was an ancient centre of religious life as it is sung in the Devaram.

236. 290 of 1912.—(Tamil.) On the north wall of the central shrine in the Koyyamalairisvara temple. A record in the tenth year of Tribhuvanachakravartin Koneriamaikondan. Records gift of land to the temple of Tirukuranganimittamuclayai-Nayanar at Pallavapuram, a village in Muvendur-parru which was a subdivision of Erikil-nadu in Kaliyur-kottam. The assessment paid on the land and the taxes realized are enumerated.
237. 291 of 1912.—(Tamil.) On the same wall. A record in the twentieth year of the Chōla king Kulōttunga-Chōladēva (III), ‘who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.’ Records gift of Sattimāṅgalam alias Ammainallūr in Erikil-nādu, to the temple of Tirukkurangaṇānmutṭam Udaiyar at Tirukkurangaṇānmutṭam in Kaliyūr-kōṭṭam, as a dēvādāna village, by Nīraninjān Śēdirāyan under orders from Śambuvarāyar.

238. 292 of 1912.—(Tamil.) On the south wall of the same shrine. A record in the tenth year of Tribhuvanachakravartin Königmaikoṇḍan. Records gift of five vēlis of land for offerings and repairs to the same temple. The land was made rent-free on payment of 25 pon. The different items of income are enumerated.

The record is signed by Tunjaluruḍaiyān. Dusi is mentioned as one of the boundaries of the land.

239. 293 of 1912.—(Tamil.) On the west wall of the manṭapa in front of the same shrine. A record in the ninth year of the Chōla king Kulōttunga-Chōladēva (III). Records gift of money for a lamp by the residents of Pallavapuram.

240. 294 of 1912.—(Tamil.) On a slab set up in front of the same temple. A record of the Vijayanagara king Virapratāpa Krishṇadēva-Mahārāya in Ś. 1451, Virōḍhi, ba. di. 5, Saturday, Uttiraṭṭādi (which should be Pāraṭṭādi). Records gift of the village Pallapuram for maintaining worship (pūja vṛttī) in the temple of Kōyyāmalarśūduvar at Tirukkurangaṇānmutṭam of Māvandūr, in Erikil-nādu, for the merit of the king. The date corresponded to Saturday, 26th June, A.D. 1529.

241. 295 of 1912.—(Tamil.) On a pillar of the rock-cut cave in the same village (similar to Māmāndūr and Pallāvaram caves). A record in the twenty-fourth year of the Rāṣṭrakūṭa king Kaṇṇara-
dēva (Krishṇa III), who took Kachchi (Conjeeveram) and Tanjai (Tanjore).’ Records gift of land for providing śribali in the temple Kalmādai-kāṭṭāyār (i.e., the lord who resides in the stone cave), at Pallavapuram in Kaliyūr-kōṭṭam, a subdivision of Erikil-nādu, by the residents of that village.

Narasamaṅgalam.


243. 261 of 1906.—(Telugu.) On a stone set up on the bund of the tank in the same village. Records in Ś. 1560, Bahudhānya, the construction of the tank by Veṅkaṭappā-Nāyaka, son of
Chennappa-Nāyaka. It was called Chenna-sāgaram and was provided with a feeding channel from the Pālār. [This Nāik is closely associated with the history of Madras. See Col. Love's *Vestiges of Madras*, I, 23, 24, 188 and 347 and II, 328.]

244. 262 of 1906.—(Tamil.) On the same stone. A record in Śr. 1560, Bahudhānyā. A Tamil copy of No. 243.

245. 263 of 1906.—(Grantha.) On another stone in the same place. A record in Jaya. The tank is called Chenna-sāgara and Veṅkaṭappa makes provision for the maintenance of it.

246. 264 of 1906.—(Nagari and Sanskrit.) On third stone in the same place. Refers in Śr. 1560, Bahudhānyā, to the fact of Veṅkaṭappa-Nāyaka having built the tank.

*Tiruppanangādu.*


248. 234 of 1906.—(Tamil.) On the south wall of the same shrine. A record in the thirty-second year or the Chōla king Parakēsarivarman *alias* Uḍaiyar śrī-Rājēndra-Čoḥadēva I, (1011—53). Records sale of land.

249. 235 of 1906.—(Tamil.) On the same wall. A record in the forty-fifth year of the Chōla king Rājakēsarivarman *alias* Chakravartin śrī-Kulottuṅga-Čoḥadēva I). Records gift of a lamp. The temple is called Tiruppānnangādu-Uḍaiyar in Kalumala-ṉādu, a district of Kaliyur-kōṭṭam, a subdivision of Jayaṅgoṇḍa-Čoḷa- mAṇḍalam. The donor was a native of Kīrveṅgai-ṉādu, a subdivision of Rājarāja-valanādu, a district of ĝoḷamāṇḍalam.


251. 237 of 1906.—(Tamil.) On the east wall of the shrine. The length of the measuring rod of the district in which Tiruppanangādu was situated is given. At each end of the inscription is a palmyra tree.

252. 238 of 1906.—(Tamil.) On the north wall of the Karipānāthasvāmin shrine in the same temple. An unfinished record. Begins with the *birudas* of some Vijayanagara king whose name is omitted. The inscription records a gift to stone masons.

253. 239 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Viruppanā-Uḍaiyār (Virūpākṣha I), son of Vīra-Arliyana-Uḍaiyār (Harihara II) in Śr. 1313 expired, Prajāpati. Refers to a famine in the Pramōda year.

255. 241 of 1906.—(Tamil.) On the west and south walls of the maṇṭapa in front of the Tāḷapuriṣvara shrine in the same temple. A record of the Vijayanagara king Viruppaṅa-Uḍāiyār (Virūpāksha I), son of Ariyaṇa-Uḍāiyār (Harihara II) in Ś. 1303 expired, Dundhubi. The temple is called Āluḍaiyār Tiruppānaṅga- vudaiyā-Nāyanār at Tiruppānaṅgādu in Brahmadēssappāṟṟu, a subdivision of Kaḷumala-nādu in Kaḷiyur-koṭṭam, a district of Jayaṅgoṇḍa-Chōlamanḍalam. Mentions Vāsavan-tiruvōḍi and Aḍaruṅgāḷal Perumāḷ Toṇḍaimānār-manai. Refers to a breach at the sluice of a tank which deprived the villagers of the means of paying the tax called sīlavarī.

256. 242 of 1906.—(Tamil.) On the same walls. Records in Sarvadhārin an agreement between the temple authorities and the weavers.

257. 243 of 1906.—(Tamil.) On the south wall of the same maṇṭapa. Refers in Vikārin to the setting up of the images of Dākshināmūrti, Maḥāvishṇu, Brahma and Dūrgā.

258. 244 of 1906.—(Tamil.) On the east wall of the maṇṭapa in front of the Kriṇānāthasvāmin shrine in the same temple. A record in the tenth year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin śrī-Kuloṭṭuṅga-Chōḷadēva. Records gift of 32 cows for a lamp to the temple of Uḍāiyār Tiruppānaṅgādu- daimār in Kaḷumala-nādu, a subdivision of Kaḷiyur-koṭṭam, a district of Jayaṅgoṇḍa-Chōlamanḍalam.

259. 245 of 1906.—(Tamil.) On the same wall. A record in the eighteenth year of the Chōla king Tribhuvanachakravartin śrī- Rājaraṅgadēva. Records gift of 32 sheep for a lamp by an agent of Śambuvārāya. [The king is not improbably Rājaraṅga III, 1216–48. See Nos. 230 and 231 above.]

260. 246 of 1906.—(Tamil.) On the same wall. ‘Those who fell the living Palmyra tree (shall be subject to punishment inflicted under) the royal order.’

261. 247 of 1906.—(Tamil.) On the same wall. Records that some hunters who claimed to belong to the family of Tirukkaṇṇappar made a gift for merit of Śambuvārāya.

262. 248 of 1906.—(Tamil.) On the east and north bases of the same maṇṭapa. A record of the Vijayanagara king Kampana- Uḍāiyār II, son of Vīra-Bokkāṇa-Uḍāiyār (i.e., Bukka I) in Ś. 1291 expired, Saumya. Records that three men were made over to the temple under orders from the king to look after the lamps.
263. 249 of 1906.—(Tamil.) On the north wall of the same maṇṭapa. A record of the Vijayanagara king Kampana-Udaiyar, son of Vira-Bukkana-Udaiyar in Sādhārana (i.e., Ś. 1293). Registers a similar arrangement made by Aḍaippattu Ilakkappar and Ānaikundi Viṭṭappar under orders from the king. See the above inscription.

264. 250 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Vira-Kumāra-Kampana-Udaiyar (i.e., Kampana II) in Ś. 1289 expired, Kīlaka. Records that a certain Vijayasimhadēva of the Bōdhīyana-sūtra and the Bhāradvāja-gūtra was appointed temple manager.

265. 251 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Viruppana-Udaiyar (Virūpākṣha I), son of Aриyaṇa-Udaiyar (i.e., Harihara II) in Ś. 1303 expired, Dundubhi. Records that the temple authorities sold some of the temple lands in order to repair the breaches of the village tank, because they had no funds and because the lands under it remained uncultivated for a long time.


267. 253 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Achyutayayadēva-Mahārāya in Ś. 1453 expired, Khara. Records that Bhogayadēva-Mahārāja granted again the jōdi amounting to 50 pon for the merit of the king with the permission of Tirumalaiyadēva-Mahārāja.

268. 254 of 1906.—(Tamil.) On the inner side of the west wall of the first prākāra of the same temple. A damaged record of the Vijayanagara king Devaraṇa-Udaiyar (I), son of Ariyaṇa-Udaiyar (Harihara II) in Ś. 1320 expired, Īśvara. Mentions a water channel and the mahāmaṇḍalēsvara Veṇgi-Tribhuvanamalla Sameyadēva, son of Sūryadēva Mahārāja.

**Tiruvattūr.**


270. 77 of 1900.—(Tamil.) On the north wall of the first prākāra of the same temple. A record in the sixth year of the Chōḷa king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Choladēva. Records gift of 16 cows for a lamp, by a man who, while on a hunting excursion, missed his aim and shot a man, the
gift being made at the instance of an assembly of the people of the district. Examples of this method of expiation are numerous.

271. 78 of 1900.—(Tamil.) On the north wall of the first prākāra of the same temple. A record in the fifth year of the Pāṇḍya king Jātāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadeva. Records gift of 64 cows and 2 bulls. [Was this king the same as the Jātāvarman Vīra Pāṇḍya who came to the throne in 1253, who conquered Ilam, Koṅgu and Soḷamanḍalum and who had the anointment of victors at Perumbaṟṟuppuliyūr ?]

272. 79 of 1900.—(Tamil.) On the north wall of the first prākāra of the same temple. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Records gift of land for a lamp.

273. 80 of 1900.—(Tamil.) On the north wall of the first prākāra of the same temple. An incomplete record in the second year of the Chōla king Tribhuvanachakravartin Śrī-Virarājendra Chōladēva. Records gift of 90 cows for three lamps.

274. 81 of 1900.—(Tamil.) On the north wall of the first prākāra of the same temple. A record in the eighth year of the Chōla king Tribhuvanachakravartin Rājadhirājadeva. Records gift of 32 cows for a lamp.

275. 82 of 1900.—(Tamil.) On the north wall of the first prākāra of the same temple. Records an order of Maḍurāntaka Pottappi-Chōla, dated in his second year.

276. 83 of 1900.—(Tamil.) On the south wall of the same prākāra. A record in the twentieth year of Perunjiṅgadeva. Records the gift of 32 cows for a lamp by Tiruvēgamambudaiyar alias Ėkāmbrahakṣaṇa of Kanchikkuri, who describes himself as a Santānika-Śaivāchārīya.

277. 84 of 1900.—(Tamil.) On the south wall of the same prākāra. An incomplete record in the twenty-first year of the Chōla king Tribhuvanachakravartin Rājarājadeva. Records gift of a lamp.

278. 85 of 1900.—(Tamil.) On the south wall of the same prākāra. A record in the second year of the Chōla king Tribhuvanachakravartin Rājendra Chōladēva. Records gift of 90 sheep for a lamp.

279. 86 of 1900.—(Grantha and Sanskrit.) On the south wall of the same prākāra.

280. 87 of 1900.—(Tamil.) On the south wall of the same prākāra. A record in the sixth year of the Chōla king Parākēsārivarman alias Tribhuvanachakravartin Vikrama-Chōladēva (1118–35). Records a sale of land under interesting circumstances. A big flood destroyed both the village and the crops and the villagers, on account of their incapacity to pay the taxes, sold 2,000 kulis of wet land for 25 kāṣu to one Ādittan Uyyavandān (who made
it over to the pujārī of the temple). A measuring rod equal to the royal foot which measured the whole world is mentioned, and this might be that of Kulōttuṅga I in whose sixteenth year it was adopted. [See 125 of 1896 at Shiyali and 84 of 1897 at Tirunāgēs-
varam in Tanjore district.]

281. 88 of 1900.—(Tamil.) On the south wall of the same prākāra. A record in the eighth year of the Chōla king Para-
kēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records sale of 4,250 *kulis* of dry land by the same villagers for 20 kāśu. The purchaser was a native of the Chōla country and he made it over tax-free to those who had to look after the streets of the Tiruvottūr temple.

282. 89 of 1900.—(Tamil.) On the east wall of the same prākāra. A record in the sixteenth year of the Chōla king Tribhu-
vananachakravartin Rājarājadēva. Records gift of a village by Šeṅgēni Attimallan Šambuvarāyyan *alias* Edirili-Šōla-Šambuva-
rayyan. [The king was evidently Rājarāja III (1216—48).]

283. 90 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine of the same temple. A record in the twentieth year of the Chōla king Tribhuvanachakravartin Rāja-
rājadēva. Records gift of land for a lamp.

284. 91 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine of the same temple. A record in the twentieth year of the Chōla king Rājarājadēva. Records gift of land for a flower-garden.

285. 92 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine of the same temple. A record in the twenty-second year of the Pāṇḍya king Vīra-Pāṇḍyadēva. Records an order of Kulaśekhara-Šambuvarāyan.

286. 93 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine of the same temple. A record in the thirty-ninth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (Kulōttuṅga III, 1178—1216). Records gift of two gold ornaments.

287. 94 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine of the same temple. A record in the thirty-third year of the Chōla king Tribhuvanachakravartin Tribhuv-
avīradēva (Kulōttuṅga III) "who took Madura, Īlam, Karuvūr and the crowned head of the Pāṇḍya." Records gift of land by Šeṅgēni Ammaiyyappan A[lagiya-Šōlan *alias* Edirili-Šōla-Šambuva-
rayyan. See No. 282 above.

288. 95 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine of the same temple. A record in the twenty-second year of Peruṅjiṅgadēva. Mentions a previous gift made in the seventeenth year of the reign of Śrī-Kulōttuṅga-
Chōladēva (III) and records a sale of land.


291. 98 of 1900.—(Tamil.) On the north wall of the same maṇṭapa. Records in Krōdhana gift of land to a maṭha called after Kēdarinādār.

292. 99 of 1900.—(Tamil.) On the north wall of the same maṇṭapa. A record in the fourth year of Sakalalökachakravartin Rājanārāyaṇa. Records gift of land.

293. 100 of 1900.—(Tamil.) On the north wall of the Chidambarēśvara shrine in the same temple. A mutilated record in the twenty-first year of the Chōla king Rājarājakēsarivarman (Rājarāja I). Records a gift of land.

294. 101 of 1900.—(Tamil.) On the south wall of the same shrine. A damaged and incomplete record in the twenty-seventh year of the Rāṣṭrākūṭa king Kaṇṭharadēva “who took Kachchi and Tanjai” (Krīṣṇa III).

295. 102 of 1900.—(Tamil.) On the south wall of the same shrine. A record in the fourteenth year of the Chōla king Parakēsarivarman. Records gift of a lamp.

296. 103 of 1900.—(Tamil.) On the south wall of the same shrine. Records the building of the Śāṅkaranāraṇa–Īśvarāgaram by Ādittakuttiyar for the merit of his elder brother Śāṅkaranārānār, and the grant of a flower garden thereto by the sabha of Tiruvottūr.

297. 104 of 1900.—(Tamil.) On the south wall of the same shrine. A record in the fourteenth year of the Chōla king Parakēsarivarman. Records gift of two lamps.

Ukkal.

The epigraphical name of this place is Bhuvanamāniṅka Vishṇugriham. An inscription of Rājarāja calls the deity Tiruvāyāmolitēvar after the prabandhic work of St. Nammāḻvar. In Pallava times the village was evidently called Utkār, Śivachuḷamani—ch. V.M., Vikramābharana C.M. and Aparaṅjita C. V.M. It was in Pāṇḍuraṅga, in Kālyūr koṭṭam, in Toṇdāmāṇḍalam or Jayāṅkoṇḍa其中包括ānṇālalam.
298. 19 of 1893.—(Tamil.) North wall of the shrine in the Perumal temple. A record of the Chola king Kō-Rājakēsavarman dated in his twenty-third year. Dr. Hultsch surmises that he might be Aditya I, father of Parantaka I. Records that a certain Brahmadhiraja deposited 200 kāḷanju with the village assembly for feeding twelve learned Brahmans out of interest. The donor was one of the Āḻumgaṉattār of Uttaramallur. S.I.I., III, No. I, pp. 2–3.

299. 20 of 1893.—(Tamil.) North and west walls of the same shrine. A record of the Chola king Kō-Rājarājakēsavarman (I), dated in his thirteenth year. Records that a native of the Chola country purchased 550 kulīs of land and gave it to the assembly for supplying four nāḷjis of rice daily as interest. Signed on the Sabhā’s orders by the Madhyastan “Āirattirunūṟravān, son of Nāḷayiravān.” S.I.I., III, No. 2, pp. 4–5.

300. 21 of 1893.—(Tamil.) West wall of the same shrine. A record of the Chola king Kō-Rājarāja-Kēsavarman, dated in his fourteenth year. Records that a native of Chola country bought two pieces of land, one from a private person and the other from the assembly, and deposited it with latter for maintaining a flower garden. Ibid., No. 3, pp. 5–6.

301. 22 of 1893.—(Tamil.) West wall of the same shrine. A record of the twenty-ninth year of Chola king Kō-Rājakēsavarman alias Rājarāja (I). Records that a man dug a well near Ukkāl, which he named after the king and assigned an allowance of paddy for the men who distributed water in a shed erected near it. Ibid., No. 4, pp. 6–8. The rate of salary is interesting.

302. 23 of 1893.—(Tamil.) South wall of the same shrine. A record of the seventeenth year of the Chola king Kō-Rājarāja-Rājakēsavarman (I). Records supply of rice and oil to the local temple of Mahāśāsta (Aiyanoār). The tank supervision committee of the Sabhā was entitled to levy a fine of one kaḷanju in favour of the tank-bund from betel-leaf sellers outside the Piḷāri temple. Ibid., No. 6, pp. 9–11.

303. 24 of 1893.—(Tamil.) South wall of the same shrine. A record of Kampavarman dated in his tenth year. A certain Śaḍayan made over 400 kāḍi of paddy to the assembly, which was to feed two Brahmans daily for the annual interest of 100 kāḍi. Ibid., No. 8, pp. 13–14.

304. 25 of 1893.—(Tamil.) South wall of the same shrine. A record of the Rāṣṭrakūṭa king Kaṇṇaradeva (Kṛiṣṇa III), dated in his sixteenth year. Appears to record the purchase of certain lands of the Sabhā by individuals, subject to certain restrictions. Ibid., No. 7, pp. 11–13.

305. 26 of 1893.—(Tamil.) South wall of the same shrine. A record of Kampavarma, dated in his fifteenth year, saying that a
certain Śaḍayan made over 1,000 kādi of paddy to the Sabhā, which pledged itself to supply 500 kādi every year to the temple. S.I.I., III, No. 5, pp. 8–9. [So the interest is 50 per cent!]

306. 27 of 1893.—(Tamil.) North wall of the same maṇṭapa in the same temple. A record of the Chōḷa king Kō-Parakēsarivarman alias Rājendra-Chōḷadēva (I), dated in his fourth year. Records that the assembly of Ukkāl sold 3,000 kuḷis of land and 5 water levers to a servant of the king who assigned the land for the maintenance of two boats in the village tank. Ibid., No. 10, pp. 15–17.

307. 28 of 1893.—(Tamil.) North wall of the maṇṭapa in the same temple. A record of the Chōḷa king Kō-Parakēsarivarman, dated in his sixteenth year. Records grant of land to temple by the assembly at the request of the manager Chakrapāṇi Nambi. Ibid., No. 11, pp. 17–18.

308. 29 of 1893.—(Tamil.) North wall of the same maṇṭapa in the same temple. A record of the Chōḷa king Kō-Rājarāja- kēsarivarman alias Rājarājadēva I, dated in his twenty-fourth year. [See S. Ind. Ins., Vol. III, No. 9 and Mad. Ep. Rep., 1897, p. 2. It deals with defaulters of land revenue in villages held by the Brahmins, the Vaikhānasas and Jaipas in the Chōḷa, Pāṇḍya and Tondamāṇḍalam countries and authorizes the villagers to confiscate and sell the lands if taxes were unpaid for two full years. The royal secretary and a chief secretary are referred to. For similar documents see Tiruchchirai, Kōnērirājapuram, Tirumāḷam and other inscriptions.]

309. 30 of 1893.—(Tamil.) West wall of the same maṇṭapa. A record of the Chōḷa king Madiraikōṇḍa-Kō-Parakēsarivarman (Parāntaka I), dated in his thirty-seventh year. Ibid., No. 12, pp. 18–20. There is reference to the village committees of general supervision, of tanks, and gardens.


311. 32 of 1893.—(Tamil.) South wall of the same maṇṭapa. A record of the Chōḷa king Kō-Parakēsarivarman, dated in his fourth year. Ibid., No. 14, pp. 21–2. [As the king is said to have deprived Vira Pāṇḍya, Dr. Hultzsch identifies him with Āditya Karikāla II, the elder brother of Rājarāja I.] Records that one Śenai granted one paṭṭi of land, from the proceeds of which water and fire-pans had to be supplied to a maṇṭapa frequented by Brahmans.

This was in Miyagarainādu in Paṅgalanādu, a division of Jayanākondaśālānāḍalām.


316. 325 of 1901.—(Tamil.) On the west and south walls of the Tritalīśvara temple. A record in the fourteenth year of the Chōla king Ṛajakēsarivarman alias Chakravartin Kulōttnāga-Chōlādeva.

**Arunbarutti.**


**Kirmuttugur.**

318. 66 of 1887.—(Grantha and Tamil.) On stones. A record in the third year of the Pallava king Kō-Vijaya-Narasimhavarman. [Same as No. 325 below.]

319. 67 of 1887.—(Grantha and Tamil.) On stones. A record in the eighteenth year of the Pallava king Kō-Vijaya-Narasimhavarman. [Same as No. 324 below.]

320. 68 of 1887.—(Grantha and Tamil.) On stones. A record in the twenty-ninth year of the Chōla king Madirai-koṇḍa-Parakēsarivarman. [Same as No. 322 below.]

321. 62 of 1887.—(Grantha and Tamil.) On stones. A record in the thirty-second year of Madirai-koṇḍa Kō-Parakēsarivarman. [Same as No. 323 below.]

322. 1 of 1896.—(Tamil.) On a stone in the same place. A record in the twenty-ninth year of the Chōla king Madirai-koṇḍa Parakēsarivarman (i.e., Parāntaka I). Records the death of a
warrior who was killed after he had recovered some cattle which the Permānaḍigaḷ (evidently W. Gaṅga king) had seized. See *Ep. Ind.*, IV, 178–79; *S.I.I.*, Vol. I, No. 136, p. 137.


324. 3 of 1896.—(Tamil.) On another stone in the same place. A record in the eighteenth year of “the Gaṅga-Pallava king” Ko-Vijaya-Narasimhaivarman. “The most archaic epigraph of the place.” “Below it are figured in bas-relief, an elephant and a goose. As the elephant appears at the top of three inscriptions of the W. Gaṅga dynasty which have been published by Mr. Kittal (*Ind. Antiq.*, VI, p. 101) and as the goose is said to have been the device of the mythical Gaṅga king Koṅkaṇi (*S. Ind. Inscrn.,* II, 387), it may be assumed with some probability that Narasimhaivarman belonged to the western Gaṅgas.” See also *Ep. Ind.*, IV, pp. 177–78.

325. 119 of 1897.—(Tamil.) On a stone in the same place. A record in the third year of Ko-Vijaya-Narasimhaivarman. Records the death of a warrior; during a cattle-raid, which had been organized by a certain Śānmadura. The warrior was Attimattar Murugan, an inhabitant of Pākkam and a servant of Valimadura, the chief of Tagaḍūrnādu, who ruled over the northern bank of the river in Viṅrunādu. See *Ep. Ind.*, IV, pp. 360–62. Also *S.I.I.*, I, No. 135, p. 137.

**Koṇḍyāṭa.**

325-A. A C.P. grant of Veṅkaṭa II of the last Vijayanagara dynasty. Records that in Ś. 1558 (A.D. 1636), Dhātri, Aśāḍha, Śu. di. 12, Veṅkaṭa II, while at Penukoṇḍa, granted the village Koṇḍyāṭa or Gopāla Śrīpura to Raṅganātha, son of Siṅgarāja, grandson of Lakkarāja, an ornament of Veṅkaṭa’s court, who belonged to the Kauśika Gōtra, Āpastamba Sūtra V Yajus-śākha. [See *Ind. Antiq.*, XIII, 125ff and *Tam. and Sanskt. Inscrns.*, pp. 186–95.]

**Malayappatu.**


328. 394 of 1911.—(Tamil.) On the north and west walls of the same temple. A damaged and mutilated record in the twentieth year of the Chōla king Rājarāja Rājakēsarivarman I (985—1013). Seems to contain portions of a historical introduction not copied so far and to record a gift of land to the temples of Tiruvagattī-śuradēva and Tirumēṟalidēva, on account of the drummers who beat drums during the šrī-bali ceremony. [The introduction mentions the king’s destruction of Madurai, his conquest of the haughty kings of Kollam, Kolladēsam and Koḍungolūr (Crangamore), and his being waited upon by the Kaḍalarasar or kings of the sea. He had also the epithets Tennaparākrama and Kēṟiparākrama Chōla. The Tiruvālaṅgaḍu plates also refer to his conquest of the Pāṇḍya Amarabhujaṅga and the invasion of Paraśurāma’s country.]

Tiruvallam.

This place occurs in the Dēvāram, and goes back to Pallava times. This is corroborated by the fact that inscription of the Pallava Nandivikramavarmān, his Bāṇa contemporary Vikramādītya I and Gaṅga contemporary Prithvīpaṭi I are found. Most of the Chōla kings, again have got their epigraphs, with occasional reference to their Gaṅga, Vaiḍūmabha and Śengēpi feudatories. Tiruvallam (called also Tikkāli Vallam or Vāṇapuram) was in Mīyarai nāḍu or Karaivali in Perumbāṇappāḍi, in Paṭuvūrkoṭṭam, in Jayaṅkoṇḍa-chōḷamāṇḍalam. For the local traditions see N.A. Manual, II, p. 356.

329. 75 of 1889.—On the west wall of garbhagriha of Bilvānāthēśvara temple. “A record in the third year of the Chōla king Ko-Parakēsarivarman alias Uḍaiyar Rājēndradēva (1050—62). Records that the temple authorities received 25 kalanjus from a person who was one of the commissioners of Aimbuni in Karaivali for temple expenses, payment to Drkshitar, etc. [The interest on 3 kalanju is said to be ½ kalanju per year. See S. Ind. Inscrns., III, No. 55, pp. 111—3.]

330. 76 of 1889.—(Tamil and Grantha.) On a rock, 1 mile north-east of the same place. A record in the sixty-second year of Ko-Vijaya-Nandivikramavarman (the father, according to the Government Epigraphist, of Nripatunga and son-in-law of the Rāṣṭrakūṭa Amoghavarsha I). Records that a goldsmith granted some land to a temple at Vāṇapuram and Mahābalivāṇarāya
confirmed the grant. *S. Ind. Inscrns.*, III, No. 42, pp. 90—2. According to Prof. Dubreuil the king referred to is Nandivarman Pallavamalla whom he attributes to 717—779 A.D. See his *Pallavas*, pp. 74-5.

331. 77 of 1889.—On the west wall of garbhagriha of Bilvanāthēśvara temple. A record of the Bāna king Vāṇa-Vidyādhara-rāja *alias* Vāṇarāyā. Records gift of twenty kālanju by the Bāna queen (who is said to be the daughter of Kokuni Pratipati, i.e., Prithvipati I) to the assembly of Tiruvallam for supplying one *uri* of ghee every day for maintenance of a lamp in the temple. *S. Ind. Inscrns.*, III, No. 47, pp. 98—100.

332. 78 of 1889.—On the west wall of garbhagriha in the same temple. A record of the Bāna king Vāṇa-Vidyādhara-rāyar *alias* Vāṇarāyā. Similar to the above. The queen’s name is here given as Kūnda vāi. *S. Ind. Inscrns.*, III, No. 48, pp. 100—1.

333. 79 of 1889.—On the west wall of kitchen of the same temple. A record in the third year of Vijaya-Gaṇḍa-Gōpāla-dēva. One Aḷajagia Pallavan Edirili Śōja Śambuvarāyan (evidently the same as Aḷajagia Śōjan, the feudatory of Rājarāja III) remits 1/16 and 1/5 of the taxes. *S. Ind. Inscrns.*, III, No. 63, p. 123.

334. 80 of 1889.—On the east wall of the maṇṭapā in the same temple. A record in the seventeenth year of Sakalalokachakravartin “who conquered the goddess of fortune and took the earth.”

335. 81 of 1889.—On the east wall of maṇṭapā in the same temple. A record in the twenty-third year Kō-Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.

336. 92 of 1889.—On the north wall of the maha-maṇṭapā in the same temple. A record in the third year of the Chōla king Kō-Parakēsarivarman *alias* Rājēndra-Chōlādevā (I). Records that the assembly of Vānapuram sold 1,000, *kulis* of land to the Vaiḍumbar Sōmanātha, son of Śānkara Śēva (son of Tiruvaiyan), which he assigned to Tiruvaiyan Iśvara. *S. Ind. Inscrns.*, III, No. 53, pp. 107—9 and No. 359 below.

337. 190 of 1894.—On the south, east and north walls of the same temple. A record in the fourth year of the Chōla king Kō-Parakēsarivarman *alias* Rājēndradēva (1050—63).

338. 298 of 1897.—(Tamil.) On a stone built into the floor of the same temple. A record of Bāna king Vāṇavidyādhara. Printed in *S. Ind. Inscrns.*, III, No. 46. Records gift of twenty kālanju of gold by the Bāna queen to the assembly to supply daily one *uri* of ghee for a lamp. Fine of five kālanju for a day’s failure.

Rājarājēśvara and endowed 2,000 kulis of land (which he purchased for 50 kāsu from the assembly of Tiruvallam) for two lamps. *S. Ind. Inscrns.*, III, No. 54.

340. 300 of 1897.—(Tamil.) On the south wall of the maṇṭapa. A record in the twenty-third year of the Chōla king Kulottuṅga-Chōladeva. Printed in *Ibid.*, No. 59. Records the gift of a lamp by a Gaṅga chief, for the benefit of his daughter who was the consort of Virachōla. Dr. Hultsch identifies the king with Kulottuṅga I and Virachōla with his son, the Viceroy of Venigi.


342. 302 of 1897.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Kulottuṅga-Chōladeva (III). Gift of the income from the taxes of vaḍagaṇḍam, kamugāḍi, the tax on looms, Ajivakas and kūrradaṇḍa to the temple of Tikkāli Vallam. *S. Ind. Inscrns.*, III, No. 61, pp. 121-2.

343. 303 of 1897.—(Tamil.) On the north wall of the maṇṭapa in the same temple. A record in the thirty-fourth year of the Chōla king Kulottuṅga-Chōladeva (III). Records the gift of two lamps by Ariyapillai, the queen of Amarābharaṇa Śiyagaṅga. See No. 10 of 1893 at Conjeeveram and the note to it. *S. Ind. Inscrns.*, III, No. 62, pp. 122-3. Śiyagaṅga was the patron of the great Tamil Grammarian Pavanāndi, the author of the *Nannūl*.

344. 304 of 1897.—(Tamil.) On a slab built into the floor of the same temple. A damaged record in the seventeenth year of ‘the Gaṅga-Pallava’ king Vijaya-Nandivikramavarman.

345. 149 of 1898.—(Tamil.) On the south wall of the ruined temple in the midst of the fields to the south of the same place. A record in the fifth year of the Chōla king Vikrama-Chōla (III8-35). Records a sale of land.

346. 150 of 1898.—(Tamil.) On the south wall of the ruined temple in the midst of the fields to the south of the same place. A record in the sixth year of the Chōla king Vikrama-Chōla (III8-35). Records a sale of land.

347. 1-1 of 1890.—On the north wall of the maṇṭapa in the Bilvanāṭhesvara temple. A record in the seventeenth year of Ko-Vijaya-Nandivikramavarman, recording the gift of three villages (called by the single name of Vidēlvigugu Vikramāditya chaturvedimaṅgalam) at the request of the Bāna king Vikramāditya I. The executor was Vidēlvigugu kāduvetṭi Tamiḻappērarayan. [See *S. Ind. Inscrns.*, III, No. 43, pp. 92-4. The inscription furnishes the earliest mention of Tiruppadiyam.]

349. 2 of 1890.—On the south wall of mahāmaṇṭapa in the same temple.

350. 3 of 1890.—(Three Sanskrit verses in grantha alphabet.) On the south wall of the maṇṭapa in front of the Bilvanāthēsvara shrine. A record of Vīra-Champa, son of Chōjabhūpa, in Ś. 1236. Says that the maṇṭapa was constructed by an ascetic named Gāṇāṭman or Gāṇamūṛti and named after a biruda of the king. A Gāṇamūṛti built also a Śiva shrine called Nāyaka Śivalaya it has been surmised that Vīrchampa was a Nāyaka or lieutenant of an unknown chief. [See *Ep. Ind.*, Vol. III, pp. 70 1.]

351. 4 of 1890.—On the north wall of mahāmaṇṭapa in the same temple. A record in the fifth year of Chōla king Kō-Parakēsarivarman *alias* Rājendra-Chōladēva (I, 1011—43).

352. 5 of 1890.—On the south wall of mahāmaṇṭapa in the same temple. A record in the second year of Ko-Rājakēsarivarman *alias* Udaiyār Rājamahēndradēva. A military officer purchased 800 kulis of land from the Tiruvallam assembly and gave them to temple. The cost was 64 kāsu which was equal to 22 kālanjus and eight manjāḍi at the rate of 7 manjāḍi for each kāsu. *S. Ind. Inscrns.*, III, No. 56, pp. 113-4.

353. 6 of 1890.—On the west wall of the Nakulēsvara shrine. A record in the thirtieth year of Ko-Rājakēsarivarman *alias* Udaiyār Rājarājadēva (I).

354. 7 of 1890.—On the south wall of mahāmaṇṭapa. A record in the twenty-first year of the Chōla king Kō-Parakēsarivarman *alias* Udaiyār Rājendhra-Chōladēva (I, 1011—53).

355. 8-a of 1890.—On the west wall of garbhagriha. A record in the seventh year of the Chōla king Kō-Rājarājakēsarivarman (I). Records the setting up of an image of the goddess by a Brāhman and the endowment of a lamp. (1,700 kulis of land brought from the assembly of Mandiram in Tunāḍu, i.e., Mēlpādi. *S. Ind. Inscrns.*, III, No. 50, pp. 103-4.)

356. 8-b of 1890.—On the west wall of garbhagriha. A record in the tenth year of the Chōla king Kō-Rājarājakēsarivarman. (985—1013).

357. 9 of 1890.—On the base of the verandah round the Bilvanathēsvara shrine. A record in the twenty-sixth year of Kō-Rājakēsarivarman *alias* Chakravartin Kulōttunga-Chōladēva (I). Records the gift of a lamp to the temple by a native of Kalavai in Śengunṭanāḍu, a subdivision of Paḷakunṭa kōṭam. Refers to the

358. 10 of 1890.—On the south wall of *garbhagriha*. A record in the seventh year of the Chōla king Kō-Rājarājēkṣaṟivarman (I). The date has been calculated by Kielhorn to be 26th Sep. 991. (See *Ep. Ind.*, IV, p. 66). The Inscription records the visit of Madhurantaka Kandarādittanār to the temple, his performance of the God's Abhishēka with 1,000 jars and inquiry into temple finance. See *S. Ind. Inscrns.*, III, No. 49, pp. 10—3.

359. 11 of 1890.—On the north wall of *garbhagriha*. A record in the sixteenth year of the Chōla king Kō-Rājarāja-Rajakēsari- varman (I). Records that the assembly of Vānapuram sold 700 kulis of land to one Śāṅkaradēva (who has the Gaṅga birudas, who granted it to the temple of Tiruvaiya Iśvara named after his father. See *S. Ind. Inscrns.*, Vol. III, No. 51, pp. 104—6. Śāṅkara was evidently the Vaiḍūmba chief. See N.A. 336 above).

360. 12 of 1890.—On the south wall of *garbhagriha*. A record of Bāna king Mahāvali-Vānarāyarn. Records that a man of Ponpaḍu kūṭtam (near kacchippeḍu) purchased some land and endowed it for offerings and lamp. The *Sabhā* was entrusted with the duty. (40 kajanjus = 2 nilams and 1,700 kulis). *S. Ind. Inscrns.*, III, No. 45, pp. 96—7.


362. 14 of 1890.—On the west and south walls of garbhagriha. A record in the twentieth year of the Chōla king Kō-Rājarāja-Rajakēsivarman *alias* Rājarājadēva (I). Records the gift of 90 sheep for a lamp by Nannamāryar, the son of Vaiḍūmba Tukkarai and ruler of Ingalūr nādu in Mahārājapāḍi. An inscription at Miṇḍigal in Kōlār District mentions Mārājavāḍi 7,000 (279 of 1895), the capital of which was Vallūr in Cudappah District. Ingalūr has been identified with Ingalūr near Kālahasti. See *S. Ind. Inscrns.*, III, No. 52, pp. 106—7.

363. 15 of 1890.—On the north wall of mahāmanṭapa. A record in the third year and 200th day of Kō-Parakēśarivarman *alias* Uḍaiyār Ādhirājendra-dēva (whom Dr. Hultzsch identifies with the son of Vīrā Rājendra I and brother-in-law of Vikramāditya VI). Gift of the village revenues of Kukkanṭur in Tāy nādu and Mandiram by two royal officers to Tiruvallam temple. The inscription is of great fiscal interest. *Ibid.*, No. 57, pp. 114—8.

364. 16 of 1890.—On the south wall of mahāmanṭapa. A record in the sixth year of Kō-Rajakēśarivarman *alias* Uḍaiyār Vīrā-Rajendradeva (I, 1063—70).

366. 18 of 1890.—A record on the south, east and north walls of mahāmaṇṭapa in the same temple.

Udayēndiram.

Corruption of Udayēndiramaṅgalam or Udayachandra-Mariyam, named after Udayachandra, the general of Nandivarman Pallavamalla. (717—779, according to Prof. Dubreuil.)


368. C.P. grant of the Bāṇa king Vikramāditya II (Sanskrit), recording the gift of the village of Udayēndiramaṅgala to some Brahmans. The plates are incomplete. They give the genealogy of the dynasty from Bali to Vijayabāhu Vikramāditya II, “friend of Kṛṣṇarāja.” Dr. Kielhorn places the inscription in the middle of the 12th century, and Dr. Hultzsch in the 11th; but it belongs to the 9th. Kṛṣṇa Rāja might be the Rāṣṭrakūṭa king Kṛṣṇa II. The inscription has been published in Ind. Antq., Vol. XIII, p. 6 ff. and in Salem Manual, Vol. II, p. 388 ff., and in Ep. Ind., Vol. III, 74—9.


370. C.P. grant of Nandivarman (I) (Sanskrit). Records that the Pallava king Nandivarman, son of Skandavarman, grandson of Simhavarman and great-grandson of Skandavarman gave the village of Kāṇchīvāyal and four pieces of forest land in the district of Adāyāra, to Kuḷaśarman of the Kauśikagōtra, Taṭṭṭīrīya Śākha and Pravachanaśūtra. Issued on the fifth lunar day of the bright half of Viśakha in the first year of his reign. [Kielhorn believes this to be a spurious document imitated in a later period from the Uravapalli grant of Vishņugopavarman which is edited by Dr. Fleet in Vol. V, Ind. Antq. The fact that the inscription contains a Sanskrit endorsement which is found only in that of Nandivarman Pallavamalla and another in Tamil in the twenty-sixth year of Parāntaka I, does show that the present grant is a copy from earlier originals. See Ind. Antq., Vol. VIII, p. 167 ff.;
Salem Manual II, p. 349 ff.; Ep. Ind., Vol. III, pp. 142—7; also S.I.I., II, No. 74, pp. 361—74, where the sections dealing with Nandivarman’s grant of the village of Udayândram at the request Udayachandra and the combination of this place with Kâñchiyayal are dealt with. For a satisfactory settlement of Nandivarman’s place in the genealogy and his date see Prof. Dubreuil’s Pallavas, pp. 24 and 72.

Vēppūr.


372. 21 of 1890.—On the north wall of the Vighnēśvara shrine in the same temple. A record in the Parābhava year of Viṣṇa, Kambaṇa-udaiyār. (Kampaṇa Udaiyār II, son of Bukka I?).

Polur Taluk.

Kadalādi.

373. No. 107, Sewell’s List.—This is a Vijayanagar grant in five leaves, strung on a ring with a seal bearing the emblems of the boar, sun and moon. The grant, although it states that Nārāyaṇa had only two sons, distinctly asserts that Kṛishṇa Rāya’s successor, Achyutēndra, was younger brother of Kṛishṇa Rāya (“tadanujanma”). The inscription records the grant by Achyuta of the three villages, Kadalādi, Kūrnatūru, and Mambakam, which he calls “ornaments of Jayamkoṇḍa Chōlamandalam,” in Ś. 1451, Viroḍhi (A.D. 1529).

Kovilūr (Javadi).


376. 348 of 1912.—(Tamil.) On a slab set up in front of the same temple. Records the death of a certain Villi in a tiger hunt.
Paṇḍavēṇu.

377. 93 of 1887.—(Grantha and Tamil.) On the east and north bases of Ammaiappēśvara temple. A record of Rājagambhīra Śambuvāra, who was a contemporary of Tribhuvanachakravartin Rājarājadēva, Ś. 1180, expired. Records a grant to Ammayappēśvara named evidently after a biruda of the chief of the family. See S.I.I., Vol. I, No. 78, p. 108.


Tirumalai.

The local rock is called Vaigaimalai and the village at its based Tiruvaigāvūr. See N.A. Manual, Vol. II, pp. 405-6.

383. 80 of 1887.—(Grantha and Tamil.) On the top of the Tirumalai rock. A record in the twelfth year of the Chōla king Ko-Parakēśarivarman, alias Udaiyār-Rājendra-Chōladēva I (conqueror of Jayasimha). See S. Ind. Inscrips., Vol. I, No. 67, pp. 95—99 and Ep. Ind., Vol. IX, pp. 229—233. The first part of the inscription (quoted in the Virasōliyam) describes his conquests. The second part records gift of money for lamp and offerings to a Jain temple on the hill by the wife of a merchant of Malliyūr in Karaiwaji, a subdivision of Perumbāṇappādi. The Jain temple was evidently founded by Kunḍavi, the king’s aunt, and was in the pallichchanadam of Vaigāvūr, in Mugaināḍu, in Paṅgalanāḍu, Jayaṅgonḍachōla-maṇḍalam.

384. 81 of 1887.—(Grantha and Tamil.) On a buried rock between the Gōpura and the painted cave. A record in the twelfth year of the Chōla king Ko-Parakēśarivarman, alias Udaiyār

385. 82 of 1887.—(Grantha and Tamil.) On a buried rock in front of the Gopura. A record in the twenty-first year of the Chōla king Kōrāja-Rājakēśarivarman, alias Rājarājadēva I. Records that a certain Guṇavēramunivan built a sluice called after a Jain teacher Gaṇisēkhara maru porchūriyan, the pure master who is said to have been skilled in the elegant arts (இவனறித்துருந்திருவின் உற்பத்திய கல்வைந்துருது பூர்வீருணாமிதுறசு போர்சுற்றியன்னின்). [It is difficult to say who this Guṇavēra Munivar was. Tamil literary traditions speak of (1) Guṇasāgara who composed the Yāpparunagalārīgai whom the Abhidhān attributes to Ś. 300; (2) Guṇabhadra, the teacher of Maṇḍalapurusha, the author of the Chūḍāmaṇī niganṭu who was the contemporary of the Rāshrakūṭa Kṛishṇa III; and (3) Guṇavēra Paṇḍita, the author of Nēminātham and Vachchaṇandimalai. The last of these was the contemporary of Tribhuvanavēra or Kulōttuṅga III.]


388. 85 of 1887.—(Grantha and Tamil.) On the walls of a maṇṭapa at the base of Tirumalai rock. A record in the twelfth year of Rājanarāyaṇa Śambuva-rāja, regarding the setting up of a Jaina image (Arhan) by a lady of Ponnūr. S.I.I., 4 I. Vol. I, No. 70, p. 102.


390. 87 of 1887.—(Grantha and Tamil.) On the walls of a maṇṭapa at the base of Tirumalai rock. A record of Ommana Udaiyār, son of Kampana Udaiyār(II) and grandson of Vīrakampana, in Ś. 1296, expired. The inscription is the receipt for the cost of some land which a certain Vishṇu Kambli Nāyaka bought from the villagers of Śambukulaperumāḷagaram or Rājagambhira Chaturvedimaṇgalam in Murumaṇgalā paṟṟu in Maṇḍaiakula nādu in Paḷakunrakoṭṭam in Jayaṅkoṇḍamanḍalam. S.I.I. I, Vol. I, No. 72, pp. 102-104.

391. 88 of 1887.—(Grantha and Tamil.) In a small shrine below the painted cave. Records that one Arishṭānēmi āchārya of


393 & 394. 90 and 91 of 1887.—(Grantha and Tamil.) Door-way of the painted cave. A record of the king Vidukkāḍalagiya Perumāḷ (Vyāmuktaśravanōjvala), the Aṭīgamān of the Chēra race and Lord of Takaṭa (Tagaḍūr). He was the son of Rājarāja and descendant of Yavanika, king of Kēraḷa or Ejinī, king of Vani. Records the repair of the images of a Yakṣhā and Yakshī, the presentation of a gong and the construction of a channel. *S.I.I.,* Vol. I, No. 75, p. 106 and No. 76, p. 107.

395. 92 of 1887.—(Grantha and Tamil.) A record on the door-way of the painted cave. See *S.I.I.,* I, No. 77, pp. 107–108. Records the gift of a sluice to the Kaḍappēri tank by one Kariyapperumāḷ Vairādārāyan.

396. 65 of 1907.—(Tamil.) On a rock to the left of the painted cave. A record in the nineteenth year of the Rāṣṭhrakūṭa king Ārī-Kaṭṭaṅnaradēva (Krishṇa III), “who took Kachchi and Tanjai.” Records gift of a lamp to the Yakṣhā on the Tirumalai at Vaigāvūr by a servant of Gaṅgamādevi, queen of Kaṭṭaṅnaradēva-Pridigānga-raiyar. See No. 586 below.

397. 66 of 1907.—(Tamil.) In the same place. A record in the fourth year of the Chōla king Parakēsārivarman. Records gift of gold for feeding one devotee (*aṭīgal*) daily in the paḷḷi on the Tirumalai at Vaigāvūr in Paṅgala-nāḍu, a subdivision of Paḷā-gunḍakōṭṭam.

398. 67 of 1907.—(Tamil.) On a pillar set up in front of the Śikhāmaṇināṭha temple. A damaged record of the Vijayanagara king Pratāpa Immaḍi-Dēvarāyā-Mahārāyā (II, 1422–47) in Ś. 1373 expired, Prajāpati. The king is said to have witnessed the elephant hunt.

399. 68 of 1907.—(Tamil.) On nine detached stones lying in the courtyard of the same temple. Fragments of record in the twenty-second year in which the king’s name does not appear.

400. 69 of 1907.—(Tamil.) On a boulder in the tank at the same village. A record of the Vijayanagara king Vīrapratāpa Dēvarāyā-Mahārāyā (II) in Krōdhana. Seems to provide for the removal of silt in certain tanks.

Vīralur.

401. 349 of 1912.—(Tamil.) On a slab set up near the Pūṅgava-nattamman temple. Refers to a guild of merchants. The record may be of about the time of Rājarāja I.
402. 350 of 1912.—(Tamil.) On a slab set up near the Gaṇeśa temple in the same village. An unfinished record of the Vijayanagara king Devaraya-Mahārāja (II) in Kīlaka (i.e., Ś. 1351). Records that four hamlets in Śirumuri-Paṅgala-ṇāḍu were caused to be granted by the king at Vijayanagara, to the temple of Arulālanātha-Nāyanār and Unṉāmulai-Nāṭhchiiyar, while Mallappa-Daṇṇāyaka was the Prime-Minister.

TIRUPPATTŪR TALUK.

Tiruppattūr.


405. 250 of 1909.—(Tamil.) On the same wall. A record in the third year of the Hoysala king Viśvanāthadēva (the son of Vīra Rāmanātha and grandson of Śomeśvara) (1233—54). Built in, in the middle. Records that from the year quoted, the dēvadāna villages belonging to the temple of Brahmīśvaramuḍaiya-Nāyanār, were made rent free.

406. 251 of 1909.—(Tamil.) On the north wall of the central shrine in the Varadarāja-Perumāḷ temple in the same village. A record of the Vijayanagara king Vīrapratēpa Devaraya-Mahārāja (I) in Ś. 1338, Durmukhi. Built in, at the beginning. Mentions a number of divisions (nāḍu) and subdivisions (pāṟṟu) belonging to the Mulvāy-rājyā and says that the maṇḍalis of these districts were ordered by the king to pay a fee for the grazing of sheep and cows in the forest. The divisions were Tagadu nāḍu, Eyiḷnāḍu, Kalingarai-pāṟṟu, Pāṟṟu-pāṟṟu, Mukkanūr-pāṟṟu, Perumalaināḍu, Arpūr-pāṟṟu, Paiyūr-pāṟṟu, Kuṇīvūr-pāṟṟu, Tenśirmaṅgalam-pāṟṟu and four others.

407. 252 of 1909.—(Tamil.) On four detached stones built into the platform round the flag-staff in front of the same temple. A record of the Chōḷa king Rājarājakēśarivarman alias Śrī-Rājarājadēva (I) the date of which is lost. Contains portions of the historical introduction. Mentions Vīranārāyana-chaturvēdīmaṅgalam, a brahmadēya in Rājendraśīṅga-valanāḍu.

408. 253 of 1909.—(Tamil.) On a pillar set up in front of the same temple. A record in Prabhaṇa. Gift of lamp by Mādappa-
TIRUPPATTÜR TALUK

Daṟṇāyakkar *alias* Vallālādēva, younger brother of the Mahā-pradāna Śingaya-Daṟṇāyakkar, to the temple of Āṇaṅkāṭṭa-Perumāl at Madhava-chaturvēdimaṅgalam.

TIRUVANṆĀMALAI TALUK.

Arappākkam.


Āvūr.


Cheṅgama.

In his *Antiquities* Mr. Sewell mentions five inscriptions in this place.


413. 106 of 1900.—(Tamil.) On the north wall of the central shrine of the Rishabhēśvara temple. An incomplete and damaged record in Ś. 1180.

414. 107 of 1900.—(Tamil.) On the north wall of the central shrine of the Rishabhēśvara temple. Registers a political compact entered into by three chiefs,—between Karikāḷaḷ-Chōḷa-Āḍaivyūr-nāḍajvān and Seṅgēṅi Ammayappan Attimallan or Vikramasōḷa Śambuvarāyan on the one hand and Viḍukāḷaḷagiaperumāḷ on the other—that they should not fight with each other but help one another in case of attack by others, and form no alliance with certain chiefs among whom Śiyagaṅga was one. See No. 422 below.

415. 108 of 1900.—(Tamil.) On the west wall of the same shrine. A record in the seventh year of the Chōla king Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva. Records gift of land.

416. 109 of 1900.—(Tamil.) On the south wall of the same shrine. Mentions a certain Ṭekoodān of Kaṅṇānūr. [The Tamil poet Villiputtūrār was patronised by a king Varapati Ṭekoodān but
it is extremely doubtful whether the Āṭkoṇḍān of this inscription is the same as he.]

417. IIO of 1900.—(Tamil.) On the south wall of the same shrine. A record in the twenty-first year of the Pāṇḍya king Tribhuvanachakravartin Śṛṭvallabhadeva. Built in.

418. III of 1900.—(Tamil.) On the south wall of the same shrine. Records verses in praise of a certain Vikki, king of Magada.

419. I12 of 1900.—(Tamil.) On the south wall of the same shrine. A record of the Udaiyar king Viruppaṇṇa Udaiyar, son of Hariyanaṇa Udaiyar (i.e., Harihara II) in Ś. 1318 expired, Dhātri. Records gift of land. [Viruppaṇṇa Udaiyar is the second of that name. He is the same as Virūpaksha I.]

420. I13 of 1900.—(Tamil.) On the south wall of the same shrine. A record of the Pāṇḍya king Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva, in his sixth year and Ś. 1262 (A.D. 1340). Built in; records a gift of land. Venkayya suggests that he might have been the successor of Vīra Pāṇḍya, "who became established on the Pāṇḍya kingdom after the flight of Sundara Pāṇḍya to Delhi in A.D. 1310." Ep. Rep., 1900, p. 8, para. 14.

421. I14 of 1900.—(Tamil.) On the south wall of the same shrine. A record in the third year of the Chōla king Tribhuvanachakravartin Vīrarājendraadēva. Built in; records a gift of land.


Tiruvannamalai.*

423. 469 of 1902.—(Tamil.) On the south wall of the central shrine in the Arunachalesvara temple. A record of the Chōla king Parakēsarivarman, who took the head of the Vīra-Pāṇḍya, the date of which is doubtful. Records gift of 96 sheep for a lamp. [The king referred to is probably Parāntaka II Uttama Chōla, "the destroyer of Vīra-Pāṇḍya.”]

424. 470 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman. Records gift of gold for a lamp by the Chēra queen Kījānaḍigal.

* In Ins. S. Div., pp. 122–25 eleven inscriptions have been given under this heading, I have not thought it worth while to mark the corresponding epigraphs in the text. Two C.P. grants, however, which have not been noted by the Department I have given, under Nos. 548-A and B.
425. 471 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakēsarivarman, who took the head of Viṭa-Pāṇḍya. Records gift of ninety sheep for a lamp. See note to No. 423 above.

426. 472 of 1902.—(Tamil.) On the same wall. A record of the Chola king Parakēsarivarman, the date of which is doubtful. Records gift of ninety sheep for a lamp.

427. 473. of 1902.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Parakēsarivarman. Records gift of ninety sheep for a lamp.

428. 474 of 1902.—(Tamil.) On the same wall. A damaged record of the Chola king Parakēsarivarman, the date of which is lost.

429. 475 of 1902.—(Tamil.) On the same wall. A record of the Rāshṭrakūṭa king Kāṇṇaradēva (Krishna III), the date of which is doubtful. Records gift of twenty cows.

430. 476 of 1902.—(Tamil.) On the west wall of the same shrine. A record in the fifteenth year of the Chola king Madirai-konṛḍa Parakēsarivarman (Parāntaka I). Records gift of ninety sheep for a lamp.


432. 478 of 1902.—(Tamil.) On the same wall. A record in the eighteenth year of the Chola king Parakēsarivarman alias Uḍaiyār Rājendra Chōḷa I (1012—43). The inscription opens with the usual historical introduction of Rājendra Chōḷa I. Records sale of land.


434. 480 of 1902.—(Tamil verse.) On the west wall of the same prākāra. A record of the Pallava king Niśāṅkamallā Sakalabhuvanachakravartin Köpperuṇjiṅga, the protector of Mallaik (Māvaliveram). Records gift of ornaments by the king and the erection of buildings by his son. [The latter claims to have driven the “Telungar” to the north to perish. Venkayya thinks it might refer to his fighting against the Kākatiyas who, during the time of Gaṇapati, took possession of Conjeeveram. (Ind. Antq., XXI, p. 197.) Venkayya believed that the victor was one of the princes who took advantage of the subsequent weakness of the Kākatiyas, and was able to go far as Drākshāramam itself. In his view, the Köpperuṇjiṅgas of Conjeeveram, Drākshāramam and Tripūrāntakam were identical.] See No. 444 below.
435. 481 of 1902.—(Tamil.) On the west wall of the same prākāra. A record in the seventh year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśekharadēva. Records gift of 54 cows.

436. 482 of 1902.—(Tamil.) On the west wall of the same prākāra. A record in the sixteenth year of the Pāṇḍya king Kōnerimēlkoṇḍān Tribhuvanachakravartin Kulaśekharadēva. Records gift of 32 cows and one bull by Śrīraṅganāthar alias Majavachakravartin of Vāraṇāvasi. [Śrīraṅganāthar was probably a member of the Yādavarāya line.]

437. 483 of 1902.—(Tamil.) On the west wall of the same prākāra. A record of the Vijayanagara king Vira-Virupaṇṇa-Uḍaiyār II (i.e., Virupāksha I), son of Hariyappa-Uḍaiyār (Harihara II) in Ś. I3II, Śukla. Records gift of land. See Nos. 100 and 107.

438. 484 of 1902.—(Tamil and Grantha.) On the west wall of the same prākāra. A record in the twentieth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśekharadēva (I ?). Records gift of 73 cows and 25 calves by Parākrama-Pāṇḍyadēva.

439. 485 of 1902.—(Tamil.) On the north wall of the same prākāra. A record in the sixteenth year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva III (1216—48), corresponding to Saturday, 22nd May, 1232. Records gift of land to an image set up by Meykaṇḍadevan of Tiruvenṇainallūr. Ep. Ind., Vol. VIII, p. 268. [The inscription gives a clue to the date of Meykaṇḍa, the disciple of Paraṇjōti Muni and the author of Śivagnānabodham, the chief Bible of Śaiva Siddhānta philosophy. It is thus very important in the history of Tamil literature.]

440. 486 of 1902.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chōḷa king Tribhuvanachakravartin Kulottuṅga Chōḷadēva. Records rules regarding the sale of housesites in the temple street.

441. 487 of 1902.—(Tamil.) On the north wall of the first prākāra of the Aruṇachalēśvara temple. A record in the thirty-sixth year of the Pallava king Sakalabhuvanachakravartin Koppuruṅgingadēva (contemporary of Rājarāja III). Records gift of 32 cows and one bull by Kakku-Nayakadēva, son of Madhu-sūdanadēva, who was the younger brother of Vijaya-Gaṇḍagopāladeva. See Nos. 434 and 444.

442. 488 (a) of 1902.—(Tamil.) On the same wall. A record in the thirty-first year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III? 1216 - 48). Records gift of vessels and ornaments by the queen of Sadum-Perumāl. See Nos. 434 and 444.

443. 488 (b) of 1902.—(Tamil.) On the same wall. A record in the ninth year of the Pallava king Sakalabhuvanachakravartin
Koppurunjingadāva. Records gift of silver vessels by the same queen. See No. 434.

444. 489 of 1902.—(Tamil.) On the same wall. A record in the thirty-first year of the Pallava king Alagia Śryan Sakalabhuwanachakravartin Koppurunjingadāva. Records gift of land. From the fact that Mahārāja Simha of Tripurāntakam (Kurnool district) had the same birudas as Perunjīṅga, and both had the title of Śrya, Venkayya infers that both are identical. See 197, 198 and 202 of 1905 at Tripurāntakam. Also see note to No. 12 above. See No. 434.


447. 492 of 1902.—(Tamil.) A record in the thirty-second year of the Chōla king Rājakēsarivarman alias Ūdaiyar Rājadhirajadēva. Records gift of gold. [Evidently Rājadhiraja I, 1018—52, is intended, as he alone ruled for more than 32 years.]

448. 493 of 1902.—(Tamil.) On the same wall. A record in the twentieth year of Chōla king Tribhuvanachakravartin Rājarājadēva (III ?). Records that a number of people joined together to reclaim certain land which had been neglected.


450. 495 of 1902.—(Tamil.) On the same wall. A record in the thirtieth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III ?). Records gift of land, 32 cows and 1 bull by Tirukkaḷattidēvan.

451. 496 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III ?). Records that two persons pledged themselves not to leave the service of prince Pirudi Gaṅgar.

452. 497 of 1902.—(Tamil and Grantha.) On the same wall. A record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III ?). Records gift of land by Rajagambhirā Chēdiyarāyan of Kiliyur. See No. 489 below.
453. 498 of 1902.—(Tamil and Grantha.) On the same wall. A record in the fifth year (i.e., 1250-51) of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III). Records gift of land by Simhaṇa-daṇḍanaṭha for the merit of his uncle Kampaṭaya. [See 501 of 1904 at Vēdāranyam in Tanjore district for a probable reference to the same chief.]


455. 500 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Pallava king Sakalabhuṭhavacakravartin Kopperuṇjiṅgadēva. Records gift of land by the king. See Nos. 434 and 444.

456. 501 of 1902.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?), the date of which is doubtful. Records gift of 32 cows and 1 bull for a lamp.


459. 504 of 1902.—(Tamil.) On the same wall. A record in the thirty-third year of the Chōla king Tribhuvanachakravartin Rājarājadēva III. Records gift of 50 cows by Vēṇavudaiyān, the younger brother of Śōjakōn, an officer of Kopperuṇjiṅgan. Compare Ep. Ind., Vol. VIII, p. 272, where it is pointed out that the date corresponded to Sunday, December 17, A.D. 1245.

460. 505 of 1902.—(Tamil.) On the same wall. A record in the second year of the Pallava king Sakalabhuṭhavacakravartin Kopperuṇjiṅgadēva. Records gift of 96 cows and 3 bulls for three lamps by Nīla-Gaṇigaraśyan.

461. 506 of 1902.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of land by Ṭikkanaṭi Perūmal.


463. 508 of 1902.—(Tamil.) On the same wall. A record in the fifteenth year of the Pallava king Sakalabhuṭhavacakravartin Kopperuṇjiṅgadēva. Records gift of a golden spoon and cup by the queen of Sadum-Peruṭmil. Compare No. 488 (a).


466. 511 of 1902.—(Tamil.) On the same wall. A record in the thirty-first year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of 32 cows and one bull for a lamp by the queen of Kaṭṭi-Araśar.

467. 512 of 1902.—(Tamil.) On the same wall. A record in the ninth year of the Pallava king Ajāgā Śiyān Sakalabhuvanachakravartin Köpperuṇjiṅgadēva. Records an order of Köpperuṇjiṅgadēvan. See No. 444 above.

468. 513 of 1902.—(Tamil.) On the same wall. A record in the fourth year of the Pallava king Sakalabhuvanachakravartin Köpperuṇjiṅgadēva. Records gift of a necklace by Köpperuṇjiṅgadēva. See Nos. 434 and 444.

469. 514 of 1902.—(Tamil.) On the same wall. A record of the Pallava king Köpperuṇjiṅgadēva, the date of which is doubtful. Records gift of 48 cows and 2 bulls for one and a half lamp by Kuttāḍuvān alīs Chēdirāyān. See Nos. 434 and 444.

470. 515 of 1902.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III ?). Records gift of money.

471. 516 of 1902.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), who took Madura, Ceylon, Karuvūr and the crowned head of the Pāṇḍya. Records that several chiefs promised allegiance to the king and to Chēdirāyadēva, apparently the Prime Minister, and not to act against their interests or orders. See No. 455.


473. 518 of 1902.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Pallava king Ajāgā Śiyān Sakalabhuvanachakravartin Köpperuṇjiṅgadēva. Records that Naṅgai-Āḻvār, queen of Nīla-Gaṅgaraiyar, granted land to an image which she had set up in the temple. See Nos. 434 and 444.
474. 519 of 1902.—(Tamil.) On the south wall of the Ekāmra-
nātha shrine in the same temple. A record in the thirteenth year of
the Pallava king Sakalabhuvinachakravartin Kōpperuṅjiṅgadēva.
Records gift of cows for lamps. See Nos. 434 and 444.

475. 520 of 1902.—(Tamil.) On the same wall. A record in
the fourth year of the Chōla king Tribhuvanachakravartin Vijaya-
Rājēndra-Chōladēva. Records gift of land by Rājādhirāja-Karkaṭa-
mārāyana.

476. 521 of 1902.—(Tamil.) On the same wall. A record in
the twelfth year of the Pallava king Sakalabhuvinachakravartin
Kōpperuṅjiṅgadēva. Records gift of 32 cows and one bull for a
lamp by a merchant.

477. 522 of 1902.—(Tamil.) On the west wall of the same
shrine. A record in the eleventh year, Chitrabhānu, of the Chōla
king Tribhuvanavītra-Chōladēva. Records gift of land by a queen.
[Dr. Kielhorn points out that the king referred to here is not Kulōt-
tuṅga Chōla III as the date does not agree; that the only date
between 1000 and 1500 A.D. which is equal to the date of the
epigraph is Friday, 23rd August 1342, and that we have therefore
to infer that there was a king named Tribhuvanavīrachōla who
began to rule some time between August 31, 1331 and August 23,
1332. See Ep. Ind., Vol. VIII, p. 7–8.]

478. 523 of 1902.—(Tamil.) On the south and west walls of
the same shrine. A record of the Vijayanagara king Vīra-Sādā-
Mentions Rājanārāyaṇapuram, alias Ārkādu (the modern Arcot).

479. 524 of 1902.—(Tamil.) On the south wall of the same
shrine. A record in the twenty-sixth year of the Chōla king
Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Records gift of
16 cows for half a lamp.

480. 525 of 1902.—(Tamil.) On the south wall of the Chidam-
barēśvara shrine in the Arunāchalēśvara temple. A record in
the fourth year of the Chōla king Tribhuvanachakravartin
Rājādhirajadēva (?). Records that 52 cows and one bull were
given for one and a half lamp by a private person (Nāgan Kailāyan)
in order to atone for having accidentally killed another (Ṣoḷan
dēvan) when aiming an arrow at an antelope. [The expiation of
grievous hurt was always made in Chōla times in this manner.
See N.A. 700 below.]

481. 526 of 1902.—(Tamil.) On the same wall. A damaged
record in the second year of the Chōla king Tribhuvanachakra-
vartin Kulōttuṅga-Chōladēva. Records gift of gold and land.

482. 527 of 1902.—(Tamil.) On the same wall. A record in
the fourth year of the Chōla king Tribhuvanachakravartin
Rājādhirajadēva. Records gift of 32 cows and one bull for a
lamp.
483. 528 of 1902.—(Tamil.) On the west wall of the same shrine. A damaged record of the Chōla king Tribhuvanachakravartin Virarājendra-Chōladēva, the date of which is lost. Records gift of a lamp. [Vira Rājendra was the title of the king who ruled from 1063 to 1070 and Kulōtuṅga III. Very probably it is the latter that is referred to here.]

484. 529 of 1902.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuvanachakravartin Rājadhirajadēva. Records gift of 32 cows and one bull for a lamp.

485. 530 of 1902.—(Tamil.) On the Kili gopura in the same temple, right of entrance. A record in the twenty-first year of the Pallava king Köpperuñjiṅgadēva. Records gift of 32 cows and one bull for a lamp. See Nos. 434 and 444.

486. 531 of 1902.—(Tamil.) In the same place. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulōtuṅga-Chōladēva. Records gift of an ornament by Virasekharā Kadavaraṇy.

487. 532 of 1902.—(Tamil.) In the same place. A record in the twenty-first year of the Chōla king Kulōtuṅga-Chōladēva (III). Records gift of 96 cows and 3 bulls for 3 lamps by Rājarājadēvan Ponparappinān alias Vānakōvaraiyan of Arakalūr. See No. 513 below.

488. 533 of 1902.—(Tamil prose and verse.) In the same place. A record in the twenty-first year of the Chōla king Kulōtuṅga-Chōladēva. Records gift of land by the same person.

489. 534 of 1902.—(Tamil.) In the same place. A record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Kulōtuṅga-Chōladēva (III). Records gift of land for a lamp by an officer of Rājagambhirā-Chediyarāy. See No. 455 above.

490. 535 of 1902.—(Tamil.) In the same place. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin Kulōtuṅga-Chōladēva. Records gift of ornaments by Kulōtuṅga-Chōla-Malaiyakularayān. [The last-mentioned chief was evidently Chediyarāyā.]

491. 536 of 1902.—(Tamil.) In the same place. A record in the tenth year of the Chōla king Tribhuvanachakravartin Kulōtuṅga-Chōladēva. Records gift of Malaiyanūr in Tagadanādu by Rājarājadēvan alias Aḍiyamān of Tagaḍur (Dharmāpurī) in Gaṅga-nādu. Dr. Venkayya identifies the Chōla king with Kulōtuṅga III as “we know from other inscriptions that the son of that Rājarāja was a vassal of the same Chōla king.” See Nos. 487 and 513.

492. 537 of 1902.—(Tamil.) In the same place. A record in the eighteenth year of the Chōla king Tribhuvanachakravartin Kulōtuṅga-Chōladēva. Records gift of land.
493. 538 of 1902.—(Tamil.) In the same place. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin-Kulöttuṅga-Chōladēva III (1178-1216), who took Madura, Ceylon and the crowned head of the Pāṇḍya. Records gift of land by Malaiyan Narasimhavarman alias Karikāla-Chōla-Adaiyūrṇād-āḷvān.

494. 539 (a) of 1902.—(Tamil.) In the same place. A record in the twenty-eighth year of the Chōla king Kulöttuṅga-Chōladēva (III ?). Records gift of land by Malaiyan Vinaivēṅgan alias Kari-kāla-Chōla-Adaiyūrṇād-āḷvān.

495. 539 (b) of 1902.—(Tamil.) In the same place. A record in the twenty-seventh year of the Chōla king Kulöttuṅga-Chōladēva (III ?). Records gift of two villages by Nīla-Gaṅgan Kariya-Perumāl.

496. 540 of 1902.—(Tamil.) In the same place. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōladēva. Records gift of 64 cows and 2 bulls for 2 lamps.

497. 541 of 1902.—(Tamil.) In the same place. A record in the eighteenth year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōladēva. Records gift of 32 cows and one bull for a lamp by a chief of Tagaḍūr.

498. 542 of 1902.—(Grantha.) In the same place. Records the building of the gōpura by the minister Bhāskara. [We have no evidence to say whether this person was Bhāskara Rāya, the author of Vaidika niganṭu, and Bhāvanōpanishadpravōgavidhi or Bhāskara, the author of Siddhāntakaumudivilāṣa. His name also reminds us of Bhāskara Irugappa Daṇḍanātha who compiled the Nārtharatanamāḷa and of the author of the Sāmarājagāna pravōga. See Dr. Hultsch’s Rep. Sans. MSS., Vol. III.]

499. 543 of 1902.—(Tamil verse.) On the Kīḷi gōpura in the Arunāchalēsva temple, right of entrance. Mentions Magadan Vaṭapirān.

500. 544 of 1902.—(Grantha.) In the same place. Alludes to the gilding of the temple by a Bāṇa chief.

501. 545 of 1902.—(Tamil.) In the same place. Records gift of taxes.


503. 547 of 1902.—(Tamil.) In the same place. A record in the twentieth year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōladēva. Records gift of money by a guild of merchants.
504. 548 of 1902.—(Tamil.) In the same place. A record in the twenty-ninth year of Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōḷadēva. Records gift of land by Śediran Vānarāyan.

505. 549 of 1902.—(Tamil.) In the same place. A record in the thirtieth year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōḷadēva. Records gift of 2 cows for a lamp.

506. 550 of 1902.—(Tamil.) In the same place. A record in the fifth year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōḷadēva. Records that certain merchants vowed to supply a flag at each of the three annual festivals.

507. 551 of 1902.—(Tamil.) In the same place. A record in the nineteenth year of the Chōla king Tribhuvanachakravartin Rajārājadēva. Records gift of 32 cows and one bull for a lamp by Edirillī-Chōḷa-Śambuvarāyan. See No. 509.

508. 552 of 1902.—(Tamil.) In the same place. A record in the second year of the Chōla king Vīrarājendrā-Chōḷadēva (I or II?) Records repairs to a tank.

509. 553 of 1902.—(Tamil.) In the same place. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulöttuṅga Chōḷadēva. Records gift of 32 cows and one bull for a lamp by Vikrama-Chōḷa Śambuvarāyan. See No. 507.

510. 554 of 1902.—(Tamil verse.) In the same place. Praises Ponparappinān alias Magadai-Perumāḷ. See Nos. 462, 487 and 513.

511. 555 of 1902.—(Tamil.) In the same place. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōḷadēva. Records gift of 32 cows and one bull for a lamp.

512. 556 of 1902.—(Tamil.) In the same place. A record in the thirty-second year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōḷadēva. Records gift of land.

513. 557 of 1902.—(Tamil.) In the same place. A record in the thirty-fifth year of the Chōla king Tribhuvanaviradēva (Kulöttuṅga III). Records the gilding of the central shrine and the gift of three villages by Rājārājadēvan Ponparappinān alias Vānakōvaraiyan of Arkalūr. The date corresponded to Sunday, 2nd June, A.D. 1213. See No. 487 above and Ep. Ind., VIII, p. 4.

514. 558 of 1902.—(Tamil.) In the same place. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Kulöttuṅga Chōḷadēva (III), who took Madura, Ceylon and the crowned head of the Pāṇḍya. Records gift of land by Chōḷendrasimha Prithivi-Gaṅgan. See Nos. 451 and 502.

515. 559 of 1902.—(Tamil.) In the same place. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin
Kulottunga-Chola-deva. States the purposes for which the proceeds of certain taxes had to be utilised.

516. 560 of 1902.—(Tamil.) In the same place. A record in the twenty-fourth year of the Chola king Tribhuvanachakravartin Kulottunga-Chola-deva. Records that the temple authorities assigned certain land to two persons in recognition of benefits conferred on the temple.

517. 561 of 1902.—(Tamil.) In the same place. A record in the twenty-ninth year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of 24 sheep for a quarter lamp.

518. 562 of 1902.—(Tamil.) On the Vallala gopura in the Arunachalesvara temple, right of entrance. A record of the Vijayanagara king Ariyantha Udayar (i.e., Harihara II) in S. 1299, Pinigala. Records gift of paddy and money for the maintenance of the watchman at the Vira-Vallala gate. See Mr. Sewell's local list, No. II (Antiquities, I, p. 207).

519. 563 of 1902.—(Tamil.) In the same place. A damaged record of the Vijayanagara king Krishnadeva-Maharaaya in S. 1433, Pramoduta. Records gift of land. [This is apparently Mr. Sewell's No. 12 in the local list where it is said to record an exchange of land between some private parties.]

520. 564 of 1902.—(Tamil.) In the same place. A record of the Vijayanagara king Vira-Vijayabupatiraya Udayar, son of Vira Devaraya (II), in S. 1340, Vijambin. Orders that the Idangai and the Valangai castes of Tiruvannamalai should enjoy the same privileges. See Sewell's local list No. 8 in his Antiquities, Vol. I, p. 207.

521. 565 of 1902.—(Tamil.) In the same place. A record of the Vijayanagara king Vira-Viruppantha Udayar (II, i.e.,Virupaksha II), son of Ariyappa-Udayar (Harihara II) in S. 1310, Vibhava. Records remission of taxes to the temple.

522. 566 of 1902.—(Tamil.) In the same place. A damaged record of the Vijayanagara king Virapatapa-Davaraya Maharaaya, the date of which is lost. See Mr. Sewell's local list, No. 7.

523. 567 of 1902.—(Tamil.) In the same place. A record of the Vijayanagara king Sadashivadeva Maharaaya in the S. 1489, Prabhava. Records remission of certain taxes in the villages belonging to the temple by order of Achutappana Nayaka. [This is evidently No. 9 of Mr. Sewell's local list, which is however doubtful.]

524. 568 of 1902.—(Tamil and Grantha.) In the same place. A record of the Vijayanagara king Vira-Vijayabupatiraya-Udayar, son of Vira Devaraya Maharaaya (II) in S. 1335, Vijaya. Records gift of 32 cows and one bull for a lamp by Annadata Udayar, son of the minister Savundapp-Udayar.

526. 570 of 1902.—(Tamil.) In the same place. A record of the Vijayanagara king Vīra-Mallikārjunarāya (son of Dēvarāya II) in Ś. 1375, Sṛmukha. Records gift of land.

527. 571 of 1902.—(Tamil.) In the same place. A record in the twenty-second year of the Pāṇḍya king Tribhuvanachakravartin Śrī Vallabhadēva. Records remission of taxes.

528. 572 of 1902.—(Tamil.) On the west wall of the second prākāra of the same temple, right of entrance. A record of the Vijayanagara king Viruppana-Uḍaiyār (II, i.e., Virūpāksha I), son of Hariyānna-Uḍaiyār (Harihara II) in Ś. 1310, Vibhava. Records that the king’s cousin Jammaṇa-Uḍaiyār (son of Kampāṇa II and grandson of Bukka I) granted land to provide for five persons who had to recite the Veda for the merit of his deceased father Kampāṇa-Uḍaiyār II. [In S. Ind. Incurrs., Vol. I, No. 72 Jammaṇa is misread as Ommaṇa. In Mack. MSS. (Ins. S. Dts., p. 123, No. 2) the Śaka date is given as 1312.]

529. 573 of 1902.—(Tamil.) On the gopura in the west wall of the third prākāra of the same temple, right of entrance. A record of the Vijayanagara king Jammaṇa-Uḍaiyār, son of Kampāṇa-Uḍaiyār II, son of Vīra-Bukkanṇa-Uḍaiyār I, in Ś. 1296 Ānanda. Refers to the same grant. See note to the previous inscription.

530. 574 of 1902.—(Tamil.) On a slab set up in front of 1,000-pillared maṇṭapa in the same temple. A record of the Vijayanagara king Krīṣṇadēva-Mahārāya in Ś. 1438, Dhātu. Refers to the king’s conquests of Udayagiri, Rauttarāya Mahāpātra, Addaniki, Vinukonda, Bellamkonḍa, Koṇḍavīḍu, etc., the capture and pardon of Vrābbhatrāyya, the son of Pratāparudgā of Orissa, Naraḥiridēva, son of Kumāra Hammīrapātra, Mallu Khan of Rāchūr, etc. To commemorate this he built the Amarēsvara temple at Dharanikōṭa. The inscription records that at Tiruvanāmalai he built the thousand-pillared maṇṭapa, the tank near the same, the gopura of eleven storeys, etc. [See the Amarāvati and Śendamaṇgalam inscriptions. See also Ins. S. Dts., p. 122, No. I and Antiquities, p. 206, No. 2 in the local list.]


532. A. C.P. in the ‘Pareyanad’ maṭham. Records that in the reign of Krīṣṇadēva Mahārāya, a certain “Aravalutha modalian” and the inhabitants of the 56 Nāḍus erected a maṭham for the Tambrāṇ of “aleyarum conda”, besides the Vimāna of the Amman temple, and gave the village of Melapālayur (?) as a free gift to the
temple for the maintenance of the Tambirâns, besides an allowance of 6 pañams in marriage, rice and cloth. See M.S.S. Dts., p. 123, No. 5.

VELLORE TALUK.

Ambur (Anmaiûr of the inscriptions).

533. 4 of 1896.—(Tamil.) On the north wall of the Nâgêśvara shrine. A record of the Vijayanagara king Râjaśekharamahârâya, son of Mallikârjunadêva, in Ś. 1390 expired, Sârvadhârin. Mentions Sâluva-Narasîngayadêva (the usurper) and Sennayadêva.

534. 5 of 1896.—(Tamil.) On a stone set up near the manâtpa in front of the same shrine. A record in the fifteenth year of the Chôla king Tribhuvanachakravarthin Kulóttuṅga-Chôladêva. Records gift to the Nâgêśvara temple at Anmaiûr by the inhabitants of Ñittiramêli-nâdu. [For the local legend of the Nâgêśvara temple see N.A. Manual II, p. 425.]


536. 7 of 1896.—(Tamil.) On a stone set up in the Kaṅgareṭṭika Street in the same place. A record in the twenty-sixth year of the Pallava king Kö-Vijaya-Nripatuṅgavikramavârman. [This, as well as the next stone, has a bas-relief representing a warrior, with bow and sword, chauris, lamp, fruits, etc., as he is pierced by arrows. The inscriptions record the death of a son and a nephew of one Akaḷâṅkatturarâyar in a cattle-raid of the ruler of Nuḷambapâḍi against Anmaiûr.] See Ep. Ind. IV, 180-3.

537. 8 of 1896.—(Tamil.) On a stone set up to the right of No. 7. A record in the twenty-sixth year of the Pallava king Kö-Vijaya-Nripatuṅgavikramavârman. [See the previous inscription.] The soldier was the immediate servant of Pirudi Gaṅgaraiyar whom Dr. Hultsch identifies with the W. Gaṅga Prithvîpati I (son of Śivamâra II, conqueror of Varaguṇa Pâṇḍya and opponent of Amôghavarsha I).

Ariyur (Arugûr).


Attiyûr.

539. A. C.P. is given in Ins. S. Dts. (in Mack. MSS., p. 27, No. 5) granting the village of Attiyûr as a free gift to Brahmans by Bukka Râya.
Gaṅganur called Gaṅgēyanallūr in Karaivali Anḍinaḍū.

The inscriptions of this place are not in their original order and it has therefore been inferred that either the original temple was destroyed and rebuilt or that it was built of stones belonging to another old temple.


541. 17 of 1887.—(Grantha and Tamil.) In the same temple. A record of Sakalalōkachakravartin Rājanārāyana Śambava. S.I.I., Vol. I, No. 1060, p. 129. [This king came to the throne in 1337.]


547. 23 of 1887.—(Grantha and Tamil.) In the same temple. A record in the forty-first year of Tribhuvanachakravartin Rājanārājadeva. This is noticed in S.I.I., Vol. I, No. 106, p. 129.

548. 24 of 1887.—(Grantha and Tamil.) On the north wall of Perumāḷ temple. A record of the seventeenth year of Sakalalōkachakravartin Venṭrumaṅkonda Śambuvarāya, the details of the date being Monday, Purvapaksha prathamai, Rōhiṇi nakshatra, in Rishabha in Pūramaṭhi. Records that one Tiruvēṅgālam Udaiyān sold to the assembly of Gaṅgēyanallūr or Nīlakanṭhachaturvedīmaṅgalam and that of Śri Mallināṭhachaturvedimaṅgalam one kāṇi of land for 170 4. (இருந்தையர் வம்பிரிய சமீதிக் குடியில்) S.I.I., Vol. I, No. 52, pp. 77-8.

Karanipākkam. (Kalanipākkam.)


Mūnįrpaṭtu.

550. 25 of 1887.—(Grantha and Tamil.) A record inside the Perumāḷ temple.

Nelluvāyi. (Nelvāy.)


Pallikondai.

552. 71 of 1887.—(Grantha and Tamil.) A record on the wall of Śrī Rāṅganāyaka-Perumāḷ temple, dated Ś. 1554 (expired),

Perumai (Perumugai)


Poygal.

Poygai was called in Chōḷa times Rājendrachōjanallūr. It was noted for its Aruḷalaperumāl or Chitrameḷimalai-maṇḍala-Viṇṇagar temple.

554 & 555. 72 and 73 of 1887.—(Grantha and Tamil.) In the Perumāḷ temple. A record in the twenty-second year of Tribhuvana-chakravarthī Rājarājadēva (III) in Ś. 1160. Records gift of the village of Kumāramaṅgalam and two others, by a Kēralea merchant Ādi Rāma, which he bought from Śeṅgēni Viṭṭasāni Ammayappan Alagia Śoḷan Edirli Śambuvartya. The taxes and cesses are enumerated. S.I.I., Vol. I, Nos. 59 and 60.

556 & 557. 74 and 75 of 1887.—(Grantha and Tamil.) In the same temple. A record in the twenty-fourth year of Tribhuvana-chakravarthī Rājarājadēva (III) in Ś. 1161. Records the gift of the village of Puttūr. Ibid., No. 61. The inscription is of value in enumerating all items of village revenue. These are divided into two heads, viz., nellāya ( görüntü) in kind and kāsāya ( görüntü) in cash. Amidst the former are enumerated. maīyām, sāvatī, tāḷīḷaṭāḷ, āṇiṇāṭā, etc., and amidst the latter karṇīṭhīt maṇi, arṇīṭhīṭavar, arṇīṭhīṭavar, sivaṭṭ, ṣivaṭṭ, maṭṭ, ṣaṭṭ, sāvatī, sāyāṭṭa, sāyāṭṭa, kṣaṭṭa, sāyāṭṭa, sāyāṭṭa, etc.: Antarāya; Veṭṭi and other taxes like those on documents, Ajivakas, cloths, oil-mills, washermen.

558. 76 of 1887.—(Grantha and Tamil.) A record in the same temple. A duplicate of the above.

559. 77 of 1887.—(Grantha and Tamil.) In the same temple. A record in the twenty-eighth year of Rājarājadēva (III) in Ś. 1165 (expired). Records the gift of the village of Attiyūr, bought from the same Śambuvarāya and endowed by the same donor. Ibid., No. 64, pp. 92–3.

Śadupperi.

560. 27 of 1887.—(Grantha and Tamil.) On a stone in the Grāmādevatā temple. A record in the fifty-second year of the


Sampanganellūr.

563. 42 of 1887.-(Grantha and Tamil.) On a stone. A record of the Karnāṭa king Raṅgadeva (I). Gift of the village by Krishṇappa Nāik at the request of Chinna Bomma Nāik. Date same as that at Śatuvachchēri. See S.I.I., Vol. I, No. 48, pp. 74-5. See also No. 553 above.

Satyamangalam.

564. A C.P. grant of the Vijayanagara king Dēvarāya (II). (Sanskrit in Nandināgari aphaḥbet) is published in Ep. Ind., Vol. III, pp. 35-41. It records the gift of the agrahāra of Chiṭeyāṭuru (renamed Dēvarāyapuram) in Āṅḍa-nāḍu, a subdivision of Maragātanagarapsānta, on Monday, new moon, Āshāḍha, Ś. 1346, Krōḍhī, which corresponded, according to Dikshit, to Monday, 26th June, A.D. 1424. The grant was made at the Virūpāksha temple on the banks of the Tungabhadra river. A summary of the epigraph is also given in Ep. Rep., Oct. 1890, p. 2.

Satuvachchēri.

565. 41 of 1887. (Grantha and Tamil.) On a stone. A record of the Karnāṭa king Raṅgadeva (I, 1578-86) in Ś. 1497 (expired). Records grant to the Vellore temple of the village of Satuvachchēri by his feudatory Krishṇappa Nāik at the request of Vellore Chinna Bomma Nāik. [For another inscription of Krishṇappa dated Ś. 1500, see Mys. Inscrs., p. 220. The details of the date are Ś. 1497, Yuva, Wednesday, Krishṇapaksha Trayōḍāśī in Makhara. The inscription has been edited in S.I.I., Vol. I, No. 47, pp. 73-4.] See Nos. 553 and 563 above.

Seduvalai.

Śekkanūr.

567. 29 of 1887. (Grantha and Tamil.) A record on a stone in the same place, saying that the village was granted to the Vellore temple. S.I.I., Vol. I, No. 50, p. 76.

Śembakkām.

568 to 570. 30—32 of 1887.—(Archaic Grantha and Tamil.) On the base of Īṣvara temple in the same place. All are fragmentary. The first (on the west base) records some gift by the assembly of Vēlūr alias Paramēśvaramāṇgalam to Ādīdāsa Chaṇḍēśvara. The second, which is a similar gift, mentions Śemmanṉpākkam and Rajendracholēśvara, evidently the name of the temple itself. The third (on the south base) begins with the description of the boundaries of some gift. See S.I.I., Vol. I, Nos. 110—2, p. 130.

Śevūr.


Śōlapuram (8 miles south of Vēllore.)

The ancient name of this place was Kāṭuttuttumbūr and it was included in Paṅgalanāḍu in Paḍuvūr kōṭtam, in Jayaṅkondachōḷa-māṇḍalam.

572. 421 of 1902 and 11 of 1887.—(Tamil). On the north base of the ruined Śiva temple. A damaged record in the twenty-seventh year of the Chōla king Rājarājakēśarivarman alias Rājarājadēva (I). Uyyakkōndān Śōlapuram is said to have belonged to Mūganāḍu, a subdivision of Paṅgalanāḍu (which included Vēllore, Tirumalai near Poḷūr, etc.).


574. 423 of 1902.—(Tamil.) On the east base of the same temple. A record of the Chōla king Parāntaka I, the date of which is lost. Records gift of land to the Nandikampēśvara temple at Kāṭuttuttumbūr.

575. 424 of 1901.—(Tamil.) On the same base. A record in the thirty-first year, the king's name in which is lost. Records gift of land by Prithivi-Gangaraiyān. See note to No. 586.

576. 525 of 1902.—(Tamil.) On the south base of the same temple. An incomplete record in the twenty-fourth year of the Chōla king Parakēśarivarman alias Chakravartin Kulottuṅga-Chōḷadeva.
577. 426 of 1902.—(Tamil.) On a slab set up at the Kāliyamman temple in the same village. A damaged record. Mentions the wife of 'Prithivī Gaṅgaraiyar.' See note to 586.


579. 428 of 1902.—(Tamil.) On a rock east of the Kāḷaṅgūṭṭai tank close to the hill in the same village. A record of the Rāṣṭrakūṭa king Kaṅnaradeva in Ś. 871. Published in Ep. Ind., VII, page 194 f. The inscription says that (in year 2 of the reign of Rājaditya, i.e., 948–9) Kaṅnaradeva killed Rājaditya, and entered Tondamandalam. On this occasion a pond was constructed for the merit of Kāḷinanigai, the daughter of the Gaṅga Hastimalla Kaṅnara Prithvīgaṅgaraiyar, who died at Aruṅgunṟam. See Nos. 586, 592 and 633.

580. 429 of 1902 and 13 of 1887.—(Grantha and Tamil.) On three stones unearthed in the tope opposite to the Śiva temple in the same village. A record in the eighth year of the Gaṅga-Pallava king Vijaya-Kampa, whom Dr. Hultzsch proves to be the son of Vijaya Nandivikramavarman, grandson of Dantivarman and brother of Nripatuṅga. The inscription says that in the eighth year of Vijaya-Kampa king Rājaditya, son Prithvīgaṅgaraiyar, constructed the Īvara temple on his father’s death. [Prithvīgaṅgaraiyar was evidently Prithvīpati II.] See Nos. 586, 592 and 633. Ep. Ind., VII, 192–3.

581. 14 of 1887.—(Grantha and Tamil.) On the inner wall of the Perumāḷ temple. A record in the twenty-third year of the Pallava king Kōvijaya. [Kampa] . . . Vikramavarman. Edited in S. Ind. Inscrens., I, pp. 78–9 (No. 53) and Ep. Ind., VII, pp. 193–4 which corrects mistakes in the former edition. The inscription records the building of the temple of Nārāyaṇa, named after the village of Kanakavalli in which some land was granted to it.


583. 343 of 1912.—(Tamil.) On the south base of the ruined Śiva temple. Records in the tenth year of Kulōṭtuṅga (III) the gift of certain taxes (silvari) to the temple of Rājarajeśvarumudaiyar at Uyyakkonḍan Soḻapuram, by Seṅgeni Ammaiappan Kaṇṇudai-perumāḷ alias Vikrama-Chōḷa Śambuvarāyan.

584. 344 of 1912.—(Tamil.) A fragmentary record of the twentieth year of Parakes. Rājendrochōḷa (I) registering a sale of land (14,000 kuljis by the padināruṣāṅkōl) to the Mahādēva temple by the local residents.

585. 345 of 1912.—(Tamil.) On two detached stones in the same temple. Records gift of land by Kaṅnaradeva pr
Prithivīgaṅgaraiyar, i.e., Prithvīpati II, first subordinate of the Chōla Parāntaka I. and then of the Rāṣṭrakūṭa Krishṇa III. See No. 586.

586. 346 of 1901.—(Tamil.) On the base of the ruined Śiva temple. A record of the Western Gaṅga king Hastimalla (Prithvīpati II.) alias Kaṇṭaradēva-Prithivīgaṅgaraiyar in Ś. 875. Records a gift of ninety sheep for a lamp to a temple of Īśvara and mentions Kaṭuttumbūr (i.e., Sōlapuram). The inscription shows that Prithvīpati became a vassal of the Rāṣṭrakūṭa Krishṇa III. after Parāntaka I. [See Nos. 579, 592 and 633. The inscription has been edited in Ep. Ind., Vol. VII, pp. 195—7.]

Tellūr.

The name of this village in Vijayanagar times was Teḷḷiyūr or Pukkalappuram and it was included in Vaḍapuri Āṇḍināḍu, in Paṅgalanāḍu in Paṇḍuvūr kotṭam.


Vellore.

A long description of the local history and antiquities is given in N.A. Manual, II, 417—22. Vellore was situated in Paṅgalanāḍu in Paṇḍuvūr kotṭam.

588 to 591. (603—6) 6 to 9 of 1887.—(Grantha and Tamil.) Record the perpetual devotion of a certain Chandrapilāi of Kaṭṭēri. See S. Ind. Inscrips., Vol. I, Nos. 91—4, pp. 126—8.

592. 10 of 1887.—(Grantha and Tamil.) A record on top of Bavaji hill of the Pallava king Kaṇṭaradēva (i.e., Krishna III, whose contemporary was the Pallava chief) Tribhuvanadhīra Nuḷamba in his twenty-sixth year. The inscription mentions Vīra- chōḷa, i.e., Hastimalla Prithvīpati II, who, as the N.A. 633 shows, was first a feudatory of Parāntaka I and then of Krishṇa III, Nuḷamba was the feudatory of Vīra- chōḷa. See Ep. Ind., IV, pp. 81—3 and S. Ind. Inscrips., Vol. I, p. 75.

593. 41 of 1888.—(Grantha and Tamil.) Stone put up inside the inner gopura of the temple. Āhavamalla twice mentioned. [Āhavamalla might be the Chāḻukya king who ruled from 1042 to 1068.]

Vēppambattu.

It was in Āṇḍināḍu in Āgapaṟṟu.

594. 35 of 1887.—(Grantha and Tamil.) In the Virūpākṣhēśvara temple. A record of the Vijayanagara king Bukka (II) in
S. 1328 expired, Vijaya (Thursday, Jyēṣṭha bahula-amāvāsyā). Records gift of revenue (which is mentioned in Kuḷapramāṇas of pon, kōvais and pāṇams) from two villages to the temple of Vīrapaksha at Vēppambaṭṭu. [The inscription is of value in the history of finance, currency and numerical palæography. See S. Ind. Inscrns., Vol. I, No. 55, pp. 80—2.]


Vakkαṇāpuram (near Vīrṇiĉhipuram).

596. 79 of 1887.—(Grantha and Tamil.) A record on the walls of the Ṭisvara temple. Records that a number of people founded the Okkannaṅganāyanaṇa temple and granted to it a maṇḍaivilāgam and 3 vēlis of land. The grant was entrusted to one Kadaṁba-vanabhaṭṭa. The villagers bear royal names like Vīraśoḷa Brāhmaṇaṇa, Chēdīrāyan, Muvēndīrāyan, etc. The record mentions that in other lands a tax of one kalam and 4 nālis of paddy and a quarter pāṇam on every 100 kuḷis will be collected. See S. Ind. Inscrns., Vol. I, No. 65, pp. 92—4.

Vīrṇiĉhipuram.*

Included in the Padavāḍu rājya (known after Padavēdu in Polūr taluk) which was a division of Jayṅkoṇḍa toṇḍamaṇḍalam.


* It may be pointed out here that the temple of this place is celebrated by Nāvanītakaṇi, the son of Vēdapurisha Vaiyan of the Vadhūlagōtra, who was a native of this place. It is called Vīrṇiĉhipurāṇiṇīkhārīṭa. See Dr. Ihultsch’s Rep. Sans. MSS. III, p. VII and No. 2186. See also N.A. Manual, II, pp. 425—7, for an excellent description of the historical and religious importance of the place.
601. 48 of 1887.—(Grantha and Tamil.) Inside the front gopura to the right. A record of the time of the Vijayanagara king Sañuva Narasimhadēva in Ś. 1404 expired, Subhakrit current-recording gift to the deity by Nāgama Naik. [It is impossible to say definitely whether this Nāgama Naik was the father of Viśva-nātha, the founder of the Naik dynasty of Madura. See Ind. Antq., Jan. 1914 ff.]

602. 49 of 1887.—(Grantha and Tamil.) In the temple. A record of the Vijayanagara king Dēvarāya in Ś. 1347 expired [Wednesday, Anusha, 6th lunar and 3rd solar day, Pañguni, in Viśvāvasu.] Records that all classes of Brahmans in Pañalavīḍu Rājya [Kannaḍīgas, Tamīḷas, Teluṅgas, Iḷḷas of all gōtras, śūtras and śākkas] met in the presence of God Gōpinātha and settled the sacred law that they should conclude marriage by kanyādāna and not after receiving gold, the penalty being excommunication and then punishment by king. See S. Ind. Inscrns., Vol. I, No. 56, pp. 82—4.

603. 50 of 1887.—(Grantha and Tamil.) In the temple. A record of the Vijayanagara king Achyutadēva in Ś. 1457 expired, Nandana. Seems to record the gift of a number of kulis of land to two Brahmans Timmappaiyan and Śaivādirāyar Vasan-tarāyaguru. See S. Ind. Inscrns., Vol. I, No. 120, p. 132.


609. 56 of 1887.—(Grantha and Tamil.) In the same place. A record of the Chōla king Kō-Parakēsarivarman alias Udaiyar
VELLORE TALUK


613. 60 of 1887.—(Grantha and Tamil.) In the temple. A record of the king Bommunāyakka in Ś. 1471, Saumya. (Thursday, Punarvasu, Pūrvaṇaksha Saptami of Mēsha), saying that the king, for the merit of Mācha Nāik of Venil, laid the pavement round the temple. See S. Ind. Inscrips., Vol. I, No. 57, pp. 84-5. N.A. Manual, II, p. 427.

614. 61 of 1887.—(Grantha and Tamil.) On a stone at the south entrance. A record of the Karnāṭa king Vēṅkaṭapatidēva I, in Ś. 1514 (Nandana year, 6th Tai), saying that Periya Errama Nāik of Punnāṟūr granted a house for the location of a māṭha to Ānanda Namaśivāya Panḍāram, disciple of Chidambaram Guruṇamaśivāya. See S. Ind. Inscrips., Vol. I, No. 58, pp. 85-6. [The inscription is of literary importance as it gives a clue to the date of Guhañamaśivāya and his disciple Gurusamaśivāya. The latter was the author of Paramaraḥasamālai, Chidambara venba, Anṇāmalai venba, etc. For his career see Abhidānachintāmānī, p. 302. His preceptor, so called from his residence in a guhai or cave at Tiruvannāmalai, was the Siddha who wrote the Arunagiriandādi. See Ibid., p. 288.]

WALAJAPET TALUK.

Ayal (Ayilam).

614-A. No. 138, Sewell’s list—(discovered at Ayil.).—(Nandinagari characters.) Records a grant of the Vijayanagara king. It evidences the bestowal of the village of Dēvarāyapuram, as an agrahāram, by the sovereign Dēvarāya II, in Ś. 1349 (A.D. 1427), cyclic year Parābhava, on his household priest Narasimhāchārya. The latter divides his village into shares between himself and eight other Brāhmaṇas.

Guḍimāllūr (Kuṭimāllūr).

615. 416 of 1905.—(Tamil.) On the north wall of the central shrine in the Bhūmīśvara temple. A record in the fourth year of


617. 418 of 1905.—(Tamil.) On the same wall. A record in the fourteenth year of the Pāṇḍya king Tirubhuvanachakravartin Vīra Paṇḍyadēva. Mentions the temple of Kiḍāraṅgoṇḍachōḷisvaramudaiya-Nāyanaṉ at Malliyūr. [The inscription reminds the student of the biruda of the Chōla king Rājadhirāja I “who took the head of the Pāṇḍya,” who was “the conqueror of Vīra Paṇḍya of Mallayur.” It seems to me that, after conquering Vīra Paṇḍya, Rājadhirāja should have established the temple in his father’s name.]

618. 419 of 1905.—(Tamil.) On the same wall. A record in the twelfth year of the Pāṇḍya king Mārarvarman Tribhuvanachakravartin Kulaśekharadēva [I?]. Built in. Mentions the temple of Kidāraṅgoṇḍachōḷisvaramudaiya-Nāyanār at Karaivali-Valliyūr, a village in Kalavaipparṇu, a district of Paḍuvūr-koṭṭam. There is reference also to the right and left hand castes.

619. 420 of 1905.—(Tamil.) On the same wall. A record in the seventh year of Sakalalokachakravartin Rājanārāyaṇa-Śambuvarāya. Registers a remission of taxes in favour of Palataḷi (temple) at Karaivali-Kāḷpparṇu, a village in Kalavaipparṇu.

620. 421 of 1905.—(Tamil.) On the south wall of the same shrine. Registers in Viṅḍhikrit, an order of Bommu-Nāyan-Liṅgama-Nāyakar to the weavers of Valliyūr.

621. 422 of 1905.—(Tamil.) On the same wall. A record of the Vijayanagara king Ariyana-Uḍaiyr in Dundubhi, i.e., Ś. 1305. Refers to a fight between the right and left hand castes which lasted for four years. See the inscriptions of Uṭṭattūr in Trichinopoly district or Ep. Rep., 1913, p. 109, for details about these two caste divisions.

622. 423 of 1905.—(Tamil.) On the same wall. A record of the Pāṇḍya king Tribhuvanachakravartin Jāṭarvarman Perumāḷi Sundara-Pāṇḍyadēva, the date of which is lost. Built in at the beginning. Seems to record a gift of land.

624. 425 of 1905.—(Tamil.) On the same walls. A record in the seventh year of Sakalalökachakravartin Rājanārāyaṇa-Śambuvarāya. Records that the king remitted taxes payable both in money and in kind on lands whose crops had suffered in Kalavai-pāṟṟu (a portion of modern North Arcot). Such lands could not otherwise be taken up for cultivation. This order was to be engraved in the temples at Tiruvallam, Guḍimallār (in the temple of Mannai-Nāyanār) and Kalavai.

Kaṭappēri.

625. No. 82, Sewell’s list.—(Grantha.) Records a grant by Śrīgirindrabhājaja, son of Vijaya Bhūpati and brother of Dēva Rāya II, of a village named Nipataṭaka or Kaṭappēri, re-named Vijayarāyapuram, as free gift, to a number of Brahmins and to two temples in Ś. 1346 [Mr. Sewell gives a wrong reading of the date, namely, Ś. 1425 (A.D. 1503), cyclic year Krōdhī. He also misreads the name of the village and believes that it might be Vijayarāgopālapuram in the Kālahasti or Vijayapuram in Karṇērinagar Zamindari. ‘[The inscription has been edited by Mr. M. Narayanasami Aiyar in Ep. Ind., VIII, pp. 306–17, and the mistakes of Mr. Sewell have been corrected. The inscription says that while Dēvāraṇa (II) succeeded to the throne of his father, his younger brother Śrīgiribhūpāla went to the country of Maratakapuri and ruled it, and then made a grant of land to Sampatkumāra Paṇḍita and other learned men on Friday, Rēvati Nakshatra, Uṭṭānadvādaśi, Krōdhin, Ś. 1346, which corresponded, according to Kielhorn, to Friday, the 3rd November, A.D. 1424. Sampatkumāra is said to be the son of a very learned doctor named Gōvinda Paṇḍita. Vijayarāmapuram of Mr. Sewell is wrong reading for Vijayarāypura. Venkayya identifies Maratakapuri with Virinchipuram, and Mr. Narayanasami Aiyar has identified Nipataṭaka with Kaṭappēri (Walajapet taluk). The inscription refers also to Kalavai, Kāvēripakkam, etc.]

Kalavai.

626. 228 of 1901.—(Tamil.) On the south wall of the central shrine in the Tirukkalīśvara temple. A record in the third year of the Chōḷa king Parakēsavarman alias Ādhirajędradēva. Records sale of land to the temple of Tirukkarīśvara at Ulagaḷanda-Śoḷachaturvedimāṇgalam.


628. 230 of 1901.—(Tamil.) On the same wall. A record in the seventh year of Rājanārāyaṇa Śambuvarāyan. Records that the king remitted certain taxes on fields, the crops of which had suffered.
629. 231 of 1901.—(Tamil.) On the north wall of the same shrine. A record in the fourth year of the Chōla king Vikrama-Choḷadēva. Records gift of land, two lamps and two cows.

630. 232 of 1901.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine, left of entrance. A record in the seventeenth year of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216–35). Begins with Samasta-jagadādhāra. Records a gift of land to the Tirukkarīśvara temple at Kalavai.

Viravalli (near Lalapet).

630-A. 611 of 1904.—(Tamil.) On a rock in the Paḷḷar street. A much damaged record in Ś. I405 of the Vijayanagara king Mallikārjuna.

Panchapāṇḍavamalai (near Arcot) also called Tiruppāṇmalai.

See N. A. Manual, II, p. 310, for a description of the local Jain antiquities.

631. 10 of 1895.—(Tamil.) On a boulder. A record in the fiftieth year of the Pallava king Nandipōṭtarāsār, saying that the images of a Yakṣī named Ponniyakkiyār and a saint Nāganandin which are preserved to the present day were cut out of the rock by Nāraṇa, the son of Maruttuvar of Pugalāimangalam. See Ep. Ind., Vol. IV, p. 136–7. Yakshas and Yakshis were guardian deities of Jain temples. See Des. Cat., Sans. MSS., XVI, pp. 6367–8, for a work on their method of worship.

632. 19 of 1890.—On the rock. A record in the eighth year of the Chōla king Ko-Rajarājakēsarivarma (i.e., Rājarāja I). Mentions Tiruppāṇmalai which mentions Peruntimiri nāḍu, a division of Paṇḍuvūr-kōṭṭam. Records a gift to the sanctuary on the hill by “a certain Lāṭarāja Vīrāchōla who seems to have been a vassal of Rājarāja.”

Sholingur.*

633. 9 of 1896.—(Grantha and Tamil.) On a boulder near the tank. A record in the ninth year of the Chōla king Parāntaka I. The inscription mentions the Gaṅga feudatory Prithvipati II,

* The Chōlasimhapura of the Gurupāramparas and Chōlapuri of the inscriptions. The temple on the local hill, dedicated to Narasimha, is noticed in the Prabandhas and is very ancient. The Gurupāramparas and Vivagunādaria of Veṅkaṭāchārvarī also refer to it. The orthodox name of the hill is Gaḍigai or Ghaṭikāchalam. On account of its antiquity and sanctity it has always been a prominent centre of Vaishnavism and some of the great leaders of the creed are connected with it. Ādīva Saṭhakōpavāmi, the founder of the Ahobilam maṭṭa had, says the Satnampradāyanukravai, the management of the temple, but it subsequently came into the hands of the influential family of Doḍḍaḥārāya, a contemporary of Appaiya Dikṣita and Kōṭikānayaṇam Tātāchārāya and a learned writer on Viṣṇuvidvatīsm. For a short but excellent account of the place see N. A. Manual, II, pp. 435–7.
Ḥastimalla or Virachōla [see Nos. 592, 579 and 580], lord of the Bānas and conqueror of an unnamed enemy in the battle of Vallāla. Hastimalla is also called Lord of Parivipura (Viḷippuram taluk?) and is said to have executed the gift by Parāntaka I of a paddy field for the upkeep of a tank (evidently the large local tank). See Ep. Ind., Vol. IV, pp. 221—25.

634. 10 of 1896.—(Tamil.) On a stone in the north-west corner of the Narasimhasvāmin temple in the same place. First line of the record is lost.

635. 11 of 1896.—(Telugu.) On a boulder in the Aṉjanēya temple on a hill in the same place. A record on the Vijayanagara king Rāmadēvamahārāya of Penugonḍa in Ś. 1542 expired, Raudra. Beginning only copied. (Rāma dēva was the claimant who eventually succeeded in the civil war which, as Barrados says, immediately followed the death of Veṅkaṭapati I. See Sewell’s Frg. Empe. and my Hist. Naik. King. Madur.). —

Karikkāl (near Sholingur).

636. 12 of 1896.—(Tamil.) On a slab forming the roof of the Ponni-Amman temple. A record in the fifth year of the Chōla king Madiraṅgaṅa Kō-Rājakēsarivarman. Dr. Hultsch identifies him with the son of (Parakēsarivarman?) Gaṇḍarāditya. Ep. Ind., IV, p. 331. It is doubtful however whether Gaṇḍarāditya was a Parakēsarivarman. [Some of the ruined temples here are traditionally attributed to Narasimha Rāya of Vijayanagar. See N.A. Manual, p. 347.]

Puduppiḍi.


638. 427 of 1905.—(Tamil.) On the west wall of the central shrine in the same temple. A damaged record in the sixth year of the Chōla king Vikrama-Chōjadēva (1118—35). Records the gift of a lamp to the temple of Tirukkurāṅguttu-Mahādēvar in Puduppiḍi.

639. 428 of 1905.—(Tamil.) On the west and south walls of the same shrine. A record in the third year of the Chōla king Parakēsarivarman alias Uḍaiyār śrī-Ādhirājēndrādeva [son of Vīra-Rājēndra I, 1063-70]. Built in at the end. Records sale of land by the villagers of Puduppiḍi in the district of Perumbānappādi to the temple of Tirukkurāṅguttisvaramaudaiya-Mahādēvar. The land sold was situated on the bank of the Palar and had become unfit for cultivation in consequence of a flood in the river, which led to the fields getting silted up with sand.
640. 255 of 1906.—(Tamil.) On a stone kept in the Public Works Department bungalow. Contains the words svasti. śri-
Iraāvikulamānīkappurumballī in characters belonging roughly to the eleventh century A.D.

641. 256 of 1906.—(Tamil.) On the north and west walls of the central shrine in the Vēdanārāyaṇa-Perumāl temple in the same village. Records in Raktākshi, gifts to the temple of Vēda-
nārāyaṇa-Perumāl at Kāravaiji-Pudippadi in Kalavaiparpu.

642. 257 of 1906.—(Tamil.) On the south wall of the same shrine. Records in Ś. 1418 expired, Nāla, gift of land apparently
by a Nāyaka.


644. 259 of 1906.—(Telugu.) To the left of entrance into the man-
tapa in front of the same temple. A much damaged record in 1502.

Tiruppārkadal.

645. 685 of 1904.—(Tamil.) On the south wall of the central shrine in the Kharapurśvara temple. A record in the sixth year of the Chōla king Parakēsarivarman. Built in the middle. Records gift of gold for a lamp. The supervision of this charity was entrusted to the annual "tank supervision" (committee).


647. 687 of 1904.—(Tamil.) On the same wall. A mutilated record in the third year of the Chōla king Parakēsarivarman. The temple is called Tirukkarapuram, at Kāvidippākkam alias Amani-
nāraṇa-chaturvedimaṅgam in Paṭuvūr-kōṭṭam.

648. 688 of 1904.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Parakēsarivarman. Records a gift of gold. [This and the next two inscriptions mention various village committees besides those for garden and tank supervision, e.g., the great men for supervision of wards, the great men for supervision of the village, "The two hundred," the great men for supervising the Udāsinas (translated as ascetics), etc. These together with the learned men and other distinguished men of the village formed the village assembly.]

649. 689 of 1904.—(Tamil.) On the west wall in the same shrine. An incomplete record in the fourth year of the Chōla king Parakēsarivarman. Records gift of gold for two lamps.

650. 690 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Parakēsarivarman. Built in at the end. Records gift of gold for a lamp and for offerings.

651. 691 of 1904.—(Tamil.) On the same wall. A damaged record in the seventh year of the Chōla king Parakēsarivarman.
652. 692 of 1904.—(Tamil.) On the north wall of the central shrine in the same temple. An incomplete record in the third year of Parthivendravarman. Records gift of land. [It was in his time evidently that the name Kāviḍipakkam was changed into Kāveripakkam.]

653. 693 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Madiraikoṇḍa Parakṣesarivarman (Parāntaka I, 966—47). Records gift of gold for feeding four Brāhmaṇas. The village is called Kāvaḍippakkam. [The inscription refers to an invasion by the Pāṇḍya and the king of Ceylon. In this it confirms the Udayēndiram plates dated in his 15th year which state that he defeated Rājasimha Pāṇḍya and slew an immense army despatched by the Lord of Lāṅka. Venkayya points out that this invasion should have been during the first two wars against Ceylon. The second was fought in the latter part of the king’s reign. See Wijesinhās Mahāvamśa, ch. 52, p. 80, quoted in Ep. Rep., 1905, p. 50, and inscriptions 488 and 605 of 1904 at Madura, at Kūram and Ep. Ind., V, p. 43.]

654. 694 of 1904.—(Tamil.) On the south wall of the first prākāra of the same temple. A record of the Vijayanagara Dēvarāya-Mahārāya II (1422—49) “who witnessed the elephant hunt,” in S. 1364 expired, Durmati. Records the remission of certain taxes in favour of the temple by the Mahāmanḍalēśvara Gaṅḍakaṭṭari Saḻuva Tippayadēva-Mahārāja. See No. 663 below.

655. 695 of 1904.—(Tamil.) On the same wall. An incomplete record in the thirtieth year of the Chōla king Tribhuvanavrādēva (Kulōṭtuṅga III). The temple is called Tirukkarapuramuḍaiya-Nayanār at Tiruppārkaḍal.

656. 696 of 1904.—(Tamil.) On the north wall of the same prākāra. A damaged record of the Vijayanagara king Vira-Kampaṇa-Uḍaiyār (II), son or Vira-Bukkana-Uḍaiyār (I) in Ś. 1294 expired, Paridhāvin.

657. 697 of 1904.—(Tamil.) On the east wall of the same prākāra. A record of the Vijayanagara king Ariyanna-Uḍaiyār (Harihara II), son of Vira-Bukkaṇa-Uḍaiyār (I) in Ś. 1304 expired, Dundhubi. Records gift of land.

658. 698 of 1904.—(Tamil.) On the south wall of the same prākāra. A damaged record in the thirtieth year of the Chōla king Tribhuvanachakravartin Kulōṭtuṅga-Chōladeva. Seems to record a gift of land.

659. 699 of 1904.—(Tamil.) On the west wall of the same prākāra. A record of Tribhuvanachakravartin Vijaya-Gaṅḍagopāladeva. Records a gift of land to the temple of Tirukkarapuramudaiya Nayanār at Tiruppārkaḍal. The king is called Madurāntaka-Pottappi-Chōla at the end.
660. 700 of 1904.—(Tamil.) On the same wall. A record in the sixteenth year of the Pallava king Sakalabhuivanachakravartin-Koppeperumjiingadêva. Mentions Sakkaramudûr, an independent village (tanîyur) in Damar-kottam; also Kasirambeòu-nâdu in Kaliyur-kottam.

661. 701 of 1904.—(Tamil.) On the east wall of the same prakâra; right of entrance. A damaged and mutilated record of the Vijayanagara king Vîra-Kampañâ-Udaiyâr (II), son of Vîra-Bukkana-Udaiyâr (Bukka I) in Ś. 1291.

662. 702 of 1904.—(Tamil.) On the same wall, left of entrance. A record in the fourteenth year of Tribhuvanachakravartin Koneiinmaikondan Sundara-Pandya. “who took every country,” i.e., Jatavarman Sundara Pandya I (1251-64). Records gift of land. The king’s order was issued from Kanãnanûr. [This place had been the capital of Vîra Someshvara (1234-at least 1262) and in 1264 it was in the hands of the Pandyan king.]


Vêlappakkam.

663-A. The Vîlpâka grant of Venkañapatı I. Published in Ind. Antq., II and Ep. Ind., IV, 269-78. Sanskrit and Nandinâgari. Records that Venkata I of the last Vijayanagara dynasty gave in Vaisâkha Śukla 12, Ś. 1521, Plava (A.D. 1601-2), in the presence of god Venkatêśa, the village of Vilapâka to Tiruvêngalanâthârya, son of Anantabhaṭṭa of Urputtâr and grandson of Sûryadêvarya-bhaṭṭa of the Śrîvatsagôtra, Āpastamba sûtra and Yajus-Śakha. The grant was made at the request of Liinga, the son of Bomma and grandson of prince Vîrappa Nâik. [These Chiefs are Liîgama Nayaka, his father Chinna Bomma Nayaka and his father Vîrappa Nayaka of Vellore. Chinna Bomma was the patron of Appaiya Dîkshita. See N.A. 151 above and references given therein.]

WANDIWASH TALUK.

Anâibhôgi.

For the legendary origin of this place see N. A. Manual, II, 446.

663-B. A C.P. grant in the village. (Grantha.) Records that Achyuta Râya granted the two villages of Anâibhôgi and Vîragudi
to the Brahman Sūrya Dīkshitar in Ś. 1429, Kālayuktī. See Ins., S. Dts., p. 150, No. I.

Deśur.

664. 244 of 1909.—(Tamil poetry.) On the west wall of the Karivaṭa-Īśvara temple. Records in Ś. 1450, Sarvadhāri, the building of a temple for Śeṅgai-Vēlāyudan at Deśur.

Kalambūr.

665. 245 of 1909.—(Tamil.) On a pillar in the Śelliyaṃman temple. A damaged record in Ś. 982. Records the gift of a lamp to the god Ḍagiyamāṇāḷvār in the temple of Kalikēsari-viṇṇagar and mentions the village assembly of Vikkiramāṇaṉaḻatuvēdīmaṅgalam. See note to the next inscription.

666. 246 of 1909.—(Tamil.) On a pillar in the Vēṇugōpālasvāmin temple in the same village. Records in Ś. 892 gift of lamps to the temple of Kalikēsari-Viṇṇagardēvar by the assembly of Kaḷamūr. [Mr. Krishna Sastri surmises that the Pārthivēndra-vārman of the Tāyānūr, Madhuramaṅgalam (Chingleput district) and other inscriptions who had the title of Kalikēsari was perhaps the builder of this temple.]

667. 247 of 1909.—(Tamil.) On three detached fragments built into the wall of the Kāśivisvānasvāmin temple in the same village. One of the fragments contains a portion of the historical introduction of Parakēsari-vārman Rājēndrēva (1050–63). The other two mention a Vishṇu temple and the village of Kaḷamūr alias Vikkirama-ṉūḷa-chaturvēdīmaṅgalam in Paṅgala-naḍū.

Marudāḷu (Maratāḷu).


669. 408 of 1912.—(Tamil.) On the west base of the same shrine. A record in the thirty-second year of the Chōla king Kuloṭṭuṅga-Chōladeva (I) “who abolished the tolls and who ruled the country dispelling darkness.” Built in. Records gift of land by purchase from the residents of Marudāḷu, for offerings to the temple of Umāskanda . . . Avanimulududai-Nāyaka.

670. 409 of 1912.—(Tamil.) On the same base. A record in the fourth year of the Chōla king Rājakēsari-vārman (i.e., Rājarāja I). Built in in the middle. Records gift of sheep for a lamp to
the temple of Peruntirukkóyil at Marudādu in Marudādu-nādu, a subdivision of Venkuṇra-kōṭtam.

671. 410 of 1912.—(Tamil.) On the north base of the same shrine. A record in the fourteenth year of Sakalalokachakravartin Rājanārayaṇaṇa Śambuvarāyar. Records sale of a channel by the residents of Marudādu alias Vikkiramāsōjanallūr to the residents of Koṭṭai-ūr in Vaḍavār-nādu, a subdivision of Venkuṇra-kōṭtam in Jayaṅgondasōjalanāndalam.

672. 411 of 1912.—(Tamil.) On the same base. A record in the eighth year of the Chōla king Rājārajaśekarivarman (i.e., Rājarāja I). Records gift of land for a lamp by the residents of Marudādu, to the temple of Peruntirukkóyil-Āḷvār for the merit of a private individual of Māgaṉuṛ-Putturāi who fell in order that Marudādu (a village in Marudādu-nādu of Venkuṇra-kōṭtam) may not be destroyed (aliyāmai-yanu). See Ep. Rep., 1909, p. 120 and Mys. and Coorg, pp. 186–8.

673. 412 of 1912.—(Tamil.) On the same base. A record in the twelfth year of the Chōla king Rājārajaśekarivarman, "who destroyed the ships at Saḷaii," (i.e., Rājarāja I). Records gift of seventy sheep for a lamp to the same temple by Śenbar alias Uṭtamanūl Rājarāja-Aṇukappallavaraiyaṇ.

674. 413 of 1912.—(Tamil.) On the same base. An unfinished record of the Vijayanagara king Viṭṭa-Narasīṅgaṇaḍeva-Mahārāya, son of Śaḷuva Narasīṅgaṇaḍeva-Mahārāya in Ś. 1429, Kshaya, Paṅgūni two, Mina, śu. di. 5, Attaṁ, Sunday. Contains only the introductory passage and the date. [Diwan Bahadur Swamikannu Pillai says that the date is probably Sunday, 28th March 1506, but Mina Paṅgūni should be 2 Mēsha and Attaṁ should be Rōhini. The king is evidently Immaḍi Narasimha Tammarāya, the son of the great usurper.]

675. 414 of 1912.—(Tamil.) On the same base. Records gift of the village of Viṭṭaṉkuppaṁ, a hamlet of Marudādu, for providing worship in the temple of Peruntirukkōyildaiya-Tambirānār, by Timmarāja, agent of Jagatāpi Errayaṇaḍeva-Chōḷamahārāja, for the merit of Erramarāja, i.e., perhaps his master Errayaṇaḍeva-Chōḷamahārāja).

676. 415 of 1912.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record of the Vijayanagara king Aĉhyutadēva-Mahārāya in Vijaya, Tai, I, Sunday, śu. di. 12, Saṅkramapuṇayakāla (= 28th December 1533). Records gift of the two villages Anṟirēri and Viṭṭaṉkuppaṁ for the merit of the king's accountant (rāyar-kāraṇikam), Piḻaiпорutta-Pillai, during the management of Tiṭṭaṇ, a clerk (Olaiyeḻuttu) of the temple.

677. 416 of 1912.—(Tamil.) On a slab lying in the same temple. Anṟirēri is stated to be the sarvamānya gift of the temple Peruntirukkōyildaiyar.
678. 417 of 1912.—(Tamil.) On a slab lying near the big irrigation tank in the same village. A record in the twelfth year of the ‘Gaṅga-Pallava king’ Kō-Vijaya-Nripatunagavarman. Registers that a certain Kōṅgāraiyar Ninra-Perumān constructed a bank of stones (kaḷiṇjū) for the tank of Marudāṇu and had the head of the irrigation channel renovated.

Mēḻpāḍī.

This place, six miles north of Tiruvallam, figures in the Karkāḍ plates of the Rāṣṭrakūṭa Krishna III as the place of his encampment in 959 and is thus ancient. The inscriptions of Rājarāja I and Rājendra Chōḷa I in it corroborate the fact. They show that of its two temples the deserted Chōḷēśvara temple, at first known as Ariṅjigai-Iṣvara temple, was built by Rājarāja I, in honour of “the king who died at Āṟṟūr.” The name Rājāsrayapuram applied to the village, and the naming of its two streets after Mummuḍichōḷa, Arumojjīḷēva, show also the connexion of the place with Rājarāja. It belonged to Tūyṇāḍu in Perumbāṇappāḍī in Jayāṅkōṇḍa-chōḷamaṇḍalam. According to tradition its ancient temple was Jain but made Śaivite by the Devārām saints. See N.A. Manual, II, p. 347 for details.


681. 85 of 1899.—On the north wall of garbhagriha of the same temple. A record in the ninth year of the Chōḷa king Ko-Parakēśarivarman alias Rājēndra-Chōḷa-dēva (I). Some shepherds of the place make a declaration before Lakuḷśivara Paṇḍita, the head of the mātha connected with the temple, to supply ghee for a lamp. Hultsch suggests that the Mēḻpāḍī mātha was a branch of the Lakuḷśa-Paṇḍupatas of Kārōhaṇa in Gujerat. S. Ind. Inscri., Vol. III, No. 18, pp. 27-9.


683. 87. of 1889.—On the south wall of garbhagriha of the Sōmanāṭheśvara temple (called formerly Chōḷēndrasimhēśvara).
A record in the fourteenth year of the Chōla king Mummuḍi-Chōladēva alias Kō-Rajarāja-Rajakēsarivarman (I), recording that Īrāyiravan Pallavaraiyan, a well-known officer of Rājarāja I and Rājendra Chōla I, made over 15 kaḷanju of gold to Tiruvallam assembly who in return assigned 1,000 kulis of land for the Chōḷendrasimhēśvara temple. See S. Ind. Incrns., Vol. III, 'No. 19, pp. 29–30.

684. 88 of 1889.—On the south wall of mahāmaṇṭapā in the same temple. A record in the eighth year of Rājarājadēva.


686. 90 of 1889.—On the south wall of mahāmaṇṭapā in the same temple. A record in the sixteenth year of Śamburāyar, “who conquered the goddess of fortune and took the earth.”

Neduṅguṇam.


688. 705 of 1904.—(Tamil.) In the same gōpura of the same temple, right of entrance. Mentions in Rākshasa a certain Sōṇāḍri-Aiyan, agent of Raghunāthā-Nāyakkar-Ayyan (Tanjore Naik). [This and other local inscriptions show that every Tanjore Naik had agents at Neḍuṅguṇam. Mr. Kuppusami Sastri points out, on the basis of Yagnanārāyaṇa Dīkshita’s Sāhitya-ratnākara, that the eleven-storeyed gōpura at Tiruvanāmalai was completed by Chinna Sēvvappa Naik of Tanjore, which is confirmed by two inscriptions there in 1574–5. (Ep. Rep., 1905, p. 61.) It is thus clear that this part of the country was much under the influence of that dynasty.]

689. 706 of 1904.—(Tamil.) In the same place. Records in Rākshasi, gift of land to a private individual. Mentions the agent of Raghunāthā-Nāyaka referred to in the above epigraph.

690. 707 of 1904.—(Tamil.) In the main gōpura of the Rāmachandra-Perumāḷ temple, left of entrance. Sōṇāḍri-Ayyan is mentioned in Vīroḍhikrit as the agent of Āriyappa-Ayyan. Records gift of land.

691. 708 of 1904.—(Tamil.) On the north wall of the central shrine in the Dirghāchālēśvara temple in the same village. A record of the Vijayanagara king Kṛishṇa-dēva-Mahārāya in Ś. 1454, Sarvajit (wrng). Records gift of land. The cyclic year would correspond to Ś. 1450.

692. 709 of 1904.—(Tamil.) On the east wall of the maṇṭapā in front of the same shrine, right of entrance. Records in Vishu,
a gift of land by the agent of Achyuta-Vijayarāghava-Nāyakkar-Ayyan. [The last of the Tanjore Nāik dynasty. See Tanj. Gaśr. p. 40 and my Hist. of the Nāik dynasty of Madura.]

693. 710 of 1904. — (Tamil.) On the same wall, left of entrance. A record of the Vijayanagara king Vīrapratāpa Vīra-Veṅkaṭa paṭi-dēva-Mahārāya (Veṅkaṭa I, 1586—1615) in Ś. 1518 expired, Durmukhi. Records a gift of money by Achyutappa-Nāyakkar-Ayyan for the merit of Dīkshitar-Ayyan. [Achyutappa was the Tanjore Nāik from 1572 to 1614. Dīkshitar was either the celebrated Gōvinda Dīkshita or more probably, Appaiya Dīkshita. For the latter see N.A. 151 and N.A. 663 (a) ante.]

Nerkūṇam.

694. 86 of 1908. — (Tamil.) On a slab set up in front of the Silaiyamman temple. A record in the twenty-fourth year of the Chōla king Rājakēsariavarman. Records gift of Eripaṭṭi by Nambiyamallanār, son of Nripatunγamaṅgalappearaiyar, for the benefit of the tank at Nerkūṇam in Siṅgapura-nādu.

695. 87 of 1908. — (Tamil.) On a slab set up near the big sluice of the tank in the same village. A record of the Vijayanagara king Dēvarāya (II), son of Vijayarāya-Uḍaiyar (Vijaya Rāya I) in S. 1352, Śādhāraṇa. Records permission to dig earth in the tank at Nerkūṇam.

Siyyamaṅgalam.

696. 60 of 1900. — (Tamil.) On the north wall of the verandah in front of the Stambheśvara temple, right of entrance. A record in the fifth year of the Chōla king Parakēsariavarman. Records gift of land by an inhabitant of the Pāṇḍya country to the temple of Tirukkaṟṟaḷi-Mahādevar at Siyyamaṅgalam in Tennāṟṟūr-nādu, a subdivision of Paḻakunṟa-kōṭṭam in Jayankoṇḍa-Sōla-maṇḍalam. [The Tirumalai and Tiruvallam inscriptions give the same districts. Tennāṟṟūr is a village in Wandiwash taluk.]


698. 62 of 1900. — (Tamil.) On the east wall of the same temple. A record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Kulōṭtuṅga-Chōḷadēva. Records a gift of land by Kulōṭtuṅga-Sōḷa-Sambuvarāyan. [Was this “Chembu Rāja,” the traditional founder of the place?]

699. 63 of 1900. — (Tamil.) On the east wall of the same temple. A record in the sixteenth year of the Chōla king

700. 64 of 1900.—(Tamil.) On the east wall of the same temple. A record in the third year of the Chōla king Rājakēsari-varman alias Tribhuvanachakravartin Kulottunga-Chōladēva (I?). Records gift of sixteen cows for a lamp, by an individual who shot a man by mistake, after the decision to that effect by the governor and people of the district assembled. See N.A. 480 above.

701. 65 of 1900.—(Tamil.) On the north wall of the maṇṭapa in front of the same temple. Records in Viśvāvasu a private agreement referring to the temple.

702. 66 of 1900.—(Tamil.) On the south wall of the same maṇṭapa. A damaged record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva (I?) in his ninth year. Records gift of a lamp.

703. 67 of 1900.—(A Sanskrit verse in Ārya metre.) On the north wall of the maṇṭapa in front of the central shrine in the same temple, right of entrance. A record of the Pallava king Lalitāṅkura. Records the building of the shrine called Avanibhājana-Pallavēsvara. See Ep. Ind., Vol. VI, p. 320, where Dr. Hultzsch edits the inscription. Lalitāṅkura is proved by the Vallam inscription to be the title of Mahēndrapōtarāja whom Venkayya identifies with Mahēndravarman I. [Dr Hultzsch therefore infers that he excavated this shrine as he did the Trichinopoly, Vallam and Mahēndravaḍi ones. See S. Ind. Inscrns., I, Nos. 33 and 34; Ibid. Vol. II, No. 72; Ibid., Vol. IV, No. 19. Also Madr. Ep. Rep., 1900, p. 5.]

704. 68 of 1900.—(Tamil.) On the same wall, left of entrance. A record in the third year of the “Gaṅga-Pallava” king Vijaya-Nandivikramavarman, whom Dr. Hultzsch identifies with the father of Nripatunga. Records the building of the maṇṭapa in front of the cave temple by a certain Aḍavi, headman of the village of Perumbālaiyūr in Urukkāṭṭukkōṭam, with the permission of a Gaṅga chief named Nerguṭṭi (who was a vassal of Nandivarman). See Ep. Ind., VI, pp. 320—22.

706. 70 of 1900.—(Tamil.) On the rock in the north-east corner of the same temple. A record in the fourth year of the Chōla king Parakāśarivarman, “who took the head of Vīra-Pāṇḍya.” Built in at the bottom. [The king was either Āditya II or Parāntaka II Sundarachōla.]

Śrīpurushaṁaṅgalam.

707. 59 of 1900.—(Grantha and Tamil.) On the west wall of the Maṇiṇkānthaśvarar temple. A record of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records the gift of the village of Śrīpurushaṁaṅgalam to the Brāhmaṇas of Sundara Pāṇḍyachaturvedimaṅgalam founded by the king to the south of the Arulāḷappurumāḷ temple at Conjeeveram. [The king is the same as Jaṭāvarman Sundara Pāṇḍya I, 1251—64, the conqueror of the Kākātiya Gaṇapati, the coverer of the Śrīraṅgam temple with gold and the anointer of heroes at Nellore.]

Tellaru.

708. 71 of 1900.—(Tamil.) On the east wall of the Mūḷēśvara temple. A record in the sixth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. Records gift of land. Mentions a certain Vikrama-Pāṇḍya-Mabaliṇārāyar among the signatories. [It is not improbable that the king was the same as the one who ascended the throne in 1282 and who was the conqueror of the Kākātiya Gaṇapati and Vīraṅḍa-gōpāla.] See N.A. Manual, II, p. 445 which refers to the local mud fort of Nanda Rāja and Jains.

Vallam.

[Vallam is derived from Vālmīkam in which Śiva is said to have manifested himself here.]

709. 74 of 1900.—(Tamil.) On the south wall of the central shrine of the Śiva temple. A record in the twelfth year of the Pāṇḍya king Triabhuvanachakravartin Sundara-Pāṇḍyadēva. Records gift of five lamps. [The king intended is probably Jaṭāvarman Sundara-Pāṇḍya I, 1251—64.]

710. 75 of 1900.—(Tamil.) On the north wall of the same shrine. A record of the Vijayanagara king Narasiṅgayaṇadēva in Ś. 1391 expired, Virōdhin. Records gift of land. [The king referred to was apparently the usurper Śaluva Narasiṅga.]

Vallimalai (near Tiruvallam).

The following epigraphs show the importance of this place as a Jain centre. The tradition connecting it with Vālī and God Subrahmanya of Tiruttanīgai is of later origin. See N.A. Manual, II, pp. 347–48.
710-A. 91 of 1889.—Rock inscription in a Jaina cave on the hill. A record of the Gaṅga king, Rājamalla (I), the son of Raṇayikrama, grandson of Śrīpurushā (725—776), and great-grand son of Śivamāra (I, 679—713 circa). Rājamalla was the excavator of the cave.

710-B. 6 of 1895.—(Kanarese in Grantha characters.) On the rock. A record of the Gaṅga king Rājamalla. Records the founding of a Jaina shrine. (A better copy of No. 91 of 1889.)

710-C. 7 of 1895.—(Kanarese in Grantha characters.) On the same rock. The record of a Bāṇa king. Records the setting up of the image of Dēvasēṇa, the pupil of Bhavānandina and the spiritual preceptor of the king. [The teacher Bhavānandina who figures here is apparently different from the author of the Bhavānanda, a treatise on Nyāya, to whom Dr. Hultsch refers in his Rep. Sans., MSS., No. 1631.]

710-D. 8 of 1895.—(Kanarese.) On the same rock. Records the setting up of a Jaina image, “by the Jaina preceptor Aryanandin.” The erection of the image in the above epigraph is also attributed to this saint.

710-E. 9 of 1895.—(Kanarese.) On the same rock. A damaged record.

711. 51 of 1908.—(Tamil.) On the south wall of the central shrine in the Brahmmapurīśvara temple. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷadēva III, who was pleased to take Madura and the crowned head of the ‘Pāṇḍya’. Records gift of money for six lamps to the temple of Āḻudaiyār-Tiruvayantūram-Udaiyār at Vāḷuṅgūr in Irumbēdu-nādu, a district of Venkuṇṭa-kōṭṭam in Jayaṅgoṇḍa-Chōla-maṇḍalam.


714. 54 of 1908.—(Tamil.) On the north, west and south walls of the same shrine. A record in the fifth year of Ravivarman alias Tribhuvanachakravartin Kulašēkharadēva. Records the gift of the village of Śattanūr in Irumbēdu-nādu, a district of Venkuṇḍa-kōṭṭam, by the villagers of Chālukkipparṭu to the temple of Tiru-Ayanśuṛamudaiya-Nayanaṛ.

715. 55 of 1908.—(Tamil.) On the east wall of the maṇṭapa in front of the same shrine. A record in the twenty-third year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of 22½ kāsu by a devotee for burning 4½ lamps in the temple of Tiruvayantīṣvaraṁudaiya-Nayanaṛ at Vāḷuṅgūr. Mentions a
certain Kakku-Nāyaka-bhaṭṭāra alias Nāṛppatennāyira-bhaṭṭa. See No. 699.

716. 56 of 1908.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Virarājendrādeva. Records gift of paddy to the same temple for offerings at the early morning service (tiruppalli-eličchi) by a native of Ārpākkam in Magaralnādu, a subdivision of Kaḷiyūr-kōṭtam in Jayaṅgondo-Chōla-
maṇḍalam.

717. 57 of 1908.—(Tamil.) On the south wall of the same maṇṭapa. A record in the seventeenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III ?). Records gift of 23 cows and one bull for a lamp by Seṅgēni Vṛpperumal alias Kulottuṅga-Chōla Śambuvarāya.

718. 58 of 1908.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva. Records gift of taxes in the village of Puravarinallūr for offerings and repairs by Seṅgēni Vīrarakkada Sambuvarāya who styles himself a Pallava,

719. 59 of 1908.—(Tamil.) On the same wall. A record in the thirty-eighth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (Kulottuṅga III). Records gift of money for a lamp by Puttulan Periyan Śambuvarāya-Pallavarāyan.

720. 60 of 1908.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva (III ?). Records gift of two lamps by Ammai-
yappa Savaka and others.

721. 61 of 1908.—(Tamil.) On the west wall of the same maṇṭapa. Refers in Prabhava to an earlier transaction, whereby the two persons mentioned in No. 53 got certain lands as a free gift from the temple. The relinquishment of these lands back to the temple in the year Pramoḍhūta (Pramoḍa) and the receipt of money in return are also recorded.


723. 63 of 1908.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Śrīgirinātha Uḍaiyār, son of Vīra-Vijaya Bhūpatirāya (1422-3) in Ś. 1348, Viśvāvasu. Mentions Vaḷūgūr alias Kalikaḍīṅdaśōjanallūr. See N.A. 625 above."

724. 64 of 1908.—(Tamil.) On the south wall of the maṇṭapa in front of the Kāmarasavalli-amman shrine in the same temple. A much damaged record of the Vijayanagara king Sadaśīvadēva-
Mahārāya in Vibhava. Mentions Krishṇappa Nāyakkaraiyan.
725. 65 of 1908.—(Tamil.) On the east wall of the prākāra of the same temple. A much damaged record. Seems to fix the taxes on looms, etc., payable by the residents of Vāḻuvūr.

726. 66 of 1908.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Achyutayadēva Mahārāya, son of Vīrapratāpa-Narasingadēva, in Ś. 1460, Hēvīlambi. Receives the Śāluva titles Mēdinimisāra, Gaṅḍakatṭāri and Śāluva.

727. 67 of 1908.—(Tamil.) On the south wall of the same prākāra. In modern characters. Appears to record in Sarvadhārin a compact (iṣai-yōlai) entered into by the villagers of Vāḻugūr in connection with an unknown offence committed by a certain Mīnavarayar. Mentions Taṇḍaga-nādu.

728. 68 of 1908.—(Tamil.) On a slab set up near the sluice of the tank in the same village. A record in the sixth year of the ‘Gaṅga-Pallava’ king Nripatūngappōttaraiyar. Records the construction of the sluice (tumbu) by a private person. The village is called Vāḻugūr.

Vēdal.

729. 69 of 1908.—(Tamil.) On the south wall of the central shrine in the Nīlakanṭhēsvara temple. A record in the sixteenth year of the Pāṇḍya king Kōnerimēḻkōndan Jāṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records gift of land to the temple of Kāraikkandishuramuḍaiya-Nayanār at Vīḍāl in Vīḍār-paraṟu alias Vikrama-Pāṇḍya-valanādu, a district of Venkunṭa-kōṭṭam in Jayaingōḍa-Chōḷa-māndalam. [It is difficult to identify this king. Jāṭāvarman Sundara Pāṇḍya I ruled only for thirteen years (1251–64). The exact duration of the second and third kings of that name who ascended the throne in 1270 and 1276 is unknown.]

730. 70 of 1908.—(Tamil.) On the same wall. An unfinished record in the twelfth year of the Chōḷa king Kulōttuṅga-Chōḷadēva.

731. 71 of 1908.—(Tamil.) On the same wall. An unfinished record in the fifth year of the Chōḷa king Chakravartin Rājādhī-rājadēva (I or II?).

732. 72 of 1908.—(Tamil.) On the west wall of the same shrine. An unfinished record in the sixteenth year of the Pāṇḍya king Kōnerimēḻkōndan Jāṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.

733. 73 of 1908.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva. Records gift of the village of Siviri of the inhabitants of Tellāṟṟupparaṟu to the temple mentioned in No. 729 above.

734. 74 of 1908.—(Tamil.) On the north wall of the central shrine in the same temple. A record in the fifteenth year of
Tribhuvanachakravartin Kōnērimēkonḍān. Records gift of land for offerings and for expenses during the festival of Kōdaṇḍāra-
manśandi called after the king.

735. 75 of 1908.—(Tamil.) On the east wall of the maṇṭapā in front of the same shrine. A record of the Vijayanagara king Bhūpatirāya Uḍaiyār, son of Vīra Dēvarāya (I) in Ś. 1329, Sarvajit. Records gift of land at Putēri in Ponnūrparṟu in Śīṅgapuranāḍu, a district of Venkuṇa-kōṭṭam in Jayāṅgonda-Chōla-maṇḍalăm, by a certain Tuṇayirundān Virupparaya kkāṅgayar, for a festival (śandi) named after himself, for offerings and for lamps.

736. 76 of 1908.—(Tamil.) On the same wall. A mutilated record of the Vijayanagara king Viruppaṇa-Uḍaiyār (Virūpākshha I), son of Hariyāṇa Uḍaiyār (Harihara II) in Ś. 1314, Āṅgiras. Appears to record a gift of land for a lamp and for daily offerings. Mentions Viḍāl in Ponnūr parṟu, a subdivision of Śīṅgapuranāḍu.

737. 77 of 1908.—(Tamil.) On the west wall of the same maṇṭapā. A record in the twenty-fifth year of Kulaśekhara Śambhuvārāya. Records gift of land for conducting the festival called Śeyyāṟṟu-venṟan tirunāḷ.

738. 78 of 1908.—(Tamil.) On the north wall of the same maṇṭapā. A record of the Vijayanagara king Kumāra Kampāṇa Uḍaiyār (II), son of Bukkaṇa (I) in Sādhārana. Built in at the beginning. Records gift of land for a lamp, for offerings and repairs.

739. 79 of 1908.—(Tamil.) On the same wall. Records in Paridhāvin that Kuṇjaramallaraśar made a gift of land at Śirumūr which belonged to the temple.

740. 80 of 1908.—(Grantha.) On the gōpura of the same temple. Two verses in praise of the god Śiva called Nilgrīvā (Karaikanṭha in Tamil) at Vishapura (which is perhaps the Sanskrit translation of the modern name Viḍāl).

741. 81 of 1908.—(Tamil.) Above the entrance into a maṇṭapā in front of a cavern on a hill in the same village. A damaged record in Vijaya. Records the gift of the maṇṭapā which was perhaps intended for a maṭha.

742. 82 of 1908.—(Tamil.) On a boulder near the natural cave known as Āṇḍār-maṭṭam on another hill in the same village. A record in the fourteenth year of the Pallava king Nandi. Mentions Viḍāl and Viḍār-paḷḷi (probably) “the Jaina temple (paḷḷi at Viḍāl.”

743. 83 of 1908.—(Tamil.) On the same boulder. A damaged record. Mentions Māḍēvi Arindamaṅgalam also spelt Māḍēvi-
randamaṅgalam.

744. 84 of 1908.—(Tamil.) On a second boulder in front of the same cave. A damaged record in the fourteenth year of the Chōla king Rājakēsarivarman. Mentions Kanakavēra-kuratti, a discip le
of Guṇakirtibhāṭarar; also refers to Viḍāl alias Mādevī Arindamangalam in Śīṅgapura-nādu. [I have tried in vain to gain information about these. Guṇakīrti reminds us of Guṇavīra; but the identification of these with each other would be one of pure surmise. See N.A. 385 above.]

745. 85 of 1908.—(Tamil.) On a pillar of the maṇṭapa in front of the same cave. A damaged and incomplete record in the nineteenth year of the Chōla king Madiralkoṇḍa Parakēsarivarman (905–47) Mentions Viṇṇagār Vayiramēghan and a Kaḷamukha Dāsapūriyan of the Ĥārīta gōtra and the Āpastamba-sutra.

Venkunḍam Hill.

746. 72 of 1900.—(Sanskrit.) On a slab set up at the foot of the hill. Records in Ś. 1619, Īṣvara the building of a rest-house near the hill.

747. 73 of 1900.—(Tamil.) On a rock on the Veṇkuṟam hill close to the Dhavaḷagiriśvara temple. A record in the sixth year of the Pallava king Nandīpottaraiyan. Records sale of land by the assembly of Veṇkuṟam to a resident of Nelavāyil and includes in the sale “all the paddy . . . all the gold, all the ghee (?) and everything else.”
ARGOT SOUTH DISTRICT.

CHIDAMBARAM TALUK.

Chidambaram.

A connected account of Chidambaram based on the inscriptions of its temples is given in Madr. Ep. Rep., 1914, p. 88. It is remarkable that while the history of the place goes to the age of the Prabandhas and the Dēvāram, i.e., the Pallava times, no records of even the early Chōḷas are to be found in its walls, the earliest being those of Rājendra Chōḷa I and Kulottunga I. The records of Vikrama-chōḷa then follow and give details of his holy works and the works of his predecessor. The local inscriptions are given in Mackenzie’s list in Ins. S. Dts., p. 162—7, in various and scattered notices in Rais. Catal, Vol. III and in the original Mack. MSS. Owing to the enormous difficulty involved in comparing these and the unprofitable nature of such an examination and comparison, I have not attempted it fully. I have given therefore the departmental list alone, and identifications of six of the sixteen inscriptions in Ins. S. Dts. For a full account of the local history, antiquities, etc., see S. A. Gazr., p. 265—74.

1. 115 of 1888.—Outside first prākāra, east. Two Sanskrit verses, which praise the victories of Kulottunga-Chōḷa (I) over the five Pāṇḍyas and the Kēraḷas, and which record that he burnt the fort of Koṭṭāra (near Cape Comorin) and put up a pillar of victory on a peak of the Sahyādri mountains. See S. Ind. Inscrns., Vol. I, p. 168 f. and Ep. Ind., Vol. V, p. 103—4. The king’s fame is said to be sung even on the further shore of the ocean by the young women of the Persians (Parsi).

2. 116 of 1888.—On the maṇṭapa in front of the east entrance into the first prākāra. Sanskrit fragment.

3. 117 of 1888.—Outside first prākāra, north. Dated in the forty-sixth year of Kulottunga-Śoḷa-dēva; mentions Madurantaki, “the younger sister of our lord.” Śiṟṟambalam, here also called Puliyūr, became Chidambaram in Sanskrit, and a different interpretation came to be given to the latter to be “the space of Chit.” The other names of the place Puliyūr, Perumberṟṟappuliyūr and Tillai are mentioned both in the Prabandhas and Dēvāram. Chidambaram had as many as 14 hamlets as its inscriptions show.

4. 118 of 1888.—Outside first prākāra, north. A record of Kō-Rājakēśarivarman, alias Udaiyār Rājendra-Śoḷa-dēva I, twenty-fourth year. This is the earliest record in the temple.

5. 119 of 1888.—Outside first prākāra, north. The inscription records several gifts to the god (Āluḍaiyār) of Chidambaram.
(Tillai or Tiruchirāmpalam) by Rājarājan-Kundavai, the daughter of the E. Chālukya Rājaraja I (A.D. 1022–63) and younger sister of Tribhuvanachakravartin Kulottunga-Sōjådēvā (I). Further it records, that Rājēndra-Sōjådēvā [II, i.e., Kulottunga I] put up in the wall of a hall in front of the temple a stone, which he had received from the king of Kāmbōja. [A portion of this inscription was published in *Ind. Antq.*, Vol. XXIII, p. 298 and *Ep. Ind.*, Vol. IV, p. 70. It is dated in forty-fourth year of Jayadhara, a biruda (according to the Kalingattupparani) of Kulottunga I and Kielhorn calculates the details of the date to be Friday, 13th March, A.D. 1114. Also see *Ep. Ind.*, V. p. 105–6.]

6. I20 of 1888.—Outside first prākāra, west. Long defaced inscription in Sanskrit verse.

7. I21 of 1888.—Inside second prākāra, west, left of entrance. A record of Kō-Parakēsarivarman, alias Tribhuvanachakravartin. The inscription which is much worn, mentions Ammanagai, the daughter of Kulottunga-Sōjā-dēva.


10. I24 of 1888.—West gōpura. A record of Kō-Māravarman Tribhuvanachakravartin Kulaśēkhara-dēva, in his twenty-eighth year. [Most probably the king was Kulaśēkhara I who ruled from 1268 to 1308.]

11. I70 of 1892.—(Tamil verse.) Right of entrance to the east gōpura of the Naṭarāja temple. A record of the Pāṇḍya king.

12. I71 of 1892.—(Tamil verse.) Right of the entrance to the east gōpura of the Naṭarāja temple. A record of the Pāṇḍya king Sundara-Pāṇḍya (i.e., Jātāvarman who ascended the throne in 1251).

13. I72 of 1892.—(Tamil verse.) Right of the entrance to the east gōpura of the Naṭarāja temple. A record of the Pāṇḍya king Sundara-Pāṇḍya. See note to (12).


15. I74 of 1892.—(Tamil.) Left of the entrance to the north gōpura of the same temple. A record of the Vijayanagara king Krishṇadēva (1509–30). Records the building of the gōpura.


17. I76 of 1892.—(Tamil.) Right of the west entrance to the second prākāra of the same temple. A record of Tonḍaimān.
Opens with the usual Sanskrit *birudas* of Sundara-Pāṇḍya (1251—64), whose vassal the donor appears to have been.

18. 177 of 1892.—(Sanskrit verse.) Right of the west entrance to the second prakāra of the same temple. A record of the Pāṇḍya king Sundara Pāṇḍya (1251—64).

19 to 23. 178 to 182 of 1892.—(Sanskrit verse.) South wall of the second prakāra of the same temple. A record of the Pāṇḍya king Sundara-Pāṇḍya (1251—64).

24. 183 of 1892.—(Sanskrit and Tamil.) West wall of the second prakāra of the same temple. A record of the Pāṇḍya king Sundara-Pāṇḍya (1251—64).

25. 184 of 1892.—(Sanskrit verse.) Right of the west entrance to the second prakāra of the same temple. A record of the Pāṇḍya king Sundara-Pāṇḍya (Ja śāvarman, 1251—64).

26. 455 of 1902.—(Tamil.) On the west wall of the second prakāra of the Nāṭarāja temple. A record in the thirty-sixth year of the Pallava king Avaniyāḷappirandān Sakalabhuvanachakravartin Kopperuṇjiṅgadēva. Records gift of land. [He was the contemporary of Rājarāja III (1216—48) who made himself master of an extensive part of Chōla dominions and ruled from 1243 to 1280. See S.A. 329, S.A. 124, etc., for details.]


28. 457 of 1902.—(Tamil.) On the same wall. A record in the ninth year (and eighty-eighth day) of the Chōla king Kulottuṅga-Chōla III. Published in *South Ind. Inscr.*, Vol. III, No. 86, p. 210—3. Records a grant of land to temple by a certain Kēralarājan, for a flower garden. The inscription gives very minute fractions of vēlis and land measures and is thus of value to the historian of land tenure and revenue.

29. 458 of 1902.—(Tamil.) On the same wall. A record in the eleventh year (and one hundred and eighteenth day) of the Chōla king Kulottuṅga-Chōla III. Published in *Ibid.*, No. 87, p. 213—7. Records the king’s sanction of a grant of land to the temple by a certain Vāluvarāyan for the maintenance of a flower garden.]

30. 459 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Pallava king Sakalabhuvanachakravartin Kopperuṇjiṅgadēva. Records an order of Sōjakōn of Aragūr or Perumāl Pillai, one of the king’s chief officers. He was the brother of Vēnāḍuḍalaiyān referred to in S.A. 32.

31. 460 of 1902.—(Tamil.) On the same wall. A record in the eighth year of the Pallava king Sakalabhuvanachakravartin Kopperuṇjiṅgadēva. Records an order of Sōjakōn. See S.A. 329
for details about Kopperunjiga. [In Ins. S. Dts. (Mack. MSS.), p. 163, No. 5, an inscription of this chief in this year granting 1½ velis, etc., to the Goddess and houses for worshippers, is given but it is doubtful whether it is the same.]

32. 461 of 1902.—(Tamil.) On the west wall of the second prakara of the Nataraja temple. A record in the thirty-fourth year of the Pallava king Sakalabhuvanachakravartin Kopperunjiga-daeva. Records an order of Venadudaiyan, brother of Sojakon.


34. 463 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Pallava king Sakalabhuvanachakravartin Kopperunjiga-daeva. Records an order of Sojakon.


37. 466 of 1902.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kopperunjiga-daeva. Records an order of Sojakon.

38. 467 of 1902.—(Tamil.) On the same wall. A record in the sixteenth year of the Pallava king Sakalabhuvanachakravartin Kopperunjiga-daeva. Records an order of Sojakon.


41. 391 of 1903.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kopperunjiga-daeva. Records sale of land.

42. 392 of 1903.—(Tamil.) On the south wall of the same shrine. Records in the third year sale of land. The king's name is not mentioned.

43. 393 of 1903.—(Tamil.) On the north wall of the same shrine. A record in the third year of the Pallava king Sakalabhuvanachakravartin Kopperunjiga-daeva. Records sale of land.

44. 394 of 1903.—(Tamil.) On the north base of the mantapa in front of the same shrine. A record in the fifth year of the
Pallava king Sakalabhuwanachakravartin Köpperuñjñigadēva. Records sale of land.

45. 395 of 1903.—(Tamil.) On the south wall of the same mañṭapa. Records in the third year sale of land. The king’s name is not mentioned.

46. 396 of 1903.—(Tamil.) On the same wall. The king’s name is not mentioned. Provides in the fourteenth year for the supply of saffron, etc., required for the temple of Tillaivanamudaiya-Paramēsuri.

47. 397 of 1903.—(Tamil.) On the same wall. A record of the Pallava king Sakalabhuwanachakravartin Köpperuñjñigadēva, the date of which is doubtful. Records sale of land.


49. 399 of 1903.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuwanachakravartin Köpperuñjñigadēva. Records sale of land.

50. 400 of 1903.—(Tamil.) On the south and east walls of the Bhairava shrine in the same temple. A record of the Pallava king Sakalabhuwanachakravartin Köpperuñjñigadēva, the date of which is doubtful. Records an order of Šōjakōn.

51. 401 of 1903.—(Tamil.) On the north wall of the same shrine. A record in the eighth year (A.D. 1250) of the Pallava king Sakalabhuwanachakravartin Köpperuñjñigadēva. Mentions the temple of Vārāṇavasi-Madhēvar, and records a sale of land to Šōjakōnār for building a temple of Pidāriyar. See N.A. 302.

52. 260 of 1913.—(Tamil.) On the south wall of the Bhīmeśvara temple at Śīngharattoppu near the same place. A record in the sixth year, Karkaṭaka, first day of the Chōla king Tribhuvanachakravartin Vīrājēndrādēva (i.e., Kulottuṅga III, 1178—1216). Records gift of land at the hamlet of Manālur for two lamps to the temple of Tirukkilanjēdi-Mahādēva at Perumbāṟṟappuliyūr, a taniyūr in Rajādhiraja-valanādu.

53. 261 of 1913.—(Tamil.) On the same wall. A record in the eleventh year, Mēsha, ... fifth day of the Pallava king Sakalabhuwanachakravartin Köpperuñjñigadēva. Records sale of nine mās of land, for 5,000 kāśu to the temple of Nāyanār Tirukkalanjēdi-Uḍaiyār at Pāṇaṅguḍichchēri alias Paramēsarinallūr, a hamlet of Perumbāṟṟappuliyūr. The land sold was a field of the western hamlet of Iḷanāṅgūr alias Sudaraśōjaṇḍyanallūr which was situated in Gaṅgaikonḍaśōjappērilamai-nādu and the sale was witnessed by the assembly of the village. [It is not improbable that Sundaraśōjaṇḍyanallūr owed its name to the son of Rajēndrachōla I.]

54. 262 of 1913.—(Tamil.) On the north wall of the same temple. A record in the second year and one hundred and
twenty-fifth day of the Chōla king Parakāśarivarman *alias* Tribhu-
vanachakravartin Kulottūṅga-Chōla-deva (III, 1178—86). Registers
an order of the king that, from this date, the assessed lands (*taram-
pera-nilam*) standing in the name of the Subrahmanya-Pillaiyar
shrine in the Arumōjēśvara temple of this village be included with
those of the latter, that lands declared to be superior to the eighth
class be assessed as per those of the eighth class (*ettām-taram*) and
that those below the eighth class be allowed to continue as before
and that the site of the temple of Tiruttonḍattogai-Īśvaram-
Uḍaiyar, its enclosures, premises and the sacred tank, till now
included in the account of assessed lands, be removed from that
register. The order was executed by the ‘land-survey’ committee
(*nilam-ālavupadi-pperumakkal*) of the village assembly of Perum-
baraṟṟappuliyēr. Full details of the lands (extent, boundaries, etc.),
thus dealt with are recorded. [The inscription is of great value in
the history of land revenue assessment. Similar land survey and
assessment were made in the time of Rājarāja I and Kulottūṅga I,
e.g., see No. 109 below.]

55. 263 of 1913.—(Tamil.) On the same wall. A record in the
second year, and one hundred and twenty-first day of the Chōla king
Tribhuvanachakravartin Rājādhiśājadeva *alias* Karikāla-Chōla-deva.
Refers to the order registered in No. 262 (i.e., S.A. 54) and states
that it was issued by Villavarāyan at the request of Vaidumbar-
āyan. The document is signed by ten officers of the king of whom
the Tirumandira-ōlai-nāyaka was Nārāyaṉa-Muvenādevēḷan.
As these officers occur in the inscriptions of Kulottūṅga Chōla III,
the Government epigraphist surmises that Rājādhirāja Karikāla
was another name of his.

56. 264 of 1913.—(Tamil.) On the same wall. A record in the
seventeenth year, Kannī, twenty-first day of the Chōla king Tribhu-
vanachakravartin Kulottūṅga-Chōlādeva III (1178—1216), ‘who took
Madurai (Madura) and was pleased to take the crowned head of
the Pāṇḍya.’ Records gift of interest on 1,100 kāśu for maintaining
a lamp and a lampstand. It is stipulated that the grant is to be
renewed at the end of every five years, after it is produced after
each period before the assembly and the sthānattār.

57. 265 of 1913.—(Tamil.) On the same wall. A damaged
record on the Chōla king Tribhuvanachakravartin Kulottūṅga-
Chōla-deva III (1178—1216), ‘who was pleased to take Madurai
(Madura), Iḷam (Ceylon) and the crowned head of the Pāṇḍya,’ in
his twentieth year and one hundred and twenty-first day. Seems
to record a gift of lamp.

58. 266 of 1913.—(Tamil.) On the east wall of the first prākāra,
of the Natarāja temple, right of entrance. A record in the
seventeenth year and two hundred and seventy-second day of the
Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift
of land belonging to the village of Paṇḍür alias Kulottungaśoḷan Vallam in Rājadhirāja vaḷaṇāḍu for maintaining the feeding house named Arapperuṇjelvi-śolai at Perumbaṟṟapappuliṟṟ in the west street called Muṭittalaingoḍa Perumāḷ-tiruvīḍhi.

59. 267 of 1913.—(Tamil.) In the same place. A record in the fourth year and two hundred and fiftieth day of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land for the offering called tiruppāvādai on the day of Pushya in the month of Tai to the god Āḷuḷaiyār. The inscription was ordered to be engraved on the Kulottuniga-śoḷan-tirumāḷigai by the Tirumandira-volai Rājanārāyaṇa-Muvēndavēḷan.

60. 268 of 1913.—(Tamil.) On the same wall, left of entrance. A record in the third year and ninety-fifth day of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōla-dēva (1118—35). Records gift of land by a native of Tiraimūr in Tiraimu-nāḍu which was a district of Uyyakonḍur-vaḷaṇāḍu at Manārkudi-kaṭṭalai, a hamlet of Jayaṅgonḍaśoḷa-chaturvedi- maṅgalam in Merkal-nāḍu, a subdivision of Virudarājabhāyakara-vaḷaṇāḍu, for a flower garden. Also records another gift of land in Pannaṅgudichcheri alias Parakēsarinallūr which was a hamlet of Perumbaṟṟapappuliṟṟ with four tenants (kuḍī) for maintaining the garden and for providing the manntrapushpa in the temple of Tiruchiṟṟambalam-Uḍaiyār.

61. 269 of 1913.—(Tamil.) In the same place. A record in the eighth year and fifty-seventh day of the Paṇḍya king Māravarman-Tribhuvanachakravartin Viṟa-Paṇḍyadēva. Registers that under the orders of Vikrama-Paṇḍya Gāṅgēyarāyān some land was set apart for building a quarter to be inhabited exclusively by the weavers (Śoliya-Śaliyar) and named Teriyavaraningaperumāḷpuram, on condition that these weavers supplied four new cloths (every year) to the goddess Śivakāmasundari on the day of the tiruppudiyidū festival and five other small cloths for the shrines of Tirugnānasambandan. See S.A. 71 below, for the identity of the king. The Śaliyars are described in Mr. Thurstons’s Castes and Tribes, Vol. VI, 276—9.

62. 270 of 1913.—(Tamil.) In the same place. A record in the fifth year and two hundred and seventieth day of the Paṇḍya king Māravarman Tribhuvanachakravartin Vikrama-Paṇḍyadēva. Built in at the beginning. Registers that, under orders of Gāṅgēyarāyan, land was granted for supplying garlands on the occasion of the service called Rajākkaḷnāyan-śandi after the king, and on the day of a festival called Rājakkaḷnāyanaperiyatirunāl. See S.A. 71 below.

63. 271 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Mahāmanḍalēśvara Śirraṅgarāya (VI) in Ś. 1565, Svabhānu, Paṅguni, 7, Paṅchami, Friday and Rēvati, which
Mr. Swamikannu Pillai calculates to be 2nd February, A.D. 1644. (The real month, however, he says, must be Māsi and not Panģuni.) Records that the king repaired the big manṭapa in front of the Tīlai Gōvindarājavāmin shrine in Tīrū-Chitrakūṭam, the gōpura of the shrine, the vimānas of the goddesses Pūndarīkavalli nāchchiyār and Śūddikkoṭutta-nāchchiyār and the manṭapā in front of Tīrū-vāḷi-Āḻvān. He is also stated to have made rent-free the five villages Āḍūr, Karuṅguḷi, Kuriyāmaṅgalam, Marudāntanallūr and Udaiyur in which the Śrī-Vaishnava were permanently living. [See Ins., S. Dts., p. 162, No. 2. For the history of the Gōvindarāja shrine see note to the next inscription. Here it may be noted that the members of the last Vijayanagar dynasty were staunch Vaishnāvites and had the Tāṭāchāryas for their Gurus.]

64. 272 of 1913.—(Tamil.) On the south wall of the same prākāra. A record of the Vijayanagara king Achyutayya-Mahārāya in S. 1461, Vishu (wrong) Mithuna, șu. di. 14, Śādhyayoga, Saturday, Anurādha, which corresponded, according to Mr. Swamikannu Pillai, to May 31, A.D. 1539. The king ordered that the image of Tīlai-Gōvindarāja-Perumāḷ at Perumbāṟappuliṟ in Vajalalam-baṭtu-uśāvadi, a subdivision of Veṇṇaiyūr-nāḍu in Rājaṉīrāja-vaḷaṇāḍu, might be set up according to the ritual of Vaikhānasasūtra, and granted 500 pon which was the income from four villages for the upkeep of daily worship. [The Gōvindarāja shrine has had an eventful history. That it existed in the Pallava period is proved by the fact that the Āḻvār Ķulaśekhara and Tīrūmaṅgaipanān refer to it. The next reference is by Māṇikkavaṣaga who must be assigned to the middle of the ninth century. See his Tīruchchirappambalakkōcai, Stanza 86. Coming to the Chōla times we find from the Kōlōṭṭuṅga-Chōḷaṇ-ulā, the Rājaṟṟajān-ulā and the Takkayāgasparāṇi that Kōlōṭṭuṅga II, a bigoted Šaivite, threw the image of Gōvindarāja into the sea. The Vaishnāvite Guruparamparas, on the contrary, say that in the time of Rāmānuja the Chitrakūṭa at Chidambaram was ‘destroyed’, the image of Gōvindarāja was removed by the Vaishnāvas to Tīrūpati, and that Rāmānuja formally solemnised the consecration ceremony. See the Vādaṇaṇa-Gurup., 1913, p. 86. It is difficult to say whether the Tamil literary works mentioned above and the Guruparampara refer to the same incident. Rāmānuja lived, according to tradition, till 1137 and Kōlōṭṭuṅga II ruled as sole monarch from 1135 to 1146 and jointly with his predecessor Vikrama Chōḷa from 1123 to 1135. If the vandalism of Kōlōṭṭuṅga II followed his sole assumption of Government, then the removal of the Vishṇu shrine at Chidambaram and the consecration of the new shrine at Lower Tīrūpati should have been about 1135–6. The next literary reference to the fortunes of the shrine is in the time of Vēḍānta Dēṣika. The Guruparampata says that he took advantage of an internal commotion in Chidambaram to make Goppaṅārya of Ginge to re-establish the image.
about 1370. See *Vādag. Gurup.*, 1913, p. 154. The *Prapannāmritam*, on the other hand, attributes this honour to Mahāchārya or Doḍḍachārya of Sholinghur and of Rāma Rāya of “Chandragiri,” whom it wrongly supposes to be a king and successor of Krishṇadeva Rāya. The present inscription would support the version of the *Prapannāmruta* if Rāma Rāya is taken to be a mistake for Achyuta Rāya. If not, we should have to suppose that after Achyuta Rāya there was another Śaivite attempt to remove the idol and a final restoration of it by Mahāchārya late in the sixteenth century. See *Ins.*, S. Dts., p. 162, No. 1.

65. 273 of 1913.—(Tamil.) On the same wall. A record in the thirty-second year and one hundred and sixtieth day of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (1178—1216), “who, having taken Madurai (Madura), Ījam (Ceylon), Kuruvā and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.” Records that a gift of land for a flower garden called Ponnambalakkūtīn, in the village of Koḻyilpūndi, a hamlet of Perumbārappuliṉūr, was made to the temple of Āḷuṇḍaiyār by a certain Ponnambalakkūtān alias Nandipanman. He also provided for its upkeep by another gift of land made at Śerundimāṅgalam, which was a hamlet of Tyāgavalli chaturvēdimaṅgalam in Mērka-nāḍu. These transactions and gifts were engraved on the walls of the temple by the order of the king’s officers at the request of Nandipanman.

66. 274 of 1913.—(Tamil.) On the same wall. A record in the fifteenth year and three hundred and sixty-third day of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍya-deva. Records an order of Villavarāyan and other officers of the king that the maintenance of worship and offerings in the temple of Devargal-Nāyanār was to be met from certain grants of land made to that temple. [The chief Villavarāyan occurs in S.A. 55 in the reign of Kulottungā III, 1178—1216. As the Sundara Pāṇḍya referred to is probably the first of that name who ruled from 1251 to 1264, it is probable that the Villavarāyan of this epigraph is a son or successor of his namesake in the other.]

67. 275 of 1913.—(Tamil.) On the same wall. An incomplete record in the fourteenth year and one hundred and twenty-fourth day of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍya-deva. Registers another order of Villavarāyan with reference to certain grants of land providing flower garlands to the god and goddess. One of these latter was situated in Vikramaśōḷanallūr (also called Akkanpallippadai) near Perumbārappuliṉūr and was granted by Śvāmideva. Still another grant of land, in the hamlet of Kōlam alias Śoḻakeraḷadēvaṇallūr, was made for providing offerings on the occasion when the images were taken on procession to the sea.
68. 276 of 1913.—(Tamil.) On the same wall. A record in the sixth year and three hundred and fifty-fifth day of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍya-deva. Registers an order of Vaṅgattarayan to the temple authorities to engrave on the walls of Vikrama-śoṇjan-tirumālīgai the gift of lands in Paḷḷippadai alias Vikramarāśoṇanallūr, Erukkaṭṭaṅgērī alias Jayangondasoṇanallūr and Maṇalur alias Jayangondasoṇanallūr, for the flower garden Ulagamuludumudaiyal-tirunandavanam which was so named after the queen. [The Pāṇḍyan king referred to came to throne in A.D. 1282. He boasts of his conquests over the Chōlas, Viragaṇḍagōpāla and Gaṇapati of the Kākattya dynasty.] See S.A. 342 and S.A. 157.

69. 277 of 1913.—(Tamil.) On the same wall. A record in the thirteenth year of the Pāṇḍya king Tribhuvanachakravartin-Kōnerrinmaikoṇḍān Sundara Pāṇḍyadēvā (I? 1251–64). Registers the founding of an agrahāra named Vikrama-Pāṇḍya-chaturvedimaṅgalam on the western side of Perumbaṭṭappuliyūr and its presentation to 108 learned Brāhmaṇas. For the maintenance of these and of other village accessories (grāmaparikāra) the village Rājaśikhamāṇinallūr alias Puliyangudi on the western bank of Ponnēri was acquired and granted, being divided into 147½ shares (paṅgu). [The process of the foundation of a new village is typically illustrated here. For details see Ep. Rep., 1914, p. 92.]

70. 278 of 1913.—(Tamil.) On the same wall. A record in the fifth year and 351st day of Tribhuvanachakravartin Kōnerrinmaikoṇḍān. Records' gift of 116 vēlis of land of Āḍūr alias Janaṇathanallūr to 108 Brāhmaṇas, to the god Ulagamulududaiya-pillaiyār, the maṭha, etc., of Ulagamuludumudaiya-chaturvedimaṅgalam, a hamlet on the western side of Perumbaṭṭappuliyūr. The recipients had no tax to pay, but to measure out 4 kalam on each vēli of land to the temple of Tillai-nāyaka as the donees of Vikrama-Pāṇḍya-chaturvedimaṅgalam did. [See note to the above.]

71. 279 of 1913.—(Tamil.) On the same wall. A record in the fourth year and 192nd day of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadeva. Registers' an order of Pallavarayan to the temple authorities to engrave on the walls of the Kulottungaśoṇjan-tirumālīgai, a gift of land for offerings to the shrine of Alagiya-Tiruchchirambalamudaiyar built by a Brāhman at the hamlet of Karṇaṅgudi alias Pavitramāṇikyanallūr. Mr. Krishna Sastri suggests that this king was the successor of Māravarman Vikrama Pāṇḍya (like whom he had the title Rajakkaļ Tambiran) and identical with that Vīra Pāṇḍya who was the enemy of the Kēraḷa king Ravivarman Kulaśekhara. See S.A. 61, 87, 112, 120, 143 and 178.

72. 280 of 1913.—(Tamil.) On the north wall of the same prakāra. A record in the fourteenth year and 107th day of the
Chōla king Tribhuvanachakravartin Rājarājadēva (probably Rājarāja III, 1216–48). Records gift of land at Tirunīṟučchōḻa-
maṅgalam by a certain Kāḻingarayan for supplying 500 jack
fruits, 5,000 mangoes and 5,000 plantains to the temple of Āḻudaiya-
Nāyanār. The assembly of that village agreed to make that land
rent-free by charging the taxes due on it, to the village. The
tirumandiravōlai was Neriyuḍaiachōḻa-Muṅvēndavēḻan. [See Ins.,
S. Dts. (Mack. MSS.), p. 164, No. 8.]

73. 281 of 1913.—(Tamil.) On the same wall. A record in
the tenth year and 55th day of the Chōla king Tribhuvanachakra-
vartin Rājarājadēva. Built in at the end. Records gift of land by
two private individuals for a flower garden. Provision was also
made for the servants who looked after the garden. [The Chōla
king, we may presume, was Rājarāja III, 1216–48.]

74. 282 of 1913.—(Tamil.) On the same wall. Records in the
third year that under orders of Toṇḍaiman, a land was presented
at Midinikkuḍi alias Dānavinōdanallūr for a flower garden and
made tax-free and the same was engraved on the walls of
Vikramaśoḷan-tirumāḷigai.

75. 283 of 1913.—(Tamil.) On the same wall. A record in the
third year and 115th day of the Chōla king Tribhuvanachakra-
vartin Rājarājadēva (III? 1216–48). Records gift of land at
Vallam in Veṇṇaiyūr-nāḍu, a subdivision of Rājadhirāja-valanāḍu,
for supplying a garland of 130 red lotuses every day. The docu-
ment registering this grant was engraved under orders of
Toṇḍaiman, the tirumandiravōlai being Mīnavan Muṅvēndavēḻan.

76. 284 of 1913.—(Tamil.) On the same wall. A record in the
thirty-ninth year and 224th day of the Chōla king Tribhuvana-
chakravartin Tribhuvanavrādēva (1178–1216) “who having taken
Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head
of the Pāṇḍya, was pleased to perform the anointment of heroes
and the anointment of victors.” Registers an order of three
officers of the king, viz., Toṇḍaiman, Tiruvaiyāruḍaiyān and
Madhurāntaka Brahma-Mārāyān, that lands granted by certain
Laṅkēśvaran of Kiljiyūr for providing 200 red lotuses to the temple
and for maintaining the people that grew them, was to be engraved
on the walls of Vikramaśoḷan-tirumāḷigai. The tirumandīra-ōlai is
stated to be Neriyuḍaiachōḻa Muṅvēndavēḻan. Still another gift of
land by the same person made for a flower garden in the “thirty-
fourth year and fifty-second day” of the king, was also engraved,
the old document having “become worn out.”

77. 285 of 1913.—(Tamil.) On the same wall. A record in
the seventeenth year and 197th day of the Chōla king Tribhuvana-
chakravartin Rājarājadēva (III? 1216–48). Records gift of garden
land at Kōyilpūṇḍi, a hamlet of Perumbaṟṟappuliūr, for providing
garlands to the shrines of the god and the goddess by a certain
Vañadhirājan. The order of the grant was as usual engraved on the walls of the temple.

78. 286 of 1913.—(Tamil.) On the same wall. A record in the fifth year and 353rd day of the Pāṇḍya king Māravarman Tribhuvanachakravartin Kulaśekharadēva (I, 1268-1308). Built in at the end. Records an order of Chēdiyarāyan to engrave on the temple walls a gift of land for providing offerings, etc., in a shrine situated in one of the streets of Perumbaṟṟappuliyūr. [The Chēdiyarāyan of this inscription could not have been the same as the Piḷḷai Perumal Chēdiyarāyan who figures in the life of Kamba.]

79. 287 of 1913.—(Tamil.) On the same wall. Registers in the seventh year and 225th day of the king an order of Tonḍaimān that an arrangement regarding a certain land made in order to provide flowers, coconuts, etc., be engraved on the wall of Vikkiramaśōjan-tirumālīgai.

80. 288 of 1913.—(Tamil.) On the same wall. A record in the ninth year and 200th day of the Pāṇḍya king Sundara-Pāṇḍyadēva, “who was pleased to take all countries.” Records gift of land. Order of Villavadaraiyan approving of certain arrangements about specified temple lands made by the assembly (mūla paru-shaiyar) of Perumbaṟṟappuliyūr. [The king referred to was evidently Jāṭavarman Sundara Pāṇḍya I, 1251-64.]

81. 289 of 1913.—(Tamil.) On the same wall. A record in the seventh year and 252nd day of the Pāṇḍya king Sundara-Pāṇḍyadēva, “who was pleased to take all countries” (1251-64). The first ten lines are engraved over another inscription of Vikrama-Chōlādēva beginning with the historical introduction [U resource not found], etc. Order of Tonḍaimān to the temple authorities remitting certain taxes on lands which had been originally granted for the maintenance of the servants of a flower garden belonging to the temple. The reason for the remission was that the said lands, being close to the sea, had become filled up with sand and overgrown with weeds. Mentions Virarākshasa-Vēlaikkāra. [For an explanation of the Vēlir see Abhidanchintāmaṇi, p. 933.]

82. 290 of 1913.—(Tamil.) On the same wall. A record in the forty-seventh year of the Chōla king Tribhuvanachakravartin Kulottuṅga Chōlādēva I. This is stated to be a copy of an inscription originally engraved on the opposite shrine (Edir-Ambalam). Records gift of land by purchase for supplying garlands of red lotuses to the temple.

83. 291 of 1913.—(Tamil.) On the same wall. An unfinished record in the forty-sixth year, Simha, 22nd tēdi, of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōlādēva. This is evidently also a copy. Refers to the purchase of a dēvadāna land by a private individual. (22½ nilās for 10 kaṭanjuś.)
84. 292 of 1913.—(Tamil.) On the same wall. Registers an order of Villavarāyan and four other officers assigning the income in paddy from certain lands originally granted for the upkeep of a flower garden, for the maintenance of the servants of the temple and of the flower garden.

85. 293 of 1913.—(Tamil.) On the same wall. A record in the eleventh year and fifty-sixth day of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I? 1251—64). An order of the same officer remitting assessments on certain lands granted to the temple for a flower garden. The transactions were engraved on the Vikramaśoḷan-tirumāligai.

86. 294 of 1913.—(Tamil.) On the same wall. Registers that certain lands granted by Gāṅgēyarāyan were made tax-free and exempted from duties. The car procession was to be maintained and the temple was to receive 100 kāśu as kuṭimai assessment and 6 kalam of paddy as virabhōga on each veli of land.

87. 295 of 1913.—(Tamil.) On the same wall. A record in the fourth year and eighteenth day of the Pāṇḍya king Māra-varman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva (1282—?). Records an order of Kulaśekharan Sōjakōn exempting duties and assessments on lands presented by a certain Chēdiyarāyan for maintaining 36 persons employed in a watershed in the manṭapa known as Āṇaiyērūkkūdam, south of the seven-storeyed gōpura, on the east side of Rājākkaḷ-tambirān-tirumāligai, 54 persons who prepared offerings for the god, 32 learned Brāhmaṇas, 54 persons who prepared offerings at Śikali (i.e., the shrine of goddess?) and lastly the temple supervisors. See S.A. 71.

88. 296 of 1913.—(Tamil.) On the north wall of the second prākāra of the same temple. A record in the sixth year of the Pallava king Sakalabhuvanachakrāvartin Avaniyāḷappirandān alias Köpperūnjīngadēva. Registers an order of Sōjakōn that certain arrangements made by the temple authorities and the village assembly regarding the gift of a flower garden and the maintenance of its servants, may be engraved on the temple.

89. 297 of 1913.—(Tamil.) On the same wall. A damaged record in the eighth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I? 1251—64). Records an order of Kaḷappāḷarāyar to register, as tirunāmattukkāṇi, certain lands granted for conducting festivals and providing offerings in the temple of Tiruchchirāmbala Mākāli which was founded on the south side of the road by which the god was taken in procession for the sea-bath, and to engrave the same on stone.

90. 298 of 1913.—(Tamil.) On the same wall. A record in the thirty-fourth year and forty-fifth day of the Chōla king Tribhuvanachakravartin Tribhuvanaviradēva III (1178—1216), “who being pleased to take Madurai (Madura), Karuvūr, Īlam (Ceylon) and
the crowned head of the Paṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.” Registers
that at the request of the chiefs Pottappichōlan and Karāṇai-
Viḷupperaiyan, the original documents pertaining to a gift of
land which was made to the temple for a flower garden were
preserved in the treasury of the temple and engraved on its
walls.

91. 299 of 1913.—(Tamil.) On the same wall. A damaged
record in the second year and fourteenth day of the Chōla king
Tribhuvanachakravartin Rājarājadēva (III?). Records gift of
land for providing flower garlands to the temple. The grant was
ordered to be engraved on the temple walls and the original
documents deposited in the temple treasury. The royal Secretary
(tirumandira-ōlai) was Rājendraśiṅga-Mūvēndavēḷan.

92. 300 of 1913.—(Tamil.) On the same wall. A record in
the second year and fourteenth day of the Chōla king Tribhuvana-
chakravartin Rājarājadēva (III?). Records gift of lands for a
flower garden and its servants by the donor mentioned in No. 91
above.

93. 301 of 1913.—(Tamil.) On the same wall. A record in
the thirty-sixth year and one hundredth day of the king. A number
of lands which had been granted for a flower garden and were
partly enjoyed by the servants of the garden were included at the
donor’s request in the tirunāmattukkāṇi lands of the temple and the
fact engraved on the temple walls. The tirumandira-ōlai was
Neriyudaichchōla-Mūvēndavēḷan.

94. 302 of 1913.—(Tamil.) On the same wall. A record in
the twelfth year of the Pallava king Sakalabhuvarachakravartin
Avaniyāḷappirandān alias Köpperuṉjiṅgadēva. Registers an order
of Perumāl-Pillai alias Śōjakōn and mentions the gift of land for a
flower garden.

95. 303 of 1913.—(Tamil.) On the same wall. A record in
the third year and fifty-seventh day of the Chōla king Tribhuv-
vanachakravartin Rājarājadēva. Mentions the gift of land for a
flower garden by Umaiyaḷvi, daughter of Vijayanujamban, chief of
Nuḷambapāḍi alias Nigariliśōla-maṇḍalam. She had purchased
the land from different people.

96. 304 of 1913.—(Tamil.) On the same wall. A record in the
seventh year of the Pallava king Sakalabhuvarachakravartin
Avaniyāḷappirandān alias Köpperuṉjiṅgadēva. Registers an order
of Śōjakōn recording gift of land for a flower garden by a dancing
girl.

97. 305 of 1913.—(Tamil.) On the same wall. A record in the
seventh year of the Pallava king Sakalabhuvarachakravartin
Avaniyāḷappirandān alias Köpperuṉjiṅgadēva. Registers an order
of Śōjakōn that eight śandi oblations like those offered at the
shrine of Mūlāsthānam-Uḍaiyār in (the temple of) Tiruchchirāmbalam, be also offered at the shrine of Dakshiṇāmūrti and that the gift of land made for providing five of these eight sandis, be made tax free.

98. 306 of 1913.—(Tamil.) On the same wall. A record in the ninth year and eighty-fifth day of the Chōla king Tribhuvanachakravartin (Rājarājadēva). Registers an order of the king’s officers passed at the request of Gāṅgēyarāyan that certain lands granted to the temple for supplying flowers and maintaining the servants of the flower gardens, were to be made free of kudimai; that the documents pertaining to the lands in question were to be deposited in the temple treasury (tirukkaiōṭṭi?) and that the transaction was to be engraved on the walls of the temple.

99. 307 of 1913.—(Tamil.) On the same wall. A record in the seventeenth year of the Pallava king Sakalabhuwanachakravartin Kōpperuṅjiṅgadēva. Registers an order of Sōjakōn that a gift of land was made for additional offerings in the shrine of Dakshiṇāmūrtidēva (referred to in No. 97 above), and that this land was made a rent-free tirunāmattukkāyi under the command of the king.

100. 308 of 1913.—(Tamil.) On the same wall. A record in the eighth year of the Pallava king Sakalabhuwanachakravartin Avanīyāḷappirandān alias Kōpperuṅjiṅgadēva. Registers an order of Sōjakōn that the sāliya merchants (nagara) were to be provided with land for building their houses on condition that they would supply the necessary cloths for the pariṣattam of the god and the goddess.

101. 309 of 1913.—(Tamil.) On the same wall. A record in the twelfth year and one hundred and twenty-fifth day; and Kumbhā, eighth day (in the middle of the record) of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōlādēva (III, 1178—1216), “who was pleased to take Madurai-(Madura) and the crowned head of the Pāṇḍya.” Registers that a certain Edirilīśōjan alias Iruṅgōlan having founded a temple called Vikramaśōjīśvaramuṅḍaiyār at Parakēśarinallūr, a hanilet of Perumbāṟṟappuliyūr, after acquiring the required land from various people and having provided for houses of Brāhmaṇas and temple servants, the king ordered the assessment on this land to be deducted from the revenue of the village, to be entered in the temple accounts, with the original documents preserved in the temple and the whole transaction engraved on the walls of the temple.

102. 310 of 1913.—(Tamil.) On the same wall. A record in the twenty-first year and sixth day of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōlādēva (III, 1178—1216), “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.” Registers that a land was granted for a flower garden and another for maintaining its four servants. It was ordered
that these lands might be included with other temple lands and that the excess (maṭakkuy) in measurement be deducted from the village accounts. The tirumandira-ṭolai was Mīnavan-Mūvēndavēlān.

103. 311 of 1913.—(Tamil.) On the same wall. A record in the sixteenth year and two hundred and twenty-fourth day of the Chōla king Tribhuvanachakravartin Kulottunga-Chōjadēva (III, 1178—1216), "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya." Records gift of land for a flower garden and its servants. Again the excess of land discovered by comparison with existing village accounts was granted to the temple and the village accountants (varikkuruvēyvār) were ordered to correct their figures. The servants of the garden were exempted from certain services usual to nibandakkārar. The tirumandira-ṭolai was Rājanārājayana-Mūvēndavēlān.

104. 312 of 1913.—(Tamil.) On the same wall. A record in the tenth year, Simha, ninth day, of the Pallava king Sakalabhu
vanachakravartin Avanīyalapaṇirandān alias Köpperuṇjiṇṭadēva. Registers an order of Perumāl-Pilḷai alias Śōjakōn made for the welfare of the king. Records an exchange of land and refers incidentally to the temple (Sri-kōil) of the piḷāri called Tiruchchir-
rambala Mākāli on the south side of the street Vikkiranasaḷan-
terku-ṭīruvēchdi by which the God was taken on procession to the sea. See S.A. 32.

105. 313 of 1913.—(Tamil.) On the same wall. A record in the thirty-fourth year and fifty-second day of the Chōla king Tribhuvanachakravartin Tribhuvanavirādēva (Kulottunga III, 1178—1216), 'who having pleased to take Madurai (Madura), Karuvur, Ḫēm (Ceylon) and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.' Records gift of land for a flower garden. It was ordered that the four servants of the garden must supply iruvāchchi, mālligai, and nandiyāvattai flowers to the temple regularly; when these failed other flowers had to be supplied.

106. 314 of 1913.—(Tamil.) On the same wall. A record in the thirty-ninth year of the Chōla king Tribhuvanachakravartin Tribhuvanavirādēva (1178—1216), "who having been pleased to take Mudurai (Madura), Karuvur, Ḫēm (Ceylon) and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors." Records gift of land for a flower garden to supply flowers to the temple of the goddess. Refers to a transaction which happened in the thirty-third year of the king.

107. 315 of 1913.—(Tamil.) On the same wall. A record in the second year and sixty-ninth day of the Chōla king Tribhuvana-
chakravartin Rājarājadēva (III? 1216—48). Registers that an additional land was granted by a certain Kundān alias Laṅkēśvara
of Araśûr for the maintenance of a flower garden which had been already granted by himself, for supplying 700 red lotuses to the temple every day. The ten servants and a nāyaka who cultivated the garden were permitted to enjoy the land given them as a kāni. The transaction was engraved on the temple walls.

108. 316 of 1913.—(Tamil.) On the same wall. A record in the tenth year and three hundred and sixth day of the Chōla king Tribhuvanachakravartin Rājarājadēva (III? 1216—48). Registers that a flower garden had been founded for the benefit of the temple by a certain Karupparudaiyân alias Rājādhirājappalavairaiyan at the hamlet of Koḻipāṇḍi surnamed Kshatriyaśikhamāṇinallūr, that land in three different villages had been granted for the maintenance of the gardeners who had to water the flower plants, pick flowers and supply them to the temple, and that these lands were now included with other temple lands under orders of the King’s officers, the transaction being engraved on temple walls and the original documents deposited in the temple treasury.

109. 317 of 1913.—(Tamil.) On the same wall. A record in the third year and twenty-fourth day of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land for growing red lotuses and for providing food (koṟṟu) and cloth-money to the gardeners who grew them. Refers to the land survey made in the sixteenth year of Šūṅgandavirṛta Kulottuṅgaśoḷajadēva (I, 1070—1118) and to the twenty-fifth year of Periyadevar Tribhuvanavirādēva (Kulottuṅga III, 1178—86). See No. 54 above.

110. 318 of 1913.—(Tamil.) On the same wall. A record in the ninth year of the Pallava king Sakalabhuvaṇachakravartin Avaniṭappirandān alias Köpperuṇjīṅgaḷadeva. Registers an order of Perumāl Pillai alias Šoḷakōn, that certain gifts of land for the maintenance of gardeners, be recorded on the temple walls. See No. 104 above.

111. 319 of 1913.—(Tamil.) On the same wall. A record in the nineteenth year of the Pallava king Sakalabhuvaṇachakravartin Avaniṭappirandān alias Köpperuṇjīṅgaḷadeva. Šoḷakōn ordered that a gift of land for a grove of trees be made a rent-free devadāna and so registered on the temple walls.

112. 320 of 1913.—(Tamil.) On the same wall. A record in the ninth year and one hundred and sixty-sixth day of the Paṇḍya king Māravarman Tribhuvanachakravartin Vira-Paṇḍyaḷadeva. Registers an order of Vira-Paṇḍyaḷadeva-Vaṅadhiriyaṇ that a gift of one tiruvōḷai together with a piece of land for the maintenance of the latter made by a certain Dipattaraiyan at Šoḷakulavallinallūr, may be deducted from the accounts of Šoḷakulavallinallūr and added to the devadāna lands of the temple and that the transaction may be engraved on the temple wall. See S.A. 71.
113. 321 of 1913.—(Tamil.) On a pillar of the western entrance into the second prakāra of the same temple; left side. This pillar of the entrance was presented by Perumāḷ Piḷḷai alias Sōjakōnār, one of the chiefs of Avanīḻappirandān Köpperūṇjiṅga, for the merit of his master. [Mr. Krishna Sastri points out that, according to an inscription at Tripurāntaka (Kurnool District), a certain king Mahārāja Sinha built the eastern gopuram of this temple and decorated the four sides of it with booty acquired from the four quarters and that this king was evidently Köpperūṇjiṅgadēva.]

114. 322 of 1913.—(Tamil.) On a second pillar in the same entrance. Records in Ś. 1422 Raudri, Āvaṇi, fifteenth day, that Tirumalaiākolundar, the agent of Narasa-Nayaka, while he was in charge of the temple, enforced that ten cake-offerings and betel leaves, which must be distributed among certain specified individuals for the merit of Narasa Nayaka, were not to be withheld from them and used otherwise. [For the highly interesting figures in the western gopura which are illustrative and descriptive of the dancing art in this age, see Ep. Rep., 1914, pp. 82–3. Mr. Krishna Sastri quotes from the Bhāratīya-Nāṭya Sāstra to show how scientific these representations are.]

115. 323 of 1913.—(Tamil.) At the southern entrance into the first prakāra of the temple; left side. A record of the Vijayanagara king Vīrapratāpa Vīra-Kṛishṇayādēva-Mahārāya in Ś. 1432, Pramōḍūta, Makara. da. di. Amāvāsyā, Monday, Purāḍam (= December 10, A.D. 1510). Records gift of three villages with an income 1,400 rekāi (gadyāna) for the mahāpūja in the temple of Aḷajgiya Tiruchēṟagambalumudaiya Tambrirānār [included in Araśur-kilparṇu, a subdivision of Veṇṇaiyūrṇaḍu in Rājādhirāja-valanaḍu which itself a district on the northerly bank (of the Coeloone), included in the Province of Bhuvanēkavīran-paṭṭana] and for the maintenance of a feeding house, by a certain śīrmāi Appā Piḷḷai.

116. 324 of 1913.—(Tamil.) On the door post of a new entrance cut close to the east gopura of the same temple. Seems as No. 321 (i.e., S.A. 113) above. The pillar evidently belonged to a different part of the temple and has been put in at this entrance by the Nāṭṭukōṭṭai Cheṭṭis.

117. 325 of 1913.—(Tamil.) On the gopura at the main entrance into the Śivakāmi-Amman shrine in the same temple. Same as S.A. 113.

118. 326 of 1913.—(Tamil.) On the east wall of the Mahishāsuramardhāni shrine in the same temple. A record in the twelfth year of Pallava king Sakalabhuvanachakravartin Avanīḻappirandān alias Köpperūṇjiṅgadēva. Registers an order of Sōjakōn that a gift of land made for a flower garden to the shrine of Aṇḍābharaṇadēva be engraved on the wall of the shrine and the
original documents connected herewith, be preserved in the temple treasury.

119. 327 of 1913.—(Tamil.) On the same wall. A record in the tenth year of the Pallava king Sakalabhuwanachakravartin Avanaiappirandăn *alias* Köpperuñjinggađeva. Registers an order of Sōlakōn that a gift of land made for a flower garden to the shrine of Āndābharaṇadēva be engraved on the wall of the shrine and the original documents connected therewith, be preserved in the temple treasury.

120. 328 of 1913.—(Tamil.) On the base of the Nandi-
maṇḍapa opposite to the eastern gōpura of the same temple. A record of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva, the date of which is lost. Consists of a number of mutilated and unconnected pieces. Stones out of order. Refers to an arrangement (vyavasthā) made by the temple managers. See S.A. 71, for the identification of the king.

121. 329 of 1913.—(Tamil.) On the base of the Nandi-
maṇḍapa opposite to the southern gōpura of the same temple. Consists of six verses of which five refer to a battle fought evidently at Chidambaram by a certain Munaiyavan Vallaiyan Āḍittan, chief of Panaiśeyyār, on behalf of the Pāṇḍya (Mnavaṇ) against the Chōla (Valavan). The author of the poetry was Tāynalla-
Perumāl Munaiyadarayan *alias* Bhuvanēkavīra Tonḍaimān.

122. 330 of 1913.—(Tamil.) On the base of a small shrine in the western prākāra of the same temple. An incomplete record in the sixth year, Simha, 26th day of the Pāṇḍya king Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (1251—64). Contains some detailed account of land measurement.

123. 331 of 1913.—(Tamil.) On a slab built into the floor in front of the Gaṇapati shrine in the same temple. An unfinished record in Mammatha, Dhanus. Refers to a gift by purchase of some godowns, by a certain Nāgama-
Nāyaka. [Was he the father of Viśvanātha Nāïk, the founder of the Nāïk dynasty of Madura?]

124. 332 of 1913.—(Tamil verse.) On the east gōpura of the same temple; right of entrance. Consists of two verses, the first of which refers to a conquest of the Pāṇḍya king over the Chōla, the latter being driven into the forest. The second mentions Kāḍavarkōṇ and his army melting away before the Pāṇḍya king Sundarattōḷ. [Mr. Krishna Sastri identifies Kāḍavarkōṇ with Köpperuñjinggađeva and the Pāṇḍya with Jaṭāvarman Sundara Pāṇḍya I.]

125. 333 of 1913.—(Tamil verse.) In the same place. A record of the Vijayanagara king Kṛishṇarāya in Ś. 1443, *Vrisha, Kārttiika.* (Details not enough for calculation). Records that a certain Maṅgarāśan granted the village of Chidambaranāthapuraṃ to the temple,
126. 334 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Virapratapa Veṅkaṭađēva-Mahārāya (I) in Ś. 1500, Pārthīva (wrong) Simha, śu. di. 10, Monday, Śubhayōga, Svātī. Records gift of four villages to the temple of Chidambareśvara and Śivakāmasundari-Ammai to provide oblations and sacred bath in early mornings, for the merit of Vaiyappa, Krishṇappa Koṇḍama-Nāyaka. An irregular date. Most probably June 24, A.D. 1577 is intended. See Ep. Rep., 1914, p. 69. See S.A. 131 for an other endowment by the same chief.

127. 335 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭađēva-Mahārāya (I) in Ś. 1510 Sarvadvāri, Mārgaḷi, twenty-second day. Records gift of 300 pon for providing 20 (rice) offerings to the god Chidambareśvara and distributing the same among begging devotees. It is stated that this amount was till then being set apart by the temple for the ilakai and korru of the king and his followers (rājāgaram). “Date can be calculated but not verified.”

128. 336 of 1913.—(Tamil.) In the same place. Contains three verses that first of which refers to a battle fought on the banks of Veḷḷāru in which a certain Bhuvanēkavīrana was victorious. [The last refers to Mārarvaṇam Vikrama-Paṇḍya, who came to the throne in 1283.]

129. 337 of 1913.—(Tamil verse.) In the same place. One verse describing the anger of Vikrama Paṇḍya. [See note to the above inscription.]

130. 338 of 1913.—(Tamil verse.) In the same place. One verse in praise of Sundara-Paṇḍya (Jaṭāvarman I) and his weighing himself against gold. See S.A. 124, 132, 153, etc. See Ep. Ind., III, p. 17 where his covering the Vimāna of the Raṅganātha temple with gold is referred to.

131. 339 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭađēva Mahārāya (I) in Ś. 1510, Sarvadvāri, Tai, twenty-second day. Registers that Vaiyappa-Krishṇappa Koṇḍama-Nāyaka ordered that the 30 (rice) offerings for which he had provided 50,000 kalam of paddy in the district of Viranāraṇyaṇchaḥtrmai, be distributed among Śaiva mendicants (tiruōṭṭunāyanār). “Date can be calculated but not verified.” See S.A. 126.

132. 340 of 1913.—(Tamil verse.) In the same place. Glorifies the prowess of Sundara-Māraṇa (i.e., Sundara-Paṇḍya) who annihilated the forces of the Telīṇgas that surrounded him and drove the Bāṇa chief into the forest. [The king was evidently Sundara Paṇḍya I, Jaṭāvarman whose inscriptions have the introduction Anaṅtulahunkondaruliṭā and who ruled from 1251 to 1264.]

133. 341 of 1913.—(Tamil.) In the same place. Mentions Sōḷakulavalli and appears to make provision for singing the
pāmālai (hymns) of the Nāyanār (Śaiva saints) in the temple of Tīrūmūṭlattānāmuḍaiyān. Also mentions the village of Čaļumālam. A record in (date doubtful); Ānī, Śvāti.

134. 342 of 1913.—(Tamil.) In the same place, left of entrance. In modern characters. Registers that Śūppammāl, mother of Ayyalāmmāl, who was the wife of Pachchāiyappā-Mudaliyār of Kāṭhchipuram, repaired this eastern gopura and founded a Brahman settlement (agrahāra).

135. 343 of 1913.—(Grantha.) In niches on the inner walls of the same gopura. These are labels engraved below images representing women in various dancing postures. The inscriptions are in Sanskrit poetry. For a discussion of these postures as given in the Bharatamāṭya Śāstra and illustrations, see Madr. Ep. Rep., 1914, pp. 74—83.

136. 344 of 1913.—(Tamil.) On the south gopura of the same temple; right of entrance. A record of the Śāluva king Vīra-pratāpa Tammarāya in Ś. 1425, Rudhirōdgari, Simha, śu. di. 14, Śravaṇa, Monday (which should be Sunday). Records that a certain Mondukoli Rāmanāyyakkar Mallanāyyakkar gave the village of Kāṭikkuḍi, the western hamlet of Perumbāṟṟappuliyūr, for a double garland and offerings to be offered every day. The king receives the usual Vijayanagara titles. The date corresponded to 6th August, A.D. 1503.

137. 345 of 1913.—(Tamil verse.) In the same place. A much damaged record. Mentions Por-puliyūr.

138. 346 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (Veṅkaṭa I, 1586—1614) in Ś. 1510, Sarvadhārin, Margali, 22nd day. Same as No. 335 (i.e., S.A. 127) above.

139. 347 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (Veṅkaṭa I, 1586—1614) in Ś. 1510, Sarvadhārin, Tai, 22nd day. Same as No. 339 (i.e., S.A. 131) above.

140. 348 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Śrīrṅgadēva-Mahārāya (II) in Ś. 1503 Yrisha, Kumbha, śu. di. 84, Thursday (which should be Tuesday), Śravishṭha (i.e., Dhanishṭha). Records gift of seven villages and of income from pepper trade called milagū-taraugu, for oblations and festivals in the shrines of the god and goddess, by Vaiyappā Kṛishṇappā-Koṇḍama-Nāyaka. See S.A. 126 and S.A. 131. [I have traced this inscription to Ins., S. Dts., p. 163, No. 4, but here the name of the king is given as Veṅkaṭadēva.]

141. 349 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (Veṅkaṭa I, 1586—1614) in Ś. 1510, Sarvadhārin, Tai, twenty-second day. Records that
the provision made by the chief for twenty offerings to be distributed among the Śaiva mendicants (parādeśī) in the temple, was placed under the supervision of Namaśśivāya-Udaiyār, the "Superintendent of all services (kaṭṭaiḻai)." [The name Namaśśivāya reminds the Tamil literary student of that Guru Namaśśivāya who was the disciple of Ghiṃi Namaśśivāya who devoted himself, at the instance of his teacher, to holy work at Chidambaram, who composed the Paramararhasamālai, the Chidambaravēnṭha, etc., and who ultimately died at Tirupperunduṟai. See N.A. 614.

142. 350 of 1913.—(Tamil.) In the same place. A record in the fourth year and sixty-seventh day of the Pāṇḍya king Māra-varman Tribhuvanachakravartin Vīrakēraḷa alias Kulaśēkhara-deva. Registers an order of Śēdiyarāyan exempting certain lands granted for a flower garden by a native of Paḻlikodu in Malai-manḍalam from paying kadamai and kudimai and declaring that these lands might enjoy the privileges of irrigation by channels, percolation and bailing. The king was identical with Ravivarman Kula-


143. 351 of 1913.—(Tamil.) On the same gopura; left of entrance. A record in the fourth year and one hundred and twenty-third day of the Pāṇḍya king Māra-varman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Registers an order of Śēdiyarāyan that the gift of garden lands made by a certain Villavadairayin together with lands provided for the maintenance of eighteen servants of the garden and of the water-shed within it, may be engraved on temple walls. See S.A. 71.

144. 352 of 1913.—(Tamil.) On a slab set up near the same gopura. A damaged record in Ś. 1520, Vijambil, Aḍi, first day. Provides for some specified repairs to the temple made for the merit of Muttu-Krishnappa-Nāyaka, son of Vaiyappa-Krishnappa Koṅḍama-Nāyaka. Also mentions a maṇṭapa on the bank of Kolliḍāvārū, built by the same donor. See S.A. 126 and 131.

145. 353 of 1913.—(Tamil.) On the west gopura of the same temple; right of entrance. A record in praise of the Pāṇḍya king (Mīnavan) Vikrama-Pāṇḍya (Māra-varman, most probably).

146. 354 of 1913.—(Tamil.) In the same place. Three verses describing the glory of king Sundara-Pāṇḍya who conquered the kings of Vēṇādu (i.e., Travancore), those of the north (i.e., the Teliṅgas) and those of the Koṅgu (country) and killed Gaṇḍagōpala. [The king is of course Jaṭāvarman Sundara Pāṇḍya I, 1251—64. See S.A. 153.]

147. 355 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭa-deva-Mahārāya (Veṅkaṭa I, 1586—1614)
in Ś. 1510, Sarvadhārin, Mārgaḷi, twenty-second day. Same as No. 335 (i.e., S.A. 127 above).

148. 356 of 1913.—(Tamil.) In the same place. A record of the Cochin king Rāmavarma-Mahārāja, of the family of Śērāman Perumāl Nāyanār in Ś. 1498, Dhātri, Mārgaḷi, twelfth day. The king is stated to have been born under the asterism Viṣākha. Provides for 33 taligai (offerings) to be offered to Ānandaṭāṇḍava-Perumāl Nāyanār and distributed among Brāhmaṇas, Mahēśvaras and the temple cooks. [The king referred to was the king of Cochin, one of the successors of Gōdai Varma who came to the throne in 1561 and ruled for an unknown period.]

149. 357 of 1913.—(Tamil verse.) In the same place. In praise of the Pāṇḍya king. Mentions Kūḍal (i.e., Madura).

150. 358 of 1913.—(Grantha and Tamil.) In the same place. A record of the Vijayanagara king Virabhūpatirīya. Registers that 64 cows were granted for maintaining perpetual lamps in the presence of Nrittanātha, by the ministers Chauṇḍarasa and Ādittarasā. [The Government epigraphist points out that if this Chauṇḍarasa is the same as the Vedic scholar Chaunḍapāchārya, Virabhūpati should be identified with Bukka II in whose time that scholar flourished. Ep. Rep., 1919, p. 115].

151. 359 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Virapratāpa Śrīraṅgađēva-Mahārāya (II) in Ś. 1503, Vrisha, Kumbha, śu. di. 14, Thursday (should be Tuesday) Śravishṭha (i.e., Danishṭha). Same as No. 348 (i.e., S.A. 140 above).

152. 360 of 1913.—(Tamil.) In the same place. Records in Ś. 1517, Durmukhi, Chaitra, full-moon, Chitra, lunar eclipse gift of a village sumamed Purappēṭṭai, for meeting the expenses of one day during the Aippiśi-Pūram festivities, in honour of the goddess.

153. 361 of 1913.—(Tamil verse.) In the same place. The record contains three verses and refers to the flight between Sundara-Pāṇḍya (evidently Jaṭāvarman S.P.) and the Teluṅgas, at Mudugūr in which the dead bodies were strewn up to the banks of the Pēṟāṟu. See S.A. 146 which directly refers to the battē.

154. 362 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya I (1586—1614) in Ś. 1510, Sarvadhārin, Tai, twenty-second day. Same as No. 349 above.

155. 363 of 1913.—(Tamil verse.) In the same place. Consists of two verses. There is apparently a reference to Sundara-Pāṇḍya’s weighing himself against gold and using it for covering the temple. See S.A. 130 above.

156. 364 of 1913.—(Tamil verse.) On the same gōpura ; left of entrance. A damaged record. Two of the verses are in praise of the Pāṇḍya king (Maran).
157. 365 of 1913.—(Tamil verse.) In the same place. Three verses extolling Vikrama-Pañḍya. The first says that he conquered the king of Vēpādu (i.e., Travancore) at Podiyil. In the second he is addressed as Bhuvanēkaṉīrā and Korkai-kāvala and is stated to have been the enemy of Gaṇapati. The third advises king Vikrama-Pañḍya not to go to the north; for there it says is a foe—a woman ruling with a man's name. [The last refers to the celebrated queen Rudramma of the Kākattīya dynasty. See S.A. 68, S.A. 342, etc., for further facts about Vikrama-Pañḍya.]

158. 366 of 1913.—(Tamil.) In the same place. A record in the twenty-ninth year of the Pāñḍya king Māravarman Tribhuvanachakravartin Kulaśekharadēva (I, 1268—1308). Built in at the bottom. Registers an order of Kāliṅgarāyana. Provides for offering to the god Kulottuṅgaḻa-Vināyaka-Pillaiyar who is enshrined on the south side of the seven storeyed gopura of Rājakailantimirāntirumalīgai. Refers to Ellāndalaiyāna-Perumālšaṅki. [Ellāndalaiyāna is the epithet of Jaṭāvarman Sundara-Pañḍya I, 1251—64.]

159. 367 of 1913.—(Tamil.) In the same place. A record of the Vijayanagāra king Venkaṭadēva-Mahārāya (I, 1586—1614) in Ś. 1510, Sarvadhārīn, Tai, twenty-second day. Same as No. 339 above.

160. 368 of 1913.—(Grantha.) In niches on the inner walls of the same gopura. Registers the names of the various dances in Sanskrit, as in No. 343 (i.e., S.A. 135).

161. 369 of 1913.—(Tamil.) On a slab set up near the same gopura. A record of the Vijayanagāra king Venkaṭadēva-Mahārāya (I) in Ś. 1515, Vijaya, Ādi, first day, Saturday, Jyēṣṭha (= 30th June 1593). Registers that for the merit of Vaiyappa-Krishnapa-Koṇḍama-Nāyaka, the districts Dēvamānḍalalāśīrmai, Vīranārāyaṉachchīrmai, Terku-naḍu, Vaṭakku-naḍu, the five villages grouped under Asuvur and all others that had been enjoyed by the temple of Chidambarēsvara from early times, were made tax-free and that a fresh provision was made for a daily offering of 750 tatigai. This was called Koṇḍama-nāyakan kaṭṭalai. [I have traced this inscription to Ins., S. Dts. (Mack. MSS.), p. 167, No. 15.]

162. 370 of 1913.—(Tamil.) On the north gopura of the same temple; place of entrance. A record of the Vijayanagāra king Venkaṭadēva-Mahārāya (I) in Ś. 1510, Sarvadhārīn, Tai, twenty-second day. Same as No. 339 above (i.e., S.A. 131).

163. 371 of 1913.—(Tamil.) In the same place. Registers that Vīrāpratāpa Kṛishṇadēva-Mahārāya (1509—1530) after having started on a campaign against Simhādri-Pottunūru, planted a pillar of victory there and returning thence, he paid a visit to
Ponnambalam (i.e., Chidambaram), worshipped the god and built the northern gopura of the temple. See S.A. 233.

164. 372 of 1913.—(Tamil.) On the same gopura; left of entrance. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (I, 1586–1614) in Ś. 1510, Sarvadhārin, Mārgaḷi, 22nd day. Same as No. 335 above (i.e., S.A. 127).

165. 373 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya I in Ś. 1510, Sarvadhārin, Tai, 22nd day. Same as 349 above (i.e., S.A. 141).

166. 374 of 1913.—(Tamil verse.) In the same place. Registers that three gopuras were the gifts of kings who wore a crown. This (the northern gopura) was built by the god himself. The poet evidently means to say that this is the best of the four. We know from S.A. 163 that Krishṇarāya built it.

167. 375 of 1913.—(Tamil.) On a slab set up near the same gopura. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya in Ś. 1515, Vijaya, Āḍi, 1st day, Saturday, Jyēṣṭha (30th June 1593). Same as No. 369 above (i.e., S.A. 161).

168. 376 of 1913.—(Tamil.) On the north wall of the Karpaga Vināyaka temple, at the western gopura of the same temple. A record of the Vijayanagara king Virapratāpa Dēvarāya-Mahārāya II in Ś. 1349, Plavaṅga, Mina, śu. di. 5, Sunday, Rōhīṇi (March 21, A.D. 1428). One stone missing in the middle. Registers that the king ordered certain irregularities in temples and temple lands to be set right. A very interesting record which gives a clue to the beneficent rules of Dēvarāya. The inscription says that the king's officers unjustly collected kāṇikkai, Araśupēru, Karanakkar jōḍī, Viṣeṣhādāyam and other taxes from certain villages which were owned by temples and the people of which were tenants (by mortgage, purchase, etc.) of these temples; that the villagers in consequence deserted; that worship in consequence ceased in the temples; and that the king issued an edict of freedom and restoration. See Ep. Rep., 1914, p. 97 and also Ep. Rep., 1908, p. 250.


Erumbūr.

170. 378 of 1913.—(Tamil.) On the south base of the central shrine in the Kadambavanēśvara temple. An unfinished record in the sixteenth year of the Chōḷa king Vikrama-Chōḷadēva (1118–35).
Records gift of money for a lamp to the temple of Śiru-Tirukkōyil-Mahādeva at Urumūr alias Vikrama-Choḻa-chaturvēdīmaṅgalam, for the merit of Tirumambalamśurī alias Munaiyadaraiyap-Pallavaraiyan, a Chāḷukki of Toṇḍa-maṇḍalai residing at Ānaivārī, the eastern hamlet of Vānavaṇmādevi-chaturvēdīmaṅgalai in Virudarāja-bhayāṅkara-vaḷaṅaṇḍu on the northern bank (of the Coleroon).

171. 379 of 1913.—(Tamil.) On the same base. A record in the eighteenth year of the Choḻa king Madiraikoṇda-Parakēsarivarman (Parāntaka I). Records gift of a lamp-stand and of 90 sheep for a lamp, by a certain Kalinikkī Kuṇavān, native of Marungīl in Koṇāḍu to the temple of Śiru-Tirukkōyil-Perumāṇḍigal, at Urumūr, a dēvadāna in Nalvāyalur-kūṟram on the northern bank (of the Coleroon).

172. 380 of 1913.—(Tamil.) On the same base. A record in the twentieth year of the Choḻa king Tribhuvanachakravartin Rājarājaideva (II? or III?). Records gift of money for a lamp, by a native of Urumūr alias Vikramachōḷa-chaturvēdīmaṅgalam.

173. 381 of 1913.—(Tamil.) On the south wall of the same shrine. A record in the twenty-sixth year of the Choḻa king Madiraikoṇḍa-Parakēsarivarman (i.e., Parāntaka I). Records gift of 90 sheep for a lamp by a lady, to the temple mentioned in S.A. 171 above. The sabhā (assembly) of Urumūr agreed to see the lamp regularly maintained in the temple.

174. 382 of 1913.—(Tamil.) On the same wall. A record in the twentieth year of the Choḻa king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of a lamp-stand weighing 200 palams and of 90 sheep for a lamp to the temple by a resident of the northern suburb of the same village.

175. 383 of 1913.—(Tamil.) On the same wall. A record in the tenth year of the Choḻa king Rājakēsarivarman. Records gift of a lamp-stand and of 90 sheep for a lamp to the temple of Śiru-Tirukkōyil-Mahādeva at Urumūr. The donor was a certain Kurumban Sirugan, native of Villangaṭṭūr in Arumbūr-kūṟram, a subdivision of Pāṇḍi-nāḍu.

176. 384 of 1913.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Choḻa king Madiraikoṇḍa Para-kēsarivarman (i.e., Parāntaka I). Registers that the central shrine (śrivimāna) was built of stone and that the gopura with the ashtaparivaṇa was erected by a Iruṅgōḷan Kuṇavān Aparājītan. A gift of 3½ vēlis of land was also made by the same individual with the permission of king Sōlaperumāṇḍigal Parāntakaḍēva to the temple of Śiru-Tirukkōyil-Bhaṭṭāra (the modern Kadambavanēsvara) at Urumūr for tiruchchennal, archanābhōga and the maintenance of drummers at śrī-bali.

177. 385 of 1913.—(Tamil.) On the same wall. A record in the twenty-third year of the Choḻa king Rājarājakēsarivarman
alias Rājarājadēva (I). Records gift of 5 kalanju of gold by a certain Arāiyān Vichchhādiran of Urumūr, on receiving which the assembly of Urumūr, a dēvādana and brahmadeyā in Nalvāyudr-kūrram, a subdivision of Vaḍagarai Rājendrasimha-vaḷanādu, agreed to pay themselves the annual fee usually collected from the drummers of the temple (uvachchar) and to have the śṛi-bali of the temple properly conducted. [The great poet Kamba belonged to the Uvachchar caste, or rather he was brought up by an Uvachcha.]

178. 386 of 1913.—(Tamil.) On the same wall. A damaged record of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva in his fifth year, Simha, śu. di. 8, Saturday, Ani-lam. Registers a sale of land to the temple as a tirunāmarattukkāni of the goddess, by the sabhā of Urumūr alias Vikramachōla-chaturvēdimāṅgalam. See S.A. 71. Mr. Swamikannu Pillai says that the English equivalent of the date is Saturday, August 18, A.D. 1267.

179. 387 of 1913.—(Tamil.) On the west wall of the same shrine. An unfinished record in the seventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of 96 sheep for a lamp and of 14 cows for curds and milk, by a native of a place near Poygai-Araśṭr to the temple of Tiruvarāmisvaram-uḍaiya Periyānāyanār at Erumbūr which was also called Urumūr alias Vikramachōla-chaturvēdimāṅgalam, a brahmadeyā in Merka-nādu, a subdivision of Vaḍagarai Virudarāja-bhayāṅkara-vaḷanādu. [The king was very probably Rājarāja III, 1216—48.]

180. 388 of 1913.—(Tamil.) On the same wall. An unfinished record in the twenty-third year of the Chōla king Rājarājakēsarivarman alias Rājarājadēva (I). Records sale of land to the temple by the assembly of Urumūr, a dēvādana and brahmadeyā in Nalvēlur-kūrram, which was a subdivision of Vaḍagarai Rājendrasimha-vaḷanādu. Mentions the taxes echchōru, Vaśalilpandakudi-mai and ūridu-varippādu from the payment of which the land was evidently exempted by the assembly.


182. 390 of 1913.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulōṛtuṅga-Chōḷadēva II in his twelfth year, Vrischika, śu. di. 12, Wednesday, Rēvati (November 8, A.D. 1144). Records gift of land for oblations to the same temple by a certain Tōranavalla-vappērayan, a servant and tenant of Kāḍavarāyan. See S.A. 124.

183. 391 of 1913.—(Tamil.) On the north wall of the same shrine. A damaged record in the sixteenth year of the Chōla king Parakēsarivarman. Seems to record a gift of gold for a lamp, by a lady.

185. 393 of 1913.—(Tamil.) On the north wall of the same shrine. An unfinished record in the ninth year of the Chōla king Parakēsarivarman. Registers that ten kaḷanju of tuḷai-pon were paid to the village assembly for making a certain land which was presented to the temple, tax-free.

186. 394 of 1913.—(Tamil.) On the north wall of the same shrine. A record in the ninth year of the Chōla king Parakēsari-varman. Records gift of 90 sheep for a lamp.


188. 396 of 1913.—(Tamil.) On the north wall of the same shrine. An incomplete record in the fourth year of the Chōla king Parakēsari-varman alias Uḍaiyār Śrī-Rājēndrādeva (1050—63). Refers to a decision (vyāvasthai) arrived at by the assembly of Vānaṉavānadēvi-chaturvēdimaṅgalam, a brahmādeva in Mērkǎnādu, a subdivision of Rājādhirāja-vaḷanādu on the occasion when it met in the temple of Vāḷavanmādevī-Viṇṇagar-Āṉvār. Mentions Viḻaṅgoṇḍaśōḷi-vaḷi-vaḷi, and the boundaries of certain lands which had been assigned for oblations.

189. 397 of 1913.—(Tamil.) On the same wall. A record of the Chōla king Rājākēsari-varman alias Tribhuvanachakravartin-Rājājēva (II) in his seventh year, Makara, śu. di. 8, Saturday, Rēvati. Registers that lands were purchased from the assembly of Urumūr alias Vikramachōḷa-chaturvēdimaṅgalam and granted as dēvadāna to the temple of Tiruvirāmśāvaram-uḍaiya-Periya-nāyanār by one Vāсудēvaṇ Periyan alias Tiruchchiṟṟambala-Mūvēndavelan of Olugarai near Poygai-Araṣūr. The taxes kaḍamai, pādiyāḷai, etc., payable on these lands which amounted to 55 kalam of paddy were agreed to be paid to the temple by the assembly of the village. Refers also to a loan borrowed by the assembly from the temple treasury on account of “bad time” (famine) and scarcity of grain (akkam). The amount borrowed was 60 kāsu at the rate of interest 2 tuṇi and 3 kuruni of paddy on every kāsu.

190. 398 of 1913.—(Tamil.) On the same wall. A damaged record in the fourteenth year and 341st day of the Chōla king Parakēsari-varman alias Rājēndrādeva (1012—43). The assembly of the brahmādeva village, Vāḷavanmādevī-chaturvēdimaṅgalam in Mērkānādu, a subdivision of Vāḍagarai Rājēndrasimha-vaḷanādu.
assembled together in the hall called Tiruvaraṅgadēvan within the temple and in the presence of the "annual supervision committee," agreed to pay in paddy the śilvāri on certain lands belonging to the temples of Śīru-Tirukkōyil-udaiyār, Tiruvēṅgaḍattāḻvār and Tirumērkōyil-āḻvār. The income was to be utilized for lamps and offerings.

Lalapēṭṭai.

191. 377 of 1913.—(Tamil.) On a detached fragment built into the waste weir of the Vīrāṇam tank. A record in . . . Sunday, Makha. Contains a portion of the historical introduction of Rājēndra-Chōla I (1012–43).

Mannārgudi. (Kaṭṭumānārkōvēl).

[This is the celebrated birth-place of Nāthamuni and Yāmunāchārīya.]


191-B. In the same place. Records that Kṛṣṇapāpa Nāyaka granted to the Rāmānujakāṭa in Ś. 1514, in the reign of Venkata-pati Rāya I, the villages of Kāṇḍamaṅgalam and Pālaṅjanallūr in Gaṅgākōṇḍa Śīmai. Ibid., p. 2, No. 8.

Śrīmuṣṭyam.

The important Vishnu shrine of the place, generally attributed to the Nāik Kings of Tanjore, amidst the fine carvings of which are in fact the figures of Achyutappa and his brothers, is poor in epigraphs. Though not mentioned in the Prabandhas it is one of the eight important Svayambhustalas. See S.A. Gastr., pp. 290—92.

192. 145 of 1898.—(Tamil.) On the steps leading up to the Veḻugōpālāsvēmin shrine in the Bhūvarāhasvēmin temple. Records in Ś. 1635 expired, Vijaya, the erection of certain buildings by a chief of Udaiyarpāḷaiyam.

193. On one of the walls. A Telugu inscription, dated Ś. 1505 (A.D. 1583) recording a private grant to the temple in the reign of Śrī-Raṅgārya I of Penukōṇḍa (1578—86). See Antiquities, I, 213.

194. No. 68 of Sewell’s List.—(Telugu.) Records a grant of five villages for religious purposes by one Śrīnivāsadāsa, in Ś. 1637 (A.D. 1715), Jaya, during the reign of the emperor Farokshir at Delhi, here called Pāruṅkūsaḥ Pāduṣahagāru. Śrīnivāsadāsa was patronized by Todar Mull, the Emperor’s deputy. [Mr. Sewell is not quite correct in his reading of this epigraph. For a mention of a Todar Mull who might have belonged to the same family see Trien. Catal. Sans. MSS., 1910–3, p. 496.]
195. 259 of 1913.—(Tamil.) On a slab lying near the Pașupatiśvara temple. Records in Ś. 1488 (A.D. 1566), Akshaya, Tai, 15th day, gift of the village of Tiruveshkalam to the shrines Chidambarēśvara and Śivakāmasundari Amman of the Tirumūlalsthānam temple, by Achutappa-Nāyaka, son of Siru-śevvappa Nāyaka for the merit of Tirumalairājajīyan (i.e., the Karnaṭa king Tirumala I). [As Achutappa came to the throne in 1572, this inscription should have been engraved while his father was king. For the chief events of Śevvappa and Achutappa see Tanj. Gasr., pp. 38-9.]

Cuddalore Taluk.

Cuddalore.

The historic importance of Cuddalore begins only after the English purchase of Fort St. David from the Marathas in 1690. The following copper plates do not in reality belong to Cuddalore Town, but I mention them here, because they are now either in the Collector's Court of Cuddalore or the Madras Museum and secondly because the exact places are not mentioned. All these have been taken from Mr. Sewell's Lists.

196. No. 72 of Mr. Sewell's List.—(Telugu.) A document recording the grant of land by and to private individuals, in Ś. 1672, K. 4851, Pramōdūta (A.D. 1750).

197. No. 73 of Mr. Sewell's List.—(Tamil.) A record in Ś. 1447 (A.D. 1525) Ananda. "It commences with a mythological account of the temple at Chidambaram, and continues to narrate that the '5 caste people and 74 artizans' presented this document to the temple. The document authorizes the payment of certain money by all persons to whom it should be shown, to the holder thereof. The name of the reigning sovereign is given as "Pratividadēva Mahārāya." (Evidently a late forgery.)

198. No. 74 of Mr. Sewell's List.—Records a document drawn up by 74 chief priests of the Vaishnava faith, conferring on a Brāhmaṇ certain religious privileges, in Ś. 1460 (A.D. 1538), Viḷambi, during the reign of Achuyadēva Mahārāya of the Vijayanagar dynasty.

199. No. 75 of Mr. Sewell's List.—(Tamil.) Records a document, on one side of a large plate, having on its reverse side a large number of mythological figures of both the Saiva and Vaishnava faiths (Gaṇēśa, the līṅgām, Hanumān, Narasimha) in high relief and beautifully executed. It states that in Ś. 1518 (A.D. 1596) Hēvilāmbi, when Viṭṭa Pratīpa Veṅkaṭatapatiēva (I) Mahārāya of the Vijayanagar dynasty was reigning, a Śūdra priest joined with a large number of other Śūdras and made one Kaṇḍiya Dēvar, king of Vriddhāchalam, in the presence of Mutṭu Kṛishṇappa Nāyaka. [Mr. Sewell considers that the latter might be the king of Madura; but it is practically certain that he is the chief
referred to in S.A. 144 as the son of Vaiyappa Krishnapa Konda Manaya.

**Cuddalore (Mañjakuppam).**


201. 200 of 1902.—(Tamil.) On a second pillar set up at the same place. A record of the Chola king Parakasivarman *alias* Udaiyavar Rajendra-deva (1050–63), the date of which is doubtful. Records gift of 96 sheep for a lamp.

**Cuddalore (Tiruppuliyur).**


205. 118 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chola king Parakasivarman. Records gift of land to five Brahmanas.

206. 119 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chola king Rajakasivarman *alias* Udaiyavar Rajamahendradeva. Records gift of two lamps. The king’s fighting with Ahavamalla is mentioned. [He was the immediate predecessor of Vira Rajendra I, 1063–70. Ahavamalla was the same as Someshvara I, 1040–1069.]

207. 120 of 1902.—(Tamil.) On the same wall. A record in the eighteenth year of the Chola king Madirai-kontha Parakasivarman (905–47). Records gift of money for offerings.

208. 121 of 1902.—(Tamil.) On the north wall of the same shrine. A record in the thirty-fifth year of the Chola king Rajakasivarman *alias* Chakravartin Kulottunga-Chola-deva (I?). Records gift of land.


210. 123 of 1902.—(Tamil.) On the same wall. An incomplete record of the Chola king Parakasivarman *alias* Tribhuvana-chakravartin Vikrama-Chola-deva (1118–35), the date of which is lost.
211. I24 of 1902.—(Tamil.) On the same wall. A record of the Chöla king Parakēsarivarman alias Udaiyār Rājēndra-Chōḷadēva (1011—53), the date of which is doubtful. Records sale of land.


218. I31 of 1902.—(Tamil.) On the west wall of the Pataḷiśvara shrine. A record of the Chōla king Rājēndra-Chōla (I, 1011—53), the date of which is lost. Partially built in.

219. I32 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Rājakēsarivarman alias Udaiyār Vīra-rājēndradēva (evidently the first king of this name). Records gift of a lamp.

220. I33 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Rājakēsarivarman alias Udaiyār Vīrarājēndradēva. Records gift of paddy. See the previous inscription.

221. I34 of 1902.—(Tamil.) On the south wall of the maṇḍapa, in front of the same shrine. An incomplete record of the Vijayanagara king Vīra-Viruppaṇa in Pramōda. Records gift of land. Mentions the Pushpagiri-maṭha. [This is a branch of the Śaṅkarāchārya maṭha which, according to tradition, came into existence in the time of Vidyāraṇya.]

222. I35 of 1902.—(Tamil.) On the base of the verandah of the first prākāra of the same temple. A record of the Pāṇḍya king Perumār Vikrama-Pāṇḍyadēva in his third, fourth and fifth years, i.e., 1285, 1286 and 1287. Records that the king assigned to the temple certain land which had been wrongfully taken possession of by the Brāhmaṇas. Mentions king Peruṇjiṅga. See S.A. Nos. 68, 157, etc.
Tirthankari.

[For the legendary origin of the place. See S.A. Gazr., 317-8.]

223. 155 of 1904.—(Tamil verse.) On the south wall of the central shrine in the Sivāṅkurēśvara temple. Mentions Kāḍavarkōn and records a remission of taxes. [The king might be Kōpperuṅjiṅga or his father who are called by the Government Epigraphist Kāḍava II and Kāḍava I respectively. See Ep. Rep., 1913, pp. 126-7.]

224. 116 of 1904.—(Tamil.) On the west and south walls of the same shrine. A record in the fifteenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga Chōlādēva III (1178—1216) who took Madura and the crowned head of the Pāṇḍya. Records gift of land.


226. 118 of 1904.—(Tamil.) On the south base of the same shrine. An incomplete record in the twenty-first year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōlādēva III “who took Madura, Ceylon and the crowned head of the Pāṇḍya”.


228. 120 of 1904.—(Grantha.) On the south wall of the maṇṭapa in front of the same shrine. An incomplete record. Contains a number of birudas, apparently of some Pāṇḍya king.

229. 121 of 1904.—(Tamil.) On the same wall. An incomplete record in the ninth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyađēva. Records gift of taxes for the celebration of twelve festivals commencing with the festival of Tirunāvukkaśudēvar. [Appar or Tirunāvukkaraśar was the elder contemporary of Gnānasambanda, and so belonged to the middle of the seventh century. For Vīra Pāṇḍya see S.A. 71. Appar and the three other Śaiva Āchāryas are represented in local carvings. See S.A. Gazr., p. 318.]


231. 123 of 1904.—(Tamil.) On the same wall. A record in the sixteenth year of the Pāṇḍya king Tribhuvanachakravartin Kōnerimēkkoṇḍan Sundara-Pāṇḍyađēva. Records gift of land for the festival called Kōdanḍarāman-śandi after the king.
232. 124 of 1904.—(Tamil.) On the same wall. A record in the fourth year of the Pândya king Könérimēlkoṇḍān Tribhuvanachakravartin Vikrama-Pândyadēva. Records gift of land. [For a discussion of the date see Ep. Ind., Vol. VIII, p. 282. Kielhorn would fix it on Sunday, 15th February, 1405. He says that it can be inferred that the king began to rule between January 10 and July 27, A.D. 1401.]

233. 125 of 1904.—(Tamil.) On the south base of the same maṇṭapa. A record of the Vijayanagara king Vrāpratāpa Krisahṇadēvarāya Mahārāya in Ś. 1439, Īśvara. Built in the middle and in several places. Refers to the king’s conquests and mentions a large number of temples which benefited by his remission of 10,000 varāhas. In the same place is a small inscription which calls the maṇṭapa Aiyyan-Ankakkaran-tirumanṭapam. See S.A. 163 (at Sēndamāngalam).

234. 126 of 1904.—(Tamil verse.) On the door post of the gopūra of the first prākāra of the same temple. A complete copy of No. 114.

235. 127 of 1904.—(Grantha and Tamil.) On the south wall of Vighnēvara shrine in the same temple. A mutilated record in the fourteenth year of the Pândya king Jataavaran Tribhuvanachakravartin Sundara-Pândyadēva I (1251—64). Begins with samastaja-gadādāhāra, etc.


235-B. On the north wall of the Mahāmaṇṭapa. Records that Köpperunjingadēva granted in the twentieth year of his reign the village of Śennadanallur. Ibid. No. 52.

Tiruchchōpuram.

236. 109 of 1904.—(Tamil.) On the south wall of the central shrine in the Maṅgalapurīśvara temple. A record in the fourteenth year of the Pândya king Tribhuvanachakravartin Könérimēlkoṇḍān Sundara-Pândyadēva. Records gift of land for the requirements of a festival called Sundara-Pândiyam-śandi.

237. 110 of 1904.—(Grantha and Tamil.) On the south wall of the same shrine. A record in the seventh year of the Pândya king Vikrama-Pândya. Records gift of land. [As the inscription begins with Samastabhuvanaikavira, etc., the king should be Māravarman Vikrama-Pândya who came to the throne in 1283 and whose greatness is evidenced in previous records.]

238. 111 of 1904.—(Tamil.) On the east base of the central shrine in the same temple. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva, the date of which is lost. Built in the middle. A portion of the inscription is negative and reads from right to left.
239. 112 of 1904.—(Tamil.) On the north base of the same shrine. A record in the third year of the Pândya king Jaṭāvarman alias Tribhuvanachakravartin Vikrama-Pândyadēva. Records gift of land. [Is this the same as the king referred to in S.A. 232?]

240. 113 of 1914.—(Tamil.) On stray stones in the roof of the maṅṭapa in front of the same shrine. A mutilated record of the Pândya king Jaṭāvarman Tribhuvanachakravartin Sundara-Pândyadēva I the date of which is lost. The donor was a certain Sariputtira-Pândita. Mentions the Śaṅgattār (i.e., perhaps the Buddhist samgha). [The Buddhist Sariputta who was the contemporary of Gñāna-Sambanḍa was of course a much earlier person.]

241. 114 of 1904.—(Tamil verse.) On both sides of the entrance into the first prâkāra of the same temple. A damaged record. Records that a Toṇḍaimāṇ presented to the Chōḷa king his crown. Records gift of land in Toṇḍaimāṇ nallâr. [Who was this Toṇḍaimāṇ?]

Tirukanṭhēśvaram.

242. 128 of 1904.—(Tamil.) On the east wall of the central shrine in the Naṭanapâḍēśvara temple. A record in the forty-fourth year of the Chōḷa king Chakravartin Kulōttuṅga-Chōḷadēva. Records gift of money for a lamp. [The king apparently is Kulōttuṅga I who alone had such a long reign. 1070—1118.]

243. 129 of 1904.—(Tamil.) On the same wall. A record in the forty-fourth year of the Chōḷa king Chakravartin Kulōttuṅga-Chōḷadēva. Records gift of money for a lamp. See note to the above inscription.

244. 130 of 1904.—(Tamil.) On the same wall. A record in the eleventh year of the Chōḷa king Vikrama-Chōḷadēva (1118—35). Records gift of a lamp.


247. 133 of 1904.—(Tamil.) On the south wall of the same shrine. An incomplete record in the fourteenth year of the Chōḷa king Rājakēśarivarman alias Chakaravartin Kulōttuṅga-Chōḷadēva. Records gift of land to provide for the requirements of the shrine of Dakshināmūrti. [The king referred to here might be the same as Kulōttuṅga I, 1070—1118.]

249. 135 of 1904.—(Tamil verse.) On the same wall. Records gift of gold for a lamp.


254. 140 of 1904.—(Tamil.) On the same wall. A record in the forty-fourth year of the Chōla king Chakravartin Kulōttuṅga-Chōḷadēva I. Records gift of money for a lamp.


256. 142 of 1904.—(Tamil.) On the east base of the same shrine. A record in the forty-ninth year of the Chōla king Chakravartin Kulōttuṅga-Chōḷadēva (I, 1070—1118). Records gift of money for a lamp. Two fragments of Kulōttuṅga’s inscriptions are also found on this base.

257. 143 of 1904.—(Tamil.) On the east and north bases of the same shrine. A record in the twenty-ninth year of the Chōla king Kulōttuṅga-Chōḷadēva. Records gift of money for four lamps.

258. 144 of 1904.—(Tamil.) On the south base of the same shrine. A record in the forty-second year of the Chōla king Chakravartin Kulōttuṅga-Chōḷadēva (I, 1070—1118). Records gift of 50 sheep for a half lamp.

259. 145 of 1904.—(Tamil.) On the north base of the same shrine. A mutilated record in the eleventh year of the Chōla king Vikrama Chōḷadēva (1118—35).

260. 146 of 1904.—(Tamil.) On the same base. A record in the twelfth year of the Chōla king Vikrama Chōḷadēva (1118—35). Records gift of money for a lamp.

261. 147 of 1904.—(Tamil.) On the same base. A record in the twelfth year of the Chōla king Vikrama-Chōḷadēva (1118—35). Records gift of a lamp.

262. 148 of 1904.—(Tamil.) On the same base. A record in the thirty-eighth year of the Chōla king Kulōttuṅga-Chōḷadēva (I?), Records gift of money for a lamp.
263. I49 of 1904.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the fourth year of Tribhuvanachakravartin Kōnērinmaikoṇḍan. Records a remission of taxes in favour of the temple.

264. I50 of 1904.—(Tamil.) On the same wall. A record in the fourteenth year of Tribhuvanachakravartin Kōnērinmaikoṇḍan. Records gift of land from the income of which provision had to be made for offerings, etc., to the image of Kōyil-pommeynda-Perumāl set up at Tiruvayindirapuram (Tiruvēndipuram) and for celebrating at the temple of Dēvanāyaka-Perumāl, a festival called Sundara-Pāṇḍyan-śandi after the king. [Tiruvēndipuram was the birthplace of Vēdānta Dēśika. For his life and labours—see my article in Bo. J.R.A.S., 1915–16, pp. 276–312.]


Tirumāṇikulī.

This place which is referred to in the Dēvāram and in inscriptions as Udavi Tirumāṇikulī was included in Rājarājavalanādu, Mērkānādu, Vāḍakarai Rājēndrachōḷavalanādu or Virudarājubhayāṅkara-valanādu. Vishṇu, in his Vāmanāvatāra, is said to have worshipped here with a gem.

266. I48 of 1902.—(Tamil.) On the west wall of the Vāmanapurīśvara shrine. A record in the eleventh year of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Vikrama-Chōladeva (I118–35). Records gift of land. Mentions Kulōttunga-Chōladeva. See Ep. Ind. VII, pp. 170–1, where Dr. Kielhorn points out that the exact date was Wednesday, 19th December, A.D. 1128.

267. I49 of 1902.—(Tamil.) On the north wall of the same shrine. A record of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Vikrama-Chōladeva (I118–35), the date of which is lost. Partially built in.


270. I52 of 1902.—(Tamil.) On the same wall. A record in the forty-second year of the Chōla king Rājakēśarivarman alias
Tribhuvanachakravartin Kulōttuṅga Chōḷadēva. Records sale of land.


274. 156 of 1902.—(Tamil.) On the north wall of the same maṇṭapa. A record in the thirty-fifth year of the Chōḷa king Kulōttuṅga-Chōḷadēva. Records gift of two lamps to Sūryadēva and Kshētrapāla (i.e., Bhairava).


277. 159 of 1902.—(Tamil.) On the same wall. An incomplete record in the thirteenth year of the Chōḷa king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva (1118–35).


280. 162 of 1902.—(Tamil.) On the same wall. An incomplete record in the fifteenth year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva.

281. 163 of 1902.—(Tamil.) On the same wall, left of entrance. A record in the twelfth year of the Chōḷa king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva (1118–35). Records that the king, while in his palace at Chidambaram, made gift of a land to an image which he had set up at Tīrumāṇikulī.
282. 164 of 1902.—(Tamil.) On the east wall of the prakāra of the same temple, right of entrance. A record in the seventh year of the Chola king Tribhuvanachakravartin Vīrājendra-Chōla-dēva. Records gift of four cows for a lamp. Dr. Kielhorn points out that if the king referred to is Rajendra-Chōla III, the date is incorrect, but that if he is Kulottunga III, it would be Wednesday, 22nd August, A.D. 1184. See *Ep. Ind.*, Vol. VII, p. 172.


284. 166 of 1902.—(Grantha and Tamil.) On the same wall. A record in the fifth and sixth years of the Paṇḍya king Vikrama-Paṇdyadeva (?). Records gift of land by the king for offerings on his birthday.


288. 170 of 1902.—(Tamil.) On the west wall of the prakāra of the Vāmanapurisvara temple. A record in the twenty-first year of the Chola king Parakēsavarman alias Tribhuvanachakravartin Kulottunga Chōladēva (III), who took Madura, Ceylon and the crowned head of the Paṇḍya. Records gift of land. See *Ep. Ind.*, Vol. VII, p. 174, where Dr. Kielhorn discusses the date. He corrects Rishabha into Mēsha and then calculates the date to be Saturday, 10th April, A.D. 1199.

*Tiruvadi.*

289. 28 of 1903.—(Tamil.) On the left of the entrance into the Šarana-pāyaṇa-Perumāl temple. A record in the sixteenth year of the Rāshrakūṭa king Kaṇḍaradēva (Krishṇa III). Records gift of 96 sheep for a lamp by a certain Rājadītta-Pallavaraiyar. [The last-mentioned chief had the name Rājadītta evidently
from the Chōla king who was defeated and slain by Bhūtuga in the battle of Takkōlam. See N.A. 3, 44, 241, etc.

290. 29 of 1903.—(Tamil.) On the right of the entrance into the same temple. A record in the fourtieth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōlādeva. Records gift of gold for half a lamp. [The king must be Kulottuṅga I, 1070—1118.]


292. 31 of 1903.—(Tamil.) On the other pillar of the same maṇṭapā. An incomplete record in the sixth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādeva (1118—35). Records gift of land.

293. 32 of 1903.—(Tamil.) On a third pillar of the same maṇṭapā. A record in the fourth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādeva (1118—35). Beginning lost. Records gift of land.

294. 33 of 1903.—(Tamil.) On a fourth pillar of the same maṇṭapā. An incomplete record of the Chōla king Parakēsarivarman alias Rājēndra-Chōlādeva (1011—43), the date of which is lost.

295. 34 of 1903.—(Grantha and Tamil.) On the south wall of the central shrine in the Virattēśvara temple in the same village. A record of the Kērala king Ravivarma-Mahārāja alias Kulaśekharadeva in his fourth year; Kali 4414; Ś. 1235, corresponding, according to Prof. Kielhorn, to Saturday, December 29th, A.D. 1313. Records that the king had the whole temple washed. [See Ep. Ind., Vol. IV, p. 146 and Ep. Ind., Vol. VIII, pp. 8-9. Dr. Hultzsch points out that in the Arulēla Perumal inscription (see Ep. Ind., Vol. IV, p. 147), the king is said to have stayed at Kāṇchi in his fourth year; and the present inscription which is dated in the same year gives the information that it was A.D. 1313.]

296. 35 of 1903.—(Tamil.) On the left of the entrance into the same shrine. A record in the sixteenth year of the ‘Gaṅga-Pallava’ king Nripatuṅga. Records that a chief of Munai repaired the temple and gave gold for a lamp. See Ep. Ind., Vol. VII, p. 196. [Prof. Dubreuil fixes Nripatuṅga’s date to be A.D. 854—880.]

297. 36 of 1903.—(Tamil.) On the right of the entrance into the same shrine. A record of the Pallava king Nandīpōttaraiyar who was victorious at Telḷaru. Records gift of gold for a lamp by the king. [This inscription gives a clue to the date of the Poet
Perundēvanār, the author of the Bhāratavenbā, who was patronised by the king who won the battle of Teljāru. This was the same as Nandivarman III, the hero of the Nandikkalambagam.

298. 37 of 1903.—(Tamil.) On the northern entrance into the manṭapa in front of the central shrine in the same temple. A record in the thirty-second year of the Chōla king Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōladēva (unidentified). Records gift of 96 sheep for a lamp.

299. 38 of 1903.—(Tamil.) In the same place. A record in the thirty-second year of the Chōla king Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōladēva. Records gift of 192 sheep for two lamps by a merchant.

300. 39 of 1903.—(Tamil.) In the same place. An incomplete record in the thirty-first year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva.

301. 40 of 1903.—(Tamil.) On the eastern entrance into the same manṭapa. Records in the tenth year; gift of land by Kāliṅga-raiyān.

302. 41 of 1903.—(Tamil.) On the southern entrance into the same manṭapa. A record in the eighth year of the Pāṇḍya king Vīra-Pāṇḍya-deva. Records gift of land. [The king cannot be identified. It might be Māravarman Vīra Pāṇḍya referred to in S.A. 71.]


304. 43 of 1903.—(Tamil.) On the north wall of the kitchen in the same temple. A record in the twenty-ninth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (unidentified). Records gift of fifty cows by Kāḍavarāyār. [Was it Köpperuñjiṅga who had that title? If so, the king might be Kulōttuṅga III. See S.A. 223 and N.A. 224.]

305. 44 of 1903.—(Tamil.) On the same wall. A record in the sixteenth year of the Pallava king Sakalabhuṇavachakravartin Köpperuñjiṅgadēva. Records gift of thirty-two cows and one bull for a lamp.

306. 45 of 1903.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I or II?). Records gift of land by Kulōttuṅga-Chōla-Kachchiyārāyān.

308. 47 (a) of 1903.—(Tamil.) On the west wall of the same kitchen. A record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladēva, the date of which is lost. Records gift of ninety-six sheep for a lamp.

309. 47 (b) of 1903.—(Tamil.) On the same wall. A mutilated record in the eighth year of the Chōla king Rājādhirājadeva (II, 1171—86). Mentions Janañātha Kachchhiyarāyan.

310. 48 of 1903.—(Tamil.) On the same wall. A record in the forty-fourth year of the Chōla king Rājakēsarivarman alias Chakravartin Kulottuṅga-Chōladēva. Records gift of ninety-six sheep for a lamp.

311. 49 of 1903.—(Tamil.) On the south wall of the first prākāra of the same temple. A record in the forty-fourth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladēva (I, 1070—1118). Records gift of land to a maṭha of Vāgīsa (i.e., Tirunāvukkaraiyar). The king referred to is evidently Kulottuṅga I which raises the presumption that the king referred to in the preceding inscriptions is he.

312. 50 of 1903.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuṇachakravartin Kopperuṅjiṅāgadēva. Records gift of thirty-nine cows and one bull for a lamp.

313. 51 of 1903.—(Tamil.) On the same wall. A record in the fifth year of Tribhuvanachakravartin Kōnērinmaikoṇḍān. Records gift of land.

314. 52 of 1903.—(Tamil.) On the same wall. A record in the third year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva (1283—?). Records gift of land. See S.A. 68.

315. 53 of 1903.—(Tamil.) On the same wall. A damaged record.


317. 55 of 1903.—(Tamil.) On a pillar of the western side of the verandah close to the same prākāra. A record in the forty-sixth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladēva (I, 1070—1118). Beginning lost. Records gift of land.

318. 56 of 1903.—(Tamil.) On a slab lying in front of the inner gopura of the same temple. A record in the third year of the Pallava king Paramēśvara Pōttaraiyar. Records gift of gold. [Was he the Pallava Paramēśvaravarman I or II? We have no evidences to say.]
319. 57 of 1903.—(Tamil.) On the same gopura. A record in the fourteenth year of the Pandyya king Maravarman alias Tribhuvanachakravartin Vira-Pandyadéva. Records gift of land for two lamps. See Ep. Ind., Vol. VIII, p. 283, where Dr. Kielhorn discusses the date and concludes that it is Saturday, 12th March, 1457, and infers that the king should have begun to reign between 13th March and 28th July 1443.

320. 58 of 1903.—(Tamil.) On the same gopura. A record in the fourth year of the Pandyya king Maravarman alias Tribhuvanachakravartin Vikrama-Pandyadéva. Settles the order in which the dancing girls have to dance before the god. [This is evidently the king who ascended the throne in 1283 and who conquered the Kâkatiya and others. See S.A. 68.]


322. 60 of 1903.—(Tamil.) On a slab lying in the Rañganâtha-Perumâl temple in the same village. A damaged record of the Chōla king Râjakésarivarman alias Udaiyâr Râjendra-Chōladâva, (II or Kulottunga I, 1070—1118) the date of which is lost.

Tiruvêndipuram.

323. 136 of 1902.—(Tamil.) On the north wall of the mañtapâ in front of the Dèvanâyaka Perumâl shrine. A record in the twenty-third year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladâva (?). Records gift of land at the request of prince (pillâiyâr) Vishnûvardhana Mahârâja (evidently one of the sons of the king who got his name owing to the E. Châlukyyan connection).


325. 138 of 1902.—(Tamil.) On the same wall. A record in the forty-first year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladâva (I ?). Records gift of twelve sheep for a lamp.

326. 139 of 1902.—(Tamil.) On the same wall. A record in the fiftieth year of the Chōla king Chakravartin Kulottunga-Chōladâva (I). Records gift of sheep for a lamp.

327. 140 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin

328. I41 of 1902.—(Tamil.) On the south wall of the prākāra of the same temple. A record in the sixteenth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍya- dēva. Records that the temple authorities decided to follow the system of worship practised in all other temples. [It is doubtful whether the king is the first or second of that name.]

329. I42 of 1902.—(Tamil.) On the west wall of the prākāra of the same temple. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III 1216–48). This inscription in the Vishṇu temple contains a very interesting account of certain political disturbances which happened in Southern India in the first half of the thirteenth century. It is to the effect that in 1231–2 Perunjiṅga captured the Chōla emperor at Śendamaṅgalam and that the Hoysaḷa Vīra Narasimha (II) rescued and restored him after a victorious campaign against Perunjiṅga, obtaining thereby the title of “Establisher of the Chōla kingdom.” The inscription also states that Parākramabāhu, the king of Ceylon, and an ally of Perunjiṅga lost his life in the war. As 136 of 1900 distinctly says that in 1229 Perunjiṅga was a loyal vassal Dr. Hustzsch ascribes the present rising to between 1229 and 1232. Perunjiṅga regained his power afterwards as No. 38 of 1890 at Conjeeveram says he ascended the throne in 1243. His epigraphs are very numerous in Tamil country, and one is as far as Drākshārāma (419 of 1893) which refers to his conquests sung by himself. As for Rājarāja’s relations with Narasimha (II) Dr. Hultzsch points out on the basis of the Tirugōkarnam inscription (410 of 1902) that in 1225 the latter acknowledged the former’s sovereignty. See also Ādhāmān Kōṭṭai, Salem District. Also Ep. Ind., Vol. VII, pp. 160-70.

330. I43 of 1902.—(Tamil.) On the south wall of the prākāra of the same temple. A record in the third year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍya- dēva. Records sale of land. [Is he the king who ascended the throne in 1283? See S.A. 68.]

331. I44 of 1902.—(Tamil.) On the west wall of the Vishvakesa shrine in the same temple. A record in the tenth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin-Vīra- Pāṇḍya- dēva. Records sale of land. See the next epigraph.

332. I45 of 1902.—(Tamil.) On the same wall. A record in the fifteenth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vīra-Pāṇḍya- dēva (apparently the successor of Vikrama Pāṇḍya referred to in S.A. 71).
333. *I* 46 of 1902.—(Tamil.) On the western gopura of the same temple, right of entrance. Records the construction of the gopura for the merit of Perunjiingadéva.

334. *I* 47 of 1902.—(Tamil verse.) In the same place, left of entrance. Refers to a king of Tondai.

335. C.P. 18 of *Mr. Sewell's List.*—(Telugu.) Records a grant by Achyuta Ráya in Ś. *I* 454, K. 4633, Nandana, of the privilege of receiving the holy water and consecrated food after the worship in the temple to one Rámánujáchári. [Mr. Sewell says in connection with this place that he is unable to find out where it is, but any ordinary Vaishnavite will recognize its position near Cuddalore and its importance in the history of Śri-Vaishnavism, particularly in the time of Vedanta Dësika (for whose life and works see my article in *J. Bo. R.A.S.*, 1915–6, pp. 276–312).

*Tyāgavalli.*


**GINGEE TALUK.**

*Ālampūndi.*


*Dalavānūr.*


338. *49* of 1905.—(Tamil.) On the pillar at the entrance into the same cave. A damaged record in the fifteenth year of the 'Gaṅga-Pallava' king Vijaya-Nandivikramavarmān.

339. *50* of 1905.—(Tamil verse.) On one of the pillars inside the same cave. A record of the Pallava king Narēndrapōttaraiyan. Records the excavation of the cave called Śatrumallēśvarálaya. [*In. Ep. Rep.*, 1905, Venkayya points out that this king was Mahēndravarmān I, who had the title Śatrumalla, and that the cave should therefore have been excavated in his reign. See *Ep. Ind.*, XII, p. 225.]

340. *51* of 1905.—(Sanskrit and Grantha.) On the same pillar; A record of the Pallava king Narēndra alias Śatrumalla.
Records the excavation of the cave called Śatrumallēswarālaya. [See note to the above. On palæographical grounds Venkayya believed this inscription to be earlier than the above. Cf. N.A. 41 to which the present inscription bears a close resemblance in its archaic character when compared with the Trichinopoly and Pallavaram cave epigraphs. See Prof. Dubreuil’s *Pallavas*, p. 26. For the edition of this inscription, see *Ep. Ind.*, Vol. XII, p. 225.]

341. 52 of 1905.—(Tamil.) On the west wall of the central shrine in the Īśvara temple in the same village. A record of Kampana-Udaiyār II in Šubhakrit (i.e., Š. 1283). Records an order of Sājuva Maṅgudēva, issued according to a letter from Anṉar Goppaṅar. The village is called Talaivanallur. [Goppaṅ was the celebrated Goppaṅa Udaiyār referred to in the Gṛuru-paramparamāras, in the kōyiloḻugu, as the conqueror of the Mahomedans and restorer of Hindu shrines. See my article on Vedānta Deśika in *J. Bo. B.R.A.S.*, 1915–6. See also Śrīraṅgam inscription, *Ep. Ind.* VI, 324f.]

342. 53 of 1905.—(Grantha and Tamil.) On the south wall of the same shrine. A record of the Pāṇḍya king Vikrama-Pāṇḍya who came to the throne in 1283. Begins *Samasta-bhuvanaikavira Chandrakula*, etc. The village is called Talaivāynallur and was a hamlet of Rājarāja-chaturvedimāṅgalam, a brahmadeva in Panaiyūr-nādu. He is said to have been the lord of Madura, the sun to the darkness of the Kēraḷa race, the submarine fire to the ocean of the Chōla race and the conqueror of Vīragaṇḍagōpāla and Gaṇapati. See S.A. 68.

343. 54 of 1905.—(Sanskrit and Grantha.) On the same wall. A record of the Pāṇḍya king Vikrama-Pāṇḍya, in Š. 1209. Records the digging of a pond by the king’s minister Jayasimha. S.A. 68, 79, etc.


Eyil (Eyyal).

345. 221 of 1906.—(Tamil.) On the north wall of the central shrine in the ruined Śiva temple on the hill. A mutilated record in Pramādin of the Vijayanagara king Vīra-Viruppana-Udaiyar (i.e., Virūpāksha I). Records gift of land.

346. 222 of 1906.—(Tamil.) On the east wall of the same shrine. Records gift of land.

347. 223 of 1906.—(Tamil.) On the same wall. Registers the dedication of two families for maintaining twilight lamps.

348. 224 of 1906.—(Tamil.) On the south and east walls of the same shrine. A record in Ananda of the Vijayanagara king
Jammaṇa-Uḍaiyār, son of Vyra-Kampana-Uḍaiyār II. Records gift of land for a lamp. See S.A. 351 below.

349. 225 of 1906.—(Tamil.) On the same wall. Records in Raudri gift of land.

350. 226 of 1906.—(Tamil.) On the same walls. Mentions in Raudri the temple of Tirumaḍappēruḍaiyār. Records gift of land to blacksmiths, carpenters and goldsmiths.

351. 227 of 1906.—(Tamil.) On stones lying near the same shrine. An incomplete record in Saumya of the Vijayanagara king Jammaṇa Uḍaiyār, son of Vyra-Kumāra-Kampana-Uḍaiyār II. The temple is called Tirumaḍappēruḍaiyā-Nāyinar.

352. 228 of 1906.—(Tamil.) On the same stones. A fragmentary record of Sakalalōkachakravartin Rājanarāyaṇa Šambuvarāya, the date of which is lost. [The king came to the throne in 1337.]

353. 229 of 1906.—(Tamil.) On the rock to the south of the same temple. A record in the fourth year of the Chōla king Tribhuvanachakravartin Kulottunāga-Chōladēva. Records gift of money to the shrine of Vināyaka in the temple of Tirumaḍapparai Uḍaiyār at Eyi Il alias Rājendra-Chōlanallur.

354. 230 of 1906.—(Tamil.) On a stone set up to the left of the way leading to the same hill. Refers in Plavaṅga to the foundation of a new street at Eyiil.

355. 231 of 1906.—(Tamil.) On a rock to the south of the same village. A record in the seventh year of the Pāṇḍya king Vikrama Pāṇḍyaṇadēva. Mentions the temple of Tīrvaṇṇāmalai-Uḍaiya-Nāyinar and Eyiil. See S.A. 343.


Gingee.

This fine hill-fortress was the seat of an important province in the Vijayanagara period as is plain from a grant of Harihara II dated in A.D. 1383. It remained in the hands of the Rāyas and the Nāiks till about 1645 when it fell into the hands of Bījapūr. Thirty years later it fell into the hands of Śivaji but was captured by the Mughals in 1698 after a celebrated siege of seven years. Its place as capital of the province was taken by Arcot; but thanks to its situation and its strength it figured largely in the Carnatic wars, being taken by the French in 1750 and by the English in 1761. The whole history is ably and succinctly summarised in the South Arcot Gasetteer, Garstin’s Manual, etc. The descriptions of the three fortified hills of the place and of the antiquities therein are ample and show the historic significance of the place. A fine account of Gingee under the Vijayanagar and later rulers is contained in one of the Mack. M.S.S., the Karnāṭaka Rājas Savistāra charitra, a
summary of which is given in Taylor's Rais, Catal., Vol III. I have given ample reference to the Naik rulers of the place and their activities in my History of the Naik Kingdom (Ind. Antq. 1915). As for the history of the place under the Maharattas, Mughals and the Nawabs we have got ample materials of which the interesting ballad of Desing Raja deserves mention. See Duff's History of the Maharattas, Orme's monumental history, Madras Journal, XVI, 348 f, etc. It is curious that the inscriptions of such an important place are so small in number. The department has discovered thus far two, and these are—

357. 57 of 1905.—(Persian.) On a slab built into the threshold of the main gate of the fort. Records in Hijra 1125 that the fort was captured by Sā adatu-u-lah Kān, A.D. 1712–3. See S.A. Gaar., p. 352.


359. No. 70 of Mr. Sewell's List.—(Tamil.) Records a document drawn up by Vala (Bala) Veṅkaṭapati Nāyakkan, son (or descendant) of Vala Krishṇappā Nāyakkan, Rāja of Śenjī (Jinji, Ginji), in Ś. 1386 (A.D. 1464), Kalīyuga 4565, Parthiva, adjudicating on a religious dispute. The name of “Rāma Dēva Mahā Rāya” is mentioned as paramount sovereign.

Mēl-Śēyur (Mēl śevūr.)


362. 211 of 1904.—(Tamil.) On the west wall of the same shrine. A fragment of record of the Chōla king Rājbendra-Čōla (I, 1012—53) the date of which is lost.

363. 212 of 1904.—(Tamil.) On the north wall of the same shrine. A record in the twenty-third year of the Chōla king Rājarājakēsarīvarman alias Rājarājēdeva (I). Registers allotments of paddy to certain temple servants.

364. 213 of 1904.—(Tamil.) On the same wall. An incomplete record in the twenty-fourth year of the Chōla king Rājarāja-Rājakēsarīvarman alias Rājarājēdeva (I). Records gift of two lamp
365. 214 of 1904.—(Tamil.) On the north and west walls of the same shrine. A damaged record in the tenth year of the Chōla king Parakēṣarivarman alias Uḍaiyār Rājendradēva (1050—63?). Records gift of a lamp.


367. 216 of 1904.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the twenty-second year of the Chōla king Rājārajēsvarivarman alias Rājarājadēva (I). Records that an individual belonging to the regiment Jānanēthat-teriṅjavalaṅgai-vēlaikkārar, set up an image of the goddess Uma-Bhaṭṭāraki. For another division of the Veḷaiikkārar see S.A. 81.


370. 219 of 1904.—(Tamil.) On the west base of the same maṇṭapa. A record in the forty-fifth year of the Chōla king Kūlottuṅga-Chōladeva (I?). Records gift of thirty-two cows.


372. 221 of 1904.—(Tamil.) On the north base of the same maṇṭapa. A record in the eighteenth year of the Chōla king Rājarāja-Rajēsvarivarman (985—1013). Records that allotments were made for daily requirements.

373. 222 of 1904.—(Tamil.) On the east wall of the first prākāra of the same temple. A record in the thirteenth year of the Chōla king Rājēsvarivarman alias Tribhuvanachakravartin Rājadhirājadēva II (1171—86). Records a gift of land made by Śēṅgēnī Ammaiyappan Pāṇḍi alias Rājarāja Śambuvarāyan. Quotes the fifth year of the king’s reign and mentions the donor’s grandfather, who claims to have conquered the Pāṇḍya country. See Ep. Ind., Vol. IX, p. 212. Date corresponds to Wednesday, 8th July 1181, in all probability.

374. 223 of 1904.—(Tamil.) On the south wall of the same prākāra. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladeva III (1178—1216). Records that two chiefs pledged themselves to be loyal to Śēṅgēnī Ammaiyappan Rājarāja Śambuvarāyan, “who took the Pāṇḍya
country.” [Evidently Šeṅgēṇi Ammayappa helped Kulōtuttuṅga III in a campaign against the Pāṇḍya.]

Singavaram.

375. 224 of 1904.—(Tamil.) On the east wall of the central shrine in the Raṅganātha temple. A damaged record.

376. 225 of 1904.—(Tamil.) On the east base of the manṭapa in front of the same shrine. A record in the thirtieth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōtuttuṅga-Chōladēva (unidentified). Records gift of thirty-two cows for a lamp.

377. 226 of 1904.—(Tamil.) On the same base. A record of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīrapāṇḍyadēva, the date of which is lost. Beginning built in. [Was he the same as the successor of Vikrama Pāṇḍya?] 

378. 227 of 1904.—(Tamil.) On the east base of the manṭapa in front of the central shrine in the same temple. A record in the seventh year of the Chōla king Parakēsivarman alias Udaiyār Rājendradēva (1050—63?). Records gift of a lamp by a chief to atone for having stabbed a military officer. See S.A. 393, 570, 580, 594, etc.


380. 229 of 1904.—(Tamil.) On the east wall of the central shrine in the ruined Ādivarāha-Perumāl temple in the same village. A record of the Vijayanagara king Pratāpa-Dēvarāya-Mahārāya (whom Venkayya considers to be the younger brother of Dēvarāya II) in Paridhāvin. Records that a certain private individual and his family were made over to the temple of Panṛi-Ālvār to look after the lamps. See 665 of 1904 at Tirumullaiāvāyil in Chingleput district for the same chief.

381. 230 of 1904.—(Tamil.) On the same wall. A record of the Vijayanagara king Pratāpa-Dēvarāya-Mahārāya in Krōdhin. Records a gift similar to that in No. 229. See S.A. 380.

382. 231 of 1904.—(Tamil.) On the south base of the same shrine. A record in the thirtieth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Kulaśēkharadēva I (1268—1308). Records gift of land. See Ep. Ind., Vol. VIII, p. 277, where it is pointed out that the date corresponded to Wednesday, 31st July 1297.

383. 232 of 1904. (Tamil.) On the same base. A record of the Vijayanagara king Mallikārjuna-Mahārāya, son of Dēvarāya—
Mahārāya II 'who had witnessed the elephant hunt,' in Ś. 1378, Dhātri. Records a gift similar to that of No. 380.

384. 233 of 1904.—(Tamil.) On the west base of the same shrine. A record in Kīlaka. Records a gift similar to that of No. 380 above.

385. 234 of 1904.—(Tamil.) On the north base of the same shrine. A record of the Vijayanagara king Kumāra-Viruppana-Ucāiyār (i.e., Virūpāksha I, son of Harihara II) in Kshaya (Ś. 1309). Records a gift similar to that of No. 229. [The name Kumāra has been added to distinguish him from his namesake, the son of Bukka I, who seems to have had nothing to do with the Tamil country.] Virūpāksha, according to the Álampūndi grant (Ep. Ind., Vol. III, p. 224 ff.) and the Sanskrit drama Nārāyanavilāsa conquered the Tōṇḍira, Chōḷa and Pāṇḍya countries. See S.A. 336.

386. 235 of 1904.—(Tamil.) On the same base. A damaged record of the Vijayanagara king Sadasivadeva-Mahārāya in Ś. 1483, Durmati. The king bears Śāluva birudas.

387. 236 of 1904.—(Telugu.) On the Eḷḷukkuṭṭaippārai in the same village. A private record in Kālayukta.

388. 237 of 1904.—(Tamil.) On two boulders at the foot of the hill in the same village. Records the foundation of a village called Śṛkaraṇappaperunjēri at the request of an agent of Nlagaṅgaraiyān Annavaṇṇatadiṭigal for providing offerings and for burning lamps in the temple of the Álvār at Panṭikunru.

389. 238 of 1904.—(Tamil.) On a rock in the Tirunātharkunru near the same village. Records the niśidika of Iḷaiyappadārār who fasted for 30 days. The reference is to the Jain habit of religious suicide.

390. 239 of 1904.—(Archaic Vāṭṭeḻuttu.) On the same rock. Records the niśidika of Chandrānandi-āchārya who fasted for 57 days.

KALLAKURCHI TALUK.

*Kallakuruchchi.*

390-A. A C.P. grant of “Raṅga (VI)” dated A.D. 1644-5 (Tāraṇa, Phalguni Śu. di 12), recording the grant of this village (surnamed Chinnamaṣṭiṣamudram) in the kingdom of Tiruvaḍi to Kōṇḍappa, son of Yellamarāja of the Kavundinyagōtra, Āpastamba śūtra and Yajuś śākha. It is in Nandinagari character and is of great value in the history of the last Vijayanagara dynasty. See Ind. Antq., Vol. VIII, pp. 153-60 and Tam. and Sans. Inscrs., pp. 196-203.

Tiruvaṅgaṁ.

391. 66 of 1906.—(Tamil.) On the right and left walls of the entrance into the Raṅganāṭha temple. A record of the
Vijayanagara king Vīrapratāpa Kṛishṇadēva-Mahārāya-Achhyuta-
dēva-Mahārāya-Sadāśivadeva-Mahārāya in Ś. 1480 expired, Piṅgaḷa. Records gift of three villages to the Raṅganātha temple at Utтарa-Tiruvanāmargam by the Mahāmanḍalesvara Obaladēva-Mahārāya, son of Kōṇṭayya-Mahārāja and grandson of Rāmarāja-Koṇḍūrajadeva-
Mahārāja of the Atrēyagōtra, the Yajus śākha and the Āpastamba sūtra. The villages belonged to Mudiyanū-paṟṟu in Vaiḍilamb-
baṭṭuchchavāḍi, a subdivision of Kūrūkkaṅkūṟam, a district of Meygunra-valanāḍu in Magadai-maṇḍalam granted to the donor by Sadāśivadeva Mahārāya. In the beginning, Mudiyanūrpaṟṟu is said to be on the southern bank of the Peṇṉar river in Tiruvāḍi-rājyam, which belonged to Magadai-maṇḍalam.

TINDIVANAM TALUK.

Giḍaṅgil.

392. 222 of 1902.—(Tamil.) On the south wall of the Bhakta-
parādhīvara shrine. A record in the twenty-first year of the Chōḷa
king Rājakēsarivarman alias Chakravartin Kulottuṅga Chōḷadēva
(1?). Records gift of sixteen cows for a lamp.

393. 223 of 1902.—(Tamil.) On the same wall. A record in
the twenty-first year of the Chōḷa king Rājakēsarivarman alias
Chakravartin Kulottuṅga-Chōḷadēva. Records gift of forty-five
sheep for a lamp by “the father of a boy of six years, who had
accidentally killed another boy of seven years with the sickle in
cutting wood.” See S.A. 378 for a similar example.

394. 224 of 1902,—(Tamil.) On the west wall of the same
shrine. A record in the thirtieth year of the Chōḷa king Rājakēsari-
varman alias Chakravartin Kulottuṅga-Chōḷadēva. Records gift of
gold for a lamp and of cows for offerings.

395. 225 of 1902.—(Tamil.) On the south wall of the maṇṭapa
in front of the same shrine. A record in the tenth year of the
Chōḷa king Parakēsarivarman alias Tribhuvanachakravartin Vik-
rama-Chōḷadēva (1118–35). Records gift of gold for four lamps.

396. 226 of 1902.—(Tamil.) On the same wall. A record in
the third year of the Chōḷa king Parakēsarivarman alias Tribhuvana-
chakaravartin Kulottuṅga-Chōḷadēva (III). Records sale of land.
Mentions the twelfth year of Vikrama-Chōḷadēva. See Ep. Ind.,
Vol. VII, pp. 171–2. Dr. Kielhorn points out that the date is irregular.

397. 227 of 1902.—(Tamil.) On the same wall. A record in
the second year of the Chōḷa king Parakēsarivarman alias Uḍaiyār
Ādhirājēndradēva. This is stated to be a copy of an older inscrip-
tion. Records gift of land to an image which the donor had set up
in the temple. [Ādhirājēndra was the son of Rājakēsarivarman
Vīra Rājēndra I, 1063–70.]
398. 228 of 1902.—(Tamil.) On the same wall. A record in the eighteenth year of Sakalālokachakravartin Rājanārayaṇa-Sambuvarāyaṇ. Records gift of taxes.

399. 229 of 1902.—(Tamil.) On the same wall. A record of the Vijayanagara king Vijaya-Bhūpatirāya (1331–44), the date of which is lost. Records gift of land.

**Kunimēdu.**

The place is interesting as the site of an early English factory which was established in 1682 and abandoned on the purchase of *Fort St. David* from the Mahrattas in 1698 and the remains of which are still to be seen. (See *Mudras Manual*, Vol. III, p. 209 and Garstin’s *South Arcot*, p. 407.)


**Olakkūr.**

402. 351 of 1909.—(Tamil.) On the south wall of the Agastyēśvara temple. A record in the forty-first year of the Chōla king Rājakēśarivarman *alias* Chakravartin Śrī-Kulottuniga-Chōladeva (I). Records that a private individual paved the floor of the central shrine, set up the *śripādapiṭha* (pedestal) and a neytaṅgi (lamp-post), consecrated an image of Vighnēsvara and granted gold for a lamp, to the temple of Tiruvagattisvaramūdaiya-Mahādevar at Ulakkaiyūr *alias* Rājamahendranallūr in Oymā-naḍu *alias* Vijayarājendra-valanādu, which was a subdivision of Jayāṅgondha-Chōlamanḍal. [Rājamahendranallūr was evidently founded by Rājamahendra, the son of Rājendra (1050–62) and predecessor of Vīra Rājendra I [1064–70].]

403. 352 of 1909.—(Tamil.) On the same wall. A record in the fourth year of Chōla king Rājakēśarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva II, 1171–86. Records a hunting accident in expiation of which the party who committed the offence were ordered to give thirty-two cows and one bull to the shrine of Vātāpi-Viṭāṅkar in the temple of Tiruvagattiśvaramūdaiya-Mahādevar at Ulakkaïūr *alias* Rājamahēndranallūr, by the Brahmins of the village assembly so that “he may escape the possible mischief of the revengeful soul of the victim”. See S.A. 378.

404. 353 of 1909.—(Tamil.) On the west wall of the same temple. An unfinished record in the fifth year of the Chōla king
Rajakēsarivarman *alias* Tribhuvanachakravartin Kulottuṅga-Chōladeva. Refers to a gift of gold, made by Rājendra-deva (evidently Parakesarivarman Rajendra 1050-63), for a stone building to the god Tiruvagattisuramuḍaiya-Mahādeva at Ulakkaiyūr *alias* Rājamahēndranallūr in Oymānādu *alias* Vijayarājendra-valanādu, which was a district of Jayaṅgoṇḍa-Chōlamanḍalam. Rājendra had placed 100 Kaḷanju of gold in the "hands of the residents. The latter completed only the first five Aṅgas of the temple and stopped work. Half the money was still in arrears but "disappeared owing to bad time." Consequently the stone temple originally intended by Rājendra was never completed. The servants of the temple complained against this conduct of the villagers and on this the latter agreed to supply an image of Sōmaskanda, instead of accomplishing their original bargain.

405. 354 of 1909.—(Tamil.) On the north wall of the same temple. A record in Vibhava of the Vijayanagara king Ariyana-Uḍaiyar (i.e., Harihara II). Concessions granted to the Kaikkōlar (weavers) living in the streets surrounding the temple. These migrated in a body without paying the dues to the temple, as a result of which, it was financially ruined and had to be closed. Subsequently they were persuaded to return and open their looms, paying revised assessments decided upon by the authorities.

406. 355 of 1909.—(Tamil.) On the door-post of the entrance into the same temple. A record in the forty-first year of the Chōla king Rajakēsarivarman *alias* Chakravartin śrī-Kulottuṅga Chōladeva (I, 1070-1118). Mentions the charities recorded in No. 351 at the end of which this inscription on the door-post, is referred to.

407. 356 of 1909.—(Tamil.) On a slab set up in the Brahman street in the same village. In archaic characters, “which may be assigned to the Pallava or the early ‘Gaṅga-Pallava’ period.” Records that the much-worn image at the top of the slab was caused to be cut by the king. The image itself, perhaps, represents Piridiviṅḍaṅga-kurati. The inscriptions shows that Jainism was under royal support in the district. Nandivarman cut out, for example, a similar image at Paṅchapāṇḍavamalai near Arcot.

408. 357 of 1909.—(Tamil.) On a slab (*a virakal*) set up near the village-munsif’s chāvaḍi in the same village. Refers to Kampapperumāl and to the death of a hero on the occasion when this town was devastated. The occasion of the destruction of the city is not known. Kampapperumāl is identified by Mr. Krishna Sastri with Kampavarma of the ‘Gaṅga-Pallava dynasty.’

*Olindiyappattu Araśili*

409. 194 of 1902.—(Tamil.) On the south wall of the Aśvattheśvarā shrine. A record in the sixth year of the Chōla king
Tribhuvanachakravartin Vikrama-Chōladēva (III8–35). Records gift of twelve sheep for a lamp.

410. 195 of 1902.—(Tamil.) On the east wall of the maṇṭapa in front of the same shrine. A record in the twelfth year of the Chōla king Parakēsarivarman alias Chakravartin Vikrama-Chōladēva (III8–35). Records gift of 96 sheep for a lamp.


412. 197 of 1902.—(Tamil.) On the south wall of the same maṇṭapa. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōladēva (III8–35). Records gift of four cows for a lamp.

413. 198 of 1902.—(Tamil.) On the same wall. An incomplete record in the third year of the Chōla king Kulōttuṅga Chōladēva.

Perumāṇḍūr (evidently a Jain centre in the ancient period).

414. 219 of 1902.—(Tamil.) On a pillar of the maṇṭapa in front of the Chandranātha shrine. A record in the fourteenth year of the Chōla king Kulōttuṅga-Chōladēva (III ?). Records that Rājarāja-Śambuvarāyan granted land to the image of Yakshi. [Chandranātha or Chandraprabhā was the eighth Tṛthaṅkara of the Jains.]


416. 221 of 1902.—(Tamil.) On the north wall of the same shrine. A record in the fifteenth year of the Chōla king Kulōttuṅga-Chōladēva (III ?). Records gift of land by Rājarāja-Śambuvarāyar.

Perumukkal (Permacoil of Orme).

The place has been connected by tradition with the Rāmāyaṇa and the local hill is called the hermitage of Vālmīki, and the local deity Vālmīṣura mudaiya Mādevar. The village was formerly called Perumukkil, for the legendary origin of which see S.A. Gasr., p. 366. The isolated rock which rises out of the plain in this village and which has the temple referred to below on its summit, was fortified in the eighteenth century and saw much fighting between the English and the French. The following epigraphs have been recorded. The earliest belongs to Kulōttuṅga I, but the temple was erected in Vikramachōla’s reign. See 421.
417. 36 of 1905.—(Tamil.) On slab set up in a field near the village. A record of the Vijayanagara king Venkaṭapatidēva-Mahārāya I in Ś. 1511 expired, Vīrodhin. Records gift of land by Venkaṭappa-Nāyaka for the merit of Timmakkal at the order of Bommu-Nāyaka, son of Nagama-Nāyaka. Koṇḍama-Nāyaka, son of Kṛishṇappa-Nāyaka, is also mentioned. See N.A. 204 and 553.

418. 37 of 1905.—(Tamil.) On a rock to the right of the way up the hill in the same village. A record in the sixteenth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōtuṅga-Chōḷadēva I (1070—1118). Records gift of 30 cows for a lamp to the temple of Tirumalai-Tiruvanmiśvaramuḍaiya-Mādēvar at Perumūkkil. Registers also other gifts made in the forty-third and forty-fifth years.

419. 38 of 1905.—(Kanarese.) On a slab to the left of the same way. Records that a certain Lingappa, son of Chikka-Kōṇeri-Nāyaka of Paḍaiyūṭu built the steps.


421. 40 of 1905.—(Tamil.) On the west wall of the same shrine. A record in the third year of the Chōla king Vikrama-Chōḷadēva. Records the building of the temple by Kakkū-Nāyakan alias Kanakarāyan.

422. 41 of 1905.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōḷadēva (1118—35). Records gift of the land to the temple of Tiruvāmīga-Iśvaramuḍaiyār.

423. 42 of 1905.—(Tamil verse.) On the south wall of the same shrine. Mentions Timmaya-Polaya.

424. 43 of 1905.—On the north wall of the maṇḍapa in front of the Mukhyāchalēsvara temple on the hill. A record in the seventh year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. Records gift of a salt-pan to the temple of Vālmīkiśvaramuḍaiya-Nāyanār. The salt-pan had been enjoyed by the temple for a long time but, had lain unused since the time of Pallavan Köpperuṅjiṅgar.

425. 44 of 1905.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Rājadhirājadēva (II, 1078—86.) Records gift of 32 sheep for a lamp to the temple of Tiruvāmīśuramuḍaiya-Mahādevar.


428. 47 of 1905.—(Sanskrit and Grantha.) On the south wall of the same maṇṭapa. Records in Ś. 1090 the gift of a pot by a chief who belonged to the Vrishabha family.

Sandamangalam (Śendamaṅgalam).

[It was evidently the capital of Köpperuṇjiṅga Dēva. See S.A. Gazr., p. 377.]

429. 68 of 1903.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine in the Āpatsaḥāyēśavara temple. Records in Saumya gift of land by Jakkaṇa-Uḍaiyār (?).

430. 69 of 1903.—(Tamil.) On the same wall. A record in the seventeenth year of the Pallava king Sakalabhuṇabhacakra-vartin Köpperuṇjiṅgadēva. Records gift of money for two lamps.

431. 70 of 1903.—(Tamil.) On the same wall. A record in the second year of the Pallava king Sakalabhuṇabhacakra-vartin Köpperuṇjiṅgadēva. Records gift of 32 cows and one bull for a lamp.

432. 71 of 1903.—(Tamil.) On the same wall. A record in the ninth year of the Pallava king Sakalabhuṇabhacakra-vartin Köpperuṇjiṅgadēva. Records gift of 32 cows and one bull for a lamp.

433. 72 of 1903.—(Tamil.) On the same wall. A record of the Vijayanagara king Vira Pratätapa-Dēvarāya-Mahārāya (II) in Ś. 1352, Saumya. Records that the king granted the two villages Kallakurichchi and Aḍur.

434. 73 of 1903.—(Tamil.) On the same wall. Records in the fifth year gift of land for ten lamps.

435. 74 of 1903.—(Grantha and Tamil.) On the west wall of the same maṇṭapa. A record of the Vijayanagara king Vīra Krīṣṇadēva-Mahārāya in Ś. 1439, Īṣvara. Describes the king’s conquests in the north-east and records an order which he issued at Bevāda. This is a very important epigraph which gives an independent account of Krīṣṇadēva’s conquests. See 574 of 1902 at Tiruvanṭhamalai, and inscriptions at Amaravati. The inscription is to the effect that Krīṣṇadēva, while staying in the bank of the Krīṣṇavēnī between the Anantaśāyin temple at Uṇḍavalli (Guntūr Taluk) and Mallikārjuna temple of Bevāda, remitted 10,000 gold
pieces in favour of the temples between the Gaḍilam and Veḷḷar and from Koṭṭaikkara wall to the sea. [This donation is confirmed by 288 of 1903 at Tiruppālattur, 125 of 1904 at Tīrthanagari and 511 of 1905 at Kaṇṇanūr.]

436. 75 of 1903.—(Tamil.) On the same wall. An incomplete record in the fifth year of the Pāṇḍya king Tribhuvanachakravartin Königērīmekonḍān Vīra-Pāṇḍyadēva. Records gift of land by the king.

437. 76 of 1903.—(Tamil.) On the north wall of the same maṇṭapa. A record in the nineteenth year of the Pallava king Sakalabhuvanachakravartin Köpperuṇjiṅgadēva. Records gift of sixty cows by the king.

438. 77 of 1903.—(Tamil.) On the gōpura of the same temple, right of entrance. A record of the Pāṇḍya king Tribhuvanachakravartin Königērīmekonḍān Parākrama Pāṇḍyadēva. Records gift of land.

439. 78 of 1903.—(Grantha and Tamil.) In the same place. A record in the fourth year of the Pāṇḍya king Vikrama Pāṇḍyadēva. Records gift of land by the king.

440. 79 of 1903.—(Tamil.) On the same gōpura, left of entrance. Records in the seventeenth year gift of land. Mentions Ellāndalaiyāna-Perumāl.

441. 80 of 1903.—(Tamil.) In the same place. Records in the seventeenth year gift of land. Mentions Ellāndalaiyāna-Perumāl.

442. 81 of 1903.—(Tamil.) In the same place. A record in the seventeenth year of the Pāṇḍya king Sundara Pāṇḍyadēva. Records that the king granted land to provide for the worship on “the day of Ellāndalaiyāna-Perumāl.”

Sīṟṟāmūr (Ṣittāmūr).

This is the most important Jain centre in the district and the headquarters of the head of all South Indian Jains. See S.A. Gaer., p. 367.

443. 201 of 1902.—(Tamil.) On a slab built into the floor close to the well in the Pārśvanātha temple. A record in the seventeenth year of the Chōḷa king Rājakēsarivarman. Records gift of a lamp.

444. 202 of 1902.—(Tamil.) On a slab built into the floor of the maṇṭapa in front of the Malainātha shrine in the same village. A record in the tenth year of the Chōḷa king Rājādhīrājadēva. Records gift of land.

445. 203 of 1902.—(Tamil.) On the base of a boulder at the back of the same shrine. Mentions Kāḍavarkōṇpāvai, the queen of a Chōḷa king. [Does Kāḍavarkōṇ refer to Köpperuṇjiṅgadēva? See N.A. 224 and S.A. 223.]
Tindivanam, like its suburb Giḍaṅgil, was in Oyṃāṇāḍu. For a description of the Antiquities of the place see S.A. Gasr., pp. 368—70.

446. 141 of 1900.—(Tamil.) On the south wall of the central shrine in the Tinтриṇiṇ्वvara temple. A record in the tenth year of the Chōla king Rājarājakēsarivarman (Rājarāja I). Records gift of land for the maintenance of a musician who was to play on the lute and of a vocalist to accompany the lute (vīṇai). The vīṇai was thus in use in the tenth century. “Of course there is nothing in this to show that the old Dravidian musical instrument Yā had been superseded about this time by the vīṇai.” [See Seshagiri Sastri’s Rep. Sans., Tam. MSS., 1897, p. 58 and my article on Nathamuni in Chris. Coll. Magas., Aug. 1915.]

447. 142 of 1900.—(Tamil.) On the west wall of the same shrine. A record in the eighteenth year of the Chōla king Rājarāja-Rājakēsarivarman (985—1013). Records gift of land.

448. 143 of 1900.—(Tamil.) On the west wall of the same shrine. A record in the fifth year of the Chōla king Rājakēsarivarman. Built in in the middle. Records gift of lamps to the temple of Tiruttirinīṇ्वvara at Kiḍaṅgil.

449. 144 of 1900.—(Tamil.) On the west wall of the same shrine. A record in the eleventh year of the Chōla king Rājarājakēsarivarman (Rājarāja I). Records gift of a lamp.

450. 145 of 1900.—(Tamil.) On the north wall of the same shrine. A record in the sixteenth year of the Chōla king Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva (Kulōttuṅga I). Records gift of three lamps.


453. 206 of 1902.—(Tamil.) On the same wall. A record in the thirty-ninth year of the king whose name is not mentioned. Records that a certain Kāḷavarāyan lowered the taxes on Giḍaṅgil to three-quarters of the original amount. See S.A. 445.

455. 208 of 1902.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Rājarājakēsarivarman. Records gift of ninety sheep for a lamp.


457. 210 of 1902.—(Tamil verse and prose.) On the same wall. Records the building of the manṭapa.


463. 216 of 1902.—(Tamil.) On the north wall of the same manṭapa. A record in the seventeenth year of the Chōla king Rājarāja-Rājakēsarivarman (985—1013). Records that a royal officer made enquiries regarding the affairs of the temple. An incomplete record.

464. 217 of 1902.—(Marathi.) On a stone built into the floor of the prākāra of the Lakshmi-Narasimha-Perumāl temple in the same village. Records in Ś. 1554, Manmatha (wrong), the construction of buildings in the fort by Khan Alisan-Ambarkhan Saheb (the Killadar of Ginge in 1677 and victim of Sivaji’s ambition. See S.A. Gasr., p. 350).


466. 30 of 1905.—(Tamil.) On the gopura of the Tintriṇśvara temple. A record of the Vijayanagara king Rangayadēva-Mahiśrāya (1578—1586), son of Tirumalaideva-Mahārāyār, in Ś. 1505 expired, Svabhānu. Records that Viṭrapa-Nāyaka, son of Pappu-Nāyaka of Velur, who was apparently the Governor of Paḍaiśṭūra-rājya, and the principal inhabitants and others living in the
six countries and eighteen districts ordered that tolls should be
levied according to a fixed scale on all the articles brought into the
market at Gianaţgir on Wednesdays and that the proceeds should
be spent in repairs of the Tintriniśvara temple.

467. 31 of 1905.—(Tamil.) On the gopura of the Tintriniśvara
temple, left of entrance. A record of the Vijayanagara king
Venkaṭapatirāya in Ś. 1525 expired, Śobhakrit. Records that the
weavers were ordered to pay a tax, the proceeds of which went to
the temple. Mentions Bommu-Nāyaka, agent of Nāgama-Nāyaka.

468. 32 of 1905.—(Tamil.) At the entrance into the maṇṭapa
of the Lakshminarasimha-Perumāl temple in the same village,
right side. A record of the Vijayanagara king Gaṇḍakaṭṭāri Śalūva
Achuytarāya Mahārāya in Ś. 1453 expired, Khara. Built in at
the end. Records gift of land. Mentions Mallappa, son of the
minister Tipparasar.

469. 33 of 1905.—(Tamil.) In the same place, left side. A
record of the Vijayanagara king Sadāśivadēva Mahārāya in Ś.
1464 expired, Klāka (wrong). Records the gift of a village for the
merit of the Mahāmaṇḍalēsvāra Rāmarāja Chinna-Timmaiyyadēva
Mahārāya. See N.A. 148.

470. 34 of 1905.—(Tamil.) On the north wall of the same
maṇṭapa. Mentions in Ś. 1439 expired, Īśvara, a certain Perugu
Appalaiya of the Śrīvatṣa gotra.

471. 35 of 1905.—(Tamil.) On the south wall of the same
maṇṭapa. A record of the Vijayanagara king Viraṭratāpa Krishpa-
rāya-Mahārāya in Ś. 1474 (mistake for 1434) expired, Āṅgirasa.
Records gift of land by Tirumalai Nāyaka (the governor of the
Tindivanam śma) to Appili of the Śrīvatṣa gotra, son of the
minister Mattarasā.

Vayirapuram.

472. 253 of 1913.—(Tamil.) On the south base of the Soma-
sundarēsvāra temple. A record in the fourth year of the Chōḷa
king Parakēśarivarman alias Rājēndra-Chōḷadēva (I). Records gift
of ninety sheep for a lamp by Śāraṇamani to the temple of Tiru-
nandēsvaram-Uḍaiyār at Vayiramēghapuram alias Janānāthapuram
in Tirunallūr-nāḍu, a subdivision of Ōmyā-nāḍu in Jayaṅgondaśōla-
maṇḍalam.

473. 254 of 1913.—(Tamil.) On the same base. A record in
the ninth year of the Chōḷa king Parakēśarivarman alias Rājēndra-
Chōḷadēva (I). Records gift of ninety sheep for a lamp to the same
temple. Vayiramēghapuram is here called a city (nagaram).

474. 255 of 1913.—On the west base of the same temple. A
record in the ninth year of the Chōḷa king Parakēśarivarman alias
Chakravartin Vikrama-Chōḷadēva (1118-35). Records gift of
twenty-four sheep for two lamps to the same temple by Perān Pichchan for the merit of a private individual whom his arrow had killed by accident. See S.A. 378.

475. 256 of 1913.—(Tamil.) On the same base. A record in the sixth year of the Chōla king Parakāsarivarman alias Tribhuvanachakravartin Vikrama-Chōjadēva. Records gift of land, exempted from Śīvari and peruvāri, for maintaining various services in the same temple by the residents (urōm) of Vayiramēghapuram alias Jananāthanallūr, in Tirunallūr-nādu, a subdivision of Ōmyā-nādu.

476. 257 of 1913.—(Tamil.) On the north base of the same temple. A damaged record in the sixth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōjadēva (1158–35). Seems to register a gift of land which was situated in Yeyilūr, a hamlet of Vayiramēghapuram, by the residents (urōm) of the latter village.

477. 258 of 1913.—(Tamil.) On the same base. Records gift of land to the temple of Mūlasthānamudaiya-Mahādeva at Vayiramēghapuram, by the inhabitants (urōm) of the village.

TIRUKKOYLUR TALUK.

Āmūr.

478. 307 of 1910.—(Tamil.) On a boulder in a field. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land by Chēdiyarāya and the headmen of the village to the temple of Tiruvagattēsvaramudaiya Mahādeva at Āmūr in Tirumunaippādī Mēl-Āṃmūrnādu. Registers also a gift of land for a lamp to the same temple by a certain Kulōtṭuṅga-śōla-Kaḍavarāyar.

Aragaṇḍanamūr.

The temple of this place which is noted for its fine gōpura, its elaborate sculptures and some rock-cut remains (consisting of three caves) contains the following epigraphs:—


479-B. On a stone south of the inner temple and Mahāmaṇṭapam. Records that Perumbāḍikāval village was granted as a free gift to
the local Bhaṭṭas by Rājendrachōla chēdirāya in the third year of the reign of Kōpperuṉjiṅgadēva. See Ins. S. Dts., p. 140, No. 24.


481. 387 of 1902.—(Tamil.) On the south wall of the same shrine. A record in the thirty-second year of the Chōla king Tribhuvanachakravartin Kūlottuṅga-Chōladēva. Records repairs to the temple of Opporuvarumillāda-nāyanār at Tiruvaraiyaninallūr by a native of the Pāṇḍya country. [The Mack. MSS. mistake the word Tirukkarrāli for a jewel and give the donor's name as “Andoovanna Pattana Swami”. See Ins. S. Dts., p. 142, No. 26.]


484. 390 of 1902.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Kūlottuṅga-Chōladēva. Records gift of three lamps to the god and of land to an image of the goddess; which the donor had set up himself. Ins. S. Dts., p. 142, No. 29.

485. 391 of 1902.—(Tamil.) On the same wall. A record in the eighth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. Records gift of land. [See Ins. S. Dts., p. 142, No. 30. The Mack. MSS. give another record in the second year of the king saying that the village of the Vikrama-Pāṇḍya was granted for the god's festival. See Ins. S. Dts., p. 142, No. 27.]

485-A. On the north side of the Mahāmaṇṭapam. A grant of 1,000 kuḷīs of land south of “Authitoomb village” to one “Vanicutapayer” at Tirukkoṉil in the reign of Kōpperuṉjiṅgadēvar. Ibid., No. 28. See S.A. 68 above.

485-B. In the same place. Grant of the village of Šembiyan Mahādēviyūr. The king's name is obscure. Ins. S. Dts., p. 143, No. 31.

Elvānaṅsur.

The ancient name of this place was Šōḷakērālachaturvedimāṅgalam or Irayanāṟaiyūr. Šōḷakērāḷa is mentioned among the relations of Parākēsarivarman Rājendradēva (1052—63) for whom he is said to have provided kingdoms and provinces. S. Ind. Ins., Vol. III, No. 26.

487. 129 of 1906.—(Tamil.) On the same wall. A mutilated record in the seventeenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Śrī-Rājarājadēva (II) on Sunday, December 2, A.D. 1162. The village is also called Śrī-Śoḷakēraḷa-chaturvedimāṅgalam. See Ep. Ind. IX, 209. 10.

488. 130 of 1906.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuvanachakravartin Viṟarājēndra Chōlađēva. Records gift of money for a lamp.

489. 131 of 1906.—(Tamil.) On the same wall. A mutilated and unfinished record in the eighteenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Śrī-Rājarājadēva (II).


492. 134 of 1906.—(Tamil.) On the same wall. An incomplete record in the fourteenth year of the Chōla king Rājarājadēva. Records gift of money for a lamp. The temple is called Udaiyār Ŭrb āgaṅgondaruliya-Nāyanār. Refers to Tirumalai (i.e., the hill on which the temple is believed to be built).

493. 135 of 1906.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Udaiyār Śrī-Rājēndra-Chōlađēva (I). Registers an endowment for repairs to be made every ten years from the interest. The temple is called ŭruḍaiya Paramēśvarar.


496. 138 of 1906.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of thirty-two cows for a lamp, by a man
who, in the course of a boar chase, shot a person by mistake. See S.A. 378, etc.

497. 139 of 1906.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājādhi-
rajadēva. Records gift of money for two lamps.

498. 140 of 1906.—(Tamil.) On the same wall. A damaged record in the fifteenth year (=Wednesday, April 5, A.D. 1161) of the
Chōla king Parakēsarivarman alias Tribhuvanachakravartin Rāja-
rājadēva (II). Seems to record a gift of land. See Ep. Ind., Vol. IX,
No. 209.

499. 141 of 1906.—(Tamil.) On the west wall of the same prākāra. A record in the fifth year of the Chōla king Parakēsari-
varman Śrī-Rājēndra-Chōladēva (I). Records gift of land for a
flower garden.

500. 142 of 1906.—(Grantha and Tamil.) On the same wall.
A much damaged record of the Vijayanagara king Krishnāraya in Ś. 1439 expired, Īsvara. A few words traced here and there in
the first few lines show that the passage describes the conquests of
Krishnāraya.

501. 143 of 1906.—(Tamil.) On the north wall of the same prā-
kāra. An incomplete record in the twenty-fourth year of the Chōla
king Rājarājakēsavarman alias Śrī-Rājarājadēva (I, 985—1013).
Records gift of money. The characters are later than the period of
Rājarāja I. The same remark applies to the inscriptions of
Rajēndra-Chōla I found in this temple.

502. 144 of 1906.—(Tamil.) On the same wall. A record in
the nineteenth year of the Chōla king Rājarājadēva. Records gift
of money for a lamp.

503. 145 of 1906.—(Tamil.) On the same wall. A record in
the second year of the Chōla king Śrī-Kulōttuṅga-Chōladēva.
Records gift of money for a lamp.

504. 146 of 1906.—(Tamil.) On the same wall. A record in
the nineteenth year of the Chōla king Rājarājadēva. Records gift
of money for a lamp.

505. 147 of 1906.—(Tamil.) On the same wall. A record in
the second year of the Chōla king Śrī-Kulōttuṅga-Chōladēva.
Records gift of money for a lamp.

506. 148 of 1906.—(Tamil.) On the same wall. A record in
the tenth year of the Chōla king Tribhuvanachakravartin Rāja-
rājadēva (third quarter of the twelfth century?). Records gift of 32
cows for a lamp, under singular circumstances. A woman who
threw a stick at her daughter accidentally hit another girl who
died as a result of it on the twentieth day; and the penalty was
the provision of the lamp by the husband of the lady. See S.A. 378,
570, 580, etc.
507. 149 of 1906.—(Tamil.) On the same wall. A record in the tenth year of the Chöla king Räjakēsarivarman alias Chakravartin Śrī-Kulōttuṅgadēva. Records gift of land. The temple is called Üruḍaiya Paramēśvarar.

508. 150 of 1906.—(Tamil.) On the same wall. A record of the Chōla king Kulōttuṅga-Chōḷadēva, the date of which is lost. Records gift of money for a lamp.


510. 152 of 1906.—(Tamil.) On the same wall. An unfinished record in the seventh year of the Chōla king Tribhuvanachakravartin Śrī-Rajādhīrājādēva (I or II?).


513. 155 of 1906.—(Tamil.) On the same wall. Registers that two persons mentioned by name had the hereditary right of serving on the district police (pādikāval).

514. 156 of 1906.—(Tamil.) On the same wall. Undated. Records the declaration made by a woman before committing suttee (sati).


518. 160 of 1906.—(Tamil.) On the north wall of the same prākāra. A record in the seventh year of the Pāṇḍya king Māra-varman Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Records gift of land for the daily requirements of the temple among which figure rose-water (pannir), musk (kastūri), camphor (karpūram),
European saffron (kuikumam) and sandal paste for external application (mérpúchchu).

519. 161 of 1906.—(Tamil.) On the east wall of the third prákāra of the same temple. A record of the Vijayanāgara king Vijayarāya-Mahārāya in Ś. 1368 expired, Kshaya. A copy of No. 23 of 1905 without the signatures at the end.

520. 162 of 1906.—(Tamil.) On the north wall of the same prákāra. A record in Pramādin of the Vijayanagara king Kampana-Udaiyār. Records gift of cows. Close to this is another inscription dated in the Subhakrit year which records the gift of a lamp.

521. 163 of 1906.—(Tamil.) On the second gopura of the same temple, right of entrance. A record in the thirteenth year of the Chōla king Parakēsārivarman alias Tribhuvanachakravartin Rājarājadeva (II). Records gift of land at the request of Kijiyūr Malaiyamān Periya-udaiyān Nīrērapān alias Rājarāja-Malaiyakula-rāyan by the king while he was at Āyirattali. See S.A. 524.

522. 164 of 1906.—(Tamil.) In the same place. A record in the forty-eighth year of the Chōla king Rājakēsārivarman alias Tribhuvanachakravartin Kūlottuṅga-Chōladeva. Records sale by the Sabhā of land which belonged to two ascending accountants, who had incurred debts and left the village without discharging them. [Shows that the accountant was under the control of the Sabhā.]

523. 165 of 1906.—(Tamil.) In the same place. An incomplete record in the seventeenth year of the Chōla king Vikrama-Chōladeva. Records gift of land for daily requirements. Provision is made for the recital of the hymn Tiruchchāḷal every Sunday. [The author of the Tiruchchāḷal was Māṇikkavāsāga who, in the opinion of Venkayya, was the contemporary of Varagūṇa Pāṇḍya who ascended the throne in 862. See Ep. Rep., 1907, p. 68.]


525. 167 of 1906.—(Tamil.) In the same place. A record in the thirty-fifth year of the Chōla king Rājakēsārivarman alias Tribhuvanachakravartin Kūlottuṅga-Chōladeva (I?). Records gift of land. The temple is called Ērbāgangoṇḍarulīnā Mahādevā at Iraiavanaraiyur alias Śrī-Śōjakērala-Chaturvedimāṅgalam in Paḷur-kūṛram, a district of Mīḷāḍu alias Janaṁaṭha-valanāḍu.

526. 168 of 1906.—(Tamil.) In the same place. A record in the fourth year of the Chōla king Parakēsārivarman alias Tribhuvanachakravartin Vikrama-Chōladeva (II8—35). Records gift of land. The king was at Muḍiṅḍa-Chōlapuram at the time of making the grant.
527. 169 of 1906.—(Tamil.) In the same place. A record in the thirteenth year of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Registers the emoluments of the temple priests and the items they had to provide for offerings.

528. 170 of 1906.—(Tamil.) In the same place. A record in the sixth year of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Rājarājadēva (II). Records the building of the hall (tirumāligai) by Kūdal-Āḷappirandān Mōgan alias Rājarāja-Kāḍavarāyan Nāludikkumvenrān. See No. 524 above.

529. 171 of 1906.—(Tamil.) In the same place. A record in the twelfth year of the Chōla king Trivikrama-Chōladēva. Records gift of money for a lamp.

530. 172 of 1906.—(Tamil.) In the same place. A mutilated record in the sixth year of the Chōla king Tribhuvanachakravartin Vīrārājendrā-Chōladēva. The donor is apparently the same as in S.A. 516 above.


533. 175 of 1906.—(Tamil.) In the same place. A record of the Vijayanagara king Achchinda (Achyuta)dēva-Mahārāya in Ś. 1453 expired, Khara. The king is called a Śāluva and bears the biruda 'the destroyer of the army of the Tulukkar and Oḍḍiyar.' Mentions Bōgaiyadēva-Mahārāja, son of the Mahāmāndalēśvara Timmayarāja. See the above epigraph.

534. 176 of 1906.—(Tamil.) On the slab built into the floor at the entrance into the same temple. A damaged and mutilated record in the seventh year of the Chōla king Rājarājakēśarivarman. Refers to the fifteenth year of Śrī-Uttama Chōladēva, described as the son of Śembiyān-Mādeviyār, and mentions two Mīlāḍu chiefs. As the fifteenth year of Uttama-Chōla corresponded to the seventh year of Rājarāja I, Venkayya infers that the former must have ascended the throne in A.D. 977—78.

535. 177 of 1906.—(Tamil.) On a rock near the Īṭṭaikulam in the same village. A record in the ninth year of the Chōla king Parakēśarivarman aliases Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records remission of taxes in favour of seven
temples by a Milādu chief named Kijiyūr Malaiyamān Sūriyan Rāman *alias* Rājēndra-Chōla Malaiyakularājan. See S.A. 590.


537. 179 of 1906.—(Sanskrit and Tamil.) On the same rock. Records gift of gold by a native of the Pāṇḍya country. As the inscription belongs palaeographically to the ninth century, Venkayya sees in it an evidence of Pāṇḍya activity against Pallava expansion.

**Lōkēśvarapuram.**

538. No. 67 of Mr. Sewell’s list.—(Telugu.) Records a grant of the village of Lōkēśvarapuram as an Agrahāram, in Ś. 1666 (A.D. 1744), Kaliyuga 4845, Raktākshi, by Raghunātha Nāyudu. His father’s and grandfather’s names are given, and he is said to belong to the royal family of “Dēvika Rāja.” The grant is made by permission of the Divāṇam, or Muhammadan government of Yelavānāsūru.

**Pullūrupattu.**

539. No. 69 of Mr. Sewell’s list.—(Telugu.) Records a grant of land for religious purposes in Ś. 1664 (A.D. 1742), Kaliyuga 4843, Dundubhi, by the chief people of the village, “belonging to Yelavānāsūru, in the province of Vāligoṇḍapuruṃ,” under the Subah of Haiderabad.

**Grāmam.**

The Śiva temple here was originally known as Śrī-Aṛuṭṭal-Mahādēva at Muḍiyūr. It was built by a Kērala general of Rājāditya, the son of Parāntaka I.


541. 181 of 1906.—(Tamil.) On the same wall. A record in the third year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Built in at the end. The donor is Mōgan Āḷappirandān *alias* Anapāya-Kāḍavarāyan.


544. 184 of 1906.—(Tamil.) On the west wall of the same shrine. A record in the forty-first year of the Chōla king Parakēsariyarman (Parāntaka I) who took Madurai (Madura) and Jām (Ceylon). Records gift of a lamp.


548. 188 of 1906.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōla king śri Kulottuṅga-Chōlādēva. A few letters are missing at the end of each line. Records gift of a lamp by a person who had by mistake shot a man in hunting. See 378, etc.


550. 190 of 1906.—(Tamil.) On the north wall of the same shrine. A record in the sixteenth year of the Chōla king Parakēsariyarman alias Uḍaiyār śri-Rājendra-Chōlādēva (I, 1011—53). The inscription is incomplete. Below it is found a record of the tenth year of Uḍaiyār śri-Kulottuṅga-Chōlādēva without any introduction.


552. 192 of 1906.—(Tamil.) On the same wall. An unfinished record in the thirty-ninth year of the Chōla king Madiraikōṇḍa-Parakēsariyarman (905—47).

553. 193 of 1906.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Rājakēsariyarman alias Uḍaiyār Rājendra-Chōlādēva (1011—53). Records sale of land. The village is called Parāntaka-chaturvedīmaṅgalam. A fragment of the introduction of Rājendradēva is found at the bottom of the inscription.
554. 194 of 1906.—(Tamil.) On the east wall of the maṇṭapa in front of the same shrine. A record of the Vijayanagara-king Vīra-Viruppana-Uḍiyār, son of Harihararāya (II), in Ś. 1317 expired, Yuvan. Registers an order of Śrīmatu-Nāṇjanāṅgāl to the authorities of the Pokkīnaṅguḍuttaruliya-Nāyanār temple at Grāmam.

555. 195 of 1906.—(Tamil.) On the west wall of the same maṇṭapa. A fragment of record. Mentions Urandai (Uṟaiyūr).

556. 196 of 1906.—(Sanskrit and Tamil.) On the south wall of the Śelvāmbika shrine in the same temple. A record in the eighteenth year of the Pāṇḍya king Jatāvarman Tribhuvanachakravartin Kōnerinmaikoṇḍān Sundara-Pāṇḍyadēva (I, 1251—61). Begins with the words sanasta jagadādhāra. The temple is called Udaiyār Śriyāṭrutal-i-Mulastānamudaiyār Pokkīnaṅguḍuttaruliya-Nāyanār at Grāmam.

557. 197 of 1906.—(Tamil.) On the west and south walls of the same shrine. A record in the fifteenth year of the Pāṇḍya king Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1251—61). Records gift of land. Begins sanastu jagadādhāra, etc. Records that Vīra-Pāṇḍyadēva established a festival called Sundara Pāṇḍyan-sandi. Mention is also made of the time of Kō-Perunjiṅga.

558. 198 of 1906.—(Sanskrit and Tamil.) On the north and west walls of the same shrine. A record in the nineteenth year of the Pāṇḍya king Tribhuvanachakravartin Kōnerinmaikoṇḍān alias Sundara-Pāṇḍyadēva (I, 1251—61). Records gift of land. Begins sanastu jagadādhāra, etc.

559. 735 of 1905.—(Grantha and Tamil.) On the north of the central shrine in the Śivlokanātha temple. A record of the Chōḷa king Madiraikoṇḍa Parakēsarivarman in Kaliyuga 4044, thirty-sixth year, 147 (7,0) 37th day, Saturday, Revati, Makara. Records that Veḷḷānkuṃāra, the Kērala general of Prince Rajāditya son of Madhuṟāntaka, built of stone a Śiva temple at Mauḷigram (i.e., Muḍiyūr) on the Peṇṇai river. [Dr. Kielhorn infers from this that Pāṇṭakā I began to rule between the 15th January and 25th July, A.D. 907. See Ep. Ind. VIII, p. 261.]

560. 736 of 1905.—(Tamil.) On the same wall. A record in the fourth year of the Chōḷa king Parakēsarivarman, who took the head of Vīra-Pāṇḍya (i.e., Āditya II). Records gift of a lamp. The temple is called Śrī-Āṟṟutal-i-Mahādēvar at Triumuḍiyūr in Tirumunaiippāḍi.

561. 737 of 1905.—(Tamil.) On the west wall of the same shrine. A record in the twenty-fourth year of the Chōḷa king Madiraikoṇḍa-Parakēsarivarman (Pāṇṭakā I). Records sale of land.

563. 739 of 1905.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōḷa king Madiraikōṇḍa-Parakēsari varman (Parāntaka I). Records gift of sheep for a lamp by Vellanumārān, a native of Nandikarai-Puttūr in Malai-nādu and the general of prince Rājāditya. See No. 559 above.

564. 740 of 1905.—(Tamil.) On the same wall. A record of the Chōḷa king Madiraikōṇḍa-Parakēsari varman, the date of which is lost. Records gift of gold for a lamp by a native of Kōṭṭārū.

565. 741 of 1905.—(Tamil.) On the south wall of the same shrine. An incomplete record in the third year of the Chōḷa king Uḍaiyār śrī-Rajamahēndradēva.

566. 742 of 1905.—(Tamil.) On the same wall. An incomplete record in the twenty-second year of the Rāṣṭrakūṭa king Kāṇnaradēva (III).


568. 744 of 1905.—(Tamil.) On the same wall. A record in the twenty-third year of the Chōḷa king Madiraikōṇḍa Parakēsarivarman. Records gift of ninety sheep for a lamp by the residents of the district of Tirumunaippāḍi.


Jambai.

This village the antiquity of which is shown by its dolmens and stone circles resembling those at Dēvanūr, Kōṭṭur, Gaṅgavaram, etc. (see Ind. Antq. V, 159 ff.) is also epigraphically rich.

570. 67 of 1906.—(Tamil.) On the north wall of the central shrine in the Jambunāṭha temple. A record in the third year of the Chōḷa king Rājakēsarivarman alias Tirubhuvanachakravartin Kulōttuṅga-Chōḷadēva (I?). Records gift of 64 sheep for two lamps. One Kōvalarāyapēraiyan happened to wound fatally another and the people of the 79 Nāḍus met, threw the blame on him and compelled him to endow 64 cows for two lamps. See S.A. 580.

571. 68 of 1906.—(Tamil.) On the same wall. A record in the fortieth year of the Chōḷa king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva. Records gift of the
village of Kulakkudi *alias* Viraśojaṇallur to the temple of Tiruttāntoni-Iśvaramuḍaiya-Mahādeva at Śaṅbai *alias* Viraśijendrapuram on the northern bank of the Peṅnār in Vānagoppādi (*alias*) Rājendra-valanaṇādu. (Seventy-nine Kaḷanjuṣ cost.)


573. 70 of 1906.—(Tamil.) On the same wall. An unfinished record in the eighth year of the Pāṇḍya king Kōṅerīnmēlkōṇḍān Tribhuvanachakravartin Sundara-Pāṇḍyaḍēva. Records gift of the village of Nariyār-ēndal to the temple.

574. 71 of 1906.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chōla king Rājarāja-Rājakēśarivarman *alias* Śrī Rājarājadēva I (985—1013). Built in at the beginning. Records sale of land by the assembly of Maruvūr *alias* Vayiramēgha-Chaturvēdimangalam on the southern bank of the river Peṅnār in Vānakkoppādi. The village is called Vāḷaiyūr *alias* Nittavinoḍapuram.

575. 72 of 1906.—(Tamil.) On the north and west walls of the same shrine. A record in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land by the Mahāmaṇḍalēśvara Kumāra-Padumadevarasan.


577. 74 of 1906.—(Tamil.) On the same walls. A record in the tenth year of the Pāṇḍya king Kōṅerīnmēlkōṇḍān Tribhuvanachakravartin Kulaśēkharadēva. Records gift of land for celebrating a festival called Kulaśēkaraṇ-śandi.

578. 75 of 1906.—(Tamil.) On the same wall. A record in the twenty-first year of the Chōla king Parakēśarivarman *alias* Uḍaiyūr Śrī-Rājendrā-choḷadēva (1011—43). Records gift of two lamps, one of which was meant for the shrine of Durgā in the temple.

579. 76 of 1906.—(Tamil.) On the same walls. A record in the seventeenth year of Tribhuvanachakravartin Kōṅerīnmēlkōṇḍān. Records gift of the village of Śrīpādanallur which belonged to two residents of Īraivanaraiyūr in Vādagarai Narippalḷi-nādu, a district of Magadai-maṇḍalam, for celebrating a festival called Bhuvenēkavīrān śandi and for repairs.

580. 77 of 1906.—(Tamil.) On the west wall of the same shrine. A record in the twenty-eighth year of the Chōla king Rājarāja-Rājakēśarivarman *alias* Śrī-Rājarājadēva (I). Records
gift of gold (10 kājanjus) for a lamp by a merchant of Jambai for the merit of a native of Nāvalur whom he had stabbed to death for an attempt at the modesty of his concubine. See No. 570 above.


582. 79 of 1906.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājendra-Chōla I. Most of the historical introduction is preserved. The continuation could not be traced.

583. 80 of 1906.—(Tamil.) On the south wall of the same shrine. A record in the third year (A.D. 1054) of the Chōla king Parakēsarivarman alias Uḍaiyar Śrī-Rājendra-deva. Records gift of 32 kāsu for a lamp. The temple is called Tiruttāntōṇgi-Mādevar at Valaiyūr alias Rājendarapuram. Daily Uḷakku oil. The Uḍaiyān of the place compels a lady to pay a tax (by torture) and she takes poison, and so people from all quarters and nāḍus meet, throw the blame on him and compel him to make the gift. See S.A. 580, 570, etc.

584. 81 of 1906.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Rājarājakēsarivarman alias Uḍaiyar Śrī-Rājadhirājadēva. Partly mutilated and incomplete. Seems to record the gift of a lamp (20 kāsu). (Uḷakku oil by Deva-sahāya marakkāl a day).


587. 84 of 1906.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chōla king Rājarāja-Rājakēsarivarman alias Śrī-Rājarājadēva I (985—1013). Records that the Sabhā of Nerkunṟam alias Vayiramēgha-Chaturvēdimāṅgalam gave land in exchange for fields taken up by the bed of their newly constructed tank. [The epigraph shows the Sabha’s control over the village lands.]


590. 87 of 1906.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Kulottuiga-Chōladēva. Records gift of land by a native of Conjeeveram. Mentions Kilijyūr Malaiyamān Ajagiyan Ākaraśūran alias Rājagambhīra Chēdiyarāyar. [See N.A. 489 and 452 which shows that this man was a vassal of Rājarāja III also.]


592. 89 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutadēva-Mahārāya in Ś. 1455 expired Jaya. Registers the privileges and duties of the temple superintendent.


594. 91 of 1906.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Vikrama-Chōladēva, the date of which is lost. Mutilated at the end. A man apparently pushed his wife as a result of which she fell and died. The 1,500 men of the four quarters declared him guilty in their assembly and compelled him to provide for lamps.

595. 92 of 1906.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Parakēsārivarman alias Tribhuvanachakravartin Vikrama-Chōladēva (I) 1118—35). Built in at the beginning. Records gift of 64 cows for two lamps, by a man who in the course of a comparison of martial skill with two Veḷḷālas, killed one of them.

596. 93 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Vṛapatāpa Virūpākshadēva Mahārāya (II) in Ś. 1395 expired, Nandana. A few syllables are missing in each line from the fourth. Records gift of money.


598. 95 of 1906.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin
Kulöttuṅga Chōḷadēva. Records an agreement among the vāṇiyar. See N.A. 206.

599. 96 of 1906.—(Tamil.) On the west wall of the outer manṭapa in the same temple. A record in the sixteenth year of the Pallava king Sakalabhuvanachakravartin Perunjīṅgadēva, corresponding to Monday, 9th December 1258. Records an agreement among the residents of the country to the north of the river Avinai and to the south of the Peṅnai. Ep. Ind., Vol. IX, p. 216.

600. 97 of 1906.—(Tamil.) On the east wall of the second prākāra of the same temple. A record of the Raśṭrakūṭa king Kaṇṇarādēva (Krishṇa III), the date of which is lost. Mutilated at the end and incomplete. The temple is called Tāṇṟōṇi-Iśvaram at Vaṭāgarai-Vaḷaiyōr.


602. 99 of 1906.—(Tamil.) On the wall of the kitchen in the same temple, left of entrance. A record in the fourth year of the Chōḷa king Tribhuwanachakravartin Vijayarājēndradēva. Records the building of the kitchen. [Was the king Raṭādhirāja I ?]

603. 100 of 1906.—(Tamil.) On the south wall of the Akhilāṇḍēśvari shrine in the same temple. A record in the sixth year of the Chōḷa king Raṇḍesvarman alias Udaiyar Śrī-Virarājēndradēva (1063—1070). Records gift of 500 kulīṣ of land to the accountant of Raṭāndrapura by the temple authorities to write temple account, among whom figures the mahāvratin Lakūṭśvara-Paṇḍīta as the head of the pūjāris. A namesake of this pūjāri is seen in a Melpāḍī epigraph of Raṭāndra Chōḷa I (S.I.I., Vol. III, p. 28) and in Baligāmi epigraph of 1035 (Ep. Ind., Vol. V. p. 227). Perhaps all these were the same. Lakūṭśvara Paṇḍīta was evidently a Kāḻāmukha. For the history of this sect see Bhandarkar's Śaivistism, Vaishnavism, etc.


605. 102 of 1906.—(Tamil.) On the west wall of the same shrine. A record in the fourteenth year of the Chōḷa king Tribhuwanachakravartin Kulöttuṅga-Chōḷadēva. Records gift of land to the shrine of Tirukkaṅṭēśvaramudaiyār at Saṅbaidi alias Virarājēndrapuram on the northern bank of the Peṅnār in Vaṇagoppāḍi by Kijīyōr Malaiyāmān Śēdiyārayānāyān Ākaraśūrān alias Raṭajambhīra-Chēdiyarāyan. See S.A. 902 and 647, 687, 736, etc.

606. 103 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagaraka king Aĉutaśyadēva-Mahārāya, son of
Naraśīṅgadeva in Ś. 1554 (for 1454), Nandana. *Refers to the 98 castes included in the idāṅgai and valaṅgai.* Registers an agreement apparently among the weavers to contribute to the maintenance of a *maṭha.* See S.A. 728.

607. 104 of 1906.—(Tamil.) On the north wall of the same shrine. A record of the Vijayanagara king Sadāśivadeva-Mahārāya, son of Śāluva Naraśīṅgadeva-Mahārāya Achyutadeva-Mahārāya in Ś. 1471 expired, Saumya. Records gift of the village of Śuttamalligai for the merit of the king by Adappam Śūrappa-Nāyakkaraiyan Krishnāmama-Nāyakkaraiyan. The village was granted by Rāmappa-Nāyакkar and belonged to Meygunṛada-valanādu *alias* Narippalli-nādu in Magadai-maṇḍalam on the southern bank of the Peṅṉār.


609. 106 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutadeva-Mahārāya, son of Śāluva-Naraśīṅgadeva in Ś. 1552 (for 1452), Nandana. Records gift of the village of Akkaippādi in Meygunṛa-nādu *alias* Narippari-nādu, a district of Magadai-maṇḍalam on the southern bank of the Peṅṉār, for the merit of the king by Vaiyyappa Nāyakkar. The village granted was in the jurisdiction of Veṅkaṭāḍri-Nāyaka.

610. 107 of 1906.—(Tamil.) On a stone lying on the floor close to the south wall of the same shrine. A fragment of record of the Chōla king Madairaikoṇḍa-Parakēsarivarman (905–47), the date of which is lost.

611. 108 of 1906.—(Tamil.) On a slab built into the floor at the second entrance into the same temple. A damaged record in the twenty-fourth year of the Chōla king Madairaikoṇḍa-Parakeśarivarman (905–47). Refers to the building of a maṇṭapa at the city of Valaiyūr by Vīrānarāṇiyār, queen of prince Kaṇṭarāḍītta and daughter of Śōlamādēvīyār.

612. 109 of 1906.—(Tamil.) On the slab set up on the left side of the same entrance. A record in the twenty-seventh year of the Chōla king Karikāla-Chōḷadeva (unidentified). Refers to the grant in former times of Raṇabhīmamaṅgalam by the Vānakōva-raiyār Vīraparumar.

613. 110 of 1906.—(Tamil.) On the south wall of the gōpura at the same entrance. A fragment of record in the twenty-third year of the Rāṣṭrakūṭa king Kaṇṇaradeva (Krishṇa III). Seems to record the gift of a lamp.

614. 111 of 1906.—(Tamil.) On the gōpura of the same temple, right of entrance. A fragment of record in the thirty-fifth year of the Chōla king Madairaikoṇḍa-Parakeśarivarman (905–47). Seems to be an endowment for daily requirements.
615. 112 of 1906.—(Tamil.) In the same place. A record in the twenty-sixth year of the Rāṣṭrakūṭa king Kaṇṭharadeva (Krīṣṇa III). Records gift of 96 sheep for a lamp and gold for offerings to the shrine of Sājya (Sūrya) dēva in the temple of Tiruttanṟonṟi-Aḻvār at Vaiḷaiyūr.

616. 113 of 1906.—(Tamil.) In the same place. A record in the fourteenth year of the Pallava king Perunjiṅgadēva. Records gift of paddy.

617. 114 of 1906.—(Tamil.) In the same place. A record in the fourth year of the Chōla king Tribhuvanachakravartin Vijayarājendradēva. Records the building of the entrance and of the gōpurā by a native of the Chōla country, who also built the kitchen according to No. 99 above.

618. 115 of 1906.—(Tamil.) In the same place. A mutilated record of the Chōla king Madiraikoṇḍa Parakēsarivarman, the date of which is lost.

619. 116 of 1906.—(Tamil.) In the same place. A record in the twenty-fourth year of the Rāṣṭrakūṭa king Kaṇṭharadēva (Krīṣṇa III). Records gift of gold for a lamp. This is a fragment which has been pieced together with another found to the left of the entrance.

620. 117 of 1906.—(Tamil.) In the same place. An incomplete record in the twenty-fifth year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (905—47). Seems to record the gift of a lamp to the shrine of Vīḍivīdaṅgār in the temple of Tānṟonrippirān at Peṉṇaiṉādagārivarai-Vaiḷaiyūr. This is a fragment which has been pieced together with another found to the left of the entrance.

621. 118 of 1906.—(Tamil.) In the same place. A mutilated record in the twenty-third year of the Rāṣṭrakūṭa king Śrī-Kaṇṭharadēva (Krīṣṇa III). Records gift of a lamp to the temple of Tiruttanṟonṟi Perumāl alias Vīḍivīdeṅgadēvar at Vaiḷaiyūr on the northern bank of the Peṉṇar in Vaiṉagoppādi. Mentions Vēṇāṉdu-ḍaiyār.

622. 119 of 1906.—(Tamil.) In the same place. A record in the thirteenth year of the Pallava king Sakalabhuvanachakravartin Perunjiṅgadēva. Records gift of land to the younger brother of a person who cut off his own head in order that a maṇṭapa which was being constructed might be completed. [A remarkable case of self-sacrifice at the altar of superstition. Compare the slaughter of 60 convicts for the construction of an irrigation work in Vaiyaganagar.]

623. 120 of 1906.—(Tamil.) On the same gōpurā, left of entrance. A damaged record of the Vaiyaganagara king Sadāśiva-Mahārāya in Ś. 1485 expired, Prāmōda (wrong). Seems to record a gift of land.
624. 121 of 1906.—(Tamil.) In the same place. A record of the Chōla king Madiraikonḍa Parakēsarivarman, the date of which is lost. Records gift of five lamps.

625. 122 of 1906.—(Tamil.) In the same place. A record in the eleventh year of the Pallava king Sakalabhuvanachakravartin Perunjiṅgadēva. Records the exemption from certain taxes of lands in the village of Gunnamaṅgalam on the southern bank of the Pennār.

626. 123 of 1906.—(Tamil.) In the same place. A record in the eleventh year of the Pallava king Perunjiṅgadēva. Records gift of paddy.

627. 124 of 1906.—(Tamil.) In the same place. A damaged record in the thirty-third year of the Chōla king Madiraikonḍa Parakēsarivarman (995–47). Records gift of a lamp.

628. 125 of 1906.—(Tamil.) In the same place. A mutilated record in the twenty-eighth year of the Rāshṭrakūṭa king Kaṇṇaraṅgadēva (Krishṇa III). Records gift of gold for a lamp.

629. 126 of 1906.—(Tamil.) In the same place. A mutilated record of the Rāshṭrakūṭa king Kaṇṇaraṅgadēva, the date of which is lost. Records gift of gold for a lamp.

630. 127 of 1906.—(Tamil.) On a stone set up at the right of entrance into the same temple. A record of the Vijayanaṅgara king Achyutadēva-Mahārāya, son of Narasīṅgadēva in Ś. 1452 expired, Nandana. Records the exemption of the temple (lands) from the tax called Sōmasūlavaṇi on the representation of Vaiyappā-Nāyakkar-Ayyyan while Velūr Bommu-Nāyaka was the Governor. See N.A. 227.

**Kilūr.**

Kilūr, near Tirukkōyilūr, famous for its Tiruvirattānam temple, was situated in Kurukkai Kurṛṃ in Jananūtha-valanādu and was the capital of the Malayamāns of Malainādu or Malādu.


632. 231 of 1902.—(Tamil.) On the south and east walls of the same shrine. A record in the sixteenth year of the Chōla king Rājarāja-Rajakēsarivarman. Provides for the supply of temple servants.


* The inscriptions of this place are given in *Ins., S. Dzs.*, 134–140 (22 inscriptions). They are fairly detailed, but I have not attempted to identify them with the corresponding records in the above list. Presumably all of them are included in the above.


638. 237 of 1902.—(Grantha and Tamil.) On the south wall of the same shrine. A damaged record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva.


640. 239 of 1902.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Rājarājakēṣarivarman (i.e., Rājarāja I). Records gift of gold for a lamp by Amitravalli, the mother of queen Lōkamahādēvi and daughter of Kundaṇan. [The same queen of Rājarāja is mentioned in Tanjore and Tiruvayāru inscriptions. See S.I.I. II, 90 and Ep. Ind. VII, p. 144.] An Īḷa lamp worth 2 kāśu is mentioned.


646. 245 of 1902.—(Tamil.) On the same wall. An incomplete record in the twenty-first year of the Chōla king Parakēśarivarman alias Udaiyār Rajēndra-Chōladēva (I, 1011-43).


652. 251 of 1902.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājakēśarivarman alias Udaiyār Kulottuniga-Chōladēva. Records gift of 224 cows for seven lamps by a chief of the Malaiyakula.


660. 259 of 1902.—(Tamil.) On the same wall. A record in the seventh year of the Chola king Parakesarivarman alias Udayiyr Virarājendradēva. Records gift of thirty-two cows for a lamp. The king was evidently Kullottuṅga III.


663. 262 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Chola king Rājakēsarivarman alias Tribhubvanachakravartin Rājadhirājadēva. Records gift of land to four images set up in the temple.

664. 263 of 1902.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record in the sixth year of the Chola king Parakesarivarman alias Rajendra-Chōladēva (I, 1011-43). List of golden articles preserved in the treasury of the temple.


666. 265 of 1902.—(Tamil.) On the same wall. A record in the fifteenth year of the Chola king Parakesarivarman. Records gift of land for a lamp.


669. 268 of 1902.—(Tamil.) On the same wall. A record in the twenty-first year of the Rāshtrakūta king Kaṇṇaradeva (Krishṇa III). Records gift of land by the Vaidumba-Mahārāja Śandayan Tiruvayan and his queen Sūttiradēvi. [One of the local Vaidumba
chiefs was defeated by Parântaka I. See S. Ind. Insocrns., Vol. II, p. 387. Śaṅkaradēva who was a contemporary of Rājarāja I was evidently the son of this Tiruvayan. See S. Ind. Insocrns. Vol. III, pp. 104–6. See also S.A. 72 and Ep. Ind., Vol. VII, pp. 142–3.]

670. 269 of 1902.—(Tamil.) On the same wall. A damaged record in the nineteenth year of the Râshtrakûta king Kaṇñaradēva (Krishnâ III).

671. 270 of 1902.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Râshtrakûta king Kaṇñaradēva. Records gift of 100 sheep for a lamp.

672. 271 of 1902.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parâkesarivarman. Records gift of 192 sheep for two lamps by Śembiyān Milâduḍaiyār.

673. 272 of 1902.—(Tamil.) On the same wall. A record in the tenth year of the Pândyâ king Mâravarman alias Tribhuvanachakravartin Sundara-Pâṇḍyadēva (Ior II ?). Records gift of land.


675. 274 of 1902.—(Tamil.) On the same wall. Records gift of sheep for a lamp. The date and the name of the king of the record are lost.

676. 275 of 1902.—(Tamil.) On the same wall. A record in the third year of the king whose name is not mentioned. Records gift of gold for a lamp.

677. 276 of 1902.—(Tamil.) On the same wall. A record in the thirty-first year of the king whose name is lost. Partially built in.


679. 278 of 1902.—(Tamil.) On the same wall. A record in the seventeenth year of the “Gaṅga-Pallava king” Vijaya-Nandivikrama. Records gift of gold (15 kaḷâṅju) for a lamp by a concubine of Vânakôvaraiyar. The 15 kaḷâṅjus are said to be equal in fineness to the old kâsu. The assembly receive the gold and promise to pay 1 uḻakkâ of oil every day as interest. See Ep. Ind., Vol. VII, p. 139 and Ins. S. Dts. (Mack. MSS), p. 135, No. 5.

680. 279 of 1902.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōla king Madirai-kônda Parâkesarivarman (i.e., Parântaka I). Records gift of 100 sheep for a
lamp by a daughter of Kayırır Perumănăr or Miläduḍaiyăr (i.e., chief of Milädu). See Ep. Ind., Vol. VII, pp. 141-2.

681. 280 of 1902.—(Tamil.) On the same wall. A record in the twenty-third year of the Chōla king Madirai-könḍa-Parakēsarivarman (Parāntaka I). Records gift of 100 sheep for a lamp by ‘a soldier’ of prince Arikulakēsarin (who is called the king’s son in an inscription at Tiruppundurutti near Tanjore and whom Dr. Hultzsch identifies with Ariṅjaya, Parāntaka’s third son). The donors are called the Malayāna-Orvaičheṅvarg or “the unrivalled warriors of Malayālam”. Dr. Hultzsch surmises that it was perhaps a regiment of Nāirs. Ep. Ind., Vol. VII, p. 142.

682. 281 of 1902.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman. Records gift of 480 sheep for five lamps.

683. 282 of 1902.—(Tamil.) On the west wall of the kitchen in the same temple. A record in the third year of the Chōla king Kulottuṅga-Chōḷadēva. Records gift of land by a merchant to two images set up by him.


689. 288 of 1902.—(Tamil.) On the same wall: A record in the second year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land for eight lamps by Kīliyūr Malaiyāmān Rājarāja-Chēdiyarāyan. [The details of this inscription are also given in Ins. S. Dts., p. 137, No. II.]
690. 289 of 1902.—(Tamil.) On the right of the entrance into the inner prākāra of the same temple. A record in the eighth year of the Chōla king Tribhuvanachakravartin Rājadhirājadeva (I or II?). Records gift of a flower garden.

691. 290 of 1902.—(Tamil.) On the left of the entrance into the inner prākāra of the same temple. A record in the tenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōjadēva. Records gift of land by Kiḷiyur-Malaiyamān Kulottuṅga-Chōla-Chēdiyarāyan [i.e., the Chēdirāyan who was the feudatory of Kulottuṅga Chōla.]


695. 294 of 1902.—(Tamil.) On the south wall of the same shrine. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of eight cows for a lamp.


697. 296 of 1902.—(Tamil.) On the same rock. A damaged record in the sixteenth year of the “Gaṅga-Pallava” king Vijaya-Nandivikramavarmān. Records gift of gold for a lamp. See note to the above epigraph.


700. 299 of 1902.—(Tamil.) On the same rock. A record in the fifth year of the Chōla king Parakēsarivarman. Records gift of 15 Kajaṅjus of gold for a lamp by a queen of Vanakōvaraiyar, Naṅgaikulamāṇikkattār, who was the daughter of Ilāḍadigāl. See
Ep. Ind., Vol. VII, p. 141 and S.A. 903. The interest on one Kaḷaṇju per month was one uri of oil.

701. 300 of 1902.—(Tamil.) On the same rock. A damaged record in the fourth year of the “Gaṅga-Pallava” king Vijaya-Nandivikramavaran. Records gift of gold for a lamp.


703. 302 of 1902.—(Tamil.) On the same rock. A damaged record in the seventeenth year of the “Gaṅga-Pallava” king Vijaya-Nandivikramavaran. Records gift of gold for a lamp by a concubine of Vānakōvaraizar.


705. 304 of 1902.—(Tamil.) On the same rock. A record of the king’s name of which is omitted and the date is doubtful. Records gift of gold for a lamp.

706. 305 of 1902.—(Tamil.) On the same rock. A record in the third year of the king whose name is omitted. Records gift of gold for a lamp.


709. 4 of 1905.—(Tamil.) On the same wall. An incomplete record in the third year of the Chōla king Parakēsarivarman alias Rājēndra-Chōladeva (I, 1011—43).

710. 5 of 1905.—(Tamil.) On the same wall. An incomplete record of the Chōla king Parakēsarivarman alias Rājēndra-Chōladeva (I, 1011—43), the date of which is lost.

711. 6 of 1905.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōladeva (I, 1011—43). Records gift of one hundred and ninety-two sheep for two lamps.

712. 7 of 1905.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Rājakēsarivarman. Records gift of sheep for a lamp. Mentions the queen of Vikrama-Chōla-Malādu-daiyar, who was the daughter of the Pāṇḍya king (Pāṇḍyanār). See S.A. 686.
713. 8 of 1905.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman _alias_ Rājēndra-Chōladeva (I, 1011—43). Records gift of ninety-six sheep for a lamp.


716. 11 of 1905.—(Tamil.) On the north wall of the same shrine. A record in the sixth year of the Chōla king Parakēsarivarman _alias_ Rājēndra-Chōladeva (I, 1012—53). Records gift of land. An incomplete introduction of Rājarāja I, is engraved between lines twenty-four and twenty-five of this inscription.

717. 12 of 1905.—(Tamil.) On the east wall of the same shrine. A record in the fifth year of the Chōla king Parakēsarivarman _alias_ Uḍaiyār Rājēndrādēva. Mentions a certain Śembiyan Chēdivishayā-Mūvēndavēlān.

718. 13 of 1905.—(Tamil.) On the south wall of the manṭapa in front of the same shrine. A record in the third year of the Chōla king Parakēsarivarman _alias_ Rājēndra-Chōladeva (I, 1012-53). Records gift of hundred sheep for a lamp by Rāman Mummudi-Sōlar for the merit of his mother Rājāsekharan-Umaināṅgaiyār, who was the daughter of a certain Munaiyadiyaraiyār and the queen of Paṭṭaḷagan Rāman _alias_ Arumoljīdēva-Milāḍūdaiyār.

719. 14 of 1905.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājēndra-Chōla I.

720. 15 of 1905.—(Tamil.) On the same wall. A record in the twentieth year of the Rāṣṭrakūta king Kānṇaradeva (Krishṇa III). Records gift of gold for a lamp by a native of Vayiramēgha-Chaturvedimāṅgalam.

721. 16 of 1905.—(Tamil.) On the south wall of the manṭapa in front of the central shrine in the Vīrattāṅeevara temple. A record of the Rāṣṭrakūta king Kānṇaradeva, "who took Kachchi and Tanjai," the date of which is lost. Records a gift by the Vaiḍūmba Mahārāja śrī-Vikramadītya rulīng Māḷādu, Vānakoppādi, Śīṅgapurā-naḍu and Veṅkūṇṭakōṭṭam. This Vikramadītya is identified by Venkayya with the Vaiḍūmba chief Śandaya-Tiruvayya who was apparently made governor of this region by Kānṇara after his victory of Takkolam. See _Ep. Rep._, 1907, pp. 78–9.

for a lamp. The temple is called Śrī-Virastāna (sthana) muḍaiya-Mahādeva and Tirukkōvalur was in Toṇḍaimanḍalam alias Jayaṅgoṇḍa-Chōḷamanḍalam.

723. 18 of 1905.—(Tamil.) On the same wall: An incomplete record of the Chōḷa king Rājakēśarivarman alias . . .

724. 19 of 1905.—(Tamil.) On the same wall. A record in the eighth year of the Chōḷa king Rājakēśarivarman alias Kulōtuntiga Chōḷadēva. Makes provision for the daily requirements of the temple.

725. 20 of 1905.—(Tamil.) On the north wall of the same maṇṭapa. A record in the fourth year of the Chōḷa king Para-kēśarivarman alias Rājendra-Chōḷadēva (I, 1012—43). Records a gift made by Pirāntakan Yādana-Bhiman alias Uttama-Chōḷa-Malāḍudaiyār of the Bhārgavagōtra at the request of a certain Araiyan Malaiyarādditan alias Chēdinādu-Vēḷān of Āviyūr.

726. 21 of 1905.—(Tamil.) On the same wall. A record in the second year of the Chōḷa king Parakēśarivarman alias Uḍaiyār Rājendra-Chōḷadēva (I, 1011—43). Records gift of sixteen cows for a lamp.

727. 22 of 1905.—(Tamil.) On the west wall of the same maṇṭapa right of entrance. A record in the twentieth year of the Rāṣṭrakūṭa king Kaṇṇaradēva (Kṛishṇa III). Records gift of a lamp by the concubine of śrī-Vikramādditan. See S.A. 721 above.

728. 23 of 1905.—(Tamil.) On the north wall of the gōpura in front of the same temple. A record of the Vijayanagara king Vīrapratāpa Vijayarāya-Mahārāya in Ś. 1368 expired, Kshaya. Records an order of the king. Mentions the district called Vaḷudilambaṭṭu-uśāvaḍi. [The Government Epigraphist thinks that, on account of the date, the king referred to should have been Devarāya II, an evidence of which is seen in the title “witnesser of the elephant hunt”. The inscription says that the ministers took presents by force from the right and left hand classes at the beginning of each reign; that the discontented ryots in consequence went away to foreign countries; that worship and festivals ceased in temples; the country became full of disease, and many died and that the king therefore prohibited such extortion in future. He had the edict engraved throughout the country. See S.A. 606. The inscription is given in the Mack. MSS. See Ins. S. Dts., p. 140, No. 22.]

729. 24 of 1905.—(Tamil.) On a slab detached from the temple and placed near the same gōpura. A record in the eighteenth year of the Rāṣṭrakūṭa king Kaṇṇaradēva (Kṛishṇa III). Records gift of gold.

730. 25 of 1905.—(Tamil.) On the same slab. An incomplete record in the eighteenth year of the Rāṣṭrakūṭa king Kaṇṇara-dēva (Kṛishṇa III).
Nagar.

731. 303 of 1910.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine in the Nāgavaṇṇa-Perumāl temple. A record in the fourth year of the Pāṇḍya king Parākrama-Pāṇḍya-dēva (1334) "the lord who cut his way through by his sword." Records gift of the village of Nāḍuḍaiyaperumāḷnallur, which was split from Kīlpākam, by a native of Nāgar alias Dinachintāmaṇi-nallur in Oymā-nādu alias Vijayarājendra-vaḷanādu to the temple of Nāḍuḍaiyaperumāḷ in the latter village. It is recorded that 600 kuḷi of land in this village belonged to the temples of Tirunāgēśvaramudaiya-Nāyanār and Nāḍuḍai-Vināyakappillaiyār.

732. 304 of 1910.—(Tamil.) On the north, west and south bases of the Kailāsanātha temple in the same village. A damaged record of the Vijayanagara king Prauḍhadevarāy-Mahārāya, "who was pleased to witness the elephant hunt," in Ś. 1378, Ďhatrī. Mentions the mahāmaṇḍalēsvara Mēdinimisāra Naraśīṅga-yaḍēva-Mahārāja and the temple of Kayiḷayamudaiyā-Nāyanār. [Mr. Krishna Sastri points out that this Naraśīṅgadēva might be the Śaluva usurper, in which case it would be the earliest epigraphical reference to him.]

733. 305 of 1910.—(Tamil.) On a slab set up in a street of the same village. A damaged record of the Vijayanagara king Sadāśivadēva-Mahārāya in Ś. 1466, Viśvāvasu. The king bears Śaluva titles.

734. 306 of 1910.—(Telugu.) On another slab set up in the same place. A much damaged record of the Vijayanagara king Krishṇadēva-Mahārāya in Ś. 1449, Vyaya. Seems to record a gift to Brāhmaṇas, one of whom in a suppliant attitude is figured on the stone.

Neyvanai (Terunelvenṇai.)


736. 371 of 1908.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Vikraṇṭa-Chōḷadēva (1118-35). Records gift of land to the god at Tirunelvenṇai in Kurukkai-kūṟram, a district in Mīḷādu alias Janaṇṭha vaḷanādu, by Vikkiraṃaśōla-Chchediyarāyan of Kīliyūr. Mentions Kaḷattūr in Dāmarṇādu, a subdivision of Tirumunaippūḍi in Rājāraṇija-vaḷanādu.

737. 372 of 1908.—(Tamil.) On the north wall of the central shrine in the Svarnaghaṭēśvara temple. Records in Ś. 1384 gift
of land for lamps to the temple of Pocularangetutaruliyam-Nayanar at Tirunelvanai in Adanurpar ru, a subdivision of Kurukki-kurram in Tirumanaippinadu, by a native of Palampattinam in Patanada, a subdivision of Semburkottam in Jayaangondachola-mandalam.

738. 373 of 1908.—(Tamil.) On the same wall. A record in the twelfth year of the Chola king Vikrama-Choladava (1118-35). Stones out of order. Records gift of land for offerings to various shrines by Malaiyan-Mallan alias Rajendra-raja-Malaiyanam of Kilijur (i.e. the Malayamam who was Rajendrachola's vassal).

739. 374 of 1908.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chola king Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladava(ii). The end of the inscription is lost. Records gift of lands under the name Shingan-davirthasolanallur at the request of Porkoyil Tondaiman, a native of Arumbakkam in Jayaangondi-Chola-mandalam.

740. 375 of 1908.—(Tamil.) On the same wall. A record in the forty-eighth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladava.(i) Refers to the setting up of the image of Nataraja (Kuttadundevar) in the temple at Tirunelvenennai by Rajendra-sola-Chediyarayan, a native of Kilijur which was situated in Tirumunaippadi-nadu, a subdivision of Gangaikondacholavalanadu.

741. 376 of 1908.—(Tamil.) On the west wall of the same shrine. A record in the tenth year of the Chola king Rajakesarivarman alias Udaiyar sri-Kulottunga-Choladava. Records gift of 64 cows for two lamp to the temple of Maha Deva at Tirunelvenennai for the merit of Rajendra-raja-Malaiyanam. Mentions Damari-Kottam on the southern bank of the Peenai in Tirumunaippadi-nadu, a subdivision of Rajendra-sola-valanadu.

742. 377 of 1908.—(Tamil.) On the same wall. A damaged record in the thirty-fourth year of the Chola king Rajakesarivarman alias Chakravartin Kulottunga-Choladava.


744. 379 of 1908.—(Tamil.) On the same wall. An incomplete record in the ninth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladava. Records gift of land for offerings to the shrine of the goddess. Miladu is stated to be a subdivision of Rajarajavalanadu.

745. 380 of 1908.—(Tamil.) On the same wall. A record in the third year of the Chola king Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladava. Records gift of land in Panaippakkam under the name Kalikadinda-sojanallur at the
instance of Śivānandamahāmuni of Tirutturaiyūr (a Śaivite centre of the Naḍu-nāḍu and the birth place of Arunāndi Śivāchārya, the author of Śivagñānasiddhiyūr, etc.)

746. 381 of 1908.—(Grantha and Tamil.) On the gopura of the same temple, right and left of entrance. A record of the Vijayanagara king Vīrapratāpa Krishṇadēva-Mahārāya in Ś. 1439, Īśvara. Stones out of order. Refers to the victories of the king in the eastern country and to his remission of taxes in the villages owned by the Vaishṇava and other temples in the Chōla-māndala.

Pēraṅgiyūr.

747. 199 of 1906.—(Tamil.) On the south wall of the central shrine in the ruined Śiva temple. An incomplete and partially damaged record in the seventeenth year of the Rāśṭrakūta king śrī-Kaṇḍarādēva, "who took Kachchi and Taṅjai." Above this is an unfinished inscription which contains the words Madiraikōṇḍa ko-Parakāsavarman (905—47).

748. 200 of 1906.—(Tamil.) On the same wall. An incomplete record in the seventeenth year of the Chōla king Madiraikōṇḍa Parakāsavarman. Registers a sale of land by the sabhā of Pērīṅgūr.


750. 202 of 1906.—(Tamil.) On the same wall. An incomplete and partly damaged record of the Chōla king Parakāsavarman, the date of which is doubtful.

751. 203 of 1906.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakāsavarman "who took the head of the Pāṇḍya." Records gift of 96 sheep for a lamp.

752. 204 of 1906.—(Tamil.) On the same wall. An unfinished and mutilated record of the Chōla king Rājarājakēsavarman alias Śrī-Rājarājadēva(I), the date of which is lost. Records the gift of a lamp.

753. 205 of 1906.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōla king Kulōttnonga-Chōladēva.

754. 206 of 1906.—(Tamil.) On the same wall. A much damaged record. A few words of the historical introduction of Rājarāja I can be made out in the beginning. Seems to record the gift of a lamp.

756. 208 of 1906.—(Tamil.) On the west wall of the same shrine. A record in the twenty-fourth year (Nov. 6, A.D. 1008) of the Chola king Raja-Rajarajadēva (I, 985—1013). The inscription seems to have been left unfinished. See Ep. Ind. IX, 208 for discussion of date.

757. 209 of 1906.—(Tamil.) On the same wall. An incomplete record of the Chola king Rājendrā-Chōla I, the date of which is lost. Only a portion of the historical introduction is preserved.


759. 211 of 1906.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Rājakēsarivarman. Records gift of land.

760. 212 of 1906.—(Tamil.) On the north wall of the same shrine. Beginning built in. A fragment of record containing the concluding portion of two inscriptions.


762. 214 of 1906.—(Tamil.) On the same wall. An incomplete record of the Chola king Rājarājakēsarivarman (Rājarāja I), "who destroyed the ships at Kāndalūr," in his twelfth year. Refers to the sīr-Rudragana-perumakkal employed in the sīrikārya.

763. 215 of 1906.—(Tamil.) On the same wall. A record of the Chola king Rājendrā Chōla I. Only a portion of the historical introduction of the king is preserved.


766. 217 of 1906.—(Tamil.) On the same wall. The stones seem to be out of order in this part of the wall.

767. 218 of 1906.—(Tamil.) On the north and west walls of the same shrine. A record in the twenty-eighth year of the Chola king Rāja-Rājarajākēsarivarman alias Rāja-Rājarajadēva I (985—1013). The continuation of this which seems to be incomplete may be looked for in No. 212 above.


Siddhaliṅgamaṇḍam.

770. 367 of 1909.—(Grantha.) On the south wall of the maṇṭapā in front of the central shrine in the Vyāghrapādēśvara temple. Records that a minister of king Rājendra-Chōla (II or Kulottuṅga I) named Sabhāṅartaka and surnamed Kālīṅgarāja and Māṇavatāra, the ruler of Maṇavil, built a stone temple for Śiva at Siddhaliṅga. The composer of the Sanskrit verse was a certain Anḍapillai-bhaṭṭan. The name Kālīṅgarāja figures in Tamil literary legends. See N.A. 37 which refers to a chief of the same name.

771. 368 of 1909.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōla king Rājakēsarivarman Tribhuvanachakravartin Kulottuṅga-Chōladēva. Records gift of land to the temple of Tirupplippagavar at Śīrīṅgūr, a brahmādevīya in Kurukkai-kūṟam which was a subdivision of Malādu alias Jananātha-vaḷanādu. Tirupplippagavar Muttrattān Gaṅgaikondān Paraśamaya Āḻvār bought land from one Kaḷiḍās and gave it away to temple.

772. 369 of 1909.—(Grantha.) On the same wall. A record of the Chōla king Jayadīharā. Records that the ruler of Maṇavil who appears to have borne the surnames Māṇavatāra and Nartaka (i.e., Sabhāṅartaka), built a vimāna, a prākāra surrounded by areca-palms together with a maṇṭapā, at the agrahara called Siddhaliṅga, for the god Śiva whose feet were worshipped by sage Vyāghrapāda. [The temple was evidently renovated and the older inscriptions rewritten.]

773. 370 of 1909.—(Tamil.) On the same wall. A record in the eighteenth year of the Rāṣṭraḵūṭa king Kaṇṭharadēva (i.e., Krishṇa III who took Kachchhai and Taṇjai). Records a grant of land in the southern hamlet of Koḍiyūr attached to Śīrīṅgūr (i.e., Siddhaliṅga-maṇḍam), by the assembly of that village, to the dancing woman called Tirupplippagavar niruttavīṭāṅki and her descendants for dancing before the god during processions.

774. 371 of 1909.—(Tamil.) On the same wall. A record in the forty-ninth year of the Chōla king Tribhuvanachakravartin Kulottuṅga Chōladēva (I). Records gift of 32 cows (equal to 10 kāśu in money) for a lamp, by a Brāhmaṇa, who “prayed for a son and was blessed with one.”

775. 372 of 1909.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of gold for a lamp by a native of Anattūr Tiruvenṭainallūr in Kiḷaṃṭur-nādu, a subdivision of
Tirumunaippadi, to the temple of Tiruppullipagavadēvar at Sirriṅgūr.


**777. 374 of 1909.—(Tamil.)** On the same wall. A record of the Chōla king Parakēsarivarman in his fourth year. Records gift of land for offerings to the temple of Tiruppullipagavadeva by a certain Rājamahēndram Rājēndra-Chōla. The Chōla king has not been identified.

**778. 375 of 1909.—(Tamil.)** On the same wall. A damaged record in the fifth year of the Rāṣhṭракūṭa king Kaṇṇaradēva (Krishna III), “who took Kachchi (Kanchi) and Tanjai (Tanjore).” Records gift of land for offerings.

**779. 376 of 1909.—(Tamil.)** On the same wall. A record in the twenty-second year of the Chōla king Madurai koṇḍa Parakēsarivarman (i.e., Parantaka I). Records that the villagers of Marudūr sold to Iraiyan kuḍikilavan the right of taking water for irrigation to Balippatți through the sluice of the tank in their village for a specified sum of money. Marudūr is stated to have been situated in Kurukkai-kūrram of Malādu.

**780. 377 of 1909.—(Tamil.)** On the same wall. A damaged and unfinished record in the third year of the Chōla king Parakēsarivarman. Records a gift of land for a lamp and offerings.

**781. 378 of 1909.—(Tamil.)** On the north wall of the same maṇṭapa. A record in the third year of the Chōla king Tribhuvanachakravartin Vikrama-Chōjadēva (III8—35). Records gift of money for a lamp by Sadiri, the daughter of Tillaināyakan Devargāṇḍan Agamudaiyan Malaiyan *alias* Rajēndraśoḷa-Chēdirayan of Periṅgūr in Periṅgūr-nādu, a subdivision of Tirumunaippadi in Gaṅgai koṇḍa Chōla-valanādu. The lady also presented a lamp-stand and three vessels of bell-metal.

**782. 379 of 1909.—(Tamil.)** On the same wall. A record in the third year of the Chōla king Rājakēsarivarman (unidentified). Records gift of a lamp by a certain Śittavaḍavan.

**783. 380 of 1909.—(Tamil.)** On the same wall. A record in the sixth year of the Pāṇḍya king Tribhuvanachakravartin Vikrama-Paṇḍyadēva. Records gift of land for offerings to the shrine of Āḍavallār in the temple of Tiruppullippagava-Nāyanār by the citizens (nagarattār) of Tirukkōvalur (near Marudūr) *alias* Madurai-kuvāyta Perumālpuram.

**784. 381 of 1909.—(Tamil.)** On the same wall. An unfinished record in the forty-ninth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Śrī-Kuḷōttunga-Chōladēva (I).
Records a sale of land by the residents of Śemmarūr in Emappērrūrnādu, a subdivision of Tirumunaippādi in Gaṅgai-konḍa-Chōla-valanaṇdu.

785. 382 of 1909.—(Tamil.) On the same wall. A record in the forty-ninth year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Śri-Kulōṭtuṅga-Chōladēva. Records gift of land for offerings by Pūvan Marudan alias Ājvānaṅkakāra Malaiyamān, a native of Kiliyur in Dāmar-nādu, which was a subdivision of Tirumunaippādi.


787. 384 of 1909.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakēśarivarman. Records gift of gold for two lamps. See No. 8 above. The king is unidentifiable.

788. 385 of 1909.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Rāḥṭrakūta king Kaṇñaradēva (Kṛiṣiṅḍa III). Records gift of gold to provide a gong and three trumpets to the temple. See Nos. 5 and 9 above.

789. 386 of 1909.—(Tamil.) On the east wall of the same maṇṭapa. A damaged record in the thirty-first year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Śri-Kulōṭtuṅga-Chōladēva. Records gift of land for offerings.

790. 387 of 1909.—(Tamil.) On the same wall. An incompletē record in the twenty-fifth year of the Chōla king Maduraikonḍa-Parakēśarivarman (Parāntaka I). Records gift of land for providing music on the three occasions of worship, every day.


792. 389 of 1909.—(Tamil.) On the same wall. An unfinished record in the forty-ninth year of the Chōla king Tribhuvanachakravartin Kulōṭtuṅga-Chōladēva (I).

793. 390 of 1909.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Maduraikonḍa Parakēśarivarman (i.e., Parāntaka I). Records gift of gold for two lamps.

794. 391 of 1909.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Rājarājadēva. Records gift of gold 10 Kalanju for 12 lamps to be burnt during the evening service in the temple.
795. 392 of 1909.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōla king Rājakēśarivarman Rājarājadēva (evidently Rājarāja I). Built in, in the middle. Records gift of gold for lamps and offerings, to the image of Āḍavallār and of land situated below the tank called Rājarājappērēri, for offerings in the main temple. Transcript not full.

796. 393 of 1909.—(Tamil.) On the south wall of the verandah round the same shrine. A record in the fourteenth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyaadēva (not identified). Records gift of land for offerings to the shrine of Aḷagiya Tiruchchirṟambalam-Uḍaiyār set up in the northern prakāra, by a merchant of Śirīṅgūr.

797. 394 of 1909.—(Tamil.) On the same wall. A record in the tenth year of the Pāṇḍya king Kōṅerinmaikoṇḍān Tribhuvanachakravartin Sundara-Pāṇḍyaadēva (I?). Records that certain Kaikkōḷars purchased the village of Vilvalam and presented it as a dēvadāna to the temple.

798. 395 of 1909.—(Tamil.) On the same wall. A record in the fifteenth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyaadēva (1252–5), equated to 10th December 1267. Records gift of land by purchase to the temple of Tiruppulippagava-Nāyanaṛ at Śirīṅgūr, a brahmadēva in Kurukkai-kūṟram, a subdivision of Malāḍu in Rājarājavālanāḍu. See Ep. Ind. XI, 266 for Mr. Sewell’s views and Ind. Antq., 1913, p. 170 for Mr. Swamikannu Pillai’s.

799. 396 of 1909.—(Tamil.) On the west wall of the same verandah. A record in the twentieth year of Sakalalokachakravartin Rājanārāyaṇa-Śambuvarṇā. Records that the Kaikkōḷars and the mahēśvaras of the temple met at Tiruppuṅgūr and came to a settlement about a temple land which, though free, had yet paid taxes, and had it so entered in the register from the seventeenth year of the king. [Ep. Ind. XI, 251. Mr. Sewell discusses the date here and points out that the details given in the inscription (Wednesday, Śravaṇa, Pūrvapaksha-Trītiya of Makara) might correspond to January 2nd, A.D. 1359, but the Nakshatra should be Dhanishta. As this is the twentieth year Mr. Sewell infers the date of the king’s accession to be between January 3rd, A.D. 1339 and March 25th, A.D. 1339.] See N.A. 820 also.

800. 397 of 1909.—(Tamil.) On the north wall of the same verandah. A record of the Vijayanagara king Vīra-Dēvarāya Uḍaiyār (I) in Š. 1329, Sarvajit. Records gift of land in lieu of what was taken up for digging a canal.

802. 399 of 1909.—(Tamil.) On a stone built into the floor of the same verandah. Appears to record that the whole of this manṭapa was the gift of a certain Villavar alias Magudattiyāgi.


804. 401 of 1909.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva (1118–35). Records gift of land to the shrine of the goddess built by Ālavandai, daughter of Malaiyamān Nāntuṅruvan Malaiyian alias Rājēndraśoṭā-Chiddiyārāyan of Kilijyur and wife of Malaiyamān Rāman Śūriyan alias Rājēndraśoṭa-Malaiyakulārāyan of the same village, for the merit of her mother. [It is noteworthy that the name Ālavandai] was borne by a princess.

805. 402 of 1909.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladēva (1118). Records gift of the village of Āḍarpāḍimēyūr alias Nallāvūr in Kūḍal, in Rājarāja-vaḷanāḍu as a devadāna to the temple of Tiruppulippagavar, altering the name into Śivapādāśekhtaranallūr. Mentions Tribhuvanachakravartin Kōnērinmaikōṇḍān.


807. 404 of 1909.—(Tamil.) On the same wall. A damaged record in the third year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladēva (II or III?). Mentions Tribhuvanachakravartin Kōnērinmaikōṇḍān and Āḍarpāḍinagaram in Kūḍal. Appears to record a gift of land.


810. 407 of 1909.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gifts of money by a Brähmani for offerings, to a shrine of Kṣhētrapāḷa-Piḷḷaiyār, built by her in the temple.
811. 408 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of land by purchase, for offerings, by the wife of Malaiyamān Tirukkalaimarundān Ālvanaṅkakāra Malaiyamān.

812. 409 of 1909.—(Tamil.) On the east wall of the same prākāra. A record in the seventh year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva (II). Records gift of land for a flower garden by a native of Maṇālur alias Kalyānamahādevi-chaturvēdimāṅgalam, a brahmadēva in Śengunra-nādu of Vānagoppāḍi on the northern bank of the Peṇnai (Pennar), in Rājarāja-vālānādu.

813. 410 of 1909.—(Tamil.) On the same wall. A record in the sixth year (Sunday, Hasta, Purvapakshapathamai of Kanyā) of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva (1283—?). Records gift of land for offerings by the nagarattār of Śirīṅgūr. Mr. Krishna Sastri at first believed that paleographically this inscription belonged to a period later than the fifteenth century. Mr. Sewell surmised that if he could be taken as the same as Kōnerinmaikoṅḍan Vikrama whose reign began in A.D. 1401, (See Ep. Ind., IX, 228), the date of this inscription would be Monday, September 13th, A.D. 1406. See Ep. Ind., Vol. XI, p. 265. Mr. Krishna Sastri later on revised his opinion and held that paleographically it might be attributed to the thirteenth century, and Mr. Swamikannu Pillai has accordingly calculated the date to be Sunday, August 29, A.D. 1288. See No. 844. Also Ind. Antq., 1915, p. 247, and Ibid, 1913, p. 224.


815. 412 of 1909.—(Tamil.) On the same wall. Records gift of a bell by a dancing girl.

816. 413 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Tribhuvanachakravartin Vīrarājēndra-Chōladēva. Built in, at the bottom. Mentions Ėjiśāimōgan alias Jananāthakhachchhīyāraṇ, son of Kūdalur-Āḷappirṇandān Arāsānāraṇyan and the village of Vikrama-Chōlanallūr. Appears to record a gift of taxes collected within the four gates (Śikhara) of the temple village.

817. 414 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājēndra-Chōladēva. Records gift of taxes
by Malaiyamän Šokkapperumâl Ponparappiṉi Räjagambhiṟa-Chëdiyāraṉi of Kilijûr.

818. 415 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Chôla king Tribhuvanachakravartin Vîra-
rajendra Chôladeva. Records gift of land for two lamps by a
servant of the chief mentioned in No. 817 for the merit of his
master.

819. 416 of 1909.—(Tamil.) On the same wall. A record in the thirty-fifth year of the Chôla king Tribhuvanachakravartin
Tribhuvanavînadêva (Kulottûnga III). Built in, at the bottom.
Records gift of vessels and a lamp stand on behalf of two dancing
girls, by a native of Palaiyûr alias Râjanâraivaṉa-chaturvēdimān-
galam.

820. 417 of 1909.—(Tamil.) On the same wall. A record on
Monday, day of mûlam, Aparapakshatrîtya of Rishabha, in the
ninteenth year of the Pallava king Sakalabhuvanachakravartin
Kopperûṅjiṅgadêva (contemporary of Räjarâja III, 1216—45).
Records gift of 32 cows for a lamp by Avaniyâḷappirânda
Kopperûṅjiṅgadêvar. See Ep. Ind., XI, 252, where Mr. Sewell
points out that the date corresponded to Monday, May 8th, A.D.
1261. An incidental inference is that the king ascended the
throne between May 9 and July 30 of A.D. 1243. See S.A. 799.

821. 418 of 1909.—(Tamil.) On the same wall. A record in the
thirteenth year (March 6, 1283) of the Pûndya king Jâtâvarman alias
Tribhuvanachakravartin Sundara-Pûndyadêva (II, 1270–1302).
Records that the Śiva-Brahmaṉas of the temple agreed to provide
for offerings in the shrine of Áluḍaiya Pillaiyâr, from the interest
on 2,000 kâśu presented to the temple by Arindavan-Pallavaraiyân
in the time of Köpperûṅjiṅgadêva and now placed in their hands.
See Ep. Ind. XI, 258 and Ind. Antq., 1913, p. 223 for discussions of the
date.

822. 419 of 1909.—(Tamil.) On the same wall. A record in
the tenth year of the Chôla king Räjakësarivarman alias Tribhuv-
vanachakravartin Śrî-Kulottûṅga-Chôladeva. Records gift of 64
cows for two lamps on behalf of Šedirân Malaiyamän alias Râjëndra-
śôla-Malaiyämn of Kilijûr on the southern bank of the Peññai
(Pennai), in Tirumunaipâḍi, a subdivision of Dâmâr-nâḍu, in
Râjëndra-valanâḍu.

823. 420 of 1909.—(Tamil.) On the same wall. A record in
the tenth year of the Chôla king Parakësarivarman (unidentified).
Records gift of land for offerings at specified festivals. See No. 777
above.

824. 421 of 1909.—(Tamil.) On the same wall. A record in
the ninth year of the Chôla king Parakësârivarman (unidentified).
Records gift of oil for a lamp. See No. 777 above.
825. 422 of 1909.—(Tamil.) On the same wall. A record in the seventh year of the Chöla king Parakēsarivarman (unidentified). Records gift of money for two lamps by a female servant of Varagūr-kōṭṭam Udaiyān.


827. 424 of 1909.—(Tamil.) On the same wall. An incomplete record in the eleventh year of the Chōla king Tribhuvanachakravartin Rājadhirajadēva. Records the settlement of a dispute concerning water supplied from a specified irrigation canal.


829. 426 of 1909.—(Tamil.) On the same wall. A record in Śrī-mukha of the Vijayanagara king Krishnārāya-Mahārāya. Built in, at the bottom. Seems to record a gift of land for a lamp while Taranikka-Maṅgarasayya was in charge of the Tiruvādi-rājya.


831. 428 of 1909.—(Tamil.) On a pillar of a maṇṭapa in the same temple. Records gift of the pillar by a dancing girl. Two other pillars in the same place bear the names of their respective donors.

832. 429 of 1909.—(Tamil.) On the east wall of the vāhana maṇṭapa in the same temple. A record in the nineteenth year of the Pāṇḍya king Köṇērīmaikōṇḍan Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records gift of taxes for a festival established in the king’s name, by a certain angavādyā Kūttapperumāl.

833. 430 of 1909.—(Tamil.) On the south wall of the Nilaviśā-lakshiamman shrine in the same temple. A damaged record in the fifteenth year of the king Tribhuvanachakravartin Rājarājajadēva. Seems to record a gift of land.

834. 431 of 1909.—(Tamil.) On a slab set up in the Brahman street in the same village. In modern characters. Refers in Vibhava to the time of Dēvarāya-Mahārāya, and mentions Valudalampatṭusāvaḍi, Paḍaiyittu-sāvaḍi and Tiruchchirappalli-chāvaḍi.

Tāyanūr.

This village (which is noted for its antique dolmens) is epigraphically rich and interesting.
835. 358 of 1909.—(Tamil.) On the south wall of the ruined Śiva temple. A damaged record of the Pallava king Sakala-bhuvanachakravartin Avaniyāḷappirandān Kopperūnijingadeva (the contemporary of Rājarāja III, 1216—45, whose authority he tried to subvert). The date is lost. Records gift of 4 cows for a lamp to the temple of Tanakkamalai-Āḻudaiya-Nāyanār, by a native of Tāyanūr.

836. 359 of 1909.—(Tamil.) On a rock near the same temple. A record in the third year of the Chōla king Parakēsarivarman “who took the head of the Pāṇḍya.” Records gift of 90 sheep for a lamp to the temple of Tanakkamalai-Āḻvār. [Besides 2 other epigraphs of Parakēsarivarman who took the head of the Pāṇḍya and who was either Sundara-Chōla or his son Āditya Karikāla II, there are 3 epigraphs of a Pārthivēndravarman who had the same biruda. It is an open question whether they were identical.] See note to S.A. 839 below.

837. 360 of 1909.—(Tamil.) On the same rock. A record in the fourth year of the Chōla king Parakēsarivarman, “who took the head of the Pāṇḍya.” Records gift of 80 sheep for a lamp to Tanakkamalai-Āḻvār—the Mahādeva at Tāyanūr which was a village in Śīnapūra-nādu, by a native of Manḍaikulattātīr.


839. 362 of 1909.—(Tamil.) On the same rock. A record in the fifth year of Pārthivēndravarman. Records gift of land on the occasion of a solar eclipse for the śri-bali-bhōga in the temple of Tanakkamalai-Mahādeva, at the request made to Nilagangaraiyan Annavan Nāṭṭadigal, by the residents of Tāyanūr in Śīnapūra-nāṭṭu-Miyvaḷī. For another subordinate of Pārthivēndravarman and for the relations between him and the Parakēsarivarman who took the head of Vīra Pāṇḍya see note to N.A. 836 above; also the inscriptions at Madhuramaṅgalam (Chingleput district).

840. 363 of 1909.—(Tamil.) On the same rock. A record in the fifth year of Pārthivēndravarman. Records gift of 96 sheep for a lamp by the wife of Mangarangilavan Karikkanḍan of Tāyanūr. Karikkanḍa or Nilakaṇṭha is referred to in N.A. 729.

841. 364 of 1909.—(Tamil.) On a rock in the backyard of a private house in the same village. A record in the fifth year of Pārthivēndravarman. Declares that a certain document which was lost by mistake should not, if found again, be produced as valid.

842. 365 of 1909.—(Tamil.) On another rock in the same village. Records in Ś. 1478, Naḷa, that a Śrī Vaishṇava āchārya
fixed the standard unit of length (cut on the rock) to be used in measuring lands in three specified villages.

843. 366 of 1909.—(Tamil.) On the third rock in a field of the same village. Menions in Parabhava, Vānadarāyar, the agent of Vīrappa-Nāyakkarayyan (1573–95). [The inscription illustrates the extent of Madura kingdom in the north. For a full discussion of Vīrappa’s relations with Vānadarāya see Ind. Antq., May 1916, p. 91.]

*Tirukkōyilūr.*

Tirukkōyilūr is a very ancient religious centre both for the Vaishnavites and the Śaivites and referred to in the Prabandhas as well as Devarām under the names of Tiruvīḍaiṭṭal and Tiruvirāṭṭānam. The Trivikrama perumāḷ and Virattāṉēsvara shrines represent the two faiths. The place figures in the Guruparampara as the meeting-place of the earliest Āḷvārs and the birth place of the Prabandhas and in the Periapurāṇa as the residence of Meypporuṇāyanār. In Chōla times it was known as Madurāntacakachaturvedimāṅgalam and included in Kurukkai-kūṟram in Milādu (district of 2,000 villages, or Jananāṭhavālanādu.) See S.A. Gasr., 379–80.

844. 116 of 1900.—(Grantha and Tamil.) On the north wall of the first prakāra of the Trivikrama-Perumāḷ temple. A record in the eighth year of the Pāṇḍya king Tribhuvanarājādhirāja Paramēśvara śrī-Vikrama-Pāṇḍyadēva (1283–?). Refers to the king’s victory over the Kākatiya king Gaṇapati and records a gift of two lamps. [This inscription is given in Ins. S. Dts., p. 138, No. 14, but the regnal year is wrongly given as the 2nd. It says that 2,608 kulis of land from the village of Pāṇḍyachaturvedimāṅgalam was purchased by one Aḷagappenmāḷ and granted to the deity for 2 lamps.] See Ind. Antq., 1913, p. 224 and 1915, p. 247, where it is pointed out that the date is 14th December, A.D. 1291.

845. 117 of 1900.—On the north wall of the first prakāra of the Trivikrama-Perumāḷ temple. Records that the agriculturists of Chitramēli-periyanādu agreed to give annually one padākkū of paddy for each plough and one kurumī for each man, to meet the requirements of the temple at Chitramēli-Viṇṇagar alias Tiruvāḍaiṭṭal.

846. 118 of 1900.—(Tamil.) On the south wall of the central shrine of the same temple. Records that a chief named Rāman Narasīngan put up a golden pinnacle on the Iḍaiṭṭal (temple) at

* It may be pointed out that Tirukkōyilūr was the native place of Ārmugha Svāmīgal, the disciple of Guhainamachchvāya of Tiruvəppamalai and the author of the Niśṭhāṅabhūti (afterwards commented on by Muttu Kṛishṇa Brahmān). In Ins. S. Dts. (Mack. MSS.), pp. 137–40 ten inscriptions are given in this place. I have identified some of them with the departmental list and given the rest under Nos. 865–863-B.

847. 119 of 1900.—(Tamil.) On the south wall of the central shrine of the same temple. A record in the third year of the Chōla king Rājarājadēva (II). Mentions Narasimhan Kariyaperumāl Perianāyan, the grandson of Rāman Narasiṅgapanman, who had re-built the central shrine of stone. See Ep. Ind., Vol. VII, p. 147.

848. 120 of 1900.—(Tamil.) On the south wall of the central shrine of the same temple. Records that the central shrine was re-built for the merit of Naraśiṅgavanmar, lord of Milādu. The name of the architect was Śeṃbanguḍaiyān Nārāyaṇa Āditya alias Śōlasundara Mūvēndavēḷan. See Ep. Ind., Vol. VII, p. 147.

849. 121 of 1900.—(Tamil.) On the south wall of the central shrine of the same temple. A record in the tenth year of the Chōla king Rājakēsarivarman alias Uḍaiyār Śrī-Kulōttunga-Chōlādēva. Records gift of two lamps. [See Ins., S. Dts. (Mack. MSS.), p. 140, No. 20, for a detailed account of the lands given.]


852. 124 of 1900.—(Tamil.) On the west and south walls of the same shrine. A record in the seventh year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōlādēva (II or III?). Records gift of land.

853. 125 of 1900.—(Tamil.) On the west wall of the same shrine. A record in the sixth year of the Chōla king Rājakēsarivarman alias Uḍaiyār śrī-Kulōttunga-Chōlādēva. The historical introduction which is partially damaged mentions the conquests of the Raṭṭa country. The inscription states that the Sābbā of Tirukkövalur alias śrī-Madurāntaka-chaturvēdimaṅgalam recorded on stone the boundaries of villages granted to the temple of Tiruvidiṅkaiṭāḷvār. A Sanskrit verse in praise of the Trivikrama avatāra is found above this inscription.
854. 126 of 1900.—(Tamil.) On the north wall of the same shrine. A record in the third year of the Chōla king Šoḷa-Keṟalā. Records gift of sheep for a lamp and sale of land to a resident of Maṇalūr on the north bank of the Peṉnār in Vanakoppādi alias Madurāntakavaḷanādu. [The Government Epigraphist surmises that Šoḷa Keṟalā might be identical with his namesake, the son of Parakēsarivarman Rājēndrādēva, mentioned in a Maṇimaṅgalam inscription, in the third quarter of the twelfth century. Koṅgu was called Sōjakēralamaṅḍalam. The inscription provides for the singing of the Tirunēdentāndagam of Tirumaṅgiār Āḻvār whose earliest date is subsequent to Paramēśvaravarman II, the builder of the Paramēsvaravinṇagār or Vaikuṇṭha Perumāl temple at Conjeeveram.]


857. 129 of 1900.—(Tamil.) On the north wall of the central shrine of the Trivikrama-Perumāḷ temple. A record in the twenty-third year of the Chōla king Rājarājakēsarivarman alias Rājarāja-

858. 130 of 1900.—(Tamil.) On the north wall of the central shrine of the Trivikrama-Perumāḷ temple. A record in the thirty-second year of the Chōla king Chakravarthin śrī-Kulōṭṭunga-Chōlā-
dēva (Kulōttunga I). Makes provision for the supply of daily requirements.

859. 131 of 1900.—(Tamil.) On the north wall of the central shrine of the Trivikrama-Perumāḷ temple. A much damaged record; mentions Madurāntakadēvar.


861. 308 of 1902.—(Tamil.) On the same wall. A record in the twenty-sixth year of Sakalabhuṭaḥenachakravarthin Perunjiṅga-
dēva. Records gift of sixteen cows for a lamp.

862. 1 of 1935.—(Tamil.) On the north wall of the central shrine of the Trivikrama-Perumāḷ temple. A record of the Śaluva king Gaṇḍakaṭṭāri Ṣaluva Narasimhadēva-Mahārāja in
863. 2 of 1905.—(Tamil.) On the south wall of the first prākāra of the same temple. A record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva (III), “who took Īlam (Ceylon), Madura, the crowned head of the Pāṇḍya, Kachchi (Conjeeveram) and Karuvūr.” Registers an exchange of land. See No. 360 of 1904 at Nārttāmalai in Pudukkōṭṭai State and S.I.L., III, 218. Evidently sometime before 1196 Conjeeveram had been lost and it was now re-taken. See Ins., S. Dts. (Mack. MSS.), p. 140, No. 21.


863-B. On the western wall of the pagoda. Records that in the reign of Narasa Nāyaka, Narasayyadēva Viṇa-Naṅja-Pallavarāyān gave in Ś. 1427, 3 kaṟai of land to the deity. Ibid., p. 138, No. 15.

863-C. On a stone near the water-fountain in the temple. Records that in Ś. 1414, Paritāpi, in the reign of Sādāśiva Rāya, Śūrappa Nāyaka granted to God Tirukkōyilūr Āḻvar half a share in 19 villages (enumerated). The date is inconsistent. See Ibid., No. 16. See N.A. 192.

863-D. On the northern wall. Records that Rājendrachēdirāyān gave 2,400 kulīs of land in Dēvargudi for four lamps in the tenth year of the reign of Vikramachōla (1118—35). Ibid., No. 17.

863-E. In the north wall. A gift of land in various villages by Rājarājachēdirāyān in the second year of Rājarājadēva. Ibid., No. 18.

863-F. In the same wall. A grant in the fortieth year of the same king, of a “Paroombadi cavel land” in a village for 30 lamps. Ibid., No. 19.

This place is of great importance in the history of Śaivitism. It was the birth-place of Saint Sundaramūrti and the place where king Naraśīṅga Munaiyar, one of the Toṇḍas of Śiva, who was the contemporary of Sundaramūrti, ruled and died. Its name was then Tīrunāvalūr and it was included in Mēḻūr Naṉu, a subdivision of Tirumunaippāḍī (which afterwards formed part of Jayaṅkoṇḍa-chōḷamaṇḍalam). Its Toṇḍiśvara temple was built by king Rājaditya and the Kalinārīśvara temple by Kalinārai. It may be
mentioned that Mr. Sewell gives eight inscriptions in this place, but these are vague or undated. The inscription 8 in his list which is said to record a private agreement of the priests with the temple authorities in regard to service is not found in the following list.


866. 327 of 1902.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Madurai koṇḍa-Parakēśarivarman (905–47). Records gift of 100 sheep for a lamp to the same temple by another servant of the same prince.

867. 328 of 1902.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Madurai koṇḍa-Parakēśarivarman (905–47). Records gift of 100 sheep for a lamp to the same temple by another servant of the same prince.

868. 329 of 1902.—(Tamil.) On the same wall. A record in the thirty-fifth year of the Chōla king Madurai koṇḍa-Parakēśarivarman (905–47). Records gift of 100 sheep for a lamp to the same temple by another servant of the same prince.

869. 330 of 1902.—(Tamil.) On the same wall. A record in the thirty-first year of Chōla king Madurai koṇḍa-Parakēśarivarman (905–47). Records gift of 100 sheep for a lamp to the same temple by another servant of the same prince.

870. 331 (a) of 1902.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Madurai koṇḍa-Parakēśarivarman (905–47). Records gift of a diadem.

871. 331 (b) of 1902.—(Tamil.) On the same wall. A record of the Chōla king Madurai koṇḍa-Parakēśarivarman (905–47), the date of which is lost. Records gift of 100 sheep for a lamp.

872. 332 of 1902.—(Tamil.) On the same wall. A record in the thirtieth year of the Chōla king Madurai koṇḍa-Parakēśarivarman (905–47). Records gift of 100 sheep for a lamp.


875. 335 of 1902.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōla king Maduraikōṇḍa-Parakēṣarivarman (905—47). Says that the temple was founded by prince Rājaditya afterwards killed by the Rāṣṭrakeṭṭa Krishṇa III in 949. The record makes the gift of two lamps by a servant of Kōkkiānāḷḷi, the queen of Parāntaka I and mother of Rājaditya. One gift was 90 sheep for the maintenance of a lamp and the other was an Ija lamp which Mr. Krishna Sastri interprets to be a lampstand after the fashion of that of Ijam (or Ceylon) or one made of gold. See Ep. Ind., Vol. VII, pp. 133–34.

876. 336 of 1902.—(Tamil.) On the west wall of the same shrine. A record in the thirty-second year of the Chōla king Maduraikōṇḍa-Parakēṣarivarman (905—47). Records gift of gold for a lamp by an accountant of prince Rājadityadēva.

877. 337 of 1902.—(Tamil.) On the west wall of the same shrine. A record in the thirty-fourth year of the Chōla king Maduraikōṇḍa-Parakēṣarivarman (905—47). Records gift of 100 sheep for a lamp.

878. 338 of 1902.—(Tamil.) On the same wall. Records in S. 876 gift of 100 sheep for a lamp to the temple of Tiruttontōṅḍivaḷ by queen of Munaiyadiyarayiar Kulamāṇikkēramanār. See No. 896 below. These two inscriptions are interesting for their mentioning the Śaka year. A measure called mādevi (or chief queen) is mentioned. See Ep. Ind., Vol. VII, p. 137.


880. 340 of 1902.—(Tamil.) On the north wall of the same shrine. A record in the thirty-sixth year of the Chōla king Maduraikōṇḍa-Parakēṣarivarman (905—47). Records gift of 90 sheep for a lamp.


883. 343 of 1902.—(Tamil.) On the same wall. A record in the thirty-third year of the Chōla king Maduraikōṇḍa-Parakēṣarivarman (905—47). Records gift of 100 sheep for a lamp by a servant of Rājaditya-Malaiyan.

884. 344 of 1902.—(Tamil.) On the same wall. A record in the thirty-third year of the Chōla king Maduraikōṇḍa-Parakēṣarivarman (905—47). Records gift of 60 sheep for offerings.
885. 345 of 1902.—(Tamil.) On the same wall. A record in the thirty-third year of the Chöla king Maduraikoṇḍa-Parakēśarivarman (905—47). Records gift of 100 sheep for a lamp.


888. 348 of 1902.—(Tamil.) On the same wall. A record in the thirty-second year of the Chöla king Maduraikoṇḍa-Parakēśarivarman (905—47). Records gift of 100 sheep for a lamp by an accountant of prince Rājādityadēva.

889. 349 of 1902.—(Tamil.) On the same wall. An incomplete record in the third year of the Chöla king Rājakēśarivarman alias Udālyār Rājēndra-Chōlādēva (I, 1011—53).


891. 351 of 1902.—(Tamil.) On the south wall of the manṭapā in front of the same shrine. A record in the thirty-ninth year of the Chöla king Maduraikoṇḍa-Parakēśarivarman (905—47). Records gift of a lamp by a servant of prince Rājādityadēva.

892. 352 of 1902.—(Tamil.) On the same wall. An incomplete record in the forty-second year of the Chöla king Kulōttūṅga-Chōlādēva (I).


894. 354 of 1902.—(Tamil.) On the same wall. A record in the nineteenth year of the Rāshtrapūta king Kaṇṭharaḍēva, who took Kachchj and Tanjai (i.e., Krishna III). Records gift of 90 sheep for a lamp.

895. 355 of 1902.—(Tamil.) On the same wall. An obliterated record in the third year of the Chöla king Ādhirājadēva.


897. 357 of 1902.—(Tamil.) On the same wall. A record in the nineteenth year of the Chöla king Rājarāja-Rājakēśarivarman alias Rājarājadēva. Records gift of 90 sheep for a lamp.

899. 359 of 1902.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the tenth year of the Chōla king Rājakēśarivarman alias Uḍaiyar Kulōttunga-Čhōlādēva. Records gift of 128 cows for four lamps. Tirunāmanallur is here called Tirunāvalur alias Rājāditapuram.


901. 361 of 1902.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chōla king Tribhuvanachakrawartin Kulōttunga-Čhōlādēva (I?). Records gift of 32 cows for a lamp.

902. 362 of 1902.—(Grantha and Tamil.) On the same wall. A record in the seventeenth year of the Rāshtrakūṭa king Kaṇṇaraṅga (i.e., Krishṇa III), the conqueror of the Chōla and Pallava countries. Records gift of gold for a lamp by Narasimhavarman, surnamed Śaktinātha and Siddhavadāva, the chief of Miḷāḍu and a member of the line of Śukra and the Malayakula, who ruled over Malainādu (miḷāḍu, briefly). Dr. Hultzsch points out that the capital of this nāḍu, according to the Periāpurāṇa was Tirukkōilūr, that the chiefs of the line claimed connexion with the Chēti family and used to prefix the name of the reigning Chōla king. See Ep. Ind., Vol. XII, p. 135. Also the Kiljūr inscriptions above.

903. 363 of 1902.—(Tamil.) On the same wall. A record in the thirty-ninth year of the Chōla king Parakēśarivarman who took Madura and Ceylon. Records gift of 100 sheep for a lamp by the elder brother of Mahādevadigal, a queen of prince Rājadityadēva, a daughter of llāḍarāyar (i.e., the chief of Lāṭa) for the merit of her elder brother Rājadittan Pugalvipparaganda. Dr. Hultzsch points out that the title "chief of Lāṭa" was assumed by a family of local chiefs; that one of these,Virachōla, was a feudatory of Rājarāja I and that, as he is said to be the son of one Pugalvipparaganda, it is probable that he was the son of Rājaditya's queen's brother. [See Ep. Ind., Vol. VII, p. 134. For Virachōla see Ibid., Vol. IV, p. 139.]

905. 365 of 1902.—(Tamil.) On the same wall. A record in
the thirtieth year of the Chōla king Kuloṭtuṅga-Chōḷadēva. Records
gift of 48 sheep for a lamp to the Kalinārīśvara temple.

906. 366 of 1902.—(Tamil.) On the same wall. A record in
the niñeteenth year of the Raṣhīrakūta king Kaññaradēva, who
took Kachchi and Tañjai (Krishṇa III). Records gift of 90 sheep
for a lamp.

907. 367 of 1902.—(Tamil.) On the same wall. A record in
the thirty-ninth year of the Chōla king Parakēsarivarman who took

908. 368 of 1902.—(Tamil.) On the north wall of the same
mañṭapa. A record in the twenty-first year of the Chōla king
Raṇjarājakēsarivarman alias Raṇjarājadēva (I, 985–1013). Records
gift of a diadem and a brass pedestal.

909. 369 of 1902.—(Tamil.) On the same wall. A record in
the third year of the Chōla king Parakēsarivarman. Records gift of
land by Vikramābharaṇa-Pallavaraiyan, a subordinate of Munai-
yadaraiyar Aparājjita Kulamāṇikkurumānā. See No. 878 above.

910. 370 of 1902.—(Tamil.) On the same wall. An incomplete
record in the eighteenth year of the Chōla king Raṇjarāja-Raṇja-
kēsarivarman (985–1013).

911. 371 of 1902.—(Tamil and Grantha.) On the same wall.
A record in the fourth year of the Chōla king Raja$kēsarivarman alias
Udayyar Virarajendradēva (I, 1064–70). Records gift of land by
the king to the Tiruttondirśvara temple at Tirunāvalūr alias

912. 372 of 1902.—(Tamil.) On the east wall of the same
mañṭapa. Records the construction of two mañṭapas and of the
east gate by a merchant.

913. 373 of 1902.—(Tamil.) On the wall of the prākāra of the
same temple, right of entrance. A record in the fifth year of the
Chōla king Parakēsarivarman alias Tribhuvanachakravarthin Kuloṭ-
ttuṅga-Chōḷadēva. Records gift of 32 cows for a lamp by a
merchant.

914. 374 of 1902.—(Tamil.) On the same wall, left of entrance.
A record in the seventh year of the Chōla king Raja$kēsarivarman
alias Tribhuvanachakravarthin Kuloṭtuṅga-Chōḷadēva. Records gift
of metal vessels.

915. 375 of 1902.—(Tamil.) On the same wall, left of entrance.
An incomplete record in the eighth year of the Chōla king Raja-
kēsarivarman alias Tribhuvanachakravarthin Raja$rājadēva (I ?).

916. 376 of 1902.—(Pallava Grantha.) On a sculptured stone
recently inserted into the west wall of the prākāra of the same
temple. Consists of the word Śri-Kalinārai, which according to S. A.
905 formed part of the name of a shrine which has been recently
demolished by the villagers. Dr. Hultsch concludes from this that the demolished temple of Iśvara was built by a Pallava king named Kalinārāi and that a sculptured stone with the figure of a kneeling elephant and a stout person on its hawda probably represents him.

917. 377 of 1902.—(Tamil.) On a stone at the entrance of the same temple. An obliterated record in the seventeenth year of the Chōla king Madiraikaṇḍa Parakēśarivarman (905—47).

918. 378 of 1902.—(Tamil.) On the same stone. A record in the twentieth year of the Chōla king Madiraikaṇḍa Parakēśarivarman (905—47). Records gift of 45 sheep for a lamp.

919. 379 of 1902.—(Tamil.) On a second stone in the same place. A record in the sixteenth year of the Chōla king Madiraikaṇḍa Parakēśarivarman (905—47). Records gift of 400 sheep for four lamps.

920. 380 of 1902.—(Tamil.) On the same stone. A record in the twentieth year of the Chōla king Madiraikaṇḍa Parakēśarivarman (905—47). Records gift of 100 sheep for a lamp.

Tirunaruṅgaṇḍai.*

The Jain temple referred to in the following inscriptions seems to have been famous in mediaeval history as a stronghold of learning. Kamba, for example, according to tradition, had to get the approval of the local scholars for his Rāmāyaṇa.


922. 382 of 1902.—(Tamil.) In the same place. A record in the third year of Tribhuvanachakravartin Kōnerinmaikaṇḍan. Records gift of land.

923. 383 of 1902.—(Tamil.) On the south wall of the store-room in the same temple. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva. Records gift of money for a lamp to the Yakshi in the western temple (Mēlar-paljī). The money was made over to the chief priest Pushpasēna-dēva. See N.A. 391, 393-4.

924. 384 of 1902.—(Tamil.) On a stone set up at the foot of the hill bearing the same temple. A damaged record in the sixth year of Tribhuvanachakravartin Kōnerinmaikaṇḍan.

* The Mack. list of inscriptions given in Int., S. Dis., pp. 152-4, contains ten epigraphs. Almost all these are different from the inscriptions copied by the Department. I have therefore included them in the list, under Nos. 925-A to 925-I.
925. 385 of 1902.—(Tamil.) On a rock to the south of the Chandranātha shrine in the same temple. A record in the seventeenth year of the Chōla king Rājāraja I. Records gift of land for two lamps. Partially built in. [This is No. 6 in Ins., S. Dts., p. 153. Ten mās of land presented.]


925-B. On a stone on the north side of the inner temple. Records that the inhabitants of “Serusatta Nellore” granted ten vēlis of land to the “God Pārambulla and Yanadi Mangalamādēvar.” Ibid., No. 2.

925-C. On a stone near the tank in the temple. Records that in tenth year of the reign of Vikrama-Chōḷadēva he granted a portion of land in Tirunarumkonḍa, to the Gods Arumoḷidēvar, Nittya Kalyāṇadēvar and “Tirupullidēvar.” Ibid., No. 3.

925-D. On a stone on the west of the Kanakamaṇṭapam. Records that “Magalakadēvarāyar” allowed the taxes on the weavers and silversmiths in the village of Tirunarumkonḍai and Tarumbadi Koil (?), to the God, in the tenth year of the reign of Rājārajadeva. Ibid., No. 4.

925-E. On the southern wall of the Kanakamaṇṭapam. Records that Kāḍava Rāyar presented forty cows to the God Kachināyakadēvar for the ghee of the lamp, in the fourth year of the reign of Kulottuṅga-Chōḷadēva. Ibid., No. 5.

925-F. On a stone below the surrounding wall of Nityakalyāṇasvāmi temple. Records that in the seventh year of the reign of Vikramapāṇḍyadēva he granted six mās of paddy field in the village of Kuṇḍaratṭur besides the taxes on the weavers and other village duties to Appanda Nāyanaṁ. Ibid., No. 7.

925-G. On a stone on the east side of Granary gate on the north side of Chandranāthaśvāmi in the temple. Records that the head farmer of Kollur village granted three mās of paddy field in the village of Kuṇḍaratṭur to the God Tuppasanadēvar (?), in the tenth year of the reign of Rājārajadeva. Ibid., No. 8.

925-H. On a stone on the west side of a pool. Records that Kucheya Rāyar (Kachchhiyarāya) erected a roof in front of the pagoda in the sixth year of the reign of Kopparisingadēvar (i.e., Perunjiṅga). Ibid., No. 9.

925-I. On a stone below the wall of Nityakalyāṇasvāmi in the temple. Records that in the reign of Vikramapāṇḍyadēva one Vanikuttakadan granted the village of “Gunmatokasi” to the God Appanda Nāyanaṁ. Ins., S. Dts., p. 155, No. 10.
926. 27 of 1905.—(Tamil.) On the south wall of first prākāra of the Madhyasthanāthēśvara temple. A record of the Vijayanagara king Ariyappa-Ūdaiyār (II) in Ś. 1300 expired, Kālayukta. Records gift of land to the temple which is here called Tirunāgēśvaramūḍaiyār.Refs to a transaction in former days with Kulaśēkharadēva alias Malavachchakkavarti.

927. 28 of 1905.—(Tamil.) On the same wall. A record in the fourteenth year of the Pāṇḍya king Sundara-Pāṇḍyadēva. Records sale of land.

928. 29 of 1905.—(Tamil.) On a rock named Vavvakkuṭṭai-malai near the same village. A damaged record of the Vijayanagara king Kampanā-Ūdaiyār, son of Vīra-Bukkana-Ūdaiyār in Ś. 1295 expired, Paridhāvin.

929. 152 of 1904.—(Tamil.) On the south base of the central shrine in the Madhyasthanāthēśvara temple. Built in the middle. A record the date of which is lost.

930. 153 of 1904.—(Tamil.) On the west base of the same shrine. A record of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva, the date of which is lost. Records gift of money for a lamp.


932. 155 of 1904.—(Tamil.) On the east wall of the maṇṭapā in front of the same shrine. A record in the thirty-seventh year of the Chōla king Tribhuvavanavīradēva (Kulottuṅga III). Records gift of land.

933. 156 of 1904.—(Tamil.) On the same wall. A record in the eleventh year of Pon-parappina-Perumāḷ. Records the setting up of certain images.


935. 158 of 1904.—(Tamil.) On the west wall of the same maṇṭapā. A record in the second year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of money.


937. 160 of 1904.—(Tamil.) On the east base of the same maṇṭapā. A mutilated record in the twentieth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva.
938. I61 of 1904.—(Tamil.) On the south base of the same manṭapa. An incomplete record in the twentieth year of the Chōḷa king Kulōttuṅga-Chōḷadēva.


942. I65 of 1904.—(Tamil.) On the south wall of the Kanakambika shrine in the same temple. An incomplete record in Durmukha.

Tiruvennainallur.

This place is famous in literary history as the scene of the early life of Kamba, the author of the Rāmāyaṇa, and Meykanḍadēva, the author of Śivagnāṇabōdhaham.


945. 311 of 1902.—(Tamil.) On the same wall. An incomplete record of Tribhuvanachakravartin Kōnērimēnkonḍān.

946. 312 of 1902.—(Tamil.) On the south wall of the manṭapa in front of the same shrine. A record in the twenty-fifth year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva III, who was pleased to take Madura and the crowned head of the Pāṇḍya. Records gift of thirty-two cows and one bull for a lamp by Viraśekharan alias Aḍigaimān of Kūḍalūr.

947. 313 of 1902.—(Tamil.) On the south and east walls of the same manṭapa. A damaged record in the seventeenth year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), who was pleased to take Madura and the crowned head of the Pāṇḍya. Records sale of land. Mentions Kāḍavarāyan. See Ep. Ind., Vol. VII, pp. 172-3. The exact date is Thursday, 8th June, A.D. 1195.
948. 314 of 1902.—(Tamil.) On the west wall of the same maṇṭapa, left of entrance. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land.


950. 316 of 1902.—(Tamil.) On the same wall. An incomplete record in the fifteenth year of the Chōla king Tribhuvanachakravartin Kulōttunga-Chōjadēva II. Diwan Bahadur Swamikannu Pillai says that the corresponding date was most probably Monday, 18th August 1147. See Ep. Ind., Vol. XI, p. 290.


954. 320 of 1902.—(Tamil.) On the west wall of the Vaikunṭha-Perumāl shrine in the same village. A record in the seventh year of Sakalabhusuvanachakravartin Perūnjingadēva. Seems to contain a copy of an inscription of the twenty-ninth year of Tribhuvanaviradēva (Kulōttunga III) the stones of which had collapsed. The details of the date (Friday, day of Rēvati, aparapaksha-chaturthi of Simha) have been calculated by Kielhorn to be Friday, the 30th July, A.D. 1249. From this and three other dates Kielhorn dates the king’s accession to be between 11th February and 30th July of A.D. 1243. [See Ep. Ind., Vol. VII, p. 165.]


958. 324 of 1902.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōjādēva. Records gift of money for eleven lamps and of four cows for one lamp.

VILLUPURAM TALUK.*

Irumbai.


960. 191 of 1902.—(Tamil.) On the west wall of the same shrine. A record in the second year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. (1283 ?) Records gift of land. Partially built in.


962. 193 of 1902.—(Tamil.) On the east wall of the maṇṭapa in front of the same shrine. A record in the tenth year of Sakalalōkachakravartin Rājanārāyaṇa Śamburāyā. Records gift of land.

Kōliyanūr.

Dr. Hultzsch believes that neither the Śiva temple nor the ruined Jaina shrine can boast of great age. The village is called Kōliyapuranallūr in the inscriptions.

963. 110 of 1897.—(Tamil.) On the east wall of the shrine of the ruined Jaina temple. Records the building of a portion of the temple by a merchant.

964. III of 1897.—(Tamil.) On the south base of the maṇṭapa in front of the same shrine. Records in Kālayukta gift of land. The name of the king is doubtful.

965. 112 of 1897.—(Tamil.) Left of entrance into the Vaiś-vara temple. A much damaged record.

966. 113 of 1897.—(Tamil.) At the entrance into the same temple. Records gift of land. The date of the record is indistinct.

* In the Ins., S. Dist., p. 144, two inscriptions are given at a place called Chintāmaṇi- nallūr, which I am not able to identify. Both these belong to the reign of Vikrama Chōla. The former grants the revenue of a village to Kulōttuṅga Chōjēvāra Mahādēva and the latter is damaged.

968. II 5 of 1897.—(Tamil.) On the east wall of the same shrine. A record in the tenth year of Rājanārāyaṇa Śamburāya. Records the building of portions of the temple.

Maṇḍagappāṭṭu.

969. 56 of 1905.—(Sanskrit and Grantha.) On a pillar at the right entrance into the maṇṭapa of the rock-cut cave. A record of a Paḷava king whose name is lost. Records the excavation of the cave. [Venkayya points out that this cave is smaller than the Trichinopoly and Daḷavānur caves and also apparently unfinished. With regard to the king who constructed it he surmises, on the ground of analogy, that he must have been Mahēndravarmaṇ I. See Madr. Ep. Rep., 1905, p. 47.]

Panamalai.

969-A. In the cave temple near this place.—(Sanskrit). “Consists of one Sanskrit verse, which is identical with the last verse of Rājasimha’s large inscription at Kāṇchi.” (See S.I.I., I, No. 24.) Hence it may be concluded that the cave was excavated by Rājasimha (Narasimhavarman II). See S.I.I., I, No. 31, p. 24.

Panayāvaram.

970. 436 of 1903.—(Tamil.) On the west wall of the central shrine in the Nētrōddhāraķēśvara temple. A record in the forty-eighth year of the Chōla king Rājakēsaraivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlandēva (I). The passage viramētuṇai-yāga, etc., from the inscriptions of Vīrājēndra I is prefixed to the usual introduction of the king. Records gift of money for a lamp. The temple is called Tiruppanāṅgāduḍaiya-Mahādēvar.

971. 437 of 1903.—(Tamil.) On the west and north walls of the same shrine. A record in the second year of Tribhuvanachakravartin Kōnerimēlkōndan. The temple is called Tiruppuravar-Panaṅgāṭṭur-uḍaiyar Kaṇṇa-manda-Nāyanār. Records gift of land for celebrating a festival called Kōdanḍarāman-śandī after the king.

973. 166 of 1904.—(Tamil.) On the south wall of the central shrine in the Chandramaulisvara temple. A record in the eighth year of the Chola king Parakesarivarman alias Rajendra-Choladeva (I, 1011—52). Records gift of sheep for lamps. A grant made in the tenth year is added at the end. The east wall of the first prakara contains a fragmentary inscription of Ś. 1461, expired Søbhakrit, dated during the reign of Sadāśiva, son of Vīrapatāpa-Rāṅgaya-deva, 'who had witnessed the elephant hunt.'

974. 167 of 1904.—(Tamil.) On the north wall of the same shrine. A record in the twelfth year of the Chola king Tribhuvanachakravartin Vikrama-Choladeva (1118—35). Records gift of thirty-two cows for a lamp for the merit of a man who died in battle at Mambakkam.

975. 168 of 1904.—(Tamil.) At the southern entrance into the same shrine, right side. A record in the twenty-sixth year of the Chola king Rājakēsaraivarman. Records gift of paddy by Pugajitunai-adigal, mother of Viḷuppērarayar Ayyākkūṭṭi-adigal.

976. 169 of 1904.—(Tamil.) At the southern entrance into the same shrine, left side. A record in the nineteenth year of the Chola king Rājakēsaraivarman. Records gift of gold by the same donor.

977. 170 of 1904.—(Tamil.) At the northern entrance of the first prakāra of the same temple. An incomplete record in the tenth year of the Chola king Parakesarivarman. Records gift of land.

978. 171 of 1904.—(Tamil.) On the east wall of the manṭapa in front of the same shrine. A record in the eleventh year of the Chola king Parakesarivarman alias Rājendra-Choladeva (I, 1011—53). Built in at the bottom.

979. 172 of 1904.—(Tamil.) On the east wall of the manṭapa in front of the central shrine in the same temple. An incomplete record in the fifth year of the Chola king Parakesarivarman alias Tribhuvanachakravartin Vikrama-Choladeva (1118—35).


983. 176 of 1904.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Parakēsarivarman *alias* Rājēndra-Chōlandēva (I0I1—I53). Records gift of 90 sheep for a lamp.

984. 177 of 1904.—(Tamil.) On the same wall. A record in the thirty-first year of the Chōla king Parakēsarivarman *alias* Uḍaiyār Rājēndra-Chōlandēva (I, I0I1—I52), who took the eastern country, the Ganges and Kiḏrām. Records gift of a musical instrument. Kiḏrām is Burma.


986. 179 of 1904.—(Tamil.) On the west wall of the manṭapa in front of the same shrine. An incomplete record in the seventh year of the Chōla king Kulōttuṅga-Chōlandēva. Refers to an accident in hunting.


988. 181 of 1904.—(Grantha and Tamil.) On the same wall. A record in the sixth year of the Pāṇḍya king Vikrama-Pāṇḍya-dēva. Begins with *Samastabhuvanakavira*, etc. Records gift of land for the celebration of a festival called Vikrama-Pāṇḍiyan-sandi after the king. [Vikrama-Pāṇḍya was very probably the king who ascended the throne in 1283.]

989. 182 of 1904.—(Tamil.) On the north wall of the same manṭapa. An incomplete record in the forty-fourth year of the Chōla king Kulōttuṅga-Chōlandēva (I). Records gift of money for lamps at three temples.

990. 183 of 1904.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōlandēva. Records that two women were appointed as dancing girls in the temple of Tiruvakkai.

991. 184 of 1904.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājādhīrajadēva, the date of which is lost. Built in. Refers to the twelfth year of Rājarāja I and the third year of Rājādhīrajadēva (?).

992. 185 of 1904.—(Tamil.) On the same wall. An incomplete record in the third year of the Chōla king Vikrama-Chōlandēva (*III*8—*III*5).

993. 186 of 1904.—(Tamil.) On the north base of the same manṭapa. An incomplete record of the Chōla king Kulōttuṅga-Chōlandēva (I, 1070—*III*8), 'who was pleased to abolish tolls', the
date of which is lost. Refers to the king as being (encamped) in a tope at Conjeeeveram. Records gift of land.


995. 188 of 1904.—(Tamil.) On the east wall of the maṇṭapa inside the first prākāra of the same temple. A record in the fourth year of the Pāṇḍya king Vikrama-Pāṇḍyadēva. Records that the maṇṭapa was built by queen Ulagamuḷudumudaiyār.

996. 189 of 1904.—(Tamil.) On the west and south bases of the same maṇṭapa. A record of the Vijayanagara king Vira-Krishnārāya in Ś. 1437, Bhava. Records gift of land to a Śaiva maṭha.

997. 190 of 1904.—(Tamil.) On the south wall of the 1,000-pillared maṇṭapa inside the second prākāra of the same temple. A record in the second year of the Chōla king Tribhuvanachakravartin Kulōṭtuṅga-Chōladēva (III), "who took Madurai and the crowned head of the Pāṇḍya." Records the building of the maṇṭapa by a certain Ammaiappan Gaṇḍar-śūriyan Śambuvarayan "who took the Pāṇḍya country." See N.A. 720 for an Ammaiyappa.

998. 191 of 1904.—(Tamil and Grantha.) On the south base of the 1,000-pillared maṇṭapa inside the second prākāra of the Chandramauliśvara temple in the same village. A record of the Pallava king Sakalabhuvanachakravartin Kaḍavan ḴAvaniyālappirandān Kōpperuṇjiigān. Records that the king who bore the surname Sarvajñakhadgamalla built a sluice for the tank at Olugarai.

999. 192 of 1904.—(Tamil.) On the same base. An incomplete record in the sixteenth year of the Chōla king Kulōṭtuṅga-Chōladēva. Built in at the beginning.

1000. 193 of 1904.—(Tamil.) On the same base. A mutilated record in the sixteenth year of the Chōla king Kulōṭtuṅga-Chōladēva. Records gift of 128 cows for four lamps.


1002. 195 of 1904.—(Tamil.) On the right side of the gōpura of the first prākāra of the same temple. A record in the seventh year of the Chōla king Tribhuvanachakravartin Rājadhirājadēva (I or II?). Records the building of the gōpura by the same donor.

1003. 196 of 1904.—(Tamil verse.) On the left side of the same gōpura. Records in Ś. 1352 the building of a maṇṭapa and of a gōpura by a certain Gaṅgēyan.
1004. 197 of 1904.—(Tamil verse.) In the same place. Refers to the building of the same gopura and mantapa.

1005. 198 of 1904.—(Tamil.) On the east base of the same gopura, right of entrance. A record of the Śāluva king Narasingadēva in Śobhakrit (1483–84). Refers to Narasa Nāyaka, an agent of the king (evidently the founder of the Tuluva dynasty) and records the remission of some taxes.

1006. 199 of 1904.—(Tamil.) On the west base of the same gopura, left of entrance. A record in Śobhakrit. In modern characters.

1007. 200 of 1904.—(Tamil.) On the south base of the ruined Śiva shrine within the same temple. An incomplete record in the sixteenth year of the Chōla king Rājarāja-Rajakēsarivarman I, 985–1013). Records a gift to the stone temple of Śivaloka-udaiya-Paramasvāmin built by Udayapirāṭiyar Śembikan-Mādeviyar, queen of Gaṅḍarādittadēvar, who gave birth to Śri-Uttama-Chōladeva (i.e., Madhurāntaka Uttamachōla, the immediate predecessor of Rājarāja I). Records allotments for the various requirements of the temple. For a description of the coins of Madhurāntaka, see Elliot’s Coins in S. India, Nos. 151 and 154 and Madr. Ep. Rep. 1904, p. 11.

1008. 201 of 1904.—(Tamil.) On the base of the Varadarāja-Perumal shrine in the same temple. An incomplete record in the twenty-seventh year of the Chōla king Rajakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladeva (I?).


1010. 203 of 1904.—(Tamil.) On the same base. An incomplete record in the forty-first year of the Chōla king Kulōttuṅga Chōladeva.

1011. 204 of 1904.—(Tamil.) On the north base of the same shrine. An incomplete record in the thirtieth year of the Chōla king Rajakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladeva.

1012. 205 of 1904.—(Grantha and Tamil.) On the west wall of the mantapa in front of the same shrine. An incomplete record in the second year (i.e., 1070–71) of the Chōla king Udayār Ādhirājendradēva (the immediate predecessor of Kulōttuṅga Chōla I). The Sanskrit portion records that the Vimāna, which had been previously built by Kōchchōla of bricks, was reconstructed of stone.

1013. 206 of 1904.—(Tamil.) On the north base of the same mantapa. An incomplete record of the Chōla king Rajakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga Chōla I.

1015. 208 of 1904.—(Tamil verse.) At the entrance into the same shrine, left side. Records the gift of a door in the twenty-fourth year of an unnamed king.

Tiruvāmattūr.

1016. 402 of 1903.—(Tamil.) On the west wall of the central shrine in the Abhirāmēṣvara temple. A fragment of record in the twenty-fifth year of the Chōḍa king Rājarādēva (I).

1017. 403 of 1903.—(Tamil.) On the same wall. A record in the third year of the Chōḍa king Parakēsarivarman. Records gift of two lamps by Śembiyan Kattimānaḍigal. Refers also to his building the Tiruchcherṟu-maṇṭapam.


1019. 405 of 1903.—(Tamil.) On the same wall. A record in the third year of the Chōḍa king Rājakēsarivarman. Records gift of sheep for a lamp.


1021. 407 of 1903.—(Tamil.) On the same wall. A record of the Chōḍa king Parakēsarivarman, the date of which is doubtful. Records gift of a lamp.

1022. 408 of 1903.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōḍa king Parakēsarivarman. Records gift of a lamp.

1023. 409 of 1903.—(Tamil.) On the south base of the same shrine. A record in the fifteenth year of the Chōḍa king Madirai-koṇda-Parakēsarivarman (905—47). Built in at the end. Records gift of 100 sheep for a lamp.


1025. 411 of 1903.—(Tamil.) On the same base. A record in the twenty-ninth year of the Chōḍa king Madiraikoṇḍa Parakēsarivarman. Built in at the end.

1026. 412 of 1903.—(Tamil.) On the same base. A record in the thirty-second year of the Chōḍa king Madiraikoṇḍa Parakēsarivarman. Built in at the end.
1027. 413 of 1903.—(Tamil.) On the west base of the same shrine. A record in the sixth year of the Chōla king Parakēsari-varman. Built in at the end. Refers to the mason who built the temple.

1028. 414 of 1903.—(Tamil.) On the same base. A record in the twenty-sixth year of the Chōla king Madiraikōnda Parakēsari-varman (905—47). Built in at the end.

1029. 415 of 1903.—(Tamil.) On the same base. A fragment of record of the Chōla king Madiraikōnda Parakēsari-varman (905—47), the date of which is lost.


1034. 420 of 1903.—(Tamil.) On the same base. A fragment of record of the Chōla king Rājendra-Chōla I (1011—53), the date of which is lost. Contains the usual introduction of the king.

1035. 421 of 1903.—(Tamil.) On the same base. A fragment of record in the second year of the Chōla king Parakēsari-varman alias Udayīr Śrī-Rājarājadēva (II?). The first line of the inscription contains a few words of the introduction of Rājendra-dēva and in the second line is the name of the king.

1036. 422 of 1903.—(Marathi.) On two slabs built into the floor in front of the entrance into the same shrine. Mentions the temple of Abhirāmeśvara.

1037. 423 of 1903.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the tenth year of the Chōla king Madiraikōnda Parakēsari-varman (905—47). Records gift of land. Mentions the king’s other name Śrī-Parāntaka and an officer of his named Śōjaśīkhāmāni-Pallavaraiyan.


1039. 425 of 1903.—(Tamil.) On the south base of the same maṇṭapa. A record in the third year of the Chōla king Parakēsari-varman. Records gift of a lamp by Parabūmikan-Mallan alias
Gaṇḍarāditta-Pallavaraiyan. [Venkayya identifies the king with Parakēśarivarman Gaṇḍarāditya, the son of Parāntaka (I). Pallavaraiyan evidently took his surname from his suzerain.]

1040. 426 of 1903.—(Tamil.) On the same base. A record of the Chōla king in Ś. 879. Records gift of a lamp by Parabūmikan Mallan alias Gaṇḍarāditta-Pallavaraiyan. See note to the above inscription.

1041. 427 of 1903.—(Tamil.) On the same base. A fragment of record of the Chōla king Madiraikoṇḍa Parakēśarivarman (905—47), the date of which is doubtful.

1042. 428 of 1903.—(Tamil.) On the south wall of the dark maṇṭapa in front of the same shrine. A record in the forty-fifth year of the Chōla king Kulottuṅga-Chōḷadēva (I). Records gift of money for a lamp by an officer of the king.


1044. 430 of 1903.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēśarivarman alias Rājēndra-Chōḷadēva·I (1011—53). Records gift of 1,056 sheep for eleven lamps.


1046. 432 of 1903.—(Tamil.) On the same base. An incomplete record in the thirteenth year of the Chōla king Rājarāja-Rājakēśarivarman, “who destroyed the ships at Kāndalūr-Śalai” (985—1013).

1047. 433 of 1903.—(Tamil.) On the east wall of the first prākāra of the same temple. A record in the second year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōḷadēva. Records gift of land to a certain Rājarāja-Pichchan and his troupe for singing the Tiruppadiyam hymns in the temple. N.A. 134 and 347.

1048. 434 of 1903.—(Tamil.) On the south wall of the same prākāra. A record in the fourteenth year (i.e., 1335—6) of Śakalalokachakravartin Venrumaṇ-koṇḍa-Śambuvarāyar (1322—1337). Refers to the invasion of the Muhammadans and the destruction of the country by them. Venkayya is unable to see what invasion is referred to in this but the Madura chronicles clearly tell us that there was a Mussalman invasion between 1324 and 1327. (See Ind. Antq., Jan. 1914).
1049. 435 of 1903.—(Grantha and Tamil.) On the west wall of the same prākāra. A record in the sixth year of the Pāṇḍya king Vikrama-Pāṇḍya. Begins with Samastabhuvanaikavira-Chandra-kula-maṅgaḷa-pradīpa, etc. Records gift of land for celebrating a festival in honour of the king.

Villupuram.

The ancient name of this place was Jananāthacholachaturvedimaṅgalam and it belonged to Tirumunaippādinādu. It was associated to a certain extent with Jainism, as is proved by the ruins of Jain temples and Jain figures available therein. The following records, however, are purely Hindu.


1052. 118 of 1897.—(Tamil.) On the west wall of the same shrine. A record of the Vijayanagara king Krishṇadēva-Mahārāya in Ś. 1449 expired, Tārana (wrong). Records that the Kamāḷas of Tiruvāḍi-Śirmai were exempted from taxes. See N.A. 208.

Vriddhachalam Taluk.

Tiṭṭagudi.


1054. 6 of 1903.—(Tamil.) On the same wall. Refers in Śubhakrit to a dispute between two factions in the village which lasted for several years and was settled by the agent of Nāgama-Nāyaka. Compare South Ind. Inscrips., Vol. I, No. 119. See N.A. 601.

1055. 7 of 1903.—(Tamil.) On the same wall. Records in Vikārin gifts of land by Bhūpatirāya-Uḍaiyār and Uḍaiyār Mallidēvarāyar. Tiṭṭagudi was also called Vidyāraṇyapuram.

1056. 8 of 1903.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīra-Bhūpati-Uḍaiyār, the date of which is lost. Records gift of land. Mentions Mallidēvarāyar and Tiṭṭagudi alias Vidyāraṇyapuram. A damaged record.

1057. 9 of 1903.—(Tamil.) On the south wall of the same maṅṭapā. Records in the forty-second year gift of land by Vāṅgāra-Muttaraiyan.
1058. 10 of 1903.—(Tamil.) On the same wall. Records in the fifth year gift of Văgaiyır in Magadaimandalam by Magadeśan Ponparappina-Valankövdaraiyan.

1059. 11 of 1903.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuvanachakravartin Vīrājēndra Chōjadēva. Records that Rājarāja Vāṅgāra Muttaraiyan granted an allowance of paddy to an image of the goddess which had been set up by a dancing girl.

1060. 12 of 1903.—(Tamil.) On the same wall. A record in the second year of the Pāṇḍya king Tribhuvanachakravartin Könērınmaikoṇḍan Kulaśekharadēva. Records gift of a village in Magadaimandalam by the king for offerings on his birthday.

1061. 13 of 1903.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīra-Kampaṇa-Uḍaiyār (II), son of Vīra-Bokkaṇa-Uḍaiyār (i.e. Bukka I) in Ś. 1295, Paridhāvin. Records gift of land by Sōmayadeṇṇaṅyakkar.


1065. 17 of 1903.—(Tamil.) On the north wall of the Viśvaṅatha shrine in the same temple. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōjadēva III, who took Madura and the crowned head of the Pāṇḍya. Records gift of ornaments by the wife of a merchant to the image of Vichchēśvara, which had been set up by the same chief.

1066. 18 of 1903.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōjadēva III, who took Madura and the crowned head of the Pāṇḍya. Records gift of taxes to the same image by the same chief.

1067. 19 of 1903.—(Tamil.) On the inner gopura in the same temple, right of entrance. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Rājarajadēva. Records gift of land.

1068. 20 of 1903.—(Tamil.) On the same gopura, left of entrance. A record in the nineteenth year of the Chōla king

1069. 21 of 1903.—(Tamil and Grantha.) On the west wall of the Sukhāsina-Perumāl temple in the same village. A record in the fourth year of the Chōla king Tribhuvanachakravartin Rājadhirājadēva. Records gift of paddy and money by the inhabitants of Śittirameḻi-Periyanaḻu.

1070. 22 of 1903.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Kulottuṅga-Chōladēva III, who took Madura. Records gift of money for a lamp.

1071. 23 of 1903.—(Tamil.) On the north wall of the same temple. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva III, who took Madura and the crowned head of the Pāṇḍya. Records gift of money by a merchant.

1072. 24 (a) of 1903.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva III, who took Madura and the crowned head of the Pāṇḍya. Records gift of land.

1073. 24 (b) of 1903.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva III, who took Madura and the crowned head of the Pāṇḍya. Records gift of land.

1074. 25 of 1903.—(Tamil.) On the south wall of the same temple. A damaged record in the eighth year of the Chōla king Kulottuṅga-Chōladēva III, who took Madura.


1076. 27 of 1903.—(Tamil.) On the same wall. A record in the thirtieth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva III, who took Madura and the crowned head of the Pāṇḍya. Records gift of land.

Toḷudūr.

1077. 399 of 1913.—(Tamil.) On the south wall of the Madurāntaka-Chōḷēsvara temple. Refers in the ninth year of the king to an exchange of wet land in Toḷuvūr granted to the temple of Madurāntaka Chōḷēsvaramuḻaiya-Nāyanār, in place of the one at Chandraśekharanallūr given by Vānakōvaraiyan under the tank called Tirunīṟru-Viramagadaśoḻappēriyā-eri.'

1078. 400 of 1913.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Tribhuvanachakravartin Tribhuvananviradēva (Kulottuṅga III), who was pleased to take
Madurai (Madura), the crowned head of the Pândya and Karuvûr. Registers that a certain Śeṇiyarâyaveḷḷâṇ, chief of Śembaí, built the stone temple and the maṇṭapa for the god Madurântakâsvara-muḍâiyâ Nâyanâr at Perunotluvûr in Ugalûr-kûṟam, a subdivision of Vaḍagarai Râjaśîṇga-valânanâdu. He had also presented to the same temple the processional images of the god and goddess.

1079. 401 of 1913.—(Tamil.) On a slab lying in the same temple. A fragment of record. Seems to record gifts of land to the temples of Madurântaka-Īṣvaram-Udaiyâr and Araiśandurai-Nâyanâr.

1080. 402 of 1913.—(Tamil.) On a conch preserved in the Varadarâja-Perumâl temple in the same village. This conch was the gift of Tirunjiru-Virâmagadaśojaṉ Tâyilunalla-Perumâl, to the temple of Madurânta-Choliśvaram-udaiya-Nâyanâr at Toḷuvûr.

Vriddhachalam.

In the list of Mackenzie’s inscriptions given in Ins., S. Dts., pp. 145—9, there are thirteen inscriptions. Of these three have been identified with three of the departmental list. The other ten have been included.

1081. 132 of 1900.—(Tamil.) In the second gôpura of the Vriddhagirîśvara temple, right of entrance. A record in the fourth year of the Pândya king Tribhuvanachakravartin Kônérinmai-konçân. Records gift of land to the Brâhmaṇas of Kulaśekhara-chaturvedîmaṅgalam founded in the name of the king.

1082. 313 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the same temple. A record in the twenty-eighth year of the Chôla king Tribhuvanachakravartin Kulottuniga-Chôladeva. Records gift of 100 cows. See Ins., S. Dts., in Mack. MSS., p. 145, No. I (where the year is, I believe, wrongly given as the twenty-second. It says that the grantor was Rajarâja-Kâḍavarâyan).

1083. 134 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the same temple. A record in the fifth year of Perunjiṅgadêva. Records gift of “mango sprouts” made of gold. [The Mack. MSS. also give this inscription. See Ins., S. Dts., p. 144, No. 2. The donor is one “Sambotyâ Manikayun” (?) and the real donation is 25 kaḷânju of gold for Tirumantaḷîr and 5 kaḷânju of silver for bracelets.]

1084. 135 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the same temple. A record in the eighth year of Perunjiṅgadêva. Records gift of a lamp.

1085. 136 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the same temple. A record in the fourteenth year of the Chôla king Tribhuvanachakravartin
Rājarājadēva (III). Records gift of a lamp by Edirigaṇāyan Pottpalli Chōla, one of the bodyguard chiefs of the Pallava king Kopperuṇjiṅga. The inscription shows that in 1229 he was still loyal to Rājarāja III. He was to rise against him in 1231. (See S.A. 329.) Dr. Hultzsch says that he re-ascended the throne in 1243, but he who came to the throne in 1243 was another man, his son, in all probability. (See Ep. Ind., Vol. VII, p. 163-4.) This is evidently inscription No. 10 in Ins., S. Dts., p. 149.

1086. I37 of 1900.—(Tamil.) On the east wall of the same maṇṭapa, right of entrance. A record in the fifteenth year of the Chōla king Rājakēṣarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladēva. Records that Āḷappirandaṇ Ėjisaimōgan alias Kulottuṅga-Śōḷa-Kāḍavaradittan built a maṇṭapa for the mahās-napaṇa of the god at Tirumudukunṟam in Paruvūr-kūṟṟam, a subdivision of Irungōlappādi in Mērka-Nādu, which formed part of Virudarājabhayaikara-vaḷāṅnādu.


1088. I39 of 1900.—(Tamil.) On the west wall of the same shrine. An incomplete record in the twenty-sixth year of the Chōla king Rājakēṣarivarman alias Rājarājadēva.

1089. I40 of 1900.—(Tamil.) On the north wall of the same shrine. A record in the twelfth year of the Chōla king Parakēṣari-varman. Records gift of a lamp.

1090. On a stone in the southern wall of the Ardhamanṭapam. (Tamil.) Records that one Muḍikōṇḍavelḷan granted in the fifteenth year of Kopperuṇjiṅgaṇēva ninty-six goats for supplying quarter measure of ghee daily to God Tirumalaikoṇḍamudāyār. Ins., S. Dts., p. 146, No. 3.

1091. In the second prākāra wall. A damaged grant of Prauḍhapatapadevarāya (Devārya II) in Ś. 1351, Saumya. Ibid., No. 4.

1092. In the same wall. Records that Śelvappanāyaka granted in Ś. 1155, Nandana, in the reign of Hariharadeva Mahārāya (?) three villages to God Vrudhanātha. Ibid., No. 5.


1094. On the inside of the south enclosure wall. Records that Kachchi-Rāyan granted in Ś. 1595, Ānanda, four kalam of grain to the watchmen of the pagoda, in the reign of "Combūr Voday" (!). Ibid., No. 7.

1095. On the second north enclosure wall of Paḷaiyamallanāṭhar temple. Records that Kachcharāya and people granted

1096. On the north wall of the kitchen of the same temple. Records that one Taghavanāyakan (?) gave in the sixteenth year of Kopperuṇjiṅga-dēva ninety-six goats to the deity. _Ibid._, No. 9.

1097. A C.P. in the temple. Records that in the reign of Raṅgappa Maḷavarāyar, the people of Kuḷattūr and Ariyalūr gave to the God the tax of 1 *kāsu* on every bag for each market and two-handfuls of rice in Ariyalūrpeṭa. _Ibid._, p. 217, No. 44.


1099. A P.G. in the hands of the same. Records that Sham-sul Dowla (?) Rastam Khan re-established the grants of the former Raḷās to the temple. _Ibid._, p. 218, No. 46.
BELLARY DISTRICT.

Adoni TALUK.

Adoni Fort.


*Bhaṭṭarabommalāpuram.*


8. On a stone in the pagoda of Śambhuliṅgēśvar. (Kanarese.) Records that the queen "Pereyakataalā" Dēviyār gave in C.V. 16, in the reign of Tribhuvanamalladēva, some land in Śirugappa village for the festival of Kadhirēśvara. *Ibid.*, No. 7.


*Chinnatumbalam.*


Dayyamdnine.


Guruzāla.


Kāggallu.

16. 208 of 1913.—(Kanarese.) On a stone in the neighbourhood. Records in Ś. 955, Śrīmukha, Māgha, śu. di. 5, Monday, Uttarāyaṇa Saṅkrānti, a gift of land by Udayādityayya, husband of Sīgadevi, to Uttarāmarāspāṇḍita for the worship of god Mahādeva. He was entitled Jagadēkamalla Nolamba Pallava Permāṇaḍi and was ruling at Kampili as his permanent capital (*iṭkāvīḍu*) and residence. [With regard to the date Diwan Bahadur Swamikannu Pillai says: "In A.D. 1033 Uttarāyaṇa Saṅkrānti fell on Dec. 23'92, Sunday. Monday which was the civil Saṅkrānti was also Māgha śu. 1 which came to an end at '50 next day. As Māgha śu. 5 fell on Saturday, December 29'26, the day intended was perhaps Māgha śu. which was also the Uttarāyaṇa Saṅkrānti by civil reckoning."

*Madr. Ep. Rep.*, 1914, p. 72. For another inscription regarding Udayāditya see the list at Oruvāyi. Udayāditya was called Jagadēkamalla Nolamba Pallava Permāṇaḍi evidently after his suzerain Jayasimha II, 1018-42. (Later on Jayasimha III, brother of Vikramāditya VI, had the same title.) See also the inscription at Badana-hathi (199 of 1913). It seems that the title Nolamba Pallava Permāṇaḍi was given by the W. Chalukyan kings after Sōmēśvara I to those chiefs who held sway over Nolambavāḍi, the hereditary dominion of the Nolamba Pallavas. [*Ep. Rep.*, 1914, p. 87.]
ADONI TALUK

Kanakaviḍu.


Kavutālam.


Nandavaram.


Sultānpūr.

22. *C.P. No. 116 of Mr. Sewell’s List.*—Records grant of land to the mosque by Masud Khan in Ś. 1586 (A.D. 1664), Pramāḍicha.

23. *C.P. No. 118 of Mr. Sewell’s List.*—A second grant of land to the mosque by the same man, in the same year.

24. *C.P. No. 130 of Mr. Sewell’s List.*—Records grant of land to the mosque by Masud Khan in Ś. 1586 (A.D. 1664), Pramāḍicha.

Tārāpuram.

25. *C.P. No. 131 of Mr. Sewell’s List.*—Records grant of land to the mosque by Masud Khan in Ś. 1586 (A.D. 1664), Pramāḍicha.

26. *C.P. No. 133 of Mr. Sewell’s List.*—Records another grant of land to the mosque by Masud Khan in Ś. 1586 (A.D. 1664), Pramāḍicha.

ALŪR TALUK.

Chinnahōṭṭūr.

27. 133 of 1913.—(Kanarese.) On a stone set up in front of the Channakēśavasvāmin temple. A damaged record, date of which is doubtful. Records the foundation of the temple of Ādikēśavanātha
by Pratāpa-Harihararāya (II). On this, the Śṛivaishṇavas of the eighteen nāḍus and others made a gift of five kolagas of land for oblations.

28. I34 of 1913.—(Telugu.) On a pillar of the Bhogēśvaraśvamin temple in the same village. States that this is the inscribed pillar of Narasimha Sarasvati who had the adjuncts Saptaprathama dēvayuga, Śambhatravya, Śri-Narasimha-varaprāsāda, Vēdāntakramita.

29. I35 of 1913.—(Kanarese.) On a slab near a well to the west of the same temple. In archaic characters. Seems to record that the well (gula?) was dug by a certain Gumasiri Mākaḷa, son of Arjuna.

Chippigiri.

30. In the Chennakeśava temple.—(Kanarese.) A record dated A.D. 1508 recording a grant of lands to the temple by a local chief.


Hālaharvi.

32. On a slab in front of the Ānjanēya temple, two miles west of the village. Undated. Records “the erection of a choultry by a private party with the consent of Sadāśiva Rāya of Vijayanagar.” [Antiquities, I, p. 104.]

Gūliam.

33. In the temple of Lakshmī Dēvi in the old village is a pillar with an inscription, dated A.D. 1408, in the reign of Dēva Rāya (I), but “is said to have been brought from Virupāpuram, six miles to the north-east.” Vide Bellary Gazr., I, p. 211, for the vicissitudes of the place and for its religious importance.

Harivānam.

34. In front of the enclosure of the Hanūmān temple, on a rock is a Telugu inscription, dated A.D. 1560, which “speaks of Śrīrānga Rāya Veṅkaṭādri as ruler of the Ādōṇi pargana and records the grant of Harivānam to Brāhmans as an agrahāram.” Bellary Gazr., I, p. 211-2. Veṅkaṭādri is one of the three Āravīti brothers who played such a prominent part in the reign of Sadāśiva Rāya.
Muddanagara (Muddekara?)


36. On a stone in the local market. Records that Rāmappanāyaḍu, son of Bhōgappanāyaḍu, gave in S. 1661, Siddhārti, a cowl to the merchants of the place for its population under the condition of demanding no penalties. Ibid., No. 15.

37. On a stone near the above. Records that Lakshmiappā Nāyaḍu and seven other people endorsed the above grant in Ś. 1696, Jaya. Ibid., p. 239, No. 16.

38. On a pillar near the local Chennakesava pagoda. Records that Rāmappanāyaḍu, son of Bhōgappa, had a pillar erected in the temple and granted in Ś. 1605, Dunmaṭi?, four munṭas of land to the architect. Ibid., p. 239, No. 17.

39. On a stone seated near the Vīrabhadra pagoda. Records that the Vīramunṣṭi Śaivites granted their fees from Muddekara and Timmapuram to God Vīrabhadra in Ś. 1484, Dundubi. Ibid., p. 240, No. 18.

Timmapuram.

40. On a stone in the centre of the village.—(Telugu.) Records that in the reign of Sadaśivarāya in Ś. 1477, Dhātu, the Vipravinōdins gave to God Vēnkaṭādri and Kēśava their fees from the Timmapuram Agrahāram. Ibid., p. 238, No. 14.

Bellary Taluk.

Āndrahali.

41. 237 of 1913.—(Kanarese.) On a stone in front of the Aṇjaṇēya temple. Mahārajādhirāja Vīrapratāpa Haṇḍe Chikamalukapā-Nāyaka records in Ś. 1584, Subhakrit, Kārttika, śu. di. 15 lunar eclipse, gift of the village of Āndrahali to a certain Roḍam Śivabasavappa. The record states that the village was originally granted to the king by Alamshanva Sāhebu for vajirike (i.e., for being Vazir). The date, points out Mr. Swamikannu Pillai, is inconsistent, as in Subhakrit (A.D. 1662-3) there was no lunar eclipse in the lunar month Kārttika. Alamshanva Sāhebu was evidently Alamghyr Padshah or Emperor Aurangzeb (and not Abdulla Qutb Shah as the Government Epigraphist surmises).

Badanahatti.

42. 199 of 1913.—(Kanarese.) On a slab in front of the Vighnēśvara temple. A damaged record, dated in Ś. 949, Prabhava (Vaiśākha śu. di. Thursday) making a gift of land by the Pallava chief
Jagadēkamalla Noḷamba Pallava Permāṇaḍi. Mentions Balla-
kuṇḍanāḍu. See No. 1 above.

Old-Bhatrahalli.

43. 198 of 1913.—(Kanarese.) On a stone set up in the village. An incomplete and mutilated record. Gives a long list of the titles of a king who belonged to the Sinda family. One of the titles was that he was born of the race of Drishtīvisha. ["This latter name occurs also in the Velūr-pālaiyam plates of Vijayā Nandivarman and is there applied to a chief of serpents whom Nandivarman made to dance." (Ep. Rep., 1914, p. 87.) There was a Sinda chief named Udayāditya who was a feudatory of the W. Chāḷukya Sōmēśvara I and who was different from Udayāditya Jagadēkamalla Noḷamba Pallava Permāṇaḍi.]

Bailūr.

44. 204 of 1913.—(Kanarese.) On a stone set up in the verandah of the Basavēśvara temple. The Western Chāḷukya king Tribhubu-
vanamalla Vikramaditya VI (1076—1126), records in Chāḷukya-
Vikrama year 56, Dundubhi (wrong), Āshāṅa ba. di. 10, Sunday, corresponding to June 21, A.D. 1131, gift of land to Dévarāsi-
paṇḍita of Donnavabīḍu for the worship of Mallikārjuna. Mentions the Mahāmaṇḍalēśvara Bāḷāreya Bīvarasa, a feudatory of the king.

Bellary (General).

45. C.P. No. 113 of Mr. Sewell’s List.—(Telugu.) Records a
document purporting to be grant of a village to two Brāhmans in Ś.
1186 (A.D. 1264), Akshaya, when Sadaśivadeva Rāya was ruling at
Vijayanagar; the grantor being Anagundi-Rāja, Dēśāyi Krishṇa
Rāya. Mr. Sewell considers the grant to be a forgery.

46. C.P. No. 114 of Mr. Sewell’s List.—(Kanarese.) Records a
deed of sale of land, dated in Krōḍhi only, by two Reḍdis to two
shepherds. The characters are roughly executed and about “two
centuries old.”

47. C.P. No. 115 of Mr. Sewell’s List.—(Kanarese.) Records a
deed of sale of land, dated in Paridhāvi only, by a merchant to a
private person. Characters as in 46 above.

48-A. C.P. No. 117 of Mr. Sewell’s List.—Records grant of land to
the mosque at Kanamara by Masud Khan in Ś. 1586 (A.D. 1664),
Pramādīcha.

48-B. C.P. No. 119 of Mr. Sewell’s List.—Records grant of land to
a Reḍdi by Konḍappa Nāyūḍu, son of Appā Nāyūḍu, styled
“Rājamānyā Rājādhirāja,” in Ś. 1642 (A.D. 1720), Vikāri.

49. C.P. No. 120 of Mr. Sewell’s List.—(Kanarese.) A very
roughly executed document of a seemingly absurd character, as it
narrates the erection of a temple and endowment thereof in Ś. 2001, during the reign of Achyutadēva Rāya of Vijayanagar, in Jaya.

50. C.P. No. 121 of Mr. Sewell's List.—Records a deed executed in Ś. 1718 (A.D. 1796), between private parties, by which some land is restored to one of their number, in Nāla.

51. C.P. No. 122 of Mr. Sewell's List.—Records an agreement executed in Ś. 1729 (A.D. 1807), Akshaya, between private parties, by which some land was restored to one of their number.

51-A. C.P. No. 123 of Mr. Sewell's List.—(Telugu.) Records grant of the villages, rechristened “Kṛishṇarāyapuram” and Kuṇḍurti, as agrahārams, by Kṛishṇadēva Rāya of Vijayanagar in Ś. 1433 (A.D. 1511), Prajōtpatti. The record is “illegible.”

52. C.P. No. 124 of Mr. Sewell's List.—(Kanarese.) Records grant of the village of Alligrāma to the temples of Virabhadrā and Chennakēśava in Ś. 1011, Jaya (A.D. 1089), by Rājadhirāja Śrī Bukka Rāya Dēva of Vijayanagar.

53. C.P. No. 125 of Mr. Sewell's List.—(Telugu.) A document evidencing an agreement between two private individuals of the Gauda caste, in Ś. 1719 (A.D. 1797), Piṅgaḷa, each to have half the other's village.

54. 127 of Sewell's List.—(Kanarese.) Records a deed of sale of two villages, the parties to the deed belonging to the Reḍḍī caste, in Ś. 1670 (A.D. 1748), Vībhava.

55. C.P. No. 128 of Mr. Sewell's List.—(Telugu.) Records grant of the village of Bairehallī to a Brāhmaṇ of Śrīśailam by the Vijayanagar Sovereign Śrī Raṅga VI in Ś. 1585 (A.D. 1663), Śōbhakrit. The grant is issued from the village of Vēḷāputri, where the sovereign is said to be sitting on his “jewelled lion throne.” Śrī Raṅga had, however, little more than mere nominal power at that time. He was the chief that granted the village of Madras, then called Chennakuppam, to the English in A.D. 1639, his residence being at Chandragiri.

56. C.P. No. 129 of Mr. Sewell's List.—(Old Grantha characters of “about the tenth century A.D.”) Records the grant of a number of plots of land, of which the boundaries are given, to a Vaishṇava temple, but beyond this little can be made out, as the grantor's name, the name of the village, and other important matters all fall in the first corroded plate.

57. C.P. No. 134 of Mr. Sewell's List.—(Kanarese.) Records a deed of sale of land in Subhānu, by a Reḍḍī and two others to two private persons.

58. C.P. No. 135 of Mr. Sewell's List.—(Kanarese.) A document purporting to be a grant of certain land to two private individuals by Kṛishṇadēva Rāya of Vijayanagar, but the date given is Ś. 1080,
Śōbhakrit (A.D. 1158), which is absurd. [Mr. Sewell, however, is not sure whether it is a forgery or a mere clerical error.]

59. No. 132 of Mr. Sewell’s List.—Records grant of the village of Krīṣṇarāyapuram in the district of Gooty by the sovereign Krīṣṇadēvarāya to a Brāhmaṇ named Koṇḍabhaṭṭa in Ś. 1431 (A.D. 1509), Śukla. This was in the first year of his reign.

60. C.P. No. 2 of 1914.—A Nāgari copperplate grant of the Vijayanagara king Virupāksha in Ś. 1389, Sarvajit, Karttiṅka, Śu-di, Utthānadvādaśi. Records gift of land to two Brahmāṇas, one of whom was a doctor and the other a scholar (unnamed) who wrote a work called the Bhāshyaabhūsha. It records also the gift of the village of Sōmalāpuram, surnamed Virūpākshapuram, to Brāhmans in 60 vrittis at the instance of a certain Vīraṇārya. Virūpāksha is said to be the son of Pratāpa or Pratīṅhapratāpā (who is not Dēva Rāya II but his younger brother) and Siddalādevi. See Ep. Rep., 1914, pp. 95–6, for a summary of the plates.

61. The Krīṣṇāpuram (or Māreḍipalli) plates of Śrīraṅga.—A C.P. grant dated Ś. 1497, Yuva (?) of the reign of Śrīraṅga Rāya (usually styled Srīraṅga II, but in reality the first), the son and successor of Tīrumala, the founder of the last Vijayanagara dynasty. It is in Sanskrit, giving details similar to those of the Kuniyūr plates of Venīkaṭa II, refers to his conquests of the inaccessible Koṇḍavīḍu, Vinukonda and Udayagiri, and of 84 hill forts in Māhāraṣṭra, over Avahālurāya and the king of Utkala. The inscription is to the effect that on the twelfth tithi of the bright fortnight of Āshāḍha in Ś. 1497, Yuva, the king granted the village of Māreḍipalli alias Krīṣṇāpuram to Aubaḷabhaṭṭa, son of Vaṛada-bhaṭṭa and grandson of Bāḷendubhaṭṭa, of the Kāsyapagōtra and Kātyāyana Sūtra. See Ep. Ind., Vol. XI, pp. 326–36, where it is edited by Mr. M. V. Natesa Ayyar.

Bellary.

62. On the east of the Chennakēśava Pagoda in the local fort. (Kanarese.) Records that Basavarasayya fixed the taxes on the weavers of the neighbourhood in Ś. 1457, in the reign of Aĉūtyarāya. See Ins., Ced. Dts., p. 323, No. 52.

63. Near the Hanumantarāya pagoda in the fort. Records that Nādiṅgūr Dēśāyi Bāba Saheb granted one vokkala of land and an allowance of one kāṣu for each bag of goods, two kāṣu on each loom, 25 betels for each bale and quarter-śēr of oil for daily worship of Hanumanta in Ś. 1578, Dunmuki. Ibid., p. 323, No. 53.

64. South of Mallikārjuna temple. A damaged Kanarese record of Sōvidēvarasu. Ibid., No. 54.


68. A P.G. in the hands of the same. Records that Hāṇḍe Yeṣavanta Hāṇḍe Dēvappa Nāyak (Deśāye, Pargana Bellary) granted to one Śṛṇivāsabhāṭṭa in Ś. 1619, Īśvara, the duty of a village in Kurugōḍu district. Ibid., p. 327, No. 71.

Chitikinahala.

69. 196 of 1913.—(Kanarese.) On a Nandi-stone in front of the Āṇjanēya temple. The Vijayanagara king Achyutārya-Mahārāya registers the gift of the village of Chitikanahala to the temple of Prasanna-Vīrūpakshadēva of Jentegallu, for the merit of his father Narasana-Nāyaka.

Dammūru.

70. 209 of 1913.—(Kanarese.) On the stone pedestal of Vīra-bhadravāmin. Records in Śaka? Vaiśākha, ba. di. 5, Monday, that this image of Vīrabhadra was set up by Kaṇṇamarasavve, the mother of Pōmmayaviwe, who was the wife of a Mahāmaṇḍalēśvara.


Gudadūru.

72. 231 of 1913.—(Kanarese.) On a stone in the street. A damaged record dated in Ś. 1589, Parābhava, Māgha, ba. di. 10. Refers to the talavārīke (“watchman’s fee”) of Gudadūru, a village in Moke-śīme. “Date can be calculated but cannot be verified.”

Guttiganūru.

73. 202 of 1913.—(Kanarese.) On a stone lying in front of the Āṇjanēya temple. Records in Ś. 1461, Vikārin, Jyēṣṭha, ba. di. 5, Friday, corresponding to June 6, A.D. 1639, gift of land by a certain chief named Rāmarasayya to the temple of Mukhya-Prāṇa-nātha (i.e., Hanūmān) which he had founded on the west side of Yemmegenūru on the road from Kurugōḍu to Vijayanagara for the merit of Hiriya Tirumalarajayya-Mahā-arāṣu, son of Sāḷakayadēva-Mahā-arāṣu.
Hirehalu.

74. 214 of 1913.—(Kanarese.) On the eastern entrance into the old fort. (See Bellary Gaar., I, 224.) A partly damaged record dated Š. 1673, Prajọtpatti, Śrāvana, ba. di. 10. Registers that under orders of a certain chief whose name is not clear on the impression, Sīvāji Mallahari-Panṭ built the fort at Kire-Hirehalu with bastions and gateway. “Date can be calculated but cannot be verified.”

Kalkambha (Kallukambham).

75. 64 of 1904.—(Kanarese.) On a slab set up near the Kalleśvara temple. Records in Š. 949, Prabhava, gift of land. Mentions Jagādekamalla-Noḷamba-Pallava-Permāṇādi and his capital Vipranārayana. See No. 16 above.

76. 65 of 1904.—(Kanarese.) On a stone close to the chāvāḍi in the same village. A fragment of record, dated in Š. 952, Pramōda. Jagādekamalla-Noḷamba-Pallava-Permāṇādi, is mentioned. See No. 16 above.

77. 66 of 1904.—(On a slab lying near a mound.) A damaged record in ancient characters.

78. 67 of 1904.—(Kanarese.) On a slab set up in the field called Gōpikalluhoḷa in the same village. Records in Š. 970, Sarvadhārin, gift of land to the Vishṇu temple at Chiyanapāṭṭi. Trailōkyamalla-Nanni-Noḷamba-Pallava-Permāṇādi is mentioned. [See By. 129, for another inscription of the chief’s suzerain Trailōkyamalla Sōmeśvara I (1042—68). His reign is one of continual war with Chōla kings Rājādhivāra I (1018—53), Rājendaradeva (1052—63) and Virarājendra I (1064—70). The struggle seems to have been particularly for Noḷambavāḍi 32,000.]

Karekallu.

79. 228 of 1913.—(Kanarese.) On a stone near the Vīrabhadra temple. Records in Š. 1477, Rākshasa, Jyēṣṭhā, ṣu. di. 10, gift of land by a private individual to the temple of Prasanna-Kēśa-vanātha at Kārekallu. “Date can be calculated but cannot be verified.”

Karekallu-Virapura.

80. 229 of 1913.—(Kanarese.) On a stone in a field. Registers in Š. 1615, Śrīmukha, Śrāvana, ṣu. di. 15, a deed granted by the Dēṣayi and Nāṉukal-karnis of Mōke-śīme to a certain Mallikēsāyi, son of Bārmanallikēsāyi. The latter was evidently to be permitted to build small bastions (hude) on the hillock near Virapura. “Date can be calculated but cannot be verified.” [Mallikēsāyi = Mallik Shah and Bārmanallikēsāyi = Bīr Mallik Shah.]
Keñchanaguddam.

81. In the southern wall of the temple of Gaṅgādhara. Registers in 1708 that the temple and upper fort were built by Keñchana gauḍa. [For his career and that of his descendants see Bellary Gazr., pp. 226–7. The village was the brindāvana of a disciple of the Mādhva saint Rāghavendraśvāmi. The latter was evidently the Rāghavendra-yāti who wrote a commentary on Vyāsatīrthā's Tātparyachandrika. See Dr. Hultsch's Rep., Sans. MSS., Vol. II, p. 76, No. 1544, and Vol. III, p. 33, No. 2160. A panegyirical work on Rāghavendra by one Appaṇa is given in No. 1943 of the latter extracts. See Ibid., p. 105.]

Kolagallu.

82. 234 of 1913.—(Kanarese.) On a stone in a street. A record of the reign of the Rāṣṭrakaṭa king Akālavarcha Chalakkenallata Krishna III. Records in Ś. 888, Raktākshi, Āṣaḍhā, śu. di. 5, Thursday, corresponding to June 16, A.D. 964, a gift of land at Sūṅgānallu by a certain Chaṅga-gāvūṇḍa to the ascetic Satyarāsi-Bhaṭṭāra for maintaining a feeding house in the maṭha. The grant was confirmed by Gajadharayya, chief of Svāmi Kāṛttikēya-tapōvana, ruling at Kolgalu. See Bhandarker's Hist. Dek., p. 54–5.

83. 235 of 1913.—(Kanarese.) On a stone near a well in the same village. A damaged record of the Western Chāḻukya king Tribhuvanamalla Vikramāditya VI, dated Chāḻukya-Vikrama year 16, Prajāpati, 10, Thursday, which seems to record a grant for a temple, a maṭha and vidyādāna. Details of date are said to be not enough for calculation. [This is evidently the inscription referred to in Ins., Ced. Dts., p. 324, No. 58.]

84. 236 of 1913.—Nagari (Sanskrit). On a stone in another street of the same village. The Rāṣṭrakaṭa king Khoṭṭiga records in Ś. 889, Kshaya, Phalguna, śu. di. 6, Sunday, corresponding, according to Mr. Swamikannu Pillai, to Sunday, February 17, A.D. 966, that Kṛṣṇa died in this year and Khoṭṭiga succeeded him. The record is a eulogy of the Kumāra who was installed at Kolagalagrama and whose agent was Gadaḍhara. [For the circumstances under which Khoṭṭiga (Khoṭika) came to the throne, see Bhandarker's Hist. Dek., p. 54–5.]

85. On a stone in the village. Records that in the reign of Chāḻukyamalla, Šungākavundā, brother of Appayya Gavundan, gave to Keśirajabhaṭṭa for his learning, 30 muṭṭās of land and a garden in year 189 ("of Bhūpāṇḍya"), Raktākshi. Ibid., p. 324, No. 57.


Kōḷūr.

87. 211 of 1913.—(Kanarese.) On a stone lying in the Sūryanārāyaṇavāmin temple. The Western Chāḷukya king Pratāpachakravarti Jagadēkamalla (II, 1139—49 son of Sōmeśvara III), ruling at Kalyāṇa, records in his tenth year, Prabhava, Pushya, śu. di. 2, Thursday, Uttarayāṇa Saṃkramaṇa, that while the Sinda chiefs Immaḍi Bṛhma and his younger brother Rāchamallā were ruling the Ballakundenādu, a native of Kōḷūru, named Rēvaga-vuṇḍa, built temples at that village for Śiva, Vishṇu, Āditya (Sun), Vighnēśvara and Bhairava. Gifts of land were made for the worship of these gods by the first of the two Sinda chiefs mentioned already. The date, according to Mr. Swamikannu Pillai, corresponded to Thursday, December 25, A.D. 1147 (but not Uttarāyana Saṃkrānti). For a reference to Rāchamallā see inscription 127 at Sindigere (206 of 1913). Mr. Krishna Sastri draws attention to the fact that the inscription refers to the Kuntala country of 7½ lakhs (‘the Raṭṭapāḍi of earlier records’) as being first ruled by the Mauryas of the Nandagupta race and then by the Rāśtrakūṭas before its conquest and rule by the Chāḷukyans. The inscription is referred to in Ins., Ced. Dts., p. 322, No. 50. It does not give these details but adds that 500 Cumbhas, 29 Muttas of land, 4 gardens and 43 mills were granted.

88. On the other side of the above inscription. An incomplete record of Jagadēkamalla Rājamallādēva Gavuṇḍa of Kōḷūr. See Ins., Ced. Dts., p. 322, No. 51. (This is probably the same as the above.)

Kudātani.

For the description of the antiquities of this place see Madras Journal, XI, p. 307; Ibid., VII, 130; J.R.A.S. VII; Antiquities, I, 104 and Bellary Gaer., 227—31.

89. 42 of 1904.—(Kanarese.) On a slab set up in front of the central shrine of the Kumārasvāmin temple at Kudātani. The Western Chāḷukya king Tribhuvanamalla (Vikramaditya VI) records in Chāḷukya-Vikrama year 23, Bahudānya, gift of gold (12 pagodas). [The inscription is referred to in Ins., Ced. Dts., p. 325, No. 60.]

90. 43 of 1904.—(Kanarese.) On a slab set up near the platform in front of the same temple. Registers in Ś. II32, Pramōḍa, the lands and other property belonging to the temple of Naṅgēṣa.

91. 44 of 1904.—(Sanskrit.) On a slab built into the floor of the same platform. The Rāśtrakūṭa king Khoṭṭiga refers in Ś. 893, Prajapati, to the setting up of the image of Skanda by a certain Ghaṇḍādharā. Records gift of land. Incomplete. See By. 84.
92. 45 of 1904.—(Kanarese.) On another slab built into the same platform. The Western Chāḷukya king Tribhuvanamalla (Vikramādiṭṭya VI) records in Chāḷukya-Vikrama year 24, Pramāthin, lands previously granted to the Bhagavati temple at Koṭṭitōṇe.

93. 46 of 1904.—(Kanarese.) On a third slab built into the same platform. A record of the Western Chāḷukya king Jagadekamalla, dated tenth year, Vibhava. Records gift of land for a feeding house. [This inscription is given in Ins., Ced. Dts., p. 325, No. 61.]

94. 47 of 1904.—(Sanskrit and Nagari.) On a fragment of a slab built into the same platform. A mutilated record of the Rāṣṭrakūṭa king Nityavarsha (Indra III), who meditated on the feet of Akālavarsa, dated in Ś. 842, Vikrama. Mentions the Chāḷukya Balavarman, father of Daśavarman.

95. 48 of 1904.—(Kanarese.) On another fragment built into the same platform. A damaged record dated Ś. 1090, Sarvajit.

96. 49 of 1904.—(Kanarese.) On a fragment of a slab built into the west wall of the maṇṭapa in front of the same temple. A record dated in Ś. 903, Vṛisha.

97. 50 of 1904.—(Kanarese.) On a slab set up in front of the Vīrabhadra temple in the same village. The Western Chāḷukya king Tribhuvanamalla (Vikramādiṭṭya VI) records in Chāḷukya-Vikrama year 44, Vīkārin, gift of land. [See Ins., Ced. Dts., p. 325, No. 62 where this inscription is given.]

98. 51 of 1904.—(Kanarese.) On the pedestal of the Nandi near the shrine of the same temple. The Vijayanagara king Vīrapratāpa-Achyutadēvvarāya-Mahārāya records in Ś. 1454, Nandana, gift of land on the occasion of a solar eclipse.

99. 52 of 1904.—(Kanarese.) On a slab set up in front of the Bolu-Basava temple. The Hoysalā king Vīra-Ballāja II records in Ś. 1140, Bāhudhānya, the setting up of an image of Telliṅgēśvaradēva and the gift of taxes to it. See By. 117, Ins., Ced. Dts., p. 326, No. 64. [The latter says that the contribution was one Śōligā of oil for each day by each mill at Kūḍatāni.]

100. 53 of 1904.—(Kanarese.) On a slab set up at the entrance into the same village. The Rāṣṭrakūṭa king Akālavarsa Chalakenallāṭa (Krishnā III) records in Ś. 870, Kīlaka, the restoration of a gift previously made by a Nāga chief and by the three hundred mahājanas of Kurungōḍu.

101. 54 of 1904.—(Kanarese.) On a slab near the Jakkerubhāvi well in the same village. Records in Ś. 971, Vīrōdhin, gift of land to the temple of Sōmēśvaradēva. [This inscription is also found in Mack. list Ins., Ced. Dts., p. 325, No. 63. It says that the object granted was 129 muttas and 470 kammas of land, besides 3 oil mills.]
102. 55 of 1904.—(Kanarese.) On a slab built into the floor of the darga in the same village. A much damaged record dated in Chalukya-Vikrama year 45, Särvarin. Records gift of land to the temple of Durgēśvara.

103. On a stone south of the village. (Kanarese.) Records that Vīrappanṇa Dēva, alleged to be a descendant of Nārāyaṇapratāpa-chakravarti gave, in Prabhava, some land. See Ins., Ced. Dts., p. 326, No. 65.

Kuntanahalu.

104. 219 of 1913.—(Telugu.) On a stone in a field five miles east. A damaged record dated Krōdhi, Phalguna, ba. di. 2. Mentions a Muhammadan chief named Ibhuram Bēku Sāhēbu and seems to register a grant of land.

105. 220 of 1913.—(Telugu.) On a stone in another field five miles from the same village. A much damaged record, dated Śubhakrit, Pushya, ba. di. 2. Mentions a certain Muhammadan chief whose name is not clear and records grant of land to a certain Buḍasābī of Beṅnakallu.

Kurugōḍu.

The history of this important and historic place, as evidenced by chronicles and inscriptions, its antiquities, etc., has been excellently described in Bellary Gazr., I, 231—4.

106. 56 of 1904.—(Kanarese.) On a slab set up to the south of the Basavēśvara temple. The Kaḷachūrya king Śaṅkhavarman records in S. 1099, Hēmalamba, gifts by Rāchamalla of the Sinda family. [He had been feudatory under Śaṅkama’s elder brother and predecessor Rāya Murāri Sōvidēva (1168—78). The Mack. MSS. Ins., Ced. Dts., p. 328, No. 36) say that the gifts were land, flower garden and allowance on goods exported and imported.]

107. 57 of 1904.—(Kanarese.) On a rock to the south of the same temple. A record of the Vijayanagara king Vīrapratāpa Krishṇarāya Mahārāya. Records in Ś. 1450, Sarvadhārin, gift of land by Krishṇarāya Nāyaka, for the merit of the king.

108. 58 of 1904.—(Kanarese.) On a slab set up on the north side of the mantapa in front of the Kaḷēśvara temple in the same village. The Kaḷachūrya king RāyaMurāri-Sōvidēva (1168-78) records in Ś. 1097, Manmatha, gifts by Rāchamalla and Ajjarasa of Ballare. Mentions Amrītāsidēva who followed the Kaḷāmukha doctrine. See By. 106. [This inscription is the same as Ins., Ced. Dts., p. 317, No. 34. The latter gives the details of the grant, e.g., 450 cumbhās and 3 muttas of land; 2 oil mills; allowance of 2 sōligas of goods and 1 caunee for each hon for exportation and importation; 1,000 betels for each bullock-load of them and 50 for a man’s load of them; water pots, buffaloes, bullocks and apes.]

110. 60 of 1904.—(Kanarese.) On the east wall of the shrine of Hanūmat on the Hanūmantā hill in the same village. Nawab Hyder Ali Khan Bahadur records in Ś. 1702, Śārvarin, the building of the temple.

111. 61 of 1904.—(Kanarese.) On the Katte-Bhaṇḍa rock northeast of the same hill. In ancient characters. Mentions Kurumgōḍu as a village granted by Śatāśrāya. [The inscription proves that the early Chālukyas had territory in the Bellary District. See Bombay Gastr., Vol. I, Part II, pp. 363 and 369, for confirmatory evidences.]

112. 62 of 1904.—(Kanarese.) On a broken slab lying in a manṭapā in front of the Unḍali-Saṅgamaṇa-guḍi in the same village. Dated in the reign of the Vijayanagara king Sadāśiva-Mahārāya. Records in Ś. 1466, Śōbhakrit, a certain Áliya-Līngarāja renewed the grant of a village previously made by Krishnarāya. During the time of Achyutarāya the village had apparently been resumed through the "mischief of mean-minded men." See Ins., Ced. Dts., p. 319, No. 37.


115. See note to No. 118.

Mōka.

116. 227 of 1913.—(Kanarese.) On a stone lying near the Mallēśvara temple. A much damaged record of the Vijayanagara king Vīrapratāpa-Krishnarāya-Mahārāya, dated Ś. 1431, Śūkla, Magha, ba. di. 14, Śivarātri. "Date can be calculated but cannot be verified."

* The Mackenzie MSS. (Ins., Ced. Dts., p. 311, No. 17) give an inscription in the fort at Mōkiya, which is probably the same as Mōka. It records that Mallā Rājāyya's Kāryakūtā "Cuntajeyā Guraṇa Basīte" granted in Nandana a garden to one Basawarāṇa Uḍaiyār.
Nalludi.

117. 203 of 1913.—(Kanarese.) On a hero-stone near the Siddheshvara temple. In archaic characters, mentions a certain Gummaña-Gavunţa.

Oruvaye (Vdravayi).

118. 68 of 1904.—(Kanarese.) On a slab lying on the right side of the entrance into the central shrine of the Benakappa temple. Records in Ananda, the building of a temple of Vighneshvara by a private individual, while Immaḍi Rāchamalla of the Sinda family was ruling at Kurugudu. The back of the stone registers a gift by Basavaṇa Daṇḍanayaka, a general of the Hoysala Vira Ballala II (1181—1207) in the Isvara samvatsara. See By. 99.

119. 69 of 1904.—(Kanarese.) On a slab lying on the left side of the entrance into the same shrine. Dated in the reign of the Western Chalukya king Pratapachakravartin Jagadekamalla II (A.D. 1139—49). Records in Ś. 1071, Vibhava, that Lakkheyana-Nayaka, who called himself “the supporter of the kingdom of Immaḍi-Rāchamalla,” granted land, after washing the feet of Bhimarasi Paṇḍita, a devotee of Kalidēva of Oruvay and a follower of the Lākulagama. [A stone containing Rāchamalla’s inscriptions (No. 253 of Kielhorn’s southern list) which is now in the Calcutta museum is considered to have been removed from Kurugudu. Here he figures as the feudatory of Somēsvara IV. See Nos. 106, 108 and 87 above.

120. 200 of 1913.—(Kanarese.) On a mutilated stone lying near the Rāmaliṅgeśvara temple. Dated in the reign of the Western Chalukya king Jagadekamalla I (Jayasimha II, 1018—40) ruling at Pattalakere. Records in Ś. 958, Dhātri, Uttarāyaṇa-Saṅkranti, the grant of Orvaya to Mādhava Shadangavid and two other Brāhmaṇas who had placed the body of Nolambamahadevi in the waters of the Ganges, by the subordinate Pallava chief Udayāditya styled the Lord of Conjeeveram. Mentions queen Dēvaladevi who was a Nolamba princess and probably daughter of the deceased Nolamba Mahadevi. Pattalkere is identified with Dannayakanakere (Hospet taluk). For another reference to Udayāditya see By. 16. The details of the date are not enough for calculation.

121. 201 of 1913.—(Kanarese.) On another stone lying in the same place. A much damaged record of the Western Chalukya king Jagadekamalla I (Jayasimha II), dated Ś. 958, Dhātri, Uttarāyaṇa-Saṅkranti. This record is a duplicate of the above one. “Details are not enough for calculation.”

Rūpanagudi.

122. 221 of 1913.—(Kanarese). On a rock near the Ballu-Āṇjaneya image. Registers in Bahudhānya, Chaitra, śu. di. I, that
this pond (dōne) and the image of Hanumanta were caused to be made by a certain Malapa, son of Sirumaṇa of Gōvindavāḍi.

123. 222 of 1913.—(Telugu.) On a stone near the Potalappaguḍi in the same village. Records in Ś. 1709, Plavaṅga, Vāśakha, śu. di. 1, Wednesday, corresponding to April 18, A.D. 1787, the building of the temple of Pōṭuliṅgasvāmī and of a stone maṇṭapā, by two private individuals.

124. 223 of 1913.—(Kanarese.) On a stone near a well in the same village. A fragment of record of the Vijayanagara king Achyutadēva-Mahārāya, date of which is lost. Records gift of land at Yāḷape to the temple of Nārāyaṇadātāva. To the same temple were also granted the tolls (malavisa) on the grains passing either way through Rūpanagudiyah攬nayya in Yāḷapeyaśīme.

Sañjivarāyaniṅkotē.

125. 233 of 1913.—(Kanarese.) On a stone in a field. In old characters. Refers to the 8,000 of Bāḍavāgilu and to the Mahāsa-mantādhipati Rājīyaṇa Ereyamman. Records gift of land to a temple by Kadamba-Kāmarasa and other gāmuṇḍas.

Sindavaṇa.

126. 230 of 1913.—(Kanarese.) On a stone set up in the Rāma-liṅgēśvara temple. Dated in the reign of the Western Chāḻukya king Bhūlōkamalla (i.e., Sōmēśvara III, 1126–38), ruling at Kalyāṇapura. Records in his fifth year, Śāḍhārana, Karttiṅka, śu. di. 1, Monday, solar eclipse, that under orders of the Mahāpradhāna, Bāṇasuvērḡaṭe, Mānevērḡaṭe Śenādhipati and the Daṇḍanāyaka, Anantapālayya, the Mahāpradhānahergaṭe Bākanayya made a gift of land for worship, repairs, etc., to the temple of Sōmēśvaradēva, built by the residents of Sindavōḷalu in the Sindavāḍi thousand district. [Anantapālayiya was also minister of Vikramaditya VI. Dēwan Bahadur Swamikannu Pillai says that on Sunday, October 5, A.D. 1130, Śukla I ended and the eclipse was on the previous day. Neither śu. I nor the eclipse was on Monday.]

Sindigerī.

127. 205 of 1913.—(Kanarese.) On a stone in front of the Malleśvara temple. A mutilated record of the Western-Chāḻukya king Jagadekamalla (II), dated fourth year, Durmati, Bhādrapada, śu. di. 6, Sunday, corresponding to August 10, A.D. 1141. Seems to record a gift of land at Simdangere for a feeding house. Mentions the teacher Nīrvāṇadēva.

128. 206 of 1913.—(Kanarese.) On another stone near the same temple. The Western Chāḻukya king Jagadekamalla (II) records in his fourth year, Durmati, Bhādrapada, śu. di. 6, Sunday, gift of land by a subordinate of the Sinda Mahāmaṇḍalēśvara
Bellary District

BALLAREYA Râchamalladēvarâsa to the teacher Nirvânadēva who in his turn appears to have assigned it to the temple of Mallikârjuna at Simdâgere for maintaining the Ėrkōṭi-chakravarti maṭha and the feeding house. Nirvānadēva was the pupil of Kumârâdēva, a pupil of Trilôchanadēva, who was in turn pupil of Vâmadēva alias Ėrkōti-chakravarti, the Kâlâmukha Achârya of the temple of Svayambhûdeva at Mûlugunda. Vâmadēva is said to have been well versed in all Šastras—grammar, logic, literature, drama, medicine, lexicography, rhetoric, śruti, Smriti, Purâṇa, Itihâsa, Mîmâṃsa, Nîtiśâstra, etc. For an interesting reference to the Kâlâmukhas see Ep. Ind. V, 218.

129. 207 of 1913.—(Kanarese.) On a stone near the Basavēsvara temple in the same village. Dated in the reign of the Western Châlukya king Trailôkyamalladēva. Records gift of land in the district of Ballakunde 300 by the Vaiĉumba king Mani-Bêṣâ-Mahârâja, who was evidently the subordinate of the Pallava chief Trailôkyamalla Irivanoḷamba Naraśîṅgadēva, “the lord of Kânchipurâ.” [Jayasimha III (C. 1072—9) had the same titles and Mr. Krishna Sastri infers that this “Iriva Noḷamba” was perhaps a prince of the royal family of Jayasimha III.]

Sîrivaram.

130. 232 of 1913.—(Kanarese.) On a stone in front of the Îśvara temple. Dated in the reign of the Western Châlukya king Trailôkyamalla-Āhavamalla (Sōmeśvara I, 1042—68), ruling at Pottalakere. Records in Ś. 966, Tārana, Vaiśākhā, śu. di. 5, Thursday corresponding to April 5, A.D. 1044, gift of the village of Kappekallu in Ballekunde 300, to the ascetic Jyēṣṭhârarâsi-Bhaṭâra by the chief Pallarasa, a subordinate of Odeyâditya, for the temple of Mahâdēva and for a maṭha. The Brâhmaṇas also got a share in the village. The occasion for the grant was the installation of Trailôkyamalla Nanni-Noḷambâdhirâja (i.e., Sōmeśvara I, whose coronation, according to Dr. Fleet, occurred in A.D. 1044—5. See Dynas. Canar. Dts., p. 438.)

Somalâpura.

131. 197 of 1913.—(Kanarese.) On a stone set up near a well. The Noḷamba king Kanakarasa, ‘lord of Kânchipurâ’ records in Ś. 953, Pramôda, Ashâgha ba, di. 10, Sunday, corresponding to June 28, A.D. 1030, gift of land to the temple of Mahâdēva at Arakere.

Sōmasamudram.

132. 212 of 1913.—(Kanarese.) On a stone built into the mud wall in front of the Lakshmiñarâyanasvâmin temple. Dated in the reign of the Vijayanagara king Vîrapratâpa Sadâśivadēva-Mahârâya, ruling at Vidyânagara (Vidyânagar). Records in Ś. 1478,
Naḷa, Āshaḍha, śu. di. II, Thursday, corresponding to June 18, A.D. 1556, gift of land by the Mahājanas of Somaśamudra in Kurugōḍa-śime, a subdivision of Muganaḍa vēṇṭhēya in Hastināvati-valīta, for maintaining a palaṇquin procession on Ėkādaśi days, in the temple of Lakshmînārāyaṇa of that village.

133. 213 of 1913.—(Kanarese.) On a rock in a field of the same village. A damaged record dated Ś. 1614, Āṅgiras, Chaitra, ba. di. 15, Tuesday, corresponding to April 25, A.D. 1692. Seems to record the construction of a well (gajāgōṇḍa) by the residents of Somaśamudra.

Tekkalakōṭṭa.

134. In the Amarēśvara temple. Records that the temple was built in 1511 by one Jakka Rāya as an offering to Śiva and in honour of king Kṛishṇadēva Rāya of Vijayanagar. [For a description of the temple, the career of the local saint Kadu Siddhappa and the history of the place as based on a manuscript in the possession of the village headman, see Bellary Gaśr., I, 235-6.

Yalpi-Kaggallu.


Yalpi.

136. 216 of 1913.—(Kanarese.) On a stone in front of the Āṅjanēya temple. Dated in the reign of the Vijayanagara king Vīraprātāpa Kṛishṇarāya-Mahārāya. Mentions in Ś. 1451, Vijōḍhi, Māgha, śu. di. II, that a certain Timmarasa built a choultry and made provision for feeding twelve Brāhmaṇas at Yalape which was a mukhāsā-village granted to him by Kṛishṇarāya to maintain horses. The charity was made for the merit of king Ačyutarāya Mahārāya. “Date can be calculated, but cannot be verified.”

137. 217 of 1913.—(Kanarese.) On another stone near the same temple. A damaged record of the Vijayanagara king Vīraprātāpa Kṛishṇarāya-Mahārāya, dated Ś. 1431, Śukla, Māgha, ba. di. 14, Śivarātrī. Seems to register the remission of marriagetax in the district Yalapi-śime for the merit of the king, by a favourite chief whose name is lost in the damaged portion of the inscription. “Date can be calculated, but cannot be verified.”
138. 218 of 1913.—(Kanarese.) On a rock at the same place. Dated in the reign of the Vijayanagara king Vīrapratāpa Sadāśivadeva-Mahārāya. Records in Ś. 1465, Śobhakrit, Phalguna, śu. di. 10, that the Mahāmaṇḍalēśvara Rāmarājāyadeva Mahā-araśu, the agent of the king, remitted the taxes payable by the barbers, in Yaḷappēya-śīme. “Date can be calculated, but cannot be verified.”

Yettina-Budehalu.

139. 224 of 1913.—(Kanarese.) On a stone in front of the Ānjaṇēya temple. Mentions in Chālukya-Vikrama year 32, Sarva-jit, Kārttika, śu. di. 5, Friday, that Sōvarasa Kāvarasa and Duggarāja built a maṇṭapa, probably for the use of travellers, and granted land for its upkeep. Friday is wrong for Tuesday, and the date would then correspond to October 22, A.D. 1107.

140. 225 of 1913.—(Kanarese.) On another stone in front of the same temple. An unfinished record of the Vijayanagara king Vīrapratāpa Krishnarāya-Mahārāya, dated Ś. 1445, Bahudhāṇya (wrong) Śravana, ba. di. 10, “a date which can be calculated, but cannot be verified”.

141. 226 of 1913.—(Kanarese.) On a stone lying in front of the Basavēśvara temple in the same village. In old characters much damaged. Mentions Sāluki Ereyamma, whose servant is stated to have split up a stāne. Seems to register also a gift of land by the 8000 of Būdavāgilu.

Havinahalu-Virapura.

142. 193 of 1913.—(Kanarese.) On a stone in front of the Ānjaṇēya temple. Dated in the reign of the Western Chālukya king Trailōkyamalla Āhavamalladeva (i.e., Sōmēsvara I). Records in Ś. 967, Pārthiva, Śravana, ba. di. 5, Monday, corresponding to August 5, A.D. 1045, that Udayāditya Sindarasa “lord of Bhōgavati-pura,” and a Sāmanta of Trailōkyamalla Nanni Noḷamba-Pallava Permānaḍidēva, “lord of Kāṇchi, the best of cities” who was himself a feudatory of the king and whom Dr. Fleet identifies with Jaya-simha III, the third son of Sōmēsvara I (see Ep. Ind., IV, 214 f), conferred on a Pālimayya the right of collecting the tax called man-nēya sāmyada-tēre at Donḍavāṭṭi. See 232 of 1913 at Sirivaram where it is shown that Jayasimha had the title.

143. 194 of 1913.—(Kanarese.) On another stone in the same place. A much damaged record of the Vijayanagara king Vīrapratāpa Krishnarāya Mahārāya, dated Ś. 1450, Sarvadhārin, Māgha, śu. di. 6 (a “date which can be calculated but not verified”). Registers the permanent grant of daśavanda of the tank at Donḍavāṭe to a certain Malesāṇi, by the people of that village, with the permission of Mudaṇa-Nāyaka who was enjoying that village as a rent-free gift (umbali).
144. 105 of 1913.—(Kanarese.) On the stone built into the water channel near the same place. The Vijayanagara king Virapratapā Achyutarāya-Mahārāya records in Ś. 1455, Jaya, Vaisākha, śu. di. 15, gift of the village of Donḍavāṭi in Kurugodū-śīme to the god Bukkēśvaradēva consecrated by the king in the name and for the merit of Narasaṇa-Nāyaka’s mother Bukka-amma. Achyuta’s grand-father Īśvara-Nāyaka is also mentioned. “Date can be calculated but not verified.”

HADAGALLI TALUK.

Bannigola.

145. 503 of 1914.—(Kanarese.) On a mutilated slab lying in front of the Āñjanaśya temple (same taluk and district). Mentions in Ś. 1483, Durmati, Vaisākha, śu. di. 12, Saturday, Bannigola and a gift of 100 varāhas.

On the boundary line between Bannigola and Siginahalli.

146. 504 of 1914.—(Kanarese.) On a slab set up on the boundary line. Records in Vikrama, the gift of a rent-free land (mānya) to a certain Sūryarāya on the occasion when he killed Kachināyakana Timmayya with a hatchet (kodali) and himself died.

Bannikallu.

147. 466 of 1914.—(Kanarese.) On a slab set up in a field (same taluk and district). Records in Ś. 1632, Vikrita, Bhādrapada, śu. di. 1, a gift of land to Banaiya by Hatiyammāji of Bāgalī.

148. 467 of 1914.—(Kanarese.) On a slab lying near the chāvaḍi in the same village. Records in Bahudhāṇya, Phalguna, śu. di. Paṭchami, that the headman, accountant, village watchmen and other people of Banikal made a rent-free grant of land to Niṅkōja, the carpenter of the village temple.

Bannimatti.

149. 469 of 1914.—(Kanarese.) On a pillar set up close to the Īśvara temple. Records the death of a hero who was, perhaps, named Chandana. In archaic characters.

Byālahunishi.

150. On a stone near the Vallabhāpuram anicut. Records that it was built in A.D. 1521 by Krishṇadēva Rāya of Vijayanagar. [See Bellary Gazr., I, pp. 91–2.]

Chhatraḍahalli.

151. 509 of 1914.—(Kanarese.) On a column of the stone entrance into a well. Records in Ś. 1465, Śobhakrit, Kārttika,
ba. di. 10, Wednesday, that Yelavanna of Chhatradahalli built this well and planted an avenue. Also states that his father and brothers, having purchased the right of half gavudike, constructed a tank and a temple to the north of the village.

152. 510 of 1914.—(Kanarese.) On a slab in a field to the north of the same village. Dated in the reign of the Vijayanagara king Virapratapapa Sadasiva-Maharaaya. Records in Š. 1481, Siddharthin, Jyeshtha, ba. di. 7, gift of timber required for baling water to the charity fountain at Chhatradahalli, by certain residents of the village which belonged to the temple of Mayavanta Raghunathadeva. On the same day certain salt manufacturers (uppapra), “the jewels of the Sagara-kula”, agreed to give two ballas of salt from each salt-pan, to the man who baled out water for the fountain; the smiths too who were worshippers of Kalikadevi and Kamahtesvara agreed to repair or renew the iron bucket for drawing water and the gavundas gave a piece of land for the maintenance of the man. “Date can be calculated, but cannot be verified.”

Chimnahalli.

153. 518 of 1914.—(Kanarese.) On a slab set up in the Anjaneya temple. Dated in the reign of the Western Chalukya king Jagadekamalla (Jayasimha II). Records in Š. 953 Sukla Pushya, su. di. Panchami, Sunday, Uttarayaṇa Samkranti (which corresponded, according to Mr. Swamikannu Pillai, to January II, A.D. 1030), that while Jagadekamalla-Nojamba-Pallava Kumanaḷi (?) was ruling Kadambalige 1,000, Kogali 500, Ballakunde 300, Kudiharavi 70, Karavidi 30 and five villages in Masavadi-ṇādu, his subordinate Keteya Nayaka who was ruling at Nelkudure granted land and garden site to the temple of Kalideva through the teacher Duggaraja-Pandita.

154. 519 of 1914.—(Kanarese.) On the same slab. A record of the Yadava king Praudhpratapachakravartin Vira Mahadeva in his sixth year, Krudhana, Ashadhha, ba. di. Amavase (new moon), Monday. Gift of Nelkudure by Soidieverasa, a subordinate of the king. Mr. Swamikannu Pillai calculates the date to be Monday, July 13, A.D. 1265.

Dēvagonḍanahalli.

155. 465 of 1914.—(Kanarese.) On a pillar set up in front of the Isvara temple. Records in Š. 1678, Vyaya, Chaitra, su. di. 1, that the village of Dēvagonḍanahalli was given as a gift to Ramanṭha-Nayaka by Mummaḍi Basavappa-Nayaka of Bagali. [Mr. Bruce Foote believes that diamond-working should once have been practised here. For his arguments see Bellary Gazr., I, 239-40, based on memoirs of Geol. Surv., XXV, 87-8.]
The local temple, one of the finest examples of the Chālukyan black stone shrines, is described in Rae’s Chaluk. Arch. and Bellary Gazr., I, 242.

156. 493 of 1914.—(Kanarese.) On the pedestal of the Sarasvati image in the Bāmentevar-Demešvara temple. The record consists of a praise of the sculptor, whose name is not clear on the impression.

157. 494 of 1914.—(Kanarese.) On a slab set up in front of the same temple. A damaged record of the Western Chālukya king Vikramaditya (VI) Gaṅgapermaḍidēva, dated in Hēmalāmbi, Vaiśākha (Punnami) full moon, Sunday, lunar eclipse and Chālukya-Vikrama year 32, Sarvajit, Chaitra Amāvasye (new moon), Monday, solar eclipse and Vishu Samkramaṇa. The king, as a crown prince, was ruling the provinces Gaṅgavādi 96,000, Banavase 12,000 and Noḷambavādi 32,000, when the minister Dēmarasa is stated to have consecrated the temple of Demeśvara at Posa Vaḍangile which was a village of Brahmans from the time of Janamējaya. About the end of the inscription mention is made of the Hōyaśa Śa ka king Vīsha or Vīra-Vīshṇu Tribhuvanamallā (II15—37). [Mr. Swamikannu Pillai says that Hēmalāmbi is wrong as (in II17) there was no lunar eclipse on Vaiśākha Pūrnima, which fell moreover on a Wednesday.]

158. 495 of 1914.—(Kanarese.) On another slab set up in the same place. A damaged record of the Hōyaśa Śa ka king Pratāpa-chakravartin Vīṣṇuvardhana Vīra-Ballaladēva II, dated in Ś. II33, Prajāpati, Maṅga, śu. di. Tadige (Tristīya) (which corresponded, according to Mr. Swamikannu Pillai, to Sunday, Jan. 3, A.D. 1212. (Śu 2, however, he points out, is an error for Śu 3.) States that the king was ruling the country Noḷambavādi 32,000, Banavase 12,000, Huligere 300, the two Beḷuvolas and Māsavādi, right up to Heddore, from his capital Hāḷavūra alias Vijayasamudra. His queen (paṭṭadaṛaṇī) Padumalādēvi is stated to have been ruling at Hosa-Haḍāṇgili. Seems to record a gift of land by the chief Dāvana. This king was crowned on Sunday, July 22, A.D. II73.

159. 496 of 1914.—(Kanarese.) On a slab set up near the south wall of the same temple. A damaged record, dated in Ś. 1081, Bahudhāniva, Vaiśākha, Paunāmāse (full moon), lunar eclipse, corresponding to April 15, A.D. 1158. The record begins with a genealogical list of the Western Chālukyas and stops with Perma-Jagadēkamallā II (1138—50). It states that the Mahāmāṇḍalēśvara Vīra Paṇḍya va was ruling Kaḍambalige 1,000, Ballakundē 300 and Kōgali 500. His uncle Vikrama Paṇḍya made a grant of land for the merit of his wife Bāchaladēvi and his daughter Mahādēvi-yarasi.
160. 497 of 1914.—(Kanarese.) On a slab lying before the
Virabhadra temple in the same village. A record of the Western
Chālukya king Tribhuvanamalladēva in Ś. 772, Prajāpati, Pushya,
Amāvāsyē (new moon), Monday, Vyatiopta, Uttarāyaṇa Saṁkrama-
ṇa (in characters which are very late for the Śaka year quoted,
but agree very well with the time of Tribhuvanamalla Vikramāditya
VI). Records a gift of land to the temple of Mūlasthānadeva at
Hosa-Vaḍaṅgile, by the chief Mahēndra of the Yadu family. Also
registers gifts of land at Haḥugi and other places to the temple of
Mallikārjunadeva by Maliyāṇa on Chaitra, śu. di. Paḍive Prath-
thamā, Monday, in the same year. Mr. Swamikannu Pillai
calculates the date to be Monday, January 5, A.D. 851.

161. 498 of 1914.—(Kanarese.) On a stone lying in front of
Badigēra Virabhadrappa’s house in the same village. Registers
in Ś. 1187, Krōdhana, Chaitra, ba. di. 5, Thursday, that the 120
residents of Hosa-Haḍaṅgile made an arrangement with regard to
the house-sites belonging to the temples of Mādhavadeva and
Gopāladeva of Beṇṇevūru.

162. 499 of 1914.—(Kanarese.) On the same stone. Records in
Ś. 1201, Pramādi, Vaiśākha, śu. di. 15, Monday, Saṁkramaṇa-
Vyatiopta, the citizens (mahaśana) of Hosa-Haḍaṅgile having met
together, agreed to give certain lands to the temple of Mādhavadeva
of Beṇṇūru.

163. 500 of 1914.—(Kanarese.) On a mutilated slab lying in
the backyard of Purāṇada Chinnavarappa’s house in the same
village. Seems to register in Phalguna, śu. di. Tadige (Trītya),
gift of lands to the temple of Nagarēśvaradeva by the merchants
(nagara).

163A. See p. 320, supplement.

Hālutilmālāpura.

164. 492 of 1914.—(Kanarese.) On the slab lying in a canal.
Records in Ś. 1634, Nandana Āśvija, śu. di. 5, gift of 10 khāḍa of
land assessed at 250 varāhas by Hatiyammāji of Bāgaḷi to Bara-
maya, son of Māriyāṇa, in the village of Timmalāpura included
in Hamvina (i.e., Hūvina) Haḍagali.

Hampasāgara.

165. 526 of 1914.—(Kanarese.) On a slab built into the floor of
the chāvaḍi. A damaged record, dated Sarvajit, Pushya, śu. di. 1.
Mentions the Nāyaṇakarācharya Bāgaḷi Basappa-Nāyaka. [This
is evidently the inscription which, according to Bellary Gazetteer,
is specially cared for by the people. See ibid. for a description of
the historic choultry and curious religious ceremonies of the place.]

Hōlagondi.

166. 527 of 1914.—(Kanarese.) On a slab up in the Balēś-
vara temple. The Western Chālukya king Tribhuvanamalladēva
Vikramāditya VI records in Chālukya-Vikrama year 7, Durmati, Bhādrapada, Amāvāse (new moon), Thursday, solar eclipse, Saṅkara-rānti Vyātipāta, that the Mahāmaṇḍalēśvara Gaṅagarasa, son of Mahāśāmanta Chāṇḍunarasa, caused a gift of land to be made by Eṛkā-gāvūṇḍa of Poḷalungeons, to the temple of Bālēśvara built by his father, through the teacher Kālēśvara-Paṇḍitadēva. The chief Gaṅagarasa who succeeded to the place of his father after the latter's death is stated to have been enjoying Māsavādi 140, Poḷalungeons, the anūkṛāgaḍyāna in the seven and half lakh (country), and the daśavanda on the landed property (jīvita) of the palace servants (aramanēya-aṅka). [The date seems to be irregular. Mr. Swamikannu Pillai points out that C.V. 7 would be Ś. 1004, i.e., A.D. 1082-3, and Dundubhi, not Durmati. The full moon was on July 28 and August 25 of 1082, but in no case there was a lunar eclipse.]

167. 528 of 1914.—(Kanarese.) On a slab set up in the Sōmēśvara temple in the same village. Mahāmaṇḍalēśvara Vijaya-Paṇḍyadēva 'ruling Noḷambavādi 32,000' records in his fourth year, Sarvadhāri, Phalguna, śu. di. Paṅchami, Thursday, Uttarāyaṇa-Saṅkraṇti, Vyātipāta, that a certain Mallagāvūṇḍa, chief of Hoḷalungeons, built a temple for Mallinātha and made a gift of land for its upkeep. He was born in the family of Bāliya-kula.

Holal.

See Bellary Gazette., I, 242, for the history of the Anantaśayana image of this place.

168. 470 of 1914.—(Kanarese.) On a slab set up at the entrance into the compound of the Vīrabhadra temple. A much-damaged and mutilated record of the Western Chālukya king Tribhuvanamalladēva. Registers the praise of the residents of Gaṅdarādityana-Poḷalayūra.

169. 471 of 1914.—(Kanarese.) On another slab set up in the same place. An incomplete record of the Western Chālukya king Tribhuvanamalladēva. Records the gift of 100 kamma of land in Gauḍagēre to the temple of Kālēśvara by Koylalidēva and the 120 residents of Gaṅdarādityana-Hoḷalu.

170. 472 of 1914.—(Kanarese.) On a slab set up near the east wall of the same temple. A damaged record of the Hoysaḷa king Tribhuvanamalla Vīra Ballāla II (1192-1220), dated Ś. 1116, Rākshasa. Records a gift of land to Chauḍēya Nāyaka, son of Raṇaraṅga Bhairava Basaveya Nāyaka, who apparently died on the battle field.

171. 473 of 1914.—(Kanarese.) On a slab set up in the verandah of the same temple. Records in Ś. 1781, Siddhārthi, Āsvija, śu. di. the building of the Vīrabhadra temple by Gaṅgādharaiyya of Hirē-matha.
172. 474 of 1914.—(Kanarese.) On a second slab set up in the same place. A damaged record. Seems to record the building of the temples of Kālinātha, Vummaya and Vīrabhadra at Hoḷal, by prādhāni Havalī-Nāyaka-Vaḍeya.

173. 475 of 1914.—(Kanarese.) On a slab set up near the west wall of the same temple. A damaged record of the Western Chālukya king Chālukyachakravartin Bhuvanaikamalladēva (Sōmēśvara, II), dated Ś. 996, Ānanda, śu. di. Bidige (Dvitiya), Wednesday, Uttarāyana-Saṃkrānti. Records gift of land to the temple of Gaurēśvara at Gaṇḍarāditya-chaturvēdimāṅgala, by Rudrābharaṇājīya. Mr. Swamikannu Pillai calculates the date to be Wednesday, January 21, A.D. 1075.

174. 476 of 1914.—(Kanarese.) On the same slab. The Western Chālukya king Jagadēkamalla II (1138—50) records in his fifth year Dundubhi, Āśāṅgha, śu. di. I, Monday, Vyatipāta, Saṃkramaṇa (details not enough for calculation) gift of tolls on three lakhs of arecanuts (aḍakēyāṅuṅka) Vaḍdarāvula and hejjunḳa to the same temple at Gaṇḍarādityaṇa Hoḷalu, by Vīra Pāṇḍya Aṅuka-Pallavarāya and another who were officers of Vīra-Pāṇḍyadēva.

175. 477 of 1914.—(Kanarese.) On the same slab. Records in Chālukya-Vikrama year 2, Kālayukti, Uttarāyana, gift of one hēru of betel leaves by Chaṭṭimayya to the same temple.

176. 478 of 1914.—(Kanarese.) On a slab set up in the Gaurēśvara temple in the same village. Registers in Ś. 1100, Viḷambi, Mārgaśīra, śu. di. Paṁchami, Thursday, Uttarāyana-Saṃkramaṇa Vyatipāta, the grant of hejjunḳa on arecanuts and of certain other tools by Saṅkara-Daṇḍanāyaka, son of Mādhuvaraṇa and a sub-ordinate of Vijaya Pāṇḍya, the lord of Noḷambavāḍi 32,000 in Kuntalaḍēṣa, for the daily worship in the temple of Gaurēśvara at Gaṇḍarādityaṇa-Hoḷalu. The latter place was called the best of villages (grāma-chakravarti) and the southern Ayyāvole, being the residence of the 500 merchants. Mr. Swamikannu Pillai calculates the date to be Thursday, November 16, A.D. 1178.

177. 479 of 1914.—(Kanarese.) On a slab set up near the pond in the same village. The Western Chālukya king Pratāpa-chakravartin Jagadēkamalladēva II (1138—50) records in his twelfth year Śukla, Vaśākha, śu. di. Punname, Monday, a kamma of garden land for daily worship in the temple of Vāmanēśvara, by the 120 citizens of Gaṇḍarādityaṇa-Hoḷalu, while Sōmīdēvarasa was ruling "the twelve villages." The nakharas of the village had to protect the charity. Mr. Swamikannu Pillai calculates the date to be Sunday (not Monday), April 24, A.D. 1149.

178. 480 of 1914.—(Kanarese.) On the same slab. Records that Vīra-Pāṇḍyadēva, "the Emperor of the Southern region" having visited the temple of Vāmanātha dēva at Gaṇḍarādityaṇa-Hoḷalu,
granted tolls on two lakhs of arecanut (aḍakēya-suṅka) at the request of the Mahāpradhāna Kallimeya-Daṇḍanāyaka.

179. 481 of 1914.—(Kanarese.) On a slab set up near the Nandi (bull) called Doḍḍābēvinakaṭṭi-basavāṇa in the same village. Records in Raktākshin, Banada, Huṇṇive, that Lakeya-Nāyaka, son of Alampuri Kamaleya-Nāyaka of Uchchaṅgi, killed his enemies and died. Mention is also made of another Lakeya-Nāyaka, son of Nāgeya-Nāyaka.

180. 482 of 1914.—(Kanarese.) On the image of Hanūmān in the Hanūmanta temple of the same village. A damaged record dated in Ś ... 40, Phalguna, śu. di. 13. Seems to register the consecration of the image of Hanūmanta at Gaṇḍarādityana-Hoḷalu, the chief of villages (grāma-chakravarti).

181. 483 of 1914.—(Kanarese.) On the capital of a pillar in the mukha-mañṭapa of the Amrīṭēśvara temple in the same village. Records that Bammōja, son of Chōkōja and pupil of Paḍōja of Sōge, who possessed high skill in architecture, made four Śrīkāra-pillars with decorations each costing 20 gadyāṇas.

Hūvinahăḍagalli.

This village, so called from its being “the village of flower boats” in the time of the Vijayanagar emperors, is described in Bellary Gazr., I, 240–1. See Rea’s East. Chaluk. Arch., p. 25—7 for a description of its temples.

182. 127 of 1913.—(Kanarese.) On a slab near the south wall of the Kaḷḷēśvara temple. The Western Chāḷukya king Tribhūvanamalla Vikramāditya VI records in Ś. 993, Sādhāraṇa, Phalguna, ba. di. 8, Friday, Vyatipāta, corresponding to February 25, A.D. 1071, that while the king was encamped at Gōvīndavāḍī “pleased with the victory which he had achieved over Daṇḍanāyaka Biddayya,” he granted the village of Kōtiṅāṭuru in Ḥaḷpoḷa twelve, a subdivision of Kōgaḷi 500, to the temple of Kāḷīḍēva at Pūvinapaḍagili on the request of the mahājānas of that village who had gone on a deputation to the king to bless him. Mentions also the Kadamba mahāsāmanta Puṭṭiyarāsa. Biddayya was perhaps one of the king’s feudatories who proved a traitor.

183. 128 of 1913.—(Kanarese.) On a slab set up at the western entrance into the Kaḷḷesavāṁmin temple in the same village. A damaged record of the Western Chāḷukya king Tribhūvanamalla Vikramāditya VI, dated Chāḷukya Vikrama year 15, Pramōda, Aśvayuja, Amāvāśa, Sunday, solar eclipse, Uttarāyaṇa-Vyatipāta, corresponding to 24th November, A.D. 1090; Chāḷukya-Vikrama year 17, Aṅgirasa, Vaśākha, śu. di. 3, Monday, Yugādiparvan, corresponding to April 12, A.D. 1092; Chāḷukya-Vikrama year 50, Viśvāvasu, Banada-Puṇṇami, Monday (See Ep. Rep., 1914, p. 66, for a discussion of this date); and Chāḷukya-Vikrama year 53, Kīlaka,
Kārṭṭika, Paurṇamāśya, Thursday, Kṛittika, lunar eclipse (November 8, A.D. 1128). The record first mentions that Tribhuvanamalla Pāṇḍyadēva, the lord of Kulumbapura, was ruling over Nolamba-vāḍī 32,000 and Māsavāḍī one hundred and forty country. Next it gives a eulogistic account of the king’s Brahman military officer Ravi-Daṇḍanāyaka, who, it is said, was at the very root of the administration and who conquered the seven Mālavas. His wife Rebbanabbe or Rebbaladēvi, a native of Pūvina Paṇḍangili (i.e., Hūvinahadagallī) built in that village a temple for Keśava and made gifts of land for the worship of the god, for feeding Brāhmaṇas and for a flower garden. Other subsidiary grants were also made; viz., (1) a village for conducting repairs to the temple and for worship was granted by king Tribhuvanamalla encamped at Rājāśrayanelevidu at the request of Raviyāna-Bhajta (i.e., Raviga-Daṇḍanātha) on the occasion of his making the gift called Viśvachakra; and (2) gifts of money and land by several individuals for betel-leaves, sandal, worship oblations, perpetual lamps, Chaitrapūja, etc.

**Hyarada.**

184. 488 of 1914.—(Kanarese.) On a Nandi-pillar lying in a field to the south-east. A damaged record of the Yādava king Bhujabala-Pratāpachakravartin Vīra-Mahādevarāya (1261—71), dated Ś. 1184. Dundubhi, Chitra, ba. di. Amāvāse (new-moon) Monday, solar eclipse. Seems to provide for the repairs of the temple of Mallikārjuna at Śrīparvata. The date corresponded to April 9, A.D. 1263, but there was, says Mr. Swamikannu Pillai, no solar eclipse on this date.

**Kattebennur.**

185. 489 of 1914.—(Kanarese.) On the slab called “akalakkallu” set up in the tank-bed. A damaged record of the Western Chāḷukya king Jagadēka-mallā (i.e., Jayasimha II, 1018—42), dated in Krōdhana, Mārgaśīrā, Tuesday, solar eclipse, corresponding to November 23, A.D. 1025. Mentions a Mahāmanḍalēśvara who held the titles Māvanagandhavāraṇa, Raṇadhīra and others.

186. 490 of 1914.—(Kanarese.) On a pillar lying in the verandah of the Udurchulavva temple in the same village. A much damaged record of the Western Chāḷukya king Jagadekamalla-dēva (Jayasimha II, 1018—42), dated in Ś. 947, Krōdhana. Mentions the Mahāmanḍalēśvara Madhu-Marmadēva who was entitled Māvanagandhavāraṇa and Raṇadhīra. Details of date not enough for calculation.

187. 491 of 1914.—(Kanarese.) On the base of the column left of entrance into the Āṇjanēya temple in the same village. Records in Nandana, Phalguna, šu. di. 5, Monday, that a certain mason named Ālōja brought materials from the ruined temple of
Bhogerśvara at Kondadakaṭṭi which belonged to a Jaina-basti and built this temple for Hanumappa.

Keśchetinahalli.

188. 512 of 1914.—(Kanarese.) On a broken slab lying near a well. Seems to record in Ś. 1466, Krōdhin, Śrāvana, a gift of land to the charity-fountain (dharma-eta) at Keśchiśeṭṭiḥaḷḷi for the merit of Krishnappa-Nāyaka, son of Bāyappa-Nāyaka.

Kōgaḷi.

The Bellary Gazetteer gives an excellent summary of the history of the place as can be gathered from these inscriptions.

189. 520 of 1914.—(Kanarese.) On the base of a pillar in the Raṅgamadhya-maṇṭapa of the Jaina-basti. Records gifts of money by different persons for the daily bathing of the images in the temple.

190. 521 of 1914.—(Kanarese.) On the pedestal of the smaller Jina-image in the same basti. Registers in Paridhāvi, Chaitra, su. di. Chaturdāśi, Sunday, the construction of the image by a certain Obeyama-Śeṭṭi, a lay pupil of Anantavīryadēva.

191. 522 of 1914.—(Kanarese, archaic.) On the pedestal of the chief image in the Vīrabhadra temple in the same village. The Record consists of a verse in the Ārya metre and registers that this image of the Sun-God was made by the grandson of a certain Śivananni.

192. 33 of 1904.—(Kanarese.) On a pillar in the basti. The Hoysala king Pratāpachakravartin Vīra Ramanāthadhēva (1257—71) records in Yuvan gift of gold to the Jain temple of Chenna-Pārvāva at Kōgaḷi. [The inscription shows that Rāmanaththa owned an extensive territory not only in Tamil Districts but in Bellary.]

193. 34 of 1904.—(Kanarese.) On another pillar in the same basti. The Hoysala king Pratāpachakravartin Vīra Ramanātha-ḍēva records in Dīśtri, gift of gold to the temple of Chenna-Pārvāva at Kōgaḷi. See the above epigraph.

194. 35 of 1904.—(Kanarese.) On a slab lying in the maṇṭapa in front of the basti. The Western Chālukya king Trailōkyamalla (Śomēśvara I) records gift of land. Mentions Trailōkyamallā-Nanni Noḷamba-Pallava Permāṇaḍi.

195. 36 of 1904.—(Kanarese.) On a slab set up to the east of the same maṇṭapa. The Western Chālukya king Āhavamalladēva (I or Taila II) refers in Ś. 914, Nandana, to a victory over the Chola king. Records an agreement made while Ādityavarman of the Kadamba family was governing the Kōgaḷī 500 and the Sundavaṭṭi 12.
196. 37 of 1904.—(Kanarese.) On another slab set up in the same place. The Western Chālukya king Trailōkyamalla (Sōmeśvara I, 1042–68) records in Š. 977, Manmatha, a gift by the Jaina teacher Indrakīrti. The basti had been built by Durvinita.

197. 38 of 1904.—(Kanarese.) On a slab set up in front of the Kāḷēśvara temple in the same village. A damaged record of the Hoysāla king Pratāpachakravartin Narasimhadēva, dated fourth year Svabhānu. Records gift of land.

198. 39 of 1904.—(Kanarese.) On a slab set up in front of the Virabhadrasvāmin temple in the same village. Records in Š. 1454, Khara, a gift to the image of Virabhadra set up by a private individual.

199. 40 of 1904.—(Kanarese.) On a vīragal set up in front of the temple of Hanumad in the same village. A damaged record dated in Š. 850, Vibhava.

200. 41 of 1904.—(Kanarese.) On a vīragal set up near the chāvādi in the same village. A damaged record of the Western Chālukya king Trailōkyamalla (Sōmeśvara I), dated in Š. 969, Sarvajit.

Kotnakallu.

201. 445 of 1914.—(Kanarese.) On the slab built into the wall of the Kōṭīśvara temple. A record of the Western Chālukya king Chālukya-Pratāpachakravartin Jagadekkamalla records in his eleventh year, Vibhava, Pushya, śu. di. 13, Friday, Uttarāyaṇa-Saṃkrānti, Vyatiṇā. Gives a genealogical list of the Chālukya kings from Taila II. Jagadekkamalla Vira-Pāṇḍya was the feudatory of Perma-Jagadekkamalla II (1138–50). His maternal uncle was Vikramāditya, the son of Billavarāya. This latter chief granted the village of Kōṭīganūru to the temple of Kōṭīsaṅkara-dēva on the bank of the Tūṅgabhadra river. Another gift to the same temple made in the sixth year, Rudhirōdgarin, is also recorded. In the year Viḷambī Mahāmaṇḍalēśvara Vijaya Pāṇḍya made a grant to the same temple for the merit of his maternal uncle Vikramāditya. The date corresponded to December 24, A.D. 1148.

202. 446 of 1914.—(Kanarese.) On the slab built into the wall of the Kōṭīśvara temple. Dated in the reign of the Yādava king Sēvaṇa Mahādevārāya, “ruling at Dēvagiri”. Records in Š. 1185, Dundubhi, Kāṛttika, śu. di. 15, Monday, Vyatiṇā, Samkranti, lunar eclipse, gift of land to the same temple by a certain Madhu-vayya of Kōṭīganūru through the 500 of Kauravagrāma, a village in Māsavāḍi 140. The date is not quite regular. The week day should be Sunday, and there was no eclipse. The date would then correspond to Sunday, October 29, A.D. 1262.
In his *Chaluk. Archi.* (pp. 10—14) Mr. Rea points out that the art reaches the height of its glory in the local temples.

203. 123 of 1913.—(Kanarese.) On a slab set up in the Suryanārāyanasvāmin temple. A record of the Hoysala king Niśśāṅkaprātāpachakravartin Vishnuvardhanatrīsara-Ballāḷa II (C. 1192—1211) with his camp at Hallahara surnamed Vijayasadra. Supplies in Ś. 1131, Śukla, Śravāṇa, śu. di. Paurnami, Monday, lunar eclipse, Karkataka-Sañkramaṇa, Vyatiāṭa, a genealogy of the Hoysala kings from the founder Sāla down to Vīra-Ballāḷa II and registers that one Sameyada-Gurudā Mammaramasa of Māgolā built a temple for the three gods Śiva, Vishnu and Surya (trikūta or trimūrti) and that the king’s treasurer, the Brāhmaṇa Śingayya and the other Mahājanās of Māmgōla, made grants of land. Monday is a mistake for Saturday and the date corresponds to Saturday, 18th July, A.D. 1209.

204. 124 of 1913.—(Kanarese.) On a pillar in the same temple. Records in Vikrita, Śravāṇa śu. di. Paurnami, Monday, that the chief Sameyada-Gurudā Mammaramasa assigned a portion of the rent-free land belonging to the temple of Somanāthadēva to Bammōja, the architect of that temple.

205. 125 of 1913.—(Kanarese.) On a slab set up in the courtyard of the same temple. A seriously damaged record of the Western Chāḷukya king Tribhuvanamalla Vikramaditya VI, dated Chāḷukya Vikrama year 40, Durmukhi, Pushya, śu. di. Sunday, Uttarāyana-Saṅkrānti. Appears to record a gift of land. (Details of date not enough for calculation.)

206. 126 of 1913.—(Kanarese and Sanskrit.) On a slab set up in the Vēṇugopālasvāmin temple, in the same village. Dated in the reign of the Hoysala king Niśśāṅkaprātāpachakravartin Vishnuvardhanatrīsara-Ballāḷadēva II, “Emperor of the south.” Supplies in Ś. 1136, Bhāva, Chaitra, śu. di. 11, Thursday, Saṅkrāmaṇa Vyatiāṭa (corresponding to March 12, A.D. 1215) and Vijaya, Āśvayuja, śu. di. 10, Friday, the Hoysala genealogy from Vinayaditya to Vīra-Ballāḷa and records that three private individuals of Māgolā consecrated the temple of Śrī-Gōpāla in the middle of that village and that then the Mahājanas of the village, together with the king’s representative (rājadhyaksha), presented lands and houses for the worship of the god. Also registers grant of money by the mahāvadādyavahāri Vāsudēva-Nāyaka, for a flower garden to the same temple.

Magimavinahalli.

207. 514 of 1914.—(Kanarese.) On a slab set up in front of the Vīranāṇa temple. Records in Ś. 1466, Krōdhin, Magha, śu. di. 15, the foundation of a new village called Chika-Timmapura-agrahāra,
for the merit of Tirumalamma, the daughter of Aliya-Ramaraja. She is stated to have been a madavalige kumarti, i.e., a daughter about to be married. The record that follows which is dated in Ś. 1461, Vikarīn, Śravaṇa, is one of Rāmayūmātya, who is described as a feudatory of Achyuta.

208. 515 of 1914.—(Kanarese.) On another slab set up in the same place. Records in Raudri, Pushya, śu. di. 12, the gift of a salt-pan to uppāra Gōvindaya by the chief residents of Timmāpuragrahāra.

209. 516 of 1914.—(On the Kālamma slab in a field of the same village.) Records that Kāriyappa caused to be made the ginda-ratna-moga. (The meaning of this is not clear.)

210. 517 of 1914.—(Kanarese.) On a slab set up in the big tank (hirēkere) of the same village. Registers in Ś. 1466, Krōdhin, Magha, śu. di. 15, the construction of the tank Kāmasamudra by Bayakara Ramappayya for the merit of his daughter Kāmmama. The rest of the inscription is identical with No. 514 above and bears the same date, i.e., Ś. 1461, Vikarīn, Śravaṇa.

Mailār.

The Sōmaliṅgēsvara temple referred to below is evidently the ancient Śiva temple described in the Bellary Manual as a centre of pilgrimage, where the singular custom of listening to the prophecy of an inspired child prevails. See Bellary Gazr., I, 243—45.

211. 484 of 1914.—(Kanarese.) On a slab set up near the main entrance of the Sōmaliṅgēsvara temple. A slightly damaged record of the Western Chāḷukya king Trailōkyamalladēva (Sōmeśvara I, 1042—68) dated Ś. 968, Vyaya, Phalguna, śu. di. Tadige (Trītya), Sunday, Uttara-Bhāḍrapada, Śadhya-yoga. Gift of land, house, stalls, etc., evidently by the chief Kālidāsa or Kālimayya to the temples of Svayambhubdēva and Mūlsthānādeva, through the teacher Chillukāchārya, pupil of Tejōrāsi-Paṇḍita of Maulimāḍu. Records also a gift by Āhavamalla, son of Jagadēkamalla. (i.e., the same king). Mr. Swamikannu Pillai calculates the date to be Sunday, February I, A.D. 1047.

212. 485 of 1914. (Kanarese.) On the lamp-pillar of stone set up in front of the same temple. A damaged record in Śrīmukha, Kārttika, ba. di. 10, Saturday. Seems to register the gift of the pillar.

214. 487 of 1914.—(Kanarese.) On a memorial stone set up near the Gangimâlavya temple in the same village. Records in Srmukha, Bhdârapada, šu. di. II that a certain Honnarasa and the liṅga of Mailāra became united, i.e., that the former died.

Morigeri.

215. 441 of 1914.—(Kanarese.) On a slab set up in the verandah of the Uddibasavâṇa temple. Dated in the reign of the Western Châlukya king Traîlokâya Malladêva (Sûmâśvara I). Records in Š. 967, Pârthiva, Kârttika, Puṇṇami, lunar eclipse, that a subordinate of the king was Traîlokâyamalla Nanni-Noḷamba Pallava-Permanâḍgal, who was ruling the districts Ballakunde 300, Kôgâli 500, Kadambalîge 1000, Kûḍiya Haravi 70, and Karividi 30; the five villages and the Noḷambavâḍi 32,000 province. A thousand servants devoted to Noḷambâdhirâja, the chief of whom was Daṅjanâyaka Tikkanâṇa, were enjoying supreme authority over six villages of which Morîngere was one. Tikkanâṇa gave some land to Sûmâśvara Paṅḍita, pupil of Jñâneśvara Paṅḍita, pupil of Malâyâla-Paṅḍita who was the pontiff of Kôgâli 500. The record also states that Daṅjanâyaka Sûvimayya gave a tank and a garden to the temple of Noḷambèśvara after washing the feet of Sûmâśvara-Paṅḍita. Mr. Swamikannu Pillai calculates the date to be Monday, October 28, A.D. 1045.

216. 442 of 1914.—(Kanarese.) On the same slab. Dated in the reign of the Eastern Châlukya king Vîshnûvardhâna Mahârâjâdhirâja Vijâyâdityadēva (VII?). Records, in Š. 987, Krîdhin, Pushya, Puṇṇami, Sunday, Uttarâyaṇa Saṅkrânti, gift of land by the king to the temple of Noḷambèśvara at Morîngere. The prince is entitled Āhavamallanânkakâra. The date, according to Mr. Swamikannu Pillai, corresponded to Sunday, December 26, A.D. 1064 (but Uttarâyaṇa Saṅkrânti fell on the 23rd or 24th).

217. 443 of 1914.—(Kanarese.) On another slab set up in the same temple. A record of the Western Châlukya king Traîlokâyamalla-Āhavamalladēva (Sûmâśvara I), dated in Š. 967, Pârthiva, Kârttika, Puṇṇami, Thursday, lunar eclipse, Saṅkrânti-Vyati-pâta (i.e., the same date as in 176, Thursday being wrong for Monday). Gives a genealogical list of the subordinate Noḷamba chiefs of Pallava descent. Traîlokâyamalla Nanni-Noḷamba Pallava-Permanâḍi, ruling over the districts mentioned in No. 215 was the younger brother of Jagadêkamalla-Noḷamba alias Immaḍi Nolamba, who was the son of Jagadêkamalla-Noḷamba alias Udayâditya, who, again, was the son of Irivabeḍânga Noḷamba-Ghaṭeyanâ-kâkâra. Registers that Tikkanâṇa and other servants established a feeding-house and the temple of Noḷambèśvara at Morîngere in order to secure the parôkıshavinēya of Udayâdityadēva, and with the permission of the king, who, having returned from a raid on Śivapa (?)
was camping on his way at Pūvinapaḍaṅgili (i.e., Hūvinahāḍa-
gallī), granted the village Savandiyapāḷa for their upkeep. The
same teachers as in No. 441 are mentioned here and are stated to
have been followers of Lākuḷīṣa and members of Simhaparshē. The
chief Chaṭṭarasa, Ghaṭṭiyarasa, a subordinate of Sāmanta-Garuḍa
and others also made gifts.

218. 444 of 1914.—(Kanarese.) On a slab set up near Nāgala-
kaṭṭa in the same village. Records in Nāḷa, Āśvija, śu. di. 5, the
restoration of a tank by Nāgapa Liṅgapa, the “Śyānabhōga” of
Mōrīgeri, for the merit of his daughter-Bomova.

Mudunūru.

219. 461 of 1914.—(Kanarese) (archaic.) On a slab leaning
against the temple platform (same taluk and district). A dam-
egged record. Seems to record a gift of land at Mudunūra to a
gavunḍa. At the beginning of the record is found the name Ghaṅ-
gara Maramma.

220. 462 of 1914.—(Kanarese.) On a slab set up in a garden
to the north of the same village. Seems to register in Ś. 1634.
Nandana, Āśvija, śu. di. 10, a gift of land. Mentions Basapa-
Nāyaka and his son.

221. 463 of 1914.—(Kanarese.) On a slab set up near the tank
to the east of the same village. Records in Ś. 1776, Ānanda, Chai-
tra, śu. di, 6, Monday, that the twelve village officials (bāra-balūṭī)
of Mūdanaḍu constructed a matha and agreed to conduct the
worship in it.

Nakkaraḥal.

222. 507 of 1914.—(Kanarese.) On a slab set up in front of
the Āṇjanēya temple. A record of the Vijayanagara king Vira-
pratāpa Sadāśivarāya. Mentions in Ś. 1483, Dundubhi Nīja-
Śravaṇa, śu. di. 10, that a certain Pedapa erected a bund across the
canal that passed through the village Nāgarehāla. “Date can be
calculated but cannot be verified.”

223. 508 of 1914.—(Kanarese.) On a slab lying to the east of
the same village. A record of the Vijayangara king Vira-pratāpa
Sadāśiva Mahārāya. Mentions in Ś. 1470, Kīlaka Krishṇapa-
Nāyaka, Kōgali-veṇṭhe and Nāgarehālu.

Nandiḥalli.

224. 464 of 1914.—(Kanarese.) On a slab set up in a field.
The Vijayangara king Virapratāpa Sadāśivādeva-Mahārāya
records gift of the village Voḷalagundi Bhayirāpura surnamed
Gōpināthapura in Kōṭūraśime, to the temples of Bāṇjēśvara and
Gōpinātha at Timmalāpura, an agrahāra established by Rāma-
paya.
225. 506 of 1914.—On a rock in the Tungabhadra river. The record contains the signatures of Śaṅkaranārāyaṇa, Sūrerāya and Krishṇa (Krishṇa).

Rāmēśvarabanda.

226. 121 of 1913.—(Kanarese.) On a slab set up at the entrance into the Narasimhasvāmin temple. Dated in the reign of the Western Chālukya king Trailōkyamalla (Somēśvara I). Records in Ś. 979, Hēmalamba, Chaitra, śu. di. 8, Thursday, corresponding to March 5, A.D. 1058, a gift of land by the two-hundred mahājanās of Māgoḷa to the temple of Narasiṅgadeva.

227. 122 of 1913.—(Kanarese.) On a second slab set up in the same place. Dated in the reign of the Western Chālukya king Tribhuvanamalla Vikramādiyā VI. Records in Chālukya-Vikrama year 41, Dārmukhi Pushya, śu. di. 3, Sunday, Uttarāyaṇa-Saṁkrānti, and the same era, Yuvan, Māgha, śu. di. 5, Sunday, that at the request of the two hundred mahājanās of Māgoḷa, queen Padmaladēvi who was enjoying that village (as her jāghir) granted some land, free of taxes, to the temple of Narasiṅgadeva, situated on the south bank of the river Tungabhadra, through her agent Ghaḷiyamma-Nāyaka, for worship and offerings. Other gifts of land and money are also recorded. The dates are not quite accurate. The first Sunday, says Mr. Swamikannu Pillai, should be Saturday, and the date would then correspond to 9th December A.D. 1116. The second Sunday should be Thursday, and then the date would be January 3, A.D. 1096. Sec Ep. Rep., 1914, p. 66.

Siginahalli.


Śivapāda.

229. 501 of 1914.—(Kanarese.) On a slab set up in front of the ruined Āṭjanēya temple. A mutilated record of the Western Chālukya king Jagadēkamalla Jayasimha II, dated Ś. 963. Seems to register a gift of land to the temple of Siddhēsvara. Mentions the mahājanas of Hosā-Vaḍangile and a son of Rāya-Pāṇḍya.

230. 502 of 1914.—(Kanarese.) On the base of a pillar in the Mailāra Lingapāda shrine in the same village. Registers that Bōmarāśī, the priest of Siddhanātha, appointed Amitarāśī to his place and gave over to him the two villages of the god Siddhēsvara.
Sögi.

231. 447 of 1914.—(Kanarese.) On a pillar of the Mukha manṣṭapa in the Kallēśvara temple (the well-sculptured Śiva temple to which Messrs. Sewell and Rea refer. Records in the sixth year of Hoysaḷa king Pratāpachakravartin Vira-Narasimhadēva (I) Vyaya, Chaitra, śu. di. 10, Monday, the gift of two gadyānas from the income in grain in the district of Kōgali-nāḍu in Pāṇḍya-nāḍu, to the temple of Kallināṭhadēva at Sōgve by Siripañña-Maylārādēva, officer of tolls in that district, with the permission of the chief minister (mahāpradhāna) Bommaya-Daṇṇāyaka and others. Two more gadyānas were similarly granted by some others with the permission of Boppayya-Daṇṇāyaka, the officer of the white parasol. Mr. Swami-kannu Pillai considers that the probable date is Sunday, March 13, A.D. 1166, Monday being wrong.

232. 448 of 1914.—(Kanarese.) On another pillar in the same place. Records in Śrīmukha, Āsvija ba. di. Ėkādaśi, Thursday, gift of 700 kamma of land by the merchant nānādēśī Maleyāla Poreyachcha Šetti, to the temple of Kalidēva for his own merit and for that of his younger brother Kumārachcha-Šetti. The land had been acquired by him from Basavi Mūrde.

233. 449 of 1914.—(Kanarese.) On the third pillar in the same place. The Hoysaḷa king Pratāpachakravartin Vira Narasimhadēva I records in his sixth year, Vyaya, Chaitra, śu. di. 10, Monday, a gift of money from the grain income of Kōgaliṇāḍu, in Pāṇḍya-nāḍu by the chiefs mentioned in No. 231, for the daily worship of Sōmanāṭhadēva at Sōgeya-kōṭe. For the date see No. 231 above.

234. 450 of 1914.—(Kanarese.) On a slab set up in front of Dabbagusi in the same village. A record of the Western Chāḷukya king Tribhuvanamalladēva (Vikramāditya VI), “ruling at Kalyāṇa,” dated in Chāḷukya-Vikrama year 46, Plava, Pushya, śu. di. 5, Sunday, Uttarāyaṇa Saṅkrānti, Vyātipāta. Records that the Mahāmaṇḍalaḷēśvara Tribhuvanamalla-Pāṇḍyadēva was ruling the Noḷambavāḍi 32,000 and the Mahāmaṇḍalaḷēśvara Ghaṭṭiyaraśa was ruling Kōgali 500 evidently as his subordinate. The Brahman Nāgavarmmayya-Nāyaka, the headman of Sōgi, and his brothers Kalimayya Nāyaka and Mahādevayya Nāyaka being together, made a gift of land, etc., for daily worship to be maintained in the temple of Kēsavadēva which was built by Nāgavarmmayya-Nāyaka. Ghaṭṭiyaraśa was made the guardian of the gift. The corresponding English date, according to Mr. Swamikannu Pillai, is December 16, A.D. 1121, but the week-day ought to be Friday and not Sunday.

235. 451 of 1914.—(Kanarese.) On a mutilated slab at the same place. A damaged record of the Western Chāḷukya king Tribhuvanamalladēva (Vikramāditya VI), dated Chāḷukya-Vikrama year 35, śu. di. 13, Sunday. Mentions Nāgavarmmayya-Nāyaka
of Sōgi and his younger brother Mahādēva-Nāyaka. See No. 243 for the date.

236. 452 of 1914.—(Kanarese.) On a slab set up in the garden (Śriṅga-ṛatōṭa) of the same village. Records in Ś. 1655, Pramādīcha, Bhadrapada, ba. di. 2, a gift of land by Basapa Nāyakarāya of Bāguli to his faithful servant Vṛapa of Sōgi.

237. 453 of 1914.—(Kanarese.) On a fragment lying before Vṛappa’s house in the same village. The Hoysaḷa king Vishnuvardhana Vīra-Ballāla seems to record in Kārttiṅka, ba. di. 5, Thursday, a gift of land to a Jaina Institution.

238. 454 of 1914.—(Kanarese.) On the slab set up outside the Kallēśvara temple in the same village. A completely damaged record of the Western Chāḷukya king Jagadēkamalladēva I (Jaya-simha II, 1018—45), dated Ś. 960, Bahudhānya. Seems to record a gift of land.

239. 455 of 1914.—(Kanarese.) On the back of the same slab. Registers in Ś. 967, Vyaya, Vaiśākha, Ḥunname (full moon), the praise of Chikka Jeyar, who was evidently a Śaiva (?) teacher. On the date given, this teacher appears to have made a grant of land for the management of a village.

240. 456 of 1914.—(Kanarese.) On the back of the same slab. Records the Manneya Ghaṭṭiyarasa of the Kaḍamba family and a servant of Sāmanta-Guruḍa handed over the income of his Manneya to the teacher Mallikārjunā-Bhaṭṭāraka of Sōgi. At the end of the record occurs the date Ś. 971, Vīrōḍhi. It mentions Māraśiṅgayya, the headman of the village.

241. 457 of 1914.—(Kanarese.) On a slab set up in the garden of Śaṅṭṭśvarasvāmin in the same village. The Vijayanagara king Krishṇarāya Mahārāya records in Dhātu, Kārttiṅka, śu. di. 5, that Aruba-Timmaṇa-Nāyaka, the minister (pradhāna) at Kōṭūra, made, for the merit of his master Immaḍi-Basavappavoḍeya, the village of Daṇṇāyakapura for maintaining a water-trough for animals at Sōgi.

242. 458 of 1914.—(Kanarese.) On a slab set up in front of a house south of the Kallēśvara temple in the same village. A much damaged record of the Western Chāḷukya king Tribhuvanamalladeva, date of which is lost. Mentions the Mahāmanḍalēśvara Barmādēvarasa who was “a venomous serpent to the chiefs of Toṇḍamaṇḍala” and “a thunderbolt to the strong hill-fortresses of Hoysalas.”

243. 459 of 1914.—(Kanarese.) On a second slab set up in the same place. A much damaged record of the Western Chāḷukya king Tribhuvanamalladeva (1076—1126), dated Chāḷukya-Vikrama year 35, Vikrita, Pushya, śu. di., Trayōḍa śi, Sunday, Uttarāyaṇa Samkrānti, Vyatipāta, which corresponded, according to Mr. Swamikkannu Pillai, to Sunday, December 25, A.D. 1110.
244. 460 of 1914.—(Kanarese.) On a slab built into a wall at the entrance into the Vīrabhadrasvāmin temple in the same village. Records in Kālayuki, Mārgaśira, ba. di. 3, Monday, that Gōvindapa Nāyaka, the agent of Krishnapa Nāyaka, granted some privileges to the headman, accountant, and other residents of Sōgi.

Talakallu.

245. 523 of 1914.—(Kanarese.) On a slab set up in the Kalleśvara temple. A slightly damaged record of the Western Chāḷukya king Trailōkyamalladēva [Śomēśvara I Circa 1042—68], dated Ś. 947, Nandana, Srahe (?). Trailōkyamalla Noḻamba Pallava Permnānadidēva, a subordinate of the king was ruling Kōgaḷi 500, Ballakunde 300, and Kaḻambaḷige 1000. His subordinate was Barmadēva of the phāṇindra (i.e., serpent) family. He seems to have repaired a tank at Toṇakahalu and to have granted land for its maintenance.

246. 524 of 1914.—(Kanarese.) On the same slab. Records in Chāḷukya-Vikrama year 37, Durmukhi (wrong), Pushya, śu. di. Pādice (Prathama), Sunday, Uttarāyaṇa-Saṅkrānti, Vyatipāta, a gift of land to the temple of Mūlasathanadēva in the small tank at Toṇali, through the teacher Vāmadēva-Paṇḍita, a pupil of Kalleśvara Paṇḍita of Sōgi. See By. 127 above.

Tēmbarahalli.

247. 129 of 1913.—(Kanarese.) On a rock in the Raṅgappanna-gūḍḍa hill. Records in Ś. 1575, Vijaya, Jyeshta, śu. di. 5, the construction of the utsava-maṇḍapa for the god Baṇḍeya-Raṅganātha, by the three sons of a certain Sūryarāya of Kennehalli-Yitīgge which was included in Kōṭṭūra-śīme.

248. 130 of 1913.—(Kanarese.) On the same rock. A damaged record dated Plava, Bāḍrapada, śu. di. 3. Seems to record a private agreement between a pujārī of Baṇḍeya Raṅgaiyya and another.

249. 131 of 1913.—(Kanarese.) On the same rock. Mentions in Śārvari Pushya, śu. di. 14, that one Sidaiya, son of Ujinivodēru, presented perhaps to the same temple gold, women and land, for the merit of his parents.

250. 132 of 1913.—(Kanarese.) On the same rock. Records in Pārthiva, Maṅga, that this deep pond (gaja-gūḍḍa) was constructed by Sūryarāya, son of Vābarāsaiya, the sēnābhōga (Shanbhogue) of Yitīgge and a devoted worshipper of Baṇḍe-Raṅganātha.

Timmalāpurā.

251. 468 of 1914.—(Kanarese.) On a slab built into the platform of the Kalleśvara temple. The Vijayanagara king Vīrapratapā Sadāśivarāya, “ruling at Vidyānagara,” records in
Ś. 1477, Rākshasa, Śravaṇa, śu. di. 5, that Aśiya Rāmarāja-arāśa granted the village of Hakahanḍiganūru in the district ruled by Viṭṭhalappa, to a temple. “The date can be calculated but not verified.”

**Uppināyakanahalli.**

252. 513 of 1914.—(Kanarese.) On a pillar set up in front of the Āñjanēya temple. Seems to register grant of tolls for worship in the temple of Hanumantaraṇya.

**Uttāṇgi.**

253. 529 of 1914.—(Kanarese.) On a slab lying in front of the Šānikarēśvara temple in the village. Seems to record the death in battle of a certain Hiriya Somma-Nāyaka who held the titles Chaladaṅkarāma and Giridurgamalla. His son Hemmaya-Nāyaka is also mentioned.

254. 530 of 1914.—(Kanarese.) On a slab built into the south wall of the same temple. A much-damaged record of the Western Chālukya king Jagadekamalla (c. 1138–50) “ruling at Kalyāṇapura,” dated Ś. 1078, Pramāthin (wrong), Akshaya-tritiya Amāvāse (new moon), solar eclipse, Vyatipāta. States that his subordinate Jagadekamalla Vīra Pāṇḍyadēva was ruling Nolamba-vādi 32,000 from his capital at Uchchaṅgipura and records gifts to the temples of Basavēśvaradēva and Rāmēśvaradēva at Kuttaṅgi. (An irregular date. Ś. 1078 is apparently incorrect.)

255. 531 of 1914.—(Kanarese.) On a mutilated stone lying in a field to the west of the same village. Seems to record in Viṇḍhi, Aśvija, śu. di. 1, Friday, the death of a certain Mayapa, son of Pūṭiya Bommā-Gauḍa.

256. 532 of 1914.—(Kanarese.) On another slab set up in the same field. Records in Prajāpati, Mārgaśira, śu. di. 5; Friday, the death of Nagāyi, wife of Bommā-Gauḍa on this date.

257. 533 of 1914.—(Kanarese.) On the third slab set up in the same place. Records in Ś. 1301, Kālayukti, Chaitra, śu. di. 5; Thursday, the death of Vāgdēvi, wife of Vīrūpa-Gauḍa.

258. 534 of 1914.—(Kanarese.) On the fourth slab set up in the same place. Records in Visu (Vrisha), Jyesṭha, ba. di. 4, Tuesday, the death of Bommā-Gauḍa, son of Vīrūpa-Gauḍa of Uttāṇgi.

**Vallabhapuram.**

259. “There is a stone anicut here built across the Tunga-bhadra by Krishnadēva Rāya in Ś. 1443 (A.D. 1521). Inscriptions on stones at either end record the fact.” [Mr. Sewell’s Antiquities, I, 108, based on the Journal of Asiatic Society, Bengal, XIV, 521.]
Varadapuram.

260. 511 of 1914.—(Kanarese.) On a stone lying in a field. Records an imprecation that the man who disregards the boundary line of Varadapura, eats dog’s flesh.

Yenigi.

261. 525 of 1914.—(Kanarese.) On a slab set up in front of the Āñjanēya temple. A record of the Yādava king Prāduhpapratāpa-chakravarthin Sēvanāraya Kandharadēva (1247—60), “ruling at Dēvagiri,” dated in his 12th year, Piṅgaḷa and Ś. 1181, Kaḷayuktī, and his 13th year Pushya Amāvāse (new moon), Monday, Uttarāyaṇa Sānkrānti, solar eclipse, Vyatipāta-yoga. Records that the 120 great men of Pūvina-Paḍaṅgile granted land to the temple of Kusumanāthadēva. See Ep. Rep., 1915, p. 82, for a discussion by Mr. Swamikannu Pillai of the irregular date given in this inscription. See also By. 276 below.

Harpānahalli Taluk.

The Harpanahalli and Huvinahadahalli (Hadagalli) taluks formed the “Kogali 500” of the Western Chālukya and Raṣhaṭra Kuṭa kingdoms.

Bāgaḷi.

See Bellary Gazr., I, 247–8 and Rea’s Chaluk. Archi., 6–9 for descriptions of this place.

262. 70 of 1904.—(Kanarese.) On a slab set up on the right side of the southern entrance into the central shrine of the Kalleśvara temple. The Western Chālukya king Tribhuvanamalla (i.e., Vikramāditya VI) records in Siddhārthrin and Hēmalambī, gift of land.

263. 71 of 1904.—(Kanarese.) On a slab set up on the left side of the same entrance. The Vijayanagara king Vīrāpratāpa Sādāśiva-Mahārāya records in Ś. 1472, Sādhārana, gift of paddy and money to the temple of Kalidēvasvāmin at Balgūli, while Kṛiṣhṇapapa-Nāyaka was governing Kōṭṭur (included in Kōgali), granted by the king as an amaramāgāne, and the 32,000 (country). He is suggested to be identical with his namesake mentioned in two inscriptions at Bādāmi and Toḻachgūḍ. (Ind. Antq., X, 64 and 67.)

264. 72 of 1904.—(Kanarese.) On a pillar in the maṇṭapa in front of the same shrine. Records in Sarvadhārīn a gift by an officer of Vīranarasiṅgadēva, “who was an architect in establishing the Chōla kingdom.”

265. 73 of 1904.—(Kanarese.) On a slab set up on the west side of the ruined shrine close to the same. Records that Rotta of the Raṭṭa family who had the biruḍa Latṭalūrapura-Paramēśvara, was governing the Kōgali 500 and the Māsavāḍi 140.
266. 74 of 1904.—(Kanarese.) On another slab set up in the same place. The Western Chāḷukya king Tribhuvanamalla (Vikrama VI) records in Chāḷukya-Vikrama year 37, Nandana, gift of gold for two lamps. Broken.

267. 75 of 1904.—(Kanarese.) On the third slab set up in the same place. A record of the Rāṣṭrakūṭa king Kaṅnaradēva (Kṛishṇa III), dated in Ś. 868, Krōdhin, when Kātyēra of the Chāḷukya family was governing the Kōgaḷī 500 and the Masavāḍī 40. [Shows that the Chāḷukyans occupied a subordinate position under Rāṣṭrakūṭa supremacy.]

268. 76 of 1904.—(Kanarese.) On the fourth slab set up in the same place. Dated in the reign of the Western Chāḷukya king Tribhuvanamalla (Vikramadītya VII). Records in Chāḷukya-Vikrama year 47, Śubhakrit, gift of land by a private individual.

269. 77 of 1904.—(Kanarese.) On the fifth slab set up in the same place. The Western Chāḷukya king Tribhuvanamalla (1076-1126) records in Chāḷukya-Vikrama year 39, Jaya, gift of land.

270. 78 of 1904.—(Kanarese.) On the sixth slab set up in the same place. The Western Chāḷukya king Tribhuvanamalla (1076-1126) records gift of land. The date is lost. On the same stone is another record dated in Ś. 1131, Śukla.


272. 80 of 1904.—(Kanarese.) On another slab set up in the same place. The Western Chāḷukya king Trailōkyamalla (c. 1042-68) records in Ś. 978, gift of land. Mutilated. Mentions the Paliyanda 4,000 district.

273. 81 of 1904.—(Kanarese.) On the third slab set up in the same place. The Western Chāḷukya king Āhavamalla I (Nūrmaḍī Taila II) records in Ś. 909, Sarvajit, gift of a garden to the image of Ādityadēva, set up by a certain Duggimayya. Mentions Āryavarman who was governing the Kiṣukad 70 and the Kōgaḷī 500. [Āhavamalla expelled the Rāṣṭrakūṭa Kakka II and re-established his own family.]

274. 82 of 1904.—(Kanarese.) On two faces of a pillar in the maṇḍapa in front of the Narasimhasvāmin shrine in the same temple. A record dated in Nandana. The same pillar contains another inscription, dated in the Plava samvatsara, which records a grant of land to the temple of Narasimhadēva at Viṭṭhalapura.

275. 83 of 1904.—(Kanarese.) On another pillar in the same place. Records in Viśvāvasu, gift of land to the temple of Sadāśivadēva by private individuals.
276. 84 of 1904.—(Kanarese.) On the third pillar in the same place. The Yadava king Kandhāradēva (c. 1247-60 A.D.) records in his fifth year, Sādhāraṇa, gift of land. [The inscription proves that the Yadavas of Dēvagiri ruled a portion at least of the district. See By. 261 above.]

277. 85 of 1904.—(Kanarese.) On a slab set up on the south side of the same temple. The Vijayanagara king Vīrapratāpa Sādāsīva-Mahārāya mentions in Ś. 1472, Sādhāraṇa, Hāḍapada Kṛishṇa-Nāyaka who was governing the Kōṭūra-śīma granted by the king. See By. 263 above.

278. 86 of 1904.—(Kanarese.) On another slab set up in the same place. A record of the Western Chāḷukya king Tribhuvanamalla (1076-1126). Mentions in Chāḷukya-Vikrama year 4, Siddhārthi, Nigalaṅkamalla-Pāṇḍyadēva as ruling the Nonambavādi 32,000. Records gift of land. [This is the earliest of the thirteen inscriptions which in this place belong to Vikramāditya VI and it shows that the Bellary District in his reign was under the direct rule of the Pāṇḍyas of Uchchaṅgi. Nigalaṅkamalla is the earliest of these feudatory chiefs. For his successor Tribhuvanamalla Pāṇḍya see No. 289. They boast of defeating Rājiga Chōla (Kulottuṅga I), the great enemy of their suzerain.]

279. 87 of 1904.—(Kanarese.) On the third slab set up in the same place. A record of the Western Chāḷukya king Jagadēkamalla Jayaśīṅgha (II). Mentions in Ś. 940, Kālayukti, Udayādityadeva alias Jagadēkamalla-Noḻamba-Pallava-Permannādi governing the Gaṅgavādi 96,000; the Kaṭambāḷi 1,000; the Kōgaḷi 500; a portion of the Masiyavādi 140; the Ballakunde 300; and the Kuḍihrāra 70 included in the Ededore 2,000. Records gift of land to the Kalidēvasvāmin temple on the occasion of Udayāditya's visit to Pampāpura. [The inscription shows the re-establishment of Chāḷukyan rule in Noḻambapāḍi after the temporary Chōla supremacy under Rājarāja I, which lasted from 998 to 1018. See Ep. Rep., 1904, p. 9.]

280. 88 of 1904.—(Kanarese.) On the fourth slab set up on the south side of the Kallēśvara temple. The Western Chāḷukya king Jagadēkamalla II records in Chāḷukya-Vikrama year 6(?), Āṅgirasa (wrong), gift of gold to the temples of Kalidēvasvāmin and Nara-simha. Jagadēkamalla-Vīra-Pāṇḍya is mentioned as a feudatory of the king. See 284, 299 and 300.

281. 89 of 1904.—(Kanarese.) On the fifth slab set up on the south side of the Kallēśvara temple. The beginning contains a copy of No. 279. The end, which is mutilated, mentions the tenth year of Pratāpachaṅkavartin Jagadēkamalla, corresponding to the cyclic year Prabhava.

282. 90 of 1904.—(Sanskrit and Kanarese.) On the sixth slab set up on the south side of the Kallēśvara temple. The Hoysala
king Vīra-Ballāja II records in Ś. 1116, Pramāthin, a gift of land. The king’s genealogy is given in the beginning. Bāgāli is called his capital (*nelevidu*).

**283. 91 of 1904.—** (Sanskrit.) On the seventh slab set up on the south side of the Kallēśvara temple. A damaged record. Mentions Vijaya-Pāṇḍyaadēva.

**284. 92 of 1904.—** (Kanarese.) On the eighth slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Pratāpachakravartin Jagadēkamalla II records in his eleventh year, Vibhava, gift of land. Mentions Jagadēkamalla Vīra-Pāṇḍya ruling the Nolambavādi, 32,000. See No. 280 above.

**285. 93 of 1904.—** (Kanarese.) On the ninth slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Jagadēkamalla Jayasimha ‘II’ records in Ś. 957, Yuvan, gift of gold. See No. 280 above.

**286. 94 of 1904.—** (Kanarese.) On the tenth slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Tribhuvanamalla (1076–1126) records in Chālukya-Vikrama year 33, Sarvadhārīn, gift of gold for a lamp. Mentions Tribhuvanamalla Pāṇḍya ruling the Nolambavādi 32,000.

**287. 95 of 1904.—** (Kanarese.) On the eleventh slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Tribhuvanamalla (1076–1126) records in Chālukya-Vikrama year 32, Sarvajit, gift of taxes for the repair of the big tank at Balguḷi. Mentions the Daṇḍanāyaka Barnarasa.

**288. 96 of 1904.—** (Kanarese.) On the twelfth slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Tribhuvanamalla records in Chālukya-Vikrama year 28 Svabhānu, gift of taxes for offerings and lamps to the temple of Kaliḍēvasvāmin.

**289. 97 of 1904.—** (Kanarese.) On the thirteenth slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Tribhuvanamalla records in Chālukya-Vikrama year 51, Parābhava, gift of a garden to the Kaliḍēvasvāmin temple. Tribhuvanamalla Pāṇḍya was ruling the Nolambavādi 32,000. The inscription shows that Vikramāditya VI ruled for 51 years. See By. 278

**290. 98 of 1904.—** (Kanarese.) On the fourteenth slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Tribhuvanamalla records in Chālukya-Vikrama year 39, Jaya, gifts to the Kaliḍēvasvāmin temple, the big tank and the Brahma-Jīnālaya. The same governor of the Nolambavādi 32,000 and Daṇḍanāyaka Tikkabhāṭṭa are mentioned.

**291. 99 of 1904.—** (Kanarese.) On the fifteenth slab set up on the south side of the Kallēśvara temple. The Western Chālukya
king Tribhuvanamalla records in Chālukya-Vikrama year 46, Plava, gift of taxes in favour of a feeding-house connected with the temple of Kalidēvasvāmin. The Noḷambavāḍī 32,000 was ruled by the same chief. Mentions the Daṇḍanāyaka Sōvarasa.

292. 100 af 1904.—(Kanarese.) On the sixteenth slab set up on the south side of the Kallēśvara temple. The Rāṣṭrakūṭa king Aкалavarsha-Chalakanallata-Kaṇṇaradēva (Circa A.D. 945—57) mentions in Ś. 878, Nala, Rottayya as governing the Māsvāḍī 140, the Kōgali 500, and the Kukkanūr 30; and Dhorapayya who calls himself Chālukya-Nārāyaṇa.

293. 101 af 1904.—(Kanarese.) On the seventeenth slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Āhavamalla records in Ś. 913, Khara, the renewal by the king of a grant made by the Rāṣṭrakūṭa Kaṇṇaradēva, while Ādityavarmaraśa (evidently successor of Āryavarman) was governing the Kōgali 500. See By. 273 above for Āryavarman and By. 195 which points out that Ādityavarnana was a Kaṇṭamba.

294. 102 af 1904.—(Kanarese.) On a slab set up on the southwest corner of the same temple. A record dated in Ś. 907, Parthīva. The sculptures at the top of the stone seem to represent a battle.

295. 103 af 1904.—(Kaṇarese.) On another slab set up in the same place. A record of the Western Chālukya king Bhuvanai-kamalla (Sōmēśvara II, Circa A.D. 1068—75) mentions in Ś. 990, Ktlaka, Trailokyamalla Noḷamba Pallava-Permadji-Jayashīnga-dēva (i.e., Sōmēśvara’s brother Jayasimha) governor of the Kōgali 500, the Kaṇṭambalīge 1,000 and the Ballakunde 300. Records gift of gold for the big tank. Sōmēśvara was also ruler of a part of Mysore. See Ep. Ind. IV, p. 214 f. He was defeated by Vīra Rajendrā I and deprived of his dignity as heir-apparent in favour of his younger brother Vikramāditya VI who married a Chōla princess.

296. 104 af 1904.—(Kanarese.) On a slab set up inside the Male-Mallapa temple, in the same village. Records in Chālukya-Vikrama year 33, Sarvadhārin, gift of land to the temple of Nīḷēsvara. Tribhuvanamalla-Vīra-Pāṇḍya was governing the Noḷambavāḍī 32,000. A certain Vijaya Pāṇḍya, whose eighth year corresponded to Vikriti, is mentioned at the end.

297. 105 af 1904.—(Kanarese.) On a slab set up on the north side of the same temple. The Western Chālukya king Tribhuvanamalla records in Chālukya-Vikrama year 44, Vikārin, gifts to the Nīḷēsvara temple. Tribhuvanamalla Pāṇḍya was governing the Noḷambavāḍī 32,000.

298. 106 af 1904.—(Kanarese.) On a slab set up at the entrance into the Vrabhadrāsvāmin temple in the same village. A damaged record of the Vijayanagara king Vīrapratāpa Sādāsvīna-Mahārāya, dated Ś. 1468, Plavaṇga,
299. 107 of 1904.—(Kanarese.) On a slab set up in the
maṇṭapa in front of the central shrine of the Sūryanārāyaṇa
temple in the same village. The Western Chāḷukya king Pratāpa-
Chakravartin Jagadēkamalla II records in Ś. 1082, Vikrama, gift
of land to the temple of Lakshmīnārāyaṇa. Viṇa Pāṇḍya was
governing the Kaḍambalīge 1,000, the Ballakunde 300 and the
Kōgali 500. See No. 280.

300. 108 of 1904.—(Kanarese.) On a slab set up in the maṇṭapa
in front of the central shrine of the Chennakēśava temple in
the same village. A damaged record of the Western Chāḷukya king
Jagadēkamalla II, date of which is lost. The lines are numbered
on both sides of the inscription. See No. 280 above.

Gudīhalī.

301. In the temple of Śiva. A record dated Ś. 1449 (A.D 1527)
recording a private grant in the reign of Kṛśhṇādēva Rāya.
[Antiquities, I, 109.]

Halavāgalu.

302. In the ancient śiva temple of the fort. Dated in S. 1204
(A.D. 1282). A grant by a private person acting under the orders
of the commander-in-chief of Praudhapratāpa Chakravarti Rāma-

Harpanahalli.

303. C.P. No. 8 of 1912–3. A Sanskrit record of the
W. Chāḷukyan king Vikramāditya VI in C.V. era 12, Prabhava
(=1087–8) and C.V. 48 (1123–4). Registers grants of the villages of
Nirugunda (in Vikkiga 70 in Kōgali 500), Sapava, etc., to certain
Brahmaṇas of the Draviḍa dēśa and of the village of Ādityapaḷḷī
to god Bhīmēśvara of Sapava.

Nilagunda.

This place, like many others in this district, contains examples
of the Chāḷukyan style of architecture.

304. II3 of 1913.—(Kanarese.) On a slab set up in the court-
yard of the Bhīmēśvara temple. Dated in the reign of the Kaḷa-
chūrya king, Tribhuvanamalla Bhujabalachakravartin Bijjaḷadēva.
Records in Ś. 1084–85, Chitrabhānu, Pushya, śu. di. 10, Sunday,
Uttarāyaṇa-Saṃkrānti, Vyatiṉa, that Kalidēvadāṇḍanātha or
Kalimayya assigned a portion of the tolls (Hejjūika, Vaddaravula
and Pannaya) in the districts of Kōgali 500 and Kaḍambalīge 1,000
for the worship of god Svayambhu-Bhīmēśvara at Nirugunda, with
the permission of the Mahāmaṇḍaleśvara Tribhuvanamalla Viṇa
Pāṇḍyadēva who was ruling over the districts included in the
Nōjambavāḍi 32,000 province.
305. II 4 of 1913.—(Kanarese.) On a second slab in the same place. A damaged record of the Western Chalukya king Tribhuvanamalla Vikramaditya VI, ruling at Kalyana, dated Chalukya Vikrama year 35, Vikriti, Bhadrapada ba. di. II, Sunday Uttarayanasaṃkrānti (wrong), Vyatipāta, corresponding to September II, A.D. 1110. Records the gift of one heru (bullock-load) of leaves (betel) each month to the temple of Svayambhu-Bhimesvara at Nirgunda by the chief minister Danḍanāyaka Muddarasa who was in charge of the tolls of Kibbatti.

306. II 5 of 1913.—(Kanarese.) On a third slab in the same place. A much damaged record of the Western Chalukya king Tribhuvanamalla Vikramaditya VI, ruling at Kalyana, dated Chalukya Vikrama year 33, Sarvadhārin. Seems to record a gift to the same temple.

307. II 6 of 1913.—(Kanarese.) On a fourth slab in the same place. A damaged record of the Hoysala king Niṣsaṅka-Pratāpachakravartin Naraśingadeva (II), ruling at Dorasamudra, dated Ś. 1145, Svabhānu, Māgha, śu. di. II, Thursday (wrong for Friday), corresponding to Friday 2nd February A.D. 1224. Records the gift of a village situated east of Māchiyahallī, for the worship of the god Bhimesvara. A subsidiary record at the end of this inscription registers that the Mahāmanḍalesvara Bijjarasa Achchutadēva purchased and presented, evidently to the same temple, the village Talavagilahallī, in the cyclic year Kīlaka, Phalguna śu. di. 13, Sunday.

308. II 7 of 1913.—(Kanarese.) On a pillar of the same temple. Mentions the Mahāsāmantādhipati Adipemmanā of the Mahābalivamsa and the village Nirgunda.

309. II 8 of 1913.—(Kanarese.) On a slab set up inside the Muktesvara temple in the same village. Dated in the reign of the Western Chalukya king, Tribhuvanamalla Vikramaditya VI. Records in Chalukya-Vikrama year 64 (which is an error for 63) Kalayukti, Māgha, śu. di. 5, Sunday (wrong for Saturday), Uttarayanasaṃkrānti, Vyatipāta corresponding to January 7, A.D. 1139, and Chalukya-Vikrama year 61, Naḷa, Māgha, śu. di. 10, Monday (wrong for Sunday), Uttarayanasaṃkrānti, Vyatipāta, corresponding to January 3, A.D. 1137, that while Tribhuvanamalla Rāya Pāṇḍya, the chief of Kāṇchi, the jewel of the Yadu race, the punisher of the Parichchedins, and the cause of the despair of Rājigachōla (i.e., Kulottuṅga I) was ruling the Noḷambavādi 32,000 and Kaniyakallu 300, the 300 Mahājanas of Nirgunda in Kōgali-nādu, the 500 Banaṇjīgas and the Nāmadēsis presented lands and tolls for the worship of Svayambhu Bhimesvara situated to the north of the village of Nirgunda in the "Old ruins" (kāleyahālu). A similar gift was made in the sixty-first year of the Chalukya-Vikrama era, by the gardeners, oil-mongers and others. Still
another grant of garden-land was made in the cyclic year Jaya, Pushya, šu. di. 14, Monday, Uttarāyana Sāmkrānti. Vyatipata. Rāya Pāṇḍya was the grandson of Palata Pāṇḍya.

310. 119 of 113.—(Kanarese.) On a viragal set up in front of the same temple. Records the death of a certain Kallagaṅga, the Mūliga of Nṛrgunda on the occasion when Mareyāḷva, son of Chaṉḍiyarasa, fought in Banavāsi-nāḍu to rescue the cows of Nṛrgunda.

311. 120 of 1913.—(Kanarese.) On a second viragal in the same place. A much-damaged record. Mentions a Pallavarājādhīrāja.

312. A C.P. grant of Vikramāditya VI (Sanskrit in Nāgārī characters). The inscription records the grant of Nīrgunda and two other hamlets to a number of Brahmans by the W. Chāḷukya king abovementioned in A.D. 1123, in confirmation of a previous grant in 1087. The lords of kingdoms, provinces, village headmen, sheriffs (Āyuktakas), commissioners (Niyuktakas), etc., are addressed that in C.V. 12 Prabhava, on the thirteenth day of the dark fortnight of Pushya, Saturday, the king gave, on the petition of Palata Pāṇḍya, to 300 Brahmans who came from the Dravidian land, the village of Nṛrugunda in the Vikkiga 70, in Kogalī 500. The grant was renewed, on the petition of Rāya Pāṇḍya, the grandson of Palata Pāṇḍya (who was moved thereto by Dravidātya, custodian of the royal office and general superintendent) on C.V. 48, Śōbhakrit, twelfth day of the bright fortnight, Monday, Śravaṇadvādaśi. The first date corresponded, according to Dr. Fleet, to 25th December 1087, and the second to 3rd September A.D. 1123. See Ep. Ind. XII, pp. 142—55 where Mr. L. D. Barnett edits the inscription.

HOSPET TALUK.

Ānagundi.

[This village does not belong to the taluk but for convenience sake is included here.]


(b) On a stone of a seven headed serpent on the east of the above inscription. Records a grant in the reign of Dēva Rāya (II) in Ś. 1358, Naḷa, of 4 kolagas of paddy field at Ānagundi in free gift to the God Tiruvēṅgalanāṭha. Ins. Ced. Dts., p. 420, No. 66.

(c) On the south of Ānagundi and near the "Wurregole" shore of Tuṅgabadra river. A record of "Comara Cumpila Bhupala, prince of Cumpeli Desam" in Ś. 1304, Rudhirōdgary.
BELLARY DISTRICT

(d) North of the above inscription. Records that in the reign of Sadaśivadeva Mahārāya, in Ś. 1478, Naḷa, a number of boat-people near the Tungaḥhadra river levied a custom on the working boats. *Ins., Ced. Dts.*, p. 421, No. 68.

Antiāpura.


314. On a stone near the above pagoda. Records that Timmarasiah fixed an allowance of two *panams* per month from the tax of “Auvenamuddi” for the lamp ceremony of Mallikārjuna in Ś. 1475, Pramāḍīccha, in the reign of Sadaśivarāya Mahārāyalu.

Hampe.

The ruins of this historic place have been described in detail in *Bellary Gazetteer* I, 259-78.

315. 1 of 1904.—(Sanskrit and Telugu.) On the right side of the south gōpura of the Viṭhhalasvāmin temple. Records that the Vijayanagara king Achyuta gave in Ś. 1461, Vikārin, the *Anandaniḍhi* and made Kubēras of Brāhmaṇas. The left side contains a second copy in Nāgari character. [The same *Nidhi* is referred to in By. 355 and 358, Dg. 24 (Ep. Car. XI) and Hk. 123 (Ibid.). Rice considers the *Anandaniḍhi* to be a bank while Venkayya thinks it might be the name of Achyuta's treasury or a village granted by him to Brahmans. *Ep. Rep.,* 1904, p. 14.


317. 3 of 1904.—(Kanarese.) On the south base of the central shrine in the same temple. Dated in the reign of the Vijayanagara king Achyutarāya-Mahārāya. Records in Ś. 1453, Khara, gift of gold for offerings by the king. [See *Ins., Ced. Dts.*, p. 416, No. 49. The latter says that a Durga temple was erected and the village of Gaurīpuram granted to it.]


320. 6 of 1904.—(Kanarese.) On the same base. Dated in the reign of the Vijayanagara king Vīrapratāpa-Sadāśivarāya-Mahārāya. Records in Ś. 1465, Śobhakrit, gift of Naṭṭūr village, land, etc., by Tirumala Tāṭachārya to God Viṭṭhala. [See Ins., Ced. Dts., p. 410, No. 29.]

321. 7 of 1904.—(Kanarese.) On the west base of the same shrine. The Vijayanagara king Vīrapratāpa Sadāśivadēva-Mahārāya records in Ś. 1480, Kāḷayukta, gift of a village. [See Ins., Ced. Dts., p. 411, No. 31.]

322. 8 of 1904.—(Kanarese.) On the same base. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutaraṇya-Mahārāya. Records in Ś. 1453, Khara, gift by Vēdamārga-pratishṭha-parāchārya Tāḷavāka Tirumalayya of the Bharadvāja gotra and Aśvalāyana sūtra. [This Tāḷavāka Tirumalayya was a member of the very important Vaishnava family who figure in Tirupati and Ahobilam. See also Ins., Ced. Dts., p. 411, No. 30.]

323. 9 of 1904.—(Kanarese and Sanskrit.) On the north base of the same shrine. A record of the Vijayanagara king Vīrapratāpa Achyutadēvarāya-Mahārāya, dated Ś. 1455, Vijaya. Contains a verse composed by Tirumalammā on the occasion of the gift of svārnamēru by the king.

324. 10 of 1904.—(Kanarese.) On the same base. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutadēvarāya-Mahārāya. Records in Ś. 1456, Jaya that a private individual set up images of the 12 Āḻvārs and of Tirukkachchi-Nambi. For the carecer of Tirukkachchi-Nambi see the Guruparampara. Ins., Ced. Dts., p. 412, No. 34.

325. 11 of 1904.—(Kanarese.) On the same base. The Vijayanagara king Vīrapratāpa-Sadāśivadēva-Mahārāya records in Ś. 1485, Rudhirādvāriṇī, gift of land. [See Ins., Ced. Dts., p. 411, No. 32. One Viṭṭhala Dhanamvārulu purchased 12 koḷagas of land at Rāṁēśvaram for 60 pagodas and gave it away to God Viṭṭhala.]

326. 12 of 1904.—(Kanarese.) On the south base of the maṅṭapa in front of the same shrine. Dated in the reign of the Vijayanagara king Vīrapratāpa-Sadāśivadēvarāya-Mahārāya. Records in Ś. 1466, Krōḍhin, gift of two villages by Kōṇēṭi-Timmarāja for the benefit of his father Kōṇḍarāja. [See Ins., Ced. Dts., p. 408, No. 20, for this inscription.]

327. 13 of 1904. (Kanarese.) On the north base of the same maṅṭapa. A record of the Vijayanagara king Vīrapratāpa-Sadāśivadēva-Mahārāya. Records in Ś. 1476, Ānanda, the erection of
a maṇṭapa for the swinging festival by Udayagiri Timmarāja, son of Kōṇēṭaya and grandson of Ārivīṭi-Rāmarāja-Konḍayadēva. [Ins., Ced. Dts., p. 412, No. 36. The village of Tirumalapurum worth 600 pagodas in revenue given.]

328. 14 of 1904.—(Kanarese.) On the same base. Dated in the reign of the Vijayanagara king Vīrapratāpa-Sadāśivadēva-Mahārāya. Records in Ś. 1476, Ananda, gift of gold. Mentions Musalimaḍūvu-Vīrapparāja-Timmarājayya. The gift was made with the consent of Aḷiya Rāmappayyadēva-mahā-araśu. [This is the same as Ins., Ced. Dts., p. 414, No. 33.]

329. 15 of 1904.—(Telugu.) On the north wall of the maṇṭapa in front of the deserted shrine to the west of the same temple. A record of the Vijayanagara king Vīrapratāpa-Sadāśivadēva-Mahārāya. Records in Ś. 1483, Raudri, gift of a garden to the shrine of Tirumaṇgai-Āḷvār by Srīrāngarāja, son of Kuruchiṭi-Obularāja. [See Ins., Ced. Dts., p. 415, No. 46, where this inscription is given.]

330. 16 of 1904.—(Kanarese.) On the left side of the north gopura of the Achyutarāyavāmin temple in the same village. A record of the Vijayanagara king Vīrapratāpa-Achyutadēva-Mahārāya. Records in Ś. 1456, Jaya, gift of the village of Achyutaraṇyapuram to the shrine of Tiruvēṅgalanātha, built by Hiriya-Tirumalarāja-Oḍeyya, son of Lakkarāja-Oḍeyya. [This inscription is given in Ins., Ced. Dts., p. 407, No. 19.]

331. On the north and south faces of a stone tablet set up in front of a maṇṭapa in the Siva temple at Pampāpati. (Sanskrit and Kanarese.) Records the gift of the village of Siṅganāyakanaḥalī to the Vīrāṅkṣha shrine and the building of the Raṅga-maṇṭapa there. The date of the grant is Ś. 1430 (expired), Śukla, Māgha Śu. 14, on the day of the king Kṛishṇadēva Rāya’s coronation festivities. [See Asiatic Researches, Vol. XX, pp. 25 and 39; Ind. Antq. V, 73 f.; Inscrns. in Dharwar and Mysore, 1866, No. 32; Pāli, Sans. and old Kanar Inscrns. 878, No. 116 and above all Ep. Ind., Vol. I, pp. 361-71. The inscription is very important as it furnishes the date of Kṛishṇadēva Rāya’s coronation. It is also interesting for its mention of the chief religious centres of the period, the rituals of the coronation, etc. It is given in Ins., Ced. Dts., p. 402, No. 4, and Kielhorn’s S. List, No. 502.]


333. On a stone near the south gate of Vīrāṅkṣhaśvar Pagoda. A record in the reign of Sōmēśvara Dēvarasu in Ś. 1159, Dunmukhi, giving the rules for the daily supply of articles to the pagoda and
the payment of 181 pagodas yearly to Virūpāksha-dēva. *Ins., Ced. Dts.*, No. 7.


339. West of the above inscription. A gift of the same king in Pramādi, the objects of the grant being Dēvasamudra, and four other villages in Rāyadrug taluk. *Ibid.*, p. 408, No. 23.


347. In front of the Viṣṭhala pagoda near the gopuram. Records that Śrīraṅgayya, son of Rāmarājakoneṭayya, measured the streets of the pagoda of Bhāshyakāra (i.e., Rāmaṇuja 1017–1137) in the reign of Sādāśivarāya. *Ibid.*, No. 43.

348. On a stone in the pagoda of the Āḻvārs west of the Viṣṭhalaśvāmi temple. Records that Ahōbalarāja, son of Rāmarāja Koneṭirāja, erected the pagoda and Raṅgamaṇṭapam in Ś. 1478, Naḷa, purchased three villages from one Tirumalabhaṭṭa and granted them for the Tirumaṅgaiyāḻvār festival. *Ibid.*, p. 415, No. 45.


Hospet.

An excellent account of this place, as based on inscriptions, chronicles, etc., is given in *Bellary Gastr.*, Vol. I, pp. 278–81.

351. 23 of 1904.—(Kanarese.) On two pillars, in a maṅṭapa on the way to Jambunāṭha temple. Records a gift in Ś. 1471, Saumya, in the reign of Sādāśivarāya, to a Hanumān temple on the Jambukēśvara hill.

352. In the mosque to the east of the bazaar street. A Hindustani inscription dated H. 1200 (A.D. 1785–86) by Gaffur Khan, Subehdar of Hospet under Tippu.

Kallirampur.


Kamalapuram.

354. 545 of 1893.—(Sanskrit and Kanarese.) On two fragments of a sculptured piece of black granite discovered by Mr. Sewell north-west of the Mahānavami-Dibbe. The Sanskrit portion of the record refers three times to the death of an ascetic named Maladharideva.

Kamalapur.

355. 17 of 1904.—(Sanskrit and Telugu.) On the left side of the north gopura of the Chikka-Hude temple. A record of the
Vijayanagara king Achyuta dated in Ś. 1461, Vikārin. (Duplicate of No. 315 above.)

356. 18 of 1904.—(Kanarese.) On the maṇṭapa in the field called Papajāgalūra-hoḷa near the same village. Dated in the reign of the Vijayanagara king Virapratāpadēvarāya-Mahārāya II. Records in Siddhārthin (i.e., Ś. 1362) the building of a well by Ahamudakhāna (Ahmad Khan), a servant of the king. The inscription is interesting for the mention of a Mussalman servant of the Rāya. For Dēvarāya’s sympathetic policy towards the Mahomedans see Forg. Empe.

357. 19 of 1904.—(Telugu.) On a slab set up in the field called Murugudigāḍḍe in the same village. Refers in Ś. 1453, Khara, to the temple of Tiruvēṅgalanātha.

358. 20 of 1904.—(Sanskrit and Telugu.) On the left side of the east gopura of the Paṭṭābhirāmasvāmin temple in the same village. A record of the Vijayanagara king Achyuta, dated Ś. 1461, Vikārin. The right side contains another copy in Nāgarī characters. See By 315 and 355.


360. 22 of 1904.—(Kanarese.) On a rock east of the Travellers’ Bungalow at Kamalāpur, on the Bellary road. The Vijayanagara king Viraprataḥ Achyutarāya-Mahārāya records in Ś. 1453, Khara, gift of land.

Kampili.

An important and historic place. A Chāḷukyan capital in 1064, the scene of a battle between the Chōlas and Chāḷukyas (see Ind. Antq., Vol. XIX, p. 340), one of the strongholds of the chiefs of Ānagundi (Forg. Empe., p. 17), an outpost of Vijayanagar, a seat of later polygars, it has had a continuous history. See Bellary Gastr., I, p. 283.


363. On a stone in the pagoda of Hanumantarāya. Records that Veṅkaṭatapati Dēva Mahārāyaṇalu established certain regulations to the merchants of the place in Ś. 1612, Pramādūta. Ins., Ced. Dts., p. 402, No. 3.

363-A. C.P. 13 of 1905.—Dated in Ś. 1447 (A.D. 1525–6) in the reign of Kṛṣṇadēvarāya. It records the grant of a village to the Māḍhva teacher Vyāsa Tīrtha who “commented on all the Śastras” and who was a disciple of Brahmāṇya Tīrtha. “The village was originally named Beṭṭakonḍa, but was re-named Vyāsa-samudram after the donee and Kṛṣṇarāyaṇapura after the donor. Clubbed with this village was Kaṇḍukūru (in the Madanapalle taluka) close to which is the big tank called Vyāsa-samudram.” Mr. Sewell’s Antiquities, Vol. I, p. 132. The same Māḍhva teacher figures as the donee in an inscription of Kṛṣṇadēva at Tirumala (No. 74 of 1889). Prof. Aufrecht says that he was the founder of the Vyāsarāya maṭha and lived about 1339 (Catalogus Catal., p. 619). The date is of course wrong. Vyāsa Tīrtha was the author of the Tātparyachandrika, the Chandrīka, etc., the former of which has been commented on by Rāghavendra Tīrtha and the latter criticized by Rāmasubbā-Sāstri of Tiruvīsanallūr. For a reference to Vyāsa Tīrtha’s part in the religious activities of Kṛṣṇadēvarāya’s court and his relation with his contemporary Vallabhāchārya see Gada’s Sampradāyadipikā and Muralidharadāsa’s Śrivallabhāchāryacharitra, quoted in Seshagiri Sastri’s Rep. San. Tam. MSS., 1896–7, pp. 16 and 24.

Kṛṣṇāpuram.

364. On a stone in front of the Raṅgamanṭapam in the local temple. Records that Kṛṣṇadēvarāya, on his arrival at Ṛṣṭi-puram from Udayagiri in Ś. 1435, Bhava (= 16th February 1515), established the image of Bālakṛṣṇa at Kṛṣṇāpuram and granted six villages in free gift for the festivals, besides the tax on Kṛṣṇāpuram and jewels of precious stones and gold and silver vessels. [See Ins., Ced. Dts., p. 404, No. 10; Asiatic Res., Vol. XX, p. 30; Kielhorn’s Southern List, No. 505.]

365. On a stone in the local Āṅjanēya temple. The same record as the above. Ibid., No. 11. Kielhorn’s Southern List, No. 506.

366. On a stone near the “Caralla” Narasismhaswāmi temple. Records that Kṛṣṇadēva Rāya established in Ś. 1451, Virōdhi, the image of Lakṣmi Nṛisīṅha at Kṛṣṇāpuram and granted to the deity “Vunganore and Bellachintā” villages. Ibid., No. 12. [This inscription has been edited in Asiatic Researches, XX, 29 f. and Ep. Ind., I, 398–402. The date actually corresponded to 23rd April A.D. 1529. See also Kielhorn’s Southern List, No. 513.]


*Malpaṅguḍi (Malapannanagudi).*

372. 25 of 1904.—(Kanarese.) On a slab lying in front of the temple. Dated in the reign of the Vijayanagara king Virapratāpa-Devaraṇya-Mahārāya (I). Records in Ś. 1333, Kharā, the establishment of a watershed by a private individual. [This is evidently the inscription referred to by Mr. Sewell under date Ś. 1332.]

372-A. 26 of 1904.—(Kanarese.) On a stone beam over the steps of the Śūlebhāvi well in the same village. Mentions in Pārthiva, a certain Triyambakayya.

*Nāgenahalī.*

373. In the Raṅganāṭha pagoda. On a stone at Nāgenahalī Fort. Records that Raṅganāṭha Dikshatulu built the temple of Śiva and Vishnu at Nāgasamudram and placed therein the images of Nāgēśvara and Nāgasvāmi and granted the village to the gods, in Ś. 1438, Dāṭu, in the reign of Kṛishṇadēva Mahārāya. *Ins., Ced. Dts.*, p. 421, No. 69.
For some noteworthy geological features of the place around which legends have gathered, see Antiquities, I, 105.


Râmpuram.


377. Near the above pagoda. Records that Dêvarâya seated the image of Hanumanta Dêva and granted a portion of land at Kalaśapuram to Hanumantadêva during his reign in Ś. 1356, Pramâdîcha. Ibid., p. 419, No. 60.

378. On the north-east of the above inscription. Records that Achyuta Mahârâya granted twelve kolâgas of paddy field at Kalaśapuram in gift to Kâkali Veṅkaṭa Dîkshatalu during his reign in Ś. 1448, Vyaya, Ibid., p. 419, No. 61.

Šaṅkalâpuram.

379. 398 of 1896.—(Sanskrit and Kanarese.) On a slab near Hospet. The Vijayanagara king Krishṇarâya records, on Tuesday, the 6th tithi of the dark fortnight of the nîja Bhâdrapada in Ś. 1435, Śrîmukha, gift of the village of Šaṅkalâpuram to the temple of Kôṭa-Vinâyaka. [Mr. Sewell gives an inscription of Ś. 1467 in the Vîrabhadra temple, but considers it wrong as it is attributed to the reign of Krishṇadêva Râya. The present inscription is edited by Dr. Hultsch in Ep. Ind., Vol. IV, 266–9. The corresponding date is Tuesday, the 20th September A.D. 1513. It is Kielhorn’s Southern List, No. 504.]

Timmalâpuram.

380. A. to D. Contains vestiges of three fortified walls, within which stands the temple of Gôpâl Kṛishṇa. “An inscription near the entrance is said to state that it was built in A.D. 1539 by Baikâra Râmappayya (apparently some local chief) to celebrate the birth of his eldest son. Three or four hundred yards from it, also within the inner wall of the fort, is another large temple with
another high gopuram which contains three images and a lingam. It is deserted. An inscription in front of it says it was built by the same Rāmappayya mentioned above. Between the innermost and middle walls of the fort is a ruined temple to Vīrabhadra. Near it is a well, and an inscription states that this also was constructed by the same Rāmappayya. Besides smaller ruined buildings, this middle wall also encloses a dilapidated temple to Mallikārjuna which again, according to an inscription in front of it, was erected by the same Rāmappayya.” The style of these temples is the same as that of Hampe. Mr. W. Francis believes that the place should once have been one of considerable importance, but deserted on account of its unhealthiness. See Bellary Gaer., I, 285.

Veṅkaṭapuram.


382. On the east of the above inscription. Records that Chandragiri Dēvarasayya exempted certain taxes in the Jantakulla Magañi in favour of temples and Brahmins in Ś. 1466, Krōdhana, in the reign of Sādāśivadēva Mahārāya. Ibid., p. 420, No. 64.

Vijayanagar.


384. 17 of 1889.—(Sanskrit.) On a lamp pillar in front of the Ganagitti temple. A record of Harihara (II), son of Bukka I, dated Ś. 1307, Krōdhana, Phalguna, Kṛṣṇapaksha dvitīya, Friday (= Feb. 16, A.D. 1386), saying that Iruga, the son of Daṇḍanāyaka Chaicha, one of Harihara’s ministers, caused a temple (Chaityālaya) of Kuṇḍu Jīnānātha to be built at Vijayanagara which belonged to Kuntaja Vishaya in Karnātaka country. (This is the earliest inscription in the local list. See S.I.I., Vol. I, No. 152, pp. 155-160. Irugappa was the author of the Sanskrit Nighaṇṭu Nānāṭhatratonamalā. नानाघरत्रत्रानमला. A Jain teacher Simhanandindin and his apostolic pedigree is given in the inscription.) Ins. Ced. Dts., p. 416, No. 50; Ind. Antq., Vol. XXIII, p. 126, No. 77; and Kielhorn’s Southern List, No. 469.

385. 18 of 1889.—No details given.

386. 19 of 1889.—(Telugu.) A record of Sādāśiva Rāya, dated Ś. 1467, Viśvāvasu.

387. 20 of 1889.—(Kanarese.) An inscription of Kṛṣṇapādeva-rāya.

388. 21 of 1889.—(Kanarese.) A record of Timmarāja, son of Chikka Timmâyadēva, dated Ś. 1443, Vikrama.

390. 23 of 1889.—In the temple of Râmachandradéva. A Sanskrit epigraph of king Dêvarâya.


392 & 393. 25 and 26 of 1889.—(Sanskrit and Kanarese.) A record of Krishnadévarâya, dated in Ś. 1435 expired, Bhava, saying that he placed a figure of Krishna which he had brought from a victorious campaign against Udayagiri or Udayâdri, in a mâtapat in front of the Krishna temple. See No. 419 for a later copy of No. 25.

394. 27 of 1889.—A Sanskrit record of Ś. 1461, Vikârin.

395. 28 of 1889.—No details given.

396. 29 of 1889.—A Sanskrit and Kanarese record of Krishnarâya, dated Ś. 1430 expired, Śukla. The large Śiva temple which is now called Pampâpati was formerly called Virûpâkshadéva. *S.I., I*, No. 153, p. 162, and Kielhorn’s *Southern List*, No. 490.

397. 30 of 1889.—Same details as the above.

398. 31 of 1889.—No details given.


400. 33 of 1889.—(Kanarese.) An inscription of Achyutarâya, dated Ś. 1455, Nandana.

401. 34 of 1889.—A Kanarese record of Krishnarâya, dated Ś. 1451, Virôdhin.

402. 35 of 1889.—A Kanarese record of Sadâsivarâya, dated Ś. 1467, Viśvâvasu. [This inscription is given in *Ins., Ced. Dts.*, p. 417, No. 55, as situated in the west wall of ‘a Chikka . . . temple. It records the building of a mâtapatam in the Yâdavasvâmi temple by Tiûmarâja for the salvation of his parents.]

403 to 407. 36 to 40 of 1889.—No details given.

408. 41 of 1889.—(Sanskrit and Kanarese.) In a gateway near Kudderuku. An inscription of Achyutarâya.

409. 42 of 1889.—In the Jain Basti south of Hampi. (No details given.)

410. 43 of 1889.—A Kanarese epigraph of Sadâsivarâya, dated Ś. 1486, Râktâkshin.


412. 45 of 1889.—No details given.
414. 47 of 1889.—A Telugu record of Raṅgayyadēva, son of Rāmarāja. No date is given.
415. 48 of 1889.—A Kanarese record of Kṛishṇarāya, dated Ś. I435, Śrīmukha.
416. 49 of 1889.—Same details as in the above.
417. 50 of 1889.—A Telugu record of Sadaśiva, dated Ś. I483, Raudri.
420. 499 of 1907.—(Kanarese.) On a broken slab built into the floor of the Chaṇḍikēśvara temple in the same village. A record of the Vijayanagara king Vīraprātāpa Vīra-Sadaśivadēva-Mahārāya, dated Ś. I467, Viśvāvasu. Fresh copy of No. 35 of 1889.
421. 500 of 1907.—(Kanarese.) On a broken slab in the underworld temple. The Vijayanagara king Vīraprātāpa Vīra-Kṛishṇarāya Mahārāya records in Ś. I435, Śrīmukha, gift of land to the temple of Prasanna Virūpāksha on the “occasion of our coronation.”
422. 501 of 1907.—(Kanarese.) On a rock near the Jaina temple in the same village. Mentions in Īśvara, Bukkayave, the queen (ardhāṅgalakṣṇmi) of Vīra-Harihararāya (Harihara II).
426. North of the above. Records that in Ś. I465, Śubhakrit, Sadaśivarāya granted a garden to Vulukoṇḍa Veṅkaṭēśvara. Ibid., p. 417, No. 54.

KUDILGI TALUK.

Ambali.

427. 28 of 1904.—(Kanarese.) On a slab set up in front of the Kallēśvara temple (See Bellary Gazr., I, 287–8). Dated in the reign
of the Western Chāḷukya king Tribhuvanamalla (Vikramāditya VI). Records in Chāḷukya-Vikrama year 30, Parthiva, gift of taxes by Kēśirāja and Kalimarasa for the repairs of the big tank at Ammele.

428. 29 of 1904.—(Kanarese.) On another slab set up in the same place. Dated in the reign of the Western Chāḷukya king Tribhuvanamalla (Vikramāditya VI). Records in Ś. 1004, and Chāḷukya Vikrama year 7, Dundubhi, the grant of the village to a Brāhmaṇa by the Gāṇga king Durvinita. Contains a genealogy of the Chāḷukya king. Records also gift of land to the temple of Kalidēvasvāmin.

429. 30 of 1904.—(Kanarese.) On the maṇṭapa in front of the same temple. Records in Paridhāvin, gift of land by Jagadala-Pāṇḍya of the Kadamba family.

430. 31 of 1904.—(Kanarese.) On a slab set up in front of the Āṇjaneya temple in the same village. The Western Chāḷukya king Pratāpachakravartin Jagadēkamalla II (1138–50) records in Ś. 1065, Rudirōdgarin, gift of land for the requirements of the temple of Narasimha, built by Jñānaprakāśabhaṭṭarakaḍēva.

431. 32 of 1904.—(Kanarese.) On a viragal near a well in the same village. Records the death of a hero named Būtuga.

**Hyālya.**

**432.** Near a maṇṭapa in the old Śiva temple. Said to record a grant to the temple by "Sōmeśvara Rājēśvara, son of Mallinātha."

**Kōṭṭūru.**

433. "In the north wall of the house of Virūpāksha Śāstri’s house in the fort is a stone with an inscription, dated Ś. 1469 (A.D. 1547), in the reign of Sadāśiva of Vijayanagar." (Antiquities, I, 110.) Mr. Sewell also mentions a Kanarese inscription, "the purport of which is unknown" in the bazaar street opposite the gate of the Śiva temple. For the religious importance of the place, its Līṅgayet and Jain associations, see Bellary Gazetteer, I, 290–1. The latter moreover notes the existence of four inscriptions not yet examined.

**Saṅgamēśvara.**

434. "West of this village, near a well, is an inscription in Kanarese on a stone bearing the ‘figure of a man.’ It is dated Ś. 1654 (A.D. 1732), and records a grant by a private person." (Antiquities, I, 110.)

**Śiranāyakaniḥalli.**

435. "A furlong north of the village is a stone inscription, dated Ś. 1640 (A.D. 1718), recording a private grant to the temple." (Antiquities, I, 110.)
RAYADRUG TALUK

RAYADRUG TALUK.

This taluk is rich in inscriptions and copper plates. Mr. Sewell mentions as many as seventy-six villages possessing them; but definite details of the inscriptions of four places only are given by him. The Epigraphical Department has till 1915 surveyed Rayadrug, and all these are here given.

Bhūpasamudra.

436. On a stone east of the village. Dated Ś. 1478 (A.D. 1556.) States that the above name was given to the village, which was formerly called Kriyāśaktipura.

437. On a stone in the village, recording the erection of a pillar in front of the Āñjanēya temple by a private person in Ś. 1470 (A.D. 1548).

Bidarakonṭa.

438-A to C. Besides an "illegible" inscription "on a stone at a tank." Mr. Sewell mentions four, one on a stone in a field recording a private donation to a temple, a second on a sandy heap on the village boundary; and two on a stone in a field, undated and recording a grant to a temple by Naraśīṅga Rāvu Rāma Rāvudēvāra in the time of Bābā Saheb. (Antiquities I, p. 111.)

Harēsamudra.

439. On a stone near the hamlet of Sakkarepalle. Records a private grant to the temple in Ś. 1476 (A.D. 1654). Mr. Sewell also mentions two inscribed stones in the jungle.

Raṅgasamudram.

440 to 444. Mr. Sewell mentions five inscriptions in this place—one close to the Āñjanēya temple, dated Ś. 1648 (A.D. 1726) and recording a private grant and four others (private grants), dated Ś. 1648, Ś. 1651, Ś. 1680 and Ś. 1681. No other details given.

Pulukunṭa.


446. On a stone near the pagoda of Sōmēśvaradēva. Records that Aḍapam Viśvanāth Nāyāḍu fixed a fee (Tirukāṇika) to the God Sōmēśvaradēva, in Ś. 1451, Sarvadhāri, in the reign of Kṛishṇadēva Mahārāya. Ins., Ced. Dts., p. 235, No. 5.

447. On the wall of the pagoda of Kēśavasvāmi. Records that Nāyanīgāru built in Ś. 1464, Šubhakrit, the pagoda of the God, and


Rāyadrug.

449. 102 of 1913.—(Telugu.) On a stone built into the gōpura of the Rāmasvāmin temple. A record of Veṅkaṭapati Nāyaka, grandson of Dālavāyi Veṅkaṭapati Nāyaka of the Achyuta goṭra, ruling on the throne at Rāyadurgapatāṇa. Records in Ś. 1648, Parābhava, Mārgaśira, śu. di. 2, Monday, the consecration of the image of Paṭṭabhīrāmasvāmi and the building of the temple, gōpura, prākāra, etc., by a certain Narasimhayya of Kurṭurpi, under the orders of the king. “Details of date not enough for calculation.”

450. 103 of 1913.—(Telugu.) On a second stone built into the same gōpura. A record of Timmappa-Nāyaka, grandson of Dālavāyi-Timmappa-Nāyaka of the same goṭra, ruling at Rāyadurgapāṭṭaṇa. Records in Ś. 1686, Tāraṇa, Phalguna, śu. di. 15, lunar eclipse, gift of the village Māvulakunṭa surnamed Rāma-pura in the Kālyṇḍagiri-hobalī, to the same temple, for daily offerings and worship. [This or the previous inscription is No. 3 of Mr. Sewell’s list. The latter says that the image of the deity was originally at Penukonṭa, but that Musari Kōṇṭi Nāyaka removed it to Kundarpi (Dharmavaram taluk) whence it was removed thither in the reign of Pedda Kōṇṭi Nāyaka and consecrated. The details of date not enough for calculation.]

451. 104 of 1913.—(Telugu.) On the central shrine of the Mādhavārāyasvāmin temple in the same village. Dated in the reign of the Vijayanagara king Vīrapratāpa Sadāśiva Mahārāya ruling at Vidyānagara. Records in Ś. 1478, Naḷa, Jyēṣṭha, śu. di. 15, Mahā-Vaisāka Paurṇamipuṇya-kāla, that the Māhāmāṇḍalēśvara Rāmarāja Viṭṭhalarāja-Tīrūmalayyadeva-Mahārāja remitted taxes on agrahāras in the Rāyadurgāśīma which was enjoyed by him as Nāyaṅkara, for the merit of his father Viṭṭhalarāja. [This is evidently inscription 2 of Mr. Sewell’s list. “Details of date not enough for calculation.”]

452. 105 of 1913.—(Telugu.) On a slab set up in front of the same temple. Dated in the reign of the Vijayanagara king Vīrapratāpa Vīra Sadāśiva-Mahārāya, ruling at Vidyānagara. Records in Ś. 1478, Naḷa Kārttika, ba. di. 30, solar eclipse, that Māhāmāṇḍalēśvara Krishna Marioja of the Aravī family granted the village of Bagiṇāyanipalle alias Mādhavārāyapurā to the temple of Mādhavēśvara at Rāyagiri, for the merit of his father
Viṣṭhalarāja. [Inscription I of Mr. Sewell. “Details of date not enough for calculation.”]

453. 106 of 1913.—(Kanarese.) On the dhvajastambha of the same temple. Records in Krōdhana, Kārttika, śu. di. 12, the gift of this pillar (garuḍa-kambha) by a native of Kalidēvanahāḷī to the temple of Mādhavādeva of Rāyadurga.

454. 107 of 1913.—(Telugu.) On a rock of the hill, in the same village. Records that in Vishu, Māgha, śu. di. 5, a certain goldsmith named Śēṣādri raised a maṇṭapa in memory of his brother Prasannayya.

455. 108 of 1913.—(Telugu.) On a boulder by the side of an image of Āṇjanēya in the same village. Records that in Paridhāvi, Vaiśākha, śu. di. 5, a certain Mallayya of Ratnagiri caused this Āṇjanēya image to be cut.

456. 109 of 1913.—(Kanarese.) On the pedestal of the Rasa Siddha images in the same village. Records in Pramāṭhi, Māgha, śu. di. 1, Monday, that a niśidhi was constructed on this day. In eight different sections of the stone are given the names of eight persons whom perhaps the images represent. Some of these were Chandrabhātī of the Mūlasāṅgha and Chandrēndra, Bādayya and Timmanṇa of the Āpanyā (i.e., Yāpanyā)-saṅgha. [This is Mr. Sewell’s “illegible” inscription 4.] For Rasa Siddha’s story see Bellary Gazetteer, pp. 300-1.

457. 110 of 1913.—(Kanarese.) On the dhvajastambha of the Jambukēśvarasvāmin temple, in the same village. Records in Ś. 1505, Pramāṭhi, Jyeṣṭha, śu. di. 12, that Jakappa, son of Timmarasayya, the śāṃbhōga of Rāyadurga, presented a well and a lamp pillar to the temple of Jambhunāṭhadēva of that village. [Mr. Sewell refers to this inscription, but gives a wrong reading of it.]

458. III of 1913.—(Kanarese (Sanskrit.) On the pedestal of a Jaina image kept in the taluk office of the same village. A damaged record of the Vijayanagara king Harihara (I), dated Ś.1277, Manmatha, Mārgaśira, Purṇima. Records that a Jaina merchant named Bhōgarāja consecrated the image of Santanānta Jnēśvara. The merchant is stated to have been a pupil of Māghanandivratin, the disciple of Amarakīrtī Āchārya of Kundakundānayya, Sāravata-gachchha, Balātkāragaṇa and Mūla-saṅgha. [For a description of the local Jaina images see Bellary Gazetteer, I, 301. “Date can be calculated but cannot be verified.”]

459. 112 of 1913.—(Kanarese.) On a slab set up under a margosa tree, to the east of the same village. Records in Ś. 1534, Paridhāvin, Vaiśākha, śu. di. 15, lunar eclipse, gift of the village Viṣṭhalapura by Tammarāya, son of the Māhā Nāyakachārīya Buṭṭuka Erapa-Nāyaka of Rāyadurga, for the worship of the Īśvara-sthāna of his mother Pennavva-Naktī (i.e., Nāyakittī).

Rayadurgam.

461. C. P. No. 126 of Mr. Sewell's List.—(Kanarese.) Records a declaring the settlement of a boundary dispute, in Ś. 1709 (A.D. 1787), Plavanja, between the towns of Rayadurgam, and Molakalumuru in the Maisur territories. Both these towns possess important hill fortresses.

Tallakaera.

462 to 469. In his Antiquities Mr. Sewell gives eight inscriptions in this village. These are—

1. On a stone near the edge of a tank. Records its construction by a private person in Ś. 1281.
2. Near a well in a Reddi's land. Grant of lands for the sinking of the well in Ś. 1649.
3. In the temple of Virabhadra. Undated. Grant of land for a private party by two local chiefs.
5. In a field. Undated. A private grant to the temple.
6. In the hamlet of Mallala. No details.
7. On a stone north of a clump of trees in the hamlet of Kanahalapalli. No details.
8. Near the weavers' houses in the principal village. No details.

Vyaparala. (Veparalla.)

470. C. P. No. 112 of Mr. Sewell's List.—(Kanarese.) Records a document evidencing a sale of land in Ś. 1574 (A.D. 652), Nandana, by the village authorities of Vyapaarala to a private person, apparently a local chief from the title Srimate prefixed to his name.

Siruguppa Taluk.

Balakundi.


471. On a stone west of the village. Records that the inhabitants of four villages including Balakundi granted in Ś. 939, Pingala, an allowance of 1,000 Gadyanas or Pagodas for the divine service, in the reign of Jagadekamalla (I, 1018—42), Ibid., p. 371, No. 15.
472. Near the Hanumantarāya Pagoda. Records that Vipra-
vīṇōdi Mantramūrtī Ayyapa Vasuvvaya and Gōvindayya, granted
their annual allowance to Hanumontadēvar, in Ś. 1482, Raudri,

Hāvinahālu.

473. On a stone in the village. A grant of the village
Gundigāṇūr in the Kurugōḍu district in free gift, in the reign of
Sadaśivarāya in Ś. 1465, Šubhakrit, for the festival of God Virū-
pākṣha. Ins., Ced. Dts., p. 320, No. 43.

474. On the other side of the above inscription. Records that
Nāgappa, son of Apparasa, granted eight Koḷagas of paddy field
at Gundigāṇūr, in his own land in free gift to Allapa, in Ś. 1465,
Šubhakrit, in the reign of Sadaśivarāya. Ins., Ced. Dts., p. 321,
No. 44.

Konchigiri.

475. On the stone near the Pagoda of Kalledēva. Records
that Suyādēva of Bhōghavatipuram granted 30 muttas of land in free
gift, in the forty-fifth year, Śārvari, of Tribhuvanamalla. (Vikramā-
ditya VI?). Ins., Ced. Dts., p. 321, No. 46.

476. On the west of the above inscription. A damaged record
in the reign of Pratāpa Chakravarti Jagadēkamalla (II, 1138—50),
grandson of Tribhuvanamalla at Kalyāṇapuram, of a grant by
Rājamalladēva prince of Bhōghavatipuram. Ibid., p. 321, No. 47.

Sirigeri.

477. On the south of Sirigeri field. A damaged record in Ś.
1519, Hēvilambi, in the reign of Haṇḍe Hanuma Naik at Bellary.

Śirugoppa.

478. In front of the fort. Records that Bhīmāji Viśvanāth, in
Kāḷayukti, “fortified” a bastion and 2 chāvaḍies at the fort of

479. On a stone near a well. Records that Daljapati Rāyaḍu,
in Ś. 1549, Prabhava, fortified a battery, dug the well of “Sebhu
dēvar Bhāvi," in the reign of Abdul Mahommed. Ibid., p. 315,
No. 28.

Sandur State.

The history of this interesting state is given in detail in Bellary
Gazr., Vol. I, pp. 309—15. It is based on Munro’s Letter to the Board,
1802; Duff’s Mahrattas, a family chronicle and British records.
Newbold has given an account of the Mahratta family and “the
valley of Sondur” in the Madras Journal, Vol. VIII, 128 ff. See also
320

Kelsall’s *Dt. Manual*, 241—59. The following epigraphs have been taken from the *District Gazetteer* and Mr. Sewell’s *Antiquities*.

*Kumāraswāmi Temple.*

480 & 481. “A Śāsanam states that the temple was founded in Ś. 641 (A.D. 719). There is an inscription here dated Ś. 1137 (A.D. 1215).” (*Antiquities*, I, 108.) The first of these is mentioned by Newbold and alleged to be a Hale Kannāḍa plate granted by “a king of the Marale dynasty named Bijala Naicanu.” Mr. Francis points out that no such king is known to history and no definite pronouncement is possible about it. With regard to the second, i.e., the inscription of 1215, it is not referred to anywhere else. But Mr. Francis draws attention to an inscription in a detached stone inside the central shrine which says “that in 1205 A.D., a feudatory of the Hoysāḷa king Vira Ballāḷa II (1191—1212 A.D.) directed the revival of an endowment to the temple which had been made in the time of the Rāshrakīṭa king Kṛishṇa III (940—56), but had been discontinued.” (*Bellary Gazr.,* I, 321.) For the description of the legends and caves of the temple, its satī stones and festivals see *Ibid.*, 322—3. The *Baji Rao Stone* is a singular memorial of a political episode. The *Gazr.* mentions some inscriptions on the satī stones and the Navulasvāmi Kumārasvāmi temple. These are yet to be examined.

*Sandur.*

482. “In the office of the Agent of the Rāja, at Sandur, is a copper plate document evidencing the grant of land in inām to village carpenters, and the building of villages by a Narapati king.” His name is given in the copy sent me, as “Kṛishṇa Rāja, and the date as Ś. 1210 (A.D. 1288). There is probably an error somewhere.” (*Antiquities*, I, 108.)

SUPPLEMENT.

163-A. A C.P. grant in Prākrit of the eighth year (Saṁva 8, vāsa 6, diva 5), of the Pallava king Dharma-Mahārāja Śivaskanda-varman, issued from Kaṁchīpura. The king confirms a gift made by his father Bappadēva. The record mentions Sattāhanirattha (Bellary District) as forming part of the Pallava kingdom and so shows that the Pallavas ruled over an empire which extended so far to the west. It is one of the earliest Pallava records available. See *Ep. Ind.*, Vol. I, pp. 2—5; where its importance for determining the age of the early Pallavas on palæographical grounds is given.
CHINGLEPUT DISTRICT.

GENERAL.

The following copper plates mentioned by Mr. Sewell in his Antiquities, Vol. II, have not been properly located by him. He simply says that they were obtained for examination from the District Court, Chingleput. As the particular villages are not mentioned, I have given them under the heading “general.”

1. C.P. No. 13 of Mr. Sewell’s List.—(Modern Grantha.) Records a grant in Ś. 1008 (A.D. 1086), Kaliyuga 4187, Nandana. The grant purports to have been executed by one Vira Śaṅguḍaiyān of the Chōla country. [The dates are inconsistent. Evidently a forgery. Edited in Tam. and Sanskt. Inscrns., p. 145. It refers to the establishment of a village near the five Peṇnais named Mantappeḍu on the site of an agrahāra destroyed by the Rāya and the authority to enjoy one-eighth of it by a person on payment of 250 pons. The inscription refers to the measuring rod of 64 feet, to the privileges of smiths, vaṇṇiyars, weavers and fishermen. Written by one Narasimhāchārī. It ends with the words Yeṭkōl Appāji.]

2. C.P. No. 14 of Mr. Sewell’s List.—In all respects similar to the above, of which it is apparently a duplicate. Edited in Tam. and Sanskt. Inscrns., pp. 146–47. Like the above it records the building of the village on the site of the one ruined by the Rāya and the purchase of some share in it by the same person.

3. C.P. No. 15 of Mr. Sewell’s List.—(Modern Telugu with a Persian seal.) Records grant in Ś. 1008 (A.D. 1086), Kaliyuga 4187, Nandana. The grantor’s name is omitted, but it states that he constructed the village of Mānnavēḍu, near Arni, “after having divided the city of the Rāyalu and dug a reservoir in the Agrahāram” of a Brahman. On the reverse is a mantram in Grantha characters.

4. C.P. No. 16 of Mr. Sewell’s List.—(Tamil.) Records grant by a Mussulman chief, styled Mahā rāśa rāśa māniya rāya śri Rirāyaśi Kuppa Chandu Sāyapu avergal, otherwise Kutb Chand Saheb, in Pramādīcha, of certain lands, fees, exemption from taxation, and liberty to ride in a palanquin, to Śivandapāda Śeṭṭiyār, of the village, as a reward for faithful service, in the village of Arikōshaṭṭi puduppēṭtai. Five kānis of land were given for the maintenance of the palanquin, besides exemption from the taxes on ploughing, the right to collect one measure for every bag of grains that came to the village for sale and one sēr for every bag of provisions, etc. See Tam. and Sanskt. Inscrns., pp. 158–59.

4-A. C.P. No. 17 of Mr. Sewell’s List.—Records a grant by a chief (who is given a number of titles some of which are Vijayanagara ones) in Ś. 1488 (A.D. 1566), Prabhava, the second lunar day, Paṅguni.
12. Wednesday, Rohini, to one Tambušetti as a reward for the discovery of a theft in the palace. The record says that the thieves were Tambu's relations, that he paid 2,000 pons for their release and that he was given by the Rāya the privilege of collecting a handful for his food from all kinds of grain which came to the market and fourteen villages surrounding the village of Pālaiyanām. (Pālaiyanār in Madhurāntakam Taluk?) See Tam. and Sanskt. Inscrs., pp. 156—58.

5. C.P. No. 21 of Mr. Sewell's List.—(Now in the Madras Museum.) Records grant by a “Vallabha Mahārāja” in Ś. 1377 (A.D. 1455), year Bhava, of certain lands and ceremonial privileges in some temples to one Vaṇṇiyappa Śiṇna Pīḷḷai, minister (Tautri) of Śiṅgeri Śaṅkarāchārya, the chief of the priests of the temple at Śiṅgeri. The deed was executed in the presence of Śaṅkarāchārya and bears his Narasimha seal. It is in very corrupt and modern Tamil, and edited in Tam. and Sanskt. Inscrs., pp. 152—54.

6. C.P. No. 101 of Mr. Sewell's List.—(Grantha and Tamil.) It records the dedication of certain lands to a Śiva temple in the village of Nittapinoki Nallūr (Nitya-vinōdinallūr?) issued by Tappunatta Mumma Nayanār, in the fourteenth year of the reign of “Kōpirājakēsarivarman.” No date given. The seal on the ring joining the plates has a triśulam between two Nandis.

7. C.P. No. 139 of Mr. Sewell's List.—(Madras Museum Plate No. 1.) (Tamil in Grantha characters.) Records a grant, similar to 1, 2 and 3 above. Records a grant in K. 4190, Ś. 1011, Manmatha, Chitrai 22, by “the most powerful” chief Vīraśaṅgudaiyān. The object of the grant was some land in Ajakkayyar said to be in Kāṅchmanḍalam. See Tam. and Sanskt. Inscrs., pp. 137—39.

The plate contains certain diagrams to show the divisions of the land granted.

8. C.P. No. 140 of Mr. Sewell's List.—(Madras Museum Plate No. 2.) Records grant of lands. This is similar to No. 4 in its characters, and in its wordings. Edited in Tam. and Sanskt. Inscrs., p. 140.

9. C.P. No. 142 of Mr. Sewell's List.—(Telugu.) Records on one side some mantras with a Telugu seal, and on the other a representation of a tree, a cow, two human figures, and some other animals.

10. C.P. No. 143 of Mr. Sewell's List.—(Museum Plate No. 5.) Another plate of the same series as No. 1 slightly different in character. See Tam. and Sanskt. Inscrs., p. 142.

11. C.P. No. 144 of Mr. Sewell's List.—(Madras Museum Plate No. 6.) This is in every respect identical with No. 1. Edited in Tam. and Sanskt. Inscrs., pp. 143—44.

12. C.P. No. 145 of Mr. Sewell's List.—(Madras Museum Plate No. 7.) (Tamil.) Records a sale-deed by which the followers (janaṅgal, uḷḷattār) of Muttīyappa Nāyakka, of the village of Krishna-ōdai,
sold some lands to a merchant of Arñi, in Ś. 1351 (A.D. 1429), Kaliyuga 4519, Vikāri, during the reign of “Viraśīṅga Rāya Tēva Mahārāya” over the Toṇḍamaṇḍalam. Edited in Tam. and SANSK. INSCRNS., pp. 150—52.

13. **C.P. No. 148 of Mr. Sewell’s List.**—(Madras Museum Plate No. 10.) (Tamil.) Records a sale-deed by the followers of Muttiyappa Nāyakka of the same village, who sold during the reign of Viraśīṅga Rāya, some lands to another merchant in Ś. 1349 (A.D. 1427), Kaliyuga 4517, Plava. The cost of 1,925 kujis (by the 32 span-roδ) is given as 125 Pulicat pagodas. See Tam. and SANSK. INSCRNS., pp. 148—50, for a detailed edition of this inscription.

14. **C.P. No. 147 of Mr. Sewell’s List.**—(Telugu.) Records a grant of land in Ś. 1011 (A.D. 1089), Kaliyuga 4190, Manmatha. On the reverse is a mantram in Grantha characters, surrounded with Telugu letters, and a design with Vaishnava emblems of a very modern type.

15. **C.P. No. 149 of Mr. Sewell’s List.**—Word for word the same as No. 1 above.

16. **C.P. No. 178 of Mr. Sewell’s List.**—This is exact fac-simile of the inscriptions Nos. 1 and 2 above.

**CHINGLEPUT TALUK.**

Chingleput.

[See Antiquities, Vol. I, p. 188, for a history and antiquities of the place.]


18. **295 of 1895.**—On a stone in the same place. (Tamil.) Records a grant of land to a Vaishnava temple in the time of Nilagangaraiyan.

19. **296 of 1895.**—(Vaṭṭaḷuttu.) In the same place. Mutilated.

20. **297 of 1895.**—(Tamil.) In the same place. A record of the fifth year of Tribhuvanachakravartin Vira Rājendra Chōḷadēva (II), recording a gift of land by Nilagaṅgaraiyan.

21. **298 of 1895.**—(Persian.) In the same place. Dated A.H. 104.

22. **299 of 1895.**—(Tamil.) In the same place. A much damaged record of Achyutadēva Mahārāya (1530—42).

23. **39 of 1911.**—On a slab built into the steps of the Sub-Collector’s office, Chingleput. A Dutch record of A.D. 1749, mentioning the laying of the foundation of a fort (perhaps Orange of Sadras, according to Dr. Vogel), planned by C. P. Keller. See Tirukkaḷukkuṇṭam inscriptions where the latter’s name is found. See Ep. Rep., 1911, p. 93.
24. 29 of 1912.—On a slab in the District Judge's bungalow at Chingleput. A Dutch record which Mr. Cotton believes to be the epitaph on a Dutch tombstone brought from Sadras. It reads: "man's life is as a flower that fades."

_Iḍaiyanpadal (near śāluvankuppam)_.

[See _Antiquities_, Vol. I, pp. 189–90.]


26. 57 of 1890.—On another rock close to the preceding. A record of Tribhuvanavirādēva (Kulottuṅga III?), dated in his twenty-seventh year.


_Iruγuṇṛappalli._

29. 617 of 1904.—(Tamil.) On a slab lying in a garden. Records in Durmati a gift for the merit of Velikōṭi Śīṅgama Nāyakkar-Ayyan. In modern characters. [The chief was evidently a member of the Veṅkaṭāgiri family. See _Antiquities_, II, pp. 240–43 for the genealogy of these chiefs.]

Kaḷattūr.

A centre of the Kāḷāmukha sect of Śaivism. Gōmaṭham Śailarāśi Paṇḍita and Gōṇāraśi Paṇḍita were, for example, owners of this and Tiruvāṅkōkkiyil temples. As Māḷār-Kalāndai it is also famous in literary history as the native place of Poet Pugaḷēndi, the author of the _Naḷavēṅbā._

30. 332 of 1911.—(Tamil.) On the south wall of the central shrine in the Munkuḍumīśvara temple. The Paṇḍya king Jaṭāvarman (unidentifiable) seems to record in his eighth year a gift of land. Mentions Gaṅgaikoṇḍaḷa-chaṭuṟvēḍimaṅgalam, which was perhaps another name of Kaḷattūr. Stones missing.

31. 333 of 1911.—(Tamil.) On the same wall. A record of the Chōḷa king Tribhuvanachakravartin Rājarajadēva. Records in his thirteenth year, gift of money for a lamp by a merchant who was a resident of Maṭavēṭtipeṭheruṭeru at Tiru-Mayilarpil in Puliyūr-kōṭṭam to the temple of Peruntirukōkkiyil-Mahādēva at Kaḷattūr, a village in Kaḷattūr-kōṭṭam which was a subdivision of Jaṅgōṇḍaḷamaṇḍalam.
32. 334 of 1911.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva that Aravindavalli, a devarādiyāl of Tiruvorgriyūr, set up in the same temple an image of Chanḍēsvara and presented money for a lamp. Also, the merchant mentioned in No. 333 gave a lamp stand.

33. 335 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷādēva (III?). Records in his fifth year gift of land in the village of Śīru-Taṇḍāḷam by one of the parikkirattu-pondugal of Valudalai-Mambākkam in Vallenāṭu, a subdivision of Dāmar-kōṭṭam, to the temple of Āvudaiya-Nāyana R at Kalattūr.

34. 336 of 1911.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of money for lamps by two dancing girls.

35. 337 of 1911.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of a lamp by a Vāṇiyan.

36. 338 of 1911.—(Tamil.) On the same wall. Records in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷādēva, “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya” (i.e., Kulottuṅga III, 1178—1216), gift of land by certain dancing girls of the temple. Mentions Kalattūr alίas Gaṅgaikondaṭa-sōḷa-chaturvedimāṅgalam.

37. 339 of 1911.—(Tamil.) On the west wall of the same shrine. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōḷādēva (1118—35) gift of two lamps to the temple of Peruntirukkōyil-Mahādēva at Kalattūr by a Brāhmaṇa resident of that village.

38. 340 of 1911.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷādēva gift of money for two lamps.

39. 341 of 1911.—(Tamil.) On the same wall. Records in the twenty-third year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷādēva, “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya” (i.e., Kulottuṅga III, 1178—1216), gift of three lamps.

40. 342 of 1911.—(Tamil.) On the same wall. Records in the fourteenth year of the Pāṇḍya king Mārarvarman Tribhuvanachakravartin Sundara Pāṇḍyadēva gift of land for offerings to the same temple by Kakkunāyakkan, one of the Kaikkōḷars of the temple. Mentions Gaṅgaikondaṭa-sōḷa-chaturvēdi-maṅgalam. [The king was in all probability Mārarvarman Sundara Pāṇḍya II “who took every country,” who came to the throne in 1238—9 and ruled till about 1251. For the exploits for a chief named Kakkū Nāyaka see N.A. 441.]
41. 343 of 1911.—(Tamil.) On the north wall of the same shrine. Records in the fourteenth year of the Pândya king Márávarman Tribhuvanachakravartin Sundara-Pândyadēva gift of land for offerings by Aḻuṭaiyanāyaka, another Kaikkōla of the same temple. See note to the above.

42. 344 of 1911.—(Tamil.) On the same wall. Records in the fourteenth year of the Pândya king Máravarman Tribhuvanachakravartin Sundara-Pândyadēva gift of land for offerings by Mallandai, a third Kaikkōla of the same temple. The donors in Nos. 40 and 41 were his brothers.

43. 345 of 1911.—(Tamil.) On the same wall. Records in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadeva (III), “who was pleased to take Madurai (Madura) and the crowned head of the Pândya,” gift of land by two sisters who were the dancing girls (dēvaradiyār) of the temple. Registers that one of these set up the image of Kshētrapāla in the temple. Mentions Pālipākkam, a hamlet of Kaṭattūr.

44. 346 of 1911.—(Tamil.) On the same wall. Records in the twelfth year of the Chōla king Tribhuvanachakravartin Kōnērinmaikoṇḍan an order of his to the chief Tōṇḍaimān, on the two hundred and ninety-third day of the year, to grant certain lands in and around Kaḷattūr clubbed together under the name of Kulōttuṅga-gaśōlan Tiruttōṇḍattogainallūr as a dēvadāna to the temple of Peruntirukkōyiluddaiya Mahādēva for the tirumaḍaiyilōgam and a flower garden. Anapāya Mūvēndavēḻan is stated to have been the royal secretary (tirumandira-ōlai). As Anapāya is proved by a Tiruvārūr inscription (269 of 1901) to be a title of Kulōttuṅga II, it is plain that the Kulōttuṅga of this inscription is Kulōttuṅga II, a conclusion which palæography confirms. See Tiruvānakkōyil and Tiruvārūr inscriptions.

45. 347 of 1911.—(Tamil.) On the same wall. Records in the twelfth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), “who was pleased to take Madura and the crowned head of the Pândya,” gift of land by a dancing girl (dēvaradiyāl) of the temple.

46. 348 of 1911.—(Tamil.) On the same wall. Records in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), “who was pleased to take Madurai (Madura) and the crowned head of the Pândya,” gift of 1,153 kuḷī of land by another girl of the same temple. Mentions Ottippākkam, a hamlet of Kaḷattūr.

47. 349 of 1911.—(Tamil.) On a slab built into the floor of the Mukha-maṇṭapa in the same temple. A record of the Pallava king Nandivarma-Mahārāja. Mentions in his fourteenth year Kaḷattūr-kōṭṭam and a certain Paramēsvara. [It is not known which of the Nandivarmans is referred to.]

49. 351 of 1911.—(Tamil.) In the same place. Records in the fifteenth year of Tribhuvanachakravartin Vijayagaṇḍagopāla-deva (1250—83) that a certain Arulāḷappurumāḷ alias Rājarāja-Viḷuppara-rāiyana constructed the shrine of the goddess and presented lands to it for the merit of his mother.

*Māvalivaram (Mahabalipuram).

For an excellent account of the local architectural works and a valuable bibliography on the same see Antiquities I, 189—91. The place is well-known in Vaishnavite history as the birthplace of one of the three first Āḻvārs and referred to both in the Dēvaṟam and Nāḷāyirprabandha.

50. 1 of 1887. Inside shore temple. Records that in the ninth year of Vīra Rājēndrachiḷa (I or II?) the Mahāsabha of Śiridavūr or Narasimhamangalam gave 2,000 kulis of land to the Lord of Tirukkaḷalmallī. See S.I. Inscrns., Vol. I, No. 42, pp. 68—9.

51. 2 of 1887. On the south base of the shore temple. A record of the twenty-fifth year of Kō-Rajakēsarivarman Rājarāja (I), giving very interesting details of a contract amongst the villagers for the division of land among them and the dues of the land-less. S.I. Inscrns., No. 49, pp. 63—6.

52. 3 of 1887. On the north base of the shore temple. A record of the twenty-sixth year of Rājarāja I. Mentions the three shrines of Rājasimha Pallavēśvaradēva, Kshatriyasimha Pallavēśvaradēva and Paḷlikondār. [Tirumaṅgai Āḻvār refers to the existence side by side of Śiva and Viṣṇu.]

53. 4 of 1887. Inside Gaṅgaiṅkonda Maṇṭapam. No details.

54. 5 of 1887. Front wall of the Varāhasvāmi temple. No details.

55. 54 of 1890. On a rock-cut niche into the left of the Varāhasvāmin temple. A record of the Chōḷa king Kō-Parakēsārivarman alias Uḍaiyār Rājēndradēva (1050—62), dated in his ninth year.

* The inscriptions collected by Colonel Mackenzie in this place are enumerated and summarized in Ins., S. Pts., p. 187, Nos. 13—18 and Raits. Catel., IV, pp. 333—4. I have given them under No. 81-A to 81-F. It is not improbable that a few are repetitions of the epigraphs copied by the Department. The original Mack. MS. is No. 845 (No. 50, C. M. 1079), section 6. I have inquired in the Oriental Manuscripts Library for it and been informed that it is missing.
56. 55 of 1890. On a stone near the tank at Pavalakkaran sattram (or chāvaḍi). A record of the Vijayanagara king Achyuta-deva, dated in Ś. 1457 expired, Manmatha. [Sir Walter Elliot has misread this inscription as that of Vikramadēva, dated Ś. 1157.]


58 to 74. 512 to 528 of 1907.—(Archaic script.) Inscriptions on the Dharmacāraratha. See South Ind. Ins., Vol. I, Nos. 1 to 17, where Dr. Hultzsch edits these. They consist of a string of titles of the Pallava king Narasimhavarman II. [Burnell mistook the titles to be those of a deity. Dr. Hultzsch identifies Atyantakāma with Paramēśvaravarman I, but Mr. Krishna Sastri with Narasimhavarman II. See Ep. Rep., 1913, p. 89.

75. 529 of 1907.—On the third storey of the same ratha, west. The ratha is called Atyantakāma-Pallavēśvara-griham. [Owing to his identification of Atyantakāma with Paramēśvaravarman I and Rājasimha with his predecessor, Hultzsch believes that the son appropriated to himself the Dharmacāra-ratha which his father had excavated; but the excavator was probably Paramēśvara’s son Narasimhavarman II and he was himself Atyantakāma.

76. 530 of 1907.—On a pillar of the rock-cut maṇḍapa southwest of the “Gōpis’ churn” in the same village. Consists of the biruda Vāmānkūsa.

77. 531 of 1907.—In the Gaṅgēśa temple in the same village. The alphabet of this and the next is attributed by Burnell on palæographical grounds to about A.D. 700. It differs from the alphabet of 58—74 in being extremely florid. See South Ind. Ins., Vol. I, No. 18.

78. 532 of 1907.—In the Dharmacāra maṇḍapa in the same village. The inscription says that the Gaṅgēśa shrine and this maṇḍapa were made by Atyantakāma (i.e., Narasimhavarman II). See South Ind. Ins., Vol. I, No. 19.

79. 533 of 1907.—In the Rāmānuja maṇḍapa in the same village. This inscription consists of the last verse of the above two inscriptions and seems to have been a third inscription of Atyantakāma. See South Ind. Ins., Vol. I, No. 20.

80. 566 of 1912.—(Pallava-grantha.) On the plinths of two balipīthas recently excavated in the courtyard of the shore temple. A damaged record of the Pallava king Narasimhavarman II who had the titles of Rājasimha and Atyantakāma. Registers four Sanskrit verses in praise of the king.


81-D. Below the above. Records grant of land in Chedirāyānellore to the God and Śri-Vaishnava Brahmins in the reign of ... Varma Raṅgarāja. *Ibid.*, p. 188, No. 16.


81-F. Below the above. Records that in the reign of “Soomukharayen” in Svabhānu, the people of Mahābalipuram and twelve other villages declared, the lands of Sthalaśayana-Perumāḻ to be rent-free. *Ibid.*, No. 18.

_Nandivanam._

82. 255 of 1910.—(Grantha.) On a slab set up in the Gaṅēṣa temple. Records gift of a perpetual lamp to ... at Nandipura by a certain Śekkilān Kuṭṭēra. [Śekkilān is a sub-caste of the Vellāḷa community. The great author of the Periapurāṇa, for instance was a member of the Śekkilā community.]

_Nerumbūr._


84. 272 of 1912.—(Tamil.) On the same base. The Vijayanagara king Gaḻavēṭṭaiakara Dēvarāya (i.e., II, 1422—49), fixes in Ś. 1358 (A.D. 1436–7), Naḷa, Tai Saṃkramaṇa, that two _panams_ were to be paid as _paṭṭādaī-nūḷāyam_ on each loom of the Kaṅkōḷār living in the _tirumadaiviḷāgam_ of the temple of Tiruvanīśuṟuṟamudaiya-Nāyanār at Nerumūr in Kaḻattūr-pāṟṟu.

85. 273 of 1912.—(Tamil.) On the same base. Sakalalōka-chakravartin Raṇārāyanaṉa Śambuvarāyar records in his ninth year (i.e., A.D. 1346), gift of land for offerings and other services, to the temple of Tiruvāyumīśuṟuṟamudaiya-Nāyanār at Nerumūr.

86. 274 of 1912.—(Tamil.) On a pillar of the maṇṭapa within the same temple. Records the gift of the pillar by Kaṅnāra-mudaiya Pallavarāyan of Ilāṭṭūr.
87. 275 of 1912.—(Tamil.) On the threshold of the entrance into the same temple. A mutilated record of the Chola king Rājarāja-Rājakesarivarman (Rājarāja I), date of which is lost. Contains a portion of the historical introduction beginning with tirumagaḷ pōla. Seems to record a gift of land for lamps and offerings to a temple at Nerumūr.

88. 276 of 1912.—(Tamil.) On a slab set up in the street of the same village. Sakalalokachakravartin Rājanārāyaṇan Śambuvaṟayar fixes in his seventh year (i.e., 1344 A.D.), the rate of kaṉamai and vāṉalvari to be paid by the Kaikkōḷar living in the premises of the temple of Tiruvanṇamudaiya-Nāyanār.

Taiyūr.


Tirukkachchūr.

89. 261 of 1909.—(Tamil.) On the north wall of the central shrine in the Kachchapēśvara temple. Dated in the eighth year of the Chōla king Tribhuvanachakravartin Rājadhirājadēva (II, 1178—86). Records that the oil-mongers of Kāñchi and its suburbs and those of the twenty-four nagaras met in the temple of Tirukkaṭṭupalḷiyudaiya-Nāyanār, at Kāñchi-mānagaram and decided that the usual tax on oil mills in the temple premises, together with a specified quantity of oil and a fee of one kāśu per oil-mill, be paid to the temple for offerings and lamps. This they declared to be their Jātiśharmā. [The assembly seems to have diverted the tax from Government to temple thus enhancing its own burden.]

90. 262 of 1909.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?), gift of land for a lamp to the temple of Tiruvālakōyi-luḍaiya-Nāyanār at Tirukkachchūr in Seṅguṇṭa-nāḍu, a subdivision of Kalattur köṭṭam in Jayaṅgoṇḍa-cholamanḍalam.

91. 263 of 1909.—(Tamil.) On the same wall. Records gift of bell-metal vessels to the same temple by a private individual.

92. 264 of 1909.—(Tamil.) On the same wall. Records in the fourteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of money for a lamp to the same temple. Tirukkachchūr was known also by its surname Nittavinōdanallūr. [See Ep. Ind., XI, 248, where Mr. Sewell points out from the chronological details of the epigraph that the date is December 18th, A.D. 1229.]
93. 265 of 1909.—(Tamil.) On the west wall of the same shrine. Records in the third year of the Chōla king Rajakēsari-varman alias Tribhuvanachakravartin Kulottuṅgachōlādeva gift of land for a lamp.


95. 267 of 1909.—(Tamil.) On the north wall of the same shrine. Records in the seventh year of the Chōla king Rājakēsari-varman Tribhuvanachakravartin Kulottuṅgachōlādeva gift of land for a lamp by a native of Tirukōvalur in Naṟuvil-nādu.

96. 268 of 1909.—(Tamil.) On the same wall. Records in the thirteenth year of Rājanārāyaṇan Śambuvarāyar gift of land by a Jiyar (priest) of Pushpagiri whose name, perhaps, was Śaṅka-raśiva. See Ep. Ind., XI, 250-1, where Mr. Sewell points out that the details of the date (Sunday, Krittika, Aparapaksha dvitīya, tulā) are irregular both for A.D. 1349 and 1350, which should have been his thirteenth year as the Kāṇchi and Sevilimēdu inscriptions show that he came to the throne in 1337.

97. 269 of 1909.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Rājakēsari-varman alias Udaiyār sṛṅ-Kulottuṅgachōlādeva gift of ninety sheep for a lamp by a certain Tiruvaraṅgadevan alias Virudarājabhayaṅkaraṇchōliyaraiyan.

98. 270 of 1909.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. Records in the third year of the Chōla king Tribhuvanachakravartin Rājarājadēva III gift of money for two lamps. [See Ep. Ind., XI, 248, where Mr. Sewell discusses the details of the date and finds them to be irregular.]

99. 271 of 1909.—(Tamil.) On the same wall. Records in the tenth year of the Chōla king Tribhuvanachakravartin Kulottuṅgachōlādeva (III), “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya,” gift of money for a lamp by the wife of Paṅchanadīvāṇan alias Rājarāja-Nīlaṅgaraian. See No. 103.

100. 272 of 1909.—(Tamil.) On the same wall. Records in the fourteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) gift of money for a lamp by a native of Pīḷḷai-pākkam alias Kaitavakaitavanallūr in Māṇūr-nādu, a subdivision of Śeṅgāṭṭu kōṭṭam in Jayāṅgoṇḍachōlāmandālam.

101. 273 of 1909.—(Tamil.) On the same wall. Records in the twelfth year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of vessels to the same temple.

102. 274 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Kulottuṅgachōlādeva (III, 1178—1216). Refers in
his thirty-seventh year to the failure of crops in the tenth year and the consequent troubles as regards payment of taxes. An incomplete record.

103. 275 of 1909.—(Tamil.) On the same wall. An inscription of the Chōla king Tribhuvanachakravartin Kulottūṅgachhodēva (III), "who was pleased to take Madurai (Madura), Īlam (Ceylon), and the crowned head of the Pāṇḍya." Records in his thirteenth year, gift of thirty-two cows and one bull for a lamp, Kulottūṅgaśoja Kaṇṇappan Ādīnāyan Paṅchanadivānan alias by Rājarāja Nilagaṅgaraiyan of Tiruchchuram in Kulottūṅga-Chōla Vaḷanādu, a subdivision of Puliyūr-kōṭṭam in Jayaṅgonda-Chōla-māṇḍalam.

104. 276 of 1909.—(Tamil.) On the same wall. Records in the twentieth year of the Chōla king Tribhuvanachakravartin Kulottūṅga-Chōla-kadēva (III), "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya," gift of land for a lamp.

105. 277 of 1902.—(Tamil.) On the same wall. Records in the eighteenth year of Tribhuvanachakravartin Rājarājadēva (III?) gift of money for a lamp by a native of Piḷḷaippākkam alias Kaitava Kaitavanallūr in Māgaṅur-nā đu, a subdivision of Seṅgattukōṭṭam in Jayaṅgonda-chōla-māṇḍalam.

106. 278 of 1909.—(Tamil.) On the north wall of the same maṇṭapa. Records gift of a lamp. Built in at the beginning. In continuation of this is engraved a fragmentary record of Kulottūṅga-chhodēva (III).

107. 279 of 1909.—(Tamil.) On the same wall. Refers in the thirty-seventh year of the Chōla king Kulottūṅga-chhodaḍēva (III) to the troubles mentioned in No. 102 and records that a private individual of Ōymā-nā đu provided for offerings in the temple. [The residents of Tirukkachchur borrowed from him 15 kāsus and allowed him towards interest a piece of land which was the common property of the village, besides paying the tax due to Government on that land. It shows that the assembly was responsible for the revenue even in bad times.]

108. 280 of 1909.—(Tamil.) On the same wall. The Chōla king Kulottūṅga-Chōla-kadēva records in his forty-fifth year gift of three cows for a lamp.

109. 281 of 1909.—(Tamil.) On the same wall. Records in the twenty-second year of the Chōla king Tribhuvanachakravartin Kulottūṅga-Chōla-kadēva (III) "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya," gift of thirty-two cows and one bull for a lamp by a certain Mullaippāḍi-Tiruchchura Kaṇṇappan whose titles are identically the same as those of Kulottūṅgaśoja Kaṇṇappan mentioned in No. 103.
110. 282 of 1909.—(Tamil.) On the same wall. An unfinished record of the Chōla king Tribhuvanachakravartin Kulottuvanacholadeva (III), alias Tribhuvanaviradēva, “who being pleased to take Madurai (Madura), Ilam (Ceylon), Kuruvur and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors”, in his fortieth year. Mentions an order (ālai) of a certain Irunandivarman.

111. 283 of 1909.—(Tamil.) On the same wall. Records in the thirty-sixth year of Tribhuvanachakravartin Kōnērinmaikoṇḍan gift of land for offerings to the same temple in the village of Šenguṇṟam alias Arumojidevanallur and in another which was situated in Valla-nādu. Arumojidevanallur was apparently named after Šekkilār, the author of the Periapurāṇa who was a native of Kuṇṟattur.

112. 284 of 1909.—(Tamil.) On the same wall. Records in the thirty-seventh year of the Chōla king Tribhuvanachakravartin Tribhuvanaviradēva (Kulottunga Chōla III) gift of money for a lamp by a native of Iraiyūr in Kuṇra-nādu, a subdivision of Üṟrukāṭtu-kōṭṭam in Jayaṅgoṇḍa Chōlamanḍalam.

113. 285 of 1909.—(Tamil.) On the same wall. Records in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Kulottungacholadēva (III), “who was pleased to take Madurai (Madura), Ilam (Ceylon) and the crowned head of the Pāṇḍya,” gift of thirty-six sheep for three lamps.

114. 286 of 1909.—(Tamil.) On the same wall. Records in the twenty-second year of Tribhuvanachakravartin Kōnērinmaikoṇḍan gift of lands in three villages, viz., Pārippākkam, Arumbākkam and Māṭtur which belonged to Māṅgādu-nādu, a subdivision of Puliyūr-kōṭṭam alias Kulottunga-chōla-valanādu, in Jayaṅgoṇḍa- Chōlamanḍalam. These lands were to be looked after by the servants of the temple of Tiruvaiyār-Uḍaiyār at Kūttanbakkam in Māṅgādu-nādu.

115. 287 of 1909.—(Tamil.) On the same wall. Records in the twenty-third year of the Chōla king Tribhuvanachakravartin Kulottungacholadēva (III) “who was pleased to take Madurai (Madura), and the crowned head of the Pāṇḍya” gift of money for two lamps. One of the donors was a native of Velūr in Damanūr-nādu, a subdivision of Üṟrukāṭtu-kōṭṭam.


117. 289 of 1909.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Tribhuvanachakravartin Kulottunga-Choladēva gift of 4 kāśu for two lamps.
118. 290 of 1909.—(Tamil.) On the same wall. Records in the thirty-fifth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladēva (III) alias Tribhuvanavirādēva, "who having taken Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointing of heroes and victors (i.e., Kulottunga III, 1186–1216)", gift of a village of 67 vēlis of land by one Nandivarman, as an auxiliary endowment to the temple of Tiruvālakkōyil-Uḍaiyār-at Tirukkachūr. Mentions Mađaiyārpuḷiyam in Vallanādu. The dēvadāna lands had been dwindling, the daily worship and repairs neglected, and hence this donation.

119. 291 of 1909.—(Tamil.) On the same wall. A mutilated record of the Chōla king Tribhuvanachakravartin Madurai (Madura) and the crowned head of the Pāṇḍya (evidently Kulottunga III), date of which is lost. Records gift of 3,000 new kāsu for lamps.


121. 293 of 1909.—(Tamil.) On the same wall. Records in the twenty-second year of the Chōla king Tribhuvanachakravartin Kulottunga Chōladēva gift of thirty-two cows and one bull for a lamp.

122. 294 of 1909.—(Tamil.) On the same wall. A damaged record of the Chōla king Tribhuvanachakravartin Rājārajādēva, dated in his sixth year. Seems to record a gift of land.

123. 295 of 1909.—(Tamil.) On the east wall of the same maṇṭapa. A record of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladēva (III) "who was pleased to take Madurai (Madura), Karuvūr, and the crowned head of the Pāṇḍya". The residents of the village of Śeṅgunrām who saw that there was no facility for the irrigation of the lands in Ambarpākkam alias Irandidutyaṅginallūr which was a hamlet of Śeṅgunrām and a dēvadāna of the temple, excavated, at the expense of the temple, a tank in their own holding, put up a sluice to it, and agreed to irrigate the lands of both villages from it. [It seems that the cost of excavation fell to the temple, while the land to the residents. Hence both profit by the transaction.]

124. 296 of 1909.—(Tamil.) On the same wall. Records in the seventeenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of money for a lamp by a native of Mulaṅguḍi in Uyyakkoṇḍavalanādu, a district of Chōla-maṇḍalam.

125. 297 of 1909.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladēva (III), "who was pleased to take Madurai
(Madura) and the crowned head of the Pāṇḍya,” gift of 2 old kāśu for a lamp.

126. 298 of 1909.—(Tamil.) On the same wall. Records in the thirty-third year of the Chōla king Tribhuvanachakravartin Tribhuvanavirādeva, “who-having taken Madurai (Madura), Īlam (Ceylon), Karuvār and the crowned head of the Pāṇḍya, was pleased to perform the anointment heroes and victors” (i.e., Kulōttuṅga III), gift of money for a lamp by a native of Iraiyūr in Kuṇḍanāḍu, a subdivision of Úṟṟukkaṭṭu-kōttam in Jayaṅgoṇḍa-Chōla-
manḍalam.

127. 299 of 1909.—(Tamil.) On the same wall. Records in the twenty-ninth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōla-deva (III) “who was pleased to take Madurai (Madura), Īlam (Ceylon) and the crowned head of the Pāṇḍya,” gift of 4 old kāśu for two lamps by a native of Vēlūr in the district of Dāmanūr-nāḍu.

128. 300 of 1909.—(Tamil.) On the south wall of the outer prākāra of the same temple. A record of the Pāṇḍya king Jaṭā-
varman aliya Tribhuvanachakravartin Sundara-Pāṇḍyadēva (II? 1276—90); fixes the taxes in his fourteenth year, to be paid by traders, weavers and oil-mongers, to the king and to the temple. These were six panams per year on each shop-keeper, on each loom of the Kaikkōlar, on each loom of the Śaliyar and on each oil monger.

129. 301 of 1909.—(Tamil.) On the same wall. Records that Poyyāmoḻimaṇgalam was the proprietary village (kāṇi) of a certain Perunambi, a descendent of Śattanār who, among the learned assembly (Kāṭigai) of that village, was entitled Muttaṁilāchārīya and was well-versed in the Tamil language. The Government Epigraphist suggests that “we may have to find in this a possible reference to Śattanār, the author of the ancient work Manimēgalai.” [The name Poyyāmoḻimaṇgalam also suggests the Tamil poet Poyyāmoḻippulavar, who was a native of Uraiyr (130) in Śēn-
gaṭtukkōṭtam. For his life see Abhidānachintamani, p. 741-42.]

130. 302 of 1909.—(Tamil.) On the same wall. Records in the fourteenth year of the Pāṇḍya king Jaṭāvarman aliy Tribhuvanachakravartin Sundara-Pāṇḍyadēva gift of thirty cows and one bull for a lamp by a native of Māṇanallūr aliy Vīraśōla-chaturvedimaṇgalam in Śembūr-kōttam, a subdivision of Jayaṅgoṇḍa-Chōla-
manḍalam. [See Ep. Ind., Vol. XI, p. 259, where Mr. Sewell points out that the details of date would suit Jaṭāvarman S.P. II (1276—90). Mr. Sewell infers from this epigraph that the king’s accession day should have been subsequent to July 3, A.D. 1276.]

131. 303 of 1909.—(Tamil.) On the same wall. Records in the seventh year of the Pāṇḍya king Jaṭāvarman aliya Tribhuvana-
chakravartin Sundara-Pāṇḍyadēva gift of one buffalo for a lamp.
[See *Ep. Ind.*, Vol. XI, pp. 254-5, where Mr. Sewell says that it is a very irregular date, which cannot belong either to the first or second king of this name.]

132. 304 of 1909.—(Tamil.) On the same wall. A record of the Pāṇḍya king Jatāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva in his eighth year. Mentions the temple of Devarādīsuraṇumudaiya-Nayanār and the village of Maṇarkuḍi which was a dēvadana of the Tirukkachūr temple.

133. 305 of 1909.—(Tamil.) On the same wall. Records in the eighth year of the Pāṇḍya king Jatāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I) gift by a temple dancing girl, of a lamp and a brass image carrying it. [See *Ep. Ind.*, Vol. XI, p. 256, where Mr. Sewell fixes the date as Monday, May 27, A.D. 1258.]

134. 306 of 1909.—(Tamil.) On the same wall. Records in the second year of the Pāṇḍya king Tribhuvanachakravartin... Pāṇḍyadēva gift of land at Perumbēdu in Māganur-nādu, a subdivision of Seṅgāttu-kōṭṭam, by two private individuals of Dharmāpuram in Śurattur nādu, a subdivision of Puliyūr-kōṭṭam in Jayanogḍa-Cholamanḍalam. Mentions Pañchanadivān Aṉaṇa-giripperumāl Nilagaṅgaraiyan. See No. 103 above.

135. 307 of 1909.—(Tamil.) On the west wall of the same prakāra. A record of the reign of the Pāṇḍya king Mārarvarman Tribhuvanachakravartin Vira-Pāṇḍyadēva. Fixes the rates at which certain taxes had to be collected on cattle (*Attiraippattam*) in (the district of) Iraṇḍaiyiraveliparṟṟu. One of the signatories was Sundara-Pāṇḍya-Kaṇḍiyadēvan. The scale of taxes “exempted the calves and the young ones of sheep and goats, but imposed one pana per year on each head of ten cows, on each herd of five buffaloes and on each herd of fifty sheep.” See S.A. 178 for the probable identity of the king.

136. 308 of 1909.—(Tamil.) On the same wall. Records in the seventeenth year of the Pāṇḍya king Jatāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (II) gift of three cows for a lamp by a merchant of Madhurāntaka-chaturvēdimaṅgalam, while the king was residing in the street Bhuvanamuludupperunderuvu of that village. [See *Ep. Ind.*, Vol. XI, p. 259, where Mr. Sewell discusses the details of the date and decides that it should be Monday, August 25, A.D. 1292.]

137. 309 of 1909.—(Tamil.) On the same wall. Records in the nineteenth year of the Pāṇḍya king Mārarvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva gift of taxes collected in the village of Nāriyanpākkam which belonged to Iraṇḍaiyiraveliparṟṟu, to the *mattha* of Mudaliyār-Perumāl-Tādar of that village. [Tādan reminds the literary student of the rival of Kamba who criticised
his *Mummaṇikkōvai* and who got from the admiring Chōla the village of Kūvam in Tोḍamaṇḍalam.

138. 310 of 1909.—(Tamil.) On the same wall. Records in the tenth year of the Pāṇḍya king Jatāvarman *alias* Tribhuvanachakra- vartin Sundara-Pāṇḍyadēva (II, 1276—90) gift of two veli of land in Iranḍāyiraveli.parṟu north of (Tirukkachur) to two worshippers in the temple of Tiruvēgambamudaiya-Nayanār at Kāṇchipuram (Conjeeveram).

139. 311 of 1909.—(Tamil.) On the north wall of the same pāṇkāra. Records in the twenty-eight year of Tribhuvanachakra- vartin *alias* Vijayaṅgangadopāladeva the sale of land mentioned in No. 134 situated in Oḍḍaṅgādū, a hamlet of Perumbēdu, by the residents of the latter village, to a native of Dharmāpuram.

140. 312 of 1909.—(Tamil.) On the same wall. A record of the Vijayanaṅga king Viruppana-Udaiyār (Virūpāksha I), son of Ariyana-Udaiyār (Harihara II) in Dundubhi. Records that two families (*kuḍi*) were dedicated for the hereditary service of the temple, viz., to look after its lamps, and declared by the villagers to be free from all assessments.

141. 313 of 1909.—(Tamil.) On the same wall. The Vijaya- naṅga king Vira-Viruppana-Udaiyār (Virūpāksha I) records in Raktākshin, dedication of two other families for the same purpose and for carrying the god in procession.

142. 314 of 1909.—(Tamil.) On the same wall. Records in the fifteenth year of the Pāṇḍya king Jatāvarman *alias* Tribhuvanachakra- vartin Sundara-Pāṇḍyadēva (II) the renewal of a contract by the Śiva Brāhmaṇas, to burn a lamp in the temple. Quotes the twentieth year of Kulōttunga-Chōladeva (II), the thirty-eighth year of Tribhuvanaviradēva (i.e., Kulōttunga III), the fifteenth year of Rājarājadēva (III), the seventeenth year of Rājarājadēva and the seventh year of Sundara-Pāṇḍyadēva (I)?

143. 315 of 1909.—(Tamil.) On the same wall. A record of the Pāṇḍya king Jatāvarman *alias* Tribhuvanachakra- vartin Sundara-Pāṇḍyadēva, dated in his thirteenth year (Wednesday, Āsvini, Pārvapaksha-paṅchami of Kumbha). Records a gift to the temple of Tirukkachur. Refers to the confiscation of the property of some rebellious and misbehaved people at Uttippākkam. Mr. Krishna Sastri identifies this king with Jatāvarman Sundara Pāṇḍya II, but Mr. Sewell points out in *Ep. Ind.*, Vol. XI, p. 256, that the dates are satisfactory neither for the first nor the second kind of that name. The date works out correctly for Sundara Pāṇḍya III, who, according to Mr. Swamikannu Pillai, came to the throne in March 1294. The present date corresponds regularly to 8th February, A.D. 1306. The inscription is very interesting, for the insight it gives into the method of criminal administration of those days.
A number of Brāhmans of the village of Utippākkam (and certain Veḷḷaḷas) gave up their caste duties, took up the profession of highway men, wore weapons, "murdered the Brāhmans, cut off their ears, insulted the Brāhman ladies, committed robbery, destroyed cattle, and sold them," to the distress and dismay of the people. The offenders were beaten, fined, deprived of their homes and kept under surveillance (?) but they did not mend. The people complained to Pottappi Rāyar who was in charge of the country and he sent a chief named Vaḷḷuvanaḍaḷṣa Iruṅgōlar at the head of a band of Malayāḷa soldiers. Many criminals succeeded in escaping to the hills and even in rescuing some who were caught. The king ordered the confiscation and sale of their lands to temples and charitable institutions; but of the proceeds the major portion was paid into the treasury in lieu of the fines, and the rest presented to the temple as a permanent charity in the name of the criminals.

144. 316 of 1909.—(Tamil.) On a detached stone built into the south wall of the maṇṭapā in front of the Aṉjanaṅkhi-amanjan shrine in the same temple. A fragmentary record of the Chōla king Tribhuvanachakravartin Tribhuvanacholaḷēva "who took Madurai (Madura), Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and victors" (i.e., Kulottuṅga III), date of which is lost. Refers to the setting up of an image of the Śaiva saint Tirunāvukkaraṇḍēva (i.e., Appar).

145. 317 of 1909.—(Tamil.) On another detached stone built into the same wall. A fragment of a record of the Pāṇḍya king Sundara-Pāṇḍiyadēva, "who was pleased to take every country."
[The identity of the king affords a problem. See, however, note to 147.]

146. 318 of 1909.—(Tamil.) On the south and east walls of the Marundēśvara temple in the same village. The Śaḷuva king Naraśingarāya records in Ś. 1406, Saumya, that a new village designated Marundakkunādayapuram was founded on the hill at Tirukkachchūr for the merit of the king by Nāgamanāyaka who was the foremost of his servants (mudarpāvāṭai), and that the Kakkōḷar and others occupying that village were to pay a certain tax (i.e., ¼ paṇam per month on each loom). [Was Nāgama the father of Viśvanātha Nāik of Madura? Naraśinga, it should be noted, does not recognize a suzerain.]

147. 319 of 1909.—(Tamil.) On the north wall of the Vighnēśvara shrine near the tank, in the same village. Records in the eighth year of the Pāṇḍya king Jatāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍiyadēva (I, ?1251—64) "who was pleased to take every country," gift of land in Brahmakulattūr alias Viśṭaikāraṇkulattūr in Urṛkkāṭṭu-kōṭṭam, to the temple of Nārpatteṇnāyira-Viṇḍagar Emberumān at Tirukkachchūr. [See Ep. Ind., XI, 255,
where Mr. Sewell points out that the date is irregular, and suits neither Jaṭāvarman Sundara Pāṇḍya I or II.]

_Tirukkaḷukkunṟam.*

(This is the celebrated Pakshitrtha, mentioned in the Dēvāram and known in Chōla times as Ulagaḷandaśōlapuram in Kaḷattur-nādu in Kaḷattur-Kōṭṭam. See Antiquities, I, 191 and Ind. Antq., X, 198.)

148. 167 of 1894.—(Tamil.) On the wall of the strong room of the Vēdagirīsvara temple. A record of the Chōla king Kō-Rājakēsārvarman (a predecessor of Parāntaka I), dated in his twenty-seventh year, renewing a grant made by the Pallava kings Skandaśishya and Vātapikōṇḍa Narasimhavarman. [See Madras Christian College Magazine for October 1890, and Ep. Ind., III, 277—80. Mr. Venkayya identifies Narasimha with Narasimhavarman I, the contemporary of Gñānasambanda and Śiruttoṇḍa.]


151. 170 of 1894.—(Tamil.) On the same wall. A record of the Rāṣṭrakūṭa king Kaṇṇaradeva, dated in his nineteenth year. Records that a Śattam of Kārai built a hall in the shrine and provided for water, fire, etc., besides one paṭṭi.of land which he had purchased from Īsāṇa Śiva or Nakkādi Bhaṭṭa. The money was deposited with the local Sabhā.

152. 171 of 1894.—(Tamil.) On the same wall. A record of the Chōla king Kō-Parakēsārvarman alias Rājēndra-Chōladēva (I, 1012—43) in his sixteenth year. Gift of a lamp.

153. 172 of 1894.—(Tamil.) On the same wall. Records in the twenty-sixth year of the Chōla king Kō-Rājakēsārvarman alias Rājadhi-rājadēva gift of land. [The king was very probably Rājadhirāja I who ruled from 1018 to 1052.]

154. 173 of 1894.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Kō-Parakēsārvarman alias Rājēndra-
dēva (1052—63) gift of land.

* The inscriptions collected by Mackenzie have been given in Ins., S. Dts., pp. 168—77, Nos 1—27 and Rait. Catal., III, 341—2. I have traced thirteen of them to the corresponding ones above. The remaining fourteen I have given under Nos. 193—193-N.

156. 175 of 1894.—(Tamil.) On the same wall. Records in the seventh year of the Chōla king Ko-Rājakēsarivarman alias Vīra-Rajendradēva (I, 1063—70) gift of a lamp.


158. 177 of 1894.—(Tamil.) On the east wall of the second prākāra of the same temple, right of entrance. A damaged record of the Vīra-Dēvarāya-Uḍaiyar, dated Vikriti.

159. 178 of 1894.—(Tamil.) On the same wall. Records in the third year of Rājanārāyaṇa Šamburāya (i.e., A.D. 1340) gift of a lamp.

160. 179 of 1894.—(Tamil.) On the south wall of the prākāra. A record of the Chōla king Ko-Rājakēsarivarman alias Kulottuṅga-Chōladeva (I), dated in his forty-second year. Records that an inhabitant of Rājarājapuram made over 10 kāśu to temple authorities who purchased, with this some land for maintaining a matha of Naminandi Ađaigal and one of the 63 devotees of Śiva). S.I.I., III, No. 75, pp. 164—8. Also Ins., S. Dts., p. 169, No. 6 and Ind. Antq., Vol. XXI, p. 281-ff.]

161. 180 of 1894.—(Tamil.) On the same wall. Records in the twenty-third year of the Chōla king Ko-Rājakēsarivarman alias Kulottuṅga-Chōladeva a copy of a former copper-plate recording the boundaries of Tirukkaḷukkuram. [This inscription is given in Ins., S. Dts., p. 170, No. 8, but the year is given as 33.]

162. 181 of 1894.—(Tamil.) On the same wall. Ko-Perunjingadēva records in his twenty-first year, gift of a lamp. See Ep. Ind., VII, 165. The date corresponded, according to Kielhorn, to Saturday, the 10th February, A.D. 1274.

163. 182 of 1894.—(Tamil.) On the same wall. A record of Tribhuvanaviradēva (i.e., Kulottuṅga III, 1178—1216) in his thirty-seventh year relating gift of a lamp.


165. 184 of 1894.—(Tamil.) On the same wall. Gift of land by Kōnērinmaikōndān in his thirty-fourth year, for repairs of the temple.

166. 185 of 1894.—(Tamil.) On the inside of the east wall of the third prākāra of the same temple, right of entrance. A
damaged record of Kampana-Udaiyār (II?), son of Vira (Bukka 1?), dated Ananda. [This is evidently Inscription No. 22, in Ins., S. Dts., p. 174, No. 22. It says that the property of the deity stolen by a man was restored at the expense of his own, worth 750 panams.]

167. 186 of 1894.—(Tamil.) On the west wall of the Tripura-sundari shrine in the same temple. Records in the ninth year of the Pāṇḍya king Kō-Jāṭāvarman alias Sundara-Pāṇḍyadeva (I, 1251—64), gift of a lamp. See Ep. Ind., VI, 307, where Kielhorn points out that the exact date is Sunday, 15th June A.D. 1259. [See Ins., S. Dts., p. 173, No. 19; where the regnal year is misread as I.]

168. 187 of 1894.—(Tamil.) On the same wall. Records in the ninth year of the Pāṇḍya king Kō-Jāṭāvarman alias Sundara-Pāṇḍyadeva (1251—64) gift of gold. Ind. Antq., XXI, 343. [See the Śrīraṅgam and Tiruppukkuḷi inscriptions; Ind. Antq. XXII, p. 221; and Ep. Ind., VI, p. 307, where Kielhorn gives the date as Tuesday, 29th April 1259.] See also Ins., S. Dts., p. 173, No. 20.

169. 188 of 1894.—(Tamil.) On both sides of the entrance into the second prākāra of the same temple. Records in the ninth year of the Pāṇḍya king Sundara Pāṇḍyadeva the setting up of a līṅga by a chief of Aḍigai and gift of 67½ panams. [See Ins., S. Dts., p. 174, No. 21, where this inscription is given.]

170. 189 of 1894.—(Tamil.) On the south wall of the Bhakta-vatsala temple on the hill. A much damaged record of the Pāṇḍya king Sundara Pāṇḍya.

171. 57 of 1909.—(Tamil.) On the north wall of the kitchen in the Bhaktavatsalēśvara temple, left of entrance. The Vijayanagara king Vīrapratāpa Bukkaraṇa II records in Ś. 1328, Vyaya, gift of land for repairs and for the festival called Bukkarāyān-śandi (named after the king), to the temple of Tirukkalukkunramudaiya Nayinār. See Ins., S. Dts., p. 171, No. 10.

172. 58 of 1909.—(Tamil.) In the same place. Dated in the reign of the Vijayanagara king Pratāpa Bukkaraṇa (II). Records in Ś. 1328, Vyaya, gift of land to the temple of Tirumalai Āḷudaiya Nayanar, by the people of Āyiravēppāṟṟu. See Ins., S. Dts., p. 171, No. 11, where this inscription is given.

173. 59 of 1909.—(Tamil.) In the same place. A damaged record of the Pāṇḍya king Jāṭāvarman alias Tribhuvanachakravarṭin Vira-Pāṇḍyadeva, dated thirteenth year. Records gift of a village for the festival called Kāliṅgarāyān-śandi to the same temple 'by the inhabitants of Kāḷattur-ṇaṟṟu'. Tirukkalukkunram was a village in Kāḷattūrkoṭṭam in Jayāṅgoṇḍachōla-maṇḍalam. Mentions Kappalūr alias Ulagalandaśoḷanallūr in Mutturukkūṟṟam in Pāṇḍi-maṇḍalam. [The king came to the throne in 1253 and so the year of the inscription was A.D. 1266. I have traced this inscription in the Mack. MSS. See Ins., S. Dts.; p. 172, No. 13.]
174. 60 of 1909.—(Tamil.) In the same place. A damaged record of the Vijayanagara king Virapratāpa Dēvarāya, dated in Ś. 1320, Paridhāvi. [This inscription is given in the Mack. MSS. It is said to record the grant of Vaṅgalappakkam to Tirukkāḷuk-kunra Nāyanaṅ. See Ins., S. Dts., p. 171, No. 12.]

175. 61 of 1909.—(Tamil.) On the same wall, right of entrance. Records in the tenth year of Sakalālōkachakravartin Rājanārāyaṇa Śambuvarāya (i.e., A.D. 1347) gift of land, by purchase, to the temple of Tirukkāḷukkunrāmudaiya-Nāyanaṅ. Mentions Puduppaṭṭiṇam alias Śōlamārttāndanallūr in Mondūr-nādu, a subdivision of Āmūrkoṭṭam, a district of Jayaṅgoṇḍachōla-manḍalam. [See Ins., S. Dts., p. 172, No. 16. It says that the village was worth 350 paṇams.]

176. 62 of 1909.—(Tamil.) In the same place. Records in the seventh year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva gift of cows for a lamp to the shrine of Shaṅmukha-Pillaiyār by a native of Vānavanmadēvi-chatuvēdīmaṅgalam in Āmūrkoṭṭam. [Is this king identical with that Māravarman Vikrama Pāṇḍya who came to the throne in 1282 and who was the victor over Viragāṇḍa Gōpāla and Gaṅapati of the Kākatiya dynasty?]

177. 63 of 1909.—(Tamil.) In the same place. Records in the reign of the Vijayanagara king Vīra-Vijaya-Bhūpatirāya (Bukka III), in Vijaya, gift of taxes for a festival by Nāgēsvaramudaiyān Villavarāyan who was the agent of the king. See Ins., S. Dts., p. 172, No. 14.

178. 64 of 1909.—(Tamil.) In the same place. Records in the reign of the Vijayanagara king Bhūpatirāya, in Ś. 1330, gift of 32 cows for a lamp by a native of Nerkulam, at the rate of ¼ measure of ghee daily for a lamp. See Ins., S. Dts., p. 172, No. 15 also. [Bhūpati was son of Bukka II.]

179. 65 of 1909.—(Tamil.) At the top of the second pillar from the right in the upper verandah of the Orukāl maṇṭapa, on the hill. A damaged record. Mentions Kalattār Koṭṭam, Mūlattā-nāṭṭu Perumānādīgal and Vēṟāπikoṇḍa Narāśinapōttaraśa (i.e., Narasimhavaram I, the conqueror of Vāṭāpi).

180 to 188. 66 to 73 of 1909.—(English.) On the eight pillars of the upper and lower verandah in the same maṇṭapa. Records in seventeenth century A.D. signatures of Dutch officers.

189. 74 of 1909.—(English.) On the walls of the same maṇṭapa. Records in seventeenth century A.D. signatures of Dutch officers.

190. 75 of 1909.—(English.) At the entrance into one of the temple kitchens on the same hill. Records signatures of Dutch officers of the nineteenth century.
191. 329 (a) to (m) of 1911.—(Roman characters.) On the wall at the entrance into the birds’ kitchen, on the hill. The following names (read tentatively) are engraved: (a) A.D. Kiergr 1666; (b) C. J. Keys, Price, Gyfford; (c) H. C. Rabel, 89 Alack, L. Gray, Anne; (d) H. Dubon 1749; (e) vkerck; (f) T. Campic; (g) D. V. A. S.; (h) J. A. Van Braam Nederl Commisss XX Febry MDCCXIII, 1740; (i) N. D. Jong Heere 1749; (j) T. Poughion, 35; (k) P. E. Van Hogendrop, A. Vandenbroek; (See Cotton’s Tombs, p. 187, No. 1006). A.M.E., L. Brachi-1793, M. Dormx, Wed. L. Aag; C.W. Cantervisscher 179; (l) W. Van Somesenen; (m) Lucas, L. Hansinck 1662. [The last was either the chief at Sadraspatam from A.D. 1666 to 1686 or an engineer of that name who died in 1661. See Ep. Rep., 1912, p. 92, for details.]

192. 330 of 1911.—(Roman characters.) On the wall of the temple kitchen on the same hill. Perhaps damaged at the right end. Registers the names: W. Silves, H. Stee. 5.


193-B. In the same place. Records that one Nārāyanadhēva and another gave in the reign of Virupāṇa Udaiyār the village of Vampaṭṭu (?) for 1,360 panams. Ibid., No. 2.

193-C. On the south wall of the gate of Bhaktavatsala temple. Records that in the same reign, in Vibhava, 53 vēlis of land in a village were sold for 1,560 panams. Ibid., No. 3.

193-D. In the same place. Records that Vīra Kampaṇa Udaiyār levied on the local weavers a tax of 70 panams per annum, to be paid to the deity. Ibid., No. 4.

193-E. In the same place. Records that in the reign of Vīra Bukkaṇa-Udaiyār, in Naḷā, certain allowances were made to the deity. Ibid., No. 5.

193-F. On the southern surrounding wall. Records that Tillaimuvaṇiranambi and his brother Rāmabhaṭṭa purchased four patakas of land for 110 kāsus and granted it to the God Tirukkaḷukkuṇḍa Nāyanār in the twenty-fifth year of Kulottomagōla. Ibid., No. 7.
193-G. In the same place in the same wall. Records that in the same year of the same king one Kanakarāya granted 90 sheep for ghee at the rate of ¼ measure daily. *Ins., Ced. Dts.*, p. 158, No. 9.


Tiruppōrūr.*

194. 76 of 1909.—(Pallava-Grantha.) On two pillars in maṇṭapa in front of the Dēvayāna-amman shrine in the Kandasvāmin temple. Records the birudas of the Pallava king Rājasimha (Narasimhavarman II).

194-A. On a surrounding wall of the Goddess in the Subramanya temple. Records that in the reign of Kō-Parakēśarivarman it was ordered that the people of Chaturvedimaṅgalam should pay to the temple one kalam of grain, ¾ measure of oil and four measures of rice per day and to give the rest of the rent in charity for twelve Brahmans. *Ins., S. Dts.*, p. 184, No. 1.

194-B. On the downstairs above. Records that Goppanārāyā (?) gave 1,000 kulis of land to God Subramanya. *Ibid.*, No. 2.

* The Mackenzie Inscriptions of this place have been summarised in *Int., S. Dts.*, p. 184-f. and *Rais. Catal.*, III, p. 343. They have been included in the text under Nos. 194-A—194-D.
194-C. Below the above inscription. Records that Vijayagaṇḍagopāla gave in the fifteenth year of his reign some cows to Subramanya. *Ins.*, S. Dts., p. 184, No. 3.


Tiruvāṇandai.*

One of the 108 sacred places of Vaishnāvism mentioned in the Prabandhas. Its antiquity is further proved by its epigraphs of the time previous to that of Rājarāja I,—of Rājakēsarivarman, Parakēsarivarman, Pārthivendravarman, the Rāśtrakūṭa (Kṛishṇa III), etc. In the time of the Pāṇḍya kings it was called Asurakula-kālanallur.

195. 258 of 1910.—(Tamil.) On the south wall of the central shrine in the Varāha-Perumāl temple. A record of the Chōla king Rājakēsarivarman *alias* Uḍaiyār śrī-Vijayarājendradēva (Rājadhirāja I, 1018–1052) in his thirty-fifth year, relating gift of the village of Tiruvāṇandai to the God of the village. The village is stated to have belonged to Paṭuvāṟ-nādu, a subdivision of Kālyṇapuraṅgōṇḍasūla-kōṭṭam in Jayaṅgōṇḍachōla-māndalam. Mentions a number (70) of officers in the king’s service. [The name of the Kōṭṭam shows that the king was the conqueror Kālyṇapura. The Kōṇērirājapuram inscriptions also give this and other birudas. The inscription says that the income from the tax on oilmills (Sekkīrai), viniyōga, looms (e. dūrām), on smiths (e. lāṟuṟūṟuṟuṟuṟuṟuṟ), etc., was to be utilized in the celebration of festivals on the day of Pūrvaṇgini, the king’s constellation.


197. 260 of 1910.—(Tamil.) On the same wall. Records in the twenty-ninth year of the Chōla king Rājakēsarivarman (Rājarāja I) that the residents of Taiyūr in Kumij-nādu, a subdivision of Āmūr-kōṭṭam, received 15 kalāṇju of gold from a merchant of Kodungalūr (Cranganore) in Malainādu, and agreed to pay interest in paddy 24 kalam, 2 tūnis, 1 padakku nānāji every year (details of feeding interesting) to the temple of Āḻvār at Tiruviḍavandai in order to feed 30 Brāhmaṇas.

198. 261 of 1910.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king Rājakēsarivarman (Rājarāja I)

* The *Mack. M.SS.* (Ind., S. Dts., pp. 185–6, Nos. 8–12 and Rais. Catal., III, p. 343) give in five inscriptions in this village, and they seem to be included in the above.
gift of money by a merchant of Mayilarppil (Mylapore), in Puliyur-kōṭṭam, to the shrine of the goddess (Bhaṭṭaraki) in the temple of Ajīvār Varāhadēva at Tiruviḍavandai, from the interest on which oil was supplied to feed a perpetual lamp, by the assembly and the residents of Tiruviḍavandai.

199. 262 of 1910.—(Tamil.) On the same wall. Dated in the third year of the Chōla king Rājakēsarivarman. Records gift of 15 kaḷaṅju of gold (Urukkuṛchemmaipō) by a merchant of Ālaiyur in Sonoṭu, from the interest on which the residents of Maḍambākkam alias Anuttiramaṅgalam in Neṇūṅgunra-nāḍu of Puliyur-kōṭṭam, agreed to supply oil (one uḷakku every day) for a perpetual lamp to burn in the temple at Tiruviḍavandai. [The penalty was 8½ kāṇam for failure. This had to be paid to the Council of Justice (Dharmaṣāsana), besides one manjāḍi of gold to the king.]

200. 263 of 1910.—(Tamil.) On the north base of the same shrine. Dated in the fourth year of the Chōla king Rājakēsarivarman. Records gift of 20 kaḷaṅju of gold (tuḷainiraiyō) by a merchant of Purushōṭṭamamaṅgalam in Valḷuva-nāḍu, a district of Malai-nāḍu, for a perpetual lamp to be burnt in the temple of Varāhadēva, from the oil supplied as interest on the amount by the residents of Paḍuvūr in Paḍuvūr-nāḍu, a district of Āmūr-kōṭṭam. [The penalty for failure was a fine of 4½ kāṇam.]

201. 264 of 1910.—(Tamil.) On the same base. Records in the eighth year of Rājamārōayar “who took the head of the Vira-Papḍya,” gift of the image of Maṇavāḷapperumāl to the temple of Varāhavāmin by two Brāhmaṇa residents of Talaiśayanapuram alias Taiyūr; and also of gold for offerings by the same two individuals. [Rajamārōayar, says Mr. Krishna Sastri, was evidently the same as Pārthivendravarman, the feudatory of Parāntaka I. The Talaiśayan temple of Taiyūr was of course different from that of Māvalivaram. Ins., S. Dts., p. 186, No. 11.]


203. 266 of 1910.—(Tamil.) On the same base. Records in the ninth year of the Chōla king Rājakēsarivarman gift of 48 sheep for a half-lamp to the same temple.

204. 267 of 1910.—(Tamil.) On the same base. Records in the nineteenth year of the Chōla king Rājakēsarivarman alias Uḍaiyār śrī-Rajarājadēva (I) gift of 30 kaḷaṅju of gold by a merchant of Tiruvoṛgiyūr in Pularkōṭṭam, to the same temple. The residents of Taiyūr, on receiving this amount, agreed to pay as interest 90 nālis of oil and 20 kalams of paddy by Kachchipāḍu-nilāṭūr marakāl, to the assembly of Tiruviḍavandai for burning a
lamp in the temple and feeding 35 Brähmanas after Paṅguni uttira dvajārohana.

205. 268 of 1910.—(Tamil.) On the same base. Records in the fourth year of the Chōla king Parakēśarivarman gift of 30 kaḷanju of gold by a native of Vadaṟgarai Innambar in Sōnaḍu. The money was received by the residents of Tiruviḍavandai who agreed to burn a perpetual lamp in the temple of Maṇavāḷappurumāl, for which they had to give 90 nāḷis of oil as the interest on the 30 kaḷanjus. The stipulation was definitely made that it was to be in kind alone and that irregularity in supply meant a daily fine of 4½ kāṇam to the council of justice and one manjādi to the king. The inscription also tells us that the worship in the temple was controlled and regulated by a committee called Unnaḷigaivāriyam.

206. 269 of 1910.—(Tamil.) On the same base. Records in the sixth year of Parakēśari Vendirādivarman gift of 12 kaḷanju of gold for a lamp by a native of Taiyūr. [The king was perhaps the same as the Pārthivēndravarman who took the head of Vīra Pāṇḍya and whose inscriptions are found in North Arcot, South Arcot and Chingleput districts.]

207. 270 of 1910.—(Tamil.) On the same base. Records in the twentieth year of the Rāshtrakūta king Kaṇparadēva, "who took kachchi and Taṅjai," gift of land for a lamp to the temple of Varāhadēva, where the wife of a certain Āḷattūḷān Raṅkēśari of Paḍuvūr had set up an image.

208. 271 of 1910.—(Tamil.) On the north wall of the same shrine. An unfinished historical introduction of Virarājendradēva I (1063—70) commencing with the words tiruvālar.

209. 272 of 1910.—(Tamil.) On the same wall. Records in the twenty-seventh year of the Chōla king Rājakēśarivarman alias Rājarājadēva (I) gift of land for offerings to the same temple by the residents of Taiyūr alias Rājakēśarinallur in Kumilī-nāḍu, a subdivision of Āmūr-kōṭṭam, which was a district of Jayaṅ-goṇḍachōla-maṇḍalam.

210. 273 of 1910.—(Tamil.) On the same wall. Records in the nineteenth year of the Chōla king Rājakēśarivarman (Rājarāja I) gift of 16½ kaḷanju of gold by a merchant of Kaḷarpāṟpallī in Malai-nāḍu for feeding 12 Brähmanas in the same temple for 30 days in the month of Kumbha. [The detailed cost of feeding 12 Brähmanas a day is given. The inscription is also given in Ins.-S. Dts., p. 186, No. 9.]

211. 274 of 1910.—(Tamil.) On the west base of the same shrine. Records in the seventeenth year of the Chōla king Rājakēśarivarman (Rājarāja I) dedication of 12 families (kuḍis) of Paṭṭīnavas (fishermen) for conducting a seven-day festival called Rājarājadēva-tirunāḷ which fell on the nakṣatra Śatalbhisaj in the
month of Āvaṇi, evidently the king's constellation. The 12 families were to pay a tax of 3/4 kalanjū per head earned by them "either by weaving or by venturing on the sea (to fish?)." The orders were signed by the overseers of the district (Nāḍukkaṇkāṭchi and the nāḍhwagai.)

212. 275 of 1910.—(Tamil.) On the same base. Records in the second year of the Chōla king Rājakēsarivarman alias Uḍaiyār śrī-Rājamahendradēva gift of 90 sheep for a lamp by a native of Śirudavūr.

213. 276 of 1910.—(Tamil.) On the south wall of the maṇṭapā in front of the same shrine. An unfinished record of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva, (who came to the throne in 1253), dated in his thirteenth year. Records gift of land at Karaivaḷi Nenmali by the inhabitants of Āyiravelī-parṟu, to the shrine of the goddess in the temple of Varāha-Nāyanār at Asurakulakālanallūr alias Tiruviḍavanda, for maintaining a worship established there by a native of Nerkunṟam in Mēḻur-nāḍu which was a subdivision of Kulōttuṅgaśoḷa-vāḷanāḍu.

214. 277 of 1910.—(Tamil.) On the same wall. Dated in the tenth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra Pāṇḍyadēva (unidentifiable). Records purchase of land by the temple trustees (tānattār), in a public auction, "under moral pressure." "Neither the residents nor the assembly of the village were prepared to bid for the land which a temple woman was forced to sell by public auction in order to pay a fine imposed on her by Kaliṅgārayar, probably a minister of the king, and hence the temple had to purchase it.


216. 279 of 1910.—(Tamil.) On the same wall. A fragment of record of the Pāṇḍya king Tribhuvanachakravartin Kulaśe-kharadēva, dated in his twentieth year. Records gift of land to the shrine of the goddess.

217. 280 of 1910.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Vikrama-Chōḷadēva (1118—35) gift of 9 dramma (i.e., drachma which was thus current in the twelfth century) for a lamp, by a resident of Satyāśrayakulakāla-chaturvedimāṅgalam in Kāḷattūr-kōṭṭam, named evidently after Vikrama-Chōla's victory over the West Chāḷukyan Satyāśraya.

218. 281 of 1910.—(Tamil.) On the same wall. Records in the forty-fifth year of the Chōla king Rājakēsarivarman alias Chakravartin śrī-Kulōttuṅga-Chōḷadēva (I) gift of paddy by a native of Tirumaṅgalam, a village in Pūḷal-nāḍu which was a subdivision
of Puḷār-kōṭṭam *alias* Rājendraśūla-valanādu, for feeding 50 Brāhmaṇas in the Vaishṇava maṭh *Kalichchingan-madam*, erected by the residents of Tiruvidiavandai.

219. 282 of 1910.—(Tamil.) On the same wall. A fragment of record of the Chōla king Parakēsarivarman *alias* Chakravartin Vikrama-Chōladeva (1118-35), date of which is lost. Seems to record a gift by a Brāhmaṇa lady. Mentions Śembūr-kōṭṭam.

220. 283 of 1910.—(Tamil.) On the north wall of the same maṇṭapa. Records in the forty-third year of the Chōla king Rājakēsarivarman *alias* Chakravartin Śri-Kulottuṅga-Chōladeva (I) gift of paddy for feeding 12 itinerant (*apūrvi*) Brāhmaṇas, by a native of Vāmanamaṅgai in Tiruvaḷundūr-nādu, a subdivision of Rājanārāyaṇa-valanādu, which was a district of Chōlamāṇḍalam.

**Tiruvadisulam.**

221. 335 of 1908.—(Tamil.) On the north wall of the central shrine in the Jñānapurīśvāra temple. A record of the Chōla king Kulottuṅga-Chōladeva relating in his sixteenth year, gift of twelve sheep for a lamp to the temple of Ājudaiyār Tiruviḍaiṭhchhara-muḍaiya Nāyanār in Vallanādu, a subdivision of Kaḷattūr-kōṭṭam in Jayaṅgoṇḍa-Chōlamāṇḍalam.

222. 336 of 1908.—(Tamil.) On the same wall. A record of Kōṅerinmaṅkōḍan in his fifth year relating gift of the two villages of Perundenbakkam in Valla-nādu, a subdivision of Kaḷattūr-kōṭṭam and Mēl Perundenbakkam in Amūr-kōṭṭam.

223. 337 of 1908.—(Tamil.) On the west wall of the same shrine. Dated in the reign of the Vijayanagara king Virapatāpa Achyutadeva Mahārāya, “who was pleased to witness the elephant hunt.” Records in Ś. 1455, Nandana, gift of money for offerings and lamps to the temple of Nādu-vāriyum-Tambirānār at Tiruviḍaiṭhchuram by the mahāmaṅḍalēśvara Kumāra-Jalakarāja Tirumalayadeva Mahārāya, for the merit of the king. Mentions Śeṅgaḷunipattu-sīrmai (i.e.), the Chingleput country.

224. 338 of 1908.—(Tamil.) On the west and south walls of the same shrine. A record of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladeva (1118-35) relating gift of land for two lamps.


226. 340 of 1908.—(Tamil.) On the same wall. Records in the forty-seventh year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulottuṅga-Chōladeva (I) a grant of land in the village of Tiruviḍaiṭhchuram to the temple of Tiruviḍaiṭhchuram Udaiyār, by a native of Kaḷattūr. Mentions Vallam *alias*
Jayaṅgoṇdaśāḷanallur in Vallanaḍu. Begins with the historical introduction pugal-śūṇḍa puviyil, etc.

227. 341 of 1908.—(Tamil.) On the same wall. Records in the fourth year of the Chōla Chakravartin Kulottuṅga Chōḷadēva (I, 1070—1118) gift of land.

228. 342 of 1908.—(Tamil.) On the east wall of the same shrine. A record of the Pallava king Perunjiṅgadēva in his fourteenth year relating gift of three cows for a lamp. Mentions Piḻḷaiyār Nīlagaṅgaraiyar. Built in at the beginning.

229. 343 of 1908.—(Tamil.) On the same wall. A record of the Vijayanagara king Viruppaṇa Uḍaiyār in Pramōda relating gift of three cows for a lamp. Mentions Piḻḷaiyār Nīlagaṅgaraiyar; also the districts Kaḷattūṟṟṟṟu, Tiṟukkaḷukkuṟṟṟṟu and Ayiravēḷipparṟu. Built in at the beginning.

230. 344 of 1908.—(Tamil.) On the east wall of the manṭapa in front of the same shrine. A record of the Vijayanagara king Bukkaṇa Uḍaiyār, son of ... Uḍaiyār in Viṅkrama relating gift of a lamp. Some slabs on the right side of the inscription appear to have been removed and replaced by others. Mentions Iraṇḍaiyiravēḷipparṟu in Kaḷattūṟ-koṭṭam.

231. 345 of 1908.—(Tamil.) On the west wall of the same manṭapa. A much damaged record of the Vijayanagara king Kumāra Vijaya-Uḍaiyār, son of Viṭra Dēvarāya (I), dated Jaya. Seems to record a gift of land.

232. 346 of 1908.—(Tamil.) On the east wall of the Gōvar-
danāmbāl shrine in the same village. Records that a native of Perundaṇḍālam built a shrine and set up the image of the goddess Tiṟukkāmmakkoṭtamudiya-Periyanaṅchchiyār in the temple of Tiṟu-
viḍaiychcharunudiya-Nāyaṅār.

233. 347 of 1908.—(Tamil.) On the west wall of the same shrine. An unfinished record of Tirubhuvanachakravartin Vijaya-
gaṅgānāḷadiatorēva, dated fourth year. Seems to record the gift of a lamp to the shrine of the same goddess.

Uḷalūr.

234. 17 of 1899.—(Tamil.) On a slab. Dated in the time of the Pallava king Nandipōṭtaraiyar. Records a granṭ by the villagers of Uḷalūr. Nandipōṭtaraiyar was Nandivarman Pallavamalla, the opponent of the Western Chāḷukyan king Vikramādiyā II. See S.I. Inscrs. I, p. 145. This Nandipōṭtaraiyar is different from the conqueror of his enemies at Teḷḷāru, who was the hero of the Tamil poem Nandikkalambagam and the patron of the poet Perundēvaṅār, the author of the Bhārata venba who refers to him in his invocatory verses of the Uttiyogaparva. The invocatory verses prefixed to the Tamil works Puranāṅīru, Aganāṅīru, Naṟṟṟṇai,
Kaṟundośai and Aingurunūru are believed to have been composed by the same Perundēvanār and so these anthologies must have been compiled in the time of the same king.

Unamaṇjēri.

234-A. A C.P. grant (Sanskrit language in Nandināγari script) of Achyuta Rāya of Vijayanagar, dated Ś. 1462 (expired), Sārvari, the twelfth of the bright half of Kārttika corresponding, according to Dr. Kielhorn, to the 12th October A.D. 1540. Records that the king granted the village of Uhinai or Achyutarāyāndrapuram in the Seṅkajānirpaṭu-śīma of the Kumuḷ-ṇāḍu in Raṇḍāyirahāvaḷiṇaṭu of Amūr-kōṭtam in Paḍavīḍu Rājya, in Jayaṅkoṇḍachōlāmanaṇḍalam, at the request of his minister Virūpākṣha Nāik, to a number of Brahmans. The gōtras, vēda-śākhas, etc., of the latter are given, together with their parentage, their vrittī or shares, etc. See Ep. Ind., III, 147—58, where Dr. Kielhorn edits the plate.

Uragedam.

235. 248 of 1913.—(Tamil.) On the south base of the Kōdaṇḍa-rāmasvāmin temple. Records in Vṛisha, Paṅguni, fourth day, gift of thirty paṇam, for the celebration of a festival in the temple of Raghunāṭha-Perumāḷ in the month of Āvaṇi, by Achchama, (wife of) Pattaṅgi Appaiyaṅgār.

236. 249 of 1913.—(Tamil.) On the same base. Records in Chitrabhāṇu, Āvaṇi, twenty-fourth day, gift of land and money (400 paṇam) by Āchāl, wife of Agari Anpañgār, to the temple of Chakravartitiṟumuganār at agaram Uragedam alias Śrī-Parāṅkuśa-puram.

237. 250 of 1913.—(Tamil.) On the north base of the same temple. Records in Śrīmukha, Vaigāṣi, twenty-eighth day, gift of land by a certain Nalarāyan, son of Karambacchēṭṭu Varadarāsān, to Raghunāṭha-Perumāḷ at the same village, for conducting the Śrī-Rāmanavami festival.

238. 251 of 1913.—(Tamil.) On a rock to the south of the Vaḍamallīśvara temple, in the same village. A much damaged record of the Chōla king Rājakēśarivarman, dated in his seventh year.

239. 252 of 1913.—(Tamil.) On a rock to the west of the same temple. A damaged record of the Chōla king Parakēśarivarman alias Rājēndra-Çhōlādeva (I), dated in his fourth year. Records gift of sheep for a lamp by a certain Kāṭtan Kampanāḷi to the temple of Tiruvadamalaiḷvār at Uragedam alias Pallavamalla-Chaturvedāṇgalam (named evidently after Nandivaran II, Pallavamalla), a village in Kaḷattur-ṇāḍu, which was a subdivision of Kaḷattur-kōṭtam, a district of Jayaṅkoṇḍaśōlamanḍalam.
240. 256 of 1910.—(Tamil.) On the base of the Agastyeśvara temple. A record of the Vijayanagara king Virapatapā Achyutayadēva Mahārāya in Ś. 1451, Vikriti, relating gift of the village of Panaittaṅgal, a hamlet of Urattūr in . . . a subdivision of Irāndayiravelipaṟṟu alias Seṅgāṭtu-kōṭṭam in Jayaṅgondachōḷa-maṇḍalām, to the temple of Tiruvagattūramudaiya-Tambirānār, for the merit of Šellappar alias Vira-Naraśingarāyanāyaka Śaḻuvadaṉṇayakkar. Vira-Naraśīṅga has been identified with Nuniz’s Salavanoque who held very large territory bordering on Ceylon. The Achyutarāyaḥhyudaya gives the name Chellappa to the Chōḷa feudatory who was the cause of Achyuta’s campaign of 1532. See my article in Ind. Antq., 1914.

241. 257 of 1910.—(Telugu.) On a slab set up in the same temple. Records in Ś. 1735, and Kali 4914, Srīmukha, that maṇḍapas, gōpuras, gardens, images, etc., were built in the Śiva and Vīṣṇu temples at Urattūr, by a certain Avanigaḍḍal Paṭṭā-bhirāmuḍu.

Vallam.

242. 185 of 1892.—(Tamil.) On two pillars in the cave temple. A record of the Pallava king Mahēndra Pōtarāja alias Guṇabharā. See S.I.I., II, No. 72. Venkayya believes that Guṇabharā (in the form of Guṇadharā) is referred to as the patron of Appar in the Peria purāṇa and as Appar was an elder contemporary of Gāṇamasbanda who lived in the time of Narasimhavarman I, he infers that Guṇabharā was Narasimha’s father Mahēndravarman I. Appar and Sambanda were thus the respective contemporaries of the father and son Mahēndravarman I and Narasimhavarman I. See Ep. Ind., III p. 278. Mahēndravarman was also excavator of the Trichinopoly and other rock-cut temples.

243. 186 of 1892.—(Tamil.) On a pillar in the same temple. A record of Sakalabhuvanachakravartin Kōpperuṇjiṅgadēva in his fourteenth year relating gift of a lamp to the temple of Vasaṭēśvara, at Vallam in Vallaṅṇāḍu, a subdivision of Kaḷattūr-kōṭṭam.

Vaḻuvadūr.

244. 326 of 1911.—(Tamil.) On the south wall of the central shrine in the Agniśvara temple. Records in the thirteenth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍiyadēva that eleven lamps were burnt by Brāhmaṇas who had borrowed small amounts of money from the treasury, in the temple of Tiruvagantiśvaramudaiya Nāyanār at Vaivajudūr.

245. 327 of 1911.—(Tamil.) On the west wall of the same shrine. Records gift of money for six lamps to the same temple.
CHINGLEPUT TALUK

246. 328 of 1911.—(Tamil.) On a stone set up at Munrukallumoḍu near the same village. Mentions Tirukkaḷukkuṟṟam in Kāḷattūr-kōṭṭam, a subdivision of Jayaṅgoṇḍachōḻamandalam, and perhaps also the temple of Tirumalai-Āḷuḍaiyavāmin of that village.

Vēdanārāyaṇapuram.


CONJEEVERAM TALUK.

Ārpākkam.

248. 20 of 1899.—(Tamil.) On the south wall of the central shrine in the Tiruvāḷiśvara temple. A record of the Chōḷa king Parakēsarivarman alias Tribhuvanachakraratīn Rājādhīrajaḍēva, dated in his fifth year. [The inscription is very important as it confirms the Sinhalese expedition against the Pāṇḍya country in the twelfth century. "It sets forth that the army of Ceylon having taken possession of the Pāṇḍyan country, drove away king Kulaśekhara, who was then in Madura and then began (?) to fight in battle with the feudatories of the great king Śrī-Rājādhīrajaḍēva;" that the danger of the spreading of the war into the districts of Toṇḍi and Pāśi struck terror into the hearts of the people of the Chōḷa country; that Edirili-Śoḷa-Śambuvāraṇyan went near the sacred feet of "Śvāmidēva" and requested him to avoid the calamity by prayers, oblations and worship; and that, as the result of his worship of Śiva for 28 days, the Sinhalese generals Jayadratha Daṇḍanāyaka, Laṅkāpuri Daṇḍanāyaka, etc., fled. Śambuvāraṇyan in gratitude gave the village of Ārpākkam to the Śvāmi who, in his turn, distributed the income from the village among his relations. The Śvāmi was Umāpati dēva alias Jñāna-Śiva dēva, a native of Dakshiṇa Lāṭa in Gauḍa-dēśa. Venkayyah believes that the Edirili-Śoḷa-Śambuvāraṇyan mentioned here must have been an ancestor of Ajāgia Śoḷan of the Poygai inscriptions of Rājarāja III (See S.I.I., Vol. I, 86 ff.); that his solicitude for success arose from the fact that his son Pallavarāya was the Chōḷa general and that he was a devotee of Śiva and the Brāhmaṇas whose enemies the invaders were, as is seen in their removal of the sacred door and treasure of the Rāmeśvaram temple. Venkayyah compares the account of this inscription with the Sinhalese chronicle and points out that the invasion should be attributed to the third quarter of the twelfth century. See Madr. Ep. Rep., 1899, pp. 8—13. For the continuation of the war under Kulottuṅga III see inscription 3 of 1899 (Ālaṅguḍi, in Tanjore District), and 1 of 1899 (Tirukkollambūduṟ).]
The history of Conjeeveram can hardly be attempted here. See Antiquities, I, pp. 176–77, and bibliography given therein. For political, religious and literary history of the land it is unequalled in interest. The inscriptions of this place collected by Colonel Mackenzie have been enumerated and summarised by Rev. Taylor in his Rais. Catal., III, pp. 329—41, and number 140 (three however belonging to Śrīperumbudūr). I have not endeavoured to compare this list with the departmental list. The original Mack. MS. containing them (No. 845, old Nos. 50 C.M. 1019) is missing. Another list, made by Sir Walter Elliot, is given in Antiquities I, pp. 178—87, and contains 283 epigraphs. I have not thought it necessary to examine them as the departmental list is not yet complete and so a proper comparison is impossible at this stage.


254. 6 of 1888.—(3 Sanskrit verses.) Third niche to the right of front entrance. A record of Raṅgapatāka (queen of Narasimha vishṇu) in Pallava characters. [Ibid, No. 29, pp. 23—24.]

255. 7 of 1888.—(Sanskrit.) Fifth niche to the right of front entrance. A record in Pallava characters, of a queen. [Ibid, No. 30, p. 24.]

256. 8 of 1888.—(Kāmarese.) On the back of a pillar in the maṇṭapa in front of Rājasimhēśvara shrine in the Kailāsanātha temple in the same place. A record of the W. Chālukyan Vikramādiṭya (II). Records that, after his conquest of Conjeeveram, Vikramādiṭya Satyārśaya did not confiscate the property of the Rājasimhēśvara temple, but returned it. See Ep. Ind., III, pp. 359—60.

258. 10 of 1888.—(Tamil and Grantha.) Inside Rājasimhēśvara shrine in the Kailāsanātha temple. A record of Kō-Rājakēsarivarman. Records an agreement made by the Sabhā of some village to furnish daily one ulakku of oil for a lamp as interest for fifteen kajanjus of gold deposited with it. S.I.I., I, No. 147, pp. 140—41.


260. 12 of 1888.—(Tamil and Grantha.) Inside mahāmaṇṭapa of Rājasimhēśvara shrine in the Kailāsanātha temple.

261 & 262. 13 and 14 of 1888.—(Sanskrit.) Inside mahāmaṇṭapa of Rājasimhēśvara shrine in the Kailāsanātha temple. A fragment of record.


264. 16 of 1888.—(Tamil and Grantha.) Inside mahāmaṇṭapa of Rājasimhēśvara shrine in the Kailāsanātha temple. A record in the fifteenth year of Kō-Parakēsarivarman. Contains an agreement made by the inhabitants of some village to pay for a lamp (one ulakku per day and 7 nālis and 1 ural per mensem) as interest for a sum of money deposited with it by the temple authorities. S.I.I., I, No. 148, pp. 141—42.

265. 17 of 1888.—(Tamil and Grantha.) Inside mahāmaṇṭapa of Rājasimhēśvara shrine in the Kailāsanātha temple. A record of Kō-Parakēsarivarman.

266. 18 of 1888.—(Tamil and Grantha.) Inside mahāmaṇṭapa of Rājasimhēśvara shrine in the Kailāsanātha temple. A record in the twelfth year of Korāja-Rājakēsarivarman (I), saying that the sabhā of a village pledged itself to supply annually 140 kādies of paddy as interest for the sum of 33 kajanjus deposited with it, to the temple-treasurers. The penalty for failure was a fine of 1/4 pon daily. S.I.I., I, No. 146, p. 140.


268. 20 of 1888.—(Tamil and Grantha.) Inside mahāmaṇṭapa of Rājasimhēśvara shrine in the Kailāsanātha temple. A record in the third year of Kō-Rājakēsarivarman. The villagers of Māṇalār pledge themselves to furnish oil for a lamp from the interest of 18 kajanjus, 3 maṇjāgis, and 1 kunji of gold deposited with them by
the temple treasury. The interest was 1 uḻakkū of oil every day. S.I.I., I, No. 84, pp. 115—16.

269. 21 of 1888.—(Tamil and Grantha.) At the entrance into the mahāmaṇṭapa of Rājasimheśvara shrine in the Kailāsanātha temple. Fragment of a record.

270. 22 of 1888.—(Tamil and Grantha.) Round the base of the maṇṭapa in front of Rājasimheśvara shrine in the Kailāsanātha temple. A record in the fourth year of Kō-Parakēsarivarman. Records that the villagers of Kallaḍupūr pledged themselves to furnish every year 90 kāḍis of paddy as interest for 20 kāḷaṇjus of gold deposited with them by Ādīḍasā Chaṇḍēśvara at Tiruvottūr. S.I.I., I, No. 85, pp. 1161—17.

271 & 272. 23 and 24 of 1888.—(Tamil and Grantha.) Pillars in the maṇṭapa in front of Rājasimheśvara shrine. A record in the fifteenth year of Madiraikōṇḍa Kō-Parakēsarivarman (Parāntaka I). Record that a certain Chaṇḍāparākrama vīra gave 270 sheep for three lamps to the Rājasimheśvara shrine. S.I.I., I, Nos. 82 and 83, pp. 112—15. Certain Mannāḍi families undertake to provide the daily ghee.


274. 26 of 1888.—(Tamil and Grantha.) Pillars in the maṇṭapa in front of Rājasimheśvara shrine in the Kailāsanātha temple. A fragment of record.

275 & 276. 27 and 28 of 1888.—(Tamil and Grantha.) On the Pillars in the maṇṭapa in front of Rājasimheśvara shrine in the Kailāsanātha temple. Records of Kampaṇa Uḍaiyār II in S. 1286 (expired), Viśvāvasu. The first records that in the time of Kulōttuḷa Chōḷa, the Rājasimheśvara temple had been closed, its landed property sold and its environs transferred to a neighbouring shrine, and that Koppanaṅgal, the minister of Kampaṇa, reopened the temple and restored its property. See S.I.I., I, 80, 86, pp. 117—18. The second records that with the sanction of Koppanaṅgal, the temple authorities sold some houses in the northern row of the Sannadhi street to certain Mudalis at the price of 150 panas. See S.I.I., I, No. 87, pp. 120—23.

277. 29 of 1888.—(Tamil and Grantha.) Pillars in the maṇṭapa in front of the Rājasimheśvara shrine in the Kailāsanātha temple. A record in Kīlaka (Ś 1291) of Vīra-Kampaṇa-Uḍaiyār. Records that, with the sanction of Koppanaṅgal, the temple authorities gave a maṇṭha near the temple and some land to a certain Gaṅgaiyar of Tirumudukūṟam (Vṛiddhāchalam ?). S.I.I., I, No. 88, pp. 123—25.
278. 30 of 1888.—(Tamil and Grantha.) Window of the same maṇḍapa. No details.
279. 31 of 1888.—(Tamil and Grantha.) North wall of the same maṇḍapa. No details.
281. 33 of 1888.—(Sanskrit and Tamil.) Round garbhagriha of Vaikuṇṭha-Perumāḷ temple. Fragment of a record.
282. 34 of 1888.—(Tamil and Grantha.) Round garbhagriha of Vaikuṇṭha-Perumāḷ temple. A record in the seventeenth year of some mahārāja, whose name is lost. The inscription afterwards mentions Dantivarma-mahārāja. [Paramēśvaravarman II was the builder of this temple. See No. 285.]
283. 35 of 1888.—(Tamil and Grantha.) Round garbhagriha of Vaikuṇṭha-Perumāḷ temple. A record in the forty-sixth year of Kō-Ṛājakēśarivarman alias Chakravartin Kulōttuṅga Chōla-dēva (I).
285. 37 of 1888.—(Tamil and Grantha.) Inside verandah round the garbhagriha of Vaikuṇṭha-Perumāḷ temple. Hiraṇyavarma-mahārāja mentioned. For a description of the sculptures in this place and the light they throw on Pallava history see Ep. Rep., 1906, pp. 62—3. Venkayya believed that they represent the events which took place at the death of Paramēśvaravarman II and the choice of Nandivarman Pallavamalla, the son of Hiraṇyavarman, as king by the people.
286. 38 of 1888.—(Sanskrit.) First cave from north, south wall of the temple at Māmanḍūr near the same place. All but illegible. See p. 381 and supplement to this district.
287. 39 of 1888.—(Tamil and Grantha.) Second cave from north, north wall. A record in the sixteenth year of Kō-Ṛājarāja-Rājakēśarivarman (I).
288. 40 of 1888.—(Tamil and Grantha.) Second cave from north, south wall. A record in the fifth year of Kō-Parakēśarivarman.
289. 228 of 1910.—(Tamil.) On the south base of the Jvaraharēśvara temple. Records in the twentieth year of Tribhuvanachakravartin Vijaya-Gaṇḍagopāladeva gift of tax on looms to the temple of Śuravaṭṭaramudaiya Nāyanār in the city (nagaram) of Kāñchipuram in Eyiirkōṭam, a district of Jayaṅgonḍachōla-maṇḍalam, by the Pallava chief Tripurāśar-Nallasittaras of Ambalūr.
290. 229 of 1910.—(Tamil.) On the north base of the same temple. Dated in the fifth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōla-dēva (1118—35). Records gift of land by Sundaṛa-Śoḷa-veḷār, a native of Vishāru (alias Kulivallanallūr) in
Virpeḷu-nādu, a subdivision of Kāliyūr kottam which was a district of Jayāṅgoṇḍachōla-māṇḍalam, to the Śūravaṭṭālamūḍaiya-Nayanār. Sundarachōla built a maṇṭapam and the king inspected it.

291. 230 of 1910.—(Tamil.) On the same base. The Vijayanagara king Kampana-Uḍaiyar (II) records in Kīlaka (i.e., Ś. 1291) gift of the privilege of supervision in the temple of Śūravaḍīndra Nayanār, to a certain Ājagiyaṭiruchchirṛambalamuḍaiyar, son of Bhuvanaikabāhudēvar.


293. 12 of 1895.—(Tamil.) On a stone built into the verandah round the garbhagriha of the Ulagāḷanda-Perumāḷ temple, in the same place. A record of the Pallava king Teḷḷarērin. Nandipōṭtaraiyar (III), dated in his eighteenth year. Published by Mr. Venkayya in the Madras Christian College Magazine, Vol. VIII, page 98 ff.

294. 1 of 1893.—(Tamil.) South wall of the Śmaṇēśvara shrine in the Ekāmranātha temple. A record of the Chōla king Kō-Ṛājakēsarivarman alias Kuloṭṭuṅga-Chōḷādeva (I), dated in his sixth year.

295. 2 of 1893.—(Tamil.) North wall of the second prākāra of the same temple. A record of the Kākaṭiya king Gaṇapati, dated Ś. 1172 expired.

296. 3 of 1892.—(Telugu.) North wall of the second prākāra of the same temple. A record of the Vijayanagara king Sadāśiva-deva, dated Ś. 1472, Saumya.

297. 4 of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of the Chōla king Tribhuvanachakravartin Rājarājadeva, dated in his fifteenth year.

298. 5 (a) of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of the Chōla king Tribhuvanachakravartin Rājarājadeva, dated in his nineteenth year.

299. 5 (b) of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of the Chōla king Kō-Ṛājakēsarivarman alias Kuloṭṭuṅga-Chōḷādeva, dated in his second year.

300. 6 of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of the seventeenth year, of the Chōla king Tribhuvanachakravartin Rājarājadeva (III). Mentions Gaṇḍă-Gōpāla. See Ep. Ind., VI, 282, where the date is pointed out to be Tuesday, 18th January, A.D. 1233.

301. 7 (a) of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of the Chōla king Kō-Parakēsarivarman alias Rājādhīrājadeva (?), dated in his second year.
302. 7 (b) of 1893.—(Tamil.) West wall of the second prâkâra of the same temple. A record of the Chôla king Râjarâjadéva, dated in his nineteenth year.

303. 7 (c) of 1893.—(Tamil.) West wall of the second prâkâra of the same temple. A record of the Chôla king Tribhuvanachakravartin Râjâdhîrâjadéva (II?), dated in his eighth year.

304. 8 of 1893.—(Tamil.) West wall of the second prâkâra of the same temple. A record of the Chôla king Râjarâjadéva, dated in his second year.

305. 9 of 1893.—(Tamil.) South wall of the second prâkâra of the same temple. A record of the Chôla king Kô-Parâkèsarivarman alias Râjarâjadéva (II), dated in his fifteenth year, corresponding to Thursday, 12th January, A.D. 1161. Ep. Ind., VIII, 3.


308. 12 of 1893.—(Tamil.) East wall of the Naṭarâja shrine in the same temple. A record of the Vijayanagara king Bukkarâya (II), dated Ś. 1328 expired, Vyaya.

309. 13 of 1893.—(Sanskrit fragment.) In the gôpura of the 1,000 pillaied maṇḍapa in the same temple.


311. 15 of 1893.—(Tamil.) North wall of the same temple. An incomplete record of the Chôla king Ko-Parâkèsarivarman alias Râjêndra-Choâladéva (I), dated in his eighteenth year.

312. 16 of 1893.—(Tamil.) North and west walls of the same temple. An obliterated record of the Vijayanagara king Tirumalädéva (1566—77.)

313. 17 of 1893.—(Tamil.) North wall of the Pâṇḍava Perumâl temple (the Tiruppaṇâgam of the Nâlâyirâprasabandha). A record of the Chôla king Kô-Râjakèsarivarman alias Kulôttunâ-Choâladéva (I), dated in his fifth year. Records that a merchant provided the temple with a flower garden and purchased from the village of Ôiravirukkai some land for the benefit of the gardeners. S.I.I., III, No. 68, pp. 140—3. The cost of 2,000 kulis (tax-free) was II Kaļâñjus equal in fineness to the Madhurântaka mădai and the assembly could not levy in consequence Vëtikkâsu, Nirailai, Silvari, Sôrûmaṭtû, etc.
314. 18 of 1893.—(Tamil.) South wall of the same temple. A record of the Chōla king Ko-rajakēsarivarman *alias* Kulottuṅga-Chōlādēva (I) dated in his thirty-ninth year. Records gift of two kaḷaṇju and two maṇjāḍi by a merchant to the Pūjāris who were to supply two nāḷis of curds daily. *Ibid.* No. 74, pp. 163—4.

315. 33 of 1893.—(Tamil.) Base of the west wall of the “rock” in the Arulāḷa-Perumāḷ temple. A record of the ninth year of the Chōla king Ko-Parakēsarivarman *alias* Vikrama-Chōlādēva. Records the gift of 780 kalams of paddy out of the interest of which worship during thirteen days of Jyēṣṭha, the alleged constellation of Pūḍattalēvār and Pooygai Āḷvārs, was to be held every year. [The inscription is of great literary and religious value as it refers to the worship of the Āḷvārs and the Īyarpā of the Nalāyira-prabandha. It however differs, in assigning a single star to both the Āḷvārs, from the Guruparamparas. The inscription gives also the prices of the articles to be bought. See S.I.I., III, No. 80, p. 186—90.]

316. 34 of 1893.—(Sanskrit in Kanarese characters.) Base of the west wall of the “rock” in the Arulāḷa-Perumāḷ temple. Records in the reign of Chōla-Tikka I (son of Manma Siddhi), in Ś. 1157 gift of cows by the minister Tripurāntaka.


318. 36 of 1893.—(Tamil.) Base of the north wall of the same. A record of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōlādēva, dated in his twenty-seventh year.

319. 37 of 1893.—(Tamil.) Base of the east wall of the same. A record of the Gaṇḍa-Gōpāla.

320. 38 of 1893.—(Tamil.) Left entrance to the Narasimha shrine in the same temple. A record of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōlādēva, dated in his sixteenth year.

321. 39 of 1893.—(Tamil.) Base of the verandah round the “rock” in the same temple, east. Tribhuvanachakravartin Gaṇḍa-Gōpāladēva mentions in his seventeenth year a feudatory, Nala-Siddha of Kaḷchi.

322. 40 of 1893.—(Tamil.) South side of the same. A record of Tribhuvanachakravartin Kōnerinmaikondan. Refers to the coins of Kōdanḍarāman and Koliyugarāman. For descriptions of these see *Madras Journal*, 1887—8.

323. 41 of 1893.—(Sanskrit and Tamil.) South side of the same. A record of Tribhuvanachakravartin Gaṇḍa-Gōpāladēva, dated in his twenty-second year. [The name Nilagaṇga appears
in connection with this chief. He was the contemporary of Kulottuṅga III, who ascended the throne in 1177-8 as the inscriptions at Maṇimaṅgalam (21 of 1896) and Madhurāntakam (131 of 1896) show.]

324. 42 of 1893.—(Tamil.) South side of the same. A record of Tribhuvanachakravartin Koneṅrinmaikoṇḍan, dated in his twentieth year. Only beginning copied. See No. 322 above which it resembles in its numismatic interest.

325. 43 of 1893.—(Grantha and Tamil.) West side of the same. A record of the Kākatiya king Pratāparudra, dated Ś. 1238, expired, Naḷa. Partially built in. See Ep. Ind., VII, 128-32, where Dr. Hultzsch edits the inscription. It says that Muppiḍi Nāyaka, the general of Pratāparudra, came to Kāṇchi, and installed a certain Mānavira as Governor and granted the revenues of two villages to the Aruḷaḷappurumāḷ temple, which amounted to 1002 Gaṅḍa Gopālamāḍai. The dates of the two grants were Friday, 11th June A.D. 1316 and Wednesday, 16th June A.D. 1316. The inscription is of interest as showing that Pratāparudra (whose inscriptions are found as far as Jambukēśvaram) was in possession of Kāṇchi soon after it had been in the hands of Ravivarman of Kērala. Dr. Hultzsch therefore believes that Muppiḍi Nāyaka perhaps drove him away and installed Mānavira, evidently a member of the later Chōlas denoted by Gaṅḍagopaḷa, Nallasiddhi, etc., as his feudatory. See Ep. Ind., VII, 128-132.

326. 44 of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of Tribhuvanachakravartin Gaṅḍa-Gopāladēva.

327. 45 of 1893.—(Sanskrit.) West wall of the second prākāra of the same temple.

328. 46 of 1893.—(Tamil.) North wall of the second prākāra of the same temple. A record of Alluntikamahārāja Gaṅḍa-Gopāladēva, dated in his seventh year.

329. 47 of 1893.—(Tamil.) North wall of the second prākāra of the same temple. Mentions Tribhuvanachakravartin Gaṅḍa-Gopāladēva and records a grant by Brahma-Śetṭi, a minister of Gaṅapatī (Kākatiya, evidently).

330. 48 of 1893.—(Tamil.) North wall of the second prākāra of the same temple. A record of the Chōla king Tribhuvanachakravartin Rājādhīrajadēva (II ?) in his fourteenth year. Mentions a Gaṅga chief, Āhavamallaraśan.

331. 49 of 1893.—(Tamil.) In the gopura near the Abhishēka maṅṭapa in the same temple, left of entrance. A record of the Chōla king Ko-Rājakesarivarman alias Kulottuṅga-Chōladēva (I), dated in his forty-third year.

332. 50 of 1893.—(Sanskrit.) In the same gopura right of entrance. Addressed to the Vedic scholar Sāyaṇa. Mentions his
mother Śrīmāyi, his father Māyāna, his elder brother (Mādhava),
his younger brother the poet Bhūganātha and his preceptör Śrī-
kaṇṭhanātha. The inscription is thus of great value.

333. 51 of 1893.—(Sanskrit.) In the outermost gopura of the
same temple, right of entrance. A record of the Chōla king
Champa, son of Vīra Chōla, dated Ś. 1236, presenting a new
car to the temple. See Ep. Ind., III, 71–2. See No. 3 of 1890 at
Tiruvallam in North Arcot District.

334. 52 of 1893.—(Sanskrit.) In the outermost gopura of the
same temple, right of the entrance. A record of the Pāṇḍya king
Śundra-Pāṇḍya (Jaṭāvarman) who ascended the throne in 1251.

335. 53 of 1893.—(Sanskrit.) On the same gopura, left of
entrance. Tikka (I ?) boasts of victories over various kings. See
No. 316.

336. 54 of 1893.—(Tamil.) West and north walls of the
Śmaṣāneśvara shrine in the Ēkāmranaṭha temple. A record of
the Chōla king Kō-Rajakesarivarman aliaś Rājadhīrajadeva I, dated
in his twenty-seventh year. Only historical introduction copied.
One Māraṇ Tēvaḍiga] deposits five kalāṇjus in temple treasury for
offerings. The interest on this (at the rate of one kā two tu for
each kalāṇju) is eight kā. [The account of expenditure and prices
given.]

337. 22 of 1890.—South base of the Anēkataṅgāpadam temple.
Records in the thirty-fourth year of Kulottuṅga (I) grants
of two velis of land to the temple of Anāyapaṇḍa. The land
granted was at Conjeeveram itself, north of the temple of Tiruk-
karraļi Mahādeva (i.e., Rājasimhēśvara or Kālīsannaṭha). See

338. 23 of 1890.—North base of the same. Seems to be dated
in Naḷa. Records that the authorities of the Anēkataṅgā temple
assigned 1,400 kulis of land to certain Kaikkolaśars connected with
the temple.

339. 24 of 1890.—West base of the same. A record of Kulott-
tuṅga-Chōjadēva (I), dated in his twentieth year, saying that he
granted three velis of land at Tāmar (i.e., Dāmal) or Nīttavinōda-
nallūr in Tāmar-nādu, a subdivision of Tāmar-kōṭtam, to the
Mahādeva of the Anēkataṅgāpadam temple. See S.I.I., Vol. II,
No. 77, pp. 390–2.

340. 25 of 1890.—West and south walls of the Sabhaṇāyaka
shrine in the Ēkāmbaranātha temple. A record of the Pāṇḍya king
Bhuvanēkavira aliaś Samarakolāhala, dated Ś. 1391 (expired),
Virodhī. Records that he granted to the temples of Ēkāmbara-
ṇātha and Kāmākshi two villages in the Pāṇḍya country named
after himself. For his coins see Elliot's Coins of S. Ind., Plate III,
341. 26 of 1890—(Sanskrit verse.) North wall of the second prākāra of the same temple. A record of the Kakatya king Gaṇapati, dated Ś. 1172, Saumya year. Mentions Rudradēva and Mahādeva also, and the gift of a village by his minister Śāmanta Bhoja. See Ind. Antq., XXI, 197 ff., where Dr. Hultzsch has published it.

342. 27 of 1890.—(Sanskrit verse.) North wall of the second prākāra of the same temple. A record of Tribhuvanachakravartin Vijaya-Gaṇḍa-Gopāladēva, dated Ś. 1187, sixteenth regnal year. So he ascended the throne in Ś. 1172 (A.D. 1250). See also 350 and 351.

343. 28 of 1890.—South wall of the Nāyar Maṇṭapa in the Ėkāmranātha temple. A record of Kampana-udaiyar, dated Ananda year.

344. 29 of 1890.—Right of the entrance into the inner prākāra of the Kāmākshi temple. A record of the Vijayanagara king Harihara II, dated Ś. 1315, expired, Śrīmukha year.

345. 30 of 1890.—Left of the front entrance into the Ulagalanda-Perumāl temple. A record of Sakalalokachakravartin Raja-nārāyaṇa Śambuvarāya, dated Ś. 1268, expired, Vyaya, ninth regnal year. So he ascended throne in Ś. 1259 (A.D. 1337).

346. 31 of 1890.—Right of the entrance into the east wall of the second prākāra of the Arulāla-Perumāl temple. A record of Hariyana Uḍaiyar II, dated Ś. 1300, expired, Krōḍhana year.

347. 32 of 1890.—Left of the entrance into the same temple. A record of the Vīra-Hariyana-Uḍaiyar II, dated Ś. 1300, expired, Kālayuki year.

348. 33 of 1890.—Right of the entrance into the Tāyār Sanndhi at the same temple. A record of Vīra-Kampana-Uḍaiyar, dated Ś. 1288, expired, Parābhava year.

349. 34 of 1890.—(Sanskrit verse.) East wall of the so-called rock (malai) in the same temple. A record of the Kēraḷa king Jayasimha and his son Ravivarman. The latter, called also Kulaśekhara Saṅgrāmadhira, was born in Ś. 1188, and married a Pāṇḍya princess. At the age of 33 he ascended the throne of Kēraḷa. He then conquered Vīra Pāṇḍya and was crowned at Madura in his forty-sixth year (i.e., Ś. 1234). He was the Lord of Kūpaka and Kollam. See Ep. Ind., IV, 145-8.

350. 35 of 1890.—South wall of the “rock” in the same temple. A record of Tribhuvanachakravartin Vijaya-Gaṇḍa-gopāladēva, dated Ś. 1187, sixteenth regnal year.

351. 36 of 1890.—South wall of the “rock” in the same temple. A record of Tribhuvanachakravartin Vijaya-Gaṇḍa-Gopāladēva, dated Ś. 1187, fifteenth regnal year.
352. 37 of 1890.—Left of the entrance into the first prakāra of the same temple. A record of the Vijayanagara king Mallikārjunadēva, dated Ś. 1387, expired, Pārthiva year.

353. 38 of 1890.—East wall of the Abhīshēka Maṇṭapa at the same temple. A record of Sakalabhuvanachakravartin Kṛ-Puruṣajiṅgadēva, dated Ś. 1182, expired, eighteenth regnal year. So he ascended the throne in Ś. 1165 (A.D. 1243). He must have been the predecessor of Vijaya Gaṇḍagōpāla referred to in Nos. 342, 350 and 351. The exact date of the present inscription, according to Kielhorn, is Sunday, 31st Oct., A.D. 1260. Ep. Ind., VII, p. 164.

354. 39 of 1890.—South wall of the Abhīshēka-Maṇṭapa at the same temple. A record of the Vijayanagara king Virūpākshadēva, dated Ś. 1392, expired, Vikriti year.

355. 49 of 1900.—On the south wall of the first prakāra of the Kāmākshi temple. (Tamil.) A record of Achyuta Rāya of Vijayanagar, dated Ś. 1456 (A.D. 1534), Vijaya. Refers to his conquest and records the grant of eight villages to the temple.

356. 50 of 1900.—On the south wall of the second prakāra of the Arulālaperumāl temple. A record of Achyuta Rāya of Vijayanagar, dated Ś. 1454 (A.D. 1632), expired, Nandana. Refers to his conquests and records the gift of jewels and seventeen villages to the temple.

357. 51 of 1900.—On the same place. A record of the same king in the same date. Records gift of a jewelled couch, discus, etc., to the king (1050–62).

358. 416 of 1902.—On the north wall of the central shrine in the Tirukkālīśvara temple at Vēppaṅguḷam near Conjeeveram. (Tamil.) Records a gift of land in the sixth year of Parakēśarivarman Uḍaiyār Rājendradēva (1050–62).

359. 417 of 1902.—(Tamil.) On the south, west and north walls of the same shrine. A record of the twenty-eighth year of Rājakēśarivarman Uḍaiyār Rājādhirajadēva (I ?).


361. 419 of 1902.—(Tamil.) In the same place. A record of the sixteenth year of Parakēśarivarman Rājendrachōlađēva (1011–43) providing for a supply of paddy by a number of villages in payment of interest on gold borrowed from the temple.

362. 420 of 1902.—(Tamil.) On the east wall of the same shrine. Records gift of 90 sheep for a lamp in the sixth year of Parakēśarivarman Rājendrachōlađēva (1011–43).

363. 1 of 1906.—On the south wall of Śakkeśvara temple. (Tamil.) Records a sale of land in the fifteenth year of the Chōla king Parakēśarivarman.
364. 2 of 1906.—On a stone built into the floor at the entrance into the Śmaśānēśvara shrine in the Ēkāmbaranātha temple. Mutilated inscription of the first (fifth) year of Parakēsarivarman alias Uttama Chōḷadēva.

365. 3 of 1906.—On the same stone. Mutilated. Mentions queen Vīranāraṇi(yār). Date lost. By the same king.


367. C.P. No. 146 of Mr. Sewell’s List (and Madras Museum plate No. 8) (Tamil.) Records a document declaring the settlement of a dispute about some lands, between some men of the Mudaliyār caste. It is dated in Ś. 1456 (A.D. 1534), Kaliyuga 4434, Nandana. [Date inconsistent.] See Tamil and Sanscrit Inscrs., pp. 154–6, where it has been edited.

368. A C.P. grant of Kō-Parakēsarivarman Uttama Chōḷadēva in the sixteenth year of his reign, at the request of a minister of his confirming the contents of the stone inscriptions which refer to the dues to be paid to the temple of Vīshṇu at Kachhippēdu. See Nos. 264, 266, 268, 270 for instance. For Uttama Chōḷa’s coins, see Elliot’s Coins of South India, Nos. 151 and 154. For the description of the present plates see Ep. Rep., 1891, pp. 4–5.


370. Among the copper plates of Conjeeveram there are a number of forged ones. One of these (No. 6, Appendix A, Madr. Ep. Rep., 1910) is deposited in the Madras Museum and consists of a single plate. Mr. Krishna Sastri believes that it is “one of a series of forgeries compiled by the Idaṅgai faction in its zeal to justify its preference over the Valangai, in matters social. The dates given, viz., Ś. 1098 and K. 4421, do not correspond. Nevertheless the story related of how the car procession of Kāmēkshi Amman at Conjeeveram was successfully managed by the Idaṅgai Kammāḷans in spite of the obstacles thrown in its way by their opponents of the Valaṅgai section and how in this matter the Kambaḷattāns from Malabar helped the former by their ingenuity in exorcism, has its own interest to the ethnologist.” (Madr. Ep. Rep. 1910, p. II.)

371. Another forged grant of the same character dealing with the voluntary levyng of a fee by the Aṉju-Paṅchalattār (i.e., the five Kammāḷars) among themselves. This is also dated in Ś. 1098, K. 4421. (Ibid.)

Dāmal.

372. 139 of 1896.—(Tamil.) On the west wall of the shrine of the Śiva temple. Dated in the reign of the Vijayanagara king
Tirumalaiyadēva, son of Krishṇadēva. Records in Ś. 1446 expired, Tāraṇa, gift of land to the Panṛṣvara temple at Tamar.

Edayarpakkam.


374. 252 of 1910.—(Tamil.) On the same base. Dated in the thirty-eighth year of the Chōla king Rājakēsarivarman alias Chakravartin Śrī-Kulottuṅga-Chōladēva (I ?). Records gift of 95 sheep for a lamp to the temple of Tiruppaḍakkaḍuḍaiyār Mahādēva at Puriśai in Puriśai-nāḍu, a subdivision of Maṇavir-kōṭṭam in Jayaṅgoṇḍa-chōlamāṇḍalam.

375. 253 of 1910.—(Tamil.) On the south base of the same temple. Dated in the eleventh year of the Chōla king Tribhuvanachakravartin Rājadhirajadēva (II). Records that at the request of the temple trustees the villagers had to take away one vēli of land originally granted to the temple for a lamp and give a number of cows in exchange. The land was at Puriśai (a dévādana village of Tiruppaḍakkaḍuḍaiyār), and granted by a Brāhmaṇa lady of Idaiyāṛuppakkam alias Rājavidyādhara-chaturvēdīmāṇgalam. Built in at the bottom. The reason for the transaction was that the land was in the corner of the village and had no irrigational facilities and so none would cultivate it. The land thus became village property.

376. 254 of 1910.—(Tamil.) On the same base. A damaged record of the Chōla king Rājakēsarivarman alias Chakravartin Śrī-Kulottuṅga-Chōladēva (I ?), dated in his twelfth year. Records sale of land by the residents of Puriśai to the temple of Tiruppaḍakkaḍuḍaiyār of Idaiyāṛuppakkam alias Rājavidyādhara-chaturvēdīmāṇgalam, for the maintenance of a lamp, for the sum of 30 kāśus which a Brahman lady had left in the hands of the shepherds of Edayarpakkam. These shepherds had refused to measure oil for 34 lamp for 30 kāśus. Hence this sale and endowment to the temple. [Though mentioned in the Dēvāram this place has not got ancient epigraphs and this is probably due to the removal of them by later repairers.]

Iḷambayāṅgōṭṭur (Elamayan Kōṭṭur).

377. 231 of 1910.—(Tamil.) On the south base of the temple of Dévanaḍakasvāmin. Records in the twelfth year of the Chōla king Rājadhirajadēva (II, 1178—86) that the stone temple was built
by the pañḍāri Śivacharanālāyan alias Śivapādaśekhara-
Mūvendavelan.

378. 232 of 1910.—(Tamil.) On the same base. Records in
the thirteenth year of the Pāṇḍya king Konērīmelkondān Tribhuvanachakravartin Jatavarman Sundara-Pāṇḍyađēva gift of money
for a lamp to the temple at Ilambayangōttur in Kāṇṭur-nādu, a sub-
division of Maṇavir-kōṭṭam in Jayaṅkoṇḍa-chōḷamāṇḍalam, by
a native of Vallam in Puliyur-kōṭṭam alias Kulōttuṅgačhōḷa-
vaḷanādu.

379. 233 of 1910.—(Tamil.) On the same base. Records in
the fourth year of Tribhuvanachakravartin Viṟa-Gaṇḍagōpaladēva
gift of land at Kāliyanallūr in Tiruvellār-nādu to the same temple,
by Madurāntaka-Pottappichchōḷan Viṟa-Gaṇḍagōpalān.

380. 234 of 1910.—(Tamil.) On the west base of the same

temple. An unfinished record of the Chōḷa king Tribhuvanachakravartin Tribhuvanaviradēva (Kulōttuṅga III), "who was
pleased to perform the anointment of heroes and the anointment
of victors," dated in his thirty-eighth year. Refers to a former
gift of land by Şeṅgēni Ammaiappan Vanniyanāyan Şambuvāra-
jan, to the temple of Ilambayangōtturudaiya Nāyanār at Kōṭṭur
alias Şoḷavichchādīra-chaturvēdīmaṅgalam in Kāṇṭur-nādu. See

381. 235 of 1910.—(Tamil.) On the north base of the same
temple. Records in the thirty-fourth year of the Chōḷa king Tribhu-
vanachakravartin Tribhuvanaviradēva (Kulōttuṅga III) "who,
having taken Madurai (Madura) and the crowned head of the
Pāṇḍya, was pleased to perform the anointment of heroes and
the anointment of victors," gift of money for a lamp, by a temple
woman.

382. 236 of 1910.—(Tamil.) On the same base. Records in
the nineteenth year of Tribhuvanachakravartin Viṟa-Gaṇḍagōpaladēva
gift of five cows for a lamp by Kulōttuṅgaśoḷa-Chchambuvarāyan
alias Aḷagiya-sōḷan, to the same temple. This was in Tamanur-
nādu, a subdivision of Uṟṟukkattukōṭṭam, in Jayaṅkoṇḍa-chōḷa-
maṅḍalam.

Kāvantāṇḍālam.

383. 203 of 1901.—(Tamil.) On the south wall of the central
shrine in the Chōḷēśvara temple. Records in the twenty-sixth year
of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva
III a sale of land.

384. 204 of 1901.—(Tamil.) On the same wall. Records in
the fifth year of the Chōḷa king Vikrama-Chōḷadēva a sale of
land.

385. 205 of 1901.—(Tamil.) On the west wall of the same

shrine. Dated in the reign of the Chōḷa king Vikrama Chōḷadēva.
Records a sale of land.

387. 207 of 1901.—(Tamil.) On the same wall. Records in the fourteenth year of the so-called Gaṅga-Pallava king Kampavarman gift of land by Mānasarpa, an inhabitant of Kukanūr in Vēngai-nāḍu to the Viṣṇu temple which he had built at Kāvan-tāṇḍālam. Dr. Hultsch identifies Kukanūr with Kūlam or Kolam, modern Eillore. S.I.I., III, p. 172.

388. 208 of 1901.—(Tamil.) On the same wall. Provides in the eighteenth year of the “Gaṅga-Pallava” king Kampavarman for the celebration of certain festivals at the Mānasarpa-Viṣnugriha.

389. 209 of 1901.—(Grantha.) On the west wall of the same temple. Records that Mānasarpa built the Viṣṇu temple.

390. 210 of 1901.—(Grantha and Tamil.) On the north and west walls of the same temple. An incomplete record of the Chōla king Parakēsariyarman alias Rājendra-Chōladeva (I), dated in his fourth year. Records a gift of land to the temple of Rājendra-Chōla Īśvara called after the king.

391. 211 of 1901.—(Tamil.) On the north wall of the same temple. An incomplete record of the Chōla king Parakēsariyarman, dated in his fifteenth year.

Kūram.

This place was in the Manyavāntara Rāṣṭra of Nirvēḷūr, a division of Uṟṟukkaṭṭukkottam and its Śiva temple represents the ancient Vidyāvinīta-Pallava-Paramēśvara temple, built, as is proved by an inscription discovered by Prof. Dubreuil, during the time of Paramēśvaravarman I. In the history of South Indian Vaishnavism it is famous as the birth-place of Kūrattāḻvān, the faithful companion and disciple of Rāmānuja (1017—1137).

392. 32 of 1900.—(Tamil.) On the north wall of the Kēsava-perumāl temple. Records in the twelfth year of the Chōla king Rājarājakēsariyarman (Rājarāja I) gift of land by the Sābhā of Kūram to a temple of Subrahmaṇya.

393. 33 of 1900.—(Tamil.) On the north wall of the Kēsava-perumāl temple. Records in the seventeenth year of the so-called Gaṅga-Pallava king Vijaya-Nripatuṅgavikramavarman a sale of land. Prof. Dubreuil attributes the king to A.D. 854—880.

394. 34 of 1900.—(Tamil.) On the south wall of the same temple. A record of the Chōla king Madirai-koṇḍa Parakēsariyarman (Parāntaka I), dated in his fortieth year. Built in. See Ep. Ind., VII.
395. 35 of 1900.—(Tamil.) On the south wall of the same temple. A much damaged record of the so-called Gaṅga-Pallava king Vijaya-Dantivikramavarman (C779—830), dated in his twelfth year.

396. 36 of 1900.—(Tamil.) On a pillar in the Śiva temple at the same village. An obliterated record. Mentions Kūram.

397. 37 of 1900.—(Tamil.) On another pillar in the same temple. A much damaged record of the so-called Gaṅga-Pallava king Nripatunaga, dated in his twenty-first year.

398. 38 of 1900.—(Tamil.) On a third pillar in the same temple. A damaged record of the Pallava king Nandivarman Mahārāja. Records a gift of land.

399. 39 of 1900.—(Tamil.) On a fourth pillar in the same temple. Records in the twenty-seventh year of the Chōla king Rajakesarivarman gift of a lamp.

400. A. C.P. grant (Sanskrit and Tamil) of the Pallava king Paramēśvaravarman I, son of Mahēndravarman II and grandson of Narasimhavarman I, the conqueror of Vāṭāpi. Records that the king gave the village of Paramēśvaramaṅgalam in Pānmanādu in Maṇayirkōṭtim, to the Śiva temple at Kūram. [Refers to Paramēśvaravarman’s “conquest” of the W. Chāḻukyaan Vikramāditya (I). For the latter’s version, see Ind. Antiq., VI, p. 77. For a summary of the present epigraph, see Ep. Rep., 1888, pp. 3-4; Kielhorn’s Southern List, No. 628; and for a detailed edition of it S.II., I, No. 150, pp. 144-155. Dr. Hultzsch identifies Maṇayil (Maṅ-eyil or mud fort) with Eyil in South Arcot District. Prof. Debreuil believes this temple to be the most ancient monument in South India built of stones placed one above another. See his Pallavas, p. 45.]

Maṇurmangaṅgalam.

This place figures in the Girvarampara as the birth-place of Embār or Govindabhaṭṭa, the cousin and according to the Prabandhic school, the successor of Rāmānuja. The Vaishnava tradition implies that Embār was the first to receive the title of Ullāṅgaikonaṅnda Nāyanār and that he built a Śiva temple in his name. But inscription 401 shows that the name existed two centuries earlier.

401. 320 of 1909.—(Tamil.) On a stone built into the west wall of the Ullāṅgaikulunda-Nāyanār temple. Records in the 9th year of Pārthivendrāhipativarman gift of 90 sheep for a lamp by Ulōka-Mahārāya to the temple of Ulōkamahārāya-Tiruchchirambalaḷāvār at Majalaimaṅgalam in Maṇayirkōṭtim. [Venkayya believed that Pārthivendrāvarman was a contemporary of Parakēsarivarman Āditya karikāla II as both had the title “who took the head of Vira. Pāṇḍya.” Mr. Krishna Sastri however points out that the title was first assumed by Sundara Chōla,
402. 281 of 1909.—(Tamil.) On a stone built into the floor of the maṇṭapa in front of the Vaikuṇṭha-Perumāl temple in the same village. A damaged record of Pārthivendrādhhipati-varman, dated in his ninth year. Mentions Ulōka-Mahārāyaṇ. See note to 401.

Māgaral.

403. 215 of 1901.—(Tamil.) On the south wall of the central shrine in the Tirumālīśvara temple. Records in the eleventh year of the Chōla king Parakēsari-varman alias Tribhuvanachakravartin Kulottuṅga-Chōladēva (II?) gift of land to the Agastyēśvara temple at Māgaral in Māgaral-nādu, a subdivision of Eyir-kōṭṭam.

404. 216 of 1901.—(Tamil.) On the west wall of the same shrine. Records in the seventh year of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍiyadēva (I, 1251—64), a gift of land. Begins with Samasta-jagad-ādhāra.


406. 218 of 1901.—(Tamil.) On the east wall of the maṇṭapa in front of the Tirumālīśvara temple. Records in the seventh year of the Pāṇḍya king Jāṭāvarman alias Sundara-Pāṇḍiyadēva (I, 1251—64) "who conquered every country" that a private person opened out streets and colonized the environs of the Agastyēśvara temple.


408. 220 of 1901.—(Tamil.) On the north wall of the same maṇṭapa. Records that the Chōla king Tribhuvanachakravartin Tribhuvanavṛadēva (Kulottuṅga III) in his thirty-second year, restored at the request of a certain Nandīvarman certain land which had previously belonged to the Agastyēśvara temple.

409. 221 of 1901.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Vaikuṇṭhapurumāl temple at the same village. Records in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) gift of a lamp to the temple of Tirumērkōyil-Virirunda-Perumāl.

410. 222 of 1901.—(Tamil.) On the same wall. Records in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) gift of two lamps to the same temple.
411. 223 of 1901.—(Tamil.) On the same wall. Records in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) gift of a lamp to the same temple.

412. 224 of 1901.—(Tamil.) On the same wall. Records in the twenty-third year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) the building of the central shrine, the Ardhamanṭapa, another manṭapa, a flight of steps, and the śrīpītha.

413. 225 of 1901.—(Tamil verse.) Above the entrance of the Tāyār-Sannadhi in the same temple. Records in the sixth year of the Chōla king Rājarāja the building of the shrine.

Perambākkam.


Śeṇallimēdu.

415. 40 of 1900.—(Tamil.) On the north wall of the Kailāsanātha temple. Records in the second year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva gift of a lamp.

416. 41 of 1900.—(Tamil.) On the north wall of the Kailāsanātha temple. Records in the second year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva gift of a lamp.

417. 42 of 1900.—(Tamil.) On the north wall of the Kailāsanātha temple. Records in the ninth year of Sakalalōkachakravartin Rājanārāyaṇa-Sambuvarāya, Ś. 1268, Vijaya, gift of land by Tiruvēṅgaḍamudaiyān Kāliṅgarāyān.

418. 43 of 1900.—(Grantha and Sanskrit.) On the west wall of the same temple. A record of the sixteenth year of the Chōla king Vikrama-Chōla (who is called Akājaṅka), recording gift of land by three persons. [See Ep. Ind., Vol. II, pp. 227—30, and 279, where Dr. Kielhorn discusses the details of the date and concludes that it should be Monday, 5th May, A.D. 1124.]

419. 44 of 1900.—(Tamil.) On the west wall of the same temple. An incomplete record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva, dated in his tenth year. Records a gift of land.

420. 45 of 1900.—(Tamil.) On the south wall of the same temple. A record of the seventh year of Sakalalōkachakravartin Rājanārāyaṇa Śambuvaraiyān. Records grant of land for the upkeep of a water-shed and a garden (tōppu).

421. 46 of 1900.—(Tamil.) On the south wall of the same temple. In the eighteenth year of Sakalalōkachakravartin Venru-man-ṇaṅgaḍa Śambuvaraiyān, gift of land for maintaining a water-shed and a garden.
422. 47 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the Lakšminarasiṃha temple. The Vijayanagara king Achyutarāya records in Ś. 1456 expired, Manmatha, a grant of land for the maintenance of a Brāhmaṇa who had to recite the Vēdas in the Obaleśvara temple at Obāchchi-amman-samudram. The grant was made by the king on the bank of the Krishṇavēni for the merit of his mother Obāchchi-amman (Obāmbika of the copper plates).


Śivankūḍal.


425. 279 of 1912.—(Tamil.) On the same wall. A record of the fifth year of Chōla king Rājakēsvararman Kulōttuṅga-Chōḷadēva I. A number of inscribed slabs fixed into the wall in disorder and containing portions of the historical introduction beginning with puṇaḷ-sūṇda-puṇaṟi.

426. 280 of 1912.—(Tamil.) On the same wall. Seems to record in the twenty-eighth year of Kulōttuṅga-Chōḷadēva a sale of land by the assembly of Śivankūḍal.


428. 282 of 1912.—(Tamil.) On the west wall of the same shrine. A fragment of record of the Chōla king Rājakēsvararman alias Chakravartin Kulōttuṅga-Chōḷadēva I, dated in his fiftieth year. Records sale of land for providing a lamp to the temple of Śivakkōjundāṇḍar at Śivankūḍal by the assembly of Māḷalai-manigalam which was a brahmadēya village in Īyarīṇḍaṇḍa-maṇḍalam.

429. 283 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Vikrama-Chōḷadēva. Records in his tenth year, gift of land by purchase, for providing two lamps to the temple of Maḥāđēva called Śivakkōjundāṇḍar at Śivankūḍal.

430. 284 of 1912.—(Tamil.) On the north wall of the same shrine. A mutilated record of the Chōla king Kulōttuṅga-Chōḷa-
dēva I, dated in his fifth year. Records sale of land by the assembly of Śivankūḍal to the same temple. Begins with the introduction pugal śūndā punari.

431. 285 of 1912.—(Tamil.) On the same wall. The Chōla king Tribhuvanachakravartin Vikrama-Chōladeva (1118—35) records in his tenth year, sale of land to the temple for conducting a festival of seven days beginning with Āni-Uttirāṭṭādi, the asterism under which the king was born.

432. 286 of 1912.—(Tamil.) On the same wall. Records in the eleventh year of the Chōla king Tribhuvanachakravartin Vikrama-Chōladeva a sale of land by the assembly of Majalai-maṅgalam, a brahmadeyā in Kāṅgur-nāḍu, which was a subdivision of Maṇayir-kōṭṭam.

433. 287 of 1912.—(Tamil.) On the south wall of the maṅṭapa in front of the same shrine. Records in the twenty-fifth year of Tribhuvanachakravartin Vijaya-Gaṅḍagopāladēva gift of land by purchase, to the shrine of the goddess Marakatavalli-Nāchchiyār in the temple of Śivakkoḻunduṇḍaiya-Nayanār at Śivankūḍal in Nirvēlur-nāḍu, a subdivision of Ûrūkkāṭṭu-kōṭṭam in Jayaṅgoṇḍa-śōḷa-maṇḍalam, by a native of Pūndāḷaiṅkuḍi in Virudārāya-bhayanarkaravāḷanāḍu which was a district of Śōḷa-maṇḍalam.


435. 289 of 1912.—(Tamil.) On a pillar lying in the same temple. Records in the third year of the Chōla king Parakēsari-varman alias Rājēndra Chōladeva I that the assembly of Śivakūḍal in Nirvēlur-nāḍu in Ùrūkkāṭṭu-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷa-maṇḍalam, received money from a private person and declared certain lands below the tank Brahmadhirāyapputtēri rent-free in order to provide for offerings and lamps in the temple of Mahārāya of this village.

Tennēri.

436. On a stone in the tank-bund. (Tamil.) Records that the tank was dug by Tatāchārya. Antiquities, I, p. 188.

438. 191 of 1901.—(Tamil.) On the south wall of the same maṇṭapa. Records in the fourteenth year of the Pāṇḍya king Jaṭāvarman alias Sundara-Pāṇḍyadēva gift of land.

439. 192 of 1901.—(Tamil.) On the same wall. Records in the eleventh year of the Pāṇḍya king Jaṭāvarman alias Sundara-Pāṇḍyadēva (I, 1251–64), "who was pleased to conquer every country" gift of land to the Anantēsvara temple at Tiraiyanūr.

440. 193 of 1901.—(Tamil.) On the south wall of the central shrine in the same temple. Records in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājādhiraṭadēva (II, 1178–86), "who took Īḷam and Madurai," gift of land by a merchant from Pundamali (Poonamallee) to the image of the goddess Tiruppalliairai-Nāchcheyār set up by him.

441. 194 of 1901.—(Tamil.) On the same wall. Records in the thirty-third year of the Chōla king Tribhuvanachakravartin Kulōtuṅga-Chōlaṭadēva the appointment of an āchārya to perform worship at the temple.

442. 195 of 1901.—(Tamil.) On the same wall. Records in the thirty-sixth year of the Chōla king Rājakēsaravarman alias Kulōtuṅga-Chōlaṭadēva I, gift of a lamp.


444. 197 of 1901.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman alias Kulōtuṅga-Chōlaṭadēva I. Records in his forty-first year sale of land.

445. 198 of 1901.—(Tamil.) On the south wall of the Kaṇḍa-liśvara temple in the same village. Dated in the reign of the Chōla king Rājakēsarivarman alias Viṭṭaṭēndradēva (I ?) gift of a lamp to the shrine of Āḍavallār in the Uttama-Chōla-Īśvara temple.

446. 199 of 1901.—(Tamil.) On the same wall. A record of the Chōla king Rājarājakēsarivarman I. Mentions in his eleventh year, Madurantakadēva alias Uttama-Chōlaṭadēva, and records a gift of vessels to the same temple.

447. 200 of 1901.—(Tamil.) On the north wall of the same temple. A mutilated record of the Chōla king Rājarāja Rājakēsarivarman alias Rājarājadēva I, date of which is lost. 154th day.

448. 201 of 1901.—(Tamil.) On the same wall. Records in the seventeenth year of the Chōla king Rājarāja-Rājakēsarivarman I gift of a lamp to the temple of Uttama-Chōla-Īśvara.

449. 202 of 1901.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājarājakēsarivarman I, dated in his
twelfth year. Mentions Uttama-Chōla-chaturvēdimangalam. Its Sabhā met at the temple Tirumūram and made a vyavasta.

**Tirupparuttikkūru.**

450. 40 of 1890.—North wall of the store room in the Jain temple. A record of Rājarājadēva, dated in his twentieth year.

451. 41 of 1890.—(Tamil and Grantha.) Base of the same wall. A record of Irugappa, son of Daṇḍanātha Vaichaya, dated Dundubhi year (Ś 1305). Records that Irugappa made to the temple a grant for the benefit of Bukkarāja (II), the son of Harihara II. Dr. Hultzsch points out that the chief is the same as the Iruga, son of Chaicha, who built the Jain temple at Vijayanagar in Ś. 1307. See S.I.I., I, p. 156. For the present epigraph see Ep. Ind., VII, 115-6. According to Dr. Kielhorn the details of the date do not work out correctly. See Ep. Ind., VI, 329.

452. 42 of 1890.—(Grantha.) On the roof of the maṇṭapa in front of the shrine in the same temple. A record in Prabhava year (1387-8). Records that the maṇṭapa was built by the same General Irugappa at the instance of his preceptor Pushpasēna. See Ep. Ind., VII, p. 116.

453. 43 of 1890.—On the base of the verandah in front of the same shrine. A record of Tribhuvanachakravartin Kulottuṅga-Chōladēva, dated in his twenty-first year.

454. 44 of 1890.—West wall of the Śāntimaṇṭapa in the same temple. A record of Rājarājadēva, dated in his eighteenth year.

455. 45 of 1890.—Right of the entrance into the same temple. A record of Vijayanagara king Krishṇadēva, dated in Ś. 1440 expired, Bahudhānya year.

456. 188 of 1901.—(Tamil.) On the base of the verandah in front of the Jain temple of Trailōkyanātha. A record of the Vijayanagara king Krishṇārāya; records in Dhātri gift of a village by the king to the temple.

457. 189 of 1901.—(Tamil verse.) On a stone built into the platform in the same temple.

**Tirupputukulī.**

458. 18 of 1899.—(Tamil.) On the east wall of the central shrine of the Vijayarāghavaperumāḷ temple, right of entrance. The Uḍaiyār king Kampana-Uḍaiyār, son of Bukkaṇa-Uḍaiyār, records in Ś. 1287, expired, Viśvāvasu, gift of a jewel to the God Vijayarāghavaperumāḷ at Tirupputukulī.

459. 19 of 1899.—(Grantha and Tamil.) On the east base of the maṇṭapa in front of the central shrine of the same temple. The Pāṇḍya king Sundara Pāṇḍya records the building of the maṇṭapa. [Thē king is said to have conquered all countries and covered the temple of Śrīraṅgam with gold, and so he has been identified with Sundara Pāṇḍya I (1251-64) referred to in the
Raṅganātha inscription and the Köyiloḻugu. The maṇṭapa was built for the merit of Kulasēkhara who was evidently his predecessor. It is doubtful whether he was his father as the Muhammadan historians say or his brother as the Mahāvamsa says. See Ep. Rep., 1899, p. 16.]

460. 52 of 1900.—(Tamil.) On the north wall of the first prākāra of the Vijayarāghavaperumāl temple. Records in the eighth year of the Paṇḍya king Saḍagōpavarmar alias Tribhuvanachakravartin Vikrama-Paṇḍyadēva, the gift of the village of Paḍuvūr alias Virachampanallūr in Paḍuvūr-kōṭṭam by Vīrachampa. Venkayya suggests that the king Vikrama Paṇḍya should have been a contemporary of the parricide Sundara Paṇḍya (who fled to Delhi in 1310) and of Vīra Champa. See N.A. 290 (N. Arcot) at Tiruvottūr.

Uttukkādu.


463. 347 of 1906.—(Tamil.) On a stone set up near the tank bund in the same village. A record of the thirty-second year of the Chōla king Madirai-kōnça Parakēsarivarman (Parāntaka I) regarding the construction of the tank.

464. 348 of 1906.—(Tamil.) On the same stone. First two lines in Telugu characters and the rest in Tamil. The latter seems to refer to the cutting of a man’s head, represented in the sculpture on the same stone.

465. 349 of 1906.—(Telugu.) On the right side of the steps leading to the same tank. Records in Š. 1598, Naḷa, that a certain Peṭa-Gaṅgaredḍi whose ancestry is given, repaired the tank, built the margin of stones and two flights of steps.

466. 350 of 1906.—(Tamil.) On a stone set up in a field near the same village. Records in Prajāpati gift of land. A tiger is engraved at the top of the inscription.

467. 351 of 1906.—(Tamil.) On a stone set up near the Kaṇṇar-maṇṭapam in the same village. Records in Hemalamba gift of land for a flower garden.

MADURĀNTAKAM TALUK.

Achcharapākkam.

468. 233 of 1901.—(Tamil.) On the north wall of the gopura of the Akshēśvara temple, right of entrance. Dated in the reign of the Vijayanagara king Krishṇarāya. Records in Š. 1450,
Virōdhin, a gift by Vīra-Narasimharāya-Nāyakar for the merit of the king on the occasion of a lunar eclipse.

469. 234 of 1901.—(Tamil.) On the east wall of the maṇṭapa in front of the same temple, right of entrance. An incomplete record of the Chōla king Tribhuvanachakravartin Kūlōtuṅga-Chōļadēva (III), the date of which is lost. Mentions Ammaiyaippan Śambuvārāyan.

470. 235 of 1901.—(Tamil.) On the same wall. Records in the reign of Tribhuvanachakravartin Kōnerinmaikoṇḍan gift of land to an image set up by Āṭkoṇḍanāyakan alias Śediyarāyan.

471. 236 of 1901.—(Tamil.) On the same wall, left of entrance. Records in the third year of the Chōla king Tribhuvanachakravartin Rājārajaḍēva gift of sheep for a lamp.

472. 237 of 1901.—(Tamil.) On the same wall left of entrance. Records in the thirty-fifth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīrādēva (Kūlōtuṅga III) gift of gold for a lamp.

473. 238 of 1901.—(Tamil.) On the south wall of the same maṇṭapa. Records in the fifth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyaḍēva "who conquered every country," gift of land. The king was evidently the same as the Māravarman Vikrama Pāṇḍya who came to the throne in 1282 and who conquered Vīra Gaṇḍagopāla and Kākatiya Gaṇapati.

474. 239 of 1901.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kūlōtuṅga-Chōļadēva (III). Records in his twelfth year, gift of jewels by Seigēni Ammaiyaippan "who took the Pāṇḍya country."

475. 240 of 1901.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Kūlōtuṅga-Chōļadēva (III?) that Attimallan Kūlōtuṅga Chōla Śambuvārāyan granted the proceeds of certain taxes to the temple.

476. 241 of 1901.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājārajaḍēva (III?). Records in his third year, gift of ten buffalo cows for a lamp to the temple of Āṭchikonḍaruljiyādēva.

477. 242 of 1901.—(Tamil.) On the same wall. A record of the Pāṇḍya king Tribhuvanachakravartin Vikrama-Pāṇḍyaḍēva. Records in his third year gift of land to the same temple. See No. 473.

478. 243 of 1901.—(Tamil.) On the same wall. Records in the seventh year (Kārttika, Aparapaksha, Sunday, Āsvini) of the Pāṇḍya king Tribhuvanachakravartin Vīra-Pāṇḍyaḍēva gift of land to the same temple. See Ep. Ind., VII, 11, where Dr. Kielhorn argues that the intended date was probably 15th July A.D. 1259.

479. 244 of 1901.—(Tamil.) On the west wall of the same maṇṭapa. Records in the eighteenth year of the Chōla king
Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva II, grant of the proceeds of a tax by Rājanārāyaṇa Śambuvarāya of the śengengal family.

480. 245 of 1901.—(Tamil.) On the same wall. Records in the fourth year of the Pāṇḍya king Jaṭāvarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadēva gift of land. (See No. 473).

481. 246 of 1901.—(Tamil.) On the north wall of the same māntāpa. Records in the third year of the Chōla king Rājakēsari- varman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva that the king clubbed several villages together into one, called it Kali-kaṇḍa-Śōjan Śattanūr and granted it to the temple. The village belonged to Oymānādu *alias* Vijayarājēndra-valanādu.

482. 247 of 1901.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva gift of land. Mentions the image of Kulōttuṅga-Chōḷadēva, which was set up in the same temple, and Oymānādu *alias* Vijayarājēndravalanādu.

483. 248 of 1901.—(Tamil.) On the same wall. The Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva records in his ninth year, gift of sheep for a lamp.

484. 249 of 1901.—(Tamil.) On the same wall. Records in the sixth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin, gift of land.

485. 250 of 1901.—(Tamil.) On the south wall of the central shrine in the Aksheśvara temple. A record of Vijayanagara king Kampaṇa-Uḍaiyār II, son of Vira-Bokkapa-Uḍaiyār I, recording in Ś. 1283, Plava, gift of land to a *matha* at Kāṇchipuram. Mentions the minister Sōmappar and Koppaṅnar (Goppana Rāya?).

486. 251 of 1901.—(Tamil.) On the same wall. A damaged record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadēva, dated in his third year (A.D. 1285?). Records gift of land.

487. 252 of 1901.—(Tamil.) On the same wall. The Pāṇḍya king Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍya- dēva II (1276–90) records in his fifteenth year, gift of land. The actual date is Monday, 28th August 1290. See *Ep. Ind.*, VIII, p. 280. After Mr. Swamikannu Pillai’s researches this king has to be called Sundara Pāṇḍya III.

488. 253 of 1901.—(Tamil.) On the west wall of the same shrine. The Chōla king Rājakēsarivarman *alias* Virarājēndradēva (I, 1063–70) records in his fifth year, gift of paddy and of the proceeds of taxes.

489. 254 of 1901.—(Tamil.) On the north wall of the same shrine. An incomplete record of the Chōla king Rājakēsarivar man *alias* Kulōttuṅga-Chōḷadēva I, dated in his forty-second year.

491. 256 of 1901.—(Tamil.) On the same wall. Records in the forty-ninth year of the Chōla king Rājakēsarivarman alias Kulōttaṅga-Chōḷadēva (I) gift of sheep for a lamp.

492. 257 of 1901.—(Tamil.) On the same wall. Records in the sixth year of the Chōla king Parakēsarivarman alias Vikrama-Chōḷadēva (III 118—35) gift of a lamp.

493. 258 of 1901.—(Tamil.) On the same wall. Records in the seventh year of the Chōla king Parakēsarivarman alias Vikrama-Chōḷadēva (III 118—35) gift of a lamp.

494. 259 of 1901.—(Tamil.) On the north wall of another shrine in the same temple. Records in the forty-third year of the Chōla king Rājakēsarivarman alias Kulōttaṅga-Chōḷadēva I (1070—III 118) gift of sheep for a lamp.

495. 260 of 1901.—(Tamil.) On the west wall of the same shrine. An incomplete record of the Chōla king Sakalalōka-chakravartin Rājanārāyaṇan Śamburāyaṇ, dated in his eighteenth year (A.D. 1355).

496. 261 of 1901.—(Tamil.) On the south wall of the same shrine. Records in the third year of the Chōla king Parakēsarivarman alias Rājēndra-Chōḷadēva I (1011—43) gift of sheep for a lamp.

Kadambarkōyil.

497. 226 of 1901.—(Tamil.) On the north, west and south walls of the central shrine in the Kadambanāthēśvara temple. A mutilated record of the Chōla king Rājakēsarivarman alias Vīra-rājēndradēva (1064—70), the date of which is lost. Records gift of land.

Kadappēri near Madurāntakam.

498. 129 of 1896.—(Tamil.) On the outer side of the east wall of the second prākāra of the Śvetanārāyaṇēśvara temple, right of entrance. The Chōla king Kō-Rājakēsarivarman alias Rājādhīrājēdeva (1018—52) records gift of money, on a date which is lost. (Śvetārāṇya is in Tamil Tiruvēnakāṭu.)

499. 130 of 1896.—(Tamil.) In the same place. A much worn out record of Tribhuvanachakravartin Tribhuvanavētradēva (Kulōttuṅga III) “who was pleased to take Madurai and the crowned head of the Pāṇḍya”, dated in his thirty-seventh year.

500. 131 of 1896.—(Tamil.) In the same place. Records in the sixteenth year of the Chōla king Tribhuvanachakravartin Kulōttaṅga-Chōḷadēva gift of a lamp. See Ep. Ind., IV, 265.

501. 132 of 1896.—(Tamil.) On the same wall, left of entrance. Records in the ninth year of the Chōla king Kō-Parakēsarivarman alias Rājarājēdeva (1146—78) gift of land.
502. 133 of 1896.—(Tamil.) On the inner side of the south wall of the same prākāra. The Vijayanagara king Prauṣha-Dēva-rāya records in Ś. 1370 expired, the gift of the village of Karungulī to the temple. [Karungulī was the birth place of the famous Rāmāliṅga-pillai, a saint who lived early in the nineteenth century and who wrote the Tiruvarutpa.]

503. 134 of 1896.—(Tamil.) On the inner side of the east of the same prākāra. Records in the fortieth year of the Pāṇḍya king Kō-Māravarman alias Kulaśekharadēva I (1268-1308) gift of land to two images. See Ep. Ind., VI, 300, where it is pointed out that the exact date is Saturday, 24th February 1308.

504. 135 of 1896.—(Tamil.) On the east wall of the shrine in the same temple right of entrance. Records in the twenty-ninth year of the Chōla king Kō-Śrājakēsarivarman alias Kulottuṅga-Chōḷadēva (I?) gift of a lamp.

505. 136 of 1896.—(Tamil.) On the same wall, left of entrance. Records in the thirty-fifth year of the Chōla king Kō-Śrājakēsarivarman alias Kulottuṅga-Chōḷadēva (I?) gift of a lamp.

506. 137 of 1896.—(Tamil.) On the south wall of the same shrine. Records in the sixth year of the Chōla king Kulottuṅga-Chōḷadēva the pledging of certain land.

507. 138 of 1896.—(Tamil.) On the north, west and south walls of the same shrine. Records in the fifteenth year of the Chōla king Kō-Śrājakēsarivarman alias Kulottuṅga-Chōḷadēva gift of land. [The temple was built by a military officer of the king.]

508. 262 of 1901.—(Tamil.) On the west wall of the central shrine in the Kōdaṇḍarāma-Perumal temple at Madurāntakaṃ. Records in the third year of the Chōla king Śrājakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōḷadēva gift of an arecanut garden for maintaining two lamps.

509. 263 of 1901.—(Tamil.) On the north wall of the same shrine. Records in the ninth year of the Chōla king Parākēsari-varman alias Tribhuvanachakravartin Vikrama-Chōḷadēva gift of money. Contains also the first few words of another inscription of the eleventh year of the king’s reign.

Madurāntakaṃ.

510. C.P. No. 141 of Mr. Sewell’s List.—(Modern Telugu.) Records gift of certain lands to the temple of Chandraśekhara by one Periya Nāmaśivāya Nāyanār, in Ś. 482 (A.D. 560). The date is of course absurd. “The language of the deed, though mostly Telugu, has an admixture of modern Tamil terms. There are a number of figures of weapons, etc., at the top and bottom, including a matchlock with bayonet.”

Māmanḍūr.

See Cg. Nos. 286—8, where the local inscriptions have been placed by oversight and also supplement to this district.
511. 612 of 1904.—(Tamil.) On the north base of the Maṇḍūka-nāthēśvara temple. A mutilated record of the Chōla king Rājarāja I, date of which is lost. Contains a portion of the historical introduction. Records gift of 90 sheep for a lamp.

Nēḷumāram.

512. 270 of 1912.—(Telugu.) On a slab built into the roof of the Ādikēśava-Perumāl temple. The back side and the top of the slab are built in. The inscription is in modern characters and registers the construction of a temple for Chennakēśava, west of the village Nemḍambaram, by a certain Lakshmīmayya, for the merit of Chennakēśava-Nāyanivāru.

Neyyaṭippakam.

513. 212 of 1901.—(Tamil.) On the right of the entrance into the Piridigāṅgēśvara temple. Records in the third year of the Chōla king Tribhuvanachakravartin Vīrarājendra-Chōḷadēva gift of two lamps. The temple is called Pirudigāṅgavudaiyār and the village Neyyaruppākam in Toṭupaluvūr-nāḍu, a subdivision of Kaliyūr-kōṭṭam.

514. 213 of 1901.—(Tamil.) On the east wall of the maṇḍapā in front of the Marundēśvara temple. The Udaiyār king Śaṇṭa Udaiyār (son of Kampa 1?) records in his sixteenth year gift of land to the Marundēśvara temple.

515. 214 of 1901.—(Tamil.) On the south wall of the central shrine of the same temple. The Udaiyār king Śaṇṭa Udaiyār records in his sixteenth year gift of land. The village is called Neyyaḍarpākam.

Paramēśvaramaṅgalam.

516. 257 of 1912.—(Tamil.) On the slab near a Gaṇēśa image outside the Kailāsanātha temple. Records in the sixteenth year of the “Gaṅga-Pallava” king Nripatuṅgavarman (circa 850–80), gift of gold (11 kalanju) for offerings to the god Mahādēva in the temple of Šailēśvara, at Paramēśvaramaṅgalam. The money was deposited in the hands of the Gaṇapperumakkaḷ of Šailēśvara by Nandi-Niraimati, son of Maṇḍaikuḍi-maṟamaṭakki Viḷupparaiyan. Engraved by Śatturūśingappurandachan. [Mr. Krishna Sastri points out that Maṇḍaikuḍi was the place where Udaya-chandra, the General of Nandivarman II (circa 712–79), defeated the Pāṇḍyan king and surmises that an ancestor of Viḷupparaiyan should have taken part in it, thus obtaining a hereditary title. The Gaṇapperumakkaḷ should have been, like the Āḻumganattār, the direct managers of the village affairs. A similar term is Amritaganattār. See Tiruvōrpiyūr inscriptions. Maṇḍaikuḍi has been identified with Maṇṇi near Kumbhakōṇam.
517. 258 of 1912.—(Tamil.) On the back side of the same slab. Records in the fifteenth year the consecration of the image of Gaṇapati-Bhaṭārār and the construction of a temple for the same at Śailēśvara, by a Brāhmaṇa lady who provided forty ḫādī of paddy for lamps and worship. The record is evidently connected with No. 516.


Perumbēr.

This place, like Achcharapākkam and Madurāntakam, was included in the Kaḷattūr-kōṭṭam. It is also called Tribhuwananāl-lūr and a hamlet of Madhurāntaka-chaturvedīmaṅgalam.


520. 265 of 1901.—(Tamil.) On the east wall of the same maṇṭapa. A record of Rājarājadēva II in his eighteenth year; records gift of four cows for a lamp in the temple of Śrīkaraṇīśvara at Perumbērur.

521. 266 of 1901.—(Tamil.) On the same wall. Dated in the reign of the Chōḷa king Rājakēsarivarman alias Vīraraṅgendarēva (I, 1064—70); records in his seventh year gift of land (after its being reclaimed) by the assembly of Madhurāntaka-chaturvedīmaṅgalam to the temple. S.I.I., III, No. 84, pp. 202–4.

522. 267 of 1901.—(Tamil.) On the same wall. Dated in the reign of the Chōḷa king Parakēsarivarman alias Tribhuwanachakra-vartin Rājarājadēva II. Records in his eighteenth year gift of land for a lamp by a native of Tagaḍūr.

523. 268 of 1901.—(Tamil.) On the same wall of the same maṇṭapa. Records in the ninth year of the Chōḷa king Parakēsarivarman alias Kulōṭtuṅga-Chōḷadēva II gift of ten cows for a lamp.

Pulippaparākoyil.

524. 293 of 1910.—(Tamil.) On the south wall of the central shrine in the Vṛ̣yārapadēśvara temple. Dated in the reign of the Vijayanagara king Vira-Bukkāṇa-Uṭḍaiyar (II, 1399–1406), in
Svabhanu (i.e., Ś. 1326). Records the gift of certain taxes on the residents living in the tirumādaivīlāgam of the temple of Tiruppulippagava-Nāyanaar. The resident Śeṭṭis, Kaikkōḷars and Vāniyas were to pay two panams per year on each individual and two panams on each loom. Mr. Krishna Sastri believes that these apparently covered all the taxes payable by them, viz., Paṭṭaṇāmilāyam, āṭṭaisammādam, periyasammādam, kaiyarpu, māḍavritti, daṇṇāyakan-magamai, etc.

525. 294 of 1910.—(Tamil.) On the north wall of the same shrine. Dated in the reign of the Vijayanagara king Vīra Vijaye-bhūpatirāja Udaiyar (son of Dēvārya I), in Hēmalamba (i.e., Ś. 1340). Records that the trustees of the temple, after consulting the revenue authorities of the Chandragiriśāla, granted a remission of six panams which they had used to take in excess from the Kaikkōḷars living in its tirumādaivīlāgam, as vaśulpanam; but collected as before three panams from each family (?) of Kachchavaḍa Vāniyar, three panams from each family of Śenpāṭavar, 40 panams on cloths and four towards Kārttiγaikānkkai.

526. 295 of 1910.—(Tamil.) On the south wall of the maṇṭapa in front of the same temple. Dated in the reign of the Vijayanagara king Vīrapratāpa Praudhadēvarāya Mahārāya (1449–65) in Ś. 1374, Āṅgirasa. Records gift of the village Kaṇakkanpatţu alīs Śēdrāya-nallūr, to the temple of Tiruppulippagava-Nāyanaar at Paṭṭur, the northern hamlet of Madhurāntaka-chaturvēdīmaṅgalam in Kaḷattūr-kōṭtam, a district of Jayaṅgonḍachōḷamaṅgalam, by Dēvappagal, son of Mahāpradhāna Annadāta-Daṇṇāyaka, for the health of the king.

527. 296 of 1910.—(Tamil.) On the north wall of the same maṇṭapa. A damaged record of the Pāṇḍya king Māravarman Tribhuvanachakravartin Sundara-Pāṇḍyadeva (not identified), dated in his twelfth year. Mentions a number of chiefs Amarakōṇ, Vēnuvadaiyăn, Pallavamārāyan, Adiyamān, Nandipanman, etc., apparently vassals of the king. Seems to register certain privileges agreed to by the Mahēśvarās, Sthānattārs, priests and the Kaikkōḷars of the temple, in the presence of a certain Kaṇḍiyadēvar. [The privileges were that "their daughters' children and sons' sons were to be allowed freedom of action in the temple and in the village, and were to receive betel-leaves (as a token of honour) in the Tiruvōḷakkam," etc.]

528. 297 of 1910.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Vīra-Bukkaṇa-Udaiyar (II), dated Ś. 1327, Pārthiva. Mentions Agaram Valudippākkam, the northern hamlet of Madhurāntaka-chaturvēdīmaṅgalam.

529. 298 of 1910.—(Tamil.) On the east wall of the same maṇṭapa. Sakalalōkachakravartin Rājanārāyana Śambuvārāya (1337–60) records in his sixth year, gift of taxes payable within the four limits of the tirumādaivīlāgam, for the worship in the temple
of Tiruppulippagava-Nayanâr. The taxes are the tarikkadamai on looms, pêrkkatai (on individuals), payable by the Kaikkôârs, Sâliyars and Vâniyars.

530. 299 of 1910.—(Tamil.) On the same wall. A record of the Vijayanagara king Viruppa (i.e., Viruppanâ) Uñâiyâr, (i.e. Virûpâksha I), son of Aryanâ Uñâiyâr (Harihara II); mentions in Ś. 1319, Êâvars, Madhurântaka-chaturvedimângalam in Kañattûrkottam.

531. 300 of 1910.—(Tamil.) On the same wall. Records in Kañayukta gift of two looms in favour of a shrine of Ilaiya Nayanâr, in the street to the west of the temple of Pulippagavar, under the orders of the Mañgappa-Uñâiyâr.

532. 301 of 1910.—(Tamil.) On the slab set up in the same temple. Records gift of land in the village of Abhimâna-vattâpinalâr to the temple of Tiruvengaduñâiya-Nayanâr in Madhurântaka-chaturvedimângalam. Mentions also the temple of Tiruppulippagavar at Patâûr.

533. 302 of 1910.—(Tamil.) On a slab set up in a street of the same village. Records in Sârûvadi (Śârvarr) gift of taxes collected from the residents of the southern street in Pulipparâkôyl, for the health of Naraśînagarâja Uñâiyâr, by a certain Timmarâja-Uñâiyâr.

Śêyyû.  


535. 431 of 1902.—(Tamil.) On the same wall. A damaged record of the Chôla king Râjakâsarivarman alias Tribhuvanachakravartin Kulöttuûga-Chôladêva, date of which is lost. Records gift of thirty cows for a lamp.

536. 432 of 1902.—(Tamil.) On the west wall of the same shrine. Records in the ninth year of the Chôla king Vikrama-Chôladêva (III8—35) gift of a lamp.

537. 433 of 1902.—(Tamil.) On the same wall. Records in the third year of the Chôla king Vikrama-Chôladêva gift of land for a lamp.

538. 434 of 1902.—(Tamil.) On the south wall of the same shrine. Records in the third year of the Chôla king Vikrama-Chôladêva gift of 96 sheep for two lamps.

539. 435 of 1902.—(Tamil.) On the same wall. A record of the Chôla king Kulottuûga-Chôladêva I, dated in his forty-seventh year.
540. 436 of 1902.—(Tamil.) On the same wall. Records in the fourth year of the Chōla king Rājarājadēva gift of twelve sheep for a lamp.

541. 437 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Kulottuṅga-Chōladēva (I) recording in his forty-ninth year gift of money for a lamp.

542. 438 of 1902.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. An epigraph of the Chōla king Vikrama-Chōladēva (1118—35) recording in his eighth year gift of ninety sheep for a lamp.

543. 439 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Tribhuvanachakravartin Rājarājadēva recording in his ninth year gift of a salt pan.

544. 440 of 1902.—(Tamil.) On the same wall. A damaged record of the Chōla king Tribhuvanachakravartin Rajādhiraśadēva, dated in his eighth year.

545. 441 of 1902.—(Tamil.) On the north wall of the same maṇṭapa. An epigraph of the Chōla king Rājarājadēva recording in his fifth year gift of money for offerings to Pillaiyār for thirty-two days of the year.

546. 442 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Kulottuṅga-Chōladēva recording in his twelfth year gift of a lamp.

547. 443 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Rajādhiraśadēva recording in his sixth year the setting up of an image of Kēdaradēva.

548. 444 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladēva which records in his fourth year gift of land as śrīdhana to the goddess.

549. 445 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Kulottuṅga-Chōladēva which records in his fourth year gift of salt- pans.

550. 446 of 1902.—(Tamil.) On the south wall of the maṇṭapa in front of the Kailāsanātha temple in the same village. An epigraph of the Chōla king Vikrama-Chōladēva which records in his eighth year gift of twelve sheep for a lamp.

551. 447 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Kulottuṅga-Chōladēva which records in his forty-fourth year gift of twelve sheep for a lamp.

552. 448 of 1902.—(Tamil.) On the same wall. Records in the forty-fifth year of the Chōla king Kulottuṅga-Chōladēva (I) gift of twelve sheep for a lamp.
553. 449 of 1902.—(Tamil.) On the north wall of the same maṇṭapa. Dated in the reign of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōlādeva (III) who took Madura, the crowned head of the Paṇḍya, Ceylon, and Karuvūr. Records in his twenty-third and twenty-sixth years gift of money for two lamps.

554. 450 of 1902.—(Tamil.) On the east wall of the same maṇṭapa. Records in the tenth year of the Chōla king Rājādhīra-jādeva gift of money.


556. 452 of 1902.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Rājādhīra-jādeva gift of money for three festivals.

557. 453 of 1902.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Rājarājādeva gift of twelve sheep for a lamp and of money for a festival.

558. 454 of 1902.—(Tamil.) On the west wall of the central shrine in the same temple. A record of the Chōla king Rājā-dhīra-jādeva recording gift of money for two festivals. The date is doubtful.

Tiruppulivānam.

559. 43 of 1898.—(Tamil.) On the west wall of the Vyāghrapā-dēśvara temple. A record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōlādeva III, in his eighteenth year. Gift of cows for a lamp, by a person who killed another by mistake.

560. 44 of 1898.—(Tamil.) On the west wall of the same temple. Records in the ninth year of the Chōla king Rājakēsarivarman alias Kulōttuṅga-Chōlādeva (I?) gift of cows for a lamp.


Tiruvānakkoyil.

Like Kaḷattūr this place was a centre of Kaḷamukha activity.

562. 284 of 1910.—(Tamil.) On the north wall of the central shrine in the Tiruvāḷśvara temple. An unfinished record of the Paṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Paṇḍyadeva (I, 1251—64), “who was pleased to take all countries,” dated in his fourteenth year. Seems to register sale of house-sites to the weavers and dancing girls of the temple of Tiruvāḷakkōyi-lūḍaiya-Nāyanār at Vittūr, the northern hamlet of Madhurāntaka-chaturvedimangalam, a taniyūr in Jayaṅgoṇḍachōla-manḍalam.
563. 285 of 1910.—(Tamil.) On the same wall. Records in the thirteenth year of Rājanārāyaṇa Śambuvaraṇa a gift of land at Vittūr, the northern hamlet of Madhurantaka-chaturvedimaṅgalam, a village in Kāḷattūr-kōṭṭam.

564. 286 of 1910.—(Tamil.) On the south wall of the same shrine. Records in the twelfth year of Rājanārāyaṇa Śambuvaraṇa (1337—60) gift of taxes collected within the maḍavilāga of the temple of Tiruvāḷakkōyiludaiya-Nāyānr at Vittūr, for festivals, worship, etc., in the same temple. The taxes were collected from the Šetṭis, Kaikkōḷars, Karṇivaḍavāṅgars, Šekkuvaṅgars and Dēvanāyaṅgār.

565. 287 of 1910.—(Tamil.) On the same wall. Records in the nineteenth year of Sakalalokachakravartin Rājanārāyaṇa gift of three vēli of land for conducting worship in the temple. [The lands were old Dēvadāna lands, but had gone out of possession to the detriment of worship in temple. Rājanārāyapa evidently restored the state of things as before the Mussalman invasions.]

566. 288 of 1910.—(Tamil.) On the same wall. Records in Vīshu (Vrishā) that Tiruvēṅgaḍanāthar granted the fields called nāṭchan māṇiyam to the temple of Tiruvāḷiyappan, for the merit of Vīrappanāyakkar-Ayyan.

567. 289 of 1910.—(Tamil.) On the same wall. Records in Bahudhānya, gift of houses, lands and certain privileges to the dancing girls whom a certain Varadarāja had newly appointed for service in the temple, which had been in difficulty owing to lack of maid-servants.

568. 290 of 1910.—(Tamil.) On the same wall. A record of the Pāṇḍya king Jāṭavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva; records in his fourteenth year gift of six cows for two lamps by a certain Pushpagiri-jīyar. See No. 562 above.

569. 291 of 1910.—(Tamil.) On the west wall of the maṇṭapa in front of the same shrine. Records in Vikāri that a certain Timmarāšayya of Nāraṇapura built this (maṇṭapa) for the merit of Malaiyappaiyan.

570. 292 of 1910.—(Tamil.) On the same wall. Records in Vikāri gift of a house and land for a dancing girl who took up service in the temple of Tiruvāḷakkōyiludaiya-Tambirāṇnr, for the merit of Timmarāšayyan, son of Rāmarāśayyan of Nāraṇapura.

571. 352 of 1911.—(Tamil.) On the south wall of the central shrine in the Tiruvāḷīśvara temple. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Rājarājadeva gift of a lamp to the temple of Tiruvāḷakkōyiludaiya-Mahādeva at Kāḷattūr in Kāḷattūr-kōṭṭam, a subdivision of Jayaṅgoṇḍachōla-manḍalam, byParaśivan Tāluvakkuḷaindān Āluḍaiyān, a native of Kuvalai in
Veṅkunra-kōṭtam. Mentions the Kaḻamukha priests Gōmaḍattu Jñānarāśi-Paṇḍita and Śailarāśi-Paṇḍita.

572. 353 of 1911.—(Tamil.) On the same wall. A record of the Vijayanagara king Tribhuvanachakravartin Viruppaṇa-Uḍaiyar (Virūpāksha I), son of Vīra-Ariyaṇa-Uḍaiyār (and therefore brother of Bukka II). Records in Ś. 1320 gift of land in the hamlet of Uttamaśoḷavilāgam to the temple of Tiruvāḷakkiyiludaiya-Nāyanār at Kaḷattūr, by Vēṇavudaiyān, one of the Kaṅkōḷa Mudalis of the temple. It is stated that Uttamaśoḷavilāgam was originally granted to the temple by Vīra-Kampaṇa-Uḍaiyār for worship and repairs. Mentions Pūṇḍarīkan Rājendraśōla-Tamiladaraiyan Āṭkoṇḍan Maṇḍalapurushan.

573. 354 of 1911.—(Tamil.) On the same wall. A record of Rājanārayaṇa Śambuvarāyar, recording in his third year gift of fifteen cows to the same temple by Mallinādan Rājanārayaṇa Śambuvarāyan.

574. 355 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Chōḷa king Tribhuvanachakravartin Rājargajadeva. Records in his fourth year gift of a lamp to the temple of Tiruvāḷakkiyiludaiya-Mahādeva, by the merchant of Tiru-Mayilappillī Puliyār-kōṭtam mentioned in Nos. 333 and 334 of 1911.

575. 356 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Bukkaṇa Uḍaiyār (i.e., Bukka II), son of Vīra-Ariyāya (i.e., Ṣarīhaṇa II). Records in Ṣarāṇa (Ś. 1326) purchase of land at Pudupākkam by Vēṇavudaiyān, one of the Kaṅkōḷa-Mudalis of the temple, perhaps for re-presentation to it.

576. 357 of 1911.—(Tamil.) On the same wall. Belongs to the reign of the Chōḷa king Tribhuvanachakravartin Kulōṭtuniga-Chōḷadēva (III), “who was pleased to take Madurai (Madura) and the crowned head of the Paṇḍīya.” Records in his twenty-seventh year gift of four cows for a lamp by a native of Āṭṭur in Uṟṟukkattu-kōṭtam. Mentions the two Kaḷamukha priests referred to in No. 571 above.

577. 358 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Chōḷa king Vikrama-Chōḷadēva (1118–35). Records in his tenth year gift of land at Śiru-Taṇḍālam to the god Chandrasekhara at Tiruvāḷakkiyil by a number of people, one of whom was a native of Koḍuvūr (in Paṭṭina-nāḍu, a subdivision of Śembūr-kōṭtam) and another of Paṭṭiṅam.

578. 359 of 1911.—(Tamil.) On the west wall of the same shrine. Dated in the reign of the Chōḷa king Tribhuvanachakravartin Konērimēlkoṇḍăn (Kulōṭtuṅga II ?). Records in his twelfth year an order of the king on the two hundred and ninety-third day of the year, to present certain lands in the village of Arumbākkam, a subdivision of Uḷalur alias Rājārajanallūr in Kaḷattūr-kōṭtam, clubbed together under the new name Anapāyanallūr, for
maintaining worship in the temple of Tiruvālakōyiludaiya-
Mahādeva. The royal secretary was Anapāya-Mūvendavēḻan as
in No. 346 of 1911 at Kaḷattūr. See also No. 582 below.

579. 360 of 1911.—(Tamil.) On the north wall of the same
shrine. Records in the ninth year of the Chōla king Vikrama-
Chōḷadēva (III8—35) gift of a lamp. Mentions Gōmadattu
Śilāraśī-Paṇḍita. See Nos. 571 and 576 above.

580. 361 of 1911.—(Tamil.) On the same wall. Dated in the
third year of Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.
Records in his third year gift of fifteen cows for half a lamp by one
of the Kaṅkōḷar belonging to the temple of Tiruvālakōyiludaiya
Nāyaṇār. Mentions the measure Rājakēsari-nāli.

581. 362 of 1911.—(Tamil.) On the same wall. Records in the
tenth year of Rājanārāyaṇa Śambuvarāya that the residents of
Kaḷattūr-paṟṟu gave Nariyanśeri aliya Puṇḍarikkanallūr, a hamlet of
Kaḷattūr, to the Kaṅkōḷa mentioned in No. 580, as a sarvamāṇya
grant.

582. 363 of 1911.—(Tamil.) On the same wall. The Chōla
king Tribhuvanachakravartin Kōṅeṇmaikoṇḍān (Kulōttuṅga II)
records in his twelfth year an order to the chief Tōṇḍaimān on the
two hundred and ninety-third day of the year to grant some lands
in the village of Nenmali in Valla-nāḍu, clubbed together under
the new name Kulōttuṅgaśōḷan Tirunilṛuchchōḷanallūr for
maintaining worship in the temple. The royal secretary was
Anapāya Mūvendavēḻan as in Nos. 346 and 359. [According to
Tamil literary tradition Tōṇḍaimān was the title given by Kulōttuṅga II to the brother of Śēkkiḷār, the author of the Periapurāṇa.]

583. 364 of 1911.—(Tamil.) On the west wall of the same
shrine. Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya
records in his twelfth year that the tirunadaivilāgam and the
surrounding lands were given as a sarvamāṇya grant to the
sthānattār of the temple, for maintaining worship and repairs.

584. 365 of 1911.—(Tamil.) On the same wall. A damaged
record of the Chōla king Tribhuvanachakravartin Rājarājadēva
(III ?), dated in his twenty-sixth year. Records gift of land by a
certain Karikālaśoḷa-Tamiḻadāraiyān for burning a lamp on the hill
north of the temple of Tiruvālakōyiludaiya-Nāyanār.

Tiruvāṇḍavar.

585. 613 of 1904.—(Tamil.) On the south wall of the maṇṭapa
in front of the central shrine of the Tiruvāṇḍanāthēsvara temple.
A fragment of record of Rājanārāyaṇa Śambuvarāya, dated in his
eighth year.

586. 614 of 1904.—(Tamil.) On the same wall. A fragment
of record of the Chōla king Tribhuvanachakravartin Vikrama-
Chōḷadēva, date of which is lost. Records gift of a lamp.
587. 615 of 1904.—(Tamil.) On a slab set up in the same place. A fragment of record of the Vijayanagara king Achyuta, dated Durmukha (i.e., Ś. 1459). The king bears Śāluva birudas. The village is called Tiruvāndavāru. In the same village is a modern inscription, dated in Vikāri.

588. 616 of 1904.—(Tamil.) On a slab set up in a field to the east of the same village. Dated in the reign of the Vijayanagara king Vira-pratāpa Vira-Rāmadēva-Mahārāya (1620—30). Records in Ś. 1547, expired, Krōdhana, gift of land by a Nāyaka.

**Uttaramallūr.**

589. 1 of 1898.—(Tamil.) On the west wall of the Vaikuṇṭha Perumāl temple. A record of the Chōla king Madirai-konḍa Parakēsārivarman, dated in his fourteenth year. Contains a letter from the king to the villagers regarding disqualifications for appointments. [The inscription is one of the most valuable documents in South Indian constitutional history. It throws a flood of light on the committee system of village government, the method of village administration by the assembly, the qualifications for membership, etc. See Ep. Rep., 1899, pp. 24—27, where the inscription is fully summarised.]

590. 2 of 1898.—(Tamil.) On the same wall. A record of the Chōla king Madirai-konḍa Parakēsārivarman, dated in his twelfth year. Contents similar to those of No. 589. [This epigraph is of the same nature and value as the previous one, but earlier and a little less elaborate. See Ep. Rep., 1899, pp. 27—8. This was amended by the later regulation given above.]

591. 3 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the so-called Gaṅga-Pallava king Vijaya-Kampavarman gift of land to the temple of Mahādeva in the neighbouring village of Puliyūr.

592. 4 of 1898.—(Tamil.) On the same wall. Records in the tenth year of the Chōla king Parakēsārivarman gift of land to the temple of Mahādeva in the neighbouring village of Tiṭṭattūr.

593. 5 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the Gaṅga-Pallava king Vijaya-Kampavikrama-varman gift of land to Mahāvishṇu.

594. 6 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the so-called Gaṅga-Pallava king Vijaya-Kampavikramavarman gift of land to Mahāvishṇu.

595. 7 of 1898.—(Tamil.) On the same wall. Records in the ninth year of the so-called Gaṅga-Pallava king Vijaya-Kampa-varman a sale of land. Incomplete.

596. 8 of 1898.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Madirai-konḍa Parakēsārivarman
(Parāntaka I) gift of land to the temples of Tiruppulivalam and Tulāvārattāli.

597. 9 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year the Chōla king Madirai-konḍa Parākēsarivarman (Parāntaka I) gift of land for offerings and lamps.

598. 10 of 1898.—(Tamil.) On the same wall. Records gift of gold in the reign of the Chōla king Parākēsarivarman for a lamp to a temple of Mahādēva, date of which is lost.

599. 11 of 1898.—(Tamil.) On the same wall. A damaged record of the “Gaṅga-Pallava” king Vijaya-Kampavikramavarman, dated in his tenth year.

600. 12 of 1898.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Madirai-konḍa Parākēsarivarman (Parāntaka I) rules regarding the exchange of gold.

601. 13 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīhipatīvarman gift of land.

602. 14 of 1898.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Parākēsarivarman gift of land.

603. 15 of 1898.—(Tamil.) On the north wall of the same temple. Records in the third year of Pārthivēndrādhīhipatīvarman gift of land.

604. 16 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīhipatīvarman gift of land.

605. 17 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīhipatīvarman gift of land.

606. 18 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīhipatīvarman gift of land for the support of teachers of grammar.

607. 19 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīhipatīvarman gift of land to the temple at Tiruppulivalam.

608. 20 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of Pārthivēndrādhīhipatīvarman gift of land.

609. 21 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīhipatīvarman gift of land to the temple at Tirumālirūṇjōlai.

610. 22 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīhipatīvarman gift of land to Durga-Bhaṭṭaraki.

611. 23 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīhipatīvarman gift of land to a temple of Śeṭṭai.

612. 24 of 1898.—(Tamil.) On the same wall. Records in the fourth year of Pārthivēndrādhīhipatīvarman gift of land.
613. 25 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivendrādhipativarman gift of land to a temple of Mahādeva.

614. 26 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivendrādhipativarman gift of land to the Vishnū temple at Śōmanēri.

615. 27 of 1898.—(Tamil.) On the same wall. Records in the fourth year of Parthivendrādhipativarman gift of land to Gaṇapati.

616. 28 of 1898.—(Tamil.) On the same wall. Records in the fifth year of Parthivendrādhipativarman gift of land to the temple at Tiruvunnīyūr.

617. 29 of 1898.—(Tamil.) On the same wall. Records in the fourth year of the Chōḷa king Parakēsarivarman alias Rājēndra-Chōḷadēva (I, 1011—43) gift of land.

618. 30 of 1898.—(Tamil.) On the same wall. Records in the fourth year of the Chōḷa king Parakēsarivarman alias Rājēndra-Chōḷadēva (I, 1011—43) gift of land to the temple at Tiruppuliyalam.

619. 31 of 1898.—(Tamil.) On the same wall. A damaged record of the so-called Gaṅga-Pallava king Vijaya-Kampavarman, dated in his fifteenth year.

620. 32 of 1898.—(Tamil.) On the same wall. Records in the eleventh year of Parthivendrādhipativarman gift of land by a queen.

621. 33 of 1898.—(Tamil.) On the same wall. Records in the fourth year of the Chōḷa king Parakēsarivarman alias Rājēndra-Chōḷadēva gift of land.

622. 34 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of the Chōḷa king Parakēsarivarman gift of land.

623. 35 of 1898.—(Tamil.) On the same wall. Records in the fourteenth year of the Chōḷa king Parakēsarivarman gift of land.

624. 36 of 1898.—(Tamil.) On the same wall. Records in the fifth year of Parthivendrādhipativarman gift of land.

625. 37 of 1898.—(Tamil.) On the same wall. Records in the sixth year of Parthivendrādhipativarman gift of land.

626. 38 of 1898.—(Tamil.) On the east wall of the same temple. Records in the third year of Parthivendrādhipativarman gift of land.


628. 40 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the Chōḷa king Rājakēsarivarman gift of land for feeding Brāhmaṇas.

630. 42 of 1898.—(Tamil.) On the north wall of the same temple. Records in the fifteenth year of the “Gaṅga-Pallava” king Vijaya-Kampavarman gift of gold. End built in.

631. 49 of 1898.—(Tamil.) On the south wall of the Sundaravarada Perūmāl temple. Records in the twelfth year of Pārthivēndrādhipativarman gift of land by a queen to the Viṣṇu temple built by Koṅgaraiyar.

632. 50 of 1898.—(Grantha.) On the same wall. Two verses in praise of the architect.

633. 51 of 1898.—(Tamil.) On the north wall of the same temple. A record of “the Gaṅga-Pallava king” Vijaya Dantivikramavarman, dated in his tenth year. Only the first few words are preserved.

634. 52 of 1898.—(Tamil.) On the same wall. Records in the thirteenth year of Pārthivēndrādhipativarman gift of sheep for two lamps to the temple of Koṅgaraiya by the same queen as in No. 631.

635. 53 of 1898.—(Tamil.) On the north wall of the Subrahmanya temple. Records in the fourth year of the Chōla king Paraṅkēsarivarman alias Rājendra-Chōḷadēva (I, 101I—43) the hereditary appointment of a Pūjārī.

636. 54 of 1898.—(Tamil.) On the west and south walls of the same temple. A record of the Chōla king Rājarāja-Rājakēsarivarman I recording in his seventeenth year gift of sheep for a lamp by different people.

637. 55 of 1898.—(Tamil.) On the south wall of the temple. Records in the fourth year of Pārthivēndrādhipativarman gift of land.


639. 57 of 1898.—(Tamil.) On the east and north walls of the Koḷambesvara temple. Records in the ninth year of the Chōla king Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva (I, 1070—1118) gift of money for a lamp.

640. 58 of 1898.—(Tamil.) On the south wall of the Mādarikēḷ Amman temple. Records in the twenty-fourth year of the Chōla king Madirai-kōṇḍa Paraṅkēsarivarman (Parāntaka I) gift of gold for a lamp.

641. 59 of 1898.—(Tamil.) On the west wall of the same temple. Records in the third year of Pārthivēndrādhipativarman gift of land.
642. 60 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhipativarman gift of land.

643. 61 of 1898.—(Tamil.) On the south wall of the Vaikuṇṭha-Perumāl temple. Records in the twenty-first year of the “Gaṅga-Pallava” king Dantivikramavarman a resolution of the village assembly.

644. 62 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king Rājakēsarivarman a resolution of the village assembly.

645. 63 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of the “Gaṅga-Pallava” king Nripatuṅgavarman gift of gold for a lamp to the temple of Mahādēva at Trippuli-valam

646. 64 of 1898.—(Tamil.) On the same wall. Records in the sixth year of the “Gaṅga Pallava” king Vijaya-Kampavarman gift of land to the Vishṇu temple of Gōvardhana.

647. 65 of 1898.—(Tamil.) On the same wall. A record of the “Gaṅga-Pallava” king Vijaya-Kampavarman, dated in his eighteenth year. End built in.

648. 66 of 1898.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājakēsarivarman alias Kulottuṅga-Chōḷadēva (I, 1070—1118), dated in his twenty-first year.


651. 69 of 1898.—(Tamil.) On the same wall. Records in the twelfth year of Pārthivēndrādhipativarman gift of land.

652. 70 of 1898.—(Tamil.) On the same wall. Records gift of cows for a lamp. In archaic characters.

653. 71 of 1898.—(Tamil.) On the same wall. Records gift of land.

654. 72 of 1898.—(Tamil.) On the same wall. Records in the twenty-fourth year of the “Gaṅga-Pallava” king Nandivarman gift of land.

655. 73 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhipativarman gift of land.

656. 74 of 1898.—(Tamil.) On the same wall. Records in the ninth year of the Pallava king Danti-Pōttarāsar gift of gold for digging a tank,
657. 75 of 1898.—(Tamil.) On the same wall. Records in the twenty-sixth year of the Chola king Rājakēsarivarman gift of gold for a water-shed.


660. 78 of 1898.—(Tamil.) On the same wall. Records in the third year of the Chola king ... Kēsarivarman gift of gold for a lamp to the temple of Mahādeva at Trippulivalam.

661. 79 of 1898.—(Tamil.) On the same wall. An incomplete record of Pārthivēndrādhīpīvarman, dated in his seventh year.

662. 80 of 1898.—(Tamil.) On the same wall. A record of the “Gaṅga-Pallava” king Dāntivarman recording in his seventh year a sale of land.

663. 81 of 1898.—(Tamil.) On the east wall of the same temple. The fragment of a record of the “Gaṅga-Pallava” king Nripatunāgarvarman, dated in his twenty-fifth year.

664. 82 of 1898.—(Tamil.) On the same wall. The fragment of a record of the “Gaṅga-Pallava” king Vijaya-Nripatunāgavikramavaran, date of which is lost.


666. 84 of 1898.—(Tamil.) On the west wall of the same temple. A record of the “Gaṅga-Pallava king” Vijaya-Kampavarman in his twenty-first year. Gift of gold for repairing a tank.


668. 86 of 1898.—(Tamil.) On the same wall. A record of the “Gaṅga-Pallava” king Kampa-Perumān in his twenty-third year. Allotment of gold and paddy.

669. 87 of 1898.—(Tamil.) On the same wall. A record of the Chola king Madirai-Konḍa Parakēsarivarman (Parāntaka I, 906—47) in his fourteenth year. Gift of gold for a lamp to the temple of Mahādeva at Trippulivalam.

CHINGLEPUT DISTRICT


672. 90 of 1898.—(Tamil.) On the same wall. A damaged record of the “Gaṅga-Pallava” king Vijaya-Kampavarman, dated in his fifteenth year.

673. 91 of 1898.—(Tamil.) On a stone lying near the Iraṭṭai-taligai-Iśvara temple. An incomplete record of the Chōla king Rājakēsarivarman, dated in his seventeenth year.

674. 92 of 1898.—(Tamil.) On another stone lying near the same temple. Records in the fourth year of the Chōla king Parakēsarivarman alias Rājendra Chōḷadēva (I, 1011—43) gift of land. Fragment.

PONNERI TALUK.

Kāṭṭūr.

675. 249 of 1912.—(Tamil.) On a pillar of the maṇṭapa in front of the central shrine in the Tiruvallūvār temple. Dated in reign of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷadēva III. Records in his twentieth year, gift of cows for a lamp, by a lady to the temple of Tiruvallūvaram-Uḍaiyār at Kāṭṭūr.

676. 250 of 1912.—(Tamil.) On the second pillar of the same maṇṭapa. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājarajadēva III. Records in his fourteenth year gift of 90 sheep for a lamp by a shepherd, to the temple of Tiruvallūvaram-Muṭḍaiyā Mahādēva at Kāṭṭūr alias Rājendraśoḷa-nallūr near Perumbēdu in Paiyūr-kōṭṭam, a district of Jayaṅgondaśoḷan manḍalām.

677. 251 of 1912.—(Tamil.) On the third pillar in the same place. A damaged record of the Chōla king Tribhuvanachakravartin Kulottuṅga Chōḷadēva III, dated in his twentieth year. Records gift of land for a lamp to the temple of Tiruvallūṭichchuram-Uḍaiyār at Kāṭṭūr alias Rājendraśoḷananallūr, which the donor had purchased from the residents of Kaḍarpakkam.

678. 252 of 1912.—(Tamil.) On a slab set up in the same temple. Records in the ninth year of Pārthivēndrādhhipatīvarman a sale of land as tāmūppattī by the residents of Kāṭṭūr in Paiyūrkōṭṭam to Paṭṭaiyanār, the mēnāyaka of Perundaram, who built the temple of this village.

679. 253 of 1912.—(Tamil.) On the same slab. Dated in the reign of the Chōla king Rājarajakēsarivarman (985—1013) “who destroyed the ships at Kāndaḷūr Śālai.” Records in his tenth year gift of 45 sheep for a half lamp to the temple of Tiruvallūṭi-śurattu-Mahādēva at Kāṭṭūr in Paiyūrkōṭṭam, by a resident of the village.

680. 254 of 1912.—(Tamil.) In the same place. A damaged record of the Chōla king Rājarajakēsarivarman (985—1013).
"who destroyed the ships at Kāndalūr-Śālai, dated in his eleventh year." Seems to record a gift of twenty-three sheep and a gold lamp, to the same temple.

681. 255 of 1912.—(Tamil.) In the same place. Belongs to the reign of the Chōla king Rājarājakēśarivarman (985—1013), "who destroyed the ships at Kāndalūr Śālai." Records in his eleventh year sale of land by the residents of Kāṭṭur in Pāiyūr-kōṭṭam to a certain Nakkanālai Nakkan of Villippākkam, which belonged to Iruigaṇṝr Kūvam in Maṇayir-kūṟram, a subdivision of Maṇayir-kōṭṭam. No details of prices given.

682. 256 of 1912.—(Grantha and Tamil.) On a slab lying in the Vīrīrunda-Perumāl temple in the same village. In characters of about the eleventh century A.D. Registers that the community of merchants (nāndēsī) at Mayilarpill, declared Ayyapūḷal- Kāṭṭur, to be a virapaṭṭaṇa and laid down certain rules of conduct to be followed by the members of the Vāḷaṇjikā sect residing in that village. [A very interesting record which eulogises the gild, refers to 500 Viraśāsanas, glorifying their deeds, etc. See Madr. Ep. Rep., 1912-13, pp. 99-100 for details. See also Inscrnns. 342 of 1912 at Basinikōṇḍa, 349 of 1912 at Vīralūr, Ep. Carna., Vol. VII (Sk. 118 and Ep. Ind., VII, p. 97.)

Māḍambākkam.

683. 318 of 1911.—(Tamil.) On the south wall of the central shrine in the Dhenupuriśvara temple. An epigraph of the Chōla king Tribhuvanachakravartin Virarājēndra Chōladeva (not identified) recording in his tenth year gift of twenty vēl of land north of Māḍambākkam alias Ulaguyavandashōla-chaturvēdimaṅgalam, a village in Neḍuṅgunrahādu which belonged to Puliyūr-kōṭṭam alias Kulottuṅgaśōla-valanādu, a subdivision of Jayaṅgonḍachōḷa-maṇḍalam, to the temple of Śīrṛēri-Āḷuḍaiya-Nayanār, under orders of Paṅchanadivānan Nilagaiyaraiyan, a contemporary of Köppuraṅjīngadeśa. See N.A. 473.

684. 319 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Virašīri Kumāra-Dēvarāya (II). Records in Prabhava (S. 1348) that eight house-sites of the sthānattār, being lost to them, fresh sites were provided for, in the street of the Kaikkōlar. Mentions Śīrṛēri-Āḷuḍaiya-Nayanār at Māḍanpākkam alias Ulaguyavandashōla-chaturvēdimaṅgalam in Neḍuṅgunra-nādu, a district of Āṟāyarvalē-parṟu, a subdivision of Puliyūr-kōṭṭam alias Kulottuṅgaśōla-valanādu, in Jayaṅgonḍachōḷa-maṇḍalam.

685. 320 of 1911.—(Tamil.) On the same wall. An incomplete and damaged record of the Vijayanagara king Virapratapa Sadāśiva-Mahārāya "who took every country," date of which is lost.
686. 321 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva recording in his second year gift of two cows for providing curds to the temple of Śirṛēri-Udaiya-Nāyanār at Māḍambākkam alias Ulaguyya-vandašōla-chaturvēdīmaṅgalam.

687. 322 of 1911.—(Tamil.) On the west wall of the same shrine. A record of the Pāṇḍya king Jatāvarman alias Tribhuvanachakravartin Sundara Pāṇḍyadēva (III? 1276—90); quotes in his tenth year, the fifteenth year of Perunjiṅgaṅadēva and records a gift of land to maintain lamps, offerings and festivals in the temple of Śirṛēri-Ājuḍaiya-Nāyanār.

688. 323 of 1911.—(Tamil.) On the north wall of the same shrine. Dated in the reign of the Chōla king Tribhuvanachakravartin Virarājendrachōḷadēva (not identified). Records in his thirty-sixth year gift of the village of Maduraippākkam in Netun-gunga-nāḍu, a subdivision of Puliyūr-kōṭṭam in Jayaṅgoḍa-chōḷamāṇḍalam, to the same temple, by order of Aruṇagiri Perumāl Nīlagangaraiyan. See No. 683 above.

689. 324 of 1911.—(Tamil.) On the south wall of the verandah round the same shrine. A record of the Vijayanagara king Vira-Kampaha-Uḍaiyar (II), son of Bukkaṇa-Uḍaiyar (i.e., Bukka I) in Ananda (Ś. 1296), relating gift of the village of Māḍanpākkam to the temple by a certain Viṭṭappar with the permission of the king. The inscription is of great interest as it enumerates the various dues and obligations to which the tenants were subjected. These were the purakkalanaiyār pērkaḍamai (which Mr. Krishṇa Sastri interprets as the obligations of the people who live outside the village), fees on cotton looms, caste obligations, fees of oil-mills, vikvāri, vāsāvāri, ulugalvari, nallerumai, narpaśu, kārttiṅgaiappachchai, tiruppudiyidu, “the share (mērvai) of grain from each harvest granted to village watchmen, market-fees (sandaṅmudal),” the āśwavaṅmakkalpēr, the veṭṭivari, etc. All these were to be paid to the temple for worship and repair instead of to the Government.

690. 325 of 1911.—(Tamil.) On the north wall of the same verandah. A damaged record of the Pāṇḍya king Jatāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, dated in his fifteenth year. Records sale of houses in the tirumadaivīḷāgam to temple servants. It is not known which of the Sundara Pāṇḍyas is referred to.

Nāgalāpuram.

691. 619 of 1904.—(Kanarese.) On the south, east and north walls of the central shrine in the Vēdanārāyaṇaśūlam temple. A record of the Vijayanagara king Vṛapratāpa Vira-Krishṇarāya. The gift of certain villages. (The date is doubtful.)

692. 620 of 1904.—(Tamil.) On the north wall of the Vēda-vallittāyār shrine in the same temple. Dated in the reign of the
Vijayanagara king Śrīraṅgadēva-Mahārāya records in Pramāthin the grant of certain privileges to the Puñchalattār (i.e., the five artisan communities).


694. 622 of 1904. On the west wall of the maṇṭapa in front of the same shrine. A damaged record.

695. 623 of 1904.—(Tamil.) On the north wall of the same maṇṭapa. Dated in the reign of the Vijayanagara king Vīrapratāpa-Kṛṣṇadēva Mahārāya. Seems to-record in Ś. 1442 expired, Vikrama, an agreement among certain merchants.

696. 624 of 1904.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Kṛṣṇadēva-Mahārāya, in Ś. 1442 expired, Vikrama. Mentions a number of kōṭṭams and nāḍus.

697. 625 of 1904.—(Sanskrit and Grantha.) At the entrance into the second gōpura of the same temple, right side. The Vijayanagara king Kṛṣṇarāya-Mahārāya records gift of two villages.

698. 626 of 1904.—(Kanarese.) In the same place, left side. The Vijayanagara king Vīrapratāpa Kṛṣṇarāya-Mahārāya records in Sarvadhārin (i.e., Ś. 1451), gift of land.

699. 627 of 1904.—(Sanskrit and Grantha.) On the left and right sides of the second gōpura of the Vēdanārāyaṇasvāmin temple. A record of the Vijayanagara king Kṛṣṇarāya relating in Ś. 1445, Svabhānu, gift of land. One of the objects of the grant was the recitation of the Sanskrit Vēdas and the Drāvīḍa-Vēda (the Prabandha) and the exposition of Vēdānta. [The temple is said to have been built at the command of the deity conveyed in a dream to a certain Haridāsa. See next inscription.]

700. 628 of 1904.—(Tamil.) At the entrance into the north gōpura of the same temple. A record of the Vijayanagara king Kṛṣṇadēva-Mahārāya in Ś. 1445 expired, Svabhānu. Refers to the origin of the temple and says that it was built at the command of Emberumān (i.e., Vishṇu) who appeared in a dream to a private individual, Haridāsa. [Refers also to a visit which the king paid to Aragaṇḍapuram (i.e., Nāgalāpuram) on his way to Kumbakōṇam for the Mahāmakhha festival, just after his return from the campaign in the north.]

701. 628-A of 1904.—(Tamil.) In the same place. Dated in the reign of the Vijayanagara king Kṛṣṇadēva-Mahārāya. Records in Ś. 1445 expired, Svabhānu, gift of land.

702. 629 of 1904.—(Tamil.) On the east wall of the outer prākāra of the same temple. A damaged record of the Vijayanagara king Kṛṣṇadēva-Mahārāya, the date of which is indistinct,
703. C.P. No. 12 of 1905.—A record of Krishnadeva Raya, dated in Ś. 1445, making grant of several villages to the temple of Nilamāṇikyaadēva (i.e., Vēdanārayanaperumāl) and to Haridāsa mentioned in No. 700 above. To the latter was entrusted the entire management of the temple.

Nallūr.

703-A. The Nallūr grant of Harihara II. A C.P. grant in Sanskrit verse and Nandināgarī character, recording the gift of the village (which was in Mēguṇa-valanāḍu or Nalatūripālem Śima in Pāiyūr-Kōṭṭam) to Brāhmans by Harihara II in Ś. 1321, Pramādhinī, Kārttika, lunar eclipse, corresponding, according to Dikshit, to Wednesday, 15th October A.D. 1399. See Ep. Ind., III, 113—26.

Narasiṅgapuram.

704. 237 of 1910.—(Tamil in Telugu characters mixed with Tamil ones.) On the south wall of the central shrine in the Narasimha-Perumāl temple. A record of the Vijayanagara king Vīrāpratāpa Aćhyutayadēva-Mahārāya, dated Ś. 1456, Jaya. [A fresh copy of No. 17 of 1896, noticed on page 4 of the Annual Report on Epigraphy for 1895-96, paragraph 12.] It assigns an allowance of money, food, etc., to certain Brāhmans for the recitation of the Vēdas to the merit of the king’s father Narasa Nāyaka, in whose name the village was founded.

705. 238 of 1910.—(Tamil.) On the same wall. Belongs to the reign of the Vijayanagara king Vīrāpratāpa Aćhyutayadēva-Mahārāya. Records in Ś. 1455, Vijaya, gift of the village of Periya-Puliyāvī surnamed Narasimhapuram to Brāhmaṇas, for the merit of the king by an agent of his named Tittāra-pillai, on the occasion of the consecration of the image of Lakshminarasimhamūrti.

706. 239 of 1910.—(Tamil.) On the same wall. Belongs to the reign of the Vijayanagara king Vīrāpratāpa Aćhyutayadēva-Mahārāya. Records in Ś. 1457, Manmatha, gift of land to Śrī Vaishṇavas by the same chief for the merit of Periyasvāmi Narasa Nāyaka on the occasion of the consecration of Prahlādapurandara—the name given to the image carried in processions in the Lakshminarasimha-Perumāl temple—at Kūvam Tyāgasamudrannallūr surnamed Narasānyakapuram in Kūṅrūr-nāḍu, a subdivi- sion of Tenkārāi Maṇṇīvīl-kōṭṭam in Chandragiri-rājya, which belonged to Jayaṅgoṇḍachōla-maṇḍalam. [Kūvam Tyāgasamudram was named after Vīranārayāna-Sambuvārāya (1331—83), a contemporary of the Iraṭṭayar, Kālamēgha, etc., who celebrated his generosity to poets by calling his city Tyāgasamudram.]
707. 240 of 1910.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Virapratāpa Achyutayadēva-Mahārāya. Records in Ś. 1456, Jaya, gift of land and a house for the merit of Periyasvāmi Narasa-Nāyaka in the presence of Viṣṭhalēśvara on the banks of the Tuṅgabhadra river, to each of two Vaishnava Brāhmaṇas who recited a purāṇam (Bhaktisaṅjivini) in the same temple.

708. 241 of 1910.—(Tamil.) On the same wall. Records gift of land to a Brāhmaṇa on the occasion of the consecration of Lakshmīnarasimhamūrti.

709. 242 of 1910.—(Tamil.) On the north wall of the same shrine. Dated in the reign of the Vijayanagara king Virapratāpa Achyutadēva-Mahārāya. Records in Ś. 1455, Vijaya, gift of a house and some special privileges by Tittāra-piḷḷai of Kānchi-puram to the watchman in the temple of Lakshmīnarasimhamūrti.

710. 243 of 1910.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Virapratāpa Vīra-Veṅkaṭapatipati-dēva (I) Mahārāya, dated Ś. 1530, Saumya. Mentions Gobburī Obarāja and the gift of sixty-five gold pieces called Veṅkaṭarāya-varāhans and seems to regulate the festivals and the daily services in the temple of Aḷagiyasīngar at Kūvam Tyāgasamudranallūr alias Narasimhapuram. [For the description of the Veṅkaṭarāya-varāhans see Ind. Antq., XX, 207 ff. The Obarāja of this inscription is evidently the brother-in-law of Veṅkaṭa I, mentioned by Barrados. See Forg. Empe., p. 222–33; see also No. 707 above.]

711. 244 of 1910.—(Tamil.) On the south wall of the Nāchchiyār shrine in the same temple. Records in the thirty-fifth year of the Chōla king Rājakēsārivarman alias Chakravartin śrī-Kulōttuṅga-Chōḷadēva (I) 1070—1118 the consecration of a shrine (apparently for Rāma, Śīta and Lakshmīnā) in the temple of Madurāntaka-Viṅnagar in Madurāntakanallūr which was a village in Kāṇṭur-nādu, a subdivision of Maṇayir-kōṭṭam, and a gift to it, of oil for two lamps, by the inhabitants of Kaṭāraṅganḍaṅgālapuram in Pašali-nādu of the same kōṭṭam.

712. 245 of 1910.—(Tamil.) On the same wall. Registers the consecration of the same shrine by a certain Vāṇiyan Paṅgaṇəndalī Śūrūl alias Śāradatūta of Kiḍāraṅgāṅgāḷapuram, with the help of its residents, and provides for offerings and lamps. Kiḍāraṅgāṅgāḷapuram must have been called after Rājendrachōḷa I whose conquests included Kaṭṭhā or Kaḍāra (i.e., Lower Burma). See N.A. 615, 617 and 618.

713. 246 of 1910.—(Tamil.) On the west wall of the same shrine. Records a sale of land to Vāsudevan Rājasundaran, a resident of Iruṅganūr, apparently by the assembly of Madurāntakanallūr. Mentions Iḷambiyaṅgōṭṭūr.
714. 247 of 1910.—(Tamil.) On the north wall of the same shrine. An unfinished record. Contains portions of the historical introduction of Kulöttuṅga I, beginning with the words *pugalṁădu*.


716. 249 of 1910.—(Tamil.) On the same wall. Records in the thirty-fourth year of the Chōḷa king Rājakēsarivarman *alias* Chakravartin Śrī-Kulöttuṅga-Chōḷadēva (I) gift of land by the inhabitants of Madurāntakanallūr to the god, goddess and Īḷaiyāḻvār (i.e., Lakṣmaṇa), in the temple of Madurāntaka-Viṅgāḷa-Aḻvār.

717. 250 of 1910.—(Tamil.) On a slab set up in front of the main gopura of the same temple. Dated in Ś. 1467 in the reign of the Vijayanāgar king Virapratāpa Sadaśivadeva-Mahārāja. Records in Ś. 1467, *Viśvavasu*, remission of taxes in the village of Kūvam Narasanāyahakkarpuram, by a certain Saṅkaranāyaka Liṅganāyaka for the merit of Śinna-Timmayyadeva-Mahārāja, son of Rāmarāja-Timmaya and brother of Rāmarāja Timmarāja Viṭṭhala, the general of Sadaśiva Rāya and cousin brother of Ajīya Rāma Rāya. Prince Chinna Timma is mentioned in the Telugu poem *Bālabhāgavatamu* of Dōsur Kōṅērikavi as the brother of Viṭṭhala. Chinna Timma was evidently governor of Chandragiri Rājya of which Naraṅgāpuram was a part.

Nattam.

718. 260 of 1912.—(Tamil.) On the south wall of the Šenbogēs-vara temple. A fragment of record of the Chōḷa king Tribhuvanachakravartin Rājarājadēva III, date of which is lost. Records a gift of land apparently by the assembly of Paramēsvaramaṅgalam *alias* Śoḻakuttilakā-chaturvedimāṅgalam.


720. 262 of 1912.—(Grantha and Tamil.) On the west and north walls of the same temple. A mutilated record of the Chōḷa king Parakēsarivarman *alias* Rājēndra-Chōḷadēva I (1011–43), dated in his third year. Mentions Paramēsvaramaṅgalam *alias* Nigarillī-śoḻa chaturvedimāṅgalam, the assembly of *samvatsara-vāriyam* (i.e., the annual supervision committee) which consisted of twelve men which formed part of the *mahā sabha* and which was elected in the month of *Tulā* every year. The committee performing the duties
connected with that village, met in the hall called Rājendraśoḷan-
chatuśśali, and Kańjaran Aiyyan Sūryan was the settlement officer
(vagai-śeygirna) of the district. See Nq. 727 below. These confirm
the Uttaramallūr inscriptions about the village assembly and
subordinate committees.]

721. 263 of 1912.—(Tamil.) On the same walls. A mutilated
record of the Chōla king Parakesarivarman alias Rājendra-Chōlā-
dēva I (1017—43), dated in his sixth year. Records gift of land for
supplying the paddy required for offerings in the temple at
Paramēśvaramaṅgalam alias Nigarilisōja-chaturvēdimāṅgalam in
Śembūr-kōṭṭam which was a district of Jayaṅgoṇḍasōja-maṇḍalam.
Mentions the assembly of that village which included twelve
members of the samvatsara-vāryam. Salary in paddy of temple
servants given.

722. 264 of 1912.—(Tamil.) On a stone built into a wall of
the maṇṭapa of the same temple. A fragment of record of the
Chōla king Tribhuvanachakravartin Kulōttūṅga-Chōlādēva I, date
of which is lost. Seems to record a sale of land.

723. 265 of 1912.—(Tamil.) On another stone in the same
place. A fragment of record of the Chōla king Rājarājadēva III,
dated in his third year. Records gift of a lamp to the temple at
Paramēśvaramaṅgalam alias Śōjakulaṭilaka-chaturvēdimāṅgalam.

724. 266 of 1912.—(Tamil.) On a stone in the same place.
A fragment of record of Tribhuvanachakravartin Kōnerin-
maikoṇḍān, date of which is lost. Mentions Perumanṛattāḷvaṉ of
Paḷampaṭṭiṇa (old town).

725. 267 of 1912.—(Tamil.) On a slab built into the roof,
above the Subrahmaṇya image, in the same temple. A much-
damaged record of the Vijayanagara king Vīra-Kampaṇa-Uḍaiyār
(II), son of Vīra-Bukkaṇa-Uḍaiyār (I), dated Ānanda. Seems to
fix the levying of certain taxes.

726. 268 of 1912.—(Tamil.) On a pillar lying in front of the
same temple. Records that this flower garden was the gift of
Padaiyādān Madan alias Kulōttūṅgaśoḷa-Gāṅgēyarāyan. See N.A.
548 and S.A. 61, 62, 86 and 98.

727. 269 of 1912.—(Tamil.) On another pillar in the same
place. Fragment. Refers to queen Dantipirattiyār and to a
certain Vīrakośamaṅgalamuḍaiyār Uḍaiyapirattiyār who caused
all the waste lands in the village maḍaiappāḷi pura
to be cultivated and the income used for festivals on the winter
and summer solstices, eclipses, Aippaśi-viṣhu, Śittirai-viṣhu, and
Māśi-Magam, for the welfare of Dantipirattliyār and Rājendra-
Chōlādēva. The Ūrvāriyam seems to have been, according to
Mr. Krishna Sastri, the committee whose function was to see the
lands of the village properly cultivated and to collect the produce.
Rāmagiri.

728. 630 of 1904.—(Tamil.) On the south wall of the central shrine of the Vālīśvara temple. Records in the eleventh year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōjadēva gift of 32 cows for a lamp.

729. 631 of 1904.—(Tamil.) On the same wall. Records gift of 61 cows for 2 lamps. The name of the king and the date of the record are lost.


731. 633 of 1904.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) a gift by Vīra-Narasimhadēva alias Yādavarāya.

732. 634 of 1904.—(Tamil.) On the same wall. A damaged record of Kembana-Uḍaiyār (Kampaṇa-Uḍaiyār) in Ānanda.

733. 635 of 1904.—(Tamil.) On the west wall of the same shrine. A record of the Chōla king Tribhuvanachakravartin Rājadhirājadēva relating gift of 3 lamps (the date is lost). Built in the middle and incomplete.

734. 636 of 1904.—(Grantha and Tamil.) On the north wall of the same shrine. An incomplete record. Mentions a chief with a string of birudas in Sanskrit from which we learn that he was a devotee of the Kālāhasti and Tirupati temples and that he was the ruler of Vēṅgi.

735. 637 of 1904.—(Tamil.) On the same wall. Records in Ś. 1338 expired, Naḷa (wrong) gifts by a chief.

736. 638 of 1904.—(Tamil.) On the same wall. The Chōla king Tribhuvanachakravartin Rājarājadēva records in his tenth year, gift of 32 cows for a lamp. The village was situated in Nīravūrṇāḍu, a district of Kunḍavattana-köttam, a subdivision of Jayāṅgoṇḍa-Chōlamāṇḍalam.


738. 640 of 1904.—(Grantha and Tamil.) On the east wall of the maṇṭapa in front of the same shrine. Dated in the reign of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōjadēva (III). Records a gift by Śāśikula-Chāḷuki Tani-nirru-venṛa Vīra-Narasīṅga- dēva alias Yādavarāya, who is mentioned with a string of birudas in Sanskrit. The date of the record is indistinct. See N.A. 58.

739. 641 of 1904.—(Tamil.) On a pillar of the same maṇṭapa. Vīra-Kampaṇa-Uḍaiyār records in Sādhāraṇa gift of the pillar.
740. 642 of 1904.—(Tamil.) On the west wall of the prakāra of the Vāliskāra temple. Records in Dundubhi a gift of land by Bukkarāya-Udaiyār to a certain mathādhipati who is called Satyadarśanigaḷ. The temple is called Tirukkārikkarai.

741. 643 of 1904.—(Tamil.) On the west wall of the Bhairava shrine in the same temple. A record of the Vijayanagara king Vīra-Hariharārāya in Pramāthin. The temple is called Tirukkārikkarai-udaiya-Nayanār at Nađuvumalai in Nīnaiyūr-nādu, a district of Kūravattana-kōṭṭam which was a subdivision of Jayaṅgoṇḍa-Chōlamanḍalam.

742. 644 of 1904.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Vīrarajendra-Chōladeva in his sixth year. The temple is called Tirukkārikkaraiippilaiyar in Nađuvilmalai Nīnaiyūr-nādu, described as in No. 741.


744. 646 of 1904.—(Tamil.) On the same wall. An epigraph of the Chōla king Tribhuvanachakravartin Rājarajadeva (III?) recording in his sixteenth year, gift of 32 cows for lamp to the temple of Tirukkārikkarai-udaiyar in Nīnaiyūr-nādu, a district of Kūravattana-kōṭṭam, a subdivision of Jayaṅgoṇḍa-Chōlamanḍalam.

745. 647 of 1904.—(Tamil.) On the same wall. An inscription of the Chōla king Tribhuvanachakravartin Rājarajadeva recording in his ninth year gift of money for a lamp.


747. 649 of 1904.—(Tamil.) On the same wall. An incomplete record of Tribhuvanachakravartin Aṭṭuntikkaraian alias Gaṇḍagopaḷa, dated in his fourth year. See S.A. 146. Evidently he was different from Viragaṇḍagopaḷa, the contemporary of Vikrama Pāṇḍiya who is mentioned in N.A. 708, S.A. 68 and S.A. 342.

748. 650 of 1904.—(Tamil.) On the north wall of the same shrine. An incomplete record of the Chōla king Tribhuvanachakravartin Kulōttuniga-Chōladeva, dated in his twenty-sixth year.

749. 651 of 1904.—(Tamil.) On the north and west walls of the same shrine. A record of the Chōla king Tribhuvanachakravartin Vīrarajendra-Chōladeva recording in his sixth year, gift of ninety-six sheep. Built in the middle.

750. 652 of 1904.—(Tamil.) On the east wall of the same shrine. A fragmentary record of the Chōla king Kulōttuniga I containing a portion of the historical introduction.

751. 653 of 1904.—(Tamil.) On the same wall. An epigraph of the Chōla king Tribhuvanachakravartin Rājarajadeva recording in his twenty-seventh year gift of money for a lamp.

753. 655 of 1904.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva(III?) recording in his twenty-fifth year gift of money for a lamp to the temple of Tirukkārikāraipillāiyār.

754. 656 of 1904.—(Tamil.) On the same wall. The Chōla king Tribhuvanachakravartin Rājarājadēva III records in his twenty-ninth year, corresponding to 26th June 1245, gift of sixteen mādai for a lamp. "The date shows that the reign of Rājarāja III could not have commenced before approximately the 27th June 1216 A.D." Ep. Ind., VIII, 271-72.

755. 657 of 1904.—(Tamil.) On the same wall. Records an order of Madurāntaka-Pottappi-Chōla.

756. 658 of 1904.—(Tamil.) Dated in the reign of the Chōla king Tribhuvanachakravartin Rājarājadēva(III?). Records in his tenth year gift of thirty-two cows for a lamp.


758. 660 of 1904.—(Tamil.) On the back of the stone bull through the mouth of which water flows into the tank within the same temple. Records the setting up of the bull by a carpenter. In ancient character.

759. 661 of 1904.—(Tamil.) At the entrance into the ruined gōpura at the same temple. A mutilated record of the Vijayanagara king Virūpākṣharāya (II, 1465—86), son of Gajaveṭṭai-Pratāpa Dēvarāya (II), dated in Sārvarin. The Śaka date is not preserved in full. Damaged.

Satyavēdu.

760. 31 of 1912.—(Tamil.) On a stone lying in the courtyard of the Mātaṅgeśvara temple. Records in the fourth year of the "Gaṅga-Pallava" king Aparājītavarman gift of the village of Turaiyūr with its income (consisting of ponnu and puravu) for worship in the temple of Mahādeva at Mātaṅganpalḥi in Tekkūr-nāḍu, a subdivision of Paiyyūr-Ilaṅgottam, by Kumarandai Kurumbarādittan alias Kāḍupatṭi Pērāraiyan of Śēra-nāḍu. [Kurumbarādittan or the son among the Kurumbas denotes a Pallava.]
761. 32 of 1912.—(Tamil.) On a stone in the Ardha-mañṭapa of the same temple. Records in the fifth year of the "Gaṅga-Pallava" king Aparājitavarmaṇa gift of 100 sheep for a lamp, to the same temple by Porrinaṅgai, wife of the chief mentioned in No. 760. Mentions the measure called viḍēḷviḍuṇu, named after the Pallava king who had that title (i.e., Nandivarman III). See N.A. 347.

762. 33 of 1912.—(Telugu.) On stones built into a well in front of the same temple. Records in Ś. 1608, Akṣhayā, gift of a well and a garden by Krishṇarēḍḍi of Deśūrī whose ancestor, Pedā-Krishṇarēḍḍi, is stated to have been the disciple of Tirumalai-Toḷappāchārya, to have belonged to the Paṇṭakula and to the Madurāntaka-gōṭra. [Tirumalai Toḷappāchārya was the teacher of Maḷa Ananta, the author of Kākusthavīyayamu, who is proved both by Viresalingam Pantulu and Mr. Krishna Sastri to have lived about 1565. See Ep. Rep., 1912, p. 88. Pedda Krishṇa Rēḍḍi therefore should have lived then.]

763. 34 of 1912.—Sanskrit (Telugu.) On the same stones. A record of the Nawab Qutb Shahi Abulu Hasanu (Abu Hasan 1672—88) of Gölkoṇḍa. Refers in Ś. 1608, Akṣhayā, to the construction of the same well by Pedakrishṇapivibhu (i.e., Krishṇarēḍḍi).

Śivapuram.

764. 18 of 1896.—(Tamil.) On the east wall of the Śiva temple, left of entrance. The Chōla king Ko-Parakēsarivarman alias Rājendra-Chōladēva (I, 1012—43) records in his eighth year, gift of two lamps to the temple of Rājārajeśvara. [Dr. Hultsch believes that this temple, like that at Tanjore, should have been founded by Rājarāja I.]

Tiruvellavāyil.

765. 247 of 1912.—(Tamil.) On the entrance into the central shrine in the Veḷavāyileśvara temple. A much damaged record of Pārthivēndrādhivarman, dated in his eleventh year. Seems to provide for the burning of a lamp in this maṇṭapa by two merchants. Mentions Pujal-kōṭṭam.

766. 248 of 1912.—(Tamil.) On a slab in the same temple. A mutilated record of the Chōla king Rājendra-Chōla I, date of which is lost. Records gift of land for offerings to the god Rishabhavāhanādēva, in the temple of Svāmīśvaram-Uḍaiyār at Tiruvaḷḷaivāyil, by the residents of Tattamunjji, Attimāṇichchēri, Kāṭṭūr alias Rājendraśōḷapuram, and Tiruvaḷḷaivāyil.

SAIDAPET TALUK

Kunnattūr.

This was the birth place of Śākkiḷār, the author of the Peria Purāṇa, but no inscription concerning him is available here.
767. 255 of 1909.—(Tamil.) On a slab set up near the Perumâlkoyil tank. An incomplete and damaged record of the Vijayanagara king Virapratapa Srîraṅgadēva Mahârâya, dated S. 1501, Bahudânya. Records gift of land at Kunrattur to the temple of Talaśayana-Perumâl at Kaḍalmallai for the merit of the king's brother Venkâtapatiḍēva-Mahârâja (i.e., Veṅkaṭa I) by the general Gobbûri Tirumalai Nâyakan. Kunrattur was situated in Perumbâkka-śirmai which belonged to Tirukkalākkunṟa-pâṟu in Mugandur-nâḍu, a subdivision of Âmûr-kôṭṭam, a district of Paḍaiḍū-ṟâjya in Jayaṅgonḍa-chôlamanḍalam. [The donor is identified by Mr. Krishna Sastri with the general who made a grant of two villages to the Triplicane temple in A.D. 1584—85. See Kâvam and Triplicane inscriptions. Ep. Rep., 1904, p. 25.]

768. 256 of 1909.—(Tamil.) On a slab set up in the Nâdânanḍeśvara temple at Manamai, a hamlet of the same village. A damaged record of the Chōla king Tribhuvanachakravartin Kulottûrīga-Chôḷadēva (III, 1178—1216) “who was pleased to take Madurai (Madura) and the crowned head of the Pândya,” dated twenty-fourth year. Records gift of three cows for a lamp to the temple of Tiruvagattâsvara-Uḍaiyar at Manamai alias Janaṅtha- nallur, a village in Âmûr-nâḍu which was a subdivision of Âmûr-kôṭṭam in Jayaṅgonḍa-chôlamanḍalam.

769. 257 of 1909.—(Tamil.) On a slab built into the floor at the entrance into the Îśvâra temple in the same hamlet. An incomplete record of the Chōla king Kulottûrīga-Chôḷadēva, dated sixth year. Refers to a-hunting accident. [Gives an insight into the method of administration of criminal justice. Two persons go out on a hunting expedition and the arrow of one aimed at the game hits and kills the other. As the record is mutilated we are not able to say how the matter was decided; but the usual expiation was to provide for a perpetual lamp for the merit of the deceased.]

770. 258 of 1909.—(Tamil.) On two detached fragments built into the shrine of the same temple. One of the stones mentions Sundara-Pâṇḍyadēva (not identified) and the other the thirteenth year of, perhaps, the same king. The first also refers to the Vishṇu temple called Šendâmaraiṅkaṇṇa-Viṅṇagar.

771. 259 of 1909.—(Tamil.) On the south wall of the shrine of the goddess in the same temple. Dated in the reign of the Pâṇḍya king Tribhuvanachakravartin Sundara-Pâṇḍyadēva. Records gift of two cows for a lamp by a lady of Uttaramērur, named Dēvar- galammai, who was a member of the Nyâyattâr or committee of justice at Uttaramērur temple mentioned in No. 768. The date is doubtful. [Mr. Krishna Sastri identifies the king with Jâṭâvarman Sundara-Pâṇḍya II 1276—90, and rightly draws attention to the fact that a woman was a member of the committee.]
772. 260 of 1909.—(Tamil.) On the west wall of the same shrine. Records in the seventh year of the Paṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Paṇḍyadēva gift of lamp to the same temple. See note to the above epigraph.

Little Mount (near Madras).

772-A. 93 of 1898.—(Armenian). On a stone set up at the foot of the steps leading to the Church. A cross is carved out above the inscription, a copy which was submitted to Professor Hubschmann at Strassburg. He first deciphered it. The record is dated in year 1112 (of the Armenian patriarch Moses), i.e., A.D. 1663 and is an epitaph of an Armenian merchant named Khōja David, son of Khōja Margarē. [See Ep. Ind., Vol. VI, p. 89.]

Māṅgadū.


774. 349 of 1908.—(Tamil.) On the same wall. Records in the sixteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (II?) gift of money for a lamp to the temple of Tiruvellikīḷmēya-Nāyanar at Māṅgadū alias Aḷaṇgiraśōjanallūr in Puliyūr-Kōṭṭam.

775. 350 of 1908.—(Tamil.) On the same wall. Seems to register a gift of land in the reign of the Vijayanagara prince Pratapadēvarāya. Built in at the end. Mr. Krishna Sastri surmises that the chief referred to must be the younger brother of Dēvarāya II.

776. 351 of 1908.—(Tamil.) On a slab built into the floor of the same shrine. Records in the third year of the “Gaṅga-Pallava” king Vijaya-Aparājitavarmar gift of gold for a lamp and offerings to the temple of Tiruvellikīḷ-Mahādēva at Māṅgadū by a native of Kachchipēdu. [It is doubtful whether Aparājīta was identical with Nripanuṅga or his successor.]

777. 352 of 1908.—(Tamil.) On another slab built into the same floor. An incomplete record of the “Gaṅga-Pallava” king Vijaya-Nandivikramavarman, dated seventeenth year. Mentions a native of Kunṭattūr and the temple of Tiruvellikīḷuḷdaiyā.

778. 353 of 1908.—(Tamil.) On the north wall of the central shrine in the Kāmākshi-amman temple. Dated in the time of the Vijayanagara king Pratapadēvarāya. Records in Parābhavā gift of land to the temple of Āvuḍaiya-Nāchchiyār in Māṅgadū alias Aḷaṇgiraśōjanallūr, in Māṅgadū-nāḍu, a subdivision of Puliyūr-
Köttam alias Kulottungasöla-valanadu in Jayaṅgoṇḍachöla-mandalam. Mentions Devaraya Udaiyar. See No. 775 for the identity of the chief.

779. 354 of 1908.—(Tamil.) On the west wall of the same shrine. Records in the reign of the Vijayanagara chief Pratapadēvarāya an agreement among the villagers of Maṅgādu prohibiting the sale of lands to outsiders or even the gift of them as a dowry. [The inscription affords a unique example of the attempt at the preservation of the corporate unity of the village.] [See No. 775 above.]


782. 357 of 1908.—(Tamil.) On a slab built into the floor in the same gopura. A fragment of record of the Chola king Parakēsarivarman, dated fifteenth year. Records gift of a lamp. Maṅgādu is stated to have been situated in Puliyūr-Köttam.

783. 358 of 1908.—(Tamil.) On two stones built into the floor of the court-yard in the same temple. Dated in the fifth year of the Pāṇḍya king Tribhuvanachakravartin Kōṇerinaikoṇḍan Sundara Pāṇḍyaḍēva I (1251—64) "who was pleased to take every country". Records gift of land as a Paḷḷichchandam to a palli whose name is not quite distinct.

784. 359 of 1908.—(Tamil.) On the east wall of the first prakāra of the same temple. A damaged record in Viṟōdhin. Appears to record an agreement among the residents of Maṅgādu. Mentions Achchutappa-Nāyaka. See N.A. 523 and 693.


786. 361 of 1908.—(Tamil.) On a pillar in the Māri-amman temple in the same village. Dated in the reign of the Vijayanagara king Krishṇadēva Mahārāya (1509—30). Registers in Bhāva, a gift of land to the temple of Parama-Nāyanār at Maṅgādu for the merit of Vīra-Nārāśingarāya-Nāyakkar who appears to have been also called Śellappa. [The Naik was evidently the Śāluva chief whose rebellious behaviour was the cause of Achyuta Rāya's southern campaign in 1532. See my Hist. Naik King. in *Ind. Antq.*, September 1914, for details.]
Manimaṅgalam.

This place (Ratnāgraharā in Sanskrit) was the site of one of the battles between the Pallava Narasimhavarman I and the Western Chālukyan Pulkēśin II. Later on it figures in the endoments of almost every Chōla king. It had then the successive names of Lōkamahādevi-chaturvedimanaṅgalam, Rajachulaṃani-Chaturvedimanaṅgalam, Grāmaśikhāmaṇi-Chaturvedimanaṅgalam and was first in Māganur-nādu in Śeṅgāṭtu-Kōṭṭam in Jayaṅgoṇḍachōḷamaṇḍalam, but later on in Kunṛattur nādu, a district of Puliyur-Kōṭṭam in Kulōttuṅga-chōla vaḷanādu. It had three temples referred to below:—

787. 2 of 1892.—(Tamil.) North wall of the maṇṭapa in front of the Rājagopāla-Perumāḷ temple. A record of the fifth year of the Chōla king Ko-Rājakēsārivarman Vīra Rājendra I. The epigraph gives an interesting account of the king’s war with the Chālukyans, Veṇgi, etc. It records gift of 4,450 kūlis of land by Senāpati Jayaṅgoṇḍachōḷa Brahmādhirāja. [See S.I.I. III, No. 30, pp. 64—71.]

788. 3 of 1892.—(Tamil.) East side of the outer wall of the second prakāra of the Rājagopāla-Perumāḷ temple. A record of the Chōla king Ko-Parakēsārivarman alias Rājendrādēva, dated in his fourth year. A very important inscription detailing all the king’s achievements against Āhavamalla (Sōmēsvara I), Ceylon, etc. [See S.I.I., Vol. III, No. 29, pp. 58—64.]


790. 5 of 1892.—(Tamil.) South wall of the maṇṭapa in front of the Rājagopāla-Perumāḷ temple, second inscription. A record of the twelfth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), recording that a military officer purchased 600 kūlis of land and assigned them to temple. [See Ep. Ind., IV, p. 220, where Kielhorn calculates the date to be Monday, 4th December A.D. 1189. See S.I.I. III, No. 36, pp. 82—83.]

791. 6 of 1892.—(Tamil.) North and west walls of the garbhagriha of the Rājagopāla-Perumāḷ temple. A record of the twentieth year of Chōla king Ko-Rājakēśaṅkharivarman alias Jayaṅgoṇḍa-chōḷa Rājādhirājadēva (1018—53), “who destroyed the palace of the Chālukyan king in the city of Kampili. This is a very important epigraph which gives all the details of Rājādhirāja’s achievements. It records that the villagers made over 2,000 kūlis of land to the temple for 100 kāśu. According to Kielhorn the date corresponded
to Wednesday, 3rd December A.D. 1046. [See S.I.I. III, No. 28, pp. 51–58.]

792. 7 of 1892.—(Sanskrit and Tamil.) South wall of the garbhagriha of the Rājagopāla-Perumāl temple. A record of the Chōla king Kō-Rājakēsārarivarman, dated in his sixth year, in which a person purchased 4,000 kūlis from the local people and gave it to Vishnu temple. [S.I.I. III, No. 27, pp. 50–51.]


794. 20 of 1896.—(Tamil.) On the east wall of the maṇṭapa in front of the Rājagopāla-Perumāl temple. Records in the eighteenth year of the Chōla king Tribhuvanachakravartin Rājarājēdeva (III?) the building of the steps leading to the maṇṭapa, by two brothers. [S.I.I. III, No. 39, pp. 85–86.]

795. 21 of 1896.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladeva (III), “who took Madurai and the crowned head of the Pāṇḍya.” Records in his twenty-eighth year, gift of 72 old kāsu out of the interest of which four lamps were to be maintained in the Krishṇa temple. [See S.I.I. III, No. 37, p. 84.]

796. 22 of 1896.—(Tamil.) On the south wall of the same maṇṭapa. An incomplete record of the Pāṇḍya king Kō-Jaṭāvarman alias Sundara-Pāṇḍya, dated in his fifteenth year. [See Cg. 781 above for the probable identity of the king.]

797. 23 of 1896.—(Tamil.) On the west wall of the same maṇṭapa. A record of the forty-eighth year of the Chōla king Kō-Rājakēsārarivarman alias Kulōttuṅga-Chōla (I). Records the gift of 1,050 kūlis of land by a private person to the temple for the expenses of the new moon procession days. The land had been purchased by him from several persons. The date, according to Kielhorn, was Friday, the 25th January 1118. [See Ep. Ind., IV, p. 263 and S.I.I. III, No. 31, pp. 71–73.]

798. 24 of 1896.—(Tamil.) On the same wall. A record of the Chōla king Kō-Parakēsārarivarman alias Vikrama-Chōladeva (1118–35). Records in his fourth year, the purchase of some land from the villagers and gift of it to temple. [See S.I.I. III, No. 33, pp. 75–77.] For offerings after the God’s bath.

799. 25 of 1896.—(Tamil.) On the same wall. A record of the eighth year of Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladeva (II). Quotes an inscription of the thirteenth year of Vikramachōladeva. Records gift by the village Mahāsabha of two pieces of land (previously purchased from Sāhanī Mādhava Bhaṭṭa, etc.), to the temple. [S.I.I. III, No. 34, pp. 77–78.]
800. 26 of 1896.—(Grantha and Tamil.) On the outside of the east wall of the second prakāra of the same temple. Records in the eighteenth year of the Chōla king Tribhuvanacakravartin Rājarājadēva (III), gift of two lamps by Vadhūla Śrī Kṛishṇasūri ṛṣabhadēvanakṣetram, to Śrīrāma Bhaṭṭa and his brother Vīṭhrunda Bhaṭṭa, priests in the temple of Mannanār. [See S.I.I., III, No. 40, pp. 86—87.]


802. 28 of 1896.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rajarajadeva, dated in his tenth year.

803. 29 of 1896.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king Kō-Parakēsarivarman alias Rājarājadēva (II), gift of land by the Sabhā of Māṇimāṅgalam to the temple. The land had been purchased from Sāhini Mādhava Bhaṭṭa. One Aratāmukki dāsan is called the overseer of the Śrī Vaishṇavas. [See S.I.I., III, No. 35, pp. 79—82.]

804. 274 of 1897.—(Tamil.) In the maṇṭapa in the Rājagopāla-Pērumāl temple. A damaged record of the Vijayanagara king Devarāya (II), dated in Ś. 1357, Rākṣasa.

805. 275 of 1897.—(Tamil.) On the south wall of the shrine in the same temple. Records in Rudhirōdgārin assignment of a number of shares to the temple.

806. 276 of 1897.—(Tamil.) On the north wall of the same shrine. Records in the twentieth year of the Chōla king Tribhuvanacakravartin Kulottuniga-Chōladēva (III) gift of four lamps. See Ep. Ind., V, 199, where the details of the date are discussed and proved to be irregular.

807. 277 of 1897.—(Tamil.) On the south wall of the Dharmēswara temple. A mutilated record of the Pāṇḍya king Jāṭavarman alias Sundara-Pāṇḍyadēva (I or II?), dated in his fourteenth year.

808. 278 of 1897.—(Tamil.) On the east wall of the same temple. Contains an order regarding temple revenue from Nīlagaṅgaraiyan. See No. 683 above.

809. 279 of 1897.—(Tamil.) On the same wall. Contains a similar order from Madhurāntaka-Pottappi-Chōla alias Gaṅḍagopaḷa, the father of Nīlagaṅgaraiyar. See Cg. 683 above.

810. 280 of 1897.—(Tamil.) On the south wall of the same temple. A record dated in Rudhirōdgārin. Resembles No. 275.

811. 281 of 1897.—(Tamil.) On the same wall. A record of Tribhuvanacakravartin Nayanār Śrīraṅganāthar alias Vādavarāyar, dated in his seventeenth year. See N.A. 58, 436 and 449.

812. 282 of 1897.—(Tamil.) On the north wall of the same temple. A record of the Chōla king Tribhuvanacakravartin

813. 283 of 1897.—(Tamil.) On a pillar in front of the Vaikuṇṭha Perumāl temple. A record containing a portion of the usual introduction of the inscriptions of Rājendra-Chóla I.

814. 284 of 1897.—(Tamil.) On the west wall of the same temple. Records in Kródhana gift of land.

815. 285 of 1897.—(Tamil.) On the south wall of the same temple. Records in the thirty-ninth year of the Pándña king Māravarman alias Kulaśekharadéva (I, 1268-1308) that prince Nilaganaraiyar granted a garden of palm trees for the merit of his father.

816. 286 of 1897.—(Tamil.) On the same wall. A record of the Pándña king Jatávarman alias Sundara-Pándya-déva (II, 1276-90) mentions in his eleventh year a certain Vānarāyadēvar.


818. 288 of 1897.—(Tamil.) On the north wall of the same temple. An incomplete record of the Vijayanagara king Dēvarāya, the date of which is lost.

819. 289 of 1897.—(Tamil.) On six stones built into the walls of the same temple. Records in the fifteenth year of the Chóla king Rājarāja I gift of land (800 kulis) to Tiruvāyappādi-Śrī-Kṛishṇa-Perumāl, by the village assembly which met at water-shed. See Ep. Ind., V, 197.

820. 290 of 1897.—(Tamil.) On three stones in the same place. Records in the twenty-second year (Rishabha, Púrva 10, Thursday, Hasta) of the Chóla king Rājarāja-Rajadéva (I, 985-1013) gift of land (800 kulis) to Tiruvāyappādi-Śrī-Kṛishṇa-Perumāl, by the village assembly met at water-shed. Ep. Ind., V, 197, where the date is discussed and decided in favour of 27th April, A.D. 999.

821. 291 of 1897.—(Tamil.) On a stone in the same place. The Chóla king Kulottunga-Chóladéva records gift of land to Tiruvāyappādi-Ālvār, date of which is doubtful.

822. 292 of 1897.—(Tamil.) On two stones in the same place. Records in the fifth year of the Chóla king Rājakēsarivarman gift of sheep for a lamp to Tiruvāyappādi-Śrī-Kṛishṇa-Perumāl.


824. 294 of 1897.—(Tamil.) On the same wall. A record of the Vijayanagara king Ačhutadéva; mentions in Ś. 1449 Vyaya, a Mahāmanḍālēsvāra Sindaiyadéva.
825. 295 of 1897.—(Tamil.) On the north and west walls of the same temple. A record of the Vijayanagara king Achyutadēva; mentions in Ś. 1452, Vīrōdhin a Mahāmaṇḍalēśvara-Sindaiyatēva.

826. 296 of 1897.—(Tamil.) On two stones built into the inner walls of the same temple. A fragment of the record of the Chōla king Rājarāja-Rajakēsarivarman (I, 985—1013), dated in his fifteenth year.

827. 297 of 1897.—(Tamil.) On a stone in the same place. A record of the Chōla king Vikrama-Chōladēva (1118—35) in his fifth year; gift of land.

Pādi.

This place known as Tiruvalidāyam in the Dēvāram has no records of antiquity except a few of Parthivendravarman and Rājarāja I. This is due perhaps to the vandalism of later day repairers.

828. 214 of 1910.—(Tamil.) On the south wall of the manṭapa in front of the central shrine in the Tiruvallēsvara temple. A record of Tribhuvanachakravartin . . . dēva in his sixteenth year saying that a Brāhmaṇa of Tiruvengaḍu set up the god Aḷaġiya-tiruchchirambalam-Uḍaiya-Nāyanār in the enclosure of the temple of Tiruvalidāyam-Uḍaiya-Nāyanār at Tiruvalidāyam in Ambattīrṇaḍu, a subdivision of Pūḷar-kōṭṭam alias Vikramachōla-vaḷanāḍu, in Jayaṅgoṇḍa-chōlamāṇḍalam and provided for offerings. Mentions the grain measure Tiruṇānasambanda-naḷi.

829. 215 of 1910.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Dēvarāya (II, 1422—49). Records in Ś. 1350, Plavaṅga, gift of the tax (idangai vari) payable by the Pāḷis of the village of Pādi, to the same temple and that by the community of Iḍāṅgai classes and the Vāṇṇiyars living in the village surrounding Chandragiri. See S.A. 728 for the Iḍāṅgais and Cg. 1 for the Vāṇṇiyars.

830. 216 of 1910.—(Tamil.) On the same wall. Records in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III ?) gift of money for offerings to the shrine of Kshētrapāla-pillaiyār, built in the same temple by a resident of Pādi.

831. 217 of 1910.—(Tamil.) On the same wall. Records in the third year of Tribhuvanachakravartin Vijaya-Gaṇḍagōpālādēva that a dancing girl of the Tiruvēgambam-Uḍaiya-Nāyanār temple at Kāṇchi consecrated the image of the Goddess Tiruvēṭīnāch-chiyār in the temple at Tiruvalidāyam and presented both to the God and the Goddess a number of jewels and vessels.
832. 218 of 1910.—(Tamil.) On the same wall. Records in the ninth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III) (A.D. 1225) that the temple of Tiruvallidāyamudaiyana-Nāyanār was situated in . . . chintāmanipura, a suburb of Tiruvallidāyam and that two gardens and two houses were given by Śālukki Nāraṇan-Yādavarāyan (evidently of the same family as Vīra Narasimha Yādavarāya and Šrīraṅganātha Yādavarāya). See No. 811 above.

833. 219 of 1910.—(Tamil.) On the south wall of the central shrine in the same temple. Records in the eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) gift of money for a lamp by a certain Śilambaṇindān Yādavarāyan of Paramēsurasamāṅgalam in Śembūr-kōṭṭam. See No. 811 above.

834. 220 of 1910.—(Tamil.) On the west and south walls of the same shrine. Dated in the reign of the Vijayanagara king Vīrapratāpa Viruṅkshadēva Mahārāya; records in Ś. 1548, Nandana (wrong) gift of land for maintaining lamps in the temple, by the mahājanaś of Pādi-Tiruvallidāyam, in the name of the Śāluva chief Gaṇḍakaṭhāri Bommayyadēva Mahārāya. Mentions Rājaśraya-Chaturvedimāṅgalam alias Agaram Kūṟattū.

835. 221 of 1910.—(Tamil.) On the north and west walls of the same shrine. Dated in Dhāṭri (Ś. 1319), during the reign of the Vijayanagara king Vīra-Hariharāya (II). Records an order of Mallappa Uḍaiyār, evidently the pradhāni, fixing the taxes payable by the eighteen professional castes (paṭṭādai) of Pādi-Tiruvallidāyam, to the temple of Tiruvallidāyamudaiyana Nāyanār, viz., Paṭṭādaiyam, Paṭṭādainūḷiyam, māḍavirattī, Śammapdam, Śekku, etc.

836. 222 of 1910.—(Tamil.) On the west wall of the same shrine. Madurāntaka Pottappichchōla records in his thirty-third year gift of the village of Tiruvallidāyam for the repair of the temple and the feeding of the Mahēśvaras therein. The inscription ends with the signature of Gaṇḍa-gōpāla. The title Madurāntaka Pottappi chōla was assumed by (1) Vīragaṇḍa-gōpāla and (2) Vijayaṅgaṇḍa-gōpāla, a feudatory of Kōpperuṅjiṅga. Mr. Krishṇa Sastri believes that (1) was the contemporary of (2) and that he was identical with his Telugu namesake of the family to which Tammasiddhi of the Tiruvoorṭiyūr and Conjeeveram inscriptions belonged. See N.A. 659 and 441.

837. 223 of 1910.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. Records in the tenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) gift of land by purchase, for two lamps.

838. 224 of 1910.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Dēvarāya-Mahārāya (I); records in Vikāri (i.e., Ś. 1342) sale of the village Nulappiyar-ru-Maṇaṅjēri alias Nyāyaparipālanpēṭtai, to the same temple.
839. 225 of 1910.—(Tamil.) On a slab lying in the court-yard of the same temple. Records in the sixth year of Pārthivēndravarman sale of land for a lamp to the temple of Mahādeva at Tiruvēlaṇyil in Tuḍamuni-nādu, a subdivision of Puliyēr-kōṭṭam, by the assembly of Kūrattūr alias Parāntaka-chaturvēdimangalam in Ambattūrērikil-nādu, a subdivision of Puṭal-kōṭṭam.

840. 226 of 1910.—(Tamil.) On the same slab. Records in the tenth year of the Chōla king Rājarāja Rājakēsarivarman (995—1013) gift of ninety sheep for a lamp to the temple of Mahādeva at Tiruvēlaṇyil in Tuḍamuni-yūr-naḍu, a subdivision of Puliyēr-kōṭṭam.

841. 227 of 1910.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājarājakēsariyarman alias Rājarājadēva (I), dated in his second year. Records gift of paddy for offerings to a shrine built by a certain Śēṅgaṅkījan Tiruvēlikalēbhaṭṭan in the temple of Mahādeva at Tiruvēlaṇyil, in Tuḍamuni-nadu.

Pallavaram.

842. 369 of 1908.—(Pallava Grantha.) In the rock-out cave (now used as a place of worship by the Muhammadans). Contains the birudas of the Pallava king Mahēndravarman I.

843. 55 of 1909.—(Telugu verse.) On a slab set up near a well in the village of Old Pallavaram. Records that Śēku Mūsāmiyē, son of Śēku Alavāddēnū, founded a street at Pallavaram and the garden Ibhurāmu-bāg named after Said-Ibhurānemusāhēbu.

844. 56 of 1909.—(Tamil.) On the same slab. Records in Pramāthin that the villagers of Pallapuram alias Auvālamāsamudram sold a piece of land for a well to Śēku Mūsāmiyē, son of Śēku Alavaddēnū. The slab bears small epigraphs in Arabic on the top of each of the two faces and of the two sides.

844-A. On a stone discovered here by Major Taylor and deposited in the Madras Museum. A grant of land to the temple at Āḷattūr in Puliyēr-kōṭṭam in the fifteenth year of Rājarāja I. Antiquities I, 325.

Poonamallee.

845. 31 of 1911.—(Tamil.) On the south base of the Perumāḷ temple. An incomplete record of the Pāṇḍya king Jaṭāvaram alias Vikrama-Pāṇḍyadēva (c. 1285), dated in his fifth year. Records gift of land for worship, to the temple of Piḷḷai kovil (modern Perumāḷ temple) in the Brahmaṇa quarter (agaram) of Kumugāṇipākkam in Māṅgaṇu-nādu, a subdivision of Puliyēr-kōṭṭam which was a district of Jayaṅgoṇḍachōḷamanḍalam.

846. 32 of 1911.—(Tamil.) On the same wall. Records in the twenty-fourth year of Vijaya-Gaṇḍagopāladeva gift of a cow for a lamp by a native of Śēmmambākkan, to the temple of Piḷḷai.
847. 33 of 1911.—(Tamil.) On the same base. Records in his thirty-first year, gift of agaram Śērapāṇḍya-chaturvēdīmaṅgalam (Poonamallee) which was split up from Kaliyugarāmanallūr as a sarvamāṇya grant to the assembly of that village. The figure of a fish surmounted by an aṅkuṣa is depicted on the right margin of the record. [See note to the next inscription.]

848. 34 of 1911.—[Grantha (verse).] On the same base. Records that the Chēra king who conquered Sundara Pāṇḍya granted the village Chērapāṇḍya-chaturvēdīmaṅgalam for the enjoyment of the Brāhmaṇas. [Mr. Krishna Sastri identifies this Sundara Pāṇḍya with Jaṭāvarman Sundara Pāṇḍya II (1276–90) and his Chēra conqueror with Ravivarman Kulaśekhara. The name Chērapāṇḍya-chaturvēdīmaṅgalam and the surmounting of the Pāṇḍya fish with the Chēra aṅkuṣa, shows distinctly the conquest. See Ep. Rep. 1911, p. 79.]

Sōmaṅgalam.

This village belonged to Māganur-nādu in Śēṅgāṭṭu kōṭṭam and was called Rājaśikhamani-Chaturvēdīmaṅgalam.


850. 183 of 1901.—(Tamil.) On the east wall of the maṅţapa in front of the Sōmanāthēsvara temple at the same village. A record of the Chōla king Tribhuvanachakravartin Kulottūṇiga-Chōḷādēva III. Refers in his fourteenth year (Makara, Pūrva I, Pushya, Thursday, January 2, A.D. 1192), to heavy rains and consequent breach of the tank bund in the twelfth and thirteenth years of the king’s reign and provides for the annual repair of the tank. See Ep. Ind., Vol. VII, p. 6.

851. 184 of 1901.—(Tamil.) On the same wall. An epigraph of the Chōla king Tribhuvanachakravartin Rājādhiraṅgadēva recording in his eleventh year, gift of a lamp.

852. 185 of 1901.—(Tamil.) On the same wall. An inscription of the Chōla king Tribhuvanachakravartin Kulottūṇiga-Chōḷādēva III recording in his twenty-eighth year, gift of money for a lamp.

853. 186 of 1901.—(Tamil.) On the same wall. Records in the thirty-first year of the Chōla king Tribhuvanachakravartin Tribhuvanavṛhadēva (Kulottūṇiga III) gift of money for a lamp.

855. 289 of 1895.—(Pahlavi.) Round the cross in the Church. It has been attributed to the ninth century and reads: "He whom the suffering of the selfsame Messiah, the forgiving and upraising, has saved, is offering the plea whose origin was the agony of this." Compare *Indian Antiquary*, Vol. III, p. 308 ff. *Ej. Ind.*, Vol. IV, p. 174 f. where Dr. E. W. West edits it.

Śriperumbūḍūr.

856. A C.P. grant (presented by the local Dharmakartā to the Department) of Achyuta Rāya of Vijayanagar, dated in Ś. 1460, Vilambin (A.D. 1538) saying that, while at the temple of Viṭṭhalēśvara at Vijayanagara, he gave the village of Āranēri alias Raghunāthapuram, to a Vāmana Yajvan, son of Kṛishṇa Yajvan. The village was in Paṭavītu Rājyam, Kunḍa-nāḍu, Üttukkāḍu-pattu and Śeṅgāṭṭukkōṭṭam. [The record is in Sanskrit verse and Tamil, both written in the Nāgari character (which is unique in case of Tamil)]. See *Ep. Rep.* 1890, p. 3.

856-A. A C.P. in the temple of Śrī Rāmānuja (Sanskrit and Grantham). Records that Sadaśiva Rāya granted in Ś. 1478, Naḷa, a number of villages to the temple. [More than twenty-eight have been enumerated.] The inscription is given in the Mack. collections (*Ins.*, *S. Dts.*, p. 158, No. I.)

Tirumalāśai.

(Celebrated in the history of Śrī Vaishnavism as the birth place of Tirumalāśai Āḷvār.)

857. 1 of 1911.—(Tamil.) On the south wall of the Jagnāṭha Perumāḷ temple. Records in the twenty-sixth year of Vijayaganḍagopāladeva gift of land by Paṇchanadīvānan Tiruvanāṭamalai-Perumāḷ Laṅkēśvaradeva (a feudatory of his) to the temple of Tirumalāśai in Māṅgāḍunāḍu, a subdivision of Puliyur-kōṭṭam in Jayāṅgoṇḍachōḷa-maṇḍalam. See No. 836 above. A Laṅkēśvara of Kijiyūr who was a vassal of Kulottunga III is given in S.A. 76 and another of Araṣūr who was a vassal of Rājarāja III in S.A. 107.

858. 2 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Chōḷa king Tribhuvanachakravartin Viṭṭalēendra-Chōḷadeva (Kulottunga III, 1186—1216); records in his sixteenth year gift of 1650 kuli of land by prince (piḷḷaiyār) Kulottunga-śoḷa-Kaṇṭapann Nallanāyanār Paṇchanadīvānan Nīlagaṅgaraiyan, to the temple of Tirumalāśai-Āḷvār at Tirumalāśai alias Pukkaturai-vallava-chaturvēdīmaṇḍalam in Mēn-Māṅgāḍu-nāḍu. Mr. Krishna Sastri believes that the donor was apparently a different, an earlier man than his namesake and subordinate of Vijayaganḍagopāla. See Cg. 836 above.
859. 3 of 1911.—(Tamil.) On the same wall. Records an order of Nilagaṅgan to the tāṇattār of the temple of Tirumalīṣa Emberumān and registers a grant of land to the temple of Jagannātha at Pańchanadivāna-chaturvēdimāṅgalam. See the above epigraph.

860. 4 of 1911.—(Tamil.) On the same wall. Records in the thirtieth year of Tribhuvanachakravartin Vijayagaṅda-gopālādeva gift of land to the temple of Tirumalīṣai Emberumān by Pańchanadivāna Arunagirt-Perumāl Nilagaṅgaraiyan. Mentions also the temples of Agattisuram-Uḍaiyar and Subramanya-Pilḷaiyar in the suburbs of Tirumalīṣai.

861. 5 of 1911.—(Tamil.) On the same wall. Records in his twenty-fourth year an order of Nilagaṅgaraiyan of the gift of the tax (ponvari mādaī) in the hamlet of Arayappākkiḷānchēri, to the temple of Tirumalīṣai Āḻvār.

862. 6 of 1911.—(Tamil verse.) On the same wall. Records in thirtieth year gift of land to the temple under the orders of the same chief.

863. 7 of 1911.—(Tamil.) On the base of the same wall. Dated in the reign of the Vijayanagara king Ariyana-Uḍaiyar (Harihara II). Records in Śukla (i.e., Ś. 1312) sale of land to the temple of Jagannātha of Tirumalīṣai-Viṅnagar at Tirumalīṣai alias Pukkaturaiwalla-chaturvēdimāṅgalam. Built in at the right end.

864. 8 of 1911.—(Tamil.) On the same base. Records in the sixteenth year Tribhuvanachakravartin Vijaya-Gaṅda-gopālādeva gift of three lamps to the temple of Tirumalīṣai Emberumān at Tirumalīṣai in Maṅgāḍu-naḍu, a subdivision of Puliṭūr-kōṭṭam aliṣa Kulottuṅgaśōlag-vālanāḍu in Jayaṅgondachōlamāṇḍalam.

865. 9 of 1911.—(Tamil.) On the same base. An unfinished record of the Vijayanagara king Viṛapratāpa-Dēvarāya-Virupākṣharāya, dated Khara (i.e., Ś. 1394). Mentions Iraṇḍāyiraveliparṭu in Jayaṅgondachōla-maṇḍalam.

866. 10 of 1911.—(Tamil.) On the south and west base of the same temple. Dated in the reign of the Vijayanagara king Harīhara (Ariyana)-Uḍaiyar II; records in Śukla (i.e., Ś. 1312) sale of land to the temple of Jagannātha, by the assembly of Tirumalīṣai alias Pukkaturaiwalla-chaturvēdimāṅgalam.

867. 11 of 1911.—(Tamil.) On the same bases. An unfinished record dated in his sixth year. Records an order of Nilagaṅgan and registers gift of taxes on certain lands to the same temple. Mentions the streets Pāḷāṟuvanṟintiruvīdi and Pōnrppinān-tiruvīdi (at Tirumalīṣai).

868. 12 of 1911.—(Tamil.) On the north base of the same temple. Dated in the reign of the Vijayanagara king Ariyana-Uḍaiyar (Harihara II); records in Śukla (i.e., Ś. 1312) gift of the
houses in Ponparappinān-tiruvēṭti to the temple, in memory of a certain Tirukkaikkōn Venṟumālaiyitṭān.

869. 13 of 1911.—(Tamil.) On the same base. Records in the nineteenth year of the Pallava king Sakalabhuvanachakravartin Perunjiṅgadeva gift of four houses. Built in at the beginning. [As his accession was between 11th February and 30th July A.D. 1243, the present inscription should be attributed to A.D. 1261.]

870. 14 of 1911.—(Tamil.) On the north wall of the same temple. Dated in the reign of Vijayagaṇḍa-gopāladēva; records an order of Nīlagaṅgaraiyan giving the lands in the village of Vaḷattuvaḷṉiṭtiṉallūr, the eastern hamlet of Tirumaiḷisai, to the temples of Nirvāṇa Perumal at Tirunīrmalai and of Tirumaiḷisai Emberūmān.

871. 15 of 1911.—(Tamil.) On a pillar in the maṇṭapam in front of the central shrine of the Uttaṇḍēsvara temple in the same village. A record of the Chōḷa king Tribhuvanachakravartin Rājārājadēva; records in his fifteenth year gift of money for a lamp to the temple of Agattisvaramudaiya-Nāyanār at agaram Tirumaiḷisai alias Pukkatūraivala-chaturvedīmāṅgalam.

872. 16 of 1911.—(Tamil.) On another pillar in the same maṇṭapam. Records gift of money for the Tiruvēṭṭai-festival by Śittiramēḷi alias Kūttan, a goldsmith of Tirumaiḷisai.

873. 17 of 1911.—(Tamil.) On the third pillar in the same place. Records in the twelfth year of the Chōḷa king Rājarājadēva gift of three cows for a lamp.

874. 18 of 1911.—(Tamil.) On the same pillar. A record of the Chōḷa king Tribhuvanachakravartin Rājādhīrājadēva in his sixth year gift of three cows for a lamp. Mentions Śemmambākkam in Puliyūr kōṭṭam, a subdivision of Jayaṅgondra-chōḷamanḍalam.

875. 19 of 1911.—(Tamil.) On the fourth pillar in the same place. Dated in the reign of the Chōḷa king Kulottunga-Chōḷadēva (I); records in his forty-fifth year gift of 10,000 kūḷi of land to the temple of Agattisvaramudaiya-Mahādēva at agaram Śerakulavalli-chaturvedīmāṅgalam by the Nagarattār of Uyyakkonḍaśoḷapuram in Māṅgaḷu-nāḍu, a subdivision of Kulottungaśoḷa-valanṇaḍu.

876. 20 of 1911.—(Tamil.) On the north base of the same shrine. A damaged record of the Vijayanagara king (Ariya)ṇa Uḍaiyar (Harihara II), dated Šukla (i.e., Ś. 1312). Seems to record a gift to the temple of Oṭṭāṇḍār. Built in and completed. See next epigraph.

878. 22 of 1911.—(Tamil.) On the same base. An incomplete record of the Vijayanagara king Rāmarāja-Venkaṭapatirāyadeva-Mahārāya, dated in Jaya (i.e., Ś. 1517 or 1577). Mentions Dinakara-Piḷḷaiyavargal, agent to Achyutappanāyakar-Ayyan and the god Ottāṇḍisura-Tambirānār in the temple of Tirumāḷisai-Udaiyār. [The king could neither be Venkaṭa I whose father was Tirumala and grandfather Raṅga nor Venkaṭa II owing to chronological difficulties. For Achyutappa Nāyakar see N.A., 693.]

879. 23 of 1911.—(Tamil.) On the same base. An incomplete record of the Vijayanagara king Achutadeva-Mahārāya, dated Ś. 14...?, Vikāri. Mentions the Kaikkōlar community of Tirumāḷisai.

880. 24 of 1911.—(Tamil.) On the south base of the same shrine. An incomplete record of the Vijayanagara king Ariyāna Udaiyar (Harihara II), dated Krōdhanā (i.e., Ś. 1308). Mentions the temple of Ottāṇḍisura Nāyanār at Tirumāḷisai.

881. 25 of 1911.—(Tamil.) On the same base. A record of the Chōla king Vīrājendrā-Choḷādeva (Kulottunga III, 1178—1216). Records in his tenth year, gift of four cows for two lamps to the temple of Agattisuramudaiya-Nāyanār at agaram Tirumāḷisai.

Tirumullaivāyil.

882. 662 of 1904.—(Tamil.) On the south wall of the central shrine in the Māśilāmaṇisvara temple. Records in thirtieth year, an order of Madurāntaka-Pottapi-Chōla making over the proceeds of certain taxes to the temple for celebrating a festival called Vijayagaṇḍagopālan-śandī. See Cy. 836 above.

883. 663 of 1904.—(Tamil.) On the same wall. An incomplete record of the Chōla king Tribhuvanachakravartin Kulottunga-Choḷādeva (III), who took Madura and the crowned head of the Pāṇḍya, dated in his twenty-fourth year.

884. 664 of 1904.—(Tamil.) On the same wall. A record of the Vijayanagara king Harihararāya (II) in Svabhānu (i.e., Ś. 1326), gift of land.

885. 665 of 1904.—(Tamil.) On the same wall. Records in the time of the Vijayanagara king Pratāpa-Dēvarāya ("the younger brother of Dēvarāya II"), in Krōdhin (i.e., 1347), a gift of land. See S.A., 380.

886. 666 of 1904.—(Tamil.) On the same wall. Records in the tenth year of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Sundara-Paṇḍyadeva (III I) gift of the proceeds of certain taxes by the inhabitants of Puḷarkōṭṭam and Ikkaṭtu-kōṭṭam in favour of the temple at Tirumullaivāyil in Kānappērūr nādu, a district of Puḷarkōṭṭam which was a subdivision of Jayaṅgoṇḍa-Chōḷamaṇḍalam. See Cy. 910 below.
887. 667 of 1904.—(Tamil.) On the same wall. Records in the twenty-first year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), who took Madura and the crowned head of the Pāṇḍya, gift of 24 new Bhujabalā-māḏai for two lamps.

888. 668 of 1904.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa-Bukkarāya (II), in Pārthiva (i.e., Ś. 1328), gift of land.

889. 669 of 1904.—(Tamil.) On the west wall of the same shrine. Dated in the reign of the Chōla king Parakēśarivarman alias Uttama-Chōladēva; records in his fourteenth year, gift of land by Śembiyān Mādeviyār, queen of Gaṇḍarāditta-Perumāl, and daughter of Maijavaṟāyar. The land was purchased from the villagers of Ambattūr in Ambattūr-nādu, a district of Pūlar-kōṭṭam. In comparatively modern characters.


891. 671 of 1904.—(Tamil.) On the same wall. Records in the reign of the Vijayanagara king Harihara in Vikrama (i.e., Ś. 1323) gift of temple vessels.

892. 672 of 1904.—(Tamil.) On the north wall of the same shrine. Records in his fourth year, an order of Madurāntaka-Pōṭtapi Chōla; signed by Gaṇḍagōpāla. See No. 836 above.

893. 673 of 1904.—(Tamil.) On the north wall of the central shrine in the Māsilāmaṇḍśvara temple. 'Records in the thirty-ninth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīrādeva (Kulōttuṅga III), gift of land.

894. 674 of 1904.—(Tamil.) On the same wall. Records in the sixteenth year of the Chōla king Tribhuvanachakravartin Rāja-rajaḷadēva (III?) gift of land. The village of Kolippaḍāgai alias Kulōttuṅga Chōḷa-chaturvēdīaṁgaḷam in Kānappērūr-nādu, a district of Pūlarkōṭṭam is mentioned.

895. 675 of 1904.—(Tamil.) On the same wall. Belongs to the reign of the Vijayanagara king Vīrapratāpa Hariyāraṟa-Mahārāya (i.e., Harihara II). Records in Prabhava (i.e., Ś. 1310) gift of land.

896. 676 of 1904.—(Tamil.) On a slab built into the floor of the maṇṭapa in front of the same shrine. An incomplete record of Pārthivēndravarman, dated in his fifth year. Mentions the village of Kalikēśari-chaturvēdīaṁgaḷam.

897. 677 of 1904.—(Tamil.) On a pillar within the same maṇṭapa. Records in the third year of the Chōla king Parakēśarivarman alias Rājendra-Chōḷadēva (I), the building of the maṇṭapa.
898. 678 of 1904.—(Tamil.) On a second pillar in the same place. Records in the seventh year of the Chōla king Parakēsari-
varman *alias* Rājēndra-Chōḷadēva (I, 1011—43) gift of land for a lamp.

899. 679 of 1904.—(Tamil.) At the entrance into the same maṇṭapa, right side. A mutilated record of the Vijayanagara king Vīrapratāpa Dēvarāya-Mahārāya, date of which is lost. Seems to record the remission of certain taxes in favour of a number of temples.

900. 680 of 1904.—(Tamil.) In the same place, left side. Dated in the reign of the Vijayanagara king Vīrapratāpa Mallikā-
rjunadēva-Mahārāya. Records in Prajāpati (i.e., Ś. 1374), gift of land by the villagers of Kolippadāgai *alias* Kulōttuṅga-Chōḷa-
chaturvēdimāṅgalam.

901. 681 of 1904.—(Tamil.) On the east wall of the first prākāra of the same temple, right of entrance. Records in the third year of the Chōla king Parakēsari-varman *alias* Rājēndra-
Chōḷadēva (I, 1011—43) gift of ninety sheep for a lamp.

902. 682 of 1904.—(Tamil.) On a pillar built into the same prākāra. An incomplete record of the Chōla king Parakēsari-
varman *alias* Rājēndra-Chōḷadēva (I, 1011—43) dated in his third year. Records a gift of jewels.

903. 683 of 1904.—(Tamil.) On a slab built into the floor of the maṇṭapa in front of the Latāmadhyāmbā shrine in the same temple. Pārthivēndrādhīpativarman records in his thirteenth year gift of ninety sheep for a lamp.

904. 684 of 1904.—(Tamil.) On a pillar lying at the southern entrance into the same maṇṭapa. Records in the third year of the Chōla king Parakēsari-varman *alias* Rājēndra-Chōḷadēva (I, 1011—43), gift of land.

_Tirunirmalai._

Of the two temples of Raṅganātha in this place the one on the hill was perhaps the earlier one sung by Pūdattāḻvār and Tiru-
maṅgai Āḻvār.

905. 532 of 1912.—(Tamil.) On the east wall of the Nirvanār shrīne in the Raṅganātha-Perumāḻ temple. A damaged record of the Chōla king Tribhuvanachakravartin Rājarājadēva III, date of which is lost. Records gift of money (*paḷaṅ-kāśu*) for a lamp.

906. 533 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājarājadēva III. Records in his seventh year, Tula, 26, ba. di. 2, Kārttigai, Sunday (= Sunday, 23rd October, 1222), gift of money for a lamp to the temple of Tirunirmalai Emberumāṇ, at Tirunirmalai in Śūrattur-
nādu of Puliyōr-kōṭṭam, a subdivision of Jayaṅgoṇḍaṅgolamāṅ-
alam, by Kaikaiyārāyan Thiruvagattisuramudāiyān of Malayam-
bākkam in Maṅgadū-nādu of the same division.
907. 534 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva III in his sixteenth year and fortieth day, relating gift of land for maintaining a service called Tiruvāḷiparappinān-sañdi (i.e., festival of the man who spread Śri Vaishṇavism) in the temple of Tirunīrmalai-Emberumān by a certain Madurāntaka Pottappichōlan Gaṇḍagōpālān (a subordinate of the king Vīra Narasimha Yādava Rayā). See No. 836 above.

908. 535 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājarājadēva III; records in his sixth year, Mīna, Monday, Urohiṇī, corresponding to 21st March, 1222, gift of two lamps to the same temple by Tiruchchōr-Kaṇṇappan Abayampukkān Nilagaṅgaraiyan Kaṭakkan-Śōlagāṇadēvan.

909. 536 of 1912.—(Tamil.) On the east and north walls of the same shrine. Records in the twenty-sixth year of Tribhuvanachakravartin Vijaya-Gaṇḍagōpālādēva gift of 1,460 kuágis of land at Kōvūr in Maṅgādu-nādu, to the same temple, by a certain Tirunallulān Tirunāṭapperumān Tōgamēgan of Maduraivāyil in Perūr-nādu, a subdivision of Puliyr-kōṭṭam alias Kulōttuṅgaśōļa-valanādu in Jayaṅgōṇḍaśōḷamanḍalam.

910. 537 of 1912.—(Tamil.) On the north wall of the same shrine. Dated in the reign of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara Pāṇḍyadēva III (1276—90). Records in his seventeenth year, Mīna (which ought to be simha), śu. di. 5, Wednesday, Tiruvōṇam, corresponding to July 30, A.D. 1292, gift of six velis of land and of taxes collected from the purakkajana-kūṭimakkal living near the temple, by a certain Aruṇagiriṛpperumāl alias Nilagaṅgaraiyan.

911. 538 of 1912.—(Tamil.) On the same wall. An unfinished record of the Pāṇḍya king Jaṭāvarman alias Sundara-Pāṇḍyadēva (III., 1276—90), dated in his eleventh year.

912. 539 of 1912.—(Tamil.) On the west and south walls of the same shrine. Records in the thirtieth year of the Chōla king Kulōttuṅga-Chōlađēva III, gift of money for a lamp. One of the tiers below this bears writing which is also continued on a corresponding tier of the south wall. This latter begins abruptly with the description of the land granted.

913. 540 of 1912.—(Tamil.) On the south wall of the same shrine. Dated in the reign of the Chōla king Tribhuvanachakravartin Vīrarājendrachōlađēva (i.e., Kulōttuṅga-Chōla III). Records in his twelfth year, Mēsha, śu. di. 13, Monday, Punarpūsam, gift of money (mādai) for a lamp to the temple of Tirunīrmalai-Emberumān, by a native of Pulippākkam alias Śilachintāman-čaturvēḍimaṅgalam, in Amūr-kōṭṭam.
914. 541 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Vīrājēndrachōḻadēva (i.e., Kulōṭtuṅga Chōla III). Gift of money for a lamp; date lost.

915. 542 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Tribhuvanachakravartin Vīrājēndra-Chōḻadēva (i.e., Kulōṭtuṅga-Chōla III). Records in his fourth year, Makara, šu. di. 10, Monday, Aviṭṭam, gift of a lamp to Nirvaṇṇan of Tirunīrmalai by an oil-monger of Pūvirundamalai nagaram (Poonamalle).

916. 543 of 1912.—(Tamil.) On the same wall. Records in the sixth year of the Chōla king Tribhuvanachakravartin Rājārajadevā III gift of money for a lamp.


918. 545 of 1912.—(Tamil.) On the same wall. A damaged record of the Chōla king Tribhuvanachakravartin Vīrājēndra-Chōḻadēva (i.e., Kulōṭtuṅga-Chōla III), dated in his fourth year (ninth year), Mēna, šu. di. 12, Sunday, Magam, corresponding to 26th March 1187. Records gift of two lamps to the shrine of Nirvaṇṇan of Tirunīrmalai.

919. 546 of 1912.—(Tamil.) On the same wall. A damaged record of the Chōla king Tribhuvanachakravartin Vīrājēndra-Chōḻadēva (i.e., Kulōṭtuṅga-Chōla III), dated in his thirty-fourth year of Mēsha, šu. di. 5, Wednesday, Mrigaśīrsha. Records gift of money for a lamp by a certain Kaliyugameyyan alias Nandipanman, one of the agambadi-mudalis of Nayanār Śōlaganagadēva, to the temple of Nirvaṇṇa Perumāl at Tirunīrmalai in Śurattur-nāḍu, a subdivision of Puliyūr-kōṭṭam alias Kulōṭtuṅgasāḻa-valanāḍu, in Jayāṅgoḍaśāḷa-mandalam.


921. 548 of 1912.—(Tamil.) On the same wall. A damaged record of the Chōla king Tribhuvanachakravartin Vīrājēndra-Chōḻadēva (i.e., Kulōṭtuṅga-Chōla III), dated in his tenth year, Makara, šu. di. 5, Monday, Tiruvōṇam. Records gift of a lamp by a native of Nelmali in Paḍuvūr-nāḍu, a district of Āmūrkōṭṭam, to the same temple.

922. 549 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājarājadēva III. Records in Dhanus, šu. di. 5, Sunday, Aviṭṭam, gift of money for a
lamp by Īḻappaḍaiyenṟan, one of the agambaḍiyar of prince pillaiyār) Sōḷagaṅgadēva. The regnal year is lost.

923. 550 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chōḷa king Tribhuvanachakravartin Rājarājadēva III; records in his fourteenth year, Rishabha, śu. di. 10, Wednesday, Attam (= 22nd May, A.D. 1230), gift of money for a lamp by Paṭṭālaḍēvan-Paḷḷiikoṇḍān, a native of Peruṅganal-Vaṭṭambakkam.

924. 551 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chōḷa king Tribhuvanachakravartin Vīrārājendra-chōḷadēva (i.e., Kulōttuṅga Chōḷa III). Records in his second year, Simha, śu. di. 2, Friday, Attam, gift of thirty-two cows for a lamp.

925. 552 of 1912.—(Tamil.) On the same wall. A damaged record of the Chōḷa king Tribhuvanachakravartin Vīrārājendra-Chōḷadēva (i.e., Kulōttuṅga-Chōḷa III), dated in his sixth year, Tulā 23, śu. di. 13, Wednesday, Rēvati, corresponding to 30th October, 1183. Records gift of one Gāndagōpālan-pudu-madai for a lamp, by a native of Nandanaṭpakkam. [Mr. Swamikannu Pillai points out that Tulā is wrong for Vṛṣṭikā and Wednesday for Sunday.]

926. 553 of 1912.—(Tamil.) On the same wall. A portion of the historical introduction of Vikrama-Chōḷa commencing with pūṇāla-miḍaindu, etc., is preserved.

927. 554 of 1912.—(Tamil.) On the north wall of the Chakravarti-Tirumagan shrine in the same temple. Dated in the reign of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva (III? 1276—90). Provides in his sixteenth year, for services and festivals in the temple of Pāmmanakka Nāyanār, by a merchant of Pammal. See Cg. 910 above.

928. 555 of 1912.—(Tamil.) On the west wall of the same shrine. Dated in the reign of the Pāṇḍya king Māravarman Tribhuvanachakravartin Kulaśekharadēva I (1268—1308). Records in his thirty-seventh year, Karkataka, śu. di. 5, Wednesday, Uttram, corresponding to the 8th July 1304, gift of the village Vaḍakkupaṭṭu surname Kumāragōpālanallūr to the temple of Pāmmanakka-Nāyanār at Pammal in Śurattur-nādu, a district of Puliyūr-kōṭṭam alias Kulōttuṅga-sōḷa-valaṇṇu which was a subdivision of Jayaṅgoṇḍa-sōḷa-maṇḍalam, by Pāṅchanadivānap Tīruvegambān alias Nīlagaṅgān, in order to celebrate a festival on the day of the asterism Hasta of the month of Paṅguni, in which he was born. The village was purchased from the residents of Perumbakkam alias Rājarājanallūr in Kālpāy-nādu of the same division.

929. 556 of 1912.—(Tamil.) On the south wall. An incomplete record of the Chōḷa king Tribhuvanachakravartin Vīra-rājendra-Chōḷadēva (i.e., Kulōttuṅga-Chōḷa III), dated in his thirty-fourth year Rishabha, śu. di. 3, Wednesday, Punarpūsam. Records gift for another festival in the same temple by Pāṅchanadivānăn Nallanāyan alias Sōḷagaṅgadēvan. With regard to the
date Mr. Swamikannu Pillai says that the regnal year may be thirty-second or thirty-ninth, i.e., 1210 or 1217.

930. 557 of 1912.—(Tamil.) On the south wall. Dated in the reign of the Chōla king Tribhuvanachakravartin Vīrarājendra-Chōladēva (i.e., Kulottunga Chōla III). Records in his thirty-third year, Karkataka, śu. di. 10, Rōhaṇi, corresponding to Saturday, 17th July 1210, gift of land to the temple of Pammalakkā-Nayanār by Paṇchanadivāna-Nilagaṅgaraiyan Nallanāyan alias Sōla-gaṅgaṅadēvan at Anākkaraichchēri alias Sōlagangaṅadēvanallār. This Nilagaṅga was evidently a later chief than the one mentioned in Cg. 858.

931. 558 of 1912.—(Tamil.) On the south wall. An unfinished record of the Chōla king Tribhuvanachakravartin Vīrarājendra-Chōladēva (i.e., Kulottunga III), dated in his thirty-fourth year, Rishabha, śu. di. 3, Wednesday, Punarpūsam.

932. 559 of 1912.—(Tamil.) On two detached slabs fixed into the main gōpura of the same temple, left of entrance. Fragments. Record apparently a gift of land in Taṇṇiyālattūr, by Paṇchanaṇa-Nilagaṅgaraiyan to a Śiva temple at Paḷḷippadai-Agaram. Mentions the terms pādi kāval and ur-kāval.

933. 560 of 1912.—(Tamil.) On the west wall of the Nrisimha-svāmin shrine in the Raṅganātha-Perumāl temple on the hill, in the same village. Belongs to the reign of the Chōla king Tribhuvanachakravartin Vīrarājendra-Chōladēva (Kulottunga III). Records in his third year Simha, śu. di. 10, Monday, Aviṭṭam, gift of one Gaṇḍagōpālan madai for a lamp to the temple of Śingap-perumāl at Tirunīrmalai, by an oil-monger named Āiyiravanṇan Aṅkoṇāvilli alias Tirukkachchinambidāsan of Pūrirundamallinagaram. Tirukkachchi Nambi was a contemporary and teacher of Rāmānuja and the adoption of his name shows the growing influence of Śri Vaishnāvism. For an account of the famous Tirukkachchi Nambi (who was also a native of Pūrirundamalli) see Sūḍāmanippillavar’s Vaiśyapūraṇam, p. 115—22, and the Guru-paramparas.

934. 561 of 1912.—(Tamil.) On the south wall of the same shrine. A damaged record of the Chōla king Tribhuvanachakravartin Rājarājadeva III, dated in his twenty-third year, Mithuna, ba. di. 10, Sunday, Aśvati, corresponding to 29th May 1239. Records gift of one Gaṇḍagōpālan-pudu-mādai for a lamp to the same temple by a native of Perumānāl Vaṭṭambākkam.

935. 562 of 1912.—(Tamil.) On the south wall of the same shrine. A damaged record of the Chōla king Tribhuvanachakravartin Rājarājadeva III, dated in his nineteenth year, Mēsha, śu. di. 12, Monday, Tiruvōṇam. Seems to record a gift of one Gaṇḍagōpālan-mādai for a lamp.
936. 563 of 1912.—(Tamil.) On the south wall of the same shrine. Dated in the reign of the Chōla king Tribhuwanachakravartin Rājarājadēva III. Records in his fourteenth year Rishabha, śu. di. 10, Thursday, Attam (= 23rd May 1230), gift of money for a lamp by a native of Peruṅganal Vaṭṭambākkam.

937. 564 of 1912.—(Tamil.) On the north wall of the yāgaśāla in the same temple. A much damaged record of the Vijayanagara king Viṭā-Veṅktatārāya (I, 1586--1614), dated Śārvāri (= A.D. 1600--01). Mentions that while Tāṭāchārya was managing (puruṇa-patya) some grants were made in favour of the temple of Aḷagiya-śīṅga at Tirunīrmalai. [Tāṭāchārya was the preceptor of Veṅkaṭa I. See S. A. 63 and next epigraph.]

938. 565 of 1912.—(Tamil.) On the south wall of the same yāgaśāla. A damaged record, dated Śārvāri (= A.D. 1600--01). Mentions Tāṭāchārya. He was the famous Kōṭikanyādānam Tāṭāchārya who crowned Venkaṭa I. The Conjeevaram inscriptions say that he was in charge of the temples there. The present record shows that he was supervising the Vaishnava temples. It may be mentioned that he was the adopted son of Paṭāchamaṭaṭhaṇjanam Tāṭāchārya. The teacher’s life forms the theme of a Kāvya called Lakshmikumārōdayam, recently published at Kumbakōṇam.

*Tiruśūlam near Pallavaram.*

939. 311 of 1901.—(Tamil.) On the west wall of the Dharma-purīśvara temple. Records in the thirty-seventh year of the Chōla king Tribhuwanavrīradēva (Kulōttuṅga III) gifts by the merchants of the city of Pūṇḍamallī alias Uyyakkonḍān-Śoḷapuram.

940. 312 of 1901.—(Tamil.) On the north wall of the same temple. Dated in the reign of the Chōla king Śūṅgandavīrtta-Kulōttuṅga-Chōḷadēva alias Tribhuwanachakravartin Kōnerinmai-koṇḍān (I, 1070--1118). Records in his thirty-ninth year that he granted to the temple the village of Munnalūr, changing its name, after his own title, into Tirunīṟṟuchchōḷanallūr.

941. 313 of 1901.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Tribhuwanachakravartin Kulōttuṅga-Chōḷadēva (III), who took Madura, Ceylon, Karuvūr and the crowned head of the Pāṇḍya. Records in his thirty-first year gift of 10 buffalo cows for a lamp by Śittirmēḷi-Malaiyarāyan.

942. 314 of 1901.—(Tamil.) On the west wall of the same temple. A record of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva (1118--35) in his ninth year, sale of land.

943. 315 of 1901.—(Tamil.) On the south wall of the same temple. Dated in the reign of the Chōla king Rājakēśarivarman alias Uḍaiyār Rājēndra-Chōḷadēva (Kulōttuṅga I?) in his third year; gift of paddy for offerings.
944. 316 of 1901.—(Tamil.) On the same wall. A record of the Chōla king Kulottunga-Chōla I. Sale of land, the date lost. Partially built in.

945. 317 of 1901.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Rājakēśarivarman alias Chakravartin Kulottunga-Chōjādēva (I). Records in his thirty-eighth year, gift of 24 sheep for 2 lamps.


947. 319 of 1901.—(Tamil.) On the same wall. Records in the fourth year of the Chōla king Tribhuvanachakravartin Rājādhirajadēva gift of 3 cows for a lamp.

948. 320 of 1901.—(Tamil.) On the same wall. Records in the sixteenth year of the Chōla king Tribhuvanachakravartin Rājārajādēva gift of sheep for lamps. Incomplete.

949. 321 of 1901.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājādhirajadēva (I or II?). Records in his fourth year, gift of 31 cows and 1 bull for a lamp by Rājarāja Mālayarāyan.

950. 322 of 1901.—(Tamil.) On the same wall. Records in the sixth year of the Chōla king Rājakēśarivarman (?) alias Chakravartin Vikrama-Chōjādēva (II18—35) gift of 12 sheep for a lamp by Brāhmaṇi.

951. 323 of 1901.—(Tamil.) On the same wall. Records in the thirty-eighth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśekharadēva (I) gift of 32 cows for a lamp. Damaged.

952. 324 of 1901.—(Tamil.) On the same wall. An incomplete record of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Vikrama-Chōjādēva (II18—35), date of which is lost. Partially built in.

Tiruvāmūr.

953. 77 of 1909.—(Tamil.) On the west wall of the Tripurasundari-amman shrine in the Vedapuriśvara temple. Records in the fourteenth year of the Chōla king Parakēśarivarman alias Uḍaiyār Śrī-Rājendra-Chōjādēva (I, 1011—43), gift of sheep for a lamp to the temple of Mahādeva at Tiruvānmiyūr, a dēvadāna in Kōṭṭūrṇāḍu, a subdivision of Puliyūr-kōṭṭam in Jayaṅgonḍachōḷa-maṇḍalam.

954. 78 of 1909.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājakēśarivarman alias Uḍaiyār Śrī-Rājādhirajadēva (I, 1018—52), dated twenty-seventh year. Records gift of land to the same temple.
955. 79 of 1909.—(Tamil.) On the east wall of the same shrine. An incomplete record of the Chōla king Uḍaiyār Śrī-Rājēndra Chōładēva (I or II?), dated thirty-third year.

956. 80 of 1909.—(Tamil.) On the same wall. A record of the eleventh year of the Chōla king Parakēsarivarman alias Uḍaiyār Śrī-Rājēndradēva (1050–63). Mentions the Śiva-Brāhmaṇas of Tiruvāṇmiyūr.

957. 81 of 1909.—(Tamil.) On the same wall. A record of the sixth year of the Chōla king Parakēsarivarman alias Rājēndra-chōladēva (I, 1011–43) gift of money for a garland.


959. 83 of 1909.—(Tamil.) On the base of the same shrine. Dated in the reign of the Chōla king Parakēsarivarman alias Rājēndra-Chōладēva (I, 1011–43). Seems to record in his ninth year a similar grant.

Tiruvorriyūr.*

The great religious and historical importance of this place, together with its temple, mathas, pavilions, maṇṭapams, etc., is described in detail by Mr. Krishna Sastri in *Ep. Rep.*, 1912, p. 68, and *ibid.*, 1913, p. 86.

960. 366 of 1911.—(Tamil.) On the east wall of the second prakāra in the Ādhīpūrīśvara temple. Records in the thirty-first year of the Chōla king Tribhuvanachakravartin Tribhuvanavīrādēva,  'who having been pleased to take Madurai (Madura), Iḷam (Ceylon), Karuvūr, and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes' (i.e., Kulōttunīga III, 1178–1216) gift of a cow, a bull and a calf, for a lamp to the temple of Tiruvorriyūruḍaiya-Nāyanār by a devotee in the Kūlandaiyāndār-mādam at Kulattūr in Venkunra kōṭṭam. [See *Ins.*, S. *Dts.*, p. 105, No. 6, where this inscription is given.]

961. 367 of 1911.—(Tamil.) On the same wall dated in the reign of the Vijayanagara king Vīrapratāpa-Dēvarāya (II). Records in Krōdhin (Ś. 1346) gift of a salt-pan in the village of Maṇāli in Pūjāl-nādu as a dēvadāna to the temple of Tiruvorriyūruḍaiya-Nāyanār at Tiruvorriyūr in Pūjāl-kōṭṭam, a subdivision of Jayaṅgonḍaḥōḷa-maṇḍalam, by the residents of that village. Mentions the salt-pan called Paḍämpakkanāyakappēralam. [Pūjāl-nādu and Pūjāl-kōṭṭam were evidently named after the village Pūjāl near Madras on the road to Nellore. The deity was so called

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* About 24 inscriptions of this place collected by Mackenzie have been given in *Ins.*, *S. Dts.*, pp. 104—110.
because he is covered by a metallic protector. The
inscription is given in Ins., S. Dts., p. 105, No. 8.]

962. 368 of 1911.—(Tamil.) On the same wall. Dated in the
reign of the Chōla king Parakēsarivarman alias Tribhuvanachakra-
vartin Kulōttuṅigacchōjadēva (III), 'who was pleased to take Madurai
(Madura) and the crowned head of the Pāṇḍya,' in the nineteenth
year. Says that the king was present at the Rājarājan tirumāṇṭapam
to see the Āṇi-festival in the temple of Tiruvoṛṛiyur-Ūḍaiyār. The
dēvadāna village Ādanpākkam in Śūrattūr-nāḍu, a subdivision of
Puliṉīr koṭṭam alias Kulōttuṅgaśoḷa-vaḷanāḍu being reported by
the chief of the maṭha, the sthānattār, the temple supervisor,
manager, chief accountant and tenants of the villages to be lying
waste for want of tenants, the king ordered that it might be leased
out to certain persons specified in the inscription.

963. 369 of 1911.—(Tamil.) On the same wall. Dated in the
reign of the Chōla king Parakēsarivarman alias Tribhuvanachakra-
vartin Rājarājadēva (II). Records in his seventeenth year gift
of 12 buffaloes for a lamp by Ariyan Tiruchchirṟambalamudaiyān
Padumān alias Kaṭṭimān of Kāsmirpura to the temple of
Tiruvoṛṛiyur-Ūḍaiyār at Tiruvoṛṛiyur in Pujar-kōṭṭam, a subdivision
of Vikramaśoḷa-Valanāḍu in Jayaṅgonḍa-choḷa-maṇḍalam.
Mentions the king's queen Mukkōkkīḷaṇadiṭṭa.

964. 370 of 1911.—(Grantha and Tamil.) On the same wall.
Records in thirteenth year of king Tribhuvanachakravartin Rājarā-
jadēva gift of 32 cows and a bull for a lamp by a certain Tiruvēṅka-
tacharáṇaḷayan, the headman of Nuḷappiyāru in Ambattūr-nāḍu.

965. 371 of 1911.—(Grantha and Tamil.) On the same wall.
A record of the ninth year of king Rājakēsarivarman alias Tribhuvan-
achakravartin Rājādhīrājadēva (II, 1172—86). Records that the
king was present on the occasion of Panagini Utirīram festival in
the temple of Paḍambakka-Nāyakadēva when in the same place
were also present Chaturāṇana-Paṇḍita who owned a maṭha in
the temple and Vaṅgīsvara-Paṇḍita, who expounded the Sōmasiddhānta
(i.e., the doctrine of the Kāpālika Saivas), the kōyil Nāyaka, the
Srīkaṟyā and others hearing the purāṇa of Āḷudaiyanambi. The
Dēvadāna village Vādugapperumbākkam being reported to be lying
waste (for want of tenants?), the king ordered it to be leased out
to a certain Amudaṅgilavan Periyān Sōman. The inscription is
interrupted by a wall in the middle. [Vaṅgīsvara Paṇḍita was
different from Vakkānandamuni who, according to Tamil literary
tradition, lived in the time of Kulōttuṅga III and at whose instance
the Venbāppattiyal was composed by Gunavīra Paṇḍita. He was
the author of the Gīṇāmṛutam, on pati, pāsu and pāsa.]

966. 372 of 1911.—(Tamil.) On a slab built into the floor, at
the entrance into the same prākāra. A damaged record of the
"Gaṅga-Pallava" king Vijaya Kampavaran (son of Nandivarman
III and brother of Nripatuṅga), dated in his nineteenth year. Registers a gift of land by Nirāṇjana-guravar of Tiruvōrīyūr to the temple of Nirāṇjadeśvarattu-Mahādēva which he had constructed at that village. It is stated that the assembly of Maṅali sold the land to Nirāṇjanaguravar. Mentions one of the signatories whose name was Peruntalaikkāvaḍi Tiruvōrīyūrān.

967. 98 of 1912.—(Tamil.) On the south wall of the central shrine in the Ādhipurīśvara temple. Records in the third year of the Chōla king Tribhuvanachakravartin Rājādhīrājadeśa (II) gift of ninety sheep for a lamp to the temple of Tiruvōrīyūr-Uḍaiyār by Vallaikilān Mādavan Paḍambakka-Nāyakan alias Tiruchchiraram-bala-Mūvēndavelān, a native of Kaḍarpākkam.

968. 99 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājārājadeśa (III). Records in his twenty-seventh year Dhanus, ba. di. 2, Wednesday, Punarpūsam (Wed., 10th Decr. 1243) gift of 32 cows, a bull and a lamp-stand by a native of Ānangur in Panaiyūr-nāḍu, a subdivision of Naḍuvu-nāḍu alias Rājārājaveḷanāḍu. The donor was evidently residing at Kōṇur Villipākkam, which was a subdivision of Ambattūr-nāḍu in the district of Pujal-kōṭṭam alias Vikkiramāśīla-valanāḍu in Jayāṅgoṇḍaśīla-maṇḍalam.

969. 100 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājādhīrājadeśa (II). Records in the tenth year of his reign gift of 12 buffaloes for a lamp by Kaliyan Taṇḍai-Tirunattapperumāl alias Vikkiraṃaśīla-Paḍuvūrṇaḷaiyān, to the same temple. He is stated to have been the officer in charge of the tiruvellaikkāval (the precincts) of the temple at Tiruvōrīyūr.

970. 101 of 1912.—(Tamil.) On the same wall. A record of Chōla king Tribhuvanachakravartin Rājādhīrājadeśa (II), in his fourth year, registering gift of 32 cows for a perpetual lamp by one of the servants of the temple doing the duty called kalumpīṭārum.

971. 102 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Rājakēśarivarman alias Uḍaiyār śrī-Rājādhīrājadeśa (I). Records in his twenty-eighth year and 134th day a sale of land by certain members of the assembly of Maṅali alias Śīṅgavishṇu-Chaturvedimaṅgalam, a devadāna village of the temple of Tiruvōrīyūr Uḍaiyār to the military officer (Daṇḍanā-yakan) Parāntakamarāyana alias Rājādhīrāja-Nīlgāngaraiyar, a resident of Śātimaṅgalam in Innambar-nāḍu which was a subdivision of Rājendraśīṅga-valanāḍu, a district of Śōla-maṇḍalam. [For the various meanings of Perundanam and Śirudanam see Ep. Rep., 1913, p. 97.]

972. 103 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Rājakēśarivarman alias Uḍaiyār śrī-Rājādhīrājadeśa (I). Records in his twenty-sixth year an enquiry into temple affairs by
the officers (adhipathi). Valavan Muvendavelar and Vikkirama Sinha-Muvendavelar, (Perundanam Danandayakam) held in the mantapa of the temple called Maanaiannon-Soolan. The inscription says that certain lands which had been lying waste were improved and cultivated at the instance of the officers. It incidentally mentions that 14,648 kulis (7½ Velis) had to pay tax (or temple share) at the rate of 28 kalam of paddy by Arumoolitevan marakkal. (So total 199 Kalam, 1 tu, 1 pa). Again 10,752 kulis (5 Velis and 2½ mäs) had to pay at the rate of 19 kalam a Vel. (Total 102 ka, lku, 4 na). Prices of articles are given.

973. 104 of 1912.—(Tamil.) On the same wall. A record of the Chola king Parakasvarman alias Udaiyarr Sri-Rajendra-Choladeva (I, 1012–43). Records in his thirty-first year gift of 150 kasu by Chaturanana-Pandita of Tiruvorriyur for bathing the god Mahadeva of that place with clarified butter on the birthday festival of the king which fell on the nakshatra Tiruvadirai in the month of Margali. See No. 965 above for a later Chaturanana Pandita and No. 1050 for an earlier. It is evident that Chaturanana is a general title rather than an individual name. Kamba, it may be noted, refers in one of his stray verses to the matha.


975. 106 of 1912.—(Tamil.) On the west wall of the same shrine. A record of the Chola king Tribhuvanachakravartin Rajarajadeva (III). Records in his thirteenth year, Karkaêaka 9th day, Wednesday, Makha and dvitïya, corresponding to July 5, A.D. 1228, gift of ninety ewes, a ram and a lamp-stand by Sambuvarayan Agaiyaisayan, son of Sambuvarayan Pallavandar.

976. 107 of 1912.—(Tamil.) On the same wall. An unfinished record of the Chola king Tribhuvanachakravartin Rajadhiraçadêva (I?) dated in his sixth year. Records gift of 32 cows for a lamp by a certain Periyanan alias Manikkavasagan, one of the devotees doing service in the temple of Tiruvorriyur-Udaiyarr.

977. 108 of 1912.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Virarajendracholadav (Kulottunga III). Records in his ninth year, Karkaêaka (which should be eighth year, Mësha) su. di. 13, Friday, Revati, corresponding to 19th April, A.D. 1185, gift of 300 cows called Asangadaganandan-surabhi for providing pañchagavu, to the temple of Tiruvorriyur Udaiya Nayanar, by Kulottungasola Paiyurnldilvan-Valaiyamalagiyan Oâri-arasan.

978. 109 of 1912.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Rajarajadêva (III). Records in his eighth year, gift of money for offerings to the god Karanai Vitanakadêva, on the day of Tiruvadirai in the month of Margali, by
a native of Paḻuvūr in Dāmar-kōṭṭam, a subdivision of Jayan-
goṇḍaśōḷa-māṇḍalam. The money was deposited with the inhabit-
ants of Igaṇaiyūr, a dēvādāna village of the temple. [Mr Krishna 
Sastri infers that the place might have been called Kārāṇai after 
the well-known home of Lakulīśa.]

979. 110 of 1912.—(Tamil.) On the same wall. A record of 
the Paṇḍeya king Jatāvarman alias Tribhuvanachakravartin Sundara 
Paṇḍyadeva III (1276-90). Records in his thirteenth year Simha, 
ba. di. 3, Friday, Uttiraṭṭādi, corresponding to August 5, A.D. 1289, 
an agreement by which the residents of Puḷar-kōṭṭam granted the 
pon-vari collected both in the northern and southern divisions of 
Tiruvorriyūr for maintaining the Vyākhyaṇa-muṇṭapa (the hall 
where discussions were held) and conducting repairs in the temple. 
The inscription shows that provision was made for Vyākhyaṇa or 
expansion of doctrines. See No. 1071 below.

980. 111 of 1912.—(Tamil.) On the same wall. A record of the 
Chōla king Rājakēsarivarman alias Chakravartin Kulottūṅga-
Chōḷadēva (I). Records in his eighteenth year gift of 90 sheep 
for a lamp by Śoḷaṇsūruḍāiyal alias Kaṭavan-Mahādevi, queen of 
Chakravartin Kulottūṅga-Chōḷadēva to the temple of Tiruvorriyūr 
Ūḍaiyār. [This queen has not been mentioned in any other 
inscriptions hitherto collected.]

981. 112 of 1912.—(Tamil.) On the same wall. An unfinished 
record of the Chōla king Rājakēsarivarman alias Tribhuvanach-
chakravartin Kulottūṅga-Chōḷadēva (I), dated in his thirty-seventh 
year. Records sale of land for conducting certain festivals in the 
temple, to the assembly of Maṇali alias Śiṅgavishṇu-chatur-
vēdimaṅgalam by Paḷlikondaṇ Rāmadēvanar alias Irumaṭisōḷa 
Muvendavelār, a native of Śiṟṟamūr in Vēṇḍalai Vēlār kūṟṟam, a 
subdivision of Rājendraśōḷa-vālanādu in Sōḷa-māṇḍalam.

982. 113 of 1912.—(Tamil.) On the same wall. A record of the 
Chōla king Tribhuvanachakravartin Rājārājadeva III, providing 
in his twenty-first year for a flower garland and offerings by 
Oṛi-arāsān, son of Paḷiyūṅnāṇāḷvān Vaḷaiyam-ṉaḷiyāṇ, who is 
evidently identical with the donor mentioned in No. 977 above.

983. 114 of 1912.—(Tamil.) On the same wall. Dated in the 
reign of the Chōla king Tribhuvanachakravartin Kulottūṅga-
Chōḷadēva; records in his eleventh year, gift of twelve buffaloes 
for a lamp and a lamp-stand shaped like himself to Tiruvorriyūr-
Ūḍaiyār by Tiruvaranāṁ Īḻaiyān alias Danmapariṭṭam Rājadh-
rāja Malaiyarāṇ, son of Munaiyadāratīyān alias Kulottūṅgasōḷa-
Malaiyarāṇ of Naḻuvilmalai Tirunēṟumpirai in Perumūr-nādu, a 
subdivision of Maṇavīl-kōṭṭam. Records also the gift of twelve 
buffaloes for a lamp, a silver lamp-stand and a silver bugle 
(kāḷam) to the goddess Ājūḍaiyā Nāṭchhiyār. The lamp-stands 
were called Danmapariṭṭam after the donor.
984. 115 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records in his twenty-sixth year, Tulā, twenty-third day, ba. di. 14, Aśvati, Sunday (= twentieth October, 1241), gift of thirty-two cows, a bull and a lamp-stand of two flats, by a resident of Vēḻur which was a dēvadāna village of the temple.

985. 116 of 1912.—(Tamil.) On the same wall. Belongs to the reign of the Chōla king Tribhuvanachakravartin Rājarājadēva III. Records in his third year, gift of thirty-two cows for a lamp by one of the worshippers (dēvākarmin) of the temple, named Sūryadēvan alias Vyākaraṇadāna-Bhaṭṭa.


987. 118 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottūṅga-Chōlādēva (I); records in his twenty-third year gift of ninety sheep for a lamp to the temple of Tiruvorṟiyur-Uḍaiyār by Śeyyan Orṟikondān, son of Orṟisēyyan alias Śōḷavallava-Mūvendavēḷan, a native of Īḷanagar in Puraṅgarambai-nāḍu, a district of Śōḷa-maṇḍalam.

988. 119 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Rājakēsarivarman alias Chakravartin Kulottūṅga-Chōlādēva (I). Records in his thirtieth year gift of ninety sheep for a lamp by Mūvāmudalā Jānānumūṭti Paṇḍītān alias Madurantaka Brahmadhirājan of Vatsa-gōṭra, a native of Nālūr and the commandant of forces (sēnāpati) of Chakravartin Kulottūṅga-Chōlādēva. [The same Brahman military officer is mentioned in No. 990.]

989. 120 of 1912.—(Tamil.) On the same wall. Dated in the reign of Tribhuvanachakravartin Tribhuvanavīradeva, “who was pleased to perform the anointment of heroes and the anointment of victors” (i.e., Kulottūṅga-Chōla III); records in his twenty-sixth year, gift of the village Kulappakkam alias Śivapādāsekkaranallūr in Puliyūr-kōṭṭam alias Kulottūṅgasōḷa-vālanādu and of gold ornaments to the God Vyākaraṇadāna Perumāḷ and his consort at the request of a certain female mendicant called Tiruvorṟiyūr-ammai. The king is here referred to as Ulaguyya-Nāyanār. [God Vyākaraṇadānaperumāḷ is evidently so called because Śiva is said to have produced the first fourteen aphorisms of Pāṇini from his kettle-drum.]

990. 121 of 1912.—(Grantha.) On the same wall. A record of the Chōla king Jayadhara (i.e., Kulottūṅga I); records in his
thirtieth year, gift of a lamp to the God Śiva at Ādhipura by Jñānamūrti alias Madhurāntaka, perhaps identical with the military officer mentioned in No. 988 above. Published in Ep. Ind., Vol. V, p. 106, but here Jñānamūrti is said to have been the father or preceptor of the donor.

991. 122 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records in his nineteenth year, Simha, su. di. 3, Uttiraṭṭādi (wrong for Uttiram), Sunday, corresponding to July 30, A.D. 1234, gift of five women and their descendants for husking paddy in the temple by Vāyalūṟkilavu Tiruvēgamam-Uḍaiya Sendāmarai kaṇṇan alias Śenninallūr in Pēṟūr nādu, a subdivision of Puliyūr-kōṭṭam alias Kulottungaśōja-valanādu which was a district of Jayaṅgoṇḍasōla-manḍalam.


993. 124 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Rājakēsarivarman alias Chakravartin Kulottunga-Chōḷadēva (I). Records in his thirty-seventh year gift of a lamp and ninety sheep by a native of the Chōla country named Arayian Rājendraśōḷān alias Rājaśekhara-Mūvendavelān.

994. 125 of 1912.—(Tamil.) On the same wall. An unfinished record of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Ulaguyavanda Perumāl (i.e., Kulottunga III), dated in his third year. Refers to a certain Pūgaḷvānaiyan of Karuviḷi in Mīḷalai-kūṟram in Pāṇḍi-nādu, who received from the king, while the latter was encamped at that place, the chiefship of Ponmāṟu in Kāḷavaṇṇādu, a subdivision of Puliyūr-kōṭṭam in Jayaṅgoṇḍasōḷam manḍalam, which was a division of Tonḍai-manḍalam. [The inscription refers to Rājadṛōhins at Ponmāṟu and the appointment of a man of the south so far in the north is significant.]

995. 126 of 1912.—(Grantha.) On the south base of the same shrine. Records that the vimāna (i.e., the central shrine) was built by the architect Ravi alias Vira-Chōḷa at the bidding of Chatuṛānana, the pupil of Niraṇjaṇa Guraiyar, and under the auspices of Rājendra Chōḷa I (1012-43), son of Rājarāja. The inscription is of a high technical value as many architectural terms are given. See Cg. 965 and 973 above for reference to Chaturānana Pāṇḍita.

996. 127 of 1912.—(Tamil.) On the same base. Dated in the reign of the Chōla king Uḍaiyar Śrī-Rājādhiraḷadēva (I). Records
in his third year sale of land (2,308 kulīs), irrigational facilities and
house-sites for tenants; 120 kulīs also sold by the residents of
Vēshshārupaḍi to the Brāhmaṇa lady, Āriyavammai, wife of
Prabhākara Bhaṭṭa of Mērkalāpara in Ārya-dēsa (northern country?),
for the purpose of feeding the Mahēśvaras in Rājēndrasālān which
was evidently a maṭha built by her in the temple. See No. 1001.

997. 128 of 1912.—(Tamil.) On the west base of the same
shrine. A record of the Chōla king Vīrājēndradēva I (1053–70).
Records that some waste land of the temple (60 vēḷis) in Śinga-
vishnu-chaturvedimaṅgalam was reclaimed by the order of the
king and being named Vīrājēndravilagam after the king, its
produce was utilized for services in the temple, including the
recital of Māṅikkavāsagāl Tiruvēmbavai, the Dēvāram Tiruppādiyams
and maintenance of priests, dancing masters and girls.

998. 129 of 1912.—(Tamil.) On the same base. A record of
the Chōla king Rājēkēsairavman alias Udāiyār Śṛ-Śrājadhira-
dēva I (1018–52). Records in his thirty-eighth year sale of land
by the assembly of Kuraṭṭu in Ambattūr-nādu, a subdivision of
Pūlar-kōṭṭam, for conducting the daily services in the temple of
Tīruvōṅgliyūr Udāiyār-Kāraṇai-Viṭaṅkadevā. Tiruvallivāyal is
stated to have been a village in Tuḍamuni-nādu, a subdivision of

999. 130 of 1912.—(Tamil.) On the same base. Dated in the
reign of the Chōla king Rājēkēsairavman alias Kūlotthuṅga-
Chōladeva (I). Registers in his seventh year and 290th day that
Kūlāmulār Ēran Kūṭtanür alias Rājarāja-Mūvēndavelār, an officer,
(adhikari) of the king held an enquiry into temple affairs in
the maṇṭapā called Rājarājan (within the temple) and assigned
some money for the service called Virarajēndrantiruppaḷielluchchi.

1000. 131 of 1912.—(Tamil.) On the west and south bases
of the same shrine. A record of the Chōla king Rājēkēsairavman
alias Udāiyār Śṛ-Śrājēndra-Chōladeva (Kūlotthuṅga Chōladēva I).
Records in his second year, gift of 12 vēḷis of land purchased
for 240 kāśus by the military officer (sēnāpati) Rājarājan Paranri-
parakshananār alias Vīraśōḷa-Ilaṅgoṭṭelār, in order to conduct the
service called Tiruchchāndādūl of the god Kāraṇai Viṭaṅkadevā.
income from the 12 vēḷis is said to be 576 kālums worth 144 kāśu.
The price of one vēḷi = 20 kāśu, i.e., 100 kulīs cost 1 kāśu. The
measurement is by the 16-span-rod. Amongst the dues (antarāya
and kudimai) payable are mentioned pūppon paṅchāvārum, vēlīkāśu,
nirvāṭai, vetṭi, muṭṭaiyai, echchōru and kurgonel.]

1001. 132 of 1912.—(Tamil.) On the same bases. A record of
the Chōla king Rājēkēsairavman alias Udāiyār Śṛ-Śrājadhira-
devas (I). Records in his thirty-first year, a sale of land by the
assembly of the brahmadēya villages of Sundaraśōla-chaturvēdi-
maṅgalam and Vānavanmahādēvi-chaturvēdi-maṅgalam. It was
purchased by Nāgalavvaichchāni alias Āriyammai, wife of
Prabhākara Bhāṭṭa, a resident of Mēgalāpuram in the Ārya-dēṣa
and a devotee of the temple of Tiruvorriyūrudaiya Mahādēva.
The purchased land was given to the maṭha called Rājēndraśōla
which was built by that lady. Records also other sales of land to
the same lady and for the same purpose, by the residents of Ennūr
in Nāvalūr-nāḍu, which was a subdivision of Puḷarkōṭṭam and by
the merchants (nagarattār) of Tiruvorriyūr in the years thirty-one and
twenty-seven of the same reign, respectively. See No. 996 above.

1002. 133 of 1912.—(Tamil.) On the north base of the same
shrine. A record of the Chōḷa king Rājakēśarivarman alias
Uḍaiyūr šrī-Rājēndra Chōḷādēva (Kulottuṅga-Chōḷādēva I). Re-
cords in his third year, sale of land by the residents of Ennūr in
Nāvalūr-nāḍu, a subdivision of Puḷar-kōṭṭam for midday services in
the temple and for feeding a Brāhmaṇa learned in the Vēdas
and a Śivayōgin, the money being paid by the officer Āditattan
Tarparamporulār alias Madurāntaka Mūvēndavēḷar, a native of
Aridāyamaṅgalam in Mudichchōṇāḍu, which was a subdivision of
Kalyāṇapuraṅgoṇdaśōla-vaḷaṇāḍu (evidently named after Rājādhī-
rāja I, 1018—52). [The income from the land is said to be 35 kālams
per vēli,—a poor return. Three ways of irrigation are authorized,
viz., by damming the river, by hand-piccotas and by baskets.]

1003. 134 of 1912.—(Tamil.) On the same base. An unfinished
record of the Vijayanagara king Vīrapratāpa-Dēva-Mahārāya-
Krishṇadēva-Mahārāya, dated Ś. 1448, Bhava (wrong) Kārttika,
sixth day, Thursday, ba. di.

1004. 135 of 1912.—(Tamil.) On the same base. A record of
the Chōḷa king Rājakēśarivarman alias Uḍaiyūr Šrī-Virarājēndra-
dēva; records in his fourth year, sale of land by the residents of
Ejīnuḷai, a village in Paivyūr-kōṭṭam, a subdivision of Jayaṅgoṇdaśōla-maṇḍalam, for the Rājēndrāśōla-maṭha. The
price money for the land was paid by Tiruvaraṅgadēvan alias
Mummuḍiśōla Brahmamārāyaṇ, a native of Vīrārāyaṇa-chatur-
vēdi-maṅgalam which was a taniyūr in Rājēndraśīṅga-vaḷaṇāḍu of
soḷa-maṇḍalam.

1005. 136 of 1912.—(Tamil.) On the same base. A record of
the Chōḷa king Rājakēśarivarman alias Uḍaiyūr Šrī-Virarājēndra-
dēva. Records in his second year, apportionment of money paid
by the weaver (ṕāliyā) merchants residing in the quarter called
Jayaṅgaṅakulakālaraperundēru in Tiruvorriyūr, for special services to be
offered in the temple on the day of Aślēsha on which the king
was born, as settled by the officer Jayaṅgaṅakulakāḷa-Vīlapparai-
yar of Kurugāḍi in Kṛḷār-kūṟam, a subdivision of Nittavīṅda-
vaḷaṇāḍu in soḷa-maṇḍalam. Vakkanaṅkum-maṇṭapa mentioned.
Jayaśīṅgakulakāla was an epithet of Virarājendra as he was the opponent of the Western Chālukyan king Jayasimha III.

1006. 137 of 1912.—(Tamil.) On the same base. A record of the Chōḷa king Rājakēśarivarman alias Uḍaiyar śrī-Rājādmhīrājadeva (I 1018–53). Records in his twenty-eighth year, gift of money for special offerings on the day following the festival of Paṅguni-Uttiram. The assembly of Kāvanṭh alias Kamalanāraṇa-chaturvedīmaṅgalam received the amount (i.e., 30 kāṣu) and agreed to pay as interest 75 kalams of paddy every year for the expenses of that day. A good idea of temple establishment and salaries of temple servants and prices is given. [The Tiruttōṇattōgai, the original nucleus of the Periapurāṇa, composed by Sundaramūrti is referred to in the inscription, as well as the images of the sixty-three saints.]

1007. 138 of 1912.—(Tamil.) On a pillar of the verandah round the same shrine. A record of the Chōḷa king Parakēśarivarman alias Uḍaiyar śrī-Rājendra-Chōḷadēva (I). Records in his thirtieth year, gift of 90 sheep for a lamp by a Gaṅgaikōṇḍaśōlan alias Uttamaśōlamāryan of Tiruvāṟūr in Tiruvāṟūr-kūṟram, which was a subdivision of Kshatriya-śikhāmaṇi-valaṇnadu, for the merit of a certain Gaṇavadi Idumban alias Tannaimunivar-pendirgānda Viśaiyarayan who stabbed himself and died in order to relieve the distress of the donor. The record incidentally registers also another gift of 90 sheep for a lamp by Nimbāḷadēvi, wife of Indaḷadēva of Talaigrāma in Viṟṟaṭa-dēsā (i.e., Hangal in Dharwar). For another emigrant see N.A. 672 and Cg. 1024, p. 120, below. Also Mysore and Coorg, pp. 186—8; Ep. Rep., 1908-9.

1008. 139 of 1912.—(Tamil.) On the second pillar in the same place. A record of the Chōḷa king Parakēśarivarman alias Uḍaiyar śrī-Rājendra-Chōḷadēva (I). Records in his twenty-ninth year, gift of money deposited on interest in paddy with the inhabitants of Igaṇāṭyur, for providing offerings every year on the festival of the first crop (pudiṉḍu?), and made by Nakkan Kōdaḷ alias Kāṉchīpuranaṅgai, a maid-servant (magal) of Tiruvēgamam-udaiya-Mahādēva of the city (naṉaram) of Kāṉchīpuram, in Eyir-kōṭṭam, a subdivision of Jayaṅgonḍaśōla-maṅḍalam.

1009. 140 of 1912.—(Tamil.) On the third pillar in the same place. A record of the Chōḷa Parakēśarivarman alias Uḍaiyar śrī-Rājendra-Chōḷadēva (I 1012—43). Records in his twenty-ninth year, gift of money (tuḷai-nilai pon and Madurantakadēvāṉmāḷai) for celebrating the festival of Mārgalī-Tiruvādirai and for feeding three Brähmaṇas learned in the Vēdas. The money was borrowed on interest in paddy by the merchants (naṉarattār) of Tiruvōṟṟiyur and by the residents of Maṉjīyan kāṟṇāi, a village in Karigaippēṟur nādu, a subdivision of Pūḷar-kōṭṭam, the interest on paddy being 90 kalams. [The interest on one kāḷaṅju (காளங்கு) was 2
kalams of paddy per annum by the Rājakēsarimarakkāl; and the interest on one Madhurāntakadēvam mādai was also 2 kalams. The latter therefore, says Mr. Krishṇa Sastri, should have weighed one kālānju of gold.]

1010. 141 of 1912.—(Tamil.) On the fourth pillar in the same place. A record of Parakēsarivarman alias Uḍaiyār śrī-Rājendra-Chōḷadēva (I). Records in his twenty-ninth year gift of money (Rāja rājan kāsu) for feeding a Brāhmaṇa, by Kūttan Gaṇavadi, the military officer of Gaṅgaikonḍan alias Uttamaśoḷa-Mārāyan who was also styled Śirudanam-Perudanam-Mārāyan. The money was received by the merchants of Tiruvōrīyur on interest to be paid in paddy. Mentions also Āriyammai and her money gift. [The Rājārajankāsu, points out Mr. Krishna Sastri, should have been in weight and value half of Madhurāntaka dēva mādai as the interest on it was one-half of that on the latter.]

1011. 142 of 1912.—(Tamil.) On the fifth pillar in the same place. A record of the Chōḷa king Rājakēsarivarman alias Uḍaiyār śrī-Rājādhīrājadeva (I). Records in his twenty-seventh year gift of money by the members of the assembly of Maṇali alias Śīṅgāvīṣhnu-chaturvēdi-māṅgalam. (Was this derived from the Pallava king Simhāvīṣhnu ?) The money was deposited on interest in paddy with the revenue accountant (puravaṇaṁi-kalāṭu-kanakkan) of Śiruvappēdu, alias Mummudī-śoḷanallūr, for conducting the festival of Māši-Magam.

1012. 143 of 1912.—(Tamil.) On the sixth pillar in the same place. A record of the Chōḷa king Parakēsarivarman alias Uḍaiyār śrī-Rājendrādeva. Records in his third year gift of 90 sheep for a lamp by Vēḻaḷa Madurāntakam alias Taṇḍanaṇayakan Rājādhīrāja-Ilaṅgovelaiṇ of Naḍār, a village in Tiraimūr-nādu which was a subdivision of Uyyakaṇṭān-valanādu in Śoḷa-maṇḍalam.

1013. 144 of 1912.—(Tamil.) On the seventh pillar in the same place. A record of the Chōḷa king Rājakēsarivarman alias Uḍaiyār śrī-Rājādhīrājadeva (I), dated in his twenty-seventh year. The inscription stops with the introduction of the king beginning with tingalēr taru, etc.

1014. 145 of 1912. (Tamil.) On the eighth pillar in the same place. A record of the Chōḷa king Rājakēsarivarman alias Kulōṭ-tuṅga-Chōḷadēva (I). Records in his tenth year, gift of 12 milch cows for paṅchagrama and lamps, by Āchchān Tiruchchirambalamudaiyān alias Gurukularājar of Ponpārī in Mīḷalai-kūṟram, a district of Rājarāja-Paṇḍinādu.

1015. 146 of 1912.—(Tamil.) On the ninth pillar in the same place. Dated in the reign of the Chōḷa king Parakēsarivarman alias Uḍaiyār śrī-Rājendrā-Chōḷadēva (I 1012—45). Records in his twenty-sixth year that the officer Rājendraśīṅga Muvendavelar
enquired into temple affairs in the hall called Vakkānikkum-mañṭam and fixed the details of service to be maintained from kurradan-dam and ‘excess paddy’ collected from the servants of the temple and the tenants of the devadāna villages. [The articles to be purchased are enumerated and the prices given.]

1016. 147 of 1912.—(Tamil.) On the tenth pillar in the same place. A record of the Chōla king Rājakēsarivarman alias Udaiyar śrī-Rajādhirājadēva (I). Records in his thirty-first year, gift of 90 sheep for a perpetual lamp to the temple of Tiruvorriyur-udaiyamahādeva by Chaturan-Chaturi, wife of Nāgan Perāṅgādan and a dancing girl (devarādiyal) of the temple. [Mr. Krishna Sastri surmises from this that regular marriage and conjugal life existed among this community in those days.]

1017. 148 of 1912.—(Tamil.) On the eleventh pillar in the same place. A record of the Chōla king Rājakēsarivarman ‘alias Udaiyar śrī-Rajādhirājadēva (I). Records in his twenty-ninth year, gift of paddy for offerings by certain Perumān Madurāntakan alias Raṇēndraśōla-Vēṅganāṭṭaraiyan, for maintaining which he purchased land in Amūr alias Chōḷēndraśīṅganallūr in Paḷiyūr-kōṭṭam. [The interest on 10 kalamūs of paddy for a year is 1 kuruni of pattettukkuttal (uḷḷōṭḷōḷḷēḷḷēḷḷēḷḷēḷḷ) rice.

1018. 149 of 1912.—(Tamil.) On the twelfth pillar in the same place. A record of the Chōla king Rājakēsarivarman alias Udaiyar śrī-Vijayarājēndradēva (Rajādhirājadēva I). Records in his thirty-third year, gift of 92 sheep for a lamp by a certain Sundararośōla-Paṇḍya Viḷūpparaiyan who was a servant of the temple (paṇimagan) and a resident of Kaņchēpira in Eeyḷ-ṇāḍu, a subdivision of Eyir-kōṭṭam.

1019. 150 of 1912.—(Tamil.) On the thirteenth pillar in the same place. A record of the Chōla king Parakēsarivarman alias Udaiyar śrī-Raṇēndradēva (1050–62), dated in his sixth year. Contains only the historical introduction beginning with tirumariyaiṭṭengōl, etc., and the date.

1020. 151 of 1912.—(Tamil.) On the fourteenth pillar in the same place. A damaged record of the Chōla king Rājakēsarivarman alias Udaiyar śrī-Rajādhirājadēva (I), dated in his twenty-second year. Records gift of money for providing every day, a bundle of grass for a cow and for other services. Ten kāsus invested for interest of 4½ kāsus every year for feeding Brāhmaṇas.

1021. 152 of 1912.—(Tamil.) On the fifteenth pillar in the same place. A damaged record of the Chōla king Parakēsarivarman alias Udaiyar śrī-Raṇēndradēva (1050–62), dated in his eighth year. Records gift of 90 sheep for a lamp by a native of Tirukkānepūr in Tirukkānepūr-Nāḍu, which was a subdivision of Raṇēṣa-Paṇḍināḍu.
1022. 153 of 1912.—(Tamil.) On the sixteenth pillar in the same place. A record of the Chōla king Parakēsarivarman alias Udaiyār śrī-Rājendra-Chóładēva (I). Records in his twenty-sixth year a sale of land (24 ½ pāṭṭis) by the residents of the dēvadāna village Igaṇaiyūr to Śattan Iramadēviyūr who is called the anukkiyūr (maid servant?) of the king. The purpose of the sale was to maintain twelve dēwarādiyūr in the temple to serve the goddess Gauri.

1023. 154 of 1912.—(Tamil.) On the seventeenth pillar in the same place. A record of the Chōla king Rājakēsarivarman alias Kulōttuṅga-Chóładēva (I). Records in his seventh year and two hundred and ninetieth day sale of land by the residents of Igaṇaiyūr Śrīlaṇ Gaṇḍarādittan alias Irumudiśōla Vilupparaiyan of Kōṟamaiyal in Tiruraiyūr-nādu, a subdivision of Kshatriyaśikhāmanį-valanādu which was a district of sōḷa-manḍalam for maintaining a water-shed in the quarter called Śaṅkarappīḍi alias Rājarājappuṇḍeru at Tiruvorriyūr. [A tax called Kāḷaḷavāntāḷam is mentioned. It is surmised that it was imposed on the measurers of grain in temple granaries. But this is doubtful.]

1024. 155 of 1912.—(Tamil.) On the eighteenth pillar in the same place. Dated in the reign of Rājendra-Chóładēva (I). Records in his thirtieth year a sale of land (4,000 kūḷis) for maintaining a flower garden and supplying garlands to Nāgaḷabbaisāni alias Āriyavammai, wife of Prabhākara-Bhāṭṭa of Mērkalapuram in the Ārya-dēśa. The land belonged to the villages of Ādamboṭam and Sāvana in Śurattūr-nādu, a subdivision of Puliyūr-kōṭṭam: [The lands purchased included house-sites for tenants and it was specified that the tenants were not to pay any kind of iṟai or kuṭimai such as Veṭṭi, amaṇji, kuṟṟunel, etc. The measuring rod of 16 spans (padināru sāṅkōl) is mentioned. See 1007 above.]

1025. 156 of 1912.—(Tamil.) On the nineteenth pillar in the same place. A record of the Chōla king Parakēsarivarman alias Udaiyār śrī-Rājendra-Chóładēva (I). Records in his thirtieth year sale of land (2,000 kūḷis by padināru sāṅkōl for 8 Madhurāntaka-mādai) by the assembly of Maṇali alias Simha-viṣhū-čaturvediyanāgal in a native of Parittikkudi in Nēnmalī-nādu, a subdivision of Arumolidēva-valanādu, which was a district of Sōḷa-manḍalam, for presenting it to the temple. So one Madhurāntakadēvanmādai was the cost of 250 kūḷis of land. The mādai must have been issued, says Mr. Krishna Sastri, either by Rājendrachōla I or Uttamachōla Madhurāntaka (970—85), the immediate predecessor of Rājarāja I. For the value of the mādai see 1009 and 1010 above.

1026. 157 of 1912.—(Tamil.) On the west wall of the same verandah. A record of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva (II). Records in his sixth years gift of 32 cows for a lamp by a native of Munaippḍi-nādu in Naḍuvil-nādu.
1027. 158 of 1912.—(Tamil.) On a slab built into the floor of the same verandah. Records in fourth year of the “Gaṅga-Pallava” king Kō-Vijaya-Aparājitavarnam gift of ūrkkaṛchemmamai-gold for a lamp to the god Tiruvoṛṛiyūṛ Mahādēva by Amatti alias Kurumbakōḷali, a concubine (bhōgi) of Vairamēghan alias Vāṇakoṭaraiyar, son of Perunaṅgai. The amount (30 kaḷaṇju) was placed in the hands of the assembly of Ādambākkam, a hamlet of Tiruvoṛṛiyūṛ, and the Amritagaṇa committee, on interest at 3 maṇjādi per kaḷaṇju, every year. [Vairamēghan had the title Vāṇakoṭaraiyan as he was probably in charge of the feudatory Bāṇa kingdom. The inscription is of value in mentioning the rate of interest in the 9th century to be 3 maṇjādis on 1 kaḷaṇju (i.e., 20 maṇjādis) and so 15 per cent.]

1028. 159 of 1912.—(Grantha and Tamil.) On the second slab in the same place. Records in the eighth year of the “Gaṅga Pallava king” Kō-Vijaya-Aparājitavarnam Pottaraiyar gift of 60 kaḷaṇju of ūrkkaṛchemmamai-gold for offerings and a lamp, by Paitāngi kaṇḍan, chief of Kāṭṭūr in Vaḍagarai Innabar-nāḍu, a district of Śola-nāḍu.

1029. 160 of 1912.—(Grantha and Tamil.) On a third slab in the same place. A damaged record of the Chōla king Madirai-koṇḍa Parakēsarivarman (Parāntaka I), dated in his thirty-fourth year. Records gift of a lamp to the temple of Tiruvoṛṛiyūṛ-Mahādēva by Māran Paramēśvaran alias Śembiyan Śōjiyavarāyān of Śirukulāṭṭūr in Poyyir-kūṟṟam, a subdivision of Tenkarai-nāḍu which was a district of Śola-nāḍu. [Refers to a military officer of the king who defeated Śītpuli, destroyed Nellore, and on his return from there made the grant. See No. 1105 below. The inscription is very important as proving Parāntaka’s conquest beyond Tōṇḍai.

1030. 161 of 1912.—(Tamil.) On the fourth slab in the same place. A record of “the Gaṅga-Pallava” king Kō-Vijaya-Aparājitavarnam; records in his fourth year gift of gold (30 kaḷaṇju) for a lamp to the same temple by Śappakkan alias Pāṭradāṇī who was a concubine (bhōgi ?) of Vairamēghan alias Vāṇakoṭaraiyar, son of Śāmi-Akkan. Mentions the assembly of Ādambākkam, a suburb of Tiruvoṛṛiyūṛ and the Amritagaṇa (committee). A portion of the slab at the bottom is apparently cut off. Mr. Krishna Sastri believes that this Śāmi-Akkan is the same as Perunaṅgai in No. 1027 above. He further surmises that Vairamēghan was perhaps the son of Aparājitia and called Vāṇakoṭaraiyar as he was probably in charge of the Bāṇa kingdom.

1031. 162 of 1912.—(Tamil.) On the fifth slab in the same place. A record of the “Gaṅga-Pallava” king Kō-Vijaya-Nripa-tungavarman; records in his eighteenth year gift of gold for
offerings by Pañiyapilli, one of the queens of Viñēviñugu-Pallavaraiyar of Umbala-nādu. A portion of the slab at the bottom is apparently cut off. See No. 1057 for the Chōla feudatory of the same name.

1032. 163 of 1912. (Tamil.) On the sixth slab in the same place. A record of the "Gaṅga-Pallava king" Ko-Vijaya-Aparājītavarman; records in his seventh year, gift of gold (30 kalañju) for a lamp by the queen Mahādevi-Adigaḷ to the temple of Tiruvorṟiyūr-Mahādeva. The assembly of Ādambakkam, a suburb of Tiruvorṟiyūr in Puliyūr-kōṭṭam, and the Amritaṅgaṇa (committee) received the gold on interest.

1033. 164 of 1912.—(Grantha and Tamil.) On the seventh slab in the same place. A damaged record of the Chōla king Madiraikonda Parakēsarivarman (Parāntaka I), dated in his thirtieth year. Records gift of gold for two lamps by Kōdanḍārāmar, eldest son of the Chōla king Parakēsarivarman [Kōdanḍārāman was identical with Rājāditya]. A portion of the gold seems to have been borrowed on interest in the thirty-fifth year of the king, by the residents of Veḷḷivāyil, a village in Puḷal-ērikkīr-nādu. See 318 and 347 of 1904 at Kuḍumiyāmalai and 203 of 1903 at Toṇḍamanādu near Kālahasti.

1034. 165 of 1912.—(Tamil.) On the eighth slab in the same place. A damaged record of the Chōla king Parakēsarivarman, probably Parāntaka I, dated in his seventh year. Records gift of gold for a lamp by Kārāṇai Viḷupparaiyar Arivāḷan Puttan. The assembly of Maṇali in charge of Tiruvorṟiyur received the amount on interest.

1035. 166 of 1912.—(Tamil.) On the ninth slab in the same place. A damaged record of the Chōla king Uttama-Chōḻadēva Parakēsarivarman (son of Gaṅdarāditya, 970—86), dated in his fifteenth year. Records gift of an image of Śrībalidēva, eight bugles, (kala) and 24 fly-whisks with gold handles, by the king. The inscription refers to Śenniyerippadai or the army which was victorious at Śenni. See III4 below.

1036. 167 of 1912.—(Grantha and Tamil.) On the tenth slab in the same place. Records in the twenty-seventh year of the Chōla king Madiraikonda Parakēsarivarman gift of 90 sheep for a lamp by Dēvan Kēsari alias Kuṇjaramalla-Pallavaraiyan, a resident of Perumpanṭur in Veḷḷar-nādu, a subdivision of Śoḷa-nādu. The inscription shows that Parāntaka had the title Kuṇjaramalla.

1037. 168 of 1912.—(Grantha and Tamil.) On the eleventh slab in the same place. A damaged record of the Chōla king Madiraikonda Parakēsarivarman (Parāntaka I), dated in his thirty-fifth year. Records gift of gold (50 kalañju) for feeding two Mahāvaratis every day, by Ilāḍaippēraraiyan alias Śoḷaśikkhāmanī-Pallavaraiyan. Śoḷaśikkhāmanī was a title of Parāntaka I.
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1038. I69 of 1912.—(Grantha and Tamil.) A record of the Chōla king Madiraikonda Parakēsivarman (Parāntaka I). Records in his twenty-ninth year gift of gold for a lamp by Iravi Nīlī, daughter of Vijayarāgha(vă)dēva, the Chēra king. The amount was apparently invested on a field at Tiruvorriyur which yielded the annual interest of 4½ kālaṇju. [The inscription shows the friendly relation of Parāntaka with the Chēras.

1039. I70 of 1912.—(Grantha and Tamil.) On the same slab. Records in the thirtieth year of Madiraikonda Parakēsivarman gift of gold for a lamp by Arindigai perumānār, son of Chōla-Perumānādigal (i.e., Parāntaka I), to the god Śiva at Ādhigrāma.

1040. I71 of 1912.—(Tamil.) On the thirteenth slab built into the floor of the same verandah. A much damaged record, the date and the name of the king are doubtful. Seems to record a gift of gold which was received on interest by the assembly of Ādam-bākkam, a suburb of Tiruvorriyur, and the Amritagaṇa (committee).

1041. I72 of 1912.—(Tamil.) On the fourteenth slab in the same place. A fragment record of the Chōla king Rājarājakēsarivarman (Rājarāja I), dated in his seventeenth year. Seems to record a gift of gold for feeding a Brāhmaṇa.


1043. I74 of 1912.—(Tamil.) On the sixteenth slab in the same place. Records in the reign of the "Gaṅga-Pallava-king" Ko-Vijaya Kampavarman gift of twenty-seven kālaṇju of gold for offerings by Pūḍi Arindigai, wife of Viḍēlvijugu Iļaṅgōvēlar of Koḍumbāḷur in Ko-nādu. The money was placed in the hands of the residents of Vaikkāṭṭur, (a suburb) of Tiruvorriyur, on interest at 3 maṇiḍi per kālaṇju, per annum. See 1057 below.

1044. I75 of 1912.—(Tamil.) On the seventeenth slab in the same place. A damaged record of the Chōla king Parakēsivarman (probably) Parāntaka I, dated in his seventh year. Seems to record a sale of land which was situated in Igaṇaiyur, a village of Tiruvorriyur.

1045. I76 of 1912.—(Tamil.) On the eighteenth slab in the same place. Records in the twenty-fourth year of the Chōla king Parakēsivarman (probably) Parāntaka I, gift of gold for a lamp by Śembiyan Mūvēndavelān alias Śattan Ulagan, chief of Vändā-laṅjēri in Tirunaraiyur-nādu of Śōla-nādu. The money was deposited for interest with the residents of Kuḷumaṇippākkam near Maṅgādu in Puliyur-kōṭṭam.
1046. 177 of 1912.—(Grantha and Tamil.) On the nineteenth slab in the same place. Dated in the reign of the Rāshtrakūṭa king Kaṇḍarādēva (Krīṣṇa III), 'who took Kachchi and Taṅjai. Records in his eighteenth year, gift of gold (30 kalanju) for a lamp by Naraśingayyan, son of Lakshmanaiyyan, a merchant in the camp (kaṭaka) of the Vallabha (i.e., Rāshtrakūṭa) king. The merchant was a native of Māṇyakēta. The gold was deposited with the residents of Sēṟṟuppēdu (modern Cheptput) in Tuḍarmuniyūr-nādu, a district of Puliyyūr-kōṭṭam. The inscription is of interest in showing that peaceful men followed the Rāshtrakūṭa army of invasion to the south thereby introducing the Kanarese people in that region.

1047. 178 of 1912.—(Tamil.) On the same slab. Records in the nineteenth year of the Rāshtrakūṭa king Kaṇḍarādēva, 'who took Kachchi and Taṅjai' gift of ninety sheep for a lamp and one Īḷa-lamp-stand by Tatpurushabhaṭṭa of Kāḷakṣudi.

1048. 179 of 1912.—(Tamil.) On the same slab. Records in the twenty-second year of the Rāshtrakūṭa king Kaṇḍarādēva, 'who took Kachchi and Taṅjai' gift of gold for a lamp by the mother of the Vallabha king Kaṇḍarādēva. The gold was deposited on permanent interest (ṉūṟṟuṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṟṛ) of 15 per cent with the assembly of Kurattur alias Parantaka-chaturvedimaṅgalam in Ambattūr-ērikil-nādu, a subdivision of Pujar-kōṭṭam.

1049. 180 of 1912.—(Tamil verse.) On the eighteenth slab built into the floor of the same verandah. Records in the twelfth year of the "Gaṅga-Pallava king" Aparaṅjita (the upper portion of the stone is missing) gift of land by purchase from the residents of Igaṅaimūḍur, for offerings to a shrine called Śoḻamal-Īsvara in the temple at Orṟinūr (i.e., Tiruvoorīyūr). The donor's name is lost. [The relation between the "Gaṅga-Pallava" line with the Chōḷa is evidenced by the inscription.]

1050. 181 of 1912.—(Grantha and Tamil.) On the twenty-first slab in the same place. A record of the Rāshtrakūṭa king Kaṇḍarādēva (Krīṣṇa III), 'who took kachchi and Taṅjai' Records in his twentieth year, gift of money (100 nishkas of pure gold) by Chaturāṇana-Pañḍita, the pupil of Nīṟaṅjanaguru, for providing bali in the temple at Tiruvoṟṟyūr. The Grantha portion gives an interesting account of the early career of Chaturāṇana. It says that he was a native of Kēraḷa and a favourite of the Rāshtrakūṭa king Vallabha, that he went over to the Chōḷa country, became a friend of Rājāditya and at his death in the hands of the Rāṣṭra-kūṭa king, blamed himself for not dying with him, became a Sanyāsin, being initiated by Nīṟaṅjanaguru, and came to Tiruvoorīyūr. Mr. Krishna Sastri surmises that he was a spy. For the prevalence of certain Kēraḷa customs in the temple see Ep. Rep., 1913.
1051. 182 of 1912.—(Tamil.) On a slab built into the floor of the same shrine. Records in the twenty-ninth year of the Chōla king Madiraikoṇḍa Parakēsarivarman gift of gold for feeding a learned Brāhmaṇa by a native of Etṭiyarkurichchi in Pāṇḍinādu, who had accepted service in the temple.

1052. 183 of 1912.—(Tamil.) On a slab built into the floor of the maṇṭapa in front of the same shrine. Appears to record in Bahudhānya an order of Muttambi Mudaliyar who was the minister of Hajarat Dāvadu-Khan, authorising a certain Ulli-Veṅkaṭēsa-Śeṭṭiyar to conduct the charities connected with the temple. [Daud Khan was Nawab of the Karnatak from 1703–10. Veṅkaṭa Chetti was not improbably the merchant who rented Tiruvorriyur and four other villages granted by Daud Khan to the Company in 1708. See Vestiges of Madras, II, pp. 21–2.]

1053. 184 of 1912.—(Granta and Tamil.) On a second slab in the same place. Records in the twenty-sixth year of the Chōla king Madiraikoṇḍa Parakēsarivarman gift of ninety sheep for a lamp and one Īla-lamp-stand, by a native of Śōla-nādu.

1054. 185 of 1912.—(Tamil.) On a third slab in the same place. A much damaged record. Seems to register a sale of land as bhāṭṭavṛitti by a certain Mūrtiperumānār.

1055. 186 of 1912.—(Tamil.) On the fourth slab in the same place. Records in his twenty-first year gift of two Īla-lamp-stands, 360 sheep for maintaining two perpetual lamps and a chaṇḍī with a gold handle, by Mūveda Pallavaraiyan āḷis Ādīṭṭa Piḍāran, son of Vira-Nāraṇa-Pallavaraiyan āḷis Aruṇmoḷi, who was a native of Kūgūr in Vaḍa-Panaṅgādu, a subdivision of Mīkūri in Śōla-nādu.

1056. 187 of 1912.—(Tamil.) On the same slab. A much damaged record of the Chōla king Madiraikoṇḍa Parakēsarivarman (Parāntaka I, 905–47), dated in his twenty-sixth year. Mentions a quarter of Tiruvorriyur called Śūraśūlāmanippiperunderu. [Śulāmanī reminds one of the celebrated Jain work of that name by Tōlāmoḷittēva. It has been suggested that it was written in the reign of the Pāṇḍya king Jayanta, son of Mārvanarman Avanichūlāmanī and grandson of Kāḷuṅgōṇ (about A.D. 620). Tamil Studies, p. 219.]

1057. 188 of 1912.—(Tamil.) On the fifth slab in the same place. A damaged record of the “Gāṅga-Pallava king” Kō-Vijaya-Kampavikramavarman, dated in his ninth year. Records gift of gold for lamps by Kaṇjaran Amarnīdi āḷis Pallavadiya-rajyar, a native of Kaṇjanūr in Indalūr-nādu, which was a subdivision of Śōla-nādu. See No. 1043. [Amarnīdi was evidently named after the Śaivite saint of that name for whose career see Periyapurāṇa, 1905 edition, p. 129–132.]
1058. 189 of 1912.—(Tamil.) On the sixth slab in the same place. A damaged record of the “Gaṅga-Pallava” king Kampanavarman, dated in his sixth year. Records gift of gold for a lamp by Vembu Kūṇuṅgan-Amman of Iraiyanśeri residing at Mayilappil (i.e., Mylapore). The amount was deposited for interest with the assembly of Maṇali (which was a village) of Tiruvurriyūr.

1059. 190 of 1912.—(Tamil.) On the same slab. Records in the sixth year of the “Gaṅga Pallava” king Kō-Vijaya-Aparājitavikrama-Pottaraiyar gift of gold for two lamps by the community of Mahēśvaras. The same assembly took possession of the amount.

1060. 191 of 1912.—(Tamil.) On the south wall of the first prakāra of the same temple. Registers in twenty-first year an order (ōlaī) of Madurāntaka Pottappichōlan. (Unfinished.)

1061. 192 of 1912.—(Tamil.) On the same wall. Records in the fourth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōla-dēva(I), sale of 8,593½ kuli of land, by the assembly of Punnaiyāil alias Rājanārāyaṇa chaturvedimaṅgalam in Vikkiramāśōla vaṇanādu, a district of Jayāṅgondasōla-maṇḍalam, to certain private individuals who made a gift of it to the temple of Uḍaiyār Tiruvurriyūr, for maintaining 28 perpetual lamps.


1063. 194 of 1912.—(Tamil.) On the same wall. A record of the time of Sakalalokachakravartin Rājanārāyaṇa Śambuvaraya. Seems to record a gift of land for offerings by a certain Aḷagaiyarāyaṇ Vīṭirunda-Perumāl Kuṇandai-Pillai to the temple of Tiruvurriyūr-udaiya Nāyanār.

1064. 195 of 1912.—(Tamil.) On the same wall. Records that in the time of the Vijayanagara king Kampaṇa-Uḍaiyār II, son of Bokkanā (Bukka I), in Śadāraṇa, the temple authorities assembled in the Vyākaranadāna hall under the leadership of the officer (adhi-kāri) Tuṇaiyirunda-nambi Koṅgarāyār and settled the order of precedence to be followed during services in the temple, by Ishabattaljīlār and Dévaradīyār. See Ep. Rep., 1913, p. 118, for very interesting details about the temple servants, their disputes for privileges and the decisions of the trustees and Nāṭṭārs thereon.

1065. 196 of 1912.—(Tamil.) On the west wall of the same prakāra. Dated in the reign of the Vijayanagara king Ariyarāya (i.e., Harīhara II). Seems to record in Dundubhi, Kannī, śu. di Purnāi, Monday, Uttiraṭṭādi, corresponding to 22nd September 1382, a procedure similar to that mentioned in No. 1064.
1066. 197 of 1912.—(Tamil.) On the same wall. Records in the thirty-second year of the Chōla king Tribhuvanachakravartin Tribhuvanaviradēva “who took Madurai (Madura), Īḷam (Ceylon), Kāruvūr and the crowned head of the Pāṇḍya and who was pleased to perform the anointment of heroes and the anointment of victors” (i.e., Kūlōttuṅga III), sale of land to a certain Uḍaiyapiḷḷai alias Pāṇḍaraṅgan Vairāgi of Madurāntaka-Chaturvedimāṅgalam, by the assembly of Punnaiyayil alias Rājanārayana-chaturvedimāṅgalam in Puḷal-nāḍu, a district of Pulār-kōṭṭam alias Vikkira-maśōḷa-valanāḍu in Jayaṅgoṇḍaśōḷa-māṇḍalam. The land was assigned to maintain a flower garden for the temple and to provide for offerings on certain festive occasions.

1067. 198 of 1912.—(Tamil.) On the same wall. Records in the twenty-second year of the Chōla king Tribhuvanachakravartin Rājārājadēva III an order of Madurāntaka Pottappi-Chōla. Records also gift of Uḷārūr alias Śemiyan Karuppūr in Kōṭṭurnāḍu, a subdivision of Puliyūr-kōṭṭam, as a ḍevadāna village to the temple, by a certain Karuppuḷḷār Perumāṇḍi-Nāyakkar.

1068. 199 of 1912.—(Tamil.) On the same wall. Records in the seventh year of the Chōla king Tribhuvanachakravartin Rājārājadēva III an order of Vīra-Naraśīṅgā alias Yadavarāyan. The king declared that Tiruvorṟiyūr and the other villages of the temple which had originally been rent-free (iṟaṅgal) were to be taxed, the collections, however, being made payable into the treasury of the temple. They were, in other words, placed in the niṅgal list. The taxes enumerated are Veṭṭi, puḍavaimudal, Tiraikk-kāṣu, āśuvigal-kāṣu, kuṭikāṣu, inavarikāṣu, kāṛṭtigai kāṣu, Velichchinnam, veṭṭikkaṣu, Širupādikkāval, Kāṇkāṇi fees, Kurrāṇḍanḍam, paṭṭi daṇḍam, and fees on uvachchars, weavers, oil mongers, dyers, salt-pans, etc. For Vīra Narasimha Yadavarāya, see No. 1096 below and Tirumalai inscriptions (Chittoor District).

1069. 200 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Rājakēsarivarman alias Chakravartin Kūlōttuṅga-Chōḷadēva I. Records in his forty-ninth year, gift of a portion of Pavanambakkam near Araisūr in Paivyūr-kōṭṭam renamed Eḻuttarivarṇallūr, for feeding fifty devotees in Kūlōttuṅga-śōḷan māḍam, situated within the temple of Tiruvorṟiyūr Uḍāiyār. The order was issued at the instance of the king while he was in his palace at Gaṅgaikōṇḍa-śōḷapuṟam.

1070. 201 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kōnerimaiṅkōṇḍan (Kūlōttuṅga III). Records in his thirty-eighth year and two hundred and thirty-ninth day gift 80 velis of land at Kuḷattūr alias Kūlōttuṅga-śōḷan Kāvanūr detached from Punnaiyayil alias Rājānārayanachaturvedimāṅgalam by Durgaiyāṇḍi-Nāyakkan, agent.
of Sittaraišan, for the maintenance of the Vyākaraṇadāna-Vyākyāna-maṇṭapa built by himself in the temple of Tiruvoorī-yūr. The officer Vānadarāyar and the tirumandira-ōlai, Neriyuḍaichchōḷa-Mūvēndavelān, are also mentioned. The land was free of tax (including Antarāyappattam).

1071. 202 of 1912.—(Tamil.) On the same wall. A record of the Chōḷa king Tribhuvanachakravartin Tribhuvanavīrādeva, “who was pleased to perform the anointment of heroes and the anointment of victors” (Kulōttuṅga III). Records in his thirty-fifth year, Simha, ū. di. 12, Friday, Uttirāṭṭādi (= Friday, 10th August 1212), the circumstances under which the grant recorded in No. 1070 was made. [The inscription refers to the levying of ponvuri on land at 1/4 māḍai per vēli (without the usual exemption of waste land) and to the compulsion of the assembly of Puṇṇavāyāl to bear the responsibility of collecting the whole. As they would not, they were arrested and liberated after the sale of 80 vēlis for 200 kāsu to clear the arrears. The inscription also refers to the vyākaraṇa-maṇṭapa, its teachers and pupils.]

1072. 203 of 1912.—(Tamil.) On the north wall of the same prākāra. A record of Sakalalōkachakravartin Rājanāravānan Śambuvarāyar in his seventh year, Śiṅga, ba. di. 2, Thursday, Puṅarpūsam, that certain lands and house-sites were confiscated to the temple, the owners having dishonestly misappropriated such of the temple treasures buried underground as had escaped the Muhammadans (Tulukkar) who had, before this, occupied the country. The reference is the invasion of 1327. See Ind. Antq., 1914, p. 4.

1073. 204 of 1912.—(Tamil.) On the same wall. Records in Piṅgāḷa an order of the temple trustees (tānattār) assigning the quarter called Narppatēnñayirapperunderu for the exclusive dwelling of sculptors and other artisans. See N.A. 715, S.A. 921 and Cg. 147.

1074. 205 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Ariyana-Uḍaiyār (Harīhara II). Records in Raudri, Kannī, ū. di. 12, Tuesday (which should be Wednesday), Avitiṭām, gift of 1/2 karai of land in the village of Paḍiāḍumperumāḷūr, to the temple of Tiruvoorīyūr-Uḍaiyā-Māṉār for maintaining certain festivals and the Aṅgarāyanmaṭam by Aṅgarāya Mudaliṭar and others of Pujal alias Rāja-sundarinalūr. The date corresponds to 12th September 1380.

1075. 206 of 1912.—(Granṭha and Tamil.) On the same wall. A record of the Chōḷa king Tribhuvanachakravartin Rājadhirāja-dēva II. Records in his ninth year, that gifts of lamps and cows made in the previous years but not engraved on stone, were now so recorded by the temple accountant Tiruvoorīyūr-Uḍaiyān Uravakkīnān (maṭīrikara, in Sanskrit) at the instance of the maṭṭhapati Chaturābhānana-Paṇḍīṭa. See No. 1050 above.
1076. 207 of 1912.—(Tamil.) On the same wall. Records in the twelfth year of Sakalalokachakravartin Rājanārayaṇa Śambuvarayar, Pūraṭṭādi, first day, gift of land at Kāḍuvankottam with the order of Tikkama-Nāyaka declaring the land tax-free, for offerings and festivals, by Vāgiśuradēva-Mudaliyar of Kilai-matham, while he was on his death bed. The purchase of this land is stated to have been engraved on the stone wall of the Tirumulat-tān命名aiya-Nāyanaṭ temple at Pulal. A portion of the land was also assigned to Ajaggiya-Tiruchchirambalamudaiyar who was to succeed Vāgiśa as the head of that matha. This Vāgiśa was of course different from him who is mentioned in No. 965 above.

1077. 208 of 1912.—(Tamil.) On the same wall. An unfinished record of the Vijayanagara king Kampaṇa Udaiyar (II), dated Ś. 1290, Kīlaka, Kumbha, śu. di. 14, Sunday, Āsvati, corresponding to 11th February, 1369. Records that the order of precedence in service to be followed by Iṣhhabattāiyilār and Dēvarādiyār as settled in the fifth year of Rājanārayaṇa Śambuvaraya by the Mudaliyar of Mēlai-matham in Perumbarappuliyyūr, being found not to be satisfactory, Kāmarasa-Viṭṭappa of Anaigundi inquired into temple affairs and instituted necessary changes. [Gives an example of the interference of central government in temple affairs.]

1078. 209 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kōnērinmaikōndān (i.e., Kulottuniga III) in his twenty-seventh year and sixty-ninth day. Records gift of land for maintaining a special service called Tribhuvanaviran-śandi. The land (100 vēlis) was situated in Kulappakkam alias Śivapādasēkharaṇallūr, a village in Puliyūr-kottam alias Kulottunagaṣṭāvalanādu and was granted rent-free on the Chitra-Vishu day of the twenty-sixth year. The royal secretary (tiru-mandira-olai) was Mīnavan Mūvēndavelān. The document is signed by eight officers.

1079. 210 of 1912.—(Tamil.) On the same wall. The Vijayanagara king Kampaṇa Udaiyar records in Plavaṅga, Kambha, ba. di. 3, Wednesday (mistake), Attam, corresponding to Monday, 7th February 1368, sale of a house to the temple of Tiruvoṛiyūr-udaiya-Nāyanār at Tiruvoṛiyūr, which was a niṅgal village.

1080. 211 of 1912.—(Tamil.) On the same wall. The Chōla king Tribhuvanachakravartin Rājarājadēva III records in his nineteenth year and forty-third day, Simha, śu. di., an order on the occasion while he heard a temple Padiyilār sing in the agamārṅga style in the Rājarājan tiruṃṇṭapam on the night of the eighth day of the Āvana-tīrunāḷ. It was to detach sixty vēlis of land which had been purchased by a native of Vēḷshāru, from Maṇali alias Śīṅga-Viśhnu-chaturvedi- maṅgalam 'and to call it Uravāk-
kinanallur as suggested by the temple trustees. See No. 1011 above.

1081. 212 of 1912.—(Tamil.) On the same wall. Rājanārāyaṇa-Śambuvarāyar refers in his fifth year to the settlement of the due order of precedence in temple service as between the Īshabattalijilas, the Dēvarādiyār, and the Padiyilas who had become either extinct or reduced after the former settlement during the office of Pottapparāyār alias Vānaraiyar in the reign of Perumāl Sundara Pāṇḍyadēva (i.e., Jaṭāvarman I, 1251—64), “who took every country”. The inscription enumerates in detail their duties. See Ep. Rep., 1913, p. 127—8.

1082. 213 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagāra king Sayāṇa-Uḍaiyār; records in his seventh year, Vijaya, sale of land (2 karai) in the village Nāyappākkaṃ alias Pāḍiāḍum-Perumāḷiclassified as for maintaining certain festivals in the temple, by some residents of Pujal alias Rāja-sundarinallur (see also No. 1074 above). The God is called Mudaliyār-Pāḍi-Äduvār.

1083. 214 of 1912.—(Tamil.) On the same wall. A record of the Chōḷa king Tribhuvanachakravartin Rājarājadēva III. Records in his fourth year, Dhanus, ba. di. Wednesday, Śōḍi and Ēkādaśī (=Wednesday, 4th December 1219), gift of 17 buffaloes and one lampstand of three flats, by the chief of Paramēsvaramaṇīgalam alias Sōjakulatilaka-chaturvedīmaṇīgalam in Śēmbūr-kōṭṭam, a district of Jayaṅgoṇḍaśōla-maṇḍalam.

1084. 215 of 1912.—(Tamil.) On the same wall. Registers a sale of two houses by the temple, to Mudaliyār Vāgīṣuraḍēva of Kīlai-mādam at Tiruvālur. See No. 1076 above.

1085. 216 of 1912.—(Tamil.) On the south wall of the Kāli shrine inside the same temple. Records in the sixth year of the Chōḷa king Tribhuvanachakravartin Virarājēndra Chōḷadēva (Kulōttuṅga III), gift of money by Aḷagan Jñānasambandan, a native of Pajuvūr in Dāmar-kōṭṭam, for maintaining the festival called Uṭtirāyana-śirappu in the temple. The money was deposited with three residents of Vēḷsāru.

1086. 217 of 1912.—(Tamil.) On the base of the stone pedestal of the Naṭarāja image in the Naṭarāja shrine of the same temple. Records that this pedestal Virarājēndran was caused to be built by Śivalōkanādaṇ of Tiruvenkādu.

1087. 218 of 1912.—(Tamil.) On a slab built into the floor of the same shrine. A damaged record of the Chōḷa king Rājarāja-Rājakēsārivarman alias Rājarājadēva I, dated in his nineteenth year. Seems to register sale of houses belonging to the temple.

1088. 219 of 1912.—(Tamil.) On the east, north, and west bases of the same shrine. A record of the Chōḷa king Parakēsārivarman alias Uḍaiyār śī-Ādhirājēndradēva. Records in his third
year a sale of land, by the assembly of Sundaraśaḷa-chaturvedimaṅgalam in Puḷal-nādu, a district of Jayaṅgoṇḍaśaḷa-maṇḍalam to the temple of Tiruvoorṛiyur-Uḍaivyār. Beginning and end built in.


1090. 221 of 1912.—(Tamil.) On the same base. A record of the Chōḷa king Rājakēśarivarman alias Kulōṭṭuṅga-Chōḷadeva I. Records in his tenth year gift of 30 kālams of paddy for offerings, to the shrine of Kūmarasvāmideva, under orders from the officers Sundaraśaḷa-Mūvēndavēḷar and Gurukularajār. Beginning and end built in. [Some lands originally enjoyed by the Taliyilār are said to have been resumed and others given instead.]

1091. 222 of 1912.—(Tamil.) On the same base. Dated in the reign of the Chōḷa king Rājakēśarivarman alias Uḍaiyār śrī-Rājendra-Chōḷadeva (Kulōṭṭuṅga I). Records sale of land to the temple by the assemblies of the two villages mentioned in No. 1089 above. Beginning and end built in.

1092. 223 of 1912.—(Tamil.) On the east wall of the maṇṭapa in front of the same shrine. Records in Subhakrit, Paṅguni, twenty-ninth day, assignment of servants and a lamp to the temple of Tiruvoorṛiyur-uḍaiyār-Tambirānār, for the merit of SadāśiVARĀYA, by Sarvarasa-Koṇḍamarasayya.


1094. 225 of 1912.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Kumāra Bukkaṇa Uḍaiyār. Records in Kshaya, Kumba, śu. di. I4, Friday, Pūṣam, gift of land by a dancing girl named Ainunṛṟuttalaikkōli, for a special service which was to be named after herself.

1095. 226 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapratāpa Dēvarāya-Mahārāya (II). Records in Plavaṅga an order (rāyasam) of the king to the effect that some lands which had originally been in the hands of the tenants and servants of the temple of Tiruvoorṛiyur in Chandragiri-rājya and which had been taken away from them by a new system of lease introduced by Government, be redeemed and restored at the State cost; and that the taxes of jōdi, muṟṟupāvai; āṅgaśālai, Śambādam, viśēśhādāyam, ariśi-kānām, Nallerudu, Narpaśu, Vići and Kaṭṭāyam be henceforth collected by the Mahēśvaras.
1096. 227 of 1912.—(Tamil.) On the south base of the Subrahmanya shrine in the same temple. Records in the ninth year of the Chōla king Tribhuvanachakravartin Rājarājadēva III, an order of Vīra-Narasimhadēvan alias Yādarāyān and the gift of the village Periya-Mullaiyil in Nāyaru-nādu, a subdivision of Pulalkōttam, for offerings to the god Vīra-Narasimhsaramudaiya-Nāyanār, set up by him in the verandah round the central shrine of the temple.

1097. 228 of 1912.—(Tamil.) On the north base of the Gaurīśvara shrine in the same temple. Records in the fifth year of the Chōla king Rājakēsarivarman alias Uḍaiyār śri-Vīrārājendrādēva (I, 1063—70), sale of land to the temple of Tiruvoŗljyuruḍaiya Paḍambakkanayakkar by the assemblies of Sundarasōla-chaturvēdimaṅgalam and Vānavanmēdevi-chaturvēdimaṅgalam. Another document which was drawn up in the sixth year of the king is recorded in continuation. It consists also of a sale of land by the assembly of Śīngavishnucharuvēdimaṅgalam for a garden (named Vīrārājendran-tirunandavanam) founded by Paṣupati Tiruvaarāngadēvan alias Rājendra Mūvēndavelar of Maṇakkuḍi in Iḍaiyan-nādu, a subdivision of Vīrārājendra vaḷanādu in Jayaṅgoṇḍa-śōla-maṅḍalam.

1098. 229 of 1912.—(Tamil.) On the same base. Records in the twenty-eighth year of Chakravartin Kulōttuṅga Chōladēva I, sale of land to certain mendicants (tapasya) of the temple, by the assembly of Punnaivāyil alias Rājanāryaṇa-chaturvēdimaṅgalam. Beginning lost.

1099. 230 of 1912.—(Tamil.) On the west base of the same shrine. A record of the Chōla king Rājakēsarivarman alias Kulōttuṅga-Chōladēva I; records in his tenth year, gift of 90 sheep for a lamp by a native of Anaṅgar in Panaiyūr-nādu, a subdivision of Rājendraśōla-vaḷanādu.

1100. 231 of 1912.—(Tamil.) On the south base of the same shrine. Records in the twelfth year of a Chōla king gift of a lamp by the same individual. End built in. Begins with the historical introduction tirumagaḻ jayamagaḻ, etc.

1101. 232 of 1912.—(Tamil.) On the same base. Records in the fifth year of the Chōla king Rājakēsarivarman alias Uḍaiyār śri-Vīrārājendrādēva (I, 1063—70) that this stone temple was constructed for Paḍambakkanayakkadēva, by the chief mentioned in No. 1097 above. The term Paḍambakka connects the place with the local tradition; but the Government Epigraphist points out that the present image of Gauḷīśvara therein is not improbably that of Lakuḷīśa himself.

1102. 233 of 1912.—(Tamil verse.) On the same base. A record evidently in praise of Kulōttuṅga-Chōla I.
1103. 234 of 1912.—(Tamil.) On a pillar of the kitchen in the same temple. Records gift of gold (30 kalaţiţu) for a lamp to the temple of Tiruvorriyur-Mahâdēva. The amount was placed in the hands of the residents of Kanṭalâr in Pâiyyâr-kôttram, a dēvadāna village of Tiruvorriyur. Beginning lost.

1104. 235 of 1912.—(Tamil.) On a second pillar of the same kitchen. A record of the Chôla king Râjakâsarivarman alias Mummuţi-Chôlâdēva Râjarâja I. Records in his third year, gift of a gold necklace (palliţtoţgal) called Râjarâjan, a shell-like cup of gold (Oţţuvâţtil) called Mummudiśolan and a gold door for the mēvâśi, called Râjarâjan, by a certain Gûpâšîlan of Muḷikkuṟumbu in Uraiyyūr-kûṟram of the Chôla country, for the merit of Âdīgâl Nirâdî, chief of Ùrûkkadû, a village in Âvûr-kûṟram of Šonâdû, who was in charge of the temple affairs (sri-kârya) of the god Tiruvorriyur-Ālavâr.

1105. 236 of 1912.—(Grantha and Tamil.) On a broken pillar lying near the same. The Grantha portion mentions a military officer of Širukulâttûr who was victorious at Nellore and was desirous of making a gift to the temple of Śiva at Ādhigrâma. The Tamil portion refers to land which, not being tax-free before, was made tax-free in the thirty-eighth year of Chakravartin (Parântaka I) and given to the same god; vide No. 1029 above. Chîtpuli was probably the E. Châlûkyan Bhîma II or some feudatory of his.

1106. 237 of 1912.—(Tamil.) On a pillar lying near the shrine of the goddess in the same temple. Records gift of this door-way called Ellândalaiya-Perumâl-tiruvâşal, for the merit of Perumâl Sundara-Ândyadêva, by Ėnâdî Mērkuḍâyaîn Periyânâyân alias Pottappirâyan. [The Government Epigraphist identifies the king with Jâṭavarman Sundara Ândyaî (1251–64).]


1108. 239 of 1912.—(Tamil.) In the same place. A record of Tribhuvanachakravartin Vijayagaṇḍâpâladêva in his third year, Rishabha, śu. di. 5, Anusham. Records gift of land at Perûngarai in Pâiyyûr-kôtçam, to the matha of Nandikâśvara alias Ariyavratam-konḍa Mudaliyâr and his pupils, by a certain Kiḍârattaraiyan.

1109. 240 of 1912.—(Tamil.) In the same place. A damaged record of the Vijayanagara king Savaṇa-Uḍaiyâr (I), dated in his
ninth year (i.e., A.D. 1357). Mentions that some of the agambadiyar, serving under the chief of Pađuvür (viz., Kāliṅgarāyan, Śādiyarāyan, Ādittan, etc.), lived in the village and served as kāval for a long time, neglected their duty for reasons unexplained and caused much loss to the people (and so had to be punished).

1110. 241 of 1912.—(Tamil.) On the same gōpura, left of entrance. Records in the second year, an order of Madurāntaka Potappichōlan. Remission of certain taxes payable by the shepherds in consideration of five perpetual lamps maintained by them in the temple of Tiruvōrriyūrūdaiya Nāyanār. The document bears the signature of Mānavijaya.

1111. 242 of 1912.—(Tamil.) In the same place. A record of Tribhuvanachakravartin Śrīraṅganaṭha Yādavarāyar. Records in his sixteenth year Khara, Rishabhha, ba di. 14, Tuesday, Urohaṇi, gift for a special service in the temple, called Kāliṅyūrkinjavansandī by a resident of Sērguppēdu (Chetpat), in Eḻumīr-Tuḍarumuniṇādu which was a subdivision of Pūḷar-kōṭtam alias Vikkiramāsōla-vāḷanādu in Jayaṅgonḍasōla-ṃanḍalam, of land situated in Kāduvankōṭtam alias Āḷiyavradamkoṇḍavilāgam, which was detached from Śelaivāsal in Pūḷal-nādu and formed part of the western boundary of Tiruvōrriyūr.

1112. 243 of 1912.—(Tamil.) In the same place. A record of Tribhuvanachakravartin Vijaya-Gaṅḍagopāladeva in his twenty-first year, Simba su. di. 5, Wednesday, Śōdi, corresponding to 12th August 1271. Gift of eight cows for a quarter lamp, by a resident of Tiruvōrriyūr.

1113. 244 of 1912.—(Tamil.) In the same place. The Śāluva king Narasīṅgayadeva records in Chitrabhānu, Tai, 10, gift of the taxes ṣekkāyam and magamai for maintaining a lamp and conducting repairs in the temple of Tiruvōrriyūrūdaiya-Nāyanār with the permission of Īṣura-Nayakkar who was the agent of the king. (He was evidently the father of Narasa Nayaka).

1114. 245 of 1912.—(Tamil.) On a pillar lying to the south of the tank in front of the same temple. The Chōla king Uttama-Chōladeva (1970—86) alias Parakēsarivarman records in his sixteenth year, gift of 868 kaḷaṇju of (tuḷai-nīrṇaī) gold for a plate (kuṭit-taṭṭu) and of 40 kaḷaṇju for offerings, to the temple of Tiruvōrriyūr-Āḷवār, by Nandisaran alias Parakēsari-Viḷupparaiyan of Eḻinūr in Puraṅgarambai-nādu, a district of Śoṇādu, who was the officer managing the temple affairs at the time. See 1035 above.

1115. 246 of 1912.—(Tamil.) On a pillar lying to the south of the same temple. A record of the Chōla king Madiraikoṇḍa Raṭjakēsarivarman (whom Mr. Krishna Sastri identifies with Gaṅḍarādiṭiya). Records in his fifth year, gift of 90 sheep for a lamp by Kaḍuttalai Nāgamayyan, son of Śīṅgamayyan of Kaleri
Perundaram who had accompanied Uḍaiyar Uttamaśoldēva (Gaṇḍarādiyā's son) to the temple of Tiruvoṛīyur-Mahādēva.

1116. 104 of 1892.—(Sanskrit.) East wall of the second prakāra of the Ādhipurīsvara temple, right of entrance. A record of the Chōla king Tammu-Siddhi, dated 1129. The inscription gives the genealogy of Tammu Siddhi's line and mentions Karikāl Chōla, Madhurāntaka Pottappi Chōla, etc. See Ep. Ind., VII, 148—52.

1117. 105 of 1892.—(Sanskrit.) South wall of the first prakāra of the Ādhipurīsvara temple. A record of the Chōla king Rājendra, the son of Rājarāja.

1118. 106 of 1892.—(Tamil.) West and south walls of the first prakāra of the Ādhipurīsvara temple. A record of the Chōla king Ko-Rajakēsarivarman alias Rājendra-Chōladēva II (i.e., Kulōttuṅga I), dated in his second year. A general grants 240 kāsu which the temple authorities employ in purchasing land from 5 villages. [S.I.L., III, No. 64, pp. 132—4.]

1119. 107 of 1892.—(Tamil.) South wall of the first prakāra of the Ādhipurīsvara temple. Records in the thirty-first year of the Chōla king Ko-Rajakēsarivarman alias Rājadhīrajaḍēva gift of land by Ariyammai who purchased the land from the Sabhā.

1120. 108 of 1892.—(Tamil.) West wall of the first prakāra of the Ādhipurīsvara temple. A record of Tribhuvanachakravartin Rājadhirājadēva, dated in his sixth year.

1121. 109 of 1892.—(Sanskrit.) North wall of the first prakāra of the Ādhipurīsvara temple. A gift of lamp by one Madhurāntaka in the thirtieth year of Jayadhara (i.e., Kulōttuṅgachōla I). See Ep. Ind., V, p. 106. It is said to have been made for the merit of the "illustrious Gñānamūrti."


1123. 399 of 1896.—(Tamil.) On the south wall of the central shrine of the Ādhipurīsvara temple. A record of the Chōla king Ko-Parakēsarivarman alias Rājendra-Chōladēva (II, 1011—43), dated in his thirty-first year. Opens with the same historical introduction as the Tanjore inscription of the nineteenth year Chaturāṇāna Pāṇḍita of Tirunāraṇa maṇḍapī at Tiruvoṛīyur deposits 150 kāsus in the temple treasury "for neyyādi during Mārgaṭi Tiruvādirai. See S.I.L., II, No. 20.

1124. 400 of 1896.—(Tamil.) On the west wall of the same shrine. Records in the thirteenth year of the Pāṇḍya king Ko-Jaṭavarman alias Sundara-Pāṇḍyadēva (III, 1276—90) gift of land. See Ep. Ind., VI, 310—1, where Dr. Kielhorn points out that the exact date is Friday, 5th August 1289.

1126. 402 of 1896.—(Tamil.) On a stone built into the floor of the north wall of the first prakāra of the same temple. The Chōla king Kō-Parakēsarivarman records in his seventh year gift of gold for a lamp.


1129. 405 of 1896.—(Grantha and Tamil.) On the north wall of the same prakāra. Records in the ninth year of the Chōla king Tribhuvanachakravartin Rajādhirajadēva (II ?) gift of cows for a lamp.

Vallam.


Velachchēri.

1130. 302 of 1911.—(Tamil.) On the north wall of the central shrine in the Daṇḍitīsvara temple. Records in the sixth year of the Chōla king Parakēsarivarman alias Rajendra-Chōladeva (I) gift of 90 sheep for a lamp to the temple of Tiruḍanḍaḷaṇḍavuḍāiyamahādeva at Velichchēri, a brahmaṇe in Puliyr-koṭṭam which was a subdivision of Jayaṅgōṇḍaḥoḷaṇḍalam by a Brahmaṇa lady, the wife of one of the managing members (āluṅgaṇattār) of the village.

1131. 303 of 1911.—(Tamil.) On the same wall. Records in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladeva (III) who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya, gift of land by Śēdirayaḍēva to the mātha of Tirunāvukkaraṇu at Tiruvāṇmiyūr in Kulottuṅgaśoḷa valanādu, a subdivision of Jayaṅgōṇḍaḥoḷaṇḍalam. The land granted was situated at Velichchēri alias Jīnachintāmaṇi-chaturvedi-māṅgalam.

1132. 304 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Rājarājakēsari Mummuḍi-Chōla (Rājarāja I). Records in his tenth year gift of land for offerings and lamps to the
temple of Taramani-Mahadeva in the hamlet of Vejichchhari in Kotthur-nadu, a subdivision of Puliyur-kottam. Mentions Amudan Pichchan alias Sembian Kilanattukkon, a native of Vaigurchchhari in Kilarkottam which was district of Sonadu (i.e., the Chola country). See Tirumalpuram inscriptions which show that the king had the title Mummudichola in his fourth year.

1133. 305 of 1911.—(Tamil.) On the north, west and south walls of the same shrine. A record of the Chola king Parakesarivarman alias Rajendra-Choladeva (I). Records in his tenth year that the assembly of Vejichchhari, a brahmadeva in Kotthur-nadu of Puliyur-kottam, sold 1,500 kuli of land to the temple of Tiruttandisuramudaiya-Mahadeva and receiving 13 kasu, made the land tax-free. Records also that 23 kasu were presented for a lamp by a Brahma lady of that village. Built in at the beginning.

1134. 306 of 1911.—(Tamil.) On the west wall of the same shrine. Dated in the seventh year of the Chola king Madiraikonada Rajakesarivarman (evidently Ganadradiyta, son of Parantaka I). Records that two persons of Arkkattu-kurram in Sonadu, purchased land from the assembly of Vejichchhari in Puliyur-kottam and presented it to the temple of Tiruttandisvarattu Mahadeva for burning a lamp therein and for providing offerings to a shrine of Gannapatia built by themselves in that temple.

1135. 307 of 1911.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Rajarajadeva. Records in his seventh year gift of money for two lamps by the karanaattan of Vejichchhari alias Jinachiramanichi-chaturvedimangalam in Kotthur-nadu which was a subdivision of Puliyur-kottam alias Kulottungasolava-nada in Jayaonchadolaamandalam, to the temple of Tirudhandisvaramudaiya-Nayanar.

1136. 308 of 1911.—(Tamil.) On the same wall. A record of the Chola king Parakesarivarman alias Rajendra-Choladeva (I). Records in his third year gift of 90 sheep for a lamp by Pattaangi Kalkumara kramavittan, one of the managing members in the village of Vejichchhari, a brahmadeva in Kotthur-nadu which was a subdivision of Puliyur kotlam alias Kulottungasolava-nada in Jayaonchadolaamandalam, to the temple of Tiruttandisvaradeva.

1137. 309 of 1911.—(Tamil.) On the same wall. A record of the Chola king Parakesarivarman alias Rajendra-Choladeva (I). Records in his third year gift of 90 sheep for a lamp to the same temple. Mentions a native of Aittur, one of the villages in Vejalipodi.

1138. 310 of 1911.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva (III), “who was pleased to take Madurai (Madura) and the crowned head of the Pandya.” Records in his twenty-fifth year gift of money for two lamps.
1139. 311 of 1911.—(Tamil.) On the west and south walls of the same shrine. A damaged record of the Chōla king Parakēsari-
varaman alias Rājēndra-Chōladēva (I), dated in his sixth year. Sale of land which was held by the non-Brahmans of Velichchēri, to the temple, with the permission of the king.

1140. 312 of 1911.—(Tamil.) On the south wall of the same shrine. A record of the Chōla king Rājakēsarivarman in his ninth year. Gift of ninety sheep for a lamp to the god Tirukkāraḷ-
Mahādeva in the temple of Tiruttanṭidīśvaram at Velichchēri, by one of the managing members of that village.

1141. 313 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadeva in his twenty-
second year. Gift of money for a lamp to the image of Nāyanār-
Tiruchchirambalamuḍaiyar, set up in the temple of Tiruttanṭi-
śvaramuḍaiyar-Nāyanār, by a native of Velichchēri alias Jīnachintā-
maṇichaturvedimāṅgalam.

1142. 314 of 1911.—(Tamil.) On the same wall. A record of the Pallava king Perṇjingadēva, in his eighteenth year. Gift of money for a lamp to the same temple at Velichcheri alias Jīnachintā-
maṇichaturvedimāṅgalam, by a native of Kīranguḍī in Chōlamaṇ-
ḍalam.

1143. 315 of 1911.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Maduraikōṇḍa Rājakēsarivarman gift of ninety sheep for a lamp to the temple of Tirudanṭidīśvara-
dēva at Velichchēri in Kōttur-nāḍu of Puliyūr-kōṭṭam, by one of the managing members of the village. For the probable identity of the king see No. 1134 above.

1144. 316 of 1911.—(Tamil.) On the south wall of the Śelliyam-
man temple in the same village. Records in the tenth year of Pārthivēndrāhipatīvarman gift of land for offerings to the temple of Saptamāṭrikā, by Tiruvetpūrūḍaiyān Dēvaḍigal, a native of Tiruvetpur in Malla-nāḍu a subdivision of Śōla-nāḍu.

1145. 317 of 1911.—(Tamil.) On the same wall. An incomplete record of the Chōla king Parakēsarivarman, dated in his fourth year. Records gift of land for a lamp and offerings to the temple of Kāḷa-Bhāṭārī at Velichcheri in Puliyūr-kōṭṭam by the assembly of that village.

TIRUVALLŪR TALUK.

Kachchuri.

1146. A C.P. grant of Veṅkaṭapati I (1586—1614) of the last Vijayanagara dynasty, dated on the twelfth day of the bright half of Āshāḍha in Ś. 1526 (A.D. 1604), Krōdhīn, saying that the king gave a number of Brahmans the village of Kachchūri alias Vengalāmba-
puram (together with some hamlets), in the Chandragirījyam,
Íkkāṭukōṭṭam (i.e., Íkkāḍ in Tiruvalḷoor Taluk) in Kachchhināḍu and Nārāyaṇavānanam division. See Ep. Rep., Oct. 1890, p. 3.

Kuvam.

1147. 328 of 1909.—(Tamil.) On the south wall of the central shrine in the Tripurāntakēśvara temple. A record of Tribhuvanachakravartin Vijayagāndhāgopāladeva. Records in his fifth year gift of money for a lamp. Mentions Kuvam alias Tyāgasamudranallūr (well known in Tamil literary traditions.)

1148. 323 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva; mentions the temple of Tiruvirkōlamudaiya-Nāyānar. Built in in the middle.

1149. 324 of 1909.—(Tamil.) On the same wall. An unfinished record of the Chōla king Rājakēśarivarman Tribhuvanachakravartin Kulottuṅgachōladeva (?) Contains the historical introduction beginning with pūmēnu.


1151. 326 of 1909.—Tamil (prose and verse). On the west wall of the same shrine. Records in the forty-second year of the Chōla king Rājakēśarivarman alias Chakravartin Śrī-Kulottuṅga-Chōladeva gift of paddy and fishing taxes (mīnpāṭṭam) for the repair of the tank Tiruvuhuanamādevipperēri at Kuvam alias Madhurāntakanallūr in Kāṇṭūrṇāḍu, a subdivision of Maṇavir-kōṭṭam in Jayaṅgoṇḍa-chōla-maṇḍalam.

1152. 327 of 1909.—(Tamil.) On the same wall. Veṅkṭatapati-rāya of Ānaigoṇḍi records in Bahudhānaya, gift of land in Tiruvuhanamādeviḷḷagam near Kuvam, to a temple the name of which is doubtful. In modern characters.

1153. 328 of 1909.—(Tamil.) On the north and west walls of the same shrine. A record of the Chōla king Parakēśarivarman alias Uḍaiyār Śrī-Rājendrādeva (1052–63); records in his fifth year sale of land by the assembly of Kōṭṭur alias Chōla-vidyādhara-chaturvēdimaṅgalam to a person for 160 kaṣus through which a feeder channel from the Tribhuvanamādevipperiyēri at Kuvam alias Madhurāntakanallūr, was to pass.

1154. 329 of 1909.—(Tamil.) On the north wall of the same shrine. A record of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladeva (III). Records in his eighth year gift of money for a lamp by a certain Kurumudi Śiṅgān Gōvindān alias Vānavaṇ Mūvėṇavēḷān, to the temple of Tiruvirkōlam-Uḍaiyār at Kuvam alias Tyāgasamudranallūr.
1155. 330 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Rājakēśarivarman *alias* Chakravartin Sṛt-Kulottuṅga-Choḷaṇḍēva (I) in his forty-eighth year, recording gift of land for offerings to the shrine of Vrishabhāvahānanādeva in the same temple.

1156. 331 of 1909.—(Tamil.) On the south wall of maṅṭapa in front of the same shrine. Records in the twenty-fourth year of Tribhuvanachakravartin Vijayagṛṇḍa-gopālādeva gift of a lamp to the temple of Tiruvirkōḷam-Uṭḍaiyār at Kūvam *alias* Tyāgasamudrānāḷur.

1157. 332 of 1909.—(Tamil.) On the same wall Mahāmaṇḍalēśvara-Gobbūri Obarājyyādeva-Mahārāja provides in Ś. 1532, Sādhārāṇa, for special worship in the Mārggaḷi month, in the temple of Tiruvirkōḷḷisvara. Mr. Krishna Sastri identifies the donor with his namesake of the Triplicane inscriptions and with Oba Rāya, the brother-in-law of Veṅkaṭa I, mentioned by Barrados. See Forg. Empe., p. 231.

1158. 333 of 1909.—(Tamil.) On the same wall. Records in the sixteenth year, of Tribhuvanachakravartin Vijayagṛṇḍa-gopālādeva, gift of thirty old *kāśu* for a perpetual lamp.

1159. 334 of 1909.—(Tamil.) On the same wall. Records in the reign of the Chōla king Tribhuvanachakravartin Vṛrājēndra-Choḷaṇḍēva gift of money for a lamp by a native of Kōṭṭur in Ambar-nāḍu, a subdivision of Chōlamāṇḍalam. Built in, in the end.

1160. 335 of 1909.—(Tamil.) On the same wall. A record of Tribhuvanachakravartin Vṛrāgṛṇḍa-gopālādeva; records in his fifth year gift of a lamp.

1161. 336 of 1909.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Choḷaṇḍēva gift of twenty *kāśu* for a lamp by Kachchiṇḍambar Tāḷuvakkulaiṇḍān Uyyavandān *alias* Śembiyan Viḷḷupparaiyan, a native of Paḷaiyanūr in Paḷaiyanūr-nāḍu, in Maṇavir-kōṭṭam.

1162. 337 of 1909.—(Tamil.) On the same wall. A record of the twenty-seventh year of Tribhuvanachakravartin Kōnerinmaikkōṅḍān. Gift of land for festival called Kulaṅkharan-śandhi after the name of the king.

1163. 338 of 1909.—(Tamil.) On the same wall. Dated in the twentieth year of the Chōla king Rājakēśarivarman *alias* Chakravartin Śrī-Kulottuṅga Chōḷaṇḍēva (i.e., 1070—1118). Records in his twentieth year sale of land to a certain Akkalibhaṭṭan in the second year of Uḍaiyār Śrī-Vṛrājēndradēva (1063—70), by the assemblies of four villages, viz., Madhurāntakanallūr in Kāṇṭur-nāḍu, a subdivision of Maṇayir-kōṭṭam, Naraśīṅgamaṅgalām and two others, all of which claimed the land. This land was presented to the temple by the purchaser in the twentieth year of Chakravartin Kulottuṅga-Choḷaṇḍēva. [The inscription is interesting as it
discloses a clash of jurisdictions and a skilful way in which it was overcome.]


1167. 342 of 1909.—(Tamil.) On the east wall of the same mañṭapa. A record of the Vijaynagara king Bukkarāya (II), son of Harihararāya (II). Records in Kali, 4488, Prabhava, gift of land by Prince Obaladēva-Mahārāja, the son of Bukka (II), in Tribhuvana mādeviḷāgam and in Kūvam alias Tyāgasamudranallūr, both of which belonged to Kāñchipuramrāja.

1168. 343 of 1909.—(Tamil.) On the same wall. Records in the seventh year of the Chōla king Tribhuvanachakravartin Rājadhirājadēva (II). Gift of money for a lamp.


1170. 345 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kulottunāga-Chōlādēva; records in his third year, gift of money for a lamp, by a native of Tiruvējimilalai.

1171. 346 of 1909.—(Tamil.) On the same wall. A damaged and incomplete record of the Chōla king Tribhuvanachakravartin Rājarājadēva, dated in his second year. Seems to provide for festivals and processions.

1172. 347 of 1909.—(Tamil.) On a slab set up near the temple kitchen. Records in Bahudhānya, gift of a “fund” of Rs. 80 for the sacred bath of the god by a certain Araśappa Mudaliyār. In modern characters.

1173. 348 of 1909.—(Telugu.) On a slab set up in a grove of trees near the same village. A mutilated record. Records gift of the grove planted by Timmanāyaniyārū who was then in possession of Kūvam, for the merit of Timmappa-Nāyuḍu.

1174. 349 of 1909.—(Tamil.) On a slab set up in another grove of trees near the same village. Records in A.D. 1855, Ānanda, gift of the grove for maintaining a lamp in the temple of Tripurānta-svāmī.
1175. 350 of 1909.—(Telugu.) On a slab set up near the temple tank in the same village. Dated in the reign of Kuḍupu Sāhu of Golakomdda (Golconda) in Š. 1592, Virūdhikrit (wrong). Records that Timmanāyanivāru (a feudatory of his) planted a grove of trees at Kūvam for the merit of Timmappa-Nāyuḍu and presented it to the temple of Tervikkōḷēśvarasvāmi. See Aminābād inscription (Guṇṭūr district).

1176. 30 of 1912.—(Tamil.) On four slabs recently removed from a maṇṭapa and placed in the court-yard of the Tripurāntakēśvara temple. Records in Š. 1536, Rākshasa, that it provides for the Friday worship of the goddess Payyaravalgul-Аmmai, by two agents of Immaḍi-Sennama-Nāyakkar and the residents of Kūvam.

**Tiruppaśūr.**

According to inscriptions Tiruppaśūr belonged to Kākkaḷūr nādu in Īkkāṭukkoṭṭam named respectively after the two villages of Kākkaḷūr and Īkkādu in Tiruvallūr taluk. The Mack. MSS. give a number of inscriptions in this place and I have included them in the following list:—

1177. 406 of 1896.—(Grantha and Tamil.) On the west wall of the central shrine of the Vāchśvara temple. Records in the thirty-sixth year of the Chōḷa king Tribhuvanachakravartin Tribhuvana-vratēva gift of gold for a lamp by Viranarasimhadēva alias Yādavarāya, a feudatory of Kulōttuṅga III and then of Rājarāja III. The present inscription mentions the gold coin of the Hoysaḷa dynasty Bhujabalamaṇḍī.


1180. On the north pial of the temple. Records that in the tenth year of Rājarājadēva 47 kāśu were given to the Paṭṭamār for worship. *Ibid.*, No. 25.


1182. On the back wall of the inner temple. Records that in the thirty-third year of Kulōttuṅgaśōḷa the daughter of a Nārpattenpāyiravan gave 30 kāśu for a jewel and two measures of rice daily. *Ibid.*, No. 27.
1183. On the pial near the west wall of the inner temple. Records that Kālinda-gāya gave in the reign of Kulottuṅgachōla 36 kāsus to the people of Dhāsyapuram (?) for six lamps and 42 kāsus to the priests of Tiruppāsūr for four lamps. *Ins., S. Dts.*, No. 28.


1190. On the eastern wall of the same. Records that Aryappa Daṇḍanāyaka gave away the duties and extra emoluments of the merchants to the temple in Ś. 1349, Plaṅṅaṅga, in the reign of Vīrapratāpadēva Mahārāya (II). *Ibid.*, No. 35. [Was the donor identical with the king’s uncle Harihara III?]


*Tiruvallūr.*


1194. In the inner eastern wall of the Vāhana-Manṭapam. Records that Vīra-Rāghava Saṭhakōpa-Jeern presented to the God 133 pons for a festival on its mortgage interest, in Ś. 1552, Prajōtpattī, in the reign of Vīra-Veṅkaṭarāya (II). *Ibid.*, No. 2. The Jeern was evidently the thirteenth of the Aḥoṅalām line who, according to the
Satsampradāyamuktávali (1914 edn., p. 65-8), presided over the mātha from 1630 to 1675.


1196. On the western wall. Records that Tuppākki Krishnapāyaka gave in Ś. 1516, Manmatha, in the reign of Narasimhadēva nine shares of land out of 100 in Chinnamāmbāsamudram to the deity. Ibid., No. 4.

1197. On the surrounding north wall near Garuḍa in the temple. Records that Kṛishnappa Nāyaka settled in Ś. 1595, Vijaya, the dispute of Salipavada (?). Ibid., No. 5.

1198. On the eastern wall near the Terucottanambī in the temple. Records that Alagappaśeṭṭī granted 2,800 kulis of land in Auvarempuṭti and 300 kulis of land in the village of Kākaḷūṛ, and erected a maṇtāpam to the God Vīra-Rāghavasvāmi, in Ś. 1542, Raudri, in the reign of Vira-Venkapati Rāyadēva Mahārāya (II). Ibid., p. 113, No. 6.

1199. On the southern wall near Kanakavalli Goddess in the temple. Records that Raghupatiaiyar granted one of the share of the land in Śīkkamayapuram village and a share of land in Vīra-Rāghavapuram to the God, in Ś. 1553, Āṅgirasa, in the reign of Vira-Venkaṭarāyadēva Mahārāya II. Ibid., No. 7.

1200. On the western wall of the inner temple Rāṅgamanṭapam of the temple. Records that Paṇḍarattār of the Vīra-Rāghava Pagoda granted village as free gift to the God and Brahmans in equal shares, in Manmatha. Ibid., No. 8.

1201. On the south wall of the temple. Records that Prapirāja (?) granted half share of a Brahman Aghrahāram situated on the north of “Tirapasore” to the God Vīra-Rāghavaperumāḷ, in Ś. 1580, Vilambi, in the reign of Śrī-Rāṅgarāyadēva Mahārāya VI. Ibid., p. 113, No. 9.

1202. On the northern and western inner wall of the “Paruyagusamulla” Manṭapam in the temple. Records that Narasimha Saṭṭhagopa-Jeer granted the village of Vangat sore as free gift for the offering of food to the God Vīra-Rāghavaperumāḷ, in Ś. 1559, Prabhava, in the reign of Vira-Venkaṭapatirāya Dēva Mahārāya. Ibid., p. 114, No. 10. See No. 1194 above, for an apparent inconsistency.

1203. On the south of Garuḍa figure in the temple. Records that Anantāḷvār placed the stones round the temple of Vīra-Rāghavasvāmi in Ś. 1481, Siddhārti. Ibid., No. 11.


1208. On a stone on the western inner wall of Raṅgamaṅtāpam of the temple. A grant by Madurāntaka chōla for Vāyasavutsavam and offering of food, etc., to the God and Sthānattār. *Ibid.*, No. 16.


*Veḻḷattukkoṭṭai* (Veḻluterotta).

1218. On a stone in the Chōḷēsvara temple. Records that one Bharata-Paṇḍya levied a duty of two kāśu on each bag of grain and four kāśu on each bag of salt to be paid by the local people to God Ādichandrēsvara, in the twelfth year of his reign. *Ins., S. Dts.*, p. 178, No. 1

1220. Below the above. Records that in the twenty-fifth year of the reign of Pāndyadēva the inhabitants of Vallam granted some *kulis* of land to the Brahman Pallavanāyaka Bhaṭṭa. *Ibid.*, No. 3.

1221. Below the above. Records that in the reign of Kōnērinmaikondān the local people granted to Chōḷēsvara and Goddess some land. *Ibid.*, No. 4.

1222. Below the above. Records that in the eighth year of Ramanāthadhēva the local people gave some land in Vallam to God Ādichandrēśvara. *Ibid.*, No. 5.


1225. Below the above. Records that Kulaśēkharadēva granted in his twelfth year 23 *velis* of land west of Māṅguḍi to the same deity. *Ibid.*, No. 8.


1227. On the downstairs of the above. Records that in the reign of Sundarapāndya the people of "Yarevorenad" undertook to perform the ten days' festival of Karikālachōḷēśvara, in the eighteenth year of the king. *Ibid.* p. 180, No. 10.

1228. Below the above. Records that in the eighth year of the reign of Ramanātha the oilmongers of Vallam undertook to supply ¼ measure of oil per day for lamp to God Ādichandrēśvara. *Ibid.*, No. 11.

**Vāyalūr.**

1229. 362 of 1908.—(Tamil.) On the north wall of the central shrine in the Vāyāghrapurīśvara temple. Records in Š. 1247, Krōḍhana, gift of land for offerings to the temple of Tiruppilavāyaluḍaiya-Nāyanār by Tarusi Timmarasaḥ, son of Rāyatarisi Bommayadeva Mahārāya who was a mahāmaṇḍalēśvara and bore the title Tribhuvanakkāṭṭārī.

1230. 363 of 1908.—(Tamil.) On the west and south walls of the same shrine. Records in the eighth year of the Pāṇḍya king Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1251–64) who was pleased to take every country, an agreement among the villagers of Vāyalūr that they would neither purchase nor mortgage the lands belonging to the temple of Tiruppilavāyi-luḍaiya-Nāyanār and three others.
1231. 364 of 1908.—(Tamil.) On the south wall of the same shrine. A record of the Vijayanagara king Virupāṇa-Uḍaiyār (Virupāksha I), son of Ariyaṇa-Uḍaiyār (Harihara II), son of Vīra-Bukkaṇa-Uḍaiyār (I) in Rudhirādguṁ. Records that the weavers at Vāyalūr alias Jamanāthanallūr in Paṭṭiṇa-nāḍu, a subdivision of Śembrū-kōṭṭam in Jayaṅgoṇḍacholā-manḍalam, were taxed three pānām on each loom.


1233. 366 of 1908.—(Tamil.) On a slab built into the floor in the gopura of the same temple. Records in the twelfth year of the Chōḷa king Rājarājaḷēśarivarman (I) "who destroyed the ships at Śalai," gift of land for a lamp to the temple of Mahādeva. Mentions Mōndur-nāḍu, a subdivision of Mūrkōṭṭam.

1234. 367 of 1908.—(Tamil.) On some detached stones built into the same gopura. A record of the Rāṣṭrakūṭa king Kanṭarādeva (Krishṇa III) "who took Kachchi (Conjeeveram) and Taṅjavai (Tanjavur)." Seems to record in his twenty-second year a sale of land.

1235. 368 of 1908.—(Pallava-Grantha.) On a pillar in the same gopura. A record of the Pallava king Rājasimha; gives a long list of the kings of the Pallava dynasty who preceded Rājasimha (Narasinghavarman II). The record is of the greatest value in the construction of the Pallava genealogy. See Prof. Dubreuil's Pallavas, pp. 18-20.

Supplement.

286. 38 of 1888.—(See p. 357.) In his Pallavas published in 1917, Prof. Dubreuil has deciphered part of this epigraph. It seems to be a panegyric on the literary and musical talents of Mahēndrarvarman I. He points out that the cave was, to judge from its architectural features, excavated in the time of Mahēndrarvarman I and that this is confirmed by the expression Mattavilāsādipadam-prahasana found in the inscription. Mattavilāsa was a title of Mahēndrarvarman and a prahasana in Sanskrit bearing this name has been discovered by Pandit Ganapati Sastri of Travancore. The present epigraph is surmised by Prof. Dubreuil to refer to Svaras and Vṛyas, and he believes that the Kuṇumiyaṃalai inscription on music was perhaps due to the same king. See his Pallavas, pp. 37-9, and Ep. Ind., XII, pp. 226-37.
CHITTOOR DISTRICT.

CHANDRAGIRI TALUK.

Chandragiri.

This important and historic place was founded, according to tradition, by a Yadava king named Immađi Narasimha in A.D. 1000, but epigraphical finds in it belong only to the later periods of S. Ind. history. One of its inscriptions mentions seventy-four temples in it most of which seem to have been destroyed by the Muhammadans. For a brief description of the ruins of the place, Hindu and Jain, See Ep. Rep., 1904, p. 5. A number of inscriptions, it will be seen, are in Tamil. In the Vijayanagar period it was in Vaikuṇṭhavālanādu, a subdivision of Tiruvēṅgaḍakkōṭtam.

1. 243 of 1904.—(Tamil.) On the east wall of the central shrine in the ruined temple near the palace. Mentions in Ś. 1383, Khara (wrong), the temple of Somēśyaramudaiya Nāyinār.


3. 245 of 1904.—(Tamil.) On the south wall of the manṭāpa in front of the temple called Maṇḍū-Giddāngi in the same village. Records in Vikrama, gifts to the temples of Vīṟupaṅka-Nāyinār and Kāliṅkādevī at Chandragiri.


Tiruchchānūr.

(Popularly known as Chirātānūr.) Earlier inscriptions call it Tiruchchoginūr and later ones Tiruchchunganūr, a fact which made Venkayya surmise that the connection of the place with Śuka is a later myth. Venkayya believes that an ancient temple of the place which was recently destroyed was called Īḷangōyil; that it was "apparently built as an accompaniment of the temple at Tirupati" and that the deity of the latter was therefore originally Śiva. Every link in this argument however is open to question.

5. 259 of 1904.—(Tamil.) On a detached stone lying in the temple. A fragment of record of the Chōla king Madiraikoṇḍa
Parakēsarivarman (Parāntaka I), the date of which is lost. Mentions Nāmmāḻvāraḏigal and Putūruḏaiyān, the king's officers. The inscription is of singular value as it proves that Nāmmāḻvār was already a well-known saint about A.D. 910.

6. 260 of 1904.—(Tamil.) On the west base of the vāhana maṇṭapa in front of the temple. A record in the twenty-ninth year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (Parāntaka I). Records gift of a lamp apparently by a native of Kodūṅgōḻūr in Mālai-nāḍu (i.e., Cranganore in Cochin). The village is called Tiruchchōgunūr twice. See Cg. 197.

7. 261 of 1904.—(Tamil.) On a detached stone lying outside the prākāra of the same temple. A fragment of record of the Chōla king Parakēsarivarman alias Rājēndra-Chōḷadēva (I, 1011—43), the date of which is lost.

8. 262 of 1904.—(Tamil.) On a detached stone built into the floor at the entrance into the same temple. A record in the fiftieth year of “the Gaṅga-Pallava king” Vijaya-Dantivikṭamarāja. Records gift of a lamp by Ulaga-Perumānār to the shrine of Tiruvilangōḻīl-Perumānaḍigal in Tiruchchoginnūr in Kuḍavūrṇāḍu, a subdivision of Tiruvēṅgaḍa-kōṭṭam.

9. 263 of 1904.—(Tamil.) On a detached stone built into the outer prākāra of the same temple. A fragmentary record of the thirty-second year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (905—47).

Tirumalai (Tirupati).


9-E. 57 of 1889.—(Tamil.) Second prākāra, east wall, left of entrance. A record of Timmarāja, son of Mallayadēva in Ś. 1403, expired, Plava.

9-F. 58 of 1889.—(Tamil.) Second prākāra, east wall, left of entrance. A record in the eighth year of Tribhuvanachakravartin Tiruvēṅgaḍanāṭha Yadavarāya.


9-I. 61 of 1889.—(Tamil.) First prākāra, north wall. A record in the sixteenth year of Kō-Vīra-Rājarājavirēndravarmān. Dr. Hultsch calls this and the next three inscriptions as the most curious in the collection and considers them to be modern and faulty copies of Chōla inscriptions made in the time of Vīra Narasimhadēva who rebuilt the temple. The temple thus was in existence even in the days of Rājarāja and Rajendrachōla. Ep. Rep., Apr. 1889, p. I.

9-J. 62 of 1889.—(Tamil.) First prākāra, north wall. A record in the fourteenth year of Kō-Paratra-Mahēndravarmān (?)

9-K. 63 of 1889.—(Tamil.) First prākāra, north wall. A record in the fourteenth year of Kō-Paratavarmān (?)


9-N. 66 of 1889.—(Telugu.) First prākāra, north wall. A record of Krishnārāya in Ś. 1434, expired, Āṅgirasa. Gift by Tirumalamma, the queen of Krishnārāya. See By. 323.


9-P. 68 of 1889.—(Tamil and Grantha.) A record in the first prākāra, south wall. No details given.

9-Q. 69 of 1889.—(Tamil.) First prākāra, south wall. A record of Narasimharāja-Uḍaiyār in Ś. 1384, expired, Chitrabhānu.

9-R. 70 of 1889.—(Tamil and Grantha.) Left of entrance into the first prākāra. A record of Tribhuvanachakravartin Sundara-Pāṇḍya-dēva.

9-S. 71 of 1889.—(Tamil.) Left of entrance into the first prākāra. A record of Tribhuvanachakravartin Sri-Vīra-Narasimhadēva Yādavārāya.

9-T. 72 of 1889.—(Tamil.) Right of entrance into the first prākāra, inside. A record in the second year of Sundara-Pāṇḍya-dēva.

9-U. 73 of 1889.—(Grantha.) Right of entrance into the first prākāra, outside. No details given.

9-V. 74 of 1889.—(Tamil.) On a stone in front of a house in the north main street. A record of Krishnārāya in Ś. 1445, expired, Svabhānu. [The Mādhva teacher Vyasatīrtha, the founder of the
Vyāśarāya Maṭha, figures here. Vyāsa Tirtha was the disciple of Brahmanya Tirtha and author of the Chandrikā, the Nyāyāmritam, the Tārkatāṇḍava, the Bhēḍōjjivana, etc. His birth place was Bennūr in Mysore and his brindāvana is one of the nine Brindāvanas of Mādhva teachers in Anagundi estate. His disciple was the celebrated Vijayendratrthrė, the contemporary and rival of Appaiya Dīkṣita. See By. 363-A for other details.]  
12. 251 of 1904.—(Tamil and Telugu.) On the west wall of the same pārākāra. A record of the Śāluva chief Parvatarāja, son of Saṃuvarāja in Ś. 1387, Pārthīva. Records gift for offerings.  
13. 252 of 1904.—(Tamil and Telugu.) On the north wall of the same pārākāra. A record of the Śāluva chief Sirumallaiyadēva-Mahārāja, son of Malagaṅgayadēva-Mahārāja, in Ś. 1372, Pramōda. Records gift of 1,200 panam. These chiefs belonged evidently to a collateral line of the Śāluvas. So also perhaps the chief mentioned in No. 15 below.  
15. 254 of 1904.—(Tamil.) On the same wall. A record of the Śāluva king Erra-Kampayaradēva-Mahārāja in Ś. 1368, Kshaya. Records gift of 1,000 panam. See note to No. 13 above.  
16. 255 of 1904.—(Tamil.) On the same wall. A record of Tammayadēva-Mahārāja, son of the Mahāmāndalēvara Hōsā-birudaragāṇḍa-Kaṇṭamaraṭṭa-Vallapparayar in Ś. 1389, Sarvajit. Refers to the digging of a channel at the village of Maniyakkōḷpatṭu. At the end of the inscription the king is said to have belonged to the family of Pina-Mādhavavarman of Bezvāḍa of the solar race. [A certain Tammarāya, grandson of Mādhavavarman and son of Kaṇṭamaraṭṭu Valabhaya is referred to in 208 and 209 of 1892 at Udayagiri, Nellore district.]  
17. 256 of 1904.—(Tamil.) On a stone built into the floor of the first circuit of the same temple. Fragment of a record of a Chōḷa king,
18. 257 of 1904.—(Tamil.) On a slab set up in the western street in the same village. A record of Śiru-Tirumalai-rāja in Plava. Records sale of land.

19. 258 of 1904.—(Tamil.) On a slab set up in a garden near the Āḷvācheruvu tank in the same village. Records in Ś. 1326, Tārāṇa, the building of the Lakshmi-Narasimha-mañṭapa and the laying out of a flower garden.

19-A. 711 of 1904.—(Tamil.) On the south wall of the first circuit (called Mukkōti-śkādaśi-pradakṣiṇa) in the Veṅkaṭēśa-Perumāl temple in the same place. A fragmentary record of Tribhuvanachakravartin Vijaya-Gaṇḍagopālādēva, the date of which is lost. Records gift of money for a lamp. Another fragment belonging to the same king is built into the west wall.

19-B. 712 of 1904.—(Grantha and Tamil.) On the same wall. A fragment of record of the Pāṇḍya king Jaṭāvarman Sundara-Pāṇḍya (?), the date of which is lost. Contains a portion of the Sanskrit introduction published in Ind. Antq., Vol. XXI, p. 121.

19-C. 713 of 1904.—(Tamil.) On the north wall of the same circuit. A fragment of record of the Chōla king Kulottunāga I. Contains a small portion of the introduction. On the west wall is another fragment in which the name Uḍaiyar Śrī-Viṅgajēndra-dēva (? ) occurs.

19-D. 714 of 1904.—(Tamil.) On the same wall. A fragment of record of Yādavarāja Vira-Narasīṅgadēva, the date of which is indistinct. Mentions Nellūr alias Vikramasimhapura.

20. 567 of 1912.—(Tamil.) On a tier of the south wall of the central shrine in the Śrīnivāsa-Perumāl temple. Records in Ś. 1453, Khara, Mîna, šu. di. 5, Thursday, Aśvati, gift of money (3,000 paṇam) for offerings, to the temple of Tiruvēṅgadām-Uḍaiyān. Refers also to an earlier grant by Kṛṣṇarāya-Mahārāya. [For a description of the statues of Kṛṣṇa Rāya and his queens Chinnā Dēvi and Tirunālādēvi, and Veṅkaṭa I, see Ep. Rep., 1904, pp. 5-6.]

21. 568 of 1912.—(Telugu.) On one hundred and fifty plates of copper preserved in the Tāḷḷapākamvāri-koṭṭu within the first circuit of the same temple. Register songs of various Rāgas and Tāḷas composed in praise of Veṅkaṭēśa, by a member of the Tāḷḷapākam family.

CHITTOOR TALUK.

Kānippākkam.

22. 57 of 1907.—(Tamil.) On the east wall of the central shrine in the Maṇiṅkaṭhēśvara temple. A record of the Chōla king Viṅgajēndra-Chōladēva (II, i.e., Kulottunāga III, 1178—86 in Ś. 1108 and in his eighth year. Built in in the middle. Records gift of a lamp by Iḷaraiyaṉ Sagararasiṇ Śiyagaṉaṉ. [Śiyagaṉa
was the patron of the Tamil Grammarians Pavanaṇdī, the author of the *Nammūl*. See No. 64 below and N.A. 343.]

23. 58 of 1907.—(Tamil.) On the south wall of the same shrine. A record in the nineteenth year of the Pāṇḍya king Sundara-Pāṇḍyadeva. Records gift of land by the people of Tuṇṇāṭi. Refers to the shrines of Pārthivīśvara and Maṇiṇīśvara at Kāvaniippākkam.

24. 59 of 1907.—(Tamil.) On the same wall. Remission of taxes by Śīramiṭṭa-Perumāḷ *alias* Śiyagaṅgar. The temple is called Maṇiṇīśvaraṇudaiyār at Kāvaniippākkam.

25. 60 of 1907.—(Tamil.) On the north wall of the same shrine. An incomplete record of the Chōla king Kuloṭtuṅga-Chōḷadēva (III), in Ś. 1102 and in his twelfth year. Mentions Śūranāyakan *alias* Śiyagaṅgan of the Gaṅga family who was the lord of Kuvalalapura.

*Kaṭṭamachchi near Chittoor.*

26. 61 of 1907.—(Tamil.) On a rock in the garden known as Navābu-topū. A record in the thirty-first year of the Chōla king Madiraikōṇḍa Parakēśarivarman (Parāntaka I). Records sale of land by the villagers of Kīlaikkatṭamachchi in Tuṇṇāṭi.

*Gōpālapuram.*

27. 248 of 1904.—(Telugu.) On a stone near an image of Āṇjanēya. A damaged record.

*Maṅgāpuram.*

28. 247 of 1904.—(Telugu.) At the entrance into the central shrine of the Kaḷyāṇa-Venkaṭēśvara temple. Refers in Ś. 1462, Śārvarin, to the setting up of images of certain Vaishnava Āḷvārs and āchāryas at Alamēlumaṅgāpuram.

*Mogili.*

29. 587 of 1906.—(Tamil.) On a slab set up within the Mogiliśvara temple. A record in the sixth year of the Chōla king Rājajādēva. The temple is called Tirumāniyūral-Nayananār at Muliṭīl.

30. 588 of 1906.—(Tamil.) On a slab set up in the courtyard of the same temple. A damaged record of the Vijayanagara king Vīra-Hariharaṇāya.

*Pūṭalupattu.*

31. 53 of 1907.—(Tamil.) On the north wall of the maṇṭapa in the Śiva temple. A record of the Vijayanagara king Vīrapraṭapaka Krīṣṇayyadēva-Mahārāya in Ś. 1438 expired, Īṣvara. The temple seems to be called Bhīmēśvaranudaiyā-Nāyinar and the
village Pūtalaippattu; Paḻuvār-kōṭṭam in Toṇḍai-maṇḍalam is also mentioned.

32. 54 of 1907.—(Tamil.) On the south wall of the central shrine in the Varadarāja-Perumāl temple in the same village. A damaged record of the Vijayanagara king Vīra-Sadāśivadēva-Mahārāya, in Ś. 1471 expired, Saumya.

33. 55 of 1907.—(Tamil.) On the same wall. A mutilated record of the Vijayanagara king Vīra-Sadāśivadēva Mahārāya in Ś. 1467 expired, Viśvāvasu. The village is called Pūtalaippattu.

34. 56 of 1907.—(Tamil.) On the south wall of the first prākāra of the same temple. A fragmentary record, much damaged.

Rāṅgampēṭṭai.

35. 63 of 1907.—(Tamil.) On a stone lying in a field near the place. A damaged record of the Vijayanagara king Vīra-Sadāśivadēva-Mahārāya in Ś. 1490 expired, Prabhava. Mentions Vēḻur Nalla-Bommu Nāyaka. See N.A. 204.

Tēnēpalli.

36. 64 of 1907.—(Tamil.) On the south wall of the Dakshināmūrti shrine in the ruined Śiva temple. A damaged record of the Vijayanagara king Vīrapratāpa-Achyutayyadēva-Mahārāya in Ś. 1462 expired, Śaṅvari. Mentions the shrine of Mallikārjuna at Tēniyappalli.

Timmareddipalli.

37. 62 of 1907.—(Telugu.) On a stone set up on the bund of the tank. Mentions in Khara the maḥāmaṇḍalēśvara Tirumalarājaya.

KĀLĀHASTI TALUK.

Guḍimallam.

38. 204 of 1903.—(Tamil.) On the south wall of the central shrine in the Paraśurāmēśvara temple. A record in the fifteenth year of the Chōla king Rājarājadēva. Mentions the temple of Paraśurāmīśuramudaiya-Nāyānar. [The Rājarāja of this and the following epigraphs is evidently the third of that name.]


40. 206 of 1903.—(Tamil.) On the west wall of the central shrine in the Paraśurāmēśvara temple. A record in the fifteenth year of the Chōla king Rājarājadēva. Records gift of gold and paddy.

41. 207 of 1903.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of gold for a lamp.
42. 208 of 1903.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of gold for a lamp.

43. 209 of 1903.—(Tamil.) On the north wall of the same shrine. A record in the fifteenth year of the Chōla king Rājarājadēva. Records gift of gold for a lamp.

44. 210 of 1903.—(Tamil.) On the south base of the same shrine. A record in the ninth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land by Chaḷukya-Nārāyaṇa-Yādavarāya *alias* Ghaṭtiyadēva. See Nos. 101, 102, III and 120.

45. 211 of 1903.—(Tamil.) On the same base. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land.

46. 212 of 1903.—(Tamil.) On the west base of the same shrine. A record in the ninth year of the Chōla king Parakēsari-varman *alias* Chakravartin Vikrama-Chōladēva (II18—35). Records the building of the temple for the merit of Nāraṇadēva *alias* Kulōttuṅga-Chōla-Karupparudaiyān by his son.

47. 213 of 1903.—(Tamil.) On the north base of the same shrine. An incomplete record in the eighth year of the Chōla king Vikrama-Chōladēva (II18—35). Refers to the setting up of an image of Chaṇḍēsvara.

48. 214 of 1903.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the nineteenth year of the Chōla king Rājarājadēva. Records gift of cows for a lamp. Records that a certain Karkatārī built a well for the sacred bath.

49. 215 of 1903.—(Tamil.) On the west wall of the same maṇṭapa. Records in Ś. 1208, an order of Vīra-Narasimhadeva that two tanks shall be fed by a certain channel. [This chief is apparently not the same as Vīra Narasimha Yādava Rāya. He seems to be two generations later.]

50. 216 of 1903.—(Tamil.) On the north wall of the same maṇṭapa. A record in the twentieth year of the Chōla king Rājarājadēva. Records gift of gold for two lamps.

51. 217 of 1903.—(Tamil.) On the same wall. A record of the Chōla king Rājarājadēva, the date of which is doubtful. Records gift of gold for a lamp.

52. 218 of 1903.—(Tamil.) On the south base of the same maṇṭapa. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of a lamp.

53. 219 of 1903.—(Tamil.) On the same base. A record in the fourteenth year of the Chōla king Rājarājadēva (III?). Records gift of a lamp by an officer of Yādavarāya. See No. 44 above.
54. 220 of 1903.—(Tamil.) On the north base of the same manṭapa. A record in the second year of the Chōla king Rājarājadēva (III?). Records gift of land.

55. 221 of 1903.—(Tamil.) On the same base. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of a lamp by Adigaimān, an officer of Yādavarāya. [For an Adigaiman of Kaṭalur in the reign of Kulottuṅga III, see S.A. 946. They were probably the same.]

56. 222 of 1903.—(Tamil.) On a slab set up in front of the same shrine. A record in the fourth year of the Chōla king Rajakēsarivarman. Records a gift of land for offerings, etc., to an image set up by Madurāntakan Gaṅḍarādittar [i.e., evidently Gaṅḍarāditta, son of Madurāntaka. Venkayya believes that the Tiruvallam inscription (S.I.I., III, No. 49) might refer to the same chief].

57. 223 of 1903.—(Tamil.) On a stone lying in front of the entrance into the same shrine. A record of the Bāna king Vijayāditya Mahābali-Bāṇarāya, son of Bāṇa Vidyādhara and Mahādevi Adigāl in Ś. 820. Records gift of gold (30 kaḷanju) for a lamp and for offerings. The assembly received the amount, undertaking to pay interest. See Ep. Ind., Vol. XI, pp. 227–8. [Vijayāditya’s reign ended with his conquest by Parāntaka I, 905—47.]

58. 224 of 1903.—(Tamil.) On six detached stones lying in front of the same shrine. A record of the Bāṇa king Vijayāditya Bāṇarāya in Ś. 827. Records gift of gold (20 kaḷanju) for a lamp, by Kāḍigai Taḷi, the headman of Vīramaṅgalam. The interest on this gold was 4 kaḷanju annually at the rate of 4 Manjādis for each kaḷanju. This would purchase 180 Naṭis of ghee at the rate of 45 for a kaḷanju. This was to be given by the assembly which received the money at the rate of 1 urī per day. See Ep. Ind., Vol. XI, pp. 228–9. See also note to the previous epigraph.

59. 225 of 1903.—(Tamil.) On the same stones. A damaged record in the thirty-second year of the Chōla king Madiraikōṇḍa-Parakēsarivarman (Parāntaka I).

60. 226 of 1903.—(Tamil.) On a stone set up near the well in the same temple. A record in the forty-ninth year of the “Gaṅga-Pallava” king Vijaya-Dantivikramavarman. Records gift of land while Vijaya-dītya-Mahāvali-Bāṇarāya was ruling the earth, by the kīṣār (headman) of Kaliyamaṅgalam, one of the members of the village committee, for digging pits in this and depositing the silt on certain local bund. See Ep. Ind., Vol. XI, pp. 225–6. Also Ct. 8 above where it is shown that Dantivaran ruled for fifty-one years. [The Vijaya-dītya here mentioned is the grandfather of his namesake in the previous two epigraphs.]

61. 227 of 1903.—(Tamil.) On the same stone. A damaged record of the Chōla king Rājarājadēva, the date of which is doubtful,
62. 228 of 1903.—(Tamil.) On a stone lying near the same well. A mutilated record in the twenty-fourth year of "the Gaṅga-Pallava" king Nripatuniga (grandson of Dantivarman referred to in No. 60). Records a grant made while Vaṇavidyādhara Mahābalī-Vaṇarāśya who was governing the country to the west of the Telugu road. See Tiruvallam inscription S.I.I., III, No. 42 and Ep. Ind., Vol. XI, pp. 226-7.

63. 229 of 1903.—(Tamil.) On a second stone lying near the well in the Paraśurāmēśvara temple in the same village. A record in the twenty-third year of the Pallava king Nandipottaraiyar. Records a gift of land made while Vikramāditya-Māvalivāṇarāyaṇa was governing the country to the west of the Telugu road, by Muḷḷur Kīḷār, one of the members of the committee administering the village. The land was purchased by the donor from another member of the same committee. The assembly ordered certain oil mills to be established here for regularly supplying oil to the lamp. See Ep. Ind., Vol. XI, pp. 224-225, where Venkayya edits the inscription. [He points out that, according to Mr. Gopinatha Rao, the Vikramāditya of this epigraph is the same as the contemporary of Nandivarman III, but that this is palæographically unsound.]

Kāḷahasti.

In the time of Rajarājē I it came to be called Mummudichchōla-puram, which it retained till the middle of the sixteenth century. The local temple existed in his reign while it was renovated by Kuḷottuniga III. The legends and antiquities of the place are summarised in Ep. Rep., 1893, p. 2.

64. 195 of 1892.—(Tamil.) On the east wall of the second prākāra of the Kāḷahastīśvara temple. A record in the third year of the Chōla king Tribhuvanachakravartin Kuḷottuniga-Choḷadēva (III). Records a grant by a daughter of the Gaṅga king Śīyagaṅga of Kuvalalapura (Kolar). See N.A. 343 where this chief is called Amarābharaṇa. The inscription is of value in literary history as Pavaṇandi, the author of Nānūl, was in this chief’s court. See No. 22 above.

65. 196 of 1892.—(Tamil.) On the east wall of the second prākāra of the same temple. A record in the tenth year of the Chōla king Rajarājadēva (III). Records gift by a queen of Yādava-raṇa.


67. 198 of 1892.—(Tamil.) On the north wall of the second prākāra of the same temple. A record in the nineteenth year of the Chōla Tribhuvanachakravartin Kuḷottuniga-Choḷadēva (III).
Records gift by a queen of Madhurāntaka-Pottappi-Chōla. [Was he Errasiddha, the son of Bēṭa I or Vijaya Gaṇḍagopāla, as N.A. 659 says?]

68. 199 of 1892.—(Tamil.) On the wall of the kitchen of the same temple. A record in the twenty-eighth year of the Chōla king Rājarājadēva. Records gift by Kāmarasan, a descendant of the Pallava race.


70. 201 of 1892.—(Sanskrit.) On a stone in front of the Maṇikanṭhēśvara temple in the same place. A record of the Kākatiya king Gaṇapati. Endowment for offerings by his minister Samanta Bhōja. See Ind. Antq., XXI, p. 197, where Dr. Hultsch edits a Conjeeveram inscription referring to this officer. See Cg. 341.

71. 202 of 1892.—(Sanskrit.) Right of the entrance to the gōpura of the same temple. Appears to allude to the devotee Kaṇṭhappā.

72. 276 of 1904.—(Tamil.) On the east wall of the central shrine in the Kāḷahastīśvara temple in the same place. A record in the twelfth year of the Chōla king Parakēsārarivarman alias Rājēndra-Chōlādeva (I). Records gift of money.

73. 277 of 1904.—(Tamil.) On the same wall. A record of the Chōla king Parakēsārarivarman alias Uḍāyīrā śrī-Rājēndra Chōla (I), the date of which is lost. Records gift of a lamp.

74. 278 of 1904.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājakēsārarivarman alias Uḍāyīrā śrī-Rājēndra-Chōlādeva (I), 1011—43, in his twenty-first year.

75. 279 of 1904.—(Tamil.) On the same wall. An incomplete and damaged record of the Chōla king Parakēsārarivarman alias Uḍāyīrā śrī-Rājēndra-Chōlādeva (I, 1011—43), in his twenty-first year.


77. 281 of 1904.—(Tamil.) On the same wall. A record of the Chōla king Parakēsārarivarman alias Uḍāyīrā śrī-Rājēndra-Chōlādeva (I, 1011—43), the date of which is damaged. Records a gift of gold.

78. 282 of 1904.—(Tamil.) On the south wall of the same shrine. A record in the second year of Chōla king Rājakēsārarivarman alias Uḍāyīrā śrī-Vīrarājēndradēva (I). Records gift of 96 sheep for a lamp.


82. 286 of 1904.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman alias śrī-Rājēndra-Chōladēva (I, 1011–43). Records gift of 96 sheep for a lamp in order to secure merit for a soldier who was killed in a private quarrel.

83. 287 of 1904.—(Tamil.) On the same wall. An incomplete record of the Chōla king Parakēsarivarman alias Uḍaiyār śrī-Rājēndra-Chōladēva (I).


85. 289 of 1904.—(Tamil.)—On the same wall. A record in the twenty-fourth year of the Chōla king Parakēsarivarman alias śrī-Rājēndra-Chōladēva. Records gift of a gold diadem by the king and of 30 cows for a lamp by a private individual.

86. 290 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Parakēsarivarman alias śrī-Rājēndra-Chōladēva. Records gift of cows and gold.

87. 291 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōladēva (I, 1011–43). Records gift (1) of gold for celebrating the festival of the Krittika-dīpa and (2) of 90 sheep by a chief of Miḷāḍu called Gaṅgaikonda Chōla-Miḷāḍuḍaiyān.


89. 293 of 1904.—(Grantha and Tamil.) On the north, east and south bases of the same shrine. A record of the Chōla king Rājakēsarivarman alias śrī-Rājarājadēva I (985–1013), the date of which is not mentioned. The inscription seems to stop abruptly with the name of the king. In what looks like a continuation of it a gift of 32 cows is recorded,
90. 294 of 1904.—(Tamil.) On the same bases. An incomplete record in the sixteenth year of the Chōla king Rajarāja-Rajakēśarivarman (Rajarāja I, 985—1013).


94. 298 of 1904.—(Tamil.) On the same bases. A record in the twenty-fourth year of the Chōla king Rājarājakēśarivarman (Rajarāja I). Records gift of gold to the shrine of Manikeṅgai-Madēvar. [The inscription shows that the shrine existed in the time of Rajarāja I though “the present building . . . came into existence in the reign of Kulottuṅga III.”]

95. 299 of 1904.—(Grantha and Tamil.) On the same bases. An incomplete record in the twenty-seventh year of the Chōla king Rājarājakēśarivarman alias Rājarājadēva (I). Seems to enforce payment of arrears of interest due from certain endowments.

96. 300 of 1904.—(Tamil.) On the caves of the same shrine. A much damaged record of the Chōla king Parakēśarivarman alias Udayiyar śrī-Rājendra-Chōḷadēva (I, 1011—43), the date of which is lost.

97. 301 of 1904.—(Tamil.) On the north wall of the shrine immediately to the south of the first prākāra of the same temple. A much-damaged record of the Vijayanagara king Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya in Ś. 1489, expired, Prabhava.

98. 302 of 1904.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya in Ś. 1491, expired, Śukla. Kalahasti (so spelt here) is called Mummuḍi-Sōlapuram.

99. 303 of 1904.—(Tamil.) On one of several stray stones placed in the verandah of the shrine of the goddess in the same temple. An incomplete record in the thirty-second year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷadēva (I or III?).

100. 92 of 1903.—(Tamil.) On the south wall of the second prākāra of the Kalahastiśvara temple. A record of the Vijayanagara king Vīra-Sadāśivadēva-Mahārāya in Ś. 1469, Plavaṅga. Records gift of money by a Kanakkuppillai.

102. 94 of 1903.—(Tamil.) On the same wall. A record in the seventh year of the Chóla king Tribhuvanachakravartin Vírārājendrā-Chóladēva (II, Kulóttuṅga III). Records gift of land by Narasimha Tirukkāḷattidēva alias Yádavarāya. See N.A. 58. [The present epigraph shows that Yádavarāya and Tirukkāḷatti were identical.]

103. 95 of 1903.—(Grantha and Tamil.) On the same wall. Records gift of a salt pan by Yádavarāya Tirukkāḷattidēva Mahārāja. See note to the above epigraph.

104. 96 of 1903.—(Tamil.) On the same wall. A record in the fourteenth year of the Chóla king Tribhuvanachakravartin Kulóttuṅga-Chóladēva (III). Records gift of 96 sheep and one ram for a lamp.

105. 166 of 1903.—(Tamil.) On the east wall of the record room in the Kāḷahastīśvara temple. An incomplete record in the twenty-first year of the Chóla king Tribhuvanachakravartin Rājārājadēva (III ?). Records gift of 32 cows for a lamp.

106. 167 of 1903.—(Tamil.) On the same wall. A record in the eleventh year of the Chóla king Tribhuvanachakravartin Rājārājadēva (III ?). Records gift of money for a lamp.

107. 168 of 1903.—(Tamil.) On the same wall. A record in the seventeenth year of the Chóla king Rājārājadēva (III ?). Records gift of 32 cows for a lamp by a certain Vímarasar.

108. 169 of 1903.—(Tamil.) On the same wall. A record in the sixteenth year of the Chóla king Rājarājadēva (III ?). Records gift of 96 sheep for a lamp.

109. 170 of 1903.—(Tamil.) On the same wall. A record in the twentieth year of the Chóla king Tribhuvanachakravartin Rājarājadēva (III ?). Records gift of gold for a lamp.

110. 171 of 1903.—(Tamil.) On the same wall. A record in the ninth year of the Chóla king Tribhuvanachakravartin Rājarājadēva (III ?). Records gift of money for a lamp.

111. 172 of 1903.—(Tamil.) On the same wall. A damaged record in the fifteenth year of the Chóla king Rājarājadēva (III). Mentions Śāsikula-Chālukkī Víra-Narasīnagadēva (evidently the same as Yádavarāya). See N.A. 449 and No. 120 below.

112. 173 of 1903.—(Tamil.) On the east wall of the record room in the same temple. A record in the fourth year of Tribhuvanachakravartin Vijayagaṇḍagopāładēva (1250—83). Records gift of land. See N.A. 10, N.A. 441, Cg. 49, Cg. 342 and Cg. 353.
113. 174 of 1903.—(Tamil.) On a pillar set up close to the same wall. Records in Ś. 1289, Plavāṇga, that a chief named Valli-arāsaṛ who calls himself Lord of Ayodhyāpura killed 150 tigers. He has great titles, but he was evidently a local chief who took advantage of the unsettled condition of the times to establish a petty chiefdom of his own.

114. 175 of 1903.—(Tamil.) On the east wall of the Mrityuṇja-yēśvara shrine in the same village, and in the same temple. A record in the seventeenth year of the Chōla king Kulottuṅga-Chōḷa-dēva. Records gift of money for a lamp.

115. 176 of 1903.—(Tamil.) On the same wall. A damaged record in the fourteenth year of the Chōla king Kulottuṅga-Chōḷa-dēva.

116. 177 of 1903.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapratāpa-Krishṇarāya in Ś. 1450, Sarvadhārin. Records gift of money and paddy; also contains the beginning of an inscription of the sixteenth year of Tribhuvanachakravartin Kulottuṅga-Chōḷa-dēva (III?).

117. 178 of 1903.—(Tamil.) On the south wall of the same shrine. A record in the nineteenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷa-dēva (III?). Records gift of gold for two lamps.

118. 179 of 1903.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājadēva (III?). Records gift of money for a lamp.

119. 180 of 1903.—(Tamil.) On the north wall of the same shrine. A damaged record of the Vijayanagara king Vīra-Sadāśivadēva in Ś. 1467, Viśvāvasu. Tirukkāḷatti bore the surname Mummudi-Sōjapuram.

120. 181 of 1903.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājadēva. Records gift of 96 sheep for a lamp by the queen of Śaśikula-Chāluṇki Tirukkāḷatti-dēva alias Yādavarāya. See No. III above.

121. 182 of 1903.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājadēva (III). Records gift of money for a lamp. Mentions Śaśikula Chāluṇki Vīra-Naraśingadēva alias Yādavarāya. See No. III above.

122. 183 of 1903.—(Tamil.) On the south base of the same shrine. A record in the eighth year of the Chōla king Rājarājadēva (III). Records a gift by Śaśikula Chāluṇki Tani-ninṟu-venḍa Vīra-Naraśingadēva alias Yādavarāya. See N.A. 449.

123. 184 of 1903.—(Tamil.) On the same base. A fragment of record.
124. 185 of 1903.—(Tamil.) On the south and east bases of the same shrine. An incomplete record in Ś. 1292, Sādhāraṇa. Records gift of land for a flower-garden and a water-shed.


127. 188 of 1903.—(Tamil.) On the east and north bases of the same shrine. A record of the Vīraśrī-Savaṇa-Uḍaiyār in his fifteenth year, Śubhakrit. Records gift of 32 cows for a lamp. [The chief should be the first of this name, i.e., the son of Kampa (I). Śubhakrit corresponded to A.D. 1362.]

128. 189 of 1903.—(Tamil and Grantha.) On the west wall of the first prākāra of the same temple, right of entrance. A record in the sixth year of the Chōla king Rājarājadēva. Mentions Ghaṭi-deva-Mahārāja with a number of Sanskrit birudas. See No. 44.

129. 190 of 1903.—(Tamil and Grantha.) On the same wall. Mentions in Ś. 1304, Dundubhi, Mallappa-Uḍaiyār, son of Vīra-Māchappa-Uḍaiyār, with a number of birudas in Grantha characters. [Was he the prime minister of Dēvarāya (II) referred to in N.A. 402? He seems to be too early for such an identification.]


131. 192 of 1903.—(Tamil.) On the west wall of the first prākāra of the Kaḷahastisvara temple, right of entrance. A record of the Vijayanagar king Vīrapratāpa-Harīhararāya (II, 1377—1402), in Ś. 1323, Vrisha. Records a gift by a guru named Pūrnagiri, disciple of Amarēndragiri. [I have not succeeded in getting information about these. Pūrnagiri is evidently not the same as Pūrnānanda, the author of the yogic treatise Shādchakraniṛūpana. See Hultzsch's Sans. MSS., I, No. 237b. Can Amarēndragiri be the same as Amarēndra Sarasvati whose disciple's disciple Gīrvaṇēnda composed the Tantric treatise Prapaṇaṇa sārasaṅgraha? See Prof. Rangacharya's Des. Cat. Sans. MSS., Vol. XV, pp. 5734—7.]


133. 194 of 1903.—(Tamil.) On the same wall. Records in Ś. 1292, Sādhāraṇa, that a certain private individual who had no
heirs bequeathed his eight cows to the temple. An incomplete record.

134. 195 of 1903.—(Tamil.) On the same wall. A fragment of record. Mentions the daughter of Vira-Narasîṅgadēva alias Yādavarāya and the son of Madhurāntaka-Pottappi-Chōla Manumisatarasar. See N.A. 58 and No. III above.

135. 196 of 1903.—(Telugu.) On the west wall of the second prākāra of the same temple. A record of the Vijayanagara king Vīrapratāpa-Vīra-Krishñadēva Mahārāya in Ś. 1438, Dhātri. Refers to the king’s conquests, his visit to Kālahasti and to his building the 100-pillared maṇṭapa and the big gōpura. [See N.A. 530 of the same date at Tiruvanţāmalai which gives the same information.]

136. 197 of 1903.—(Tamil.) On the east base of the central shrine in the Maṇikanaṭhēśvara temple in the same village. A record in the eleventh year of the Chōla king Tribhuvanachakravartin-Vīrarājendran-Chōladēva. Records the building of the temple, the maṇṭapa and a flight of steps. The temple was called Tirumani-kkeṅgaiyudaiya-Nāyanār. [Venkayya identifies the king with Kulottuṅga Chōla III (1178—1216).

137. 198 of 1903.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. Records in Ś. 1242, Raudri, a private agreement.

138. 199 of 1903.—(Tamil.) On the same wall. A record in Ś. 1242, Raudra. Quotes the seventh year of Rājagandagopāladeva. (He cannot be identical with Vijaya Gaṇḍagopāla).

139. 200 of 1903.—(Tamil.) On the south base of the shrine of the goddess in the same temple. A record in the eighth year of the Chōla king Rājarājadēva (III). Records a gift by Śaṅkuka-Chālukki Tani-ninru-venṛa Vira-Narasîṅgadēva alias Yādavarāya to the god Mallikārjuna set up in the temple of Maṇikkeṅgiaudaiya-Nāyanār by the donor himself. See No. III above.

140. 201 of 1903.—(Tamil.) On the Vishnu shrine in the same temple. A record in the seventh year of Tribhuvanachakravartin Alḷuntirukkāḷadēva alias Gaṇḍagopāla. Records gift of gold for a lamp to the temple of Tirumānikeṅgai-udaiya-Nāyanār. See No. II2 above.

141. 202 of 1903.—(Tamil.) On the gōpura of the same temple, left of entrance. A record in the seventh year of Tribhuvanachakravartin Vijayaganḍagopāḷadēva (1250—83). Records gift of land to the temple of Maṇikkeṅgai-udaiya-Nāyanār by Nallasittarasar, son of Bhāmarasar of Tyāgasamudrāppēṭai. [It is difficult to identify this Nallasiddha. He was apparently the contemporary of his namesake who was the son of Maṇmakshā vallabha, the patron of Tikkaṇa Sōmayāji, who lived about A.D. 1250.]
142. 203 of 1903.—(Tamil.) On the Brahmaliniga to the south-east of the same temple. An incomplete record in the fourth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōjadēva (III?)

143. C.P. No. 22 of 1910-I.—A Sanskrit record of “Raṅga VI” of the last Vijayanagara dynasty, dated in the same year as his Kāḷjakursi grant, registering the donation of the village of Kāsaram and of a tank for the midday sacred bath and offerings of Kāḷahastisvara and for maintaining a feeding institute. The donation was made at the request of a certain Veṅkaṭa, son of Kāri Channa and grandson of Pedda Veṅkaṭa (Veṅkaṭa II?).

Toṇḍamanāḍ near Kāḷahasti.

144. 230 of 1903.—(Tamil.) On the base of the central shrine in the Kōdanaḍarāmēśvara temple. A record in the thirty-fourth year of the Chōla king Maduraikoṇḍa Parakēsarivarman. Records gift of gold for feeding 1,000 Brāhmaṇas on certain festivals. Mentions the temple of Kōdanaḍarāmēśvara alias Ādityēśvara and a certain Vagiśvara-Paṇḍitabhaṭṭāra. [From the two names of the shrine Venkayya infers that Kōdanaḍarāma must have been either Rājaditya or Gaṇḍarāditya, the sons of Parāntaka I. Later research has proved that it was Rājaditya.] See Cg. 965 for a later Vagiśvara Paṇḍita.

145. 231 of 1903.—(Tamil.) On the south base of the Vīrīrunda-Perumāl temple in the same village. An incomplete and damaged record in Ś. 1165.

146. 232 of 1903.—(Tamil.) On the west base of the same temple. A record in the fifth year of the Chōla king Rājărājadēva. Records that Ghaṭṭidēva alias Yādavarāja granted the village of Kidāraṅgoṇḍa-Śoḷapuram (named after Rājēndrachōḷa I). See No. 102 above.

147. 233 of 1903.—(Grantha and Tamil.) On a slab set up on the bank of the tank in the same village. A record of Tikkaya-dēvamahāraja in Ś. 1187, Krōdhana. Records the building of the tank sluice by the king. [Was Tikkaya the same as Tikka II, the son of Tikkaṇa Sōmayāji’s patron?]

MADANAPALLE TALUK.

Āḷēṭipalle.

148. 439 of 1914.—(Kanarese, archaic.) On the slab called Kattivirappabanda. A record of the Vaiḍumba king Vaiḍumba Mahārāja, approximately in the ninth century A.D. Records that a certain Śri-Kaṅki, son of Vira-satti, the servant of Vaiḍumba Mahārāja, led the army in the battle of Tiruvala and fell. The hero is entitled the supporter of the throne of Erega, the right arm of the Mahārāja and the bee at the lotus foot of Kimudēva. [Was,
Erega the father of Rāchamalla I who was deposed by the Rāṣṭra-kūṭa Krishṇa III and killed by Bhūtuga II ?]

Badikāyalapalle.

149. 440 of 1914.—(Telugu.) On a rock to the west of the Peddacheruvu tank. Records in Krōdhana, Aśvija, ba. di. 10, that Kadupanāyani Raghunāyakulu Nāyanigaru of Krottapālem granted rent-free ten tums of wet land for the maintenance of the Veṅkaṭappa Nāyani tank.

Basinikōṇḍa.

150. 342 of 1912.—(Tamil.) On two slabs lying in a field. A record in the thirty-second year of the Chōla king Rājakēsarivarman alias Udaiyar sṛi-Rājadhirajēva (I). One of the slabs is mutilated. Registers that the 1,500 merchants of the four quarters including nādu, nagara and nāṇadēsi, met at Śrāvaṇi in Mūgai-nādu, a subdivision of Pūraṇi-Mārāyapaḍī of Jayāṅgōṇḍa-śoḷa maṇḍalam and resolved to convert the village Śrāvaṇi into a Nāṇadēsiya-Dasamāḍī-Erivārapaṭṭaṇa and to grant certain privileges to the residents of that village. It was made a Vīrāṣāsana. (The inscription is of great interest to the economic historian, as it shows that the organization of the gild did not only exist, but had a wide influence over allied communities in different parts of Indiā. See N.A. 401 and Cg. 682.

Chinna-Tippōsamudram.

151. 374 of 1904.—(Telugu.) On a slab set up in a grove called Polimēratōpu. In ancient characters. Records the death of a hero.

152. 375 of 1904.—(Telugu.) On another slab set up in the same place. In ancient characters. Records the death of a hero.

Chippili.

153. 298 of 1905.—(Kanarese.) On a slab set up in a field of the village, close to the Chippili-Vēmpalle road. Vaiḍumbamaḥārāja (Manuja-Trinētra) records that a hero lost his life in rescuing cows. [Was the chief the same as Gaṇḍa Trinētra who fought the battle of Soremati ?]

154. 299 of 1905.—(Kanarese.) On another slab set up in the same place. A record of Pūnyakumāra; records that, while the king was ruling Chirppuli, a hero named Parasurāman fell in battle. See Cd. 455 for the possible identity of the king.

155. 300 of 1905.—(Telugu.) On the third slab set up in the same place. A record of Vaiḍumbamaḥārāja ; mentions Chirppuli. Records that a certain hero fell in a cattle raid. See No. 153 above.
156. 301 of 1905.—(Kanarese.) On a slab set up in a field north of the same village. Records a gift by Śrī-Malladēvan. Mentions Bānarasan and Chirppuli.

Kammapalle.

157. 297 of 1905.—(Telugu.) On a slab set up in a field north of the village, near Madanapalle. Dated in the reign of the Vijayanagaram king Vtrapratāpa Krishṇadēva-Mahārāya; records in Ś. 1446, Svabhānu, gift of land near the big canal (peda-kālva) of Madunapalli or Madunapalya.

Koṭṭakōta.

158. 438 of 1914.—(Persian.) On a slab built into the south wall of the Jumma Masjid. A damaged and illegible record. Records that the mosque was dedicated to God and Prophet on the twentieth Rabī-ul-Awal 900 A.H.

Madanapalle.


160. 288 of 1905.—(Telugu.) On a slab set up near the Śiva temple west of the same village. Records that a hero named Chandrāditya fought for cows and died.

161. 289 of 1905.—(Telugu.) On another slab set up in the same place. A damaged record.

162. 290 of 1905.—(Telugu.) On a third slab set up in the same place. A much damaged record of Vaiḍumbā-Irigaya Mahārāja. Appears to record the death of a hero.

163. 291 of 1905.—(Telugu.) On a slab lying at the same place. Records that a hero fought for cows and died.

164. 292 of 1905.—(Telugu.) On a slab set up in a field at Basinikonda near Madanapalle. Records that a hero of Loṅkula died in a combat at Mudumaḍuvu.

165. 293 of 1905.—(Telugu.) On another slab set up in the same place. Records that Śrīgaṅga, chief of Loṅkula, fell in the combat mentioned in No. 164.

166. 294 of 1905.—(Telugu.) On a broken slab lying in the same place. Records that another hero (name not completely preserved) who is called Vikrama-Rāman also fought and fell in the same combat. Mentions Loṅkula.

167. 295 of 1905.—(Kanarese.) On a slab set up in a field west of the same village. Records that while Vaiḍumba-Mahārāja (Gaṇḍa-Trinētra) and Bānarasa captured Soramati in the face of the Noḷamba and Daḍīga-Raḥamalla, a hero fell in the
battle which ensued. [The Bānarasa was evidently Vijayāditya conquered by Parāntaka I (905–47) or his father. He was apparently an ally of the Vaiḍumbha Gaṇḍa Trinētra and an enemy of Noḻamba (Mahēndrādhirāja I.)]

168. 296 of 1905.—(Kanarese.) On another slab set up in the same place. A record of Vaiḍumbha-Mahārāja (Gaṇḍa-Trinētra); mentions Bānarasa, Daḍiga-Rāchamalla and Maydaṭi. Records the death in battle of a certain Manujarāḍēva. See note to the above epigraph.

168-A. C.P. No. 1 of 1913.—A grant of the Vijayanagara king Tirumala I in Ś. 1493, Prajāpati, Māgha, šu. di. 12, in Sanskrit. Records the grant of Penunguluru to Brahmans at the request of Tirumal Rāja, one of the chiefs of the Maṭla family.

168-B. C.P. No. 9 of 1913.—A record of the Vijayanagara king Krishṇadēva Rāya in Ś. 1498, Dhātri, Māgha, ba. di. 10. Registers that certain men paid their homage to the king with 50 varāhas and received offices and service inams in the village of Lōmāḍa. The mēras and other income due to them mentioned. [The date is wrong as Krishṇadēva died in 1530.]

168-C. C.P. No. 10 of 1913.—The record of one Yara Timma Rāja, Governor of Ghaṇḍikōṭa and “brother-in-law of Mahādēvarāya ruling at Vijayanagar” dated in Śārvari, Vaiśākha, šu. di. 15. [Registers that two Reḍgis came from the seaside (district) with their cattle and children to the village Rāvulakollu and got permission to construct a village near the hill. The record defines the boundaries and the service inams. The Government Epigraphist believes that the Vijayanagar king might be Tirumala I.]

168-D. C.P. No. 11 of 1913.—A record dated in Ś. 1508, Vyaya, Vaiśākha, šu. di. 15, Monday, lunar eclipse. Records that one Anugūṇḍa Veṅgālappā settled a dispute between the agrahārikas and the karaṇams of the village of Avudūrū, in regard to the distribution of service inam lands.

168-E. C.P. No. 12 of 1913.—A record of Ś. 1633, Virōḍhi, vaiśākha, šu. di. 10. Records that on the occasion of a car festival at Conjeeveram it was found that something was wrong with the divine glory of the images and that as one Kanumanūru Raṅgāchārlu put things right by his magical skill, he was privileged by the chiefs present including Harsadu Anavardikāṇu Sāyappū (i.e.), Hazrat Anvarud-in Khan Sahīb?], to collect certain specified annuities from different classes of people in the 56 countries.

168-F. C.P. No. 13 of 1913.—A Telugu record dated Ś. 1464, Krōdhana (wrong), Bhādrapada šu. di. 10, Thursday. Professes to settle certain disputes between the Baṅgalavārū and Paṁnaṭe Viralu in the matter of paraphernalia in public processions. The Judges evidently were the Śaivas, Vaishṇavas and great men of Conjeeveram.
CHITTOOR DISTRICT

168-G. C.P. No. 14 of 1913.—A record in Telugu, dated Š. 1283, Jaya (wrong), Margaśīra ba. di. 10. Records the boundaries of the village of Kasunūru or Tirувěṅgalanallūr in Guṭṭi Rājya and the details of the mēra, mirās and other service ināms granted to village servants.

Mallela.

169. 437 of 1914.—(Kanarese archaic.) On a slab near Yarram Reḍḍi’s house. A record of Bira-Mahārāja, ruling over Pulvērinādu. Records that while Tōḍāṅkan was governing Mollyal (Mālēla), a native of Kottanūru fell in a cattle feud (?), after destroying Nekkuṇḍi.

Pedda-Tippasamudram.

170. 533 of 1906.—(Telugu.) On a slab set up near the ruined Śiva temple in the Yēnugarāti-maḍī field. A record of the Vaidumbā king Kaṇḍa-Trinētra-Vaidumbā-Mahārāja; records that Prabhuchelvunḍu distinguished himself in the battle of Sōremati between the king and Noḷamba, and fell. [Kaṇḍa was the last independent chief of the line conquered by Parāntaka I (905—47). Kaṇḍa’s Noḷamba enemy was either Mahēndrādhirāja or his son Aiyappa. See Ct. 167 above for other details.]

171. 534 of 1906.—(Kanarese.) On a slab lying in the same place. A record of the thirty-fifth year of the Chōla king Parākēsarivarman alias Uḍaiyār Vījaya-Rājēndra-Chōḷadeva, dated in 981, Hemalamba (A.D. 1057). He is said to have gained victories over Vīrā Pāṇḍya and the Chēra king, conquered Ceylon and Raṭṭapāḍī and planted a pillar of victory at Kalyāṇapuram. Venkayya therefore identifies the king with Parākēsarivarman Rājēndra dēva (1050—62), but he never reigned for 35 years. So the date, he concludes, should be a mistake.

172. 535 of 1906.—(Telugu.) On a slab found in the same place. A fragment in archaic characters. Seems to record the death of a hero; mentions Maḍambūr.

173. 536 of 1906.—(Telugu.) On a slab lying in a field in the hamlet of Pullaganṭīvipalpē, near the same village. A record of the Vaidumbā king Kalige-Trinētra; mentions the eldest son of Vīrā Mahārāju. See Ct. 170 above.


PALMANER TALUK.

Danṭapalle.

174-A. C.P. No. 6 of 1912-13.—A record (unique in the case of Vījaya) in Sanskrit and Kanarese of the Vījayanagara king
Vijayabhūpati in Ś. 1332, Vikriti, Bhādrapada, ū. di. II, Monday, Śravaṇa. Records that he founded near Daṇḍapalle in Hulinaḍu (Pulinaḍu), a village called Kriyāsaktipura and presented it to a certain Kṛishṇa Paṇḍita who made a gift of it to Brāhmaṇas. The king’s spiritual teacher Kaśivilasa Kriyāsakti Deśika is mentioned. Kriyāsakti was also the teacher of Bukka I, Harihara II and the minister Mādhava (not Vidyāranya), and made the early Vijayanagar emperors adherents of devotional Śaivism as distinct from Advaitism. The seal of Tryambaka at the end of the epigraph also shows this. Mentions the king’s mother Dēmāmbika, daughter of Nūka Bhūpāla of the solar race, i.e., the Reddi chief Nūka Nūnika who was the husband of Anna Vēma’s sister Vēmasāni.

Kaḷakattūr.

175. 306 of 1912.—(Kanarese.) On a slab set up in a field. A record of the Noḷamba (Pallava) king Noḷambādiyarasa. Refers to the death of a hero, the raising of a monument on his tomb and the gift of a Kaḷanaḍu. Under the orders of his Gaṅga suzerain Permaḍi, Noḷambādiyarasa (Mehendra or his father) led a successful expedition against Taḷakaṇḍu, in the course of which he despatched two of his subordinate chiefs, Kāḍuveṭṭi and Maḍura, against Pulinaḍu. The latter captured the town of Permaṭi and burnt it. This roused the indignation of the Bāṇa king Vijayaḍitya Viṛachūtamaṇi Prabhunēru who dispersed the enemy’s forces and killed many chiefs in the conflict. It was on this occasion that the hero, mentioned in the present record, fell and was immortalized. The Noḷamba’s invasion of Pulinaḍu is confirmed by Ct. 255, Ct. 243 and Ct. 196.

176. 307 of 1912.—(Kanarese.) On a rock in a field in the same village. A damaged record. In archaic characters.

Kīlapṭṭa.

177. 308 of 1912.—(Telugu.) On the north wall of the central shrine in the Kōṇeṭṭirayavāmin temple. A much damaged record of the Vijayanagara king Śrīraṅgadēva-Mahārāya, ruling at Penu-gonda, the date of which is doubtful.

Kūrmāyi.

178. 309 of 1912.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine in the Varadarāja-Perumāḷ temple. A record of the Vijayanagara king Kempaṇa-Uḍaiyar (II), son of Viṛa-Bukkaṇa-Uḍaiyar (I) in Kaliyuga 4452 (mistake for 4462), and Ś. 1283, Plava, Puraṭṭādi, Kannī, ū. di. 7, Tuesday, Mūlam, corresponding to 7th September 1361. Records gift of tolls for providing (daily), a flower-garland and a lamp to the temple of Edirkoṇḍa-Perumāḷ at Kurumāvi (a village) in Pulināḍu, under orders from
the mahāpradhāni Sömappa-Uḍaiyar and the treasurer Viṭṭappayyan. See S.A. 1061.

179. 310 of 1912.—(Telugu.) On the east wall of the central shrine in the same temple, left of entrance. A record of the Vijayanagara king Vrāpratāpa-Sadaśivadeva-Mahāraya in Ś. 1482, Siddhārthi, Vaiśākha, śu. di. 2, Monday (which should be Sunday), corresponding to Sunday, 9th April 1559. Records gift of land for archanāvrittī, i.e., the maintenance of worship, in the temple of Varadarāja at Kurumāvi in Puli-nādu, a district of Chittūri-rājya to a private individual.

PUNGAṆŪR TALUK.

Agastyakonḍa Hill.


181. 557 of 1906.—(Tamil.) On the north wall of the same temple. Records in Kīlaka gift of land to a drummer (uvachchan).

182. 558 of 1906.—(Kanarese.) On the west wall of the same temple. Records in Ś. 1298, Ānanda, gift of lamps, cows, vessels and land to the temple of Agastināthadeva.

183. 559 of 1906.—(Tamil.) On the base of the same wall. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin-Virarājēndra-Chōḷadēva (Kulottuṅga III?). Records that the queen of Uttaṁa-Chōḷa-Gaṅga āliās Śelvagaṅga set up and consecrated an image of Tirunāvukkarāśudēva. See Čg. 144 and Ct. 190 below.


185. 561 of 1906.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine of the same temple. A record of the Gaṅga king Śelvagaṅga, son of Uttaṁachōḷa-Gaṅga Padumideva in Ś. 1251. The second figure of the date is doubtful. Records gift of an ornament by Śipatināyan, son of the king. [This chief was evidently different from him who is mentioned in No. 183 above. He is perhaps the same as the Padumī Śeyan Uttama. Śolagaṅga and Gaṅga Perumāl, son of Padumideva Uttaṇa-Śolā Gaṅga referred to in Kl. 242 and Kl. 244. Ep. Carna., Vol. X, Part II, p. 43.]
186. 562 of 1906.—(Tamil.) On the base of the same wall, right of entrance, first tier. An incomplete record of Uttama-
chöla-Gaṅgan alias Vira-gaṅgan Veṭṭum-Amarabharaṇan. Re-
cords gift of land in Naṅgili. For epigraphs of the same chief see
Ct. 235 and Ep. Carna., X, p. XIII. Amarabharaṇa was also the title
of Siyagaṅga, the patron of Pavaṇandi.

187. 563 of 1906.—(Tamil.) On the same base; second, third
and fourth tiers. A record in the nineteenth year of the Chöla
king Rājarājadēva (III). Records gift of two cows for a lamp by
Śūra-Nāyakar alias Siyagaṅgar. See note to the above epigraph.

188. 564 of 1906.—(Tamil.) On the base of the Dakshiṇa-
mūrti-maṇṭapa in the same temple, first and second tiers. Re-
cords gift of land by Vaḍugapiḷḷai alias Toṇḍamān.

189. 565 of 1906.—(Tamil verse.) On the same base. Built in
in the middle. Mentions Aḍigēśan.

190. 566 of 1906.—(Tamil.) On the boulder called Durga-
guṇḍu on the same hill. A damaged record of Uttamachöla
Gaṅga alias Sielagaṅga. At the bottom of this is another damaged
inscription which mentions no king. See Ct. 183 above.

Āvulapalle.

191. 340 of 1912.—(Telugu.) On a slab set up in the Śrīnī-
vāsamūrti temple. A damaged record in Saumya. Records gift
of a dēvadāna to the temple of Prasanna-Vēṇkaṭēśvara at Āvula-
palle, by Chikkarāya Timmayagavunigāru of Sugatūru. See No.
184 above.

192. 341 of 1912.—(Telugu.) On a slab set up at the tank
bund in the same village. A damaged record in Saumya.
Records gift by Viṇaya gaṇivāru of Āṅekāllu, to the temples of
Prasanna-Vēṇkaṭēśvara and Mallikārjuna at Āvulapalle. Mentions
Sugatūri Chikkarāya Timmayagavunigāru. See No. 184.

Bhimagānipalle.

193. 320 of 1912.—(Telugu.) On a slab set up in the north prā-
kāra of the Bhimēśvara temple. Records in Ś. 1725, Rudhirōd-
gārin, gift of land at Bhimapuram near Moḍugalapalle to the
temple of Bhimēśvara, by Sugatūri-Mummaḍī-Chikkarāya who
constructed the temple and the pond near it. He is also stated to
have repaired the village tank.

Budidipalle.

194. 569 of 1906.—(Kanarese.) On a slab set up in the fields
behind the ruined village. A record of the Bāṇa king Mahāvali-
Bāṇarasa Vikramādiṭya Bāṇakandarpā Jayamēru. Mentions
Miniki. [He was the father of Vijayādīṭya Bāṇarāya conquered
by the Chöla Parantaka I, pp. 905—47.]
195. 570 of 1906.—(Kanarese.) On another slab set up in the same place. A record of the Bāna king Māvali-Vānarasar. Mentions Miniki and records the death of a hero.


Chalamangala.

197. 312 of 1912.—(Telugu.) On a slab set up in a field. A damaged record in Ś. 1265, Svabhānu. Mentions the Mahāsāmantādhipati Rāṅgappa-Nāyaka.

198. 313 of 1912.—(Kanarese.) On a viragal set up in the backyard of a house in the same village. A much damaged record of the Bāna king Mahāvali Bānarasa, the date of which is doubtful. See No. 194 above.

199. 314 of 1912.—(Tamil.) On the north base of the Śomēśvara temple in the same village. A fragment of record of the Chōla king. Contains a portion of the introduction of Rājēndradeva (1050—62) which refers to his setting up of a pillar of victory at Kollāpuram. Mentions Paraśurāmīśvaram-Uḍaiyār at Vippirambeḍu in Śilainādu, a subdivision of Tiruvēṅgadakottam. Vippirambeḍu is the ancient name of modern Guḍimallam near Rēṅiguṇta.

Edapaṇjāni.

200. 586 of 1906.—(Tamil.) On the base of the verandah in front of the Kaśiviśvēśvara temple. A fragment of record of the Chōla king Parakēśarivarman Rājēndradeva (1050—62), the date of which is lost. Stones out of order. A few words of the historical introduction of the king are preserved. Mentions Karkaḍūr in Puli-nādu, a subdivision of Perumbāṇappādi in Jayaṅgoṇḍa-Chōla-mandālam.

Embādi.

201. 578 of 1906.—(Kanarese.) On a viragal set up in the village. In archaic characters. Records the death of a gauṇḍa on the occasion of the capture of the town of Uppunelli.

202. 579 of 1906.—(Kanarese.) On another viragal set up in the same place. Records the death of a hero on the same occasion.

203. 580 of 1906.—(Kanarese.) On the third viragal set up in the same place. A record in Ś. 887. While Vajjaladeva was ruling Puli-nādu, during the reign of śrī-Ballaha, the capture of
Uppunelli occurred. Perhaps this is the date of the other local inscriptions. It falls in the reign of Krishṇa III. It is not known who this Vajjaḷa was. The Government Epigraphist suggests that it might be one of the two Vajjas of the Silahāras of Koṅkaṇa; but there is no evidence of their connection with this part of the country.]

204. 581 of 1906.—(Kanarese.) On the fourth viragal set up in the same place. Records the death of a gavunḍa during the capture of Uppunelli.

205. 582 of 1906.—(Kanarese.) On the fifth viragal set up in the same place. A native of Toṇḍa-nāṇḍu died during the capture of Uppunelli.

206. 583 of 1906.—(Kanarese.) On the sixth viragal set up in the same place. Records the death of a merchant on the same occasion.

207. 584 of 1906.—(Kanarese.) On a viragal lying by the side of a private house in the same village. A damaged record of the Bāṇa king Māvali-Vāṇarasa. See Ct. 194 above.

208. 585 of 1906.—(Tamil.) On a slab lying in front of a private house in the same village. A record in the fifth year of the Chōla king Parakēsarivarman alias Udaiyār śrī-Rājendra-Chōḷadeva (I). The order issued by the king in the fifth year was registered in the twenty-third year.

Guttapalle.

209. 311 of 1912.—(Tamil.) On a slab set up in a field. Records in the seventh year the death of a hero at Madanapalle when Selvagaṇgamārayan, after capturing his enemy in Mārāyappāḍi, was bringing back the cattle. See Ct. 185 above.

Karshaṇapalle.

210. 321 of 1912.—(Tamil.) On the east and north bases of the maṇṭapa in front of the central shrine in the Arkēśvara temple. A record in the thirty-sixth year of the Chōla king Rājakēsari-varman alias Udaiyār śrī-Rājadhīrājadēva (I). Records gift of tax on oil mills, to provide a lamp in the temple of Āṅgakkāra-Īśvaram Udaiyār at Mutṭukūr alias Erivīrappatṭaṇam (a mile off Karshaṇapalle) in Puli-nāḍu (the region proper of the Bāṇas and Vaidumbas) which was a subdivision of Tyāgābharana-valanāḍu in Jayan-gonḍaṣṭaṇa-maṇḍalam, by Śoḷakulakāraṇa-Mūvēndavēḷan who was the revenue officer in charge of the district, for the prosperity of the emperor.

211. 322 of 1912.—(Tamil.) On a pillar of the porch of the same maṇṭapa. Records the construction of the steps (sōpāna) by certain asāris (karumān).
212. 323 of 1912.—(Kanarese.) On a slab built into the Nandimaṇṭapa of the same temple. A fragment of record of the Baṇa king Baṇarasa. See No. 194 above.

213. 324 of 1912.—(Tamil.) On a slab set up in the same temple. A record of the Vijayanagara king Vijayarāya-Uḍaiyār (1409—22) ruling at Mulvāyil in Ś. 1332, Vikrita, Chaitra, śu. di. 5, Thursday lunar eclipse (= Thursday 21st March 1409). Records gift of a portion of income accruing to the royal treasury from certain lands at Muttakkūru, in favour of the temple of Āṅgak-kāṛisvaramudaiya-Nāyinār at that village which belonged to Vaḍa-Puli-nāḍu, a subdivision of Nigariliśoḷa-mandalam, by the chief Sammaṭṭi Vīra-Ōbaḷadēva Chōlamahārāja. ["The Sammaṭṭi family to which the chief Ōbaḷadēva belonged, may be the same as Sammata whose members Lakkayadēva Mahārāja and Bommayadēva Mahārāja are known to have been the dependants of Dēvarāya II and to have borne the title Antembaraganda." Ep. Rep., 1913, p. 119, para. 53.

214. 325 of 1912.—(Kanarese.) On another slab set up in the same temple. A record of the Noḷamba (Pallava) king Vīra-mahēndra-Noḷambādhirājadeva. States that the king returned from Chōla-nāḍu, entered Noḷambavādi and camped at Kolāla in Ğāngaru-śāsira (district). On this occasion he raised Kṛtigavūṇḍa to the position of Noḷambagavūṇḍa of Puli-nāḍu and gave him as a koḍage grant the village Kiriya-Beḷagatūr (in that district). [The inscription gives a genealogy of the line from Diltapa Irīva Noḷamba up to Vīrāmahēndra, six generations in all. Evidently Vīra Mahēndra helped the Rāshtrākūṭa Kṛishṇa III in his invasion of the Chōla country.]

215. 326 of 1912.—(Kanarese.) On a third slab set up in the same temple. A record of the Western Gaṅga king Priduvipati (evidently the same as the chief referred to in Nos. 223 and 226 below), the younger brother of Durvinīṭa. Records that Śivarāsi-bhaṭṭāra, son of Gaṭṭada-bhaṭṭāra set up the minor images in the temple and presented three stone oil-mills to it. [The Government Epigraphist points out the probable significance of the early Gaṅga title being assumed by a prince of the Gaṅga-Baṇa line, but how it is yet to be ascertained.]

216. 327 of 1912.—(Kanarese.) On a slab set up in a field in the same village. A record of the Baṇa king Mahāvali Baṇarasar, whom Venkayya identified with Vikramāditya I of Udāyendram plates. Refers to the death of a hero at Kutilāla, on the occasion when Ballaha (Rāshtrakūṭa Gōvinda III) took up arms against Kāduveṭṭi for exacting tribute. The hero was a servant of Baṇarasar Vijayitta (i.e., Vikramāditya's son Vijayāditya II Vīra-chōḷamaṇi Prabhūmēru), who was ruling Gaṅgaru-śāsira, [The
Bāṇas were evidently in temporary occupation of the Gaṅgaruśāsira country which was purely a Gaṅga land and governed by the Noḷamba potentates. It is not improbable that the Bāṇa occupation was in retaliation of the Noḷamba invasion of Pulināḍu under the orders of Gōvinda III.

217. 328 of 1912.—(Kanarese.) On the same slab. Seems to record the death of a Gaṅga king Prithuvīpatiayarasa (I ?).

218. 329 of 1912.—(Kanarese.) On another slab set up in the same place. A record of the Chōla king Rājendra-Chōla (I). Records the death of a private individual of Muttukūru.

219. 330 of 1912.—(Kanarese.) On the same slab. Mentions the death of a hero at Muttukūru and the grant of land to him below the southern tank, as koḍagē.

220. 331 of 1912.—(Kanarese.) On a third slab set up in the same place. The top portion of the slab is lost. Records that the gāmūṇḍas of Muttukūru presented some wet land to the son of a deceased hero.

221. 332 of 1912.—(Kanarese.) On the south slab in the same place. A record of the Bāṇa Śembiyan Mahābali Bāṇarasas. Records that while Vikkiyanna, son of Prithvīpati (II), was governing the Puli-nāḍu sixty district, a quarrel arose between him and Pallava-Dhavala, in which he and a hero died. The latter's brother Kuṇḍiga raised this monumental stone in memory of the dead hero. [Chembiyan Mahābalirāya was a title bestowed on the Gaṅga feudatory Prithvīpati II Hastimalla by the Chōla Parāntaka I who presented the Bāṇa kingdom to him in A.D. 915–6. See Ep. Ind., XI, p. 238.]

222. 333 of 1912.—(Kanarese.) On the fifth slab in the same place. Mentions Avabbe, the queen of Prithuvayya.

223. 334 of 1912.—(Kanarese.) On the sixth slab in the same place. A record of the Western Gaṅga king Prithvīpati. Mentions a servant of the king named Chāmūṇḍa. See No. 215 above.

224. 335 of 1912.—(Kanarese.) On the seventh slab set up in the same place. A much damaged record of the Bāṇa king Mahābali Bāṇarasas (Vikramādiṭiya I ?).

225. 336 of 1912.—(Kanarese.) On the eighth slab set up in the same place. Mentions Muttukūru and the death of a hero in a cattle raid.

226. 337 of 1912.—(Kanarese.) On the ninth slab set in the same place. A record of the Western Gaṅga king Priduvayya. Mentions the Pāṇḍya and the Chōla king and the death of a hero. [The battle here referred to was evidently the one in which Prithvīpati I died for his friend, the “Gaṅga-Pallava” Aparājitā in the battle of Śrīpuramβiyam near Kumbakonam. The Pāṇḍya referred to was Varaguṇa. See No. 302 below.]
227. 338 of 1912.—(Kanarese.) On the tenth slab set up in the same place. A damaged record. Seems to mention the chief "Bāgigayyamaindembam Baṅkarasa" and the death (?) of one of his servants.

_Laddigam._

This is ancient Koyāṟṟūr. The local temple was built by a feudatory of Kulōttuṅga I named Iruṅgōḷa and so the deity was named after him.

228. 544 of 1906.—(Tamil verse.) On the gopura of the Nīla-kaṇṭhēsvara temple, right of entrance. In praise of the sword of Adigan, i.e., Adiyamān Viḍugādalagiya Perumāḷ, whose name and emblems are engraved below the inscription.

229. 545 of 1906.—(Tamil verse.) In the same place; left of entrance. In praise of Adigēśan, i.e., Tagaṟūr Adiyamān Viḍugādalagiya Perumāḷ, whose names and emblems are engraved below the inscription.

230. 546 of 1906.—(Tamil.) On the south wall of the prākāra of the same temple. An unfinished record in the ninth year of the Chōḷa king Vikrama-Ĉhōḷadeva (1118—35). Mentions the temple of Iruṅgōḷisvaramudaiya-Mahādēvar at Koyāṟṟūr _alias_ Uttama-Chōḷapuram. [Venkayya points out that one of the places conquered by the Hoysalā king Vishṇuvardhana, Kōyatūr, which has been hitherto identified with Coimbatore, might in reality refer to this place.]

231. 547 of 1906.—(Grantha and Tamil verse.) On the north wall of the same prākāra. In praise of the Kērala king Adhikēndra Vyāmuktaśravaṇoḻiyava. The Tamil verses refer to his engraving the bow on the wall of Iruṅgōḷisvara temple. The inscription has the Chēra bow and other emblems on each side of it.

232. 548 of 1906.—(Tamil.) On the south wall of the same shrine in the temple, right of entrance. Records gift of money for three lamps to the temple of Iruṅgōḷisvaramudaiya-Mahādēvar at Koyāṟṟūr _alias_ Uttama-Chōḷapuram.

233. 549 of 1906.—(Tamil.) In the same place. A record in the fourteenth year of Uttamaĉhōḷa-Gaṅga _alias_ Šeṅbagāchchi-pati-Nayanār. Records gift to the temple of Iruṅgōḷisvaramudaiya Nayanār at Koyāṟṟūr.

234. 550 of 1906.—(Tamil.) In the same place. An unfinished record in the twentieth year of the Chōḷa king Kulōttuṅga-Ĉhōḷadeva. Records gift of 96 sheep for a lamp to the same temple.

235. 551 of 1906.—(Tamil.) On the same wall, left of entrance. A record in the ninth year of the Chōḷa king Rājarājadēva (III). Records gift of money for the merit of Uttamaĉhōḷa-Gaṅga Veṭṭum Amarābaraṇan Akaḷaṇka-Śīyagaṅga _alias_ Sittaviḍadēva. The
temple is called Iruṅgōḷiśvaramudaiya Nāyanār at Koyaṟṟūr alias Uttama-Chōlapuram in Vaḍa-Puli-nādu, a subdivision of Perumbāṉappādi in Jayaṅgoṇḍa-Chōla-maṇḍalam. See Ct. 186 above.

236. 552 of 1906.—(Tamil verse.) On the east wall of the same shrine. In praise of Viḍugādaḻaṇiy of Ten-Tagaḻai, whose enemies were the Kāḍava, the Māgada and the Gaṅga.

237. 553 of 1906.—(Tamil.) On the south, east, north and west walls of the same shrine. A record in the sixteenth year of the Chōla king Rajakēsavivarman alias Chakravartin śrī-Kulottuṅga Chōḷadēva (I). Records gift of the village of Mādamaṅgalam in Pulinādu, a district of Raṭṭapaḍikonda-Chōla-maṇḍalam (calling it Gaṅgaikonda-Chōḷanallūr) to the temple of Iruṅgōḷiśvaramudaiya Mahādevar built at Koyaṟṟūr alias Uttamaśōlapuram in the same nādu by Āḍavalān Gaṅgaikonda-Chōla alias Iruṅgōḷaṇ. Many officers mentioned and also the village taxes exempted.

Minikibanda near Miniki.

238. 568 of 1906.—(Grantha and Tamil.) On the rock. A record in the thirty-ninth year of the Chōla king Kulottuṅga I. The Sanskrit portion mentions the Gaṅga family and Konkuṇivarman. The introduction belongs to Kulottuṅga I, whose name is not mentioned. But the name Rajakēsavivarman and the title Chakravartin occur at the end of the introduction. The date here noted is incidentally mentioned. Records the construction of a channel to the tank at Uppanelli in Mudukurukki in Vaḍa-Pulinādu, a subdivision of Perumbāṉappādi in Nigarīli-Chōḷamaṇḍalam. The channel was improved by the son of the chief who built it.

Nekkunḍi near Mittapalli.


Mudugalapalle.

240. 315 of 1912.—(Kanares.) On a viragāl set up in a field. A mutilated record. Seems to mention Māhārajasvāḍi.

241. 316 of 1912.—(Kanares.) On another viragāl in the same place. Refers to a cattle raid and the death of a hero.

242. 317 of 1912.—(Kanares.) On a slab set up to the west of the same village. A damaged record. Refers to a certain Sāmantaṇavaḷava, son of Dōsiyarasa.

243. 318 of 1912.—(Kanares.) On another slab set up in the same place. A mutilated record. Refers to the raid on Puli-nādu by the Nolamba king, under orders of Koṅguṇiarasa and to the capture of Koyaṟṟūr. On this occasion the servant of a brother of
Dōsiyarasa, the chief of that country, fought and fell. [The Koṅguḷiarasar referred to is the Gaṅga king Permannādī, and the Noḻamba is Noḻambādhirāja. See Ct. 255 and Ct. 176.]

244. 319 of 1912.—(Kanarese.) On a third slab set up in the same place. A mutilated record. Mentions Koḷāṟṟū and a certain Indragāṇi.

Mugavādi.


246. 573 of 1906.—(Tamil.) On another slab set up in the same place. A damaged record in the third year of the Chōḷa king Parākēśarivarman alias Uḍaiyar Śrī-Ādhirajēndradēva (son of Vīra Rājēndra I who ruled from 1064 to 1070). Records gift of land. The village Mukkaivāḍi was situated in Puli-nāḍu, a subdivision of Perumbānappāḍi in Paḍuvūr-kōṭṭam, a district of Jayāṅgoṇḍa-Chōḷamanḍalām.

247. 574 of 1906.—(Tamil.) On a stone forming the roof of a small shrine in the courtyard of the same temple. A fragment of record of the Chōḷa king Parākēśarivarman Rājēndradēva (1050—63), the date of which is lost. Contains the beginning of the historical introduction of the king.

Nelapalli.

248. 242 of 1913.—(Kanarese.) On a rock in a field. A record of the Noḻamba Pallava king Irīva-Noḻamba (II) Gaṭṭēyaṅkakāra Pallavadītya. Registers that while the king was encamped at Ve(nv)ūruponne in Parevīnāḍu he conferred the title of Mummaṭi-gavare Pallavadītya Noḻambaśeṭṭi on a Bāḷigāra merchant of Koḷatūru and presenting him with royal insignia gave for his perpetual enjoyment as kōḍage the village of Koḷatūru in Puli-nāḍu, converting it into a mercantile town (vaiśyadatti nagara) named Pallavadītyapura. [The king was the grandson of Vīramahēndra of Ct. 214. The paraphernalia included a horse, an umbrella-bearer, a throne, addaṅgi, etc.]

249. 243 of 1913.—(Kanarese.) On the same rock. In the same old characters as No. 242. Refers to the 48,000 of the mercantile community, to Mummaṭi Gavareśeṭṭi of Kāṇṭhīpura and to his younger brother Sundarachōḷa-Dharmaśeṭṭi.

250. 244 of 1913.—(Tamil.) On a hero-slab in a field of the same village. Registers that in a face-to-face tiger hunt arranged by Śrīkāṇṭhayyan, son of Māvāḷivaṅa-Vichchādirar alias Pūḷalam-maraiyar, a certain Indappan pierced a tiger and died with it. [Was the king identical with Bāṇa-Ṭīvadharac Mahāballi Vikraṇḍiṭya I?]
PUNGANURU TALUK

Pudupatla.

251. 554 of 1906.—On a slab set up in the village. In archaic characters, consists of the description of a king. Appears to be a fragment of a Bana inscription.


Puñganuru.

253. 540 of 1906.—(Tamil.) On a broken slab lying on the tank-bund, west of the fort. A damaged record in the third year of the Cholay king Rajakesarivarman alias Udaiyar Sri-Rajendra-Cholahiva (II, i.e., Kulottunga I?). Mentions the tank called Rajendra-solappiyeri at Puñganur alias Valavanaraya-chaturvedimangalam in Pulinadu, a district of Ratnapadi-konda-Cholamanadal.

254. 541 of 1906.—(Grantha and Tamil.) On a slab set up in the court-yard of the Somenavarasvamin temple in the same village. A record in the fourth year of the Chola king Rajakesarivarman alias Udaiyar Sri-Vira-Rajendradeva (Vira-Rajendra I, 1064—70). The inscription opens with the birudas of the king. Mentions the Tiruvikkarasvaram-Udaiya-Mahadevar at Puñganur alias Valavanaraya-chaturvedimangalam in Pulinadu of Perumbanappadi, a subdivision of Paavuvur-kottam in Jayaangonda-Chola-mandalam. A chief presents 4,200 kulis of land, and the assembly receives the paddy and maintains worship and expenses according to scales detailed.

255. 542 of 1906.—(Kanarese.) On a slab set up outside the same temple. A record of the Bana king Mahavali-Vanarasar Vijayaadityan Vira-chhilamgni Prabhumuru (evidently the father of Vikramaditya II Vijayabahu, and the victim of the Chola Parantaka’s ambition). The king was ruling the Vadugavali 12,000 and Manpe 200. Refers to the raid on Koyatur by Kaudveethi-Muttarasan. [See Ct. 243 and Ct. 175 for further information regarding the Nolamba invasion of Pulinadu under Kaudveethi.]

256. 543 of 1906.—(Kanarese.) On a slab set up in a field in front of the village of Chadailla, close to the Puñganur Chadam road. A record of the Bana king Mahavali-Banaras. Refers to the battle of Soremati where the Bana opposed the Nolamba, Rachamalla and Mayindadi on behalf of the Permanandi (i.e., the Gaunga-king). Mentions Madhavaras of Kañganura. [Rachamalla was evidently Satyavakya Kongoivarum Permanandi Raja-malla whose final date is A.D. 971. See Ep. Ind., Vol. VI, p. 59.]
CHITTOOR DISTRICT

Somala.

257. 339 of 1912.—(Telugu.) On a slab set up in a field. Records in Tāraṇa gift of Nelapalle to a private individual, by another private individual.

Yaṭavākili.


Puttūr. Taluk.

Kārveṭinagar.

261. 392 of 1911.—(Tamil.) On detached slabs round the central shrine in the Vēṅgūpāla-perumāḷ temple. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). The fragments appear to have included this and two other records of the same king and of the same date and to have registered gifts of land to the Śiva temples at Nārāyaṇapuram in Vaṭṭiyana-nādu, a subdivision of Kunravattana-kōṭṭam. Some of the temples mentioned are Avimuktīśvaramudaiya-Nāyanār, Lakṣṭāvaramudaiya-Nāyanār and Akkaśalīśvaramudaiya-Nāyanār. Mention a certain Viṅga-Naraśingadēvan alias Yādavarāyan. Also a fragment is found of an unnamed Sāluva king. See No. 102 above.

Kempulapāḷaiyam.

263. 384 of 1911.—(Telugu.) On the beams of the maṇṭapa in the Ammanāchi-Amman temple in the same village. Registers in Ś. 1669, Prabhava, that Mahāmaṇḍalēśvara Śēshachalapatrājudeva-Mahārāja, son of Rāmarāja and grandson of Gūṇḍoli Krishṇamarāja, of the Kaśyapa-gōtra, repaired the Sabhāmaṇṭapa of the temple of Ammanāchchamma (called Āmnāyākshi in Sanskrit) at Nārāyaṇapuram, the northern entrance to Kaṇḍīchipītha.

Nārāyaṇavannam.

264. 373 of 1911.—(Tamil.) On the north, west and south walls of the central shrine in the Kalyāṇa-Vēṇkaṭēśa-Perumāl temple. A record of the Vijayanagara king Vīrāpratāpa Vīra-Achyutarāya Mahārāya in Ś. 1463, Plava. Records that a certain Viruppanṇa founded a town called Vēṇkaṭādrisamudram on the borders of Nārāyaṇapuram and constructed there the temple of Vēṇkaṭādri-Perumāl for the merit of Vēṇkaṭādrirāya-Mahārāya. To this temple he gave for offerings, with the permission of the king, some complete villages and shares in others. [Mr. Krishna Sastri surmises that the Vēṇkaṭādri mentioned here might be the son of Achyuta Rāya who, after the demise of Achyuta, was for a short time on the throne and who was supported by the Sālaka chiefs as against the Āraviti brothers who supported Sādāśiva.]

265. 374 of 1911.—(Tamil.) On the west and south walls of the same shrine. Registers in Krōdhin an oral agreement (vāk-patram) among three private individuals.

266. 375 of 1911.—(Tamil.) On a slab fixed into the floor of the maṇṭapa in front of the same shrine. A record of the Chōla king Rājarājakēśarivarman (Rājarāja I), the date of which is lost. Registers that Vikkiyānān Pugalvipparaganḍan of the Chālukki family and two others, the chiefs of Vāṭṭiya-nāḍu in Kunravattanākoṭṭam, gave certain privileges to the Veḷḷaḷas of that district. [Pugalvipparaganḍan was a title borne by some Lāḍa chiefs and by the Bāṇa king Vijayāditya II. Chālukki must also have been a family of feudatories.]

267. 376 of 1911.—(Telugu.) On the inner gōpura of the same temple. Records in Ś. 1545, Dundubhi, gift of a village for offerings and festivals to the temple of Kalyāṇa-Vēṇkaṭēśvarasvāmin of Nārāyaṇapuram, by the Mahāmaṇḍalēśvara Tirumalarāja, son of Šrīraṅgarāja and grandson of Kaṭṭāri-Sāluva-Mahārāja of the Kaśyapa-gōtra and the Āpastamba-sūtra.

268. 377 of 1911.—(Telugu.) On the outer gōpura of the same temple. A record of the Vijayanagara king Vīrāpratāpa-Vīra-Vēṇkaṭadēva Mahārāya (Vēṇkaṭa II), ruling at Penugonda, in Ś. 1544, Raudri. Built in at the left end. Records gift of tolls by common consent, to the temple of Kalyāṇa Vēṇkaṭēśvara, by the mercantile community, of Ayyavole headed by Prithivīsetṭī
Rāyanimāntri-Bhāskara, while Śāluva Mākarāja Tirumalarājayya dēva was ruling the country [i.e., the Śāluva chief of Kārvēṭinagar who rose to prominence at this time and who had the Śāluva emblem of the boar with the dagger. Bhāskara is even now the title of the Brahman Guru of the Kōmatis. According to tradition Rāyanimāntri lived in the time of Krishṇadēva, but the present inscription shows that he was later. The Government Epigraphist draws attention to Guruzada Śrīrāmagūra’s Rāyanibhāskara charitramu wherein it is stated that Prithviśeṭṭi received a firman from Alamghyr Pādshah. It is not possible to reconcile this with the above events. See Ep. Rep., 1912, pp. 83–4, for some popular traditions about it.]

269. 378 of 1912.—(Tamil.) On two detached slabs built into the floor of the Vāhana-maṇṭapa in the same temple. A record in the seventeenth year of the Chōḷa king Tribhuvanachakravartin Raṇarājadēva. Records gift of tolls by common consent to the temple of Kavarīsvaramudāiyā-Nāyanār at Nārayānapuram in Tiruvengaḍa-kōṭṭam, by the mercantile community.

270. 379 of 1912.—(Tamil.) On two other detached slabs built into the same floor. A record in the eighth year of the Pāṇḍya king Sundara-Pāṇḍyadēva (Jaṭāvarman I., 1251–64) “who took every country.” Records gift of twenty pack bullockons to the temple of Kavarīsvaram-Udaiyār, by a certain Periyapillai alias Raṇarāyaṇa-Sērakōn, one of the subordinates of Yādavarāya. See No. III above.

271. 380 of 1912.—(Tamil.) On two detached slabs built into the maṇṭapa opposite the main entrance into the same temple. A record of the Chōḷa king Tribhuvanachakravartin Raṇarājadēva the date of which is lost. Seems to record the gift of the village Pondaipākkam in Sey-nādu for repairs and other requirements, to the temple of Kavarīsvaramudāiyā-Nāyanār.


273. 382 of 1912.—(Telugu.) On a slab built into the floor of the court-yard in the same temple. Records in Pramāḍīcha (Pramāḍīn) gift of the village of Yippatōngali to the priests of Kāḷahasti on the occasion of the kumbhābhishēka (i.e., the renovation) of the temple of Agastīśvara (also called Parāśarēsvāra), by Kaṭṭāri-sālva Mākārāja-Bommarājūdeva-Mahārāju. Perhaps also a grandson of Mākārāja. See Mr. Sewell’s Antiquities, II, 184–5,
and Cox’s N. A. Manual, p. 222, for details about the history of Kārvēṭinagar.

Sattraṇāḍa.

274. 387 of 1911.—(Tamil.) On a slab set up in front of the Deśa-Vināyaka temple. A record in the eighteenth year of Yadavarāyar Śrīraṇganāthar. The residents of Tiranī-nāḍu and Neṅu-nāḍu and others gave to a certain Mēḻittēvan, the village of Tiranī as a rudirappatti. This he presented to the Deśa-Vināyaka temple at Sattirappādi and prohibited the sects of Saṅkēṭisamayakkārar and Vira-kōṭiyar from entering it.

275. 388 of 1911.—(Tamil.) On a slab set up by the side of a well in the same village. A record of the Śāluva king Śelva (Śāluva) Tippadeva-Mahārāja, son of Śāluva Tippayadeva-Mahārāja in Dundubhi (= Ś. 1364). Records a charter granted to the Śeniyans by Dalavāy Śrīraṇga-Rāvutter. [Evidently this Śāluva Tippa was the brother of the Śāluva Goppa, the son of Śāluva Tippa, referred to in Tekal inscriptions, Mysore.]


278. 391 of 1911.—(Tamil.) On a slab set up in the main street in the same village. Registers that Gaṅḍaragulṛi Mārāya-Nāyakkar, son of Mahāpradhani Sōmaya-Daṇṇayaka, gave to the temple of Alagiya-Tiruch,chirrambalamudaiya-Nāyanār, a piece of land with the right to take water from the tank of Vasavanappanēri.

Yōgi-Mallāvaram.

279. 264 of 1904.—(Tamil.) On the south wall of the Parāṣa-rēśvara temple. A much damaged record in the forty-first year of
the Chōla king Rājakēsvarivarman alias Chakravartin Kulōttuṅga-Chōladēva (I).

280. 265 of 1904.—(Tamil.) On the west and south walls of the same temple. A record in the twenty-fourth year of the Chōla king Rājakēsvarivarman alias Chakravartin Kulōttuṅga-Chōladēva (I?). Records gift of a lamp to the temple of Tippalādiśvaramudaiya-Mahādeva at Tiruchchuganur in Kuḍavūr-nāḍu, a subdivision of Tiruvēṅgada-kōṭṭam in Rājēndra-Śoḷamaṇḍalam.

281. 266 of 1904.—(Grantha and Tamil.) On the west wall of the same temple. A record of the Chōla king Vīrārājendrachōla-
dēva, the date of which is lost. Records gift of two lamps.

282. 267 of 1904.—(Grantha and Tamil.) On the same wall. A record in the sixteenth year of the Chōla king Vīkrama-Chōla-

283. 268 of 1904.—(Tamil.) On the north wall of the same temple. A record in the ninth year of the Chōla king Tribhuvanachakravartin Rājarājādēva (II or III?). Records gift of gold.

284. 269 of 1904.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Rājarājādēva. Quotes the twenty-third year of Rājakēsvarivarman alias Rājarājādēva.


287. 272 of 1904.—(Tamil.) On a pillar built into the wall of a maṇṭapa in the south-east corner of the same temple. A fragment of record.

288. 273 of 1904.—(Grantha and Tamil.) On four detached stones lying in front of the same temple. A mutilated record of the Chōla king Chakravartin Vīrārājendradēva(I) in Ś. 991, Saumya, in his seventh year. Mentions the temple of Piplādiśvaramudaiya-Mahādevar. [The inscription shows that Vīra Rājēndra came to the throne in 1063–4.]

289. 274 of 1904.—(Tamil.) On the east wall of the Kāḷyāṇa-
maṇṭapa in front of the same temple. An incomplete record. Refers to the setting up of an image of Gaṇapati by a private in-
dividual.

TIRUTTANI TALUK

Angulam.

291. On a large stone north-west of the village. Records the grant of the village as inām in Ś. 1477 (A.D. 1555) during the reign of Sadasiva Rāya of Vijayanagar.

292. On a stone. An "unintelligible" epigraph said to have great power in curing cattle disease. *Antiquities*, I, p. 156.

Kārumbēdu.

293. 385 of 1911.—(Telugu.) On a slab in the kitchen of the Nāgādhīśvarasvāmin temple. Records in Ś. 1752, Vikriti, that Tiruvēṅgalāmbā, the queen of a prince of the family of Kaṭṭāri Śāluva Mākarāja, built a shrine for Śomasundarēśvara and Mīnākṣhi, in the temple of Nāgādhīśvara situated on the bank of the river Kuṣasthali. The chief belonged to the Kārveṇinagar line.

294. 386 of 1911.—(Telugu.) On a slab built into the wall of the Utsava-maṇṭapa in the same temple. A record in Ś. 1692, Vikriti. States that the maṇṭapa was built by Tirumalakonḍama, wife of Bopparāju-Veṅkaṭanarasimharāja and daughter of the Mahāmaṇḍalēśvara Vellānti Kēsavarāja. The name of the village is given as Kadirapura on the bank of the Kuṣasthali river.

Santāna Veṅgopālapuram.

295. On a wall of the prākāra of the Vishṇu temple. An epigraph of Ś. 1678 (A.D. 1756) recording a grant by the Zamindar.

Tiruttani.

296. 429 of 1905.—(Tamil.) On the north wall of the central shrine in the Virattānēśvara temple. A mutilated record. Registers a sale of land to a private individual for feeding pilgrims going to and returning from Śrīveṅgādham, i.e., Upper-Tirupati.

297. 430 of 1905.—(Tamil.) On the north, west and south walls of the same shrine. A record in the twenty-eighth year of the Chōla king Rājakēśarivarman *alias* Rājarājadēva (I). Records sale of land by the assembly of Jananātha-chaturvēdimaṅgalam in Mēnmalai Taṇiyal-nādu (a district) of Jayāṅgoṇḍa-Chōlamanḍalam to a private individual for feeding pilgrims going to and returning from Śrīveṅkaḍam.

298. 431 of 1905.—(Tamil.) On the west wall of the same shrine. A record in the eleventh year of the Chōla king Vikrama-Chōlādēva (1118-35). Records gift of 12 sheep for a lamp to burn at the temple of Tiruvirattānām-Uḍāiyār.

299. 432 of 1905.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Rājakēśarivarman. Provides for a lamp. Mentions the village of Tiruttaṇiyal in Kuṇḍavattanākkōṭṭam. The "annual committee" of the village had to supervise the endowment.
300. 433 of 1905.—(Tamil verse.) On the south wall of the same shrine. Records that a certain Nambi-Appi built the temple at Tiruttaniyal of granite. The verse (veṇbā) is said to have been composed by a king, whose name is, however, not given.


302. 435 of 1905.—(Tamil.) On the same wall. A record in the eighteenth year of "the Gaṅga-Pallava king" Vijaya-Aparājītavikramavarman. Records gift of 1,000 kuḍi of land by Nambi-Appi to the temple of Tiruvirattānam at Tiruttaniyal. [See Ep. Rep., 1906, p. 65, where Venkayya argues that Aparājīta should have been the son of Nripatuṇga and that it was to help him that his Gaṅga feudatory Prithvīpati I met Varagaṇa Pāṇḍya in battle at Tiruppirāmbiam. Venkayya further points out that it was this Aparājīta who was conquered by Āditya I of the imperial Chōla line.]

303. 436 of 1905.—(Tamil.) On the east and north walls of the maṇḍapa in front of the same shrine. A much-damaged record in the tenth year of the Chōla king Parakēsarivarman alias śrī-Rājendra-Chōladēva (I, 1011—43).

304. 437 of 1905.—(Tamil.) On the same walls. A mutilated record. Seems to mention the temple on the hill dedicated to the god Subramanya; records the gift of 90 sheep.

305. 438 of 1905.—(Tamil.) On a stone set up at the entrance into the same temple. A record in the sixteenth year of the Chōla king Parakēsarivarman. Registers a sale of land by the assembly of Tiruttaniyal, a village in Kūṇavarttana-kōṭtam. Mentions Śiruvēlūr in Teṅkarai-Iḷaiyūr-nādu, a district of Veṅālippādi.

306. 439 of 1905.—(Tamil.) On a stone set up close to the garbhagriha of the Subramanya temple in the same village. A record in the thirty-second year of the Chōla king Maduraikonda Parakēsarivarman (Parāntaṭa I). Built in at the bottom. Records gift of land apparently by a certain Parakēsari-Muttaraiyan to the temple of Subramanya-Piḷḷaiyār, who was pleased to stand on the hill at Tiruttaniyal near Aguvūr, the eastern hamlet of Perūṅgāṇji in Ogavala-nādu, a district of Mēḻur-kōṭtam, which formed part of Jayanţoṇḍa-Chōlmāṇḍalam. The characters of the inscription are comparatively modern.

307. 440 of 1905.—(Tamil.) On the south wall of the central shrine in the Ārumugasvāmin temple in the same village. A much damaged record of the Vijayanagara king Vīra-Kampaṇa-Uḍaiyār in Viśvāvasu (i.e., Ś. 1288).
308. 441 of 1905.—(Tamil.) On a stone built into the floor of the antarāla-manṭapa of the same temple. A damaged record of the Chōla king Madirai-koṇḍa Parakēsaraivarman (Parāntaka I), the date of which is indistinct.

309. 442 of 1905.—(Telugu.) On the east wall of the first prākāra of the same temple. The prākāra was apparently built by the mahāmanḍalēśvara Tiruvēṅgalanātharājadeva-Chōla-Mahārāju of Vellāṇḍu.

310. 443 of 1905.—(Tamil.) On the north wall of the central shrine in the Vijayarāghava-Perumāl temple in the same village. A record of the Vijayanagara king Vīrapratāpa Sadāśivadeva-Mahārāya in Ś. 1471, Saumya. Records gift of a village by the mahāmanḍalēśvara Rāmarāja-Chinnā-Timmayadeva-Mahārāya. The village is called Tiruttanī in Taṇiṅgainādu, a district of Kunṟavarttana-kōṭṭam.

311. 444 of 1905.—(Tamil.) On the north, west and south walls of the central shrine and manṭapa of the same temple. A record in the 31st year of the Chōla king Rājakēsaraivarman alias Rājadhīrāja I. Historical introduction is similar to No. 221 of 1894.

312. 445 of 1905.—(Tamil.) On the west and south walls of the central shrine in the Vijayarāghava-Perumāl temple. A record of the Chōla king Parakēsaraivarman alias Uḍaiyār Śri-Raṇjendhra-Chōḷadeva (I, 1011—43), the date of which is lost. Beginning missing. Records sale of land to the temple called Tiruvananda-puram by the assembly of Jananātha-chaturvēṇḍimaṅgalam in Mēnmalai-Taṇiṅaya-nādu.

313. 446 of 1905.—(Tamil.) On the west wall of the same shrine. A fragment containing a portion of the introduction of Rājendra-Chōla I.

314. 447 of 1905.—(Sanskrit in Telugu.) On the south wall of the same shrine. Records that a certain Nārāyaṇarāja built the temple. He claims to be fourth in descent from Karikāla-Chōla; See Mr. Sewell's antiquities, Vol. I, p. 158 f, where a list of Kārvēti-nagar chiefs is given. The chiefs of the present epigraph closely resemble them. See also Ep. Rep., 1906, p. 86, para. 61.

315. 448 of 1905.—(Telugu.) On the same wall. This contains a Telugu translation of No. 447.

316. 449 of 1905.—(Tamil.) On the same wall. A record in the thirty-fourth year of the Chōla king Madiraikoṇḍa Parakēsaraivarman (i.e., Parāntaka I). Records a gift of land by the assembly of Tiruttāṇiyal in Kunṟavattana-kōṭṭam to the temple of Tiruvanandapuram.

317. 450 of 1905.—(Sanskrit and Telugu.) On the south wall of the manṭapa in front of the same shrine. Records that a certain Bommarāja, whose genealogy is given at considerable
length and who was a descendant of Narāyaṇarāja of No. 314 above, renewed grants made by his ancestors.


Tiruvālaṅgādu.

In the Devaram this place is called Ālaṅgādu near Palaiyanur. The inscriptions also mention it and include the place under Palaiyanur-nādu in Melmalai division of Jayankondacholamanḍalam. It is sung by the three Devaram hymners and by Kāraikkālammaiyar (who is said to be constantly worshipping the God here) in her two Mūṭṭa-Tiruppadiyāms.


320. 15 of 1896.—(Grantha and Tamil.) On the south wall of the Naṭarāja shrine in the same temple, left of entrance. A record in the eighteenth year of the Pallava king Madhusūdanadēva, son of Tripurāntakadeva. Records gift of land. The king bears the title Vijaya-Gaṇḍagopāla.

321. 16 of 1896.—(Tamil.) On the west wall of the same shrine. A record in the ninth year of the Chōla king Ko-Parakēsariaivarman alias Tribhuvanachakravartin Parāntakadeva, “a later Chōla king who bore the name of his ancestor Parāntaka.”

322. 408 of 1896.—(Grantha.) On the east wall of the Naṭarāja shrine in the Vaṭāraṇyēśvara temple in the same place. A record of the Chōla king Tammusiddhi in Ś. 1129. Records gift of the revenues due to the king in the villages belonging to the temple to the Lord of Vaṭātavi. See Ep. Ind., VII, p. 119 ff, where Dr. Luders edits it.

323. 452 of 1905.—(Tamil.) On the east wall of the first prakāra of the Naṭarājasvāmin shrine in the same temple. A fragment of record of the Chōla king Tribhuvanachakravartin Kulottuniya-Choḷadēva (III, 1178–1216) “who took Madura and the crowned head of the Pāṇḍya.” Mentions Manumasiṭṭi Araiyar. [Manumasiddhi was evidently the elder brother of Tammusiddhi of the previous epigraph.]

324. 453 of 1905.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Vikrama-Choḷadēva (1118–35)
records gift of twelve sheep for a lamp by a native of Ṣāṇṭikalūḍa
alias Aḷaḷiyavāḷanallūr in Ṣāṇṭikāṭṭu-kōṭṭam.

325. 454 of 1905.—(Tamil.) On the same wall. An incomplete
record of the Viṣṇupāṇḍa king Viṣṇupāṇḍa Pāṇḍavāya-
Mahārāya in Ś. 1357, Rākshasa. Records sale of land. The
temple is called Tiruvalāṅgudaiya-Nāyanār at Pāṇḍavānūr in
Mēlmalai-Pāṇḍavānūr-nādu, a subdivision of Vaṭagarai-Maṇavīr
kōṭṭam. [The Government Epigraphist identifies the king with
Srīgiri, the younger brother of Dēvarāya II who is mentioned as
the ruler of Maratāka-nagara in 1424—5 in the Madras Museum
Plates of Dēvarāya II, and also the Satyamaṅgalam plates. He
further believes that he was the assassin referred to by Abdur
Razzak. For Abdur Razzak’s story see Forg. Empe., p. 73—4.

326. 455 of 1905.—(Tamil.) On the same wall. An unfinished
record of the Chōla king Rājakēsaivarman alias Chakravartin
Vikrama-Choḷadēva (II 18—35) in his seventh year. Introduction
begins with the words pūnādū puṇara. Registers a public sale of
land by the villagers of Pōḷiākām in Naṭuvumalai Perumūr-nādu
to a merchant of Tīruvaiyilāppil in Puliyūr-kōṭṭam. Refers to a
survey of the country (ulagalavu). See No. 329 below.

327. 456 of 1905.—(Tamil.) On the same wall. A record in the
twenty-third year of the Chōla king Tribhuvanachakravartin
Kulōṭtuṅga-Choḷadēva (III, 1178—1216) “who was pleased to take
Maṇḍura, Iḷam (Ceylon) and the crowned head of the Pāṇḍya.”
Records sale of the village of Muṇḍuvar in Naṭuvumalai Erumūr-
nādu.

328. 457 of 1905.—(Tamil.) On the same wall. An incomplete
record of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin
Sundara-Pāṇḍyadēva (I?), the date of which is not clear.

329. 458 of 1905.—(Tamil.) On the same wall. An unfinished
record in the sixth year of the Chōla king Rājakēsaivarman alias
Chakravartin Vikrama-Choḷadēva. Introduction begins with the
words pūnādū puṇara. Registers a public sale of land by the
villagers of Vaḷākkūḷam alias Nittavimoda-chaturvēdimaṅgalam
in Mēlmalai-Vēḻūr-nādu to a native of Kallikkudi alias Purōvāri-
nallūr in Puṟappāralai-nādu, (a district) of Rājarāja-Pāṇḍi-nādu.
[Vikrama Choḷa is generally Parakēsaivarman and the adoption
of the title Rājakēsa is anomalous.]

330. 459 of 1905.—(Tamil.) On the same wall. A record in the
sixth year of Tribhuvanachakravartin Kōṇērinmaikoṇḍan.
Records gift of land in the village of Maṇavil in Maṇavil-
nādu, a subdivision of Maṇavir-kōṭṭam.

331. 460 of 1905.—(Tamil.) On the same wall. A record in the
eleventh year of “the Gaṅga-Pallava king” Nripatūṅgadeva.
Records that queen Kāḍavarnmādeviyār made a gift of 108 kaḷaṇju
of gold to the temple at Tiruvālāṅgādu in Pāljaiyanūr-nāḍu. Mentions Perumalaiyūr, a brahmadēya in Kākkaḷur-nāḍu, a subdivision of Ikkattū-kōṭṭam.

332. 461 of 1905.—(Tamil.) On the same rock. A record in the fifteenth year of the ‘Gaṅga-Pallava king’ Nripatūṅgadēva. Records gift of gold for two lamps. Mentions the village of Pulvēḻur in Eyirkōṭṭam; also the measure Pirudimāṇikkam. This and the previous epigraph are engraved in comparatively modern characters of about the twelfth century. They may be copies of old inscriptions though no statement to that effect is made.

333. 462 of 1905.—(Tamil.) On the east wall of the first prākāra of the Naṭarājasvāmin shrine in the same temple. Records in the twenty-sixth year gift of the proceeds of certain taxes to the temple at Tiruvālāṅgādu for maintaining perpetual lamps. The document is signed by Tikkarasan. See No. 335 which shows that the probable king was Vijayaganḍagopāla.

334. 463 of 1905.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Tribhuvanachakravartin Rāja-rājadēva (II) (?). Records gift of sixteen cows for a lamp.

335. 464 of 1905.—(Tamil.) On the same wall. A record in the twenty-ninth year of Tribhuvanachakravartin Vijayaganḍagopāladēva. Records gift of land by Tikkaraśar Vīsaiyadēvan described as belonging to “Tyāgasamudra-patṭaigal.”

336. 465 of 1905.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Rājadhīrājadēva (II). Partly built in. Introduction begins with the words kadal śūnda parmadar. Refers to the war of Pāṇḍya succession in which the Sinhalese generals Lāṅkāpura-Daṇḍanātha and Jayadratha Daṇḍanātha took part. It “seems to describe the part played in the war by a traitor named Śrī Vallabha.” See Cg. 248.

337. 466 of 1905.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Kōṉerimaiṅkōṅdan Rājadhirāja (II). Records gift of land in the village of Kōṭṭūr alias Chōlavidyādhara-chaturvedimaṅgalam in Kāṇṭhā-nāḍu, a subdivision of Maṇavir-kōṭṭam. The temple at Kōṭṭūr is referred to as Iḻambayangōṭṭuṇḍaiyār. Reference is also made to the Revenue Survey in the sixteenth year of the reign of Śrīgandavirutta Kulottuṅga-Chōla I.


339. 468 of 1905.—(Tamil.) On the north wall of the same prākāra. Records that the enclosing hall was constructed by
Ammaiyappan Pañjyañji Pallavaraiyan. The alphabet shows that he probably belonged to the thirteenth century. [Ammaiyappan was the title or name of a feudatory of Kulottuṅga III.]

340. 469 of 1905.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājadhirājadēva (II?). Records gift of gold for two lamps to the shrine of the goddess Periyanāchchhiyar of Tirukkāmakāktām in the Tiru-vālaṅgādu temple.


345. 474 of 1905.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Rājakēsivarman alias Tribhuvanachakravartin Rājadhirajadēva II, “who was pleased to take Madura and Ceylon” [a title due to his victory over the Sinhalese ally of a Pāṇḍyan candidate.] Introduction begins with the words kādal sūṅda parmadar. Records gift of three lamps by Palaiyanūrudaiyān Vēdavanamamudaiyān Ammaiappan Pallavaraiyan. For Rājadhirāja’s part in the Sinhalese war see Cg. 248.


347. 476 of 1905.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīra-pratāpa-Sadāśivadēva-Mahārāya in Ś. 1484, Rudhirodgarin. Registers an endowment for the celebration of a festival. Mentions the Vēdamārga-pratishṭhāpanāchārya-Dharmaśivāchārya. [Dr. Hultzsch mentions a Dharmarājadhvari or Dīkhita who wrote the Vēdāntaparibhāṣā and a Dharmasūri who wrote the Dattaratnākara and the drama Narakadhvaṃsaavyāyāga. These however are evidently not identical with the teacher mentioned in this epigraph. See No. 368 below.]

348. 477 of 1905.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Tribhuvanachakravartin Kulottuṅga Chōladēva (III?). Records gift of 70 kāṣu for offerings
Mentions two villages: (1) Valluvanakkam in Ojugalaiur-nadu, a subdivision of Paṭuvir-kottam and (2) Perumur alias Rājanārāyaṇa-chaturvediṇaiṇaḷam in Naṭuvinomalai-Perumur-nadu.


350. 479 of 1905.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrāpratāya-Dēvarāya-Mahārāya (II) in Ś. 1349, Plavaṅga. Built in at the beginning. Tiruvālaṅgaḍu is said to be situated in the Chandragiri-rājyam. Mentions Ariyappa Daṇñayakkar and Bhikshāvritti Aiyagal.

351. 480 of 1905.—(Tamil.) On the same wall. Records in Nandana a gift for the merit of Mallana-Uḍaiyar by Gopparāṣar-Mādi-arāṣar.

352. 481 of 1905.—(Tamil.) On the same wall. An incomplete record in the twelfth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Registers a sale of land by the villagers of Paḷaiyanur in Paḷaiyanur-nadu, a dēvadāna granted to the Tiruvālaṅgaḍu temple in Maṇavir-kottam. [The Tiruttōṇdar-purāṇa closely connects the two places by the story of Paḷaiyanur Nīlī and the Veḷḷalas who died in consequence of their being the security for her murdered husband. See Abhidānakōśam, pp. 409—10.]

353. 482 of 1905.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Tribhuvanachakravartin Tribhuvanavirradēva (i.e., Kulōṭtuṅga III) “who was pleased to take Madurai and the crowned head of the Paṭḍya and who was pleased to perform the anointment of heroes and the anointment of victors.” Records gift of a lamp to the temple of Tiruvāraṅgal-Aṇḍamunanimirndarulina-Nayanar at Tiruvālaṅgaḍu in Tiruppaḷaiyanur-nadu, a subdivision of Maṇavir-kottam. The donor was Aṟṇilaiviśagan Trailokyaṃallan Vatsarajan of Arumbakkam in Illattur-nadu, a subdivision of Kunṟavattana-kottam, who rendered the Bhārata into elegant Tamil and followed the path of Śiva (i.e., the Śaiva creed). [Venkayya points out that this translation of the Mahābhārata is extinct unlike those of Perundēvanar whom he attributes to the ninth century, Villiputtur R and Nallappalai.]

354. 483 of 1905.—(Tamil.) On the third gopura of the same temple an incomplete and damaged record of the Chōla king Parakēsarivarman alias Uḍaiyar sīr-Rājendrā-Chōjadēva (I, 1011—43), the date of which is indistinct. Contains only the historical introduction.

355. 484 of 1905.—(Tamil.) In the same place. A record in the forty-sixth year of the Chōla king Rājakēsarivarman alias Chakravartin Kulōṭtuṅga-Chōjadēva (I). Records sale of land to the
temple at Tiruvālandaṅgadu in Naḍuvimalai by the assembly of Rājanarāyaṅa-chaturvēdimaṅgalam in Naḍuvil-malai Perumūr-nādu.

356. 485 of 1905.—(Tamil.) In the same place. A record in the thirty-first year of the Chōla king Rājakēsarivarman alias Uḍaiyār śrī-Rajadhīriyādēva (I ?) Records sale of land by the assembly of Sīṅgalāntaka-chaturvēdimaṅgalam in Naḍuvimalla Perumūr-nādu.

357. 486 of 1905.—(Tamil.) In the same place. A record in the twenty-eighth year of the Chōla king Rājakēsarivarman alias Uḍaiyār śrī-Rajadhīriyādēva (I ?) Records sale of land by the assembly of Nittavinōḍa śaruppēdimaṅgalam in Mēnmalai-Mēlūrnādu.

358. 487 of 1905.—(Tamil.) In the same place. A record in the thirteenth year of the Chōla king śrī-Rajadhīriyādēva. Records sale of land.

359. 488 of 1905.—(Tamil.) In the same place. A record in the twenty-eighth year of the Chōla king Rājakēsarivarman alias Uḍaiyār śrī-Rajadhīriyādēva (I ?) Records sale of land.

360. 489 of 1905.—(Tamil.) In the same place. A mutilated record of the Chōla king Rājakēsarivarman alias Uḍaiyār . . .

361. 490 of 1905.—(Tamil.) On the same gopura, left of entrance. A mutilated record in the twenty-eighth year of the Chōla king Rājakēsarivarman alias Uḍaiyār śrī-Rajadhīriyādēva (I ?).

362. 491 of 1905.—(Tamil.) In the same place. A mutilated record of the Chōla king Rājakēsarivarman alias Rajadhīriyādēva (I ?). Contains a portion of the king’s historical introduction.

363. 492 of 1905.—(Tamil.) In the same place. A damaged record of the Chōla king Rājakēsarivarman alias Uḍaiyār śrī-Rajadhīriyādēva (I ?), the date of which is lost.

364. 493 of 1905.—(Tamil.) In the same place. A mutilated record in the twenty-seventh year of the Chōla king Uḍaiyar Śrī- Rājendrā-Chōlādeva (II ?). Records an order of Rājendrāśinga Mūvendavelan.

365. 494 of 1905.—(Tamil.) In the same place. An incomplete record of the Chōla king Rājakēsarivarman alias Rajadhīriyādēva, the date of which is damaged.

366. 495 of 1905.—(Tamil.) In the same place. A record in the twenty-eighth year of the Chōla king Rājakēsarivarman alias Uḍaiyār śrī-Rajadhīriyādēva (I ?). Records sale of land.

367. 496 of 1905.—(Tamil.) In the same place. A damaged record of the Chōla king Rājakēsarivarman alias Uḍaiyār śrī-Rajadhīriyādēva (I ?).

368. 497 of 1905.—(Tamil.) On the west wall of the Bhramarāḷakaṁba shrine in the same temple. A record of the Vijayanagara
king Virapratapa Tirumalaiyadova-Maharaya in S. 1493, Prajapati. Mentions the Saiva teacher Anantasivakhraya, his pupil Ponnambala Dharmasivakhraya and the latter's pupil Immaidi-Dharmasivakhraya. The goddess is called Vanalarual-Nachchhuyar. The king referred to is Tirumala I of the last Vijayanagara dynasty. For his literary importance see Ep. Rep., 1898-9, paragraph 13. See also No. 347 above.

369. 498 of 1905.—(Tamil.) On the dhvajastambha in the same temple. A record of the Sula king Sula Tippaiyadova-Maharaja in S. 1363, Durmati. Records the setting up of a bronze dhvajastambha.

370. A C.P. grant of Rajendra Chola I (compared only to the Anaaimagalam grant or the large Leyden grant in the Leyden University Museum in Holland.) It is in 31 plates, the first ten plates being in Sanskrit and Grantha character and the rest in Tamil. It is a record of the sixth year of Rajendra Chola I (1011—1043 at least) and registers the grant of the village of Pajaiyanur to the Siva temple at Tiruvallintadu. [The Sanskrit portion contains reference to the conquest of Katha or Kaqaram which took place only after the fifteenth year of the king while the Tamil portion describes only the conquests up to sixth year. So the former is a later addition, which is corroborated by the separate numbering of the two parts. The inscription is of unique value in regard to Chola history and has been summarized in detail in Ep. Rep., 1906, pp. 66—69. The invasions of the Gangetic region, Burma, etc., are referred to in detail.

VAYALPAD TALUK.

Devulapalli.

371. A C.P. grant of Immaidi Narasimha, edited by Mr. J. Ramayya Pantulu in Ep. Ind., Vol. VII, p. 74 ff. It is in Sanskrit verse and in the Devanagari script of the Vijayanagar type,—the last word Sri-Ramachandra being in Telugu characters. It records that Immaidi Narasimha, son of Nrisimharaya, gave the village of Devalapalle in Marjavada Sima of the Penugonda-Maharaja to a Brahman, on S. 1427, Bhadrapada Full-moon, Sunday lunar eclipse, corresponding to 25th August A.D. 1504. [The inscription is of value in throwing light on the two kings of the Sula dynasty Naraingaraya and his son Immaidi Narasimha and Mr. Ramayya Pantulu has fixed the position of these in relation to their Tuluva successors Narasa Naik and Vira Narasimha.]
COIMBATORE DISTRICT.

AVANASI TALUK.

Avanasi.

The ancient name of this place, as evidenced by the Devaram and inscriptions (see Nos. 12 and 20 below), seems to have been Tirupukkujiyur.

1. 170 of 1909.—(Tamil.) On the south wall of the central shrine in the temple of Avanasiśvara. A damaged record in the twenty-first year of Virarajendradēva. Records gift of money for offerings to a shrine of Kshētrapāla by Virapperumāl Edirilādan, who is called one of the Pillais of the king. [The king was the most prominent of the Koṅgu line under Chōla titles. He ruled from Circa. 1207 to Circa. 1252.]

2. 171 of 1909.—(Tamil.) On the same wall. An incomplete record in the fifteenth year of Rājakēśarivarman alias Tribhuvanachakravartin Virarajendradēva. Records gift of 32 lamps by a certain Avinasi alias Sīkālijyan and also of money for feeding mendicants by Āṟṟūṇḍaiyān Tiruppurāmbiyamudaiyān, a merchant of Ēṟāḷapuram. See Mack. MSS. Ins., S. Dts., p. 6, No. 5 and the note to the above epigraph.

3. 172 of 1909.—(Tamil.) On the same wall. A record in the fourth year of Tribhuvanachakravartin Kulottunga-Chōlādēva. Records gift of money for a lamp by Marudan Malaiyān alias Kulottungasōla-Vikramaṇidattadēvan, one of the feudatories (sāmanta) of the king.


5. 174 of 1909.—(Tamil.) On the north wall of the same shrine. A record in the seventeenth year of Virarajendradēva. A portion of the stone is lost. Records gift of money for offerings. See Cb. 2 above.


7. 176 of 1909.—(Tamil.) On the same wall. An incomplete record in the fourth year of Vīra-Chōlādēva. Seems to record the gift of certain taxes to the temple of Avināsi-Āluṇḍaiyār.

8. 177 of 1909.—(Tamil.) On a pillar of the mantapa in front of the same shrine. Records in Plavaṅga that the mantapa was
built by a certain Vānadaraṇayavadamalaiyappar. Another pillar close to this mentions the same person.

9. 178 of 1909.—(Tamil.) On a pillar of the verandah round the same shrine. A damaged record in the twenty-ninth year of Tribhuvanachakravartin Vīra-Rajendra-deva. Seems to record a gift of land by Marudan Mudali alias Vani-ka-chakravartin, a merchant of Muttan alias Amarabhuyaṅgaranallur in Perunāḍu. See Cb. 2 above.

10. 179 of 1909.—(Tamil.) On another pillar of the same verandah. A record in the second year of Tribhuvanachakravartin Vīra-Chola-deva. Records gift of money for a pillar of the maṇṭapa of the sacred bull (Rishabha-deva) in the same temple.

11. 180 of 1909.—(Tamil.) On the south wall of the Brihatkarunāmbika shrine in the same temple. A damaged record in the thirty-second year of the Pāṇḍya king Sundara-Pāṇḍyadēva. Seems to record a gift of money and mentions Maṭakkakulaṭi-Madurai in Pāṇḍi-maṇḍalam. [The last fact seems to show that the king intended was Māravarman Sundara Pāṇḍya I, 1216—35, but he did not rule for such a long time.]

12. 181 of 1909.—(Tamil.) On the west wall of the same shrine. A damaged record in the thirty-first year of Sundara-Pāṇḍyadēva. Records gift of money for paṇḍy to a shrine of Sundara-Nayanār set up by the king on the tank-bund at Pukkulijjīr, by a merchant of Aranaiyyur alias Śivallapuram in Kīvalji-nāḍu, a subdivision of Pāṇḍi-maṇḍalam. Mentions also Kaṇjappalḷi alias Kulottungaṇaḥ-śarurvedinādgalam. [In Ins., S. Dts., p. 9, No. 15, the date of this inscription is given as the twenty-first year.]


14. 183 of 1909.—(Tamil.) On the north wall of the same shrine. A damaged record in the seventh year of Vīra-Pāṇḍya-deva. Mentions the street Vikkirasōjan-tiruvīḍi. [Was it Rājakēśarivarman Tribhuvanachakravartin referred to Cb. 196 and 197? He ruled from 1265 to Circa. 1281.]

15. 184 of 1909.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the ninth year of Rājakēśarivarman alias Tribhuvanachakravartin Vīrapāṇḍya-deva. Records that the inhabitants of the two districts of Veḷḷa-nāḍu and Puluva-nāḍu in Vaḍaparisaṇa-nāḍu settled that four families (kuḍi) in the village of Śevūr alias Śembiyankilāṇaṇdinallur, a devadāna of the temple, were to be freed from certain obligations, perhaps in favour of the temple. See note to No. 14 and Ins., S. Dts. (Mack. MSS.), p. 5, No. 4.

16. 185 of 1909.—(Tamil.) On the same wall. A record in the eighth year of Vīra-Pāṇḍya-deva. Mentions the taxes payable by
the temple tenants in the dévadāna village of Ševūr alias Šembiyan-kilānaṇādīnallī. See Cb. 196.

17. 186 of 1909.—(Tamil.) On the same wall. A record in the second year of Rājakēsari Kōnerinmaikoḍān (Vira Pāṇḍya?). Records gift of the village of Vanavāsi alias Vira-Śoḷanallī in Kēṭpāṇāḍu to the shrine of Perūṅgaruṇaichchelviyār, the goddess in the temple of Avināśiyāḍuḍaiyār. The gift was made on the occasion of the king’s coronation (abhishēka). See Ins., S. Dts., in Mack. MSS., p. 4, No. 1.

18. 187 of 1909.—(Tamil.) On the same wall. A record in the fourteenth year of Vira-Pāṇḍyaḍēva. Records gift of paddy by the villagers of Pāppārpuṇḍi alias Vīrājēndranallīr, to the shrine of Sundara-Nāyanār at Tenpaḷḷī. See Mack. MSS., Ins., S. Dts., p. 5, No. 3. [For the probable identity of Vira Pāṇḍya see Cb. 14 above.]

19. 188 of 1909.—(Tamil.) On the same wall. An incomplete record in Pramōḍūta. Records that two artisans (aśārī) were appointed to attend to the ten kinds of repairs (daśa-kriyai) on receiving from the temple the endowment called tachchāchāryakāṇi.

20. 189 of 1909.—(Tamil.) On the same wall. A record of the Hoysala king Vira-Vallāḷadeva (III, 1292–1341) in Ś. 1204, Dundubhi (wrong). Records gift of the village of Tenpaḷḷī-nattam alias Sitakaraganḍanallīr by a feudatory of the king named Māḷappa-Ḍaṇṇāyaka, son of Perumāḷ-Ḍaṇṇāyaka of the race of Maṭigolayakula, for a festival called Immaḍi Rāguttarāyan-śandi, in the temple of Avināśiyāḍuḍaiyā-Nāyanār at Tirupukkōliyūr. [Perumāḷ] Nāyakar was the founder of Daṇṭhakakkōṭṭai in the time of Narasimhā III. For the great power which the chiefs of the place had in the days of the Hoysala decline see Ep. Rep., 1906–07, pp. 49–51 Vira Ballāḷa III was crowned on Thursday, 31st January, A.D. 1292.

21. 190 of 1909.—(Tamil.) On the same wall. Records in Dundubhi gift of money for a lamp by a native of Palatoḷu in Kuruppunāḍu.

22. 191 of 1909.—(Tamil.) On the same wall. A record in the twelfth year of Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva. Records gift of the tax kuṭikānanam by the villagers of Veḷḷanur in Vaḍaparīśāra-nāḍu, to the shrine of the goddess Perūṅgaruṇaichchelviyār. The Mack. MSS. say (see Ins., S. Dts., p. 8, No. 12) that the gift was 12 measures of grain every year. [A Koṅgu king named Kulōttuṅga is referred to in an inscription of Vikramachōḷa 1255–63 of 555 of 1905.]

23. 192 of 1909.—(Tamil.) On the same wall. A record in the twenty-eighth year of Tribhuvanachakravartin Vīrājēndradēva
(A.D. 1207—52). Records gift of money for oil, by prince Nachchinärkkiniyar alias Kanđiyadēvar, son of king Ulaguḍaiya-Perumāl Virarajendradēva, for bathing the god and the goddess on Saturdays. [The king’s name reminds us of the Tamil commentator Nachchinärkkiniyar whom Professor Seshagiri Sastri assigns to the eleventh century. Mack. MSS. (Ins., S. Dts., p. 8, No. 13).]


25. 194 of 1909.—(Tamil.) On the same wall. Records in Dundubhi gift of money for a lamp by a native of Aḍavūr in Kuruppunādu.

26. 195 of 1909.—(Tamil.) On the same wall. An incomplete record in the fifth year of the Pāṇḍya king . . . alias Tribhuwandakravartīn Kulaśekhāradēva (I or II?). Records gift of money for a lamp.


28. 197 of 1909.—(Tamil.) On the north wall of the same maṇṭapa. A record in the fifth year of the Pāṇḍya king Māravarman alias Tribhuwandakravartīn Kulaśekhāradēva (I or II?). Records gift of money for a lamp by a native of Araṇgūr in kīḻkarai-Pūndurai-nādu.

29. 198 of 1909.—(Tamil.) On a slab set up near the Kalyāṇa-maṇṭapa in the same temple. A record of Vīra-Naḥjarāya-Uḍaiyar in Ś. 1419, Piṅgaḷa. Records that a merchant (Sēṭṭi) of Emmarkkal in Tenkaḍam-bai-nādu (Terkaṇāmbi) provided for the mid-day offerings to the god at Avināśi which was reputed to be the southern Benares (dakshiṇa-Vāraṇasi). For the reference in the Mack. MSS., see next inscription. This is No. 11.

30. 199 of 1909.—(Tamil.) On another slab set up near the same maṇṭapa. A record of Vīra-Chikkarāya-Uḍaiyar, son of Vīra-Naḥjarāya-Uḍaiyār (the Ummattur chief who held the Turkoṇāmbi district), in Ś. 1430, Vibhava. Records that a merchant of the same village in Tīnaiṅkaṇāmbai-nādu (Terkaṇāmbi) provided for offerings in the same temple. Rice mentions a slightly different genealogy of the chiefs of the line. [This is probably Ins. 10 in p. 7 of Ins., S. Dts. See Ep. Carna. IV, Introdn., p. 27, for the different version.]

31. 200 of 1909.—(Tamil.) On the third slab set up in the same place. A record of Mahāmaṇḍalēśvara Vīra-Naḥjarāya Uḍaiyar in Ś. 1421, Siddhārthhin. Records gift of land (3 Šalagas) by
the king’s minister Onnakkan Seṭṭiyar of Emmarkal in Tinaikkānāmbi-nādu. A detailed version of this is in *Ins., S. Dts.*, p. 7, No. 9. It says that 15 pons and a plantation of 1,000 coconut trees were given. [Naṇjarāya was in charge of Terkaṇāmbi and large part of Coimbatore district at the time of Tuḷuva usurpa-

tion.]

**82. 201 of 1909.-(Kanarese.)** On a slab set up in front of the gopura of the same temple. A record of Krishṇarāja-Voḍeya (1734—65) of Mahisūru ruling at Śrīraṅgapaṭṭana in Ś. 1678, and Kali 4857, Dhātrī. Records that the various parts of the temple of Avināsī were repaired by a certain Saṅkarayya and that a liṅga called Saṅkarēśvara was set up in the south-east corner of the temple. [Saṅkarayya is called a gurikāra (officer?) at Coimbatore and subordinate of Daḷavāi Dēvarājaya, the king’s agent and the real ruler of Mysore till the advent of Haidar Ali. See *Ins., S. Dts.*, p. 6, No. 6.]

**33. On a stone north-east in the puṇjai land.** Records that Siṅgaṇa Uḍāiyar granted in Ś. 1460, Nandana, in the reign of Achyuta Rāya (1530—42) to god Avanāśiliṅgam’s treasury, half (a vēli of) land and dug a tank, called Śellaṅga Samudram *Ibid.*, p. 9, No. 16.


**35. In the hands of the local karṇam.** Records that Guru Kari-
mallayya, the Prime Minister of Chikkaḍēva Rāya Uḍaiyar (1672—1704) granted in Ś. 1617, Yuva, to the local god and goddess, the fees of 14 paṇams on some bags and 12 paṇams on some other bags of goods. *Ibid.*, p. 10, No. 19.

**Kāramāḍai.**

**36. In the hands of Ramasastri and Mahādeva (in the time of Mackenzie).** Records that Ś. 1479, Īṣvara, Dēvarājarasa, Daḷavāi to Kṛishṇarāja Uḍaiyār, granted the village of Bhūsarapaḷḷam (?) to Brahmans. *Ins., S. Dts.*, p. 32, No. 11.

**Kuruvalur.**

**37. On the southern wall of the inner temple of Karuṇākar-
appurumāḷ.** Records the grant of land in the village to the God in the reign of Kōnerinmaikōṇḍan. *Ins., S. Dts.*, p. 47, No. 20.

**Kunnattūr.**

**38. On a stone in the southern wall of the Lakshmi Nārāyaṇa-
svāmi temple.** Records the grant of the village to the God by a Kōnerinmaikōṇḍan. *Ins., S. Dts.*, p. 30, No. 5.

**39. On the banks of the Kuruchchikulam tank, north of the village.** A record of Viṛachikka Uḍāiyār in Paritāpi. Gift of the

*Naḍuvachchēri.*


42. On the south side of a maṇṭapa in the same shrine. Records that the inhabitants of “moondrapondée” gave, in the reign of Kulottuṅga Chōla dēva, some grant (mutilated in the original) to Kōdaprāṭṭi-tavamuḍaiyār. *Ibid.*, p. 11, No. 22.

*Puduppāḷaiyam.*


*Śevūr (Chevvūr)*.

44. At the back of the Mahāmaṇṭapam in the temple of Veṅkaṭarameṇavāmī. Records grant of land (i.e., vēli) in Ś. 1233, to God Aḷagapperumāḷ by Vīraṇappērumāḷ (?) and Aḷagappēḷḷai in the reign of Vīra Ballāḷadēva III. *Ins.*, *S. Dts.*, p. 42, No. 1.


47. On the southern wall of the Vīmānām. Records the grant of the village of Kariyampādu to the God and Śrī-Vaishṇavas in the fifteenth year of Vīra-Pāṇḍya. [Was it the Kōṇigū king who ruled from 1265 to 1281? See Ch. 14 above.] *Ibid.*, No. 4.


51. On the south side of the Ardha-Maṇṭapam. Sale of dry field in the twenty-seventh year of Sundara Pāṇḍya (unidentifiable
as no Sundara Pāṇḍya who ruled for such a long time is known). *Ins.*, *S. Dts.*, p. 42, No. 8.


55. On the west side of the above. Grant of land by Vīraṭhāḷa Īśvaradēva in Svabhānu, to God Tirukapāḷēsvaramudaiyar. *Ibid.*, p. 45, No. 12. [Was the king the same as Rājādhirāja Vīraṭhāḷa who is referred to in 593 of 1905?]


BHAVĀṆI TALUK.

Aṇḍiyūr.

65. On a stone west of the Tândōṅtrīśvarasvāmī temple. Dated in the reign of Vīra Ballāla Dēva (III?). Records that a stone tub was carved by one “Auputtu Cattan” for throwing the flower offerings in. *Ins.*, S. *Dts.*, p. 31, No. 8.


67. On a stone on the western side of the same temple. Records that the same chief presented a lamp to God Āṇḍīśvaramudaiyār in the thirtieth year of the reign of Sundara Pāṇḍya Dēva. *Ibid.*, No. 10. See note to Cb. 51.

*Bhavānīkūdal.*

67-A. On a stone in front of the maṇṭapam of Ponnāramauliamman in the local Īśvara temple. Records that it was erected in a certain Pārthiva by “Emmucuttee” Mudaliar and another. *Ins.* Ś. *Dts.*, No. 1. [Is Emmucuttee the same as Immaḍi Gheṭṭi?]


70. On a stone in front of the Umāmahēsvara shrine. Records that Narāyaṇa Kavunḍan erected the Ardhamaṇṭapam and the *Vimāṇa* in year Vijaya.

*Orichēri (Varuchēri).*


*Varadanallūr (Vattanallore).*

72. On a stone in the hands of one Rāma Ayyangar. Records that Pratāpadeva Mahārāya granted the village and erected an agrahāram to Allāla Bhaṭṭa and nine other Brahmans. *Ins.*, S. *Dts.*, p. 2, No. 5.

**COIMBATORE TALUK.**

*General.*

73. C.P. No. 187 of Mr. Sewell’s List.—(Tamil and Grantha.) Records a grant by Raghunāthadēva Mahārāja, son of Śrī Veṅkaṭa-deva Mahārāja of Uraiyūr, agent of Viṣvanātha Nayakkak Vīrappa Nayakka of Madura (1609–23) and feudatory of Vīra Rāmadēva (1620–30) then ruling at Penukonda. The date of the grant is much injured, but it seems to be Ś. 1542 (A.D. 1620), Ś. 1541 having expired, Kālayukti.
Komārapāḷayam.

74. On the back side of the inner temple of Subrahmaṇya. Records that in Ś. 1598, Naḷa, in the reign of Chikka Dēva (1672—1704), one Raṅganātha Śeṭṭi and another erected two maṇṭapams and granted one Salagai of paddy land. Ins., S. Dts., p. 4, No. 2.

Fēṟūr.

See Mr. Sewell’s Antiquities, I, 217 where this place is noticed and with references to Buchanan and Fergusson. Three inscriptions only are mentioned by him. Of these the first two are included in this list. The third is alleged to be an inscription of Kōṇērimalai-kōṇḍān Sundara Pāṇḍya who is unidentifiable. The temple is said to have been built by Aḷakādri Nāḷiḍu, a brother-in-law of Tirumal Naik (1623—59).

75. 547 of 1893.—(Tamil.) On a stone built into the floor of the maṇṭapa at the southern entrance to the central shrine of the Gōshṭhiśvara temple. A fragment in very archaic characters.

76. 548 of 1893.—(Sanskrit and Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record of the Hoysaḷa king Vīra-Vallāḷadēva (III, 1292—1341) in Ś. 1245, expired, Rudhirōdgārin.

77. 549 of 1893.—(Tamil.) On the north wall of the same shrine, first tier. A record in the twenty-fourth year of Vikrama-Chōḷadēva. [Was he a Chōḷa or Koṅgu-Chōḷa?] Records gift of a lamp.


79. 551 of 1893.—(Tamil.) In the same tier. A record in the twelfth year of Vikrama-Chōḷadēva. [The Chōḷa king of this name ruled only for seventeen years from 1118 to 1135. Was this the Koṅgu king who ruled from 1004 to 1045? See Cb. 190.] Records gift of paddy.

80. 552 of 1893.—(Tamil.) In the same tier. A record in the second year of Karikāḷa-Chōḷadēva. Records gift of land. Kari-kāḷ was evidently a Koṅgu-Chōḷa.


82. 554 of 1893.—(Tamil.) On the same wall, third tier. A record in the second year of Karikāḷa-Chōḷadēva. Records gift of a lamp. See No. 80.

83. 555 of 1893.—(Tamil.) In the same tier. A record in the fifteenth year of Vīra-Chōḷadēva (Parāntaka I or Koṅgu-Chōḷa?). Records gift of paddy.
84. 556 of 1893.—(Tamil.) On the same wall, fifth tier. An incomplete record in the third year of Kōṇerimaiḳonḍān.
85. 557 of 1893.—(Tamil.) On the same wall, sixth tier. A record in the second year of Karikāla-Chōḷadēva. Records gift of a lamp. See No. 80 above.
86. 558 of 1893.—(Tamil.) In the same tier. An incomplete record in the thirty-seventh year of Atirājarāja . . . jadēva.
87. 559 of 1893.—(Tamil.) On a stone built into the same wall. A record in Kaliyuga 4734.
89. 561 of 1893.—(Tamil.) In the same tier. A record in the sixteenth year of Vīra-Rājendradēva. Records gift of a lamp by a merchant from the Pāṇḍya country. [The king was evidently the Koṅgu-Chōḷa who ruled from 1207 to 1252?]
90. 562 of 1893.—(Tamil.) On the south wall of the same shrine, first tier. A record in the fifteenth year of Kōṇerimel-konḍan. Confers certain rights on the artisans of the southern Koṅgu country.
91. 563 of 1893.—(Tamil.) In the same tier. A record in the twelfth year of Karikāla-Chōḷadēva. Records gift of a lamp by a palanquin bearer.
92. 564 of 1893.—(Tamil.) In the same tier. A record in the eleventh year of Karikāla-Chōḷadēva. Records gift of a lotus pond. See No. 80 above.
93. 565 of 1893.—(Tamil.) In the same tier. A record of Kōṇerimaiḳonḍān. Records gift of land.
94. 566 of 1893.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine, left of entrance. An obliterated record of the Hoysaḷa king Vīra-Vallaladēva.
95. 567 of 1893.—(Tamil.) In the same place. A record in the sixteenth year of king Vīra-Pāṇḍyadēva. Records gift of paddy. See note to Cb. 47.
96. 568 of 1893.—(Tamil.) In the same place. A record in the fourth year of the Pāṇḍya king Kō-Māravarman alias Vīra-Pāṇḍyadēva.
98. 570 of 1893.—(Vaṭṭeḷuttu.) On the inner side of the north wall of the outer prakāra of the same temple. A record in the third year of Kō-Atiśaya-Chōḷa Vīra-Nārāyaṇadēva (Parāntaka I?).
99. In the north-west corner of the garbhagriham. A record dated K. 4734 (A.D. 1633) making a private grant of lands to the temple.

Vellalur.


101. 142 of 1910.—(Tamil.) On the east entrance into the mañṭapā in front of the central shrine in the Teniśvara temple in the same village; right side. A record in the eighteenth year of Tribhuvanachakravartin Vikrama-Chōladēva. Records that certain classes residing in Annadāna-śivapuri alias Vellalur in Pērūr-nādu provided for worship in the temple of Ávināśi-Āḷuḍaiyār at Tirupukkōṭiyur. [The king was apparently the Koṅgu-Chōla who came to the throne in 1005.]

102. 143 of 1910.—(Tamil.) On the same entrance; left side. A record in the seventeenth year of Vīra-Chōladēva Koṅgu king. Records gift of the door-post for the merit of a certain Kōvan-Araśān.

103. 144 of 1910.—(Tamil.) On the south entrance into the same mañṭapā. A record in the fourth year of Rājarājadēva. Records gift of money for a lamp by a merchant of Manaipambāḍi in Vāyaṛaikkal-nādu, to the god of Tennūrpāḍi.

104. 145 of 1910.—(Tamil.) On a pillar in the same mañṭapā. A record in the fourteenth year of Vikrama-Chōladēva. Records gift of the pillar by a private individual. The king was evidently the Koṅgu chief who ruled from 1004 to 1045.

105. 146 of 1910.—(Tamil.) On another pillar in the same place. An incomplete record in the ninth year of Vikrama-Chōladēva. See note to the above epigraph.

106. 147 of 1910.—(Tamil of about the ninth century A.D.) On the third pillar in the same place. A record in the eleventh year of the Chēra king Kökkanṭaṇa Vīranārayaṇa, ‘the sovereign jewel of the Chandrādityakula.’ Records gift of the stone pillar to the mañṭapā of Nakkanār at Vēḷilūr-Tennūr, by a private individual. [The kings Kökkanṭaṇa or Kantaṭha and Ravi mentioned in this inscription, says Mr. Krishna Sastri, may be identical with the two kings of the same name at Nāmakkal. (See Ep. Ind., III, 79– 82.) All these Chēra kings apparently claimed to be the descendants of both the sun and moon (Chandrādityas). The title Vīranārayaṇa
was not improbably assumed by the chiefs as they were feudatories of Vira Nārāyaṇa or Parāntaka I, 905–47]

107. 148 of 1910.—(Tamil.) On the fourth pillar in the same place. A record in the twenty-fourth year of the Chēra king Kōkkanādān Ravi, ‘the sovereign jewel of the Chandrādityakula.’ Records gift of the stone pillar to the same maṇṭapā, by another private individual. [See Tillaisthānam inscriptions (Tanjore district) where we get evidences which seem to prove that Kōkkanādan of this and previous inscription was the contemporary of Varaguṇa Pāṇḍya and Āditya-Chōla, the father of Parāntaka I.]

108. 149 of 1910.—(Tamil.) On the fifth pillar in the same place. A record in the third year of Vikrama-Chōladēva (Konugu-Chōla). Records gift of money for twenty lamps by a native of Kanaṇāgūdu in Tāṇjavūr-kūṟram, a district of Pāṇḍikulāsani-valanādu, which was a subdivision of Chōla-maṇḍalam, to the temple of Tēnūr-Aṇḍār at Vallalūr.

DHARAPURAM TALUK.

Dhārapuram.

109. On the north wall of maṇṭapām in the temple of Uttama Rāghavaperumal temple in Dhārapuram Fort. Records that in K. 4488, Prabhava, Śrīnātha (?) Dēvarāja Udaiyār (a chief of Ariyappa Udaiyar) re-established the maṇṭapām and past endowments. Ins., S. Dts., p. 197, No. 16.

Koriḻivādi near Dhārapuram.*


111. 581 of 1893.—(Tamil.) On the north wall of the same shrine. A record of the Vijayanagara king Mahārāya Dēvarāya II, son of Vīra-Vijayarāja, in Ś. 1363 expired, Durmukhi (mistake for Durmati). Records gift of land. [I have traced this inscription to Ins., S. Dts. (Mack. MSS.), p. 117, No. 19. Curiously enough it mentions the year correctly.]

112. 582 of 1893.—(Tamil.) On the same wall. A record of the Pāṇḍya king Kōnērinmaikoṇḍān Vīra-Pāṇḍyadēva. Records gift of land. [Ins., S. Dts., p. 197, No. 18. It attributes the inscription to the thirtieth year of the reign and records grant of three mās and one kāṇi of land. The king has not been identified.]

* The inscriptions of this place collected by Mackenzie are listed in Ins., S. Dts., pp. 197–8, Nos. 17—21. All these are in the departmental list, except an inscription of Kōnērinmaikoṇḍān in his thirtieth year granting six mās of land. (No. 19.)
113. 583 of 1893.—(Tamil.) On the south wall of the same shrine. A record in Raudri of Mahārāya-Dēvarāya-Uḍaiyār. Records gift of land. [As Raudri corresponds to 1440 and as there is no Raudri year possible in Dēvarāya I's reign, it follows that the king intended here is Dēvarāya II.]

114. 584 of 1893.—(Tamil.) On the north wall of the shrine of Mīnākshi-Ammman in the same temple. A record in the fourth year of Kōnērīnmaiṅkanṭān. Records gift of land. [This might be Ins., S. Dts., p. 198, No. 20, but doubtful.]


*Bōlumāmpatti.*

116. 150 of 1910.—(Tamil.) At the entrance into the central shrine in the Nāgēsvara temple. A record in the twenty-seventh year of Vīrārājendrādeva. Records that a private individual a resident of Adirādarājan-tirumāḍaiṅilāgam, set up these two doorposts in the temple of Tirunāgīrīchchuram-Uḍaiyār. [Mr. Krishnā Sastri points out that the name Adirādarājan Tirumāḍaiṅilāgam reminds the old Chēra rule. Was the king the same as the Koṅgu chief who ruled from 1207 to 1252?]


118. 152 of 1910.—(Tamil.) On the same wall. A record in the third year of Rājarājadēva. Records gift of land to the servants of the same temple, for providing offerings.

119. 153 of 1910.—(Tamil.) On the west wall of the same shrine. An incomplete record in the seventeenth year of Vikrama-Chōla-dēva. Mentions the same temple.

120. 154 of 1910.—(Tamil.) On the north wall of the same shrine. An incomplete record in the twenty-seventh year of Rāja-kēsārivarman alias Tribhuanachakravartin Vīrārājendradēva (1207—52). Seems to register gifts of land made by the early Chēra kings Adirādarājadēva and Rājarājadēva, to the temples at Muṭṭam surnamed (apparently in the period of the Chēra rule). Ravivarma-chaturvēdimaṅgalam and Amārabhujāṅgaramallūr. Mentions Koṅūḷ alias Arumōḷidēva-chaturvēdimaṅgalam and Raḷaṟaḷanallūr.

121. 155 of 1910.—(Tamil.) On the wall of the maṇṭapa in front of the Nāgēsvari shrine in the same temple. A record in the thirty-second year of the Koṅgu-Chōla Vikrama-Chōla-dēva (1005—45). Built in at the beginning and stones out of order.
Records gift of money for offerings to the shrine of Köṭidēvar in the temple of Tirunāgīchcharam-Uḍaiyār. Ravivarma-chaturvēdi-
maṅgalam and Amarabhujanāgaranallur are both mentioned as the
surnames of Muṭṭam.

122. 156 of 1910.—(Tamil.) On the west wall of the Veṅkaṭēś-
vara Perumāḷ temple in the same village. Records gift of money
for a lamp to the temple of Kulaśēkhara-Viṇṇagar-Emberuman.

123. 157 of 1910.—(Tamil.) On the same wall. Records gift
of money for a lamp to the same temple.

Kāngyam.

123-A. On a stone in the temple of Agastyēśvara. Records
that in K. 4633, Anānda (?), in the reign of Bālayadayēva Rāja, the
people of two villages gave a piece of land to the deity. Ins., S. Dts.,
p. 35, No. 20.

Kurukkaiḍālayam.

123-B. A C.P. in the hands of Īsānaśivāchārya, Superintendent
of the local maṭha. Records in Ś. 4452 a grant of land to God
Tirumala vali nāthasvāmi and Gānānaśivā Svāmiyar. Ins., S. Dts.,
p. 40, No. 41.

Muttūr.

124. 158 of 1910.—(Tamil.) On the south wall of the central
shrine in the Chōḷēśvara temple. A record in the seventh year of
Kulōṭtuṅga-Chōḷadēva. Records gift of money for a lamp by a
merchant of Kāngayam to the temple of Kulōṭtuṅgaśōḷiśvaram-
Uḍaiyār at Muttūr. See Cb. 250 which reveals the existence of a
Koṅgu-Chōla who ruled from 1145 to 1163 at least.

125. 159 of 1910.—(Tamil.) On the same wall. An incom-
plete record in the fifth year of Viṇāraṇyendradēva (? 1207–52).
Records the gift of money for a lamp by a merchant.

126. 160 of 1910.—(Tamil.) On the same wall. An incomplete
record in the seventh year of Kulōṭtuṅga-Chōḷadēva. Seems to
record a gift to the temple of Kulōṭtuṅgaśōḷiśvaram Uḍaiyār at
Muttūr in Kāṅgaya-nādu. See note to 124.

127. 161 of 1910.—(Tamil.) On the same wall. A damaged
record in the sixth year of Köñerimaiṅkoṇdān. Registers an
order to Pāparāja of Muttūr that he should provide for offerings in
the temple of Kulōṭtuṅgaśōḷiśuram-Uḍaiyār, out of the tax he had
to pay to the king.

128. 162 of 1910.—(Tamil.) On the west wall of the same
shrine. A damaged record in the eighth year of Kulōṭtuṅga-Chōla-
dēva. On the left margin are engraved the syllables Rājakēsari
Mentions Muttūr in Kāṅgayanādu. See No. 124 above.

129. 163 of 1910.—(Tamil.) On the same wall. An incomplete
record in the eighth year of Rājakēsari Tribhuvanachakravartin
Kulottunga-Choladeva. Records that some residents of Muttur borrowed money from the same temple. See No. 124 above.


131. 165 of 1910.—(Tamil.) On the same wall. A record in the fourth year of Virarajendra-deva (Koṅgu chief?, 1207—52). Records gift of money for a lamp to the shrine of Periyanhachiyar at Muttur by the son of Uttamaśoḻappallavaraiyan, one of the Kuvālanvalavar of Muttur.

132. 166 of 1910.—(Tamil.) On the same wall. A damaged record in the twentieth year of Virarajendra-deva (1207—52?). Records gift of money for offerings to the temple of Kulottunga-solichcharam Uḍaiyar at Muttur.

Palaiyakottai.

132-A. A C.P. in the hands of Śakkarai Kavunḍan recording that in K. 4346 Prabha(va), in the reign of Virupāksharāya, his minister Naṅjana Uḍaiyār appointed one Aḷaga Uttama Kavunḍan (i) of Kāriyur as the manager of the twenty-four Naḍs for his heroic exploits against the “Koṅgarayer.” Ins., S. Dts., p. 40, No. 42. [The date and the name of the king seem to throw suspicion on the genuineness of the record.]

Paranjiervali.

133. 556 of 1908.—(Tamil.) On two pillars lying in the Viranārayana Perumāl temple. A damaged record in the ninth year of Rājādhirāja-Viranārayana-Vīra-Chōla. Seems to record a gift of land. [Ins., S. Dts., p. 28, No. 2, which says that the gift was a tank with some land. The king might be the same as Parantaka I or more probably the Koṅgu-Chōla who ruled from 1118 onward.]

134. 557 of 1908.—(Tamil.) On a slab lying in the same temple. In modern characters. Records in Vilambi, gift of money for a lamp to the temple of Viranārayana at Paranjiervalī.

135. 558 of 1908.—(Tamil.) On a broken pillar lying in the Madhupurtśvara temple in the same village. A mutilated record in the fifth year of the Chōla king Vikrama-Choladēva (1118—35).

136. 559 of 1908.—(Tamil.) On a slab set up near the well in the same temple. A record in the fifth year of the Chōla king Vikrama-Choladēva (1118—35). Records gift of money for offerings to the temple of Naṭṭūramarndār in Paranjiervalī in Kaṅgayananādu.

137. 560 of 1908.—(Tamil.) On the second slab set up in the same temple. A record in the first year of the Chōla king Rāja-Vikrama-Choladēva. Probably a copy of an older record in modern
characters. Records gift of village and a tank to the temple of Naṭṭuramamnda-Nāyanār at Paraṅjēṟpaḷḷī in Kaṅgēya-nādu. [A mutilated version of this is in Ins., S. Dts., p. 28, No. 1, where Vikrama Chōla is called “Virāmāpondiyadēvur.”]

Veḷḷiyaraśal.

138. 619 of 1905.—(Tamil.) On the west wall of the central shrine in the Māndīśvara temple. A record in the sixteenth year of Virarājendrādeva (1207—52). The village is called Vallierichchal in Kaṅgēya-nādu and the temple Māndānīśvaram Uḍaiyār. Mentions also Rājakēsaripuram.

139. 620 of 1905.—(Vaṭṭejuttu.) On a stone built into the south wall or the maṇṭapa in front of the same shrine. A fragment of record. Mentions Tiruppāṇḍikkoḍumuḍi.

140. 621 of 1905.—(Vaṭṭejuttu.) On a second stone built into the same wall. A fragment of record in the thirty-third year of the king whose name is mutilated. Mentions a native of Āmūr.

Erode Taluk.

Erode.

141. 12 of 1891.—(Tamil.) South wall of the Ārdrakapālēśvara temple. A record of the fourth year of Kō-Rājakēsarivarman alias Ravikōdai alias Kōkkalimūkkkan.

142. 13 of 1891.—(Tamil.) In the same place. A record of the Vijayanagar sovereign Vira Veṅkaṭapatirāya I, dated Ś. 1510 (expired), Sarvadhārī.


144. 15 of 1891.—(Tamil.) In the same place. A record of the twenty-second year of Kō-Ravikōdai.

145. 16 of 1891.—(Tamil.) On the west wall of the Raṅganāthasvāmi temple. A record of Kō-Rājakēsarivarman alias Vira Pāṇḍyadēva in his tenth year. [The inscription is unique as an example of a Pāṇḍyan king wearing a Chōla title. He was evidently the Koṅgu ruler from 1255 to 1281. See Cb. 196 and 197. Also 150 of 1905 at Venjamākūḍalur, Trichinopoly Dt.]

146. 17 of 1891.—(Tamil.) On the east wall of the same temple. A record of Ś. 1449 (expd.), Pramōḍūta (inconsistent). Mentions Chikkārāya.

147. 167 of 1910.—(Tamil.) On the door posts of the entrance into the central shrine in the Raghunāthasvāmin temple. A record in the fifteenth year of the Chōla king Madiraiukoṇḍa-Parakēsari- varman (905—47). In characters much later than the time of Madiraiukoṇḍa Parāntaka I. Records that the people of Elugaraṅtiruvāyappāḍi-nādu agreed to pay certain taxes for the worship of
Veṇṇaikkutta Nāyanār (i.e., Raghunātha) in the temple of Palligōṇ-dālvar at Īrōdu. "The fee is specified as follows:—½ paṇam on each tenant (kuṭi); ⅓ paṇam from the bridegroom and ⅖ from the bride in each marriage ceremony; and 1 kunri and 1 manjādi of gold as śudugāṭṭuppaṭtam."


149. 169 of 1910.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Parvata-Rāhuttar in Ś. 1432, Prajōtpatti. Records gift of money (Dēvarāyapon) for offerings to the temple of Toṇḍayappar or Toṇḍiśvaramudaiya-Tambirāṇār at Īrōdu in Kāṇchittunḍam, a subdivision of Mēlakarai-nādu which was a district of Kōṅgu-maṇḍalam. The donor was a gavunḍan, one of the Okkalmaṅkalu (cultivators) of Ummattur-śīrmai. [Mr. Krishna Sastri suggests that Parvata Rāhuttar might have been a prince of the royal family placed by Krīṣṇa Rāya in charge of the newly conquered Ummattur country or one of the rebellious chiefs whom he had to punish. For the Dēvarāyapon or pagoda see Ind. Antq., XX, p. 302.]


152. On the east of the front Maṇṭapam. Grant by Parvata-rāya of the village of Ummattur in Ś. 1333, Prajōtpatti. Ibid., p. 90, No. 11. The date is inconsistent and should be Ś. 1433. See No. 149 above.

153. In the same place. A gift of land by Āhiyappa Gōvinda. Ibid., No. 12.

154. On the western wall. Records a grant of land by one "Kokale Mookur" in the fourth year to God Toṇḍēśvara. Ibid., No. 13.

156. On the south of the Mahāmanṭapam. Records that the people of Pūndūraināḍu gave in Sarvadhāri, in the reign of Vīra Veṅkaṭapatirāya 102, vēḷis of land to the deities Toṇḍēṣvara, Paḷḷiṅkoṇḍa Perumāḷ, etc. *Ins., S. Dts.*, p. 89, No. 15. [If Sarvadhāri is taken to be year 1588, the emperor referred to should be Veṅkaṭa I, 1586—1614.]


**Kavaṭṭampāḷaiyam.**

163. 601 of 1905.—(Tamil.) On a slab set-up at the tank near the village. A damaged record of Tribhuvanachakravartin Kōnerinmaikoṇḍān. Mentions Kūḍūr.

**Sarkār-Periyapāḷaiyam.**

164. 304 of 1908.—(Tamil.) On the north wall of the Sugrīvēṣvara-temple. A record in the twenty-second year of the Pāṇḍya king Sundara-Pāṇḍyadēva. Provides for the maintenance and supervision of an irrigation tank at Sūralūr *alias* Sundara-Pāṇḍya-nallūr in Vūyaraikka-nāḍu which belonged to the temple of Kurakkuttali-Āḷudaiya-Nayanār.

165. 305 of 1908.—(Tamil.) On the same wall. A record in the eighth year of the Pāṇḍya king Tribhuvanachakravartin Kōnerinmaikoṇḍān Vīra-Pāṇḍyadēva. Records gift of land for the requirements of a festival named after the king, in the temple of Kurakkuttali-Āḷudaīya-Nayanār, the iōrd of Mūgandanūr in the Vīra-Śōla-Valanāṭu. Mentions Valuppūrakkū-nāḍu. See No. 145 above.
166. 306 of 1908.—(Tamil.) On the same wall. A record in the third year of the Paṇḍya king Sundara-Paṇḍyadēva. Records gift of money for a lamp to the shrine of Vaḍuga-Pillaiyār in the temple of Kurakkattali-Āḷudaivyār Nāyānar, the lord of Mugandanur in Viraśoja-valanādu, by a certain ṣeṭṭi surnamed Śēraman-Tōlan of Paṭinalur.

167. 307 of 1908.—(Tamil.) On the same wall. A record in the fourth year of the Paṇḍya king Sundara-Paṇḍyadēva. Records gift of land.


169. 309 of 1908.—(Tamil.) On the same wall. A record in the thirteenth year of Tribhuwanachakravartin Könérinmaikoṇḍān Vīrarājendradēva (1207—36). Records gift of land to Appan Vīrarājendra-śōlachakravartin, one of the priests of the temple of Āḷudaivyā-Nāyānar at Mānṇiyū in Vada-parisāra-nādu. Mentions also the temple of Kurakkuttali Āḷudaivyā-Nāyānar, the lord of Mugandanur in Viraśoja-Valanādu.

170. 310 of 1908.—(Tamil.) On the west wall of the same temple. A record in the twenty-seventh year of the Paṇḍya king Tribhuwanachakravartin Könérinmaikoṇḍān Sundara-Paṇḍyadēva. Records gift of land to the same individual.

171. 311 of 1908.—(Tamil.) On the same wall. A record of the Paṇḍya king Tribhuwanachakravartin Könérinmaikoṇḍān Sundara-Paṇḍyadēva, the date of which is lost. Records gift of land for offerings and repairs. Mentions Tenkarai-Chchūralūr.

172. 312 of 1908—(Tamil.) On the same wall. A record in the twenty-fourth year of the Paṇḍya king Tribhuwanachakravartin Könérinmaikoṇḍān Sundara-Paṇḍyadēva. Record gift of land in Tenkarai-Chchūralūr.

173. 313 of 1908.—(Tamil.) On the south wall of the Sugatra-veśvara temple. A record in the 22nd year of the Paṇḍya king Sundara-Paṇḍyadēva. Refers to Śūralūr alias Sundara-Paṇḍya-nallūr which was a gift by Sundara-Paṇḍya to the temple of Kurakkuttali-Näyinār. Mentions also Śīdakkaṛchi in Vayaḷakkaṇādu.


175. 315 of 1908.—(Tamil.) On a pillar set up in the courtyard of the same temple. A record of Ummattūr king Mahāmaṇḍalēśvara Vīra-Naḷjarāya-Uḍaiyār in Ś. 1421, Siddhārthin. Records gift of land by a merchant (šeṭṭi) to the temple of Kurakkuttali-
Tambiranar, the lord of Mugandanur in Kailasanivasa-chaturvedimaṅgalam. Mentions the Kauṇḍas of Vaḍaparisaṟa-nāḍu. See Nos. 30 and 31 above.

176. 316 of 1908.—(Tamil.) On the west wall of the Varada-raja-Perumal temple in the same village. Mentions in Nandana the temple of Perumal Varadarasar at Mūgunḍaṇur.


Tiṅgalur.

178. 602 of 1905.—(Tamil.) On the north wall of the central shrine in the Chandramauliswara temple. A record of the Hoysaḷa king Vīra-Sōmeśvara (son of Vīra Narasimha II and father of Vīra Narasimha III and Vīra Rāmanātha), in Subhānu (i.e., Ś. 1146). Built in at the end.

179. 603 of 1905.—(Tamil.) On the south base of the same shrine. A record in the twentieth year of the Koṅgu-Chōḷa king Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājendra-deva (1207—52). Records that a native of Vijayamaṅgalam made some repairs to the temple of Chandrapura-Uḍaiyār at Tiṅgalur.

180. 604 of 1905.—(Tamil.) On the south and east bases of the same shrine. A record of Kōṇeriṇmaikoṇḍan. Built in at the beginning. Records gift of a tank (kuḷam) for celebrating a festival called Kulottuṅga-Śoḷanśandi.

181. 605 of 1905.—(Grantha and Tamil.) On the east and north bases of the same shrine. A record of the Koṅgu-Chōḷa (?) Kōnerinmaikoṇḍan Kulottuṅga-Chōḷa. Records gift of the village of Tēraiyūr alias Kulottuṅga-Chōḷanallūr in Kuruppū-nāḍu to the temple of Chandrapuriśvaramudaiyār at Tiṅgalur in the same nāḍu.

182. 606 of 1905.—(Tamil.) On the north wall of the manṭapa in front of the same shrine. A record in the fourth year of the Chōḷa king Vikrama-Chōḷadēva (1118—35). Registers a letter from AkaḷaṅkaṇaṆadaiṆān.

183. 607 of 1905.—(Tamil.) On the south wall of the same manṭapa. A damaged record in the thirty-fifth year of the Koṅgu-Chōḷa king Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājendra-deva (1207—52).

184. 608 of 1905.—(Tamil.) On the west wall of the same manṭapa left of entrance. A record in the thirteenth year of the Koṅgu Chōḷa king Vikrama-Chōḷadēva. Records gift of a lamp.

185. 609 of 1905.—(Tamil.) In the same place. A damaged record in the forty-first year of Vīrarājendra-deva. Records gift of a lamp.
186. 610 of 1905.—(Tamil.) On a pillar of the same maṇṭapa. A record in Ś. 1197, second year of the Chōla king Parakēśari-varman alias Tribhuvanachakravartin Vikrama-Chōḷadēva (1118—35). A portion of the inscription has to be read upwards from the bottom.

187. 611 of 1905.—(Tamil.) On another pillar of the same maṇṭapa. A record in the third year of the Pāṇḍya king Vīra-Pāṇḍyadēva. Records that a private individual set up a balipitha.

188. 612 of 1905.—(Tamil.) On a third pillar of the same maṇṭapa. A record in the fourth year of the Chōla king Vikrama-Chōḷadēva (1128—35). Records the setting up of an image by a native of Sundara-Pāṇḍyapuram in the Pāṇḍya country.

189. 613 of 1905.—(Tamil.) On a fourth pillar of the same maṇṭapa. A record in the forty-first year of the Chōla king Vīra-Rājendradēva. Records the gift of four rows of pillars.

190. 614 of 1905.—(Tamil.) On the door post of the kitchen in the Pushpanāṭha (Jaina) temple in the same village. A record in S. 967, fortieth year of the Koṅgū-Chōla king Vikrama Chōḷadēva (A.D. 1004—45). Records the building of the mukhamaṇṭapa of the temple which is called Śāndiravasadi. The king has the epithet Kōṇāṭṭān. [The inscription is referred to in Mack. MSS.* See Ins., S. Dts., p. 100, No. 12.]

191. 615 of 1905.—(Tamil.) On the south wall of the central shrine in the Aḷajigiyarāja Perumāḷ temple in the same village. A record in the third year of the Koṅgū-Pāṇḍya king Tribhuvanachakravartin Kōnerinmaikoṇḍān Vīra-Pāṇḍyadēva (1265—81). Records gift of land to the temple of Sundara-Pāṇḍya-Viṇṇagar-Emberumān at Tiṅgalūr.


193. 617 of 1905.—(Tamil.) On the west wall of the same shrine. A record in the twenty-third year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I or II?). Records gift of money (23 faṇams acc. to Mack. MSS.) for two lamps. Mentions Tiruppūṭṭūr in Kēraḷaśīṅga-valanādu, a subdivision of Pāṇḍi-maṇḍalam. See Ins., S. Dts., p. 98, No. 6. It is not known whether the king referred to is he who came to the throne in 1251, 1271 or 1276.

194. 618 of 1905.—(Tamil.) On the north wall of the central shrine in the Aḷajiyarāja-Perumāḷ temple. A record in the

* The Mack. MSS. also refer to two other inscriptions here, one of which is damaged, and refers to “Manivetadoomooper.” The other is a record of Vīra Ballāla granting the village of “Auricanellore” to the God “Parumbam Nāyanār.” See Ins., S. Dts., p. 100, Nos. 13 and 14.
eighteenth year of king Rajakēśarivarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva (1265—81). Registers an endowment for offerings by the villagers of Taunri alias Vikrama-Śōlapuram. The sign for aydam is used in this inscription in the word abkam in line 4. [The inscription is given in Ins., S. Dts., p. 98, No. 7. It says that one measure of rice and some oil were endowed.]

\textit{Vengambūr ("Vangumpoor").}

\textbf{195.} On a stone in the local temple of Īśvara. Records that in the second year of Vīra-Pāṇḍyadēva, Sundara-Pāṇḍya Narasiṅga-dēva granted the village as free gift to God Vīrajayaṅkonḍēsvara Uḍaiyār. See Ins., S. Dts., in Mack. MSS., p. 89, No. 9.

\textit{Vijayamaṅgalam.}

\textbf{196.} 544 of 1905.—(Tamil.) On the south base of the central shrine in the Kariyamāṇikkā-Perumāl temple. A damaged record of Rajakēśarivarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva in Ś. 1202, in his fifteenth year. Records gift of money for a lamp. Mentions Vīra-Chōja-chaturvedimaṅgalam. The temple is called Tirumērkōyil Śittirameḻi Vinṇagar-Nāyanār Karumāṇikāḷ-vār at Viśaiyamaṅgalam in Kuruppu-nādu. [The inscription shows that this king came to the throne in 1265.]

\textbf{197.} 545 of 1905.—(Tamil.) On the same base. A damaged record of Rajakēśarivarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva in Ś. 1202. Regnal year lost. Records gift of a flower garden and of a lamp. See note to the above epigraph.

\textbf{198.} 546 of 1905.—(Tamil.) On the north base of the same shrine. A record in the tenth year of Rajakēśarivarman alias Tribhuvanachakravartin Vīrarājēndradēva (apparently the Koṅgu-Chōḷa, 1207—36). Records a gift for offerings. The temple is called Tirumērkōyil Śittirameḻi-Vinṇagarāḻvār at Viśaiyamaṅgalam in Kuruppunādu. The gift is placed under the protection of the ninety-nine belonging to the left hand caste.

\textbf{199.} 547 of 1905.—(Tamil.) On the north base of the central shrine in the Kariyamāṇikkā-Perumāḻ temple. A record in the twelfth year of the Pāṇḍya king Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Records a gift for a lamp. The temple is called Śittirameḻi-Vinṇagar-Emberumān Karumāṇikkāḻvār at Viśaiyamaṅgalam. [See Cb. 196 above for the probable identity of the king.]


203. 551 of 1905.—(Tamil.) In the same place. A damaged record in the twenty-fourth year of the Pânda king Jâta-varman *alias* Tribhuvanachakravartin Sundara-Pândyadêva (I, 1251—64?). Built in at the beginning. Records gift of a lamp.

204. 552 of 1905.—(Tamil.) On the south base of the same mañṭapa. A record of the Hoyasaḷa king Vîra-Vallâjadêva (III) in Ś. 1249, Prahâva. Records gift of land by the residents of Kuruppunâdu for the prosperity of the king and of the country. [This and other inscriptions of Vîra-Ballâḷa show that even after the Muselman conquest he maintained his rule in Koṅgu country.]

205. 553 of 1905.—(Tamil.) On the same base. A record in the second year of the Pânda king Jâta-varman *alias* Tribhuvanachakravartin Sundara-Pândyadêva (I, 1251—64). Records gift of a lamp.


207. 555 of 1905.—(Tamil.) On a pillar lying near the south prâkâra of the same temple. A record in Ś. 1179, second year of Vikrama-Chôjadêva. Records gift of a door post. [The inscription shows that there was a Koṅgu-Chôja named Vikrama who came to the throne in 1256. See Cb. 230 below, wherefrom it is certain that he ruled till 1263 at least.]

208. 556 of 1905.—(Tamil.) On the north wall of the central shrine in the Nâgâvârasâmin temple in the same village. A damaged record in the fifth year of the Koṅgu-Chôja king Râjakâsarivarman *alias* Tribhuvanachakravartin Vîrarâjendradêva. Mentions Ugayppâdi, Râjarâjapuram and the temple of Tirunâgîśvara.


211. 559 of 1905.—(Tamil.) On the east wall of the same shrine. A damaged record in the thirtieth year of Viṭarājēndradēva. Records gift of a lamp. See No. 208.


213. 561 of 1905.—(Tamil.) On the south wall of the same shrine. A record in the thirteenth year of the Kōṅgu-Chōḷa king Rājakēśarivarman alias Tribhuvanachakravartin Viṭarājēndradēva. Built in at the end. See No. 208.


216. 564 of 1905.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record in the third year of Viṭa-Pāṇḍyadēva. Records gift of a lamp by a merchant. SeeCb. 196.


221. 569 of 1905.—(Tamil.) On the same wall. A record in Ś. 1202, fifteenth year of king Tribhuvanachakravartin Kōṅerimai-kōṅḍāṅ Viṭa-Pāṇḍyadēva. Records that the king re-named a ruined tank (at Vāgaippuṭṭūr) Viṭa-Pāṇḍyappērē and granted all lands irrigated by it free of taxes to the villagers, who had to make provision for offerings to the goddess apparently from the produce of the land.

222. 570 of 1905.—(Tamil.) On the east wall of the same maṇṭapa. A record in the fourth year of king Vikrama-Chōḷadjēva. Records gift of a lamp. For the probable identity of the king see Nos. 207 and 230.


225. 573 of 1905.—(Tamil.) On the south wall of the same maṇṭapa. An unfinished record in Ś. 1022, . . . year of Abhimāna Ṛajādhīraja. [Records gift of a lamp. The record shows the existence of a Koṅgu-Chōla chief named Ṛajādhīraja. See next epigraph.]

226. 574 of 1905.—(Tamil.) On the same wall. A damaged record of . . . . . . Śoja-Rajādhīraja in Ś. 1022, Regnal year lost. Records a gift for offerings to the temple of Tiranāgēśvaram-Udaiyār. See the previous inscription.

227. 575 of 1905.—(Tamil.) On the same wall. A damaged record in the nineteenth year of Vīra-Pāṇḍyadēva. See Cb. 196.

228. 576 of 1905.—(Tamil.) On the same wall. A damaged record of the Chōla king Ṛajādhīraja, the date of which is lost. Mentions Uttama-Chōlachaturvēdimaṅgalam, in Vīra-Chōla-valaṅṇaḍu. See Cb. 225.

229. 577 of 1905.—(Tamil.) On the same wall. A record in the eighth year of Kulottuṅga Chōladēva. Records the setting up of the image of the goddess and an endowment for offerings and for two lamps.

230. 578 of 1905.—(Tamil.) On the same wall. A record in Ś. 1185, seventh year of Vikrama-Chōladēva. Refers to the repairs of the maṇṭapa and registers copies made of the inscriptions found on the walls (two of Kulottuṅga and five of Vīrarājendra). The same Vikrama Chōla is referred to in Cb. No. 207 above.


233. 581 of 1905.—(Tamil.) On the same wall. A record in the eighth year of a Chōla king whose name is lost. Records gift of a lamp.

234. 582 of 1905.—(Tamil.) On the west wall of the same maṇṭapa right of entrance. A record in the third year of Tribhuvanachakravartin Kōnerimaikondān Tribhuvanaviradēva. (Kulottuṅga III, 1178-1216) “Parakēsari” is engraved at the beginning of the inscriptions. Registers an order addressed to the pūjāris and temple managers of a number of districts and towns.

235. 583 of 1905.—(Tamil.) In the same place. A record in the eleventh year of Vikrama-Chōladēva. Records gift of a lamp. See Cb. 190.
236. 584 of 1905.—(Tamil.) On the same wall, left of entrance. A record in the fourteenth year of Rajakēsaraivarman alias Tribhuvanachakravartin Virarājendradēva (1207-52). Registers an order for offerings and for 90 lamps on the day of Śivarātri.

237. 585 of 1905.—(Tamil.) On the north wall of the shrine of the goddess in the same temple. Registers an order regarding the division of the income in all temples of Kuruppunādu.


239. 587 of 1905.—(Tamil.) On the south wall of the same shrine. A record in the twelfth year of Vīra-Pāṇḍyadēva. Records gift of a lamp. SeeCb. 196.

240. 588 of 1905.—(Tamil.) On the same wall. A record in Dundubhi (i.e., Ś. 1245) of the Hoysala king Vīra-Vallājadēva (III). Records gift of the village of Āmūr alias Rāhuttarāyanallūr.

241. 589 of 1905.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record in the twenty-seventh year of the Pāṇḍya king Sundara-Pāṇḍyadēva. Records gift of money for a lamp. The goddess is called Tirukkāmakkōṭṭattāulouslyaiya nāchchiyār.

242. 590 of 1905.—(Tamil.) On the same wall. Registers in Ś. 1265, Subhānu, an agreement of the villagers to adopt heaped measures.

243. 591 of 1905.—(Tamil.) On the south wall of the same maṇṭapa. A record in the twenty-seventh year of the Pāṇḍya king Sundara-Pāṇḍyadēva. Records gift of money for a lamp by the villagers. The money was obtained by selling the paddy belonging to the shrine of the goddess.

244. 592 of 1905.—(Tamil.) On a stone built into the western wall of the first prākāra of the same temple. A damaged record in Ś. 1022, . . . . . year of . . . . . Rājādhirajadi. Seems to register a gift of land. SeeCb. 225 where the same king is referred to.

245. 593 of 1905.—(Tamil.) On a slab set up near the same prākāra. A record in Ś. 1044, fifth year of Rājādhirajadi Vīra-Choladēva. Records gift of land. Mentions Kāṅgaya-nādu, the temple of Nangalnili at Tennūr near Vijayamaṅgalam and Ugappādi. [The inscription throws light on another Koṅgu-chōla king of this name. He was apparently ruler from A.D. 1117 to 1123 at least.]

246. 594 of 1905.—(Tamil.) On a stone built into the west wall of the Sōmesvara temple in the same village. A damaged record in the third year of Virarājendradēva.


249. 597 of 1905.—(Grantha and Tamil.) On the east face of a pillar of the manâtpa in front of the same shrine. The stone (commemorating the) nîsîdika of Pullappa, younger sister of Châmuñḍtarâja, who, the Government Epigraphist surmises, might be the same as the minister of the two Gaṅga kings Mârasimha II and Râchamalla II, who set up the Jaina colossus at Sravaṇa Belgola. (Ep. Ind., VII, p. 108 f.)

250. 598 of 1905.—(Tamil.) On the north and west faces of the same pillar. A record of the Koṅgu-Chôla king Rajakèsari-varman alias Tribhuvanachakravartin Kulottunâga-Chôladéva in S. 1085, and in his fourteenth year. Records gift of land for offerings to the Vîraśaighâta pperumâlî at Vijayamaṅgalam. [The record reveals the existence of a Koṅgu-Chôla chief who came to the throne in A.D. 1149 and ruled till 1163 at least.]

251. 599 of 1905.—(Tamil.) On the door post of the eastern entrance into the same manâtpa, right side. A fragment of record. Registers an endowment for the requirements of certain festivals.

252. 600 of 1905.—(Tamil.) In the same place, left side. A mutilated record in S. 1189, forty-sixth year (of whom?). Records gift of the door-post.

GÖBICHETTIPALAIYAM TALUK.

Āyalûr.


Danayakankōṭṭai.

254. 436 of 1906.—(Tamil.) On the west wall of the central shrine in the ruined Śiva temple in the fort. A record in S. 1270, expired, Viṅôdhin. The temple is called Tândônṭisuramudâiyâr at Turavalûr alias Nilagiri-sâdâraṇan-kōṭṭai in Oduvaṅga-nâdu, a district of Koṅgu- Manchester.

255. 437 of 1906.—(Tamil.) On the south wall of the manâtpa in front of the same shrine. A record of the Hoysâla king Vîra-Vallâlädëva (III, 1292-1341) in S. 1260, expired, Pramâthin. Records
gift of two villages to the temple of Tând-onṟśvaramuḍaiya-Nāyanār at Turavalūr alias Nilagirisādhāraṇan-kōṭṭai by Madapān Śīṅgaya-Daṇṇāyakkar. One of them had been granted in Ś. 1258, expired, Iśvara.

256. 438 of 1906.—(Tamil.) On the same wall. Specifies in Ś. 1269, expired, Sarvajit, the names of the dancing girls who had to serve in the temple of Tând-onṟśvaramuḍaiyar at Turavalūr alias Nilagiri-sādhāraṇan-kōṭṭai in Oḍuvaṅga-nāḍu, a district of Koṅgu-maṇḍalam.

257. 439 of 1906.—(Tamil.) On the same wall. Registers in Vīroḍhin an order of the god Chaṇḍēśvara. The place is called Turavalūr alias Nilagiri-sādhāraṇan-kōṭṭai in Oḍuvaṅka-nāḍu, a district of Koṅgu-maṇḍalam.

258. 440 of 1906.—(Tamil.) On the north wall of the same maṇṭapa. Records in Sarvajit that the Mahāpradhāna Immaḍi-Rāhuttarāya Śīṅgaiya-Daṇṇāyaka granted to the temple the proceeds of certain taxes on weavers and a ferry boat.


260. 442 of 1906.—(Tamil.) On the same wall. Mentions in Vyaya the mahāpradhāna Immaḍi-Rāhuttarāya Śīṅgaiya-Daṇṇāyaka. Records that the Vaiśyavāṇiya-nagarattār agreed to contribute a fixed amount for the benefit of the temple on certain articles of merchandise such as female cloths, pepper, arecanuts, thread, salt, grains and horses. The temple is called Tând-onṟśvaramuḍaiyar at Tiruvalūr alias Sitakaraṅgarāṇan-kōṭṭai in Oḍuvaṅga-nāḍu. [The record affords one of the examples of voluntary cooperation among people for common purposes.]

261. 443 of 1906.—(Grantha.) On the east wall of the maṇṭapa in front of the Viṣṇu temple in the same village. Refers to the boar incarnation of Viṣṇu.

262. 444 of 1906.—(Grantha and Tamil.) On the south and east walls of the same maṇṭapa. An incomplete record of the Hoysaḷa king Vīra-Vallāḷadeva (III, 1292—1341) in Ś. 1245, expired, Rudhirodgārīṃ. Records gift of land by the residents of Eḻuṭarai-nāḍu for the requirements of the temple of Mādhava-Perumāḷ.

263. 445 of 1906.—(Tamil.) On one of the pillars of the maṇṭapa in front of the Viṣabhadravārmin temple in the same village. In modern characters. Mentions in Krōdhana the Viṣabhadravārmin temple.

264. 446 of 1906.—(Kaṇarese.) On the dhvajastambha of the same temple. Records in Ś. 1669, expired, Prabhava, the setting up of the dipāda vrishabhastambha,
GÔBICHETTIPĂLAIYAM TALUK

Elattur.

265. On the back of the inner temple of Chōḷēśvarasvāmi. Records the grant of Vaḍakkulam tank in the village by the local people in Siddhārti, in the fourteenth year of Kōṇerinmaikōṇḍān. Ins., S. Dts., p. 48, No. 23.

266. On a stone in the Tiruvikramanārāyaṇasvāmi temple. Records grant of some dry land to the God by Dāmōḍaṇa Nambi. Ibid., No. 24.

267. On a conch and discus-marked stone north of the above temple. Records grant of a garden in the village to the deity in Bahudhāṃya in the reign of Vīra-Ballāḷadēva. Ibid., No. 25.

Kanakampālaiyam.

This village which is referred to in the following copper-plate grant is probably the village of that name in the Gōbicheṭṭipālaiyam taluk.

268. C.P. No. 83 of Mr. Sewell’s List.—Records an agreement by the heads of the Kaṇḍān caste, in the village, in the matter of social and religious customs, executed in Ś. 1120, Kaliyuga 4299, Prabhava, in the reign of “Śrī Vīra Nāgappa Raṅga Raṅγayavāru” (no royal titles given), over the Karnāṭadēṣa.

Kanakanipālaiyam.

269. C.P. No. 29 of Mr. Sewell’s List. Records a deed by which, in Ś. 1504 (A.D. 1582), Vṛisha, Tirumalanāyakka of Madura, “King of Karnāṭa deṣa” made Timma Kaṇḍān the spiritual head of his caste in twenty-four divisions of the “Koṅganāḍu.” [Mr. Sewell considers the document to be spurious on the ground that Tirumal Naik really began to rule only in A.D. 1623. The record is of interest in throwing light on the social arrangements of the age.]

Kuduvoy.


271. On a stone in the same temple. Records a grant in the fourth year of Vīra Paṇḍyaḍēva (unidentified). Damaged. Ibid., p. 199, No. 25.

272. On the south of the Mahāmaṇṭapam, in the temple of Periyaperumāḷ. Records that the local inhabitants gave some land in Ś. 1411, Sādhāraṇa, for Brahmans, in the reign of Vīra... Rāyar. Ibid., p. 200, No. 26.

273. In the same place. Records that the inhabitants of Puṅganūrnāḍu repaired the temple and gave some land in the reign of Viranandarāyar. Ibid., No. 27.
274. 469 of 1913.—(Tamil.) On the north and east walls of the Madhyapurisvara temple. A mutilated record in the third year and tenth day of the Koṅgu (?)-Chōla king Parakēsari Tribhuvana-chakravartin Kōṅṇīmakāṇḍan Tribhuvanavirādeva. Stones out of order. An imperfect copy ofCb. 293 below (Annual Report for 1911, p. 77, paragraph 37). [The record reveals the existence of a Koṅgu-Chōla who had the same titles as Kulottuṅga III.]

275. 470 of 1913.—(Tamil.) On the east wall of the same temple. A damaged and incomplete record in the second year of Koṅgu (?) Paṇḍya king Sundara-Paṇḍyādeva. Seem to record a gift of land for a lamp by Naṭṭugaminḍan Nāṭṭur-Āṇḍan and other inhabitants of Kūvalūr in Kāṇchikkūval-nādu.

276. 471 of 1913.—(Tamil.) Above the entrance into the same temple. A record of the Hoysaḷa king Vīra-Vallalādēva (III) in Pramōḍuṭa (i.e., Pramōḍa = A.D. 1330–31) Tai. Records gift of money for a lamp by a certain Skkkan Nāṭṭurān of Kūvalūr in Kāṇchikkūval-nādu to the temple of Nāṭṭur Āṇḍar of that place.

277. 472 of 1913.—(Tamil.) In the same place. A record in the twenty-sixth year of Koṅgu (?) Paṇḍya Sundara-Paṇḍyādeva. Built in at the right end.

Nambiyūr.*


280. 204 of 1909.—(Tamil.) On the same wall. An incomplete record in the eleventh year of Vīra-Paṇḍyādeva. Records gift of lamps by a native of Nambi-Pērūr in Vāḍaparīṣāra-nādu to the temple of Tāṅtōnriśvaram-Uḍaiyār.

281. 205 of 1909.—(Tamil.) On the east wall of the same temple; left of entrance. A damaged and incomplete record in the eleventh year of Vīra-Paṇḍyādeva. Records gift of a lamp to the same temple by a native of Nambi-Pērūr.

282. 206 of 1909.—(Tamil.) On the north wall of the same temple. A record in the fourteenth year of Vīra-Paṇḍyādeva. Records gift of money for a lamp by a native of Pattali in

* The Mack. MSS. (Ins., S. Dits., p. 47, Nos. 21-2) give two inscriptions of which one is the same as No. 218. The other has been included above as 285.


284. 208 of 1909.—(Tamil.) On two broken pieces of a slab set up in Pudûr, a hamlet of the same place. A fragment of record in Īśvara (A.D. 1517–18) of Mahâmahândâlêśvara Vîra-Naṉjaṉa-Udaiyâr, a later prince of the Ummattûr line. [This chief is evidently the same as Naṉjarâja Udaiyâr (1512–40) mentioned by Rice as the son of Immaḍî Dêpaṇṇa Udaiyâr. He is of course later than his namesake of Cb. 31. See *Ep. Carna.*, Vol. IV, p. 27.]

285. On a trident-marked stone at Santamêdu bazaar north of Nambiyûr. Records that one Köottaghayan (?) and Mukkuttan allowed the taxes of the market to God Tâmrôṇṭîśvara. *Ins., S. Dts.*, p. 47, No. 22.

Pâriyûr.


287. 183 of 1910. (Tamil.) On the base of the same wall. An incomplete and damaged record of Vîra-Pânḍyadêva in his eleventh year. Seems to record a gift of land in the villages of Kâvalûr and Vâyyîlpaṭṭi. [This is probably the inscription referred to in Mack. MSS. *Ins., S. Dts.*, p. 7, No. 7.]


289. 184 of 1910.—(Tamil.) On the east, north and west bases of the same maṇṭapâ. A record in Prabhava of the Hoysâla king Bhujabalâvîra-Vallâladêva (III). Records gift of money for a lamp to the temple of Amaravîṭaṅka-Perumâl. See *Ins., S. Dts.*, p. 17, No. 40, where the year is given as Prabhava.

290. 185 of 1910.—(Tamil.) On the east and north bases of the same maṇṭapâ. A record in the third year of Tribhuvanachakra-vartin Kôṅêrîmaïkoṇḍân Tribhuvanavîradêva a powerful king who had the same titles as Kulôtûṅga III (date uncertain). The inscription commences with the syllables śrî-Parakēsâri. Refers to an order of the king remitting the tax Vottachu on a number of Śaiva temples in the Vaḍa-Koṅgu country. [The inscriptions is very important as it enumerates the twenty Nâḍus of the northern Koṅgu
country and as it gives us an idea of the state in relation to temple finance. See *Ep. Rep.*, 1911, p. 77-78 for details. The inscription is referred to in *Ins., S. Dis.*, p. 17, No. 39.]

**291. 186 of 1910.—(Tamil.)** On the north wall of the same maṇṭapa. A slightly damaged record in the fifteenth year of Tribhuvanachakra-vartin Kōnerimaikondan. Registers certain privileges granted to the Kanmālers of Kāṇchikkūval-nādu. See Karuvūr.

**292. 187 of 1910.—(Tamil.)** On the west wall of the same maṇṭapa. A record in the fourth year of Tribhuvanachakra-vartin Kōnerimaikondan. Records gift of the tank Araiya-kulam which was a dēvadāna of the temple of Amaravīṭānika-Perumāl to the sthānattār of that temple in order to maintain a festival established there in the name of the king. See *Ibid.*, p. 18, No. 42.

**293. 188 of 1910.—(Tamil.)** On the same wall. A record of Tribhuvanachakra-vartin Kōnerimaikondan. Transfer of the dēvadāna tank to the tenants of Pāriyūr on permanent tenure on their agreeing to pay one-third of the produce to the temple to meet the requirements of the festival established in the name of the king.

**294. 189 of 1910.—(Tamil.)** On the south wall of the same maṇṭapa. A record in the twentieth year of Sundara-Pāṇḍyadēva. Records gift of money for a lamp by a native of Pāriyūr.

**295. 190 of 1910.—(Tamil.)** On the door posts of the western entrance into the same maṇṭapa; left side. A record in the third year of Tribhuvanaviradēva. Records gift of the door post by Muḍigonda-Ṣāhanī, nephew of Mallaya-Ṣāhani, a native of Māmbalji, in Posala-nādu. [May be a record of the king mentioned in Cb. 293 above.]

**296. 191 of 1910.—(Tamil.)** In the same place, right side. A record in the third year of Tribhuvanaviradēva (Kulottunga III?). Records gift of the door post by Ponna-Panaiyan, one of the Panaiya-veṭṭuvar of Pāriyūr.

**297. 192 of 1910.—(Tamil.)** On the base round the Nandi-maṇṭapa in the courtyard of the same temple. Records in Kaliyuga Ś. 4966, Raktākshi (i.e., A.D. 1864–65), the building of the maṇṭapa by certain Veḷḷāla-gavunḍans of Nanjegavunḍan-pāḷaiyam.

*Perundalayur.*

**298.** In the local Śiva temple. An 'illegible' record of the twenty-third year of Sundara Pāṇḍya dēva. *Antiquities, II*, p. 216.

Satyamangalam.

300. 209 of 1909.—(Tamil.) On the east and north walls of the temple of Āṇḍavarkōyil on the Davaḷajīri hill. A record of Vīrapratāpa-Chikkadēvarāja (1672—1704), ruling a Maisur in Ś. 1598, Naḷa. Records that the king built a temple for Kumārasvāmi on the Davaḷajīri hill which was known as the Dūrvaśa-kṣētra and was situated near the confluence of the rivers Chintāmaṇī and Bhavāṇi at Satyamaṇgalam in Oḍuvaṅga-nāḍu.


302. 172 of 1910.—(Tamil.) In the same place. A record in the twenty-fourth year of . . . ndradiṇā. Stones out of order. Records gift of money for offerings to the temple of Kailāyaṇaḍuḷḷaḷḷṇ residents of Kulappaḷḷuṭ in Kuruppu-nāḍu.

303. A C.P. in the hands of “Voommamach Eswara” Sastri, son of Mahāḍēva Aiyān. A sale of land by Kṛishṇa Rāja Udaiyār in Ś. 1682, Vikrama. Says that the villages of Guddanāyakanpāḷḷpany, Tirumalai Śeṭṭippāḷḷpany, etc., were given for 7,920 pagodas to Rāmāvadhāṇī and two other Brahmans. See Ins., S. Dts., p. 102, No. 1.

304. A C.P. in the hands of ‘Yagya’ Śāstrī, son of Subbā Dīkṣhitar. Records that the village of Gopālassamudram was sold by Kṛishṇa Rāja Udaiyār to two Brahmans (Subbā Śāstrī and Rāmā Śāstrī) for 1,110 pagodas. Ibid., No. 2.

305. A C.P. in the hands of Śrīnivāsāchārya, son of Kuppaṁchara. The sale of Lavagumpāḷḷpany (?) by the same king to Kuppaṁchara in Ś. 1684. Ibid., No. 3.

306. On a stone in the Mahāḍēva temple south of Basta-pāḷḷpany on the north of the Bhavāṇī river. A grant of land in the village of “Comaree” by Dēva Rāja Udaiyār in Ś. 1591, Saunmya. Ibid., No. 4. Evidently the same inscription is mentioned in No. 308.


Seṅгалarai. Śivayāpāḷḷaiyam (near Satyamaṇgalam).

308. 181 of 1910.—(Kanarese.) On a stone set up on the way to the Bhavāṇī river. A record of the Maisūr king Vīrapratāpa Dēvarāja-Voḍeya (Doḍḍadēva Rāja, 1659—72), son of Dēvarāja-Voḍeya, in Ś. 1591, Saunmya. Mentions Satyamaṇgala in Oḍuvaṅkaḷṇāḍu and registers the gift of Bōstrāḷḷpany surnamed Komārapura to the temple of Kumārāsvāmin on the Davaḷajīri hill in
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Dhūrvāsakṣethra at the confluence of the rivers Chintāmāni and Bhavāni. [This temple is the modern Āṇḍavarkōvil on the Dha-vaḷaḷagiri hill near Satyamaṅgalam, which is referred to in Cb. 300 above.]

Vinnappalli.

309. On a stone east of the agrahāram. Records that in Ś. 1593, Virodhikrit, Dēva Rāja Udaiyār (Doḍa dēva ?, 1659—72) divided the village into 64 shares and granted it to 64 Bṛhmaṇs. The epigraph is in Kanarese. See Ins., S. Dts., p. 29, No. 4.

KOLLEGAL TALUK.

Eraganahalli.

310. 175 of 1910.—(Kanarese.) On a slab lying near a well. A record of the Vijayanagara king Vīrapratāpa Achyutarāya-Mahā-rāya in Ś. 1454, Nandana. Mentions Naṉjaluṇḍa (the modern Naṉjangud, see Mys. Gaṣṭ., II, 287–8) and registers the apportionment of land at Eraganahalli between the feeding houses of Jaṅgamas and Bṛhmaṇas, probably instituted at Naṉjangud.

311. 176 of 1910.—(Kanarese.) On another slab set up in the same place. A much damaged record of the Vijayanagara king Vīrapratāpa Achyutarāya-mahārāya in Ś. 1462, Vikāri.

312. 177 of 1910.—(Kanarese.) On a slab lying near the pond west of the same village. A much damaged record in Ś. 1316, Bhava.

313. 178 of 1910.—(Kanarese.) On a slab set up near the same pond. A much damaged record of the Vijayanagara king Vīrapratāpa Achyutarāya-Mahārāya in Ś. 1454, Nandana.

314. 179 of 1910.—(Kanarese.) On three sections of a viragal near the pipul-tree west of the same village. A record of the Vijayanagara king Mahāmaṇḍalēśvara Vīra-Hariyappādeya (Harihara II), in Ś. 1308, Kshaya. Registers that a Gauḍa of Eraganahalli killed certain robbers with his axe and fell in the affray.

315. 180 of 1910.—(Kanarese.) On a slab set up close to the same pipul tree. Registers in Paridhāvi a settlement between the Gauḍas of Ummattür and the Kuruba-Gauḍas of Haḍināḍu-śīme.

Koḍuvēli.


317. 174 of 1910.—(Tamil.) On a slab lying near the same anicut. A damaged record in the thirteenth year of Vīra-rājendra-dēva (Koṅgu-Chōḷa ?). Mentions the same temple and village.
Kollēgal.

Originally known by the name of Koḷḷāgara and from Chōḷa times onward, as Tribhuvanamāḍēvī-chaturvēḍimaṅgalam, this place was included (in Vijayanagara times), in the Śivasamudrasthala in Ḍaḍināḍu Śima.

318. 13 of 1910.—(Tamil.) On the south wall of the Lakshmīnārāyaṇasvāmin temple. A record of the Hoysala king Pratāpa-chakravartin Vīra-Vallaḷadēva in Raudra. Mentions Koṅgiṅikirai (tank) and records a gift of land to the temple of Vīrīrunda-Perumāḷ at Koḷḷāgar aliya Tribhuvanamāḍēvī-chaturvēḍimaṅgalam. Refers also to the temple of Muḍigoṇḍīśvaram-Ūḍaiyār at Muḍigoṇḍaśōḷapuram.

319. 14 of 1910.—(Tamil.) On the west wall of the same temple. A damaged record in Śōbhakrit. Records gift of money for a lamp to the same temple. The village is called Koḷḷāgar aliya Tribhuvanamāḍēvī-chaturvēḍimaṅgalam.

320. 15 of 1910.—(Kanarese.) On a slab set up in front of the entrance into the same temple. A record of the Vijayanagara king Vīrapratāpa Sādāsvī-Śaṅkrārāya in Ś. 1491, Śukla. Records gift of the village of Koḷḷagala which belonged to Śivasamudrasthala in Ḍaḍināḍu-Śime, to a certain Rāmarāja-Nāyaka, by Rāmarāja-yyadēva-Mahā-araśu (Rāma III), son of Mahāmaṇḍalēśvara Rāmarāju-Tīrūmalāraḷajaya. [Inscriptions of Rāmarāja Tīrūmalāraḷajaya (Tīrūmalā I) are seen in N.A. 317, By. 134 and By. 137.]

321. 16 of 1910.—(Tamil.) On a slab built into the steps in the same place. A record of the Hoysala king Pratāpa-chakravartin Vīra-Naraśingadēva in Tāraṇā. Records gift of land to the temple of Vaṇḍuvaḷai-Perumāḷ. The village is called Koḷḷāgar aliya Tribhuvanamāḍēvī-chaturvēḍimaṅgalam as in No. 14.

322. 17 of 1910.—(Tamil.) On a third slab lying in the same place. Refers to the merchants of Ayyaḷōjil and records a gift to the temple of Maṇalīśvārumudaiyai Mahādēva, by the residents of Koḷḷāgar aliya Tribhuvanamāḍēvī-chaturvēḍimaṅgalam in Paḍināḍu. [Ayyaḷōjil is evidently the same as Ayyavōle, for a reference to which see By. 176.]

323. A C.P. grant in the possession of the local karṇam. “It records a gift of land to his ancestors by Krishṇarāja Uḍaiyār (1734–66) of Maisūr in Ś. 1682 (A.D. 1769).”

Kunthur.

324. 21 of 1910.—(Kanarese.) On a slab set up to the east of the Basavēśvara temple. Ḍaḍināḍu-Śime was under the rule of the Mahāmaṇḍalēśvara Nandiyāla Nāriyaparājajaya. Records in Ś. 1467, Krōḍhi, a gift to the Mahāṇandiśara-maṭha at Kuntūrū.

325. 22 of 1910.—(Kanarese.) On another slab in the same place. A damaged record of the Vijayanagara king Vīra-Achutyamaḥārāya in Ś. 1452, Vīrōḍhi. Refers to the king’s bhujabala
pradhāna Rāmabhaṭṭayya. [See Ap. 141 and 142 for two very interesting records of Rāmabhaṭṭu.]

326. 23 of 1910.—(Kanarese.) On the third slab set up in the same place. A record of the Ummattūr king Vīra-Yimmadī-Chikarāya-Vodeya, son of Vīra-Naṅjarāya-Vodeya, in Ś. 1434, Āṅgira. Records gift of taxes in the village of Kuntūru in Haḍīnaḍu for providing food and clothing to fifty Vodeyars of the Śivāchāra sect, who were connected with the Satūra-Śantadvāra-Simhāsana. See Cb. 30 above.

327. 24 of 1910.—(Kanarese.) On two slabs lying in front of the Mahāliṅgēvara temple in the same village. A record of the Western Gaṅga king Nīttimārga-Permānādigāla. Records a gift of land to a temple of Mahādeva at Kundattūru, by Parabbeyarasi who was ruling Kundattūru. [See Kielhorn’s Southern List, p. 6, for Nīttimārga’s place in W. Gaṅga genealogy. He can be assigned to about A.D. 850.]

Modalli.

328. 245 of 1913.—(Kanarese.) On a stone in front of the Nandimaṇṭapa of the Doḍḍapāḍēvara temple. A record of the Vijayanagara king Achyutarāya-Mahārāya in Ś. 1456, Jaya, Phalguna, śu. di. 5, Sunday (February 7, A.D. 1535, but Monday). Registers that Madappayya, the agent of Rāmappayya, “who was bearing the burden of the kingdom with the king” restored the villages and lands belonging to the temple of Mallikārjuna at old Moḍahalli in Haḍīnaḍu-śīme, and remitted certain taxes in its favour.

329. 246 of 1913.—(Kanarese.) On another stone in the same place. A damaged record of the Vijayanagara king Kampana-Oḍeya (II), son of Vīra-Bukkaṇa Oḍeya I in Ś. 1290, Parābhava, Chaitra, ba. di. 10. Refers to the temple of Mallināṭhadēva at Moḍahalli and seems to register a gift of tolls. “Date can be calculated but not verified.”

330. 247 of 1913.—(Kanarese.) On a stone set up in a field of the same village. A record of the Vijayanagara king Vīra-Harihara-Mahārāya (II) in Ś. 1313, Prajōtpatti, Phalguna, śu. di. 15, Tuesday. Records gift of land to certain specified Brāhmaṇas in the village of Moḍahalli surnamed Kampaṟājapura. Refers to a previous gift by Hiriya-Kampaṟāya. The two verses in the end are written in Grantha characters. [Mr. Swamikannu Pillai points out that the week-day should be Saturday and not Tuesday.]

Mudigondam.

Called evidently after Mudigondada or Rājendrachōla I, it was in former times an important commercial centre and hence known as Deśi-Uyyakkonḍapaṭṭana, while the local Vaishnavite deity
worshipped chiefly by the merchants, is called Dēṣipperumāḷ. Evidently in later days Vaishnavism declined and Liṅgayatism became the creed of these merchants. The terms Nagara and Dēśi which even today mark the different sections occur in these inscriptions. A third section is that of the Virakoṭiyur. Muḍi-

goṇḍam was also formerly a Jain centre. (See No. 339.)

331. 2 of 1910.—(Tamil.) On the south wall of the Lakshmi-
Nārāyanaśvamin temple. An unfinished record of the Hoysala
king Vishnuvardhana (1115—1141). Mentions a long list of birudas
of the king.

332. 3 of 1910.—(Tamil.) On the same wall. A record in
Rudhirōdgarī of the Hoysala king Vīra-Vallāładēva (II, 1173—
1220). Mentions Muḍigoṇḍaśoḷapuram alias Dēśi Uyyakonda-
patṭaṇa and records that the merchants of the eighteen towns
(north of the Kāverī river) including Talaikkādū alias Rājarāja-
pura and those of the eighteen towns south of the same river
including Muḍigoṇḍaḥoḷapuram, made grants to the temple of
Nārāyaṇa-Perumāḷ also called “Dēśi-Perumāḷ.” The year evi-
dently corresponded to A.D. 1203.

333. 4 of 1910.—(Tamil.) On the same wall. A record in
Hēmalambi (A.D. 1237?) of the Hoysala king Sōmeśvaradēva (A.D.
1253—54). Records gift of land for festivals in the same temple.

334. 5 of 1910.—(Tamil.) On the same wall. An unfinished
record of the Hoysala king Vīra-Vallāładēva (II, 1173—1220) in
Ś. IIII, Saumya. Provides for offerings in the temple of Dēśi-
Perumāḷ at Muḍigoṇḍaśoḷapuram alias Dēśi-Uyyakoṇḍaśoḷapaṭṭa-
ṇaṃ in Paḍi-nāḍu, a subdivision of Gaṅgaiṅkoṇḍaśoḷa-valaṇaṇḍa-
u of Muḍigoṇḍaśoḷa maṇḍalaṃ.

335. 6 of 1910.—(Tamil.) On the west wall of the same
 temple. A record in Viḷambi (probably A.D. 1238) of the Hoysala
king Vīra-Sōmeśvaradēva (1253—54). Mentions Kollagār and
records gift of land to the same temple.

336. 7 of 1910.—(Tamil.) On the north wall of the same
 temple. A record in Śadārana of the Hoysala king Pratāpachak-
kravatarin Vīra-Sōmeśvaradēva. Records gift of an areca garden
to the same temple by the mahājanās of Durgaiyar-agaram. See
above epigraph.

337. 8 of 1910.—(Tamil.) On the west wall of the Muḍigoṇ-
dēśvara temple in the same village. Records gift of money for a
lamp to the temple of Muḍigoṇḍaḥoḷāśvaram-Uḍaiyar. On the
other walls of this temple are fragments of Tamil inscriptions
which are not connected with one another and do not form a com-
plete record. Some of the fragments refer to the Chōla king
Vikrama-Chōla, others to the merchants of Muḍigoṇḍaḥoḷapuram
and the rest to gifts of lamps.
338. 9 of 1910.—(Tamil.) On a slab set up in front of the Mullachamma temple in the same village. A record in Sādhāraṇa of the Hoysala king Bhujabala Viragangā Vīra-Vallāla. Records gift of land to the temple of Mulāchchī by Dāsaya Nāyaka, son of Agattiyaṇḍī-Nāyakkar who was the commander (sēnāpati) of the Valaṅgai force of the king. Mentions Alakkamindan. The king referred to is Vīra Vallālā II (1173—1220). The reference to the valaṅgai forces is noteworthy.

339. 10 of 1910.—(Kanarese.) On a slab built into the steps in the southern side of the tank in the same village. A mutilated record in Ś. 1031. Records gift of a village in Hātī-nāḻu to the temple of Nakharā-Jinālaya at Muḍigonḍaḷapura, dedicated to Chandraprabhāsvāmī, for repairs and worship.

340. 11 of 1910.—(Tamil.) On a slab built into the steps on the west side of the same tank. A mutilated record in Pīṅgaḷa (A.D. 1257, most probably) of the Hoysala king Pratāpachakravartin Vīra-Narasīṅgadēva (III, 1254—927). Mentions Muḍigonḍaḷapura aliass Deśī-Uyyakkondaḷapatana.

341. 12 of 1910.—(Tamil.) On a slab built into the floor of the Śiva temple in the same village. A mutilated record of the Hoysala king Vīshṇuvardhana (1115—41). An incomplete and damaged record. Contains a list of the king’s conquests.

Siddhayyanapura.

342. 1 of 1910.—(Kanarese.) On a slab set up on the tank bund. A mutilated record of a Western Gaṅga king. Mentions Koḷḷagāra and records a gift of 6 gadyānas for a lamp, to a temple of Āditya. [The record shows that the term gadyāna was current even in such an early period as that of the Gaṅgas.]

Śiṅganallūr.

343. 18 of 1910.—(Kanarese.) On a slab set up in the courtyard of the Basavēśvara temple. A record of the Vijayanagara king Hariharaṛāya (II), son of Vīra-Bukkana-Oḍeya (I), in Ś. 1319, Īśvara. Refers to the 500 merchants of Ayyavole and records a gift by these, at Śiṅganallūru for feeding the members of their community. See Cb. 322 above.

344. 19 of 1910.—(Kanarese.) On another slab set up in the same place. A record of the Vijayanagara king Vīra-Dēvarāya-Mahāṛāya (I), son of Harihara-Mahāṛāya (II), in Kali 4522 (wrong) and Ś. 1330, Sarvadhāri. Some of the birudas of the king are new. Mentions the Mahāpradhāna Nāgamanāyaka-Oḍeya.

345. 20 of 1910.—(Kanarese.) On a slab lying outside the same temple. A damaged record of Śrīraṅgārāya in Ś. 1581 (A.D. 1659), Vikāri. Mentions a certain Dēvarāja-Voḍeya and Śiṅganallūru.
346. A C.P. in the hands of "Madakara" Nārāyaṇāiyar in the village. Records that a certain Karikālchōla erected the village of Śīngamāpuram in K. 1469 Plavāṅga and granted it to Gōvinda Dāsa's son. See Ins., S. Dts., p. 221, No. 55. [The inscription looks suspicious, e.g., the name of the king and the Kali date.]

347. A C.P. grant in the hands of the local people. Records that in Ś. 1469, Plavāṅga, Sadāśiva Rāya granted the village of Gōvinda-वामapuram to the Brahman (Govinda Dāsa?) Ibid., p. 221, No. 56.

Śivasamudram.

348. 356 of 1901.—(Kanares.&) On a slab set up in the Vīra-bhadra temple. A record of the Vijayanagara king Veṅkaṭapati-rāya (I) in Ś. 1526, Krōdhin. Records gift of land by Tirumalara-jā Nāyaka. [Was the latter the Viceroy of Śrīraṅgapaṭṭaṇam?]

349. 357 of 1901.—(Kanares and Tamiḻ.) On a slab built into the roof of the verandah of the Māriyamman temple at the same village. Records in Ś. 1743, Vishu, and A.D. 1821, a gift of land to Rāmasvami-Mudaliyār. See Antiquities I, 215, and Madras Journal, I, 83, for an excellent account of the traditions of the place and the work of the Mudaliyār. See also Buchanan, I, 406 f.

PALLADAM TALUK.

Avānaśippālaiyam.


351. In the Vishnu temple of the same place. An epigraph dated in Ś. 1411 (A.D. 1489) recording an agreement by private people for the performance of temple service.

Nāraṇāpuram.

352-A-B. Two copper plates recording grants to the Aṅgāla-Paramēśvari temple of this village came to the notice of the Department in 1909-10. They were found in the possession of a convict in the Coimbatore Jail. The first of these (No. I, Appendix A, Madr. Ep. Rep., 1910) "which is written on five copper plates held together by an iron ring, states that in Ś. 1719, Piṅgala (=A.D. 1797) the Śeṭṭis of Pallada-grāman in Varāka-nādu, a subdivision of Koṅgumaṇḍalām, whose community was distinguished by 24 different castes," made a gift to the temple of Aṅgāla-Paramēśvari. The introduction refers to the Vijayanagara kings and the Nāiks of Madura. The second grant is "a single plate which begins with a list of birudas of the Vijayanagara kings Praṇḍha-deva Mahārāya, Kṛiṣhṇarāya and others; then speaks of the Nāyakas of Madura, Viśvanātha and Tīrumala; then of the Sultans of Mysore, viz., Hyde and Tippu, and then, coming down to the rule of the
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‘Kumpini’ (Honourable the East India Company) rulers; it mentions Mahārāya Shediri Āraḍīṣudurai (Mr. T. B. Hurdis) in whose time, i.e., in Ś. 1722, Raudri (— A.D. 1800), the Gavunḍans of Nāraṇāpuram became scattered on account of an epidemic brought on by the goddess Āṅgāla-Paramēśvari of that village. Consequently the worship in the temple suffered and the Gavunḍans met together and decided to levy a tax on their community and conduct the worship of the goddess as before.” (Madr. Ep. Rep., 1910, p. 10.)

Paṭṭaṇam.

353. 210 of 1909.—(Tamil.) On a slab set up in the village. A record of Mahāmanḍalēśvara Vira-Naṅjana-Uḍaiyār in Piravava (Prabhava) [A.D. 1507-8]. Records that this village was originally called Maḍukkoḍu in the district of Vaiyiraikka-nāḍu (?) and being in a ruined condition for a long time, was rebuilt by six merchants (nānādēśi) under the name Śrīnāthapaṭṭaṇa. [Vira-Naṅjana Uḍaiyār was most probably an Ummattūr chief and identical with his namesake of Cb. 284.]

Periyapāḷayam.

354. On the west of the inner temple of Varadarājasvāmi. Records that in Ś. 1667 Vikrama, Köṅerinmaikōṇḍan established an agrahāram and granted it to twenty-four Brahmans. The village is called Chōḷa-chaturvedimaṅgalam. See Ins., S. Dts., p. 98, No. 8.

Śāmalāpuram.

355. On a stone in the possession of a Brahman. Records that in the second year of the reign of Rājarājadēva Karikāl Chōḷa the village of Śāmalāpuram was granted to seven Brahmans. One of these is called Bhāratam Bhaṭṭa. See Ins., S. Dts., p. 94, No. 1.

Perumānellūr.

356. On a stone in the Uttamachōḷēśvara temple. (Tamil.) Records that in the tenth year of Sundara Pāṇḍya, some land was given by Piṟai-śūḍumperumān to the deity for a flower garden. Ins., S. Dts., p. 14, No. 30.

357. On the north of the inner temple. Records the restoration of the same grant in the nineteenth year of the same king. Ibid., p. 14, No. 31.

358. Below the above inscription. Records that Ponnam-balakkūtān granted, in the fifteenth year of Vīra Pāṇḍya Dēva, 15 paṇams for God Chatrapada Piḷḷayar for annual supply of dress. Ibid., No. 32.

359. Above the same. Records that in the first year of Vīra Pāṇḍya Dēva, one Śērupiḷḷayan presented to God Uttamachōḷēśvaramuḍaiyār one paṁchāla-achchu for a lamp. Ibid., No. 33.


*Tirumuruganpūṇḍi.*

365. 571 of 1893.—(Tamil.) On the south wall of the maṇṭapa in front of the shrine of the Muruganāṭha temple. A record in the fortieth year of Vira-Raḷēndradēva (Koṅgu-Chōḷa, 1207–52 ?). Records gift of a lamp.

366. 572 of 1893.—(Tamil.) In the same tier. A record of Kōṇerimaiṅkoṇḍan. Records gift of paddy. [Mack. MSS. say that a village was transferred to the deity for worship and one hundred and sixty kalams were given every year. *Ins.*, *S. Dts.*, p. 12, No. 25.]

367. 573 of 1893.—(Tamil.) On the same wall, third tier. A record in the eighth year of Kulōṭṭuṅīga-Chōḷadēva (Chōḷa or Koṅgu-Chōḷa ?). Records gift of a lamp.

368. 574 of 1893.—(Tamil.) On the same wall, fourth tier. A record in the eighth year of Kulōṭṭuṅīga-Chōḷadēva. Records gift of a lamp. [It is uncertain whether the king was Chōḷa or Koṅgu-Chōḷa.]

369. 575 of 1893.—(Tamil.) On the south wall of the same shrine in the same temple. A record in the fourteenth year of Vikrāma-Chōḷadēva (Koṅgu Chōḷa ?). Records gift of land for a flower garden.

370. 576 of 1893.—(Tamil.) On the east wall of the same shrine. Records in Pārthiva gift of paddy by a native of the

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1 Mack. MSS. give two other inscriptions of Kōṇerimaiṅkoṇḍan here, recording gift of land to the deity. *Ins.*, *S. Dts.*, p. 13, Nos. 26 and 28.
Paṇḍya country. [The Ins., S. Dts., gives a different version of this epigraph. It records that the king gave in his third year four kālam and two tunī of grain to a Brahman. See Ins., S. Dts., p. 13, No. 27.]

371. 577 of 1893.—(Tamil.) On the north wall of the same shrine. A record in the eleventh year of Vikrama-Choḷadēva. Records gift of paddy. [Ins., S. Dts., p. 13, No. 29, gives a mutilated version of this.]


374. A C.P. in the hands of a local Sthanika. Records that in 225, Chitrabhānu, in the reign of Tirumal Nāik, his Guru Raghunātha Paṇḍit and the people of the neighbouring villages granted to Subrahmaṇya Paṇḍit, the priest of the temple, a piece of land and the contribution of one paṇam per house every year, and two paṇams for a marriage. Ibid., p. 12, No. 24.

POLLACHI TALUK.

Anaimalai.

375. C.P. No. 171 of Mr. Sewell's List.—A record in the possession of Ponnayya Kurukkal, a priest of the Śiva temple at Anaimalai. Records grant by Mādayya, "agent of the Maisūr Rajas," at Coimbatore, of land to certain Brahmans, in Ś. 1685 (A.D. 1763), Kaliyuga 4864, Śubhānu, during the reign of Krīṣṇa Rāja Uḍaiyar (1734—66) at Śrīraṅgapāṭaṇam.

376. C.P. No. 172 of Mr. Sewell's List.—Records grant of lands to the Śiva temple in the same place, by the same Mādayya, in the same reign, and in the same year.

377. C.P. No. 173 of Mr. Sewell's List.—Records grant of lands to a choultry on the road from Anaimalai to Calicut, by the same Mādayya, in the same reign, and in the same year.

378. "On a stone a little to the north of the village is an inscription, dated Ś. 1692 (A.D. 1770)." [Antiquities, I, 221.]

Mailampaṭṭi.

379. In the hands of Śēshaiya, son of Subbaiya. Records that "Nundina " Uḍaiyar, the Prime Minister of Vīravasanta Rāya, gave in Ś. 1509, thirty velī of dry field as a free gift to Rāmāchandra Bhaṭṭa. See Ins., S. Dts., 101, No. I.
UDAMALPET TALUK.

UDAMALPET TALUK.

Kāḍattūr ("Cradaootooore").


381. In the same wall. The same king granted in his fifteenth year some gold to Tirumaruda Uḍaiyār and Aḷuḍaiya Nāchchiyār. Ibid., No. 7.

Kannāḍiputtōr.

382. 211 of 1909.—(Tamil.) On the south wall of the Kailāśa-nāṭha temple. A record in the seventeenth year of Vīra-Chōla dēva. Records gift of land for offerings, to the shrine of the goddess by a certain Śingam Śoḷan alias Anuttirappallavaraiyan. See Cb. 133.


384. 213 of 1909.—(Tamil.) On the same wall. A damaged record of Vikrama-Chōla dēva, the date of which is lost. Records gift of money. [The king might be any of the Koṅgu-Chōla of this name who came to the throne in 1004, 1255 and 1273.]

385. 214 of 1909.—(Tamil.) On the same wall. A record in the tenth year of Vīra-Nārāyaṇadēva. Records gift of money for a lamp by the general (sēnāpati) Vīraśoḷakulaśekharavarman, to the temple of Tiruvanantīśvaram-Uḍaiyār. See No. 383.

386. 215 of 1909.—(Tamil.) On the west wall of the same temple. A damaged record of Tribhuvanachakravartin Vīra-Nārāyaṇadēva, the date of which is lost. Records gift of money for two lamps. See No. 383.

387. 216 of 1909.—(Tamil.) On the same wall. An incomplete record of Vīrarājendradēva (the Koṅgu-Chōla, ? 1207–52) the date of which is lost. Mentions Vīrarājendra-Anuttirappallavaraiyan and a shrine of Dakshināmūrti.

388. 217 of 1909.—(Tamil.) On the same wall. An incomplete record in the eighteenth year of Tribhuvanachakravartin Vīrarājendradēva (1207–52?). Records a gift to a shrine of Vināyaka in the temple of Tiruvanantīśvaram-Uḍaiyār by one of the king’s generals whose name, however, is lost.

389. 218 of 1909.—(Tamil.) On the door post of the entrance into the same temple. A damaged record in the seventeenth year of Virachōla dēva. Records gift of paddy to the temple of Tiru-Anandīśuram-Uḍaiyār by the residents of Kannāḍiputtōr. See Cb. 133.

390. 219 of 1909.—(Tamil.) On the door post of the entrance into the Tirunandikēśvara temple in the same village. A record in the
twentieth year of Vikrama-Chōḷadēva (1004—45?). Records gift of money for offerings to the same temple.

391. 220 of 1909.—(Tamil.) On the west wall of the Kaliyuga-Varadarāja-Perumāl temple in the same village. A record in the third year of Tribhuvanachakravartin Köṇerimaiṅkondaṅ. Records that a piece of land which was situated at Sōḷamādevinallūr and was originally granted by Sundara-Pāṇḍya to the temple of Śokkanārayāṇa-Perumāl at Kannariputtur aḷiṇa Vīrapāṇḍya-chaturvedi-maṅgalam in Karaivali-nāḍu, was confirmed by the King. See Cb. 196 and 197.

392. 221 of 1909.—(Tamil.) On the east wall of the Śelva-Vināyaka temple in the same village. A fragment of record of Vīrarājendrādvā (1207—36 ?). Records gift of money to a temple, whose name is lost on the stone.

393. C.P. No. 190 of Sewell’s List.—(Telugu.) Records grant of land to a Brahman in Ś. 1577, Manmatha, by Tirumal Nāik of Madura, in the reign of Śrī Rāṅga Rāya of Vijayanagar. [The record shows that even after the final downfall of the Chandragiri dynasty, theoretical allegiance was paid to “Vijayanagar.”]


395. In the hands of the same. Records that Raghunāṭha Dēva Mahārāya gave the village of “Balargapore” to the people, in Ś. 1541, in the reign of Vīra Rāmadēva Mahārāya (i.e., Rāma IV, 1620—30). Ibid., p. 225, No. 67.

Kānięyur.

396. C.P. No. 186 of Mr. Sewell’s List.—(Tamil and Grantha.) Records a grant of land in the village, ten miles south-west of Uḍamalpet, to some Brāhmans of the neighbouring village of Koḷumam, in Ś. 1587, Viśvāvasu (A.D. 1665), by Chokkanātha Nāyakka of Madura (1560—80), in the reign of Śrī Raṅgadēva Mahārāya. See Nos. 393 and 394.

397. C.P. No. 189 of Mr. Sewell’s List.—Records grant of lands in Puttūr and Kāṇṇiyūr villages in Ś. 1682, Vikrama (A.D. 1760), by Chikka-Kṛṣṇa-Rāja (1734—66) of the Māisūr dynasty.

Kāraiṭṭoru (Kāraiṭṭolūru of Udāmalpet ?).

398. C.P. No. 152 of Mr. Sewell’s List.—(Tamil.) Records a deed by which, in Kaliyuga 4419, Piṅgaḷa (A.D. 1318), certain lands were presented by the villagers to their village priest for temple service.
The document states that the grant was made while “Mallikārjuna Rāya, Vīradēva Rāya, Virūpāksha Rāya, and Praudhadeva Mahārāya” were ruling the world. The document is not genuine.

**Kolumu.**


400. On a stone north of the Vimāna in the same temple. Records that in the twenty-first year of Vīračoḷa, Rājarāja Anukkappallavaraiyan granted lands in a number of villages to the God. *Ibid.*, No. 3.

401. On a stone in the Kanakasabhā-maṇṭapam. Records that in Ś. 1625, Svabhānu, Šunkaya Tennāyakar (?), feudatory (?) of Vīra Sōmesvara Dēva granted the village of Kiḷ-Kallāpuram or Śrī Madhava chaturvēduṇḍaṇgalam as free gift to the people. *Ibid.*, No. 4.

402. On a stone in the same maṇḍapa. Records that in Ś. 1627, in the reign of “Pratapa Chacravurtty Nayakur” the inhabitants re-established the above village. [Evidently Kiḷ-Kallāpuram was Kolumu.] *Ibid.*, No. 5.

**Komāraliṅgam.**

This place was known as Kumāraṅgabhīma-chaturvēduṇḍaṇgalam and Paradārasahōḍara-chaturvēduṇḍaṇgalam evidently after the Daṇa-yakan köṭṭai chiefs who had the biruda Paradārasahōḍara.

403. 106 of 1909.—(Tamil.) On the west wall of the Kaśi-Viśvanātha temple. A record in the twentieth year of Tribhuvanachakravartin Vīrājēndradēva (A.D. 1207–circa 1252) who was pleased to rule the two Königus together. Beginning lost. Records gift of money by Śoḷan Lāṅkeśvaradēva to the temple of Tiruvālānduṟai Udaiyār at Tiruvālānduṟai in Karaivalinādu, for the decoration (*mēḻpūṭchelu*) of the idol.

404. 107 of 1909.—(Tamil.) On the south wall of the Vēṅkaṭēśvara-Perumāḷ temple in the same village. An unfinished record in the nineteenth year of Vīrajaṅjendradēva (1207–circa 1252). Records gift of land by a resident of Ḡrāṭṭaiyanpādi in Vaigāvinādu to a monk—of the Tirunṛttāntirumādām near the temple of Muttirattisiṟam Udaiyār at Koḻumam in Karaivali-nādu.

405. 108 of 1909.—(Tamil.) On the north wall of the same temple. A fragment of record of Rājakēsarivarman *alias* Tribhuvanachakravartin, the date of which is doubtful. Mentions Koḻumam in Karaivali-nādu and the channel Adhirādarāja-Vāykkāl.
406. 109 of 1909.—(Tamil.) On the same wall. A fragment of record in the twelfth year of Rajaraja Karikala-Choladéva. Mentions the same nādu and the same village.

407. 110 of 1909.—(Tamil.) On the same wall. A damaged record of Rajaraja Karikala-Choladéva, the date of which is lost. Records gift of gold for a lamp.

408. 111 of 1909.—(Tamil.) On the same wall. A fragment of record of Tribhuvanachakravartin Viranarayanañadéva, the date of which is lost. The second line contains the beginning of a record of Virarajendradéva. (1207-circa 1252).

409. 112 of 1909.—(Tamil.) On the same wall. A fragment of record in the second year of Vikrama-Choladéva. Mentions Pândimandalam. [It is not known which of the Koṅgu Chóla Vikramas is referred to here.]

410. 113 of 1909.—(Tamil.) On the same wall. A fragment of record of Virarajendradéva (1207-36 ?), the date of which is lost. Mentions Vaigāvi-nādu.


412. 115 of 1909.—(Tamil.) On the same wall. A fragment of record in the tenth year of (Koṅgu-Chóla?) Virarajendradéva. (Damaged.) Mentions a maṭha in the quarter called Adiradarajan-Tirumadaivilágam and the village Kannadiputtur.

413. 116 of 1909.—(Tamil.) On the balipitha of the same temple. A fragment of record in the twenty-third year of Virarajendradéva (1207-52). Mentions the temple of Adiya-Śōjāram-Uḍaiyār.

414. 117 of 1909.—(Tamil.) In the same place. A fragment of record of Virarajendradéva (1207-36), the date of which is lost. Seems to record a gift of money.

415. 118 of 1909.—(Tamil.) On the north base of the Kari-varadaraja Perumāl temple in the same village. A record in the third year of Tribhuvanachakravartin Parakēsvararjan Königrinmaikonḍan. Records gift of land to the servants of the temple of Aḷagar Tirumalai in Pândimandalam, by a certain Nārāyaṇan Ālavandi alias Brahma-Pallavaraiyan of Viranarayana-chaturvēdi-maṅgalam, a brahmadēva in Virakēraḷa-valanaḍu. [The king referred to might be the one who ruled from 1207-1252, but he is usually called a Rājakēsvararjan and not Parakēsvararjan.]

416. 119 of 1909.—(Tamil.) On the same base. A record in the twentieth year of Parakēsvararjan alias Tribhuvanachakravartin Vira-Choladéva. Records gift of land to the temple of
Kariyapurān by Kurāṅgāṭṭu śrī-Krishṇan of Kumaraṅgabhīma-chaturvēdimāngalam (a Brahmādaya in Karaivali nādu), for burning sixteen lamps in the temple. See Cb. 133.

417. 120 of 1909.—(Tamil.) On the same base. A damaged record in the twentieth year of Parakēsarivarman alias Tribhuvanachakravartin Vīra-Chōḷadēva. Refers to flower gardens enjoyed by the temple. See Cb. 133.

418. 121 of 1909.—(Tamil.) On the same base. A damaged record in the third year of Rājakēsarivarman alias Tribhuvanachakravartin Vīranārayaṇadēva. Records gift of land for offerings by a Sōmayājin surnamed Vīraśōla-Brahmēndra to the temple of Kariyapurān, “just as he had obtained it from Perumāl Vīračōḷa-dēva.” The latter was evidently identical with the Vīračōḷa Kulaśēkharar referred to in 214 of 1909 at Kannaṇiputtūr. He was “perhaps different from Vīračōḷa, the ruler of the two Koṅgus.”

419. 122 of 1909.—(Tamil.) On the same base. A damaged record of Kōnerinmaikoṇḍān, the date of which is lost. Built in at the end. Records an order (ōlai) of the king to the residents of Koḷumam and mentions the village Kumaraṅgabhīma-chaturvēdimāngalam in Karaivali-nādu.

420. 123 of 1909.—(Tamil.) On the same base. A damaged and incomplete record of Kōnerinmaikoṇḍān, the date of which is lost. Records gift of paddy for offerings to the temple of Karumāṇikkā-Ājvār.

421. 124 of 1909.—(Tamil.) On the same base. A much damaged record of Kōnerinmaikoṇḍān, the date of which is lost. Mentions Jayaṅγonḍāsōla-chaturvēdimāngalam and contains the beginning of two inscriptions of a certain Parakēsarivarman.

422. 125 of 1909.—(Tamil.) On the same base. A damaged record in the nineteenth year, the king’s name being lost. Records gift of land to a private individual. [Seems to refer to a gift of Vīračōḷa similar to those of his at Saṅgrāmanallār. See Nos. 436 and 437 below.]


425. 128 of 1909.—(Grantha and Tamil.) On the south base of the same temple. A record of Rājakēsari Kōnerinmaikoṇḍān
Coimbatore District


426. 129 of 1909.—(Tamil.) On the same base. A record of Kōnerimaikōndān (probably Vira Rājendra, 1207—52). Records an order to the Śri-Vaishnavās of Tiruvaranāgam in Śoḷa-maṇḍalam and registers a gift of land to the temple of Āḷaṅgiyamaṇavāḷa-Perumāl. Mentions Kōvanputṭūr (Coimbatore) alias Virākṣaraṇallūr in Pērūr-nādu. For the legendary origin of Kōvanputṭūr based on the Tamil MS. Chōḷapūrvapāṭṭayam, see Journal of S. Ind. Assocn., 1914.


428. 131 of 1909.—(Tamil.) On the south wall of the same temple. A record in the twenty-second year of Parakēsirivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva (Kōṇгу Chōḷa, 1005—45?). Records gift of money for offerings by Dévan Śilamban alias Tribhuvanagaṅgadēva, a feudatory (sāmanta) of the king, to the temple of Kariyapirān at Kumaraṅgabhīma-chaturvēdimaṅgalam, a brahmādēya in Kāraivilai-nādu.


430. 133 of 1909.—(Tamil.) On the west wall of the same temple. A record in the seventeenth year of Tribhuvanachakravartin Kōnerimaikōndān. Records gift of land distributed over several villages, to the same temple. [One of these villages Amarabhujaṅganallūr was apparently founded by the early Kērāḷa king Virākṣara Amarabhujaṅgavarman.]


432. 135 of 1909.—(Grantha and Tamil.) On the same wall. A record in the twenty-fifth year and Ś. 1153 of Tribhuvanachakravartin Kōnerimaikōndān Virarājendradēva (1207—52). Records gift of land for offerings to the ten Āḷvars in the temple of Āḷagar at Tirumālirūṇjolai in Kīḻ-Iraṇiyamutta-nādu, a subdivision of Pāndi-maṇḍalam. The land was situated in the village of Uḷagudaiyapirāṭṭi-chaturvēdimāṅgalam in Rājāraja-vaḷanādu which was split up from Kāraivilai-nādu. [Iraṇiyamutta was the native district of the Tamil poet Peroñ-Kauśikanār. Mr. Krishna
Sastri suggests that Ulaguḍaiyapirāṭī-chaturvēdimāṅgalam was probably named after a queen of Vīra Rājēndra who was known as Ulagapperumāl. See Cb. 23 above.

433. C.P. No. 185 of Mr. Sewell's List.—An early but undated grant of a Punnāḍ Rāja, named Ravidatta, during a solar eclipse. Records grant of several villages “in the Punnāḍ country” to Brahmans, himself residing at the city of Kīṭtipura. Punnāḍ is the extreme south of Maisūr.

434. C.P. No. 188 of Mr. Sewell's List.—(Telugu.) Records grant of lands in Komāralingam, ten miles south-east of Udamalpet, in Ś. 1589, Plavaṅga (A.D. 1667), by Chokkanātha Nāyakka of Madura, in the reign of Śri-Raṅgadēva Rāya, to a Brāhman (named Sōmayājēśvarlu). This is a record where the Telugu language is rendered in Grantha characters. [This grant is given also in Ind., S. Dts., p. 64, No. I. The object granted is the village of Rāmasamudram included in Komāralingam.]

Kudimaṅgalam.


Saṅgrāmanallūr.

436. 136 of 1909.—(Tamil.) On the south wall of the central shrine in the Chōḷesvara temple. A record in the forty-fifth year of Rājakēśarivarman alias Tribhuvanachakravartin Vīrarājēndra-dēva (1207–52). Records gift of land for offerings to the shrine of Nittaninrāguvār (built by a certain Kachchhiyarāyan) in the temple of Vīra-Chōḷisvaram-Udaiyār at Kūlumam in Kāraivali-nāḍu. [The temple was apparently founded by Vīra Chōḷadēva who came to the throne about 1118. Kachchhiyarāyan figures, in the legends of the Chōḷapūravattayar.]

437. 137 of 1909.—(Tamil.) On the same wall. A record of Kōnērmaikoṇḍan Vīrachōla (evidently referred to in the above epigraph). Records that the king caused a liṅga to be set up, and a temple to be built on the occasion of a solar eclipse which happened to fall on the day of his janmanakshatra and called it Vīra Chōḷisvara. It was consecrated by a certain Kaṇṇabhaṭṭan who was appointed manager of the temple.

438. 138 of 1909.—(Tamil.) On the same wall. A record in the twenty-third year of Kōnērinmaikoṇḍan. Records gift of land and certain privileges to the architect who built the temple mentioned in the above epigraph.

439. 139 of 1909.—(Tamil.) On the same wall. A damaged record in the twenty-first year of Vīra-Chōḷadēva. Records a gift of land and mentions among its boundaries the road Śeranaimēn-kōṇḍa-Śōlan-peruvali.
440. I40 of 1909.—(Tamil.) On the west wall of the same shrine. An incomplete record in the fifteenth year of Rājakēsari-varman *alias* Tribhuvanachakravartin Vīra-Pāṇḍiyadēva (1265—81). Records gift by the citizens (nagarattār) of two specified villages in the district of Tuvarāpati-nāḍu and in that of Uraiyūr-kūṟram in Rājagambhīra-vaḷanāḍu, a subdivision of Chōlamanḍalām.

441. I41 of 1909.—(Tamil.) On the same wall. A damaged record in the twentieth year of Vīra-Chōḷadēva (1118—23?). Records gift of land in the village of Vīranārāyaṇa-chaturvedi-māṇigalam in Vīrakēraḷa-vaḷanāḍu. See No. 444 where either this or another Vīrachōḷa is mentioned.

442. I42 of 1909.—(Tamil.) On the same wall. A record in the twenty-first year of Vīra-Chōḷadēva (1118—23?). Records gift of paddy for a lamp by a certain Śirināyakān *alias* Vīraśoḷa-Nuḷamban.

443. I43 of 1909.—(Tamil and Grantha.) On the same wall. An incomplete record of Tribhuvanachakravartin Kōnērinmaiṅaṅḍan Vīraraṅjendradēva (A.D. 1207—1252). Records gift of the village Iraṭṭaiyanḍi in Vaḷgaḷi-nāḍu to a number of temples situated in Karaivāḷi-nāḍu. Refers to an invasion of the king in which Karaivali-nāḍu was devastated and damage done to the temples in it. It was as in expiation of these damages that he gave for their renovation the village of Raṭṭiyambāḍi. See No. 467 below.

444. I44 of 1909.—(Tamil.) On the same wall. A record in the twenty-first year of Parakēsarivarman *alias* Tribhuvanachakravartin Vīra-Chōḷadēva, “who ruled the two Kōṅgus together.” Records gift of land for offerings by Gandarādichchansetti *alias* Adirādaṇjakkāṅḍiyadēva, a feudatory (sāmanta) of the king. Was he the king who came to the throne in 1118?


446. I46 of 1909.—(Tamil.) On the same wall. A record in the third-year of Vikrama-Chōḷadēva. Built in, at the beginning and incomplete. Mentions Oḍatturai. [It is difficult to say which of the three Kōṅgu-Cholas of this name is referred to here.]

447. I47 of 1909.—(Tamil.) On the same wall. A record in the twenty-third year of Tribhuvanachakravartin Vikrama-Chōḷadēva. Records gift of land at Kīranur in Pongalūrkkā-nāḍu to the temple of Vīrachōḷiśvaram-Uḍaiyār at Kōḻumam in Karaivali-nāḍu, by Pāṇḍiyan *alias* Vikkiramaśoḷa-Iruṅgōḷan who was an
expert in playing on the yāḷ. See note to the above epigraph. For the reference to yāḷ see S.A. 446.]

448. I48 of 1909.—(Tamil.) On the same wall. An incomplete record in the twenty-fifth year of Tribhuvanachakravartin Kōnerimaikondān. Records gift of paddy for supplying food to three ascetics (tapasiyar) of the Tiruttōṇḍattogaiyānmaṇḍam (i.e., St. Sundara) in the quarter known as Viraśōjanāturumadaiyilagam at Koḷumam.

449. I49 of 1909.—(Tamil.) On the same wall. A damaged and incomplete record in the seventeenth year of Tribhuvanachakravartin Kōnerimaikondān. Records gift of land to a private person whose surname was Kanaṇa Adiyān, in the village of Kallāpuram alias Viraśōjān活跃.

450. I50 of 1909.—(Tamil.) On the same wall. A record in the twenty-first year of Parakēsarivarman alias Tribhuvanachakravartin Vira-Chōladēva, “who ruled the two Koṅgus together.” Records gift of land for offerings to the temple of Vira-śoḷa-Īśvaram-Uḍaiyār set up by the king for his merit at Koḷumam in Karaivali-nāḍu. Another incomplete record on the same wall, of Vira-Chōla, “who ruled the two Koṅgus together” refers to the founding of the temple and attempts to give a list of the lands presented to it on the occasion. Still another record gives the twenty-third year of, apparently, the same king and mentions Viraśōjan-tirumadaiyilagam.


452. I52 of 1909.—(Tamil.) On the same base. A record in the sixteenth year of Kōnerimelkondān. Records gift of land in the village of Umāparamēsvarinallur in Kāvāṭikka-nāḍu, to the shrine of the goddess in the same temple.


454. I54 of 1909.—(Tamil.) On the north wall of the same maṇṭapa. A record of Kōnerimaikondān. [It records an order of the king that an enquiry should be made by the temple trustees as to the inhabitants living within the temple premises (maṇḍaṇi) who had not paid the taxes danda kērīram and Manrupādu; that these collections from defaulters should be paid into the temple treasury, that the king’s officer should not enter into those premises, that cesses, assessments, etc., payable to the royal treasury were remitted, and that the property of the temple servants who had no heirs living in temple premises should go to the temple.]

456. 156 of 1909.—(Tamil.) On the same wall. A damaged record of Könerimēnkoṇḍān (Viraśoladeva). Seems to record a gift of land by a daughter of Viraśoladeva, "who ruled the two Koṅgus together," to the shrine of Nittanināṭuvār, in the same temple. See No. 444 above.

457. 157 of 1909.—(Tamil.) On the same wall. A record of Könerimmaikoṇḍān. Records gift of the village of Dēvanpādi alias Viraṇārayaṇanallūr in Kavāṭikkanāḍu, to the shrine of Tribhuvanasundara which was set up for the merit of the king's uncle (māmaṭi). Two other grants of land by the same king (i.e., Viranārayaṇa) are recorded: One for the god Tribhuvanasundara and his consort and another for the shrine of Dakshiṇāmurī. Mentions Onbadukaṇai-nāḍu and Tiruvālinduṇḍu aliass Kēlaṇkēsarainallūr. [The inscription fixes the fiscal relation between the king and the temple trustees.]

458. 158 of 1909.—(Tamil.) On the base of the maṇṭapa in front of the Nāṭarāja shrine in the same temple. Some of the stones are out of order. Records in Ś. 1267, Pārthiva, gift of land by Kētaya-Daṇḍanāyaka (son of Mādappa Daṇḍanāyaka), to the mahājanās of Mādhava-chaturvedi-maṅgalam (evidently named after his father) and Tennavadaraya-chaturvedi-maṅgalam for the 'victory and increase' (Vijayābhyudaya) of his younger brother Śīṅgaya Daṇḍanāyaka. [Kētaya, like Śīṅgaya, was the son of Mādappa Daṇḍanāyaka referred to in Cb. 20.]

459. 159 of 1909.—(Tamil.) On the same base. Records in Ś. 1265, Subhānū, gift of the two villages mentioned in No. 158 by Kētaya-Daṇḍanāyakan, son of Mādhava. Mentions Kaṇnappan Tennavadaraiyan of Seļuvanur and Oṭṭaiakkuminḍān. See Cb. 469 below.


461. 161 of 1909.—(Tamil.) On the second slab in the same place. A fragment of record in the thirty-seventh year of Sundara-Paṇḍyadēva. Seems to record gift of paddy.

462. 162 of 1909.—(Tamil.) On the third slab in the same place. Mentions in Sarvajit a certain Vṛdviṭaikanāyir who imposed a fresh tax on the hereditary trustees (sthānattār) of the Alajgiya-Tiruchchirambalam-Uḍaiyān temple. [Mr. Krishna Sastri believes that this refers to the invasion mentioned in No. 443 above.]

463. 163 of 1909.—(Tamil.) On the south wall of the Agniśvara shrine in the same temple. A record in the twenty-ninth year
of Tribhuvanachakravartin Kōnērinmaikondān. Records gift of land to those who recited the *Mahābhārata* at the village of Tiruvalandurai *alias* Vikramaśoja-chaturvēdimaṅgalam in Karaivaṉiṉādu.

464. 164 of 1909.—(Tamil.) On the north wall of the same shrine. A record in the twenty-ninth year of Tribhuvanachakravartin Kōnērinmaikondān. Records gift of land for offerings to the shrine of a linga called Sokkanār, set up by Tilla-Nāyaka within the temple of Viṇḍḷajēsvaramuḍaiya-Nayanār at Koḷumam. The land was situated in Ulagudaipirattī-chaturvēdimaṅgalam in Karaivaṉiṉādu.

465. 165 of 1909.—(Tamil.) On the same wall. A record in the twenty-ninth year of Tribhuvanachakravartin Kōnērinmaikondān. Refers to the gift mentioned in the above epigraph.

466. 166 of 1909.—(Tamil.) On a slab set up in front of the central shrine in the same temple. Records in Viḷambī gift of six villages by a Nāyaka to the shrine of Nittyappar.

467. 167 of 1909.—(Tamil.) On the door post of the gopura of the same temple. States that the soldiers must protect the gopura, the temple and its premises.

468. 168 of 1909.—(Tamil.) On a slab built into the floor of the Varadarāja-Perumāḷ temple in the same village. Records the gift of the stone.

469. 169 of 1909.—(Tamil.) On a rock at Kovilurai in the same village. A damaged record in Siddhārthi of Mahāmaṇḍalēśvara Viṇḍḷa Savaṇa-Udaiyar (son of Bukka I†). Mentions the Mahājanās of Agaramputtur *alias* Mādhava-chaturvēdimaṅgalam which was split up from Tenmūr Oṭṭaiṅkumīṇḍān in Karaivaṉiṉādu. [See No. 459 above. Mr. Krishna Sastri surmises, on the basis of the connection of this village with the chiefs who claimed control over the Nilgiris and who had the title of Nilagirisadhairan, that Nilagiri was even in those days called Oṭṭaiṅkumīṇḍān or Ootacamund.]

Śoḷamādevī.


471. 223 of 1909.—(Tamil.) On the same wall. A damaged record in the fifteenth year of Viṇḍḷa Ėndradēva (1207–52). Records gift of land to the same temple. Mentions among the boundaries of the land the temple of Koṅgaviṇṭakā-Īśvaram-Udaiyar at Kaḍarṟūr.
472. 224 of 1909.—(Tamil.) On the same wall. A record in the eighth year of Vikrama-Chōladēva. Records gift of the row of slabs (paṭṭi) on which the inscription is engraved, by an ascetic of the mēlaimathā.

473. 225 of 1909.—(Tamil.) On the same wall. A record of Viṟa-Chōladēva. Records gift of money for worship in the same temple by two individuals, one of whom was called Soḷan Araiyan alias Viṟasōḷa-Vanigaiyarāyān.

474. 226 of 1909.—(Tamil.) On the same wall. A record in the twenty-first year of Viṟa-Chōladēva. Records gift of money by two Veḷḷāḷa ladies to the same temple.

475. 227 of 1909.—(Tamil.) On the north wall of the same temple. A record of Viṟa-Chōladēva, the date of which is lost. Records gift of land to the shrine of the goddess.

476. 228 of 1909.—(Tamil.) On the same wall. A damaged record of Viṟa-Chōladēva, the date of which is lost. Appears to record a gift to the same shrine.


478. 230 of 1909.—(Tamil.) On the same wall. The record gives a list of the lands belonging to the temple.


480. 232 of 1909.—(Tamil.) On the same wall. A record of Tribhuvanachakravartin Kōnerimelkōndān. Records sale of land belonging to the manrāḍu of Kaḍavarāyān, who became a traitor (drōhi) to the king, in favour of the temple servants. [This was perhaps the usual way in which treason in villages was dealt with in those days.]

481. 233 of 1909.—(Tamil.) On the same wall. A damaged record in the thirtieth year of Viṟarājendradēva (I, 207—52). Appears to record a gift of land.

482. 234 of 1909.—(Tamil.) On the same wall. A record in the twenty-ninth year of Tribhuvanachakravartin Viṟarājendra-dēva (1207—52). Records gift of land to the mathā on the western side of the temple of Kulaśekharēśvaram-Uḍaiyar.


484. 236 of 1909.—(Tamil.) On the east wall of the same temple; right of entrance. A record in the twelfth year of Para-kēsārivarman alias Tribhuvanachakravartin Vikrama-Chōladēva.
(1005—45?). Records gift of a garden to the matha on the eastern side of the temple for maintaining lamps.


486. 238 of 1909.—(Tamil.) On another pillar in the same place. A record in the twenty-first year of Tribhuvanachakravartin Vikrama-Chōladēva (1005—45?). Records gift of the pillar.

487. 239 of 1909.—(Tamil.) On the third pillar in the same place. A record in the twentieth year of Vikrama-Chōladēva (1005—45?). Records gift of the pillar.

488. 240 of 1909.—(Tamil.) On the door post of the eastern entrance into the same temple. A record in the twentieth year of Tribhuvanachakravartin Vikrama-Chōladēva (1005—45?). Records gift of the two door posts and two step stones by a woman, for the merit of a certain Adiyāśōjan Araisān alias Maṇigaiyarāyān.

489. 241 of 1909.—(Tamil.) On the door post of the southern entrance into the same temple. A record in the twentieth year of Tribhuvanachakravartin Vikrama-Chōladēva (1005—45?). Records gift of the two door posts and two step stones.

490. 242 of 1909.—(Tamil.) On the door post of the entrance into the Tambrāṭṭiyamman temple in the same village. A record in the twenty-fourth year of Parakēśārivarman alias Vikrama-Chōladēva (1005—45?). Records gift of money for the Śivarātri festival to be conducted in the temple of Rājarāja-Īsvaram-Udaiyar at Kaḻappādi alias Vraṅgālapuram. The coins presented were marked with śri-yakki, 'the glorious yakshi.'

491. 243 of 1909.—(Tamil.) On a stone built into the wall of the same temple. A record in the third year of Vikrama-Chōladēva. Records gift of money for a lamp by a native of Kāṇṇadi-puttūr. The name of the temple which was to benefit by the gift, is lost. [The king might be any of those who came to the throne in 1005, 1255 or 1273.]

Supplementary note.

433. This copper plate grant has been edited by Dr. Fleet in Ind. Antq., XVIII, 362-9. He incidentally discusses the topography of the Punnāḍ district and criticises Mr. Rice.
CUDDAPAH DISTRICT.

BADVEL TALUK.

Katteragunda.

1. On a stone near the Chennakesava pagoda. Records that Veṅgalayya granted in Ś. 1448, Paritāpi, in the reign of Krishnadēvarāya, the duties of the different goods that passed by Chennāvaram, and Chavūr, in the district of Gaṇḍikōta to God Chennakesava for festival. (Ins., Ced. Dts., p. 515, No. 1.) It is also referred to by Mr. Sewell in his Antiquities, I, p. 126.

2. Near the above. Records that a person granted in Ś. 1448, Parthiva, in the reign of Krishnadēvarāya, two puṭṭis of his own share in the village to the same deity. Ibid., p. 515, No. 2, and Mr. Sewell's local list, No. 3.

3. On the surrounding wall of the pagoda. Records that Yellamarasayya granted in Ś. 1452, Virōḍhi, the village of Hosalapādu for the festival of the deity. (Ins., Ced. Dts., p. 515, No. 3.) Mr. Sewell wrongly attributes this to "the reign of Virapratāpa Mahādevarāya." See Antiquities, local list, No. 2.

4. On a stone west of the village. Records that Nanda Timmarāja exempted the rent of a village with the permission of Sadāśivarāya in Ś. 1469, Parābhava. Ins., Ced. Dts., p. 515, No. 4, and Mr. Sewell's local list, No. 4.

5. A P.G. in charge of Bommacharaṇareḍḍī in the village. Records that the karṇams of the district appointed one Chennayya as the chief of the people of Katteragunda as a reward for his discovery of its limit in Ś. 1479, Manmatha, in the reign of Śrīraṅgarāya. Ibid., p. 517, No. 8. [There was no king of this name in that year.]

6. In charge of the same Reddi. Records that the karṇams of the district granted some land in the village to Bommapedda Ayyyala Reddi in Parābhava in the reign of Praudhadevarāya. Ibid., p. 517, No. 9.

Kōḍūru.

7. On a stone in the pagoda of Durga. (Telugu.) Records in Ś. 1475, Paritāpi, in the reign of Sadāśivarāya, an allowance of contribution from the pilgrims for the annual festival of the deity. Ins., Ced. Dts., p. 517, No. 7. The village is called Pedda Kōḍūru.

8. On the gate of Chennakesava pagoda. (Telugu.) Records in Ś. 1469, Prabhava, that Nandyāl Timmarāya, a feudatory of Sadāśivarāya, granted the rent of a village for meeting the expense of a ceremonial. Ibid., p. 517, No. 10.
BADVEL TALUK

9. On a stone in the same temple. (Telugu.) Records that the same chief remitted the tax on barbers, drummers and pipers of the pagoda. *Ins., Ced. Dts.,* p. 517, No. 11.

9-A. On a stone in the Bhairava temple of the same village. A record dated in Ś. 1319, Dhātu, regarding the establishment of the temple on the hill in the reign of Vīra-Dēvarāya (I) who must have been a mere prince then. *Ibid.,* p. 517, No. 12.

Palugurallapalle.


Pōrumāmilla.

12. 91 of 1913.—(Sanskrit.) On two slabs set up in front of the ruined Bhairava temple near the local tank. A record of Bhāskara alias Bhavadūra, son of Bukka I, of Vijayanagar, dated K. 4470, Ś. 1291, Saumya, Kārtika, Śukla 14, Thursday. The tank is one of the two largest ones in the district. The other is at Badvel. See *Cuddapah Gazr.,* pp. 226–30, for a detailed analysis of the epigraph. It gives a beautiful account of the rules and regulations, the technical details of tank construction. [Bhāskara is hitherto unknown. Bhavadūra is considered by the Government epigraphist to be the Sanskrit form of the Hindusthani Bahadur.] Records that Bhāskara’s minister Anantarājan (called Anantarasa in 339 of 1901 at Penukoṇḍa) constructed the tank at Pōrumāmilla which exists to-day.


Tellapāḍu.

14. On a stone in the village (Telugu.) Records that in Ś. 1432, Peddōbala Nāyaḍu, subordinate of Sadāśivarāya, granted nine tūms of land to repair the sluice of the local tank. See *Ins., Ced. Dts.,* p. 516, No. 5. [A tūm is ⅞ putti in some parts of Cuddapah and one-twentieth in other parts. It is a grain measure and evidently land capable of being sowed with 9 tūms is meant here.]

16. An inscription in the temple of Rāmasvāmi, dated Ś. 1525 (A.D. 1603), recording a grant to a private party by Hanuma Rājayaḍēva Mahārāja in the reign of Venkaṭapatī (I, 1586—1614) at Chandragiri.

Cuddapah Taluk.

Ambāvaram.


17-A. In the pagoda of Chennakēśava. (Telugu.) A record of Sadasivāraṇa, dated in Ś. 1477, Rākshasa. Records grant of an allowance from the village to the deity by Tirumalayya (evidently of Nandyāla).

Chennūru.

18. On a stone in the pagoda of Nāgēśvara. (Sanskrit and Telugu.) Dated in Ś. 1236, Pramādičha. Records the grant of the village to the Brahmans by a son of Pratāparudra of the Kakatiya dynasty. *Ins., Ced. Dts.*, p. 354, No. 69. [The king ruled till A.D. 1323.]

19. In the same place. (Sanskrit.) A record of Krishnādēvarāya in Ś. 1444, Vishu. Records that Śiṅgabhūpāla rebuilt the Nāgēśvara pagoda, dug a tank, and gave some land. *Ibid.*, No. 70. [The epigraph shows that in the Vijayanagar period it was the capital of an administrative unit consisting of several villages in Ghāndikōṭa Śīma of Udayagiri province.]

Chinnadāsaripalle.

20. On a stone near the pagoda of Ĭbaladēva. (Telugu.) Records that in Ś. 1292, Sādharāṇa, in the reign of Vīra Bukkaraṇa (I), Maṅgayadēva Mahārāja built a village and granted it as a free gift for the God Āhōbalēśvara. *Ins., Ced. Dts.*, p. 335, No. 10. Also *Cuddapah Gaśr.*, p. 185.


Chinnamāsapalle (Chinnamāchupalle).

21. 330 of 1905.—(Kanarese.) On a slab lying in front of the Ānjanēya temple. Dated in the reign of the Vijayanagara king Vṛapratāpa Krishnārāya-Mahārāya. Records in Ś. 1436, Bhava, gift of the village of Chikamamchupaḷḷi in the Chenūri-śīme, which was included in the district of Mulīki-nāti-śīme, to the temple of
Channakēśavadēva at Pushpagirī. [The inscription is also given in *Instr., Ced. Dts.*, p. 356, No. 72.] See No. 19 above.

Chintakommadinne.


Chintalapattūru.

25. 318 of 1905.—(Telugu.) On a slab built into the outer wall of the ruined temple of Indranāthasvāmin, near Pushpagiri. Records that in the reign of the Vijayanagara king Vira pratapa Sādāsvadēva-Mahāraṇa, in Ś. 1469, Plavaṅga, Aliya Rāmayadēva-Mahāraṇa remitted the tax on barbers in the Kārnāṭaka country, and the mahāmāndalēsvara Timmavyadēva of Nandyāla did the same for the whole of Ghanḍikotāśaṇa and for three villages belonging to the Indranātha temple.

26. 319 of 1905.—(Telugu.) On a pillar lying at the entrance into the same temple. Records in Vīhava a gift by Mahāmaṇḍalēsvara Murārikēśavadēva Mahāraṇa and Sōmidēvarāja who were "lords of Kalukada, the best of towns," to the temple of Indrēśvara at Pushpagiri. [The Kalachūri king Somēsvaṇa, also called Sōvi dēva and Rāyamurāri, ruled from 1167 to 1175.]

27. 320 of 1905.—(Telugu.) On the same pillar. Records gift of land by the Mahāmaṇḍalēsvara Āhavanalladēva to the temple of Indrēśvarādēva. An imprecatory verse engraved in Grantha characters is found at the end. [Was the king the Kalachūri king who ruled from 1180 to 1183?]

28. 321 of 1905.—(Kanarese.) On a slab set up in the courtyard of the same temple. A record of the Pallava king Mahāmaṇḍalēsvara-Chiddanadvēva-Mahāraṇa in Ś. 1104 (A.D. 1182), Subhakrit, recording gift of land in the village of Koḍūru in Muḷiṇi-nāḍu to the temple of Indrēśvarādēva at Paṇchanatīrtha. [His birudas resemble those of Tripurāntakadēva Madhusūdana in Ct. 320 and Naḷasiddharasa in Cg. 321. The latter were the feudatories of Vijayaganḍagopāla.]
29. 322 of 1905.—(Telugu.) On the north wall of the central shrine in the same temple. Records in Ś. 1217, Manmatha, a private agreement.

30. 323 of 1905.—(Grantha and Tamil.) On the four corner slabs built into the inside of the dome of the antarāla-mañṭapā in the same temple. A damaged record. Mentions the Gölagi-maṭha. See N.A. 201.

31. 324 of 1905.—(Telugu.) On a pillar in the same maṇṭapā. Records in Ś. 1182, Raudri, a transfer of rights by three priests of the Indrēśvara temple. Mentions the temples of Kamalāśāmkara, Valjanātha, Rudrapāda, Durgādevi, Pushpēśvara and Mallinātha-dēva.

Cuddapah.

For an excellent historical notice of the place see Cuddapah Gmr., pp. 178—80.

32. On a stone in the Veṅkaṭēśvara pagoda. (Telugu.) Records that in Ś. 1439, Īśvara, that Timmarasa, the minister of Kṛishṇadēvarāya, granted the Cuddapah village to God Tiruvēṅgalanātha for daily ceremonies. Ins., Ced. Ds., p. 350, No. 53. [Timmarasa was the well-known Śaluva Appāji.]

33. On a stone east of the above. (Telugu.) Records that in Ś. 1484, Dundubhi, a feudatory of Sadaśīvarāya erected a stone manṭapā and planted a garden near it. Ibid., No. 55.

34. On the south wall of the Raṅga-mañṭapā. (Telugu.) Records that in Ś. 1460, Hēvilambī, that Tātareṇḍi and Nāgareṇḍi granted six tūms of land to Vasanta. Ibid., No. 55.

35. On the wall west of the above. (Telugu.) Records that in Ś. 1474, Vīroḍhikrit, Nandāla Aubāḷēśvara Mahārāya granted some land to God Ahōbalēśvara. Ibid., No. 56.

36. On a stone near the above. (Telugu.) Records that in Piṅgalā, Ś. 1483, Nandyāla Aubalarāja, a feudatory of Sadaśīva, granted some land to God Tiruvēṅgalanātha. Ibid., No. 57.


38. On the eastern wall of the above inscription. (Telugu.) Records that in Ś. 1473, Pramādi, Aubalarāja, a feudatory of Sadaśīva, granted half kunḍa of dry field in Cuddapah to the deity. Ibid., No. 59.

39. On the wall of the pagoda. (Telugu.) A grant by the same chief in the same year to the same deity. Ibid., No. 60.

40. On the steps of the Bugga-kāḷva at Cuddapah. (Telugu.) Records that in Ś. 1639, Hēvilambī, Kṛishṇājipantulu built the steps. Ibid., No. 61.

42. On the banks of the Cuddapah tank. (Telugu.) A grant in Ś. 1220, Vilambi to Siddhanāthasvāmi by a chief who had the title of Gaṇḍapenḍara. Ibid., No. 63.

43. On a stone near the local tank. (Telugu.) Records that in Ś. 1227, Krōdhi, one Tripurāntaka granted to Siddhanāthasvāmi one kuṇta of wet field. Ibid., No. 64.

44. On a stone in the pagoda of Hanūmanta. (Telugu.) Records that in Ś. 1439, Īśvara, Krishṇādēvamahārāya's minister Śāluva Timmarasā made a gift to the deity of Siddhāvaṭṭam. Ibid., No. 67.

45. On the mosque west of Cuddapah. (Telugu.) Records that in H. 1130, in the reign of Farakṣir, "Mayanubdulnabi Khan, Subhedar of Cuddapah," built the mosque. [This chief was the celebrated founder of the Cuddapah Nawab dynasty. For his exploits see Cuddapah Gastr., pp. 180 and 41. He died about 1730.]

46. A paper grant in the mosque of Abdul Nabi: (Telugu.) Records that the merchants of different countries fixed a fee to be paid to the mosque in Ś. 1599, Piṅgala. Ibid., p. 360, No. 83. [The date appears to be too late as Abdul Nabi became governor in 1714. See Cuddapah Gastr., p. 41.]

47. A paper grant in the same place. (Telugu.) Records that in Ś. 1626, Chitrabhānu, that the Reḍḍis and Karṇams of Nāgarājupaḷaḷe granted, by order of Abdul Khān Saheb, four tūms of ground to "Sakha-Abdul Latteeba." Ibid., No. 84.

48. A paper grant in the same place. (Telugu.) Records, that "Bapujuhersa Tarufdar" granted, by order of Nabāb Bhak-dumedal Khan two tūms of ground to Dasu Mahommed. Ibid., No. 85.

49. A paper grant in the same place. (Telugu.) Records a grant by the same man to Siddhi Mahomed, the Khāji of Cuddapah. Ibid., No. 86.

50. A paper grant in the same place. (Telugu.) Records that in "36 of the Sun year," Merugamahummud of Hyderabad fixed some fees in the market of Cuddapah for the illumination of the local mosque. Ibid., No. 87.

Gōṭūru.


52. On a stone near the same. (Kanarese.) Records in Ś. 1319, Īśvara, that Gaṅgadēva Mahārājā gave to the architect Bommayya
Bhaṭṭu one-fourth kunṭa of wet land for constructing the Bhairavēṣvara temple. Ḯंs., Čed. Dts., p. 358, No. 78. [Kunṭa is said to denote an excavation of a cubit in depth in width in some parts of the district. But it is not used in that sense here. Cuddapah Gazr., p. 117.]

53. On a stone in the same pagoda. (Kanarese.) A record of Ahōbhala Dēvachōḷa Mahārāja, son of Apratimalla Gaṇapatichōḷa Mahārāja in Ś. 1342, Plava. Gift of seventeen tūms of land to God Bhairavadēva. Ibid., p. 79.

54. On a stone south of the above. (Kanarese.) Records that the Karṇam and people of Gōṭūr elected in Ś. 1588, Parābhava, a temple of Omalamma and granted land. Ibid., p. 359, No. 80.

Gurrampādu.

55. On a stone in the Chennakēśava pagoda. (Kanarese.) Records that in Ś. 1453, Khara, Tirumalayya, a feudatory of Achyutarāya, gave the village as free gift to the God. Ḯṃs., Čed. Dts., p. 357, No. 74.

56. On a stone near the above. (Kanarese.) Records in Ś. 1500, Bahudhānya, gift of land to Veṇkaṭa Sōmayāji by Tirumalayyadēva Mahārāja in the reign of Śṛṛaṅgadēva Mahārāja. Ibid., No. 75.

57. On a stone near the above. (Kanarese.) Tirumala Nāyaḍū gives to the God in Ś. 1316, Bhava, some land in the village. Ibid., No. 76.

Komārunipalli.

58. A Telugu copper-plate in the hands of "Cavalekanlu at Cammapulla." Records that in Ś. 1479, Kāḷayukti, in the reign of Sadaśivarāya and Gutti Tirumalayya, the fourteen villagers of Uṭukūrī district gave lands and fees at three paṇams for a marriage in these villages to Lakkanāyaḍū, son of "Marakathirappa" Nāyaḍū. Ḯṃs., Čed. Dts., p. 334, No. 8.

Kopparti (Rāmachaṇḍrapuram).


Koppolu.

60. On a stone in the village. (Telugu.) Records that in Ś. 1466, Krōḍhi, Nandyāl Timmaya, feudatory of Sadaśivarāya, gave the dues of the village to learned men. Ḯṃs., Čed. Dts., p. 109, No. 53.

61. On a stone near the house of a Fakir. (Telugu.) Records that in Ś. 1476, in the reign of Sadaśivarāya, the Vīramuṣhti people granted a tax of one pagoda per year to God Śesēśvara. Ibid., No. 54.

**Kōṭūru.**


**Lēbāka.**


67. On a stone in the pagoda of Sōmeśvara. (Telugu.) Records that in the reign of Sadāśivarāya, in Ś. 1475, Pramāḍāchā, a partition of villages was made between two cousins. *Ibid.*, p. III, No. 60.

**Moyillakāḷva.**


69. On a stone above the previous record. (Telugu.) A record of Venkatappa Guru saying that in Śubhakrit he placed an image of Lakshmi in the above temple and gave one putṭi of land. *Ibid.*, No. 16.

**Pendlimarri.**

70. On a stone in the Vṛrabhadra pagoda. (Telugu.) Records that, in the reign of Sadaśiva Mahārāya, in Ś. 1469, Prabhava, Nandyal Timmayya Rāja exempted the tax of the local barbers. *Ins., Ced. Dts.*, p. 334, No. 9. [The author of the Cuddapah Gazetteer draws attention to the fact that this was ruled by a Kaṭhārī Maṅgayya in Ś. 1292, in the reign of Bukka I. See No. 20 above.]

**Pushpagiri.**

This place is highly sacred both for the Vaishṇavites who call it *Tirumala-Madhya-Ahōbilam* (midway between Tirupati and
Ahŏbilam) and for the Šaivites who call it madhya-Kailāsam midway between Benares or Uttara Kailāsam and Chidambaṛam or Dakshīna Kailāsam. For the legends regarding its origin see Cuddapah Gazr., pp. 183—84. The place became the centre of one of the four Šaiva maṭhas Amartaka, Raṇabhadra, Gōlaki and Pushpagiri.

71. 302 of 1905.—(Telugu.) On a slab set up at the southern gopura of the Vaidyanāthasvāmin temple, right of entrance. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyuta- dēva Mahārāya. Records in Ś. 1462, Sarvarin, a gift by the general Timmarāsayya, son of Sōmarāsayya of Chandragiri. The former was in charge of the Ghanḍikōṭa-śīma, to which Pushpagiri belonged. [The inscription is given in Ins., Ced. Dts., p. 339, No. 20.]

72. 303 of 1905.—(Telugu.) On another slab set up in the same place. A record of the Vijayanagara king Vīrapratāpa Achyuta- dēva-Mahārāya. Records in Ś. 1463, Plava, a gift by the same chief and mentions Aghōrasivāchārya. See also Ins., Ced. Dts., p. 339, No. 20. [A teacher of this name figures in the history of Šaiva-Siddhāntism as the author of one of the eighteen Paddatis and the commentator of Mrigēndrāram; but he is said to have been born and died at Chidambaṛam. It is his Paddati and that of Vāmadēva that are the most widely current.

73. 304 of 1905.—(Sanskrit in Telugu.) On a pillar within the Trikuttēśvara shrine in the court-yard of the same temple. A record dated in Ś. 1176, Ananda. The north, east and south faces of the pillar, respectively, record (1) that Kavalāyī, the wife of Gaṇḍapenḍara Gaṇga-sēnāpati of the Kāyastha family, founded the shrine of Kamaleśvara after her own name; (2) that Hāchālamba, the daughter of king Allugi, “lord of the town of Morata” founded the shrine of Hachaleśvara after her own name; (3) that the Pallava king Khaṇḍeraya of the solar race established the shrine called Pallavēśvara and that thus the name Trikūṭa was given to the group formed by the three shrines. The same Sanskrit verses are repeated on two other pillars in Nāgari and Grantha characters. [See Ins., Ced. Dts., p. 339, No. 22, where the details are given in marvellous accuracy.]

74. 305 of 1905.—(Telugu.) On a slab set up near the south wall of the central shrine in the same temple. A record dated in Ś. 1769, Kīlaka. Mentions two Šaiva teachers.

75. 306 of 1905.—(Kanarese.) On a slab lying south of the Śiva shrine near the Durgā temple in the same village on the bank of the Pennēru river. A record of the Raṭṭa king Krīṣṇa Kannehāḍadēva (evidently Krīṣṇa III), saying that on his visit to Jōti he gave twelve mattas of land to the temples at Pushpagiri including those of Nāgēśvarā and Pushpēśvara. Those who ruled over Muliṅkī-nāṇḍu in Ḫonnavaḍī were required to respect this charity.
76. 307 of 1905.—(Telugu.) On the base of the antarala-mañḍapa of the Chennakēśavasvāmin temple in the same village. Records in Ś. 1423, Durmati, that Aghoraśivāchārya plastered the Śikhara of the temple. Vide Ins., Ced. Dts., p. 341, No. 26, which gives the date Ś. 1422. See No. 72 above.

77. 308 of 1905.—(Telugu.) On the base of the antarala-mañḍapa of the Chennakēśavasvāmin temple in the same village. Records in Ś. 1442, Pramāthin, gift of taxes by a number of ropedancers to the temple of Channakēśava. Vide Ins., Ced. Dts., p. 341, No. 27.

78. 309 of 1905.—(Kanarese.) On a pillar within the same mañḍapa. Dated in the reign of the Vijayanagara king Vira-pratāpa Krishṇarāya-Mahārāya. Records in Ś. 1436, Bhava, gift of the village of Chinamāmchupalli in the Chernūra-śīma, which was included in Mulikināṇḍu, to the temple of Channakēśavadēva. Vide Ins., Ced. Dts., p. 341, No. 28.

79. 310 of 1905.—(Telugu.) On a beam of the same mañṭapa. Records in Ś. 1358, Naḷa, that a certain Kampayya repaired portions of the temple. See Ins., Ced. Dts., p. 342, No. 30. The latter says that the donor was the son of “Lakaya Dēva Mahārāja.”


81. 312 of 1905.—(Telugu.) On a pillar in the antarala-mañḍapa of the Santāna Mallēśvara temple in the same village. Records in Ś. 1337, Manmatha, a sale of land.

82. 313 of 1905.—(Telugu.) On another pillar in the same mañḍapa. Records in Ś. 1216, Jaya, a private agreement. Five temples of Pushpagiri are here mentioned, viz., Vejanaṭha (i.e., Vaidyaṇāṭha), Kamalaśaṅkara, Durgādevi, Rudrapādamu Rāmēśvara. See Ins., Ced. Dts., p. 342, No. 32.

83. 314 of 1905.—(Telugu.) On a pillar at the entrance into the Umāmaḥēśvara shrine in the same temple. Records in Ś. 1220 Šārvarin (wrong) sale of land by the priests of the temples of Mallināṭhadēva, Sōmanāṭhadēva and Channakēśavadēva on the hill. See Ins., Ced. Dts., p. 344, No. 36, which seems to give this epigraph.

84. 315 of 1905.—(Telugu.) On a slab set up at the entrance into the north outer wall of the same temple. Dated in the reign of the Vijayanagara king Vira-pratāpa Sadāśivadēva-Mahārāya. Records in Ś. 1481, Siddhārthi, gift of land by Kōṇēṭi-Tiruvēṅgalanāṭhaya, son of Pedda-Tirumalaya and grandson of
-Taḷapāka Annamayya, to the temple of Channarāya. See Ins., Ced. Dts., p. 340, No. 25, for another summary of this inscription.

85. 316 of 1905.—(Kanarese.) On a broken slab lying on the steps leading to the river from the eastern gopura of the same temple. Trailōkyamalla-Mallīdeva-Mahārāya records in Ś. 1061, Siddharthi, the consecration of the god Keśavadēva on the southern side of the Rudrapāda temple. The king was ruling from his capital at Vallūru. See next epigraph.

86. 317 of 1905.—(Tamil.) On the same slab. Records in Ś. 1061, Siddharthi, in the reign of Trailōkyamalla Mallīdeva-Mahārāja, a grant of land by an officer of the king. [The king was evidently the same as the greatest of the Konidena branch of the Telugu-choḍas who ruled from 1137 to 1148.]

87. On a stone situated on the bank of the river. (Telugu.) Records that in Ś. 1447, Pramādi, "Raguliha Tippa Rāja Kavali Dēvarāya" granted to God Chennakēśava Vidyānātha 1,000 gold māḷas. (Ins., Ced. Dts., p. 340, No. 23.)

88. On a stone close to the above. (Telugu.) Records that in Ś. 1464, Vikāri, in the reign of Achyutadēvarāya. Peddagōvindaaya and others made a grant to the God. Ibid., p. 340, No. 24.

89. On a stone north of the Vidyānāth Pagoda. (Telugu.) Records that one Lakshmidēva Daṇḍanāyaka built a village called Lakshmirūparam and granted it to Vidyānāthasvāmī. Ibid., p. 341, No. 29.

90. On the south pillar of the maṇḍapam of Chennakēśava-svāmī. (Telugu.) Records in 1332, Manmatha, a sale of land. Ibid., p. 343, No. 33.

91. On the eastern pillar of the Chennakēśava maṇḍapam. Records in Ś. 1337, Vīshu, a sale of land. Ibid., p. 343, No. 34.

92. On the northern pillar of the same. (Telugu.) Records in Ś. 1235, Pramāthi, a sale of land. Ibid., p. 342, No. 35.


94. In the same place. (Telugu.) Records that a Karṇaṃ gave in Ś. 1624, Chitrabhānu, a village to Narasimha Bhrātri for lights and distribution of food to the people in the maṭha. Ibid., p. 363, No. 89. [In his Rep. Sans. Tam. MSS., Vol. II, Prof. Seshagiri Sastri gives a number of Narasimha Bhrātris who were later than Vidyāraṇya in the Śriṅgēri maṭha; but there is no evidence to connect the Bhrātri of this epigraph with any of them.]

95. In the same place. A Kanarese record dated Ś. 1635, Vijaya, recording that Ḫuṇḍa Prasannappa Nayaka paid thirty pagodas yearly for feeding the inmates of the maṭha. Ibid No. 90.


98. In the same place. A Telugu grant in Š. 1653, Raudri, of two mūntas of land in a village by the Reḍḍiś and Karnaṃs of the place. Ibid., No. 93.

99. In charge of the Maṭha. (Kanarese.) Records in Š. 1664, Dundubhi, the gift to Nrisimhabhaṅrati of an annual allowance of Rs. 100. Ibid., No. 94. See No. 94 above.

100. In the same place. (Telugu.) Records that "Dhulipala Achunnah" granted in Š. 1645, Sōbhakrit, the village of Vīrārāmāpuram to the Maṭha.

101. In the same place. (Telugu.) Records grant in Š. 1652, Sādhārana, of the village of Punduṅgi to the Maṭha by Pedda Narasimha Nāyaṅu. Ibid., No. 96.

102. In the same place. (Telugu.) Records that in Š. 1684, Chitrabānu, Bāla Veṅkaṭa Reḍḍī gave the village of Gollapalle for Śrōtriyaṃ rent of thirty pagodas. Ibid., No. 97.

103. In the same place. (Telugu.) Records that in Š. 1686, Tāraṇa, Rāja Rām Rāju Vīrabhadra Rao granted a village in the district of Mācherla to the Maṭha. Ibid., No. 98.

104. In the same place. (Telugu.) Records that in Š. 1694, Nandana, Rāmappa Nāyaṅu gave the village of Gollapalle in the subdivision of Puppore to the Maṭha. Ibid., No. 99.

105. In the same place. (Telugu.) Records that in Š. 1175, Sivarāmāva Gorpad issued a precept to the Reḍḍiś and Karnaṃs of Puppūr to continue the above villages as usual. Ibid., No. 100.

106. In the same place. (Telugu.) A record of F. 1209, in which Nārāyaṅ Rao, Amīl of "Secondurgud," ordered the Reḍḍiś and Karnaṃs of Puppalūr to continue the above gift. Ibid., No. 101.

107. In the same place. A Kanarese record, dated Š. 1694, Nandana, to the effect that Siddarāmappā granted twelve pagodas every year from Siddammāpēṭa. Ibid., No. 102. See By. 67.


109. In the same place. (Kanarese.) Records that in Š. 1695, Vijaya Mallappā Nāyani gave a village. Ibid., No. 104.

110. In the same place. (Kanarese.) Records in the same year the grant of a village by Chimanāji Rao. Ibid., No. 105.
111. In the same place. (Kanarese.) Records in H. 1194 the grant of the village of Kondareddipālam for a Śrōtriyam rent of fifty pagodas by Nawab WalaJA. *Ins., Ced. Dts.*, No. 106.

112. In the same place. (Telugu.) Records that one Prabhākara Nayaḍu gave in Ś. 1700, Viḷambi, the village of Viśvanāthapuram in the district of Mārella. *Ibid.*, No. 107.


114. In the same place. (Telugu.) Records in F. 1200, the regrant of the above village by the committee of Guṇṭur. *Ibid.*, No. 109.

115. In the same place. (Telugu.) Records in Ś. 1710, the gift of the village of Sattipalle in the Vinukoṇḍa district by Guṇḍarāyaḍu. *Ibid.*, No. 110.

116. In the same place. (Telugu.) The continuation of the above gift by the Committee of Guṇṭur in F. 1200. *Ibid.*, No. III.


120. In the same place. (Telugu.) Gift of the village of Pattapāḍu in the district of the “Five Mahals” by Kumāra Yacha- manāyaḍu in Ś. 1724, Dundubhi. *Ibid.*, No. 115. [The chief was the ruler of Veṅkaṭagiri from 1776 to 1804. He sided with the English against Haidar Ali.]

121. In the same place. (Telugu.) Records in Ś. 1726, Raktakshi, that Raja Dāmarla Kumāra Veṅkaṭappā Nayaḍu gave some land in Māmbākkam for feeding the people of the Maṭha. *Ibid.*, p. 368, No. 116. [This was the Kāḷahasti chief who slew in battle the brother of Nawab Mahomed Ali Khan. See *Vestiges of Madras*, p. 24.]

Puṭlampalli.

122. On a stone in the pagoda of Dhanakunḍamma in the south-east of the village. (Telugu.) Records that one Pedda Timmarasayya Gāru granted the village of Yāpaguntā to the gods Bhairaveśvara and Išṭakāmēśvara of Siddhāvaṭṭam. See *Ins., Ced. Dts.*, p. 331, No. I.


Tollagaṅganapalli ("Tallagumpulla").


JAMMALAMADUGU TALUK.


Bhimagunḍam.


130. On a stone north of the village. (Telugu.) Records that in Ś. 1477, Rākshasa, in the reign of Sadāsīva Rāya, certain Vipravinōdns granted their dues from Achyutarāyapuram to the deity. *Ibid.*, No. 128.

Bhūtamāpuram (Bhūtapuri ?).

131. On a stone near the hall at Bhūtapuri village. (Telugu.) Records that in Ś. 1461, Vikāri, Pedda Gōvindayya and three

*Bondalakunța.*


134. In the front pillar of the Hanumanta Rāya pagoda. (Telugu.) The same donor (as in the above) gave in Ś. 1467, Viśvāvasu, a piece of land to one Chitrāju Anantarāya. *Ibid.*, No. 5.


137. On a stone in a paddy field. (Telugu.) A gift of 5 tūṃs by the same chief in Piṅgāla to one Kēśirāju Chinnappa. *Ibid.*, No. 8.


*Bukkapatṇam.*

139. On a stone south of the village. (Telugu.) Records that in the reign of Dēva Mahārāya, in Ś. 1353, Śāḍhāraṇa, all castes of people gave to Gods Virabhadra and Nārāyaṇaḍēva at Bukkapatṇam, besides 2 kunṭas of dry field and a garden, a fee from every individual from ½ to ½ Sunkam on the three classes of marriage at Bukkapatṇam. *Ins.*, *Ced. Dts.*, p. 76, No. 69.


141. On a stone near a local canal. (Telugu.) Records in Ś. 1451 Virōḍhi, that the inhabitants of Bukkapatṇam fixed the duties of 2 kāśu for each bāla (bag?) of cotton, 2 kāśu for that of pepper, 2 for jaggery and 2 per grain bag. *Ibid.*, No. 71.

142. On a stone in the Virabhadra pagoda. (Telugu.) Records that in Ś. 1471, Saumya, in the reign of Sadāśiva Rāya, the
Viramushti people gave to God Ramaliṅga of Podatūr (Proḍḍatur?) the 3 pagodas they received from the Brahman of Narasimhapuram agrahāram. *Ibid.*, No. 72.

143. On a stone in the Chennakēśava temple east of the village. (Telugu.) Records that in Ś. 1468, Parābhava, in the reign of Sadāśiva Rāya, the jugglers gave away the allowance they had been receiving from the Brahman of Vīra-Narasīṅgapuram agrahāram to Gods Tiruvēṅgalanātha and Chenna-kēśava of Narasimhapuram. *Ibid.*, No. 73.

Chāmalūru.

144. On a stone near the temple. (Telugu.) Records that the Vipravinōdi Brahman gave away, in the reign of Sadāśiva Rāya, the annual fees they had been receiving from the Brahman of Chāmalūr to God Chenna-Kēśava. *Ins., Ced. Dts.*, p. 75, No. 65.

Chinna Muṭiyam.


Choutapalli.


Dānavulapādu.

148. 331 of 1905.—(Sanskrit in Kānarese.) On a pedestal in front of the Jaina image in the ruined Jaina temple recently discovered. A record of the Rāṣṭrāṇa king Nityavarsha. Records that the king caused the pedestal to be made for the bathing ceremony of a Jaina saint named Śānti. [Nityavarsha was the same as Indra IV, brother of Kṛṣṇa III.]

149. 332 of 1905.—(Kanarese.) On a slab set up in the same locality. Records the nisāṭhi of a merchant of Penugoṇḍe, whose preceptor was the Jaina teacher Kanakakīrtideva. [See N.A. 385 and 744 for references to the latter and the note thereon.]

150. 333 of 1905.—(Kanarese poetry and Sanskrit.) On a pillar set up in the same place. A record of the time of the Rāṣṭrāṇa king Indra III (915—17), named Indra IV in *Antiquities*, II,
p. 233. It records a praśasti of the daṇḍanāyaka Śrīvijaya, who belonged to the Balikula and bore the title Anupamakāvi. The inscription was written (i.e., composed) by his accountant Guṇavarman. [Poet Kaviśvara in his Kavirājamārga quotes a Śri Vijaya several times. But Dr. Fleet has shown (Ind. Antq., XXXIII, 270) that Kaviśvara was patronised by Nripatuṅga Amoghavarsha I (814–78); so the Śri Vijaya referred to in kavirājamārga was evidently an earlier man than the one referred to in the present epigraph. See Ep. Rep., 1906, p. 80. Also Ep. Ind., X, pp. 147–53.]

151. 334 of 1905.—(Kanarese.) On an other pillar set up in the same place. Records the niśidhi of a Vaiśya woman from Penugonda. For examples of niśidhi see S.A. 389 and By. 456.

152. 335 of 1905.—(Kanarese.) On the third pillar set up in the same place. Records the niśidhi of a Jaina teacher. Mentions Kurmāri.

153. 336 of 1909.—(Sanskrit and Telugu.) On the fifth pillar set up in the same place. A damaged record dated in Ś. 1319, Īśvara. Seems to be the niśidhi of a merchant.

154. 337 of 1905.—On a broken pillar lying in the same place. A fragment of record. Mentions Kurumāri Raṭṭagūlaṇa.

155. 338 of 1905.—On the sixth pillar set up in the same place. Records the niśidhi of a merchant from Penugonda and of his wife.


155-B. 340 of 1905.—(Telugu.) On a slab lying in the bed of the same river. In archaic characters. A damaged record. The date and name of the king are perhaps on the other side of the huge stone.

155-C. 341 of 1905.—(Telugu.) On a broken pillar lying on the bank of the same river. A mutilated and damaged record of Kapyana, son of . . . la-Mahārāja. Mentions Kurumāri.

Dēvagudi.

156. 342 of 1905.—(Telugu.) On a slab set up on the north side of the central shrine in the Talakāntamma temple. The Vijayanagara king Krishnārāya records in Ś. 1437, Dhatrī, a daśavandā gift for the merit of the king and of Salva-Govindaraja-Voḍiyalu (Uḍaya). See Ap. 205 for another epigraph of this chief.

157. 343 of 1905.—(Telugu.) On another slab set up in the same place. A damaged record of the Vijayanagara king Krishnārāya, dated Ś. 1440, Bahudhānaya. Records another daśavandā gift for the merit of the same two persons. The village is called Dēvīgudi.
158. 344 of 1905.—(Telugu.) On a pillar in the mukha-
maňatapa of the same temple. A damaged record, dated Ś. 1202,
Vikrama.

159. 345 of 1905.—(Telugu.) On a pillar set up in the cour-
tyard of the same temple. Dated in the reign of the Vijayanagara
king Virapratāpa Dēvarāya-Mahārāya (II), son of Hariharāya II, in
Ś. 1328, Vyaya. Records gift of land at Dānavulapācu to the temple
of Taḻakaṇṭaadēvi by the king after his coronation. The order was
carried out by Nāgappa-Dāṇṇāyaka.

160. 346 of 1905.—(Kanarese.) On a viragal set up in the
same place. Records in Śukla, that Mahāmaṇḍalēśvara Bhīmarasa
met Chandra-Daṇḍanāyaka of Kaḻaka near Kurumāra, killed two
of his horses and a cavalier together with his charger, and himself
fell. The hero was a devotee of Taḻadalakaṭidēvi.

161. 347 of 1905.—(Kanarese.) On another viragal set up in the
same place. A record of the Western Chāḷukya king Jagadē-
kamalla (II, 1138—49) dated in his thirteenth year, Śukla, saying that
a subordinate of the Mahāmaṇḍalēśvara Bhīmarasa of Kurumāra
fell in a fight with Mādhuvārasa, the brother-in-law of Chandra
Daṇḍanāyaka of Kaḻaka, referred to in the above epigraph.

162. 348 of 1905.—(Telugu.) On a slab set up close to the
main gopura of the same temple. Dated in the reign of the Vijayanagara
king Virapratāpa Sadaśivādēva-Mahārāya, in Ś. 1468, Prābhava. Records a gift by Mahāmaṇḍalēśvara Koṇḍrāju-
Chikka Timmayādēva Māhārajū. See By. 326.

Dombara-Nandyāla.

163. 353 of 1905.—(Telugu.) On a slab built into the east wall
of the central shrine in the Chennakeśasavāvmin temple. An epi-
graph of the Vijayanagara king Virapratāpa-Krishnadēva-Mahā-
rāya. Records in Ś. 1443, Vrisha, gift by three chiefs of the taxes
payable at the village of Nandēla (which belonged to the district),
of Raṇā đu in the Ghanaḍikōta-śima, for a perpetual lamp in the
temple of Chennakeśasavādēva. The grant was made on the
occasion of the consecration of the temple. Ins., Ced. Dts., p. 64,
No. 17.

Ghanaḍikōta.

[For an excellent historical account of the place see Cuddapah
Gasr., p. 191—4.]

164. 485 of 1906.—(Telugu.) On the south wall of the prākāra
of the ruined Raṅganāyaka temple. Dated in the reign of the
Vijayanagara king Vira-Sadaśivādēva-Mahārāya. Records in
Ś. 1497, Piṅgala, gift of land to the temple of Raghunāyakalu at
Ghanaḍikōta, by Mahāmaṇḍalēśvara China-Avubalēśvarādēva-
Mahārāju, son of Avubalēśvaradēva Mahārāju and grandson of
Avubalarājāyadēva Mahārājū of Nandyāl. See Ins., Ced. Dts., p. 61, No. 3.


166. 487 of 1906.—(Telugu.) On the north wall of the same prākāra. Records in Bhava, gift to the Raghunāyaka temple at Ghanḍikōṭa by a merchant (Kōmatī).

167. 488 of 1906.—(Telugu.) On the east face of a slab set up in a field near the Kaṅginimahāl, in the same village. Records in Bahudhānya, remission of taxes in favour of the fishermen living in the new street at Kammadurgam by Mahāmandalēśvara Narasimharājāyadēva Mahārājū of Nandyāl. See Mack. MSS., Ins., Ced. Dts., p. 61, No. 5.

168. 489 of 1906.—(Telugu.) On a boulder near the Naga-dhahi, outside the fort, in the same village. Records in Ānanda, gift of two gardens to the temple of Channarāya at Nāgadhāri by Krishnappa-Timmarājū-Nagarājū-Veṅkaṭrājū-Koṇḍrājū of Aṛavāti for the merit of Raṅgapatrājū.

169. 490 of 1906.—(Persian.) On a boulder near the waterfall in the garden called Parebāgh on the bank of the Penneru river, at the foot of the Ghanḍikōṭa hill.


171. On a stone near the east gate of the above. A Telugu record of Nandyāl Ahōbala Mahārājā in Manmatha, exempting the taxes of the washers. Ibid., No. 7.

172. On a stone on the bank of Pināki river. (Telugu.) Records that in Ś. 1245, Dundubhi, Gaṅgaredēgārū granted a flower garden for the worship of the Goddess. Ibid., No. 8.

173. On a stone behind the above. (Telugu.) Jaghapatī “Cuṅchirajoo and Vayada Chodavarajoo” granted in Kṛōdhana 3½ kunṭās of dry field for betel-nuts. Ibid., No. 9.

174. On a stone near the pagoda of Yāgaussunda Narasimhasvāmi. (Sanskrit.) Records that in Ś. 1297, Rākshasa, Bukkarāyalu (I) re-established the God Yōgānanda Narasimhasvāmi and erected a pagoda. Ibid., No. 11.

175. On a stone on the west of the pagoda. (Telugu.) Records that Chinnamanāyanī Gāru, son of Annamanāyanigāru erected a pagoda of Āḷvārs in Plavaṅga. Ibid., No. 12.
176. On a stone near the mosque in a garden. (Persian.) Records that in H. 1102 "Sahusan Daravashu" erected a mosque. Ibid., No. 13. The chief was probably an officer or one of the successors of Meer Jumla, the first Nawab of the place under Golconda rule. See Cuddapah Gazetteer, p. 193.

177. On a stone in the garden of Dareep bagh on the south of Pinäki river. (Persian.) Records that in H. 1178, Syed Miah, Subadar of Cuddapah, erected a water-sluice near the bank of the river. Ins., Ced. Dts., p. 64, No. 14. [Miah might have been one of the two sons of the Nawab Abdul Nabi Khan.]

Gangāpuram.

178. On a stone in the dam of the local lake. (Telugu.) Records that the lake was dug in the time of Krishṇadēva Rāya in Ś. 1432, Pramōdūta. See Ins., Ced. Dts., p. 82, No. 93.

Garisalūru.

179. On a stone in the ruined temple north-east of the village. (Telugu.) Records that Narasabhūpāluḍu gave in Ś. 1453, Khara, in the reign of Achyuta Rāya, twelve munṭas of dry land in the village to the Chenna Kēśava temple, besides building the Mukhamanṭapa. Ibid., p. 86, No. 110.

Gorigenūru.

180. On a stone near the hill-fort. (Telugu.) Records that in Ś. 1682, Vikrama, during the management of Veṅkaṭa Reḍḍi at Jammalamadugu that the Reḍḍis of the village built the hill-fort. Ibid., p. 93, No. 140.

Gundalakunṭa.

181. On a stone in the Chennakēśava pagoda. (Telugu.) Records that Pāpa Timmarāja gave in Ś. 1473, Virōḍhi, in the reign of Sadaśiva Rāya, two kunṭas of dry land in the Hora village to a Brahman Chennamiah. Ibid., p. 95, No. 147.

182. On a stone south-east of the above. (Telugu.) Grant of their annual allowances by the Vipravōḍins in Ś. 1473, Paritāpi, to God Chenna-Kēśava. Ibid., No. 148.

183. On a stone near a local well. (Telugu.) Records that in Ś. 1581, Vikāri, “Vibharam Sultan, the Prime Minister of Kaunavāji Coli Saheb,” gave to Chinna Guruvayya some land for excavating a well. Ibid., p. 95, No. 149.

184. On a stone in the Chennakēśava pagoda. (Telugu.) Records that Rāmarāja Timma Rāja exempted in Ś. 1480, Kāḷayukti, in the reign of Sadaśiva Rāya, the local barbers from taxation. Ibid., No. 150.
185. On a stone in the same pagoda. An effaced Telugu grant of Sadāsiva Rāya in Ś. 1489, Prabhava.

**Jammalamaḍugu.**

The following records are taken from the *Mack. MSS.*, *Ins.*, *Ced. Dts.*, pp. 17—61. Most of them, I regret to say, are mere paper grants and so do not come under *epigraphs*. But having listed and numbered them, I have not thought it necessary to remove them. Almost all these are in Mahratti and Persian.


187. In charge of Buddu (Bade?) Khan. (Mahratti.) Records that Tippu Sultan issued a precept in H. 1196, to Timma Reḍḍi of Jammalamaḍugu to pay monthly 3½ pagodas for the mosques of Abdul Syed Khan. *Ibid.*, No. 2. [Abdul Syed Khan was the first and last Nawab of Jammalamaḍugu, to whom the town and surrounding territory were granted as a jaghir by Tippu. See *Cuddapah Gazetteer*, pp. 188–89.

188. In charge of Buddu Khan. (Telugu.) Records that in H. 1114, Bahadur Khan issued an order to the Amil to pay daily a gold *panam* to the God Veṅkaṭeśvarasvāmi. *Ibid.*, No. 3.


190. Records in Mahratti and Persian that in H. 1210, Amin Saheb issued an order to the Amil to pay daily two annas for the mosque. *Ibid.*, No. 5.


193. Mahomed Sayud orders in H. 1167, the payment of two annas daily from the duties of the place to the same Fākir. *Ibid.*, No. 8.


196. An order of Abdul Halim Khan to Veṅkaṭa Mustājur in H. 1171, to pay four pagodas to Fākir. *Ibid.*, No. 11.


The rest of the records of this place are given, for the sake of convenience, in the form of a tabular statement.

<table>
<thead>
<tr>
<th>Granter</th>
<th>To whom granted</th>
<th>Date</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Mahrattī.) Do.</td>
<td>Do.</td>
<td>H 1179</td>
<td>Appointing Jayamalluḍīn for the mosque.</td>
</tr>
<tr>
<td>208. Bālaveṇkaṭa Reḍḍi.</td>
<td>Jorsama Fakir ...</td>
<td>H. 1182</td>
<td>One gold paṇam by ninety villages during Moharram. Similar to the above.</td>
</tr>
<tr>
<td>209. Krishṇājī Venkājī Gārn. (Telugu.)</td>
<td>Do. ...</td>
<td>H. 1887</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>210. Do.</td>
<td>Do.</td>
<td>H. 1188</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>211. Amil Kāmappa ...</td>
<td>Do.</td>
<td>H. 1191</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>212. Amil Rāyalu Ven- kājī.</td>
<td>Do. ...</td>
<td>H. 1196</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>213. Krishṇājī Amil</td>
<td>Do.</td>
<td>H. 1196</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>214. Obala Reḍḍī</td>
<td>Do.</td>
<td>H. 1197</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>215. Narasu Venkājī Amil.</td>
<td>Do. ...</td>
<td>H. 1195</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>216. Vali Mahomed Amil.</td>
<td>Do. ...</td>
<td>H. 1196</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>217. Gulum Mahomed Amil of Ghaṇḍī-kōṭa.</td>
<td>Do. ...</td>
<td>H. 1217</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>218. Königari Rao Amil</td>
<td>Do.</td>
<td>H. 1206</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>220. Krishṇājī Kōdanaḍ</td>
<td>Do.</td>
<td>H. 1201</td>
<td>One paṇam for each village to be paid by Reddies and Karrṇams of Muḍīyam, Pāllore and Ghaṇḍīkōṭa.</td>
</tr>
<tr>
<td>221. Chadupu Nārāyaṇ Reḍḍī.</td>
<td>Do. ...</td>
<td>Virōḍhi-krit.</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>222. Dilawer Dowla</td>
<td>Do.</td>
<td>H. 1207</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>223. König Reḍḍī</td>
<td>...</td>
<td>H. 1203</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>224. Venkaṭaṛeḍḍī</td>
<td>...</td>
<td>H. 1208</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>225. Mahomed Amin Khan Bahadur.</td>
<td>...</td>
<td>H. 1210</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>Granter</td>
<td>To whom granted</td>
<td>Date</td>
<td>Amount</td>
</tr>
<tr>
<td>---------</td>
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</tr>
<tr>
<td>226. &quot;Jaligani Krishnappa&quot;</td>
<td>...</td>
<td>...</td>
<td>One pūṇam for each village to be paid by Reḍḍīs and Karnams of Mudiyam, Fālore and Ghāndikōṭa. Do.</td>
</tr>
<tr>
<td>227. &quot;Mukkamulla Veṇekata Reḍḍi&quot;</td>
<td>...</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td>228. Amil Venkāji</td>
<td>...</td>
<td>H. 1211.</td>
<td>Do.</td>
</tr>
<tr>
<td>229. Amil Mirza Khan</td>
<td>...</td>
<td>H. 1212.</td>
<td>Do.</td>
</tr>
<tr>
<td>230. Chundolall</td>
<td>...</td>
<td>H. 1209.</td>
<td>Do.</td>
</tr>
<tr>
<td>231. Mukkumulla Veṇekata Reḍḍi</td>
<td>...</td>
<td>H. 1214.</td>
<td>Do.</td>
</tr>
<tr>
<td>232. Hari Rao of Kiliclapatti</td>
<td>...</td>
<td>H. 1214.</td>
<td>Do.</td>
</tr>
<tr>
<td>234. The Reḍḍies and Karnams of Danavulapātī</td>
<td>Kristṇappa</td>
<td>H. 1180.</td>
<td>Allowed to inhabit the above village and enjoy it. Do.</td>
</tr>
<tr>
<td>238. The Reḍḍies and Karnams of Dēvagudi</td>
<td>Venīka Pantulu</td>
<td>1198.</td>
<td>Two pūṭṭies and two tūms of wet and dry land in Māramāpore village. One kunṭa and ten tūms of dry field, one and a half kunţas and eleven tūms of wet field in the Pada (Pedda) Dandalore village. Do.</td>
</tr>
<tr>
<td>239. Pakir Mahommmed Amil of Ghāndikōṭa</td>
<td>Vengia</td>
<td>1198.</td>
<td>Do.</td>
</tr>
<tr>
<td>240. Do.</td>
<td>...</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td>241. Nawab Nażnam Khan</td>
<td>Do.</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td>242. Do.</td>
<td>Do.</td>
<td>...</td>
<td>17 of Rajb.</td>
</tr>
<tr>
<td>243. Nawab Khadayagani Saheb</td>
<td>Do.</td>
<td>...</td>
<td>1198. Do.</td>
</tr>
<tr>
<td>244. Nawab Naknam Khan</td>
<td>Do.</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td>245. Nawab Khadayagini</td>
<td>Do.</td>
<td>...</td>
<td>1090 Do.</td>
</tr>
<tr>
<td>246. Syed Davud Khan</td>
<td>Do.</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td>247. Nawab Khadayagini</td>
<td>Do.</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td>249. Do.</td>
<td>...</td>
<td>...</td>
<td>Do.</td>
</tr>
<tr>
<td>250. Syed Abdul Rasul</td>
<td>Do.</td>
<td>...</td>
<td>Khara.</td>
</tr>
<tr>
<td>251. Guzzala Reḍḍi</td>
<td>Do.</td>
<td>...</td>
<td>1216 Do.</td>
</tr>
<tr>
<td>Vobala Reḍḍi</td>
<td></td>
<td></td>
<td>Do.</td>
</tr>
</tbody>
</table>

An order to repair the tank with the rent of his land. An order to inspect the work of the tank, executed by Sobayya.
<table>
<thead>
<tr>
<th>Granter</th>
<th>To whom granted</th>
<th>Date</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>258. Canagovi Visaji Bhāskara.</td>
<td>Luchmanabapuram</td>
<td></td>
<td>A portion of land in the village of “Śidhipallpala”.</td>
</tr>
<tr>
<td>259. The’ Reḍḍies and Kānams of Śidhipallpala. (In the possession of Śidhipallpala Brahman.)</td>
<td>Lakshmamabapuram.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>262. Do.</td>
<td>Daughter of Mahomed Shah Fakir. 1156 Sun</td>
<td></td>
<td>A garden of Śankasaḷam.</td>
</tr>
<tr>
<td>263. “Mahomed Shah Padusiaḥ; Cavidulla Khan Killadar.”</td>
<td>Persian; Teluga.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>264. Mahomed Shah; Cavidulla Khan, Kijjēdar Gandikōṭa.</td>
<td>Badurudin, son of Shaik Mahomed. 26 Zuloos</td>
<td></td>
<td>Five tūms of land in the pass of “Divarconah”.</td>
</tr>
<tr>
<td>265. Sha Alam Mureed; Mahomed Zafur Kijjēdar.</td>
<td>Daughter of Shaik Mahomed. 38 Do.</td>
<td></td>
<td>Five tūms of land in the “Abyabed”.</td>
</tr>
<tr>
<td>266. Alam Padusha Gazi, Nabi Khan Kijjēdar.</td>
<td>Salīl Durusha 1119.</td>
<td></td>
<td>Garden of Śankasaḷi (Sunkasaḷa ?)</td>
</tr>
<tr>
<td>267. In the reign of Alangir Padshā, Mahomed Nabi Khan.</td>
<td>Shaik Mahomed. 1135.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>268. In the reign Shah Alum Padsha; Mahomed Nabi Khan Killadar of Gandikōṭa.</td>
<td>Mustafur Durvasha. F. 1117.</td>
<td></td>
<td>Five tūms of dry land in the village of “Yatore and Badadore.”</td>
</tr>
<tr>
<td>270. Alim Khan ...</td>
<td>Hussain Beg</td>
<td>H. 1184.</td>
<td>A village. (It is in Mahratt and Persian.)</td>
</tr>
<tr>
<td>271. Tippu Sultan ...</td>
<td>Khaṭla.</td>
<td>H. 1199.</td>
<td>A precept to continue above.</td>
</tr>
<tr>
<td>272. Raja Ullikhan ...</td>
<td>Hussain Beg ...</td>
<td>H. 1193.</td>
<td>Do.</td>
</tr>
<tr>
<td>Granter</td>
<td>To whom granted</td>
<td>Date</td>
<td>Amount</td>
</tr>
<tr>
<td>----------------------------</td>
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<td>---------------------------------------------</td>
</tr>
<tr>
<td>273. Sayud Nahajeb</td>
<td></td>
<td>H. 1191.</td>
<td>Order to Rahim to discontinue receipt of two pagodas from the renter for manufacturing powder</td>
</tr>
<tr>
<td>274. Shah Alum; Nabi Khan</td>
<td>Kalim Khalim</td>
<td>40 ?</td>
<td>Fifteen tums of land in Vejjore, etc. (Telugu and Persian.)</td>
</tr>
<tr>
<td>275. Do.</td>
<td>Kalim Nālīk</td>
<td>1133 Sun</td>
<td>Lands in various villages. (Telugu and Persian.)</td>
</tr>
<tr>
<td>276. Do.</td>
<td></td>
<td>1233 Sun</td>
<td>Appointed Sakha David as Khaji. (Telugu and Persian.)</td>
</tr>
<tr>
<td>277. Zalīfkar Khan</td>
<td>Moha Sinhajī</td>
<td>1109 Sun</td>
<td>Order to pay daily one rupee from Jammalamadugu District.</td>
</tr>
<tr>
<td>278. Mahommed Shah; Yunnad Khan</td>
<td>A Khaji</td>
<td>1132.</td>
<td>A similar order from ‘Ullela Purgana.’ (Jilīla ?)</td>
</tr>
<tr>
<td>279. Mayana Abdul Fati Khan</td>
<td>Do.</td>
<td>1134.</td>
<td>Do.</td>
</tr>
<tr>
<td>280. Hamadut Nabi Mayana; Halim Khan</td>
<td>Khaji Mahommed Fazul</td>
<td>1177.</td>
<td>A similar order to Rājapālam District.</td>
</tr>
<tr>
<td>281. Mahommed Nabi</td>
<td>Do.</td>
<td>1186 Sun</td>
<td>Four tums of land.</td>
</tr>
<tr>
<td>282. Nawab Hammed-ul-Nabi</td>
<td>Do.</td>
<td>H. 1186</td>
<td>Order to Dēsmuk and Dēsāpāṇḍyas of Jammalamadugu to grant four tums of land and daily ¼ seer of oil.</td>
</tr>
<tr>
<td>283. Sadasīvarāya; Timmappa-Naidū</td>
<td>A deity (Ganga?)</td>
<td>Š. 1468, (A C. P. in Telugu,)</td>
<td>Levied a tax on the Bōyas, viz., one paqām during marriage, one muṇṭa of rice per two betels and cloth on occasions.</td>
</tr>
<tr>
<td>284. Tirumaladēva Mahā- rāya (Telugu C.P.)</td>
<td>Chinnama Chetti (?)</td>
<td>Š. 1487; Rudhīrōtārgāri</td>
<td>Four tums in Padattīr for digging a canal. (Pṛōḍatātur?)</td>
</tr>
<tr>
<td>287. Alangir; Azuf Khan</td>
<td>Mahommed Durvaha in Telugu and Persian.</td>
<td>47 Z.</td>
<td>Twenty two Segars in Dombara-Nandyala for the mosque at Rājupālam.</td>
</tr>
<tr>
<td>288. Alangir; Pādsha; Azuf Khan</td>
<td></td>
<td>49 Z.</td>
<td>Do.</td>
</tr>
<tr>
<td>290. Abdul Khader Khan; Mayana.</td>
<td>Rashun Khan</td>
<td>1136 Sun</td>
<td>Quarter land at Dīguvapātam village.</td>
</tr>
<tr>
<td>291. Kaviḍilīlā Khan</td>
<td>(Telugu and Persian.)</td>
<td>1156 Sun</td>
<td>Above continued.</td>
</tr>
<tr>
<td>292. Do.</td>
<td>Do.</td>
<td></td>
<td>A garden in the same village.</td>
</tr>
<tr>
<td>293. Ananta Pantulu</td>
<td>Kōnēri ? Ven kaṭāḍēr Bhaṭ.</td>
<td>Š. 1602; Raudīr Telugu</td>
<td>Village of Nolamitalapalle for Šrōṭīriyam rent of 10 pagodas.</td>
</tr>
<tr>
<td>Granter.</td>
<td>To whom granted.</td>
<td>Date.</td>
<td>Amount.</td>
</tr>
<tr>
<td>---------</td>
<td>-----------------</td>
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<td>---------</td>
</tr>
<tr>
<td>295. Srinivasā Tarif-dar...</td>
<td>Akkaḷa Sōma-yājulu, (?)</td>
<td>S. 1618, Dhātu.</td>
<td>Grant of above village “for Srotiyam rent” of 80 pagodas.</td>
</tr>
<tr>
<td>296. Narasakēsava Tarif-dar.</td>
<td>Do.</td>
<td>1620, Bahuchāṇya</td>
<td>Same as above.</td>
</tr>
<tr>
<td>297. Rāmaṇa ...</td>
<td>Do.</td>
<td>...</td>
<td>Villages of Būdāmapuram and Kumbālā-dinne.</td>
</tr>
<tr>
<td>298. In the reign of Thanisha; Narasakēsava Tarifdar.</td>
<td>Akkan ā (Akkanāya) Sōmayājula.</td>
<td>1633</td>
<td>One kūpta and 15 tūms of land in Bolumapuram.</td>
</tr>
<tr>
<td>299.</td>
<td>Do.</td>
<td>1633</td>
<td>Village of Bhistamāpuram for 201 pagodas or Srotiyam.</td>
</tr>
<tr>
<td>300. Nawab Abdul Musum Khan; Bālavēṇa Kāṭa Reḍḍi?</td>
<td>Kāsi Bhaṭ and Rāms Bhaṭ</td>
<td>1633</td>
<td>One kūpta land at Kumbaladinne.</td>
</tr>
<tr>
<td>301.</td>
<td>Do.</td>
<td>1684, 1615, 1661, Śrīnukhi.</td>
<td>Two kūptas in Mādhava-puram.</td>
</tr>
<tr>
<td>304.</td>
<td>Do.</td>
<td>1661, Sidhārthi.</td>
<td>Ten tūms at Yāpur.</td>
</tr>
<tr>
<td>306. Sankarādi Narasu, Amildār.</td>
<td>A Reḍḍi (Canu and Basi Reḍḍi?).</td>
<td>1661, Sidhārthi.</td>
<td>Land in “Vodirata.”</td>
</tr>
</tbody>
</table>

**Kalluṭla.**

**308.** On a stone near a wall north-west of the village. Records in Telugu that in S. 1425 Svabhānu, Tippa Rāju granted 10 tūms and 2 muṅṭas of dry field for raising a pacota for the well to provide water for bullocks. *Ins., Ced. Dts.*, p. 90, No. 129.

**Kosinēpalli.**

**309. 408 of 1904.—(Telugu.)** On three faces of a pillar lying near the threshing floor. A record of a Chōla-Mahārāju who is said to have belonged to the Solar race, the Kāṣyapa gotra and the family of Karikāla, and who ruled over Renāṇḍu. [The king was most probably identical with Mahendravikramavarman's father, Puṇyakumāra of the Cuddappah-Chōla line. See Nos. 453 and 455.]

**310. 409 of 1904.—(Telugu.)** On a slab lying in the same place. Records in Siddhārthtin, a private gift. *Ins., Ced. Dts.*, p. 7, No. 11. A Srotiyam is purchased and then given away as a private gift.
311. 410 of 1904.—(Telugu.) On a slab set up opposite to the Ānjanēya temple in the same village. A record of Vijayanagara king Vīrapratāpa Sadāśivadēva-Mahārāya in Ś. 1476, Ānanda. Records that Kosanépalle belonged to the Chernuri-śīma and was also called Hariharārayapura. See Ins., Ced. Dts., p. 7, No. 10. The latter says that the grant was made for the festival of Tiruvēṅgalanātha.

Mādhavapuram.

312. On a stone in the Hanumanta pagoda. (Telugu.) Records that one Haridāsa Rāju gave some land to one Venkaṭa-rāyulu. Ins., Ced. Dts., p. 68, No. 34.

Mailavaram.

313. On a pillar in the temple. (Telugu.) Records that in a certain Virōdhikrit, Rāmarāja Rāmayyagaru erected the Bōgha-Maṇṭapam. Ibid., p. 64, No. 15.

314. On a stone near the same. (Telugu.) Records that Malla Timmuḍu Cheṭṭi, son of Peppiṣeṭṭi, gave some land in Plava. Ibid., No. 16.

Moragudi.

315. On a stone in the ruined Chennakeśava pagoda. (Telugu.) Records that the Vipravinōdins granted to the deity the duties they had been receiving from Viṭṭhala Agraḥāra on the Saṅkrānti day. Ibid., p. 64, No. 18.

Mucchumari.

316. On a stone in the Mādhavarāya pagoda. (Telugu.) Records that in Ś. 1454, Achutarāya granted the village to the deity. Ibid., p. 81, No. 91.

317. On a stone in a field. (Telugu.) Records that Immadī Devarāja (II, 1422—49), granted in Ś. 1362, Raudri, some land to Gods Rādganaṭha and Gopinātha for flower garden. Ibid., p. 82, No. 92.

Muddanūr.

318. 405 of 1904.—(Telugu.) On a slab set up in a field by the side of the road from Chilamkūru. A record of Chōḷa Mahārāju. The king is described as in No. 309 above. Śirumbūru is mentioned. Records gift of land and an oil-mill to Ādityabhaṭṭāra. See No. 309, above.

319. 406 of 1904.—(Telugu.) On a slab lying in the courtyard of the Śiva temple. A record of Chōḷa Mahārājulu. The slab is broken at the bottom and bears at the top a tiger with a twisted tail. Mentions Chilkanūru (vide Chilamkūru.) See No. 309 above.

320. 407 of 1904.—(Telugu.) On a slab lying on the compound wall of the same temple. Records in Ś. 1565, Vishu, gift of a
pillar by a Reddi to the Chennakesava Perumal temple at Muddanuru. The cyclic year quoted corresponds to Ś. 1564 current.

*Nagamaladinne (Namala Dinnah).

321. On a stone in the village. (Telugu.) Records that in the reign of Achyuta Rāya, Ś. 1439, Iśvara, the learned Brahman of the village paid the taxes for the deity for conducting a festival. *Ins., Ced. Dts.*, p. 86, No. 111.

322. On a stone south of the above. (Telugu.) Records that Rāmarāja Timmarāja exempted the local barbers from taxes in Ś. 1480, Kālayukti, in the reign of Sadasivarāya. *Ibid.*, p. 86, No. 112. See Cg. 717, By. 451, etc., for Timmarāja. He was evidently the same as Viṭṭala.


*Nallapalli.


326. On a stone on the south-west of Chennakesava pagoda. (Telugu.) Records that in the reign of Sadasivarāyalu, in Ś. 1478, Naḷa, Vipravinōdi Vrāmasūṭhi Viṭrappa granted the allowances they had been receiving from the village to God Viśveśvara. *Ibid.*, p. 8, No. 13.


328. On a stone on the south. (Telugu.) Records that "Cullapa?" ᪈bayya granted a license for 8 years to the farmers of the village to pay 3 paṇams for each tum. *Ibid.*, No. 15.


330. On the bottom of the pillar in the pagoda Aiyavayya. (Telugu.) Records in that in Ś. 1455, Vijaya, Malla Reddi, son of


333. On the stone wall of the Varadarāja pagoda. (Telugu.) Records that in the reign of Sadasīvarāyalu, in Ś. 1466, Kṛōḍhi, Nandyāla Timmarāja remitted the taxes, etc., to Dūḍala Varadarāja. *Ibid.*, No. 20.

334. On the stone pavement in the Dūḍala Varadarāja pagoda. (Telugu.) Records that the merchant of Chinta-guṇṭa regranted certain fees at the monthly rate of one paṇam for every bale of the piece goods, drugs, etc., 2 kāṣus for the grain-bag in Ś. 1625, Svabhānu, for the lamp ceremony of God Varadarāja. *Ibid.*, No. 21.


*Obalāpuram.*


*Pāḷuru.*

341. On a stone in the Chennakesava temple. (Telugu.) Records that Rāma Reḍḍi, son of Pedda Reḍḍi, made a grant to the deity in Ś. 1690, Vīrōḍhi. *Ibid.*, p. 88, No. 120.

342. On a stone in the Śiva temple. (Telugu.) Records that Rāma Reḍḍi and others erected the temple in Ś. 1646, Kṛōḍhi. *Ibid.*, No. 121.

344. On a stone near the Kamalamma well. (Telugu.) Records that in the reign of Golconda Sultan Abdul Saheb Nakanam Khan dug a well in the village in Ś. 1568, Vyaya. Ibid., p. 89, No. 123. See Cuddapah Gasr., p. 179.

345. On a stone in the Chennakēśava Pagoda. (Telugu.) Records that Timma Reḍḍi and Naṅja Reḍḍi built the Mukhamaṇṭapa. Ibid., No. 124.

346. On a stone in the temple of Agastyēśvara. (Telugu.) Records that in the reign of Kṛṣṇadēvaraẏa, in Ś. 1432, Pramōdūta, Kasavulla Bōjaya of Pāḷūr got from Naravulla Tippānāyaḍu some land as mānyam for repairing the temple. Ibid., No. 125.

Peddamuḍiyam.

Mr. Jayanti Rāmayya Pantulu has identified this place with Muḍivēmū which is celebrated in the E. Chāḷukyan grants as the birth place of Vīshnuvardhana, the progenitor of the Chāḷukyan lines. See Cuddapah Gasr., p. 189-90.

347. 349 of 1905.—(Telugu.) On a slab set up in the courtyard of the Vīrabhadreśvara temple. Dated in the reign of the Vijayanagara king Vīrapratāpa Sadāsivadēva-Mahārāya. Records in Ś. 1473, Vīroḍhakrit, gift of the tax called viramushṭipannu payable by the Tammalas and others of Muḍiyam, or Brahmalako-Muḍiyam also called Trilōchanapuram, to the Sōmēśvara temple at the place. The village was situated in Ranatāśīma, a subdivision of Ghanḍikōṭarāja.

348. 350 of 1905.—(Sanskrit and Kanarese.) On a huge slab set up to the west of the Śiva temple. Belongs to the reign of the Western Chāḷukya king Tribhuvanamalladēva (Vikramādiṭya VI). Records in Ś. 1046, Krōdhin, Chāḷukya-Vikrama year 49 (A.D. 1124), gift of Muḍivēma, “the big agrahāra” and “the emperor of villages, which has been in existence for four ages” to the one hundred and eight mahājanas of that place by the ruler of the Reṇāḍu seventy district, who was a subordinate of Mahāmaṇḍalēśvara Atyapa-Chōḷa-Mahārāja. [As this chief had the same titles as those of the Cuddapah Chōḷa line, the Government Epigraphist believes that it should have been a later offshoot of it. See Ep. Ind., XI, p. 3442, footnote 2.]

349. 351 of 1905.—(Telugu.) On a broken slab lying near No. 350. In archaic characters. Mentions the “one hundred and eight” (residents of Peddamuḍiyam).

350. 352 of 1905.—(Telugu.) On a slab set up in the same place. A damaged record of Chōḷa-Mahārāja, dated Śaka (year lost). The king was born of the solar race, the Kāṣyapa-gōtra and
the Karikâla family. At the top of the inscription a standing tiger with its mouth open is engraved. See No. 309 above.

Pedda Daṇḍuru.

351. On a stone in the north wall of the local fort. (Telugu.) Records that in Ś. 1684, Chitrabhânu, Sayud Abdul Rasud and his wife erected the fort at Parallapalli. Ins., Ced. Dts., p. 92, No. 139.

Ponnatôta.

352. On a stone in the Chennakâśava temple. (Telugu.) Records that in Ś. 1496, Bhava, in the reign of Śrīraṅgâraṇya Nandyâla Narasimha-raju granted to Bhôga Nayarappa (Nâriya-appa ?) some land in the village. Ibid., p. 61, No. 1.

Régadipalli.

353. On a stone in a field south of the village. (Telugu.) Records that in Ś. 1433, Prajôtpatti, Naraśiṅgâraṇu, son of Nandyâla Obalarâja, granted to Śiṅgarâchârya and Anantâchârya, sons of Veṅgalâchârya of Yadolla, 4½ kunṭas of land in the village of Podatore (Proḍṭatur ?). Ibid., p. 76, No. 68.

Timmâpuram (Timmalâpuram).

354. In charge of the local Śrîtriyaṁdâr. (Telugu.) Records that in Ś. 1623, Vishu, the Reḍḍis and Karnaṁs of Panlizuvî (evidently, Penuzuvvi) granted 15 pagodas and some land to Sadâśiva bhaṭ and Haribhaṭ. Ibid., p. 53, No. 131.

355. In the hand of Narasimhâchârlu. (Telugu.) Records that in Ś. 1696 Jaya, Krishnâji and Veṅkâji granted Mâchumaṛṛi village for 181 pagodas to Narasimha Śâstrulu. Ibid., No. 132.

356. With the same. The communication of the same order to the Reḍḍis and Karnaṁs of the village by the donors. Ibid., p. 53, No. 133.

357. A record of Amil Òbala Reḍḍi in Fasli 1194, issuing an order to the same to continue the above. Ibid., No. 134.


359. A Telugu and Persian record ordering, in 1137, Śrînivâsâchârlu to return and reside at Koṇḍapuram. Ibid., No. 136.

360. Records (in Telugu) gift by Veṅkâji Tirumul, Amil of Jammalamâdugu, in Ś. 1673, of Koṇḍapuram as a Śrîtriya for 50 pagodas. Ibid., No. 137.

361. In the hands of the same. (Mahratti.) Continuation of the above in 1699, by Kaṇḍchanâpalli Râmachandra Râmâji, Amil of Jammalamâdugu. Ibid., No. 138.


364. A record of Tippu Sultan (in Mahratti) in Ś 1216, Kilaka, ordering Asuf Mahomed to continue the villages of Ōbalapēṭṭā and Koppōlu to Raṅgāchārulu and Sumati Śrīnivāsāchārulu together with other allowances. *Ibid.*, No. 141.


368. A similar order of Nawab Masud Khan in H. 1215, to Deśmuk and Deśapāṇḍya to continue the Šrōtriyam. *Ibid.*, No. 145.

369. A Telugu record of Naraśakēśava, Tarif-dar, granting Ōbammāpēṭṭa to Tāṭāchārya as Šrōtriyam for 100 pagodas in Ś. 1631, Virōḍhi. *Ibid.*, No. 146. For the Tāṭāchāryas see S.A. 63 and Cg. 436.

370. A Telugu order by the same officer to continue the same. *Ibid.*, No. 147.

371. A gift of the village of Guṇḍlūr for 100 pagodas to Kandaḍa Varadāchārya by Veṅkaṭaro Hanumāji in Ś. 1646, Krōḍhi. *Ibid.*, No. 148. [The Kandaḍais, like the Tāṭāchāryas, were a celebrated Śrī Vaishṇava family.]

372. A Telugu-Persian order of the same officer to continue the above. *Ibid.*, No. 149.

373. Same as above. *Ibid.*, No. 150. (Telugu.)

374. An order of the same officer in Telugu granting the above village to Tāṭāchārya to 1124, for 70 pagodas. *Ibid.*, No. 150. See No. 369 above.

375. Same as above. *Ibid.*, No. 152. (Mahratti.)


**Uppalāru.**


**Velpuchērla.**


**Veṅkayakālva (Vanakalva).**


384. On a stone near the Mādhava pagoda. (Telugu.) Dated in Ś. 1468, Parābhava, in the reign of Sadaśivarāya. Records that the Vipravinōdins gave away the annual allowance they had been receiving from a village to the deity. *Ibid.*, p. 80, No. 86.


**Vēparāla.**

[All records of this place except 387 and 389 are in Telugu. Those two are in Mahratti.]


389. With the same. Mazūd Hamed-ul-Nabi orders the managers of Koppa and Timmalāpuram to continue the Śrotriyam for 20 pagodas to Śrīnīvāsāchārī. *Ibid.*, No. 126.


392. Narasimhadēva Mahārāja granted to one Pedda Appalāchārya in Ś. 1330, Sarvajit, the villages of Taḷḷapoḍḍatūr, Guṇḍalur, etc. *Ibid.*, No. 128.


394. Pemmasānī Timmanāyudu appointed in Ś. 1566, Tāraṇa, one Bukkapatnam Tatāchārya to be the head of all samayāchārām of Gaṇḍikōṭa district. He was to receive the Guruvēḷa, to be present at Harisēva, and punish people who swerved from the right path. *Ibid.*, p. 52, No. 130. The record is interesting for giving an insight into the manner in which the Tatāchāryas became powerful.

**Yerraguḍī.**


396. On a stone near the canal north-east of the village. (Telugu.) Records that an inhabitant of Jammaladinē gave Veṅkayya in Prabhava 12 muṇṭas of dry field in the village. *Ibid.*, No. 64.

**Yenumalachintala.**


398. On a stone near the temple west of the village. (Telugu.) Records that in Ś. 1466, Krōḍhi, in the reign of Saḍāśivarāya, Aḷiya Rāma-rāya exempted the duties of the local barbers. *Ibid.*, No. 82.

399. In front of the above. (Telugu.) Records that in Ś. 1432, Pramōḍōṭa, Timmarasa, the prime-minister of Krīṣṇadēvarāya, granted the marriage fees collected from the different tribes of Gaṇḍikōṭa, Penugōṇḍa, Chandragiri, etc., to the deity. *Ibid.*, p. 80, No. 83.

400. In a field east of the village. (Telugu.) Records that in the reign of Saḷuva Mumnuḍi Narasimharāyalu, in Ś. 1420, Kālayukti, Rāma-rāya granted two māḍas, a garden, etc., to a man of Siddāvaṭṭam. *Ibid.*, p. 80, No. 84. The chief was evidently the son and the successor of the Saḷuva usurper Naraśīṅga.
KAMALAPURAM TALUK.

Animēla.

This place formed originally part of the territory of the Vaiḍumbas.


402-A—B. In the same place. Two other epigraphs dated Ś. 1400 and Ś. 1500.

402-C. In the Chennakēsavasvāmi temple. A grant of Maṭla Kumāra Ananta in Ś. 1566. See Cuddapah Gazr., p. 207.

Chadiperāla.

403. On a stone in the avenue of the village. (Telugu.) Records that Champa Reḍḍi, son of Vīra Reḍḍi, purchased some lands in Ś. 1353, Saumya, and presented it to God Agastyēṣvara. Ins., Ced. Dts., p. 116, No. 95. See also No. 429 below.

Chilamkūru.

404. 395 of 1904.—(Kanarese.) On two faces of a pillar set up in a field. A record of Trailōkyamalla Mallidēva Mahārāja in Chāḷukya-Vikrama year 56, Paridhāvin, recording the building of a tank at Chirmakērū. The king was ruling over the Muljiki three hundred district. Ins., Ced. Dts., p. 392, No. 89 (which however gives the wrong date of C.V. 5 and not 56). [The chief mentioned here was apparently the feudalatory of Jayasimha III, 1072—77.]

405. 396 of 1904.—(Telugu.) On a broken pillar lying in another field adjoining the above. Mentions Chōla-Mahādēvulu. See 309 above.

406. 397 of 1904.—(Telugu.) On a slab set up behind the image of Hanumat in the Aṅjanēya temple in the same village. Records in Ś. 1364, Durmati, the setting up of the image of Hanumantadēva, by one Gummaṇa, son of “Jakkavajjalu.” See Ins., Ced. Dts., p. 390, No. 84.

407. 398 of 1904.—(Telugu.) On two faces of a pillar set up near the dvajastambha of the same temple. Records in Ś. 1598, Nala, that the Reḍḍis of Chilumakēru set up a lamp-pillar in the shrine of Saṅjītvarāyā (i.e., Hanumata). Ins., Ced. Dts., p. 391, No. 86.

408. 399 of 1904.—(Telugu.) On two faces of a pillar set up close to the south wall of the same temple. Datēd in the reign of the Vijayanagara king Vīrapratāpa Kaṭhārī Śaluva Vīra-Sadāśivarāyadēva-Mahārāya. Records in Ś. 1469, Parabhave, remission of taxes on barbers in three specified districts (Śima) under orders of Rāmarājaya. See Ibid., p. 390, No. 83.

409. 400 of 1904.—(Telugu.) On three faces of a pillar lying in front of the Agastyēṣvara temple in the same village. A record
of the Chōla king Vikramāditya-Chōla-Mahārājulu; mentions the queen Ėḷaṅchōla Mahādēvi, Uttaṃaditya-Sāmantaka and the village of Chirubūrū (perhaps the modern Chilamkūrū). Two other faces of the pillar mention Vallava-Raṭtagudi and Chāḷi-Kaḷlagudi. [This king is not improbably the same as the one referred to in No. 309 above. The king had the titles of Muditaśīlāksharu (one who delighted in stone scripts), Navarāma, etc.—evidently after the model of the Pallava king Mahēndravarman I. For an elaborate note on the Pallava-Raṭtagudi see Ep. Ind., Vol. XI, p. 343.]

410. 401 of 1904.—(Telugu.) On three faces of a pillar lying in the verandah in front of the same temple. Bandaya, son of Harirarāchapuru, son of Vallava-Saḷkī and Chirubūrū are mentioned. A damaged record. Vallava Saḷkī evidently indicates a combination of Chāḷukyan and Pallava or Rāshtrakūṭa lines.

411. 402 of 1904.—(Telugu.) On a slab lying in the same verandah. Records in Ś. 143I, Śukla, the construction of a tank to the west of Mutyāla Chilmukūrū by the chief Chōḍapparāju-Kāḷayya (son of Chōḍapparāju) for the merit of his parents. See Ins., Ced. Dts., p. 392, No. 88.

412. 403 of 1904.—(Telugu.) On another slab lying in the verandah in front of the Agastyeśvara temple. Records gift of land by the eldest son of Vikramāditya Bempanāḍhirāj. [He was not improbably the same as the one referred to in No. 453 below.]

413. 404 of 1904.—(Telugu.) On a pillar lying in the courtyard of the same temple. Dated in the reign of the Vijayanagara king Harihararāya (II), son of Vīra-Bukkarāya (I). Records in Ś. 1304, Dundubhi, a gift of land made while the Mahāmaṇḍalēśvara Viradevarāya Oḍeya, the king's son (later on Dēvarāya I), was governing Udayagiri. Chirumakūrū is stated to have been a village in Muliki-nāḍu. [From this and similar inscriptions concerning Kampaṇa Uḍaiyār and Virūpāṇa Uḍaiyār, the Government Epigraphist infers that "the Vijayanagar princes sent out as rulers of provinces assumed the title Oḍeya or Uḍaiyār (in Tamil), which belonged to them originally as Hoysala feudatories, while the higher title Mahārāja or Mahārāyaṅ as reserved for the reigning sovereign." Ep. Rep., 1905, p. 58. The present inscription is also given in Ins., Ced. Dts., p. 390, No. 81.]

414. On a stone in the village. (Telugu.) Records that in Ś. 1475, Paritāpi, Chinnarāju and Koṇḍarāju granted to a Bōye some land 'for digging a water channel in the village. Ibid., p. 391, No. 85.

415. In a pillar in the Hanumantarāya pagoda.—(Telugu.) Records that in Ś. 1670, Akshaya, one Chinnappa Reḍḍi erected a maṇṭapa and granted some land. Ibid., No. 87.

Gaṅgāvarām.

[The following records taken from Mack. MSS. are in Telugu.]

417. On a stone in the pagoda of the village. Records that in Ś. 1179, Piṅgaḷa, in the reign of Gaṅgapatiṛāyalu, the people granted the village to the local God. *Ins., Dts.*, p. 114, No. 82.

418. In the same place. Records that in Ś. 1666, Akshaya, Yerrama Reḍḍi, son of Timma Reḍḍi, established an image and granted lands at Amīrpuram. *Ibid.*, No. 83.

419. In the same place. The Reḍḍis and Karṇams of Mīrāpuram granted land to God Rāmaliṅga in Ś. 1666, Akshaya. *Ibid.*, No. 84.


422. On a third stone. Records that in Ś. 1464, Subhakrit, in the reign of Achyutarāya, one Mallaya granted to the deity the different duties of the Ghaṇḍikōta Śima. *Ibid.*, No. 87.


424. On a stone in the pagoda of Agastyeśvara. Records that Naga Reḍḍi and other jugglers granted away in Ś. 1515, Khara, in the reign of Veṅkaṭapatirāya (I. 1586—1614), the allowance which they had been receiving for “the bamboo play” to God Agastyeśvara of Chaḍipirāla. *Ibid.*, No. 89.


427. A record of Ś. 1442, Vikrama, mentioning a grant of ten tāms in Chaḍupalli to the same God by one Gōvindarājulu Uḍayalu, and his feudatory Kaṇṇayya, son of Narasayya. *Ibid.*, No. 92.


Kalamaḷa.


432. 377 of 1904.—(Telugu.) On a second slab set up in the same place. Dated in the reign of the Vijayanagara king Vīraprātāpa Vīra Venkaṭapatirāya (I). Records in Ś. 1515, Vijaya, gift of taxes to the temple of Channakēśava-Perumāḷ at Kalumaḷa by the agent of Mahāmaṃḍalenēvara Nandila Aubhārājayadēva-Mahārāja. Penugōṇḍa is mentioned as the king’s residence. [Ins., Ced. Dts., p. 389, No. 76.]


434. 379 of 1904.—(Telugu.) On a slab set up at the entrance into the same temple, left side. An incomplete record of the Vijayanagara king Vīraprātāpa Sadāśivadēva-Mahārāya, dated Ś. 1472, Sādhāraṇa. Records gift to the Channakēśava temple at Kalumaḷa, by the Vipravinōdins. Ibid., p. 389, No. 78.

435. 380 of 1904.—(Telugu.) On two faces of a broken pillar lying in the courtyard of the same temple. In archaic characters. Mentions Dhanāṅjayaṇḍū, ruler of Rēṇāṇḍū. [He was evidently the same as Dhanaṅjayavarman, the third son of Nandivarman of the Cuddapah Chōḷa line. See No. 455 below. Also Ep. Carna., XII, p. 7.]


437. 382 of 1904.—(Telugu.) On a slab set up outside the same prākāra. Records in Kīlaka, a grant by Mahāmaṃḍalenēvara Karnāṭa Raghunāṭharājāyadēva Mahārāja. [See Ins., Ced. Dts.,
p. 389, No. 77. Grant of an annual allowance of $3\frac{1}{2}$ pagodas at Kalamalla.] See By. 134.

*Kamalāpuram.*

438. On a stone in the Channakēśava pagoda. (Telugu.) Records that one Mallanāyaḍu gave in Ś. 1473, Virōdhikrit, in the reign of Sadāśivarāya, some land to a barber named Pumala Chinnayya for the use of musicians. *Ins., Ced. Dts.*, p. 99, No. 9. [The inscription shows that the barber was also musician, a combination not rare even now.]


*Kōḍūru.*

The following inscriptions which are in Telugu have been taken from *Mack. MSS.*


442. To the east of the above. A grant of the same chief in Ś. 1475, Pramādi, to one Cholama Reḍḍi of Kōḍūr. *Ibid.*, No. 3.

443. On a stone near the Āñjanēya pagoda. Gift of the village of Kōḍūr to God Channakēśava by the same chief in Ś. 1470, Kīlaka. *Ibid.*, No. 4.

444. On a side of the above. A grant of the same chief in Ś. 1474, Saumya, to one Basavayya. *Ibid.*, No. 5.


446. On the south of the Āñjanēya pagoda. Records that Dommarivalu granted the local allowances on jugglers to the deity in Ś. 1456, in the reign of Achyutarāya. *Ibid.*, No. 7.


*Kommaṭṭi.*

Liṅgaḷa.


450. On a stone in the Channakēśava temple. (Telugu.) Records that Nandyāla Timmarāja remitted the tax on the local barbers and jugglers in Ś. 1469, Parābhava, in the reign of Sadāśivarāya. Ibid., No. 36.

Malepāḍu.


453. 393 of 1904.—(Telugu.) On two faces of a pillar lying near a well west of the same village. King Chōḷa-Mahārājādhirāja Viṅkramāditya Satyadītunru (Satyadītunru), son of Śaktikomāra Viṅkramāditya, who was ruling the Siddhi (i.e., Siddhou thousand) and the Rēṇaṇḍu seven thousand (district) made a gift of land to a certain Rēvaṁarman of the Kaśyapa-gōtra. Mentions Chirumbūru. The inscription has to be read from the bottom. Rēvaṁarman is mentioned in No. 433 above, but he is there said to have belonged to the Bhāradvāja gōtra. [The king is not mentioned in No. 455 and so his position is unknown.]

454. 394 of 1904.—(Telugu.) On the beam of the verandah of the Śiva temple east of the same village. A damaged record. In archaic characters.

455. A copper plate grant discovered in this village by Mr. Jayanti Ramayya Pantulu is noticed in Madr. Ep. Rep., 1905, p. 48 and edited by Mr. Krishna Sastri in Ep. Ind., XI, pp. 337–46. The plate records the gift of some land in the village of Biripāḍu on the southern bank of the river Suprayōga in the Hiraṇyāṅgāṭra district by Pōrmukhārāma Purusāśārdūla Punyakumāra who had also the titles of Mārḍavachitta and Madanavilāsa. (He was the son of Chōḷa Mahārāja, grandson of Dhanaṅjayavarman and great-grandson of Nandivarman of Kaśyapa gōtra, solar line and Karikāla-chōḷa’s family, who was the founder of the dynasty.) It is very important as it furnishes the earliest Telugu record from the Cuddapah district and brings to light a dynasty of Chōḷa kings in Pallava territory in the eighth century. The names of some of the monarchs and their titles show the Chōḷa and Pallava combination. Mr. Venkayya believed the crest on the plate to be a tiger, but Mr. Krishna Sastri considers it to be a lion. The latter comes incidently to the conclusion that Karikāḷa Chōḷa “must have flourished in the end of the fifth century A.D.” The opinion
has been given that the Chōla region which Hiouen Tsang has referred to might be the region ruled by these early Chōlas. Rice gives certain Chōlas in the Ālvādi 600, in Maddagiri taluk, Tumkur district, in the eighth century; and these perhaps were also connected with the Chōlas of Cuddapah. See *Ep. Carina.*, XII, Introd., p. 7 and *Ep. Ind.*, XI, p. 341.

**Niḍūjuvvi.**


458. On the west of the Īśvara pagoda. (Telugu.) Records that the same chief exempted the Karnams of Niḍūjuvvi from their taxes in Ś. 1470, Kīlaka. *Ibid.*, No. 93.

459. On a stone north of the pagoda. (Telugu.) Records that the Tambalavāṇḍlu sold their land in the village for 100 māḍas in Ś. 1308, Krōdhana. *Ibid.*, No. 94.


**Pālagiri.**

[All the inscriptions of this place are in Telugu and have been taken from *Mack. MSS.*]

461. On a stone in front of Īśvara Pagoda. Records that in Ś. ...97 Durmukhi, in the reign of Kanada(?) Vaidumba Mahārāju. Bhīma Mahārāju re-established the Pagoda of Sammatētvar. *Ins.*, Ced. Dts., p. 11, No. 35. [See *Cuddapah Gaer.*, p. 205, where it is shown that this is a record of a Vaidumba chief and also refers to Rashtrakūṭa Krishṇa III. It is dated A.D. 1056.]

462. On a stone in front of Chennakēśavasvāmi God. Records a grant of 5 Kuṇṭas and 4 tūms of land for a garden and offering of food to the God Chennakēśava, in Ś. 1426, Krōdhana, in the reign of Saḷuva Narasiṇga Rāyulu by Kāmarasu Timmayya. *Ibid.*, No. 36. [Was it Immaḍi Narasimha?]


464. On a stone on the bank of the Pāpāgni river. Records that in Ś. 1453, Khara, the Vīramuṣṭi people granted quarter paṇam
for each bag of goods that passed through foot-paths in Polivāndala, Chintaguntha and other places. *Ins., Ced. Dts.*, p. 11, No. 38.


**Pandillapaḷḷi.**


467. On a stone south of the village. *(Telugu.)* Records that a feudatory of Sadaśivarāya (1542—65) granted 7 puttis and 13 ½ tūms of land in Ś. 1476, Ananda, to the learned Brahmans of the place. *Ibid.*, No. 100.

**Peddampaḍu.**

All the records of this place have been taken from Mack. MSS. and are in Telugu.

468. On a stone in the village. Records a grant in Ś. 1222, Śārvari, of the village Śērapuram (?) to God Agastyaēsvara in the reign of Ambadeva Mahārāju. *Ins., Ced. Dts.*, p. 100, No. 11.


473. On a stone near the Garuḍasthambam pillar in the pagoda. Records that in Ś. 1635, Vījaya, Timmareḍdi, son of Yella Reddi, cast the gold and silver images of Madanagopālasvāmi and raised the Dvajāsthambham pillar and some lamp-stands to the God Madanagopālasvāmi. *Ibid.*, No. 16.


475. On a stone in the pagoda of Chennakeśavasvāmi. Records that in the reign of Achyutadēvarāyalu, in Ś. 1457, Mummuḍi
Tusakuppa (?) Papanāyaḍu granted half puṭṭī of land in a grove on the east of the village to Chennakēśavasvāmi. *Ins., Ced. Dts.,* No. 18, p. 102.


Podadūrti.


Poṭladūrti.

All the epigraphs of the place are in Telugu and taken from *Mack. MSS.*


479. On another stone. Records that in Š. 1454, Nandana in the reign of Achutarāya, Kunḍūrti Tirumālayya granted the village of Poṭladūrti as free gift to its learned Brahmans. *Ibid.,* p. 111, No. 64.

480. Near the above. Records that Nandyāla Timmayya built the village in Š. 1468, Parābhava, in the reign of Sadāśiva, and granted it to God Chennakēśava. *Ibid.,* p. 112, No. 65.

481. On a stone in the Agastyēśvara temple. Records that Mallanāyaṇḍu granted some land in the village to Agastyēśvara in Š. 1447, Paritāpi, in the reign of Kṛishṇadēvarāya. *Ibid.,* No. 66.


Rāmachandrapuram.

483. C.P. in the hands of Rāmachandrapuram Brahmans. (Telugu.) Records that in Š. 1636, Vijaya, Kañchanapalli Rāmacandrapantulu built in the reign of Maṭīla Anantarāju the village, and granted it in favourable rent to seven Brahmans. The rent was fixed at five aparanjī chakrams. *Ins., Ced. Dts.,* p. 264, No. 82, and p. 284, No. 143 (two copies).

Veludūrti.

484. On a stone in the pagoda. (Telugu.) Records that in the reign of Sadāśivarāya, in Š. 1479, Naja, Aubala-rājaya seated the metal images in the village and granted twelve pagodas for offering food to Chennakēśava Perumāḷ. *Ins., Ced. Dts.,* p. 103, No. 25.

**PRODDATUR TALUK.**

**Annalūru.**


**Arakatavēmula.**

487. On a stone situated in the pagoda of Gopālasvāmi. (Telugu.) Records that in the reign of Sadaśivarāya, in Ś. 1472, Sadhāraṇa, Chinna Aubalarāja, son of Nandyāla Pedda Aubalarāja, erected a pagoda at Arakaṭa-vēmula Agrahāram, placed there the image of Gopāla-Kṛishṇa Dēva and granted hamlets of the above agrahāram and an allowance of 31½ pagodas on the tax of Ghandikōṭa Durgam, to the God Gopāla-Kṛishṇadēva. *Ins., Ced. Dts.*, p. 378, No. 34.


489. 474 of 1906.—(Telugu.) On two faces of a pillar set up in the courtyard of the Vishṇu temple. The western Chāḷukya king Śrīvallabha-Mahārājādhirāja records a gift to a certain Vinnaśarman. Perbāṇa-vamśa and Būpāditya are mentioned.

490. 475 of 1906.—(Telugu.) On a slab lying in the same courtyard. Mentions in Kshaya, Kāmarasugāru-Timmayya and Brāhmaṇa Muḍiyam, the ancient name of Peddamuḍiyam in the Jammalamaḍuṇgalu taluka; also Nandyāla in Rēṇaṇḍu. According to the *Mack. MSS. (Ins. Ced. Dts., p. 379, No. 6)*, Kāmarasu dug the tank of Bhairavasamudram in the village.

491. 476 of 1906.—(Telugu.) On a mutilated slab lying in front of the Bhairava temple in the same village. Records in Ś. 1431, Sukla, gift of land (one of the forty-two Vrittis of the village) by the mahājana of Chavudūru to Peda Timmarasayya, son of Kāmarasu, perhaps identical with the person mentioned in the above epigraph. [The inscription is also given in *Mack. MSS. See Ins., Ced. Dts., p. 379, No. 37.*]
Bollavaram.

492. In the Venugopalasvami temple. An undated inscription recording the grant of a village to the temple by "Papa Timmayyadeva Maharaja, son of Rama Raja Timma Raja" in the reign of Sadashivadeva at Vijayanagar. Antiquities, I, p. 124.


494. On a stone north of the above. (Telugu.) Records that in S. 1470, Krlaka, Parvatayya, son of Makkam Adugula Rudrayya, granted the taxes of the inhabitants of Bollavaram to Gopinatha. Ibid., p. 383, No. 54.

Chauduru.

495. 483 of 1906.—(Kanarese.) On a slab lying in the Bhimesvara temple. A damaged record of the Telugu Choda king Bhujabalavira-Nalasiddanaddeva-Cholamaharaja, dated S. III4, Paridhavin: Mentions Saluru. The king boasts of having levied tribute from Kanchi. His capital was Vallurupura, evidently the same as Valluru, eight miles north-west of Cuddapah. It was the capital of Maharajapadi 7000. Ep. Rep., 1907, p. 89, para. 70. See Ins., Ced. Dts., p. 371, No. 5, where this inscription is given.

496. 484 of 1906.—(Telugu.) On a pillar lying near the Mariyamma temple in the same village. A mutilated record. In archaic characters. Mentions the king's birudas, viz., Maharajadhiraaja, Paramesvara and Bhatara.

Chinna Guruvaluru.

497. On a stone south of the village. (Telugu.) Records that in S. 1458, Durmukhi, in the reign of Achyuta Deva Raya, Adappam Surappa Nayaodu gave to God Vidyana Tha of Pushpagiri five tams of dry field between the villages of Chinna Guruvaluru and Midhaturu in "Coyala-cunta" district. Ins., Ced. Dts., p. 386, No. 64.

Dasaripli.

498. On a stone in the village. (Telugu.) Records that the village was granted to God Tiruvengalanatha by Parvata Raya in S. 1437, Yuva, in the reign of Krishnadeva Raya. Ibid., p. 372, No. 12.

Duuvuru.

Besides the lithic inscription given below, the Mack. MSS. (See Ins., Ced. Dts., pp. 395—98) give one stone epigraph and seven paper grants in this 'District', and I have included them. All these are in Telugu.
499. 470 of 1906.—(Telugu.) On a slab set up in the courtyard of the Kōdanaḍarāmasvāmin temple in the old village. Records in Ś. 1531, Saumya, contributions by merchants at a fixed rate (½ per bag of cotton and 1/16 of salt, etc.) on articles of merchandise for the benefit of the temple of Kōdanaḍa-Raghunāthasvāmin at Duvvūr. [Referred to by Mr. Sewell in his Antiquities, I, 125, and given in Mack. List, Ins., Ced. Dts., p. 375, No. 25.

500. A paper grant recording the gift, by “Calore Nallappa” Reḍḍi, of the village of Gōpālapuram as Śrōtiyam for 22 pagodas to one Appāji in year Īśvara for looking after a pagoda and digging a tank. Ins., Ced. Dts., p. 395, No. 100.

501. A paper grant continuing the above by the Reḍḍis and Karṇams in Ś. 1696, Manmatha. Ibid., No. 101.

502. A paper grant continuing the above and granted to Appāji in 1704, Śubhakrit, by Gani Beg, Amil of Duvvūr. Ibid., No. 102.

503. A paper grant reducing the rent of the above, in 1713, Virōdhikrit, by Kumāra Krīṣṇa Reḍḍi. Ibid., No. 103.

504. A paper grant in the possession of “Darbha Veṅkaṭabhaṭṭu.” Records in Ś. 1671, Śukla, the gift of four puṭṭis of land in Sattepalḷe by the Reḍḍis and Karṇams to Veṅkaṭa Sōmayājulu. Ibid., No. 104.

505. A paper grant in the possession of the same. Saṅkarāji Narasa, Sarkār of Duvūr pergana, continues the above in the same year. Ibid., No. 105.

506. A paper grant of Muhammad Sahib, dated in Ś. 1674, Āṅgirasa, granting the above land for 80 pagodas for the purpose of building a village named Saṅkarapuram and establishing a college of Vēdas and Śāstras. Ibid., No. 106.

507. A paper grant of the same chief to the Reḍḍis and Karṇams of Sattepalḷe-Saṅkarāpuram continuing the above. Ibid., No. 107.

508. On a stone at the foot of the hill east of Duvūr. Records that three kunṭas of field were given to God Tiruvēṅgalanātha by Malla Nāyaṇu and Narapa Nāyaṇu in Ś. 1419, Piṅgala, in the reign of Narasimha Rāyulu. Ibid., p. 77, No. 74.

Gōpāvaram.

509. 479 of 1906.—(Telugu.) On two faces of a slab set up in the middle of the village. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutadevarāya-Mahārāya. Records in Ś. 1455, Vijaya, gift of land (fīve tūms of dry field, etc.) to the temple of Hanumat at Gōpāvaram by Jagatība (Jaganobbagaṇḍa) Kaṅchhirāju Raṅgayyadeva-Chōdasmahārājulu. Mentions Mahāmanḍalēsvaṛa Saṅkarājaya-Tirumalayyadeva-Mahārājulu; see No. 174 of 1906. The inscription is also given in Ins., Ced. Dts.,
p. 381, No. 44. Sālakarāja was the emperor's chief general and led the campaign of 1532 in South India. See By. 19. Ap. 10.

510. 480 of 1906.—(Telugu.) On a mutilated stone set up in the same place. A fragment of record. Mentions Kandāla Devarājacharya of the Vādhula-gōtra and his son. The former receives the title Vēdamārga-pratishtāpanāchārya. Devarāja belonged to the celebrated family of the Kandālas whose head Mudaliyanḍān was a trusted follower of Rāmānujāchārya.

511. 481 of 1906.—(Telugu.) On another mutilated slab set up in the same place. Dated in the reign of the Vijayanagara king Sadaśivadevarāya Mahārāya. Records in Ś. 1464, Subhakrit, a gift of land by Appaṅgāru, son of the āchārya mentioned in No. 480 above. [The inscription is also given in Mack. List. Ins., Ced. Dts., p. 381, No. 45, where it is mentioned that the grant was made to one Narāyaṇayya, son of Bhōjanapalli Raṅgayya.]

Gudipādu.

512. On a stone in the Chennakēśava temple. (Telugu.) Records that in the reign of Venkatapati Rāya (I, 1586—1614), in Ś.1524, Rāyaṇaṇamani Bhāskarayya gave the God Chennakēśava a fee of 1 kāṣu per every bullock-load of salt, 2 kāṣus for one of cotton and 3⁄4 kāṣu for other goods in the Gaṇḍikōṭa district. Ins., Ced. Dts., p. 385, No. 59. See Ct. 268.

513. On a stone near a local well. (Telugu.) One Chinna Bhaṭṭa digs a well and endows two muṇṭas of land for a flower garden in a certain Naḷa. Ibid., No. 60.

Idamāḍaka (Verumuddāka).

514. On a stone north-east of the village. (Sanskrit and Telugu.) Records that Mallabhūpa, son of Rāchaṇa, dug a tank called Anantasamudram in Ś. 1338, Jaya, in the reign of Vijaya Dēva Rāya. Ibid., p. 371, No. 7.

515. On a stone near the Vīrabhadra pagoda. (Telugu.) Grant of a tax by Chinna Timma Rāja and Konḍarāja to the deity in Ś. 1471, Saumya, in the reign of Sadaśiva Rāya. Ibid., No. 8.

516. On a stone near the Hanumanta pagoda. (Telugu.) Records that Goppayya Dēva, son of Pinnayya Dēva, granted Jillella in free gift to God Aḥobala Naraśimha in Ś. 1381, Pramādi, in the reign of Mallikārjuna Rāya, son of Prauḍha Dēva Rāya (II). Ibid., No. 9.

Jillella.

517. 471 of 1906.—(Telugu.) On a slab set up near a water-course by the side of the road in the village. A record of the time of the Vijayanagara king Vīrapratāpa Sadaśivadeva Mahārāya. Records in Ś. 1471, Saumya, gift of the proceeds of certain taxes
collected in the village of Jillèlla to the temple of Virabhadradēva at Jillèlla by the Mahāmanḍalēśvara China-Timmarāja Konḍaya- dēva Mahārāju of the Ātṛēya gōtra, Āpastamba-sūtra and the Yajusākhā.


519. On the east of the above. The same chief gives a similar exemption from the lands of God Chennakēśava. *Ibid.*, No. 32.

520. East of the above. (Telugu.) Records that in S. 1477, Rākshasa, Vipravinōdi Mantramūrti and other jugglers give to the deity their own allowance at Jillèlla. *Ibid.*, No. 33.

Jonnaravaram.


Kallūr.


Kāmanūrū.

525. 469 of 1906.—(Telugu.) On a stone unearthed in the bed of the stream. The record mentions Chākalaṅguṇḍu. In archaic characters.


Kānagūḍūrū.

The following epigraphs which have been taken from Mack. MSS. are in Telugu.

527. On a stone west of the village. Records that Pinnama- rāja, son of Rāmarāja Basavarāja, gave some land in the village

528. On a stone in the Chennakēsava pagoda. Records that Gaṅgarasayya, son of Muchikunta Kommarāju, gave some land in Kōṟṟappāḍu village to two Nāyaḍus in Ś. 1439, Íśvara, in the reign of Kṛṣṇādēvarāya. Ibid., No. 27.

529. On a stone at the gate of the above temple. Records that in Ś. 1449, Sarvajit, the Dommaravāṇḍu of Kōṟṟapāḍu granted their local allowance to the God in Ś. 1449, Sarvajit. Ibid., No. 28.

530. On a stone in a wall of the pagoda. Records that Gaṅgarasayya, son of Muchukunta Kommarāju, built the pagoda. Ibid., p. 376, No. 28.

Kōṟṟapāḍu.


532. 478 of 1906.—(Telugu.) On two faces of a slab lying in the same courtyard. A much damaged record of the Vijayanagara king Virapratāpa Kṛṣṇādēva-Mahārāya, date of which is lost. Mentions Sāluva-Kōṁāra-Timmarasa-Ayyavāru.

Kottapalli.

533. On a stone near the Pōtarāju temple. (Telugu). Records that in Ś. 1445, Svbhāṇu, in the reign of Kṛṣṇādēvarāya, some land was granted to the deity by 'Vassatirtha Sripada-Uḍayalu?' (Vyāsatīthra?) See Ins., Ced. Dts., p. 382, No. 50.

534. East of the above. (Telugu.) Records that Kānci Pāpārāju gave some land to the Reḍḍis of Kottapalli in Ś. 1507, Tāraṇa, in the reign of Śrīraṅgarāya (1578–86) of Penukonḍa. Ibid., No. 51.

535. On a stone west of the Hanumantarāya pagoda. (Telugu.) Records that Jīllēḷa Raṅgapatirāju granted land to the Reḍḍis in Ś. 1530, Plavaṅga, in the reign of Venkaṭapatirāya of Penukonḍa. Ibid., No. 52.

Māchanapalle.

536. Near a well west of the village. An "illegible" epigraph.

Maḍūru.

Three records of this place which are in Telugu have been taken from Mack. MSS.

537. On a stone in the village. Records that Chinna Timmarāj, son of Pedda-konḍarāj, gave the village to the Rāmānuja-Kūṭam at Ahōbalam in Ś. 1466, Krōḍhi, in the reign of Sadāśiva-rāya. Ibid., p. 387, No. 66.

538. On a stone in the street. Records that Kōṅṇeṭi Chinna Timmarāj gave the same grant in the same year. Ibid., No. 67.

Maidukūru.


Nandyelampēta.

541. Near the Vīrabhadra pagoda. (Telugu.) Records that the merchants of the place gave a monetary contribution during each marriage to God and Goddess of the place in Ś. 1666. *Ibid.*, p. 374, No. 18.

542. On a stone east of the above. (Telugu.) The Reḍḍis, Karṇams and merchants of the place give a similar grant in Ś. 1667, Krōdhana. *Ibid.*, No. 19.

543. On a stone near the pagoda.—(Telugu.) Records “Jalakuni” Appayya and Śūrappa Rāmanṭha granted annually 2½ paṇams from the local taxes to the deity in Ś. 1664, Dundubhi. *Ibid.*, No. 20.


Nerravāda.


Paidaḷa.


Parlapāḍu.


548. A C.P. in the hand of the local karṇam. (Sanskrit and Nāgari.) Records that Veṅkaṭapatiṁbra (I) gave to Veṅkatasōma-yājuḷu in Ś. 1511, Virōḍhi, the village of Veṅkaṭarāyasumudram or Rāmachandrapuram in Awk śīma. *Ibid.*, p. 388, No. 73.

Peddaṣeṭṭipalle.

549. 482 of 1906.—(Telugu.) On a slab lying in the courtyard of the Chennakēśavasvāmin temple. Records in Ś. 1480,
Kaḷayukta, gift of land to the temple of Channakēśava-Perumāḷ at Seṭtipalle by Mahamanḍalēsvara Rāmarāju Rāyanarāju Koṇḍayya-dēva-Mahārāju. Aliya-Rāmarājāyyavāru is also mentioned.

Proddatūrū.

550. 466 of 1906.—(Telugu.) On four faces of a pillar set up near Mallāreṇḍi's house. A partially damaged record of the Chōla king Chōlamahārājulu of the solar race, the Kaḷyapa gotra and the family of Karikāla. The king was ruling the Rēnāṇḍu seven thousand (country). Records gift of land. See Nos. 409 and 455.

551. 467 of 1906.—(Telugu.) On a slab built into the wall of another house near No. 486. A fragment of record of the Vijayananagara king Dēvarāya-Oḍaya I, dated Š. 1331, Virōdhīn.

552. 468 of 1906.—(Telugu.) On a stone set up close to the image of Aṉjanēya near the market at the same village. A damaged record, dated Š. 1329, Sarvajit. Seems to record that the image of Hanumat was set up by a Reḍḍi and some land was given. [The Mack. List, Ins., Ced. Dts., p. 382, No. 47, gives: this inscription. It says the donor is Timma Reḍḍi, son of Achummulla Reḍḍi.]


554. P.G. in the hands of Veṅkaṭaśāstri. (Telugu.) Records that the inhabitants of the place granted in Š. 1708, Prabhava, seven and a half tūms of land for a favourable rent of 10 pagodas to Kṛishṇa Bhaṭṭa. Ibid., No. 204.5

555. A C.P. in the hands of the same. (Telugu.) Records that Maṭḷa Tiruvēṅgalanātha and Anantarāja gave some land in Pichappādu to Poli Reḍḍi and Pāpa Reḍḍi in Š. 1708, Prabhava. Ibid., No. 205.

556. On a stone in the pagoda. (Telugu.) Records that Chinna Timmarāju gave some lands to the local kārṇams in Š. 1471, Kīḷaka, in the reign of Sadāśivarāya. Ibid., p. 381, No. 43.

557. On a stone south-east of the fort. (Telugu.) Records that in Š. 1676, Śrīmukha, Veṅkaṭareṇḍi dug and built a taṅk to the deity. Ibid., No. 46.

558. On a stone in the Agastyeśvara pagoda. (Telugu.) Records that Viṭrappa, son of Mindagūḍala Tripurāntaka, erected the inner part of the temple in Š. 1666, Raktākshi. Ibid., No. 48.

Rāmēśvaram.

559. 383 of 1904.—(Sanskrit and Kanarese.) On four faces of a pillar set up in the courtyard of the Rāmalīṅgeśvara temple. The Rāṣṭrakūṭa king Kṛishṇa III (Duradaṅkakāra) records gift of
land and taxes to the temple of Rāmēśvara. The king’s general is said to have taken Kāñchi from “the knavish Dromidas.”

560. 384 of 1904.—(Telugu.) On two faces of another pillar set up in the same place. A record of the time of the Chola king Pōrmukharāma Pūnyaikumāra Prithvivallabhā Chōla-Mahārāju. Records gift of land to the Vasantēśvara (temple) at Tārumunru by Vasanti-Pōrī Chōla-Mahādevi, in the fields of Vīripariti-Marpiḍūgu-Raṭṭaguḍlu was the ājñāpti. See No. 455 above.


562. 386 of 1904.—(Telugu.) On a slab set up in the same place. Narasanāyaniṅgūri records in Š. 1420, Kālayukta, gift of land at Rāmēśvaram Podatūru to the temple of Rāmayyaliṅga at Rāmēśvara, a village in Mulīkinaḍu. The Śālva Immaḍi-Narasimharāya (the son of the usurper Narasiṅgā) is also mentioned. [See Ins., Ced. Dts., p. 393, No. 96, for this inscription. It mentions a measure called Dareguda pramāṇam.]

563. 387 of 1904.—(Sanskrit and Telugu.) On another slab set up in the same place. The Vijayanagara king Kṛishṇadēva Mahārāya records in Š. 1432, Pramōda, a remission of the marriage tax payable by the brides and bridegrooms of all castes in the many divisions which constituted the Vijayanagara Empire. The order of the king was carried out by Śālva-Timmappayya, Gōvindayya and Adapi-Nāyaniṅgūri. The Leyden grant also refers to the Kannaḷakkiṇyam and shows that it prevailed as early as the eleventh century.

564. 388 of 1904.—(Telugu.) On two faces of the Nandi pillar in front of the shrine of the goddess in the same temple. Records in Š. 1472, Sādhāraṇa, that a Vira-Śaiva guru made a gift to the temple of Mukti-Rāmēśvara.

565. 389 of 1904.—(Telugu.) On a slab set up in a maṇḍapa in front of the same temple. Records in Š. 1430, Vibhava, gift of the various customs of the village by Śālva-Gōvindarāja for the merit of the king, Vira-Narasimharāya, his own father Rāchirāja and Śālva Timmayya. The donor built the prakāra wall and a maṇḍapa of the temple. See Ins., Ced. Dts., p. 393, No. 95.

566. 390 of 1904.—(Telugu.) On a pillar in the Navagraha- maṇḍapa behind the Mūlasthānēśvara temple at Rāmēśvaram. An incomplete record dated Š. 1596, Ānanda. Mentions the Reḍdis and Karṇams of Rāmēśvaram. [The Ins., Ced. Dts., p. 380, No. 42, says that it records a grant of the land by the inhabitants of
Rāmēśvaram village to an architect who built the Bōghamaṇṭapam.]


570. On a stone near a local well. (Telugu.) Records that Rāvanūr Veṅkaṭaśāstri dug the well in a certain Krōdhī. *Ibid.*, No. 57.

571. On a stone in the village. (Telugu.) The Brahmins granted eighteen puṭṭis of land for the local God in Ś. 1437, Yuva, in the time of Kṛṣṇadēva Rāya. The village also seems to have called “Prauḍhādevarāyapuram.” *Ibid.*, p. 385, No. 58.

572. On a stone in front of the above pagoda. (Telugu.) Records that the local people granted one and a half kuṇṭa of dry field to a carpenter for erecting the spire and room in the pagoda in Ś. 1598, Naḷa. *Ibid.*, No. 41.


Sarvireddipalli.


Śivapuram.

Tāḷḷamārapuram.


579. 473 of 1906.—(Telugu.) On another slab set up in the same place. Records in Ś. 1656, Prāmāthin, gift of a garudastambha pillar to the temple of Śrī-Madanagōpāla-svāmin of Taṅgatūru.

Taṅgatūru.

580. On a stone near the pagoda of the Kumudvatī river east of the village. (Old Kanarese.) Records that in the reign of Bhujabala Vīranārayaṇa Āhavamalladēva the temple of Mūlāstāna Pāpavinsāsadēva was established in Ś. 1013, Prajōtpatti. The record is in the Halakanada language. See *Ins.*, *Ced. Dts.*, p. 369, No. 1.

Tondaladinne.


Timmulappādu (Timmapādu?).

582. On a stone west of the village. (Telugu.) Records that Narasapantulu, Tarifdār, granted one and half a kuṇṭas of dry land to a Brahman named Sāḍāsvabhaṭṭ in Ś. 1623, Vishu, for excavating a well and building the village of Polidūḍī. *Ibid.*, p. 81, No. 89.

Upparapalle.

583. 325 of 1905.—(Telugu.) On a white marble slab set up by the side of the Cuddapah-Pushpagiri road close to the ruined Śiva temple called Mohnudēvalam. A record of the Vaiḍūmba-Mahārāja (Bhuvana-Trinētra) in Ś. 894. Records the coronation of the king. [His relation to other Vaiḍūmbas is not known.]

584. 326 of 1905.—(Sanskrit and Telugu.) On a huge pillar lying in front of the same temple. Dated in the reign of the Vijayanagara king Vīrāpratāpa Kṛishṇadēvārāya Mahārāya in Ś. 1446, Tāraṇa. Records that Peda Śīṅgama-Nāyānīṅgāru of the Jupalli family rebuilt the Nāganātha (or Nāgēśvara) temple.
stone, dug a tank near it and granted land to the temple. A long genealogy of the chief is given at the beginning. He was ruling over the Chernūri-ṣīma and the Poṭla-dūrti-ṣīma districts (sthala) included in Mulīki-nāḍu, a subdivision of the Ghanḍikōṭa-ṣīma, which formed part of the Udayagiri-rājya.

585. 327 of 1905.—(Grantha and Tamil.) On a pillar of the maṇṭapa in front of the ruined Śiva temple called Mobhudevaḷam. Records in Ś. 1181, Siddhārtthin, the building of the maṇṭapa for the stone bull by a private individual. The village is called Udakāśayagrāma, which is evidently a translation of the Telugu Cheruvuru, now known as Chernūru.

586. 328 of 1905.—(Sanskrit and Telugu.) On a broken slab lying in the same maṇṭapa. A fragmentary record of the Kakatiya king Pratāpa Rudradēva Mahārāja (1295–1323), dated Ś. 1236, Pramāḍhin. A subordinate of the king claims to have reduced the fort of Ghanḍikōṭa. A damaged record.

587. 329 of 1905.—(Sanskrit and Telugu.) On another similar piece lying in the same maṇṭapa. A fragment of record of the Kakatiya king Pratāpa Rudradēva Mahārāja (1295–1323). Refers to the king having appointed Goṅkaya Reddi, a servant of his son Juttaya, to the governorship of Ghanḍikōṭa and Mulīki-nāḍu districts.

Vanipenta.

[The following records taken from Mack. MSS. are all in Telugu.]


589. On the north wall of the above pagoda. Records that the managers of the temple gave some land to a stone-cutter and iron-smith, in Ś. 1441, Pramādi, in the reign of Kṛishṇadēvarāya. Ibid., No. 14.

590. On the eastern wall of the above. Records that Rāyasam Gaṅgarasu, son of Muchugunṭa Kommarasu, gave some land below the tank to the people in Ś. 1443, Visu, in the reign of Kṛishna-dēvarāya, for repairing the tank. Ibid., No. 15.

591. North of the above. Records that Veṅkaṭayya and his brother Appayya disposed of their land to God Chennakeśava in Śukla 1491, in the reign of Sadāśivarāya for 170 pagodas. Ibid., No. 16.

592. On a wall of the above pagoda. Records that certain Vipra-vinōdins granted their local allowances of two villages to God Chennakeśava in Ś. 1475, Pramāḍicha, in the reign of Sadā-śivarāya. Ibid., No. 17.
Vellala.


594. On a stone in front of the Āńjanēya pagoda. (Telugu.) Records that Gaṅgayya Rāja and Chinna Timmarāja, son of Aūbalarāja, gave 36 puṭṭis and 16 tūms of land to the Gods and Brahmans of the village in Ś. 1467, Viśvāvasu, in the reign of Sadāsivarāya. Ibid., No. 32.

595. On a stone in the Āńjanēya pagoda. (Telugu.) Records that Chinna Timmarāja granted to the Karṇam exemption from tax in Ś. 1479, Piṅgaḷa, in the reign of Sadāsivarāya. Ibid., No. 33.

Pulivendla Taluk.

Kommanūtala.

596. A forged C.P. grant dated Ś. 856, Jaya, relating the local story of seven Kōmaṭi brothers who offered their heads to God Veṅkaṭeśa for miraculously finding some wells of fresh water on a bare rock. The merchants of Viḷayyanagaram and Adavēni (Adoni) countries built a temple on the spot in their memory and made endowments.

Mōpur.

597. 496 of 1906.—(Telugu and Sanskrit.) On slab lying behind the western gōpura of the Bhairavēśvara temple at Mōpur. A record of the Viḷayyanagaram king Viṟaprātāpa Kumāra-Dēvarāya Mahārāya (Dēva Rāya II), son of Viṟa-Viḷayya-Bukkarāya-Mahārāya (III); records in Ś. 1347, Viśvāvasu, the building of the gōpura of Mōpur Bhairavadēva by Tiṟumalarāya, a servant of the king. Incomplete.

598. 497 of 1906.—(Telugu.) In archaic characters. On a stone lying near No. 597. Records gift of land by Śri-Mallirāju.

599. 498 of 1906.—(Telugu.) On a slab set up in front of the central shrine in the same temple. Dated in the reign of the Viḷayyanagaram king Viṟaprātāpa Viṟa-Sadāsivarā Mahārāya. Records in Ś. 1466, Krōdhin, remission of certain taxes in the villages belonging to temples and Brahmaṅgas of the Ghaṇḍikōta-śima by the mahāmaṅḍalēśvara Timmayaṅdevā-Mahārāju, son of Naraśīṅgayadēvā-Mahārāja and grandson of Avubhaladēvā-Mahārāja of Nandyāla.

600. 499 of 1906.—(Telugu.) On another slab set up in the same place. A record of the Viḷayyanagaram king Viṟaprātāpa-Viṟa-Achuytāraṇyā Mahārāya in Ś. 1452, Vikrita. Gift to the temple of 235 varāhas, payable every year in the villages belonging
to the temple of Bhairavēśvara at Mōpūrū. The donor was Ayyaparasugārū, son of Rāyasam Koṇḍamarasayyagārū.

601. 500 of 1906.—(Telugu.) On a slab lying near the Vībhūti-manṭapa in the same temple. Dated in the reign of the Vijayanagara king Vīraśrī-Savaṇa-Oḍaya, “lord of the Eastern Ocean.” Records in Ś. 1275, Vijaya, gift of a village by the king for the merit of his father Kampaṇa-Oḍaya (I) and his mother Mengadēvi-amma. [The chief ought not to be confounded with his namesake, the son of Bukka II.]

602. 501 of 1906.—(Telugu.) On a slab built into the main drain in the same temple. A damaged record, the date and the name of the king of which are lost. Remission of taxes for the merit of Vīra-Narasimharāya and Śāluva-Timmayya.

603. 502 of 1906.—(Telugu.) On a slab built into the floor at the entrance into the central shrine of the same temple. An unfinished record dated in Dundubhi. Appears to be a gift by an officer of the mahāmaṇḍalēsvāra Nandēla Timmarājayadēva-Mahārāju to the Bhairavēśvara temple at Mōpūrū.

604. 503 of 1906.—(Telugu.) On the wall at the entrance into the manṭapa in front of the same shrine, left side. A record of the Vijayanagara king Vīraśrī-Savaṇa-Oḍaya (I), “lord of the Eastern Ocean,” ruling at Udayagiri-paṭṭaṇa. Records in Ś. 1273, Nandana, gift of land to Bhairavādēva of Mōpūrū by the king for the merit of his father Kampaṇāju and his mother Meṅgadēvi-amma.

605. 504 of 1906.—(Telugu.) In the same place. A much damaged record of the Vijayanagara king Vīraśrī-Savaṇa-Oḍaya (I), dated Ś. 1283, Subhakrit.

606. 505 of 1906.—(Telugu.) In the same place, right side. Records in Ś. 1295, Pramādin, a transaction concerning temple priests.

607. 506 of 1906.—(Telugu.) On the right and left door posts of the entrance into the same manṭapa. Records in Ś. 1231, Sauvume (Saumya), the gift of the door post by the mahāmaṇḍala-leśvara Bhṛmmidēva Chōla-Mahārāja, grandson of Bhogaladēvi and Bhṛmmidēva. The chief calls himself “the worshipper of the divine and glorious lotus feet of the god Bhoganāṭhadēva of Pamiḍī.” [These chiefs formed one of the numerous Telugu chōḍa dynasties of later times.]

608. 507 of 1906.—(Telugu.) On a viṇragal set up in the courtyard of the same temple. Records in Ś. 1233, Sādhāraṇa, the death of Ahubalanātha, son of the mahāmaṇḍala-leśvara Chālukya-Nārāyaṇa, Veṇgi-Tribhuvanamallā, lord of the town of Ayodhya, worshipper of the feet of Allālanātha, Pōtarāju Pemmayadēva Mahārāju. The hero had gone on an expedition to the Mārajaṇvāḍi country and died at Dhārātṛtha.


611. 509-A of 1906.—(Telugu.) On the same base. A damaged record, dated Ś. 1238, Rākshasa. Another inscription is found close to this, but its date is doubtful.


613. 511 of 1906.—(Telugu.) On the same base. A record, dated in Ś. 1268, Sarvajit. Built in at the end.


615. 513 of 1906.—(Telugu.) On the same base. A record, dated in Ś. 1384, Chitrabhānu. Built in at the end.

Muttukūru.

616. 514 of 1906.—(Telugu.) On a slab built into the platform in front of the Chennakesavasvāmin temple. Records in the reign of the Vijayanagara king Sādāsivadeva-Mahārāya in Ś. 1469, Parābha, remission of taxes on barbers in the Ghaṇḍikōṭaśīma made originally by Rāmarājayya. Subsequently these as well as a few others were remitted by a local chief at Muttukūru, which belonged to the temple of Tiruvēṅgalanātha.

617. 515 of 1906.—(Telugu in archaic characters.) On a pillar set up in the courtyard of the same temple. Mentions Muttukūru and seems to record the death of a hero.

618. 516 of 1906.—(Telugu.) On a pillar set up at the entrance into the courtyard of the same temple. Dated in the reign of the Śāluva king Immaḍi-Naraśingadēva-Mahārāya, son of Śāluva-Naraśingadēva-Mahārāya (the usurper). Records in Ś. 1415, Praṃādīn, gift of taxes payable in the village of Muttukūru in favour of the temple of Chennakesvaradēva by a servant of Narasana-yinīnāru who was a subordinate of the king. The village Muttukūru was situated to the south-east of the Bhairava-kṣhētra on the Mōhanāchala hill in the Mukti-nāḍu country. [Narasa was evidently the founder of the Tuḷuva dynasty after overthrowing his master Immaḍi Narasimha.]

619. 517 of 1906.—(Telugu.) On the door post of the entrance into the central shrine of the same temple. Records in the reign of the king Chōḷamahārājulu gift of land to a certain Pīmana (Bhūmaṇa)-goravalu by Bhikkirāju. The king was ruling the Rēṇaṇḍu seven thousand (country).
620. 518 of 1906.—(Telugu.) On a pillar lying in front of the Śiva temple in the same village. A much damaged record. In archaic characters.

_Nallacheruvupalle._

621. 495 of 1906.—(Telugu.) On a pillar lying near the well called Kāṭubhāvi on the way to the Mōpūr temple from Nallacheruvupalle. A damaged record. In archaic characters. Mentions Eḻa-Chōla-Mahārāju and Mutturāju. [Mr. Sewell says that the temple was enlarged and beautified by the Vijayanagar sovereign in Ś. 1466 (A.D. 1544). Eḻachōla figures among the ancestors of a Chōla chief named Śrīkanṭha in a C. P. in the Madras Museum. See _Ep. Ind._, V, p. 123, footnote. It is not known whether he was a Cuddapah Chōla and if so what his relation was to the Bastar Chōlas of the eleventh century or the Chōlas of Niḍugal and Hēmāvati, to whom Rice refers.]

622. On the south stone pillar of the Mukha-Maṇṭapam of the Bhairavēśvara temple. (Telugu.) Records that Vīra Kampana Uḍaiyār, in Ś. 1165 (?), Parthiva, granted the villages of Alavalapati (Alavalapāḍu?) and Gōṭṭūru to God Bhairavēśvara. _Ins., Ced. Dts.,_ p. 10, No. 32. (Both these villages are in Pulivenḍla taluk.)

623. On a pillar of the same. (Telugu.) Records an exemption of tax of the local temple by Ayyapparasas in Ś. 1452, Vikriti, in the reign of Achyutarāya. _Ibid.,_ No. 33.

624. In the same.—(Telugu.) Records a similar exemption in different villages in Ś. 1466, Krōḍhi, by Nandyāla Timmarāja, son of Naraśiṅgarāja, in the reign of Sadaśivarāya. _Ibid.,_ No. 34.

_Pāṇapalle._

625. 60 of 1912.—(Telugu.) On a rock close to the bank of the river. Registers in Ś. 1318, Dhātri, that an irrigation channel was blocked up and that it was restored under the orders of Mallappa-Voḍaya, son of Irugapa-Daṇṇayaka. [Irugappa was evidently the Jain minister of Bukka II and author referred to in By. 384 and Cg. 451. Mr. Sewell mentions an inscription in this place dated Ś. 1398 in the reign of Prāṇḍhadēva, but Mr. Krishna Sastri believes it to be a mistake of the one copied.]

_Pерnapāḍu._

626. On a stone near the Bhairava pagoda. (Telugu.) Records that in the reign of Dēvarāya (II), in Ś. 1330, Klaka, Pinnayyadēva Mahārāja established the God Bhairava, dug a well, planted a garden of various trees, and granted three tūms of land in the village. _Ins., Ced. Dts.,_ p. 375, No. 22.
Pulivendla.

627. 491 of 1906.—(Telugu.) On a slab set up at the entrance into the Raṅganāthasvāmin temple. Dated in the reign of the Vijayanagara king Vīrapratāpa Kṛishṇarāya-Mahārāya. Records in S. 1431, Šuklā, the gift of a village by Narasayyadēva-Mahārāju of the Vasishtḥagōtra, and the Sūrya-vamśa, who was a descendant of Mādhavavarman of Bevāda. It belonged to Pulivindala-sthala in the Mūlikināți-śīma, a subdivision of the Ghanḍikōṭa-śīma, a district of the Udayagiri-rāja. See Kn. 81.

628. 492 of 1906.—(Telugu.) On two faces of a slab lying at the entrance into the Āṇjanēyasvāmin temple in the same village. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyuta-dēva-Mahārāya. Records in S. 1457, Manmatha, a charter granted to the merchants, Reḍdis, Kārnams, etc., of Pulivindala-śīma, by Yellappa-Nāyaniṅgāru of the Tuluva (country) who was the agent of Timmarāju-Salakayya-dēva-Mahārāju.

629. 493 of 1906.—(Telugu.) On three faces of a pillar set up at the entrance into the Śiva temple in the same village. Records in Nandana gift of land by the Mahāmaṇḍalēśvara Jatāpi Kāṅchayadēva-Mahārāju.

630. 494 of 1906.—(Telugu.) On a slab lying near Gōvinda Rao’s house in the same village. Hajaratī Mahamadd Jāphara Sāpēbu (evidently a local chief), records in S. 1613, Prajāpati, gift of charter to the merchants (Komatis) and oil-mongers of Pulivindhula who had deserted the town as they had been forced to supply provisions on credit to the authorities (divānam).

Śuṅkēsula.

631. On a stone in the Narasimhasvāmi pagoda in the fort. (Telugu.) Records that a village was granted to the deity in S. 1264, Chitrabhānu, in the reign of Prawḍha Uḍaiyalu at Awkśīma. Ins., Ced. Dts., p. 91, No. 130. [This village gave its name to Nrisimha Kavi, the author of Kavikarṇarasāyana and māndhātai charitra.

Tonḍuru.

[The following epigraphs which are in Telugu have been taken from Mack. MSS.]

632. On a stone south of the village. Records the grant of the allowance of Valamore to God Chennakēśava by the jugglers in S. 1467, Viśvāvasu, in the reign of Sadāśivarāya. Ibid., p. 10, No. 26.

633. On a stone near the Gōpālasvāmi temple. Records that Narasīṅgarāju granted six tūms of land in the village in S. 1476, Ananda, in the reign of Sadāśīvarāya. Ibid., No. 27.

634. On a stone below the above. Records that Chetti Anantarāju Raṅgarāju granted five tūms of dry field to one Kōṅḍa-rāsu, in a Saumya. Ibid., No. 28.
635. On a stone in front of the Āñjanēya pagoda. Records that Gobbūri Narasarāju granted to two sculptors two tūms of land in Ś. 1478, Naḷa, for carving the Hanumaṇṭa image. *Ins.*, Ced. Dts., p. 10, No. 29.


Ulimella.

638. 519 of 1906.—(Telugu.) On a slab set up in front of the Chennakēśavasvāmin temple. A mutilated record of the Vijayānagara king Vīrapratāpa Dēvarāya-Mahārāya, dated in Parābhavā. Mentions the temple of Chennakēśava-Perumāl at Ulimila (Ulimella).

Vēmpallī.


PULLAMPET TALUK.

Akīpāḍu.


Anantarasupēṭa (Kumāra Anantaraspēta)?


Anantaraspuram.

Anantasamudram.

645. On a rock stone south of the village. (Telugu.) Records that in a Paritāpi, the 24 tribes of Dommaras granted the annual allowance of 20 panams due to them from Dāsarapaljī to God' Kamparāya of that place. Ins., Ced. Dts., p. 281, No. 130.

Attirāla.

This is the ancient Tiruvaṅkatturai of Mēlpākanādu, a subdivision of Ādhirājendrācholaṇḍalā. The following epigraphs show that theParaśurāmēśvara shrine was earlier than Rājarāja III and improved by the Sahini family of Gaṅgāya and Ambadēva.

646. 398 of 1911.—(Tamil.) On the inner prākāra wall of the Paraśurāmaṇḍara temple. A record of the sixteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva III. Records gift of 1 mādai for a lamp to the temple of Tiruvirāmēśvaradēva at Tiruvaṅkatturai in Mēr-Pākkainādu, a subdivision of Ādhirājendrāchola-maṇḍalam, by a native of Nenpākkai.

647. 399 of 1911.—(Tamil.) On the outer prākāra wall of the same temple. Records in Ś. 1212, Vikrita, gift of 12 mādais for lamps by the wife of Ponungraṇī Vāsireṇḍri, to the temple of Paraśurāmēśvaramuṇḍaiya-Nāyanār at Tiruvaṅkatturai in Pottappinādu, a subdivision of Mēr-Pākkai-nādu in Ādhirājendramanda māṇḍalam.

648. 400 of 1911.—(Tamil.) On the same wall. Records in Ś. 1205, Parthiva (wrong), gift of two mādais for providing a flower garland to the same temple (here called Tiruvirāmēśvaramuṇḍaiya-Nāyanār).

649. 401 of 1911.—(Tamil.) On the same wall. Records in Ś. 1200, Bahudhānya, gift of 12 mādais for a lamp to the shrine of Vairava-piḷḷaiyār at Tiruvaṅkatturai by a native of Puḍōli.

650. 402 of 1911.—(Tamil.) On the same wall. A record in Ś. 1209, Sarvajit, providing for the supply of 1 nāli of curds every day to the temples of Tiruvirāmēśvaramuṇḍaiya-Nāyanār, and Vairava-piḷḷaiyār, for the merit of the chief who was ruling the Pottappi-nādu.

651. 403 of 1911.—(Tamil.) On the same wall. Records in Ś. 1202, Vikrama, gift of 15 mādais for lamps and garlands to the temple of Paraśurāmēśvaramuṇḍaiya-Nāyanār, by a native of Mandappalji.

652. 404 of 1911.—(Tamil.) On a slab set up at the ruined main entrance into the same temple. Records in Ś. 1194, Āṅgirasa, an agreement by the residents of the Pottappi-nādu district who had met in the maṇṭapa called Chitramēli to raise one mādai from each village in order to construct an embankment on the side of the river and to prevent any injury from floods to the temple of Paraśurāmēśvaramuṇḍaiya-Nāyanār.
653. 405 of 1911.—(Telugu.) On another slab set up in the same place. An unfinished record of the Śāluva king Narasingayadēva-Mahārāja, dated Ś. 1399, Hēmalambi. Registers that Annamarasayya (evidently an officer of his) came to Araturēvulu, enquired into the affairs of the Kritriśvara, Paraśurāmēśvara and the Bhairava temples and seeing that the income had been stopped in the interval, restored the temple lands at Prōli, for the merit of king Narasingayadēva Mahārāja. [The Mack. List, Ins., Ced. Dts., p. 248, No. 26, gives the same inscription. It says that the restored lands amounted to 166 kūntas. The Śāluva referred to was the celebrated usurper.]

654. 406 of 1911.—(Telugu.) On a third slab lying broken in the same place. A damaged record of Ambadēva-Mahārāja, ruling at Vallūri-paṭṭaṇa, dated Ś. 1209, Sarvajit (A.D. 1287). Mentions among others, the districts of Gaṇḍikōṭa, Renāḍu, Yeruva, Pottapi-ṇāṇḍu and Muḷiki-ṇāṇḍu and the temple of Paraśurāmēśvara at Araturēvula-mahāsthāna. Refers to a number of tanks, canals and villages founded and called after either the name of the king or one of his birudas. There is reference to repairs made in the temple by his ancestor Gaṅga Sāhini, the feudatory of king Gaṇapati about A.D. 1250. [The Mack. List, Ins., Ced. Dts., p. 247, No. 25, gives this inscription.]


656. A Telugu C.P. in the hand of Pāpāgāru, manager of the temple. Records that the Raḍdis, Kārṇams and Brahmans of the Pottapi-ṇāṇḍu fixed a grant of a Patika for each Ghattivarāha of the revenue of the village to Trāṭēśvarasvāmi, in Ś. 1609, Vībhava, in the reign of Veṅkaṭa Rāmarājuddēva Chōda Mahārāja. Ins., Ced. Dts., p. 261, No. 72, and p. 283, No. 135. [The chief referred to is, of course, a member of the Maṭṭa family mentioned in previous epigraphs.]

657. A C.P. in Telugu in the hands of the manager of the temple. Records that the karnams and people of the Puluṇgūru-ṇāṇḍu fixed a contribution of one patika for each Ghattivarāha from the revenue of the village to the God Guḍḍandaravāmi, in Ś. 1609, Vībhava, in the reign of Muttu Veṅkaṭarāmarāsū. Ibid., p. 261, No. 73 or p. 283, No. 136.

Bommāvaram.

658. Near the pagoda of Hanumantarāya. (Telugu.) Records that Guravarāju and Chinnasūnga exempted the local barbers from all the usual taxes, in Ś. 1480, Kālayuktī, in the reign of Sadaśivarāya. Ins., Ced. Dts., p. 258, No. 61.

659-A. Near the pagoda of Yellamma. (Telugu.) Records that Muttukumāra Anantarāja’s Mudrakartā, Basavayya, gave 10 kuṇṭas of land to Pappanā in Ś. 1557, Bhava. Ibid., No. 63.

660. On a stone near the Hanumantarāya pagoda. (Telugu.) Records that Rāmanāyaḍu Tāsari Papanāyaḍu granted to Hanumanta the various fines collected from Bommāvaram and other villages in the year Śrīmukha with the permission of Pedda Obalanāyaḍu. Ibid., p. 282, No. 133.

Chinna Orampāḍu.

661. On a wall of the Virabhadra pagoda. (Telugu.) Records that Chella Naramareḍḍi erected the inner pagoda in Ś. 1558. Ibid., p. 281, No. 128.

Chiyyavaram.

662. In the south ward of Chiyyavaram. (Telugu.) Records that Kathāri Sāluva Yerra Kamparāja granted the village as free gift in Ś. 1327, Pārthiva, for the annual festival of God Tiruveṅgalanātha. Ibid., p. 258, No. 60.

Yerragunṭlakōta.

663. A cadjan grant in the village. (Telugu.) Records that Veṅkataraṭamarāja Dēva Chōḍa Mahārāja made a grant of land to Subba Bhaṭṭa in Ś. 1605, Raktākshi. Ibid., p. 272, No. 101. A copy of this is No. 150 in p. 288.

Gaṅgarāsupuram.

664. In a stone on the street of the village. (Telugu.) Records that Malladēva Chōḍa Mahārāja established the village for learned Brahmans in Ś. 1389. Ibid., p. 257, No. 58.

Guṇḍūru.

665. 617 of 1907.—(Telugu.) On a slab set up in the Lakshmi-nārāyanśvamin temple. A mutilated record of the Vijayanagara king Vīrapratāpa Dēvarāya Mahārāya, date of which is lost. Records a gift while Rāyadēva Mahārāju, son of the antyembara-gandha Sammeta Lakkayadēva-Mahārāju, was governing Guṇḍūru in Pottapi-nāṇḍu. [Is this the same as Ins., Ced. Dts., p. 247, No. 22?].

666. 618 of 1907.—(Grantha and Tamil.) On another slab set up in the same place. A damaged record of Gaṇḍapenḍara

667. 619 of 1907.—(Telugu and Grantha.) On a slab set up in the Agastyeśvara temple in the same village. Seems to record a gift for the merit of Pratāparudra (II?).

668. 620 of 1907.—(Tamil.) On another slab set up in the same temple. Dated in the 21st year (Durmuṅka) of the Chāja king Tribhuvanachakravartin Rājārajādēva. Mentions the Tiruvagattisvaramudaiya-Ṇayanār at Kundalūr in Pottappi-nādu.

669. 621 of 1907.—(Grantha and Tamil.) On the south wall of the central shrine in the same temple. Ambadēva Mahārāja records in Ś. 1212, Virōdhin, gift of three lamps. See No. 654 above.

670. 622 of 1907.—(Tamil.) On the same wall. Dated in the reign of Sōmidēva. Records in Ś. 1206, expired, Tāraṇa, gifts for the merit of the king.

671. 623 of 1907.—(Tamil.) On the same wall. A damaged record of Ambadēva-Mahārāja (Śaka and cyclic years doubtful). Records gift of land for a lamp. See No. 654 above.

672-673. Close by the temple of Virabhadrāsvāmi. (Grantha and Telugu.) Two records dated Ś. 1477 (A.D. 1555) and Ś. 1480 (A.D. 1558).

674. A C.P. grant referring to Guṇḍlūr Śīma (now in the Madras Museum) is described in Ep. Rep., 1891, June, p. 5. It is in Nandinagarī character and Sanskrit language, and records that in Ś. 1448, Sarvajit, Pushya, Makhara Saṅkarāṇi, Krishnadēva Rāya gave the village of Māḍavara in Guṇḍlūr Śīma to a temple of Narasimha.

_Hastavaram._


_Itimārupuram._

676. On a stone in the pagoda of Rājēśvara. (Telugu.) Records that Annamarasu and Yellayya established brass images of the deity, the Ālvārs, etc., in the Varadarājāsvāmi temple in Ś. 1441, Vikrama. Ibid., p. 249, No. 34.

677. Near the above. (Telugu.) Records the exemption of the local barbers from tax in Ś. 1468, Prabhava, by Gūravarasu and Chinna Śīṅgarāsu Chōḍa Mahārāju, in the reign of Sādāśiva-ṛaya. (The village was also called Ōbasamudram.) Ibid., p. 250, No. 35.
Jillellamaḍaka.

678. A C.P. in the hands of Tirumalakumāra Varadāchārya in the village. (Sanskrit and Devanagari.) Records that Tirumalarāya (I) granted in Ś. 1493, Prajōtpatti, on the first annual ceremony of his father Śrī Raṅgarāya, the village of Jillella-muḍuku with 5 hamlets to Śrīnivāsāchārya. The village is said to be in Pulaganāḍ country of the Sidhout district. Ins., Ced. Dts., p. 277, No. 116. A copy of this is also in Ibid., p. 289, No. 152.

679. A C.P. in the hands of Dēvarājāchārya in the same village. (Telugu.) Records that the weavers of Anantarājappēṭa gave to Pinnatōṭa Śēsha (?) Pantulu in the year Vilambi, an allowance of one rūka or gold paṇam for every marriage in every house of the weavers. Ibid., p. 289, No. 153.

Cambhalakaṇṭa.


Kampaśamudram.

681. A Telugu P.G. recording in Ś. 1611, Pramōḍuṭa, gift of land to a number of Brahmans in 12 shares by Maṭṭa Venkaṭa-rāmarāju, son of Kumāra Anantarāju Dēvachoḍamaḥārāju. Ibid., p. 274, No. 108, also p. 299, No. 179.

Kitsamāmbāpuram (Kṛṣṇamāmbāpuram).

682. A copper plate in the hands of the local Brahmans. (Sanskrit.) Records that in Ś. 1612, Venkaṭarāmarāja gave to 26 Brahmans the villages of Mandarum and Kitsamāmbāpuram. Ibid., p. 262, No. 77, and p. 284, No. 140.

Kommūru.

683. On a stone in front of the Pōtarāju temple. (Telugu.) Records that Śaḷakaṛāja Perumāḷṛāja, the prime minister of Achutārāya, granted to Chennakēśavavāmi land for sinking a well, in Ś. 1452, Virōḍhi. Ins., Ced. Dts., p. 93, No. 141.

684. On a stone near the Hanumanta paḡoda. (Telugu.) Records that the Dommaras granted the duties due to them from the village in Ś. 1443, Vishu, to Gods Tiruvēṅgalanātha and Rāmayyaḍēva. Ibid., No. 142.

685. On a stone near the fortress. Telugu. Records that Narasimhapantulu of Jammalamaḍuṅgu built a fort in Ś. 1631, Virōḍhi, while he was managing the Awknāḍu. Ibid., p. 94, No. 143.

Kottapalli.


Lepāka.

688. 413 of 1911.—(Tamil.) On the south wall of the Kharēśvara temple. A damaged and incomplete record of the Chōḷa king Tribhuvanachakravartin Vīrājēndrachōḷadēva, dated twenty-sixth year, Raktākshi. Seems to record a gift of land to the temple of Karavīśvaram Uḍaiyār at Nenpākkai in Mēr-Pākkainādu, a subdivision of Ādhirājēndra-maṇḍalam. Below this is a record of Š. 1209 which registers a gift of money to the same temple. Mr. Krishna Śastri attributes the inscription to Kulōttuṅga Chōḷa III.

689. 414 of 1911.—(Tamil.) On the same wall. A much damaged record, dated Š. 1224, Subhakrit. Refers to the temple of Karavīśvaramamuḍaiya-Nāyanār at Neppākkai and mentions the Maṇḍalika Brahmaṅkaṭhasa Ambadeva-Mahārāja, the celebrated feudatory of Pratāparudra II and Governor of the Cuddapah country. See No. 654 above.]

690. 415 of 1911.—(Tamil.) On the same wall. An incomplete record of the Chōḷa king Rājarājadēva III (1216—48), dated twenty-fourth year, Vikārin. Seems to record a gift of lamps to the same temple.

691. 416 of 1911.—(Tamil.) On the same wall. An unfinished record, dated Š. 1224, Subhakrit. Gives only the date.

692. 417 of 1911.—(Tamil.) On the north wall of the same temple. An unfinished record of Tribhuvanachakravartin Vijaya-gaṅḍagopāḷadēva (1250-83), dated twenty-ninth year Bahudhānya. Gives only the date.

693. 418 of 1911.—(Tamil.) On the east wall of the same temple. A record of the Chōḷa king Rājarājadēva III (1216—48). Records in his sixth year, Vishaiya (Vṛṣha), gift of one māḍai for a lamp by a Taṭṭan of Nenpākkai, to the temple of Karavīṣvaramamuḍaiya-Nāyanār.

694. 419 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Chōḷa king Rājarājadēva III. Records in his tenth year gift of paddy for three lamps by a native of Pottappi.
695. 420 of 1911.—(Tamil.) On the same wall. Records in the reign of the Chōla king Tribhuwanacakravartin Kōnerimaikoṇḍan Rājendra-Chōḷadēva III “who took the head of two Pāṇḍya (kings)”, gift of lands in the village of Nenpākkam to the temple of Tiruchchirāmbalam-Udaiyār. The royal secretary (ōlai) who wrote the order was Vīraśōljappiramārāyan and the signatories were Vīḷuppadarāyan and Munaiyadaraiyan. A Sanskrit passage at the beginning gives a long list of birudas similar to those of his Śrīraṅgam record. (64 of 1892.)

696. 421 of 1911.—(Telugu.) On a slab set up near the entrance into the Chennakeśava-Perumāl temple in the same village. Records in Ś. 1424, Dundubhi, gift of land to the temples of Chennakeśvaradēva and Kharaviśvaradēva by a certain Yaramanāyani-Timmayya, for the merit of Dēvi-Nāyanāṅgāru.

697. 422 of 1911.—(Telugu.) On another slab set up in the same place. A much-damaged record, dated Ś. 1330, Sarvajit. Mentions Mallā Rēḍḍi with a long list of family titles and the temple of Kharaveśvara at Lembāka.

698. 423 of 1911.—(Tamil.) On the third slab set up in the same place. A record of Ambadēva-Mahārāja, damaged at the beginning. ‘Registers that a certain Gaṅgadēva, son of Sarvādhi-kāri Irumāḍidēva induced a merchant (nagarattār) of Nellūr to present a lamp to the temple of Kēṣava-Perumāl at Nenpākkam, for the success of the king. See Nos. 689 and 654 above.

699. 424 of 1911.—(Telugu.) On the fourth slab in the same place. Mentions Mallā Rēḍḍi, son of Annā-Rēḍḍi, and records in Ś. 1335, Vijaya, that a merchant of Nellore built the southern wall of the compound in the temple of Kēṣava-Perumāl at Lembāka. See Cd. 880 and Gt. 634.

700. 425 of 1911.—(Tamil.) On the fifth slab in the same place. Records in the thirteenth year of the Pāṇḍya king Māravarman alias Tribhuwanacakravartin Sundara-Pāṇḍyadēva (I or II?) that some land near the temple of Nenpākkai-Viṅnagar alias Kēṣava-Perumāl was assigned for a street called Pallavarāyān-ṭiruvidī after Pallavarāyan, the chief of Tuṇjalūr in Naṉuvir-kūṟu, a subdivision of Miḷalai-kūṟam. One of the faces bears the Pāṇḍya symbol of an aṅkusa between two fish.

701. 426 of 1911.—(Tamil.) On a slab set up near the south wall of the same temple. A damaged record of the Chōla king Rājārajaṭadeva III, dated twenty-second year. Records gift of twelve mādai for a lamp to the temple of Kēṣava-Perumāl. Another record of the same year of the king is inserted on the top of the slab and registers also the gift of a lamp.

702. 427 of 1911.—(Tamil.) On a pillar of the Mahā-manṭapa in the same temple. Records in Ś. 1198, Dhātri, gift of twelve mādai for a lamp.
703. 428 of 1911.—(Tamil.) On the same pillar. Records in Ś. 1216, Jaya, gift of twelve mādai for a lamp to the temple of Kēśava-Perumāl at Nenpākkai.

704. 429 of 1911.—(Tamil.) On another pillar of the same maṇṭapa. A damaged record dated Ś. 1204, Chitrabhānu. Mentions the gift made for the success of “the Mahārāja’s son,” which may be tentatively read as Dāri(ta)kka-Tēvarasa, by his Sarvādhiṅkāri. Another Śaka date 1217, Manmatha, is also found on the same pillar.

705. 430 of 1911.—(Telugu.) On a sluice of the Timmarasu tank in the same village. Records in Ś. 1634, Nandana, that Perumāḷḷarāja, son of Maṭṭa Veṅkaṭakrishnamārāju-Dēvachōḍa-Mahārāju, built the sluice to the tank originally constructed by Bācharsu-Timmarasu. See C.P. Nos. 3 and 4 of 1908 and Pottappi Inscriptions.

Malaimārpuram.


707. Near the above inscription. (Telugu.) Records that in the time of the same chief Rāṅgareḍḍi and Anantarēḍḍi, the chief persons of the village, erected a spire in the Kōdaṇḍarāma shrine and presented jewels to the various deities, besides establishing the images of Hanumān and the Āḷvārs. Same date as the above. Ibid., p. 255, No. 51.

708. On the inner part of the gate wall of the Māḍhavasvāmi pagoda. (Telugu.) Records that Miseraganḍa Kaṭṭhāri Śaluva Timmadēva Mahārāya gave in a Bahūdāhānya to the deity lands for building and a garden in the village. Ibid., No. 52.

Mandapalle.


Maṅgampēṭa.

780. A Kanarese record of “Meeramaharājā” saying that he built the temple of the Goddess Dasalamma Śakti in the village. (The latter was also called Togurupēṭa.) Ibid., p. 245, No. 17.

781. Near the Pagoda of Čhennakēśava. (Telugu.) Records that in the reign of Sadasīvaṛāya Śrīraṅgarāya and his brother, Tīrumala, gave to God Raghunāthasvāmī, in Ś. 1472, Sādhāraṇa, the village of Pulapataṭūru in Pottappināḍ. Ibid., p. 246, No. 18.
Mannur.


783. In a stone south of the village. (Telugu.) Records that in Ś. 1495, Śrīmukha, in the reign of Śrīraṅgarāya of Penukoṇḍa, the Viramushṭivāru, Dommaravāru, “Milardavaru and Coontatuvaru” gave away their annual fee from the village to God Chennakeśava. Ibid., No. 66.

Nandalur.

784. 570 of 1907.—(Grantha and Tamil.) On the south base of the maṇṭapa in front of the central shrine in the Saumyanāthasvāmin temple, first tier. Built in the beginning. Mentions Madhuṟāntaka-Pottappichchōla-Nallamsittaraṇaṁ. The village of Nirantanûr is called a Brahmapuri. Records the restoration by Nallamsittaraṇaṁ and his sons of a grant made jointly by Vatsarāja and a predecessor of the former.

785. 571 of 1907.—(Grantha and Tamil.) On the same tier. An incomplete record of the Chōla king Rājādhīrajadēva (II), dated twelfth year, Hēmalamba. Records a gift of land. [Mr. Sewell examines the date of this inscription which is given as Saturday, Śravīṣṭa, Makara pūrṇapaksha prathama, in Ep. Ind., X, 126–7, and concludes that it should have been in the fifteenth year of Rājādhīrajā II, on Saturday, January 21st, A.D. 1178, within six months of the accession of Kulottuṅga III in July 1178.]

786. 572 of 1907.—(Grantha and Tamil.) On the second, third and fourth tiers of the same base. A record of the Chōla king Vīra-Rājakēśarivarman alias Chakravartin Śrī-Kulottuṅga Chōladeva in his eighth year (day of Śivarātri, Śravaṇa, Friday, 14th tithi of the second fortnight of Kumbhā). The temple is called Śrī-Kulottuṅgachōla-Vinṇagar-Āḷvār in Śrī-Kulottuṅga-Chōla-Chatuṛvedimaṅgalam, the agarabrahmadeya of Nirandasūr in Mēṟpākkai-nāḍu, a subdivision Āḍhīrajendramanḍalam. Madhurāntaka-Pottappichchōla-Siddhārāsa (unidentified) got the boundaries of the temple engraved on stone. [See Ep. Ind., X, p. 125 and XI, p. 289, where Mr. R. Sewell points out that the date is suitable neither for Kulottuṅga I or III. With regard to the second he describes four possible dates between 1135 and 1152 and eventually decides in favour of Friday, February 4th, A.D. 1144. He infers that the accession of Kulottuṅga II should be between February 5th, A.D. 1136, and February 4th, A.D. 1137. Diwan Bahadur Swamikannu Pillai, on the other hand, fixes the date on Friday, February 7th, A.D. 1141.]

788. 574 of 1907.—(Grantha and Tamil.) On the sixth tier of the same base. A damaged record of the Chōḷa king Tribhuvanachakravartin Śrī-Kulōṭṭūṅga Chōḷadēva (III), dated the fourth year, Plava. Seems to record a gift of land.

789. 575 of 1907.—(Grantha and Tamil.) On the lowermost portion of the south wall of the same maṇṭapa. Records gift of land in Pottappi to the temple of Śokka-Perumāḷ in Nirandanūr.

790. 576 of 1907.—(Grantha and Tamil.) On the same wall. A record of the Chōḷa king Tribhuvanachakravartin Śrī-Kulōṭṭūṅga Chōḷadēva III, “who was pleased to take Madura and the crowned head of the Pāṇḍya,” in his thirty-third year, Prajōtpatti. The temple is called Śokkapperumāḷ alias Śrī-Kulōṭṭūṅgachōḷa-Viṇṇagār in Kulōṭṭūṅga-Chōḷa-chaturvēdimāṅgalam, the agara-brahmādeya of Nirandanūr in Mer-pākkainādu, a subdivision of Ādhirājendra maṇḍalam.

791. 577 of 1907.—(Grantha and Tamil.) On the second, third and fourth tiers of the west base of the same maṇṭapa. Records a gift by Bhujabala Vira-Nārāyaṇa Āhavamalladēva Mahārāja and mentions Bhāskarabhaṭṭopādhyaya. See N.A. 498.

792. 578 of 1907.—(Tamil.) On the north base of the same maṇṭapa, first tier. A record of the Chōḷa king Tribhuvanachakravartin Śrī-Kulōṭṭūṅga Chōḷadēva III, “who was pleased to take Madura and the crowned head of the Pāṇḍya.” Records in his twenty-sixth year Rakţākshi, that Nallan-Siddharasa, son of Madhurāntaka Pottappi-chchōḷan alias Erama-Siddharasan, exempted from certain taxes three villages, viz., Nandanūr alias the agara-brahmādeya Śrī-Kulōṭṭūṅga-Chōḷa-chaturvēdimāṅgalam, Andappūr alias Tyāgasamudra-chaturvēdimāṅgalam, and Mantram alias Bhujabalasiddhi-chaturvēdimāṅgalam.

793. 579 of 1907.—(Grantha and Tamil.) On the second and third tiers of the north base and on three tiers of the west base of the maṇṭapa in front of the central shrine in the Saumyanāthasvāmin temple. Dated in the reign of the Chōḷa king Parakēśarivarman alias Tribhuvanachakravartin Śrī-Vikrama-Chōḷadēva (II18—35). Records in his eighth year and Ś. 1047, Viśvāvasu, the gift of a village (in seventy shares), by the Telugu-chōḷa mahāmaṇḍalēsvara Vimalādityadēva, ruler of Pottappi, for the success of the king’s arms. The donor was the son of Siddharasa and was called Madhurāntaka Pottappi-Chōḷa. See No. 798 below and No. 797 for another Telugu-chōḷa feudatory of the same king.

794. 580 of 1907.—(Grantha and Tamil.) On the fifth tier of the north base, the north and west walls of the same maṇṭapa and the north wall of the central shrine in the same temple. A record
of the Chōla king Viśravaṇḍra-Chōladēva (III), in his thirteenth year, Piṅgala. Gives a genealogy of the king’s Telugu-Chōla feudatory chief Manmasiddha, the son of Tikka I and the patron of the poet Tikkaṇa Sōmayājī. The inscription records that the Brahman residents of Peruṅgaṇḍuru (unidentified) who had got that place in former times from Mukunti Kāduvēṭṭi, once left it on account of a famine and, on return, found themselves deprived of their land and of their income from certain Veḷḷāḷas who had, owing to Mārijaṇava (plague), left their original habitation and settled in this village on condition of paying the produce (arikaru) of the fields over which they built their huts; and that Manmasiddhi, to whom the Brahmans appealed, inquired into the whole matter and restored the village to them under the name of Kōḍur “in order to secure religious merit for his father Tirukkāla-dēva-Mahārāja.” The genealogy given in the epigraph is a little different from that given by Venkayya in Ep. Rep., 1899-1900, p. 18. The epigraph is also interesting for the mention of the plague, the movement of the population on account of it and the occurrence of famine in a Minaśani. There seems to be reference to trial by ordeal.

795. 581 of 1907.—(Tamil.) On the fourth tier of the same base. Records in the thirty-first year, Viḥava, of the Chōla king Kulottuṅga-Chōladēva gift of land for two lamps to the god Ṣokkap-ṣeṣasāl of the temple of Kulottuṅga Chōla Vinṇagār Emberuṃān by Payirappi-ṛeṛdi son of Pūmi-ṛeṛdi, the manṛaṇavar of Taṅga-tūr in Mērēkkai-nādu, a subdivision of Ādhirājēndramanḍalam.

796. 582 of 1907.—(Tamil.) On the first tier of the east base of the same maṇṭapa; right of entrance. Dated in the reign of the Chōla king Tribhuvanachakravartin Šrī-Kulottuṅga Chōladēva III, “who was pleased to take Madura and the crowned head of the Pāṇḍya.” Records in his thirty-first year, Šukla, gift of lamps by Madhurāntaka Pottappichōla Tirukkāḷattidēva for the merit of his father Manumaṇasārān, and of Nallasiddharasa. [See Ep. Ind., X, pp. 131-2, where Mr. Sewell discusses the date and calculates from the details given that it should be 24th March, A.D. 1209.]

797. 583 of 1907.—(Tamil.) On the second tier of the same base. Dated in the reign of the Chōla king Parakēśarivarman alias Chakravartin Šrī-Vikrama-Chōladēva. Records in his third year and Š. 1044, Šārvāra, a gift by the Mahāmaṇḍalēśvara Betarasa, who was ruling Pottappi-nādu, for the success of the king’s arms. Built in at the beginning. [Betarasa not yet identified.]

798. 584 of 1907.—(Tamil.) On the third and fourth tiers of the same base. Built in at the beginning. Records a gift by Madhurāntaka Pottappi-Chōla Vimalādityadēva, son of Siddharasa. See No. 793 above.
799. 585 of 1907.—(Tamil.) On the second and third tiers of the same base; left of entrance. Built in at the end. The Mahā-
maṇḍalaśvara Madurantaka Pottappi-Chōla-Siddharasa was ruling
Pottappinādu. See No. 793 above.

800. 586 of 1907.—(Tamil.) On the fourth tier of the same
base. Dated in the reign of the Chōla king Kulottuṅga-Chōla-
dēva (III?). Records in his third year, Plava, gift of two lamps
by a native of Māṅgaṇu in Kulottuṅgachōla-Valanaṇu, a subdivision
of Jayaṅgoṇḍa-Chōla-manḍalam. Built in at the end.

801. 587 of 1907.—(Tamil.) On the fifth and sixth tiers of the
same base. A record of the Chōla king Kulottuṅga-Chōla-
dēva (III?), dated fifth year, Subhakrit: Built in at the end.

802. 588 of 1907.—(Tamil.) On the south wall of the central
shrine in the same temple. Records in Nandana, the seventeenth
year of the Pândya king Sundara-Pândyadēva that a native of
Tojūr in Tojūr-nādu, a district of Maṅavilkoṭṭam in Jayaṅgoṇḍa-
Chōlamāṇḍalam, had the god and goddess bathed. [See Ep. Ind.,
X, p. 143, where Mr. Sewell discusses the date and considers that
Wednesday, March 18th, A.D. 1293, in the reign of Jaṭāvarman
Sundara Pândya (III, 1276—90) might be intended.]

803. 589 of 1907.—(Telugu.) On the north and west bases of
the central shrine in the Saumyanāthasvāmin temple. Records in
Ś. 1541, Siddhārthīn, gifts by a woman belonging to the palace of
Tiruvēṅgalanātharāju. The temple is called Saumyanāthasvāmin
at Nelandaluru, which was another name of Nirantarapura. See
Ins., Ced. Dts., p. 244, No. 10.

804. 590 of 1907.—(Tamil.) On the north wall of the tiru-
chuttumāliga of the same temple. A damaged record of the Pândya
king Jaṭāvarman alias Tribhuvanachakravartin Sundara Pândya-
dēva (III), dated in fifteenth year, Virōdin. [See Ep. Ind., X, p. 142,
where Mr. Sewell fixes the date from the astronomical details on
Monday, February 20th, A.D. 1290, in the reign of Jaṭāvarman
Sundara Pândya III.]

805. 591 of 1907.—(Tamil.) On the same wall. Belongs to
the reign of the Pândya king Jaṭāvarman alias Tribhuvanachakra-
vartin Sundara-Pândyadēva (III, 1276—90). Records in his tenth
year, Vyaya, Maṭ Pīḷḷāi Pallavarāyar laid a flower garden.

806. 592 of 1907.—(Tamil.) On the same wall. A record of
the Pândya king Jaṭāvarman alias Tribhuvanachakravartin
Śundara-Pândyadēva (III, 1276—90), in his tenth year, Vyaya.
Records a gift of land by Eḍuttakaiyajāgīyar alias Pīḷḷāi Pallava-
rayan of Tuṅjalur in Tirumilalai-kūṟam, a district Pândimaṇḍalam.

807. 593 of 1907.—(Tamil.) On the same wall. A record of
the Pândya king Jaṭāvarman alias Tribhuvanachakravartin
Sundara-Pañḍyadēva (III, 1276–90) in his tenth year, Vyaya. Records gift of gold for a flower garden by Piḷḷai Pallavarāyar.


811. 597 of 1907.—(Tamil.) In the same place. A record in Ś. 1193, Prājāpati. Gift by Perumāṇḍidēvarasa, younger brother of Prāsādi-Tikkarasa and son of Jagadobbaganaṅdan Kāmarasa.

812. 598 of 1907.—(Tamil.) In the same place, left side. Records in Ś. 1172, Saumya, gift of the proceeds of certain taxes to the temple, for recovery from some illness of Madhūrāntaka Pottappichōla Gaṇḍagōpāla alias Manumasittarasar (i.e., the son of Tikka I and the patron Tikkana Sōmayāji).

813. 599 of 1907.—(Tamil.) In the same place. A damaged record dated in Ś. 1194, expired, Āṅgirasa.

814. 600 of 1907.—(Tamil.) On the base of the same gopura, left of entrance. A record of the Čhōla king Rājakēsarivarman Chakravartin Kulottuṅga-Čhōladēva in his twenty-seventh year. The village is called Nirandaluru alias śrī-Kulottuṅgachōla-chaturvedimaṅgalam in Mērākkai-nāḍu, a district of Ādhiraṅgedra-maṇḍalam.


816. 602 of 1907.—(Tamil.) On the base of the same gopura, right of entrance. An incomplete record of the Čhōla king Tribhuvanachakravartin śrī-Kulottuṅgachōladēva (III), dated thirty-sixth year, Śrīmukha. Records provision for offerings to the shrine of Vedanāyaka-Perumāḷ.
817. 603 of 1907.—(Tamil.) On the east wall of the second prâkâra of the same temple. A damaged record, dated in Š. 1247, Rudhirôdgârin. Seems to register the levying of a fine.


820. 606 of 1907.—(Telugu.) On a slab set up near the inner gôpura of the same temple. A record of the Vijayanagara king Viraprâtâpa Dèvarâyâ-Mahârâya (II) in Š. 1355, Pramâdîn. Records a gift by the principal residents of five villages in Pottappi-nâdu, viz., Prônînâdu, Lembâka, Tâlaḷâka, Tângattûrù and Opili, to the temple of Chokkanâthâ Perumâl on the bank of the Bahunadi (Cheyyâru). [See Ins., Ced. Dts., p. 241, No. 3. The latter says that they gave a contribution of 1/16 of the revenues of Pottappi Nâdu to God Chokkanâtha.]

821. 607 of 1907.—(Telugu.) On another slab set up in the same place. Dated in the reign of the Vijayanagara king Viraprâtâpa Vira-Achyuṭârâya Mahârâya. Records in Š. 1456, Manmatha, the restoration of the village of Ânudpûrù by Râma-bhatârayâ on the request of Tâlaḷâka Tirumalayâṅgâru, with the permission of the king. [See Ins., Ced. Dts., p. 242, No. 4, where this inscription is given.] See Ct. 27.


823. 609 of 1907.—(Telugu.) On a fourth slab set up in the same place. A damaged record of the Vijayanagara king Viraprâtâpa Vira Veṇkâṭapatiârayâ (I, 1586—1614), dated Š. 1523, Plava. [The inscription is also given in Ins., Ced. Dts., p. 243, No. 7.]

824. 610 of 1907.—(Tamil.) On the outer gôpura of the same temple, right of entrance. Records in Š. 1186, Raktâkshi, 'gift by Nagaras, minister (pradhâni) of the Gaṇḍapendâra Jannigadéva (in the reign of Rudrâmâbha whose feudatory Janniga was).

825. 611 of 1907.—(Grantha.) On the same gôpura, left of entrance. Records the building of the gôpura by Sômiśvara, son of Vimalâdityâ, who belonged to the family of Pottappîchôla. For Vimalâdityâ see No. 793 above. [The exact connection of Siddhârâsa, his son Vimala, and his son Sômiśyâra with the main Mânmasiddhi line is unknown.]
826. 612 of 1907.—(Telugu.) On the same gopura, left of entrance. A record in Vilambi, mentioning Rāmabhāṭalayavāru.

827. 613 of 1907.—(Grantha and Tamil.) On a slab set up in the same place. A damaged record of the Pāṇḍya king Sundara Pāṇḍya (Jatāvarman I). Begins samasta-jagad-ādhāra, etc.

828. 614 of 1907.—(Tamil.) On another slab set up in the same place. Dated in the reign of the Pāṇḍya king Jatāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyađēvā (III, 1276–90). Refers in his ninth year, Pārthiva, to the Rāmānujan-tirunandavanam founded by Pīḷai Pallavarāyar. The god is called Šokkapperumāl of the temple called Kulottuṅga-Chōla-Viṅṅagar-Emberumān at Nirandānūr in Mērpākkai-nāḍu, a district of Adhirājendra-māṇḍalām.

829. 615 of 1907.—(Telugu.) On a third slab set up in the same place. An unfinished record of the Śałuva king Immaḍī-Naraśingarāya-Mahārāya, son of Śałuva-Naraśingarāya-Mahārāya (the usurper), dated Ś. 1423, Durmati. Records the gift of the village of Awkpāḍu for the merit of Narasanāyaka-Oḍayalu. [See Ins., Ced. Dts., p. 241, No. 2, which says that the donor was Parvata Nāyudū, son of Dēva Nāyāḍu. Narasa Nāyak was the founder of the Tuluva dynasty.]


831. On the other side of the above inscription. Records a grant of thirty kūntas of land for planting a nandavanam or flower garden to the God Tiruvēṅgalanātha in the reign of Saddāśivarāya. Ins., Ced. Dts., p. 243, No. 8.


Obali.

833. 438 of 1911.—(Tamil.) On a slab set up near the Padmārāṇīthasvāmin temple. Records in Vikriti money granted for a number of lamps to the temple of Malaṅkināra-Perumāḷ at Vallōlam.

834. 439 of 1911.—(Telugu.) On a slab set up in front of the Saṅgamēsvara temple in the same village. A damaged record, dated Paridhāvin. Records that a certain Viṣramushi Śingāram Viṅayya presented the income which was due to him from Opili to the temple of Viṅayyavāra in presence of Mandula Basavāyya, the
mudrakartâ of Viraśaiva-Siddha-Bhikshāvṛtti Ayyāvāru, who was a worshipper of Mallikārjuna-liṅga on the Śīrīparvata mountain.

835. 440 of 1911.—(Tamil) On a slab set up near the Vira-bhadrasvāmin temple in the same village. Records in Ś. 1152, Vikriti, gift of money for lamps to Śaṅgīśuramudaiya-Nayanār at Vallīlam.

836. 441 of 1911.—(Tamil) On the back of the same slab. Records in the eighteenth year of the Chōla king Rājarājadēva gift of two lamps.

Paṭūru.

The following four records have been taken from Mack. "MSS. and are in Telugu.


838. On the vicinity of the God Chennakēśavasvāmi temple west of the above temple at Paṭūr. Records that a person Bhāndārum Chavoonaṇaṅgāru planted the palm tree garden on the bank of the Bāhunadi river, in Ś. 1299, Piṅgala. Ibid., No. 12.

839. On the bank of the Bāhunadi river. Records that Mallayya Timmaṇa Timmarasu dug the channel between the river and Paṭūr in Ś. 1596, Ṭananda, in the time of Meer Saheb. Ibid., p. 245, No. 13.

840. Between Paṭūr and Pulappaṭṭur near the ruined Bhairava temple. Records that Manmaya Dēva Chōḍa Mahārāja, son of Brahmādeva, the son of Madhurāntaka Pottappi Chōḍa, erected the Bhairava temple at Pulappaṭṭur in Ś. 1256, Bhava. Ibid., Nos. 14 and 15.

Pedda Orampādu.


842. A Telugu paper grant in the hands of Yellappa recording that Deśūr Rāmareḍḍi and Subbareḍḍi gave to Gāṃḍikōṭa Būcanā some land in Ś. 1713, Viroṭhikrit. Ibid., No. 183.


844. A Telugu record of Śūra Chennagāru in Krōḍhi, granting lands to evidently Gāṃḍikōṭa Būcanā. Ibid., No. 185.
Penagaluru.

845. A C.P. (Sanskrit, Devanagari) in the hands of the local Brahmans. Records that Matlya Tirumalaraja made in Ś. 1493, Prajōtpatti, in the reign of Tirumalaraja (I), brother of Pedra Rāmarāya of Vijayanagaram, the village of Penagalur in 128 shares, in the name of his father, called it Yellamarasū-Samudram and granted it, in free gift, to Brahmans. Ins., Ced. Dts., p. 272, No. 100, and p. 288, No. 149. See Cuddapah Gasr., p. 247, where it is pointed out that the local Śrōtriyaṃdārs had their original grant confirmed by Tirumala I owing to their fear of losing their rights after Talikōta.

Poli.


847. 408 of 1911.—(Tamil.) On the east wall of the Varadārajavāmin temple in the same village. Records in Ś. 1204, Chitrabhānu, gift of two lamps to the temple of Karumāṅikka-Perumāl.

848. 409 of 1911.—(Telugu.) On the same wall. Records in Ś. 1482, Raudri, that the balipitha was presented by a certain Timmana to the temple of Kariyamāṅikyaraya, for the merit of his uncle Ponna-nāyuṭu. See Ins., Ced. Dts., p. 282, No. 134.

849. 410 of 1911.—(Telugu.) On a slab set up in the courtyard of the same temple. A much damaged record of (the Kāya-tha feudatory) Ambadeva-Mahārāja, ruling at Vallūri-paṭṭaṇa, dated Ś. 1212, Virōdhīn. The king has a long list of birudas. Records gift of 1,700 kuṇṭas of land in Poli to God Karumāṅikka Rāya Perumāl. See Ibid., p. 259, No. 64.

Pondaluru.

The following local records have been taken from Mack. MSS. and are in Telugu.

850. In the temple. Records that Brahmmaṅkhaṣa Gaṇḍapendēra Janniga Deva Mahārāṣu gave the village of Pondaluru to Sadaśiva Kurukkal in 1182, Krōdhī, in the reign of Gaṇapatiḍēvarāya (1213-59). Ibid., p. 251, No. 38. See also No. 824.

851. South of the above. Exemption of barbers of Utukūr from tax in Ś. 1483, Dundubhi, by Rāmarāja in the reign of Sadaśivarāya. Ibid., No. 39.


Pottappi.

This was the well-known headquarters of the Telugu-cholas * from the eleventh century.

854. 434 of 1911.—(Telugu.) On the entrance into the Mulas-thakēśvara temple. An unfinished record of the time of the Vijayanagara king Virapratapa Sadasivadeya-Mahārāya, date of which is lost. Registers a dasavanda charter granted to certain Reḍdis by Varadayadēva Chōjamahārāja, son of Maṭṭa Pochārajāyyadeva-Chōjamahārāja and mentions the Mahāmanḍalēśvara Rāmarāju-Tirumalarajayadēva-Mahārāja (probably the same as Gutti Erra Timmayya dēva). This is the earliest of the Maṭṭa chiefs’ records. Varadaya dug up an irrigation canal called Antaraṅgakalva at Pottappi, which was granted to him as an amarandāyakam by Tirumalarāja. He was evidently the son-in-law of Krishṇadēva Rāya and reputed ancestor of the chief Maṭṭa Ananta, son of Yella, or Kōnaya Yella, who was the author of the काकुल्य विजय. See Cg. 762 and Cp. 863-A-B.

855. 435 of 1911.—(Tamil.) On a slab built into the floor of the garbhagriha in the same temple. A damaged and incomplete record of the Chōla king Tribhuvanachakravartin Kulottunga-Chōjadēva (III), date of which is lost. Mentions a certain Madhurāntaka Pottappichōla Sitti-Araiyān. [He must have been, like the Nilagangaralyans, feudatory of Kulottunga III.]

856. 436 of 1911.—(Telugu.) On the east wall of the Venugopālasmvamin temple in the same village. Registers in Ś. 1640, Vilambi, that Maṭṭa Komāra-Kāntarāju-Devachōḍa Mahārāju ordered the dilapidated nāsika (i.e., śukhanāsika) of the Gopālasmvamin temple at Pottappi, the headquarter of Pottappi-nādu in Siddhāvaṭtam which was a subdivision of Udayagiri, to be renewed. See 854, 863-A and 863 for other Maṭṭa chiefs.

857. 437 of 1911.—(Tamil and Grantha.) On the east, south and north walls of the same temple. A much damaged and incomplete record of Manumassiddha, dated Ś. 1180, Kālayukti. Gives a list of birudas at the beginning. Mentions the Sōmeśvara temple. [Manma was the patron of the Telugu poet Tikkaṇa Sōmayāji.]

858. On a stone in front of the Gopālasmvāmi Pagoda. Records that Guravarāja and Chinna Śingarāja exempted in Ś. 1468,

* The Cuddapah Gsr. gives three inscriptions in this place, one dated in Ś. 1153, the second dated in Ś. 1459 in the time of Maṭṭa Ananta, the author of Kākusthavijayānu; and the third in Ś. 1643.
Prabhava, in the reign of Sadāśivarāya the local barbers from all taxes and duties. *Ins., Ced. Dts.*, p. 253, No. 44.

859. On a stone in the same pagoda. (Telugu.) Records that in Ś. 1640, Vilambī, in the reign of Maṭṭa Anantarāsa DeVā Chōḍa Mahārāja, the Reḍḍis and Karnams of the place granted two kūṭṭas to a stone cutter who carved the Gōpāla image. [This chief was, of course, later than the one referred to in Nos. 863-A and B.] *Ibid.*, p. 253, No. 45.

860. In the Śiva temple.—(Telugu.) Records that Varadarāsa and Yellamarāsu gave sixty kūṭṭas of land to certain people for digging a canal in the village in Ś. 1493, Prajōtpatti, in the reign of Sadāśivarāya. *Ibid.*, No. 46.


862. Near the ruined pagoda west of Pottappi. (Telugu.) A similar grant in the same date. *Ibid.*, No. 48.


**Pullampet.**

863-A. C.P. 3 of 1907–8.—A Telugu record of Maṭṭa Veṇkaṭarāmarāju in Ś. 1609, Vibhava.

863-B. C.P. 4 of 1907–8.—A Sanskrit record of the same chief in Ś. 1612, Pramōḍa. [From the genealogy of this we understand that five generations or roughly 125 years, passed between Pedda Ananta (author of the *Kākusthavijyam*) and Veṇkaṭarāmarāju, thereby showing that the former lived about 1565.

**Puttanavāripalli.**


**Rāghavarāṣupuram.**


866. Another Telugu P.G. in the village. Records that Chalu Chalamala Jayarāmareḍḍi, son of Awkumārareḍḍi, gave to

**Rāmamāmbāpuram.**


**Rollamadugu.**


**Seṭṭigunta.**

869. On a stone below the tank. (Telugu.) Records that Nallama Krishnamaredḍi paid to one Tirumalanāyaḍu, son of Krishṇama, in Ś. 1606, Raktākshi, the value of the produce from the tank for digging a new tank at Kōttapalli. *Ibid.*, p. 282, No. 132. See also Cuddapah Gasr., p. 245.

**Śeṣhamāmbāpuram.**


**Śiṅganamala.**


**Śrinivāsapuram (Kotapalli).**


874. A Telugu paper grant in the hands of the local Brahmans. Records that Maṭṭa Tiruvēṅgalanātha Dēva Chōḍa

Śrīraṅgaṇḍapuram.


Tāḷḷapaka.


Taṅgaṭūrū.

878. 431 of 1911.—(Telugu.) On a slab set up in front of the Ādikēśavasvāmin temple. A much damaged record of the Vijayanagara king Dēvarāya I, son of Vīra-Hariharā (II), date of which is lost. Mentions a pradhāni of the king.

879. 432 of 1911.—(Telugu.) On a slab set up near the ruined temple of Siddhēśvara in the same village. A much damaged record of the Kākattya king Pratāparudradēva (II, 1295—1323), ruling at Orungallupāṭṭana, dated Ś. 1237, Rākshasa. Seems to record a gift of voluntary contributions (magamai) to the temple of Siddhanāṭhadēva at Taṅgaṭūrū. [This inscription is given in *Ibid.*, p. 252, No. 43, and is more detailed. It says that the inhabitants of Pottappi Nāḍu granted the following taxes to the God:—(1) 4 kāśu on each buffaloload; (2) 3 kāśu on each bullock-load; 2 kāśu on each bag of betel leaf, of other articles and grains.]

880. 433 of 1911.—(Telugu.) On a slab set up in the courtyard of the Kailāsanāthasvāmin temple in the same village. A damaged record dated Ś. 1328, Vyaya. Mentions Anṇā Reḍḍi and his son Mallā Reḍḍi. All the usual Reḍḍi titles are repeated at the beginning of the inscription. Anṇā Reḍḍi was the son of Mallā Reḍḍi, the younger brother of Vēma Reḍḍi of Addanki. Vēma was evidently the famous chief who fought against the Mahomedans, built the flight of steps at Ahobilam and Śrīsāilam, etc. [See 424 of 1911 at Lēpaka, 268 of 1897 at Amaravati; *Ep. Ind.*,
VIII, p. 10. See also Ins., Ced. Dts., p. 251, No. 42.] The inscription gives this genealogy:

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| Vēma Reḍḍi                                   | Mallā Reḍḍi (I) |
| of Addaṇki.                                   |                |
|                                              | Annā Reḍḍi     |
|                                              | Mallā Reḍḍi (II) |
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Of these Annā Reḍḍi and Mallā Reḍḍi are new figures first brought to light in this epigraph.

[The following records taken from Mack. MSS. are in Telugu.]


886. Another paper grant with the same person. Records that Maṭṭa Veṇkaṭa- Rāmarāju granted 20 kuṇṭas of paddy field in different villages to the same scholar in Raudri. *Ibid.*, p. 98, No. 98, and p. 296, No. 172.

**Timmayyapālam.**

887. A Telugu paper grant in the hand of Śrōtriyaṃdār of the village. Records that Pullavole Reḍḍi and Karṇam granted

*Tiranampalli.*


*Tiruvēṅgalanāḍharājupuram.*

889. A (Telugu) paper grant in the hands of Pedutala Papamchutlu. Records that Maṭṭa Veṅkaṭarāmarāju, son of Tiruvaṅgalanāṭharāju, made an agrahāram in the country of Pulugalāṇā on the north of Pareyavaram and in the south of Pulavave lake in the name of his father and granted it in free gift to the Brahmans in 10 shares in Ś. 1679, Dhātu. *Ibid.,* p. 299, No. 181, also p. 275, No. 110.

Ūṭukūr.


892. A (Telugu) paper grant in the hands of Yerrapāpu Reḍḍi at Ūṭukūr. Records that the village of Obali became ruined and that Maṭṭa Veṅgalanāṭha Dēvachōḍa Mahārāja gave the headship of the village to one Nārāyaṇareḍḍi of Ūṭukūr with some additional endowments for populating and improving it in Ś. 1632, Virōḍhi. *Ibid.,* p. 268, No. 91 and p. 293, No. 164.

893. A (Telugu) P.G. in the hands of the same. Records that in Ś. 1638, Jaya, the people of Taṅgatūru Rajyam and thirty-four towns issued a grant in Ś. 1638, Jaya, fixing a payment to Nārāyaṇareḍḍi and another at the rate of one “Purka’” on each bullock load of the following goods:—Pepper, nuts, cotton, thread, wax, common seed, tin, lead, copper, sulphur; and also one visam on each load of the following goods:—Jaggery, tobacco, garlic, gunny, gingelly oil, tamarind, salt, rice, grains, etc., in the Pottappi and Puligula Nāḍus. *Ibid.,* pp. 268-9, No. 92 and p. 293, No. 166.

*Vāsudēvapuram.*

894. A (Telugu) P.G. in the hands of Venkaṭanārāyan at Vāsudēvapuram (Yellagunḍa). Records that in Ś. 1630, Sukla, 83.

Mangamāmbāpuram (Velagachēra).

895. A P.G. in the hands of local Brahmans. Records that Maṭla Kumāra Anantarāja made a portion of Lembākka, a new village called Vegamāmbāpuram, in honour of his mother in Ś. 1642, Plava, and gave it to fourteen Brahmans in fourteen shares. There are four other copies of the same inscription, but dated in Ś. 1673, 1673 and 1691.

Vellelavārikanḍrika.


Veṅgamāmbāpuram.

897. A (Telugu) P.G. in the hands of the local Brahmans. Records that in Ś. 1632, Virōḍhi, Maṭla Tiruveṅgalanātha built the village in the land of Śīṅgarapalla and gave it to Vēdānta Ayya-vāru Bhaṭṭu and other Brahmans in eighteen shares. Ibid., p. 273, No. 105.


Yemmanūru.

899. A P.G. in the hands of Chennubhaṭṭa of the place. Records that Maṭla Veṅkaṭarāmarāsa, son of Tiruveṅgalanātharāsū, gave to Chennabhaṭṭa in Ś. 1678, Yuva, the waste land of Veṅgamāpaḷḷi in Pottappināḍu for favourable rent. Ibid., p. 303, No. 192.

Rāyachōṭi.

900. 442 of 1911.—(Telugu.) On a slab set up in the courtyard of the Virabhadravāmin temple. Records in Durmukhi gift of the village of Mogapalampaḷḷi to a number of Śaiva priests to maintain 160 lamps in the temple of Virayadēva at Rāchaviti by an agent of Veṅkaṭādri Nāyaniṅgāru and the trustees.

901. 443 of 1911.—(Telugu.) On the base of the east gopura of the same temple. A damaged record of the Vijayanaṇa king Virarāṭapa Vira-Acyutadeva Mahārāya, dated Ś. 1456, Jaya. Records gifts by Veṅkaṭādri Nāyaniṅgāru to the temple of Vīreṣvara at Rāchaviti.

903. 445 of 1911.—(Telugu.) On the south wall of the central shrine in the same temple. A record of the Vijayanagara king Virarapatāpa Vira-Sadāśivadēva Mahārāya in Ś. 1484, Dundubhi. Records that Amarināyani Veṇgala-Nāyaniṅgārū, the agent of the Mahāmāndaḷalēṣvara Jīlēla Raṅgapatirājyadēva-Mahārāja who was governing the Rāmadurgam-śīma, repaired the central shrine and the sugaṇāṣi of the Vīrēṣvara (also called Vīrabhadradēva) temple for the merit of his master. [This chief like Nāgarājyadēva of Mārkapūr and Vōṇṭimīṭṭa was connected with the Aravīti brothers by his mother's side.]

904. 446 of 1911.—(Tamil.) On a slab set up in the hamlet of old Rāyachōṭī near the same village. Records that Niśṣaṅka-pratāpa Rāyadēva-Mahārāya, “lord of Karkaṭapura,” gave in Ś. 1155, Nandana, the village of Rāyanārāyaṇaputtēri which was named after himself to the temple of Janārdaṇa-Perumāl built at Āṇḍappūr in Kīlai-Mārjayapāḍi, a district of Raṭṭapāḍikонḍaśōla-manḍalam, by a private individual.

SIDDHAVATTAM TALUK.

Boddecherla.


906. On a stone lying near the gate of the Āṇjanēya Pagoda. (Telugu.) Records that Velugōṭi Kumāra-Yāchamanāyaḍu of Veṇkaṭagirī re-established in Ś. 1662, Raudri, the pagoda in the village and granted some land in Turlapāḍu in the district of Veṇkaṭagirī. *Ibid.,* p. 214, No. 3.

Bukkayapalli.


Chenduvāyi.

909. On a stone on the bank of the Pīnākini river, east of the village. (Telugu.) Records that in Ś. 1147 (Parthiva?), Kanta-
manāyak, granted the village as free gift to the Brahman Chatur-


Chintarājupalli.

910. On a stone in the village. (Telugu.) Records that Maṭła
Anantarāya gave in Ś. 1520, Vishu, in the reign of Śrīraṅgarāya
some land in the village to one Chinnamanāyādu. Ibid., p. 492,

Gāṅga-Pērūru.

911. On a stone north-east of the village. A grant in Ś. 1081
of some revenue to Rāmasvāmi temple at Voṃtimiṭṭa. Antiquities,
P. 912. In a field south-east of the village. An undated grant of
Naraśingarāya of Vijayanagar.

913. A C.P. in the local mosque recording in Ś. 1689 a grant
of land at Mukundapuram by the Nawab of Cuddapah.
Antiquities, p. and Cuddapah Gazr., p. 240.

914. On a stone in the village. (Telugu.) Records that
Nāgarājayya granted to God Raghnunāyaka of Voṃtimiṭṭa in Ś.
1484, Siddhārthi, in the reign of Sadāśivarāya the village of
Gāṅgapērūru as a free gift. Ibid., p. 500, No. 36.

Jonnavaram.

915. On a stone east of the local tank. (Telugu.) Records
that Nāgarājayya Dēvamāharāja exempted in Śubhakrit, in the
reign of Sadāśivamahārāya, the tax on local barbers. Ibid., p. 496,
No. 24.

916. On a stone in the Mādhava Dēvar temple. (Telugu.)
Records that Potināyaḍu and Nāgamānāyaḍu granted to Rāmā-
yaṇam Mādhavayya three tūms of land at Mādhapuram village
in Ś. 1451, Virūḍhi. Ibid., No. 25.

917. On a stone south of the above. (Telugu.) Records that
Potināyaḍu granted Mādhapuram village to God Mādhav-
svāmi in Ś. 1455, Nandana, in the reign of Achyutarāya. Ibid.,
No. 26.

Konḍūru.

918. On a stone in the boundary of the place. (Telugu.)
Records that peoples of Konḍukavi Liṅgayyappalḷi and Konḍūru
settled the boundary in Ś. 1695, Vijaya. Ibid., p. 497, No. 27.

Kōṭapāḍ.

918-A. On a stone near the gate of the Āvula male. Records
that in Ś. 1500, in the time of Kōṭapōṭi Bhakki Reḍḍi, the karṇam
and others gave six *kuntas* to one Bhīma Reḍḍi for the performance of *dvulaparupu*, i.e., worship of sacred cattle. See *Cuddapah Garṣ.*, pp. 238-9 for very interesting details.

*Madduru.*

919. On a stone near the Bhairava pagoda. (Telugu.) Records that Pāparāja Kunda, the manager in the custom house at Siddhāvaṭṭam, granted the fees of the custom house at Madduru to God Isḥtakāmēśvara of Siddhāvaṭṭam in Ś. 1454, Khara, in the reign of Achyutadēva Mahārāya. *Ins., Ċed. Dts.*, p. 494, No. 17.

*Mallināṇipatṭāṇam.*


921. On a stone situated in a ruined pagoda. (Telugu.) Records that the Vipravinōdins and jugglers granted their allowance from the village to God Chennakēśava in Ś. 1496, Rākshasa. *Ibid.*, No. 16.

*Pennapērūru.*


*Raṅgampalli.*


*Siddhāvaṭṭam.*


926. On a stone in front of the Yellamma pagoda. Records that Timmarasayya’s son granted a village in free gift to

* I regret that a large number of paper grants of this place were copied and included in the list of epigraphs. But having once made the list and assigned the serial numbers I have not thought it advisable to omit them. Of these Nos. 928, 929 and 930 are in Persian. The rest are in Telugu.


928. On the mosque of Bismalla on the rampart. (Persian.) Records that the mosque was built by Alam Khān in H. 1186. *Ibid.*, No. 32. Abdul Alam Khān was Nawab of Cuddapah about A.D. 1755.

929. On a stone in the mosque of Sekkulla in the fort. Records that Mayana Alam Khān, the Subadar of Cuddapah, built it in H. 1184. *Ibid.*, No. 33. See the previous epigraph.


933. With the same person. A grant similar to the above. *Ibid.*, No. 38.


936. In the possession of Naraśīṅgarāya. Records that twelve kunṭas of land in Boddecherla were given to Kannoji Bāpurāyaḍu by Maṭḷa Tiruvēṅgalanāthā Dēvachōḍa Mahārāja in Ś. 1687, Parthiva. *Ibid.*, No. 41.


939. A record of Musalināyaḍu in Bahudhānaya, ordering Goppūrī Śūrappa to continue the above. *Ibid.*, No. 44.

940. In the possession of the same Naraśīṅgarāyalu. An orde of Veṅkaṭarama Rāja Dēvachōḍa in Bahudhānaya to the

941. With the same. An order of Dodore Musalināyaḍu to Kopparti Timmareḍḍi to pay twenty-three pagodas and four paṇams to Bāparāyaḍu from the revenue. *Ibid.*, No. 46.

942. With the same. The same Mussalman chief gives a grant to Naraśingarao in Pramāḍhi. *Ibid.*, No. 47.

943. In the hands of the same person. An order of Maṭla Kumāra Veṅkaṭa Rāghavarāju to Gōṭṭur Subbarāyalu to continue the grant of certain lands in Brāhmaṇappalli Agrahāram. *Ibid.*, No. 48.

944. With the same person. An order of the same Maṭla chief to Appalāchārulu of Brāhmaṇappalli to continue the same. *Ibid.*, No. 49.

945. In the hands of the same person. Records that Jupulli Lakshma Rāyalu appointed Bāparāyaḍu to manage affairs on the former system in Yuva. *Ibid.*, No. 50.


947. With the same person. Records that the same chief transferred his salary of 200 pagodas on Duttalūr and 50 pagodas in the Pōṅgūr village in Yuva to Bāparāyaḍu. *Ibid.*, No. 52.

948. With the same person. Records that the same chief built a Pēṭah in the name of Appā Rao at Pōṅgūr and divided the allowance of the Pēṭah between Appā Rao and another person. *Ibid.*, No. 53.

949. In the hands of the same Naraśingarow. Gift by the same chief to Bāparāyaḍu of the annual payment of 200 pagodas from several villages in Yuva. *Ibid.*, No. 54.


954. In the hands of one Chunchu. Records that Kanday Potunāyaḍu and Yellammanāyaḍu, etc., granted to Kadirayya in
664  CUDDAPAH DISTRICT


955. In the hands of Nāgappareddi. Records that the farmers and accountants of Nāgampalli paid certain money to Nāgappareddi and another in Ś. 1708, Prabhava, to build the village of Mallappanpēṭa. Ibid., No. 60.

956. In the hands of Rāmakrishnabhāṭ. Records that Vīrūr Sītārāmayya, Sthala-Karṇam of Siddhāvāṭṭam, granted the village of Vīrapāḷḷi for 5 chakrams in Raudri to Gaḍiyāram Kōnambhāṭ. Ibid., No. 61.

957. In the hands of the same person. Records that Sayud Amil granted a share in Vīrayyappāḷḷi village to Rāmakrīshṇa-bhāṭa for digging a tank. Ibid., No. 62.

958. With the same person. Sayud Amin of Siddhāvaṭṭam Sirkar confirmed the above. Ibid., No. 63.

959. With the same person. Mir Rasul granted to the same person in I113, Sun, the village of Vīrayyappalli, for the Śrotriyam rent of five chakrams. Ibid., No. 64.

960. With the same person. Records that Veṅkaṭa granted in Bahudhānya to the same person 4 kunṭas of land in the village of Pidatala Vīrayapallī. Ibid., No. 65.

961. With the same person. Records that Visaja Nāgānāth, Karodi levied on the above a rent of 15 paṇams. Ibid., No. 66.

962. In the hands of Rāmakrīshṇabhāṭ. Records that Sayud Gulam Shurīff of Siddhāvāṭṭam gave to Rāmakrishnabhāṭ in 47 Zulu an order fixing five chakrams for Vīrayapallī village. Ibid., No. 67.

963. With the same person. A record of Veṅkaṭa in Bahudhānya raising the above to six chakrams for the present year and reducing it to three for the next. Ibid., No. 68.

964. In the hands of Gōpālabhāṭ and Śēshabhāṭ. Records that Abdul Ghani ordered in I172, Fasli, some persons to adjust their accounts. Ibid., No. 69.

Takkolu.

965. On a stone near a local a well. (Telugu.) Records that Raṅgarāja gave to God Tripurāntaka in Vijaya two tūms of land in the village. Ibid., p. 490, No. 6.

Vārikūṭa.

966. On a stone near the local Chennakēśava pagoda. (Telugu.) Records that Choti Siddhēsvara Śāluvarāja and people rebuilt the pagoda of Kēśava and granted to the deity seven tūms of land in the village in Ś. 1454, Kara. Ibid., p. 495, No. 21.
967. On a stone north of the local Vīrabhadra pagoda. (Telugu.) Records that Sarasvati Malladēvarāja and the people of the Vipravinōda community, granted their allowance due in this village to God Vīrēśvara in Ś. 1449, Sarvajit. Ins., Ced. Dts., p. 494, No. 18.

Vonṭimitta.

[Some scholars consider this place to be the Ėkaśilānagara of Poet Bommarā Pōtaṇa, the author of the Bhāgavatam, while others identify it with Oragallū or Waraṅgal. The subject is one of fierce controversy to-day.]

968. 411 of 1911.—(Telugu.) On a slab set up near the eastern gopura of the Kōdanḍarāmaśvāmin temple. The Vijayanaagara king Vīrapratāpa Sadāśīvadēva-Mahārāja records in Ś. 1480, Kālayuki, that the village of Vonṭimīṭṭa in the Siddhāvatam Śīma of Udaiyagiri-rājya with its connected hamlets was granted to the temple of Rāghunāyaka for offerings, repairs, festivals, etc., by Nāgarājāyyadēva-Mahārāja, the son-in-law of Rāmarājaya-Guṭṭi-Yara-Tirumalarājaya of the Āravīḍu family. This chief was either the founder of the last Vijayanaagara dynasty or one of his four brothers Timma Rāja. For another inscription of Nāgarājaya, see 161 of 1905 at Mārkāpūr. See also Ins., Ced. Dts., p. 491, No. 7. For the description of the Kōdanḍarama temple see Cuddapah Gāsr., p. 237.

969. 412 of 1911.—(Telugu.) On a second slab in the same place. A record of the Vijayanaagara king Vīrapratāpa Sadāśīvadeva-Mahārāja, in Ś. 1477, Ananda, Guttī Tirumalayaśadēva Mahārāja of the Āravīḍu family is stated to have been the prime-minister of the king. Gift of three villages including Pulupaṭūru in Pottapīnāḍu and of some wet land in Vonṭi-mīṭṭa to the same temple. Below this is inscribed a record of Ś. 1705, Śobhakrit, registering gifts by certain Reḍḍis and Karṇams. See Ins., Ced. Dts., p. 491, No. 8.

970. On a stone below the above. (Telugu.) Records that the Reḍḍis and Karṇams of 18 villages fixed an allowance of one pagoda for each to God Kōdanḍarāmaśvāmin in Ś. 1705, Śobhakrit. Ibid., No. 9.

971. On a stone south of the above. Records that Peddanara-sayya and Chinnaarasayya of Bōyanapalli fixed an allowance of 10 paṇams per year to the same deity in Ś. 1704, Śobhakrit. Ibid., No. 10.
GANJÄM DISTRICT.

The Mack. MSS. contain a number of inscriptions under the heading of Ganjäm which are not to be found in the departmental list. They are in the following Telugu books:—

1. No. 535 (No. 14, C.M., 983).—Forty-seven inscriptions on copper plates. Five taluks specified in the fly leaf. The O. MSS. Library No. of the volume is 15-6-2. I have gone through the volume and included the inscriptions in the list, except in regard to a few villages which I have not been able to locate.

2. No. 616 (No. 18, C.M., 987).—One hundred and twenty-five inscriptions in Ganjäm Province, Gunjänur and Nizampatam districts. It is a folio volume and has the Nos. 616 and Wp. 122 written with red pencil on cover. The Library No. of the book is 15-6-21. I have entered the inscriptions in their proper places, except in regard to two which I have not been able to identify.

3. No. 653 (No. 15, C.M., 984).—One hundred and twenty-eight inscriptions in the Ganjäm Province. The Library No. of this MS. book is 15-6-12. It has been copied in Brown’s Local Records, Vol. 59, p. 169 ff.

A large number of these are not epigraphs in the strict sense of the term; because they are said to be copies of grants in the hands of the people of various agrahâras. The grants themselves are in some cases not in copper plates but in the form of title-deeds. Objection might be taken for the inclusion of these under the list of inscriptions; but having once made the list and having in view the identity of objects and the historic interest of these, I have retained them.

GENERAL.

Copper Plates.

1. C.P. No. 155 of Mr. Sewell’s List.—(Graham’s Plate No. I, discovered at Chicacole, now in Madras Museum.) This is an inscription of Nandaprabhañjanavarma, a king of Kalinga. “It is not dated, but it is decidedly ancient, and is probably pre-Chalukyan. The order is issued from the city of Sarapalli, to the Kujumbis at the village of Adeyavâta or Adeyavata, and records an agrahâra grant of that village,” to the Charañas or branches of the Dévarâta gôtra, for the benefit of a Brahman named Harischandrasvâmi. See Tam. and Sans. Ins., pp. 159—161, where it is edited. Also Ind. Antq., XIII, p. 48, and Vol. X, p. 243, where Dr. Fleet has summarised it.
2. C.P. No. 156 of Mr. Sewell's List.—(Graham's Plate No. II, now in the Madras Museum.) Records an inscription of Indravarman, king of Kaliṅga, of the Gaṅga family. "It is dated in numerical symbols, in the one hundred and twenty-eighth year of the victorious reign of his dynasty), on the fifteenth day of the month Chaitra; the Śaka year is not given. The order is issued from the city of Kaliṅganagara, and records a grant of the village of Tāmaracheruvu, in the district of Varāhavartani, on the occasion of an eclipse of the moon on the day of the full moon of the month Mārgaśīrṣa." See Ind. Antq., X, p. 243; Tam. and Sans. Ins. and Ind. Antq., XIII, p. 122.

3. C.P. No. 157 of Mr. Sewell's List.—(Graham's Plate No. III, now in the Madras Museum.) This is another record of Indravarman, of the Gaṅga family. "It is dated in numerical symbols, in the one hundred and forty-sixth year of the victorious reign of his dynasty on the twelfth day of the month Māgha; the Śaka year is not given. The order is issued from the city of Kaliṅganagara, to the Kūṭumbis at the village of Talamula, in the Korosōṭaka Pañchali and records a grant of that village on the seventh day of the month Māgha." Ind., Antq., X, p. 243, No. 3; Tam. and Sans. Ins., pp. 164—66, and Ind. Antq., XIII, p. 122.

4. C.P. No. 158 of Mr. Sewell's List.—(Graham's Plate No. IV.) This is an inscription in Sanskrit, of Dēvēndravarma, son of Ananta-varma of the Gaṅga family. "It is dated, in words, in the fifty-first year of the victorious reign of the Gaṅga vamsa. The order is issued from the city of Kaliṅganagara, to the Kūṭumbis at the village of Tāmarachcheruvu, in the district of Varāhavartani, and records the grant of that village on the occasion of an eclipse of the Sun." See Ind. Antq., Vol. X, p. 243, No. 4; Ibid., Vol. XIII, p. 273; and Tam. and Sans. Ins., pp. 167—70.

5. C.P. No. 159 of Mr. Sewell's List.—(Graham's Plate No. V, now in the Madras Museum.) This is an inscription of Satyavarma, son of Dēvēndravarma, of the Gaṅga family, and king of Kaliṅga. "It is dated, in words, in the fifty-first year of the centuries of years of Gaṅgéyavamsa; the Śaka year is not given. The order is issued from the city of Kaliṅganagara, to the Kūṭumbis at the village of Tārurāma in the district of Galēla and records the grant of that village on the occasion of an eclipse of the sun." See Ind. Antq., Vol. X, p. 243, No. 5; Tam. and Sans. Ins., p. 168.

6. "The Chicacole Plates of Dēvēndravaranman." These plates which were discovered at Chicacole by Graham with the previous five plates and which were long missing, form a record which is not very correct Sanskrit. They record the grant of the village of Popparaṅika in Saraumantamba, a subdivision of Krōshṭukavartani as an agrahāra to six Brahman teachers who resided at
Kaliṅganagara and who belonged to the Chhāṅdōgya school. The grant was made by Dēvendravarmān, son of Guṇārṇava, on the eighth tithi of the bright fortnight of Māgha, during the Sun’s progress to the north (in the one hundred and eighty-third year of the dynasty). Another date is given as the twentieth day of the month of Sravaṇa, which is subsequent to the first by several months. Owing to the uncertainty in which the Gaṅga era is still involved, nothing can at present be said about Dēvendravarman, the son of Guṇārṇava, but that he must be distinct from Dēvendravarman, the son of Anantavarman, and that the name Guṇārṇava occurs twice in the list of the ancestors of Chōdagaṅga of Kalinga. See Ep. Ind., Vol. III, pp. 130–34.

7. C.P. No. 214 of Mr. Sewell’s List.—In the Collector’s office, Ganjām. Records a grant of two villages bringing an income of four palas in silver to a Brahman of the Kāśyapa gotra, during an equinox, by Mahārāja Prithvivarmadeva, ruler of Kalinga, of the Gaṅga dynasty, son of Mahēndravarmadeva, worshipper of Śiva on the Mahēndrāchala mountain, while seated on his throne in Kolahalapura (Kōlar). [The donee was a student of the Vaiṣāsanēya Veda, the Kāṇva Śakha and belonged to the five-fold pravara of Bhaṅgava, Chāyavana, Apnavāna, Auruva and Jamadagni. He is called a Bhaṭṭaputra (cf. Rājaputra) and the inscription is written by the Sandhivigrähin “minister of peace and war”. See Ep. Ind., IV, pp. 198–201. Kielhorn attributes the epigraph on palæographical grounds, to the twelfth or thirteenth century A.D.]

8. C.P. No. 215 of Mr. Sewell’s List.—In the Collector’s office, Ganjām. (Uriya.) Records grant to the deity of the temple at Pūri of three villages by the Zamindar of Tārja in the reign of Mahārāja Vīrakēśavadēva, by permission of Harischandradēva. Mr. Sewell identifies the king with the sovereign of Orissa of that name who ruled from 1736 to 1773.

9. C.P. No. 216 of Mr. Sewell’s List.—In the Collector’s office, Ganjām. (Magadhi.) A record in the reign of a queen Dāṇḍimahādevi who succeeded her husband (her son probably being a minor), and who gave a village named Gōrasambha in the southern Kōsala country to a Brahman of the Kāśyapa gotra. See Ep. Ind., VI, pp. 140–42, where Dr. Kielhorn edits the inscription. He says that the language is Sanskrit, and the characters “In the northern alphabet peculiar to eastern India.” The Queen’s edict is addressed to her Sāmantas, Mahārājas, Antarāṅgas, Kumāramātayas, Uparīkas, Vīshayapatis, etc., of the Arttani Vishaya, and is to the effect that she gave the village of Gajrasambha in Dakṣiṇakōsala in Kōṅgōda Maṅdalika, for the merit of her parents to Purushottama Bhaṭṭar of the Kāśyapa gotra, Vaiṣāsanēya-charaṇa and Kāṇva Śakha. The queen was then at her camp of victory at Guhēsvara-patāka.
10. C.P. No. 217 of Mr. Sewell’s List.—In the Collector’s office. A record of queen Daṇḍimahādevi, the donor of the previous epigraph. The language of the grant is in Sanskrit and the characters in the style of the north-east India like the Nāgādam Plates of Vajrahasta (Ś. 979), the Būgada plates of Mādhava-varman, etc. The record gives No. 180 as the year of its issue. Dr. Kielhorn takes this to be the number of the Samvat year, but the plate itself is modern. The inscription gives the genealogy of the queen and says that, while staying in her camp of victory at Guhēsvaratapāka, she issued an edict to the chiefs and officers of Koṅgōdanaḍapāla, that she gave, on the occasion of Saṅkrānti, the village of Villa to her minister Dhavala, and that he gave it in the fifth of the dark half of Mārgaśīra of year 180 to a number of Brahmans. Kielhorn identifies Koṅgōda with Hieun Tsang’s Kong-u-t’o, “somewhere between Kuttack and Aska,” but it has been palæographically objected to. See Ep. Ind., Vol. VI, pp. 133—40.

11. C.P. No. 218 of Mr. Sewell’s List.—(Discovered by the late W. DeN. Ramus, Esq., Assistant Commissioner, Salt Revenue, on the bank of a river in Chinna Kīmedī Malias and presented by him to the Madras Museum. See the inscriptions of Madras for details.)

ASKA TALUK.

12. A C.P. of the time of Śaśāṅka-rāja. Originally in the Collector’s office, Ganjam, and now in Madras Museum. A record in the Sanskrit language but in the alphabet which is the “acute-angled type with nail-heads and which forms the transition from the Gupta to the Devanāgari.” Dated in Gupta Samvat 300 (A.D. 619–20). Mahārāja Mahāśāmanta Sainyabhīta Mādhāvarman II, son of Yaśōbhīta and grandson of Mādhavarāja I, of the Śailodhava family, who was a feudatory of Śaśāṅka-Mahārāja (king of Karṇasvarṇa and the murderer of Rājyavardhana, the elder brother and predecessor of Harsha of Tanesvar), issued an order from his camp at Konḍeḍa, granting to a Brahman the village of Chhavalakkaya in the Krishnagiri with Niḷagiri or Puri in Orissa. Koṅgēḍa is referred to in Daṇḍimahādevi’s Inscriptions (See No. 3). The only other plate regarding the family of the present epigraph is the Būgada plates of Mādhavavarman Sainyabhīta, but the latter is palæographically much more modern and therefore a grant of a later prince of the dynasty. See Ep. Ind., VI, pp. 143—46.

13. C.P. No. 4 of 1914.—A record of the Eastern Gaṅga king Mahārāja Indravarman, son of Dānārṇava, in Sanskrit (Telugu), dated in Paurṇami, year 149, Pushya, Di. 20. Records the gift of the village of Bhukkukūra-Chchhēda in Kuraka-Rāṣṭra, to a certain Bhavadhattasārman of Trilīṅga, by the king, whose capital was at Dantapura.
Ganjam District

Aska (Asika).

Connected by tradition with Asoka to whom the following epigraph is falsely attributed. The following is in Aska zamindari.

14. 186 of 1913.—On a stone built into the floor of the Tiruvitheshvara svami temple at Aska. (Uriya.) Records (says Babu Sasi Bushan Palit) that the temple was constructed or dedicated on 100 Samvat, Kanya, fifteenth day, a date which is disproved by the modern nature of the characters. [The temple is said to have been built by Asoka. “The Aska estate originally formed a part of the Aska Zamindari; the latter was dismembered during the Moghul Government of the Northern Circars, 1560 to 1753, upon the death of Ramrowt Row, the last Zamindar, and divided amongst the neighbouring Atagadah.” Madras Manu, III, p. 46.]

Budagulo.

15. 187 of 1913.—On the Boyrane-Kallikota road. (Telugu, Sanskrit and Uriya.) A record of Mahamanndo-kuIli Kuşupa Nijam Padasa (i.e., Muhammad Quli Qutbshah 1581–1611), dated in Ś. 1512, Virodhi, Chaittra, first fortnight, 10, Thursday. Records that a general of the king named Sayud Saha Sikaralli Mohana Paritu who was in command of the 84 forts of the Andra Trilingamadhyama country (conquered by Muhammad Quli) dug a tank on the west bank of Lângulya river called Śingasâgaram evidently in honour of the then Gajapati ruler Narasimha or Śingabhupala. The record says that Narasimha belonged to the lunar race and Sālva family and ruled over Utkala, including Rajamendry Kaliiga and Saurashtra countries. He was moreover a relation of Bâhu-balendra, apparently a chief who lived after Mukundadêva usurpation which took place in 1551.

Chañcharâpalli alias Malkitadêvipuram.

16. A title-deed in the hands of the local people, dated in the fifty-fourth year of Virakêsvaradêva, Mesha 10, Vaisákha Śuddha 3, Monday, gift of the village to Vidyaśaradas by Marakatadevi; the chief queen. Local Records, Vol. 59, pp. 267–68. [According to the list of Orissa kings given in Mr. Sewell’s Antiquities ‘Bir Kisor Deva’ ruled for 37 years from 1736 to 1773 or, according to another version, from 1743 to 1786. It was in his time that the Mahrattas established their rule over Orissa.]

Chandramahâdêvipuram.

17. A title-deed of the sixty-fourth year of Virakêsvaradêva Maharâja, Mīnám 8, Phâlguna, Śuddha 10, Monday, relating to gift of a village to Lökanaâtha and five others by the queen of Krishna Śingadêva of Dhârakôta. See Local Records, Vol. 59, pp. 302–04, and note to No. 16.
ASKA TALUK

Dhārakōṭa.*

18. Records in the fifth year of Hari Kṛṣṇadēva Mahārāja, Tulā 20, gift of land to Mahēśvara Triyādi by Rāmachandra Simha dēva. See Local Records, Vol. 59, pp. 306–07. 'According to Sterling Hari Krishna ruled from 1715 to 1720 and according to another version from 1713 to 1718.

19. A record of the twelfth year of Mukundadēva, Vrishabba 3, Prabhava, Vaiśākha Śuddha 7, Thursday, recording deed of sale of the above land by Gōvinda Triyādi to Ghaṭṭa Rāmadās Pantulu. Ibid., pp. 308–09. [Was this Mukunda dēva the usurper or one of the later chiefs of Khurda?]

Dayānīdhipuram.

20. A grant of Śrī-Vīrapurushottama alias Bhūmadēva Mahārāja, in Samasta 37, Kārttika 9, Ashaḍha Śuddha 15, Thursday, Lunar eclipse, to "Śrīgārī," of a village for himself and 13 other Brahmons. Mack. MSS., Book XIV, 15–6-2. [The date of neither of the two Purushottama dēvas 1479—1504 and 1607–28 agrees with the present record. It is doubtful whether Samasta refers to the regnal year or an era.]

21. Another grant of the same, in Samasta 44, in Mēsham 30, Vaiśākha Śuddha 7, Wednesday, to the people of Viśvambarambhūmi, henceforth called Purushottampuram. Ibid. See note to the above.

Dharmarājapuram.

22. A grant of Viraśrī-Vīrukadhivira-Śrī-Kālapāshaṇḍadēvara, in fourth year, Kumbha 17, Pushya Śuddha 15, of the above village to Vamadēvablehārya Bhaṭṭamisrā, who was to give 11 shares to 11 other Brahmons. The plate is said to bear the seals of conch and chakra.

23. A grant of Śrī Dharmadeva Rāja, of some lands in the village to Trilōchana Mahāpātra, son of the above donee in his third year, Kārttika Śuddha 5, Thursday. Ibid.

Ghāsipalle.

24. A record in Samasta 39, of Vīradēva Mahārāja, Tulā 5, Kārttika Śuddha 10, Tuesday, recording the gift of the village to three men by Askā Daṇḍapāṭi Nāḷavamsarāju Dhārakōṭa chief Purushottama Śīṅghadēva. See Local Records, Vol. 59, pp. 311–12. [The family of the Dhārakōṭa chiefs claim to be descended from Nāla. The founder of it, Šōbchandra Simha, is said to have

*This is the seat of an ancient Zamindari, adjoining Bodaguda on the north and Goomsur on the east. It was originally a part of Khidisheying Zamindari, alleged to be founded by Sobab Chandra Singh in A.D. 1168—1206. It became a separate Zamindari in 1476, when "Boliar" Singh divided the original estate into four divisions. See Madras Manual, III, pp. 269–70."
come from Jaipur and settled in Ganjam in the eleventh century. The estate of Kedi Singh which he founded became divided in 1476 into four estates of which Darakōta was one. Purushottama was evidently one of the chiefs of this estate.]

Gopālakrishnapuram.


26. Records in the seventeenth year of Divyaśingadēva Māhāraja, Kumbha 18, Sudhha 14, Tuesday, gift by Rāmachandrasinga Rāja to Nīlāmbaradāsa in accordance with the desire of his grandmother. *Ibid.*, p. 305. [The king referred to here was evidently the first of the two Dirb Singh Dēvas who respectively ruled from 1692–1715 and 1786–98.]

27. Records in the same date another gift in accordance with the grant of Vīrakēṣvaradēva’s in Mēsha 4, Pramāḍica, Vaiśākha Sudhha 2, Friday, to Ghaṭṭa Gopālakrishṇama Pantulu. *Ibid.*, p. 306. See note to No. 16.


29. Records in the reign of the same ruler, Samasta 61, Mīnam 28, Adhikachaitra Bahula 7, Friday, sale of land to the above by Naraḥariḍās of Dhārādēyipuram in Arugaḍa Rājya. *Ibid.*, pp. 315–16. [If we take 61 to be the regnal year, we find inconsistency between this and the usual version as, according to the latter, he ruled only for 43 years from 1743 to 1786.]


Gudiśaṭhā (Gudisoro?).


Harikrishṇapuram.


Jagannāthaapuram.


38. A grant of the same king in Tula 12, KarttikaŚuddha 15, Sunday. Records the gift of the village in 16 parts to one Gāṅgādhara. The village is said to be east of Viśvanāthaapuram, west of Patripuram. *Ibid.*

Jagannāthaapuram (near Guṇṭupadu, Dharakoṭa).

39. Records in the reign of Mukunda Dēva, Samasta 14, Vṛisha-bha 29, Aśaḍhā Śuddha 12, Friday, gift of land in Guṇṭupaḍa to Anamapādi Gāru by Dharakoṭa chief Jagannātha Śiṅga Rāja on condition that he was to supply two gold sacred threads during two full moons. *Loc. Rec.*, Vol. 59, pp. 326–7. Was Mukundadēva the Khurdā chief who ruled from 1692 to 1715?

Jagannāthaapuram (near Saṣapuram).


Kamalādēvipuram.

Kattagada ("Kuṇjavihāripuram alias Kathaguda").

42. Records in the eleventh year of Mukundadeva Rāya, Tulā 24, Kārttika-Śuddha 15, Thursday, gift of the village to Gopinātha Mahāpātra, son of Trilochana Mahāpātra, and grandson of Dibbaśīṅga by Kuṇjavihāri Śīṅgadevarāju. Loc. Rec., Vol. 59, pp. 265–6. [This Mukundadeva was evidently the man who ruled from 1664 to 1692, according to Sterling.]

43. Records in Sam. 68 of Vīrakēśvaradēva, (1743–86), Tulā 9, Āśvija śuddha 15, Friday, gift of land to Ánanda Sāntarao by the same donor. Ibid., pp. 269–70. See Nos. 29 and 30 above which seem also to show that Samasta should not be taken as regnal year.

Kayirāpalli (Kadirāpalli ?).

44. Records in Samasta 58 in the time of Vīrakēśvaradēva Mahārāja, Mīnām 7, Phālguna śuddha 13, Monday, the issue of a title-deed of the village to Bhayigō Mahāpātra, by Krishna Singh of Dhārakōta. Ibid., pp. 301–2. [Was Krishna Singh the Uriya scholar who had the Mahābhārata translated into Uriya verse ?]

Kayira Ramachandrapuram (Kora Ramachandrapuram).


Krīkhayiagrahāra.

45. Records in Samasta thirty-seven, in the reign of Vīrakēśvaradēva (1743–86 ?) Simham 14, Bhādrapada śuddha 15, Friday, sale of the village to Purushottama Mahāpātra for Rs. 220–4–0 in the presence of the Brindāvana deity. Ibid., pp. 309–11.

Kirtipuram alias Rājendrapuram.

46. Records in Samasta 37 in the reign of Vīrakēśvaradēva, Makara 1, Maṭhabahuṣa 30, Friday, gift of land to Mahupraharāzu Gāru by Rājendraśīṅgadēva Rāzu (Dhārakōta chief ?). Ibid., pp. 276–9.

47. Records in the thirty-seventh year of the same king, Kumbha 17, Phālguna śuddha 15, Monday, sale of land to Sarvavāhanapāḍ and Krishna Paṇḍa. Ibid., pp. 280–4.

48. Records in Samasta 41 of Śrī Vīrakēśvaradēva, Mesha 30, Vaisākha śuddha 3, Saturday, gift of land (Dāvugāvundi, renamed Rājendrapuram) to Narāyanakōta and three others by Rājendraśīṅgadēva Raja, the Chief of Dhārakōta. Ibid., pp. 285–8.

Padmanābhapuram.

50. A grant of the village of Ekkalarēvu newly called Padmanābhapuram to Nāgalakonḍavāmana and his son Rāma-
   bhaṭṭu by Padmanābhēndradēva in Samasta 18, Vrischika 17, Mārgaśīrṣa-Bahula 30, Wednesday. The record says that Vāmanā
   lived for sometime and then his son Rāmakṛishṇa sold it to

51. Records in the reign of Harikṛishṇadēva, Samasta 3, Kumbham 15, Phalguna-śuddha 10, Monday, gift of Abhayapuram
to Vasudēvārāṇu Gāru by Padmanābha Śīṅgadēva, in twenty-

Pāṃchaśingipuram (Bhāriguḍa).

52. Records in the time of Dibbaśīngadēva, Samasta 3, Vaiśā-
akhaśuddha 15, Monday, gift of the village to Sarva-Kavichandra,
with the consent of the Dhārakōṭa chief Śri Purushottama Śīṅga-

Purushottamapuram (Gaṅgāpuram).

53. Records in the reign of Mukunda Dēva, in Samasta 15,
   Āshāḍha Śuddha 2, Wednesday, Mithuna 13, gift of the village of
   Purushottamapuram to its mahājānas by the Dhārakōṭa chief
   was evidently the predecessor of Dibba Singh I, who ruled from
   1664 to 1692.]

Rājendrapuram.

54. Records in Samasta 54 in the reign of Virakēṣvaradēva,
   Maghaśuddha 15, Wednesday, gift of village by Rājendra Śīṅga-
dēva Rāzu to a number of Brahmans. *Ibid.*, pp. 328–33. See No.
   43 above.

Rāmakṛishnapuram.

55. Records in Samasta 18 in the reign of Śri Virakēṣvaradēva,
   Simha 2, Bhadrāpadabhahula 9, Sunday, gift of 80 bharanās of
   land to Māguni Sāntarā Gāru by Hari Kṛishṇa Śīṅgā Dēva Rājā.

Svarṇadēvipuram.

56. Records in the reign of Śri Virakēṣvaradēva, in Samasta
   4, Karkaṭaka 12, Śrāvaṇabahula 5, Friday, lunar eclipse, gift of the
village to Màrkaṇḍāchāryya Praharāja, son of Trilōchanāchāryya and grandson of Vāmadēvāchāryya, by the Cherugāḍa chief Kripāsindhu Dēvarāja Gāru. See Loc. Rec., Vol. 59, pp. 338—40. Cherugāḍa was one of the four estates into which the Khedi Singi estate became divided in 1476.

BERHAMPUR TALUK.

Bontomundali.

57. A C.P. recording gift to Viśvanātha Sāmanta Rāya of the above village by Pedda Padmanābhadhēvara Gāru. Mack. MSS., Bk. XIV.

Dabharu Purushōttapuram.

58. Records that in Sam. 58 (?), Kumbha 28, Phalguna-Śuddha 7, Wednesday, Viraśri-Purushōttama Anāṅga Bhīma Dēva Kēśari built the village anew and gave it to Brahmans, under the new name. Ibid.

Devilityapada.

59. Records that king Padmanābhā Anāṅga Bhīma Kēśari, in Sam. 5 (?), Makara 15, Māgha 12, Friday, renewed the grant of the above village to Narasimhapādi in place of the original donee, his father. Ibid.

Devipuram.

60. Records that Padmanābhā Anāṅga Bhīma gave to Dharādhara Vāhanapati a number of villages under the name of Dēvipuram in year 18, Karkaṭaka 1, Āśaṅha Bahula 1, Tuesday, Saṅkranti. Ibid.

Dhānyarāṣṭi.

61. Records that in year 45 (?), Vrishabha 4, Jyeṣṭha-Bahula 13, Purushōttama Mahārāja demanded from the people of the above village tax for the occupation of more lands in Īśanya direction. A list of people owning the lands is given. Ibid.

Gōvindapuram.

62. A C.P. recording gift of the village to a Brahman who was the court physician of Sṛṭ-Maṭaṅgadēva Mahārāja in Ś. 1528. Ibid.

Jagannādhapuram.

63. A C.P. recording that Jagannāthadēva Dhātri gave in Sam. 2, Simha 8, Bhāḍrapada-Śuddha 15, Monday, in lunar eclipse, the village of Bhīnapuram with the new name of Jagannāthapuram, to one Raghumiśra. Ibid.

Jaugada.

64 to 76. 84 to 96 of 1909.—On a rock in the hill at Jaugada. (Pali) Edict of the Mauryan Emperor Dēvānam Piye or Aśoka.
These were prepared for a revised edition of Vol. I, of Corpus Inscriptionum Indicarum, pp. 17—20. For an excellent bibliographical notice of the inscription and place, see Antiquities, Vol. I, pp. 4–5. For the latest work on the subject see Vincent Smith’s Edicts of Aśoka 1909, pp. 59–61.]

Kabatamundali.

77. A C.P. which records that Ananta Anaṅga Bhīma Dēva Kēsari gave in Samasta 2, Vrishabha 17, Sunday, to Dharādhara Vahanapati, the above village. Ibid. See No. “60 above.

Nongolodeyi.

78. A C.P. recording that Vyṛēśvaradēva gave in year forty-five, Kanya 10, Āsvija Bahula 10, Jayavāram, the above village to Śrīdharā Mahāpātra. The price of the land is said to be 3,000 (Rupees ?). Ibid.

Pitāmbarapur.

79. A C.P. which records that in Samasta 14, in Mituna 18, Āśaṅha Śuddha 7, Tuesday, Śrī-Vyṛa-Pitāmbara Anaṅga Bhīma Dēvara Kēsari Mahārāja gave his name to Gōpināthapuram, and gave it in charity to the people. Ibid.

Vijayapadmanābhapūr.

80. A grant of Padmanābha Anaṅga Bhīma, dated in Samasta 5, Mina 29, Vaiśāka Bahula 1, Wednesday, and recording the gift of Laḍḍigam and a few other villages, under the new name of Vijayapadmanābhapuram, to Prabhākharā Bhāṭṭamiśra and Bhavinikidāśa. Ibid.

CHATRAPUR TALUK.

Bhāgirathapuram.

81. A record of Vyṛa Śrī Durbha Śiṅga in Samasta 31, Vrishabha 30, Jyeṣṭha 15, Thursday, lunar eclipse, relating that the Humma chief Sūra Śrī Bhagiratha Samanta Mahāpātra gave the village to Harinātha, in expiation of his son’s death and for the increase of the family. See Loc. Rec., Vol. 59, pp. 197–98. [Durbha Śiṅga was perhaps the Kurdha chief who ruled from 1692 to 1715.]

Balaṅkēśavarapura Agrahāram.*


Biridikōta.

83. A grant of land in the reign of Vyṛakēśvaradēva Mahārāja in Samasta 52, Mithuna 10, Āśaṅha Bahūla 10, Sunday, to

* Spelt Balakēśvarapurum in Postal Directory, 1893, formerly in the Ganjam taluk.


Divyasingapur (Durbasingapuram).


Gobba.

The following epigraphs have been taken from *Mack. MSS.*, Bk. XV (Oppert's No. 15–6–12):—

90. Records that Maharatha-Mahapatralu gave in Samasta 68, Mesha 12, Vaisakha Bahula 10, Sunday, some lands to Anandamahapatra. (Signed Maharatha-mahapatralu.)

91. Records that Maharatha-mahapatralu gave in Samasta 57, Makara 14, Magha Sudhha 9, Wednesday, some lands to Anandamahapatra. (Signed Maharatha-mahapatralu.)

Humma.

92. A record of Viraksharadava (1743–88) in Samasta 51, Mina 10, Phalguna Sudhha 10, Wednesday, relating sale of 100 bharaonas of land by Sri Ramaachandra Sambantaraya Mahapatra to a person for Rs. 925, in the Mokassa of Humma, on condition he was to pay a tax of Rs. 8 to Government. *Ibid.*, No. 40.


95. Records that in the tenth year of Balabhadrā (1656—64?), Kumbha 25, the brother of Jagannātha Sāmantarāya Mahāpātra gave 60 bharanās to Narahari “Chod-Rao.” *Ibid.*, No. 43.


98. A record of Vīra Śrī Rāmachandradeva Mahārāja in Samasta 12, Makara 25, recording gift by the same chief to Kripāsindhu Mahāratha. *Ibid.*, No. 46. The king was apparently the same as he who ruled from 1727 to 1743.


*Kamalādevīpuram.*

104. Gift of the village of Virasapuram under the new name of Vijaya Vinākshapuram by Kallikōda Rājyātipati Śrī Nālinīksha

*According to the Postal Directory of 1893 it is in Ganjām taluk, in the post town of Kallikōta. Ganjām is now in Chatrapār taluk.*

**Kēśavapuram (Kēsapūr?)**


**Lokanādhapuram.**


**Nārāyaṇapuram.**

107. A record of Vīrakēśvaradeva Mahārāja, in Samasta 2, Pramāḍchātra, Makara 25, Māgha Śuddha 15, Sunday. Records that Kṛishṇa Śur Hārischandra Nārāyaṇa Śur of Kauṇḍinyagotra and Yajurveda was given during a lunar eclipse this village as a Śrōtriyaṃ. *Ibid.*, pp. 209-211.


**Raghunāthapuram.**


**Rāmachandrapuram.**


**Rambha.**

The following inscriptions have been taken from the *Mack. MSS.*, XV, No. 15-6-12:

111. A record of Gajapati Gauḍēsvāra Vīrakēśvaradeva in Samasta 32, Mēsham 3, Vaiśākha Śuddha 15, Saturday, relating

* There are at least seventeen villages of this name in the Ganjam district—four in Aska, two in Berhampur, etc.
gift of land to a person of Purushottamapuram in Guruvay Rajya in Krishnaprasarakotha under the new name of Charanapuram.

112. A gift by Maharatha Mahapatalunagaru.

113. A record of Vira Sri - Mukundadewa in Samasta 10, Kumbha 19, Sudha 5, Friday, relating gift of a village to Jagannatha Rauth.

114. Records that Virakhesvaradewa gave in Samasta 52, Vrishaba 5, Jyeshtha Bahula 13, Friday, a piece of land for a person for holy bath in the Godavari.


117. Records that Sri - Mukundadewa gave some land to Narayanaada at Raiga - gramam (Rambha-gramam?) in Samasta 5, Msham 19, Jyeshtha Bahula 7, Friday.

118. A record of Sri - Mukundadewa in Samasta 14, Vrischika 27, Ashadh Bahula 12, Friday, making a gift to Gaagadaradas Pitambaradas.

119. Records that Virakhesvara gave in Samasta 22, Msham 24, Vaisagha-bahula 2, Wednesday, some land to Narasimgapanda.

120. Gift of land by the same king in Samasta 17, Karkataka 42, Srawanya-bahula 30, Tuesday, to Jogimalk in Rambha-gramam.

121. A record of Virakhesvara in Samasta 48, Vrishaba 2, Vaisakha 12, Wednesday, relating gift to Narayanaapanda.


123. A gift by the same king to Gopinatha Subuddhi in Samasta 59, Minam 6.

124. A record of the same king relating gift to Bompa Sapu in Samasta 73, Min a 10, in Rambha-gramam to Dadhivahanasvami.

125. A record of Virakhesvara, dated in Samasta 60, Karkataka 8, Srawanya Sudha 1, Friday, relating gift of land for Balaveanka - tesvarasvami in Rambha.

126. Records that Mukundadewa Maharahja gave in Samasta 3, Makaram 3, Magha-bahula 2, Wednesday, some land to Bhagavan - panda.

127. Records that Maharahthamahapatra gave in Samasta 21, Vrishabham 10, some lands to Gopinatha - Subuddhi for God Chandrasekharasvami's worship.
128. Records that Mahāratha-mahāpātra gave in Samasta 71, Tulā 11, some lands to Puripanda for God Balaṅkēśvarasvāmī’s worship in Rambha village.

129. Records that Mahāratha-mahāpātralu gave in Samasta 33, Dhanus 18, some lands to Nārāyaṇapanda for Dadhivāhanasvāmī’s worship in Rambha village.

130. Records that Śrīmahāratha mahāpātra gave some land to Bhagavāṇapanda in Rambha village.

131. Records that Vīra-Śrī-Rāmachandradeva Mahārāja gave in Samasta 14, Kumbha 16, Chaitrabhula 9, Saturday, some lands to Mahājana Bhagavān Tiyaḍu (Yatiyaḍu?) of Dharmaśaraṇapura.

132. Records that Mahāratha-mahāpātrudu gave in Samasta 37, Kumbham 14, some lands to a yati.

133. Records that Vīrēśvaradeva Mahārāja gave in Samasta 59, Mēsha 4, Vaśākha Śukla 7, Monday, some lands to Pindak Yatiyaḍu. (Sd. Mahāratha-mahāpātrulu.)

134. Records that Mahāratha-mahāpātrulu gave in Samasta 22, Makaram 3, some lands to Ānanda Śāṭhapāṅkṭi.

CHICACOLE TALUK.

Araśavilli.

135. 387 of 1896.—(Telugu). On a slab built into the wall of the Prākāra of the Sūryanārāyaṇa temple. The Gaṅga king Anantavarmadeva (1074—1146) records in Ś. 1068, seventy-second year, the gift of a lamp. [This was the last year of the king.]

136. 388 of 1896.—(Telugu.) The Gaṅga king, Anantavarmadēva records in Ś. 1069, seventy-second year, the gift of a lamp. See note to the above epigraph.

137. 389 of 1896.—(Telugu.) On another slab in the same place. Records in the fifty-eighth year of the Gaṅga king Anantavarmadeva (1074—1146), a gift of land in Araśavilli to Brāhmaṇaṇas for a sattrā by a merchant.

Balaga.

138. A-G. In the maṭha of Jāgannāthasvāmi, founded in 1693 by Purandara dās Bhāvāji, and supported by grants of villages and Government commutation for salt revenue. Mr. Sewell gives a list of seven grants in the maṭha, viz., (1) the village of Chidiwilasa from Naṅb Haji Hussein in 1693; (2) Gummapadu from Pratāparudra Nārāyaṇa dēva in 1728; (3) Tāḷḷavalasa from Naṅb Mafus Khan in 1754; (4) lands from Bādulla Khan in 1749; (5) Chinnalavāṇipalle from Raghunātha Jagadēva in 1755; (6) lands from Nārāyaṇa Gajapati in 1757; and (7) lands from the Moghul Government of Delhi in 1757. The original farmans are said to be in the hands of settlement officers. Antiquities, p. 7.
Chicacole.

For an excellent account of the antiquities of this place, ancient and mediæval, Hindu and Muhammadan, see Mr. Sewell’s *Antiquities*, Vol. I, pp. 7–8. The remains of Hindu temples, Muhammadan Darogas and mosques, etc., are given. Epigraphically the place is famous as the site of the six Gaṅga plates of Grahame described above under Nos. 1 to 6. Besides these, Mr. Sewell gives a number of inscriptions of which, however, the following only are definite enough to be included here.

139. In the wall of Jama Masjid.—(Persian.) Consists of sixteen verses narrating the virtues and valour of Shir-Muhammad Khan, a Sirdar of the Nizam, who resided at Kaliṅgapatnām, who followed a severe iconoclastic policy, and who built this mosque, in 1641. *Antiquities*, pp. 7–8.


Dirghāsī.

142. 271 of 1896.—(Sanskrit and Telugu.) On a slab in a field north-east of the village. Records in Ś. 997, the building of a nātyaśāla in front of the temple of Durga and the gift of two lamps, by Vanapatī, the son of a Brahman Gokarna of Aṭreyagotra and door-keeper (*Pratihārin*) and commander-in-chief of the Gaṅga king Rājarāja (A.D. 1068–76) as well as his wife Padmādevi. He defeated the king of Veṇgi and other enemies, namely, the Chōḍa king, the Utkala, Kimidi (Ganjām district), Kōsala, Gidrisiṅgi and Oḍḍa [Orissa, whose king was later on reinstated by Rājarāja’s son Anantavarman (1075–1146)]. See *Ep. Ind.*, Vol. IV, pp. 314–8, where Mr. G. V. Ramamurti edicts the inscription. He points out that the Veṇgi king should be Vijayāditya VII.

Kōmarṭī.

143. The Kōmarṭī plates of Chandavarman of Kaliṅga (so-called because they were discovered at Kōmarṭī in the Narasannapēṭa taluk). The language is Sanskrit prose and the alphabet similar to the Kollēru plates of Vijayanandivarman (*Ind. Antiq.*, Vol. V, p. 176) and the Chicacole plates of Nandaprabhaṅja-navarman. (No. 2 above) and decidedly more ancient than the Achiyutapuram Plates of Indravarman I which are the oldest *dated* inscription of the E. Gaṅgas. The inscription records the grant of the village of Kohetūra (unidentified), to a Brāhmaṇa of the Vājasanēya school, by Mahārāja Kaliṅgādhipati Chandavarman in his sixth year, while he was staying at Simhapura. [Dr. Hultzsch believes that Chandavarman might be the same as his
namesake who is mentioned as the father of Vijayanandivarm of the Kolluru plates. See *Ep. Ind.*, IV, pp. 142–5. He also believes that he and Nandaprabhāṇjanavarman should have belonged to the same dynasty not only on palaeographical grounds but on their bearing the same title Kaliṅgadhīpaṭi and the same legend *Pitrbhaktah* on the seals of their respective copper plate grants.]

**Nadagam.**

143-A. The Nadagam Plates of Vajrahasta, dated Ś. 979, Phalguna Śuddha 12, corresponding to 4th March, 1058. It is a Sanskrit record issued from Kaliṅganagara, recording the grant of twelve villages separated from Eradavishāya and constituted into a new Vishaya called after Velpūra (one of the twelve). The donor was king Vajrahasta of the Kaliṅga Gaṅga line and the donee his son-in-law Daṇdanāyaka Samaya. [Mr. G. V. Ramamurti Pantulu edits the record in *Ep. Ind.*, IV, p. 183 ff. Compare the genealogy of the line as shown by this epigraph with that of Dr. Fleet and note that he is Vajrahastā III according to one and Vajrahastā V according to the other. His parentage also is differently given. In any case the present epigraph is valuable as it gives the date of his coronation. It took place in Ś. 960, Vilshabha, Śukla 3, Sunday, corresponding to 3rd May, 1038. His immediate successor was Rājarāja (1068–76), the father of the celebrated Anantavarman Chōḍagaṅga.]

**Rāgolu.**

144. 391 of 1896.—(Sanskrit and Telugu.) On a stone in a field. Records the gift of a lamp.

145. A C.P. grant of Śaktivarman, edited in *Ep. Ind.*, Vol. XII, pp. 1–3, by Professor E. Hultsch. “The alphabet is of an early southern type and the language Sanskrit prose.” A record of Mahārāja Śaktivarman, said to be the Lord of Kaliṅga and “son of Vasiṣṭhī.” While at Pishṭāpura (Pīṭhāpuram, Gōdāvari district) he issued, in his thirteenth year, an edict to the people of Rakuluva (i.e., Rāgolu) in the Kaliṅgavishāya that he gave it as an agrahāra to the Brāhmaṇa Kumāraśarman of the Sāvarṇa gōtra and Vaiṣajanyi Śakha and his eight sons. [Pishṭāpuram is mentioned in the Allahabad pillar inscription of Samudragupta (Fleet’s *Gupta Inscriptions*, p. 13) Aihole inscription of Pulakēśin II (*Ep. Ind.*, VI, 11) and Timmapuram plates of Vishṇuvardhana I (*Ep. Ind.*, IX, 319).]

**Rāvipāḍu.**

146. 390 of 1896.—(Sanskrit and Telugu.) On a stone lying in the bed of the tank. The Gaṅga king, Anantavarmadēva records in Ś. 1070, fourth year, the gift of a lamp. See No. 355.
Rōnāṇki.

147. 392 of 1896.—(Telugu.) On a stone lying on the bank of the Vamśadhāra, first and second faces. Records in Ś. 1015, nineteenth year of the Gaṅga king Chōḍagangadēva a gift of land to the temple of Siddhēśvara by queen Laks̄mithēvi.

148. 393 of 1896.—(Telugu.) On the same stone, third and fourth faces. Records in Ś. 1015, nineteenth year, the Gaṅga king, Chōḍagaṅgadēva of a gift of land by the same queen.

Śingupuram.

149. The Brihatprōṣṭa grant of Umāvarman, published in Ep. Ind., Vol. XII, pp. 4–6. Both the alphabet and the phraseology of the grant resemble those of the Komarti plates of Chaṇḍavarman, to whose family Umāvarman apparently belonged. The inscription records that Umāvarman granted in year 30 the village of Brihtraprōṣṭa to a Brāhmaṇ named Haridatta. The king is said to have resided at Simhapura which Dr. Hultzsch identifies with modern Śingupuram between Chicacole and Narasannapēṭā. See Ep. Ind., XII, p. 4, for the reference in the Buddhistic chronicles of Ceylon to Simhapura in the eleventh and twelfth centuries.

Śrikūrmam.

Dr. Hultzsch points out in the Madr., Ep. Rep., 1896, that the inscriptions of this place are much better preserved than the other stone records of the Telugu country as they are inscribed in hard black stone which has withstood successfully the influence of the climate. Most of these inscriptions are about the successors of Anantavarman Chōḍagāṅga. Among these there were four Nārasimhas, and four Bhāṇudēvas. “The first Nārasimha was the son of Anaṅgabhīma (No. 307 of 1896). The second ascended the throne about A.D. 1275–76 (Nos. 272, 297, 304, 323, 335, 356, 363, 367 and 375 of 1896), and the third about A.D. 1322–23 (Nos. 300, 310, 319, 343, 355 and 358 of 1896). His queens bore the names Gaṅga and Sītā (Nos. 308, 309, 324, 343, 344 and 345 of 1896).” The first of the Bhāṇudēvas “appears to have reigned between the first and second Nārasimhas (Nos. 351 and 353 of 1896). The second and the third were contemporaries of the third Nārasimha (Nos. 302 and 324 of 1896) and the fourth reigned between the third and the fourth Nārasimhas (Nos. 315 and 336 of 1896). A single inscription supplies the name of Jagāṇnātha, perhaps a successor of the second Nārasimhas (No. 332 of 1896).” According to sterling the Gaṅgavamśa of Kaliṅga commenced in A.D. 1131 and was in power for the next four centuries till 1451 when Kapilendra came to the throne. Regarding the Gaṅgavamśa rulers he points out that more than five Nārasimhas and seven Bhāṇus ruled till 1451. Under these kings the invasion of Telingana and Karnāṭaka was very
common. The literary and religious importance of some of the local inscriptions is referred to under each of them. Mr. Sewell notes (see his Antiquities) 16 inscriptions in this place; but as the departmental list contains more than 100 a comparison of the two sets is not necessary.

150. 272 of 1896.—(Sanskrit and Telugu.) On the first pillar from the left in the Tiruchuttumaṇṭapa in the Kūrmēśvara temple, south and east faces. A minister of Viṣṇu-Narasimhadēva (II) recording in 1212, fourteenth year, a gift of gold. [According to W. W. Hunter's Orissa a Kēsari Narasimha ruled from 1282 to 1307. The present record shows that he came to the throne in A.D. 1276.]

151. 273 of 1896.—(Telugu.) On the same pillar, north and west faces. Anantavarma-Pratāpavīra-Narasimhadēva records in Ś. 1227, thirty-third year, a gift of land and gold. [See Antiquities, II, 207, where Pratāpa Narasimha is attributed to 1307 to 1327.]

152. 274 of 1896.—(Telugu.) On the second pillar in the same maṇṭapa, north and west faces. The Gajapati king, Pratāpavīra-Purushottamadēva (generally ascribed to 1479—1504) records in Ś. 1393, seventh year, a gift for offerings. [The inscription settles the date of Purushottama's accession to be A.D. 1464—5. See Nos. 198, 162 and 243 below.]

153. 275 of 1896.—(Sanskrit and Telugu.) On the same pillar, south face. Records in Ś. 1279, Hēmamlamba, gift of two lamps by Lakshmi, the queen of Narasimha of Bhagotī. See No. 232.

154. 276 of 1896.—(Telugu.) On the same pillar, east face. Records gift of a land.

155. 277 of 1896.—(Sanskrit.) On the third pillar in the same maṇṭapa, east face. Viṣṇu-Bānūdēva records in his twelfth year, a gift of gold.

156. 278 of 1896.—(Telugu.) On the same pillar, south face. Records in Ś. 1281, the gift of two lamps.

157. 279 of 1896.—(Sanskrit.) On the same pillar, north face. Records that king Narasimha provided for the supply of oil to the temple.

158. 280 of 1896.—(Telugu.) On the fifth pillar in the same maṇṭapa, east face. Records in Ś. 1314, the gift of a lamp.

159. 281 of 1896.—(Sanskrit and Telugu.) On the seventh pillar in the same maṇṭapa, east face. Records in Ś. 1349, Plavanīga, the gift of a lamp by Śīngama, daughter of Jayantarāja and wife of Vatsarāja of the Śīlavamśa.

160. 282 of 1896.—(Sanskrit and Telugu.) On the same pillar, west face. Records in Ś. 1206, the gift of a lamp by a merchant.

161. 283 of 1896.—(Sanskrit and Telugu.) On the same pillar, north face. Records in Ś. 1569, Sarvajit, the setting up of an image of Lakshmi.
162. 284 of 1896.—(Telugu.) On the same pillar, west face. The Gajapati king, Pratâpa-Kapilêśvaradêva records in Ś. 1382, Vikrama, thirty-second year, the gift of a brass image carrying a lamp and of some land. [The inscription shows that Kapilêśvara was crowned about A.D. 1429-30. So the traditional version of 1452-1479 has to be given up. *Antiquities*, p. 207.]

163. 285 of 1896.—(Sanskrit and Telugu.) On the eighth pillar in the same mañṭapa, east face. Records in Ś. 1198, gift of gold.

164. 286 of 1896.—(Telugu.) On the eighth pillar in the same mañṭapa, east face. Records in Ś. 1336, the gift of a châmara and of gold.

165. 287 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1198, gift of gold.

166. 288 of 1896.—(Sanskrit.) On the same pillar, west face. Records in Ś. 1220, the gift of a necklace by Purushôtâma, the brother of Vijayarka (Vijayâditya II) and son of Râjarâjadêva of the Sômânvaya. See *Ep. Ind.*, V, 36-7 and note to No. 230 below.

167. 289 of 1896.—(Sanskrit.) On the same pillar, west face. Records in Ś. 1357, Râkshasa, the gift of the village of Kâkataballikâ and of vessels by a'Gânga king of the Śrîlânvaya.

168. 290 of 1896.—(Sanskrit.) On the ninth pillar in the same mañṭapa, east and north faces. A record in Ś. 1203, the eighth tithi of the bright half of Mêsha, corresponding to Saturday, the 29th March, A.D. 1281. Mentions the Mâdhva teachers Purushôtâmatirtha, Änandatirtha and Naraharitirtha. (An incomplete record.) [The inscription is very important as it fixes the date of Mâdhvâchârya and others. See *Ep. Ind.*, VI, 260—6, where Mr. H. Krishna Sastri edits the inscription. For a discussion of the date see also my article on Vêdânta Dêśika in J.R.A.S. Bo., 1915—6.]


170. 292 of 1896.—(Telugu.) On the same pillar, west face. Records in the thirty-fourth year of Vîra-Narasimha, the gift of two châmaras. See No. 151 above.

171. 293 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1344, the gift of a lamp.

172. 294 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1341, the gift of an image carrying a lamp.

173. 295 of 1896.—(Nâgârî.) On the tenth pillar in the same mañṭapa, north and west faces. A record in Samvat 1459, Ś. 1325, Sarvadharîn (wrong).
174. 296 of 1896.—(Telugu.) On the same pillar, north face. Records in Š. 1205, the gift of a lamp by the wife of Narasimhabhaṭṭotpādhyāya.

175. 297 of 1896.—(Telugu.) On the same pillar, west face. Records in Š. 1211, fourteenth year of Vira-Narasimhadēva, the gift of a lamp. [So Vira-Narasimha came to the throne in A.D. 1276. See No. 150 above.]

176. 298 of 1896.—(Sanskrit.) On the same pillar, east face. Records in Š. 1205, the gift of a lamp by the wife of Narasimhabhaṭṭotpādhyāya, who was a contemporary of king Anaṅgabhīma (1175—1202, according to Mr. W. W. Hunter) and had built an enclosure of black stone for the temple. See No. 60 above.

177. 299 of 1896.—(Telugu.) On the same pillar, east face. Records in the time of Vira-Narasimhadēva in Š. 1324, the gift of a lamp by a merchant. See No. 36 above. [Is 1324 a mistake for 1224?]

178. 300 of 1896.—(Sanskrit and Telugu.) On the eleventh pillar in the same maṇṭapa, east face. Records in Š. 1263, eighteenth year of Pratāpavira-Naranarasimhadēva, the gift of gold. [So the inscription proves that the king came to the throne in A.D. 1323.]

179. 301 of 1896.—(Telugu.) On the same pillar, west face. Records in Š. 1367, Rakṭākshin, the gift of a lamp.

180. 302 of 1896.—(Telugu.) On the same pillar, west face. Records in Š. 1243, the gift of a lamp by a military officer of Virādhivirā-Bañudeva.

181. 303 of 1896.—(Telugu.) On the twelfth pillar in the same maṇṭapa, east and north faces. Records in Š. 1325, Svabhānu, the gift of an image carrying a lamp.

182. 304 of 1896.—(Sanskrit and Telugu.) On the same pillar, west and south faces. Records in Š. 1214, seventeenth year of Pratāpavira-Narasimhadēva, the gift of a lamp. See No. 178 above which gives a different date.

183. 305 of 1896.—(Telugu.) On the same pillar, west and east face. Records in Š. 1207, the gift of a lamp.

184. 306 of 1896.—(Sanskrit and Telugu.) On the same pillar, west and north face. Records in Š. 1221, the gift of a lamp.

185. 307 of 1896.—(Sanskrit and Telugu.) On the fourteenth pillar in the same maṇṭapa east, north, west and south faces. Records in Š. 1172, the gift of land, etc., by a feudatory of Pratāpavira-Narasimhadēva (I), who was the son of Anaṅgabhīma of the Gaṅga family. [Pratāpa-Narasimha is attributed in Hunter’s Orissa to 1307—1327.]

186. 308 of 1896.—(Sanskrit and Telugu.) On the same pillar, east face. Records in Š. 1265, the gift of an image carrying a lamp.
and of ornaments by Gaṅgamahādevī for the merit of Pratāpavīra-Narasimhadēva.

187. 309 of 1896.—(Sanskrit and Telugu.) On the same pillar, north face. Records in Ś. 1244 the gift of ornaments, etc., by Gaṅgāmba, the wife of king Nrisimha.

188. 310 of 1896.—(Telugu.) On the same pillar, north and west faces. Records in the reign of Vīrādhivīra-Naranarasimhadēva in Ś. 1271, twenty-eighth year, gifts for offerings by Komidēvamman.

189. 311 of 1896.—(Telugu.) On the same pillar, south face. Records in Ś. 1788, Krōdhana, a visit paid to the temple by the second son of “the late zamindar of Jeypore.”

190. 312 of 1896.—(Telugu and Sanskrit.) On the seventeenth pillar in the same maṇṭapa, east face. Records in Ś. 1253 the gift of a garden by a follower of Rāmānuja.

191. 313 of 1896.—(Telugu.) On the eighteenth pillar in the same maṇṭapa, west face. The Gajapati king Pratāpa-Kapileśvaradēva records in Ś. 1377, twenty-fifth year, the gift of land. [See No. 162 above.]

192. 314 of 1896.—(Telugu.) On the nineteenth pillar in the same maṇṭapa, east face. Records in the seventh year of Pratāpavīra-Naranarasimhadēva the gift of a lamp.

193. 315 of 1896.—(Telugu.) On the nineteenth pillar in the same maṇṭapa, east face. Records in Ś. 1276, third year of Pratāpavīra-Bāṇudevā, the gift of a lamp.

194. 316 of 1896.—(Sanskrit.) On the twentieth pillar in the same maṇṭapa, east face. Records in Ś. 1226 the gift of a lamp.

195. 317 of 1896.—(Sanskrit.) On the twentieth pillar in the same maṇṭapa, east face. Records in Ś. 1373, Prajāpati, the gift of a lamp during the reign of Kapilēndra. Mentions Kaliṅga-nagara. See No. 162 above.

196. 318 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1373, Prajāpati, a gift of land.

197. 319 of 1896.—(Telugu.) On the twenty-first pillar, in the same maṇṭapa, east face. Records in Ś. 1267, twenty-third year of Pratāpavīra-Naranarasimhadēva, the gift of a lamp.

198. 320 of 1896.—(Sanskrit.) On the twenty-second pillar in the same maṇṭapa, east face. Records in Ś. 1374, the erection of a Dōḷamaṇṭapa.

199. 321 of 1896.—(Telugu.) On the same pillar, north face. A record in Ś. (?) Pramōḍūta.

200. 322 of 1896.—(Sanskrit and Telugu.) On the twenty-third pillar in the same maṇṭapa, north, west and south faces. Records in Ś. 1685, Svabhānu, the setting up of an image of
Lakshmana, to replace another which had been taken away by the Mahrattas.

201. 323 of 1896.—(Sanskrit and Telugu.) On the same pillar, south, east, north and west faces. Records in the reign of Vira-Narasimhadêva in Ś. 1219, twenty-third year, the gift of gold and cows by the minister Garuḍanārāyaṇaḍêva.

202. 324 of 1896.—(Sanskrit.) On the twenty-fourth pillar in the same maṇṭapa, east face. Records that in Ś. 1254, third year of Vira-Bhāṇuḍêva, that the king gave images of Vira-Narasimhadêva and of Gaṅgambika, which were holding lamps, and some land in Eraḍavishaya.

203. 325 of 1896.—(Telugu.) On the twenty-fifth pillar in the same maṇṭapa, south face. Records in Ś. 1301 the appointment of a dancing girl for holding a châmara.

204. 326 of 1896.—(Telugu and Sanskrit.) In the twenty-sixth pillar in the same maṇṭapa, north face. Records in Ś. 1301, third year of Vira-Narasimhadêva, the gift of a lamp.

205. 327 of 1896.—(Sanskrit.) On the same pillar, south face. Records in Ś. 1227 the gift of a lamp.

206. 328 of 1896.—(Sanskrit.) On the same pillar, south face. Records in Ś. 1241 the gift of a lamp.

207. 329 of 1896.—(Sanskrit and Telugu.) On the twenty-seventh pillar in the same maṇṭapa, north face. Records in Ś. 1302, fourth year of Vira-Narasimhadêva, the gift of an image holding a lamp.

208. 330 of 1896.—(Telugu.) On the same pillar, south and west faces. A record of Ś. 1732, Pramôdâta.

209. 331 of 1896.—(Sanskrit and Hindi.) On the same pillar, south, east and north faces. Records in Ś. 1252, fourth year of Pratâpâvîra-Naranaśimhadêva, the gift of a lamp and gold.

210. 332 of 1896.—(Sanskrit and Telugu.) On the twenty-ninth pillar in the same maṇṭapa, south, east, north and west faces. Records 40 Nishkas or gaṇḍamâdas for offerings to the God in Ś. 1231, third year of Jagannâthadêva (son of Purushottamadêva), also known as Viśvanâtha. [See Ep. Ind., V, 35-6, where the date is said to be irregular and of no value. See also No. 230 below.]

211. 333 of 1896.—(Sanskrit and Telugu.) On the same pillar, south, east and north faces. Records in Ś. 1519, Hêmalamba, that a Brâhmaṇa had himself weighed against silver and brass.

212. 334 of 1896.—(Sanskrit and Telugu.) On the thirty-second pillar in the same maṇṭapa, east face. Records in Ś. 1236 the gift of a canopy.

213. 335 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1212, fifteenth year of Pratâpâvîra-Naranaśimhadêva, the gift of a lamp.
214. 336 of 1896.—On the thirty-third pillar in the same maṇṭapa, west face. Records that in Ś. 1275, third year of Virabhāṇudēva, the gift of a lamp was made by an inhabitant of Kōḍūrū.


217. 339 of 1896.—(Telugu.) On the thirty-sixth pillar in the same maṇṭapa, east and north faces. A damaged record in Ś. 1731, Śukla.

218. 340 of 1896.—(Sanskrit.) On the same pillar, west face. Records in Ś. 1234 provision for singing and playing on the vīna.

219. 341 of 1896.—(Sanskrit.) On the thirty-seventh pillar in the same maṇṭapa, east face. Records gift of a land for a flower garden. (Date doubtful.)

220. 342 of 1896.—(Sanskrit and Telugu.) On the same pillar, south face. Records in Ś. 1278 gift of gold for offerings.

221. 343 of 1896.—(Telugu.) On the thirty-ninth pillar in the same maṇṭapa, west face. Records in Ś. 1271, twenty-eighth year of Vīrādhīvīra-Naranarasimhadēva that his queen Gaṅgādēvi and Śītādēvi appointed one dancing-master and two dancing girls.

222. 344 of 1896.—(Sanskrit.) On the same pillar, south face. Records in Ś. 1267 that Gaṅgamahādēvi, queen of Narasimhadēva, provided for the blowing of a conch.

223. 345 of 1896.—(Sanskrit and Telugu.) On the same pillar, east and north faces. Records in Ś. 1263 the gift of an image holding a lamp by Kommidēvi for the benefit of her daughter Śītādēvi and gift of gold by Gaṅgamahādēvi.

224. 346 of 1896.—(Telugu.) On the forty-first pillar in the same maṇṭapa, north face. Records in Ś. 1425, Rudhirōdgārin in the reign of the Gajapati king, Pratāpa Rudradēva, the gift of an image holding a lamp. [He was the opponent of Kṛishṇadēva Rāya of Vijayanagar.]

225. 347 of 1896.—(Telugu.) On the same pillar, west and south faces. A record of the Gajapati king Pratāpa-Purushottama-dēva in Ś. 1417, Rākshasa, thirty-second year, concerning a gift of land by a merchant from Raṅgōlu. See No. 152 above.

226. 348 of 1896.—(Sanskrit.) On the same pillar, east face. Records the gift of a lamp and ornaments.

227. 349 of 1896.—(Sanskrit.) On the same pillar, east, north, west and south faces. Records in Ś. 1177 the gift of
certain land in Ippili, which king Anaṅgabhīma (1175—1202) had previously granted to Brahmānas. See No. 176 above.

228. 350 of 1896.—(Sanskrit and Telugu.) On the same pillar, south face. Records in Ś. 1177 a gift of land in Ippili.

229. 351 of 1896.—(Sanskrit.) On the forty-second pillar in the same maṅṭapa, west, south and east faces. Records in Ś. 1193 gift of land by a minister of Bhaṅnudēva.

230. 352 of 1896.—(Sanskrit.) On the forty-third pillar in the same maṅṭapa, east, north and west faces. Records in Ś. 1195 the gift of 25 cows for a lamp by Vijayāditya (II), whose father Rājarāja had been minister of Vīra-Nrisimha (I, Gaṅga king).* He is said to be a descendant of the (Eastern) Chālukya king Vimalāditya and of his son Rājarāja Narēndra who ruled at Rājamahēndri and who had the Mahābhārata translated into Telugu. [The inscription is very important as it confirms the traditions that Nannaya Bhaṭṭa first translated the Mahābhārata in Rājarāja Narēndra’s court. See Ep. Ind., V, pp. 32—4. Dr. Hultsch considers the date, after changing Wednesday into Monday, to be 23rd October, A.D. 1273.]

231. 353 of 1896.—(Sanskrit.) On the forty-fourth pillar in the same maṅṭapa, east and north faces. Records in Ś. 1197 the gift of a lamp by a minister of Vīra-Bhaṅnudēva.


233. 355 of 1896.—(Sanskrit and Telugu.) On the forty-fifth pillar in the same maṅṭapa, north face. Records in Ś. 1272, twenty-ninth year of Narasimhadēva, the gift of a lamp by a merchant.

234. 356 of 1896.—On the same pillar, west face. Records in Ś. 1201, third year of Pratūpa-vīra Narasimhadēva, the gift of land by a military officer.

* The inscription gives the connection between the descendants of Rājarāja Narēndra and the Gaṅga kings. It gives this genealogy:—

Vimalāditya (1015—22).
Rājarāja Narēndra (1022—63).
Vijayāditya I.
Rājarāja
Vasaal of the Gaṅga Vīra Narasimha I.

Vijayāditya II
or Vijayārka.
(Ś. 1195).

Purushōttama (Ś. 1199—1240).

Jagannātha or Viṣvanātha
(Ś. 1231) Vasaal of Vīrabhaṅnudēva II.
235. 357 of 1896.—(Telugu.) On the same pillar, south and east faces. Records in Ś. 1340 gift of land for a lamp.


237. 359 of 1896.—(Sanskrit and Telugu.) On the same pillar, east face. Records in Ś. 1199 the gift of 50 ewes for lamp by Purushottamadēva, son of Rājarājadēva and brother of Vijayāditya II, mentioned in No. 230. [See Ep. Ind., V, pp. 34–5 and the genealogical tree given as note to No. 230.]

238. 360 of 1896.—(Telugu.) On the same pillar, west face. Records in Ś. 1327 gift of gold for offerings.

239. 361 of 1896.—(Sanskrit.) On the forty-seventh pillar in the same maṇṭapa, west face. Records in Ś. 1291 gift of land by Harichandana, son of Rāmadēva, of the race of the Sun.

240. 362 of 1896.—(Telugu.) On the same pillar, south face. Records in the thirty-third year of Vīra-Narasimhadēva gift of land.

241. 363 of 1896.—(Telugu.) On the forty-eighth pillar in the same maṇṭapa, west face. Records that in the reign of Vīra-Narasimhadēva in Ś. 1215, eighteenth year, the gift of a lamp was made by an inhabitant of Nagarā.

242. 364 of 1896.—(Sanskrit.) On the same pillar, south face. Records in Ś. 1291 the gift of cows.

243. 365 of 1896.—(Telugu.) On the forty-ninth pillar in the same maṇṭapa, north face. A record of the reign of Pratāpavijaya-Purushottamadēva in Ś. 1392, seventh year, regarding the gift of silver vessels and chāmaras by an inhabitant of Pālakonḍa. [According to Hunter Purushottama ruled from 1379 to 1504. He was the man who invaded Conjeeveram and carried away the king’s daughter as captive in order to be wedded to Jagannātha’s sweeper. See No. 152 above.]

244. 366 of 1896.—(Telugu.) On the same pillar, west and south faces. Records in the seventh year of the Gajapati king, Pratāpa-Purushottamadēva, in Ś. 1393, Khara, gift of land by the same person. See No. 243 above.


246. 368 of 1896.—(Telugu.) On the fiftieth pillar in the same maṇṭapa, north face. Records in Ś. 1393, Khara, the gift of land.
247. 369 of 1896.—(Telugu.) On the same pillar, south and east faces. Records in Ś. 1186 (Friday, Kanyā Krishna-Trayoddaśi) corresponding, according to Kielhorn, to 19th September, A.D. 1264, gift of gold by Naraharitirtha. See Nos. 168 and 245 and Ep. Ind., VI, p. 266.

248. 370 of 1896.—(Sanskrit.) On the same pillar, west face. A record in Ś. 1186, connected with the preceding inscription.

249. 371 of 1896.—(Telugu.) On the first pillar in the first row of the Asthānanāṁṭapa in the same temple, south face. Records in Ś. 1154 gift of a lamp by a merchant.

250. 372 of 1896.—(Telugu.) On the third pillar in the same row, east, north and west faces. Muhammad Quli Padshah (of Golkonda) records in Ś. 1526, Krūdhin, the gift of the village Kūrmam by a feudatory named Aśvarāya, who had defeated Mukunda-Bāhubalendrā, the famous Telugu usurper of the Gajapati sovereignty. See Gt. 764 and Cg. 1175. According to Sterling the usurpation took place in 1550. According to Hunter Mukunda-dēva ruled from 1551 to 1559.

251. 373 of 1896.—On the fourth pillar in the second row of the same manṭapa, south face. A Sanskrit record in Ś. 1182. (Damaged.)

252. 374 of 1896.—(Telugu.) On a slab to the right of the north gate of the same temple. Records in Ś. 1163 the gift of gold for offerings.

253. 375 of 1896.—(Telugu.) On a slab to the right of the north gate of the same temple. A record of Vīra-Narasimhadēva in Ś. 1204, seventh year. (Now damaged.)

254. 376 of 1896.—(Sanskrit and Telugu.) On a slab to the right of the north gate of the same temple. A damaged record, dated Ś. 1170.

255. 377 of 1896.—(Sanskrit.) On a pillar at the second entrance to the temple from the south. Records in Ś. 1274, Subhakrit (wrong), that a certain Narasimhabharati made over certain land, which he had received from the king, to his pupils.

256. 378 of 1896.—(Telugu.) On a slab to the left of the south entrance to the Bhogamanṭapa in the same temple, south face. Records in Ś. 1127 the gift of a lamp.

257. 379 of 1896.—(Sanskrit.) On a slab to the left of the south entrance to the Bhogamanṭapa in the same temple, south face. Records the gift of a lamp.

258. 380 of 1896.—(Telugu.) On a slab to the left of the south entrance to the Bhogamanṭapa in the same temple, south face. Records in Ś. 1035, thirty-eighth year of the Gaṅga king, Ananta-varma-Chodaganga-dēva (1075—1146), the gift of a lamp.
259. 381 of 1896.—(Telugu.) On the same slab, east face. Records in Ś. 1128, eleventh year of the Gaṅga king Anantavarmanadēva, the gift of a lamp.

260. 382 of 1896.—(Telugu.) On a slab to the right of the same entrance. Records in Ś. 10 (71), ninth year of the Gaṅga king Anantavarmanadēva, the gift of a lamp.

261. 383 of 1896.—(Telugu.) On a slab to the right of the same entrance. A record of the Gaṅga king Anantavarmanadēva in Ś. 1071, fourth year. (A much damaged record.) [See No. 355 below. Madhukāmārṇava was evidently a surname of Anantavarman. For another surname Jaṭēśvara see No. 329 below.]

262. 384 of 1896.—(Telugu.) On a pillar to the left of the first entrance to the central shrine in the same temple. Records in Ś. 1074, seventh year of Gaṅga king Anantavarmanadēva, the gift of a lamp. [See No. 355 below.]

263. 385 of 1896.—(Telugu.) On a pillar to the left of the first entrance to the central shrine in the same temple. Records in Ś. 1074, seventh year of Gaṅga king Anantavarmanadēva, the gift of a lamp. [See No. 355 below.]

264. 386 of 1896.—(Telugu.) On a pillar to the left of the first entrance to the central shrine in the same temple. Records in Ś. 1065, sixty-eighth year of Gaṅga king Anantavarmanadēva (1075–1146), the gift of a lamp.

GOOMSUR TALUK.

Bugūḍa.

265. The C.P.—grant of Mādhavarman, Sainyabhītta II. A record in Nāgari character and Sanskrit language, mentioning the grant, of a village in “Guḍā” district and opening with the following genealogical account of the donor:—

Puṇḍitasena
(ruler of Kālinīga)

Sailōdbhava
(real founder of the family).

Ranabhīta.

Sainyabhītta I.

Yaśōbhītta.

Sainyabhītta II or Mādhavarman.

[The double line denotes mere descent and the single line a son or successor.] The inscription is to the effect that, from his residence at Kaingōda, Mādhavarman informed his officials and

Payakirāyapuram (Payakarapalli?).


ICHCHHĀPURAM TALUK.

Brindāvana Chandrapūr.

267. A C.P. grant of Vīra Śrī Purushōttama Anaṅgalabhimadēva Kēsari in Sam. 52, Mithuna 5, Āśāḍhaśuddha 7, Friday, to Jōgīdāsa Brahmachāri, of the above village. He built a mātha there and settled a number of Brahmans each having his share. See Mack. MSS., Bk. XIV (Brown’s No. 983 and Oppert’s No. 15—6—2).

Kulamanipuram.

268. A C.P. grant of Gajapati Gauravēsvara Karnāṭakula Bāḍagēsvara, Indradyumnāvatārā, Mahāvīra Mantrapratāpā Śrī Vīra Viṣvēsvara, in Mēsha 18, Vaiśākha Śuddha, Sunday, lunar eclipse. Records the grant of the above village with the eight kinds of enjoyment to Bāḍagara Gaṅgarāja of the Kaṇikakāra, Rigvēda and Kaṇva Śākha “with the consent of Kulamaṇi Raṇḍradēva.” Ibid., No. I, pp. 1—3.

269. A grant of Viṣvēsvaradēva Mahārāya in Samasta 53 (?) Kaṛttika 10, Śrāvaṇa Śuddha II, Saturday, to Appikaṇṭha Kāmayya Bhukta of the Śaṇḍilyagōtra and Yajurvēda. A house and lands were granted, besides lands for other Brahmans with the consent of Śrikrishnachandra Raṇḍradēva. Ibid.

270. Another grant of the same king in Samasta 55 (?) in Dhanus 27, Pushya Śuddha II, Sunday, to Viṣvāvadhāni Sarvāṇa-bhaṭṭulu with the consent of the same chief. Ibid.

271. A grant of the same king in Samasta 88 (?), Mithuna 20, to Malleśvara Bhaṭṭa. He was given lands in various villages with the consent of the same chief. Ibid.

272. Another grant of the same king in year 39 in Simha 21 to Amalēśvara Bhaṭṭa with the consent of Kulamaṇi Raṇḍradēva. Ibid.

273. Records that Śrī-Pitāmabhara Dharēndradēva gave in Samasta 12 year (?), Kumbha 20, Phalguna Bahula 6, Friday, two villages to Jagannāthabhaṭṭa and Subramanyā Bhaṭṭa. Ibid.
Lökonaḍhapuram (Lökanaṭhapuram).

274. A grant of Mukundadēva in Samasta 27, in Mēsha 16, Vaisākha-amāvāsya, Sunday, solar eclipse to Gurukādhipati Gōṣāyi for living there and blessing him and his people. The village was divided into six parts and allotted to six people. "The consent of Lökanaṭha Ravutta Gāru," *Ibid.*

Muktāpuram.

275. A grant of Mukundadēva in Samasta 47 Mīnam 30, Chaitra Suddha 15, Sunday, to Harisēvakhawantrārāya of the Bhāradvājagotra and Rigveda. The gift was really made by Muktamāla Sripatamahādevī, the queen. The village was given for a Śrōtriya rent of 8 rupees. *Ibid.*

Birojagonāṭhopūr.


Boghadi Madhusūdanapuram.

277. A record of Vīrakṣēvaradēva in year 25, Kaṛkataka Śravaṇa Suddha 15, Saturday, lunar eclipse, relating that the Aragaḍa Rājyādhipati Madhusūdana Harichandana Jagadēva gave the village of Bogaḍa in his name to its people. See *Ibid.*, pp. 238–42.

Bono Raghunāṭhapuram.


Chondromaḍēipur (Chandramādevipuram).


Chodiāpoda Krustnāḍasopūr (Chadavaḍa alias Krishnāḍasapura).

Chhochina Jāgannāthapur (Chābinna Jāgannathapūr).


Chondi Ramochondropur (Tsundi Rāmachandrapuram).


Gōwradeipūr (Gauridēvipuram).


Jēmadeipur (Jāmadāyipuram).


Nenli Śrīnīvāsapūr.


Nunighāti Gōpināthapūr.


Prāṇadēvipuram (Pranodeipur).

Santarāpūru.


Sunyō Rāmacandrāpuram.


PARLĀKIMEDI TALUK.

Achyutapuram.

290. “The Achyutapuram plates of Indravarman I,” so called because the plates were in the hands of a resident of Achyutapuram near Mukhaliṅgam. Records a gift of land made at Kaliṅgana-gara by the Kaliṅga-Gaṅga king Indravarma *alias* Rājasimha during the sun’s progress to the north, on the new moon of Chaittra, in the eighty-seventh year of the dynasty. The object of the grant was a field in the village of Siddhārtaka in the District of Varahavartini and it was given to a Brāhman of the Chāṇḍogya school, with the privilege of using the Rājataṭāka (king’s tank) for irrigation. See *Ep. Ind.*, Vol. III, pp. 127–30, where Dr. Hultsch edits it. He believes that the king of this record is Indravarman I *alias* Rājasimha, whose inscription is published by Dr. Fleet in *Ind. Antq.*, Vol. XIV, pp. 131 ff.

Mukhaliṅgam.

This village has been identified by Mr. G. V. Ramamurti with Kaliṅganagara, the capital of the Gaṅga kings of Kaliṅga. See *Madras Journal*, 1889–94, p. 68. He shows that the two temples of Mukhaliṅgēśvara and Bhīmēśvara formerly bore the names of Madhukēśvara and Aniyaṅka—Bhīmēśvara, that the former was founded by the Gaṅga Kāmārṇava II and the latter by Vajrahasta II. See *Ep. Ind.*, Vol. IV, No. 24.

291. 140 of 1896.—(Telugu.) On a pillar to the left of the entrance to the central shrine of the Mukhaliṅgēśvara temple. A Telugu record of the Gaṅga king Anantavarmadēva (1075—1146), dated in Ś. 1024, twenty-eighth year. Mentions his E. Chāḷukya contemporary Vīra-Chōḍadēva. [Anantavarma came to the throne in A.D. 1075. He reigned for 72 years.]

293. 142 of 1896.—(Sanskrit.) On the same pillar, east face. Records in Ś. 1056 the gift of a lamp.

294. 143 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1049, fifty-third year of the Gaṅga king Anantavarmadeva (1075—1146) the gift of a lamp.

295. 144 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1049, fifty-third year of the Gaṅga king, Śoḍagaṅga-ḍēva the gift of a lamp.

296. 145 of 1896.—On the same pillar, east face. A damaged record in Nagari, of the Gaṅga king Anantavarmarman alias Chōda-gaṅga-ḍēva (1075—1146).

297. 146 of 1896.—(Sanskrit and Telugu.) On the same pillar, east face. Records in Ś. 1030, in Sanskrit and Telugu, the gift of a lamp by Śomajamahā-ḍēvi, queen of the Gaṅga king.

298. 147 of 1896.—(Telugu.) On the first pillar in the right row of the Asthānamanṭapā in the same temple, north face. The Gaṅga king Anantavarmadeva (1075—1146) records the gift of a lamp.


301. 150 of 1896.—(Telugu.) On the first pillar in the right row of the Asthānamanṭapā in the same temple, north face. Records in Ś. 1059, the gift of a lamp by Daṇḍanāyaka.

302. 151 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1050, fifty-fourth year of the Gaṅga king, Chōda-gaṅga-ḍēva (1075—1146) the gift of a lamp.

303. 152 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1047, fiftieth year of the Gaṅga king, Chōda-gaṅga-ḍēva (1075—1146) the gift of a lamp.

304. 153 of 1896.—(Telugu.) On the same pillar, east face. A record of the reign of the Gaṅga king, Anantavarmadeva (1075—1146). Records in Ś. 1055, his fifty-ninth year, the gift of a lamp by the wife of Chōda-gaṅga-ḍēva’s younger brother.


306. 155 of 1896.—(Telugu.) On the same pillar, south face. Records in fifty-seventh year (of the same king) the gift of a lamp. (Beginning lost.)
307. 156 of 1896.—(Telugu.) On the same pillar, south face. Records in Ś. 1051 (1075—1146) fifty-fifth year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

308. 157 of 1896.—(Telugu.) On the same pillar, south face. The Gaṅga king, Chōḍagaṅgadēva, records the gift of a lamp. (Date doubtful.)

309. 158 of 1896.—(Sanskrit.) On the same pillar, south face. Records in Ś. 1042 the gift of a lamp by a Brāhmaṇa.

310. 159 of 1896.—(Telugu.) On the same pillar, south face. A record of the Gaṅga king, Anantavarmadēva (1075—1146) alias Chōḍagaṅgadēva in Ś. 1033, thirty-seventh year. (End built in.)

311. 160 of 1896.—(Telugu.) On the same pillar, west face. The Gaṅga king, Anantavarmadēva (1075—1146), records in Ś. 1052 the gift of a lamp.

312. 161 of 1896.—(Telugu.) On the same pillar, west face. Records in Ś. 1048 the gift of a lamp.

313. 162 of 1896.—(Telugu.) On the same pillar, west face. Records in Ś. 1047, fifty-first year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

314. 163 of 1896.—(Telugu.) On the same pillar, west face. Records in the thirty-seventh year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

315. 164 of 1896.—(Telugu.) On the second pillar in the right row of the Āsthānumāṇṭapa in the same temple, north face. Records in Ś. 1062, sixty-fifth year of the Gaṅga king, Anantavarmadēva (1075—1146), the gift of a lamp.

316. 165 of 1896.—(Telugu.) On the second pillar in the right row of the Āsthānumāṇṭapa in the same temple, north face. Records in Ś. 1053, fifty-seventh year of the Gaṅga king, Chōḍagaṅgadēva (1075—1146), the gift of a lamp.

317. 166 of 1896.—(Telugu.) On the second pillar in the right row of the Āsthānumāṇṭapa in the same temple, north face. Records in Ś. 1048, fifty-third year of the Gaṅga king, Anantavarmadēva (1075—1146), the gift of a lamp. [The inscription shows that the king ascended the throne or became co-regent in Ś. 985, i.e., three years earlier than the date given in his copper-plate grant.]

318. 167 of 1896.—(Telugu.) On the second pillar in the right row of the Āsthānumāṇṭapa in the same temple, north face. Records in Ś. 1020, twenty-third year of the Gaṅga king, Anantavarmadēva (1075—1146), the gift of a lamp.

319. 168 of 1896.—(Telugu.) On a second pillar in the right row of the Āsthānumāṇṭapa in the same temple, north face. Records in Ś. 1054 the gift of a lamp.
320. 169 of 1895.—(Sanskrit.) On the second pillar in the right row of the Āsthānamanañatapa in the same temple, north face. Records in Ś. 1055 the gift of a lamp by a superintendent of salt mines and minister of Vikrama-Gaṅga to the temple of Madhukēśvara at Kaliṅgavaninagara. See note to the next epigraph.

321. 170 of 1896.—(Sanskrit.) On the second pillar in the right row of the Āsthānamanañatapa in the same temple, north face. Records in Ś. 1068 the gift of lamp by another minister of Vikrama-gaṅga to the temple of Madhukēśvara at Kaliṅgadēsānanagara [Vikramagaṅga was evidently a contemporary of Anantavarma.]

322. 171 of 1896.—(Telugu.) On the same pillar, east face. Records the gift of a lamp. (Beginning built in.)

323. 172 of 1896.—(Sanskrit and Telugu.) On the same pillar east face. Records in Ś. 1045? the gift of a lamp; mentions Chōḍagāṅga.

324. 173 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1043, forty-fifth year, in the reign of the Gaṅga king, Chōḍagāṅgadēva (1045—1146), the gift of a lamp.

325. 174 of 1896.—(Telugu.) On the same pillar, east face. Records in the fifty-ninth year of the Gaṅga king Anantavarmadēva (1075—1146), the gift of a lamp.

326. 175 of 1896.—(Telugu.) On the same pillar, east face. Records in the fifty-eighth year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

327. 176 of 1896.—(Sanskrit.) On the same pillar, west face. Records in Ś. 1061, the gift of a lamp.

328. 177 of 1896.—(Telugu.) On the same pillar, west face. Records in the forty-ninth year of the Gaṅga king, Anantavarmadēva (1075—1146) in Ś. 1045, the gift of a lamp.

329. 178 of 1896.—(Telugu.) On the same pillar, west face. A record of Jaṭēśvaradēva, dated in Ś. 1070, third year, about the gift of a lamp. [Jaṭēśvara was apparently the surname of that Anantavarma who succeeded Chōḍagāṅga in 1146.]

330. 179 of 1896.—(Sanskrit.) On the same pillar, west face. A record of Ś. 1062. (Much damaged.)

331. 180 of 1896.—(Telugu.) On the same pillar, south face. The Gaṅga king, Anantavarmadēva, records in Ś. 1109, twenty-second year, a gift of land by the maṇḍalika Purushōttama.

332. 181 of 1896.—(Telugu.) On the third pillar in the right row of the Āsthānamanañatapa in the same temple, north face. Records the gift of a lamp by the Gaṅga king, Anantavarmadēva.

333. 182 of 1896.—(Telugu.) On the third pillar in the right row of the Āsthānamanañatapa in the same temple, north face. The Gaṅga king, Anantavarmadēva (1075—1146), records in his seventy-third year the gift of a lamp.
334. 183 of 1896.—(Telugu.) On the third pillar in the right row of the Asthanamaṇṭapa in the same temple, north face. The Gaṅga king, Anantavarmadēva (1075—1146), records the gift of a lamp. (Date doubtful.)

335. 184 of 1896.—(Sanskrit and Telugu.) On the third pillar in the right row of the Asthanamaṇṭapa in the same temple, north face. Records in Ś. 1041 the gift of a lamp by a minister of Chōdagaṅga (1075—1146).

336. 185 of 1896.—(Telugu.) On the third pillar in the right row of the Asthanamaṇṭapa in the same temple, north face. Records in Ś. 1055, fifty-ninth year of the Gaṅga king, Anantavarmadēva (1075—1146), the gift of land in Varahavartani.

337. 186 of 1896.—(Telugu.) On the third pillar in the right row of the Asthanamaṇṭapa in the same temple, north face. The Gaṅga king, Anantavarmadēva (1075—1146), records the gift of a lamp.

338. 187 of 1896.—(Telugu.) On the same east face. The Gaṅga king, Anantavarmadēva (1075—1146), records in Ś. 1056, fifty-ninth year, the gift of a lamp.

339. 188 of 1896.—(Telugu.) On the same pillar east face. The Gaṅga king, Anantavarmadēva, records in his fifty-ninth year the gift of a lamp.

340. 189 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1056, fifty-eighth year of Anantavarmadēva, the gift of a lamp by a writer from Arśavilli.

341. 190 of 1896.—(Sanskrit.) On the same pillar, east face. Records the gift of a lamp by a merchant.

342. 191 of 1896.—(Telugu.) On the same pillar, west face. Records in the ninth year of the Gaṅga king, Anantavarmadēva, the gift of a lamp by an officer.

343. 192 of 1896.—(Telugu.) On the fourth pillar in the right row of the Asthanamaṇṭapa in the same temple, west face. A record of the Gaṅga king, Anantavarmadēva. (Damaged.)

344. 193 of 1896.—(Telugu.) On the fourth pillar in the right row of the Asthanamaṇṭapa in the same temple, west face. Records in Ś. 1058, sixty-first year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

345. 194 of 1896.—(Telugu.) On the same pillar in the right row of the Asthanamaṇṭapa in the same temple, west face. Records, in the fifty-seventh year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

346. 195 of 1896.—(Telugu.) On the same pillar in the right row of the Asthanamaṇṭapa in the same temple, west face. The Gaṅga king, Anantavarmadēva, records the gift of a lamp.
347. 196 of 1896.—(Sanskrit and Telugu.) On the same pillar, north face. Records in Ś. 1063, the gift of land in Varāhavartani by a military officer.

348. 197 of 1896.—(Sanskrit.) On the same pillar, north face. Records in Ś. 1062 the gift of a lamp.

349. 198 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1064 the gift of a lamp.

350. 199 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1064, sixty-eighth year of the Gaṅga king, Anantavarmadēva (1075—1146), the gift of a lamp.

351. 200 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1065 the gift of land.

352. 201 of 1896.—(Telugu.) On the fourth pillar in the left row of the Āsthānanaṃṭapa in the same temple, south face. Records in Ś. 1060, sixty-third year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

353. 202 of 1896.—(Telugu.) On the fourth pillar in the left row of the Āsthānanaṃṭapa in the same temple, south face. Records in Ś. 1057 the gift of lamp.

354. 203 of 1896.—(Sanskrit.) On the fourth pillar in the left row of the Āsthānanaṃṭapa in the same temple, south face. Records in Ś. 1062 the gift of a lamp by the queen of Gaṅgēś-varadēva.

355. 204 of 1896.—(Telugu.) On the same pillar, west face. The Gaṅga king, Anantavarmadēva, records in Ś. 1070, third year, the gift of a lamp. This king, points out Dr. Hultzsch, must have been the successor of Anantavaran Chōḍagaṅga who ruled for seventy-two years till Ś. 1069. See Nos. 261 and 329 above.

356. 205 of 1896.—(Telugu.) On the same pillar, west face. The Gaṅga king, Anantavarmadēva (1075—1146), records in Ś. 1060, sixty-fourth year, the gift of a lamp.

357. 206 of 1896.—(Telugu.) On the third pillar in the left row of the Āsthānanaṃṭapa in the same temple, south face. Records in Ś. 1050 the gift of a lamp.

358. 207 of 1896.—(Sanskrit and Telugu.) On the third pillar in the left row of the Āsthānanaṃṭapa in the same temple, south face. Records the gift of a lamp.

359. 208 of 1896.—(Sanskrit and Telugu.) On the third pillar in the left row of the Āsthānanaṃṭapa in the same temple, south face. Records in Ś. 1015 the gift of a lamp by a minister of Chōḍagaṅga (1075—1146).

360. 209 of 1896.—(Telugu.) On the third pillar in the left row of the Āsthānanaṃṭapa in the same temple, south face. A record in Ś. 1244.
361. 210 of 1896.—(Sanskrit.) On the third pillar in the left row of the Āsthānanaṁṭapa in the same temple, south face. Records in Ś. 1032 the gift of a lamp by Lakshmi, queen of a Gaṅga king (Anantavarman).

362. 211 of 1896.—(Sanskrit and Telugu.) On the third pillar in the left row of the Āsthānanaṁṭapa in the same temple, south face. Records in Ś. 1035 the gift of a lamp by Prithivīmahādēvi, another queen of Chōḍagaṅga (1075—1146).

363. 212 of 1896.—(Telugu.) On the third pillar in the left row of the Āsthānanaṁṭapa in the same temple, south face. Records in Ś. 1054, the gift of bells, etc.

364. 213 of 1896.—(Telugu.) On the same pillar, east face. The Gaṅga king, Chōḍagaṅgaṅgadēva (1075—1146) records in Ś. 1055 the gift of a lamp.

365. 214 of 1896.—(Telugu.) On the same pillar, east face. Records in the reign of the Gaṅga king, Chōḍagaṅgaṅgadēva, in Ś. 1089, the gift of a lamp by a dancing girl.


367. 216 of 1896.—(Sanskrit.) On the same pillar, east face. Records in Ś. 1100? the gift of a lamp to the temple of Madhūkēśa on the bank of the Vamśadhāra.

368. 217 of 1896.—(Sanskrit.) On the same pillar, east face. Records in Ś. 1215, the gift of a lamp.

369. 218 of 1896.—(Telugu.) On the same pillar, west face. Records the gift of a lamp.

370. 219 of 1896.—(Telugu.) On the second pillar in the left row of the Āsthānanaṁṭapa in the same temple, south face. The Gaṅga king, Chōḍagaṅgaṅgadēva (1075—1146) records in Ś. 1057, fifty-ninth year, the gift of a lamp.

371. 220 of 1896.—(Telugu.) On the second pillar in the left row of the Āsthānanaṁṭapa in the same temple, south face. The Gaṅga king, Chōḍagaṅgaṅgadēva (1075—1146) records in Ś. 1053, fifty-seventh year, the gift of a lamp; mentions Varaḥavartani.

372. 221 of 1896.—(Telugu.) On the second pillar in the left row of the Āsthānanaṁṭapa in the same temple, south face. Records in Ś. 1045, forty-eighth year of the Gaṅga king, Chōḍagaṅgaṅgadēva (1075—1146), the gift of a lamp by a military officer.

373. 222 of 1896.—(Telugu.) On the second pillar in the left row of the Āsthānanaṁṭapa in the same temple, south face. The Gaṅga king Anantaవarmanādēva (1075—1146) records in Ś. 1046, forty-ninth year, the gift of a lamp.
374. 223 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1047, the gift of a lamp by a servant of Vīra Chōḍadēva, the E. Chālukyan.

375. 224 of 1896.—(Telugu.) On the same pillar, east face. The Gaṅga king Chōḍagaṅgaṅadēva (1075—1146) records in Ś. 1045, forty-ninth year, the gift of a lamp.

376. 225 of 1896.—(Telugu.) On the same pillar, east face. A record of the Gaṅga king Anantavarmadēva (1075—1146) in his forty-fifth year. (End obliterated.)

377. 226 of 1896.—On the same pillar, east face. A damaged record in Telugu.

378. 227 of 1896.—(Sanskrit.) On the first pillar in the left row of the Āstānāmanṭapā in the same temple, south face. Records in Ś. 1066, the gift of a lamp by a military officer.

379. 228 of 1896.—(Sanskrit.) On the first pillar in the left row of the Āstānāmanṭapā in the same temple, south face. Records in Ś. 1053, the gift of lamp to the temple of Madhu-kēśvara in Kaliṅgaḍēśanagara by a servant of the Chālukya-Gaṅga king.

380. 229 of 1896.—(Telugu.) On the first pillar in the left row of the Āstānāmanṭapā in the same temple, south face. The Gaṅga king Chōḍagaṅgaṅadēva (1075—1146) records in Ś. 1053, fifty-seventh year, the gift of a lamp.

381. 230 of 1896.—(Sanskrit.) On the same pillar, east face. Records in Ś. 1052, the gift of a lamp by a minister of Chōḍaṅga and inhabitant of Dākshārāma to the temple of Madhu-kēśvara at Trikaliṅga-vaninaagara.

382. 231 of 1896.—(Telugu.) On the same pillar, east face. The Gaṅga king Anantavarmadēva (1075—1146) records in his fifty-third year, the gift of a lamp.

383. 232 of 1896.—(Telugu.) On the same pillar, east face. A record of the Gaṅga king Anantavarmadēva in his fifty-eighth year. (Damaged.)

384. 233 of 1896.—(Telugu.) On the same pillar, east face. A record of Ś. 1291. (Damaged.)

385. 234 of 1896.—(Telugu.) Left of the entrance into the Āstānāmanṭapā in the same temple. The Gaṅga king Chōḍaṅgaṅadēva (1075—1146) records in Ś. 1043, forty-fifth year, the gift of a lamp.

386. 235 of 1896.—(Sanskrit and Telugu.) Left of the entrance into the Āstānāmanṭapā in the same temple. Records in Ś. 1015, the gift of a lamp by a military officer.

387. 236 of 1896.—(Telugu.) Right of the entrance into the Āstānāmanṭapā in the same temple. The Gaṅga king Anantavarmadēva (1075—1146) records in Ś. 1061, sixty-fourth year, the gift of a lamp.
388. 237 of 1896.—(Sanskrit and Telugu.) Right of the entrance into the Āsthānanaṁṭapa in the same temple. Records in Ś. 1013 the gift of a lamp to the temple of Madhukēśvara at Gokarna.

389. 238 of 1896.—(Sanskrit.) On the left door-pillar of the entrance into the Āsthānanaṁṭapa in the same temple. Records in Ś. 1077, the gift of a lamp.

390. 239 of 1896.—(Sanskrit.) On the left door-pillar of the entrance into the Āsthānanaṁṭapa in the same temple. Records in Ś. 1064, the gift of a lamp by Umāvallabha, the son of the Gaṅga king.

391. 240 of 1896.—(Sanskrit.) On the left door-pillar of the entrance into the Āsthānanaṁṭapa in the same temple. Records in Ś. 1065 the gift of a lamp.

392. 241 of 1896.—(Sanskrit.) On the left door-pillar of the entrance into the Āsthānanaṁṭapa in the same temple. Records in Ś. 1067, the gift of a lamp.

393. 242 of 1896.—(Telugu.) On the right door-pillar of the same entrance. The Gaṅga king Anantavarmadēva records in Ś. 1097, the gift of a lamp.

394. 243 of 1896.—(Telugu.) On the right door-pillar of the same entrance. Records in Ś. 1085, the gift of a lamp.

395. 244 of 1896.—(Telugu.) On a slab to the left of the second entrance into the same temple, west face. The Gaṅga king Anantavarmadēva (1075–1146) records in Ś. 1005, eighth year, the gift of a lamp.

396. 245 of 1896.—(Telugu.) On a slab to the left of the second entrance into the same temple, west face. Records in Ś. 1014, the gift of a lamp.

397. 246 of 1896.—(Telugu.) On the same slab, north face. The Gaṅga king Anantavarmadēva, records in Ś. 1004, eighth year, the gift of a lamp.

398. 247 of 1895.—On a slab to the right of the same entrance. A record in Uriya.

399. 248 of 1896.—(Sanskrit.) On a slab to the left of the main entrance into the same temple. Records in Ś. 990 the gift by the queen of Vajrāhasta, who was the daughter of a Haṭhaya king. [Vajrāhasta was the grandfather of Anantavarma.]

400. 249 of 1896.—(Sanskrit, Nāgarī.) On a slab to the right of the same entrance. Records in the thirty-ninth year of the Gaṅga king Anantavarma-Vajrāhastadēva, the gift of a lamp by the wife of a military officer.

401. 250 of 1896.—(Telugu.) On the south wall of the Kubēra shrine in the same temple. A record of the Gaṅga king
Anantavarmadēva. (A damaged record, the date of which is doubtful.)

402. 251 of 1896.—(Sanskrit.) On the east wall of the same shrine. Records in Ś. 1002, the gift of a lamp.

403. 252 of 1896.—(Telugu in old archaic characters.) On the south wall of the Vāyudēva shrine in the same temple. Mentions Samsārabhūtadēva.

404. 253 of 1896.—On the east wall of the same shrine. A Telugu record in old archaic characters.

405. 254 of 1896.—(Telugu.) Left of the southern entrance into the Āsthānanaṁṭapa in the same temple. Records the gift of a lamp.

406. 255 of 1896.—(Telugu.) Left of the southern entrance into the Āsthānanaṁṭapa in the same temple. Records in Ś. 1100, the gift of a lamp.

407. 256 of 1896.—(Telugu.) Right of the same entrance. Records in Ś. 1078, the gift of a lamp.

408. 257 of 1896.—On a slab in the Nrīsimhasāmi Maṭha at Mukhalingam: A Nāgari record of Anantavarmā-Vajrahasta dēva of the Gāṅga dynasty, dated thirty-second year. (Damaged.)

409. 258 of 1896.—(Telugu.) Left of the east entrance into the Bhīmēśvara temple at Mukhalingam. Records in Ś. 1107, the gift of a lamp to the temple of Aniyaṅkahīmēśvara.

410. 259 of 1896.—(Telugu.) Right of the same entrance. Records in Ś. 1064, sixty-seventh year of Anantavarmadēva; the gift of a lamp to the same temple by a writer from Ippili.

411. 260 of 1896.—(Telugu.) Right of the same entrance. Records in Ś. 1014, the gift of a lamp to the same temple.

412. 261 of 1896.—(Sanskrit and Telugu.) On the third pillar in the right row of the Āsthānanaṁṭapa in the same temple. Records in Ś. 1062, the gift of a lamp to the same temple by a military officer.

413. 262 of 1896.—(Sanskrit.) On the third pillar in the right row of the Āsthānanaṁṭapa in the same temple. Records in Ś. 1065, the gift of a lamp to the same temple.

414. 263 of 1896.—(Sanskrit.) On the third pillar in the right row of the Āsthānanaṁṭapa in the same temple. Records in Ś. 1065, the gift of a lamp to the same temple.

415. 264 of 1896.—(Sanskrit.) On the second pillar in the right row of the Āsthānanaṁṭapa in the same temple. Records in Ś. 1062, the gift of a lamp to the same temple.

416. 265 of 1896.—(Telugu.) On a slab to the left of the southern entrance into the Āsthānanaṁṭapa in the same temple. The Gāṅga king Anantavarmadēva (1165—?) records in Ś. 1110, twenty-third year, the gift of a land to the same temple.
417. 266 of 1896.—(Telugu.) On a slab to the right of the same entrance. This Gaṅga king, Anantavarmadēva (apparently different from his namesake in No. 416) records in Ś. 1093, third year, the gift of a land to the same temple.

418. 267 of 1896.—(Telugu.) On the south face of No. 416. Records in Ś. 991, the gift of a lamp to the same temple.

419. 268 of 1896.—(Telugu.) On the west face of No. 416. The Gaṅga king, Anantavarmadēva, records the gift of a lamp to the same temple by an inhabitant of Dīrgāśi.

420. 269 of 1896.—(Telugu.) On a slab to the left of the second entrance into the central shrine of the same temple. The Gaṅga king, Anantavarmadēva, the successor of Anantavarma Chōḍa-gaṅga (1075—1146) records in Ś. 1070, third year, the gift of a lamp to the same temple. See No. 355 above.

421. 270 of 1896.—(Telugu.) On a slab to the left of the second entrance into the central shrine of the same temple. The Gaṅga king, Anantavarmadēva, records in Ś. 1077, tenth year, the gift of a lamp to the same temple. [The king was the successor of Chōḍagaṅga who ruled from 1075 to 1146. See No. 355 above.]

Parlākimedi.

422. A C.P. grant of the reign of a Gaṅga king, Vajrahasta (similar to the grants of the Gaṅga kings Indravarman, Dēvendra-varman and Satyavarman). Records that while he was residing at Kaliṅganagara, his minister (?) Dāraparāja, son of Chōḍa Kāmādhhirāja and regent of “the five districts (Pañcha-vishaya), issued an order to the cultivators and householders (kutumb-bis) of Laṅka-kōṇa to the effect that, on the occasion of his daughter’s marriage, he gave away the village of Hossanḍi to a soldier who is said to be an ornament of the Naggārī Sāluki family. [Dr. Kielhorn would assign the inscription on palaeographical grounds to the eleventh century, to Vajrahasta V (Circa 1035—70), “the grandfather of Anantavarman Chōḍa Gaṅga who was anointed king on the 17th February A.D. 1078.” See Ep. Ind., Vol. III, pp. 220—224 and Gj. 143-A above.

Sōmpēta Taluk.

(Mandasa Zamindari.)

Mahēndragiri.*

The Gōkarṇēśvara temple at the top of the hill was sacred to the early Gaṅga kings of Kaliṅga. Besides this there are the two temples of Yudhis śīthira and Bhīma.

* This historic place is situated 32 miles south-west of Berhampur and 4 miles off Harivarman in Mandasa Zamindari in Sōmpēta taluk. For the temples, the cairn-like huts and other antiquities of the place see Antiquities, pp. 5-6.
423. 394 of 1896. — (Sanskrit and Telugu.) On a slab to the right of the entrance to the Kunti shrine in the Gókarnēśvara temple. Records in Ś. 1045 the gift of a lamp to the temple of Mahēndrēśvara.

424. 395 of 1896. — (Telugu.) On a slab to the left of the same entrance. A record of the Gaṅga king, Anantavarmachōḍagaṅgadēva in Ś. 1055, sixtieth year. Details the gift of a lamp by an inhabitant of Araśavillī to the temple of Gókarnēśvara on the Mahēndra hill.

425. 396 of 1896. — (Sanskrit.) At the entrance to the Yudhishthīra temple on Mahēndragiri. A record of the Chōla king Rajēndrā Chōla saying that after defeating his brother-in-law Vimalāditya (1015—22), he set up a pillar of victory on the Mahēndra mountain. Emblems of the Chōla and the Pāṇḍyan feudatory (i.e., the tiger and two fishes) are engraved below the inscription.

426. 397 of 1896. — (Tamil.) On three stones lying near the Kunti shrine on Mahēndragiri. A record of the Chōla king Rajēndra Chōla. Tamil version of the preceding inscription.

TEKKALI TALUK.

Gōdāvaripuram:


Śivarāmapuram:
