A TOPOGRAPHICAL LIST

OF THE

INSCRIPTIONS OF THE

MADRAS PRESIDENCY

(Collected till 1915)

WITH NOTES AND REFERENCES

BY

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VOLUME II.

MADRAS
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TOPOGRAPHICAL INSCRIPTIONS.

VOLUME II.

GÔDÄVARI DISTRICT.

GENERAL COPPER PLATES.

1. C.P. 76 of Mr. Sewell’s List.—(Telugu.) In the Collector’s office. Records a grant of land to a Brahman in Ś. 1606 (A.D. 1684), Raktākshi, by a chief styling himself “Mahārāja Śrī Rāja Gaṇapati Rāja Jagannātha Rāja.”

2. C.P. 77 of Mr. Sewell’s List.—In the same place. Records a grant by a descendant of the Eastern Chālūkya kings. [An examination of the contents of this inscription shows that it was issued by a chief of the Bēta Vijayāditya line, referred to in the third Pithāpuram inscription. The donor was Śrīseṇa Sārathi, between whom and Mallappa III there were four chiefs named ... Bhūpa, Pratāpa Bhūdarā, Vishnuvardhana (IV) and Mahādēva. The inscription thus carries the genealogy five generations further. Mr. Sewell confounds this line with the E. Chālūkyan line proper, considering it to be subsequent to Vikrama Chōla. He is of course wrong.]

3. C.P. 78 of Mr. Sewell’s List.—In the Collector’s office. Records that in the twenty-fifth year of his reign, a chief named Śrī Prithivimula Rāja, son of Prabhākara Viṣruta Mahārāja, granted the village of Chuyipāka to his household priest and the members of the latter’s gotra as an agrahāram, after having assembled the Rāṣhtrakūṭa and other families of the district of Tārupāka. The order is issued from the city of Kāndāli. No date of any kind is given. The characters of the plates are similar to those of the E. Chālūkya plates.

4. C.P. 191 of Mr. Sewell’s List.—Records grant of lands to a Brahman in Ś. 1500 (A.D. 1578) by “Rāja Śrī Vitarāṇa Rāya.” It is very badly executed, much damaged, and dated in Durmati, which is inconsistent.

4-A. The Korumilli Plates of Rājarāja I, the Eastern Chālūkyan sovereign (1022—63), the son of Vimalāditya and Kuṇḍavā Dēvi, the daughter of the Chōla Rājarāja the Great (985—1013). The record is important for the fact that it mentions the date of the king’s coronation as Thursday, August 16, A.D. 1022. See Ind. Antq., Vol. XIV, p. 56; Ibid., Vol. XXIII, p. 131, No. 110 and Kielhorn’s Southern List, No. 569.

5. Naḍupūru grant of Anna Vēmā Reḍḍi (which is included here as the exact topography of Naḍupūru is not known). A record of Anna Vēma of the Kōṇḍavāti Reḍḍis, dated in a day of lunar eclipse, Kārttika, Ś. 1296 (A.D. 1374). It records the grant to 20
Brāhmaṇas of the village of Naḍupūru or Vemāpuram by the king for the merit of his sister Vēmasāni (stated to be the queen of a certain Nallanţūka). The place was in Kōnasthala (the Delta). The grant gives the Reḍḍi genealogy as it is in the Vānapalli grant. [See *Ep. Ind.*, Vol. III, pp. 286–92. The dates are not quite consistent as lunar eclipse did not, according to Dikshit, fall on that year. This is Kielhorn’s *Southern List*, No. 593.]

6. The Naḍpur Museum Inscription of Sōṃesvara. A Telugu record dated Ś. 1130, discovered at Sironcha in Upper Gōdāvari district, recording that Gaṅga mahādēvi, the chief queen of Sōṃesvara dēva, gave the village of Kērāmaruka to two temples of Śiva she built. The date of consecration of these was Sunday, 12th *tithi*, of the bright fortnight of Phalguna, Ś. 1130, which corresponds to the 7th February, A.D. 1210. (It should however be Ś. 1231.) Sōṃesvara has the titles of Jagadekabhūṣṇa Mahārāja, descendant of the race of Nāga, Lord of the city of Bhōgavati, of the Kāśyapa gotra. Mr. Krishna Sastri suggests that he might belong to the Sindha family. See *Ep. Ind.*, Vol. III, pp. 314–8.

7. The Nandampūṇḍi grant of Rājarāja I (Sanskrit and Telugu). At first in the Collector’s office and now in the Madras Museum. Records a grant by king Rājarājadēva (I) of the E. Chālukyan family, the son of Vimalādītya and Kūṇḍavādēvi, in the thirtieth year of his reign, during a lunar eclipse (probably according to Kielhorn, on November 28, A.D. 1053). It is addressed to the cultivators (headed by the Rāṣṭrakūtaś) in the Reḍḍerulnadimivishaya (the district between the two rivers) in the presence of the Mantrin, Pūrvā, Sēnāpāti, Yuvārāja, Dauvārika and Pradhāna. The object of the grant is the village of Nandampūṇḍi. The donee is Nanni Nārāyanā Kalirājaśekhara (evidently the celebrated translator of the *Mahābhārata*) whose birudas and genealogy are given. The date of the king’s coronation was Thursday, 16th August, A.D. 1022. See *Ep. Ind.*, Vol. IV, pp. 300–9. Kielhorn draws attention to the resemblance of the epigraph to Gd. 4-A and Gd. 48 in the introductory, legendary and historical parts. Was Nandampūṇḍi the same as Nandampūṇdi in Amalāpuram taluk? See also Kielhorn’s *Southern List*, No. 570.

8. The Raṇastepūṇḍi grant* of Vimalādītya [included here owing to the uncertain topography of the village]. (Sanskrit and Telugu.) A grant of the E. Chālukyan Vimalādītyan Mummuḍi Bhīma to his minister Vajra, of the Kaundinya gotra, a resident of Kāreṃchēdu (nine miles west of Bāṭatla in Kistna district). The epigraph gives the date of the king’s coronation which corresponds, with some correction, according to Kielhorn, to Thursday, 10th May, A.D. 1011. See Kielhorn’s *Southern List*, No. 567 and *Ep. Ind.*, Vol. VI, pp. 347–361, where Venkayya edits it. See also *Ep. Rep.*

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* The plates were originally discovered at Amalāpuram taluk and “are now in possession of Valavala Jagganna who lives at Amalāpuram.” *Ep. Ind.*, Vol. VI, p. 347.
1900, pp. 14-15, where it is pointed out that between 1011 and 1015 Vimalāditya should have been a prisoner in the Chōla court and that his real accession, as other records show, should have been after his return from there about A.D. 1015.

**AMALĀPURAM TALUK.**

_Palivēla._

Mr. Sewell gives thirteen inscriptions in this place, but he is not sure as to their accuracy. His suspicion seems to be well grounded as 12 of the 13 cannot be identified with any in the following list. No. 10 of his list is the same as the first of this. For an account of the place see _Local Records, Vol._ II, p. 204 f., and _Gōḍavari Gaz._, pp. 203-4.

**9. 498 of 1893.** (Sanskrit.) On a slab lying in the Koppēśvara temple. Records in Š. 1094 the grant of land by a minister of Velanānti-Chōḍa.

**10. 499 of 1893.** (Telugu.) On a pillar in the Asthānamanṭapā of the same temple. A record in Āṅgirasa refers to a certain Vamanālaka-Oḍeya, who conquered the fort of Rājamaheṇdravara, and to two Mussalman officers.

**11. 500 of 1893.** (Telugu.) On the east wall of the shrine in the same temple. Records in Š. 1345, Subhakrit, a gift by a queen of Vīrabhadra to the Koppēśvara temple at Palivēla.


**13. 502 of 1893.** (Telugu.) In the Kalyāṇa-Maṇṭapā of the same temple. A record of Vīṣṇuvardhana-Ballāḥādeva. Mentions the king’s son, Bhīmadēva. [Do these refer to Ammarāja I and his son Bhīma II?]

**14. 503 of 1893.** (Sanskrit and Telugu.) On a pillar of the same maṇṭapā. The Rēḍḍi king, Allāḍa, son of Dōḍḍaya-Rēḍḍi (servant and successor of Kāṭaya Vēma of Rājahmundry), records in Š. 1338, Durmukhi, the building of the maṇṭapā.

**15. 504 of 1893.** (Telugu.) On the “Kanakadurga stone.” A record dated in Š. 1345, Šōbhakrit. Mentions Vēma-Rēḍḍi, son of Kāṭama-Rēḍḍi, and Allāḍa-Rēḍḍi (the son of Dōḍḍaya). See the above No.

**16. 505 of 1893.** (Telugu.) On the wall of the garden of the temple. Dated in the time of the Koṇḍaviḍū Rēḍḍi king Ana-Vēmaya-Rēḍḍi. Records in Š. 1299, a gift of land for a garden. See No. 18.

_Tottaramuḍī._

**17. A C.P. grant of Kāṭaya Vēma of Rājahmundry dated in Š. 1333, Khara, Kārttika Paurṇami.** It records a grant by Kāṭaya Vēma, the minister of Kumāragiri of Koṇḍaviḍū, who received from
nis master the eastern country of Rajahmundry for his distinguished services. The genealogies of both Kumāragiri and Kāṭaya Vēma are given and the inscriptions is thus of great value in connecting the two Reḍḍi lines. The object of the grant was the village of Mallāvaram (named after his wife Mallāmbika, who was sister of Kumāragiri) on the Vridhha-gautami, in the vicinity of Muktiśvara in Kōṇadeśa, to Narisimha, son of Ahōbala and grandson of Appayārya, of the Kāṣyapa gotra and Kaṇva Sakha. [The genealogies are the same as in Gd. 5 and 18 and in Kāṭaya Vēma’s commentary on Kālidāsa’s Śākuntala called Kumāra-girirājīyayam. See Ep. Ind., Vol. IV, pp. 318–27, where Mr. 'Ramayya Pantulu edits the inscription See also Gd. 50, 60 and 66 and Kielhorn’s Southern List, No. 596.]

Vānapalli.

18. A C.P. grant (now in the Madras Museum) of Anna-Vēma of the Koṇḍavīdu Reḍḍi dynasty, dated 14th tithi of the dark fortnight of māgha, in year Siddhārthī, Ś. 1300, corresponding, according to Mr. Dikshit, to Monday, the 6th February A.D. 1380. The king granted the village of Anna-Vēmapura or Immaḍi-Laṅka as an agrahāra to a certain Immaḍi of the Lōhita gotra, the son of the minister Mallaya, and apparently the spiritual preceptor of the king. See Ep. Ind., Vol. III, pp. 59–66, where Dr. Hultzsch edits it. The inscription quotes from Hēmādri’s Daṇakhanda. It is No. 594 in Kielhorn’s Southern List.

COCANADA TALUK.

Bhimavaram.

Mr. Sewell mentions three epigraphs in this place. Two of them are the same as 20 and 22 below. The other is stated to be a private record in Ś. 1336. For an account of the place see Gōdāvari Gazetteer, pp. 207–8.

19. 460 of 1893.—(Sanskrit and Telugu.) On a pillar in the maṇṭapa in front of the Bhīmēśvara temple. Records in Ś. 1348, Parābhava, consecration of an image of Pārvati by the minister Sūrya or Śrāṇa. [The temple is famous for its architectural beauty, its sanctity and its huge lingam.]

20. 461 of 1893.—(Sanskrit and Telugu.) (No. I of Mr. Sewell’s three local inscriptions.) On another pillar in the same maṇṭapa. Records in Ś. 1356, Ānanda, a gift of land by the queen of Vēma Reḍḍi, soṅ of Allāda of Rajahmundry. [Bhīmavaram is called Skandārāma and its temple, Chālukya Bhīmēśvara, which

* Some inscriptions of private nature are given in Mach. MSS. (Local Records, Vol. II, pp. 213–30). They also give a C.P. grant of Kāṭama Vēma Reḍḍi to the Nārāyanasvāmi temple in A.D. 1399. See Gōdāvari Gazetteer, p. 208,
enables us to identify it with the temple built, according to the
third Pithāpuram pillar inscription, by the E. Chālukyan Chālukya-
Bhīma I. See No. 26 below and 15 above.

21. 462 of 1893.—(Sanskrit and Telugu.) On a pillar in the
lower verandah of the same temple. Records in Ś. 1344,
Śubhakrit, the construction of a maṇṭapa by the minister Sūrya
or Sūraṇa.

22. 463 of 1893.—(Sanskrit and Telugu.) (No. 2 of Mr. Sewell's
local list.) On a pillar near the same verandah. Records in
Ś. 1416, Ānanda, the digging of a channel from the river Yela
by Yerama-Nāyaka.

23. 464 of 1893.—(Telugu and Sanskrit.) On a pillar in
the upper verandah of the same temple. Records in Ś. 1346, Krō-
dhin, the construction of a maṇṭapa by the minister Sūraṇa or
Sūrya.

24. 465 of 1893.—(Sanskrit.) On a pillar of the Vīrabhadra
shrine in the same temple. Records in Ś. 1366, Raktākshi, the
consecration of an image of Śiva by the minister Pegāda.

25. 466 of 1893.—(Tamil language and in Telugu charac-
ters.) On the south wall of the same temple. A record of the Chōla
king, Rājendra-Chōladēva (I). An incomplete, usual historical
introduction.

26. 467 of 1893.—(Sanskrit.) On a pillar lying in the same
temple. A record mentioning Allāda, son of Doḍḍaya. See
No. 14 above.

27. 468 of 1893.—(Telugu.) On the Bhairava shrine in the
same temple. A record of Vishnuvardhana-Mahārāja (VII or
Kulottuṅga I?) in his forty-second year.

28. 469 of 1893.—(Telugu.) On a pillar in a maṇṭapa in the
garden of the same temple. A record of the Western Chālukya
king Tribhuvanamalladēva (Vikramādiṭya VI). (Date doubtful.)

29. 470 of 1893.—(Telugu.) On a pillar in the same maṇṭapa.
A record in Ś. 1009, referring to a Mahāmaṇḍalēsvaṇa of the
Nāgavamśa. (An incomplete record.)

30. 471 of 1893.—(Telugu.) On a buried stone near the
same temple. A record in very archaic characters. Mentions a
certain Kēdāraraśi Paṇḍita. [Evidently different from Kēdāra-
ḥaṭṭa, the author of the Vṛittaratnākara. See Hultzsch's Rep.,
Sāns. Mss., III, No. 1775 and II, No. 847.]

31. 472 of 1893.—(Telugu.) On a pillar in the maṇṭapa in
front of the Nārāyaṇasvāmin temple. Mentions Vishnuvardhana
Mahārāja and the Rājanārāyaṇa-Viṇṇagāra temple, founded
by a certain Maṇḍaya in the time of Rājanārāyaṇa Kulottuṅga I.
32. 473 of 1893.—(Sanskrit and Telugu.) On another pillar in the same maṇṭapa. Records in the reign of the Chaḷukya-Chōla king Vishṇuvardhana Mahārāja (Kulōttuṅga I) in his forty-fifth year and Ś. 1037, the gift of a lamp by Mādhava, minister of Parāntaka, to the temple of Nārāyaṇa, founded by the Vaiṣya Maṇḍaya. See Ep. Ind., Vol. VI, pp. 219-20.

33. 474 of 1893.—(Sanskrit.) On the same pillar. A record of Nārēndra, son of Vijayaditya of Veṅgi, son of Malla, in Ś. 1008, describing the gift of two lamps to Rājanārāyaṇa. [Dr. Hultzsch believes that Nārēndra was the son of Vijayaditya III and brother of Mallappa III. See the genealogy of the Bēṭa Vijayaditya branch.]

34. 475 of 1893.—(Telugu.) On the same pillar. Records in Chaḷukya-Vikrama year 46, Plava, a gift of land to the Rāja-nārāyaṇa-Vinṇagara temple.

35. 476 of 1893.—(Telugu.) On another pillar in the same maṇṭapa. A record of Vishṇuvardhana-Mahārāja (Kulōttuṅga I) in his thirty-seventh year and Ś. 1019, regarding the gift of two lamps by a minister of Tribhuvanamalladeva. See No. 32 above.

36. 477 of 1893.—(Sanskrit.) On the same pillar. A record containing a praśasti of a certain Mallāchāri.

37. 478 of 1893.—(Telugu.) On another pillar in the same maṇṭapa. A record of Vishṇuvardhana-Mahārāja in his thirtieth year.

38. 479 of 1893.—(Telugu.) On another pillar in the same maṇṭapa. Records in the tenth year Vishṇuvardhana-Mahārāja and Ś. 1105, a gift by the daughter of a Nāyaka. [This Vishṇuvardhana came to the throne in A.D. 1173. It is difficult to say who he was.]

39. 480 of 1893.—(Telugu.) On the same pillar. A record of the Western Chaḷukya king Bhūlokamalladeva (i.e., Sōmesvara III) in Chaḷukya-Vikrama year 9 (for 59?), Rākṣasa, concerning a gift by the Daṇḍanāyaka Lakshmarasa.

40. 481 of 1893.—(Sanskrit.) On the same pillar. A record of Vīra-Chōda. (Date doubtful.) See No. 48-A below.

41. 482 of 1893.—(Telugu.) On another pillar in the same maṇṭapa. A record of Vishṇuvardhana-Mahārāja. Records a number of different dates without the corresponding Śaka years.

42. 483 of 1893.—(Telugu.) On another pillar in the same maṇṭapa. [A record of Vishṇuvardhana-Mahārāja in Ś. 1145 (A.D. 1223). The chief has not been identified.] See No. 103.

43. 484 of 1893.—(Sanskrit.) On another pillar in the same maṇṭapa. A record giving a genealogy of the Chaḷukya from Taila to Tribhuvanamalla (Vikramāditya VI). (An incomplete record.)
44. 485 of 1893.—(Telugu.) On the same pillar. Records in
the ninth year of Vishṇuvardhana Mahārāja, the gift of a lamp by
the granddaughter of a Nāyaka.

45. 486 of 1893.—(Telugu.) On another pillar in the same
maṇṭapa. A record of Vishṇuvardhana-Mahārāja alias Mallapa-
dēva in his third year and Ś. 1099. [See No. 38 where the same
chief is referred to. Was he a prince of the Bēṭa Vijayāditya line?]

46. 487 of 1893.—(Telugu.) On the south enclosure of the
same temple. Records in the third year of Vishṇuvardhana-
Mahārāja, Ś. 1098, the gift of a lamp by Mallapadēva. [See Nos.
38 and 48.]

47. 488 of 1893.—(Telugu.) In the same place. Records in the
thirteenth year of Rājarāja, the gift of a lamp.

48. 489 of 1893.—(Sanskrit.) In the same place. An incom-
plete record mentioning Mallapadēva, son of Vijayāditya. [Was
he Mallappa III of the Bēṭa Vijayāditya line? I124.]

Chellūr.

48-A. A C.P. grant of Vishṇuvardhana Vīrachōda (now in the
Madras Museum). An abstract of this has been published by Sir
W. Elliot in his Coins of S. Ind., pp. 88 and 150, and in Ep. Rep.,
July 1888, p. 2. It is a very important inscription as it throws light on the
connexion between the E. Chāḷukyas and the Chōlas. Records that Vīrachōda, the son of Kulōṭtuṅga I (1070—1118) and
Viceroy of Veṅgi, issued an order to the inhabitants of the Gud-
divādu vishaya that he gave a village (name indistinct) to the
Vishṇu temple at Chellūr, founded by his Bhraman Sēnāpati
Mēḍamārya, or Guṇḍa ratnabhūshaṇa in his twenty-first year.
Among the executors were the five pradhānis (Panchā pradhānis).
The plates have been edited in S.I.I., I, No. 39, pp. 49—62, and in
Ind. Antq., Vol. XIX, pp. 423—36, by Dr. Fleet. The latter fixes from
the details of the date given that Thursday, 23rd August A.D.
1078, was intended. See also Kielhorn’s Southern List, No. 573.]

48-B. The Chellūr plates of the E. Chāḷukya Kulōṭtuṅga II (now
in the British Museum). Records a grant by his Dāṇḍadhīṃṭha
Kāṭa or Kolaṅī Kāṭama Nāyaka (i.e., Kāṭama Nāyaka of Kolanu) in
Ś. 1056 (1065 ?) ārdra, pūrṇaṇaksha, etc. See Ind. Antq., XIV, p. 56,
and Kielhorn’s Southern List, No. 574, where it is shown that the
date regularly corresponds to 24th March A.D. 1143. See also Ep.

Sarpāvaram.

This place was in Prolunāṇḍu, a subdivision of Gaṅgaikon-
dāchōḷavaḷaṇāṇḍu. In his Antiquities Mr. Sewell gives twenty-
five inscriptions in this place. Of these Nos. 3 and 17 seem to be
the same as Nos. 50 and 49 below. The others are not either
identifiable or copied. The other inscriptions of Mr. Sewell are
not included in this list because it is impossible to say how many of the "undated" and "private" grants of his are the same as those of the following list. For an account of the place see Godavari Gazetteer, pp. 214-5 and Mack. MSS., No. 686 (No. 8, C.M. 690), section I.

49. 452 of 1893.—(Sanskrit.) On a stone behind the Bhāvanārāyaṇa temple. A record of Goggayadēva in Ś. 1321. [The temple is called Virachodge-viṇṇahar and was evidently founded by him.]

50. 453 of 1893.—(Sanskrit and Telugu.) At the entrance to the same temple. A record of the Reḍḍi king Vēma Reḍḍi, son of Kāṭama Reḍḍi, in Ś. 1336, Jaya. [This chief was the founder of the Rājahmundry Reḍḍi line. He was the author of a learned commentary on the dramas of Kālidāsa. See Gd. 17.]

51. 454 of 1893.—(Tamil.) On a pillar in the maṇṭapa in front of the same temple. A Tamil record of Kulottuṅga-Chōljadēva (I) in his forty-sixth year.

52. 455 of 1893.—(Telugu.) On the same pillar. A record of Vishṇuvardhana Mahārāja in his ninth year and Ś. 1123. [Was he identical with Vishṇuvardhana IV of the Bēta Vijayāditya line?]

53. 456 of 1893.—On another pillar in the same maṇṭapa. Records in the twenty-seventh year of Vishṇuvardhana Mahārāja, the gift of a lamp by Mnavaṇmahādevī. See No. 52.

54. 457 of 1893.—(Telugu.) On the same pillar. Records in the twenty-seventh year of Vishṇuvardhana Mahārāja, the gift of a lamp by Chōḍamahādevī. See No. 52.

55. 458 of 1893.—(Telugu.) On the same pillar. Records in the twenty-seventh year of Vishṇuvardhana-Mahārāja, the gift of a lamp by a queen of Vira-Chōḍadēva. See No. 52.

56. 459 of 1893.—(Telugu.) On the same pillar. Records in the twenty-seventh year of Vishṇuvardhana-Mahārāja, the gift of a lamp by a queen. See No. 52.

57. A C.P. mentioned by Mr. Sewell. It is said to be in the temple and record a grant of lands to it by a private person in Ś. 1319.

PEDDĀPURAM TALUK.

Tirupati.

Mr. Sewell gives twenty inscriptions in this place of which Nos. 7, 15 and 17 are evidently the same as 60, 59 and 58 of the list below. The remaining inscriptions are yet to be copied and have been however included here under Nos. 62-A—Q.

58. 494 of 1893.—(Telugu.) On a pillar at the entrance of the Śringarāraya temple. A record of Kapileśvara in Bahudhana showing that that a minister of his was governing Rājamahendravara (Rājahmundry).

60. 496 of 1893.—(Telugu.) On a pillar in the Āsthāna-Maṇṭapa of the same temple. Records in Ś. 1330, Sarvadhārīn, a gift by a relation of Vēmā Reḍḍi, son of Kātama Reḍḍi, to the Śrīṅgarārāya temple at Komāragiripura (i.e., Tirupati). See Nos. 50 and 17 above.

61. 497 of 1893.—(Śōbhakrit in Telugu.) On another pillar in the same maṇṭapa. Records in Ś. 1347 a gift for the merit of Allāḍa-Reḍḍi and his family. See No. 14 above.

62. A—Q. 1—6, 8—14, 16 and 18—20 of Mr. Sewell’s list.—Except one or two all these are said to record private grants, and range from Ś. 1322 to Ś. 1566. Nos. O and Q are undated and record grants by Raghudēva Mahēndramahādēva of Rajahmundry (then under the rule of Kapilēsvara Mahārāya) and by Venkatapati Rāya Nārāṇḍra Mahārayaluṅgaru. No. 62-P is dated K. 4955 (A.D. 1854). All the others are private grants. See Antiquities, I, p. 23.

PITĀPURAM DIVISION.

Pīṭhapūram.

That Pīṭhapūrām is a very ancient place is proved by the fact that it is mentioned in Samudrāgupta’s inscription at Allahabad and that it was captured by the W. Chāḷukya Satyāśraya, the elder brother of Kubja Vishṇuvardhana in A.D. 584. Ind. Antq., Vol. V, p. 67. Mr. Sewell refers to three inscriptions and these are identical with 63, 64 and 65. See also Local Records, Vol. II and Vol. XIX and Gōḍāvarī Gazetteer, pp. 233—9.

63. 490 of 1893.—(Sanskrit and Telugu.) On a pillar in the Kuntimādhava temple. Records in the reign of Velanāṇḍu Prithivīśvara grant of a village in the district of Prolunāṇḍu in Ś. 1108 by his mother Jayāmbikā. The inscription traces the genealogy from the mythical Indrāṣṭha and the first historic figure Malla I to Prithivīśvara, the twelfth of the line and the present donor. See Ep. Ind., Vol. IV, pp. 32—54 and Kielhorn’s Southern List, No. 582.

64. 491 of 1893.—(Sanskrit and Telugu.) On the same pillar. A record of the Kōṇa (Haihaya) kings Mallidēva and Manma Satya II in Ś. 1117 describing the grant of Odīyūru (near Drākṣāraṇā) to the Pīṭhapūram temple. [Gives a genealogy of the Eastern Chāḷukyas and of the Kōṇa chiefs who profess to be the descendants of Kārtavīrya. See Ep. Ind., Vol. IV, pp. 83—97 and Kielhorn’s Southern List, No. 583.]

65. 492 of 1893.—(Sanskrit in Telugu.) On the same pillar. A record of the Eastern Chāḷukya feudatory king Mallappa III in
S. 1124. [Gives the genealogy of the Eastern Chaılıukyas down to Vikramachöda Tyāgasamudra and then the genealogy of the Beña-Vijayarāditya branch descended from the seventeenth of the line (i.e., Vijayarāditya V) up to Mallappa III, the son of Vijayarāditya III, whose coronation was on January 11. A.D. 1158. The object of the record is the grant of the village of Guḍivāda in the district of Prolunāḍu to the temple. See Ep. Ind., Vol. IV, pp. 226–42, and Southern List, Nos. 575–6. Kielhorn fixes the date on Sunday, the 16th June, A.D. 1202.]

66. 493 of 1893.—(Sanskrit and Telugu.) On the same pillar. A record of the Reḍḍi king, Vēma-Reḍḍi, son of Kāṭama Reḍḍi in Ś. 1313, Prajāpati, regarding the building of an enclosure of the temple. The record gives the genealogy of the Rājahmundry Reḍḍis as in Gd. 17. Kielhorn calculates the date of the inscription (Ś. 1313, Prajāpati, Makarasaṅkrānti) to be Thursday, the 29th December, A.D. 1391. See Ep. Ind., Vol. IV, pp. 328–29 and Kielhorn's Southern List, No. 595. Also Nos. 50 and 17 above.

67. The Dōṇepūṇḍi grant of Pīṭhāpurī Nāmaya Nāyaka. (Sanskrit and Telugu.) Records a grant on Sunday, full moon, of Bhāḍrapada in Ś. 1259, by Sāmantā Nāmaya Nāyaka of Pīṭhāpurī (Pīṭhāapuram). The object of the grant was Dōṇepūṇḍi, called after his father Prōḷāra, as an agrahāra, with the eight enjoyments and powers, to one Gaṇapati of the Bhāravāja Gōtra. [The date is irregular. Sunday, the 30th August, A.D. 1338, is the probable date but, says Kielhorn, the Śaka date should be 1260. See Ep. Ind., Vol. IV, pp. 356–360, and Ibid., Vol. V, pp. 265–66, for Kielhorn's note on the alphabet of the grant. See also Southern List, No. 601.]

68. The Pīṭhāpuram plates of Vīrachōḍa (Sanskrit and Telugu.) A grant of Vīrachōḍa, the son of Kulōṭtuṅga Chōḷa I, who ruled at Jānanāṭhanagari (which has been identified with Rājahmundry) and who was, for some time, recalled by his father after his rule of five years (1078–83). The object of the grant was the village of Vīrachōḍachaturvedimangalam, in the twenty-third year of the king's reign. [Mr. H. Krishṇa Sastri who edits the inscription in Ep. Ind., Vol. V, pp. 70–96, compares this with Gd. 48-B of the same ruler. See also Ep. Rep., 1890, October, p. 2; Burnell's S. Ind. Palæ., second edition, Plate XXIX and Kielhorn's Southern List, No. 573. Vīrachōḍa's vassal Vedura II is referred to in the Velanāṇḍu and Kōṇa genealogies.]

RĀJAHMUNDRY TALUK.

Korukonḍa.

Mr. Sewell mentions two inscriptions in this place, which are identical with 70 and 69. In the latter, however, he gives the wrong date of Ś. 1371. The local temple is said to have been built by a Nāyāḍu in 1353. For the traditional account see Local Records, II,
231 and XIX, 75 f. and Gōdāvari Gazetteer, pp. 242-3, where the inscriptions given by Mackenzie are summarized.

69. 43 of 1912.—(Śrimukha in Telugu.) On a pillar set up in front of the Raṅgarājasvāmin temple. Records in Ś. 1375, the gift of lands at Koṅukulūru and other villages, to the temple of Śrīraṅgarāja, by two merchants who had constructed (or repaired) certain portions of it.

70. 44 of 1912.—(Sanskrit in Telugu.) On a pillar set up in the courtyard of the Lakshmi-Narasimhasvāmin temple on the hill, in the same village. Records in Ś. 1275, a genealogical account of a certain Mummaḍi-Nāyaka, ruler of Kōrukoṇḍa, subduer of the kingdoms of Panara, Kōna, etc., and refers to the foundation of the temple of Nrisimha by a courtesan (dāsī). [Tradition is that his teacher Parāśara Bhaṭṭa incarnated as the God at his death. See Ep. Rep., 1912, p. 87, for details. This is confirmed by C.P. 21 of 1906 at Śrīraṅgam. The inscription is thus of great interest in the history of Śrīvaishnnavism. See No. 71-A below.]

71. 45 of 1912.—(Prabhava in Telugu.) On a slab set up in the same place. Records in Ś. 1370, a gift by a certain Lakkhasānī of Rājamahēndravaram, to the temple of Narasimha on the Parāśara-giri. (A damaged record.)

71-A. C.P. 2 of 1912-13 or Akkalapūṇḍi grant of Śiṅgaya Nāyaka, dated in Ś. 1290, Śrāvaṇa, solar eclipse. It is a grant which belongs to the time of Mummuḍi Nāyaka (referred to in 70 above). The genealogy of his line is as follows:—

Kēśava, N.,
of the Manchikōṇḍa gōtra.

Gaṇapati

Kūṇabhūpāla

Mummuḍi Nāyak ruled at Kōrukoṇḍa.

 Married the niece of Kāpaya Nāik, the Andhrārasuraṭrāṇa.

Śiṅgaya, N., occupied Koṭipuri.

Founded Mum-muḍivīḍu on the Pampa and made it his capital.

Gaṇṇaya, N., occupied Taḍiṭāka.

The inscription records that Śiṅgaya Nāik gave the village of Akkalapūṇḍi to a doctor named Parihitāchārya. See Ep. Rep., 1913, p. 129. [Mr. Krishna Sastri believes that his chief was probably the contemporary and admirer of Vedānta Dēśika for whose sake he wrote the Subhāshitanivi and other works. See my article on Vedānta Dēśika in the Journal of the Bombay Branch of the Royal Asiatic Society, 1915-16.]
GÖDÄVARI DISTRICT

Rājahmundry.

For the traditional account of Rājahmundry, see Antiquities, I, p. 22, and Local Records, II, 210 ff., XIX, 75 and LX, I f., and for a historical account, Gödāvari Gsdr., pp. 243—6.

72. 506 of 1893.—(Telugu.) On a pillar in the compound of the residence of the Sessions Judge. Dated in the reign of the Kākatiya king Gaṇapatiḍēva in Ś. 1170. Records a gift to a linga called Mahādevēśvara (after the king’s father).

73. 507 of 1893.—(Sanskrit and Telugu.) At the east entrance of the Gopālasvāmin temple. Records in Ś. 1742, that a certain Veṅkaṭarāya performed the tulārōhana ceremony at Rājamahēndrapāṭaṇa and constructed three shrines of Veṅugopāla, Nṛśīṃha, and Veṅkaṭēśvara.

74. 36 of 1912.—(Telugu.) On a pillar lying near the godown in the Municipal Museum. Records in the time of the Veḷanāḍu king, Gōkarāja of Veṇgi, lord of the Shaṣadhasara country (Guṇṭūr district) in Ś. 1102, a gift of 30 buffalo cows for a lamp to the temple of Virabhadṛēśvara-Mahādeva. [This Gōkarāja, says Mr. Krishna Sastri, was either identical with Prithvīśvara of the Piṭhūpuram inscription or a feudatory of his ruling the 16,000 country of Guṇṭūr.]

75. 37 of 1912.—(Telugu.) On the same pillar. Records in Ś. 1117, a gift of 25 cows for a lamp to the same temple by a certain Teliki merchant of Penugōṇḍa.

76. 38 of 1912.—(Sanskrit.) On the same pillar. Records in Ś. 1065, a gift by a certain Rāyanripa, to the temple of Virabhadṛēśvara at Paṭṭīśa.

77. 39 of 1912.—(Sanskrit and Telugu.) On the same pillar. Records in Ś. 1065, a gift of lamp to the same temple.

78. 40 of 1912.—(Telugu.) On the same pillar. Records in Ś. 1071, the gift of 25 cows for a lamp to the same temple by Dattanaṅgaḍa-Sōmaṇa, minister of Nārāyaṇadēva, who was the son of the Mahāmaṇḍalīka Boddaṇa. The inscription also registers gifts of lamps made by the same chief to different temples in the Telugu country, comprising the Gödāvari, Kistṇa and Guṇṭūr districts. See Mr. Sewell’s Antiquities, I, pp. 48 and 56. Mr. Krishna Sastri believes that Boddaṇa was probably a Maṇḍalika subordinate to Kulottuṅgachōḍa Goṅka III who, in his turn, was a subordinate of Kulottuṅgachōḍa II.

79. 41 of 1912.—(Sanskrit and Telugu.) (This is No. 8 in Mr. Sewell’s local list.) On the same pillar. A record of the Eastern Chāḷukya king Sarvalokāśraya Viṣṇuvardhana-Mahārāja in Ś. 1067 and twenty-first year, relating to a gift of 25 cows for a lamp by a certain Prōḷi-śeṭṭi, son of Madi-śeṭṭi of Penuṅgoṇḍa, to the temple of Virabhadṛēśvara-Mahādeva of Paṭṭīsapu-nāṇḍu. [The king should have succeeded in A.D. 1123-4. Mr. Krishna Sastri
thinks that, as his name is not found in the usual lists, he was probably an ancestor of Mallappa III of the Pithāpuram epigraph. See Ep. Ind., Vol. IV, p. 229.]

80. 42 of 1912.—(Telugu.) On a granite stone in the house of the pūjārin of the Mārkaṇḍēśvara temple, in the same village. A record in Ś. 1098, mentioning a Mahāmaṇḍalēśvara who was "the elevator of the Chālukya-Rājya" and recording a gift of land to the potter Kamaṇa by the trustees (Sthānādhipathi) and the worshippers in the temple of Vīrabhadraṇa Māhadēva. [The chief seems to be Velanāṭi Prithvīśvara, one of whose ancestors, Gōṅka II, boasted of being the supporter of the Chālukyan dynasty. See Ep. Ind., Vol. IV, p. 38.]

81. C.P. 8 of 1912-13.—A record of a local chief Chōda Annapādeva, recording the gift of the village of Uttamagaṇḍachoḍanna-devavaram in Viṣarinaṅga on the banks of the Gaṅga river at a spot called Piṅnanisaṅga to Brahmans. [The plates disclose a line of local chiefs about whom no other records are available and who, says Mr. Krishna Sastri, evidently flourished after the Reḍḍi kings of Rājahmundry. See Mad. Ep. Rep., 1912, p. 86, for details.]

82. On the door of the local mosque. (Persian.) Records that it was erected by Sharif Salar Ulvi in the reign of Emperor Mahomed Toglak and in the time of Humayun Gajjar on the 20th day of Ramzan, H. 724, i.e., A.D. 1324 (Antiquities, I, p. 22). [See also Gōḍāvari Gasr., p. 244.]

83. In the Mārkaṇḍēya temple. Records that the wife of Kāṭaya Vēma Reḍḍi, minister of Kumāragiri, son of Anapōta Reḍḍi, made a grant to the temple. [Ibid., p. 22.] Kumāragiri Vēma ruled from 1381 to 1395. See Gd. 17 above.

84. An inscribed slab unearthed at the District Jail. A grant by a private person in Ś. 1350 and erection of a Kalyāṇa-maṇṭapam.

84-A. In a slab in the Judge's residence. A grant by Gaṇapātideva to a temple in Ś. 1170 (A.D. 1248). [The donor evidently was the Kākatiya king of that name.]

85-A—G. On stone fixed in front of the District Jail. Eight inscriptions, dated Ś. 1115, 1100, 1100 (one undated), 1060, 1050, 1112 and 1067, all recording private grants. [Ibid., p. 22. The last of these belonged to the twenty-first year of a Vishṇuvar-dhana.]

RĀMA DHANDRAPPURAM TALUK.

Drākṣārāma.

The place has been so called because it was, according to the local tradition, the Dakshatapāvana or Dakshavāṭika. It was in the Guḍḍivāḍināḍu, a subdivision of Gaṅgaikoṇḍachōlavaḷaṇāḍu, of which Prolunāṅḍu was a subdivision. The Pithāpuram inscriptions refer to the local temple. Mr. Sewell gives 216 inscriptions
based on Elliott's collection in this place but he himself acknowledges that they are inaccurate. The department has copied 271 inscriptions. Mackenzie's collections are reproduced in *Local Records*, Vol. II, 27 f. See also *Gōdāvari Gazetteer*, pp. 250—2.

86. 181 of 1893.—(Sanskrit and Telugu.) On one of eight slabs lying in the storehouse of the Bhīmēśvara temple. A record of Vishnūvardhana-Mahārāja (Kulottūṅga I) in Ś. 1002. Records the gift of a lamp to Bhīmēśvara by Padmāvati, wife of Rājēndra, minister of Rājarājadēva (II, son of Kulottūṅga I) and Viceroy of Vēngi from 1077 to 1078.

87. 182 of 1893.—(Sanskrit and Telugu.) On the second of the same. Records in Ś. 987, the gifts to Bhīmēśvara by Sōmalādēvi, granddaughter of Rājamārtanda (unidentified).

88. 183 of 1893.—(Sanskrit and Telugu.) On the third of the same. A record of the Eastern Chālukya king Vishnūvardhana-Mahārāja alias Rājarājadēva (I, 1022—63) in his twenty-sixth year and in Ś. 969.

89. 184 of 1893.—(Telugu.) On the fourth of the same. A record of Vishnūvardhana-Mahārāja in his twenty-third year. The gift of a lamp by a Tamila.

90. 185 of 1893.—(Sanskrit and Telugu.) On the fifth of the same. Records in the reign of the Western Chālukya king Trailōk-yanalladēva (I) in Ś. 977, the gift of a lamp by Kupamā, daughter of the minister Nārāyaṇa-Bhaṭṭa.

91. 186 of 1893.—(Sanskrit and Telugu.) On the sixth of the same. A record of Vishnūvardhana-Mahārāja in his thirteenth year, in Ś. 995. Records the gift of a lamp by a queen of Kīrtirāja of the Haihaya race. [As the king came to the throne in A.D. 1060 we may identify him with Vijayāditya VII, the rival of Kulottūṅga I.]

92. 187 of 1893.—(Telugu.) On the seventh of the same. A record of Vishnūvardhāna Mahārāja in his eighth year and in Ś. 990, regarding the gift of a lamp by a merchant of Viṣākhavaṭṭana (Vizagapatam). See the above epigraph.

93. 188 of 1893.—(Sanskrit and Telugu.) On the eighth of the same. Records in the third year of Vishnūvardhana Mahārāja, in Ś. 986, the gift of a lamp by the Brāhmaṇa Suppa-Nāyaka. See No. 91.

94. 189 of 1893.—(Telugu.) On a slab lying in the same temple. Records in Ś. 960, some gifts to Bhīmēśvara.

95. 190 of 1893.—(Telugu.) On a slab lying in the maṭha within the same temple. A record of Vishnūvardhana Mahārāja in his fifteenth year and in Ś. 1006. Records gifts by the daughter of an officer of Kulottūṅga-Chodadeva (I) Vishnūvardhana was probably Vīrachōda, Viceroy of Vēngi, from 1078 to 1084 and 1089 to 1093.
96. 191 of 1893.—(Telugu.) On the east wall of the same temple, right wing, between the first and second pillars, fourth slab from bottom. Records the gift of a lamp by Maḍapaḷḷi-Nūṅkaya, son of Piṭṭama.

97. 192 of 1893.—(Telugu.) On the same slab. Records, in the sixth year of Vishṇuvardhana Mahārāja (unidentified) the gift of a lamp by a merchant.

98. 193 of 1893.—On the same slab. A Telugu inscription of Rājadhirājadēva in his seventy-second year and in Ś. 1211. [So the king came to the throne in A.D. 1217. See No. 111.]

99. 194 of 1893.—(Sanskrit and Telugu.) In the same place, sixth slab. A record of the Chāḻukya-Chōla king Rājakēsarivarman alias Saptama-Vishṇuvardhana alias Kulōttuṅga-Chōḷadēva (I) in his forty-ninth year and in Ś. 1040. Endows gift of a lamp by Nūṅkaya, son of Nelupuni-Bhīmarāja.

100. 195 of 1893.—(Telugu.) In the same place, third slab. Dated in the reign of the Chāḻukya-Chōla king, Saptama-Vishṇuvardhana alias Kulōttuṅga Chōḍadēva in his thirty-first year. Records a gift of land.

101. 196 of 1893.—(Tamil.) On the same slab. A record of the Chāḻukya-Chōla king, Rājakēsarivarman alias Kulōttuṅga-Chōḍadēva (I) in his thirty-first year; Tamil version of the above epigraph.

102. 197 of 1893.—(Tamil.) On the same slab. A record of the Chāḻukya-Chōla king, Rājakēsarivarman alias Kulōttuṅga-Chōḍadēva (I) in his fortieth year, relating to the gift of a lamp.

103. 198 of 1893.—(Sanskrit and Telugu.) In the same place, second slab. Udayachandrādeva, son of Vishṇuvardhana-Mahārāja alias Gonaga, records in Ś. 1147, the gift of a lamp. [See No. 42.]

104. 199 of 1893.—(Telugu and Tamil.) On the same slab. Records the gift of a lamp.

105. 200 of 1893.—(Tamil.) On the same slab. A fragmentary record.

106. 201 of 1893.—(Telugu.) On the same slab. Records in the reign of Vishṇuvardhana-Mahārāja the gift of a lamp.

107. 202 of 1893.—(Telugu.) In the same place, first slab. Records a gift in the forty-sixth year of the Chāḻukya-Chōla king, Rājakēsarivarman alias Saptama-Vishṇuvardhana alias Kulōttuṅga Chōḷadēva (I).

108. 203 of 1893.—(Tamil.) On the same slab. A fragmentary record.

109. 204 of 1893.—(Sanskrit and Telugu.) In the same place, first pillar from left. Records in Ś. 1062, a gift by Kāṭama-Nāyaka. Dr. Hultzsch identifies this chief with the one of Kolanu (Ellore) who issued a copper plate grant in the time of Kulōttuṅga (II). See Ind. Antq., XIV, p. 55, and Gd. 48-B above.
110. 205 of 1893.—(Sanskrit.) In the same place, second pillar. A record opening with the genealogy of a dynasty of the Chaturtha-kula. (The Kondaḍavṛūḍu Reṇḍiś?)

111. 206 of 1893.—(Telugu.) In the same place, first tier from bottom. A record of Rājādhīrājadeva in his thirty-seventh year and in Ś. 1175. [The king came to the throne in A.D. 1216–17. See Nos. 98 and 116 for the same chief.]

112. 207 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab from bottom. A record of the Western Chāḷukya king Tribhuvanamalladeva recording in Chāḷukya-Vikrama year 45, the gift of a lamp by a merchant. [The king was Vikramāditya (VI) who was in possession of Vengi from 1120 to 1124, in consequence of Vikrama Chōḍa's departure to the south.]

113. 208 of 1893.—(Sanskrit.) On the same slab. A record in Ś. 1037, referring to “Chāḷukya Parāntaka.”

114. 209 of 1893.—(Sanskrit.) On the same slab. Records in Ś. 1037, the gift of a lamp.

115. 210 of 1893.—(Telugu.) On the east wall of the same temple, left wing, between the first and second pillars, fourth slab from bottom. Records the genealogy of some chief.

116. 211 of 1893.—(Sanskrit and Telugu.) In the same place, second tier from bottom. A record of Rājādhīrājadeva in his thirty-sixth year and Ś. 1174, regarding the gift by Sūramādevi, daughter of a Vira-pāṇyaka. See No. III above.

117. 212 of 1893.—(Telugu.) In the same place, second pillar. A record of Kulottunaga-Chōḍadēva (I or II?) in his sixteenth year.

118. 213 of 1893.—(Telugu.) In the same place, first pillar. A record of Rājādhīrājadeva mentioning Kākatiya Gaṇapatiḍēva-Mahārāja. See No. III above.

119. 214 of 1893.—(Telugu.) On the west wall of the same temple, first pillar, from left. Kōṇa-Bhīma-rāja records the gift of a lamp. [We are not able to say which of the three Bhīmas is referred to.]

120. 215 of 1893.—(Telugu.) On the same pillar. A record, dated in Ś. 1175, Pramāḍin.

121. 216 of 1893.—(Sanskrit and Telugu.) On the same wall, between the first and second pillars, fourth slab. A record of Rājarāja in his twentieth year and Ś. 1087, concerning the gift of a lamp by Kondapaḍumati-Bhūdarāja. [The epigraph shows that Rājarāja came to the throne in A.D. 1145.] See No. 122.

122. 217 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab. A record of Rājarājadēva in his twentieth year and Ś. 1087, regarding the gift by an officer of Kulottunaga-Rājendra-Chōḍa-rāja. [Was he the Velanaṇṭi king who ruled from 1180 was Rājarāja, the son of the Eastern Gaṇja king Anantavarman Chōḍa-gaṇga, 1075–1146? It is doubtful.]
123. 218 of 1893.—(Telugu.) In the same place, second slab. An inscription of Kulottunga Râjendra-Chôdayarâja. See the above epigraph.

124. 219 of 1893.—(Sanskrit and Telugu.) In the same place, second pillar. A record of Š. 1075.

125. 220 of 1893.—(Telugu.) On the same wall between the second and third pillars, first slab from bottom. Records the gift of a lamp in the reign of the Kâkatiya king Gañapatî-Mahâdeva.

126. 221 of 1893.—(Sanskrit and Telugu.) In the same place, second slab. A record of Š. 1156.

127. 222 of 1893.—(Sanskrit and Telugu.) On the same slab. Records in Š. 1021, the gift of a lamp. Mentions Tribhuvanamalla, [Vikramâdiya (VI) of the Western Châlukyan dynasty.]

128. 223 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. A record, dated in Š. 1071.

129. 224 of 1893.—(Telugu.) In the same place, fourth slab. Bhoddana-Bhimaṇa records in Š. 1071, the gift of a lamp.

130. 225 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab. A record of Râjarâja in his twentieth year and Š. 1087, mentioning Kulottunga-Râjendra Chôdayarâja. See No. 122 above.

131. 226 of 1893.—(Telugu.) In the same place, third pillar. Records in the seventh year of Râjarâjadêva, the gift of a lamp by Gaṅga-Chôda-Mallirâja. [With whom this chief is to be identified it is difficult to say. He might be Râjarâja II, the son of Anantavarman Chôdagânga (1075—1146).]

132. 227 of 1893.—(Sanskrit and Telugu.) On the same wall between the third and fourth pillars, second slab from bottom. Records in Š. 1071, the gift of lamps by a relation of Kulottunga-Chôda-Gongkarâja (II, II33—57).

133. 228 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. Kulottunga Chôda-Gaṅgarâja records in Š. 1075 (Goṅka II?, 1133—57), the gift of a lamp.

134. 229 of 1893.—(Sanskrit and Telugu.) In the same place, fourth slab. Râjarâja records in Š. 1085, the gift of a lamp. See note to 122 above.

135. 230 of 1893.—(Telugu.) In the same place, fifth slab. Records in S. 1071, the gift of lamps by a Nâyaka.

136. 231 of 1893.—(Telugu.) In the same place, sixth slab. Kulottunga Râjendra-Chôdayarâja records the gift of a lamp. (Date not clear.) See No. 122 above.

137. 232 of 1893.—(Sanskrit and Telugu.) In the same place, fourth pillar. An incomplete record of a gift of a lamp.

138. 233 of 1893.—(Telugu.) On the same pillar. A record of Râjarâja in Š. 1085. See No. 122 above.
139. 234 of 1893.—(Sanskrit and Telugu.) On the same wall, between the fourth and fifth pillars, second slab from bottom. A record of the Kōṇa (Haihaya) king Satya (I), younger brother of Raṅgendra-Chōḍa, and joint rulër with Mummudi Bhāma (II), dated in Ś. 1057 and Chālukya-Vikrama year... Records gift of a lamp. [See the genealogy of the Kōṇa chiefs.]

140. 235 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. Dated in the reign of Kōṇa (Haihaya) king, Mallarāja. Records in Ś. 1077 and Chālukya-Vikrama year... the gift of a lamp by Gaṅgādevī. [The Mallarāja of this epigraph was evidently Mallideva, the joint ruler with Vallabha. See the genealogy of the Kōṇa chiefs.]

141. 236 of 1893.—(Sanskrit and Telugu.) In the same place, fourth slab. Records in the twentieth year of Raṅgarāja and Ś. 1087, the gift of a lamp by a minister of Kulottuṅga-Raṅgendra-Chōḍaya-raja (1163—1180). See No. 122 above.

142. 237 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab. A record, dated in Ś. 1148.

143. 238 of 1893.—(Sanskrit and Telugu.) In the same place, sixth slab. Records in the eighteenth year of Raṅgarāja, in Ś. 1085, the gift of a lamp in the time of Kulottuṅga-Velanaṅṭi-Raṅgendra-Chōḍayarāja (1163—80). See No. 122 above.

144. 239 of 1893.—(Telugu.) In the same place, fifth pillar. Raṅgarāja records, in his twelfth year, the gift of a lamp.

145. 240 of 1893.—(Telugu.) On the same wall, between the fifth and sixth pillars, first slab, from bottom. A record of Kulottuṅga-Chōḍa-Goṅkarāja (Goṅka II?) regarding the gift of a lamp by the son of a minister.

146. 241 of 1893.—(Sanskrit and Telugu.) In the same place, second slab. Records in Ś. 1065, the gift of a lamp.

147. 242 of 1893.—(Telugu.) On the same slab. Dated in the reign of Kulottuṅga-Chōḍadēva alias Raṅjājadēva. Records in his fourth year; the gift of a lamp by a merchant. The word alias makes it impossible to identify him with either of the sons of Kulottuṅga.]

148. 243 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. Records in Ś. 1119, the gift of a lamp by the wife of a Raḍḍi.

149. 244 of 1893.—(Telugu.) In the same place, fourth slab. A record mentioning Kākattya-Rudradevara-raja (I or II?).

150. 245 of 1893.—(Sanskrit and Telugu.) On the same wall, sixth pillar. Records in Ś. 1079, the gift of a lamp.

151. 246 of 1893.—(Sanskrit and Telugu.) On the same wall, between the sixth and seventh pillars, first slab from bottom. Dated in the reign of Raṅjarājadēva. Records in his ninth year
and Ś. 1075, the gift of a lamp by Bhīmarāja (i.e., Bhīma III), son of Kōṇa-Satyarāja. [This Bhīma was joint ruler with Lōkamahīpāla. See the genealogy of the Kōṇa chiefs and No. 122 above.]

152. 247 of 1893.—(Telugu.) In the same place, second slab. Records in the thirty-first year of Rājādhīrājadēva the gift of a lamp in the time of Kulōttuṅga Prithīśvaradēva Mahārāja. (Circa A.D. 1186.)


154. 249 of 1893.—(Telugu.) In the same place, third slab. Records in the fourth year of Rājarāja-Chōṇadēva and Ś. 1072 the establishment of a sattra. See No. 122 above.

155. 250 of 1893.—(Telugu.) In the same place, fourth slab. A record of Kulōttuṅga Chōṇadēva in his seventeenth year and Ś. 1078 relating the gift to a sattra. [The king therefore came to power in 1139.]

156. 251 of 1893.—(Sanskrit.) In the same place, seventh slab. A fragment of a record mentioning Trinayana-Pallava and Buddhavarman.

157. 252 of 1893.—(Telugu.) On the same wall, seventh pillar from left. Records in his thirteenth year of Rājarājadēva and Ś. 1080 the gift of a lamp. [As the chief came to the throne in 1145, he may be identified with his namesake in No. 122.]

158. 253 of 1893.—(Sanskrit and Telugu.) On the same wall, between the seventh and eighth pillars, first slab from bottom. Kulōttuṅga-Chōṇa-Gōṅkarāja (Gōṅka II, 1133—57) records in Ś. 1072, the gift of a lamp.

159. 254 of 1893.—(Sanskrit and Telugu.) In the same place, second slab. Records in Ś. 1055 and Chāḷukya-Vikrama year the gift of a lamp by the Daṇḍānāyaka Kēśimayya, son of Siddhirāja.

160. 255 of 1893.—(Telugu.) On the same slab. A record of the western Chāḷukya king, Tribhuvanamalladēva (Vikramādiya VI) recording in Chāḷukya-Vikrama year 17, the gift of a lamp.

161. 256 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. Dated in the reign of Rājarāja (II), probably the son of the Gaṅga king Anantavarman.] Records in his eighteenth year and Ś. 1085 the gift of a lamp by an Officer of Kulōttuṅga-Rājēndra-Chōṇarāja (1163—80). See No. 122 above.

162. 257 of 1893.—(Sanskrit and Telugu.) In the same place, fourth slab. A record of Rājarāja (II), 1146—78, in Ś. 1085, detailing the gift of a lamp by Paṇḍāmbika, queen of Rājēndra Chōḍayarāja, i.e., Virarājēndra Chōḍa (1163—80), son of Kulōttuṅga-Chōḍa-Gōṅkarāja II (1133—57).

163. 258 of 1893.—(Telugu.) On the same slab. Records gift in the time of Kulōttuṅga-Rājēndra-Chōḍayarāja (1163—80).
164. 259 of 1893.—(Sanskrit.) In the same place, fifth slab. A record mentioning Kulottuṅga-Rajendra-Chōḍa (son of Gonka II) (1163—80).

165. 260 of 1893.—(Sanskrit.) On the same wall, eighth pillar. Malla, son of the lord of Veṅgi, records the gift of two lamps. (Date not clear.)

166. 261 of 1893.—(Sanskrit and Telugu.) On the same wall first tier from bottom. Records in Ś. 1124 the gift of a lamp by a Nāyaka.

167. 262 of 1893.—(Sanskrit and Telugu.) In the same tier. A record of the king Rajādhīrājadēva in his sixth year and Ś. 1144. Records the gift of a lamp by a merchant. [See No. 98 for this king.

168. 263 of 1893.—(Sanskrit and Telugu.) On the north wall first pillar from right. Records in Ś. 1182 a gift by Nāyaka.

169. 264 of 1893.—(Sanskrit and Telugu.) On the same wall between the first and second pillars, first slab from bottom. An epigraph of Kulottuṅga-Chōḍa-Gonkarāja II (1133—57) in Ś. 1073, recording the gift of lamps by merchants.

170. 265 of 1893.—(Telugu.) In the same place, second slab. Dated in the reign of Kulottuṅga Chōḍādeva in his seventh year and Ś. 1061. Records the gift of a lamp by an officer of Kulottuṅga-Chōḍa-Gonka (1133—57).

171. 266 of 1893.—(Telugu.) In the same place, third slab. A record of Nambirāja, lord of Kollipākapura, recording gift of a lamp in Ś. 1053. The exact date was the occasion of Vyatipāta on Monday, full moon tithi of Viṣākha, i.e., 13th April, A.D. II3I. See Ep. Ind., Vol. VI, pp. 224-5.

172. 267 of 1893.—(Telugu.) On the same slab. A record of Trailōkyamallarāja, son of Nambirāja (the scent-elephant of Nāmba), recording in Ś. 108I the gift of a lamp. Kielhorn says that the date should be either Tuesday, 12th May, A.D. 1159 or Saturday, 30th April 1160 as the Śaka date is current or expired. See Ep. Ind., VI, pp. 225-6. The chief is one of the numerous local rulers who came into existence in the twelfth century in the Veṅgi country.

173. 268 of 1893.—(Sanskrit and Telugu.) In the same place, fourth slab. A record of Kulottuṅga-Chōḍa-Gonkarāja II (1133—57) of Sanadavrōlu in Velanandu recording in Ś. 1079 the gift of a lamp by a Nāyaka.

174. 269 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab. A record of Kulottuṅga-Chōḍa-Gonkarāja II (1133—57). Gift of a lamp by a merchant. (Date not clear.)

176. 271 of 1893.—(Sanskrit and Telugu.) In the same place, sixth slab. A record in S. 1077.

177. 272 of 1893.—(Telugu.) On the same wall, second pillar from right. A record of Kulöttuṅga-Chōḍadēva. Records the gift of a lamp by a merchant in the time of Kulöttuṅga-Chōḍa-Goṇkarāja II (1133—57).

178. 273 of 1893.—(Sanskrit.) On the same wall, between the second and third pillars, second slab from bottom. The son of Goṇka records the gift of four lamps.

179. 274 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. The Vēlanāṇṭi Goṇkaya (II) records in S. 1055 the gift of a lamp.


181. 276 of 1893.—(Sanskrit and Telugu.) In the same place, fourth slab. Records in the reign of Vēlanāṇṭi Kulöttuṅga-Chōḍa-Goṇka II (1133—57) the gift of a lamp.

182. 277 of 1893.—(Sanskrit.) In the same place, fifth slab. A record of Rājendra Chōḍa (1163—80), son of Goṇka II and Sābbāṃbika.

183. 278 of 1893.—(Telugu.) In the same place, sixth slab. Kulöttuṅga-Chōḍa-Goṇkarāja II (1133—57) records in S. 1064 the gift of golden bracelets.

184. 279 of 1893.—(Telugu.) On the same wall, third pillar from right. Vēlanāṇṭi Goṇkarāja records the gift of a lamp.

185. 280 of 1893.—On the same pillar. A gift of lamp by Kulöttuṅga-Chōḍadēva Gāṅgéyarāya alias Goṇkarāja II (1133—57).

186. 281 of 1893.—On the same wall, between the third and fourth pillars, second slab from bottom. A record of Kulöttuṅga Chōḍadēva (1133—57) in his seventeenth year and S. 1071 relating the gift of a lamp by a merchant from Penugoṇḍa.

187. 282 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. A record of Kulöttuṅga Chōḍadēva in his fourth year and S. 1072. Records the gift of a lamp by a Nāyaka. So the king came to the throne in 1145. See No. 122.

188. 283 of 1893.—(Sanskrit.) On the same slab. A record of the Kōṇa (Haihaya) king Chōḍa alias Vikramarudra, son of Rājapareṇḍu, recording in S. 1050, the gift of a lamp. [The king referred to was evidently Rājendras Chōḍa. See genealogy of the Kōṇa chiefs as given in the second Pithāpuram inscription.]

189. 284 of 1893.—(Sanskrit and Telugu.) In the same place, fourth slab. A record of Kulöttuṅga Chōḍadēva. Details the gift of a lamp by the Mahāmanḍalēśvara Bhīmaya of Kāṇḍravāḍa,

191. 286 of 1893.—(Sanskrit.) In the same place, fifth slab. A fragment of record. Refers to Kōṇa-Pōta of Kandravāḍi, who conquered Rājendrā-Chōḍa of Trikaliṅga.

192. 287 of 1893.—(Telugu.) On the same wall, fourth pillar from right. A record of Kūlottūṅga Chōḍadēva in his seventh year. Mentions the gift of a lamp by a merchant in the time of the Mahāmaṇḍalēśvara Velanāṇṭi Kūlottūṅga-Chōḍa-Goṅkarāja (II).

193. 288 of 1893.—(Telugu.) On the same wall, between the fourth and fifth pillars, first slab from bottom. Records in the reign of Vīshṇuvardhana-Mahārāja (unidentified) the gift of a lamp in the time of the Mahāmaṇḍalēśvara Kākati-Rudradēva (I or II?) of Ammakonḍa. See No. 190.

194. 289 of 1893.—(Sanskrit and Telugu.) In the same place, second slab. A record of Kōṇa (Haihaya) Mummaḍirāja (i.e., Mummuḍī Bhīma II) in Ś. 1057 and Chālukya Vikrama year 60, relating the gift of a lamp by Rājadēvi.

195. 290 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. Records the gift of a lamp by the wife of Bhīma-rāja and mother of Pōta.

196. 291 of 1893.—(Telugu.) On the same slab. Records in the thirteenth year of Kūlottūṅga-Chōḍadēva the gift of a lamp by Pōtarāja.

197. 292 of 1893.—(Telugu.) On the same slab. Records the gift of a lamp by the daughter of Kōṇa Mummaḍirāja. (Date not clear.) [There were three Mummuḍī Bhīmas in the line and it is uncertain as to which of them is referred to here.]

198. 293 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab. Rājādhirājadēva records in his twentieth year and Ś. 1186, the gift of a lamp. [So the king came to the throne in A.D. 1244.]

199. 294 of 1893.—(Sanskrit.) On the same slab. A record mentioning Prōlamāṃbika, the wife of Goṅka.

200. 295 of 1893.—(Sanskrit and Telugu.) In the same place, sixth slab. Kūlottūṅga Chōḍa-Goṅkarāja records the gift of a lamp. [The donor was evidently Goṅka II (1133—57) of the Velanāṇḍu dynasty.]

201. 296 of 1893.—(Sanskrit and Telugu.) On the same wall, fifth pillar from right. Baṃṭarāja records in Ś. 1065, the gift of a lamp. [Baṃṭa must have been the contemporary of Goṅka II.]

202. 297 of 1893.—(Sanskrit and Telugu.) On the same wall, between the fifth and sixth pillars, first slab from bottom. A record of Vīshṇuvardhana. (Unidentifiable.) Date doubtful.
203. 298 of 1893.—(Telugu.) In the place, second slab. A record of Velanānti Goṅka (I, II or III?).

204. 299 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. Vishnuvardhana-Mahārāja records in Ś. 1051, the gift of a lamp. [This ruler was not improbably Kulottuṅga II.]

205. 300 of 1893.—(Telugu.) In the same place, fifth slab. A record mentioning Mahāmaṇḍalēśvara Kulottuṅga Rājēndra chōdayarāja (who was the Velanāntu chief who ruled from 1163 to 1180).

206. 301 of 1893.—(Sanskrit and Telugu.) On the same wall, between the sixth and seventh pillars first slab. Records in Ś. 1069, the gift of a lamp.

207. 302 of 1893.—(Telugu.) In the same place, third slab. Chōḍa chakravartin records in his fifth year and Ś. 1059, the gift of cows. [The donor was evidently Goṅka II, 1133—57.]

208. 303 of 1893.—(Sanskrit and Telugu.) On the same slab. Vishnuvardhana-Mahārāja records in Ś. 1051, the gift of a lamp. See note to 204.

209. 304 of 1893.—(Sanskrit and Telugu.) On the same slab. Dated in the reign of Rājādhirājadēva. Records in Ś. 1174, the gift of a lamp by Bhēma-Reḍḍi. See No. 198.

210. 305 of 1893.—(Telugu.) In the same place, fourth slab. Records in Ś. 1085, in the reign of Rājarāja, the gift of a lamp by a minister.

211. 306 of 1893.—(Sanskrit.) In the same place, fifth slab. Chōḍa, son of Goṅka (I?) and Sabbāmbika, records the gift of a village. [Chōḍa received the charge of the Veṅgi 16,000 from Kulottuṅga chōḍa I.]

212. 307 of 1893.—(Sanskrit.) In the same place, sixth slab. A record mentioning Satya.

213. 308 of 1893.—(Sanskrit.) In the same place, seventh slab. A record of Rājēndra-Chōḍa-(1163—80), son of Goṅka (II) and Sabbāmbika.

214. 309 of 1893.—(Telugu.) On the same wall, seventh pillar from right. Records the gift of a lamp by a queen.

215. 310 of 1893.—(Telugu.) On the same wall, between the seventh and eighth pillars, second slab from bottom. Records in the reign of the Chaḷukya-Chōḍa king, Rājakēśarivarman alias Kulottuṅga-Chōḍadēva (I) the gift of a lamp. (Date doubtful.)

216. 311 of 1893.—(Telugu.) On the same slab. A record of Kulottuṅga-Chōḍadēva (II) in his eleventh year and Ś. 1065.

217. 312 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. An epigraph of the Gaṅga king, Anantavarmadēva (1075—1146) in Ś. 1050, regarding the gift of a lamp by a queen. See *Ind. Antq.*, Vol. XVIII, p. 161 ff. See also No. 227 below.

219. 314 of 1893.—(Sanskrit and Telugu.) In the same place, fourth slab. Records in the reign of Vishṇuvardhana-Mahārāja, in his second year and Ś. 1050, the gift of a lamp by Līlāvatī, a queen of the Gaṅga king Anantavarmanādeva (1075—1146).

220. 315 of 1893.—(Sanskrit and Telugu.) On the same slab. Dated in the second year of Vishṇuvardhana-Mahārāja, Ś. 1050. Records the gift of a lamp by the mother of the same queen.

221. 316 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab. Records in the second year of Vishṇuvardhana-Mahārāja, Ś. 1050, the gift of a lamp by Rājalādevī, a queen of the Gaṅga king Anantavarmanādeva (1075—1146).

222. 317 of 1893.—(Telugu.) On the same slab. Records the gift of a lamp by Padmalādevī, a queen of the Gaṅga king Anantavarmanādeva Choḍagaṅga (1075—1126).

223. 318 of 1893.—(Sanskrit and Telugu.) On the same slab. An inscription of Vishṇuvardhana in Ś. 1050, recording the gift of a lamp.

224. 319 of 1893.—(Telugu.) On the same wall, eighth pillar from right. Records in the reign of Kulottunga-Choḍadēva the gift of a lamp by a son of the Gaṅga king Anantavarmanādeva (1075—1146). (Date doubtful.)

225. 320 of 1893.—(Sanskrit and Telugu.) On the north wall of the maṇṭapa at the entrance of the same temple, first slab from bottom. A record of Vishṇuvardhana Mahārāja in Ś. 1101.

226. 321 of 1893.—(Telugu.) In the same place, second slab. A record of Kulottunga-Choḍadēva (?) mentioning Choḍagaṅga-deva of Kaliṅga (probably Anantavarman, 1075—1146).

227. 322 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. A record of Rājarājadēva, mentioning Kulottunga Rājendrā-Choḍayarāja (evidently the Velanāṇḍu chief ruling from 1163 to 1180).

228. 323 of 1893.—(Sanskrit.) In the same place, fourth slab. A record mentioning Choḍa, son of Velanāṇṭichōḍa.

229. 324 of 1893.—(Sanskrit and Telugu.) In the same place, sixth slab. An epigraph of Rājarāja in Ś. 1091. See No. 122.

230. 325 of 1893.—(Sanskrit and Telugu.) On the north wall of the same temple, first tier from bottom. A record of the Mahāmaṇḍalēśvara Kolani (i.e., Ellore) Maṇḍalīka Kēsavādeva in Ś. 1122. See Ellore inscriptions for other epigraphs of this chief.

231. 326 of 1893.—(Telugu.) On the south wall of the same temple, first pillar from left. Records the gift of a lamp by a garland-maker.
232. 327 of 1893.—(Telugu.) On the same pillar. Dated in the reign of Rājarāja. Records in his seventeenth year, and Ś. 1084, the gift of a lamp by a Nāyaka. So Rājarāja came to the throne in 1145. Was he the successor of Anantavarman Chōḍagāniga? See No. 122 above.

233-234. 328 of 1893.—(Telugu.) On the same wall, between the first and second pillars from the left, first slab from bottom. Records in Ś. 1079, the gift of a lamp by the wife of the Mahāmaṇḍalēśvara Bāyyarāja of Bṛagotta.

235. 329 of 1893.—(Telugu.) On the same slab. A record of Ś. 1079, mentioning the same Mahāmaṇḍalēśvara.

236. 330 of 1893.—(Kanarese.) On the same place, second slab. Dated in the reign of the Western Chāḷukya king Tribhuvanamalladēva (Vikramādiṭṭya VI). Records in his forty-fifth year, a gift by a wife of the Daṇḍanāyaka Anantapāla. [See Fleet’s Dynas., Kanar. Dts., p. 51, for a reference to this officer. Also No. 264 below.]

237. 331 of 1893.—(Telugu.) On the same slab. Dated in the reign of the Western Chāḷukya king Tribhuvanamalladēva (Vikramādiṭṭya VI). Records in Chāḷukya-Vikrama year 45, the gift of a lamp by the Daṇḍanāyaka Āḍitya.

238. 332 of 1893.—(Telugu.) On the same slab. Dated in the reign of the Western Chāḷukya king Tribhuvanamalladēva (Vikramādiṭṭya VI). Records a gift in Chāḷukya-Vikrama year 46 and Ś. 1043.

239. 333 of 1893.—(Sanskrit.) In the same place, third slab. Records in Ś. 1038, that the king Parantaka set up images of Śiva and Parvati and granted villages to them.

240. 334 of 1893.—(Sanskrit and Telugu.) On the same slab. Records in Ś. 1123, the gift of a lamp by a merchant.

241. 335 of 1893.—(Telugu.) On the same slab. Dated in the reign of the Western Chāḷukya king, Tribhuvanamalladēva (Vikramādiṭṭya VI). Records in Chāḷukya-Vikrama year 46, the gift of a lamp by a queen of Mahāmaṇḍalēśvara Eruva-Toṇḍayarāja.

242. 336 of 1893.—(Sanskrit and Telugu.) In the same place, fourth slab. Records in Chāḷukya-Vikrama year and Ś. 1054, the gift of a lamp by a merchant.

243. 337 of 1893.—(Sanskrit and Telugu.) On the same slab. A record of Veṇgi Goṅka ātās Mānyasimha, son of Mallaparāja, recording in Ś. 1118, the gift of a lamp by a queen. [One of the numerous local chiefs, unidentified.]

244. 338 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab. Records in Chāḷukya-Vikrama year (57?) and Ś. 1054, the gift of a lamp by the wife of Bāyyarāja of Bṛagotta. See 233-4.
245. 339 of 1893.—(Telugu.) On the same wall, second pillar from left. The Pallava king, Bāyyarāja of Bṛagotṭa, records the gift of ornaments. See the above epigraph.

246. 340 of 1893.—(Telugu.) On the same wall, between the second and third pillars, first slab from bottom. A record of Rājadhiraja in Ś. 1185. See No. 190.

247. 341 of 1893.—(Sanskrit and Telugu.) In the same place, second slab. Dated in the reign of Vīṣhṇuvardhana Mahārāja. Records the gift of a golden bracelet by Subbamā, wife of Velanāṇṭi-Goṅka (I?).

248. 342 of 1893.—(Tamil and Grantha.) On the same slab. Records the gift of a lamp.

249. 343 of 1893.—(Telugu.) In the same place, third slab. A record of Kulottūṅga Chōḍadēva (I?) in his forty-ninth year.

250. 344 of 1893.—(Tamil.) On the same slab. A record of Kulottūṅga-Chōḍadēva.

251. 345 of 1893.—(Sanskrit and Telugu.) In the same place, fourth slab. Dated in the reign of the Western Chālukya king Trībhubanamalladēva (Vikramādiṭṭya VI). Records in Chālukya-Vikrama year 45 and Ś. 1042 the gift of a lamp by Nārāyaṇa, minister of Vēlāṇāṇṭi Rājendra-Chōḍa. [The latter cannot be, owing to chronological difficulty, the son of Goṅka II. Was he the same as Chōḍa, the son of Goṅka I?].

252. 346 of 1893.—(Sanskrit and Telugu.) On the same wall, third pillar from left. Dated in the reign of Kulottūṅga-Chōḍadēva II. Records in Ś. 1063, the gift of a lamp.

253. 347 of 1893.—(Telugu.) On the same wall, between the third and fourth pillars from left, first slab from bottom. A record in Ś. 1070 of the Mahāmanḍalikā Kāṭama-Nāyaka. See No. 109 above and note thereon.

254. 348 of 1893.—(Sanskrit.) In the same place, second slab. A record dated in Ś. 1030.

255. 349 of 1893.—(Sanskrit.) In the same place, third slab. A record of Rājendra-Chōḍa (unidentified).

256. 350 of 1893.—(Telugu.) In the same place, fourth slab. Vīṣhṇuvardhana (unidentified) records the gift of a lamp.

257. 351 of 1893.—(Sanskrit and Telugu.) In the same place, fifth slab. A record of Rājarājadēva in Ś. 1091, mentioning the Mahāmanḍalēśvara Chōḍayarāja (evidently Velanāṇṭi Kulottūṅga Rājendra, 1163—80).

258. 352 of 1893.—(Telugu.) In the same place, seventh slab. An epigraph of Vīṣhṇuvardhana Mahārāja in his second year, mentioning the country (dēṣa) of Vijayādiṭṭya.

259. 353 of 1893.—(Sanskrit and Telugu.) On the same wall, fourth pillar from left. Records in Ś. 1062, the gift of a lamp by
Somaṇa-Pregaṇa, minister of Rājendra-Chōdayarāja (evidently the Velanāṇu chief who ruled from 1163–80 before he became ruler?)

260. 354 of 1893.—(Tamil.) On the same wall, between the fourth and fifth pillars, second slab from bottom. A record of Kulottuṇga-Chōḍadēva. (Date indistinct.)

261. 355 of 1893.—(Telugu.) On the same slab. Records a gift in the reign of the Chālukya-Chōla king, Rājakēśarivarman alias Saptama-Viṣṇuvardhana alias Kulottuṇga-Chōḍadēva (I). (Date indistinct.)

262. 356 of 1893.—(Telugu.) On the same slab. Records a gift in the reign of the Western Chālukya king Tribhuvanamalladēva (Vikramāditya VI) in Chālukya-Vikrama year 46 and Ś. 1044.

263. 357 of 1893.—(Telugu.) In the same place, third slab. Records in the reign of the Western Chālukya king Tribhuvanamalladēva in Ś. (?), the gift of a lamp and of ornament.

264. 358 of 1893.—(Telugu.) In the same place, fifth slab. A record of the Western Chālukya king Tribhuvanamalladēva (Vikramāditya VI) mentioning the minister Anantapāladaṇḍanāyaka. [See Fleet’s Dynas., Kanar. Dts., p. 51, for a reference to this officer. See No. 236 above.]

265. 359 of 1893.—(Telugu.) In the same place, seventh slab. A record of the Western Chālukya king Tribhuvanamalladēva in Chālukya-Vikrama year 48 and Ś. 1045. See No. 262 above.

266. 360 of 1893.—(Sanskrit and Telugu.) On the same slab. Records in Ś. 1035 in the reign of Rājādhīrājadēva, the gift of a lamp. The chief has not been identified.

267. 361 of 1893.—(Telugu.) On the same wall, fifth pillar from left. Records in Ś. 1056 the gift of a lamp by a Daṇḍanāyaka.

268. 362 of 1893.—(Telugu.) On the same wall, between the fifth and sixth pillars, first slab from bottom. A record of the Chālukya-Chōla king Rājakēśarivarman alias Saptama-Viṣṇuvardhana alias Kulottuṇga-Chōḍadēva (I, 1070–1118) recording in his thirty-second year the gift of a lamp.

269. 363 of 1893.—(Sanskrit and Telugu.) On the same slab. A record of Viṣṇuvardhana-Mahārāja (unidentified) in his second year and Ś. 1101, relating to the gift of a lamp.

270. 364 of 1893.—(Telugu.) In the same place, second slab. Dated in the reign of the Chālukya-Chōla king Rājakēśarivarman alias Saptama-Viṣṇuvardhana alias Kulottuṇga-Chōḍadēva (I, 1070–1118). Records in his thirty-eighth year, the gift of a lamp.

271. 365 of 1893.—(Sanskrit and Telugu.) On the same slab. Dated in the reign of the Chālukya-Chōla king Rājakēśarivarman alias Saptama-Viṣṇuvardhana alias Kulottuṇga-Chōḍadēva (I, 1070–1118). Records in his thirty-first year and Ś. 1022, the gift of a lamp.
272. 366 of 1893.—(Telugu.) In the same place, third slab. Dated in Chālukya-Vikrama year 50. Records the gift of a lamp by a merchant.

273. 367 of 1893.—(Telugu.) On the same slab. A record of Vishnuvardhana-Mahārāja relating to the gift of a lamp. (Date indistinct.)

274. 368 of 1893.—(Telugu.) On the same slab. Records in the forty-seventh year of the Chālukya-Chōla king Rājakēśarivarman alias Saptama-Vishnuvardhana alias Kulottuṅga-Chōḍadēva (I) the gift of a lamp for a garden.

275. 369 of 1893.—(Telugu.) In the same place, fourth slab. A record of Vishnuvardhana-Mahārāja containing an agreement between the king and a certain Parāntakadēva.

276. 370 of 1893.—(Telugu.) On the same wall, sixth pillar from left. An epigraph of Kulottuṅgachōḍadēva recording the gift of a lamp.

277. 371 of 1893.—(Telugu.) On the same wall between the sixth and seventh pillars, first slab from bottom. A record dated in Ś. 1244, Dundubhi, mentioning a certain Maṅgi Nāyaka.

278. 372 of 1893.—(Sanskrit and Telugu.) On the same slab. A record of Rājādhīrājadēva in Ś. 1123. See No. III above.

279. 373 of 1893.—(Sanskrit and Telugu.) In the same place, second slab. Records in the thirty-fourth year of the Chālukya-Chōla king Rājakēśarivarman alias Saptama-Vishnuvardhana alias Kulottuṅga-Chōḍadēva (I, 1070—1118) the gift of land for a matha by the Śūdra Śrāla.

280. 374 of 1893.—(Telugu.) On the same slab. Records in the forty-fifth year of the Chālukya-Chōla king Vishnuvardhana-Mahārāja (Kulottuṅga I), Ś. 1036, the gift of a lamp. See Ep. Ind., VI, p. 279, where Kielhorn discusses the date of the inscription and fixes it on Wednesday, 9th December, A.D. 1114.

281. 375 of 1893.—(Telugu.) In the same place, third slab. Dated in the reign of the Chālukya-Chōla king Rājakēśarivarman alias Saptama-Vishnuvardhana alias Kulottuṅga-Chōḍadēva (I, 1070—1118). Records in his forty-sixth year the gift of a lamp.


283. 377 of 1893.—(Tamil.) On the same slab. Records in the reign of the Chālukya-Chōla king Rājakēśarivarman alias Kulottuṅga-Chōḍadēva (I) gift of land. (Date indistinct.)

284. 378 of 1893.—(Telugu.) On the same slab. Records the gift of a lamp by the son of a minister of Kulottuṅga-Chōḍa Goṅka. (Date indistinct.)
285. 379 of 1893.—(Telugu.) In the same place, fourth slab. A record of the Chālukya-Chōla king Rājakēsarivarman *alias* Saptama-Vishṇuvardhana *alias* Kulottunāga-Chōḍadēva (I).

286. 380 of 1893.—(Tamil.) On the same slab. Fragment of a record.

287. 381 of 1893.—(Telugu.) In the same place, sixth slab. An epigraph of the Chālukya-Chōla king Rājakēsarivarman *alias* Saptama-Vishṇuvardhana *alias* Kulottunāga-Chōḍadēva (I) in his forty-eighth year.

288. 382 of 1893.—(Telugu.) On the same slab. A record of the Chālukya-Chōla Rājakēsarivarman *alias* Saptama-Vishṇuvardhana *alias* Kulottunāga-Chōḍadēva (I) in his forty-eighth year.

289. 383 of 1893.—(Tamil.) On the same slab. A record of Kulottunāga-Chōla. (Date indistinct.)

290. 384 of 1893.—(Sanskrit and Telugu.) On the same wall, seventh pillar from left. Records in Ś. 1061, the gift of a lamp by a minister of the Mahāmāṇḍalēśvara Kulottunāga-Chōḍa-Goṅka Rāja (i.e., Goṅka II, 1133—57).

291. 385 of 1893.—(Sanskrit.) On the same pillar. Records in Sarvajit, the gift by a Nāyaka.

292. 386 of 1893.—(Telugu.) On the same wall, between the seventh and eighth pillars, first slab from bottom. Belongs to the reign of the Chālukya-Chōla king Saptama-Vishṇuvardhana *alias* Kulottunāga-Chōḍadēva (I). Records in his thirty-seventh year and Ś. 1029, the gift of a lamp.

293. 387 of 1893.—(Telugu.) In the same place, second slab. An epigraph of the Western Chālukya king Tribhuvananalladēva recording in Chālukya-Vikrama year 46, the gift of a lamp. See No. 262.

294. 388 of 1893.—(Telugu.) On the same slab. Records the gift of a lamp by the Śenāpati Rājarāya Brahma mārāya.

295. 389 of 1893.—(Sanskrit and Telugu.) In the same place, third slab. Belongs to the reign of the Chālukya-Chōla king Rājakēsarivarman *alias* Saptama-Vishṇuvardhana *alias* Kulottunāga-Chōḍadēva (I, 1070—1118). Records in his thirty-seventh year and Ś. 1029 the gift of a lamp.

296. 390 of 1893.—(Telugu.) On the same slab. Records in the thirty-eighth year of the Chālukya-Chōla king Rājakēsarin *alias* Saptama-Vishṇuvardhana *alias* Kulottunāga-Chōḍadēva the gift of a lamp.

297. 391 of 1893.—(Telugu.) On the same slab. An epigraph of the Chālukya-Chōla king Rājakēsarivarman *alias* Saptama-Vishṇu-vardhana *alias* Kulottunāga-Chōḍadēva (I) recording in his thirty-seventh year the gift of a lamp.

298. 392 of 1893.—(Sanskrit and Telugu.) On the same slab. A record of Rājādhirājadēva in Ś. 1215. See No. 111 above.
299. 393 of 1893.—(Sanskrit and Telugu.) In the same place, fourth slab. Dated in the reign of the Western Chālukya king Tribhuvanamalladēva. Records in Chālukya-Vikrama year 45 and Ś. 1043, the gift of a lamp. [The king referred to is Vikramāditya, VI.]

300. 394 of 1893.—(Sanskrit and Telugu.) On the same slab. A record of the Western Chālukya king Tribhuvanamalladēva recording in Chālukya-Vikrama year 46 and Ś. 1043, the gift of a lamp. See the above epigraph.

301. 395 of 1893.—(Sanskrit and Telugu.) On the same wall eighth pillar from left. Dated in the reign of Kulōṭṭuṅga-Chōḍadēva. Records in his ninth year and Ś. 1063, the gift of a lamp by a minister of Goṅka (Goṅka II, 1133—57).

302. 396 of 1893.—(Telugu.) On the south wall of the maṇṭapa at the entrance of the same temple, right pillar. Records in Chālukya-Vikrama year 5, the gift of lamps by a doorkeeper of the temple.

303. 397 of 1893.—(Telugu.) In the same place, first slab from bottom. Records a gift in the reign of Kulōṭṭuṅga-Chōḍadēva by a queen. See the next epigraph.

304. 398 of 1893.—(Telugu.) In the same place, second slab. An inscription of the Chālukya-Chōḷa king Saptama-Viṣṇuvardhana alias Kulōṭṭuṅga Chōḍadēva (I, 1070—1118). Records in his thirty-third year, the gift of a lamp by a merchant.

305. 399 of 1893.—(Telugu.) On the same slab. Records in the reign of Viṣṇuvardhana-Mahārāja alias Vīra-Chōḍadēva, the gift of a lamp. See Gd. 48-A.

306. 400 of 1893.—(Telugu.) On the same slab. A record of the Chālukya-Chōḷa king Rājakēśarivarman alias Saptama-Viṣṇuvardhana alias Kulōṭṭuṅga-Chōḍadēva (I) in his forty-eighth year.

307. 401 of 1893.—(Telugu.) In the same place, third slab. An incomplete record, mentioning some geographical names.

308. 402 of 1893.—(Sanskrit and Telugu.) On the same slab. A record of the Chālukya Chōḷa king Rājakēśarivarman alias Saptama-Viṣṇuvardhana alias Kulōṭṭuṅga Chōḍadēva (I) recording in his forty-third year and Ś. 1034, the gift of a lamp.

309. 403 of 1893.—(Sanskrit and Telugu.) On the same slab. A record of the Chālukya-Chōḷa king Rājakēśarivarman alias Saptama-Viṣṇuvardhana alias Kulōṭṭuṅga-Chōḍadēva (I, 1070—1118) in his forty-fifth year relating to the gift of a lamp.

310. 404 of 1893.—(Telugu.) In the same place, fourth slab. A record of the Chālukya-Chōḷa king Rājakēśarivarman alias Saptama-Viṣṇuvardhana alias Kulōṭṭuṅga-Chōḍadēva (I, 1070—1118) in his forty-eighth year relating to the gift of a lamp.
311. 405 of 1893.—(Telugu.) On the same slab. Dated in the reign of the Chālukya-Chōla king Rājakēśarivarman alias Saptama-Viśnūvardhana alias Kulōttuṅga-Chōḍadēva (I, 1070—1118). Records in his forty-third year the gift of a lamp in the time of the Mahāmaṇḍalēśvara-Śūraparājā of Bīragōttā.

312. 406 of 1893.—(Telugu.) In the same place, fifth slab. Records the gift of a lamp.

313. 407 of 1893.—(Telugu.) In the same place, left pillar. Records in the eighth year of the Gaṅga king Aniyāṅka-Bhīmadēva-Ravatu, son of Anantavarman (1075—1146) alias Rājarājadēva of Trikalinga, the gift gold. [See Nos. 217—21 above.]

314. 408 of 1893.—(Telugu.) In the same place, first tier from bottom. A record of Rājadhirājadēva in his forty-ninth year and Ś. 1137, mentioning Mallināyaka, son of Maṅgināyaka. [The king came to the throne in 1166 and he has not been identified.]

315. 409 of 1893.—(Sanskrit and Telugu.) In the same tier. Records in his twenty-ninth year of Rājadhirājadēva and Ś. 1117, the gift of lamps. See the above epigraph.

316. 410 of 1893.—(Telugu.) In the same tier. A record of Rājadhirājadēva recording, in his twenty-eighth year and Ś. 1116, the gift of lamps. See No. 314.

317. 411 of 1893.—(Telugu.) In the same place, second tier. A record of the Kākatiya king, Gaṇapatidēva, dated in Ś. 1159, mentioning a minister of Kulōttuṅgarāya-Rājendra-Chōḍa-Goṅka. [The latter was evidently a later chief of the Velanāṇṭi line.]

318. 412 of 1893.—(Telugu.) In the same tier. A record of the Chālukya-Chōla king Saptama-Viśnūvardhana alias Kulōttuṅga-Chōḍadēva (I, 1070—1118) in his thirty-seventh year, relating the gift of a lamp.

319. 413 of 1893.—(Sanskrit and Telugu.) In the same tier. Dated in the reign of Velanāṇṭi-Kulōttuṅga Rājendra-Chōḍayarāja (i.e., Vīrājēndrachōḍa, son of Goṅka II). Records in Ś. 1102, the gift of a lamp by the wife of a Nāyaka.

320. 414 of 1893.—(Telugu.) In the same tier. A record of Viśnūvardhana Mahārājā (Kulōttunga I?) in Ś. 1037.

321. 415 of 1893.—(Telugu.) In the same tier. A record of the Chālukya-Chōla king Rājakēśarivarman, alias Saptama-Viśnūvardhana, alias Kulōttuṅga-Chōḍadēva (I, 1070—1118) recording a gift in his forty-fifth year and Ś. 1037.

322. 416 of 1893.—(Tamil.) In the same tier. A record mentioning a Vatsa king.

323. 417 of 1893.—(Telugu.) In the same tier. A record in Ś. 1027, mentioning a Vatsa king.
324. 418 of 1893.—(Sanskrit.) In the same tier. A record in Ś. 1008, mentioning a minister of Rājarāja. [Was he Chōḍagaṇga, the eldest son of Kuloṭtuṅga I?]

325. 419 of 1893.—(Sanskrit.) On the south wall of the same temple. A record of Sakalabhuvanaṇacakravartin Mahārājasimham alias Avanyavanōdbhava in Ś. 1184. Refers to the lord of Karnāṭa and Gaṇapati Mahārāja (Kakatiya). Dr. Hultzsch believes that the donor was Kō-Perānjiṅgadeva who came to the throne in Ś. 1165–6.

326. 420 of 1893.—(Telugu.) In the Navagraha-Maṇṭapa in the same temple. The Palla king, Saubhāgyadeva Varāja of Vīrāgottā records in Krōdhin, the gift of fields.

327. 421 of 1893.—(Telugu.) In the Kalyāṇa Maṇṭapa in the same temple. Records that Anadeva-Mahārāja gave in Ś.? Taranā, some golden bulls and constructed a golden pinnacle.

328. 422 of 1893.—(Sanskrit and Telugu.) In the Navagraha Maṇṭapa in the same temple. A record of the Reḍḍi king, Vēma-Reḍḍi, son of Kātama- Reḍḍi, in Ś. 1336, Jaya, relating the building of a maṇṭapa for the merit of his father. The exact date, as ascertained by Kielhorn, is Sunday, 28th October A.D. 1414. See Ep. Ind., IV, pp. 328–9. Vēma was the son-in-law of Anavōta, the elder brother of Ana-Vēma and the founder of the Rajahmundry Reḍḍi line. See Gd. 17.


330. 424 of 1893.—(Telugu.) In the Navagraha Maṇṭapa in the same temple. A record in Ś. 1359, Piṅgaḷa, mentioning Allāḍa-Reḍḍi and Vēmareḍḍi. See No. 359 below.

331. 425 of 1893.—(Sanskrit.) In the Navagraha Maṇṭapa in the same temple. Records in Ś. 1349, Plavāṅga, the building of a maṇṭapa by Kuṇṭha-Nāyaka.

332. 426 of 1893.—(Telugu.) In the Navagraha Maṇṭapa in the same temple. A record in Piṅgaḷa, mentioning Allāɖareḍḍi-Vēmareḍḍi. See No. 359 below.

333. 427 of 1893.—(Telugu.) At the east entrance to the same temple. A record of the Western Chāḷukya king Tribhuvana- malladeva (Vikramāditya VI) in Chāḷukya-Vikrama year 47.

334. 428 of 1893.—(Telugu.) At the east entrance to the same temple. A record of the Western Chāḷukya king Tribhuvana- malladeva (Vikramāditya VI) in Chāḷukya-Vikrama year 47 and Ś. 1044.

335. 429 of 1893.—(Telugu.) At the east entrance to the same temple. A record of Kuloṭtuṅga Chōḍadēva (I?) in his thirteenth year.
336. 430 of 1893.—(Sanskrit.) At the east entrance to the same temple. A record mentioning Aniyaṅka-Bhīma. See No. 350.

337. 431 of 1893.—(Telugu.) At the east entrance to the same temple. Records in the eleventh year Kulōttuṅga-Chōla and Ś. 1065, the gift of land.

338. 432 of 1893.—(Telugu.) At the east entrance to the same temple. A record of Purushottamadeva-Mahārāja.

339. 433 of 1893.—(Sanskrit and Telugu.) At the east entrance to the same temple. A record of Vishnuvardhana Mahārāja (Kulōttuṅga I?) recording in Ś. 1030, the gift of a lamp.

340. 434 of 1893.—(Telugu.) At the east entrance to the same temple. A record of the Western Chālukya king Tribhuvanamalladeva Vikramāditya VI in Chālukya-Vikrama year 46 and Ś. 1043.

341. 435 of 1893.—(Sanskrit and Telugu.) At the south entrance to the same temple. An inscription of Kulōttuṅga-Rājendra-Choḍayarāja dated in Ś. 1192. [See No. 317. It is impossible to identify the two chiefs.]

342. 436 of 1893.—(Telugu.) At the south entrance to the same temple. Dated in the reign of Kulōttuṅga-Rājendra-Choḍayaṭara. Records in Ś. 1161, the gift of a lamp by the son of an officer named Nunkaṇa. See the above epigraph.

343. 437 of 1893.—(Sanskrit and Telugu.) At the south entrance to the same temple. Records in Ś. 1102, the gift of a lamp by a goldsmith in the time of Vīrāpa-Nāyaka.

344. 438 of 1893.—(Telugu.) At the south entrance to the same temple. Records in the reign of Rājadhirājadēva, in Ś. 1175, the gift by Vishnuvardhana alias Rājendladēva for the merit of his father Mallapadēva. [These chiefs have not been identified.]

345. 439 of 1893.—(Telugu.) At the south entrance to the same temple. A record of Vishnuvardhana-Mahārāja in his fourth year and Ś. 1151. [So the king came to the throne in 1225.]

346. 440 of 1893.—(Sanskrit and Telugu.) At the south entrance to the same temple. A record of Rājadhirājadēva in his fifty-ninth year and Ś. 1197. See No. 341 which refers to the same chief.

347. 441 of 1893.—(Sanskrit.) At the entrance to the inner prākāra of the same temple. Records in Ś. 1352, Sādhāraṇa, the setting up of an image of Gaṇapati by a physician.

348. 442 of 1893.—(Telugu.) On a pillar near a Nāga shrine in the inner prākāra on the same temple. Dated in the reign of the Vijayanagara king Vra-Pratāpa-Praudhadēvarāja. Records in Ś. 1366, Raktakshi, a gift by a minister.

349. 443 of 1893.—(Sanskrit and Telugu.) On a pillar in the Kalyāṇa-Manṭapa in front of the Māṇikyāmba shrine in the
same temple. Records that Kaḍiyamu Māchinēm, a servant of the Rajahmundry Redḍi king Vēma-redḍi, son of Kāṭama-redḍi, built for the merit of his master, his queen, etc., a maṇṭapa in Ś. 1328 ?, Durmukhi. [See No. 328 above and Ep. Ind., IV, pp. 328–9. The actual date (Monday, eleventh tithi of the bright fortnight of Chaittra) corresponds to 9th March A.D. 1416. See also Kielhorn’s Southern List, No. 598.]

350. 444 of 1893.—(Sanskrit.) On a pillar at the entrance to the inner prākāra of the same temple. A record of the Gaṅga king Rājarāja II, son of Aniyaṅka-Bhimā, son of Chōla-Gaṅga (i.e., Anantavarman, 1075—1146). Mentions a general Monkaṇa. Rājarāja II seems to have ascended the throne about A.D. 1167.

351. 445 of 1893.—(Sanskrit and Telugu.) On other pillar in the same place. A record of the Rajahmundry Redḍi king Allāda-redḍi in Ś. 1339, relating to the gift of a lamp held by a female figure.

352. 446 of 1893.—(Telugu.) At the same entrance. A record of the Koṇḍavidiḍu Redḍi king Ana-Vēma in Ś. 1303, relating to the erection of some buildings. See Gd. 5 and Gd. 18.

353. 447 of 1893.—(Sanskrit.) On a pillar in the maṇṭapa near the tank in the same temple. A record of the Redḍi king Allaya-Vēma of Rājamahēndrapuri. See No. 329.

354. 448 of 1893.—(Sanskrit.) On the north wall of the outer prākāra of the same temple. A record of the Redḍi king Allaya-Vēma. See No. 329 above.

355. 449 of 1893.—(Telugu and Sanskrit.) On the outside of the west wall of the inner prākāra of the same temple. A record of the Chāḷukya-Chōla king Rajakēśarivarman alias Saptama-Vishṇuvardhana alias Kulottuṅga-Chōḍadēva (I) recording in his forty-seventh year a gift apparently.

356. 450 of 1893.—(Telugu.) In the same place. A record of Vishṇuvardhana-Mahārāja (Kulottuṅga I?) in his forty-ninth year.


Bikkavolu.


Koṇḍukūru.

359. C.P. grant of Allaya Doḍḍa or Allāredḍi Doḍḍa or Doḍḍa II of the Rajahmundry Redḍi dynasty, dated in Ardhōdaya, in the month of Pausha, Ś. 1352, Sādhāraṇa, which, according to Prof. Kielhorn, corresponded to Sunday, 14th January A.D. 1431.
The object of the grant was the village of Gumpini or Allāda Reḍdi Dodḍāvaram (near Dēvarapalli, Palivēla, etc.). Mr. G. V. Ramamūrtī edits the plates in Ep. Ind., Vol. V, pp. 53—70. He compares the genealogy of the Rājahmundry Reḍdīs as given here with those of the Kāśikhaṇḍam and Bhimakhaṇḍam of Poet Śrīnātha who was the contemporary of the last three Reḍdīs. He also compares it with that of the Tottaramuḍī plates. The epigraph is thus of interest in throwing light on the history of an interesting line of chiefs whose services to literature were very great.

Kōṭiphalam.

360—363. Mr. Sewell gives (1) an undated record regarding the erection of the Mukhamanṭapam; (2) three slokas from the Brahmnāḍapurāṇa, in praiśe of Kōṭiphalam and two records dated Ś. 1345 and Ś. 1348 regarding the erection of a maṇṭapam and a pillar by private persons. See Antiquities, I, p. 32.

Ṭeki.

364. A C.P. grant (Sanskrit and Telugu) of Vishṇuvardhana Rājarāja Chōḍagānga, the son of Kulōttuṅga Chōḍa I, who ascended the throne of Veṅgi in Ś. 1006. The details of the date (Thursday, the fullmoon tithī of Jyēṣṭha, in the nakshatra Jyēṣṭha, simhalagna), says Dr. Hultzsch, correspond to 22nd May, A.D. 1084. The grant confirms certain honorary privileges to the descendants of the Teliki family, who were divided into 1,000 families (10 of which are mentioned by name) and who were the hereditary servants of the Eastern Chāḷukyan family. See Ep. Ind., Vol. VI, p. 334 ff. Dr. Hultzsch draws attention to the fact that the composer of the Tēki plates was the same as Vidyābhaṭṭa, the composer of the Chellūr and Piṭhāpuram plates of Veṅchōḍa, the predecessor of Vikrama Chōḍa as the Veṅgi Viceroy. The epigraph is of value for the light it throws on the different princely viceroyals of Veṅgi in the time of Kulōttunga I. See Madr. Ep. Rep., 1903, p. 5; also Kielhorn’s Southern List, No. 571.

TUNI DIVISION.

Chikkula.

365. A C.P. grant of the Vishṇukunḍin king Vikramēndra-
varman II, the son of Indrabhaṭṭaraka, grandson of Vikramēndra I
and great-grandson of Mādhava-varman, on the fifth day of the
eighth fortnight of the summer of the tenth year of his reign.
The object of the grant was a village on the Kistna to a Sōmagirīś-
vara temple. The record has been attributed to the eighth
century. The dynasty evidently ruled at Vinukonḍa and Dāṇḍa-
GUNTÜR DISTRICT.

BĀPATLA TALUK.

Appikaṭaṇa.

1. 164 of 1897.—(Sanskrit and Telugu.) On a black granite slab in front of the Viśvēśvara temple, west and south faces. A record of Kulōṭtuṅga-Rājēndra-Chōḍa (1163–80), son of Velanāṇṭi-Goṅka (II) and Sabbāmbika, in Ś. 1094, in the twenty-sixth year of Rājarāja (I). Records gifts of land to Viśvēśvara on the southern bank of the Tuṅgabhadra. See also Antiquities, p. 81. [Goṅka II, the son of Chōḍa who was Viceroy of Veṅgi under Kulōṭtuṅga-Chōḷa I (1070–1118), raised the power of his dynasty to its greatest height and ruled from Kāḷahasti (North Arcot) to Gaṇjām. It is doubtful whether Rājarāja was the Chōḷa who ruled from 1146 to 1178 or the son and successor of Anantavarman Chōḍaṅgaṇga. See Gd. 350.]

2. 165 of 1897.—(Sanskrit and Telugu.) On a black granite slab in front of the Viśvēśvara temple, east face. A record of Rājēndra Chōḍa, son of Velanāṇṭi Goṅka (II) and Sabbāmbika, in Ś. 1094. Records gift of gold (Birudu-gadyana) for a lamp and gift of land for a garden to Viśvēśvara on the Tuṅgabhadra by Navaya-Nāyaka. Also a gift of land by a merchant and a gift of land by the king. See Antiquities, p. 81.

Bāpatla.

Mr. Sewell gives sixteen inscriptions in this place from Elliot’s collection and is not confident as to their accuracy. The departmental list being complete and accurate, I have not thought it necessary to compare them.

3. 166 of 1897.—(Sanskrit and Telugu.) On the west wall of the Bhāvanārāyaṇa temple. A record of Tribhuvanachakravartin Rājarājadeva in Ś. 1073, in his sixth year. Records gift of a lamp by the Paṇḍit Ananta, who wrote a commentary on the Nārāyaṇiya, to the Bhāvanārāyaṇa temple at Prēmpalī in Kammanāṇḍu [Who is this Ananta? There was one Anantabhaṭṭa, the author of the Bhārata champu; and another Ananta Paṇḍita, the author of the Vyaṅgyārthakaumudi, a commentary on the Alaṅkāra work Rasāmaṅjarī. We have no evidence to show whether they are the same. See No. 1 above for the identity of the king.]

4. 167 of 1897.—(Telugu.) On the west wall of the Bhāvanārāyaṇa temple. Records in Ś. 1071 gift of a lamp by Kavaḷiya-Anṇaya, a subordinate of the Mahāmaṇḍalēśvara Tribhuvana-malladeva Pottāppi-Chōḍamahārāja. [The latter was apparently
the Tribhuvanamalla who was at Konedena and who was the feudatory of Kulottungachöla II and whose dates range from 1137 to 1148. See the genealogy of the Telugu-Chōla chiefs.]


7. 170 of 1897.—(Telugu prose and verse.) On the west wall of the Bhāvanārāyaṇa temple. Records in Ś. 1071 gift of a lamp by a servant of the Mahāmaṇḍalēśvara Tribhuvanamalladeva-Chōḍamahārāja of the family of Karikāla. See No. 4 above.

8. 171 of 1897.—(Telugu prose and verse.) On the west wall of the Bhāvanārāyaṇa temple. Records in Ś. 1073 gift of gold (Birudumāḍa) for a lamp by a minister of Tribhuvanamalladeva Pottappi-Chōḍamahārāja. See No. 4 above.

9. 172 of 1897.—(Telugu prose and verse.) On the west wall of the Bhāvanārāyaṇa temple. A record in Ś. 1069, fifteenth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōḍadēva (II). Records gift to various temples by the Sandhindīgrahin of the Mahāmaṇḍalēkāra Bhima-Nāyaka who had the surname Veṅgideśa-Chālukyan-aṅkakāra.


12. 175 of 1897.—(Telugu.) On the west wall of the Bhāvanārāyaṇa temple. A record in Ś. 1071, fourth year. Records gift of gold (Birudumāḍa) for a lamp by Kannīsettī, the Senadhīpati of Kulottunga-Chōḍa-Gaṅgēyarāya (i.e., Goṅka II?).

13. 176 of 1897.—(Sanskrit and Telugu.) On the west wall of the Bhāvanārāyaṇa temple. A record in Ś. 1069, fifteenth year
of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḍadēva (II). Records gift of gold (Birudu-māṇḍa) for a lamp by Nāgalādēvi, the queen of Paṇḍa, the son of Velanāṇṭi-Chōḍa and Guṇḍāmба. [Paṇḍa was evidently Goṅka II of the Velanāṇḍu line.]

14. 177 of 1897.—(Sanskrit.) On the west wall of the same temple. A record the date of which is lost. Records gift of a lamp by the queen of a Velanāṇḍu chief; incomplete.

15. 178 of 1897.—(Telugu.) On the west wall of the same temple. Records in Ś. 945, Tāraṇa (wrong), gift of the village of Chaṅgalu to the Bhāvanārāyaṇa temple at Prēmpaḷi by Pina-Mallidēva-Chōḍamahārāja, who was a descendant of Karikāla. [This chief has not been identified.]

16. 179 of 1897.—(Telugu.) On the west wall of the same temple. Records in Ś. 1065, eleventh year, gift of a lamp by a servant of Kulottuṅga-Chōḍa-Goṅkārāja (i.e., Velanāṇṭi Goṅka II, feudatory of Kulottuṅga-Chōḷa II).

17. 180 of 1897.—(Telugu.) On the west wall of the same temple. A record in Ś. 1065, eleventh year of the Chōḷa king Tribhuvanachakravartin Kulottuṅga-Chōḍadēva (II). Records gift of sheep for a lamp by a merchant. [See Ep. Ind., Vol. X, p. 137, for the details of the date which corresponds to Wednesday, July 14, A.D. 1143.]

18. 181 of 1897.—(Telugu.) On the west wall of the same temple. A damaged record, the date of which is lost. Mentions Chōḍa-Goṅkamahārāja, the son of Akkamāmāhādēvi. Records gift of a lamp. [The king should be Goṅka III as his mother’s name was Akkamāṁbikā. She was the queen of Vijaya Rājendra Chōḍa, 1163–80.]

19. 182 of 1897.—(Sanskrit and Telugu.) On the west wall of the same temple. A record in Ś. 1058 of the Chōḷa king Tribhuvanachakravartin Kulottuṅga Chōḍadēva (II). Records gift of a lamp by Guṇḍāmbuga, the wife of Velanāṇṭi Goṅka (Chōḍa ?), the son of Goṅka (I?).

20. 183 of 1897.—(Telugu.) On the west wall of the same temple. A record in Ś. 1058, fourth year of the Chōḷa king Tribhuvanachakravartin Kulottuṅga-Chōḍadēva (II). Records gift of sheep for a lamp by Niliṣeṭṭi, a merchant from Penugonḍa, to the Bhāvanārāyaṇa temple at Bhāvapaṭaṇa. [Vide Ep. Ind., Vol. X, p. 137, where Mr. Sewell concludes from the details of the date that it should be August 4, A.D. 1136.]


22. 185 of 1897.—(Telugu.) On the west wall of the same temple. Records in Ś. 1214, Vijaya, gift of cows for a lamp.

23. 186 of 1897.—(Sanskrit.) On the south wall of the same temple. A record of the Vijayanagara king Krishṇarāya in
24. 187 of 1897.—(Telugu.) On the north wall of the same temple. A record in Š. 1078, tenth year of Tribhuvanachakravartin Rājarājadēva. Records gift of gold (Birudu-māda) for a lamp. See No. 1 above.

25. 188 of 1897.—(Sanskrit and Telugu.) On the north wall of the same temple. A record in Š. 1076, ninth year of Tribhuvanachakravartin Rājarājadēva. Records gift of gold (Birudu-māda) for a lamp. Prēmpaḷli is surnamed Rājamāṇīkkāvūra. See No. 1 above.

26. 189 of 1897.—(Telugu.) On the north wall of the same temple. A record in Š. 1075, eighth year of Tribhuvanachakravartin Rājarājadēva. Records gift of gold (Birudu-māda) for a lamp by a member of the guild of the Teliki thousand of Bejavāda. See No. 1 above and Gd. 364.

27. 190 of 1897.—(Telugu verse and prose.) On the north wall of the same temple. A record in Š. 1077 of Tribhuvanachakravartin Rājarājadēva. Records gift of gold (Birudu-māda) for a lamp by Kāmasāni, the wife of Īsāna-Peggada, a minister of Goṅka (II). See No. 58 and No. 1 above.

28. 191 of 1897.—(Sanskrit and Telugu.) On the north wall of the same temple. A record in Š. 1076, ninth year of Tribhuvanachakravartin Rājarājadēva. Records gift of gold (Birudu-māda) for a lamp by Nāmana-Peggada, the minister of Pāṇḍā-Nayaka, who was the maternal uncle of Goṅkarāja (II). See No. 1 above.

29. 192 of 1897.—(Telugu.) On the north wall of the same temple. A record in Š. 1076, eighth year of Tribhuvanachakravartin Rājarājadēva. Records gift of gold (Birudu-māda) for a lamp by a member of the guild of the Teliki thousand of Bejavāda. See No. 26 above and Gd. 364.

30. 193 of 1897.—(Telugu.) On the north wall of the same temple. A record in Š. 1078 of Tribhuvanachakravartin Rājarājadēva. Records gift of sheep for a lamp by the Mahāmaṇḍalēśvara Jikkidēva-Chōḍa, the son of Pōṭaṇa-Chōḍa of the family of Karikāla. See No. 1 above.

31. 194 of 1897.—(Telugu.) On the north wall of the same temple. A record in Š. 1074 of Tribhuvanachakravartin Rājarājadēva. Records gift of gold (Birudu-māda) for a lamp by Damana-Peggada of Prēmpaḷḷi, the son-in-law of Nallaśūraya-Peggada, the minister of the Mahāmaṇḍalēśvara Kulōṭtuṅga-Chōḍa-Goṅkarāja [Goṅka II.7]

32. 195 of 1897.—(Telugu.) On the north wall of the same temple. Records in Š. 1038, Manmatha, gift of Madhukambalḷi in
Kammanaṇḍu by the Mahāmanḍalēśvara Kōsūradēva Chōḍa of the Kariṅkāla family.

33. 196 of 1897.—(Sanskrit and Telugu.) On the north wall of the same temple. A record in Ś. 1076, Śrīmukha; ninth year of Tribhuvanachakravartin Rājarājadēva. Records gift of gold (Birudu-māḍa) for a lamp by the Pāṇḍit Ananta. See No. 3 above.

34. 197 of 1897.—(Telugu.) On the east wall of the same temple. A record of Tribhuvanachakravartin Rājarājadēva, the date of which is lost. Records gift of a lamp. Mentions the Mahāmanḍalēśvara Kulōttuṅga-Rājēndra-Chōḍa-Goṅka’ (II?). Damaged.

35. 198 of 1897.—(Telugu.) On the east wall of the same temple. An incomplete record in Ś. 1240, Kālayukti.

36. 199 of 1897.—(Telugu.) On the east wall of the same temple. A record in Ś. 1063, ninth year of the Chōḍa king Kulōttuṅga-Chōḍadēva (Goṅka II). Records gift of sheep for a lamp.

37. 200 of 1897.—(Sanskrit and Telugu.) On the east wall of the same temple. Records in Ś. 1052 gift of cows for two lamps by the Mahāmanḍalika Bhima-Nāyaka.

38. 201 of 1897.—(Telugu.) On the east wall of the same temple. Records in Ś. 1213, Khara, gift of cows for a lamp.


40. 203 of 1897.—(Telugu.) On the east wall of the same temple. A record in Ś. 1073, fourth year of Tribhuvanachakravartin Rājarājadēva. Records gift of sheep for a lamp by a servant of the Mahāmanḍalēśvara Tribhuvanamalladēva Chōḍamahārāja of the Kariṅkāla family. See No. 1 above and also No. 7.

41. 204 of 1897.—(Telugu.) On the east wall of the same temple. Records in Ś. 1213, Khara, gift of cows for a lamp.

42. 205 of 1897.—(Telugu.) On the east wall of the same temple. Records in Chitrabhāṇu gift of cows for a lamp by a merchant to the Bhāvanārāyaṇa temple at Bhāvapāṭṭaṇa.

43. 206 of 1897.—(Telugu.) On the east wall of the same temple. Records gift of a lamp by the Mahāmanḍalēśvara Ballaya. A much damaged record. See No. 47 below.

44. 207 of 1897.—(Tamil.) On the east wall of the same temple. A damaged record in the forty-second year of the Chōḍa king Rājakēsārivarman alias Kulōttuṅga-Chōḍadēva (I, 1070—1118). The usual historical introduction.

45. 208 of 1897.—(Telugu.) On the east wall of the same temple. A record in Ś. 1034, Nandana, of Tribhuvanachakravartin. Records gift of gold (Uttamagāṇḍa-māḍa) for a lamp.
46. 209 of 1897.—(Telugu.) On the east wall of the same temple. A record in Ś. 1089 of Tribhuvanachakravartin Rājarājadēva. Records gift of gold (Birudu-māḍa) for a lamp. See No. 1 above.

47. 210 of 1897.—(Telugu.) On the east wall of the same temple. A record of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḍadēva (II, 1133—46) in Ś. 1057, Rakshasa. Records gift of gold (Chāmara-māḍa) for a lamp by the queen of the Mahāmanḍalēsvara Ballaya Chōḍamahārāja. See No. 43 above.

48. 211 of 1897.—(Sanskrit and Telugu.) On the east wall of the same temple. A record in Ś. 1073, sixth year of Tribhuvanachakravartin Rājarājadēva. Records gift of gold (Birudu-māḍa) for a lamp by Sūrāmba, the wife of Kulottuṅga-Chōḍa-Goṅkarāja (Goṅka II, evidently).

49. 212 of 1897.—(Telugu.) On the east wall of the same temple. Records in Ś. 1042, Vikārin, gift of gold (Gandhavāraṇa-māḍa) for a lamp by a Reḍḍi.

50. 213 of 1897.—(Sanskrit and Telugu.) On the east wall of the same temple. A record in Ś. 1072 of Tribhuvanachakravartin Rājarājadēva. Records gift of gold (Birudu-māḍa) for a lamp by Rajendra-Kōṇa-Lokarāja, the son of the Chālukya Princess Rajamōbika and Mummāṭi-Bhuma, who was the son of Rajāditya of the family of Kārtavīrya. [Rajendra was apparently that Lokamahipāla who was the joint ruler with Bhuma III. See the genealogy of the Kōṇa chiefs of Pithāpuram.]

51. 214 of 1897.—(Sanskrit and Telugu.) On the east wall of the same temple. A record in Ś. 1073, sixth year of Tribhuvanachakravartin Rājarājadēva. Records gift of gold (Birudu-māḍa) for a lamp by the wife of a merchant. See No. 1 above.

52. 215 of 1897.—(Telugu.) On the east wall of the same temple. A record in Ś. 1089, twenty-first year of Tribhuvanachakravartin Rājarājadēva. Records gift of cows. See No. 1 above.

53. 216 of 1897.—(Sanskrit and Telugu.) On the east wall of the same temple. A record in Ś. 1073, sixth year of Tribhuvanachakravartin Rājarājadēva. Records gift of gold (Birudu-māḍa) for a lamp by Pṛōmābika, the daughter of Sūrāmbika, the wife of Kulottuṅga-Chōḍa Goṅkarāja (II).

54. 217 of 1897.—(Telugu.) On the east wall of the same temple. A damaged record of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḍadēva, the date of which is doubtful.

55. 218 of 1897.—(Telugu.) On the east wall of the same temple. Records gift of a mango garden by a servant of Kulottuṅga-Rajendra-Chōḍarāja (C. 1163—80). [This is the same as the Kōṇa chief Viṅga Rajendra-Chōḍa who made valuable presents to the Drākshārāma temple.]
56. 219 of 1897.—(Telugu verse and prose.) On the east wall of the same temple. Records in Ś. 1082 gift of a lamp by Kommaṇa-Peggaḍa, the Sandhivigrahaṇin of Kulottuṅga-Choḍa-Goṅkarāja. [Goṅka II?].


58. 221 of 1897.—(Sanskrit and Telugu.) On the east wall of the same temple. A record in Ś. 1078, eleventh year of Tribhuvanachakravartin Rājarājadēva. Records gift of gold (Birudumāḍa) for a lamp by Jakkaṇa, the son-in-law of Iṣāna Peggaḍa. See Nos. 27 and 83.

59. 222 of 1897.—(Telugu verse.) An incomplete record. On the east wall of the same temple. Mentions Komma, the Sandhivigrahaṇin of Goṅka, whose capital was Dhanadapura (i.e., Tsandavolu).

60. 223 of 1897.—(Telugu.) On the east wall of the same temple. A damaged record in Ś. 1064, Dundubhi, ninth year of the Chōḷa king Tribhuvanachakravartin Kulottuṅga-Choḍadēva (II, 1133–46). See Ep. Ind., Vol. X, p. 137. [The details of the date of this epigraph are irregular.]

61. 224 of 1897.—(Sanskrit.) On the east wall of the same temple. A record in Ś. 1079 of Kulottuṅga-Choḍadēva (?). Records gift of a lamp by Vennāmbika.

62. 225 of 1897.—(Telugu.) In a room to the left of the entrance to the same temple. A record in the ninth year of the Chōḷa king. Records gift of sheep for a lamp by a Nāyaka, from Chilukūru in Pennātavāḍi.

63. 226 of 1897.—(Sanskrit.) In a room to the left of the entrance to the same temple. Mentions in Ś. 1057 Velanānti Goṅka (II, apparently) and Brahmapalḷi. A damaged and incomplete record.

64. 227 of 1897.—(Telugu.) In a room to the left of the entrance to the same temple. A record in Ś. 1060 of Tribhuvanachakravartin. Records gift of gold (Chāmara-māḍa) for a lamp by a Reḍḍi. Partially built in.

65. 228 of 1897.—(Telugu.) In a room to the left of the entrance to the same temple. A record of Vishnuvardhana in Ś. 1050, Chāljukya-Vikrama 3 (wrong), Kīlaka. Records gift of a lamp by the Mahāmaṇḍalēśvara Kaḍīyarāja, surnamed “the destroyer of Kraṇapura.”

66. 229 of 1897.—(Sanskrit and Telugu.) In a room to the left of the entrance to the same temple. Records gift of a coconut garden by Errama-Nāyaka, the store-keeper of Kulottuṅga-Rajendra-Choḍarāja (1163–80).
67. 230 of 1897.—(Sanskrit and Telugu.) In a room to the left of the entrance to the same temple. Records in Ś. 1052, Chāḷukya-Vikrama 5 (wrong), gift of gold (Chāmara-māda) for lamp by Śūrāmba, the queen of Chōḍaya, the son of Goṅka and Sabbāmbiκa.

68. 231 of 1897.—(Sanskrit and Telugu.) In a room to the left of the entrance to the same temple. A record in Ś. 1089, twenty-second year of Tribhuvanachakravartin Rājārajaḍēva. Records gift of a lamp by Eriyama Nāyaka of Nidumbrōlu. See No. I.

69. 232 of 1897.—(Telugu.) In a room to the left of the entrance to the same temple. Records in Ś. 1039, Hēvilambi, gift of gold (Gandhavāraṇa-māda) for a lamp by a Rēḍḍi of Koṇḍapadumati Mavundala.

70. 233 of 1897.—(Kanarese and Telugu.) In a room to the right of the entrance to the same temple. Records gift of gold (Gandhavāraṇa-māda) by Chāvunḍamayya.

71. 234 of 1897.—(Kanarese and Telugu.) In a room to the right of the entrance to the same temple. Records gift of gold (Gandhaḥastī māda) by the Daṇḍanāyaka Keśirāja.

72. 235 of 1897.—(Telugu.) In a room to the right of the entrance to the same temple. A record in Ś. 1058 of Velanāṇṭi Goṅkarāja (II ?). Records gift of gold for a lamp.

73. 236 of 1897.—(Telugu.) On the west wall of the garbhagriha of the same temple. A record in Ś. 1064, third year of the Chōla king Tribhuvanachakravartin Kulōṭtuṅga-Chōḍadēva (II, 1133—46). Records gift of gold (Uttamaṅgaṇḍa-māda) for a lamp by a merchant.


75. 238 of 1897.—(Tamil.) On the west wall of the garbhagriha of the same temple. A much damaged record of the Chōla king Rājakēsarivarman alias Kulōṭtuṅga-Chōḍadēva (I ?).

76. A C.P. in the place. Records that in Vikāri, Aśvija, Śuddha 15, in F. II99, some land was given to Veṅka ... at Amudālapalli in Bāpaṭṭa by the M irasdars. Mack. MSS., Bk. XVIII, pp. 155–6, and Loc. Records, LVII, 311 ff.

77. In the same place. An order to the local Kārnams to note the grant of Kaitēpalli as mānyam to Kollūr Bhāghavata Annavaḍhāni. Ibid.


Chebrolu.

[For an interesting account of the importance of the place see *Antiquities*, p. 82, and *Local Records*, XIX, 454 ff. See also *Ibid.* XXXVIII, p. 97. All the vaguely mentioned inscriptions of Mr. Sewell are found in the following departmental list.]

83. 144 of 1897.—(Telugu.) On a slab leaning against the east wall of the Nāgēśvara temple, left of the entrance. A record of Kulōttuṅga-Choḍa-Goṅkarāja in Ś. 1075 (Goṅka II?) Records gift of gold (Birudu-māda) for a lamp by Jakkanarāja, the son-in-law of a Peggada, to the Kumarāsvāmin temple at Chebrolu. See No. 58.

84. 145 of 1897.—(Telugu.) On another slab in the same place; right of the entrance. A record of the Western Chaḷukya king Āhavamalladeva-Sattiga in Ś. 928, Parābhava. Records gift to Kumārāsvāmin of Chebrolu. [The king referred to was Satyārāyaṇa II, 997–1008.]

85. 146 of 1897.—(Telugu verse and prose.) On a pillar on the left of the dvajastambha in the same temple. Records in Ś. 1067, gift of a lamp by Paṇḍa of the family of Buddhavarman.

86. 147 of 1897.—(Sanskrit and Telugu.) On a pillar in front of the gopura of the same temple; right of entrance. A record of the Kākatiya king Gaṇapati in Ś. 1135, Śṛṇmukha. Records that Tamrapuri (i.e., Chebrolu) was granted by the Kākatiya king Gaṇapati to Jaya-Senāpati, and enumerates the villages belonging to Kumārāsvāmin and to other temples at Chebrolu. See the Gaṇapēśvaram inscription (*Ep. Ind.*, III, p. 95) for the genealogy of Jaya. For the edition of this epigraph itself see *Ep. Ind.*, Vol. V, pp. 142–51. Gaṇapati was the immediate predecessor of Rudrāmba and ruled till about 1258. Kielhorn's *Southern List* No. 585.

87. 148 of 1897.—(Sanskrit and Telugu.) On the south face of the same pillar. Records in Ś. 1475, Paridhāvin (Phalguna, Śuddha II, Friday) the setting up of an image of Kumārāsvāmin. See *Antiquities*, p. 82 (No. 2 in the local list) and *Mack. MSS.*, Bk. XX (15–3–63), pp. 118–9.
88. 149 of 1897.—(Sanskrit and Telugu.) On another pillar on the left of the entrance. A record of the Kakattya king Gaṇapati in Ś. 1157 (Gaṇapati Gaṇapati) Records that Jaya-Senāpati built the temple of Chōḍēśvara, which was named after his father, and gave to it the village of Mrontukurū in Velanāṇḍu. Kielhorn who edits the inscription in Ep. Ind., Vol. VI, pp. 38–40, says that the exact English date (of the tithi of Girija in the bright half of Viśākhha, Saturday) was Saturday, the 21st April, A.D. 1235. The inscription is referred to in Antiquities, p. 82, No. 4, in the local list. See Mack. MSS., Bk. XX, pp. 111–8.

89. 150 of 1897.—(Sanskrit and Telugu.) On a slab in front of a large Nandi near the same temple; east face. Records in Ś. 1037 gift of a lamp by Guṇḍāmbika, the wife of Velanāṇtī-Chōḍa, the son of Goṅka I. [Elsewhere this Chōḍa is said to have received the Veṅgi 16,000 country from Kulōttuṅga Chōḍa I, 1070–1118.]

90. 151 of 1897.—(Sanskrit and Telugu.) On a slab in front of a large Nandi near the same temple; west face. A record of the seventh-year Vishṇuvardhana-Mahārāja (VII) in Ś. 998, Naḷa, on Friday, Maṅga Śu 15, lunar eclipse. Records gift of sheep for three lamps by the General Velanāṇtī-Goṅka, the son of Guṇḍāmbika, to Mūlasthāna-Mahādeva and to Kumārasvāmidēva, and of five gold coins (Jaya-maḍa) for a garland to the latter. [The king referred to is Kulōttuṅga I and the General is apparently Goṅka II who came to the throne later on.] See Ep. Ind., Vol. VI, p. 278, where Dr. Kielhorn corrects Maṅga into Phalguna and then gives the English date to be Friday, 10th February, A.D. 1077.

91. 152 of 1897.—(Telugu prose and verse.) On a pillar of the gopura of the same temple. A record in Ś. 1135. Mentions a concubine of Goṅka of Veṅgi; a damaged record.

92. 153 of 1897.—(Telugu.) On a slab in the Keśavavēṁ temple. A record of the time of the Chōḷa king Rājakēśarivarman alias Vikrama-Cōḍadēva in Ś. 1049, Plavanga; in his ninth year. Records gift of sheep for a lamp by the Mahāmaṇḍalēṣvara Nambaya, of the Durjaya family, lord of the city of Kolliṅpaka and of the Shaḍsahasra country. Ep. Ind., VI, 223–27. [Nambaya was a title borne by the later chiefs of Amaravati. See Gd. 171 and 172 for further facts about the donor. The inscription shows that after 1124 Vikrama Chōḷa succeeded in recovering his northern dominions from Vikramāditya VI. See Gt. 112 below. The title Rājakēśarivarman is inconsistent.]

93. 154 of 1897.—(Kanarese verse and prose.) On a slab used as a mortar in the house of the pūjārī of the same temple. A record of the Western Cāḷukya king Tribhuvanamalladeva (Vikramāditya VI). Seems to record the repairing of temples and the building of a tank called Anantasarōvara by the Daṇḍanāyaka Anantapāla; incomplete. [Vikramāditya VI was in
possession of Veṅgi from about 1118 to 1124, when the territory was recovered by Vikrama Chōla. This epigraph is in Mack. MSS., Bk. XX, pp. 99–104. It is dated C.V. 40, Mārgaśira, Šuddha, 13, Thursday, Uttarāyana, Saṅkrānti, solar eclipse.

94. 155 of 1897.—(Telugu in archaic characters.) On a slab fixed into the bridge which leads to the Brahmeśvara temple in the middle of a square tank. A damaged record in Ś. 912.

95. 156 of 1897.—(Sanskrit and Telugu.) On a pillar of the doorway of the shrine of a goddess behind the Nāgēśvara temple. A record of Velanāṇi Goṅka in Ś. 1089 (i.e., Vīra Rājendra Chōda ?). Records gift of a lamp by the daughter of the Daṇḍādipa Paṇḍa; partly built in.

96. 157 of 1897.—(Telugu verse and prose.) On a pillar lying in the Mussalman street. Records in Ś. 1040 gift of a lamp by Śūra of the Viśvakarma-kula, an officer of Erṛa Maṇḍa.


98. A similar record in Ś. 1178, Pushya bahula 3. Ibid.

Īdulapāḍu.

The following epigraphs have been taken from Brown's Loc. Rec., Vol. 48, pp. 47–53.

98-A. In the Garuḍastambha of the Chenna Kēśavaśvāmi. A Saṃskrit record of Pratāparudradēva, dated in Ś. 1422, Śarad-Bhuja, lunar eclipse. [The latter part of the inscription is in Telugu padya.] Records grant of village Īdulapāḍu, to Mādhava-Budha of the Bhrādvājā gotra. The praises of the latter are given. The king referred to was evidently the king of Orissa who, according to one version, ruled from 1504 to 1532, and according to another from 1503 to 1524.]

Jagarlūmuḍi.

98-B. 611 of 1909.—(Telugu.) On a pillar set up in the graveyard (now removed to the bund of the tank). A record of Mahāmaṇḍalēśvara Paṇḍitlapalli Kaṇṭaraḍēvarāju in Ś. 1195, Śrīmukha. Perhaps a gift of land to the temple of Sēturāmeśvara. Two of the faces are used for a modern epigraph. The other which is much damaged appears to be dated in Ś. 1686, Chitrabhānu, and mentions Guḍipāṭī Subbarājū-Nārāyaṇappamgāru. Kaṇṭara was evidently a feudatory of Queen Rudramā (1257—1295).

Kommūru.

In his antiquities Mr. Sewell gives fourteen inscriptions in this place as inferred from Elliot collection, and feels diffident in regard to their accuracy. They are as follows.
99. (a) An undated grant by a private person in the reign of Pratāparudra.
   (b) A private grant in Ś. 1041.
   (c) Do.
   (d) Do.
   (e) A private grant in Ś. 1051.
   (f) A record in Ś. 1438, in the reign of Kṛishṇadēva, regarding the erection of the Virabhadra temple by a private person.
   (g) An undated private grant.
   (h) Grant of some villages by "Rama Rāzu Nīlandīma Rājayyadēva Mahārāja" in Ś. 1470.
   (i) A private grant in Ś. 1166.
   (j) A damaged grant of Mahamanḍalēśvara Goṇka (II) in Ś. 1056.
   (l) A private grant in Ś. 1056.
   (m) An undated private grant.
   (n) Another private grant in Ś. 1056.

The accuracy of these must be tested after a departmental survey of the place is made.

Koṇḍapāṭāru.

100. In a granite slab in the temple. Records in Ś. 1189 the building of the temple by a private person. (Antiquities, p. 83.) For traditional account of the place see Loc. Rec., III, 506 and LX, 117 f.

Mōṭupalle.*

This place is famous as the one visited by Marco Polo who describes in glowing terms the administration of Queen Rudrammā and the local trade in diamonds and fine cloths. See Yule II, 295, 272 and 357, Antiquités, I, 83. Inscriptions prove the greatness of the place.

101. 600 of 1909.—(Sanskrit in Telugu.) On a pillar of the maṇṭapa in front of the Virabhadrasvāmin temple. A record of the Kākāṭiya king Gaṇapatideva-Mahārāja in Ś. 1166, Krōdhin. [The epigraph is of great value as it shows the extent of Kākāṭiya power in the Telugu land and as it refers to taxes on articles of export and import at the harbour of Mōṭupalli alias Deśyūyyak-koṇḍapāṭaṇa. The record is an abhayaśāsana to foreign traders whose vessels might be wrecked on the coast. While formerly the whole cargo of such ships became forfeited to the state, the edict

now assured that nothing but the usual customs duties would be levied on it. See *Ep. Ind.*, XII, 188 ff., where Dr. Hultsch edits the inscription. He draws attention to Marco Polo’s reference to Mutfili and its trade.


103. 602 of 1909.—(Sanskrit and Telugu.) On the same pillar. A record of the Reḍḍi king Annapotta Reḍḍi in Ś. 1280 (A.D. 1358). Refers to a concession given to the merchants on sea. See No. 101. The charter was signed by the minister Sômayamāṭtya in the town of Mukūla (Mōṭupallī).

104. 603 of 1909.—(Tamil.) On the east wall of the same temple. A much damaged record in Ś. 1221, Vikārī. Records gifts by private persons of sheep or cows to the temple of Pāṭeś-varamuṇḍaiya-Ṇāyanār.

105. 604 of 1909.—(Telugu.) Round the base of the central shrine of the Kōdanaḍarāmasvāmin temple in the same village. A record of the Kākaṭiya king Mahāmaṇḍalēśvara Pratāparudradēva Mahārāja (II) in Ś. 1244, Dundubhī. Records gift of a lamp to the temple of Gōpinātha consecrated in the year Durmati by the merchant Dhānmarāma-śeṭṭī.

106. 605 of 1909.—(Telugu.) On a pillar lying in front of the same temple. Records in Ś. 1160, Viḷambi, gift of sheep for a lamp to the temple of Prasannakēśava at Mōṭupallī *alias* Dēsi-yuyyyaṅgadvaṭṭana, by a native of Echchuvāka in Toṇḍaṁantaḷam. See No. 101 above.


109. 608 of 1909.—(Telugu.) On the same pillar. Records in Ś. 1188, Akshaya, Kārttiṇkarahuḷa 13, Thursday, gift of cows for a

110. 609 of 1909.—(Telugu.) On the same pillar. Records in Ś. 1199, Īśvara, Bhādrapaḍa-bahula II, Thursday, gift of cows for the merit of king Rudradeva-Mahārāja, i.e., Rudrāmba who, as the *Pratāparudriyam* says, was given a male title and elevated to the throne. *Ibid.*, p. 422.


111-A. In the same temple. A record of Dēvarāya Udaiyār, son of Hariharā Rāya in Ś. 1312, Durmukhi, Magha-suddha (I), Friday. Enumerates the taxes on imports at Muṭṭupalli to be paid to the king, e.g., 5½ Rūkas on 50 corals; 2 kāsus on sealed goods, etc. *Ibid.*, pp. 422-3.

*Murukonda* in *Vinukonda* Pargana.

(evidently *Murukonda*apādu of this taluk).


*Nīḍubrōḍu.*

112. 163 of 1897.—(Sanskrit and Telugu.) On a pillar in front of the Chōḷēśvara temple. A record of the Chōḷa king Tribhuvana-chakravartin Vikrama Chōḍadēva (1118—35), in Ś. 1054, in his seventeenth year. Records gifts of land and lamps to the temple of Gonikēśvara at Chērakumbarli or Ikshupali by Mārāya Pāṇḍa, the general and maternal uncle of Velanāṭi-Goṅika (II), son of Mallāmbika, and brother-in-law of king Chōḍa. [The inscription confirms Gt. 92 in showing that Vikrama Chōḷa deprived eventually Vikramāditya VI of the province of Veni. See *Ep. Ind.*, VI, p. 281, where Kielhorn calculates the date to be 18th April, A.D. 1135. *Antiquities*, p. 80, and Brown’s *Loc. Rec.*, Vol. XII, pp. 102-5.]

*Parachūr.*

113. C.P. No. I of 1906-7 and Nellore inscriptions of Messrs. Butterworth and Venugopal Chetti. A Sanskrit grant in Telugu character made by Rāmachandra, the son of Dēva Rāya (I) and Lord of Udayagiri of the Vijayanagara dynasty, in Ś. 1312 (A.D. 1390) to Chenna Bhaṭṭa, of the Bhāradvāja gōtra and Rig Vēda,
who was a reputed Puranic scholar. The village granted was 15 maṇḍyas in extent and lay on either side of the river Andala near Parachur village in the kingdom of Addanki. The composer of the grant was Dēvarājamisrā, the court-poet of Rāmachandra. [This plate is the same as C.P. No. 94 in Mr. Sewell’s list. The latter was unable to see the proper meaning of it as the verses were misplaced. The grant is important for its information about Rāmachandra and his relation to Dēva Rāya I.]

Peddacherukuru.*


117. 242 of 1897.—(Telugu.) On the same slab. Records in Ś. 1150, gift of Tamalla to the temple of Agastyēśvara.

118. 243 of 1897.—(Sanskrit.) On a slab in a street. Records gift of a village to the Bhimēśvara temple at Ikshugrama for the merit of Kākatīya Gaṇapati by Mallidēva-Çhōḍa of Kandukuru in Pākanāḍu, of the family of Karikāla. See No. 101 above for another epigraph of Gaṇapati. [Was Mallidēva the same as the fourth of the name of the Pākanāḍu line?]

119. 244 of 1897.—(Telugu.) On the same slab. Records in Ś. 1131, reconsacration of the Bhimēśvara temple by Kōṭa-Kēṭamahāraja, and grant of land to it.

120. The Peddacherukuru forged plates of Vishnudevandhana. See Antiquities, I, p. 84, where Mr. Sewell refers to this. The grant is a recent forgery in Nāgari characters, though it professes to be an edict of a Chālukya king Vishnudevandhana, grandson of another Vishnudevandhana. The forger has been incon siderable enough to date the inscription long before the time of the Nāgari alphabet and of Indian inscriptions in general, viz., in the year 2625 of the

* Mr. Sewell mentions some epigraphs not noted by the department. Four of these are on the edge of a tank recording grants to the temple in Ś 1066. He also notes, besides the copper-plate grants of Vishnudevandhana, two other plates dated Ś 1221 and Ś 1256, recording grants by Mallidēva and Vēmadhēsvika (of Kōḍăvīḍu). For a traditional history of the place see Lat. Rec., XIV, 90 f.
Kali-yuga, which would correspond to 477 B.C. The object of the spurious grant is Ikshupuri, a Sanskrit translation of Cherukuru. See *Ep. Rep.*, Oct. 1890, p. 2.

**Perali** *(Peravali).*

121. C.P. No. 2 of 1915.—A C.P. grant (not dated) of the Eastern Chalukyan king Sarvalokāsraya Vīṣṇuvardhana V (who ascended the throne in A.D. 843). Records the grant of the village of Renuḍaḍalḷī in Guḍrahāra Vishaya to a certain Bhāvaśarman of the Kauśika gōtra and Taittirīya Sākhā.

122. C.P. No. 3 of 1915.—A record of the Eastern Chalukyan king Vīṣṇuvardhana III. Records in corrupt Sanskrit, the gift of the village of Māvindipalḷī in Vēṃināṅdu Vishaya to a certain Sōmayājī Biraśarman of the Kauśika gōtra, a resident of Peravali.

**Ponnūru.†**

123. 158 of 1897.—(Sanskrit and Telugu.) On a slab fixed into the wall of a tank opposite the Bhāvanārāyaṇa temple. Records in Ś. 1338, Durmukhin, gift of land by Anavāṭanāyaka for a garden to the temple of Bhāvanārāyaṇa or Gōṣṭhīvananatha at Porrāṇūru.

124. 159 of 1897.—(Telugu.) On the Garudastambha east of the same temple; east face. Records in Ś. 1315, Śrīmukha, gift of land to Bhāvanārāyaṇa of Porrāṇūru. (*Antiquities*, p. 84.)

125. 160 of 1897.—(Sanskrit and Telugu.) On the Garudastambha, east of the same temple; west and south faces. Records in Ś. 1197, Yuvan, gift of land by Balaṅja-Goḍla Gōpaladāsa of Enumadāla; other gifts of land by the Mahāmāndalēsvara Parīchchēsa-Bēṭarājī and others. (*Antiquities*, p. 84. See also Brown’s *Loc. Rec.*, Vol. XII, pp. 94—6.)

* See *Loc. Rec.*, Vol. 48, pp. 7—14, for some local stone epigraphs. One of these dated in Ś. . . . (ह्मात्रितितरकम) records grant to Māhavadēva by Gomma-
māṃba’s son Chōḍa; (2) Another dated Ś. 1333 (मुक्तेश्वरराममूर्ति), Hēvijambi, Māgha, Śuddha 13, Thursday, records that Kolani Rāssanna, son of Bhimāṇaya, established a garden and gave some land; (3) A record dated in Ś. 1443, Jaya, Pushyaśuddha 5, Tuesday, relating grant of land to Guruvappadār, son of Chamuḍāiyāngar; (4) A grant of some land by Krishnādeva Rāja to Tryambakarāpīyāngar at Pēravali in Velanāṭi in Kōḍavīḍu; (5) A record dated in Ś. 311 . . . (गुणचन्द्र दरमिण), Vaisākha, Śuklapaksha, Gīrītākṣatāthi, Monday, relating grant of a cow for lamp to God Gōpīnāthā, by Prolabhīpā; and (6) A record dated in Ś. 1311, Jaya, Pushyaśuddha 8, Sunday, Makara, Saṅkṛanti, relating gift of jewels to Gaṅgapēsvara of Enumūḍala.

† Mr. Sewell mentions, in his *Antiquities* (p. 84) an epigraph not mentioned in the departmental list—namely a private grant in Ś. 1533 with the permission of “Gaṅṭupālle Muthu Rāja.” See also *Loc. Rec.*, Vol. 42, pp. 296—302, for epigraphs, dated A.D. 1231, 1577, etc. The former records a grant of land to the people of Ponnūru-Nīḍupalapādu by Kēsāvādeva Chōḍa Mahārāja. The other which is dated in Ś. 1500, Iṣvara, Aśādha Śuddha 11, in the reign of Śrī Raṅga Rāya, records grant of land, by Śēṣāhāri Nāyaḍa, of Kōḍavīḍu, to God Raghunāṭha. This is followed by a grant of Tirumaḷa Rāya.

127. 162 of 1897.—(Telugu.) On a slab in the Āḷvār shrine in the same temple. A record of the Vijayanagara king Sadasivadeva in Ś. 1473, Vīrōdhikrit. Mentions the Mahāmanḍalēśvara Rāmarājayya, the son of Mūtrirāja and grandson of Rāmarāja. See Loc. Rec., Vol. XII, pp. 98—100. See No. 133 below.

Santarāvuru.

128. In a local stone. A grant in Ś. 1350, by Kaṭhāri, Śaluva Telingarāyadeva. Antiquities, p. 84.

129. A private grant in Ś. 1014. Ibid.

130. A grant in Ś. 1575. Ibid.

Śriraṅgarāyapuram.


130-B. In the same temple. A record of Ś. 1494, Āṅgirasa, Vaiṣākhaśuddha 12, relating gift of land to Gaṅgādhara Rānēśvara for worship by Prince Śrīraṅga (II), son of Tirumaladeva of Apa-stamba sūtra and Yajus Śakhā. Ibid.

130-C. In the same temple. Grant of the village of Morampudi to the same by the same chief.

Valluru.

131. On a pillar in the Gopaḷasvāmi temple. A record of Ś. 1495, relating the erection of a maṇtapa by a private person. Ibid. [In Loc. Rec., Vol. XII, pp. 106—8, there are two epigraphs, dated A.D. 1774 and 1758.]

Vaṅgipuram.*


* See Loc. Rec., Vol. 42, pp. 303—9 and Vol. 48, pp. 56—62, for epigraphs, dated A.D. 1464 and 1557. The former (in Tāraṇa, Vaiṣākhabahuja 6, Friday) records the building of the temple by Ellissetti, son of Aṇḍam Mallisetti. The latter is of the same date as No. 133 above. A gift by the same chief to Ēbalaiyaṅgār of the Kāśyapa gōtra and Kātyāyana sūtra is also given.

GUNṬŪR TALUK.

Gunṭūr.*

134. 139 of 1913.—(Telugu.) On a slab from Dharanikōṭa, preserved in the Collector’s office. A mutilated record of the Koṭa king Mahāmaṇḍalēśvara Gaṇapatiđevarāja in Ś. . . . Śrāvaṇa, ba. di. 6, Thursday. Seems to record a grant of land to the pūjāris and dancing women attached to some temple. (Date not calculable at present as neither the Śakā year nor the first regnal year is known.)

135. 140 of 1913.—(Telugu.) On a second slab preserved in the same office. A mutilated record in Ś. 1059, Piṅgala, Chaitra. Records gift of sheep for a lamp to the god Buddhadeva, by a lady.

136. 141 of 1913.—(Telugu.) On the same slab. A record of the Velanāṇḍu king Kulottunga-Chōḍa Goṅkarāja. This may be a grant made in continuation of the above inscription. States that a certain merchant of Penuṅgoṇḍa gave for the merit of his parents and of his elder brother, 55 sheep for a perpetual lamp to the temple of Buddhadeva.

137. 142 of 1913.—(Sanskrit and Telugu.) On a slab brought from Yenamaṇḍala and preserved in the same office. A damaged record of the Koṭa king Bēṭa in Ś. 1173, Vaiśākha, śu. di. 8 (Giri-duhitra-tithi), Monday, corresponding, according to Mr. Swamikannu Pillai, to April II, A.D. 1250. Records that the king ruling at Mahishāsuramardhanagari (i.e., Yenamaṇḍala) founded the temple of Kṛiṣṇa in that village and granted the required land for its upkeep. Queen Gaṇapamāḍēvi also gave land in the village of Garagapadá, an oil mill and a flower garden. The merchants of the village assigned some tolls. The marriage fees granted by Gaṇapamāḍēvi to the mahājānas of the village were also transferred by them to the temple of Gōpinātha (i.e., Kṛiṣṇa).


139. 212 of 1892.—(Telugu.) On a pillar in the Agastyeśvara temple. Records in Ś. 1310, expired, Vibhava, the erection of the pillar.

* Mr. Sewell notes in his Antiquities an epigraph, dated Ś. 1140, which is evidently not included in the above list. For a traditional account of the place and inscriptions in the district see Loc. Rec., XIV, 171 ff.; XLI, 471 ff.; XLVII, 64—161 and LVII, 220 ff.
140. C.P. No. 5 of 1912.—(In ornate Sanskrit prose.) An unfinished copper plate grant which gives the Eastern Chālukyan genealogy as far as Vijayāditya III (Guṇaka). The real king and object of grant are missing.

141. C.P. No. 3 of 1914.—A Pallava C.P. grant of Vijaya Vishṇugōpavarman in Sanskrit (Telugu). Registers the grant of the village of Churā in Karnarāṣṭra to a Brāhmaṇa (Chasmiśarman) while the king was encamped at Vijaya Palōtakatā. The king is called the son of Simhavaran, grandson of Mahārāja Vishṇugōpavarman, and great grandson of Skandavarman. The last three names are the last three names of the Māṅgaḷur and the Pikṛa grants of Simhavarman II. But on account of the facts that Vishṇugōpavarman is styled here a Mahārāja (and not yuvarāja as in other grants, and of the more modern character of the alphabet, Mr. Krishna Sastrī is of opinion that the king was one of the missing line of kings between the line of Simhavaraman II and that of Simhavishṇu. See Ep. Rep., 1914, p. 82.

Kasa.

In his Antiquities Mr. Sewell gives two epigraphs, dated Ś. 1066 and Ś. 1171, which, I believe, are mistakes for the first two inscriptions in the following list.

142. 253 of 1892.—(Telugu.) On the south face of a pillar in front of the Kōdanaḍarāma temple. A record of Kulottuṅga-Rājendra-Choḍa-Manma-Choḍarāju in Ś. 1086. Records grant to the temple of Keśava. [Mr. Sewell mistakes the king for Kulottuṅga II.]

143. 254 of 1892.—(Telugu.) On the east and north faces of the same pillar. A record of the Kākattya ruler Rudradēva (i.e., Rudrāmba), in Ś. 1191. Records grant by a Nāyaka. [Mr. Sewell mistakes Rudradēva for Pratāparudra I.]

144. 255 of 1892.—(Sanskrit.) On four faces of another pillar in the same temple. A record of the Vijayanagara king Krishnaraṇya in Ś. 1443, expired, Vṛṣha. See Ep. Ind., Vol. VI, p. 131. The major portion of the inscription is identical with Nos. 148 and 208 below.

145. 256 of 1892.—(Telugu.) On two faces of a pillar near the Agastyēśvara temple. A record of the Kākattya sovereign Rudradēva (i.e., Rudrāmba) in Ś. 1191. Records grant by a Nāyaka to the temple of Malliśvara. See Ind. Antq., Vol. XXI, p. 199.

Malkāpuram (Mārkāpuram).


147. In the same temple. Records in Ś. 1204, a private grant to the temple. Antiquities, p. 75.
Maṅgalagiri.*

For the natural cave and other antiquities, see Mr. Sewell's *Antiquities*, p. 75. He also refers to the first two epigraphs in the following list. I have traced them to the *Mack. MSS.* and given the references therein.

148. 257 of 1892.—(Sanskrit.) On four faces of a pillar near the steps leading to the temple on the hill. A record of Śāluva Timma, the minister of the Vijayanagara king Krishṇarāya in Ś. 1443, expired, Vrisha. See *Ep. Ind.*, VI, 108 f., where Dr. Luders edits it. The epigraph mentions the king's pillar of victory shining in Kaliṅga. It gives the genealogy and achievements of Timma, the conquest of Koṅḍavīḍu on the 23rd June, A.D. 1515 and the appointment of Nāḍindla Appā, nephew of Śāluva Timma, as the governor under the former's control. A list of Nāḍindla's gifts to the shrines of Koṅḍavīḍu, etc., is then given. See *Loc. Rec.*, Vol. 48, pp. 108–119, and Kn. 230-D.


150. 259 of 1892.—(Telugu.) On three sides of an octagonal pillar in the bazaar street. A record in Ś. 1515, expired, Vijaya, Kārttiṅka Śuddha 2. [See *Mack. MSS.*, Bk. 18 (15–6–21), pp. 5–6. Refers to the reign of Mahomed Quli of Golconda, and his agent at Maṅgalagiri and Nizampatam and his assessment of tax on various communities. See also *Loc. Rec.*, Vol. 48, pp. 125–30, where Brown calculates the date (wrongly, I believe) to be A.D. 1668.

Nambūr.

151. 252 of 1892.—(Telugu.) On a pillar in the Mallēśvara temple. A fragment of record.

Nidumukkala.

152. In a street of the village, on a slab. A record dated in Ś. 1431, in the reign of Krishṇadevarāya. *Antiquities*, p. 75.

153. Near a tank to the south of the village, built by the Reḍdis.


* The other references to *Mack. MSS.*, besides those mentioned in the text are:—
Pedda-kākāni.

155-155-A. 249 and 250 of 1892.—(Telugu.) On a pillar in front of the Gōpāla temple. A record in Ś. 1184, expired, Dundubhi, Māgha Śuddha 10, Thursday. [Mr. Sewell gives in his Antiquities, p. 75, an inscription in Ś. 1192. This is given also in Mack. MSS.]

156. 251 of 1892.—(Sanskrit and Telugu.) On a pillar in front of the Vīrabhadra temple. A record of the Vijayanagara king Kṛishṇadēva in Ś. 1440, expired, Bahudhānya. Records the foundation of the temple by the minister Chitta of Renti. [See Antiquities, p. 75, and Loc. Rec., Vol. 57, p. 222. The details of the date are Śravana Bahula 5, Monday.]

Penumaka.


Prattipādu.

158-A—F. At the Daṇḍēśvara temple:—A grant of lands in Ś. 1156; (b) a private grant of Ś. 1435, recording the erection of a maṇḍapam; (c) a private grant in Ś. 1144; (d) gift of a bell by a private party in Ś. 1560; (e) gift of a Chakra by a private party in Ś. 1450; (f) a private donation to the temple in Ś. 1476. For local accounts and epigraphs collected by Mackenzie, see Loc. Rec., XIV, 65 f.; LVI, 291 f. and XV, 488 f.

Redḍipālem.


Śekūru.

The inscriptions of this place have been taken from Mack. MSS., Bk. 18, p. 123 ff. and Loc. Rec., Vol. 57, pp. 273–8.


161. A record of the same chief in the same date.

162. A record in Ś. 1180, Mēsha Saṅkrānti, recording gift of land to God Chōlēśvara by Mallani Mallayya.


164. Grant of fields by Appa Kamma to God Sōmēśvara in Ś. 1187, Krōdhana, Makara Saṅkrānti.

165. A record of Ś. 1496, Māgha Śukla II, Thursday, in the reign of Śri-Raṅgarāya. Records gift to Tiruvēṅkataśvara by

Veṅkaṭayya, the son of Tirumalayyaṅgār, and grandson of Kollapalli Ōbalayyaṅgār of the Bhāradvāja gotra for a festival.

166. A record dated in Ś. 1454, Nandana, Mārgaḥśīra Śuddha 12, Thursday, in the reign of Achyutarāya. Gift of land to Tiruveṅkaṭa by Śūrappanāyadhū.

**Vunḍavilli.**

167. 46 of 1909.—In the rock-cut Anantaśayana temple. A grant by Māchama-Reḏdi in Ś. 1265.

168. 47 of 1909.—In the temple of Bhāskarēśvarasvāmi, south of the village. A Telugu-Sanskrit record of Ś. 1448, relating the erection of the temple by some merchants.


169-B. In the same place. An undated epigraph evidencing the digging of a well in the reign of Krīshṇadēvarāya. (Antiquities.)

**Enamaḍala.**

170 to 172. II5 to 117 of 1893.—(Telugu.) On a pillar in front of the Vīrabhadra temple. Records dated in Ś. 1163 to 1196. The epigraph of Ś. 1163 (Śārvari) records the pratisiṅgha of Rudrēśvara and gift of land for the merit of Kōta Bēṭa Rāja. See No. 180.


174. 119 of 1893.—(Sanskrit, Telugu and Tamil.) On a stone built into the southern enclosure of the same temple. A record in Ś. 1453, Nandana. Mentions Mallayya Chinna-Bommu Nāyaka. [Mack. MSS., Bk. XVIII, p. 104 and Loc. Rec., Vol. 57, pp. 255–6. This says that Bommayya was a servant of Rāyasam Ayyappayya, Governor of Koṅḍavīḍu, and gives the details of date as Ṭhādra-padaśuddha 10, Monday.]

175 to 177. 120 to 122 of 1893.—(Telugu.) In the Vēṇugōpāla temple.* The first of these is said to be a record in Ś. 1190, Vibhava. The second continues the record of Gaṇapāṃbā and describes her as the ruler of the 6,000 villages on the south bank of the Krīṣṇa. It is dated in Ś. 1172. The third records the grant of the village of Chintapalli for her father’s merit.


179. 124 of 1893.—(Telugu.) On a stone in the Ānjanēya temple. A record in Ś. 1217, Jaya. [The Mack. MSS. say that

the details of date are Pushyaşuddha 8, Sunday, and that the people
gave various paraphernalia, etc., to the deity.]

180. 125 of 1893.—(Sanskrit and Telugu.) On a stone in the
Venugopala temple. A record of the daughter of the Kakatiya
king Gaṇapati, named Gaṇapāmba who was married to Beṭa, the
son of Rudra and grandson of Keta, a chief of Dhānayakapura (i.e.,
Amarāvati). The record says that after the death of her husband
she performed a number of pious works, e.g., placing golden
pinacles on the shrine of Amareśvara at Amarāvati, building two
other Śiva temples, named Beṭesvara and Gaṇapēśvara in the same
103. Dr. Hultzsch edits it here. He also refers to the other
Telugu inscriptions on the pillar. See 175 to 177 above. The Mack.
MSS. seem to attribute this to Ś. 1113, Vaiśākhaśukla, Monday,
Giriduhiṭṭithi.

181 to 183. An undated grant of 25 cows for a lamp to
Beṭeśvara; (2) Grant of a herd of sheep by a brother of Nārāpa
Rāja Mallayya to the same in Ś. 1192, Pramāda, Pushya Śuddha 13,
Friday, Makara-Saṅkṛanti; (3) A grant of twenty-five buffaloes
by Bemma Pāyuḍu in Ś. 1196, Bhava, Aśvayuja, Śukla 1, Sunday;
and (4) exemption of taxes on the temples and Brāhmaṇas in sixty
villages connected with Yenumaṇḍalasthala (i.e., Enumaṇḍala).
where these are given.

NARASARAOPET TALUK.

Boppudi.*

184. 205 of 1899.—(Sanskrit.) On three faces of a pillar set
up in the street, near the Śiva temple. A damaged record of Nanni
Chōḍa and his two younger brothers in Ś. 1079. Contains a long
genealogy of the king. See No. 196.

185. 206 of 1899.—(Telugu.) On the fourth face of the same
pillar. Records a gift of tolls to the temple of Chennakēsavađeva
at Cherakuru by Dōchiraju-Gaṇapaya for the merit of the Kakatiya
king Gaṇapati.

Challagundla.

186. On a pillar in one of the temples of the village. A record
in Ś. 1740 (A.D. 1818).* Antiquities, p. 68.

Chēzarla.

With regard to the legend of the Kapoteśvara temple and the
chief antiquities of the place see Mr. Sewell's Antiquities, I, 68–69.

He also gives four definite epigraphs of which one is the same as No. 190 in the list and the others are given under Nos. 193—195.

187. 154 of 1899.—(Telugu.) On a pillar in the maṇṭapa in front of the Kapōteśvara temple. A record in archaic characters; damaged at the beginning; mentions Vishamasiddhi (a surname of Vishnuvardhana, the founder of the East Chālukyan dynasty).

188. 155 of 1899.—(Sanskrit.) On a slab set up in front of the central shrine in the same temple. A record in archaic characters; much worn; mentions the daughter of king Kandara of the Ánanda gōtra.

189. 156 of 1899.—(Telugu.) On another slab in the same place. A record in Ś. 1169 mentions Cheṇjērla and the god Kapōteśvara who is surrounded by 4,444 liṅgas.

190. 157 of 1899.—(Telugu.) On a slab set up near the east wall of the same temple. Records in Ś. 1085, Svabhānu, gift of a lamp by Kēṭireṇḍi of the Manumakula.

191. 158 of 1899.—(Telugu.) On a slab close to the dvajas-tambha in the same temple. A damaged record in Ś. 1062, Raudri. Records the gift of a lamp.

192. 159 of 1899.—(Telugu.) On a slab near the Mādhava-svāmin shrine in the same temple. A record in Ś. 1087.


194. On a stone close to the Mādhava-svāmi temple. A private grant in Ś. 1551. Ibid.

195. In the same temple. Another grant in Ś. 1168. Ibid.

Degaramuḍi.

196. Inside the courtyard of the Mallikārjuna temple, on a Nāga stone. A grant in Ś. 1002 by “Sri Nanni Chōḍa Mahārāja,” son of “Tribhuvana Mallidēva Chōḍa.” [Nanni Chōḍa belonged to the Konidena branch of the Telugu Chōḍas and lived about Ś. 1070, 1073, etc.] Antiquities, p. 69. See No. 184 above.

Gōvindapuram.

Mr. Sewell notes two inscriptions in this place, one dated in Ś. 1092 and the other in Ś. 1082, recording a private grant. The first of these is probably the same as No. 197 in the list, but it is impossible to say whether the second is a mistake for the next epigraph or a different one.

197. 112 of 1893.—(Telugu.) On a stone in front of the Bhmeśvara temple. A record of Kulottungā-Rājendra-Chōḍa in Ś. 1091. Was Rājendra the Velanāṇṭi chief who ruled from 1163 to 1180?

198. 113 of 1893.—(Telugu.) On a stone in front of the Bhmeśvara temple. A record of Kulottungā-Rājendra-Chōḍa in Ś. 1087. See the above epigraph.

Ikkûrû.

200. Close to the south-east wall of the temple on a stone. A private grant in Š. 1038 in honour of Kulottunga (I?) Rajendra Chôda.

201. In the same place. An epigraph of the same year relating grants to temple and Brahmans by the same sovereign.


Irlapâdu.

203-204. I09 and II0 of 1893.—(Sanskrit and Telugu.) On a pillar in front of Somesvara temple. A record in Š. 1057, relating the building of the temple at Iârâlûru and the construction of a tank north of the village by Manâlîka Mañå who belonged to the Durjaya family. See Ep. Ind., Vol. VI, p. 276, and Gt. 276.

205. III of 1893.—(Sanskrit and Telugu.) On a pillar in front of the Somesvara temple. A record of Chôdarâju in Š. 1057. Records gift of land and of a lamp to the Somesvara temple at Iârâlûru. [Chôda is said to have belonged to the Durjaya family and to be a bee at the divine lotus-feet of Kulottunga Chôda dêva. Chôda’s titles are enumerated. See Ep. Ind., Vol. VI, p. 276.]

Jonnalagaďda.

206. 545 of 1909.—(Telugu.) On a slab set up in front of the Venu gàpalasvâmin temple. A damaged record of the Kâkatiya king Mahâmaṇḍâlêsvara Pratâparudradêva-Mahâraja (1295—1323) in Š. 1215, Nandana. Records gift of land to the temple of Gopi-nâtha at Jonnalagaďda. The slab also bears a record, dated in Š. 1241, Siddârthin, which appears to record a gift of land to the same temple. [For a local account see Loc. Rec., Vol. 56, p. 419 f.]

Kondakâvûru.

207. Near a figure of Hanûman west of the village. Records an act of worship done by Timmarasa, Pradhâni of Krîshnadêva Râya in Š. 1313 (wrong), Bahudhânya. Antiquities, p. 70. [This epigraph is in Mack. MSS., Bk. 18, pp. 27-8, and curiously enough it gives the same wrong date.]

Kondavîdu.

The celebrated capital of the Reçâdis who ruled from 1328 to 1427 (when they were overthrown by the Muhammadans. For the Mackenzie collections of the local inscriptions see Loc. Rec., Vol. 23, pp. 281—441. See also Vols. 18, 49 and 57. I have not
had time to examine these in detail and compare them with the departmental list.

208. 242 of 1892.—(Sanskrit and Telugu.) On a pillar. A record of Nădindla Gōpa, the governor of Koṇḍavīḍu, in the reign of the Vijayanagara king Krishnārāya in Ś. 1442, expired, Vikrama. See Ep. Ind., Vol. VI, pp. 230—39, where Dr. Luders edits it. The inscription has much in common with Nos. 144 and 148 above and grants, for the benefit of Saḷuvā Timma, ornaments, etc., to the Rāma temple at Koṇḍavīḍu. The inscription is of fiscal interest as it enumerates the taxes which were assigned to the temple for its expenses. These are said to be the mūlavīsas in all parts of Koṇḍavīḍu country, where tolls were paid, viz., at vasanta garuvas, water-sheds, salt-beds, market-towns, roads to towns of pilgrimage, at the rate of half padikamu on every bag of certain articles, one padikamu on every bag of certain other articles, one damma on every bag of some goods, two dammas, three, four, six, etc., on still others. A double-bullock-load of women's garments had to pay a čhēvela. Prof. Kielhorn calculates the date of the inscription to be Wednesday, the 2nd May, A.D. 1520. Gōpa was the brother of Nădindla Appā and author of the Chandrika, a commentary on the Prabōdha-chandrodāyā.

209—212. 243 to 246 of 1892.—(Telugu.) On four pillars in the mosque. A record in Ś. 1337, expired, Mannatha. Records private grants to the temple of Mailārādēva. [Mr. Sewell says that these were made in the reign of Kōmāṭi Veṅka Reḍḍi (1395—1423).]

213. 247 of 1892.—(Telugu.) Left of entrance to the north wall of a deserted temple in the front. A record of the Vijayanagara king Rāmarāju Tirumalarājjavya, vassal of Sādāśivadēva in Ś. 1486, expired, Raktākshin.

214. 248 of 1892.—(Telugu.) Right of entrance to the same wall. A record of the Vijayanagara king Sādāśivadēva in Ś. 1468, expired, Parābhava.

215. The Koṇḍavīḍu plates of Rauta Rāya or Gaṇadēva, the son of Guhīdeva and the grandson of Chandra, a descendant of Kapila Gajapatī of Caṭaka (Cutack) in Ś. 1377, Yuva (A.D. 1455), giving the village of Chāvali (Rēpalli taluk) to a number of Brahmans. Kapilēndra ruled, according to Hunter, from 1452—79. See Ep. Rep., Oct. 1890, p. 2.

216. 537 of 1909.—(Uriya.) On a pillar of a ruined temple on the top of the hill. Two short Telugu inscriptions on other pillars in the same temple refer to the building of a maṇṭapa, and to the god Narasimhadeva and Lakshmīpatī.

217. 538 of 1909.—(Sanskrit.) On a pillar of a ruined maṇṭapa called Varāhalakōṭṭu on the same hill. A mutilated record of the Reḍḍi king Peda-Kōmāṭi-Vēma in Ś. 1330. Records that the king's
treasurer (bhanḍari) Dāmana set up a pillar in the temple of Viṣvapati, for the merit of his maternal uncle Raṇasāhi surnamed Ripurāyabandi-Chōḍa. [Pedda Kōmaṭi was the author of Śrīṅgāradipikā, commentary on the Amaruṣatakā.]

218. 539 of 1909.—(Telugu.) On a beam of the same maṇṭapa. Records in Ś. 1327, Parthiva, that a certain Damalapati Chennamanēṁgaru presented the stone beam in the gopura of the Viṣvēśvara temple, for the merit of his spiritual teacher Śrīgirī- ayyaṅgaru who was the grandson of Paṇḍita Ārāḍhyadeva.

219. 540 of 1909.—(Telugu.) On another beam of the same maṇṭapa. A much damaged record in Ś. 1331, Sarvadhārī. Twelve other short Telugu epigraphs not dated, on pillars and beams of the same ruined maṇṭapa, record that these latter were presented to the temple of Viṣvēśvara by certain merchants and Reḍdis.


221. On a pillar of a maṇṭapam in the Rāmaliṅga temple. A record of Ś. 1588, relating to its erection. Ibid.


Koniḍena.

223. 163 of 1899.—(Telugu.) On a pillar built into the platform in front of the Saṅkarasvāmin temple, left of entrance, east face. Records in Ś. 1072, that a subordinate of Kulottuṅga-Chōḍa-Goṅka (II, 1133—57) built the temple of Ballisvara at Koṭyadōna.

224. 164 of 1899.—(Telugu.) On a pillar built into the platform in front of the Saṅkarasvāmin temple, left of entrance, west face. A record of Kāma-Chōḍamahārāja (of the Koniḍena branch of the Telugu-Chōḍa line) in Ś. 1059. Records gift of land to the same temple.

225. 165 of 1899.—(Telugu.) On a pillar built into the platform in front of the Saṅkarasvāmin temple, left of entrance, west face. Records in Ś. 1085, gift of land to the Kāmilśvara temple by Śrīyādevi, queen of Kāma-Chōḍa. For Kāma-Chōḍa, see No. 224.

226. 166 of 1899.—(Telugu.) On a pillar built into the platform in front of the Saṅkarasvāmin temple, left of entrance, south face. A record of Tribhuvanamalladēva-Chōḍamahārāja, in Ś. 1069. Records gift of the village of Guṇḍiyapūṇḍi to the Ballisvara temple. [Tribhuvanamalla was the son of Kāma-Chōḍa mentioned in the previous epigraph.]

227. 167 of 1899.—(Telugu.) On a pillar built into the platform in front of the Saṅkarasvāmin temple, left of entrance, south face. Records in Ś. 1085, gift of land to the same temple by
Śrīyādēvi, the daughter-in-law of Chōḍaballaya-Chōḍamahārāja, father of Kāma.

228. 168 of 1899.—(Telugu.) On another pillar in the same place, right of entrance, south face. A record of Tribhuvanamalladeva-Chōḍamahārāja in Ś. 1070, Vibhava. Records gift of land to the temple of Bhūmēśvara at Kotyadōna for the merit of the king's father Pottapi-Kāma-Chōḍamahārāja and his mother Śrīyādēvi. See No. 225.

229. 169 of 1899.—(Telugu.) On another pillar in the same place, right of entrance, east face. Records in Ś. 1070, that the Bhūmēśvara temple was built by a servant of Tribhuvanamalladeva-Chōḍamahārāja. See No. 226 above.

230. 170 of 1899.—(Telugu.) On another pillar in the same place, right of entrance, east face. Records in Ś. 1070, gift of two lamps to the same temple.

231. 171 of 1899.—(Telugu.) On another pillar in the same place, right of entrance, north face. A record of Tribhuvanamalladeva-Chōḍamahārāja in Ś. 1073. Records the building of a tank. See No. 226.

232. 172 of 1899.—(Telugu.) On a pillar set up in the north prākāra of the same temple, east face. Mentions Hēmādrīdāna-chakravartin Annāreṣḍi and Śrīgirireṣḍi.

233. 173 of 1899.—(Telugu.) On a pillar set up in the north prākāra of the same temple, east face. Records in Ś. 1067, gift of a lamp to the temple of Saṁkara-Mahādēva.

234. 174 of 1899.—(Telugu.) On a pillar set up in the north prākāra of the same temple, east face. Records in Ś. 1143, gift of a lamp to the same temple for the merit of Gaṇapatidēvamahārāja.

235. 175 of 1899.—(Sanskrit.) On a pillar set up in the north prākāra of the same temple, north, west and south faces. The record gives an account of the ancestors of a certain Annā who was the minister of Nanni-Chōḍa (son of Tribhuvanamalla of No. 226).

236. 176 of 1899.—(Telugu.) On a pillar set up in the north prākāra of the Saṁkarasvāmin temple at Koniḍena, south face. Records in Ś. 1185, Rudhirōdgārin, gift of a lamp.

237. 177 of 1899.—(Telugu.) On another pillar in the same prākāra, east face. Records in Ś. 1170, gift of land by the Gaṇasāhāni Bhūskaradēva.

238. 178 of 1899.—(Telugu.) On another pillar in the same prākāra, west face. Records in Ś. 1184, gift of a lamp by relative of Bhūskaradēva, the Gaṇasāhāni of the Kākatiya king Gaṇapatidēva.

239. 179 of 1899.—(Telugu.) On a third pillar set up in the same prākāra. A record of Tribhuvanamalladeva-Pottapi-Chōḍamahārāja in Ś. 1064, Dundubhi. Records gift of land to the temple.
of Śaṃkara-Mahādeva; mentions the king's father Pottapi-Kāma and mother Śrīyādevī.

240. 180 of 1899.—(Telugu.) On a broken pillar lying in the east prākāra of the same temple. Records in Ś. 1080, Bahudhānya, gift of a lamp.

241. 181 of 1899.—(Telugu.) On a slab built into the south wall of the central shrine of the same temple. A damaged record in the twenty-eighth year and Ś. 1095 of Tribhuvanachakravartin Rājrājadēva. Records gift of a lamp for the merit of Kulōttunga Rājēndra-Chōḍa (apparently the Velanāṇti chief). For Rājrāja, see No. 1.

242. 182 of 1899.—(Telugu.) On a slab set up in the south-east corner of the prākāra of the same temple. Records in Ś. 1067, gift of a lamp.

243. 183 of 1899.—(Telugu.) On a pillar set up in the east prākāra of the same temple. A record of Opilisiddanadēva-Chōḍamahārája (II) in Ś. 1156, Tārāṇa. The inscription contains a long genealogy of the Telugu-Chōḍas and records the gift of a village to the temple of Śaṃkarēśvara for the merit of king Gaṇapati (the Kakattyā to whom the Telugu-Chōḍas were evidently subordinate).

244. 184 of 1899.—(Telugu.) On a slab in the street near the Vishṇu temple at the same village. Records gift of land by Manumagāṇḍagōpāla to a certain Baṭṭu-Tikkaya. See No. 308 below.

245. 185 of 1899.—(Telugu.) On a stone near the ruined dvajastambha of the Kēśavasvāmin temple on the hill in the same village. A record in the fifteenth year and Ś. 1059 of the Chōḍa king Tribhuvanachakravartin Kulōttunga-Chōḍadēva. Records gift by Tribhuvanamalladēva-Chōḍamahārāja to the temple of Tribhuvanamalla-śrī-Kēśavadeva at Koṭyaḍōna.

246. 186 of 1899.—(Telugu.) On a stone near the ruined dvajastambha of the Kēśavasvāmin temple on the hill in the same village. Records in Ś. 1208, Vyaya, gift of a lamp to the god Chennakēśavadeva.

247. 187 of 1899.—(Telugu.) On another stone in the same place. Records in Ś. 1184, gift of a lamp to the temple of Prasannakeśava at Koṭyaṭōṇa by a relative of Bhāskara, the Gajasāḥanī of the Kakattyā king Gaṇapati.

248. 188 of 1899.—(Telugu.) On the south wall of the same temple, first tier. A record in the eighth year (of?) and Ś. 1075. Built in at the beginning. Mentions the temple of Kēśavadeva and refers to Śrīyāmahādevi, the mother of Tribhuvanamalladēva-Chōḍamahārāja, and several other royal personages. See No. 227 above.

249. 189 of 1899.—(Telugu.) On the south wall of the Kēśavasvāmin temple on the hill at Koṇidēna, first tier. A record in the

250. 190 of 1899.—(Telugu.) On the south wall of the Kēśayavsvamin temple, first tier. Records in Ś. 1073 gift of a lamp by a Nāyaka.


252. 192 of 1899.—(Telugu.) On the south wall of the Kēśavsvamin temple on the hill, second tier. A mutilated record in the fifteenth year of the Chūla king Kulottuṅga-Chōḍadēva. Mentions the temple of Tribhuvanamalla-Kēśavadeva at Koṭyadōna in Kammanāṇḍu, the capital of Tribhuvanamalladēva-Chōḍamahārāja.

253. 193 of 1899.—(Telugu.) On the south wall of the Kēśavsvamin temple on the hill, second tier. A record of Tribhuvanamalladēva-Pottapi-Chōḍamahārāja in Ś. 1069. Kammanāṇḍu is mentioned as the country ruled over by the king. Records a gift of money.

254. 194 of 1899.—(Telugu.) On the east wall of the same temple, first tier. A record of Chūraballirāja in Ś. 1073, Pramōda. Records gift of land. The king has a string of birudas similar to those of Bāṇa kings.

255. 195 of 1899.—(Telugu.) On the east wall of the same temple, first tier. Records in Ś. 1075, gift of a lamp.

256. 196 of 1899.—(Sanskrit and Telugu.) On the east wall of the same temple, second tier. A mutilated record. Records gift of a lamp by the minister Anñā mentioned in No. 235 above.

257. 197 of 1899.—(Telugu,) On the east wall of the same temple, second tier. A damaged record. Mentions an officer of Tribhuvanamalladēva-Pottapi-Chōḍamahārāja. See No. 228 above.

258. 198 of 1899.—(Telugu.) On the north wall of the same temple, first tier. A record of Tribhuvanamalla (of the solar race) in Ś. 1072. Records gift of a lamp. The king is said to have been ruling over Kammanāṇḍu, Gūndikārgu and Moṭjavādi.


260. 200 of 1899.—(Telugu.) On the north wall of the Kēśavsvamin temple on the hill, second tier. Gift of land by Nanni-Chōḍamahārāja in Ś. 1073, Pramōda. [Was he the author of the recently discovered Kumārasambhava?]
261. 201 of 1899.—(Telugu.) On the north wall of the Kēśava-svāmin temple on the hill, second tier. Records in Ś. 1079, Vibhava, gift of a lamp by the queen of Tribhuvanamalladēva-Chōḍamahā-rāja.


Kotapakondā.

263—269. 102 to 108 of 1893.—Trikōṭisvara temple. A record in Telugu.

Kuṅkalaguṇṭa.*

270. 151 of 1899.—(Telugu.) On a slab lying near the ruins of the Bhogīśvara temple. A record in Ś. 1269, Sarvajit, of Kōndaṇḍu Vēnayareḍdi (1339—69). Records gift of land to the Vallabhēśvara temple at Krunkalakunṭa. [Is this the epigraph given by Mr. Sewell under date Ś. 1261?]

271. 152 of 1899.—(Telugu.) On a slab in the Vēṇugopāla-svāmin temple in the same village. A record in Ś. 1197 of Kēṭa-Rudrayarāja. Records gift of land to the temple of Mēṭṭu Viśva-nātha by a servant of the king. [Is this the same as the epigraph given by Mr. Sewell in his Antiquities, p. 71, under date Ś. 1119 (A.D. 1197)?]

272. 153 of 1899.—(Telugu.) On a slab set up in front of the Vīrabhadra temple at the same village. Records in Ś. 1243, Durmati, gift of land for the merit of the Kākatiya king Pratāparudradēva (1295—1323).

Liṅgagunṭa.


Maiḍavolū.

273. A C.P. grant of Yuvarāja Śivaskandhavaranma, the heir-apparent of a Pallava king (whose name is not given). It was issued from Conjeeveram and records the grant to two Brahmans of a village named Viripura which belonged to the Āndhrapatha or Telugu country. The order was issued by the king to his representative at Dhannakaḍa (i.e., Amarāvati). It is “in Prākrit dialect” and dated on the fifth tithi of the sixth fortnight of summer in the tenth year of the king (i.e., Śivaśkanda’s predecessor). See Ep.

* For a traditional account of the place see Loc. Rec., Vol. 56, p. 43 f.
For a local account see Loc. Rec., Vol. 60, p. 98 f.

274. 203 of 1899.—(Telugu.) On a slab in the Śiva temple. A record in Ś. 1082. Mentions a certain Mallanāyaka with a string of birudas, and records the gift of a tank.

275. 204 of 1899.—(Telugu.) On another slab in the same temple. A mutilated record of the Kākatiya king Pratāparudradēva in Ś. 1213. Mentions Manumagaṇḍagopāladēva.

Nādenḍa.

276. 214 of 1892.—(Sanskrit.) On a pillar in the Mūlasthānēsvara temple. A record of Choḍanripati in Ś. 1054, giving a lamp, ornaments, conch, bell, trumpet, etc., to the shrine. The donor was a descendant of Buddhavarman, an officer of Kubja Vishṇu and was the son of Buddhavarman, who was the son of Maṇḍa II, whose father and grandfather were Buddhavarman and Maṇḍa I. For the genealogy of the family see Ep. Ind., VI, p. 274. See also Tsandavōlu (Krishṇa District and Gt. Nos. 203—5 above.

277. 215 of 1892.—(Telugu.) On the same pillar. A record of Choḍarāju. The donor was Choḍarāja, a vassal of Kulōttuṅga Chōṭa (II?). Gift of lamp for the merit of Choḍarāja’s mother Bādamadēvi. See Ibid., p. 276.

278. 216 of 1892.—(Sanskrit and Telugu.) On the same pillar. A record of Velanāṇṭi-Goṅka (II), son of Rājendra Chōṭa (Chōṭa?), in Ś. 1060. Records gift by a certain Kanta.

279. 217 of 1892.—(Telugu.) On the same pillar. A gift of taxes at Noṅchinapādu, for two lamps by Maṇma-Maṇḍaya in Ś. 1060. Ep. Ind., Vol. VI, p. 275. [Maṇma-Maṇḍa or Maṇḍa II was the son of Buddhavarman II. See Ibid., p. 274, for his place in the genealogy.]

280. 218 of 1892.—(Telugu.) On the same pillar. A record in Ś. 1061.


282. 220 of 1892.—(Telugu.) On the same pillar. A record of Choḍarāja.
283. 221 of 1892.—(Telugu.) On the same pillar. A record of Manma-Chōḍarāju.

284. 222 of 1892.—(Telugu.) On another pillar in the same temple. A record of Manma-Maṇḍa (Maṇḍa II?) in Ś. 1061. The chief was the son of Maṇḍalīka, Buddha (II) and Gaḍiyamādevi and he built the Śiva temple at Nāḍīṅḍla and gave it to the village Nōṇchēdlapūṇḍi. For details see Ep. Ind., Vol. VI, p. 275.


287. 225 of 1892.—(Sanskrit and Telugu.) On the same pillar. A record of Goṅka (II), in Ś. 1062.

288. 226 of 1892.—(Sanskrit and Telugu.) On the same pillar. A record in Ś. 1073.

289. 227 of 1892.—(Telugu.) On the same pillar. A record of Manma Maṇḍa in Ś. 1052, recording gift of lamps and land to temple. The donor was a vassal of Kulōṭṭuṅga-Chōḍa. The details of the date (Ś. 1052, Mēśha-Sitipāṇḍhchami, Thursday) corresponded, according to Dr. Kielhorn, to 11th April, A.D. 1129. The genealogy of the family as shown by the inscription is given in Ep. Ind., Vol. VI, p. 274.

290. 228 of 1892.—(Telugu.) On a third pillar of the same temple. A record of Buddhāraju (son of Manma Maṇḍa of the above epigraph) in Ś. 1070. The donor was a vassal of Kulōṭṭuṅga-Chōḍa (II), and made a gift of two lamps to the temple of Mūla-sthānamahādeva at Nāḍendla. See Ep. Ind., Vol. VI, p. 278.

291. 229 of 1892.—(Telugu.) On the same pillar. A record in Ś. 1192.

292. 230 of 1892.—(Sanskrit and Telugu.) On the same pillar. A record of Guṇḍāmbika, chief queen of Mahāmaṇḍalēśvara Buddha in Ś. 1093. The Buddha of this inscription was the son of Manma Maṇḍa (Maṇḍa II). The record is the gift of a land to the temple. Ibid.

293. 231 of 1892.—(Sanskrit and Telugu.) On the same pillar. A record of Velanāṇṭi-Kulōṭṭuṅga-Chōḍa-Goṅka (II or III?), son of Rājendra-Chōḍa in Ś. 1065.

294. 232 of 1892.—(Sanskrit and Telugu.) On the same pillar. A record in Ś. 1068.

295. 233 of 1892.—(Sanskrit and Telugu.) On the same pillar. A record of Buddhāraja (son of Maṇḍa II) in Ś. 1065. Records that his wife Guṇḍāmādevi gave to the temple of Mūlasthāna Mahādeva a tank constructed by her south of Nāḍendla. Ibid., p. 277.


298. 236 of 1892.—(Telugu.) On the same pillar. A record in Ś. 1077.


300. 238 of 1892.—(Telugu.) On the same pillar. A record in Ś. 1088.


304. 350 of 1892.—(Telugu.) On a stone lying near the tank. A record of Timmarāja in Ś. 1481, Kālayukti.

305. 351 of 1892.—(Telugu and Kanarese.) On a stone built into a manṭapa of the Mūlasthānēsvara temple. A record in Chāḷukya Vikramavarsha 2 (for 52 ?), Plavaṅga. Mentions the Daṇḍanāyaka Anantapāla; see Dr. Fleet’s Kanarese dynasties, p. 51.

306. 352 of 1892.—(Telugu.) On a second stone at the same place. A fragment of record.


Narasarāvupēṭa.

308. 213 of 1892.—(Sanskrit and Telugu.) On a pillar in front of the Paṭṭabhirāma temple. A fragment of record of Manma-Gaṇḍagopāla, son of Nallasiddhi, Ś. 1219, Hēvilambin. The chief was the great-grandson of Tikka I and the contemporary of Pratāparudra II (1295—1323).

309. C.P. No. 3 of 1913—14.—A grant of king Vijaya Vishṇugopavaran, son of Simhavaran, grandson of Vishṇugopa mahāraja-varan and great-grandson of Kandavaran while
encamped at Vijaya Palōṭkaṭa, regarding a grant of land, to a certain Chasa(mi) śarman of the Kāṣyapa gotra who was a native of Kunḍūr. The grant is not dated, but from the reference to Vijaya Palōṭkaṭa the Government Epigraphist infers that it belonged to the period of Sanskrit charters. He says that the first three kings of the present grant may be the same as the last three of the Maṅgaḷūr or Pikire grants, in which case the last king of this grant should be considered to be the son of the last king of those grants; but from the difference in title which the Vishṇugōpavaran-man of this grant bears from that of his namesake in the other grants and from the comparatively modern nature of the character, the epigraphist concludes that the present grant should be attributed to a king named Vishṇugōpavaran-man in the intermediate group between the kings of the Sanskrit charters and the Simha-viṣṇu line.]

Rompicharla.

310. On a stone near the dvajastambha in the Śaṅkarēśvara-svāmi temple. A record of Ś. 1479. See Ep. Ind., Vol. VI, p. 72, and Mack. MSS., Bk. XVIII, p. 18. The lattergives the further details of date as Piṅgaḷa, Māgha, Bahula 18, Monday, and says that Kumāra Koṇḍarāju gave to Kāryakartā Liṅgappa a grant of land during Mahā Śivarātri.

311. Near the above. Records in Ś. 1442, that Kumāra "Mikkili Nāyāḍu made a gift of two fields to God Śaṅkara." Mack. MSS., Bk. XVIII, p. 18. For a local account of a traditional nature see Vol. LVI, p. 447 f.

Vipparla.

312. i47 of 1899.—(Telugu.) On a slab standing on the bund of the tank. A record in the eighth year of the Eastern Chalukya king Sakalalokāśraya Jayaśimhavallabha (Jayasimha I). In archaic characters; mentions Viparta and records a gift-of land.

313. i48 of 1899.—(Telugu.) On a slab near the ruined temple of Mallēśvara in the same village. A record in Ś. 995 which appears to mention Vishṇuvardhana-Vijayarāditya (probably the uncle of Kulottuniga I and Viceroy of Veṇgi) and records the building of the temple by a merchant.

314. i49 of 1899.—(Telugu.) On another slab in the same place. A damaged record of Kīrtirāja-Mallideva-Chaḍamahārāja in Ś. 1117. [Was he Malli IV of the Ōpilisiddhi line?]

315. 150 of 1899.—(Telugu.) On a third slab in the same place. A record in Ś. 1186, Rakkākshin. Mentions the Mahāmanḍalēśvara Allāḍapemmaya, who belonged to the family of a chief named Mukkanī Kāḍuveṭṭi, and records a grant of land.
Yellamanda.*

316. In the Trikotisvara temple, on the hill south of the village. A gift by Gundamadevi, the queen of Velandi Gozhkaraja, of 55 sheep for a lamp. See Mack. MSS., Bk. XVIII, p. 256.

317. At the southern entrance of the same temple. A gift in S. 1672, Akshaya, Karttika Bahula 13, Friday, recording a gift by Siddhamalla for the merit of his parents and for the increase of his family. Ibid., pp. 26–7.

318. In the Rama Lingaswami temple. A record dated in S. 1477, Rakshasa, Srawana Sudhha II, Thursday, during Sadashiva’s reign, recording a grant by Siddhakaja Timmarajayagaru. Ibid., pp. 28–9, and Antiquities, p. 74.


320. In the same temple. A private grant of S. 1055. Ibid.

321. In the same temple. A record in S. 1053, of Nalla Nagareddi in the reign of Rajendrachoda. Ibid.

322. In the same place. A private grant of S. 1155. Ibid.

ONGOLE TALUK.

Addanki.

323. From roof of Nancharamma temple. (Telugu.) A record of a servant of one Bana Siddhuru during the dark fortnight of Chaitra. O. 1, N.I., p. 895 (i.e., Ongole 1 in Nellore Inscriptions).

324. From eastern wall of Ramaswami temple. (Telugu.) Records that on the twelfth of the bright fortnight of Karttika in S. 1326, Chinni Dontaama Setti plastered the wall of the temple for the religious merit of his father, of his mother Bavyasani and of himself. O. 2, N.I., pp. 895–96.

325. In a backyard. (Telugu in Chalukyan character.) Records that in the first year after the coronation of a certain king, one Panduranga Parama Maheswara granted land sownable with eight pustis of seed in Dharmapuram (Dharmapuram) as charity to Aditya-Bhatara. O. 4, N.I., pp. 896–97.

Alluru.

326. Opposite Vrhadhadra temple. (Telugu.) Records that on Monday, the twelfth of the dark fortnight of Margasira of the year Bahudhanya, S. 1500, the leading people of Parvatiapuram and the residents of the fifty-six countries founded meras as Mulavisam in the village of Ayyapalli, the abode of the best of Brahmans, for providing worship to Sri Vrhadhadra. Ibid. 4, pp. 897–98.

* I find the portion dealing with the epigraphs of this place missing in the Mack. MSS. (pp. 29–53). The latter part of the list is therefore taken from the Antiquities.
327. On stone in front of Adivi Rāmalingasvāmī temple. (Telugu.) Records that Immānēni Kōṭiliṅgam, the son of Bāpayya, gave to Malleśvara Svāmī for offerings and worship eight kuchalas of dry land and one gorru of wet land, where three-fourths of a putti of seed could be sown. Besides this māṇyam, the ryots, according to the deed of gift executed by them, should give at the rate of one anna for every kunta of land of high assessment and at four pies for every kunta of land of low assessment. It was the duty of the Karanams to collect and give this amount, to be utilized for the deity. O. 5, N.I., pp. 898–99.

328. In Amarēśvara temple. (Telugu.) Records that on the occasion of Uttarāyaṇa Saṅkrānti, Ś. 1190, 240 gunṭas of land were given for the religious merit of Śrīman Mahāmaṇḍalēśvara Kaḷāraṇyaṅaṅa Śīngadeva Mahārājulu, to Kopādvīdu Kumāra-svāmīdēva for providing worship, enjoyment and naivēdyā. Ibid. 6, p. 900.

329. On a big stone in the temple of Ishṭa-Kāmēśvara. (Telugu.) Records that on Wednesday, the tenth of the bright fortnight of Chaitra of the year Ānanda, Ś. 1236, on the day of Vishṇu Saṅkrānti, Rudranāyaka made a gift of land to Ishṭa-Kāmēśvaramahādēvara of Aralūru. The gift was made for the religious merit of Pratāparudra Mahārāja (1295–1323). Ibid. 7, pp. 901–2.

330. Inside the Ishṭa-Kāmēśvara temple. (Telugu.) Records that on Wednesday, the tenth of the dark fortnight of Śravaṇa, Piṅgala, Ś. 1239, Gāla Muddana Bōyunḍu and Dāna Madhava gave, in the presence of Pinnaya Venkāṅgāru, the Reḍdis of Aralūru the Karanams and all other people, fifty kunças and one kuncha of ghee per month for a lamp, for the religious merit of Śrīman Mahāmaṇḍalēśvara Pratāpa Rudradeva Mahārājuluvāru (1295–1323). Ibid. 8, pp. 902–3.


332. On the same stone by the temple of Ishṭa-Kāmēśvara-dēva. (Telugu.) Records that on the eleventh of the bright fortnight of Āśāḍha, Raudri, Ś. 1242, one Śrīmat Bammaya Nāyaṇḍu gave to Ishṭa-Kāmēśvaradeva of Aralūru 500 kunṭas of land, for the religious merit of Śrīman Mahāmaṇḍalēśvara Pratāpa Rudra dēva Mahārājulu. Records also a gift for a lamp. Ibid. 10, pp. 905–7.

333. On east side of enclosure of Ishṭa-Kāmēśvara temple. (Telugu.) Records a gift by Śrīmat Rudramma Nāyaniṅgāru, on
Sunday, the ninth of the bright fortnight of Āshaḍha of the year Ānanda. O. II, N.L., pp. 907–8.

Ammanabrōlu.

334. From eastern pillar of maṇṭapam of Chenna Kēśava temple. (Telugu.) Records that on the tenth of the dark fortnight of Jyēṣṭha of the year Yuva, the Kāpus of Ammanabrōlu, the Karaṇams, and others issued an edict to the effect that additional lands under the tank were to be given by the Kāpus and that they should give mēras at three tūms on every puṭṭi of produce, to the Kēśava temple. Ibid. 12, pp. 908—911.

335. Opposite to Śiva temple. (Telugu.) Records the genealogy of a local chief Śīṅgarāya and his descendants down to the two brothers China Timma and Bhāskara Chāmunātha, “possessing the splendour of Ṛama-Lakshmana, praiseworthy like Ṛama and Kṛishṇa, possessed of glory,” who flourished as if “they were the sole fortresses to the garden which is the excellent town Koṇḍa-vīḍu.” Ibid. 13, pp. 912—21.

Bollapalli.

336. On a boundary stone. (Telugu.) Records that the pillar was planted, after walking round the boundaries of the villages of Yasali, otherwise called Bollapalli, and Koṇḍa Muṇjalūru. Ibid. 14, p. 921.

337. In front of Ānjanēya temple. (Telugu.) Records that on Thursday, the twelfth day of the dark fortnight of Āshaḍha Vīśvāvasu, Ś. 1467, while Sadāśivadeva Mahārāya was seated on the diamond throne at Vijayanagar, he granted the village named Bollapalli in Addanaṅi śīma, attached to Koṇḍavīḍu rājyaam, as an agrahāra to Koṭi Tiruvēṅgalanāthayya, the son of Śrīmat Tālapāka Tirumalayyagāru, “the establissher of the two schools of the Vedānta.” Ibid. 15, pp. 921—2. [The inscription begins with the salutation to Rāmānuja. The same scholar is referred to in No. 343].

338. Fallen stone opposite Agastyēśvara temple. (Telugu.) Records that on Saturday, the fullmoon day, under the Krittikā nakshatra in the month of Kārttika, Ś. 1193, Śrīmat Svayapa Nāyaka dedicated (this) to Agastyeśvara Mahādeva. Ibid. 16, p. 923.

Ballavaraṇapāḍu (hamlet of Daivalarāvūru).

339. In front of Chenna Kēśava temple. (Telugu.) Records that in the reign of Kākatīya Gaṇapatiđēva, in Ś. 1149, Śrīman Mahāmaṇḍalēśvara Mallidēva Chōḍa Mahārājulu, “who shines like a gem in the family of Karikāla, who built the dam across the Kaveri,” gave Takkellapāḍu and old Dayyalarēvūru in Kammanāḍu to Brāhmans. Ibid. 17, pp. 924–25. For Mallidēva see No. 228 above.
340. (Telugu.) Under the tank-bund to west of village. Records that in Ś. 1077, Vishama Saṅkrānti, the elders (mahājanas) of Dayyalarāvūru gave ten putris of land in the fields of the deity Rāmēśvara to Mādāji-ayya, the sthānapati (temple servant) of the temple of Śiva, for providing worship, offering lighting, enjoyments and decorations for Rāmēśvaradēva. O. 18, N.I., pp. 926–27.

341. (Telugu.) Under the tank bund. Records that on Vishṇu Saṅkrānti, Ś. 1075, in the reign of Śrīman Mahāmaṇḍalesvāra Tribhuvanadēva Chōda Mahārāja, the mahājanas of Dayyalarāvūru in Kammanadu presented some land to Ramēśvaradēva. Ibid. 19, pp. 928–29.

342. (Telugu.) Opposite Chintalamma temple. Records that all the elders (mahājanas) of the illustrious Dayyalarāvūru gave a field of one putti to Pattel Kētana for conducting the worship and offerings of the goddess. Ibid. 20, pp. 929–30.

Budavāda.

343. (Telugu.) In front of Gōpālasvāmi temple. Records that on Thursday, the twelfth of the bright fortnight of Āṣāḍha of the year Viśrāvasu, Ś. 1467, while Sadāśivadēva Mahārāja was ruling at Vijayanagar, he granted the village of Mallāvaram situated in Addāṇki śīma, attached to Kōṇḍavindu śīma, as an agrahāra to Tiruvēṅgalanātha, the son of Śrīmat Tāḻāpaka Tirumalayaṅgārū, “the establisher of the path of the vēdas.” Ibid. 21, pp. 930–32. See No. 337 above.

344. (Telugu.) From a fallen stone in an inam land. Records that the field was given as vritti to Śrī Paṅgalūri Bhīmēśvara. Ibid. 22, p. 932.

Chendalūru.

345. A copper plate grant discovered at this place (No. I of Appendix A in Ep. Rep., 1906), is edited by Dr. Hultzsch in Ep. Ind., Vol. VIII, pp. 233–36. It consists of four Sanskrit verses and a portion in prose. It is an edict issued from Conjeeveram in the second year of the Pallava king Kumāraṁvishṇu (II), the son of Buddhavarman, the grandson of Kumāravishṇu (I) and great-grandson of Skandhavarman. It records that the king granted to a Brahman a field in the village of Chendalūru in Kavachakārabhōga, a subdivision of the district of Karmāṅkarāśhātra or Kammāṅkarāśhātra which is the same as the Karmanāśhātra of the Eastern Chālukeyan grants. See Ind. Antq., Vol. VII, p. 187 and Vol. XX, p. 105. A summary of the grant is also given in Ep. Rep., 1906, p. 61, para. I. [It may be noted that at the time when Hultzsch wrote the village was in Nellore district, but now in Guntūr. Dr. Hultzsch believes that on account of the close verbal resemblance between this grant and the Pikira, Mangalore and Uruvapalli
grants and its archaic character when compared with the later Kūram and Kaśakuḍī plates, the four kings mentioned here must have ruled in the interval between Simhavarman (II) and Simhavishṇu line.

346. No. II in Appendix A of Ep. Rep., 1906. This copper plate grant is by Mahārāja Vijayasiddhi Sarvalokāśraya, son of Vishṇuvardhana (II), grandson of Indrabhaṭṭarākavarman (Simhavikrama), and great-grandson of Vishṇuvardhana (I), "who adorned the family of the Chālukyas." [In later inscriptions Vijayasiddhi has been named Maṅgiyuvarāja. The date of the grant—the lunar eclipse in Vaiśākha of the second year of the king—corresponds to 6th May, A.D. 673. The charter is to the effect that the king informed the villagers and the Naiyōgikas (officers) of Chendarūr that he granted the village to six Brāhmaṇas who were Chhāṇḍogyas, i.e., students of the Sāmaveda, each of whom received two shares. The names of the donees are not given, but they are declared to be the bīzas or residents of six other villages. See Ep. Rep., Vol. VIII, pp. 236—41.]

347. (Telugu.) On a stone against a wall of Chennakēśava temple. Records that on Thursday, the eleventh of the bright fortnight of Kārttika of the year Vijaya, Ś. 1456, while Achyutadēva Mahārāja was seated on the diamond throne at Vijayanagar, Mallarāśayyavāru, the son of Chennekaṇṭi Viśvanāthayya, of the Śrīvatsa gotra, of the Apastambha sūtra and of the Yajus śākha performed the marriage of Kēśavanātha of Chandalāru village in Koṇḍavīdu-durgam. Records that the prime minister (mahāpradhāni) Bāchārāśayyavāru, to whom the village had been given, now gave some lands in it to Kāśīvatrbhakta, who performed the above ceremonies, and to certain dancing girls of the Tiruvīdhi (sacred street) who did service to the deity. O. 23, N.L., pp. 933—35.

348. (Telugu.) From "garbha wall" of Chennakēśava temple. Records gift of lands for providing worship and enjoyments to the deity, e.g., 400 kuṇṭas (measured with a pole of 12 bārlu (fathoms); 600 kuṇṭas to the Tiruṇaṭi āsī, etc. Ibid. 24, pp. 935—36.

349. (Telugu.) From "wall of garbha" of Chennakēśava temple. A record of Śrī Śayanamdēvarulu, the lord of the town of Anumakonda. Ibid. 25, pp. 936—37.

350. (Telugu.) In front of Chennakēśava temple. Records the devotion of a Pēraḍḷāla Jīyyamgāru to the deity, on Thursday, the fifteenth of the bright fortnight of Kārttika of the year Vikrit. Ibid. 26, pp. 937—38.

351. (Telugu.) From two sides of the stone before Rāma-liṅgēśvara temple from which the next inscription is taken. Records that, on the seventh day of Vaiśākha, Ś. 1175, Māyideva Peggaḍa, the beloved of Vidēya (learning), the prime minister (mahāpradāni) and the principal authority (sarvādhikāri), presented
a *vritti* to Chenamallināthadēva of Chandalūru for the prosperity of Addānki Śīṅgalaṇadēva who was his liege lord and of himself. Of this *vritti*, Māyidēva Preggaḍa presented 50 *kuntas* to the same deity and 50 for one Brahmayya. O. 27, N.I., pp. 938—40.

352. (Telugu.) From two sides of a stone opposite Rāmalīṅga temple. Records that on Sunday, the seventh of the bright fortnight of Vaiśākha, S. 1175, while Śrīman Mahāmaṇḍalēśvara Kākarīya Gaṇapatidēva Mahārāzulu was ruling the earth, his feudatory Śrī Maṇḍalēśvara Chakra Nārāyaṇa Śrī Śīṅgadēva Mahārājulu made a gift of lands for the priest, for decorations and enjoyments to the deity. Ibid. 28, pp. 940—44.

**Chandrapāḍu.**

353. In front of the Śiva temple. (Telugu.) Records that on Tuesday, the fifteenth of the dark half of Mārgaśira of the year Vyaya, S. 1089, on account of a solar eclipse, Koṇḍapa Nāyakunḍu, owner of Chandrūru on the bank of the Guṇḍi river, who was the son of Erramanāyaka, gave 55 she-goats to Śrī Nāgēśvaramahādeva of Chandrūru for a perpetual light. Rabbēna Śēṭṭī, son of Naṅガreku Naḍvi Śēṭṭī, should receive these and maintain the grant. He, his sons and grandsons should give for the lamp every day one mānika of ghee. Ibid. 28-A, pp. 944—46.

**Cheḍalavāḍa.**

354. In the Kalyāṇamanaṭapam. (Telugu.) Records on Thursday, the eleventh of the bright fortnight of Āśāḍha of the year Krōdha, S. 1488, while Mahārājādhirāja Śrī Vīra Pratāpa Sadaśivadēva Mahārājalu was ruling the kingdom, in the kingdom of Koṇḍavēḍu which he granted to Śrīman Mahāmaṇḍalēśvara Rāma Rājāyayan Tirumalā Rājayaṇa Dēva Mahārajulugāru, Raṅgapa Rājayaṇadeva, the great-grandson of Siddhīrājunugāru, the grandson of Vōbalārajunugāru, and the son of Timmarāju, presented on the holy occasion of the first ekādaśi (eleventh day of the lunar fortnight) some gold to Śrī Raghunāyakulu of Cheḍalavāḍa, besides the income derived from the Addagaḍa śuṅkam, from the kaṭṇalu (presents) in Cheḍalavāḍa, Mallāvaram, Alavalaṇāḍu and other villages, the śuṅkam from the bharitas (residents?) of the sthala, taxes like the mulaviśalubādi, etc. Ibid. 29, pp. 946—50.

355. 211 of 1894.—(Telugu.) In front of Śrī Raghunāṭha temple. Records that an agrahāra formerly granted, through Praṇḍha Dēva Rāya Mahārāya, by Paṇṭa Maila Reḍḍi, to God Raghunāṭha of Cheḍalavāḍa was, on the eleventh day of the bright fortnight of Māgha of the year Subhakrit, S. 1404, revived by Timmareṇḍḍi, the son of Hindurāvu Suradhānī Sariyapati Timmareṇḍḍi. Ibid. 30, pp. 950—51. [Paṇṭa Maila was probably the chief referred to by Śrīnāṭha in one of his *chātu* verses.]
356. 212 of 1894.—(Telugu.) In front of Raghunāyaka temple. Records that an inscribed pillar was planted, for the religious merit of Siddhirāju Timmarājayya, the ruler of Kōṇavīrdū, by Maṇḍapati Appaḷa Rāju, on the fifteenth of the bright fortnight of phalguna of the year Kālayukti, Š. 1481, in the reign of Sadāśiva Rāya of Vijayanagar. The inscription records that the taxes levied on articles sold in Chādalavāḍa village, the sthala of the God, and on grain, the ādāgaḍa śūṅkam, the mula-viśālu collected in Addaṅki and Ammanabrolu śimas, and the śūṅkam and the old kaṭṇam collected in Śrī Raghunāyaka’s sthala were given away to the deity. The temple authorities were therefore to collect them and give receipts to the merchants and other payers in the two śimās. Further remissions of the taxes on purchase and sale during festivals are recorded. O. 31, N.I., pp. 952—55.

357. (Telugu.) Opposite Raghunāyaka temple. Records that on Thursday, the seventh of the dark fortnight of Jyēśṭha of the year Śrīmukha, Š. 1565, while Śrī Raṅgadēva Mahārāya (1638—46) was ruling, a certain Polayarēḍḍi of Cheḍaluvāḍa village in Ammanabrolu śīma gave lands for the religious merit of his ancestor and his mothers Krishṇamma, Gaṅgamma and Śiṅgamma, at the junction of Chādaluvāḍa, Chiravena and Uppalapāḍu, for providing all enjoyments to Śrī Raghunāyaka of Cheḍalavāḍa. Ibid. 32, pp. 956—58.

Chezerla.

358. To south of the Chennakēśava temple. (Telugu.) Records that on the tenth of the bright fortnight of Āśaḍha of the year Paridhāvi, some land under the tank was granted by Raṁanāyaniṅgāru, for the daily offerings, lights and enjoyments to the deity. Records also the gift of the grazing fee levied on this field. Ibid. 33, pp. 959—60.

359. To north of Chennakēśava temple. (Telugu.) Records that in Š. 1570, on the occasion of Uttarāyaṇa Śaṅkrānti; Śrīmān Somarāju, the prime minister, gave 200 kuṇṭas of land to Mulaśṭhānādeva, for the religious merit of his master Chakra Nārayaṇa Śiṅgaladēva Mahārāja. Ibid. 34, pp. 961—62.

Dēnuvakoṇḍa.

360. Opposite Vēṇugopālaśvāmi temple. (Telugu.) Records that on Thursday, the eleventh of the bright fortnight of Āśaḍha of the year Bahudhānya, Š. 1260, a piece of land was granted to Dhēnuvakoṇḍa Gopālakṛishṇa by Poddilapalē Śiṅgamanāyaniṅgāru, for providing offerings. Ibid. 35, pp. 962—63.

Dharmavaram.

361. In the threshold of the Sītārāmasvāmi temple. (Telugu.) Records that “the famous Epiran (or Pirān), commander of the
elephants, with the permission of the emperor Ekalāśakhān founded that Punnuru.” O. 36, N.I., pp. 963–64. [Ekalāśakhān has been surmised to be a Golkopđa prince.]

362. Stone in enclosure of Sītārāmasvāmi temple. (Telugu.) Seems to record that on Thursday, the twelfth of the bright fortnight of Aśvija of the year Pramōdūta, when the cavalry of the Hīvala (area subordinate to a havaldar?) and the infantry were come, the people of the suburbs Yekalāśapuram and Bālupuram gave, for the religious merit of Khan Ajyam Khaja Abul Saheb (a local officer?), certain contributions to the temple. These were 1 ādā (?) on every bag of vegetables and grain; 2 ādā on every ratam (spinning wheel); 1 vam on sella (muslin); and 1 va (?) on sundries. Ibid. 37, pp. 964–65.

363. On a rock in Urubōdu hill. (Telugu.) Records that the pond was constructed by Nāparāvutu, son of Kōtvusārāvutu. Ibid., 38, p. 965.


365. South wall of Mallikārjuna temple. (Telugu.) Records that Preggaḍa Pāṇḍuraṅga, the minister of a Māya Bajevaṛāju (Vijayarāju) who is said to have been a great statesman, well versed in the politics of all the neighbouring kingdoms, and to have constructed the niches for lamps, the prākāra, the enclosure wall, the portico, etc., gave certain gifts (to the temple?) in the village of Pāṇḍuraṅgapuram on the fullmoon day of Pushya of Prabhava. Ibid. 40, pp. 967–8.

Doddāvaram.

366. By a path to the east. (Telugu.) Records that on Thursday, the thirtieth of the dark fortnight of Kārttika of the year Sarvaśhāri, Š. 1350, on the holy occasion of solar eclipse, a certain Paṅgula Chumpiri presented to Mallikārjunadēva of Vrudoḍḍaram (Doddāvaram village) in Ammanabrōḷu śīma, some tūms of land. Ibid. 44, p. 969.

367. To the east in a tope, from three sides of a stone. (Telugu.) Records a gift on Monday, the third of the bright fortnight of Bhādrapada of the year Sarvadhāri, by Poṅgula Mitinēṅigāru to Vināyaka of Doddāvaram. Ibid. 42, pp. 970–1.

368. To the east in a field. (Telugu.) A fragmentary record relating gift to a deity for offerings. Ibid. 43, p. 971.

Gonasapūdi.

369. From dvajastambham of Vīshṇu temple. (Telugu.) An unintelligible record. Ibid. 44, p. 972.
370. To the west of Kāśivisvēśvara temple. (Telugu.) Records that on Wednesday, the eleventh of the bright fortnight of Kārttika of the year Bahudhānya, Ś. 1140, Śrīmat Sūryagiri Daṇḍanāyaka Chandra set up the image of Śrī Chandēśvara Mahādeva, naming it after himself, in Mānopalli otherwise called Baṭṭirrappatātam, which is said to have been on the coast of the eastern sea in Kammanāḍu, for the religious merit of Śrīmat Gaṇapatidēva Mahārāja (Kākatiya king, 1215—48). He also constructed a temple and a maṇṭapa. O. 45, N.I., pp. 972-3.

Gōnuguntā.

371. In front of Vīrabhadrasvāmi temple. (Telugu.) Records that on Tuesday, the eleventh of the bright half of Kārttika of the year Pramōḍūta, Ś. 1433, while Śrīman Mahāmaṇḍalēśvara Rājādhi-rāja Rājaparamēśvara Rāja Tejōnīdhī (Treasury of splendour) Śrī Krishṇadēva Mahārāyulu was ruling the kingdom, Sūmāyan, Abbānāyanivāru gave Gōnuguntā in Kācharlakōṭa-Κατακα in Ami maṇabrolū Śīma in Kōṇḍavīḍu Rājya, for the religious merit of Timmarasuvāru (who was his immediate suzerain at Kōṇḍavīḍu) for providing amritapādi to Amareśvara of Gōnuguntā. Ibid. 46, pp. 974-6. Timmarasu was evidently the celebrated minister.

Gudimallapāḍu (or Vankāyapāḍu and Gūndimalla).

372. C.P. 22 of Nel. Ins.—A charter of Vira Śrī Gajapati Kākatiya Rudra Vēṅkaṭarāya Śrī Pratāparudra dēva Mahārājalūṅgāru, ruler of Kalubarga, capital of the Kāṅṭakāka yielding a revenue of nine crores, on Monday, the thirtieth of the dark fortnight of Mākara, in the nineteenth year of his reign on the holy occasion of Ardhōḍaya in the kāṭaka of Velupukoṇḍa, recording the gift of two villages (Vankāyapāḍu in the Daṇḍampāḍu subdivision of Addāṅki and Gūndimallī in Ammanabrolū) free of taxes to Kākolli Timma Paṇḍit.

Gūṇḍalapalli.

373. Near Polameramma temple. (Telugu.) Records that on Sunday, the fifteenth of the bright fortnight of Kārttika of the year Pramāḍī, Ś. 1441, on the holy occasion of a solar eclipse, one Jīyarāju, gave 200 kūntas of dry land on the boundary line of Koṭṭaka and Nattipāḍu as a sarvamānya for the Gōpāla tank. Ibid 47, pp. 976-7.


Idamuḍī.

375. Inside shrine of Śiva temple. (Telugu.) Records that on Sunday, the second of the bright fortnight of Śravaṇa of the year
Vilambi, Š. 1221, Kama Boppaningaru, the minister of Kakatiya Pratapra Rudradēva presented (lands?) to Kandamudi Rāmajōṣyalu for the religious merit of his father (Dévaya) and his mother (Punnalakshmi). O. 49, N.I., pp. 978–9.

Pongulūru (Janakāpuram).

376. Stone in enclosure of Bhīmeśvara temple. (Telugu.) Records that in the year Bhava, Š. 1076, on the occasion of a solar eclipse, Śrīman Mahāsāmanta (Provincial chief) Viyavelaru gave ten maṭtas of land in the village Paṅgalūru, situated in Kammanāḍu, for providing oblation, sacrifice and worship to the great deity Tīruvēnagala. Ibid. 50, pp. 979–80.

377. In the enclosure of Bhīmeśvara temple. (Telugu.) Records that in the tenth year of Rājarājadēva, on Sunday, the first of the dark fortnight of Aśvija of the year Yeva, Š. 1077, Mahāsāmanta Jīyyaru, the servant of the divine feet of Śrīmad Rājarājadēva, gave on Vēṭiparva day (from the fields of Guḍimaniyam) one Kuchela of land to Mūlasthāna Bhīmeśvaradēva of Paṅgalūru. Setajiyya, son of Vīrājiyya, the temple servant of the Mūlasthāna (chief deity), should perform daily offerings and worship with lights, Ibid. 51, pp. 980–1.

378. On a stone to the east of Bhīmeśvara temple. (Telugu.) Records that on Monday, the fourteenth of the dark fortnight of Māgha of the year Āṅgirasa, Š. 1554, some land was granted by Mudupaḷi Tirumalayya, the agent of Śrī Veligōṭi Komāra Timmanāyanivāru, to the God Bhīmeśvara of Paṅgalūru. Ibid. 42, pp. 982–3.

Kandlagunṭa.

379. From four sides of a stone opposite Gokarnēṣvara temple. (Telugu.) Records that on Monday, the first of the bright fortnight of Chaitra of the year Vijaya, Š. 1215, while Śrīman Mahāmanḍalēśvara Kakatiya Pratapra Rudradēva Mahārāja was ruling, māṇyams were given by one Bahata Dévarāja to Brahmans, etc., besides a village to Bhīmeśvara whose image was set up at Ravinūtula. Ibid. 53, pp. 983–6.

Kanuparti.

This village gave its name to Poet Abbāmāṭya, the author of Puruśraovacharitra.

380. On a small stone by the Vishṇu temple. (Telugu and Sanskrit.) Records that on Friday, the day of Śatabhisha, the first day of Kārttika in the year Bhava (or Parābhava), Š. 12... Kāmaya Boyāṇḍu of Alinanāṇḍu gave to Malamaṇḍala (Alamandala) Perumāḷ of Mōṭupāḷi 200 māḍas of wet land in Chaḍalavāḍa sthala under the Kāmasamudram tank at Kanuparti, for providing worship, amritapaḍi, vessels and the singing of tirupadiyam. Ibid. 54, pp. 987–8.
381. From stone removed from above the gate of the Vishnū temple. (Sanskrit verse in Telugu character.) Records that in Ś. 1348, on the eleventh tithi of the bright fortnight of Māgha in the year Parābhava in the holy city called Kośambi, which was situated at the junction of Brahmakunḍī (Guntī Lakamma) with the sea, and which was the abode of 1,000 liṅgas, king Vīra Amala (Abala), son of king Nuṅka, gave lands and wealth consisting of the eight species of property and the eight species of enjoyment to some Brahmins. O. 55, N.J., pp. 988–90. [Kośambi or city of gold is Kānuparti. The ancient grandeur of the place is seen even now in the existence of a large number of carved stones and liṅgas.]

382. From the stone by the Vishnū temple referred to in the preceding inscription. (Sanskrit in Telugu character and Telugu.) Records that on Thursday, the eleventh of the bright fortnight of Māgha in the year Parābhava, Ś. 1348, Vīra Avu Bhudēva Chōḍa Mahāraja, the son of Ālamanḍala Nūkayadēva Chōḍa Mahāraja, gave Kānuparti to Brahmins as a sarvamanya for the religious merit of Vijaya Bukka Rāya Mahāraja, son of Śrīman Mahāmanḍalēsvara Rājādhirāja Rājaparamēsvara Śrī Vīra Dēvarāya Mahāraja (II) and his queen Dēmaamma. Ibid. 56, pp. 990–93 [Vīra Avu Bhudēva is Vīra Auabledēva. Dēmaamma has been surmised to be a misreading for Hemāmbika.]

383. From threshold of the gate of the Śiva temple. (Telugu.) A fragmentary record of king Vijayaḍitya Mahāraja. Ibid. 57, pp. 993–94.

Karavadī.

384. From a boulder in enclosure of Rāmaḷiṅgasvāmi temple. (Telugu.) Records that on Thursday, the tenth of the dark fortnight of Śravaṇa of the year Sādhāraṇa, Ś. 1232, in the reign of Pratāpa Rudradēva some land was presented to the deity Rāmanātha of Karavadī, by Kāmaya Boppāṇḍu-Dēvaya Reḍḍigurū. It is also recorded that the vendors and purchasers should give half a kāṣu on all their goods and grain, and that the Bēhrīs (hawkers) who sold goods for thousands (on a large scale) should also pay. Ibid. 58, p. 994–96.

Konḍamunjaluru.

385. On one side of Nāga stone to west of village. (Telugu.) Records that on Tuesday, the second of the dark fortnight of Kāṛṭika, Ś. 1089, in the twenty-first year of the reign of Śrīmat Rājrājadēva, Yerrama Nāyaka, son of Nimbrōḷu Sabbixayaka, the superintendent of the treasury of Śrīman Mahāmanḍalēsvara Kulottunga Rājendra Chōḍa Rāja (1163–80), son of Goṅka II of Velāndū and Subbāmāmba, set up a liṅga in the name of his father in Konḍamunjaluru in Kammanḍu, erected a temple, and presented eight kūṇchams for offerings at the three sandhyas to Sabbēsvara
Mahādeva. (The details are then given.) Mallajīyalu, the son of Vemajīyalu, received these, and he, his sons and grandsons should maintain the worship. O. 59, N. I., p. 996—99.

386. On a Nāga stone to the west of village. (Sanskrit in Telugu character.) Records that in Ś. 1089, on the second tithi of the dark fortnight of the month named Kārttika, Kumbha nakshatra, he placed a kalasha (dome) on the top of the temple of Sabhēsvara, in Kammarāshṭra. *Ibid.* 60, pp. 1000—4.

**Koniḍēdu.**

387. On stone in Janārdanasvāmi temple. (Telugu.) Records that Śrī Gopinātha of Kodinjēlu, Naraśingi Śetti, son of Balasāyani Singama Śetti, of the Vinḍila gotra, of the Kōmaṭi sect of Kaṇḍukūru, caused the enclosure wall of the eastern side of the temple to be polished by Santanūtalapātdu Punnayya for the religious merit of his mother Yalasāni and father Singama Śetti. *Ibid.* 61, pp. 1004—5.

388. On a stone near the well of Chakradhara. (Telugu.) Records that the well was caused to be constructed on the fifteenth day of the bright fortnight, Āshāḍha, Ś. 1455, by Śrī Chakradhara for the religious merit of his father and mother. *Ibid.* 62, p. 1005.

**Kōnika.**


391. Three inscriptions from Garuḍa stone opposite Raghunāyaka temple. (Telugu.) Records the devotion of Addēpalli Śingarāju to Śrī Raghunāyaka of Kōnika. A fragmentary record, dated on the fifth of the bright fortnight of Māgha of the year Krōḍhi the bright fortnight of Kārttika of the year Raktākshi, is also given. *Ibid.* 65, pp. 1007—8.

**Kopparapādū.**


**Koppolu.**

393. Opposite Bhīmēsvara temple. (Telugu.) Records that on the occasion of the Uttarāyaṇa Saṅkrānti, Ś. 1176, a certain chief gave for the religious merit of his father and his mother
(Mādamma) some land as vṛiṣṭi to Bhīmēśvaradēva of Kroppolu. O. 67, N.I., pp. 1009—11.

394. To the north in the Shroff-mānyam. (Telugu.) Records that on Thursday, the fifteenth of the bright fortnight of Vaiśākha of the year Jaya, Ś. 1456, a certain Polavīra . . . Nāgani Nāyudū of the Rāvoli gōtra granted 5 tūms of land for providing oil for the anointing of the deity. Ibid. 68, pp. 1011—12.

Korisapāḍu.

395. On a wall of the Vēnugōpālasvāmi temple. (Telugu.) Records a gift of the Rāja's share of the crop on certain land for the repair of the bund of the tank. Ibid. 69, p. 1012.

Maddipāḍu.

396. On a stone by the Narasimha temple. (Telugu.) Records that on Thursday, the tenth of the dark fortnight of Māgha of the year Yuva, Ś. 1197, Māṇchirāju Gaṇapaya and Kāmayapreggaṇa, the younger brother of Pōchirāju, presented to Śrī Rāmanāthadēva of Mōṭupalli the village of Maddipāḍu for providing oblation, offering, worship and enjoyments. Ibid. 70, pp. 1013—14.

Malliyapāṇḍu.

397. C.P. No. 19 of Nel. Ins.—A grant of the Eastern Chālukyan king Ammarāja (II) issuing an order to the residents of the vishaya of Kommanāṇḍu and recording the gift of the village of Malliyapaṇḍu to the Jain temple Kaṭakābharaṇa, constructed by Duggarāja (south of Dharmāpuram), the son of Vijayāditya, grandson of Kaṭakāḍhipati and great-grandson of Kṛishṇarāja. It is said that this temple was presided over by a Jain saint named Dhiraḍēva, disciple of Divākara, first disciple of Jīnandī who was of the Śrīyaṃpunya Saṅgha and of the Nandigachcha. The date of the grant was a certain Uttarāyaṇa which should have been after Ś. 867, the year of the granter's coronation to which it refers. [See Ind. Antq., VII, p. 16, for a similar grant. For the present epigraph see also Ep. Ind., Vol. IX, p. 47 ff., where Dr. Hultzsch edits it.]

Mādanīru.

398. On a stone in the temple of Rāmaliṅgēśvara. (Telugu and Sanskrit in Telugu character.) Records that on Thursday, the fifteenth of the bright half of Māgha of the year Īśvara, Ś. 1421, on the holy occasion of a lunar eclipse, Śaṅhua Timmaraṇu gave Mādanīru to Kāṭta Malaya for providing amritaṇapādi (sacred food) and all enjoyments to the deity, for the religious merit of Śrī Kṛishṇadēva Mahārāya. Ibid. 71, pp. 1015—18.
399. From stone on tank bund. (Sanskrit except the last line which is in Telugu.) Records that in Ś. 1363, in the year Durmati, on Monday, Kārttika, Śrī Mallanārya or Mallaya Mantri, the son of Timmaya Mantri (who was the son of Narahari of Uḍayagiri) presented to Purarati (Śiva) land in the town named Maindanapāḍ, and a flower garden for the perpetual performance of daily worship. He also presented a village of great prosperity for a perpetual lamp and sacred food, and a spotless bronze vessel for daily offering. O. 72, N.I., pp. 1091. "There is an exact copy of this inscription" in the temple at Tripurāntakam.

Mallāvaram.

400. To north in Survey No. 247. (Sanskrit in Telugu character.) Records that in Ś. 1277, on the day at the setting of Aśvin, on the lunar eclipse day, on Thursday, king Kōmaṭi Vēma apparently gave the city of Addaniki to one Doḍjamalla. . . . 

Ibid. 73, pp. 1022—29. The inscription gives the genealogy of Kōmaṭi Vēma and compares the donee apparently to Rāma. [Kōmaṭi was the son Śrīgiri and brother of Malla.]

Manikēsvaram.

401. On a stone bearing inscriptions on four sides, opposite Māṇḍūkēśvara temple. (Telugu.) Records that in the sixth year of the reign of Śrīman Mahāmanḍalēśvara Chōdamādeva Mahārāja a gift of lands was made to Māṇḍūkēśvara Śrī Mahādeva of Buddepūṇḍi on the banks of the river Gunḍi, in Kammanāḍu. 

Ibid. 74, pp. 1030—32.

402. On a stone inscribed opposite Māṇḍūkēśvara temple. (Telugu.) Records that on Monday, the first of the bright fortnight of Mārgaśira in Vikrama, Ś. 1202, Makara Saṅkrānti, Mahāmanḍalēśvara Nāgādeva gave a mango tope, a flower garden, and a field of 9 putīs in Buddepūṇḍi to Māṇḍūkēśvaradēva for the religious merit of Rudradēva Mahārāja (evidently Rudrammā). 

Ibid. 75, pp. 1032—4. [It was to this chief that Tikkana's son Māraṇa dedicated his Māṁkāṅḍēyapurāṇa.]

403. From a stone inscribed on four sides opposite Māṇḍūkēśvara temple. (Telugu.) Records that on Monday, the tenth of the bright fortnight of Bhādrapāda of the year Vibhava, Ś. 1130, Śrīman Mahāmanḍalēśvara Śrī Madhava Mahārāja gave a field of 40 putīs in the land of Koṭikalapūṇḍi to the west of the Gunḍalakamma to Māṇḍūkēśvara Śrī Mahādeva. 

Ibid. 76, pp. 1034—5.

404. In a street to the west. (Telugu.) Records that on the fifteenth of the bright fortnight of Phalguna of the year Jaya, Ś. 1455, Bāba Kāṣayavāru (or Bācharuśaya?) presented a field to one Mallināṭha. 

Ibid. 77, pp. 1036—7. The donor is said to have
ruled at Kondaḍavīḍu and been skilled in bearing the burden of the kingdom of Achyuta Rāya. The dates are inconsistent.

405. In enclosure of Maṇḍūkēśvara temple. (Sanskrit in Telugu character and Telugu.) Records that in Ś. 1275, on the bright fortnight of Jyēṣṭha, a Maṇḍhiraṇa, son of Rāmaya Mantri, grandson of Maṇḍhana and great-grandson of Rāmaraja Prêggaḍa (the minister of king Vēmā), performed the consecration of a Siddhaliṅga to the south of the famous temple of Maṇḍūkēśa Śambhu, set up another liṅga named Sōma Śrigiri Siddhaliṅga (both of which had been brought from Śrīśailām), endowed a golden vessel resembling Kubera’s car and brilliant as the reflection of the shining sun, constructed steps to the Kunḍika (Gundākamma), a new maṇṭapa at the gate and a new prākāra (enclosure), made also with plaster a circular hall to represent Sōma, constructed a beautiful kitchen room for the glorious lord Maṇḍūkēśa, and around the temple of Maṇḍūkēśa Śambhu planted cocoanut trees. Rāmaya Mantri Maṇḍhirāja also gave a golden lotus containing the nine kinds of gems. O. 78, pp. 1037–45. All this was done when his elder brother Anna Parvata Mallinātha, Minister of Anna Vōta, died. [Anna Vōta was the son of Vēma, the builder of the flights of steps at Aḥobilam and Śrīśailām. He was the father of Kumāragiri and Mallāmbikā who was the queen of Kāṭaya Vēma, the founder of the Rajahmundry line.]

Mannūru.

406. By the dvajasthambham in Rāmaliṅga temple. (Sanskrit in Telugu character and Telugu.) Records that on Sunday, the second of the dark fortnight of the month of Phalguna, Ś. 1033, Hasta nakshatra. a certain Gōsanayya, the son of Vīrareḍḍi, presented five gadyāṇas for a perpetual lamp in the temple of Rāmeshvaradeva of Itamukkala. Records also that in Ś. 1033, on Sunday, the second of the dark fortnight of Phalguna, Kōsanayya gave a lamp and five gadyāṇas. Ibid. 79, pp. 1045–6.

407. On boundary to the south. (Telugu.) Records that at Mādanūru there was half khaṇḍrika of land to Rāmeshvarā. Ibid. 80, pp. 1046–47.

Muktiṃūtalapāḍu.

408. By the steps of the Śiva temple. (Telugu.) Records the construction of the temple on the occasion of Vishuva Saṅkrānti. Ibid. 81, p. 1047.

409. On the Nandi stone in front of the Śiva temple. (Telugu.) Records that on Tuesday, the second of the dark fortnight of Aṣṭavayuja of the year Yuva, Ś. 1197, Vishuva Saṅkrānti—10,000 kunṭās of dry land were given to the deity Mallināṭhadēva of Murkinūtipāḍu by Kēlaĉapīla Chēṭṭi for the religious merit of his sons and grandsons. There was no tax on this vṛtti. One
hundred kunṭas of land were also given to Bhairavadeva. O. 82, N.I., pp. 1047–50.

410. On a stone in front of Śiva temple. (Telugu.) Records that on Monday, the fifteenth day of the bright fortnight of Chaitra of the year Manmatha, Ś. 1327, the Nāyak of Addaṅki, Bānāla Liṅgaṇa, the son of Akkanā and the grandson of Vṛappa, executed a charitable deed of land to the deity Muktimūṭalapāṭi Chenna Mallikārjunadeva. He constructed the temple and at the time of consecrating the deity and gave one kuchhala of land at Kēśaripāḍu. Ibid. 83, pp. 1050–51.

411. On floor of Śiva temple. (Telugu.) Records a gift for the religious merit of one Vidyārāju. Ibid. 84, p. 1052.

Nāgaluppalapāḍu.

412. By west wall of Śiva temple. (Telugu.) Records that on Tuesday, eleventh day of the dark fortnight of Ṭyēṣṭa, Kīlaka Ś. 1350, Gaṅgayadeva Chōḍa Mahārājulu, son of Anāvota Déva Chōḍa and grandson of Tirumalarāju Gūrū, granted viṛṭtis to the God, to Brahmanś, to the Jāṅgam sect and Bamalas of Nāguluppalapāḍu. Ibid. 85, pp. 1053–55.

413. From stone lying to east of Śiva temple. (Telugu.) Records in the year Viṅkri, Ś. 1161, Vishu Saṅkrānti, Mādhava Nāyakudū set up the image of Mallēśvara at Nāvuluppalapāḍu and presented land for providing oblation, offering and worship to that deity, for the religious merit of Śrīman Mahāmaṇḍalēśvara Gaṇapatiḍēva Mahārājulu (1213–59) and for the religious merit of his father and mother. Ibid. 86, pp. 1055–57.

414. From a stone near the Śiva temple. (Telugu.) Records that on Thursday, the first day of the bright fortnight of Ṭyēṣṭa, Hēvilambi, Ś. 1219, for the religious merit of Kākatiya Prataparudradēva Mahārājulu, Muppādināyaniṅgārū gave 2,300 kunṭas of land to Mūlasthāna Mallinātha of Nāguluppalapāḍu. Ibid. 87, pp. 1057–58.

415. From a stone opposite the Śiva temple. (Telugu.) Records that in Viṅkri, Ś. 1161, Vishuva Saṅkrānti, Mādhava Nāyaka consecrated the temple of Mallēśvara of Nāguluppalapāḍu and gave lands for providing oblation, offering and worship to that deity, for the religious merit of Śrīman Mahāmaṇḍalēśvara Gaṇapatiḍēva Mahārāja. Ibid. 88, pp. 1058–64.

416. From four sides of a stone opposite Gopālasvāmi temple. (Telugu.) Records that in Ānanda, Ś. 1175, Vishuma Saṅkrānti, Śrīmat Śaraṅgapāṇi Dévarasu consecrated Śrīgopāla-dēva, naming him Chakranārayaṇa Mādhava Gopinātha of Nāguluppalapāḍu, and gave land to the Nambi (priest) for providing oblation, offering and worship to the deity, for the religious

_Nannūr_.

417. On a stone bearing inscriptions on four sides opposite the Amma temple. (Telugu.) Records that in Ś. 1109, Vishuva-Saṅkrānti, Śrīman Mahāmaṇḍalēśvara Kāmaṇa Chōḍa Mahārāja (of the race of Karikāla), gave Nannūru, exempt from all taxes, to Hōṅkārādēvi of Nannūru in perpetuity. _Ibid._ 90, pp. 1069–71.


419. On the same stone. (Telugu.) Records that Rājamahēndra-Pottappi Chōḍa gave land, exempt from all taxes, to Hōṅkārādēvi at Nannūru in the first day of the month of Mēsha, Ś. 1010. _Ibid._ 92, pp. 1072–73.

420. On the same stone opposite the Amma temple. (Telugu.) Records that a “king Kima (Timma) of Nannūru” who had the lord of the monkey tribe (Hanumān) as the emblem on his flag reigned with power. _Ibid._ 93, pp. 1073–74. “It is not clear what dynasty is alluded to.”

_Niḍamanūr_.


422. In front of Bhīmēśvara temple. (Telugu.) Records the gift of the village, with all its income,—two-thirds to Śrī Paramēśa and one-third to Śrī Viśva Vanēśvara Dēva—to provide for decorations and enjoyments of the deities. _Ibid._ 95, pp. 1077–78.


423-A. In front of Bhīmēśvarsvāmi temple. (Telugu.) Records that on Thursday, the fifteenth of the bright half of

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* His genealogy is given as—
  Chāgī Veṅkaṇa of the solar race
  Ballerāju
  Kanṭravaṅkya Rāju
  Nani Chōḍa
  Śūrāpa Rāju
  Rājamahēndra Pottapi Rāju.
Vaiśākha of the year Vyaya (Kshaya), Ś. 1368, one Birodi Gaṅga Bhairava Nāyaṅkaragaṇḍa Śrīmat Patalampula Nāyaniṃgāru issued a charitable edict to the people of the Śīma of Daiyalaram-yuru). O. 97, N.I., pp. 1080–81.

423-B. In front of Bhīmeśvara temple. (Telugu.) Records that on Monday, the thirtieth of the dark fortnight of Pushya of the year Śāḍhāraṇa, Ś. 1232, a certain Vipapaṭi Mallayyāṃgāru presented a gift for the religious merit of his father Bhairinēnīṅgāru, and settled that the mēras should be given at the rate of one kūnčha per puṭti. Ibid. 98, pp. 1081–82.

Ongole.

424. In the Śiva temple. (Telugu.) Records that on the Uttarāyaṇa Saṅkrānti, Ś. 1212, Gajasāhiṇi Rudranāyakulu gave 100 kunṭas of dry land to Choḍa Gōpinātha of Ongole on behalf of his parents. Ibid. 99, pp. 1082–83. See No. 248. [Was Rudra the son of Sāhiṇi Māra, who rendered the Yuddhakāṇḍa of the Rāmāyaṇa into Telugu?]

425. On a stone by the side of the great northern road to the east of M.R.Ry. D. Markandayya Sastri's garden. (Telugu.) Records that on the occasion of Makara Saṅkrānti, the Kārnām Bāicharāju Nāgarāju gave 100 kunṭas of dry land for providing daily offerings, worship and enjoyments to Vaijeśvara Dēvara of Ongole for the religious merit of his liege lord Śrīmaṇ Mahāmaṇḍalesvara Chakra Nārāyaṇa Śrī Vajjega Dēva Mahārāja. This charity was given by Dēvi Šeṭṭi's sons. Ibid. 100, pp. 1083–84.

426. On stone now removed to Sub-Collector's bungalow. (Telugu.) Records that on the Uttarāyaṇa Saṅkrānti, in the year Śrīmukha, Ś. 1194, while Śrī Mādhava Dēva Mahārāyalu (Chakra-nārāyaṇa) was ruling, he presented a vṛitti of 200 kunṭas to certain Rēḍdis. Records also grant of twelve kunṭas of land as vṛitti to Bhairava (deity) on the hill. Ibid. 101, pp. 1084–86. The cyclic and Śaka years differ by one year.

427. A paper grant in the possession of M.R.Ry. D. Markandayya Sastri Gāru. (Telugu.) Records a grant of lands by Manḍapati Kumāra Rāmabhadrarāja, Rāja of Endlūr in Ongole, in Ś. 1684, Chitrābhānu, on the fifteenth of the bright fortnight of Śrāvaṇa. Ibid. 102, pp. 1086–88. The donee was a Mrityuṇjaya Sastri of the Kaviṇḍinya goṭra, Yajus Śākha and Āpastamba Śūtra.

428. From stone in supply channel of a tank. Now at Sub-Collector's bungalow, Ongole. (Telugu.) Records that this gift was made by Śrī Sōmarāja, the prime minister of Chakra Nārāyaṇa Śīngaladēva Mahārāja, on the occasion of Uttarāyaṇa Saṅkrānti, Ś. 1172, for the religious merit of his liege lord to the deity of Ongole. Ibid. 103, pp. 1088–89.
ONGOLE TALUK

429. In the Mallēśvara temple. (Telugu.) Records that on Saturday, the tenth of the bright fortnight of Śrāvana of the year Krōḍhi, S. 1346, in the time of Paṇṭa Mayilāra Reḍḍigāru, a certain Mummadi Vēmayya Reḍḍi gave for the gods and Brahmans of Payindipādu certain vṛttis. O. 104, N.I., pp. 1089–90. See No. 355 above.

Pallamalli.


431. South of village under tank bund. (Telugu.) Records that on the tenth of the bright fortnight of Śrāvana of the year Siddhārthi, S. 1660, Rāmasūmi Gūrupāḍyāyaṅgāru caused this tank to be constructed for dedication to the God. Ibid. 106, pp. 1093–94. The cyclic and Śaka years do not agree.

432. Below a hill to the west. (Telugu.) Records that on the tenth of the bright fortnight of Mārgaśira, Raktākshi, two persons (Rāmasūmi and Gūrupāppa) caused this pond to be constructed for dedication to Paramēśvara. Ibid. 107, pp. 1094–95.


Perayapālem (hamlet Modepalli).

434. On a hill opposite to the Ānjanēya temple. (Telugu.) Records on the thirteenth of the dark fortnight of Kārttiika in the year Īśvara, S. 1259, gift to Lakshmīnarasimhadēva of Viruṇapādu. Ibid. 109, p. 1096.

Pernameṭṭu.

435. On a stone by the Rāmalīṅgaswāmi temple. (Telugu.) Records that in the year Vṛisha, S. 1143, a certain Mainapalli Ma . . . granted 400 kūṇṭas to hūnāthadēva of Pernamiṭṭa for the religious merit of his parents. Ibid. 110, p. 1097.

436. (Telugu.) On a pillar in the Vishṇu temple. Records on the fifteenth of the bright fortnight of Phalguna of the year Prabhava, S. 1548, the names of six persons who were karaṇams of this and five other villages. Ibid. 111, pp. 1098–99.

437. On a rock known as Goḍūg-ubanda, on the hill. (Telugu in Chālukyan character.) Mentions a member of the Gaṅga dynasty and a descendant of the Haihaya race, who was the lord of the city of Mahishmati (i.e., Mandla). Ibid. 112, p. 1099.

Pondūru.

438. (Telugu.) Records that on Thursday, the fifteenth of the bright fortnight of Kārttiika of the year Krōḍhi, Kōṇḍama Nāyaniṅgāru, son of Ravipurvata Nāyaniṅgāru, and Rāmināyaniṅgāru
gave the village of Ponduru to Taḷḷapaka Tirumalayyaṅgāru for the religious merit of Sadāśivarāya. O. 113, N.I., pp. 1100-1. See Nos. 337 and 343 above and 466 below.

Pōtavaram.

439. In a street. (Telugu.) Records that as it was represented to Timmarasayya that the tank at Pōtavaram dug by Poledayya for the religious merit of his parents, on the fourteenth day of the bright fortnight of Pushya of the year Bahudānya, had no water, Mallayarayya made a gift of a field of 2 gorrus to the east of the village. *Ibid.* 114, pp. 1101-2.

Rāchapūḍi.

440. In a field to south of the village. (Telugu.) A record dated on Thursday, the eleventh of the bright fortnight of Āśaḍhā of the year Ānanda, Ś. 1356. *Ibid.* 115, pp. 1102-3.

Rāmakūru.


445. From rock near dvajastambham of Rāmapatiṅgēśvara temple. (Telugu.) Records a gift of Chōḍa Dēva Chōḍa Mahārāyalu, son of Kāmaya, Jagadobbaganda, etc., of Kāṣyapa gōtra and Lord of Oraiyyaru, on Friday, the fifteenth day of the dark fortnight of Śrāvaṇa of the year Īśvara, Ś. 1334, on the occasion of the solar eclipse, for the religious merit of his parents and the prosperity of his kingdom. *Ibid.* 120, pp. 1106-7. [Was this prince the brother of Nanni Chōḍa of No. 442?]

446. On a rock opposite Rāmapatiṅgēśvara temple. (Telugu.) Records that a Śrī Rāghavēśvarunudd set up the image of Rāma, and presented some paddy field, for the daily service of the deity. *Ibid.* 121, pp. 1107-8.
447. On a rock opposite to the Vishnu temple. (Telugu.) Records "the plastering work done for Lakshmanadēva" and the gift of a field of four kuṇṭas given as vṝttī to Lakshmīpati. O 122, N.I., p. 1108.

448. On the same stone to east of Āṉjanēya temple. (Telugu.) Records that on the occasion of Vīshva Saṅkrānti in the year Vīshu, Ś. 1203, for the religious merit of Śrīman Mahāmaṅḍalēśvara Manumāḍripati Rājulu and Devabāgiya Mahārājulu, some vṝttis of land were presented to Gaṇapēśvara and Bhīmēśvara of Rāmakūru in Pārvatīvārikunta. Ibid. 123, pp. 1108–9.

449. On a stone to the east of Āṉjanēya temple. (Telugu.) Records a mere list of the property in land and the mēras possessed by the temple. Ibid. 124, pp. 1109–10.

450. On a stone east of Āṉjanēya temple. (Telugu.) Records a gift by Śrīman Mahāmaṅḍalēśvara . . . Nilakaṇṭha Chōḍa Dēva Mahārāzulu in the year Īśvara, Ś. 1220, for his own religious merit. Ibid. 125, pp. 1110–12.

451. On a boundary stone east of the village. (Telugu.) Records the boundary of the village. Ibid. 126, p. 1113.

452. On a rock opposite to the Rāmaliṅga temple. (Telugu.) . . . Ibid. 127, p. 1113.

Rāparla.

453. On a fallen stone by Vishnu temple. (Telugu.) A record on the eleventh of the bright fortnight of Ṣyēśṭha on the occasion of Uttarāyaṇa Saṅkrānti, Ś. 1040, in the reign of Chōḍa Dēva Mahārāyalu of the race of Karikāla over the kingdom in Kamma-nāḍu. [This chief might be the same as Chōdaballaya Chōḍa, the father of Kāma of the Konedena branch of the Telugu Chōdas.] Ibid. 128, pp. 1113–15.

Ravinūtala.

454. Opposite to the Mallēśvara temple. (Telugu.) Records that on Monday, the first of the bright fortnight of Chaitra of the year Vijaya, Ś. 1215, while Mahāmaṅḍalēśvara Kākaṭiya Pratāparudra Mahārājulu was ruling the kingdom, Bahada Dēva Rājulu gave lands to Bhīmēśvara Mahādēva, whose image he had set up at Ravinūtula for the religious merit of Rudra Dēva Mahārāja. Ibid. 129, pp. 1115–18.

455. Opposite to the Vishnu temple. (Sanskrit in Telugu character.) Records that in Ś. 1205, on the first of Chaitra, a Brahman Śrī Padmaya, the minister of a certain king Kṛṣṇadhara, planted a pillar bearing a garuḍa. Ibid. 130, pp. 1118–19.
Santanūtalapādu.


Śīngarikonda.

457. On a fallen stone below the hill. (Telugu.) Records on Thursday, the tenth of the bright half of Phalguna of the year Rudhirōdgāri, Ś. 1365, on the occasion of a solar eclipse, Manūri Deva granted, under the order of Dalavai Devarājaya, certain taxes for performing divine service to Narasimhadēva, for the religious merit of Vīra Pratāpa Dēva Rāya Mahārāya (II). The taxes were levied on articles of merchandise carried for sale on the road leading to Tirupati during the seven days' festival in Paṅguni and on marriages, carts, slaves, horses, bullocks, cows, buffaloes and other live-stock; on all kinds of grain, oils, women's cloths, etc. The eighteen sects of people of the different countries and the Bhaktas of “the fifty-six countries” are referred to. [Ibid. I32, pp. I121–4.]

Taṅgātūru.

458. In a street to the east—a fragment. (Telugu.) Records a gift. Ibid. I33, p. I124.


Trōvagunṭa.

460. On a stone in the Śiva temple. (Telugu.) Records that Śrīman Mahāmanḍalēśvara Bāyyaṇadēva Mahārāja and China Bāyyaṇadēva Mahārāja gave 1,000 kuṇṭas of land to the Mahādēva of the temple (mulasthana) of Togunṭa,—ten (kuṇṭas) to Kaṇṇēsvara Mahādēva, ten to Śrī Mahādēva of Yerragudipādu, ten to Veṭṭipāḷi Gaṇapēśvara Śrī Mahādēva, five to Virēśvara Śrī Mahādēva of Padūru and ten to Śrī Koṇḍūrūdēva. Ibid. I35, pp. I125–26.

461. On a stone in the temple of Chennakēśava. (Telugu.) Records that Togunṭa Nārāyaṇappa of the gōtra of Gautama constructed a temple, and manṭapams to Chennakēśavasvāmi in the month of Chaitra in the year Sārvari, Ś. 1224, and set up the image. He further gave lands to the temple. Ibid. I36, pp. I126–27.

462. On a stone in the Kōḍanda-Rāmasvāmi temple. (Telugu.) Records that Rāmaṇa, son of Tōvagunṭa Veṇkaṭappar, rebuilt the temple and consecrated the idol of Śrī Rāma in it, on the fifteenth day of the bright fortnight of Jyēṣṭha of Viḷambi, Ś. 1700. Ibid. I37, pp. I127–28.
ONGOLE TALUK

Uppugundūru.

463. On a stone near the gate of the Gaurēśvara temple. (Telugu.) Records that on Sunday, the fifteenth of the bright fortnight of Adhika Jyēṣṭha of the year Kīlaka in Ś. 1170, a gift of land was made for the religious merit of Śrīmat Gaga (Gaja) Sāhinī Jamulu to the deity. O. I38, N.I., pp. II28-29.

464. Near the Gaurēśvara temple. (Telugu.) Records that Vaitama Šeṭṭi, the son of Śrīmat Minda Guddali Čhendi Šeṭṭi, constructed the big tank of Uppugondurupalli, put up achatушa (bunds) to the paddy fields all round the village, and gave for the religious merit of his lord GaṇapatiDevā Mahārāja and of his parents and of himself, on Sunday, the fifteenth of the bright fortnight of Kārttika in Ś. 1140, to Gaurīśvara Mahādevā of Uppugondūru, 200 kunṭas of wet land under the Tada tank, besides some ṁūṭis of dry land. Ibid. I39, pp. II29-31. "The donor's father was apparently governor or headman of Nellore town."

Valaparla.


466. On a stone near the wall of Aravapalli Vīrabramham's yard. (Telugu.) Records that on Thursday, the twelfth of the bright fortnight of Āsvika of the year Krōḍhi, Ś. 1466, Śrī Viṭa Sadāśivadēva Mahārāyaṇula of Vijayanagar granted the village of Valaparli in Addaṅki Śīma together with gold to Kōṇeti Tiruvēngalanāthayyaṅgāru, son of Taḷḷapāka Tirumalaiyaṅgāru. Ibid. I41, pp. II31-2. See Nos. 337, 343 and 438 above.

467. In front of Vēṇugōpālaśvāmi temple. (Telugu and Sanskrit.) Records that in the sixteenth year of the reign of Śrīmat Tribhuvana Chakravarti Śrī Kulōttuṅga Chōḍadēvara(II), Ś. 1070, on the occasion of Vishuma Saṅकrānti, Śrīman Mahāmaṇḍalēśvara Tribhuvianamalladēva Chōḍa Mahārāyaṇula gave the village of Valaparla in Kammanāḍu, to Śrī Keśavadevara of Konridona for obligations, offerings, worship, dancing girls and furniture, and for maintenance of the worshippers. Tribhuvianamalla was a Chōḍa of the Konedena branch whose records are available from Ś. 1059 to Ś. 1070. Ibid. I42, pp. II33-5.

468. On a stone bearing a garuḍa opposite Vēṇugōpāla temple. (Telugu.) Records that on the occasion of Ardhōḍaya, Ś. 1189, Śrīman Mahāmaṇḍalēśvara Kākaṭya Rūdradēva Mahārāyaṇula, being given to understand that Śrīmat Konidona Tribhuvana Mallaprahārī Keśava Dēvara was in possession of an ancient edict for the grant of the village named Volupara (Valaparla) in Kammanāḍu, presented it to him, for the religious merit of Gaṇapadeva Mahārāja (1213—58). Ibid. I43, pp. II35-6.
Valluru.


470. Opposite to the Vēnuṇgōpālasvāmi temple. (Telugu.) Records the gift of wet and dry fields as vrīṭṭi by Kāmaya Boppanḍu to the descendants of Mattugāru. . . . Ibid. 145, p. 1137.

471. North of Sōmēśvara temple. (Telugu.) A record dated on Thursday, the fullmoon day of the bright fortnight of Śrāvaṇa of the year Vibhava. Fragmentary. Ibid. 146, pp. 1137–38.

Vulichi.

472. On the steps of the Vēnuṇgōpālasvāmi temple. (Telugu.) Records a charitable edict granted by Rudrapanāyaniṅgāru, son of Hīṇḍira Bhūnāri Sōbhamgāru of Hiragaluru on Thursday, the thirtieth of the dark fortnight of Māgha of the year Īśvara. Ibid. 147, pp. 1138–39.

473. East of village. (Sanskrit in Telugu character and Telugu.) Records that on Wednesday, the seventh of the bright fortnight of Kārttika of the year Durmukhi, Ś. 1340, Śrī Rāmaṅaṅgāru granted to Chandrēśvara and Sōmēśvara some land. The earlier part of the inscription refers to a Mādayya Narasimha of the race of Karikāl Chōla. Ibid. 148, pp. 1139–41.

Yendluru.

474. Opposite to the Śiva temple. (Telugu.) Records a gift in the month of Māgha of the year Sādhāraṇa, Ś. 1232, on the holy occasion of lunar eclipse, for the religious merit of Śrīman Mahāmaṇḍalēsvāra Śrī Vīra Pratāpa Rudradēva Mahārājulu, to Mallīnāthadēva. Ibid. 149, pp. 1142–43.

475. On three sides of a stone in enclosure of Mādhavasvāmi temple. (Telugu.) Records that on Wednesday, the fifth of the bright fortnight of Vaiśākhā of the year Naḷa, Ś. 1174, Śrīman Govinda Nayakulu, Mahāpradhānī of Gaṇapatidēva, founded this endowment to Śrī Mādhava Perumāl for providing all enjoyments, daily offering, lighting, etc. Ibid. 150, pp. 1143–47.

476. On three sides of a stone near Mādhavasvāmi temple. (Telugu.) Records that, during the year Ś. 1170, on the occasion of Uttarāyaṇa Sāṅkrānti, Śrīman, Mahāmaṇḍalēsvāra Chakra-Nārāyaṇa Śīṅgaladēva Mahārājulu’s minister gave to Śrimallīnāthadēva of Ongole for worship, enjoyment and daily offering three hundred kūntās of dry land in the west of the village. Ibid. 151, pp. 1148–50. Records also that Nāganaṇabōyḍu, son of Dēvanaḥbāya, granted to the deity Mallīnātha ewes and cows for the maintenance of a lamp, for the religious merit of Jagadēva Mahārājulu.
PALNĀD TALUK.

Readers of Mr. Sewell’s *Antiquities* should be acquainted with the famous Palnād heroes and the widespread cult which exists in the taluk in connection with them. The origin of this strange cult is obscure, but there are a number of epigraphs which show that it came to be in vogue in the time of the later Kākatīyas. See Kārempūḍi, Māchērla and Gurizaḷa inscriptions. None of these, however, show “when and on what particular occasion these heroes of Palnād so gloriously distinguished themselves as to justify the existence even today of a number of śūdras of their following who almost deify them.”

*Adigoppula.*

477. 587 of 1909.—On a slab fixed into the wall of the Āṇjanēya temple. (Telugu.) Records in Ś. 1532, Saumya, the building of the temple by a private person and a gift of land to it.

478. 588 of 1909.—On an image of Ganapati in the same temple. (Telugu.) A record in Ś. 1033, Khara. The image was caused to be made by Komāra-Dōchaya, son of Divākara Peggadā, while he was ruling Adigoppula.

479. 589 of 1909.—On a slab built into the wall of the Tripurāntakēśvara temple in the same village. (Telugu.) Mentions in Ś. 1607, Raktākshi, that the temple was built by Āṣaṅkana-Viraṇa.

*Cherlagudipāḍu.*

480. 591 of 1909.—(Telugu.) On a pillar by the road-side. Records in Ś. 1403, Plava, that a certain Minugu Malla-Nāyinigāru (with a long list of titles) ratified grants to gods and Brahmans in Cherlagudipāḍu in Gurindala-śima.

481. 592 of 1909.—(Telugu.) On a slab built into the platform of the flagstaff, in the Vēṇugopālasvāmin temple in the same village. A damaged record in Ś. 1526. Records the building of the platform and the setting up of the flagstaff. Mentions a certain China-Yallamarāju of the Ātēya-gōtra.

482. 593 of 1909.—(Telugu.) On the west wall of the central shrine in the same temple. Mentions in Ś. 1216, Jaya, the “learned men” of Guḍipāḍu and two other individuals.

483. 594 of 1909.—(Telugu.) On a slab set up near a wall outside the same village. Records in Ś. 1457, Pārthīva (wrong), the digging of the well in front of the temple of Kāḷēśvara.

*Chintapalli.*

484. 559 of 1909.—(Telugu.) On a slab set up in front of the Āṇjanēya temple. A record in Ś. 1674, Prajōtpatti. Refers to the building of the temple and to a gift of land. [Antiquities, p. 56.]

485. 560 of 1909.—(Telugu.) On a pillar set up in front of the Doḍḍa Malleśvara temple in the same village. Records in
Ś. 1224. Śobhatkrit, that a certain Paindi Māraredği erected the shrine of Muktēśvara in the temple of Doḍamallināthadēva at Chintapalli, for the merit of his father Bṛha Muttireṇḍri. [See Antiquities, p. 56.]

486. 561 of 1909.—(Telugu.) On the same pillar. A record of the Kākatiya king Mahāmanḍaleśvara Pratāpuraṇadēva Mahārāja (II) in Ś. 1226, Krōdhī. Records gift of land to the same shrine by Māchayaṇāyānīṅgāru for the merit of the king. [See Antiquities, p. 56 and No. 519 below for reference to Māchayaṇāyānīṅgāru.]

487. 562 of 1909.—(Tamil.) On a slab forming the wall of a small shrine in the courtyard of the same temple. A damaged record in Ś. II63, Plava. Records gift of land to the Mūlāstāna Mallināthadēva temple at Chintapalli.

488. 563 of 1909.—(Telugu.) On a stone built into the trough which receives the sacred tīrtha of the same temple. Records in Āṅgirasa that a certain Mantraya built (i.e., renovated?) the temple of Doḍḍa-Mallikārjuna.

Dāchēpalle.

Mr. Sewell gives a short though vague account of the local temples and antiquities of the place. He gives the following epigraphs.

489. (Place not given.) A record dated in Ś. III7.

490. On a stone close to the Kalyāṇa-maṇṭapam of "one of the temples." Records in Ś. II35, a grant by the sons of the prime minister of Śrī Tripurāntakadēva. See Ct. 320.

491. On a stone at the Śambuni temple. A private grant in Ś. I371.

492. On another stone in the same temple. A record of Ś. I292.

493. Near the Vishnu temple in the hamlet of Gāmālapādu, on a stone bearing Nāga figures. Records a private grant in Ś. I599.

Dārivēmula.


Durgi.*


* In his Antiquities Mr. Sewell gives eight definite inscriptions in this place. Of these five are noted in the departmental list. The other three I have given under Nos. 502—4.
496. 569 of 1909.—(Telugu.) On a slab set up near a platform in the same temple. A record of the Vijayanagara king Kṛṣṇarāya Mahārāya in Ś. 1440, Bahudhānya. Records gift of the village of Guṇḍāla in Duggi-pālamu, in Nāgarjunikonda-śīma, by Pedasīngama-Nāyanaṅgāru, to the temples of Vīrēṣvara and Vaṅkēṣvara at Durgi. [This epigraph is also given in Antiquities, I, p. 57, No. 6.]

497. 570 of 1909.—(Telugu.) On another slab set up in the courtyard in the same temple. Records in Ś. 1219, Hēvilambi, gift of land to the temple of Vaṅkēṣvara at Dugya by Goṅgūla Pōchi-Nāyuṇḍu, while Rudradēva, General of Pratāparudra (II), was ruling the country. [See Antiquities, I, p. 57, No. 7.] See No. 514.

498. 571 of 1909.—(Sanskrit and Telugu.) On a pillar set up in the same place. A record of the Kākatiya king Mahāmaṇḍalēṣvara Gaṅapatidēva-Mahārāja (1213—58), rulling from his capital Orūngallu in Ś. 1173, Virodhikrit. Records the building of the temple of Vaṅkēṣvara by Nāmadēva-Paṇḍita and the gift to it, of the village of Neyyūru, by the king. [Nāmadēva was the minister of the celebrated Gaṅḍapēṇḍa Gaṅgayya Sāhini, the Kāyatsha general of Gaṇapati, who was in charge of the country from Panungallu to Mārājavāḍī. See also Antiquities, I, No. 8.]

499. 572 of 1909.—(Telugu.) On slab set up in the Gōpālāsvāmin temple in the same village. Records in Ś. 1219, Hēvilambi, gift of land by Goṅgūla Pōchi-Nāyuṇḍu to the temple of Gōpināṭhadēva at Duggya, while Rudradēva, Minister of Pratāparudra II (1295—1323) was ruling the country. [See Antiquities, I, p. 57 and No. 424 above.]

500. 573 of 1909.—(Telugu.) On a pillar set up in the same place. A record of the Kākatiya queen Rudra-Mahādēvi, ruling from her capital Orūngallu in Ś. 1111, Śukla. Records the consecration of the temple of Gōpināṭhadēva at the town of Duggya in Palli-nāṇḍu, by Kāranamu Nāmaya and a gift of land to it. Rudramma has been called Gaṇapati Dēva’s Patṭōḍhāti, i.e., “one who was elevated to the crown.” The inscription also mentions Gaṇḍapēṇḍa Jannigadēva, the minister of Rudramma, who, like his predecessor Gaṅgayya Sāhini, ruled the region from Panuṅgal to Mārājavāḍī. Antiquities, I, 57. See No. 520.

501. 574 of 1909.—(Telugu.) On a pillar set up in front of the Oṭiguḷḷu near Bugga, 1½ miles north of the same village. A record of the Kākatiya king Mahāmaṇḍalēṣvara Pratāparudradēva-Mahārāja II (1295—1323), ruling from his capital Orūngallu in Ś. 1241, Siddhārthu. Records gift of lands to the temples of Rudrēṣvara and Chōḷēṣvara at Daravēmula by Dēvara-Nāyiniṅgāru.

502. On a pillar in the temple of Vaṅkēṣvarasvāmi. Records in Ś. 1180, grant in the reign of Kākatiya Gaṇapati and the
governorship of Jannigadēva. *Antiquities*, p. 57, No. 5. See Nos. 500 and 520.


Gōli.


Gaṇḍapāḍu.


508. On a slab east of the Śiva and Vishnu temples. A private grant to the temple in Š. 1243, Durmati. *Ibid*.

Gurizāla.

This place was the capital of the king who figures in the story of the Palnāḍ heroes (see *Antiquities*, Appendix A). Mr. Sewell mentions the existence of an epigraph of Rājarāja Narēndra in Virabhadra temple, but as he himself says, it is doubtful.

509. 596 of 1909.—(Sanskrit and Telugu.) On the Nagapillar (which invokes the presence of the 8 Nāgas). In the Virabhadrēśvara temple. A record of the Western Chaḷukya king Bhūlōkamalla (Sōmeśvara III, 1126—38) in Š. 1051, Saumya. Mentions Mādhavi-paṭṭaṇa and records a gift of land by a Haihaya feudatory chief named Bēta Birudaṅkarudra to a temple of the Hindu trinity, founded at Mādhavipāṭṭaṇa (Gurindasthala or Gurizāla) by a Brahman of Kāmanūr who had studied the padā- pāthā of the Rig Vēda. For similar Nāga pillar see Māchérla. [Sōmeśvara known, on account of his erudition, as Sarvagāṇa was the suzerain of Hoysaḷa Vishnuvardhana.]

510. 597 of 1909.—(Telugu.) On a slab set up near the platform of the flagstaff, in the courtyard of the same temple. A record in Š. 1430, Vibhava. Śrīnātharāju Rāmayadēva-Mahārāja ratified grants to gods and Brāhmaṇas in the Gurindāla-śīma. [Referred to in *Antiquities*, I, 58.]
511. 598 of 1909.—(Telugu.) On three virakals in front of the Gurizālamma temple, ½ mile south of the same village. A damaged record.

*Jūlakallu.*

512. 546 of 1909.—(Telugu.) On a slab set up in front of the Ānjanēya temple. Records in Ś. 1699, Hēvilamba, the reconsecration of the Ānjanēya temple at Juvvulakallu in Bellam-konda-sīma during the rule of Mallaīru Guṇḍarāyaniṅgāru and a gift of land to it for offerings. Another slab in the same place records that twelve years later the temples of Gōpālasvāmin and Bhīmēśvara at Juvvulakallu were repaired and reconsecrated.

513. 547 of 1909.—(Telugu.) On a slab set up in front of the Bhīmaliṅgēśvarasvāmin temple in the same village. Records in Ś. 1635, Nandana, gift of land by a certain Ambarāju to the temple of Mūlasthānam Bhīmanāthaśvāmin at Jūlakallu.

514. 548 of 1909.—(Telugu.) On another slab set up in the same place. A record of the Kākatīya king Mahāmanḍalēśvara Kumāra-Rudradēva Mahārāja (Pratāparudra II, 1291—1323) in Ś. 1213, Khara. Records gift of land by the general Sōmayalula Rudradēva to the temple of Mūlasthanam-Bhīmanāthaṃḍēva at Juvvulakallu. For reference to General Rudra Dēva see Nos. 497, 499 and 424 above.

*Kambampādu.*


*Kāmepalle.*


*Kāralapādu.*


*Kārempūdi.*

This place figures largely in the chronicle of the Palnāḍ heroes. Even now it is the seat of a Brahman Guru who presides over the Śūdra community which professes the hero-cult and the epigraphs which follow, though not informing as to the origin of the cult, yet concern it. The place is also architecturally very interesting. See Fergusson’s *Ind.* and *E. Arch.*, p. 274. Mr. Sewell mentions fourteen inscriptions here. Of these twelve alone are definite. Of these twelve, six are noted by the department also. The other six I have given under Nos. 529 to 534.
519. 549 of 1909.—(Telugu.) On a pillar of the maṇṭapa in front of the Śūreśvara temple. A record of the Kākatiya king Mahāmaṇḍalēśvara Pratāparudradēva Mahārāja (II) in Ś. 1225, Śobhakrit. Records that a servant of Maṅchaya-Nāyāningāru (a prominent officer of Pratāparuda II) repaired the temples of Śūreśvardēva and Kēśava-Perumāl at Kārempuṇḍi for the merit of his master who bore the title Immadi-Nīsānkaṅvīra. Maṅchaya was evidently connected with Gunḍa Nāyaka referred to in Vappichēla inscriptions, and ruled till Ś. 1233 (A.D. 1311). See also No. 486.

520. 550 of 1909.—(Telugu.) On another pillar of the same maṇṭapa. A record of Jannigadēva-Mahārāja (Rudramma’s minister) in Ś. 1186, Raktākshi. Records gift of land to the temple of Śūreśvaradēva by the king’s subordinate Gaṅḍapeneḍra Meidevārvā. Also records the building of the gopura and the prākāra wall by a private individual. See No. 500 above. [The Kākatiya feudatories Gaṅgaya and Janniga had a territory which extended from Paṅgal (Nalgondo district, Hyderabad) to Marjavāḍa or Kaivara in the Chintamaṇi taluk of Kolar district, and which thus comprised the large area covered by Cuddapah, Kurnool, Bellary, Anantapur, Nellore and Guntūr districts. See also Antiquities, I, 59, No. II.] See No. 500 above.

521. 551 of 1909.—(Telugu.) On the third pillar in the same place. A record of the Kākatiya king Mahāmaṇḍalēśvara Pratāparudradēva-Mahārāja (II) in Ś. 1239, Anala. Records gift of land to the same temple by Ālavaṭṭam Peddaya. [See also Antiquities, I, p. 59, No. 12.]

522. 552 of 1909.—(Telugu.) On a slab set up in the courtyard of the Ankālamma temple in the same village. A record of the Vēlanāḍu king Mahāmaṇḍalēśvara Kulottunga-Choḍa-Goṅkarāja (II, 1133—57) in Ś. 1076, Bhava. Records the building of the temple of Śūreśvara by Iśana-Peggaḍa, a minister (pradhānī) of the king, at Kārempuṇḍi and a grant to it of 50 goats for a lamp. Iśanaśakti and Kalyanaśakti are mentioned as the sthānapatis of the temple. [See Antiquities, I, p. 57, No. 9.] See No. 564 below.

523. 553 of 1909.—(Telugu.) On another slab set up in the same place. A mutilated record of the Haihaya king in Ś. 1086, Taranā, the king’s name in which is lost. Mentions the goddess Vindhyavāsī and the sthānapati Kalyanaśakti, referred to in No. 552.

524. 554 of 1909.—(Telugu.) On a slab set up in the courtyard of the Chennakēśavavāmin temple in the same village. Records in Ś. 1547, Raktākshin, that the temple of Chennakēśava-vāmin which was formerly built by the heroes (virulavāru) in the town of Kārempuṇḍi alias Uddāṇadvīra-Tirupati in Vilayati-kasuba? had become dilapidated and the image of the god
mutilated. A servant of Aḍsumballi Rāmanāyaniṅgāru renovated the temple and the images, together with those of the Āḷvārs and made grants of land for offerings. [The inscription is given in Mr. Sewell’s Antiquities, I, p. 59, local list No. 8, but the date as 1549.]

525. 555 of 1909.—(Telugu.) On a beam of the tower called Nāyudu-maṇṭapam in the middle of the same village. Records in Ś. 1367, Raktākshi, the erection of the tower (mēḍa) by Jīvaraksha Timana, son of Mācherla Chennūḍu at the spot where Chīlama Nāyuḍu, planted his spear. Pinamallīḍēvarāju, Chīlama Nāyuḍu, Jīvaraksha Timana, Pedamallīḍēvarāju, Vōbinēni and his wife, his brother Mācherla Timana and the latter’s son, are all figured on the beam, some holding spears and others standing in a worshipping posture. [“These chiefs may have been later members of the family to which Brahma Nāyuḍu and his colleagues mentioned in Mr. Sewell’s Chronicle of the heroes belonged.” See also Antiquities, local list, No. 7.]

526. 556 of 1909.—(Sanskrit and Telugu.) On a slab set up in the courtyard of the “temple of Heroes” (virulagudi) in the same village. Records in Ś. 1318, Yuva, a decision of the Śri-Vaishnava teacher Nallān Gōvindachakravarti Ayyaṅgāru, regarding certain sectarian rights and privileges bestowed on Bāḍagulavāru of Paliṅḍu. [The Bāḍagulavāru represented themselves as natives of Pali-nāḍu and secured from the Achārya the right to observe the kuṅkuma-vasanta like other classes, and on the protest of the natives of Pali-nāḍu, the teacher inquired into the dispute, withdrew the privileges granted on the ground that it was an innovation, and communicated the fact to the Śri-Vaishṇavas of the eighteen countries. The Government Epigraphist suggests that the Bāḍagulavāru were probably northerners, who immigrated in the time of the Kakatiya Viceroy, to the dislike of the orthodox Vaishṇavas of Pālānd.]

527. 557 of 1909.—(Telugu.) On a pillar of the same temple. Mentions in Ś. 1346, Krōdhin, Anuṅgumāṇḍalēsvara, the lord of Ayōdhyā, and appears to record that a merchant built the temple for Virakōtī and set up the garuḍa-stambha.

528. 558 of 1909.—(Telugu.) On a slab set up in the field adjoining the same temple. Records in Ś. 1237, Āṇanda, that the slab was set up by a merchant for the merit of his teacher who was an Āraṇḍhyā.


532. On a stone fixed north-east of the north gate of the same temple. A record dated in the Naḷa year, mentioning Allu Rāja and others. Ibid.

533. On a pillar of the north gate. Records a visit to the temple by the son of some Rāja whose name is not decipherable, dated in Parīdhāvi. Ibid.

534. On a pillar of the mukhamāṇṭapam in Śūrēśvaraśvāmi temple. A record of Pratāparudra II in Ś. 1227. Ibid.

Kavelapalle.

535. Near a local well. Records a grant in Ś. 1564. Ibid.

Māchērla.

This is the capital city of the Palnāḍ heroes. Besides the departmental list of epigraphs in this, I have given two more stone inscriptions and one C.P. which have been taken from Mr. Sewell’s Antiquities.

536. 575 of 1909.—(Sanskrit and Telugu.) On the Nāga-pillar in the courtyard of the Chennakēśavaśvāmin temple. A record of the chief Bēta, son of Vīrakāma, the second of the four sons of Chāgī Bēta of the lunar race of Kārtavīryārjuna, in Ś. 1033, Khara. Records a gift of land to the temple of Adityēśvara built at the capital town Mahēdvē-tāṭaka, by a certain Aditya. [These were probably feudatories of the Western Chālukyas. From the fact that the engravers of the record are Kanarese and the record of their names in the inscription in Kanarese, the Government Epigraphist surmises that they show the Western Chālukya influence in this part of the country. The inscription is very interesting for the architectural technique it gives. See Ep. Rep., 1910, pp. 117–8, for details.]

537. 576 of 1909.—(Sanskrit and Telugu.) On the same pillar. A damaged record in Ś. 1035, Vijaya. Records the setting up of the Nāga-pillar by Aditya.

538. 577 of 1909.—(Telugu.) On a pillar of the maṇṭapa in front of the same temple. Records in Ś. 1443, Vrisha, gift of the pillar by a certain Gōvindarāju Mahāpāтра.

539. 578 of 1909.—(Telugu.) On another pillar of the same maṇṭapa. Records in Ś. 1351, Saumya, repairs made to the maṇṭapa in front of the Chennakēśava-Perumāḷ temple at Mahādevērla.

540. 579 of 1909.—(Telugu.) On the third pillar of the same maṇṭapa. Records in Ś. 1541, Siddhārthīn, gift of land for a lamp.
541. 580 of 1909.—(Telugu.) On the same pillar. Records in Ś. 1319, Īśvara, repairs made to the central shrine (garbhagriha) of the temple of Chennakeshavadēva at Mahādevichēra by a certain Përūri Muktirāju.

542. 581 of 1909.—(Telugu.) On the fourth pillar in the same manṭapā. Records in Ś. 1450, Sarvadhāri, gift of land.

543. 582 of 1909.—(Telugu.) On the fifth pillar in the same manṭapā. Records in Ś. 1336, Jaya, repairs made to the manṭapā.

544. 583 of 1909.—(Telugu.) On the east face of the Garuḍastambha in front of the same temple. Records in Ś. 1566, Tārāṇa, the setting up of the garuḍastambha by a certain Paluṭa, Vobannaṅgāru.

545. 584 of 1909.—(Sanskrit and Telugu.) On a slab set up in the courtyard of the Virabhadrēsvara temple in the same village. A mutilated record of the Vijayanagara king Virapratāpa Sadāśīvadēvarāya-Mahārāya in Ś. 1476, Ānanda. Records gift of the village Liṅgapura to the temples of Virēsvara and Ishtakāmēsvara at Māṭhēra, by the queen of Komāra Timma-Nāyaniṅgāru of the Recharlāgōtra and Vēlūṅgōti family, represented today by the Zamindars of Venkaṭagīrī. See Podili 27 of Nellore inscriptions which shows that this chief was the feudatory of Śrīraṅgādeva (1578—86) in Ś. 1497. He is not mentioned in the genealogy published in Antiquities, II, pp. 240—3.

546. 585 of 1909.—(Telugu.) On a slab set up in front of the Pōḷeramma temple in the same village. A damaged record of the Kākaṭiyā king Mahāmāṇḍalēsvara Pratāparudradēva-Mahārāja (II) in Ś. 1235, Pṛamādi. Provides for offerings to the temple of Gaṅgā-Paramēsvari. [Mr. Sewell notes this epigraph, but gives the wrong date of Ś. 1215.]

547. 586 of 1909.—(Telugu.) On a slab set up in front of the ruined "temple of heroes" on the bank of the Chandravaṅka stream in the same village. A record of the Kākaṭiyā king Mahāmāṇḍalēsvara Pratāparudradēva Mahārāja (II) in Ś. 1237, Ānanda. Records gift of land for the benefit of the heroes (Virapurushulu), while Dēvari-Nāyiniṅgāru was ruling Mahādevichēra. [This man was the feudatory of Pratāparudra (II) in the last years of his rule and the title "Rescuer of the Kākaṭiya family" he had shows that he perhaps took a prominent part in the repulsion of Mussalmān invasions.]

548. On a stone near a stream called the "Chandravaṅka." Records the erection of a temple in Ś. 1710: Antiquities, p. 60, No. 6.

549. In a palmyra tope between Māṭhēra and Mutukūru. A grant dated in Ś. 1171. Ibid.

550. In the possession of "Vattem" Sītārāmayya. A C.P. dated Ś. 1549, apparently of local interest. Ibid.
GUNTUR DISTRICT

Miriyāla.

551. 590 of 1909.—(Telugu.) On a slab near the platform of the flagstaff, in front of the Channarāyasvāmin temple. Records in Ś. 1530, Plavaṅga, the building of the platform and the setting up of the pillar on it by a certain Pōtinēṇḍu, while he was ruling Miriyāla. [In his Antiquities Mr. Sewell notes a pillar inscription dated in Ś. 1570. Is this a mistake for the above?]

Morasampaḍu.

552. A private grant dated S. 1562. Antiquities, p. 60.

Mutukūru.

553. In the Sitārāma temple on a slab. Records a private grant to the temple in Ś. 1576. Ibid.

554. In the yard of a private house. A record dated in Ś. 1190, in the reign of Rudradēva (Rudramma ?) Ibid.

555. In the same place. Records another grant in the same date, but the sovereign’s name is given as Gaṇapatiḍēva (1213—59). Ibid.

Nadikūdi.

556. In one of the local temples. A private grant in Ś. 1134. Ibid.

Naramalapāḍu.

557. In one of the ruined temples. A private grant in Ś. 1609. Ibid.

Palligunta.

558. 595 of 1909.—(Sanskrit.) On a mutilated pillar of white stone in the Śiva temple. A record mentioning Pulikallu.

Passurlapāḍu.


Pasvēmula.

560. In one of the three deserted temples. A record of Ś. 1556, recording a gift by a Nāyuḍu. Ibid.

Paṭlaviḍu.

561. On a stone half a mile south of the village. Records a grant to the Mācharla temple by Kṛishṇadēvarāya in Ś. 1440. Ibid.

Peddagarlapāḍu.

562. In the local temple. A record dated Ś. 1695, saying that the temple was then built. Ibid.
563. 143 of 1913.—(Sanskrit and Telugu.) On a slab set up in the courtyard of the Uttarēśvara temple. A record in Ś. 1435, Śrīmukha, Śrāvana, ba. di. 12, Friday, the Sun being in Kīta (i.e., scorpion), combined with Karshaṇa (Yoga) and Bava (Karana), corresponding to July 29, A.D. 1513. [The date is not quite regular. See Ep. Rep., 1914, p. 72.] States that a certain Mahēśvarāchārya (also called Mahēśvarayati) founded the temple of Uttarēśvara with the shrine (Śaṅkaraprāśāda), bull, flagstaff, minor deities, Viṛēśvara (i.e., Viṛabhadra) and Kaḷjika. He is further stated to have built the compound wall, the pond, the garden and the well attached to the temple and to have provided for the worship of the liṅga and distribution of food in charity. He was the successor in Paśupata Sambhavādksha of Śaṅkaraguru who attained Sivahood on the given date and had become a liṅga through the great penance of his teacher Mantramūrtiguru.

564. 144 of 1913.—(Telugu.) On a second slab set up in the same place. A record of the Velanāḍu king Kulōttuniga Chōda Goṅkarāja (II) in Ś. 1069, Prabhava . . . śu. di. 5, Thursday, Vishnuva-Saṅkrānti. Registers that the taxes Perūṣuṇka, Vaddarāvula and others, due in and around the agrahāra of Godamagūḍa to Īśāna-Peggaḍa, an officer of the king, was endowed by him and by others, one of whom was a member of the Haihaya family, for the maintenance of worship in the temples at that agrahāra for lamps and offerings and for supporting ascetics and students. Mr. Swamikannu Pillai says that in Ś. 1069 (A.D. 1147–8) there were two Šuklapaṅchamis associated with Thursday, viz., June 5 and February 26, A.D. 1148; but neither was a Saṅkrānti. See No. 522 above for the same officer.

565. 145 of 1913.—(Telugu.) On a third slab set up in the same place. A mutilated record in . . . Utthānadvādaśi. Mentions the Mahāmaṇḍalēśvara Rāmarāja Tirumalarāja and the village Kārempūṇḍi.

566. 146 of 1913.—(Telugu.) On a fourth slab in the same place. A record in Ś. 1810, Sarvadhārī, Mārgaśīra, ba. di. 3, Friday (= April 13, 1888). Quotes inscription No. 563 noted above and records that Laṅka Sankhayya, one of the descendants of Laṅka Mantramūrtiguru, who was represented by a Liṅga in the temple of Uttarēśvarasvāmin, granted lands the income from which was to be devoted for worship and offerings to the said Mantramūrtiguru. The English dates on which the gifts were made and the extent of lands in acres and cents are also given.

567. 147 of 1913.—(Telugu.) On a slab set up at the entrance into the Rāmasvāmin temple in the same village. Records in Ś. 1899, Sarvijit, Phalgya, ś. di. 5 P:117 (May 6, 1886), that the same individual renovated the temple of Sītārāmasvāmi at
Pedakodamagundla, built by his father about sixty years prior to the date of the inscription and set apart some of his own lands at Miriyala and Paluvaya for the exclusive use of the temple. These lands had to be cultivated by his descendants and the income therefrom was to be utilized for the worship of the god.

_Piḍugurāla._

568. 599 of 1909.—(Telugu.) On a mutilated slab set up in the village. A record of the Kākatīya king, lord of Anumakonda, in Ś. 1... Kālayuktī. Appears to record the consecration of a temple for Rāma and Lakshmana.

569. In one of the ruined temples. Records repair to the temple in Ś. 1472. *Antiquities,* p. 61.

_Pondugala._


_Rentala._


_Srigiripādu._


_Tangeda._


_Terala._


577. In the same place. A record of Pratāparudra (I or II?).


_Tummalachcheruvu._


Tumrikōta (Tumurkōta).

581-A.—D. Mr. Sewell mentions here four tombs of English officers in which mention is made of the Nawab Mahommed Ali and the death of officers in 1766, 1733, 1774 and 1778.

Voppichērla.

582. 564 of 1909.—(Telugu.) On a slab set up near the well called Dēvatulabhāvi. A damaged record of the Kākatiya king Mahāmanḍālaśvara Pratāparudradēva (II) Mahārāja in Ś. 1233, Virodhikrit. Appears to record a gift of land for the merit of Guntāya Nāyaka and Māraya Sāhiṇi. See Antiquities, p. 61. For Guntā Nāyaka see No. 583 "Māraya Sāhiṇiṅgāru reminds us strongly of the Chief Sāhini mara to whom was dedicated a portion at least of the Bhāskara Rāmāyaṇamu."

583. 565 of 1909.—(Telugu.) On another slab set up near the well. A record of the Kākatiya king Mahāmanḍālaśvara Pratāparudradēva Mahārāja (II) in Ś. 1221, Vikāri. Records a gift of land while the chief Guntānāyaka was ruling Gurimdāla-sthala, Pingalī-sthala, and other provinces. See Antiquities, p. 61. [Guntā was probably the patron of Maṇchana, the author of Kēyūra bāhucharitra.]

584. 566 of 1909.—(Telugu.) On a slab set up in the Anjanēya temple in the same village. Records in Ś. 1541, Siddhārththin, the construction of the maṇḍAPA of Hanumanta at Vappichārla by a certain Sāgi Raghunāthayya. [See Antiquities, I, p. 61.]

585. 567 of 1909.—(Telugu.) On a slab set up near the well known as Channappabāvi in the same village. An unfinished record in Ś. 1560, Bahudhānaya. Records a grant bestowed on all the learned mahājanas residing at Vappichārla, by Rāmarāju Viramārāju Chakrappamāṅgāru. [See Antiquities, I, p. 61.]

Rēpalle Taluk.

Allaparru.

586. A grant in Ś. 1663, Durmati, Šravana Šuddha 2, to Konḍūr Veṅkaṭāchārya by Sūrasāni Veṅkaṭapati. Mack. MSS., Bk. XVIII, pp. 170-1.

Bhattiprōlu.

For a short account of the Buddhistic antiquities discovered in this place and the bibliography on the same, see Antiquities, I, pp. 77-8. The following inscriptions have been taken from 103
GUNTÜR DISTRICT


In the Viṭṭalēśvara and Mallēśvara temples:—

586-A. A record dated in Ś. 1065, Śubhakrit, Āśvija Śuddha 12, Saturday, Kanyāsaṅkrānti, and relating grant of 55 sheep, by Kulōttuṅga Chōḍa (Goṅka?) to God Bhōgēśvara. Loc. Rec., Vol. 48, p. 95.

586-B. A record dated in 1066, Vishu, Mahābaḥula 14, Tuesday, relating grant of land to Viṇṭhalēśvaradēva originally given by Vishṇuvardhana by Kulōttuṅga-chōḍa Goṅka. [Mr. Sewell’s Local List No. 2.]

586-C. A record dated in Ś. 1074, Paritāpi, Āśvijaباحula 8, Friday, Tulāsaṅkrānti, by Paramahamsa Śivamahāmuni, son of Viśvēśvara Mahāmuni, the priest of the Kākattya Gaṅapati. Ibid., p. 96.

586-D. A record of Ś. 1083 (year not given), Chaitra Śuddha 6, Monday, Mēsha Saṅkrānti, relating grant of land in the time of Kulōttuṅga Mahārāja to Gaṅnama Nāyūḍu, etc. Ibid., p. 97.

586-E. A record of Ś. 1160, Viḷambī, Āśvijaśuddha 3, Tuesday, Tulāsaṅkrānti, relating gift of lamp by Kākattya Gaṅapati to Koṇḍayya Preggaḍa, son of Chōḍama Preggaḍa for Bhōgēśvara.

586-F. A record in Ś. 1165, Subhakrit, Āśvijaśuddha 12, Saturday, Kanyāsaṅkrānti, gift of lamp, 8 buffaloes and 150 sheep by Kākattya Rudradēva to Bhōgēśvara. Viśvēśvara mentioned. See 586 C.

586-G. A record in Ś. 1174, Paritāpi, Chaitraśuddha 8, Monday, gift of land by Kākattya Gaṅapati to Paripūrṇa Mahāmuni, son of Guru Viśvēśvara Mahāmuni mentioned in No. 586 C. [Mr. Sewell’s Local List Nos. 4 and 6.]

586-H. A record in Ś. 1180, Saumya, Makaraśaṅkrānti, grant of five salt pans to Bhōgēśvara by Kākattya Gaṅapati.

586-I. A record in Ś. 1182, Viṃdhikrit, Pushya bahula 2, Sunday, Makaraśaṅkrānti, relating that Amarēśvara Preggaḍa gave 55 sheep for his parents’ merit to Bhōgēśvara. [Mr. Sewell’s Local List No. 5.]

586-J. A record of Ś. 1193, Kāṛtiṅga Paurnami relating gift of 100 sheep to the same deity in Kākattya Mahārāja’s reign.

586-K. A record of Ś. 1460, Heviḷambī, Phalguna Śuddha, 10 Sunday, relating grant of lands to Viṭṭhalēśvara. There is reference to Vishṇuvardhana.

The Buddhistic casket inscriptions of the place have been edited by Buhler, Fleet and others in various journals. They have been given by Doctor Kielhorn in his List of Brähmi Inscriptions

* Two inscriptions which Mr. Sewell gives under dates Ś. 1450 and 1465 are not found in the Mack. MSS.
with full bibliographical references. They are Nos. 1329—1339. I give the texts of the inscriptions alone here.

586-L. Kielhorn’s List, No. 1329.—(Prakrit.) “The casket (majusa) of Kura, the son of Banava, together with his parents.”

586-M. Ibid., No. 1330.—(Prakrit.) Records gift of a quartz-casket (majusa) and a crystal box (shamuga) for relics of Buddha by the father of Kura, the mother of Kura, and Kura.

586-N. Ibid., No. 1331.—(Prakrit.) Records that “Uṭara (Uttara), the son of Pigaha (Vigraha), was the Kāṇṭha (?)”

586-O. Ibid., No. 1332.—Mentions a committee of 36 persons named.

586-P. Ibid., No. 1333.—(Prakrit.) Says that the ascetic of the committee (goṭhisamanā) was Kuba (Kumbha). The treasurer (hiranakāra) was Buba, the son of the village-headman (gāmaṇi).

586-Q. Ibid., No. 1334.—(Prakrit.) Mentions Samaṇaḍāsha (Śramaṇadāsa) and relics of the Budha (Buddha). The rest is uncertain.

586-R. Ibid., No. 1335.—(Prakrit.) Records that the committee (goṭhi) of the inhabitants of the hamlet (nigamaputa), i.e., the committee mentioned in No. 1332 was headed by the king (rājan) who was Khubiraka (Kubēraka), the son of Śa ... ; their gift was the casket (majusa), the crystal box (shamuga) and the stone box (shamuga).

586-S. Ibid., No. 1336.—(Prakrit.) Records that the ascetic (Samaṇa) Uṭara (Uttara), the son of Ghakha (or Chāghakha ?) presented the park (ārāma).

586-T. Ibid., No. 1337.—(Prakrit.) Names 21 inhabitants of the hamlet (negama).

586-U. Ibid., No. 1338.—(Prakrit.) Records that this was the casket (majusa) and the box (shamuga) of the committee (goṭhi) of the Arahadinās (Arhadattas). At that time Kubiraka (Kubēraka) was king (rājan).

586-V. Ibid., No. 1339.—(Prakrit.) Gift by the women from Namdapura (?) and the novices (śamaṇudēśa) from Suvaṇamaḥa (?) in the Aya-Sakasaṭhi (Ārya-Śakasaṭhi ?) committee (goṭhi) of Gilanakēra (? Glanakārya ?).

Kuchaṇapūḍi.

587. Grants in Ś. 1684 and Ś. 1685 to Śivarāma Dikshita by Puligadḍa Vīranna. See Mack. MSS., Bk. 18 (15–6–21), p. 175, for details.

Nadimpalle.

588. A grant to Buchireḍḍipālem Daṇḍarāma svāmi in Ś. 1725, Dundubhi, Vaiśākha Śuddha 10. See Mack. MSS., Bk. 18 (15–6–21), pp. 171–2, for details.
589. A C.P. discovered by a local karanam. A record of Vishnuvardhana granting a village to Kuppanayya, the son of Kariyaraja and grandson of Kavivarma of the Pallava-malla family. See Mack. MSS., Bk. XVIII (15–6-21), pp. 136–38.


591. In the hands of Nidugundī Narasimhaḥchārya. A record of Ś. 1685, Svabhānu, Śravaṇa Bahula 15, relating gift to Narasimhaḥchārya by Puligaḍḍa Vīraṇṇa, of some land. Ibid., p. 155.

592. In the hands of Appasāni Koṇḍasānī. A record of F. 1189, Vikārī, Āsviṇa Śuddha 15, relating a grant to the festival at Amudanapalle. Ibid., pp. 172–3.

Pallapatta.


594. A similar gift in Ś. 1667, Krōdhana, Vaiśākha Śuddha 15, by the same person. Ibid., p. 165.


Peddapulivarru.


598. In the Varadarāja temple. A grant of the same date.

Peddāvaram.

599. A C.P. in the hands of Allūr Tiruvēṅkaṭāṭārya living at Peddāvaram in Rēpalli-Rāchur taluk. Records that in Vaiśākha Śuddha 2, Jāgaṇṇa Māṇikka Rao of Pūṇyapalli gotra, gave to Vēḍala Tiruvēṅkaṭāṭārya, the son of Tāṭāṭārya and grandson of Tiruvēṅkaṭāṭārya, of the Kaṇḍinya gotra and Āpastambha

* See also Loc. Rec., Vol. XII, pp. 190–211.
Śūtra, the village of Peddāvaram. See Mack. MSS., Bk. XVIII, p. 143.

600. With the same. A record of Ś. 1721, Siddhārti, Phalguna Śuddha 1, recording a gift by Māṇikkarāo Bhāvanārayanarāo (son of the above Jāṅganṭa) to the same person, the village of Peddāvaram as sōṭriyam. Mack. MSS., Bk. XVIII, p. 143.

601. With the same person. Records that in Ś. 1707, Māgha Śuddha 7, Māṇikka Rāo gave the village of Śivagulapālem as sōṭriyam to Vēdala Narasimhāchārya. Ibid., pp. 145—7.

602. With the same person. A record in Ś. 1731, Siddhārti, Phalguna Śuddha 1, renewing the above sōṭriyam to Narasimhāchārya. Ibid., p. 147.

603. With the same person. Records that in Ś. 1680, Tārana, Karttika Bahuula 10, Raja Māṇikka Rāo Raghupati Raja Jāṅganṭa Rāo gave some land at Mattiguṇṭa to Jaṅjāla Lakshmapamurthi Sāstri. Ibid.

Ponnapaḷḷi.

604. A C.P. in the village. Recording a grant by Vēmareḍḍi in Ś. 1330 to Śīṅgarāya, the grandson of Bhaṭṭa Bāskara, a scholar in all the 18 sciences, Ayurvedic doctor, of Kāsyapa gōtra, of the village of Ponnapaḷḷi on the Krīṣṇāvēni in Trīṅgā. Mack. MSS., Bk. XX, pp. 120—22. [See next epigraph for the identity of the chief.]

604-A. Another C.P. in the same place. (Sanskrit and Telugu.) A record of Pedda Kōmati Vēma Bhūpati in Ś. 1326, Tārana, Pushya, solar eclipse, making gift of land to the same. Loc. Rec., Vol. 42, pp. 269—74 and Vol. 48, pp. 24—8. [The king referred to was Kōmati Vēmā, the author of the Śrīṅgāradipīka, a commentary on Amaruṣātaka.]

Rēpalli.*


606. A C.P. in the hands of the same. Records an order to the karaṇams in Fasli 1208 to fix the boundaries of land given to Jaṅjāla Vīrabhadra Dīkshitār. Ibid., p. 150.


* See also Loc. Rec., Vol. XII, pp. 69—71.
606-B.* In the hands of the same. A gift of land by Jaganna Māṇikka Rao to the same in A.D. 1778.

606-C.* Undated grant to Veṅkaṭa Bhāgavata at Majukūru.

Śīripūḍi.

607. A C.P. in the hands of the agrahāra people in five plates. (Sanskrit.) A record of the Chālukyan king Vishṇuvarddhana (V or VI?) who issued an edict to the chief Sawrashtra families of Velugunṭigōṣṭi, saying that he gave Śrīvūru to Kuppanayya (whose Panegyrics are given). Kavidharmadharmāchārya wrote this. A little incomplete. No date. Mack. MSS., Bk. XX, pp. 41—3.

Tsandavōlu † (Ancient Dhanadaprōlu or Dhanadapura).

608. 245 of 1897.—(Sanskrit.) On a pillar lying in the prākāra of the Lingōdbhavasvāmin temple. Records gift of a lamp to Chāndika by Gaṅgamā.

609. 246 of 1897.—(Sanskrit.) On the same pillar. A record in Ś. 1090. Mentions a concubine of Rājendra-Śoḍa (Velaṇāṇḍu chief?) and the city of Dhanadapura.

610. 247 of 1897.—(Sanskrit and Telugu.) On a pillar in the same temple. Records in Ś. 1092 gift of sheep for a lamp by a Nāyaka to the temple of Goṅkēśvara at Dhanadaprōlu. Mentions Kūlōṭtuṅga-Goṅka. [Was he Gonka III of the Velanāṇḍu chiefs of Pithāpuram?]

611. 248 of 1897.—(Telugu.) On the same pillar. An incomplete record in Ś. ... , Dhātri, of the Kākatiya king Rudrādeva (1295—1323).

612. 249 of 1897.—(Sanskrit and Telugu.) On a pillar opposite the same temple. Records in Ś. 1063 gift of land in Nādinḍla and of sheep for a lamp to the Pāṇḍiśvara temple at Dhanadaprōlu in Velanāṇḍu by Kōṇḍapaḍuṁmaṭi-Buddharāja of the Durjaya family. This Buddharāja was the brother of Akkāmā, the queen of Rājendra-Śoḍa, the son of Goṅka (II) of Velanāṇḍu. See Ep. Ind., Vol. VI, pp. 268—78. Kōṇḍapaḍumaṭi is the eastern portion of the Sattanapalli taluk.

613. 250 of 1897.—(Sanskrit and Telugu.) On a pillar which forms a beam of the same temple. A record of the Kākatiya king Gaṇapati (1213—59). Records that Jāya-Sēnāpati repaired the temple of Pāṇḍiśvara, which Kūlōṭtuṅga-Rājendra-Goṅka had built and named after his younger brother, and that king Gaṇapati granted a village to this temple. [Gaṇapati married the two sisters of his general Jāya.]

* See also Loc. Rec., Vol. XII, pp. 69—71.
† In his Antiquities Mr. Sewell gives two other inscriptions, viz., (a) a private grant in Ś. 1076 and (b) a grant in Ś. 1098 by Velanāṇḍi Goṅka, commander of the forces of "Vijaya Rāja."


Volēru.

616. On the left side of the entrance to the Madanagopala temple. A grant to the temple by a private person in Ś. 1460 in honour or Achyuta Rayā of Vijayanagar. Antiquities, p. 81. See also Loc. Rec., Vol. 42, pp. 310–19. The details of the date are Vilambi, Margaśira Sudhha 11, Thursday. A history of the donor’s family is given. Dates 1792, 1793, etc., mentioned.

SATTENAPALLI TALUK.

Amarāvatī.

For an excellent account of the importance and antiquities of this place and a bibliography of the same see Mr. Sewell’s Antiquities, pp. 62–4.

617. 251 of 1897.—(Telugu verse and prose.) On a slab outside the prakāra to the east of the Amarēśvara temple. Records in Ś. 1100 gift of a lamp to the Amarēśvara temple by Appaṇa Rēḍḍi, who was a servant of Kēṭa (II) and was governing the country east of Rāyūru.

618. 252 of 1897.—(Telugu.) On another slab in the same place. Records in Ś. 1051, Thursday, Uttarāyaṇa Sankranti, Saumya Paushya Sudhha 13, gift of sheep for a lamp to Ishṭakāṁśvara by Kamaṇa-Pragada of Rāyūru in Kammanāṇḍu, who had built the shrine. [See Mack. MSS., Bk. XX (15–3–63), p. 1. Also Antiquities, p. 64, for a defective note.]

619. 253 of 1897.—(Sanskrit and Telugu.) On a pillar in the same place. Records in Ś. 1079, Īśvara, gift of sheep for a lamp by Kavaliya-Singaṇa-Peggaṇa, the minister of the Mahaṁanḍa-leśvara Pōtaraja, the son of Chāgi-Dora of the Durjaya family.

620. 254 of 1897.—(Telugu.) On another pillar in the same place. Records in Ś. 1416, Ananda, gift of taxes by the goldsmith Mallaya-Mahāpatra to the Kamaṭhēśvara temple at Dharaṇakoṭa.

621. 255 of 1897.—(Sanskrit and Telugu.) On another pillar in the same place. Records in Ś. 1148 gift of the village Dāmalūru to the Amalēśvara temple by Chāgi-Gaṇapayamahāraja.
622. 256 of 1897.—(Prākrit.) At the entrance to the Chaṇḍi shrine outside the prākāra of the same temple. Records gift of a pillar by the nun Nandā.

623. 257 of 1897.—(Sanskrit and Telugu.) On a pillar in the main gopura of the same temple. Records in Ś. 1104 (Māgha Śukla 10), gift of lamps by Kōṭa-Kēṭā (II) of Dhānyakaṭaka, the son of Bhīma, for the merit of his mother Sabbamā, his father Bhīma, his elder brother Kōṭa-Chōḍa, and himself. The mother of Kēṭā was the sister of Goṇka (III of Velanāṇḍu). This epigraph (like 630 and 635 below) refers, as Luders says, to the very day of the accession of Kēṭā II. See Ep. Ind., Vol. VI, p. 148, Mack. MSS., Bk. XX (15–3–63), pp. 9–10 and Antiquities, p. 64.

624. 258 of 1897.—(Sanskrit and Telugu.) On another pillar in the same place. Records in Ś. 1283, Plava, Śrāvaṇa, Suklapaṇḍhāmi, Thursday, the reconsecration of the Amarēśvara temple at Dhānyavāṭi by Vēma, the son of Mallinātha, grandson of Kēṭa and minister of Anavōṭa-Reḍḍi, the son of Vēma (the builder of the flights of steps at Ahūbilam and Śrīśailam). See Mack. MSS., Bk. XX (15–3–63), pp. 23–29. Also Antiquities, p. 64, No. 1.

625. 259 of 1897.—(Sanskrit and Telugu.) On another pillar in the same place. Records in Ś. 1308, Kshaya, Āśāḍha Śukla 2, Wednesday, of a flower garden by Peddi, the son of Appaya and minister of Vēma Reḍḍi, the son of Kātama-Reḍḍi. [The latter was the founder of the Rājahmundry line and the husband of Mallāmbikā, the sister of Kumāragiri, the author of the Vasantarājaṭīyam.] See Mack. MSS., Bk. XX (15–3–63), pp. 31–2. Antiquities, Local List, No. 2.

626. 260 of 1897.—(Sanskrit and Telugu.) On a slab leaning against the eastern entrance to the central shrine of the same temple. Records in Ś. 1548, Akshaya, Śravana Bahula Daśami 10, Sunday, the third consecration of the Amarēśvara temple at Dhāranakōṭa or Dhānyavāṭi by Handikē-Pedda of Juvaṭuru, and refers to the second consecration by Anna-Vēma of the Paṇṭakula. Anna Vēma was the brother of Annavōṭa referred to in No. 624 above. [This epigraph is given in Mack. MSS., Bk. XX (15–3–63), pp. 39–40. See also Antiquities I, p. 64.]

627. 261 of 1897.—(Sanskrit and Telugu.) At the eastern entrance to the same shrine; pillar to the right. Records in Ś. 1119, Āśvija, Sudha 15, Padmāvaram, gift of villages to Brāhmaṇas by Kōṭa-Kēṭarāja (II) and gift of lamps by five queens of his. [Padmāvaram = Thursday. See Mack. MSS., Bk. XX (15–3–63), pp. 15–18, for the full inscriptions. There is another inscription of the same date in ibid., p. 20.]

628. 262 of 1897.—(Sanskrit and Telugu.) At the eastern entrance to the same shrine, pillar to the left. Records gifts by relatives of Kōṭa-Kēṭarāja of Dhānyakaṭaka. Ibid., p. 18.
629. 263 of 1897.—(Telugu verse.) On a pillar at the northern entrance to the same shrine. Mentions a poet named Tippana.

630. 264 of 1897.—(Sanskrit and Telugu.) On a pillar within the same shrine. Records in Ś. 1104 (गुणक-नृहस) gift of villages to Buddha dēva by (Kāṭa) Kēṭarāja (II). A damaged record. See No. 623 above and Mack. MSS., Bk. XX (15–3–63), pp. 3–8. The latter gives the further date Magha Dašami.

631. 265 of 1897.—(Sanskrit and Telugu.) On a pillar built into the wall of the Sanyāsī’s room adjoining the same shrine. Records in Ś. 1077 gift of a lamp by an officer of Kulottuṅga-Chōḍa-Goṅka, 1133–58. [This inscription is in Mack. MSS., Bk. XX (15–3–63), pp. 1–3. The officer referred to is Kamma Nāyaka whose praises are given in the usual magniloquent terms.]

632. 266 of 1897.—(Sanskrit.) On a slab in the same room. A record in Ś. 1437, Yūva, in the reign of the Vijayanagara king Kṛishṇarāya. Records that the king performed the tulāpurusha in the Amarēśvara temple and granted agrahārās. [See Ep. Ind., VII, 17–22, where Dr. Luders edits the inscription and draws attention to the important clue it gives to the king’s conquests of Śiva-samaudra, Vinukonḍa, Koṅḍavīdu and Vīrabadra (the son of Gajapati king). Luders compares the inscription with Maṅgalagirī, Kaza and Koṅḍavīdu inscriptions and with Albuquerque’s commentaries, Paes, Nuniz, etc.] See Mack. MSS., Bk. XX (15–3–63), pp. 35–6.

633. 267 of 1897.—(Telugu.) On a pillar leaning against the wall of the same room. Records in Ś. 1349, Kīlaka, gift of land. This inscription is given in Mack. MSS., Bk. XX, but the date is Ś. 1347, Kīlaka, Śrāvaṇasuddha 2, Thursday. Chiṭṭipatinēṅgaru gave land for the merit of his parents to God Amarēśvara.

634. 268 of 1897.—(Sanskrit and Telugu.) On the same pillar. A record of the Reḍḍi king Vēmaya Reḍḍi in Ś. 1267, Paṁthiva (A.D. 1345), Kārttika Śuddha 4, Thursday. Records that the king set up five golden pinnacles on the temple for the merit of his younger brother Mallaya-Reḍḍi. [Vēmaya was the son of Prōla and the third of his dynasty. See Kn. II, Cd. 880, and Cd. 699, and Ep. Ind., Vol. III, p. 10. See also Mack. MSS., Bk. XX (15–3–63), pp. 29–30.]

635. 269 of 1897.—(Sanskrit and Telugu.) On a pillar at the southern entrance to the same shrine. Records in Ś. 1104, gift of villages and lamps by Kōṭa-Kēṭarāja (Kāṭa II), the son of Bhīma (II) and Sabbama and by two of his concubines to the Buddha at Dhānyakaṭaka. The “high chaitya” (i.e., Amarāvati stūpa) is referred to. Also gift of villages to Brāhmaṇas by Kēṭa. The chiefs are said to be the lords of the 6,000 country, south of the Kṛishṇa, obtained, it is said, through the favour of Śrīnārāyaṇa Pallava. See Enamadala inscription of Gaṇapāmba which carries the genealogy two generations further. See Ep. Ind., Vol. VI,
pp. 146–57. See also Mack. MSS., BK. XX (15–3–63), p. 5, for the present epigraph.

636. 270 of 1897.—(Sanskrit and Telugu.) On the same pillar. Records in Ś. 1156, Jaya, gift of a lamp to God Buddha by Kōta-Bayyalamahādevī, the daughter of Rudradēva of Nathavāti. Bayyamāmba was evidently the queen of Bēta II. The date of the grant (Thursday, eleventh tīthi of the bright fortnight of Jyēṣṭha in Ś. 1156) corresponded according to Kielhorn, to the 11th May A.D. 1234. See Ep. Ind., Vol. VI, pp. 157–9. Vide also Mack. MSS., BK. XX (15–3–63), pp. 34–5.

637. 271 of 1897.—(Sanskrit and Telugu.) On a pillar lying in the prākāra of the same temple. Records in Ś. 1082 gift of two lamps by Kallaya-Nāyaka, the younger brother of Pōta, the son of Chāgi-Dora of the Durjaya family, and by his wife, who was the daughter of Muchchaya-Nāyaka of Rāchhūru, of the same family.


639. On an octagonal pillar excavated at Amarāvati by Mr. Sewell and sent to the Madras Museum by Burgess. A record (Sanskrit) of the Pallava king Simhavarman (II) making a gift, on his return from an expedition to the north, at the sacred place of the Buddha Dhānyaṭhāra. See S.I.I., Vol. I, pp. 24–8. In Ep. Ind., Vol. X, pp. 43–4. Dr. Hultzsch compares the palaeography of this epigraph with that of others and concludes that it should be assigned to about A.D. 1100, between the times of the Tēki plates of Chōḍagaṅga (Ep. Ind., VI, A.D. 1086–87) and Piṭhāpuram plates of Viṟачoḍa. (See S. Ind. Palæ., A.D. 1092–93.) The epigraph was originally printed in Madras Journal for 1886–87.


642. On the dhvajastambha of a Śiva temple south of the town. Records the erection of the pillar by Vāsi Reḍḍi Veṅka-tādri Nāyauṭu, the Rāja of Chintapalli, in Ś. 1735. Ibid., No. 9.


645. Ibid., No. 1208.—(Prakrit.) On a pillar. Records the gift of a pillar (thabha) by Halika and others.

646. Ibid., No. 1209.—(Prakrit.) On a pillar (now in the British Museum). Gift of two foot-prints by Sivaka. The members of his family named.

647. Ibid., No. 1210.—(Prakrit.) On a pillar in the same place. Gift of the Chatiya pillar by a perfumer (gâdhika), Hâmgha (Samha), together with his sons and daughters.

648. Ibid., No. 1211.—(Prakrit.) A fragmentary record.

649. Ibid., No. 1212.—(Prakrit.) Illegible.

650. Ibid., No. 1213.—(Prakrit.) Records the gift of the slab (pâta) of (Mulaśiri), the son of a merchant (Vâniya) named Bûdhisarmaṇ.

651. Ibid., No. 1214.—(Prakrit.) On a sculpture work. Records gift of a pillar for lamps (divathabha) at the southern entrance (âyaka) to the great Chaitya by a merchant (Vâniya) and family.

652. Ibid., No. 1215.—Gift of slab by some person and his family.

653. Ibid., No. 1216.—Gift of a Chaitya a vêtiya (rail) and a pâta (slab) by a gahapati (hagha).

654. Ibid., No. 1217.—(Prakrit.) Gift of slab with foot-prints (pâdukapâta).

655. Ibid., No. 1218.—On a pillar. Records a gift by Saghâ, Saghadasi (i.e., Samghadasi), etc.

656. Ibid., No. 1219.—On a pillar (now in the British Museum). Gift of two foot-prints (pâtuka) by the mother of Anada (Ananda).

657. Ibid., No. 1220.—Records a gift by the son of a gahapati (grihapati) Kanhati with his people.

658. Ibid., No. 1221.—Gift of a coping stone (unisa) by the grandson of the gahapati Mariti, the Akhasavâdicha (inhabitant of Akhasavâda).

659. Ibid., No. 1222.—On a pillar (now in the British Museum). (Prakrit.) Gift of the grandson of the gahapati Pâpin, the Valikachaka (inhabitant of Valikachaka), and his wife Kânhâ (Krîshna).

660. Ibid., No. 1223.—On a sculpture work. (Prakrit.) Gift of a lion seat (sihatâna) by the two, the elder (thêra), the Chaitya worshipper (Chetiyaavamdana) bhayamta (bhadanta) Budhi (Buddhi) and his sister, the nun (bhikuni) Budha (Buddhâ).

661. Ibid., No. 1224.—On a sculpture work (now in the British Museum). (Prakrit.) Records that it was made by . . . the son of Dhamadâva (Dharmadâva), the Vîrapuraka (inhabitant of Vîrapura); also the gift of . . . female pupil (atêvasini) of Budharakhita (Buddharakshitâ).
662. Ibid., No. 1225.—On a rail (now in the British Museum) (Prākrit.) A fragmentary record. Gift of two Chaitya slabs (chātiyapāṭa), three foot-prints (pāṭuka), a coping stone (umnisā), a slab with a flower vase (? pūphaganiyapāṭa ?) and other objects to the great Chaitya (mahāchātiya) at Dhamnakata (Dhānyakaṭa), and erection of some object at (?) the great Chaitya (mahāchātiya) at Rājagiri at the northern door (dāra) by some person together with his relatives.


664. Ibid., No. 1227.—(Prākrit.) On a sculpture work. Not read except in the beginning which contains an invocation of Bhagavat.

665. Ibid., No. 1228.—(Prākrit.) On a sculpture work. Illegible.

666. Ibid., No. 1229.—(Prākrit.) On a pillar. Gift of a Chaitya pillar (chātiyakhabha) with a relic, at the southern entrance (āyaka) by the merchant (Vāniya) Kuṭa together with his relatives.

667. Ibid., No. 1230.—(Prākrit.) On a pillar. A fragmentary record. Records after an invocation of Bhagavat, the gift of a chief pavilion († padhāmamaṇḍava) to the order (saghā) by the perfumer (gādhika), the merchant (Vāniya) Siridata (Śrīdatta), son of the merchant (Vāniya) Dhammad (Dharmila). . . of the pupil (?) sīṣa) of the teacher (achariya) Sariputa (Śāriputra), the Mahāvīnasaliya (who lives in Mahāvānasāla ?).

668. Ibid., No. 1231.—(Prākrit.) On a coping stone. A fragmentary record. Gift of a coping stone (unisā) by some woman together with her relatives.

669. Ibid., No. 1232.—(Prākrit.) On a sculpture work. A fragmentary record. Gift of . . . of the son of Mugudasama (Mukundaśarman) . . . with relatives.

670. Ibid., No. 1233.—(Prākrit.) On a sculpture work. A fragmentary record. Mentions the bhāyanta (bhādanta), pupil of Nādhāsiri (Nāthaśri), the Mahāmāṇa-jaka (inhabitant of Mahāmāṇa-jaka), disciple (āmṛtēvāsika) of . . .

671. Ibid., No. 1234.—(Prākrit.) On a sculpture work. A fragmentary record. Mentions, after an invocation of Bhagavat Buda (Buddhā), the sister of the monk (pavaita) Sidamta (Siddhārtha), who lived at Māṇḍara.

672. Ibid., No. 1235.—(Prākrit.) On a stone slab. A fragmentary record. Gift of an upright slab (udhapaṭa) by . . . Bhagommu (?), the wife of Sidhatha (Siddhārtha), . . . and Bōdzi.

673. Ibid., No. 1236.—(Prākrit.) On a sculpture work. A fragmentary record. Illegible.

674. Ibid., No. 1237.—(Prākrit.) On a sculpture work. Gift of the two female pupils (atēvāsini) of Aya-Kāmaya (Ārāya Kāmaya).
675. *Kielhorn's List, No. 1238.*—(Prākrit.) On a pillar. A fragmentary record. No name has been preserved.

676 *Ibid., No. 1239.*—(Prākrit.) On a sculpture work. A fragmentary record. Records after an invocation of the enlightened one, the gift of Nākā, the wife of the lay worshipper (upāsaka), the Narasala (inhabitant of Narasala?), the merchant (Vāniya) Nāgatisa (Nāgatiṣṭha), together with her sons, the treasurer (hēraṇika) Budhi (Buddhi), Mūla.

677. *Ibid., No. 1240.*—(Prākrit.) On a sculpture work. A fragmentary record. Records the erection of a slab (? pemḍaka) by Hamgi (Samghi), the daughter of bhāyaṇī (bhadanti) Bōdhi of the nun (pavajitikā) Vasa (Vāṣyā) resident in Kevurura.

678. *Ibid., No. 1241.*—(Prākrit.) On a sculpture work. A fragmentary record. Gift of a rail bar (suji) by Budharakhita (Buddharakṣita).


680. *Ibid., No. 1243.*—(Prākrit.) On a sculpture work. Gift of an upright slab (udhampata) at the foot of the great Chaitya (mahācētiya) by Damilakanha (Draviḍakṛishṇa) and his brother Chulakanha (Kshudrakṛishṇa) and his sister Nākā.

681. *Ibid., No. 1244.*—(Prākrit.) On a pillar. Erection of a pillar for lamps (divakhāmbo) at the foot of the great Chaitya (mahācētiya) of Bhagavat by Khada (Skanda), wife of the householder (gahapati) Sidhatha (Siddhārtha) of the Jādikyas, together with her relatives.

682. *Ibid., No. 1245.*—(Sanskrit.) On a pillar. By the glorious Viprajātapriya (?)


684. *Ibid., No. 1247.*—(Prākrit.) On a sculpture work. Gift of a rail bar (suji) by the treasurer (hēraṇika) Sidhāṭha (Siddhārtha), the son of the householder (gahapati) Buddhila (Buddhila), together with his relatives.

685. *Ibid., No. 1248.*—(Prākrit.) On a stone. A fragmentary record. Gift of a wheel of the Law (dhamachaka) at the western gate (dāra) to the great Chaitya (mahācētiya) of Bhagavat by the householder (gahapati) Kahutara and Isila (Rishīla), the son of the householder (gahapati) Puri, of the Piṃdasutariyas, together with Isila’s wife Nākānīka (Nāgā) and other relatives, as the special property of the school (nikāya) of the Chētikīyas (Chātikīyas).

687. Ibid., No. 1250.—(Prākrit.) On a sculpture work. A fragmentary record. Gift of the nun (bhikhnī) Budharakkhitā (Buddharakshita) . . . female pupil (atēvāsini) of the elder (thēra) bhayata (bhādanta) Budharakkhitā (Buddharakshitā), the overseer of works (navakamaka) of the Čhetikas (Chaityakas) who lived at Rājagiri, together with her daughter, and of Dhamadina (Dhamadattā) and of Sagharakkhitā (Saṁgharakshitā).

688. Ibid., No. 1251.—(Prākrit.) On a sculpture work. A fragmentary record. Gift of a coping stone (unisā) at the northern entrance (āyaka) to the Great Chaitya (mahāchaitya) by some female person together with her family.

689. Ibid., No. 1252.—(Prākrit.) On a coping stone. A fragmentary record. Gift of the lay-worshipper (upāsika) Kāmā (Kāmyā), daughter of the housewife Kanha (Krīshṇa), daughter of the householder (gahapati) Ida (Indra), together with her relatives, and of the nun (bhikhnī) Nāgamitā (Nāgamitrā).

690. Ibid., No. 1253.—(Prākrit.) On a pillar. Gift of a slab with a wheel (chakapata) by Koja (Kubja).

691. Ibid., No. 1254.—(Prākrit.) On a sculpture work. Gift of two rail bars (suchi) with circular panels (parichaka) by Makabudhi (Mrigabuddhi), son of the householder (gahapati) Budhi (Buddhi), together with his relatives.

692. Ibid., No. 1255.—(Prākrit.) On a coping stone. A fragmentary record. Erection of a gate (dāra) at the southern side by the householder (gahapati) . . . son of the householder (gahapati) Sulas, together with . . . Nāgatā (Nāgatta) and his son Sulas, with his daughter.

693. Ibid., No. 1256.—(Prākrit.) On a stone. A fragmentary record. Gift of a coping stone (unisā) by Ajaka together with his father.

694. Ibid., No. 1257.—(Prākrit.) On a sculpture work. A fragmentary record. Gift of some nun (bhikhnī).

695. Ibid., No. 1258.—(Prākrit.) On a sculpture work. A fragmentary record. Gift of some female ascetic (samanikī) together with her sister.

696. Ibid., No. 1259.—On a coping stone. Illegible.

697. Ibid., No. 1260.—(Prākrit.) On a pillar. Gift of a pillar (khambha) by the grandsons of Kāmā (Kāmyā), daughter of Bhagi, wife of the householder (gahapati) Rāhula in Hīralūra.

698. Ibid., No. 1261.—(Prākrit.) On a sculpture work. Gift of a rail bar (suchi) by the righteous hamlet (bhādanīgama) the Chhadakicha (of Chhadaka), headed by the bankers (sethin).
699. Kielhorn's List, No. 1262.—(Prâkrit.) On a sculpture work. Gift of upright slabs (upâta) by the nun (pavajitkâ) Sagharkhita (Saîngharaksitâ) living in Dêvaparâvana (?), and by her daughter, the nun (pavajitkâ) Haîmghâ (Saînghâ), and by (the latter's ?) daughter Jiyava.

700. Ibid., No. 1263.—(Prâkrit.) On a sculpture work. Gift of a rail bar (suchi) by Papin (Pâpin), brother of bhayaîâta (bhadanta) Budhi (Buddhi), the Chaitya worshipper (Châtivadaka). Compare No. 1223.


702. Ibid., No. 1265.—(Prâkrit.) On a pillar. A fragmentary record. Records some gift.

703. Ibid., No. 1266.—(Prâkrit.) On a sculpture work. The pillar (thabha) of the general (sênagôpa) Mudukutala (Mrîdukuntala).

704. Ibid., No. 1267.—(Prâkrit.) On a sculpture work. A fragmentary record. Gift of the preacher (dhamakathika) Budhi (Buddhi) dwelling in Oôiparivenena ?.

705. Ibid., No. 1268.—(Prâkrit.) On a sculpture work. A fragmentary record. Gift of the female lay-worshipper (uvâsika) Sivalâ (Sivalâ) with her sons and daughters.

706. Ibid., No. 1269.—(Prâkrit.) On a coping stone. A fragmentary record. Gift of a rail (vêtika) by several persons together with their relatives and friends.

707. Ibid., No. 1270.—(Prâkrit.) On a pillar. A fragmentary record. Mentions a monk (pavachita) the pupil (atévâsika) of the great Vinaya teacher (mahâvinayamdhara) Aya-Budhi (Ärya-Buddhi) of the . . . liyas.

708. Ibid., No. 1271.—(Prâkrit.) On a sculpture work. A fragmentary record. Records the gift of upright slabs (udhapata) by the lay-worshipper (upâsaka) Budharakhita (Buddharakhitâ), the son of Gomdi, the Dhammakâta (habitant of Dhânyakata), and by his wife Paduma (Padmâ), his son Haîmghâ (Saînghâ), Budhi (Buddhi), Bôdhi . . . Budharakhita (Buddharakhita).

709. Ibid., No. 1272.—(Prâkrit.) On a sculpture work. Gift of an upright slab (udhapata) by the mendicant monk (pemdâpâtikâ) Paîama (Praîama) residing in Mahâvanasala (Mahâvanaśâla), the pupil (atévâsika) of the great elder (mahâthera) Paravanuta who dwells in Pusakavana? (Pushyakavana), the brother of Saînyutaka (Saînyuktaka), and by Haîmghâ (Saînghâ).

710. Ibid., No. 1273.—(Prâkrit.) On a sculpture work. Gift of a slab with a filled vase (punâghâda kapatâ) by the leather worker
(chamakāra) Vidhika, the son of the teacher (upajhaya) Nāga, and by his son Nāga, together with their relatives.


712. Ibid., No. 1275.—On a pillar. Not read.

713. Ibid., No. 1276.—(Prākrit.) In the Buddhist chhattara. Gift of a parasol (chhata) to the Chaitya (chetiya) of the venerable (aira) Utayipabāhis by the female lay-worshipper (gvāsika) Chadā (Chandā), the mother of Budhi (Buddhi).

714. Ibid., No. 1277.—(Prākrit.) On a pillar. Gift of pillars (thabha) by Himala, the son of the householder (gahapati) Vasumitā (Vasumitra) together with his relatives.

715. Ibid., No. 1278.—(Prākrit.) On a sculpture work. A fragmentary record. Records the gift of some merchant (vāniya) together with his relatives.

716. Ibid., No. 1279.—(Prākrit.) On a sculpture work in the time of rājan Siri-Sivamaka-Sada. A fragmentary record. Mentions the superintendent of the water-houses (? pāṇiyagharika) of rājan Siri-Sivamaka-Sada.

717. Ibid., No. 1280.—(Prākrit.) On a stone. Gift of a pillar (thāṁbha) by Chula-Ayira (Kshudra-Ārya), the pupil (atēvāsika) of the great elder (mahāthēra) Ayira-Bhūtarakhita (Ārya-Bhūtarakshita) who live at Rāyasēla (Rājaśaila), and by the nun (bhikunī) Nāda Nandā, the pupil (atēvāsini) of the Arhat (arahata) Ayira-Budharakhita (Ārya-Buddharakshita).

718. Ibid., No. 1281.—On a sculpture work (now in Bezwada). (Prākrit.) A fragmentary record. Gift of a coping stone (unisa) to the Great Chaitya (mahāchetiya) of Bhagavat by the wife of the merchant (vāniya) Samuda (Samudra) the son of the householder (gahapati) Haṁgha (Saṁgha).

719. Ibid., No. 1282.—(Prākrit.) On a stone. A fragmentary record. Gift of four pillars (khabha) saphatha (?) and with slabs (sapata), by Mahānāga (Mahānāga).


721. Ibid., No. 1284.—(Prākrit.) On a stone. Erected by the reverend (? bhavāta) Dhammasiria (Dharmaśīka) and (? Paśama (Praśama), with (? (Hagisiri Agniśri?), Chapā (Chamba) and the lay-worshipper (uvasaka) Ravisiri (Ravisīr).

722. Ibid., No. 1285.—(Prākrit.) On a stone. Records the erection of a coping stone (unisā) by the merchant’s wife (vāniyini) Siddhi (Siddhī), daughter of Chada (Chandra), who lived at Vijayapura.

724. Ibid., No. 1287.—(Prakrit.) On a stone. A fragmentary record. Gift of slabs with a svastika (sothikapāta) and of an abātamālā by Kanha (Kṛishṇa), wife of . . . ka together with her father . . . and her relatives and friends.

725. Ibid., No. 1288.—On a sculpture work. Not read.

726. Ibid., No. 1289.—(Prakrit.) On a coping stone. A fragmentary record. Mentions the elder (thēra) Mahādhammaka (Mahādhammaka).

727. Ibid., No. 1290.—On a sculpture work. Not read.

728. Ibid., No. 1291.—(Prakrit.) On a sculpture work. A fragmentary record. Gift of a slab (pāta) by . . . and the scribe (leghaka) Kanha (Kṛishṇa).

729. Ibid., No. 1292.—(Prakrit.) On a sculpture work. A fragmentary record. Mentions the merchant’s wife (vaṇiyinī) Nākachampaka (Nāgachampakā), Chadasiri (Chandraśrī) and Budhila (Buddhila).

730. Ibid., No. 1293.—On a sculpture work. Not read.

731. Ibid., No. 1294.—On a sculpture work. Not read.

732. Ibid., No. 1295.—(Prakrit.) On a sculpture work. Gift of a slab (pāta) at the northern entrance (āyaka) by the young monk (daharabhiṅku) Vidhika, pupil (ātēvāsika) of bhayata (bhadanta) Nāga, who resides at Kudūra, and by his female pupil (ātēvāsini) Budharakhita (Buddharakshita) and by her granddaughter Chūla-budharakhita (Kshudrabuddharakshita).

733. Ibid., No. 1296.—On a sculpture work. Not read.

734. Ibid., No. 1297.—(Prakrit.) On a Buddhist image. Mentions some treasurer (hēranika).

735. Ibid., No. 1298.—(Prakrit.) On a stone. Gift of a pillar (thabhā) by Nada (Nanda), daughter (?) of the artisan (āvēsani) Nadabhuti (Nanḍabhūti).

736. Ibid., No. 1299.—(Prakrit.) On a stone. Not read.

737. Ibid., No. 1300.—(Prakrit.) On a stone. A fragmentary record. Records the gift of some man together with his daughter.

738. Ibid., No. 1301.—(Prakrit.) On a stone. A fragmentary record. Records the gift of some man with his relatives.

739. Ibid., No. 1302.—(Prakrit.) On a stone. A fragmentary record. Gift of a pillar (thambara) by some householder (gahapati), together with his wife.


743. *Ibid., No. 1306.*—On a sculpture work. Not read.


745. *Ibid., No. 1308.*—(Prākrit.) On a sculpture work. A fragmentary record. No sense has been made out.


747. *Ibid., No. 1310.*—(Prākrit.) On a sculpture work. A fragmentary record. No sense has been made out.

748. *Ibid., No. 1311.*—On a sculpture work. A fragmentary record. Not read.


750. *Ibid., No. 1313.*—On a sculpture work. Not read.

751. *Ibid., No. 1314.*—On a sculpture work. Not read.

752. *Ibid., No. 1315.*—(Prākrit.) On sculpture work. A fragmentary record. Records some gift and mentions the nun (samaṇīka) Saghámīta (Saṁghamitrā).

753. *Ibid., No. 1316.*—(Prākrit.) On a sculpture work. A fragmentary record. No name has been preserved.


757. *Ibid., No. 1320.*—On a sculpture work. Not read.

758. *Ibid., No. 1321.*—(Prākrit.) On a coping stone. A fragmentary record. Gift of some object by some man together with his son.

759. *Ibid., No. 1322.*—On a sculpture work. Not read.


761. *Ibid., No. 1324.*—On a stone. Not read.


765. 542 of 1909.—(Telugu.) On the wall, right of entrance into the central shrine of the same temple. A record in Ś. 1496, Bhava, of the Vijayanagara king Vitraprāṇa Śrīraṅgaraṇaya-deva-Mahārāja. Records gift of a village to the temple of Durgā-Paramēśvari or Mullaguri-Śakti by a certain Nāgapanāyanini-garu. Śrīraṅga came to the throne in 1578 and ruled till 1586.

766. 543 of 1909.—(Telugu verse in the Sisa metre.) On a boulder called Pullaribōḍu in the same village. A record in Ś. 1337, Manmatha, of the Reṇḍi king Vēmaya-Rāchavēmana (son of Vēmaya). Refers to the tank Santāna-vāridhi constructed by his mother and the channel called Jagadoddabaganḍakaluva, which he himself excavated as its feeder. The verse was composed by Śrinātha. [Mr. Krishna Sastri points out, on the basis of this inscription, that the Kōṇḍa-viḍū dynasty continued after Kōmaṭi Vēma under a son of his named Rāchaya. The Vēmāpuram plates, on the contrary, seem to show that Kōmaṭi Vēma’s family was uprooted by Allāda of the Rajahmundry branch. The inscription is also of interest in throwing light on the age of Kavisārvabhāuma Śrinātha, the author of the Kāśikaṇḍam, Vidhināṭakam and the Śrīngāranaishadha. Viresalingam Pantulu points out that he was court poet of the Rajahmundry Reṇḍiś Vēma and Virabhadra, the sons of Allāda. He was also the contemporary of a Diṇḍima Kavi and Sarvagṇa Śīṅgama of the Veṅkaṭagiri family. See No. 803.]

Bellamkoṇḍa.


768. A record in Śrīmukha Vaiśākha Śuddha, Pañchami, Sunday, making a grant to Nagarikuṇṭa Santa Narasimha by Śīṅgabhūpa. Ibid.


Chintapalli.

771. On a fallen stone outside the village. Records a private grant in Ś. 1161 to the temple at Guḍimeṭla. *Antiquities*, p. 64.

Dharanikōṭa.

[For the bibliography of this place see *Antiquities*, I, p. 64.]

772. 273 of 1897.—(Telugu.) On a boulder in a field south of Dharanikōṭa. A record in the thirtieth year of Vishnuvardhana-mahārāja. Records gift of land by three Maṇḍalīkas.

Madala.


774. A record dated in Ś. 1051, Phalguna, Bahula 10, Thursday, to the effect that Vṛttikaṇḍarāya’s wife gave a lamp for Maḥāmaṇḍalēśvara Köṭa Nayaka’s merit to the Goḍ. *Ibid.*, p. 239.


Garikapāḍu-Agrahāra.

The Mack. MSS. reproduced in *Loc. Rec.*, Vol. XII, pp. 237—53, give the epigraphs of this place.
783. 4 of 1908.—(Brāhmī.) On a circular cup of white marble in a private house. Records the gift of a rail-pot by a merchant named Dabha.

**Gudipǔdi.**


785. A grant of the same person in the same year. *Ibid.*


**Kēṭavaram.**

789. In the local old fort, on a slab. Records that “Śrīnādhā Rāja Rāmayadēva Mahārāja, son of Lakshmīpatirāja and grandson of Śrī Nādhā Rāja Rāmayya Sāmanta Śīṅgara Mahāpātra, granted to a private person the produce of certain taxes in the reign of Sadāśiva of Vijayanagar.” *Ibid.*


791. A record of Ś. 1073, Māgha Bahula, Paṅchadāsi, Thursday, solar eclipse, records that a lady gave in the same reign a lamp for the God. *Ibid.*


**Mōḍūpur.**

Brown’s *Loc. Rec.*, Vol. 42, pp. 353—4 and Vol. 48, pp. 101—03 contain the following inscription:

795. A record of the reign of Kulōttuṇga Rajadēva Chōḍa relating to the building of the Chenni Chōḍēśvara by Śūrāpa Nāyuḍu in Ś. 1093, and also gift of lands. Pātakaṇḍa Bala śura Rāja Manmasūlaḍu is mentioned as the donor in the latter.

**Munugōḍu.**

GUNTÜR DISTRICT

797. In the same place. A grant by Śrī Mahāmanḍalēśvara Goṅkayya in the thirty-seventh year of Sarvalokāśraya Vishṇuvardhana. Antiquities, p. 65.

Panidem.

798. On a pillar east of the village. Records a grant in Ś. 1153, by Prōlādēvi, wife of Mahāmanḍalēśvara Kōta Doḍḍa Kēṭa Rāja. Ibid. See No. 635.

799. On a pillar in the Viśvanātha temple. A private grant in Ś. 1204. Ibid.

800. On the same pillar. Another private grant of the same date, besides one without date. Ibid.

Peddamakkena.

The local inscriptions have been taken from Antiquities, I, 65, and Loc. Rec., Vol. 42, p. 433 ff.

801. On a pillar east of the village. Records in Sanskrit a grant in Ś. 1097, by Mallabhūpati, son of Prōlana Nāyaka. Ibid.

802. In the same place. Records in Ś. 1082, a gift to the temple by Bhūtamādēvi, wife of Mahāmanḍalēśvara Kōta Gandāpā Rāja. Ibid.

Phirangipuram.

803. 162 of 1899.—(Telugu and Sanskrit.) On a pillar in front of the Vṛrabhadṛēśvara temple. A record of the Rēḍḍi king Kōmaṭi-Vēma in Ś. 1331, Virōdhin (A.D. 1409), Phālguna, bahuḷa. Records the building of a tank (called santānavāridhi) by Vēma’s wife Suramāmbika. [The inscription is of great literary interest as it was composed by the Telugu poet Śrīnātha who held the office of Vidyādhikārī under this king. See No. 766 above. The present record is referred to in Antiquities, p. 65, and Brown’s Local Records, Vol. 57, p. 234, which gives the further chronological detail Phalguna bahuḷa 2. See also Loc. Rec., Vol. 42, pp. 331—41 and Vol. 48, pp. 81—90.

Rāzupālem.


Sattenapalle.*

805. 5 of 1908.—(Telugu.) On a slab lying on a mound in the Sahebu-bazaar. A damaged record in Ś. 1055.

* I find the inscriptions of this place in Brown’s Loc. Rec., Vol. 57, pp. 228—32. The original in Mack. MSS. (Bk. XVIII) is missing. The MSS. give eight inscriptions most of which are in the list given above. The only epigraph which it does not contain is a record of Ś. 1096, Uttarāyaṇa Saṅkrānti, relating to a gift of lamp.

807. 7 of 1908.—(Sanskrit and Telugu.) On four faces of a pillar in the same place. Records in Ś. 1060 gift of land to the Trikoṭiśvara temple at Velantūru in Konaḍapadumati by Maṇḍadī-Maṭṭa-Nāyaka for the merit of his elder brother Prōla-Nāyaka. Mentions Īśānaśivi-Paṇḍita among the donees and gives a list of lands endowed, the tanks built by the members of the donor's family. [I have found this inscription in Mack. MSS., Bk. XX (15–3–63), pp. 45–49.]

808. 8 of 1908.—(Telugu.) On four faces of a pillar in the same place. Records in Ś. 1075 gift of 55 sheep for a lamp by a native of Tanarumbarti. [The Mack. MSS. give the details of the date as Uttarāyaṇa Saṅkrānti and refer to Matta Nāyaka, Kēṭa and Goṅka.]

809. 9 of 1908.—(Telugu.) On four faces of a pillar in the same place. Records in Ś. 1055 (Uttarāyaṇa Saṅkrānti) gift of sheep for a lamp by Vasi-Nāyaka, son of Prōli-Nāyaka.

810. 10 of 1908.—(Telugu.) On four faces of a pillar in the same place. Records in Ś. 1060 gift of sheep for a lamp by Konaḍapa-Nāyaka, son of Matte-Nāyaka.

811. 11 of 1908.—(Telugu.) On four faces of a pillar in the same place. Records in Ś. 1060 gift of sheep for a lamp by Pedda-Konaḍapa-Nāyaka, son of Navi-Nāyaka of Tanarumbarti.

812. 12 of 1908.—(Telugu.) On four faces of a pillar in the same place. Records in Ś. 1091 gift of sheep for a lamp by Sāni-Prōlema. See No. 801 above.

813. C.P. No. 11 of 1915.—A record of the Eastern Chāluḥkya king Ammarāja II in Ś. 880, Mārgaśīrśha, ba. di. 13, Friday, Anurādha. Registers the grant of the villages of Taṇḍikonda and two others for repairs, offerings, etc., in Umāmahēśvara temple at Vijayavaṭa (Bezwada) built by Vijayāditya Nārēndramigarāja. A list of teachers of the Kālāmukha sect is given. See Ep. Rep., 1915; p. 11, for details.

Śiripuram.

814. 48 of 1909.—(Sanskrit and Telugu.) On a pillar in front of the temple of Rāmaliṅgeśvara. Records in Ś. 1094 gift of 55 sheep for a lamp to the temple of Mūlasthāna Rāmeśvara-Mahādēva at Śiripuram by a Brāhmaṇa.

815. 49 of 1909.—(Sanskrit and Telugu.) On the second pillar in the same place. A record of the Velanāṇdu king Rājendra Chōḍa-Kumāra, son of Kulōttuṅga-Chōḍa Goṅkaya-Mahārāja (II) in Ś. 1097. Records gift of a tank and a palmyra grove to the same
temple. [Mr. Sewell mentions this inscription in his *Antiquities*, p. 65, but he gives the wrong date of Ś. 1087.]

Vadhavalli.


Vēmūr.

817. 50 of 1909.—(Sanskrit and Telugu.) On a broken pillar lying in front of the Rāmaliṅgēśvarasvāmin temple. Records in Ś. 1050 gift of a lamp to the temple of Rāmeśvara-Mahādeva at Vēmūr.

818. 51 of 1909.—(Sanskrit and Telugu.) On the same pillar. A record of the Velanāṇḍu king Kulottuṅga-Chōḍa-Goṅkaraṇu, the date of which is doubtful. Records gift of a lamp to the temple of Rāmeśvara-mahādeva by a servant of the king.

Vēmalūrpāḍu.

819. *C.P. No. 4 of 1909–10.*—Here was found in 1909–10 a copper-plate grant in five plates “strung together on a copper ring bearing the usual Tribhuvanāmkuṣa seal of the Eastern Chāluṅya kings and belonging to the time of Amma II.” “The historical portion of the record is almost identical with that of the Malaiyapuṇḍi grant published by Prof. Hultzsch in *Ep. Ind.*, Vol. IX, pp. 47–56.”

The grant refers to the political troubles which preceded the accession of Amma II (945—70) and records on the occasion of an Uttarāyaṇa (summer solstice) a piece of land in the two villages of Ammanāṇgāru and Anḍekī, to a Brāhmaṇa of Kāremcheḍu, called Musiyana, at the instance of the general Duggāraṇa, the great-grandson of the famous Paṇḍaraṇa. (Exact year not given.) The plate has been purchased for the Madras Museum.

820. 544 of 1909.—(Telugu.) On a pillar lying near the Śiva temple. An unfinished record of the Vijayanagara king Vīraprātāpa Achyutadēva Mahārāya in Ś. 1452, Vikrīti. Records that Peda Tirumalayadēva Mahārājugāru of the Saḷaka family, built a tank and planted a garden both of which he presented to the temple of Gōpināṭha at Vēlupāḷem, in Konḍavīḍu.

**TENALI TALUK.**

Chilumūru.

822. A record of the same chief in the same date. Besides gift of land to choultry there is one of lamp.

Dāvalūru.


Duggirāla.

824. In the temple of Kēśavasvāmi. A record dated in Ś. 1056.

Gōvāda.

The following inscription has been taken from Loc. Rec., Vol. 48, pp. 29—37 and Vol. 42, p. 274 ff.

825. A C.P. in the village (Sanskrit), dated in Ś. 1466 (सादाषवीरसाधारूः), Krōḍhi, Pushya, Sunday, Paurnami, in the reign of Sadaśiva Rāya, relating gift of the village to Vallabhāchārya, whose panegyrics as a Vaishnava teacher are eloquently described.

826. A grant of land in Ś. 1616, Virōḍhi, Vaiśākhaśuddha 10, Monday, to Chilukumarri Veṇkaṭāchārya by Dabir Veṇkanna.

Kolakālūru.


827. On a slab east of the south gateway of the Kēśavasvāmi temple. A grant in Ś. 1240, Kālayuki, Āśvija Śuddha 14, Monday, by Pōsu Veṇkan, the son of Sōmayya Veṇikan, Commander-in-chief of the armies of the Kākatiya king Pratāparudra II (1295–1323).

828. Close by the above. Grant by a private party in Ś. 1163.


830. On a slab south of the east gateway. A record in Ś. 1240 by the same person as in the first of the local inscriptions given above.

Kollūru.

The local inscriptions have been taken from Antiquities, I, p. 79, and Loc. Rec., Vol. 42, p. 439 ff.

831. In the hands of the temple manager. A record dated in Ś. 1286, Subhakrit, Māgha Śuddha 15, relating a grant to Rāmēśvara. See Mack. MSS., Bk. (15–6–21) and Brown’s Loc. Rec., Vol. 57, p. 209 ff. [This is evidently the plate which the possessor refused to show to Mr. Sewell.]

832. In the Bhōgēśvarasvāmi temple. A record dated in Ś. 1071, Āshāḍha Bahula 13, Sunday, relating a grant by Mallasāni to God Anantēśvara. Ibid.

834. A grant dated in Ś. 1094, Chaitra Bahuḷa Śuddha, 13 Friday, Vishama Saṅkrānti, in the twenty-sixth year of Rāja Rāja Dēva recording a grant of lamp to Narēndrēśvara by Kāṭaya Manma for the merit of his parents. See No. I above and *Loc. Rec.*, Vol. 57, p. 217.

835. A grant in Ś. 1095, Jyēṣṭha Śukla 11, Friday, in the twenty-seventh year of Rājarāja-dēva, recording a gift of lamp. *Ibid.* See the above epigraph.

836. A grant dated in Ś. 1099, Paushya Śuddha 1, Sunday, Uttarāyaṇa, in the twenty-first year of Rājarāja (?). Grant of a lamp by Bōya Nāyaḍu, grandson of Bhaṭṭiprōlu Nāyaḍu, for the merit of his parents.


**Kōṇḍamudi.**

838. C.P. Grant of Jayavarman (Sanskrit and Prākrit) closely resembling that of Māṭavōlu plates of Śivaskandavarman. Records that Mahārāja Jayavarman of the Brihatphalāyana gōtra, from his camp at Kūḍūra in District of Kūḍūrapāra, informs his minister that he granted the village Pāṇṭūra to eight Brāhmans. Mr. Rāmayya believes that Kūḍūrapāra may be a more ancient form of Guḍrahāra. Dr. Hultsch says that the language and phraseology of the inscription are so similar to the Karle and Nasik inscriptions of Gautamīputra and Vasishthiputra that Jayavarman’s date cannot be very distant from that of the two Āndhra kings. See *Ép. Ind.*, Vol. VI, pp. 315—9.

**Nandivelugu.**

839. In the Agastyēśvara temple. A record dated in Ś. 1154 (?) There is in the same place a private grant.

**Peddapūḍi.**


**Peravali.**


**Tenali.**

The following inscriptions have been taken from *Mack. MSS.*, Bk. 18, and Brown’s *Loc. Rec.*, Vol. 57, pp. 278—87, and Vol.
48, pp. 103—8. They seem however to be not at Tenali proper. Gunthur is mentioned with it.

842. An epigraph dated in Ś. 1411, Saumya, Vaisākha Śuklapaksha, Saturday (Haridina), in the time of Krishnadēvarāya. Mentions Śaluva Timma, and records gift to God Gōvardhana.

843. A grant of Appayya Mantri of Kōṇḍavīdu in Ś. 1439, Īśvara, to Aṅgādi Gōpināthā.

844. A record dated in Ś. 1438, Dhatu, relating the construction of maṇṭapa, prakāra, etc., by Nādanḍa Appaprabhu to the God of Maṇgalagiri.

845. A record of Ś. 1439, Īśvara, relating gift to Brāhmans by the same.

846. An incomplete record of the same chief in Ś. 1438.

VINUKONDA TALUK.

Bommarasupalli.


848. With the same. Records in Ś. 1668, Pārthiva, Vaisākha Śuddha 15, a gift by the same person. Ibid.

849. A similar grant in Ś. 1681, Bahudhānya, Āsvija 10. Ibid.

850. A record in Paritāpi, Kārttika Śuddha 15, relating gift to Erramsetti by Vāsireddhi Veṅkaṭādri Ṋayuḍu. Ibid., p. 10.

851. A gift to the same man by Veṅkaṭādri Nayaḍu in Ś. 1709, Parābhava, Magha Bahuḷa 1, in F. 1196. Ibid., p. 10.

852. A similar gift in Ś. 1688, Pārthiva, Māgha Śuddha 12, by Vāsireddhi Rāmanṇa. Ibid.

Chintelacheruvu.

853. In the temple of Chennakēsavasvāmi. Records that it was built and endowed by Ellappa Nayaḍu in Ś. 1472. Antiquities, p. 66.

Inumella.

854. 160 of 1899.—(Telugu.) On a slab near the Sōmeśvara temple. Records in Ś. 1176 a gift of land for the merit of the Kākattyā king Gaṇapati (1213—59) by a chief who bore the titles Jaṭāchоḍarāya-samuddharana, Manmakulabharaṇa, and Velanāṇti-Kulottunga-Rajendra-Chōdanistāraka. Ibid.

855. 161 of 1899.—(Telugu.) On other slab near the Sōmeśvara temple. A damaged record. Records gift of land by a chief who belonged to the same family as the donor in above inscription.
856. 532 of 1913.—(Telugu.) On a pillar lying in front of the Göpālasvāmin temple. A record of the Kākatīya king Mahāmaṇḍalēśvara Rudradēva-Mahārāja (Rudrāmba?) in Ś. 1200, Bahudhānya, Āshāḍha, śu. di. 11, Thursday. Records gift of land by the sons of Bolanāyuḍu, a body-guard (aṅga-rakṣha) of the king. [Mr. Swamikannu Pillāi says that the English equivalent of the date is 2nd July A.D. 1278, but the week day should be Friday or Saturday. See Antiquities, p. 66. See Mack. MSS., Bk. 18 (15-6-21), p. 15. Where the date is wrongly given as Ś. 1220.]

857. 533 of 1913.—(Telugu.) On the same pillar. A record of the Kākatīya king Mahāmaṇḍalēśvara Rudradēva-Mahārāja in Ś. 1200, Bahudhānya, Āshāḍha, śu. di. 11, Thursday. Records gift of money by a merchant for offerings to the temple of Allaḍanātha at Ipūru. See note to above inscription.

858. 534 of 1913.—(Telugu.) On the same pillar. Records in Ś. 1496, Śrīmukha, Āshāḍha, śu. di. 11, gift of land to the same temple by Chennapa, son of Rāvūri Timma-Nayuḍu, for conducting special worship on the tenth tīthī (daśami) of each fortnight. "Date can be calculated but not verified." See Mack. MSS., Bk. 18, p. 16.

859. 535 of 1913.—(Telugu.) On the same pillar. Registers in Ś. 1179, Nāḷa, Phalguna, ba. di. 6, Monday, the foundation of the temple of Allaḍanātha at Ipūru and of a gift of land to it, for the merit of the Mahāmaṇḍalēśvara Kōṭa-Gaṇapamādevayammaṅgūru. The equivalent date is 7th March A.D. 1257, but Monday is an error for Wednesday, according to Mr. Swamikannu Pillāi. [The Mack. MSS. contain this inscription. See Bk. 18, p. 17. But it gives the wrong date Ś. 1130. Regarding the week day it contains the first letter ꞡ, hinting thereby Thursday.]

860. 536 of 1913.—(Telugu.) On the same pillar. A record of the Kākatīya king Mahāmaṇḍalēśvara Rudradēva-Mahārāja in Ś. 1211, Virōḍhin, Mārgaśira, śu. di. 15, Monday, corresponding to November 28, A.D. 1289. Records gift of land to the dancing girls of the same temple for the merit of Balanāyuḍu. [See Mack. MSS., Bk. 18 (15-9-21), p. 15.]

861. 537 of 1913.—(Telugu.) On the same pillar. A record of the Kākatīya king Mahāmaṇḍalēśvara Rudradēva-Mahārāja in Ś. 1185, Raktakshi, Chaitra, śu. di. 13, Wednesday, corresponding to the 12th March, A.D. 1624. Records gift of 55 goats for a lamp to the same temple by Goṅkayya, son of Śūrapeggaḍa. [I have found this record in Mack. MSS., Bk. 18 (15-6-21), p. 17.]

862. 538 of 1913.—(Telugu.) On a slab set up in the Virabhadrasvāmin temple in the same village. Registers in Ś. 1574, Khara, Vaiśākhā, śu. di. Trēṭāyugāḍi-Akshayatritīya, Saturday,
Karkatakalgona corresponding to the 12th April, A.D. 1651, that Nandikēśvara, the sacred bull in the temple of Vīreśvara at Yipūru, was renewed by Śūrērayini Timmājipantulu, the old one having become mutilated. A gift of land was also made for offerings. [See Antiquities, Vol. I, p. 66 and Mack. MSS., Bk. 18, pp. 17–18.]

863. 539 of 1913.—(Telugu.) On a slab set up outside the prakāra of the same temple. A record of the Kākatīya king Mahāmaṇḍalēśvara Rudraēva Mahārāja in Ś. 1200, Bahuḍhānya, Āshāḍha, 11, Tuesday. Records gift of money by the merchant Bāchchu Nārapa-śeṭṭi for offering to the temple of Kāḷēśvara Mahādēva for the merit of the king. Same date as that of 507 above and the week day should be Friday or Saturday.

Kanamarlapūḍi.

864. On a stone pillar in the village. Two grants dated A.D. 1080 and 1150. See Antiquities, p. 66.

Peddakāṇchērla.

865. Near the Bhīmēśvara temple. Records in Ś. 1071, a grant, the details of which are not known. Antiquities, p. 67.

Remidichērla.

866. Near a well east of the village. A record of Ś. 1557. Ibid.

Tangirāla.

867. A record in the hands of Taṅgirāla Rāmabhāṭṭu, Records in Ś. 1685, Svabhānu, Śravāṇa Śuddha 5, a grant to Kāśi-pati Sōmayājulugāru by Puligadā Śiraṇa. See Mack. MSS., Bk. 18, pp. 168–69.

Velgūru.

The inscriptions of this place have been taken from Mack. MSS., Bk. 18, p. 106 ff. and Loc. Rec., Vol. 57, pp. 257–73.

868. In a pillar of the Rāmaliṅgēśvara temple. A record in Ś. 1104, Māgha, Daśami, Śukla, Thursday, relating grant of land by Keta to God Rāmēśvara.

869. Below the above. A grant of a village by the same chief to Rāmēśvara Mahādēva in Ś. 1104, Māgha Śuddha 1, Thursday.

870. North of the above pillar. Gift of lamp by the same chief in the same date.

871. Below the above. A gift of the same chief in Ś. 1104 in the same date.

872. East of the above. A record of the same chief in the same date for the merit of Sabbamā. The object granted was land to Brāhmans.

874. In the same temple. Records in Ś. 1122, Phalguna, Śuddha 9, Monday, gift of lamp by Golla Mattaya for Kōṭakētā’s merit.

875. In the same temple. Records that in Ś. 1161, Vikāri, Bhādrapada Śukla 13, Sunday, Ibhasāni, gave a lamp for the merit of Kākaṭiya Gaṇapati (1213—59).

876. A record of Ś. 1170, Kīlaka, Māgha Bahula 14, Friday, granting 25 mādhas for a lamp by Śūrappa for his parents’ merit.

877. A record of Ś. 1131, Pushya Śuddha 11, Sunday, Utta-rāyaṇa Saṅkrānti, relating gift of lamp by Guṇḍā, the wife of Kōṭakētā.

878. A record dated in Ś. 1162, Māgha Bahula 15, Monday, recording gift of 55 buffaloes for lamp by Gaṇapaya, the son of Kōṭa Doḍṇakētā.

879. A record of Rāyasa Amāṭya in Ś. 1171, Śuchi (Jyēṣṭha) Śukla, Paṅchami.

[शाक्तेव शक्ते शैलत्रय गणिते मासे षुष्टी नितिए, मध्य मलिनने . . .]

Vinukonda.

[For a short but excellent description of the antiquities of the place see Mr. Sewell’s Antiquities, pp. 67–8.]

880. 527 of 1913.—(Telugu Sanskrit.) In the ruined temple of Narasimhāsvāmin at the foot of the hill, right of entrance. Registers in Ś. 1399, Hēmalambi, Kārttika, śu. di. 10, Thursday, corresponding to 16th of October 1477, that the Sagi chief Gaṇṭha or Gaṇṭama Nāyaka, son of Gāda, grandson of Peda-Gaṇṭha and great-grandson of Annama Nāyaka of the fourth (i.e., Śūdra) caste, founded the temple of Narasimha or Lakṣmi Nrisimha at Vinukonda. [See Antiquities, p. 67 and Mack. MSS., Bk. 18 (15–6–21), p. 14.]

881. 528 of 1913.—(Telugu.) In the same place, left of entrance. A record in Ś. 1399, Hēmalambi, Kārttika, śu. di. 10, Thursday, a translation of No. 527. The chief Gaṇṭama Nāyaka receives the titles Karavāla-Bhairava, Puliya-markolugandha and Gaṇḍabhērunda. Below the inscription is a fine figure of the fabulous man-bird Gaṇḍabhērunda, lifting up two elephants with his two hands. [See Mack. MSS., Bk. 18, pp. 14–5.]

882. 529 of 1913.—(Telugu, archaic.) On a stone placed in the verandah of the Sub-Registrar’s office in the same village. This stone was set up by Padavalu Kaṭṭirāju entitled Immadigāṇḍa, Biruddāṅga-Rudra, Kalliga-Nārāyana and Ghaṇḍaśārdūla.
883. 530 of 1913.—(Telugu.) In the same place. A record of the Vijayanagara king Virapatapä Sadāśivadēva-Mahārāya, ruling at Vidyānagara, in Ś. 1484, Dundubhi, Āśāchha, iṣu. di. 11, Thursday (mistake for Friday), corresponding to June 12, A.D. 1562. Registers a gift of land for maintaining a flower-garden of the temple of Raghunāyaka at Vinukonda-sīma which was the fief given to Konḍarājayadēva Mahārāja by the Mahā-maṇḍalēśvara Rāmarāja-Tirumalarājayadēva-Mahārāja. [See Antiquities, Vol. I, pp. 67–8, where this is referred to under date Ś. 1483.]

884. 53I of 1913.—(Arabic and Persian.) On a slab built into the wall of the big mosque in the same village. A record of Qutb Shahi Nawab Abdullah Qutb Shah in A.H. 1050 (=1640–41 A.D.). Records the erection of the mosque by 'Ali Riza Khan. Begins with quotations from the Quran as well as praises of the Prophet and the twelve Imāms of the Shia! (Dr. Horovitz.) [Mr. Sewell refers to this epigraph. Antiquities, p. 68.]

885. Records that in Ś. 1642, Durmuki, Kārttika Śuddha 15, a grant by Konḍalarāju to Dharvēmula Rāmabhadrappa. Mack. MSS., Bk. XVIII, p. 7.


887. A record dated in Ś. 1078 (?), Ānanda, Vaiśakha Śuddha 15, relating the gift by the same donor to the same donee of the village of Konḍa Timma Piṭhāpuram as a śrōtriyaṃ. Ibid.
KANARA (SOUTH) DISTRICT.

GENERAL COPPER PLATES.

These copper plate grants are given in Mr. Sewell's Antiquities, Vol. II, and they are given here as it is impossible to distribute them according to the geographical units.

1. C.P. No. 88 of Mr. Sewell's List.—(Kanarese.) Records grant of land by Chennammâ Dēvi, Râni of Châtâjâ, to one Viṭṭâl Kayfal Kumbâla. The grant is in Yuva, no Śaka yēar being given. It confers on the grantee certain lands near Bahujatra bēṭṭa. "Chantar is a small chieftainship at Mudabidri, 21 miles from Mangalore."

2. C.P. No. 91 of Mr. Sewell's List.—(Kanarese.) Records a grant of land by a prince named Kinniga Bûpâla for the purpose of maintaining the worship in a Jain temple, Ś. 1513 (A.D. 1591), Khara.

3. C.P. No. 102 of Mr. Sewell's List.—(Kanarese.) Records grant of certain lands to a temple by Dēva Râja, acting under the orders of the Vijayanagar sovereign Dēva Râya (II, 1422–49), in Ś. 1352 (A.D. 1430), Sādhârâna.

4. C.P. No. 103 of Mr. Sewell's List.—(Kanarese.) Records grant of certain lands to Dasaṇṇa Nâyaka, son Bandî Yellappa Nâyaka, by Śaṅkara Dēvi, sister of "Vira Narsimha Lakshmaparasa Bâṅgâr," in Ś. 1565 (A.D. 1643), Subhânu.

5. C.P. No. 104 of Mr. Sewell's List.—(Kanarese.) Records grant of certain lands to one Veṅkaṭatâpâidēva by the same Śaṅkaradēvi in Ś. 1566 (A.D. 1644), Târâna.

6. C.P. No. 105 of Mr. Sewell's List.—(Kanarese.) Records grant of certain lands to the matham of Dharmapuram by Chennamâjî, wife of Sômâśêkhâra Nâyaka, in Ś. 1497 (A.D. 1675), Ananda. [Is this identical with Dharmasthala in Mudabidri Taluk?] See No. 51 below.

COONDAPOOR TALUK.

Basrûr.

This is the ancient Barcelore, the Barace of Pliny and an important seat of trade according to Arabian geographers. See South Kanara Manu., II, p. 242, for its history. The following epigraphs have been taken from the Mack. MSS. See Taylor's List of Mackenzie's Inscriptions in Mysore, Kanara, etc., bound in the same volume as Ins., S. Dis.

7. In the pagoda of Mahâliṅgâsvâmi at Basrûr. (Kanarese.) Records in Ś. 1336, Raktâkshi, in the reign of Dēvarâya Mahârâya (II), that Timmaṇa Udâiyâr granted to the God the customs on the houses, merchants, etc. Ins., Mys. Kan., p. 61, No. 403.


17. In the same place. Records that in the reign of the Pāṇḍya Chakravarti the people of Basrūr gave some land to the God in Ś. 1377. *Ibid.*, No. 413.

18. In the same place. Records grant of 45 mudies of rice in land to local deity in Ś. 1465, Śubhakrit, by Basroor Nārāyaṇa and others. *Ibid.*, No. 414. [The muddy is a land measure in South Kanara even now. It is land requiring 60 seers of seed to sow it and is roughly equal to an acre. *S. Kan. Manu.*, p. 215.]


27. A record of the same ruler in the same year relating gift of one Kolaga of paddy on every bullock load coming from other places to Bāsrūr for the benefit of the Jain Basti, by the Cheṭṭis of Bāsrūr, etc. *Ibid.*, No. 423.


Coondapoor.


39. In the same place. A record of Mallikārjrūna Dēvarāya in Ś. 1374, Āṅgirasa, relating gift of the office of Jyōtisha and the customs on salt works to the amount of 648 pagodas to “Humada Josee Hareypa” by his pradhānī Devadāna Naik. *Ibid.*, No. 400.


Gangolli.


* Hattiyanguḍi.

42. At the temple of Lōkanāthēśvara, in the courtyard east of the Valaga-maṅtāpam. Grant by an Uḍayār, dated Ś. 1499 (A.D. 1577).

43. In the same place. Grant by an Uḍayār in Ś. 1498.

44. In the same place. Grant by an Uḍayār in Ś. 1492.

45. In the same place. As in No. 42.

46. Dated only in cyclic year. Grant by a lady.

47. Dated only in cyclic year. Grant by an Uḍayār.

Hebbige (*Haberee*).


Kollūru.


51. A paper grant in the same. A grant by Somaśekhara Nayaka in Śubhakrit, of a garden of 200 areca-nut trees to the same. *Ibid.*, No. 445. [Somaśekhara was the Kelaḍi chief who ruled from 1681 to 1686. He was succeeded by his widow Doḍḍa Chinna-māji, 1686–98.]

52. In the same place. A grant of 48 gadyānas and 3 paṇams of land by the same to the same donee. *Ibid.*, No. 446.

53. In the pagoda of “Moocambeca.” Gift of 207 muḍies of “Guddeḥ” to the Goddess in Ś. 1444, Plava, by “Hona Cumbaly Pundhāre Dēva” Uḍaiyār. *Ibid.*, No. 477. The Kumblas were one of the numerous lines of local chiefs.


59. In the hands of the same. Grant of 33 pagodas of land in Ś. 1550, Prabhava, to the Goddess by Heera Veṅkataṭṭa Naǐk. *Ibid.*, No. 453. [He is evidently the chief who is supposed to have ruled from 1604 to 1626.]


Koṭēśvara.


62. In the same temple. Records that Echappa Uḍaiyār gave in Ś. 1468, Prabhava, in the reign of Sadāśivarāya 50 gadyānas of land to the same deity. *Ibid.*, No. 435. [Echappa was evidently the same as the Jain chief of Gairsappa who married a daughter of the last Karkal king Bhairasu Uḍaiyār about 1560.]


Sēnapūr.

70. A copper plate in the place. Records in Ś. 1596, Ananda, gift of ninety pagodas and two and a half paṇams of land in the village by “Chennanje” to God Vishṇu. *Ibid.*, p. 80, No. 588. [Chennamaji was the queen of Sōmaśekhara Nāyaka. See No. 51 above.]

Shankaranārāyan.


Ullūru.


Villupunḍa.

Mr. Sewell gives the following three inscriptions in the temple of durgā.
KANARA (SOUTH) DISTRICT

74. Grant by one Paramēśvara Vīrapratāpa Uḍaiyār of Bārkūr and Rāmanātha Rāja of Villupunḍa, in Ś. 1338 (A.D. 1416). (Mr. Sewell surmises that as the latter part is a Vijayanagara title, Bukka II might be the person intended.)

75. Grant by Vīra Dēva Rāya (II, 1422—49) of Vijayanagar and an Uḍaiyār of Bārkūr in Ś. 1367.

76. Grant by the same in Ś. 1369 (A.D. 1447).

KASARAGOD TALUK.

Āḍūr.


Tenka Kumbha.

77. At the gate of the fort. (Kanarese.) Records the erection of the fort by a Nāyaka (of Ikkeri).

Vīṭṭhala.

78. At the foot of the dvajasthambha. A copper plate inscription in Kanarese recording the execution of certain temple works in Ś. 1666.

79. A C.P. (Kanarese) fixed at the foot of the dvajasthambha, recording the execution of certain temple works in Ś. 1666 (A.D. 1744).

80. Near the Anantēśvara temple, in “illegible Malayāḷam.”

MĀNGALORE TALUK.

Bōḷūru (suburb of Māṅgalore).

81. 24 of 1901.—On a slab set up in warg No. 2. A record of the Vijayanagara king Harihara, in Kanarese. (Date doubtful.)

82. 25 of 1901.—On a slab set up in warg No. 6 in the same village. A record of the Vijayanagara king Dēvarāya (II, 1422—49), in Ś. 1347, Krōḍhin, in Kanarese, mentioning Nāgaṇṇa Oḍeya.

Kadri (3 miles north-east of Māṅgalore).

83. 26 of 1901.—On a slab set up in the courtyard of the Maṅjunāṭha temple. A record of the Ālupa king Baṅkidēv-Āḷupēndra, in Kanarese. (Date doubtful.) Baṅki dēva lived about the close of the thirteenth century. See No. 175.

84. 27 of 1901.—On another slab in the same place, right of entrance. The Vijayanagara king Harihara (II) records in Ś. 1308, Kshaya, in Kanarese, a gift of land. Mentions Maṅjunāṭha.
Kodiyal-Bail (near Mañgalore).


86. 23 of 1901.—(Kanarese.) On a slab set up in warg No. 7. The Vijayanagara king Harihara (II) records in Ś. 1318, Dhātri, a gift of land.

Mañgalore.

87. 17 of 1901.—(Kanarese.) On a pillar in front of the deserted temple of Gollara-Gaṇapati. The Āḷupa king Baṅkidēv-Āḷupēndra records in Ś. 1225, Šubhakrit, a gift of land. See No. 83 above.

88. 18 of 1901.—(Kanarese.) On a slab set up to the left of the entrance into the Chakrapāṇi temple at Aṭtavara, a quarter of the same place. Records in Ś. 1289, Parābhava, a gift of land. (A damaged record.)

89. 19 of 1901.—(Kanarese.) On a slab set up to the right of the entrance into the same temple. A record of the Vijayanagara king Vira-Bukkaṇṇa-Oḍeyya (I) in Ś. ? Mentions Saṅkaraḍēva-Oḍeyya. (A damaged record.)

90. 20 of 1901.—(Kanarese.) On a slab set up to the right of the entrance into the central shrine of the Pāṇḍyēśvara temple. A record dated in Ś. ? (Damaged.)

91. 21 of 1901.—(Kanarese.) On a slab set up in the courtyard of the same temple. A much damaged record.

Mulki.

92. 81 of 1901.—(Kanarese.) On a slab set up in the Durgā temple at Bāppanāḍ, a hamlet of the place. A damaged record of the Vijayanagara king Vira-pratāpā-Dēvarāya (I) in Ś. 1333, Vikrita.

93. 82 of 1901.—(Kanarese.) On the south face of the mānas-tambha in front of the Jaina basti. Records five verses, arranged in 25 squares and praising the Tṛthamkaras.

Pāḍuvapānambrūr.

94. 84 of 1901.—(Kanarese.) On a slab set up at the entrance into the Bayilaṅgaḍi-Melebasti. Records in Ś. 1464, Šubhakrit, a gift of land. (Referred to by Mr. Sewell.)

95. 85 of 1901.—(Kanarese.) On a slab set up in the Śiva temple at the same village. Records in the reign of the Vijayanagara king Vira-Immaḍi Dēvarāya (II) in Piṅgaḷa, a gift of land. (A damaged record.)

Pavaṇja.

96. 83 of 1901.—(Kanarese.) On a slab lying in front of the Mahālingēśvara temple. Records in the reign of the Vijayanagara
king Vīra-Immaḍi-Dēvarāya (II) in Ś. 1340, Hēvilambin, a gift of land. Mentions Anṇapa-Oḍeya as governing the Maṅgāḷūru and Bārakūra-rājya. Belugula in the Hoyisāṇa-rājya is also referred to.

**Mudabidrī Taluk.**

**Beluvāyi.**

97. 61 of 1901.—(Kanarese.) In a field near the house of Lōkayyaśeṭṭi. Records gift of paddy to the temple of Kānteśvara in the time of Pāṇḍyachakravartin Pāṇḍyaṭēva. See No. 68 where a Pāṇḍyachakravarti’s date is given as Ś. 1183.

**Kantavrāra.**

98. 56 of 1901.—(Kanarese.) On a pillar set up in the Phalmaru-mathā. Records in the reign of the Vijayanagara king Vīrapratapa-Dēvarāya (II) in Ś. 1355, Pramāḍin, gift of land to Rājarājēśvaratīrtha of the Baḍagana-mathā at Kantāra.

99. 57 of 1901.—(Kanarese.) On a slab set up behind the kitchen in the Kānteśvara temple at the same village. Records in the reign of the Vijayanagara king Vīra-Hariyappa-Oḍeya (I) in Sarvadhārīn, a gift of money.

100. 58 of 1901.—(Kanarese.) On another slab set up in the same place. A record of the Vijayanagara king Vīrapratapa-Krīṣṇaprāya. (A damaged record; the date is lost.)

101. 59 of 1901.—(Kanarese.) On a broken slab lying in the same place. A fragment of a record of the Vijayanagara king Vīra-Hariyappa-Oḍeya (II) in Ś. 1301, Siddārtin.

102. 60 of 1901.—(Kanarese.) On a slab set up to the right of the entrance into the Kānteśvara temple. Records in Ś. 1731, Vibhava, repairs to the temple made by a private person under orders from the “company” (Kampini).

**Mudabidre (Mudabidrī).**

An excellent account of this highly important Jain centre is given by Dr. Hultzsch in his *Ep. Rep.*, 1901, p. 3. It was called formerly Bidire or Vēnapura or Vamśapura and belonged to the province of Tuḷudēsa. The earliest inscription in it belongs to the Āḷupa king Kulaśekhara, dated in A.D. 1205. The remaining belong to the Hoysala and the Vijayanagara dynasties. Dr. Hultzsch points out that it is the seat of the Jain priest Chāruṅktīrī Paṇḍitāchārya and his maṭha, of sixteen Jaina shrines or bastis dedicated to Tirthāṅkaras, Yakshis, etc., the latest of which is dated A.D. 1429. For descriptions of these see *Ep. Rep.*, 1901, p. 30. Ferguson’s *Hist., Ind., É. Arch.*, pp. 270—8, and Buchanan, Vol. II, p. 254. The members of the local Jain dynasty called the Chautars even now receive pension, and have got a ruined palace.
103. 28 of 1901.—(Kanarese.) On the north wall of the Gaḍḍigēmāṇṭapā in the Hōsabasti, right of entrance. A record of the Vijayanagara king Vīra-Devarāya (II) in Ś. 1351, Saumya. Refers to Perumāḷēva-Daṇṇāyaka and to Dēvarāja-Oḍeyā of Nāgamaṇḍaga, who was ruling the Maṅgalūra-rājya, and to the building of the basti. (This is the largest and finest in the place.) [Perumāḷēva was a famous General of Devarāya II. For reference to him and his two sons as well as Dēvarāja Uḍaiyār see Mys. Arch. Rep., 1908, p. 17.]

104. 29 of 1901.—(Kanarese.) On the same wall. A record of the Vijayanagara king Prauḍha-Dēvarāya (II) in Ś. 1373. Prajāpati. Mentions Gaṇapāṇṇa-Oḍeyā and refers to the building of a mukhamāṇṭapā of the basti, called Bhairā dēvi maṇṭapā. Dr. Hultzsch draws attention to sculptures round its base amongst which is a giraffe.

105. 30 of 1901.—(Kanarese.) On the same wall. Records in the reign of the Vijayanagara king Virūpākṣha in Ś. 1394, Khara, a gift of land in the time of Viṭṭharaṇa.

106. 31 of 1901.—(Kanarese.) On the same wall. Records in Ś. 1409, Parābhaya, a gift of land.

107. 32 of 1901.—(Kanarese.) On the same wall. Records in Ś. 1383, Vikrama, gift of money for offerings.

108. 33 of 1901.—(Kanarese.) In the same place, left of entrance. A record of the Vijayanagara king Dēvarāya (II) in Ś. 1351, Saumya. Mentions the building of the basti and contains a long genealogy of a chief named Bhairava.

109. 34 of 1901.—(Kanarese.) In the same place, left of entrance. Records in Ś. 1384, Vishu, gift of paddy in the time of Hiriya-Bhairavadēva-Oḍeyā or Nāgarārājya.

110. 35 of 1901.—(Kanarese.) In the same place, left of entrance. Records a list of merchants who built the second storey of the basti.

111. 36 of 1901.—(Kanarese.) In the same place, left of entrance. Records the names of merchants who built the third storey of the basti.

112. 37 of 1901.—(Kanarese verses.) On the east, north and west faces of a pillar in the Bhairadēvimaṇṭapā of the same basti. A record in praise of the Mahāmaṇḍalēśvara Sālva-Malla. Incomplete.

113. 38 of 1901.—(Kanarese.) On another pillar in the same maṇṭapā. Records five verses in praise of the Tīrthaṁkara, arranged in 25 octagons; see Ind. Antq., Vol. V, p. 44 f.

114. 39 of 1901.—(Kanarese.) On a slab built into the wall of the Kṣēṭrapāḷa shrine in the Hōsabasti. An inscription of the Vijayanagara king Virūpākṣharāya (II, 1465—86) in Ś. 1398,

115. 40 of 1901.—(Kanarese.) On a slab leaning against the south wall of the inner enclosure of the same basti. Records in Ś. 1493, Prajōtpatti, a gift of land, and mentions the Chauta family which had its seat at Mudabidri.


117. 42 of 1901.—(Kanarese.) On another slab set up in the same place. Records in the reign of the Vijayanagara king Vīra-Krishnārāya in Ś. 1437, Yuva, the gift of paddy, and mentions Ratnappa-Oḍeya who belonged to the family of Vaicha-Daṅṅa-dhipa.

118. 43 of 1901.—(Kanarese.) On the third slab set up in the same place. Records in the reign of the Hoysala king Vīra-Balla (III), son of Vīra-Narasimha (III), in Vīshu, a gift. Mentions Dēvappa-Daṅṅayaka.

119. 44 of 1901.—(Kanarese.) On a pillar in the Gaṅdgīmanṭapa of the Gurugalabasti. A record of Ś. 1460, Bahudhānīya (wrong), mentioning the building of the manṭapa.

120. 45 of 1901.—(Kanarese.) On a broken slab in front of the Nāyibasti at the same village. Records the death of a Jaina teacher named Chandrakṛtī and the building of the manṭapa (i.e., the Nāyibasti) in his memory. See No. 128 below. [A Chandrakṛtī under date A.D. 1605 is mentioned as one of the teachers of the Sarasvati gachcha and Balātkaṛaṇa in the Jaina-Siddhānta Bhāskara. See Epitome of Jainism, p. LXXIII.]

121-A—D. 46 to 49 of 1901.—(Kanarese.) On stones built into Jaina tombs at the same village: No details given.

122. 50 of 1901.—(Kanarese.) On a slab lying in the courtyard of the Gaurī temple at Prāntyā, a quarter of the same place. A damaged record in Ś. 1318, mentioning Vīra-Paṅḍyadēvaraśa.

123. 51 of 1901.—(Kanarese.) On another slab lying in the same place. A damaged record of the Āḷupa king Kulaśekhara-Āḷupendra in Yuva. See the next epigraph.

124. 52 of 1901.—(Kanarese.) On the third slab lying in the same place. Records in the reign of the Āḷupa king Kulaśekhara Āḷupendra in Ś. 1127, Krōdhana, a gift of land.

125. 53 of 1901.—(Kanarese.) On the fourth slab lying in the same place. Records in the reign of the Āḷupa king Kulaśekhara Āḷupendra in Raktāṅkshin a gift of land.
126. 55 of 1901.—(Kanarese.) In a field one mile south-east from the travellers' bungalow. Records in the reign of the Vijayanagara king Vīra-Hariharāya (II) in Š. 1312, Śukla, a gift of land to the Gurugalabasti at Bidire. Mentions Maṅgarasa-Ođeya as governor of Maṅgalūra-rājya.

Puttige.

127. 54 of 1901.—(Kanarese.) On a slab set up in front of the Somanātha temple. A record of the Vijayanagara king Krishnārāya in Š. 1434, Āṅgirāsa, mentioning the minister Śālva-Timmayya, Ratnappa-Ođeya and the Chauta chief Tiṟumalarāya.

Vēnur.

128. 72 of 1901.—(Sanskrit.) On the right side of the colossal statue of Gummāṭa on the hill. Records in Š. 1525, Śōbhakrit, the setting up of the image of Bhuja-bal (i.e., Gommaṭēśvara) by Timmarāja of the family of Chāmunḍa, at the instance of the family teacher Chārūkṛtī of Belgola. [The inscription has been published by Rice in his Šravaṇa Belgola inscriptions and by Dr. Hultszch in Ep. Ind., Vol. VII, pp. 112–13. According to Prof. Kielhorn the date corresponds to Thursday, 1st March, A.D. 1604. Dr. Hultszch points out that this inscription mentions Timma Rājā’s mother (Queen Pāṇḍyaka) and uncle Rāyakuvara (i.e., Rāyakumāra) and not his father, and that it can be inferred from this that the family practised the aḷiyasāntāna system. Chārūkṛtī was, like Lāḷitākṛtī, the Pontiff of Belgola and Mūḍabidri, just as Dēvēndrakṛtī was the Pontiff of Humcha. From a list in the Jainā Śiddhānta bhāskara I find no Chārūkṛtī under this date, but one in A.D. 1207. See Nahar and Ghosh’s Epitome of Jainism, p. LXXII, in the appendix and Ind. Antq., Vols. XX and XXI. Chāmunḍarāja was probably the great minister Chāmunḍarāja who set up the colossal statue at Belgola.]

129. 73 of 1901.—(Kanarese verse.) On the left side of the same statue. Records in Š. 1526, Śōbhakrit, the same act. [See Ep. Ind., VII, pp. 112–13. The date is the same as in the previous inscription, but the current and not the expired year is given. See S. Kanara Manual, Vol. II, p. 259, for an account of the statue.

130. 74 of 1901.—(Kanarese.) On a slab set up in front of the Akkaṅgalabasti within the Gummatabasti. Records in Š. 1526, Śōbhakrit, that Pāṇḍyakadēvi alias Vardhamānakkagalu and Mallidēvi, two queens of Vīra-Timmarāja-Ođeya, built a Chaityalaya of Chandranātha and granted land to it. See No. 128.

131. 75 of 1901.—(Kanarese.) On a slab set up in front of the Binnāṅabasti within the Gummatabasti. Records in Š. 1526, Śōbhakrit, that Binnani, a queen of Vīra-Timmarāja-Ođeya, built a
Chaityālaya of Śāntīśvara and granted land to it. [An inaccurate translation of this is given in *Ind. Antq.*, Vol. V, p. 38.]

132. 76 of 1901.—(Kanarese.) On a slab built into the floor of the Mahāśeśvara temple at the same village. A record in Ś. 8[90], Prabhava, in archaic characters.

133. 77 of 1901.—(Kanarese.) On the Nandi-pillar in front of the same temple. Records that a merchant set up the mānustambha, a big monolithic column set up in front of the bastis. From the fact that almost all of them are known as Śettārabastis it is inferred that the Jain merchants constructed them. See *Ind. Antq.*, Vol. V, pp. 38-9.

134. 78 of 1901.—(Kanarese.) On a slab set up close to the east wall of the Tirthaṅkarabasti within the Śāntīśvarabasti at the same village. Records in Ś. 1544, Durmati, the gift of land to the basti by Rāmanātha araśa, while Madhurakadevi was ruling over the Puṇjaḷikēyarājya. [This is also mentioned in 2 and 9 in the list.]


136. 80 of 1901.—(Kanarese.) On a slab set up to the right of the entrance into the same maṇṭapa. A record dated in Ś. 1411, Saumya, mentioning a chief of Puṇjaḷiyyarājya. [This is the earliest inscription in the Śāntīśvarabasti.]

**UDIPI TALUK.**

*Bārkūr (nine miles north of Udipto).*

This is the traditional capital of Tuluva, known formerly as Bārahakanyāpura. Formerly a seaport, now an inland town, tradition represents it as one of the seats of Brahman governors, when Brahmans were introduced into Malabar, and later on as scene of a mosque erected by the royal convert Chēramān Perumāl. Epigraphy furnishes us with a list of the early Ālupa kings, the Hoysalas and then of the Vijayanagar rulers who had it as their provincial capital. Amongst the Ālupa kings may be mentioned Kavi about A.D. 1150 (Nos. 189 and 194); Sōyidēva about 1315 (No. 175). For the Hoysala inscription see No. 4. The rest are Vijayanagara ones.

137. 119 of 1901.—(Kanarese.) On the first slab set up close to the west wall of the Sōmēśvara temple at Mūḍakēri near the same place. The Vijayanagara king Viraṉatāpa-Dēvarāya (II) records in Ś. 1353, Sādhārana, the settlement of dispute among certain merchants of Bārakūru, while Chandarāsa-Odēya was ruling the Bārakūra-Tūlu-rājya. For a previous Vijayanagar feudatory in the time of Dēvarāya I see next epigraph; for another
in the reign of Harihara II see No. 144; and for still another in the
time of Bukka I, No. 148.

138. 120 of 1901.—(Kanarese.) On the third slab set up in the
same place. A record of the Vijayanagara king Vīra-Dēvarāya-
Oḍeya (I), dated in Ś. 1335, Nandana. Mentions Śāmkarādēva
Oḍeya as governing the Bārakūra-rājya and a gift of paddy. See
No. 161.

139. 121 of 1901.—(Kanarese.) On the fourth slab set up in the
same place. A record of the Vijayanagara king Vīrapratāpa-
Dēvarāya (II), dated in Ś. 1353, Virōdhikrit, making gift of
paddy. Mentions Chandra-Oḍeya as governor of the Bārakūra-
Tūlu-rājya. See No. 137.

140. 122 of 1901.—(Kanarese.) On the seventh slab set up in
the same place. Records in the reign of Hoysaḷa king Vīra-Ballāla
(III) in Ś. 1258, Dhātri, gift of paddy. Mentions Vayichappa
Daṇṇāyaka and the pradhāni Ajjāṇa-Saṇhi. [The record shows
that the Āḷupas were overthrown by the Hoysaḷas in the Govern-
ment of the district.]

141. 123 of 1901.—(Kanarese.) On the eighth slab set up in
the same place. Records in the reign of the Vijayanagara king
Gajabēṭegāra-Dēvarāya (II) in Ś. 1362, Siddhārthīn, gift of paddy.
(A damaged record.)

142. 124 of 1901.—(Kanarese.) On the ninth slab set up in
the same place. A damaged record mentioning Gagana-śiva-
chārya who belonged to the spiritual lineage of Durvāsas and an
Āḷva king. [Durväsa is generally supposed to be the founder of
the earliest of the Śaivite maṭhas, called the Āṇartaka.]

143. 125 of 1901.—(Kanarese.) On the tenth slab set up in
the same place. Records in the reign of the Vijayanagara king
Virapratāpa-Mallikārjuna (1449—65), in Ś. 1380, Bahudhānyā, gift
of money. Mentions Sidappa-Daṇṇāyaka. The record shows
that the Vijayanagar hold over the west was strong even in the
weak reigns following Dēva-Rāya II. See also Nos. 148 and
162.

144. 126 of 1901.—(Kanarese.) On the eleventh slab set up in
the same place. An epigraph of the Vijayanagara king Vīra-
Hariyappa-Oḍeya (II) recording in Ś. 1301, Kālayukta, gift of
paddy. Mentions Bommarasa-Oḍeya as the governor of the
Bārakūrarājya. See No. 153.

145. 127 of 1901.—(Kanarese.) On the twelfth slab set up in
the same place. Records a gift in the reign of the Vijayanagara
king Vīra-Harihara-Mahārāya (II) in Ś. 1308, Kṣhaya. (Damaged.)
See No. 151.

146. 128 of 1901.—(Kanarese.) On the thirteenth slab set up in
the same place. A record of the Vijayanagara king Gaja-
bēṭekāra-Dēvarāya II recording in Ś. 1362, Siddhārthīn, gift of gold
to a Brähmaña. Mentions Lakhanna-Daṇṇāyaka. [Was this the same as the chief governor of the south, the Lord of the southern ocean and the brother of Madaṇṇa Nāyaka?] See No. 181.

147. 129 of 1901.—(Kanarese.) On the fourteenth slab set up in the same place. Records in the reign of the Vijayanagara king Vyra-Bukaṇṇa-Oḍeya (I) in Ś. 1293, Virodhikrit, gift of land. Mentions Goparasa-Oḍeya who was governing the Bārakūra-rājya. See No. 150.


149. 131 of 1901.—(Kanarese.) On a slab set up in the outside close to the west wall of the same temple. Records in the reign of the Vijayanagara king Vīrapratāpa-Sadaśīvarāya in Ś. 1507, Pārthīva, gift of land. Mentions Rāmarājanāyaka, grandson of Sadaśīvarāya Nāyaka of Kēlaḍī.

150. 132 of 1901.—(Kanarese.) On a slab lying near the tank at Mūḍakēri near the same temple. Records in the reign of the Vijayanagara king Vyra-Bukaṇṇa-Oḍeya (I) in Ś. 1282, Śārvārī, the gift of paddy. Mentions Malleya-Daṇṇāyaka who was governing the Bārakūra-rājya. Malleya was evidently a predecessor of Goparasa mentioned in No. 147. The inscription shows that the Vijayanagar arms reached South Kanara as early as A.D. 1360. See No. 157 below.

151. 133 of 1901.—(Kanarese.) On a slab lying in the house of Subbanna aḍigal in the same village. A record of the Vijayanagara king Vīrapratāpa-Harihara-Mahārāya (II), dated in Ś. 1324, Chitrabhānu, mentioning Basavaṇṇa-Oḍeya who was governing the Bārakūra-rājya. (Damaged.) See No. 145 for another feudatory of Harihara II.

152. 134 of 1901.—(Kanarese.) On another slab lying the same house. Records in the reign of the Vijayanagara king Vīrapratāpa-Harihara-Mahārāya (II) in Ś. 1324, Chitrabhānu, gift of paddy. Mentions Basavaṇṇa-Oḍeya who was governing the Bārakūra-rājya. See the previous epigraph.

153. 135 of 1901.—(Kanarese.) On a slab lying near the well in the Gopalakrishna temple at Mūḍakēri. Records in the reign of the Vijayanagara king Vyra-Harihara-Mahārāya (II) in Ś. 1302, Raudra, gift of gold. Mentions Bommaṛṣa-Oḍeya who was governing the Bārakūra-rājya, and states that Kumāra Mādhava-svāmin set up the image of Gopinātha in the Bārakūra-maṭha. See No. 144 above.

154. 136 of 1901.—(Kanarese.) On a viragal set up to the left of the entrance into the Sōmeśvara temple at the same village. A record of the Ālupa king Baṇkiyā-Ālupēndra. See No. 83 above.
155. 137 of 1901.—(Kanarese.) On a viragal set up to the left of the same entrance. A fragment of record of the Alupa king Bañikiy-Âlupendra. See No. 83 above.

156. 138 of 1901.—(Kanarese.) On a slab lying in Parames- varabhaṭṭa's house in the same village. Records in the reign of the Vijayanagara king Vīra-Buṅkaṇṇa-Oḍeya (I), in Ś. 1282, Śārvarīn, gift of paddy. Mentions Mallēya-Daṇṇāyaka who was governing the Bārukūra-rājya. See No. 150 above.

157. 139 of 1901.—(Kanarese.) On a slab built into the wall of Padmanābhabhaṭṭa's house in the same village. The Vijayanagara king Vīra-Buṅkaṇṇa-Oḍeya (I) records in Ś. 1281, Vikārin, gift of paddy. Mentions Malleya-Daṇṇāyaka who was governing the Bārukūra-rājya. See No. 150 above.

158. 140 of 1901.—(Kanarese.) On a slab lying in Śrīdhara-śāstri's house in the same village. Records in the reign of the Vijayanagara king Vīrapratāpa-Sadāśivarāya in Ś. 1508, Sarvajit, gift of paddy.

159. 141 of 1901.—(Kanarese.) On a slab lying in Soma-śāstri's house in the same village. The Vijayanagara king Vīra-Buṅkaṇṇa-Oḍeya (I) records in Ś. 1287, Viśvāvasu, gift of paddy. Mentions Malleya-Daṇṇāyaka who was governing the Bārukūra-rājya. See No. 150 above.

160. 142 of 1901.—(Kanarese.) On a slab set up close to Śiva- rāma-Kāraṇika's house in the same village. Records in Ś. 1470, Kīlaka, a gift of land.

161. 143 of 1901.—(Kanarese.) On a slab set up in the Gaṇa- pati temple at Chaulikēre near the place. Dated in the reign of the Vijayanagara king Vīrapratāpa-Dēvarāya (I). Records in Ś. 1338, Manmatha, gift of paddy for feeding Brāhmaṇas on the occasion of the anniversary (sāmārādhana) of Ānanda-Sarasvati. Mentions Śaṅkaradēva Oḍeya who was governing the Bārukūra-rājya. Mentions also Amritendratīrtha, pupil of Ānanda-Sarasvati, Amritaprajña and Nārāyaṇagiri. See No. 138 for the same feudatory and No. 165 for the same teachers.

162. 144 of 1901.—(Kanarese.) On another slab set up in the same temple. Records in the reign of the Vijayanagara king Vīrapratāpa-Immaḍī-Dēvarāya in Ś. 1380, Bahudhānāya, gift of gold. Mentions Guruvappa-Oḍeya who was the governor of the Bārukūra-rājya. Immaḍī Dēva was the same as Mallikārjuna, 1422–65. See No. 143 above.

163. 145 of 1901.—(Kanarese.) On the third slab set up in the same temple. Dated in the reign of the Vijayanagara king Immaḍī-Dēvarāya. Records in Ś. 1372, Śukla, gift of money, and mentions Rāyarasa-Oḍeya, as the governor of Bārukūra-rājya.
164. **146 of 1901.**—(Kanarese.) On the fourth slab set up in the same temple. Records in the reign of the Vijayanagara king Vīrapratāpa-Mallikārjuna in Ś. 1383, Vishu, a gift of land.


166. **148 of 1901.**—(Kanarese.) On a slab lying in the same temple. A damaged record of the Vijayanagara king Vīrapratāpa-Dēvarāya (II), dated Ś. 1353, Sādhāraṇa. Mentions Chaṇḍarasa-Oḍeya as the governor of Bārakūra-Tulu-rāja. See No. 137.

167. **149 of 1901.**—(Kanarese.) On a slab set up near the same temple. Records in the reign of the Vijayanagara king Vīra-Harihārārāya (II) in Ś. 1318, Yuva, gift of a coconut garden.


169. **151 of 1901.**—(Kanarese.) On the third slab set up in the same place. Dated in the reign of the Vijayanagara king Vīra-Harihāra-Mahārāya (II). Records in Ś. 1314, Aṅgirasa, the building of a feeding-house. Dhorasamudra is mentioned as the capital (*nelebidu*) of the king. Śīnagāṇa-Oḍeya was ruling Tulu and Malaha-rāja from the capital (rājadhānī) of Bārakūra. The record shows that Śīnagāṇa Udaiyār should have ruled between Bommarasa and Basavaṇṇa, the two other feudatories of Harihara II.

170. **152 of 1901.**—(Kanarese.) On the fourth slab set up in the same place. Records in the reign of the Vijayanagara king Vīrapratāpa-Vīra-Narasīṅgarāya in Ś. 1424, Durmāti, the building of a feeding house. Mentions Basavarāsa-Oḍeya as the governor of Bārakūra-rāja.


172. **154 of 1901.**—(Kanarese.) On a slab lying near the house of Subbarāya-bhatṭa in the same village. Records in the reign of the Vijayanagara king Vīra-Harihāra-Mahārāya (II) in Ś. 1309, Prabhava, the building of a feeding house. Dhorasamudra is mentioned as the capital (*nelebidu*) of the king. Mallappa-Oḍeya
was ruling the Tulu-Haive, and Kōkana-rājya from the capital (rājadhani) of Bārakūrū. See No. 174.


175. 157 of 1901.—(Kanarese.) On the third slab set up in the same place. The Āḷupa king Sōyidev-Āḷupēndra records in Ś. 1238, Rakshasa, a gift of gold. Mentions Baṅkidēvarasa.

176. 158 of 1901.—(Kanarese.) On the fourth slab set up in the same place. Records in the reign of the Vijayanagara king Vīrapratāpa-Praudhādēvarāya in Ś. 1393, Khara, a gift of land. Mentions Viṭṭharaṇa as governing the Bārakūrā-Tulu-rājya.

177. 159 of 1901.—(Kanarese.) On the fifth slab set up in the same place. Records in the reign of the Vijayanagara king Vīrapratāpa-Harihara (II) in Ś. 1316, Śrīmukha, gift of land, Mentions Śamkaradēva-Oḍeṣya as governor of Bārakūrā-rājya.

178. 160 of 1901.—(Kanarese.) On the sixth slab set up in the same place. Records in the reign of the Vijayanagara king Vīrapratāpa-dēvarāya (I) in Ś. 1343, Śārvārin, gift of oil for lamps. Mentions Śamkaradēva-Oḍeṣya as governor of Bārakūrā-rājya.


183. 165 of 1901.—(Kanarese.) On a slab set up in the house of Paramēśvarabhaṭṭa at Manigarakēri. A damaged record of a gift of land by the Vijayanagara king Vīra-Harihara-Mahārāya (II), dated Ś. 1317, Bhava.

184. 166 of 1901.—(Kanarese.) On a slab lying at the entrance into the Sōmanāthēśvara temple at the same village. A record of the Vijayanagara king Immaḍī-Narāśiṅgarāya recording in Ś. 1421, Siddhārthīn, gift of land. The king was the son of the celebrated Śāluva usurper, afterwards overthrown by the Tuluva Narasa Nāyaka.

185. 167 of 1901.—(Kanarese.) On a slab lying near a well close to the same temple. Records in the reign of the Vijayanagara king Vīrapratāpa-Dēvarāya gift of paddy. Date doubtful.


188. 170 of 1901.—(Kanarese.) On another slab set up in the same place. Dated in the reign of the Vijayanagara king Vīrapratāpa-Śrīraṅga (II, 1578—86) in Ś. 1502, Vikrama. Records a gift of land to a feeding house by Achchappa-Oḍeya, the governor of Bārakūra-rājya, and mentions Saṅkaṇa-nāyaka. See No. 62 above. Saṅkaṇa was probably the Ikkiṛi chief who retired after ruling from 1585 to 1596.


193. 175 of 1901.—(Kanarese.) On the fifth slab set up in the same place. Mentions Vīra-Jagadēvaraśa, his queen and Pāṇḍya-dēvaraśa of Paṭṭipombucha as joint rulers; refers to Barahakanyāpura and records a gift of land.

194. 176 of 1901.—(Kanarese.) On the sixth slab set up in the same place. A record of the Ālupa king Bhujabala-Kaviy-Ālupendra, recording in Ś. 1062, Siddhārthīn, gift of money by a certain Śivanandayōgin. See No. 189.


196. 178 of 1901.—(Kanarese.) On a slab set up near the same temple. Records in Ś. 1336, Jaya, the building of a mattha.


198. 180 of 1901.—(Kanarese.) On a slab lying near the tank in front of the same temple. A record of the Vijayanagara king Vīrapratāpa-Dēvarāya (II) recording in Ś. 1347, Krōdhin, gift of paddy. Mentions the Mahāmantrī Narasimhadēva-Odya as governor of Bārakūra-rājya.

199. 181 of 1901.—(Kanarese.) On another slab set up in the same place. Records in the reign of the Vijayanagara king Vīrapratāpa-Sadāśivarāya gift of paddy. Date doubtful.

Ellāru (Yeḷḷāru).


201. In the same place. An illegible record in Ś. 1407, Krōdhī. Ibid., No. 483.

202. In the same place. An illegible record dated in Ś. 1421, Siddhārti. Ibid., No. 484.

203. In the same place. An illegible record in Ś. 1410, Kīlaka. Ibid., No. 485.

Kap.

204. 91 of 1901.—(Kanarese.) On a slab set up in the Janārdana temple. A record dated in Ś. 1421, Siddhārtin, mentioning Tirumale-arāśa.

205. 92 of 1901.—(Kanarese.) On a slab near a peepul-tree in the bazaar street at the same village. A record of the Ālupa king Sōyidev-Ālupendra in Ś. 1247, Raktākshi, mentioning Bārahakanyāpura. See No. 175 above.
206. 93 of 1901.—(Kanarese.) On a viragal set up north of the same village on the road side. A record mentioning Tirumalarasa and Bâyiraraşa of Bidire.

Karkala.

207. 62 of 1901.—(Sanskrit and Kanarese.) On a slab set up close to the west wall of the Chaturmukhabasti. Records in Ś. 1508, Vyaya, the building of the basti and gifts of land and money by Immaḍi-Bhairaraśa-Oḍeya of Paṭṭipom-buchcha (modern Humcha in Mysore). [See Ind. Antq., Vol. V, page 40 ff., for a tentative transcript and translation of this record by Mr. Walhouse and Ep. Ind., VIII, pp. 122—38, for a more accurate edition by Mr. Krishna Sastri. The date of the inscription, according to Kielhorn, is Wednesday, 16th March, A.D. 1586.]

208. 63 of 1901.—(Sanskrit.) On the right side of the colossal statue of Gummata at the same village. Records in Ś. 1353, Virodhikrit, the setting up of the image of Bāhubalin (Gummaṭeśvara) by Vīra-Pāṇḍya, the son of Bhairava of the lunar race at the instance of the teacher Lalitakīrtī of Panaśōka (Hanasoge in Mysore) and of the Desigaṇa who was also evidently the guru of the Karkala chiefs. The inscription was first edited tentatively by Burnell in Ind. Antq., II, p. 353, then by Mr. Rice in his Śravaya Belgōla Inscriptions (Introd. p. 31), and by Dr. Hultzsch in Ep. Ind., VII, p. 109 ff. Kielhorn calculates the date to be Wednesday the 13th February, A.D. 1432. See Ind. Antq., XXIII, p. 119.] See also No. 210 for the same chief. The Jaina Siddhānta Bhāskara gives two Lalitakīrtīs in A.D. 1204 and 1565, but not in 1461. Lalitakīrtī was apparently a general title of the Hanasoge Pontiffs.

209. 64 of 1901.—(Kanarese.) On the left side of the same statue. Records in verse the same fact, but gives the name of the image as Gummata-Jinapati. See Ep. Ind., VII, p. III. See No. 210.

210. 65 of 1901.—(Kanarese.) On the Brahmādevastambha in front of the same statue. A record dated in Ś. 1358, Rākshasa (on the twelfth tithi of the bright fortnight of Phalgunā). Invokes the blessing of Brahman and mentions Vīra-Pāṇḍya, the son of Bhairava of the family of Jinadatta, the chief referred to in the previous two inscriptions. See Ep. Ind., VII, pp. III—2.

211. 66 of 1901.—(Kanarese.) On a pillar in the verandah in front of the Ammanavarabasti at Hiriyaṅgaṇi (big bazaar) near the same village left of entrance. Records in Ś. 1397, Manmatha, the building of the mukhamanṭapa in front of the Tīrthakarabasti by several merchants. The teacher Lalitakīrtī Bhaṭṭaraṅkadeva Maladhāri is mentioned. See No. 208 above for the same teacher.

212. 67 of 1901.—(Kanārese.) On a slab set up in the northeast corner of the same basti. Records in Ś. 1501, Pramāḍin, gift of money by Śrāvakas for the study of the Śāstras. Lalitakīrtī is
to be the vichārakartā (supervisor) of the charities. See No. 208 above.

213. 68 of 1901.—(Kanarese.) On a slab built into the north wall of the Gururāyabasti at Hiriyaṅgaḍi near the same place. Records in Ś. 1514, Vijaya, gift of gold by a merchant in the time of Pāṇḍyappa-Ōdeya, son of Vira-Bhairarāśa-Ōdeya.

214. 69 of 1901.—(Kanarese.) On a slab set up to the left of the entrance into the Hiriṅemīśvarabasti at the same village. A record in Vilambi, mentioning Bhairarasa-Ōdeya. (A damaged record.)

215. 70 of 1901.—(Kanarese.) On another slab set up in the same place. A record dated in Ś. 1379, Īśvara, mentioning Abhinava-Pāṇḍyadēva-Ōdeya of Paṭṭipombucha, who belonged to the family of Jmadatta, and the gift of paddy by a merchant. Lāli-takīrti is said to have belonged to the Kundakunda division and the Kāḷogragaṇa. Mr. Krishna Sastri surmises that this was probably a local branch of the Déśigaṇa. See Nos. 218, 211 and 212.

216. 71 of 1901.—(Kanarese.) On a slab set up close to the west wall of the Gurugalabasti near the same village. A record dated in Ś. 1256, Bhava. The inscription begins with a long list of birudas of Lōkanāthadēvarasa (son of Bommidēvarasa and Siddaladēvi) and a gift of land to the Sāntināthabasti, which was built in that year.

Kote (Cotah).


218. In the same place. A gift of 14 (canties) of land by Chaṇḍarasu in Ś. 1362, Raudri. Ibid., No. 465.

219. In the same place. Records gift of 75 (canties) of land by “Aubunah Yagada” in Ś. 1382, Vikrama. Ibid., No. 466.


Mulūru (Mooroor).

221. On a local slab. Records that in Ś. 1530, Kīlaka, Soma-śekhara Naik gave 120 pagodas of land to the Jāṅgāma Mathā. Ibid., p. 80, No. 591. [He is evidently an earlier chief than he who ruled from 1681 to 1686.]

Padur.

222. C.P. No. 90 of Mr. Sewell’s List.—(Kanarese.) Records grant of land in Ś. 1569 (A.D. 1647), Ānanda, by a prince named Mullūru to a Brāhmaṇa for the maintenance of worship in a Śiva
temple. The land is in the village. [The Mack. MSS. give this epigraph. As summarized by Taylor, it is dated Ś. 1596 (Ananda) and records a grant of 60 muḍis of land in the village to “Mulla Veera Jungum” by “Shankar Arasoo Moolapoo”. (Saṅkara Arasu Mallappa?)

Pāṇḍēshvara.


Parampalli (Paurumhally).

224. In the Vishnu pagoda. Records that Vīra Arasa Udaiyār gave to the God 18 canties of land in Ś. 1389, Sarvajit. Ibid., No. 474.

Perdurū (Paradoor).


226. In the pagoda of Durgā Paramēśvari. Records in Manmatha, the gift of all kinds of allowances of the pagoda to the Sanyāsīs of “Poolegah” by the people of the Śīma. Ibid., No. 487.

Pasarala.

227. 86 of 1901.—(Kanarese.) On a slab set up in a field. Records in the reign of the Vijayanagara king Pratāpa-Dēvarāya (II) in Ś. 1348, Parābhava, a gift of land.

Phalmārū.

228. 87 of 1901.—(Kanarese.) On a slab set up in the Vishnu temple. A much damaged record of the Vijayanagara king Vīra-Hariyapp-Odēya. (Date doubtful.)

229. 88 of 1901.—(Kanarese.) On a slab set up in the Śiva temple. A much damaged record mentioning Vīra-Buṅkaṇṇa-Odēya.

Udipi.*

230. 109 of 1901.—On a slab built into the north wall of the Krishṇamatha. Records in the reign of the Vijayanagara king Vīrapratāpa-Dēvarāya (II) in Ś. 1358, Naḷa, a gift of land. Mentions Śīṅgaṇa-Daṇḍanāyaka and Anṇapa-Odēya who was ruling the Bārkūra-rājya.

231. 110 of 1901.—(Kanarese.) On another slab built into the same wall. A record of the Vijayanagara king Vīra-Veṅkaṭapati

* Taylor’s List of Mack. Ins. in this place contains 40 inscriptions, all of which are unknown to the Department and I have included them here.
(1) recording in Ś. 1536, Pramādin, the grant of the village of Huvinakēre by Veṅkaṭappa-Nāyaka of Kelaḍi, while Veḍavēḍyatīrtha, pupil of Vādirājaṭīrtha, was the priest of the temple. See Nos. 234 and 235 below. Vādirāja was a man of great erudition and wrote several works.

232. III of 1901.—(Kanarese.) On the third slab built into the same wall. Fragment of record mentioning a grant by Vīra-Hariharayya (II?).

233. II12 of 1901.—(Kanarese.) On the fourth slab built into the same wall. Records in the reign of the Vijayanagara king Vīra Harihara (II) a gift in Ś. 1317, Bhava. Mentions Heggaḍe-Samkaraśa who was ruling the Bārakūra-rājya, and registers the lands owned by the temple.

234. II13 of 1901.—(Kanarese.) On a slab built into the west wall of the same matha. A record in Ś. 1536, Ānanda, mentioning Vidyādhīṣatīrtha, and Vibudhēṣatīrtha and providing for offerings. [The seventeenth of the Madhvāchārya line of teachers was known as Vidyādhīṣatīrtha. He was the third from the celebrated Vēdavyāsatīrtha, the contemporary of Kṛishṇadēva Rāya.]

235. II14 of 1901.—(Kanarese.) On another slab built into the same wall. A record in Ś. 1535, Pramādin, mentioning Vādirājaṭīrtha and his pupil and providing for offerings.

236. II15 of 1901.—(Kanarese.) On a slab built into the south wall of the same matha. A damaged record registering gift made by Harihararāya at the instance of Vidyādhīrājaṭīrtha.

237. II16 of 1901.—(Kanarese.) On a slab built into the wall surrounding the tank near the same matha. A damaged record in Ś. 1397, Manmatha, mentioning Viṭharāsa-Oḍeya of Bārakūru.1

238. II17 of 1901.—(Kanarese.) On a slab set up to the left of the entrance into the Anantēśvara temple. A record of the Vijayanagara king Vīra-Bukanṇa-Oḍeya (I), dated in Ś. 1288, Parābhava, mentioning the Mahāpradhāna Goparāsa-Oḍeya who was ruling the Bārakūra-rājya, and recording a gift of land.

239. II18 of 1901.—(Kanarese.) On a slab set up to the east of the same temple. A record in archaic characters.


241. In the local Kṛishṇapūr Matha. Records gift of 200 canties of land to Vidyādhīrājaṭīrta in Ś. 1331, Sarvadhāri, by Dévarāya-Mahārāya. Ibid., No. 489. [This teacher might be the same as the “seventh of the Madhva line of teachers from Ānandatīrtha, the founder of Madhvaism.”]


244. In possession of the same people. Records that Chennamāji Rāṇi (1686—98) of Bednore gave 15 pagodas and some land to the same. *Ibid.*, No. 492.


247. With the same. Records that Chinna Basavappa (1753—55) gave 130 pagodas and 4 paṇams to the same. *Ibid.*, No. 495.

248. With the same. Records grant of a village to Vira-bhadrasvāmi of the Kṛishnapuram Maṭha by Śrī-Ṇārāyaṇarāo. *Ibid.*, No. 496.


258. In the "Pootega" maṭha. Records in Ś. 1440, Bahudhānya, the gift of 140 canties of land to the sanyāsins of the maṭha by Vaiyappa Udaiyār. *Ibid.*, No. 506.


272. A copper plate in the same place. Records gift of 101 pagodas to the Krīṣṇaḍēva maṭha in Ś. 1588, Viśvāvasu, by Sōmaśēkharā Nāik. *Ibid.*, No. 520. [Sōmaśēkharā was ruler from 168 to 1686. This grant should have been made while his father Śivappa (1649—71) was ruling.


277. Records gift of 7½ pagodas of land in Ś. 1441, Bahu-

278. A P.G. in the same place. Records gift of 180 pagodas
of land to Krisñadēva by Somaśekhara Nāik Narappa in Virōdh-
krit. Ibid., p. 74, No. 526.

279. Another P.G. in the same place. Gift of 49 pagodas by
the same chief to the same in Kālayukti. Ibid., No. 527.

280. A P.G. in the same place. Gift of 120 pagodas of land
to Krisñadēva by Bhadrappa Nāik in Plava. Ibid., No. 528. [It
is not known which of the Bhadrappa Nāiks is referred to.]

Udiyāvara.

This is the ancient Udayā pura (near Uḍipi) and historically
interesting as the site of the earliest monuments found in the
South Kanara district. These are the pillars referred to in 281, 287
and 295 in the following list, which contain the names of the Ṭłu-
pa kings Raṇasāgara, Prithivīsāgara and Vijayāditya. The local
inscriptions also refer to the later Ṭḷuva king Kavi (see No. 293) and
then to the Vijayanagara dynasty. [For the other Ṭḷuva kings
who ruled in the district and who are referred to in previous
inscriptions see Ep. Rep., 1901, p. 5, and references given therein.]

281. 94 of 1901.—(Kanarese.) On an octagonal pillar in front
of the Śambhukalla-Bhairava (Chamkal) temple. Records in the
reign of the Ṭḷuva king Raṇasāgara the death of a hero and men-
tions Chitravāhana. See No. 287.

282. 95 of 1901.—(Kanarese.) On a slab close to the balipīta
in the same temple. A damaged record in Ś. 980, Viḷambin.

283. 96 of 1901.—(Kanarese.) On an octagonal pillar built
into the platform at the entrance into the inner enclosure of the
same temple. A record mentioning Ṭḷuvaraśar (i.e., the Ṭḷupendra).

284. 97 of 1901.—(Kanarese.) On an octagonal pillar in the
courtyard of the same temple. A record of the Ṭḷuva king Vijayāditya alias Uttamapāṇḍya, mentioning Udayā pura.

285. 98 of 1901.—(Kanarese.) On the same pillar. An
epigraph of the Ṭḷuva king Vijayāditya alias Uttamapāṇḍya
(also called Māramma) mentioning the same and Pombucha.

286. 99 of 1901.—(Kanarese.) On another pillar in the same
place. Records a gift in the reign of the Ṭḷuva king Māramma.
See the above epigraph.

287. 100 of 1901.—(Kanarese.) On the third pillar in the same
place. A record of the Ṭḷuva king Raṇasāgara, mentioning
Chembukallu and Śivalli. See No. 281.
288. 101 of 1901.—(Kanarese.) On the fourth pillar in the same place. Records in the reign of the Ālupa king Prithvisāgara the death of a hero who was a servant of the king.

289. 102 of 1901.—(Kanarese.) On the fifth pillar in the same place. A record of the Ālupa king Prithvisāgara alias Udayāditya Uttama-Pāṇḍya mentioning Erega and Raṇavikrama.

290. 103 of 1901.—(Kanarese.) On an octagonal pillar in the south-west corner of the courtyard of the same temple. A record of the Ālupa king Prithvisāgara.

291. 104 of 1901.—(Kanarese.) On a slab set up in the courtyard of the same temple. A damaged record of the Vijayanagara king Vīrapratāpa-Dēvarāya (II), in Ś. 1351, Kīlaka.

292. 105 of 1901.—(Kanarese.) On an octagonal pillar in front of Raṇhavendrabrāhīṭa’s house. Records the death of Śvētavāhana, the son of Pāṇḍyavillarāsa.

293. 106 of 1901.—(Kanarese.) On a slab built into the platform at the entrance of the same house. A record of the Ālupa king Kavy Ālupendra in Ś. 1036, Vijaya, mentioning Udayādityaraśa. (A damaged record.) See Nos. 53 and 58 of Bārakūr.

294. 107 of 1901.—(Kanarese.) On an octagonal pillar lying in the backyard of the same house. Records the death of a hero.

295. 108 of 1901.—(Kanarese.) On another octagonal pillar lying near a well in the same place. Records in the reign of the Ālupa king Raṇasāgara the death of Śvētavāhana. See No. 292.


Uppargeri (Uppūru ?).

297. C.P. 106 of Mr. Sewell’s List.—(Kanarese.) Records grant of certain lands to a maṭham at Uppargeri by Kelaḍi Virabhadra Nāyaka in Ś. 1554 (A.D. 1632), Prajōtpatti. [The chief referred to was one of the two Bhadrappa Nāyakas who followed Vēṅka-tampapa in 1626.]

Varangana (Varaṅga Śivapuram ?).

298. C.P. 89 of Mr. Sewell’s List.—(Sanskrit and Kanarese.) By this document the village is made over to endow the temple of Varaṅgaśeṁinātha (Śiva). The grantor is King Deva Rāya (II, 1422—49) of Vijayanagar, the date Ś. 1346 (A.D. 1424), Krōḍhi.

Yermal.

300. 90 of 1901.—(Kanarese.) On a slab set up in the same temple. Records in the reign of the Vijayanagara king Vīra-Hariharāya (II) in Ś. 1324, Chitrabāhu, a gift of land. Mentions Basavaṇṇa-Oḍeyya as governor of Bārakūru-rājya.

UPPINANGĀDI TALUK.

Kadaba.


Kukke.

301. In the local temple. An "old Kanarese inscription recording a grant of land to the temple by Mādhava Rāya of Goa in Ś. 1309 (A.D. 1387)."

Subrahmanyā.

Mr. Sewell mentions seven copper plate grants in possession of the Muktēśvara temple. These are—

302. A Nāgari grant, dated in Prabhava, of Mahādēva, sovereign of Goa.

303. A Nāgari grant by an Uḍaiyār of Goa who is said to have ruled in the province of Mangalore.

304. A Kanarese grant, dated Ś. 1587 (A.D. 1665), by the son of the ruler of Śrīraṅgapatţana.

305. A Kanarese grant of Śrīraṅga Rāya, "son of the ruler of Velāpuram," dated in Ś. 1581. [Was he the son of the last of the Chandragiri chiefs who was deprived of his dominions by the Muhammadans in 1646? For a grant of his to the Vyaṣarāya maṭha at Sosale in 1662, see Mys. Arch. Rep., 1911–2, p. 53.]

306. A grant by the same (who in this calls himself a ruler of Velāpuram) in Ś. 1588. See note to the above.

307. (Kanarese.) Grant by the same in Ś. 1588.

308. (Kanarese.) Grant by Vēṇkaṭādri Nāik and Tippayya of Belūr in Ś. 1603.
KISTNA DISTRICT.

BANDAR TALUK.

Akulamannādu.

1. On a pillar in the mukhamantapa of the local Lakshmi Narasimha temple. Records a gift in Vikriti, Phālguna Śuddha 10, Monday, by Annapāla Śuryudu (whose birudas are given) to Ainampūshi (?) Śiṅgarayya. See Mack. MSS., Bk. XVI, pp. 5–6, in the second part.

2. On the other side of the above. Records that in the reign of Vīrāpratāpa Rudradēva Mahārājāṅka a certain Śri "Śāraṅgabhanapāyilla Rāya Mahāpātra" paid homage to Narasimhanātha of Karlimalla and with the consent of Pratāparudra, gave him "amritamāṇi." Ibid., p. 6.

Masulipatam Bandar.*

3. C.P. 1 of Mr. Sewell’s List.—(Sanskrit and Telugu.) The Masulipatam plates of Amma II (Vijayādityā V, 945–70). Records that the king granted some land in the village of Pambārū in the Guḍravāra vishaya to the Yuvarāja Baitāladēva Vēlāhōta or Boḍdiyā, son of Lady Pammavā of the Paṭavardhini family. See Ind. Antq., Vol. VIII, p. 74, ff.; Ibid., Vol. XX, p. 271; Kielhorn’s Southern List, No. 564, and Ep. Ind., Vol. V, pp. 139–42. The coronation of Amma II took place on Friday, 5th December, A.D. 945.


5. C.P. 81 of Mr. Sewell’s List.—Records grant by Sadāśiva Rāya in Ś. 1482, Siddhārthi. The name of the village seems to be Gonnamgaripadra. (Was it at Sattenapalle Taluk, formerly in the Kistna District, now in Guṇtūr?) The grant was made to a Brahman.

5-A. C.P. 84 of Mr. Sewell’s List.—A record of Amma II (945–70) or Vijayāditya. This is No. 8 of 1908–09. It records a gift by the king to two Jaina temples at Vijayavāṭika (Bezwāda). He is said to have had for his enemy Rājamārtanda and Mallapa

*The local inscriptions of Mackenzie are given in Brown’s Loc. Rec., Vol. XII, pp. 291–300.

6. C.P. 85 of *Mr. Sewell's List.*—(In Nandināgarī.) In the District Court, Masulipatam. Records grant of the village of Pallavāḷ to a Brahman by Śrīraṅga Rāya, son of Bukka, in Ś. 1447, Yuva (wrong). [It has been suggested that Śrīraṅga was the father of Sadāsiva Rāya.]

7. (Sanskrit.) The Masulipatam plates of Vijayāditya III. Records that the Eastern Chālukya Vijayāditya III (Guṇaka), the son of Vishnuvardhana V, and grandson of Vijayāditya II, gave, on the occasion of a lunar eclipse, the village of Traṇḍapārū in the Guḍravāra-vishaya to a Brahman named Vinayadīṣarman of Urpuṭūr for advice given in the defeat of an enemy named Maṅgi. Undated. See *Ind. Antq.*, Vol. XX, p. 103, and *Ep. Ind.*, Vol. V, pp. 122–26. [The king is also said to have frightened the Rāṣṭrakūṭa Kṛṣṇa II and Saṅkila and burnt their city, Kiraṇapura.]


9. The Masulipatam plates of Chālukya Bhāma I (888–918). Records that the king defeated the armies of Kṛṣṇavallabha and his allies and the vile kings of Lāṭa and Karnāṭa; that his son, a prince of sixteen years, died in the battle of Niravadypura and Peruvaṅgū. grāma, killing in the latter from the back of his elephant the general of the Vallabha king Daṇḍēsa Guṇḍayā; that after the performance of the obsequies to the deceased prince (Inimartiganda) the king granted to 45 learned Brahmans the village of Vedatalūr in Uttarakaṇḍeruvāṭi-vishaya. [The Government Epigraphist points out that Niravadypura should have been named after Vijayāditya II (699–729) who had that surname and that the Vallabha king is the Rāṣṭra-kūṭa Kṛṣṇa II. See *Ep. Rep.*, 1914, pp. 84–85.


10-B. In the hands of the same. A record in Ś. 171(?), Paritāpi, Vaiśākhā bahuḍa 5, of the same person, for building a maṭha, etc. *Ibid.*

10-C–F. Records dated Ś. 1617, 1628 (Vyaya, Āṣāḍhaśuddhā 5), and Ś. 1610 (Prabhava, Vaiśākhā śuddhā 15) and Ś. 1644 (Subhakrit, Mārgaśira Śuddhā 15), which record gift of land to Ībalayya of Āsvalāyanaśūtra and Rīk Śākha.

*Pedana.*

Mr. Sewell mentions four inscriptions in the local temple of Agastyaśvarasvāmi. These are—

10-G. A grant of the general of "Vuttuṅga Jaggan Mahādeva Rāja" in Ś. 1225 (A.D. 1303).

10-H. A grant by a certain Santāna Mahārāja in the same year.

10-I. A grant by Mahāśēna Peggaḍa. Ś. 1220.

10-J. A grant by Kāma Reḍḍi, a servant of Eravattu Gaṇḍa Pedda dēva Rāja in Ś. 1225.

**Bezwāda Taluk.**

*Āṭukūru.*

11. The Madras Museum Plates of Vēma, the son of Kōmati Prōla (by Annamāmba) one of five brothers, and grandson of Vēmaya, the founder of the family of the Koṇḍavīḍu Reḍḍis. Records that Vēma gave to several Brahmans as an agrahāra the village of Āṭakūr. Vēmā's capital is said to be Addaṅki (now in Ongole Taluk) in Puṅgi which extended from Śrī Śailam to the sea on both sides of the river Kunḍi (i.e., Guṇḍalakamma). The date of the grant was Ś. 1267, lunar eclipse, chaitra, corresponding, according to Kielhorn, to Friday, 18th March, A.D. 1345. See *Ep. Ind.*, Vol. VIII, p. 9–15, where Mr. J. Ramayya edits the plates and gives additional information from the *Harivamsām*, the *Koṇḍaviti-Daṇḍakāvili* and the *Vēḷugōṭivārivamsāvali* incidentally.

**Bezwāda.**

A town of great historical interest, Bezwāda is full of antiquarian remains, Hindu and Buddhistic, as it was the religious capital of
Veṇgi and the Eastern Chāḷukyans. For its connection with Hiouen Thsang, its Buddhistic and Hindu antiquities see Antiquities, Vol. I, p. 47, and references given therein. Mr. Sewell gives 28 inscriptions in this place while the department has got epigraphs of nearly 75. Some of them I have identified. For Mackenzie’s List see Loc. Rec., Vol. XII, p. 178 ff. and pp. 225—34.

12—17. 260 to 265 of 1892.—(Sanskrit and Telugu.) On the first pillar of the ruined Kanakadurga maṇṭapa at the foot of the Indrakīṭa hill. Records in Ś. II38 to II77 gifts to the temple of Mallēśvara.

18—20. 266 to 268 of 1892.—(Telugu.) On the second pillar of the same maṇṭapa. Records in Ś. 1065 and 1141, private gifts.

21. 269 of 1892.—(Telugu.) On the same pillar. A record of Tribhubanachakravartin Kulōttuṅga-Chōḍadēva in his sixteenth year and Ś. 1062.

22—30. 270 to 278 of 1892.—(Telugu.) On the same pillar. Records in Ś. 1072 to II55, private gifts.

31. 279 of 1892.—(Telugu.) On the third pillar of the same maṇṭapa. A record of Mahāmaṇḍalēśvara Rudradēva, son of Buddarāju of Māḍapalli, in Nāthavāḍi, in Ś. II23, Durmukhin (mistake for Durmati). The donor was the brother-in-law of the Kākattya king Gaṇapati, and the father of Bayyamāmba, for whose inscriptions see Amarāvati. Māḍapalli is identified with a village near Madhira, a station in Nizam’s Railway. Luders thinks it might be near Ellore, in the station. The date of the grant is, according to Kielhorn, Thursday, 19th April, A.D. 1201. See Ep. Ind., VI, pp. 159-60.

32. 280 of 1892.—(Telugu.) On the same pillar. A record of Veṇgi-Mahādēva.

33. 281 of 1892.—(Sanskrit.) On the same pillar. A record of Mahādēva, son of Goṅka and grandson of Mallā, in Ś. II52.

34. 282 of 1892.—(Telugu.) On the same pillar. A record of Vishṇuvardhana alias Parāntakadēva in his fifth year and Ś. 1037, expired, Manmatha.

35. 283 of 1892.—(Telugu.) On the same pillar. Records in Ś. II69, gift by a Redḍi.

36. 284 of 1892.—(Telugu.) On the same pillar. A record of the Chāḷukyā-Chōla king (Kulōttuṅga I?) in his forty-sixth year, the king’s name of which is obliterated.

37. 285 of 1892.—(Telugu.) On the same pillar. Records in Ś. 1022, private grant.

38. 286 of 1892.—(Telugu.) On the same pillar. A record of Manumarāju in Ś. II75. [This king was probably the same as Manmakshmā Vallabha, the contemporary of Kākatiya Gaṇapati and the patron of Tikkaṇa Sōmayāji.]
39 to 44. 287 to 292 of 1892.—(Telugu.) On the same pillar. Records in Ś. 1056 to 1183 private grants.

45. 293 of 1892.—(Telugu.) On the fourth pillar of the same mañṭapa. A record of Trinayana Pallava Siddhaya in Ś. 1150. [Was he Manma Siddha, the grandfather of the king referred to in No. 38?]

46 to 54. 294 to 302 of 1892.—(Sanskrit and Telugu.) On the same pillar. Records in Ś. 1069 to 1165 private grants.

55. 303 of 1892.—(Telugu.) On a stone in the Executive Engineer’s office. A record in Ś. 1204, expired, Chitrabhānu.

56. 304 of 1892.—(Prākrit.) On a pillar from Amarāvatī in the same office. A fragmentary record.

57. 305 of 1892.—(Telugu.) On four sides of a stone in the same office.

58. 306 of 1892.—(Telugu.) On two faces of a broken pillar in the same office. A record of the Kakatīya king Pratāpa-Rudradēva (1295—1323) in Ś. 1220, expired, Vijāmbin. In 1316 Conjeeveram was taken by one of his generals.

59. 307 of 1892.—(Tamil.) On a stone in the same office. A fragmentary record of the Chōla king.

60. 308 of 1892.—(Sanskrit.) On a broken pillar in the same office. A record of the Gajapati king Kapilēśvara in Ś. 1387. See Ind. Antq., XX, p. 390. This inscription is given in Mack. MSS., Bk. XVI (15–3–4), pp. 17–8, where the date given is अष्टित्व अविनाशिः (1387). It records that Kapilēśvara gave to Gods Pāpavināśa and Rudrapadēva a village near Koṇḍapalli.]

61 to 67. 309 to 315 of 1892.—(Telugu and Sanskrit.) On a pillar in the Mallēśvara temple. Records in Ś. 1053 to 1193 private grants.

68 to 70. 316 to 318 of 1892.—(Telugu.) On another pillar in the same temple. Records in Ś. 1177 private grants.

71. 319 of 1892. (No. 6 of Mr. Sewell’s local list.)—(Telugu.) On three faces of a pillar* in front of the Mallēśvara shrine in the same temple. A record in Ś. 1359, expired, Piṅgaḷa. A grant to the temple by a dancing girl. [See Mack. MSS., Bk. XVI (15–3–4), p. 13, which however gives the date Ś. 1357, Piṅgaḷa, Śrāvaṇa-Bahula 5, Monday.]

72. 320 of 1892. (No. 1 in Mr. Sewell’s local list.)—(Telugu.) On a pillar in the mañṭapa in front of the same shrine. Records in Ś. 1331, expired, Viṇḍhin, the building of the mañṭapa.

* The Mack. MSS. (Book XVI, p. 14) say that on the other face of this pillar there is another inscription regarding the contribution of two taṇkas to Mallēśvara and Rudrapāda for marriage festival; one puṭṭi of land in several villages (Ibid., p. 15) to the deity.
73. 321 of 1892. (No. 12 of Mr. Sewell’s list.)—(Telugu.) On a pillar in front of the Vighnēśvara shrine in the same temple. A record in Śrīmukha.

74. 322 of 1892.—(Telugu.) On another pillar in front of the same shrine. A record in Ś. 1381, Bahudhānya. [This seems to be No. 10 of Mr. Sewell’s local list, but date misread as Ś. 1341. See also Mack. Mss., Bk. XVI (15–3–4), pp. 10–11, which gives the details of date as Mārgasira bahuḷa 7, Monday. Records building of a Gaṇēśa temple.]

75. 323 of 1892.—(Telugu.) On a pillar built into the verandah of the same temple. A record of the Eastern Chālukyan Yuddhamalla. In very archaic characters. Mentions the king’s grandfather Mallaparājya. The king intended is evidently Yuddhamalla II, son of Taḍa or Tadapa and grandson of Yuddhamalla I."

76. 324 of 1892.—(Telugu.) On the same pillar. A record in Ś. 1087.

77. 325 of 1892.—(Tamil.) On the same pillar. A record in the forty-first year of the Chōla king Kulōttuṅga-Chōḷadēva (I). Gives Rājēndra-Chōḷapuram as another name of Bezvāḍa.

78. 326 of 1892. (No. II of Mr. Sewell’s local list.)—(Sanskrit and Telugu.) On a stone built into the roof of the Vighnēśvara shrine in the same temple. An incomplete record of the son of Choḍabhūpa, a descendant of Buddhavarman.

79. 327 of 1892.—(Telugu.) On a pillar in the maṇṭapa in front of the Malēśvara shrine in the same temple. A record in Khara.

80. 328 of 1892.—(Telugu.) On a stone built into the roof of the same maṇṭapa. A record in Ś. 1199.

81. 329 of 1892. (No. 18 of Mr. Sewell’s list.)—(Sanskrit and Telugu.) On a broken pillar in front of the Kanakadurga shrine on the Ṛndrakūla hill in the same place. A record of the Vijayanaṅgara king Krishṇadēva in Ś. 1440, expired, Bahudhānya (Vaiśāka-suddha 15). Mentions the minister Sāḷuva Timmaraṣa. [This inscription is fully given in Mack. Mss., Bk. XVI (Oppert’s No. 15–3–4) pp. 1–3. The grant is made by Śiṅgayya Dēva Mahārāya, the son of Pāparāja by Vākamanā Dēvi, for the merit of his parents and of his elder brother Basavarāja. The building of temples, prākārās, etc., is enumerated. The genealogy of the chief as well as the Sanskrit verses on the back side of the pillar are given.]

81-A. On the back of the above. (Sanskrit.) Records that Śiṅgarāja built in the same date maṇṭapams, etc., the tank Guṇḍamasamudram, shrines to Viṣṇu and Brahma. Ibid., pp. 3–7. Further details of village constructions, festivals, etc., by the same chief are given in pp. 7–8.

82—83. 330 and 331 of 1892.—(Telugu.) Right of the east entrance to the Malēśvara temple in the same place. Records dated in Ś. 1112. See Ibid., pp. 8–9.
84. 332 of 1892.—(Telugu.) Left of the same entrance. A record in Ś. 1196.


87. 335 of 1892.—(Sanskrit.) On a stone built into the roof of the maṇṭapā in front of the Mallēśvara shrine. An incomplete record in Ś. 1119.

88–89. 336 and 337 of 1892.—(Telugu.) On a pillar in the maṇṭapā in front of the east entrance of the Mallēśvara temple in the same place. Records dated in Ś. 1348 and 1475. Former is No. 2 of Mr. Sewell’s local list and latter No. 3 of ibid. The latter of these is given in Mack. MSS., Bk. XVI (15–3–4) in p. 12. It gives the details of the date as Ś. 1475, Paritāpi, Phalguna Śuddha 3, Wednesday, and records that the people of all lands from Koṇḍa-palli to Rājahmahēndrapuram decided that the ōli (?) maryāda in a first marriage should be 21 chinnam of gold, that the bridegroom’s party should give 12½ of silver and the bride’s party 20½ of gold. The former record is also given in the Mack. MSS. and the details are to the effect that in Ś. 1348, Parābhava, Māgha Śuddha 2, Monday, Śrāvaṇa punyakāla, the people of several villages repaired the gōpuram and mukhamāṇṭapam. Ibid., p. 13.

90. 536 of 1909.—(Sanskrit and Telugu.) On a mutilated slab dug up in the courtyard of the Mallēśvarasvāmin temple. A record of the Pallava king Mahāmaṇḍalēśvara Pallaketa. Registers some legends (See Ep. Ind., 1910, for details) in connexion with the Mallēśvara temple and refers to the chief as being born in the family of king Kāḍuveṭṭi and being subordinate to the Chālukya king of Veṅgidēśa. The inscription refers to a certain Paṇḍītā-rādhya who came to this place, and proclaimed the superiority of Śivabhaktas to Brahmanś by holding live coal in China muslin with the tender twig of a Śāmi tree.]

91. The C.P. grant of Chālukya Bhīma I. (Sanskrit.) Records that the king gave at the time of his coronation (paṭṭābāndha) the village of Kūkipaṛṇī in Uttarakanḍeruvāḍi-Vishaya to a student of the kramāṭha named Pōtamayya. See Ep. Ind., Vol. V, pp. 127–31.

92. On a pillar. Records the building of a temple at Bezvāda for the God Kumārasvāmi by a certain Nripadhāmūṇḍu while king Rājasalki Rājāśraya Satyatrīṇētra Yuddhamalla was ruling. Another part records the king’s building, for the merit of his grandfather Mallappa Rāju, a mansion for the God. A third part says that, at the king’s coronation, a certain Mallāṇḍu, son of Trinayana, came to Bezvāda, saw a manifestation of Kārtikēya and raised a temple for Him. [Mr. Krishna Sastri believes that the
Kārtikēya temple here referred to was the same as the Śiva temple that the transformation of it into the latter was perhaps the work of the Paṇḍitārādhya mentioned in 79 above. If so, the real builder of the Mallēśvara temple was Mallanḍu. The epigraph has been attributed to the ninth century, and it is of great literary interest as it shows that Telugu literature flourished even before the time of Rājarāja I, the patron of Nannaya Bhāṭṭa, at such a high stage of culture as to cause public records to be written in poetry.

92-A. On a pillar in the Kalyāṇamaṇṭapa of Mallēśvara. (Telugu.) Dated in Ś. 1123, Durmukhi, Vaiśakha Śuddha 15, Thursday. Records that Mahāmaṇḍalēśvara Biruda Dēva Rāja, the brother-in-law of Kākāṭya Gaṇapati, gave God Mallēśvara for the merit of his father Buddhāraju, 55 rūkas for a lamp. [Mack. MSS., Bk. XVI, p. 9.]

92-B. On another pillar of the same. (Sanskrit.) A record of Mahāmaṇḍalēśa Gotūru . . . rāja’s Samastānādhipati Rayana-preggaḍa gave to God Mallēśvara in Ś. 1139, Uttarāyaṇa Saṅkrānti, an akhaṇḍa lamp. Ibid., pp. 9–10.

92-C. On another pillar of the same. Near the ruined Śāla. (Telugu.) Records that in Khara, Āśāḍha Śuddha 10, Thursday, Pinna Kōṇammā gave 1,200 tāṇikas to Kumāra Telugu Rāya besides other charities. Ibid., p. 11.

92-D. On a pillar in a neighbouring maṇṭapa. (Telugu.) Records that Bhōgam Nambūri Annasamī’s daughter-in-law built the east gopura of the Mallikārjuna temple in Ś. 1313, Prajōṭpaṭṭi, Śravāna Śuddha 13, Tuesday. Ibid., pp. 11–12.

Bōḍapāḍu.


Dāmalūr.


Kāvulūrū.

Mr. Sewell gives five inscriptions in this place of which three alone, identified with the following, are definite.

93. 154 of 1913. (No. I of Mr. Sewell’s local list.)—(Telugu.) On a slab set up on the bund of a tank. Registers in Ś. 1648, Parābhava, Mārgaśīra, śu. di. 15, Sunday, corresponding to November 27, A.D. 1726, that this is one of the Akkādevadu pillars fixed by a certain Śēshādri Ranaṇappa and his elder brother, in the tank constructed by them near Kāvulūrū.
94. **155 of 1913.** (No. 4 of Mr. Sewell's list.)—(Telugu.) On a stone lying in a palmyra tope, in the same village. Records in Ś. 1305 (a mistake for 1310), Vibhava, Pushya, ba. di. 14, Sunday, corresponding to December 27, A.D. 1388, that a certain Potti Nayanudu of Intamukkula gotra, granted to the gods Chenna-Mallinatha and Varadagopinatha of Kaururu, a flower garden with fruit trees, for the merit of his parents.

95. **156 of 1913.** (No. 2 of Mr. Sewell's list.)—(Telugu.) On a slab set up in a field to the north of the road leading to Kondapalli from the same village. A damaged record of the Gajapati king Pratapa Purushottamadèva, the date of which is doubtful. Mentions Mogalraju-Mahapatra who was governing the country.

96. On the boundary between Kavaluru, Kondapalle and Ilaprolu. An undated epigraph evidencing a grant to a temple by a Raja named Jagannatha Prasada, "acting under the orders of Malla Mara Raja."

97. East of the village. A record dated in Ś. 1106 (A.D. 1184), and recording the digging of a well, etc., by "Poli Kośa Biraraja." *Antiquities, I, 50.*

_Kōlavennu._

98. A C.P. Grant of Chałukya Bhīma II (now in the Madras Museum). Consists of an order addressed by him to the inhabitants of Kanḍeruvati-vishaya and issued at the request of a vassal king Vajjaya, giving the village of Kōhatalli to Kommana, the son of Deniya and a kramavid. See S.I.I, I, No. 37, pp. 43—6.

_Konḍapalli._

See *Antiquities, I, 49–50, for a description of the place.*

99. **207 of 1899.**—(Telugu.) On a boulder near the fort on the hill. A mutilated record in Īśvara-samvatsara. Mentions the temple (nagaru) of Hanumanta-Perumal.

100. **208 of 1899.**—(Uriya.) On a boulder near the fort on the hill. No details given.

101. On an inscribed slab let into the wall of the first gateway of the lower fort. Records in Ś. 1358 the erection of a temple on the banks of the Kistna by private person. *Antiquities, I, 49.*

102. A C.P. grant in the village which "is dated in the reign of Ana Vema Ređđi of Konḍavīdu, Ś. 1272 (A.D. 1350). It records a grant of a village to a Brahman."

_Kōṭṭuru._

Malkāpuram.

103. 152 of 1913.—(Telugu.) On a pillar lying near the Mussalman chāvādi. A record of Qutb Shahi king Mahamandu Sahu Sulutanu (Muhammad Shah Sultan) in Ś. 1452, Khara, Chaitra, śu. di. 2, Monday, corresponding to March 20, A.D. 1531. States that Masanada Eli Kutumana-Malka-Oḍaya, a friend of the Sultan, reduced by his prowess Koṇḍapalli and other hill fortresses and established a feeding-house (langara) at Kēdārabāda which he had founded near Peyyalagallu, south of Koṇḍapalli, for the helpless, blind and cripple and for dervishes. For the maintenance of this (langara), he gave the two villages Kāvurūru and Kēdārabāda. See Antiquities, I, p. 50.

104. 153 of 1913.—(Persian.) On another face of the same pillar. Records in 931 A.H. (= 1524-5 A.D.) that “Malik Qutbul-Mulk set aside the income derived from certain villages for the maintenance of a langar, in memory of Khwaja Khizr.” (Dr. J. Horovitz.)

Mōgalrājapuram.

105. 151 of 1913.—(Telugu archaic.) Near a rock-cut cell. Refers to a certain Chōla-Chāki Vilviraṇḍu. See Antiquities, I, p. 50; and the memorandum referred to there.

Pōtavaram.


Tāḍepalle.


Velagalēru.

108. 149 of 1913.—(Telugu.) On a slab bearing the figure of Āṇjanēya, near a well. Refers to the god Anumanta (Hanūmānta) near the well Veṇkaṭādri-kōṇēru and to the gift of a lamp-stand by a certain Siṅgadāsirī of Reḍḍipalle.

109. 150 of 1913.—(Telugu.) On a slab near a tank in the same village. Records that this is the charity-well of the son of Garigipāṭi Veṇkaṇṇa.

Yenikepāḍu.

In his Antiquities Mr. Sewell refers to all the following inscriptions. With regard to the second he gives the wrong date of Ś. 1096.

110. 157 of 1913.—(Telugu.) On a slab set up in the village. A record of Velanāṇḍu king Kulottūṇga-Chōḍayadēva-Mahārāja.
Registers that the village Yenikepādu was granted to the temple of Rājanārāyaṇa at Bezvāḍa. The Gajapati prince Kumāra Ḍambiradēva-Mahāpātra apparently ratified the grant and distributed Yenikepāḍa among the servants of that temple. The latter included the worshippers, accountants, pūrōhīts, goldsmiths, dancing girls, painters, men who rang the bell, makers of garlands, watchmen, the blowers of the conch and torch-bearers.

111. 158 of 1913.—(Telugu.) On a pillar set up in the same place. A record of the Vēlanāṇḍu king Kulottuṅga-Rājendrā-Chōḍayarāja, in Ś. 1093, Uttarāyaṇa-SAṅkrānti. Registers that the king granted lands in the neighbourhood of Yenikepāḍu to the temple of Kēśavadēva at Bezvāḍa. The grant was intended for providing oblations, offerings, perpetual lamps, dancing girls and other servants.

112. 159 of 1913.—(Telugu.) On a pillar in a field of the same village. A mutilated record, the date of which is lost. Mentions the Mahāmaṇḍalēśvara Chāgi-Dorayarāja.

Zakkampūdi.*


114. On a slab in the village street. A grant dated Ś. 1079 (A.D. 1157) by "the son of Prolāmba." (Antiquities.) See No. 106 above.

Zūpuḍi.

115. 160 of 1913.—(Telugu.) On the cross beam at the entrance into Veṅkaṭēśvarasvāmin temple. Records that the beam was the gift of the two paṭṇasvāmi (merchant) brothers, Ṣarabharāju and Appayya.

BHIMAVARAM TALUK.

Dumpagāḍapā Agrahāram.


Gaṇapavaram.

Mr. Sewell mentions eleven inscriptions in this place, most of which are on three pillars in the mukhamanṭapa of the ruined temple. These are—

117. A grant by Mahāmaṇḍalēśvara Kōna Maṇḍalika Sōmayarāja in Ś. 1117.

118. A private grant in Ś. 1165.
119. A private grant in the seventh year of Rājarāja in Ś. 1077 (A.D. 1155).
120. A grant by Gōka, son of Veṇgi Mallidēva Rāja in Ś. 1096.
121. A grant by Mahāmaṇḍalēśvara Kolanisāmi (?) Nāyaka in Ś. 1073.
122. A grant dated Ś. 1109 (A.D. 1187).

Mōgallu.

125. On another pillar. A private grant, dated Ś. 1243.

Pāṇḍuva.

126. A C.P. grant in the local temple, dated Ś. 1056 (A.D. 1134), recording the grant of the village of Pāṇḍuva to Brahmans by Kolani Kōṭappa Nāyaka, “lord of Sanasīpuram” in the reign of Kulōttuṅga Chōla II.

Vāndram.

127. A C.P. grant of Ammarāja II of the Eastern Chālukyan dynasty (former part of which is identical with the Elavarī grant of the same king—see Ind. Antq., Vol. XII, p. 91 ff.). Addresses the ryots, rāṣṭrakūtas of the twelve villages of the Pāvunavāra district (of which Pṛāṇḍora, i.e., Vāṇḍram? was one) that he gave certain lands and villages to Kuppanāmatya, grandson of Türki Yajvan or Türkayya referred to in the inscriptions of the period. See Ep. Ind., Vol. IX, pp. 131—135, where Dr. Hultsch edits the plates.

Vēṅkaṭapuram.

128. A C.P. grant in the possession of Kandāla Raṅgāchārya, recording a grant by a zamindar.

DIVI TALUK.

Avanigaḍḍa.

In his Antiquities Mr. Sewell mentions four definite inscriptions in this place. These are dated in Ś. 1090, Ś. 1075, Ś. 1074 and Ś. 1074. The first is said to be a grant of a Chōla, the second of a private person in the time of a Danadaprōli Chōda Nārayaṇa Dēva; the third by Chaṇḍa Chōda Nārayaṇa Dēva and the fourth in the same chief’s time. These are evidently the undated records given in the departmental list.

130. 127 of 1893.—(Telugu.) On the north face of the same pillar. A record in S. 1050.

131. 128 of 1893.—(Telugu.) On another pillar in the same temple. No details given.

132. 129 of 1893.—(Telugu.) A record on another pillar in the same temple. No details given.

133. 130 of 1893.—(Sanskrit.) A record at the entrance to the shrine in the same temple. No details given.

Ayyanki.


135. Between this village and Pammuru. An undated epigraph recording a grant to the Siva temple at Bezwaḍa. Ibid.

Gaṇapēśvaram (near Talagodadēvi).

136. 131 of 1893.—(Sanskrit and Telugu.) On the west, south and east faces of a pillar in front of the Durgāmba temple. A record of the time of the Kākatya king Gaṇapati in S. 1153, expired, Khara, tithi of Gauri, bright fortnight, Vaiśākha, saying that his general Jaya built a Siva temple at Dirpa (Divi) dedicated to Gaṇapēśvara named after his patron. The date corresponded, according to Dīkshita, to Monday, the 7th April, A.D. 1231. The inscription gives the Kākatya genealogy from Prāla down to Gaṇapati and that of his general Jaya from his great-grandfather Bhtma downward. In the Telugu portion it is recorded that every boat touching at Nanēgaḍḍa should pay certain dues to the temple and that Jaya assigned the revenue of a number of villages to it. See Mr. Sewell's Antiquities, Vol. I, p. 54 (which is inaccurate), Mackenzie's Kistna Manual, p. 214 and Ep. Ind., Vol. III, pp. 82-93, where Dr. Hultzsch edits it. It is an inscription of fiscal and economic interest and says that the inhabitants of the eighteen districts on both sides of the Kistna gave at Nanēgaḍḍa a revenue of a faṇam (chinna) on every boat.

137. 132 of 1893.—(Telugu.) On the east face of the same pillar. A record in S. 1693, expired, Khara.

138-40. 133 to 135 of 1893.—(Telugu.) On the north face of the same pillar. Records dated in S. 1235, 1268 (Vyaya), and S. 1605. The first of these records the grant of a lamp to God Gaṇapatiśvara in Peda-Divipura at the junction of the Kistna and the sea, and the third to the Liṅga called after Gaṇapati and "set up by Chōḍa Rāja at the junction of the Vēṇi and the sea." [Mr. Sewell notes all these inscriptions, but his dates are different.]
Kista District

Kasa.


Niḍumolu.

142. A grant to the Kēśava temple by Gōkarna Indumauli in "the fourteenth year of Rājarāja," Ś. 1148 (A.D. 1226) (doubtful reading).

143. A private grant in the reign of Kulōttuṅga Rajendrachōḍa, dated Ś. 1100.

144. A private grant dated Ś. 1095.

Peḍḍakallepalli.*

145. 125 of 1897.—(Sanskrit and Telugu.) On a slab to the left of the entrance to the Nāgēśvara temple. Records in Ś. 1718, Rākshasa, the building of the gōpura by Yerlagadḍa Nāgēśvara Nāyaka. [I have traced the inscription to Mack. MSS., Bk. XVI, pp. 2—4, in section 2 under Dēvarakōṭa.]


148. 128 of 1897.—(Telugu.) On a pillar at the southern entrance to the shrine in the same temple. Records in Ś. 1210, gift of two lamps by Errapa to the Nāgēśvara temple at Kadalupalli. No. 6 in Mr. Sewell’s local list.

149. 129 of 1897.—(Telugu.) On another pillar at the same place. Records in Vṛisha gift of a lamp by a merchant.

150. 130 of 1897.—(Telugu.) On the Nandi pillar in the same temple, north face. Records in Ś. 1158 gift of cows for a lamp by Jñānottamaśivādeva to the Nāgēśvara temple at Kadalupalli.

* In his *Kista Manual* Mackenzie observes that this place has "fifteen inscriptions of which three are of the twelfth and three of the eleventh century, and one is by Kulōttuṅga-chōḍa Gōṅkayya in the thirteenth year of the reign of Vishnuvardhana" (p. 215). See also *Antiquities*, Vol. I, pp. 54–55, where twelve inscriptions are given.
151. 131 of 1897.—(Telugu.) On the Nandi-pillar in the same temple; south face. Records in Ś. 1076 gift of gold (Kulottunagamāda) for a lamp by the queen of Ballanarēndra. No. 3 of Mr. Sewell’s local list.

152. 132 of 1897.—(Telugu.) On the Nandi-pillar in the same temple; east face. Records in Ś. 1076 gift of gold (Kulottunagamāda) for a lamp by Sōmalādēvi, the queen of Ballādhinātha, the son of Chālukya-Bhīma and Abbalādēvi and grandson of Balla of the lunar race. No. 4 of Mr. Sewell’s local list.

153—160. Besides the above Mr. Sewell mentions epigraphs dated Ś. 1118, Ś. 1108, Ś. 1213, Ś. 1225, Ś. 1262, and two undated grants. Of these I am able to obtain the particulars of the following from the Mack. MSS., Bk. XVI (15-3-4):—

(a) In the Virabhadra maṇṭapam on a pillar. Records that in Ś. 1213, Khara, Uttarāyaṇa Saṅkrānti, one Taṇḍi Şēṭṭi gave, for the merit of his parents, 25 mādhas for a lamp.

(b) On the back of the above. A gift of 25 mādhas by Uyyasāni for a lamp in Ś. 1210.

(c) On another side of the above. Records that in Ś. 1225, Pramādi, Uttarāyaṇa Saṅkrānti, Śūrapa Reḍḍi and another gave 25 mādhas to the God for the merit of their parents.

(d) Below the above, on the Śōmaśivachāryapīṭa. The name of the Āchārya alone in Telugu.

(e) In the first pillar of the mukhanaṭapa in the Nāgēśvara temple. (Telugu.) Records that in Śādhāraṇa, Kārttika Śuddha 10, Thursday, the Bāljās and Panchānanamvāru made a settlement in regard to marriage processions and took an oath to observe it before Nāgēśvara temple.

Śrikākulam.

Traditionally this place is important as the Brahmans are said to have been first settled here by Trilōchana Pallava, “perhaps as early as the third century A.D.,” but no inscription earlier than the eleventh century has been found. It may be noted that this was the native place of Anantāmātya, the author of the Rasābharaṇa or Bhōjarājīyam, who lived about Ś. 1356. See Virēśalinga Pantulu’s Lives of the Telugu poets, p. 151. In his Antiquities Mr. Sewell gives 29 inscriptions in this place, some of which are not evidently included in the list below. The survey of the place is yet to be completed.

161—174. 136 to 148, of 1893.—(Telugu.) On stones built into the shrine of Śrikākulēśvara. Records dated in Ś. 1177 to 1214. No. 147 (undated) mentions the Kākatīya king Gaṇapati.
175—178. 149 to 52 of 1893.—(Telugu.) On stones built into the maṇṭapa in front of the same shrine. Records dated in Ś. 1054 and Ś. 1275.

179. 153 of 1893.—(Telugu.) On a stone built into the same. Mentions a chief of Dhānyakaṭaka (Amarāvati) and the temple of Amarēśvara (at Amarāvati).

180. 154 of 1893.—(Telugu.) On a stone built into the same. Appears to mention the Kākatīya king Gaṇapati.

181. 155 of 1893.—(Telugu.) On a stone built into the same. Resembles the above epigraph.

182. 156 of 1893.—(Sanskrit.) On a stone built into the same. A list of birudas.

183 to 185. 157 to 159 of 1893.—(Telugu.) On stones built into the same. Records dated in Ś. 1178 and Ś. 1220.

186 to 188. 160 to 162 of 1893.—(Telugu.) On walls connecting the different shrines in the same temple. Records dated in Ś. 1205, expired, Svabhānu.

189. 163 of 1893.—(Telugu.) A record on the east gūpura of the same temple.

190. 164 of 1893.—(Telugu.) On a pillar in the maṇṭapa near the same gūpura. A record in Ś. 1085 of Kulōttuṅga-Rājendrā-Chōḍarāju of the Velanānti line (1163—80).


192. 166 of 1893.—(Telugu.) On a pillar lying in the same temple. A record in Ś. 1094. Mentions the Narēndrēśvara temple.

193. 167 of 1893.—(Telugu.) On a pillar lying at the entrance to the same temple. A record in Ś. 1078. Mentions the Narēndrēśvara temple.

194 to 196. 168 to 170 of 1893.—(Telugu.) On the same pillar. A record of Rājendrā-Chōḍarāju (1163—80 A.D.) in Ś. 1079. Records gifts to the same temple.

197. 171 of 1893.—(Telugu.) On the same pillar. A record of Rājarājadeva in Ś. 1077 and in his fifth year. Mentions Kulōttuṅga Ghōḍa-Gonka (II) as a vassal. So Rājarāja should have come to the throne in Ś. 1150. He has not been identified.

198. 172 of 1893.—(Telugu.) On a pillar in the Kalyāṇa maṇṭapa of the same temple. A record in Īśvara.

199. 173 of 1893.—(Telugu.) A record on a pillar in the maṇṭapa of the Mallēśvara temple.

200 to 203. 174 to 177 of 1893.—(Telugu.) On stones built into the floor of the same maṇṭapa. A record of the Kākatīya king Pratāpa-Rudradeva (II?) in Śōbhakrit.

204 to 206. 178 to 180 of 1893.—(Telugu.) Records on the north gūpura of the same temple. No details given.
ELLORE TALUK

ELLORE TALUK.

Ambarupēta.


Chōdi Malla.

206-B. In the hands of an ināmdār. An epigraph dated in Parthīva Māghabahuḷa 8, and recording a gift by Appā Rao Bahadūr. Ibid., p. 89.

Dendulūru.

Considered to be the ancient capital of Veṅgi, this place is epigraphically disappointing. See Antiquities, I, 34, Loc. Rec., Vol. XII, p. 93 also.

207. 112 of 1902.—(Telugu.) On a pillar lying under a pipal tree. A gift of land to Vīramahēśvara temple in Ś. 1213, Khara.

208. 113 of 1902.—(Telugu.) On the dhvajastambha of the Śomēśvara temple. Records the setting up of the pillar.

Donḍapāḍu.

209. On a granite slab in a local tope. A record of Ś. 1477.

Duggirāla.

209-A. Records that in the reign of Kākatīya Gaṇapatidēva, his brother Bhāṭṭa Bhāskara gave in Ś. 1056 the village of Duggirāla in Khandaḍavāṭi in 22 parts to Brahmans of 12 gōtras, and similarly 43 other villages. Mack. MSS., Bk. XX, pp. 67—70.

Ellore.

In his Antiquities Mr. Sewell gives thirty-one inscriptions in this place, which have been identified with the corresponding ones below. It was evidently known formerly as Kamalākārapura or Kolamu.

210. 527 of 1893.—(Telugu.) On a pillar in the masjid. Records in Ś. 1122 the gift of a lamp to Kolani-Mūlasthāna Śomēśvara Mahādēva by a vēṣya of the king Kēśava dévarāja of Kamalākārapura or Kolanāḍu. Dr. Hultsch points out that as no other trace of this temple remains, it must have been destroyed by the Mussalmāns. No. 7 of Mr. Sewell’s local list.

211. 528 of 1893.—On the same pillar. Records in Ś. 1116, the gift of a lamp by the wife of king Sōmayarāja of Kolanu.
[These chiefs formed, like the Velanāṇṭu Goṅkas, the Bēṭa Vijayāditya, branch, and others one set of local rulers in the period of the Chōlā decline.]

212. 529 of 1893.—(Sanskrit and Telugu.) On the same pillar. A record of Kēśavādēvarāja of Kolanu in Ś. 1134, No. 17 of Mr. Sewell’s local list.

213. 530 of 1893.—(Telugu.) On the same pillar. Kēśavādēvarāja of Kolanu records the gift of a lamp. (Date indistinct.)

214. 531 of 1893.—(Telugu.) On the same pillar. Kēśavādēvarāja of Kolanu records in Ś. 1118, the gift of a lamp. No. 2 of Mr. Sewell’s local list.

215. 532 of 1893.—(Telugu.) On the same pillar. Kēśavādēva of Kolanu records in Ś. 1114, the gift of a lamp. No. 13 of Mr. Sewell’s local list.

216. 533 of 1893.—(Telugu.) On the same pillar. Records in Ś. 1118, the gift of a lamp by Kēśavādēvarāja’s wife Sōmāmbikā. No. 2 of Mr. Sewell’s local list.

217. 534 of 1893.—On a pillar at the Kazi’s house. Records in Ś. 1155, the building of a maṇṭapā in the Sōmēśvara temple by a minister. No. 27 of Mr. Sewell’s local list.

218. A C.P. grant (Sāṃskrit and Prākrit) of Vijayaśēvaran of the Sāḷaṅkāyana Mahārājās of Vēṅgipura (Pēḍa-Vēngi in Ellore Taluk), addressed to the villagers of Elūra (Ellore), making a grant of 20 nivarattnas of land to Gaṅaśarman. See Ep. Ind., Vol. IX, pp. 56—59, where Dr. Hultsch edits it. This is Kielhorn’s List of Brāhma Inscrits., No. 1194.


218-B. In the hands of Tāṭaḥcārya, grandson of Prativādibhaṇkaṭ U Tāṭaḥcārya. Records that in Śrīmukha, Jyēṣṭa-suddha 13, Thursday, Appā Rāya gave an agrahāra to Tāṭaḥcārya. Ibid., pp. 10—11.

218-C—U. The other inscriptions given by Mr. Sewell are dated Ś. 1223, 1221, 1123, 1150, 1123, 1124, 1152, 1111, 1119, 1223, 1121, 1219, 1131, 1145, 1134, 1283, etc., and are mostly private grants. One is dated in Ś. 1150 and records a grant by Indradēva, son of Mahāmaṇḍalēśvara Chōḍa Mahāraṇa Narapati Razu ; another on a stone in the bazaar, dated Ś. 1545, recording a grant by Śrī Raṅga Rāya of Vija-yanagar, son of Göpāla. Lastly Mr. Sewell gives a copper plate inscription in the hands of a Karanam which gives the order of precedence in which betel-leaves were served to various chiefs by Ibrahim Kutb Shah after his conquest of this country, about A.D. 1566. See Antiquities, I, pp. 34—5.
Koniki.


Kovvali.


Koppāka.

220-A. On the dhvajastambha of the Gopālasvāmi temple. Records a grant to the temple by a zamindar. No date is given.

Mupparru.


Peddapāḍu.

221. On a pillar of the kalyāṇa maṇṭapa in the Sōmeśvara temple. Records the erection of the maṇṭapam by private parties in Ś. 1140. (*Antiquities*, I, 36. See also Brown’s *Loc. Rec.*, pp. 81–5, for a late epigraph, dated A.D. 1778, 1763, etc.).

Peddavēgi.*

222-A. 114 of 1902.—(Telugu.) On two faces of a pillar set up on the bund of the Ratnam tank. Records the construction of the tank by the Kastūri Veṅkaṭaratnam in a Vikrama.

Pinakadimidim.

222-B. In the hands of the ināmdār Edavalli Śēshayya. A record dated in A.D. 1792. See *Loc. Rec.*, Vol. XII, p. 91, for details.

Poṁnangi.

222-C. C.P. 3 of 1908–9.—A grant of Guṇaka Vijayāditya III (844–88).

Satyavadulu.


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* This is supposed to be the site of the former capital of the Veṅgi country, but nothing ancient is found there except a mound which, Dr. Hultsch was informed, represented the temple of Chitrānāthasvāmi, referred to in a set of copper plates discovered at Kollēru (K.N. 237). (See *Ep. Ind.*, IV, p. 143, also *Antiquities*, I, 36.)
KISTNA DISTRICT

Tadikalpūḍī.

223. 535 of 1893.—(Telugu.) On the enclosure of Gaṅgēyēśvara temple. A record in Ś. 1126. Mentions the Ayyanēśvara temple at Tadikalpūḍī, which was the capital (rājadēṇi) of Veṅgi.

224. 536 of 1893.—(Telugu.) On a pillar. A record of the time of Veṅgi-Mahādēvarājā in Ś. 1130. The gift of a lamp to the Aruniśvara temple by a Nāyaka.

225. 537 of 1893.—(Telugu.) On the same pillar. Records in Ś. 1182, the gift of a lamp by a Sēnāpati to the Aruniśvara temple.

226. 538 of 1893.—(Telugu.) On the same pillar. Records in Ś. 1165, the gift of a lamp by Anugrahaśivāchārya to the Haradēva temple.

Taṅgellamuḍī.


GUDIVĀDA TALUK.

Gudivāda.

For the Buddhistic and Jain antiquities of this place and for numismatic finds therein see Antiquities, I, 92, and bibliography given therein.

227. 539 of 1893.—(Sanskrit and Telugu.) On the right door pillar of the Bhīmēśvara temple. A record of the Kākatiya king in Ś. 1158. (The right of each line is built in.) Mentions the Kākatiya Gaṅnapati and his ancestor Prōla. Gudivāda belonged to the district of Guḍrāra “which is another form of Gudrahāra, Guḍravāra or Guḍḍāvāḍi district of the Eastern Chāḷukya inscriptions.”

228. 540 of 1893.—(Telugu.) On the same pillar. Records in Ś. 1159, a private gift to the Kunḍēśvara temple, which, Dr. Hultsch points out, was the ancient Bhīmēśvara temple.

229. 541 of 1893.—(Telugu.) On the left door pillar of the same temple. Records the gift of a lamp by a merchant.

230. 542 of 1893.—(Sanskrit and Telugu.) On the same pillar. Records in Ś. 1165, the gift of a lamp by Guṇḍa, nephew of the builder of the temple.

Kudaravalli.

231. 161 of 1913.—(Telugu.) On a slab lying in the Gokulammā cheruvu. Records in Saumya, Āśadha śu. di. 3, Thursday, that a certain Abudalu Husēnu, servant of Abudulākhānu, who was again the servant of Şekhajākhānu, built the sluice of the tank at Kudūrapalli.
Mandapādu.

Both these inscriptions are given by Mr. Sewell in his Antiquities. 232. 543 of 1893.—(Telugu.) On the slab near the Karaṇam's house. The Kākatīya king Gaṇapatidēva-Mahārāja records in Ś. 1176 the gift of a lamp to the Viṣṇu temple of Rājarāja-Viṇṇāhara.

233. 544 of 1893.—(Telugu.) On the same slab. Records in the 37th year of Viṣṇuvardhana-Mahārāja the gift of a lamp to the same temple, which was situated in the district of Guḍravāra, by Nārāyaṇa Preggaḍa.

Viṇṇakōṇa.

234. On a stone in a field north of the village. An inscription, dated Ś. 1360, recording an act of piety by a private person.

Pērūr.


234-B. In Ś. 925, Uttarāyaṇa Saṅkrānti, Chikka Bhitima gave to the same deity 2 bharanas of land. Ibid.

234-C. In the Virabhadra temple. In Ś. 1148, Solar eclipse, Kusumarāja, son of Bhimarāja, gave some gift to Brahmans who are enumerated. Ibid., pp. 50–2.

234-D. In the same temple. Dated in Ś. 1437. Records in the reign of Krīṣṇadēva Rāya that Appaya and Goppaya, Śāluva Timma's nephews, distinguished themselves. Nādenḍa Appaprānu is said to have obtained power from Śāluva Timma. Ibid., pp. 52–4. [It is to this Appa that Mādayyagiri Mallanā dedicated his poem Rājasekhācharitrāmun. Appa was also the son-in-law of Śāluva Timma and in charge of Koṇḍavīḍu after its conquest by Krīṣṇadēvarāya. Gōpa was the Governor of Guttī, a good Saṅskrit scholar and the author of the Chandrika, a commentary on Krīṣṇamiśra's Prabādhachandrādayam.]

234-E. In the same temple. A record of Krīṣṇadēvarāya dated in Ś. 1442, Vishu, Kārttiika Śuddha 5, Monday. Records a grant to God Sōmeśvara Kēśavarāya by Ayyaṇa and Gōppayya, the sons of Nādenḍa Timmaya. Ibid., pp. 54–5.

234-F. Near the Chennakēśava temple. Records in Ś. 1443, Chitrabhānu, Śravaṇā Śuddha 15, Monday, the building of the bhōgamaṇṭapa by Veṅkaṭayōgi. Ibid., No. 55.

Ilaparru.

235. 162 of 1913.—(Telugu.) On a slab set up near a tank. In old Telugu characters. The inscription is partly mutilated at the
beginning and seems to register a gift of land by Kaḍaladēva, son of Bandayāri, to a certain Ba[ša]riya of Barugālpariti in the villages of Jakipōḍi, Illupāḍu, Penurōḍi and Karivrinda. The second of the village is probably identical with Ilapāṛu.

**Kaikāḷūru.**


**Kollēru lake.**

237. Near this lake was found the C.P. grant of the Śalaṅkāyana dynasty of Veṅgi, published by Elliot in *M.J.L.S.*, XI (304), by Fleet in *Ind. Antq.*, Vol. V, p. 177, and referred to by Burnell in his *S. Ind. Pal.*, p. 14 and plates 20 and 21. It records that Mahārāja Vijaya Nandivarma, the son of Chandravarma, gave a village in Guḍrahāra vishaya to Brahmans in his seventh year, Paushya, Kṛishṇapaksha Ashtami.

**NANDĪGAṆA TALUK.**

**Aḍāvi Rāvulapāḍu.**

238. On a stone close to a stream east of the village. An inscription of Ś. 1164 (A.D. 1242), recording a grant by a local chieftain to a temple. *Antiquities*, I, p. 43.

**Anumaṇḍhipalle.**

239—243. Mr. Sewell gives five inscriptions in this place, four in front of the garbhadayα of the Śiva temple and one on another slab close by. The first three are incomplete. Two of them are dated Ś. 1182. The fourth is dated Ś. 1182 and records a private grant in the time of Manma Bhūpati. The last is dated in Ś. 1134 and mentions the name Pōta Bhūpati. *Antiquities*, Vol. I, p. 43. [Manma was the patron of Tikkaṇa Sōmayāji, the translator of the *Mahābhārata*.]

**Babellapāḍu.**

244. North of the Śiva temple. The settlement of a boundary dispute in Ś. 1470.

245. On a stone in front of the small shrine north of the village. A private grant in Ś. 1442.

**Bhimāvaram.**

246. On the side of a tank east of Koṅgaramalayagaṭṭu hill. A grant to a temple in Ś. 1068.

**Budavāḍa.**

247. In the yard of a house west of the temple of Mutyalamma, on a slab. Records a grant to the temple in Ś. 1367.

248. On a stone east of the mosque. Grant of lands in Ś. 1190 by Rudradēva and Gaṇama Nāyuḍu to a temple. [Rudradēva was apparently Rudrāmmā who assumed that title.]

249. On the same. An inscription (incomplete) of Pōta Nripa, son of Rājendraṛchōḍa.

250. On the same. A private grant.

251. On the same. A private grant dated Ś. 1236.

252. On another slab close by. A grant dated Ś. 1217 by a General of Rudradēva (i.e., Pratāparudra II, 1295—1323).

253. On the same. Grant to the temple in Ś. 1086 by “the son of Vāsta Nripa” (doubtful reading).

254. On the dhvajastambha of the Ānjanēya temple. Records the erection of it by a private person in Ś. 1528 (A.D. 1606).

255. On a stone in the local fort. Ś. 1187 (A.D. 1185). A private grant.

256. In the same place. Two other undated private grants.
KISTNA DISTRICT.

Kavutēvari āgrahāram.


Kōṇakānchi.

258. A private grant in the reign of Mahāmandalēśvara Pōtarāja at Guḍimeṭla. See No. 249 above.
259. A grant by Rājendrachōla in Ś. 1068.
260. A record of Ś. 1699, fixing a boundary stone.
261. An undated private charity.

Mukhtiyāla.

Mr. Sewell gives five inscriptions here, two in the Vishnu temple and three in the Śiva. These are—

262. An incomplete epigraph, undated, containing a portion of a genealogical table giving the names Durjaya, Pōta, Dorabhūpa, Tyāgi Pōta Rāja.
263. Undated. Grant by Tyāgi Pōta Rāja.
264. Undated. A genealogy given, in which the names Pānḍa Bhūmēśvaran, Kaṇṭa Bhūpa, Kēśava Dharaṇīśa, Goṅka Dharā-dhinātha, Kēśava Nripa occur.
265. Undated grant by Kēśava Nripa.
266. Grant by the same in Ś. 1129 (A.D. 1207).

Munagalapalle.*

267. On stones west of the tamarind tope east of the village. Grant in Ś. 1180 (A.D. 1258) by Mamma Chāgi Rāja, son of Bhīma Rāja and grandson of Peda Chāgi Rāja.
268. Undated private grant:
269. Undated. Records the erection of some stone figures by a private party.

Muppalla.

270. Near the prākāra wall of the Malleśvara temple. Grant by the general of Chāgi Manma Rāja in Ś. 1168.

Navab-pēta.

271. At the temple of Sōmanāthasvāmi. Grant by Chāgi Pōta Rāja in Ś. 1152.
272. In the same place. Undated. Grant by Chāgi Gaṇapati deva.
273. Grant by Chāgi Pōta Rāja in Ś. 1152.
274. Grant by the same king in the same year.

* See Loc. Ret., vol. XII, p. 157, for copies of sanads in the hands of the Zaminḍar.
275. A private grant in Ś. 1216.
276. An undated and private grant.

Peddamaram.

For some local sanads see Loc. Rec., Vol. 57, p. 297.

277. At the Āņjanēya temple. A private grant in Ś. 1236 (A.D. 1314).

278. On a stone south of the village. Grant by a private person in Ś. 1190 with the consent of the Sāhini Gannama Nāyudu, General of Kākatiya Rudradēva (Rudrammā).

279. In the temple of Nīlakaṇṭha. Undated and private.

Penugāṇchiprōlu.

280. In Karla Narasimha’s garden. Records in Ś. 1542 the setting up of an image in the garden by a private person. See Loc. Rec., Vol. XII, 188 f.

Pokkunuru.


Rāvulapādu.

282—286. Mr. Sewell mentions five inscriptions here of which one is dated Ś. 1164, another (undated) a grant of Mahāmaṇḍa-keśvara Kōta Guṇḍa Rāja, and a third dated in Ś. 1275 and recording a grant by a private party. The other two are very incomplete as the inscribed stones are broken.

Tāḍavāyī (Munagala Zemindari).

286-A-B. In the local temple of Mallikārjuna. Records dated in Ś. 1228 in the time of “Annayya Reḍḍi,” and in Ś. 1222 in the time of Prataparudra of Warangal. Both are private grants. [Antiquities, I, p. 46. See also Brown’s Loc. Rec., Vol. XII, p. 124.]

Tsāvūtāpalle.


Vedādri.

288. A private grant dated Ś. 1548.
289. Another private grant dated Ś. 1395.
290. A grant of Tyāgi Manma Ganaṇapatiḍēva in Ś. 1181.

NARASAPŪR TALUK:

Āchanṭa.

292. In the same place. Grant by Pina Lakshmi Raja in Ś 1181 (A.D. 1259) of land which had been given to his family by Vijayādityadeva (Vīnuvardhana).

293. In the same place. A private grant of Ś. II81 (A.D. 1259).

294. Above the southern doorway of the mukhamaṇṭapa. Illegible.

295. In the same place. Gokarna Chakravarti mentioned.

296. Above the doorway of the Ammavāru shrine. A grant in Ś. 1074 (A.D. 1152) by Mallana Sāmi Nāyuḍu, son of Mahāmanḍalēśvara Mummuḍi Bhīma Raṇa.

Koḍaṇaḷchali.


Narasapur.

297-A. C.P. No. 1 of 1904.—A record in Sanskrit and Telugu of the Eastern Chalukyan king Chaluksya Bhīma (I). Records gift of the village of Vedataluru in Uttarakanḍeruvati Vishaya by the king to forty-six Brāhmaṇas on the occasion of the nityaśrāddha of his son who died on the battle-field.

297-B. A Kanarese inscription of the seventh year of the Kālacuṭru Bhujabalachakravarti Sūvidēva (son of Bijjala, 1168—1174) in Vijaya, Ś. 1095, an irregular date. See Kielhorn's Southern List, No. 287.

Palakol.

This early Dutch possession which came into the hands of the English in 1781 has, according to Elliot, 21 inscriptions which Mr. Sewell has given in his Antiquities.

298. 508 of 1893.—(Telugu.) On the Anjaneya shrine in the Kshīraramēśvara temple. Records in Ś. 1562, Vikrama, the building of the shrine by a merchant.

299. 509 of 1893.—(Sanskrit.) On a Nandistambha in the same temple. Records in the time of Vīrabhadra, son of Indusēkhara, son of Vīnuvardhana, in Ś. 1188, the gift of a lamp by the king's mother. [Nothing is known about this chief. He apparently belonged to line Kona.]

300. 510 of 1893.—(Telugu.) On a pillar in the manṭapa at the entrance to the same temple. A record of Vīnuvardhana-Mahārāja alias Niṇḍuprōli-Mahādeva in Ś. 1220. The gift of a lamp by the king's daughter.

301. 511 of 1893.—(Telugu.) On the same pillar. A record of Vīnuvardhana Mahārāja alias Mahādeva in Ś. 1218, Durmukhi. Mentions the king's daughter and her husband, the Mahāmanḍalēśvara Kōṇa-Ganapadēvarāja. See Nos. 310 and 313 below.
302. 512 of 1893.—(Telugu.) On the same pillar. A record of Vishṇuvardhana-Mahārājā alias Mahādeva recording in Ś. 1222, Śārvāri, the gift of a lamp by the same queen.


304. 514 of 1893.—(Telugu.) On the same pillar. A record of the Reḍḍi king Anavota-Reḍḍi in Ś. 1344, Subhakrit. A gift by Pōṇḍrī-Nāgarājā. Anavota was the Koṇḍāvīḍu Reḍḍi who was the father of Kumāragiri (the author of Vasantārāśiyam) and father-in-law of Kāṭaya Vēma, the founder of the Rājahmundry branch of the Reḍḍis.]


307. 517 of 1893.—(Telugu.) On another pillar in the same maṇṭapa. Records in Ś. 1129 the gift of a lamp by an officer of the Kōṇa (Haihaya) king Satyarājā (i.e., Manaṭa Satya II).

308. 518 of 1893.—(Telugu.) On another pillar in the same maṇṭapa. Annadēva, son of Atirāja, records in Ś. 1325, Jaya, a gift. The Śaka and cyclic years do not correspond.

309. 519 of 1893.—(Telugu.) On another pillar in the same maṇṭapa. Records in Ś. 1222, the gift of a lamp by Vishṇuvardhana alias Induśēkhara, son of Vishṇuvardhana.

310. 520 of 1893.—(Sanskrit and Telugu.) On another pillar in the same maṇṭapa. Records in Ś. 1184, the gift of a lamp by Malli-Nāyaka, a servant of Kōṇa-Gaṇapatidēva-Mahārājā (who seems to have been a later chief of the Haihaya Kōṇa line).

311. 521 of 1893.—(Telugu.) On another pillar in the same maṇṭapa. Records in Ś. 1307, Krōdhana, a gift by the Reḍḍi king Vēma Reḍḍi, son of Kāṭama Reḍḍi.

312. 522 of 1893.—(Telugu.) On the same pillar. Records in Ś. 1286, the gift of gold. Mentions Kōṇa-Bhīmavallabharājā. See 303 above.


314. 524 of 1893.—(Sanskrit.) On a pillar of the enclosure of the same temple. Records in the reign of Velanaṇṭi-Chōḍa,
(1163—80), son of Gońka (II, 1133—57, circa) and Subbāmbika, in Ś. 1058, the gift of a lamp.

315. 525 of 1893.—(Sanskrit.) On the same pillar. Records grant by Gunḍāmbika, wife of Velanāṇṭi king Choḍa, son of Gońka I and Sabbāmbika.

316. 526 of 1893.—(Telugu.) On a pillar near the Śayānagara in the same temple. A record of Vishṇuvardhana-Mahārāja in Ś. 1518, Durmukhi. A late example of the occurrence of the name Vishṇuvardhana.

NUZVID TALUK.

Āgiripalli.

317. Two C.P. grants dated Ś. 1550 and recording private grants to the fine temple on the hill. Antiquities, p. 51.

Aiyutūru.


(Eḍēru) Īdara.

This village is said to be in Nuzvid Zamindari, but not found in the alphabetical list of inscriptions.


Enamalakudūru.

In his Antiquities (I, 55—6) Mr. Sewell gives eleven inscriptions and the department has copied an equal number.

320-A. 133 of 1897.—(Telugu.) On an octagonal pillar lying in front of the Kēśavāsvāmin temple. Records in Ś. 1113, Sārvarin, gift of cows for a lamp by a merchant to the Mallēśvara temple at Bezwōḍa.
320. 134 of 1897.—(Telugu.) On an octangular pillar lying in front of the Kēsavasvāmin temple. Records in Ś. 1163 gift of cows for a lamp to the Mallēsvara temple.

321. 135 of 1897.—(Sanskrit.) On an octangular pillar lying in front of the Kēsavasvāmin temple. Records in Ś. 1054 (or 1052) gift of the town Vijayavāta (i.e., Bezwaḍa) to the Mallēsvara temple by Bhīma, the son of Boddana and Lōkāmbika. Boddana had acquired this town from the Chōḍa king Tripurāntaka of Veṇgi and from the Kānṭa king. See No. 329 below.

322. 136 of 1897.—(Telugu.) On an octangular pillar lying in front of the Kēsavasvāmin temple. Records in Ś. 1163 gift of cows for a lamp by a Reḍḍi to the Mallēsvara temple at Vijayavāda.

323. 137 of 1897.—(Telugu.) On an octangular pillar lying in front of the Kēsavasvāmin temple. Records in Ś. 1163 gift of cows for a lamp by a Reḍḍi to the Mallēsvara temple.

324. 138 of 1897.—(Telugu.) On an octangular pillar lying in front of the Kēsavasvāmin temple, Records in Ś. 1137 gift of sheep for the merit of Chāgi Pōtarāja.

325. 139 of 1897.—(Sanskrit.) On an octangular pillar lying in front of the Kēsavasvāmin temple, Records in Ś. 1167 gift of a lamp.

326. 140 of 1897.—(Sanskrit and Telugu.) On an octangular pillar lying in front of the Kēsavasvāmin temple. Records in Ś. 1172 gift of cows for a lamp for the merit of Chāgi Gaṇapayarāja. Begins with Goṇika, who was the lord of the Veṇgi one thousand country; his son was Ayyapadēva who married Muppalamahādevi, and their son was Gaṇapatī. This Gaṇapatī Rāya was different from his namesake referred to in Nos. 310 and 313.

327. 141 of 1897.—(Telugu.) On an octangular pillar lying in front of the Kēsavasvāmin temple. Records in Ś. 1053 gift of twenty lamps to the Mallēsvara temple at Bezwaḍa; a damaged record.

328. 142 of 1897.—(Sanskrit and Telugu.) On an octangular pillar lying in front of the Kēsavasvāmin temple. Records in Ś. 1152 gift of cows for a lamp to the Mallēsvara temple by Nīliśettī, a merchant from Penunōnda,

329. 143 of 1897.—(Telugu prose and verse.) On an octangular pillar lying in front of the Kēsavasvāmin temple. Records* gifts by Bhīmaṇa, the son of Boddana, to the Mallēsvara temple at Bezwaḍa. See No. 321 above.

Konḍanāyanavaram.

330. On a stone near the temple. Grant by Manma Rāja in Ś. 1179 (A.D. 1257).

331. On the same place. Ś. 1173. Mentions the name Vira-nārāyaṇa Buddiga Dēvarāja.
332. In the same place. A record dated in Ś. 1358.
333. On a stone in the inner chamber. Records gift by a merchant in Ś. 1165 (A.D. 1243).

Meḍūru.

334. On a copper plate attached to the dhvajastambha in ancient characters. No details given.
335. In a sheet, on a stone. A record of Ś. 1438 (1516) describing apparently the military operations of Krishṇadēva Rāya. See Gōdāvari Manu., pp. 214-5.

Mustabāda.

336. An epigraph dated Ś. 1482 (A.D. 1560) by a Mussalman chief.

Pedda Maddali.

337. C.P. No. 3 of Mr. Sewell’s List.—An Eastern Chāḷukyan grant of Jayasimha (I) in his eighteenth year, at the time of the equinox. The order is issued from the city of Udayapura and records the grant of village near Mardavalli (Pedda madali) in the district of Gudrahāra (Guḍīvāda). Edited in Tamil and Sanskrit Inscriptions, pp. 166-7. Also Ind. Antq., XIII, 137 f., and Ḫibid., X, 243, No. 7.

Purushottamapatnam.


TANUKU TALUK.

Chebrōlu.

339. On a fallen stone in the mound Bhāvāyakara gaṭtu. Records the construction of a tank by a private person in Ś. 1475 (A.D. 1553).

Duvoa.

340. On a pillar in the temple. Records in Ś. 1570 (A.D. 1648) the erection of a maṇṭapam by a private party.

Iragāvaram.

341. On a slab fixed east of the temple Garbhalayam. A private grant dated Ś. 1150.
342. An undated private grant in honour of “Pōta Nripa.”
343. A private grant dated Ś. 1156 (A.D. 1234).
344. A grant by the minister of Sarvalokāśṛaya Vishṇu-vardhana Mahārāja in Ś. 1169 (A.D. 1247).
Juttiga.
345. In the local temple. A grant in Ś. 1000 by “the eldest daughter of Veṅgīśvara.”
346. Grant by Malli Rāja, son of Vijayāditya, in Ś. 1074.
347. Grant by Vīrappa Nāīḍu in Ś. 1113.
348. A private grant in Ś. 1082.

Kalachumbaru.
349. A C.P. grant of Amma II, called also Vijayāditya VI. It is undated and records the grant of the village Kalachumbaru in the Aṭṭiliṇāṇḍu province to a Jain teacher named Arhanandin of the Valahāri-Gana and Adḍakali Gachcha for repairing the dining hall of a Jain temple called Sarvalokāśraya Jīnavbhavana. The grant was made at the instance of Chāmekāmbā of the Paṭṭavardhika lineage, a pupil of Arhanandin. See Ep. Ind., VII, 177—92.]

Kānūru.
350. In the temple of Śomēśvara. Records in Ś. 1595 (A.D. 1673) the erection of the temple by a private person.
351. In the temple of Vallabhasvāmi. Records in Ś. 1555 (A.D. 1633) the erection of the temple by a private person.

Maṇḍapāka.
352. On a stone east of the Ellaramma temple. Gift to the temple by a private person.

Pandulaparru.
354. On a fallen stone in front of the garbhālayam of the Mallēśvara temple, two inscriptions dated Ś. 1228 (A.D. 1306), recording the erection of two pillars by private persons.

Tanuku.
355. On pillars of the Kēśavasvāmi temple. Mr. Sewell mentions three inscriptions, two of which are dated Ś. 1443, and record private grants and one is an undated and private one.

Vēlpūru.
356. In the temple of Rudrēśvarasvāmi. Records the erection of the temple by a private person in Ś. 1557 (A.D. 1635).
357. In the same place. Records the erection of a pillar by a private person in Ś. 1198.
KURNOOL DISTRICT.

The Mack. MSS. are singularly rich in regard to this district. They are in the following books:

(A) No. 538 (No. 27, C.M. 996).—Two hundred and twenty-two inscriptions from Kölkuntla and Kanadanaovi [divisions. The Library number is 15–4–30.

(B) No. 540 (No. 48, C.M. 1017).—Two hundred and five inscriptions in Kanadanaovi and Chittavoli (Sirvel) districts. Transcribed in Loc. Rec., Vol. 20. The Library number is 15–3–8.

(C) No. 546 (No. 35, C.M. 1004).—Two hundred and eighty-nine inscriptions in Kanadanaovi and Chittagunta (Chintagunta) divisions. The Library number of this book is 15–3–6.

(D) No. 579 (No. 37, C.M. 1006).—Two hundred and sixty-six inscriptions in Kanavoli district. The Library number of this book is 15–3–5.

(E) No. 615 (No. 34, C.M. 1003).—Hundred and forty inscriptions from Chittavoli taluk (Sirvel taluk). The Library number of this book is 15–4–18. It has been transcribed in Loc. Rec., Vols. 48 and 56, p. 582 f.

I have not examined the originals, but have given references to their summary as given by Taylor in Ins., Ced. Dts. How far the summary is accurate and how many of the originals are not included therein are yet to be discovered by a comparison of them, which will take much time. My belief is that the originals contain too many repetitions of the same epigraphs and that the summary as given in Ins., Ced. Dts., is a fairly full one. I have to state that some of the records are not inscriptions in the strict sense of the term but grants in paper; but as in the case of Ganjam, having once made the list, I have thought it better to retain them.

GENERAL COPPER PLATES.

1. C.P. No. 95 of Mr. Sewell’s List.—In the Collector’s office, Kurnool. Records grant of certain lands in the villages of Munckakaļu and Palgire to two Brahmans in the first year of the reign of Vikramaditya I of the Western Chālukya dynasty (655—80), the conqueror of the Pallavas and the captor of Conjeeveram. See Mys. Gazr., I, p. 323. Ind. Antq., Vol. XI, p. 67; Jour., Bo. As. Soc., XVI, p. 238; and Kielhorn’s Southern List, No. 25.

2. C.P. No. 97-A of Mr. Sewell’s List.—In the Collector’s office, Kurnool. Records the gift of certain land to one Vīradēvamulu by the village officers of Bijanemulu, in Ś. 1702 (A.D. 1780), Śarvari. (Bijanemulu seems to be Bijinavemulu in Kölkuntla taluk.)

3. C.P. No. 97-B of Mr. Sewell’s List.—Records a grant by Kōluṅkonda Appanāyudu and Rāmanāyaniṅgāru, described as
chiefs of the "Maha Nayakas," of lands, to a Brahman in S. 1688 (A.D. 1766), Vyaya. (Is Kolukonđa a mistake for Koilkunṭa?)

4. C.P. No. 98 of Mr. Sewell's List.—In the same office. It professes to be issued by Vikramaḍitya I (655—80) of the Western Chālukyas, bestowing the village of Agundi on a Brahman. It bears no date and is considered to be spurious. *Jour., Bo. As. Soc.*, Vol. XVI, p. 240, and Kielhorn's *Ins., S. Ind.*, No. 22.

5. C.P. No. 99 of Mr. Sewell's List.—In the same office. Records grant of 15 acres (120 nivartanas) of land, at the village of Ratnagiri in the district of Nālavādi, to a Brahman by Vikramaḍitya I (655—80) of the Western Chālukyas, in the third year of his reign (C. 658). *Jour., Bo. As. Soc.*, Vol. XVI, p. 235, and Kielhorn's *Southern List*, No. 18.

6. C.P. No. 100 of Mr. Sewell's List.—In the same office. Records grant of 63¾ acres (510 nivartanas) of land in the village of Raṭṭagiri on the west bank of the river Andirika to a Brahman, in the tenth year of the reign of Vikramaḍitya I of the Western Chālukyas, i.e., A.D. 662–63. The grant was made at the request of king Dēvaṣakti of the Śendraka family. See *Jour., Bo. As. Soc.*, Vol. XVI, p. 238, and Kielhorn's *Ins., S. Ind.*, No. 19.

7. C.P. No. 222 of Mr. Sewell's List.—At first in the Collector's office and now in the Museum. Records grant by the Vijayanagar king Achyuta, who, in S. 1455 (A.D. 1533), Vijaya, presented to fifty Brahmans, the village of Narasēndrapuram alias Kallavāya.

8. C.P. No. 223 of Mr. Sewell's List.—In the same place. Records that the Vijayanagara king Achyuta granted in S. 1461 (A.D. 1539), Vikārī, the village of Upyalapalle (Uppalapalle) in the Kāndukūru country to some Brahmans.

9. C.P. No. 224 of Mr. Sewell's List.—In the same place. Records that Rāmarāja Tirumala Rāja, during the reign of Sādāśiva of Vijayanagar, in S. 1479 (A.D. 1557), Piṅgaḷa, presented to one Yerṛama Nāyuḍu, the seven villages of Gautī (Gooti?), Yadari (Vedurūru?), Tāḍparti, Vellatūru, Śīṅgamalai, Yeduchēru and Kōṇḍlakarūru.

10. C.P. No. 226 of Mr. Sewell's List.—In the same place. Records a grant by the Vijayanagara king Tirumala Rāja (1568—77) to the Vishṇu temple of the village of Guṇḍāla in S. 1490 (A.D. 1568), Prabhava. Also the village of Zonnagiri in the Drūṇāchalam Paragaṇa is referred to.

11. C.P. No. 227 of Mr. Sewell's List.—In the same place. Records that Timmarāja confirmed the grants made by former sovereigns in the village of ĪṭPeddahulići, north of Gooty, S. 1470 (A.D. 1548), Śrīmukha. (The dates do not correspond, nor does the inscription belong to the time of Harīhara whom it mentions. Mr. Sewell therefore considers it to be of doubtful authenticity.)
12. C.P. No. 228 of Mr. Sewell’s List.—In the same place. Records that the same Timma Rāja did, in Ś. 1293, or 1296 (A.D. 1371 or 1374), during the reign of Bukkadēva Rāya, confirm the grants of earlier sovereigns in the villages of Gaḍikalu and Molakalapāḍu, in the Puravakonḍa country of the district of Gautti (Gooty). (The discrepancies of the inscription throw doubts as to its authenticity.)

12-A. The Kurnool District plates of the eleventh year of the reign of the Western Chālukya Vinayāditya Satyāśraya, recording a grant made at the request of the Yuvarāja Vijayāditya and issued from Elumpündale. See Ind. Antq., Vol. VI, p. 88, and Kielhorn’s Southern List, No. 28.

CUMBUM TALUK.

Ākaviḍu.

13. On a stone in the centre of the village. Records that in Prabhava Harihara Rāya Yadava Mahārāya came to this village with his retinue and employed the inhabitants to dig a canal to the tank at Gundilakamma. See Ins., Ced. Dts., p. 146, No. 5.

14. On a stone in a field. Records that Śiṅga Rāju, son of “Duva” Rāju, gave the ruined village of Marlamarakapāḍ to Mylār Mudda, a disciple of Mallikārjuna, in Ś. 1154, Vijaya. Ibid., No. 6. See No. 19 below.

Bādinēpalle.


Basinēpalle.


Bōllupalle.

18. On a stone in the village. Records that Jaṅgamalli, son of Vamula Kandaśetti, dug a well in Ś. 1470, Plavanāga, on the way to the local forest. Ins., Ced. Dts., p. 146, No. 4.

Chinagānipalle.

19. On a stone in the road. Records that “Katamali Naidu” and Kuṅkuma Nāyaḍu gave some land in Ś. 1157, Manmatha, to Mylār Mudda, disciple of Mallikārjuna. Ibid., p. 146, No. 7. See No. 14 above for the same individual.
Cumbum.

20. 1 of 1908.—(Telugu verse.) On a stone lying on the bund of the tank. Records a brief history of the tank which was built by Gōpana-Odiyalu (Gōpana Uḍaiyār?).

21. 2 of 1908.—(Telugu.) On a stone in the choultry in the same village. A damaged record in the middle. Mentions Udayagiri-rājya.

22. 3 of 1908.—(Telugu.) On a slab in the same choultry. Records an agreement among merchants to contribute for the requirements of the Vīrabhadra temple at Mattipentā. Mentions Panimayyaṅgūru, son of the Mahāmaṇḍalēśvara-antyembaragāṇḍa Vallabhayyadēva-Mahārājū.

Dādivāda.


24. In the same place. A record in Ś. 1353 (A.D. 1431), of the erection of an image of Hanumān by “Urumaya Vira Mahārāja.” Ibid.

Gīḍalūru (Grīḍalūru).


Guḍimeṭṭa.


Iḍamakallu.

28. Near a Vishṇu temple. Records a grant by “Chinna Avubalayya Rāja” in Ś. 1466 (A.D. 1544). Ibid. [The chief was evidently the Nandyāla chief of that name, who was the ruler of Uḍayagiri.]

Komarolu.

29. On a stone in the hamlet of Hanumantarāyinipalle, near a deserted temple of Aṇjanēya. An undated record of a grant of lands to the temple by a private person. Ibid.

Kommanuru.


32. On a stone close to a wall east of the village. Records the sinking of a well in Ś. 1643 (A.D. 1721). Ibid.

Kishtamśettippalli.

33. On a stone near a well, a mile west of the village. Records the construction of a tank by a private person in Ś. 1644. Ibid.

Mundlapādu.

34. In a deserted temple of Bhairava. An illegible record, dated in Ś. 1042 (A.D. 1120).

35. In the same place. An undated and unintelligible record.

Podilekonḍapalli.

36. Near a well south of the village on the road to Rājapālem. An undated record of a private grant. Ibid.

37. In the same place. Records a private grant, dated Ś. 1500 (A.D. 1578). Ibid.

Pōtavaram.


Rācharla.


Reddicharla.

40. In the temple of Ballamarāya. Records that in Ś. 1509, Ahōbalarāja, son of Rājapparāja, and Chinna Basavarāja, son of Śūrama Rāja, made a grant. Ibid., p. 99. See No. 30 above.

41. Close to the above. An undated and private. Ibid.

Salakalaviḍu.

42. In a pillar of the Ānjanēya temple. Records that it was erected in Ś. 1340, by a private person. Ibid.

Śūravaripalli (Śūravarampalle).

43. In the hamlet of Boddavānipalle, on a stone. A private grant in Ś. 1499. Ibid.
Tāṭicherla.


Turimella (Turumilla).


Uyyalavāda.


DHONE TALUK.

Gunḍāla.

47. C.P. No. 225 of Mr. Sewell’s C.P. List.—Records a grant by the Vijayanagara king Tirumala Rāja (the founder of the Chandragiri dynasty, 1568–77) of some lands in the village during a solar eclipse, to a Brahman in Ś. 1490, Prabhava.

48. 137 of 1913.—(Telugu.) On a slab set up near the entrance into the Chennakēśavasvāmin temple. Records in Ś. 1490, Prabhava, Vaisākha, śu. di. 10, that the Mahāmāndalesvara Rāmarāja Tirumalarājadēva Mahārāja, granted the two villages of Pedavēpāḍinne in the district of Drōṇāchala and Jonnagiri in the district of Gitti, to the god Channarāyalu of Gunḍālā durga, for worship and festivals. “Dates not enough for calculation.” The donor was Tirumala I of the last Vijayanagar dynasty. See the above epigraph.

49. 138 of 1913.—(Telugu.) On a slab set up in a field in the same village. A damaged record of the Vijayanagara king Vīrapratāpa Sadasīvadēva-Mahārāya, dated Ś. 1491, Śukla, Chaitra, śu. di. 10. Registers that Doḍāla Venkaṭanāyanāṅgāru having died, his son appointed an agent to supervise the Doḍāla charities, viz., the construction of the prakāra wall, pavilions, flower-gardens, ponds and other works, in the temple of Chennakēśava-Perumāl at Gunḍālā in Dhōniśma, and gave him some land in Tīḍūru with the consent of the Rēḍḍi, Karaṇam and the Talāri of that village. “Date can be calculated, but not verified.”

Pyaṭpali.

50. 136 of 1913.—On a slab set up in the Basavēsvara temple. A damaged record, dated in Ś. 1667, Raktakshi, Mahā, śu. di. 5
mentioning a certain Veṅkaṭapatināyaniṅgāru. Details of date not enough for calculation.

KOILKUNTLA TALUK.

Akumalla.

51. On a stone in a pial. Records the grant of the village by Chinna Timmarāja to Brahmans in Ś. 1466, Krōḍhi, in the reign of Sadasīvarāya. Ins., Ced. Dts., p. 147, No. 3. See Cg. 717 for details about China Timma.

52. On a stone in front of the Chennakēśava temple. Records that the same chief gave two kandrikaś of land to God Lakshmīnārāyaṇa in Ś. 1475, Pramāḍī. Ibid., No. 4.

53. A record to the effect that the wife of Madirani (?) Bhṛyaṇaḥ ascended the funeral pile with her husband in Ś. 1329, Sarvajit. Ibid., No. 5.

54. A C.P. in the hands of the local Brahmans. Records that Krishnadēvarāya granted the village of Suṅgapaṭaṇam in the district of Gatti, in Ś. 1430, Prabhava, to Nāgabhaṭṭa, son of Mahāvabhāṭṭa. Ibid., No. 6.

55. On a stone in the village. Records that Āravīti Chinna Timmāyyadeva made a grant of the village to learned Brahmans in Ś. 1466, Krōḍhi, in the reign of Sadasīvarāya. Ibid., No. 7.

56. On a stone near the Papavinaśēsva temple. Records that Vīra Bukkarāya gave the village of Viṅjanampāḍu to one Papavēna (Papavinaśa?) Sōmadeva in Ś. 1274, Paritāpi. The village is said to be in Vinukouḍa district. Ibid., No. 9.

57. On a stone in the same place. Records that Nāgappa, son of Paṇḍari Kamabhaṭṭu, granted Pottavaram in the district of “Yarusa,” to God Papavinaśēsva in Ś. 1462, Sarvari, in the reign of Achyutarāya. Ibid., No. 10.

58. On a stone in the same place. Records that Chikka Udaiyār, the minister of Vīra Bukkarāya (I), granted the village of Chaṅgalavāḍa in the same district to the same deity in Ś. 1274, Paritāpi. Ibid., p. 148, No. 11. [In Ap. 144 and 145 Chikka Udaiyār has been identified with Bukka I himself.]

Allūru.

59. On a stone in the town gate. Records that Nandyāla Chinna Aubaladeva remitted the tax on local barbers in Ś. 1469, in the reign of Sadasīvarāya. Ibid., p. 452, No. 23. Chinna Avubaja has been elsewhere called ruler of Chandragiri.

60. A damaged record dated Ś. 1315, Āṅgirasa, recording a grant by Kumaraśa Liṅgappa in the reign of Krishnadēvarāya. Ibid., No. 24.


**Annāvaram.**


**Bhimunipādu.**


66. On a stone in front of the same. Records that Nandiyāla Ahōbalayya granted the village to some learned Brahmans in Ś. 1469, Plavāṅga, in the reign of Sadāśivaraṇya. *Ibid.*, No. 20 and No. 59 above.

**Bōdimannūru (Bondamanore).**

67. On a stone in the Chennakēśava pagoda. Records that Āravīṭhi Chinna Timmyyadēva granted twelve puṭṭis of land in Tirumalapuram village to its learned Brahmans, in Ś. 1466, Kṛḍḍhi, in the reign of Sadāśivaraṇya. [*Ibid.*, p. 152, No. 25. Chinna Timma was the brother of Viṭṭhala, the conqueror of the Turvāḍi Rājya, the Governor of Trichinopoly and the patron of Dōsūrī Kōnērukavi, the author of the *Bālabhāgavatamu*.]


69. A record of Tirumaladēva, exempting the taxes on jugglers and barbers in Ś. 1418, Kāḷayuktī, in the reign of Sadāśivaraṇya. *Ibid.*, No. 27. The date is inconsistent.


**Chintakunta.**


**Hanumantagundam.**


76. In the Vīrābhadra pagoda. A record of Bukkāraju Timmaya granting the Mittalappādu village to the deity in Š. 1433, Prajōtpatti. *Ibid.*, No. 39. [Was Timmaya the chief of that name who was the grandson of Āravīti Bukka ?]


78. With the same person. A record in Śrīmuka, reducing the above rent, by Raṅga-Raghunāth to 70 pagodas. *Ibid.*, No. 117.

79. With the same person. A grant to the Reḍḍis and Karaṇams to continue the village cultivation. *Ibid.*, No. 118.


81. A grant of Nawab Saheb in H. 1195, to the Reḍḍis and Karaṇams of Nāgarēduddipallici in the subdivision of Jāmmalamuddugu. *Ibid.*, No. 120.

82. A record of Madhavamāṇoji Śrīrāya Prakāśarāo, Zamindar, dated F. 1195, ordering the Reḍḍis to continue the cultivation as usual. *Ibid.*, No. 121.


86. A record of Hariyappa Reḍḍi and Krishnāma Reḍḍi of Hanumatgundam-Samastānam, ordering payment of 10 pagodas to
an individual for his salary in Kròdhi. The order is addressed to

87. An order of the same chief to continue the village of
Vinuturâla to one Tursalanâyaðu. *Ibid.*, No. 126.

88. A record of the same chief, ordering a payment of three
127.

89. A record of Nawab Bahadur in H. 1190, granting a cow to
Krsnmâreðdî for Hanumatgûndâm, Narasapuram and another

90. Records that Hariyappareðdî gave some land in the village
129.

91. Records that Hariyappa Reddâ Gôpâlayya gave some land
in Erragûndâm and Vanutûrla in S. 1635, Vilambî, to Bukkapatnâm

92. In charge of Vênkâtaðào. Records that Hariyappa Reddî
Krsnâ Reðdî gave some lands in “Cocunę” and “Condore”, in

Dornipàdu (Donnepàdu).

93. In the local fort. A private grant in S. 1460, in the reign

94. In a mantaçapam near the above. A record dated in S. 1489
“in the reign of Narasimhadèva”, probably a local chieftain. [In
commenting on this Mr. Sewell says that the then ruler was
Achemyta Râya. As a matter of fact it was Sadasîva Râya.]

95. Near a wall. Records that in S. 1121 a private person

Gulladurî.

96. In the Āñjanîya temple. An undated epigraph, recording
the erection of the temple by a private person. *Antiquities*, p. 100.

97. In the shrine of Añkâlamma. Records a grant by Timma
Rajadèva in S. 1500 (A.D. 1578) in the reign of Dadasîvarâya.
*Ibid.* [The inscription is perhaps the last in Sadasîva’s reign.
Tirumala usurped the throne shortly after.]

Injêdu.

98. West of the village in the Vishnu temple. A grant in S.

99. In the same place. A private record of a gift in S. 1461.

**Kōilkuṇṭla.**


105. On a stone in the Paṇḍurāṅga-Viṭṭhalēsvāra temple. A damaged grant of Nandyāla Naraśīṅgaraṇa in Ś. 1495. *Ibid.*, No. 10. [This chief was evidently the father of Kṛishṇaraṇa to whom Pingali Śūraṇa dedicated his *Kālāpūrṇaḍayamu*.]


113. A record of Mahommed Wali in 113, Sun, ordering the Rēḍḍis and Karaṇams of Kōilkuṇṭla to allow to an individual ½
kaśu per head-load and Re. 1 per each bag. *Ins., Ced. Dts.*, p. 157, No. 52.

114. Records that Mahommed Khan “Badadaja” gave in F. 1171, an order to Padsha Saheb to continue certain allowances to Gōvindappa-Veṅkaṭapatī Mustajir of Koilkuntla. *Ibid.*, No. 53.

115. The same chief orders Nagaseṭṭi, the contractor of the custom house, to allow Fakir “Gafur Shah” a paṇam per each bag in F. 1171. *Ibid.*, No. 54.


118. A record of Abdul Mahommed allowing Khadar Shah to get from the Tānedārs, Reḍdis and Karanams of Rāvanur, Duddāla and five other villages one kaśu per each bag of grain, etc. *Ibid.*, No. 57.

119. An order of Mahommed Wali to the contractor of the duties at Koilkuntla to allow one kaśu per each bag and ½ kaśu per each head-load to Fakir Khādar in F. 1173. *Ibid.*, No. 58.


121. A gift by the same donors of some land to build a mosque. *Ibid.*, No. 60.

122. A record of Alumghir in 35 Z. ordering the Dēsμuks and Deša-Pāṇḍyas to give four tūms of land in Rāvanore to Abu Mahomed Ĥaji. *Ibid.*, No. 61.

123. Records that Mahommed Fariki ordered the Dēsμuks and Deša-Pāṇḍyas in 47 Z. to give to Sayud Ali, two tūms of land in Koilkuntla and allowance of ½ rukah (kaśu) and ¾ seer of oil daily. *Ibid.*, No. 62.


125. A similar order of Nawab Asud Khan in favour of Sayud Dervish in 40 Z. *Ibid.*, No. 64.


128. An order of the same chief to continue the same in F. 1197. *Ibid.*, No. 67.

129. Records that “Sahebga” Mahommed ordered in F. 1174, the customs agent Veṅkaṭarāo to allow some rights in a village to an astronomer named Sīṭārāma. *Ibid.*, No. 68.
130. An order of "Amanud Khan Mahommed Jai" in H. 1184 to pay Rs. 8 daily to the same donee as in the above. Ins., Ced. Dts., p. 160, No. 69.

131. An order of Asim Khan to Mahommed Ali to allow daily eight pieces to Sitārām Jōsyalu in F. 1187. Ibid., p. 162, No. 70.

132. An order of "Mir Rāja Ali Khan" in H. 1179, to Siddāji Mureśwar to allow daily half gold paṇām from the duties of Koīl-kunṭṭa to Sitārāma Jōsyā. Ibid., No. 71.

133. An order of the same chief to the same effect in H. 1193, to "Sobāji", Mustaghir of Dinnipāḍu. Ibid., No. 72.

134. A record of Nawab Mir Kumarūdin Khan in H. 1198, ordering Hassan Mahommed to allow half gold paṇām daily to Rāmajōsyā. Ibid., p. 163, No. 73.

135. A similar order in H. 1198 to Badamalla Rāju. Ibid., No. 74.

136. A record of Nawab Muzaffar Mulk or "Asaulli Khan" to the Amīl of Koīl-kunṭṭa to allow eight pieces daily to Sitārām Jōsyā. Ibid., No. 75.

137. A record of Muzaffar Mulk ordering Gōpālarāo to do the same to Rāmajōsyalū in H. 1206. Ibid., No. 76.

138. A record of "Chunoolall" ordering Gōvindarāo to allow Rāmajōsyalū to get one paṇām from duties at Koīl-kunṭṭa, in H. 1210. Ibid., p. 164, No. 77.

139. A similar order in the same date. Ibid., No. 78.

140. An order of Alumghir Padsha’s agent Kutub Khan to the Amīl to give four tūms, half seer of oil, etc., to Ḥāji Mahommed, etc., in H. 1114. Ibid., No. 79.

141. A record of Nandyāla Raghavadēva Mahārāja in Tāraṇa, ordering Krishṇamarāju to continue the above. Ibid., p. 165, No. 80.

142. Records that "Jahagur Padusha" Amin Khan issued an order to Amīl to grant four tūms of land and half seer of oil in the village of Vajerabad to "Sakeabeer" in 1159, Sun. Ibid., No. 81.

143. Records that Abdul Azim Khan issued a precept to Piṅgala Rēḍḍis and Kāraṇams to pay the arrears of three years to Sitārām Jōsyalu, in H. 1167. Ibid., No. 82.

144. An order by the same chief to the Rēḍḍis and Kāraṇams of Chintaguṇṭa to continue the above as customary to Sitārām Jōsyalu, in F. 1168. Ibid., No. 83.

145. An order by Abdul Azim Khan to the Rēḍḍis and Kāraṇams of Dinnipāḍu to continue two puṭṭies to Sitārām Jōsyalu, in F. 1168. Ibid., p. 166, No. 84.

147. An order by Mahommed Ali to “Mukkumulla Chalm” to continue the customary gifts of Sītārām in H. 1191. *Ibid.*, No. 86.

148. An order by the same chief to the same person to allow eight pieces daily to Sītārām Jōsyalu from the duties of capital, in H. 1191. *Ibid.*, No. 87.


150. Records that Mahommed Rasul issued an order to the Reḍḍis and Kāraṇams of the same place to continue the same, in H. 1197. *Ibid.*, No. 89.


153. Records that Abdul “Shukow” issued an order to “Lulip Khan” to continue ten tūms of land (five in Sadara Dinne and five in Amadāla villages) to Chennakeśvara in H. 1088. *Ibid.*, No. 92.


156. Records that “Asevadha” Nāraṇappa, Amīl of Koīlkunṭla, issued an order to the Reḍḍis and Kāraṇams of Sadurdinne to continue the above to a Jāngam priest in F. 1172. *Ibid.*, No. 95.


159. Records that Nandylāla Krishñamarāju Dēva Mahārājulu granted six tūms of wet field and fifteen tūms of dry field and two mustas of garden land in the subdivision of Tummaṅanipēṭta and allowed one pagoda from the duties to Toliparti Tipparāju in


161. An order by the same chief to the Rēḍīs and Karanaṁs of Timmanāyaḍupēṭṭā to sow the land for the Karanaṁ and act agreeably to his directions. *Ibid.*, No. 100.

162. An order by the same chief to the merchants of Timmanāyaḍupēṭṭa to follow the directions of the Karanaṁ. *Ibid.*, p. 171, No. 101.

163. An order by the same chief to the Rēḍīs and Karanaṁs of the subdivision of the Peṭṭā to continue the cultivation of the lands of the Peṭṭā. *Ibid.*, No. 102.

164. Records that the inhabitants of Timmanāyaḍupēṭṭa granted in Ś. 1652, Sadhāraṇa, one tūm wet field in Anantapuram, allowed three panams for the lamp, in Kārttikai month, and ten seers of rice and two and a half seers of dāll for the offering and four pieces on every Monday. *Ibid.*, No. 103.

165. Records that the Rēḍīs and Karanaṁs of the subdivision of Timmanāyaḍupēṭṭa granted in Ś. 1658, Piṅgala, two tūms of dry land, one and two ṭuitiś and ten tūms of garden fields in Timmanāyaḍupēṭṭa; two pagodas in cash, two tūms of wet land, two ṭuitiś, ten tūms of garden field, and three tūms of dry field in Bayana Talipurti besides other grants at Uppalūr, Itikālalapalḷe in Kanakādripuram, in Chinnālayapalḷe, Mādantapuram, etc. *Ibid.*, pp. 172–73, No. 104.

166. Records that Fyz Mahommed Khan issued an order in F. 1161, to the Rēḍīs and Karanaṁs of “Calcutta” (Kalugoṭṭa?) to continue the gift of some lands to Shummukha (Shaṅmukha) Śāstrīḷu. *Ibid.*, p. 173, No. 105.

167. An order by the same chief in F. 1161, to the Rēḍīs and Karanaṁs of “Jolada Rase” to continue the above gift to the same person. *Ibid.*, No. 106.


169. An order by the same chief in the same year to the Rēḍīs and Karanaṁs of Chinna Pāparla, Liṅgāḷa, Guṇḍiḷapāla, Kalugoṭṭa, etc., to continue the māṇyams of the same person in his village. *Ibid.*, No. 108.

170. An order in F. 1161, by NAWAB Ahmad Khan to the Rēḍīs and Karanaṁs of Liṅgāḷa, Gōvindadinne, Chinna Pāparla,


172. An order by the same chief in F. 1161, to Pōtāreḍḍi of Jaladarasi to continue the māṇyam of the above gift. *Ibid.*, No. III.


174. An order by the same chief in Plavaṅga, to the Reḍḍis and Karaṇams of the same village to continue the customary gift. *Ibid.*, No. 113.


**Kolimigungulā.**

177. On a stone in the Hanumanta pagoda. Records that Chinna Timmayya granted the village as a śṛṭriyam to learned people in Ś. 1466, Krōḍhi, in the reign of Vīra-Sadāśivarāya. See *Ins., Ced. Dts.*, p. 155, No. 42, and *Antiquities*, I, p. 100. For Chinna Timmayya see No. 67 above.


179. On a stone west of the village. Records that Chōḷaṛāja erected the local Īśvara temple and granted some land in Nandana, Chāḷukya Vikrama (actual date is not given), in the reign of Trailokyamallarāja at Kalyāṇī. *Ibid.*, No. 44. [Two sovereigns of the Kalyāṇa-Chāḷukyana line had the title of Trailokyamalla, viz., Śomēśvara I (1042-68) and Nūrmaḍi Taila III (1150-82). As the C.V. era is mentioned, the latter is evidently intended.]

**Konḍapuram.**


Nichenametla (Nichanametla).

This was the seat of a powerful line of chiefs in the mediæval period. Mr. Sewell gives the following definite inscription in the place.

183. In the local temple. A private grant in Ś. 1629.

Peddavenuturla.

184. On a stone near a local water cistern. Records that Abhobalaraya repaired the cistern for cattle and gave two tūms of land for that use in Ś. 1328, Vyaya, in the reign of Vīra-Bukka-rāya (II). See Ins., Ced. Dts., p. 154, No. 34.

Perusōmula.


187. In charge of one Śiṅgarāchārya. Records the grant of a cow to two men (Pedda and Chinna Veṅkaṭa) for the local Karanamship in Yuva. Ibid., p. 184, No. 132.

Savudradinne.


189. Grant of a local chief in Ś. 1477. Ibid.

Tummalapenṭa.


191. A record of Anantarāja Narasayyadēva Mahārāja in Ś. 1459, Hēmalambi. Ibid., No. 41.

192. A record of Vīra-Sadāśivārāya in Ś. 1481, granting the taxes off the barbers to Koṇḍāji. Ibid., No. 41. The Mack. MSS. (as given in Ins., Ced. Dts.) give the same number to this and the preceding inscription.

Uppalūru.

194. In charge of "Yalaradoo," Zamindar of "Voyalwar." Records that in H. 1084, Sayud Amir Sadalla appointed one Pāparedźi for his father's situation and granted a cowl for payment of 4,000 pagodas. Ins., Ced. Dts., p. 184, No. 133. [This is the Karnatik Nawab Sa’ādatullāh Khan who was also known as Muhammad Sayid and who was in power from 1710 to 1732.]


196. A record of Abdul Nabi Khan Bahadur Padsha in F. 1137, ordering Malla Rēḍdī to prevent disturbance in his districts. Ibid., p. 185, No. 135.

197. A record of Alamghir "Tajadavud" (in Persian and Marathi) in F. 1110, granting some allowances and Foujdarī to Malla Rēḍdī of Śingapaṇam. Ibid., No. 136.

198. Records that Alamghir Mayani Gaffī Khan rented three villages for 655 pagodas in F. 1129. Ibid., No. 137.

199. Records that Nawab Daud Khan in F. 1114, presented an elephant and a turban to Mallareḍḍī. Ibid., No. 138.

200. Records that Abdul Alim Khan ordered Malla Rēḍdī in F. 1182 to manage the district so as to prevent disturbances from thieves. Ibid., p. 186, No. 139.

201. Records that "Jujetul Asamīl Yacarah" ordered Malla Rēḍdī in H. 1196 to save the country from the disturbances of Hyder Ali's troops for the regard of the Honourable Company. Ibid., p. 186, No. 140.

202. Records that Nandyāla Kumāra Rāghavarāja granted the village of Chinnaguṇḍa in Ś. 1662, Raudri, to one Mud... Ibid., No. 141.

203. Records that Rāja Tajoquoton in H. 1205 ordered Muttu Mallareḍḍī to pay Rs. 10,800 by instalments. Ibid., p. 187, No. 142.

204. Records that Sayud Alāūdırī ordered in H. 1206 the payment of the balance of the revenue. Ibid., No. 143.

205. Records that Muzufur Malik issued an order to Muttumalla Rēḍdī in H. 1211 to pay the balance of Rs. 16,000 through Mahommed Khan Siddhi. Ibid., No. 144.

206. The same chief ordered the same man to pay the amount according to "the rule fixed in H. 1212." Ibid., No. 145.

207. A record of the same chief in H. 1213, granting a cowl to Malla Rēḍdī for paying Rs. 16,000 by instalments. Ibid., No. 146.

208. Records that the Rēḍḍīs and Karanams of "Vuppalapali" granted two tūms of land in the village in Ś. 1677, Yuva (to some person). Ibid., No. 147.


**Vallampād.**


212. On a stone near the temple. Records that the Vipravinōdins gave their local allowance to the Brahmans in Ś. 1477, Rakshasa, in the reign of Sadāśivarāya. The village was also called Vīra Narasimhapuram. *Ibid.*, No. 211.

213. On a stone north of the above. Records that the same chief exempted the rent of the local barbers in the same date. *Ibid.*, No. 212.

**Yarraguḍi.**


**Kurnool Taluk.**

**Dēvanapāḍu (Devunepod).**


**Dūpād.**

218. A record of Kōṭanaḍyaka in Ś. 1054, Kārttika, Śuddha 13, Ādiwāram, relating that he gave 100 kuṇṭas of land to God Bhīmeśvaradēva. *Mack. MSS.*, Bk. XX, pp. 61–2.
Gadidenadugu.


Gopputi (?).

220-A. A record of Bappabhūpati, whose panegyrics is given. Records that Channachoḷa Naradeva Chōlaṅgadeva Mahācōḍa, Bhīma Mahīpāla called the Rāṣṭhrakūṭas, families, mantris, etc., and issued the edict that Bhīma Nāyaka gave in Ś. 1009 (दिविक्षेमस्यम्), Kārttika, to Kēśava some land in "Gannachoḍa Śuddhi" grāma in Sudhanapati daśaka (?). Mack. MSS., Bk. XX, pp. 57–60.

Gorantla.

221. On a stone in the ruined Śiva temple. Records that Pāpāṅayak, the son of a prime minister of Śīṅgaḷadevarāya "of the race of Yadhavanarāyaṇa Pratapachakravarti," set up the image of Lakshmīśvara in Ś. 1127, Yuva, and granted 10 māḍas of land. Ins., Cedi. Dts., p. 424, No. 10.

222. On stone near the Mādhavasvāmi pagoda. Records that Śrī-Raṅgarāja (1578–86), descendant of Rāmarāja, gave Gorantla in the district of Velladūrī, to Mādhavasvāmi in Ś. 1507, Pārthiva. Ibid., p. 425, No. 11. See also Antiquities, I, p. 92.

223. On a stone near the Aḻvār pagoda north of the above. Records that Rāmappa and Timmappanāyudu gave thirteen tūms of land to the deity in Ś. 1457, Manmatha, in the reign of Achyutadeva Mahārāya. Ibid., No. 12.

224. On a stone near the Vīrabhadra pagoda. Records that the Vīramushṭi jugglers granted their allowance from the village to God Vīrabhadra in Ś. 1474, Paritāpi. Ibid., No. 13.

Kallīru.


226. An undated grant by a Mussalman.

Karanamadakula (Cunnamudakula).

(Originally in Nandikōtkūr taluk.)

227. On a stone near the local Hanumantarāya pagoda. Records that Tipparaḷju "Panamarāju" exempted the rent of this agraḥāram to Eṭṭūr Anantācārya and Veṅkaṭācārya in Ś. 1482, Raudri, in the reign of Sadāśivarāya. Ins., Cedi. Dts., p. 481, No. 208. Also Antiquities, I, 88.

228. On a stone south of the same pagoda. Records that Rāmarāja Veṅkaṭādhirāja exempted the village rent in Ś. 1469,
Plavaṅga, in the reign of Sadāśivarāya to the same two Brahmans mentioned above. *Ins., Ced. Dts.*, p. 481, No. 209.

229. A private grant (mentioned by Mr. Sewell), dated in Ś. 1473. *Antiquities*, I, 88.

*Kontalapādu.*

230. On a stone in the pagoda of Īśvara. Records that one Dude-Reḍḍi established the image of Amṛtēśvara in Ś. 1679, Īśvara, and fixed a contribution from the produce of the village for worship. See *Ins., Ced. Dts.*, p. 423, No. 4.

231. On a stone in the Chennakēśava temple. Records that the chief inhabitant of the village gave some land and fixed a contribution from the village, in the same date, to Chennakēśava. See *Ibid.*, No. 5.

*Kurnool.*

232. On a stone near the darogah. Records in Ś. 1201, a grant to a temple by a merchant, of property which had been conferred on him by Pratāparudra I of Waraṅgal. *Antiquities*, p. 92.

*Mallāpuram.*


*Nārṇūru (Nannūru).*


*Nāyakallu.*


*Uppalapādu (Wuapullapad).*


*Uyyalavāḍa.*

Vöravakallu (Vöruvakallu).


Mārkāpur Taluk.

Mārkāpur.*

239. 156 of 1905.—(Sanskrit and Telugu.) On the south wall of the antarāla-maṇṭapa in the Chennakēśavasvāmin temple. Records, in Ś. 1474, Paridhāvin, in the reign of the Vijayanagara king Vīrapratāpa Sadāśivadēva-Mahārāya, gift of ten villages in the Kochcharlakōṭa-śīma (district) to the temple of Chennakēśavārāya of Mārkāpura by Tirumalayyadēva-Mahārāju, son of the Mahāmaṇḍalēśvara Rāmarāju-Peda Śrīrāṅgayyadēva Mahārāju. [See Ins., Ced. Dts., p. 222, No. 27, for a copy of this epigraph.]

240. 157 of 1905.—(Telugu.) On the west wall of the same maṇṭapa. Records in the reign of the Vijayanagara king Vīrapratāpa Sadāśivadēva-Mahārāya, in Ś. 1476, Ananda, the gift of the village of Nāgulavaram (situated) on the bank of the Gumḍakamma river and belonging to the Dūpaṭi-śīma (district), to the same temple by Timmarāju, son of the Mahāmaṇḍalēśvara Rāmarāju Kōṇétayya. [Ins., Ced. Dts., p. 223, No. 29.] See By. 347 and 348.


* Mr. Sewell notes six inscriptions in this place. Of these three are the same as 241, 245 and 246 above. Of the other three, one is attributed to Telugu Rāya and the second to Tirumaladēva and the third is a private record of Ś. 1567. The Ins., Ced. Dts., gives fourteen inscriptions under this heading. Of these nine have been identified. The remaining five have been included above.

245. 162 of 1905.—(Telugu.) In the same place. A record of the Vijayanagara king Virarapatāpa Achyutadēva-Mahārāya in Ś. 1455, Vijaya. Records gift of two villages by the Mahāmanḍalēśvaramālakarāju-Pina-Tirumalayadēva-Mahārāju for the God’s festival. The king is styled “the establissher of the Yavana-rāja.” [See Ins., Ced. Dts., p. 221, No. 23.] See the genealogy of the Sālakas.


247. 164 of 1905.—(Sanskrit and Telugu.) On the east wall of the Garuḍa-maṇṭapam in the same temple. A damaged record containing a genealogy of the Karnaṇa dynasty of Vijayanagara.

248. 165 of 1905.—(Telugu.) On a pillar of the same maṇṭapa. Mentions the Mahāmanḍalēśvaramādhirāju-Timmarājaya and refers to the building of a maṇṭapa. See No. 241 above.


250. 167 of 1905.—(Telugu.) On a slab set up near the platform in front of the same temple. A damaged record of the Vijayanagara king Virarapatāpa Sadasivadēva-Mahārāya, dated Ś. 1475, Pramādin.

251. A C.P., dated in Ś. 1464, recording the grant of a village, for temple purposes, by Sadasīva Rāya of Vijayanagar. [See Mr. Sewell’s Antiquities, I, p. 86.]

252. On a stone at Mārkāpuram. Records that Virarapatāpa Dēvarāya Mahārāyalu granted some land to Daṇḍamahāsīva at the

253. On the wall of the kalyāṇa maṇṭapam in the pagoda. Records that Sālaka Rāja Pina Tirumalayya granted the villages of “Carvepulla and Achyutarāyapuram” as free gift for the annual festival of the God in Ś. 1455, Vijaya, in the reign of Achyutadēva Mahārāya. Ibid., p. 221, No. 24. See No. 245 above.

254. On a stone west of the Garuḍastambham in the temple. Records that in Ś. 1474, Parītāpi, in the reign of Sadāśivarāya. Padmanābha, Mallappa and other villagers granted to Chennakeśava, the tax on betel-gardens. Ibid., p. 222, No. 28.

255. On a stone pillar opposite to the kalyāṇa maṇṭapam. Records that Kamalanābhuḍu granted some land to the deity in Ś. 1567, Tāraṇa. Ibid., p. 224, No. 33 and Antiquities, p.

256. On a stone south of Mārkāpuram. Records that one “Aulumpanah” gave three kuchalas of land to Tripurabhatā Mahājōṣya. Ibid., No. 47, p. 229.

Millampalle.

257. 284 of 1905.—(Telugu.) On a slab set up in the courtyard of the Vēpugopālasavāmin temple. Records in Ś. 1440, Bahudhānya, gift of the village of Kunebōyinipalle alias Avubaḷapuramu in the Kolaṅkula-śīma (district), to the temple of Gōpināthadēva at Milempaḷḷi by a certain Varadarāju. [Mr. Sewell says that there are “two inscriptions” in this place, dated in Ś. 1440 and recording private grants. The above epigraph is evidently one of the two. The present inscription is also given in Ins., Ced. Dts., p. 226, No. 40.]

Narasamāpālem.

258. On a stone in the village. Records that Kāmarāya Śrī-Raṅgarāya built the villages of Śrī-Raṅgarājapuram in the district of Dupoda (Dupad) in Ś. 1485, Rudhirōdgāri, and gave it to Kāṅchērla Narasayya. Ibid., p. 220, No. 21.

Timmanpālem.

259. On a stone in the Chennakeśava pagoda. Records that Kambaḷa Vallabayya gave some land to the deity in Ś. 1499, Dhātu, in the reign of Velugōti Chinna Timmanāyada. Ibid., p. 228, No. 46.

260. On a stone in a field of a Reḍḍi. Records grant of two kuchalas in the village to Māchareḍḍi, a native of the place. Ibid., p. 229, No. 48.

Tripurāntakam.

The Mack. MSS. (Ins., Ced. Dts., pp. 214—20, Nos. 4—20 and Nos. 41 and 49) mention nineteen inscriptions in this place, while the departmental list contains 116. I have therefore not thought it
desirable to compare the two lists. I have however given a C.P. found in the Mack. MSS.

261. 168 of 1905.—(Telugu.) On the south wall of the central shrine in the Tripurāntakēśvara temple. Ambadēva-Mahārāja * records in Ś. 1194, Śrimukha (A.D. 1272), gift of land to the priests who offer mantrapushpa (i.e., consecrated flowers) to the god Tripurāntakadēva. Ambadēva who defeated several Telugu chiefs including a certain Śrīpati Gaṇapati Dēva and practically for a time usurped the Kākatīya dominion between Rudrāmba and her grandson Pratāparudra, was the greatest of the Turaga Sāhiṇīkas who bore the titles mandalikas, Bhramarākāsas and Gṛṇḍapendra and were later on feudatories of Kākatīyas. He is said to have defeated Eruva Mallideva, Kēśava with Somi dēva and Allugāṅga, Mallikāṟjuna (who is called an enemy of Brahmins and Gods), Dāmōdara, Kāḍavārāya, and established Manmaganāḍagōpāḷa at Vikramasimhapura (Nellore) of which he had been deprived. He was also a friend of the king of Dēvagiri. * See No. 266 below.

262. 169 of 1905.—(Sanskrit and Telugu.) On the same wall. A record of the Kākatīya king Gaṇapati (1199—1260) in Ananda (i.e., Ś. 1177). Records that the central shrine (vīmāna) was built of stone, under the orders of the king by Śantaśambhu, son of Viśvēśāchārya. See N.A. 155, 166, 190, 191 and 194 for a Śaivite teacher of this name.

263. 170 of 1905.—(Telugu and Sanskrit.) On the same wall. Vikramōṭṭūṅga Rājēndra records in Ś. 1214 (A.D. 1292), Nandana, gift of a golden trumpet to the temple of Tripurāntaka. [He was evidently another feudatory chief who took advantage of the Kākatīya weakness to establish his power.]

264. 171 of 1905.—(Sanskrit and Grantha.) On the same wall. A record of the Kākatīya king Gaṇapati. Records in Ananda (i.e., Ś. 1177) that the central shrine (vīmāna) was built of stone, under the orders of the king, by Śantaśambhu, son of Viśvēśāchārya. See No. 262 above.

265. 172 of 1905.—(Telugu.) On the same wall. A partly damaged record in Ś. 1215, Vijaya, mentioning the construction of two tanks.

266. 173 of 1905.—(Telugu.) On the same wall. An incomplete record of Ambadēva-Mahārāja, dated Ś. 1213, Khara. He is

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* It is advisable to give in the form of a genealogical tree the various members of the Kāyahastha family.

Gṛṇḍagāya Sāhiṇī (A.D. 1255).
(Feudatory of Gaṇapati)

| P |
Jannīga dēva Mahārāja

Tripurāri dēva Mahārāja.

Ambadēva Mahārāja A.D. 1274—92.
said to have taken the head of Eruva-Mallidēva, to have captured the forces of Mallikārjuna, to have worsted Kāḍavārīya and to have been on friendly terms with the Pāṇḍya and Dēvagiri kings. For Kāḍavārīya see S.A. 124 and 223.

267. 174 of 1905.—(Telugu.) On the same wall. A record of Ambadēva-Mahārāja, dated in Ś. 1212, Vikrita (A.D. 1290). Records that the king, who bore the titles Gaṇḍapenḍara and Maṇḍalika-Brahmarākshasa, belonged to the Kāyastha family. On the same stone is another damaged inscription—apparently of the same king. See Nos. 261 and 266.

268. 175 of 1905.—(Telugu.) On the same wall. A record of the Telugu Chōḍa king Siddhayadēva-Chōḍa Mahārāja, dated in Ś. 1189, Prabhava. Records gift of fifty cows for a lamp by the king for the merit of his father, the Mahāmāṇḍalēsva Perumādīdēva-Chōḍa-Mahārāja, and his mother Damaḷādēvi. [It will be seen that he does not recognize the sovereignty of Queen Rudramā.]

269. 176 of 1905.—(Telugu.) On the same wall. Belongs to the reign of the Kākatiya king Gaṇapatiḍēva-Mahārāja in Ś. 1177, Rākhasa. Records that Gaṇgāyva-Sāhinī, who belonged to the Kāyastha family, bore the titles Gaṇḍapenḍara and Maṇḍalika-Brahmarākshasa, and who claims to have defeated a certain Dāmodara of the west, granted, for the prosperity of the king and of himself, the village of Pulachervu in the district of Moṭṭavāḍi on the day of a lunar eclipse.

270. 177 of 1905.—(Telugu.) On the west wall of the same shrine. Records in Ś. 1190, Vibhava, gift of fifty cows for a lamp by a private individual on the day of a lunar eclipse.

271. 178 of 1905.—(Telugu.) On the same wall. Records in Ś. 1242, Raudrī, in the reign of the Kākatiya king Pratāpa-Rudradeva-Mahārāja (II) gift of taxes from a garden of areca palms.

272. 179 of 1905.—(Telugu.) On the same wall. A record of the time of the Kākatiya king Pratāpa-Rudradeva Mahārāja (II, grandson and successor of Rudramā), in Ś. 1216, Jaya. Records a gift by the general Aḍḍadamma, who bore the title misaragāṇḍa and who claims to have "cut off the head of Manma-Gaṇḍagōpāla." [Ambadēva of the Gaṇgāyva Sāhinī line claims to have established Manma Gaṇḍa at Nellore or Vikramasimhapura.]

273. 180 of 1905.—(Telugu.) On the north wall of the same shrine. A record, dated Ś. 1244, Nandana, in which the Vīra-Bāḷaṇjya (merchants) are mentioned with a long string of titles. They claim to belong to the Manumakula and to have immigrated from Aḥichchatra. See No. 367 below.

274. 181 of 1905.—(Telugu.) On the south wall of the maṇḍapa in front of the same shrine. A record of the Kākatiya king Gaṇapatiḍēva Mahārāja in Ś. 1181, Siddhārthin, sixty-first year. Records gift of fifty cows for a lamp by Kumāra-Gaṇapatiḍēva-
Mahārāja of Nātavāḍi. [The inscription shows that the king ascended the throne in 1199-1200 and that he ruled till 1260. See Nos. 289, 306 and 313.]

275. 182 of 1905.—(Telugu.) On the same wall. Records in Ś. 1214, Nandana, a gift by Rāvinuṇṭu-Timmapparāju.

276. 183 of 1905.—(Telugu.) On the south wall of the maṇṭapa in front of the central shrine in the Tripurānṭakāśvara temple near Tripurānṭakam. Records in Ś. 1213, Khara, gift of fifty cows and a metallic lampstand by Mūmmaḍi-Nāyundu, who is called “lord of the Ammanagalū city.” Mentions at the end the gift of two umbrellas called Virarājēndra-Chōjagoḍagulū. At the end of the inscription the syllable śrī is engraved in Telugu, Nāgari and Grantha characters.

277. 184 of 1905.—(Telugu.) On the same wall. Records in Ś. 1275, Vijaya, a gift for the merit of Rāma-Nāyaka by another Nāyaka, who was the lord of the town of Ālakunṭala, and who claims to have captured the forts belonging to king Karikāla-Chōḷa and cut off the head of Manumā-Mallīdeva.

278. 185 of 1905.—(Telugu.) On the same wall. A record of the time of the Reḏḍi king Anavōta-Reḏḍi (the father of Kumāra-giri), in Ś. 1278, Durmukhī. Records gift of a lamp by Aḍapa-Vēmaṇa.

279. 186 of 1905.—(Telugu.) On the same wall. A damaged record, dated Ś. 1192, Pramōḍa.

280. 187 of 1905.—(Telugu.) On the same wall. A much damaged record, the date of which is doubtful. Records gift of twenty-five cows for a lamp. Traces exist of some birudas like Gāṇḍapenḍara, which may connect the inscription with the Kāyastha family to which Ambadēva Mahārāja belonged.

281. 188 of 1905.—(Telugu and Sanskrit) On the west wall of the same maṇṭapa, right of entrance. A record of Ś. 1193, Praja-pati. Mentions a Brahmaṇa resident of Madhurāntaka (perhaps Madhurāntakam in the Chingleput district), who bore the title Chaḍamaṇḍala-pratishtāḥchārya, and a certain Śrīkaṇṭhaśiva, probably a Śaiva ascetic. Was he the author of the Brahmanimāmsābhāṣya? See Hultzsch’s Sans. MSS., 1896, p. 46, No. 1229.]

282. 189 of 1905.—(Telugu.) On the same wall, left of entrance. A damaged record, the date of which is doubtful. The king’s birudas are nearly the same as in the next epigraph.

283. 190 of 1905.—(Telugu.) In the same place. A record of a certain Eriva-Manumilidevarājā, in Ś. 1189, Prabhava. The king’s name is preceded by a list of birudas from which it appears that he belonged to the Kāśyapa gōtra and to the family of Karikāla. He was also the lord of Orayūr (Uraiyyūr near Trichinopoly). [He does not recognize the sovereignty of Rudrammā.]
284. 191 of 1905.—(Telugu.) On the east wall of the same maṇṭapa close to the blocked up doorway. An inscription of the Reḍḍi king Vēmaya Reḍḍi. Mentions in S. 1268, Vyaya, Anavota-Reḍḍi (Vēma’s son and father of Kumāragiri).

285. 192 of 1905.—(Telugu.) In the same place. Records in S. 1192, Pramōda, a private agreement among merchants.

286. 193 of 1905.—(Telugu.) In the same place. A record of Parichchhēda-Allādanāthadēvarāja and his younger brother Bēma-rajā, in Pramādin. Allāḍa was a local chief called “the lord of Vijayavāṭika (Bezwada)” and “the lord of the (district) called Shadsahasra (i.e., six thousand), situated to the south of the Krishṇaṇeṇī (Krishna) river.”

287. 194 of 1905.—(Telugu.) On the same wall, right of entrance. A record of the Kākatiya sovereign Rudradēva-Mahārāja (Rudrāmbā), dated S. 1183, Durmati, second year. The temple at Tripurāntakam is called the eastern gate of Śrīnarvata (i.e., Śrīsailam). The donor was a Kākatiya general who served under king Gaṇapati and claimed to belong to the Chālukya family. He also fought battles on the banks of the Gōdāvari and took the head of Göntūri-Nagara.

288. 195 of 1905.—(Telugu.) On the base of the south wall of the kitchen (called) vantamidde in front of the same maṇṭapa. An unfinished record of the Kākatiya king Gaṇapatidēva-Mahārāja, dated S. 1174, Paridhāvin, fifty-fourth year. The existing portion of the inscription mentions the birudas of a Śaiva teacher in charge of the Gōlago-maṭha, whose influence extended over three lakhs of villages. See N.A. 201.

289. 196 of 1905.—(Telugu and Sanskrit.) On the east wall of the same kitchen. A record of the Kākatiya king Gaṇapatidēva-Mahārāja (1199–1260), dated in S. 1182, Raudri, sixty-second year. Records gift of two villages, viz., Chēḷalapāḍu on the north bank of the river Gūṇḍeru (Gūṇḍakamma) in the district of Kammanāḍu and Reḍumallapalli on the bank of the Musī in Pūngi-nāṇḍu.

290. 197 of 1905.—(Sanskrit and Telugu.) On the same wall. A record of the Pallava king Sarvajñakhaḍgamalla, Niśaṅkamalla Mahārājasimha. Venkayya identifies this king with Köpperuṇjīgadēva.

291. 198 of 1905.—(Sanskrit and Grantha.) On the same wall. The record of the Pallava king Mahārājasimha. Is almost identical with No. 290. The king is said to be the son of Jīyamahipati by his wife Śīlavati. Jīya is Tamil Śīya or Aḻagia Śiya, and it is found prefixed to Köpperuṇjīgadēva in inscriptions.

292. 199 of 1905.—(Sanskrit and Grantha.) On the base of the same wall. Partially damaged record. Seems to register the names of the god Śīva.
293. 200 of 1905.—(Tamil.) On the north wall of the same kitchen. A damaged record.

294. 201 of 1905.—(Tamil.) On the same wall. A record of Mahārājādhirāja Narapati Rājendra-Chōla (III). Refers in fifteenth year, Raudri (i.e., A.D. 1260–61) to a tank at Tripurāntakam. The king claims to have taken the heads of two Pāṇḍyan kings. His power in the Kurnool district shows that he perhaps extended his arms there about the time of the death of the Kākatiya Gaṇapati which took place in 1260.

295. 202 of 1905.—(Sanskrit and Nāgari.) On the same wall. A record of the Pallava king Mahārāajasimha. [The king claims to have destroyed the Hoysaḷa king’s pride, been like a sun to the lotus-tank of the Chōla line and to be the established Pāṇḍyan. His gifts to various shrines from Drākshārāma to Madura are then enumerated.] See No. 290 above and N.A. 444.

296. 203 of 1905.—(Telugu.) On the top of the doorway in the same wall. Records in Ś. 1179, Piṅgaḷa, gift of a village on the bank of the Muśi (river) by the Mahāmaṇḍalēśvara Vishnuvar-dhana (Bhīma)-rāju-Siddhdayadēva-Mahārāja who was a worshipper of the god Bhīmēśvara of Drākshārāma and was the lord of the city of Veṅgi.

297. 204 of 1905.—(Sanskrit and Telugu.) On four faces of a pillar set up in front of the liṅga on the north side of the kitchen (called vantāmidde) in the Tripurāntakēśvara temple near Tripurāntakam. A record of the Kākatiya king Gaṇapati, dated in Ś. 1131, Śukla. Records that the king’s sister Mēlāmbika, who had married Vakkaḍimalla Rudra, second son of Nātavāḍi Buddha, built and consecrated the temple called Mēlāmbikeśvara near that of Tripurāntaka. She granted some land below the tank of the village called Tīrtalu and also gave 25 goats for a lamp. [The marriages of the Nātavāḍi chiefs with the princesses of the Kāka-tya line explain the presence of their epigraphs at Tripurāntakam. See Nos. 318, 320 and 321 below.]

298. 205 of 1905.—(Sanskrit and Telugu.) On the south wall of the dark room (called chikatimīd̄e) in the same temple. An unfinished record giving an account of the Koṇḍavīḍu Redḍis. The first was Kōmaṭi-Proḷa. His wife was Anyamāmba, daughter of Doḍḍaya. Their sons were Mācha, Vēma, Doḍḍa, Āṇa. The epigraphist believes that Doḍḍaya might be the same as Doḍḍa Sainya-nāyaka mentioned in the Telugu poem Harivamśam.

299. 206 of 1905.—(Telugu.) On the west wall of the same room. Records in Ś. 1205, Chitrabhānu, gift of land by a private individual.

300. 207 of 1905.—(Telugu.) On the same wall. Records in Ś. 1188, Kshaya, gift of 25 cows for a lamp by a servant of the minister of Gaṇapatidēva-Mahārāja.
301. 208 of 1905.—(Telugu and Sanskrit.) On the same wall. A record of the Kākatiya king Gaṇapatiḍēva in Ś. 1181, Siddhārthin. Records a gift by the Mahāmaṇḍalenśvara Gaṇḍapenḍēra Jannigadēva-Mahārāja. [He belonged to the Kayastha family of Gaṅgaya Sāhīni.]

302. 209 of 1905.—(Telugu.) On the base of the same wall. Records in Ś. 1172, Sādhāraṇa, gift of cows.


305. 212 of 1905.—(Telugu.) On the same base. Records gift of cows for a lamp.


308. 215 of 1905.—(Telugu.) On the same base. Records in Ś. 1180, Kālayukti, gift of twenty-five cows for a lamp.

309. 216 of 1905.—(Telugu.) On the same base. Records in Ś. 1175, Pramādīn, gift of cows for a lamp.

310. 217 of 1905.—(Telugu.) On the same base. Records that the Pallava king Ḫammaḍi-Basavasāṅkara Allāda-Pemmayadēva-Mahārāja gave in Ś. 1181, Siddhārthin, twenty-five cows for a lamp. He was one of the numerous local chiefs of the period and called “the lord of Kāṁchīpura” and a devotee of Kāmakoṭyāṁbika (i.e., Kamakshi temple).

311. 218 of 1905.—(Telugu, verse and prose.) On the north wall of the same room. A record of the Kōṭa king Kōṭa-Gaṇapatiḍēva-Mahārāja (son of Kēṭa III), dated in Ś. 1185, ‘Rudhirōdgārin. Records gift of 25 cows for a lamp by Māchi-Nāyuḍu, brother of queen Komārāṁbika. The king is said to have been the son of Bayyamāṁbika. [The close relationship of the Kōṭa chiefs to Kākatiya Gaṇapati explains the existence of their epigraphs at Tripurāntakam.]

312. 219 of 1905.—(Telugu.) On the same wall. Records in Ś. 1175, Pramādīn, gift of fifty cows for a lamp by the brother-in-law of the Mahāpradhāṇin Bhāskaradēva of Mōṭupalli. [Was this minister the author of the Bhāṣkara Rāmāyaṇa?]?


314. 221 of 1905.—(Telugu.) On the same wall. The Kākatiya king Gaṇapatiḍēva-Mahārāja records in Ś. 1172, Saumya, gift
of tax on salt payable by ryots manufacturing it in the village of Tripurāntakam.

315. 222 of 1905.—(Telugu.) On the same wall. An incomplete record dated Ś. 1192, Pramōda. Records gift of a lamp by the Mahāmaṇḍalēśvara Raṇarāṅgabhāirava Parichchhēda Vaḍāmānī (?) Kōṭadevarāju. [Did he belong to the Kōṭa or Parichchēda lines?]

316. 223 of 1905.—(Sanskrit and Telugu.) On the same wall. Records in Ś. 1174, Parīḍhāvin, in the reign of the Kākatiya king Gaṇapatiḍēva-Mahārāja, gift of gold by Viśvēṣvaraśīva-dēṣika, the pupil of Dhāmaśīvāchārya of the Gōḷāgi-māṭha. The inscription gives the names of eleven Śiva shrines around the main temple. See N.A. 166, 190 and 194, etc., for a teacher of the same name in the Bхikṣhāmaṭha.]

317. 224 of 1905.—(Telugu.) On the base of the same wall, first tier. A fragment of record of the Kākatiya king Gaṇapatiḍēva-Mahārāja, dated in Ś. 1175, Pramādin. Refers to the village of Viśvānāṭhapuram and to a tank, both of which were founded after clearing the forest.


319. 226 of 1905.—(Telugu.) On the same tier. Records in Ś. 1172, Saḍhāraṇa, gift of cows for a lamp by the Mahāmaṇḍalēśvara Muṇḍi-Gaṇapadiḍēva-Mahārāja of the Koṇḍapaḍumati (family).


321. 228 of 1905.—(Telugu.) On the same tier. Records in Ś. 1170, Kīlaka, a gift by Mummaḍi-Gaṇapadēva, another son of the same chief and queen. See No. 318 above.


323. 230 of 1905.—(Telugu, verse and prose.) On the east wall of the same room. An incomplete and damaged record, dated Ś. 1264, Chitrabhānu. Mentions some Telugu-Chōḍa chiefs. The hill on which the temple is built is called Kumārāḍri. Records the putting up of a golden flagstaff.

324. 231 of 1905.—(Telugu.) On the same wall. A record of the Kākatiya king Gaṇapatiḍēva-Mahārāja (1199—1260), ruling at Orugallu (Warangal), dated in Ś. 1176, Ānanda. Records a gift by Naṃdēvapāṇḍita, the minister of the Mahāmaṇḍalika.
Gaṅgayya-Sāhiṇi, who had the title Gaṇḍapendēra and who claims to have defeated Dāmodara of the west and Rākkasa-Gaṅgarasa. He was the first of the influential Kāyastha dynasty. See No. 373.


326. 233 of 1905.—(Telugu.) On the same wall. An epigraph of the Kākatya king Pratāpa-Rudradēva-Mahārāja, dated in Paridāvin (i.e., Ś. 1235). Mentions the Śaiva teacher Chandra-bhūshanaśivāchārya.

327. 234 of 1905.—(Telugu.) On the same wall. Records in Ś. 1168, Parābhava, gift of twenty-five cows for a lamp by the Mahāmaṇḍalēśvara Chāgi-Gaṅapayarāju, who bore the title Narasimhavardhana.

328. 235 of 1905.—(Telugu.) On the same wall. Records in Ś. 1168, Parābhava, gift of twenty-five cows for a lamp by the Mahāmaṇḍalēśvara Chāgi-Muppaladēvi-Ammaṅgāru, whose titles are the same as those of Gaṅapa in the above epigraph.

329. 236 of 1905.—(Telugu.) On the same wall. Records in Ś. 1164, Subhakrit, gift of cows for a lamp by the same queen whose titles, however, are not mentioned here. Below this is the beginning of an incomplete record, which mentions Vakkaṭimalla-Rudradēva-Mahārāja of Nātavādi and his queen Mailāla-Mahādēvi. See No. 318 above.


332. 239 of 1905.—(Telugu.) On the same wall. Records in Khara gift of one hundred and sixty-five cows for lamps by Manuma-Gaṅaya.

333. 240 of 1905.—(Sanskrit and Telugu.) On the same wall. Records in Ś. 1170, Kīlaka, gift of twenty-five cows for a lamp by Daṇḍenapeggada, a subordinate? of Ponuṅgoṭi Gaṅapaya. The Sanskrit portion is left unfinished.


336. 243 of 1905.—(Telugu.) On the same wall. A record of the Kōṭa king Kōṭa-Mummadā-Pōtarāja, dated in Ś. 1168, Parābhava. Records gift of twenty-five cows for a lamp by the king for the merit of his father Chōḍarāju, his mother Vīmjaṁādēvi, and his younger brother Rājaya. He has almost all the titles of the
Kọta chiefs of Amarāvati (Ep. Ind., Vol. VI, p. 152), who had intermarriages with the Kākatya line. See No. 311 above.

337. 244 of 1905.—(Telugu.) On the same wall. A record in Ś. 1168, Parābhava, of a subordinate of Chāgi Dhūrayarāju.

338. 245 of 1905.—(Telugu.) On the same wall. Dated in the reign of the Kākatya king Gaṇapatidēva-Mahārāja, in Ś. 1167, Viśvāvasu. Records remission of tolls for the merit of the king, on the three hundred pack bullocks used for importing articles into the village of Tripurāntakam, by Dāchenā-Preggāda-Gaṇapaya.

339. 246 of 1905.—(Telugu.) On the base of the same wall. A damaged record of the Kākatya sovereign Mahāmanḍalēśvara-Rudrayyadeva-Mahārāja, dated Ś. 1192 (1270 A.D.), Pramōda. Mentions Śrīkanṭhasiva. The sovereign is the celebrated queen Rudrāmmā who was given a male name by her father. See No. 281 above.

340. 247 of 1905.—(Telugu.) On the same wall, left of entrance. Records in Ś. 1189, Prabhava, gift of cows for a lamp by Narapa, son of Siddhamarāju and pupil of Sōmāchārya.

341. 248 of 1905.—(Sanskrit and Telugu.) On the door-post of the same room. Records in the reign of Gaṇḍapendara Tripurāri-deva-Mahārāja (of the Gaṅgaya Sahīni family) in Ś. 1194, Āṅgirasa, gift of gold ornaments and vessels to the temple of Tripurāntaka by the king. Ambadēva was Tripurāri’s younger brother.

342. 249 of 1905.—(Sanskrit and Telugu.) On a pillar at the entrance into the same room, right side. Records in Ś. 1171, Saumya, gift of fifty goats for a lamp by Jayasāni, the wife of Chōḍa-Bōya, who was a servant of the Velanāṇḍu chief Rājendra-Chōḍa (Prithvivāra?)

343. 250 of 1905.—(Telugu.) On the same pillar. Records in Ś. 1269, Sarvajit, in the time of the Reḍḍi king Annama-Reḍḍi gift of one hundred cows for lamps in the temple of Tripurāntakadeva and fifty cows for lamps in the temple of Tripura-Paramēśvari. The king bore the titles Jaganobbaganḍa and Kolādirāya.

344. 251 of 1905.—(Telugu.) On the same pillar. Records in Ś. 1173, Virōdhikrit, gift of twenty-five cows for a lamp by a merchant.

345. 252 of 1905.—(Telugu.) On another pillar in the same place, left side. Records in Ś. 1173, Virōdhikrit, gift of twenty-five cows for a lamp by a merchant.

346. 253 of 1905.—(Telugu.) On a pillar at the entrance into the dark room (chikatimidde) in the Tripurāntakēśvara temple near Tripurāntakam, left side. Records in Ś. 1169, Plavaṅga, that Dharmāśivāchārya, pupil of Bhūmaḷāśivāchārya of Gōlagiri in Navalaksha-Dāhala-Tripuri, built a maṭha for the temple treasury. This is probably the chikatimidde, where the temple treasury is said to have been located.
347. 254 of 1905.—(Sanskrit and Telugu.) On a slab set up to the east of the same dark room. Annadēva records in Ś. 1310, Vibhava, gift of the village of Kāñchanapalli. The King’s father is called Bhaktēsa, which seems to be a Sanskrit translation of some Telugu name like Annadēva or Annarāja.

348. 255 of 1905.—(Sanskrit and Telugu.) On another slab set up in the same place. An epigraph of the time of the Vijayanagara king Vīra-Bukka (III). Records in Ś. 1345, Sōbhakrit (A.D. 1423), gift of rice fields on the bank of the Gandhavati tank by Nāgayamantrin, son of Chaṇḍapāmātya of the Hārita-gōтра (who had been patronized by Vīra Bhūpati, son of Bukka II). Chaṇḍapa was apparently.

349. 256 of 1905.—(Telugu verse.) On the third slab set up in the same place. Records in Ś. 1761, Vikarin, the setting up of a flagstaff by a chief named Śēshanripa who belonged to the family of Śāyapanēni.

350. 257 of 1905.—(Telugu.) On the fourth slab set up in the same place. Records in the reign of the Vijayanagara king Vīra-Harihārāraṇya in Ś. 1308, Kshaya, gift of land by the Mahāpradhānīn-Bhavadāra-Oḍeya, who purchased it for 200 Śīṅgaya-māda, at Kēsaripāḍu from Bhikshāvritti-Śiddhayadēva.

351. 258 of 1905.—(Kanarese, prose and verse.) On the fifth slab set up in the same place. Belongs to the reign of the Western Chaḷukya king Tribhuvanamalladeva Vikramāditya VI, in Chaḷukya-Vikrama year 51 (A.D. 1126-27), Parābhava. Records that Govindarāśa-Daṇḍanāyaka, who was ruling over the Konoḍapalli three hundred district and who was the nephew of the famous chief Anantapāla, was the donor. Mentions the village of Chaṭapala-maṇḍu. Gōvindarāśa claims to have burnt Beṅgipura, defeated a prince at Janaṇathapura and conquered Goṅka (perhaps the Velanāṇḍu feudatory of the Eastern Chaḷukyas). For a reference to Gōvindarāśa see Ep. Ind., Vol. V, p. 215. [Evidently Gōvindarāśa re-established the Western Chaḷukyan power in 1126 after the temporary mastery of Vikramachōla between 1123 and 1126.]

352. 259 of 1905.—(Kanarese.) On three faces of a pillar set up in the same place. Dated in the reign of the Western Chaḷukya king Tribhuvanamalladeva (Vikramāditya VI). Records in Chaḷukya Vikrama year 42 (A.D. 1122-23), Subbakrit, gift of 44 villages in the Moṭṭavāḍināḍu for the requirements of the temple of Tripurāntakadēva, for feeding and clothing Vēdic students, religious teachers and ascetics, and 54 visitors; for repairs and for oblations to be offered during the day in the Svaẏambhu-temple of the sacred place (tirtha).

353. 260 of 1905.—(Telugu.) On the fourth face of the same pillar. A record of the Kākatīya king Pratāpa-Rudradēva-Mahārāja, dated in Ś. 1230, Krlaka. Mentions Vollaya-Reḍdi,
elder brother of the Sarvādhikārin Ellaya-Reḍḍi, and refers to import of articles on pack bullocks.

354. 261 of 1905.—(Telugu.) On a Nandi-pillar set up in front of the same room. Records in Ś. 1257, Yuvan, a gift by two Reḍḍis for the merit of Ambadēvarāju and Lōkanāyaniṅgāru, sons of Chelināyuni-Komma-Nāyūṭu. The latter was the champion of Rudra, the right arm of Šekiṅgu-bhūpāla, lord of the town of Rēvanūru and worshipper of the feet of Kāḷēśvara.

355. 262 of 1905.—(Telugu.) On another Nandi-pillar set up in the same place, east face. Dated in the time of the Chōla king Tribhuvanachakravartin Kulōttūṅga-Chōḍadēva (I). Records in Ś. 1033, Khara, forty-third year, gift of fifty buffalo-cows for a lamp by Bhīmaya, the Peggada of Pottapi-Kāmachōḍa-Mahārāja (of the konidēna section?). The priest of the temple was a Nanni-Dīkshita.

356. 263 of 1905.—(Telugu.) On the same face. A record of the Chōla king Tribhuvanachakravartin Kulōttūṅga-Chōḍadēva (I) dated in Ś. 1033, Khara, forty-third year. Records gift of fifty buffalo-cows by Rāmaṇa, the daṇḍanāyaka of Kāmadēva-Chōḍa-Mahārāja. Rāmaṇa was the son of the daṇḍanāyaka Gunḍaya.

357. 264 of 1905.—(Sanskrit and Telugu.) On the same pillar, west face. The Vēlanāndu king Rājēndra-Chōḍa records in Ś. 1095, gift of cows for a lamp. Rājēndra-Chōḍa was the son of Vēlanānti-Goṅka and Sābāmbikā.


358. 266 of 1905.—(Tamil.) On the same pillar, north face. Mentions a certain Kirtinārāyaṇa-Vēḷān.

359. 267 of 1905.—(Telugu.) On the same face. Records in Ś. 1028, that the pillar was set up by Śrīdhara-Bhaṭṭa, the priest of Pottapi-Kāmadēva-Chōḍa-Mahārāju (of konidēna?).

360. 268 of 1905.—(Sanskrit and Telugu.) On a slab set up to the north of the same room. Records that Gaṇḍapenḍara Ambadēva-Mahārāja, in Ś. 1212, Vikrita (A.D. 1290), remitted all taxes in the villages owned by the temple on a representation made by a certain Nandaśiva. For this service Nandaśiva, in return, got from Tryambakasāvāchārya and other temple servants the village of Gaṇīgavaramu, east of Penukonḍa. [Ambadēva, the younger brother of Tripurāri Mahādēva, was the greatest of the Gaṇīgaya Sahinī line.

361. 269 of 1905.—(Sanskrit.) On another slab set up to the north of the dark room (chikatimidde) in the Tripurāntakēśvara temple near Tripurāntakam. A record of the Vijayanagara king Dēvarāya (II). Records in Ś. 1363, Durmati, that Mallānārya, a
Brāhmaṇa from Uḍayagiri, built a tank at the village of Maṇḍana-pāṭi, and gave some land for a flower garden.

362. 270 of 1905.—(Sanskrit and Telugu.) On the third slab set up in the same place. A damaged record of the Vijayanagara king Vīra-Harihararāya (II), dated Ś. 1307, Krōḍhana. Mentions Bhikṣāvrīttī-Siddhāya, the tank Gandhāvatī and the king’s son Vīra-Dēvarāya (I), for whose merit the gift was made.

363. 271 of 1905.—(Telugu.) On four faces of a pillar set up in the same place. Records in Ś. 1134, Āṅ girasa, gift of several villages by the Mahāmanḍalēśvara Manma-Rāmachandra, son of Goṅka and grandson of Rāmadēvarāja. This chief calls himself “Lord of Orayūru, the best of towns.”

364. 272 of 1905.—(Telugu.) On a slab built into the south wall of the Rāmadēva shrine in the prākāra of the same temple. A record of Vijaya-Gaṇḍagōpāla in Ś. 1185, Rudhirōdgarin (A.D. 1263). Records gift of land below the tank called Gaṇapa-samudram built at Abhinava-Gaṇapavaramu by Śaṅtaśiva, a disciple of the Rājaguru presiding over the famous Gōḷakī-maṇṭha whose spiritual influence extended over three lakhs of villages. The donor was a chief named Karumāṇikka-Perumāḍi-Nāyaka. See No. 262.

365. 273 of 1905.—(Telugu.) On a slab lying on the roof of a small maṇṭapa in front of the same shrine. A record of the Kākätīya king Rudradeva-Mahārāja (I), dated in Ś. 1107, Viśvāvasu, gift of a village on the bank of the river Krishṇavēga in the district of Koṇḍapalli-nāṇḍu for the temple of Tripurāntakadēva at Kumāragiri, which was the head jewel of Śriparvata.

366. 274 of 1905.—(Telugu.) On a pillar in front of the Śiva shrine north of the same shrine. Records in Ś. 1099, a gift by Vyāsaraśiṇḍita, the manager (sthānādhipati) of the temple of Tripūrāntaka.

367. 275 of 1905.—(Telugu.) On a slab set up close to the prākāra on the right side of the blocked up western entrance into the same temple. Records in Ś. 1309, Prabhava, gift of uṟa-māḍa and mūla-visa by the guild of merchants, who followed the Vīra-Balaṇjya doctrine and who claimed to have immigrated from Ahichchhatra. See No. 273 above.

368. 276 of 1905.—(Kanares.) On another slab set up in the same place. A record of the reign of the Western Chākulīka king Tribhuvanamalladēva (Vikramaditya VI), dated in Chākulīka Vikrama year 51° (A.D. 1126–27), Parābhava. Records gift of the village of Chāpalamaḍuge in the Moṭṭavāḍi-nāṇḍu by the Mahāpradhāna Anantapāla-Daṇḍarasa.

369. 277 of 1905.—(Telugu.) On the third slab set up in the same place. The Velanāṇḍu king Goṅkaraṇa records in Ś. 1028, Sarvajit, gift of the village of Chēṭalapāṇḍu in Kamma-nāṇḍu, on
the bank of the Gunḍēru. Gonta is called the chief supporter of the Chālukya kingdom and was ruling over the thousand-three-hundred (district).

370. 278 of 1905.—(Telugu.) On the fourth slab set up in the same place. Records in Ś. 1157, Manmatha, in the reign of Anungudēva-Mahārāja (unidentified) that a cavalier gave twenty-five cows for a lamp on his success in a combat at Chintalapūṇḍi.

371. 279 of 1905.—(Telugu.) On the fifth slab set up in the same place. Records in Ś. 1138, Dhātri, gift of twenty-five cows for a lamp.

372. 280 of 1905.—(Telugu.) On the Nandi pillar set up at the main entrance into the same temple from the south. Records in Ś. 1371, Śukla, the setting up of the pillar.

373. 281 of 1905.—(Sanskrit and Telugu.) On the Nandi pillar set up by the side of the steps on the hill, leading to the same temple. A damaged record dated Ś. 1353, Virodhikrit. Records the building of the steps.

374. 282 of 1905.—(Sanskrit and Telugu.) On another Nandi pillar lying by the side of the same steps. A much damaged record, the date of which is doubtful. Seems to be a Kākatiya inscription recording the establishment of a Śaiva matha near the temple of Tripurāntaka.

375. 283 of 1905.—(Telugu.) On a slab set up in the courtyard of the Mūlabrahmēśvara temple at the foot of the Tripurāntakam hill. A record of the time of the Kākatiya king Gaṇapatiḍēva-Mahārāja in Ś. 1172, Sādhāraṇa. Records gift of a village in the Dupali-Kampaṇa (district) to the temple of Mūlasthānādēva of Tripurāntakam by Mahāmanḍalēśvara Gaṇḍapenḍara-Gaṅgaya Sāhini (who conquered the army of Dāmōdara of the west) for the merit of the king.

376. 45 of 1909.—On a slab in the courtyard of the Tripurāṁbā temple in the bed of the tank. Records that in Kākatiya-Pratāparudra's reign, in Ś. 1218, Durmuṇghi, the local merchants gave the tolls for the merit of the king, of Rudradēva, the commander of all forces, and Pochirāju Piṭṭirāju, the prime minister.

A C.P. in charge of Tumbala Guruswappa in the place. Records that the Śaivites paid 100 mādas for God Gaurēśvara. Ins., Ced. Dts., p. 229, No. 49.

Vēmulakōṭa.

377. At the sluice of the local tank. A record of “a local chief” dated Ś. 1578 (A.D. 1656), concerning repairs made to it. [See Antiquities, Vol. I] See also Ins., Ced. Dts., p. 228, No. 45, where the donor is named Tiruvēṅgalayya, son of Kaṇṭamarāju.

378. Near the above. Records that in Ś. 1525, Subhakṣit, Vatapartikonda, son of Basavanayudu, restored certain land to the Brahmans in the pagoda. Ibid., No. 44.
379. 285 of 1905.—(Sanskrit and Telugu.) On a huge pillar lying at the entrance into the Chennakēśavasvāmin temple. Records in Ś. 1544, Dundubhi, gift of the two villages Śingarikōṇḍa and Battapāṭṭi, both in the district of Kōchcharlakoṭa, to the Chennakēśava temple at Veṅkaṭārādīnagara, by Malla, son of Vṛappa and grandson of Malla of the Rāvela family, in the reign of the Vijayanagara king Rāmadēva (1620—30). [See Antiquities, Vol. I, p. 87, and also Ins., Ced. Dts., p. 227, No. 43.]

380. 286 of 1905.—(Sanskrit and Telugu.) On a huge pillar lying at the entrance into the Chennakēśavasvāmin temple. Records in the reign of the Vijayanagara king Veṅkaṭaṭēvarāya (I, 1586—1616), in Ś. 1536, Ānanda, gift of four villages in the Dupaṭiśīma (district), east of Sṛiśaila, to the Chennakēśava temple by a certain Gaṅgapa-Nayaka, the governor of the Śrīgiri-maṇḍala, the son of Veṅkaṭādri and grandson of Gaṅga. [Antiquities, Vol. I, p. 87, and also Ins., Ced. Dts., p. 227, No. 42, which however gives Ś. 1537.]

NANDIKŌTKŪR TALUK.

Ātmakūr.

381. 54 of 1915.—(Telugu.) On a slab set up in front of the Siddhēśvarasvāmin temple. Dated in the reign of the Vijayanagara king Immaḍi-Narasi-Nāyaniṅgāru (i.e., Vṛṇa Narasimha Bhujabalarāya), son of Narasa-Nāyaniṅgāru, the son of Īśvara-Nāyaniṅgāru. Records in Ś. 1428, Krōḍhana, Karṭṭika, ba. di. 3, Thursday, Kanya-Brihaspati, corresponding to 16th October, A.D. 1505, gift of the village of Āṭukūr to the temple of Māllikārjuna on Śrīparvata, for offerings.

382. A “private inscription,” dated in Ś. 1474 (A.D. 1552), in the same temple, referred to by Mr. Sewell in his Antiquities, Vol. I, p. 87. [See also Ins., Ced. Dts., p. 456, No. 125. It records gift of 5 tūms of land by a Vṛṇaśaiva Siddha Bhikshāvritti aiyavāru to one “Curreveerana” Udaiyulu.]

383. A C.P. grant, evidently a forgery, in the name of Chāḷuṅkya Chakravarti, in the hands of a pūjārī. “The particulars of its contents sent to me are entirely untrustworthy, and the copy in my possession is not much better. It bears date Ś. 1275 (A.D. 1353) and professes to testify to the grant of a village by a king of the lunar race, Chāḷuṅkya Chakravarti.” [Ibid.]

384. On a stone on the bank of a well. Records that Besta Saddebōyaḍā dug up the well and built a godāḍu on its banks for watering the cattle in Ś. 1216, Nandana. Ibid., p. 457, No. 130.

Bannūru.

385. On a stone close to the Hanumāṇta pagoda. Records that Rāmarāja Veṅkaṭarāja exempted the tax of the Brahmans in
this village (called also Koṇḍamasamudram) in Ś. 1693, Plavaṅga, in the reign of Sadaśīvarāya. Ins., Ced. Dts., p. 480, No. 203. [Venkaṭarāja is the celebrated Venkaṭādri, one of the three Āravīḍu brothers who distinguished themselves in this reign. The date is wrong.]

Bollavaram.

386. On a wall in the Prasannēśvara temple. Records that the Karaṇams of the place dug a well near the temple and granted some land to a Brahman Musalayya in Ś. 1619, Īśvara, in the reign of Aurangzeb Padshah. Ibid., p. 448, No. 97; Antiquities, p. 87.

387. South of the above. A grant by the same Karaṇams in the same year to the Karaṇam of Pālakoṇta named Krīshnāyya. Ins., Ced. Dts., p. 448, No. 98.

388. Grant in the reign of Raṅgarāja (II, 1578—86) of Vijayanagar in Ś. 1503 (A.D. 1581). See Antiquities (which also mentions an undated private grant).

Brāhmaṇakōṭkūr.


Chantukūru.

390. Near the Kēsavasvāmi pagoda. Records that Rāmarāja Venkaṭādri Rājayya exempted the śrātiyam rent of one Cunala (Kandāla ?) Śrīraṅgāchāryalu in Ś. 1469, Plavaṅga, in the reign of Sadaśīva Rāya. Ins., Ced. Dts., p. 480, No. 204. Kandālas were one of the important Vaishnava families who propagated the cult of Vishnu in the Telugu country in the middle ages; Most of them were the followers of the Prabandhic cult. See No. 395.

Cherukuchërā.


Chintalapaḷḷē.

392. In the temple of Āņjanēya. A record of Sadaśīva Rāya, dated in Ś. 1469. Ibid.

393. In the temple of Viṭrabhadra. An undated private grant.

Dāmagaṭṭa (Damagutta).


396. In the Vighnēśvara temple near the fort. Records that the Vipravinōdins and jugglers of the place gave their local allowance from the Brahmans to God Chennakeśava in Ś. 1476, Ānanda, in the reign of Sadāśivarāya. *Ibid.*, No. 101.


_Dēvanūru._


_Dudyāla._


_Gaṇapūram._


_Iskala._

403. On a stone in front of the Vighnēśvara temple. Records that the local people set up the image of Kēśavapperumāl and granted 10 tūms of land to certain goldsmiths in Ś. 1486, Raktakshi, *Ins., Ced. Dts.*, p. 473, No. 182. [This is evidently the inscription of Ś. 1484, which Mr. Sewell refers to in his notice of the place in *Antiquities*, I, p. 88.]


**Maddigala (Madigaḷa?).*


**Mallyala (Mullala).**


412. On a stone close to the Hanumāṇa pagoda. Records that a certain Liṅgayya dug a tank and gave some land to a person named Narasayya in Prajōtpatti. *Ibid.*, No. 108.

Miḍutūru.

414. In the temple of Keśavaśvāmi. A grant by "one of the Vijayanagar family called Kōnayya dēva," in Ś. 1469, in the reign of Sādāśiva Rāya. Antiquities, I, p. 89. Was Kōnayya the elder brother of Aliya Rāma Rāya?

415. In the same temple. A grant in the same reign in Ś. 1475. Ibid.

416. In the same. A grant of Raṅgappa Rājayya Maharāja in Ś. 1503, in the reign of Śri Raṅga (I, 1578—86).

417. In the same temple. A private grant in the reign of Sādāśiva in Ś. 1483.

418. In the same temple. Grant by the same as the above in the same date.

419. In the Virabhadra temple. Grant to a temple by Kōnayya dēva in Ś. 1469, in the reign of Sādāśiva Rāya. See No. 414 above.

Mittakandāla.

420. In the southern gate of the deserted temple of Siddhēśvara. A private record dated in Ś. 1621.

Mosalimadugu.


422. Mr. Sewell mentions an inscription on a stone at the entrance of the village dated in Ś. 1461, recording a private grant in the reign of Achyuta-Rāya of Vijayanagar. Antiquities, I, 89. [He mentions two other undated private grants.]

Nāgalūṭi.

423. 53 of 1915.—(Telugu.) On a pillar set up in front of the Virabhadra temple. Dated in the reign of the Vijayanagara king Virapratāpa Vīra Rāmadeva-Mahārāya, "ruling at Penugonḍapāṭṭaṇa." Records in Ś. 1546, Raktākshi, Jyēsha, śu. di. 5, that Bontala Nāgī-Śeṭṭi, a Vaiśya of Vichchupākala-gotra, built the eastern gōpura of the Virabhadra temple at Lāṅgalūṭi in Siddhāpura, set up the images of Kārī-Visvēśvara and Kalyāṇa-Basa-vēśvara, gave a piece of wet land below the tank called Mālache-rūvul with the permission of Timma Nāyudu, son of Sāyapa Nāyudu, who was then ruling over that country, and gave some copper and bronze vessels, a bell and a plate for waving incense. "The date can be calculated but not verified." [The inscription is given in Ins., Ced. Dts., p. 456, No. 126.]


426. On a stone in the Śrīśaila road. Records that Mutina Mayiśeṭṭi, son of Yēkadēvanāyaka, built a village in his name in Ś. 1329, Sarvajit, and an inn for pilgrims. Ibid., No. 128.

427. On a stone near Chennakēśava pagoda. Records that Kṛishnadeva-Rāya re-established Carevana (Karivēna) agrahāra and granted it to Brahmans. Ibid., No. 129.

Nandikēṭkūr.

428. On a stone near the Āṇjanēya temple in the fort. Records that “Cullepāparāju,” son of “Rauvechate Bhyrava Rāju”, set up the image of Vīshṇu in Ś. 1571, Sarvajit. Ibid., p. 447, No. 94.

429. South of the above. Records that Appalārāju, son of Tipparāju, gave a grant to the Brahmans and temples of the village in Ś. 1469, Pīḷavaṅga, in the reign of Sadāśivarāya. Ibid., No. 95.


Pagidyāḷa (Pagidēḷa).


432. In the same temple. Ś. 1705. Ibid.

433. In the same place. A private grant in the reign of Sadāśiva of Vijayanagar in Ś.1477. Ibid.

434. In the Vīrabhadra temple. Same date and reign. Ibid.


Parumaṇḍhala.

436. On a pillar in the Raṅgamanṭapam of the Kēśavasvāmi pagoda. Records that Rēḍis and Kāraṇams of the village erected the temple in Ś. 1436, Bhava. Ins., Ced. Dts., p. 477, No. 194. [This is apparently the inscription which Mr. Sewell assigns to Ś. 1446. Besides this Mr. Sewell notes an “illegible” inscription in the Nandi figures in the Vīrabhadra temple and a modern record of A.D. 1868. See Antiquities, I, 89.]
Prātakōta (Pātakōta).

437. On a stone near Chennakēśava pagoda. Records that the Reḍḍis and Karanāms of the village granted 3½ tūms of dry field to God Chennakēśava, for the lamp ceremony, in Ś. 1590, Plavaṅga. Ins., Ced. Dts., p. 453, No. 114. [Referred to by Mr. Sewell also in his Antiquities, I, 90.]

438. On a stone near Vīrabhadra pagoda at the market. Records that the merchants fixed a contribution at one-quarter pagoda for the lamp festival of Vīrabhadra, in Ānanda. Ibid., No. 115.

439. On a stone on the west side of Nāgēśvara pagoda. Records that Penukoḍa Nārāyaṇayya, son of Purāṇam Bapayya, remitted the taxes of the lands of the temple in Ś. 1523, in the reign of Veṅkaṭapatirāya I, 1586–1616). Ibid., No. 116. [Referred to by Mr. Sewell, but under date Ś. 1522.]

Śiddēpalli.

440. West of the village, on a stone in the field. A private grant in Ś. 1370. See Antiquities, I, p. 90.

Śivapuram (Sevapuram).

441. On a stone situated in the pagoda of Siddhēśvar. Records that Bhuvanēkamalla (Sōmēśvara II, 1068–75) granted a portion of land in the village, in Ś. 991, Saumya, at the request of his queen for the aims of Śivapuram and of the school of the Mallikārjuna pagoda, during his reign. Ins., Ced. Dts., p. 455, No. 120.

442. On the fourth side of the above inscription. Records that Padita Dēvaru granted twelve muttas of land for the repair of the pagoda in the thirty-third year of the reign of Chāḷukya Vikrama. Ibid., No. 121.

443. On a stone on the north of the above inscription. Records that “Trylōkya Malla Dēva and his consort” granted Jamatūr and Kallugotla in free gift to Bhairavadeva in Ś. 990, Viḷambi. Ibid., No. 122. Trailōkyamalla was Sōmēśvara I, 1042–68.


Śriśailam.

For detailed descriptions of this important place, its religious and architectural features, etc., see Asiatic Researches, Vol. V, (1798); Madr. Journ., Vol. XXIII, Pt. II, p. 132; Sewell’s Antiquities, Vol. I, pp. 90–1.
446. 10 of 1915.—(Kanarese.) On a stone built into the floor of the central shrine of the Mallikārjuna temple. Records that the Vijayanagara king Vīrapratāpa Vīra-Narasīṅgarāya-Mahārāya visited the temple of Mallikārjunadēva and paid homage to the god.

447. 11 of 1915.—(Sanskrit and Telugu.) On two pillars in the southern porch of the mukha-manṭapa of the same temple; right and left of entrance. Records that Vijayanagara king Vīrapratāpa Harīhara-Mahārāya (II) presented in Kali 4505 and Ś. 1326, Tārāṇa, Magha, ba. ḍi. 14, Monday, Śivarātri, the mukhamanṭapa to the temple of Mallikārjuna. The inscription includes a long praśasti of the king. [Mr. Swamikannu Pillai calculates the English equivalent of the date to be January 29, A.D. 1405, but Monday is an error for Thursday. Harīhara is called Rājavyāsa and Rāja-Vālmiki either because of his own learning or because of his patronage of learning. He also caused the Vēdağāthṣya to be written and re-established the orthodox creeds of both Śiva and Vishṇu.]

448. 12 of 1915.—(Telugu.) On a slab built into the floor of the platform in the same porch; right of entrance. Records in Ś. 1440, Īśvara, Chaitra, śu. di. 15, Monday, corresponding to April 6, A.D. 1517, that a certain Parvatayya and his wife, who were adherents of Siddhabhiṣkharī-vrittī-Ayyaṅgāru paid homage to Mallikārjuna, constructed tank near Bhīmunıklamu and planted a flower garden at Siddhapura. Records also the grant of a paddy field below the tank at Siddhapura for the daily offerings in the temple by Jāngam Basavayya, on Jyeṣṭha, ba. di. 30, Friday, of the same year.

449. 13 of 1915.—(Sanskrit and Telugu.) On a slab built into the floor of the platform in the northern porch of the same maṇṭapa; right of entrance. States in Ś. 1451, Vīroḍhin, Margaśīra, śu. di. Pauṛṇami (full moon), a date which can be calculated, but not verified, that the great minister Chandrasēkharāmātya, the son-in-law of Dēma and a devoted servant of Krishṇarāya, built the kalyāṇamanṭapa on the northern side of the Mallikārjuna shrine, set up a golden pinnacle on it and also built a shrine for the linga called Dēmēṣa. A Telugu record in continuation of this gives the date Ś. 1451, Vikriti, Śravaṇa, ba. di. 30, and registers the grant by the same minister of the village Kōragottā in Chāgalamarī śīma to a servant (?) of the same temple. [This inscription is given in Mack. Mss. also. See Ins., Ced. Dts., p. 464, No. 153.]

450. 14 of 1915.—(Telugu.) In the same place; left of entrance. A record of the Vijayanagara king Krishṇadēvarāya in Ś. 1452, Vikriti, Chaitra, ba. di. 3, Monday, corresponding to Monday, 6th March 1530. Records that Chandrasēkharāyya ruling the Śrīsaila-rājya as the king’s representative (avasaram),
built a manṭapa in front of the bed-room of the god Mallikārjuna, presented golden images of Nandīśvara and Bhṛṅgīśvara, set up standing stone figures of his master Krishnāraṇya, his father-in-law Dēmarasa and of himself in that manṭapa, and for meeting the expenses of worshipping the god in that manṭapa, gave the village of Śīvapura in Mosalimaḍuguśma which was included within his jurisdiction. He also gave a golden cup and a silver pedestal (panivaṭṭam) for the god, set up to the north of Mallikārjuna the liṅga called after Dēmaya and set up in front of it a golden pillar. At Nāgalūṭi which is at the foot of the hill he erected a temple for Viraṇa (i.e., Vīrabhadra), consecrated a liṅga called Dēmaya within it and presented the village Dēmasamudra to Brahmins. [See Ins., Ced. Dts., p. 460, No. 140, for a defective version of this epigraph.]

451. 15 of 1915.—(Telugu.) In the same place; left of entrance. A record of the Vijayanagara king Krishṇadēvarāya, dated in Ś. 1451, Viḍōdhin, Kārttika, śu. di. 15, Sunday, corresponding to October 27, A.D. 1529, recording gift of the village Gatiṟājupenṭa to Rāchūti-Viḷapṇōdaya of Basava-maṭha, by the same Chandraśekharayya, for the merit of the king Dēmarasayya and himself. [Ins., Ced. Dts., p. 464, No. 152.]

452. 16 of 1915.—(Sanskrit.) On the right and left pillars of the eastern porch of the same manṭapa. Records in Kali 4611 and Ś. 1433, Prajōṭpattti, Māgha, ba. di. 14, Monday (corresponding to 6th February, 1512), a lengthy account of the gifts made to the temple of Śrīsailam by a certain chief Liṅga, the son of Śanta, who was evidently a Viraśaiva, one of his pious acts being the beheading of the Śvetambara Jainas.

453. 17 of 1915.—(Kanaresæ.) On the west face of the right pillar in the same place. Records that Mādaya and Mallarasa in the service (ulīga) of king Krishnāraṇya worshipped the god.

454. 18 of 1915.—(Telugu.) On stones built into the floor of the platform in the same porch; right of entrance. A record of the Vijayanagara king Viḷapratāpa Krishṇadēva-Mahāraya, dated in Ś. 1438, Yuva, Śravana, śu. di. 15, Wednesday, lunar eclipse, stating that after his conquests Krishṇarāṇya made gifts at Amaṛēvara, came to Śrīparvatam and had manṭapas constructed in the car street. Prior to this in the year Śrīmukha (Vaiśākha, śu. di. 11, Thursday) he had made a gift of the villages of Purumaṇḍhala and Āṭukūr to the temple of Mallikārjuna. He also remitted tolls on kāvaḍīs, pack-horses, bullocks, asses and head-loads. For the date see next inscription. [See Mack. MSS., Ins., Ced. Dts., p. 462, No. 145, for this record.]

455. 19 of 1915.—(Kanaresæ.) In the same place; left of entrance. A record of the Vijayanagara king Viḷapratāpa Krishṇadēva Mahāraya, dated in Ś. 1438, Yuva, Śravana, śu. di. 15, Wednesday, lunar eclipse. An exact translation of the above. The
date corresponds to Wednesday, July 25, A.D. 1515. [Ins., Ced. Dts., p. 462, No. 146.]

456. 20 of 1915.—(Sanskrit and Telugu.) On the right and left pillars of the maṇṭapa adjoining the Nandi-maṇṭapa in the same temple. Records in the reign of the Reḍḍi king Jaganob-bagaṇḍa Anna-Vēma in Ś. 1299, Piṅgala, Māgha, śu. di. 7, Wednesday (corresponding to January 6, A.D. 1378), the building of the Viramaṇṭapa for the merit of his father Annaya-Reḍḍi. Supplies a genealogy of the Reḍḍis of whom the first was Poḷa. It is stated that in this maṇṭapa many heroes voluntarily cut off their heads and tongues. The two faces of the right pillar which contain a long list of the birudas of Anna-Vēma give the date Ś. 1298, Piṅgala, Māgha, śu. di. 7, Wednesday. Annaya was not the father but the uncle of Anna Vēma. He calls him father because of the affection he bore him. Amongst Anna Vēma’s titles are mentioned “the Lord of the eastern ocean”; the destroyer of Rajamahēndra, Niravadyapura and other sthaladurgas. He belonged to the Vellachēri gōṭra.

457. 21 of 1915.—(Kanarese.) On the west face of the third pillar in the same maṇṭapa. Mentions in Ś. 1448, Sarvadhāri, Māgha, ba. di. 10 (a date which “can be calculated but not verified”) Mallapaṇṇa of Alabaragi, a household servant of Kṛishṇarāya.

458. 22 of 1915.—(Kanarese.) On the south face of the same pillar. A record of the Vijayanagara king Virapratāpa Praṇḍha-dēvarāya Mahārāya recording in Ś. 1379, Īśvara, Magha, ba. di. 5, Thursday, that Demarasayya, a servant of the palace, purchased some land and presented it to the temple for providing one plateful of oblation to the god and feeding five jaṅgams every day. [The date corresponds to Saturday (not Thursday), 4th February, A.D. 1458. The inscription is also given in Ins., Ced. Dts., p. 462, No. 147.]

459. 23 of 1915.—(Telugu.) On the fourth pillar in the same maṇṭapa. A record of Vijayanagara king Virapratāpa Akyuta-rāya recording in Ś. 1452, Vikriti, Pushya, ba. di. 11, Friday, corresponding to 19th August, A.D. 1530, that a certain Mallappa-Nāyānḍu presented a bell to the temple of Mallikārjuna and a lace cloth to the goddess Bhramarāmba, for the merit of the king and his brother (Kṛishṇarājadēva-Mahārāya).

460. 24 of 1915.—(Kanarese.) On the west face of the fifth pillar in the same maṇṭapa. Records in Ś. 1381, Pramāthin, Phalguṇa, śu. di. 3, Monday, corresponding to February 25, A.D. 1460, a gift of land by purchase to the same temple by Lakhumājī-Ayi, wife of Pāṇḍya-Perumāḷēva and daughter of Virapratāpa Vijayarāya-Mahārāya for feeding five jaṅgams every day with one plateful of oblation. [The epigraph is given in Ins., Ced. Dts., p. 463, No. 149.]
461. 25 of 1915.—(Kanarese.) On the north face of the same pillar. A record of the Vijayanagara king Vrāparāpā Pṛaudhadevarāya Mahārāya (1449–65), dated in Ś. 1379. Records gift of land for the same purpose by a female servant of the palace. [This is evidently the same as Ins., Ced. Dts., p. 465, No. 148.]

462. 26 of 1915.—(Telugu.) On a broken slab set up in the eastern courtyard of the same temple. A record of the Sāluva king Peda-Mallapārāju, son of Yaram-Kampayadēva-Mahārāja in Ś. 1407, Viśvāvasu, Bhādrapāda, śu. di. 15, Thursday, lunar eclipse, corresponding to August 25, A.D. 1485, recording the gift of a tank (with lands below it) for providing offerings, to the same temple. [See Ct. 9-H. and Ct. 13, the Sirumallayadēva of which was perhaps Peda Mall’s younger brother.]

463. 27 of 1915.—(Telugu.) On a pillar set up in the same courtyard. Records that in the reign of the Kākatiya king Pratāparudrādeva-Mahārāja (1295–1323), in Ś. 1234, Paridhāvin, Phalguna, śu. di. 5, Thursday, corresponding to February 1, A.D. 1313, a gift of land, in Kam-nādu for providing midday offerings to the same temple was made by the chief minister (mahāpradhāni) Vēpēti Kōmmayya.

464. 28 of 1915.—(Telugu.) On a broken image lying in the same courtyard. Records that this image of Bhairava was set up on the Śrīgiri hill by the gavare (merchant) Muddama-Śeṭṭi Gaṅga-Malli-Śeṭṭi of Rājamahēndravaramu.

465. 29 of 1915.—(Telugu.) On the image of Bhṛṅgi in the same courtyard. Records that this image of Bhṛṅginātha was set up by the same merchant, here stated to be the son of Gavare-Muddama-Śeṭṭi Malli-Śeṭṭi.

466. 30 of 1915.—(Telugu.) On a slab set up in the same courtyard. Records in Ś. 1382, Vikrama, Āśaṅga, śu. di. 15, Thursday, lunar eclipse, corresponding to July 3, A.D. 1460, a long but incomplete eulogistic account evidently of certain kings. One-half of the slab from top to bottom is occupied by a Uriya record.

467. 31 of 1915.—(Telugu.) On a pillar set up in the southern courtyard of the same temple. Records in Viṅgdźhin, Śravaṇa, ba. di. 30, that a certain Mallasāni Aṇḍapa Ayapa provided for daily oblations in the shrines of Mallikārjuna and Bhramāramba, built the mukhamāṭapa in front of Siddhēśvara, repaired the southern prākāra wall, set up the iron pillars, and inscribed stones in their proper places and repaired the maṭapa of the southern gōpura. The east face of the pillar contains the usual long praṣasti of Kṛṣṇaṁraṇa which breaks off with the verse Kīrtīyā yasya sāmantaḥ, etc. [Ins., Ced. Dts., p. 465, No. 154?]

468. 32 of 1915.—(Kanarese.) On the iron lamp-pillar set up in the same courtyard. Records in the reign of the Vijayanagara
King Veṅkaṭapatirāya (1586–1616), in Ś. 1524, Śubhakrit, Māgha, ba. di. 5 (?) Śivarātri, the setting up of this iron lamp-pillar (with chains) for the merit of Mudiyapa-Nāyaka by a certain Chikaliya, son of Doḍa-Halagaiya, a carpenter of Henjera in the Midugalla-sthāne where a golden shower is said to have fallen for the merit of the Chola king. "The date can be calculated but not verified." See \textit{Ins.}, \textit{Ced. Dts.}, p. 461, No. 141.

469. 33 of 1915.—(Sanskrit and Telugu.) On another pillar in the same courtyard. Records that the Sāluva king Mahāmaṇḍalēśvara Sāluva Parvatayadēva Mahārāja provided, in Ś. 1389, Sarvajit, Māgha ba. di. 14, Monday, Śivarātri, corresponding to February 22, A.D. 1468, for daily offerings in the temple by granting wet lands below the tank called Gaṅgasamudra which he had built at Siddhapura. He also gave a garden near the Siddhasamudram tank on the Śrīparvata hill, milch-cows and two buildings for feeding 30 Brahmans and 30 Jaṅgamayyas. See Ct. 12.

470. 34 of 1915.—(Telugu.) On the fourth pillar in the same courtyard. Records in Ś. 1426, Raktākshi, Māgha, ba. di. 14, Monday, corresponding to 3rd February 1505, the gilding, with gold plate, of the southern entrance into the mukha maṇṭapa of the Mallikārjuna temple by a certain Vīrāyya, son of Nāgiśeṭṭi and Lakkamā.

471. 35 of 1915.—(Telugu.) On the fifth pillar in the same courtyard. Records in Ś. 1452, Virōdhin, Śravana, śu. di. 15, Monday (which is wrong for Wednesday), corresponding to 21st July 1529, that the sons of Yalikaṇṭi Kāmarāju, the \textit{shalakaraṇam} of Śrīparvata, set up an image of Annapūra-Bhavāni within the kitchen of the temple and a Nandi-pillar in the place intended for chandi.

472. 36 of 1915.—(Telugu.) On the sixth pillar in the same courtyard. Records that in the reign of the Kākaṭiya king Prataparudradēva-Mahārāja (II) in Ś. 1235, Pramāḍīca, Chaitra, śu. di. 1, Monday, corresponding to February 26, A.D. 1313, that Iśvaraśivāchārya of Arasa-mātha and Ārāḍhya-Preggaḍa gave a deed of declaration in the presence of all the great Mahēśvaras of Śrī-Kailāsa (i.e., Śrīśaila) who had met together in the mukhamanṭapa of the Vrābhadrā temple attached to the Gaṅa-mātha, for the purpose of managing the affairs in the temple of Mallikārjunadēva. Mentions seventy villages granted to the temple by emperors, Mahāmaṇḍalēśvaras and others, in former times, for worship and for feeding lay devotees and ascetics. Noticed vaguely by Mr. Sewell in his \textit{Antiquities}, Vol. I, p. 91. See also \textit{Ins.}, \textit{Ced. Dts.}, p. 465, No. 157.

473. 37 of 1915.—(Telugu.) On the bali-pīṭha in the northern courtyard of the same temple. Records that this bali-pīṭha in the north-eastern corner of the temple was erected by Gaṅga-Malli Seṭṭi of Rājamahēndravaramu.
474. 38 of 1915.—(Telugu.) On a hero stone in the same courtyard. Records that this figure represents the killing (in fight) of a tiger by Nāgarāju-Timmana, a servant of Bāṇḍāru Vīramarāju.


476. 40 of 1915.—(Telugu.) On a slab set up near the eastern gopura of the same temple. Records in Ś. 1370, Vibhava, Āśādha, śu. di. 15, Monday, gift of voluntary fees by the guild of merchants for conducting the Śivarātri festival in the temple of Mallikārjuna. [An irregular date as Monday is a mistake for Sunday. The date would then correspond to 16th June, A.D. 1448. See also Ins., Ced. Dts., p. 465, No. 159.]

477. 41 of 1915.—(Telugu.) On a slab set up in front of the Vīrabhadrasvāmin temple on the same hill. Records in Ś. 1237 Rakshasa, Śravaṇa, ba. di. 10, Tuesday (?), that the Mahēśvaras residing on the Śrī-Kailāsa (i.e., Śrīśaila) having met together in the mukha maṇṭapa of the Vīrabhadra temple attached to Gaṇamaṭha, the presiding priests and the preggaḍas of Arasa-maṭha and Kalu-maṭha made a declaration (before them) that they would conduct worship and festivals in the temple of Mallikārjuna regularly. Mr. Swamikannu Pillai says that the week day ought to be Sunday.

478. 42 of 1915.—(Sanskrit, Nāgari.) On the lintel of the entrance into a small shrine in the Vīrabhadrasvāmi-maṭha on the same hill. Records that this shrine of Ghaṇṭa-Siddhēśvara (was constructed) by the pupil of Mallikārjunāchārya.

479. 43 of 1915.—(Telugu.) On a slab set up near a tank west of the Mallikārjuna temple on the same hill. Records that in the reign of the Vijayanagara king Vīrapratāpa Rāmarājaya-deva-Mahārāja, son of Vīra-Tirumalayyadeva-Mahārāya, in Ś. 1499, Bhava, Vaiśākha, ba. di. 30, Friday (an irregular date) that the bund across the stream Bhogavati on the west side of the temple, which was out of repair, was repaired by the king's agent Dantikaṇṭi Liṅgapanna. He caused the bund to be re-constructed and made a gift of it together with the tank for raising a flower garden to the temple of Mallikārjuna. Rāmarāja is generally known as Rāma III. The repair is said to have been made at the instance of the Vīraśaiva teacher Śantarbhikṣa vṛtti Ayyavārū.

480. 44 of 1915.—(Telugu.) On a pillar set up in front of the Sāraṅga-maṭha on the same hill. Records in Ś. 1507, Pārthiva, Āśija, ba. di. 2, Thursday, corresponding to September 30, A.D. 1585, an agreement (saṁākhyā) made among themselves, by the presiding priests of the five maṭhas including Bāla-Siddaya of the
Sārāṅga-maṭha, the five houses and temples (on the Srisailam hill), such as those of Nandinātha, Bhriṅgīnātha, Vīrabhadra and others. The agreement evidently consisted in not allowing the successive priests of the Sārāṅga-maṭha to have any attendants (aṅcha-paṅcha-parıvāra?).

481. 45 of 1915.—(Telugu.) On a sandal-stone in the verandah of the same maṭha. Records in Ānanda, Ashāḍa, śu. di. 2, Sunday, that this is the sandal-stone (sāna) presented by Śiṅgayya, son of Puli Anamma-Nāyuḍu, to the temple of Mallikārjuna.

482. 46 of 1915.—(Telugu.) On a slab set up on the way leading to Pāṭalā-Gaṅga from the Mallikārjuna temple. Records in Ś. 1567, Svabhānu, Phalguna, ba. di. 10, that the chief Venkaṭapati-Nāyanoiṅārū of the Māḍāla-gōtra remitted all taxes and tolls payable by metal-dealers (kaṅchara) who sold their wares in Śrīgiri during festivals or other days.

483. 47 of 1915.—(Sanskrit, Nāgari.) On three sides of a pillar set up in front of a ruined shrine on the same way. Records in Ś. 1315, Śrīmukha, the construction of steps to the Pāṭalā-Gaṅga by the Kadamba princess Viṭṭhalāmba, wife of Harihara (II?), under orders given by god Mallikārjuna in a dream. [Ins., Ced. Dts., p. 467, No. 161.] See No. 487.

484. 48 of 1915.—(Telugu.) On two faces of another stone set up on the same way. Records in Sarvajit, Phalguna, śu. di. II, Thursday, that a certain Dāvāla Dārāmā Sāhibu and Timājī-Pantulu remitted, for the merit of Hajarāṭi-Navābu, the fee (gaṇāṭhāra) on beggars who begged on the Śrīsaila hill, as originally it had been remitted by Venkaṭapati-Nāyuḍu, son of Sāyapa-Nāyuḍu.

485. 49 of 1915.—(Sanskrit and Telugu.) On four faces of a pillar set up on the same way. Records in Ś. 1318, Śrīmukha, a copy of No. 483 above.

486. 50 of 1915.—(Sanskrit, Grantha.) On four faces of another pillar set up on the same way. Records in Ś. 1315, Śrīmukha, a copy of No. 483 above.

487. 51 of 1915.—(Sanskrit, Nāgari.) On a boulder by the side of the steps on the same way. Records in Ś. 1318 that Viṭṭhalāmba, the princess, consecrated an image of Viṭṭhalesvara near the flight of steps. See No. 483 above.

488. 52 of 1915.—(Telugu.) On a pillar set up on the way to Peddacheruvu on the same hill. Records in Ś. 1344, Śubhakrit Kārttiṅa, śu. di. 5, Thursday, that a certain Uḍayagiri Appanayyaṁ-gāru, son of Dēvanayyaṁ-gāru, built the steps from the Nandi-pillar at the southern main entrance (gavani) right up to the shrine of Durgidēvi. The week day should be Tuesday, and the date corresponds to October 20, A.D. 1422.

489. C.P. No. 96 of Mr. Sewell's list.—Records of the settlement of a dispute between the Vaiṣyās and the two upper classes of the
Dvijas (i.e., the Brahmans and Kshattriyas) in the local temple, whereby the former were granted certain religious privileges. Dated in Ś. 1387 (A.D. 1465), Párvthiva.

489-A. On the gilt wall of the inner pagoda. Records that Chandraśêkharâ, the minister of Kríshnâdévârâyâ, re-established the pagoda with the kalasams and set up the Gaurḍâstambham. No date. *Ins., Ced. Dts.*, p. 458, No. 132.


489-C. Near the above. (Telugu.) Records that the same chief built the Vîrabhadra pagoda at Nâgalûti. *Ibid.*, No. 134.

489-D. On the south gilt wall at the bottom of the Chaturmukha Brahma in Śrisâilam. Records that Śiṅgâyâ, son of Śântaliṅgâyâ, built the maṇṭapam in Ś. 1435, Śrîmukha, in the reign of Kríshnâdévârâyâ. *Ibid.*, No. 135.

489-E. On the eastern gilt gate of the same pagoda. Records that Mallanâyaḍû, son of Tippanâyaḍû, had the gate and doors gilt and granted the village of Pallivôli to God Mallikârjuna. *Ibid.*, No. 136.

489-F. Near the above. Records that Kôṇḍabhâṭṭa, son of Nandikûnta Kâśî Nâgabhaṭṭûḍu, the architect, made the gilt work in the temple. *Ibid.*, No. 137.


489-H. On another dhvajastambham south of the temple. (Sanskrit, Tamil and Telugu.) Records that Saḷûva Tirumalarâjâ, son of Goppâ, raised the stambham in Ś. 1378, Dhâtu. *Ibid.*, No. 139. [He made great donations to Śrîrangam, Jambûkēśvaram and Râmâvâra shrines and was the contemporary of the Tamil poet Kaḷâmîghâ.]


489-J. On a copper dhvajastambham. Records that Mâchala “Chitapa”, and another who were the watchers of the temple placed a copper pillar in Ś. 1516, Vijaya. *Ibid.*, No. 143.


489-L. On the north pillar of the mahâmaṇṭapam. Records that Anâvēma Rêḍḍî (1339—69), prince of Kôṇḍavîḍû, erected the steps to the Śrisâilam hill. *Ibid.*, No. 150.

489-N. On the southern gate pillar of the pagoda. Records that Nâyanigâru built a mukhamanţapam opposite the pagoda of the God Mallikârjuna in Ś. 1225. Ibid., No. 155.

489-O. Round the stone pillar of the manţapam on the south of the pagoda. Records that Harihara Râyalu (II) erected the mukhamanţapam south of the pagoda with gold works during his reign in K. 4505, Târaṇa. Ibid., p. 465, No. 156.

489-P. On the gate pillar of the Salumaṇţapam, west of the temple. Records that Hânđe Dëvapa Nâyaḍu built a number of the shrines and a manţapam of stone around the Garbhagudi pagoda of the God in Ś. 1525, Šubhakrit. Ibid., p. 466, No. 158.

Tarigôpula.


491. In the temple of Vîrabhadrasvâmi. A private grant dated in Ś. 1571. Ibid.

492. Near a well in the Siddhêsvara temple. A private record of Ś. 1567. Ibid.

Tartûr (Taratur).

493. On a stone north of the local Kēśavasvâmi temple. Records that Mallipêṭa Annamarâju granted one putṭi of land for two pipers in Ānanda. Ins., Ced. Dts., p. 475, No. 187. [The village Mallipêṭa is not improbably the Mallapêṭa of Mûrkâpûr taluk as given in the alphabetical list of villages.]

Vaddamânû.

494. On a stone near a local well. Records that Veńkaṭarâju, son of Konḍârâju, gave eleven tûms of land for digging a tank to a person named Muddû Erâkôṇḍâyâya in Ś. 1466 in the reign of Sadaśiva-Râya. Ibid., p. 450, No. 104.

495. In the local Yellamâma temple. A grant in Ś. 1485 (A.D. 1563). Antiquities, p. 91. [The Antiquities places this inscription on the stone near the well and the other in the Yellamâma temple. But the Mack. MSS. which mention only the former locate it near the well.]

Veḷapanûru (Velpunure).

497. On a stone east of the temple. Records that Rāmarāja Nalla Timmarāja re-established the temple and granted four tūms of land in Ś. 1476, Ānanda. *Ins., Ced. Dts.*, No. 165.


*Velugōdu (Yellagōdu).*


*Veepanagandla.*


501. On a stone east of the village. Records that Śivayogadēvarāja, son of "Dravaladēva," granted the village which he re-named Dravalapuram after his father to the Brahmans in Ś. 1174, Paritāpi, in the reign of Kākatiya Gaṇapatiḍēva Mahārāya (1200—60). *Ibid.*, No. 189.


*Vempenta (Vempēta).*


*Yerramatham (Yedumutta).*


**NANDIKŪTUR TALUK.**

*Ayyaluru.*

505. On a stone in front of the Nilakanṭha pagoda. Records that "Āṇḍigānāchāri" Nandyāla Basavayya gave the allowances of his people in the village to God Nilākanṭha in 1453, Khara, with
the permission Vibhūti Bhimayya. See Ins., Ced. Dts., p. 477, No. 196. See also Antiquities, p. 93.

506. In the Kēsavasvāmi pagoda in the local fort. Records that jugglers granted the allowance they had been receiving from the agrahāra to the Gods Kēśava and Nilakaṇṭha in Ś. 1450, Sarvadhāri, in the reign of Kṛṣṇadēvarāya. Ibid., No. 197. See also Antiquities, p. 93.

Ayyavāru-Kōḍūru.

507. A private record dated in Ś. 1450, mentioning repairs to the local temples of Chennakēśava by private party. See Antiquities, p. 94.

Baṇḍiyātmakūr.

508. On a stone near the Janārdana pagoda. Records that “Hasa” Nāyanāṅgāru granted sixteen tūms of dry field to the deity in Ś. 1468, Manmatha, in the reign of Achyutarāya. See Ins., Ced. Dts., p. 471, No. 176. See also Mr. Sewell’s Antiquities, p. 95.

509. On a stone in the Chowḍasvāmi pagoda in the local market. Records that the local people built the pagoda of Vīramātā and made a grant for her worship in 1647, Viśvāvasu. Ins., Ced. Dts., p. 472, No. 178.

510. On the iron lamp pillar in the Nandi pagoda. Records that Mutyāla Ammagāru, mother of Nandyāla Tipparāja, set up the pillar in the Mahānandīśvara temple in Ś. 1332, Vikriti. Ibid., No. 179.

Beṭamcheruvu.

511. Mr. Sewell gives two definite inscriptions in this place, of which one is dated in Ś. 1470, in the reign of Sadāśivarāya and the other in Ś. 1467, in the same reign recording a private grant. See Antiquities, p. 94.

Bilakalaguḍūru.


513. A private inscription, dated Ś. 1642. Ibid.

Brāhmaṇappalli.

514. On a stone south of the temple of Hanūmān. Records that the temple was erected in Ś. 1479. Ibid.

Būjanūru.

515. In the temple of Mahādēva, An epigraph dated in Ś. 1182. Ibid.
NANDYĂL TALUK

Châbôlu.


Chilakala.

517. A copper-plate grant (three plates) of this place was received from the Collector by the Department in 1904. It records the grant by Mallikârjunâ or Immađî Dêvarâya or Immađî Praudha-dêva Râya of the village of Odâuganḍâla in the Paneyadêsa of the Guttirâjya in Ś. 1381. The village of Chilakala figures among the boundaries of Odâuganḍâla. [See Madras Ep. Rep., 1905, p. 59. Venkayya points out that Padea Rao of Nuniz should be "Mallikârjunâ or Immađî Praudha-dêva Râya, the latter part of whose second name was apparently corrupted into Padea Rao."

Chiṅḍukûru.

518. At the temple of Virabhadrasvâmi. A private grant in Ś. 1676 (A.D. 1754). Antiquities, p. 94.

Gadigarêlu (Gadigarêvwula).

519. C.P. No. 220 of Mr. Sewell’s List.—In the taluk cutcherry at Nandyal? In Ś. 1285 (A.D. 1363), Plava, Bukka (I) residing on the banks of the Tungabhadra, and worshipping the god Virûpaḵsha, granted, for the support of a temple of Bhairava, and for the maintenance of a priest, the village of Gadigarêlu alias Bukkarâyapuram, in the Pedakal District of the Province of Ghanâdri. The bulk of the inscription is in Sanskrit, only the description of the village boundaries being given in Kanarese.


521. Close to the above. A gift by the same chief in Ś. 1469, Plavaṅga, to God Śêsheśvara. Ibid., No. 168.

Gadivêmula.

522. On a stone at the bottom of dhvajastambha in the local temple. Records that Kaṅṇayyarâja (I), son of Koṇḍarâja, set up the image of Lakshmi in the Kêśava temple and granted some land for food and flower garden besides three pagodas from the market tax in Ś. 1475, Pramâdicha. Ibid., No. 169.

Gôrakaḷḷu (Gôrukallaḷu).

523. On a stone near the local Vishnu temple. Records that local people fixed some allowance to the Vipravinodins in Ś. 1509, Sarvajit. Ibid., p. 429, No. 30.

*Guṇṭanāla.*


*Kadalmalakālva.*


*Kālva.*


*Kānāla (Pedda).*


532. On a stone south of the above. Records that Rāmarāja Veṅkaṭādri Rāja exempted the tax of the local Brahmans in Ś. 1469, Plavanāga, in the reign of Sadāśivarāya. *Ins., Ced. Dts.*, p. 478, No. 200. [Veṅkaṭādri was evidently the brother of Aļiya Rāma Rāya.]


*Karimaddala.*

534. On a stone near the Yellamma pagoda. Records that Naṇḍyāla Timmarājaīyya gave one tūm and nine muttās of land to the Goddess in Ś. 1490 in the reign of Sadāśivarāya. *Ibid.*, p. 470, No. 172. [He was apparently the same as the ruler of Ghanḍikōta and the brother of Kṛishṇarāja to whom Piṅgalī Sūrana dedicated his *Kalāpūrṇādaya.*]

535. On a stone close to the same. A similar gift by the same chief in the same date. *Ibid.*, No. 173.

536. South of the above. A gift of the same chief similar to the above in the same date. *Ibid.*, No. 174.
537. South-west of the above. A similar record of the same chief in the same date. *Ins., Ced. Dts.*, p. 470, No. 175.


**Kāvalūru.**


**Maddūru.**


**Mahānandī.**


541. 172 of 1913.—(Telugu.) On the dhvajastambha in the Mahānandisvarasvāmin temple. Records in Ś. 1446, Tāraṇa, Māgha, ba. di. 14, Monday, Śivarātri, corresponding to February 20, A.D. 1525, that a merchant built the maṇṭapa called mukhabhadram at the southern entrance into the tank (guṇḍamu) and the pillar surmounted by a bull, in the temple of Māṇandīswara.

541-A. 173 of 1913.—(Telugu.) On an iron pillar near the western gate of the same temple. Records in Ś. 1332, Vikriti, Māgha, ba. di. 13, Friday, corresponding to February 20, A.D. 1410, that the great-grandmother (?) of Tipparāju, son of Pina-Tipparāju, son of Velugōti-Ganigalrāju-Chennāru, the hero of Krottachērākoṭa, set up this lamp-pillar before the shrine of Mahānandīswara. See *Antiquities*, I, 95. [The record is important for the information it gives of three generations of Velugōti rulers not found elsewhere. They had the titles of “Born of the matchless Chōda race”; Lords of the city of Nāṇḍyāla, worshippers of Mahānandīswara and the hero on the battle field of Krottachērākoṭa (i.e., Kōchchērākoṭa in Palnāḍi).]


543. 175 of 1913.—(Telugu.) On six other detached stones. Contains the signatures of devotees, three of which seem to be
rather old. Among these are Jayaravi and Dørächarya, a mine of architect-intelligence (chitratéjónidhi).

Nandyál.


545. In the Venkaṭēśvara temple. A private grant in the same reign and the same date. *Ibid*.

546. C.P. No. 192 of *Mr. Sewell's List*.—Records a grant by Vinayāditya I, called "Vinayāditya Yuddhamalla" or "Vinayāditya Satyāśraya" (A.D. 680—695), in Ś. 612 (A.D. 690), in the tenth year of the king's reign. This is the same as C.P. No. 10 of 1915 and No. 564-A below. It has been published by Dr. Fleet in the *Ind. Antq.*, VI, 85 ff.


Pānem.

548. 163 of 1913.—(Telugu.) On a slab set up in the courtyard of the Vīranārāyaṇaśvāmin temple. Dated in the reign of the Kākattya king Pratāparudradēva-Mahārāya, ruling at Unngallu (i.e., Warangal), in Ś. 1241, Siddhārthi, Māgha, śu. di. 15, Monday, lunar eclipse. Records that the chief minister Mūmmaḍi Maṭṭaya, ruling the southern country including Peḍakallu, made a grant of some land on the south side of Pānya. Certain fees (mēra) to be paid by the residents of Pānem and a tīm of grain from the markets held in specified villages were also granted for the expenses of worship in the temple of Śrī Vīranārāyaṇadēva of that village. The week day should be Saturday (not Monday) and the date corresponds to 26th January, A.D. 1320. See *Ibid.*, p. 428, No. 25.

549. 164 of 1913.—(Telugu.) On a slab set up in the courtyard of the Panikēśvarasvāmin temple, in the same village. A record of the Vijayanagara king Vīrapratāpa Krishṇadevarāya-Mahārāya, dated in Ś. 1451, Viroḍhi, Vaiśākha, śu. di. 15, lunar eclipse, corresponding to Friday, 23rd April 1529. Records that Vākīta Pedapa-Nāyuddu, son of Bokkasam Pedapa Nāyuddu, a servant of Krishṇadevarāya, granted the Kāvalikaṭṭam (police fee), for the enjoyment of the god Panikēśvara of Pānem, a village included in Kandanaṇūl (i.e., Kurnool) on all the lands held by the temple in that village and in the agrahāra villages of Būpalunipādū and Liṅgapuram. See *Ibid.*, p. 427, No. 22, and *Antiquities*, I, p. 96.

550. 165 of 1913.—(Telugu.) On a second slab set up in the same place. Records that in the reign of the Vijayanagara king Vīrapratāpa Krishṇarāya-Mahārāya, in Ś. 1431, Pramōḍa, Chaitra,
śu. di. 15 (a date which “can be calculated but not verified”), that Honnapa-Nāyuḍu, son of Bokkasam Dēvapa-Nāyuḍu, granted the village of Būḍidepāḍu in Pāṇem-śīma to the worshippers (tammaḍa) of the god Paṇikeśvara of Paṇeṣa for conducting oblations and other services in the temple. *Ins., Ced. Dts.*, p. 428, No. 23.

551. 166 of 1913.—(Telugu.) On a third slab set up in the same place. Dated in the reign of the Saḻuva king Immaḍi-Narasīṅgarāya-Mahārāya. Records in Ś. 1425, Rudhirōdgāri, Śravaṇa, śu. di. 15, Monday, corresponding to August 7, A.D. 1503, a grant of land for the merit of himself and Narasā-Nayaniṅgāru, in the village of Pāṇem, included in Penugonḍachāvaḍi, to four sthānikas of the Paṇikeśvara temple for building a village and conducting the services in the temple. [See *Ibid.*, p. 428, No. 24, which gives the date Ś. 1424 but the year correctly and *Antiquities*, p. 96.]

552. 167 of 1913.—(Telugu.) On a fourth slab set up in the same place. Records in the reign of the Saḻuva king Naraśīṅgarāya Mahārāya in Ś. 1425. Rudhirōdgāri, Śravana, śu. di. 15, Monday, the grant registered in the above epigraph (with a few changes in the wording). Same date as that of the above inscription.

553. 168 of 1913.—(Kanarese, Telugu, Tamil and Nāgari.) On a pillar in the courtyard of the same temple. The oldest, which is in Kanarese, records that a certain Paḷlapadiyārān obeyed the orders (bāyimūlērō)n) of the god and the remaining three state that Viḥūṭi Gauraya visited the temple.

554. 169 of 1913.—(Telugu, Sanskrit, Grantha and Nāgari.) On a pillar in the mukha maṇḍapa of the same temple. Records the visit of the same Viḥūṭi Gauraya. It is stated that he was born at Māchirājupalli near Oruṅgallu, settled on the top of Śrīgiri and was the servant of Panditārādha. Another record in Telugu on the same pillar states that a certain Ākana paved with stone the Āppālīke (?) of the maṇḍapa.


556. 171 of 1913.—(Telugu.) On a slab set up in the same temple. A record of the Vijayanagara king Vīra-Narasimharāya recording in Ś. 1428, Krōdhana, śu. di. 3, Thursday, Kanyā-Brihaspati, gift of land in Pāṇem village of Pedakāṇṭi-śīma to Mallikārjuna, one of the three self-born liṅgas, for the merit of his father Narasa Nayaniṅgāru. The date corresponded to July 23, A.D. 1506, but the solar month was Karakataka, not Kanyā. Vīra Narasimha was the immediate predecessor of Krishṇadēva Rāya.
Pesaruväyi.


Pōḷūr.

Besides three inscriptions taken from the *Mack, MSS.* this place had an epigraph dated in Ś. 1452 and recording a private grant, according to Mr. Sewell.


563. On a stone near the Narasimha temple in the local market. Records that Rāmarāja Tirumalarājāyya exempted the local barbers from tax in Ś. 1480, Kālayukti, in the reign of Sadāśivarāya. *Ibid.*, No. 29.

Pulimaddi ("Pulimadala").


Togarchēḍu.

564-A. A C.P. grant of the tenth year of the Western Chāḷukya king Vinayāditya Satyāśraya issued from Pampāṭhrtha. See *Ind. Antq.*, Vol. VI, p. 86; *J. Bo. R.A.S.*, XVI, p. 242, and Kielhorn's *Southern List*, No. 27. See also No. 546 above.

Yerragunṭa (Yerragunta).

565. On a stone near the Chennakeśava temple in the fort. Records that Aubalarāja gave the various allowances from the village to God Chennakeśava in Ś. 1469, Plavaṅga, in the reign of Sadāśivarāya. *Ins., Ced. Dts.*, p. 431, No. 36.

PATTIKONDA TALUK.

Khairuvvalla.

567. In the temple of Vishṇu. Two inscriptions dated in S 1490 (A.D. 1568) recording grants in the reign of Tirumala, the founder of the Penukonḍa dynasty. Antiquities, p. 93.

568. In "another" temple. Records a grant by a private person in Ś. 1308. Ibid.

SIRVEL TALUK.

Lower Ahōbalam. *


570. 56 of 1915.—(Telugu.) On the same base. Records a grant in the reign of the Vijayanagara king Vira Pratāpa Achyutaṭēva Mahārāya, in Ś. 1453, Khara, Māgha, śu. di. 15, a grant of land by purchase at Diguva Tirupati to the temple of Ahōbalēśvara by Abbarāju, son of Abbarāju Tipparāju of Porummāilla.

571. 57 of 1915.—(Telugu.) On the south wall of the shrine of the goddess in the Narasimhasvāmin temple. Records that in Siddhārthīn, Āśvija, śu. di. 10, that a certain Sarvadeva Sōmayājulu of Pērū built the manṭapa called Kshirābhi-Navanarasimha-maṇṭapa, for the god Ahōbalēśvara. [According to tradition there were nine Narasimhas in this place.]

572. 58 of 1915.—(Telugu.) On the north wall of the same shrine. Records that in the reign of the Vijayanagara king Vira Pratāpa Vīra-Sadāśivadēva-Mahārāya, in Ś. 1469, Plavaṅga, Āśvija, ba. di. 7, that Dēvarasayyaṅgāru of Gudiya-Chillūru, of Kāsyapa-gōtra granted money for providing eight offerings to the god Ahōbalēśvara during the festival held on the fifteenth day of the bright half Karttika, when the image was taken round in procession in a pālanquin. “Date can be calculated but not verified.”

* In his Antiquities Mr. Sewell mentions fourteen inscriptions in Upper and Lower Ahobalams. All of them are evidently included in the more complete departmental list. The Māc. MSS. are summarized in Inst., Ced. Ditto., pp. 437-43. They contain twenty-four inscriptions of which seventeen are traceable in the departmental list. The rest are given under No. 600-A—600-G. For originals see Loc. Rec., XV, 431; XVI, 431 f. and XLI, 147 f.
573. 59 of 1915.—(Telugu.) On the west wall of the Narasimhasvāmin shrine in the same temple. A damaged record of the Vijayanagara king Vīrāpratāpa Sādāśivādeva-Mahārāya, dated Ś. 1478, Rākshasa, Śravaṇa, ba. di. 7, Monday (mistake for Friday), corresponding to 9th August 1555. Mentions a chief of the solar race who was the grandson of Kṛishṇamarājju and son of Nandirājū.

574. 60 of 1915.—(Telugu.) On the same wall. A damaged record of the Vijayanagara king Vīrāpratāpa Vīra-Sādāśivādeva-Mahārāya, dated 1468, Viśvāvasu. One slab missing in the middle. Seems to mention Rāmabhāṭṭayya, the son of Bhūtanātha Brahma-Jyōyisalu, who was a minister of the king. Provision was evidently made for oblations in the temple.

575. 61 of 1915.—(Telugu.) On the same wall. A record of the Vijayanagara king Vīrāpratāpa Vīra-Sādāśivādeva-Mahārāya recording in Ś. 1474, Viṛōdhikrit, Pushya, ṣu. di. 7, Sunday, corresponding to January 3, A.D. 1552, gift of the village Gurije-palli in Duṭapōli-śīma for maintaining a Rāmānujakīṭa in the shrine of Bhāṣhayakārā within the temple of Ahōbalēśvara at Diguva Tirupati, by Kondāyadēva-Mahārājja, son of the Mahāmāṇḍalēśvara Rāmarājja Kōṇēṭirājja of the lunar race. Stones out of order. [Kondāyā dēva was not improbably the Kōṇḍarājja of the British Museum Plates of Śādāsiva Rāya.]

576. 62 of 1915.—(Telugu.) On the same wall. A fragmentary record of the Vijayanagara king Sādāśivādeva-Mahārāya, the date of which is lost. Mentions the grant of the village Nālūr in Podile-śīma for providing offerings to the god Ahōbalēśvara, in a certain maṇṭapa.

577. 63 of 1915.—(Telugu.) On the same wall. Records in the reign of the Vijayanagara king Vīrāpratāpa Sādāśivādeva-Mahārāya, in Ś. 1469, Kṛīka, Aśāṭha, ṣu. di. 11, the gift of 120 varaḥas by Narasammaṅgārū, wife of the Mahāmāṇḍalēśvara Gobūrī Obayadēva-Mahārājja of the Kāṣyapa-gōṭra for providing offerings to the god Ahōbalēśvara during festivals when he was installed in the vasanta-maṇṭapa which she had constructed on the north side of the temple at Diguva-Tirupati. Date “can be calculated but not verified.”

578. 64 of 1915.—(Telugu.) On a slab set up at the entrance into the Narasimhasvāmin shrine in the same temple. A record of the Vijayanagara king Vīrāpratāpa Vīra-Kṛishṇādeva-Mahārāya, dated in Ś. 1438, Yuva, Pushya, ṣu. di. 15, Friday, corresponding to December 21, A.D. 1515. Refers to conquests of Kṛishnaṇāya in the east and states that on his second campaign against Kaliṇīga he visited Ahōbala and presented to the god a necklace, a pendant set with diamonds and an emerald, wristlets set with rubies, a golden plate and 1,000 varaḥas. His queen also gave one pendant to the god. The village Madūrū in Chaṅgalamari-śīma was also
granted for providing offerings to the god. See Ins., Ced. Dts., p. 439, No. 66.

579. 65 of 1915.—(Telugu.) On a slab set up in the courtyard of the same temple. Dated in the reign of the Vijayanagara king Virapratapā Vīra-Sadāśivadēva-Mahārāya. Records in Ś. 1477, Ānanda, Mārgasira, ba. di. 5 (a date which “can be calculated but not verified”), that the Vaishṇava teacher Parāṅkuśa Vaṇ-Śaṭṭhapā-Jiyamārū, the trustee of the Ahōbala temple and the agent of Aļiya-Rāmappayadēva Mahārāja, granted a daśa-vanda-mānya to Avubaḷarāja, son of Kōṇeṭi-rājaya and grandson of Rāmarāja-Peda-Koṇḍayadēva-Mahārāja of the Ātrēya-gōtra and the lunar race, for having built at Alamūr, which was a village of the temple (tiruvaḷayātu), the tank Kōnasaṃudram, otherwise called Nārāyaṇasaṃudram.-Ibid., p. 438, No. 65. See Ep. Ind., IV, p. 4, for reference to Pedda Koṇḍarāja. Parāṅkuśa was the sixth of the apostolic line of the Ahōbala maṭha founded by Ādivan-Śaṭṭhakōpa who lived from A.D. 1379 to 1459. Shasṭha Parāṅkuśa is said in the Satsampradāyamuktaivali to be the contemporary of Sadāśiva Rāya but under the wrong date of 1498—1511 for his spiritual headship. It further says that he healed the Rāya’s daughter who had become possessed and that he received from Sadāśiva the village of Bhāshyapuram on the Pinaḵini. Parāṅkuśa was the uncle of Paṅchamata-bhaṅjanam Tāṭchārāya and the author of a number of works including Sid-dhāntamaniḍipam, Paṅchakāladiṣṭipikā, Prapattiprayōga, and Nrisimhasāṭava. The tradition is that he disappeared in the great cave of Ahōbalam shrine.

580. 66 of 1915.—(Telugu.) On a second slab set up in the same place. Records in the reign of the Vijayanagara king Virapratapā Vīra-Sadāśivadēva Mahārāya, in Ś. 1477, Ānanda, Mārgasira, ba. di. 5, that the same Aubaḷarāja purchased from the same temple authorities one puṭṭi of land at Alamūr for raising on it a sacred grove and flower garden for the benefit of the temple, himself enjoying two-thirds of the produce. See Ins., Ced. Dts., p. 439, No. 67.

581. 67 of 1915.—(Telugu.) On a slab set up to the right of the entrance into the Kaṅchugumba-gōpura of the same temple. Records that in the reign of the Vijayanagara king Vīra-Veṅkaṭa patirāyadēva-Mahārāya (1586—1616), “ruling at Penugonda,” in Ś. 1531, Saumya, Jyēṣṭha, ba. di. 10, Friday, corresponding to June 16, A.D. 1609, a gift of seven gold gilt pinnacles (kalaṣa) for the big gōpura of the Vīra-Narasimha temple at Diguva-Tirupati, and of two fly whisks and an umbrella of white silk with a gilt kalaṣa over it, was made by some merchants of Āraviḍu, for the merit of 150 headmen (nagarasāṁmins) of their community. Gives some details about the guild of merchants who are called devotees of Vāsavakanyā, the followers of Bhāskarāchārya and the progeny of the celestial cow born from its ears.
582. 68 of 1915.—(Telugu.) On a second slab set up in the same place. A damaged record of the Vijayanagara king Vīrapratāpa Venkaṭatapiriṇayadēva-Mahārāya, “ruling at Penugonda,” dated Ś. 1512, Viśdhiṇa, Pahlgam, bā. di. 30. Records a gift of land for offerings by a certain Raṅgappa of the Maudgalya-gōṭra to the god Vīra-Narasimha of Ahōbala at Dīguva-Tirupati. The date “can be calculated but not verified.” [Ins., Ced. Dts., p. 443, No. 87.]

583. 69 of 1915.—(Telugu.) On the third slab set up in the same place. A record of the Vijayanagara king Vīrapratāpa Vīra-Sadāśiva dēva-Mahārāya, in Ś. 1479, Dundubhi (wrong), Māgha, bādi. 5, Wednesday. Records that Rāmānuja-Jīyyamgāru, the agent (mudrakartā) of Van-Śaṭṭhagōpa-Jīyyamgāru, the trustee of the Ahōbala temple and the agent of the Mahāmanḍalēsvaṇa Rāmāraṇa Tirumalarajayayadēva-Mahārāja sold five marutus of land to Oḷalrasu, son of Oḷalrāju and grandson of the Mahāmanḍalēsvaṇa Pōchirāju Rāmarajumgāru of the solar race and the Viśvāmitragōṭra. This chief gave it back to the temple and stipulated that the thirty pūḷu of paddy realized from the land each year was to be utilized for daily offerings in the shrine of Nammāḷvār situated in the Bhārgava street near the shrine of Prahlaḍa-Varada in the Ahōbalēsvaṇa temple at Dīguva-Tirupati and that the offerings were to be distributed among twelve Śrī-Vaishnavaśas. The date is an irregular one. [Mr. Swamikannu Pillai says that the right year is Ś. 1477, and the date Wednesday, January 1, A.D. 1556. See Ep. Rep., 1915, p. 87. Also Ins., Ced. Dts., p. 441, No. 76. Prahlaḍa Varada is one of the nine forms of God Narasimha in this place. For Van Śaṭṭhakōpa see No. 579 above.]

584. 70 of 1915.—(Telugu.) On the south slab set in the same place. Records that in the reign of the Vijayanagara king Vīrapratāpa Vīra-Raṅgarāyadēva-Mahārāya (1578–87) “ruling at Penugonda,” in Ś. 1506, Tāraṇa, Vaiśākha, śu. di. 14, Venkaṭatāja-dēva Chōḍa-mahārāja, son of Timmaṇa of the solar race and the Kāsyapagōṭra, came to receive certain privileges in the temple. The inscription says that, under orders of the king and at the request of Van Śaṭṭhagōpa-Jīyyamgāru, his grandfather Konḍaraṇa-Venkaṭatāraṇa-Timmarāja had expelled the Muhammadan chief Vibhurāmu (Ibrahim II of Golconda), who had occupied the temple of Ahōbala for seven years in alliance with the Hanḍēvaru (chiefs). It was for thus restoring the temple to its original state that the family was granted the privileges mentioned above. Date “can be calculated but not verified.” Ibid., No. 75. [Venkaṭatāraṇa has the titles mūrurāyaṇa Basava-Saṇkara, Gutti-hannibbaragāṇḍa and Oraiṇḷi-purivarrādiḥśvara and these, together with the title Dēva-chōḍa Mahārāja, have made the Government Epigraphist surmise that he belonged to the Māṭṭa family. The Hanḍe chiefs of Anantapūr were ardent Śaivites and so co-operated with Ibrahim Qutb Shah in the spoiling of Ahōbala, and Venkaṭatāraṇa defeated
the vandals and restored the prosperity of the place. See *Kurnool Manual* for details. The Van-Sațhakōpa of this epigraph is the seventh of the Ahōbalam Śvāmis. He belonged to Iļaṅgaḍu Vaṅgipuram, wrote the *Vāsantikāparinaya* and had the titles of kārīvakāmmatālayeśvarī nileśanuṇaṃ kārīvapurumvar kārīvākāmik kāśīravani śaṅkīopsthiṃ.

**585. 71 of 1915.**—(Telugu.) On the fifth slab set up in the same place. A record of the Vijayanagara king Vīrapratāpa Vīra-Ven-kaṭa-patirāyadeva-Mahārāya (I, 1586–1616), “ruling at Penukoṇḍa,” recording in Ś. 1507, Pārthiva, Phalguna, śu. di. 1, that the chief mentioned above granted to the temple 80 varāhās which were due to him year after year from the temple villages as the fee for protection (kāvali). The money was to be utilized for maintaining certain services in the temple. Date “can be calculated but not verified.” *Ins., Ced. Dts.*, p. 442, No. 77.

**586. 72 of 1915.**—(Telugu.) On a slab set up to the left of the entrance into the same gopura. An incomplete record of the Vijayanagara king Vīrapratāpa Vīra-Sadāśivadeva-Mahārāya dated Ś. 1486, Rudhirōdgārin, Śravaṇa, ba. di. 3, Friday, corresponding to 6th August, A.D. 1563. Records that the chief Mahāmaṇḍaleśvara Kōṇeti Ṫobalrāja, son of Kōṇetayyadeva-Mahārāja and grandson of Rāmarāja Peda-Koṇḍarājajyadeva-Mahārāja of the Āṭrēya-gōtra granted the income from certain villages for offerings and services. [Ibid., p. 422, No. 80.] See No. 579.

**587. 73 of 1915.**—(Telugu.) On a second slab set up in the same place. A record of the Vijayanagara king Vīrapratāpa Vīra-Sadāśivadeva-Mahārāya in Ś. 1486, Rudhirōdgārin, Magha, śu. di. 15. Says that Parāṅkuṣa Van-Sațhakōpa Jīyyamgārū assigned a piece of land in the village of Liṅgamdiva in Gaṇḍikōṭa śrama, which had been presented to him by a certain Narasayya, for providing offerings at the garden festival of Ahōbalēsvāra conducted near the square tank (kōnēru) constructed by himself on the way to the tank Bhārgava (tīrtham). “The date can be calculated but cannot be verified.” The inscription is also given in *Mack. MSS.* [See Ibid., No. 79.] See No. 579 above.

**588. 74 of 1915.**—(Telugu.) On a round water trough preserved in the goddess’s shrine in the same temple. Records a gift by Basavayya, son of the goldsmith (agasāli) Hanumānta of Ahōbalam.

**589. 75 of 1915.**—(Telugu.) Round the platform of the huge pillar jayastambha, in the same temple. Records in the reign of the Vijayanagara king Vīrapratāpa Vīra-Sadāśivadeva-Mahārāya in Ś. 1472, Saumya, Phalguna, śu. di. 3, gift of land to the temple for a flower and fruit garden, by Aubalarājumaṅgārū who had purchased it from Van-Sațhagōpa-Jīyyamgārū, the trustee of the Ahōbal (temple) and Uggaraṇa, agent of the Mahāmaṇḍaleśvara Koṇḍrāju China-Timmayyadeva-Mahārāja, by paying the
sale-money into the temple treasury. The date “can be calculated but cannot be verified.”

590. 76 of 1915.—(Telugu.) On the same platform. Records in Ś. . . . , Pramāḍīcha, Māgha, śu. di. 5, that the Mahā-
maṇḍalēśvara Śūrappa Ōbalayyadēva-Mahārāja, set up the Garuḍa-
stambha in the street opposite to the temple and deposited money in the temple treasury for providing offerings on 220 festival days in the year on which the God was brought in procession and seated on the platform of this pillar. The management of the charity was placed in the hands of Purushôtēma Jīyyamgūru, the trustees of Ahōbalam temple and the chief Harihara-nātha-Pedirāja, the representative of the Mahāmaṇḍalēśvara Āliya Rāmarājadēva-
Mahārāja.

591. 77 of 1915.—(Telugu.) On a slab set up in the bazaar street outside the same temple. The record refers in Ś. 1739, Īśvara, Phalguna, ba. di. 10, to a grove planted near the temple and a tank repaired by some private persons. [This is No. 11 in Mr. Sewell’s local list.]

Upper Ahōbalam.

592. 78 of 1915.—(Telugu.) On a slab set up on way. Dated in the reign of the Vijayanagara king Vīrapratāpa Vīra-Sadaśiva-
dēva-Mahārāya. Records in Ś. 1482, Raudri, Pushya, śu. di. 12, gift of land by purchase, for providing an offering of cakes during festivals when the god Ahōbalēśvara was brought in procession and seated in the four-pillared maṇṭapa in the south-
east corner of the street (tiruvīdhipī). This maṇṭapa was built and the provision made by the chief Gopinātharāju, son of Goparāju and grandson of the Mahāmaṇḍalēśvara Bhatṛāju of Jufūru of the lunar race and the Āṭṛēya-gōtra. [Date “can be calculated but cannot be verified.” Ins., Ced. Dts., p. 440, No. 69.]

593. 79 of 1915.—(Telugu.) On a slab set up near the sixteen-
pillared maṇṭapa on the same way. A much damaged record of the Vijayanagara king Vīrapratāpa Vīra-Sadaśiva-Mahārāya, dated Ś. 1480, Kālayukta, Margaśīra, śu. di. 3. Seems to record a lease (?) granted to a chief of the solar race by Parāṅkuṣa Vaṇ-
Saṭhagōpa-Jīyyamgūru, by the trustees of the temple, and the representative of the king. See No. 579 above.

594. 80 of 1915.—(Telugu.) On a slab set up near the Dūruḍu-
maṇṭapa on the same way. Records in the reign of the Vijaya-
ṇagara king Vīrapratāpa Vīra-Sadaśivadēva-Mahārāya, in Ś. 1476, Pramāḍīcha, Śravaṇa, ba. di. 10, Thursday (August 26, A.D. 1553), a gift of money by Venkaṭāḍridēva-Mahārāja, son of Ōbalrāja, and grandson of the Mahāmaṇḍalēśvara Timmarājadeva-Mahārāja of Kuruṇēdu, who was of the solar race and the Kaśyapa-gōtra, for providing offerings in the maṇṭapa, to the god on the nidhi (i.e., Upper Ahōbalam) on his way to and back from Diguva Tirupati.
during festivals held on sixteen different days in the year. See Ins., Ced. Dts., p. 438, No. 64.

595. 81 of 1915.—(Telugu.) On a slab set up in the courtyard of the Narasimhasāmin temple. Records in the reign of the Vijayanagara king Vīraprātāpa-Sadāśivādēva-Mahārāya in Ś. 1470, Kilaka, Chaitra, śu. di. 10, Śrī-Rāmanavami, gift of the village Jambaladinne in Kēyilakunṭa-śīma, by China-Avubalayyadēva-Mahārāja, son of Narasīṅgayadēva-Mahārāja and grandson of the Mahāmanḍalēśvara Naṇḍyāla Śīṅgarāyadēva-Mahārāja of the lunar race and the Ātreya-gōtra, in order to provide six plates of food (called śrīṅgāratalīga) to the God Ahobalēśvara for the merit of Hvali Pedā-Avubalarāja. The date “can be calculated but cannot be verified.” See Ibid., p. 437, No. 59.

596. 82 of 1915.—(Telugu.) On another slab set up in the same place. A mutilated record of the Vijayanagara king Vīraprātāpa Sadāśivādēva-Mahārāya, dated Ś. 1486, Rudhirōdgārin. Records gift of land in the village China-Komerḷa in the Ghanḍikōṭa-śīma, by Vaṃ-Śaṭhagōpa-Jīyyaṅgāru, to Ahobalēśvara for providing offerings of rice cakes on specified festivals in the manṭapa in front of the matha which he had constructed on the nagari (i.e., Upper Ahobalam). The village China-Komerḷa was a gift made to the Jīyyaṅgāru by the chief Krishnamarāja, son of Nandēla China-Ōbanāmgaṅgāru. [This epigraph is in Mack. MSS. See Ibid., p. 437, No. 58.]

597. 83 of 1915.—(Telugu.) On a slab built in the courtyard of the same temple. Records that the upper portion of the slab is missing. Gives a long list of the various things required for preparing dishes to be offered to Śrī-Bhāshyakāra (i.e., Rāmānuja) on the twelve days of his tirunakṣhatram in each year.

598. 84 of 1915.—(Telugu.) On a slab set up on way to the temple of Pāmulēṭi-Narasimha on the same hill. Records in Ś. 1332, Vikriti, Mārgaśīra, śu. di. 15, Thursday, gift of the village Kaluvachēru surnamed Komāragiripuram by Kāṭama-Reḍḍi Vēma-Reḍḍi, to provide daily offerings in the temple of Ahobaladēva for the merit of Komāragirī-Reḍḍi. The record also gives a list of all the villages named Komāragirī-manḍalam, granted to temples and Brahmans by the same chief for the merit of his master (and brother-in-law) Komāragirī-Reḍḍi and his wife Ammanāgāru. Gifts made by Tallasānammaṅgāru and Mallasānammaṅgāru, wives of Kāṭama-Reḍḍi-Vēma-Reḍḍi are also registered. Kāṭama Vēma was the brother-in-law of Kumāragirī, the founder of the Rājahmundry Reḍḍi line and the author of Kumāragirī rājiyamu. See Gd. 19. The present record says that Kāṭama had also a son named Kumāragirī, who is called a re-incarnation of the earlier Kumāragirī. This chief is also mentioned in Gd. 328.
599. 85 of 1915.—(Telugu.) On a detached slab on way to the shrine of Jvāla-Narasimha on the same hill. Records that Bhīrara- Ruvatu, son of Kanōji Ravatu Mukunda-Ruvatu, a servant of Aṭiya-Rāmaṇa, paid his homage to the god. A figure of this man with his characteristic head-dress and sword is also pictured.

600. 86 of 1915.—(Telugu.) On a slab in the roof of the same shrine. Records that this was the maṇṭapa built by Narasimha- Jayyaṅgāru who was fully devoted to the feet of Jvāla-Narasimha.

Chāgalamarri.

601. On a stone in the Chennakeśava pagoda. Records that Śīṅgabhūpāla, descendant of Madhayavarma of Bezwāda, built a compound wall, spire, etc., in the temple and gave some land and garden to God Chennakeśava in Ś. 1373, Prajōtpatti, in the time of Mallikārjuna Rāya of Vijayanagar. Ins., Ced. Dts., p. 434, No. 48.

602. On a stone near the above. Records that Śāluva Immaṇi Naraśiṅgarāya’s Pradhān Timmarasa granted land to the God in Ś. 1413, Virodhikrit Ibid., No. 49. [Immaṇi Nara śiṅga was the son of Narasiṅga, the usurper. Was Timmarasa the same as the Timmarasa who, according to Nuniz, killed the elder and the unnamed son of Naraśiṅga i?]  

603. On a stone south-east of the village. Records that Konda, dēva Rāya gave some land to God Ahōbaḷeśvara in Ś. 1480 Piṅgaḷa, in the reign of Sadasivarāya. Ibid., No. 50.

Chinna Bōdanam.


Chintakommaṇīne.

605. In the Chennakeśava pagoda. Records that Chinna Reddi, the chief of the place, repaired the temple and set up the idol in Ś. 1655, Ānanda. Ibid., p. 433, No. 44.

606. On a stone of the stairs of the tank near the local Īśvara pagoda. Records that Chinna Timmareddi planted a garden and dug the tank in Ś. 1628, Sarvajit. Ibid., No. 45.

607. On a stone in the Hanumantarāya pagoda. Records that Pōlapalli Bukkaraju Timmayyadēva Mahārāja gāve to God Tiruveṅgalanātha this village in Ś. 1455, Durmukhi, in the reign of Achyutadēva. Ibid., No. 46.

Chintakunṭa.

608. On a stone in the Hanumanta temple, west of the fort. Records that Āravīti Chinna Timmarāja exempted the rent of the

609. In the Rāmēśvara temple. Records that Kaṭhāri Śaluva Kamparāja exempted the tax of the temple in Ś. 1364, Durmati. Ibid., No. 220.

610. In the temple of Pāṇḍuraṅgasvāmi. A record of Ś. 1493. In the same place. A grant by a Nandyāl chief in Ś. 1495. In the same place. A grant by another Nandyāl chief in Ś. 1506.

610-A. On a stone near the western gate wall. Records that “Cāraṇika Bumurusu” granted two and a half mattas of paddy field for the daily offerings of the God in Ś. 1466, Krūdhi, in the reign of Sadaśivadeva Mahārāja. Ibid., p. 437, No. 61.


610-C. On the top of above Raṅgamaṇṭapam. Records that Harihara Rāyalu (II) erected the Raṅgamaṇṭapam on the hill in Ś. 1317, Bhava. Ibid., No. 63.


610-E. On a stone in front of the compound wall of the above pagoda. Records that Achchamma purchased 250 pagodas of land at Bommi-Reḍḍi-Cheruvu and granted in free gift to the flower garden of the God in Ś. 1480, Kālayukti, in the reign of Sadaśivadeva Mahārāju. Ibid., p. 440, No. 70.

610-F. On the south side of the above. Records that Rāma-nuja Jīyaṅgāru and “Vuggursu” and others exempted the barbers’ tax of Bommi-Reḍḍi-Cheruvu in Ś. 1481, Sādhāraṇa. Ibid., No. 71.

610-G. On a stone pillar in the same place. Records that Ramani Rāma-Nāyaḍu set up a Garuḍastambham (with steel) on the hill, in Krūdhana. Ibid., p. 441, No. 73.

610-H. On the two poles east of the above stambham. Records that “Chencha”, son of Ōbaḷayya, set up two pillars of steel on the hill. Ibid., No. 74.

Devalapuram.

611. On a stone in the Hanumantarāya temple. Records that Nandyāla Chinna Aubalaraṇa remitted the tax on the Brahmans of the Devarayapura Agrahāram in Ś. 1469, Plavāṅga, in the reign of Sadaśivarāya. Ibid., p. 484, No. 221.
KURNOOL DISTRICT

Gōṭṭūru.


613. On a stone near the same. Records that Rāmarāja Timmarāja exempted the local barbers from tax in Ś. 1480,[Kālayukti, in the reign of Sadāsivarāya. *Ibid.*, No. 56.

Gubagundam.


Jillela.


616. East of the above. A similar record of the same chief in the same year in favour of God Chennakēśava. *Ibid.*, No. 32.

617. East of the above. Records that the Vipravinōdins granted their allowance from this village to God Chennakēśava in Ś. 1477, Rākshasa. *Ibid.*, No. 33.

Kalugōṭa (palli).

618. On a stone near a local channel. Records that in the reign of Achyutadēvarāya, in Ś. 1456, Vijaya, some land was granted for digging a well to two tank diggers Mummaya and Basavayya. See *Ibid.*, p. 436, No. 57.

Kōṭakaṇḍukūru.


Liṅgamūnē.

621. On a stone standing near a well outside the village is an inscription, dated Ś. 1429 (A.D. 1507), "recording a gift of land by a private person in the reign of Narasimhadēva of Vijayanagar".

(Antiquities, Vol. I, p. 102.) Narasimha was the son of Narasa Nāyaka and the predecessor of Krishnadēva Rāya.

**Nallagaṭṭa.**


623. On a stone near the same. Records that Timmarāja, the Kāraṇam, erected a temple of the Āḷvārs and granted 2½ tūms of land in Ś. 1460, Viḷambi, in the reign of Achyutarāya. *Ibid.*, No. 218.

**Rāchavēli.**

624. On a stone near the Mosafar Khana. Records that Rāmarāja Tirumalarajayya exempted the local barbers from tax in Ś. 1479, Piṅgaḷa, in the reign of Sadasivarāya. *Ibid.*, p. 435, No. 52. Tirumala was afterwards the founder of the Chandragiri dynasty.

625. On the east of the above. Records that the same chief exempted the tax on the local Kāṇams from Ś. 1470, Kilaka. *Ibid.*, No. 53.


**Sirvel.**

627. On a stone near the Narasimha pagoda. Records that Aubalaraṇa, grandson of Nandyalā Śiṅgarāja (I), remitted the tax of the district of “Servole” in favour of the temples in Ś. 1469, Plavaṅga, in the reign of Sadasivarāya. *Ibid.*, p. 430, No. 34.


**Yudavāda (Yadade).**


630. West of the above. Records that Ōbala, the Dalavāy of Śri-Raṅgarāya (II), dug a tank at Almūr in Ś. 1494, Āṅgirasa, *Ibid.*, No. 41.

**Yerragudidinne.**

631. On a stone near the local Īśvara pagoda. Records that Guṇḍarāja erected the temple of Malamunḍidēva and granted lands
for daily worship in Š. 1293, Sādhāraṇa, in the reign of Bukkarāya. *Ins., Ced. Dts.*, p. 431, No. 37. [Guṇḍa was evidently the Śāluva chief Guṇḍa II.]


MADRAS DISTRICT

The following copper-plate grants are now in the Madras Museum:—

NA. A, B, E, 150, 212, 325A.
SA. 194, 335, 538, 539.
Cg. 1, 2, 3, 4, 4A, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 367, 368, 370, 400, 510, 856, 1146.
Ct. 370.
Cb. 433.
Cd. 455, 674.
Gj. 1, 2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 13, 143A, 265, 290, 422.
Gd. 3, 7, 8, 17, 18, 67, 68, 81, 143, 359, 365.
Gt. 113, 120, 121, 122, 140, 273, 397, 813, 819.
S.K. 3, 4, 5, 6, 297.
Kl. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 47, 489, 546, 517, 519, 564A.
Md. 3, 4, 15, 82, 85, 94, 95, 224, 226, 227, 274, 275, 313.
Nl. 27, 23A, 73A, 189, 384, 565.
Tj. 549A-E.
Tn. 280, 462.
Tp. 784A, 785, 786, 787 and 909.
Vg. 35A, 35B, 51, 212, 213.
F.T. 21.

The following plates have not been assigned to particular districts. They are therefore given here with summaries of their contents:—

176. C.P. No. 31 of Mr. Sewell’s List.—This is “an unimportant but rather curious document, drawn up by one of three dismissed chieftains of Kañchivaram Kañmayshi Ammāl, Rāni of the Akhaṇḍa-Kāvēri,’ who had settled down in Vaḍamattūr. Their names as given in the Tamil are ‘Vannikkān, Manitakkān, and Puḷukkan’. The terminations appear to be the common Mussalman title Khan. The document states that one of the three chiefs (name not mentioned) decided a dispute between some thieves and some people who had settled at the village, and received some land for his services,” in Ś. 1525 (A.D. 1603), in the year Jaya. The boundaries of the land were scrutinized by the Kaṇḍārs, Ambalakāras, Kallās and Śervaikkāras of the surrounding villages, and the whole
was then engraved in a copper-plate. [The inscription is interesting for the insight it gives into the movements and organization of the Kāḷjas and other criminal castes. See Tam. and Sans. Ins., pp. 62—5. Vaḍamāṭṭur is believed by some to be a village six miles north of the road leading to Kumbakonam, but it is evidently in South Arcot and the birth-place of Māḍai Tiruvēṅgaḍa Aiya of Tamil literature.]

177. C.P. No. 174 of Mr. Sewell’s List.—A grant by a certain Śrīkaṇṭha who does not bear royal titles, but who claims descent from Brahma and Karikāla. Resembles Eastern Chāḷukyan grants of the tenth or eleventh century and later. After Karikāla the names mentioned are Sundarāṇanda, Navarāma, Eṣeyammā, Vijaya Kāma, Viṭārjuna, Aṅgipidugu, Kokili Mahēndravarma, Elajōla, Nripakāma, Divākara and Śrīkaṇṭha. See Ep. Ind., Vol. V, p. 123; Ep. Rep., 1900, p. 21 and Kielhorn’s Southern List, No. 888.

178. C.P. No. 175 of Mr. Sewell’s List.—A grant in Sanskrit and Tamil (Vaṭṭeḻuttu of the eleventh century) of the Pāṇḍya king Jāṭilavarman, son of Māravarman, in his seventeenth year. No details of date. The record gives an account of the king Neṇḍuchayān’s achievements. The aṅgāpti or Dūtaka of the grant was Mahāsāmanta Dhīrataṛan Mūrti Eyiṇan of the Vaidya community, chief of Vṛmaṅgalam. See Ind. Antq., Vol. XXII, p. 57 ff. and Kielhorn’s Southern List, No. 937.

179. C.P. No. 176 of Mr. Sewell’s List.—An Eastern Chāḷukyan grant in three plates. Records the grant of Kūṭalapaṇḍava in the Karmarāṣṭhra country by a donor whose name cannot be ascertained, but who appears to be Śaktivarman Vijayaṅītiya Bhaṭṭāraka. S. Ind. Palæ., p. 21.

180. C.P. No. 181 of Mr. Sewell’s List.—A grant of Bhaktirāja, a descendant of Karikāla and son of Gaṅganṛivarā (Gaṅgādhara?), who bore the titles Gaṅḍabēṇḍara and Rāyavēṣyāḥdujāṅga. Sent by the Nuzvid Zamindar.

181. C.P. No. 221 of Mr. Sewell’s List.—Originally in the hands of the Collector and now in the museum. A Vijayanagar plate, modern in character, but professing to date from A.D. 1410 and recording grant of the town of Ādavāṇi (Adōni) as an agrahārya to a number of priests of the Vīrabhadra temple there by the Vijayanagar king Dēvarāya II.

182. C.P. No. 111 of June 1891, pp. 5-6.—Originally with the Sub-Collector of Cuddapah and now in the museum. It is in very faulty Sanskrit and Nandināgarī character. It gives a confused genealogy of the Vijayanagar dynasty and records a grant by Achyuta in Ś. 1203, which is absurd and which indicates the record to be a forged one.

183. C.P. No. 1 of 1905.—From the Collector of Nellore and now in the museum. It is an ancient Pallava record, recording that Śimhavarman (II), the son of Yuvarāja Vishnuvāpa, gave from his
victorious camp at Mēnmatūra, in the fifth year of his reign, the village of Pikira in the Muṇḍarāshtra, to a Brahman named Vilāsasārman. See Ep. Ind., Vol. VIII, pp. 159–63, and p. 989 below.

184. C.P. No. 10 of 1905–06.—(Sanskrit in Nāgari.) A record of the Vijayanagara king Achyuta in Ś. 1459, Hēmalamba. Records gift of a village in Kuṇḍravaradhanakōṭaka, a district of Tuṇḍira-
manḍala, which was a subdivision of the Chandragirirājya, to the Vishnū temple at Veṅkaṭādripura, which was founded near Vēdā-
raṇyam on the bank of the Vēdanadi river by a chief named Vāra-
ṇāśī Varadappa.

185. C.P. No. II of 1905–06.—(Sanskrit in Nāgari.) A record of the Vijayanagara king Achyuta in Ś. 1456, Jaya. Records gift of the villages of Teṅgūrū and Vallāguḷam in the same district by the king at the request of his minister Pedda Timma of the Sāḷaka family. No. II of 1905–06.

186. C.P. No. 12 of 1905–06.—(Sanskrit in Nāgari.) A record of the Western Chaḷukyan king Vinayāditya Satyāśraya Ś. 520, Kāḷa-
yuktī (wrong).


188. C.P. No. 15 of 1905–06.—(Sanskrit.) Records the grant of the village of Tāmara cheru in Varāhavartini by the Eastern Gaṅga king Anantavarma-Vajrahasta (III), in Ś. 984 (20th June, A.D. 1061) to 500 Brāhmans. See Ibid., Vol. IX, p. 94 ff. Also Gj. 143-A.

189. C.P. No. 16 of 1905–06.—(Sanskrit in Grantha.) A record of the Vijayanagara king Dēvarāya (II) in Ś.1346, Krōdhin, Uṭṭhāna-
dvādaśī. Records gift of a village (called Niṇataṭaka) by the king’s brother Śṛṅgiri, who was governing Maratakanagara (Viriṅchiparam), to a learned doctor named Sampaṭkumāra Paṇḍita. The date corresponded to Friday Nov. 3, A.D. 1424. See Ibid., Vol. VIII, p. 306 ff.

190. In possession of M.R. Ry. Seshāchāri, Madras. A record of the Vijayanagara king Veṅkaṭapatidēvarāya in Ś. 1527, Viśva-
vasu. Records gift of the village of Viḷāṅgadū surnamed Kaṭṭuri-
raṅgapuram.

191. C.P. No. 2 of 1907–08.—This is the same as No. 66 in Mr. Sewell’s List. It is a Telugu grant of the village of Tiruvīḍū in Ś. 1357 by Dēvarāya Voḍeya of Kaśyapa Gōtra to the local temple of Ahobalēśvara, for the merit of his father Parvata Rāya, his mother Parvati Dēvi, etc. It was received by the priest Purushottamayya of Parāsara gōtra. The chief was an ardent devotee of Śrī Rāmānuja.

192. C.P. No. 5 of 1907–08.—A Sanskrit grant of Mallikārjuna Immaḍī Prauḍhabhūpa in Ś. 1383, Vrisha.
**193. C.P. No. 6 of 1907-08.**—A grant of Sādāsīva Rāya in Ś. 1470, Plavaṅga.

**194. C.P. No. 4 of 1908-09.**—A Ganjam plate. No details given.

**195. C.P. No. 5 of 1908-09.**—A C.P. grant of Tāla II in Sanskrit. This is very interesting as it refers to a king of the Eastern Chālukyan family who does not belong to the regular line of accession. It gives the usual genealogy from Kubja Vishṇuvardhana to Amma I and then, after some unusual accessions, comes to Tāla I, a younger brother of Chālukya Bhīma I. Tāla's son was Yuddhamalla II and his sons were Bāḍaba and Vishṇuvardhana Tāla II, the donor of the present grant. He made a grant of a village in Velanāṇḍu vishaya to a certain Kuppanayya of the Pallavamalla family who was a grandson of Kalivarma. [Tāla II was perhaps the Velanāṇḍu viceroy in Eastern Chālukyan times. For Kuppanayya see also Vandram plates of Amma II (Kt. 127). Ep. Rep., 1908-09, pp. 109-10.

**196. C.P. No. 6 of 1908-09.**—A grant of the village of Ālapādi in Velanāṇḍu to a certain Viśvēsvara by Pedda Kōmaṭi Vēma in Ś. 1334, NANDANA. The record is in Sanskrit.

**197. C.P. No. 7 of 1908-09.**—An incomplete Vijayanagara grant in Sanskrit, received from the Kistna Collector in 1902. No details given.

**198. The Madras Museum Plates of Maṅgi Yuvarāja, the Eastern Chālukyan king, the son of Vishṇu Vardhana II.** Records a grant in his twentieth year. See *Ind. Antq.*, Vol. XX, p. 105, and Kielhorn’s *Southern List*, No. 552.

**199—226.** There are about twenty-seven other copper-plates in the museum (of which five belong to 1917-18). The summaries of these I have not been able to get. They are, however, I understand, about to be published by Mr. Śrīnivasaraghava Ayyangar of the Madras Museum, to whom I am indebted for the knowledge that there are 226 inscriptions on the whole in the museum.


**229. 292 of 1895.**—(Kanarese.) On another stone in the same place. A damaged record of the Kalachūrya king Āhavamalla in Śārvarin (A.D. 1180-81). Vijaya Pāṇḍya is mentioned. Records a grant of land by a Nāyaka on the day of a solar eclipse.

**230. 294 of 1895.**—(Tamil.) On a stone in the same place from Chingleput. A damaged record of the Vijayanagara king
GENERAL COPPER PLATES

Vira-Veṅkaṭapatiṛāya (I, 1586—1616), dated in Ś. 1530, expired, Saumya.

231. 295 of 1895.—(Tamil.) On a stone in the same place. Records a grant of land to a Vaishnava temple in the time of NilaGaṅgaraiyan. See No. 312 below.

232. 296 of 1895.—(Vaṭṭeḻuttu.) On a stone in the same place. A mutilated record. The king’s name is lost.

233. 297 of 1895.—(Tamil.) On a stone in the same place from Chingleput. Records in the fifth year of the Chōḷa king Tribhuvenachakravartin Virarājendra-Choladēva (i.e., Kulottuṅga III), gift of land by Nila-Gaṅgaraiyan. See No. 312 below.

234. 298 of 1895.—(Persian.) On a stone in the same place. A record dated A.H. 1104.

235. 299 of 1895.—(Tamil.) On a stone in the same place from Chingleput. A much damaged record of the Vijayanagara king Achyutadevanahārāyaṇa.

236—269. 536—569 of 1907.—On slabs recently removed from Amarāvati to the Madras Museum. These have been noticed already under Amarāvati.

270. 35 of 1912.—On a slab lying near a godown in the Museum. A Greek and Latin inscription, dated in A.D. 1727, forming an epitaph on the tombstone of a certain John Constantine, a native of Greece, born in Transylvania, who died on May 17th, A.D. 1727. It was erected by his brother. According to Mr. Cotton “it is the only Greek tombstone found in South India and the most ancient Greek tombstone anywhere in India.”

271—282. 473—483 of 1913.—(Pāli.) On inscribed slabs from Amarāvati preserved in an underground room of the Central Museum. One of these mentions the Āndra king Gōtabimputa Araka Arhat Siri-yana-Śātakaṇi and another, the Upāsaka Ura. For the last see Ep. Rep., July 1888, p. 3.

283. 484 of 1913.—(Telugu.) On another slab in the same room. A record of the Kōṭa king Mahāmaṇḍalēśvara Manma-Kēṭarāja in Ś. 1157, Thursday. Records gift of a lamp to the temple of Buddha. The king was evidently a grandson of Kēṭa II, for whose inscription see Gt. 635.

284. 485 of 1913.—(Telugu.) On another slab in the same room. Records the niṣidhi (tomb) of Chōchi Śeṭṭi, son of Honniśeṭṭi, a merchant of Penugonda.

285—302. 486—503 of 1913.—(Pāli.) On another slab in the same room. One of the slabs mentions a Vākāṭaka gahapati and another a certain Mahā- Chaḍamukha. A third registers the gift of a rail bar (sūchī) by Tuka.

303. 504 of 1913.—(Telugu and Sanskrit). On another slab in the same room. Records that the temple Chāḷukya-Viśṇugriha
was built for a certain Nandaputra, native of Borkāpura, by the learned artisan Jayakirti, son of Ādurāchāraya.

304. 505 of 1913.—(Nāgari and Sanskrit.) On another slab in the same room. Records that the image of Kirtinārāyaṇa was made for the same person, perhaps also by the same artisan, here mentioned to be a brother-in-law (sāluka) of the former.

305. 506 of 1913.—(Nāgari and Sanskrit.) On another slab in the same room. Appears to record the visit of a pilgrim named Padmāvarīchandra Kuśalakārīn.

306. 507 of 1913.—(Telugu.) On a slab in the grounds outside the Museum building. A damaged record in Akshaya, Śivarātri. Mentions the temple of Viśvēśvara at Viśvanāthapura.

307. 508 of 1913.—(Kanarese.) On a slab in the grounds outside the Museum building. A damaged record in . . . Śērvāri, Āśāḍha, Amāvāsyā, Monday, Solar eclipse. Seems to record grant of lands on this occasion to the temple of Gopāladēva with the permission of the great men of Hosavaḍaṅgilu. which was an ancient agrahāra of the time of Janamejaya. The temple is stated to have been founded by the Ekadāndi-vrati Gopālapriyavāmī. Refers at the beginning to Vijaya Paṇḍyadēva who was ruling the Nonambavādī 32,000 country. Details of date “not enough for calculation.”

308. 509 of 1913.—(Kanarese.) On a slab in the grounds outside the Museum building. A record of the Western Chāḷukyan king Tribhuvanamalladēva Vikramāditya VI, in Chāḷukya Vikrama year 18, Śrīmukha, Āśāḍha, Amāvāsyā, Vaḍḍavāra, Wednesday (wrong for Sunday), Dakshināyana Saṁkrānti (= June 26, A.D. 1093). Records that 1,000 men of Kukkanūr met together to make a grant of land to Vāstudēva-Ghaiśāsa.

309. 510 of 1913.—(Tamil.) On a slab in the grounds outside the Museum building. A mutilated record in the twenty-third year of the Chōla king Rājakēśarivarman Rājarājadēva I. Mentions Kovūr in Māṇgāḍu-nāḍu and seems to record gift of a lamp.

310. 511 of 1913.—(Tamil.) On a slab in the grounds outside the Museum building. A mutilated record of the Vijayanagara king Vīra-Kampana Udaiyār (II) in Kali 4472, Ś. 1293, Virōdhikrit, Mithuna, ba. di. 5, Wednesday, Dhanishṭha, corresponding to 4th May, A.D. 1371. Seems to register the gift of the village Tilaikkārāṇai to Brāhmaṇas, by a certain Timmaiya-Nayaka.

311. 512 of 1913.—(Tamil.) On a slab in the grounds outside the Museum buildings. A record in the nineteenth year of the Chōla king Rājarāja-Rājakēśarivarman alias Rājarājadēva I. Records gift of ninety sheep for a lamp to the temple of . . . at Tāṇṇiyālattūr in Śurattūr-nāḍu, a subdivision of Puliyūr-kōṭṭam, by a member of the Gaṇattār who were administering
that village. Another record in continuation, of the same king and of the same date, provides also for a lamp, and a garden.

312. 513 of 1913.—(Tamil.) On a stone set up at the entrance into the Museum. A record of the Chōla king Tribhuvanachakravartin Virarājendrañacholdēva (i.e., Kulottūṅga-Chōla III) in his fifth year, Rishabha, su. di. 3, Sunday, Punarvasu. Records gift of the village of Taṇṇiyāḷattūr in Surattūr-nādu, a district of Puliyūr-kōṭṭam alias Kulottūṅga-Śōjavalanādu in Jayaṅgondaśōja-manḍalam, to the Arioiyinatam-koṇḍan-mathā of Tiruvanṇāmalai. The order was issued by Paṇchanadivānan Nilagaṅgaraiyan. Diwan Bahadur Swamikannu Pillai says that Rishabha is a mistake for Mithuna and Sunday for Thursday, and then calculates the date to be 26th May, A.D. 1183.


314. 515 of 1913.—(Tamil.) On a third stone in the same place. A much damaged record in the second year, Mārgaḷi. Mentions the temple of Nirvanaṇa Perumal at Tirunīrmalai.

315. 516 of 1913.—(Tamil.) On a fourth stone in the same place. A record of the Vijayanagara king Vira-Venkaṭatapirāya-dēva Mahārāya, in Ś. 1535, Saumya (wrong), Rishabha, Rēvati, II, Friday, presumably 19th May, A.D. 1609. Registers that a certain Kāla Vaiyyappar having built a temple for Agarēsvara-Uḍaiyār at Poḷiĉchalur in śūrattūr-nādu, a subdivision of Puliyūr-kōṭṭam in Jayaṅgonda-Toṇḍamanḍalam, Katti-Yellappa-Nāyaka made a grant of land to the temple for the merit of king Veṇkaṭatapirāya (I, 1586—1616).

316—323. 517—524 of 1913.—(Pāli.) On slabs in the Archaeological show room of the Madras Museum. (Will be forwarded to Dr. Luders for publication in the Epigraphia Indica.) One of these mentions the thēra Mahādhamakatāhaka.

324. 525 of 1913.—(Kanarese.) On the base of a Jaina image in the same place. This is the image of Śāntināthadēva of the temple Yeṛagā Jīnlaya, founded by the Mahāpradhāna Bhrahadeva, a lay disciple of Sakalabhadra Bhāṭṭaraṅka entitled Mahā-manḍalāchārya and belonging to Mūlaśaṅgha, Koṇḍakundānvaya, Kāṇṭuraṅga and Tintriṇi-gachcha.

325. 526 of 1913.—(Kanarese and Sanskrit.) On the base of another Jaina image in the same place. Records that king Śālavadeva, a great lover of Sāhitya, got an image of Śānti-Jina made according to rule and set it up.
TRIPLICANE.

An ancient temple. Its Chōla and Pāṇḍya inscriptions were later on misplaced and scattered in the course of renovation in Vijayanagar times. There are fragments of tombstones in Roman characters near the garbhagriham, the presence of which is unaccountable.

326. 234 of 1903.—(Tamil.) On a stone built into the floor at the entrance into the garbhagriha of the Pārthasārathisvāmin temple. A record in the twelfth year of the Pallava king Danti-varma-Mahārāja. Records that the temple priests mortgaged one of the fields of the temple, that the offerings to the God in consequence fell short and that a certain Puguḷṭṭunai-Viśaiyaraiyan redeemed the field and arranged for the usual quantity of rice offerings every day. [The inscription corroborates the testimony of Tirumāṅgai Āḻvār's Periatirumoli which attributed the foundation of the temple to the Toṇḍa king (i.e., Pallava).] See Ep. Ind., Vol. VIII, pp. 290—6, where Venkayya edits it.

327. 235 of 1903.—(Tamil.) On the north wall of the central shrine in the same temple. A record of the Vijayanagara king Viṟa-Veṅkaṭapatiḍēva-Mahārāja (Veṅkaṭa I) in Ś. 1527, Viṅkarin. Refers to the king as seated on a jewelled throne at the city of Perumgoṇḍai.

328. 236 of 1913.—(Tamil.) On the south base of the same shrine. A record of the Vijayanagara king Viṟa-Veṅkaṭapatiḍēva-Mahārāya (I, 1586—1616), in Ś. 1525, Śobhakrit. Refers to the king as seated on a jewelled throne at the city of Perumgoṇḍai and to the consecration of an image of Tirumajįśai-Āḻvār and a gift of twenty varāhas to this shrine.

329. 237 of 1903.—(Telugu.) On the same base. A record of the Vijayanagara king Raṅgarāyaḍēva-Mahārāya (I, 1578—86) in Ś. 1507, Tāraṇa. Records the gift of the villages of Śebhiyam and Nidāmbaram (Nadumbarai), besides a garden by Tirumala-Nāyaniṅgāru, the general of Rāmarāja Veṅkaṭapatiṛāju (Veṅkaṭa I?). The revenue from these two villages was 180 rekha chakra gadyāṇa and from the garden 20 chakra gadyāṇa.


331. 239 of 1903.—(Tamil.) On the same base. A record of the Vijayanagara king Mahāmaṇḍalēsvara Viṟapratāpā Sadāsiva-deva-Mahārāya in Ś. 1486, Rakkākshin. Records that a private individual built certain portions of the temple (e.g., shrines of Pollikoṇḍaperumal, Krishṇa, Vēdavalli Nachchiyār, the Tiruvāy-moli maṇṭapā, the kitchen and enclosure wall and set up a number
of images and granted three villages, Puduppakkam, Vēppēri and Veshārupādi (Vyāsarpādi).

332. 240 of 1903.—(Tamil.) On the east and north bases of the maṇṭapa in front of the same shrine. A record of the Vijayanagara king Vira-pratāpa Vira-Vēṅkaṭapatidēva-Mahārāya (I, 1586—1616), in Krōdhin (i.e., Ś. 1527). Built in.

333. 241 of 1903.—(Tamil.) On a stone built into the floor of the same maṇṭapa. A fragmentary record of the Chōla king Tribhuvana-vīradēva (Kulōttuṅga III), the date of which is lost. Mentions Tiruvāmiyūr (i.e., Tiruvāmūr near Mylapore) in Koṭṭūrnādu.

334. 242 of 1903.—(Tamil.) On another stone built into the same place. A fragmentary record in the twenty-third year of the Chōla king Rājarājadēva. Four other similar fragments are built into this maṇṭapa and a number of others in other portions of the temple.

335. 243 of 1913.—(Tamil.) On the south and east walls of the Aḻagiyaśiṅga-Perumal shrine in the same temple. Records certain arrangements referring to temple servants made while Eṭirāja-nāyakar was the manager.

Supplementary note to No. 183 above.

The Uruvapalli and Māṅgaḷur grants.

It may be pointed out that Yuvarāja Vishṇugōpa and his son Simhavarman II are the respective sovereigns of the Uruvapalli and Māṅgaḷur plates. The former says that Yuvarāja Vishṇugōpa was the son of Skandavarman II, grandson of Virarvāma and great-grandson of Skandavarman I. It records that Vishṇugōpa granted in the eleventh year of Simhavarman I (evidently his elder brother and the then actual ruler) 200 niṇīrttanās of land to the temple of Kaṇḍukūr founded by Sēnāpati Vishṇuṣarma. It was issued from Palakkāda. See Kielhorn’s Southern List, No. 619, and Ind. Antq., Vol. V, pp. 50—3. The Māṅgaḷur plates belong to the eighth year of Dharma Mahārāja Simhavarman II, and record the grant of the village of Māṅgaḷur in Vēṅgirāśṭra to certain Brahmans. The grant was issued from Daṇanapura. See Southern List, No. 620, and Ind. Antq., Vol. V, pp. 154—7. The exact places where these plates were discovered are not known.
MADURA DISTRICT.

DINDIGUL TALUK.

Agaram.


Ānaipaṭṭi.

2. C.P. No. 160 of Mr. Sewell’s List.—Records a grant by Śînna Kadirappa Nâyakka, a chief of the Kaṇṇivâdi estate near Dîndigul, of some lands to some priests of the temple at Ānaipaṭṭi, in A.D. 1729. The grant was made to a Brahman for temple service. The genealogy of Śînna Kadir for nine generations is given. [Compare No. 33, the genealogy of which corresponds for five generations with that of the present one. Ānaipaṭṭi is a village in Dîndigul taluk.]

Attûr.

3. Mr. Sewell gives a C.P. grant in the possession of one Śîva Râma Avadhâni, recording gifts of lands to the Dîndigul choultry.

Bhûpâlasamudra near Dîndigul.

3-A. C.P. No. 33 of Mr. Sewell’s List.—Records grant and sale, made in Ś. 1651 (A.D. 1729), Kaliyuga 4830, Saumya, by Śînna Kadirappâ Nâyakkan, a chief residing near Dîndigul, of the village to a number of pândits in Saundarâjapuram, otherwise called Ānaipaṭṭi. The grant was made during the reign of Vijaya Rânga Chokkanâtha (1705—31) at Madura, and it states that he was governing the country as viceroy for the Vijayanagar sovereign Śrî Rânga Râya. The grant gives lists of the ancestors of Śrî Rânga Râya, Vijaya Rânga Chokkanâtha, and the grantor. Edited by Burgess and Natesa Sastri in Tam. and Sans. Ins., No. 27, pp. 117—121. The inscription enumerates the Vijayanagar kings and the Madura Nâïks and the Polygars of Kaṇṇivâdi. The Polygar, in return for 300 Madura kulipanams, gave the village in proprietorship. The purchasers and donees were to enjoy the wet fields and had to pay, in case of new fields, one-fourth of the proceeds, one-third of the proceeds in the next crop, two-fifths of the third crop and one-fourth of the proceeds of sesamum, pulses and pûvaraśa trees. On the dry lands they had to pay eight pons for lands sowing one kalam of seeds. They were, however, to enjoy free the public paths and cowstalls. The palace had the
right to collect the tax with interest in case of failure. Otherwise they had all the eight characteristics of property.

Bālakrishna Mahādānapuram.

(Bālakrishnapuram of Dīndigul taluk?)

4. C.P. No. 19 of Mr. Sewell's List.—(Telugu.) Records a grant of the village as an agrahāram to certain Brāhmans in S. 1622 (A.D. 1700), in Vṛṣṭha, by "śri Maṅγamma, wife of Chokkanātha Nāyyuḍu, who was son of Muttu Vīrappa Nāyyuḍu, and grandson of Viśvanātha Nāyani Tirumala Nāyyuḍu of Madura."

Dādikkombu.

The departmental list gives one inscription in this place, and the Mack. MSS. (Ins., S. Dts., p. 70) give four more. I have given the latter under Nos. 5-A to 5-D.

5. 3 of 1894.—(Tamil.) On the south wall of the Garuḍa shrine in the Sundararāja-Perumāḷ temple. An incomplete record of Rāmadēva-Mahārāya, dated S. 1551, expired, Sukla. See Ins., S. Dts., p. 70, No. 1. Rāma IV ruled from 1620 to 1630. He came to the throne as a result of the victory over his opponents in the succession war which followed the death of Venkaṭapati 1 (1586—1616). The full details of these struggles, as based upon all available authorities, are given by me in Ind. Antq., 1916.

5-A. On a stone in the Sundara Pāṇḍya maṇṭapam. Records the performance of the marriage festival of God Ajāgar by one Rāmanujāchāriar and a worshipper. Ibid., No. 2.

5-B. On a stone in the west of the sixteen-pillared maṇṭapam in the Mutyāḷamma temple. Records that Rāyasam Koṇḍamara-sāyya granted twenty-four shares in a village and erected twenty-four houses in it and gave it to the people, in S. 1444, Chitrabhānu, in the reign of Krishṇadēvarāya. Ibid., No. 3. See Ap. 47.

5-C. On the eastern wall of the inner temple of Sundararāja Perumāḷ. Records that one Sundarēśvara appointed the priests and granted lands to them. Ibid., No. 4.

5-D. A C.P. in the hands of "Paryan mteedauyangar." (Tamil.) Records that in S. 1502, Vikrama, in the reign of Prauḍhadēva-Mahārāya, his prime minister Chakrarāyan granted to a Brahman Timmaiyangar? thirty-three mās of land in Puduppuram village, two mās in Ajāgar-Samudram, and an allowance of a pagoda. Ibid., No. 5. [The record seems suspicious.]

Dīndigul.

7. 2 of 1894.—(Tamil.) On the wall of another shrine in the same place. A damaged record of Könērimaikoṇḍān.

7-A. In the possession of a resident Gaṅgādhara Sāstri. A C.P. grant relating to the hamlet of Rāmayyanapṭṭī.

7-B. A C.P. in the hands of Gurumūrti Gurukkal in the temple of Padmagiriśvara. Records that Baruki Veṅkaṭarāya gave seven villages to the God and Goddess in Ś. 1665, Rudhirōdgāri. See Ins., S. Dts., p. 72, No. 8.

7-C. A C.P. in the hands of Rāmakrishṇa Gurukkal. Records that Daḷavai Nārayaṇappayya re-established certain temple villages in Ś. 1672, in the reign of Vijaya Raṅgachokkanātha Nāyakar. Ibid., p. 72, No. 9. [The date is inconsistent, as Vijayaranga was the Nāik king of Madura from 1705 to 1731.]

Rāmanāthapuram.

8. 690 of 1905.—(Tamil.) On a rock near Diṇḍigul. Belongs to the reign of the Pāṇḍya king Māraṅjaḍaiyan. Records the building of a tank by Parāntakapalḷi-Velān alias Nakakkambulan, who accompanied the Pāṇḍya king in his expedition against Iḍavai in the Chōla country. [Venkayya identifies Iḍavai with the village of the same name in Maṇi-nādu, a subdivision of Rājendra-Simhavālanādu on the northern bank of the Kāvēri. See S.I.I., Vol. II, p. 53. Māraṅjaḍaiyan was the Varaguna Mahārāja who ascended the throne in A.D. 862. See Ep. Ind., Vol. IX, p. 84; Ibid., Vol. XI, p. 253; also the inscriptions at Ambāsamudrām, Trichinopoly, Tiruvellārai and Tillaisthānam.]

MADURA TALUK.

Ānaimalai.

9. 63 of 1905.—(Vaṭṭeluttu.) On a rock to the left of the entrance into the central shrine of the rock-cut temple of Naraśinga-Perumāl. Records in the thirty-third year of the Chōla king Madiraikonḍa Parakēsarivarman (i.e., Parantaka I (906—47) the digging of a tank called Kaliyanēri, the donor being Aruṇiḍi Kaliyan, an officer of the king. Refers to Kīl-Iraṇiyamuṭṭam and the village of Naraśinga-manāgalam included in it; also to the temple of Naraśin-ga-Permaṇaḍīgal on the Tiruvānaimalai hill. [Iraṇiyamuṭṭam is known in Tamil literature and included Perungūṟūr, the native place of Poet Perunkaušikanār, the author of the Maḷaiapadukādām.]

10. 64 of 1905.—(Tamil.) In the same place. Records in the twenty-first year of the Chōla-Pāṇḍya king Jaṭāvarman alias Udaiyār Sundara-Pāṇḍya-Sōjadēva, Viceroy of Madura under Rājendra Chōla I, gift of sheep for a lamp. Mentions Kīl-Iraṇiyamuṭṭam and Tiruvānaimalai.

11. 65 of 1905.—(Tamil.) On the rock to the right of the entrance into the central shrine of the same temple. A damaged
record of the Chōla-Pāṇḍya Jaṭāvarman alias Uḍāiyar Sundara-Sōla-Pāṇḍyadēva (the Viceroy under Rajēndra Chōla I), dated twenty-first year. Records gift of a lamp. The shrine is called after Narasimha Āḷvār on the Tiruvānaimalai in Kīr-Iraiṇiyamuttam in Rājēndrachōla-Valanādu (a subdivision) of Rājarāja-Paṇḍinādu.

12. 66 of 1905.—(Vāṭṭeluttu.) At the entrance into the maṇṭapa of the cave near the same temple. A partly mutilated record. Mentions Sōmasiparivirājakar.

13—20. 67 to 74 of 1905.—(Vāṭṭeluttu and Tamil.) On a rock with sculptures overhanging a natural cave in the same village. Mentions Narasāṅgamaṅgalam, Ajjanandi, Ten-kāḷavaḷinādu Porkōḍu, Tiṇaikaḷattār, Venbaikuḍi-nādu. [For mention of Ajjanandin see N.A. 710-D.]

21. 454 of 1906.—On the left side of the entrance into the central shrine. (Grantha.) Records that Madhurakavi, the son of Māra, resident of Karavandapura, and minister of the Pāṇḍya king Parāntaka made this stone temple, gave away this rich agrahāra to Brahmons and set up the image of the God in K. 3871, on the day of the sun in the month of Kārttika. Madhurakavi is called a Vaidya. [See Ep. Ind., Vol. VIII, pp. 317—20, where Mr. Venkoba Rao edits the inscription.]

22. 453 of 1906.—On the right side of the entrance. (Archaic, Vāṭṭeluttu and Grantha.) Records that Māran-Kāri, the minister of the Pāṇḍyan king Šaḍāiyan (son of Māran), excavated the cave at Ānāmalai, but ascended heaven before consecrating it, and his younger brother Māran Eynin Pāṇḍimaṅgalavisāiyaraiyan, who became prime minister made the mukha-maṇṭapa and consecrated the image. [Ibid., Mr. Venkoba Rao identifies Māran-Šaḍayan with a predecessor or probably grandfather of that Māraṇjaḍayan who was known as Varagunā and who, according to the Trichinopoly cave inscription (414 of 1904), ascended the throne in A.D. 862. Mr. Venkoba Rao further surmises that Nammalvār, the teacher of Madhurakavi, who was known as Kāri-Māran, was probably the son of the minister Māran-Kāri. This is however inconsistent with the Vaishnava Guruparampara which says that Kāri-Māran, the Āḷvār, was a man of the fourth caste, while his elderly contemporary and disciple Madhurakavi was a Brahman. The names Māran, Kāri and Madhurakavi seem however to show that by about A.D. 770 the Āḷvārs Nammalvār and Madhurakavi were well known.]

23. 455 of 1906.—(Grantha.) On the west wall of the maṇṭapa in front of the same shrine. A record of Kṛishṇadēva Rāya of Vijayanagar, dated Ś. 1441, Pramāthin. Mentions Timmabhūpa as the king’s door-keeper and a certain Madhura-Rāmanātha as his agent.
24. 456 of 1906.—On a stone built into the platform in front of the shrine of the goddess in the same temple. A record of the sixth year of Śrī-Vallabha Pāṇḍya. Mentions Kandaḍai Kaḷaṁgeḥabhaṭṭan of Āpastamba sūtra. See No. 160 below.

25. 457 of 1906.—(Paḷi.) At the entrance into the natural cave known as Paṇḍhapāṇḍavapradēkkai in the same village. In the Brāhmi character. The cave and beds have been described in Ep. Rep., 1907, pp. 60-61.

Gōripālaiyam.

26. 77 of 1905.—(Tamil.) On a pillar set up within the Muhammadan masjid. Records in the reign of the Nāyaka king Krishnappā-Nāyaka Vīrappa-Nāyaka in Ś. 1495, expired, Bhava, gift of land. Mentions a number of names of Vijayanagara kings and refers to Kūna-Pāṇḍya. [The inscription records that a considerable area of land was presented by Kūna Pāṇḍya to Muhammadans and that it was confirmed by Vīrappa Nāik in A.D. 1573. Nelson translates it in his Madura Manual, p. 67.]

Kaḻugumalai Hill (Maṅgulam).

27—32. 460 to 465 of 1906.—(Paḷi.) On four boulders. In the Brāhmi characters. See for description of this place and similar antiquities in the neighbouring village of Ariṭṭapaṭṭi, Ep. Rep., 1907, p. 61. The Epigraphist assigns the inscription which resembles the alphabets of the Aśoka edicts to the end of the third and the beginning of the second century B.C. These are amongst the earliest lithic records of the Tamil country and the presence of Paḷi shows that it was understood in the Pāṇḍya country even in that early period. Its connection with the origin and development of the Tamil Vaṭṭeluttu is still to be ascertained.

Kīḷadi.

33. 447 of 1906.—(Tamil.) On the south wall of the central shrine in the Arjunēsvara temple. Records in the twenty-third year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśekharadēva (I, 1268—1308), "who was pleased to take every country," that Kūpakarāya, the son of Mālavarāya, rebuilt the temple and gave different names to the God and his consort in order to secure merit for his parents. The temple is called Muchukunda Tiruvirāṁśvaramuḍaiya-Nayanaṁ at Śrī-Kunṭidēvi-chaturvēdimaṅgalam, a brahmadēya to the east of the tank (kuḷakkiḻ) at Velūr in Madhurādya-valanādu. See Ep. Ind., Vol. IX, pp. 223.

34. 448 of 1906.—(Tamil.) On the north, west and south walls of the same shrine. A mutilated record. Seems to register a sale of land.

35. 449 of 1906.—(Tamil.) On the same wall. Records in the thirty-first year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśekharadēva (I, 1268—1308), "who was pleased
to take every country," sale of land to Kūttan Tennādan alias Tribhuvanāsingadēva of Kaṇṇanūr in Malaimaṇḍalam by the sabhā of Śrī-Kunṭidēvi-chaturvēdimaṅgalam, a brahmadēva to the east of the tank at Vēlūr in Madhurōdaya Vājanādu which was a dēvadāna of (the temple of) Muḍivālāṅgu-Pāṇḍya-Iśvaramudaiyā-Nāyanār; refers to the executive committee (nirvāha sabhai) of the village and to the twenty-fourth year of the king’s reign. See Ep. Ind., Vol. IX, pp. 224, where it is pointed out that the date (Karkaṭaka 8, Aparaksha, Ekādaśi, Rōhini) corresponded to Saturday, 5th July, A.D. 1298.

36. 450 of 1906.—(Grantha and Tamil.) On a stone set up near a channel in the same village. Records in the twenty-second year of the Pāṇḍya king Kulaśekhara the construction of the channel. This is the “unreadable” inscription referred to by Mr. Sewell.

37. 451 of 1906.—(Tamil.) On another stone set up in the same place. A much damaged and mutilated record, the date and the king’s name of which are lost.

38. 452 of 1906.—(Tamil.) On a stone set up in a field, near the same village. In modern characters. [Referred to by Mr. Sewell.]

Kilakkudi.

In the natural cave called Šettippodavu near this village are Jain images and beds described in detail in Ep. Rep., 1910, pp. 77–8. The sculptures are of great iconographical interest and Mr. Krishna Sastri believes that they are different from those sketched by Dr. Burgess in his article on Digambara Jain iconography in Ind. Antq., Vol. XXXII, p. 459 ff. The following Vaṭṭeḻuttu inscriptions have been copied.

39. 330 of 1908.—On the pedestal of one of the Jaina images. Records that the image was cut at the instance of Guṇaśēnappēriyādgala, the pupil of Varthamānava Paṇḍita who was the pupil of Guṇaśēnadēva presiding over Kuraṇdi-Tirikkāttambāḷḷi Venbuñādu. [No information is available about the teachers mentioned here. See N.A. 385 and 744 for teachers with similar names. The Jainasiddhāntabhāskara gives two Guṇaśēnas in the apostolic line of the Sēna Gaṇa, founded by Jīnasēna I about 16 B.C. These are the fifteenth and forty-fifth of the list. The same treatise gives a Guṇaśēna as the fifty-fifth from Mahāvra in the Kashtha Saṅgha line of teachers.]

40. 331 of 1908.—On the pedestal of another Jaina image on the hill. Records that the image was cut at the instance of a pupil of Guṇaśēnadēva who was in charge of this paḷḷi. See the above epigraph.

41. 332 of 1908.—On the pedestal of a third Jaina image in the same place. A damaged record. Mentions Guṇaśēnadēva who presided over this paḷḷi. See No. 39 above.
42. 63 of 1910.—Below the Jaina figure cut on the boulder outside the cavern. Damaged in the beginning. Records that Abinandan Bhatāra, a pupil of Arimanḍala Bhatāra, who was the pupil of Abinandan Bhatāra, who in turn was the pupil of Kanakānandi Bhātāra, caused this image to be cut. It also refers to Kuraṇḍi Tirukkāṭṭamballī. [I have not been able to get information about these in any of the Jain Paṭṭāvalis. Kanakānandi Bhatāra is, I suppose, different from Kanakavīra mentioned in N.A. 744.]

Kiramāṭṭur.

43. 16 of 1894.—(Vaṭṭeluṭtu.) On the north wall of the Śiva temple. An incomplete record of the Pāṇḍya king “who took the head of the Chōla,” dated ninth year.

Kodimaṇgalam.

44. On the front of the first pillar, left side, of the maha-maṇṭapa in the local Kārttikāsvāmi temple, over a figure. States that it is Anṇāvippurumāḷ Pīḷḷai. Tam. and Sans. Inscrns., p. 2.

45—49. On similar pillars, over their respective figures. The names Śevandiyaḷḷa Pīḷḷai, Aḷagiri Naik, Piratāṇi (Pradhāṇi) Nāiken, Anṇāvippurumāḷ Pīḷḷai and Kuppayaṇḍi (son of Aḷagappa Pīḷḷai) are recorded. Ibid., pp. 2–3.


Madura.

For a full notice of Madura see Antiquities, I, pp. 291–2, and the bibliography given there. Mr. Sewell gives two lists of inscriptions in this place, one of which numbers 49 and the other 13. These overlap each other and it is unnecessary to compare them with the list given below.

51. 46 of 1890.—In the north wall of the second prakāra of the Sundarēśvara temple. A record of Kōnerinmaikoṇḍan Sundara Pāṇḍya.

52. 47 of 1890.—In the same place. An inscription of the twenty-first year of Kō-Jaṭāvarman Tribhuvanachakravartin Vīra Pāṇḍya dēva. [Was he the same as the king who came to the throne in 1253 and who, after conquering Īlam, Koṅgu and Sōḷa-maṇḍalam, anointed himself at Perumbarrappuliyūr?]

53. 48 of 1890.—Similar to 52.

54. 50 of 1890.—On the north wall of the second prakāra of the Sundarēśvara temple. A record of Tribhuvanachakravartin Kōnerinmaikoṇḍan. (No other details.)

55. 58 of 1905.—On the north wall of the west gōpura. Tamil verse. Refers to Parākrama Pāṇḍya.

57. 60 of 1905.—(Tamil.) On the same pillars. A record of the fifteenth year of Māravarman Tribhuvanachakravartin Sundara Pāṇḍya dēva I “who took the Chōla country and was pleased to perform the anointment of heroes and anointment of victors at Muḍikonṇḍachōlapuram.” [He ruled from 1216 to 1235. The date corresponds to Tuesday, 3rd December 1230. See Ep. Ind., Vol. VIII, p. 276.]

58. 60 of 1905.—(Tamil.) On the same pillars. An incomplete and mutilated record of the tenth year of Māravarman Tribhuvanachakravartin Sundara Pāṇḍya dēva “who was pleased to re-present the Chōla country” (1216—35).

59. 62 of 1905.—On the fifth pillar in the same place. A record of the second year of Jaṭāvarman Tribhuvanachakravartin Kulaśēkharadēva (1190—1217) making a gift of land.

60-A. In the east gopuram. First inscription at the southern wall at the entrance. A record dated Ś. 1501, Pramāṭhi (Purattāṣi), granting exemption of tax to the Śēdars of the province of Rāmanāṭhapuram who brought the first betel-leaf and nut to the palace. Tamil and Sanskrit Inscrns., No. 22, p. 109.

60-B. In the east gopura, a little before the south door-jamb. Records that in Ś. 1532, Saumya (Āni, pūṣam) Viśvanātha-Virappa Nāiker exempted the Mudaliyār servants of the Chrokanāṭha temple at Anakkuḍi and other villages from the levying of brokerage. Ibid., No. 23, pp. 109—10. Virappa was the predecessor of Tirumal Nāik and reigned from 1609 to 1623. See Ind. Antq., 1916, p. 132 f.

60-C. On the east gopura on the north door-jamb. An interesting record dated in Ś. 1632, Khara, Paṅguni 20, Saturday, in the time of Vijaya Raṅga Chokkanāṭha Nāik (1705—31). Refers to a temple servant’s falling down from the temple tower as a protest against undue collection of tax from some tax-free villages and the yielding of the State officials. See Tamil and Sanskrit Inscrns., No. 24, pp. 110—11.

60-D. 502 of 1907.—(Vaṭṭeḻuttu.) On a detached stone lying in the Madanagopālasvāmin temple. A fragment of record, dated thirty-eighth year. The king’s name is lost. Mentions Tirutturutti-Mahādeva and Perumūr in Anḍa-nādu; seems to record the gift of a lamp.

61. 503 of 1907.—(Vaṭṭeḻuttu.) On another stone in the same place. A fragmentary record of Köchcha, the date of which is lost. Seems to record the gift of a lamp.
62. 504 of 1907.—(Vaṭṭeluttu.) On a third stone in the same place. Records gift of a lamp by Kunrānjundari of Koṛavāyīr chēri in Vaḍa-Madirai to the temple at Tirutturutti, a dēvadāna in Aṇḍa-nāḍu. King’s name and date lost.

63. 505 of 1907.—(Vaṭṭeluttu.) On a fourth stone lying in the Madanagāpālasvāmin temple. A fragment. Seems to register gift of cows.

64. 506 of 1907.—(Tamil.) On eight other stones in the same place. Fragment of a record of the Pāṇḍya king Māravarman alias Tribhuvananakrarvartin, dated twelfth year. Mentions Parākrama-Pāṇḍyadēva and the Śaivāchārya Śivagōchari-Mahādēva of the Bhāradvāja-gōṭra.

65. 507 of 1907.—(Tamil.) On the thirteenth stone in the same place. A record of the Pāṇḍya king Tribhuvanachakrarvartin Śrī-Vallabhadēva in his second year. Records a gift by the queen Ulagamulududaiyāl. [Was he Māravarman Śrī Vallabha, who was apparently a predecessor of Jaṭāvarman Kulaśēkhara I (1190—1217) or the Jaṭāvarman Śrīvallabha who is mentioned in the third year of Māravarman Sundara Pāṇḍya I (1216—35)?]

66. 508 of 1907.—(Tamil.) On the fourteenth stone in the same place. The stone bears at the top the Pāṇḍya crest, i.e., two fish with a trīśūla between them. Records the gift of a flower garden by the queen Eḻulagumuludumudaiyāl.

67. 509 of 1907.—(Tamil.) On the fourteenth and sixteenth stones in the same place. A fragment of record.

68. 510 of 1907.—(Grantha and Sanskrit.) On thirteen other stones in the same place. Purports to be the genealogy of the Mahāmaṇḍalēśvara Rāmarāja-Tirumalarēśvara-Mahārāja, dated Kaliyuga (mistake for 4647), Ś. 1468, Parābhava.


70. 35 of 1908.—(Telugu.) On one of the pillars in the Kambṭhatḍi-maṇṭapa in the Sundarēśvara temple. Records in the reign of the Nāyaka king Vīrappa-Nāyaka (1572—95), son of Viśvanātha-Nāyaka-Kṛishṇappa-Nāyaka, in Ś. 1505, expired, Subhānu, the construction of the maṇṭapa. A Tamil copy of the document is added below the inscription. [See Ind. Antq., 1916, pp. 90—2, for an account of Vīrappa’s reign.]

71. 36 of 1908.—(Tamil.) On a stone set up in front of the Perumāḷ temple in the same town. A record of the Vijayanagara king Vīra-Veṅkaṭa-Mahārāya (I, 1586—1616). Mentions in Ś. 1523, expired, Subhakrit, the temple of Madanagopāla at Madura and Bhāshyakāra, i.e., Śrī-Rāmānujāchārya. Veṅkaṭa was, it is well known, a disciple of Kōṭikanyādānam Tātāchārya and an ardent Vaishnāvīte.
72. 557 of 1911.—On the south wall of the maṇṭapa in front of the Kūḍal-Alagār temple. Records that stones were supplied for the building of the Ardha-maṇṭapa and the garbhagriha of the Kūḍal-Alagiyā-Perumāl temple, by Kandāḍai Kōṇamman for the merit of Kandāḍai-Anṇan and states that the work was finished during the administration of Yellappa-Nāyakkar. Mentions Rāmarāja Viṭṭhaladēva-Mahārāja and his subordinate Timmappa-Nāyakkar, son of Vasavaṇa-Nāyakkar. Kandāḍai Anṇan was a descendant of Mudaliyānḍān, the uncle and contemporary of Rāmanujava. It was this family that first broke the Āchāryic tradition and embraced the creed of the Prabandhic teacher Varavaramuni. The present Anṇan was probably the son or grandson of the disciple of Maṇavāla-Mahāmuni or a member of the same family.

73. 558 of 1911.—(Tamil.) On the north, west and south walls of the central shrine in the same temple. A damaged and unfinished record. Records gift of money and a house for offerings to the same temple by Vasavaṇa-Nāyakkar-Timmappa Nāyakkar.

74. 559 of 1911.—(Tamil.) On the same walls. Dated in the reign of the Vijayānagara king Vīrapratāpa Sadāśivadeva-Mahārāya in Ś. 1473, Vīrōdhikrit. Records gift of three villages for offerings and festivals to the temple of Kūḍal-Alagiyā-Perumāl by Timmappa-Nāyakkar, son of Vasavaṇa-Nāyakkar for the merit of Rāmarāja-Viṭṭhaladēva-Mahārāja. [He was the Viceroy of the south which he reconquered for Vijayānagara in 1545.]

75. 560 of 1911.—(Tamil.) On a pillar set up in the Collector’s bungalow in the village. A record of Tribhuvanachakravartin Kōṇerimēlkoṇḍān in his fourteenth year. Records that a certain Jñānamūrti dēva of the Nandikēśvaradēvar-santāna in the Āmuṇḍa-ṃaṭha, built in the name of Anṇan Vīluppadarājar of Vaḍagarai Varaṇavāsi-paṭṭinādu in Malaikkudinādu, a maṭha called Mānam-ṃeriyān-ṃaḍam and endowed it with 10 mā land, which the king made tax-free (iraṅiyīl).

76. 4 of 1915.—(Tamil.) On the east wall of the third gopura in the Sundarēsvara temple. A record of Tribhuvanachakravartin Konerimēlkoṇḍān in his thirteenth year, three hundred and sixth day, describing gift of land for the maintenance of a flower garden and for feeding Mahēśvaras in the Naralōkasthīray-tūrmaidam. The land was situated in Pāganūr-kūṛgam. Built in at the beginning.

77. 5 of 1915.—(Tamil.) On the south wall of the first gopura in the same temple. A damaged record dated Ś. 1469, Kīlaka, Dakshīṇāyana, 12, Friday, Pārva-Phalguni. Seems to record a gift of land for the maṭha presided over by Jñānakūttar alias Sattijñānaderiśanaigal.

79. 7 of 1915.—(Tamil verse.) On the east wall of the third prākāra of the Mīnakkhi-Amman temple in the same village; right of entrance. A much damaged record. Two verses in praise of a Pāṇḍya king (vāḷud) who had the surname vāḷal vāḷi tirandān. A second set of two verses evidently in praise of the same king who is here called Kūḍal-kōmāṅ, mentions the damming of the sea with his sword.

80. The Daḷavāy agrahāram plates of Veṅkaṭapati I (so called because it was obtained from one Anantāchārya of the Daḷavāy Agrahāram, Madura). A record of Veṅkaṭapati I of Penukoṇḍa, dated Ś. 1508, Vyaya, Utthāndvādaśi of the bright half of Kārttika, recording the gift of the village of Gaṅgavārappatti or Vīrabhūpasamudram to a number of Brāhmans at the request of Vīrabhūpa (Vīrappa Naṅk) of Madura (1572—95), the son of Kṛishṇappa (1563—73), and grandson of Viśvanātha (1559—63). See Ep. Ind., Vol. XII, pp. 159—87, where Mr. Gopinatha Rao edits the inscription. The inscription mentions Tāṭāchārya, the preceptor of Veṅkaṭa I and Mr. Gopinatha Rao traces his connexion with the Vijayanagara dynasty on the basis of the Prapannāmruta. He also enumerates from the Tiruppanimalai of the Madura temple, the holy works of Vīrappa Naṅk.


80-B. Another C.P. from the same place. Records on Āṣāḍha 30 of Ś. 1510, Sarvadhārin, that king Varatūṅga Rāma Viḷa Paṅḍya granted the village of Siḻarippaṭṭi to Gōvindabhaṭṭa, son of Udayambhaṭṭa. Ibid., pp. 126—33.

81: C.P. No. 22 of Mr. Sewell's List.—(Tamil.) In the District Court of Madura. Records a grant of property in some lands to a Śiva temple dedicated to the god Viśvēsvāra and the goddess Akhilāṅḍēśvari, in Ś. 1691 (A.D. 1769) = Kaliyuga 4780, Viṭōḍhi, by Hīranyagarbha Ragunātha Setupati Kāṭṭar Avaragal, lord of Tēvainagara. The grant is said to have been made when "the
Aśvapati, Narapati, Gajapati and Sēṭupati kings were reigning over the countries of Cholamandalam, Toṇḍamandalam, Yāpāṇapattanaṁ (Jaffna) and Yetumandalam (Ceylon).

82. C.P. No. 23 of Mr. Sewell's List.—(Tamil.) Records a grant of some lands by Muttu Kumāra Vijaya Raghunātha Sēṭupati, son of Kumāra Muttu Vijaya Raghunātha Sēṭupati, and son-in-law of Hirānyagarbhāyāji Raghunātha Sēṭupati Kattar, to a Brahman in Ś. 1658 (A.D. 1736), Nāja.

83. C.P. No. 27 of Mr. Sewell's List.—(Modern Tamil.) This is the same as No. 20 in Tam. and Sans. Inscrs., pp. 107–8. Records a private document drawn up between two brothers, after a dispute as to which was the elder. The younger, Śinna Vāḍavāda Nāyakkār Tummisī, having been declared in an assembly consisting of 18 Kōḍaṅgi Nāiks and Polyygars, that he was junior, the elder, Rāma Rāya Tummisī Nāyakkār, granted him some lands. Rāma Rāya Tummisī calls himself head of Śillavārs and assumes great titles. The document is dated in Ś. 1455 (A.D. 1533), Śōbhakrit (wrong) in Makara, new moon day. [The record is of singular value as illustrating the nature of caste decisions and methods of decision.]

84. C.P. No. 59 of Mr. Sewell's List.—Records grant of lands for a charitable purpose, viz., for an Annadāna maṭhayam, or place where food is cooked and distributed gratis, by the chief of Punnalpalainādu, Muttu Vāḍuganātha Periya Uḍayā Tēvar, son of Vijaya Raghunātha Sēvaran Periya Uḍayā Tēvar, in Ś. 1681 (A.D. 1759), Pramādi.

85. C.P. No. 63 of Mr. Sewell's List.—In the Collector’s office. (Tamil.) Records in K.A. 775, Śārvari (A.D. 1599), that the Śādra priests of a certain “Toḍukulai Mutta Rāja,” created one Kuppayāndi Pillai Kāranam of seven villages, and endowed, besides some lands for his and his descendants’ maintenance, the right to collect two paṇams from each large family and one paṇam from each small family. See Tam. and Sans. Inscrs., No. 25, pp. III–2.

86. C.P. No. 197 of Mr. Sewell's List.—Records grant by Tirumala Nāyakka (1623–59) of Madura to Śrī Raṅga Nāyakka, lord of Vellikurchi (Vellikurchichīsimāikku Kattar), as a reward for his services in slaying tigers, in Jaya, which must have been A.D. 1654.

87. C.P. No. 198 of Mr. Sewell's List.—Records an order signed by Kōḍi Nāgama Nāyakka, commanding Muttumūvariattēvan, lord of Kōḍi Kūḷattukkōṭṭai and Arasirippu in the province of Muduku, to pay tribute to the Kārnāṭa Samsthānām (the Carnatic). The date of the grant was in the reign of Tirumala Nāyakka of Madura. The date is K.A. 821, Parthiva (A.D. 1645). A succession of Nāiks is given, but these do not correspond to the Nāiks of Madura.

88. C.P. No. 199 of Mr. Sewell's List.—Records a grant by Tirumala Nāyakka of Madura to a private individual in the year
Khara. "No other date is given, but the document must have been executed in A.D. 1651."

89. C.P. No. 62 of Mr. Sewell's List.—(Modern Tamil.) Records a document drawn up by two people of the Kauṇḍar caste conferring certain privileges on the watchmen of the village of Amandūr in Krōdhana, Vaikāśi 12 (but without any other guide to the period). One Pichchan of the Naṭṭukkaḷar community was appointed by them as village watchman and he was entitled to the gift of a woman's sādi (śēlai), a duppatṭi, a turban, and handful of gruel and of alms. See Tam. and Sans. Insrns., No. 33, p. 136. Mr. Sewell calls the village Amatur.

89-A. A C.P. grant of Vijaya Raṅga Chokkanātha (1705—31) of the Nāik dynasty of Madura, in Ś. 1639, Kārttiika 21, recording gift of a mataha at Tirukkaḻukkuṇṟam in Chingleput district. The plate has been deposited in the Madras Museum.

90. C.P. No. 108 of Mr. Sewell's List.—Records grant of some lands, by a private person in Ś. 1638, Kaliyuga 4827, Plavaṅga (A.D. 1716), to the Rāmagiri temple in the “Taṭtainādu.” No sovereign is mentioned. [The dates are not consistent.]

91. C.P. No. 136 of Mr. Sewell's List.—(Nādināgarī.) Records a grant of two villages in the Madura district, Marudaṅguḍi and Kārupuram, otherwise called Madanagōpālapuram, to several Vaishnava Brāhmaṇs in Ś. 1519 (A.D. 1597), ᴵҺvilambi. The grant was issued by Veṅkaṭatapati (İ) of Chandragiri at the request of Krishṇappa Nāik of Madura who is styled Pāṇḍya Pārthiva Krishṇa Nripati.

92. C.P. No. 211 of Mr. Sewell's List.—(Grantha and Sanskrit.) Records that, at the request of Rāmakṛishṇappa, "sitting on the lion throne of Vallabha Narēndra after 33 years have passed, and after Ś. 1517," King Ativīra Rāma Pāṇḍya granted the village of Nadikkudi or Ativirrarāmapuram to a number of Brāhmaṇs. The figure of a boar with a dagger standing on its nose is engraved at the end. See Trav. Arch. Ser., Vol. I, pp. 133—146. This is the same as the third Dālavāi agrahārām plates.

93. C.P. No. 1 of 1911.—A record of Vijaya Raṅga Chokkanātha of Madura, dated in Ś. 1643, Subhakrit, recording gift of land to a certain Narasapantulu, probably a physician, who "was to enjoy lands rent free, by offering prayer to Dhanvantri."

94. C.P. No. 3 of 1911.—A record of Rāṇi Maṅgammal, dated S. 1623, Vrisha, while "Vīra Veṅkaṭadēva Mahārāya was ruling at Ghānaṅgiri (Penuṅḍa)." Records gift of land for a feeding institute to a certain Subbayya Bhagavata. The inscription gives an instance of the formal acceptance of Vijayanagara suzerainty long after it ceased to exist.

94-A. C.P. No. 4 of 1910-11.—Originally in the hands of the District Judge of Madura and now in the museum. A Tamil
record dated in Ś. 1105, Āṅgirasa (wrong), but in modern characters thereby showing that it is a forgery. Records gift of a maṭha, a flower garden and a well to a certain Nilakantha Paṇḍārakkūṭi of Toṇḍipāṭṭanam by the Mudaliyāṇḍi Paṇṭṭāṭar of Iraṉusari.

95. C.P. No. 9 of Appendix A, Mad. Ep. Rep., 1906.—Now preserved in the Madras Museum. This is a grant of the reign of Veṅkaṭapaṭṭi Dēva Rāya in Ś. 1531, Saumya, recording the gift of the village of Naganallūru surnamed Mutuvṉiramahipālasamudram to Brāhmaṇas by the king at the request of the Naṅk of Madura, Muttu Viṅappa. [The record shows that in 1609 the Naṅk kingdom acknowledged the supremacy of Chandragiri. See my Hist. Naṅk. king., Madura, in Ind. Antq., 1916, p. 104.]

Mutuppattī (hamlet of Vaḍapalānγy).

96—98. 58—60 of 1910.—(Brāhmī.) On the pillow side of a stone-bed on the hill and on a boulder of the same hill. Unread. [For the description of the Jain images and beds see Madr. Ep. Rep., 1910, p. 77.]

99. 61 of 1910.—(Vāṭṭeluttu.) On the same boulder below a Jain figure. Records that Kanakavīra Periaṇigal, a disciple of Guṇasēnadeva who was a disciple of Kuṇaṇḍi Aṭṭa-upavāṣi-Bhāṭāra of Veṅbu-nāḍu, caused this image to be cut in the name of the inhabitants of Kuyirkudi. (Modern Kīḷakkudi.) See No. 42 above.

100. 62 of 1910.—(Vāṭṭeluttu.) In the same place. Records that Māganandi, a disciple of Kuṇaṇḍi Ashṭa-upavāṣi, caused this image to be cut in the name of the inhabitants of the district.

Paśumalai.

100-A. With Rev. Mr. Jones of this place. A Tamil C.P. grant of the fifteenth year of Köṅerinmaikopḍan. Records gift of land to a Vaishṇavamaṭha at Tirumāliruṅjōlagai (Aṭṭagarmalai), and to Vikrama Paṇḍya Viṅṇahar Āḷvar at Kīḷaiikoḍumalūr.

Pēchchi-paḷḷam.

The findings in this place are akin to those at Köṅgar-Puliyaṅgulam, Kīḷakkudi, etc. Foundations of ruined buildings and Jain relics are still to be seen here. The Government Epigraphist points out in his Mad. Ep. Rep., 1910, p. 78, that there is a large courtyard in front of a rock which "bears a row of Jaina sculptures all facing east. Five of these are standing naked figures with a canopy of five serpent-hoods spreading overhead and attendant deities on the sides. They are undoubtedly representations of the seventh Tīrthaṅkara Supāṛśva." The following inscriptions have been copied:—

101. 64 of 1910.—(Vāṭṭeluttu.) Below a Jaina figure. Records that Guṇamatiyār, mother of Ajjaṇandi, caused this image to be cut. See N.A. 710-D.
102. 65 of 1910.—(Vaṭṭeluttu.) In the same place. Records that the image was caused to be cut on behalf of a certain Āchchān Śrīpālan, nephew of Anattavaṉ Maṉēṅaṉ, a disciple of Guṇasēnadēva who was in charge of this Paḷḷi. See No. 39 above.

103. 66 of 1910.—(Vaṭṭeluttu.) In the same place. Records that the image was cut by Kaṇḍan Porpaṭṭan of Śirukaḍaippuram, a pupil of Guṇasēnadēva who was in charge of this Paḷḷi. See No. 39 above.

104. 67 of 1910.—(Vaṭṭeluttu.) In the same place. Records that the image was cut on behalf of Vēḷān Šāḍaiyān, a shepherd of Pāṟū in Miḷalai-kūṟam, by his wife.

105. 68 of 1910.—(Vaṭṭeluttu.) In the same place. Records that the image was caused to be cut by Kanakanandi, a servant of Tirukkuṟaṇḍi of Veṅbunādu. See No. 42 above.

106. 69 of 1910.—Records that this image was caused to be made on behalf of his younger brother by Araiyāṅgāvidī, pupil of Guṇasēnadēva, who was in charge of this Paḷḷi.

Tirumogūr.*

107. 75 of 1905.—(Tamil.) On the south wall of the maṉṭapa of the Kāḷamēṅga-Perumāl temple. Records in Ś. 1473, expired, Viṟōdhikrit, gift of land by Basavaṉa-Nāyaka Timmappa-Nāyaka. See No. 72 above.

108. 76 of 1905.—(Tamil.) On the same wall. A record connected with the above epigraph and dated in Ś. 1473, expired, Viṟōdhikrit.

Tiruparankunṟam.

In his Antiquities Mr. Sewell gives a list of eleven inscriptions in this place, but with no details.

109. C.P. No. 61 of Mr. Sewell’s List.—(Tamil.) Records that Viṟasimha Taittu, a descendant of Maṅgamāḷ (presented something?) in Ś. 1765 (A.D. 1843), Bahudhānya, to the Subrahmanya temple, four miles south of Madura. The dates are inconsistent and the first part of the inscription is in old Tamil while the latter part is in quite modern Tamil.

110. 49 of 1890.—On the east wall of the rock-cut cave, now called Umaiyāṅḍān kōyil, on the south side of the local rock. A record of the seventh year of the Pāṇḍya king Ko-Māravarman alias Tribhuvanachakravartin Sundara Pāṇḍya dēva (I, 1216—35),

* In his Antiquities Mr. Sewell says: "An ancient Śiva temple with many inscriptions, copies of two of which have been sent me. One is dated Ś. 1473 (A.D. 1551) and records a private gift of lands to the temple. The other records repairs carried out by Daḷavāi Sēṭupati in Ś. 1622 (A.D. 1700)." The first of these is evidently the same as No. 107 in the above list.
who boasts of having burnt Tanjore and Uraiýür and presented the Chöla country to a favourite of his (evidently Räjaräja III). [Edited by S. M. Natesa Sastri in Tam. and Sans. Ins., Arch. Sur., S. Ind., Vol. IV, pp. 43—55. The inscription refers to Mäçakkulakkil Madurai of the Madhurödaya vñänädu and says that the king gave, at the instance of Mäjaräyar, the village of Sundara Pändyapuram or Puñinkunñuru, situated to the east of the tank of Vränäräyañakkulam, for temple worship, service, etc., to the Sthänapatis, Siva-Brähmañas, etc., of the temple of Śrī Sundara Pändya Ísvaramudaiyär. Nelson gives a summary of the inscription in his Madura Manual. See also Antiquities, Vol. I, p. 295, for Mr. Sewell’s remarks which are of course antiquated.

111. On the inner gopuram of the Subrahmanya temple. A record of Ś. 1714, Paritāpi, Pañgungi 4, Wednesday, Suklapaksha dviśiya, Rêvati, saying that when “Asâta Kēpila Napâpu” was ruling and “Amîr Kâtar Såyapu” was local Governor, and Råja-gopāl Râyar was diwân, a regiment of Europeans came to Madura, destroyed the temple, seized the town and were advancing further, when at the instance of the temple managers and local people, a certain Kuṭṭi, son of Vairâvi Mutukkaruppan, threw himself down, in order to stop the enemy from further progress, from the tower and that the grateful people gave his descendants some lands and shares in temple food offerings as a reward, themselves undertaking to pay the tax on the endowed lands. See No. 60-C above. Tam. and Sans. Ins., No. 28, pp. 41—43.


111-B. 37 of 1908.—(Vaṭṭeluttu.) On one of the pillars in the rock-cut cave. A record of the Pändya king Márañjadaiyän, dated sixth year. See Ind. Antq., Vol. XXII, p. 67 ff. The king has not been identified. He might be the same as the sovereign who figures in Md. 21 and 22 above.

112. 333 of 1908.—On the pillow side of the Pañchapañḍava beds on the eastern slope of the hill. Records in Brähmi characters. Unread.

Varichchiyür.


114. 39 of 1908.—(Tamil.) Near the same rock. Records in the reign of the Sâluva king Immaði-Narasînga-Mahârâya a gift for the merit of Narasana-Nâyaka by the governor of Madurai-mañdalam, to the temple of Vrâbhadra-Nâyinâr at Varuchchìyür. Immaði Narasimha was the son of the usurper Sâluva Narasînga, to be ultimately overthrown by the Tuluva Narasana Nâyaka.
**VI{lācērī.**


**MĒLŪR TALUK.**

**Alagarkōvil.**

**115. C.P. No. 164 of Mr. Sewell’s List.—**Records a document belonging to the Alagarkōvil temple, professing to be executed in Ś. 1311 (A.D. 1389), Suumya. [The inconsistency of the dates and the nature of the inscription have made Mr. Sewell think that it is a modern forgery.]

**116. C.P. No. 165 of Mr. Sewell’s List.—**Records another grant belonging to the same temple, and the same remarks as No. 164 apply to it. As it stands, it professes to have been executed in Ś. 1135 (A.D. 1213), Ānanda.

**117. C.P. No. 166 of Mr. Sewell’s List.—**Another document, precisely similar in its rough, clumsy execution to the above. It comes from the same temple. It professes to have been executed in Ś. 1394 (A.D. 1472), Virōdhi, during the (imaginary) reign of “Mallikai Rāyar, Arjuna Rāyar, Virūpākshi Rāyar, Śīraṅga Rāyar, Śivaśaṅku Rāyar, Sāpāśiva (?) Sadāśiva) Rāyar, Gōpāla Rāyar and Rāmadēva Rāyar.”

**117-A. Tamil and Sanskrit Inscriptions, No. 26.—**A C.P. grant, dated K. 4707, Ānanda, Tai 15, saying that an assembly of the Nāiks, Ambalakāras, Kavaṇḍas, etc., met, inquired into a suit between two cousins who were employed as watchmen in the Alagar temple, and divided the income incumbent upon their offices equally. The inscription is very interesting for the method of administering justice in those days. It refers to a father’s killing his son for suspicion of theft. See pp. 112—117. The inscription is said to be in the Collector’s office, Madura.

**118. 334 of 1908.—**On the pillow-side of one of the beds in the huge cavern known as Pañcchapāṅḍava-beds on the hill. A record in Brāhmi characters.

**119. 80 of 1910.—**(Tamil.) On a pillar of a manṭapa in the temple of Sundararāja-Perumāḷ. A damaged record of the Chōla king Rājarājakēśarivarman alias Śī-Rājarājadēva I, dated twenty-second year. Seems to register a gift of land.

**120—129. 70—79 of 1910.—**(Brāhmi.) On the roof of the cavern called Pañcchapāṅḍavar-paṭakkai. “The inscriptions,” says Mr. Krishna Sastri, “are difficult of interpretation, being neither Pāli nor Dravidian.” The numerous Jaina figures and beds and the Brāhmi records “existing in one and the same cavern, raise the suspicion that these caverns, once occupied by the Buddhists, were in a subsequent period appropriated by the Jaina ascetics.” (Mad. Ep. Rep., 1910, p. 80.)
Karungalakkudi.

130. 561 of 1911.—(Brāhmi.) On a rock of the cavern in the Paṅchapāṇḍavarkuṭṭu hill. Not read.

131. 562 of 1911.—(Vaṭṭeluttu.) Below the pedestal of a Jaina image on a rock to the left of the same cavern. Records that “this image (tirumēni) was caused to be made by the glorious Ajjanandi.” See Nos. 13—20 above.

132. 563 of 1911.—(Vaṭṭeluttu verse.) On one of the stone beds in a second cavern on the same hill. Registers the several acts performed by a certain Paḷḷidaraiyan, while he was in the service of the Paṅḍya king (Vaḷud, Mīnavan). Amongst his services were the building of a bright vimāna, stopping the sea, protecting sacrifices at Tiruppodiyil by the powers of his scholarship, asceticism and saintliness. [The Government Epigraphist says that there is an apparent reference here to Agastya and the Podiya mountain, but no information about the age of the Paṅḍya and Paḷḷidaraiyan mentioned here is available. “The Vaṭṭeluttu characters however suggest a period approximating to the ninth century. A.D.”]

133. In a Muhammadan tomb (“the tomb of Chandasa”), on another part of the same hill. A much damaged Tamil record of Ś. 1704, Śōbhakirit.

Kīlavalavu.

134. 395 of 1907.—(Vaṭṭeluttu.) On a boulder of the Paṅcha-pāṇḍavamalai near Mēlūr. Records that a certain Saṅgaraṇ Śirivallavan caused an image to be cut on the rock and gave thirty sheep for a lamp and an endowment for daily offerings. [A description of the Jain images of the place is given in Ep. Rep., 1910, p. 78. They are, in the Government Epigraphist’s opinion, remnants of a Jain temple or hermitage as at Seṭṭippoḍavu and Pēchchippalām.]

135. 135 of 1903.—A Brāhmi inscription. Unread.

Kottampaṭṭi.

136. C.P. No. 162 of Mr. Sewell’s List.—In the local choultry. Records grant of lands for the erection and maintenance of two choultries, in Ś. 1703, Kaliyuga 4882, Plava (A.D. 1781) in the village.

Kövilpaṭṭi.

137. C.P. No. 210 of Mr. Sewell’s List.—In the local Śiva temple. A record authorizing the local temple authorities to collect tax from visitors. Dated in Ś. 1663, Durmati, A.D. 1741.
138. On a stone in front of a large choultry. Records gift of lands in Ś. 1713. (Sewell’s Antiquities.)

Mēlūr.

139. 133 of 1903.—Very much damaged. On a rock in the Pañchapāṇḍavamalai near Mēlūr.

140. 134 of 1903.—On another rock in the same place. (Tamil.) A private record, dated Virōdhikrit, in modern characters.

141. 135 of 1903.—On a boulder in the same place. In archaic characters.

Pādakkūḍi.

141-A. In front of one of the two local choultries. Records that it was erected in Ś. 1703 (A.D. 1781).

141-B. A C.P. grant in the “Appar choultry” recording gift of lands.

Pulippaṭṭi.

142. 564 of 1911.—(Tamil.) On a rock near the Ayyanār temple. An unfinished and damaged record of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva (l, 1268—1308), “who was pleased to take every country,” dated thirty-eighth year. Seems to record the gift of the village Śīṅgaṅ-kuḷam to Puliyūr-udaiya-Nāyanār by the residents of Pādirikkūḍi, in Tenparappuṇādu.

Tiruchchunai.

Ancient Śulivaragaṇḍa. Besides the inscriptions given below Mr. Sewell gives two modern inscriptions, dated A.D. 1782, in the temple.

143. 122 of 1903.—(Tamil.) On the south wall of the central shrine in the local Agastyēśvāra temple. A record of the sixth year of Tribhuvanachakravartin Sundara Pāṇḍya who conquered the Chōla country. (Was it Māravarman, who ruled from 1216 to 1234 ?)

144. 123 of 1903.—(Tamil.) On the same wall. A record of the eleventh year of Sundara Pāṇḍya, making a gift of land.

145. 124 of 1903.—(Tamil.) In the same place. A record of the ninth year of Tribhuvanachakravartin Kulaśēkharadēva recording gift of land.

146. 125 of 1903.—(Tamil.) On the north wall of the same shrine. An incomplete epigraph of the fourteenth year of Jaṭāvarman Tribhuvanachakravartin Sundara Pāṇḍya “who conquered every country,” regarding a gift of land. [Mentions a certain Vaidyādhirāja. This king ruled from 1251 to 1264.]

147. 126 of 1903.—(Tamil.) On the same wall. A record of the second year of Māravarman Tribhuvanachakravartin Sundara Pāṇḍya (l, 1216—35), making a gift of land,
148. 127 of 1903.—(Tamil.) At the entrance into the garbha-
griha of the same shrine. An incomplete inscription of the seventh
year of Parâkrama Pândya recording gift of paddy for offerings to
a shrine of Gaṇapati.

149. 128 of 1903.—(Tamil.) On the south wall of the maṇṭapa
in front of the same shrine. An epigraph of the eleventh year of
Sundara Pândyaladēva about a gift of land. Mentions a Sâmanta
named Vîraśîngadēva, and a village called Śûlīvaragâṇḍa in Śuravî
nâḍu.

150. 129 of 1903.—(Tamil.) On the same wall. A similar
record as the above.

151. 130 of 1903.—(Tamil.) On the north wall of the same
maṇṭapa. A record of the fourth year of Tribhuvanachakravartin
Sundara Pândyaladēva. Mentions the thirteenth year of Kula-
śêkharadēva.

152. 131 of 1903.—On the same wall. Dated in the twenty-
seventh year of Tribhuvanachakravartin Kulaśêkharadēva
(Jaṭâvarman, 1190—1217). A gift of land mentions Tiruvarapâṭi
nâḍu. Date corresponds to Wednesday, 29th March 1217. See

153. 132 of 1903.—On the front of the same temple. A record
of the thirteenth year of Tribhuvanachakravartin Kulaśêkharadēva
(Jaṭâvarman, 1190—1217), corresponding to Thursday, 6th October
1216. Gift of land. Ibid.

Tiruvâdapûr.

154. 136 of 1903.—(Tamil.) On a slab set up at Tiruvâdapûr.
A damaged record of the sixteenth year of Mâravarman Tribhu-
vanachakravartin Sundara Pândya (I, 1216—35), who took the Chôla
country and performed the anointment of heroes and victors at
Mudîkondâsâlapuram.

155. 137 of 1903.—(Tamil.) On a slab lying in the big tank
in the same place. A damaged record of Viśvanâtha Naïk, record-
ing gift for the merit of Muttu Vîrappa Naïker Aîyan.

Vêlampaṭṭi.

156-A. C.P. No. 163 of Mr. Sewell’s List.—Records grant of a
Mr. Sewell doubts its genuineness.

156-B. On a stone in front of the choultry. Records grant of
lands in Ś. 1571 by Muttulîṅga, son of Toṇḍiliṅga Nâyaka.

NILAKKÔTTAI TALUK.

Krishnâpuram.

157. C.P. No. 20 of Mr. Sewell’s List.—(Telugu.) Records a
grant of the village to a Brahman in Ś. 1600, Kâlayukti, by Muttu
Âlakâdri, younger brother of the Madura Nâyaka Chokkanâtha,
who reigned from A.D. 1660 to 1682. The grant was made in the
year in which Āḷakādrī was in power in the place of his brother.
[For the circumstances under which this happened see Madura
Manual, Taylor's O.H. MSS. and my Hist., Nāiik King, Madura, in Ind.
Antq.] Āḷakādrī recognizes the nominal suzerainty of Śrī
Virapratāpa Śrī Raṅga Rāya Mahārāja,

Kuruvitturai.

158. 318 of 1908.—(Tamil.) On the north wall of the central
shrine in the Chitrarathavallabha-Perumāl temple. Records in
the eleventh year of the Pāṇḍya king Jatāvarman *alias* Tribhuvana-
chakravartin Śrīvallabhādeva that a native of Māṅgādu, a village in
Māṅgādu-nādu in Puliyūr-kōṭṭam, a district of Tondoai-māndalam,
made a gift of a number of lands collectively named Kulaśēkhara-
manigalam to the temple of Tiruchchakkarattālvar at Śoḻantaka-
chaturvedimānigalam in Pāganūr-kūṟram and registers an order of
the king regarding certain changes to be made in these lands.
Mentions Parakkirama-pāṇḍiyan-kulainai.

159. 319 of 1908.—(Tamil.) On the same wall. Records in
the twenty-second year the confirmation of a previous grant made
to the Śrī-Vaishnavās of the temple, by order of Kālīṅgarāyan.
[The throne of Mārarvarman Kulaśēkhara I was named after
Kālīṅgarāyan.]

160. 320 of 1908.—(Tamil.) On the same wall. Records in
the twenty-second year (of ?) confirms a previous grant made to the
Śrī-Vaishnavās of the temple, by order of Kālīṅgarāyan.

161. 321 of 1908.—(Tamil.) On the same wall. Dated in the
seventh year of the Pāṇḍya king Jatāvarman *alias* Tribhuvana-
chakravartin Śrīvallabhādeva. Records gift of gold by a mer-
chant of Kēralāntakapuram in Nerkkuppai-nādu, for offerings to
the image of Uyyakkoṇḍālvar set up by him in the temple of
"Paramasvāmin who was pleased to stand" at Tiruchchakkara-
tīrtham in Pāganūr-kūṟram. [Śrīvallabha was a contemporary of
Mārarvarman Sundara Pāṇḍya I, 1216—35.]

162. 322 of 1908.—(Tamil.) On the same wall. Dated in the
reign of the Pāṇḍya king Jatāvarman *alias* Tribhuvanachakra-
vartin Śrīvallabhādeva. Records in his twenty-second year that
the grant mentioned in No. 159 above was issued while the king
was seated on his throne in his palace at Madura on the eastern
side of Māḍakkulam.

163. 323 of 1908.—(Tamil.) On the west wall of the same
shrine. Records in the second year of the Pāṇḍya king Jatā-
varman *alias* Tribhuvanachakravartin Śrīvallabhādeva gift of
money for a lamp to the temple of the god (emberumān) at
Tiruchchakkaratīrthha. [This inscription apparently is the one
referred to in Burgess and Natesa Sastri's *Tam. and Sans. Inscrns.*,
No. 16, pp. 8-9.]
164. 324 of 1908.—(Tamil.) On the west and south walls of the same shrine. Records in the sixteenth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabhadēva that further changes were made in the lands granted under the name Kulaśēkharamaṅgalam by a native of Maṅgādu (see No. 158 above), on account of a mistake committed by the ryots, which was reported by the assembly of Śoḷāntaka-chaturvēdimaṅgalam.

165. 325 of 1908.—(Tamil and Grantha.) On the south wall of the same shrine. Registers the lease to a Brāhmaṇa of a specified temple land in Parākkiramapāṇḍiyana-katṭai, situated to the east of Parākkiramapāṇḍiyana kallanai. [No. 17 of Burgess and Natesa Sastrī’s Tam. and Sans. Inscrns., p. 9] See No. 158.

166. 326 of 1908.—(Tamil and Grantha.) On the same wall. Dated in the reign of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabhadēva. Refers in his ninth year to the same lease which is here stated to have been made at the instance of Kāḷingarāya. See No. 161 above.

167. 327 of 1908.—(Tamil and Grantha.) On the south and east walls of the manṭapa in front of the same shrine. A damaged record of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkhara-kedēva (I, ? 1190–1217), dated fifteenth year. Refers to the construction of a manṭapa and a māligai named after the king. The work is said to have been undertaken at the instance of a native of Tirunelvēli alias Kulaśēkhachaturvēdimaṅgalam in Kiḻvēmbanādu. See Tam. and Sans. Inscrns., No. 13, pp. 6–7.

168. 328 of 1908.—(Tamil, verse.) At the entrance into the kitchen of the same temple. A record of the Pāṇḍya king Parākkrama-Pāṇḍya in his ninth year. Mentions Śrīvallavava-Viṇṇagar. Below the inscription is engraved an incomplete introduction beginning with the words tirumagal jayamagal, etc.

169. 329 of 1908.—(Tamil, verse.) On a pillar lying in the courtyard of the same temple. Records that the pillar was the gift of Śiṟṟambalamudaiyăn Pāṇḍaraṅgi-Vaṅan.


169-B. On the door-jamb of the kitchen. A fragmentary record of the ninth year of Tennava Parākkrama Pāṇḍya, Śirivana-vaṅji-vallava, etc. Ibid., No. 15, p. 8.

Mettuppatti.

170. 44 of 1908.—(Tamil.) On the north, south and east walls of the temple, on the hill. Records in Ś. 1410, expired, Kilaka, a gift by Timmachchi-Nāyakar Tirumalaiyăn of Toṇḍai-manḍalam,
a feudatory of Mahābalī-Varṇādhīraja. The hill is called Siddhamalai. Mahābalī Vanaḍhīraja was not improbably the son of that Mahābalī Vana who embraced the creed of Prabandhic Vaishṇavism as taught by Śrī Maṇavāla Mahāmuni.]

171. 45 of 1908.—(Brāhmi.) On the beds in the Pañchapatnāḍavar-paḍukkai in a cavern on the same hill. Unread.

172. 46 of 1908.—(Tamil.) In the same cavern. Contains the name Tripurādēviyār with the syllable Śri prefixed to it. [The name might have been cut at the instance of the Tantric Teacher referred to in the next epigraph.]

173. 47 of 1908.—(Tamil.) On the rock near the sands engraved close to the same cavern. Records that a native of Vikramachōlapuram named Śelvagānasambandar got the sands engraved of Sahajānandanātha. The latter was "author of the Manōrama, a commentary on the Ānandalahari." In the colophon of this work he is described as the pupil of the ascetic Sachchidanandanātha, who, according to the Catalogus Catalogorum, was also the teacher of Vidyānandanātha, author of the Tantric work Saubhāgya-ratnākara. As Vidyānandanātha is said to have been a native of the Tamil country (Draviḍavishaya) at the end of the Saubhāgya-ratnākara (Dr. Hultsch's Rep., Sans. Mss., III, p. 59) it is not unlikely that his fellow-disciple Sahajānandanātha also belonged to Southern India." Ep. Rep., 1908, p. 91, para. 99. See also Tn. 304-M.

Sōlavandān.

174. 118 of 1910.—(Vatteḻuttu.) On a slab set up on the platform of the railway station. An epigraph of the fourteenth year of the Pāṇḍya king Śaḍaiyamāran. Records gift of 25 cows for a lamp, to the "big temple" at Tirumayganānam which was a brahmadeśa in Pāṅganur-kūrum, by the wife of Tennavan Anukkappēralaiyan alias Panaiyan Mānikkan who was a native of Perum-Pāṅganur. [He was an early chief, but the materials are not sufficient to identify him with any in the Vēḻvikuḍī list. He might be either Jallilavarman who was the donor of the Vēḻvikuḍī grant or his grandfather.]


176. 79 of 1905.—(Tamil.) On the north wall of the same shrine. A damaged inscription of Tribhuvanachakravartin Könērinmaikoṇḍan.

177. 80 of 1905.—(Tamil.) On the same wall. A record of the second year of Māravarman alias Tribhuvanachakravartin Sundara Pāṇḍyadēva (I or II?) remitting certain taxes on the occasion of his coronation.
178. 81 of 1905.—(Tamil.) In the same place. Records in the second year of Jaṭāvarman Tribhuvanachakravartin Kulaśekharadēva (I, I190—I217) a fresh settlement of the assessment in certain lands.

179. 82 of 1905.—(Grantha and Tamil.) In the same place. A record of the second year of Māravarman Tribhuvanachakravartin Sundara Pāṇḍya. Registers a grant similar to the above epigraph and refers to the twenty-seventh year (apparently of the king's predecessor).

Telkarai (near Sōlavandān).

180. 5 of 1894.—(Tamil.) On the north wall of the Mūlaṇātha shrine. Records gift of land in the reign of the Pāṇḍya king Kō-Jaṭāvarman alias Kulaśekharadēva to the mūlasthāna temple. The date of the record is doubtful.

181. 6 of 1894.—(Tamil.) On the same wall. Dated in the reign of the Pāṇḍya king Kō-Jaṭāvarman alias Śrī-Vallabhadēva. Records in the third year gift of land. Edited in Tam. and Sans. Inscrns., pp. 4—5. The king might be the same as the contemporary of Māravarman Sundara Pāṇḍya I, I216—35.]

182. 7 of 1894.—(Sanskrit and Tamil.) On the west wall of the same shrine. A record of the Pāṇḍya king Parākrama Pāṇḍya recording in his third year gift of land.

183. 8 of 1894.—(Tamil.) On the south wall of the same shrine. Dated in the second year of the Pāṇḍya king Kō-Jaṭāvarman alias Kulaśekharadēva. Records gift of gold by a chief from southern Koṅgu. [Was the king the sovereign who ruled from I190 to I217 ?]

184. 9 of 1894.—(Tamil.) On the same wall. An incomplete record of the Pāṇḍya king Kō-Māravarman alias Parākrama-Pāṇḍya-dēva. [Is this identical with the inscription of nine lines beginning with Parākrama Vikrama Pāṇḍya which Burgess and Natesa Sastri refer to ?]

185. 10 of 1894.—(Tamil.) On the same wall. Records in the fourth year of the Pāṇḍya king Kō-Jaṭāvarman alias Śrī-Vallabhadēva gift of a lamp. See No. 181 above.

186. 11 of 1894.—(Tamil.) On the inside of the north wall of the second prākāra of the same temple. An incomplete record of the Pāṇḍya king Kō-Jaṭāvarman alias Vikrama-Pāṇḍyadēva, dated fourth year. [There was a king of this name who was the contemporary of Virachampa and who lived about A.D. 1315.]

187. 12 of 1894.—(Tamil.) On the same side of the same wall. A damaged record of the Pāṇḍya king Kō-Māravarman alias Sundara-Pāṇḍyadēva (I, I216—35), "who distributed the Chōḷa country (among Brāhmaṇas),” dated ninth year.

188. 13 of 1894.—(Tamil.) On the inside of the south wall of the same prākāra. Records in the second year the Pāṇḍya king
Kō-Jaṭāvarman alias Kulaśēkharadēva gift of land. See No. 183 above.

189. 14 of 1894.—(Tamil.) On the same side of the same wall. Records in the third year of the Pāṇḍya Kō-Jaṭāvarman alias Kulaśēkharadēva gift of land. See No. 183 above.

190. On a stone on the western side of the garbhagriham. Burgess and Natesa Sastri give the beginning alone of an inscription of 46 lines and this shows that it is dated in Ś. 1551, Paritāpi (date is inconsistent). See Tam. and Sans. Inscrns., p. 5, No. 11.

191. On the south side wall of the garbhagriham. A fragment at the end of an inscription written by Tiruvṛtīpiḷḷai alias Vīdiviđaṅgan Mānīnāyakan and testified to by “Śendappirān, the barber attached to this temple.” Ibid., p. 5, No. 10. [This may be the end of one of the inscriptions above.]


193. 122 of 1910.—(Tamil.) On the same wall. A record of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35), “who was pleased to take the Chōla country” recording in his fourth year a gift of land to the same matha.


195. 124 of 1910.—(Tamil.) On the same wall. A damaged record of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva (I), “who was pleased to take all countries,” dated twenty-eighth year. Quotes the tenth year of Sundara-Pāṇḍyadēva and mentions the Alālasundaran-tirumaṇḍam in the same temple. Ibid., p. 263. Mr. Sewell calculates the date to be Sunday, 27th November A.D. 1295.

196. 125 of 1910.—(Tamil.) On the same wall. A fragment of record of the Pāṇḍya Kulaśēkharadēva, “who was pleased . . . dated twenty-seventh year. Mentions Teṅ-Kallaganādu. [Most probably the same king as in the above epigraph is referred to.]

197. 126 of 1910.—(Tamil.) On the same wall. An incomplete record of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva (I), “who was pleased to take all countries,”
dated fourteenth year. Mentions the Tirunjānasambandan-tirumadam in the same temple. See *Ep. Ind.*, Vol. XI, p. 263, where Mr. Sewell fixes the date to be Sunday, September 21st, A.D. 1281. The *maṭha* was presided over by the Mudaliyārs of the Pāṇḍaraṅga-vānαr Sāntāna, one of whom was Umayōrupāgαr of Kulaśekhara-puram or Aṭkoṇḍan.

197-A. 127 of 1910.—(Tamil.) On the north wall of the same prakāra. Dated in the eighth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Parākrama-Pāṇḍya-Madhēva. Mentions a resident of Tiruppattūr, the twelfth hamlet of Sōḷa-kulāntaka-chatūrvēdimāṅgalam, which was a *brahmādēya* in Pāganūr-kūrram; also refers to the temple of Mūlaṭhānam Udaiyar āt Kaṭṭikkanḍur in Ten-Kaḷḷaga-nādu, a subdivision of Mahurdayavālanaṇḍur. The king has not been identified.

198. 128 of 1910.—(Tamil.) On the same wall. A record of the Pāṇḍya king Jáṭa-Madhēva alias Tribhuvanachakravartin Kulaśeṅkaradēva, (I, 1190—1217). Contains only the historical introduction, the date of which is lost.

199. 129 of 1910.—(Tamil.) On the same wall. An incomplete record. Records the building of the shrine of the goddess and a gift to it under orders of Naraśingadēva.

200. 130 of 1910.—(Tamil.) On the same wall. Records in the eleventh year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Parākrama Pāṇḍya gift of the village of Sēṅgūlam alias Viraiyavitāṅkanallur to the temple of Mūlaṭhānam-udaiyar-Mahādēva in Kaṭṭikkanḍur at the request of Sēramān Toḷan. Refers to the king’s palace at Madura and the royal seat Ḫaiya-lavuganḍān in the hall Māṇabharan. See No. 197-A.

201. 131 of 1910.—(Tamil.) On a pillar of the maṇṭapa in front of the central shrine in the same temple. An unfinished record, dated fifteenth year. Records a gift of land for offerings to the temple of Śrī-vallava-Viṇḍagār-Āḷvār on the western bank (of the Vaigai river), at Sōḷa-Kulāntaka-chatūrvēdimāṅgalam in Pāganūr-kūrram. The remainder of the record is stated to have been continued on a pillar (to the west of this). This pillar, however, does not now exist.

202. 132 of 1910.—(Granatha.) On another pillar in the same maṇṭapa. Dated in the reign of the Chōla king Rajāśraya (Rāja-raja I). Records in his seventeenth year that a certain Jananātha Pallavaraiyān alias Kōdandā-Chōla made a gift of land to the temple of Madhubid (i.e., Vishṇu) in the village of Tēnūr alias Jananātha-chatūrvēdimāṅgalam.

203. 133 of 1910.—(Tamil.) On the third pillar in the same place. Tribhuvanachakravartin Kōnérinaikoṇḍan records in his fifteenth year of land to the temple of Śrīvallava-Viṇḍagar-Āḷvār, at the request of Māḷavaraiyān.
204. 134 of 1910.—(Tamil.) On the fourth pillar in the same place. A damaged record of the Chōla king Rājarājakēsārirvarman, dated seventeenth year. Records gift of land situated at Perundēnur by Jānanātha-Pallavaraiyan alias Kōdanān-Śolai to the god Nāduvil Śrīkōil Śrī-Virakērala-Viṇnagardēvar at Jānanātha-chaturvedimagalam in Pāganūr-kūṟṟam.

205. 135 of 1910.—(Tamil.) On the fifth pillar in the same place. Dated in the second year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva. Records gift of land by the assembly of Śoḷantaka-chaturvedimaṅgalam to the servants of the yogasthāna of Kaṟṟavar-dāsar situated in the ninth hamlet of the village. See Ep. Ind., Vol. XI, p. 261, where Mr. Sewell discusses the details of the date (Mithuna 20, Pūrva paksha, Wednesday, Anurādhā). He says that it is regular; that it suits neither Jaṭāvarman Kulaśēkhara I nor Māravarman Kulaśēkhara II; that two days are possible, namely, 15th June A.D. 1239 or 15th June 1334. If the latter is taken we have a new king between Māravarman Kulaśēkhara II and Māravarman Parākrama Pāṇḍya, and if the former is accepted, we have to suppose a new king between Māravarman Sundara Pāṇḍya I and Māravarman Sundara Pāṇḍya II.

206. 136 of 1910.—(Tamil.) On the sixth and seventh pillars in the same maṇṭapa. Records that the pillars were the gift of a certain Kāndan Uḍāiyān of Vallanagara, a village in Malaimaṅḍalam.

207. 137 of 1910.—(Tamil.) On a slab lying in the same maṇṭapa. A mutilated record dated Ś. 1595, Pārīdhāvi.

208. 138 of 1910.—(Tamil.) On a stone set up in the courtyard of the same temple. Dated in the twenty-first year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabhadēva. Mentions in his twenty-first year the merchants of Ayyapōṭil. [Mr. Krishna Sastri believes that the reference is to the guild called “500 of Ayyapōṭil” (i.e., Aiyavole or Aihole in Bijapur District) “who are known from a large number of epigraphical records, to have run a flourishing trade in the early centuries of the Christian era both in land and on sea.” Ep. Rep., 1910, p. 97. See No. 181 above and By. 176.

209. 139 of 1910.—(Tamil.) On a pillar in the gopūra of the same temple. A mutilated record of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I?), date of which is lost. Contains portions of the historical introduction of the king.

Tiruvēdagam.

210. 667 of 1905.—(Tamil.) On the south wall of the central shrine in the Patrikāparamēsvara temple. Dated in the reign of the Vijayanagara king Krishṇadēva Mahārāya. Records in Ś. 1448,
Vyaya, gift of land by Pachchail-Perumal Pachchail Kaṇṭiyadēvar with the approval of Chinnappa-Nāyaka.


212. 679 of 1905.—(Tamil.) On the west wall of the same shrine. Dated in the reign of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (II?). Seems to record a gift of land in the seventh year. Built in in the middle.

213. 680 of 1905.—(Tamil.) On the east wall of the maṇṭapa in front of the same shrine, left of entrance. A damaged record of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva (I, 1190—1217), dated second year. Introduction resembles that of the Tiruppuvanām plates (Rd. 170.) Appears to record a gift of land.


215. 682 of 1905.—(Tamil.) On the east wall of the first prākāra of the same temple, right of entrance. A partly damaged record of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍya (I, 1216—35) “who took the Chōla country and was pleased to perform the anointment of heroes and the anointment of victors at Muḍigonḍachalapuram,” dated fourteenth year. Records gift of land.

216. 683 of 1905.—(Tamil.) In the same place. A record of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vira-Sundara-Pāṇḍya (I, 1216—35) “who was pleased to present the Chōla country,” recording in his ninth year a copy of a grant of land made in the third year of Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabhadēva to the temple of Tiruvedagamudaiyamāṉār at Tiruvedagam in Paganur-kūṟṟam.

217. 684 of 1905.—(Tamil.) On the same wall left of entrance. The Pāṇḍya king Tribhuvanachakravartin Kōnērinmaṅkoṇḍān Māravarman alias Sundara-Pāṇḍya (I, 1216—35), “who was pleased to present the Chōla country,” records in his eighth year gift of land.

218. 685 of 1905.—(Tamil.) On a stone built into the east wall of the second prākāra of the same temple. A fragment of record of the Pāṇḍya king Sundara-Pāṇḍyadēva, dated second year.

219. 686 of 1905.—(Tamil.) On a stone built into the south wall of the same prākāra. A fragment of record of the Pāṇḍya
king Tribhuvanachakravartin Parākrama-Pañḍyadeva (unidentified), the date of which is lost.

220. 687 of 1905.—(Tamil.) On a stone built into the north wall of the same prākāra. A fragment of record of Pāṇḍya king Jatavarman alias Tribhuvanachakravartin Vikrāma-Pañḍyadeva, the date of which is lost. Appears to refer to a Vishṇu temple. See No. 186 above.

221. 688 of 1905.—(Tamil.) On another stone built into the same wall. A mutilated record. Seems to record the gift of the stone.

222. 688 (a) of 1905.—(Tamil.) On a pillar near the same prākāra. A partially damaged record of the Pāṇḍya king Jatavarman alias Tribhuvanachakravartin Kulaśekharadeva (I, 1190—1217), dated thirteenth year.

223. 689 of 1905.—(Tamil.) On a slab used as a seat by garland makers. The Pāṇḍya king Tribhuvanachakravartin Parākrama-Pañḍyadeva appears to record in his fourteenth year the gift of the slab.

Vaittilaikundu Vairivanayakaneri alias Vira Bhūpālasamudram.

224. C.P. No. 60 of Mr. Sewell’s List.—Records a deed executed in the name of all the inhabitants of a village called Vira Bhūpālasamudram, jointly with Raghunatha Ayya, agent of one Venkata Raya, in Ś. 1665 (A.D. 1743), Rudhirādgāri, Wednesday, Āvani-18, Trayādāśi, establishing a band of trumpeters and drummers in the Śiva temple of their village. The inscription has been edited in Tam. and Sans. Inscrns., No. 30, pp. 124–25. The band consisted of six men, and these were to be paid six pons and seven panams each month. ‘This sum was to be collected in this manner:—one pon from the palace endowments, three pons from the wages of the inhabitants, and two panams from the temple endowments. The payment was to be made by the responsible men, in kind, “at the rate at which paddy is then sold in the village.”

Vaittilaikundu Vairivanur.

225. C.P. No. 64 of Mr. Sewell’s List.—(Tamil.) Records a deed drawn up by the villagers and temple authorities of the village, authorizing their karaṇam to collect a tax from various people for temple purposes, in Ś. 1653 (A.D. 1731), Virodhikrit. The rates are: 2 panams on bazaars, ¾ panam on temple Sampratis, ½ panam on accountants, ¼ panam on different classes of temple servants, ½ panam on the tax collector, ½ panam on the Nirānikkam people, ½ panam on Seṭṭis, ½ panam on silk-weavers, ¾ panam on goldsmiths, ¾ panam on oil sellers, etc. Total 1 pon and 2½ panams (12½

226. C.P. No. 65-A of Mr. Sewell's List.—(Tamil.) Records an agreement drawn up by eight men who represented the eight communities of banker, Nāṭṭāmai, Kōnaṭis, Muhummadans, Kayuṇḍas, Weavers, Nāḍārs, Vāṇiyars of the village near Madura in Ś. 1641 (expired) (A.D. 1719), Vickari (Tai 13, Wednesday, pūṣa, Daśāmi) promising to give a share of their gains annually to support the ritual of their village temple. The shares are enumerated and of an interesting kind. The grant is stated to have been executed with the consent of the Sabhā, the “Palace agent” Kūḷappa Nāik, Kāval Ettilappa Nāik, etc. Vijaya Raṅga Chokkanātha (1705–31) was then in power at Madura. See Tam. and Sans. Inscrs., No. 12, pp. 89–90.

227. C.P. No. 65-B of Mr. Sewell's List.—(Tamil.) Records a deed drawn up in Ś. 1650, Ānanda (A.D. 1735), by the village authorities, permitting a Kailāsa Mudaliyar to take, for certain temple purposes, one panam a day from the toll income due to the palace. No king is mentioned. The maṇiya of the five villages, whether he is a Brahman officer or Sudra, is authorized to pay one panam every day to the Mudaliyar and descendants. [Mīrākshi, the last of the Naṅkkas, was then ruling at Madura, which finally fell under sway of the Muhummadans in the ensuing year.] See Ibid. No. 28, pp. 121–2.

PALNI TALUK.

Aivarmalai.

228–235. 691 to 698 of 1905.—(Vaṭṭeḻuttu and Tamil.) Below the images cut out near Aiyambaḷaiyam. Mention Ajjaṅandi (No. 692), Indrasēna (No. 694) and Mallisēnappēriyar (No. 697). See Antiquities, I, pp. 285–6, where Mr. Sewell gives a popular but wrong version of the images of this place. See Nos. 13–20, 39, etc., above.

236–239. 699 to 702 of 1905.—(Vaṭṭeḻuttu.) Above the natural cave in the same place. Mention Pārsvapaḍāra (No. 700) Puvvāṇandikkuratti, the female pupil of Paṭṭiṇukurattiyār (No. 701) and Ayiraimalai (No. 702).

240. 703 of 1905.—(Tamil.) In the same place. A mutilated record.

241. 704 of 1905.—(Tamil.) In the same place. A record in modern characters.

242. 705 of 1905.—(Vaṭṭeḻuttu.) In the same place. Records in Ś. 792 and eighth year of the Pāṇḍya king Varaguna that Sāntiviraguravar, pupil of Kuvāṇirakkuravadigal, renewed the images of Pārsvapaḍārar at Tiruvāyira and the yakshis. [The
inscription is important for the fact that it settles the date of the accession of this eminent king, the conqueror of Trichinopoly, Ceylon, Toṇḍainādu, of Iṭavai and Venbil, etc., till he received a check and was defeated at Tiruppirāmbiyam.]

Ambilikkai.

242-A. On a stone below the Aśvattha tree in the village. Records that Tirumalai Chinnappa Nāyaka granted in Ś. 1651, Pramōḍūta, to God Viśvanāthasvāmi at Kanakagiri, some land west of Śaḍaiyaṅkulam and east of “Coopalapuram.” Ins., S. Dts., p. 82, No. 42.

Ayakkudi.

242-B. An epigraph in the hands of Venkaratāma Aiyar of the village. Records that in Ś. 1718, Naḷa, Obala Koṇḍama Nāyaka gave 8 mās of land to a Brahman Raṅgayya in the village of Pudukkudi. Ibid., p. 85, No. 49.

Bālasamudram.

242-C. On the north wall of the Amman temple in the Ahōbala perumāl temple. Records that Krishnammāl, wife of Kumāra Chinnappa Nāyakar, erected the shrine of Śuḍikkoḍutta Nachchīyār. Ibid., p. 84, No. 47.

Kallimandayam.

242-D. Near the Garuḍastambha of the Viṣṇu temple. A record recording its erection by a private party. Ibid.

Kavuṇjji.


Kiranur.*

It belonged to Poṅgalakkāṇādu, a division of Koṅgu. Mr. Sewell gives a list of thirty-one inscriptions in this place, some of which are perhaps repetitions and almost all of which are easily identified with the following list. Mr. Sewell takes Viṇa Rājendra to be Kulottunga I and so attributes almost all the inscriptions to the period between 1070 and 1095. See Ibid., pp. 286–7. [The Mack. MSS. (Ins., S. Dts., p. 726, Nos. 23—41) give nineteen inscriptions. Twelve of these have been identified with the corresponding ones in the departmental list, the others are given under Nos. 265-A—265-F.]

243. 586 of 1893.—(Tamil.) On the north wall of the shrine in the Viṅgirīśvara temple. A record in the thirteenth year of the

* There is a Tamil literary tradition that a certain Naṭarāja of Kiranur was the author of the Jaakadalāṅkāra.

244. 587 of 1893.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Vīra-Rājēndradēva. Records gift of a lamp.


246. 589 of 1893.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Vīra-Rājēndradēva. Records gift of 5 gold paṇams for a lamp (by Uuttama Kōnan ?). See Ibid., p. 79, No. 29.


250. 593 of 1893.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Vīra-Rājēndradēva. Records gift of a lamp. [Is this the same as Ibid., p. 78, No. 26? The latter says however that it was a grant of land in the fifth year.]

251. 594 of 1893.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Vīra-Rājēndradēva. Records gift of a lamp by a merchant. [Ibid., p. 81, No. 39. ?]


253. 596 of 1893.—(Tamil.) On the west wall of the same shrine. A record in the twentieth year of the Chōla king Vīra-Rājēndradēva. Records gift of a lamp.


255. 598 of 1893.—On the south wall of the same shrine. A record in the twelfth year of the Chōla king Vīra-Rājakēśarivarman alias Kulōttunga-Chōla-dēva (1 ?). Records gift of land (1 maḍ). See Ibid., p. 77, No. 23.


262. 605 of 1893.—(Tamil.) In the same place. A record in the eleventh year of the Chola king Kō-Parakēsarivarman alias Víranāraṇaṭhādeva (Parāntaka I?). Records gift of land (13 mās). Ibid., p. 80, No. 35.

263. 606 of 1893.—(Tamil.) In the same place. A record in the seventh year of the Chola king Kūḷottuṅga-Chōḷadēva. Records gift of land. [This is probably Ibid., p. 78, No. 27, but it gives the regnal year as 9.]

264. 607 of 1893.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A damaged record in the twenty-third year of the Chola king Vikrama-Chōḷadēva (1118—35). See Ins., S. Dts., p. 80, No. 34, which however gives the regnal year as twenty-second. [As Vikrama ruled only for seventeen years after his formal accession we have to suppose from the present epigraph that he was joint ruler with his father during the last five years of the latter.]

265. 608 of 1893.—(Tamil.) On a stone near the police station. A record in the fourteenth year of the Chola king Víra-Rájendrādeva.


265-B. Below the above. Records that Kūḷottuṅgachōḷa Iruṅgōḷan granted ½ mā of land west of Viravadi and one mā of land in Sirukulaṁ to the Gods Tiruvāṅṭhāyar Uḍaiyār, Tirupullaiyār,
Nachchiyār, Sundarapperumāl, Paravanamalayar and Tirunayakar, in the seventh year of reign of Vīra-Rājendra-deva. *Ins.*, S. Dts., p. 79, No. 32.


265-E. On a stone in the west of the Basava pagoda in the garden of Periyakoppachi Kavunḍan. Records that Kālahastiyappa Mudaliār, Prime Minister of Viśvanātha Naik, and the Kavunḍas of 24 Nāḍs granted the village Kondarini Karantūr as free gift to the Brahman, in the reign of Viśvanātha Nāyakar. *Ibid.*, No. 40. Viśvanātha was apparently the founder of the Nāïk dynasty of Madura (1559–63).

265-F. On a stone below the “Asoda” tree to the north of the above inscription. Records that the Nāṭār granted a portion of land to the God for worship and for repairing the temple of Kujandamala Nāyanār of Kōsalārāya, Nellore village, in the seventeenth year of the reign of Vīra Pāṇḍyadēva. *Ibid.*, p. 82, No. 41.

*Mandavaṇi.*


*Māṇūr.*

266. 150 of 1908.—(Tamil.) On the south wall of the Chōleśvara temple. An unfinished record of the Hoysala king Vīra Ballāladeva.

267. 151 of 1908.—(Tamil.) On the same wall. Belongs to the reign of Tribhuvanachakravartin Kōnerimaikondan. Records in his fifteenth year gift of land to the temple of Vīrarājendra-choḷisvaram-Udaiyār.

268. 152 of 1908.—(Tamil.) On the west wall of the same temple. Records in the second year of Tribhuvanachakravartin Kōnerimaikondan gift of land for offerings to the temple of Vīra-rājendrachoḷisvaram-Udaiyār at Māṇūr *alias* Vīrarājendraśoljanallīr in Vaigāvūr-nādu.

269. 153 of 1908.—(Tamil.) On the north wall of the Chōleśvara temple. An incomplete record of the fourth year of the Pāṇḍya king Tribhuvanachakravartin Kōnerimelkondan Sundara-Pāṇḍyadēva, dated fourth year. Records gift of land by private
persons for offerings to the same temple. [Noticed by Mr. Sewell in *Antiquities*, I, p. 287.]

_Pañani (Pañni)._  
Mr. Sewell notices eight inscriptions in this place of which only four are definite and these have been identified.


272. 611 of 1893.—(Tamil.) On the south wall of the same shrine. A record in the twenty-second year of the Pañḍya king Ko-Jaṭavarman alias Vira-Pañḍyadēva. Records gift of land. Apparently inscription 4 in Mr. Sewell’s list. See *Ibid.*, p. 73, No. 11. It gives the date of the grant as fifteenth year of the king.  
Was he the king who came to the throne in 1253?


273-B. Below the above. Records that Vira-Pañḍyadēva granted some land in the village of Paḷani during the eighth year of his reign to the God Pīḷḷaiyār. *Ibid.*, No. 12.


273-D. On the east of vimānam in the temple. Records that the inhabitants of Amarapanḍyanellur granted the village of Sundara-Pañḍyanellur to the God Nayanār in the twenty-sixth year of the reign of Vīrapañḍyadēva. *Ibid.*, No. 15.


273-G. On the north side of the mahaṅṭapam in the Periya Āvaḍaiyār temple. Records that the people of Śrīmāṇgam village gave in the reign of Śivleḍēva half a ma and one kāṇi of land to the God. *Ibid.*, No. 20.


274. *C.P. 24 of Mr. Sewell’s List.*—(Tamil.) Records the erection of a chattram by a pilgrim named Vēma Rēḍḍi, on the Paḷani hills. The epigraph is engraved by his descendant Raṅga Rēḍḍi in Ś. 1728 (A.D. 1806), Akshaya, “in the reign of Maṅgamāḷ and under the management of Immaḍi, Kumāra Chinnōba Nāik of Paḷani.” The Rēḍḍis give an agreement that for the maintenance of the charity and for worship they will pay a tax of two panams by the bridegroom and two by the bride in every marriage, etc. The first portion of the grant contains a great eulogy of Subrahmanya. See Tam. and Sans. Ins., No. 32, pp. 131–36. [Maṅgamāḷ as a matter of fact ruled only from 1689 to 1704.]

275. *C.P. 15 of 1911.*—(Tamil.) A record of K. 4765, Ś. 1438 (the dates do not agree), Plavaṅga, registering the construction of a maṭha called Tirunilakandarmadām at Paḷani-nagaram and sanctioning certain specified fees for its maintenance.

276. A C.P. grant belonging to the Paḷani temple (No. 31 of Burgess and Natesa Sastrī’s *Tam. and Sans. Ins.*, pp. 125–31). Records that in the reign of Chinnōba Nāik (whose genealogy is given) of the Vaikāpuri province (who was a polygar under the Madura Nāiks who are enumerated down to Tirumal Nāik), the Viramudivēḷars of the four countries of Chēra, Chōḷa, Pāṇḍya and Tondā, undertook to maintain the charity of feeding six persons every new moon and twelve persons every Monday in the Maṭham of the Śiva temple. One Chidambaramudāiyār Śivan was ordered in K. 4584 (A.D. 1483), Tai. 15, Monday (pūṣa) to conduct the charity. The charity was to be maintained by contributions of the Viramudivēḷars throughout the country at the rate of two panams for every family, one panam for every bridegroom, one for the bride and half panam for every Piḷḷayār pūjai feast. The inscription is full of fulsome praises of the polygar and gives an imaginary list of Vijayanagar and Madura rulers.
277. 706 of 1905.—(Vaṭṭeluttu.) On the north wall of the Periya Uḍaiyār temple near Pālani. A record of the Kērāḷa king Vīrānaṉāraṇa Vīrakēraḷa. Mentions in his eleventh year the village of Iravimaṅgalam. This and the following epigraphs show that the Kēraḷa dynasty owned possessions which extended as far as Pālani. The identification of this chief is for the present impossible. See Cb. 106.

278. 707 of 1905.—(Vaṭṭeluttu.) On the same wall. A partly damaged record of the Kēraḷa king Vīrānaṉāraṇar Vīrākēraḷa, dated in his eighth year. Mentions Kōdaiṁaṅgalam and Amarakūjamagī. See Cb. 106. Vīra Kēraḷa was a title assumed by various kings, and it is impossible to exactly identify the present king. [Was he a contemporary of Vīrānaṉāraṇa Parāntaka Chōla (906—47) ?]

279. 708 of 1905.—(Vaṭṭeluttu.) On the same wall. A mutilated record of the Kēraḷa king Vīrānaṉāraṇa Atiśayaṉājadeva, dated thirty-first year. In the fourth line the inscription runs into Tamil.


281. 710 of 1905.—(Tamil.) On the same wall. The Kēraḷa king Kēraḷa Adhirājarāja Rājarājadēva records in his fourth year a gift by the queen of Atiśayachōla alias Adhirājarājadēva. See Tinnevelly 83.

282. 711 of 1905.—(Tamil.) On the same wall. A mutilated record of the Kēraḷa king Vīrakēraḷa Adhirājarajadeva, dated fortieth year. Refers to the building of a hall and mentions Kōdaiṁaṅgalam.

283. 712 of 1905.—(Tamil.) On the same wall. A mutilated record of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakrabartin Śrīvallabhadēva, the date of which is lost. [Was he the contemporary of Mārarvarman Sundara Pāṇḍya I (1216—35) ?]


285. 714 of 1905.—(Vaṭṭeluttu.) On the same wall. Records in the twenty-ninth year the Kēraḷa king Vīrānaṉāraṇa Vīrakēraḷa gift of a gold ornament. See No. 278.


287. 716 of 1905.—(Vaṭṭeluttu.) On the same wall. A much damaged record of the Kēraḷa king Vīrakēraḷa Amarakūjamgavarman, the date of which is lost. See Cb. Nos. 121 and 120 where Raviyarpas and Amarakūjamgā are implied to be the same. [Were Vīrakēraḷa and Kokkandān Ravi the same ?]
288. 717 of 1905.—(Tamil.) On the same wall. A mutilated record of the Chōla (?) king Parakēsarivarman alias Tribhuvanachakravartin Perumāl Vīrachōḷādēva, “who reigned over the two Kōngus together,” the date of which is lost. Mentions the temple of Paramēsuramuḍaiyār of Iravārur in Vaigaṉī-ṉādu.

289. 718 of 1905.—(Vaṭṭēḷuttu.) On the same wall. A mutilated record of Vīranāraṇa Atiśayaśoḷadēva, the date of which is lost.

290. 719 of 1905.—(Vaṭṭēḷuttu.) On the same wall. A much-damaged record of Vīranāraṇa Atiśayaśoḷadēva, the date of which is lost. See No. 279.

291. 720 of 1905.—(Vaṭṭēḷuttu.) On the same wall. A much damaged record of Vīranāraṇa Atiśayaśoḷadēva, the date of which is lost. Next to this is a much-damaged Chōla inscription in Tamil characters. See No. 279.


Periyakōṭṭai.

293. 455 of 1907.—(Tamil.) On the door post of the central shrine in the Chōleşvara temple; left side. Dated in the reign of the Chōla (?) king Vikrama-Chōḷādēva (1118—35). Records in his twentieth year the gift of the door-post by a native of Pulariyūr in Aṇḍanādu. [It seems that the king might be the Kōṅgu chief who ruled from 1004 to 1045.]

294. 456 of 1907.—(Tamil.) In the same place; right side. Dated in the eighteenth year of Chōla (?) king Vīrarājendrādēva. Records the gift of the door-post by a native of Pulariyūr in Poṅgalūr Kānanaṉū (Poṅgalūkkā-ṉādu).

295. 457 of 1907.—(Tamil.) (Noticed by Mr. Sewell in his Antiquities, I, p. 288.) On the north wall of the same shrine. A fragment of record of the Chōla king Vikrama-Chōḷādēva, dated twenty-second year. Close to this is another fragment belonging to the ninth year of the reign of a Pāṇḍya king whose name is lost.

296. 458 of 1907.—(Tamil.) On the south wall of the same shrine. A fragment of record of Rājakēsarivarman alias Tribhuvanachakravartin, the date of which is lost. Records the gift of a lamp to the shrine of Nachchinārkinīyar. Another fragment refers itself to the reign of a Pāṇḍya king whose name is lost. A third one is dated in the eleventh year of some king. Nachchinārkinīyar reminds us of the Tamil commentator. See Cb. No. 23.
297. 459 of 1907.—(Tamil.) On the rock north of the shrine in the same temple. Records in the fourth year of the Pāṇḍya king Jayāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva gift of money for offerings to the temple of Ariyapirattichchurumudaiyār (at Tiruppakkīyam in Aṉḍa-nādu?). [It is difficult to say whether the king was he who ascended the throne in 1251 or 1270 or 1276.]

298. 460 of 1907.—(Tamil.) On the south wall of the Brihadāmbā shrine in the same temple. An incomplete record of Tribhuvanachakravartin Kōnērkoṇdān. Refers to a disturbance in the ninth year of the king's reign.

299. 461 of 1907.—(Tamil.) On the south wall of the Brihadāmbā shrine in the Chōliśvara temple. Records in the reign of Rājakēsarivarman alias Tribhuvanachakravartin śrī-Vīrarājēndradēva gift of money for a lamp to the shrine of Chāndēśvara-Piḷḷaiyār. The date of the record is lost. The king referred to was apparently not the Chōlā but the Kōṅgu one. See No. 302.

300. 462 of 1907.—(Tamil.) On the same wall. Records in the eighth year of Tribhuvanachakravartin Vīkrama-Chōḷadēva gift of money for a lamp to the shrine of Tiruppāṇḍīśvaramudaiyār. [It is doubtful whether the king was a Chōlā or Kōṅgu Chōlā. See No. 293 above.]

301. 463 of 1907.—(Tamil.) On the same wall. An incomplete record of Tribhuvanachakravartin Kōnērimakoṇḍān, dated thirteenth year. Seems to record the grant of certain privileges.

302. 464 of 1907.—(Tamil.) On the same wall. A fragment of record of Rājakēsarivarman alias Tribhuvanachakravartin Vīrārājēndradēva, date of which is lost. The temple pūjārīs who were entrusted with the endowment seem to be the same as in No. 300 above. [Vīrārājēndra was not improbably the Kōṅgu ruler who ruled from 1207 to 1252.]

303. 465 of 1907.—(Tamil.) On the same wall. A damaged record of Tribhuvanachakravartin.

304. 466 of 1907.—(Tamil.) On the west wall of the same shrine. A much damaged record, dated eighth year. The name of the king is lost.

305. 467 of 1907.—(Tamil.) On the same wall. A much damaged record of Tribhuvanachakravartin Tribhuvanavirādēva (unidentified), dated third year.

306. 468 of 1907.—(Tamil.) On the north wall of the same shrine. Records in the fifth year of the Pāṇḍya king Tribhuvanachakravartin Vīra-Pāṇḍyadēva gift of money for a lamp to the temple of Uḍaiyār Tiruppāṇḍīśvaramudaiyār at Āḻvāṅkōil alias Vīraśoḷadevanallūr. [Was he the Kōṅgu Pāṇḍya who ruled from 1265 to 1281?]
307. 469 of 1907.—(Tamil.) On the same wall. Records in the twenty-ninth year of the Pândya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pândyadēva gift for offerings to the temple of Pândisuramuḍaiya-Nayanār at Āḻvāṅkōil in Aṇḍa-nāḍu. See No. 297 above.

308. 470 of 1907.—(Tamil.) On the north, west and south walls of the Kadāḷ-Narasimha-Perumāḷ temple in the same village. Records in Jaya the building of the temple of Kadirināgaṇātha-Perumāḷ and of a tank by an agent of Vīrappa-Nāyakkar Aiyan, “who levied tribute from every country.”

309. 471 of 1907.—(Vaṭṭejuttu.) On a boulder north of the same temple. A damaged record of Kaṇḍakūṭṭāḷan, dated fourth year. Registers provision for offerings and lamps by a certain Pāradayan Brahmatīrījān.

310. 472 of 1907.—(Tamil.) On a rock in a field to the west of the same village. Records in modern characters, in Jaya, a private gift. Mentions Tirumalai Śinnappa-Nāyakkar. See the next epigraph.

Poduvārpaṭṭi.

310-A—C. This place is noticed by Mr. Sewell. On a stone near the tank is an undated epigraph recording a private grant to the local temple. There is another on a stone near it, carved with five female figures, recording a grant of land to the same. In the local mosque is an inscription stating that Tirumala Chinnappa Nāik gave in Raktākshi, some lands to a Muḥammadān. [Antiqüties, I, p. 288.] Tirumala Chinnappa Nāik was the family title of the Virūpākshi Polygars. For their history see Mack. MSS., Vol. VI (17-5-52), pp. 30—85.

Porulūr.

311. 145 of 1908.—(Tamil.) On a broken slab lying in the compound of the Perumāḷ temple. Refers in the ninth year of the Pândya king Vīra-Pândyadēva to the setting up of an image of PILLAIYĀR (Gaṇapati) and to a gift of money for a lamp.

Tēvattūr.

312. 155 of 1908.—(Tamil.) On a rock west of the village. A much damaged record of Tribhuvanachakravartin Kōnērimai-konḍān, dated thirteenth year. Refers to Dēviyartūrāi in Aṇḍa-nāḍu.

PERĪYAKULAM TALUK.

Bōdhināyakanūr.

313. C.P. No. 13 of 1911.—A record of Fasli 1213 (Krōdhana, 1805-6), recording the construction of a māl (palace?) for Rāsayya Pândyanār, the then Zemindar, and the gift of a copper-plate
charter by him to four Manrāḍis of the village of Agamalai. [For the history of the Bōdhināyakanur chiefs see Taylor’s Restored Mack. MSS., Vol. II, pp. 228—35.]

Dēvadānapattī.

313-A. A C.P. grant in the possession of the temple priest, said to have been executed by Tirumal Nāik of Madura (A.D. 1623—59). Antiquities, I, p. 290.

Gūdalūr.

314. 420 of 1907.—(Tamil.) (Noticed by Mr. Sewell.) On a slab set up in the Aḷagiri-Perumāḷ temple. Records in the reign of Kulaśēkharā-Perumāḷ, in Ś. 1591, expired and K.A. 844, Kīlaka, gift of land in Gūdalūr by the king to Neḍumākkal-Paṇikkar in order to provide for worship at the following temples. Maṅgalādevī-Ammān, Aḷagar, Vānmīkanāṭhasvāmin, Periyāṟṟu-Śāsta, Punaiyāṟṟu-Śāsta and Naḍaikkal Bhagavati.

Kambam.

315. 421 of 1907.—(Tamil.) On the south wall of the Subrahmanya temple. Records in the tenth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvana-chakravartin Vīra-Pāṇḍyadēva, “who took Ijam (Ceylon), Kōngu and Śōja-maṇḍalam”, gift of land to the shrine of Śēvagattēvar alias Tiruchchenḍapidittapīḷai. [He was evidently the sovereign who came to the throne in A.D. 1253.]

Kottagudi.

316. 389 of 1914.—(Tamil.) On a pillar set up near the Gāṇēśa temple. A mutilated record of the Pāṇḍya king Tribhuvana-chakravartin, dated sixth year. Mentions Tuṟaiyūr-nādu. Two sides of the pillar bear no inscription.

317. 390 of 1914.—(Tamil.) On the pillar set up near the dhvaja stambha of the same temple. A damaged record.

318. 391 of 1914.—(Tamil.) On a pillar set up in a street of the same village. An incomplete record of the Pāṇḍya king Jaṭāvarman alias Tribhuvana-chakravartin Vīra-Pāṇḍyadēva, dated eighth year Arpaśī 13, Monday. Mentions Tuṟaiyūr nāḍalvān. See No. 315 above.

Kullapuram.

319. 141 of 1908.—(Tamil.) On the west wall of the central shrine in the Sundaraṟṟa-Perumāḷ temple. The historical introduction begins pūmalar-tiruvum, dated second year. End built in.

320. 142 of 1908.—(Tamil.) On the same wall. A record of the Pāṇḍya king Māravarman seeming to record the gift of a flower garden. The historical introduction begins pūmaruviyā tirumadandai. End built in.

321. 143 of 1908.—(Tamil.) On the north wall of the same shrine. Records in the nineteenth year of the Pāṇḍya king Māravarman alias Tribhuvana-chakravartin Sundara-Pāṇḍyadēva, “who
took the Chola country and was pleased to perform the anointment of heroes at Muḍigondacholapuram "gift of lands for the maintenance of two flower gardens belonging to the temple of Aḻagiyamaṉavāḷapperumāḷ; one of the two donees was a native of Iḻavai. The king was the first of this name and ruled from 1216 to 1235.

322. 144 of 1908.—(Tamil.) On the same wall. A damaged and mutilated record of the Pāṇḍya king Māravarman alias Tribhuwanachakravartin Sundara-Pāṇḍyadēva, “who took the Chola country and was pleased to perform the anointment of heroes at Muḍigondacholapuram, dated nineteenth year. Seems to record a gift of land. See the above epigraph.

323. 145 of 1908.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. Built in at the beginning. Mentions Kāḍưr in Malai-maṇḍalam.

324. 146 of 1908.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine in the Nīlakaṇṭhēśvara temple in the same village. Records in the nineteenth year of the Pāṇḍya king Sundara-Pāṇḍyadēva gift of land for conducting festivals, etc., in the temples of Tirumarudanduraiyudaiya Nayantar, and Rājaraja-Iśvaramudaiya Nayanār at Kūḍalur alias Rajačhuḍāmani-chaturvedimāṅgalam in Ala-nāḍu.

325. 147 of 1908.—(Tamil.) On the same wall. Records in the nineteenth year (of a certain king) gift of land to the same two temples by the donor of the above epigraph.

326. 148 of 1908.—(Tamil.) On the north wall of the Vināyaka shrine in the same temple. A damaged record of the Pāṇḍya king Māravarman alias Tribhuwanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35), “who was pleased to take the Chola country,” dated fifth year. Mentions Rājarāja-Iśvaram-Uḍaiyār at Rājačhuḍāmani-chaturvedimāṅgalam in Alānāḍu.

327. 149 of 1908.—(Tamil.) On a slab set up on the bund of the tank in the same village. Records in the ninth year of the Pāṇḍya king Vira-Pāṇḍyadēva the remission of fishing taxes (pāṣip-pāṭṭam) to those who remove silt from the tank at Rājačhuḍāmani-chaturvedimāṅgalam.

Periyakulam.

328. 409 of 1907.—(Tamil.) On the west wall of the central shrine in the Rājendračhōḷēśvara temple. Records in the twenty-sixth year of the Pāṇḍya king Māravarman alias Tribhuwanachakravartin Kulašēkharadēva “who was pleased to take every country” gift of lamps. Built in at the end. The temple is called Rājendra-Chōḷisvaramudaiya-Nayanār. Mentions Ālaṅgulam in Mēneḍuṅgaḷa-nāḍu and the muppavvaṭṭam of the temple. [The king ruled from 1268 to 1308.]
329. 410 of 1907.—(Tamil.) On the same wall. The temple is called Rajendra-Cholaiyaraiyum-Nayin at Periyakulam in Neunguula-nadu. Built in Virudhikrit at the end.

330. 411 of 1907.—(Tamil.) On the south wall of the Subrahmanya shrine in the same temple. A fragment of record of the Pandyya king Mavarman alias Tribhuvananakravartin Sundara Pandyadeva (I or II?), dated fifteenth year.

331. 412 of 1907.—(Tamil.) On the west wall of the same shrine. A fragment of record of the Pandyya king Mavarman alias Tribhuvananakravartin Sundara-Pandyadeva, dated fifteenth year. [It is difficult to say, whether the king is identical with the one who came to the throne in 1216 or 1239—probably the former.]

332. 413 of 1907.—(Tamil.) On a stone built into the floor of the ardha-mantapa of the same shrine. A fragment of record of the Pandyya king Mavarman alias Tribhuvananakravartin “who was pleased to perform the anointment of heroes,” dated ninth year. [The king, it is certain, was the first of the name and ruled from 1216 to 1235.]

333. 414 of 1907.—(Tamil.) On stones built into the floor of the courtyard of the same temple. A fragment of record of the Pandyya king Mavarman alias Tribhuvananakravartin Sundara-Pandyadeva (I, 1216—35), “who was pleased to perform the anointment of heroes.” Date uncertain.

334. 415 of 1907.—(Tamil.) On a stone built into the west wall of the Kailasanatha temple on the hill near the same village. Records the gift of the stone.

335. 416 of 1907.—(Tamil.) On the west, south and north bases of the same temple. Records in the nineteenth year of the Pandyya king Mavarman alias Tribhuvananakravartin Sundara-Pandyadeva (I, 1216—35), “who took the Chola country and was pleased to perform the anointment of heroes at Mudigondacholapuram,” gift of land to the temple of Tirumalaiyil-Nayanar at Vellakularama-nallur in Menedungalanadu.

336. 417 of 1907.—(Gantha.) On the rock to the west of the same temple. Mentions Sundararaja Ajagiya-Perumal in Tamil.


338. 419 of 1907.—(Tamil.) On a slab set up in a field near the same village. Dated in Sarvarin. On the same slab is another Tamil record, dated in the Parthiva year.

Śinnamanur.

339. 428 of 1907.—(Tamil.) On the south wall of the central shrine in the Rajasimheshvara temple. Records in the third or
thirtieth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśekharadēva (I, 1268—1308) "who was pleased to take every country" a sale of land. Mentions the temple of Rājasimhēsvaramuḍaiya-Nāyanār in Śrī Arikēsari-nallūr, a brahmadēya in Ala-nāḍu. [See Ep. Ind., Vol. X, p. 140, where it is pointed out that the date (Rishabha, Pūrvapaksha, Chaturthi, Thursday, Punarvasu) corresponded either to May 14th, A.D. 1271 or May 15th, A.D. 1298.]

340. 429 of 1907.—(Tamil.) On the same wall. A mutilated record of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśekharadēva (I, 1268—1308) "who was pleased to take every country," dated forty-first year. Refers to the tenth year of Śrī-Sundara-Pāṇḍyadēva.

341. 430 of 1907.—(Tamil.) On the same wall. Records in the twenty-sixth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva gift of the proceeds of contributions on the sale of certain articles of merchandise. Mentions Piḷḷai-Kulaśekhara-Mahābali Vānarāyar, also the temple of Vikrama-Pāṇḍiśvaramuḍaiya-Nāyanār at Śivallavanpaḍāvaṇḍu. The Government Epigraphist points out that the name Kulaśekhara Vānarāyar was perhaps taken from either the son or father of Vīra Pāṇḍya and that as Māravarman Kulaśekhara I was preceded by a Jaṭāvarman Vīra Pāṇḍya, we have to identify the ruling king of this epigraph with him.

342. 431 of 1907.—(Tamil.) On the north wall of the same shrine. An unfinished record of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśekharadēva (I, 1268—1308), "who was pleased to take every country," dated forty-first year. The temple is called Uḍaiyār Tiruppulandurai Uraiṇḍaiyar alias Rājasimba-Chōḷīsvaramuḍaiyar at Arikēsari-nallūr. See Ep. Ind., Vol. X, p. 141, where it is pointed out that the details of the date (Āni, 14, Pūrvapaksha 1, Monday, Punarvasu) corresponded to Monday, 9th June, A.D. 1309. Mr. R. Sewell remarks that this is the latest date of the king thus far available; and that the present epigraph further proves "that the king's reign could not have begun before the 10th June 1268, and gives us as the limit of possible accession the period June 10th to 27th, 1268 A.D."

343. 432 of 1907.—(Tamil.) On the same wall. A record of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśekharadēva "who was pleased to take every country," in his twenty-sixth year. Records gift of land by the mahāsabha, the pannaiśeyvārgal and the vēliśeyvārgal of Śrī-Arikēsari-nallūr, a brahmadēya in Ala-nāḍu. Mentions the Śuruli-āru.

344. 433 of 1907.—(Tamil.) On the north wall of the central shrine in the Rājasimhēsvara temple. Records in the sixth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin
Sundara-Pāṇḍyadēva gift of the proceeds of tolls levied on certain articles of merchandise.

345. 434 of 1907.—(Tamil.) On the same wall. Records in the seventh year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva gift of certain contributions on exports for maintaining a flower garden. Mentions the temple referred to in No. 341. See Ep. Ind., Vol. X, p. 144, where Mr. Sewell points out that the details of the date (Makara, Pūrva 3, Friday, Mrigaśīrsha) correspond to no regular date either in the reign of Jaṭāvarman I (1251—64) or Jaṭāvarman (1276—90), called the second by Mr. Sewell and third by Mr. Swamikannu Pillai.

346. 435 of 1907.—(Tamil.) On the south wall of the shrine of the goddess Śivakāmi in the same temple. A damaged record of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulasēkharadēva (I, 1268—1309), “who was pleased to take every country,” dated third year. Seems to record a gift of land.

347. 436 of 1907.—(Tamil.) On stones built into the maṇṭapa in front of the same temple. A record of the Pāṇḍya king Māra-varman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I? 1216—35), “who was pleased to present the Chōla country,” in his tenth year. The stones are out of order.

348. 437 of 1907.—(Tamil.) On the south wall of the Lakshmi-nārayana-Perumāl temple in the same village. Records in the fifteenth year of the Pāṇḍya king Tribhuvanachakravartin Parākrama-Pāṇḍyadēva gift of money for a lamp.


350. 439 of 1907.—(Tamil.) On the west wall of the same temple. A record of the Chōla king Parakēsarivarman alias śrī-Rajendrapāṇḍyadēva (I, 1012—43) in his fifth year. Sale of land for a lamp to the shrine of Durgā-Paramēśwariyar by the assemblies of three villages, viz., Arikēsarīnallūr, Arapadaśēkkaramaṅgalam and Mandaragauravamaṅgalam. It seems that the price of one mākāni of land was fifteen kaṭus.

351. 440 of 1907.—(Tamil.) On the same wall. Records in the forty-sixth year of the Pāṇḍya king Śaḍaiyamāran an agreement referring to a channel called Śrīkāṇṭadvāykkal. [It is not improbable that the king was the same as the donor of the Veḷvikuḍi grant who lived about A.D. 770.] See also Md. 22.

352. 441 of 1907.—(Vaṭṭeluttu.) On the same wall. Records in the tenth year of the Pāṇḍya king Śaḍaiyamāran gift of gold for a lamp to the temple of Tirunaṭuvu-Paṭṭalagar in Arikēsarīnallūr, a brahmādeya in Aḷa-nādu. [Wāṣ ḍē the son of the king
of the above epigraph and the father of Varaguṇavarman who
ascended the throne in A.D. 862 ?]

353. 442 of 1907.—(Tamil.) On the same wall. Records in
the ninth year of the Pāṇḍya king Tribhuvanachakravartin
Kulaśēkharadēva gift of fifty sheep for a lamp to the Naḍuvilkōyil
at Tirupputtūr (a hamlet of) Arikēsarinallūr, a brahmādēva in
Ala-nāṭu.

354. 443 of 1907.—(Vatṭeḻuttu.) On the north wall of the same
temple. An incomplete record of the Chōla king Parakēsari-
varman, dated thirty-sixth year. Records gift of a lamp. Mentions
Arikēsarinallūr.

355. 444 of 1907.—(Tamil.) On the same wall. A fragment of
record, dated second year (of a certain king).

356. 445 of 1907.—(Tamil.) On the same wall. A fragment of
record of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravart-
in Kulaśēkharadeva (I?) dated thirty-first year.

357. 446 of 1907.—(Tamil.) On the same wall. Records in
the eleventh year of the Pāṇḍya king Tribhuvanachakravartin
Kulaśēkharadēva gift of a lamp. A few Vatṭeḻuttu letters are en-
graved on the right side of this inscription.

358. 447 of 1907.—(Vatṭeḻuttu.) On the north wall of the
Lakshmīnārāyaṇa-Perumāl temple. Records in the ninth year of
the Pāṇḍya king Śaḍaiyamāraṇ gift of fifty sheep for a lamp by a
certain Nāgān Vikkiramādichchan. See No. 352 above.

359. 448 of 1907.—(Tamil.) On the same wall. A record of
the Pāṇḍya king Tribhuvanachakravartin Kulaśēkharadēva
recording in his ninth year gift of fifty sheep for a lamp.

360. 449 of 1907.—(Tamil.) On the same wall. A damaged
record of the Pāṇḍya king Māravarman alias Tribhuvanachakra-
vartin Sundara-Pāṇḍyadēva (I, 1216—35), ‘who was pleased to
present the Chōla country,’ dated eleventh year.

361. 450 of 1907.—(Tamil.) On the same wall. Records in
the second year of the Pāṇḍya king Jaṭāvaram alias Tribhuvana-
chakravartin Kulaśēkharadēva (I or II?) a grant of land.

362. 451 of 1907.—(Tamil.) On the north, west and south
walls of the same temple. A record of the Pāṇḍya king Jaṭāvar-
man alias Tribhuvanachakravartin Kulaśēkharadēva (I or II?) in
his thirteenth year. The stones are out of order. One of them
mentions the twenty-first year of some king.

363. 452 of 1907.—(Tamil.) On a stone built into the wall
of the kitchen in the same temple. A damaged record of the
Chōla king Rājēndra-Chōladēva, dated fourth year. Mentions the
assemblies of Arikēsarinallūr, Mandiragauravamaṅgalam and
Tirupputtūr, which was apparently a hamlet of the other three.
See No. 350 above.
364. 453 of 1907.—(Vaṭṭeḷuttu.) On a stone lying in front of the same temple. A fragmentary record.

365. 454 of 1907.—(Vaṭṭeḷuttu.) On a pillar lying in the same place. A fragment of record. Seems to mention Tirupputtūr.

366. C.P. No. 13 of 1907.—A record of the Pāṇḍya king (whose name is lost) in his eighteenth year. It is in Sanskrit and Tamil. Opens with two verses in Sanskrit, of which the first contains an invocation to Viṣhṇu and the second a prayer for the prosperity of the Pāṇḍya kings. Then follows a Tamil passage in the Vaṭṭeḷuttu alphabet describing in general terms the achievements of Pāṇḍyan kings. The first historical person is Jayanta Varman. His son was Arikēsarin Māravarman, a friend of the Brahman, performer of tulābhāra, etc. His son (name missing), who is called the remover of the Kali, age, fought a battle at Marudūr. The last plate shows that the object granted was land and the executor was one Tāyan Śīṅgan, the Uttaramantrin of Kuṇḍūr in Kuṇḍūr Kūṟṟam in Aṇḍanādu.

367. C.P. No. 14 of 1907.—“The larger Chinnamanūr plates.” Four plates in Sanskrit and three in Tamil. The historical part gives the genealogy of the early Pāṇḍya dynasty from Arikēsarin to Rājasimha II, Abhimānāmur Māravarman. In his eighteenth year he gave, while encamped in the village of Chūḷal in Rājasimhakulakīrī, the village of Narcheygai Puttūr in Aṇḍanādu to a Brahman of the Kauśikagotra. The Tamil portion gives more details of the same line of kings. See Ep. Rep., 1907, pp. 64—69, for a detailed discussion of the value and importance of this and the previous epigraph. See the Pāṇḍyan genealogy.

Uttamāpāḷaiyam.

368. 722 of 1905.—(Vaṭṭeḷuttu.) Above the first three images first row, on the Karuppanṇasāmi rock. A damaged record of the Pāṇḍya king Śaḍaiyamāran, dated twentieth year. The Government Epigraphist points out that there is no clue as to the time in which he lived, whether he was earlier or later than Varguṇa Pāṇḍya. See No. 352 and Suchândram, Cape Comorin, Tiruppaḍaimarudūr and Kuḍumiyāmalai inscriptions.

369—377. 723 to 731 of 1905.—(Vaṭṭeḷuttu.) Below the same images. Mention Venbakkudi-nādu (No. 723), Arattanēmipperiyār, pupil of Attopyavāṣigal (No. 725), Śeṅgudi-nādu (Nos. 728 and 731) and Ajjaṇandī (No. 729).

378. 732 of 1905.—(Vaṭṭeḷuttu.) On a boulder near the same rock. Records a gift of money by Anantavīra-Āḍigal for a lamp to the shrine of Tirukkuṇagiridēva.

379. 733 of 1905.—(Tamil.) On a slab set up at the main entrance into the Kaḷahastiśvara temple in the same village. The
Nayaka queen Maṅgammāl (1689—1705) records in Kaliyuga 4794, Ś. 1615, Śrīmukha, gift of land. [Mr. Sewell evidently misreads the date as Ś. 1415 or A.D. 1493.]

Virāṇḍi.

380. 422 of 1907.—(Tamil.) On a stone lying near the Kaṅṇīśvara temple. A record of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyaḍēva. Mentions in his thirteenth year one of the sons or disciples of Āghorāḍēva of the Nandikeśvara santāna and the Āmuṇḍamaḍam. See Cd. 72.

381. 423 of 1907.—(Tamil.) On a second stone in the same place. A record of the Pāṇḍya king Vikkira-Pāṇḍyaḍēva in his fifth year. Mentions the temple of Kaṅṇuḍai-İchcharamuḍaiya-Nayanar.

382. 424 of 1907.—(Tamil.) On a third stone in the same place. A record of the Vijayanagara king Krīṣṇaḍēva-Mahārāya in Ś. 1451, Sarvadhārin. The temple is called Uḍaiyār Kaṅṇīśura-muḍaiya-Nayanar at Pullai-nallūr alias Vīra-Pāṇḍya-nallūr.

383. 425 of 1907.—(Tamil.) On a fourth stone in the same place. A fragment of record of the Pāṇḍya king Tribhuvanachakravartin Vikrama-Pāṇḍyaḍēva, dated sixth year. Mentions Pullainallūr in Āla-nādu.

384. 426 of 1907.—(Tamil.) On a fifth stone in the same place. A record of the Pāṇḍya king Vikrama-Pāṇḍyaḍēva in his seventh year. Mentions the temple of Uḍaiyār Kaṅṇuḍai-İchcharamuḍaiya-Nayanar at Pullainallūr in Āla-nādu.

385. 427 of 1907.—(Tamil.) On a sixth stone in the same place. Records in the thirteenth year of the Pāṇḍya king Sundara-Pāṇḍyaḍēva “who was pleased to present the Chōla country”, the construction of the doorway of the ardhamañṭapa in the temple of Kaṅṇuḍai-İchcharamuḍaiya-Nayanar at Pullainallūr in Āla-nādu, a subdivision of Pāṇḍi-manḍalam.

Tirumangalam Taluk.

Kōḍikuḷam.

386. On the north wall of the garbhagriham in the local Śiva temple. A record of the year Viḷambī, Purāṭṭāśi 22, mentioning certain agents of the Chokkanātha temple. See Antiquities, I, p. 296, for an interesting notice of the place.

Kallāṭṭuppatṭi.

386-A. A C.P. grant in the Śiva temple (Tamil) recording gift of lands by a private party in the reign of Achyuta Rāya of Vijayanagar.
387. 458 of 1906.—(Tamil.) On the Ānaimalai hill close to the Vēdanārāyaṇa-Perumāḷ temple. Records in the thirty-fifth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśekharadēva (I, 1268—1309), “who was pleased to take every country,” sale of land to the God Sēnāpati-Ālvar in the Kaḷamēghan (temple).

388. 459 of 1906.—(Tamil.) On a stone set up in a field near the same temple. Records that the temple is called Nāyanār Ānjiḍa-Perumāḷ alias Vēdanāthar on the bank of the tank called Brahmatīrtha in the middle of the Tuṅgavanam forest. The forest belonged to the district of Vēlāṅgāl pārṛu on the eastern side of the Tiruvānaimalai hill to the north of Tirumōgur in Ten-Paraṟṟupunādu.

Kōṅgar-Puliyangulam.

The Epigraphical Department at first wrongly included under this village the inscriptions 39—42 above. They as a matter of fact belonged to Kīḻakkudi. The following inscriptions are found in this place:—


390—392. 55 to 57 of 1910.—(Brāhmi.) In the cavern facing south on the same hill. [The characters have been attributed to the second or third century before the Christian era. (See Ep. Rep., 1910, p. 76). The cavern contains six so-called Paṅchapāṇḍāva beds used formerly by Buddhistic ascetics for keeping the vassa. For the description of these beds see ibid.

Kuppālattam.

393. 105 of 1909.—(Vaṭṭeḻuttu.) On rock near the Jaina images on the hill. A much damaged record, referring to the cutting of the images.

Nallamaram.

394. C.P. No. 92 of Mr. Sewell’s List.—Records that in Ānanda (A.D. 1656) Tirumala Nāyakka of Madura proceeded on a tour round his territories, and, being hospitably entertained by a man of the Kaṇḍan caste in the village, made him a grant of lands as a reward for his loyalty.

Pudūr.

395. 395 of 1914.—(Tamil.) On a stone set up near the Śiva temple. Records in S. 1565, Pramādi, Āni, sixteenth day, gift of
the village of Tirumalasamudram to the temple of Šokkanāthasvāmin for conducting certain festivals in the months of Tai, Vaiyāsi and Āni for the merit of Tirumalai-Nāyakkar (1623—59), son of Viśvanātha-Nāyakkar.

Śindupatī.

396. On a stone in front of the Veṅkaṭāchalapati temple. (Tamil.) Records that, in Tai 2 of year Bhava, the inhabitants of the country of Tidiyan gave to God Tiruvēṅkaṭanātha of Śinduppatī all the lands fit for ploughing in the village of Erah-pāppanapatī, a part of Tummakkunḍu (a village in the Tirumangalam taluk). This is No. 27 of Burgess and Natesa Sastri’s Tamil and Sanskrit Inscrns., p. 40.

Tidiyan.

397. On the south wall of the Kailasanāthasvāmi temple. (Tamil.) A donation, for the purpose of conducting the “Rudrapārāyaṇa,” by two Nāiks in Ś. 651 (mistake for 1568), Vyaya, Tai, Trayōdaśi, Śrāvana, Śivarātri. Tamil and Sanskrit Inscrns., No. 26, p. 39.

Vikkiramaṅgalam.

398. 15 of 1894.—(Tamil.) On the inside of the north wall of the enclosure of the temple. A record of the Pāṇḍya king Ko-Jaṭāvarman alias Sundara-Pāṇḍyadēva (I or II?), dated in his ninth year. [See Ibid., p. 10, where a description of the temple is given.]

399. On the back wall of the prākāra of the temple. (Old Tamil.) A record of the twenty-third year of Jaṭāvarman Tribhuvaṇachakravartin Kulaśekharadēva (I, 1190—1217), in which the citizens of Vikramaśoḻapuram in Tenkaḷaka country gave lands for temple service, worship, etc. Ibid., pp. 10—13.

400. In the same place. (Tamil.) A record of the twenty-third year of Tribhuvaṇachakravartin Parākrama Pāṇḍya dēva. Records a gift of lands (ten mās) to God Madhurodāya by Ājakiri Pāṇḍya Anantapālan alias Jayaṅkoṇḍanāthan of Śāraṇaḷlur, himself and his descendants undertaking to pay the taxes. The citizens have this inscribed. [Ibid., pp. 13—15.]


402. On the north wall. (Tamil.) A record of the fifth year of Jaṭāvarman Kulaśekharadēva (I?, 1190—1217), similar to 399 but incomplete. Ibid., No. 21, pp. 15—17.
403. In the same place. (Tamil.) A record of the first year of Ko-Jaṭavarman Tribhuvanachakravartin Sundara Pāṇḍya (Saturday, seventh lunar day of the dark fortnight of Tula, Pushya asterism). Records that the citizens of Vikramaśoḷapuram sold for one thousand panams, certain lands to Aḻagia Tiruchchirṟam-balam-uḍayār, one of the disciples of Kīḻai maṭha, which belonged to the santati of Gōḻakimaṭha of Tirupparaṅkunṟam. [The document furnishes an excellent example of the privileges of landlordship.] Sanskrit and Tamil Inscrns., No. 22, pp. 18—21. For Gōḻakimaṭha see N.A. 201 and Cd. 30.
MALABAR DISTRICT.

GENERAL.

(A) C.P. No. 6 of 1911-12.—In the hands of the Collector. A Vţţeluttu record, registering a hypothecation deed in which the parties were a certain Šuvaram Dēvan, King Karumbattu Rāman Ravivarman Kōlattu Tiruvaḍi and the Iraṇḍutaḍāi of Peruṇchellār.

CALICUT TALUK.

Calicut.


1. 219 of 1895.—(Vaţţeluttu.) On a slab from Tirupparaṅgōḍu in the Collector's house. Records in the twenty-seventh year of Kō-Kōdai Ravi gift of land. See No. 4 below.

2. 220 of 1895.—(Vaţţeluttu.) On a slab from Tiruvannūr in the same house. Records in the eighth year of the Kēraḷa king Rāma gift of lamp to the god of Tirumannūr, and certain privileges to "the 600". Translated by Guṇdert.

3. In the Mach-chinda mosque in the hamlet of Nagaram. (Arabic and Kanarese.) No details given.

Chōkūr.

4. 13 of 1901.—(Vaţţeluttu.) On a slab in front of the Chokūr temple in Puttār amśam. A record of king Kōdai Ravi in his fifteenth year, making a gift of land. [It is difficult to say who this Kōdai Ravi was. A chief of this name figures in the Cochin Jews' Deed attributed by Burnell to the eighth century A.D.]

Maṇapuram.

5. 12 of 1901.—(Vaţţeluttu.) On a slab in the courtyard. Records grant of land.

Pāypalasēri.

6. 10 of 1901.—(Vaţţeluttu.) On a slab set up in the courtyard of the Karipūra temple. A damaged record.

Talaḳolattūr.

7. 2 of 1901.—(Vaţţeluttu.) On a stone set up in the Madilagatt-tambalam. Appears to record a grant of land. King's name illegible.
MALABAR DISTRICT

CHIRAKKAL TĀLUK.

Chūraḷi.

8. In the Neḍiyaṅgu temple. A record regarding the erection of a stone in K.A. 801 (A.D. 1625).

Eramara.


Erone.

10. On a granite slab at a tank attached to the temple. A Vaṭṭeluttu record.

11. On a granite rock in the hamlet of Nerambil. A Vaṭṭeluttu and Malayāḷam record. The latter gives the word adiyōdi.

Kannapuram.

12. In the village of Chunḍa, on the south side of the Kuruvu Kāru temple. No details given.

Kayarāḷa.

13. In the local temple, on a slab. A Dēvanāgari epigraph.

Kuṭṭiyattūr.


Madai (Maḍayi).

This place is supposed to be the ancient Mazare. For the description of the fort constructed by Eli Perumāl, the Jews’ Tank (which suggests an early Jewish colony), the mosque and other antiquities see Malabar Gazr., pp. 397–8.

15. In the local mosque. An Arabic inscription commemorating its foundation in H. 518 (A.D. 1124).

16. In the same village. A record stating that a tank was constructed by a Hindu.

Taḷiparamba.

17. On a slab in the building on the temple tank. A record dated K.A. 700 (A.D. 1524), saying that the bathing-house was finished in that year. For the purāṇic story of the Lakshmīpuram temple see Ibid., p. 399.

ERNAD TALUK

IRUVETTI.

19. At the entrance of the mēledat. (Tamil.) A record of K.A. 825 (A.D. 1649).

MĀNJÉRI.


21. Near a well to the north. A record dated K.A. 833 (A.D. 1657) recording its excavation by the same person, the victorious Vikrama Tirumalpād.

MANNUR-AMBALAM.

22. 217 of 1895.—(Malayālam.) On the base of the north wall of the kitchen of the same temple. Mentions in K.A. 734 the Śiva temple of Mannūr.

23. 218 of 1895.—(Vaṭṭeluttu.) To the right of the entrance into the Śiva shrine in the same temple. Records gift to the god of Tirumannūr.

NILAMBŪR.

24. A C.P. grant (Sanskrit) of the fifth year of the reign of the Dharma-mahārāja Ravivarman of the Kadamba family. While at Vaijayanti (Banavāsī), on the full moon *tithi* of Kārttika, he gave the two *pallis* (hamlets) of Muḷṭāgi and Mālkāvu to a Brahman named Gōvindasvāmin of Kāśyapa gōtra and Yajur vēda.[See *Ep. Ind.*, Vol. VIII, pp. 146—9, where Messrs. T. A. Gopinatha Rao and G. Venkoba Rao edit the plates. They identify the villages granted with hamlets near Talakkād. They further point out the palæographical resemblance of the epigraph to the Kūḍgere plates of Vijaya Śiva Māndhātrivarman (*Ep. Ind.*, Vol. VI, p. 12), to the plates of Vijaya Śrī Mrigēśavarman (*Ind. Antq.*, Vol. VII, p. 37) and Halsi plates of Harivarman and Ravivarman (*Ibid.*, Vol. VI, pp. 25—32).]

25. On a block of gneiss rock in the Cherupūra river. An epigraph (visible only in dry weather) consisting “of only about five letters, each a foot high.” *Antiquities*, I, 248, and *Malabar Gazr.*, p. 418.

PĀLAIṆJAMNÜR.

26. In the mosque in the hamlet of Chāliyam, on a marble slab in the south wall. Arabic inscription to the memory of one 'Āli Abdu'lla who died in H. 720, K.A. 478, A.D. 1302. *Antiquities*, Vol. I, p. 246. The place was the scene of a fight between the Portuguese who built a fort here in 1531 and the Zamorin (who was assisted by the Moors). See *Malabar Gazr.*, p. 414, for details.
MALABAR DISTRICT

Tirukkalangōd.


KOTTAYAM TALUK.

Tellicherry.

28. On a slab in the Tiruvēngādar or Tirukanyūr shrine. A record in an “unknown character.” This is the well-known “Brass Pagoda,” so called because of the copper sheeting of its roof. See Malabar Gazr., p. 429.

29. 9 of 1901.—(Vaṭṭeḻuttu.) On the base of the balipitha in front of the Tiruvāṅgāṭ-ambalam. Records the construction of the balipitha by a Brāhmaṇa woman.

KURUMBRANĀD TALUK.

Kaliyamballi-Ambalam.

30. 8 of 1901.—(Vaṭṭeḻuttu.) On a stone near the balipitha. Records gift of a lamp.

Kīnalūr.


Kollam.

32. 3 of 1901.—(Vaṭṭeḻuttu.) On three stones built into the floor near the washing tank of the Jamātpalli. Three fragments. This is evidently the inscription dated K.A. 684, referred to by Mr. Sewell in his Antiquities, Vol. I, p. 245. For an account of the mosque which was founded by Malik Ibn Dinar, see Malabar Gazr., I, p. 436.

33. 4 of 1901.—(Vaṭṭeḻuttu.) On two stones built into the platform in front of the Taḷijiyil-ambalam (Talayil). A damaged record.

34. 5 of 1901.—(Vaṭṭeḻuttu.) On a stone built into the floor of the courtyard of the Maraḷūr-ambalam. A mutilated record. Mentions Maraḷūr and four illams.

35. 6 of 1901.—(Vaṭṭeḻuttu.) On a stone set up in the courtyard of the Pandalāyini-ambalam at Kōyilāṇḍi. The record mentions Pandalāyini. The name of the king is doubtful.

Tiruvēṅgayūr (Tiruvāṅgūr).

36. 15 of 1901.—(Vaṭṭeḻuttu.) On a rock south of the temple. A damaged record. Name of the king illegible.
KURUMBRANÄD TALUK

Veľikuľaŋara-Ambalam.

37. 7 of 1901.—(Sanskrit in Malayalam characters.) On a stone lying close to the balipitha in front. Records under the auspices of Udayavarman, the sea of courage and the gem of the royal line, descended from Ghatot-kacha (Bhima's son), in Kollam 905 (A.D. 1730), the setting up of a pinnacle by a Brāhmaṇa. Malabar Gazr., p. 4378.

PALGHÄT TALUK.

Kalpäti.

38. 205 of 1895.—(Vaṭṭeluttu.) On a stone set up in front of the Viśvanātha temple. Mr. Sewell says that it was dated in K.A. 640 (A.D. 1464), and records an endowment to the temple. Antiquities, I, p. 253. But the Malabar Gazetteer says that it is dated in K.A. 600 (A.D. 1425) and records that it was built by Itti Kombi Rāja of Palghāt who endowed it with land sowing over 4,000 paras of paddy. See Malabar Gazr., p. 445.

Kāvašēri.

39. 561 of 1908.—(Vaṭṭeluttu.) On a slab from the Kāvu temple (now in the Deputy Tahsildar's office at Ālattūr).

Poran grati-deśam.

40. 11 of 1901.—(Vaṭṭeluttu.) On a slab in the Subramaṇya-svāmi temple. A damaged record. Records an agreement. Name of the king is lost.

PONNÄNI TALUK.

Ānyakaraï.

41. 212 of 1895.—(Malayālam). On the base of a lamp pillar in front of the Śiva temple. Records the erection of the lamp pillar.

42. 213 of 1895.—(Vaṭṭeluttu.) On the south wall of the central shrine of the same. Records in K.A. 858 that the temple was covered with copper.

Chāvakkād.

43. 734 of 1905.—(Vaṭṭeluttu.) On a slab placed under a tree in the Deputy Tahsildar's office. A damaged record in the middle. Mentions Vaḷḷuva-nādu in line 5 and Pālaiyūr in line 14. [This is evidently the inscription in “Roman characters” referred to by Mr. Sewell in his Antiquities, I, 250.] For an excellent account of the tradition concerning the arrival and exploits of St. Thomas in this place and Pālaiyūr, see Malabar Gazr., I, pp. 450–1.
MALABAR DISTRICT

Guruvayur.

The following inscriptions are in *Malabar Gazr.*, I, 453.

43-A. On one of the slabs in the porch of the local two-storeyed gopuram. (Sanskrit, in modern Malayalam characters.) Records that "the temple within is heaven," that the gateway was built by "the Lord of the Seas and the Hills" and that it had been trodden by the feet of many kings. The editor of the *Malabar Gazetteer* believes that the Zamorin is apparently referred to.

43-B. On the dipastambha in front of the gateway. Records the erection of it by a native of Travancore in K.A. 1011 (A.D. 1836).

43-C. On a broken slab of granite in the house of Mallisseri Nambudri. "Unknown tongue."

43-D. On the granite door-post of the arat-kulam. Records that the gateway was erected by Panikka Vittil Ittiriricha Menon in K.A. 922 (A.D. 1747).

Panniyur.

44. 214 of 1895.—(Vaṭṭelutta.) On a stone lying to the right of the north entrance into the Vishnu (Varahamurti) temple. Records gift by the villagers of Panriyur. [This place figures in the Syrian deed but still formed an important Brahman centre. For an account of the local Vishnu temple see *Malabar Gazr.*, p. 454.

45. 215 of 1895.—(Vaṭṭelutta.) On the base of the Kunḍil-Varāhasvāmin shrine in the same temple. Seems to record in K.A. 669 the building of the shrine.

46. 216 of 1895.—(Malayalam.) On a stone lying near the well in the Śiva temple.

Śembaravattam.

47. 206 of 1895.—(Malayalam.) On the base of a lamp pillar in front of the Aiyappan temple. Records in K.A. 108 the erection of the lamp pillar.

Śukapuram.

48. 208 of 1895.—(Vaṭṭelutta.) On a stone lying in the north verandah of the Dakshināmurti temple. Records a gift of a lamp to the temple at Śogiram.

49. 209 of 1895.—(Vaṭṭelutta.) On the base of the second pillar of the platform in front of the same temple.

50. 210 of 1895.—(Vaṭṭelutta.) On the base of the first pillar of the same.

51. 211 of 1895.—(Vaṭṭelutta.) On a stone built into the pavement of the courtyard of the same temple. Records gift of land and of a lamp.
Verur.

52. 207 of 1895.—(Tamil.) On a pillar in the mantapa in front of the Subramanya temple. Modern.

WALAVANAD TALUK.

Anagadippuram.

53-A. On a beam in the copper-roofed shrine of Tirumanthan kunnu. Records that it was built in A.D. 1732. Malabar Gazr., p. 466.

Killikkuruchchimaṅgalam alias Zekkamaṅgalam.

53-B. On the west and south sides of the mantapam in the Śiva temple. A Vaṭṭeluttu record.

Mangaḍa (Mankada).


Ottapalam.

54-A. On a granite slab in the local temple, sacred to both Śiva and Vishṇu. An epigraph in “an unknown tongue.”

Pāṅga.


WYNAAD TALUK.

Gaṇapativatătam (see Sultan's Battery).

56. On the Nalapāṭ-Chāla Kunnu hill. (Old Tamil.) Not read.
58. On a stone in the northern court of the Māriyamma temple. No details given.

Pūṭati.

59. On the east wall of the mantapa in the Arimula Ayyappan temple. An inscription, dated K.A. 922 (A.D. 1746) in “a mixture of four languages.”

60. In the Pāṭiri temple formerly and “now in the possession of Pāṭiri Nanjaya Gaṇḍan.” A Kanarese record.

Sultan's Battery.

This place is the same as Gaṇapati-vat tam, but came to be so-called as Tippu had a fort here (on the site of the present police station). See Malabar Gazr., p. 477.
61—64. 120 to 123 of 1897.—(Cave characters.) In a cave near the same place. The first of these refers to the propagator of the family of a householder named Śrī Vishṇuvarman. Dr. Hultsch translates it as "the writing of the glorious Vishṇu Varma, the propagator of the kuṭumbiya family." He is said to be the earliest king known by epigraphic research in Malabar. It has been suggested that he might be a Kadamba king, but it is doubtful. "The inscription is in Sanskrit and therefore probably not earlier than the fifth century A.D." See *Malabar Gazr.*, p. 34. The rest are unintelligible.

65. 124 of 1897.—(Kanarese.) In the same place. Begins with Śride.

*Tirunelli.*

66. C.P. grant of king Bhāskara Ravivarman, "a sovereign whose name appears also in the deed of the Cochin Jews, which has engaged the attention of most Dravidian scholars and is considered by them as the oldest historical record of Malabar." The present epigraph which is in Tamil and Vaṭṭeluttu contains an order regulating the management of the temple of Tirunelli and issued by Śaṅkara Kōdavarman of Puraiķila-nādu, who was apparently a vassal of the king. See *Ep. Rep.*, 1890, October, p. 1.
NELLORE DISTRICT.

ÄTMÄKÜR TALUK.

Amănicuerwàllà.

1. Near the local tank bund. (Telugu.) A record of Mărakampí Nàyáníngàru, feudatory of Víra Veñkaçápatí Ràya (I, 1586—1616) of Víjayanagar, stating that on the twelfth of the bright fortnight of Kàrttikàgàra of the year Nàla, S. 1538, he gave the here- ditary privilege of worship in the temple of Kòna Vallabháryà, to one Kandagaça Gürüvàyyà. This is Ätmákûr No. 1 in Messrs. Butterworth and Venugopal Chetty’s Nëllöre Ínsçrns.

2. South of the village. (Telugu.) An incomplete record beginning with salutation to Sëri Ràmànujà. Ibid. No. 2.

Anantasàgàram.

3. (Telugu and Sanskrit.) On a stone near the sluice of the tank between Manchálàpallí and Mustafaçupuram. Dated in S. 1550, Väśkàka Sûkla-Tríttìya (the day of Akshayatritiya), year Vibhava, on Wednesday, in the reign of Sëri Vîràpratàpa Sëri Víra dëva Mahàràjà. Records that when Veñkaçápatí Nàyáníngàru of the race of Padmanâyàka and of the Sëcharlâ gotrà, the son of Kumàrâ Timmanâyáníngàru and the grandson of Veligòti Peda Toñdamà-nâyâñíngàru, was ruling over the Sûmàs of Ràpûr, Nellûru, Pûrûr, Kàlahastì, Veñkaçâtig̀iri, etc., which had been granted as amaram by Ràmadèva Ràya, his mother (Raghupati Ammagàru, daughter of Muchintâla Ràngûppa Nàyanívàru) strengthened the tank bund of the Muddâla tank in the Anantarâgàra agraìhàra which had fallen into disrepair. Ibid. No. 3. See No. 36 below.

4. On a boundary stone in the tank bed to the north. Ibid. No. 4. The name Koñçamarasàyyà carved in Telugu.

5. In the tank bed. To the same effect as No. 2 above. Ibid. No. 5.

6. On the tank bund above the Gollabhàma temple. (Telugu.) A record of Krsñha Dëva Ràya of Víjayanagar, dated in S. 1444, Vikrama, Jyëśhta, Sûkla 15, Thursday, saying that Mahàràjà Sëri Ràyasàm Kònçamarasàyyà, the Kàryakàrta (agent) of the Ràya, constructed a tank at Anantasàgàram for the religious merit of his mother Sañkàyàmìma and his father Timmarasàyyà Gàra, a temple in their name, and an agraìhàra to Brahmàns. Ibid. No. 6.

Annamàsmamudràm.

7. On a stone in the tank bed of the village. (Telugu.) A record of Sëriman Mahàmàndalàsvara Allu Tirukàlatidëva Mahàràjà,
dated on Friday, Śukla II, of Bhādrapada in Pārthiva corre-
responding to Ś. 1168. It says that while he was ruling at Kaṁchi he
consecrated Dānava Murāri Perumānanda Ṛeva at Šri Ātukûru
(Ātmakur) for the religious merit of his father-in-law Tirukālādeva
Mahārāja and a temple for the increase of his own life, health and
wealth. He further made a gift of four paṭṭus of land out of
prabhūmāṇyam, measured by the twenty-span-rod of this village;
twenty paṭṭus of dry Government land, measured by the twenty-six
span pole. At the rate of a maḍa for two paṭṭus of korus land and a
maḍa per paṭṭu on dry land, one Rāma Reḍḍi undertook to pay
every year in the month of Vaiśākha one hundred and thirty maḍas
to the temple. [Nellore Inscrs., Ātmakur No. 7, pp. 206—10.]

8. In a mosque. (Persian.) A small epigraph, comparing this
mosque with “the famous mosque of the Prophet of Medina” and
invoking the praise of God on him and his descendants. Ibid.

9. In a mosque. (Persian.) Dated in A.D. 1762–63. The four
Kalifs referred to, Haidar’s name representing that of ṬAli. Ibid.
No. 9, pp. 211–2.

10. On a stone near the mosque. (Arabic.) Four lines
addressed to one Ayēsha, to the effect that death is preferable to
long illness.

Ātmakur.

11. In the Aḷaganāthasvāmi temple. (Telugu.) Records that
in Ś. 1201, Kārttika Kr. 13, Friday, one Bāhava (?) Mahārāja
constructed a temple to Aḷahapurapatidēva of Aṭukūr (Ātmakur).
The kāpus and (karaṇams?) of Jīḷerī are also referred to. Ibid.
No. 11, pp. 213–4.

12. From the same temple. (Telugu.) Records the worship of
Aḷaganāthasvāmi by a karaṇam of the Ātmakur village, the son
of Tirumalayya, on Śukla 2 of Ṭaṭḍha in Bhava. Ibid.
No. 12, p. 214.

13. From the same temple. (Telugu.) Dated in Ś. 1199,
Īśvara, Phalguna, Śukla 13, Sunday. Records that one Aṭukūri
Vāmanā Prichudēvaḍu gave to Nambi Upureḍi Sūraya, the temple

14. From the same temple. (Tamil.) Dated in Ś. 1198, Bhava.
One Kāraikkilān Bhaṭṭan gave (some lands) free of tax to God

15. From the tank bund. (Telugu.) The name of Velidandu
Kōṇṇu Mānapati Timmarasu given. ṬHe is called the worshipper
of Śrī Vēṅkaṭēśvarasvāmi.

16. From the same place. (Telugu.) Says that the tank was
constructed by Kōṇṇu Timmarājaya in Ś. 1471, Naḷa (?), Pushya,
Ś. 13, Thursday. Ibid. No. 16.
17. On a well to the south of the village. (Telugu.) Dated in Ś. 1471, Kīlaka, Bhādrapada, su. 5, Wednesday; records that on the orders of Virapratāpa Śrī Sadasīva Mahārāya of Vijayanagar, Śrīman Mahāmaṇḍalesvara Rāmarāja Timmayavādeva Mahārāja, issued an edict exempting the barbers of Baṭṭepāḍu in Uḍayagiri Rājya from the Kulasiddhāyalu (?), marriage fees, presents, and veṭṭi tax. [The editors of Nellore Inscrns. translated kulasiddhāyalu as fines levied for breaking rules of caste.]


Bhimāvaram.

19. North of the village. (Telugu.) A fragmentary record, mentioning the gift of some fields by a certain Gontappa Nāyaḍu to a deity. [Ibid. 19, pp. 220–1.]

Bommavaram.

20. “To the west of the village.” (Telugu.) A fragmentary inscription referring to the tank of Bommavaram in Uḍayagiri Śma which is said to have been granted as an amaram by Śrīraṅgarājyavāru to . . . . [Ibid. No. 20, pp. 221–23.]

21. On three sides of a stone, in the road to the west of the village. A record similar to the above and giving the same information. [Ibid. No. 21, pp. 223–5.]

Cheruvapalli.

22. On two stones opposite Rāmaliṅga temple. (Telugu.) Fragmentary. [Ibid. No. 22, pp. 225–8.]

Chēzerla.

23. In the Chennakēśavassvāmi temple. (Telugu.) “On Friday, the thirtieth of the dark fortnight” of Īśvara, Ś. 1609 (which does not correspond), on a solar eclipse, Śrīmat (Dāvu Suratāṇa ?) Māradattam Gāru gave to God Chennakēśava of Chēzerla and to Nāganātham Timmavōjihalu of the Yajus Śākha and Kaṇḍinīyagōtra, a village with its eight species of enjoyment and eight species of ownership. [Ibid. No. 23, pp. 228–30.]

23-A. C.P. No. 87 of Mr. Sewell’s List and C.P. No. 18 of Nellore Inscrns.—(Sanskrit in Nandiṅāgarī script.) A record of Pratāpa Dēva Rāya (II), dated on the Śivarātri day of the month of Māgha in the year Kilaka in Ś. 1351 (A.D. 1429). The grant was made in the temple of Virūpāksha, at the request of Panta Mai-lāra, great-grandson of Śūra, grandson of Pōta and the son of
Mumbamba and Mummaṇḍendra, a valiant lieutenant of Dėva Raya in battle, who had the birudas of Dharaṇivarāha, Gaṇṭanada and Chauhatimalla. The object of the grant was Čhezerla in Pāṅgināḍu on the Kundi (Gundlakamma) river in 80 shares to 54 Brahmans. See Gt. 355.

Chiramana.

24. Near a well, to the north of the village. (Sanskrit and Telugu.) Records that in Š. 1109 one Dāmanēndu consecrated Kēśavādeva of Cherumana and that four other Nāiks of Gollapūṇḍi made certain gifts of land. [Ātmakūr No. 24, pp. 230–1.]

25. On the west wall of the Chandramauḷīśvara temple.—(Telugu.) On Thursday, the thirteenth of the bright fortnight of Bhādrapada, Š. 1207, in the kingdom of Śrīman Mahāmanḍalēśvara Vijayaganda-Gōpāla Mahārāja, two Nāik chiefs of Gollapūṇḍi, gave four putṭis of paddy field to dancing girls for dancing in the temple of Chirumana Mallikārjuna. The deed says that in case the donees leased out the lands, the kāpus of the village should treat them as sarvamāṇya. The inscription records certain gifts to the temple itself and enjoin on the kāpus to cultivate the lands and pay each year 155 putṭis of paddy and a half share in the second crop, besides three-fourths māda on every female cloth. [Ibid. No. 25, pp. 231–6.] See N.A. 441, Cg. 49 and 342.

26. On the south wall of the Chandramauḷīśvara temple.—(Tamil.) Records that in the eighteenth year of Tribhuvanachakravartin Kulōttunīga Chōlandēva, Gollapūṇḍi Nāyakkar left as free of taxes (இத் கான்றுரைக்கு) certain lands to God Kēśavappurumāḷ of Śerudinai. [Ibid. No. 26, pp. 237–7.]

Yadavalli.

27. C.P. No. 80 of Mr. Sewell’s List and C.P. No. 13 of Nellore Inscrns.—(Sanskrit in Nandināgari script.) King Achyuta Rāya grants, on a Śukladvādaśi of Kārttika, in Placa, Š. 1463, the village of Yadavalli in Paṅganaḍu Śima of Udaiyagiri, to Tirumala Bhaṭṭa, son of Bhairava Bhaṭṭa (of the Kauṇḍinya gōtra). [The plate is identical in part, with the Pōlepalli grant and was issued under similar circumstances.]

Jammavaram.

28. East of the tank. (Telugu.) On Sunday, the fifth of the bright fortnight of Māgha, year Vilambi, Maparusayya, son of Śrīmat Śaluva Narasappayya, granted mēras at one kuṇcha for the tanks constructed by him at the village of Jammalamaḍugu. [Ibid. No. 27.]

Kaluvāyi.

29. On a bank of the tank west of the village. (Telugu.) On Thursday, the fifteenth day of the bright fortnight of Vaiśākha,
year Pramadi, Ś: 1441, in the reign of Krishna Deva Raya, Raya sam Koṇḍamaraśayya constructed, for the religious merit of his father Timmaraśa Gāru and his mother Saṅkāyamma Gāru, the Kaluvāyi tank and built temples dedicated to Maḷalamma and Bīrapa. [Ātmakūr No. 28, pp. 238–9.]

Kāmāreddīpādu.

30. Near the Durgamma temple. (Telugu.) While Mahāmanḍalēśvara Nāne Deva was ruling at Nellore, his servant Hada- pamunu Lunkkarāja provided offerings to Durga on the festival day of Mahā Lakṣhmi, on Sunday, the tenth day of the bright fortnight of Aśvayuja, year Yuvā, Ś. 1197. [Ibid. No. 29, pp. 239–40.]

Kōlagotla.

31. In a field west of the village. (Telugu.) In Kāṛtтика of year Vikriti, one Kamana (the son of Basavarāyapati) and Annam Gāru of the Kāruṇaṇchi family granted to Basavayya Deva of Kōlagotla a field north of the village well as mānyam. [Ibid. No. 30, p. 241.]

32. On a stone in front of Nāgavaruppu temple. (Telugu.) Records that Vidayanchami Jāṅgamayya, the mahāpātra (minister) of Śrīman Mahāmanḍalēśvara Vīrapratāpa Vīrupākṣharāya, presented the village of Kāmpu Kīmasi to Jagadīśa of Śaṅgam in Pākanāḍu sthala in Uḍayagiri Rājya. (The king was evidently Vīrupāksha, son of Deva Raya II.) Ibid. No. 31, pp. 242–3.

33. In a field to the north of the village. (Telugu.) Illegible. [Ibid. No. 32, p. 244.]

Korimerla.

34. Opposite to Nāgavarappamma temple. (Telugu.) Fragmentary. [Ibid. No. 33.]

Kōṭitir̥tham.

35. Koṭīśvaraśāmi temple. (Telugu.) Records that one Niṅguṇḍi who abandoned enjoyment and desire and went in quest of Brahma, came at His instance to Koṭīśvara temple, performed penance and saw God revealed. Ibid. No. 34.

Kulluru.

36. Near the Śiva temple. (Sanskrit in Telugu character and Telugu.) Records that on Monday, the twelfth of the dark fortnight of Kāṛtтика, in Paritāpi, Ś. 1534, when Śrī Veṅkaṭapatapi Rāya (I, 1586–1616) was ruling the earth, his feudatory Veṅkaṭapati Nāya- niṅgāru of the race of Padmanāyaka and Recherla gotra, the grandson of Veṅgōṭi Pedda Koṇḍama Nāyaḍu, and son of Kumāra Timma Nāyaḍu, sent for Rudrappa of the Paisāla gotra, the ruler of Kulluru, the grandson of Chintapatla Śiṅgāma Nāyaḍu and the
son of Cheñchama Nāyañu, and asked him to construct the eastern weir of Kullūr tank, which he did. Ātmakūr No. 35, pp. 245—9. See also No. 3 above.

37. On the sluice of the tank. (Telugu.) Mentions that the weir work was done by Marāra Duggarajā Vīrappa. Ibid. No. 36.

Lakkirāsupaḷī.

38. In Muppu Šeṭṭi’s tope to the north. (Telugu.) An incomplete record of Nārāyaṇarājū, dated on the twelfth Mārgaśīra, regarding a hamlet of Minagallu. Ibid. No. 41, pp. 258—9.

Mahimalūru.

39. On a fallen stone by a small tank north of the village. Records that on the fifteenth of the bright fortnight of Mārgaśīra, year Vyaya, Madhura Perumāḷla Rāju, the emperor of the three worlds, and Kāḷatī Rāju, son of Kulaśekhara Kāvēri, gave 100 kūṇṭas of land in Mahimalūru in Giribhāvivēlībhōyaviḷā “which is attached to our chiefdom,” to the Gods Mūlathāna Tśayadēva and Nāgēśvaradēva of Mahimalūru. Ibid. No. 37.

40. In the Vishṇu temple. (Telugu.) Records that, on Wednesday, the eighth of the bright fortnight of Jyeṣṭha, Ś. 1139, Bommi Nāyaka, younger brother of Gollapūṇḍi Bijapa Nāyaka, the protector of the kingdom of Erra Siddhanadēva Chōḍa Mahārāja, the ornament of the race of Manma, the establisher of the kingdom of Chōḍa Mahārāja, gave lands to Chenna Kēśava of Mahimalūru, the capital of Toṅkakūḍārunāḍu in Tiruvāḍi Kāvalillū in Paṅkaṇāḍu. Ibid. No. 38, pp. 251—5.

Maṅgampalli.

41. South of Chenna Kēśavasvāmi temple. (Telugu.) Records that on Thursday, the tenth of the bright fortnight of Śravanā in Ś. 1331, Virōḍhi, while Vīraprātāpā Dēva Rāya (II), son of Harihara Rāya, was ruling at Vijayanagar, Appaḷayya of the yajas Śakha and Bharadvāja gōtra, son of Mādhava Jōṣyulu (who was the son of Yēputtila Appaya Jōṣyulu), constructed a Raṅgamaṇṭapa in the Chennakēśāva temple at Bahadūrpuram or Guḍakunṇu (hamlet of Maṅgampalli).

Minagalu (hamlet of Veṅkaṭaredḍipalli).

42. Near Liṅgarāzu, Guṇṭa. (Telugu.) Records that on the thirtieth of Mārgaśīra of Ś. 1532, Saḍhāraṇa, Veligōṭi Timma-nāyaniṅgāru issued this charitable edict to Liṅgarāju, Karanām of Minnakallu . . . The grant was 100 kūṇṭas of wet land within the four boundaries in Minnakallu as a sarvamānya. Ibid. No. 40, pp. 257—8.
43. On the boundary of Nallarazupalem. (Telugu.) Records a grant as an amaram by Ranganātharājunāgaru to Raṅganātha of Mahimalūr. "Ātmakūr No. 42, p. 259.

Nāvūru.

44. To the east of Nāgeśvara temple. (Tamil.) A record in the thirty-ninth year of the king Kūlottuṅga-Chōjadeva, in the temple of Tirunāgeśvara at Nāvalūr. Ibid. No. 43, pp. 259–60.

45. On the defaced stone to south of Pōlēramma temple. (Telugu.) Records grant of two paṭṭus of paddy field to him . . . and states that whoever obstructs this charity will be considered to have killed a tawny cow near the Ganges. Ibid. No. 44, p. 260.

46. To the east of Paṅchaliṅgāla temple. (Telugu.) Records that Śṛman Mahāmaṇḍalēsvara Rajādvirāja Paramakusalava Proshi Erṛasiddhi Raḷa, Hari Bairapa Nāyaka, Ammanāyaka and Pahiṇḍināyaka, all of Gaṅḍavāraṇānāmupādu, having consecrated Siddha nāṭhadēva in the name of their fathers, gave a number of paṭṭis of land as vṛīṭṭis for enjoyments and decorations to that deity. Ibid. 45, pp. 261–3. [This Erṛasiddhi might be Erṛa Siddhanāḍēva Chōḍa. See No. 39 above.]

Pedda Annalūr.

47. Near tank sluice. A record under water and so not copied. Ibid. No. 46, p. 263.

Pellēru.


49. In front of the Sīta temple. (Telugu.) Records that on the fifteenth day of the bright half of Śravaṇa in Ś. 1544, Durmati, in the kingdom granted by Śrīmat Rajādvirāja Raḷa Paramēśvara śṛī Vīra Pratāpa Śṛī Vīra Veṅkaṭapatidēva Mahāraḷa, to Veṅgoṭī Komāra Timmanāyaniṅgāru, in Nellūru śima, Veṅkaṭapatināyaniṅgāru gave the village Pellēru as an amaram to Chintagumpallī Basappa Nāyaniṅgāru. The produce raised on dry fields should be divided into four shares, of which three should go to the ryot and one to the estate every year; and the grain raised under the tanks should be divided into three shares of which two should go to the ryot, and one to the estate every year. "In this manner whoever is the ruler should cause to be done," Ibid. No. 43, pp. 264–5. [The inscription is interesting as a record which fixes the obligations of landlord and tenant.]
Peramana.

50. Near Tummalamma temple. (Telugu.) Records the erection of the temple for the goddess Tummalamma by Bāchāmu Akkayya and Inagureddī Krishnamma on the second day of Māgha, Subhakrit. Ātmakūr No. 49, pp. 265-6.

51. Near Āñjanēya temple. (Telugu.) Records gift of the village Yoḍalrupaḍu on the fifth day of the dark fortnight of Chaitra in Ś. 1196, the Dāmirapu Rāmināyaḍu and Mallināyaḍu for the religious merit of Nāgadēva Mahārāja. Ibid. No. 51, pp. 267-8.

52. Near Tummalamma temple. (Telugu.) Records that on the thirtieth day of Aśvija of the year Khara, in Ś. 1693, certain Dommaras gave a charitable edict to the great śakti (goddess) Tummalamma of Permana who is otherwise called Mahākāḷi and Mahādurgi. Signatures of Dommaras who roam over the earth carrying a drum named Gangaḍōlu? Ibid. No. 50, pp. 266-7. [The inscription is of interest for its mention of a dramatic company.]

Poṅgūru.

53. On western boundary. (Telugu.) Records grant (details gone) with libation of water, on the fifteenth of the bright fortnight, during a lunar eclipse (while a certain Oḍayalu was ruling the earth), by the son of Polināyaka, son of Mallimpāḍu. Ibid. No. 52, pp. 268-9.

Prabhāgiripatnam.

54. On a stone in front of Perumāḷsvāmi temple. (Telugu.) Records gift of the village Nandirāyi in Prabhākarapatnam on the eleventh day of the bright fortnight of Kārttika, Subhakrit, Ś. 1524, by Śrīman-Mahāmaṇḍalēsvāra Muddayadēva Mahārāja, son of Konda... dēva Mahārāja to Śrī Chennakēsavarāya of Paṭṇam, for providing light, refreshments, incense, etc. The donor acknowledges the suzerainty of Śrī Veṅkaṭarāya Mahārāyalu (I, 1586—1616) of Vijayanagar.

Punugōḍu.

55. Near Nallūruvāri well west of the village. (Telugu.) Records gift of land in the village for providing incense, lamps and the sixteen services to the deity of Nīlakaṇṭhēśvara, by Chintanūri Kēśanāyuddu, while ruling the village of Punūngōḍu, on Monday, the thirtieth day of the dark fortnight of Vaiśākha, Vishu, Ś. 1503. Ibid. No. 54, pp. 271-3.

Rājavōlu.

56. Near the calingulah (sluice) of the tank. (Telugu.) Records that on Monday, the tenth of the bright fortnight of Āshaḍha, Vikriti, in Ś. 1212, while Śrīman Maṇḍalēsvara Mallidēva Mahārāja, son of Śrīman Mahāmaṇḍalēsvara Vijayādityadēvamahārāja,
was the king, Pinnama Nāyakudu, son of Manḍi Sunki Nāpakuni Kēsavănayaka, the supreme lord of Orayuru, the best of cities, gave with libation of water, the village of Bayinḍipādu as an ēkaḥhūgam to the deity Aṇḍama of Koḍumana which was situated in Aṇgaḍamantanādu. *Nel. Ins.*, Ātmakūr, No. 55, pp. 273—6.

**Śrikolanu.**

57. Near a well east of the village. (Sanskrit in Telugu characters and Telugu.) Records gift of gold on Monday, the fourteenth of the dark fortnight of Māgha of the year . . . Ś. 1200, after setting up the deity. Mentions Śrī Muppaḍēndra, the prime minister of Pratāpa Rudra Dēva (Rudrammā ?).

**Vasili.**

58. From the outside of Varadarājāsvāmi temple. (Telugu.) Records on Wednesday, the tenth of the bright fortnight of Purṣyā, Vyaya, in Ś. 1208, a gift by Śrīmaṇ Mahāmaṇḍalēsvara ma . . . Dēva Mahārāja for the religious merit of his father and his mother. *Ibid.*, No. 57, pp. 280–1.


60. On a stone west of the mud-fort, with a Bhairava figure. Unread.

**Dārsi Taluk.**

**Alavalapādu.**

61. North of the Āṉjanēya temple. (Telugu.) Records that on Wednesday, the fifteenth of the bright fortnight of Śravana of Āṅgirasa, Ś. 1194, Śrīmaṇ Mahāmaṇḍalēsvara Tripurāri Dēva Mahārāja, who was the director of 72 offices, gave for providing enjoyment to Śrī Tripurāntaka Dēva, the village of Alavalapādu in Pōligonḍa sthala with its four boundaries and with its income, after pouring water into the hand of Śrīmat Triyambaka Śiva-chārya, the worshipper of the illustrious lotus feet of Śrī Tripurāntaka Dēva, for the increase of his life, health and wealth. *Nel. Ins.*, Dārsi, No. 1, pp. 282—6. Tripurāri is called the worshipper of the lotus feet of Rudra Dēva Mahārāja, whose birudas are enumerated. Rudradēva was not improbably queen Rudrammā of Warangal who assumed a man’s name on her accession.

**Annavaram Agrahāram.**

63. On a stone near a well. (Telugu.) A record on the tenth of the bright fortnight of Āśvija in Ś. 1649, Virōdhī. Mentions Māchavarapu Mūrti Rāju, the karaṇam of the village of Bāḍugulēru, Gaṇṭa Yarrā Reḍḍi, descendant of the Kūnāpāḷipalla gōtra, Gauṭa Timma Reḍḍi, etc. [The years do not correspond.]

Bāṭlapaḷḷi.

64. In a field to the north. (Telugu.) A mere record of the name Bhīma Mallaparāju, son of Nandipāṭi Akkrāju. Nel. Ins., Darsi, No. 4, p. 288.

65. In a garden to west. (Telugu.) Records on the fifth of the bright fortnight of Māgha of Vikriti, that a well was the charity of a resident of Bhaṭlapaḷḷi agrahāra. Records also the construction of a Śiva temple to Malleśvara by the same person. Ibid., No. 5, p. 289.

Bhimavaram.

66. Opposite the Bhīmēśvara temple. (Telugu.) Records on the fifth day of the bright fortnight of Mārgaśīra of Khara, Ś. 1212, that a certain Chōḍa-Mallidēva Mahārāja consecrated the image of Gopālanātha in Bhimavaram and presented to the deity a field where four puṭṭis and ten tūms can be sown for providing amritapaḍi (food for the God), worship, etc., . . . and a wet field for maintaining a light for the religious merit of Pratāpa Rudradēva Mahārāja. Records also gift of another mānya for the religious merit of Mōpu Veṅkaṅgāru. Ibid., No. 6, pp. 289—91. [The years do not correspond.]

Bōdanampaḍu.

67. On tank bund north of village. (Telugu.) The character of the record is Chāļukyan, and the sense could not be made out. Ibid., No. 7, pp. 291—2.

Boddikurapaḍu.

68. Opposite Viṣṇu temple. (Telugu.) Records that a certain karaṇam should maintain a charity details of which are not legible. Ibid., No. 8, pp. 292—3.

Chandalūru.

69. On a stone in the bed of the tank. (Telugu.) Records on Thursday, the fifteenth of the bright fortnight of Kārttiika of Ānanda, in Ś. 1416, Kasvānēṅgāru, son of Ballimalli Abbanēni, caused to be dug two channels, one at the southern end of the tank bund and the other at the northern end, and strengthened the tank for the religious merit of his son Dhadhipati Rāo who was ruling Chandalūru. Ibid., No. 9, p. 293.
Darsi.

70. On stone in front of Śiva temple. (Telugu.) Records in the reign of Kākatiya Pratāpa Rudradēva Mahārāja on the day of Vishu Saṅkrānti, in Rudhirāgāri, that Tattinūri Nāndevāraṇajulu gave for providing enjoyment to Svayambhudeva of Darsi, ten puṭṭis of land in different villages, as a sarvamānya, for the religious merit of the Mahārāja and of his own father Jayadēva-ṇaṅgāru. *Nel. Ins.*, *Darsi*, No. 10, pp. 294-5. [The cyclic and Śaka years do not correspond.]

71. In the Śiva temple. (Telugu.) Records that on the fifth of the dark fortnight of Māgha of Śrīmukha, Chennam Śeṭṭi of the Kummarā (potter) caste caused to be built a temple to Chenamalaya (Śiva) at Pōlavaram for the religious merit of his parents. *Ibid.*, No. 11, p. 295.

72. In front of stone bearing a Hanūmān. (Telugu.) Records that on the fifteenth day of the bright fortnight of Kārttika in Pramādīca in Ś. 1235, under the orders of Pōtaya Śāhiṇāṁgāru, the servant of Śrīman Maṇḍalēśvara Kākatiya Pratāpa Rudradēva Mahārāja Mallinandavanamāṁgāru, planted a garden for Śrīman Tripurāntaka Mahādeva in Tripurāntaka village, and gave for the site of that garden ten puṭṭis of land as a vṛtti and sarvamānya. *Ibid.*, No. 19, pp. 296-7.

73. On a stone near the Achannacheruvu. (Telugu.) Records that on Thursday, the fifteenth of the bright fortnight of Māgha of Rākshasa, in Ś. 1317, Śrīman Maṇḍalēśvara Āśnādeva Mahārāja constructed a tank in the name of his mother Aryamādēvi, a temple to Pratāpa Gōpinātha of Darsi, etc., and made various gifts including twenty puṭṭis of land north of Darsi to Bojjūri Vaju, the Vojulu (artisan) who constructed this temple. *Ibid.*, No. 13, pp. 297-303.

73-A. C.P. grant of a great-grandson of Śrīvīra Kūrchavarman (the portion dealing with the real donor being lost) whose epithets are those of Skandavarman I and Skandavarman II (see *Ind. Antq.*, V, p. 51 and VIII, p. 168). The grant was issued from Daśanāpura. Venkayya believes that the donor of this grant was the Simhavarman II who issued the Pikire grant. See *Ep. Ind.*, I, pp. 397-8 and *Mad. Ep. Rep.*, 1906, pp. 46-7.

Dēkanākonda.

74. To the west. On a stone standing on a rock. (Telugu.) A record of Siddhirāju Timmarāju who constructed a bhōga maṇṭapa (pleasure hall) to Śrī Chennarāya. *Nel. Ins.*, *Darsi*, No. 14, p. 304.

Dēvavaram.

75. Near the well. On four sides of a stone. (Telugu.) Records on Thursday, the first of the dark fortnight of Jyeṣṭha of the
year Plava, Ś. 1464, that Veṅkaṭapatī of the Parakutla gōtra, grandson of Šesam Raṅgappagārū, and son of Chennappagārū, constructed this well, for the religious merit of Gādi Lakshmīnaraṇisīma. Records also that Šesam Veṅkaṭapatī constructed a well in the village of Divvaram (Dēvavaram) which belonged to Rāja Śrī Gummadappā Raṅgāvpā Namaniṅgārū. *Nel. Ins.*, *Darsi*, No. 15, pp. 304—7.

**Dōnakonda.**


77. On a stone in the temple of Madiyaladēvata. (Telugu.) Records on the fifteenth of the bright half on Nija Āśvija of the year Naḷa, the perpetual devotion of Pōtaya Jayaliḍu, son of Veṅgala, the pūjāri (priest) of Śrī-Dōnakondā Gaṅgādēvi. *Ibid.*, No. 17, p. 308.


79. (Telugu.) On a stone in the temple of Gaṅgama. Records that on the fifth day of the dark fortnight of Kārttiṇa of Vyaya, Ś. 1328, while the son of Dēvarāya Mahārāyaulu (II) was ruling the kingdom, Kapratidēva aliaś Chāma Vōdayalu, who was ruling the village, constructed māṇṭapas and a stone temple to Māṅkalamma (goddess), besides a temple to the viralu (heroes) and a fortified enclosure. *Ibid.*, No. 19, pp. 310—2.

80. (Telugu.) On a stone in the temple of Gaṅgama. Records that on the eleventh of the bright fortnight of Kārttiṇa of Parīdāvā, in Ś. 1354, in the reign of Vīra Pratāpa Dēvarāya (II), Dēvamahārāju, son of Gummadūri Kōndurāju Chinnirāju, gave a village to Gaṅga Paramēśvari, the goddess of all the sciences, besides some gold.


82. (Telugu.) In front of the Gaṅgama temple. Records, on Monday, the fifteenth of the bright fortnight of Pushya in year Pārthiva, Ś. 1447, lunar eclipse, a gift by Kṛṣṇarāya Mahārāya to Gaṅga Paramēśvari of the village of Dēvā Dōnakonda, which was the principal seat of the Nandagōpa and the Baṇḍugula castes. *Ibid.*, No. 22, pp. 315—8.

83. In the Gaṅgama temple. (Telugu.) Records that on Thursday, the fifteenth of the bright fortnight of Māgha of the year Plavaṅga, Ś. 1349, Rāmayadēva Mahārāja, son of Śrīman Mahāmaṇḍalēsvāra Antyambaragaṇḍa Gummudūri Kāmayadēva

Edurallapadu.

**84.** (Telugu.) Records that on Thursday, the fifteenth of the bright fortnight of Kārttiaka of the year Prabhava, Ś. 1189, Śrīmat Kommināyudda, the governor (Rakshadhīśvara) of Taḍlūrū, gave lands to lord Mallināthadēva of Pratishṭapurā for the merit of Mahāmaṇḍalēśvara Śīṅgayadēva Gaḍidēva of the race of Karikāla of Rudramahārāja, the ruler of Koṇḍavīḍu, of his parents and of himself. *Ibid.*, No. 24, pp. 321–3.

Gaṅgāvaram.

**85.** In the tank bed. (Telugu.) Records that on Thursday; the thirteenth of the bright fortnight of Māgha of the year Ānanda, Ś. 1176, Gaṇapatidēva Mahārāja gave to Śrīmat Śanta Śivagurudēva, the worshipper of the divine and illustrious lotus feet of Tripurāntakadēvara, whose head was adorned with the excellent lotus feet of Śrīmat Rāja Gurudēva, the village named Chalamatti Gaṇḍapuрам, for the setting up of the image of Śrī-Gaṅgēśvara in the holy place of Tripurāntaka. *Ibid.*, No. 25, pp. 323–5.

**86.** In the Ājanēya temple. (Telugu.) Records gift in the reign of Pratāpa Rudradēva Mahārāja.

**87.** In the tank bed. (Telugu.) Records that Śrīman Mahāmaṇḍalēśvara Kākatiya Gaṇapatidēva Mahārāja presented Chalamatti Gaṇḍapurām with all its income to Śrī Tripurāntaka Mahādēvēśvara. *Ibid.*, No. 27, p. 326.

**88.** In the tank bed. (Telugu.) Records that on Thursday, the thirteenth of the bright fortnight of Māgha of the year Ānanda, Ś. 1176, Śrīman Mahāmaṇḍalēśvara Haridēva Chōḍa Mahārāju gave the village named Chalamatti Gaṇḍapurām, for the setting up of the image of Śrī-Paru (Parama) Mahēśvaradēva at the holy place of Śrī-Tripurāntaka, to Śrīmat Śanta Śiva Gurudēva, the worshipper of Tripurāntakadēva. *Ibid.*, No. 28, pp. 327–8.

Gudipadu.


Kallūru.

**90.** On the tank bund near the Gaṅgādhara temple. (Telugu and Sanskrit.) Records that on the first of the bright half of Bhādrapada of the year Paridhāvī, Ś. 1594, the Pedda-Samudram tank was constructed by Mēdaramēṭla Peddammaṅgāru of the gōtra of Tammanūru, the great-granddaughter of Rāyavināyani


92. On four pieces of a stone on the tank bund near Gaṅgādhara temple. (Telugu.) Records that on Saturday, the tenth of the dark fortnight of Pushya of the year Sädhāraṇa, Ś. 1292, Anapoti Nayunḍu presented an oil mill to Gaṅgēśvaradēva for providing an oil-bath for the God, for the religious merit of his uncle Bari Nayunḍu and his aunt Nūṅkasāṇi. *Ibid.*, No. 33, pp. 331–2.

*Kambhampūṇḍu.*

93. To the south of the Āṇjanēya temple. (Telugu.) Records that on Wednesday, the fifth of the bright fortnight of Śravaṇa in year Paridhāvi, Ś. 1534, the temple for Sōmēśvara was erected by Bhāva, Siripurapu Yatni Maṇirāju for the religious merit of his guru Śrī-Parvatārādhya, his grandfather Viramarāju, his grandmother Viramā, his father Lakna, his mother Virama and his elder brother Jaggarāju. *Ibid.*, No. 34, pp. 332–3.

*Kōcherlakōṭa.*

94. Near Vīraṇṇabhāvi. (Sanskrit and Telugu.) Records that on Monday, the tenth of the bright fortnight of Jyēṣṭha of the year Sadharaṇa, Ś. 1232, in the reign of Pratāpa Rudradēva Mahārāja, Śrīmaṭ Dēvari Nāyaniṅgāru, son of Śrīman Māchaya Nāyaka, set up the images of Gauriśvara, Sōmēśvara and Mahādēva by constructing temples at Koṭṭacherla and Maṭcherla; appointed Dalamu Varadanna and Tammalla-Peddiṇi as priests; granted vrīṭti fields as sarvamāṇya for providing decorations to the deities, besides a pullāri mānyam (a grant of pasture land free of tax for cattle belonging to the deity), the śuṅkam, etc. *Ibid.*, No. 35, pp. 333–41, where the local sthalapurāṇa is also summarized.

95. At the gate of the temple of Śrī Varadarājā Svāmi. (Telugu.) An unintelligible record.

96. On a stone in the temple of Varadarājasvāmi. (Telugu.) Records that, on the eleventh of the bright fortnight of Mārgaśira of the year Vijaya, Ś. 1455, Chintagunṭa Chennamarāju, constructed a temple at Kōcherlakōṭa for the merit of Mannarappa Nāyaniṅgāru, set up the image of Janārdanaḍēva and gave some land in Muddapāḍu village for the performance of the marriage festival and for providing food. *Ibid.*, No. 37, pp. 342–4.

97. In the temple of Varadarājasvāmi. (Telugu.) Records that on Sunday, the first of the dark fortnight of Māgha, Ś. 1089, Malli Peddidēvuḷu gave a paṭṭu of land for providing worship and

98. In the Varadarājasvāmi temple. (Telugu.) Records that on Wednesday, the fourteenth of the dark fortnight of Durmukhi, Ś. 1064, some wet land in rear of Jamasamudram of Krottacheruvu was granted to Śrī Mallanadēva. *Ibid.*, No. 39, p. 345.

99. In the Varadarājasvāmi temple. (Telugu.) Records on Thursday, the eleventh of the dark fortnight of Vaiśākha, in Ś. 1066, the gift of land under Vēmacheruvu of Krottacheruvu to Śrīdēva, and to Kēśava for providing daily offerings and food. *Ibid.*, No. 40, pp. 345–6.


Korlamaḍugu.

101. C.P. No. 12 of *Nel. Ins.*—A Telugu grant, dated on the fifteenth of the bright half of Māgha, year Vijaya, Ś. 1360, by Raḷa Śrī Vēḷugoti Kastūri Raṅgapati Nāyaniṅgāru, of 8 kuchchalas of dry land and wet land sowable with 18 tūms of paddy to Varadarāja-svāmi of Koḷcharlakōṭa during a lunar eclipse.


Kottapalli.

103. On a stone in front of the Sōmēśvara temple. (Telugu.) Records that in the year Pramōḍāṭa, Ś. 1079, Śrīman Mahāmaṇḍalēśvara Vijayādityadēva Mahārāja, who was descended from the family of Mukkanti Kaḷuveṭṭi, gave to Śrī Sōmēśvaradēva of Korraḷlamaḍugu a field of ten tūms of paddy on the northern side of the village. This *vṛiḍṭi* was given with libation of water to Muppaṇa Paṇḍita. *Ibid.*, No. 43, pp. 347–8.

Kurichēḍu.


105. In the Śiva temple. (Telugu.) Records that on Monday, the eleventh of the dark fortnight of Śravaṇa, Ś. 1092, a certain person gave a *paṭṭu* of wet field for providing a perpetual lamp to Divyakirti Vara Mahādēva of Kurichēḍu, for the religious merit of Śrīmat Kulōttuṅga Raḷēndra Chōḍa Mahārāja. *Ibid.*, No. 45, pp. 349–50.
Mangyanapudi.

106. Near a well. (Telugu.) Records that on Thursday, the fifth of the bright half of Vaisākha in Manmatha, Ś. 1337, in the reign of Dēvarāya Mahārāyalu (II) Jannappa Murārinēni Chennammanēndu, son of Jēdēvarāna Jannapanēni Bammināyudu, gave 4 puttis of land to Vallaiki Peddi Ayubala Reḍḍi, and Pina Sigantī Reḍḍi, for some charitable purpose. Nel. Ins., Darsi, No. 46, pp. 350–1.

107. On the tank bund to the east of the village. (Telugu.) Records that on Wednesday, the fifth of bright half of Śravana in Saumya year, Ś. 1351, in the reign of Dēvarāya Mahārāyalu (II), Maṅginapudi was made over, at the request of Chilalasalu Vissanu Odāyāmgaru, to be ruled by Kaḍiruchirājū Liṅgarājū. Records that the tank in front of the village which was in ruins, ordered to be maintained, at the instance of the local officer Bommaraju Śiṅgaraju, out of 10 marutu of land given for its maintenance by Naṅgaraju, the chief officer of the village. Ibid., No. 47, pp. 352–4.

Mannēpalī.

108. On two fragments of a stone opposite Chennakeśava temple. (Sanskrit and Telugu.) Records that Śrīman Mahāmaṇḍalēsvara Ballichōḍa Mahārāja, the son of Kāma, grandson of Venika and great-grandson of Nanni Chōḍa, gave, on the occasion of Uttarāyaṇa Saṅkrānti, Ś. 1067, the village of Dēvarampaḷḷi to Śrīmat Mallēsvara Mahādēvaru of Manyapalli for sacrifices, worship, offerings, lighting and decoration to his person. The priest of the temple took possession of it and he, his sons and grandsons should enjoy it and maintain the charity. Ibid., No. 48, pp. 354–6.

109. On the road to Viṭhalaapuram. (Sanskrit and Telugu.) Records that on the occasion of Uttarāyaṇa Saṅkrānti, Ś. 1088, Śrīman Mahāmaṇḍalēsvara Balli Chōḍa Mahārājulu granted three puttis for providing daily offering to Śrī Chōḍēsvara Mahādēvaru of Manyapalli in Guṇḍakāḍu. Ibid., No. 49, pp. 356–9.

Mārella.

110. Opposite the Vēṇugopālasvāmi temple. (Telugu.) Records that on Saturday, the seventh of the bright fortnight of Śravana of the year Hēvilambi, Ś. 1459, Koṇḍamarāju of the Kaṇva Śakha, of the Bhāradvāja gotra, grandson of Mārella Naṅgarāju and son of Abbaḷarāju, constructed a temple and set up the image of Madanagopinātha. Ibid., No. 50, pp. 359–60.

Mullamūru.

111. On the AnJanēya stone near the Vēṇugopālasvāmi temple. (Telugu.) Records that on the tenth day of the bright fortnight of
Magha in year Ānanda, Rampa Anantabhaṭṭu caused this edict to be inscribed. *Nel. Ins., Darsi*, No. 51, pp. 360–1.

**Nāyuḍupāḷg.**

112. On Bollikoṇḍa in front of the temple. (Telugu.) Records that on Thursday, the tenth of the bright fortnight of Kārttika of the year Vyāya, Ś. 1519, Śiṅgarāju, karanaṃ of Māchchapuram, Gaṅgarāju's son Koṇḍamarāju, Veṅgarāju, son of Koṇḍamarāju, and Vobularāju, son of Veṅgarāju, who set up the image of Anumāṇa (Hanumān) Perumāḷ of Māchchapuram Bollikoṇḍa, presented for Amritapaḍi (sacred food) to Hanumāṇa, 1/16 field to the east of the Banri sluice for the religious merit of their ancestors. Records also grant at ½ tūṃ on every puṭṭi (measured) at the threshing floor of all kinds of grain raised in their karanaṃ mānyam land. *Ibid.*, No. 52, pp. 361–2.

**Pōlavaram.**

113. In the garden of K. Kōṭi Reḍḍi. (Telugu.) Records that on the holy occasion of Kṛishṇāśṭami (birth of Kṛishṇa), the eighth of the dark fortnight of Śravaṇa in Ś. 1451, Vīroḍhī, Rāyasam Ayyappa made a gift of land to Śri Tiruvenkataṭāḍri. Records also that while Śri Kṛishṇadēva Mahārāyulu was ruling, Ayyapparasayya, the son of Vēmarasayya and the subordinate of Rāyasam Timmarasayya, who was of the Āśvalāyana sūtra of the Bhāradvāja gōtra, and student of the Rik Śākha, gave the village of Pōlavaram in Addaṅki Śima in Koṇḍavīdu Rājya for providing amritapaḍi (sacred food) to Śri Tiruvenkataṭāḍri Nāṭha. *Ibid.*, No. 53, pp. 362–5.

**Pōḷēpalli.**

114. In the Śiva temple. (Telugu.) Records that on Sunday, the fifth of the dark half of Māgha of the year Śrimukha, Kummarā Channam Śeṭṭi constructed a temple to Channamalaya of Pōlavaram for the religious merit of his mother Dadema and his father Gōpi Śeṭṭi. *Ibid.*, No. 54, pp. 365–6.

114-A. *C.P. No. 10 of Nel. Ins.*—(Nandināgari alphabet and Sanskrit language.) A grant of king Achyuta Rāya of Vijayanagar in Ś. 1458, Durumkhi (Kārttika, Śukladvādaśi), during his stay on the bank of the river Tuṅgabhadra, in the presence of the deity Viṭṭhalesvara. The object of the grant was the village of Pōḷēpalli, in the Mahārāja of Koṇḍavīdu in the Śima of Kōcharla Kōṭa alias Yeruvanāḍu. The donee was Annam, son of Chintapalli Śiṅganārya, of the Viśvāmitra gōtra, Āśvalāyana Sūtra and Rik Śākha. [A large part of the grant is identical with the Unamaṇjēri plate of Achyuta and also of the Hampi inscription of Kṛishṇarāya. The incomplete grant of Penubarti (C.P. No. 11 of *Nel. Ins.*) is identical in its available portion with the present one.]
115. Below the dhvajastambham of the Venugopalasvami temple. (Telugu.) An unintelligible record.

116. To the west of the Ramalingasvami temple. (Telugu.) Records that, on Monday, the twelfth of the bright fortnight of Vaisakha of the year Vibhava, S. 1370, Pahta Burrēla Chinama Reḍḍingāru set up the images of Achchaḍa Pōtavara, Rāma Dēva, and Śrī Kesava Perumāl and founded an endowment, for providing daily offerings to those deities, consisting of 10 tūms of dry land and 10 kunḍas of wet land at Reḍḍipādu. Nel. Ins., Darsi, No. 56, pp. 366–7.

117. Opposite the Virabhadra temple. (Telugu.) Records a gift on Thursday, the fifteenth of the bright fortnight of Āśvija, in S. 1151, Pramādi, on the occasion of a lunar eclipse, for providing decorations, daily worship, sandal, musk, camphor, saffron, milk, etc., to Śrī Tripurāntaka Mahādeva and to the dancing girls of the temple. Ibid., No. 57, pp. 367–71.


119. In front of the Virabhadrasvami temple. (Telugu.) Records a gift by Śrī Tripurāridēva Mahārāja, feudatory of Rudradeva Mahārāja of the Kākatīya line.

120. Opposite the Virabhadrasvami temple. (Telugu.) Records gift on Tuesday, the fifteenth of the bright half of Āśvija in S. 1157, Pramādi, on the holy occasion of a lunar eclipse to Śrīman Mahādeva of Śrī Tripurāntaka for providing decorations to the deity. Ibid., No. 60, pp. 375–6.

121. In front of the Gopālasvami temple. (Telugu.) Records that on the eleventh of the bright half of Kārttika in S. 1651, Vilambhi, Gopanaṅgāru, of the Damarti gotra, grandson of Dhulipallā Akkanaṅgāru and son of Gurvanaṅgāru, had the consecration performed in the temple of Gopālasvami of Rajampaḷi. A grant also to the three artizans who carved this temple. Ibid., No. 61, pp. 376–7.

122. Opposite the Janaḍanasvami temple. (Telugu.) Records that on the tenth of Śravaṇa in S. 1597, Rakshasa, some fields were presented to Gopāla of Rajampaḷi for food (amritapadi). Ibid., No. 62, p. 378.

123. Opposite the Janaḍanasvami temple. (Telugu.) Records that on Thursday, the tenth of the bright fortnight of
Kārttika of the year Chitrabhānu, Ś. 1324, Tātireddi and Sandramalapalli Śingama Śeṭṭi consecrated Śrī Gopināthadēva of Rājayapaḷḷi. At the time of consecration Rājannāṅgāru and others dedicated lands in Rājyampalḷi and elsewhere. Tūms, puṭṭis, maruta, kunṭa, na are the technical terms used. *Nel. Ins., Darsi*, No. 63, pp. 379–82.

*Rudrasamudram.*


Sāmantapūḍi.

125. On a wall of the Āṇjanēya temple. (Telugu.) Records that on Sunday, the fifteenth of the bright fortnight of Jyēṣṭha in Ś. 1460, Viḷambi, Bhāskarayyaṅgāru, who was of the Arṭāri goṭra, who was the grandson of Sāminēni and son of Mummaṇi, constructed a temple in the village of Sāmantapūḍi and set up the image of Śrī Hanumaṇa for the religious merit of his son Yellaya and of his daughter-in-law Yellama. *Ibid.*, No. 65, p. 383.

126. Opposite Chennakēṣava temple. (Telugu.) Records that on Thursday, the fifteenth of the bright fortnight of Chaṭra of the year Manmatha, Ś. 1458, for the religious merit of Appalaya, the son of Pallela Basuvanāyanināṅgāru of the illustrious Veruṭla goṭra, made a temple, a tope and a tank to Kēsavanaṇṭha of Sāmantapūḍi. *Ibid.*, No. 66, p. 384.

Śivarāmpuram.

127. To the west in a tamarind tope. (Telugu.) Records that on Friday, the fifth of the bright fortnight of Kārttika of the year Jayavibhava, Ś. 1250, a wet field of four kunṭās under the tank of Pollaboyanīyaru was presented to Agastyalingga for the merit of Bayyaraparaju and Mārasāñiamma. *Ibid.*, No. 67, pp. 385–6.


Sōmavarapāḍu.

129. *C.P. No. 21 of Nel. Ins.*—A record of Śrī Vīrabhadra Rāya Mahārāya, evidently a scion of the Gaṇapatis of Warangal, dated in the twenty-third year of his reign, on Thursday, the fifteenth of the bright fortnight of Kumbha, making the gift of the village of Sōmavaram in the Addaṅki Śimā to Kākolli Nārāyaṇa Paṇḍit of Koṇḍaviḍu. The king had the titles of Paramabhaṭṭāraka, Lord
of the Drāvila country and of Kalubarga, the capital of the Karnāṭaka yielding a revenue of nine crores.

130. On a big rock near Gaṅgama temple. (Telugu.) Records that Śrīman Mahāmaṇḍalaśvara Paramēśvara Abhīdēva Malīdēva Mahārāja of the Pallava line, Lord of Kāṅchi, etc., built a temple and set up the image of Mallikārjunadēva in Viddarakāntārapuram in Vīshu Saṅkrānti, Ś. 1740. **Nel. Ins., Darsi, No. 69,** p. 388—90.

Tāḷḷūru.

131. Near the Vēnuṇopālaśvāmi temple. (Telugu.) Records that on Monday, the second of the bright fortnight of Vaiśākha in Ś. 1227, Viśvāvasu, Chennakēśava Perumāḷ of Tāḷḷūru was consecrated, and that Koṇḍapi, Vāyapōti Nāyūdu bought and gave ten tūms of paddy field in Chiṇṭaguṇḍa swamp as a mānyam for the religious merit of his parents. In the same locality Mummaṇi, the son of Padmākshadu, and Śrīraṅganāṭhdu, son of Kanchikūdu, bought and gave ten tūms of land for the religious merit of their parents. Śrīmān Mahāmaṇḍalaśvara Pratāpa Rudradēva Mahārāja (1295—1323) is mentioned. **Ibid., No. 70,** pp. 391—2.


Tammalūru.

133. West of the village. (Telugu.) Records on Thursday, the fifth of the bright fortnight of Phalguna in Āṅgirasa, Ś. 1194, in the reign of Kākātiya Rudrayyadēva Mahārāja, Mallanaḍēvilamāṇiṃgāru, daughter of Śrī Gōpāladēva, the paternal uncle of Śrīman Mahāmaṇḍalaśvara Chakra Nārayana Śrī Madhavadevārāja, the Governor of Adiṇķi sṭhala, set up the image of Gōpēśvaradēva in the name of her father at Tammalūr, and gave lands and a flower garden. **Ibid., No. 72,** pp. 393—4.

Tsaiōvēṇḍra.

134. Below the hill near a figure of Gaṅgama. (Telugu.) Records that, on the fifteenth of the bright fortnight of Pushya in Ś. 1509, Vyaya, Timmanāyaniṃgāru, of the gōtra of Inigela, son of Dāmera Keśamanāyaḍu of the lineage of Padmanāyaka, excavated Tellamgaḍḍa tank, set up an image of Gaṅgādēvi, and issued a deed giving a kuchchala of land to that deity. **Ibid., No. 73,** pp. 395—6.

Tummerlapāḍu.

135. (Telugu.) Records the gift of the village named Pōtalapaḍu and gold to Śrī Gaṅgēśvaradēvaru of the holy place of Śrī Triparantaka for providing the eight enjoyments for the deity. **Ibid., No. 74,** pp. 397—8.
136. On the road to Kambhampatu. (Telugu.) Records a boundary line.

137. On the Nandi mitta. (Telugu.) Records gift of land, on the occasion of Vishama Sankranti in S. 1505, for the religious merit of Sriman Mahamanadalasvarambha Nalla Siddhana Deva Choda Maharajulu, for performing daily offerings to Sri Yajnesvara of Khadipundi. *Nel. Ins., Gudur* No. 1, pp. 399-400.

138. In Paddapati field. (Telugu.) Records that the inscription was planted by Ramachandra Suryapa on Monday, the thirtieth of the dark fortnight of Chaitra in the year Raudri. "Whoever covets the mera grain of the tank and does not give it will be considered to have been born to a donkey."

139. In a street to the south. (Telugu.) A fragment relating to work done to a tank and a tope. *Ibid.*, No. 3, p. 401.

140. On the wall of Chennakesava temple. (Tamil.) Records that in the thirteenth year of the reign of the emperor Virarajendracholadeva, in the month of Ani, "we three, Mejabhathan, Samibhathan and Shakerabhathan (having assembled) at the temple of Nilakantha at Cheruvanur, sold our shares at Kumbakkappundi to Pujobhatha, the son of Anintha (Agnisha), so that he may enjoy the share just as we enjoyed (i.e., with all our rights) it before, in order to marry Perumal, the son of Mejabhathan." *Ibid.*, No. 4, pp. 401-2.


146. Records in the thirtieth year of Rajarajadeva (III), gift of 1½ madai for a lamp by Eraman. *Ibid.*, No. 10.
NELLORE DISTRICT

147. Records gift of a pillar and a drum in Ś. 1190 (A.D. 1268–69). Nel Ins., Gudur, No. II.
148. A record in the twenty-eighth year of Rājarājadēva, gift of $1\frac{1}{2}$ mādai for a lamp by Īṣan Kosān. Ibid., No. 12.
149. A record in the twenty-sixth year of Rājarājadēva, gift of $1\frac{1}{2}$ mādai for a lamp by Bhayiri Chēṭṭi. Ibid., No. 13.
150. A record in the fifteenth year of Rājarājadēva, gift of 1 mādai for a lamp. Ibid., No. 14.
151. Records gift of a lamp in the reign of Kulōttuṅga Chōla (III?). Ibid., No. 15.
152. An unintelligible fragment of record. Ibid., No. 16.
153. Records the names of persons who gave lamps. Ibid., No. 18, p. 403.

Chitēḍu.

154. East of village. (Sanskrit and Telugu.) Records that on the second of the dark fortnight of Nīja Jyēṣṭa in Bahu-dhānya, Ś. 1619, Lakshamma Gāru, the elder sister of Krīṣṇappa Gāru, the son of Chīṭṭeṭi Jaṅganna Gāru, built a temple, tank and maṇṭapa, and granted this charitable edict. Ibid., No. 19, pp. 404–5.

Gūḍūru.

This place is described as Kumulū in Mēlaipaṭṭayanāḍū, a subdivision of Jayāṅkuṇḍa-chōlamāṇḍalām. (Tamil.) The following inscriptions have been noted in the local Ajaganātha temple and are the same as 542–553 of 1908:

156. A fragment of record relating to a lamp. Ibid., No. 21.
157. Records in the twenty-fifth year of Rājarājadēva, a gift by Tiru . . . nar Kāṇiyāḷan alias Vikramachōla Mūvēndai. Ibid., No. 22.
158. Records a gift by Jakkama Reddi, son of Kāviri Muppi Reddi of Vilakkanḍai. Ibid., No. 23.
159. Records in the twenty-fifth year of Rājarājadēva the gift of a lamp by Kāppan. Ibid., No. 24.
160. Records in the twenty-sixth year of Rājarājadēva, the gift of $1\frac{1}{4}$ mādai for a lamp by Chōḍi Śeṭṭi. Ibid., No. 25.
161. Records in the thirty-sixth year of Rājarājadēva, gift of $1\frac{1}{2}$ mādai for a lamp by Nāgan. Ibid., No. 26.
162. Records gift of $1\frac{1}{2}$ mādai for a lamp by Mādanimāri Śeṭṭi, in Ś. 1169 (A.D. 1247–48). Ibid., No. 27.
163. Records in the eighteenth year of Rājarājadēva, gift of $1\frac{1}{2}$ mādai by Kāmayān. Ibid., No. 28.


169. No. 554 of 1908.—On the south wall of the same temple. (Tamil.)* Damaged. Gift of money for a lamp by a native of Śīrārkkaḍu in Puliyūr-kōṭtam, a district of Jayaṅkonḍa-chōla-manḍalam. The donor had the surname Tirukkāḷatti Uḍaiyān.

170—181. 542 to 553 of 1908.—(Tamil.) In the Ajaṅnātha Perumāḷ temple. Fresh copies of Nos. 155—169 above.

182. 554 of 1908.—(Tamil.) On the south wall of the same temple. A damaged record of the Chōla king Kulōtuṅga-Chōla-dēva, dated seventeenth year. Records gift of money for a lamp by a native of Śīrārkkaḍu in Puliyūr-kōṭtam, a district of Jayaṅgonḍachōla-manḍalam. The donor had the surname Tirukkāḷatti-Uḍaiyān.


*Gunupaḍu.*

184. In a pillar of the maṇṭapa of Puttanāthasvāmi temple. (Tamil.) Records in the twenty-seventh year of the reign of the emperor Kulōtuṅga-chōladēva, that Madhurāntakapottapichōla *alias* Nallasiddharasa gave to the God at Tiruvēṅgaṭam in the month of Chitrai, the village of Veḷūr in Melaip-pattayanāḍu with all kinds of taxes, small and big (*chilvari* and *peruvari*). *Ibid.,* No. 34, pp. 406–7.

185. In the ceiling of Puttanāthasvāmi temple. (Sanskrit and Grantha characters.) Records that one Bhīmarāja constructed a palace as pleasing as the Kailāśa to Mahādēva, “The first few words of the record evidently refer to some date.” *Ibid.,* No. 35, p. 408. The expression is 🇱(rv) tamil | Ṣēpuru.

186. In the north gate of Chennakēśava temple. (Tamil.) Records that in the year Śobhakrit, Usaka Muhamad, the son of Ā. Silaimān, erected this tomb and pāḷḷi (mosque). *Ibid.,* No. 36, p. 408.
187. On the lintel of the south gate of the Chennakēśava temple. (Tamil.) Records that two rooms were built in the mosque and that wages were given by one Mulla Mohidin Shah. *Nel. Ins.*, *Gudur*, No. 37, p. 409.

*Bandepalli.*

188. In the field No. 138. (Telugu.) Records on the thirteenth of the dark fortnight of Kārttika in year Virōḍhi, that one Rāja Śrī ... Ayyavāru granted a mānyam to Hussain Muhammad. *Ibid.*, No. 38, pp. 409-10.

*Kapalūr.*

189. C.P. No. 15 of *Nel. Ins.*—A Nandināgari grant consisting of 50 Sanskrit verses and a portion in Telugu, dated in Ś. 1258, and purporting to record the grant of the village of Hariharapuram as an agrahāra to a Brahman named Anantasūrayya, son of Śāṅku-keśava Bhaṭṭa of the Viśvāmitra gotra. (He divided the village into sixty shares, kept thirty for himself and gave the rest to Brahmins.) The donor was king Harihara Rāya of Vijayanagar and he made the grant after his coronation. [This is the same as C.P. No. 79 of Mr. Sewell’s List.]

*Kistnapatam.*

190-A. In the north wall of the Siddhēśvarasvāmi temple. (Tamil.) Records that, in the thirteenth year (Ś. 1178, expired) of the reign of the emperor Vīraraśṭrachōḷadēva (III?), on Makara Śukla 13, Rōhiṇī, Saturday, all the men of the town of Kollatturai *alias* Gaṇḍagōpālapaṭṭana and the foreigners of the eighteen countries, assembled together at the sacred flower garden of Deśanāyakan attached to the temple of Chandirattiraipañāyār, and gave to the god Manumasiddhēśvara a sum of money. The deity was apparently named after the Telugu-chōḷa Manmasiddha, father of Tikka I.

190-B. Records that, in the thirteenth year of the reign of Vīraraśṭrachōḷadēva, Īruḍaiyān Maḍapālisvāmi gave for sacred food to Tirupalphiyaraināchchiyār (the goddess of the sacred bedroom), 300 kulis of arable land, free of tax, at Iruvulavānigi in Munaiyār.

190-C. Records in the fifteenth year of the reign of the above-mentioned king that under the orders of Maṇumasiddharaśar, Āṇḍa ... kilān *alias* Tiruvaraṅgamudaiyār gave, free of tax, to the abovementioned goddess, a certain area of arable land.

190-D. Records in the sixteenth year of the reign of the above-mentioned king that a certain Dhanmapālan gave, to the abovementioned goddess, some kulis of arable land for service on the great night of Śivarātri. *Ibid.*, No. 39, pp. 410-3.
191. In a stone in a street. (Telugu and Tamil.) A fragmentary and unintelligible record of a grant by certain kāpus. *Nel. Ins., Gudur*, No. 40, p. 413.


194. In a stone bearing a Telugu inscription. Two fragments which are unintelligible. *Ibid.*, No. 43, p. 415.

195. On the steps of shrine of Siddhēśvara temple. (Tamil.) Records in the twenty-sixth year of the reign of some king (name not clear) the erection of a gōpuram and a maṇṭapam for some Vaishṇava god (Perumāḷ), and the gift of 300 pon, the sale-proceeds of certain lands, for oblations of rice and a lamp. *Ibid.*, No. 44, p. 416.

196. In the south wall of Siddhēśvara temple. (Tamil.) Records that in the second year, Ś. 1201, expired, Mīna Śukla 10, Rōhini, Saturday, in the reign of Irumuḍi Tirukkāḷattidēva, the merchants of the nāḍus, towns, hills and the five maṇḍalams and the foreigners from Kōḻlitṭurai *alias* Gaṇḍagōpālapaṭṭaṇam assembled at Tirukkāvaṇam gave for expenses connected with building, sacred food and ornaments for the god Manumasiddhēśvara of this village, one-fourth per cent on the cost of all the bags exported and imported at this port. *Ibid.*, No. 45, pp. 417–8.

197. To the south of the Salt Cotaurs. (Telugu.) Records on Wednesday, the fourth of the bright fortnight of Bhādrapada in Ś. 1470, Kilaka, that the son of Achchinēni Rāmanāyudu, the agent of Śrīman Mahāmaṇḍalēśvara-māraḷu Timmayadēva Mahārājulu Gāru granted lands as a sarvamāṇya. *Ibid.*, No. 46, pp. 418–20.


*Kōṭa.*


*Kuruchēlrāpādu.*

201. To the west of the village in a yard. (Tamil.) Records in the sixteenth year of the reign of Kulöttuṅagohāḍēva (III), in Ś. 1114, Pramādi, on Saturday, Anusha, of the bright half of the month of Makara, that Madhurāntakapottapichōlan alias Rājaganḍa-gōpālan alias Raṅganāthan gave to the god Gōpālaperumāl at Nellur alias Vikramaśingapuram in Pākanādu in Chēdikulamāṇikkavalanādu, a subdivision of Jayaṅkonḍahōlamanṭalam, a piece of land in Śīṅgaṭtaiṇādu (i) as exclusive and sarvamāṇya property. *Nel. Ins., Gudur*, No. 50, pp. 423–4.

Maḍamāṇnūru.

202. On the tank bed. (Tamil.) An incomplete record in the thirty-second year of the reign of Tribhuvanavīradēva (i.e., Kulottuṅga III). Records that Irāyan Koḷaraivachchiyān Akkan of Murinōttumāṅalam, situated in Valjuvanādu, a subdivision of Malaimanṭalam, dug a tank in the village of Maḍuvanur in Śīṅgaṭtaiṇādu, a subdivision of Jayaṅkonḍahōlamanḍalam. He further gave, for the protection of this tank and this village, two paṭṭis of land, besides one paṭṭitarai to Śrīkāri Māṣidāsar for a sacred flower garden and one paṭṭitarai to Tirumanōjñadāsādar. *Ibid.*, No. 51, pp. 424–5.

203. In a street. (Telugu.) Records that on the tenth of the bright fortnight of Kārttiṅka of S. 1634, Nandana, Gurappallita Bhāsandāru, the secretary (mudrakarta) of Rāvela Muddu-Krishṇappa Nāyani Vāru ordered the payment of one tūṃ for each putṭi of all grain and produce raised in this village for the tank. *Ibid.*, No. 52, pp. 426–7.

Mallam.

[For other epigraphs of this village wrongly included here see No. 624 f. below.]

204. On the east wall of Subramaṇyāṣvara temple. (Tamil.) Records in the twenty-sixth year of the reign of the emperor Kulottuṅagohāḍēva (III), who was pleased to take Madurai and the crowned head of the Pāṇḍyans, that Peddaraśar, the son of Rājarājaṭaiṇavattiyaraśar, the lord of the best of the cities Ahichatra, the lord of the Phaṇamaṇḍala, Śivapādaśēkhara, who belonged to the pure Āṭreya gotra, gave to the god Subrahmanya-piḷḷaiyar at Tiruvanbūr situated in Kīḷa-paṭṭaiyanādu in Pāiyūri-lāṅgōṭṭam, a subdivision of Jayaṅkonḍahōlamanṭalam, some lands in the village of Indaiyūr. *Ibid.*, No. 53, pp. 427–9.

205 and 206. On the floor of the Subramaṇyāṣvara temple. (Tamil.) Records in the fifteenth year of the reign of Nandipōṭtarāśar, that the men of the district, the villagers and the heads of assemblies, gave, at the order of Chaḷukkiaśar, on the petition of Āḷuva-arāśar, 35 kalāṇji of gold for maintaining lamps to the god Subrahmanya at Tiruvanbūr, situated in Pāiyūri-lāṅgōṭṭam, *Ibid.*, No. 54, pp. 429–30. [We infer that the ancient name of this village
was Tiruvānbūr, and that it was situated in Okkāṭṭunāḍu in Kīḻaippattaiyanāḍu in Paiyurīlaṅgōṭṭam, a subdivision of Jayaṅ-kōṇḍacchōlamandalam.


212. A record in the thirteenth year of Rājarājadēva (III) by Madhurāntaka Pottapīchōla *alias* Tirukkāḷattidēva *alias* Gaṅḍagopāla. *Ibid.*, No. 60.


222. A record in the thirty-sixth year of Kulōttuṅgachōla (III ?) *Ibid.*, No. 70.


225. A record in the twenty-second year of Rājarājadēva (III?) by donor Marudulān, the commander-in-chief (sēnāpati) of Ulagaludaiyān (the ruler of the world). *Nel. Ins., Gudur*, No. 73.


230. A record in the eighteenth year of Rājarājadēva (III) who took Madura and the crowned head of the Pāṇḍyan, by Siddharāśa, son of Kulōttuṅgachōla paṭṭai Śekharadēva, the lord of the best of towns Ahischatrapura, the lord of the middle country, the lord of the Paṇḍamaṇḍala, having the *biruda* Śivapādaśekhara and belonging to the Ātreya gotra. *Ibid.*, No. 78.


(The above list of records merely relate to grants of land, money, lamps and so on.)

**Muṭṭumbāka.**


**Muṭṭukkūr.**

233. South of the village. (Telugu.) Records that on the thirtieth of the dark fortnight of Vaisakha, Vijaya, Ś. 1456, Timmanāyaniṅgāru, the agent of *(kāryakarta)* Śrīman Mahāmaṇḍalēśvāra Śalaka RaJu Tirumala Dēva Mahārāyālu, gave to Nāgēsvāra Dēva of Muṭṭukūru, the village of Muṭṭukkūru in Sariyapalli Śima, for providing worship, daily offerings, enjoyments and marriage festivities, for the merit of Tirumalarāya. *Ibid.*, No. 82, pp. 432–6.
234. Near the hamlet of Writer-satram. (Telugu.) Records on the fifteenth of the bright fortnight of Jyēṣṭha in Ś. 1713, Virōdhikrit, that Kaligiri Venkaṭatḥahalam Gāru caused a reservoir to be dug in the fields of Mutyāḷpāḍu on the road leading to Kaśī and Rāmēśvaram, constructed a rest-house in the village and continued the charity. His second brother Kaligiri Rāmayya Gāru, then his third brother Kaligiri Śēshayya and after him the above-said Venkaṭatḥalayya Gāru’s grandson, Kaligiri Sundarayya, maintained the charity. On the fifth of the bright fortnight of Māgha of the year Durmukhi he constructed a rest-house and entered it on Thursday, the second of the dark fortnight of Āśadha of the year Śārvari. *Nel. Ins., Gudur*, No. 83, pp. 436–7.

Nārikēḷapallaṭi.

235. In a street. (Telugu.) Records on (?) of the bright fortnight of Pushya in Ś. 1610, Vibhava, under the orders of Rāvela Muddu Krishṇappā Nāyānavāru, Yirāvarapu Timmanna Gāru ordered that kuṇčams should be collected for the tank in the village of Nārikēḷapallaṭi which was an amaram of his in Sariyapalli śima. The mēradār or amaradār or the sandhāta, whoever ruled the village, should do work and not covet the tank mēras. *Ibid.*, No. 84, pp. 437—9.

Punjulūrapāḍu.

236. To the north of village. (Tamil.) Records in Ś. 1185, expired, the twentieth year of the reign of Vīra Rājendrarājaḷadēva (III), on Tulā, Śukla 10, Friday, Māgha, the grant of some land to the lord Śāntīśvara at Vikramaśīṅgapuram *alias* Nellūr. *Ibid.*, No. 85, pp. 439—41.

Reḍḍipālem Pāṇtraṅgam.

237. In the Pāṇḍuraṅga temple. (Tamil.) Records in the thirty-sixth year of the reign of Tribhuvanavīraḍēva, that Sittaraśan, the son of *Mattimadēsam* Rājarājaṭapṭaipattarāsan, presented one sacred lamp in the temple of the lord Pāṇḍuraṅga, situated in Pērūnāḍu in Pavattirikōṭtam, a subdivision of Rājendrarājaḷadēmanḍalam, on behalf of his elder sister Pāchchaldēvi, the consort of Madhurāntakapottāpichōḷa *alias* Manumasīttarāsan. Records that (for this lamp) Rājarājapṭaṭaisittarāṣa gave the tax on Vēmugar, the tax on house front (doors), the tax on looms, the tax on goldsmiths, and the temple dues on the garden lands. Records also that three Śiva Brāhmans of the temple, bound themselves to pay the interest on this gold and maintain a sacred lamp. *Ibid.*, No. 86, pp. 441—3.

238. In the Pāṇḍuraṅga temple. (Tamil.) Records in the thirty-second year of the reign of Kulōttuṅgachōḷadēva (I)
who abolished tolls, gift of some land to the gods Pavanavināyaka-
dēva and Pāṇḍaraṅgēśvara of Kākanḍi in Kaṅkondha Pavvattiri-
kōṭṭam, a subdivision of Rājayendracholaṇḍalam called after the
239. Records in the eighth year of Rājarājadēva, gift of a
lamp by Mummuḍivaiṭumba Mahārājan alias Vishṇudēvan alias
Durai Araśan. Ibid., No. 88.
240. Records in the twenty-ninth year of Kulottuṅgachōla,
gift of 13 māḍai for a lamp by Tattān Tanapālapanamamudaiyān, a
merchant of Conjeeveram. Ibid., No. 89.
241. Records in Ś. 1185 (expired) A.D. 1263-64 and twentieth
year of Vīrājayendracholaṇḍēva (III) gift of 1 māḍai for a lamp by
Tikkanaṇα Aṇḍān. Ibid., No. 90.
242. Records in the seventh year of Vijaya-gapalāṅgopaḷa
(1250—83) gift of an image of the goddess of Tirukkāmakkōṭṭam.
Ibid., No. 91. See Cg. 139.
243. Records in the thirty-sixth year of Tribhuvanaviradēva
(i.e., Kulottunga III) gift of 98 “full grown, undying and unaging”
sheep for a lamp by Irumadīśriyādēvi, wife of Rājarāgapaṭṭai
Siddaraśa and daughter of Uraiyūr Chōlān alias Śūralvār Kaṭṭidēvar.
Ibid., No. 92.
244. Records in the third year of Rājarājadēva (III?) gift of
five lamps by Vāṇiyān Nallulān alias Chēramān Toḷān alias
Pāṇḍān. Ibid., No. 93.
245. Records in the eighth year of Vikramacholaṇḍēva (1118—
35) gift of land in several villages. Ibid., No. 94.
246. Two fragments of record. Ibid., No. 95.
247. Records in the sixth year of Kulottuṅgachōla alias
Chokkanāyanār grant of land. Ibid., No. 96.
248. A fragment of record relating to a grant of land. Ibid.,
No. 97.
249. Records in the fifth year of Vijayadēva grant of a lamp.
Ibid., No. 98.
250. Records in the fourteenth year of Rājarājadēva (III?)
grant of a lamp. Ibid., No. 99.
251. Records a grant of land. Ibid., No. 100.
252—256. Record in the thirty-second year of Kulottuṅgachōla
(III?) grant of cattle for the maintenance of a lamp. Ibid.,
No. 101. Ibid., Nos. 102, 103, 104 and 105. Illegible records.

Raṭṭamala.

257. To the east of the Prasanna Kaḷahasti Īśvara. (Tamil.)
Records that on the fourteenth of the month of Tai in the year
. . . Pottappichembar built the temple and gave to Ādi-
rājattidēva Tribhuvananāyaka all his rights in the lands, tank,
backwater and wells. Salutation to the Buddha. Ibid., No. 106,
pp. 446-7.
Sarvēpaḷī.


Vākāḍu.

259. In the enclosure of the Viṣṇu temple. (Telugu.) Records that on Thursday, the tenth of the bright fortnight of Pushya in Ś. 1452, Vikriti, while Śrīmaṇ Mahārājādhirāja Rājaparamēśvara, Śrī Vīra Pratāpa Achyutaraṇyāya Mahārāyalu was ruling the earth, Śrīmaṇ Mahāmaṇḍalēśvara Śālaka Rāju Tirumalayya Dēva Mahārājulu, who was on the banks of the Svarṇamukhi on the holy occasion of Makara Śaṅkaramaṇa, gave gold and the village of Nelaṭūru, otherwise known as Achyutaraṇyapuram and Chirumaṇampūṇḍi, in eastern Paṇḍanaḍu sima in the Rājya of Chandragiri, for performing the sixteen ceremonies to Onkāḍa Ajaganāthā Dēva, for the merit of Achyutaraṇyulu. Ibid., No. 108, pp. 447—9.

Vallūru.

260. In the street to the west. (Telugu.) Records a gift on the first of the dark fortnight of Kārttika in Ś. 1502, Pramāḍi, by Veṇīkaṭāḍri for a tank in the village of Vallūru. Ibid., No. 109, pp. 449—51.

Vanjivāka.

261. In the enclosure of Chennakesava temple. (Telugu.) Records on the tenth of the bright fortnight of Pushya of Ś. 1536, Kṛdhi, that Veṇīkaṭapatī Rājum Gāru, son of Śrī Vēligōṭi Rājaya-patūru, granted eighty kunṭas to the dancers, drummers, pipers and dancing girls, after worshipping Chennaraṇyā of Vanjivāṅka, besides the lease fees and the pound fees in the town for providing lamps to the deity. Ibid., No. 110, pp. 451—3.

Vindūru.

262. In a field. (Telugu.) Records that in the reign of Achyutaraṇyāya Mahārāyalu on the third of the bright fortnight of Vaiśākha in Ś. 1456, Jaya, on the holy occasion of Akṣhatadiya, Bōḍi Reḍḍi, son of Dinadevi Reḍḍi, planted a tope and presented lands for the religious merit of Achyutaraṇyā, and of his own parents. Ibid., No. III, pp. 453–4.

Virāṇna Kanupūr.

263. Near the Śiva temple. (Telugu.) Records in the reign of Śrī Veṇīkaṭapatī Rāja, on the thirtieth of the dark fortnight of Śravaṇa of the year Pingalā, Ś. 1538, Rāvula Veṅgalappa, of the gōtra of Lōkapāla, grandson of Śrī Veṅgalappa, and son of Rāvula Veṇīkaṭappa, presented the tax due from the village of Viranna
Kanupūr (which was his amaram) for the merit of Vēṇaṭappa Nāyaniṅgāru. *Nel. Ins., Gudūr*, No. 112, pp. 454–6.

264. Near the Vīrabhadra temple. (Telugu.) Records that on Wednesday, the fourteenth of the dark fortnight of Māgha of the year Siddhārthi, Ś. 1475, Allūrī Aṇṇa Rēḍḍī, the agent of Śrīman Mahāmaṇḍalēśvara Rāma Rāju Tirumalarājeyavārū made a grant for the religious merit of Tirumala Rājeyavārū. *Ibid.*, No. 113, pp. 456–8.

265. Near Vīrabhadra temple. (Telugu.) Records that on Monday, the third (or seventh) of the dark fortnight of Māgha of the year Rākshasa, Ś. 1476, Koṇḍapalli Yallaparāju, the agent, of Śrīman Mahāmaṇḍalēśvara Rāma Rāju Tirumala Rājeyavārū, gave the village of Yadimalu in the sīma of Saryapalli for the religious merit of Tirumala Rājeyya. *Ibid.*, No. 114, pp 458–60.

266. On a stone removed from above the gate of the Vīrabhadra temple. (Tamil.) Records that in Ś. 1222, Vikāri, the ninth year of Rājaṅgaṇḍagopālādeva, on the third day of the bright half of the month of Tāi, Avīṭṭa, Madurāntakapottapichōḷan alias Rājaṅgaṇḍagopālādevan gave to the god Piḷḷaiyuḍaiya Nārāyaṇaperumāḷ for worship, on behalf of Tirukkachchinambī, residing in the merchant street at Nellūr alias Vikramaṅgāpura in Paḍaināḍu in Jayakulamāṇikkavalanāḍu, a subdivision of Jayaeṅgoṇḍachōḷamaṇḍalam. *Ibid.*, No. 115, pp. 460–2.

Yērigatipalli.

267. In a street to the east. (Tamil.) Records in the nineteenth year of the reign of Vījayāṅgaṅḍagopālādeva, thirteenth day of the bright half of the month of Kāṭaka, nakshatra Pūṣa, the grant of a Chitramēḷa “perhaps a surname of Śrī Vījayāṅgaṅḍagopālādeva.” *Ibid.*, No. 116, pp. 462–3.

Yērūru.


269. Over the door of the Chennakeśava temple. (Tamil.) Records that the palli (mosque) was founded by Malikāḍuru (Mālik Kāḍri), the son of Silaiyamānār (Sūlaiman) on the first of Āvaṇi of the year Hēvilāmbī. *Ibid.*, No. 118, p. 464.

KANDUKŪR TALUK.

Bhimavaram.

270. On a stone at the gate of the temple of Chennakeśava. (Telugu.) Records on the holy occasion of Makara Saṅkrānti of the year Rākhasha, Ś. 1237, that Śrīmān Muppaḍī Nāyanka Puraharu, the prime minister (Mahāpradhāṇi), of Śrīmān Mahāmaṇḍalēśvara Kākatiya Pratapa Rudra Dēva Mahārāja, gave a field as
a sarvamānya (free grant) to the deity Prasanna Chennakeśava-
dēva of Bhimavaram agrahāra, in Pūṅginādu, for the religious
merit of his master Pratāpa Rudradēva and of himself. *Nel. Ins.∗,

271. On a small stone in front of the temple of Rāma.
(Telugu.) Records the gift of the village Bhimavaram to Parṇa-
śala-Narasiṁha (Narasiṁha of Śiṅgarāyakoṇḍa) by Ayyappar-
sayya. *Ibid.∗, No. 2, p. 466.

272. Opposite the Rāmasvāmi temple. (Telugu.) Records on
Thursday, the seventh of the dark fortnight of Vaiśākha of the
year Viṛōdhikrit, Ś. 1475, gift of dry and wet lands in the village
of Iruvapalli to Vānduya and Jāmu Gāru. Records also that the
choultry shall acquire all the crops raised in the village under the

*Bitragunṭa.*

It is doubtful whether the following grant refers to this place
or its namesake in Kāvali Taluk. I have, therefore, given it in
both Taluks.

273-274. C.P. No. 20 of *Nel. Ins.*—(Sanskrit in Telugu charac-
ter.) A record of Saṅgama II, son of Kampa (one of the five sons
of Saṅgama I of Vijayanagar), dated in the third month of Dur-
mukhi, Ś. 1278. It records the gift of the village of Bitragunṭa
to 28 Brahmans at the request of the king’s preceptor Śrīkaṇṭha-
nātha, in consequence of which the agrahāram itself came to be
called Śrīkaṇṭhapuram. The occasion was the anniversary of the
king’s father’s death. [See *Ep. Ind.∗, Vol. III, pp. 21-35, for the
edition of the plates.] See No. 404-A. It is the same as C.P.
No. 58 of Mr. Sewell’s List.

*Boganampādu.*

275. On the tank bund. (Telugu.) Records on the fifteenth
of Śravaṇa of the year Tāraṇa, Ś. 1566, grant of lands by Parachūrū
Yangana Gāru, the grandson of Timmaṇa Gāru and the son of
Vōbhāneśuḍu, of the Chivikāpākala gotra to one Ayyappa.
(The record is fragmentary.) *Ibid.∗, No. 4, pp. 469-70.

*Chalamachala.*

276. In a street. (Telugu.) Records in Viṛōdhī gift of land in
the village of Chalamachala to the Upparas (diggers) by the son of

*Chēmedadapādu.*

277. On an image to the south. (Telugu.) Records that on
Tuesday, the thirteenth of the bright fortnight of Maṅgaṇa of the year
Khara, Mallu Bhīma Tammi, son of Dammi pūvula Śiṅgaya, made gifts for the merit of his parents, for the mēra of the local tank. 
Kanḍukūr, No. 6, p. 472.

278. On two sides of a stone to the east. (Telugu.) Records that Śrīmān Mahāmaṇḍalēśvara Gopaḷa Mahā Rājulu founded a Charity for the merit of his mother. 
Ibid., No. 7, p. 473.

Chennipāḍu.

279. On a stone standing in temple of Saṅgamoṣvara. (Sanskrit and Telugu.) Records in Ś. 1309, Prabhava, eleventh of the bright fortnight of Āśvayuja, the construction of the temple of Śiva. Records also the repairing of the ruined temple of Saṅga-
moṣvara on the holy junction of the rivers Kshīra Nadi (Pāḷāru) and Mākēru, 15 yōjanas to the north-east of the peak of Śriśaila. 
Ibid., No. 8, pp. 474–5.

280. On a stone in the temple of Saṅgaṃoṣvara. (Telugu.) An unintelligible record which is broken on the left side. 
Ibid., No. 9, pp. 475–6.

281. On a stone in the temple of Saṅgaṃoṣvara. (Telugu.) Records gift of two villages (Oḍḍumgaṇṭu and Chennunipāḍu), situated at the sacred confluence of the Kshīra Nadi (Pāḷāru) and the Mākēru, for providing amritapaḍi, and enjoyments to Śri Kuḍali Saṅgaṃoṣvarā. 

282. On a stone by the field of Managavāru to the north of the pond of Baḍe Sahib. (Telugu.) Records a grant by Jōvipallīkha Narasoṅgamāṇayaniṅgāru to Jaṅgam Pāpaya, the priest of Saṅgaṃoṣvara, on Thursday, the eleventh of the bright fortnight of Chaitra of the year Vyaya. Records grant of 1,000 kuṇtās of dry waste land south of Chenupaḷḷi in Chunḍi śīma by Konḍamarusayya as an amaram, for providing amritapaḍi to Saṅgaṃoṣvara. 
Ibid., No. 11, pp. 478–80.

Chēvūru.

283. In field No. 233-A to the east of village; from four sides of a stone. (Telugu.) A record of Sunday, the fifteen of the bright fortnight of Maṅga of the year Svabhānu, Š. 1566, mentioning a man of the Śrīvatsa gōtra, Āpastambas sūtra and the Yajuṣśākha, grandson of Kāṭamarāju, son of Ayyapparāju. Concerns grant of mēras in the village. 
Ibid., No. 12, pp. 480–3.

Choutapālem.

284. Opposite the Gōgulamma temple. (Telugu.) Records that on the twelfth of the dark fortnight of Āśāḍha of the year Īṣvara gift of the village Chavutāripālem. 
Ibid., No. 13, p. 483.
KANDUKÜR TALUK

Chunđi.

285. On four sides of a stone to the west of Liṅganapālem hamlet. (Telugu.) Records on Sunday, the tenth day of the dark fortnight of Chaitra of the year Pramādīcha, Ś. 1535, certain acts of piety performed by Ayyar piyandu Balinendu Virappaṅgāri Rapamādharuṇḍu . . . Nāyaṅṅgāru, grandsons of Kāminēni Dādi Nāyaṅṅgāru, and sons of Virarāghava Nāyaṅṅgāru and Koṇḍamāmbā, while he was ruling the town of Chunđi granted to him as an amaram by Mahimandu Kulikudupullamārū. He gave mēras and mānyams in the villages under his jurisdiction to Brahmarēsvara of Ārumūru for daily offerings and worship with a lamp. He further founded a village and a tank in the name of his father Virālaya, another in the name of his mother, sank a well, constructed a tank in the name of his brother Ayyana and gave mānyams under it to deities and Brahmans. Other gifts recorded. The temple of Chunđi Janārdanasvāmi had been in ruins since the days of the Reḍdis; he had the temple plastered with chunam, set up the deity in the temple, and founded an endowment for daily offering and worship. Nel. Ins., Kandukūr, No. 14, pp. 484—9.

286. On a stone outside Rāmaliṅgagvāmi temple. (Sanskrit and Telugu.) Records of the construction of a two-roomed mansion of Umeṣvara by Kōna Śingaya Śrēṣṭhi (Kōmati), the minister of Mallabhūpa, one of the eleven sons of Vēma, the son of Alla Bhūpati. Records a gift in the year Ratākshi, in the month of Chaitra, for the merit of Mallal’s father. Ibid., No. 15, pp. 489—94.

287. On three sides of a stone in front of Kāmākshamma temple. (Telugu.) Records on Thursday, the eleventh of the bright fortnight of Phalguna of the year Sādhāraṇa, under the Vrishabha lagna, Ś. 1352, Kommanā Sōmayājulu, the prime minister of Kōmati Reḍdi, the son of Śrīgiri. Reḍdi of the Maitrāvaruṇa gotra, and Āpastamba śūtra, brought a Svayambhu Liṅga from the Pātalagaṅga at Śrīsaila to the sacred place where he had performed the two sacrifices “Agnisthōma” and “Atirātri” in the town of Chunđi, and set it up as Yajñēśvaradēva. This Kommanā Sōmayājulu built a stone temple and a māntapa for this deity, set up shrines for the images of Vigēśvara, Dūrga, Gōpāladeva and Bhairavadēva, planted two sacrificial stone pillars and a groove all round the prakāra, built a sacrificial fire-place on the north-west of it, and founded an endowment for providing all enjoyments to the deity. Records also gift of lands to the deity by his sons, the sinking of a fresh water well by himself in the path to the north of Chunđi fort for the religious merit of his son Hariharanātha (probably deceased) and the construction of a tank and the planting of fig trees around it by his son Rāmachandra. Ibid., No. 16, pp. 495—9.
288. On the fourth side of the same stone. (Sanskrit verses in Telugu.) Records that in Ś. 1352, Sādhārana, on the eighth *titthi* of Śiva in the bright fortnight in the month of Phalguna, on Wednesday, Rishabhā lagna, Kommanārya, the son of the minister Rāma, performed here the sacrifices Agnīṣṭōma and Aṭirāṭri according to scripture, and permanently set up the image of Yajñēśvara. *Nel. Ins.*, *Kanḍukūr*, No. 17, pp. 501–2. See the above epigraph.

289. On one side of a stone near the Janārdanasvāmi's temple. (Telugu.) Records that on Saturday the thirteenth of the bright fortnight of Śravaṇa of the year Sarvadhāri, Ś. 1330, Malla Reḍḍi, the younger brother of Kōmaṭi Reḍḍi, the son of Śrīgiri Reḍḍi, grandson of Pina Kōmaṭi and great-grandson of Malla Reḍḍi, the younger brother of Vēma who built the flight of steps at Śripārvata, and who made unlimited gifts as described by Hēmādri, for the purpose of securing the four kinds of human objects, set up an image of Śrī Janārdanadēva in the town of Chunḍi, constructed a temple and a *maṇṭapa* and bestowed, besides dry and wet lands at Chunḍi and Prōlasamudram, a tax of two pies on each of his soldiers, to provide for the great festivals of that deity. *Ibid.*, No. 18, pp. 502–5.

290. On three sides of the same stone. (Sanskrit verse in Telugu.) Records that king Mallaya, descendant of Vēma Reḍḍi who rendered Śrī Parvata accessible to men by building a flight of steps, consecrated in Ś. 1330, in the bright fortnight of Śravaṇa, on the day of Kāma (thirteenth), the temple of Vishṇu, of glorious splendour, in the town of Chunḍi, which he constructed along with its maṇṭapa, its gōpura, prākāra, etc. He also gave to Janārdana a collection of jewels. *Ibid.*, No. 19, pp. 505–12. [The genealogy given here is more detailed than that in the previous inscription.]

291. In a *maṇṭapa* opposite Janārdanasvāmi's temple. (Telugu.) Records on the second day of the bright fortnight of Phalguna of the year Vikrama, Ś. 1563, Kāminēni Muttarāju of the race of Vālmiki, of the gōtra of Ammasāni, who was the grandson of Vīra Rāghava Nāyānīgāru and the son of Poliṇēnīgāru, gave to one Vīra Bhaṭṭu, some lands in the village of Chunḍi in Kanḍukūr Śīma. Refers to the grant of the country as an *amaram*, by Rāja Śrī Sultan Abdul-Padushah, in order to keep in good repair the temples in this Śīma. *Ibid.*, No. 20, pp. 513–15.

292. In the same *maṇṭapa*. (Telugu.) Records that Mallaya Reḍḍi, the son of Śrīgiri Reḍḍi, set up, on Saturday the thirteenth of Śravaṇa in the year Sarvadhāri, Ś. 1330, an image of Śrī Janārdanadēva in the town of Chunḍi and constructed a temple, a maṇṭapa, a gōpura and an enclosure wall, for the purpose of securing the four kinds of human desires. *Ibid.*, No. 21, pp. 515–6. See Nos. 289 and 290 above.
293. On a fallen stone in the Nilakanṭhēśvarasvāmī temple. (Telugu.) Records that on the day of Vishama Saṅkrānti in Ś. 1159, Chōḍadēva Chōḍa Mahārāja, Mallidēvarāja, and Chikkarāja constructed a front hall, a kitchen and a garden well, and gave one paṭṭu of dry land for them and four paṭṭus of dry land to “Padi Mokati Sim Baṭṭi Sānu.” The Monkatisamu (?) should lease out the low land in the lands attached to the treasury of Nilakanṭhadēva for a half share of the produce to their friends. Nel. Ins., Kandukūr, No. 22, pp. 516-7.

294. On a fallen stone near the temple of Nilakanṭhasvāmī. (Telugu.) Records on Tuesday, the fourteenth of the bright fortnight of Śravana, that Muppuri (Muppadi) Nāyakaḍu, the prime minister of Rudradēva and the worshipper of the divine and illustrious lotus feet of Sōmanāṭhadēva, gave (lands) for providing all enjoyments to Śrī Nilakanṭhadēva of Ğudľur in Pūṅgināḍu, for the religious merit of his lord, Śrīman Mahāmaṇḍalēsvāra Kākattya Pratāpa Rudradēva Mahārāja, and that of his own mother Gāngasāṇamma and of his father Nāgināyaniṅgāru. Ibid., No. 23, pp. 517-8.

295. On a fallen stone in the same locality. (Telugu.) Records that on Sunday, the fifteenth of ... in the year Īśvara Pedda Śīnāyakunḍu made a gift to Śrī Nilakanṭhadēva of Ğudľur. Ibid., No. 24, pp. 518-9.

296. On a pillar in front of Chennakeśavasvāmī temple. (Telugu.) Records that on Thursday, the twelfth of the bright fortnight of Śravana of the year Krōdhi, Ś. 1466, Tallayya, the son of Kīḷāri Koṇḍamanāyuddu, granted, for providing amritapadi to Chennakeśvaradeva of Ğudľur, a field of four gorrus in Rāvalagunṭa, a field of five gorrus in Pakkela gunṭa, etc. Ibid., No. 25, pp. 519-20.

Gundlapālem.

297. On a fallen stone in Brahmarēsvara temple. (Telugu.) Records that on Thursday, the fifth day of the bright fortnight of the month of Kārttika of the year Kālayukti, Ś. 1170, when Nalla-siddhi Rāja of Nellore advanced with an army, Vallu Rāja who was of the Ātreya gotra and who was a Yādava Kshatriya, descended from the divine feet of Śrī Vishnuyogamāya, the lord of Madhurāpura and Gōpikavallabha of Dvāraka of the lineage of the famous Puru, and his son Pōlu Rāja and Peddi Rāja and their sons and other Yādavas mēt Siddhi Rāja in battle at the junction of Līṅgalakonda and Yaragaḍḍapāḍu in the presence of Sōmēśvara

* This place was the birth place of Ėrrā Pregaḍa, the court poet of Ana Vēma Keği (1340-1369) of Koṇḍavīḍu, who was the author of the Hariavamia, the translator of the Mahābhārata and the composer of the Ahōbalamāhāmya. See p. 1087, No. 305.
and perished. *Nel. Ins., Kanḍukūr*, No. 26, pp. 520—35. The cause of the battle was the refusal of the chiefs to pay *pulvari*, grazing tax to Nalla Siddhi. See Mr. Sewell’s *Antiquities*, Vol. I, for an account of these shepherd chiefs.

298. On a stone by the Brahmārēśvara temple. (Sanskrit and Telugu.) Records that on Thursday, the thirteenth of the bright fortnight of Bhādrapada of the year Bhava, Ś. 1436, Rāyasam Koṇḍamarusayya—who holds authority to carry out the orders of Krishnarāya in Udayagiri—presented the village Ārumūruguḍuḷu in Puṅgināḍu which formerly belonged to Brahmārēśvara Śrīman Mahādeva for restoration of the temple (*punarōḍḍhāraṇa*) and for providing all enjoyments to the deity. *Ibid.*, No. 27, pp. 536—8.

299. On a stone in the same temple. (Sanskrit and Telugu.) Records that in Ś. 1251, in the year Śukla, in the bright fortnight of Māgha on Thursday, on full-moon day and lunar eclipse, the village of Ārumūru was presented to Brahmans. Records also that Śrī Vira Pratāpa Rudradevapātirāja Mahārāya, lord of the Karnātaka country, presented to Brahmārēśvara Līṅga of Ārumūruguḍuḷu in Puṅgināḍu that village for the restoration of the temple, besides dry land, wet land, and mēras in the villages of Kanḍukūr śīma. *Ibid.*, No. 28, pp. 538—40.

300. (Telugu.) On a stone in same temple. Records that on Vaddavāram (Saturday), the seventh of the bright fortnight of Bhādrapada of the year Śukla, Ś. 1132, during Kānya Saṅkrānti, one Śenāṅgulam, who was the son of Śrīman Dēva of Nellūrikōta, the head servant of Śrīman Mahāmaṇḍalēśvara Tirukālatinēśa Chōḍa Mahārāja, granted some wet fields in Ārumūru in Puṅgināḍu, to Brahmans. *Ibid.*, No. 29, pp. 540—2.

**Jillelamudi.**

301. (Telugu.) In the shrine of the Āṅjanēya temple. Records that on Wednesday, the fifteenth of the bright fortnight of Vaiśakha of the year Vikrama, Ś. 1442, while Rāyasam Koṇḍamarusayyavāru of the Bhāradvāja gṛōṭra and of the Āśvalayana sūtra was the ruler of Udayagiri, Śrī-Vira-Pratāpa Śrī-Krishna Dēvarāya gave the deity Janārdana of Skandasthāna (Kanḍukūr) in the north-eastern quarter of Śrīsaila the village of Dāvi on the Palēru in Kanḍukūr śīma, in Udayagiri Rājya as a *suvamānya*. *Ibid.*, No. 30, pp. 542—3.

**Kanḍukūr.**

302–303. (Telugu.) These were found on a stone built into the Rāmasvāmi Meḍa in Kanḍukūr town. They are about some Chāḷukya king. *Ibid.*, Nos. 31 and 32, pp. 544—5.

304. (Sanskrit and Telugu.) On ‘a demarcation stone to the west of fort. Records the merit of one who keeps the grant of a village (granted as a gift). *Ibid.*, No. 33, pp. 545–6.
305. (Sanskrit and Telugu.) On the south front pillar of the mosque in the fort. Records that in Ś. 1320, in the month of Karttika, on the day of solar eclipse, the younger brother of Śrīgirī the lord Rācha Vēma, presented an “incomparable tank” in Baddepūndi to God Janārdana of Skandapura (Kanḍukūr), for the religious merit of his elder brother. *Net. Ins., Kanḍukūr*, No. 35. pp. 549—56. [The inscription is very important as it gives an excellent account of the Reḍḍis. It refers to Vēma’s patronage of poet Śambudāsa or Errāpragaṇa, the composer of the Rāmāyana and Harivāmaṇa in Telugu. See p. 1085, footnote.]


307. (Telugu.) On the western pillars of the mosque in fort. Records that the polished pillar was erected by Śīvaṇaskiti and Mādhavāsaṇiti, sons of Bhanḍārū Mādhavottamaśeṇṭi of Rāvūr. *Ibid.*, No. 36, p. 557.

308. (Telugu.) On the eastern pillars of the mosque in front. Records that the polished pillar was erected by Bāpirāju, son of Gullapaḷḷi Goṅkarāju for the religious merit of his parents. Records also that the pillar was erected by Chennu Rāju, son of Gullapaḷḷi Goṅkarāju. *Ibid.*, No. 37, p. 558.

309. (Telugu.) On the middle pillars of the mosque in the fort. Records that the polished pillar was erected by Naraśiṅgu, son of Bāḷāṣaya Śīṅgaṇa, and Bandariṣeṭṭi, son of Bhandari Kāmiṣeṭṭi, etc. *Ibid.*, No. 38, p. 559.


311. (Telugu.) On a stone built into the steps of the Pīrḷa Bhāvi. Records on Monday, the fifth of the bright fortnight of Chaṭṭra in Ś. 1244, in the reign of Śrīman Mahāmaṇḍaleśvara Kākatīya Pratāpa Rudradēva Mahārāja that a chief gave lands at Guḍīpāḍu (on the auspicious occasion of Śivarātri) for the performance of daily worship of Kalikēśvaradēva of Kanḍukūr, for the religious merit of Rāja Rudradēva (1295–1323). *Ibid.*, No. 40, pp. 561—3.

312. (Telugu.) On a stone near the temple of Īṭamukkalamma near Taluk Cutcherry. Records that on Tuesday, the thirtieth day of the dark fortnight in the month of Māgha of the year Rudhirṛgārī, Ś. 1606, the two acrobatic companies of Mannekmāri Anṇareḍḍi and Mannekmāri Pāpayya performed various feats on poles and ropes. Then Anṇareḍḍi fell down from the rope and died in
the midst of the assembly. The members of this assembly therefore requested the Muhammadan ruler to make some provision for the future for the children of the deceased by giving them some land by the tank of this village and to grant them an hereditary inām with full ownership. Therefore they gave one gorrū of cultivable dry land in the eastern fields of the kasba village and as much cultivable wet land as could be sown with four tūms of paddy under the Nallangaṭṭa tank. *Nel. Ins., Kaṇḍukūr*, No. 41, pp. 563—6. [The inscription is interesting for its reference to twenty-four other classes of Dommaras.]

**Karēḍu.**

313. On the tank bund. (Telugu.) Records on Wednesday, the thirteenth of the bright fortnight of Śravaṇa of the year Dundubhi, Ś. 1725, on August 11 of the year 1802, that Pakala Rāmaṇṭa, the Brahman Karāṇam of Banginapalle, having trodden the boundary between Karēḍu and Banginapalle, won a victory under the orders of M.R. Ry. John Pinnvarat (Benward) Travers, Collector of Ongole and Nellore. Therefore this stone inscription was set up under the orders of that lord. *Ibid.*, No. 42, pp. 566–7.

**Konḍamudusupālem.**

314. On a stone over the Mūpād tank sluice. (Telugu.) Records that on Monday, the fifteenth of the bright fortnight of Āśāḍha of the year Vikrama, Ś. 1222, in the reign of Śrīgiriśvara Reḍḍi, the excellent son of Kōmaṭireḍḍi, Kōmaṭi Rāja ordered that the soldiers stationed in the town of Kaṇḍukūr, which was ruled by him, should contribute one duggāṇi (about six pies) on each house from their pay, and presented this as an endowment to God Kanda Sōmeśvarādēva at Kaṇḍukūr. *Ibid.*, No. 43, pp. 568–9.

315. On the sluice of the tank. (Telugu.) Records on Friday, the second of the dark fortnight of Mārgaśira of the year Vikriti, Ś. 1573, that Antōji, the agent of Śrī Rāmōji Mambāji Narōji Raghōji Pantulu gave a gorrū of wet land for maintaining the tank. It was settled that one kuṅchadu of grain for every puṭṭi of paddy and of all other produce raised under the tanks belonging to them in Kaṇḍukūr, which had been given to them by Haji Koti (Kutb?) Sultan Abdulla Padushah as mokhāsa, should be collected as tank kuṅchas (mēras); and that the grain thus realized should be given to Upparas, (diggers), so that they might keep the tanks in good condition. It should be maintained in this manner for the merit of Haji Koti Padushah. *Ibid.*, No 44, pp. 569—72.

**Kovūru.**

317. On a fallen stone by the roadside. (Telugu.) Records on Thursday, the fifteenth of Māgha of the year Dundūhi, Ś. 1604, the founding of certain charities in the villages of Māchavaram and Mōpāḍu. *Nel. Ins.,* Kandukūr, No. 46, pp. 572—4.

318. On a stone near the temple of Perantalu, below the tank bund. (Telugu.) Records that on Friday, the third of the bright fortnight of Mārgaśira of the year Vikriti, Ś. 1573, Antoji Pantulu, Havildar, the agent of Śrī Rāmōji Māmbāji Narōji Śrī Raghōji Pantulu, granted mēras at the rate of one kuṇḍha du on every puṭti of paddy and other produce raised under the tanks in the śima of Kaṇḍukūr (which was bestowed on him as a mokhasa by Hazarat Sultan Abdulla Padushahi of Hyderabad Sarkar. The grain collected should be given to Upparas (diggers) in order that they might keep the tanks in good condition. *Ibid.,* No. 47, pp. 574—7. See No. 315 above.

319. On a stone near the same temple. (Telugu.) Records on Friday, the third of the bright half of Mārgaśira of the year Vikriti, Ś. 1573, a grant by Challa Timmareḍḍi, Mummaḍi Timmareḍḍi and the dharmakartas (trustees) who constructed the tanks. It was to the effect that on all kinds of produce raised from the wet fields irrigated by the tanks of the four villages of Kaṇḍukūr, Koṇḍamudusupālem, Mōpāḍu and Māchavaram, a contribution of one kuṇḍha on every puṭti was to be given to certain Voḍḍars and Peddaboyas. These persons also received lands on which twelve tūṃs of seed could be sown as an entire inām. They had also the privilege of grazing their cattle and sheep without paying pullari (grazing fees). Moreover the other Voḍḍars of these four villages who do amji (amañji) work (customary labour) to the tanks along with these were exempted from pullari. Further, only these persons should perform the duties of nirukattu (distributor of water) for all the wet fields under these tanks, for which special lands were given. *Ibid.,* No. 48, pp. 577—83. The inscription throws light on the important position occupied by this community in those days.

Malakόṇḍa Hill.

320. On a pillar of the Narasimhasvāmi temple. (Telugu.) Records on the twelfth of the bright fortnight of Kārttika in the year Plava the construction of a maṇṭapa to Narasimha of Śrī Malakόṇḍa. *Ibid.,* No. 49, p. 583.

321. C.P. No. 5 of *Nel. Insoms.*—A Telugu grant, dated on the fifteenth of the bright fortnight of Vaiśākhha in Ś. 1328, Vyaya, and recording the gift of the hereditary right of priesthood to Malakόṇḍa Kēṣava Dīkshīt, the son of Rāngachārya and grandson of Peddayya, of the Parāsara gotra, Āpastamba sūtra and Yajus-śākhā, in certain villages (enumerated). The donor was Mallaya
Reḍḍi, son of Śrīgiri Reḍḍi, grandson of Pīna Kōmaṭi Reḍḍi and great-grandson of Mallaya, the brother of Vēmaya Reḍḍi. See the genealogy of the Koṇḍavīḍu and Rājahmundry Reḍḍis.

 Pakāla.

322. On a stone in front of the Śiva temple. (Telugu.) Records on the day of Vishuma Saṅkrānti, on the tenth day of the bright half of Chaitra of the year Vibhava, Ś. 1190, that Rudrapregeḍha, the prime minister of the illustrious Rudradēva, gave about 13,000 kunṭas of land for the religious merit of Rudradēva (Kākatiya Rudrāmā?) and his own parents. Nel. Ins., Kandukūr, No. 50, pp. 584-5.

323. On the bell in the Śiva temple. (Telugu.) Records on the seventh of the bright fortnight of Pushya in the year Khara, that two Reḍḍis (Battula Śarabhā Reḍḍi and Chinna Liṅga Reḍḍi) caused this bell to be made for a certain Himadaḷa Pēranṭāḷa. Ibid., No. 51, p. 586.

324. On a stone pillar in the Śiva temple. (Telugu.) Records on Thursday, the first of the bright fortnight of Mārgaśīra in the year Subhakrit, Ś. 1224, gift (for the performance of occasional festivals to Śrīman Mahā Rāmanāthadēva of Pakāla) of certain vṛttiṣ (shares of land) for Brahmans near Vailumulaguṇṭa, Bitraguṇṭa, etc. Ibid., No. 52, pp. 586-7.

325. On a stone pillar in the Śiva temple. (Telugu.) Records on a day of Uttarāṇa Saṅkrānti in the year Śrīmukha, Ś. 1195, that Sītaya, the younger brother of Periya Reḍḍi Nāyāṇi, the karaṇam of the village, presented a lamp to the religious merit of his parents and of himself. Ibid., No. 53, pp. 587-8.

326. On a stone pillar in the Śiva temple. (Telugu.) Records that on Sunday, the sixth of the bright fortnight of Chaitra of the year Raudri, Ś. 1242, in the reign of Śrīman Mahāmaṇḍalēṃvara Kākatiya Pratāpa Rudradēva Mahārāja, the Kōmaṭis (Nagaramloṇi-vāru) of Nellore who were ruling the illustrious village of Pakāla gave a field on which five tūms of seed can be sown for a lamp. Ibid., No. 54, pp. 589-90.

327. On a stone pillar in the Śiva temple. (Telugu.) Records on Sunday, the sixth of the bright fortnight of Chaitra of the year Raudri, Ś. 1242, in the reign of Śrīman Mahāmaṇḍalēṃvara Kākatiya Pratāpa Rudradēva Mahārāja, the Kōmaṭis of Nellore gave a wet field on which five tūms of seed can be sown to Śrī Rāmayadēva of Pakāla. Records also the gift of lamp by Nitya Dipila, the son of Pērla Śetti. Ibid., No. 55, pp. 590-1.

328. In the Rāmalīṅgasvāmi temple. (Tamil.) Records that four persons of this place received one Gandagōpalamādai for one evening lamp to the God Ilaṅgaśenukuliya. Ibid., No. 56, pp. 592-3.


*Peddakaṇḍaḷagunṭa.*

331. To the east of village. (Telugu.) Records a gift by an unknown person on the fifteenth day of the bright fortnight of Kārttiṅa of the year Promōdūta, for the religious merit of his father and mother. *Ibid.*, No. 59, p. 595.

*Pentrāla.*

332. On one side of a fallen stone near the river. (Telugu.) Records that on Thursday, the fifteenth of the bright fortnight of Āṣāḥa of the year Kāḷayukti, Ś. 1179, Śrīman Mahāmaṇḍalēśvara Bhujaṇa Vīra Manma Siddhaya Dēva Mahārāju gave an agraḥāra for enjoyment to the purōhit (priest) of the deity Mārgamu Pahindimukkala Mārga Nārāyaṇa Perumāl, through the agency of the son of Mārgamu Pahindimukkala Vīra Tiruṉēgala, the illustrious establisher of the path of the Vēdās. The Nambi Tiruṉēgadayaṇa and Padmanābha have 1,000 kunṭas of land for the marriage festivals of the deity. *Ibid.*, No. 60, pp. 595-7.

333. On another side of the same stone. (Telugu.) Records that on Thursday, the tenth of the bright fortnight of Vaiṣakha of the year Siddhārthi, Ś. 1180, Śrīman Mahāmaṇḍalēśvara Allāḍu Sudha Dēva Mahā Rāju, grandson of Podakaṇḍisiddi Rāju, who was a descendant of the race of Makkanti Kāḍuveṭṭu, made certain gifts to Mārga Nārāyaṇa Perumāl, through the agency of the son of Mārgamu Pahindimukkala Vīra Tiruṉēgala, for the prosperity of the kingdom of Śrīman Mahāmaṇḍalēśvara Bhujaṇa Vīra Manma Siddhaya Dēva Chōḍa Mahārāju. *Ibid.*, No. 61, p. 598-9. [Manma Siddha was the patron of the Telugu poet Tikkanā Sōma-yāji.]

334. On the same side of the same stone. (Telugu.) Records that on Thursday, the fifth of the bright fortnight of Chaitra of the year Raudri, Ś. 1181, Madhusūdana Dēva Mahārāju, the grandson of the Śrīman Mahāmaṇḍalēśvara Andulūri Vijayāditta Dēchini, who was descended from the race of Makkanti Kāḍuveṭṭu, granted the village of Vēligaṇḍa Mārga Nārāyaṇapuram as an agraḥāra to the purohit (priest) of Mārga Nārāyaṇa Perumāl, through the agency of the son of Mārgamu Pahindimukkala Vīra Tiruṉēgala, for the prosperity of the kingdom of Śrīman Mahāmaṇḍalēśvara Immaṇi Gaṇḍa Gōpāla Vijayāditta

335. On another side of the same stone. (Telugu.) Records on Thursday, the . . . of the bright fortnight of Phalguni of the year Durmukhi, S. 1183, that Siddhama Dēvulu Vijaya Dēvanḍu, son of Šrīman Mahāmaṇḍalēśvara Ka . . . raya Bhīma Dēva Mahārāju, of the race of Mūkkanti Kāḍuveṭṭi, granted the villages of Marripalli and Āḷapalapalji to Śrī Mārga Nārāyaṇa Perumāl, through the agency of the son of Śrīmad Mārgamu Pahindimukkala Vīra Tiruvelgāla, the illustrious establisher of the path of the Vēdās, for the prosperity of the kingdom of Šrīman Mahāmaṇḍalēśvara Bhujabala Vīra Manma Siddhaya Dēva Chōḍa Mahārājugūla. *Ibid.*, pp. 600–3. See No. 333 above.

336. On the fourth side of the same stone. (Three separate inscriptions.) (Telugu.) Records that on Thursday, the tenth of the bright fortnight of Āṣāḍha of the year Prabhava, S. 1189, Šrīman Mahāmaṇḍalēśvara Bijji Rāju Siddhaya Dēva Chōḍa Mahārājugūlu gave certain land to Mārganārāyaṇa Perumāl, through the agency of the son of Šrīmad Mārgamu Pahindimukkala Vīra Tiruvelgāla, the illustrious establisher of the path of the Vēdās. *Ibid.*, No. 64, pp. 603–4. See No. 333 above.

337. On the same side of the stone. (Telugu.) Records on Thursday, the fifteenth of the bright fortnight of Chaitra of the year Vibhava, S. 1190, that Gaḍi Dēva Rāju, son of Šrīman Mahāmaṇḍalēśvara Sāhattummalla Perumāṇḍi Dēva Chōḍa Mahārājugūlu gave a flower garden and a cow to Mārganārāyaṇa Perumāl through the agency of the son of Šrīmad Mārga Pahindimukkala Vīra Tiruvelgāda, the illustrious establisher of the path of the Vēdās. *Ibid.*, No. 65, pp. 604–5. See No. 333 above.

338. On the same side of the stone. (Telugu.) Records that on Thursday, the first of the bright fortnight of Śravaṇa of the year Šukla, S. 1191, Šrīman Mahāmaṇḍalēśvara Bhīma Rāju Siddhaya Dēva Mahārājugūlu gave the village of Kūchipāṇḍi to Mārga Nārāyaṇa Perumāl, through the agency of the son of Šrīmad Mārgamu Pahindimukkala Vīra Tiruvelgāda, the illustrious establisher of the path of the Vēdās. *Ibid.*, No. 66, pp. 605–6. See No. 333 above.

Petlūru.


340. Opposite the Bhīmēśvara temple. (Telugu.) Records that on Monday, the fifteenth of the bright fortnight of Vaiśākha of the year Vyaya, S. 1328, the temple of Bāmayadevaru of Peṭlūru
which was in ruins was repaired by Ama-Reḍḍi Sigi-Reḍḍi of the Kāṇḍrabōla gotra, at the request of all classes of devotees of Peṭlūru. *Nel. Ins.*, *Kandukūr*, No. 68, pp. 608-9.


Polinēnipālem.


Rāmāyānapatnam.

343. C.P. No. 4 of Messrs. Butterworth and Venugopaul Chetty.—Records the agreement in Telugu of certain Lambādi, Brinjari and other Salt traders of the ports (enumerated) to pay Re. 1 per puṭṭi of salt bought by them to Bāva Mōgandas Rāghavadās and his heirs for maintaining a Bhairāgi *matḥam* at Bandar Rāmayapaṭnam, in Ś. 1668 (A.D. 1746).

Śākavaram.

344. To the east in a field. (Telugu.) Records that on Wednesday, the eleventh of the bright fortnight of Kārttika of the year Īsvara, Kōṇḍamarasayyagāru gave to Skandha Sōmeśvaradēva of Kāṇḍukūru, 120 *kuṇṭas* of wet land under of Chāvatlam-pūḍi, and 2 *goṛrus* of dry land, for providing *amritapadi* to the deity. *Ibid.*, No. 71, p. 611.

Śingarāyakonḍa.


346. On a stone in the eastern *gōpuram*. (Telugu.) Records on the tenth *tiḷhi* (lunar day) of the month of Bhādrapada in the year Bhava that the famous Liṅga Paṇḍit, a resident of Ponnampallī, a village in Kōṇḍavīḍu Mahāmaṇḍala (kingdom), who was accomplished in doing good to others and who was a man of righteous conduct, constructed the pond named Bhavanāśi for the glory of Śrī Narasimha. *Ibid.*, No. 73, pp. 612-3.

347. On the southern pillar in the mukha-maṇṭapam. (Telugu.) Records that Kāṇṭhchirāju, son of Vallūr Śarabharāju, who was the karaṇam of Sōmarājapallī, presented an image of Garuḍa on Monday, the twelfth of the dark half of Vaiṣākha, in the year Prabhava, Ś. 1489.

348. On the same pillar. (Telugu.) Records the service of plastering dedicated to Śrī Narasimha of Paṇṇaśāla, by Baṇḍāri

350. On a stone in front of the temple. (Sanskrit and Telugu.) Records that on Thursday, the fifteenth of the bright half of Śravaṇa of the year Sarvajit, Ś. 1449, Rāyasam Ayyapparaṣu gave the village of Jilelamuḍi, situated on the southern bank of the Pālēru, in the śīma of Kandukur, in the rājya of Udaiyagiri, as a sarvamāṇya, to Śrī Narasimhadēva, for the religious merit of Kṛṣṇadēvamahārāya. Records also the construction of the Narasimha temple by Rāmachandra between the river Manikā (Mannēru) and the three hills, known as Parṇaśāla. *Ibid.*, No. 77, pp. 615—8. [This is the same as No. 209 of 1894. The figure 1449 is misread for 1447. Mr. Krishna Sastri points out, on the basis of this inscription, that after the conquest of Udaiagiri by Kṛṣṇadēva Rāya it was made the seat of a provincial Government.]

351. On another slab in front of the temple. (Same as No. 210 of 1894.) (Telugu and Sanskrit.) Records that on Thursday, the tenth of the bright half of Phalguna of the year Manmatha, Ś. 1458, while Bhūtanātha Rāmabhaṭṭu, of Gauṭāma gōtra and Aśvalāyana sūtra, was ruling the Udaiyagiri durgam, Vēṅkaṭāḍri, who had been appointed by him to the office of Governor of Udaiyāchala, gave the village of Cheṅgollu on the bank of the river Mūshika (Veṅkaṭūru), as a sarvamāṇya to Śrī Narasimhadēva for the religious merit of Achyutadēvarāya and Rāmabhaṭṭu. *Ibid.*, No. 78, pp. 618–21.

Somarāṣupalli.


KANDUKÜR TALUK

355. On a stone in front of Vēñugōpālasvāmi temple. (Telugu.) Records a gift on the third of the bright fortnight of Chaitra of the year Durmukhi, Ś. 1458, by Mallāru Chintama Rēddī Gaṅgi Rēddī, to God Janārdana of the village of Tangeļa which is said to be subject to the rule of the illustrious Āçaya Rudra. Nel. Ins., Kandukur, No. 81, p. 627.

356. On a stone in front of the temple of Janārdanasvāmi. (Telugu.) Records on Thursday, the tenth of the bright half of Chaitra of the year Vyaya, Ś. 1448, that the grandson of Jūpallī Rāma Nāyanināṟū ordered that the Brahman ināmdars and every one else should contribute one nā, that is, one tūm on every puṭṭi of the total produce for repairing the tank every year. Ibid., No. 83, pp. 628—30.

Vēmpāḍu.

357. (Telugu.) Near Pōḷeramma temple. A record, dated on Wednesday, the fifteenth of Nīja Jyēṣṭha of the year Jaya, Ś. 1216, on the occasion of a lunar eclipse, in the reign of Śrīman Mahāmanḍalēśvara Rudra Dēva Mahārāya, the (gem) of the Kākatiya family. Mentions Śrīmat Muppaḍić Nāyani Gāru and Śrī Tri-purāntakadēva. Ibid., No. 84, pp. 630—2.

Virapalli.

358. In a field to the east. (Telugu.) Records on Monday, the fourteenth of the bright fortnight of Māgha of the year Dhātu, Ś. 1441, on the holy occasion of the Sivarātri, that Maradhavi Pōṭi Dējatayamgāru gave for the religious merit of his father Pallā Rēddī, 100 kunṭas of land for the daily offerings and enjoyments of Nāgēsvara of Virapalli. Ibid., No. 85, pp. 632—3.

359. In the supply channel of the tank. (Telugu.) Records that on Wednesday, the fourteenth of the dark fortnight of Māgha of the year Dhātri, Ś. 1498, on the auspicious occasion of Śivarātri, Mallīdevi Donṭi Līṅgappagāru gave certain lands to the deity for the religious merit of his father Pallari Tamvōji. Ibid., No. 86, p. 634.

KĀNIGIRI TALUK.

Arivēmula.

360. On a stone in the temple of Chennakēśava. (Telugu.) Records the act of devotion performed by a Jaṅgamarāju of the Āṭreyā gōtra, who was the son of Hingī Rāmarāju, in planting the dhvajasthamba (flagstaff) and celebrating the sacred kalyāṇamahōṭ-sava (the marriage festival) of God Chennakēśava, on the fifteenth of the bright half of the month Chaitra of the year Khara, Ś. 1575. Nel. Ins., Kānigiri, No. 1, p. 635.
361. In the tank to the west of village. (Telugu.) Records that two *garrus* of *manyam* were owned by a Dēva Gurayya in the hamlet of Arivēmula. *Nel. Ins., Kānigiri, No. 2*, pp. 635–6.

**Chakirēla.**


**Dādirēddipālli.**

363. On a stone close to the tank bund. (Sanskrit and Telugu.) Records that in Ś. 1338, in the year Durmukhi, in the bright fortnight of Śravaṇa, on the fifth *tithi*, under Pushya, on Thursday, Kaṇṭaya Bhāvi Nāyaka constructed a tank named after his brother Gaṅgaya. Records also that on Thursday, the fifth of the bright fortnight of Śravaṇa of the year Durmukhi, Ś. 1338, in the reign of Śrīman Mahārajadhīrāja, Rajaparamēsvara, Chatussamrudhīśvara, Śrī Vīra Pratāpa Dēvarāya Mahārāya of Vijayanagar I, and in the viceroyalty of Śrī Rāmachandra Rāja Oḍayalu, son of Dēvarāya at Uḍayagiri Bhāvināyanigāru, son of Kaṭṭīga Kaṁti-nāyanigāru, constructed a tank named Gaṅgasamudram in the name of Gaṅgi Nāyaniṁgāru, his younger brother. *Ibid.*, No. 4, pp. 636–9.

**Dāsalapālli (Dāsādipālli).**

364. South of the Aṅkālamma temple. (Telugu.) Records on Sunday, the eleventh of Āśādha of the year Sarvadhāri, Ś. 1450, that a Rāvuri Rāghava Reḍḍi and Timmanāyanigāru, son of Veligōti Raṅganāyaḍu, the servants (devotees) of Śrī Tiruvēṅgalanātha of Veligonda, presented to the deity the village of Dāsaṇḍipāli attached to the *śīmā* of Kanakagiri, in the Uḍayagiri rājya. The tax and other fees raised in this village were to be paid for the enjoyment and sacred food of the deity. The gift was made for the merit of Koṇḍamaraṇasayavārū, Rāvūri Basuva Reḍḍi Gāru, and Veligōti Raṅganāyanīṁgāru. *Ibid.*, No. 5, pp. 640–2.

**Gōgulapālli.**

365. On a stone called Dhanāmguṇḍu (because it is believed to mark a hidden treasure). (Telugu.) A fragmentary record. *Ibid.*, No. 6, p. 642.

**Gōsalaviḍu alias Vāgupallī.**

366. In a garden in the east. (Telugu.) Records that on Thursday, the fifth of the bright fortnight of Vaiśākha of the year Ānanda, Ś. 1236, a certain Iḍumakaṇṭi Gaṅgi Reḍḍi Gāru, the servant of Bukkarāya Oḍayalu, gave for the religious merit of his (Gaṅgi Reḍḍi’s) father Peddi Reḍḍi and his mother Chānasānī,

**Guruvajīpēta.**

367. In a field called Mudām Tōta. (Sanskrit in old Telugu letters.) Records that this field of 12 nivartanas was given by king Kuḍubi Prāveśa to the temple of Śilādēvi at Kaṇḍa Somēśvara. *Ibid.,* No. 8, p. 645.

368. From a stone near the Chennakēśavasvāmi temple. (Telugu.) Records that on Friday, the seventh of the bright half of Nija Śravaṇa of the year Vyaya, Ś. 1688, one Gaja . . . nēmi Nāyaniṅgāru gave to Nāganḍi Yallayya some gift (daśabandha rights). *Ibid.,* No. 9, pp. 646—47. The donor was the feu待ory of Veligoṭi Kumāra Timma Nāyaniṅgāru.

369. On a stone in front of the Chennakeśavasvāmi temple. (Telugu.) Records that on Sunday, the fifteenth of the bright fortnight of Āśādha in the year Piṅgaḷa, Ś. 1299, while Śrīman Mahāmāṇḍalēśvara Śrī Vīra Hari-Hara Mahārāyalu was ruling the kingdom of Vijayanagar, a Deśāvēri Koladula Bālināyaniṅgāru who was ruling over Bōyaviṇḍu in Udayagiri sthala, bestowed lands on Mallikārjunādēva, for the religious merit of his parents. *Ibid.,* No. 10, pp. 647—50.

**Kambhampādu.**

370. On a fallen stone to the south of village. (Telugu.) Records that on Wednesday, the fifth of the bright fortnight of Chaitra of the year Ānanda, Ś. 1176, while Śrīman Mahāmāṇḍalēśvara Gaṇḍa . . . yadēva Chōḍa Mahārājulu was reigning over Nellūru in Pakanāḍu a certain Śrīman Mahāmāṇḍalēśvara Pōtayadēva Chōḍa Mahārājulu presented gifts on the occasion of Vishuma Saṅkrānti. *Ibid.,* No. 11, pp. 651—53.

**Kāñchipuram alias Kāmañchipuram.**

371. On four sides of a stone in a field. (Telugu.) Records a gift of land on Thursday, the fifteenth of the bright fortnight of year Rākshasa, on the occasion of Vyatiśāta for the religious merit of Maṅgiyuvarāju. *Ibid.,* No. 12, pp. 653—55.

**Kānigiri.**


**Kaṭṭakindipalli.**

373. On a stone in front of the Mahālakshmi temple. Records gift of lands on Monday, the fifth of the bright fortnight of

374. On a stone in front of the Ḥanūmān's temple. (Telugu.) Records that on the eleventh day of the bright fortnight of Āshāda of the year Pramādi, Ś. 1501, while Śrīmad Rājadhirāja Rājaparamēśvara Śrī Vīra Pratāpa Śrī Raṅgarāyadēva Mahārāyulu (1578–86) was ruling at the town of Penugonda, Chennappa Nāyanīmgāru, of the Iniyāla goto, son of Varada Nāyaniṁgāru, granted to Śrīmat Akhilanāḍakōṭi Brahmāṇḍā Nāyaka Vēda Vēdana Vēdya Purāṇa Purushottama, Chennarāya (deity) of Pōlicherla, some land in the village of Pōlicherla and the hamlet attached to it, in the sima of Kānigiri-Pōlicherla, for service to the deity and worship on the five parvas. *Ibid.*, No. 15, pp. 657–9.

*Kūtagūṇḍa.*


*Mārellā.*

376. In front of the Vēnugopālasvāmi temple. (Telugu.) Records that on Sunday, the fourteenth of the dark fortnight of Māgha of the year Manmatha, Ś. 1457, on the holy occasion of Mahā Śivarātri, Śrīmat Vēṅkaṭādri. Ayyavāru granted as a Bhaṭa (personal) Agraḥāra the village of Cheruvupalli in the sima of Kānagiri which was attached to Udayagiri, to Jivaraksha Bhaṭṭu Nandi Rāju, for the religious merit of Rāmabhaṭṭayavāru. *Ibid.*, No. 17, pp. 661–2. See No. 351 above.

377. In a field to the east of the village. (Telugu.) A record dated on the tenth of the bright fortnight of Kértтика of the year Śukla. *Ibid.*, No. 18, p. 662.


379. In front of the Vēnugopālasvāmi temple. (Telugu.) Records that while Śrīman Mahārājādhirāja Rājaparamēśvara Śrī-Sadāśivarāyadēva Mahārāja was ruling on Thursday, the thirteenth of the bright fortnight of Māgha in the year Ananda, Ś. 1476, Mangāla Timmōju Kondajugāru, feudatory of Śrīman Mahāmaṇḍalēsvāra Rāmarāju Rāmayya Dēva Mahārāju, obtained a royal decree exempting the barbers from the payment of the taxes kaṭṭamēras, kōru, kānike, khaḍḍāyam, vētti, etc., throughout the kingdom. Accordingly the kings who rule over the Kānagiri-Pōlicherla
śīma should remit taxes on the barbers. *Nel. Ins., Kānigiri, No. 20, pp. 664—6.* [Kāṭjamēras is suggested to mean fixed mēras, and kōru the share of the produce paid to the State. Kānike is a benevolence and khaḍḍāyam, compulsory purchase of goods.]

Māsāyapēta.

380. On fallen stone south of village. (Telugu.) Records that on the fifteenth of the bright fortnight of Mārgaśira, Ś. 1476, on the holy occasion of a lunar eclipse, a certain Kāṇṭibōyina Peda Kondama nēṇḍu gave lands to Nambi Rāmanḍa, for the religious merit of Veligōṭi Kumāra Timmanāyaṇu and Liṅgamakka-Garu. *Ibid., No. 21, pp. 666—7.*

381. On a wall of the Ādinārāyaṇa temple. (Telugu.) Records that on Monday, the fifteenth of the bright fortnight of Mārgaśira of the year Vyaya, Ś. 1508, Lālu-Khatunininggāru (Lal Khan) presented the village of Uppunūtula as a tax-free agrahāram to Podila Mārkaṇḍa Sōmayajulu, Sadāsiva Sōmayajulu, and Vajñeśvarachayana Paṅchāgni Dīksamiti, for the religious merit of Muhammad Kulpāṭaśāninggāru. The act of piety of Sēku Issā (Sheikh Isa). *Ibid., No. 22, pp. 667—8.*

Mogilicherla.

382. On north boundary. (Telugu.) Records that on Monday, the seventh of the dark fortnight of Kārttika of the year Śrīmukha, Ś. 1396, Śri Vīra Dēva Odāyalu, the son of Śrīman Mahāmaṇḍalēśvara Harirāyarahita Mūrurūyaraṅgaṇḍa, constructed the tank Dēvarāya-samudram, for the religious merit of his father Harihara Rāya. *Ibid., No. 23, pp. 668—70.* [The date is inconsistent.]

Nāgalāvaram.

383. Taken from three sides of a standing stone and from three fragments in a field. (Telugu.) Records that on Thursday, the fifth of the bright fortnight of Vaiśākhya of the year Vībhava, Ś. 1190, Śrīman Mahāmaṇḍalēśvara Immaḍidēva Mahārajā set up the image of Chennakēśava Perūmāl, for the religious merit of his father Bhīmarāju and his mother Śriyādēvi. He appointed Perumāḍi Nambi, grandson of Śrī Raṅgbhāṭṭalu, of the Kāṣyapa goṭra, resident of the village Śrī Sukā, and worshipper of Tiruvēṅgaḍanāthā, to perform the worship, and gave to the deity 13 tūms of land as measured with a pole of 22 cubits. Various gifts: For amritaṣāpi (sacred food) 14 tūms: for all kinds of decorations in Kākanampāḍu, 1 puṭṭi and 10 tūms; In Guḍipāḍu 3 tūms; In Rāvulakola 3 tūms; for Kariyamadu (food with vegetables) and flowers two gardens; for the rice (to be distributed among the travellers of different countries) and for sandal to the God, a piece of land given by Masikāṭtu Toḍuvu prolē: for (keeping) the light, a big plate given by Namana Appana; a gong given by Malluka
Kāmaṇa; a bell used at the time of offering incense and horns (ēka śaṅkalu) and for the abhishēkam (anointing of the God) with milk—13 cows, given by the royal family (rāchavāru). Nel. Ins., Kānigiri, No. 24, pp. 670–6.

384. C.P. No. 16 of Nel. Ins.—(Sanskrit and Nandināgari.) A record of Kṛṣṇa Dēva Rāya, dated in Ś. 1437 (A.D. 1515) evidently after the capture of Koṇḍavīdu, making the gift of Nāgālāvaram to a Brahman astronomer Śūra Bhāṭṭa, son of Rāmabhaṭṭa. A field named Timmayapāḷem and measuring 2,250 kūntas was also granted for the maintenance of the village. The gift was made at the request of Gaṅga Reḍḍi, son of Viṭṭa, evidently “a chief who accepted Kṛṣṇa Rāya’s lordship at the very commencement of his exploits on the east coast”.

385. C.P. No. 86 of Mr. Sewell’s List.—Records grant, in Nandināgari characters, by Kṛṣṇadēva Rāya of the Vijayanagar dynasty in Ś. 1437 (A.D. 1515), Yuva, of the village of Nāgālāvaram to the temple of Mallikārjuna at Śrīśailam, during a lunar eclipse that occurred in that year in the month Śravaṇa.

Nalajanampāḍu.

386. To the north-east of the village. (Sanskrit and Telugu.) Records that Bōdirāju, son of Pāleyaru, gave land sowable with three puṭṭis of seed to Pālayāri. Ibid., No. 25, pp. 676–7.

Nallaganḍa.

387. On a figure of Vināyaka under the tank būnd. (Telugu.) An illegible record. Ibid., No. 26, p. 678.

Nandanavanam.

388. On an image in the Mallikārjuna temple, Velagonḍa hills. (Telugu.) Records that in the place where Rāmasvāmi released Gautama’s wife from her curse while he marched against Laṅka, the deities Malēśvara (Amarēśvara) and Umāraṅga (or Mahāliṅga) were set up. Ibid., No. 27, p. 678.


390. On a stone inside Mallikārjunasvāmi temple in Velagonḍa hills. (Telugu.) “Nothing can be made of the inscription as it contains letters of a peculiar type unknown to us.” The only words that can be made out are “Gautama Mahāmuni” and “Avadhūtasvāmi”. Ibid., No. 29, p. 680.

391. In a small tank near the Mallikārjunasvāmi temple, Velagonḍa hills. (Telugu.) “The first and last lines contain letters of a type unknown to us.” The inscription is incomplete.
and unintelligible in parts. Records that while the great sage Gautama was living here, Avadhūtasvāmi came from Ayōdhyā, and induced him to go to Śalaya Parvata (Śrt Śailam), bring a linga, and establish it here, as a Rudrābhishēkam performed here in the months of Śravaṇa (Āśvija), Kārttika, Mārgaśira and Māgha would bring one the merit of having made a pradakṣīṇam from Benares to Laṅka. *Nel. Ins.*, Kānimirī, No. 30, pp. 681–2.

**Naramārella.**

392. A hero-stone at the Collector’s bungalow at Nellore. (Telugu.) It bears an armed god or hero and smaller figures. The inscription is not fully legible. It is dated in Ś. 1106. *Ibid.*, No. 31, pp. 682–3.

**Pāṇḍavaṇāgalavaram.**

393. On tank bund. (Telugu.) A record on Wednesday, the tenth of Jyēśṭha of the year Sarvadhārī, about the devotion of Kōṭišēṭṭi, son of Vākicherla Vīrīśēṭṭi. *Ibid.*, No. 32, p. 684.

**Pedda Alavalapāḍ.**

394. On a rock in the bed of the river. (Telugu.) Records that on Thursday, the fifteenth of the bright fortnight of Pushya of Ś. 1448, Rāpur Rāghava Reḍḍigāru presented the village of Gaṅgapaṭṭam, situated in Kānagiri-Pōḷacherla-Musumduṟu śima, to Sōmēśvara and Bāgādi Gaṅga for service, for the religious merit of his father Basava Reḍḍī and his mother Amalāṃbikā. *Ibid.*, No. 33, pp. 684–5.

**Peruguḷī.**

395. In front of the temple on Raṅganāyakulu hill. (Telugu.) Records on Thursday, the tenth of the dark fortnight of Vaiśākhā of the year Vīrōḍhi, Ś. 1331, a gift to Śṛi Kāṅṭha Rāmeśvaradēva of Śṛi Paḷēṭikoṇḍa. Records also that Murāri Nāyani Chennama Nāyaniṅgāru set up this deity and presented three gōrīs of land. *Ibid.*, No. 34, p. 686.

**Pōḷavarām.**

396. In a field to the south. (Telugu.) Records that on Thursday, the fifteenth of the bright fortnight of Māgha, lunar eclipse, a certain person excavated, for the religious merit of his father Gōpināyaniṅgāru, a well, provided for a water-shed, constructed a temple and planted a mango tope, and a tope of trees yielding all kinds of fruits. *Ibid.*, No. 35, pp. 687—9.

**Punugōḍu.**

397. On a stone front of the Siddhēśvarasvāmi temple. (Telugu.) Records that on Friday, the first of the bright fortnight
of Śravaṇa of the year Raudri, Ś. 1755834581,* Vipālam Vēja Annapagāru of the family of Malipūndi Aubulayyaṅgāru made a thousand liṅgas, consecrated them, and built a temple. He performed the marriage of Vīrajīyya, son of Tammaḷḷu Mādaśivalu; and purchased and presented a field of 10 Śingamṭūms to the deity. *Nel. Ins., Kānigiri, No. 36, pp. 689–90.

Rāllapalli.

398. On a rock to the south-east of the village. (Telugu.) Records that on the full-moon day of Māgha of the year Vijaya, Channamanēḍu, son of Bījam Channamanēḍu, gave as a māṇyam to Kāśa Koṇḍa Baṭṭuda a field of one ṭūm at the southern extremity of Gollakunṭa in the village of Doku Nagacheruvupallī for the goddess Gaṅgā. *Ibid., No. 37, p. 691.

Śākhavaram.

399. On a stone in a field. (Telugu.) Records that on the eleventh day of the dark fortnight of Kārttika of the year Īśvara, Koṇḍamarasayya presented to the deity Harimskandasömeśvara of Chunḍi, a piece of wet land measuring 120 gorrus, etc. *Ibid., No. 38, pp. 691–2.

Tālūru.

400. Opposite the Chennakēṣava temple. (Telugu.) Records that on Thursday, the first of the bright fortnight of Chaitra of the year Vikrama, on the auspicious occasion of the consecration of Śri Kēśavanātha of Tālūru, the following lands were given by Akāchi Maldeva Raṉuṅgāru, two puttis of dry land, half a chatu padi (?) of wet land, and three kunṭas of garden land. *Ibid., No. 39, pp. 692–3.

Uppālapadu.

401. On a fallen stone near the ruined fort to the south. (Kanarese.) Records an edict under the order of Dēvarāya Mahārāyaru. *Ibid., No. 40, pp. 693–5.

Vālicherla.

402. On steps of temple of Īśvara in the fort. (Telugu.) “The stone being broken and rough, the record is illegible.” *Ibid., No. 41, pp. 695–6.

KĀVALI TALUK.

Ānēmaḍugu.

403. This inscription was conveyed a few years ago from Anēmaḍugu to the Collector's Cutcherry, Nellore, where it now lies (Telugu.) Records on Wednesday, the second day of the bright

* “The meaning of the date figures is not understood,” Śingam-tūms have been interpreted to be tūms of a standard named after the village of Śingampadu.
fortnight of Phalguna in the year Chitrabhānu, Ś. 1564, the grant of mēras (grain fees) attached to the tank of Anēmaḍugu (as amaram) in the śīma of Kaṇḍukūry, by Vējarla Narasarāju Gāru, son of Ayyaparāju Gāru and grandson of Kēśava Rāju Gāru, of the Gōtra of Vasistha, Āpastamba sūtra, and Yajuśśākha. Nel. Ins., Kāvali, No. 1, pp. 697-8.


Bitraguṇṭa.

404-A. A C.P. grant of the Vijayanagara king Saṅgama II in Ś. 1278. Engraved by Bhōganātha, the Narmasachiwa of the king. See Nos. 273-4 above.

Bodagudīpaḍu.


Brāhmaṇaṅkrāka.

406. On a pillar of a temple. (Telugu.) This is an incomplete record and is partly illegible. It seems to record a gift to Chennakēśava. Ibid., No. 4, pp. 700-1.

407. On a pillar of the same temple. (Telugu.) This is also partly illegible. Records the construction of a temple in Brāhmaṇaṅkrāka attached to Jaladaṅki. Ibid., No. 5, p. 701.

408. On a pillar in the same temple. (Telugu.) An assurance of belief in Śrī Rāmaliṅgasvāmi. Ibid., No. 6, pp. 701-2.

Chinna Anṇalūru.


Chinnakrāka.

410. On a large stone opposite the small Śiva temple. (Telugu.) Records on the occasion of Uttaṛāyaṇa Saṅkrānti, in Kīlaka, Ś. 1110, that Prōl Déśāhi, son of Nalagarula Kāpa Déśāhi, who belonged to the Déśāṅgulu sect of Vinuradaka (town?) of Pākigad, constructed a temple to Śrī Mallikārjunadēva, for the religious merit of Talāru Prōlī Nāyaka, and gave one paṭṭu of wet land to the east of the village in rear of the tank, for offerings and worship to the deity. Records the gift to this temple of a large censer, a small censer, a plate for burning camphor, two perpetual lamps, a bell, and a conch; and dry fields in the west of the village for the performance of worship at the three sandhyās (morning, noon and evening). Tripurāntaka Pāṇḍit should receive these; he, his sons, and grandsons should maintain the charity. Ibid., No. 8, pp. 703-4.
411. On rough stone gate-posts of the temple of Gopālasvāmi. (Telugu.) Records that one pāṭtu of dry land and hundred pāṭtu of wet land (for maintenance of a lamp and for daily offering), and hundred pāṭṭus of wet paddy fields were given to Śrī Gopāladeva by Pōtana Boya. *Nel. Ins., Kāvali*, No. 9, p. 705.

412. In the same place. (Telugu.) Records that on Monday, the eleventh of the bright half of Śravana, Ś. 1109, as the idol of Vēṇugopāladeva was being consecrated, one Apapi Reḍḍi gave to the Nambi Vaishnavite priest one putti of wet land, and fourteen pāṭṭus of dry land for providing oblation, offering and worship to Vēṇugopāladeva, so that religious merit might accrue to Dalari Dāmi Nayukuḍu. *Ibid.*, No. 10, p. 706.

413. In the same place. (Telugu.) Records that on Thursday, the eleventh of the bright half of Āśāḍha, Ś. 1244, a certain Nallamādvula Pedā Kōṭi Reḍḍi Gāru constructed a temple to Śrī Gopāladeva, for the religious merit of Śrī Mahāmaṇḍalēśvara Daśavarmanā Deva Mahārāja, his brothers, and his father Timmadēva Mahārāja. *Ibid.*, No. 11, p. 707.

414. In the same place. (Telugu.) Records that Chāmaya, son of Dāsarāju, gave one pāṭtu of paddy field as a gift, so that religious merit might accrue to his grandfather. *Ibid.*, No. 12, pp. 707–8.

**Dūbagunṭa.**

415. To the south of the village near the Polimēra stream. (Telugu.) Records a gift on the day of Uttarāyaṇa Saṅkṛanti, Ś. 1136, for the religious merit of Śrīman Mahāmaṇḍalēśvara Manma Siddhanadēva Chōḍa Mahārājulu, son of Rājendraēva Chōḍa Mahārājulu, “on whose lotus feet are set the eyes of Trilōchana and all other kings of the earth, who is the jewelled lamp of the race of Karikāla, by whom the dam of the Kāveri was built, who is an elephant goad to wicked princes, who is of the Kāsyapa gōtra, who is sprung from the solar race, who is the lord of the best of cities Orayūr, who is Kīrṭi Nārāyaṇa, and who took tribute from Kāñchi”. *Ibid.*, No. 13, pp. 708—10.

**Gattupalli.**

416. From stone in bed of tank. (Telugu.) Records a gift on Monday, the first of the bright fortnight of Phalguna of the year Iva (?) Ś. 1363, by Śrī Vīra Dēva, the son of Śrī Hari-Hara-Rāya, to Rāmachandra Perumāḷ, the excellent son of Anākula Kōṭēssvara-dēvara of Jaladaṅki in Pākināḍu, for the increase of life and health of Rāmachandra Bhaṭṭu. *Ibid.*, No. 14, pp. 710–11.

**Gouravaram.**

417. On two sides of a stone by the Chennakēśvarasvāmi temple. (Telugu.) Records that on the twelfth of the bright
fortnight of Śrāvaṇa, Ś. 1..., the daughter of a certain Śrīmat Chelvarāju, gave one māda for a twilight lamp to Manma Kēsavādeva. Perumā Bhaṭṭu should receive this māda and keep up the lamp. *Nel. Ins., Kāvali*, No. 15, pp. 711-2.


420. Over the door of the Pārvati temple. (Telugu.) A record on the fifteenth of the bright fortnight of Chaitra of the year Śubhakrīt, Ś. 1344, ... *Ibid.*, No. 18, p. 713.

_Jaladāṇki._


422. In the same place. Records on the twelfth of the dark fortnight of Pushya of the year Śadhāraṇa, Ś. 1712, two guṇtas of land were given for the purpose of an evening lamp to Chennakesavadēva of Jaladāṇki. *Ibid.*, No. 20, pp. 714-5.

423. In the same place. (Telugu.) Records that on Saturday, the third of the dark fortnight of Vaiśākha, Ś. 1196, Purushottamadēva, son of Perumāṛṇḍidēva, gave 66 ewes for the purpose of lighting lamps every evening to Chennakesavadēva, of Jaladāṇki, so that religious merit might accrue to his mother and father. *Ibid.*, No. 21, pp. 715-6.

424. In the same place. (Telugu.) Records that on Monday, the eleventh of the bright half of Āśva (yuja), Ś. 1197, Reḍḍī Dami Reḍḍi, Pandru Prōḷi Reḍḍi, Pinnama Reḍḍi, Kāmi Reḍḍi, Prōḷama Reḍḍi, and Annama Reḍḍi, son of Vāmmi Reḍḍi, gave certain gifts to Chennakesavadēva for lamps and festivals on the Ėkadaṇhi day. *Ibid.*, No. 22, pp. 716-7.

425. In the same place. (Telugu.) Records on Saturday, the first of the bright half of Māgha, Ś. 1198, Bāmāyāṇḍi Chēṭṭi, son of Chendāmara-Kaṇṭī, gave eighteen ewes for two evening lamps to Chennakesavadēva of Jalandaṇki, so that religious merit might accrue to his parents. Records also the gift of a śirasu rūkā ("the value of this coin is not known") and a cow. *Ibid.*, No. 23, pp. 717-8.

426. On the north front pillar of the same temple. (Telugu.) This is mostly illegible. Records a gift to Chennakesavadēva of Jaladāṇki in Ś. 1173. *Ibid.*, No. 24, p. 718.
427. On the south back pillar of the same temple. [Same as inscription 208 of 1894.] (Telugu.) Records that on Thursday, eleventh day of the bright fortnight of Kartika under the Uttara Phalguni Nakshatra, Ś. 1166, in the reign of Śrīman Mahāmanḍāḷēśvara Alluntirukāḷattī Dēva Chōḍa Mahārājulu, the servant of Peddināyaka, who was the director of seventy-two offices, gave for the religious merit of Nāganabōyūṇḍu and of his father and mother, a “māḍa” for evening lamps to the temple of Chennakēśavadēva of Jaladaṅkī. From the interest derived therefrom the Nambis should maintain the evening lamp. *Nel. Ins., Kāvali,* No. 25, pp. 719–20.

428. In the north back pillar of the same place. [Same as inscription 207 of 1894.] (Telugu.) Records that on Wednesday, the seventh of the bright fortnight of Āshāḍha of the year Raktākshi, Ś. 1186, Pemmaya, son of Kampanu Bōyūḍu, gave a “Gadya” (a gold coin) to the Nambi on condition that he should light the evening lamps in a row in half the temple of Chennakēśavadēva, for the religious merit of his parents. *Ibid.,* 26, pp. 720–1.

429. In the same place. (Telugu.) Records that on Thursday, the tenth day of the dark fortnight of Māgha, Ś. 1200, Orula Siddhaya and Perumāṇḍi Nambigāru, Chennakēśava’s son Nārapārāzu, Śīṅgaya, and Pemmaya bought a fourth part in Jaladaṅkī village, gave it to Kēśava Nambi and registered it in his name. *Ibid.,* No. 27, pp. 721–2.

430. In the south back pillar of same temple. (Telugu.) Records that on Friday, the third of the bright fortnight of Phalguna, Ś. 1198, Vallama Pṛōlu Chēṭṭi presented 66 ewes for lighting a lamp to Śrī Chennakēśavadēva of Jaladaṅkī for the religious merit of his parents. *Ibid.,* No. 28, p. 722.

431. In the north back pillar. (Telugu.) Records that on Sunday, the eleventh day of the bright fortnight of the month of Mārgaśira, Ś. 1196, Bumaya gave nineteen ewes as charity, on behalf of his parents, for lighting two evening lamps in the temple of Chennakēśavadēva of Jaladaṅkī. *Ibid.,* No. 29, p. 723.

432. In the same place. (Telugu.) Records that on Friday, the third of the dark fortnight of Māgha, Ś. 1199, Chendāmara-Dēvanalla Gōpāla Sēṭṭi gave nine ewes for an evening lamp in the temple of Chennakēśavadēva of Jaladaṅkī, so that religious merit might accrue to his father and mother. *Ibid.,* No. 30, pp. 723–4.

*Kadanūṭala.*

433. In the enclosure of the Mallēśvarasvāmi temple. (Telugu and Sanskrit.) Records that on Thursday, the tenth of the bright fortnight of Chaitra, on the day under Pushya, Ś. 1139, Śrīmat Kāmi Rēḍḍī, son of Aītama Rēḍḍī, and his wife Prolasāṇi, gave a perpetual lamp to Śrī Mallikārjunadēva of Kāḍavāntṉi, situated in Peritinādu, for the religious merit of Šūrapa Rēḍḍī and Vennasāṇi,
and presented 50 ewes. The pūjāri (worshipper) Prōlamrāju should receive this property and keep up two lamps. Records also that Śrīmat Kāmasāni, daughter of Śrīmat Aitama Reḍḍi and Prōlasāni, gave a perpetual lamp to Śrī Mallikārjunadēva, for the religious merit of Mādi Reḍḍi Mārasāni, Prōli Reḍḍi, Vēmasāni, Prōli Reḍḍi and Gaṅgasāni, and presented 50 ewes. Prōlamrāju should receive these and keep up the lamp. *Nel. Ins., Kāvali, No. 31, pp. 724–5.*

**Kākūṭuru.**

434. To the north of the village near Guṟrapurallagunta. (Telugu.) Records apparently a gift to a tank. *Ibid., No. 32, p. 726.*

435. To the south. (Telugu.) Records that on Monday, the day of Vishama Saṅkṛānti, Ś. 1304, Bairapa Nāyunḍu, constructed a temple for the increase of wealth to Dānam-Guraya, his sons and grandsons, and constructed a tank. *Ibid., No. 33, p. 727.*

**Kāligiri.**

436. On the tank bund. (Telugu.) An illegible record.

**Kāṭrāyapāḍu.**

437. To the west of village, on cattle stand. (Telugu.) Records that on Thursday, the fifteenth of the bright fortnight of Bhādrapada of the year Saṃyga, Ś. 1231, on the occasion of a lunar eclipse, under the Pūrvabhadrasar star, Śrīmat Tiruṃvēṇgaḍanātha Mahīpāla (king) gave Tiruṃvēṇgaḍanātha Chaturvedimāṅgalam *alias* the Kāṭrāvāvī (Kāṭravāpi) to Śrīmat Tyāgasamudra Dharma . . . māditya Dēvaniṇḍu, Kāṭravāpi Aṅgarēni Tiruṃvēṇgaḍa Bhaṭṭu of the Kauśika gotra who evidently gave it to those who were versed in Vedās. “Kings should protect this *wṛtti.*” *Ibid., No. 35, pp. 728–9.*

438. On a big stone north of the village. (Telugu.) Records that on Friday, the eleventh of the bright fortnight of Phalguna of the year Paridhāvī, Ś. 1233, Sadamabo Arupāliśeṭṭi presented a mānyam to Chennakēśava Perumāl of Kāṭrāvipāḍu for the religious merit of Śrīmat Maṇḍa . . . Nāyaṅkaruvāru, while Kāktiṭya Pratāpa Rudradēva Mahārājulu was ruling. *Ibid., No. 36, pp. 730–3.*

439. On the cattle stand to the south of the village. (Sanskrit and Telugu.) Records the presentation of the agrahāra of Kāṭrāvāyapāḍu in Ś. 1231, in the year Saṃyga, on the day of a holy lunar eclipse, while king Raṅganātha was ruling the earth, to Bhimārmaṇēsvara. *Ibid., No. 37; pp. 733–4.* The editors of *Nellore Inscriptions* point out that the king might be Madhurāntaka Pottappi Chōla Raja Gaṇḍa Gopāla Deva.)

440. On the caliṅgulah of the tank, north of the village. (Telugu.) Records that on the first Ekadāśī, Ś. 1150, in the reign of Śrīman Mahāmaṇḍalēsvara Gaṇḍagōpala Tirukaladēva Chōḍa
Mahārājulu, a certain Śrīmat Patināyakunḍu constructed a temple, for the treasury of Kēsavadēva of Kāṭravāvī, for the religious merit of his parents and himself and further gave a piece of land, to the east of the tank. *Nel. Ins., Kāvāli, No. 38, pp. 734–5.*

**Kāvali.**

441. On a stone near a tank bund. *(Mainly Sanskrit in Telugu character.) This stone appears to be within the boundaries of Maddurarāḍ village. Records that in Ś. 1129, Prabhava, on a holy day, at equinox, Śrī Tammu Siddhāvara, son of Yeṛrasiddha, grandson of Bēta, and younger brother of Nallasiddha, presented in perpetuity large gifts and an agraһāra called Śṛipura after his own mother (Śrī Dēvi), in the illustrious Vishaya (territory) of Duddūra to Baṇḍari Tripura Rāya and other Brahmins. *Ibid., No. 39, pp. 735–40.*


**Kottapaḷli.**

443. To the north of village. *(Telugu.) Records the gift of 55 kūntas of field. *Ibid., No. 41, p. 741.*

**Mungamūru.**

444. On south wall of Ganēṣa temple. *(Telugu.) Records the gift of 1,100 kūntas of wet land under the tank as a māṇyam to Kaśī Pāpa Bhaṭṭuḍu, who constructed these temples. *Ibid., No. 42, p. 742.*

445. On a stone to east of the Nīlakaṇṭheśvara temple. *(Telugu.) Records that on Thursday, the fifth of the bright fortnight of Chaitra, of Ś. 1185 . . . of the Śrīvatsa gōtra, who is the prime minister (Mahāpradhāṇi) of Śrīmaṇ Mahāmaṇḍalēśvara Manma Siddhi dēva Chōḍa Mahārājulu, gave 50 ewes for two twilight lamps to Gaurīśvaradēva of . . . varam in Pōritināḍu (a subdivision of) Pākanāḍu. The kāpuṣ of the village received these ewes and maintained the lights. *Ibid., No. 43, pp. 742–3.*

446. On the south wall of the Gaṇēṣa temple. *(Telugu.) Records that on Thursday, the eleventh of the bright fortnight of Māgha of the year Manmatha, Ś. 1660, as the temple of Gaṇāḍhipati (Gaṇēṣa) of Muṅgamūr was in ruins, Keśima Rēḍḍi Liṅga Rēḍḍi, son of Perumā Rēḍḍi, constructed a maṭṭapa in front of the temple of Nīlakaṇṭheśvara of Muṅgamūr, a temple to Māṭaṅgidēvi, a sluice to the tank of Muṅgamūr, and a temple to Viṇāyakasvāmī, for the religious merit of his parents. *Ibid., No. 44, pp. 741–5.*
Mūsanār.

447. On a tank between Mūsanār and Kāvali. (Telugu.) The inscription is not clearly legible. Records that in Ś. 1152, on Monday under the Utara Phalguni Nakshatra, in the reign of Gaṅga Gōpāla Dīpakālītideva (Kālatti?) Karāru Manmaramuṇḍu, the ruler of Muraṇapura (lit. the beloved of the lady Muraṇapura), the protector of all virtuous people, presented with libation of water, free of encumbrance, two parts under the Tāticheru in the village of Musuṇḍu (Mūsanār), while his minister Kētana presented one part to Gaṅga-Gōpāla. *Nel. Ins., Kāvali*, No. 45, pp. 745–6.

448. On a stone in the garden of Rēvūr Lakshmīyya. (Telugu.) Records the edict relating to Mūsanār taluk granted by Velugōti Veṅkaṭapatī Nāyanivāru, in Ś. 1560, Bahudhānīya, on the second of the dark fortnight of the month of Chaitra. The sandhāta (village official), lessee, amaradhār, or ruler of the village, should do work to the tank and channel for the mēras attached thereto. *Ibid.*, No. 46, pp. 747–8.

449. On a stone opposite the old temple of Vēnugōpālasvāmī at Chentasugānīpālem (hamlet of Mūsanār). (Sanskrit in Telugu character.) Records that in Ś. 1152, on Monday, the twelfth of the bright half of Kārttika, the ruler of Muraṇapura named Kōdarāma, gave an endowment for lamps to Gōpāla in Mūsanār village. *Ibid.*, No. 47, pp. 748–50.

Peddakoṇḍūru.

450. To the east of the hamlet Virareḍḍipālem. (Telugu.) Records that on Saturday, the day of Vishuma Saṅkrānti, in the year Śrīmukha, Ś. 1195, Śrīmaṇ Mahāmaṇḍalēśvara Nāgadevarājulu, gave (lands?) to Mehāyini Tikkināyudū of Prapa Koṇḍūru, for the religious merit of Rudradēva Mahārājulu for worship, sacred food, light, and dancing. *Ibid.*, No. 48, pp. 750–1.

Tāḷlapālem.

451. On a stone in front of the old temple. (Telugu.) Records that in Ś. 1558, Bahudhānīya, on the fifth day of the month Phalgunā, while Vīra Pratāpa Śrī Vīra Veṅkaṭapatīrāya was seated on the throne of Penugōnda, it was settled that the mēras were to be at one kuṇcha per puṭṭi for the tank of Juṭūr village, situated in Udayagiri śīma, which was given to Velugōti Veṅkaṭapatī Nāyanivāru by the Rāja as an amaram. *Ibid.*, No. 49, pp. 751–2. Date inconsistent.

452. On a stone by a pond near the temple. (Telugu.) Records that in Ś. 1558, Dāṭu, on the seventh day of the dark fortnight of Chaitra, while Vīra Veṅkaṭapatīrāya was seated on the
throne of Penugonda, Kuṇḍala Veṅgaṇa, the agent of Veṅkaṭapatī Nāyaniṅavaru, fixed the mēras, under the orders of Veṅkaṭapatī Nāyaniṅavaru, at one kuṇcha per putti, for the tank attached to the village of Kāvali in the sima of Udayagiri which was given to Velugoti Veṅkaṭapatī Nāyaniṅavaru as amaram (service-tenure) by the Rāja Śrī Vira Veṅkaṭapatī. Nel. Ins., Kāvali, No. 50, pp. 753–4.

Timmasamudram.

453. On a stone in the field bearing survey number 170. (Telugu.) Records that on Sunday, the eleventh of the bright half of Vaiśākha, under the Uttara Nakshatra, in the year Kājayukta, Ś. 1120, Śrī-Pati Nāyudū set up the image of Prasannakēśavadeva at Chintaguntha for the religious merit of his father, and gave four paṭus of dry land at Kālavarmaguntha, and 200 kuṇṭas of dry land behind Chintacheruvu, to Kēśava Bhāṭṭa Nambi, to provide offerings and worship to the deity. Records some other gifts. Ibid., No. 51, pp. 754–6.

Kōvūr Taluk.

Allūru.

454. On the Nandi manṭapam opposite Śiva temple. (Telugu.) Records that on the second of the bright half of Chaitra of the year Bahudhānaya, Ś. 1560, Śrīmat Velugōti Veṅkaṭapatī Nāyaniṅgāru ordered that the tank mēras of the various villages should be spent for the maintenance of the tanks of the respective villages. Nel. Ins., Nellore, No. 1, pp. 757–9.

455. In the Vishṇu temple. (Telugu.) Records a gift to the deity Kēśavanātha on the dark fortnight of Āsvija of the year Vijaya, Ś. 1455. Ibid., No. 2, p. 760.

Batrakāgollu.

456. On fallen stone in a street in the south of the village. (Telugu.) Records that on the second of the bright half of Chaitra of the year Bahudhānaya, Ś. 1560, Velugōti Veṅkaṭapatī Nāyaniṅavaru ordered the village sandhatāgār, the lessee, the amaradār or whoever was the ruler, to keep the tank and channel in order with the mēras of the tank at Kāmgollu. Ibid., No. 4, p. 762.

457. On same stone. (Telugu.) Records that on the tenth day of the bright fortnight of Āsvija of the year Vijaya, Ś. 1575, Boligadacha Vraja-goruvinḍla ordered that the residents of the village of Kāgallu which had been a mānyam of Pakanala Kṛishṇappa Nāyaniṅavaru were exempted from fees for the marriage of their daughters. Ibid., No. 5, pp. 762–3.

Chennūru.

458. In the bēd of tank. (Telugu.) Records that on the second of the bright half of Chaitra of the year Bahudhānaya,

459. On a stone in the enclosure of Mūlasthānēśvara temple. (Telugu.) Records that one Peddanaṅgārū presented to the deities a number of villages for the religious merit of his father Basavanāyaniṅgārū, and his mother Mummammāṅgārū. *Ibid.*, No. 8, pp. 767—8.

**Daggadarti.**

460. On boundary between Chennūru and Daggadarti. (Telugu.) Records that on Tuesday, the seventh of the dark half of Phalguna of the year Manmatha, Ś. 1458, the Governor of Udayagiri durgam had the boundary between this village and Chennūru settled in the manner that the people of the four villages of Jaidāṅka, Allūru, Gaṅgāram and Vavveru did (desire?). *Ibid.*, No. 10, p. 770.

**Dāmavaram.**

461. South of the village. (Telugu.) Records that on the second day of the bright fortnight of Chaitra of the year Bahu-duḥnya, Ś. 1560, a mēra grant was issued for the tank of Dāma-varam by Velugōti Veṅkaṭapati Nāyuḍu. *Ibid.*, No. 11, p. 771.

**Duuvūru.**

462. On the gōpurum of Dūrvāsula Koṭēśvara temple. (Sanskrit in Grantha character and Tamil.) This is a fragmentary record. The beginning is Sanskrit and mentions Rājagaṇḍa-gōpāla. *Ibid.*, No. 12, p. 772.

**Gaṇḍavaram.**

463. On the southern wall of the enclosure of the Vēṅgōpālāsvāmi temple. (Telugu.) Records that on Sunday, the seventh of the dark half of Jyēṣṭha of the year Pramāḍīcha, Ś. 1535, Vōbanāyaniṅgārū of the Rācharla gōtra, who was the grandson of Choṇḍakunāyaniṅgārū and the son of Pullanāyaniṅgārū, constructed a stone prākāra to Gōpāladēva of Gaṇḍavaram, for the religious merit of his preceptor Tirumala Tāṭāchārulu Ayyavārū, Velugōti Veṅkaṭapati Nāyaniṅgārū, who is the ruler of the śima, his father Pullanāyaniṅgārū, and his mother Dharmayammagārū. *Ibid.*, No. 13, pp. 772—3.


465. On a stone bearing also a Tamil inscription to the north of gate of Udayakālēśvara temple. (Telugu.) Records that a certain man who had obtained the village of Boṇḍavāḍa by the
grace of Allun Tirukálti, who is called the ornament of kings, and the crest jewel of the Pallava family, excavated a tank in that village, constructed a village which he named Dāmavaram after his father and gave it to Udayakālavatīśvaradēva in perpetuity. *Nel. Ins., Nellore*, No. 15, pp. 774–5.


467. By the Śiva temple. (Telugu.) Records that Śrīman Mahāmaṇḍalēśvara Chitrakaṇya Tribhuvana Chakravarti Kulottuṅga Chōḍadēva gave to the deity Mahādeva and his wife Udaya Kalavati twenty paṭṭis of waste land at Bōdemaram. This was given to Nambi Vasamuradēvalēṇḍu, who was to receive and enjoy it in peace. Nine cows were also given. *Ibid.*, No. 17, pp. 778–9.


469. On the same stone. (Tamil.) Records the grant of five vēḷis of demarcated dry land in the village to the puḷḷarī and to the Śrī Mahēśvaras of the temple of god Vallesvara at Kanṭhanāravānyapuram alias Kulottuṅga-chōḷapuram, situated in Munḍaināḍu in . . . Kulamāṇikkavalanāḍu (a subdivision of) . . . Chōḷamaṇḍala for three rice offerings, and five other vēḷis of land in the village of Tunamasiridūr, for festival and other expenses. *Ibid.*, No. 19, pp. 779–81.

**Koḍavalūrū.**

470. Near the western gate of the Nāgēśvara temple. (Telugu.) Records on Sunday, the seventh of the bright half of Karttiika of the year Vyaya, Ś. 1268, Mudra Chiddi Sāyanna Oḍayālu, the prime minister of Kampanṭa Udayār, presented a lamp to Śrīdhara Perumāḷ at Koḍavalūr for the expiation of the sins of his parents. *Ibid.*, No. 28, pp. 789–91.

**Kovūrū.**


**Marripūḍu.**

472. On a stone near the choultry. (Telugu.) Records that in Ś. 1513, Venkaṭadri Nayaniṅgāru, the servant of Veṅgappa Nayaniṅgāru, who was the grandson of Poli Nayaniṅgāru, and

**Mōḍegunta.**


**Nāyuḍupālem.**


**Śaṅgam.**

475. In northern wall of temple. (Telugu.) Records that on Thursday, the seventh of the bright half of Chaitra, Ś. 1149, on the day of Vишu Saṅkrānti, Kandamūri Baichana Api Reḍḍi Prolisāṇi presented an evening lamp to Saṅgamēśvara for the religious merit of her husband. *Ibid.*, No. 102, p. 866.

476. On the northern wall of the temple. (Telugu.) Records that on Tuesday, the third of the dark fortnight of Phalguna, Ś. 1140, Pāṭi Reḍḍi, Śūrapa Reḍḍi, and another person gave three slaves to Saṅgamēśvara Mahādeva, so that religious merit might accrue to their parents. *Ibid.*, No. 103, pp. 866—7.

477. On the western wall of the temple. (Telugu.) Records that on Sunday, the seventh of Chaitra of the year Virōḍhikrit, Ś. 1473, while Śrīmad Rājadhirāja Rājaparamēśvara Vrāpratāpa Śrī Sadaśivadēva Mahārāya was seated on the diamond throne of Vijayanagar, Rāmi Reḍḍi, son of Duvvūri Koṇḍāvara Nandi Reḍḍi, granted the proceeds realized from the sale of the produce of the tope planted in the sthala of Saṅgam in Udayagiri rājya for providing worship to Saṅgamēśvara, for the religious merit of Chivvakkalūri Bayacha Rājayya, the Governor of Udayagiri rājya. *Ibid.*, No. 104, pp. 867—8.

478. On a stone in front of the temple. (Telugu.) Records that on Monday, the seventh of the dark fortnight of Chaitra of the year Pramōḍūta, Ś. 1492, in the reign of Sadaśīva Mahārāya, Velugoṭi Timmappa Nāyaniṅgāru, the agent of Śrīman Mahāmanḍalēśvara Rāmarāja Śrī Raṅgarājayadēva, made provisions on the holy occasion of Mēsha Saṅkrānti for enjoyments and worship to Saṅgamēśvara and remitted the taxes on cattle and sundry articles of merchandise and service for the river channel. *Ibid.*, No. 105, pp. 868—70.
479. In survey number 253 to the east of the village. (Telugu and Tamil.) Records that on Thursday, the fifth of the bright fortnight of Chaitra, S. 1105, a certain Kollapūḍī Nilama Nāyakuṇḍu presented the tank of Kōṇḍakarrikili to the east of the temple of Saṅgamaṉśvarādeva. *Nel. Ins., Nellore*, No. 106, pp. 871–2.

480. In the northern wall of the temple. (Tamil.) Records the gift of some money for a sacred lamp by one Nāyakkay akka. *Ibid.*, No. 107, p. 873.


*Talamaṇchi.*

482. On the gate of the Rāmaliṅgasvāmi temple. (Tamil.) Records a gift in S. 1143 of money in previous years by various persons for the gods Sēṇāpatipilḷayār (Subrahmanyā) and Udutomuḍaiyār in the temple of the lord of Āḍur (situated) in Rājendra-čōḷamaṇḍala for a lamp. *Ibid.*, No. 109, pp. 875-76.

483. C.P. No. 24 of Nellore *Ins.*—A grant of Vikramāditya I of the Western Chāḷukya dynasty. The object of the grant was the village of Edusanti, north of Kovurōṇṭa. The donee was the spiritual preceptor of the king Mēghāchārya of Vasīṣṭha gotra. The actual date was the sixth year of the king’s rule in the month of Śravaṇa at a solar eclipse. The epigraph has also been edited by Dr. Hultzsch in *Ep. Ind.*, Vol. IX, pp. 98—102.

*Vāṅgallu.*

484. On the tank bund. (Telugu.) Records that on the eighth of the bright half of Māgha of the year Kāḷayukti, S. 1480, the lease of the tank in Duvvūrū sthalam in the śima of Udayagiri was granted by Śrīman Mahāmaṇḍalēśvara Rāmarāja Timmaya Dēvara Mahāraṇjakulagāru to Śrīman Mahāmaṇḍalēśvara Chāḷukya-Nārāyaṇa, Chauhattamalla, Raṇa Vijaya, Velamapaṭi Veragalayya (Veṅgalayya) Dēva Mahāraṇjulu Ayyavāru. *Ibid.*, No. 112, pp. 880—1.

*Vāvilḷa.*

485. Opposite the Vishṇu temple. (Telugu.) Records that on the second of the bright fortnight of Chaitra of the year

**Vavvēru.**

486. In a garden to the east of the village. (Telugu.) Records that on the eleventh of the bright half of Śravana of the year Āṅgirasa, Ś. 1494, this “Raṅga” fountain was constructed by Māmanḍu (Muhammad) Miya for the religious merit of the illustrious Rājādhiraṇa Rāja Mahārāja Rājaśri Kōvaṭi (Kōneyi?) Raṅga Rao Gāru. *Ibid.*, No. 117, p. 885.


**Vēgūru.**

489. In an enclosure of the Kailāśanātha temple. (Tamil.) Records that in the twenty-first year of the reign of the emperor of the three worlds, the glorious Kulottuṅgachōḷadēva, Śevvan Pōyindān gave to the God of Śrīkailāśa at Veṅgūr for Amāvasi-pādi 330 kulis of land measured with twenty-śān-rod settled by Tantipōyindān. *Ibid.*, No. 120, pp. 887–8. *Amāvasi-pādi* is an “endowment to the temple in memory of a certain disease having been cured.”

490. In an enclosure of the Kailāśanātha temple. (Tamil.) Records that in Ś. 1165, Chittirai, the ryot Pūsāli Reṭḍi, the son of Piḍammi Reṭḍi of Kottappūndi, gave for a sacred lamp to the god of Śrīkailāśa at Vēlūr in Munḍainādu in Nellōrēṇḍu in Paiyyūrīḷan-koṭṭam, a subdivision of Jayaṅkōṇḍachōḷamaṇḍala, fifty full-grown, undying and unaging sheep. *Ibid.*, No. 121, pp. 888–9.

**Viḍavalūru.**

491. On a rock on Pōḷerammamīṭṭa. (Telugu.) Records that on the fifth of the bright half of Chaitra of the year Chitrabhāṇu, Ś. 1504, while Śrīmad Rājādhī Rāja Rāja Paramēśvara Śrī Vīra Pratāpa Śrī Vīra Raṅgarāṇīyadēva Mahārājugūra (1578–86) was seated on the diamond throne at the city of Penugoṇḍa, a certain Kōneyi China Timma Nāyanīmārū of the Vellaṭlagōṭra, grandson of Rāvēla Kāṇṭi Nāyanīmārū, and son of Tirumalāyvagūra, revived certain mēras for the tank. The rate was at one kuṇcha per putṭi on all kinds of grain raised in the village, including fields leased by the estate, garden lands, and bhāṭṭa vriṭṭi mānyams (personal ināms). Records also the gift of hundred kunṭas under the tank to the south of the bāḍava (marshy land) as a mānyam. *Ibid.*, No. 124, pp. 892–4.
NELLORE DISTRICT

NELLORE TALUK.

South Āmalūrū.

492. From a stone to east of village. (Telugu.) Records a gift of mēra on the fifteenth of the dark half of Āshādha of the year Dhātu, Ś. 1678, for the upkeep of tanks. *Nel. Ins.*, Nellore, No. 3, pp. 760–1.

Bhuja prájanellūrū.

493. On a stone near the village. (Telugu.) Records that on the third of the bright half of Jyēṣṭha of the year Krōdhanā, Ś. 1547, Velugōṭi Veṅkaṭapati Nāyanivāru ordered that hereafter one kuṇḍaṇḍu more on every puṭṭi should be collected, so that the tank of Bhuja prájanellūr was kept in repair. *Ibid.*, No. 6, pp. 763–5.

Chinna Cherukūrū.

494. Near the Vināyakudū temple. (Telugu.) Records that on a certain day of Bhādrapada of the year Yuva, under the orders of Ākula Raṅganāthaya, agent of Śrīmat Velugōṭi Veṅkaṭapati Nāyaninivārū, Boyinapalli Bāpanamgārū issued a grant for the tank at Cherukūrū. *Ibid.*, No. 9, pp. 768–9.

Gudi pāṭipāḍu.

495. On a stone opposite the Śiva temple. (Telugu.) A record of Śrīmat Velugōṭi Timmanāyaninīgārū, on the tenth day of the bright half of Bhādrapada of the year Yuva. *Ibid.*, No. 20, pp. 781–2.

Idūrū.

496. On the west wall of the Chokkanāthasvāmi temple. (Sanskrit in Grantha and Tamil.) Records that in Ś. 1193, expired, Āṅgirasa, Monday, Paṣa, the tenth day of Māgha, one Nāgadeva of Nellūr alias Vikramaśīṅgapura gave to the lord Bhāmanadēva alias the god of Veṭṭuvan Paṭṭaiṇḍu, for offerings, some lands in Āṅgapalājandanaḍu free of tax. *Ibid.*, No. 21, pp. 782–3.

Indukūrpēṭa.


498. On the threshold of the gōpuram of the Vīrabhadrasvāmi temple. (Telugu.) Records that the grain realized from the kuṇḍhas of the tank should be spent by these in repairing the channel and the tank. If there should be any balance, it should be given for the repairs of these temples. *Ibid.*, No. 23, p. 784.
NELLORE TALUK

Kākaṭūru (Hamlet Patachennudu Gunṭa).

499. On the bed of the tank. (Telugu.) Records that on the fifteenth of the bright half of Kārttiika, Ś. 156..., on the holy occasion of a lunar eclipse, somebody granted the village as an amaram. Therefore the different kinds of grain received from this village as mēras should be spent on doing earthwork to the tank. Nel. Ins., Nellore, No. 24, pp. 785—7.

Kandamūru.

500. To the north of the village, survey No. 61. (Telugu.) Records that, on the thirtieth of the dark fortnight of Ashāḍha of the year Sarvadhāri, on the holy occasion of a solar eclipse, Bairapu Reḍḍi Annayya of Pāṇḍēru gave 200 kunṭas of dry land to Chenna-kēśavanāṭha of Kandamūru for the religious merit of Basavaruṣayya Ayyavāru. Ibid., No. 25, p. 787.

Kanupartīpāḍu.

501. In field No. 30 to the north of village. (Telugu.) Records that on the second of the bright half of Chaitra of the year Bahudhānya, Ś. 1560, Velugoṭṭi Venkaṭapati Nāyanāvāru issued a charitable edict for the mēras of the tank of Kanuparti. The village sandhāta, lessee, amaradār, or ruler should see the tank and channel in order. Ibid., No. 26, p. 788.

502. In field No. 383 to the east of village. (Tamil.) Records that in the thirty-seventh year of the reign of the emperor, Rājarājadeva, one Pramaladevi had the steps leading to the shrine (paḷlicchandam) of the Jain temple (called after) Karikālachoḷa, built on behalf of Matisāgaradēva. Ibid., No. 27, p. 789.

503. In the gateway on the southern side of Śrīdharasvāmi temple. (Telugu.) A record of Sāyaṇa Odayalu. Ibid., No. 29, pp. 791—2.

504. In the eastern gateway of Śrīdharasvāmi temple. (Telugu.) Records that in Ś. 1190, the children of Naraparāju and Appaḷarāju made a partition of their vrītis in Rāmapuram; that the sons of Naraparāju of Guḍḷur divided their property into seven parts; and that Tikkaṇa, etc., sons of Guttu Appaḷarāju, divided their property into seven. The witnesses for this were the elders of the village (mahājanalu). Ibid., No. 30, pp. 793—4.

505. On a fallen stone in the tank bed. (Sanskrit in Grantha character and Tamil.) Records that in Ś. 1206, in the month Māgha, a certain image of a god was set up. Records also that in the third year of the reign of Manumagaṇḍagopāladeva, Tāraṇa, Saṅkrānti, on Monday, the first day of the bright half of the month of Pushya, the sons of the ryots Kāmireḍḍi and Chōḷappireḍḍi, gave on behalf of their parents, for the God Tirunāgēśvara, at Koḍavalūr in Muṇḍaināḍu, the money collected at the rate of half a chinnam per month on every loom. Ibid., No. 31, pp. 794—7.
Kōḍūr.

506. On stone bearing figure of Āṇjanēśvara at Chennakēśava temple. (Telugu.) Records gift of land on Sunday, the fifteenth of the bright half of Aśvijula of the year Jaya, Ś. 1236, on the holy occasion of Tulā Saṅkramaṇa to Koṭēśvaradēva and Keśava-perumāḷ of Kōḍūr. *Nel. Ins., Nellore*, No. 32, pp. 797–8.

507. In a street of the village. (Telugu.) Records that on the second of the bright half of Chaitra of the year Pārthiva, Ś. 1567, while Śrīmat Rājādhirāja Rāja Paramēśvara Śrī Vīra Pratāpa Veṅkaṭādri Ayyavāru was seated on the diamond throne at the city of Peṅugōṇḍa, Krishṇappa Nāyaṅṅigāru gave as an amaram to Rāvulū Veṅkaṭādrigāru, the village of Kōḍūr, attached to the śima of Sarvempalḷi, and that he made a grant relating to the mēras of the tank. It is ordered that one kuṇcha should be given as mēras on all sorts of grain raised in and all income of this village, which was to be spent on the tank. *Ibid.*, No. 33, pp. 798–801.

508. In the Koṭēśvaravāmi temple. On the ceiling near the door. (Telugu.) Records that Rājayya, son of Śrīmat Śītayya, constructed a temple to the goddess Śrī Naṭarājēśvari of Śikralapāḍu. . . . *Ibid.*, No. 34, p. 802.

Komarapūḍi.

509. On a step in the temple on Narasimhakōṇḍa. (Telugu.) Records that on Wednesday, the fifteenth day of the bright half of Phalguna of the year Pārthiva, Ś. 1448, while Śrīman Mahāmaṇḍalēśvara Achyutadēva Mahārayulu was seated on the diamond throne at Vijayanagar, Timmarāju Nandayyagāru, the agent of Śrīman Mahāmaṇḍalēśvara Śrī Rāju China Tirumala Rāju Mahārajulu, gave away to Vēdādri Śrī Narasimhadēva, on the holy occasion of Uthāṇa (the day of the awaking of Vishṇu) the village of Komārapūḍi, situated to the south of the hill Vēdādri in the śima of Prabhākarapatī, in Pākanāḍu, in Udayagiri Rajya. *Ibid.*, No. 34-A, pp. 802–4.


Korutūrū.


Lēbūru.

515. On the pillars of the gōpuram of the Chennakēśava temple. (Persian.) Records that this building was constructed by Muhammad Husain Beg Khan. “If in the present building, the descendants of Husain Beg Khan live, they must look after the condition of the fakirs. Should they hesitate, his younger brother Hamza Husain Khan will be invested with full powers.” *Ibid.*, No. 41, p. 809.


517. In the Vāḷēśvara temple. (Telugu.) Records that they should spend on the tank the *kuṇḍams* of grain set apart for it in the village of Vēmūru. They should give the balance to the temple. *Ibid.*, No. 43, p. 810.

518. In the Vāḷēśvara temple. (Telugu.) Records the gift of a field to the temple. The gift was made so that it might be maintained as a *sarvamānya* (tax free). *Ibid.*, No. 44, p. 811.


Māmīḍipūṇḍī.

520. *C.P. No. 14 of Nellore Ins.*—A Sanskrit grant of Ś. 1471 (part in Telugu), similar to and identical in early parts with the British Museum plates, by Sadāśiva Rāya of Vijayanagar (1542–68), recording the grant of the village of Māmīḍipūṇḍī in Pākanāḍu, Sarvapallī śima in Uḍayagiri Rājya (surnamed Śrīraṅgaraṇapuram to a learned Śrīvaishṇava Brahman Achārayya, son of Ananta-yārya. The gift was made at the request of Tirumala (I) of the last Vijayanagar dynasty.

Nellore.

The epigraphical department has copied fourteen inscriptions in this place. Of these ten have been identified with ten of the “Nellore Inscriptions”. The remaining four (201–204 of 1894) are evidently the same as 15, 16, 17 and 20 in the list.
521. In a Muhammadan tomb at Dargamiṭṭa. (Telugu.) An unintelligible fragment of record. Nel. Ins., Nellore, No. 49, p. 817. See Nellore Ins., p. 817, footnote, for the legendary account of Dargamiṭṭa.

522. Built into the big Muhammadan tomb at Dargamiṭṭa. (Tamil.) Records that Kittī Āḷvān, goldsmith of Kūvam and son of Māveḍuttān, presented one evening lamp, and Perumāḷ, the goldsmith, son of Tōṇḍāravēn, the son of Orīkōṇḍār of Paḷāntapāḷa, presented one evening lamp. (For these lamps they gave a māḍai. This māḍai was to be lent out on interest. On the second side is an epigraph of the reign of Kulottuṇga Chōḷadēva which seems to record the grant of some land to the god Akka-sāḷīśvara.) Ibid., No. 50, pp. 818–9.

523. Built into the big Muhammadan tomb at Dargamiṭṭa. (Tamil.) Two fragmentary records. One of these records the gift of gardens by Pottapichoḷa alias Gaṇḍagōpāḷa to the deity Akkasāḷī, and prays that it may be kept under the protection of the Mahēśvaras. The second appears to be a gift to the god Tirunāgēśvara. It was received by a Deva Pillai, and Kaḷatti Udayār who bound themselves to maintain the charity. Ibid., No. 51, pp. 819–20.

524. From the bund of the big Nellore tank. (Telugu.) Records that on the fifteenth day of the bright half of Śravaṇa Yuva, Ś. 1557, Arula Rāghayamgāru issued a charitable edict for the mēras of the tank of Nellore under the orders of Śrīmat Veḷugōṭi Veṅkaṭatapati Nāyanaṉaṉyamvārū. It was to the effect that the mēras collected from all the fields under this tank should be spent on the tank by the residents of the town. “Therefore those who walk by those places, the cultivators, the kāpus, and the karaṇams, should give the grain derived from the mēras of this tank to Upparas and get the tank put in order by them.” Ibid., No. 52, pp. 820–21.

525. Alongside the Madras road. (Telugu.) A record of the matham of the illustrious Paramahamsa Dattātreyā Svāmī, the excellent guru. Ibid., No. 53, pp. 821–2.

526. In the northern wall of Raṅganāyakalūsñāmi temple. (Telugu.) Records that on the fifteenth of the bright half of Vaiśākha, Śrīmuska, Ś. 1495, Veṅkaṭatapa Nāṭīṭu, the Secretary of Veligōṭi Timmapa Nayanāṅgūru, the agent of Śrī Raṅgapāyādēva Mahārāya (1578–86), made certain arrangements for showing respect to the Paṅchāhānas during the festival days of Paḷḷikōṇḍaṁṭhāna of Nellore. “We shall show respect to all the Paṅchāhānas who come in the car as at Tirupati (?), the sthala karaṇams, kāpus, Śeṭṭis and Paka Redḍis having been made to agree to the observance of this etiquette.” Ibid., No. 54, pp. 822–3.

527. 197 of 1894.—On the north wall of Raṅganāyakalūsñāmi temple. (Tamil.) Records that in Ś. 1119, the nineteenth year of Kulottuṇga Chōḷadēva (III), the inhabitants of a number of nāḍus
(Pêdainâdu, Pêrâtîntâdu, Mungalâraţtainâdu, Kadaiyașînganâdu, Puîngainâdu, Toîngaiîpuînîluâdu, Chakalanâdu, Pottappînâdu) of Jayaîkusda-çhoîlamanâdalam assembled at Chittiramîjimanta in Tiruppârkarâdarchittiramîlîvingînâgar, gave to the god at Chittiramîlîvingînâgar, free of tax, lands to the extent of 2,200 kuîlîs. Nêl. Ins., Nellore, No. 55, pp. 824–5. The inscription is of special chronological interest as it gives a Saka date for the Chôla king.

528. 198 of 1894.—In northern wall of the Raîganâyakalusuîmi temple. (Tamil.) Records grant of land in various villages. Ibid., No. 56, p. 56.

529. In the north wall of Raîganâyakalusuîmi temple. (Tamil.) Records in Piîngâla, second year of Kulôttuîngachôlaldêva (III) "who was pleased to take Madurai, Îjam (Ceylon) and the crowned head of the Pândya king", and the fifteenth year of the reign of Kulôttuîngachôlaldêva "who was pleased to take the crowned head of Vîrapândya", on Friday, Révati, the fourteenth day of the month of Vrischika, grant of 250 kuîlîs of land. Ibid., No. 57, pp. 826–8. [The king referred to is Kulôttuînga III, 1178–1216.]


531. On the western wall of the Raîganâyakalusuîmi temple. (Telugu.) Records that on the fifth of the dark fortnight of Chaitra in the year Srîmukha, the dancing girl of Srî Talpagiri Raîganâthaswâmi gave a patti of dry land in Pâta Chintapalli for providing services with sandal and basil (ocynum sanctum). Ibid., No. 59, pp. 828–9.

532. On the western wall of the Raîganâyakalusuîmi temple. (Tamil.) Records that in S. 1224, Plavanî, twelfth year of the reign of Râjagândaçopâlaldêva, on Monday, Rôhiî, the tenth day of the bright half of the month of Makara, Madurântakapottapiçhoîla alîas Raîganâthân alîas Râjagândaçopâlaldêva, gave to the god of Chitrâmelîlîvingînâgar, namely, Paîlîkonâda Perumâl at Tiruppârkarâdal in Nêllore alîas Vikramaîsingapura in Pêdaiînâdu in Chêdikulamânîkkavalânâdû, a subdivision of Jayaîkusdachôlamanâdala, for ceremonies, sacred food, ornaments, daily offerings and temple repairs, free of tax and as exclusive property, the dry and wet lands included within the four boundaries of the village. Ibid., No. 60, pp. 829–30.

533. 196 of 1894.—On the western wall of the Raîganâyaka temple. (Tamil.) Records that in the reign of the emperor Sundara Pândyadêva, he gave at the recommendation of Kâliîngarâyar the village of Mâvaçikûndai in Mûçanâdû, all the lands in the village, wet, dry, house-sites, gardens, etc., besides the rights of ryots, inevarî, šittâya (toll ?) and all kinds of taxes accruing from the village, from the month of Âvani of the same year, for offerings to
the deity in the hall constructed in his name and called Sundara-
ḍyaṇyaśandi. *Nel. Ins., Nellore*, No. 61, pp. 830–2. [This Sundara
ḍyaṇya was evidently the same as the one referred to in the
Jambukēśvaram and Tirukkaḷukkunram inscriptions as the hero
anoited in the town of Nellore.]

534. In the western wall of the Raṅganāyaka temple. (Tamil.)
Records that in Ś. 1221, ninth year of the reign of the emperor Gaṇḍa
Gōpāladēva, on Monday, Anusha, in the bright half of the month
of Makara, Madhurāntakapottapichōla, the glorious Raṅganātha
*alias* Raḍaganaṇa Gōpāladēvan gave to the god of Chitramēlivin-
ṇagar, namely, Paḷḷikoṇḍaperumāl at Tiruppārkaḍal in Nellore *alias*
Vikramaśīngapura in Chēṇikulamāṇikkaṇājanādū, a subdivision of
Jaṇgoṇḍachōḻamanḍala, the dry and wet lands included within the
four boundaries of the village for daily offerings and temple

(Tamil.) Records that the emperor of the three worlds, who was
pleased to take Madurai and the crowned head of the Paṇḍya,
the glorious Kulōttuṅgaḥoladēva, gave to Chittiramēlivinṇanagar *alias*
Paḷḷikoṇḍaperumāl certain villages, free of tax. *Ibid.*, No. 63,

536. On the southern wall of the Raṅganāyakasvāmi temple.
(Tamil.) A fragment of record, dated in the reign of Kulōttuṅga-
ḥoladēva who was pleased to take Madurai and the crowned head
of the Paṇḍya, and appears to grant the village Peṭṭidakunḍai
. . . at Nellore *alias* Vikramaśīngapura, situated in Paṭṭainādū.

537. On the southern wall of the Raṅganāyakasvāmi temple.
(Tamil.) Records the list of evening lamps given up to the month
of Chittirai of the thirty-fifth year of the reign of the emperor
Kulōttuṅgaḥoladēva (III), who was pleased to take Madurai and

538. 200 of 1894.—On the south wall of the Raṅganāyaka
temple. (Tamil.) Records that in the twenty-eighth year of the
reign of the emperor Raṭarājadēva, in the month of Āni, one māḍai
was presented for an evening lamp to be burnt before Tirukkēḷi
Uḍaiya Viyalāṉvar by Vaiṭṭumban Pitusuramuḍaiyān. *Ibid.*, No. 66,
p. 836.

539. 205 of 1894.—On the south wall of the Raṅganāyakasvāmi
temple. (Tamil.) Records in the thirty-first year of the reign of the
emperor Kulōttuṅgaḥoladēva (III) who was pleased to take
Madurai and the crowned head of the Paṇḍya king, in the month
of Mēsha, Periyasiddhapannāyaka, a follower of Madhurāntaka-
pottapichōla *alias* Nallasiddharasa, gave to the god Chittiramēli-
vinṇanagar *alias* Paḷḷikoṇḍaperumāl at Tiruppārkaḍal in Nellūr the
540. On the southern wall of Raṅganāyakasvāmi temple. (Tamil.) Records that Dēvaṅḍai, son of Śivapūtan Śēnda Pillai, presented one māḍai, for one evening lamp; similar gifts by two men. *Nel. Ins.*, *Nellore*, No. 68, p. 838.

541. 193 of 1894.—On the eastern wall of the Raṅganāyakasvāmi temple. (Tamil.) Records that in the tenth year of the reign of the emperor Kuloṭṭuṅgachōḷadēva (III), who was pleased to take the crowned head of the Pāṇḍya and Madurai, the Mudalis belonging to the army and the citizens of the three streets of Nellore alias Vikramaśīngapūram in Āḍaiṅādu in Chēdikula-māṇikkavāḷaṅādu, a subdivision of Jayaṅkondachōḷaṇḍāḍal, gave the sum of ten chinnaṁs, accruing from certain dues to Tiruppārkaḍal Paḷḷiṅkondaṇḍaperumāḷ of this city of Nellore. *Ibid.*, No. 69, p. 839.

542. 192 of 1894.—On the eastern wall of the Raṅganāyakasvāmi temple. (Tamil.) Records in the thirty-first year of the reign of the emperor Kuloṭṭuṅgachōḷadēva (III), who was pleased to take Madurai and the crowned head of the Pāṇḍya, a certain Vēmayāṉ, the son of Vēṭṭandainambiyāndi of the city of Pūndamallī in Puliyurkōṭṭam alias Kuloṭṭuṅgachōḷaṇḍāḍal, a subdivision of Jayaṅkondachōḷaṇḍāḍal, gave two shares of land to Śrīvarāha Emberumān (whose image was set up by his father Nambiyāndi or Uraṅgā vīḷidāsar in the inner sacred enclosure of the temple of Chittiramēḻivinṅagar). *Ibid.*, No. 70, pp. 840-1.

543. 194 of 1894.—On the shrine of Raṅganāyakasvāmi temple. (Tamil.) Records that in Ś. 1218, expired, sixth year of the reign of Vijayaṅgadōṇḍapālādēva, on Wednesday, Uttraḍa and Saṅkrama, the first day of the bright half of the month of Makara, Madhurāntakapottapichōḷan alias Raṅgāṇathan alias Raṅgaṅgadōṇḍapāḷadēva gave for the daily offerings and for building purposes, to the god Chittiramēḻivinṅagar, the dry and wet lands of the village of Alāṅgāḍu in Muṇḍainādu. *Ibid.*, No. 71, pp. 841-2.

544. 195 of 1894.—On the Raṅganāyakasvāmi temple. (Tamil.) Records that in the twenty-sixth year of Kuloṭṭuṅgachōḷadēva (III), who was pleased to take Madurai and the crowned head of the Pāṇḍya, Madhurāntakapottapichōḷa alias Tammusidharasa gave to Paḷḷiṅkondaṇḍaperumāḷ at Tiruppārkaḍal (Nellore), the village of Tāmarai māḍuvu (the lotus tank) alias Chitrāmēḻi-nallūr, in Muṇḍainādu, free of tax. *Ibid.*, No. 72, pp. 843-4. See 35 of 1893 at Conjeeveram, 104 of 1892 at Tiruvorğiṣṭiy, etc.

545. 199 of 1894.—In the shrine of Raṅganāyakasvāmi temple. (Tamil.) Records that in Ś. 1202 a certain Vaiṭumāppurumāppilama and Pāmanḍai gave an evening lamp to Paḷḷiṅkondaṇḍaperumāḷ. *Ibid.*, No. 73, p. 844.

546. In the shrine of Raṅganāyakasvāmi temple. (Tamil.) Records that in Ś. 1237, expired, the twenty-fifth year of the reign of Raṅgaṅgadōṇḍapāḷadēva, on Wednesday, Punarpūṣa, the tenth day
of the bright half of the month of Mīna, Madhurāntakapottapichōla alias Rājugandagopāladēvan provided for a lamp to the god at Chitrāmelīvīnnaṅgar, Paḷḷikondaperumāl. *Nel. Ins., Nellre, No. 74,* pp. 844–5.

**547.** On the dhvajastambham of the Raṅganāyakāsvāmi temple. (Tamil.) A fragment of record in Grantha, which mentions Tammusiddhi and his ancestors Kalikāla and Bēdabhānātha. (Beta.) *Ibid., No. 75,* pp. 845–6.

**548.** In the outer wall of the Raṅganāyakāsvāmi temple facing river. (Tamil.) Records that in Ś 1322, twenty-fifth year of the reign of Rājaparamēśvara Hariharārāya (II), on Sunday, Puṣa, during the bright half, the fifteenth of Vaikāśi, the big maṇṭapa in the temple of Śayyanārāyaṇaperumāl at Vikramaśīṅgapuram alias Nellore was the charity of Puḷavadalvār alias Chamayattār. Records also the gift of five sacred lamps, and mentions the emperor Sundarapaṇḍya. *Ibid., No. 76,* pp. 846–7.

**549.** On the threshold of the Ānjānyēya temple in Santhapet. (Telugu.) Records the perpetual devotion of Gādam Śetti Śēshayya and two others. *Ibid., No. 77,* p. 847.

**550.** On the gate jamb of Irukalāmmā temple. (Telugu.) Records that on Friday, the fifth of the dark fortnight of Mārgaśira of the year Kṛōdhī, Ś 1286, while Śrīman Mahāmāṇḍalēśvara Vīra Śrī Savaṇṇa Oḍayalu was ruling the earth, the people of all countries came to agreement in connexion with the Friday market established by Kāṅchanāṅgārū in Nellore. They arranged to devote the fees raised in the market for the provision of all sorts of enjoyment for Irukalā Paramēśvari, for the religious merit of Kāṅchanāṅgārū, the best of officials (*ādhikārī*). *Ibid., No. 78,* pp. 847–9.

**551.** On a pillar of the shrine of Irukalāmmā. (In Dēvanāgarī character.) Records the name Irukalāparamēśvari. *Ibid., No. 79,* p. 849.

**552.** In the shrine of Irukalāmmā temple. (Telugu.) Records that on Monday, the fifteenth of the dark fortnight of Bhādrapada of the year Ānanda, Ś 1239, while Śrīman Mahāmāṇḍalēśvaran Kākatīya Pratēparudradēva Mahāraṇjulu was ruling the earth, two persons named Nāgayanulōka Bōyudu and Brammana Bōyudu, the sons of Hari Dēva, the servant of Nāgaṅgana, caused a maṇṭapa to be constructed, for the merit of the agent and Viceroy of Pratēparudradēva, Śrī Muppaṇḍī Nāyani Gāru, and for the prosperity of the kingdom.

**553.** In the Irukalāmmā temple. (Tamil.) Records the gift of a pillar by Ammanadēvanātha to the god Saḷīśvara. *Ibid., No. 81,* pp. 851–2.

**554.** In a house in Kāpu street. (Tamil.) A fragmentary record. Appears to record grant of lands in Erṛayapalijī in

555. In a house in the Chinna bazaar. (Tamil.) Records that in the reign of Kulōttungachōḷadēva (III), who was pleased to take Madura and the crowned head of the Pāṇḍya king, a native of Valuvanādu, presented a sacred lamp to Manumakēśavaperumāl of Nellore alias Vikramaśīṅgapuram. *Ibid.*, No. 83, pp. 852–3.


557. Over a drain in the Big Mosque street. (Tamil.) Records in the ninth year of Kulōttungachōḷadēva (III), who was pleased to take Madurai, Ceylon and the crowned head of the Pāṇḍya, gift to the god Manumasiddhiśvara at Nellore alias ‘Vikramaśīṅgapura, by Madhurāntakapottapichōla alias Nallāsiddharasa. *Ibid.*, No. 85, pp. 853–4.

558. Built into the Collector’s cutcherry. (Tamil.) This is the imprecatory end of a record. *Ibid.*, No. 86, p. 854.

559. Built into the Collector’s cutcherry. (Tamil.) Records in the thirty-sixth year of the reign of Kulōttungadēva (III?), that certain Śivabrāhmaṇas of the temple (Śrīmādevabhaṭṭa, etc., of the Bhāradhvāja gōtra, Madanugrahacharanabhaṭṭa, Āṭkoṇḍapiḷḷai and Śītāṇḍar) agreed to light one evening lamp without failure, from the month of Tai, in a niche in the temple of Āluḍaiyār Manumasiddhiśvara at Nellore alias Vikramaśīṅgapuram in Jayaṅkoṇḍa-chōlamanḍalam. *Ibid.*, No. 87, pp. 854–5.


563. Built into the Collector’s cutcherry. (Tamil.) Records the grant of one māṇḍai for an evening lamp to Manumasiddhiśvara by one Vaḷḷuvāṇḍān, the son of Kumarandaiperumāl. The money was received from the month of Tai of the thirty-sixth year of some king’s reign by Āṭkoṇḍapiḷḷai, Siddāṇḍar and Bhāradhvāja Mahādeva. *Ibid.*, No. 91, pp. 856–7.

564. Built into the Collector’s cutcherry. (Tamil.) A record of the reign of Kulōttungachōḷadēva. The object of the grant is not ascertainable. *Ibid.*, No. 92, p. 857.

565. Built into the Collector’s cutcherry. (Tamil.) A record of the thirtieth year of the reign of Kulōttungachōḷadēva (III), who
was pleased to take Madurai and the crowned head of Pāṇḍya, at the time of the equinox during the month of Aippasi. *Nel. Ins., Nellore,* No. 92, p. 858.


567. On a stone lying by the gate of the Collector's cutcherry. (Tamil.) A fragment. No meaning can be made out of it. *Ibid.,* No. 95, p. 859.

568. In the Nīlakanṭhēśvara temple. (Telugu.) Records that on the fourteenth of the dark fortnight of Māgha of the year Vyaya, Ś. 1628, this vṛitti was given to Nīlakanṭhasvāmi at Śrī Vīra-vikramasimhapura. *Ibid.,* No. 96, pp. 859–60.

569. On a stone in front of Ālaganāṭhāsvāmi temple. (Tamil.) Records the gift of a perpetual lamp to Ālagaperumāḷ by somebody (name not clear) in the month of Ādi of Ś. 1189, Bhava, "which should probably be Prabhava." *Ibid.,* No. 97, p. 861.

570. On a stone bearing another inscription in front of Ālaganāṭhāsvāmi temple. (Tamil.) Records that in the reign of Vijayanagara sovereign Dēva Rāya (II) of the village of Abhūrī, to a number of Brahmans of different gōtras. The grant is said to have been made at the request of a dependent chief, a devoted adherent of the king’s, by name Maulara, described as son of Mummadī and Mumbāmbā, grandson of Pōta Mahibhuja and cousin of Śūranṛipati.

571. To the east of village. (Telugu.) Records that on the second of the bright half of Chaitra of the year Bahudhānya, Ś. 1560, Śrīmat Velugōti Veṅkaṭapāti Nāyānīṅgāru granted the mēras of certain tanks. *Ibid.,* No. 99, pp. 862–3.

**Rāmatīrtham.**

571-A. C.P. No. 87 of Mr. Sewell’s List.—Records grant in Nandīnāgari characters, made in Ś. 1351 (A.D. 1429), Kīlaka, by the Vijayanagara sovereign Dēva Rāya (II) of the village of Abhūrī, to a number of Brahmans of different gōtras. The grant is said to have been made at the request of a dependent chief, a devoted adherent of the king’s, by name Maulara, described as son of Mummadī and Mumbāmbā, grandson of Pōta Mahibhuja and cousin of Śūranṛipati.


573. Over the shrine of the temple. (Tamil.) Records in the thirty-first year of the reign of Kulottuṅgacholādēva (III), who was pleased to take Madura and the crowned head of the Pāṇḍya king that Madhurāntakapottapichōḷa alias Tirukkāḷattidēva gave to Mānumakēśava Perumāḷ of Manumakēśavapura, a suburb of
Nellore alias Vikramaśingapura, situated in Pērūrnādu in Chēdi-kulamāṇikkavāḷanādu, a subdivision of Jayaṅgoṇḍachōḷamanḍala, free of tax, the village of Īḍappūr, situated in Maṇḍainādu, also a subdivision of Chēdi-kulamāṇikkavāḷanādu. Nel. Ins., Nellore, No. 101, pp 864–5.

Tōṭapalligudūr.

574. In a street to the east. (Telugu.) Records that under the orders of Ākula Raṅganāthayyagārū, agent of Rāja Veṅkaṭapatī Nāyanīgārū, a certain Boyanipalli Bāpanagārū granted the collection of one kuṇchaṅ for the maintenance of the tank of the village. Ibid., No. 100, pp. 876–7.

575. Opposite Vināyaka temple. (Tamil.) Records that in Ś. 1126, on Wednesday, Rōhiṇī, the fourth day of the bright half of the month of Tula, Malaikiyaminīrā Pichchan Udaiyān, the headman of Kāvanūr (part of the village of Mālīgaikkāvanūr) in Ponagainādu in Maṇavirkōṭṭa gave to the temple of the lord of Siddhappa at Pōyinḍanapalḷī in Paḍainādu after having set up in the temple an image of Madhumāntakapottapichiḷḷa alias Peddarasa, 1,500 kuḷī of areca nut plantation. Ibid., No. III, pp. 877–9.

Varakavipūḍi?

576. To the south of the village. (Telugu.) Records that the village Varakalapāṇḍu was received as a gift by Tirumala Sōma-yājulu. Ibid., No. 113, pp. 881–2.

Varigonda.

577. On a stone bypath to the east of the village. (Telugu.) Records that on the third of the bright half of Chaitra of the year Bahudhānyā, Ś. 1560, Velugōṭī Veṅkaṭapatī Nāyanīgārū issued mēras for the tank at Varigonda. Ibid., No. 114, pp. 882–3.

Vāvilētipāḍ?

578. Now at Collector’s bungalow. (Telugu.) Records that on the eighth day of the bright fortnight of Bhādrapada of the year Yuva, under the orders of Ākula Raṅganāthayyay, the agent of Śrímat Velugōṭī Veṅkaṭapatīnāyanīvārū. One Boyanapalḷī Bāpanayā Gārū granted the kuṇcha grain of the tank. Ibid., No. 115, pp. 883–4.

Vellaṇṭi.

579. Opposite to the Āṅjaneya temple. (Telugu.) Records that on Sunday, the tenth of the bright half of Kārttika of the year Tāraṇa, Ś. 1447, Šrīman Mahāmaṇḍalēśvara Dantalūr Chāgaṇṭī Dēva Maharājulu gave lands for providing offerings to the deity Hanūmān, etc., to the merit of his father Vōbularāju. Ibid., No. 122, pp. 889–90.
580. In a street to the south. (Telugu.) Records the gift of mēra for a tank on the second of the bright half of Āśādhā of the year (damaged) (by?) Velugotti Veṅkaṭapati Nāyaniṅgāru. *Nel. Ins., Nellore*, No. 123, p. 891.

**Podili Taluk.**

*Budamānarayalapāḍu.*

581. Near the Gaṅgamā temple. (Telugu.) Records in the twelfth year of the reign of Vishnuvardhana Mahārāja the grant, in the northern part of Ballam Bhantarala, of a field requiring four puttis of seed, to Ishta Sōmu. *Nel. Ins., Podili*, No. 1, pp. 1151–2.

582. Near the Gaṅgamā temple. (Telugu.) Records that in the first year of the reign of Vishnuvardhana Mahārāja, Śivapparāja made a grant to Ubilisvara Bhaṭṭar. Refers also to a well and a temple in Śrī Nittasōmula erected by Śrī Komorapolu Koṇḍayya, best of kings, and a temple built by Vallūri Atarla Mārayya, to which the Reḍdis gave land. *Ibid.*, No. 2, pp. 1152–5.


**Chilamakūru.**

584. To the south of village. (Telugu.) Records that on Thursday, the thirtieth of the dark fortnight of Śravaṇa of the year Bhava, Ś. 1437, on the holy occasion of solar eclipse, Rāyasam Koṇḍamaraśayaṅgāru granted to Bhimeśvara Mahādeva and Kailāsanātha Mahādeva of Podela, the village of Chilamakūru in Podila śīma, for the religious merit of Śrīman Mahārājadhirāja Rajaparamēśvara Śrī Vira Pratapa Krishṇadēva Mahārāya, the lord of Śrīkarnāṭa Vijayanagar. *Ibid.*, No. 4, pp. 1155–6.

585. On the same stone. (Telugu.) Records that on Thursday, the fifteenth of bright fortnight of Māgha of the year Bahudhānya, Ś. 1140, the temple trustees (samastḥanakulu) of Kailāsanātha and Bhīma granted one kuchchala of dry land and ten kuntas of wet land as a sarvamāṇya to Mēdarametṭa Śrīgirināyudū “who walked over the boundary line ” of the village. *Ibid.*, No. 5, p. 1157.

**Chimaṭa.**

586. Opposite the Bhimeśvara temple. (Telugu.) Records on Tuesday, day of Sankrānti, the thirteenth of the dark fortnight of Pushya of the year Paridhāvi, Ś. 1234, that Kakatiya Pratapa-rudra . . . Nāyaniṅgāru issued a charitable edict, for the enjoynments of the temple of Bhimarathadeva of Chimaṭa. *Ibid.*, No. 6, pp. 1158–9. [The king referred to is Pratapa-rudra II.]
**Dondalēru.**

587. East of the Mādiga hamlet. (Telugu.) Records on Thursday, the fifteenth of the dark fortnight of Bhādrapada of the year Raudri, in the reign of the Kākatiya Gaṇapatidēva, a gift by a feudatory named Bhimarājā Peddana, for the religious merit of Siddhirāya. *Nel. Ins., Podili, No. 7, pp. 1160–1.*


589. Opposite the ruined Malleśvara temple. (Telugu.) Records that on Thursday, the seventh of the bright fortnight of Mārgaśira of the year Piṅgaḷa, Ś. 1179, Śrīmat Madādidēvunḍu gave, for the religious merit of his lord Bhimarājā Siddhaya Rudra Mahādeva, provision for worship and all kinds of enjoyment to Dantaleṭi Mallināthadēva. *Ibid., No. 9, pp. 1162–65.* Kulottunaga-chōḍadēva (Kulottuniga III?) was evidently the suzerain of this Bhimarājū.


**Gārladinne.**

592. On a stone in Hanumanta temple situated in the temple of Veligondaṛāyasvāmi. (Telugu.) Records on Saturday, the fifth day of the dark half of Kārttika of the year Prabhava, Ś. 1369, the consecration by one Nimmājū Hētingāru of an image of Hanumanta Perumāl, for the religious merit of "the illustrious Nāradarājuṅgaru." *Ibid., No. 12, p. 1167.*

593. In the Veligondā temple. (Telugu and Sanskrit.) Records that on Thursday, the eleventh of the dark fortnight of Jyēṣthā, on the holy occasion of the aforesaid tithi of the year Chitrabhānu, Ś. 1564, Barugugāru (son of Liṅgappa and grandson of Nāmubhanāyaṅigrapharu) put up an image of Chakra Perumāl on the steps; arranged for the kalyāṇa mahōtsava; sent for all the Śrī Vaishnava people by the four main gates; converted the temple servants to Śrī Vaishnavism; brought the shrine to its former glory; made it another Tirupati; instituted the distribution of holy food and water; and willingly made an agreement with the people. *Ibid., No. 13, pp. 1167–69.* [The inscription is one of the valuable documents proving the progress of Śrī Vaishnavism in Telugu territory in the sixteenth century.]

594. In Veligonda temple. (Telugu and Sanskrit.) Records that on Thursday, the fifteenth of the bright half of Vaiṣṇakha in the
year ḫ(va)ra, Ś. 1443, on the holy occasion of the lunar eclipse, while Śrī Mahāmaṇḍalēśvara Rājādhirāja Rājaparamēśvara Vīra Pratāpa Krishṇadēva Mahārarī was ruling at Vijayanagar, Rāyasām Kōṇḍamarasayya gave the villages Gārładinē and Kattirallagumpu in Podali śīma, to the deity. *Nel. Ins., Podili, No. 14*, pp. 1170—72. See No. 584 above.

595. On a stone in the village. (Telugu and Sanskrit.) This seems to be an exact copy of the above one but it is illegible in part. *Ibid.,* No. 15, p. 1172.

Gōṭlagunṭapādu.


Gōṭlagattu.

597. Opposite the Śiva temple. (Telugu.) Mentions a Pallava, the lord of the city of Kāṇcchi, who “obtained an excellent boon from the goddess Kāmakōti.” *Ibid.,* No. 17, pp. 1173—74. (The inscription is fragmentary.)

Gurralamaṇḍugu.

598. Opposite the Āṉjanēya temple. (Telugu.) Records on Thursday, the thirtieth of the dark fortnight of Jyēṣṭha of the year Saumya, Ś. 1291, a gift of land for maintenance to a certain Kōrumāmaḷa Raghupattēsva Śastrulu for the religious merit of one Śayapanēṇi Vēṅkaṭādri Nāyanivārū. The village of Gurralamaṇḍugu was given as an amaram. *Ibid.,* No. 18, pp. 1174—75.

Igalapādu.

599. Near the Saṅgamēśvarasvāmi temple. (Telugu.) Records on the fifteenth of the bright fortnight of Āśadhā of the year Rudhirōdgārī, Ś. 1497, in the reign of Śrīmad Rājādhirāja Rājaparamēśvara Śrī Vīra Pratāpa Śrī Sadaśivadēva Mahārāyulu of Vijayanagar, that Tirumalanāyaniṅgāru (grandson of Rāvela Tippanāyaḍuṅgāru) made a gift of land to the deity Saṅgamēśvara. *Ibid.,* No. 19, pp. 1175—78.

Kākarla.

600. On an image opposite the Vishṇu temple. (Telugu,) Records that Śīlam Timmareḍḍi made 10,000 salutations to Vēṅkaṭēśvaradēva. *Ibid.,* No. 20, p. 1178.

Kalujumvalapādu.

601. (Telugu.) A record in the dark fortnight of Chaitra of the year Prabhava, Ś. 1347, in the time of Śrīman Mahāmaṇḍalēśvara Manma Anta Rājulu. The rest is fragmentary. *Ibid.,* No. 21, pp. 1178—79.

603. In a field. (Telugu and Sanskrit.) This is a copy of No. 594, but dated in *Pramādi* corresponding to Ś. 1442. *Ibid.*, No. 23, p. 11181.

*Kaśipuram.*

604. On a stone by the Veṅugopālasvāmi temple. (Telugu.) Records that on Thursday, the tenth of the bright fortnight of Aṣṭāḍha of the year *Virōdhikrit*, Ś. 1473, Rāchirājadēva Mahārāja of the lunar race, of the Ātrēya gōtra, son of Vallabharāja and grandson of Malakarāja, set up an image of Śri Madanagopāla, constructed a temple and performed the consecration ceremony and made certain gifts of land and gold for providing amritapādi (sacred food) and all means of enjoyments to the deity. *Ibid.*, No. 24, pp. 11181–83. The suzerainty of Sadaśiva Rāya is recognized.

*Kātragunṭa.*


*Kūchāpūḍi.*


607. *C.P. No. 23 of Nel. Ins.*—A forged grant in the name of Achyuta Rāya of Vijayanagar with the wrong date of Ś. 1270 (Sarvajit, Kārttika, Śukla Paṣuṇāmi), purporting to grant ten kuchchalas of land in the village of Kūchipūḍi, a wet field capable of being sown with ten tūms of seed in Marripūḍi and half a kuchchala of land in every village of the śima together with the mēras of two measures on every puṭṭi of produce and a fee of 2 per cent on the revenue, to the temple of Ramaliṅgasvāmi in Podili sīma, for offerings and food to pilgrims.
NELLORE DISTRICT

Kuńchēpalli.

608. In front of the Ańjanēya temple. (Telugu.) Records on the fifteenth of the bright half of Jyēṣṭha in the year Yuva, Ś. 1407, that Śrīman Rājādhirāja Rājāparamēśvara Śrī Vīrapratāpa Śrī Raṅgadēva Mahārāyaḷālayyavārū of Vijayanagar granted the village of Kuńchēpalli in Podilāśīma, to "Brityāri Timmamūṇḍula Atnōgā Chāryulayyavārū." Nel. Ins., Podili, No. 27, pp. 1185–86. [Podilāśīma was then under the rule of Velugōṭi Kumāra Timmanāyaniṅgāru.] The cyclic and śaka year do not agree.

Marripūḍi.

609. Below the dhvajastambham of the Vēnuṅgōpālasvāmī temple. (Telugu.) Records the dedication of a Garuḍa pillar by Punnam Śeṭṭī to Gōpinātha, on Wednesday, the second of the bright fortnight of Magha of the year Pramōḍūta. Ibid., No. 28, p. 1187.

Pamulapādu.

610. In a garden. (Telugu.) Records on Monday, the fifteenth of the bright half of Magha of the year, Yuva, Ś. 1437, in the reign of Śrīman Mahārāja Rājādhirāja Rājaparamēśvara Śrī Vīra Pratāpa Śrī Kṛṣṇadēva Mahārāja of Vijayanagar, Rāyasam Kōṇḍamarasayyamgāru granted the village of Kiraḷḷapalli to Dudala Mallikārjuna (deity). Ibid., No. 29, pp. 1187–89.

Patagārlapēṭa.

611. To the south in the purōhiṭ’s field. (Telugu.) Records the gift of land made to Kōṇḍūrī Obaṅgēśvara by Chintagumpalli Pedḍa Nāyaniṅgāru on Monday, the fifteenth of the bright fortnight of Kārttika of the year Plavaṅga, Ś. 1469, in Garlapēṭa village, on the holy occasion of lunar eclipse. Ibid., No. 30, pp. 1189–90.

Pedarikatla.

612. In front of the Chennakēśavasvāmī temple. (Telugu.) Records a gift on Thursday, the eleventh of the bright fortnight of Śravaṇa of the year Sarvadhārī. Rest lost. Ibid., No. 31, pp. 1190–91.

Podili (Podila, Podiyala).

613. On a stone outside the Vīrabhadra temple. (Telugu.) Records on Thursday, the first of the bright fortnight of Phal-guna, Ś. 12III, that a certain Śrīman Mahāmaṅḍalēśvara Dharma Vijayādityadēva Mahārāja gave 100 putṭis, free from taxes, to Tirupurāntaka Kommanappa of the Vaṅgipura gōṭra, for the merit of Manumagaṅḍagōpāladēva. Ibid., No. 32, pp. 1191–93.

614. On a stone in the mosque. (Telugu.) The inscription is practically identical with No. 610. Ibid., No. 33, p. 1193.

615. On a stone near the Muhammadan darga. (Telugu.) Records on the eleventh day of the bright fortnight of Śravaṇa in
the year Svabhānu, Ś. 1501, that Komāra China Timmanāyaniṅgāru (son of Kumāra Timma and grandson of Velugōṭi Pedda Timma of the Rācherla family) gave away to pious Brāhmans, agrahārams and Bhāṭṭavīrti māṇyams in Podilaśṭama, for carrying on work connected with learning. Nel. Ins., Podili, No. 34, pp. 1193—95.

616. In the Ānjanēya temple. (Telugu.) Records on Sunday, the fifteenth of the bright half of Kārttika of the year Plavaṅga Ś. 1469, in the reign of Sadaśīvadeva Mahārāyaluṅgāru of Vijayanagar Jillēla Raṅgapatidēva Mahārājuluṅgāru exempted the taxes and veṭṭi fees on all the barbers in Podilaśṭama under the orders of Śrīman Mahāmaṇḍalēśvara Aliya Rāma. Ibid., No. 35, pp. 1195—97.

617. In front of the Nirmalēśvara temple. (Telugu.) Records on Thursday, the thirtyieth of the dark half (i.e., new-moon day) Śravana in the year Bhava, Ś. 1437, solar eclipse, Rāyasam Koṇḍapparasayya Gāru granted, for the religious merit of Śrī Virapratāpa Krishṇadēva Mahārāya, the village of Chirramakūru to the deities Bhīmēśvaradēva and Kailāsarāya of Podila. Ibid., No. 36, pp. 1197—1200.

618. On a pillar in the Nirmalēśvara temple. (Telugu.) Records that Śrī Pōtaya Sāhiniṅgāru, son of Vīraya Sāhini, made some gifts to the kapus of Podiyala sthalam. . . . Ibid., No. 37, pp. 1200—1.

619. Opposite the Rāmalingēśvara temple. (Sanskrit in Telugu character and Telugu.) Records that on Friday, the full-moon day of Vaiśākha, Ś. 890, the illustrious Aggaparāju of the family of Mahābali, whose banner was a black buck, etc., granted to Annaguri Agastśvara Bhāṭṭāra some land. Parivēpura is mentioned. Ibid., No. 38, pp. 1201—3. [The king, it has been suggested, was a Bāna.]

Tippalēvīpalli.

620. To the west by a ruined tank. (Telugu.) Records on Sunday, the third of the bright fortnight of Vaiśākha of the year Kaḷayukti, Ś. 1360, that Tippaladēvi, the daughter of Pedda-raḷya, granted a village to Tinta Tammanārya of the Bhāradvāja gotra. [Pedda Rāya was the son of Pedda Śamburāya who was the son of Rāja Vibhāla. Tippaladēvi was the queen of king Jagatāba Śiṅga and had a son, king Timma. Ibid., No. 39, pp. 1203—6. See No. 26, Podili, above.

Tuvvaḍaṇu.

621. By the Vaḍlavāḍi pond. (Telugu.) Records on Monday, the tenth of the dark fortnight of Śravana of the year Bahudhānya, that Śrīmat Śrī Velugōṭi Komāra, China Timma Nayaniṅgāru made a grant to the jaṅgama (priest) who worships Kūdaḷi Saṅga-mēśvara. Ibid., No. 40, pp. 1206—7.
NELLÒRE DISTRICT

Uppalapādu.


Vāgimaḍugu.

623-A. Opposite the Virabhadrasvāmi temple. (Telugu.) A record on the fifteenth of the bright fortnight of Mārgaśira of the year Nāla, Ś. 1297.

PŌLŪR TALUK.

Liṅgampādu.

623-B. C.P. No. 3 of *Nel., Ins.*—A C.P. grant (Sanskrit) of Dēva Rāya II in Ś. 1351, Saunyā (Kārttika, Śu. 12) recording the gift of the village of Liṅgampādu, thenceforward known as Pratapadeva Rāyapuram, to Anna Mārādhyā aliaś Kompalli, the son of Mallikārjuna. Liṅgampādu is said to be in Paḍanaḍu, in the Chandragiri Rājya, in the Pōtṛ ṣīma, and to the south of the river Svarṇamukhi. The donee “is said to have been the Governor of the northern gate of Śrī Śaila,” a strong Śaivite. [The inscription is said to closely resemble the Satyamaṅgalam grant of the same king, for which see *Ep. Ind.*, Vol. III, p. 35.]

Mallam.

Owing to a mistake this village was included in the Gudur taluk under Nos. 204 to 232. I find from the alphabetical list of villages that it belongs to Pōlūr taluk and that therefore its proper place is here. It may be noted that Nos. 204—232 above are apparently the same as inscriptions 488—515 of 1908. Besides these we have the following epigraphs from the same source:—

624-A. 516 of 1908.—(Tamil.) On the east wall of the prākāra of the same temple. Records in the twenty-third year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladeva III “who was pleased to take Madura and the crowned head of the Paṇḍya,” gift of twenty mādai for twenty evening lamps (*śandi viḷakku.*)

624-B. 517 of 1908.—(Tamil.) On the same wall. An unfinished record of the Chōla king Tribhuvanachakravartin Rājarajadēva, dated seventh year. Mentions the temple of Subrahmanya-Piḷḷaiyar at Tiruvāṅbūr, a village in Kilaippaṭṭaya-nāḍu, in Okkadunāḍu, a subdivision of Paiyurilaṅgotṭam which was a district of Jayaṅgonḍachōḷamanḍalam.

624-C. 518 of 1908.—(Tamil.) On the south wall of the same prākāra. Tribhuvanachakravartin Rājaganḍagōpāḷadeva records in his eleventh year gift of two lamp-stands and a copper pot to the temple of Sēnāpati Piḷḷaiyar Nāyanār.
624-D. 519 of 1908.—(Tamil.) On the same wall. Records in the thirty-fifth year of the Chōla king Tribhuvanachakravartin Kulottungacholadēva gift of forty-eight sheep for a half lamp by a native of Śurulūr in Velūragāndu.

624-E. 520 of 1908.—(Tamil.) On the same wall. Tribhuvanachakravartin Vijayagaṇḍagopāladeva records gift of land for a lamp. Built in the middle. Mentions Pularkōṭṭam alias Vikramacholā-valanādu in Jayaṁgoṇḍacholāmaṇḍalam. Date of the record is lost.

624-F. 521 of 1908.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kulottungacholadēva (III), "who was pleased to take Madura and the crowned head of the Pāṇḍya," recording in his thirtieth year gift of three lamps to be maintained with the thirty-six mādai collected from kurrattāṇḍam and sīrāyam.

624-G. 522 of 1908.—(Tamil.) On a slab built into the floor in front of the entrance into the same temple. A fragment of record of the Chōla king Rājarājadēva, dated eleventh year.

624-H. 523 of 1908.—(Tamil.) On a slab set up in the bazaar street. Records gift of land apparently to the hero who is represented on the stone as cutting his head with a sword placed across his neck and held by both the hands.

624-I. 524 of 1908.—(Tamil.) At the entrance into the Märkanḍeṣvara temple in the same village. Records a gift of land to the temple of Märkanḍiśuramudaiya-Nāyanār by Muppiṇḍi-Nāyaka on his return to Orangal after having entered Nellore.

Maṅgalampāḍ.

625. C.P. No. 5 of Nel. Ins.—This grant which is in Nandinaṅgari alphabet and Sanskrit language, and which is dated in Ś. 1524 (A.D. 1602-3), Śubhakrit, on the twelfth day of the month of Āshāḍha, records a gift by Veṅkaṭa I to Śrī Raṅga Rāja, son of Jagannāthāchārya, grandson of Śrīraṅgarājārya, of the gōtra of Atri, Āpastamba śūtra and Yajus śākha. The donee was the descendant of Āvedāntodayana, the cook of Śrī Rāmaṇuja and of Vādihamsāmbuvāḥ, the teacher of the celebrated Āvedānta Deśika. [For the details of Vādihamsāmbuvāḥ's life and labours and his relations with Āvedānta Deśika see my article on Āvedānta Deśika in the Journal of the Bombay Branch of the Royal Asiatic Society, 1915-16.] The object of the grant was the village of Maṅgalampāḍ alias Pārūr, surnamed Jagannāthapuram, situated in the division of Paḍanādu. [Composed by Chidambara kavi, sister's son of Śivasūrya.]

Mannar Pōḷūru.

626. In the gōpuram of Aḻagumalāru Kṛṣṇaṅsvāmi temple. (Tamil.) Records that . . . Alluntikka Mahārāja presented a

*Mannemuttēri.*

627. In a street to the west. (Tamil.) Records a charity of Nalla Sittarasa (Nalla Siddha) of the Pallava race. *Ibid.*, No. 2, p. 1308.

Šūlūrpēta.

628. On a pillar in the Nāgēśvara temple. (Tamil.) Records that in the twenty-fourth year of the reign of Vijayagaṇḍagopāladeva a gift was endowed to the god Tirunāgēśvara at Šiṅgalāntapura *alias* Šūralūr, a village in Mēlnāḍu, for a procession on the new-moon day. *Ibid.*, No. 3, pp. 1308–10.

629. On the southern wall of the Nāgēśvara temple. (Tamil.) Records that in the reign of the emperor Vijaya dēva Tanikkūṭukkanḍal, the consort of Taimmāḍidēvan presented one sacred perpetual lamp in the temple of the lord Tirunāgēśvara of Šūralūr *alias* Šiṅgalāntapura in Veṅganāḍu, a subdivision of Paiyyūrīṅāṅkōṭtam. For this lamp and for the Tirumāṛgaḷi festival he gave land (600 kūḷis) free from all kinds of taxes. *Ibid.*, No. 4, pp. 1310–11.


631. On the western wall of the Nāgēśvara temple. (Tamil.) Records that in the twelfth year of the reign of Rājarājadēva, a feudatory named Kulottuṅgachōḷa Talaivarāya presented one evening lamp to the god Tirunāgēśvara of Šūralūr. The Śiva Brahmans of this temple received every day three good, old kāśu as interest on the donor’s gift, and bound themselves to maintain the lamp. *Ibid.*, No. 6, pp. 1312–13.


634. On the south wall of the Nāgēsvarāsvāmi temple. (Tamil.) A record in the thirty-eighth year of the reign of Kulottuṅgachōḷadēva. Śūralūr is said to be in Vēlur nāḍu in Paiyűrilaṅkōṭṭam in Jayakondā-การออกแบบalam. *Nel. Ins., Sulūrpet, No. 9, p. 1315.*

**Tummūru.**


636. On a pillar of the western porch of Kariyamāṇikkasvāmi temple. (Tamil.) Records that in Ś. 1435, Śrīmukha, on Monday, the eleventh day of the bright half of the month of Mithuna, a grant of several villages was agreed to by the glorious Kṛishṇarāya Mahārāya to the temple treasury of the God Tirukkaḷahas tīśvāra. The villages mentioned were: Puliyūr, Tonpākka, Chennāḷi, Nitti, Karumbēḍu, Šattambaiyūr and Tummūru. All the dues from these villages, including the dues appertaining to water, land, etc., were given by them for the maintenance of services and festivals. The king’s birthday is said to be Jyeṣṭha in the month of Vaikāśī. *Ibid.,* No. 10, pp. 1316–19.

637. On the east wall of Kariyamāṇikkarāyā temple. (Tamil.) Records that in the thirteenth year of the reign of Rājarājadēva, the temple and the sacred place for Karumaṇikkaparumāḷ of Tumbaiyūr were performed by Tyāgasamudrapaṭṭai Vīmārśan. Madhurāṅtaka Pottappichōla Gaṇḍagōpāḷa Tirukkalattī Dēva is also mentioned. *Ibid.,* No. 12, p. 1320.


640. On the gate of Kariyamāṇikyarāya temple. (Tamil.) A record in the sixteenth year of the reign of Rājarājadēva. Tumbaiyūr or Jaynakondachōla chaturvedimangalam is said to be in Paṭṭaiyanāḍu in Paiyūrilaṅkōṭṭam. *See Ibid.,* No. 15, pp. 1321–2.

641. On the gate of Kariyamāṇikyarāya temple. (Telugu.) Records that on Sunday, the twelfth of the bright fortnight of Mārgaśīra of the year Vijaya, Ś. 1516, Velugōṭi Rāya Channāyāni Liṅgam Gāru caused a mukhamanṭapa to be constructed to Kari-�āṇikya Nāyanār (deity) of Tummūru for his own religious merit. *Ibid.,* No. 16, p. 1322.

642. In the shrine of Kariyamāṇikyarāya temple. (Tamil.) Records that in the twenty-third year of the reign of Rājarājadēva, Eramireddi, who possessed rights in Tiruvāṅbūr village, gave one maddai to God Karumaṇikkaparumāḷ of Tumbaiyūr. *Ibid.,* No. 17, p. 1323.
643. On the tank bund. (Telugu.) Records that on the eleventh of the dark fortnight of Āśādha of the year Ānanda, Ś. 1716, Maharaja Raja Śrī Velugōti Kumāra Yachama Nāyanivāru presented a khanḍrīga on which ten tūms can be sown at Tumbūr to Nīlakaṇṭhēśvaravāmi. *Nel. Ins., Sulūrpet, No. 18, p. 1374.*

Utsūrū.

644. On the door of the Chennakēśāva temple. (Tamil.) Records a gift in the twenty-third year of the reign of Vijayagaṇḍagopāladeva . . . for the erection of the sacred doorway for the sacred maṇṭapam of Chennakēśavaperumāḷ of Uchchiyūr. *Ibid., No. 19, p. 1325.*

645. Opposite Bhēmēśvaravāmi temple. (Telugu.) Records that on Tuesday, the thirteenth of the dark fortnight of Māgha of the year Vikrama, on the holy occasion of Śiva-Rātri Pīna Kūpi Nāyuḍu (son of Rāvuru Papi Nāyuḍu) presented to Bhēmēśvara-deva a field situated in the fort and under the Ponnēri gunṭa. *Ibid., No. 20, pp. 1325–26.*

646. By the tank bund. (Telugu.) A record on the twelfth of the dark fortnight of Vaiśākha of the year Vikriti . . . *Ibid., No. 21, p. 1326.*

647. C.P. No. 7 of *Nel. Ins.*—(Nandināgari alphabet and Sanskrit language.) A grant by Raṅga VI of Karnāṭa in Ś. 1569 (A.D. 1647), Sarvajīt, in the month of Chaitra on Śrīrāmanavāmi making the gift of the village of Utsūr or Vilāsapuram in the Chandragiri Raṭya and Pōrū Śīma to Anantāchārya, son of Anantasayanārāya and grandson of Kāmbi Anantārāya of the Āṭṛya gōtra. The gift is said to have been made in the temple of Śrīraṅgam.

RĀPŪR TALUK.

Ākilavalsa.

648. There is a defaced inscription on the tank bund. *Nel. Ins., Rāpūr, No. 1, p. 1209.*

Ākupalli.

649. Near the tank to the west of the village. (Telugu.) Records on the second of the bright half of Chaitra of the year Bahudhānya, Ś. 1560, a grant by Śrīmat Velugōti Veṅkaṭatapati Nāyaninīγāru for the tank at Ākupalli. He ordered that the tankwork should be done with the mēra grain in the same manner in which it had been formerly collected and utilized. *Ibid., No. 3, pp. 1209–11.*

Āltūrti.

651. On a rock below the hill to the north of the village. (Tamil.) Records that in the twenty-third year of the reign of the emperor Kulōttuṅgachōḷadēva, Pichchaṇḍināyaka gave images to the temple of the lord Kaḷai Iṭṭa Kaḍuchcharudēva at Nellūr alias Vikiramāṅgapuram and dug a tank at the foot of Üṭukkūkan hill. There seems to be reference to Nallasittarasar and the Velāḷas of Udukkūr, etc. *Nel. Ins.*, Rāṉūr, No. 4.

652. On a stone in the middle of the village. (Telugu.) Records on the thirtieth day of the dark fortnight of Pushya of the year Dhātri, Ś. 1558, while Śrī Vīra Veṅkaṭapatidēva Mahārājulu (1630—40) was seated on the diamond throne at the town of Penugoṇḍa, Velugōṭī Veṅkaṭapati Nāyaniṁgāru gave Dāgdama agrahāra in Nellore śīma which was ruled and presided over by himself to Pūsala Veṅgaṇṇa Kaḍappa as an amaram. *Ibid.*, No. 5, pp. 1212—14.

653. North of the village on Tirragatrāla Bōdu. (Telugu.) An incomplete record, dated on the thirtieth day of the dark fortnight of Pushya of the year Dhātri, Ś. 1558, while Śrīmad Vīra Veṅkaṭapatidēva Mahārājulu was on the diamond throne at Penugoṇḍa. *Ibid.*, No. 6, pp. 1214—15.

Chikavōlu.

654. On the tank bund. (Telugu.) Records on the second day of the bright half of Chaitra of the year Bahudhānya, Ś. 1560, that Śrīmat Velugōṭī Veṅkaṭapati Nāyaniṁgāru ordered that the mēras collected for the tank of this village at one kūnça for every puṭṭī should be spent on the tank. *Ibid.*, No. 7, pp. 1215—16.

655. To the north in Survey No. 510 in the hamlet of Yarragunṭapālem. (Sanskrit in Grantha and Tamil.) Records that in the thirty-sixth year of the reign of the emperor Kulōttuṅgachōḷadēva, Tukki Nāyaka gave, on behalf of Pillaiyār Tirukkāḷatidēva (the son of Manumasiddharasā), a village including all taxes leviable within its four boundaries. *Ibid.*, No. 8, pp. 1216—19.

Chintalāṭmakūrū.

656. Opposite the Āṇjanēya temple. (Telugu.) Records that on the third day of the dark fortnight of Śravaṇa of the year Kīḷaka, Anumantu, son of Chiru Māmilla Gōpanna, caused to be made an image of Saṅjiva Rāya in Chintalāṭukkūrū and consecrated it. He also caused five lamp-posts to be planted. *Ibid.*, No. 9, pp. 1219—20.

CHIPINĀṆI.

657. Near the Ōṭagunṭa to the south of the village. (Telugu.) Records that, on the third of the bright fortnight of Aśvija of the year Manmatha, Timma Rājugāru, the agent (*kārvakārtā*) of
Srīman Mahāmaṇḍalēśvara Taḍigotoḷa Timmarājuvaḷu made a gift to the goddess Ammagāru of Vāvilla. *Nel. Ins., Rāpur*, No. 10, p. 1221.

**Chittalūru.**


659. On the tank bund. (Telugu.) Records on the tenth of the bright fortnight of Śravaṇa of the year Śrīmukha that Dummarapu Veṅkaṭāḍri Nāyaniṅgāru gave a grant for the tanks of the villages of Chittalūru and Ādūrupalle. *Ibid.*, No. 12, p. 1223.

660. Near a well to the east of the village. (Telugu.) Records that a liṅga was carved out by Nāyiṇḍu for the flower garden to the west of the Nāgināyini well . . . *Ibid.*, No. 13, p. 1224.


**Dātsūru.**


663. On the same stone. (Telugu.) This seems to record a mantra and prescription for cattle diseases. Some parts are unintelligible. *Ibid.*, No. 16, pp. 1225–27. [The record is of singular interest for the instructions it gives for the preparation of the mystic specific.]


665. On two sides of a stone near the police station. (Telugu.) Records that on the eleventh day of the bright fortnight of Phalguṇa of the year Dundhubhi, Ś. 1544, Veṅkaṭāpati Nāyaniṅgāru, son of Veṅgōti and grandson of Kōṇḍama Nāyaniṅgāru, ordered that one kuṇcha should be given for every puṭṭi for the upkeep of the tank of Dātsūru. *Ibid.*, No. 18, pp. 1229–30.


**Dēvaravēmūru.**

667. East of the village in Survey No. 350. (Telugu.) Records that on Thursday, the eighth of the bright half of the month of Magha of the year Plavaniga, Ś. 1169, Śrīmat Chivapāṇi Šeṭṭi gave land for providing offering to the deity for the religious merit of King Vijayāditya Chōḍamahārāja. *Ibid.*, No. 20, pp. 1231–32.

668. Near the Vēnuḍgōpālasvāmī temple. (Telugu.) Records that the mēra grain settled at one kuṇcha for every puṭṭi for the tank
should be spent for the maintenance of the tank. *Nel. Ins.*, Rāpūr, No. 21, p. 1233.

**Duggunța.**

669. On the tank bund to the south. (Telugu.) Records that on the fifth of the bright half of Jyeśhta (Jyeśṭha) of the year Rudhirōdgari, Śrīmat Velugōṭi Venkaṭapati Nāyaniṅgaru made a gift of the paddy-field under the tank Duguṇța, called Koṇangu and measuring four gorţus. *Ibid.*, No. 22, pp. 1233–34.

**Gilakapāṇu.**


**Grīḍḍaluru.**

671. On a stone in the middle of village. (Telugu.) An incomplete record on Sunday, the thirtieth of the dark half of Pushya of the year Viḷāmbi, Ś. 1460, while Śrīman Mahāmaṇḍalēśvara, Śrī Achyutadeva Mahārāja was ruling the kingdom. *Ibid.*, No. 24, pp. 1236–37.


**Gundavolu.**


**Guruvāyapālem.**

675. Near calingula of the tank. (Telugu.) Records that on the second of the bright half of Chaitra of the year Bahudhānya, Ś. 1560, Śrīmat Velugōṭi Venkaṭapati Nāyaniṅgaru ordered that the mēras should be given at one kuṇcha for every putṭi of produce on all lands under the tank, for the repair of the same at Guruvāya-palli. *Ibid.*, No. 28, pp. 1240–41.

**Inukūrti.**


**Kanuparti.**

679. Near the Śiva temple north of village. (Telugu.) Records that on the fifteenth of the full-moon day of the bright half of the month of Āshāḍha of the year Khara. . . the southern sluice was constructed. *Ibid.*, No. 32, pp. 1244-45.

680. East of the village in Survey No. 129. (Telugu.) Records on the third day of the bright fortnight of Kārttika in the year Śukla, Ś. 1558, Ākula Peda Veṅgana, the minister of Velugōti Vēṅkaṭapati Nāyanāṅgāru, issued the edict in respect of the mēra due for the tank of Kanuparti. The grain payable at kuṅcha per pūṭṭi on the produce from the dry and wet lands of this village should be utilized for the improvement of the tank. *Ibid.*, No. 33, pp. 1245-46.

**Kompēḍu.**

681. On the bund of the tank to the west of the village. (Telugu.) Records that in Ś. 1560, Velugōti Vēṅkaṭapati Nāyanāṅgāru ordered that the mēras should be collected on all the tank-fed lands, on mānyas, on dēvadāya and brahmadāya mānyas and on fields under the pond of Darabandapaḍu at one kuṅcha on every pūṭṭi, and on dry lands and mānyas at one kuṅcha on every pūṭṭi, and that the proceeds should be used for the upkeep of the tank. *Ibid.*, No. 34, pp. 1247-48.

682. To the south of the village. (Telugu.) Illegible in parts. A record of the fifteenth of the bright half of Māgha of the year Tāraṇa, Ś. 1556, while Śrīmat Raṅgādhīrāja Paramēśvara Śrī Vira Pratāpa Śrī Vēṅkaṭapati Rāya Dēva Mahārāyalu (1630—40) was seated on the diamond throne in the city of Peṇugonda. Mentions Lakshmappa Nāyanāṅgāru, son of Śrī Lakshmi Śrī Nāyanāṅgāru of Udayagiri, the karaṇam, kāpus and Voddas. *Ibid.*, No. 35, pp. 1248-49.

683. On a high stone near a ruined temple. (Telugu.) Records on Monday, the fifth of the bright half of Pushya, Ś. 1139, Uttarayaṇa Saṅkrānti, that Kōṅangi Siddhappa Nāyakan, feudatory of Vira Nalla Siddhānādeva, set up the images of Ishta Kāmēśvaraṅgāru, Nāgēśvarāṅgāru and Mallikārjunāṅgāru at Bommini in Śrī Paṅkāṅḍu, constructed temples for them so as to resemble a
hill of three peaks, and maṇṭapas, and also a temple to Chenna-
keśava, for the religious merit of their parents and Bairava Nāyaka

**Kōṭūrupalli Śrōtriyam.**

684. On a stone two miles to the east of the village. (Telugu.)
Records that Nārapa Sāhini Bhīmanāyakunḍu, feudatory of Erṛa
Siddhi Chōḍa, Lord of Uraiyr and Kāṇchi, etc., had for his
preceptor Śrikarakaṇṭha Kēśayyaṅgārū, who is called a great

**Linganapālem.**

685. To the south. (Tamil.) Records that in the eighth year
of the reign of the emperor Rājarājadēva (III), the servants of the
minister of Madhurāntaka Pottapi Chōḷa alias Erṛa Sittarasān
of Vikramaśingapura alias Nellūr, Bayirappa Nāyaka and Tikka
Nāyaka and their elder brother Kusani Nāyaka, presented a sacred

**Marupūr.**

686. By the little tank. (Tamil.) A record of the Ś. 1165 in
the month of Vaiśākha, recording a gift by Śrikanṭha Cheṭṭi
residing in the great kingdom of Śrīman Mahāmaṇḍalaśvara
Madhurāntaka Pottapi Chōḷa alias Tilakanārāyaṇa alias Manuma-

687. On the big tank bund. (Telugu.) Records that on the
second of the bright fortnight of Chaitra of the year Bahudhānya,
Ś. 1560, Velugōṭi Veṇkaṭapati Nāyanivāru issued a grant for the
tank of Marupūr. The sanḍhāṭa, lessee amaradār, or the ruler of the
village should get the tank and channel work done with the mēras

**Mogallūru.**

688. In the middle of the village. (Telugu.) Records on
Thursday, the tenth of the dark fortnight of Vaiśākha of the year
Yuja, Ś. 1497, while Śrī Raṅgarāyadēva Mahāraṇya (1578—86) was
ruling at Penugōṇḍa, the image of Chennakeśavarāya was set up
in the village of Mogallūru (granted as an amaram by Paṭṭikōṇḍa
Timmarāja) in the śima of Udayagiri, and a padd field of 10 tūms
under the big anaikat, two tūms of dry land, and two gorṛus of saline
land were presented. *Ibid.*, No. 41, pp. 1259—61.

689. In the same locality. (Telugu.) Records gift for the

690. On the tank bund to the east of the village. (Telugu.)
Records on the second day of the bright half of Vaiśākha of the
year Bahudhānya, Ś. 1560, that Śrīmat Velugōṭi Veṇkaṭapati
Nāyaniṅgāru issued this charitable edict for the tank of Mogal-lāru. The tank work should be done with the mēra grain collected at one kuṇcha for every puṭṭi on all lands including dēvadāya and brahmadāya lands. Nēl. Ins., Rāpūr, No. 43, pp. 1261–62.

*Mudigō đu.*


*Nandivāya.*

692. There is said to be an inscription here which is entirely defaced. *Ibid.*, No. 45, p. 1263.

*Nernūru.*


*Pālicherlapā đu.*

694. On four sides of a stone on the tank bund in front of the Śiva temple. (Telugu.) Records on Monday, the day of Dhanisṭha nakṣattra, the seventh of the dark fortnight of Mārgaśira, Š. 1133, Dāmi Nāyakudū, son of Ṭalāra Denimīja Nāyakudū, and the wife of this Dāmi Nāyakudū Śrīmati Potasāṇi built a temple to Śrīmat Bhujabala Mallikārjuna Mahādeva in Pālachēlam, for the religious merit of Vīra Tikkakalatidēva Chōḍa Mahārāja (whose birudas are enumerated). They also presented lands for providing oblation, offering and worship to the deity. *Ibid.*, No. 47, pp. 1624—69.

*Pallakonda.*


*Penubarti.*

696. Opposite the Śiva temple. (Telugu) Records on Monday, the third of the dark fortnight of Adhika Śravaṇa of the year Bahudhānyā, Š. 1559, an endowment to Udamēsvara Svāmi in the sarvamāṇya agrahāra called Koḍḍāvāsīlī Baṇḍāru Penumbarte (or Krishnārayasamudram). A quit-rent of five mādas was collected from this endowment and Veṅkatāchalam, grandson of Voḍḍe Arjinēni, remitted that for the religious merit of Arjinēni and Kōṇētayya. *Ibid.*, No. 49, pp. 1270—72.

697. On the tank bund. (Telugu.) Records that on the eighth day of the bright fortnight of Chaitra of the year Bahudhānyā, Š. 1560, Śrīmat Velugōti Veṅkaṭapati Nāyanigāru granted
mēras for the maintenance of the tanks of the villages of Rāpur śīma. Rāpur, No. 50, pp. 1272—74.

Perumāṭlapādu.

698. On four sides of a stone on tank bund. (Telugu.) Records that on the second day of the bright half of the year Bahudhānya, Š. 1560, Śrīmat Velugōti Veṅkaṭapati Nāyaniṅgāru ordered that the mēra grain levied on dry and wet fields including dēvdāya and brahmadāya lands should be utilized for the tank of this village. Ibid., No. 51, pp. 1274-75.

699. In a tope. (Telugu.) Records that the village of Penumbala pādu was presented to the deity Mālāsthānēsvara of Udayagiri by Koṇḍamarusayya for the religious merit of Kṛishṇarāya. Ibid., No. 52, pp. 1275-76.

Podalakūru.

700. Near a well by the Vināyaṅkasvāmi temple. On two stones. (Telugu.) Records that on the second of the bright fortnight of Chaitra of the year Bahudhānya, Š. 1560, Śrīmat Velugōti Veṅkaṭapati Nāyaniṅgāru ordered that the mēra grain should be utilized for tank work in the manner in which the tank mēras were formerly collected. Ibid., No. 53, pp. 1276-77.

Pōtegunṭa.

701. On the bund of the tank to the east of the village. (Telugu.) Records that in the year Bahudhānya, Š. 1560, Śrīmat Velugōti Veṅkaṭapati Nāyaniṅgāru granted the mēras of the tank for the repair of the same at Pōtegunṭa. Ibid., No. 54, pp. 1278-79.

Pulikollu.

702. To the east of the village near Polimera stream. (Telugu.) An incomplete record. Records a gift. Ibid., No. 55, pp. 1272—80.

Rāpur.

703. In front of Rāpuramma's temple. (Telugu.) Legible only in parts. Records construction of a mukhamanṭapa for Ammaṅgāru of Rāpur. Ibid., No. 56, pp. 1280-81.

Saidāpuram.

704. On a rock on Dévara Tippa. (Telugu.) Records that on Wednesday, the seventh of the bright half of Pushya of the year Svabhānu, Vaddu Arināya Bhānūḍu of Gummadūru constructed maṅtapas and consecrated Vināyaka. Ibid., No. 57, p. 1281.

Tānamcherla.

705. On a stone on the tank bund. (Telugu.) Mostly illegible. Records a charitable edict. Ibid., No. 58, p. 1282.

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Tegacherla.

707. To the south on tank bund. (Telugu.) Records that on the fifteenth day of the bright fortnight of the month of Śravaṇa of the year Paridhāvi, Ś. 1534, while Śrīmad Rājādhiraṇā-Rāja-paramēśvara Śrī Vira Veṅkaṭapatirāya Dēva was ruling at Penugonda, Kumāra Timma-Nāyanivāru and Rudrappaṇāyanivāru caused a low level sluice to be built for this tank. Ibid., No. 60, pp. 1284—86.

708. On the boundary towards Gōnupalli. (Telugu.) Records that on Sunday, the fifth of the bright half of Pushya of the year Naḷa, the villagers of Yerrapalli, Nāgalavelli, etc., constructed a street. Ibid., No. 61, pp. 1286—87.

Tsūṭṭupālem.

709. Near Komiti guṇṭa. (Telugu.) Records gift by Yana-madam Suddama of Māṭlapūṇḍi. Ibid., No. 64, pp. 1289—90.

Tummalaṭalapūr.

710. On the tank bund to the north of the village. (Telugu.) Records that the mēra grain settled for the tank of Tummala talapūru was at 2 kuṇchas per puṭṭi. Ibid., No. 62, pp. 1287—88.

Turimerla.

711. On the south bank of the tank. (Telugu.) Records that on the sixth of the bright half of Chaitra of the year Bahudhānya, Ś. 1560, Śrīmat Velugoti Veṅkaṭapati Nāyanivāru ordered that the mēra grain collected in the manner in which it had been collected formerly for the tank of Tullimerla should be utilized for the tank work. Ibid., No. 63, pp. 1288—89.

Ūṭukūru.

712. In the middle of the village. (Tamil.) A record of the sixteenth year of the reign of Kulottuṅga Chōḍēva (III), Ś. 1153. Madhurāntaka Pottapichola alias Gaṅḍagopāla alias Tirukkāḷattidēva is mentioned. Ibid., No. 65, pp. 1290—91.

713. On stones dug up on the site of an old temple near the chāvaḍi. (Tamil.) Records that in the thirty-seventh year of the reign of Kulottuṅgachōḍēva, one Nallappa Reddi built a Śiva temple named after Nallikāḍēva at Ūṭukūr in Śīṅgaṭtainḍu and gave to this temple fifty kūli of land under the Ḍāchchān well and fifty kūli of land under the big tank, constituting one puṭṭi of wet land and two pon. In addition to the above lands, Vīmarasana-pōyan Tikkarasan of Āṇḍur, Dēva Pōyindan, Nallappa Reddi,
Puḍolam Reddi and Muppidi Reddi dug a tank in the north of the village Ütkur and gave the land irrigated by the water of this tank and one patti of dry land. *Nel. Ins., Rāpūr*, No. 66, pp. 1291–92.

714. This is a defaced inscription in Telugu in the middle of the village. *Ibid.*, No. 67, p. 1293.


717. In the site of the old temple opposite the chāvadī (Tamil.) Records a gift to Rāmeśvaram Uḍaiyar at Ütkur in S. 1158, on the new-moon day after Śivarātri in the month of Māsi, in the reign of Rājarājadēva (III) . . . *Ibid.*, No. 70, pp. 1296–97.

**Vāḷḷapūḍī.**

718. Opposite Ponnūramma temple. (Telugu.) The impression of this rough record appears to have been lost. *Ibid.*, No. 71, p. 1297.

719. Half a mile south of the village. (Telugu.) Records that on the eleventh of the bright fortnight of Māgha of the year Pārthiva, Dāmi Nāyunḍu presented to Śrī Kāḷahastiśvara a wet field in Pina Vodlamūndi and 100 kunṭas of land in Dārabandampādu village of Nellūru. *Ibid.*, No. 72, pp. 1297–98.


721. Near the sluice of the tank to the west. (Telugu.) Records on the second of the bright half of Chaitra of the year Bahudhānya, S. 1560, that Śrīmat Velugōti Veṅkaṭapati Nāyanimgāru granted the mēras for the tank at Voḷḷapūḍī. *Ibid.*, No. 74, pp. 1299–1300.


**Veśinābi.**

723. On a stone in a street to the west. (Telugu.) These are two spells to avert epidemics among men and cattle. *Ibid.*, No. 76, pp. 1300–2. [The record is of interest as showing a common superstition of the age.]

**Yēṟū.**

724. On a stone on the tank bund. (Telugu.) Records that the tank of Channamgāru was constructed by the daughter of Veligōti Timmanāyaḍu on Wednesday, the tenth of the dark fortnight of Phalguṇa of the year Vijaya. *Ibid.*, No. 77, p. 1303.
725. West of the village, in Survey No. 78. (Telugu.) Records that on Tuesday, the fourth of the bright half of Kárttika of the year Vrishu, Ś. 1323, one Vāṇḍadēva (?) Gaṇḍaragāṇḍa Mānya-bhūmi Nāyānīṅgārū gave a wet paddy-field to Śrīgirinātha. *Nel. Ins., Rāpūr, No. 78, pp. 1303–5.*

Yerraguntapālem (hamlet of Chikavōlu).

726. On the tank bund. (Telugu.) Records that on the fifth of the bright fortnight of Chaitra of the year Bahudhānāya, Ś. 1560, Śrīmat Velugōti Veṅkatapani Nāyānīṅgārū issued this charitable edict for the tank at *Yerraguntapālem.* He ordered that mēra grain for the tank should be levied at one kuṇcha per putti even on inām lands. *Ibid., No. 79, p. 1306.*

Udayagiri Taluk.

Alamēlumāṅgāpuram.

727. On a stone near the Āṁjanēya figure. (Telugu.) Records that on Thursday, the thirteenth day of the bright half of Śravaṇa of the year Vibhava, Ś. 1444, Śiṅgala Akkalayya set up an image of Hanumanta Perumāl and built a temple at Bōyamaṇḍalu, for the religious merit of his father Koṅḍamanēni and his mother Raṅgammā. *Nel. Ins., Udayagiri, No. 1, p. 1327.*

728. On another stone near the image of Āṁjanēya. (Telugu.) Records that on the thirteenth day of the bright fortnight of Śravaṇa of the year Vibhava, Ś. 1444, Śrīmat Rājaḍhirāja Rājanāmasevara Śrī Vīra Pratāpa Śrī Vīra Bhujabala Tirumaladēva Mahārājulu Ayyavārū who was ruling at Vidyaṅnagarā, was pleased to grant an *amaram* to Kamarajangam Vaḍla Prasannāṅgārū of Udayagiri for doing his *amara* service . . . *Ibid., No. 2, pp. 1328–29.*

Ayyavāripalli.

729. On the four sides of an upright stone. (Telugu.) Records the gift of Tende tank made to Siddhanāthadēva, on Thursday, the tenth of the bright half of Chaitra of the year Krōḍhi, Ś. 1167, for the religious merit of Śrīman Mahāmaṇḍaleśvara Bhujabala Chōḍa Tirukalati Dēva Mahārājā and for the religious merit of Āḷu Tikarajudeva (evidently Ailūn Tirukkāḷattideva). *Ibid., No. 3, pp. 1330–33.*

Dāsarapalli.

730. 210 of 1892.—On the steps in a cave. (Telugu.) A record of the reign Śrī Krishṇadēva Mahārāya, mentioning Rāyasam Koṇṭlamaruseyya Gārū, on the third day of the dark fortnight of Ḫyēṣṭha of the year Bhava, Ś. 1436. *Ibid., No. 4, pp. 1333–34.*

Guvāḍī.

Jadadēvi.

732. On two sides of a stone on the bank of Pilappuru, south of the village. (Telugu.) Records that Yammā Rāju, one of the five sons of Mahamanḍ Dorapu Rāja (Pallava family, Lord of Kaṅchi, etc.), while he was ruling Pōnugōdu and Maḍurēvi (?), on the occasion of a lunar eclipse in the month of Kanya, presented some villages in Pūṅgināḍu, as agrahāras to Brahmans, and constructed two temples, maṇṭapas, gōpuras and prākāras to Dāoreśvara (?) and Irugēśvara of Pāḍatūru, dug a tank named Podarasamudrām, excavated a channel named after himself, built a sluice for the tank, planted a flower garden, and gave lands to the deities Rishabhakēśvara and Baddidōrīśvara. *Nel. Ins.*, *Udayagiri*, No. 6, pp. 1335—39.

Nallagonḍa.

733. In the Narasimha temple on the hill. (Telugu.) Records that the stone temple and sacred tank were dedicated to Śrī Raṅgarāju (God) of Nallagonḍa by Abba Paṅḍita, younger brother of Narasimha Paṅḍita, son of Gaṅgādhara Paṅḍita, and his wife Appasāṇi Amma, who belonged to the gotra of Kauśika, on Friday the tenth of the bright half of Māgha of the year Krōdhana. *Ibid.*, No. 7, p. 1340.

734. In the same place. (Telugu.) Records the charity given by Venkaṭādri Ayya, son of Rāmajōsyulu, for providing food to the god of Dūbagunḍaḷa village. *Ibid.*, No. 8, pp. 1340–41.

735. In the same place. (Telugu.) Records gift of a village by Śrī Vīrapati . . . Ṛṣajīvrāja Rajaparamēśvara. *Ibid.*, No. 9, p. 1341. Fragmentary. Śrī Rāmānuja is invoked.

736. In the same place. (Telugu.) Records that a grove was planted by Śrī Raṅgarāju Chāmarāja Voḍayār. *Ibid.*, No. 10, p. 1342.

737. In the Vināyaka maṇṭapam. (Telugu.) Records that on the thirteenth of the dark half of Māgha in the year Prabhava, Liṅgaredḍi, son of Liṅgaredḍi Timmareḍḍi, constructed at his own expense a temple to Vighnēśvara of Nallagonḍa. *Ibid.*, No. 11, p. 1342.

Nandavaram.

738. Opposite the Chennakēśava temple. (Telugu.) Records that the gift was for the increase of sons and grandsons of a certain . . . nāyakuṇḍu, son of Brāmmināyakuṇḍu . . . . *Ibid.*, No. 12, pp. 1343–44.

739. On the sluice of the tank in the hamlet of Rāmanāḍupalli. (Telugu.) Records the endowment made for the tank Kottacheru, constructed in the village of Nandavaram by Śauryanāyani Raghupati Nāthaya on the second of the bright fortnight of Māgha. The rulers of the village should collect mēras at 1 kuṇcha per kirai (?) puṭṭi of all grain raised under that tank,
give it to the mērādār of the tank and see that the repairs were

**Nandipād.**

740. On a four-sided stone surmounted by a Nandi in a
field about half a mile from the store shed. (Telugu.) Records
that on Tuesday, the fifteenth of the bright half of Chaitra of the
year Viśāvasu, Ś. 1168, Aludiḍlayyadēva Mahārāya, Gaṇḍāvaram
Prōli Reḍḍi, and two others agreed among themselves and obtained
the consent of the king Chōḍadēva Tirukkāḷattidēva, to the gift of
the village Nāgulavanam in the names of Kēḍāradēva and Daṇḍa-
patidēva (two deities), for providing rest-houses to travellers.
* Nel. Ins., Udayagiri*, No. 14, pp. 1346—51. The inscription is very
interesting for the mention of eleven sciences and eleven experts in
them. The sciences are rasa, rasāyanā, pādaṅjana, khaḍgayāga,
ghuṭika (magic), kanyakāvāda (love), mantravāda (spells), dhātu-vāda
(metallurgy), dhīmimravāda (“art of producing optical illusions in
smoke”), gāruḍavāda (science of birds) and rasavāda (alchemy).

741. On a stone bearing a Nāga Kanyakā near the above
stone. (Telugu in ancient characters.) Records that the service
of fanning was done to Padāksha Lakshmīyanātha (deity) of Śrī
Murudupuri. There are two other inscriptions about a mile from
the rest-house, but they are defaced; one records a gift of land.)

**Pallavōlū.**

742. On two sides of a stone near Avulamma temple.
(Telugu.) Records that on the tenth of the bright fortnight of
Bhidrapada of the year Dundubhi, Saiyid Abdulla Sahib gave
10 gorrus in Raudulachēnu as karaṇam mānyam, and I gorr as
Avulamma mānyam (grant for the goddess Avulamma). *Ibid.,*
No. 16, pp. 1352—53. [The inscription is interesting as a Mussion-
man’s gift to a Hindu deity.]

**Pāḍraṅgam.**

743—755. 525 to 537 of 1908.—(Tamil.) In the Pāndarāṅ-
gēśvara temple. Fresh copies of Nos. 86 to 94, 96, 98, 99 and 101
(Gudur) published in *Nellore Inscriptions.*

756. 538 of 1908.—(Tamil.) On the south wall of the central
shrine in the same temple. A damaged record of the Čhōla king
Tribhuvanachakravartin Viraṟājendra-Chōḷadēva, dated twenty-
first year. Mentions the temple of Pāṇḍurāṅgamudaiya-Nāyanār.

757. 539 of 1908.—(Tamil.) On the same wall. A much
damaged record of the Vijayanagara king Achyutadēva-Mahārāya,
dated Ś. 1454.

758. 540 of 1908.—(Tamil.) On two slabs built into the floor
in front of the same shrine. Fragments of record of the Čhōla
king Rajakesarivarman alias Uḍaiyar Śrī-Kuloṭṭuṅga-Chōḷadēva
with portions of the king's historical introduction beginning with
the words pūnādu punara.

759. 541 of 1908.—(Tamil.) On a broken slab lying near the
same temple. A damaged record of the Chōla king Chakravartin
Kulōṭṭuṅga-Chōḷadēva, dated thirty-ninth year. Records gift of
land to the temple of Pāṇḍuraṅgamudaiya-Mahādēva at Pavittiri
in Pēṟūr-nādu, a subdivision Pavittirikkōṟam which was a
district in Rājendra-Chōḷamaṇḍalam.

Pēṟiṟēṭṭipalli.

760. On a rock on a hill known as Sāsanālabōdu. (Telugu.)
Records a gift on the fifteenth . . . fortnight of Chaitra of the
year Prabhava, Š. 1369, by Śrīman Mahāmaṇḍalēśvara. Bāsatap-
puvarāyargāṇḍa, Mūṟurāyargāṇḍa, Ashtadigrāya Māṇībhayaṅ-
kāra Śrī Vīra Devarāya Mahārāya, son of Vīra Harihararāya
for the various enjoyments of the deity . . . Nel. Ins., Udayagiri,
No. 17, p. 1354.

Śīṅgareḍḍipalli.

761. C.P. No. 8 of Nel. Ins.—A Telugu grant of Mahārāja Raja
Śrī Vāḍa Pedda Veṅkaṭādīrī Nāyaniṅgāru, in Š. 1573 (A.D. 1652–53),
Nandana, Chaitra, Paurnami, to Kandala Duḍāyāchārīru Ayyar-
varługāru. The village of Śīṅgareḍḍipalli was given as jaghir to
the donee. [The record is of great religious importance as it gives
us the date of the celebrated Duḍāyāchārīru or Mahāchārīru of
Sholinghūr.

762. C.P. No. 9 of ibid.—A Telugu grant of the same chief
but under different date (Š. 1608.-Prabhava, Šravāṇa, Śukla-
Paṅchami) to Āḍūri Govindāchārīru, Śēsham Rāghavāchārīru,
Garimalla Vōbulāchārīru, Naranapati Bhāvanāchārīru, Vinnapā-
lāVeṅkaṭāchārīru, Ramāyaṅam Tirumalāchārīru, Salagāram
Narasīmḥāchārīru, Mahaṅkāḷi Varadāchārīru, etc. The details
of the different shares in the agrahāra are given, after provision
for karaṇam, the mēradārs, etc. Land is measured in tūms and
gerus of seed. [The inscription is of interest in naming some of
the Vaishṇava leaders of the period.]

Rāvimāṇindinne.

763. On fragments of a stone in the Siddhēśvara Kōṇa.
(Sanskrit in Telugu character.) Only a few lines of the record
are legible. Ibid., No. (18a), p. 1355.

Tōṭacheruvupalli.

764. (Telugu.) Records that in Š. 1537, Śrīmat Rajadhīrāja
Rājaparamēśvara Veṅkaṭapati Rāyadeva gave the village Kumā-
raka Kōṭi situated in Kampinādu to Kāṃparī Mānikēdāri. Ibid.,
No. 19, pp. 1359–60.

Udayagiri.

766. Records that a certain king built a temple for Siddhāśvara. He also built a tank there for holy men to bathe which resembled the mānas lake, in Ś. 1308 when Harihara was ruling Vijayanagar. *Nel. Ins., Udayagiri*, No. (18c), pp. 1356-57.


768-70. Nos. 18 (e, f, g) are illegible records, pp. 1358-59.

771. 204 of 1892.—In the Raṅganāyakasvāmi temple. (Telugu.) Records that Timmarāju, son of Śrīman Mahāmanḍaleśvara Rāma Raja-koṇētayya Deva Maharāja, built a gopura, a manṭapa, a compound wall, and a reservoir and other pious services to Raṅguṇāyakulu (deity). Records that when the car passed along the street when the nāṭuvas and servants were in it a pañchahāna (artisan) member had the privilege of going in front of it. He was then to wear a head-cloth, a cloth tied loosely round the waist, with sandalmark between the eyebrows and holding a chisel, a mallet, a nail and a sickle in his hands. He ought not to chew betel then. *Ibid.*, No. 20, pp. 1360-1.

772. In the same place. (Telugu.) Records some gifts on the twelfth day of the bright fortnight of Ashaḍha of the year Parābhava, to the treasury of Śrī Raṅguṇāyakulu of Udayagiri by the pañchahānas of Udayagiri, Nellore, Koraṭur, Gaṇḍavaram, Duvūr, Atukūr, Jaladaṅki, Koḍavalūr, Allūr, Kövūr, Vovvēru, Prabhākara-panṭnam, Krishnāyarapāṭnam, Sariyapallī, Rāpūr, Kaṇḍukūr, Podile, Keṇagīri, Kegīpa, and other villages in the kingdom of Udayagiri and the 54 countries of the earth. *Ibid.*, No. 21, p. 1362.

773. 205 of 1892.—In the same place. (Telugu.) Records that on Friday, the thirtieth of the dark fortnight of Pushya of the year Paridhāvi, Ś. 1475, Timmayadēva Mahārajulu, son of Śrīman Mahāmanḍaleśvara Rāmarāju Koṇētayayadeva Maharājulu, gave to Viragaṅgayya, the income derived from sundry articles in the villages situated in Udayagiri durgam which belonged to him and which were formerly attached to the temple of Raṅguṇāyakulu, for providing daily offerings, worship with lights, and miscellaneous offerings in the temple. *Ibid.*, No. 22, pp. 1363-65.

774. 206 of 1892.—In the same place. (Telugu.) Records on the twelfth of the bright fortnight of Ashaḍha of the year Vyaya, Ś. 1508, while Śrīmad Rajādhirāja Rajaparamēśvara Śrī Vītra Pratāpa Śrī Vītra Veṅkaṭatapati Rāyaḍēva Mahārajulu Ayya-vaṇu was seated on the diamond throne at the city of Penugonda, that Kuṃchi-Nayanāṅgara (son of Chalamaiya and grandson of Kampāyaniṅgaru) gave the village of Appanimādara in Udayagiri sthala for performing vasanta mahotsava (spring festival) to the deity, for the merit of Veṅkaṭatapati Rāyulu and of his father, mother and others. *Ibid.*, No. 23, pp. 1365-67.
775. In the same place. (Telugu.) Records on the twelfth of the bright fortnight of Āśāḍha of the year Vyaya, Ś. 1508, while Śrī Vīra Vēṅkaṭapati Rāyadeva Mahā Rāyulu Ayyavāru was seated on the diamond throne at Penukoṇḍa, a tank was constructed in the village of Pranava Visikharā (?) in Udayagiri rājya. At the time of the consecration of the deity Vēṅkaṭa Pinnaya Nāyanaṅgāru (son of Pinnama Nāyuḍu) presented that village for performing the great garden festivals of the deity for the religious merit of Śrī Raṅgarāyalu Ayyavāru. *Nel. Ins., Udayagiri*, No. 24, pp. 1367—69.


777. On a stone near the forest bungalow. (Persian and Telugu.) Records that in the reign of Kutb Shah Abdullah, one of his courtiers, Saiyid Muzaffar, laid out in 1661—2 a beautiful garden of his own device in the fort of Udayagiri. *Ibid.,* No. 26, pp. 1370—71.

778. In the same stone. (Telugu.) Records that in Plava, Sultan Abdullah Padshah, Saiyid Muzaffar Zill ul lah u taala gave to Shaikh Hasan’s garden the name of Pārsmīsād and erected an inscribed pillar. *Ibid.,* No. 27, pp. 1371—72.

779. 208 of 1892.—On a stone near Baptist Mission bungalow. (Telugu.) Records on Sunday, the eleventh of the bright fortnight of Śravana of the year Vikriti, Ś. 1382, that Tamarāyaniṅgāru, son of Kaṇṭamārāju Valabhayya, built a temple to the deity Kaśi Viśveśvara on the hill of Udayagiri and gave for daily offering and worship 1,000 kunṭas of land in the rear of the amara tank under the middle sluice. *Ibid.,* No. 28, pp. 1372—74. (Weights and measures and fraction signs are noteworthy.)

780. 209 of 1892.—On a stone near the Baptist Mission bungalow. (Telugu.) Records that on Sunday, the eleventh of the bright fortnight of Śravana of the year Vikriti, Ś. 1382, that Tammarāyaṅiṅgāru, king of the race of Raghu, constructed a temple dedicated to Gōpālakṛishṇa on the hill of Udayagiri and presented free from all burdens 1,000 kunṭas of land in rear of the tank under the middle sluice for providing all enjoyments to this deity. *Ibid.,* No. 29, pp. 1374—76. See 255 of 1904 at Tirumala for a chief of this family.

781. 207 of 1892.—On a big rock near the Madaru gate. (Telugu.) A record on Wednesday, the eleventh day of the bright fortnight of Kārttika of the year Ṣobbakrit, Ś. 1465, that Āḷiya Rāmayyadeva Maharājulu Gāru (and?) Rāmarāju Timmayyadēva Maharājulu Gāru were ruling at Udayagiri durgam. Imperfect and obscure. *Ibid.,* No. 30, p. 1377.

782. In the same place. (Telugu.) Records gift for amrita-padi to the deities. *Ibid.,* No. 31, p. 1378.
783. In the same place. (Telugu.) Records that Yatathi Veṅgayya and others granted some gift to Narasiṁhadēva. The term *irasam* (a measure) is mentioned. *Nel. Ins., Udayagiri*, No. 32, p. 1379.


786. On a rock near the western postern above the forest bungalow. (Telugu.) Records a particular fight took place on the durgam was on Monday, the third of the bright half of Pushya in the year Vikāri. *Ibid.*, No. 35, p. 1381.


788. 203 of 1892.—In the rock known as Vrata gunḍu. It is written with an unusual slope. (Kanarese.) Records that Śrī Vira Pratāpa Śrī Krishnadēva Mahārāya on his return to Vijayanagar after his pursuit of Pratāparudra Gajapati up to Koṇḍavīdu and the siege and capture of his nephew, Tirumala Rāghava Rāya at Udayagiri, gave the village of Kanupare (Kanuparti) to God Rāmachandradēva, the village of Śríkallu to the deity Koṇēvallabha Rāja, and the village of Batulapalli to Jalasiddhēśvara (deity). The worship of the deities should be carried on with the revenue and grain derived from these villages. *Ibid.*, No. 37, pp. 1382–83.

789. In the same place. (Telugu.) This is a mere copy of the above record in Telugu. *Ibid.*, No. 38, p. 1384.


791. In a rock by the Lakshmamma temple. (Telugu.) Records that on the second day of the dark fortnight of Jyēṣṭha of the year Bhava, Š. 1436, Śrī Vira Pratāpa-Śrī Krishṇa Rāya Mahārāyulu Gāru presented one village, namely, Śrikallu, situated in Nellore śima, to the deity Koṇēvallabha Rāya of Udayagiri. From the revenue and grain derived from the village daily offerings and all enjoyments to the deity should be performed. The king was then encamped at Udayagiri after capturing Tirumala Kanta Rāya, the Gajapati’s nephew. See No. 788 above. *Ibid.*, No. 40, pp. 1386–87.

792. In the same place. (Kanarese.) This is a copy of No. 791. *Ibid.*, No. 41, pp. 1387–88.

793. In the same place. (Telugu.) Records that on Thursday, the fourteenth of the dark fortnight of Māgha of the year Vijaya,
794. In the same place. (Telugu.) Records that on Thursday, the eleventh of the dark fortnight of Phalguna of the year Bahudhānya, Tirumalayya of the Vallabharāya family caused a Bhōga-manṭapa (a pleasure hall for cooking room for the deity) and a flight of steps to be constructed. *Ibid.*, No. 43, p. 1390.

795. In the Lakshmamma temple. (Telugu.) Records that all the acts of devotion projected by Timmarāju, son of Kōṇēṭaya, were successfully brought to a close. *Ibid.*, No. 44, p. 1390.

796. In a rock below the Madāru gate. (Telugu.) Records that the son of the chief (Rāzulu) of the bearers of Udayagiri Durgam has suffered (or the son of Bōyarāzulu of Udayagiri durgam has suffered). *Ibid.*, No. 45, p. 1391.

Veṅkaṭapuram.

797. On a stone on tank bund. (Telugu.) Records that on Thursday, the fifteenth of the bright half of Śravaṇa of the year Parābhava, Ś. 1348, while Śrīmaṇ Mahāmaṇḍalāsva Śrī Viṣṇu Pratāpa Dēva Rāya Mahārāyulu (II) was ruling at Vijayanagar, Bayichana Bōyuḍu, the grandson of Mutta Rāju Śīnganarāju and Tudirolla Dharmasāni gave a sale deed for the daśabandham tank constructed by them at Bōyavīḍu and Kudichalapāḍu in Udayagiri rājya. *Ibid.*, No. 46, pp. 1391–92.

Virūru.

798. East of the village on the south bank of Upputēru. (Telugu.) Records that on the third of the bright fortnight of Phalguna of the year Pramāḍi, the paid servant of the ruler of Virūru granted the villages Aśavēmula, Vilaṭilaṅgam and Parlapalli as agrahāra to Bommalāṭa Viṇappa for the religious merit of Voda Komāra Veṅkaṭādrināyanivrā. *Ibid.*, No. 47, pp. 1392–93. [The inscription is interesting for the mention of a puppet show organizer.]

Yēpilagunṭa (Chilakapāḍ).

799. On three sides of a stone. (Telugu.) Records that on Friday, the fifteenth of the dark fortnight of Phalguna in the year Paridhāvī, Ś. 1174, the ninth year of the reign of Śrī Viṣṇu Rājendra Chōḍachakravartī, on the occasion of the eclipse of the sun, Tikkiyadēva, his minister, presented to Tripurāntakadēva, and his
younger brother to Kēdāradēva, the village Bodapādu in Chilaka-

**VENKATAGIRI TALUK.**

**Chāpalapalli.**

**800.** In the Vishṇu temple. (Tamil.) Records a gift (to Brah-
mans) by Bejjadēvi, the consort of Yādavarāya Bhujabalasid-
dharaśa, in Ś. 1152, expired, fifteenth year of the reign of Rājarāj-
dēva III, on a date in the month of Tai. *Nellore Ins., Venkatagiri*, No. 1, pp. 1397—98. Pākkinādu in Jayaṅkoṇḍacholamaṇḍalām is referred to.

**801.** On the north wall of the Vishṇu temple. (Tamil.) Records that in the twenty-first year of the reign of Rājarājadēva, in the month of Ādi, Savanar Ajuḍaiippillai gave one māḍai as interest for three evening lamps presented to the God Yādava-
nārāyaṇaperumāḷ in the city of Nāgapuḍōḷ alias the glorious Rāja-

**802.** Round the Vishṇu temple. (Tamil.) Records that in the fifteenth year of the reign of Rājarājadēva III, on a date in the month of Tai, Bejjadēvi, the consort of Yādavarāya, gave to the God Emperumān Yādavanārāyaṇa lands in the city which they established at Nāgapuḍōḷ for the maintenance of a sacred per-

**803.** In the Vishṇu temple. (Tamil.) Records that, in the nine-
teenth year of the reign of Rājarājadēva, in the month of Aippaśi,
Kaśāṇmai, the son of Yādavarāyar, gave to Emperumān Yādava-
nārāyaṇaperumāḷ at Rājamallachaturvēdimaṅgala for mainte-

**804.** In the Vishṇu temple. (Tamil.) A record of Attiyammai,
the daughter of Iraṭṭaḍi Bhīmabhaṭṭan of Tumbaiyūr, in the thirteenth year of the reign of Rājarājadēva on the date of Chittirai. Tumbaiyūr was in Paḍikāmaṇḍudu in Pākkainādu. *Ibid.*, No. 5, p. 1402.

**805.** In the Vishṇu temple. (Tamil.) Records that in the eleventh year of the reign of Rājarājadēva, on the date of the Uttarāyanasankrānti, Toṇḍaimān Āṟṟuṛ Kantarāyan, the prime
minister of Yādavarāyan, gave to Emperumān Yādavanārāyaṇa-
perumāḷ four cows for the maintenance of four evening lamps. For
these four cows were given four māḍai in the hands of Koṇḍu-

**806.** In the Vishṇu temple. (Tamil.) Records that Yādava-
rājan gave lands as exclusive property to the deity. The Veḷḷāḷas
of Kanumili and Madhurāntaka Pottappichōla Erasiddharaśa are
807-808. In the Vishṇu temple. (Tamil.) Two fragmentary records, the first recording the grant of one māḍai to Ṭ Runnable by Yaḍavarāyar of the town of Nāgarpudōl (in Pākkaiṇāḍu), the second mentions Tēmmāṇḍi Ammai, the wife of Bhujabalasiddharaṣar. *Nel. Ins., Venkatagiri*, Nos. 8 and 9, p. 1405.


Pākkaiṇāḍu.


814. On the east wall of Vishṇu temple. (Tamil.) Records that in the twelfth year of the reign of Rājarājadēva, on the date of Chittirai, he gave one māḍai for one evening lamp to the god Yādavanārāyaṇaperumāḷ. *Ibid.*, No. 15, pp. 1410—II.

815. On the east wall of Vishṇu temple. (Tamil.) Records that Veṅgivallabhan granted the big channel named after Kamalamahādēvi, certain lands under Tōṇḍaimān tank and also thirty-three cows for ten evening lamps to Yādavanārāyaṇaperumāḷ. *Ibid.*, No. 16, pp. 1411—12.

Mōpur.


818. On the south wall of the Chennakēśava temple. Records that in the eighteenth year of the reign of Rājarājadēva Chōla-devar, Chōdappireḍḍi gave in the name of Chālukkinārayana alias Manumasiddarāsār of Periyamunoppūr in Pāgamanādu, for interest, one mādai for an evening lamp to the temple of Kēśavaperumāḷ. *Nel. Ins., Venkatagiri, No. 19, pp. 1413-14.*

819. On a stone to the north of the Śiva temple. (Tamil.) Records that in the twenty-second year of the reign of Rājarājadēva, Viṭṭami Reḍḍi, the son of Vayirappa Reḍḍi, a Reḍḍi resident in Mūnoppūr, gave one evening lamp to the god of Tiruvēṅgaḍṇam. Nārappa Reḍḍi, the son of Paṇḍārī Kēṭṭama Reḍḍi, gave one evening lamp and similar gifts. *Ibid., No. 20, pp. 1414-15.*

Pāḷemkōṭa.

820. On Venkaṭagiri-drug near the spring. (Telugu.) Records that on the tenth day of the dark fortnight of Bhādrapada of the year Tāraṇa, Bhujabala Boppayya Dēva Mahārājuḷu constructed a cistern on the Kalimili durgam. *Ibid., No. 21, p. 1415.*

821. On Venkatagiri-drug near the spring. (Telugu.) Records that on the fifth day of the dark fortnight of Māgha of the year Prabhava, Mādirāju, son of Kalimili Bopparāju, repaired the fortress (durgam). *Ibid., No. 22, p. 1416.*

Vassavāripāḷem.

822. In a field north of the village. (Telugu.) Records that on the twelfth day of the dark fortnight of Jyēṣṭha of the year Vikāri, Ś. 1580, while Hizarat Alam Ennasā was seated on the diamond throne, Raṅgapparāzugāru bestowed lands . . . in Udayagiri śīma. *Ibid., No. 23, pp. 1416-18.*

823. In a street. (Telugu.) Records that on the fourteenth day of the bright fortnight of Jyēṣṭha of the year Śubhakrīt, Ś. 1584, while Śrīmad Rājāldrāja Rājāparamēśvara Śrī Virapratāpā Śrī Vīra Bhujabala Vīra Venkaṭapatirāyayadēva Mahārāyalayavāru was seated on the diamond throne at Penugonḍa, Śrīman Mahāmāṇḍa-lēśvāra. Kochūri Jaggarajayyadēva Mahārājalayavāru made a grant for the tank of Inuguṇṭa. *Ibid., No. 24, pp. 1418-19.*


826. On the south wall of the Bhīmēśvara temple. (Tamil.) A fragment of record in the reign of Rājarājadēva which mentions the temple Vīmēśvara at Iruṅgunḍai. *Ibid., No. 27, p. 1241.*
RĀMNĀD DISTRICT.

ARUPPUKKÖTTAI TALUK.

Aruppukkōttai.

1. 402 of 1914.—(Tamil.) On the south wall of the central shrine in the Sundarēśvara temple. A record in the fifth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍya dēva (I, 1216—35) "who was pleased to take the Chōla country." Records gift of oil for three lamps by the inhabitants of Iḍattuvali to the temple of Kuralmāṇiśvaram Udaiyār at Šēngāṭṭirukkai Iḍattuvali.

2. 403 of 1914.—(Tamil.) On the same wall. A record in the eighteenth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Kulaśekharadēva. Records gift of a stone at the entrance into the ardhamanṭapa of the temple of Kuralmāṇiśvara-muḍaiya-Nāyanār at Šēngāṭṭirukkai Iḍattuvali in Veṇbil-nādu.

3. 404 of 1914.—(Tamil.) On the same wall. An incomplete record in the third year of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍya dēva (I, 1216—35 ?). Records gift of offerings by the order of a certain Sokkāndār on the day of Satabhishaj in which he was born.

4. 405 of 1914.—(Tamil.) On the same wall. A damaged record of the Pāṇḍya king Sundara-Pāṇḍya dēva, the date of which is lost. Records gift of land for maintaining a flower garden and for supplying two flower garlands to the temple of Kuralmāṇiśchuram-udaiya-Nāyanār.

5. 406 of 1914.—(Tamil.) On the same wall. A record in the eighth year of the Pāṇḍya king Sundara-Pāṇḍya dēva (I, 1216—35), "who was pleased to distribute the Chōla country." Records the setting up of the image of Arundavaṉjeiḷa-Nāchchiyār (Pārvati) by Šēgal-Šēvagattēvan, one of the Valaṇjiyars of South Ceylon (Tennilaṅgai). See Ep. Rep., 1913, p. 101, for further references to the Valaṇjiyars of Ceylon.

6. 407 of 1914.—(Tamil.) On the west wall of the same shrine. A record in the eighth year of the Pāṇḍya king Sundara-Pāṇḍya (I, 1216—35), "who was pleased to distribute the Chōla country." Records the setting up of the image of Liṅgapuraṇadēva (Liṅgōḍbhava) by the same individual, who lived in a street called Vikrama Pāṇḍya perundēru named evidently after a king of that name previous to the time of Sundara Pāṇḍya I.

7. 408 of 1914.—(Tamil.) On the north wall of the same shrine. A damaged record in the fourteenth year, Dhanus, śu. di. 3,
Wednesday, Śravaṇa, of the Pāṇḍya king . . . varman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35) “who, having taken the Chōla country, was pleased to perform the anointment of heroes at Muḍigonḍachōlapuram.” Records gift of land for offerings by Ālagan Arulāḷapperumāḷ alias Ulaganārayanachakravartin at the service of Ulaganārayana-śandī called after the donor. [Mr. Swamikanṇu Pillai says that there is no date suiting the week day in the fourteenth year, but there is a regular one in the fourth year, viz., December 11, A.D. 1219.]

8. 409 of 1914.—(Tamil.) On the same wall. A record in the eleventh year, Mārgaḷi, fifth day of the Pāṇḍya king Sundara-Pāṇḍyadēva (unidentified). Quotes an order of Śōlagaṅgadēvan. Records gift of land for offerings to the images of Inakkunalla perumāḷ (set up in the name of Śōlagaṅgan), the (stone) goddess and the goddess which is taken out in procession through the streets. “It is stated that, while the right of cultivating these lands (kārāṇmāi) belonged to certain persons who were donors, the taxes accruing on them were paid to the temple. The rate at which the taxes were paid was fixed at 3 kalam on each ma of land or one-half of what prevailed in other dēvādana lands. In doing this, crops of full yield alone were taken into consideration,” those who had sustained damages or failure being excluded.

9. 410 of 1914.—(Tamil.) On the same wall. Records gift of land to the temple of Eḍuttaduvaliya-Pillaiyār in the same village. Quotes the eighteenth year of Kulaśēkharadēva “who was pleased to take every country,” and an order of Śōlagaṅgadēvan.

10. 411 of 1914.—(Tamil.) On the same wall. A record in the fifteenth year of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35) “who, having taken the Chōla country, was pleased to perform the anointment of heroes at Muḍigonḍachōlapuram.” Records the setting up of an image of Durgaiyār in the temple.

11. 412 of 1914.—(Tamil.) On the same wall. A record of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35) “who distributed the Chōla country” in the fourteenth year, Mithuna, ba. di. 13, Monday, Rōhiṇi (corresponding to Monday, 10th June, A.D. 1230). Records a gift of land to the temple of Vināyaka-Pillaiyār called Eḍuttaduvaliya-Pillaiyār at Iḍattuvaḷi. Refers to sale of land by temple authorities to a person who was thereby entitled to receive payments in paddy and tiraṁand (i.e., dramma). See Ep. Rep., 1909, p. 80, and ibid., 1910, p. 97.

12. 413 of 1914.—(Tamil verse.) On the east wall of the central shrine in the Vaḷavanda-amma temple in the same village. Records in Ś. 1090 the setting up of the God Aḷagiya-Āḷvār by Śōlagaṅgan.
13. 414 of 1914.—(Tamil.) On the same wall. A damaged record in the fifteenth year of the Pândya kings Tribhuvanachakravartin Kulōttunga-Chōladēva. Records gift of paddy to the temple of Aḷagiya-Āḷvār in Śeṅgāṭhirukkai Iḍattuvalī in Veṇbuḷa-ṉādu, a subdivision of Madhurōdaya valanādu which was a district of Pāṇḍī-manḍalam.

14. 415 of 1914.—(Tamil verse.) On a stone of the well opposite to the choultry in the same village. Records in Ś. II54, the construction of the well.

15. 416 of 1914.—(Tamil.) On a slab set up in a field two miles east of the same village. Records in Dundubhi (A.D. 1664) gift of land in the village of Bommakoṭṭai for the daily worship of Vāḷavandāḷ-ammai at Aruppukkōṭṭai by an agent (Tambi Uḍaiyā Tēvar) of Tirumulai Sētpatī Kattā Raghunāṭhadēva for the merit of the latter. The Government Epigraphist apparently thinks that the Tambi referred to in this epigraph was the opponent of Daḷavai Sētpatī, for whose sake Rāmappaiya, the General of Tirumal Nāik, led his celebrated campaign against Rāmēśvaram. But as a matter of fact the Tambi of the present epigraph was, it seems to me, a later man. See my History of the Nāik Kingdom of Madura in Ind. Antq., Dec. 1916, p. 201.

Kōvilaṅgulam.

16. 396 of 1914.—(Tamil verse.) On the south base of the Ambalappasvāmi temple (of which the basement alone now remains). A record in praise of a certain Śoḷakōn who was the lord of Kumbanūr, Kuraṇḍi, Kunrattūr and Puttūr.

17. 397 of 1914.—(Tamil.) On the west and south bases of the same temple. A record in the forty-eighth year of the Chōla king Tribhuvanachakravartin Kulōttunga-Chōladēva (I?). Records that a golden vimāna with a maṇṭapa to Mukkuḍaiyār was constructed by 25 Jains at Kumbanūr in Śeṅgāṭhirukkai, a subdivision of Veṇbu-vaḷanādu. Two copper images of “the god of the three umbrellas” and Yakshi were also presented. It is also stated that land for a temple site and a watershed for the use of Jain devotees were given. The Government Epigraphist notes the unique literary style of the inscription and considers that some of the donors should have been well versed in the Tamil language.


19. 399 of 1914.—(Tamil.) On the north base of the same temple. A record in the seventeenth year of the Pândya king
Tribhuvanachakravartin Kulaśekhara. Records gift of a cow for a lamp to the same temple.


21. 401 of 1914.—(Tamil.) On the same base. A record in the thirteenth year of the Pāṇḍya king Tribhuvanachakravartin Kulaśekharadēva. Records gift of a paḻāṅgāsu (old kāsu) and two drammaś for a lamp. See No. 11 above for the mention of drammaś and Cg. 217.

Paḻlimadai.

This place, called in inscriptions Tiruchchuliyal Paḻlimadai, was a dēvadāna village in Paṟuttikkudinādu. The temple was named after a certain Sundara Pāṇḍya, apparently a close relation of the Vīra Pāṇḍya who is referred to in the inscriptions below.

22. 420 of 1914.—(Tamil, Vaṭṭeluttu.) On the south base of the Kalanāthasvāmin temple. A record in the seventh year of the Pāṇḍya king Vīra-Pāṇḍya, “who took the head of the Chōla.” Records gift of 75 sheep for a lamp to the Bhaṭṭārār of the temple of Sundara-Pāṇḍya-Īsvaram at Tiruchchuliyal Paḻlimadai, a dēvadāna in Paṟittikkiṇiṉādu, by Šōḻantakāp-Pallavaraiyan alias Māran Ādichchan of Poliyūr. [The Government Epigraphist identifies this Vīra Pāṇḍya with the opponent of Sundara Chōla Parāntaka II and Ādiya Karikāla II. The latter is said to have beheaded him, but as Vīra-Pāṇḍya also boasts of having beheaded a Chōla we have to infer that “before he was beheaded by Ādiya II he would probably have killed a Chōla.”]

23. 421 of 1914.—(Tamil, Vaṭṭeluttu.) On the same base. A record in the seventh year of the Pāṇḍya king Vīra-Pāṇḍya, “who took the head of the Chōla.” Records gift of 25 sheep for a lamp to the same temple. Mentions Veṇbu-nādu. See No. 22.


25. 423 of 1914.—(Tamil, Vaṭṭeluttu.) On the same base. A record in the eleventh year of the Pāṇḍya king Vīra-Pāṇḍya “who took the head of the Chōla.” Records gift of twenty sheep for a lamp to a mātha of the Mahāvratinś. Mentions the liquid measure called Šōḻantakān-ṇālī. See No. 22. The Government Epigraphist suggests that Šōḻantaka might have been a surname of Vīra-Pāṇḍya in consequence of his victory over the Chōlas. For another reference to the mahāvratinś or Kāpālikas see Cg. 965 and 1037.

26. 424 of 1914.—(Tamil, Vaṭṭeluttu.) On the same base. An incomplete record of the Pāṇḍya king Vīra-Pāṇḍya, “who took
the head of the Chōla," in his ninth year. Records gift of sheep for a lamp. See note to 22 above.

27. 425 of 1914.—(Tamil, Vaṭṭeḻuttu.) On the same base. A damaged and unfinished record of the Pāṇḍya king Śaḍaiyamāran in the second year. Seems to provide for a lamp. Mentions Vānavannādevi, a brahmadeva in Venbunādu, named evidently after the queen of king Vīra Nārāyaṇa Śaḍayan. [The king might be the father of Jaṭilavarman of the Vēlvikudi grant.]

28. 426 of 1914.—(Tamil, Vaṭṭeḻuttu.) On the same base. A record in the thirteenth year of the Pāṇḍya king Vīra-Pāṇḍya, "who took the head of the Chōla." Records gift of 100 sheep for two lamps to the same temple by Poḷiyūr-nāṭṭu Muvēndavēḷan alias Aringam Pūdi, a native of Śuduvūr in Poḷiyūr-nāḍu.


30. 428 of 1914.—(Tamil, Vaṭṭeḻuttu.) On the same base. Records gift of fifty sheep by Śattānāgari for a lamp to the temple of Tirukkaṭṭamballdēva at Kuraṇḍi in Venbunādu. Kuraṇḍi was evidently a very important Jain centre in the south of the peninsula. See Md. 99, 100 and 105.

31. 429 of 1914.—(Tamil, Vaṭṭeḻuttu.) On the same base. An incomplete record in the ninth year of the Pāṇḍya king Vīra Pāṇḍya, "who took the head of the Chōla." See No. 22 above.

32. 430 of 1914.—(Tamil, Vaṭṭeḻuttu.) On the parapet stone of the entrance into the same temple, right side. A record in the twenty-sixth year of the Pāṇḍya king Māraṇjaḍaiyan. Built in at the right end. Records gift of 100 sheep for a lamp by a native of Kuṇnūr in Nilakkudi-nāḍu. Mentions Kuraṇḍi Tirukkaṭṭambalḷi in Venbunādu. [Was Māraṇjaḍaiyan the donor of the Vēlvikudi grant or his grandfather?]

33. 431 of 1914.—(Tamil, Vaṭṭeḻuttu.) In the same place, left side. A record in the thirty-fifth year of the Pāṇḍya king Māraṇjaḍaiyan. Built in at the bottom. Mentions Kuraṇḍi Tirukkaṭṭambalḷi in Venbunādu. See the above epigraph.

34. C.P. No. 5 of 1911.—A record of the time of Tirumal Nāik of Madura, dated in Vikriti (A.D. 1650-51). Mentions that the king and Mutturāmaliṅgatorī met at Paḷlimādaṃ, when they gave a C.P. charter to Paḷuttāṇḍi Kuppāchchi Ambalakārān. See Ind. Antq., December 1916, p. 201-2.

35. C.P. No. 6 of 1911.—(Tamil.) A record of the same king under the same circumstances, making a similar gift to the same person.
RÄMNÄD DISTRICT

Tiruchchuṇi.


37. 418 of 1914.—(Tamil, Vaṭṭelutu.) On the same wall. A fragment of record in the twelfth year of the Chōla king Rājakēśarivarman (985—1013), "who destroyed the ships at Kāndalūr."

38. 419 of 1914.—(Tamil.) On the door post of the Praḷaya-vīṭāṅkar shrine in the same temple. An unfinished record of Ś. 1152. Seems to refer to the defeat of a certain Jananātha.

MUDUKULATTŪR TALUK.

Koḍumalūr.*

39. 399 of 1907.—(Tamil.) On the door post of the Kumilśvara temple. A record the beginning of which is mutilated. Records in the fourth year gift of land to the temple of Uttama-Pāṇḍya-Īśvaramudāiyar at Mēlaikkoḍumalūr alias Uttama-Pāṇḍyanallūr in Vaḍatalai-Śemīnādu.

40. 400 of 1907.—(Tamil.) On the west wall of the same temple. A record of the Vijayanagara king Virapratapa Immaḍi Achyutadeva Mahārāya, in Ś. 1456, expired, Jaya. Records the gift of the village of Mēlaikkoḍumalūr alias Uttama-Pāṇḍyanallūr in Vaḍatalai-Śemīnādu for worship in the temple of Sēṭumādhava-Perumāl and for repairs to the temple of Rāmanātha.

Kōyil-Māriyūr.

41. 96 of 1905.—(Tamil.) On the south wall of the central shrine in the Pushpavanēśvara temple. A record in the sixth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Sundara- Pāṇḍyadeva. Records gift of land.

42. 97 of 1905.—(Tamil.) On the east wall of the Pavaḷaniravalli Amman shrine in the same temple. Records in Dhāтри gift of money.

Mēl-Kiḍāram.

43. 91 of 1905.—(Tamil.) On the north wall of the central shrine in the deserted Īśvara temple. A mutilated record. Seems to record a gift of land.

44. 92 of 1905.—(Tamil.) On the east wall of the same shrine. A mutilated record in the fifth year of the Pāṇḍya king ... Sundara Pāṇḍyadēva.

* Mr. Sewell says that the Śiva temple here was built by Varaguṇa Pāṇḍyan. It needs confirmation.
45. 93 of 1905.—(Tamil.) On the same wall. A mutilated record of the Pāṇḍya king Māravarman alias Tribhuwanachakravartin, the date of which is lost.

46. 94 of 1905.—(Tamil.) On the same wall. A mutilated record of the Pāṇḍya king Māravarman alias Tribhuwanachakravartin Sundara-Pāṇḍya, “who was pleased to take the Chōla country,” the date of which is lost. The king was evidently Sundara Pāṇḍya I (1216—35).

47. 95 of 1905.—(Tamil.) On the south wall of the central shrine in the same temple. A mutilated record in the sixth year of the Pāṇḍya king Māravarman alias Tribhuwanachakravartin Sundara-Pāṇḍyadēva. Records gift of land. The temple is called Tiruvanandīśvaramuṇḍaiyār.

_Peruṅgarunai._


49. 402 of 1907.—(Tamil.) On stones built into the base of the same temple. A fragment of record of the Pāṇḍya king Tribhuwanachakravartin Vīra-Pāṇḍyadēva, “who took Īlam (Ceylon), Koṅgu and Śola-maṇḍalamin his fourteenth year.” [Was this king the same as Jaṭāvarman Vīra Pāṇḍya who came to the throne in 1253 and who was known as the conqueror of Īlam, Koṅgu and Śolamaṇḍalam and anointer of victors at Perumbarrappuliyūr?]

50. 403 of 1907.—(Tamil.) On the west and south walls of the Paṭṭābhirāmasvaṁ in the same village. Registers in Ś. 1480, expired, Siddhārthin, the gift of the village of Śirugudi alias Tiruvanallūr in Peruṅgaruṇaiippaṟṟu to the temple of Nayinār Peruṅgaruṇai-Perumal.


52. 405 of 1907.—(Grantha.) In the same place, left of entrance. A record of Sundarēsa (Sundara-Pāṇḍya). Records gift of land in Kaliśekhara-maṅgalam to Brāhmaṇas.

53. 406 of 1907.—(Tamil.) On a stone built into the base of the gōpura of the same temple, right of entrance. A fragmentary
record in the second year of the Pandyya king Tribhuvanachakravartin Kulaśēkharadēva (unidentifiable). Seems to record a gift of land.

54. 407 of 1907.—(Tamil.) On a second stone built into the same base, left of entrance. A fragmentary record in the third year of the Pandyya king Tribhuvanachakravartin Sundara-Pandyaḍēva. To the right of this is another much worn fragment belonging apparently to Māravarman Sundara-Pandya I (1216—1235).

PARAMAKUDI TALUK.

Paramakudi.

55. 392 of 1914.—(Tamil.) On the west base of the Emaniśvara temple at Emaniśvaram hamlet. Records in Ś. 1489, Prabhava, Kanyā, Monday, Maḥa, 12, Śubhayōga, Varahā karaṇa, gift of the village Māviḷaṅgi Śembinādu to the temple of Tirukkayilāyam alias Iyamaniśuram-udaiya-Nāyanār, by a member of the Śammatṭi family. According to Mr. Swamikannu Pillai the date corresponded to Monday, September 29, A.D. 1567.

56. 393 of 1914.—(Tamil.) On the west wall of the Amman shrine in the same temple. A fragmentary record of the sixth year of the Pandyya king Māravarman alias Tribhuvanachakravartin Sundara-Pandyaḍēva (I, 1216—39) “who was pleased to take the Chōla country.”

57. 394 of 1914.—(Tamil.) On a stone lying near the same temple. A mutilated record of the Pandyya king . . . alias Tribhuvanachakravartin Kulaśēkharadēva, “who was pleased to take every country,” the date of which is lost. Mentions Maṭṭiyur Śivapuri in Kēralaśiṅga-valanaṇḍu.

RĀMNĀD TALUK.

Dēviṇṭaṇam.


58. 117 of 1903.—(Tamil.) On the north wall of the central shrine in the Tilakēśvara temple. A record in the fourth year of the Pandyya king Jaṭāvarman alias Tribhuvanachakravartin Vikrama-Pandyaḍēva. Records gift of taxes levied within the four boundaries of Śivallavapaṭṭaṇam.

59. 118 of 1903.—(Tamil.) On the south wall of the central shrine in the same temple. A record in the fourth year of the Pandyya king Māravarman alias Tribhuvanachakravartin Sundara-Pandyaḍēva. Records gift of land.

60. 119 of 1903.—(Tamil.) On the east wall of the maṇṭapa in front of the same shrine. A mutilated record in the third year of
the Pāṇḍya king... alias Tribhuvanachakravartin Kula-
sekharadēva, “who conquered every country.”

61. 120 of 1903.—(Tamil.) On the north wall of the same
māṇṭapa. A record in the thirteenth year of the Pāṇḍya king
Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.
Appears to record an agreement among the pūjārins of the temple.
Built in at the end.

62. 121 of 1903.—(Tamil.) On the south wall of the Kaḍala-
ditta-Perumāl temple in the same village. An incomplete record
of Sundarattōḍaiya Mahābali-Vaṇadarāyar, in Ś. 1455, Man-
matha (wrong).

Kīlakkarai.

63. 396 of 1907.—(Tamil.) On the door-post of the māṇṭapa
in front of the Šokkanāṭhasvāmin temple. Registers in Ś. 1453,
expired, Vikrita, an agreement by which half a pāṇam was to be
given on every 100 pearls sold in Kīlakkarai and the proceeds to
be utilized for worship and repairs to the temple of Nīnaittadumu-
dittā-Piḷaiyar.

64. 397 of 1907.—(Tamil.) On a slab set up in the same
temple. A damaged record of the Sētupati king Tirumalalai-
Sētupati-Mahārāja. Mentions Kōdamaiṅgalam alias Nīna-
tadumūttī-Vaṇiyagar-paṭṭaṇam.

65. 398 of 1907.—(Tamil.) On a second slab in the Šokka-
nāṭhasvāmin temple. Mentions in Ś. 146... Achyutarāya and
Tummuśi-Nāyakkar.

66. A C.P. No. 1 of 1912. A Mūvaraivēndan grant of Abhi-
rāma Ativīra Rāma (II), the son of Ativīra Rāma Pāṇḍya, who is
said to have resembled his father both in character and in name.
It is to the effect that, at the request of one of his officers Aiyaṅ-
kārappa, son of Peddappa and grandson of Nāgama Nāyaka (who
bore the titles of Mokalipaṭṭavardhana and Kāṅchimahāpurādhīna).
Abhirāma gave to 69 Brahmans the two villages of Mūvaraivēndan
and Śāttalērī, clubbing them together under the new name of
Peddanāyakan-Samudram.

Periyapaṭṭam.

67—70. 565 to 568.—(Arabic.) On four slabs kept in the
courtyard of a mosque. Examined by Dr. J. Horovitz, PH.D.,
Epigraphist for Moslem inscriptions, Aligarh. Two of these
contain verse 26 of Sura 55 of the Qurān, and the third and fourth
refer to a woman who died a martyr for some cause.

Rāmēśvaram.

A history of this important and historic temple has been given
in Burgess and Natēsa Sastri’s Tamil and Sanskrit Inscriptions, pp,
50–7. See also Mr. Sewell’s Antiquities, Vol. I, p. 300, Ferguson’s
71. No. 1 of Tamil and Sanskrit Inscriptions, p. 57.—Over a figure of a Rāmnād Zamindar between the third prākāram and the entrance to the Amman temple, left side. Records the name Hiraṇyagarbhāyaḍī Vijaya Raghunātha Sētupati Kāṭta Tēvar.

72. No. 2 ibid.—In a pillar in the Amman temple outside porch, over a statue. The same name recorded.

73. No. 3 ibid.—In front of the same. The same name.

74. No. 4 ibid.—On the bracket of the same. The same name recorded.

75. No. 5 ibid.—On the right side of the same. The same name recorded.

76. No. 6 ibid.—A small inscription in the same place, over a cow. “The Kāmadhēṇu and the Kaḷpaka tree.”

77. No. 7 ibid.—On the west side of the door leading out of the Svāmi’s first prākāra. Records that in Kaḷayukti the ruined prākāra was repaired by Rāmanātha, the prince of sages, who is versed in all the rites and āgamas of the Šaiva system.

78. No. 10 ibid.—On the west wall of the first prākāra to the south of the Vināyaka temple. A record of Ś. 1530 in the days of Viśu Bhūpati, saying that the temple was repaired by sage Rāmanātha.

79. No. 13 ibid.—On the front of the silver swinging cot in the Paḷijyarai. Records that it was the gift of Vijaya Raghunātha Sētupati Kāṭta Tēvar, son of Hiraṇyagarbhāyaḍī Raghunātha Sētupati Kāṭta Tēvar. The amount of silver and its cost given.

80. No. 14 ibid.—Over the figure of a zamindar on the left side of the passage from the third prākāra to the entrance of the Amman temple. The name of Hiraṇyagarbhāyaḍī Raghunātha Sētupati Kāṭta Tēvar recorded.

81. No. 15 ibid.—On the west wall of the first prākāra. A record of Ś. 1545, Rudhirōdgōri, Māsi 21, Wednesday, uttiram, saying that the Naḍamālikai maṇṭapam and “Āruḍhamaṇṭapam” were built by Kūṭṭan Sētupati Kāṭta Tēvar, son of Uḍaiyān Sētupati Kāṭta Tēvar.

82—87. Nos. 16, 17, 18, 19, 20 and 23 ibid.—Records the names on their respective statues of Vāḍuṅganātha Tēvar, Peria Uḍaiyā Tēvar, Raghunātha Śēvaṅkarai, Pradhāni Muttu Tirumalappa Piḷḷai and Rajarājēśvari Amman and Śiṅnaṅa Tēvar.

88. 89 of 1905.—(Sanskrit and Nāgari.) On the dhvajastambha of the Parvatavardhani Amman temple. A record of Gōpa-Tippa in Ś. 1390. Records the setting up of the guilt dhvajastambha. A Grantha copy of it is engraved on another side of the same pillar. This is the same as Nos. 11 and 12 of Tam. and Sans. Inscns., p. 59. [Tippa or Tirumalayya dēva was Viceroy of the South from 1453 to 1468 and gave great donations to Śrīraṅgam,
Jambukēśvaram and Rāmēśvaram shrines. He was the contemporary of poet Kaḷamēgha.

89. 90 of 1905.—(Vaṭṭeluttu.) On the balipittha close to the dhvajastambha of the Rāmanāthasvāmin temple in the same village. A much damaged record.

90. 97 of 1903.—(Tamil.) On the south wall of the central shrine in the Rāmaliṅgēśvara temple. Records in Chitrabhānu gift of land for the merit of Viśvanātha Nāyaka Viṟappā Nāyakkar Ayyan. See No. 95 below.

91. 98 of 1903.—(Tamil.) On the west and south walls of the same shrine. A mutilated record in Š. 1500, Vikrama (wrong). Mentions the Nāyaka referred to in the above epigraph.

92. 99 of 1903.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. Records in Š. 1520 the building of the maṇṭapa (Ādal-maṇṭapa) by the learned sage Rāmanātha. Referred to in Mr. Sewell’s Antiquities (No. 1 of the Local List). Also No. 8 in Tam. and Sans. Inscrns., pp. 58–9.

93. 100 of 1903.—(Tamil.) On the west wall of the Koṭittirtha maṇṭapa in the same temple. Records in Š. 1530 the building of the maṇṭapa by the same Rāmanātha. See Tam. and Sans. Inscrns., No. 9, p. 59 and Antiquities, Local List, No. 2.

94. 101 of 1903.—(Tamil.) On the south wall of the first prākāra of the same temple. Records in Š. 1545, Rudhirōdgārin, the building of the first prākāra.

95. 102 of 1903.—(Tamil.) On the same wall. Records in Š. 1530 the building of a shrine at Rāmēśvaram during the time of Viṛabhipati [i.e., Viṟappā Naik (1609–23) of the Madura dynasty. See Ind. Antq., 1916, August, pp. 132–6.]

96. 103 of 1903.—(Granthā.) On the north wall of the Chidambaranārāśam in the same temple. Records in Kāḷayukta the building of the first prākāra.

97. 104 of 1903.—(Tamil.) On the west wall of the Chidambarēśvara shrine in the same temple. A record of the Pāṇḍya king Viṟa-Pāṇḍyadēva. There is also another fragmentary Pāṇḍya inscription.

98. 105 of 1903.—(Tamil.) On a pillar near the Ānjanēya shrine at the eastern gopura of the same temple. A damaged record in Š. 1549, Prabhava.

99. No. 21 of Tam. and Sans. Inscrns.—On the west side of the “Chavukai” in the Amman temple. Records that it was built by Periyānāyakam Piḷḷai Avaragal, the manager and dharmakarta in Š. 1786, Raktākshi, Ādi 30.

100. No. 22 ibid.—On the west step of the dhvajastambha of the Amman temple. Records that on Vaikaśi 15 of Š. 1785, Periyānāyakam Piḷḷai planted the dhvajastambha.

102. 9 of 1915.—(Tamil.) In the same place, left side. A damaged record of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva in the eleventh year, Kanya, fifteenth day, Saturday, 12, Magha.

103. C.P. No. 7 of 1911.—(Tamil.) A record of Muttu Rāmalīnga Vijaya Raghunātha Sētpati Kätta Tēvar, dated Ś. 1692, Vikriti, making gift of land for feeding people and providing a water-shed. [This Sētpati was the adopted son of Hiranyagarbhayaji Raghunātha Sētpati and an opponent of the Nawab of Trichinopoly and the English. He was defeated by the latter near Trichinopoly in 1773, made prisoner and deprived of his posses- sions. He was restored by the Nawab in 1780, but deposed in 1794 and sent as State prisoner to Madras. See Antiquities, Vol. I, p. 228.]

104. C.P. No. 9 of 1911.—(Tamil.) A record of Muttu Vijaya Raghunātha Sētpati Kätta Tēvar (A.D. 1709—23) who performed the Hiranyagarbha ceremony, dated Ś. 1635, Vijaya, making gift of houses and lands at Attiyūttu to 14 Brāhmaṇa families. [He was known as Tiruvudaiya Tēvar.]

105. C.P. No. 10 of 1911.—(Tamil.) A record of Tirumalai Raghunātha Sētpati Kätta Tēvar (1645—1670), dated Ś. 1579 (A.D. 1656), making a gift of land to Abhōbalaiya of the Kauṇḍinya gōtra.

106. C.P. No. 11 of 1911.—A record of Daḷavāi Sētpati Kätta Tēvar (A.D. 1604—21), dated Ś. 1529 (A.D. 1607), Parābhava, making gift of five villages to the temple of Rāmanāthasvāmin at Rāmekōram. [This is No. 30 of Mr. Sewell’s C.P. list. He has however read the date wrongly as Ś. 1521. It has been edited in Tam. and Sans. Inscrips., pp. 66—8.]

107. C.P. No. 12 of 1911.—A record of Daḷavāi Sētpati (A.D. 1604—21), dated Ś. 1530, Plavanāga, registering gift of eight other villages to the same temple. This is No. 32 of Mr. Sewell’s list and edited in Tam. and Sans. Inscrips., pp. 68—70.

108. C.P. No. 14 of 1911.—(Tamil.) A record dated in the year Nandana registering an agreement between the Dharmakarta Rāmanātha Pāṇḍaram and the 512 Ārya mahājanas of the Rāmekōram temple.

109. C.P. No. 16 of 1911.—(Tamil.) A badly engraved record of a ... Vijayan Sētpati in the year Prabhava.

110. Sētpati grant No. 2 (in Tam. and Sans. Inscrips., pp. 65—6).—In the possession of Raghunātha Gurukka of Rāmekōram. Records in Ś. 1529, expired, Plavanāga, fourth lunar day in
Āḍi, gift of lands by Tirumalai Udayān Sētuṇāṭi, on the occasion of his pilgrimage to the people of "the five countries" who served as priests and cooks in the Rāmēśvaram temple.

111. Sētuṇāṭi grant No. 5 (in Tam. and Sans. Incrns., pp. 70—72).—A grant of land by Raghunāṭha Sētuṇāṭi in Ś. 1581 (A.D. 1659), to a "Maharatta Brahman Šāṅkara Gurukkal and others." The donor is called the son of Hiraṇyagarbhayāji Raghunāṭha Sētuṇāṭi. The object of the grant was to provide for the comfort of Maharatta and other pilgrims who had now a priest of their own.

112. Sētuṇāṭi grant No. 6 (Ibid., pp. 72—4).—A record of Ś. 1580, expired, Heviḷambi (Uttarāyaṇa, Hēmanta Ritu, Šuklapaksha, new moon, Monday) recording a grant by Raghunāṭha Tirumalai Sētuṇāṭi Kāṭṭa Tēvar, son of Tirumalai Sētuṇāṭi Kāṭṭa Tēvar, to Šāṅkara Gurukkal and others for conduct of Navarātri festival.

113. Sētuṇāṭi grant No. 7 (Ibid., pp. 75—8).—A grant, dated Ś. 1589, expired, Plavaṅga, Uttarāyaṇa, Vaikāśi, Šuklapaksha 3, Thursday, Puravvasu, by a Perumāl Sērvaikārān of Pāṇḍi to the Rāmēśvaram temple for the merit of Tirumalai Hiraṇyagarbhayāji Raghunāṭha Tēvar, son of Daḷavāi Sētuṇāṭi Kāṭṭa Tēvar. The objects of grant were the two villages Ānāndur and Pāpāṅkudi.

114. Sētuṇāṭi grant No. 8 (Ibid., pp. 79—80).—A record of Ś. 1601, expired, year Chitra, Uttarāyaṇa, Pūrvapaksha, dvītya in Makara Thursday and Śataya. Records the grant of villages by Raghunāṭha Sētuṇāṭi Kāṭṭa Tēvar, son of Hiraṇyagarbhayāji Raghunāṭha Sētuṇāṭi Kāṭṭa Tēvar, for festivals and offerings. These were placed under the mirās of Raghunāṭha Gurukkal, son of Šāṅkara Gurukkal. His functions, privileges and honours are enumerated. [The record is interesting for the insight it gives into the position and emoluments of the priesthood.]

115. Sētuṇāṭi grant No. 9 (Ibid., pp. 81—6).—A grant of Ś. 1606, K. 4785, Raktākshi, Uttarāyaṇa, Vaikāśi, Šuklapaksha, new moon, Sunday, Vaiśākha, by Hiraṇyagarbhayāji Raghunāṭha Sētuṇāṭi Kāṭṭa Tēvar, to God Viśvēśvara and Goddess of Eḻuvāpurī in Tennaḷaināḍu, in Kāḷayār kōl Śimai. The objects of the grant were the three villages Pudukkoṭṭai, Kaḷḷikkudi and Eḻayānvayal.

116. Sētuṇāṭi grant No. 10 (Ibid., pp. 83—7).—A record of Ś. 1636, expired, Jaya (Chitrai 12, Monday, Śravaṇa, Daśami) by Hiraṇyagarbhayāji Vijaya Raghunāṭha Sētuṇāṭi Kāṭṭa Tēvar, son of Hiraṇyagarbhayāji Raghunāṭha Sētuṇāṭi Kāṭṭa Tēvar. [This is a very interesting document which enumerates the various sources of revenue granted to the deities of Rāmēśvaram.]

117. Sētuṇāṭi grant No. 11 (Ibid., pp. 87—9).—A record of Ś. 1637, Manmatha, Māṣi 2, Monday, giving the details of an agreement between Rāmānāṭha Pāṇḍāram and Viṭṭhala Nāyakar, son of
Ananta Nayakar of Parakkadu, in regard to the measures of oil to be presented to the temple in interest for money borrowed. [The inscription is interesting for the rate of interest and price of oil, etc., given therein.]

118. Sêtpati grant No. 13 (Ibid., pp. 90—92).—A record of Ş. 1655, expired, Saturday, full moon, Kārttikai 10, Rōhīni (year Pramādīchā, recording the grant of the village of Kūlattūr to God Sabhāpati of Tēvai (Rāmnād).


120. Sêtpati grant No. 15 (Ibid., pp. 95—8).—A record, dated in Ş. 1659, Nāla, Uttarāyaṇa, Hēmanta Ritus, Pushya Kṛishnapaksha, Amāvāsyā, Thursday, Śravāṇa nakṣattra, made by Muttu Vijaya Raghunāthā Sêtpati Ayyar Avargal, the son of Kumāramuttu Vijaya Raghunāthā Sêtpati Avargal who was the nephew of Hiranyagarbhayājī Raghunāthā Sêtpati Avargal. Records the gift of the village of Mudalūru or Gōvindarājasamudram to Ramaṇayya, the son of Kalānīdhi Kōnayya of the Kāṣyapagōtra, Aśvalayana Sūtra and Rīg Śākha.

121. Sêtpati grant No. 16 (Ibid., pp. 98—100).—A record, dated Ş. 1585, expired, Subhānu Pushya, Aparapaksha-Āmāvāśya, Monday, Uttra nakṣattra. Grants the hereditary priesthood (purōhita-khāṇiyāksh) of the Sêtpati family by Hiranyagarbhayājī Ravikula Muttu Rāmālinga Vijaya Raghunāthā Sêtpati to Raghunāthā Gurukkal, the son of Tātta Sivarāma Bhaṭṭar of the Kāṣyapagōtra, Āpastamba Sūtra and Yajus Śākha.

122. Sêtpati grant No. 17 (Ibid., pp. 100—3).—A record, dated Ş. 1706, expired, Śobbakrit, Chaitra Śuklapaksha, Guru-vāsara-Ashtami-Punarvasu. Records grant of the village of Seppuḍuṅḍan or Mutturāmālingapuram to Kṛishṇa Aiyāṅgar, son of Śeshādri Aiyāṅgar of the Hāttagōtra, Āpastamba sūtra and Yajus śākha, during Mēsha-Saṅkrānti, by Muttu Rāmālinga Vijaya Raghunāthā Sêtpati Kātta Tēvar, descendant of Ravikulaśēkhara Hiranyagarbhayājī Raghunāthā Sêtpati Kātta Tēvar. The village was in Kaikī nāḍū.

123. Sêtpati grant No. 18 (Ibid., pp. 103—5).—A record, dated Ş. 1705, expired, K. 4884, Śobbakrit, Mithuna, Śuklapaksha-Trayōdaśi, Anusha, Friday. Records grant of the village of Bhuvanēśvarapuri or Muḍiṇḍanāvayal in the Brahmadeśa of Varaguṇavalaṇāḍū to Saṅkarālinga Gurukkal, the son of Mantranātha Gurukkal by Hiranyagarbhayājī Muttu Rāmālinga Vijaya Raghunāthā Sêtpati Kātta Tēvar.
Tiruppullāṇi (Darbhāṣayānam).

This place which is one of the Viṣṇuṣṭhallas of the Pāṇḍya country figures in the Nālāyiraprābandhā as Tirumaṅgai Āḻvār sings about it.

124. 106 of 1903 (No. 1 of Mr. Sewell's Local List).—(Tamil.) On the second gopura of the Jagannāthasvāmin temple, right of entrance. An incomplete record of the Vijayanagara king Vīra-Kampaṇa Uḍaiyār (II) in Ś. 1293, Vīrōdhin. Mentions the Deyvachilai-Perumāl temple. [The inscription proves conclusively the conquest and occupation of the Pāṇḍyan kingdom by the general of Vijayanagar by Ś. 1293.]


126. 108 of 1903.—(Tamil.) In the same place. A damaged and incomplete record in the fifth year of the Pāṇḍya king Mārarvarman alias Tribhuvanachakravartin Sundara-Pāṇḍydēva (I) ? 1216—35, "who conquered the Chōla country."

127. 109 of 1903.—(Tamil.) In the same place. A damaged record of Sundaraṭṭhūdaiyār Mahāvali-Vañadāryar* in Ś. 1450, Vijaya (A.D. 1528.) [This seems to be No. 3 of Mr. Sewell's Local List but date misread as Ś. 1400.]

128. 110 of 1903.—(Tamil.) On the same gopura, left of entrance. A mutilated record in the thirty-seventh year of the Pāṇḍya king Mārarvarman alias Tribhuvanachakravartin Kulaśēkharadēva (I, 1268—1308), "who conquered every country." Records an order of a certain Āryachakravartin.


130. 112 of 1903 (No. 2 of Mr. Sewell's Local List).—(Tamil.) In the same place. A damaged record in the fifth year of Tribhuvanachakravartin Kōnērinmaikondan. Records gift of land.

131. 113 of 1903.—(Tamil.) In the same place. A damaged record of Mahābali-Vañadārya-Nāyakar in Ś. 1440, Īśvara. [This seems to be No. 4 of Mr. Sewell's Local List.] See No. 127 above.

132. 114 of 1903 (No. 5 of Mr. Sewell's Local List).—(Tamil.) In the same place. A record of the Vijayanagara king

* It was just at this time, in 1524, that Vīrākavi Rāya of Nallēr published his monumental Arichchandīrapurāṇa at Tiruppullāṇi.
Vīra-Kampana-Uḍaiyār (II) in Ś. 1296, Ānanda. Records a private agreement. See note to 124.

133. II5 of 1903.—(Tamil.) At the entrance into the maṇṭapa in front of the central shrine in the same temple, left side. A damaged record in Ś. 1700, Hēvīlambin.

134. II6 of 1903.—(Tamil.) On a slab built into the floor at the entrance of the first gopura of the same temple. A record in the eighth year of the Pāṇḍya king Māravarman alias Tribhuvana-chakravartin Sundara Pāṇḍyadēva (I?). Records gift of land.

Tiruttarakōśamaṅgai.

This important seat of Śaivite worship is traditionally famous as the place where Śiva appeared before Māṇikkavāsaga in the guise of his teacher.

135. 83 of 1905 (No. 4 of Mr. Sewell’s Local List).—(Tamil.) On the south wall of the maṇṭapa of the Maṅgaḷēsvara temple. Records in Ś. 1393, expired, Khara, a private gift to the temple.

136. 84 of 1905 (No. 3 of Mr. Sewell’s Local List).—(Tamil.) On the same wall. A record in Ś. 1505, expired, Chittrabhānu, of the Nāyaka king Sevvappa-Nāyaka-Achhyutappa-Nāyaka. Records the gift at Rāmasētu by the king of a village in the Chōla country to the temple at Tiruvuttarakōśamaṅgai in Śrīdeśam, a subdivision of Śembi-nādu. See Tanj. Gastr., pp. 38–9.

137. 85 of 1905 (No. 6 of Mr. Sewell’s Local List).—(Tamil.) On the same wall. Records in Ś. 1425, expired, Dundubhi, gift of money. The village is described as in the above record.

138. 86 of 1905.—(Tamil.) (This is No. 5 of Mr. Sewell’s Local List, but date misread as 1305.) On the same wall. A record in Ś. 1355 and twelfth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Records gift of land. Mentions Muttūṟṟu-kūṟṟam. [So this king came to the throne in A.D. 1421.]

139. 87 of 1905 (No. 1 of Mr. Sewell’s Local List).—(Tamil.) On the east wall of the kitchen of the same temple. Records in Ś. 1530, expired, Kīlaka, gift of money for celebrating certain festivals for the merit of Muttuvirappapa-Nāyaka (1609–23).

140. 88 of 1905 (No. 2 of Mr. Sewell’s Local List).—(Tamil.) On the same wall. A record in the twenty-seventh year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kōnerimēlkoṇḍān Śrī-Kaliyugarama Tirunelveli-Perumāḷ Vīra-Pāṇḍyadēva. Records gift of land. Mr. Sewell misreads the date as the twenty-fifth year. [This king was the joint ruler with the celebrated Arikēsari Ponnun-Perumāḷ Parākrama Pāṇḍya Jaṭīlavarman, the founder of the Teṅkāṣi temple, who ruled from 1422 to 1464.]
SÄTTÜR TALUK

Edirkaṭṭai.

141. 474 of 1909.—(Vaṭṭēluttu.) On a rock close to the Śunai-Kaṇṭhēśvara temple. A damaged record in the nineteenth year of the Pāṇḍya king Viṛa-Pāṇḍya, “who took the head of the Chōla.” Mentions Viṇbaikkudi-nādu and appears to record a gift of sheep for a lamp. [Mr. Krishna Śastri believes that Viṛa Pāṇḍya’s conquest of the Chōla should have earned for him the title Chōḷāntaka; for No. 65 of 1896 at Suchīndram which refers to this Viṛa Pāṇḍya refers to a signatory Śōḷāntaka Brahmamārāya. Later on the epithet was adopted by Jaṭāvarman Śrīvallabha.]

142. 475 of 1909.—(Vaṭṭēluttu.) On the same rock. A record in the thirteenth year of the Pāṇḍya king Saḍaiyumāraṇ. (Evidently one of the early kings referred to in the Velvikkudi grant.) Records a gift to the temple of ŚunaiKKudi-Pāḍārar and mentions Kūttaṅkuḏi in Viṇbaikkudi-nādu.

143. 476 of 1909.—(Vaṭṭēluttu.) On the south wall of the ViṇgoṉōḷasiṆvāmin temple in the same village. A much damaged record of the Pāṇḍya king Jaṭāvarman alias Sundara-Pāṇḍyaḏēva, the date of which is lost. In continuation of this slab, is a fragment in Vaṭṭēluttu characters which records a portion of the historical introduction of Rājarāja I and the twenty-second year of his reign. Sundara Pāṇḍya has not been identified.

144. 477 of 1909.—(Vaṭṭēluttu.) On the west wall of the same temple. A much damaged record of the Chōla king Rājarāja-kēśarivarman alias . . . In continuation of this is a fragment of a Pāṇḍya inscription in Tamil characters.

145. 478 of 1909.—(Vaṭṭēluttu.) On the north wall of the same temple. A damaged record of the Chōla king Rājaḵēśarivarman (i.e., Rājarāja I), the date of which is lost. Begins with the historical introduction tirumagal, etc. Mentions Nārāyaṇa-Viṇnagar-ṭēvar. [The existence of Vaṭṭēluttu in Rājarāja’s inscriptions shows that it was not yet replaced by Tamil in the Pāṇḍyan country in this period.]

146. 479 of 1909.—(Tamil.) On a slab set up to the east of the same village. A damaged and unfinished record in the ninth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyaḏēva. Records gift of land to the temple of Kuḷanagaṅkiṅkavālīsvarumudaiya-Nāyānār at Pullaṅkikkuruchchi, a dēvadāna village of ViṅkramapāṇḍiṆsvarumudaiya-Nāyānār at Viṇbaikkudi in Viṇbaikkudi-nādu. [It is not known which of the kings of this name is referred to.]

Kōḷavārpaṭṭi.

147. On a copper plate fixed to the eastern wall of the temple. Records the British proclamation (like that at Eṭṭiyāpuram) in A.D. 1799 in the course of the great Paṇjālamkuruchchi war.
Māranēri.

148. 480 of 1909.—(Tamil.) On the west wall of the ruined Śiva temple. A damaged and incomplete record in the eighteenth year. Appears to record a gift of land to the shrine of the goddess in the temple of Sundarapāṇḍīśvaramuḍaiya-Nāyanār.

149. 481 of 1909.—(Tamil.) On the north wall of the same temple. A record in the twelfth year of the Pāṇḍya king Vīra-Pāṇḍyadēva. Records gift of land for offerings to the temple of Sundarapāṇḍīśvaramuḍaiya-Nāyanār at Māramaṅgalam alias Sundarapāṇḍyanallur in Karunilakkudi-nādu.

Nenmēni.

150. On a stone in front of the temple of Anantarāja Svāmi, Records the grant of a tank to the temple in Ś. 1583 (A.D. 1661) in honour of Chokkaliṅga Nāyakkar of Madura and others. For an account of the reign of Chokkanātha Naik see Ind. Antq., 1917 (February—April).

151. On a stone north of the Perumāl temple. Records a grant in honour of Chokkaliṅga Nāyakka “and others” in Ś. 1587 (A.D. 1665).

SīVAGANGA TALUK.

Kālaiyarkōvil.

152. 575 of 1902.—(Tamil.) On the south wall of the Kaḷīṣvara temple. A record in the twelfth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (II, 1276—90), corresponding to Wednesday, August 27, A.D. 1287. Records gift of land to the temple of Kānappēr by Aghoraśiva Mudaliyār alias Vaidyachakravartin. Mentions also a certain Pushpavanaśiva. Ep. Ind., Vol. VIII, p. 279. [Śaivite legends say that Kānappēr or Kālaiyār Kōvil was one of the fifteen Śaivite holy places in the Pāṇḍyan land. It is associated with sage Kauṇḍilya and also with Sundaramūrti Nāyanār. The Sun-god is also said to have worshipped Śiva here.]

153. 576 of 1902.—(Tamil.) On the east wall of the same temple. A damaged record in the fourteenth year of Tribhuvanachakravartin Kōṇerinnēlkōṇḍān.

154. 577 of 1902.—(Tamil.) On the east wall of the 100 pillared maṇṭapa in the same temple. An incomplete record in the fortieth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva (I, 1268—1308), “who conquered every country.”

156. 579 of 1902.—(Tamil.) On the west wall of the same kitchen. A much damaged record of the Pândya king Mārarvarman alias Tribhuvanachakravartin Kulaśekharadēva "who conquered every country", the date of which is doubtful. See No. 140 above.

157. 580 of 1902.—(Tamil.) On the same wall. A record of the Pândya king Jātāvarman alias Tribhuvanachakravartin Sundara-Pândyadēva, the date of which is doubtful. Records gift of land. Mentions Aghoraśīva and Pushpavanaśīva. See No. 152 above.

158. 581 (a) of 1902.—(Tamil.) On the west wall of the Saundaryanāyaki shrine in the same temple. A record in the eleventh year of the Pândya king Tribhuvanachakravartin Sundara-Pândyadēva. Records gift of land.

159. 581 (b) of 1902.—(Tamil.) On the same wall. A record in the tenth year of the Pândya king Tribhuvanachakravartin Sundara-Pândyadēva. Records gift of land.

160. 582 of 1902.—(Tamil.) On the same wall. A record of the Pândya king Kulaśekharadēva, the date of which is doubtful. Mentions gifts by Vikrama-Pândyadēva and Vīra-Pândyadēva.

161. 583 of 1902.—(Tamil.) On the same wall. A damaged record of the Pândya king Jātāvarman alias Tribhuvanachakra-vartin Sundara-Pândyadēva, the date of which is lost. [The king is not identifiable.]

162. 584 of 1902.—(Tamil.) On the same wall. A record in the tenth year of the Pândya king Jātāvarman alias Tribhuvanachakravartin Sundara-Pândyadēva. Records gift of land. [It is not known which of the kings of this name is referred to.]


164. 586 of 1902.—(Tamil.) On the south wall of the same shrine, right of entrance. A record in the twenty-fourth year of the Pândya king Tribhuvanachakravartin Vīra-Pândyadēva. Records gift of land.


Konḍagai (Kuntipura).

166. No. 21 of Sanskrit and Tam. Inscrns., pp. 108-9.—An inscription of the time of Sadāśiva Rāya of Vijayanagar, dated on Thursday in the month of Dhanus in Viśvāvasu, Ś. I467 (expired). Records that, in the presence of Viśvanātha Nāiker, Dimmappa Nāiker, the agent of Sadāśiva Rāya, settled some disputes between
the two sections of the inhabitants of Koṇḍakai. [The great Prabandhic teacher Śrīśailēśa or Tiruvāyurōlijēḷai, the preceptor of the celebrated Maṇavāḷa Mahāmuni, was according to the Guru-
parampara, born at Kuntiṇagāra, and we can be sure that this is the place referred to. For Śrīśailēśa’s career and teachings see my article on the History of Śrī Vaishnavism from the death of Vēdānța Dēśika to the present day in Mythic Society Journal, 1917.]

Śivagaṅga.

167. C.P. No. 28 of Mr. Sewell’s List.—Dated in Ś. 1706 (A.D. 1784), K. 4885, Śōbhakrit, Chitrait 5. By this document the then Zamindar of Śivagaṅga makes over certain lands in sarvamānyam (freehold) to a Muhammadan named Moṭtai Fakir Saheb of Śiva-
agaṅga. The Zamindar’s name is given as “Muttu Vaḍuganāṭha Tēvar, son of Vijaya Raghunāṭha Śivanna Periya Uḍaya Tēvar.” [The dates are not quite consistent. This is the same as C.P. 19 in Tam. and Sans. Inscrns., pp. 105—7.]

Śēḷapūram.

168. 88 of 1908.—(Tamil.) On the north, west and south bases of the ruined Gaṇēśa temple. Stones out of order. Seems to contain portions of the historical introduction of Māravarman Sundara Pāṇḍya (I, 1216—35), which begins pū-maruvīya, etc.

168-A. On the steps of the south gate of the Vikrama Pāṇḍyēśvaram temple. Records that Kōnērinmaiṇkoṇḍān granted to the deity, in his fifth year, a village which he purchased for 1,000 paṇams. Ins., S. Dits., p. 278, No. 49.

168-B. On a stone in the north side of the same temple. Records grant of one mā of land and the appointment of a superintendent of the temple by Kulasēkharā dēva Ativīra Rāma, in his thirteenth year, in Ś. 1483, Durmati. Ibid., No. 50. [This ruler should have been different from Śrī Vallabha Ativīra Rāma whose coronation was in 1562.]

168-C. In the same place. A damaged grant of Parākrama Pāṇḍya in Ś. 1409, Śrīmukha, in his second year. Ibid., No. 5.

Tiruppūvanaṁ.

[One of fifteen Śaivite holy places of the Pāṇḍyan kingdom.]


170. A copper-plate grant (Sanskrit and Tamil) in the pos-
session of the temple authorities, recording a gift of lands to 1,080 Brahmans well versed in Vēdās, etc., by Śrī Kōchchāḍaivarman Tribhuvanachakravartiga śrī Kulasēkharā Dēva Rājagambhirā-
dēva (I, 1190—1217) in the twenty-fifth year of his reign. The plate was first published by Caldwell in Ind. Antq., Vol. VI, 142 ff., but
only facsimiles of five out of the ten plates were given. Burgess and Natesa Sastri have published the whole together with the translation in their Tamil and Sanskrit Inscrips., pp. 21–36 (No. 23). See also Mad. Ep. Rep., 1899, pp. 14–15; where it is summarized; Ind. Antq., XX, p. 288, and Ep. Ind., VI, p. 301, where Dr. Kielhorn points out that the date (Svāti, Saturday, eleventh of the second fortnight and Dhanus fourth) was Saturday, 29th December, A.D. 1214.

171. Another copper-plate grant of the same temple (Tamil) recording an order issued by "Kōnōnalaikonḍān" to the assembly of Rājagambhirachaturvedimaṅgalam to the effect that the twenty-five kāsus which were the share of the temple from three villages were to be paid half in paddy and half in coin. Certain men bind themselves to carry out the order and give an agreement to that effect to the assembly. This plate was also published first by Caldwell in Ind. Antq., VI, and then by Burgess and Natesa Sastri in Tamil and Sanskrit Inscrips., No. 24, pp. 37–8; see also Mad. Ep. Rep., 1899, p. 15. [The king's name Sundara Pāṇḍya "who presented the Chōla country" occurs incidentally in the inscription. He is said to have conquered the Chōla country and then given it back to the Chōla who prostrated himself at his feet.] Venkayya points out that both this and No. 170 are closely connected, and were evidently written during the reign of Sundara Pāṇḍya, the former being perhaps a little earlier in time. From the fact that a minister, Rāman Pallavarāyar by name, is simply referred to in the earlier grant but signs the later, Venkayya concludes that both were issued during the lifetime of the same man and that Māravarman Sundara Pāṇḍya I, 1216–35, was in all probability the successor of Kulaśēkhara. [See Mad. Ep. Rep., 1899, p. 15.] His Chōla opponent should have been Rājarāja III who ruled from 1216 to 1248.

Vēmbaṅgudī.

172. 120 of 1910.—(Tamil.) On a stone set up in the bed of the tank. Records in Ś. 1562, Vishu (Vrisha), a gift for the merit of Tirumalai-Nayakkarayyan (A.D. 1623–59).

Śrīvilliputtūr Taluk.

Pudukkōṭṭai.

173. No. 7 of Appendix A, Ep. Rep., 1906.—This is a copper-plate grant (Sanskrit and Grantha of Śrī Vallabha and Varatunga Rāma Pāṇḍya in Ś. 1505, Subḥānu, which "gives a short account of the later Pāṇḍyas and records the gift of the village of Pudukkōṭṭai by a certain Tirumala Nayaka, with the approval of Vīrāpa Nayaka" of Madura. The date Ś. 1505 is said to be the twenty-first year after the coronation of Śrī Vallabha Ativiṭra Rāma Pāṇḍya and thereby shows that his coronation took place in
1562–63. The whole grant is excellently summarized by Venkayyā in *Ep. Rep.*, 1906, pp. 71–2. He refers to the various kings of the line as given in the grant, the previous epigraphical references to them, Dr. Caldwell's description of them, and above all to the literary works of Ativīra Rāma and Varatuṅga Rāma. The inscription has also been edited by Mr. Gōpinātha Rāo in his *Travancore Archaeological Series*, Vol. I, pp. 61–89, together with the plates. Mr. Gōpinātha Rāo differs from Mr. Venkayya in regard to the relation between Ativīra Rāma and Śrīvallabha and holds that the latter was the younger brother of the former. Mr. Venkayya, on the other hand, believes them to be identical. The whole is referred to in detail in my *History of the Nāik Kingdom of Madura, Ind. Antq.*, 1915. The inscription is thus of the greatest value in regard to the political and literary history of South India in the sixteenth century.

*Puduppālaiyam.*

174. 503 of 1909.—(Tamil.) On the south wall of the Parannāṅgattarūṭiyavāmin temple. A much damaged record of the Pāṇḍya king Śrīvalladeva, dated in his sixth year. Appears to record a gift of money for a lamp.

175. 504 of 1909.—(Tamil.) On the east wall of the same temple. Dated in the eleventh year of the Pāṇḍya king Māra-varman alias Tribhuvanachakravartin Sundara-Pāṇḍya deva whom the Government Epigraphist identifies with Mārarman Sundara Pāṇḍya I who ruled from 1216 to 1235. Refers to his palace at Māḍakkukākki-Madurai and to the seat called Mālavaraṇyan, and seems to register a gift of land for feeding the ascetic Iśānadeva and his pupils who were residing at Nalla perumāl-mādam at Karuṅgaḷam alias Sādavāchakannar and had emigrated from Kṛishṇa-Gōlaki matha at Tiruvārur. [See *Ep. Rep.*, 1909, p. 104, for another matha called the Āchāramalagia in the same place.]

176. 505 of 1909.—(Tamil.) On the lintel of the entrance into the same temple. Records that the door posts and the step stone were the gift of Śrīvāla-Pāṇḍya deva (Ativīra Rāma?).

*Sārīvillippūr.*

See Mr. Sewell's *Antiquities*, I, 305, for a short description of this important place. It is celebrated as the birth-place of Periājvar and Gōḍā and is therefore one of the most sacred places of Vaishnavism. For its religious structures and its figure in later history see my *Hist. Nāik Kingdom of Madura*, in *Ind. Antq.*, 1916 (September and October). Mr. Sewell gives three inscriptions here, but the Mack. MSS. contain as many as forty-six inscriptions. These are summarized in *Ins.*, *S. Dts.*, pp. 268–78, and though they are very meagre I have included them here.
177. In the south side of the Nāchchiyār temple. Records a grant of lands in A.D. 1453 by “Vira Valivāṇātha Rāya” of Madura.

177-A. In the same place. A record of Valivāṇāthi (Mahābali Vāṇanātha?) Rāyar in 1476.

177-B. In “the principal temple” of the place. A record of Parākrama Pāṇḍya, dated Ś. 1546.


178-B. East of the above. Records that Mahābali Bāṇa Rāya gave in Ś. 1355, Śrīmukha, the village of Tiruvāṅganallūr and some jewels to the God. *Ibid.,* No. 2.

178-C. West of the above. The same king gave in Ś. 1399, Hēvilambi, the village of Māṇguḍi to the Goddess. *Ibid.,* No. 3.


178-E. Below the above. Records that Vīra-Pāṇḍyadeva gave in his second year the village of Vayur to the Goddess. *Ibid.,* No. 5.


178-H. In the same place. Kulaśekharadēva granted in Ś. 1456, Jaya, twenty-one ūms of rice and 100 palams of curry a month to the Goddess for food. *Ibid.,* No. 8.

178-I. On a stone near Śenamudaliar shrine. Records that Kulaśekharadēva gave some grant in rice for the Goddess and worshippers in his second year. *Ibid.,* No. 9, p. 270.

178-J. In the same place. A damaged grant in the second year of Vira-Pāṇḍya. *Ibid.,* No. 10.

178-K. In the same place. A grant dated in Ś. 1504. No details. *Ibid.,* No. 11.

178-L. In the same place. Records that Śadāśivaraṇya gave the village of Puliyangulam to the Goddess in Ś. 1472, Śadhāraṇa. *Ibid.,* No. 12.


178-N. In the same place. Records that Sundaraścondēva gave in Ś. 1398, Durmukhi, the village of Sundaranallūr and a golden chair to the Goddess. *Ibid.,* No. 14.
178-O. In the same place. Records that one Tiruvēṅgaṇa-μuḍayān gave the village of “Culculloor” in Chōlamanḍalam for the Goddess. *Ins.*, S. Dts., p. 268, No. 15.

178-P. In the same place. Records that Narasiṅharāja Uḍaiyar gave the Goddess in Ś. 1375, Śrimukha, some land in Teṅkarai and Vaṭjakarai villages. *Ibid.*, No. 16.


178-T. In the same place. A damaged grant of the second year of a Sundara Pāṇḍya. *Ibid.*, No. 20.


178-V. In the same place. A damaged grant of the eleventh year of Vikrama-Pāṇḍyadēva. *Ibid.*, No. 22.

178-W. In the same place. A damaged grant of the thirty-seventh year of Rājarājadēva. *Ibid.*, No. 23.

178-X. In the same place. Records that Parākrama Pāṇḍya gave the village of Pāpāgni to Paḷlikonḍarulīya Paramasvāmi and Śudikkuḍuttanāchchiyār in his second year, Vishu (?). *Ibid.*, No. 24.


179-D. In the same place. A damaged record of Kulaśekharadēva in Ś. 1465, Kṛōdhi. *Ibid.*, No. 29.

179-E. In the same place. A damaged grant of Abhirāma Parāntaka Pāṇḍya in Ś. 1483. (Parāntaka is evidently a mistake for Parākrama.) *Ibid.*, No. 30.

179-F. In the same place. A damaged grant of Tribhuvanachakravarti to ten Brahmans. *Ibid.*, No. 31.
179-G. On the foundation of the wall of the Vaṭapatrasāyi
temple. Records that Kōnerinmaikōndān gave 122 shares of dry
and wet land and gardens in the village to the Chaturvēda Bhaṭ-
ṭarakas. Ins., S. Dts., p. 275, No. 32.

179-H. Place not given. Records that in the eleventh year of
the reign of Sundara Pāṇḍya Gaṅgādhara and Trivikrama gave
quarter putti of ghee for lighting in the temple. Ibid., No. 33.

179-I. On the north wall of the inner pagoda. Records that
Kōnerinmaikōndān granted a village in his fifteenth year to the
Sabha. Ibid., No. 34.

179-J. In the same place. A damaged grant of Sundara
Pāṇḍya. Ibid., No. 35.

179-K. The next three inscriptions are assigned to “Aumbalā
Rāja”, Tribhuvana and Virachōḍa and no details are given about
these. Ibid., Nos. 36 to 38.

179-L. On a stone in the inner temple of Vaidyanātha in
Maḍavilāham near Šrivilliputtūr. Records that Vīra-Pāṇḍya-deva
gave some dry field in Karuṅgulam to the God, in his second year.
Ibid., No. 39.

179-M. In the same place. A grant of land in Rājaśīṅgapūr
by Kulaśēkharadēva in Ś. 1456, Jaya, to the God. Ibid., No. 40.

179-N. In the same place. Records that the minister of
Vikrama Pāṇḍya gave fifteen mās of land in 3,675th day?. Ibid.,
p. 277, No. 41.

179-O. In the same place. An effaced grant of Vīra-Pāṇḍya,
in his second year. Ibid., No. 42.

179-P. In the same place. A damaged record of Kōnerin-
maikōndān, in his fifth year. Ibid., No. 43.

179-Q. In the same place. Records that Rajendra Vīra-
Pāṇḍya gave sixty-eight lamps and ten mās of land for oil. Ibid.,
No. 44.

179-R. In the same place. An effaced grant of the second
year of Vīra-Pāṇḍya. Ibid., No. 45.

179-S. In the same place. A damaged grant of Ativīraraṁa
in Ś. 1479, Yuva. Ibid., No. 46.

179-T. In the same place. A damaged record of the second
year of Kulaśēkharadēva. Ibid., No. 47.

179-U. On a stone in the temple of Krishṇasvāmi, near the
Tirumalaśayana maṇṭapam. Records that Viśvanātha Nāyakar,
Vīrappa Nāyakar and Krishṇappā Nāyakar built the temple in
Bhava, and set up the idols of Rukmanī, Satyabhāma and Krishṇa
and granted a portion of land. Ibid., p. 278, No. 48.

180. A C.P. grant in the possession of a local Brahman, edited
by Mr. T. A. Gōpinātha Rao in his Trav. Arch. Series, I, pp. 106—14
(No. XI). Records that Abhirāma Pāṇḍya (i.e., Varatuṅga Rāma),
the son and grandson respectively of Parākrama Pāṇḍya and Abhirāma Pāṇḍya, gave in Ś. 1474, Viromīkrit (Uttarāyaṇa, Hemantairītu, Makara, new moon, Śravaṇa Nakshatra), during a solar eclipse, the village of Kshirārjunapura in Mallinādu to a number of Brāhmaṇas.

TIRUPPATTŪR TALUK.

Kunnakkuḍi.

This village is noted for its cave temples adjoining the modern temple of Tēnāṟṟīḻvara at the foot of the hill. The iconographical features of the place have been described by Mr. Krishna Sastri in Ep. Rep., 1910, p. 79. Of the five inscriptions which Mr. Sewell mentions in this place, three have been identified, but not the two others which are attributed to the twentieth year of Tribhuvanachakravartin Viṣṇu-Pāṇḍya and Ś. 1442 (A.D. 1550).

181. 24 of 1909.—(Tamil.) On a pillar of a rock-cut cave in the hill. An unfinished record in the forty-eighth year of the Chōla king Tribhuvanachakravartin Kulottūrī-Chōladeva. Mentions the temple of Tirumalai-udaiya-Mahādeva at Tirukkunrakkudi, one of the villages irrigated by the river Tēnāru in Rājendraśāla-sālanaḍu in Rājarāja-Pāṇḍinādu.

182. 25 of 1909.—(Tamil.) On a second pillar in the same cave. A record in the sixth year of the Pāṇḍya king Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. Records gift of land for offerings to the temple of Tirumalai-udaiya Tēnāṟṟu-Nāyakkar at Tirukkunrakkudi in Aḍalaiyūr-nāḍu, a subdivision of Kērāḷaśiṅga-valanāḍu. This is No. 3 of Mr. Sewell’s list.

183. 26 of 1909.—(Tamil.) On the same pillar in the same place. A record in the sixth year of the Pāṇḍya king Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. Records gift of land to the same temple by Uyyavanḍan Gaṇḍan alias Gāṅgēyan alias Tyāgamām. This is No. 4 of Mr. Sewell’s list.

184. 27 of 1909.—(Tamil.) On the third pillar in the same place. A damaged record in the fourth year of the Pāṇḍya king Jāṭavarman alias Tribhuvanachakravartin Śrīvallabhadēva. Seems to record a gift of land to the temple of Mūlaṭhānamudaiya-Nāyanār on the hill in the same village.

185. 28 of 1909.—(Tamil.) On the fourth pillar in the same place. A record in the fortieth year of the Chōla king Tribhuvanachakravartin Kulottūrī-Chōladeva. Records gift of land by a certain Aḍalaiyūr-nāḍalvaṇ to the temple described as in No. 181.

186. 29 of 1909.—(Tamil.) On the same pillar in the same place. In modern characters. Records in Plavaṇga the sale of a sluice (maruṭal).
187. 30 of 1909.—(Tamil.) On the rock, left of entrance into the same cave. An unfinished record in the fourth year of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Śrīvallabhadēva. Registers a gift to the temple mentioned in No. 184 by Aḍalaiyūr-nāḍāḻvān Mummudi-śoḷan Vīraśēkharan. [Was the king the contemporary of Māravarman Sundara Pāṇḍya I?]

188. 31 of 1909.—(Tamil.) In the verandah of the same cave, north side. A much damaged record of the Pāṇḍya king Śrīvallabhadēva, the date of which is doubtful. Records gift of land for a lamp to the temple of Tirumalai-uḍaiya-Nāyanār.

189. 32 of 1909.—(Tamil.) In the same place. A record in the forty-ninth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I). Records gift of taxes for offerings to the temple of Tirumalai-uḍaiya-Nāyanār by Vīraśēkharan alias Aḍalaiyūr-Nāḍāḻvān.

190. 33 of 1909.—(Tamil.) In the same verandah, south side. An unfinished record of the Chōla king Chakravartin-Kulōttuṅga-Chōḷadēva (I), in his fortieth year. Refers to the residents of Īḍai-kkuṭi alias Ravikulamāṇikkanallūr and other villages irrigated by the river Tēnāru, in Rājaendraśoḷa-vaḷanāḍū, a subdivision of Rājarāja-Pāṇḍināḍū. At the bottom is an inscription in modern characters dated in the cyclic year Āṅgirasa.


192. 35 of 1909.—(Tamil.) On the second pillar in the same cave. A record in the fortieth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I). Records that Vīraśēkharan alias Virudarājaabhayaṁkara Aḍalaiyūr-Nāḍāḻvān granted a remission of taxes on all the dēvadāṇa lands belonging to the same temple.

193. 36 of 1909.—(Tamil.) On the second and third pillars in the same place. A damaged record of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35), “who was pleased to distribute the Chōla country.” The record gives a long historical introduction. [This may be No. 1 of Mr. Sewell’s list, where it is attributed to the eighth year of the reign.

194. 37 of 1909.—(Vāṭṭeḻuttu.) On the third pillar in the same place. The record bears the single word Maśilichchuram.

195. 38 of 1909.—(Tamil.) On the fourth pillar in the same place. A record in the eighth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Śrī-vallabhadēva. Records gift of land for the maintenance of a garden to the temple of Tēnāṟṟu Nāyakar by Kaṭṭi-araṇa, a resident of Tirukkuṟṟakkuḍi. See No. 187 above.
196. 39 of 1909.—(Tamil.) In the verandah of the same cave, below two images. A much damaged record in the seventh year of the Pândya king Tribhuvanachakravartin Sundara-Pândyadèva, “who was pleased to distribute the Chóla Country.” Seems to record a gift of land to Áḻudaiya-Pillaiyár. The king was most probably Måravarman Sundara Pândya I, 1216—35.

197. 40 of 1909.—(Tamil.) On a wall in front of the same cave. A much damaged record in the sixteenth year of the Pândya king Måravarman alias Tribhuvanachakravartin Sundara-Pândyadèva (I, 1216—35), “who took the Chóla country and was pleased to perform the anointment of heroes and the anointment of victors at Mudigonḍaśólapuram.” Seems to record a gift of land for offerings to the temple of Tēnāṟru-Nāyakar.

198. 41 of 1909.—(Tamil.) On the north wall of the Agastyēśvara shrine at the foot of the hill in the same village. An incomplete record in the twenty-second year of the Pândya king Måravarman alias Tribhuvanachakravartin Kulaśēkharadèva (I, 1268—1308), “who has pleased to take every country.” Mentions the temple of Tēnāṟru-Nāyakar.

199. 42 of 1909.—(Tamil.) On the same wall. A record of the Pândya king Jātāvarman alias Tribhuvanachakravartin Rājarājan Sundara-Pândyadèva. Built in at the end and damaged. [The king has not been identified.]

200. 43 of 1909.—(Tamil.) On the east wall of the Madhana-dīśvara shrine at the foot of the hill. A damaged record in the seventeenth year of the Pândya king Måravarman alias Tribhuvanachakravartin Sundara-Pândyadèva (I, 1216—35), “who took the Chóla country and was pleased to perform the anointment of heroes at Mudigonḍaśólapuram.” Records gift of land to a private person. Mentions Niyamam “irrigated by the river Tēnāṟu” in Kēralaśingavaḷanādu.

201. 44 of 1909.—On the roof of a natural cavern called Jānīyārmaḍam on the same hill. In Brāhmi characters. [The huge boulder here is similar to that at Pañchapaṇḍavamalaī near Kīḻavaḷavu and “must have contained below it a number of the usual stone beds. The whole space under the boulder is, however, now converted into a building with several compartments and is occupied by mendicant beggars who call it Gānǐyār-maḍam. In the maḍam they have placed figures of a nāga, a Hāntumān and a seated image which they call Gānǐyār.” (Mad. Ep. Rep., 1910, p. 80.)

Pirānlai.

In his Antiquities Mr. Sewell gives ten inscriptions in this place of which Nos. 2, 3, 5 and 6 have been identified with 203, 204, 205 and 212 of the following list. The other inscriptions of
Mr. Sewell are not identifiable. Two of them are attributed to the thirteenth and tenth years of Tribhuvanachakravartin Kulaśēkhara and the other four are given under Nos. 220 to 223 below.

202. 138 of 1903.—(Tamil.) On the rock in the central shrine of the Maṅgainātha temple. An incomplete record in the thirty-fifth year of the Chōla king Chakravartin Kulottuṅga-Chōladēva (I?).

203. 139 of 1903.—(Tamil.) On the south wall of the kitchen belonging to the Maṅgainātha temple. A mutilated record of the Śāluva king Immaḍi-Narasiṁharāya (son of Naraśīṅga), in Ś. 1422, Raudri. Appears to record a gift for the merit of Tipparasar Ayyan. Mentions Eppuli-Nāyakar and Kēralaśīṅga-vaḷanāḍu and the district of Piramalai-śīmai.

204. 140 of 1903.—(Tamil.) On the west wall of the same. A record in the thirty-eighth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva (I, 1268—1308), “who conquered every country.” Records gift of cows to the temple of Koḍungunṟamudaiya-Ṇāyanār.

205. 141 of 1903.—(Tamil.) On the west wall of the Sundara-Pāṇḍyan maṇṭapa in front of the central shrine of the same temple. A record of the Vijayanagara king Vīra-pratāpā Dēvarāya (II, 1422—49) in Ś. 1360, Kāḷayukta. Records gift for the merit of Madana Udaiyar, younger brother of the minister Lakṣhmaṇa Daṇṇayaka, who calls himself “the lord of the southern ocean.”

206. 142 (a) of 1903.—(Tamil.) On the north wall of the Lakshmi maṇṭapa close to the same shrine. A record in the third year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35), “who took the Chōla country.” Records gift of sheep for a lamp.

207. 142 (b) of 1903.—(Tamil.) On the same wall. A record of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1216—35), “who took the Chōla country,” the date of which is doubtful. Records gift of sheep for a lamp.


209. 144 of 1903.—(Tamil.) On the north wall of the six-pillared maṇṭapa in front of the same shrine. A record in the third year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Records gift of money for offerings. Tirukkkoḍungunṟu was situated in Tirumalai-nāḍu. Mention is made of Alagapuri alias, Śeliyanāṟayanaṇapuram in Kēralaśīṅgavala-nāḍu. [According to Śaivite legends Tirukkkoḍungunṟum or Pirānmalai was one of the fifteen Śaivite centres in the Pāṇḍyan
kingdom and renowned as the place where Mahōdara Rishi performed worship.]

210. 145 of 1903.—(Tamil.) On the base of the same maṇṭapa. A record of Tribhuvanachakravartin Kōnerinmaikōndān. Records gift of land. Mentions Tuvarāpati-Vēḹar and Bhūpāḷa-Puramdara. The latter was probably a title of the king. Contains also a fragment of an inscription of Sundara-Pāṇḍya “who performed the anointment of heroes at Nellūr,” i.e., Jaṭāvarman Sundara Pāṇḍya I who ruled from 1251 to 1264.]

211. 146 of 1903.—(Tamil.) On the west wall of the Viṣva-
nāṭha shrine in the same temple. An incomplete record of the Vijayanagara king Vīrāpratāpa Kṛishṇadēva Mahārāya “who conquered Īlam and every country and witnessed the elephant hunt,” in Ś. 1440, Chitrabhānu (wrong); Venkayya points out that this inscription is “a unique” record among the Tamil inscriptions of the Emperor in claiming the conquest of Īlam for Kṛishṇarāya.

212. 147 of 1903.—(Tamil.) On the north wall of the same shrine. Mentions Tuvarāpati-Vēḹar and Bhūpāḷa Puramdara. Records in the thirty-fourth year gift of land. [This is evidently inscription No. 2 in Mr. Sewell’s list assigned to the thirty-fourth year of Tribhuvanachakravartin Kulaśēkhara.]

213. 148 of 1903.—(Tamil.) On the north and west walls of the same shrine. A record in the sixteenth year of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Built in at the end. Records gift of land. Contains the Sanskrit introduction beginning with Samastu-jagadādāhāra, etc.

214. 149 of 1903.—(Tamil.) On the south wall of the steps leading to the Maṅgaināṭha shrine. An incomplete record. Records an order of Māḷavachakravarti.

215. 150 of 1903.—(Tamil.) On the east wall of the same. A record in the tenth year of the Pāṇḍya king Jaṭāvarman ālias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva. Records a sale of land. [Was he the king who came to the throne in 1334?]

216. 151 of 1903.—(Tamil.) On the west wall of the steps leading to the Maṅgaināṭha shrine in the same temple. A record of the Śaḷuva king Immaḍi Nāraśīṅgarāya (son of Nāraśīṅga, the usurper) in Ś. 1422, Raudra. Records gift of land for the merit of Tipparasa Ayyan by Eppuli Nāyakar.


218. 153 of 1903.—(Tamil.) On the north wall of the same shrine. Records in fifteenth Viṃbha, gift of land.


223. A record dated in Š. 1510 (A.D. 1588), in the reign of Venkatapati I of Vijayanagar who ruled from 1586 to 1616. It shows that his suzerainty was acknowledged in the Nāïk kingdom of Madura. Ibid., No. 10.

Tirukkōḷakkudi.

Spelt Tirukkalākkudi in the alphabetical list. In his Antiquities Mr. Sewell gives abstracts of three inscriptions in the local temple. These are:

224. A record of Tribhuvanachakravartin Sundara Pāṇḍya-dēva, in the eleventh year of his reign.

225. Another inscription of the same king in the twentieth year.

226. An inscription of the thirty-first year of Vira Pāṇḍya-dēva.

Tirukkōṣṭiyūr.

226-A. In the Śiva temple. A record of Raghunātha Tirumalai Sētupati in Š. 1601 (A.D. 1679) making a gift of lands. For an account of this Sētupati's administration see Ind. Antq., 1917, pp. 45–6.

Tiruppattur.*

Mr. Sewell refers to two inscriptions only in this place and they can be identified with Nos. 236 and 249 in the following list:

227. 89 of 1908.—(Tamil.) On the south wall of the central shrine in the Tiruttaišvara temple. A record of the Šāluva king Immaḍī Narasimha-Mahārāya, son of Narasimharāya, in Š. 1421, Siddhārthin. Records that the residents of the village of Tiruppattur, a brahmadēya in Kēraḷaśinga-vājanāḍu, were allowed to enjoy their rent-free lands without imposition of any cess or service.

228. 90 of 1908.—(Grantha and Tamil.) On the north wall of the same shrine. A record in the fourth year, 593rd day of the Pāṇḍya king Māraṇjaḍaiyan. Records gift of 40 kalchanju (Krishṇa-kācha) for a lamp to Tirukkaṛgalibhaṭṭārar at Tirupputtur,

* Also spelt Tirupputtur and Tirupputtur. It is one of the centres of Śaivism in the Pāṇḍyan country and is well known as the place where Umā (in the name of Śivakāmīt-tāyammai) and others worshipped the Lord. It has formed the theme of a padika both of Gñānasambanda and Appar.
229. 91 of 1908.—(Tamil.) On the same wall. A record of the Vijayanagara king Mahāmanḍalēśvara Krishṇarāya, in Ś. 1432, Pramōda. Records gift of land to a native of Tirupputtūr by Śingama-Nayaka for the merit of Vīra-Narasimharāya-Nayaka alias "the lord and the prosperous Šellappa." This chief figured afterwards as a rebel. For details see my History of the Nāik Kingdom in Ind. Antq., 1914.

230. 92 of 1908.—(Tamil.) On the same wall. An unfinished record of the Vijayanagara king Mahāmanḍalēśvara Vīrapratāpa Krishṇayadēva Mahārāya, in Ś. 1432, Pramōda. Records gift of the two villages Nāraṇamaṅgalam and Kāraiyyūr in Kēralaśīṅga-valanādu, a district of Pāṇḍimaṅdalam for the merit of Vīra-Narasimharāya (Nāyakkar alias) Šellappar. These two villages were, clubbed together under the name Šellappapuram.

231. 93 of 1908.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine. A record in the twenty-first year of the Pāṇḍya king Tribhuvanachakravartin Śrīvallabhadeva. Records gift of 50 sheep for a lamp by Rajēndraśōjan Kēraḷan alias Nichuḷarāja to Śrītalipparamēśvara at Tirupputtūr, a brahmadēya in Kēralaśīṅga-valanādu.

232. 94 of 1908.—(Tamil.) On the same wall. A record in the eleventh year of the Pāṇḍya king Tribhuvanachakravartin Parākrama-Pāṇḍyadēva. Records gift of paddy by Rajēndraśōlan alias Nishadharāya of Ponnamarāpadi in Puramalainādu, for a festival in the temple of Tiruttalijaṅdār.

233. 95 of 1908.—(Tamil.) On the same wall. A record in the fifteenth year of the Pāṇḍya king Tribhuvanachakravartin Kulaśēkharadeva. Records gift of a lamp-stand and money for a lamp by a native of Niymam, which was irrigated by (the river) Tēnāru (Tēnāṛṛuppoḻku).

234. 96 of 1908.—(Grantha.) On the same wall. Records an unfinished verse in the Ārya metre, which mentions Kuntalapati and Śrīsthali (i.e., Tiruttali).

235. 97 of 1908.—(Tamil.) On the south wall of the same maṇṭapa. A record in the seventeenth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabhadeva. Records gift of paddy and gold by a merchant of Aruviyūr alias Dēśī Uyyavandapattanām.

236. 98 of 1908.—(Tamil.) On the same wall. A record in the third year of the Pāṇḍya king Mārarvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadeva. Records that the assembly (mūlaparishai) of Tirupputtūr met together in the temple of Jayaṅgoṇḍaśōla Vīṇaṅgarāḻvār and decided to utilize the proceeds.
from the sale of certain lands for a festival in the Śrītalē-Paramēś-
vara temple, known as Naralōkavīran-śandi.

237. 99 of 1908.—(Tamil.) On the same wall. A record in
the fourth year of the Pāṇḍya king Tribhuvanachakravartin
Kulaśekharadēva. Records assignment of certain taxes in
Atiśayapāṇḍiyannallūr alias Kūttakkudi for the recitation of the
Tiruppadiyan hymns, etc., in the temple of Tirutalīyaṅḍa Nāyanār
by Gandān Uyyavandān alias Gāṅgayān of Niyamam. The
village was originally a gift to the temple of Naṭarāja (Kūttāḍu-
deva) by Varagunapperumāl.

238. 100 of 1908.—(Tamil.) On the same wall. A damaged
record in the ninth year of Tribhuvanachakravartin Kula-
śekharadēva. Records gift of taxes by Tiruvālanduraiyudaiyān
Tirukkoodūṅguṇṟamudaiyān alias Nishadharājan of Ponnamarāpadi
to a Śiva matha, in the same temple.

239. 101 of 1908.—(Tamil.) On the same wall. A record in
the fifth year of the Pāṇḍya king Tribhuvanachakravartin Kula-
śekharadēva. Records that the assembly (mūlaparishai) of Tirupp-
uttūr wished to go to Madura to pay respects to king Kulaśekhara,
and accordingly made certain temple lands rent-free on receipt of a
specified amount, for the expenses of the journey. Ep. Ind., Vol. XI,
p. 137.

240. 102 of 1908.—(Tamil.) On the same wall. A record in
the fifteenth year of the Pāṇḍya king Tribhuvanachakravartin
Kulaśekharadēva. Records gift of money for a lamp by a native
of Niyamam, irrigated by the river Tēnāru.

241. 103 of 1908.—(Tamil.) On the same wall. A record in
the third year of the Pāṇḍya king Tribhuvanachakravartin Kula-
śekharadēva. Records that some lands belonging to the temple of
Kailāsamudaiya-Nāyanār were made rent-free for money received
by the sābha of Tiruppattūr in order to provide for offerings on a
festival in the same temple. Mentions sanvatsara-vāriyam.

242. 104 of 1908.—(Tamil.) On the same wall. A record in
the thirteenth year of the Pāṇḍya king Tribhuvanachakravartin
Kulaśekharadēva. Records a similar transaction by the sābha
which met together in the hall called dayāpaṅjaram within the
temple. Mentions Tirutuṭṭaṅṭattogaiyān-tirumadām. See Cg. 1006.

243. 105 of 1908.—(Tamil.) On the north wall of the same
maṇṭapa. A record in the twenty-eighth year of the Chōla king
Rajarājakēsarivarman alias Rājarājadēva (I, 985—1013). Begins
with the usual historical introduction. Mentions the meeting of the
sābha at the foot of Uraŋgāppūli. An incomplete and damaged
record.

244. 106 of 1908.—(Tamil.) On the same wall. A record in
the fourteenth year of the Pāṇḍya king . . . ma Pāṇḍyadēva.
Built in at the beginning. Records gift of money for a lamp by a Brähmanī.

245. 107 of 1908.—(Tamil.) On the same wall. A record in the twentieth year of the Pândya king Tribhuvanachakravartin Parâkrama-Pâṇḍyadēva. Records gift of gold for offerings to the goddess TirupPaḷḷiaṟai-Nâchchiyâr by the same Brähmanī.

246. 108 of 1908.—(Tamil.) On the same wall. A record in the twentieth year of the Pândya king Tribhuvanachakravartin Śrîvallabhadēva. Records gift of 25 cows and one bull for a lamp.

247. 109 of 1908.—(Tamil.) On the same wall. A record in the twentieth year of the Pândya king Tribhuvanachakravartin Śrîvallabhadēva. Records gift of 25 cows and one bull for a lamp. The donor was a native of Pûddanûr in Marugal-Nâḷu, a subdivision of Geyamâńikkavalânâdu in the Chōla country.

248. 110 of 1908.—(Grantha and Tamil.) On the same wall. A record of the Chōla king Rājakēsāvarman alias Uḍaiyâr Śrî-Virarâjēndradēva, the date of which is lost. Stones out of order. The Sanskrit portion mentions Kollâpura. In the Tamil portion a part of the historical introduction of the king is preserved, and a reference is made to ayyar (father) Râjēndra-Chōla "who took Gangai, Pîrvâdēsam and Kidâram. [Virarâjēndra was evidently the king who ruled from 1063 to 1070.]

249. 111 of 1908.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine. A record in the tenth year of the Pândya king Jaṭâvarman alias Tribhuvanachakravartin Śrîvallabhadēva. Records gift of two villages by the king at the request of a certain Kâļîṅgarâyan.


251. 113 of 1908.—(Tamil.) On the west wall of the same shrine. A record of the Vijayanagara king Achyutadēva-Mahârâya in Ś. 1457, Jaya. Records gift of the village of Varărungaputtûr for the merit of Viśvanâtha-Nâyakkar, son of Nâgâma-Nâyakkar. Viśvanâtha is the founder of the Nâïk dynasty of Madura. For his career see my History of the Nâïk kingdom in Ind. Antq., 1915.

252. 114 of 1908.—(Tamil.) On the north wall of the kitchen in the same temple. A record in the thirteenth year of the Pândya king Tribhûvanachakravartin Vikrama-Pâṇḍyadēva. Records gift of money for offerings to the shrine of Āḷuḍaiya-Pillâiyâr in the temple of Kâḷâsâmudaiya-Nâyanâr at Tirupputtûr. The money was deposited in the treasury of Tiruttâliyânda-Nâyanâr.
253. 115 of 1908.—(Tamil.) On the same wall. A record in the twentieth year of the Pāṇḍya king Tribhuvanachakravartin Śrīvallabhadēva. Records that the kitchen was built by the queen Ulagamulududaiyār.

254. 116 of 1908.—(Tamil.) On the same wall. A record in the seventeenth year of the Pāṇḍya king Vīra-Pāṇḍyadēva. Records a remission of taxes by the sābhā of Tiruputtūr on lands belonging to Tiruttōṇdatōqattirumādam and refers to the repairs made to the hall dayāpānjaram. See No. 242 above.

255. 117 of 1908.—(Tamil.) On the same wall. A record in the twelfth year of the Pāṇḍya king Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. Records gift of money for offerings to the image of Tirunāvukkarasudēva set up in the temple of Kailāsa-muḍaiyā Nāyanār, by a dancing girl (dēvar adiyāl).

256. 118 of 1908.—(Tamil.) On the same wall. A record in the twenty-third year of the Pāṇḍya king Kulaśekharadēva. Records gift of money for three-fourth lamp by a Brāhmaṇi of Kulaśekharachaturvedimangalam in Śōlapāṇḍyavālanādu.

257. 119 of 1908.—(Tamil.) On the east wall of the first prākāra of the same temple. A record in the forty-sixth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Records that in Karkātaka 14, Pūrvapaksha 5, Monday, Uttaraphalguni, Avaiyan Periya Nāyanār alias Viṣālayadēva, a native of Kūrāikkiṇḍi irrigated by (the river) Tenāru, in Aḍalaiyūr-nādu, consecrated again the image in the temple of Tiruttaliyāṇḍa-Nāyanār which was polluted by the occupation of the Muhammadans. See Ep. Ind., XI, p. 138, where the date is pointed out to be Monday, the 2nd August A.D. 1339.

258. 120 of 1908.—(Tamil.) On the same wall. A record in the forty-fourth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva, in Mithuna 21, Pūrvā 12, Sunday, Anurādha. Records the Muhammadan occupation of the temple and its consecration by Viṣālayadēva mentioned in No. 257. He was on this account given certain special privileges in the temple by the temple priests. See Ibid., where the date is pointed out to be 16th June, A.D. 1342.

259. 121 of 1908.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Achyutadēva-Mahārāya in Ś. 1460, expired, Viḷambi. Records gift of land for the merit of the king by Periya Rāmappa-Nayakkar to a shrine of Bhairava in the same temple.

260. 122 of 1908.—(Tamil.) On the same wall. A record in the forty-fourth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva in Dheṇus 5, Pūrvā I, Thursday, Mūla. Records sale of privileges pertaining to Pāṭikkāvval by the sābhā of Tiruputtūr to Avaiyan alias Maḷavachakravartin of
Śuraikkudi. See *Ep. Ind.*, Vol. XI, p. 138, where the date is shown to be 2nd December, A.D. 1339.

261. 123 of 1908.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Pāṇḍya king Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśeṅkharadeva (I or II?). Records sale of the right of *Kārānumai* by a temple tenant in favour of the goddess Tirukkāmakkōṭtamudaiyā-Nāchchiyār who was set up by Kaṇṭhiyadeva.

262. 124 of 1908.—(Tamil.) On the south wall of the same prakāra. A record of the Pāṇḍya king Jaṭāvarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍya-deva in the twenty-second year and Ś. 1344, Śubhakrit, Dhanus 19, Pūrva 3, Wednesday, Śravaṇa. Records grant of a lease of certain temple lands to three private individuals, viz., Śenbagaraiyar, Parākrama-Pāṇḍya Vijayālayadeva and Ariyarāy. [See *Ep. Ind.*, Vol. XI, p. 139, where it is shown that the date corresponded to Wednesday, 16th December, A.D. 1422, after changing the third *tithi* to the second.]

263. 125 of 1908.—(Tamil.) On the same wall. A record in the twenty-third year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśeṅkharadeva (I, 1268—1308), “who was pleased to take every country.” One of the stones is misplaced. Continuation not traceable. Seems to record a list of temple lands acquired by sale and refers to the misbehaviour of a temple servant.

264. 126 of 1908.—(Tamil.) On the same wall. Records in Ś. 1309, Prabhava, sale of rights and privileges attached to the place of the temple accountant, by the priests.

265. 127 of 1908.—(Tamil.) On the same wall. A record in Ś. 1309, Prabhava. Similar to the above. But, here, the sabhā takes the place of the temple priests.

266. 128 of 1908.—(Tamil.) On the same wall. A record in the twentieth year of the Pāṇḍya king Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍya-deva. Records that certain temple lands were leased out by the priests. [Vide *Ep. Ind.*, Vol. XI, p. 137, where it is shown from the details of the date (Rishabha 4, Pūrva 2, Rōhini) that it corresponded to Sunday, 3rd May, A.D. 1318. The solar day, however, was the eighth and not the fourth.]

267. 129 of 1908.—(Tamil.) On the west wall of the same prakāra. A damaged record in the twenty-first year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍya-deva (I, 1216—35), “who was pleased to distribute the Chōra country.” Records a sale of land to Śrikanṭhaśiva, one of the Āchāryas residing in *Tirujñanasambanda-mātha* at Tiruppūttūr, by Malayāmānkkam Tirukkānaiippūṟudaiyān *alias* Malavachakravartin of Śeṇbonmāri in Talaiyūr-nādu.

268. 130 of 1908.—(Tamil.) On the north wall of the first prakāra of the Agastyēśvara shrine in the same temple. A record
in the second year of the Pāṇḍya king Tribhuvanachakravartin Sundāra-Pāṇḍyadēva, in Dhanus II, Pūrva 10, Wednesday, Aśvini. Records sale of land for the maintenance of a flower-garden which was founded by Ponparjiyudaiyān Vēluppadaraiyar of Pūḷürkidē in Naḍuvir-kūṟu in the district of Miḷalai-kūṟram. [See Ep. Ind., Vol. XI, p. 135, where it is shown that the date corresponded to 7th December, A.D. 1239.]

269. 131 of 1908.—(Tamil.) On the west wall of the second prākāra of the same temple. A record in the twelfth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva. The record gives a list of the gifts made by Uyyavandān Kaṇḍidēva alias Gaṅgēya to the temple of Tiruttaliyāndar at Tirupputtūr.

270. 132 of 1908.—(Tamil.) On the south wall of the same prākāra. A damaged record in the ninth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulasēkharadeva (I, 1268—1308), “who was pleased to take every country.”

271. 133 of 1908.—(Tamil.) On the same wall. A damaged record in the thirty-sixth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulasēkharadeva (I, 1268—1308), “who was pleased to take every country.” Records gift of land to a certain Perumbarrappuliyūr-nambi by the temple priests. Records that in the thirty-fourth year of the reign of the king a certain Vaḷluvanāḍāḷvān took possession of the village and dispossessed the donee of his lands.

272. 134 of 1908.—(Tamil.) On the west wall of the store room in the same temple. An incomplete record in the tenth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Refers to the shrine of Śūryadēva in the temple of Tiruttaliyāndar-Nāyanār and to the Kannadiya horsemen from a foreign country.

273. 135 of 1908.—(Tamil.) On the same wall. An incomplete record in the twenty-third year of the Pāṇḍya king Tribhuvanachakravartin Kulasēkharadeva. Seems to record a gift of four water-pots for the sacred bath by Avanimuluḍaiyār, wife of Dēvaragāndan.

274. 136 of 1908.—(Grantha and Vaṭṭeluttu.) On a slab built into the floor of the first prākāra of the same temple. A record in the tenth year of the Pāṇḍya king Māraṇjaḍaiyan. Records gift of ten dināras (kāsu in Tamil) for a lamp to the temple of Tiruttalipiperumāṇadigal by a Brāhmaṇi.

275. 137 of 1908.—(Grantha and Vaṭṭeluttu.) On a second slab built into the same floor. A damaged record in the fourth year and 4,535th day of the Pāṇḍya king Varaguṇa-Mahārāya. Records gift
of money for one lamp and eleven flower garlands by Māravañ-
Anukkapparaiyan alias Kadamban-Velān to the temple of
Tiruttalipadārār, at Tiruppūttūr, a brahmādeva in Koḻuvūrkūṟram.

276. 138 of 1908.—(Vaṭṭeluttu.) On a slab lying in the
Āṅgāłamman temple in the same village. A record of the Pāṇḍya
king Mārāṇaḍaiyaṇ, the date of which is lost. Records gift of
sheep for a lamp to the temple of Jalaśayanattuppadārār at
Tiruppūttūr, a brahmādeva in Koḻuvūr-kūṟram, by Manōmaya
Māran of Veṅbaikkudī-nāḍu.

277. 139 of 1908.—(Tamil.) On the second slab set up in the
same temple. A much damaged record in Ś. 1476, Aṅanda.
Mentions Āṅgālaman.

278. 140 of 1908.—(Tamil.) On the south wall of the Ninra-
Nārāyaṇa Perumāḷ temple in the same village. A record in the
twenty-first year of the Pāṇḍya king Sundara-Pāṇḍuyadēva.
Records gift of land to the temple of Kōlavarāhavīṇagar-Emberu-
mān by the chief Gāṅgēya.

TIRUVĀṆĀṆAI TALUK.

Hanumantagudi.

279. 408 of 1907.—(Tamil.) On stones lying in front of the
Māḷavananāṭha (Jain) temple. A fragment of record in Ś. 1455,
expired, of the Vijayanāgarā king whose name is lost. One of
them mentions Jinēndramaṅgalam alias Kuruvāḍimidi ..
in Mutṭoorn-kūṟram and Aṇjukōṭtai in the same kūṟram.

280. In the local mašjid. A stone epigraphic gift of
lands to a Mussalmān in Ś. 1595 (A.D. 1673) by Tirumalai Sētupati

281. A C.P. grant in the mašjid. Records gift of lands to a
Mussalmān in Ś. 1666 (A.D. 1744) by Mutṭukumāra Vijaya
Raghunāṭha Sētupati, son of Muttu Vijaya Raghunāṭha Sētupati
and grandson of Hiraṇyagarbhāyāji Muttu Vijaya Raghunāṭha
Sētupati. [Ibid., p. 298]

Rājasimhaṅgalam.

282. 119 of 1910.—(Tamil.) On the north, west and south walls
of the central shrine in the Kailāsanāṭhasvāmin temple. A record
of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin, the
date of which is lost. Stones out of order. Mentions Rājasimha-
ṅgalam, a brahmādeva in Varaguṇa-vaḷanāḍu

Tiruvāṇāṇai.

283. 433 of 1914.—(Tamil.) On the main gopura of the Ādi-
ratnēśvarar temple, right of entrance. Registers in Ś. 1557, Yuva,
Tai, fourteenth day, śu. di. Paurṇami, Pushya, corresponding to January 12, A.D. 1636, an order of Tirumalaiyan that each village had to pay one kāśu, one paṇam and one kalam of paddy to the temple of Āḍānai Nāyakar for the merit of Sētpatidēvar. [The local god was so called because, it is said, Bhrigu got relief from God Śiva from the goat's head and elephant's body with which he had been cursed by sage Durvāsas.]

284. 434 of 1914.—(Tamil.) In the same place. A record in the seventeenth year of Tribhuvanachakravartin Kōnērinmaikōṇḍān. The stone is cut off at the right end. Seems to register gift of paddy.

285. 435 of 1914.—(Tamil.) On the same gōpura; left of entrance. A record in the sixteenth year of the Pāṇḍya king Māravarman alias Sundara-Pāṇḍya "who having taken the Chōla country was pleased to perform the anointment of heroes and the anointment of victors at Mudigonḍachōlapuram." The stone is cut off at the right end. Seems to register a gift of land.

286. 436 of 1914.—(Tamil.) On a slab set up near the tank in the same temple. Records in Ś. 1642, Vikāri, the digging of the Śūryapuṭkaraṇī tank in front of the temples of Āḍānai Nāyakar and Anbipiriyāda-Amman for the merit of Muttuvayiravanātha Sētpatī Kāttadēvar.

SALEM DISTRICT.

ĀTTUR TALUK.

Āragal (Āragalur).

Āragalur was in Āṟṟukṟṟam, a subdivision of Magadai Manḍalam in Malāḍu or Janaṉṭhavaḷanāḍu (which extended into modern South Arcot district).

1. 408 of 1913.—(Tamil.) On the north wall of the central shrine in the Kāṃēśvara temple. An incomplete record of the Vijayanagara king Kumāra Vīra-Narasimha Bhujabala Vasantarāya in S. 1430, Vībhava, Kumbha, śu. di. 7, Friday, Śubhayoga, corresponding to Friday, January 26, A.D. 1509. Registers that Erāmāñchi Timma-Nāyaka’s son Tulukkaṇa-Nāyaka, provided a car which had not existed since the time of the Pāṇḍya king to the temple of Tirukkāmīḻvaram-uḍaiya-Tambirānār at Āragalur in Āṟṟur-kūṟram, a subdivision of Magada maṇḍalam in Malāḍu alias Janaṉṭhavaḷanāḍu. [Bhujabala was Nūniḻ’s Busbal Rao and the elder brother of Krishṇadēva Rāya. His title Viravāsanta is met for the first time in this epigraph. The Kōyiloḻugu refers to Erāmāñchi Timma Nāyaka and says that Uttaṇamambi, the mahāger of the Śṛṛaṅgam shrine, received in Ś. 1409 as many as 20 villages from him. He is styled the inspirer of fear in the Chēra, Chōla, Pāṇḍya and Vallāla kings, the establisher of Yādavarāya and enemy of Śambuvarāya.]

2. 409 of 1913.—(Tamil.) On the same wall. A record of the Vijayanagara king Krishṇadēva-Mahārāya in Ś. 1435, Bhāva, Simha, śu. di. 11, Wednesday, Svāti. Registers that Erāmāñchi Akki-Timmaya-Nāyaka rehabilitated the deserted village of Paṇṭattalai, a dēvadāna and sarvamāṇa of the same temple, under the name Immaḍi-Tulukkaṇa Nāyakkan pēṭṭai and fixed certain taxes which were evidently collected by the temple. [The date is irregular and inconsistent. The Kaikkōlers and other classes who took the village as Kaṭṭukkuttai had to pay 3 paṇams for each loom and 3 for each plough, but were free from obligations and assessments like ecāchōru, variśōru, ḍalamāṇji, etc.]

3. 410 of 1913.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Tribhuvanachakravartin Rājarāja-dēva (III?). Records gift of the village Naraittalai Nāvalūr to the temple of Tirukkāmīḻvaram-uḍaiya-Nāyanār at Āragalur in Āṟṟur-kūṟram, a subdivision of Magada-manḍalam, for burning 150 lamps in the shrines of the god and goddess and the subsidiary shrines.
4. 411 of 1913.—(Tamil.) On the south base of the same shrine. Records in ś. 1430, Vibhava, Kumbha, śu. di. 10, Sunday, Āślēsha, that Eramānchi Tulukkaṇa-Nāyaka, seeing that the temple of Tirukkāmiṉsaram-Uḍaiya-Nāyanār at Āragalūr was not provided with festive processions since the time of the Pāṇḍya, constructed a car for it and fixed the days for the festivals. Also registers a grant of land by the temple aūthorities and a house to a certain kaikkolam called Parayan of Tamadanallūr. The date is irregular. See Ep. Rep., 1914, p. 73, for details.

5. 412 of 1913.—(Tamil.) On the west base of the same shrine. A record of the Sāluva king Dharmarāya (Immaḍi Narasiṁha), son of Sāluva Naraśinga Bhujabhaḷa Dēva-Mahārāya (i.e., the celebrated usurer Naraśinga) in ś. 1426, Raktākshi, Simha, śu. di. 13, Friday, Svāti. Registers that Pākkambāḍi, a village in Tenkarai Naraiyūr-kūṟram, a district of Magadai-manḍalam in Malādu alias Janańātha-valaṅādu, was for a long time a dēvadāna of the temple and that subsequently taxes (rājagaram kāṇikkai) were collected from it; Eramānchi Tulukkaṇa-Nāyaka restored the village to the temple with all its income for worship and repairs. [Mr. Swamikannu Pillai calculates the corresponding date to be Friday, April 26, A.D. 1504, but the solar month was not Simha but Mēṣha.]

6. 413 of 1913.—(Tamil.) On the north base of the same shrine. Registers in Raktākshi, Kārttigai, twenty-seventh day, the decision of Tirumalli Nāyaka regarding the right of worship in the temple of Tirukkāmiṉsaram-uḍaiya-Nāyanār.

7. 414 of 1913.—(Tamil.) On the same base. A record in the thirteenth year, Tai, of the Hoysaḷa king Rāmanāṭhadēva. Registers an order of Rāhuttarāyān that the village Nattamaṅgalam in Śela-nāḍu which was given to him as a jīvita by the king, was now granted with all its income as a rent-free dēvadāna to the temple of Tirukkāmiṉsaram-uḍaiya-Nāyanār at Āragalūr, for maintaining worship and repairs.

8. 415 of 1913.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III) in his fourteenth year Rishabhba, ba. di. 7, Monday, Dhanisṭhā (corresponding, according to Mr. Swamikannu Pillai, to Monday, 6th May, A.D. 1230). Records grant of 15,000 kāṭu by a certain Nachchi for maintaining worship, sacred bath, garlands, cloths, lamps, oil, offerings and festivals in the shrine of Kāriyāṉa-Iśvaramuḍaiya-Nāyanār set up in the northwest corner of the first enclosure in the temple of Tirukkāmiṉsaram-uḍaiya-Nāyanār. The donation was accepted by the servants of the temple.

9. 416 of 1913.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōḷa king Tribhuvanachakravartin Kulottunṛga-Chōḷadēva (III). Registers that the village of Ilattipāḍi which
had been purchased from Malaiyanudai-Sambai by the trustees, 
was made tax-free in favour of the same temple, for maintain-
ing worship, festivals and repairs by the trustees of that temple. 
The document is attested by the officers Vänakóvaraiyan and 
Villavaraiyan. 

10. 417 of 1913.—(Tamil.) On the same wall. A record in the 
three hundredth year of the Chōla king Tribhuvanachakravartin Kulött-
tunga-Chōjadēva (III). Records sale of Ilattipädi to the trustees of 
the temple by Malaiyanudaiyan Sambaiyälvän, for 135 pon. 

11. 418 of 1913.—(Tamil.) On the same wall. A record of the 
Chōla king Tribhuvanachakravartin Kulöttunga-Chōjadēva (III) in 
his twenty-ninth year, Kanyâ, šu. di. 2, Wednesday, Hasta 
(corresponding to September 6, A.D. 1206). Records gift of 5,000 
kâśu for maintaining the sacred bath, twilight lamps, garlands, 
cloths and offerings to the three saints (emberumakkal) (i.e., Appar, 
Sundarar and Sambandar) set up in the temple of Tirukkâniś-
varam-uṭaïya-Nâyanâr at Āragâlo. [The date in reality refers to 
Tuesday, September 5 and not September 6. See Ep. Rep., 1914, 
p. 64.] 

12. 419 of 1913.—(Tamil.) On the south base of the same 
maṇṭapa. A record in the fifteenth year of the Pâṇḍya king 
Jatâvarman alias Tribhuvanachakravartin Sundara-Pâṇḍyadēva 
(I, 1251—64). Registers a gift of 1,000 kuli of land, made rent-
free in the thirteenth year of the king, for the maintenance of two 
Brâhmaṇas who recited the Vedâs in the temple, by the chief 
Śēdirâyan. Also at the command of the king, the nāṭtâr inhabiting 
the districts included between the rivers Vēmbarâru and 
Peṇnâi were required to assign certain specified taxes to the 
temple for the health of the king. The nāṭtâr, having, however, 
collected the rānikkâi-panam in the fifteenth year of the king, they 
were ordered to return the collections immediately to the temple. 

13. 420 of 1913.—(Tamil.) On the same base. A record of 
the Sâluva king Tamarâya Immaḍi-Narasa Nâyaka (son of Nara-
sînga) in Ś. 1427, Krôdhana, Makara, šu. di. 3, Sunday, Dhanishtha, 
Mahâ-Sânkraṇṭi day. Registers that Allâjanâtha Ilaiya-Nâyaka 
and the inhabitants of Ârur-nâdu and Mulaippâru-nâdu, having 
met together, provided for supplying oil to burn perpetual lamps 
and twilight lamps in the temple for the health of Ēraṁânci-
Tulukkaṇa Nâyaka. [Mr. Swamikannu Pillai points out that in 
January 11, A.D. 1506, the intended date, the week day is correct, 
but not Kritikâ or Dhanishtha. Nor was it Saṅkrânti of any kind.] 

14. 421 of 1913.—(Tamil.) On the same base. Registers in 
his seventh year that the chiefs Vänakóvaraiyan and Villavarai-
yan granted annually ten of their bull-calves as vṛishābhās to the 
temple and assigned the remainder for work in connexion with
temple repairs including that of the enclosure wall called Ponparappina Perumāl-tirumadil.

15. 422 of 1913.—(Tamil.) On the same base. Registers in Plava, Māsi, tenth day, a pledge (aḍai-ḍai) granted by Tyāgana-Nāyaka to the inhabitants of the districts (naṭṭār) of Magadai-manḍalam who had left the country owing to much oppression. Mentions svāmi Iśvara-Nāyaka.

16. 423 of 1913.—(Tamil.) On the same base. Built in at the beginning. Fixes the details of aṇḍērīram to be observed by the inhabitants of Magadai-manḍalam.

17. 424 of 1913.—(Tamil.) On the same base. A record in the 13th year and 319th day of Tribhuvanachakravartin Kōnerin-mēlkonḍān. Registers the grant of the village Ālambaḷam in Magadai-manḍalam with all its income for instituting a service in the temple called Kōḍandarāman śāndi, after the king, for celebrating a festival on his birthday every year and for repairs. Attested by Kāḷingaṛāyā.

18. 425 of 1913.—(Tamil.) On the north wall of the same manṭapa. A record of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva in his tenth year Mina, śu. di. 13, Thursday, Makha. Registers that the king granted ½ veli of land at Ponparappi alias Rājanārayaṇanallūr as a devadāna to the shrines of Kulaśēkhara Āvuḍaiyār and Vāḷjavīta Maṅgaiyār which Kanḍiyadēva had founded in the same temple in the name of the king’s elder brother (annāḻvi). Attested by Ādichchan Gaṇapati Aḻvān alias Kāḍuveṉṭi of Kappalūr in Mutṭūṟukūṟram, a subdivision of Pāṇḍi-manḍalam. Mr. Swamikannu Pillai points out that two dates are possible, viz., Thursday, February 26, A.D. 1260 or Thursday, February 27, 1287. The latter would be the eleventh year (not the tenth) of that Jaṭāvarman Sundara Pāṇḍya who ruled from 1276 to 1290 and the former would be in the ninth (but very near the tenth) year of his namesake who ruled from 1251 to 1264. Mr. Swamikannu Pillai considers the latter to be more probable as the king has the title Samastajagudādāhāra.

19. 426 of 1913.—(Tamil.) On the same wall. A record of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1251—64) in his ninth year, Ādi. Records gift of 3,000 kuḷi of wet land below the tank Kulaśēkhara-Periyēri at Aragaḷūr, to the shrine of Kulaśēkhara-Āvuḍaiyār mentioned above, for offerings. [The mention of a Kulaśēkhara as the elder brother of the king shows that he had a co-regent or predecessor in him. Mr. Swamikannu Pillai postulates from astronomical details the accession of a Kulaśēkhara in 1237 (see Ind. Antq., Vol. 42) and this might be the person intended.]

20. 427 of 1913.—(Tamil.) On the same wall. A record of the Vijayanagara king Kṛishṇarāya (A.D. 1509—30) in Ś. 1430, Sukla,
Mina, śu. di. 7, Thursday, Viśākha. The king receives Śaluva titles. Registers that Erāmānchi Tulukkanā-Nāyaka built a car for the temple which had not been in existence subsequent to the rule of the Pāṇḍya kings, instituted a festival called after Śivili-Nāyaka and appointed a private individual providing him with maintenance, for carrying the god in processions (śṛ-ṛtām tāngi). [The date is an irregular one.]

21. 428 of 1913.—(Tamil.) On the same wall. An incomplete record of the Vijayanagara king Krishṇadēva-Mahārāya in Ś. 1436, Yuvan, Mithuna, śu. di. 5, Monday, Aśvini. The king receives Śaluva titles. Records that Akki-Timmaya Nāyaka of Erāmānchi and the temple authorities together, granted to a private individual, 250 kuḷi of land as uramai. [This is also an irregular date. See Ep. Rep., 1914, p. 68.]

22. 429 of 1913.—(Tamil.) On the same wall. A record in the ninth year, Maśi, nineteenth day of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin. Sundara-Pāṇḍyaśēva (I, 1251—64), “who took every country.” Records gift of 2,000 kuḷi of wet land below the tank Kulaśēkharan Periyērī for a garden, by the king. Attested by Āchchan Gaṇapati Āṉān alias Kādevēṭṭi, native of Kappalūr, alias Ulagalandaśōlaṇallūr in Muttūṟṟu-kūṟṟam, a subdivision of Pāṇḍi-maṇḍalam.

23. 430 of 1913.—(Tamil.) On the north base of the same maṇṭapa. A record of the Vijayanagara king Viruppanṇa Udaiyār (Virūpākṣha I), son of Viṟa-Ariyęa-Udaiyār (Harihara II), in Ś. 1306, Raktākshi, Mēsha, śu. di. (Paurnami), Wednesday, Śvati, (corresponding to Wednesday, April 6, A.D. 1384). Registers the sale of the right (kāṇi) of worship by three priests of the temple of Tirukkāṭiśvaramudaiya-Nayana at Āragalūr to a priest of the temple of Tiruvalaṇjiram Udaiya-Nayana at Valaṇjiram in Pāṇṇrukūṟṟam, a subdivision of Maladū alias Janaṇātha-Valaṇādu, in Magadai-maṇḍalam.

24. 431 of 1913.—(Tamil.) On the same base. A record of the Vijayanagara king Viṟa-Kampanṇa-Udaiyār, son of Viṟa-Bukkanṇa-Udaiyār II, in Ś. 1297, Rākṣasa, Viṟschikha, śu. di. 11, Friday, Rōhiṇī. The servants of the temple, viz., the śṛ-ṛudras, śṛ-mahēś-varas and temple accountants having assembled together, gave to a certain Ennuḍaiya Nayanār, son of Aghorāśiva-Mudaliyār, the work of supervising the different services in the temple and a house for his living. Mr. Swamikkannu Pillai says that the week day and solar month are wrong, and Rākṣasa, śu. 11, Rōhiṇī, fell on Thursday, 3rd January 1376.

25. 432 of 1913.—(Tamil.) On the same base. A record of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyaśēva III (1276—90), in his thirteenth year, Mithuna, śu. di. 13, Friday, Anūrāḍha, corresponding to Friday, June 3, A.D. 1289.
Refers to a dispute between the oil-merchants (Vaniya-nagarattar) and the sethis in which the latter permitted the former to manage the business of the temple. The management continued to be in the hands of the oil-merchants for sometime. This having failed, the district people (nattavar) granted the village of Talaivay for conducting permanently the festivals in the temple. [The inscription is of social interest, and shows how caste disputes in regard to the management of temples existed in those days.]

26. 433 of 1913.—(Tamil.) On the same base. A damaged record of the Vijayanagara king Achyutadèva-Maharâya (1530—42) in Ś. 1461, Vikarin, Kanyâ, śu. di. 7, Friday, Mula (corresponding to Friday, September 19, A.D. 1539). Seems to record a grant of land, and the mathâpatya to a private individual for doing the duties of the temple (koyil-ûliyam).

27. 434 of 1913.—(Tamil.) On the same base. Registers in the thirteenth year, Pâungi, that the temples of Tirukkâmiûram-uðaiya-Nâyanâr, Tâyilunalla-ûlûsûram-uðaiya-Nâyanâr and Ponparappina-ûlûsûram-uðaiya-Nâyanâr were granted as kâni to a certain Sëramânâr. Also 200 kûlî of wet land and 2,000 kûlî of dry land were given to this same person in the villages of Kurukkaipâdi, Pâkkapanâdi, Ilatipâdi and Višalûr.

28. 435 of 1913.—(Tamil.) On the west wall of the same manâtpaka; right of entrance. A record in the thirty-fifth year of the Chola king Tribhuvanachakravartin Kulottunga-Chôladèva (III). Registers a political compact between Señëgni Ammâiyappan Aalagiyaçolan alias Ediriliçolachchambuvaryan and the chiefs Ponparappina-Vânâkôvaraiyar, Kulottungasôla Vânâkôvaraiyar, and brother-in-law (maichchunânâr) Kâdavaryar. The latter three chiefs bind themselves not to be enemies of the first and give no shelter to offenders against him, and he in turn vows to do the same. If he acted against this he would be “the bearer of shoes and betel-bags both to his kinsmen and to his enemies” and not the son of his father! See No. 33 below.

29. 436 of 1913.—(Tamil.) On the wall behind the dvârapâla image in the same manâtpaka; right of entrance. A record of the Chola king Tribhuvanachakravartin Rajarâjadèva (III) in (date is lost) Tulâ, ba. di. 4, Monday. Built in at the end. Records gift of 2,000 kâsu for one lamp and of 49 cows for seven other lamps to be burnt in the temple of Tirukkâmiûsûram-uðaiya-Nâyanâr and subordinate shrines.

30. 437 of 1913.—(Tamil.) In the same place; left of entrance. A record in the twelfth year of the Chola king Rajarâjadèva. Built in at the beginning. Records gift of land for offerings by Æchchi who has been mentioned in No. 8 above.

31. 438 of 1913.—(Tamil.) On the south wall of the second prakâra of the same temple. Records in the tenth year an order
from the king to the managers of the temple, stating that the weavers settled by them outside the northern gate of Áragaḷur were to be cultivators (kudimakkal) of the dēvadāna lands belonging to the shrine of Kulasēkhara-Āluḍaiyār founded in this temple by the chief Kaṇḍiyadēvar. Attested by Ādittan Gaṇapati-Ālvān alias Kaṭuveṭṭi of Kappāḷur.

32. 439 of 1913.—(Tamil.) On the north wall of the same prākāra. A record of the Pāṇḍya king ... alias Tribhuvana-chakravartin Sundara-Pāṇḍyadēva (I?) in his twelfth year, Mesha, śu. di. Pūrṇai, Thursday, Svātī. The right of worship for 3½ days of a month in the temple which had been owned by a certain lady was ordered to be sold evidently on account of the defalcation of temple jewels by her and her accomplices. The lady was arrested by the temple mahēśvaras and officers who then met in a maṇṭapā and decided that 250 panam (=25,000 śoliya kāṣu) was to be paid by the other worshippers of the temple for distributing among themselves the privileges that were under sale. [The inscription is of value in illustrating the method of temple management. In discussing the date of the inscription Mr. Swamikannu Pillai says that it might be taken to be either Thursday, April 6, A.D. 1262, in the eleventh (very near the twelfth) year of Jaṭāvarman Sundara Pāṇḍya I (1251-1264), or Thursday, April 23, A.D. 1282 in the twelfth year of a king of the same name who, according to his own researches, ascended the throne in 1271. See Ind. Antq., Vol. 42, June and Aug. 1913.]

33. 440 of 1913.—(Tamil.) On the east wall of the same prākāra; right of entrance. A record in the thirteenth year (of an unknown king). Stones out of order. Refers to the terms of a political compact between the two chiefs Rājaṟājadēvan Pon-parappinār alias Kulottuṅgaśōla-Vānakōvaraiyar and Kīlyōr Malaiyamān of Tirukkōvalūr. They fix the boundaries of their dominions, bind themselves not to oppose each other, combine in serving the king and defend each other against external enemies. [See No. 28. The Government Epigraphist sees in these political compacts the decline of the Chōḷa central government.]

34. 441 of 1913.—(Tamil.) On the same wall; left of entrance. Records in the thirteenth year, Pūraṭṭadī, gift of 3,000 kuḷī of wet land reclaimed from forest in the village of Dēviyakuruchchi in Āḍṟuṇāḍu for worship and repairs in the shrines of Kulasēkhara-Āluḍaiyar and Vaḷvitta-Maṅgaiyar in the temple of Tirukkāmiśväram-uḍaiya-Nāyanār at Áragaḷur. Attested by Kaṭuveṭṭi, chief of Kappāḷur.

35. 442 of 1913.—(Tamil.) On the same wall; left of entrance. Records in the eleventh year, Āvaṇi, gift of land, tax free, for the maintenance of the gardeners of a flower-garden belonging to the
An image of a document page is shown, containing text in Tamil about historical records and temple information. The text seems to narrate about various historical events and locations, likely involving temple and land grants, and is written in a historical context.

For example, it mentions a temple of Tirukkāmīśvaram-udaiya-Nāyanār, stating it was attested by the same person. There are references to dates, such as '443 of 1913', indicating historical records. The text also talks about land grants, such as the 8,500 kuli of land granted at Ālambālam in Naraiyūr-kūṟām, a subdivision of Milāḍu alias Jananātha-valanādu.

Additional references include dates like '444 of 1913' and locations such as the central shrine in the Karivaradara-Ja-Perumāl temple in the same village, and a note about the third figure of the Śaka year must be two. It discusses victors in his digvijaya, referencing various historical and mythical events.

The text is rich in historical records and references to specific dates, names, and locations, making it a valuable resource for historical studies in Tamil language.
Pramāthin, Mithuna, śu. di. 13, Friday, Anurādha. Registers that three sthānikas of the temple of Perumāḷ-Kariyavar went on a deputation to the king, to Vijayanagara and complained of the injustice done by the authorities (rājagaram) stationed at Dēviyakuruchchi, a village belonging to the temple. The chief Amaram Timmarasa introduced them to the king, got their grievance redressed, presented them each with a garland, a head dress, a horse and an umbrella, and granted 900 kuḻi of wet land at Ponparappi and at Dēviyakuruchchi, as sarvamāṇya gift. [The date has been verified to be Friday, June 10, A.D. 1519.]

43. 450 of 1913.—(Tamil.) On the south base of the same shrine. A record of the Śāluva king Tammayyarāya, son of Śāluva-Narasīṅgarāya (the founder of the Śāluva dynasty) in Ś. 1424, Rudhirōdgārin (wrong), Śimha, śu. di. 10, Friday, Śvāti. A certain Tammayya-Nāyaka in the name of his master Kumāraśvāmi-Ammanā-Nāyaka granted land at Śīrāri, a hamlet of Āragāḻur, to three worshippers in the temple of Perumāḷ-Kariyavar who were in the enjoyment of the privilege called archanāvibhava-kāṇi for the victory of Narasa Nāyaka. The Government Epigraphist points out that this as well as No. 38 refer to the latter part of the year in which Narasa Nāyaka died and was succeeded by his son Vīra Narasīṁha. [The date is irregular.]

44. 451 of 1913.—(Tamil.) On the south base of maṇṭapa in front of the same shrine. A record of the Vijayanagara king Kṛishṇadēva-Mahārāya (1509—30) in Ś. 1446, Tāraṇa, Makara 11, Rēvati, Friday, Samkramaṇa-puṇyakāla. The record gives a genealogy of the king from Tammayyarāya. Registers a grant of eight Emberumān-adīyār for service in the temple of Kariya-Perumāḷ and a provision of 1,000 kuḻi of land for their maintenance, by a certain Mrityunjaya-Nāyaka for the merit of his master Tirumalai-Nāyaka. The date is declared by Mr. Swamikannu Pillai to be irregular as Śukla 11 and Rēvati can join in Vrishchika, not in Makara.

45. 452 of 1913.—(Tamil.) On the north base of the same maṇṭapa. A record of the Vijayanagara king Achyutadēva-Mahārāya, "who levied tribute from all countries", in Ś. 1454, Nandana, Kumbha, śu. di. 3, Monday, Uttra-Bhādrapada, corresponding to Monday, January 27, A.D. 1533. (But Uttra Bhādrapāḍa is wrong for purva Bhādrapada.) The epigraph is to the effect that Kaṇṇan, a kaikkōla of Kuhaiyūr, having instituted a car festival in the temple, the managers met together in the Sōpāna-maṇṭapa and decided to grant him and his descendants, a house, a loom, a piece of land and some privileges in the temple.

46. 453 of 1913.—(Tamil.) On the south wall of the Kamala- maṇḍai shrine in the same temple. A record in the eighteenth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin
Sundara-Pāṇḍyadēva (1, 1251—64). Records gift of 1,000 kulī of land below the tank at Toḻuvur for worship and repairs in the temple of Vairāvaṇa-Īsvaram-udaiya-Nāyanār at Āragalur.

47. 454 of 1913.—(Tamil.) On the south base of the Čhōlesvara temple in the same village. Records in the ninth year (of ?), Paṅguni, eighth day, gift of the village Kurukkaiḻadi for worship and repairs in the temple of Tāyilumnalla-Čhōlesvaram-udaiya-Nāyanār at Āragalur. Attested by Vānakoṟavaṟaiyan and Viḷup-pādarāyan and order communicated to Vilādarāya, and the accountants (puravariyār).

48. 455 of 1913.—(Tamil.) On the north base of the same temple. Records in the seventh year (of an unknown king) gift of land at Kīl-Magaṟur to the same temple. Attested and communicated as before.

Āṭṭūr.

49. 403 of 1913.—(Tamil.) On the south base of the Kāya-nimalēvara temple. A record of the Vijayanagara king Krishṇarāya (1509—30) in Ś. 1435, Śrīmukha, Śittirai, thirteenth day, 3, Friday, Rōhini, Saubhāgyayōga (which corresponded, according to Mr. Swamiṉkannu Pillai, to Friday, 8th April, A.D. 1513). Registers that the chief Akki-Timmayya-Nāyaka who was ruling Malāḍu alias Jananātha-valanādu in Magadai-maṇḍalam, gave the village called Villavarāyanattam on the northern bank of the river Nīṉā in the district of Appūr-kūṟram in Āṭṭūr-nādu to a certain Śrīraṅga-rāja-bhaṭṭa, son of Aruṇagiri-nātha, a native of Iraiṉaṟaiyūr. The granted village received the surname Akki-Timmaya-Nāyakachaturvedimaṇgalam, after the donor. See No. 52 below.

50. 404 of 1913.—(Tamil.) On the west base of the same temple. An incomplete record of the Vijayanagara king Virāpratāpa Krishṇarāya-Mahārāya in Ś. 1449, Viṟōḍhi (wrong), Siṁha, ū. di. II, Sunday, Pushya. Seems to record the grant of a village for the merit of the king. The date corresponded to March 1st, A.D. 1528.

51. 405 of 1913.—(Tamil.) On the same base. Registers in the thirty-second year the order of Vaṇṇeṉja-Perumāḷ that the gift of 200 kulī of wet land granted to the temple of Tīrmeḻtai-uḍaiya-Nāyanār at Āṭṭūr for maintaining lamps, was to be demarcated by tri-śūla stones and the transaction engraved on stone.

52. 406 of 1913.—(Tamil.) On the north base of the same temple. A damaged record in Ś. 1431, Śukla, Aipaśi, twenty-second day. Seems to refer to the gift of Kallinattam near Āṭṭūr in Āṭṭūr-nādu, a subdivision of Magadai-maṇḍalam, under the name Māyittāy-agaram by a certain Tulukkaṇa-Nāyaka, to Parpa-nābha-Bhaṭṭa, son of Aruṇagirinātha of Iraiṉaṟaiyūr. The document was engraved on the kumudappadai in the temple of
Tirumēnittelivudaiya-Tambiranār at Āṟūr. Arunagirinātha is referred to in No. 49 and ought not to be confounded with the great Tamil poet and devotee of that name who was the contemporary of Dēvarāya II.

53. 407 of 1913.—(Tamil.) On a slab set up in the same temple. A record in the fourteenth year of Chōla king Parakēsarivarman. Records gift of paddy to the temple of Tirumēṟṟaḷi-Nāyakkar (or Ājvār) at Malaiyamāṇuru, a brahmādēya in Āṟūr-kūṟram, which was a subdivision of Milāḍu, by three servants of that temple.

Etappūr (Eṭappūr).


Kariyāramān Kōyil.


Tadāvūr.

56. 456 of 1913.—(Tamil.) On the south wall of the Ekāmrānāthasvāmin temple. Records in the ninth year (of a king not given) gift of land at Virāḷoḷanallūr, to the temple Tiruvēgamam-Uḍaiya-Nāyanār at Tadāvūr. Attested by Tāyilunalla-Perumāḷ and Viḷuppādarāyan and communicated to Viḷāḍarāya and the accountants (puravariyār).


58. 458 of 1913.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Tirubhuvanachakravar-tin Kulōttuṅga-Chōḷadēva III, "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya." Registers that the temple of Tiruvēgamam-udaiya-Nāyanār at Meḷgāṅgapaṭi alias Tadāvūr in Āṟūr-kūṟram a subdivision of Milāḍu alias Jana-nāṭhavaiḷanāḍu, was built of stone, the cost being met from gold already in possession of the temple and from what was presented now by the king and the youngest of the queens.

59. 459 of 1913.—(Tamil.) On the north wall of the same temple. Records in the seventeenth year (of ?), Vaikāśi, gift of land which had been lying waste for many years as a devadāna to the same temple for worship, repairs and festivals. Attested by Adittan Gaṇapati-Āḷvan alias Vaṇādarāyan of Kappalūr.
60. 460 of 1913.—(Tamil.) On the same wall. Records in the twentieth year and fifty-seventh day, Āvaṇi, gift of 500 kulī of land at Taḍāvūr as kāṇi to a certain Perukkālaparaiyan Pakkamalagiyan by Magadēsan Ulaṅgakāṭta Vānakōvaraiyan.


62. 462 of 1913.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Vijayarājendra-Chōḷadēva (i.e., Kulōttuṅga-Chōḷa III). Records gift of land to the same temple by the same chief.

63. 463 of 1913.—(Tamil.) On the same wall. Records in the seventh year gift of the village of Puttur alias Mēl-Gaṅgapādi-nāḍu. Attested by Tāylūnalla-Perumāl and Viḷūppādarāyan and communicated to Viḷadārāyar and the accountants of the temple.

64. 464 of 1913.—(Tamil.) On the stone through for the sacred tīrtha in the same temple. Registers that this nirmālya trough was the gift of a certain Vāṇiyan Kāvan Kūṭṭānḍan.

DHARMAPURI TALUK.

Adhamankōṭṭai.

65. 200 of 1910.—(Kanarese.) On a slab set up in front of the Aṅkālamma temple. A record of the Vijayanagara king Immaḍi-Achyutadēva-Mahārāya in Ś. 1452; Vikeriti. Records gift of taxes (āḷu and aḏikāsu) collected from the people and stalls in an old market revived at the place to the temple of Bhairavadēva by a certain Kāmiyappa-Nāyaka, son of Madde Bommāiyappa Nāyaka, son of Bappa Nāyaka.

66. 201 of 1910.—(Tamil.) On the north and west bases of the Bhairava temple in the same village. A record of the Hoysalā king Vīra-Narasimhadēva in Kaliyuga 4336, Ś. 1157, and in his seventeenth year (i.e., A.D. 1235). Records that Paramaya Sāhaṇi, the minister of the Mahāpradhāṇi Paramavīṣāṇi Madhava-Daṇṇakkar, built and consecrated the temple of Paramēśvaram Uḍaiyār at Mahēndramāṅgalam and granted lands to Viḍūgādar, the priest of that temple who was residing at Nandaṁāṅgalam. [From the Dindagur plates Kielhorn fixes Vīra Narasimha's accession on Thursday, the 16th April, A.D. 1220. See Ep. Ind.; Vol. V, Appendix II, p. 14. The Government Epigraphist infers from the present epigraph that his accession—perhaps as a crown prince—should have been one or two years earlier. He further points out that Vīra Narasimha was the first to interfere in the south; that he
rescued the Chola king from the Kadava king Köpperunjiṅgadēva (see S.A. 329) and that it was on his return perhaps from that campaign that these gifts were made by his general.]

67. 202 of 1910.—(Tamil.) On the west wall of the same temple. A record of the Hoysala king Rāmanāthadēva in Ś. 1182, and in his sixth year. Records gift of money for a lamp by a native of Maṅgalam to the temple of Mayindisuram-Uḍaiyār. [The inscription proves that Rāmanātha came to the throne in 1255, apparently at the lifetime of his father. (See Ep. Ind., Vol. III, p. 10.)]

68. 203 of 1910.—(Tamil.) On the same wall. An unfinished record. Records gift of land to the temple of Paramēsuraṃ Uḍaiyār at the eastern entrance into the village of Mayindira-maṅgalam for the merit of Virā-Sōmeśvaradēva and Sōmaya-Daṅnakkar. Mentions Śīṅgaya Daṅnakkar who was, perhaps, a son of Sōmaya. For Sōmaya see next inscription and also those at Ratnagiri (103 of 1892) and Tirumalavādi (73 of 1895). A servant of Sōmeśvara for a long time, he was honoured with the title Kumāragaṅḍarakaṅa.

69. 204 of 1910.—(Tamil.) On the south wall of the maṇṭapa in front of the same temple. A record of the Hoysala king Sōmeśvaradēva (A.D. 1233—54) in Ś. 1171, Sādhāraṇa, and in his seventeenth year. Records gift of land below the tank of Kuḷattūr to the temple of Mayindisuramuḍaiya-Nayanār by Sōmaya-Daṅkanāyaka for the health of the king. [The inscription shows that the first years of Virā Sōmeśvara overlapped the last years of his father Virā Narasimha II. Nj. 36 shows that he was at Kāṅnaṅur (taken by his father about 1224) in 1228. He helped his father against Kadavarāya and the Pāṇḍya in Ś. 1156. See Ep. Carna., V, Ak. 123. Later on, he was in cordial terms with Mārarman Sundara Pāṇḍya II (see Tirumayyam and Tinnevelly inscriptions). With Jaṭāvarman Sundara Pāṇḍya I (1251—64), on the contrary, he was not friendly. See Śrīraṅgam inscription in Ep. Ind., Vol. III, p. 7 ff.]

70. 205 of 1910.—(Tamil.) On a slab lying in front of the Sōmeśvara temple in the same village. A damaged record in the fifteenth year of the Hoysala king Sōmeśvaradēva. Records remission of certain taxes on temples in Tagādaimāṇḍu and Puramalaināḍu by the residents of the seventy-nine districts, for the health of the king and of Sōmaya-Daṅnakkar. See No. 68 above.


72. 207 of 1910.—(Tamil.) On the same base. A much damaged record in the twenty-fifth year of the Chola king Kulōttuniga-Chōjādēva. Seems to record gift of paddy by a native of Ariyambakkam to the temple of Mayindisiram Uḍaiyār.
73. 208 of 1910.—(Tamil.) On the same base. A record of the Chola king Tribhuvanachakravartin Rājarājadēva III in Ś. 1163, and in his twenty-sixth year. Records gift of gold for a lamp to the temple of Mayindīśvaram-Udaiyār by a Vāniyan of Arumbakkam. [The inscription is interesting for its mentioning a Śaka date for a Chola king.]

Dharmapuri.

Known in the ninth century as Tagadūr this place played a prominent part in early South Indian history. It was a famous city with rich temples, “pleasure-gardens of kings and high enclosure walls,” a centre of Jainism and Śaivism. The still attractive temple of Mallikārjuna, the Jain sculptures in the Rāmakka tank and Adhamankōttai (not far from it) and the archaic epigraphs show its importance in antiquity in the age of the Chēra kings. Subsequent to the Chēra epoch and till about A.D. 931 it was the capital of the Noḷambas. (See Nos. 82 and 83.)

74. 304 of 1901.—(Kanarese.) On the four faces of a pillar built into the floor of the manṭapa in front of the Mallikārjuna temple. A record of king Mahēndrādhirāja-Noḷamba in Ś. 815, Paridhāvin. Records a grant to a Jaina basadi by a certain Nidhiyaṇṇa and Chaṇḍiyaṇṇa. The former received from the king the village of Mūlappalḷi which he made over to Kanakasēṇa Siddhānta Bhaṭāra, pupil of Vinayasēṇa Siddhānta Bhaṭāra of the Pogariyaṇa with the Sēṇāṅvaya, Mūḷaśaṅga, etc., for the repairs to the basti. The witnesses of the transaction were the four Samayins, the Naḍunagara-narāsasana officers, etc. See Ep. Ind., Vol. X, pp. 54—70.

75. 305 of 1901.—(Kanarese.) At the bottom of the four faces of the same pillar. A record of the Pallava king Ayyappadēva, son of Mahēndra-Noḷamba. Records a grant of the village of Budugūru perhaps to the same basadi (for Nidhiyaṇṇa is mentioned) by a certain Lōkayya. [See Ep. Ind., X, where Mr. Krishna Sastri gives an excellent history of the Noḷamba-Pallavas. See also Fleet’s Dyn., Kan. Dts., p. 332 and Ep. Carna., Vol. IV, p. 10 f.]

76. 306 of 1901.—(Kanarese.) On a broken piece of another pillar in the same temple. A fragment of record of a Pallava king, the date of which is lost. Begins with the same passage as No. 74 above.

77. 307 of 1901.—(Tamil.) On the south wall of the Kāmākshi shrine in the same temple. A record in the tenth year of Chola king Tribhuvanachakravartin Kulottuṅga-Cholādēva. Mentions two temples, viz., Tiruvēḻāḷśvara and Irāyarāyīśvara.

78. 308 of 1901.—(Tamil.) On the east wall of the same shrine. A record in the twelfth year of the Chola king Tribhuvanachakravartin Kulottuṅga-Cholādēva. Records repairs made for the merit of Adiyamān (i.e., the king of Adigai).
79. 309 of 1901.—(Kanarese verse.) On a slab set up on the tank bund in the same village. Mentions the preceptor Viddēraśī (Vidyāraśī) of Tagaḍūru.

80. 347 of 1901.—(Tamil.) On a slab built into the floor of the maṇṭapa in front of the Mallikārjunā temple. A much damaged record of Kulottuṅga Chōḷadēva.

81. 348 of 1901.—(Kanarese.) On four sides of a broken pillar lying in the Māriyamman temple in the fort. A record of the Pallava Mahēndra Nōḷamba, dated in Ś. 800, Vilambin, apparently making grant to a Jaina temple. [It was this Mahēndra who conquered Mahābalī Bāṇa Rāya about A.D. 890 and gave his name Mahēndramaṅgalam to Adhamankōṭṭai.]

81-A. In a slab in the street of Virūpākshipuram. A record making the grant of a village by a local chief in the reign of Śrī Raṅga of Vijayanagar in Ś. 1541 (A.D. 1619) the king having his capital at Penukonḍa. [Salem Manual, p. 223.]

82. 198 of 1910.—(Kanarese.) On a granite pillar lying in the quarter known as Virūpākshipuram. A record of the Nōḷamba king Iruḷa, son of Aṇṇiga, in Ś. 853, Virōḍhi. The record gives a list of the Nōḷamba kings and their queens. The last face which usually records the grant is damaged. This is an important inscription giving the Nōḷamba-Pallava genealogy from Pallavaṅḍhirāja to Iruḷa and showing that the Tagaḍūr nāḍu was under the Nōḷambas even after the conquest of the neighbouring Bāṇa territory by Parāntaka I.

83. 199 of 1910.—(Kanarese.) On the fragment of a pillar lying in the house of Īśvarayya in the same village. A record of a Nōḷamba king, whose name and date are lost. Appears to have contained a genealogy of the Nōḷambas. Mentions, among the boundaries, the roads to Puramale-nāḍu and Pirībeḷḷole. [The inscription gives the details of the actions of the individual kings of the line.]


Hanumantapuram.

85–86. 16 and 17 of 1900.—(Vaṭṭeluttu.) On a slab in a field. A record in the seventeenth year of “Gaṅga-Pallava king” Vijaya-Īśvaravarman. Record the death of two heroes in battle in the service of Kāṭṭirai. [Dr. Hultsch believes the latter to be identical with Kaḍava or Pallava. He is not, however, the chief conquered by the Hoysaḷa Narasimha II but evidently Īśvaravarman himself. See Ep. Ind., Vol. VII, pp. 23–4.]
Indür (near Dharmapuri).

87. 13 of 1900.—(Kanarese.) On a slab in the Prasanna-Venkatēśa-Perumāl temple. A much damaged record of the Vijayanagara king Kṛishṇarāya (1509—30).

Kādagattūr.


89. 194 of 1910.—(Tamil.) On the same wall. Records gift of taxes on looms within the premises (tirumādaivīlāgam) of Muḍiṅga- Chōḷīśvaramudāiyya-Nāyanār temple, by the nagaṟattār of the village, for maintaining a lamp in the temple.

90. 195 of 1910.—(Tamil.) On the north and west walls of the same temple. A record in Ś. 1398, Durmukhi, of the Vijayanagara king Mallikārjunārāya, son of Pratāpadēvarāya (II), “who received tribute from all countries and from Ceylon and witnessed the elephant hunt.” Records gift of land in favour of the dancing women of the same temple.

91. 196 of 1910.—(Tamil.) On the west wall of the same temple. A record of the Vijayanagara king Vira-pratāpa Dēva-raya-Mahārāya (II) in Ś. 1362, Durmati. Records gift of the taxes Nāḍutāla-vāриkkai (police rate?), Sĕṭṭiyār-magamāi, collected on either side (ubhayamāṛga) of the roads, the allāyamānīyam and adikāṣu on each shop opened in the village of Varagur, a dēvādāna of the temple of Muḍīṅga-Chōḷīśvaramudāiyya-Nāyanār, by the Telugu chief Malla-Rāḥutta, son of Viḍaṃiti-Rāḥutta of Muḷa-vāychchāvadi, while the Pradhāni Māḍaṇa-Daṇḍāyakkar of Muḷvāy was governing the country. [See inscription No. 141 of 1903 at Pirāṃmalai in Rāmnād district. In Ś. 1356 Māḍaṇa gave, under the king’s orders, charge of the Tekal country to Sāluva Gopārāja, nephew of Dēva Rāya II.]

Kārimaṅgalam.


Koḷagattūr (near Kādagattūr).

92. 197 of 1910.—(Telugu.) On a slab lying on the tank bund. A record in Dundubhi. Stipulates that the cultivators of
lands below the tanks in the Kaḍagattūr country must give sarivarūm, i.e., equal share of the produce to the owner and pay a specified fee for strengthening the tank bunds with stone and earth. This was done for the merit of the chief Kumāra Jagadēva. This was evidently the chief of Channapaṭṭaṇa in Bangalore district conquered by the rising Mysore chiefs about 1635. [See Mys. Gazr., II, p. 62.]

Mōdūr.

93. 209 of 1910.—(Tamil.) A damaged record in Sarvadhārin. Refers to an officer “who possessed the strength and powers of the Hoysala king Vishṇuvardhana” and to the remission of the marriage tax in Tagaḍa-nāḍu.

94. 210 of 1910.—(Tamil.) On a boulder in front of the temple of Nelapperumāḷ in the same village. A record in the third year, Āṅgiras, of the Chōla king Rājakēsarivarman alias Tribhuvana-chakravartin Tribhuvanavīra-Chōḷadēva. Records gift of the village of Mōdūr in Tagaḍa-nāḍu, a district of Nīgarilīchōḷa-maṇḍalam (E. Gaṅga country), to the temple of Śiṅgapperumāḷ which was attached to the temple of Durgaiyār in Padi-nāḍu, a district of Mēl-maṇḍala. [Mr. Krishna Sastri identifies Padināḍu in Mēlmaṇḍala with Haḍināḍu in Mysore and Durgaiyār with the famous Chāmuṇḍi of that place, a proof of which he sees in the existence of a field named Chāmuṇḍi Ammanāṇḍu. As regards the identity of the king he believes that he might be the same as the king of the Tiruvanṭāmalai record whose accession Dr. Hultzsch attributes to A.D. 1341-2 and whose third year fell in Āṅgiras. See Ep. Ind., Vol. VIII, p. 7 ff.]

Peṇṭāgaram.

95. 14 of 1900.—(Kanarese.) On a slab set up near the dhvajastambha in the Narasimhasvāmin temple at Ḥaḷēpuram near Peṇṭāgaram. A damaged record in Vijaya.

96. 15 of 1900.—(Tamil.) On a slab set up at Kūṭtappāḍi near Peṇṭāgaram. A much damaged record.

97. 46 of 1898.—(Tamil.) On the south wall of the Brahmēśvara temple. Records the building of the temple and its maṇṭapa for the merit of the Pallava king Nandivarman.

98. 47 of 1898.—(Tamil.) On the north wall of the Brahmēśvara temple. Records in the fourth year of the Pāṇḍya king Ravivarman alias Vīra-Pāṇḍyadēva gift of money for six lamps.

99. 48 of 1898.—(Tamil.) On the same wall. Records in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Rājaraṇiādēva gift of gold for four lamps.
HÖSÜR TALUK

HÖSÜR TALUK.

Budimathu.

100. 210 of 1911.—(Tamil.) On a slab set up in a field to the south of the village. Records in Kródhin the gift of one big kaṇḍaga of land by Kannigāminḍan Viḍukādan, chief of Eyi-nādu, to a certain Śrīramabhāṭṭa of Pūdamuṭṭal in Virivi-nādu, for the merit of the lord of the east (Pūrvādhirāya). Śrīramabhāṭṭa reminds us of the Vaishṇava sage, the brother of Parāśara Bhaṭṭa, the successor (according to the prabandhic school) of Rāmānuja; but the identity is impossible.

Dēvar-kundani.

The ruined fortifications, temples and residences of this place show its antiquity. Mr. Richards, I.C.S., suggested it might be the capital of the Hoysalas in this region. The inscriptions, however, point out Mr. Krishna Sastri do not call it a Rājaḍhāni but a village in Virivinādu in Nigariḷiśoḷa- manaḍalam (the Chōla name to the district between Anantapur and Salem, i.e., Kolar and Bārama-hal.) Mr. Sewell attributes the local hill fort to a “Poḷegar.”

101. 201 of 1911.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Kuttisvara temple. Records in Ś. 1200, Bahudhānya, gift of the village of Kalakkinuṭṭal alīṭas Kākkunāyakkanallūr in Pudupparṛu, to the temple of Tiruvēgam- bamaṭdaiya-Nāyanār, “lord of the east.” Mentions a number of items under which the income from a village was generally calculated.

102. 202 of 1911.—(Tamil.) On the same wall. Records in Ś. 1190, Vibhava, gift of land below the tank Dēvasamudram in Māsandi-nādu, to the temple of Kailāsamuḍḍaiya-Nāyanār in Dēva samudram-Kundāni, by a native of Marudur in Malai-nādu.

103. 203 of 1911.—(Tamil.) On the north wall of the same maṇṭapa. An unfinished record of the Vijayanagara king Malli kārjuna-Mahārāya, son of Praudharatāpā-Dēvarāya (II) in Ś. 1385, Svabhānu. Seems to record the gift of two villages in Virivi-nādu to the temple of Kailāsamuḍḍaiya-Nāyinar at Kundāni, a village in the same nādu, by the Mahāsammantādhipati Chikka Vraṃbhadra-Nāyaka, son of Peria Timma Nāyaka, son of Varada Nāyaka, who was again the son of śennaiya Nāyaka of Pūmalī.

104. 204 of 1911.—(Tamil.) On two detached slabs built into the gōpurā of the Kundāni-Amman temple in the same village, left side. A record of the Hoysalā king Vīra-Viśvānāthadēvarasa (son of Vīra Rāmanātha), “the establissher of the Chōla kingdom,” in Kali. 439. Refers to a temple which was located at the southern entrance into Kundāni in Virivi-nādu, a subdivision of Nigariḷiśoḷa-maṇḍalam.
105. 205 of 1911.—(Tamil.) On four other detached slabs in the same place. A record of the Hoysala king in Ś. 1219, Hevi-lambi, and in his third year. Refers very probably to the temple mentioned in No. 104 and calls it Uḍaiyār Somanāthadēvar at Kundāṇi in Virivi-nāḍu, a subdivision of Nigarilisōla-māṇḍalam.

106. 206 of 1911.—(Tamil.) Left of entrance into the Bhairavēśvara temple on the hill near the same village. A much damaged record in Ś. 1252, Prajāpāti. Mentions Kundāṇi in Virivi-nāḍu.

Dodda Bēlūr.


Hōsūr.

108. C.P. No. 9 of Mr. Sewell’s List.—Records a deed drawn up in Ś. 1683 (A.D. 1761), in the year Vrisha, by certain merchants of Hōsūr in the Salem district, promising to give to the priests a certain fixed proportion on every bale of cloths and thread bought in that town.

109. On a rock in the neighbourhood. Records that one Keśava Nāyakan inscribed and dedicated the stone to Nārāyaṇa, the protector of the five classes of people in Aippiśi I of K. 4266, Pramādhī, in order that “Srī Vallan Devar may attain the throne.” [The cyclic year is wrong by six years. The reigning Ballāla king was Vira Narasimha, and he was succeeded by Vira Ballāla in 1188, i.e., 22 years after the date of this epigraph. Antiquities, I, App. C, p. XXXIII.

Taḷī.

110. On the local tank bund. (Kanarese.) Records the construction of the tank in Ś. 1452 (A.D. 1530), during the reign of Achyuta Dēva Rāya by some merchants.

111. An epigraph of A.D. 1799, recording the fall of Śrīraṅga-paṭṭaṇam (Seringapatam).

112. An epigraph, dated A.D. 1802.

113. In the temple of Gōpāla. Records that it was built by Krishṇa Rāya Uḍaiyār of Maisūr in Ś. 1640 (A.D. 1718).

Tirūtham.

114. 207 of 1911.—(Tamil.) On the west wall of the central shrine in the Tirūthagirīśvara temple. Records in Ś. 1197, Vibha (mistake for Bhava) gift of gold for a lamp to the temple of Tittanāyaṉar at Puṭavār in Viravi-nāḍu.
115. 208 of 1911.—(Tamil.) On the south, east and north walls of the maṇṭapa in front of the same shrine. An unfinished record of the Vijayanagara king Imāḍi-Bukkaṇa-Uḍaiyār (II, 1399—1406), son of Hariyaṇṇa-Uḍaiyār (Harihara II), in Ś. 1316, Bhava. Records gift of income from the parachchēri of Tīṭṭa-Puṣavār alias Tittam to the temple of Śivanīśvarumudaiyār in that village which was situated in Viruvināḍu, a subdivision of Nigarilīśoḻa-māṇḍalam.


KṚṢṆAṆAṆIṬ TAMU.K.

Rāyaḷaṭa.

117. 1 of 1900.—(Tamil.) On the top of the Durvāṣa hill at Rāyaḷaṭa. A damaged record.

118. 2 of 1903.—(Kanarese.) On a rock in the fort at the same village. A slightly damaged record in the fourth year of the Bāṇa king Mahāvali-Bāṇarasā.

119. 3 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the Lakṣmīnārāyaṇa temple at the same village. A mutilated record in Plava. Mentions Kulottuṅga-Śoḷa Tagaḍḍārāyaṇa alias Maṛāṇgadēvan. [He evidently belonged to the family of ViduḍḍaḷagiyaṆera that is mentioned in 208 below who played a large part in the weak times of Kulottuṅga III.]

120. 4 of 1888.—(Tamil.) On the south wall of the maṇṭapa in front of the Lakṣmīnārāyaṇa temple at the same village. A fragmentary record of the Hoysaḷa king Vīra-Rāmanathadēva (1257—71) in his sixth year. Rāmanathā was the brother of Vīra Narasimha III (1254—86) and was in charge of the southern parts of the Hoysaḷa Empire.

121. A C.P. grant of Skandaśiṣhya. (Tamil and Sanskrit.) Records that a Skandaśiṣhya (who calls himself a Pallava and the descendant of an older Skandaśiṣhya, the son of Aṣvatthāman by a Nāga woman) issued in his fourteenth year, at the request of Mahābali Vāṇarāja, an order to the inhabitants of Paḍavāṇkottam and Mēḷ-Aḍaiyāṁḍu by which he granted the village of Śarugūr (near Udaiyendiram in Guḍiyāṭṭam taluk, North Arcot district) to a Brahman. [Dr. Hultsch is disposed to believe that Skanda was a prince of the so-called “Gaṅga-Pallava” age and line, two
proofs of which he sees in the palæography of the epigraph and in the reference to Mahābali Vānarāya, a title bestowed on the Ganga Prithvīpati II by Parāntaka Chōla I (906—47). See Ep. Ind., Vol. V, pp. 49—53.]

Tukkājinahalli?

121-A. 6 of 1900.—(Tamil.) On a rock near the Lakshminarasiṃha temple. Records gift by a private individual to the temple of Siṅgaperaumal on the hill at Tiṇḍal.

121-B. 7 of 1900.—(Tamil.) On another rock at the same place. Records in Śobhaṅkrit gift to the Brahmaṇas of the village of Tiṇḍal alias Madhurāntaka Vikra-Nuḷamba-chaturvedimāṅgaḷam by Madhurāntakan Vikra-Nuḷamban Rājanārāyaṇa Vayiravan Ponnambalakκuttan.

ÖMALŪR TALUK.

Tārāmaṅgalam.

In his Antiquities Mr. Sewell gives thirteen inscriptions in this place. Of these nine have been identified with those of the departmental list. The other four are not identifiable. Two of them are undated and record gifts or repairs by private parties. One records gift of land by the temple authorities to a Brahman for conducting the service; and the fourth records a grant of land to the inhabitants of a village in the sixteenth year of Tribhuvanachakravartin Sundara Pāṇḍya.

122. 19 of 1900 (No. 1 of Mr. Sewell’s List).—(Tamil.) On the north wall of the maṇṭapa in front of the Kailāsaṇātha temple. A record of Vīravasantarāyar in K. 4009 (mistake for Ś. 1490), expired, Vībhava, third year. Records the grant of the village of Īlamasamudram to the Kailāsa and Īlamiśvara temples at Tārāmaṅgalam.

123. 20 of 1900.—(Tamil.) On the north wall of the same maṇṭapa. A much damaged record in the fourteenth year of Rāmanāthadēva. Records gift of land. See No. 120 above.

124. 21 of 1900 (No. 3 of Mr. Sewell’s List).—(Tamil.) On the south wall of the maṇṭapa in front of the Īlamiśvara temple at the same village. A record of the Vijayanagara king Achyutarāya (1530—42) in Kalivyuga 4642, expired, Plava. Records the building of a maṭha at Chidambaram by a native of Tārāmaṅgalam and registers the grant of the proceeds of certain taxes for the maintenance of the maṭha.

125. 22 of 1900 (No. 7 of Mr. Sewell’s List).—(Tamil.) On the south wall of the maṇṭapa in front of the Īlamiśvara temple at the same village. A record in the sixth year of Tribhuvanachakravartin Konērinmēlkonḍān. Records gift of land.
126. 23 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the Iḷamīḻvara temple at the same village. A record in the fourteenth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva III (1276—90). Records gift of a tank to the Brāhmaṇas of Lakshmaṇa-chaturvēdimāṅgalam. Dr. Kielhorn discusses the date in Ep. Ind., Vol. VI, p. 312, and concludes that it should be Monday, 15th May, A.D. 1290.

127. 24 of 1900 (No. 10 of Mr. Sewell's List).—On the north wall of the same maṇṭapa. A record in the thirteenth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (III, 1276—90). Records gift of a tank to certain Brāhmaṇas by the Mudalis of Tārāmaṅgalam, among whom is a person named Iḷamāṇḍai. See Ep. Ind., Vol. VI, p. 310, where Dr. Kielhorn gives the most probable equivalent date to be Monday, 1st August, A.D. 1289.

128. 25 of 1900 (No. 11 of Mr. Sewell's List).—(Tamil.) On the north wall of the same maṇṭapa. A record in the sixth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva III (1276—90). Registers a sale of land to the Brāhmaṇas of Lakshmaṇa-chaturvēdimāṅgalam founded by Iḷaiyam Nalla Udaiyappan, one of the Mudalis of Tārāmaṅgalam, in the name of his father. Dr. Kielhorn fixes the date on Monday, 21st July, A.D. 1281. See Ep. Ind., Vol. VI, p. 311.

129. 26 of 1900 (No. 12 of Mr. Sewell's List).—(Tamil.) On the north wall of the same maṇṭapa. A record in the twentieth year of the Hoysala king Vīra-Rāmanāthadēva (1257—71). Records gift of land.

130. 27 of 1900 (No. 5 of Mr. Sewell's List).—(Tamil.) On the east wall of the same maṇṭapa. A record of the Vijayanagara king Sadāśīvadēva in K. 4646, expired, Plavaṅga. Records gift of a village by one of the Mudalis of Tārāmaṅgalam to a temple called Rāmakūḍal.

131. 28 of 1900.—(Tamil.) On the east wall of the same maṇṭapa. A record of the Vijayanagara king Achyutarāya in K. 4640, expired, Śārvarin. Records gift of a village by the same donor.

132. 29 of 1900 (No. 9 of Mr. Sewell's List).—(Tamil.) On the west wall of the central shrine in the same temple. A record in the twentieth year of the Hoysala king Vīra-Rāmanāthadēva (1257—71). Records gift of land by several Mudalis, among whom was a certain Iḷamāṇ.

133. 30 of 1900 (Evidently No. 8 of Mr. Sewell's List).—(Tamil.) On the west wall of the central shrine of the Iḷamīḻvara temple. A record in the twenty-seventh year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva. (Mr. Sewell reads “Kanaka Pāṇḍya Dēva.”) Records gift of a village by Kaṇḍiyadēvar, lord of Vaḍapūrāṇiṇīya-nāḍu.
134. 31 of 1900.—(Tamil.) On the north wall of the same shrine. Mentions a certain Śrīkanṭhadēva, who bore the birudas Gaudachūḍāmana and Vidyāsamudra, and records a gift of land made to his father as gurudakshina by the six Veḷḷalas of Tārāmaṅgalam, of whom Nalla Uḍaiyappar was one.

Vanavāsi.

135. C.P. No. 195 of Mr. Sewell’s List.—Records in Ś. 1698 (A.D. 1776), K. 4876, Manmatha, the grant of a garden to the Śiva temple at Vanavāsi in the “Vanjināḍu” of Maisūr, by a private person, during the reign of Immaḍi Vīra Rāja Uḍaiyār at Maisūr. [There is a village of the name of Vanavāsi in Omalūr taluk and the present epigraph may refer to it.]

Veḷḷar.

136. 655 of 1905.—(Tamil.) On a slab set up at the foot of the hill. A damaged record in the seventh year of Rājarājadēva.

137. 656 of 1905.—(Grantha and Tamil.) On two faces of a broken slab in the same place. A fragmentary record. The preserved portion contains a few Hoysalä birudas.

138. 657 of 1905.—(Tamil.) On the top of the hill in the same village. An incomplete record in the seventeenth year of the Pāṇḍya king Rajakēsarivarman alias Tribhuvananakravartin Vīra-Pāṇḍyadēva. Mentions Madaga-nāḍu alias Veḷḷarai-nāḍu and the temple Tirukkunjīvaramuḍaiyār. [The inscription is interesting for its reference to a Pāṇḍyan king with a Chōla title. It is difficult to identify him, but it seems to me that he might be the Koṅgu-Pāṇḍya of the same name who ruled from A.D. 1265 to 1281 at least. See Cb. 196 and Cb. 197.]

Yelavampaṭṭi.

139. On a local rock. Date not clear. A record stating that during the reign of Achyuta Dēva of Vijayanagar a man of the Mudali caste presented this village to the temple at Tārāmaṅgalam. Antiquities, Vol. I, p. 201.

SALEM TALUK.

Rāśipuram.

140. C.P. No. 193 of Mr. Sewell’s List.—Records a private agreement by the Śudras of the place to pay a tax for the maintenance of service in the Vishṇu temple at Rāśipuram in Ś. 1726 (A.D. 1804), Kāliyuga 4905, Kālayukti.

141. C.P. No. 194 of Mr. Sewell’s List.—Records another similar agreement for tax for the support of worship in the same temple in Ś. 1746 (A.D. 1824), K. 4925, Tāraṇa.
In his *Antiquities*, Vol. II, Mr. Sewell gives six copper-plate grants in this district. Of these Nos. 193, 194, 195 and 9 have been allocated to the villages proper. Nos. 8 and 196 are vague and have therefore been given here. They are said to be in the District Court and Tahsildar’s office, Salem.

142. C.P. No. 8 of *Mr. Sewell’s List.*—Records grant “by a Rāja of Maisūr, part of whose name is ‘Krishṇa Rāja,’ given in a year of the Kaliyuga, of which only the first three figures, 482, are visible, the last figure, the name of the cyclic year, and the Šaka date all having been tampered with. The grantor was probably Doḍḍa Krishṇa Rāja, who reigned over Maisūr from A.D. 1714—31. The grant, then, dates within the years A.D. 1719—1728.”

143. C.P. No. 196 of *Mr. Sewell’s List.*—(Kanarese and Telugu.) Records a private agreement between villagers to maintain worship in a temple in Ś. 1709 (A.D. 1787), Kaliyuga 4889, Plavaṅga.

144. 42 of 1888.—Right of entrance into the *garbhagriha* of Śukavanēśvara temple. Beginning lost.

145. 43 of 1888.—Left of entrance into *garbhagriha* of the same temple. A record in the fifth year of Kō-Parakēśarivarman.

146. 44 of 1888.—A record on a pillar in the Nrittamaṇṭapa.

147. 45 of 1888.—On a pillar in the Nrittamaṇṭapa. A record in the twenty-sixth year of Sundara-Pāṇḍyadēva.

148. 46 of 1888.—On the north wall. A record in the twenty-sixth year of Sundara-Pāṇḍyadēva.

149. 47 of 1888.—On a stone at the entrance of Svarṇāmbika shrine. A record of Kō-Rājakēśarivarman.

150. 48 of 1888.—On a stone at the entrance of Svarṇāmbika shrine. A record in the sixth year of Kō-Parakēśarivarman.

151. 49 of 1888.—Right of entrance of Svarṇāmbika shrine. A record in the fifth year of Kō-Rājakēśarivarman.

152. 50 of 1888.—Left of entrance of Svarṇāmbika shrine. A record of Kō-Parakēśarivarman.

153. 51 of 1888.—On a pillar to the right of Svarṇāmbika shrine. A record in the twenty-sixth year of Sundara-Pāṇḍyadēva.

154. 52 of 1888.—On a pillar in mahāmaṇṭapa in the Saundara-rāja Perumāḷ Temple. A record in the twenty-fourth year of Sundara-Pāṇḍyadēva.

155. 53 of 1888.—On a pillar in mahāmaṇṭapa in the same temple. A fragment of record.

156. 54 of 1888.—On a pillar in mahāmaṇṭapa in the same temple. A record in the twenty-fourth year of Sundara-Pāṇḍyadēva.
157. 55 of 1888.—On a pillar at the mahāmaṇṭapā in the same temple. A record in the twenty-fourth year of Sundara-Pāṇḍyadēva.

158. 56 of 1888.—Right of entrance of garbhagriha of the same temple. A record in the twenty-fourth year of Chakravartin Sundara-Pāṇḍyadēva.

159. 57 of 1888.—North wall of the same temple. A record of Kō-Māravarman alias Tribhuvanachakravartin.

160. 58 of 1888.—Round Saundaravalli shrine in the same temple. The stones do not seem to be in their original order.

Uttamachōḷapuram.

161. 59 of 1888.—On the south wall of the Karabūranātheśvara temple. A record in the twenty-seventh year of Kṛiṣhṇarāya.

162. 60 of 1888.—On the west wall of the garbhagriha of the same temple. A defaced fragment of record.

163. 61 of 1888.—On a stone on the floor of mahāmaṇṭapā of the same temple. Name of king illegible.

TIRUCHENGŌDU TALUK.

Kokkarāyanpet.

164. 465 of 1913.—(Tamil.) On the south wall of the Brahmapurīśvara temple. A record of the Vijayanagarā king Vṛapratāpa Achyutadēva-Mahārāya (1530—42) in Š. 1453, Vikriti, Aippasi, twenty-fifth day, śu. di. 12, Punarvasu, Monday. Records gift of the village of Tagārapappāḍipālayyam alias Vaḍīvūḍaiyamaṅgaipuram to the temple of Brahmīśvaram-uḍaiya-Tambirānār, by a certain Śāma-Nāyinār, agent of Kṛiṣhṇarāya-Nāyaka. [The date is irregular; Monday, 25th Aippasi, was October 24, A.D. 1530, but does not agree with the other data.]

165. 466 of 1913.—(Tamil.) On the east wall of the same temple; left of entrance. A record of the Vijayanagara king Vṛapratāpa Kṛiṣhṇadēva Mahārāya (1509—30) in Š. 1438, Īśvara (wrong), Tai, twenty-ninth day, Pūrva-Phalguni, 14, Ayushya-yōga, Monday (corresponding to Monday, 25th January 1518). The king receives, among others, the title Rājakkal-tambirān. Registers the gift of the village Šaṅgamapura to the same temple.

166. 467 of 1913.—(Tamil.) On the same wall. An unfinished and damaged record in Sarvadhārin, Āḍī, first day. Seems to record a gift of two villages for the enjoyment and repairs of the temple of Brahmīśvara and for the maintenance of a dancing master, etc., in the temple.

167. 468 of 1913.—(Tamil.) On four slabs built into the floor of the same temple. A record in the fourth year of the Chōla king Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōlaḍēva (I).
Registers the detailed provision made for offerings at the temple of Brahmisvaram Udaiyar at Kilkarai...manigalam in Nadajvanatu, a district of Kongu alias Viraosla-mandalam, by Gangai-kondaan Ammamappan alias Madhavaraja, for the health of the emperor (chakravartin).

Tiruchcheingodu.

168. 622 of 1905.—(Grantha and Tamil.) On the rock just below the boulder known as Nagargundu, west of the steps leading to the Ardhanarisvara temple on the hill. A record in the ninth year of the Pandya king Jatavarman alias Tribhuvanachakravartin Sundara-Pandya-deva (I, 1251—64). Records gift of land by the people of Kilakarai-Pundurainadu in Kongu alias Viraosla-mandalam. Refers to the breach of a tank and states that the land irrigated by it was lying fallow for a long time. Kongu was later on called Chojakera-mandalam.

169. 623 of 1900.—(Tamil.) On the rock to the west of the same boulder. A record in the fourteenth year of the Chola king Rajakesarivarman. Records gift of gold for a lamp.

170. 624 of 1905.—(Tamil.) On the same rock. A damaged record in the fourteenth year of Rajavarman.


172. 626 of 1905.—(Tamil.) On the same rock. A damaged record in the tenth year of the Chola king Parakesarivarman alias Rajendra-Chojadева (I). Seems to record an agreement among the uvachchar to play on the drum.

173. 627 of 1905.—(Tamil.) On the same rock. A record in the fourteenth year of the Chola king Rajakesarivarman. Records gift of gold for feeding Brhmainas. The village is called Tiruchcheingoudh.


175. 629 of 1905.—(Tamil.) On the same rock. A record in the thirteenth year of the Chola king Rajakesarivarman. Records gift of gold for feeding twenty Brhmainas on the day of ekadaśi.

176. 630 of 1905.—(Tamil.) On a rock east of the steps known as Arubadampa on the same hill. A record in the twenty-eighth year of the Chola king Parakesarivarman. Records gift of gold for a lamp.

Brähmanas. [This is perhaps the place where the king Adiyan (Adigaiyam) is reported to have met the Pândyan Neţiñjañayam. See Ep. Rep., 1906, p. 75, paragraph 36.]


180. 634 of 1905.—(Tamil.) On the same rock. A damaged record. Records gift of gold. Pilgrims' scrawls have been freely engraved in modern characters over this inscription.

181. 635 of 1905.—(Tamil.) On the same rock. A record in the thirty-seventh year of the Chôla king Parakësarivarman. The last remark made with reference to the previous number holds good here too.


183. 637 of 1905.—(Tamil.) On the same rock. A mutilated record in the twelfth year of the Chôla king Parakësarivarman. Close to it is a modern record, dated Kaliyuga 4991 (= A.D. 1889-90).


186. 640 of 1905.—(Tamil.) On the same rock. A record in the twenty-seventh year of the Chôla king Madiraikoñda Parakësarivarman (Parântaka I). Records gift of gold for a lamp by a native of Kiñinallûr in Kiñar-kûrram. The money was entrusted to the assembly of Tiruchheñgûdû, while the people of the “eighteen districts” were to protect the grant.

187. 641 of 1905.—(Tamil.) On a boulder to the west of the same steps. A damaged record in the tenth year of the Pândya king Jañavaran alias Tribhuvanachakrvartin Sundara-Pândyañeva (I, 1251—64). Seems to record a gift of land. Mentions the god Subrahmanyâ-Pîllaiyâr standing on the hill.

188. 642 of 1905.—(Tamil.) On the same boulder. A mutilated record in the fourteenth year of the Chôla king Parakësari-varman alias Ûdaiyâr Râjendra-Chôladëva (I). Records gift of gold.
189. 643 of 1905.—(Tamil.) On the rock close to the Pāpanāṣa-tīrtha on the top of the same hill. A partially damaged record in the twenty-third year of the Chōla king Parakēsarivarman *alias* Udayiṟar Rajendra-Chōlandeśa (I). Seems to record a gift of land.

190. 644 of 1905.—(Tamil.) On the rock west of the Gaṇapati-tīrtha on the same hill. A damaged record in the seventh year of the Pāṇḍya king Jaṭṭavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadeśa (I. 1251—64). Seems to record a gift of land.

191. 645 of 1905.—(Tamil.) On the south wall of the central shrine in the Ardhanārīśvara temple on the same hill. An incomplete record. Records a gift by Pemmarasa-Uḍaiyār, the agent of Narasimharāja-Uḍaiyār, to the temples of Ardhanārīśvara and Subrahmanya on the hill at Tiruchcheṅgōdu in Kīḻkarai-Pūndurai-nādu, a district of Koṅgu *alias* Viraśoḷa-manḍalam.

192. 646 of 1905.—(Tamil.) On the west wall of the maṇṭapa in front of the same shrine. Records in Ś. 1521, Śārvāri, the building of the maṇṭapa. [This is perhaps the inscription No. 3 of Mr. Sewell’s List which is dated Ś. 1522.]

193. 647 of 1905.—(Tamil.) On the south wall of the same maṇṭapa. Registers in Ś. 1549, Vibhava, the building operations of a native of Mōṟur in Kīḻkarai-Pūndurai-nādu. [This is perhaps the inscription No. 4 of Mr. Sewell’s List, which is dated Ś. 1551.]

194. 648 of 1905 (No. 1 of Mr. Sewell’s List).—(Tamil.) On the north wall of the maṇṭapa in front of the Subrahmanya shrine in the same temple. A record in Ś. 1541, Siddharthin. Similar to the above.

195. 649 of 1905.—(Tamil.) On the same wall. A record in Ś. 1588, Kīḻaka (wrong), of the Nāyaka king Chokkanātha-Nāyaka (1560—82). Records gift of land. The king was the son of Viśvanātha-Nāyaka Tirumala-Nāyaka Muttuvirappapad-Nāyaka (1559 A.D.). See *Ind. Antq.*, February-May 1917, where I have given a detailed account of his reign.


154
198. 652 of 1905.—(Tamil.) Above the east wall of the Nṛitta manṭapa in the Kailāśanāthasvāmin temple in the same village. Records in Rudhirōdgārin the building of the manṭapa. A Telugu version of this inscription in engraved close to it.

199. 653 of 1905.—(Tamil.) On the north wall of the Subrahmanya shrine in the same temple. Records in Kaḷayukti the building of the shrine by a native of Āṇḍiyūr in Vaḍagarai-nāṭu.

200. 654 of 1905.—(Mentioned by Mr. Sewell also.) (Tamil, prose and verse.) On the ceiling of the gopura in the same temple. A record of the Nāyaka king Viśvanātha-Chokkaliṅga-Nāyaka (1660—1682) in Ś. 1585, Śōbhana. Records the building of the gopura and of the temple of Kāśi-Viśvēśvara on the hill. See No. 195 above.


202-A. C.P. No. 10 of 1914—15.—(In the possession of one Muttsamā Kōnār.) A record in Tamil of the Chōla king Rājarāja I in his tenth year. Records that a certain Mahāvarāyan alias Kolimāḷavan Piridigaṇḍan Sundaraśōjan fixed the taxes and fines due from the merchants of Dūsiyūr and evidently granted these in favour of the local Paramēśvara temple, on the occasion when he constructed a stone well to appease the spirit of his father who died at Īlam.

202-B. C.P. No. 11 of 1915.—A record of the fifth year of Rājarāja I. The same individual (here also called Orṭiyūrān) gave to the temple of Tirumulasthāna Uḍaiyar at Dūsiyūr, some lands, a tank and the village of Gaṇapatinallūr alias Amanḍuḍi. The temple transferred it to the drummers (uvachchars) who made the five great sounds in the temple.

Uttangarai Taluk.

Buddīreddipatti.

203. 155 of 1905.—(Tamil.) On the central shrine of the ruined Amman temple. An incomplete record of Tammayadēva Mahārāya (i.e., Immaḍi Narasimha), son of Narasimhadēva-Mahāraṣuṭaṅga in Raudra (i.e., Ś. 1423). The king’s agent Narasana Nāyaka (the founder of the Tuluva dynasty) and his agent Tippa-raṣa-Uḍaiyar are mentioned; also Kundaṁichchimai.

Kallēvi.

204. 213 of 1910.—(Kanarese.) On a boulder near the 157th mile stone on the railway line. Records that this is the līṅga-
UDTANGARAI TALUK

mudre (stone) in the garden land of the (Liṅgāyat) mātha built by Paravata-muḍeya for Karibasappadeva of Hiratta-mātha.

Kambayanallūr.

205. 8 of 1900.—(Tamil verse.) On the south wall of the central shrine of the Deśināṭhesvara temple. A record in the twenty-second year of the Chōla king Tribhuvanachakravartin Kulottunga-Choladeva (II?). Mentions Viḍukāḍalajiyaperumāḷ (Vyāmuktaśravanōvāla), son of Rājarāja Adiga, the Lord of Tagadūr. See Ep. Ind., Vol. VI, pp. 332-3. For the political activities of this chief in the weak times of Kulottunga III see N.A. 393-4, 422 and 414.

206. 9 of 1900.—(Tamil.) On the same wall. A record in the second year of the Hoysala king Vīra-Viśvanāthadēva. Records gift of the village of Kadambarpallī in Puramalaināḍu, a subdivision of Tagadai-nāḍu, by Madhurāntaka Vīranjamban Rājanārāyaṇa-Bhairavan for the merit of the king and for his own merit.

207. 10 of 1900.—(Tamil.) On the north and west walls of the same shrine. A record in the second year of the Hoysala king Vīra-Viśvanāthadēva. Records gift to the temple of Deśināyakar at Nāgaiyanpallī alias Kāliṅgarāya-chaturvedimaṅgalam by Uttama-Sōla-Gaṅgādirāyan.

208. 11 of 1900.—(Tamil.) On the west and south walls of the same shrine. A record of the Vijayanagara king Immaḍi-Bukkarāya (i.e., Bukka II, 1399—1406), son of Harihararāya (II), in Kshaya. Mentions Bukkança-Uḍaiyar, i.e., Bukka I.

209. 12 of 1900.—(Tamil.) On a slab at the sluice of the tank in the same village. A record in the thirteenth year of the Chōla king Vikrama-Choladeva (1118—35).

Mallapuram.

210. 18 of 1900.—(Tamil.) On a slab at the sluice of the tank. A mutilated record in the fourteenth year of the Chōla king Rājarājaadēva. Mentions Tagadūr-nāḍu in Gaṅga-nāḍu, a subdivision of Nigarili-Sōlamanḍalam.

Oddappatti.

211. 211 of 1910.—(Vaṭṭeljuttu.) On a slab set up near a well. A record in the twenty-seventh year of the Western Gaṅga king Śripuruṣapuraparam (Śripurushavarman). Records that Erumaiyana Nakkanar, a servant of Teliniyiar, fell while the latter captured Yeruvāyil. See note to No. 212.

212. 212 of 1910.—(Vaṭṭeljuttu.) On another slab close to the same. A record in the seventh year of the Western Gaṅga king Śripuruṣar (Śripurusha). Records that a certain Erumai-Eruvaḍi and a certain Kūnarundai-Vadugan fell, perhaps in connection
with a deer hunt (mān-vēṭṭai). [Mr. Krishna Sastri believes that the king referred to was the W. Gaṅga Śīrupurusha Mutṭarasa (765–805 according to Fleet) and Teḻiniyar was a form of Elīni or Yavanika, a title of the Adiyamāṇs of Tagaḍūr (i.e., Dharmapuri), who had a territory which bordered the Gaṅga territory and who were therefore engaged in frequent raids. He thinks that the capture of Yeruvvāyil (“somewhere near Oḍḍapaṭṭi”) by Teḻiniyar must have referred to one of these raids. For the epigraphical evidence to prove that the Adiyamāṇs had the title of Elīni see Ep. Ind., Vol. VI, p. 331. Erumai is evidently Erumainādu of Tamil literature and Erumaraṉainādu of the Hoysaḷa records (See Ep. Carna. X, Cu. 20). For the detailed history of the Adiyamāṇs see Ep. Rep., 1911, pp. 58–9 and Ibid., 1906, p. 74.


Paṭṭukkāṭampaṭṭi.

214. 254 of 1909.—(Tamil.) On the rock near the ruined Śiva temple. A record in the twenty-fifth year of the Chōla king RajaṟaṆakēsarivarman alias Śrī-Rajaranjadēva (I). Records gift of land to the temple of Mahādēva at Nelvāy by Nanni-gāmūndan, son of Erumaiya-nāḷgāmūndan alias Viraśōla-gāmūndan of Ariyūr in Puramalainādu, while Paṅchavān-Brahmādhirāyan was ruling Tagaḍūr-nādu, which was granted to him for maintenance (jīvītam) by the king. [Tagaḍūr-nādu was included in Gaṅgavāḍī which was conquered by RajaṟaṆ in or before the fourteenth year of his reign. The inscription shows that it was conferred as a jaghīr to Brahmādhirāja, who was a perundaram of the king. Perundaram has been interpreted to be a nobleman or high official. See S.I.I., Vol. II, p. 141, note 1.]

Tirțhāmalaī.


217. 660 of 1905.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the eighth year of the Chōla king Tribhuvanachakravartin RajaṟaṆadēva (III ?). Records
gift of ornaments. Mentions a chief of Kudal in Puramalai-nadu, who bore the title Mudigona-Chola-Karkaṭamārāyan.

218. 661 of 1905.—(Tamil.) On the same wall. A record in the thirty-fourth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of cows and a lampstand for a lamp to the temple at Tittamalai by a native of Miniyūr in Tāyal-nadu.

219. 662 of 1905.—(Tamil.) On the same wall. A record of the Western Ganga (?) king Mallideva-Māhāraja. Records gift of the village of Ālabādi in Ādaiyūr-nadu. The inscription is preceded by the words svāsti śri-Kuvalalapuraparmēśvara Gaṅga-kulotta in characters which appear to be somewhat older.

220. 663 of 1905.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva, the date of which is doubtful. Records gift of sixteen cows for a lamp.


223. 666 of 1905.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Vīra-Dēvarāya-Udaiyar (II) in Plavaṅga (i.e., Ś. 1350). Mentions the Mahāpradāhana-Lakkanna-Udaiyar.

224. 667 of 1905.—(Telugu.) On the south wall of the Śilai-Nāyaṇḍu mantapa in the same temple. A record in Ś. 1620, K. 4799, Bahudhānya. Refers to the building of the central shrine and to the setting up of the image of Kāśi-Viśvanātha in it.

225. 668 of 1905.—(Vāṭṭēḻuttu.) On a slab placed near the central shrine of the same temple. A damaged record.


227. 670 of 1905.—(Tamil.) On the same rock. A record in the twenty-ninth year of the Chola king Parakēsarivarman alias Udaiyar Rājendra-Choladeva (I, 101—43). Records gift of three villages by Uttama-Śōla-Puramalaināḍaiyavan, who seems to have been the chief of Rājendra-Śōla-Viriyūr-nadu. The donor repaired the temple and constructed the mukha-mantapa. The
temple is called Tiruttamalai-Udayar-Mahadevar in Puramalai-nadu, a subdivision of Tagadur-nadu, which was a district of Nigarili-SoLa-mandalam.

228. 671 of 1905.—(Tamil.) On the same rock. A record of the Chola king Parakesarivarman alias Udayar Rajendra-Chola-deva (1011–43), the date of which is lost. Records the building of the shrines of Kshetrapala and Chandesvara. Mumudhi-Chola, son of Uttamachcholapuramalai Na<lajvan, was the builder.

229. 672 of 1905.—(Tamil.) On the same rock. A record in the fourth year of the Chola king Parakesarivarman. Records gift of gold for a lamp.

230. 673 of 1905.—(Tamil.) On the same rock. A record in the fourth year of the Chola king Parakesarivarman. Records gift of gold for a lamp. Mentions the queen of Mumudhi-Chola-Kudalalvar in this and in the above epigraph.


233. 676 of 1905.—(Tamil.) On the same rock. A record in the tenth year of the Chola king Kulottunga-Choladeva. Records the appointment of a pujari at the temple of Tiruttamalai in Tagadur-nadu-Puramalai-nadu, which was a district of Nigarili-Sola-mandalam-Ganganadu.

Supplementary Note.

55. The inscription purports to prove the origin of the local Malayali settlers and says: “These hills are assigned by Venuvarayan, the ruler who owned a lakh of horses of each different colour, as a gift for the celebration of the car and other festivals in propitiation of Karia Perumal and other deities in the nads of Chinnakalviraian and Periakalviraian. The people of the seven nads are herein concerned, and are bound to give effect to the wishes of the donor.”
TANJORE DISTRICT.

ARANTĀNGI TALUK.

Arantāngi.


Ponpētti.

Venkayya identifies this place with Ponpari, the birthplace of Buddhhamitra, the author of the Viraśōliyam which he composed in honour of his patron, the Chōḷa king Viṟarājendra I (1063—70). See Ep. Rep., 1899, pp. 18—19.


Tiruppunavāsal.


4. 613 of 1902.—(Tamil.) On the east wall of the maṇṭapa in front of the same temple. A record in the seventeenth year of the Pāṇḍya king Jaṭāvarman alias Viṟa-Pāṇḍya-deva. Records gift of land. [Was he the king who ascended the throne in 1253?]

5. 614 of 1902.—(Tamil.) On the same wall. A record in the fourteenth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Viṟa-Pāṇḍya-deva. Records gift of land. [See note to the above epigraph.]

6. 615 of 1902.—(Tamil and Vaṭṭelutta.) On the inner side of the north wall of the same maṇṭapa. A record in the thirteenth year of the Pāṇḍya king Jaṭāvarman alias Sundara-Pāṇḍya-deva. Mentions Viṟa-Pāṇḍya-deva and quotes the fifth year of Kulaśēkharadēva. [It is impossible to say whether the king is Sundara Pāṇḍya I (1251—64) or Sundara Pāṇḍya II (1270—?) discovered by Diwan Bahadur Swamikannu Pillai or Sundra Pāṇḍya III (1276—90).]
Tanjore District

7. 616 of 1902.—(Tamil.) In the same place. A record in the seventeenth year of the Pândya king Mâravarman alias Tribhuvanachakravartin Sundara-Pândyadêva, who conquered every country. Records sale of land. [The king referred to is apparently the second of that name, who ascended the throne between June 15, A.D. 1238 and January 18, A.D. 1239.]

Kumbakônâm Taluk.

Alagadripüttür.

7-A. 283 of 1908.—(Tamil.) On the north wall of the central shrine in the Svarnapurîśvara temple. A mutilated record in the seventh year of the Chôla king Râjarâjakêsarivarman. Records gift of land (1,300 kulîs) for offerings to the temple of Tiruppüttûr-uđaiya-Paramasvâmin at Paradâyakuḍî, a brahmadêva in Tirunârâiyûr-nâdu. Refers to the building of the central shrine with stone.


7-C. 285 of 1908.—(Tamil.) On the south wall of the same shrine. A record in the seventh year of the Chôla king Vikrama-Chôladeva (III8—35). Records gift of money for a lamp to the temple of Alagiyadêva of Tiruppüttûr. On the same tier is an unfinished inscription with the usual historical introduction of Vikrama-Chôla beginning with the words pû-mâdupûnara, etc.

7-D. 286 of 1908.—(Tamil.) On the same wall. A mutilated record. Seems to record a gift of a lamp. Mentions Alâgar-Tiruppüttûr; in Kulottuṅgaśôla-valanâdu.

7-E. 287 of 1908.—(Tamil.) On the east wall of the same shrine. A damaged record in the twenty-second year of the Chôla king Râjarâjakêsarivarman alias Râjarâjadêva (I). Records gift of land (3 mās) for a lamp to the temple of Tiruppüttûr Mahâdêva in Paradâyakuḍî, a brahmadêva, in Tirunârâiyûr-nâdu, a subdivision of Kshatriyasîkhâmanî-valanâdu.

7-F. 288 of 1908.—(Tamil.) On the same wall. A record of the Chôla king Râjakêsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chôladeva (I), the date of which is lost. Records gift of land for offerings.

7-G. 289 of 1908.—(Tamil.) On the east and south walls of the same shrine. A record in the fourth year of the Chôla king Parakêsarivarman alias Râjendra-Chôladeva (I). Records sale of land (6 mās for 30 kâsus) for offerings to the shrine of Sûryadêva, constructed in the temple by a native of Kallûr in Mêl-Vêmba-nâdu, a subdivision of Pândi-nâdu alias Râjarâjamaṇḍalâm. Mentions Kurugûrmaḍam at the north bank of the tank where the
sambah met. *Ulagalanda-kôle* mentioned. [There is a village of the name of Kallûr in this taluk.]

**Dârâsuram.*

The architectural merits of the two shrines here are far greater than those of the Kumbhakônâm shrines. See Fergusson's *Ind. and East. Arch.*, pp. 367—9.

8. 2 of 1915.—(Tamil.) On the north wall of the verandah round the Airâvatêsvara temple. Consists of 108 sections, each containing the name and surname of the Śaivâchârya whose image is sculptured below. See No. 10.

9. 3 of 1915.—(Tamil.) On a pillar of the mañçapa in front of the central shrine of the Sômêvârasvâmin temple in the same taluk. A damaged record in the fifth year of the Chōla king Râjarâjakesârivarman (Râjarâja I). Records gift of land for sacred bath, offerings and śîr-bali to the Ālvâr of Tirusômiśvaram at Tirukkuḍamûkku (i.e., Kumbhakônâm), a dêvadâna of Vaḍagarai-Pâmbura-nâdu.

10. 16 of 1908.—(Tamil.) On the walls of the central shrine in the Airâvatêśvara temple. Contains the names of Śaiva devotees, with sculptures representing the principal events of their lives. A very interesting epigraph illustrative of the establishment of Śaivite saint worship by the tenth century.

11. 17 of 1908.—(Tamil.) On the east wall of the first prâkâra of the same temple. A damaged record in the twenty-first year of the Chōla king Tribhuvanachakravartin śîr-Râjarâjâdêvâ (II ?). The temple is called Râjarâjâsêvaramudâiyâr. Arrangements are made for the disposal of fruits grown on the temple garden. [This seems to be the same as *Ins.*, S. Dts., No. 119, p. 248.]

12. 18 of 1908.—(Tamil.) On the same wall. A fragmentary record of the Chōla king Râjâdhîrâja II (1171—1186), containing a portion of the historical introduction beginning with the words kâdâlîśûndâ.

13. 19 of 1908.—(Tamil.) On the same wall. An unfinished record in the twelfth year of the Chōla king Râjakêsârivarman alias Tribhuvanachakravartin śîr-Râjâdhîrâjâdêvâ (II ?). [This seems to be the same as No. 124 in *Ins.*, S. Dts., p. 249; but the regnal year reads thirteenth.]

14. 20 of 1908.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Parakêsârivarman alias Tribhuvanachakravartin Śîr-Kulôttuûnga-Chôladêvâ. The temple is called

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* The Mack, MSS. (as summarized in *Ins.*, S. Dts., pp. 248—50, Nos. 118—128) give eleven inscriptions. Of these three have been noted against the corresponding numbers in the departmental list. Others are given under Nos. 21-A to 21-H.
Rajaraja Isvaramudaiyar. [The king referred is evidently Kulottuṅga III, 1178–1216.]

15. 21 of 1908.—(Tamil.) On the south wall of the same prakāra. A record in the third year of the Pandyya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Records gift of land for repairs to the temple of Udaiyar Rajaraja-İsvaramudaiyar-Nayanār at Rajarajapuram. [Was this king one of the mediaeval Pandyas or identical with Māravarman Vīra Pāṇḍya Abhirāman Vīramāran Śelivan Kaliyugarāman Tirunelvelipperumāl who ascended the throne between March and July 1443 and who was joint ruler with Arikēsari, 1422–64? See Ins., S. Dts., p. 248, No. 118.]

16. 22 of 1908.—(Tamil.) On the inner gopura of the same temple, right of entrance. Records in Ś. 1408, expired, Kṛōdhama, gift of land for providing the requirements of worship in the temple of Irārāsuram (also Rārāsuram).

17. 23 of 1908.—(Tamil.) In the same place. A record of the Pāṇḍya king Māravarman Tribhuvanachakravartin Śrī-Vallabhadēva, the date of which is doubtful. Registers provision made for repairs and for celebrating festivals in the temple of Irārāsuramudaiya-Nayanār. [Was the king the predecessor of the mediaevāl Pāṇḍya Jaṭāvarman Kulaśēkhara I or identical with the later Irandakālameṇutta Śrīvallabha or the great Ativīraraṇa? It is evidently the former.]

18. 24 of 1908.—(Tamil.) Below the image of a dvārapālaka set up close to the same gopura, left of entrance. A record of Udaiyār Śrī-Vijayarājendradēva. Records that the image was brought from Kalyānapuram by the king after his capture of the place. [The king was evidently Rajadhirāja (I), Jayaŋkoṇḍachōla (1018–52), the anointer of heroes at Kalyānapura.]

19. 25 of 1908.—(Tamil.) On the walls of the outer gopura of the same temple. These are small labels containing the names of gods, whose images have, in most cases, since disappeared or have been mutilated.

20. 26 of 1908.—(Tamil.) On two stones lying in the courtyard of the same temple. Each of them contains a portion of the historical introduction of Kulottuṅga (I).

21. 27 of 1908.—(Tamil.) On a third stone in the same place. The gopura is called Īgaimuvēndiraiyar-tirukkopuram.

The following inscriptions have been taken from the Mack. MSS. Their exact places in the temple are not given.

21-A. A grant of half paṇam by each inhabitant of the village to the God in the tenth year of Vallabha Rāya Mahādeva.

21-B. Grant of 2 mās and 3½ kāni of land for the God by Rajarājadēva in his thirty-first year.
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21-C. A grant of $3\frac{1}{2}$ velis of land by the same king in his second year at "Vayeghanelloor."

21-D. A grant of $2\frac{1}{2}$ velis of land at "Auyenvama Rāja Poorum" by Pratāpadēvarāya in Ś. 1268, Krōdhi. The date is wrong.

21-E. A grant of $13\frac{1}{2}$ velis of land at "Taramala Varatadi Colla" by Rājarājadēva in his twenty-second year.

21-F. A grant of 3 velis and 8 mās of land in "Paninarrliyoor" to the Vrishabavāhana festival by Raṅgpati Udaiyān in the thirty-third year of Rājarājadēva.


21-H. A record of Vīradēva Mahārāya in Ś. 1137, Dhātu. Records the erection of a pagoda of God Paṭṭiśvara and grant of $9\frac{1}{2}$ velis of land at "Chundole Poorum" for the repair of the temple. Ibid., No. 128. Date wrong.

Kāvalkūḍam.

21-I. 298 of 1911.—(Tamil.) On a stone in the Kaṅkuṇutta Vīnāyaka temple. A much damaged record. Mentions the Mahāmaṇḍalēsvara Achyutappa Nāyakkar Aiyan (evidently the Tanjore Naik king who ruled from 1572 to 1614).

Kumbhakoṇam.

The antiquity of Kumbhakoṇam is well recognized, its God Sāraṅgapāni or Arāvamuda having been sung in the Prabandhas in the eighth century, but no epigraphical evidences are available to show its antiquity. It has twelve Śaivite and four Vaishnāvite shrines, besides a Brahma temple. The temples are comparatively modern (being the works of the Naik kings) in outer parts, but ancient, going back to the Chola period at least in inner parts. The Nāgēśvara shrine is famous for the adoration of its deity by the sun and the Chakrapāni shrine for the statue of a Tanjore king holding a lamp for the God. The Śaṅkarāchārya matha is one of the most important historical institutions.

22. 13 of 1908.—(Tamil.) On the west wall of the shrine of the goddess in the Nāgēśvara temple. A record in the eighth year of the Pāṇḍya king Māraṇjaḍaiyan. Records gift of 138 cows for milk and 100 kāśu for two lamps by the king to the temple of Tirukkōṭṭamattu Bhaṭṭāra at Tirukkǔṭamukku. [The exact identity of Māraṇjaḍaiyan is not known. Tirukkuṭandai Kōṭṭam is famous in Śaivite tradition as the place where the sun worshipped Śiva and got back the splendour which he had lost owing to Viśvakarma’s curse.]
23. 14 of 1908.—(Tamil.) On the north wall of the Sūrya-nārāyaṇa shrine in the Nāgēśvara temple. A record of the Chōla king Rājākēsarīn Udaiyar Śrī-Vijayarājēndradēva (Rājadhirāja I), in his thirty-sixth year, Makhā, Apara, Wednesday, Ayilyam. Records sale of land for 498 kalaņju and lands made rent-free. [See Ep. Ind., Vol. X, p. 121, where Mr. R. Sewell points out that the date corresponds to December 29, A.D. 1053.]

24. 15 of 1908.—(Tamil.) On the east wall of the same shrine. An unfinished record in the eighth year of the Chōla king Parakēsarivarman alias Śrī-Rājēndra-Chōladēva (I). Seems to provide for offerings to the shrine of Chandraseṅkharadēva.


26. 224 of 1911.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman. Records sale of land to a certain Kāḍān Āchchan for 25 kalaņju which he had deposited in the same temple, for maintaining a perpetual lamp. [Mr. Krishna Sastri surmises that the king referred to might be Ādiyā Karikāla II.]

27. 225 of 1911.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakēsarivarman (Ādiyā II ?), "who took the head of the Pāṇḍya." Records sale of land by the assembly of Tirukkuḍamūkku, a dēvadāna in Vaḍagarai-Pambūr-nādu, to the palace woman (penḍāṭṭi) Periyān Tribhuvana-sundari (a resident) of Pāḷaiya-vēḷam at Taṅjāvūr in Taṅjāvūr-kūṟram, for 85 kalaņju of gold which she had deposited, for feeding a Śivayōgin, in the temple of Tirukkēḻottattu-Paramasvāmi. The land given by Kāḍān Āchchan (see the above epigraph) formed one of the boundaries of this land.

28. 226 of 1911.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman (Ādiyā II ?) "who took the head of the Pāṇḍya." Records gift of ninety sheep for a lamp to the temple of Tirukkēḻottattu-Paramēśvara by Peṇḍāṭṭi Dēvayan Pujalakkaṅ alias Avaniśikhāmani (a resident) of Kḷai-vēḷam (quarter) at Taṅjāvūr, called after Udaiyapirāṭṭiyār Kīlanaḍigal, the mother of Ānaimēṟruṉinār [i.e., Rājaditya who was killed by Bhūtuga II while seated in his elephant and whose mother was Kōkkiḷanaḍigal], the queen of Parantaka I. See Leyden Grant in Tam. and Sans. Ins., p. 204 ff.; the Ātakir inscription as interpreted by R. Narasimhachar in J.R.A.S., April 1909; and Mys. Arch. Rep., 1911, p. 38.]
29. 227 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsarivarman. Records sale of land by the assembly of Tirukkuṭamukkil, to Arayan Kalaṅgāmalai, a Vēḷḷaḷa of Taṅjāvūr, for feeding a Śivayōgin in the temple of Tirukkēḻkoṭṭattu-Paramasvāmi.

30. 228 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsarivarman (Gaṅḍarāditya ?). Records gift of ninety sheep for a lamp by Kumāran Tūduvan, one of the Kaikkōḷas of Vīraśōḷattērīḷa-Kaikkōḷar and a resident of Taṅjāvūr. [Vīra Chōla was a surname of Parāntaka I and the Kaikkōḷars evidently got the title from him. For similar epithets see Tj. 1397 and 1398.

31. 229 of 1911.—(Tamil.) On the same wall. A damaged record in the eighth year of the Chōla king Parakēsarivarman. Records gift of ninety-six sheep for a lamp. Mr. Swamikannu Pillai calculates the date to be Thursday, the 30th January, A.D. 979, and so the king must have been Madhurāntaka Uttama Chōla who came to the throne in A.D. 969-70.

32. 230 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman (Āditya II?) “who took the head of the Pāṇḍya.” Records sale of land by the assembly of Srī-kuḍandai to Kōilmayilai alias Parāntaka-Mūvēndavēḷān of Sīrīṅgan in Īnṅanadū, for feeding twenty apūrvins versed in the Vēdās and five Śivayōgins in the temple (śrikōḷ) of Tirukkēḻkoṭṭattu Perumāḷ. [Kuḍandai is the name of Kumbhakōṇam by which orthodox Vaishṇavites even now call it.] See No. 35.

33. 231 of 1911.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman, “who took the head of the Pāṇḍya.” Records gift of land by the same person for feeding fifty Brāhmaṇas. See Nos. 26, 27 and 28 above.

34. 232 of 1911.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Madiraśochença Parakēsari-
varman (Parāntaka I). Built in at the end. An inscription to the left of this on the same wall has its beginning built in and records a gift of land for feeding a Śivayōgin and maintaining a lamp in the temple of Tirukkēḻkoṭṭattu-Perumāṇaḍigal.

35. 233 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman, “who took the head of the Pāṇḍya.” Records sale of land to Kōilmayilai alias Parāntaka Mūvēndavēḷān by the assembly of Tirukkuṭamukkil, which he presented as a bhāṭṭavritti to those who expounded Prabhākaram in the temple. [Mr. Krishna Sastri identifies the Chōla king with Āditya Karikāla II, but it seems that Parāntaka II is more probable. Prabhākara matha is one of the famous schools of Mīmāṃsa, founded by Prabhākara, a contemporary of Kumarila in the eighth century.]

37. 235 of 1911.—(Tamil.) On the west wall of the same shrine. A record in the fortieth year of the Chōla king Parakēsivarman (i.e., Parāntaka I, 906—47) "who took Madirai (Madura) and Īḷam (Ceylon)." Records gift of ninety sheep for a lamp.

38. 236 of 1911.—(Tamil.) On the same wall. A damaged record in the fifth year of the Chōla king Rājakēsivarman. Quotes the third year of . . . kēsivarman and seems to record a gift of seventy Īḷakkāṉu, for offerings. [Īḷakkāṉu = the coin of Ceylon.]

39. 237 of 1911.—(Tamil.) On the same wall. A much damaged record of the Chōla king Parakēsivarman, the date of which is doubtful. Records gift of eighty kāḷāṇju of gold for feeding Brāhmaṇas.

40. 238 of 1911.—(Tamil.) On the same wall. A much damaged record of the Chōla king Madiraiṅoḍa Parakēsivarman (906—47), the date of which is lost. Records gift of ninety-six sheep for a lamp to the temple of Tirukkūḷkōṭṭattu-Mahādeva, by a certain Kārī-Viḷupparaiyan.

41. 239 of 1911.—(Tamil.) On the same wall. A much damaged record of the Chōla king Rājakēsivarman, the date of which is lost. Records gift of ninety-six sheep for a lamp.

42. 240 of 1911.—(Tamil.) On same wall. A much damaged record in the thirteenth year of the Chōla king Parakēsivarman. Records gift of land by Viraṇārayaṇiyār, daughter of . . . and queen (nambirāṭṭiyār) of Śrī-Uttamaśoḻar, for providing garlands of flowers to the temple of Tirukkūḷkōṭṭattu-Perumāl. [According to Mr. Swamikannu Pillai the date corresponds to Friday, the 9th June A.D. 982 and so the king referred to is Madhurāntaka Uttamachōḷa, whose date of accession was A.D. 969—70.]

43. 241 of 1911.—(Tamil.) On the same wall. Records gift of gold for lamps by two private individuals.

44. 242 of 1911.—(Tamil.) On the west and south walls of the same shrine. A record in the second year of the Chōla king Parakēsivarman. Records gift of ninety sheep for a lamp by a Kaikkōḷan named Dévan Rājadittan.


46. 244 of 1911.—(Tamil.) On the same walls. A record in the fifth year of the Chōla king Parakēsivarman. Records gift of ninety-seven sheep for a lamp by a certain Dévan Nakkan.
47. 245 of 1911.—(Tamil.) On the same walls. A much damaged record in the fourth year of the Chōla king Parakēsari-varman. Records sale of land by the assembly of Tirukkuḍamūkku for maintaining a lamp in the temple of Tirukkōḷḷattu-Paramasvāmin in the name of Kāri Kolamban, a Kaikkōḷan. [According to Mr. Swamikannu Pillai the date corresponded to Thursday, the 22nd April, A.D. 975, and so the king referred to is evidently Madhurāntaka Uttamachōla whose accession was in A.D. 969-70.]


49. 247 of 1911.—(Tamil.) On the south wall of the same shrine. An incomplete record in the fourth year of the Chōla king Parakēsari-varman. Records gift of land for feeding a Brāhmaṇa by a merchant of Nandipuram.


51. 249 of 1911.—(Tamil.) -On the same wall. A record of the Chōla king Madiraikōṇḍa Parakēsari-varman (Parāntaka I), the date of which is lost. Built in at the end and damaged. Records sale of land by the assembly of Tirukkuḍamūkku for feeding two persons in the temple of Tirukkōḷḷattu-Perumāṉadigal. Mentions Āyirattali in Kiḷār-kūrram, a subdivision of Teṅkaraināḍu.


53. 251 of 1911.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsari-varman. Records gift of ninety sheep for a lamp by Kadigāvan Kaḷḷan, one of Uḍaiyār-Viraṇalattēriṇja-Kai[kōḷā]. See No. 30 above.

54. 252 of 1911.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Rajakēsari-varman. Records gift of a lamp by Kalayan Māṇikkam, to the temple of Tirukkōḷḷattu-Perumāṉadigal.

55. 253 of 1911.—(Tamil.) On the same wall. A damaged record in the fortieth year of the Chōla king Parakēsari-varman (905-47), who took Madirai (Madura) and Īlam (Ceylon). Records gift of land for providing a lamp and burning incense (sidāri) in the temple of Tirukkōḷḷattu-Perumāṉadigal and for maintaining two lamps in the shrine of Sūryadēvar.
56. 254 of 1911.—(Tamil.) On the same wall. A damaged record of the Chōla king Madiraikoṇda-Parakēsarivarman (906—47), the date of which is lost. Records gift of 105 pieces of gold (tulaiṇam) by Villavan Pēraiyaiyan alias Śīrupayam Pāndan, a native of Kāvalur which was a dēvadāna of Ayirattali in Kilār-kūṟṟam a subdivision of Tenkaraināḍu, for conducting festivals in the same temple.

57. 255 of 1911.—(Tamil.) On the same wall. A damaged record in the third year of the Chōla king Rājakēsaivarman (Gaṇḍarāditya). Records sale of land in Ariśalur by the assembly of Tirukkuḍamūkku to the temple of Tirukkēṭṭattu-Paramasvāmi, for 500 kalaṇju of gold, in order to pay a part of 3,000 kalaṇju levied upon them as an impost (daṇḍam) by Madiraikoṇda-Udaiyār (i.e., Parantaka I) in his thirty-eighth year. Mentions the army of the Pāṇḍya (Pāṇḍi-pāḍai) and the temple of Jalaśayana. [In Ep. Rep., 1907, p. 73, Venkayya describes the three invasions of Parantaka I against the Pāṇḍya, in the last of which he conquered Īlam also. Inscriptions show that this took place in his thirty-seventh year. The present inscription corroborates it. The Pāṇḍipaḍayar has been interpreted to be the army which conquered the Pāṇḍya country.]

58. 256 of 1911.—(Tamil.) On the same wall. A much damaged record in the sixth year of the Chōla king Parakēsarivarman alias Rājendra-Chōladeva (I). Records gift of land for providing offerings to the image of Śelvappirān in the Śrīvimāna (central shrine) of the temple of Tirukkēṭṭam-Udaiyār, by the assembly of Tirukkuḍamūkku in Pāmbūr-nāḍu, a subdivision of Uyyakkoṇḍār-valanāḍu.

59. 257 of 1911.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record in the twenty-second year of the Chōla king Tribhuvanachakravartin Rājaraja-deva. Records gift of land by a Brāhmaṇa lady, for maintaining certain festivals in the shrine of Madandaipāga-Ṇāyanār, situated in the temple of Tirukkēṭṭam-Udaiyār at Tirukkuḍamūkkil in Pāmbūr-nāḍu, a subdivision of Uyyakkoṇḍār-valanāḍu. [This inscription is evidently the same as Ins., S. Dts., p. 195, No. 10. But the donors are given as Nārāyaṇa Ambalattān and "Pramanavooyavundan"].

60. 258 of 1911.*.—(Tamil.) On the same wall. A record in the twentieth year (Chittra, Mina, first lunar fortnight) of the Chōla king Rājakēsaivarman alias Tribhuvanachakravartin Rājarajadeva. Begins with a new historical introduction sīr-manni-irunāngu-diśai, etc. Records gift of land for repairs and jewels to

*The Mack. List, Ins., S. Dts., gives side by side with this another inscription (see No. 12 in p. 195). It is dated ś. 1482 in the reign of Sādāśiva Rāya and grants 25 pence for the offering of cakes to the deity on new-moon days.
the same shrine by a certain Kuttadum Tirugnānasambandar Maṇḍandaipāgan. A gift of land by Kuttadum Tirugnānasambandar Manikkavasagan, to the shrine of Kuttadum Tirugnānasambandarāśvaram-Udayār built by himself in the temple of Tirukkīḻkkōṭṭam-Udayār, is recorded below the above. [Mr. Swamikannu Pillai calculates the year of the inscription to be 1235–36, and so the king should have been Rājarāja III (1216–48). I have traced this inscription in the Mack Lists to Ins., S. Dts., p. 195, No. II.]

61. 259 of 1911.—(Tamil.) On the same wall. A record of Mahāmaṇḍalēśvara Paṭṭukkaṭṭāri Kōṅeridēva-Mahārāja, “lord of Kāṇchhipura, the best of towns,” in Ś. 1412, Sādhāraṇa. Registers that Timmanan (surnamed) Maṇḍandaipāga-Kōṅgarāyan, son of Śēdirāya-Maṇikkam, was granted food, house and land by the authorities managing the temple of Maṇḍandaipāga-Nayanār at Tirukkuḍamākkū, a brāhmaṇēva in Pāmburattu-nādu, a subdivision of Uyyakkondārōsāla-valanādu, for the services rendered by him to the temple. [Mr. Krishna Sastri believes that the king might be the same as he who is referred to in the Kōyilōḷugu as the successor of Sāluva Tirumal Rāja in the Government of the Trichinopoly country, who was an anti-Vaiṣṇavite. This inscription is given in Ins., S. Dts., p. 194, No. 8, also.]

62. 260 of 1911.—(Tamil.) On the same wall. An unfinished record in the thirty-fifth year of the Chōḷa king Tribhuvanachakravartin Tribhuvanaviradēva (Kulottūtiga III) “who being pleased to take Mādurai (Madura), Īḷam (Ceylon), Karuvār and the crowned head of the Pāṇḍya, was pleased to perform the anointment of victors and heroes.” Records that a certain Āḷḷār Tiruppurāmbiyan-Udayān alias Šēmbiyan Pallavaraiyan of Vēḻur had set up an image called Tiruppurūmbiyan-Udayār in the eastern enclosure of the temple of Tirukkīḻkkōṭṭam-Udayār and presented 17,000 kāṣu for offerings and lamps to that image and for a makara-tūraṇa to Tirukkīḻkkōṭṭam-Udayār. [This inscription is given in Ins., S. Dts., p. 194, No. 9.]

62-A. C.P. No. 4 of 1915.—A Telugu record of the Penugonḍa king Vīrapratāpa Venkaṭadesvā Mahārāja, dated Ś. 1630, Vikriti, Kārttigai, śu. di. 15, Monday, Rōhiṇī. Records grant of land by the Madura Nāik king Vijaya Rāṅga Chokkanātha for the maintenance of worship, feeding of Brahmins, etc., in the Śākarakārāyā maṭhā at Jambukēśvaram. For a full account of Vijaya Rāṅga Chokkanātha see Ind. Antq., August and September 1917.

62-B. C.P. No. 5 of 1915.—Records an agreement in the reign of Śrīrāṅgadesvā Mahārāja in Ś. 1663, Dundubhi, Tai 15, which the servants of Vijaya Raghunātha Rāya Tōṇḍaimān with one Bhāvāṇi Venkaṭakrishṇaiya of Conjeeveram regarding the fee (?) due to him from them.
62-C. C.P. No. 6 of 1915.—A Telugu record in Ś. 1608, Prahava, Vaiśākha, śu. di. 15, Saturday, lunar eclipse. Registers that Mahādevendra Sarasvati, pupil of Chandraśekhara Sarasvati, of the Śaṅkarachārya-Śrādana matha at Kāñchi, gave to one Rāma-Śāstrilu of the Hoysaṇa-Kaṇnaḍi sect land in the village of Mēlpāka, an annuity of two varāhas in the matha, and certain collections in the Jaghir of Chingleput given to the matha by Akkanna and Mādana of Gōlcoonḍa. [These were the celebrated ministers of Abdulla Kutb Shah and Abul Hassan of Gōlcoonḍa. For a brief account of them as based on the Dutch journalist Havart see Ep. Rep., 1915, p. 118. Mahādevendra Sarasvati was apparently the Āchārya who presided over the matha from 1703 to 1746 and in whose time the matha was removed from Conjeeveram first to Uḍaiyarpālaiyam and then, at the instance of Pratāpa Singh of Tanjore and of his minister Dabhīr Pant, to Kumbhakōṇaṃ.]

62-D. C.P. No. 7 of 1915.—A record of Krīṣṇadēva Rāya in Ś. 1450, Virōdhin Vaiśākha, Parṇampi, in Sanskrit. Registers the gift of the village of Udayambākkam in Chingleput Śima, Kaḷattūr-kotṭam to Sadaśiva Sarasvati, a disciple of Chandra-Śekhara Sarasvati. [In a list of Śaṅkarachāryas of the Kāmakottipitha of Conjeeveram, later on removed to Kumbhakōṇaṃ, published by the talented scholar T. S. Narayana Sastrī, I find that the fifty-fifth Āchārya was called Chandrachūḍendra and that he presided over the matha from 1506 to 1512 and that the fifty-sixth was Sadaśivendra, who was in charge of the matha from 1512 to 1538. These are the two Āchāryas apparently referred to in this epigraph.]

62-E. C.P. No. 8 of 1915.—Registers a grant by Krīṣṇadēva Rāya in Ś. 1444, Svabhānu, Mārgaśīrsha, śu. di. 12, of the village of Pōḍavūr or Krīṣṇarāyapuram in Seṅgāḍ Kūṛrām, Nirvāltur Nāḍu in Chandragiri Rājya to Chandrachūḍa Sarasvati of Conjeeveram, disciple of Mahādeva Sarasvati. See the above epigraph.

Sundarapperumālkōyil.

The following inscriptions are taken from Mack. MSS. (Ins., S. Dts., pp. 247–48, Nos. 115–17):—

62-F. On the steps of the spire of Sundararājapperumāḷ temple. Records that in Ś. 1193, Viśvāvasu, Pratāpa Rayadēva granted two vēlis of land for the God. (The date is evidently incorrect.)

62-G. In the same place. Records that in Ś. 1299, Naḷa, Virūpākṣhadēvarāya gave twelve vēlis of land to the God. (Here also the date is evidently a mistake.)

62-H. In the same place. Records that Rājarājadēva gave 4 māṣ and 3½ kānis of land for a festival of the God in the twenty-first year of his reign.
Swāmimalai.

The Subrahmanya shrine of this place, famous as the place where the God instructed His own father in religion and therefore a centre of pilgrimage and vows, has got two inscriptions of the sixteenth century. It has a choultry founded by a Principal Sadr Amīn who was cured of a disease by taking a vow in the temple; it has, however, no epigraph in it.

63. 496 of 1907.—(Grantha and Tamil.) On the first gopura of the Subrahmanyasvāmi temple, right of entrance. A damaged record of the Vijayanagara king Virapratāpa Kṛishṇadēva Mahārāya in Ś. 1436, expired, Bhava. The triśūla and a peacock are engraved on the top of the inscription.

64. 497 of 1907.—(Grantha and Tamil.) In the same place. A record of the Nāyaka king Śevappa Nāyaka (1549—72) in Ś. 1495, expired ... Refers to the son of Timmappa-Nayakkar of the chaturtha gōtra, who was a native of Neṇuṅgunṛam in Tōṇḍa-maṇḍalam.

Tāṇḍantōṭṭam (near Kumbhakōṇam).

65. C.P. No. 7 of 1912.—(Sanskrit and Tamil.) An incomplete record of Ko-Vijaya. Nandivikramavarman, the son of Hiranyavarman, making the gift of the village of Dayāmukha-maṅgalam (named after the donor Dayāmukha) to 308 Brāhmans learned in the Vēdās and Smritis, in the fifty-eighth year of his reign. The village granted was over the forest and uncultivated waste west of Tāṇḍantōṭṭam. The record ends with the obligations imposed on the tenants and the exemptions (parīhāras) as well. [The identity of Nandi Vikramavarman is a question of controversy. The Government Epigraphist believes that it is the so-called Gaṅga Pallava king Nandivaran III. He further points out that amongst the achievements of Nandivarman is mentioned his conquest of a Gaṅga king, and that this king might be Śivamāra II attributed by Dr. Fleet to A.D. 805—810. He cites in proof of this fact the Manne grant of Śivamāra II which says that “his forehead was adorned by a fillet” by the “two ornaments of the Rāṣṭrakūṭa and Pallava lineages named Gōvindarāja (i.e., Gōvinda III) and Nandivaran.” But Prof. Dubreuil of Pondicherry is of opinion that, the donor of the grant was not Nandivaran III, but Nandivarman II or Pallavamalla. He bases this on the ground of palæography and on the fact that we are aware of only one Hirāṇayavarman, viz., the father of Nandivarman II. Nandivarman III, he further argues, must have ruled only for a period of twenty-four years. See his Pullavas, 1917, pp. 62-3, for details. It seems to me that the arguments of Prof. Dubreuil are unanswerable and ought to be accepted.]
Tiruchchirai.

66. 612 of 1909.—(Tamil.) On a stone built into the tank in front of the Sāranātha-Perumāl temple. A mutilated record in the tenth year of the Chōla king Parakēsarivarman. Records gift of sheep for a lamp to the temple at Śeṛṟūr, a dēvāḍāna in Śeṛṟūr-kūṟram, by a native of Kiriamaṅgalam which belonged to Poyyil-kūṟram.

67. 613 of 1909.—(Tamil.) On another stone in the same place. A fragmentary record of the Chōla king Rājendra-Chōla I. Contains a portion of the historical introduction which begins with tirumanni.

68. 614 of 1909.—(Tamil.) On the south wall of the central shrine in the same temple. Records in Ś. 1566, Tāraṅa, gift of land to the temple of Sāranāthasvāmin and to the shrine of Āḷvār, by a certain Gōvindadāsa for the merit of king Vijaya-Rāghava. [Was the donar the celebrated Gōvinda Dikshita, minister of Achyutappa Nāyaka (1572—1614)?]

69. 615 of 1909.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Sāra-Paramēśvara temple at Uḍaiyärkoyil, a hamlet of the same village. A record in the seventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of money for a lamp to the temple of Tiruchchennēri-Uḍaiyār at Tiruchchirai.

70. 616 of 1909.—(Tamil.) On the same wall. A damaged record in the first year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of money for a lamp to the temple at Tiruchchirai alias Rājasundari-chaturvedimaṅgalam, by a native of Kariveḍu in Dāmar-kōṭṭam of Jayaṅgoṇḍa-Chōla maṅḍalam.

71. 617 of 1909.—(Tamil.) On the north wall of the same maṇṭapa. A record in the fifth year of the Chōla king Vikrama-Chōladēva (1118—35). Built in, at the bottom. Records gift of land to the shrine of the goddess.

72. 618 of 1909.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of land to the temple of Tiruchchennēri Uḍaiyār at Tiruchchirai by the assembly of Viṣalūr.

73. 619 of 1909.—(Tamil.) On the same wall. A damaged record in the fifth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Built in, at the bottom. Records gift of land by the same assembly.

74. 620 of 1909.—(Tamil.) On the same wall. A record in the forty-seventh year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I, ? 1070—1118). Records sale of land to
the temple of Tiruchchennēri Uḍaiyar at Rājasundari-chaturvedimaṅgalam, a brahmādeva in Śērūr-kūṟṟam, which was a subdivision of Kulottunga-Cholavaḷanādu. Another inscription below this is dated in the ninth year of Tribhuvanachakravartin Vikramal Chōḷadeva and records also a sale of land. [The inscription is of fiscal interest. It says that, in accordance with the king’s Śrimukha, the lands of those who were in two years’ arrears of the royal dues during the forty-seventh year of the reign should be sold, and that the lands of certain Brāhmaṇa tenants who had been unable to pay the taxes and left the village were sold to the local temple. See inscriptions at Kōnerirajapuram, Tirumālam, Kūvam and Ukkāl for similar examples.]

75. 621 of 1909.—(Tamil.) On the same wall. A record in the fifth year of the Chōḷa king Tribhuvanachakravartin Vikrama-Chōḷadeva (III8—35). Records gift of land to the shrine of the goddess by a certain Ulaguuyavandān, who purchased it from the assembly of Rājasundari-chaturvedimaṅgalam, a brahmādeva in the same district.

Tirubuvanam.

The Government Epigraphist surmises that the village was founded by Kulottunga Chōḷa III who had the title Tribhuvanaviradeva.

76. 159 of 1911.—(Tamil.) On the south base of the Raṅga-nātha-Perumāl temple. A damaged record in the tenth year of the Pāṇḍya king Jāṭavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva. Registers a contract between the residents of “the city” of Trubhuvanavirapura and those of Kulamaṅgalanādu who owned the ēṛ-kāval of that village. [The ēṛ-kāval men take an oath not to be unjust or injure the people in any way and they receive, in return for their duty, a śēlai (cloth) on each marriage among the Kaḷḷar-makkal. They were to demand no śēlai on other marriages than the first.]

77. 160 of 1911.—(Tamil.) On the north and west bases of the same temple. A mutilated record in the tenth year of the Pāṇḍya king Jāṭavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva. Refers to a contract similar to that registered in the above epigraph and mentions the chief Uḍaiyar Kulasekharadeva alias Kūpakaraṇa in whose presence Śenaipperumāl alias Kulottungaśālo-vaṟaiyan, agreed to the contract. [Is the king referred to the same as Jāṭavarman Parākrama who ascended the throne in 1334?]

78. 189 of 1907.—(Grantha.) On the south wall of the central shrine in the Kampaharēsvara temple. A damaged record. Mentions Ārya Śrī-Sōmanātha.

79. 190 of 1907.—(Grantha.) On the same wall. A record of the Chōḷa king Śrī-Kulottunga-Chōḷadeva (III). Registers the building operations of the king.
80. 191 of 1907.—(Grantha.) At the entrance into the outer gopura of the same temple, right side. A record of the Chola king Tribhuvanavira. [This is a duplicate copy of the above epigraph.]

81. 192 of 1907.—(Grantha.) On the same gopura, left side. A record of the Chola king Śrī-Kulottuṅga-Chōla. [This is also a duplicate copy of No. 79.]

Tirukkalittaṭai.

82. 291 of 1908.—(Tamil.) On the north wall of the central shrine in the Vēdapuriśvara temple. A record in the seventh year of king Perumal Sundara-Chōlaēva, “who drove the Pāṇḍya into the forest.” Records gift of land for offerings to the temple of Śrīkuḍittittai-Udaiyār in Vadagarai-Vēmbārṟūr, by the king’s general (sēṇāpati) Pirāntakan Śiriyavelḷa alias Tirukkaraḷai-Pichchan. Edited in Ep. Ind., XII, pp. 120—6, by Mr. K. V. Subrahmanya Ayyar, who points out that Sundara Chōla was Parāntaka II.

83. 292 of 1908.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōlaēva (1012—43). Refers to the remission of taxes on land belonging to the temple of Śrīkuḍittittai Paramasvāmin in Vēmbārṟūr alias Śolamārttanḍa-chaturvēdimangalam, a brahmadēya in Manḍinādu, which was a subdivision of Rājēndraśīṅga-valanādu, by the assembly of that village, after the receipt of sixty-five kāsus. Out of the interest on this the assembly bound itself to pay all taxes. The taxes included, among others, the paddy for paṇchavāriyam and those on corn, gram, oil, ghee, etc.

84. 293 of 1908.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōlaēva (I). Refers to a similar transaction by the same assembly. Mentions Rājarāja-Iśvaramuḍaiyār. The chief territorial division is here called Vadagarai Rājēndraśīṅgavaḷanādu. Amongst the terms figuring in the epigraph may be mentioned Kadikai-madhyastha, Kāranaṭṭān, Vaikhānasa, Śīva Brāhmana, etc.

85. 294 of 1908.—(Tamil.) On the north wall of the central shrine in the Vēdapuriśvara temple. A record in the eighth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōlaēva (I). Registers still another transaction of the same kind. 50 kāsus received for taxes on 358 mā. (நூறு காசுகள், மெட்ரோம்பை, குருத்து கொண்டிட் பேர்த்தூர்)

86. 295 of 1908.—(Tamil.) On the west wall of the same shrine. A record in the twenty-second year of the Chōla king Parakēsarivarman. Records gift of land for offerings to the temple of Śrīkuḍittittai-Perumal by a member of the assembly of Amaninārāyaṇa-chaturvēdimangalam, a dēvadāna and a brahmadēya in Vadagarai (i.e., the northern bank).
87. 296 of 1908.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman. Records gift of land for a lamp to the temple of Tirukkuḍittitṭai-Perumāḷ in Amanināṟayana-chaturvēdīmaṅgalam.

88. 297 of 1908.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman, the date of which is lost. Records gift of a silver pot to the temple of Śrīkuḍittitṭai Mahādeva at Vēmbarṟūr by Śembiyan-Mahādevi-ppirāṭtiyār, who gave birth to Uttama-Chōḷadēva. See next epigraph.

89. 298 of 1908.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājarājakēsarivarman. Records gift of land for offerings and for the supply of 108 pots of bathing water to the temple of Mahādeva in Amanināṟayana-chaturvēdīmaṅgalam by Kīḷāṇāḍīgal, the daughter of Vilupparaiyar and the queen of Uttama-Chōḷadēva (970?-85), son of Gaṇḍarāddittadēva.

90. 299 of 1908.—(Tamil.) On the south wall of the same shrine. An unfinished record in the fourteenth year of the Chōla king Rājakēsarivarman. Records gift of money for two lamps by the wife and daughter of Śiriyavēḷar. See No. 82 above.

91. 300 of 1908.—(Tamil.) On the same wall. An unfinished record in the fifteenth year of the Chōla king Rājakēsarivarman. Records gift of money for two lamps.

92. 301 of 1908.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōla king Rājarājakēsarivarman alias Rājarājadēva (l). Records gift of ninety sheep for a lamp by Vēmban Śiruḍaiyar alias Mīnavaṇ-mahādeviyar, queen of Rājarājadēva. States that Amanināṟayana-chaturvēdīmaṅgalam was situated in Maṇṇi-naḍu, a subdivision of Vaṭṭagarai-Rajendra-simha-Valanādu.

93. 302 of 1908.—(Tamil.) On the same wall. A damaged record of the Chōla king Perumāḷ Sundara-Chōḷadēva alias Pon ḍōṇ “who drove the Paṇḍya into the forest,” the date of which is lost. Mentions Pīṟāntakan Śiriyavēḷar, the general referred to in No. 82 above.

94. 303 of 1908.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman alias Rājendra-Chōḷadēva (l), the date of which is lost. Records the remission of taxes on a land belonging to the temple of Tirukkuḍittitṭai-Paramasvāmin in Vēmbarṟūr alias Sōjamāṭṭaṅḍa-chaturvēdīmaṅgalam, by the assembly of that village. The taxes are Śittāyya, Paṇchavāra-ūṟiduvari, Vēṭṭiveṇinai and other Śilvaris. The amount received was 200 kāsus and this was for the exemption of the tax on 4½ mās.

Tirumayānam.

(Called in orthodox tradition Tirukkaḍavaṭur Mayānam and famous as the place where Śiva burnt Brahma, adorned himself
with his ashes and then revived him. Hence the name Brahmāpurīśvara.)

95. 53 of 1906.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine in the Brahmāpurīśvara temple. An unfinished record in the thirty-fourth year of Tribhuvanachakravartin Kōṇērimaikońṇḍan. Records gift of land for growing water lilies to be offered to the god Tirumayānamuḍaiyār.

96. 54 of 1906.—(Tamil.) On the same wall. A record in the twenty-second year of Tribhuvanachakravartin Kōṇērinmaikonḍan. Records gift of land. In continuation of this is an inscription which appears to be dated in the eleventh year of some unmentioned king. Provision is here made for the maintenance of those who have to play on the viṅga and recite the Vēdās and the Śrīrudram. Mentions the villages of Tiruttoṇḍattogaimāṅgalam and Śivapādaśēkharamaṅgalam. [The inscription is interesting for the mention of the viṅga and for the reference to the Śaivite saints. See Cg. 997 and 1006.

97. 55 of 1906.—(Tamil.) On the same wall. A record in the ninth year of Tribhuvanachakravartin Kōṇērinmaikonḍan. Records gift of land. The temple is called Tirumayānamuḍaiyār at Tirukkaḍavūr, a brahmaṇḍa in Ākkūr-nāḍu, a district of Jayāṅgoṇḍa-Chōḷa vājanādu. Refers to the revenue survey in the sixteenth year of the reign of Kulottuṅga I, who abolished tolls. [Ākkūr is known in tradition as the place where Śiruppuli Nāyanār became one with the deity.]

98. 56 of 1906.—(Tamil.) On the south wall of the same maṇṭapa. A record in the sixth year of the Chōḷa king Tribhuvanachakravartin Vīrājēndrādēva (I or II?). Records gift of land for a lamp. In continuation of this is an inscription of the eighth year of a Kulottuṅga.

99. 57 of 1906.—(Tamil.) On the same wall. A record in the thirty-fifth year of the Chōḷa king Tribhuvanachakravartin Tribhu-
vanāvīradēva, “who took Madurai, Īḷam (Ceylon), Karuvāṟ and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors” (i.e., Kulottuṅga III). Records gift of land for cultivating water-lilies to be offered to the God Tirumaiyānamuḍaiyā-Purumāl.

100. 58 of 1906.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōḷa king Rājakēśarivarman alias Tribhu-
vanachakravartin Rājādhērājadēva (II, 1171—86), “who was pleased to take Madurai and Īḷam (Ceylon).” Records gift of land. Mentions Tirunīṟṟuch-chōḷamaṅgalam (i.e., the village founded by Tirunīṟṟuchchōḷa or Rājarāja I).

101. 59 of 1906.—(Tamil.) On the same wall. A record in the thirty-fifth year of the Pāṇḍya king Kōṇērimaikońṇḍan Tribhuvana-
chakravartin Perumāl Kulaśēkharādēva (I, 1268—1308), “who was
pleased to take every country.” Records gift of land for celebrating a festival called Kulašekharan-sandi and for repairs.

102. 60 of 1906.—(Tamil.) On the same wall. A record in the thirty-third year of the Chōla king Tribhuvanachakravartin Tribhuvanavrādeśa (Kulöttuṅga III, 1178—1216), “who took Madurai, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointing of heroes and the anointment of victors.” Records gift of land to the temple of Uḍaiyār Tirumaiyānamudaiya-Perumāl in Ambanāṭuṇḍapāṭamēviya Tirukkaḍavūr in Ākkūr-nādu, a district of Jayāṅgonda-Chōla-valanādu.

103. 61 of 1906.—(Tamil.) On the west wall of the same maṇṭapa. A record in the eighth year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōḷadēva (III), “who was pleased to take Madurai.” Records gift of a lamp to the temple of Uḍaiyār Tirumaiyānamudaiya-Perumāl at Tirukkaḍavūr in Ākkūr-nādu, a district of Jayāṅgonda-Chōla-valanādu.

104. 62 of 1906.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōḷadēvā (III), “who was pleased to take Madura.” Records gift of land for a lamp by a native of Kīlveṅgainādu, a district of Rājarāja-valanādu.

105. 63 of 1906.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōḷadēvā (III), “who was pleased to take Madura.” Records gift of land for a lamp.

106. 64 of 1906.—(Tamil.) On the west wall of the first prākāra of the same temple. A damaged record in the seventeenth year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōḷadēva (III ?), “who took Madurai and was pleased to take the crowned head of the Pāṇḍya.”

107. 65 of 1906.—(Tamil.) On the south wall of the same prākāra. A damaged record in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōḷadēva (III), “who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Pāṇḍya.” Stones out of order. Seems to record the appointment of a gardener to look after the temple-flower-garden.

Tirumeyṅānam (Tirumanjānam-)

108. 310 of 1910.—(Tamil.) On the south wall of the central shrine in the Jñāna-paramēśvara temple. A record in the twenty-fourth year of the Chōla king Parakēsari-varman alias Uḍaiyār Śrī-Rajendra-Chōḷadēva (I, 1012—53). Built in on both sides. Mentions Šēṛṛur-kurram-

109. 311 of 1910.—(Tamil.) On the same wall. Built in at the top. Refers to a gift of land to the temple of Brahmiśvarattu Mahādēva.
110. 312 of 1910.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Parakēsārivārman. Records sale of land by the assembly of Nālūr, a brahmādēya in Śeṟṟūrkūṟram.

111. 313 of 1910.—(Tamil.) On the same wall. A damaged record in the thirty-sixth year of the Chōla king Tribhuvanachakravartin-Kulōṭtuṅga-Chōḷadēva. Seems to record a gift of two lamps to the temple of Tirumayāṇamudaiya-Paramasvāmin at Nālūr.

112. 314 of 1910.—(Tamil.) On the same wall. A record of the Chōla king Parakēsārivārman alias Śrī-Rājēndra-Chōḷadēva (l 1012—53). Built in at the top and the left side. Seems to record a gift of land to the temple of Agastīśvaram-Uḍaiyar at Nālūr.

113. 315 of 1910.—(Tamil.) On the same wall. A damaged record. Built in at the top. Seems to record a sale of land.

114. 316 of 1910.—(Tamil.) On the west wall of the same shrine. A damaged record in the fifteenth year of the Chōla king Parakēsārivārman. Records sale of land to the temple of Tirumayāṇattu-Paramasvāmi by the assembly of Nālūr.

115. 317 of 1910.—(Tamil.) On the same wall. A damaged record in the third year of the Chōla king Tribhuvanachakravartin Vikrama-Chōḷadēva (1118—35). Records gift of money for a lamp to the temple of Tirumayāṇam-Uḍaiyar in Nālūr alias Vānavanmādevi-chaturvedimāṅgalam in Śeṟṟūr-kūṟram, which was a district of Kulōṭtuṅga-Chōḷa-vaḷanāḍu.

116. 318 of 1910.—(Tamil.) On the same wall. A record of the Chōla king Parakēsārivārman, the date of which is lost. Records sale of land to the same temple by the assembly of Nālūr.

117. 319 of 1910.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Parakēsārivārman. Records sale of land to the temple of Tirukkarkaṭṉisvarattu-Perumān at Nālūr by the assembly of that village.

118. 320 of 1910.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Rājakēsārivārman. Records gift of land by the assembly of Pāḷaiya Śembiyanmahādevi-chaturvedimāṅgalam on the southern bank of the Cauvery.

119. 321 of 1910.—(Tamil.) On the north wall of the same shrine. A record in the second year of the Chōla king Rājakēsārivārman. Records that the assembly of Nālūr sold the right of collecting the tax called aṅgādi-ktūḻi from stalls opened in the bazaar to the temple of Mūḷasthāṉattu-Mahādeva of Tirumayāṇam. [The fees are specified to be one nāḷi in kind in each measurable article of paddy, rice, etc., brought for sale from towns outside Nālūr; one palam of articles sold by weight; one parṟṟu on each basket of betel leaves; and two nuts on each baskētfūl of areca-nuts.]
120. 322 of 1910.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājarāja-Rājakēsarivarman *alias* Śri-Rājarājadēva (I) in his twenty-fourth year, *makara*, Aparātaksha, Viśākha, Friday. Seems to record a gift of land for offerings to the temple of Lakshmi-Rāghavadēva of Tirunārāyaṇa-Viṇṇagar, by a merchant of Nāḷur, on the occasion when the assembly of that village met at the big hall called Rājarājan in front of the temple of Sāmaparēśvarattu-Mahādēva.

121. 323 of 1910.—(Tamil.) On the same wall. An incomplete record in the forty-third year of the Chōla king Tribhuvana-chakravartin Śri-Kulōttuṅga-Chōlādēva (I?). Records sale of land by the assembly of Nāḷur to a resident of Vānavanmādēvi-chaturvēdī-āṅgalam in Śēṟrūr-kūṟram, which was a subdivision of Kulōttuṅga-Chōla-vaḷanāḍu.

122. 324 of 1910.—(Tamil.) On the same wall. A damaged record. Seems to record a gift of land to the temple of Tirumayānattu-Paramasvāmi and mentions also the temple of Sāmaparēśvarattu-Perumāḷ.

123. 325 of 1910.—(Tamil.) On the same wall. A damaged record in the forty-third year of the Chōla king Tribhuvana-chakravartin Śri-Kulōttuṅga-Chōlādēva (I?). Seems to record a gift of land for a lamp.

124. 326 of 1910.—(Tamil.) On the same wall. A record in the twenty-third year of the Chōla king Rājarāja-Rājakēsarivarman *alias* Śri-Rājarājadēva (I). Records gift of land for a lamp to the shrine of Krishṇa-Viṇṇaikkuṭṭadī-aruḷ.ukinra-Ālvār in Tirunārāyaṇa-Viṇṇagar of Nāḷur, a *brahmaḍēya* in Śēṟrūr-kūṟram, which was a district of Kshatriya-śikhāmaṇi-vaḷanāḍu. On this occasion the assembly of Nāḷur met at the “big hall” called Gaṇḍa-rādittan.

125. 327 of 1910.—(Tamil.) On the same wall. A damaged record in the fourth year of the Chōla king Madiraikōṇḍa-Parakēsarivarman (Parāntaka I). Records gift of land to the temple of Sāmaparēśvarattu-Perumāṇadīgaḷ at Nāḷur, by the assembly of Akkiramakoṭṭa-chaturvēdī-āṅgala, a *brahmaḍēya* in Teṅkarai-Tirunāraiyūr-nāḍu.

126. 328 of 1910.—(Tamil.) On the same wall. A damaged record in the sixteenth year of the Chōla king Parakēsarivarman. Built in at the end. Seems to record a gift of land by the assembly of Āruchchēri, a *brahmaḍēya* in Tirunāraiyūr-nāḍu, to the temple of Tirumayānām in Nāḷur.

127. 329 of 1910.—(Tamil.) On the south wall. A much damaged record of the Chōla king Rājakēsarivarman, the date of which is doubtful.

129. 331 of 1910.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the seventh year of the Chōla king Tribhuyanachakravartin Vīrājēndradēva. Records gift of two lamps by a lady from Śembiyāṅkuḍavāyil alias Álampāḷil to the temple of Tirumayānams-Uḍaiyār. [It is impossible to say whether the king was Vīra Rājēndra I or II. The former ruled from 1063 to 1070 and the latter (same as Kulōttunga III) from 1178 to 1216.]

130. 332 of 1910.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Tribhuyanachakravartin Rājarājadēva (III). Registers a decision of the assembly of Nālūr alias Vānaṉmāḍeṉi-chaturvedimangalam, which met at the foot of a tamarind tree. States “that the residents should not do anything against the interests of their village nor against the temple of Tirumayānams-Uḍaiyār and similar institutions; that if they did so, they must suffer as the grāmadrōhins do and that people who act against this decision should not be allowed the privilege of ‘touching Śiva,’ etc.” Mr. Krishna Sastri believes that the grāmadrōhins were evidently the grāmakaṇṭakas of the Uttaramallūr inscriptions.

Tirunāgēśvaram *(Anakkuḍi).*

The village is now well known not only for its Nāganāthasvāmi temple but its Uppiliyappan or Tiruviṇṇahar shrine referred to in the Prabandhas.

131. 211 of 1911.—(Tamil.) On the north wall of the central shrine in the Nāganāthasvāmin temple. A damaged record in the sixth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōla (I). Provides for a gold jewel worked in gems and pearls, from the accumulated income of a land evidently presented by Adigal Achchān, one of the junior elephant mahaouts (Iḷaiyakuṇiḷiramaḷḷar) in the army of Uḍaiyār-Śrī Rājēndra-Choḷadēva commanded by Śōjamūṇḍavēḷār, to the temple of Tirunāgēśvaram Uḍaiyār at Tiruviṇṇagar-Tirunāgēśvaram in Tiraimūr-nāḍu, a subdivision of Uyyakkōṇḍar-vaḷanāḍu. [Tiruviṇṇagar is named after the local God Vishṇu or Uppiliyappa. The great Gōpala Dēśika, the founder of the Muniṭraya cult of Śrī Vaishṇavism is said to be an avatār of this God.]

* According to Śaivite tradition this place is noted for the worship of Indra. The God’s name is Champākārāpyēśvara and the tīrtha Indatrītha.
132. 212 of 1911.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōla (I). Records gift of forty-eight sheep for half a lamp to the same Mahādēva (Śiva) temple by a palace-woman (pēndātti) Tīran Śattiviḍaṅgi for (the merit of) her daughter Araiyan Uttamadāni (a resident) of Uḍaiyār-Ānaimēruṇjinār-veḷam alias Abhimānabhūshana-terinda-tiruvandikkāppu-veḷam. Mentions Janaṉāthapuram in Tiraimūr-nāḍu.

133. 213 of 1911.—(Tamil.) On the same wall. A partly damaged record in the fourteenth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōla (I). Built in. Registers jewels, gold and silver vessels, etc., owned by the temple, with the permission of the king which was obtained at the request of a temple servant named Kaṇḍan Kōvalanāḍan. Tirunāgēsvaramudaiya Mahādēva is stated to have been situated in Tirukkuḍamūkku in Pāmbūr nāḍu, a subdivision of Uyyakondār valanāḍu.

134. 214 of 1911.—(Tamil.) On the west wall of the same shrine. A record in the second year of the Chōla king Parakēsarivarman alias Uḍaiyār Śrī-Rājēndradēva (1050–63). Records that the assembly (mūla-parunaiyār) of Tirukkuḍamūkku received 100 kāsū from Mānikkan Māvali alias Vikkiramaśīṅga-Pallavaraiyan, a native of Marudam in Veṅkuṇṭa-kōṭṭam, a subdivision of Jayāṅgoṇḍa-chōla-maṇḍalam. This money was utilized by them for repairing damages caused by the Kāvēri floods to the irrigation channel. For this, interest at the rate one kalam of paddy on each kāsū was set apart for providing offerings in the temple of Tirunāgēsvaram Uḍaiyār and for expounding the Śivadharma in the assembly hall called Tiruchchirāmbalamudaiyān built in the temple by the abovementioned Vikkiramaśīṅga-Pallavaraiyan.

135. 215 of 1911.—(Grantha and Tamil.) On the south wall of the same shrine. An unfinished and damaged record in the ninth year of the Chōla king Rājakēsavarman (Gaṅḍarāḍītya). Seems to provide for offerings and mentions Aṇiṅjaippirāṭtiyār, a Bāṇa queen and the daughter of prince Arikulakēsari (son of Parāntaka I). Mentions the Simhaḷas (i.e., Ceylon). [The marriage of a Bāṇa king with Parāntaka's granddaughter shows the later friendship of the Bāṇa and the Chōla houses.]

136. 216 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Rājēndra-Chōla I. Built in at the right end. Mentions Pāṣupadēva as the name of the image carried about in processions.

137. 217 of 1911.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Parakēsarivarman alias Uḍaiyār Śrī-Rājēndra-Chōladēva I. Built in at the right end. It
records gift of land to the temple of Tirunāgēśvaramudaiyamahādeva at Tirukkuṭamukku in Pambūr-nādu, a subdivision of Uyyakondar-vaḷanaṇḍu, by Nārakkān Kṛishṇan Rāman of Kēralāntaka-chaturvedimāṅgalam in Vennaṇḍu, another subdivision of the same vaḷanaṇḍu. The twenty-fourth and thirty-first years of the king are quoted in the body of the inscription. Mentions also the coin Rājendrāṣṭōlaṇaṅkaśu (evidently issued by Rājendrachōla I). It seems that the original area endowed was 9\(\frac{1}{2}\) mās, but according to “the mā of the twenty-fourth year which contained 128 kulīs” it amounted to 7\(\frac{1}{6}\) mās. [Kṛishṇan-Rāman was the general of Rājarāja I and superintended the building of the enclosure of the Brahadisvarasvāmi temple. See S.I, Vol. II, p. 139. He also set up an Ardhanārīśvara image in the shrine.]

138. 218 of 1911.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Rājarāja-Rajakēsarivarman (I). Records of sale of 1\(\frac{1}{2}\) vēlis of land to the same temple by the assembly of Madanamāṅgalam, a brahmadesa in Tirunāraiyur-nādu. Tirunvṅṅaṅgar Tirunāgēśvaram is stated to have been a dēvadāna in Tiraimūr-nādu. The cost of the land (6 mā and 1 kāṇī, viz., 101 kalaṇjju (of tulaipon) was the fund formerly deposited for offerings by the princess Ariṇjigai-Pirattiyār, the Bāṇa queen and the daughter of Prince Arikula-kēsari. An introduction of Rājādhirāja beginning with tingalēr taru is inscribed next to this; but is much damaged and incomplete. [The tulaip-on is gold after being “burnt, cut, melted, cooled and found current.”]

139. 219 of 1911.—(Grantha.) On the same wall. A damaged record. Mentions Gaṇḍarāditya, the temple (harmya) of Nāga, Madhurāntaka and the latter’s mother and two queens. [It seems to be hinted, says Mr. Kṛishna Sastri, that Gaṇḍarāditya was the builder of the temple.]

140. 220 of 1911.—(Tamil.) On the north wall of the first prākāra of the same temple. A record in the nineteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (II?). Records gift of land in the hamlet of Śivapāḍhaśekhamāṅgalam which was a part of Tirunāraiyur alias Pañchavanmahādēvi-chaturvedimāṅgalam in Tirunaiyur-nādu, a subdivision of Kulottunga-Chōlavālaṇṇādu, to the temple of Tirunāgēśvaramudaiyār at Tirunāgēśvaram in Uyyakondar-vaḷanaṇḍu. Refers to a karaiyidu (lease) given to the tenants, by prince Kōsalarāyar.

141. 221 of 1911.—(Tamil.) On the south wall of the same prākāra. A much damaged record of the Chōla king Parakēsari-varman alias Tribhuvanachakravartin Rājarājadēva (II), the date of which is doubtful. Begins with the historical introduction pūmaruviya-polīl, etc., and seems to record a gift of land.

142. 222 of 1911.—(Tamil.) On a pillar lying in a maṇṭapa at the end of the street in front of the same temple. A record in the
second year of the Chōla king Rajakēsarivarman. Records gift of vāṟavaikal (?) collected by the perunagarattār of Kumāra-mārtāṇḍapuram (hamlet of Tirunāgēsavaram) for the renovation of the gopura and the tiruchchurṟai called Kumāramārtāṇḍan in the Milāḍuḍaiyar pālli (temple) of that village, which is stated to have been situated in Teṅkarai-Tiraimūr-nāḍu. [The Chōla king was evidently Āditya I. The name Kumāra-mārtāṇḍapuram reminds one of the Pallava Nandipottaraiyar who had that title (see No. 199 of 1907). The name Milāḍuḍaiyar pālli, again, suggests a Jain shrine. This, together with the Jain images round the shrine of the goddess in the Nāganāthasvāmi temple, shows that this place must have been an early Jain centre. Again Milāḍuḍaiyar is another name for Saint Meyporunāyanār and if we suppose that the pālli was a school or mataḥa built in his honour, the present epigraph can be said to give a clue to his date, i.e., that he was prior to Āditya, I. He was connected with the Chēdi chief of Kīṭjiyūr (S. Arcot District). See also S.I.I., Vol. II, p. 166, for a reference to the saint.]

143. 81 of 1897.—(Tamil.) On the west wall of the central shrine of the Nāganāthasvāmin temple. A damaged record of the Chōla king Kō-Rājarāja-Rajakēsarivarman (I) the date of which is indistinct. Records gift of land.

144. 82 of 1897.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Kō-Rājarāja-Rajakēsarivarman (I). Records gift of land by a queen.

145. 83 of 1897.—(Tamil.) On the north wall of the same shrine. A much damaged record of the Chōla king Kō-Para-kēsarivarman alias Rājēndra-Chōladēva (I), the date of which is doubtful.

146. 84 of 1897.—(Tamil.) On the south wall of the second prākāra of the same temple. A record in the fourteenth year of Tribhuvanachakravartin Kōnerimēnkoṇḍan. Records gift of land.

Tirunāṟaiyūr.

[This place is known in orthodox literature as Tirunaraiyūr-Siddhēsavaram, the place where the Lord was worshipped by Kubēra, Dēvas and Gandharvas. According to the Vaishṇavas it was the place where God Saundarēsvara appeared to Mēdavamuni. It is sung by Tirumāṅgai Āḻvār (Periya Tirumoli 7-3-1), Gnānasambanda and Sundara Mūrti. See No. 149 below.

148. 157 of 1908.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājarājakēśarivarman *alias* Rājarājadēva (I), the date of which is doubtful. Mentions a dēvaḍāna village belonging to the temple of Arumoljiḍēva-Iśvara at Pālayārū in Tirunaraiyūr-nādu, a subdivision of Kshatriyaśikāmani-vaṇanādu and Arumoljiḍēva-vaṇanādu. [Is this Pālayārū the same as the capital of the Chōla king Rājendra Chōla I?] See No. 460 below.

149. 158 of 1908.—(Tamil.) On the same wall. A record of the Chōla king Rājakēśarivarman *alias* Tribhuvanachakravartin Kulottunga-Chōladeva (I). Built in at the end. Seems to record a gift of land by the assembly of Tirunaraiyūr in Tirunaraiyūr-nādu, a subdivision of Kulottunga-Chōla-vaṇanādu. [Tirunaraiyūr was the native place of Nambiāṇḍār Nambi, the compiler of the Dēvaram hynms, who, according to literary tradition, was the “contemporary of Abhaya Kulaśēkhara Chōla.” The latter has not been identified. According to Sundaram Pillai he was Rājarāja I, but it is doubtful. See Mile-stones in Tam. Lit., p. 38.

150. 159 of 1908.—(Tamil.) On the same wall. Built in at the beginning. Records gift of land for offerings to the temple of Siddhēsvaramudaiya-Mahādeva by queen Pirāntaka Mādevadi-galār *alias* Śembiyan Mādeviyār, who gave birth to Uttamachola-deva. [She was the queen of Gaṇḍarāditya.]

151. 160 of 1908.—(Tamil.) On the north wall of the same shrine. A record in the fourth year of the Chōla king Rājarājakēśarivarman. Records gift of land for a lamp and for offerings to the same temple.

152. 161 of 1908.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chōla king Rājarājakēśarivarman *alias* Rājarājadēva (I). Records gift of money (thirty kāśu) for offerings to the image of Kaṅkaladēva in Siddhēsvara by the Śiva Brāhmaṇas of that village. Sixty kalam of paddy to be spent.

153. 162 of 1908.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēśarivarman *alias* Rājendra-Chōladeva (I, 1012—43). Records gift of sheep for a lamp to Kaṅkaladēva, the lord of Siddhēsvara at Tirunaraiyūr.

154. 163 of 1908.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the third year of the Chōla king Parakēśarivarman *alias* Tribhuwanachakravartin Vikrama-Chōladēva (1118—35). Records gift of land to the temple of Siddhēsvaram-Uḍaiyār at Paṇchavanmahādevi-chaturvēdimāngalam, a brahmadēya in Tirunaraiyūr-nādu, which was a subdivision of Kulottunga-Chōla-vaṇanādu. Mentions Mummuḍi-śoḷachaturvēdimāngalam, a brahmadēya in Tirunaraiyūr-nādu, a subdivision of Bhūpālakulavalli-vaṇanādu, and quotes the sixth year of Chakravartin Kulottunga-Chōladēva (I).
155. 164 of 1908.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva (1118—35). Records gift of land by purchase for feeding the Mahēśvaras visiting the temple of Siddhēśvaram Uḍaiyār at Tirunāṟaiyūr *alias* Paṅchavanmahādēvi Chaturvedimāṅgalam by a native of Karuppur in Maṇṇināḍu, a subdivision of Virudarājabhayāmkara-vaḷanāḍu. [See *Ep. Ind.*, Vol. XI, p. 121, where Prof. Jacobi points out that the exact date is Friday, 4th June, A.D. 1120.]

156. 165 of 1908.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakēsarivarman *alias* Rājarāja-ḍēva (II, 1146—78). Records gift of money for a lamp. [See *Ep. Ind.*, Vol. XI, p. 122, where Prof. Jacobi concludes that the English date should be Friday, 24th November, A.D. 1150, after correcting Saturday into Friday.]

157. 166 of 1908.—(Tamil.) On the same wall. A record in the second year of the Chōla king . . . chakravartin Kulōttuṅga-choḷadēva (III, 1178—1216). Records gift of money for a lamp by Ēkavaśagan Kulōttuṅgasōḷanūr *alias* Vānakōvaraiyar who was a native of Tunḍa-nāḍu, a subdivision of Vaḻagarai Muḍigonḍa-śōḷa-vaḷanāḍu. [See *Ep. Ind.*, Vol. XI, pp. 123-4, where Prof. Jacobi discusses the details of the date and settles it as Wednesday, 13th February, A.D. 1180.]

158. 167 of 1908.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Choḷadēva (1118—35). Records gift of land. [See *Ep. Ind.*, Vol. XI, p. 122, where it is pointed out that the date corresponded to Thursday, 15th May, A.D. 1130.]

159. 168 of 1908.—(Tamil.) On the same wall. A record in the second year of the Chōla king Tribhuvanachakravartin Rājēndra Chōḷadēva (?). Records gift of land. [It is doubtful which of the three Rājēndrachōḷas is referred to here.]


161. 170 of 1908.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Choḷadēva (1118—35). Records gift of land. [See *Ep. Ind.*, Vol. XI, p. 121, where Prof. Jacobi points out that the date given in the epigraph (Monday, Vaiśākha, Mithuna, Purvapaksha 12) is wrong. If the *tithi* is corrected into fourteen and the Nakshatra to Mūla, it would correspond to Monday, 23rd June, A.D. 1119.]

162. 171 of 1908.—(Tamil.) On the same wall. A record in the third year of the Chōla king Vikrama-Choḷadēva (1118—35).
Records gift of land. See Ep. Ind., Vol. XI, p. 121. The date is incorrect like the above.

**163. 172 of 1908.—(Tamil.)** On the same wall. A record in the sixth year of the Chōla king Tribhuvanachakravartin Rājādhīrājadēva (II). Built in at the end. Records a gift of lamp. See Ep. Ind., Vol. XI, p. 123. [Prof. Jacobi equates the date to Thursday, 6th March, A.D. 1169, and further infers that the king should have come to the throne between 7th and 30th March, 1163.]


**165. 174 of 1908.—(Tamil.)** On the same wall. A record in the twelfth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōjādēva (1118–35). Records gift of land for offerings to the shrine of a Piḍāri at Tirunāraiyyūr.

**166. 175 of 1908.—(Tamil.)** On the same wall. A record in the second year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōjādēva (III). Records gift of money for a lamp. See Ep. Ind., Vol. XI, p. 124, where it is pointed out that the date corresponded to Thursday, 28th February, A.D. 1180.

**167. 176 of 1908.—(Tamil.)** On the north wall of the maṇṭapa in front of the central shrine in the Siddhanāthasvāmin temple. A record in the fifth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Virarājendrādēva II, i.e., Kulōttuṅga III. Records a gift of land by Chāmūṇḍadēva, a native of Māttūr in Kumilināḍu, a subdivision, Āmūr-kōṭṭam in Jayaṅgoṇḍa-Chōla-maṇḍalam. [The date, according to Prof. Jacobi, is Friday, 18th February, A.D. 1183. Ep. Ind., Vol. XI, p. 124.]

**168. 177 of 1908.—(Tamil.)** On the same wall. A damaged record in the fifth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōjādēva (1118–35). Built in at the end. Records gift of land for a lamp and for feeding the Śiva-Yōgins.

**169. 178 of 1908.—(Tamil.)** On the same wall. A record in the sixth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Virarājendrā-Chōjādēva (II, i.e.; Kulōttuṅga III). Records gift of money for a lamp by a native of Tuṇḍa-nāḍu, a subdivision of Muḍigōṇḍaśōla-valanāḍu. He is different from the donor mentioned in No. 157. [See Ep. Ind., Vol. XI, p. 124, where the Navami of the original date is pointed out to be wrong for Saptami and the date then settled as Saturday, 10th September, A.D. 1183.]

**170. 179 of 1908.—(Tamil.)** On the same wall. An unfinished record in the twelfth year of the Chōla king Vikrama-Chōjādēva
KUMBAKÖNAM TALUK

(1118—35). Records gift of money for a lamp by a native of Nedumbulam in Puṇāgarambaitōṇḍu, a subdivision of Rajendrasōla-vālanāḍu.

171. 180 of 1908.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Vikrama-Chōladēva (I118—35). Records gift of money (one kāśu) for a lamp by the wife of a merchant of Avaninārāyaṇapuram.

Tiruppanandāl.

The place is now famous for its Śūdra matha founded in A.D. 1720 by a certain Tillaināyaka Tambirān, a disciple of the central matha of Dharmapuram and the head of a similar matha established at Benares in 1580 by another disciple thereof. For the relation between these mathas and other details see Tanj. Gazr., Vol. I, p. 222.

172. 29 of 1914.—(Tamil.) On the east wall of the central shrine in the Aruṇājateśvara temple. A record in the eighth year of the Chōla king Parakēṣarivarman alias Śrī-Rajendra-Chōladēva I. Portions built in. Records gift of ninety-six sheep for a lamp to the temple of Tiruttāṭakēṣvaram-Uḍaiyār at Tiruppanandāl. [The deity is named after a lady devotee Tāṭakai who adorned the God with garland. The place is also associated with the legend of Kuṅguliyakkalaya Nāyanār.]

173. 30 of 1914.—(Tamil.) On the southern entrance into the same shrine, left side. A record in the eighteenth year of the Chōla king Rājakēṣarivarman. Records gift of ninety sheep for a lamp to the temple of Tiruttāṭakai-Iśvaragarattu-Mahādēva-Bhaṭāra at Tiruppanandāl, which was a dēvadāna in Vaḍagarai-Maṇṉi

174. 31 of 1914.—(Tamil.) On the same entrance, right side. A portion of the stone is cut away. Records a gift of land by purchase for offerings to the God Śivalōkaviṭaṅkaṭēva and the goddess, by Kṛttirājaraṇa alias Rājarāja Gandharva-Mārāyan.

175. 32 of 1914.—(Tamil.) On the southern entrance into the same shrine, right side. A record in the twenty-ninth year of the Chōla king Madiraiṅkōṇḍa Parakēṣarivarman (Parāṅtaka I). Records gift of ninety sheep for a lamp to the temple of Tiruttāṭakēṣvarattu-Mahādēva at Tiruppanandāl, a dēvadāna in Vaḍagarai-Maṇṉī-nāḍu, by Īṣaiyān Maṉēvan of Kumārāmaṅgalam in Ambarnāḍu.

176. 33 of 1914.—(Tamil.) On the same entrance, left side. A record in the twenty-ninth year of the Chōla king Madiraiṅkōṇḍa Parakēṣarivarman (Parāṅtaka I). Records gift of land for offerings to the same temple by a native of Karambiyam in Eyi

nāḍu.
177. 34 of 1914.—(Tamil.) On the south wall of the manṭapa in front of the same shrine. Refers to the metallic image of Kesërāpālādevā consecrated by a certain Rājarājakkā Tirupamaṅrāyan and registers a gift of land to it for offerings.


179. 36 of 1914.—(Tamil.) On the north wall of the first prākāra of the same temple. A record of the Pāṇḍya king ḍhakravartin Perumāḷ Kulaśekharadēva in his second year, Makara, śū. di. 3, Monday, Śrāvaṇa. Built in at the beginning. Records sale of land to the temple at Tiruppanandāl which is said to be a brahmadēva in Maṇṇi-nāḍu, a subdivision of Vāḍagarai-Virudarajabhayaṅkara-valanāḍu, by the assembly of the same village. Mr. Swamikannu Pillai is of the opinion that the date intended was probably Monday, 21st December 1237, but it is the first and not the second year of Jaṭāvarman Kulaśekhara II. See Ind. Antq., 1913, June.

180. 37 of 1914.—(Tamil.) On the same wall. A record of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Perumāḷ Sundara-Pāṇḍyadēva (date lost), Kanyā, śū. di. 8, Sunday, Uttarāṣaḍa. Built in at the end. Records gift of land for offerings, etc., on festival days to the temple of Tiruttāṭaṅkēśvaramudaiya-Nāyanār at Tiruppanandāl by the same assembly. [Was Perumāḷ Sundara Pāṇḍya the son of Māravarman Kulaśekhara I (1268—1308) who afterwards murdered his father?]

181. 38 of 1914.—(Tamil.) On the same wall. A record of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva, in his twenty-fifth year, Vṛṣchika, śū. di. 14, Sunday, Pushya, corresponding to January 9, A.D. 1278. Records gift of land to the same temple by the residents of the village who purchased it from the village assembly. Mr. Swamikannu Pillai infers from this date that the king began to rule between January 9 and July 13, A.D. 1253, and corrects Kielhorn’s version in Ep. Ind., Vol. IX, p. 227.

182. 39 of 1914.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Kulottuṅiga-Chōḷādevā (III), “who was pleased to take Madurai (Madura).” Records gift of money to the temple of Tiruttāṭaki-Īśvaram-Uḍaiyār at Tiruppanandāl in Maṇṇi-nāḍu, a subdivision of Virudarajabhayaṅkara-valanāḍu for bathing the God daily in Paṁcha-gaveya.

183. 40 of 1914.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kulottuṅiga-Chōḷādevā (III)
in his eighth year, Makara, śu. di. 2, Wednesday, Śravaṇa (corresponding to December 25, 1185). Built in at the beginning. Records gift of land for offerings to the images of Tirukkaṭavur Kungilīyakkalaiya-Nāyanār and other Śaiva devotees in the temple at Tiruppanandāl by a person bearing the same name. [The Nāyanār is said to have turned the face of the deity to its normal position from which it had previously been diverted by the Lord’s desire to save Taṭakai’s shame.]

184. 41 of 1914.—(Tamil.) On the same wall. An unfinished record of the Chōla king Parākēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva (III), “who was pleased to take Madurai (Madura),” in his ninth year, Rishabhha, ba. di. 10, Monday, Purvabhādrapada, corresponding to 4th May, A.D. 1187. Records gift of land to the same temple by the servants of Tirukkāmak-kōṭtamudaiya-Periya-Nāchchiyār in this temple.

185. 42 of 1914.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Immaḍi . . . son of Vīrapratāp-Dēvarāya-Mahārāya (II), “who was pleased to institute the elephant hunt,” in Ś. 1369, Kshaya. Records gift of land for conducting the festival of Mārgaṭi-Tiruvādirai. Mentions a place called Iḍavai alias Pāndiyanai-ven-kanda-śōja-chaturvedimāṇga-lam in Maṇṭi-nāḍu. [The epigraph shows that the place was founded by a Chōla who defeated a Pāṇḍya at Iḍavai and saw him retreat and this took place in the time of Varaguna Pāṇḍya who came to the throne in A.D. 862. See Ep. Ind., Vol. IX, p. 87.]

186. 43 of 1914.—(Tamil.) On the east wall of the same prākāra. A record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva (II), the date of which is lost. Records gift of land by purchase. Quotes the fifteenth year of Vikrama-Chōladēva (1118—35).

187. 44 of 1914.—(Tamil.) On the same wall. A record in the third year of the Chōla king Tribhuvanachakravartin Rājarāja (III). Records gift of land to the temple of Tiruvajāntisvaram-Uḍaiyār. The signatories are Vaiyirādarāyan, Vṛāḍarājan and Toṇḍamān. Refers to the fifteenth year probably of his predecessor.

188. 45 of 1914.—(Tamil.) On the south wall of the same prākāra. A record of the Chōla king Parākēsarivarman alias Tribhuvanachakravartin Rājarājadēva (II, 1146—78) in . . . Makara, ba. di. 10, Monday, Vaiśākha. Records gift of land for opening a road through which the God had to be taken in procession to the river Kolliḍam, on festive occasions.

189. 46 of 1914.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva (I). Registers the sale by a temple priest of his right of worship on 4 1/2 days in the
month to recoup a portion of money which he was unable to pay towards his misappropriation of gold and silver ornaments, bronze utensils, etc., belonging to the temple. The embezzlement, it is stated, was detected in the twenty-eighth year of the king. Reference is also made to similar misappropriations by the same person, detected in the third year of Adhirājendrādeva and in the eighth and twenty-first years of Kulōttuṅga-Chōjadēva, when the temple treasury was inspected by Rajarāja-Mūvendavelār, Sēnāpati-Pallavarājar and Sēnāpati-Nandiarājar, respectively. The amounts which he had thus to make good were also included in the present sale.

190. 47 of 1914.—(Tamil.) On the same wall. This inscription probably refers to the same king as the above. Records in the twenty-ninth year similar sales of the right of worship held by five other temple priests on account of similar misappropriations.

Tiruppurambiyam.

The Śiva temple here is well known in Śaivite tradition. It is said to celebrate the grace of the Lord towards Sunda and Upasunda and the miraculous power of Gñanasambanda in reviving the lover of a Vanīga woman who had died of snake bite. Hence the name Sākṣhiṣvara of the deity. The temple is mentioned in the Dēvāram. It is also historically important as the scene of a battle between the Gaṅga Prithviṇā I and Varaguṇa Pāṇḍya, in which the former lost his life. See Udayēndram Plates of Prithvīpati II (S.I.I., Vol. II, p. 381). It was in Anḍattukārram in Rājendrasimhavālanādu.

191. 69 of 1897.—(Tamil.) On the south wall of the central shrine of the Sākṣhiṣvara temple. A record in the fourth year of the Chōla king Kō-Parakēsarivarman "who cut off the head of the Pāṇḍya." Records gift of land. Built in. [Was the king Parakēsarivarman Sundara Chōla, the destroyer of Vīra Pāṇḍya?]


194. 72 of 1897.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of gold for a lamp.

195. 73 of 1897.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Kō . . . kēsarivarman. Records gift of a lamp.

196. 74 of 1897.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Kō-Rājakēsarivarman. Records gift of a lamp.
197. 75 of 1897.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Madiraikonḍa Kō-Rājakēsari-
varman. Records gift of cows for a lamp. [Was he the same as 
Ganḍarāditya, the son of Parántaka I who had the titles of Madu-
raikonḍa and Rājakēsarivarman?]

198. 76 of 1897.—(Tamil.) On the same wall. A record in the 
tenth year of the Chōla king Kō-Parakēsivarman. Records gift 
of sheep for half a lamp.

199. 77 of 1897.—(Tamil.) On the same wall. A record in the 
twenty-first year of the Chōla king Madiraikonḍa Kō-Parakēsari-
varman (Parántaka I). Records gift of sheep for a lamp.

200. 78 of 1897.—(Tamil.) On the same wall. A record in the 
ninth year of the Chōla king Kō-Rājakēsarivarman. Records that 
certain gold ornaments and a silver vessel were made out of the 
savings of the temple treasury between the second and ninth years 
of the king's reign.

201. 79 of 1897.—(Tamil.) On the same wall. A record in the 
sixteenth year of the Chōla king Kō-Rājakēsarivarman. Records 
gift of one and a half lamps.

202. 80 of 1897.—(Tamil.) On the north wall of the same 
shrine. A record in the sixteenth year of the Chōla king Kō-Para-
kēsivarman alias Rājēndra-Chōjadēva (I). Records a gift of 
money for ten lamps to the Ādittēśvara temple at Tiruppurāmbi-
yam.

Tiruvalanjuḥi.

The local temple is well known for its delicately chiselled stone 
work. Some of the figures are considered to be Jain. See Tanj. 
Gazr., Vol. I, p. 223, for details. The place was so called because 
the Kāvēri was prevented from submerging into the nether world 
by the self-sacrifice of Varagaṇḍa muni.

203. 618 of 1902.—(Tamil.) On the south wall of the maṇṭapa 
in front of the central shrine in the Kapardēśvara temple. A 
record in the thirty-ninth year of the Chōla king Tribhuvanachak-
kravartin Tribhuvanavirādēva, who took Madura, Ceylon, Karuvūr 
and the crowned head of the Pāṇḍya (i.e., Kulōttuṅga III). Records 
gift of land. The date corresponded to Wednesday, 25th January 

204. 619 of 1902.—(Tamil.) On the south wall of the maṇṭapa 
in front of the central shrine in the same temple. A record in the 
ninth year of the Chōla king Tribhuvanachakkravartin Rājadhirāja-
dēva (I). Records gift of two lamps.

205. 620 of 1902.—(Tamil.) On the same wall. A record in the 
seventeenth year of the Chōla king Rājarāja-Rajakēsivarman 
alias Rājarājadēva (I). Refers to a grant made in the thirty-
eighth year of Madurai-konḍa Parakēsivarman (Parántaka I).
206. 621 of 1902.—(Tamil.) On the same wall. A damaged record in the eighth year of the Chōla king Tribhuvanachakravartin Rājādhīrājadēva (I?). Records gift of three lamps.

207. 622 of 1902.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarithvarman alias Tribhuvanachakravartin Rājarājadēva (II). Records gift of land for lamps. See Ep. Ind., Vol. VIII, p. 2, where Dr. Kielhorn shows that the English equivalent of the date is Wednesday, 23rd November, A.D. 1149.


209. 624 of 1902.—(Tamil.) On the same wall. A record in the twenty-first year of the Chōla king Rājadēva-Rājākēsarithvarman alias Rājarājadēva (I). Records that, while staying at Tiruvallam, the king, who bore (as in Tanjore inscriptions) the surname Śivapāḍasēkharadēva, confirmed a grant of land made in the twelfth year of Parakēsarithvarman.


211. 626 of 1902.—(Tamil.) On the same wall. A damaged record in the sixteenth year of the Chōla king Parakēsarithvarman alias Tribhuvanachakravartin Rājarājadēva (II). See Ep. Ind., Vol. VIII, p. 263, where Dr. Kielhorn discusses the date of this inscription and concludes that it should be assigned to Wednesday, 11th July, 1162.

212. 627 of 1902.—(Tamil.) On the same wall. A damaged record in the eighth year of the Chōla king Rājakēsarithvarman alias Tribhuvanachakravartin Rājadēva (II). See Ep. Ind., Vol. IX, p. 211, where Dr. Kielhorn points out that the date corresponds to Monday, 10th August, A.D. 1170.

213. 628 of 1902.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Parakēsarithvarman alias Tribhuvanachakravartin Rājarājadēva (II). Records gifts of land to the images of Tirunāvukkarasudēvar, Tiruvasavadārdīgal (i.e., Māṇikka-vāṣagar) and Tirukkanṇappadēvar. The date corresponded to Wednesday, 26th March, A.D. 1158. Ep. Ind., Vol. VIII, p. 3.

215. 630 of 1902.—(Tamil.) On the same wall. A record in the twelfth year of the Chola king Tribhuvanachakravartin Rājarājadēva (III?). Partly built in.

216. 631 of 1902.—(Tamil.) On the north wall of the Nandi-mañṭapa in the same temple. An incomplete record in the thirty-sixth year of the Chola king Tribhuvanachakravartin Tribhuvanavrādeva, who took Madura, Ceylon, Karuvur and the crowned head of the Paṇḍya, i.e., Kulottunga III. The date corresponded to Monday, 14th April, A.D. 1214. See Ep. Ind., Vol. VIII, p. 5.

217. 632 of 1902.—(Tamil.) On a stone set up in front of the inner gopura in the same temple. A record in Śaka (year doubtful) Viśvāvasu. A few syllables of every line are cut away.

218. 633 of 1902.—(Tamil.) On the north wall of the Bhairava shrine in the same temple. A record in the twenty-fifth year of the Chola king Rājakēsarivarman alias Rājarājadēva (I). Records gifts of ornaments by Rājarājadēva’s queen Dantiśakti-Viṭaṅki alias Lōkamahādevi, his daughter Kuṇḍavai, the queen of Vimaladityadēva (the Eastern Chālukyan king), and his middle daughter Mādevaṅgīdal, to the shrine of Kshetrapāladēva, which had been built by the king.

219. 634 of 1902.—(Tamil.) On a stone lying in the garden in the same temple. Records gift of land to the shrine of Śvetavighnēśvara. [Said in the legends to have been worshipped by Indra.]

Tiruvīḍaimarudūr.

Known as Madhyārjunam among the orthodox, this place, prominent in Śaivite legendary lore, is epigraphically very rich. For details of legends, festivals, etc., see Tanj. Gazr., Vol. I, p. 223. From 1798 onward it has been the residence of the descendants of Amir Singh of Tanjore. The Dēvāram mentions it as Iḍai-marudū. In Chola time it was in Tiraimūr-nāḍu in Uyyakkondā chōla-vala-nādu. The local epigraphs contain a large number of Rājakēsarivarmans and Parakēsarivarmans who are mostly unidentifiable.

220. 193 of 1907.—(Tamil.) On the north wall of the central shrine in the Mahālingasvāmin temple. A record in the tenth year of the Chola king Parakēsarivarman. Records gift of money for a lamp. The money was entrusted to the assembly of Tirunilagūṭi in Tiraimūr-nāḍu.

221. 194 of 1907.—(Tamil.) On the same wall. A record in the fourteenth year of the Chola king Parakēsarivarman. Records a sale of land.

223. 196 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman, the date of which is damaged. Purchase of land with the gold granted for a lamp by Pīḷḷāiayar Uttamaśīliyar. Mentions Mahēndragāngalam and Nāṭtu-vāykkāl. (Uttamaśīli was the son of Parāntaka I, 905—47).

224. 197 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājakēsarivarman (Rājarāja I), “who destroyed the ships at Kāndalūr.” Records gift of gold flower by a certain Hridayaśīva of Tirupputtur.

225. 198 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman. Records gift of a gold hand (hasta) set with precious stones.

226. 199 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman. Refers to the inscriptions registering money endowments for lamps to the temple and states that all the stones bearing them were used up when the central shrine was built of stone. Accordingly copies were made of these records, one of which belonged to the reign of the Kādupatīgaḷ Nandipōttaraiyar. This king had endowed a lamp called Kumāramattāṇḍa. Kādupatīgaḷ Nandipōttaraiyar was evidently the Pallava king Nandivarman III who must have had the title kumāra-mārttāṇḍa.]

227. 200 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman alias Śri-Rājēndra-Chōladeva (I). Records gift of forty-five sheep for a lamp to burn at night at the gate called Ēkanāyakam-tiruvāsal.

228. 201 of 1907.—(Tamil.) On the same wall. A record in the twentieth year of the Chōla king Madiraiṅkoṇḍa-Parakēsarivarman (Parāntaka I). Records gift of gold for the green gram offering.

229. 202 of 1907.—(Tamil.) On the same wall. An incomplete record in the third year of the Chōla king Rājakēsarivarman.

230. 203 of 1907.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chōla king Madiraiṅkoṇḍa Parakēsarivarman (Parāntaka I). Records gift of hundred sheep for a lamp by the Manrāḍi Kolli-Pugalan.

231. 204 of 1907.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chōla king Madiraiṅkoṇḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.


234. 207 of 1907.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chōla king Madiraiṅoṇḍa Parakēsarivarman (905–47). Mentions a certain Kavaṟāmōḷimādevan alias Ṭoṇḍaraḍippodi. [Ṭoṇḍaraḍippodi reminds one of the Vaishṇava Āḻvār; but there is nothing to show that the saint is referred to here.]

235. 208 of 1907.—(Tamil.) On the same wall. A damaged record in the sixteenth year of the Chōla king Parakēsarivarman.

236. 209 of 1907.—(Tamil.) On the same wall. A damaged record in the twelfth year of the Chōla king Parakēsarivarman.

237. 210 of 1907.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Parakēsarivarman. Above this is another damaged inscription.

238. 211 of 1907.—(Tamil.) On the same wall. A much damaged record.

239. 212 of 1907.—(Tamil.) Mentions Iṅgaṇāṭṭu-Pallavaraiyan and the image of Tiruvīḍaimarudil-āḍalvidaṅgadēvar which he set up. In the body of the inscription the sabhā of Tiraimūr-is said to consist of 300 men and the citizens of 400.

240. 213 of 1907.—(Tamil.) On the same wall. A partly damaged record in the fourth year of the Chōla king Parakēsarivarman. Records gifts of lamps.

241. 214 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman, "who took the head of the Pāṇḍya." The temple is called Tiruvīḍaimarudil Āḻvār-kōyil. Mentions Śirrīṅgan-udaiyān Kōyil-Mayilai alias Parāntaka Mūvēndavelāṇ. [Was the king Parāntaka II, Uttama-chōla?]

242. 215 of 1907.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Rājakēsarivarman. Records that the Chōla queen Vānavanmādevi came to worship the God.

243. 216 of 1907.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Rājakēsarivarman. Records the laying out of a jasmine flower-garden.

244. 217 of 1907.—(Tamil.) On the north and west walls of the same shrine. A damaged record in the fourteenth year of the Chōla king Parakēsarivarman.

245. 218 of 1907.—(Tamil.) On the north and west walls of the same shrine. A record in the ninth year of the Chōla king whose name is damaged. Records gift of land.

247. 220 of 1907.—(Tamil.) On the north, west and south walls of the same shrine. A record in the twentieth year of the Chōla Parakesarivarman alias Udaiyār Śrī-Rajendra-Chōla-deva (I). Built in at both ends and mutilated in the middle.

248. 221 of 1907.—(Tamil.) On the north, west and south walls of the same shrine. A record in the fourteenth year of the Chōla king Parakesarivarman.

249. 222 of 1907.—(Tamil.) On the west wall of the same shrine. A damaged record in the thirty-seventh year of the Chōla king Madiraikoṇḍa Parakesarivarman (Parāntaka I). Seems to record a gift of land for celebrating the tiruvāḍiari, šadaiyam and amāvasai festivals.

250. 223 of 1907.—(Tamil.) On the same wall. A much damaged record of the Chōla king Madiraikoṇḍa Parakesarivarman. Seems to record a gift of land.

251. 224 of 1907.—(Tamil.) On the same wall. A much damaged record in the twenty-seventh year of the king, whose name is lost. Seems to record a gift of lamps.

252. 225 of 1907.—(Tamil.) On the west wall of the central shrine in the Mahāliṅgasvāmin temple. A damaged record in the fourteenth year of the Chōla king Parakesarivarman. Seems to record a gift of gold for a lamp.

253. 226 of 1907.—(Tamil.) On the same wall. A mutilated record of the Chōla king Parakesarivarman alias Rājendradēva (I). Only the beginning of the historical introduction is preserved.


255. 228 of 1907.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Parakesarivarman. Mentions Śirīṅgan-udaiyān Paṭṭan Kaṇṭan aliaś aliaś līṅgāṭtu-Pallavaraiyan.

256. 229 of 1907.—(Tamil.) On the same wall. Records in the fourteenth year gift of a gold bowl (maṇḍai) by a native of Taṅjavūr (Tanjore).


258. 231 of 1907.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Parakesarivarman. Mentions the same person.

259. 232 of 1907.—(Tamil.) On the same wall. A mutilated record in the tenth year of the king whose name is lost.
260. 233 of 1907.—(Tamil.) On the same wall. A fragment of record of the Chōla king. Registers the grant of one vēli of land to a person who had to sing ḍōsi songs.

261. 234 of 1907.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Parakēsarivarman. Refers to the building of a temple; also to the thirtieth year of Madiraikōnda Parakēsarivarman (905—47).

262. 235 of 1907.—(Tamil.) On the south wall of the same shrine. A damaged record in the thirty-first year of the Chōla king Madiraikōnda Parakēsarivarman (905—47). Mentions Nalaṅgilīnallur-kūṟram. Seems to provide for feeding two Brāhmaṇas.

263. 236 of 1907.—(Tamil.) On the same wall. A damaged record in the fourteenth year of the Chōla king Parakēsarivarman. Records gift of sixty-two cows.


266. 239 of 1907.—(Tamil.) On the same wall. A record in the second year of the Chōla king Rājakēsarivarman. Records gift of eight ḍakkāśu to the shrine of Purāṇa Gānapati on the southern side of the Mulasthāna at Tiruvilaiyarudil by a native of Ėmanallur, a brahmādēya in Vādugarai-Maṇṇi-nādu.

267. 240 of 1907.—(Tamil.) On the same wall. A damaged record in the thirty-seventh year of the Chōla king Madiraikōnda Parakēsarivarman (905—47).


269. 242 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsarivarman. Provides for the supply of tender coconuts to the God.

270. 243 of 1907.—(Tamil.) On the same wall. Mentions Tōṅgamaṅgalamuṇḍaiyān, one of the Mūṭta-Pirāntaka-aṇukkar.

271. 244 of 1907.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman. Mentions the Śingalāntaka-terinda-Kaikkōlar.

273. 246 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Madiraikōṇḍa Parakēsarivarman (905—47), the date of which is lost. Records gift of ninety-one sheep. Mentions the Tai-pūṣam festival.

274. 247 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman. Records gift of a silver kalaśam by a native of Tulakkilimaṅgalam in Pāndi-nādu.


276. 249 of 1907.—(Tamil.) On the same wall. A damaged record of the Chōla king Parakēsarivarman, “who took the head of the Pāṇḍya,” the date of which is lost. Records a gift of land for maintaining the champaka flower garden laid out by Tiruven-kāṭṭu Pichchan. [The king referred to might be Parāntaka II Sundara Chōla.] See No. 287 below.


278. 251 of 1907.—(Tamil.) On the same wall. A damaged record in the thirty-fourth year of the Chōla king Madiraikōṇḍa-Parakēsarivarman (905—47).

279. 252 of 1907.—(Tamil.) On the same wall. A record in the thirty-eighth year of the Chōla king Madiraikōṇḍa-Parakēsarivarman (905—47). Records gift of a lamp for the merit of Ariṇji-yaipirāṭṭiyār. (She was the daughter of Arikulakēsari, the son of Parāntaka I (905—47).

280. 253 of 1907.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman. Refers to the putting up of the window, the door, the door-post and the steps in front of the big manṭapa by the regiment called Kaikkōḷa-Perumbāḷai. The manṭapa was called Tigai Ayirattān-nūṟṟuvar.

281. 254 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Rajaṟaṟa-Rajaķēsarivarman I (985—1013), “who destroyed the ships at Śalai,” in his tenth year and two hundred and seventy-eighth day. Records gift of a gold image of Umāsahitar by the queen Paṅchavanmahādevi.

282. 255 of 1907.—(Tamil.) On the same wall. A damaged record in the fifth year of the Chōla king Parakēsarivarman, “who took the head of the Pāṇḍya.” [Was the king intended Parāntaka II Sundara Chōla?]

283. 256 of 1907.—(Tamil.) On the same wall. An unfinished record in the fourth year of the Chōla king Parakēsarivarman,
“who defeated Viñha-Pañcya and took his head.” See note to the above.

284. 257 of 1907.—(Tamil.) On the same wall. A record in the sixth year of the Chola king Konōinmaikondan. Records a gift in favour of Śirukulattūrūdayān Araiyan Pirāntakan alias Śembiyān Śōljyavaraīyān. The sixth year of Parakēsarivarman is quoted in the body of the inscription.

285. 258 of 1907.—(Tamil.) On the same wall. A record in the thirtieth year of the Chola king Madiraikondha Parakēsarivarman (905–47). Registers an endowment in favour of the drummers (uvachugal). Refers to the agent of the Chola king in Koṅgu. [See the Tiruchenōgōdu inscriptions for Parāntakā’s conquests in Koṅgu.]


287. 260 of 1907.—(Tamil.) On the same wall. A record in the ninth year of the Chola king Rājakēsarivarman. Refers to the laying out of a śirūsenbūga flower-garden by Tiruvenkāṭṭu-Pichchan. See No. 276 above.


291. 264 of 1907.—(Tamil.) On the same wall. A record in the thirty-second year of the Chola king Rājakēsarivarman alias Uḍaiyar Śrī-Rājādhīrajēdeva (I, 1018–52). Registers an endowment of 2 vēlīs and 2 mās in favour of Araiyan Tiruvīḍai-maruduḍaiyān alias Mummudi-Śōla-Nittappēraiyan and his troupe. The grant proper begins with the word kō-no-inmūi-kōṇḍān. The record says that a daily allowance of 2 tūṇi of paddy and annual allowance of 240 kāḷams should be given to the pāḍavayam-vēsippār (uṭr. śūn. vēsippār).

[The inscription is of unique value in giving the Kali and regnal years together and distinctly proves that Parakēśarivarman Madhurāntaka Uttamachōla came to the throne in A.D. 969–70.]

293. 266 of 1907.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Madiraikoṇḍa Parakēśarivarman (905–47). Records gift of ninety sheep for a lamp by a native of Kaṭṭivayal in Mutūṟru-kūṟram, a district of Pāndiṇāḍu.

294. 267 of 1907.—(Tamil.) On the same wall. Mentions Tirutturutti-Nambi Śrīkaṇṭhar and Śivacharaṇaśēkharan. Close to this is a sculpture representing a liṅga, a worshipper, an attendant and a lampstand.

295. 268 of 1907.—(Tamil.) On the east wall of the same shrine. A damaged record of the Chōla king Parakēśarivarman, the date of which is doubtful. Records gift of sheep for two lamps.

296. 269 of 1907.—(Tamil.) On the same wall. A damaged record of the Chōla king Madiraikoṇḍa Parakēśarivarman (905–47), the date of which is lost.

297. 270 of 1907.—(Tamil.) On the same wall. Damaged in the beginning. Mentions Kuṭamukku (Kumbhakōṇam).


299. 272 of 1907.—(Tamil.) On the south base of the same maṇṭapa. A record in the seventh year of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Śrī-Vikrama-Chōḷa-dēva (1118–35). Records gift of the village of Vāṇṇakkudī alias Tyāgasamudra-chaturvēdimaṅgalam. Refers to a revenue settlement in the thirty-eighth year of Kulōṭtuṇga I.

300. 273 of 1907.—(Tamil.) On the south base of the maṇṭapa in front of the central shrine in the same temple. A record in the seventh year of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Śrī-Vikrama-Chōḷa-dēva (1118–35). Connected with the above epigraph. Mentions Vāṇṇakkudī alias Tyāgasamudra-chaturvēdimaṅgalam, a brahmādeva in Tiraimūr-nāḍu, a subdivision of Uyyakkoṇḍar-valanāḍu. Refers to the revenue survey of the country and to the revenue settlement in the thirty-eighth year of Kulōṭtuṇga I.

301. 274 of 1907.—(Tamil.) On the same base. A mutilated record of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Śrī-Vikrama-Chōḷa-dēva (1118–35), the date of which is lost. Stones out of order. The ninth year of the king is referred to on one of the stones. Seems to record a gift of lamps.
302. 275 of 1907.—(Tamil.) On the north base of the same maṇṭapa. A record in the ninth year of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Śrī-Vikrama-Chōlādēva (ΙΙΙ8—35). Refers to the shrine of Vikkirama-Śōla-Īśvaramuḍaiyār in the temple at Tiruviḍaimarudur and records the grant of the village of Madhurāntakanallur alias Arindavan-Sāttamaṅgalam under the name Vikramaśōḷanallur. Mentions the revenue survey and settlement made in the thirty-eighth year of Kulöttuṅga I.

303. 276 of 1907.—(Tamil.) On the same base. A record in the tenth year of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Śrī-Vikrama Chōlādēva (ΙΙΙ8—35). Records gift of the village of Nallādi in Tirunāṟaiyūr-nāḍu, a subdivision of Kulöttuṅga-Śōla-valanāḍu. Queen Tribhuvanamulūḍuḷaiyāḷ is mentioned. The king was seated on the couch called Śōḷakōṇ.

304. 277 of 1907.—(Tamil.) On a stone built into the floor of the same maṇṭapa. A fragment of record of the Chōla king Parakēśarivarman alias Rājēndra-Chōlādēva I (Ι012—43), the date of which is lost. Contains a portion of the historical introduction of the king.

305. 278 of 1907.—(Tamil.) On a pillar of the same maṇṭapa. A record in the ninth year of the Chōla king Rājarāja-Rājakēśarivarman (985—1013). Records gift of ornaments (irattaimani, tālī, etc., weighing nine kalaṇju of gold) to the goddess Umābhāṭṭaraki by the Nambrāṭṭiyār Śrī-Paṇchavanmādeviyār.

306. 279 of 1907.—(Tamil.) On the east wall of the first prakāra of the same temple, right of entrance. A record in the forty-first year of the Chōla king Tribhuvanachakravartin Śrī-Kulōṭtunīga-Chōlādēva (Ι, 1070—ΙΙΙ8). Provides for the supply of a bathing water-pot to the temple. The donor was a native of Gaṅgaikōṇḍasōḷapuram.

307. 280 of 1907.—(Tamil.) In the same place. A record in the third year of the Chōla king Tribhuvanachakravartin Śrī-Vikrama-Chōlādēva (ΙΙΙ8—35). Records gift of money for supplying periodically an earthen pot by a native of Śemāṅgudi in Tiruvindalur nāḍu, a subdivision of Rājadhirāja-valanāḍu.

308. 281 of 1907.—(Tamil.) On the east wall of the first prakāra of the same temple, right of entrance. A record in the forty-first year of the Chōla king Tribhuvanachakravartin Śrī-Kulōṭtunīga-Chōlādēva (Ι). Records gift of money for a lamp by a native of Gaṅgaikōṇḍasōḷapuram.

309. 282 of 1907.—(Tamil.) In the same place. A record in the seventh year of the Chōla king Tribhuvanachakravartin Śrī-Vikrama-Chōlādēva (ΙΙΙ8—35). Records gift of money for a lamp
and for a bathing water pot by a native of Śuttamali-chaturvēdi-mangalam, a brahmādeva in Puraṅgarambai-nāḍu, a subdivision of Rājendra-Chōla-valanāḍu.

310. 283 of 1907.—(Tamil.) In the same place, left of entrance. A record in the fifth year of the Chōla king Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Records gift of money for a lamp and of a lamp-stand by a native of Tiraīmūr in Vilaināḍu, a subdivision of Rājanārāyaṇa-valanāḍu.

311. 284 of 1907.—(Tamil.) In the same place. A record in the seventh year of the Chōla king Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Records gift of money for a lamp and for a bathing water pot by a native of the village mentioned in No. 309 above.

312. 285 of 1907.—(Tamil.) In the same place. A record in the tenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Records gift of money for a lamp by a certain Āṇḍapillaiyēndrā.

313. 286 of 1907.—(Tamil.) In the same place. A record in the fifth year of the Chōla king Parakēsarivarman alias Udāiyār Śrī-Vikrama-Chōladēva. Records gift of land for offerings to the image of Māṇikkakkūttar in the stone temple at Tiruvēdaimarūr and money for a bathing water pot.

314. 287 of 1907.—(Tamil.) In the same place. A record in the fourth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Records gift of village-site land.

315. 288 of 1907.—(Tamil.) In the same place. A record in the sixteenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Śrī-Kulottuṅga-Chōladēva (I), “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya”. Registers an order of the king altering the procession of the God during festivals and arranging the streets of Tiruvēdaimarūr.

316. 289 of 1907.—(Tamil.) In the same place. A mutilated record in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Śrī-Kulottuṅga-Chōladēva (III), “who took Madura, Karuvūr and Īḷam (Ceylon) and who was pleased to take the crowned head of the Pāṇḍya.” Records gift to the image of Āḷuḍaiyā-Pillaiyār set up by Vānādhirājan of the village of Kulottuṅga-Śoḷanpūndi alias Vikramaśoḷan-śūralūr in Tiruvalundūr-nāḍu, a subdivision of Jayaṅgondā-Chōla-valanāḍu. Refers to the revenue survey in the sixteenth year of Śungandavirutta Kulottuṅga Chōladēva (I). See Nos. 299, 300 and 302 above.

317. 290 of 1907.—(Tamil.) In the same place. A record in the third year of the Chōla king Tribhuvanachakravartin Śrī-Vikrama Chōladēva (1118—35). Records gift of money for a bathing water pot.
318. 291 of 1907.—(Tamil.) In the same place. A mutilated record (on Wednesday, Pushya Makara Purvapaksha Pañchami) of the twenty-seventh year of the Chōla king Tribhuvanachakravartin Śrī-Rajarājadēva (III). Records sale of land. [See Ep. Ind., Vol. X, p. 135, where Mr. R. Sewell points out that the fifth tithi is a mistake for the fifteenth and then equates the date to Wednesday, 7th January A.D. 1243.]

319. 292 of 1907.—(Tamil.) On the south wall of the same prakāra. A record in the fourth year of the Chōla king Vikrama Chōla dēva (1118—35). Records gift of money for a bathing water pot by a native of Śāttamaṅgalam in Innamba-nādu, a subdivision of Virudarājabhayaṅkara-vaḷanādu.


322. 295 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Vikrama-Chōladēva (1118—35). Records gift of money for a bathing water pot and for a lamp by the Vellālaṅgaṇḍa-Avaiyampukkan alias Adalaiyur-nāṭtu Pallavaraiyan of Śēṟūr in Rājarāja-Pāṇḍinādu.

323. 296 of 1907.—(Tamil.) On the same wall. A damaged record in the fourth year of the Chōla king Vikrama-Chōladēva (1118—35). Records gift of money.


325. 298 of 1907.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Records gift of a cow for a lamp by a woman of Mūlanallūr in Tiraimūr-nādu.

326. 299 of 1907.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Records gift of a cow for a lamp by a dancing girl (deva-udiyal).

327. 300 of 1907.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Rājakēsarivarman alias Chakravartin Śrī-Kulottuṅga-Chōladēva (I?). Records gift of sixty sheep for a lamp and of a lamp-stand.
328. 301 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakeśarivarman alias Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Records gift of land to the image of Kulottuṅga-Chōḷisvaramudaiya-Mahādeva set up by Svamidevar Śrīkaṇṭhaśiva at Maṅgalakkuḍi, a hamlet of Śōlamattanda-chaturvēdīmāṅgalam in Maṇni-nāḍu, a subdivision of Virudarāja-bhayāmikara-vaḷanāṇḍu for the merit of Uḍaiyār Śrī-Kulottuṅga-Chōladēva (I). [In his list of Sans. MSS. in the Tiruvvidaimarudur library Dr. Hultzsch mentions a Śrīkaṇṭha Śiva-charya who wrote the Vēdāntic work Brahmamimāṃsā bhashyā and a Śrīkaṇṭha, a tantric writer who belonged to the Kashmir school, and composed the Ratnatraya pariksha about the close of the eleventh century. The present epigraph not improbably refers to the former. See also Prof. Rangacharya’s Des. Cat., Sans. MSS., Vol. X, No. 5092, p. 3874—6.* The famous Appayya Dīkṣita has written a commentary on Śrīkaṇṭha’s Bhāshya. See Ibid., p. 3876—7. Śrīkaṇṭha’s son was Sōmesvara or Īśvara Śiva who wrote the Siddhānta ratnākara. This Īśvara Śiva was the guru of Kulottuṅga III (1178—1216) and consecrated the temple which he built at Tribhuvanam. The Government Epigraphist surmises that this Īśvara Śiva might be the same as Īśana-Śiva, the author of the Siddhāntasāra, but different from his namesake of the Āmaradmatha who wrote the Krīnākramādyōtikā.]

329. 302 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakeśarivarman alias Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Records gift of land to the same image set up in the same village, here said to be the eastern hamlet of Śōlamattanda-chaturvēdīmāṅgalam in Maṇni-nāḍu, a subdivision of Virudarāja-bhayāmikara-vaḷanāṇḍu.

330. 303 of 1907.—(Tamil.) On the south wall of the first pra-kāra of the same temple. A record in the eighth year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Śrī-Kulottuṅga-Chōladēva (II?) Records sale of land to a native of Taṇḍat-tottam by the sabhā of Kulottuṅgaśōlammaṅgalam detached from Kēralāntaka-chaturvēdīmāṅgalam, a brahmādēya in Veṇṇāḍu, a subdivision of Uyyakkoṇḍar-vaḷanāṇḍu. Refers to the fourth year of Śrī-Vikrama-Chōladēva (1118—35). See No. 65 above.

331. 304 of 1907.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chōla king Rājakēśarivarman alias Chakravartin Śrī-Kulottuṅga-Chōladēva (I). Records gift of 180 sheep for three lamps by the Nambirāṭṭiyar Śrīman Arumoli-naṅgaiyār alias Ėlulagumudaiyar.

332. 305 of 1907.—(Tamil.) On the same wall. A record in the thirteenth year of Tribhuvanachakravartin Könerinmaikoṇḍan. Refers to the revenue survey in the sixteenth year of Śuṅganda-virtta-Kulottuṅga-Chōladēva I.
333. 306 of 1907.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Śrī-Kulottuṅga-Choladēva III, “who took Madura and was pleased to take the crowned head of the Pāṇḍya.” Records an addition made to the dancing masters of the temple. The new incumbent had to dance with gestures.


336. 309 of 1907.—(Tamil.) On the west wall of the same prakāra. A record in the twenty-first year of Tribhuvanachakravartin Kōneriṅmaikōṅḍan. Records gift of land. Mentions Irumara bundyā-Perumāḷchatuvēdīmaṅgalam in Uyyakkoṅḍar-valanādu and refers to land which had been granted tax-free for the worship of Aḻudaiya-Piḷḷaiyēr and Aḻuḍaiya-Nambi (i.e., Saint Sundaramūrti).

337. 310 of 1907.—(Tamil.) On the second eastern gopura of the same temple, right of entrance. A damaged record in the seventh year of the Chōla king Tribhuvanachakravartin Śrī-Rāja-rājadēva (III?). A few syllables of each line were inaccessible at the end. Mentions Tribhuvanavīra-chaturvēdīmaṅgalam.

338. 311 of 1907.—(Tamil.) On the same gopura, left of entrance. A record in the third year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Kulasēkharadēva. Seems to record a gift of land for temple repairs. [It is doubtful whether the king is the first or second of that name (1268—1308) or (1314—21)].

339. 312 of 1907.—(Tamil.) On the third eastern gopura of the same temple, right of entrance. A much damaged record.

340. 313 of 1907.—(Grantha and Tamil.) On the same gopura left of entrance. A damaged record in the third year of the Pāṇḍya king Vikrama-Pāṇḍya. Seems to record a gift of land for celebrating a festival called Vikkirama-Pāṇḍyan-śandī.


342. 131 of 1895.—(Tamil.) In the same place. A record in the seventh year of the Chōla king Tribhuvanachakravartin Vikrama-Choladēva (1118—35). Records gift of money for two lamps.
343. 132 of 1895.—(Tamil.) In the same place. A record in the twenty-sixth year and one hundred and seventy-second day of the Chöla king Kö-Rajakēśarivarman _alias_ Kulöttuṅga-Chölādēva (I). Records gift of 120 sheep for two lamps. Mentions the four queens of the king. See _S.I.I.,_ Vol. III, No. 72, pp. 155—9. The priests and the local assembly were trustees and undertook to supply per day one _uri_ of ghee by the _Ēkanāyaka_ measure.


345. 134 of 1895.—(Tamil.) In the same place. A record in the forty-ninth year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chölādēva (I). Records gift of money for a lamp.

346. 135 of 1895.—(Tamil.) In the same place. A record in the eighteenth year of Sakalabhyuṅchakravartin Kö-Peruṅjiṅga-
dēva. Records gift of land. See _Ep. Ind._, Vol. VII, p. 165, where Dr. Kiełhorn calculates the exact date to be Friday, the 30th July, A.D. 1249.

347. 136 of 1895.—(Tamil.) On the south wall of the same prākāra. A record in the sixth year of the Chōla king Vikrama-Chölādēva (1118—35). Records gift of money for a lamp.

348. 137 of 1895.—(Tamil.) In the same place. A record in the sixth year of the Chōla king Vikrama-Chölādēva (1118—35). Records gift of money for a lamp by an inhabitant of Conjee-veram.

349. 138 of 1895.—(Tamil.) In the same place. A record in the fourth year of the Chōla king Kö-Parakēśarivarman _alias_ Vikrama-Chölādēva (1118—35). Refers to the twenty-fifth year of Kulöttuṅga-Chölādēva (I).

350. 139 of 1895.—(Tamil.) In the same place. A record in the seventh year of the Chōla king Kö-Parakēśarivarman _alias_ Vikrama-Chölādēva (1118—35).

351. 140 of 1895.—(Tamil.) In the same place. A record of the Vijayanagara king Sadāśivadēva-Mahārāya in Ś. 1466, expired, Krōdhin. Records gift of two villages by Rāmarāja-Viṭṭhaladēva-
Mahārāja. [He was the conqueror of South India in 1545 and was then Viceroy for about a decade.]

352. 141 of 1895.—(Tamil.) In the same place. A record in the ninth year of the Chōla king Kö-Rajakēśarivarman _alias_ Kulöttuṅga-Chölādēva (?). Records gift of land.

353. 142 of 1895.—(Tamil.) In the same place. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chölādēva III, “who took Madurai and cut off the crowned head of the Pāṇḍya.” Records allotment of shares.
354. 143 of 1895.—(Tamil.) In the same place. A record in the second year of the Chōla king Tribhuvanachakravartin Rājarājadeva. Records gift of land.

355. 144 of 1895.—(Tamil.) In the same place. A record in the eighteenth year of Tribhuvanachakravartin Kōnerinmaikōndan. Records gift of land.

356. 145 of 1895.—(Tamil.) On the south wall of the manṭapa in front of the shrine in the same temple. A record in the fourth year of the Chōla king Kö-Parakēsarivarman. Records gift of money for a lamp.

357. 146 of 1895.—(Tamil.) On the same wall. A record of the Chōla king Madiraikōndha Kö-Parakēsarivarman (905—47), the date of which is doubtful. Records gift of gold.

358. 147 of 1895.—(Tamil.) On the south wall of the shrine in the same temple. A record in the thirty-seventh year of the Chōla king Madiraikōndha Kö-Parakēsarivarman (Parāntaka I, 905—47). Records gift of land for a lamp.

359. 148 of 1895.—(Tamil.) On the same wall. An incomplete record in the sixteenth year of the Chōla king Kö-Rājakēsarivarman.


361. 150 of 1895.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Kö-Parakēsarivarman. Records gift of eating vessels.


364. 153 of 1895.—(Tamil.) On the same wall. A record of the Chōla king Kö-Rājakēsarivarman, the date of which is lost. Records gift of land.

365. 154 of 1895.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Kö-Parakēsarivarman “who cut off the head of the Pāṇḍya.” Records gift of land. [The king referred to was evidently Parāntaka II, Sundara Chōla.]


369. 158 of 1895.—(Tamil.) On a pillar in the maṇṭapa surrounding the shrine in the same temple. A record in the fourteenth year of the Chōla king Kō-Ṛājakēśarivarman. Records gift of land.


**Tiruviśalūṛ.**

One of the 63 North-Kāveri Śaivite centres renowned as the place where a devotee who died of fear of the king was revived by God’s grace. It was sung by Tirujñānasambanda, and known in ancient times as Vēmbalarur or Chōlamārtanḍa-chaturvēdimaṅgalam.

371. 1 of 1907.—(Tamil.) On the south wall of the central shrine in the Śivayogināthasvāmin temple. A record in the fourth year of the Chōla king Parakēśarivarman *alias* Śri-Ṛājēndra-Chōladeva (1011—43). Records gift of a gold fillet to the temple of Tiruviśalūṛ-Mahādevar at Vēmbalarur *alias* Śoḷamārtanḍa-chaturvēdimaṅgalam, a brahmādēya in Maṇḍi-nāḍu, a subdivision of Vaṭagarai-Ṛājēndrasimhā-vaḷanāḍu.

372. 2 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Ṛājarājakēśarivarman (I, 985—1013) “who destroyed the ships at Kāṇḍalur-Śalai.” Records gift of money for a lamp.

373. 3 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Ṛājarājakēśarivarman (Ṛājarāja I, 985—1013) “who destroyed the ships at Kāṇḍalur-Śalai.” Records gift of money for a lamp to the temple of Tiruviśalūṛ-Perumāḷ at Avaninārāyaṇa-chaturvēdimaṅgalam, a dēvadāna and a brahmādēya.

374. 4 of 1907.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēśarivarman. Records gift of 96 sheep for a lamp.

375. 5 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Ṛājakēśarivarman. The date is expressed in words. But above the akṣara *mu* of mūrūvadu, the numeral 20 seems to be inserted. If this is part of the date, it would be the twenty-third year of the king’s reign.
376. 6 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman. Makes provision for bathing the god.

377. 7 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman. Built in at the end. Records gift of 180 sheep for two lamps.

378. 8 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman. Built in at the end. Records gift of a lamp.

379. 9 of 1907.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Parakēsarivarman. Records gift of gold by Śembiyan Kāraikkāḍuḍaiyān alias Anniyūradigai.

380. 10 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman. Records gift of a lamp to the temple of Tiruviśalūr-Perumāl in Amani-nārāyaṇa-chaturvēdiṃāṅgalam, a dēvadāna and a brahmadēya in the country on the northern bank (vadogarai) of the river Cauvery.

381. 11 of 1907.—(Tamil.) On the same wall. A partially damaged record in the fourteenth year of the Chōla king Tribhu-vanachakravartin Vikrama-Chōladēva (1118—35). Makes provision for bathing the god and for sacred garlands.


384. 14 of 1907.—(Tamil.) On the same wall. A record in the eighteenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin-Kulōttunga-Chōladēva (III), “who was pleased to take Madura and the crowned head of the Pāṇḍya.” Records sale of land. The village is called Vēmbaṟṟur alias Ediriliśoḷachaturvēdiṃāṅgalam. See Ep. Ind., Vol. IX, p. 214, where Dr. Kielhorn, after pointing out certain irregularities in the date, fixes it as Saturday, 3rd December, 1196.

385. 15 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman alias Rājendra-Chōladēva (I, 1011—43). Records gift of gold in order to provide śidāri for the incense.


387. 17 of 1907.—(Tamil.) On the same wall. A record in the thirty-second year of the Pāṇḍya king Varagūṇa-Mahārāja.
Partly covered by a wall. [If this Varaguṇa is the same as he who ascended the throne in A.D. 862, it has to be inferred that he ruled at least till A.D. 894.]

388. 18 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēṣarivarman. Records gift of hundred sheep for a lamp by Nakkan Ariṅjīgai alias Pirāntaka Pallavaraiyan.

389. 19 of 1907.—(Tamil.) On the west wall of the same shrine. A record of the Chōla king Rājarājakēsarivarman (Rājarāja 1) in his fifth year, Sunday, 4 Mūla, Dhanus. Records gift of gold by a queen of Rājarājadēva. See Ep. Ind., Vol. IX, p. 207, where Dr. Kielhorn points out that the date corresponded to Sunday, the 1st December, A.D. 989.


391. 21 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman, the date of which is doubtful. The date is expressed by the symbol for nine followed by that for ten. Records gift of a lamp.

392. 22 of 1907.—(Tamil.) On the same wall. A damaged record in the twenty-seventh year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47).

393. 23 of 1907.—(Tamil.) On the same wall. A record in the forty-first year of the Chōla king Parakēsarivarman (905—47), "who took Madirai and Īḷam (Ceylon)." Records gift of gold for a lamp.

394. 24 of 1907.—(Tamil.) On the same wall. A damaged record in the sixteenth year of the Chōla king Madiraikoṇḍa, Parakēsarivarman (905—47).

395. 25 of 1907.—(Tamil.) On the north wall of the same shrine. A record in the tenth year of the Chōla king Parakēsarivarman. Records gift of ninety sheep for a lamp.

396. 26 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Parakēsarivarman. Records gift of ninety sheep for a lamp.

397. 27 of 1907.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of ninety-three sheep for a lamp.

398. 28 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman alias Śrī-Kaṇḍarādittan Śrī-Madhurāntakar (i.e., Madhurāntaka, son of Gaṇḍarāditya). Records gift of ornaments by the king's mother. The king was apparently the same as Uttamachōla.

400. 30 of 1907.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Parakēsarivarman. Built in at the beginning. Records gift of ninety-three sheep for a lamp.


402. 32 of 1907.—(Tamil.) On the same wall. An unfinished record in the fifth year of the Chōla king Parakēsarivarman.

403. 33 of 1907.—(Tamil.) On the same wall. A damaged record of the Chōla king Madiraikonaḍa Parakēsarivarman, the date of which is lost. Records gift of ninety sheep for a lamp.

404. 34 of 1907.—(Tamil.) On the same wall. An incomplete record in the fourth year of the Chōla king Rājakēsarivarman.

405. 35 of 1907.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Madiraikonaḍa Parakēsarivarman (905—47). Makes provision for the supply of bathing water from the Kāvēri for the god. The temple is called Tiruviṣa-lūr-Mādevabhaṭṭārakar at Avaninārayaṇa-chaturvēdīmaṅgalam alias Vēmbaraṭḍar, a dēvadāna and brahmadēya on the northern bank (vaḍagarai) of the river Kāvēri.


407. 37 of 1907.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājakēsarivarman. Records gift of ninety-six sheep for a lamp by a native of the Pāṇḍya country.

408. 38 of 1907.—(Tamil.) On the same wall. A record in the eighteenth year of the Chōla king Madiraikonaḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.

409. 39 of 1907.—(Tamil.) On the same wall. A damaged and incomplete record of the Chōla king Madiraikonaḍa Parakēsarivarman (905—47).

410. 40 of 1907.—(Grantha and Tamil.) On the same wall. A record in the fifth year of the Chōla king Sundara-Chōla. Built in at the beginning.

411. 41 of 1907.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the tenth year of the Chōla king Rājarājakēsarivarman, “who destroyed the ships at
Kândalur-Salai” (985—1013). Records gift of money for feeding two Brāhmaṇas, for scents and for lamps.

412. 42 of 1907.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Rājarājakēsārivarman alias Śrī-Rājarājadēva I. The village is called Vembargur alias Sōlamattanḍa-chaturvēdimāṅgalam, a brahmadēya in Maṇṇi-nādu, a subdivision of Rāgendrasimhamāṅgaṇu. Refers to the performance of tulabhāra by the king and of hēmargarbha by his queen Dantiṣakti Vīṭāṇkīyār alias Lokamahādevīyār in the temple at Tiruvilālur.

413. 43 of 1907.—(Tamil.) On the west wall of the same maṇṭapa. A record in the twenty-fourth year of the Chōla king Rājarājakēsārivarman alias Śrī-Rājarājadēva I. Records a gift of land for offerings at the shrine of Pichchadēva.

414. 44 of 1907.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chōla king Rājarājakēsārivarman alias Śrī-Rājarājadēva I. Records a gift of land for offerings at the shrine of Pichchadēva. Refers to a revenue survey made some time prior to the date of the inscription.


416. 46 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsārivarman alias Śrī-Rājendrapāṇḍiyar-Chōladēva (1011—43). Records gift of ornaments by the queen of the Pāṇḍya king Śrīvalluvar (i.e., Śrīvallabhadēva).

417. 47 of 1907.—(Tamil.) On the same wall. Refers to the foundation of a maṭha on the northern bank of the fresh water tank in the temple of Tiruvilāḷurudaiyamahadevar at Sōlamattanḍa chaturvēdimāṅgalam in Maṇṇi-nādu, a subdivision of Virudarajabhāyāṅkara-valanadu.

418. 48 of 1907.—(Tamil.) On the same wall. An incomplete record in the thirtieth year of Kōṇerinmaikōṇan. The royal order was issued from Kāṁchipturam.


420. 50 of 1907.—(Tamil.) On the north wall of the shrine in the southern side of the same temple. Close to the inscription is a piece of sculpture which seems to represent the person who built the maṇṭapa and whose name was Anantaśivan.

421. 51 of 1907.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakēsārivarman, “who took the head of the Pāṇḍya.” Records gift of gold for a lamp. The
temple is called Tiruviśalūr Perumānaḍigaḷ at Amininārayaṇa-chaturvēdimaṅgalam, a devadāna and brahmadēya in the country on the northern bank (vaṭāgarai) of the river Kāvēri. The Government Epigraphist suggests that the king may be Āditya Karikāla, son of Parāntaka II Sundarachōla Parakēsarivarman, who took the head of Vīra Pāṇḍya. See S.I.L., Vol. III, p. 21.

422. 52 of 1907.—(Tamil.) On the inner göpura of the same temple, right of entrance. Records that the göpura as well as the enclosing verandah were built by Vikrama-Chōla (1118—35).


427. 318 of 1907.—(Tamil.) On the same wall. An unfinished record in the fifth year of the Chōla king Parakēsarivarman.

428. 319 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Madiraiṅkoṇḍa Parakēsarivarman (905—47), the date of which is damaged. Records gift of ninety sheep for a lamp by a relation of Kalikēsarin, the son of Kāraikkāḍuḻaiyār.

429. 320 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Rājakēsarivarman. Records gift of land by Pirāntakan Iruṅgōlar alias Śiriyavēḷar. See No. 426.


431. 322 of 1907.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Rājakēsarivarman. Records gift of a lamp.

432. 323 of 1907.—(Tamil.) On the same wall. A damaged record in the sixth year of the Chōla king Rājakēsarivarman. Records gift of a lamp.
433. 324 of 1907.—(Tamil.) On the same wall. An unfinished record in the fifth year of the Chōla king Parakēsarivarman. Seems to record the gift of a lamp.

434. 325 of 1907.—(Tamil.) On the same wall. A damaged record in the third year of the Chōla king Rājakēsarivarman. Records gift of land by the queen of Uttama-Chōlādēva, who seems to have been the daughter of Miḷāḍuḍaiyar.

435. 326 of 1907.—(Tamil.) On the same wall. An unfinished record of the Chōla king Rājakēsarivarman, the date of which is lost.

436. 327 of 1907.—(Tamil.) On the same wall. An unfinished record in the third year of the Chōla king Rājakēsarivarman. Close to this is an inscription which mentions the mother of Śrī-Uttama-Chōlādēva.

437. 328 of 1907.—(Tamil.) On the west wall of the same shrine. A much damaged record in the forty-first year of the Chōla king Parakēsarivarman (905–47), "who took Madurai and Īlām (Ceylon)."

438. 329 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Madiraikoṇḍa Parakēsarivarman (905–47), the date of which is damaged. Records gift of a lamp by a native of Mahēndramāṅgalam, a brahmādēya in Teṅkarai Tiraimūr-naḍū.


440. 331 of 1907.—(Tamil.) On the south wall of the same shrine. A damaged record in the ninth year of the Chōla king Parakēsarivarman. Built in at the end. Records gift of ninety sheep for a lamp.

441. 332 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman alias Rājadhirāja I. Built in at the end. Contains a portion of the historical introduction of the king.

442. 333 of 1907.—(Tamil.) On the same wall. A damaged record in the seventeenth year of the Chōla king Rājakēsarivarman. Records gift of 300 sheep for three lamps.


444. 335 of 1907.—(Tamil.) On the same wall. A damaged record in the twelfth year of the Chōla king Rājakēsarivarman.
445. 336 of 1907.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chōla king Madiraikōṇḍa Parakēsari-
varman (905—47). Built in at the end. Records gift of ninety sheep for a lamp.

446. 337 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Parakēsari-
varman. Built in at the end. Records gift of sheep.

447. 338 of 1907.—(Tamil.) On the south wall of the manṭapā in front of the central shrine in the Śivayōga-
ṇāthasvāmin temple. A damaged record in the second year of the Chōla king Parakēsari-
varman alias Rājēndra-Chōladēva (I, 1011—43). Records gift of a lamp.

448. 339 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsari-
varman alias Śrī-Rājēn-
dra-Chōladēva (I, 1011—43). Records gift of lamps.

449. 340 of 1907.—(Tamil.) On the same wall. A damaged record in the third year of the Chōla king Parakēsari-
varman alias Śrī-Rājēndra-Chōladēva (I, 1011—43). Records gift of a silver pot (kalaśa) by a queen.

450. 341 of 1907.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsari-
varman alias Śrī-Rājēn-
dra-Chōladēva (I, 1011—43). Built in at the end. Refers to the building of the tiruchchur-
valiyam and the gopura. The temple is called Tiruvīsaḷur-Mahādēva at Vēmbaṭṭur alias Śrī-
Sōlamātāndā-
chaturvedimangalam, a brahmadēya in Maṇṭi-nādu, a district of Vaṭagarai Rājēndrasimha-
valanādu. The Valaṅgai caste is mentioned.


452. 343 of 1907.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Śrī-Kulōttuṅga-Chōladēva. Records gift of a water pot.

453. 344 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Parakēsari-
varman alias Śrī-Rājēndra-Chōladēva (I, 1011—43), the date of which is damaged. Records gift of 28 kāśu for a lamp.

454. 345 of 1907.—(Tamil.) On the west and south walls of the same manṭapā. An incomplete record of the Chōla king Rājakēsarivarman alias Udaiyar Śrī-Rājādhīrājadēva (I) in his thirty-third year and sixty-fifth day.

455. 346 of 1907.—(Tamil.) On the west wall of the same manṭapā. A record in the ninth year of the Chōla king Parakēsar-
varman alias Rājēndra-Chōladēva. (1011—43). Records gift of
twenty-five kāśu for a lamp to the image of Umāsahitar, entitled Āndanāyagar, by a native of Rājarāja-maṇḍalam, i.e., the Pāṇḍya country.

456. 347 of 1907.—(Tamil.) On the same wall. A damaged record in the twenty-ninth year of the Chōla king Parakēsarivarman alias Udaiyār Śrī-Rājēndra-Chōladēva (I, 1011—43). Seems to record a gift of land for a lamp. Refers to the revenue survey of the country, probably that of the reign of Rājarāja I.


458. 349 of 1907.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakēsarivarman alias Śrī-Rājēndra-Chōladēva (I, 1011—43). Built in at the top and middle. Provides for feeding Brāhmaṇas. Refers to a revenue survey and mentions Uruttiran Arumoji alias Pirudimahādeviyyār, queen of Śrī-Rājarājadēva (I). See No. 21 of 1897 at Tanjore.

459. 350 of 1907.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman alias Śrī-Rājēndra-Chōladēva (I, 1011—43). Built in at the end. Records gift by Aiyār Śrī-Pirāntakan Kuṇḍavai-Pirāṭṭiyār while she was in the palace (kōyil) at Pālaiyāru. [Kuṇḍavai Pirāṭṭiyār was the king’s aunt, i.e., the elder sister of Rājarāja 1 and the queen of Vallavaraiyar Vandy dēvar, who survived her brother into the reign of Rājēndra Chōla I. Pālaiyāru is not improbably the place in Tirunārayiyr Nādu referred to in No. 148 above.]

460. 351 of 1907.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine in the Śivayōganāthisvāmin temple. A record in the fourth year of the Chōla king Parakēsarivarman alias Śrī-Rājēndra-Chōladēva (I, 1011—43). Built in at the beginning. The donor is the same as in the above. Refers to the third year of Rājēndra-Chōladēva. Mentions Śrī-Pirāntaka-chaturvēdi-maṇḍalam, a brahmādēya in Ārkāṭtu-kūṟṟam, a subdivision of Pāṇḍikulāsani-valanaṇḍu.

461. 352 of 1907.—(Tamil.) On the east wall of the first prākāra of the same temple, right side. A record of the Chōla king Tribhuvanachakravartin Śrī-Kulottuṅga-Chōladēva (III), “who was pleased to take Madura and the crowned head of the Pāṇḍya,” the date of which is lost. Refers to Vēmbarṟūr alias Ediriliśōla-chaturvēdi-maṇḍalam as the dēvādāna of Rājarājēsvaramuduṭṭiyyār; refers also to a revenue survey of the country.

462. 353 of 1907.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Tribhuvanachakravartin Śrī-Kulottuṅga-Chōladēva (III), “who was pleased to take Madura and the crowned head of the Pāṇḍya.” Records sale of land by a
woman. Vēmbarṟūr is described as in the above. See Ep. Ind., Vol. X, p. 128, where Mr. Sewell shows that the details of the date given in the epigraph (Kumbha Apara. I, Saturday Anurādhā) indicate January 28th, A.D. 1195, but the nakshattra should be Magha and Pūrvaphalguni and not Anurādhā.

463. 354 of 1907.—(Tamil.) On the same wall. A damaged record in the seventeenth year of the Chōla king Tribhuvanachakravartin Śrī-Kulottuṅga-Chōladēva (III), “who was pleased to take Madura and the crowned head of the Pāṇḍya.” Refers to a revenue survey of the country; seems to register a sale of land.

464. 355 of 1907.—(Tamil.) On the second gōpura of the same temple, right of entrance. A fragmentary record of the Vijaya-nagara king Vira-Krishṇadēvarāya-Mahārāya, the date of which is lost. Records the remission by the king of jōdi and arasupēru and other taxes in favour of certain Śiva and Vishnu temples. The revenue remitted amounted to 10,000 varāhas. See S.A. Nos. 163 and 233.

Vēppattūr.

465. 47 of 1910.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Karkaṭēśvara temple. A damaged record in the sixth year of the Chōla king Vikrama-Chōladēva (1118—35). Records gift of land to a private individual for playing on the vina (vinaikkānī) in presence of the god Arum-arund-Uṭaiyār at Tirundudēvaṅguḍī in Miḷalai-nāḍu, a subdivision of Virudarajabhyāṅkara-valanāḍu.

466. 48 of 1910.—(Tamil.) On the same wall. A much damaged record in the fourth year of the Chōla king Vikrama-Chōladēva (1118—35). Records gift of money for a lamp.


468. 50 of 1910.—(Tamil.) On the same wall. A damaged record in the sixth year of the Chōla king Tribhuvanachakravartin Ṛjādhirājadēva. Seems to record a gift of lamp and mentions Vēmbarṟūr alias Ediriliśoḷa-chaturvedimaṅgalam.

469. 51 of 1910.—(Tamil.) On the same wall. A damaged record in the forty-seventh year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Kulöttuṅga-Chōladēva (I). Mentions the hall called Rājendrasolājan in the palace at Muḍi-gonḍaśōlāpuram. Records that Tirundadēvaṅguḍī was a dēvadāna of Gaṅgaikondachōḷśvaram-Uṭaiyār and registers a gift of land.
470. 52 of 1910.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin. Built in, at the beginning. Contains a portion of the historical introduction, refers to the revenue survey of the sixteenth year and records a gift of land for offerings.

471. 53 of 1910.—(Tamil.) On the lintel of the entrance into the same maṇṭapa. Mentions that this maṇṭapa was built by Kulōttuṅgasaṇjan (evidently Kulōttuṅga I).

MANNĂRGUDI TALUK.

Kaḻappal.

472. 656 of 1902.—(Tamil.) On the south wall of the Aḻagiyanāthasanvin temple. A record in the fourth year of the Chōla king Tribhuvanachakravartin Virarājendra-Chōladēva. Records repairs to the central shrine of the temple. [Was it Vīra Rājendra I (1063–70) or Vīra Rājendra II, i.e., Kūlōttuṅga III, 1178–1216?]

473. 657 of 1902.—(Tamil.) On the north wall of the same temple. A record in the twenty-third year of Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśēkharadeva. Records a gift to the Ādityēśvara temple. [The king was probably the same as he who reigned from 1268 to 1308.]

474. 658 of 1902.—(Tamil.) On the north wall of the Kailāsa-nātha temple in the same village. A record in the twenty-ninth year of the Chōla king Tribhuvanachakravartin Tribhuvanaviradhēva (i.e., Kulōttuṅga III, 1178–1216) who took Madura, Ceylon, Karuvēr and the crowned head of the Pāṇḍya. Records that the king fixed the revenue from a village at the request of a certain Nandivarman.

475. 659 of 1902.—(Tamil.) On the south wall of the same temple. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Tribhuvanaviradhēva who took Madura, Ceylon, Karuvēr and the crowned head of the Pāṇḍya (i.e., Kulōttuṅga III). Records gift of money for a lamp. According to Kielhorn the date corresponded to Monday, the 17th November, A.D. 1214. Ep. Ind., Vol. VIII, p. 5.

476. 660 of 1902.—(Tamil.) On the north wall of the maṇṭapa in front of the Aṉaiṉakēṭṭa Pērumāḷ temple in the same village. A record in the thirteenth year of the Pāṇḍya Jaṭēvarman alias Tribhuvanachakravartin Rājarāja-Sundara-Pāṇḍyadēva (unidentified). Records sale of land to a certain Sokkanāyanēr alias Vijayagaṇḍa-Gopaḷa.

477. 661 of 1902.—(Tamil.) On the south wall of the same maṇṭapa. A record in the thirty-fourth year of the Pāṇḍya king


479. 663 of 1902.—(Tamil.) On the same wall. A record in the twenty-third year of the Pāṇḍya king Rājarāja-Sundara-Pāṇḍyadēva. Records sale of land to Vijayagaṇḍa-Gopāla. See No. 477 above.

Kōṭṭūr.

480. 443 of 1912.—(Tamil.) On the south base of the central shrine in the Koḻundisvara temple. An incomplete record in the seventeenth year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III); stone missing at the right end. Records gift of money for a lamp to the temple of Mūlasthānam Uḍaiyār at Kōṭṭūr in Nenmalināḍu, a subdivision of Rājendraśoḷa-vaḷaṇāḍu, by a certain Marudirpirān of Ģellūr in Parandaiyūr-nāḍu, a subdivision of Rājarāja-vaḷaṇāḍu.

481. 444 of 1912.—(Tamil.) On the same base. A much damaged record of the Chōḷa king Tribhuvanachakravartin Rājādhirajadēva (II), the date of which is lost. Records gift of money for a lamp.

482. 445 of 1912.—(Tamil.) On the same base. A much damaged record in the second year of the Chōḷa king Tribhuvanachakravartin Kulottuṇga-Chōḷadēva (III). Records gift of money for a lamp by Šekkiḷān Palaṟavāyan Kaḷappāḷarāyar of Kunṛattūr in Kunṛattūr-nāḍu, a subdivision of Kulottuṇgaśoḷa-vaḷaṇāḍu. [The inscription is of incalculable value in affording the date of Šekkiḷar's brother Palaṟavāyar and thus of the composition of the *Periapurāṇa* some years earlier.]

483. 446 of 1912.—(Tamil.) On the north base of the same shrine. A much damaged record in the third year of the Chōḷa king Tribhuvanachakravartin Kulottuṇga-Chōḷadēva (III). Records gift of money for a lamp by the *maṇḍapati* Tiruṅaligaippichchar, a native of Tirutturaipūndhi in Vāṇḍalaivellūr-kūṟṟam, a subdivision of Rājendraśoḷa-vaḷaṇāḍu.


485. 448 of 1912.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the eighteenth year of the
Chōla king Tribhuvanachakravartin Rājarājadēva III (1216–48). Built in at the beginning. Seems to record a grant of land to the shrine of Tirujñānamperṟṟa-Āḷuḍaiya-Piḷḷaiyār, which was set up in the temple of Koḻundāṇḍar.

486. 449 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājādhirājadēva II (1171–86), “who was pleased to take Madurai (Madura) and Īḷam (Ceylon),” in his thirteenth year, Karkatāka, śu. di. 6, Tuesday, A-nilam (= 29th July, 1175). Records gift of money for a lamp to the temple of Koḻundāṇḍar at Koṭṭūr by a native of Śūḷāṅgudi, a village in Āvur-kūṟṟam, which was a subdivision of Nittavinōda-valanādu.

487. 450 of 1912.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Rāja-rājadēva (III), 1216–48. Records gift of money by the trustees to the shrine of Tirujñānamperṟṟa-Piḷḷaiyār set up in the temple of Koḻundāṇḍar, by a certain Nāgamaṅgalamudaiyān Ambalankōyilkōṇḍan. Also records a gift of land to the same shrine by a Brāhmaṇa lady.

488. 451 of 1912.—(Tamil.) On the same wall. An unfinished record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Rājādhirājadēva (II, 1171–86), “who was pleased to take Madurai (Madura) and Īḷam (Ceylon),” in his thirteenth year Karkatāka, śu. di. 7, Saturday, Śōdi (= Sat., 26th July 1175) Mentions the temple of Mūlasthānam Udaiyār alias Koḻundāṇḍar.

489. 452 of 1912.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva (II, 1171–86), “who was pleased to take Madurai (Madura) and Īḷam (Ceylon).” Records gift of money for a lamp by Rājendrāsingappalvararāyan of Kṛjyūr-nāḍu, a subdivision of Pāṇḍikulāsani-valanādu.

490. 453 of 1912.—(Tamil.) On the same wall. An unfinished record in the fourteenth year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva (II, 1171–86), “who was pleased to take Madurai (Madura) and Īḷam (Ceylon).” Supplies only the name of the king and his regnal year.

491. 454 of 1912.—(Tamil.) On the north base of the maṇṭāpa. A record of the Chōla king Tribhuvanachakravartin Vīrarājendra-Chōḷa-dēva (i.e., Kuloṭṭuniga-Chōla III) in his fourth year, Tulā, ba. di. 9, Sunday, Āyilyam (= 4th October 1181). Registers that a water-trough in the temple was to be filled with water in the morning every day and that for this purpose a grant of money was made by a merchant living in the quarter Dharaṇichintāmaṇi-perunderuvu at Gaṅgaikondasōlapuram, to a certain ugachchan of Koṭṭūr.
492. 455 of 1912.—(Tamil.) On a pillar of the same maṇṭapā. A mutilated and incomplete record of the Chōḷa king Kulōṭtuṅga-Chōḷadēva (III), "who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya." Refers to the worshippers in the temple of Vaikunṭhattāḷvār at Koṭṭūr.

493. 456 of 1912.—(Tamil.) On another pillar of the same maṇṭapā. A damaged record in the twenty-seventh year of the Chōḷa king Tribhuvanachakravartin Kulōṭtuṅga-Chōḷadēva (I). Seems to record a grant of paddy to the temple of Pūḍi-Viṇṇagar-Āḻvān at Koṭṭūr in Nenmali-nāḍu, a subdivision of Arumolji-deva-valanāḍu, by Śivandiram who was a native of Taṇṇīrkunram.

494. 457 of 1912.—(Tamil.) On detached slabs built into the main gopura of the same temple. A record in the twenty-sixth year of the Chōḷa king Rājakēśarivarman alias Chakravartin Kulōṭtuṅga-Chōḷadēva (I). Stones missing at the end. Begins with the historical introduction pugal-māḍu, etc., of Kulōṭtuṅga I.


496. 459 of 1912.—(Tamil.) On detached slabs built into the main gopura of the same temple. A fragmentary record of the Chōḷa king Tribhuvanachakravartin Kulōṭtuṅga-Chōḷadēva (I), in his fiftieth year, Āḍi, 3, Saturday, Paṅchami, Śadayam. Mentions Nenmali-nāḍu, a subdivision of Rājendra-śōla-valanāḍu. The date corresponded to Saturday, 28th June 1119. From this Mr. Swamikannu Pillai infers that "the reign must have commenced before the 28th June 1070."


498. 461 of 1912.—(Tamil.) On detached slabs built into the main gopura of the same temple. A fragmentary record in the tenth year of the Chōḷa king Parakēśarivarman. Mentions Nenmali-nāḍu.

499. 462 of 1912.—(Tamil.) On a slab set up in a field in the same village. Records in Vrisha gift of land to the temple of Koḷundīśvarasvāmin for the merit of the Mahārāja-Sāheb (evidently the Mahratta king of Tanjore).

500. 463 of 1912.—(Tamil.) On a slab set up in a second field in the same village. Records in śubhakrit gift of land to the same temple during the rule of Dālavāy Āṇandarāẏar Sāheb. See Ind.
Antq., September 1917, where I have given an account of the martial exploits of Ánanda Rao.

501. 464 of 1912.—(Tamil.) On a third slab set up in a grove in the same village. Records gift of a grove of iluppai trees to the same temple for the purpose of providing the sacred bath to the image.


Kōvilveni.

The Śiva temple of the place is mentioned in the Dēvāram, but the epigraphical evidences concern the Chōla dynasty.


504. 397 of 1902.—(Tamil.) On the same wall. An incomplete record in the nineteenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladeva (III), who took Madura and the crowned head of the Pāṇḍya. See Ep. Ind., Vol. VII, p. 173, where Kielhorn discusses the date which is intrinsically wrong and which, he says, was evidently intended for Monday, the 2nd September, A.D. 1196.


Mannārgudi.

The epigraphs of this ancient place are interesting as they refer not only to the Chōlas and Pāṇḍyas but also to the Hoysalas. Tradition also connects the place with the latter who, it is said, had a palace here, the present hamlet of Mēlavāsal being called after its western gate. The Jayankonḍanātha and Rājarājēśvara shrines were founded by Rājadhirāja I (1018–53) and the Rājadgopala temple by Kulottuṅga Chōla I (rebuilt by Vijayaraghava Naik of Tanjore). See Tanj. Gasr., Vol. I, p. 227. Mannārgudi is also a jain centre. Its ancient name was Rājarājachaturvēdi-maṅgalam and it belonged to Śuttamallī vaḷanāḍu.

506. 85 of 1897.—(Grantha and Tamil.) In the front gopura of the Jayankonḍanātha temple, left of entrance. A record in the third year of the Hoysala king Vira-Rāmanāthadeva. Records
gift of land. [Vira Rāmanātha was the younger brother of Nara-
simha III (1254—91) and son of Vira Sōmēśvara (1234—52) who
was left in charge of the southern half of the Hoysalā Empire.]

507. 86 of 1897.—(Grantha and Tamil.) On the south wall of
the central shrine of the same temple. The name of the king is
indistinct. Records gift of land.

508. 87 of 1897.—(Tamil.) On the north wall of the same
shrine. A record in the eighth year of the Pāṇḍya king Kō-Śa-
varman Parākrama-Pāṇḍyadēva. (Unidentified.) Records gift
of land.

509. 88 of 1897.—(Tamil.) On the north wall of the maṇṭapa
in front of the same shrine. Records description of boundaries.

510. 89 of 1897.—(Tamil.) On the east wall of the same maṇ-
tapa right of entrance. A record in the twelfth year. Provides
for the payment of certain dues on arecanuts.

511. 90 of 1897.—(Tamil.) On the same wall, left of entrance.
A record in the twelfth year of the Pāṇḍya king Kō-Jaṭāvarman
alias Sundara-Pāṇḍyadēva II (1276—90). Provides for the payment
of certain dues on pepper and cloths. See Ep. Ind., Vol. VI, p. 311,
where Dr. Kielhorn discusses the date. He points out that the titi
is not quite right and arrives at the date Friday, 12th September
1287. As Diwan Baḥadur Swamikannu Pillai has discovered another
king of this name who came to the throne in 1270, the present king
should be termed the third of his name and not the second.

512. 91 of 1897.—(Tamil.) On the south wall of the central
shrine of the Anṇāmalainātha temple. An incomplete record in
the twenty-second year of the Chōḷa king Tribhuvanachakravartin
Rājēndra-Chōḷadēva III, corresponding to Sunday, 8th May, A.D.
1267. Ep. Ind., Vol. VII, p. 177. The temple is said to have been
in Śarigai Kōṭṭai, a hamlet west of Rājādhīrājachaturvēdīmaṅ-
galam.

513. 92 of 1897.—(Tamil.) On the same wall. Records in the
thirty-second year of a certain king a sale of land.

514. 93 of 1897.—(Grantha and Tamil.) On the same wall. A
record of the Chōḷa king Parakēśarivarman alias Rājēndra-Chōḷa
(1011—43). Records gift of land.

515. 94 of 1897.—(Tamil.) On the north wall of the same
shrine. Records gift of land.

516. 95 of 1897.—(Tamil.) On the north wall of the maṇṭapa
in front of the same shrine. A record in the nineteenth year of
the Pāṇḍya king Rājakēśarivarman alias Vira-Pāṇḍyadēva. Re-
sembles Nos. 510 and 511. [The combination of a Chōḷa title with
Pāṇḍyan king is very anomalous. Was he the Koṅgu Pāṇḍya who
ruled from 1265 to 1281?] See Cb. 196 and 197.
517. 96 of 1897.—(Tamil.) On the north wall of the central shrine of the Kailaśanāthasvāmin temple. A record in the twenty-second year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records a private agreement. [Which is the Rājarāja referred to here?]

518. 97 of 1897.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Hoysala king Vīra-Somēśvaradēva (the father of Vīra Rāmanātha and Narasiṃha III, who conquered the Chōla country about 1252 and founded Vikramapura there). Records gift of land to an image of the goddess, set up by Mahāpradhānīn Kampaya-Daṇḍanāyaka.

519. 98 of 1897.—(Tamil.) On the west and south walls of the same shrine. A record in the twenty-second year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records a private agreement.

520. 99 of 1897.—(Tamil.) On the north wall of the same shrine. An incomplete record in the twenty-second year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?).

521. 100 of 1897.—(Tamil.) On the south wall of the same shrine. A record of the Pāṇḍya king Kō-Māravarman Parākrama-Pāṇḍyadēva, the date of which is indistinct. Records gift of land.

522. 101 of 1897.—(Tamil.) On the same wall. A record in the eighth year of the king whose name is doubtful. Records gift of land.

523. 102 of 1897.—(Tamil.) In the third gōpura in front of the Rājagopāla Perumāl temple. A record in the twelfth year of Tribhuvanachakravartin Kōnērimēlkonḍān. Records gift of land.

524. 103 of 1897.—(Tamil.) On the north wall of the central shrine in the same temple. A damaged record in the forty-eighth year of the Chōla king Kō-Rājakēsarivarman alias Kulōttuṅga-Chōlādēva (I).

525. 104 of 1897.—(Tamil.) On the north, west and south walls of the same shrine. A record in the twenty-second year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records a private agreement.


527. 106 of 1897.—(Tamil.) On the south wall of the second prākāra of the same temple. Records gift of land.

528. 107 of 1897.—(Tamil.) On the west wall of the same prākāra. A fragmentary record in Ś. 1499, expired, Īśvara.
529. 108 of 1897.—(Tamil.) On the north wall of the same prakāra. Mentions Achyutappa-Nāyaka; a fragmentary record.

530. 109 of 1897.—(Tamil.) In the cellar of the same temple. A record of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva (unidentified) “who took every country.” Records gift of land.

Rishiyūr.

531. 473 of 1907.—(Tamil.) On the south wall of the Kailāsānātha temple. A record in the twenty-eighth year of the Chōla king Śrī-Kulottuṅga-Chōḻadēva (unidentified). Records gift of money to the temple of Tiruvagattisūramudaiyār. [The king was in all probability Kulottuṅga III.]

532. 474 of 1907.—(Tamil.) On the same wall. A mutilated record of the Chōla king Tribhuvanachakravartin Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, the date of which is lost (Kulottuṅga III, 1178–1216). Records gift of land.

533. 475 of 1907.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Śrī-Kulottuṅga-Chōḻadēva (III), “who was pleased to take Madura, Iḷam (Ceylon) and the crowned head of the Pāṇḍya and Karuvūr. Records gift of land for a lamp to the temple of Tiruvagattisūramudaiyār at Piḷišūr in Pāmbuṇikūṟram, a subdivision of Suttamalli-vaḷanādu.

534. 476 of 1907.—(Tamil.) On the south wall of the same temple. A record in the thirty-third year of the Chōla king Tribhuvanachakravartin Tribhuvanavīra-dēva (1178–1216), “who took Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and who was pleased to perform the anointment of heroes and the anointment of victors.” Records gift of land by Malaiyappiyarāyan to the temple of Tiruvānaikāvudaiyār at Perumūr in Veṇṇikūṟram, a subdivision of Suttamalli-vaḷanādu. The donor had married a daughter of Kulottuṅga-Chōḷa-Vāṇakōvaraiyār of Kāḻattūr.

Tirukkaḻar.

[Celebrated in Śaivite tradition as the place where Kaḻamuni and Durvāsas worshipped the deity.]

535. 642 of 1902.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine in the Pārijātavanēsvaram temple. A record in the twenty-fifth year of the Pāṇḍya king Jatāvarman alias Tribhuvanachakravartin Śrī-Vallabhadēva. Records sale of land to Vijayaṅgānda-Gōpāla. [Was Śrī Vallabha the contemporary of Māravarman Sundara Pāṇḍya I, 1216–35?]

537. 644 of 1902.—(Tamil.) On the east wall of the same maṇṭapa. A record in the third year of the Chōla king Tribhuvanachakravartin Kuloṭtuṅga-Chōladēva. Records gift of money for a lamp.

538. 645 of 1902.—(Tamil.) On the same wall. Records the building of the maṇṭapa by a certain Karuṇākara of Paḻaiyanūr. [Was he the Karuṇākara Tonḍamān who was the hero of Jayan-koṇḍān’s Kalingattupparani?]

539. 646 of 1902.—(Tamil.) On the south wall of the same maṇṭapa. A record in the forty-fourth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśekharadēva (I, 1268—1308). Fixes the dues on certain land.


541. 648 of 1902.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Kuloṭtuṅga-Chōladēva. Records gift of money.

542. 649 of 1902.—(Tamil.) On the same wall. A record in Śrīmukha, i.e., Ś. 1315, of the Vijayanagara king Vīra-Viruppanṇa-Udaiyar II, i.e., Virūpaksha I, son of Ariyana-Udaiyār (i.e., Harihara II). Records gift of a house-site to a certain Tirunāṭṭupperumāḷ, who had spent 400 panam for the temple during a famine in the Prajāpati year, i.e., Ś. 1313.


546. 653 of 1902.—(Tamil.) On the same wall. A record in Ś. 1343, Śarvarin, of the Vijayanagara king Vīra-Bhūpati-Udaiyar (1409—22). Records gift of a house-site to a private person.

547. 654 of 1902.—(Tamil.) On the same wall. A record in Ś. 1304 of the Vijayanagara king Viruppanṇa-Udaiyar II, i.e., Virūpaksha I (son of Harihara II). Records gift of a house-site to a private person.
548. 655 of 1902.—(Tamil.) On the same wall. A damaged record.

549.-A.—E. Five copper plates in the Pārijātavanēśvara temple now in the Madras Museum. "The first of them is dated in the eighteenth year of Rājēndra Chōla I, who ascended the throne in A.D. 1011-12, and opens with the usual historical introduction (धिन्दुसारसूतिः, etc.). The second belongs to the thirty-first year of his successor Rājakēśarivarman alias Rājēdhirējēdana, "who took by an army the head of Vīra Pāṇḍya, Śērāla Śālai and Laṅka," and the third to the twenty-sixth year of Kulōttuṅga Chōla III, whose reign commenced in A.D. 1178. The last plate bears two inscriptions of the twenty-eighth year of Kulōttuṅga Chōla (III ?) and of the eighteenth year of Rājarāja (III ?)." [Mad. Ep. Rep., 1903, p. 8, para. 17.]

Tiruvirāmiśvaram.

This is Rāmanadīcchcharam of the Dēvāram. Its antiquity is proved by the early Chōla inscriptions. It was known in the time of Rājarāja as Madanamaṇji-chaturvēdimanāgalam alias Neṛu-
maṇal and it was in Nenmalināḍu of Arumoolitēvavāḷanāḍu. [See No. 586 below and S.I.I., Vol. II, Pt. III, p. 320.]


552. 119 of 1911.—(Tamil.) On the north wall of the same shrine. An incomplete record in the twelfth year of the Chōla king Rājarājakēśarivarman (985-1013), "who destroyed the ships at Śalai." Records gift of money for two lamps to the temple of Tiruvirāmiśvaramuḍaiya-mahādēva at Madanamaṇji-chaturvēdimanāgalam, a brahmaṇēya in Nenmal-ṇāḍu.

553. 120 of 1911.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājarājakēśarivarman (985-1013), "who destroyed the ships at Śalai." Records gift of money for a lamp.

554. 121 of 1911.—(Tamil.) On the same wall. A record in the twenty-second year of the Chōla king Rājakēśarivarman alias Rājarējēdana (985-1013). Records gift of a lamp to the temple of Tiruvirāmiśvaramuṭṭu-Mahādēva at Madanamaṇji-chaturvēdimanāgalam, a brahmaṇēya in Nenmal-ṇāḍu which was a subdivision of Arumoolidēvavāḷanāḍu.
555. 122 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman alias Śrī-Rājēndra-Chōḷadēva (I, 1011—43). Records gift of money for four lamps.

556. 123 of 1911.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A mutilated and unfinished record in the thirty-fifth year of the Chōla king Rajakēsarivarman alias Uḍaiyār Śrī-Vijayarājēndradēva (Rājadhirāja I, 1018—52). Contains only a portion of the historical introduction.

557. 124 of 1911.—(Tamil.) On the same wall. A damaged record in the seventh year of the Chōla king Parakēsarivarman alias Śrī-Rājēndra-Chōḷadēva (I, 1011—43). Seems to record a sale of land for maintaining lamps and for feeding Śivayōgins in the same temple.


559. 126 of 1911.—(Tamil.) On the same wall. A mutilated record in the seventh year of the Chōla king Parakēsarivarman. Records gift of land.

560. 127 of 1911.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Rājēndra-Chōḷadēva. Records gift of money (ten kāḷaṇjus). The record is incomplete.

561. 128 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman, the date of which is lost. Records gift of money for a lamp by a merchant who was living in the street Viraśoḷappureru at Taṅjavūr.

562. 129 of 1911.—(Tamil.) On the same wall. A damaged and mutilated record in the thirteenth year of the Chōla king Parakēsarivarman. Registers the distribution of stores for oblations in the temple as settled by a certain Tirumaṇjunaṉapittar.

563. 130 of 1911.—(Tamil.) On a same wall. Registers the gift of a lamp. The stone is obviously misplaced and contains only the end of an inscription.

564. 131 of 1911.—(Tamil.) On the same wall. A mutilated record. Records gift of a jewel (pattam).


566. 133 of 1911.—(Tamil.) On the west wall of the same maṇṭapa. A record in the ninth year of the Chōla king Rājarājēkēsarivarman (985—1013). Records gift of money for three lamps.


569. I36 of 1911.—(Tamil.) On the north wall of the same maṇṭapa. A record in the eleventh year of the Chōla king Rājarājakēsarivarman (985—1013). Records gift of land for a lamp, by one of the gaṇattār who managed the affairs of the village. See No. 571.


571. I38 of 1911.—(Tamil.) On the same wall. A mutilated record in the seventeenth year of the Chōla king Rājakēsarivarman. Records gift of land for a lamp by one of the gaṇattār. See No. 569.


573. I40 of 1911.—(Tamil.) On the same wall. A mutilated record in the eleventh year of the Chōla king Rājarājakēsarivarman (I, 985—1013), “who destroyed the ships at Śalai.” Seems to record a gift of money for a lamp.

574. I41 of 1911.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājakēsarivarman (985—1013), “who destroyed the ships at Kāndalur-Śalai.” Records gift of money (twelve kāsū) for a lamp by a Brāhmaṇa lady of Amitravallīchaturvedimāṅgalan, a brahmādēya in Avūr-kūrram (which, according to Tanjore inscriptions, supplied Brahmachārins to the temple of that place).


577. I44 of 1911.—(Tamil.) On the same wall. A damaged record in the sixth year of the Chōla king Parakēsarivarman alias
Śrī-Rājendra-Chōladēva (I, 101I—43). Seems to record a gift of land.


579. 146 of 1911.—(Tamil.) On the same wall. A mutilated record in the eighth year of the Chōla king Rājarājakēsarivarman (985—1013). Records gift of land for a lamp to the shrine of Brahmiśvara and for offerings to the shrine of Tribhuvanasundara (both of which were perhaps, situated in the same temple) by the cavalier (kudirikkāra) Šōbhanayyan.

580. 147 of 1911.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Rājarājakēsarivarman (I, 985—1013), “who destroyed the ships at Śālai.” Records gift of land for a lamp by the same person to the temple of Tiruvirāmiśvarattu Mahādēva.

581. 148 of 1911.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Rājarāja-Rājakēsarivarman. Records gift of money (three kāśus) for a lamp to burn for 7½ nālis by the wife of one of the gauattār “who managed the affairs of the village.”

582. 149 of 1911.—(Tamil.) On the same wall. An unfinished record in the eleventh year of the Chōla king Rājarājakēsarivarman (985—1013), “who destroyed the ships at Śālai.”

583. 150 of 1911.—(Tamil.) On the south wall of the first prakāra in the same temple. A record in the fourth year of the Chōla king Chakravartin Vikrama-Chōladēva (1118—35). Records gift of land for lamps to the temple of Tiruvirāmiśvaramudaiya-Mahādēva by Tēvan Tiruppurāmbiyanudaiyān, a native of Kōliyūr.

584. 151 of 1911.—(Tamil.) On the same wall. A record in the thirty-fourth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīraḍēva (1178—1216), “who being pleased to take Madurai (i.e., Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and victors.” Records gift of land for lamps.


586. 153 of 1911.—(Tamil.) On the north wall of the same prakāra. A damaged record in the fourteenth year of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva (unidentified),
Seems to record a gift of land and states that Nedumaṇal was another name of Madanamaṇjari-chaturvēdimaṇgalam.

587. 154 of 1911.—(Tamil.) On the same wall. A damaged record in the twenty-third year of the Chōla king Tribhuvanachakravartin Rājarājadēva (II or III?). Stones out of order. Seems to record an agreement among the kutumbins and the kuḍimakkal regarding exchange, measuring, etc., of grain.

588. 155 of 1911.—(Tamil.) On a stone set up in a field of the same village. In modern characters. Records in Kīlaka gift of land at Taṅṭirkunnam-māgānam, to the God Rāmanāthasvāmin and the Goddess Tirumāṅgai-nāyaki of the temple of Tiruvirāmiśvaram by a certain Arichchandirarāja-Sāyēbu.

MĀYAVARAM TALUK.

Ānatāṇḍavaram.

One of the eighteen villages which form the settlements of the Vattima Brahmans. Gōpāla Krishṇa Aiyar, a native of this place and the author of Nandanaṅr charitra kirttanai, lived about the first quarter of the nineteenth century.

589. 297 of 1911.—(Tamil.) On a stone in the house of the village munsif. A damaged record in Ś. 1518, Durmukhi. Records gift of a village to the temple of Vinaitūṭta-Tambirānār (perhaps a temple at Ānatāṇḍavaram) for bathing and oblations, by a native of Puḻirukkuveltir (i.e., Vaittisvaramkōvil). See Manimēhalai, p. 410.

Kuttālam.


591. 478 of 1907.—(Tamil.) On the south wall of the central shrine in the Ōmkārēśvara temple in the same village. A mutilated record of the Chōḷa king Tribhuvanachakravartin . . . Madura, Ījam (Ceylon) and the crowned head of the Pāṇḍya, the date of which is lost. In a small inscription close to this the name of Ōmkārēśvaramudaiya-Paramasvāmi occurs. [The king referred to is apparently Kulottuṅga Chōḷa III.]

592. 479 of 1907.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chōḷa king Tribhuvanachakravartin Śri-Kulottuṅga-Chōḷadēva III, "who was pleased to take Madura, Ījam (Ceylon) and the crowned head of the Pāṇḍya." Records gift of land to the temple of Ōmkārēśvaramudaiyar built by Pillai
Jayadara Pallava raiyar. See Ep. Ind., Vol. X, pp. 129-30, where Mr. Sewell fixes the date on Saturday, 4th January, A.D. 1203. See No. 595 below.

593. 480 of 1907.—(Tamil.) On the same wall. A record in the thirty-fifth year of the Chola king Tribhuvanachakravartin Śrī-Kulottuṅga-Cholādeva III, “who was pleased to take Madura, Iḷam (Ceylon) and the crowned head of the Pāṇḍya.” Records gift of land. Mentions Pallavanārayānapuram alias Ulagamādevipuram, in Tiruvalundūr-nādu, a subdivision of Jayaṅgoṇḍa-cholāvaḷanādu. See Ep. Ind., Vol. X, pp. 133–4, where Mr. Sewell fixes the English date on Tuesday, 26th February, A.D. 1213, after correcting the Nakshatra Kritikā into Bhāraṇī.

594. 481 of 1907.—(Tamil.) On the west wall of the same shrine. A record (mutilated in the middle) of Tribhuvanachakravartin Kōnerimēṅkonḍān. Seems to record a gift of land.

595. 482 of 1907.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record in the twenty-fifth year of the Chola king Tribhuvanachakravartin Śrī-Kulottuṅga-Cholādeva III, “who was pleased to take Madura, Iḷam (Ceylon) and the crowned head of the Pāṇḍya.” Records gift of land to the temple of Oṅkārēsvaramudaiyar built by Araiyan Āḷūḍaiyānanāyanair alias Jayadara Pallavaiyar. Mentions Kāvirinallūr, a dévadāna of the temple of Uḍaiyār Sonnavarāṅivār at Viṅguntīrtturutti. See Ep. Ind., Vol. X, p. 129, where Mr. Sewell calculates the English equivalent of the date to be Sunday, March 15th, A.D. 1203.

596. 483 of 1907.—(Tamil.) On the same wall. A record in the twenty-ninth year of Tribhuvanachakravartin Kōnerimēṅkonḍan. Mentions the shrine of Vikkiraṇa-Choḷīsvaramudaiyar at Kōḷottuṅga-Śoḷan-Kurraḷam in Virudhārja-bhayaṃkara-vaḷanādu. Refers to the revenue survey in the sixteenth year of Śuṅganda-vitta-Kōḷottuṅga-Cholādeva I. The royal order is addressed to Vanadāryan.

597. 484 of 1907.—(Tamil.) On the north and west walls of the Chaṇḍēsvara shrine in the same temple. A record in the twenty-fifth year of the Chola king Tribhuvanachakravartin Śrī-Kulottuṅga-Cholādeva III (1178–1216), “who was pleased to take Madura, Iḷam (Ceylon) and the crowned head of the Pāṇḍya.” Records gift of land. Mentions Anāpāvayapuram in Tiruvalandūr-nādu, a subdivision of Jayaṅgoṇḍa-Choḷa-vaḷanādu. See Ep. Ind., Vol. X, p. 130, where it is pointed out that the date corresponded to Wednesday, March 19th, A.D. 1203.

599. 486 of 1907.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakēśarivarman *alias* Udaiyār Śrī-Rājendradēva (1050—63). Records gift of money by a native of Gaṅgaikonda-Chōlapūram to the temple of Śonnavāraṇivār at Viṅgunīrtirutturutti in Tiruvalandūr-nādu, a subdivision of Īyakkoṇḍi-Chōla-valaṇādu. The endowment was intended for feeding itinerant Śaiva devotees in order to secure success to the arms of the king.

600. 487 of 1907.—(Tamil.) On the east wall of the same shrine. A record in the eighth year of the Chōla king Parakēśarivarman *alias* Śrī-Rājendra-Chōladēva (I, 1011—43). Records sale of land by the sabhā of Villavān-Mahādevi-chaturvēdi-maṅgalam, a *brahmādeva* in Tiruvalundūr-nādu, a subdivision of Īyakkoṇḍi-Chōla-valaṇādu to the temple of Tirukkarāthi-Mahādeva at Viṅgunīrtirutturutti.

601. 488 of 1907.—(Grantha.) On the south wall of the same shrine. The temple is called Kalyānālaya.

602. 489 of 1907.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record in the sixth year of the Chōla king Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Records gift of land by the sabhā of Uttama-Chōla-chaturvēdi-maṅgalam, a *brahmādeva* in Tiruvalundūr-nādu, a subdivision of Rāyanāraṇaṇa-valaṇādu. See Ep. Ind., Vol. X, pp. 123—4, where the date is discussed and surmised to be Thursday, August 19th, A.D. 1123.

603. 490 of 1907.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin Śrī-Vikrama-Chōla-dēva (1118—35). Records gift of land by the sabhā of Pūlōgamāṇikka-chaturvēdi-maṅgalam, a *brahmādeva* in Virudarājabhayām-kara-valaṇādu to the temple of Śonnavāraṇivār at Viṅgunīrtirutturutti. See Ep. Ind., Vol. X, p. 123, where the details of the date (Simhapūrva 13, Wednesday, Hasta) are shown to be irregular.


605. 492 of 1907.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Tribhuvanachakravartin Śrī-Vikrama-Chōladēva (1118—35). Records gift of land by the same sabhā to the same temple. Ibid., p. 124, where it is shown that the date (Makara, Tula 9, Saturday, Anurādha) is irregular.
606. 493 of 1907.—(Tamil.) On the same wall. A record of the Vijayanagara king Bhujabala Vīrapratāpa Krishnadeva-Mahārāya in Ś. 1440, expired, Dhātri. Records gift of the proceeds of the taxes jōḍi and śūlavari amounting to ninety pon in favour of the temple of Śonnavāraṇivār. The gift was made by the king on the occasion of the māmāṅgam festival at the request of Basavarasa of Tiruppeyāṟūr in Tondaimandalam.

607. 494 of 1907.—(Tamil.) On the south wall of the same maṇṭapa. A damaged record in Ś. 1303, expired, Durmati. Seem to register the remission of certain taxes. Kampana-Uḍaiyār (II) is mentioned about the end of the inscription.

608. 495 of 1907.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Tribhuvanachakravartin Śrī-Rājendra-Chōladēva. Records sale of a house-site to a matha. Mentions the temple of Tiruchchattimurramudaiyār at Kīl-Palaiyāru alias Rājarājapuram in Kulottunga-Chōla-valanadu.

Mayavaram.

[Famous in Śaivite tradition as the place where Śiva transformed his wife Pārvati into a mayūra (peahen) for disobedience and then restored her.]

609. 300 of 1911.—(Tamil.) On the south wall of the first prakāra of the Mayūranāthasvāmin temple. A damaged and incomplete record in the fourteenth year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Rājādhirajadēva (II), "who took Madurai (Madura) and Īlam (Ceylon)." Given the latter portion of the historical introduction beginning with kāḍalsūṇḍa. [For the legend in connexion with the Mayūranāthasvāmin temple see Tanj. Gāsr., Vol. I, p. 231.]

610. 301 of 1911.—(Tamil.) On the three faces of a pillar set up in the street in front of the same temple. A damaged record in the tenth year of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva. It is not known which of the three Pāṇḍyas of this name is referred to.

611. 371 of 1907.—(Tamil.) On the south wall of the first prakāra of the same temple. A record in the twenty-sixth year of the Chōla king Tribhuvanachakravartin Śrī-Rājarajadēva (III?). Records gift of money.

612. 372 of 1907.—(Tamil.) In one of the shrines in the northern side of the same temple. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin Śrī-Rājarajadēva (III). Records gift of land to the shrine of the goddess called Tiruppaḷḷaṇṭai-Nāchchiyār in the temple of Tirumaiyilăḍuturai-Uḍaiyār. See Ep. Ind., Vol. X, p. 134, where it is pointed out that the date corresponded to Sunday, October 7, A.D. 1229.
613. 373 of 1907.—(Tamil.) On a stone built into the floor in front of the central shrine in the same temple. A fragmentary record.

614. 374 of 1907.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine in the Pañchnaḍēśvara temple in the same village. A damaged record in the thirty-first year of the king. Seems to record a gift of land.

615. 375 of 1907.—(Tamil.) On the same wall. A record in the thirty-second year of Tribhuvanachakravartin Kōnerimaiḳonḍān. Connected with the above. The temple is described as in No. 617 below.

616. 376 of 1907.—(Tamil.) On the same wall. A record in the nineteenth year of the king, whose name is not mentioned. Mentions the Vikkirama-Śoḷan-maḍām and Kulōttuṅga-Śoḷanallūr alias Kulōttuṅga-Śoḷan-Kurṟālam. Refers to the twenty-first year of Uḍaiyār Śuṅgandavirttarulīna Kulōttuṅga-Śoḷadēvar (I, 1070—I118).

617. 377 of 1907.—(Tamil.) On the same wall. A record in the nineteenth year of the king. Records gift of land to the image of Tiruvaiyāruḍaiyār set up at Kulōttuṅga Śoḷanallūr alias Kulōttuṅga-Śoḷan-Kurṟālam in Tiruvaiyārundūrnāḍu, a subdivision of Jayaṅgoṇḍachōḷavaḷanāḍu. Refers also to the twenty-first year of Śuṅgandavirttarulīna Kulōttuṅga-Śoḷadēvar (I, 1070—I118).


619. 379 of 1907.—(Tamil.) On the same wall. A record in the thirtieth year of the king whose name is not mentioned. Records gift of land. Refers to the twenty-first year of Uḍaiyār Śuṅgandavirttarulīna Kulōttuṅga-Śoḷadēvar (I, 1070—I118).

620. 380 of 1907.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōḷadēva (III), “who was pleased to take Madurai (Madura), Īḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.” Records gift of land to the temple of Uḍaiyār Tiruvaiyāruḍaiyār at Kulōttuṅga-Śoḷan-Kurṟālam in Tiruvaiyārundūrnāḍu, a subdivision of Jayaṅgoṇḍachōḷavaḷanāḍu. See Ep. Ind., Vol. X, p. 130. Date same as that of the next epigraph.

621. 381 of 1907.—(Tamil.) On the east wall of the same maṇṭapa. A record in the twenty-fifth year (Makara, Purva 14, Monday) of the Chōla king Tribhuvanachakravartin Śrī-Kulōttuṅga-Chōḷadēva (III), “who was pleased to take Madura, Īḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍyan.” Records gift of paddy. Mentions Śivapāḍaśekhara-chaturvedimaṅgalam.
See Ep. Ind., Vol. X, p. 130, where it is pointed out that the date corresponded to Monday, December 30, A.D. 1202 (but the tithi 14 ought to be 15).

622. 382 of 1907.—(Tamil.) On the same wall. A record in the thirty-third year of the Chōla king Tribhuvanachakravartin Tribhuvanaviradēva (Kulottūṅga III, 1178—1216), "who was pleased to take Madurai (Madura), Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victors." Records gift of land by the sabha of Nallūr-Pudukkuḍi.

623. 383 of 1907.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Śri-Kulottūṅga-Chōḷadēva (III), "who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya." Records gift of land. See Ep. Ind., Vol. X, p. 131 and No. 621, above.

624. 384 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Śri-Kulottūṅga-Chōḷadēva (III), "who was pleased to take Madura, Iḷam (Ceylon) and the crowned head of the Pāṇḍya," the date of which is damaged. Records gift of land.

625. 385 of 1907.—(Tamil.) On the south wall of the same maṇṭapa. A record in the nineteenth year of the Chōla king Tribhuvanachakravartin Śri-Kulottūṅga-Chōḷadēva III "who took Madura, Iḷam (Ceylon) and was pleased to take the crowned head of the Pāṇḍya." Records sale of land.

Śoraikkāvūr.

625-A. The Śoraikkāvūr Plates of Virūpāksha. This is a C.P. grant of the Vijayanagara Prince Virūpāksha I or Vira Virūpaṇa Uḍaiyār II, son of Harihara II, recording the grant of the village of Śiraikkāvūr (near Kuttalam) surnamed Vijaya Sudarśanapuram, to fourteen Brahmans in S. 1308 (expired), Kshaya, Paṅguni 25th, corresponding to Wednesday, the 20th March, A.D. 1387. The inscription is interesting for the light it throws on the relation between the Vijayanagar and the Yādava dynasties and on the influence of the important Śri Vaishnava families. See Ep. Ind., Vol. III, pp. 298—306.

Tirukkaṇḍaiyūr.

The temple is well known as the place where Śiva killed the God of Death at the instance of the devotee Mārkaṇḍeya. In literary history this place is important as the birth-place of Abhirāma Bhaṭṭa, the author of Abhirāmi andādi (Abhidhāna chintāmāni, p. 45). There is no epigraph concerning him.

626. 15 of 1906.—(Tamil.) On the north wall of the central shrine in the Amritaghaṭēśvara temple. A damaged record in the
second year of the Chōla king Tribhuvanachakravartin Vikrama-Chōladēva (1118—35).

627. 16 of 1906.—(Tamil.) On the same wall. A damaged record in the forty-eighth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Records gift of a lamp and a lamp-stand. The temple is called Uḍaiyār Śrī-Kālakālādēva at Tirukkaḍaṭyur. Another much damaged inscription of Kulōttuṅga is also found on the same wall.

629. 18 of 1906.—(Tamil.) On the south wall of the same shrine. An incomplete record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva, the date of which is lost. Records gift of a lamp.

630. 19 of 1906.—(Tamil.) On the same wall. A very much damaged record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva, the date of which is lost.

631. 20 of 1906.—(Tamil.) On the north base of the same shrine. A record in the fifteenth year of the Chōla king Para-kēsarivarman alias Uḍaiyār Śrī-Rajaṇendra-Chōladēva (I, 1011—43). Built in at the end. Records an agreement of the sabhā of Paḍai-eviya Tirukkaḍavūr in Ambar-nādu, a district of Uyyakkonḍar-valanādu.

632. 21 of 1906.—(Tamil.) On the east base of the same shrine. A record in the twenty-third year of the Chōla king Rājaṇa-Rājakēsarivarman alias Śrī-Rajaṇa-jadēva (I, 985—1013). The inscription seems to be unfinished and ends abruptly with the word Mummuṇḍi-Śōlan. Records sale of land for a lamp.


634. 23 of 1906.—(Tamil.) On the same base. A damaged record in the fifteenth year of the Chōla king Rājaṇa-Rājakēsarivarman (I, 985—1013). The sabhā of Kaḍavūr gave certain land as kāṇi to a person for doing certain services in the temple. Mentions the conquest of Kāndaḷur-Śālai, Veṅgai-nādu. Refers to the shrine called Tiruvirattanattu-Perumāṇaḍīgal.

635. 24 of 1906.—(Tamil.) On the same base. An incomplete record in the thirteenth year of the Chōla king Para-kēsarivarman alias Uḍaiyār Śrī-Rajaṇendra-Chōladēva (1011—43). Mentions Nallūr
in Nallūrṇāḍu, a district of Nittavinōḍa-valanāḍu. The conquests extend up to the Gaṅga.


637. 26 of 1906.—(Tamil.) On the same base. A slightly damaged and incomplete record of the Chōla king Rājarājēśvarivarman (985—1013) in his sixteenth year, Mithuna, Paṅchchami, Thursday, Rēvati. Records sale of land.

638. 27 of 1906.—(Tamil.) On the same base. An incomplete record in the sixteenth year of the Chōla king Rājarājēśvarivarman (i.e., Rājarāja I), Puratāṭasi, Monday, Pūnvarvasu. Records sale of land. The village is called Paḍai-eviṭa Tirukkaṇḍavūr in Ambar-nāḍu. See Ep. Ind., Vol. IX, p. 208, where it is shown that the date corresponded to Monday, 23rd September, A.D. 1000.

639. 28 of 1906.—(Tamil.) On the north wall of the maṇṭapā in front of the same shrine. A mutilated record of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Kulaśeṣkharadēva (I, 1268—1308), “who was pleased to take every country,” the date of which is lost. Quotes the thirteenth year of the reign of Perumāl Sundara-Pāṇḍiyadēva (evidently the eldest son and murderer of Kulaśeṣkharā).

640. 29 of 1906.—(Tamil.) On the south wall of the same maṇṭapā. A mutilated record in the seventh year of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Vikrama-Chōlajēva (1118—35). Records gift of money for a lamp.

641. 30 of 1906.—(Tamil.) On the same wall. An incomplete record in the sixth year (Vrischikha, Mārgaśīrsha, Wednesday) of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Vikrama-Chōlajēva (1118—35). The continuation is covered with chunam. See Ep. Ind., Vol. IX, p. 209, where the date is calculated to be Wednesday, November 7, A.D. 1123.

642. 31 of 1906.—(Tamil.) On the west wall of the same maṇṭapā. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. The shrine is called Uḍaiyār Śrī-Kālaḍaladēva, at Tirukkaṇḍavūr in Ākkūr-nāḍu, a district of Jayaṅgōṇḍa-Chōla-valanāḍu.

643. 32 of 1906.—(Tamil.) On the south wall of the first prākāra of the same temple. A record in the eighteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Registers the lamps granted to the temple and the lands reclaimed at Maṅarkunṭu in Erukkaṭṭuchchēri for their maintenance. One of the
donors is Vedavanamudaiyan Ammaiappan of Palayanyur in Melmalai-Palayanyur-nadu.

644. 33 of 1906.—(Tamil.) On the same wall. A record in the twenty-first year of the Chola king Tribhuvanachakravartin Rajarajadeva. Mentions a document referring to the village, dated in the thirteenth year of Periyadevar (i.e., Kulottunga III) and quotes the twentieth year of the king. [As Kulottunga III is referred to, the Rajaraja mentioned here should be the third of his name.]

645. 34 of 1906.—(Tamil.) On the same wall. A record in the second year of the Chola king Tribhuvanachakravartin Virarajendra-Choladeva.Records gift of land for lamps to the temple of Udaiyar Sri-Kalakaladeva at Tirukkadavur in Akkur-nadu, a district of Jayaangonda-Chola-valanadu. [Is Virarajendra II, or Kulottunga III, intended?]

646. 35 of 1906.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Rajadhirajadeva, the date of which is lost. Records gift of land for a lamp by a native of Emappur in Emappur-nadu (a subdivision) of Naquvil-nadu alias Rajarajavalanadu. Another lamp was given by a native of Naqar in Pambura-nadu, a district of Uyyakonjad-valanadu. (sic).

647. 36 of 1906.—(Tamil.) On the same wall. A record in the twelfth year of the Chola king Tribhuvanachakravartin Rajadhirajadeva (II), “who was pleased to take Madurai and Ilam (Ceylon).”

Records gift of land for a lamp by a native of Budapest in Budapestvaatam, a district of Pandykulasani-valanadu.

648. 37 of 1906.—(Tamil.) On the same wall. A record in the ninth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva (III), “who was pleased to take Madurai.” Records gift of land for a lamp by a native of Mulaangudi in Nagalrugur-nadu, a district of Virudarajabhayamkara valanadu.

649. 38 of 1906.—(Tamil.) On the same wall. A record in the ninth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva (III, 1186—1216), “who was pleased to take Madurai.” Records gift of land at Manalkunru in Erukkanthuchchiri by a native of Perunaillur in KItveingai-nadu, a district of Rajaraja-valanadu.

650. 39 of 1906.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of land in the same locality by Sekkilan Ammai-appan Parantkadavan alias Karikala Chola-Pallavaraiyan of Kunrattur in Kunrattur-nadu, a district of Puliyur-kottam alias Kulottunga-Chola-valanadu. [The inscription is very important as it refers to Sekkilar of Kunrattur who, according to Tamil literary tradition, was the contemporary of Kulottunga II, and
author of the *Periapurāṇa*. The poet was rewarded, it is said, by the king with the whole of Tondamanāl, but as Śēkkiḻar turned an ascetic, the king appointed his brother Pālarāvāya as minister.

651. 40 of 1906. — (Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōḷadēva (III, 1178—1216), "who took Madurai and was pleased to take the crowned head of the Pāṇḍya." Records that a certain Svāmidēvar cancelled an order of the king appointing two Saiva Āchāryas and put in two others who possessed hereditary rights to the office. Mentions the shrine of Kālakalādēva Kūttāndēvar, Kulottunga-Chōḷiṉvaramuddaiyar and Vikrama-Chōḷiṉvaramuddaiyar in the temple of Tiruvirattānamuddaiyar.

652. 41 of 1906. — (Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Rājarājadeva. Records gift of land. The king may be Rājarāja II, but the historical introduction is different.

653. 42 of 1906. — (Tamil.) On the same wall. A record in the sixteenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōḷadēva (III), "who took Madurai and was pleased to take the crowned head of the Pāṇḍya." Records a gift of land to the image of Rājarāja-Īśvara set up by Araiyan Rājarajadevar alias Vānādharāvar.

654. 43 of 1906. — (Tamil.) On the same wall. A record in the sixteenth year (Mēsha, Pūrva 8, Thursday, Pushya) of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōḷadēva (III), "who was pleased to take Madurai and the crowned head of the Pāṇḍya." Records gift of land to the image of Rājarāja-Īśvara by the sabha of Ulppadamēviya Tirukkaḍavūr in Ambar-nādu, a subdivision of Ākkūr-nādu, a district of Jayaṅgoṇḍa-Chōḷa-valāṇādu. See *Ep. Ind.*, Vol. IX, p. 213, where it is shown that the date corresponded to 31st March, A.D. 1194. Vīra-Pāṇḍya is said to have taken refuge with his relations in Kollam.

655. 44 of 1906. — (Tamil.) On the base of the verandah enclosing the central shrine in the same temple, south side. Records gift of land in the village of Vēḷānanāpāi in Kānattūr-nādu to the temple of Kālakalādēva at Ojunagaṉgalam.

656. 45 of 1906. — (Tamil.) On the same base. A record in the fourteenth year of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadeva. Records gift of land. Mentions the forty-first year of the king's predecessor and the shrine of Vikrama-Chōḷichchhuramuddaiyar. [Is this the king who ascended the throne in A.D. 1253?]

657. 46 of 1906. — (Tamil.) On the same base. A record in the thirty-fourth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Kulaśēkharadeva (I? 1268—1308). Records gift of land for forty lamps for the merit of Ulaguṉaiya-Perumāl. The
country is said to have been in a state of confusion for a long time and the inhabitants to be suffering distress, evidently in consequence of the king's making over a portion of his dominions to his younger brothers. The king resumed the lands and the people returned.

658. 47 of 1906.—(Tamil verse.) On the third gopura of the same temple. A record in Vishaiya (Vrisha?) of the Vijayanagara king Krishnaraaya. A certain Brahma named Apatasaaya of Tirukkadavur repaired the temple. He is said to have taken part in the war against Rachchur. The epigraph gives thus an example of a Brahman's military career. For an account of Raichur siege see Forq. Empe., pp. 136–54.

659. 48 of 1906.—(Tamil.) On the same gopura. Records that a native of the Pandya country presented the simhasana in the bed-room of the God Kalakaladeva.


661. 50 of 1906.—(Tamil verse.) On the same gopura. Composed by Kalakala, king of Ceylon.

662. 51 of 1906.—(Tamil.) On the same gopura. A damaged record of the Pandya king Perumal-Sundara-Pandya, the date of which is lost.

663. 52 of 1906.—(Tamil.) On the north wall of the Sundaresvara shrine in the same temple. A record in the tenth year of the Chola king Tribhuvanachakravartin Rajarajadéva. Records gift of land.

Tirumanañjeri.*


665. 2 of 1914.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chola king Rajakesarivarman alia Udaivyar Sri-Rajadhirajadéva I. Records gift of land for feeding annually one thousand devotees including Sivayogins and tapasvins, in the temple of Tirukkaraali-Mahadeva at Tirumanañjeri near Gaṅgaikonda-Cholai-chaturvēdimāṅgalam in Kurukkainadu, a subdivision of Rājendraśinga-vaḻanadu, on the occasion of the Paṅguni-uttiram festival.

* One of the holy Saivite centres of the North-Kaveri region. It has been sung by Jānasambandha and Appar.
666. 3 of 1914.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājakēsarivarman *alias* Udaiyār Śrī-Rājadhīrājadēva I in his twenty-seventh year, Rishabha, ba. di. 6, Thursday, Śravaṇa. Registers a gift of land by the *subhā* of Tirumaṇaṇjēri to the same temple. The date, according to Mr. Swamikannu Pillai, corresponds to 9th May, A.D. 1045, and “shows that the reign began between May 9, A.D. 1018, and 3rd December 1018, thus reducing Kielhorn’s limits by two months.”

667. 4 of 1914.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman *alias* Vikrama-Chōlādēva (*III*8—35) in his fifth year Makara, śu. di. 10; Wednesday, Mrgaśira, corresponding to February 7, A.D. *III*23. Records gift of land by the great assembly of Karikālaśōla-chaturvedīmāṅgalam in Kurukkainādu, a subdivision of Vaḍagarai-Virudarājabhayaṅkara-valanādu, which had assembled together in the temple of Karikālaśōla-Viṅnagar-Āḻvār situated in the centre of the village.

668. 5 of 1914.—(Tamil.) On the north, west and south walls of the same shrine. A record in the eighth year of the Chōla king Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōlādēva I. Records gift of land. States that at the request of Munaiyadaraiyar, the royal secretary (*tirumandira-ūlai*), Vikkiramāśinga-viḷupparaiyar issued the order.

669. 6 of 1914.—(Tamil.) On the west wall of the same shrine. A record in the sixteenth year of the Chōla king Rājarājakēsari-varan (Rājarāja I). Records gift of 96 sheep for a lamp to the temple of Maṇavāḷappurumāḷ at Tirumaṇaṇjēri near Viḍēlvidūgudēvichaturvedīmāṅgalam which was a *brahmadēya* in Vaḍagarai-Kurukkai-nādu, by Mārān Tiṭṭai of Ambar, a village in the same nādu. *Viḍēlvidūgud* is a title of the Pallava kings, and the place was evidently founded by a Pallava queen.


671. 8 of 1914.—(Tamil.) On the same wall. An unfinished record in the fifth year of the Chōla king Parakēsarivarman *alias* Chakravartin Vikrama-Chōlādēva (*III*8—35). Seems to record a gift of land by the members of the assembly of Gaṅgaikōṅḍaṅgalam in Kurukkainādu, a subdivision of Virudarājabhayaṅkara-valanādu, to the temple of Tirumaṇaṇjēri-udaiyā Mahādēva.

672. 9 of 1914.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Rājarājakēsarivarman (Rājarāja I).
Registers that, at the command of Udaiyapirattiyar, the mother of Uttama-Chola, the pidiigai-vadi Aruran Kamban alias Tirukkarali-Pichchan of Tirumaanaṉjeri gave sixteen kañjju of gold for sandal paste, offerings, cloth and oil (for lamps) to the God Mahadeva at Tirumaanaṉjeri which is here stated to be near the brahmadesa of Kaḍalangaṭu in Vaṭagare-Kurukkai-nāḍu. [Pidiigai-vadi has been surmised to be an officer of the temple.]

673. 10 of 1914.—(Tamil.) On the west and south walls of the same shrine. Registers an order (fixing the grain emoluments of temple servants) of Udaiyapirattiyar, the officers Kandadai-Nambi and Pichchan who constructed the temple at Tirumaanaṉjeri and makes provision for the daily expenses in the temple. [Kandadai-Nambi reminds one of the Vaishnava family of the Vaṭhulas.

674. 11 of 1914.—(Tamil.) On the south wall of the same shrine. A record in the fourth year of the Chola king Parakesarivarman. Records gift of ninety-six sheep for a lamp, of a lampstand and of the stone on which this inscription is engraved, to the temple of Paramasvamin at Tirumaanaṉjeri, by a woman servant (pendediṭṭi) attached to the royal kitchen at Tañjavur.

675. 12 of 1914.—(Tamil.) On the same wall. A record in the seventeenth year of the Chola king Rajarajadeva (III). Records gift of forty-five kāṣu for a lamp and a lamp-stand made of tarā, by a native of Tūrakkudi in Paṇaiyur-nāḍu.

676. 13 of 1914.—(Tamil.) On the same wall. Records gift of ninety-six sheep for a lamp by a native of Arkadu in Ārkkāṭṭukurram.

677. 14 of 1914.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Parakesarivarman. Records gift of a dish, a trumpet, a hanging lamp, a bell and an image to the same temple by Mṇḍan Anaragān alias Nārppatennayira Vanmahēśvara Māyilaṭṭi. If is stated that the stone on which this inscription is engraved was also his gift.

678. 15 of 1914.—(Tamil.) On the same wall. Registers the gift of a stone by the residents of Tīruppurkallūr.

679. 16 of 1914.—(Tamil.) On the same wall. Records that Māṇavan Maṇṭar alias Virasetti presented this stone.

680. 17 of 1914.—(Tamil.) On the same wall. Mentions the name of the servant who plays on the pot drum (kuṭamiḷā) in the temple of Paramasvamin at Tirumaanaṉjeri.

681. 18 of 1914.—(Tamil.) On the same wall. Registers the presentation of a stone to the temple of Tirumaanaṉjeri-Āḻvār by a certain Anaragan Šandirādittan.

682. 19 of 1914.—(Tamil.) On the same wall. An incomplete record of the Chola king Parakesarivarman alias Chakravartin
Vikrama-Chōladēva (III8—35) in his third year. A portion of the inscription is probably lost.

683. 20 of 1914.—(Tamil.) On the same wall. Records gift of the stone by a certain Taḷi Tiruvaḍikkāri.

684. 21 of 1914.—(Tamil.) On the same wall. A record in the second year of the Chōla king Rājakēsarivarman. Registers an arrangement made by Udaiyapirāṭiyār Šemibyan-Mahādeviyār, the mother of Uttama-Chōladēva, regarding the various items of expenditure in the temple of Tirukkaṭalī-Mahādeva at Tirumaṇaṉjēri, to be met from the income of paddy from the fourteen vēlis of land in Mūlaṅguḍi in Nallāṟṟu-nāḍu.

685. 22 of 1914.—(Tamil.) On the main gopura of the same temple, left of entrance. States that the gopura was built by Nallama Nāyakkar of Neṇṉunguṇam.


687. 24 of 1914.—(Tamil.) On the north wall of the central shrine in the Madhyānēśvara temple in the same village. A record of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyaēva I. Sunday, Hasta. Built in at the end. Refers to the eleventh, twelfth and thirteenth years of Köpperuṇjiṅgadēva (1243—80?) and seems to state that a certain person left the village without paying the taxes and concealed himself, but was betrayed by another. The portion dealing with the result is damaged.

688. 25 of 1914.—(Granthā and Tamil.) On the same wall. A record of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍya I in his eleventh year, Rishabha (should be Mithuna), ba. di. 14, Sunday, Rōhini, corresponding to May 29, A.D. 1261. Commences with the words samasta-jagad-ādhāra, etc. Refers to a transaction made in the eleventh year of the reign of Köpperuṇjiṅgadēva (1243—80?) regarding certain lands belonging to the temple of Tiru-Edirkolpāḍi Udaiyār in Kurukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-valanāḍu.

689. 26 of 1914.—(Tamil.) On the same wall. States that provision was made for the worship in and repairs to the temple of Edirkolpāḍi-Tambirāṇar of Tirumaṇaṉjēri, by a certain Deyvaṉāyakkan of Arivalam.

690. 27 of 1914.—(Tamil.) On the south wall of the same shrine. A record in the third year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III). Records gift of a night lamp to the temple of Tiru-Edirkolpāḍi-Udaiyār in Kurukkai-nāḍu, by Arašukkaṭiyān Tirunilakaṇḍan Śēramāntōḷan of Kīṟanūr who constructed it of stone.
691. 28 of 1914.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records that the wife of Kaṇñamaingalamudaiyār Vīmappiḷḷai and daughter of Puliyurudaiyān Ādittadēvan Miḷalaināṭṭukkōn gave money and lands for building the shrine of Tirukkāmakkōṭtam-udaiya-Nāchchiyār, a monastery (guhai) called after Āḷalasundara for the use of Pugalivēndar of Pūṇḍi and for offerings, lamps, etc.

**Tranquebar.**

A history of this place under Danish occupation from the foundation of the fort by Ove Gedde to its purchase by the English is given in *Tanj. Gazr.*, Vol. I, pp. 233—6.

692. 75 of 1890.—(Tamil.) On the wall of the Māsilāmāṇṭśvara temple. A record in the thirty-seventh year of the Pāṇḍya king Kō-Māravarman Tribhuvanachakravartin Śrī-Kulaśēkharadēva. [Was he the king who ruled from 1268 to 1308 or his namesake who ruled from 1314 to 1321 ?]

693. 76 of 1890.—(Tamil.) On a stone built into the floor of the same temple. A record in Ś. 1775 (read 1705) and Kaliyuga 4884, expired, the Śōbhakrit year.

694. 77 of 1890.—(Tamil.) On a detached stone at the same temple. A record in Prabhava year.


**Uḍaiyarkōyil.**

696. 399 of 1902.—(Tamil.) On the south wall of the Karavandiśvara shrine. A record in the sixteenth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōlādēva (I). Records gift of land. See *Ep. Ind.*, Vol. VII, p. 170, where Kielhorn shows that the exact date was Thursday, the 12th March, A.D. 1086.


698. 401 of 1902.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōlādēva II. Records gift of land for a lamp. See *Ep. Ind.*, Vol. XI, p. 290, where it is pointed out that the date corresponded to Thursday, 10th April I147.


702. 405 of 1902.—(Tamil.) On the north wall of the same shrine. A record in the fourth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva (II). Records gift of land. See *Ep. Ind.*, Vol. XI, p. 288, where it is pointed out that the date corresponded to Monday, 17th August 1136.


705. 408 of 1902.—(Tamil verse and prose.) On the same wall. A record in the eighteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III) “who took Madura, Ceylon and the crowned head of the Pāṇḍya.” Records gift of land.

*Vaḷuvūr.*

706. 418 of 1912.—(Tamil.) On the south wall of the central shrine in the Viraṭānēśvara temple. A partly damaged record in the eleventh year of the Chōla king Parakēsarivarman* alias* Tribhuvanachakravartin Rājarājadēva (II). Records gift of money for lamps to the temple of Viraṭānēm-Uḍaiyār at Vaḷuḷūr, a brahma-dēva in Tiruvaḷundūr-nāḍu which was a district of Jayaṅgonḍaṣṭāḷa-vāḷanāḍu. Quotes the sixth year of Periyadēvar Vikrama-Chōla-dēva. [The Government Epigraphist surmises that Periya Dēvar may be taken to denote that Vikrama Chōla was the father of Rājarāja II.]

707. 419 of 1912.—(Tamil.) On the south base of the same shrine. A record of the Chōla king Rājarājadēva (II) in his fifteenth year Tula, ba. di. 10, Tuesday, Āyilyam (=Tuesday, 27th September 1160). Registers gift of money (100 kāśus) with lands
described for two lamps and two lamp-stands, one of which was
given by a native of Sirrārkāḍu in Ārkāṭṭu-kūrṛam of Panḍyakula-
śani-valānano, for the merit of Kuṇḍavvai.

708. 420 of 1912.—(Tamil.) On the south wall of the maṇṭapa
in front of the same shrine. A record in the third year of the
Chōla king Parakēśarivarman alias Tribhuvanachakravartin-Vīra-
rājendrādeva (i.e., Kulottuṅiga III). Built in the middle. Records
gift of land by purchase for offerings to the image of Vādavūr-
Nayanār set up in the temple of Tiruvṛṭṭanam Udaiyār by a
native of Mūlaṅguḍi in Vēḷā-nāḍu, a subdivision of Kulottuṅga-
śoḷa-valānano. Records also gift of money for other articles
required for worship. See note to the next epigraph.

709. 421 of 1912.—(Tamil.) On the same wall. A record of
the Chōla king Tribhuvanachakravartin Rājādhirājadeva (II) in his
fifth year, Karkaṭaka, śu. di. 13, Saturday (=1st July, 1167). Built
in the middle. Records gift of money by the same individual for
getting the Tiruvembāvai recited before the image of Vādavūraḷi-
Nayanār in the temple on Mārgaḷi-Tiruvādirai festival and for also
maintaining the festival of Paṅgūni. Tiruvādavār was the
celebrated Māṇikkavāsaga, the contemporary of Varagūṇa Pāṇḍya,
in the ninth century and the author of the Tiruvembāvai.

710. 422 of 1912.—(Tamil.) On the same wall. A record of
the Vijayanagara king Vīra-Bokkaṇa-Udaiyār (i.e., Bukka II, 1399 –
1406) in Ś. 1324, Chitrabhānū. Records that certain lands (paṟṟu)
which had been submerged and lying waste for some years on
account of flood in the, Kāvēri were brought under cultivation,
being granted favourable concessions in the payment of assessment.
The lands belonged to Vāḷuvūr in Tiruvalūnduṛ-nāḍu, a subdivision
of Eḻumuri-paṟṟu. See Ep. Rep., 1913, pp. 118–9, for a full summary
of the concessions given. The record is very interesting as it
illustrates the fiscal policy of the age.]

711. 423 of 1912.—(Tamil.) On the same wall. A record in
the thirty-third year of the Chōla king Parakēśarivarman alias
Tribhuvanachakravartin Tribhuvanavīraḍēva (1178–1216) “who
being pleased to take Madurai (Madura), Iḷam (Ceylon), Karuṇār
and the crowned head of the Pāṇḍya, was pleased to perform the
anointment of heroes and the anointment of victors.” Built in at
the end. Records gift of money by a Brāhmaṇa lady to the shrine
of Tiruchchattimurṛam-Udaiyār consecrated by her in the twenty-
ninth year of the king in the temple of Tiru-Vṛṭṭanam-Udaiyār
at Vaiḷuṅgūr, a brahmadēya in Tiruvalūnduṛ-nāḍu, a subdivision
of Jayaṅgondasōḷa valānano.

712. 424 of 1912.—(Tamil.) On the west wall of the same
maṇṭapa. A record of the Vijayanagara king Pratāpadēvarāya-
Mahārāya (II) in Ś. 1356, Pramādin, Mithuna, . . . 5. Built
in at the end. Seems to refer to certain additions made to the
temple from the year Śobhakrit when, apparently, a tank and an irrigation channel were constructed.

713. 425 of 1912.—(Tamil.) On the same wall. A record of the Chōla king . . . Tribhuvanachakravartin Rājēndra-Chōla-dēva (III) in his second year, Dhanus, śu. di. 4, Monday, Tiruvōṇam. Built in the middle. Records gift of money for a lamp. Begins with an unusual historical introduction pūmaruviya tirumaṇḍāṇai, etc. (the usual introduction being Bhūmiyuntiruvum). The money was received by the temple authorities and a land assigned for the amount. The king is said to have established the six systems of religion and been obeyed by all kings including the Śērālas.

714. 426 of 1912.—(Tamil.) On the north wall of the same maṇṭapa. A record of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva III in his fifth (sixth) year, Makara, śu. di., Wednesday, Śōdi, corresponding to 30th December 1276. Registers that a tenant of the temple having absconded without paying his dues, the amount was recovered from a man who had stood surety for him, by selling his land.

715. 427 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōladēva (III) in his second year, Rishabha, śu. di. 5th, Thursday, Tiruvōṇam, corresponding to the 15th May 1180. Records gift of money for a lamp to the same temple by a native of Mōḍappakkam in Śurattūr-nādu, a subdivision of Puliyūrkōṭam alias Kulōttungaśōla-valanādu in Jayaṅgondasōla-maṇḍaḷam.

716. 428 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Rājādhirājadēva (II) in the fifteenth year, Simha, ba. di. 8, Thursday, Rohaṇi, corresponding to 18th August 1177. Records gift of money for purchasing land to maintain a lamp in the temple of Tiruviraṭānām Uḍaiyār at Valūgūr, by a native of Tīyaṅgūḍi in Tiruvārūrkūrgam, a subdivision of Gēyamānikka-valanādu. The land was situated at Kīraṅgūḍi, a hamlet of Vīraraṇḍra-chaturvēdimāṅgalam which was a brahmādēya in Tiruvairundūr-nādu. Mentions the sixteenth year of Rājarāja (II).

717. 429 of 1912.—(Tamil.) On the north verandah of the first prākāra of the same temple. A record in the fifth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Vīra-rājendradēva (i.e., Kulōttunga-Chōla III). Registers the construction of the shrine of the goddess in the north-west corner of the north verandah by Ekapāchakan Vīlagaṇvidūṭta-perumāḷ alias Vānakōvaraiyar, chief of Tōṇḍa-nādu in Muḍigonḍasōla-valanādu. Also records a gift of money in the eighth year of the king for purchasing land and maintaining worship in the same shrine,
718. 430 of 1912.—(Tamil.) On either side of the entrance into the main gopura of the same temple. Records in Subbānu the construction of the gopura and the prakāra wall by Alagapperumāl-Pillai, son of Gaṅgēyar Gaṅapatināyinār-Pillai of Nallāvūr in Iruṅgōḷappāṇḍi-nādu.

719. 431 of 1912.—(Tamil.) On the four sides of the same gopura. Records the gift of Bhikshāṇamūrti, the main gopura, the prakāra wall and the street, by the same Alagapperumāl-Pillai.

720. 432 of 1912.—(Tamil.) On a slab set up in a grove in the same village. Records in Durmukha gift of land (mukkāḷvatṭam, nattam and tidal) in Valavarāyakuppam by the residents of that village including Tambā-Pillai.

NANNILAM TALUK.

Kulikkarai.

721. 82 of 1911.—(Tamil.) On the south wall of the Kāla-hastīśvara temple. A record in the twenty-eighth year of Tribhuvanachakravartin Kōṇerinmaikondān. Records gift of the brokerage fee (taragu) which remained in arrears from the fifth year of the king to the temple of Tirunaṅgāḷiśvaram-Uḍāiyār by the nagaratār of Oṭṭakkudi (evidently Kulikkarai) alias Ediriliśopaṇam in Arumojjadiṇa vaḷanādu. [Mr. Krishna Sastri identifies the king with Kulottūṅga III on the ground that the inscription mentions Iśvāraśiva who, we know from inscriptions at Tribhuvanam, was the preceptor of that king.]

722. 83 of 1911.—(Tamil.) On the same wall. This stone temple was built by Iṅgaikkudaiyār Karuṇakaradēvar alias Gurukularāyār.

723. 84 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājendra-Chōlādēva III (1245–67). Records gift of land for offerings by the nagaratār of the same village to the shrine of the goddess which was built by a certain Śiraikkāvūrudaiyān Tyāgapperumāl.

Śrivāṇjiyam.

Though mentioned in the Dévāram, this place has no ancient epigraphs. This is due, most probably, to the vandalism of later repairers. See No. 731 below.

725. 64 of 1911.—(Tamil.) On the same wall. An unfinished record in the third year of the Chōla king Tribhuvanachakravartin Rājadhirājadēva. Records gift of money for five lamps to the temple of Tiruvānjiyadēva of Tiruvānjiyam in Panaiyūr-nādu, a subdivision of Kulottunga-chōla-vaḷanādu.

726. 65 of 1911.—(Tamil.) On the same wall. An unfinished record in the eleventh year of the Chōla king Rājakēsārivarman alias Tribhuvanachakravartin Rājadhirājadēva (II). Contains only the historical introduction kaṭalūṅnda, etc.

727. 66 of 1911.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. An unfinished record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Built in at the beginning. It gives a list of lands owned by the temple and its subordinate shrines.

728. 67 of 1911.—(Tamil.) On the base of the south verandah in the same temple. An unfinished record in the twenty-second year of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Seems to record a sale of land. [The king was not improbably he who came to the throne in A.D. 1253 and who conquered Īlam, Koṅgu and Sōḷamaṇḍalam and had the anointment of victor at Perumbarṭappuliyūr.]

729. 68 of 1911.—(Tamil.) On the same base. A record in the tenth year of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Built in at the end. Records sale of land to the temple by a native of Rājagambhīra-chaturvēdi-maṅgalam which was a surname of Tiruvānjiyam. See No. 730.

730. 69 of 1911.—(Tamil.) On the same base. A record in the eleventh year of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Built in at the end. Records another sale of land by a private individual who is stated to have acquired it as samskāra-dakṣiṇa. [It is not certain which of the three kings of this name is intended.]

731. 70 of 1911.—(Tamil.) On the north wall of the Maṅgaḷāmā shrine in the same temple. An unfinished record in the eighteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Refer to the building of the shrine and the consecration of the goddess in the temple of Tiruvānjiyamudaiya-Nāyanār. On this occasion a gift of land and a house appears also to have been made.

732. 71 of 1911.—(Tamil.) On the same wall. A damaged record in the twentieth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Seems to register gifts of lands made to the temple in different years of the king’s reign. Mentions Perumbaraṭappuliyūr and Tiruvelḷāraί.
733. 72 of 1911.—(Tamil.) On a pillar of the Dakshināmūrti shrine in the same temple. A damaged and mutilated record in the thirty-ninth year of the Chōḷa king Rājakesarivarman alias Tribhuvanachakravartin Kulottungas- Chōḷadēva (I?). Records gift of land to the goddess Tiruppaḷiyanai-Nambirāṭṭiyār who was presented to the temple of Tiruvāṇjiyanuḍaiya-Mahādēva by a native of Kōmaṅgūḍi.

734. 73 of 1911.—(Tamil.) On the south wall of the first prākāra of the same temple. A damaged record in the twenty-second year of the Pāṇḍya king Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Seems to record a sale of land to the temple.

735. 74 of 1911.—(Tamil.) On the north wall of the same prākāra. A much damaged record in the twenty-third year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records sale of land to the temple by a native of Śirupanūr in Vēḷa-nāḍu.

736. 75 of 1911.—(Tamil.) On the same wall. A much damaged record in the twelfth year of the Pāṇḍya king Mārarvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I?). Records sale of land at Śirupanūr by a native of Vāḍa-Kaṇḍamanāṅgalam.

737. 76 of 1911.—(Tamil.) On the same wall. A record in the eleventh year of the Pāṇḍya king Mārarvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records sale of land. See the above epigraph.

738. 77 of 1911.—(Tamil.) On the second inner gōpura of the same temple; left side. A record of the Nāyaka (Tanjore) king Raghunātha-Nayakkar (1614—?) in Śārvāri. Records gift of certain taxes to the dancing girls of Tiruvāṇjiyam for the merit of the king’s agent Mādayya-Nāyakka-Mallappa Nāyakka.

739. 78 of 1911.—(Tamil.) On the same gōpura; right side. A damaged record. Seems to refer to the same or a similar gift.

740. 79 of 1911.—(Tamil.) On a slab set up in a field of the same village. Records in Ś. 1501, Īśvara (wrong) that a certain Perumāṉayinār Paṇḍāram of Achchuṟṟamāṅgalam, who was a pupil of Aghorāśivāchārya of the Bhikshā-mātha at Chidambaram, purchased one veli of land at Kunduvānjeri for his mātha. See Cd. 72.

Tiruchcheṅgāṭṭaṅgūḍi.

This place is well known as the native place of Saint Śiruttoṇḍa who was a contemporary of Gānāsambanda, who figures in the Periyapurāṇa, and who was present in the battle of Vatāpi about 642. See S.I.I., Vol. II, p. 172, for his idol set up at Tanjore. Śaivite tradition connects it with God Gaṇapati’s victory over a demon, thereby giving rise to the name of the shrine Gaṇapatičchuram. It has been sung by Gānāsambanda and Appar.
741. 51 of 1913.—(Tamil.) On the north wall of the central shrine in the Uttarāpatiśvara temple. An unfinished record of the Vijayanagara king Vira-Viruppana-Udayīr (II), i.e., Virūpāksha I, son of Vira-Ariyarāya (Harīhara II) in Ś. 1306, Raktākshi. Seems to record a gift of land to the shrine of Gaṇapatīṣuram Usāiyana-Nayinar and Uttarā-pati-Nayaka at Tiruchcheṅgaṭṭaṅguḍī in Marugal-nāḍu which was a subdivision of Geyamāṇikkavaḷaṅṇu by the chief Sōmaya-Daṇḍayakkār.

742. 52 of 1913.—(Tamil.) On the wall to the left of the dvārapāla images in front of the same shrine. A record of the Vijayanagara king Vira-Bhūpatirāya-Udayīr (1409—22) in Ś. 1332, Khara. Records gift of a lamp to the temple of Uttarāpati-Nāyaka at Tiruchcheṅgaṭṭaṅguḍī by a native of Pāḷaiyūr alias Malaiṅkāṅvāḷam in Uṟṟukkuṭṭu-kōṭṭam, a district of Toṇḍaiṅandal.

743. 53 of 1913.—(Tamil.) On the south wall of the maṇṭapā in front of the same shrine. A damaged record in Viśvāvasu. Registers a gift of land and houses to certain merchants connected with the treasury of Uttarāpati-Nāyakar, on their having presented a throne to the temple.

744. 54 of 1913.—(Tamil.) On the west wall of the same maṇṭapā. A damaged record in Plavaṅga. Seems to provide for a festival in the same temple by the merchants of the Chōla country.

745. 55 of 1913.—(Tamil.) On the west wall of the Gaṇapatiśvara shrine in the same temple. A record in the thirty-second year of the Chōla king Rājakēsarivarman alias Udayīr Śrī-Rajādhīrājadēva (I?). Records sale of land as iṟālli to the temple of Gaṇapatīṣuram Usāiyana-Mahādēva at Tiruchcheṅgaṭṭaṅguḍī by the assembly of the village Tirukkanṇapuram, a brahmaṇḍēva in Marugal-nāḍu which was a subdivision of Kṣhatriyaśikhāmani vaḷaṅṇu. The assembly is stated to have met together in the temple of Piramiṅvaruḻaiyana-Mahādēva of their village. Śrāla was the son of Śirutotonḍa who was sacrificed to Śiva when he came as a guest of Śiruttonḍa. The price of 2,450 kuḷiś or 1½ nilas has been given as 115 kāsus.

746. 56 of 1913.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsarivarman Rājarājadēva (I). Records gift of land for two lamps to the shrine of Śrālādēva at Tiruchcheṅgaṭṭukkuḍī by a certain Veḷḷāḷan Uḷagan Śiṟriyān aliya Tappilla Mūvēndavēḷaṅ.

747. 57 of 1913.—(Tamil.) On the same wall. A record in the nineteenth year of the Chōla king Rājarāja-Rājakēsarivarman alias Rājarājadēva (I). Records gift of land for feeding the devotees attending the festival of Śittirai Tiruvādirai when the
God Śrālaḍēva of Tiruchcheṅgāṭṭukkuḍi in Marugal-nāḍu, a sub-
division of Mummudīśōla-valanāḍu, was taken in procession to the maṇṭapa of Śiruttonḍa-Nambi in that temple.

748. 58 of 1913.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Rājendra-Chōḷadēva (I). Records gift of land at Īkkāḍu alias Perumūr to the temple of Gaṇapatīsvaram-Uḍaiyār of Tiruchcheṅgāṭṭaṅguḍi by a certain Tāyan Tiruchchirrambilamudaiyăn, for maintaining the same festival.

749. 59 of 1913.—(Tamil.) On the north wall of the same shrine. A record in the nineteenth year of the Chōla king Rāja-
rāja-Rājakēsarivarman alias Rājarājadēva (I). Records gift of land (3 mās) for the festival (tiruvilā) of Śiruttonḍa-Nambi who was a devotee of Śrāḷadēva of Tiruchcheṅgāṭṭaṅguḍi, by two residents of Marugal. Refers to the “Revenue Survey” made in the seven-
teenth year of Rājarāja ( WooCommerce ).

750. 60 of 1913.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakēsarivarman. Records gift of land by purchase to the temple of Paramēśvara at Tiruchcheṅ-
gāṭṭaṅguḍi by the assembly of Marugal in order to provide for two lamps in that temple.

751. 61 of 1913.—(Tamil.) On the same wall. A record of the Chōla king Rājadhirāja I. Fragment containing portions of the historical introduction beginning with tingalēr taru.

752. 62 of 1913.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Parakēsarivarman. Records sale of land for a lamp by the assembly of Marugal.

753. 63 of 1913.—(Tamil.) On the west base of the maṇṭapa in front of the same temple. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III) in his third year, Karkāṭaka (wrong for Rishabhha), šu. di. II, Monday, Attam, corresponding to Monday, 7th May 1218. Built in at the right end. Records gift of land to the shrines of Uttarāpati-Nāyaka and Śiruttonḍadēva in the temple of Uttarāpatināyaka by two residents of Maruṅgūr alias Rājanārāyanachaturvedimangalam.

754. 64 of 1913.—(Tamil.) On the north wall of the same maṇṭapa. A record in the forty-fifth year of the Chōla king Tribhuvanachakravartin Kulöttunṅa-Chōḷadēva (III). Records gift of land for providing garlands of red lilies to the two shrines of Gaṇapatīsvaram-Uḍaiyār and Uttarāpati-Nāyaka by the residents of Tiruchcheṅgāṭṭaṅguḍi, a village in Marugal-nāḍu, which was a subdivision of Gēyangāṇīka-vaḷanāḍu.

755. 65 of 1913.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulöttunṅa-Chōḷadēva (III), “who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya,” in his eleventh
year and 175th day, Vrischika, ba. di. 14, Friday, Anilam. Regist-
ers that a document connected with the temple of Tiruvirāmanan-
dīśvaram-Udaiyār at Tirukkaṇṇapuram, a brahmādeya village of
Marugal-nādu in Gēyamāṇikka-valāṇādu, was engraved on the
walls of the temple at Tiruchchēṅgāṭṭāṅgudi, as the former was
evidently not constructed of stone. The record refers to the fifth
and tenth years of Periyadēvar Kulottūṅga-Chōladēva in whose
time the Tirukkaṇṇapuram temple came into existence. Mr.
Swamikannu Pillai points out that eleventh is an error for twenty-
second year; that the date corresponds to Friday, 19th November
1199, and that the 175th day shows that the reign began on 23rd
May, A.D. 1178.

756. 66 of 1913.—(Tamil.) On the same wall. A record of
the Chōla king Tribhuvanachakravartin Kulottūṅga-Chōladēva
(III), “who took Madurai (Madura) and was pleased to take the
crowned head of the Pāṇḍya” in his eighteenth year and 330th
day. Records gift of land by purchase for laying out a road to
carry in procession Śīrāḷapiṭṭaiyār from the manṭapa of Śiruttonḍa-
dēvar at Tiruchchēṅgāṭṭāṅgudi to the village of Tiru-Marugal.
Refers to the land survey made in the sixteenth year of Kulottūṅga-
Chōladēva (I), “who abolished tolls.”

757. 67 of 1913.—(Tamil.) On the same wall. A record in
the eighteenth year and 330th day of the king of the Chōla king
Tribhuvanachakravartin Kulottūṅga-Chōladēva (III), “who took
Madurai (Madura) and was pleased to take the crowned head of
the Pāṇḍya.” Registers the remission of taxes in favour of the
temple, for maintaining the worship of Śīrāḷapiṭṭaiyār. Refers
also to the eleventh year of Kulottūṅga-Chōladēva, “who abolished
tolls.”

758. 68 of 1913.—(Tamil.) On the same wall. Records that
the grants registered in the above two inscriptions were caused to
be made by Savaṇṇachakravartin of Velichchēri, by the
lady devotee, Alliyanāṅgōṭṭai-ammai and Āṇḍār Vīḷāṅgūḍaiyār
Śiruttoṇḍār.

759. 69 of 1913.—(Tamil.) On the north base of the same
manṭapa. A record of the Chōla king Tribhuvanachakravartin
Rājarājadēva (III), in his twenty-fourth year, Simha, ba. di. 13,
Saturday, Pūṣam. Records gift of land by Araśurudaiyān Tiru-
chirṟambalumudaiyān alias Tiruchchirṟambalama-Pallavaraiyān for
providing offerings in the manṭapa called Tirumuttuvanēri to the
God Uttarāpati-Nāyaka on the occasion when he was to give
salvation to his devotee during the festival of Śittirai-Baranī:
[Bhairava was the form in which Śiva came from the north and
gave salvation to Śiruttoṇḍa.]

760. 70 of 1913.—(Tamil.) On the same base. A record of
the Chōla king Parakēsarivarman alias Tribhuvanachakravartin-
Kulottunga-Choladva (III), "who was pleased to take Madurai (Madura)," in his tenth year and 123rd day. Built in at the beginning. The king is called Tribhuvanachakravartin Koneermaikonda. Seems to record the grant of landed property to a certain RajendraSola-Achariyen, who was perhaps the temple architect. The Royal Secretary (tirumandira-olai) was RajendraSimga-Mvendavelan.

761. 71 of 1913.—(Tamil.) On the same base. An unfinished record of the Chola king Tribhuvanachakravartin, the date of which is lost. Seems to record a gift of land in the villages TiruvettaiKattai and Dinachintamanichaturvedimangalam for providing offerings on every day of Bharani to the God Uttarapati.

762. 72 of 1913.—(Tamil.) On the east, north and west walls of the Vattapi-Ganapati shrine in the same temple. A much damaged record of the Chola king Tribhuvanachakravartin Kulottunga-Choladva (III), "who was pleased to take Madurai (Madura), Ilam (Ceylon), Karuvur and the crowned head of the Pandyya," in his twenty-second year and 130th day. Seems to register a number of lands acquired for constructing the third prakara of the temple and a street round it. Reference is also frequently made to the reign of Kulottunga-Chola I, "who was pleased to abolish tolls," and to the temple of Vikrama-Cholsvara.

763. 73 of 1913.—(Tamil.) On the east wall of the same shrine. This wall is the gift of Vattavarsadaiyan Rajasuryappallavaraiyan of Puduvur.

764. 74 of 1913.—(Tamil.) On the second gopura of the same temple, right of entrance. A record in Ananda of Patukkattari Koneerideva-Maharaja. Records gift of taxes to the temple of Uttarapati-Nayaka at the request of Malluvachakravartin for maintaining certain festivals.

765. 75 of 1913.—(Tamil.) In the same place. A much damaged record of the Vijayanagara king Viruppantha-Udayar (II), i.e., Virupaksha I, son of Vira-Ariyappa-Udayar (Harihara II), in S. 1306, Raktakshi, Kumbha, ba. di. 10, Sunday, Mula, corresponding to 5th February 1385. Seems to record a gift of land.

766. 76 of 1913.—(Tamil.) In the same place, left of entrance. A record in the seventh year of the Pandyya king Tribhuvanachakravartin Parakrama-Pandyadeva. Records gift of two velis of land at Maruigur for repairs in the temple of Uttarapati-Nayaka. Refers to the Stralan-Siruttoondan-madham in the temple of GanapatiSulamudaiya-Nayanar.

767. 77 of 1913.—(Grantha and Tamil.) In the same place. A damaged record of the Chola king Parakasivarman alias RajadhiraJananarapati Rajendra-Chola (III, 1245—67), "who cut off the heads of two Pandyya kings." Supplies a long list of the Sanskrit birudas of the king. Seems to record a gift of land to the God.
Uttarāpati-Nāyaka in the temple of Gaṇapattisvaram-Udaiyār for the purpose of the Bharani festival in the months of Sittirai and Arpaśī. Among the achievements of the king are mentioned his capture of the stronghold of Vīra-Rākshasa, which was called Uttara Laṅka and which Mr. Krishna Sastri surmises to be a place near Rājahmundry in the Gōḍāvāri delta; his victory over two Pāṇḍyas; and his power over the Kānāṭa king Sōmeśvara of the Hōysalā dynasty. Vīra-Rākshasa is said to be the sole hero of the Vāḍugas, and Rājendra’s campaign against him was perhaps due to a general war against Koppuṛuṇjiṅga who had territory as far as Drāksharāma and who had given a good deal of trouble to Rājarāja III. Rājendrachōla’s time was thus one of genuine attempt to revive the Chōla greatness. For the relations between Rājendra and Sōmeśvara see 49 of 1913 at Śīvāyam (Trichinopoly district).

768. 78 of 1913.—(Tamil.) In the same place. A damaged and unfinished record of the Vijayanagara king Vīra-Viruppaṇṇa-Udaiyār II, i.e., Virūpāksha I, in Ś. 1322, Pramāḍī, Mēṣha, ba. di. 12, Friday, Uttriṭṭādi corresponding to Friday, 2nd May, 1399. Seems to provide for certain festivals in the temple of Uttarāpati-Nāyaka.

769. 79 of 1913.—(Tamil.) In the same place. A fragmentary record in Ś. 1394, Nandana, Simha, su. di., Monday, Attam. Seems to record a gift of land by purchase at Pāḻūr in Vadagāl Marugal-nādu which was a subdivision of Gēyamāṇikka-valanādu, for offerings to the temple of Uttarāpati-Nāyaka by a native of NANDĪVARAM in Tōṇḍaimāṇḍalam.

770. 80 of 1913.—(Tamil.) On the west wall of the maṇṭapa in front of the Chūllikāmba shrine in the same temple. A record of the Chōla king Rājādhīrājadēva (II), “who was pleased to take Madurai (Madura) and Ījam (Ceylon),” in the thirteenth year, Simha, ba. di. 9, Wednesday, corresponding to 24th July 1174. Some stones are missing. Seems to record the sale of four women as dēvaradiyār to the temple of Tiruvālaṅgāḻuḍaiyā-Nāyanār for 700 kāṣu.

771. 81 of 1913.—(Tamil.) On the main gōpura of the same temple, right of entrance. A damaged record in Prajāpati. Seems to record the fees on looms, etc., fixed by an agent of Vīra-Nāraśingaṁtiya-Ayyan.

772. 82 of 1913.—(Tamil.) On the same gōpura left of entrance. A record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Rājādhīrājadēva (III), the date of which is lost. Begins with the introduction kādal-śūnda, etc. Refers to a certain Kaḍuvāṅgudaiyān Araiyan Āṭkōnda-Nāyakan who was perhaps the donor.
Tirukkaṇḍiśvaram (Tirukkōṇḍichchuram).

This is one of the Śaivite centres of the South-Kāvēri region, where Kāmadhēnu worshipped Śiva. Hence the name Paśupatīsvāra. It has been sung by Appar.

**773. 80 of 1911.—(Tamil.)** On the south wall of the manṭapa in front of the central shrine in the local Paśupatīsvāra temple. Dated in Ś. 1439 (A.D. 1517), Iśvara, in the reign of Krishṇa dēva Rāya. Records gift of taxes bestowed from Vejavādai (Bezwada) in favour of the Tirukkōṇḍisvara temple on the king’s return from the victorious tour in the east. The inscription refers to the capture of the fortress of Udayagiri and of Tirumalai Rāhuttarāya (its governor?), the subjugation of Vīnukoṇḍa, Nāgārjunakoṇḍa, Koṇḍavīḍu, Koṇḍapalli, Rājamahēndrapura, etc.

Tirukkōḷambūḍūr.

This place is famous in Śaivite tradition as the scene where Gnānasambanda saved himself and his following from the freshes of the Kāvēri. It is the theme of the padika QārLa-椁出Qēɾēr

**774. 1 of 1899.—(Tamil.)** On the south wall of the first prakāra of the Bilvāraṇyēśvara temple. A record in the fourth year of the Chōḷa king Parakēsavarman alias Tribhuvanachakravarthi Kōṅerimēnkoṇḍan (i.e., Kulottuṅga III). Records the gift of the village of Kulottuṅga-śōḷa-Kāḷattūr to a private individual.

**775. 2 of 1899.—(Tamil.)** On the same wall. A record in the thirtieth year of the Chōḷa king Tribhuvanachakravarthi Tribhuvanaviradhēva (Kulottuṅga III), “who took Madura, Ceylon, Karuvūr and the crowned head of the Pāṇḍya.” Records gift of land for two lamps.

Tirumāḷam.

The place is one of great social interest as the Brahmans of the Prathamaśākha sect generally known as nīdīday Pariahs owe their existence to a religious sacrifice here. See Tanj. Gaśr., Vol. I, pp. 237–8, for details.

**776. 93 of 1910.—(Tamil.)** On the south wall of the central shrine in the Māgāḷēśvara temple. A damaged record in the forty-second year of the Chōḷa king Rajakēsavarman alias Chakravarthi Śrī-Kulottuṅga-Chōḷadēva (I?). Registers an order of the king from his throne Vāṇādhirājan in the hall Rājendrachōḷan of his palace at Mūḍīgaṇḍa-Chōḷapuram. Mentions the temple of Ambar-Tirumāḷam-Uḍayār in Ambar-nāḍu, a subdivision of Uyyakoṇḍar vaḷaṇaḍu.

**777. 94 of 1910.—(Tamil.)** On the west wall of the same shrine. A record in the forty-second year of the Chōḷa king Rājakēsavarman alias Chakravarthi Śrī-Kulottuṅga-Chōḷadēva (I?).
Records gift of the village Puravuvavirivilagam which was a *devadana* of the temple to a certain Tiruchchirambala-Nandarajan of Mattur at the request of Nulambarajan.

778. 95 of 1910.—(Tamil.) On the north wall of the same shrine. A record in the forty-second year of the Chola king Kulottunga-Choladeva (I). Records gift of the village of Vadantdur (?), a *devadana* of the temple to a certain Udayamartanda of Ambar, at the request of the same chief.

779. 96 of 1910.—(Tamil.) On the same wall. A record in the forty-second year of the Chola king Rajakesarivarman alias Tribhuvanachakravartin Sri-Kulottunga-Choladeva (I). Records gift of the village of Eynikudi, also a *devadana* of the temple, to a certain Serkalan Velan Tiruvaykkalamudaiyan at the request of the same chief, as previous Kaniyalaas had neglected it so as not to yield even the Antarikya-kasu. "The tenants could neither clear their old arrears nor grow fresh crops on them without breaks."

780. 97 of 1910.—(Tamil.) On the same wall. A damaged record in the sixteenth year of the Chola king Parakesarivarman alias Tribhuvanachakravartin Vikrama-Choladeva (1118—35). Records gift of land. See *Ep. Ind.*, Vol. XI, p. 243, where Mr. R. Sewell discusses the date (Ani, Tritiya, Monday, Tiruvonja) and shows that the thirteenth year of the king should have been intended and that the date then corresponded to Monday, 25th June 1131. "The date proves that the reign could not have begun before June 16th, A.D. 1118."

781. 98 of 1910.—(Tamil.) On the north wall of the mantapa in front of the same shrine. A record in the twenty-seventh year of Tribhuvanachakravartin Konerinmaikondan. Refers to the revenue survey of the sixteenth year of Sunitadavritta-Kulottunga-Choladeva (I, 1070—1118), and records a gift of land in Sembangudi, a village of Ambarnadu.

782. 99 of 1910.—(Tamil.) On the south wall of the first prakara of the same temple. Records that this prakara (*tirumaligai*) was built by Vikrama-Chola (1118—35).

783. 100 of 1910.—(Tamil.) On the same wall. A record in the tenth year of the Chola king Parakesarivarman alias Tribhuvanachakravartin Vikrama-Choladeva (1118—35). Mentions that in the fifteenth year of Rajendra-Choladeva (II, i.e., Kulottunga I), the Goddess Uma-Paramesvari was set up, that a grant of land was made for its maintenance and, as it was neglected, it was renewed in the tenth year of Vikrama Chola by the assembly of Madhurantaka-chaturvedimangalam. In continuation of this inscription is another, dated in the fifteenth year of a king whose name is doubtful. It records a gift of land to the shrine of the same Goddess by the residents of Ambar-nagara.
784. 101 of 1910.—(Tamil.) At the end of the same record. A record in the fifteenth year of the Chōla king Rajendra-Cholādēva. Records gift of land to the same shrine.

785. 102 of 1910.—(Tamil.) At the end of the same record. A record in the twelfth year of the Chōla king Kulottunga-Cholādēva (i.e., Kulottunga II, II23—46, according to the Government Epigraphist). Records gift of land for offerings to the images of Aṭkōṇḍa-Nāyakar and the goddess, both of which were presented to the temple at Tirumāgāḷam by the ancestors of Amudan Tiruchchirambalamudaiyān alias Udayārattanda-Muvendasvēḷān, a native of Siruvēḷur in Paṇaiyūr-nādu which was a subdivision of Kshatriyasikhamani-vaḷanādu.

786. 103 of 1910.—(Tamil.) On the same wall. A record in the forty-fourth year of the Chōla king Rajakesarivarman alias Chakravartin Śri-Kulottunga-Choladēva (I). Records gift of money for a lamp by Vīra-Vichchādara-Pallavaraiyān, a native of Anjīyūr in Kurukkai-nādu, a subdivision of Virudarajabhayāṅkara-vaḷanādu.

787. 104 of 1910.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman alias Tri-bhuvanachakravartin Vikrama-Choladēva (1118—35). Records gift of land to the shrine of the goddess by certain residents of Siruvēḷur in Paṇaiyūr-nādu, a subdivision of Kulottunga-Cholādēva-vaḷanādu.

788. 105 of 1910.—(Tamil.) On the west wall of the same prākāra. A fragmentary record in the forty-fourth year of the Chōla king Kulottunga-Choladēva (I?). Provides for a lamp.

789. 106 of 1910.—(Tamil.) On the north wall of the same prākāra. An incomplete record in the forty-third year (of ?). Records gift of money for a lamp by a native of Kuṇḍavai-chaturvedimāṅgalam in Muḷaiyūr-nādu, a subdivision of Gēyamāṅikkavāḷanādu.


792. 109 of 1910.—(Tamil.) On the east wall of the same prākāra. A record in the eleventh year of the Chōla king Rājakēsarivarman . . . Kulottunga-Choladēva (II). Records
gift of land for a lamp by Dēvargaṇḍan alias Rājarāja Paṇaiyur-nāṭtu Mūvendavelān, a native of Śiruvelūr, and others. See Ep. Ind., Vol. XI, p. 244, where Mr. Sewell calculates the date (Saturday, Pushya, second solar day in Dhanus) to be November 27th, A.D. 1143.


794. III of 1910.—(Tamil.) On the same wall. A record in the seventeenth year of Tribhuvanachakravartin Kōnerimēnkoṇḍan. Records that certain lands close to the temple of Mudupagavar which were being enjoyed by a private individual, Rājarāja Pallavarāyan, by mistake, was given back to the temple. [These lands were claimed by the trustees of the temple to be the free-holding of the God from early times. The case was placed before Vēśālipparaiyār for inquiry. Pallavaraiyān stated that he had purchased the lands as Rājaraṇappuruvai in presence of Vāṇādhiraṇa, Nuḻambādhiraṇa, Kachchiyarāya and Paḻandīvarāyā when these had assembed in the Kulōttunagaṉantaruvāsal in his palace at PerumbaṟṟapuliṆūr and produced documents to prove it. The trustees, on the other hand, produced evidences to show that the temple had purchased these lands in the fourth year of Rājarāja and was in possession till the thirteenth year of the king. Vēśālipparayar and the councillors decided in favour of the trustees.]

795. I 12 of 1910.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Parakēsārivarman alias Tribhuvanachakravartin Kulōttunga-Čhōlaḍēva (Kulōttunga III, 1186–1216), “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.” Registers the release of the land referred to in the above epigraph. Mentions the fourth year of Rājarājadēva. [Mr. Krishna Sastri points out that as the chiefs mentioned in the inscription were contemporaries of Kulōttunga I, Rājarāja should be Rājarāja I.]


797. I 14 of 1910.—(Tamil.) On another slab lying in the same place. A record in the fourth year of the Chōla king Rāja-keśārivarman. Records gift of a necklace of pearls and a crown set with gems to the temple of Māhākāḷattu-Mahāḍēva by Kāripuliyān alias Śoḷamāṟayān of Pāḻuvūr in Kuṇḍa-kaṟṟam, on the occasion of his celebrating the God’s abhīshēka. [The Government Epigraphist believes that the real meaning of the inscription is that the temple which was known to the Dēvāram hōymners was
“patronised for the first time by an officer of the Chōla king.” See No. 800 below.

798. II5 of 1910.—(Tamil.) On the third stone in the same place. A record in the fifteenth year of the Chōla king Parakēsarivarman. Records gift of ninety sheep for a lamp by Udayamārtāndan, son of Mannamudan, who was a native of Śīruveḷur in Paṇaiyūr-vālanādu.

799. II6 of 1910.—(Tamil.) On the fourth stone in the same place. A mutilated record in the eighth year of the Chōla king Parakēsarivarman. Records gift of land to the temple of Tirumāgālattu Mahādeva at Ambar in Ambar-nādu by a certain Vānarāyan Araṅgan Mādevan.

800. II7 of 1910.—(Tamil.) On the same stone. A mutilated record in the second year of the Chōla king Parakēsarivarman, “who took the head of the Pāṇḍya.” Mentions Kāri Puliyān alias Śoḷamārāyan of Paḷuvūr in Kunṟa-kūṟram and the servants of the temple of Ambar-Śri-Māhakālam. [As this Kāri figures in an inscription of a Rājakēsarivarman, it is plain that the Parakēsarivarman of this inscription was the successor of Rājakēsarivarman. They might be Parāṅtaka II and his predecessor.]

Tirumiyachchār.


803. 637 of 1902.—(Tamil.) On another pillar of the same maṇṭapa. A damaged record of the Chōla king Parakēsarivarman, the date of which is doubtful. Records gift of land.

804. 638 of 1902.—(Tamil.) On a third pillar of the same maṇṭapa. A record in the fourth year of the Chōla king Rājakēsarivarman. Records gift of land for a lamp by a merchant.


806. 640 of 1902.—(Tamil.) On the inner gopura of the same temple, left of entrance. A record in the tenth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Śrī-Vallabhadēva. Records gift of land. Was he the contemporary of Māravarman Sunḍara Pāṇḍya I (1216—1235)?
807. 641 of 1902.—(Tamil.) On the south wall of the second prākāra of the same temple. An incomplete record in the twenty-eighth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Śrī-Vallabhadeva. [It is not improbable that this king was the predecessor of Jaṭāvarman Kulaśēkhara I, 1190—1217.]

*Tirunellikkāval.*

One of the South-Kāvēri centres of Śaivism, it has been sung by Gñānasambanda.


807-B. 521 of 1904.—(Tamil.) On the same wall. A damaged and incomplete record in the twentieth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Seems to record a gift of land.

807-C. 522 of 1904.—(Tamil.) On the same wall. A mutilated and incomplete record in the twentieth year of the Chōla king Tribhuvanachakravartin Rājarājadēva.

807-D. 523 of 1904.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. The god is called the lord of Tirunellikka in Arvalak-kūrram, a subdivision of Rājendra-Śoḷa-vaḷanādu. Mutilated.

807-E. 524 of 1904.—(Tamil.) On the north and east walls of the same shrine. A damaged and mutilated record of the Chōla king Tribhuvanachakravartin Rājarājadēva, the date of which is lost.


807-G. 526 of 1904.—(Tamil.) On the south wall of the same shrine. A much damaged record in the thirty-first year of the Chōla king Tribhuvanachakravartin Rājarājadēva.


*Tiruppāmburam.*

This place which is one of the South-Kāvēri centres of Śaivism is the theme of a padika by Tirugñānasambanda.

808. 85 of 1911.—(Tamil.) On the south base of the central shrine in the Śēshapurūṣvara temple. An incomplete and damaged record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Kulötunga-Chōladēva (III), "who was pleased to take
Madurai (i.e., Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya." Refers to an exchange of land.

809. 86 of 1911.—(Tamil.) On the same base. A record in the twenty-third year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Čhōlādēva (III, 1186—1216), "who was pleased to take Madurai (i.e., Madura), Īlam (Ceylon), and the crowned head of the Pāṇḍya." Records that a Vēḷḷālan of the village sold himself and his two daughters as slaves to the temple of Tiruppāmburam-Uḍaiyār, for a sum of 100 kāṣus, "as the time was very bad, as paddy was sold at three nālis per kāṣu," and his children in consequence were dying of starvation. The inscription clearly shows that there must have been a famine of a serious character.

810. 87 of 1911.—(Tamil.) On the west base of the same shrine. A record in the thirteenth year of the Chōla king Rājarājadēva. Records gift of fourteen cows to the temple, by a certain Vārāṇavāḍisuramuḍaiyan alias Kōsalārayar of Maṇakkudi. The donor provided also for the cows being kept in the cow-shed within the temple, for their fodder and for the cowherd boy that grazed them.

811. 88 of 1911.—(Tamil.) On the same base. A record in the fifteenth year of the Chōla king Tribhuvanachakravartin Rājendrā Čhōlādēva (unidentified). Records sale of land to the temple.


813. 90 of 1911.—(Tamil.) On the same base. An unfinished record in the twenty-second year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land by a certain Paḷuvenṭtaraiyar of Vāṇavappāḍi, for garlands and sacred bath, to the temple of Tiruppāmburam-Uḍaiyār (at Tiruppāmburam) in Uyyakkonḍar-valaṇādu. Refers also to the shrine of the goddess Māmalaiyaṭṭiyār built in the same temple by a native of Perulūr.

814. 91 of 1911.—(Tamil.) On the north base of the same shrine. A record in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Čhōlādēva (III), "who was pleased to take Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya." Records gift of land to the shrine of Rājarāja-Vināyaka-Pillaiyar set up on the bank of the river Ariśilāṛu, by a certain Mīnāvan Muvēndavēḷaṛ. Pāmburam alias Kulōttuṅgaśōḷachaturvēdimaṅgalam is stated to have been situated in Pāmbura-nādu, a subdivision of Uyyakkonḍar-valaṇādu.

815. 92 of 1911.—(Tamil.) On the same base. A record in the thirty-fifth year of the Chōla king Tribhuvanachakravartin Tribhuvanavirāḍēva (Kulōttuṅga III), "who being pleased to take Madurai (i.e., Madura), Īlam (Ceylon), Karuvūr and the crowned
head of the Pāṇḍya was pleased to perform the anointment of heroes and victors. Records sale of land to the temple for the worship of Periyadēvar and Nāchchiyār, set up therein by a dancing girl.

816. 93 of 1911.—(Tamil.) On the same base. A record in the twenty-third year of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva (not identified). Records sale of houses and lands belonging to a registered tenant who ran away without paying the taxes, by the friends who stood surety for him, to the temple. The inscription is of interest in the light it throws on one aspect of the village fisc.

817. 94 of 1911.—(Tamil.) On the same base. A record in the thirty-fifth year of the Chōla king Tribhuvanachakravartin Tribhuvanavrādēva (Kulōttnāga III), “who having taken (Mādura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.” Refers to the images set up by the dancing girl mentioned in No. 815 and registers certain privileges granted to her by the temple priests.

818. 95 of 1911.—(Tamil.) On the same base. Records that this stone temple Pugāḷabharaṇan was built by Pālaravāyar of Koṭrāmaṅgalam. [Was this Pālaravāya the brother of Śēkkilār, the author of the Periyapurāṇa?]

819. 96 of 1911.—(Tamil.) On the same base. A record in the thirty-first year of the Chōla king Tribhuvanachakravartin Tribhuvanavrā-Chōjadēva (1178—1216), “who having taken Madurai (i.e., Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.” Records gift of land free of certain taxes to the same temple at the request of a certain Arumōli-Brahma- mārāyan. One of the taxes is mentioned to be Kāvērikkarai-vinīyōgam.

820. 97 of 1911.—(Tamil.) On the same base. Registers in the thirty-first year the settlement of dues until that year, on certain lands situated at Pāmburam alias Kulōttnāga-Chōla-chaturvedimaṅgalam.

821. 98 of 1911.—(Tamil.) On the maṇṭapa in front of the same shrine. Records in Ś. 1644, and Kāli. 4824, Śōbhakrit, that Māṇukkōpaṇḍiṭarayyan agent to Subēdār (Śupayadār) Rāgōpaṇḍi- tarayyan, built the vasanta-maṇṭapa. [The Epigraphist points out that this officer should have been an officer of the Tanjore king Serfoji (I 1711—29).]

Tiruvilīmilai.

The temple is a strong Śaivite centre as it owes its name to the alleged offer of an eye by Viṣṇu in place of flower in the course of his worship of Śiva, and as it is connected with the exploits of Gñānasambanda and Appar in the seventh century.

823. 382 of 1908.—(Grantha and Tamil.) On the north wall of the central shrine in the Viṣṇuṇāthasvarāmin temple. A damaged record in the sixth year. Seems to record a gift of land for festivities in connexion with the two temples of Tivii̇milai-Udaiyār and the goddess Piṭāriyār. The latter of these was perhaps built in this year.

824. 383 of 1908.—(Grantha and Tamil.) On the same wall. A damaged record in the twenty-fourth year of the Chōla king Rājakēśarivarman alias Chakravartin Kulōttuṅga-Chōladēva (I?). Mentions Tiruvilīmilai which was a brahmaṇḍēva in Veṇṇādu, a subdivision of Ulaguyyakkoṇḍaśōla-valanādu. The donor was perhaps a native of Annavāyil in Śēṟṟūr-kūṟṟam, a district of Kulōttuṅgaśōla-valanādu.

825. 384 of 1908.—(Grantha and Tamil.) On the same wall. Built in at the beginning. Records in the thirty-sixth year (of an unknown king) gift of tiles covered with gold to the temple of Tiruvilīmilai-Udaiya-Mahādēva. One of the donors was Vijaya-rajaṇendrādvēr-Anukkiiyār Pallavan Paṭṭāлинаṅgai.

826. 385 of 1908.—(Tamil.) On the same wall. A damaged record in the eighth year of the Chōla king Parakēśarivarman alias Tribhuwanachakravartin Vikrama-Chōladēva (1118—35). Seems to record a gift of land for a lamp, by purchase.

827. 386 of 1908.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuwanachakravartin Kulōttuṅga-Chōladēva (III). Records gift of a lamp-stand and a lamp. See Ep. Ind., Vol. XI, p. 125, where Professor Jacobi points out that the details of the date (Makara, Pūrva 14, Thursday, Punaścu) show that 16th January 1185 is intended, but that Thursday is mistake for Wednesday.]


830. 389 of 1908.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Vikrama-Chōladēva. Records gift
of land in Tattamaṅgalam for feeding Brāhmaṇas, at the request of
the same person.

831. 390 of 1908.—(Tamil.) On the south wall of the central
shrine in the same temple. A record in the forty-fifth year of the
Chōla king Rājakēśarivarman alias Tribhuvanachakravartin
Kulottūṅga Chōḷadēva (I ?). Built in at the end. Refers to the
gathering of the assembly of Tiruvṛlimiḷalai to discuss the business
of the village (grāma-kārya).

832. 391 of 1908.—(Tamil.) On the same wall. A record in
the seventh year of the Chōla king Tribhuvanachakravartin Rājā-
dhi-rājadēva (I or II ?). Records gift of a gold ornament.

833. 392 of 1908.—(Tamil.) On the west wall of the same
shrine. A record in the twenty-third year of the Chōla king
Tribhuvanachakravartin Rājēndra-Chōḷadēva. Records gift of
land to a matṭa at Tiruvṛlimiḷalai Aḷajīya-Tiruchchirāmbalamura-
diyār-maṭam, by a certain Gāṇaśiva who was the disciple of
Tiruchchattimirṛṭattu-Mudaliyar of Tirugūnānasambhandha-tirumaṭam
situated to the east of the temples of Tiruchchattimirṛṭamudaiya-
Nāyanār and Tirukkāmakōṭtammudaiya Periya-Nāchchiar at Rāja-
rājapuram in Tirurāṇayūr-nāḍu, a district of Kulottūṅgachōḷa-
vaḷanāṭu.* Tiruchchattimirṛṭam is one of the Śaivite centres south
of the Kāvēri, figuring in the legends of Appar.]

834. 393 of 1908.—(Tamil.) On the west and south walls of
the same shrine. A record in the thirty-first year of the Chōla
king Rājakēśarivarman alias Uḍaiyar Śrī Rājādhirājadēva (I or II ?).
It gives a detailed description of the boundaries of Jayaṅgoṇḍa-
śōlanallūr, the dēvādāna village of the temple at Tiruvṛlimiḷalai,
and refers to a survey of the lands belonging to the temple.

835. 394 of 1908.—(Tamil.) On the north wall of the manaṭtāpa
in front of the same shrine. A record in the tenth year of the
Pāṇḍya king Perumāḷ Sundara-Pāṇḍyadēva. Records gift of land.
It is not known which of the Sundara Pāṇḍyas is meant.

836. 395 of 1908.—(Tamil.) On the same wall. A record in
the second year (Dhanus, Apara. 14, Āślesha, Sunday) of the
Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Sundara-
134, where Dr. Jacobi discusses the date and shows that it is not
consistent with the known dates of Jaṭāvarman Sundara Pāṇḍya III.

837. 396 of 1908.—(Tamil.) On the south wall of the same
manaṭtāpa. A record of the Vijayanagara king Viruppaṇa-Uḍaiyar
II (i.e., Virupāksha I), son of Vīra-Ariyappa-Uḍaiyar (Haripara II)
in Ś. 1307, Kṛōdhana. Records gift of land for a garden by a
merchant of Kāvēripūmpaṭṭaṇam in Rājādhirāja-valanāṭu. [The

* The Tamil poet Śattimuttappalavar belonged to this place.
inscriptions show that this sea-port was still extant in the end of the fifteenth century. Perhaps it was at this time that Paṭṭiṇattu Pillai, the celebrated Tamil saint and psalmist, lived.]

838. 397 of 1908.—(Tamil.) On one of the pillars in the same maṇṭapa. Records the name of Ukkal-kiḷan Edirilisōlan alias Pallavarājan. Two other pillars bear the same name.

839. 398 of 1908.—(Grantha and Tamil.) On one of the door posts in the same maṇṭapa. Records gift of a lamp.

840. 399 of 1908.—(Tamil.) On the north wall of the first prākāra of the same temple. A record of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēvā in his twenty-fourth year (in words the date is given as twenty-first). Records sale of land by a native of Tiruvelundūr-nāḍū in Jayaṅgonda-śōla-valanādu to a native of Nerkuppai in Taṇjavūr-kūṟṟam, a subdivision of Pāṇḍiyakulāsāṇi-valanādu.


842. 401 of 1908.—(Tamil.) On the same wall. A record in the sixth year (Kanyā, Pūrva 6, Friday, Mūla) of the Pāṇḍya king Jātāvarman Tribhuvanachakravartin Vīra-Pāṇḍyaḍēvā (1295—1342?). Records gift of land by a native of Periyāngudi in Tirunāṟaiyūr-nāḍu, a subdivision of Kulōttuṅga-śōla-valanādu. See Ibid., p. 137, where Dr. Jacobi calculates the date to be Friday, the 28th September, A.D. 1302.

843. 402 of 1908.—(Tamil.) On the same wall. A record in the second year of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēvā. Registers a list of lands owned by the Tirunāṟakkaraśar-маḍam at Tiruvilimalai.

844. 403 of 1908.—(Tamil.) On the same wall. A record in the thirty-first year of the Chōḷa king Tribhuvanachakravartin Rājarājadēvā (III?). Records gift of land and a house-site to a carpenter (tachchachēri) for executing the repairs in the shrines of Ninḍarulīya Nāyanār and Neṟivarkulali Nāchchiyār in the same temple.

845. 404 of 1908.—(Tamil.) On the south wall of the same prākāra. A damaged record of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēvā (III), “who took Madura and was pleased to take the crowned head of the Pāṇḍya,” the date of which is lost. Stones out of order. Seems to record a gift of land.

846. 405 of 1908.—(Tamil.) On the same wall. A damaged record in the thirty-seventh year of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēvā (III) who took Mādura,
Karuvūr and Īlam (Ceylon) and was pleased to take the crowned head of the Pāṇḍya and to perform the anointment of heroes and victors.” Appears to record a gift of land for offerings to the shrine of the goddess.

847. 406 of 1908.—(Tamil.) On the same wall. A damaged record. Records gift of land for a lamp by a native of Vīrāṇam, a village in Mērka-nādu, a subdivision of Virudarājabhayaṅkara valanādu.

848. 407 of 1908.—(Tamil.) On the same wall. A damaged record in the twentieth year (Rishabha, Pūrva 10th, Friday, Uttaraphalguni) of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III). Registers a lease of land for maintaining lamps. See Ep. Ind., Vol. XI, p. 129, where it is pointed out that the date probably corresponded to Friday, the 16th May, A.D. 1236.

849. 408 of 1908.—(Tamil.) On the same wall. A damaged record in the twentieth year of the king.

850. 409 of 1908.—(Tamil.) On the same wall. A record in the eleventh year (Dhanus, Pūrva 10th, Monday, Rēvati) of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land for offerings to the image of Tiruvādavūrdēvar Māṇikka-vāsaka set up in the third prākāra of the temple at Tiruvilīmīlalai. Refers to the thirty-ninth year of Periyādēvar Tribhuvanāvīrādēva (Kulōttuṅga III). See Ibid., p. 128, where the date is pointed out as incorrect and equated to Monday, 30th November 1226, after correcting the month Dhanus into Makara.

851. 410 of 1908.—(Tamil.) On the same wall. A record in the twenty-first (Kumbha, Āpara, 11th, Saturday, Mūlam) year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land. See Ibid., p. 129, where the date is given as Saturday, 24th January, A.D. 1237, (Kumbha is an error for Makara).

852. 411 of 1908.—(Tamil.) On the west wall of the same prākāra. A damaged record in the eighth year (Dhanus, Pūrva 8. Rēvati, Friday) of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Sundara Pāṇḍyadēva. Seems to record a gift of land for the benefit of the mathas and minor shrines in the temple at Tiruvilīmīlalai. Mentions a certain Nāṟpattēnṉāyira Pīḷai, among the Śaiva devotees. See Ibid., p. 134, where it is shown that the details suit neither of the kings of this name who came to the throne in 1251 and 1276. Can it be the king who came to the throne in A.D. 1270?

853. 412 of 1908.—(Tamil.) On the west wall of the first prākāra of the Vijināṭhavsāmin temple. A damaged record in the eighteenth year (Kumbha, Pūrva 5th, Wednesday, Uttarāshādha) of the Chōḷa king Tribhuvanachakravartin Rājendra-Chōḷadēva.
854. 413 of 1908.—(Tamil.) On the same wall. A damaged record in the eighteenth year of the Chōla king Tribhuvanachakravartin-Rājendra-Chōladēva (III?). Refers to the construction of a matha on the northern side of the temple.

855. 414 of 1908.—(Tamil.) On the same wall. A damaged record in the ninth year (Tulā, Apara 7, Pushya, Sunday) of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records gift of land, by purchase for the recital of the Tirumūrais hymns in the Tirukkaikkōṭṭi which was constructed for that purpose in the temple during the time of king Naraśingadēva. See Ep. Ind., Vol. XI, p. 135, where it is shown that the dates correspond neither to the ‘first’ (1251—64) nor to the ‘second’ (in reality the third) (1276—90) of the kings who bore this name. See No. 853 above. The classification of the Śaivite hymns into twelve Tirumūrais is common place knowledge to every student of South Indian Śaivite history.

856. 415 of 1908.—(Tamil.) On the east wall of the same prakāra. A damaged record in the third year of the Chōla king Tribhuvanachakravartin Kulōttunga-Chōladēva. Built in at the beginning. Mentions the temple of Tiruvagattisvaramudaiyamaḥadēva at Valavan Anniyūr in Venṇāḍu, a subdivision of Uyyakkondārvalanāḍu. Mentions the sixth year of Vikrama-Chōladēva (III8—35).

857. 416 of 1908.—(Tamil.) On the same wall. A record in the seventeenth year (Karkataka, Apara. 14th, Monday, Punarvasu) of the Chōla king Kulōttunga-Chōladēva (III), “who took Madura and was pleased to take the crowned head of the Pāṇḍya.” Records gift of land by purchase to the temple of Tiruchchuvargam Udaiyār at Tiruvilimilai. See Ep. Ind., Vol. XI, p. 126. The date is irregular.

858. 417 of 1908.—(Tamil.) On the same wall:” A record in the second year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of land to the shrine of Tiruvēgambam Udaiyār in the first prakāra of the temple. Mentions Anapāyan Śēvūr in Paṇaiyūrṇāḍu, a subdivision of Kulōttungaśolavālanaḍu.

859. 418 of 1908.—(Tamil.) On the same wall. A damaged record in the sixteenth year (Kumbha, Pārva 5, Rēvati, Friday) of the Chōla king Tribhuvanachakravartin Kulōttunga-Chōladēva (III), “who was pleased to take Madura and the crowned head of the Pāṇḍya.” Records gift of land by purchase to the shrine of Pārvatiśvaram Udaiyār in the first prakāra of the temple at
Tiruvilimilai. Mentions the temple of Tiruchchuvargam-Udayar, whose ādevāna village was Kulottungaśoḷanallūr. See Ep. Ind., Vol. XI, p. 125, where the date is shown to be Friday, 28th January, A.D. 1194.

860. 419 of 1908.—(Tamil.) On the same wall. A damaged record in the second year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Built in at the end. Mentions Komāran Kulottungaśoḷa-chaturvēdīmaṅgalam (named after Kulottunga II).

861. 420 of 1908.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājakēsarivarman āliya Tribhuvanachakravartin . . . Built in at the end. Mentions Jayagongondaśoḷanallūr, a ādevāna village of the temple of Tiruvilimilala Udayar and the village Komāran-Kulottungaśoḷa-chaturvēdīmaṅgalam in Tiruvaiyundur-nādu. [Kumara Kulottunga was Kulottunga II, the patron of Poet Oṭṭakkūtta rua.]

862. 421 of 1908.—(Tamil.) On a pillar in the inner verandah of the same temple. A much damaged record of the Chōla king Parakēsarivarman āliya Rājendra-Chōladēva (I, 1011—53) the date of which is doubtful. Mentions Rājarājan-kāśu.

863. 422 of 1908.—(Tamil.) On another pillar in the same place. A record in the twenty-fourth year of the Chōla king Rājarājakēsarivarman āliya Rājarājadēva (I). Begins with the usual historical introduction. Records gift of paddy (21 kalam) by the assembly of Tiruvilimilai as interest for 30 kāsus received in the pandāram for the maintenance of visitors in Aippaśi Tiruvōṇa festival.

864. 423 of 1908.—(Tamil.) On the third pillar in the same place. A record in the twenty-second year of the Chōla king Rājarājakēsarivarman āliya Rājarājadēva (I). Records that the assembly of Tiruvilimilai, a ādevāna village of the god in Veṇṇādu, a subdivision of Uyyakondarvalanādu, made provision for the singing of the Tirupadiyam hymns in the temple.

865. 424 of 1908.—(Tamil.) On the fourth pillar in the same place. Records that the pillar was the gift of a certain Bhāradvaja Dēvargalnāyan. The same is recorded on two other pillars.

866. 425 of 1908.—(Tamil.) On one of the steps in front of the Subrahmanya shrine in the same temple. A fragmentary record in the eleventh year of the Chōla king Kulottunga-Chōladēva (III), "who was pleased to take the crowned head of the Paṇḍya and . . . Mentions Kooramaṅgalam in Purangarambainādu, a subdivision of Rājendrasōḷavālanādu.

868. 427 of 1908.—(Tamil.) On the east wall of the same shrine. A fragmentary record of the thirty-fourth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva (I?) Seems to refer to the building of the shrine of Ādichandaśvaradēva of stone.

869. 428 of 1908.—(Tamil.) On the same wall. A damaged and unfinished record of the Vijayanagara king Vīra-Viruppaṇa-Udaiyār (II), i.e., Virūpāksha I, son of Vīra-Viruppaṇa-Udaiyār, in Ś. 1310. Mentions Veṇṇādu in Uyyakonḍar-valanādu. [Virūpāksha I was the son of Hariyara II and not of his brother Virupaṇa Udaiyār I; but it is not improbable that he was adopted by his uncle.]

870. 429 of 1908.—(Tamil.) On the north wall of the Gaṇēṣa shrine in the same temple. A record in the fifth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Rājarājadēva (I). Seems to record a gift of money to an ascetic (tapaśvin) in the temple of Śivalokamudaiya-Nāyanaṟ, at Jayaṅ-goṇḍasolainallūr, the dēvadāna village of the temple of Tiruviljimilalai-Udaiyār.

871. 430 of 1908.—(Tamil.) On the west wall of the same shrine. A record in the fourth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladēva. Records gift of an ornament by a native of Viḷandai in Merkala-nādu, a subdivision of Virudarahyainikara-valanādu.


873. 432 of 1908.—(Tamil.) On the south wall of the same shrine. A damaged record in the tenth year of the Chōla-king Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva (II?). Records gift of a lamp.

874. 433 of 1908.—(Tamil.) On the north wall of the Mūla-sthānescvara shrine in the same temple. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladēva (III), “who was pleased to take . . . and the crowned head of the Pāṇḍya.” Stones out of order. Refers to a sale of land. Another incomplete record of the same king is inscribed at the bottom.

875. 434 of 1908.—(Tamil.) On the east wall of the Mūla-sthānescvara shrine in the Viḷināthasvāmin temple. A record in the fifteenth year of the Chōla king Tribhuvanachakravartin Kulottunga Chōladēva (III), “who was pleased to take Madura and the crowned head of the Pāṇḍya.” Refers to certain arrangements
in connexion with the irrigation of the temple lands at Jayaṅgonda-
śoḷanallṉūr in Uyyakkondarvalanādu. Mentions Tribhuvana-
chakravartin Kōṅerinmaikondan and Kṛitimārtandaṅḍappērāru.

876. 435 of 1908.—(Tamil.) On the pillar in the Sundarak-
uchāmbal shrine in the same temple. A record in the fifteenth year
of the Čhōḷa king Parakēsarivarman. Records gift of ninety-six
sheep for a lamp to the temple of Tiruttāṅrōṇi-bhaṭṭārār at Tiru-
maḷalai in Venṇādu.

877. 436 of 1908.—(Tamil.) On the same pillar. A record in
the sixth year of the Čhōḷa king Parakēsarivarman. Records gift
of gold for feeding four Brāhmaṇas in the temple of Tiruttāṅrōṇi-
Mahādēva at Tirumaḷalai. The donor was a certain Amara-
bhujāṅgaṇ Muppuli āliṣa Gaṅdaragaṇḍa-Pallavaraiyan.

878. 437 of 1908.—(Tamil.) On the same pillar. A mutilated
record. Records gift of land for a flower garden to the temple of
Tiruttāṅrōṇi-bhaṭṭārā at Tirumaḷalai.

879. 438 of 1908.—(Tamil.) On the same pillar. Records gift
of a sword (vaḷ []) called Śrī-Kāḷakālan by Vāṇiyan Pādan āliṣa
Arikulakēsari Viḷupparaiyan, to the temple of Tiruviljimilalai
Uḍaiyār.

880. 439 of 1908.—(Tamil.) On the same pillar. A record in
the third year of the Čhōḷa king Parakēsarivarman. Records
gift of a silver dish to the temple of Tiruviljimilalai Uḍaiyār
Paramēśvara-bhaṭṭārā.

881. 440 of 1908.—(Tamil.) On the second pillar in the same
shrine. A damaged record in the thirty-second year of the Čhōḷa
king Madiraikonta Parakēsarivarman (Parāntaka I). Records gift
of ninety sheep for a lamp to the temple of Tiruvagattēśvarar-peru-
māṇadīgaḷ.

882. 441 of 1908.—(Tamil.) On the third pillar in the same
place. A much damaged record in the thirty-eighth year of the
Čhōḷa king Madiraikonta-Parakēsarivarman (Parāntaka I). Men-
tions Pamburanaḍu.

883. 442 of 1908.—(Tamil.) On the same pillar. A record in
the fifth year of the Čhōḷa king Parakēsarivarman āliṣa Rājēndra
Čhoḷadēva (1011—43). Seems to record gift of a lamp.

884. 443 of 1908.—(Tamil.) On the fourth pillar in the same
place. A mutilated record. Refers to the setting up of an image
of Śrī-Krishṇa and seems to record a gift of land for offerings.

885. 444 of 1908.—(Tamil.) On the same pillar. A damaged
record in the tenth year of the Čhōḷa king Parakēsarivarman āliṣa
Uḍaiyār Śrī Rājēndra-Čhoḷadēva (1011—43). Mentions the copper
image of Alagiyam Maṅavāḷa which was caused to be made by the
mother of Rājēndraśoḷa Anūkkappallavaraiyar.
886. 445 of 1908.—(Tamil.) On a pillar in the inner gopura of the same temple, right of entrance. A record in the twelfth year of the Chola king Rajarajaikēśarivarman, “who destroyed the ships at Śalai” (Rajaraja I, 785—1013). Records gift of land as kāṇi by the assembly of Maṭalai to a servant in the temple Tiruttānṟōṇḍi Bhaṭāra.

887. 446 of 1908.—(Tamil.) On the same pillar. A record of the Chola king Rājakēśarivarman. The continuation of this record on the west face of the pillar is apparently chiselled off.

888. 447 of 1908.—(Tamil.) On another pillar in the same gopura, left of entrance. An unfinished record in the eighteenth year of the Chola king Rajarajaikēśarivarman. Refers to the great assembly of Tirumāḷalai.

889. 448 of 1908.—(Tamil.) On the second gopura in the same temple. A record in the second year of the Pāṇḍya king Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Seems to record a gift by the merchants (seṭṭi) living in the villages belonging to the temple. [It is not known which of the three Jatāvarman Sundara Pāṇḍyas is intended.]

890. 449 of 1908.—(Tamil and Grantha.) On the third gopura in the same temple, right of entrance. A record in the twenty-second year of the Chola king Rajarajaikēśarivarman alias Rajaṛājadeva (I). Seems to provide for lamps.

NEGAPATAM TALUK.

Ānaimaṅgalam.

890-A. The large Leyden grant (issued by Rajendra Chola (I) and preserved in the Leyden University Museum). It is a record in twenty-one plates and engraved in Chola-Grantha character (like the Tiruppūvaṇaṁ grants). The first five plates are in Sanskrit and the other sixteen in Tamil. The record is of priceless value in illustrating the history of the Chola dynasty. It records the grant of the village of Ānaimaṅgalam in the Paṭṭaṅkūru division of Kshatriya Śikhāmani valanādu by Rajaraja I in the twenty-third year of his reign to the Chuṭāmani padma vihāra at Nāgapattana, built by Śrīmāra Vījayottungavarman, son of Chuṭāmaṇivarman, king of Kaṭāha (Burma), who was his feudatory. See Tamil and Sanskrit Ins., No. 30, pp. 204—24, where it is edited and translated. For reference to Buddhistic shrines at Negapatam, see the Śrī Vaishnava Gurupurampura (where Tirumaṅgalai Āḻvār is said to have once robbed the Buddhistic temple), Ind. Antq., Vol. XXII, p. 45 and Ibid., Vol. VII, p. 224 ff. and Tanj. Gaer., p. 248.

890-B. The smaller Leyden grant. Records in Tamil that Rājakēśarivarman Kuloṭṭūṅgachōla (I) issued an edict in the twentieth year of his reign to “the crest-jewel of the assembly of earth-rulers” that some lands at Ānaimaṅgalam, Munjikkudi, etc,
were given to the temple by being transferred from the old owners and that various taxes were exempted. See Tamil and Sanskrit Ins., pp. 224—7.

Kivalūr.

The local temple (which later on suffered under Lally's vandalism) resembles the Subrahmanya shrine of Tanjore and is therefore of architectural interest. The gopūram, again, is of granite, which is rare in the east of the delta.


892. 516 of 1904.—(Mahārṭhī.) On the west wall of the prākāra of the same temple. Records in Ś. 1697, expired, Manmatha, that Tulaṭāja-Rāja (1763—87) of Tanjore built the prākāra wall. [For details about Tulsāji Rāja see Tanj. Gastr., p. 49 ff.]

893. 517 of 1904.—(Tamil.) On the south wall of the Sundarākuchāmbā shrine in the same temple. A mutilated record in the tenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva.

Nāgūr.


893-B. A C.P. grant in the same place. Records the grant of fifteen villages to the mosque by the same king. Ibid., p. 281.

Negapatam.

See Mr. Sewell's Antiquities, Vol. I, p. 281 and Tanj. Gastr., p. 243 ff., for detailed accounts of the Antiquities of this place. Dr. Hultzsch mentions in the ancient Kāyārohaṇasvāmi temple (called Kārōṇa in inscriptions and in the Periyapurāṇa), a number of epigraphs alleged to belong to "Rājarāja, Rājēndrachōla and other Chōla kings," but he gives no details about these. See Mad. Ep. Rep., June 1891, p. 3, para. 6. The following have been taken from Antiquities and Tanj. Gastr. :

893-C. In a stone in the wall of the Kailāsanātha temple. Records in Dutch the death of a gentleman in A.D. 1777.

893-D. On a bronze image discovered near the demolished tower of the ancient "China pagoda." A record, according to Dr. Burnell, belonging to the twelfth or early thirteenth century.

\* In his Antiquities Mr. Sewell gives an inscription in Ś. 1637 in this place, recording a grant of lands to the temple by Dukkōji Rāja (Tukkōji, 1728—35).
893-E. On a stone in "a small temple." A Dutch record saying that it was built in 1777 under the auspices of the Governor Reynier Van Vlissingen.


893-G. A Telugu silver plate grant (now in the Batavia Museum). Records that Vijaya Rāghava, the last Nāik king of Tanjore, gave Negapatam to the Dutch.

893-H. A Tamil silver plate grant in the same place. Records the confirmation of the above grant by the Mahrātha king Ekoji in A.D. 1676.

893-I. On a stone in the old Dutch church. Records its foundation in 1774.

Śikkil.

894. 100 of 1911.—(Tamil.) On the south wall of the central shrine in the Kōlavāmana-Perumāl temple. A record of Lakkaṇa-Danṟayakka, "Lord of the southern ocean," in Ś. 1366, Rudhirōd-gārin. The village Śiṟṟāyanallūr originally granted to the temple of Kōlavāmana-Perumāl being found to be "far away," other lands were granted instead at Śikkil in Gēyāmnikka-valanādu. Mentions Vēṇnainallūr in Śikkalnādu which was a subdivision (uśṭvaḍi) of Sōḷamanḍalam. See No. 946 below.

895. 101 of 1911.—(Tamil.) On the west base of the same shrine. This stone building of the temple was caused to be made by Ayāppillai, native of Maṅgalam.

896. 102 of 1911.—(Grantha.) On the south base of the central shrine of the Navanīṭesvara temple in the same village. Supplies some information about the māḥatmya of the place referred to in the Skanda-purāṇa. For the quotation of the verses see Ep. Rep., 1911, pp. 67–68.

897. 103 of 1911.—(Tamil and Grantha.) On the same base. It gives the names of the Rishis, the tank and the trees which worshipped the God Pālvenṭai-Nāyanār at this sacred place. Figures of these devotees are depicted below the record.

898. 104 of 1911.—(Tamil.) On the same base. A record of the Vijayanagara king Mahāmaṇḍalēśvara Sadaśivadeva-Mahārāya in Ś. 1482, Raudri. Registers that Jñānaprakāṣa-paṇḍāram of Tiruvārūr was appointed supervisor of Śikkal, Vaḍakudi, Vodachchēri and other temples under orders of Kṛshnamarasayyan, son of Aliya-Rāmarasayya. [There are four Gñānaprakaśas met with in Tamil literature. One of these was a native of Jaffna. Another lived in the time of Kṛishnadēva Rāya. A third Gñānaprakaśa lived at Tiruvorriyūr, and the fourth at Tiruvārūr.
The last of these wrote the *Putpavidhi*. It is difficult to say to whom the present epigraph refers. See the *Abhidhānachintāmani*, p. 480.]

899. 105 of 1911.—(Tamil.) On the west base of the same shrine. A mutilated record of the Vijayanagara king Vīraprataṭa Achyutadēva-Mahārāya, the date of which is lost. Seems to record a grant of land for lamps and festivals to the shrine of Kumārasvāmin in the temple of Pālvenṇai Nāyanār at Sikkal.

900. 106 of 1911.—(Tamil.) On the same base. Seems to record in Vijaya the gift of the village of Kandasvāmipēṭṭai to the temple by Rāṅgapparaṭa and the residents of the district.

901. 107 of 1911.—(Tamil.) On the same base. A record in the fourteenth year of the Pāṇḍya king Jāṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Built in at the bottom. Seems to record a gift of money to the temple of Pālvenṇai-Nāyanār. [Was he the king who came to the throne in 1295? See No. 842 above.]

*Tirukkāravaṭal.*

This is the Śivasthala Tirukkārāyil, where Indra, Muṣukunda and others are said to have worshipped the Lord. It has been sung by Tiruṅṇanasambanda.

902. 451 of 1908.—(Tamil.) On a pillar lying in a grove. A mutilated record in the third year of the Chōla king Parakēsarivarman *alias* Rājēndra-Chōlādēva (1011—43). Records gift of land by purchase, for a lamp and for offerings to the temple of Tirukkārāyil-Uḍaiyār.

903. 452 of 1908.—(Tamil.) On another pillar in the same place. A record in the twenty-seventh year of the Chōla king Rājakēsarivarman *alias* Rājārājadēva (I). Records the construction of the olakkamaṇṭapam and mentions Arumōḷidēva-valanāḍu.

904. 453 of 1908.—(Tamil.) On the third pillar in the same place. A record in the third year of the Chōla king Rājakēsarivarman Mummūḍi-Chōlādēva (Rājārāja I). Records gift of land 35 *mās* by purchase by the *sabhā* fora lamp to the temple of Mahādēva at Tirukkārāyil, a *brahmadēva* in Puliyūr-nāḍu. Mentions Kiraṅguḍi, in Valivala-kūṟram.

905. 454 of 1908.—(Tamil.) On some of the detached stones lying in the same temple. An incomplete record in the twenty-eighth year (Karkata, Pūrva 14th, Wednesday, Uttaraphalguni) of the Chōla king Tribhuvanachakravartin Rājārājadēva (III). Records gift of land for feeding the persons who recite the *Tirumūṟai* in the *Tirukkaikkōṭṭi* of the temple at Tirukkārāyil by the residents of Mūvūr, a village in Puliyūr-nāḍu, a subdivision of Arumōḷidēva-valanāḍu. See *Ep. Ind.*, Vol. XI, p. 130, where the English date is given as Wednesday, the 22nd July, A.D. 1243 (with some corrections). For the *Tirumūṟai* see No. 855 above.
This place is one of the South-Kaveri centres of Śaivism, sung by Tirugnānasambanda.


907. 519 of 1904.—(Tamil.) On the north wall of the same maṇṭapa. An incomplete record of the Vijayanagara king Dēvarāya Mahārāya II, in Ś. 1347, expired, Viśvāvasu. Refers to Bukkanā-Uḍaiyār (Bukka II?) who is called Dēvargal-Nāyan.

Tiruvārūr.

For an account of the legends, the local shrine and other antiquities of this important Śivasthala see Tanj. Gastr., pp. 248—50.

908. 73 of 1890.—(Grantha.) On the west wall of the second prākāra of the Tyāgarājasvāmin temple. A record of the Chōla king Anapāya, i.e., Kulōttuniga Chōla II. See No. 911.

909. 74 of 1890.—(Grantha.) On a stone near a well in the first prākāra of the same temple.


911. 269 of 1901.—(Tamil.) On the west wall of the second prākāra of the same temple. A record in the seventh year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuniga-Chōladēva (II). The concluding portion was copied in 1890 (No. 73 of 1890). The inscription is very important for the information it gives that the Kulōttunigachōla whose inscription begins with the expression மூயை புரைந்தசேஸ்வரம் (i.e., Kulōttuniga II) was Anapāya Chōla. This enables us to say at once that Śekkilār, the author of the Periapūrāṇa, lived in this reign and not in that of Kulōttuniga I, as some suppose.

912. 533 of 1904.—(Tamil.) On the east wall of the Tyāgarāja shrine in the same temple, left of entrance. A record built in in the twenty-third year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuniga-Chōladēva (I?), and damaged.

913. 534 of 1904.—(Tamil.) On the north wall of the Tyāgarāja shrine in the same temple. A mutilated record in the ninth
year of the Chōla king Parakēsarivarman alias Rājendradēva (1050—62). Seems to record a sale of land.

914. 535 of 1904.—(Tamil.) On a slab built into the floor of the first prākāra, north of the same shrine. Records in Kali. 4818 and Ś. 1639, expired, Hēmalāmba, that the Maharātha king Sarfoji (1711—27) of Tanjore made some repairs to the temple. See Tanj Gstr., p. 44.

915. 536 of 1904.—(Tamil.) On another slab built into the floor of the same prākāra, north of the central shrine in the same temple. A damaged record of the Nāyaka king Achyutappa (1572—1614), son of Śevvappa-Nāyaka (1549—72), in Ś. 1482, expired, Rudhirōdgārin (wrong). See Tanj. Gstr., p. 38.

916. 537 of 1904.—(Tamil.) On the east wall of the first prākāra of the same temple, right of entrance. A record in the eighth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III). Built in at the end. Records gift of land for three lamps.

917. 538 of 1904.—(Tamil.) In the same place. A record in the second year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Rājadhīrājadēva (II).? Records gift of land by a native of Paḷaiyanūr in Mēnmalai-Paḷaiyanūr-nādu, a subdivision of Jayaṅgoṇḍa-Chōlamandalam. See No. 919.

918. 539 of 1904.—(Tamil.) In the same place. A record in the thirty-fifth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Śrī-vallabhadēva. Built in at the end. Seems to record a gift of land. [Was the king the predecessor of Jaṭāvarman Kulaśekhara I, 1190—1217?]

919. 540 of 1904.—(Tamil.) In the same place. A record in the tenth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Rājadhīrājadēva (II), corresponding to Tuesday, February 27, A.D. 1173. Records gift of land by a native of Paḷaiyanūr different from the donor in No. 917. See Ep. Ind., Vol. IX, pp. 211—2.

920. 541 of 1904.—(Tamil.) In the same place. A record in the forty-fourth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I). Records gift of land.

921. 542 of 1904.—(Tamil.) In the same place. A record in the ninth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Rājadhīrājadēva (II). Built in at the end. Records gift of land by the donor in No. 919.

922. 543 of 1904.—(Tamil.) In the same place. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājadhīrājadēva (II). Built in at the bottom. Refers to an order issued during the ninth year of Vikrama-Chōla’s reign.
923. 544 of 1904.—(Tamil.) On the south wall of the same prākāra. A damaged record in the thirty-fourth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādēva (I). Registers lands belonging to the shrine of Ulagiśvaramūḍaiyār at Tiruvārūr.

924. 545 of 1904.—(Tamil.) On the same wall. An incomplete record in the sixth year of the Chōla king Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōlādēva (1118—35). Seems to record a gift of land.

925. 546 of 1904.—(Grantha and Tamil.) On the west wall of the same prākāra. Records in the second year of the king gift of land.

926. 547 of 1904.—(Tamil.) On the same wall. Contains an incomplete introduction beginning with the words pūmaruviya-polil-ē lum.

927. 548 of 1904.—(Tamil.) On the same wall. Records in the fifteenth year of the king a grant of land to a certain Puṅgōyil Nambi who sang the Virāṇukkavijayam in honour of "our son" Vīra-Sōla-Aṉukkar.

928. 549 of 1904.—(Tamil.) On the same wall. An incomplete record in the fifteenth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādēva (I). The inscription stops with the date.

929. 550 of 1904.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōlādēva (III), "who took Madura and the crowned head of the Pāṇḍya." Records gift of land for the requirements of Tikkuniṟainda-Vināyagapiliyaiyār set up on the western bank of the fresh water pond.

930. 551 of 1904.—(Tamil.) On the same wall. A record in the fortieth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Kulaśekharadēva (I, 1268—1308). Registers gifts of land made in the thirty-second and fortieth years of the king's reign. At the end Ś. 1229, expired (i.e., 1230) is given as the equivalent of the fortieth year. The date corresponded to Monday, 18th March, 1308. See Ep. Ind., Vol. VIII, pp. 276—7.

931. 552 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Kulōttuṅga-Chōlādēva. Refers to the sixteenth year of "the king who abolished tolls" (i.e., Kulōttuṅga I) and records a gift of land for a flower-garden.

932. 553 of 1904.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādēva. Records that the members of the assembly Rājarāja Brahmamaṅgalam (a brahmādēya
in Tiruvārūr-kūṟram, a subdivision of Geyamanikka-valanādu) being assembled in the manṭapa called Devasriyan (i.e., Dēvāś rayā) exempted from taxes certain lands belonging to the Tiruvārūr temple. See Ep. Ind., Vol. XI, p. 289, where it is pointed out that the date corresponded to Monday, 30th November, A.D. 1142.

933. 554 of 1904.—(Grantha and Tamil.) On the north wall of the same prākāra. A record in the twenty-fourth year of the Chōla king Tribhuvanavirādēva (Kulottūṅga III). Registers the redistribution of certain temple lands. The king is described as "the friend of the God."


936. 557 of 1904.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva. Records gifts of land to the shrines of Aḻagiya-Tiruchchirāmbalamaṇḍaiyār and Pōpaddikkanṭayaṅa Īśvaramuṭaiyār built in the southern street in front of the temple; to the shrine of Tirumāligai-Vināyakapillaiyār built in this temple in the twentieth year; and to the shrine of Subramanṭya built in the same temple in the twenty-second year.

937. 558 of 1904.—(Grantha and Tamil.) On the same wall. Registers the opinions, Nārada, Maṅkara, Yājñavalkya and other authorities regarding the origin, duties and privileges of certain mixed castes (anulōma). A very interesting epigraph illustrating the social ideas of the age.

938. 559 of 1904.—(Tamil.) On the same wall. A record in the thirty-ninth year of the Chōla king Tribhuvanavirādēva (Kulottūṅga III). Mentions the temple of Vikrama-Chōḷēṣvara-muṭaiyār at Śṛi-Maṅēśvaranallur and records a gift of land by a woman who had a relation at Vāḷaiyappandal in Paḷakunft-kōṭṭam, a subdivision of Jayaṅgoṇḍa-Chōḷamaṇḍalam.


941. 562 of 1904.—(Tamil.) On the same wall. An incomplete record in the third year of the Chōla king Rājakēsarivarman alias Chakravartin Vikrama-Chōḷadēva. Records gift of land. [Vikramachōja] was a Parakēsarivarman. The present epigraph is one of the very few which give the title Rājakēsarivarman to him.


943. 564 of 1904.—(Tamil.) On the same wall. An incomplete record in the fourth year of the Chōla king Parakēsarivarman alias Tribhuvanchakravartin Vikrama-Chōḷadēva. Connected with the previous inscription. Same date as that of the previous one, but the details more correct. Corresponds to Wednesday, 10th May, A.D. 1122. See Ep. Ind., Vol. VIII, p. 262.

944. 565 of 1904.—(Tamil.) On the same wall. A mutilated record containing an incomplete introduction of Vikrama-Chōla (1118–35).

945. 566 of 1904.—(Tamil.) At the entrance into the western gopura of the same prākāra right side. A record in Ś. 1362, expired, Raudri. Records the building of the gopura by Nāgarasa, son of Siddharasa, for the merit of the minister Lakkaṇaṇadāṇnāyakka-Uḍaiyār. See note to the next inscription.

946. 567 of 1904.—(Kanarese.) In the same place left side. A record in Ś. 1362, expired, Raudra. A Kanarese copy of the above epigraph. Lakkaṇa-Daṇṇāyaka is here called Dakśiṇa-samudrādhīpati, while in the above one the portion occupied by the biruda is damaged. For a coin of Lakkaṇa see Ep. Rep., 1905, pp. 58–9. His position in Madura history has been summarized by me in Ind. Antq., 1914 (January).

947. 568 of 1904.—(Tamil.) On the north wall of the Achaḷēśvara shrine in the south-east corner of the second prākāra of the same temple. A mutilated record in the eighth year of the Chōla king Parakēsarivarman alias Rājendra-Chōḷadēva (I, 1011–1053).

949. 570 of 1904.—(Tamil.) On the south wall of the same shrine. An incomplete record in the second year of the Chola king Rajakēsarivarman. Records gift of silver vessels by Udaiyapirattiyēr Śembiyan Mahādeviyēr for the merit of Śri-Uttama-Chōladēva. [She was the queen of Gaṇḍarāditya and the mother of Madhurāntaka Uttama Chōla.]

950. 571 of 1904.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Rājarājakēsarivarman. Refers to the building of a shrine of stone in the temple of Tiruvāranēri Āḻvār by Udaiyapirattiyēr Śembiyan Mahādeviyēr and the setting up of two images in it by the same lady and records that she presented 234 kāsus for daily requirements, additions to the temple and repairs.

951. 572 of 1904.—(Tamil.) On the west wall of the maṇṭapa in front of the same shrine, right of entrance. A record in the twentieth year of the Chōla king Rājakēsarivarman. Records gift of two lamps.

952. 573 of 1904.—(Tamil.) In the same place. A record in the thirty-second year of the Chōla king Parakēsarivarman (905—947), “who took Madurai.” Records gift of gold for a lamp. The characters are comparatively modern.

953. 574 of 1904.—(Tamil.) On the same wall, left of entrance. A record in the sixth year of the Chōla king Parakēsarivarman. Records gift of gold for a lamp. The characters are comparatively modern.

954. 575 of 1904.—(Tamil.) On the north wall of the maṇṭapa in front of the Achalesvara shrine in the south-east corner of the second prākāra of the same temple. A damaged record in Kīlaka of Virabhupati-Udaiyēr (1409—22).

955. 576 of 1904.—(Sanskrit and Grantha.) On the west wall of the third prākāra of the same temple, left of the gopura. A mutilated record. Mentions the shrine of Anandesvara.

956. 577 of 1904.—(Tamil.) On the south wall of the central shrine in the Satyavachakēsvara temple in the same village. A damaged and incomplete record of the Chōla king Rājakēsarivarman alias Chakravartin Kulottuṅga-Chōladēva, the date of which is lost. Mentions Tirumandaḷi-udaiya-Mahādevar.

957. 578 of 1904.—(Tamil.) On the same wall. A mutilated record in the forty-eighth year of the Chōla king Rājakēsarivarman alias Chakravartin Kulottuṅga-Chōladēva (I). Registers allotments for the various requirements.

958. 579 of 1904.—(Tamil.) On the north wall of the same shrine. A record mutilated at the end. Contains a portion of the historical introduction of Kulottuṅga (I). Mentions the temple of Tirumandaḷi-udaiya-Mahādevar,
This Śivasthala of the South-Kāvēri region has been sung by Gāṇasambanda, Sundara and Appar.


960. I09 of 1911.—(Tamil.) On the west wall of the same shrine. A record in the twentieth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III). Records gift of land by the resident of Tenviḍāṅgaḷūr, a village in Valivala-kūṟram which was a subdivision of Arumoḷideva-valanaṭu, to Ediroppilādār Sōmanāthadēva-Mudaliyār of Tiruchcherrimurram lineage, who was presiding over the Tavapperumāl-tirumaḍam situated on the south side of the temple of Manattul-Nāyanār at Valivalam.

961. I10 of 1911.—(Tamil.) On the same wall. A record in the third year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva. Records exchange of land given to the temple of Manattuldęva at Valivalam alias Ubhayakulaśuddha-chaturvedimaṅgalam in Valivala-kūṟram, a subdivision of Arumoḷideva-valanaṭu, for the land taken up to dig a tank called Rājādhirājan-Peruṅgulam at Kulottuṅgaśoḷanallūr which was a dēvadāna village of the temple.


963. I12 of 1911.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land which was purchased by some people for 30,000 kāṭus in a public auction (rājarājappēruvilai) at Kulottuṅgaśoḷanallūr to the same temple. The lands had originally belonged to certain persons who were declared drōhins (enemies) of the state.

964. I13 of 1911.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records that a certain land was declared a dēvadāna by planting in it the tiruchchūlam.

965. I14 of 1911.—(Tamil.) On the north and west walls of the same shrine. A record in the seventh year of the Paṇḍya king Jāṭavarmar alias Tribhuvanachakravartin Sundara-Paṇḍiyadēva. Records sale of land in the village of Kūṟṟur alias Ponmēnda-perumāḷnallūr to the temple of Manattul-Nāyanār at Tiruvalivalam.
in Valivala-kūṟṟam, a subdivision of Arumoolidēva-valanāḍu, by the wife of a certain Vaiyirādarāyan, a native of Pālaikkuruchchi which was a village in Ālattūr-nāḍu, a subdivision of Madhurōdaya-valanāḍu in Pāṇḍimandālam. [It is not certain as to which of the Jaṭāvarman Sundara Pāṇḍyas is intended.]

966. 115 of 1911.—(Tamil.) On the same walls. A record in the seventh year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records sale of land in the village of Kulottunigaśolanallūr, to the same temple by Vaiyirādarāyan mentioned in the above epigraph. The subdivision Valivalakūṟṟam is here called Valivala-vigai.

967. 116 of 1911.—(Tamil.) On the north wall of the same shrine. A record of the Chōḷa king Tribhuvanachakravartin Rājēndra-Chōḷadēva, the date of which is lost. Records sale of land apparently to the māṭha of Tirumūlādēva by the priests of the temple. Quotes the fourteenth year of Periyadēvar Rājarājadēva. [Tirumūlā was not improbably the great Śaivite Siddha and author of the Tirumūlār-Tirumantra, whose tradition is connected with Tiruvaṅgūturai. See Abhidhānachintāmaṇi, p. 534, for a short account of his life. His Tirumantra forms the tenth Tirumūlai. See No. 855 above.}

PĀPANĀSAM TĀLUK.

Āduturai.

This place, known as Tirukkurangāṅtuturai, is connected with Śaivite traditions and is so called because it saw the Lord’s grace to Vāli, the monkey lord of Kishkindha, who was slain by Rāma.


969. 337 of 1907.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōḷa king Uttamachōḷadēva alias Parakēsarivarman (970—86). Refers to the temples as having been built by the mother of Śrī-Madhurāntakēdēva alias Śrī-Uttama-chōḷa. [His mother was Śebian Mahādēvi, the wife of Gaṇḍarāditya.]

970. 358 of 1907.—(Tamil.) On the same wall. A damaged record in the eighth year of the Pāṇḍya king Māran Śaḍayān. [Was he Jaṭilavarman who incised the Ānaimalai cave inscription and issued the Vēḻvikuḍī grant about A.D. 770 ?]

971. 359 of 1907.—(Tamil.) On the same wall. A damaged record. Mentions Maruttuvakkuḍī.
972. 360 of 1907.—(Tamil.) On the same wall. A damaged record.

973. 361 of 1907.—(Tamil.) On the west wall of the same shrine. A damaged record in the twenty-eighth year of the Chōla king Rājakēsarivarman alias Chakravartin Śrī-Kulottuṅga-Chōladēva (I ?). Mentions gift of a lamp.

974. 362 of 1907.—(Tamil.) On the north wall of the same shrine. A record in the ninth year of the Chōla king Rājarājakēsarivarman (985—1013). Records gift of land (8 mās, etc.) by Uḍaiyapirāṭṭiyār Pirāntakan Mādevaṅgalār alias Śembiyan Mādeviyār, mother of Madhurāntakadēva alias Śrī-Uttama-Chōla. See No. 969 above.

975. 363 of 1907.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king . . . Śrī-Kulottuṅga-Chōladēva (I ?). Records gift of lamps. Refers to the river Śuṅgandavirttaśoḷa-Pērāru (named evidently after Kulottuṅga I).

976. 364 of 1907.—(Tamil.) On the north wall of the central shrine in the same temple. A damaged record in the sixth year of the Pāṇḍya king Māraṇa Śaḍayān. See No. 970 above.

977. 365 of 1907.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Chakravartin Śrī-Kulottuṅga-Chōladēva (I ?). Records sale of land for a lamp. The village is called Tirukkurangāṭṭuturai in Tiraimūr-nādu, a subdivision of Bhūpalakulavalli-valanādu. Mentions Śuṅgandavirttaṇ, i.e., perhaps the river mentioned in No. 975.

978. 366 of 1907.—(Tamil.) On the south wall of the maṇḍapa, in front of the same shrine. A record in the tenth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Śrī-Kulottuṅga-Chōladēva (I ?). Mentions Vēdagōmapuram in Vikramaśoḷa-chaturvedīmaṅgalam.

979. 367 of 1907.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin, the date of which is lost. Records gift of a lamp.

980. 368 of 1907.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Śrī-Rājarājadēva. Records sale of land. Mentions Śuṅgandavirtta-Śoḷa-Pērāru. See No. 975 above.

981. 369 of 1907.—(Tamil.) On the same wall. A record in the second year of the Chōla king Tribhuvanachakravartin Śrī-Vīrājēndradēva. Records gift of money. [The king was evidently Vīra Rājēndra (I), 1063—70.]

982. 370 of 1907.—(Tamil.) On the same wall. A damaged record in the fifth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Śrī-Kulottuṅga-Chōladēva (I ?). Records gift of a lamp.
As the Śiva temple of this village, known as Irumbulai among the orthodox, is mentioned in the Devārām, it should have existed in the seventh century. The inscriptions, however, belong only to the Chōla period.

983. 44 of 1891.—(Tamil.) On the south wall of the first prakāra of the Āpatsahāyeśvāra temple. A record in the forty-fifth year of the Chōla king Kō-Rājakēśarivarman alias Kulōttuṅiga-Chōladēva (I). Refers to the king’s invasion of Kaliṅga in A.D. 1111–2 Venkayya points out that this invasion (in which Vikrama Chōla took part) was different from the invasion of 1095–6; that the Kaliṅgattupparani and Vikramachōlan-ulā refer to this; and that it was against North Kaliṅga in order to assist Anantavarman Chōdaganga against Kaliṅga rebels while the earlier one was against North Kaliṅga invaders of South Kaliṅga. See Ep. Rep., 1905, p. 53. [See also 608 of 1904 at Śrīnivāsanallūr in Trichinopoly district.]

984. 165 of 1894.—(Tamil.) On the north wall of the Āpatsahāyeśvāra shrine. A record in the eleventh year of the Chōla king Kō-Parakēśarivarman alias Vikrama-Chōladēva (1118—35).

985. 3 of 1899.—(Tamil.) On the south wall of the second prakāra 'of same temple. A record in the eleventh year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Rājadhirājadeva (II, 1171—86), "who took Madura and Ceylon." Appears to record a fresh settlement of the revenues of the village of Ālāngudi.

986. 4 of 1899.—(Tamil.) On the same wall. A damaged record in S. 1186. Mentions Kalikāla in line 3.

987. 5 of 1899.—(Tamil.) On the south wall of the central shrine of the same temple. A record in the sixth year of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Rājarāja-deva (II). Kielhorn corrects Mīna into Kumbha and then arrives at the English equivalent, Thursday, 14th February 1152. See Ep. Ind., Vol. VIII, pp. 3–4.

Āndankōyil.

987-A. 290 of 1908.—(Tamil.) On the east, south and west walls of the shrine of the goddess in the Śiva temple. A record in the twenty-second year of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Mentions Āndanāyanārkōyil and records the gift of a mātha by a native of Tiruppupperūr in Śērūr-kūram, a subdivision of Arumojidēva-valānādu. [Was the king the same as he who ascended the throne in 1253 and who had the birudas conqueror of Īlam, Koṅgu and Śoḷamāṇḍalām and the anointment of victors at Perumbarṟappuliyūr?]
987-B. Mr. Sewell mentions a C.P. inscription in the temple, dated Ś. 1711, Saumya (A.D. 1789), recording gifts of land to the temple by the chief of Śivagāṅga. [Antiquities, Vol. I, p. 273.]

Aridvaramaṅgalam.

988. 611 of 1902.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine in the Pāṭalīśvara temple. An incomplete record in the tenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōlādēva (III) who took Madura. The date is irregular, but Dr. Kielhorn points out that the day intended is Tuesday, 5th January, A.D. 1188. See Ep. Ind., Vol. VIII, p. 4.

Avalīvanallūr.

Connected in Śaivite legends with Varāhamūrti who is said to have done penance here and got the sight of the Lord. Hence the name Sākshinātha. Sung by Gñānasambanda and Appar.

989. 603 of 1902.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Sākshināthasvāmin temple. An incomplete record in the seventh year of the Chōla king Tribhuvanachakravartin Rājendrā-Chōlādēva (III?).

990. 604 of 1902.—(Tamil.) On the south wall of the central shrine in the same temple. A record in the eighteenth year of the Chōla king . . . Chōlādēva (III?). Records the setting up of several images by a merchant.


992. 606 of 1902.—(Tamil.) On the same wall. A damaged record in the nineteenth year of a king, whose name is doubtful.

Āvūr.

Āvūr is Tamil for Paśupatiśvara and is well known in Śaivite tradition as the place where Indra, the Saptarishis and cows worshipped Śiva. It has been celebrated in Gñānasambanda’s padikas.

993. 81 of 1911.—(Tamil.) On the west base of the central shrine in the Paśupatiśvara temple. A record in the third year of the Chōla king Tribhuvanachakravartin Rājendrā-Chōlādēva (III?). Registers a list of lands owned up to the third year of the king, by the temple of Paśupatiśvaramudaiyar at Āvūr in Āvūr-kūṟram, which was a subdivision of Nitta-vinīda-vaḷanāḍu.

Irumbudalai.

This village and Melattūr borrowed money from the Tanjore temple and agreed to supply paddy and watchmen to it.

995. 33 of 1910.—(Tamil.) On a tier running round the base of the same shrine. A record in the twenty-third year of the Chōla king Rājarājakēśarivarman alias Śrī-Rājarajadēva (I). Stones in disorder and built up-side down. Records gift of paddy for offerings and lamps to the temple of Tiruvirumbudaludaiya Mahādeva at Manukulachūlamāni-chaturvedimaṅgalam, a brahmadēya in Āvūrkūṟram, a subdivision of Nittavinōda-valanādu. Mentions the shrine of Amarābhujāṅgadēva.

996. 34 of 1910.—(Tamil.) On the north and west tiers of the same base. A record in the sixth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōjadēva (1118—1135). Stones in disorder. Records a gift of lamp.

Kapistalam.


996-C. A C.P. in the same place. Records that in Ś. 1351, Vikrama (?), in the reign of the same king, Muttiyappa Nāyakan of (Krīṣhṇa vōḍa) village sold half of it for 113 pagodas to Arane Śettī of Chinnamaṅgalam village. *Ibid.*, No. 15.

Maruttuvakkudi.

997. 386 of 1907.—(Tamil.) On the north wall of the maṇḍapa in front of the central shrine in the Airavatēsvara temple. A record in the thirty-ninth year of the Chōla king Tribhuvanachakravartin Śrī-Tribhuvanaviradēva (Kulottuṅga III) who took Madura, Īḷam (Ceylon) and Karuvūr and was pleased to take the crowned head of the Pāṇḍya and to perform the anointment of heroes and the anointment of victors. Records' gift of land to provide for daily requirements. Refers to the twenty-fifth and twenty-sixth years of the king.

998. 387 of 1907.—(Tamil.) On the same wall. A record in the twenty-first year of Tribhuvanachakravartin Kōnerinmaikoṇḍan. The temple is called Uḍaiyār Tiruvidaiķulumuḍaiyār at
Änaichchol in Tiraimūr-nādu, a subdivision of Uyyakondarvalanādu.


**1000. 389 of 1907.**—(Tamil.) On the north wall of the māntapa in front of the central shrine in the same temple. A record in the twenty-first year of the king. Records gift of land to provide for the daily requirements of the temple of Tiruviḍaiikkulamuḍaiyar at Änaichchol in Tiraimūr-nādu, a subdivision of Uyyakonḍarvalanādu. Refers to the fortieth year of Tribhuvanavīradēva (Kulottuṅga III).

**1001. 390 of 1907.**—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Śrī-Kulottuṅga-Chōladeva III, who was pleased to take Madura, Īlam (Ceylon) and Karuvūr and the crowned head of the Pāṇḍya. Refers to the Revenue survey (alāvu) in the sixteenth year of Šuṅgandavīrtarujina Kulottuṅga-Śoḷa-dēva (I).

**1002. 391 of 1907.**—(Tamil.) On the same wall. Records in the twenty-first year of the king (?) gift of land. Refers to the fortieth year of Periyadēva Tribhuvanavīradēva (Kulottuṅga III). Mentions Tiraimūr alias Ulaguyakkonḍa-Śoḷa-chaturvēdimaṅgalam in Vilai-nādu, a district of Jayaṅgonḍa-Chōla-valanādu.

**1003. 392 of 1907.**—(Tamil.) On the south wall of the same māntapam. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Śrī-Kulottuṅga-Chōladeva III, who took Madura and was pleased to take the crowned head of the Pāṇḍya. Records gift of land. Mentions Šivapādaśekharanallūr, which was a mēl-veṭṭappēru and refers to twō Jaina temples (pallī) at Janaṇathapuram called Chēdikulamanikkapperumballī and Gaṅgarulandsundarappērumballī.

**1004. 393 of 1907.**—(Tamil.) On the same wall. A record in the tenth year (Karkaṭaka, Pūrva 12, Saturday, Mūlam) of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Śrī-Kulottuṅga-Chōladeva III, who was pleased to take Madura. Registers the foundation of a village (agaram) called Kulottuṅga-Śoḷan-Niyāyaparipāla-chaturvēdimaṅgalam by taking land from several villages. See *Ep. Ind.*, Vol. X, p. 127, where it is shown that the date corresponded to Saturday, July 13th, A.D. 1187.

**1005. 394 of 1907.**—(Telugu.) On a stone set up on the bank of the Uyyakonḍan channel near the surplus sluice. A record of the Nāyaka queen, Maṅgammagāru (1689—1705), the queen of Viṣāvantha Nāyani-Chokka-Nāyanivaru in Ś. 1628, current, Tārana. Records the construction of the sluice (kalingulu) by a Brāhmaṇa. See *Ind. Antq.*, 1917, p. 156 ff.
Melaṭūr (Milattūr).

1006. 28 of 1910.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Unnatarūṭisvarā temple. A damaged record in the fourth year of the Chōla king Parakēsari-varman alias Tribhuvanachakravartin Vikrama-Chōjadēva (1138—1135). Built in at the end. Mentions Peru-Milaṭṭūr in Kilārkūṟram, a subdivision of Nittavīṇoda-valanādu and seems to record a gift of sheep for lamps.

1007. 29 of 1910.—(Tamil.) On the same wall. An unfinished record of the Chōla king Tribhuvanachakravartin Rājarājadēva, the date of which is lost. The temple is called Tiruvagattisuram-Udaiyār of Peru-Milaṭṭūr in Nittavīṇoda-valanādu. Mentions a temple named Vikrama-Chōlīśuram-Udaiyār and appears to record a gift of land.

1008. 30 of 1910.—(Tamil.) On the north wall of the same maṇṭapa. A record in the second year (Rishabha, Purva 3, Wednesday, Punarvasu) of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōjadēva. Records a gift of land to the temple of Tiruvagattisuramuḍaiya-Mahādēva at Peru-Milaṭṭūr, by a native of that village. See Ep. Ind., Vol. XI, p. 246, where Mr. Sewell discusses the date in regard to each of the three kings of this name and finds no satisfactory English equivalent.

1009. 31 of 1910.—(Tamil.) On the south wall of the Vighnēśvara shrine in the courtyard of the same temple. A damaged record in the third year of the Chōla king Tribhuvanachakravartin Rājadhirājadēva. Records gift of sheep for a lamp.

Muniyūr.

1010. 156 of 1911.—(Tamil.) On the south wall of the Agastyeśvara temple. A record in the second year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land to the guhā of Tiruvajānamsambanda-valanādu on the south side of the temple of Tiruvagattisuram-Udaiyār at Muniyūr in Āvur-kūṟram which was a subdivision of Nittavīṇoda-valanādu, by the assembly of Puttūr alias Tribhuvanamādēvi-chaturvēdi-maṅgalam, a brahmaṇḍēya in Viraśḍa-valanādu of the same territorial division. See No. 1012 and the inscriptions of Nallūr and Valivalam for similar institutions.

1011. 157 of 1911.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). States that some early records which registered grants to the temple of Tiruvagattisvaram-Udaiyār at Muniyūr, were engraved on stone with the permission of Udayapperumāḷ Sōlakōṇar. For similar examples of copying old records in renovated temples see Tirumalaivāṭi, Tiruvallam and Siddhaliṅga-maṅḍam.
1012. 158 of 1910.—(Tamil.) On the north wall of the same temple. A record in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land to the Tirumūraiy-tēvarachchelvan-mathā on the north side of the Tiruttundoṭisuramudāiyai-Nāyanār temple at Tirukkaḷumalam (in Tirukkaḷumalanādu, a subdivision of Rājādhirājavālanādu, by the residents of Muṇiyūr. See No. 1010 above.

Nālūr.

This place, generally called Tirunālūr Mayānām, is one of the south Kāvēri Saivite places. It has been sung by Gṅānasambanda.

1013. 308 of 1910.—(Tamil.) On the door posts at the entrance into the Plāsapurīsvara temple. A partly damaged record in the twenty-fourth year of the Chōla king Rājakēśarivarman. Appears to record a lease of land and states that the assembly of Nālūr, a brahmādēya of Śēṟur-kūṟṟam, met in the temple of Vanṇakkanār ambalam. Mentions also the village Vāḍa-Sattāṅguḍi alias Kalaraṅjēnda-chaturvēdimaṅgalam.

1014. 309 of 1910.—(Tamil.) On the same door post. A mutilated record in the twenty-second year of the Chōla king Madiraikōṇḍa Parakēśarivarman (Parāntaka I). Records gift of ninety sheep for a lamp to the temple of Samaparēśvarattu-Mahādēva at Nālūr, a brahmādēya village in Śēṟur-kūṟṟam. The same door-post appears to have contained on it still another inscription of Madiraikōṇḍa-Parakēśarivarman, much damaged.

Nallūr.

One of the Śaivite centres of worship south of the Kāvēri; it has been sung by Gṅānasambanda and Appar.

1015. 40 of 1911.—(Tamil.) On the south wall of the central shrine in the Kalyāṇasundarēśa temple. A fragmentary record of the twenty-third year of the Chōla king . . . kēśarivarman. Seems to record a gift of lamp to the temples of Ilaṅgōyil-Mahādēva.

1016. 41 of 1911.—(Tamil.) On the same wall. A fragmentary record of the tenth year of the Chōla king Parakēśarivarman Madhurāntaka Uttama-Chōla. Refers to an enquiry into the affairs (śrikārīya) of the temple of Mahādēva at Nallūr under orders of the king, by a certain Maṇakkūṟṟai-Vīranārāyananār.

1017. 42 of 1911.—(Tamil.) On the same wall. A fragmentary record in the fifteenth year of the Chōla king Rājakēśarivarman (i.e., Rājarāja I). Contains portions of the historical introduction of Rājarāja I, and refers to a maṇṭapa built by a certain Nārayaṇan Ėkaṟṟan of Paṅchavānanmahādēvi-chaturvēdimaṅgalam which appears to have been another name of Nallūr.
1018. 43 of 1911.—(Tamil.) On the south wall of the second prakàra of the same temple. A record in the twenty-third year of the Hoysala king Sàrvabhaumachakravartin Víra-Rāmanāthadēva. Records gift of land by a certain Aghoradēva to the temple at Tirunallūr alias Pañchavanmahādevi-chaturvēdimalgalam in Nalūr-nādu, a subdivision of Nittavinōda-valanādu. [The inscription affords a proof of Hoysala domination over Chōla dominion in the time of Víra Rāmanātha. See No. 1038 below.]

1019. 44 of 1911.—(Tamil.) On the same wall. An unfinished and damaged record in the fifteenth year of the Chōla king Rājarājadēva (III?). Records sale of a temple land to a certain Ponnān Rājan alias Vikāramasīṅgadēva of Pāṇḍīmaṇḍalālam, who was a subordinate of Śōjakonār.

1020. 45 of 1911.—(Tamil.) On the same wall. An unfinished and damaged record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of a lamp to the same temple by a certain Vānakōvaraiyar.

1021. 46 of 1911.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōla-dēva (III). Records gift of lands clubbed together under certain specified names. [A hamlet called Manukulamedutta Perumāl was evidently named after the king who, we know from No. 1095 below, had that biruda.]

1022. 47 of 1911.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of money for a lamp and of a lamp-stand by the chief mentioned in No. 1020 who bore the titles Tūndanaṇḍaiyāṉ Ėkavāchakan and Ulagukanvidutta-Perumāl.

1023. 48 of 1911.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). It gives a list of all the tax-free lands enjoyed by a temple, the name of which is not clear on the stone.

1024. 49 of 1911.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of a matha to the teacher called Tattanudaiyar Iśānadeva, by a lady disciple of his, in accordance with the instructions of her dying husband. Later on, the epigraph registers the grant of an additional land to the same matha. Iśāna Śiva was a teacher of the Mudaliars of Māligai matham at Tiruvidadamarudur and he evidently settled at Nalūr. See Tj. 1010, 1012, etc., for similar mathas.

1025. 50 of 1911.—(Tamil.) On the same wall. A record in the thirtieth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records sale of land to the temple by a native of Kiliyur in Pāṇḍikulaṇa-valanādu. In continuation of this inscription is engraved a record of the second year of the same king
which refers to the assembly of Rājakēsari-chaturvēdimāṅgalam in Nallūr-nādu and to a gift of land for a lamp to the temple of Tirunallūr-Nāyanār.

1026. 51 of 1911.—(Tamil.) On the east wall of the same prākāra. A record in the thirty-third year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land for supplying a garland of red lilies (ṣengalunir).

1027. 52 of 1911.—(Tamil.) On the same wall. A damaged record in the twenty-first year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land for supplying a garland of red lilies (ṣengalunir).

1028. 53 of 1911.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of paddy for offerings.

1029. 54 of 1911.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva II, who was pleased to take Madurai, i.e., Madura and Īlam (Ceylon). Records gift of 200 kāsus for two lamps.


1031. 56 of 1911.—(Tamil.) On the same wall. A damaged and incomplete record in the eleventh year of the Chōla king Tribhuvaṇachakravartin Rājādhirājadēva (II?). Records gift of land for offerings.

1032. 57 of 1911.—(Tamil.) On the same wall. A damaged record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records sale of a house-site and a garden for the temple of Agambaḍi-Vināyaka-Pillaiyār.

1033. 58 of 1911.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records sale of a house and eight coconut trees to the same temple which is stated to have been built by the Agambaḍiyār (i.e., the servants of the temple of Tirunallūr-Nāyanār). [Was the term Agambaḍiyār connected with the Agamuḍiyār caste?]


1035. 60 of 1911.—(Tamil.) On the base of the north verandah in the same temple. A mutilated record in the fourth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva. Records gift of lands situated in different villages to the same temple.

1037. 62 of 1911.—(Tamil.) On the second gopura of the same temple; right of entrance. A record in the twenty-sixth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land for feeding the Mahēśvaras.

Śulamaṅgalam.

1038. 292 of 1911.—(Tamil.) On the west and south walls of the central shrine in the Krittivāśēvara temple. A record in the twentieth year of the Hoysaḷa king Vīra-Rāmanāthadēva. Records gift of land for offerings to the temple at Śulamaṅgalam which was a brahmaṭēya in Kilāy-kūṟṟam a subdivision of Nittāvinōda-vālanādu. [His capital was Kaṇṭanūr. Mr. Richards, I.C.S., suggests that Dēvar kundaṇi was perhaps his capital above the ghats. See No. 1018 above.]

1039. 293 of 1911.—(Tamil.) On the north wall of the maṇḍapa in front of the same shrine. A damaged record in the ninth year of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍya-dēva. Records sale of land to the temple of Kari-uritta-Nāyanār at Śulamaṅgalam by three Brāhmaṇa brothers who were natives of Tirukkuṇḍandai (i.e., Kumbhakōṇam).

1040. 294 of 1911.—(Tamil.) On the south wall of the same maṇḍapa. A record in the twelfth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍya-dēva (1334 —?). Records that a certain Tirunāṉūdaiyār of Dānavinōdanallūr, a dēvadēṇa village of the goddess in the temple of Tiruvāḷavūṭaiyār in Tayandaṇārkuṇinādu, a subdivision of Pāṇḍimaṇḍalam, set up an image of Tirunāṉūṭaiyā-Piḷaiyār in the temple of Kariyuritta-Nāyanār at Śulamaṅgalam, a brahmaṭēya in Kilār-kūṛṟam of Nittāvinōda-vālanādu, and presented lands for offerings.

1041. 295 of 1911.—(Tamil.) On the same wall. An incomplete record in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulōṭṭūṅga-Chōladēva (III), "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya." Refers to the assembly of Śulamaṅgalam and a settlement which it made for the benefit of the temple of Kariyuritta-Nāyanār.

1042. 296 of 1911.—(Tamil.) On the same wall. An incomplete record of the Chōla king Tribhuvanachakravartin Kulōṭṭūṅga-Chōladēva III, "who was pleased to take Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya." Records sale of maid-servants to the temple of Kari-uritta-Kandar at
Šūlamaṅgalam by two accountants of the temple of Tirukkāroṇam-Uḍaiyār at Śoḻakulavallipāṭṭinanam, a village in Paṭṭiṇa-kūṟram, a subdivision of Gēyamāṅṅikka-vaḷanāḍu.


1042-B. In the same place. A grant by the same king in his twenty-second year of 1,000 kuḷi of land. Ibid., No. 166.

1042-C. In the same place. Grant of land by Ko-Parakēsari-varman to Ādi-Chandēśvara, in his fifteenth year. Ibid., No. 167.

1042-D. In the same place. A gift of land (4 mās, 1 kāṇi and mudī) to the God by the same king in his thirteenth year. Ibid., No. 168.

1042-E. In the same place. Records in the twenty-second year of Ko-Rajakēsari-varman grant of two velis of wet land and one of dry land to the God. Ibid., No. 169.

_Tirukkalāvūr (Tirurukkarugāvūr)_

This place is well known in Śaivite tradition as the place where the moon and constellations worshipped the Lord and where the Lord fed Saint Sundaramūrti. It has been sung by Gōnasambanda.

1043. 35 of 1910.—(Tamil.) On the south wall of the central shrine in the Madhuvanēśvara temple. A record in the sixteenth year of the Chōla king Parakēsari-varman. Records gift of land by the village assembly, to the temple of Tirukkarugavūr Mahādeva.


1045. 37 of 1910.—(Tamil.) On the same wall. A record in the thirty-ninth year of the Chōla king Madiraikoṇḍa Parakēsari-varman (905—47), “who also took Īḷam (Ceylon).” Records gift of land to the same temple by a servant of queen Villavanmādeviyār.


1049. 41 of 1910.—(Tamil.) On the same wall. A record of the Chōla king Parakēṣarivarman, the date of which is lost. Built in at the right end. Records gift of land for offerings and a lamp.

1050. 42 of 1910.—(Tamil.) On the west wall of the same shrine. An incomplete record in the twenty-seventh year of the Chōla king Madiraikoṇḍa Parakēṣarivarman (A.D. 905—47). It gives a list of the lands owned by the temples of Mahādeva, Kāla-Piḍāri and Mahā-Viṣhṇu at Paḷa-Tirukkarugavūr.


1052. 44 of 1910.—(Tamil.) On the north wall of the same shrine. A record in the fifth year of the Chōla king Parakēṣarivarman. It gives a list of lands belonging to the temple; one of the donors was Kōṟṟāṅgūḍaiyān Arāṅgan Kuṇjiramallan. The beginning of the historical introduction (tingaḷēr taru) of Rājādhīrāja I is found below this inscription.


1056. A grant of the same king in his thirteenth year. Ibid., No. 171.

1057. In the same place. Grant of thirteen vēlis by the same king in his eighth year. Ibid., No. 172.

1058. Grant of two vēlis by the same king in his seventeenth year. Ibid., No. 173.

1059. Grant of land for lamps and food by the same king in his twenty-third year. Ibid., No. 174.

1060. Grant of land by the same king in his twenty-first year. Ibid., No. 175.
A similar grant of 4 mās, 3½ kanis and 1 mundi is Vrāmaṅgaiyūr by the same king in his thirteenth year. *Ins., S. Dts.*, No. 176.


A record by the same king in his seventeenth year for the celebration of the Pushya ceremony. *Ibid.*, No. 178.

A gift of 3 mās and 1½ kanis by the same king in his eighteenth year. *Ibid.*, No. 179.


*Tiruppālātturai.*

433 of 1912.—(Tamil.) On the south wall of the central shrine in the Kshiravanēsvara temple. A much damaged record in the tenth year of the Chōla king Vikrama-Chōḷadēva (1118—35). Records gift of jewels to the temple of Mahādēva at Tiruppālātturai. [The place figures in Appar’s psalms.]

434 of 1912.—(Tamil.) On the west wall of the same shrine. A record in the forty-third year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōḷadēva (I). Registers that the devudāna village Tiruchchirram-balānallūr of the temple of Mahādēva at Tiruppālātturai in Nallōrnādu, a subdivision of Nittavinōda-valanādu, was granted, on account of the low finances of the temple, the remission of the antaraśaprattam and other taxes, at the request of Madhurāntakappavaināṭṭu-Mūvendavēḷu. [The epigraph is interesting for the fact that it mentions the introductions of Vīraraŋjendra I and Kulōttunga I thereby showing that Adhirājendra (who was the brother-in-law of the Chāḷukya Vikramādiyā VI and the rival of Kulōttunga I) was ignored. The last year of Vīraraŋjendra is moreover (1069—70) the first year of Kulōttunga (I). *Ep. Rep.*, 1913, p. 105.]

435 of 1912.—(Tamil.) On a slab built into the west floor of the first prākāra of the same temple. Records in Kīṭaka gift of land by the cultivating classes to the temple of Pālavananāthasvāmin for conducting the festival in the month of Āḍi.

436 of 1912.—(Tamil.) On a slab fixed into the floor of the north verandah of the same prākāra. Interrupted by the bases of a pillar. Seems to record in Vikrama a gift of land by an agent of Vīra-Naraśingarāya-Nayaka (evidently the Śāluva usurper).

437 of 1912.—(Tamil.) On the west verandah of the same prākāra. A record in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of
land by purchase in Tiruchchirambalanallur and Rājugambhiranallur, to the shrine of Tirujñānasambandhīśvaram-Udaiyar which was consecrated by a certain Nīlangāgaraiyan, in the east verandah of the temple of Tiruppālatturai-Udaiyar.

1072. 438 of 1912.—(Tamil.) On the second gopura of the same temple, right of entrance. A much damaged and unfinished record in the fifteenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva (III), “who having taken Madurai (Madura) was pleased to take the crowned head of the Pāṇḍya.”

1073. 439 of 1912.—(Tamil.) In the same place. A record in the fourth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladēva (III). Records gift of gold for jewels to the shrines of Periyadēvar and Nachchiyār, concentrated in the temple by Periyadēvanambi of Peñagādam who held proprietary right in the dēvadāna villages of Tiruchchirambala-nallur and Rājugambhiranallur.

1074. 440 of 1912.—(Tamil.) On the east wall of the first prākāra of the same temple. A damaged and unfinished record of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva (II) in his twelfth year and 264th day. Begins with the introduction jayamādīm nā maruvaiya, etc. Seems to record the gift of land (kāval kadu) in the grove called Kuñjirān alias Bhuvananujudaiyāl, under the new name Rājugambhiranallur for worship, etc., in the temple and for maintaining a flower garden. Reference is also made to the “Revenue Survey” (ālavu) of the sixteenth year of Śungandavīrttadēva (i.e., Kulottunga I) and to his fortieth year.

1075. 441 of 1912.—(Tamil.) On the north wall of the same prākāra. A record of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladēva (III), “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya,” in his twelfth year and ninety-third day. Registers that the re-distribution (sēnātē) and assignment of lands (puñjai and nattam) in the village of Kuladippanāyakapura were, by the corporate consent of the Śāliya merchants, permanently engraved on the walls of the temple. The epigraph shows that there was periodical re-distribution of the village lands.

1076. 442 of 1912.—(Tamil.) On two detached stones fixed into the same wall. Records gift of land (Tirunāmattukkāṇi) in the village of Vēmbakkudē which was a dēvadāna of the temple of Tiruchchōṛrutturai-Udaiyar, by a certain Kāvērivallavan.

_Tiruvaigāvūr_.

This place, known in Śaivite tradition as Bilva-vanakṣētram, is said to have been the scene of Lakshmi’s worship of Śiva. It figures in Gāṇanasambanda’s Dēvāram.
1077. 48 of 1914.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Bilvānathēśvara temple. A record in the twenty-second year of the Pallava king Nandivarmanāja (II or III?). Records gift of land for offerings and a lamp to the temple of Tiruvaigāvudaiya-Mahādēva. States that this is only a copy of a stone inscription.

1078. 49 of 1914.—(Tamil.) On the same wall. An unfinished record of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva (II) in his fifth year. Mentions Moykuḍi in Emappēṟūnādu, a subdivision of Rājarāja-valanādu and the temple of Tiruvaigāvudaiyār in Innambarkādu, a subdivision of Vaḍagaral-Vikrama-Śōla-valanādu. [Mr. Krishna Sastri notes that, while in other epigraphs the king receives the title of Rājakēsarivarman, he receives in this the title of Parakēsarivarman.]

1079. 50 of 1914.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva (II). Records gift of thirty kāsṭus for a lamp by a dancing girl ḍevarādiyal of the temple of Tiruvaigāvudaiyār in Anṭattukūṟṟam, a subdivision of Vikrama-Śōla-valanādu.

1080. 51 of 1914.—(Tamil.) On the same wall. A record in the fortieth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva (III?). States that Pūndi-uḍaiyān Sūriyan Pavaḷakkūṟanār alias Vaṅgadūṭaiyar of Paravaichchurupūndi in Rājarāja-valanādu petitioned to the king in his thirty-second year and built of stone the central shrine and the maṇṭapa of the temple of Tiruvaigāvudaiya-Mahādēva in Anṭattukūṟṟam, a subdivision of Ulaguyavanda-Śōla-valanādu, after removing the old brick structure which was dilapidated. He also increased the temple ḍevadeṇa by supplementing it with gift of lands in the village of Kālappakudi, in Viṟkūṟṟam to meet the additional requirements of the temple. [The Government Epigraphist believes that the king was, in spite of the title Parakēsarivarman, Kulottunga (I).]

1081. 52 of 1914.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of gold for three lamps to the shrine of Tirumāḷigaiṉillaiyār, by a native of Pājavakkuṇḍi in Viḷainādu which was a subdivision of Jayaṅgoṇḍa-Śōla-valanādu.

1082. 53 of 1914.—(Tamil.) On the same wall. A damaged record of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva (II) in his seventeenth year. Records gift of money for offerings to the image of Nittavinōdakalyāṇa-Sundaradēva set up in the temple of Tiruvaigāvūr.
1083. 54 of 1914.—(Tamil.) On the south and west walls of the same maṇṭapa. A record in the twentieth year of the Chōla king Tribhuvanachakravartin Kulōṭtuṅga-Chōḷaṇḍeṅa (III), “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.” Records gift of paddy by the temple servants to the sacred monastery (tirukkuṟṟai) of Tirumuḍiyāḷaṇḍān which was presided over by Nāṇāndūr-Uḍaiyar Pugalivēndar. [Pugalivēndar cannot be the poet Pugalēndi who was the contemporary of Oṭṭakkootta and Kulōṭtuṅga (II).]


1085. 56 of 1914.—(Tamil.) On the same wall. A damaged record of the Chōla king Tribhuvanachakravartin Rājēndra Chōḷaṇḍeṅa (III) in his fifth year, Mēsha, śu. di. 4th, Monday, Rōhini. Records sale of land. Mentions Vāmaśivamudaliyār of the lineage of the Mudaliyārs of Śelva-Tiruvārur and the image of Villavanapperumāl in this temple. The date, points out Mr. Swamikannu Pillai, corresponded to Monday, 27th March A.D. 1251. He further “shows that the reign began between 28th March and 20th April 1246, which reduces Kielhorn’s limits by eight days.” See Ep. Ind., Vol. IX, p. 222.

1086. 57 of 1914.—(Tamil.) On the north wall of the same maṇṭapa. A record of the Chōla king Tribhuvanachakravartin Tribhuvanaviraṇḍeṅa (1178—1216), “who having been pleased to take 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,” in his thirty-third year, Mithuna, ba. di. 9, Monday, Rēvati, corresponding to June 6, A.D. 1211. Records sale of land and two houses for arrears of revenue due on a dēvādhana land. The arrears were found out by Pillai-Muṇaiyar daraiyar who was in charge of the temple lands, by auditing the accounts from the twenty-fourth to the thirty-third year.

1087. 58 of 1914.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Tribhuvanaviraṇḍeṅa (1178—1216), “who having been pleased to take 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” in his thirty-third year, Mithuna, ba. di. 9, Monday, Rēvati. Built in at the bottom. Refers to the dēvādhana village Tribhuvana-mādeviṭhurvediṁgalam. Registers a similar transaction as in the above epigraph. Date same as in the previous inscription.
1088. 59 of 1914.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapratāpa Dēvarāya Mahārāya (II), in Ś. 1351, Saumya, Vrischika, ba. di. 10, Monday, Hasta (Oct. 29, A.D. 1429). Registers an agreement entered into by the assembly of Parāntaka-nādu, a subdivision of Innambar-nādu and the Vaḷaṅgai 98 and the Idangai 98 sects regarding the payment of dues to the king (rājāgaram). [This epigraph is one of the most valuable documents for the construction of the financial history of the period. It is analysed in detail in Mad. Ep. Rep., 1915, pp. 106—8, paragraph 44, and it is too long to be quoted here.]

1089. 60 of 1914.—(Tamil.) On the east and north walls of the same maṇṭapa. A record of the Chōla king Tribhuvana-vīrādeva, (1178—1216) "who having been pleased to take . . . Karuvūr and the crowned head of the Paṇḍya, was pleased to perform the anointment of heroes and the anointment of victors," in his thirty-third year, Mithuna, ba. di. 9, Monday, Rēvati. Built in at the beginning. Registers a transaction similar to that of No. 1075 above. The land was sold to the temple of Nittavinōḍa-Īśvaram Uḍaiyār at Tiruvaṅgāvūr in Innambar-nādu, a subdivision of Vaḍa-garai-Vikrama-Śoḷa-valanādu. For date see 1086.

PATTUKKÖTTAI TALUK.

Karungādu.


Kōvīlūr.

1091. 181 of 1908.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine in the Mantrapurīsvara temple. An incomplete record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Kuḷōṭṭuṅga-Chloadeva (III) "who was pleased to take Madurai, Iḷam (Ceylon) and the crowned head of the Paṇṭya." Records the gift of a servant to the temple of Usāṭṭaṇa-muḍaiya-Nāyanār by a native of Śelgalūr in Iḍaikkāṇādu, a subdivision of Rājendra-Śoḷa-valanādu.

1092. 182 of 1908.—(Tamil.) On the same wall. A record in the twenty-sixth year (Kanyā, Pūrva 8 or 5, Anurādhha, Monday) of the Chōla king Tribhuvanachakravartin Rājaraṇadēva. Records gift of land by order of Viḷūppādirājan, a native of Śīṟṟaṅkaḍu in Paṇḍyakulūṣani-valanādu. The land granted was in Sundara-śoḷapuram. See Ep. Ind., Vol. XI, p. 130. An irregular date.

1093. 183 of 1908.—(Tamil.) On the same wall. A record in the twenty-fifth year of the Chōla king . . . Kuḷōṭṭuṅga-Choladēva, "who was pleased to take . . . " Built in at the bottom and the end. Records gift of land to the temple of
Uṣṭātānapuḍaiya-Nāyānār at Uṣṭātānapa alias Kēralakulāsani-chaturvedimāṅgalam, a brahmādēya in Puraṅgarambi-nāḍu, a subdivision of Rājendraśoḷa-valanāḍu.

1094. 184 of 1908.—(Tamil.) On the south wall of the same maṇṭapa. A record in the twenty-fourth year of the king. Records gift of money for a lamp, by a native of Puduppaṭṭaṇam.

1095. 185 of 1908.—(Tamil.) On the same wall. A record in the fourth year of the Chōḷa king Tribhuvanachakravarthīn Rājēndra-Chōḷadēva (III). Seems to record a gift of paddy to a temple servant by the tenants of the temple lands. [The king had the title of Manukula meḍutta Perumāl.]

1096. 186 of 1908.—(Tamil.) On the same wall. A record in the tenth year of the Chōḷa king Tribhuvanachakravarthīn Rājēndra-Chōḷadēva. Records gift of land for offerings to the shrines of Pillaiyar Nāyānār (i.e., Gānasambanda) and Tirunāvukkarasu-Nāyānār. Refers to the revenue survey of the thirtieth year.

1097. 187 of 1908.—(Tamil.) On the same wall. A record in the fourth year of the Chōḷa king Tribhuvanachakravarthīn Rājēndra-Chōḷadēva. Records an arrangement entered into by the dancing girls of the temple to burn a lamp in the shrine of Bhuvana-pati-Nāĉchiyār built by Ponnambalakuttan alias Īrumudiśōḷap-pallavaraiyan.

1098. 188 of 1908.—(Tamil.) On the same wall. A record in the fourth year of the Chōḷa king Tribhuvanachakravarthīn Rājēndra-Chōḷadēva. Records gift of land for offerings to the image of Bhuvana-dhipati-Nāĉchiyār by the residents of Mūmudiśōḷapuram in Puraṅgarambai-nāḍu, a subdivision of Rājendra-śoḷa-valanāḍu. Refers to the revenue survey of the thirty-eighth year of Tribhuvanavtradēva (Kulottūṅga III). This survey "shows the still prosperous condition of the Chōḷa Empire about the end of that king's reign." It is doubtful, however, whether Kulottūṅga (I) or (III) is intended. See Ep. Rep., 1909, p. 102, for details. See No. 1101 below.

1099. 189 of 1908.—(Tamil.) On the same wall. A record in the fifth year and the king's name is lost. Records gift of money (3,000 kāsus) and paddy for offerings to the shrine of Bhuvana-dhipati Nāĉchiyār built by Ponnambalakuttan alias Īrumudiśōḷa Pallavaraiyan.

1100. 190 of 1908.—(Tamil.) On the same wall. Gives a list of ḍevaḍāna lands belonging to the temple and their boundaries.

1101. 191 of 1908.—(Tamil.) On the same wall. Gives a list of the rent-free lands (devadaṇa) possessed by the temple, up to the thirty-eighth year and refers to the fiftieth year of Kulottūṅga-Chōḷadēva (I) "who was pleased to abolish tolls" and to the eighteenth year of Rājarājādēva. The revenue survey of the thirty-eighth year is also referred to. See 1098 above.
1102. 192 of 1908.—(Tamil.) On the north wall of the same manṭapa. Records in the twenty-first year (of?) gift of land for offerings by order of a certain Kāḷingarāya. Mentions Kalyāṇapuraṅgoṇḍaśoḷapuram, among the boundaries. [Kalyāṇapuraṅgoṇḍaśoḷa was Rājādhirāja (I), 1018—1052.]

1103. 193 of 1908.—(Tamil.) On the north wall of the manṭapa in front of the central shrine in the Mantrapṛṣṭhāra temple. A record in the thirtieth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of land to the shrine of Subrahmanya by the assembly of Peruvāḻvutanda-Perumāḻ-chaturvēdimāṅgalam (i.e., the modern Peruvāḻlandān) in Puraṅgarambaināḍu, a subdivision of Rājendra-śoḷa-vaḷanāḍu.

1104. 194 of 1908.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōlajēva (1118—35). Records gift of land. Mentions Śakkānamalias Kēralakulāsāni-chaturvēdimāṅgalam. Perhaps Śakkānam is a mistake for Śattāṭaṇam (i.e., Uṭṭaṭaṇam).

1105. 195 of 1908.—(Tamil.) On the same wall. A record in the twentieth year (Makara, Pūrva 7, Monday, Aśvini) of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land by the assembly mentioned in No. 1103, for offerings to the shrine of Tirukkāmakkottāmuṇḍaiya Periya-Nāchchiyār, set up by prince Purōṣāikkuṇḍaiyār. The gift was made for the health of the king and for the victory of prince Irūṅgōḷar. See Ep. Ind., Vol. XI, 128, where the details of date show the English equivalent to be Monday, 5th January, A.D. 1237, in the twenty-first and not twentieth year of the king.

1106. 196 of 1908.—(Tamil.) On the same wall. A record in the twenty-first year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of land to the same shrine by the assembly of Śuttavalli-chaturvēdimāṅgalam which was in charge of the village duties (grāma-kārya) for the health of the king and for the victory of prince Irūṅgōḷar.

1107. 197 of 1908.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Assignment by the assembly of Uṭṭaṭaṇam of certain taxes collected on temple lands up to the tenth year for the repair of the temple.

1108. 198 of 1908.—(Tamil.) On the same wall. A record in the eleventh year (Rishabhha, Pūrva 7, Sunday, Magha) of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land, for offerings to the shrine of Sūryadēva in the temple of Uṭṭaṭaṇam-Uḍaivār by the residents of Vikramābharaṇapuram in Umbar-nāḍu. See Ep. Ind., Vol. XI, p. 128, where it is shown that II is a mistake for 21 and that then the date corresponds to 3rd May, A.D. 1237.
1109. 199 of 1908.—(Tamil.) On the same wall. A record in the thirty-first year (Mēsha, 5, Anurādhā, Monday) of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land to the same shrine by the residents of Pārāntakapuram in Umbar-nāḍu. Ibid., pp. 130–1. A very irregular date.


1111. 201 of 1908.—(Tamil.) On the water spout (gōmukha) in the south wall of the same maṇṭapa. Records gift of the spout by a certain Viraśingarāyān.

1112. 202 of 1908.—(Tamil.) On the south base of the verandah in the first prākāra of the same temple. A record in the eleventh year of the Chōḷa king Tribhuvanachakravartin Rājēndra-Chōḷadēva (III?). Records gift of land for worship and repair in the temple of Uśātāṇamudaiya-Nāyanār by order of Pāiyūḷan Periyān Aḻagiyā-Perumāḷ alias Śōjagaṅgan, evidently one of the king’s executive officers.

1113. 203 of 1908.—(Tamil.) On the same base. Records in the twenty-second year (of?) gift of land for the Tirukkaiikkōṭṭi-pōṉuṟ of the temple, by order of Śōkkanaṉyan alias Rajagambhītra Śōlijavaraiyan.

1114. 204 of 1908.—(Tamil.) On the same base. An unfinished record in the eleventh year of the Chōḷa king Tribhuvanachakravartin Rājēndra-Chōḷadēva. Records gift of duties (in kind) payable on each bullock load (podi) of paddy and rice, carried by the road called Jananāṭhan-pādai, as directed by the prince (not named), to the temple of Uśātāṇamudaiya-Nāyanār by order of the villagers of Mummuḍiśōḷapuram.

1115. 205 of 1908.—(Tamil.) On the same base. A record in the eleventh year of the Chōḷa king Tribhuvanachakravartin Rājēndra-Chōḷadēva (III?). Records gift of land by order of Periyān Aḻagiyā-Perumāḷ alias Śōjagaṅgan.

1116. 206 of 1908.—(Tamil.) On the same base. A record in the twelfth year of the Chōḷa king Tribhuvanachakravartin Rājēndra-Chōḷadēva (III?). Records gift of land by Ādittadevan, a native of Veḷḷur, in Pāiyūṟkōṭṭam, a district of Perun-Tōṇḍai-māṇḍalam.

1117. 207 of 1908.—(Tamil.) On the same base. A record in the thirteenth year of the Chōḷa king Tribhuvanachakravartin Rājēndra-Chōḷadēva. Mentions the donor referred to in the above epigraph and his gift. It is here stated that Ādichchadēvan was a native of Veḷḷur in Tōṇḍai-māṇḍalam.
1118. 208 of 1908.—(Tamil.) On the same base. A record in the eleventh year (Kanyā, Āpāra. 6, Monday, Rōhiṇi) of the Chōla king Tribhuvanachakravartin Rājėndra-Chōladēva (III). Records sale of land. Refers to the survey in the thirty-eighth year of Periyadēvar Tribhuvanavirādēva (Kulottuṅga III). See Ḥp. Ind., Vol. XI, p. 131. The date corresponds to Monday, 11th September, A.D. 1256; but Kanyā is said to be a mistake for Simha.

1119. 209 of 1908.—(Tamil.) On the west base of the same verandah. An unfinished record of the Chōla king Tribhuvanachakravartin Rājėndra-Chōladēva (III ?), the date of which is lost. Records gift of land by order of Pallavaraiyan alias Rājagambhirāśoḷa-Pallavaraiyan.

1120. 210 of 1908.—(Tamil.) On the same base. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Rājėndra-Chōladēva (III ?). The writing on one of the stones in the middle of the inscription has been erased by chiselling. Records gift of land for offerings to the image of Pallavanmadēvarisvaramuḍaiya-Nāyanār by order of Vānarāya alias Sōiyyavaraiyan.

1121. 211 of 1908.—(Tamil.) On the same base. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Rājėndra-Chōladēva (III ?). Records gift of land for a matha called Vānarāya-maḍam by order of the same person.


1123. 213 of 1908.—(Tamil.) On the same base. A record in the seventeenth year (Rishabha, Pūrva. 3, Sunday, Pushya) of the Chōla king Tribhuvanachakravartin Rājėndra-Chōladēva (III). Records gift of land for offerings by the great assembly (peruigurimahāsabhai) of Uśattānām. See Ibid., where it is shown that the date corresponds to Sunday, the 21st May, A.D. 1262 (but the titi is 2, it is said, and not 3).

1124. 214 of 1908.—(Tamil.) On the same base. An unfinished record in the fourteenth year (Simha, Pūrva. 3, Hasta, Wednesday) of the Pāṇḍya king Jatāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (III). See Ibid., p. 136, where it is shown that the date corresponded to Wednesday, 9th August, A.D. 1290.

1125. 215 of 1908.—(Tamil.) On the east, north and west walls of the Chandēsvara shrine in the same temple. A record in the eighth year (Kumbha, Pūrva. 3, Svāti, Monday) of the Chōla king Tribhuvanachakravartin Rājarājēdeva (III). Records gift of land for offerings to the image of Pallavanśvaramuḍaiya-Nāyanār,
set up in the temple by Pichchan Pallavarāyan alias Śōlyavaraiyan, a native of Paiyyūr in Paiyyūr-nādu. See Ep. Ind., Vol. XI, p. 127, where the date (after some corrections) is equated to 20th February, A.D. 1223.

1126. 216 of 1908.—(Tamil.) On the east wall of the first prākāra of the same temple. A damaged record in the twenty-eighth year (Kumbha, Apara. 6, Svāti, Monday) of the Chōla king Tribhuvanachakravartin Rājendra-Chōḷadēva (III). Records gift of land for offerings to the image of Tiruţiṉānamperra Piḷḷaiyār set up by a merchant of Mummuḍiśōlapuram. Refers to the revenue survey in the thirty-eighth year of Periyadēvar Tribhuvanaviradēva (Kulōttuṅga III). See Ibid., p. 132, where it is shown that the date is irregular and that "its nearest approach" is Monday, 14th February, A.D. 1267.

1127. 217 of 1908.—(Tamil.) On the same wall. A damaged record in the twelfth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, II or III?). Records gift of land for offerings to an image of Gaṇapati called Nambi-Vināyaka-Piḷḷaiyār by the great assembly (peruṅgurimahā-sabhai) of Uṣāṭṭānam.


1129. 219 of 1908.—(Tamil.) On the south wall of the same prākāra. A damaged record in the fourteenth year. Refers to the gift mentioned in the above inscription.

1130. 220 of 1908.—(Tamil.) On the same wall. Records in the eleventh year gift of money for offerings, etc., to the image of Aḷagiya-Tiruchchirambaḷamudaiya-Nāyanār set up in the temple by Īṣana (Śivā)chāriyār who belonged to the lineage of Śaiva teachers mentioned in No. 1128 above.

1131. 221 of 1908.—(Tamil.) On the same wall. A record in the second year of the Pāṇḍya king Sundara-Pāṇḍyadēva. Records gift of a grove and a maṇṭapa by order of Rājanārāyaṇa-Vijuppaiyān. See No. 1127 above where perhaps the same king is referred to.

1132. 222 of 1908.—(Tamil.) On the north wall of the same prākāra. A much damaged record in the twenty-sixth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Pāṇḍyadēva. Seems to record a sale of land.

1133. 223 of 1908.—(Tamil.) On the inner gopura of the same temple. A damaged record in the seventeenth year (Tulā, Pūrva,
Pattukkottai Taluk

14, Āśvini, Friday) of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (III). Records gift of land for the maintenance of a flower garden. See Ep. Ind., Vol. XI, p. 131, where the date is calculated to be Friday, 27th October, A.D. 1262.

1134. 224 of 1908.—(Tamil.) On the same gopura. A record in the eighteenth year. An unnamed Daṇḍanāyaka granted and confirmed the old scale of worship in the temple.

1135. 225 of 1908.—(Tamil.) On the outer gopura of the same temple. A damaged record in the fourth year of the Pāṇḍya king Perumāḷ Sundara-Pāṇḍyadēva [who “might be the same” as Jaṭāvarman Sundara Pāṇḍya I. See Ep. Rep., 1909, p. 82.]

1136. 226 of 1908.—(Tamil.) On the same gopura. A much damaged record in the fourteenth year of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin . . . Pāṇḍyadēva.

1137. 227 of 1908.—(Tamil.) On the same gopura. A much damaged record in the fourteenth year (of?). Mentions the order of Śōliyavaraiyiyan.

Pattukkottai.

1138. In the ruined fort (now in the Taluk office). A record ascribing the foundation of the fort to Vānāji Pāṇḍitar Aiyar Avargal in honour of Shahji Mahārāja in A.D. 1686-7. It says that Shahji “conquered all the Patukkottai country inhabited by the Kaḷḷans extending to the south as far as Pāmbanār.” [Local tradition, however, attributes the fort to one Paṭṭu Mājava Rāya. It was garrisoned by the British in 1781 and captured by Haidar subsequently. See Tanj. Gazr., Vol. I, p. 253.]

Śālivanāyakkan-pattanam.

1139. On the memorial tower built by Rāja Sarabhōji in 1814, usually called Manora by the people. Commemorates the downfall of Napoleon and the success of British arms. [Sarabhōji lived at this place and hence it came to be called Sarabhēndrarājan-pattanam.]

SHIYĀLI TALUK.

In his Antiquities Mr. Sewell says that there are copper plate grants in the hands of the residents or temples of Kīrnāṅgūr, Maruvattūr, Tiruvālāṅgāḍ and Vaidyēśvarankōvil, but no details of these are available. I have given below such of them as are definite and dated.

Erukkūr.

1140. 299 of 1911.—(Tamil.) On a detached stone built into the entrance of the Perumāḷ temple. A fragmentary record in the third year of the Chōla king Rajādhirajadēva (I or II?).
TANJORE DISTRICT

Käveripatținam.

This ancient seaport identified with the Kamara of the Periplus, the Chabarîs emporium of Ptolemy and Charitrapura of Hiouentsang, ceased to be of importance only about the fifteenth century, in consequence evidently of the silting up of the Käveri. It is now a hamlet of fishermen and a place of pilgrimage. For its ancient trade, its splendour, its wealth under Karikâlchôla, its people, etc., as given in Tamil Literature, see Tamils 1800 years ago. To the literary men the place is of interest as the birth-place of Paṭṭinattuppiḷḷai and to the sociologist as the birth-place of the Nâṭtukkôṭṭai Cheṭṭi community.

1141. 140 of 1910.—(Tamil.) On a slab excavated and now preserved in the Taluk office at Shiyâli. A mutilated record. In modern characters. Mentions the street called after Râyanârâyaṇa and a tank.

Kônâttûr.


Śâyavanam.

This is near the ancient site of Kâveripatținam. See No. 1151 below which refers to Śâyai in Pukâr. It is also referred to in the Periapurâna in connexion with the legend of Iyarpagai Nâyanâr. See Tanj. Gazr., p. 258. For the description of the ancient grandeur of the place see Kaṭialâr Udiranârâjanâr’s Paṭṭanappâlai.

1143. 261 of 1911.—(Tamil.) On the north wall of the prâkâra in the Śâyâvanâśvara temple. A record in the eighth year of the Chôla king Tribhuvanachakravartin Kônerimêkôndân (Râjarâja). Records that at the instance of a certain Piḍâraṇ-Nâyakan some devadâna lands belonging to the temple of Tiruchchâyakâd-Udaiyar at Kâverippûmpatținam in Nângûr-nâdu, a subdivision of Rajâdhîrajâ-valanâdû, were restored by the king for a flower-garden, henceforward named Râjarâjan-tirunandavanam. The royal secretary (tirumandâra-ôlai) was Pâñcîtasôla-Mûvendavelân. Mentions some other officers of the king as signatories.

1144. 262 of 1911.—(Tamil.) On the same wall. A record in the thirty-fifth year of the Chôla king Tribhuvanachakravartin Tribhuvanavirradêva (1178—1216), “who was pleased to take Madu- rai (Madura), Îlam (Ceylon), Karuvûr and the crowned head of the Pândya and to perform the anointment of heroes and victors.” Registers the distribution of paddy collected by the temple, for offerings and for repairs, under orders of Pillai Ambaruḍâiyâr Kâlingarâyar.
1145. 263 of 1911.—(Tamil.) On the same wall. A record in the fifth year of the Chōḷa king Tribhuvanachakravartin Rājāraja-deva. Records gift of land for an additional ½ lamp in the temple of Tiruchchāyakāḍ Udayār, 1½ having been previously provided for in the seventh year of Periyadēvar by a certain Malaimēlmarundu alias Vānavan Vilupparaiyan of Marudamān-galam in Tiruvindalūr-nāḍu, a subdivision of Rājadhirājavālanāḍu.

1146. 264 of 1911.—(Tamil.) On the same wall. A record in the eighteenth year of Tribhuvanachakravartin Kōnērinmaikōṇḍan. Registers that certain tenants in the dēvadāṇa villages of the temple did not pay their dues till the seventeenth year of the king and that in the eighteenth year they were made to sell back their holdings to the temple in payment thereof, on the representation made by Vāṅkōvaraiyan. The royal secretary was Rājanārāyaṇa Mūvendavēḷan.

1147. 265 of 1911.—(Tamil.) On the same wall. An unfinished record in the fifth year of the Chōḷa king Tribhuvanachakravartin Virarājēndra-Chōḷadēva (II, or Kūlōttuṅga III ?). Stones out of order. Mentions Kavērippūmpatţinam in Naṅgūr-nāḍu, a subdivision of Rājadhirājavālanāḍu.

1148. 266 of 1911.—(Tamil.) On the west wall of the same prākāra. A damaged record in the thirty-fifth year of the Chōḷa king Tribhuvanachakravartin Tribhuvanavīradēva (178—1216) "who took Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and victors." Lease of a temple land and a house to Uṭṭarāpati-Nāyakan alias Tiruchchāyakāṭṭu-vaḷān, the headman of Vallam, for the supply of 8 śāyāvana-nāḷi of pepper every day, to the temple. [The nāḷi measure here mentioned was probably a local one but must have been widely in use on account of the commercial importance of the place.]

1149. 267 of 1911.—(Tamil.) On the south wall of the same prākāra. A damaged record in the ninth year of the Chōḷa king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva (1118—35). Begins with the introduction pūmalai mīdāindu, etc.

1150. 268 of 1911.—(Tamil.) On the same wall. A much damaged record in the twenty-seventh year of the Chōḷa king Tribhuvanachakravartin Kūlōttuṅga-Chōḷadēva III, "who was pleased to take Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya". Records gift of land for presenting rice to Brāhmaṇas.

1151. 269 of 1911.—(Tamil verse.) On the same wall. A record in the fifth year of the Chōḷa king Vikrama-Chōḷadēva. Registers that a minister of the Chōḷa king named Mukundayaradipati Tiruchchirāmbalavan built a matha and presented land
to it for feeding fifty Brähmanaś (of Śayāvanam) in Pugar-nagar (i.e., Kāvērippūmpaṭṭinam).

1152. 270 of 1911.—(Tamil verse.) On the same wall. Records gift of land for offerings to the temple of Śayai-Nāyakar, by a certain Gūnakara.

1153. 271 of 1911.—(Tamil.) On the same wall. An unfinished record in the third year of the Chōḷa king Tribhuvanachakravartin Vikrama-Chōḷadēva (1118—35). Mentions a certain Gaṅgaikondasōḷairayyan and the temple of Tiruchchāyakkāṭṭūr-daiyār.

1154. 272 of 1911.—(Tamil.) On the west wall of the central shrine of the Pallavanēśvara temple in the same village. A damaged record in the seventeenth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I or II?). Built in at the bottom. Seems to record a gift of land to the temple of ... at Kāvērippūmpaṭṭinam in Rājādhīraja-valanādu.

1155. 273 of 1911.—(Tamil.) On a stone set up in the courtyard of the same temple. A record in Ś. 1679 and Kaliyuga 4775, Jaya (wrong). Records gift of land for offerings, festivals, repairs, etc., to the temple of Pallavaniśuram at Kāvērippūmpaṭṭinam in Kāvērippūmpaṭṭina-māgaṇam, a subdivision of Tiruchchāyakkāṭṭūr-śimai, by a certain Rāyaravuttamiṇḍa and others.

Śhiyali.*

The historic importance of the place lies in its being the birthplace of the great Tirugṉānasambanda and in consequence the scene of legends, festivals and commemorations of that saint. See Tanj. Gazr., Vol. I, p. 258.

1156. 123 of 1896.—(Tamil.) On the north wall of the Tirugṉānasambanda shrine in the Brahmapuriśvara temple. A record in the eleventh year of the Chōḷa king Tribhuvanachakravartin Rājādhīrajađēva. Records gift of land for providing offerings to Āḷuḍaiya-Pillaiyar (i.e., Gānasambanda).

1157. 124 of 1896.—(Tamil.) On the south wall of the Brahmapuriśvara shrine in the same temple. A record in the fourteenth year of the Chōḷa king Tribhuvanachakravartin Kuloṭṭuṅga-Chōḷadēva (III), “who was pleased to take Madurai and the crowned head of the Pāṇḍya.” Records gift of land.

1158. 125 of 1896.—(Tamil.) On the same wall. A record in the ninth year of the Chōḷa king Tribhuvanachakravartin Kuloṭṭuṅga-Chōḷadēva (III), “who was pleased to take Madurai.” Quotes an inscription of the sixteenth year of Kuloṭṭuṅga I.

* A Tamil work on the local purāṇa by Aruṇāchalakavirāya exists. He died in Ś. 1901. For his life and other works see Abhidhānachintāmani, p. 65.
SHIYĀLI TALUK

Tirumayilāḍī.


Tiruvēnēkāḍu.

Known in the Periaṉṟuṇa as the place of Śiruttōṇḍa's wife. The epigraphs of the village belong to the Chōla and Pāṇḍya periods. The inscription 1172 which refers to the Kākatāya Gaṇapati is particularly noteworthy.


1162. 112 of 1896.—(Tamil.) On the same wall. A record in the nineteenth year of the Chōla king Kō-Rājarāja-Rājakēsari varman alias Rājarājadēva (I). Records gift of a string of rubies by another queen of his.

1163. 113 of 1896.—(Tamil.) On the west wall of the same shrine. A record in the second year of the Chōla king Kō-Parakēsari varman alias Vīra-Rājēndradēva. Records gift of several villages. [As the king was a Parakēsari we have to infer that Vīra-Rajēndra II (i.e., Kuloṭṭūṅgachōla III) was intended.]

1164. 114 of 1896.—(Tamil.) On the north wall of the same shrine. A record in the twenty-ninth year of the Chōla king Kō-Rājakēsari varman alias Rājadhirājadēva (I). Records gift of land. The king should be the first of that name, as the second did not rule for such a long period.


1168. 118 of 1896.—(Tamil.) On the north wall of the second prākāra of the same temple. A record in the eighth year of the
Chōla king Kō-Parakeśarivarman alias Kulottunga-Chōladēva (I11?). Records gift of a lamp.


1170. 120 of 1896.—(Tamil.) On the same wall. A record in the fifth year of the Pāndya king Kō-Māravarman alias Vikrama-Pāndya. Records gift of a lamp. [The king was not improbably the same as he who ascended the throne in A.D. 1282 and who had the titles of “the sun to the darkness of the Kērala race,” “the submarine fire to the ocean of Chōla race” and the conqueror of Viraganḍagōpāla and Gaṇapati.]


1172. 122 of 1896.—(Tamil and Grantha.) On the same wall left of entrance. A record in the seventh year of the Pāndya king Vikrama-Pāndyadēva. Records gift of land. The inscription refers to a victory over the Kākatīya king Gaṇapati. See No. 1170 for the identity of the king.

Torudūr.


Vēlūr.

1174. A C.P. grant in the local Śiva temple, dated Ś, 1515. Ibid.

Tanjore Taluk.

Būdalūr.

1175. In the inner shrine of the Āpatsahāya temple. Records gift of land at Būdalūr or Girikonaḍa-chōlanallūr to the God in the twelfth year of KōnerinmaiKonḍan. Ins., S. Dts., p. 255, No. 151.

1175-A. In the same place. Records gift of land bought for 1,048 paṇams to the local God in the first year of the reign of Sundara Pāndya. Ibid., No. 152. See No. 1175.

Kaduvelli (Candoovalee).

1175-B. On a stone in the pagoda of Ākāśapurtiśvara temple. Records that Rājarājadēva gave to the God in his fourteenth year 4 mās of land. Ibid., p. 247, No. III.

1176-B. 581 of 1904.—(Tamil.) On the west wall of the same shrine. A record in the forty-ninth year of the Chola king (Kulottunga I?). Registers an agreement (vyavastha) by the sabha of Rajasundarichaturvedimangaalam.


1176-D. 583 of 1904.—(Tamil.) On the north wall of the same shrine. A record in the nineteenth year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records an agreement by the sabha of the same village dismissing a village accountant who had cheated them and preventing his descendants and relations from writing the accounts of the village.

1176-E. 584 of 1904.—(Tamil.) In the gopura of the same temple, right of entrance. A record in twenty-fifth year of the Chola king Tribhuvanachakravartin Kulottunga-Cholahadeva (III), "who took Madura, Ijam (Ceylon) and the crowned head of the Pandyya." Records gift of land. [Ins., S. Dts., p. 240, No. 75, gives this inscription but wrongly attributes it to the forty-fifth in place of twenty-fifth year.]

1176-F. 585 of 1904.—(Tamil.) In the same place, left of entrance. A record in the twenty-third year of the Chola king Tribhuvanachakravartin Kulottunga-Cholahadeva (III), "who took Madura, Ijam (Ceylon), and the crowned head of the Pandyya." Records gift of land. [The Mack. MSS. contain this epigraph. See Ins., S. Dts., p. 241, No. 76.]

Kandiyur.*

The local temple is mentioned in the Periapurana (twelfth century). Later on it figured largely in the Karnatic wars (see Tanj. Gaer., Vol. I, p. 263). It was situated, according to the Tanjore inscriptions, in Ayirattali.

* The Mack. MSS. as summarized in Ins., S. Dts., p. 242, give three inscriptions in this place Nos. 83—5. They are attributed to the seventeenth year of K6-Rajeskari, eleventh year of a king of the same name and tenth year of "Cotaşeva". No details are given except in the first which records grant of "Vooputtore" village to Virattanesvara.

1178. 14 of 1895.—(Tamil.) On the same wall. A record of the Chola king Madiraikonđa Kō-Parakésarivarman (905—47), the date of which is lost. Records gift of gold by an inhabitant of Taṅjāvūr.


1182. 18 of 1895.—(Tamil.) On the same wall. A mutilated record in the fourth year of the Chola king Kō-Parakésarivarman “who cut off the head of the Paṇḍyan.” [The king might be Parāntaka II Sundara Chōla.]

1183. 19 of 1895.—(Tamil.) On the east wall of the same shrine. A record in the twenty-sixth year of the Chola king Madiraikonđa Kō-Parakésarivarman (905—47). Records gift of gold for a lamp.

1184. 20 of 1895.—(Tamil.) On the south wall of the same shrine. A record in the tenth year of the Chola king Kō-Parakésarivarman. Records gift of a lamp.

1185. 21 of 1895.—(Tamil.) On the same wall. A record of the Chola king Kō-Parakésarivarman, the date of which is lost. Records gift of land.

1186. 22 of 1895.—(Grantha and Tamil.) On the east wall of the shrine of Maṅgalāmbika in the same temple. A record in the sixth year of the Chola king Kō-Parakésarivarman alias Rājendra-Choladeva I (1011—43). Records gift of land.

1187. 23 of 1895.—(Grantha and Tamil.) On the same wall. A record in the thirteenth year of the Chola king Kō-Parakésarivarman alias Rājendra-Choladeva I (1011—43). Records that a new dancing master was appointed instead of a deceased relative of his.

Karaṭṭaṅgūḍi.

1188. 42 of 1897.—(Tamil.) On the south wall of the central shrine of the Viṣṇu temple. A record in the tenth year of the Chola king Kō-Parakésarivarman. Records gift of sheep
by Madhurāntakan Kāṇḍarādittan (i.e., Gaṇḍarāditya, son of Madhurāntaka, who ruled from 970 to 986).

1189. 43 of 1897.—(Tamil.) On the same wall. Records a private gift.

1190. 44 of 1897.—(Tamil.) On the same wall. A record in the third year of the Chōla king Kō-Parakēsvarivarman alias Rājēndra-Chōḷadēva I (1011–43). Records sale of land to the temple.

1191. 45 of 1897.—(Tamil.) On the same wall. A record in the third year of the Chōla king Kō-Parakēsvarivarman alias Rājēndra-Chōḷadēva I (1011–43). Records sale of land to the temple.


1193. 47 of 1897.—(Tamil.) On the west wall of the same shrine. A fragmentary record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Rājarājädēva.

1194. 48 of 1897.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chōla king Kō-Rājarājakēsvarivarman alias Rājarājädēva I. Records gift of a lamp.

1195. 49 of 1897.—(Tamil.) On the north wall of the same shrine. A damaged record in the second year of the Chōla king Kō-Parakēsvarivarman.


1197. 51 of 1897.—(Tamil.) On the east wall of the same shrine, right of entrance. A record in the tenth year of the Chōla king Kō-Parakēsvarivarman. Records the setting up of the images of two door-keepers, near which the inscription is found.

Kōnērirājapuram.

1198. 450 of 1908.—(Tamil.) On the south wall of the central shrine in the Umāmahēśvarasvāmin temple. A record of the Chōla king Madhurāntakadēva alias Uttama-Chōla (970–85). Records that the temple of Tirunallamudaiyār was built of stone by Mādevadigalār alias Śembiyan-Mādeviyār, queen of Gaṇḍarādittadēva and mother of the king. [Gaṇḍarāditya was a Śaivite devotee and writer. His hymns have been included in the ninth Tirumuṟai.]

1199. 622 of 1909.—(Tamil.) On the south wall of the central shrine in the Umāmahēśvara temple. A damaged record in the eleventh year of the Chōla king Parakēsvarivarman. Records gift of land for a lamp.
1200. 623 of 1909.—(Tamil.) On the same wall. An unfinished record of the Chōla king Rājendra-Chōla I. Contains a portion of the historical introduction of the king beginning with tirumanni.

1201. 624 of 1909.—(Tamil.) On the same wall. A record in the sixth year (Karkaṭaka, Apara. 14, Wednesday, Punarvasu) of the Chōla king Rājarāja-Rājakēśarivarman (I). Records gift of land by sabha as kāni at Pūngudi to two individuals who had to sing the Tiruppadiyam-hymns in the temple of Tirunallam-Udaiyār. See Ep. Ind., Vol. XI, p. 241, where Mr. R. Sewell gives July 12th, A.D. 1010, as the equivalent of the date.

1202. 625 of 1909.—(Tamil.) On the same wall. A damaged record in the fifth year (Mēsha, Pūrva., Hasta, Friday) of the Chōla king Parakēśarivarman alias Udaiyār Śrī-Rajendradēva (1050—1063). Begins with the historical introduction tiru maruviya ṣeṅgōl, etc. Records sale of about one mā of land to temple by the assembly. [If this is correct the accession of the sovereign must have taken place between June 25th and July 12th, A.D. 985.]

1203. 626 of 1909.—(Tamil.) On the same wall. Records that the figure on the stone was one of Śattan Guṇabhaṭṭan alias Haracharaṇaśēkharan of Álattur who caused this stone temple to be built under orders of Udaiya-Pirattiyār, mother of Madhurāntakadēva alias Uttama-Chōla (970—85). He was evidently raised to the dignity of Rājakēśari-Mūvēndavēḷan in recognition of his services.

1204. 627 of 1909.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājarāja-Rājakēśarivarman (Rājarāja I), who destroyed the ships at Śalai. Records gift of a silver image of the god, and a copper image of Chaṇḍēśvara, by Nakkkan Nallatadigal, one of the members of the Rājarājatteriṇṭa-Kaikkōlar (community), translated by the Epigraphist into “the selected Kaikkōlars of king Rājarāja.” Nakkkan is said to have been the son of Anukkan Mahāmalli, a maid servant (pēndatti?) in the palace (vēḷam?) of Rājakēśarivarman.

1205. 628 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Parakēśarivarman alias Udaiyār Śrī-Rajendradēva (1050—63) in Rishabhka, Pūrva, Friday, Tritiya, Tiruvādirai. Refers to the assembly of Tirunallam, a brahmadēva in Venṇāḍu, a subdivision of Uyyakkondār-valanāḍu and records a sale of land to the temple of Tirunallamuḍaiya-Mahādēva (97½ kāsus).

1206. 629 of 1909.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Rājarājakēśarivarman alias Śrī-Rājarājadēva I. Records gift of money for a lamp.

1207. 630 of 1909.—(Tamil.) On the same wall. A damaged record in the fourteenth year of the Chōla king Parakēśarivarman.
Records gift of land for offerings to a shrine of Gaṇapatī at Tirunallam which was a brahmādēya in Venṇādu.


1209. 632 of 1909.—(Grantha and Tamil.) On the north, west and south walls of the same shrine. A record in the seventeenth year of the Chōla king Parakēsarivarman alias Uḍaiyar Śrī-Rājēndra-Chōladēva (I, 1011—43). Built in in the middle. Refers to the setting up of an image of Kṣhetrapāla by the queen Arindavan-Mahādēvi.

1210. 633 of 1909.—(Tamil.) On the same walls. A much damaged record of the Chōla king, the year of which is lost (Mithuna, Apara., Sunday, Trayōdaṣi, Aśvati). Built in in the middle. Begins with the historical introduction whose first words are tirumādar puvi ennum. The inscription “discloses the name of a temple at Kōnērirajapuram called Madhurāntaki Īśvara, evidently so called after Madhurāntaki”, daughter of Rājēndradēva and queen of Kūlottuṅga Chōla I.


1212. 635 of 1909.—(Tamil.) On the same walls. The beginning of the inscription is built in. Mentions that queen Śembiyān-Mahādēvi, the mother of Madhurāntakadēva alias Uttama-Chōla, constructed the stone temple at Tirunallam in the name of her husband Gaṇḍarāditya, and made a gift of land for the upkeep of a flower garden and another for feeding 25 Brāhmaṇas in the sixth year of the king in response to a request made by Parakēsari Mūvendavelan, while the king was in his palace at Pichchan kōyil, north of Kādambūr. In the eighth year of Parakēsarivarman, he, from his palace in his camp at Paṇaiyūr near Kāraikkaṇḍu, issued orders to have these gifts entered in books and to regulate the expenses of the temple according to the income of these lands. The interest of the record lies in the completeness of the detail. The chief officers and their titles are mentioned. See Ep. Rep., 1910, p. 87, for details.

1214. 637 of 1909.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Parakēsārivarman alias Śrī-Rājēndrā Chōladēva I (1011—45). Records gift of money (30 kāśus) for a lamp by a native of Tiruvāḷi in Tiruvāḷi-nādu, a subdivision of Vādagarai Rājēndra-Chōla-valanādu. The statement is made that even if the property changes hands by sale or mortgage, the object of the endowment will be done.

1215. 638 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Uttama-Chōla alias Parakēsārivarman. Records gift of land for a lamp to the temple of Ādityēs-vara muḍaiya-Mahādēva at Tirunallam.

1216. 639 of 1909.—(Tamil.) On the same wall. A damaged record of the fifth year of the Chōla king Parakēsārivarman alias Śrī-Rājēndra-Chōladēva (I). Refers to the third year of the reign and to a gift by Āḻvār Parāntakan Kuṇḍavai-Pirāṭtiyār and her palace at Paḻaiyārū, referred to elsewhere as the royal home of her nephew. [Kuṇḍavai was the elder sister of Rājarāja I. The Epigraphist believes that all the Tanjore grants previous to the third year of Rājēndrachōla I are hers and as the present inscription of the king's fifth year refers to one of her gifts in the third year, it has to be inferred that she died between the third and fifth years of Rājēndrachōla I.]

1217. 640 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsārivarman alias Vijaya-Rājēndrādēva (Rājadhirāja I) in his thirty-sixth year, Karkataka, Pūrva, Thursday, Hasta. Records sale of land to the temple at Tirunallam by the assembly of Pāvaikkudi, a brahmādēya in Vēṇnādū, a subdivision of Uyyakkondavālanādu. The meeting of the sabhā took place at the foot of a tree (called Rājēndrāsōḷan) on the banks of a canal. [The Government Epigraphist points out that the introduction maṇḍeṇārērē shows that the king was Rājadhirāja I. He evidently assumed the title Vijaya Rājēndra after his capture of Kālyāṇapuram.]

1218. 641 of 1909.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājarājakēsārivarman I (985—1013), "who destroyed the ships at Śalai". Records gift of land to the temple of Tirumūlaṭṭānamuḍaiya Mahādēva at Tirunallam, by Aṟiṇjigaininrān, a native of Vādagarai-Maṅgalam in Vēṇnādū. Elaborate description of offerings.

1219. 642 of 1909.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Parakēsārivarman alias Śrī-Rājēndra-Chōladēva I (1011—43). Records that some drummers of the temple agreed to beat drums and blow horns and conches during the early morning service, in consideration of the money (8 kāśus) which they received from a private person (a Veḷḷaḷa).
1220. 643 of 1909.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Rājendra-Chōladēva (I). Records gift of gold ornaments and a silver bugle, by the wife of Vānakōvaraṇaya, a native of Kāraik-kāḍu, to the god (Ūḍaiyār) Umaikkunallār. Near Kāraikkāḍu was Paṭayūr which had a camp-palace of the king.

1221. 644 of 1909.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Rājarāja-Rājakēsarivarman (Rājarāja I). Records gift of money (7 kāṣus) for a lamp to the temple of Ādityēśvaramudāiyā-Mahādēva at Tirunallam.

1222. 645 of 1909.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Parakēsarivarman alias Śrī-Rājēndra Chōladēva (I). Records gift of money (6 kāṣus) for a lamp.

1223. 646 of 1909.—(Tamil.) On the south wall of the man-ṭapa in front of the same shrine. A record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin, the date of which is lost. Built in at the ends. Provides for the feeding of the Mahēśvaras.

1224. 647 of 1909.—(Tamil.) On the same wall. An unfinished record in the forty-ninth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Śrī-Kulōtuṅga-Chōla-dēva (I). Refers to the assembly of Tirunallam, a brahmādeva in Veṇṇāṭu a subdivision of Bhūpāla-kulavalli-vaḷanāṭu and records a decision regarding the resumption of certain temple lands, the tenants of which had deserted the village in consequence of their inability to pay the taxes. The date of the inscription (Wednesday, Pūrvapaksha-Trayōdaśi, Uttaraphalguni, Mēsha) corresponds, according to Mr. Sewell, to March 26th, A.D. 1119. This date clearly enables Mr. Sewell to fix the date of Kulōtuṅga’s accession in between March 27th and October 8th of A.D. 1070. See Ep. Ind., Vol. XI, pp. 241-2.

1225. 648 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin the date of which is lost. Built in at the end and damaged. Contains the historical introduction which commences with the word viramētuṇaiyāga.


1227. 650 of 1909.—(Tamil.) On the same wall. A record in the fortieth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Śrī-Kulōtuṅga-Chōladēva (I). Records gift of
land by the assembly of Pāvaikkudī *alias* Nittavinōda-chaturvēdi-
maṅgalam, for feeding the Mahēśvaras in the temple at Tirunallam. Another record in continuation which is incomplete at the right end, contains portions of the historical introduction of Vikrama-
Chōla (I118—35) and provides for the bathing and offerings for the God.

1228. 651 of 1909.—(Tamil.) On the north wall of the same maṅṭapa. A record in the thirteenth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-
Chōladēva (I118—35). Records gift of land for offerings.

1229. 652 of 1909.—(Tamil.) On the same wall. A mutilated record in the third year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin. Seems to record a gift of land.

1230. 653 of 1909.—(Tamil.) On the same wall. A record in the forty-seventh year (Dhanus, Pūrva 1, Monday, Māla) of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva I. Records sale of land to the temple of Kālāsamuḍaiya-Mahādēva at Tirunallam by the assembly of Pāvaikkudī *alias* Nittavinōda-chaturvēdi-
maṅgalam, a brahmadēya in Vennādu which was a subdivision of Uyyakkondar-valanaṇḍu. See Ep. Ind., Vol. XI, p. 242, where the date is calculated to be Monday, November 26th, A.D. 1117. Mr. Sewell believes that the composer erroneously stated the forty-seventh instead of the forty-
eighth regnal year.

1231. 654 of 1909.—(Tamil.) On the west wall of the same maṅṭapa. A record in the seventeenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva III, “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya”. Records gift of jewels to the goddess.

1232. 655 of 1909.—(Tamil.) At the entrance into the Naṭarāja shrine in the same temple, right side. A record in the thirty-third year of the Chōla king Rājakēsarivarman *alias* Uḍaiyār Śrī-
Rajādhūrajadēva I, “who took the head of the Vīrā-Pāṇḍya, the Śalai of the Chēra and Lāṅka (Ceylon).” Records gift of money for a lamp to the temple of Uttamaśōla-Viṅnagar Ājvār at Tirunallam.
[The king was evidently identical with Rājakēsarivarman Rājadhirāja I. See the next epigraph.]

1233. 656 of 1909.—(Tamil.) In the same place left side. A record in the thirty-fifth year of the Chōla king Rājakēsarivarman *alias* Uḍaiyār Śrī-Vijaya Rājendradēva. The king is said to have taken the head of the Pāṇḍya, the head of the Chēra, Lāṅka (Ceylon) and Raṭṭapāḍi, seven and a half lakhs and to have per-
formed the anointment of victors at Kalyāṇapura. Records the gift of a lamp to a Vaishṇava temple. [The king was evidently identical with Rājakēsarivarman Rājadhirāja I, the conqueror of Kalyāṇapura.]
1234. 657 of 1909.—(Tamil.) On the gopura of the same temple, right of entrance. Records the name of the donor of this gopura (vaṣal), who was a Mudalipillai of Vangipuram.

1235. 658 of 1909.—(Tamil.) On the west wall of the Chaṇḍi-keśvara shrine in the same temple. A record in the fifteenth year of the Chōla king Chakravartin Kulottunga-Chola-deva I. Records that this stone temple of Chaṇḍēśvara was built by Tiṭṭai-Viḷumiyän alias Pillai-ādīyār. Representation of Chaṇḍēśvara worshipping the God Tirunallam-Udaiyar is cut on the stone wall, as well as the figure of the builder of the temple.

1236. 659. of 1909.—(Tamil.) On the east, north and west walls of the same shrine. A much damaged record of the Chōla king Rājakesarivarman alias Chakravartin Śrī-Kulottunga-Chola-deva, the date of which is lost. Seems to record a gift of paddy for offerings.

1237. 660 of 1909.—(Tamil.) On a pillar in the verandah round the central shrine of the same temple. Records that this Tirunadaimaligai was built by Arumoliṇdevan alias Vayanāṭtaraiyan of Ādānūr. The same fact is recorded on another pillar of the verandah.

1238. 661 of 1909.—(Tamil.) On the east wall of the first prākāra of the same temple. A record in the twenty-fifth year (Mēṣha, Apara. 8, Friday, Śravaṇa) of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Appears to record a gift of land for garlands. See Ep. Ind., Vol. XI, p. 249, where the date is pointed out to be April 5th, A.D. 1241.

1239. 662 of 1909.—(Tamil.) On the same wall. A record in the sixteenth year (Mīna, Apara. 1, Wednesday, Hasta) of the Chōla king Tribhuvanachakravartin Kulottullaṅga-Chola-deva III, “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.” Records gift of land to a shrine of Vināyaka-Pillaiyar set up on the south side of the Pugalabharana maṇṭapa, in the temple of Tirunalam-Udaiyar. See Ep. Ind., Vol. XI, p. 246, where it is pointed out that the date corresponded to March 9th, A.D. 1194.

Kōvilaṭi.*

The antiquity of the place (which figured largely in the Karnatic wars of the eighteenth century) is evidenced by its inscriptions.

1240. 270 of 1901.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine in the Raṅganātha temple. A record

*The Mack. M.S. as summarized in Ins., S. Dtr., pp. 241-2, Nos. 81-2, give two inscriptions in this place. Of these one is dated in the thirty-first year of Rājarājadēva, and records grant of tē vēli and tē kāgi of land in Śuttamallī and the second is an inscription of the fifth year of Sundara Pāṇḍya recording a sale of land (500 pakams = 2½ mūs of land),
in the fourteenth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyādēva I (1216—35), “who was pleased to present the Chōla country.” Records gift of money for offerings.

1241. 271 of 1901.—(Tamil.) On the north wall of the same maṇṭapa. A damaged record in the twenty-first year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?).

1242. 272 of 1901.—(Grantha and Tamil.) On the east wall of the central shrine in the same temple. Records in Ś. 1485 (A.D. 1563), Raktākshin, gifts to the temple by a certain Tātāchārya of Śrīraṅgam.

1243. 273 of 1901.—(Tamil.) On the same wall. A record of the Vijayanagara king Sadāśivarāya in Ś. 1467, Krōdhin. Records a gift by Viṭṭhaladēva Mahārāja (his representative in the south and the leader in the campaign of 1545).

1244. 274 of 1901.—(Tamil.) On the south wall of the same shrine. Records in Ś. 1393, Khara, a gift for the merit of Dēvaraṇa, the son of Pokkaraśasāmanta.


1249. 279 of 1901.—(Tamil.) On the south wall of the same shrine. A record of the Chōla king Rajakēsarivarman, the date of which is lost. Records sale of land.

1250. 280 of 1901.—(Tamil.) On the west wall of the same shrine. An incomplete record in the second year of the Chōla king Rajakēsarivarman.

1252. 282 of 1901.—(Tamil.) On the left of the entrance into the Śaṇḍaiyar temple at Tiruchchennampūṇḍi near the same place. A record in the second year of the Chōla king Parakēṣarivarman. Records gift of a lamp to the temple of Tirukkaṇḍaimuḍi-Mahādēva.

1253. 283 of 1901.—(Tamil.) On the right of the entrance into the same temple. A record in the eighteenth year of the Pallava king Teḷḷāṇgerina Nandipōṭtaraiyar (i.e., Nandivarman III). Records gift of two lamps to the same temple. [Prof. Dubreuil fixes the date of Nandivarman III between 830 and 850. The poet Perunḏēvanār of the Bhāratavenḍa was a contemporary of this king.]

1254. 284 of 1901.—(Tamil.) On the north wall of the same temple. A record in the twenty-ninth year of the Chōla king Madiraiṅkoṇḍa-Parakēṣarivarman (i.e., Parāntaka I). Records gift of gold to the same temple which belonged to Teṅkarai-Iḍaiyāṟṟuṇāḍu.


1257. 287 of 1901.—(Tamil.) On the south wall of the same temple. A record in the thirty-fourth year of the Chōla king Madiraiṅkoṇḍa Parakēṣarivarman (A.D. 905—47). Records gift of gold for a lamp to the temple of Tiruchchaṇḍaimuḍi Mahādēva by Vimalāṅkuṇā, an inhabitant of Śaṇakkīramam in the Pândya country.

1258. 288 of 1901.—(Tamil.) On the same wall. A damaged record in the eleventh year of the Chōla king Madiraiṅkoṇḍa Parakēṣarivarman (905—47). Records gift of a lamp. Mentions a certain Viṇarāṇyaṇa Muvēndavelan. [The chief should have received the title Viṇarāṇyaṇa from the king himself.]

1259. 289 of 1901.—(Tamil.) On the same wall. A damaged record of the Chōla king Madiraiṅkoṇḍa Parakēṣarivarman (905—47), the date of which is lost. Records gift of a lamp.

1260. 290 of 1901.—(Tamil.) On the same wall. A damaged record in the thirty-fifth year of the Chōla king Madiraiṅkoṇḍa Parakēṣarivarman (905—47).

1262. 292 of 1901.—(Tamil.) On the north wall of the maṇṭapa in front of the same temple. A damaged record in the thirty-fifth year of the Chōla king Madiraikoṇḍa-Parakēśarivarman (905—47).

1263. 293 of 1901.—(Tamil.) On the same wall. A damaged record of the Chōla king Madiraikoṇḍa Parakēśarivarman (905—947), the date of which is lost. Appears to record a gift of land.


1265. 295 of 1901.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēśarivarman. Records gift of sheep for a lamp to the temple of Tirukkaḍaimuḍi-Mahādeva.


1270. 300 of 1901.—(Tamil.) On a pillar in front of the Saṭṭaiyar temple. A record in the second year of the “Gaṅga-Pallava king” Vijaya-Nripatuṅga-Vikramavarman (Circa 875). Records gift of gold by a Pallava queen to the temple of Tirukkaḍaimuḍi-Mahādeva; mentions Kachchippēdu.

1271. 301 of 1901.—(Tamil.) On the same pillar. A record in the twenty-second year of “the Gaṅga-Pallava king” Vijaya-Nripatuṅgaavarman. Records gift of a lamp to the temple of Tirukkaḍaimuḍi-Mahādeva by a certain Veṭṭuvadiyaraiyar.

1272. 302 of 1901.—(Tamil.) On another pillar in front of the same temple. Records gift of gold to the temple of Tirukkaḍaimuḍi Perumāṇaṇḍīgal.

1273. 303 of 1901.—(Tamil.) On a third pillar in the same place. A record in the eighteenth year of “the Gaṅga-Pallava king” Nripatuṅgaavarman. Mentions the temple of Tirukkaḍaimuḍi-Perumāṇaṇḍīgal and the Pallava queen referred to in No. 1270.
Kōvilpattu.


1273-B. In the same place. Records the agreement among certain classes of people for building a maṇṭapam to Uyyakkonḍa Nāyanār in the eighth year of Kulaśēkharadēva. *Ibid.*, No. 99.

1273-C. In the same place. A record granting some land to the God by "Tiruchitumbanum" (Tiruchidambaram?). *Ibid.*, No. 100.

1273-D. In the same place. Records that Kulaśēkharadēva granted in his forty-second year six vēlis of land to God Chokkanāyar. *Ibid.*, No. 101.

Niyamam.

1274. 15 of 1899.—(Tamil.) On a stone to the left of entrance, in one of the doorways on the south wall of the Airāvatēśvara temple. A mutilated record in the eighteenth year of the Chōla king Madiraikonḍa Parakēśarivarman (905–47).

1275. 16 of 1899.—(Tamil.) A damaged record of the Chōla king Rājakēśarivarman, the date of which is lost. Mentions the queen of Nandipōttaraiyar of the Pallavatilaka family. [The king Nandipōttaraiyar was not improbably Nandivarman III and Rājakēśarivarman probably Āditya I; but in this case Āditya should have been in power much earlier than A.D. 880, to which his accession has been generally ascribed.]

Orattanāḍ.

The importance of this place in Mahāratta times is evidenced not only by the two epigraphs below, but by the largest and most magnificent choulty of the Tanjore Rājas founded by Muktāmbāl, a mistress of Sarabhōji and endowed, at her request, by the British Government with four villages in October 1805.

1276. 166 of 1911.—(Nāgari and Marāṭhi.) On a slab set up on the east side of the village. A record of the Tanjore Marāṭhi king Chhatrapati Rājaśrī Sarabhōji-Mahārāja (1798–1824) in Ś. 1731, Śukla. Registers that three vēdic sacrifices were caused to be performed under the patronage of the king at Muktāmbāpura, in a śala specially built for the purpose. See note to the next epigraph. For the vicissitudes of Sarabhōji see *Tanj. Gāsr.*, Vol. I, pp. 51–2.

1277. 167 of 1911.—(Nāgari and Marāṭhi.) On another slab set up on the west side of the same village. A record of the Tanjore Marāṭha king Sarabhōji-Mahārāja (1798–1824) in Ś. 1731, Śukla. Registers that two other vēdic sacrifices were caused to be
performed on the same day in a hall (śāla) built for the occasion. [The sacrifices were (1) Agnishṭhōma performed by Śittappa Dīkhita; (2) the same by Śēsha Jaṭāvallabha; (3) Ādhāna and Prathamātirātra, preceded by Chayana by Vēṅkaṭēśvara Dīkhita, son of Mrityunjaya Vājapēyin; (4) Agnishṭhōma or Sōmayāga by Sāmavēdi Appāsvāmi Dīkhita; and (5) Ādhāna and Prathamātirātra by Righ Vedi Subrahmanya Jaṭāvallabha.]

Śendalai * (or Mannārsamudram).

The ancient name of this place was Chandralēkhai-chaturvedimāṅgalam and that of its temple Perunduṟai. It was in the District of Ārkāṭṭu-kūṟṟam.

1278. 56 of 1897.—(Grantha.) In the second gōpura of the Sundarēśvara temple, left of entrance. Mentions a prince Tippa.

1279. 57 of 1897.—(Tamil.) In the same place. A record in the tenth year of the Hōysala king Vīra-Rāmanathadēva. Mentions the Jambukēśvara temple near Trichinopoly. See Tj. 506 above.

1280. 58 of 1897.—(Tamil.) On a stone built into the floor of the first prākāra in the same temple. A record in the seventeenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of gold.

1281. 59 of 1897.—(Tamil.) On the north wall of the central shrine in the same temple. A record in the fourth year of the Chōla king Kō-Parakēsarivarman. Records gift of sheep for a lamp.

1282. 60 of 1897.—(Tamil.) On the same wall. A record in the forty-fourth year of the Chōla king Kulottuṅga-Chōḷadēva (I). Records gift of land.

1283. 61 of 1897.—(Tamil.) On the same wall. A record in the second year of the Chōla king Kō-Rājakēsarivarman. Records gift of gold for a lamp.


1286. 64 of 1897.—(Tamil.) On the west wall of the same shrine. A record of the Chōla king Kō-Parakēsarivarman alias Rājēndra Chōḷadēva I. End built in.

* The Mack. M.S.S. (Inst, S. Dis, p. 241, Nos. 178–80 and p. 255, Nos. 153–5) give six inscriptions in this place. One of them seems to be the same as No. 1285 (but the number of regnal year wrongly given as the 7th). There is an inscription of Rājakēsarivarman. The other three are given under Nos. 1302–A to 1302–C.
1287—1290. 65 to 68 of 1897.—(Tamil.) On four pillars in the manṭapā in front of the same shrine. One record describes the building of a temple of Piḷārī by the Pāṇḍya king Perumbudugu-Muttaraiyan alias Suvaran Rāman, the son of Ilāṅgōvadīyaraiyan alias Rāman Paramēśvaran and grandson of Perumbudugu Muttaraiyan alias Kuvāvaṇ Rāman; and further contains the names of the towns which he destroyed, his surnames and the poets who sang his praise, one of these was Veṇnamband of Pāchchil near Śrīraṅgam. This king, his father and grandfather seem to be members of a different family from that of the Chinnamanūr plates and their connexion is not known. Venkayya suggests that the king Muttaraiyan who is mentioned in the verses 200 and 296 of the Tamil anthology Naladiyār might be the king mentioned in these inscriptions.

1291. 6 of 1899.—(Tamil.) On the south wall of the central shrine of the Sundareśvara temple. A record in the fourth year of the Chōla king Parakēsarivarman, “who took the head of the Pāṇḍya king” (Parāntaka II, Sundara Chōla?). Records gift of land for lamps to the temple at Perundūra.

1292. 6-A of 1899.—(Tamil.) On a stone lying close to the north wall of the same shrine. A record in the seventeenth year of the Chōla king Rājakēsarivarman. Records gift of gold for offerings.

1293. 7 of 1899.—(Tamil.) On a stone built into the wall of the outer gopura of the same temple, left of entrance. A fragmentary record in the twelfth year of the Chōla king Parakēsarivarman. Mentions Kanakasēnabhatāra, probably a Jaina. See Md. 42.

1294. 8 of 1899.—(Tamil.) In the Vighnēśvara shrine of the same temple, right of entrance. A record in the fifth year of the Uḍāiyār king Sayaṇa-Uḍāiyār (I or II?). Records the building of the shrine by a Nāyaka.

1295. 9 of 1899.—(Tamil.) In the same shrine, left of entrance. A record in the sixteenth year of the Pāṇḍya king Māraṇjadaiyān. Records gift of gold for a lamp to the temple at Perundūra. The king has not been identified.

1296. 10 of 1899.—(Tamil.) On the first pillar in the manṭapā of the same temple. A record in the tenth year of the Pāṇḍya king Māraṇjadaiyān. Records gift of land to the Piḷārī temple of Māgaḷam at Niyamam by the servant of a certain Viḍēlvihūdu Muttaraiyan. Venkayya suggests that he must have been anterior to Nandipōttaraiyar.

1297. 11 of 1899.—(Tamil.) On the first pillar in the manṭapā of the same temple. A record in the twelfth year of the Pallava king Nandipōttaraiyar (i.e., Nandivarman III), “who defeated his enemies at Teḷḷāru.” Records gift of land to the same temple by the king (who belonged to the middle of the ninth century).

1299. 13 of 1899.—(Tamil.) On the fourth pillar in the same place. A damaged record in the eighteenth year of the Chōḷa king Rājakēsarivarman. Records gift of gold for a lamp to the same temple.


1300-A. On a stone in the gate of the Sundaresvara temple, Records that in Ś. 1440, Pramādi, one Venkaṭarāya Mudali of Kavēripākkam, granted 38 vēlis of land in Vellore, 43v were in Karūr and other places to God Chokkanāyanar. See Ins., S. Dts., p. 255, No. 153.

1300-B. In the same place. Records in year Prajōtpatti, grant of land for the Pushya festival by Pratāpa Kṛṣṇa Rāya. Ibid., No. 154.

1300-C. Records grant of 17 vēlis of land by “Tarmayutt” Udaiyar in Ś. 1433, in the reign of Pratāpa Kṛṣṇa Rāya. Ibid., p. 155.

Tanjore (General).

1301. C.P. No. 5 of Mr. Sewell’s List.—(Tamil.) Records grant by Āṇḍavarayar Vanaṅgāmuḍi Tōṇḍamān to certain members of his family. [They belonged to Pāṇāṇḍu.]

1302. C.P. No. 6 of Mr. Sewell’s List.—(Tamil and Télugu.) Records grant by seventy-four artisans in Ś. 1640 (A.D. 1718), “while Rājadhirāja Ekoji’s sons, Sarfoji and Dukkōji, were reigning as kings” to a Gaṇēśa temple “on the west road from Rāmeśvaram”,—the other boundaries being very vaguely given.

1303. C.P. No. 7 of Mr. Sewell’s List.—Records a deed of sale of some lands in Ś. 1581, A.D. (1659) by Vijaya Arumāchala Vanaṅgāmuḍi Tōṇḍamān, son of Āṇḍavarayar Vanaṅgāmuḍi Tōṇḍamān to Andōni Muttu Tēvar, son of Kōṭṭa Rāyappa Tēvar.

1303-A. The Tanjore Sanskrit and Kanarese spurious plates of the W. Gaiga Ari-varma-Mahārājādhirāja (now in the British Museum). Ari-varma was the son of Mādhava I, who was the son of Koṅgaṇivarma of the Jāhnava family and Kaṅvāyana gōṭra. The date is given, but irregular, according to Dr. Kielhorn. See
1304. 65 of 1888.—(Tamil and Grantha.) On the north and west walls of garbhagriha of the Brihadisvara temple, second tier. A record in the twenty-sixth year and twentieth day of Kō-Śrājäkēśarivarman alias Rājarājadēva (I). The king issued orders that the gifts made by him, his elder sister (Kunḍaviyār) and his queens should be recorded on the walls of the temple he built. See S.I.I., Vol. II, No. 1, pp. 1—14.


1306. 67 of 1888.—(Tamil and Grantha.) On the south wall of garbhagriha, first and second tiers. A record in the fifteenth year of Kō-Parakēśarivarman alias Uḍāiyār Rājēndra-Śoḷa-dēva (I, 1011—43).

1307. 68 of 1888.—(Tamil and Grantha.) On the south wall of garbhagriha, first tier. Records dated in the sixth and tenth years of Kō-Parakēśarivarman alias Uḍāiyār Rājēndra-Śoḷa-dēva regarding the interest to be paid to temple by certain villagers for a sum of money contributed by several donors and by the temple treasury. The inscription is valuable for throwing light on the prices and rate of interest in that age. Ibid., Nos. 9, 10, II, 12, 13, 14, 15, 16, 17, 18 and 19, pp. 90—105.

1308. 69 of 1888.—(Tamil and Grantha.) On the south wall of garbhagriha, second tier. A record in the twenty-ninth year of Kō-Śrājäkēśarivarman alias Rājarājadēva I. Specifies the revenue in paddy, in gold and in money which a number of villages had to pay to the temple. These had been assigned by the king till the twenty-ninth year of his reign. The inscription is of value for the construction of the fiscal history of the land. Ibid., No. 4, pp. 42—53.

1309. 70 of 1888.—(Tamil and Grantha.) On the east wall, second tier. A record in the third year of Kō-Parakēśarivarman alias Uḍāiyār Rājēndra-Śoḷa-dēva (I, 1011—43).

1310. 71 of 1888.—(Tamil and Grantha.) On the north wall, second tier. A record of Kō-Śrājäkēśarivarman alias Rājarājadēva I, the date of which is lost. Contains a description of thirty ornaments made partly of gold and jewels from the temple treasury and partly of pearls given by the king. Ibid., No. 3, pp. 21—42.

1311. 72 of 1888.—(Tamil and Grantha.) On the north wall, third tier. A record in the fifth year of Tribhuvanachakravartin Kō-nērinmai-kōṇḍan. Records an order of the king by which
certain lands which had been wrongfully sold during the third and fourth years of his reign were restored to the temple. *S.I.I.,* Vol. II, No. 21, pp. 109—112.

1312. 73 of 1888.—(Tamil and Grantha.) On the south wall, first tier. A record of Śāluva Tirumalaiddēva in Ś. 1377, expired, by which a number of villages are exempted from taxes (e.g., pradhānjōdi, kāranikkJōdi, talayārikkan, dues on animals, trees, tanks, etc. *Ibid.,* No. 23, pp. 117—9.

1313. 74 of 1888.—(Tamil and Grantha.) On the south wall, first and second tiers. A record in the thirty-fifth year of Tribhuvanachakravartin Kōnerinmaikōṇḍān. Records the grant of the village of Śuṅgamavirattachōlanallūr (suburb of Tanjore) in 108 shares to Brahmans and the local deity by a feodatory Sāmantarārayaṇa. The inscription is singularly valuable for the fiscal terms it uses. See *Ibid.,* No. 22, pp. 112—7.

1314. 75 of 1888.—(Tamil and Grantha.) On the south wall, second tier. A record in the twenty-ninth year of Kō-Rājakēsari-varman *alias* Rājarājadēva I, describing the gifts made till that year by Āḻvār Parāntakan Kuṇḍavaiyār. See *Ibid.,* No. 6, pp. 68—77. The inscription, like the others of the series, is of incalculable value in the light it throws on currency, weights and measures, rate of interest, prices, etc.


1316. 77 of 1888.—(Tamil and Grantha.) Round the base of Chaṇḍēsvara shrine. A record of Kō-Rājakēsarivarman *alias* Rājarājadēva I, the date of which is lost. See *Ibid.,* No. 59, pp. 236—45. Describes the diadem and girdles of God Rājarājēsvara. Elaborate details.

1317. 78 of 1888.—(Tamil and Grantha.) Inside gōpura, left of entrance. A record in the twenty-ninth year of Kō-Rājakēsari-varman *alias* Rājarājadēva I, to the effect that two sums of money were deposited by Kādan Gaṇāpati, a *ṣirudanam* servant of the king, with the inhabitants of a bazaar at Tanjore and of certain villages for supplying (for the cost of the interest) cardamom seeds, champaka buds and khashkas roots for scenting the abhisēka water of two deities. *Ibid.,* No. 24, pp. 121—4. Also No. 25, pp. 125—6.

1318. 79 of 1888.—(Tamil and Grantha.) Inside gōpura, right of entrance. A record in the twenty-ninth year of Kō-Rājakēsarivarman *alias* Rājarājadēva (I). Records two deposits of
money by Ādittan Sūryan Tennavan Mūvendavēḷan, the śrikārya of the Rājarājēśvara temple, with the people of a village, the interest of which, paid in paddy in the first case and in money in the second, was to be devoted for certain needs. S.I.I., Vol. II, No. 26, pp. 126—31.

1319. 80 of 1888.—(Tamil and Grantha.) Inside gōpura, right of entrance. A record in the twenty-ninth year of Udaiyār Rājarāja-dēva I. Records that an officer of the king (Kārāyil-ejiutta-pādam) deposed 50 kāsus with the sabhā of a village (Perunaṅgaimaṅgalam) the interest on which (6½ kāsuh) was to be used for purchasing camphor for a sacred lamp. Ibid., No. 27, pp. 131—2. Also No. 28 ibid.


1321. 82 of 1888.—(Tamil and Grantha.) Inside gōpura, east, second niche. A record in the twenty-ninth year of Udaiyār Rājarāja-dēva I. Records the setting up of the image of Sūryadēva by a širudanam servant, Kōvan Anṉāmalai alias Kēralāntaka Viḷupparayan, and presentation of ornaments. Ibid., No. 56, pp. 224—7.

1322. 83 of 1888.—(Tamil and Grantha.) Inside gōpura, east, second pillar. A record in the twenty-ninth year of Udaiyār Rājarāja-dēva I. Describes a number of copper images made by the king till his twenty-ninth year to represent scenes from the life of Chāndēśvara and the lord of his heart. Ibid., No. 29, pp. 134—7.

1323. 84 of 1888.—(Tamil and Grantha.) Inside gōpura, east, third pillar. A record in the twenty-ninth year of Udaiyār-Rājarāja-dēva I.

1324. 85 of 1888.—(Tamil and Grantha.) Inside prākāra, south, first pillar. A record in the twenty-ninth year of Rājarāja-dēva I. Gives the dimensions of a copper image of Paṅchadeha (Śiva with five bodies) set up by the king. Ibid., No. 30, pp. 137—8.

1325. 86 of 1888.—(Tamil and Grantha.) Inside gōpura, south, third pillar. A record of Udaiyār Rājarāja-dēva I. Ibid., No. 31, p. 139. Records that the enclosure was built by the order of the king under the superintendence of the General Krīṣṇa Rāma.

1326. 87 of 1888.—(Tamil and Grantha.) Inside gōpura, south, fourth pillar. A record in the twenty-ninth year of Udaiyār Rājarājadeva I. Describes a group of copper images of Śiva, Pārvati,
their two sons, etc., set up by Veḷan Ādittan Parāntaka Pallava-raiyān, a perundanam servant of the king. *S.I.L.,* Vol. II, No. 32, pp. 139—41.

1327. 88 of 1888.—(Tamil and Grantha.) Inside gopura, south, sixth pillar. A record in the twenty-ninth year of the king, whose name is lost (evidently Rājarāja I).

1328. 89 of 1888.—(Tamil and Grantha.) Inside gopura, south, eighth pillar. No details given.

1329. 90 of 1888.—(Tamil and Grantha.) Inside prakāra, south, ninth pillar. A record in the twenty-ninth year of Uḍaiyār-Rājarāja-dēva.


1331. 92 of 1888.—(Tamil and Grantha.) Inside prakāra south, tenth pillar. Records that Lōkamahādēvi, a queen of Rājarāja, set up a copper image of Pichchadēvar and presented a number of ornaments. *Ibid.,* No. 34, pp. 142—5. Also No. 35 which records a deposit of money in favour of Pichchadēva by certain officers of the king.

1332. 93 of 1888.—(Tamil and Grantha.) Inside prakāra, west first pillar. A record in the twenty-ninth year of Uḍaiyār-Rājarājadēva I. Records that Aravaṇai Mālari Kēśava, the śrikārya-kaṅkāni Nāyaka of the temple, gave an Ḍapariśu spittoon (padikkum), weighing sixty-nine palas and costing three kāsus. *Ibid.,* pp. 149—50.

1333. 94 of 1888.—(Tamil and Grantha.) Inside prakāra, west, second pillar. A record in the third year of Uḍaiyār Rājendragoḷa-dēva I (I, 10II—43).

1334. 95 of 1888.—(Tamil and Grantha.) Inside prakāra, west, third pillar. A record in the twenty-ninth year of Uḍaiyār Rājarājadēva I.

1335. 96 of 1888.—(Tamil and Grantha.) Inside prakāra, west, fourth pillar. A record in the twenty-ninth year of Uḍaiyār-Rājarājadēva I.

1336. 97 of 1888.—(Tamil and Grantha.) Inside prakāra, west, first niche. A record in the twenty-ninth year of Uḍaiyār-Rājarājadēva I.

1337. 98 of 1888.—(Tamil and Grantha.) Inside prakāra, west, first niche. A record in the twenty-ninth year of the king, whose name is not mentioned. Records that Aravaṇai mālari Kēśava, the śrikārya-kaṅkāni Nāyaka, gave a spittoon weighing sixty-nine palas and costing three kāsus. *Ibid.,* No. 36, pp. 149—54. Also No. 37 recording Rājarāja’s deposit of 360 kāsus with four bazaars at Tanjore for paying out interest, one hundred and fifty plantains
daily (54,000 in the year). The cost of the plantain is one kāśu for 1,200. So the total cost would be forty-five kāśus, which is the usual interest on three hundred and sixty kāśus. Also No. 38 of *ibid.*, which describes the setting up of seven images, among which were those of Gñānasambanda, Appar and Sundaramūrti, pp. 152—61.


1339. 100 of 1888.—(Tamil and Grantha.) Inside prākāra, west, seventh and eighth pillars. A record in the third year of Ko-Parakēsarivarman alias Rājēndra-Chōlādēva (I). Records the setting up of a copper image by Ādittan Sūryan (see No. 1318 above). The image represented Milāḍuḍaiyar or Meypporunāyannār whose career (narrated in the *Periapūrāṇa*) is referred to. *Ibid.*, No. 40, pp. 166—9.


1342. 103 of 1888.—(Tamil and Grantha.) Inside prākāra, west, tenth pillar. A record in the tenth year of Uḍaiyār Rājārāja-dēva, saying that his queen Abhīmānavalli set up the images of Śiva, Brahma and Vishnū as a boat to illustrate the *Arunāchalamāhāmya*. *Ibid.*, No. 44, pp. 174—7.


1345. 106 of 1888.—(Tamil and Grantha.) Inside prākāra, west, thirteenth pillar. A record in the twenty-ninth year of
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1346. 107 of 1888.—(Tamil and Grantha.) Inside prākāra, west, fifth niche and fourteenth pillar. A record in the twenty-ninth year of Udaiyār Rājarājadēva I. Records that queen Trai-lökya Mahādevi set up the images of Kalyāṇasundara, Umā, Vishṇu, Brahma, etc., and presented ornaments to the first two. Ibid., No. 48, pp. 193–98.

1347. 108 of 1888.—(Tamil and Grantha.) Inside prākāra, north, first pillar. A record in the twenty-ninth year of Udaiyār Rājarājadēva (I), regarding the setting up of a copper image of Subrahmanya. See Ibid., No. 49, pp. 198–99.


1350. 111 of 1888.—(Tamil and Grantha.) Inside prākāra, first niche, fourth and fifth pillars and second niche. A record in the twenty-ninth year of Udaiyār Rājarājadēva (I), saying that queen Paṇchavān Mahādevi set up the images of Taṇjavālagar, Umā and Ganapati and presented ornaments. The inscription has been edited in Ibid., No. 51, pp. 203–17. An elaborate document on the jewellery of the age.


1353. 114 of 1888.—(Tamil and Grantha.) Inside prākāra, north base. A record in the tenth year of Ko-Paraksarivarman alias Rājendra-Cholādēva (I, 1012–53). Records that a sum of 120 kāṣus was deposited with the assembly of Perumakkāḷur by a number of officers in favour of Chandraśekhara and his consort and that the sabhā undertook to pay 15 kāṣus every year as interest. Ibid., No. 54, pp. 220–22.

1354. 52 of 1890.—On the north wall of the garbhagriha of the same temple. A record in the twenty-ninth year of the Chola king Ko-Rajakesarivarman alias Rājarājadēva (I).
1355. 53 of 1890.—In the base of the west verandah of the same temple. *S.I.I.,* Vol. II, No. 43, pp. 172—74. Records the setting up of the images of Kṣetrapāladeva, Bhairava, Śiruttondha and his wife and son.

1356. 35 of 1891.—(Tamil.) On the east wall of the garbhagriha of the Tanjore temple. A record of the Vijayanagara king Dēvaraya II in Ś. 1368, expired, Kshaya. The beginning of every line is built in. Describes a few gold and silver ornaments which were presented to the temple by a certain Vallabhadēva, apparently a military officer of the king. *Ibid.*, No. 71, pp. 338—40.

1357. 36 of 1891.—(Tamil.) On the west wall of the Brihannāyaki shrine. A record on the three-hundred and thirty-fourth day in the second year of Kōnerinmaikondān, saying that he built the shrine of Ulagamuluduḍaiya Nachchiyār and presented to it eleven velis of land at Koṭṭagarkudi or Ulagānḏanāyaki-nallūr. See *Ibid.*, No. 61, pp. 246—47.

1358. 37 of 1891.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple, first inscription. An obliterated record in the fifteenth year of the Chōla king Kō-Ṛajakēsari-varman alias Kulottuṅga-Chōḷadēva (I)—the only record of this king in the Tanjore temple. Unfinished inscription. The donor was apparently Arumojīnāṅgai, the queen of Vīra Ṛajēndradēva (1064—70). See *Ibid.*, No. 58, pp. 229—36.


1360. 39 of 1891.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple, second inscription. A record in the twenty-ninth year of the Chōla king Kō-Ṛajakēsari-varman alias Rājarājadēva I. First two lines only copied. Contains a list of shepherds who had to supply ghee for temple lamps from the milk of a number of cattle either presented to the temple or purchased from its funds. See *Ibid.*, No. 63, pp. 249—51.

1361. 40 of 1891.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple, third inscription. A record of the Chōla king Rājarājadēva I. First two lines only copied. *Ibid.*, No. 64, pp. 251—52.

1362. 41 of 1891.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple, fourth inscription. A record in the twenty-ninth year of the Chōla king Kō-Ṛajakēsari-varman alias Rājarājadēva I. End not copied. Records an order of the king assigning a daily allowance of paddy to each of 48 persons appointed to recite the Tiruppadiyam in the temple and to
two persons who had to accompany the others on drums. _S.I.I._, Vol. II, No. 65, pp. 252—59.

1363. 42 of 1893.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple, fifth inscription. A record in the twenty-ninth year of the Chōla king Kō-Rājakēśarivarman _alias_ Rājarājadēva I. End not copied. A very long inscription, recording the king's order assigning the produce of a certain land to a number of men who performed various services in the temple and 400 women (evidently dancing girls) transferred to the Tanjore temple from other temples in the Chōla country. Each received one or more shares, each of which consisted of a _vēli_ of land, which was calculated at 100 _kalam_ of paddy. The inscription is of great interest and value as the names of those figuring in it are of historic interest and as a good knowledge of temple establishments is given. See _Ibid._, No. 66, pp. 259—303.

1364. 43 of 1891.—(Tamil.) On the outside of the east wall of the enclosure of the Tanjore temple, left of entrance. A record of a Chōla king (whose name is not clear). Professes to be the continuation of an inscription to the right of the entrance, which is now obliterated. Gives a list of villages which had to supply watchmen for the temple. _Ibid._, No. 57, pp. 227—29. Gives a number of _nāḍus_. See 1368.

1365. 55 of 1893.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple. A record in the sixth year of the Chōla king Kō-Parakēśarivarman _alias_ Rājendradēva (1050—63). Invasion of Iraṭṭapāḍi and conquest of Āhavamalla mentioned. [Records that the king assigned a daily allowance of paddy to a troop of actors who had to perform the drama _Rājarājēśvaranāṭaka_ on the occasion of the Vaikāśi festival. _Ibid._, No. 67, pp. 303—7.]

1366. 56 of 1893.—(Tamil.) On the outside of the north wall of the enclosure of the Tanjore temple. A record in the fourth year of the Chōla king Kō-Parakēśarivarman _alias_ Vikrama-Chōla-dēva (1118—35). Records that the king assigned an allowance to a person who used to check and measure the supplies of paddy which, according to the numerous inscriptions, were delivered into the temple stores. Refers to the king's viceroyalty in the north in the earlier period. _Ibid._, No. 68, pp. 307—12.

1367. 57 of 1893.—(Tamil.) On the outside of the east wall of the enclosure of the Tanjore temple, right of entrance. A record in the twenty-ninth year of the Chōla king Kō-Rājakēśarivarman _alias_ Rājarājadēva I. Consists of a list of villages which had to supply treasurers, servants and accountants to the Rājarājēśvara temple in accordance with the king's order. _Ibid._, No. 69, pp. 312—28.
1368. 58 of 1893.—(Tamil.) On the outside of the east wall of the enclosure of the Tanjore temple, right of entrance. A record in the twenty-ninth year of the Chōla king Kō-Rājakēśarivarman alias Rājarājadēva I, giving a list of the villages in the Chōla country which had to supply watchmen for the temple. S.I.L., Vol. II, No. 70, pp. 328—38. This is the earlier part of No. 1364 above.

1369. 20 of 1897.—(Tamil.) On the outside of the north enclosure of the Rājarājeśvara temple. A record in the twenty-ninth year of the Chōla king Kō-Rājakēśarivarman alias Rājarājadēva I. Records gift in the shape of money, she-buffaloes, cows and ewes by the king’s officers, and other individuals and groups of men for burning lamps in the temple. Ibid., No. 94, pp. 436—58.

1370. 21 of 1897.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Kō-Rājakēśarivarman alias Rājarājadēva (I). Records gift of cattle to various shepherds by Rājarājadēva for the supply of ghee for lamps to the Rājarājeśvara temple. Ibid., No. 95, pp. 458—97.

1371. 22 of 1897.—(Tamil.) On the second gopura of the same temple, right of entrance. A record of the Nāyaka king Achiyutappa-Nāyaka (1572—1614), son of ŚeVVappa-Nāyaka, in Ś. 1499, expired, Bahudhānya. Records grant of exemption from taxes to the goldsmiths of Tanjore. Ibid., No. 97, pp. 498—9.

1372. 23 of 1897.—(Tamil.) In the same place. A mutilated record in the third year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records a political compact entered into by three chiefs of the Chōla country to be faithful to the king and to stand by each other. Ibid., No. 96, pp. 497—98. The compact shows that the country was disturbed by internal dissensions and Tanjore was not free from them.

1373. 24 of 1897.—(Tamil.) In the same place. A record in the twenty-ninth year of the Chōla king Kō-Rājakēśarivarman alias Rājarājadēva (I, 985—1013). Records the gift, by the priest Īśānasiva Paṇḍita, of eight copperpots and of one receptacle for sacred ashes, in the second year of Rājendra Chōla (I, 1011—43). A ninth pot was presented by Pavana-Piḍāran, the Śaiva āchārya of the temple, in the third year of Rājendra-Chōladēva. The tulākkōl is mentioned. Ibid., No. 90, pp. 413—5.

1374. 25 of 1897.—(Tamil.) On a pillar of the south enclosure of the same temple. A record in the twenty-ninth year of the Chōla king Kō-Rājakēśarivarman alias Rājarājadēva. Records a gift. Published in ibid., No. 32.

1375. 26 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chōla king Kō-Rājakēśarivarman alias Rājarājadēva (I). Records that a
native of Nallūr alias Pañchavannādevicaturvēdimamaṅgalam in Nallūrnādu, a district of Nittavinōda-valanādu, set up a copper image of Durgā-Paramēśvari and presented a number of ornaments to it. *S.I.I.,* Vol. II, No. 79, pp. 395—400.

1376. 27 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chōla king Kō-Rājakēśarivarman aliṣaī Rājarājadēva (I). Records that Prithvīmahādevīyar, a queen of Rājarājadēva, set up a copper image of Śrīkaṇṭhamūrtigaḷ, and presented some ornaments to it. See *ibid.*, No. 80, pp. 400–1.

1377. 28 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chōla king Kō-Rājakēśarivarman aliṣaī Rājarājadēva (I). Records that the son of an officer of Rājarājadēva set up a copper image of the goddess Kāḷa-Piḍārī. Four different varieties of Piḍārī are mentioned, namely, Punnaittūrainaṅgaī, Poduvagai-ūr-udaiyaḷ, Kuduraivaṭṭam-udaiyaḷ and Tiruval-udaiyaḷ. *Ibid.*, No. 81, pp. 401–2.


1379. 30 of 1897.—(Tamil.) On a pillar of the west enclosure of the same temple. A record in the twenty-ninth year of the Chōla king Kō-Rājakēśarivarman aliṣaī Rājarājadēva I. Records the setting up of seven copper images of the God Gaṅapati by king Rājarājadēva viz., two in the dancing posture, one big and the other small; three of varying heights comfortably seated; and two in the standing posture. *Ibid.*, No. 84, pp. 405–7.

1380. 31 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the third year of the Chōla king Kō-Paraṅkeśarivarman aliṣaī Rājēndra-Chōjadēva I (1011–43). Records the gift of copper, zinc and bell metal vessels to the image of Gaṅapatiyar set up in the principal temple. The image was known as Ālaiyattu-Pillaiyar. *Ibid.*, No. 85, pp. 407–9.


1382. 33 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chōla king Kō-Rājakēśarivarman aliṣaī Rājarājadēva I. Records gift of ornaments made to the Gaṅapatiyar shrine in the principal temple by a

1383. 34 of 1897.—(Tamil.) On another pillar of the same enclosure. A record in the twenty-ninth year of the Chōḷa king Ko-Rājakēsarivarman alias Rājarājadēva I. Records the gift of a bell-metal dish to the shrine of Gaṅapatīyār in the enclosure hall by a servant of Rājarājadēva. *Ibid.*, No. 88, p. 412. The donor was a native of Kāmadamaṅgalam in Purakkiliyūrnādu and evidently employed in the department for assessing tax on endowments (*tinaikalanāyakam*).


1385. 36 of 1897.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine of the same temple. A record in the twenty-ninth year of the Chōḷa king Ko-Rājakēsarivarman alias Rājarājadēva (I). Records gift of silver vessels. This is the only inscription which records gift of silver and not gold vessels. See *Ibid.*, No. 91, pp. 415–24.


1390. 41 of 1897.—(Grantha.) On the north wall of the same shrine. An incomplete genealogy of the Vijayanagara kings.

1391. 274 of 1911.—(Tamil.) On a pillar of the kitchen in the Brihadīśvara temple. The beginning and end of this inscription
are lost. Gives the measurements of certain images made of alloy (called tanra) and set with jewels. These were evidently meant to be placed in the temple.

1392. 275 of 1911.—(Tamil.) On another pillar built into a wall of the same kitchen. A record of the Cholà king Udaiyär Śrī-Rājarājadēva (I). The face now exposed refers to one of the five-bodied images (pāṇchadēhamūrti) of copper, placed in the temple of Rājarājeśvaramudaiyär by the king, until his twenty-ninth year.

*Tillasthānam.*

This is the well-known Neyttānam of the Periyapurāṇa and the inscriptions, where Sarasvati is said to have worshipped the Lord. It figures in the Devaram of Gñanasambanda and Appar.

1393. 276 of 1911.—(Tamil.) On the west wall of the central shrine in the Ghrītasthānēsvara temple. A damaged record. Records a gift of thirty kalāṇju of gold for a lamp, by a certain Śembiyan Īkkāṭṭu-vēḷān alias Pariśaikīḷān Maravan Nakkan.

1394. 277 of 1911.—(Tamil.) On the same wall. A damaged record in the second year of the Cholā king Parakēsarivarman. Records gift of twenty-five kalāṇju of gold for a lamp to the temple at Tiruneyttānam by a certain Koṟṟan Arumōḷi alias Vanavan Pēračaiyān. The land purchased for this amount bordered on that of Naṅgai Varaguṇa-Perumānār, which was also purchased on account of a lamp.

1395. 278 of 1911.—(Tamil.) On the south wall of the same shrine. An unfinished record in the third year of the Cholā king Rājakēsarivarman. Apparently records gifts by Kūṭtan Nikājaṇkan, a member of Samarākēsari-teriṇja-Kaikkōḷar and by another of Vikramaśinga-teriṇja-Kaikkōḷar, to the temple of Mahādēva at Tiruneyttānam, a dēvāna in Kīlpilāṟu of Poygaināḍu. See No. 228 of 1911 at Kumbakōṇam for a similar epiteth to the Kaikkōḷars.

1396. 279 of 1911.—(Tamil.) On the same wall. An unfinished record in the third year of the Cholā king Rājakēsarivarman. Apparently records a gift to the same temple on behalf of Mallan Araiyan, one of Samarākēsari-teriṇja-Kaikkōḷar.

1397. 280 of 1911.—(Tamil.) On the same wall. A record in the eleventh year of the Cholā king Rājakēsarivarman (I, 985—1013), “who destroyed the ships at Kāndalūr-Śālai.” Built in at the right end. Seems to record a gift of gold for offerings in the same temple, ninety kalāṇju.


1400. 283 of 1911.—(Tamil.) On the same wall. A record in the eleventh year of the Chôla king Râjakâśarivarman. Records gift of two gold forehead plates (paṭtam) to the temple at Tirunettânam by Áyan Kâmakkûdanallûr, the superintendent of temple affairs.

1401. 284 of 1911.—(Tamil.) On the same wall. A record in the fourteenth year of the Chôla king Râjakâśarivarman. Records gift of thirty kalaṅjus of gold for a lamp, by Naṅgai Śattaperumâṉar, a concubine of Śôḷa-Perumâṇaḍigal. The assembly of Tiruneyatânam used this amount for constructing a bathing hall (namana- maṭapa) to Tirunettânnattu-Mahâdêva, assigning, instead, some temple land for maintaining the charity.

1402. 285 of 1911.—(Tamil.) On the same wall. A record in the fourteenth year of the Chôla king Râjakâśarivarman. Records gift of ninety-six sheep for a lamp by a certain Vâḻavakôn Pêrâraiyar to the temple of Tirunettânnattu-Mahâdêva (at Tirunettânam), a dêvadânu in Poygainâdu.

1403. 286 of 1911.—(Tamil.) On the same wall. A record of the Chôla king Râjakâśarivarman, “who extended (his territory to) Toṇḍainâḍu (i.e., Áditya I as the Tiruvâḷâṅgâḍu plates show). Records gift of 100 sheep for a lamp to the temple of Tiruneyatânnattu Mahâdêva by Kâḻamba Mâdevi, wife of Vikki-Āñnan, the chief of Koḻumbâḷur, on whom was bestowed the title Śembiyan Tamiḻavêl, together with other distinguishing marks of dignity, by the Chôla king and by the Chêra (Śeramân) Sthânu-Ravi. The marks of royal dignity included the fly-whisk, palanquin, drum, bugle, elephants, etc. The inscription is of value for the light it throws on the relations between the Chêras and Chôlas. The Government Epigraphist surmises that Sthânu-Ravi was identical with Kökkaṇḍân Ravi of the Chandrâditya family referred to in Veḻḷâlûr inscriptions. It was this alliance which made Parântaka I marry the daughter of the Kêraḷâ king. The Sthânu-Ravi of the Koṭṭayam plates was later. See Ép. Ind., Vol. IV, p. 293.
1404. 287 of 1911.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Rājakēsarivarman. Records gift of fifty kalaṅju of gold for two lamps to the same temple, by Tennavan Pirudimārāsaṇ alias Kaṭṭi Orṅiyūran and by Varagunā Perumānār, queen of Parāntaka-Ilaṅgovalar. [The Government Epigraphist points out that the last-mentioned chief or Bhūti Vikramakēsārin was the contemporary of Āditya Karikāla II, on the ground that both claim to have conquered a Vīra Pāṇḍya.]

1405. 288 of 1911.—(Tamil.) On the same wall. A damaged record of the Chōla king Madiraikōṇḍa-Parakēsarivarman (905—47), the date of which is lost. Records gift of paddy for offerings by Kāppanārāyaṇan, a native of Muṇḍāṅgiḍi.


1408. 291 of 1911.—(Tamil.) At the entrance into the gopura of the same temple. A record in the second year of the Chōla king Tribhuvanachakravartin Ṛajādhirājadēva. Records sale of land to the temple of Tirunettānam-Uḍaiyār at Tirunettānam in Poygai-nāḍu (a subdivision) of Rājarāja-vaḷanāḍu, by two residents of the same village.

1409. 24 of 1895.—(Tamil.) On the south wall of the maṇṭapā in front of the central shrine in the Ghrītasthānēsvara temple. An incomplete record in the third year of the Chōla king Kō-Rājakēsarivarman.

1410. 25 of 1895.—(Tamil.) On the same wall. A record in the forty-fourth year of the Chōla king Madiraikōṇḍa Kō-Parakēsarivarman (905—47). Records that a son of his deposited for a lamp 40 Ceylon kalaṅjus which were equal to 20 current kalaṅjus. Dr. Hultzsch infers that the Ceylon kalaṅju was equal to 10 maṅjāḍi while the Chōla one to 20 maṅjāḍis. This relation between the gold weights of the two regions is corroborated by 156 of 1895 at Tiruvidaiyarudūr (Tj. 367 above).

1411. 26 of 1895.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Kō-Parakēsarivarman. Records gift of gold for a lamp.

1412. 27 of 1895.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Kō-Parakēsarivarman. Records gift of gold for two lamps by a drummer of the temple.
1413. 28 of 1895.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Kō-Parakēsavarman. Records gift of a lamp.

1414. 29 of 1895.—(Tamil.) On the same wall. A record of the Chōla king Parakēsavarman, the date of which is doubtful. Records gift of gold for a lamp.

1415. 30 of 1895.—(Tamil.) On the same wall. An incomplete record in the tenth year of the Chōla king Kō-Parakēsavarman alias Vikrama-Chōladēva (1118—35).


1417. 32 of 1895.—(Tamil.) On the north wall of the same maṇṭapa. Private document in archaic characters.

1418. 33 of 1895.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Madiraikōṇḍa-Kō-Parakēsavarman (905—47). Records gift of a lamp by a merchant.

1419. 34 of 1895.—(Tamil.) On the south wall of the shrine in the same temple. A record in the seventeenth year of the Chōla king Kō-Rājakēsivarman. Records gift of gold for a lamp.

1420. 35 of 1895.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Kō-Rājakēsivarman. Records gift of gold for ornaments.

1421. 36 of 1895.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Kō-Rājakēsivarman. Records gift of gold for a lamp by a dancing girl.


1423. 38 of 1895.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Kō-Rājakēsivarman. Gift by Ādittan Kaṇñaradēva, the king's son. Dr. Hultsch points out that the king Ādittan referred to (as the father of Kaṇñara) was the father of Parāntaka I. Kaṇñara, he says, should be either Parāntaka or a brother of his. Some of the similar archaic inscriptions of Rājakēsivarman in this place are ascribed by Dr. Hultsch to Āditya I.


1425. 40 of 1895.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Kō-Parakēsivarman. Records gift of a lamp.
1426. 41 of 1895.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of a lamp by his queen.

1427. 42 of 1895.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of gold for a lamp by another queen of his.

1428. 43 of 1895.—(Tamil.) On the same wall. A record in the thirty-fifth year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (905—47). Records gift of gold for a lamp.

1429. 44 of 1895.—(Tamil.) On the base of the same wall. A record in the thirty-fourth year of the Chōla king Madiraikoṇḍa-Kō-Parakēsarivarman. Records gift of a lamp by his queen.

1430. 45 of 1895.—(Tamil.) In the same place. A record in the third year of the Chōla king Kō-Parakēsarivarman. Partly built in. Gift by Mūlār-naṅgai, the king’s mother-in-law. See 125 of 1895 as Tirupparaṇam (where she is mentioned).

1431. 46 of 1895.—(Tamil.) On the west wall of the same shrine. A record in the eighteenth year of the Chōla king Kō-Rajarāja-Rājakēsarivarman (I). Records sale of land.

1432. 47 of 1895.—(Tamil.) On the base of the same wall. A record in the sixth year of the Chōla king Kō-Parakēsarivarman. Records gift of gold for a lamp.

1433. 48 of 1895.—(Tamil.) On the north wall of the same shrine. A fragmentary record of the Chōla king Kō-Parakēsarivarman alias Rajendradēva (1050—63).

1434. 49 of 1895.—(Tamil.) On the base of the same wall. A record in the eleventh year of the Chōla king Kō-Parakēsarivarman. Records gift of a lamp at a solar eclipse.

1435. 50 of 1895.—(Tamil.) At the entrance of the maṇṭapa in front of the same shrine. A fragmentary record of the Chōla king Kō-Rajakēsarivarman alias Rājadhirājadēva (I or II)?

1436. 51 of 1895.—(Tamil.) On the gateway of the same shrine, right of entrance. A record in the fourth year of the Pāṇḍya king Kō-Māraṇjaḍaiyan. Records gift of a lamp for the spiritual merit of Varagūṇa-Mahārāja, the Pāṇḍyan king who ascended the throne in A.D. 862. See Ep. Ind., Vol. IX, p. 84.

1437. 52 of 1895.—(Tamil.) In the same place, left of entrance. A record in the tenth year of the Pallava king Tellaṛerinda Nandipōttaraiyar (Nandivarman III). Records gift of gold for a lamp.

1437-B. In the same pagoda. Records a gift of some land by the same king in his twenty-second year. *Ins.*, *S. Dts.*, p. 245, No. 105.

1437-C. A record of Kō-Parakēsarivarman in his twentieth year endowing ¼ *paṭi* of ghee. *Ibid.*, No. 106.


*Tiruchchātturai.*

[This is the Śōṟrutṭurai or Tiruchchōṟrutṭurai of the *Periapuraṇam* and the inscriptions, celebrated by the three Śāmayāchāryas of Śāivitism. The department gives twelve epigraphs in this place, but the *Mach. MSS. (Ins., S. Dts.*, pp. 234—9) give 27. Of these two are evidently the same as 1442 and 1447. The rest I have given under Nos. 1449-A—1449-X.]

1438. 53 of 1895.—(Tamil.) On the south wall of the maṇṭapa in front of the shrine in the Ōdanavanēvara temple. A record in the sixth year of the Chōla king Kō-Rājakēsarivarman. Records gift of fifty lamps by Rājarājadēva.

1439. 54 of 1895.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Kō-Rājarājakēsarivarman (I). Gift by a headman of Poygai nādu who figures frequently in the donations of Rājarāja (I) and Rājendra Chōla (I).


1441. 56 of 1895.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Kō-Rājakēsarivarman. Records gift of gold for a lamp by a merchant.

1442. 57 of 1895.—(Tamil.) On the south wall of the same shrine. A record in the thirty-second year of the Chōla king Parakēsarivarman. Records gift of gold for a lamp by a native of the Paṇḍya country. [This seems to be the same as *Ins., S. Dts.*, p. 235, No. 48.]


1444. 59 of 1895.—(Tamil.) In the same place. A record of the Chōla king Kō-Rājakēsarivarman, the date of which is doubtful. Records gift of a lamp.

1445. 60 of 1895.—(Tamil.) In the same place. A record in the tenth year of the Chōla king Kō-Parakēsarivarman. Records gift of gold for a lamp.
1446. 61 of 1895.—(Tamil.) On the west wall of the same shrine. Records gift of gold for a lamp. In archaic characters.

1447. 62 of 1895.—(Tamil.) On the north wall of the same shrine. A record in the third year of the Chōla king Kō-Parakēsarivarman. Records gift of a lamp. [This seems to be the same as Ins., S. Dts., p. 235, No. 47.]


1449. 64 of 1895.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. An incomplete record in the fifteenth year of the Chōla king Kō-Rājarāja-Rājakēsarivarman (1).


1449-B. In the same place. A grant of land to the dancing girls of the temple by Kulōṭtuṅgachōla in his twentieth year. Ibid., No. 42.

1449-C. In the same place. A grant of land to the God by Kulōṭtuṅgachōla in his fifth year. Ibid., No. 43.

1449-D. In the same place. Records that Kāri Rājarāja Udayār erected a pagoda to the God Nāyanār during his reign. Ibid., No. 44.

1449-E. On a stone in the pagoda of Tolyādaśelvar. A grant of 3 vēlis, 10½ mās and 31¼ kulis of land in the village of Munyalanellore to the God and Goddess in the thirty-second year of the reign of Kulōṭtuṅgachōla śadēva. Ibid., No. 45.

1449-F. In the same place. A grant of 1 vēli of land to the God Ādi-Chaṇḍēśvara in the reign of Koppakēsari (Kō-Parakēsari). Ibid., No. 46.

1449-G. In the same place. A grant of a portion of land to the God in the thirtieth year of the reign of Tirukonda (?) Koppakēsari (Kō-Parakēsari). Ibid., No. 49.

1449-H. In the same place. A grant of the village of Tirupoliyore (Tiruppuliyur ?) as a free gift to the God Mahādēva in the eleventh year of Kō-Rājakēsari. Ibid., No. 50.

1449-I. In the same place. A grant of 15 kalaṇjuś of gold for the lamp of the God Mahādēva in the twelfth year of the reign of Kō-Rājakēsari. Ibid., No. 51.

1449-J. In the same place. Grant of a lamp-stand to the God Nāyanār in the thirtieth year of the reign of Kō-Rājakēsari. Ibid., No. 52.

1449-K. In the same place. Records gift of lamps by Kō-Parakēsari in his seventh year. Ibid., No. 53.
1449-L. In the same place. Records gift of a lamp-stand by Nalamallur-Dēvar in the eleventh year of Kō-Parakēsarivarman. *Ins.*, S. Dts., p. 234, No. 54.


1449-N. In the same place. Records that Śrī "Cuntalava Bhuttur" gave some land to the God in the third year of Kō-Rājakēsarivarman. *Ibid.*, No. 56.


1449-P. In the same place. Grant of land by Rājarājadēva in his seventh year. *Ibid.*, No. 58.


1449-V. In the same place. Records gift of 4 mās and 2½ kānis of land by Kō-Parakēsarivarman in his fourth year. *Ibid.*, No. 64.


1449-Y. In the same place. Records grant of 2 vēlis and ½ kāni of land in the twentieth year of Rājarājadēva by himself. *Ibid.*, No. 67.

1449-Z. In the same place. Records grant of 13 vēlis and ½ kāni of land to the God in the twenty-first year of Rājarājadēva. *Ibid.*, No. 68.

*Tirukkānūr.*

One of the north Kāvēri centres of Śaivītism; it is famous as the place where Śivā appeared before Umā in the form of fire. It has been sung by Gñānasambanda and Appar.
1450. 161 of 1911.—(Tamil.) On the south wall of the central shrine in the Ikshupuršvara temple. A seriously damaged record of the forty-first year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartīn Kulaśēkharadēva (1268–1308), "who was pleased to take all countries." Mentions the temple at Phaṇipati-
maṅgaḷa alias Karikālāchōḷa-chaturvēdīmāṅgalam in Poygaiyur-
ṇāḍu, a subdivision of Vaḍagarai-Rājarāja-vaḷaṇaṇaḍu.

1451. 162 of 1911.—(Tamil.) On one of the door-posts at the entrance into the same shrine. Records that this door-post was the gift of a certain Periyan Appan alias Uttamāśōla-ṇāḍāḻvaṇ who owned the kāval of this village.

1452. 163 of 1911.—(Tamil.) On the other door-post at the same entrance. An unfinished record in the fourth year of the Chōḷa king Rājādhirājadēva (I or II?). Mentions the temple of Karikālāchōḷa varamuḍaiya-Mahādēva.

1453. 164 of 1911.—(Tamil.) On a stone built into the gōpura of the same temple. A fragmentary record in the sixth year of the Chōḷa king Rājakēsarīvarman alias Udaiyār Śrī-Virarājēndradēva (1063–70). Mentions the assembly of Ālayūr, a brahmadēva in Poygai-ṇāḍu, which was a subdivision of Vaḍagarai-Rājēndraśīṅga-
vaḷaṇaṇaḍu and seems to refer to a temple of Vishnu (tirumēḻkōyil) in the village.

1454. 165 of 1911.—(Tamil.) On another stone built into the same gōpura. A fragmentary record in the third year of the Chōḷa king Udaiyār Śrī-Adhirājēndradēva. Records a gift of land and a house by the same assembly to the Vishnu temple of Maṇavāḷa-
Āḻvār at Ālayūr. Mentions also the channel called Virarājēndra-
ādvar-vāykkāl [named after Adhirājēndra's immediate predecessor Vīra Rājēndra (I), 1064–70. Adhirājēndra was the brother-in-law of the Western Chāḷukkya Vishnuditya VI and the victim of Kulottunga Chōḷa I's ambition].

Tirukkāṭṭupalli.*

This place (which figured largely in the Carnatic wars) is described in Tanj. Gasr., Vol. I, p. 275).

1455. 52 of 1897.—(Tamil.) On the west wall of the Saundara-
ṇāyaki shrine in the Agnīśvara temple. A record in the seventh year of the Pāṇḍya king Kō-Māravarman Sundara-Pāṇḍyadēva

* The summary of the Mack. Inscriptions (Inś., S. Dts., pp. 239–40, Nos. 70–1 and p. 254, Nos. 146–50) gives seven inscriptions in this place: (1) An epigraph of Sundara Pāṇḍya Dēva which records a grant of land to Agnīśvara; (2) one of Kulottunga Chōḷa, recording grant of land by the people of Tirukkāṭṭupalli in his eleventh year; (3) a grant of the fee of one pāṇam on each marriage by Virāpāksha Rāya in S. 1387; (4) A grant of land at Chintimaṇi-chaturvēdīmāṅgalam by Śembiyan Pallavaraiyan and (5) a damaged grant in the fourteenth year of Vikrama Chōḷa; and (6–7) two others which have been identified above.
(I, 1216—35) who presented the Chōla country. Records the building of the shrine of the goddess. See Ep. Ind., Vol. VI, p. 304, where Dr. Kielhorn points out that the equivalent of the date of this epigraph (Monday, day of Pushya, Rishabha, Mina 9) is Monday, 13th March, A.D. 1223.


1457. 54 of 1897.—(Tamil.) On a pillar in the maṇṭapa in front of the same shrine. A record in the thirteenth year of the Chōla king Kō-Rājarājakēsārivarman (I, 985—1013). Records gift of land.

1458. 55 of 1897.—(Tamil.) In the second gōpura of the same temple, left of entrance. A record in Vikrama of the Vijayanagara king Tirumalaidēva-Mahādhīrāja (1567—78). Records gift of land. [This inscription is given in Ins., S. Dts., p. 254, No. 147. It says that the village Karayādi was granted by Śaluva Tirumala Dēva.]

Tiruppayanan.

The following inscriptions have been taken entirely from Ins., S. Dts., pp. 229 to 234, Nos. 17 to 40 :


1458-D. 126 of 1895.—(Tamil.) On the west wall of the same shrine. A record in the sixth year of the Chōla king Kō-Parakēsārivarman. Records gift of a lamp.


1459-A. On a stone in the inner shrine of the local Āpatsahāya temple. Records that the people of the village gave in the fourth
year of Vikramachola, besides some grain for daily consumption, 1/2 panam per each bag of paddy for the daily worship and lighting expense in the temple.

1459-B. In the same place. Records grant of ninety-five goats in the eighth year of Kō-Parakēsarivarman.

1459-C. In the same place. Records grant of 20 kalañjus of gold for a light in the reign of Maduraikoṇḍa Kō-Parakēsarivarman (905–47).

1459-D. In the same place. Records grant of 6 vēlis of land in the fourteenth year of Rājarājakēsari.

1459-E. In the same place. Records grant of ghee per day in the eighth year of Kō-Parakēsarivarman for a lamp.

1459-F. On the stone in the pagoda of Āpatṣahāya temple. Records purchase and grant of some land to God Mahādeva in the eighth year of Kō-Parakēsarivarman.

1459-G. In the same place. Records that Chēdirāya appointed in the thirty-first year of Kōnērinmaikoṇḍan one Dakshiṇāmūrti as priest.

1459-H. On a stone in the same temple. Records that a Vēlān gave in the twentieth year of Rājarājadēva some land to God Parvatēsvārā in the village of Purakkudi.

1459-I. In the same place. Records that Kulottuṅgachōladēva granted some land in the village of Mūlapādi in his seventeenth year to God Tripura-Lingēsvāra.

1459-J. In the same place. Records that in the fourth year of the reign of Baladeva, the inhabitants of "Tanoutt" village allowed 1½ pons to God Ādi-Chaṇḍēsvāra.

1459-K. In the same place. Records that Rājarājadēva granted in the third year of his reign to the God 32½ vēlis and 4 mãs of land.

1459-L. In the same place. Records that Kōnērinmaikoṇḍan gave 7 vēlis of land in the village of Vīramānkuḍi in his fourteenth year to the Goddess.

1459-M. In the same place. A grant of 1 mã of land to the temple by Rājarājadēva in the thirtieth year of his reign.

1459-N. In the same place. Records that in the thirty-second year of the reign of Tribhuvanavīra (Kulottuṅga Chōla III) some land was sold at Sindicellore for 15,500 kāstu and given to the Goddess.

1459-O. In the same place. Records that Majavarāya give in the thirtieth year of Rājarājadēva 32 vēlis and 1 mã of land for the God and Goddess.

1459-P. In the same place. Records an allowance for ghee to the God by Rājakēsari in his fourth year.
1459-Q. In the same temple. A damaged grant of Tribhu-
vanarāja (Kulottuṅga III?) in his seventh year.

1459-R. In the same place. A grant of lamp in the seventh
year of Kō-Parakēsarivarman.

1459-S. On a stone in the same temple. Records gift of 4
mās, 3 kānis and 1 mundiri of land to God Apatshahāya by Rāja-
rājadēva in the fourth year of his reign.

1459-T. In the same place. A grant of 2½ mās and 1
mundiri of land at Tirumalavāḍī for a flower garden in the third
year of Kulottuṅga-Chōla.

1459-U. In the same place. Records gift of 43 gold kāsus to
God Mahādēva for a lamp by Mālavarāya in the thirty-second year
of Kō-Parakēsarivarman.

1459-V. In the same temple. Records gift of forty "Vira
kāsus" to the God by Vīrappa in the seventeenth year of Kō-Rāja-
kēsarivarman.

1459-W. In the same place. Records that Viruppuḍaiyan
erected a stone maṇṭapa in the twentieth year of Kō-Rājakēsari-
varman.

1459-X. On a stone in the same temple. Records grant of
3½ vēlis and ½ kāni of land to the God in the thirty-second year
of Kulottuṅgachōla by Vīra-Bhūpati Udaiyār.

\textit{Tiruppūndurutti.}

The temple of this place is mentioned in the \textit{Dēvāram} of
Appar. It is the scene of a tradition which says that Appar and
Ghānasambanda met.

1460. 166 of 1894.—(Tamil.) On the north wall of the Pushpa-
vanēśvara temple. A record in the seventh year of the Pāṇḍya
king Kō-Jaṭāvarman \textit{alias} Sundara-Pāṇḍyadēva (I, 1251—64). Re-
cords gift of land. [The exact date of the inscription (Sunday,
Hasta, Aparapaksha, Trayōdaśī, Kanyā), according to Kielhorn, is
Sunday, 7th October 1257, but the month should be Tula and not
Kanya.]

1460-A. On a stone in the temple. Records that Vijayarāya
Mahārāja (i.e., Vīra Vijaya or Bukka III) granted some land to God
Chaṇḍēśvara in Ś. 1346, Kródhi. \textit{Ins., S. Dts.}, p. 242, No. 86.

1460-B. In the same place. Records a grant of land to the
same in Ś. 1336, Manmada, in the reign of Vīrabhūpati Udaiyār
(Bukka III). \textit{Ibid.}, No. 87.

1460-C. In the same temple. Records the gift of some naṅja
land to God Pushpavanēśvara in the tenth year of a Chōla king.

1460-D. In the same place. Records gift of land in the thirtieth year by Maduraikoṇḍa Chōladēva (Parāntaka I, 905—47 ?).
\textit{Ibid.}, No. 89.

1460-F. In the same place. Records in Ś. 1454, Nandana, in the reign of Achyutadeva Maharāya, the exemption of the tax on pasturage of the village of Tiruppūnturutti as well as the weavers of Kanṭiyūr. *Ibid.*, No. 91.


1460-I. In the same temple. Grant of ten kāṣus to the God Mahādeva by Kāviriyār in the reign of Maduraikonḍa-Chōla. *Ibid.*, No. 94.

1460-J. In the same place. A grant of thirty kalaṇjuś of gold to God Mahādeva for a lamp in the reign of “Cochadabeenkasari.” *Ibid.*, No. 95.


_Tiruvēdikkudi.*

This is the Vēdikkudi of the _Periapurāṇam_ and the theme of the _paḍi_ kas of Gānāsambanda and Appar.


1463. 68 of 1895.—(Tamil.) On the base of the same wall. A record in the fifth year of the Chōla king Kō-Rajakēsarivarman. Records gift of thirty lamps by Rājarājadēva.

1464. 69 of 1895.—(Tamil.) On the base of the west wall of the same shrine. An incomplete record in the twenty-fifth year of the Chōla king Kō-Rajakēsarivarman.

* The List of _Mack. Ins._ as given in *Ins., S. Dts.* (p. 262, Nos. 182–9), gives eight epigraphs in this place. I give them under Nos. 1464-A—1464-H.

1464-B. A grant of 2 mās and $1\frac{1}{2}$ kāṇi of land and 15 kalaṁju of gold by Kō-Parakēśarivarman in his eleventh year. *Ibid.,* No. 183.

1464-C. A record of the seventh year of Kulottunāgā-Chōla relating grant of 4 mās, 12 kāṇi and 1 mundiri of land to the temple. *Ibid.,* No. 184.

1464-D. A similar gift of the same king in his eleventh year. *Ibid.,* No. 185.


1464-G. Records grant of two brass lamp-stands by Kō-Rāja-
kesarivarman “Tirumalladēva” in his eleventh year. *Ibid.,* No. 188.

1464-H. Records grant of 2 vēlis of land for the Vrishaba
festival by Kulottunāgadēva in the thirty-second year of his reign. *Ibid.,* No. 189.

*Tiruvaiyāru.*

For an account of this most important stronghold of Śaivītism, see *Tanj. Gaṣr.,* Vol. I, pp. 276—9.

1465. 213 of 1894.—(Tamil.) On the east wall of the Dak-
shinakailāsa shrine in the Paṇchchanādeśvara temple. A record in
the third year of the Chōla king Kō-Parakēśarivarman alias Rājendradēva (1050—63).

1466. 214 of 1894.—(Grantha.) On the same wall. A record
of the Chōla king Parakēśarivarman alias Rājendra-Chōla (1011—
1043).

1467. 215 of 1894.—(Tamil.) On the east wall of the maṇṭapā
in front of the Uttarakailāsa shrine in the same temple, right of
entrance. A record in the twenty-ninth year of the Chōla king
Kō-Rājakēśarivarman alias Rājarājadēva (I).

1468. 216 of 1894.—(Tamil.) In the same place, left of
entrance. A record in the fourth year of the Chōla king Kō-
Parakēśarivarman alias Rājendra-Chōladēva (I).

1469. 217 of 1894.—(Tamil.) On the south wall of the same
shrine. A record in the twenty-second year of the Chōla king
Kō-Rājarāja-Rājakēśarivarman alias Rājarājadēva (I). Records
gift of a lamp.

* The List of *Mack. M.S.S.* (as given in *Ins., S. Dts.*) gives twenty inscriptions in this place. See page 267 ff., Nos. 190—209. I have not given the corresponding numbers.

1471. 219 of 1894.—(Tamil.) On the base of the same wall. A record in the twenty-first year of the Chōla king Kō-Rājakēśarivarman alias Rājarājadēva (I).

1472. 220 of 1894.—(Tamil.) On the west wall of the same shrine. A record in the third year of the Chōla king Kō-Parakēśarivarman alias Rājēndra-Chōladēva (I).

1473. 221 of 1894.—(Tamil.) On the north wall of the same shrine. A record in the thirty-second year of the Chōla king Kō-Rājakēśarivarman alias Rājadhirājadēva I (1018—52).

1474. 222 of 1894.—(Tamil.) On the base of the north, west and south walls of the same shrine. A record in the twenty-fourth year of the Chōla king Kō-Rājarājakēśarivarman alias Rājarājadēva (I). Records gift of gold ornaments and vessels.


1476. 224 of 1894.—(Tamil.) On the west wall of the same shrine. A record in the tenth year of the Chōla king Kō-Rājakēśarivarman. Records gift of land.


1478. 226 of 1894.—(Tamil.) In the same place. A record of the Chōla king Madiraikōṇḍa Kō-Parakēśarivarman (905—47), the date of which is lost. Records gift of a lamp by queen Chōla-śikhāmaṇi.


1480. 228 of 1894.—(Tamil.) On the same wall. A record of the Chōla king Kō-Rājakēśarivarman, the date of which is lost. Records gift of land for a lamp.


1483. 231 of 1894.—(Tamil.) On a stone built into the maṇṭapa surrounding the same shrine. An incomplete record in the fourth year of the Chōla king Kō-Parakēsarivarman. Records gift of land by a merchant of Taṇjāvūr.

1484. 232 of 1894.—(Tamil.) On another stone in the same place. A fragmentary record in the fortieth year of the Chōla king Kō-Parakēsarivarman (905—47), “who took Madurai and Ceylon.”


1486. 234 of 1894.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the third year of the Chōla king Kō-Parakēsarivarman. Records gift of land for three lamps.


1492. 240 of 1894.—(Tamil.) On the same wall. A record of the Chōla king Kō-Parakēsarivarman “who cut off the head of Vīra Pāṇḍya.” Records gift of a lamp. Partly built in. The king was evidently Parāntaka II, Sundara Chōla, the son of Ariṅjaya and father of Āditya II Karikāla.

1493. 241 of 1894.—(Tamil.) On the same wall. An incomplete record in the thirty-first year of the Chōla king Madiraikōṇḍa Kō-Parakēsarivarman (905—47).


1496. 244 of 1894.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Kō-Rājakēsarivarman. Records gift of gold for a lamp, by a dancing girl of the king.

1497. 245 of 1894.—(Tamil.) On the same wall. A record of the Chōla king Kō-Rājakēsarivarman, the date of which is doubtful. Records gift of land for a lamp.


1503. 251 of 1894.—(Tamil.) On the same wall. A record in the twentieth year of the Chōla king Kō-Rājakēsarivarman. Records gift of land for a lamp by the nurse of Kaṇṇaradēva (Krishṇa III of the Rasṭrakūṭa dynasty?).

1504. 252 of 1894.—(Tamil.) On the same wall. A record of the Chōla king Kō-Parakēsarivarman, the date of which is indistinct. Records gift of a lamp.

1505. 253 of 1894.—(Tamil.) On the east wall of the second prakāra, left of entrance. A record of Vira Sāvaṇa Uḍaiyār, son of “Vira Mukkana Uḍaiyār” (i.e., Bukkana Uḍaiyār, i.e., Bukka II), dated Ś. 1303 (expired), Durmati. See Ins., S. Dts., p. 267, No. 209. The latter says that 19 vēlis of land were granted for the Pushya festival.


1507. 255 of 1894.—(Tamil.) On the west wall of the same prakāra. A record of Dēvarāya II (1422—49) of Vijayanagar, dated Ś. 1351 (expired), Saumya.

1508-A. On a stone in the Vasishṭēśvara pagoda. (Tamil.) Records grant of one vēlī of land for the celebration of the Uttara-bhadra festival in the local temple by Kulottuṅga-chōla in his eleventh year. *Ins.*, S. Dts., p. 256, No. 151.

1508-B. In the same place. Records grant of 10½ mās of land by the same king in his thirteenth year. *Ibid.*, No. 158.

1508-C. In the same place. Gift of two vēlis of land for the Vrishaba festival by the same king in his eighteenth year. *Ibid.*, No. 159.

TIRUTTURAIPPŪNDI TALUK.

Agattiyanpaḷḷi.

1509. 504 of 1904.—(Tamil.) On the south wall of the central shrine in the Agastyēśvara temple. A damaged record in the fifteenth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vira-Pāṇḍyadēva. Seems to record a gift of land. [Was he the king who ruled from 1253 to 1278?]


1511. 506 of 1904.—(Tamil.) On the north wall of the same shrine. A record in the thirty-first year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Kulaśēkharadēva (1268—1308). Records gift of land in order to celebrate a festival in the temple for the recovery of the king from some illness.


Kōḍikkarai.

1513. 1 of 1909.—(Nāgari and Marāthi.) On a slab near the Siddharāṣramam on the seashore. A record of the Tanjore (Marātha) king Tuḷaji Mahārāja (1763—87), son of Pratāpasiṁha Mahārāja. Refers to Nānā-Gōśāvi, son of Sētubāvasvāmi, styled Advaitāgrēsara, who was probably the spiritual guru of the king. See *Tanj. Gazr.*, Vol. I, p. 49.

Kōḍiyakkāḍu.

1514. 508 of 1904.—(Tamil.) On the west wall of the Amrita-gaḥṭēśvara temple. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Built in at the end. Seems to record the gift of a lamp.
1515. 509 of 1904.—(Tamil.) On the north wall of the same
temple. A mutilated record of the Pândya king ... Tribhu-
vanachakravartin Sundara-Pândya, the date of which is lost.

1516. 510 of 1904.—(Tamil.) On the same wall. A mutilated
record in the eighteenth year of the Pândya king Jaṭāvarman
Tribhuvanachakravartin Kōṇerimaiṅkoṇḍan. Mentions the
temples of Tirukkōḍikkulagar and Tiruvagattiyanpāḷi.

1517. 511 of 1904.—(Tamil.) On the same wall. An incom-
plete record in the fifth year of the Pândya king Jaṭāvarman alias
Tribhuvanachakravartin Parākrama-Pândya. Records gift of
money for a lamp. The king was probably the same as he who
ascended the throne in 1334.

1518. 512 of 1904.—(Tamil.) On the same wall. An incom-
plete record in the thirty-ninth year of the Pândya king Jaṭā-
varman Tribhuvanachakravartin Kulaśekharadēva (I, 1190—1217,
or II, 1239—51 ?).

1519. 513 of 1904.—(Tamil.) On the same wall. A mutilated
record in the thirty-second year of the Chōla king Tribhuvana-
chakravartin Rājendra-Chōladēva (I ?). Seems to record a gift of
land.

1520. 514 of 1904.—(Tamil.) On the same wall. A mutilated
record in the thirty-second year of the Chōla king Tribhuvana-
chakravartin Rājendra-Chōladēva (I ?). Records gift of land.

1521. A single plate in the possession of the temple priest. It
is “a modern record which mentions ‘Rājarājendra Sōsharājargal.’
The first three lines of the inscription which contains the date are
written in comparatively small characters and might be a subse-
guent addition. The date given is Ś. 1208, corresponding to Kali.
4374 and the cyclic year Jaya. Ś. 1208 actually corresponded
to Kali. 4387 and to the cyclic year Pārthiva which would be nine
years earlier than Jaya. The alphabet employed in the inscription
is quite modern and may belong roughly to the seventeenth
century. It is hardly necessary to add that “Rājendra-Sōsharā-
įjargal” is not the name of any particular Chōla king but is
perhaps a faint reminiscence of Kulottuṅga I, one of whose birudas
was Rājarājendra.” (Mad. Ep. Rep., 1905, p. 54, paragraph 21.)

Tirutteṅgār.

1522. 528 of 1904.—(Tamil.) On the south wall of the central
shrine in the Rajatagirīśvara temple. A record in the thirty-first
year of the Pândya king Māravarman alias Tribhuvanachakrava-
tarin Kulaśekharadēva (I, 1268—1308). Records that provision
was made for the celebration of a festival called Mālavan-śandi
after a certain Mālavachachakravartin, son of Naraśingadēvar.

1523. 529 of 1904.—(Tamil.) On the same wall. A record in
the twentieth year of the Chōla king Tribhuvanachakravartin
Rājarājadēva. Refers to the thirtieth year of Tribhuvanaviradēva (1178—1216) and records a gift of 4,000 kāsus for a lamp.

1524. 530 of 1904.—(Tamil.) On the same wall. A record in the thirty-eighth year of the Chōla king Tribhuvanachakravartin Tribhuvanaviradēva (Kulottuniga III, 1178—1216) who took Madura, Karuvtur, Īlam (Ceylon) and the crowned head of the Pāṇḍya and performed the anointment of victors and the anointment of heroes. The God is called Tiruvelḷiḷiyarangunramuḍaiyar.


1526. 532 of 1904.—(Tamil.) On the same wall. A partly damaged record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of land to those who had to supply oil to the temple lamps.

_Tirutturaiippūndi._

1527. 466 of 1912.—(Tamil.) On the north wall of the maṇṭapa in front of the central shrine of the Marundīśvara temple. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III) in his eleventh year, Rishabha, ba. di. 14, Saturday, Kārttigai, corresponding to 15th May, 1227. Registers grant of land and a tank called Murukkāṅguḷam by the residents of the dēvadāna village of Śattamaṅgalam and those living in the Paḷlichchandam (i.e., property of Jain temple) portion of the same village. The land was to be utilized as a flower garden for the God at Tirutturiippūndi in Vaṇḍālaivēḷur-kūṟram, a subdivision of Rājendraśoḷa-vaḷanādu. Mentions also the temple of Kulottunigaśoḷiśvaram-Uḍaiyār at Śattamaṅgalam.

1528. 467 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III) in his twelfth year Tula, śu. di. 7, Monday, Utirādam (= Monday, 18th October 1227). Registers that a tank for the temple of Tirutturaiippūndi-Uḍaiyār was dug at Śoḷanmarutinallūr which was a hamlet of Śuttavallichaturvēdimanāgalam, a brahmaśeṣa in Purāṅga-rambai-nāḍu, which was a subdivision of Rājendraśoḷa-vaḷanādu, by a merchant of Kulottuṅgaśoḷa-pattāna. The same merchant also granted land for a maṇṭapa. Mentions the members of the village assembly who were doing executive work in the village, for that year.

1530. 469 of 1912.—(Tamil.) On the same wall. Records in the twentieth year and one hundred and seventy-eighth day (of?) gift of money for a lamp by the accountant of Kulöttuṅgaśoḷa-chaturvēdimaṅgalam, a village in Puraṅgarambai-nādu.

1531. 470 of 1912.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of money for a lamp by a lady of Iraiyamangalam for the merit of her sons.

1532. 471 of 1912.—(Tamil.) On the same wall. A partly damaged record in the second year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Registers that a guhai was constructed for a Śaiva teacher called Tiruchchiṅgambalamudaiya-Mudaliyār, who came to Tirutturappūṇḍi and who was requested by people to stay there and that land was granted for feeding strangers that might visit the guhai. The teacher is stated to have died in the twenty-fourth year of Periyadēvar (Kulöttuṅga III, 1186–1216), two years later, when there was “a crusade against monasteries of this type” (அரியர். போர்) and when the monastic property was confiscated. One Hridayadēva is then said to have succeeded. The Epigraphist surmises that the crusade might have been due to Brahmanical instigation.

1533. 472 of 1912.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land for offerings to the temple of Tirutturai-Nāyanār by the members of the assembly who were doing “the year’s work (samvatsaratragamakārya) of that village.”

1534. 473 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III), in his seventeenth year, Rishabha, ba. di. 5, Saturday, Uttrādham and three hundred and sixteenth day. Records gift of land for offerings by the mahājanās of Koṟramaṅgalam, a hamlet of Śuttavalli-chaturvēdimaṅgalam in Puraṅgarambai-nādu, which was a subdivision of Rājendraśoḷa-valanādu. The date (which contains the error Rishabha for Tulā) corresponds, according to Mr. Swamikannu Pillai, to 30th September 1233 and the three hundred and sixteenth day “implies that the reign began on 17th June.”

1535. 474 of 1912.—(Tamil.) On the north base of the same maṇṭapa. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōjadēva (III). Records gift of land by a native of Vīranārayaṇa-chaturvēdimaṅgalam, a taniyūr in Vaḍagarai-Virudarāja-bhayāṅkara-valanādu, to an image of Śiva which he had set up in the north verandah of the first prākāra of the temple.

1536. 475 of 1912.—(Tamil.) On the south wall of the same maṇṭapa. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III) in his seventh year, Karkaṭaka, su. di. 3, Monday,
Ayilyam, corresponding to 13th June 1222. Records sale of land at Şoľanmärutinallur, a hamlet of Şuttamalli-chaturvedimaṅgalam, by the members of the samvatsaragāramakārya of that village, for digging a sacred tank for the temple of Tirutturaippūndi-Uḍaiyar. [The lands connected with the tank were declared tax-free (irai-ili). The document is signed by fifty persons who evidently formed the village assembly. The privileges of the iraili lands are defined.]

1537. 476 of 1912.—(Tamil.) On the same wall. A record in the eighteenth year and one hundred and fifty-seventh day of the Chōla king Tribhuvanachakravartin Konurinmaṇḍan (Rājarāja III). Registers that certain devadāna lands were made tax-free in the village of Śattamaṅgalam in Vāndāḷaivelur-kūṟram. The royal secretary (tirumandira-ōlai) was Rājendraśīṅga-Muvēndavaḷan. 

1538. 477 of 1912.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land by purchase at Pūsālaṅgūdi in Ārvala-kūṟram, a subdivision of Rājendraśīṅga-valaṇādu, for building a brick matha at Śelva-Tiruvārūr, by a Śaiva devotee of Tirutturaiippūndi called Pālaravayān. The matha was presided over by Nētradēva. [Was Pālaravayā, the brother of Śekkilār?]


1540. 479 of 1912.—(Tamil.) On the west wall of the same manṭapa. A record in the nineteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land at Āriyanāṛṟur in Puraṅgarambai-nādu, a subdivision of Rājendraśīṅga-valaṇādu. 

1541. 480 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III) in his thirteenth year, Kanni, ū. di. 5, Sunday, Uṭtirattādi. Records gift of money for providing one rice offering three (every day) in the same temple.


1543. 482 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III) in his second year, Dhanus (should be Makara), ba. di. 11, Monday, Anilam. Records gift of money for a lamp. The date corresponded to 22nd January 1218.
1544. 483 of 1912.—(Tamil.) On the same wall. A record in the third year of the Chola king Tribhuvanachakravartin Rājendra-Choladeva (III). Records gift of money for maintaining the festival Ādippūram in the shrine of the goddess.

1545. 484 of 1912.—(Tamil.) On the south wall of the Mahāgaṇapati shrine in the same temple. A damaged record of the Chola king Tribhuvanachakravartin Rājendra-Choladeva (III) in his third year. Records gift of land for maintaining coconut garden laid out in the third prākāra of the temple.

1546. 485 of 1912.—(Tamil.) On the north and west bases of the Navagraha shrine in the same temple. A record of the Chola king Tribhuvanachakravartin Kulottuṅga-Choladeva III, "who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya" in his eighteenth year, Vrischika, śu. di. 15, Saturday, Rōhini, corresponding to the 18th November 1195. Records gift of land by the residents of Śattamaṅgalam.

1547. 486 of 1912.—(Tamil.) On the main gopura of the same temple, right of entrance. A record in the twenty-third year of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Śrīvallabhadēva. Registers that certain fees which were being collected from the temple were granted to the same temple for maintaining a special service called Vaiṣṇavikattinān-sandi. [Was Śrīvallabha the contemporary of Māravarman Sundara Pāṇḍya I, 1216—35?]


1549. 488 of 1912.—(Tamil.) On the bronze pot paṇḍamukhavāḍya preserved in the same temple. Records the gift of this pot-drum (kūḍa-viḷa) by the chief artisan (tattār) Mallandaṇt alias Sōjakōnar.

Vēdāranyak.

In literary history Vēdāranyak is known as the native place of Paraṅjōti Munivar, the son of Mānākshi Sundara Deśika, and the author of the monumental Tiruvilāyādal-purāṇa. For his life-career see Abhidhāna chintāmāni, p. 637. His date has been one of controversy, but he evidently belonged to the thirteenth century.

1550. 415 of 1904.—(Tamil.) On the south wall of the central shrine in the Vēdāranyakēśvara temple. A record in the fourth year of the Chola king Tribhuvanachakravartin Kulottuṅga-Choladeva, corresponding to Thursday, 11th March 1182. Records gift of gold for a lamp by a certain Gaṅgaikōṇḍān Rājarājadēva alias

1551. 416 of 1904.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga Chōḷadēva III, “who took Madura, Iḷam (Ceylon) and the crowned head of the Pāṇḍya”. Records gift of money for a lamp.

1552. 417 of 1904.—(Tamil.) On the same wall. A damaged record in the fifteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva III, “who took Madura and the crowned head of the Pāṇḍya”. Records the gift of a lamp.

1553. 418 of 1904.—(Tamil.) On the south wall of the maṇḍapa in front of the same shrine. A damaged record in the ninth year of the Chōla king Tribhuvanachakravartin Rājēndra-Chōḷadēva III. Records gift of land for a lamp. Dr. Kielhorn calculates the date to be Tuesday, the 12th January, 1255. See Ibid., Vol. VIII, p. 273.

1554. 419 of 1904.—(Tamil.) On the same wall. A record in the fourth year of a Chōḷadēva. Records gift of money for a lamp by a certain Viraśingapanmar.

1555. 420 of 1904.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Built in at the beginning. Records gift of money for lamps. At the bottom is an inscription of Kulōttuṅga III, which is also partly built in.

1556. 421 of 1904.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Tribhuvanachakravartin Rājēndra-Chōḷa-dēva. Records an order of Vaṇādarāyan.

1557. 422 of 1904.—(Tamil.) On the north wall of the same maṇḍapa. A record in the second year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I?). Records that the king granted to a certain individual the privilege of singing the Tiruppadiyam hymns in the temple and the emoluments connected therewith.

1558. 423 of 1904.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Tribhuvanachakravartin Rājēndra-Chōḷadēva (III), corresponding to Wednesday, 5th January 1250. Records gift of land for a lamp. The Śaiva Brāhmaṇas of the Muppaduvaṭṭam of the temple took charge of the land. See Ibid., p. 272.

1559. 424 of 1904.—(Tamil.) On the same wall. A mutilated record in the seventeenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of jewels to the temple.

1560. 425 of 1904.—(Tamil.) On the same wall. A damaged record in the twenty-third year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I or II?).

1561. 426 of 1904.—(Tamil.) On the same wall. A record in the twentieth year of the Chōla king Tribhuvanachakravartin
Kulōṭtuṅga-Chōḷadēva III, “who took Madura, Ījam (Ceylon) and the crowned head of the Pāṇḍya.” Built in at the end. Records gift of fifty sheep for a lamp.

1562. 427 of 1904.—(Tamil.) On the same wall. An incomplete record in the thirty-second year of the Chōḷa king Tribhuvanachakravartin Tribhuvanaviradēva (1178—1216), “who took Madurai, Karuvūr and the crowned head of the Pāṇḍya and performed the anointment of heroes and the anointment of victors,” i.e., Kulōṭtuṅga III. The date corresponds to Monday, the 21st December, A.D. 1209. Ep. Ind., Vol. VIII, p. 266.

1563. 428 of 1904.—(Tamil.) On the north wall of the maṃṭapa in front of the central shrine in the same temple. A record in the thirty-fifth year of the Chōḷa king Tribhuvanaviradēva (Kulōṭtuṅga III). Records gift of money for a lamp.

1564. 429 of 1904.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III ?). Records gift of land for a lamp.

1565. 430 of 1904.—(Tamil.) On the same wall. A record in the twentieth year of the Chōḷa king Tribhuvanachakravartin Kulōṭtuṅga-Chōḷadēva (III), “who took Madurai, Ījam (Ceylon) and the crowned head of the Pāṇḍya.” Records gift of money for a lamp. At the bottom is an incomplete and damaged inscription of the twentieth year of the same king. The date corresponds to Sunday, the 3rd May, A.D. 1198. See Ibid., p. 265.


1568. 433 of 1904.—(Tamil.) On a pillar within the same maṃṭapa. An incomplete record in the thirty-third year of the Chōḷa king Madiraikoṇḍa Parakēsarivarman (905—47).


1570. 435 of 1904.—(Tamil.) On another pillar in the same place. A record in the thirtieth year of the Chōḷa king Madiraikoṇḍa Parakēsarivarman (905—47). Records the gift of six ṭaḷakkāsū for a lamp.

* The currency of Ceylon, coins in the mainland need occasion no surprise when we remember the position of Vēdāranya and the commercial intercourse between the mainland and the island. A very late poet Gaṇapati Kurukkal who had a number of disciples in the surrounding district took advantage of this to sing the whole Skandapurāṇa in songs which could be sung by the sailors.


1573. 438 of 1904.—(Tamil.) On the same pillar. A damaged record in the eighth year of the Chōla king Parakēsarivarman.


1577. 442 of 1904.—(Tamil.) On the same pillar. A damaged record in the sixth year of the Chōla king Rājakēsarivarman.

1578. 443 of 1904.—(Tamil.) On the same pillar. A damaged record of the Chōla king Parakēsarivarman, the date of which is lost.

1579. 444 of 1904.—(Tamil.) On a third pillar in the same place. A record in the twentieth year of the Chōla king Madirai-koṇḍa Parakēsarivarman (905—47). Records gift of gold.


1581. 446 of 1904.—(Tamil.) On the same pillar. A record of the Chōla king Madirai-koṇḍa-Parakēsarivarman (905—47), the date of which is lost. Records gift of ninety sheep.


1585. 450 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the twentieth year of the Chōla king Madirai-koṇḍa-Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.
1586. 451 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the eighteenth year of the Chōla king Madirai-konḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.

1587. 452 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the twenty-fifth year of the Chōla king Madirai-konḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.

1588. 453 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the thirteenth year of the Chōla king Madirai-konḍa Parakēsarivarman (905—47). Records gift of gold.

1589. 454 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the eighteenth year of the Chōla king Madirai-konḍa Parakēsarivarman. Records gift of sheep ninety for a lamp.

1590. 455 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the thirtieth year of the Chōla king Madirai-konḍa Parakēsarivarman (905—47). Records gift of ninety sheep for a lamp.


1592. 457 of 1904.—(Tamil.) On a fourth pillar in the same temple. A mutilated record in the thirty-second year of the Chōla king Madirai-konḍa Parakēsarivarman (905—47).

1593. 458 of 1904.—(Tamil.) On a fourth pillar in the same place. A damaged record in the thirteenth year of the Chōla king Madirai-konḍa Parakēsarivarman (905—47).

1594. 459 of 1904.—(Tamil.) On a fourth pillar in the same place. A record in the fifth year of the Chōla king Parakēsarivarman. Records gift of ninety sheep for a lamp.


1596. 461 of 1904.—(Tamil.) On a pillar in the manṭapa in front of the same shrine. A mutilated record in the sixteenth year of the Chōla king Rājārāja-Rajakēsarivarman (I, 985—1013).

1597. 462 of 1904.—(Tamil.) On the same pillar. A damaged record in the nineteenth year of the Chōla king Rājakēsarivarman alias Rāja-rājadēva (985—1013).
1598. 463 of 1904.—(Tamil.) On the same pillar. A damaged record in the fourteenth year of the Chōla king Parakēsarivarman.

1599. 464 of 1904.—(Tamil.) On the same pillar. Records in the sixteenth year of the king gift of land.

1600. 465 of 1904.—(Tamil.) On the second pillar in the maṇṭapa in front of the Tyāgarāja shrine in the same temple? A record of the Chōla king Madiraikonḍa Parakēsarivarman (905—47), the date of which is lost. Records gift of ninety sheep for a lamp.

1601. 466 of 1904.—(Tamil.) On the third pillar in the same maṇṭapa. A partly damaged record in the third year of the Chōla king Rājakēsarivarman. Records gift of ninety sheep for a lamp.


1603. 468 of 1904.—(Tamil.) On the fourth pillar in the same maṇṭapa. A partly damaged record in the seventeenth year of the Chōla king Madiraikonḍa Parakēsarivarman (905—47). Records gift of a lamp.


1605. 470 of 1904.—(Tamil.) On the fifth pillar in the same maṇṭapa. A mutilated record in the fifteenth year of the Chōla king Rāja-Rājakēsarivarman (985—1013). Records gift of 180 sheep for two lamps.

1606. 471 of 1904.—(Tamil.) On the sixth pillar in the same maṇṭapa. A damaged record in the twentieth year of the Chōla king Rājakēsarivarman.


1610. 475 of 1904.—(Tamil.) On the same pillar. A damaged record in the ninth year of the Chōla king Parakēsarivarman.

1611. 476 of 1904.—(Tamil.) On a pillar in the maṇṭapa in front of the Rāmanāṭhēśvara shrine in the same temple. A record of the Chōla king Madiraikonḍa Parakēsarivarman (905—47), the date of which is doubtful. Records gift of ninety sheep for a lamp.
1612. 477 of 1904.—(Tamil.) On the same pillar. An incomplete record in the twenty-seventh year of the Chōla king Rājakēsarivarman.


1616. 481 of 1904.—(Grantha.) On the second pillar in the same manṭapa. Records the gift of ninety sheep for a lamp by a certain Kalikēsarin.

1617. 482 of 1904.—(Tamil.) On the same pillar. A record in the thirteenth year of the Chōla king Madiraikōṇḍa Parakēsarivarman (905–47). Records gift of ninety sheep for a lamp by the same donor.

1618. 483 of 1904.—(Tamil.) On the same pillar. A record in the tenth year of the Chōla king Rājakēsarivarman. Records gift of ninety sheep for a lamp.

1619. 484 of 1904.—(Tamil.) On the same pillar. A record in the eighth year of the Chōla king Parakēsarivarman. Records gift of ninety sheep for a lamp.


1623. 488 of 1904.—(Tamil.) On the same pillar. A damaged record of the Chōla king Parakēsarivarman (905–47), “who took Madurai and Īlam (Ceylon),” the date of which is indistinct.

1624. 489 of 1904.—(Tamil.) In the second gopura of the same temple, left of entrance. A record of the Vijayanagara king Prabhushi (for Prauddha) Dēvarāya Mahārāya (1449–65) in Ś. 1386, expired, Tāraṇa. Records sale of land.

1625. 490 of 1904.—(Tamil.) In the same place. A mutilated record of the Vijayanagara king Vīrapratāpā Dēvamahārāya in Ś. (date lost), cyclic year (doubtful). Seems to record a gift of land.

1627. 492 of 1904.—(Tamil.) On the south wall of the first prakāra of the same temple. A partly damaged record in the thirty-third year of the Chōla king Tribhuvanachakravartin Rajendra-Choladēva (III?). Records gift of land.

1628. 493 of 1904.—(Tamil.) On the same wall. A partly damaged record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) the date of which is lost. Records gift of land for a lamp.

1629. 494 of 1904.—(Tamil.) On the west wall of the same prakāra. A record in the eighteenth year of the Chōla king Tribhuvanachakravartin Rājendra-Choladēva (III). Records gift of land. Dr. Kielhorn discussing the details of the date, points out that Aparapaksha is a mistake for Pūrvapaksha and that the English equivalent is Wednesday, 2nd January 1264. See Ep. Ind., p. 274.


1631. 496 of 1904.—(Tamil.) On the west wall of the first prakāra of the same temple. A record in the nineteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Built in at the beginning. Records gift of land for a lamp. The date corresponds to Sunday, 11th June, A.D. 1234. Ibid., p. 269.


1633. 498 of 1904.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin Rājādhirajadēva (II?). Records gift of land for a lamp.

1634. 499 of 1904.—(Tamil.) On the same wall. A record in the third year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records a sale of five men and five women and their relations (vargattār) for 1,000 kāsus by a certain Ariyan Pichchan alias Edirilisōla-Gaṅgainādalvān who was evidently the police officer of the district. He says that the five men were his slaves and “had been made over to the temple as slaves by his master (mudaliyār).”

1635. 500 of 1904.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Tribhuvanachakravartin Rājarāja-dēva (III?). Records gift of land for a lamp.
1636. 501 of 1904.—(Tamil.) On the same wall. A partly damaged record in the thirtieth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Refers to an invasion of Śiṅgaṇṇa Daṇḍanāyaka and to the rebuilding of the temple of Kōdikkuḷagar. See 498 of 1902 at Tiruvanṭhāmalai where a Simhaṇa Daṇḍanṭhatha is referred in the fifth year of Rājendra Chōla III (i.e., 1250–51), but it is doubtful whether the two are identical.

1637. 502 of 1904.—(Tamil.) On the same wall. A damaged record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records a sale of two women by the same man as is mentioned in No. 1634 above.

1638. 503 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Rājendra-Chōlādēva (III?). Records gift of land.

1639. C.P. No. 40 of Mr. Sewell's List.—(Tamil.) Records a document in Ś. 1418 (A.D. 1496), Krōdhi, by which the temple authorities at the Vēdāranya temple of the God Chaṇḍīśvara granted certain privileges to a priest.