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ON THE CONTINENT.

Ernest Leroux, 28, Rue Bonaparte, Paris.
A TOPOGRAPHICAL LIST

OF THE

INSCRIPTIONS OF THE
MADRAS PRESIDENCY

(Collected till 1915)

WITH NOTES AND REFERENCES

BY

V. RANGACHARYA, M.A., L.T.,
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VOLUME I.

MADRAS:
PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS.

Price, Three Vols., 13 rupees.] 1919. [19 shillings 6 pence.]
IT was in the month of January 1916 that, in the course of an interview I had with Sir John Marshall, the Director-General of Archaeology, who was then on a flying visit to Madras, the question of compiling a list of the inscriptions which had been published by the Department of Epigraphy in the Madras Presidency, was first mooted. The idea had been suggested by Mr. F. J. Richards, I.C.S., whose labours in the compilation of the "Salem Gazetteer" and whose researches in the field of South Indian history, ethnology and customs had taught him the necessity of a handbook, which could give in short and succinct compass the inscriptions contained in the annual reports of the department. The epigraphical reports are a veritable mine of information, but unfortunately the information they give have not been arranged according to any definite plan. The exact situation of the villages from which the inscriptions have been copied has been omitted in a large number of cases and the student of research has to spend a lot of time in tracing the exact topographies for which he has not often got the proper books of reference. The inscriptions of a single locality, moreover, have been published in a number of reports so that a scholar who is in need of the epigraphical data of a local history has to waste an enormous amount of time by going through all the reports. The inscriptions of Tanjore, for instance, are to be seen in half a dozen reports, and references to them have been given in almost every page of every report. The difficulties which have arisen in consequence of these defects can be appreciated only by people who have been actually engaged in the work of research. Mr. Richards saw them and suggested to Sir Alexander Cardew the possible usefulness of a publication which, in a convenient form, could give a topographical arrangement of the inscriptions. His proposal was tantamount to the publication of a list similar to that of Mr. Sewell's "Antiquities"; only what Mr. Sewell had done for antiquities as a whole was to be done for inscriptions in particular. It was to be a more specialized work but necessarily fuller and more detailed. Sir Alexander sympathized
with the proposal and suggested it to Sir John Marshall who, as has been already said, asked me to undertake it.

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

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

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

It only remains for me to express my obligations to those who have lightened my task with their assistance or sympathy. I am much obliged to Rao Sahib H. Krishna
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TOPOGRAPHICAL INSCRIPTIONS.

ANANTAPÜR DISTRICT.

ANANTAPÜR TALUK.

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

Anantapur.

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

DHARMAVARAM TALUK.

Chennakottapalle.

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

Dāḍālūru.

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

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

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

Dharmavaram.

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

Kānaganapalle.

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

Kanumukkala.

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

Mallināyanipalle

(four miles north-east of Dharmavaram.)

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

Rāghavampalli.


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

Rāvulacheruvu.

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

Tāḍimarri.*

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

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

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

* Under this heading the *Mack. MSS.* (Ins. Ced. Dts., p. 207–12) give twelve inscriptions. Of these three (1, 10 and 11) are at “Chetidurgam” (Chitaldrug?); three at Tāḍimarri (given above), two at Rāghavapalle (given above); two at Chelavāripalle (see Tāḍpatra taluk); and the other three at the villages of Tumpara (No. 6), Vīlivutta (No. 8) and Singammaḷa (No. 12). I have not identified the last three. The inscription at Tumpara records that in Śaka 1186, two persons (Rāma Rao and Subba Rao) granted an allowance of 3 pagodas and 1 ranam from the revenue of Ganganapalle for the local Ānjaneya temple. The Vīlivutta epigraph records a gift of land to one Tummana Šurappa in Śaka 1598, Nāla, in the reign of Rāmadēva Mahārāya, by Venkaṭagīri Venkaṭa-dri. The “Singun-mulla” inscription is dated in Śaka 1475, pramādīcha, in the reign of Śrīnāga Rāya and grants this village and another (Maderapalle) to a Vaishnava Brahman for worship of the local deity. See *Mack. Ins., Ced. Dts.*, p. 210.
re-established the Chennakēśava shrine on the hill fort and granted a tūm of dry land, besides a faṇam from “Cheyatīdurgam” for offerings to the deity. Ibid, No. 7.

Togarakunța.

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

GOOTY TALUK.*

Anumpallī.


Gooty.

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

21. 84 of 1903.—(Kanarese.) In the same place. A damaged record of the fifth year of the W. Chāluksya king Pratāpachakrawartin Jagadēkamalla, Śaka 1065, Dundūṣi, mentioning Kalyānapura as the capital (Netvidu).


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

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

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

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

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

* The Mack. MSS. (Ins., Cea. Dts., p. 141–4) mention ten inscriptions under this heading. Two villages Buradalu (No. 7) and Narasapuram I am unable to identify. The latter might be the place of that name in Anantapur taluk or Tādpatri. The epigraph at Buradalu records that in Śaka 1439, Īśvara, in the reign of Krishnadēva Rāya, one Narapa Gōvinda granted Māture village to the local God Vīghnēśvara. The Narasāpuram inscription is dated in Śaka 1477, Rākṣashā, in the reign of Sadāsīva Rāya of Vijayanagar, and records a grant of allowance by the Vīpravinādhins for the worship of od Virūpākṣēvara. All the other inscriptions have been included in the text.
28. C.P. No. 9 of 1915.—A record of Sadāśiva Mahārāya in Śaka 1470, *Kilaka*, Āśādha śuddhi 12, Sunday. Registers the king’s gift of the village of Kanuma in Mundimadugu śīma in Gutti valita to a number of Brahmans to perform worship to God Chennakeśavadeva at Mundimadugu. The grant was made at the request of Appala Rāja, son of Krishṇa Rāja and grandson of Timma Rāja of the Solar race. [Mundimadugu is in Anantapūr taluk.]

Kōnakondla.

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

30. 77 of 1912.—(Sanskrit and Telugu.) On another slab set up in the same place. Records for the merit of the Qutb Shahi king, Hajarati Sultānu Abdula Hassanu Kudupusāha, that in Śaka 1662, *Siddhārtin*, a certain Kondamayya got the privilege of worshipping in the temple of Kēśavanātha at Kōnakoṇḍalapēta and of enjoying as such, all the property belonging to the temple. The donor was Timmājī, also called Rāmadāsi Timmarsu. Abdul Hassan died in 1688. So this grant should have been made long after his death. For discussion see *Ep. Rep.*, 1912, p. 91.


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

Maranapalli.


Miḍātur.

34. On a stone near the pagoda of Virabhadra. A record of the time of Krishṇadeva Mahārāya in Śaka 1439, Īśvara. Records the
re-established the Chennakeśava shrine on the hill fort and granted a tūm of dry land, besides a faṇam from “Cheyatidurgam” for offerings to the deity. *Ibid*, No. 7.

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30. 77 of 1912.—(Sanskrit and Telugu.) On another slab set up in the same place. Records for the merit of the Qutb Shahi king, Hajari Sultānu Abdula Hassanu Kudupusāha, that in Śaka 1662, Siṭṭhārttin, a certain Kondamayya got the privilege of worshipping in the temple of Kēśavanantha at Kōnakondḍapēta and of enjoying as such, all the property belonging to the temple. The donor was Timmāji, also called Rāmādāsu Timmraru. Abdul Hassan died in 1688. So this grant should have been made long after his death. For discussion see Ep. Rep., 1912, p. 91.

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

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

Maranapalli.


Mīdālur.

34. On a stone near the pagoda of Viṇṇakaṭapatidēva Mahārāja in Śaka 1439, Īśvara. Records the

\[Nārimetla.\]

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

Pātaccheruvu.


37. On a stone south of the village. A record of the time of Sadāśiva Mahārāya, dated in Śaka 1440, Pramādi. Records gift of \(\frac{1}{2}\) puṭṭi of dry field in Pātacheruvu or Lakshmīpuram village as free gift to Guṭṭi Nārāyaṇa Bhaṭṭa by “Chirutena Kesva Rāju.” Ibid., No. 8.

\[Penna-Ahōbilam.\]

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

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

Rāmpuram.

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

Tummadipulla (Tambalapalle?)


Yerratimmacheruvu.

41. On a stone west of the village. Records that in Śaka 1481, Siddhārti, Tirumala Rājayya remitted the tax on some land of Īsvaradēva. Ibid., p. 142, No. 4.
42. **589 of 1912.**—(Kanarese.) On a stone set up near the Aņjanēya temple. Records in Plava the exemption of fishing (?) taxes granted to the Besta-bōya (i.e., fishermen) community of Ütukūru by Mummaḍi-Reddi, the agent of Peḍirājaya, and the Gauḍa and Sēnabova of Ütukūru.

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

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

45. **Chilumuttūru.**

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

47. **87 of 1912.**—(Kanarese.) On a slab set up in the courtyard of the same temple. An unfinished record of the Vijayanaṅgara king Kṛishnarāya-Mahārāya, dated Śaka 1439, Īśvara. Records a gift to the temple of Chauḍēsvāri at Chōlasamudra by Rāyasam Kondoḍamarasayya, son of Timmarasamantri who was one of the sons of Śripatyāchārya, chief of Podatūru in Drāviḍa-dēṣa and the ornament of the Udayagiri-Kannāḍiga sect. The gift was made in order that the king may be blessed with children. [Kondoḍamarasayya (Comdamara of Nuniz) is said to have actually

Nārimetla.

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

Pātachēruvu.


37. On a stone south of the village. A record of the time of Sadāśiva Mahārāya, dated in Śaka 1440, Pramādi. Records gift of 1⁄2 puṭṭi of dry field in Pātachēruvu or Lakshmīpuram village as free gift to Guṭṭi Nārāyaṇa Bhaṭṭa by “Chirutena Kesva Rāju.” Ibid., No. 8.

Penna-Ahōbilam.

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

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

Rāmpuram.

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

Tummadipullā (Tambalapāle?)


Yerratimmachēruvu.

41. On a stone west of the village. Records that in Śaka 1481, Siddhārti, Tirumala Rājayya remitted the tax on some land of Īśvaradeva. Ibid., p. 142, No. 4.
52. 183 of 1913.—(Telugu.) On the same wall. A damaged record of the Vijayanagara king Achyutarāya-Mahārāya dated Śaka 1455, Vijaya, śu. di. 15, Monday. Records that Timmapa-Nāyudu, son of Vākiṭi-Mallapa-Nāyudu ordered the sthānīkas, citizens and the temple cook to revive the processions in the Perumāl temple at Gōrāntla which had been neglected till then. As to date Mr. Swamikannu Pillai says that details are not enough for calculation.

53. 184 of 1913.—(Telugu.) On a stone built into the floor of a maṇṭapa in the same temple. A damaged record of the Vijayanagara king Vīra-Veṅkaṭapatidēva-Mahārāya, ruling at Penugonda, dated Śaka 1532, Sādhāraṇa, Pushya, śu. di. 2, Friday. Seems to register the grant of certain taxes (?) to the temple of Mādhava-vēśvara at Gōrāntla for the merit of the king and of Chikka-Veṅkaṭappa-Nāyudu. [The date corresponded, according to Mr. Swamikannu Pillai, to Friday, December 7.41, A.D. 1610. The Government Epigraphist believes that Veṅkaṭappa was “evidently one of the two Veṅkaṭas of the Hemrāj line.” Ep. Ind., Vol. III, p. 238.

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

Gorrepalle

(Goravanahalle near Hindupūr).

55. 68 of 1912.—(Sanskrit and Kanarese.) On the south wall of the prākāra in the Lakṣmi-mādevī temple. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutadēva-Mahārāya in Śaka 1460, Vilambi. Records that a certain Viraṇa-Nāyaka, younger brother of Virūpaṇṇayya of Penugonde, dug up a spring (talāpari)g) with an irrigation channel called Nūtana-Tungabhadra, in the village of Mōdaya surnamed Achyutarāyapura and got certain lands watered by it (which belonged to Antayana Kōḍiğēlla in Goyyalūra-śīme), presented to the temple of Mahālakṣmi-mādevī at Haruhe-Lakkhanaṇapura.

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

57. 70 of 1912.—(Kanarese.) On the same wall. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutadēva-Mahārāya in Śaka 1460, Vilambi. Records the gift of income
planted the Vijayanagara colours on the Simhādri and Śrikūrmmam during Kṛishṇadēva’s celebrated campaign in the north. It was evidently after this that Tirumala was born. See Ap. 48.]

Gōraṇṭla.

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

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

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

50. 181 of 1913.—(Telugu.) On the west wall of the maṇḍapa in the Mādhavarāyasvāmin temple. A much damaged record of the Vijayanagara king Vīrapratāpa Tirumaladēvarāya-Mahārāya, dated Śaka 1446, Tāraṇa, Kāṛtiṅka, śu. di. 12, Monday, Utthānadvāḍaśi, Chitrānakshatra. Records that the agent of Vākiṭi Ādapā-Nāyuḍu granted land to the Viṣṇu (Perumāl) temple at Gōraṇṭla for maintaining festive processions on the daśami days of the month. The date corresponded, according to Mr. Swamikannu Pillai, to Monday, November 7, 1524. “Nakshatra wrong. The day was Utthānadvādaśi.” See note to 47 and 48 above.

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

53. 184 of 1913.—(Telugu.) On a stone built into the floor of a maṇṭapa in the same temple. A damaged record of the Vijayanagara king Vīra-Veṅkaṭapatiḍēva-Mahārāya, ruling at Penugonḍa, dated Śaka 1532, Sādhāraṇa, Pushya, śu. di. 2, Friday. Seems to register the grant of certain taxes (?) to the temple of Mādhava-vēṣvara at Goraṇṭla for the merit of the king and of Chikka-Veṅkaṭappa-Nayuddu. [The date corresponded, according to Mr. Swamikannu Pillai, to Friday, December 7.41, A.D. 1610. The Government Epigraphist believes that Veṅkaṭappa was “evidently one of the two Veṅkaṭas of the Hemrāj line.” Ep. Ind., Vol. III, p. 238.

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

Gorreppalle

(Goravanahalle near Hindupūr).

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

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

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

58. 71 of 1912.—(Kanarese.) On the same wall. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutadēva Mahārāya in Śaka 1460, Viḷambi. Records the buildings constructed in the same temple by the brothers Vīraṇa-Nāyaka and Vīrappāṇna of Ponugoṇḍe. These were: (1) the stone prākāra wall, (2) the eastern and the southern gōpuras, (3) the gates (?), (4) the kitchen and the verandah in front of it, (5) the assembly-hall, (6) the paving of the courtyard, (7) shrines for Rāma, Lākṣmīna, Hāṇumān, Bhaīrava, Vīghnēśvara, etc.

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

60. 73 of 1912.—(Sanskrit and Kanarese.) Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutadēva Mahārāya in Śaka 1458, Durmukhi. Records gift of the village of Goravanahalḷi surnamed Lakhmisāgara, in Antayyana Koḍagihalḷi-sthala, of Guyaḷuru-śīme in Rodda-nādu which was a district of Penugoṇḍe-rājya, to the same temple by Krishnappa-Śiṇyaka, son of Sani Chinnappa-Nāyaka, at the instance of Vīrappāṇṇayya.

61. 74 of 1912.—(Sanskrit and Kanarese.) On the same wall. Records that the above documents were caused to be engraved by Basavana-Sōmayājin of Chauṭakūru and Vīrappāṇṇa's clerk (Sēnabōva) Timmappa of Gorantaḷa with the approval of Vīrappāṇṇayya of Penugoṇḍa.

Hindupur.

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

62. 587 of 1912.—(Kanarese.) On a stone set up in a field below the tank bund. The Noḷamba (Pallava) king Dilipayya Iḷiva-Noḷamba (grandson of Mahēndrādhirāja) records gift of land to a certain Duggaśeṭṭi, a member of the Pasundi-Bōya (community ?) by the 300 great men of Kagūrū.

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

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

Kaggallu.

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

Kambaladinne.


Kirikera.

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

Koṭigēpalle.

69. 80 of 1912.—(Telugu.) On a slab built into the wall of a ruined manṭapa near the Aṇjanēya temple. A damaged record of the Vijayanagara king Vīrappatapa Śrīraṅgayadēva Mahārāya (VI) dated Śaka 1567, Pārthiva. Records that a certain Obalarāya Könēṭi Nayaniṅgārū repaired the temple of Pala-Veṅkaṭēsvara at Dinnamidi-Koṭigēpalle alias Pala-Veṅkaṭapura in Guyyulūru-nāḍu, included in (the territory of) Penugonda-dūrga, and presented the village to that temple under orders of Peda-Veṅkaṭapatirāya (Veṅkaṭa II ?). Mr. Krishna Sastri believes it might be Veṅkaṭa II, but it is doubtful.

70. 81 of 1912.—(Kanarese.) On a slab built into the wall of a private house in the same village. The Hoysala king
Vira-Ballāladēvarasa (Ballāla III, 1291–1342), son of Vishṇuvar-dhana Pratāpachakravartin Vīranarasimhādēvarasa (Narasimha III, 1254–91), records in Śaka 1250, Vibhava, that the Māhāpradhāna (Koṭeya Māchaya-Dānṇāyaka) was ruling at Penugondēya-nelaviḍu and gave the village of Benagūra as a kodagi-gift to a certain Gauda. [The inscription shows the extent of Ballāla territory. Penugonda apparently was included in it, but was soon to be ruled by Bukka I.]

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

Koṭnūru.

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

Lēpākshi.

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

73. 88 of 1912.—(Sanskrit and Kanarese.) The Vijayanagara king Virapratāpa Achyutadēva-Mahārāya records in Śaka 1460, Vilambi, gift of Chikanandichervu surnamed Dēvarāyapura, a village near Deppāru in Sādali-sthala of Chelurachāvadi to the temple of Vīrēśvara on the Kūraśaila hill at Lēpākshipura, by Virappannayya of Penugonde. It is stated that the donor purchased it from four Brāhmaṇās who had acquired the village as a sarvamāṇya grant from king Praudhadēva-Mahārāya.

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

Kṛishnārayasamudra, to the same temple, by Vīrapannayya and his brother Vīraṇa-Nāyaka. Nagarakārgē is stated to have belonged to Tumbekalla-sthala in Rodda-nāḍu which was a subdivision of Penugonḍe-rājya.

76. 569 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prākāra in the Vīrabhadra temple. A damaged record in Śaka 1459, Hēmalambi, Phalguna, ba. di. 2, Thursday (Thursday, 21, Feb. A.D. 1538). Records a gift to the shrines of Pāpavināśādeva, Raghunāthādeva and Vīrēśvaradēva, by the Mahājanas of Nagarakārgē alias Kṛishnāraya-samudra-agrahāra, a village in Rodda-nāḍu which was a subdivision of Penugonḍe-rājya. The gift consisted of a talaparigī channel below the tank of Nagarakārgē and of a tank called Gūlisētikūṇṭe in Āḍābarahalli village. Mentions Vīrabhūpa, the brother of Penugonḍe Vīrappana, who was the son of Nandi-Laksiśeti of Lēpākshi.

77. 570 of 1912.—(Sanskrit and Kanarese.) A record of the Vījayanagara king Vīrapratāpa Achyutadēvā-Mahārāya in Śaka 1456, Jaya, Vaiśākha, śu. di. 15. Gift of tolls collected by the merchants at the market held every Sunday in the hamlet of Vīrēśvaradēvarapura belonging to Lēpākshi, of tolls raised in Haru-nāḍu and Hosūra-nāḍu and of other income, for oblations to be offered in the three shrines mentioned above. The grant was made at the instance of Vīraṇa Nāyaka, brother of Vīrapannayya of Penugonḍe. [This is No. 4 in Sewell’s List.]

78. 571 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prākāra in the Vīrabhadra temple. The Vījayanagara king Vīrapratāpa Vīra Achyutadēvarāya Mahārāya records in Śaka 1459, Hēmalambi, Jyēṣṭha, ba. di. 10, Monday, a sale of land to the same three shrines by the mahājanas of the sarvamānya-agrahāra village Kāṇchasamudra alias Pratāpadēva-rāyapura which was given to them as a free gift by Pratāpadēva-Mahārāya (i.e., Dēvarāya II) when he made the great gifts named kāmādhēnū, kalpawkīksha and viśvachakra in the presence of the god-Virūpāksha on the banks of the Tungabhadra river. Lēpākshi is stated to have been a village in Sādali-vēṇṭe which belonged to Rodda-nāḍu, a subdivision of Penugonḍe-rājya. [This is No. 1 in Sewell’s List.]

79. 572 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prākāra in the Vīrabhadra temple. A record of the Vījayanagara king Vīrapratāpa Achyutadēvā-Mahārāya dated in Saka 1459, Hēmalambi, Kārttika, śu. di. 12, Monday (Utthānadvādaśi), corresponding to 15th October 1537. Seems to refer to the grant of two villages to the-temple of Vīrēśvara, made by the king in the presence of Vīthaleśvara on the banks of the Tungabhadra river. [No. 2 of Sewell’s List.]

80. 573 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prākāra in the Vīrabhadra temple. A preface to the
inscriptions on the east wall which record gifts made to the shrines of Virabhadra, Pāpanāśēśvara and Rāma at Lēpākshi. It is stated that these were engraved by Basavaṇa Sōmayājin of Chāṭakārū and Timmappa of Gōraṭṭla who was the sēnābōva (clerk or shroff) of Virapannayya, under orders from Virapanna.

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

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

83. 576 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prākāra in the Virabhadra temple. The Vijayanagara king Vīrapratāpa Achyutadēva-Mahārāya records in Śaka 1459, Hēmalambi, Asvāda, śu. di. 12, Monday, corresponding to 15th October 1537, gift by purchase from Bhāṇḍāra Timmappa, of the village Nandichēḷa alias Vīrāpākshapura, near Kārakalike in Burudakunte rājya, to the god Vīrēśa who had bestowed favours on Virapanna, by the chief Achyutarāya Mallapanṇa, devotee of Mallikārjuna. The village was originally granted in Śaka 1389, Sarvajit, Pūshya, śu. di. 2, Monday, Makara Samkrānti, to Timma's grandfather Vīramarsa by Vīrāpākshadēva-Mahārāya II, son of Praudhapratāpa-Dēvamahārāya (i.e., Dēvarāya II). [No. 3 in Sewell’s list.]

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


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

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

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

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

90. 583 of 1912.—(Kanarese.) On the Nāgalabandha rock near the Peddacheruvu tank in the same village. A damaged and unfinished record of the Vijayanagara king Vīraprātāpa-Sadāśiva-Mahārāya in Śaka 1471, Kīlaka, Bhādrapada śu. di. 1. Records a gift (not specified) for the merit of the Mahāmāndalēśvara Rāmārāja-Viṭhaladēva (the conqueror of the south in the campaign of 1544-5).

Malagūru.

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

Mānpēlle.

92. 592 of 1912.—(Kanarese.) On a stone lying near the Īśvara temple in the bed of the tank. The Noḷamba (Pallava) king Ayyadēva (son of Mahendra Noḷambādhirāja) records that Chōrayya, son of Śrīpurushayya and other Gamuṇḍas of Ėraḍumūru obtained certain privileges (?).
Mânesandra. (Mênasamudram.)

93. 96 of 1912.—(Kanarese.) On a slab set up on the way to Ütkûrû. Records in Jaya, the gift of Chaudapura as a sarvamânya grant to the goddess Chaudëśvaramma of Ütkûrû, by a certain Nallamâchi-Nâyaka under the orders of Krîshnâpa Nâyaka, son of Chinnâpa Nâyaka.

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

Môda.

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

Morsalapalle.

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

Parigi.

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

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

Pûlagunţa.

HINDUPUR TALUK

Vānavolu.

99. 93 of 1912.—(Kanarese.) On a slab lying in a field. Records that Gaṅgasāñi, daughter of Payidiśēṭṭi of Pāmīḍi entered into the fire (i.e., performed sūttee) at Penugōṇḍa. To her memory was, perhaps, erected a brindēvāna at Vānavolu.

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

KADIRI TALUK.*

Kadiri.

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


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

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

* The Mack. MSS. (List of Inscrns., Ceded districts, pages 119—25) gives nineteen inscriptions in the "Cdari district." These are at Tummala (No. 2), Sōmapulla (Nos. 3—4), Chakibunda (No. 5), Pulichuru (No. 6), Kadiri (7—9), Guryāla (10—11), Parlapala (12), Curumala (13—16) and Yurrabula (17—19). I am able to identify the villages Tummala, Kadiri and Curumala. The inscriptions of these three places I have included in the epigraphs of this taluk. Of the other villages Sōmapulla (Sōmāpalli) is in Madanapalli taluk (Chittoor district); Guryāla, Parlapala (i.e., Parmapalli) and Yerrabula are in Pulivendla taluk, Cuddapah district. See these taluks for their inscriptions. I am unable to locate Chakibunda and Pulichuru. The inscription in the first of these is dated in Ś. 1569, Vīrōḍhi, and records the repair of the local tank by Chili Nāyuḍu in the reign of Tiruvēngalanātha Rāja Chōḍa Dēva. The Pulichura epigraph is a grant by "Lucki Naḍu" in Ś. 1431, Bhava, to the local deity Nṛṣimhasvāmī. See Mack. Ins., Ced. Dts., p. 120.
Srīraṅgam and the contemporary of Vēdānta Dēśika. [Mack. Ins., Ced. Dts., p. 120, No. 8. But here the year is given as Pramōdūta.]

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


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

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

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

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

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

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

Kurumāla.


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


**Tummala.**

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

**KalyānDrug Taluk.**

*Chintalapalle (Chintaralapalle).*

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

**Eraḍukera.**

120. 83 of 1913.—(Kanarese.) On a slab set up in the courtyard of the Saṅkarēśvarasvāmi temple. Dated in the reign of the Western Chāḷukya king Jagadeśamalla (II), in Śaka 1051, Siddharthi, Mārgasira, su. di. 5, Sunday, Uttarāyaṇa Samkramaṇa. Records gifts of land and of taxes by a certain Kēṭanaverggaya who was the mahāpradhāna and military officer of the chief Irungōla Chōla I, ruling at Goydavādi, to the temple of Śamkarādeva at Eraḍukera, a village in Sūliyanūr Seventy, which was a district of Śīr-nāḍu. The village is irregular and the Uttarāyaṇa Saṅkramaṇa in 1139–40 fell, says Mr. Swamikannu Pillai, on Monday, 25th December. [See Ap. 31 and 122 for further references to this chief.]

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

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

**Kambadūru.**

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

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

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

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

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

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

130. 96 of 1913.—(Kanarese.) On a pillar lying in the outer prākāra wall of the same temple. Dated in the reign of the Vijayanagara king Vīrapratāpa-Kṛishṇarāya Mahārāya in Śaka 1434, Āṅgirasa, Kārttika, śu. di. 12, corresponding to Friday, 22nd October 1512. Records gift of land by Rāyasa Koṇḍamarassayya to the temple of Mallikārjunadēva at Kambadūru, for the merit of the king. The land was situated below the tank of Kambadūru in Kuṇḍurupiyaśime which was the Jāghir of the chief.

131. 97 of 1913.—(Kanarese.) On the same pillar. Dated in the reign of the Vijayanagara king Vīrapratāpa Kṛishṇadēva-Mahārāya in Śaka 1447, Pārthiva. Records gift of the village Jalavati to the same temple by Rāyasa Ayyaparasayya ‘in order that Rāyasa Koṇḍamarasayya may dwell in heaven.’

132. 98 of 1913.—(Kanarese.) On a pillar in a field to the east of the same temple. The Nolamba (Pallava) king Nolambadhirāja (probably Polalchōra, the father of Mahēndra I) records that while the tank of Bendugonda was constructed, a temple for Mahādēva was also built, and pinnacles were placed over it (for the merit of) Śiṅgapōta, Ponnēra and Dharma-mahādēvi (early Nolamba names).

133. 99 of 1913.—(Kanarese). On a slab set up in a field to the west of the same temple. The Vijayanagara king Vīrapratāpa Achyutarāya-Mahārāya records in Śaka 1458, Durmukhi, Jyēśthha, ba. di. 30, Sunday, the village and lands owned by the temple of Mallikārjunadēva at Kambadūru in Kuṇḍurupiyaśime which was the fief (nāyakatana) of Bayyapa-Nāyaka.

134. 100 of 1913.—(Kanarese.) On a slab set up in front of the Akkataṅgēru-guḍi in the same village. A much damaged record of a Western Chālukya king, dated 1108, Viśvāvasu, Chaitra, Paurnami, Monday, lunar eclipse. Records gift of land to the temple of Atteradēva at Kuḍarpi-durga. The date probably refers to Tuesday, 16th April 1185, says Mr. Swamikannu Pillai.

135. 101 of 1913.—(Kanarese.) On a boulder in a field in the same village. Records in Nāla, a gift of land granted by Timmana-Nāyaka of Kuṇḍurpe, to a certain Vīrayya of his own caste (?)

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

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

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

MADAKASIRA TALUK.

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

Hēmāvati.

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

Tammadihalli.

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

PENUKONDA TALUK.

Bukkapatnam.

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

142. 177. of 1913.—(Telugu.) The Vijayanagara king Achyuta Mahārāya records in Śaka 1464, Subhakrit, Chaitra, ba. di. 6, Wednesday, the remission of taxes on marriages and the taxes on the earnings of Brāhmans for the merit of the king. Rāmabhaṣṭayya issued the orders and Peddirājayya conveyed them to the Reddis and Kāṇams of the village of Krottacheruvu. The date corresponded, according to Mr. Swamikannu Pillai, to Wednesday, April 5, A.D. 1542.
143. 178 of 1913.—(Telugu.) On the rock below the dhvajastambha in the Chaudēśvari temple in the same village. The Vijayanagara king Vīrāpratāpa Srīraṅgarāyadēva-Mahārāya records in Śaka 1503, Vṛsha, Bhādrapada, ba. di. 12, Sunday, that Dalavāyi Veṅkaṭappa-Nāyudu, under orders of Mēgōti Timma Nāyudu, the agent and minister of the king, remitted the taxes nāgaribirāda Asavechchālu and birudulu due on the lands owned at Bukkasāgaram and Anantapuram by the temple of Chauḍēśvari of Kottacheruvu Bukkasāgaram. The date corresponded, according to Mr. Swamikannu Pillai, to Sunday, September 24, A.D. 1581. The inscription has been noted in Mack. Ins. Ced. Dts., p. 13, No. 4.

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

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

Kottacheruvu.

Nalluru.

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

Penukonda.

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

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

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

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

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

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

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

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

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

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

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

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

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

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


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

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


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

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

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

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

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

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

Siddharāmpuram.


TĀDPATRI TALUK.

Arkativemula.


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

Challāvarāpalle.

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

Chilamakūru.


Chinnapolamāda.

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

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


Chintakunṭa.

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

Dosalēdu (Dāsalū?)

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

Godhumarri.

183. In possession of Nārāyana Rēḍḍi, a resident of the village. A.C.P. which is a copy of the inscription at Pārnapalle in Puliveṇḍla taluk, Cuddapah district. See Antiquities, I, p. 116.

Kāḍavakallu.

184. On a stone in the local Chennakeśava pagoda. Records in Ś. 1438, Yuva, in the reign of Kṛishṇadēva Rāya, the construction

185. On a stone near the round pagoda. A record of the Vijayanagara king Veṅkatapati Rāya, dated in Ś. 1569, Sarvajit, mentions Penukoṇḍa Abba Bhatlu and his grant of four tūms of land to God Rāmeśvara. *Ibid.*, No. 5.

**Mēdikurti.**


**Nandulapād (Nandipād).**


**Nittur.**


Pātāpalli.

196. In a stone opposite to the Veṅkaṭāchalapati pagoda. A record in Ś. 1592, Sādhāraṇa, in which the inhabitants of ‘Villalūr’ allowed 3 panams per 100 on their revenue collections, to the deity. Mack. Ins., Ced. Dts., p. 139, No. 40.

197. On a stone near Rāmēśvara shrine. The gift of one Tūm of land at Vellalore to the deity by the inhabitants of a village in Ś. 1671, Krōdhana. Ibid., No. 41.

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

Peddamallēpalli.

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

Sajjaladinne.


201. On a stone between the Vīrabhadra and Ānjanēya shrines. A record of Ś. 1466, Krōdhī, in the reign of Vīra Narasimhadēva Mahārāya. A grant of taxes by Aliya Rāmarāja. Ibid., No. 7.

202. On a stone north-east of the village. Records that Appaya and Goppaya built in Ś. 1438, Dhātu, in the reign of Kṛishnādēva Rāya, the pagoda of Bilvēśvara and granted the village of Lakshmīsamudram (besides 3 chakrams for each house) for worship. Ibid., p. 131, No. 8.

Tādpatri.


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


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


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

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

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

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


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

Velamakūru.

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

Yellanore.

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

ARCOT NORTH DISTRICT.

ARCOT NORTH GENERAL.

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

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

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

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

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

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

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

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

(H) In possession of the North Arcot Collector. A record in Sanskrit (Grantha) and Tamil, of the Chōla king Parakēsarivarman Rājēndra Chōla I in his sixth year. See S.I.I. III, Paft III. Also No. 30 of 1905–06.
ARKÖNAM TALUK.

Anaikkaṭṭattur near Kaḍambattur.

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

Kāverippakkam.

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

3. 382 of 1905.—(Tamil.) On the west and south walls of the same shrine. An incomplete record in the sixth year of the Chōla king Rājakēsarivarman (Ariṇjayaś). Records gift of 90 sheep for a lamp by a merchant of Kṛttimāṭṭāṇḍa-Kālapriyam, a village in Śīru-Timiri-nāḍu, a district of Paḍuvūr-kōṭṭam. The deity is called Kṛttimāṭṭāṇḍa Kālapriyadeva. [The Government Epigraphist points out, on the authority of Karhād inscription, that the temple should have been built by the Rāṣṭrakūṭa Kṛṣṇa III (939–68). For while encamped at Melpādi, it says, he established his followers in the southern provinces and built shrines to Kālapriya, Gaṇḍamaṭṭāṇḍa, Kṛṣṇa and others.]

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


7. 386 of 1905.—(Tamil.) On the north and west walls of the same shrine. A record of the Vijayanagara king Vīra-Kampana-Udaiyār-II, son of Vīra-Bokkana-Udaiyār in Ś. 1292, Sadhārana. Mentions the free village (taniyūr) of Kāverippakkam alias Vikrama-śōla-chaturvedīmāṇgalam in Paḍuvūr-kōṭṭam, a district of
Jayaṅgonda Chōla-mandālam. Records the sale of the village of Kaḍappēri in Kalavaippāṟu of the same kōṭṭam. Mentions a coin named Virachampan-kuligai.

8. 387 of 1905.—(Tamil.) On the west wall of the same shrine. A record in the eighth year of Tribhuvanachakravartin Könerinmēlkoṇḍan. Records gift of land for the celebration of a festival called Sundara-Pāṇḍyanāndi. Mentions Kāverippakkam in Tōṇḍaimandālam and the temple of Arulāḷa Perumāḷ at Tiruvattiyur (i.e., Conjeeeveram). The land was to be used for growing red water-lilies, garlands of which had to be offered to the god on the occasion.

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


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


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

15. 394 of 1905.—(Tamil.) On a stone built into the north wall of the maṇṭapā in front of the same temple. A fragment of record of the “Gaṅga-Pallava” king Nripatunḵavarmāṇa, the date of which is lost. Mentions Māṅgādu-nāḍu, a subdivision of Paḍuvur-kōṭṭam and Kāviḍippākkam alias Amaninārayana-chaturvedī-maṅgalam in the same kōṭṭam. [For a fanciful origin of the place see N.A. Manual, p. 438.]

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

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

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

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

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

21. 400 of 1905.—(Tamil.) On another pillar in the same maṇṭapā. A damaged record in the twenty-fifth year of the Chōla king Rājakēśarivarman.

22. 401 of 1905.—(Tamil.) On the third pillar in the same maṇṭapā. A damaged record in the twenty-fourth year of the Chōla king Rājakēśarivarman.

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

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

25. 404 of 1905.—(Tamil.) At the foot of the entrance into the Amman shrine in the Koṅkaṇiśvara temple in the same village. A fragment of record in the fifteenth year of the “Gaṅga-Pallava"
Kilpakkam.

37. 35 of 1911.—(Tamil.) On the north base of the Narêndréśvara temple. A record in the twelfth year of Tribhuvanachakra-vartin Śrîraṅganātha Yadavarãyã. Records that a son of Kaṅgingarāya named Āpatshāhāya Pallavaraiyan renovated with stone the dilapidated wooden roof of the Ardhamanṭapa in the temple and plastered it with flat tiles.

38. 36 of 1911.—(Tamil.) On the north and west bases of the same temple. A record of the Vijayanagara king Sadāśivarâya in Piṅgala (i.e., Ś. 1470). Records gift of a dancing girl by a certain Šellappar, to the temple of Râjâkkal-Nâyanâr Râjendraśôla-Perumān. [Šellappa is not improbably the Śâluva chief who figures in the troubles of Achyuta Râya in the early part of his reign.]

39. 37 of 1911.—(Tamil.) On the south base of the same temple. An incomplete record in the nineteenth year of the Chôla king Râjendra-Chôla. Seems to register a gift of land and refers to Kilpakkam, the eastern hamlet of Nittavinôda-chaturvédimaṅgalam and to the god Râjâditta-Vîtaṅka in the temple of Râjâbrittēsvara.

40. 38 of 1911.—(Tamil.) On the south wall of the same temple. A record in the seventeenth year of the Chôla king Parâkēśarivarman alias Uḍaiyâr Śrî-Râjendra-Chôladēva (I) records that the great assembly of Nityavinôda-chaturvédimaṅgalam in Mēnmalai-Mēlûrnâdu in Jayaṅgoṅdachôlamaṇḍalam, having assembled in the temple of Śrîkailâsa alias Mûmmanaṅţola-Īśvaramuḍaiyâr (modern Narêndrēsvara?) in that village, borrowed 20 kalanjû of gold from the temple of Râjâditta-Īśvaramuḍaiyâr (named evidently after Râjâditrya) and placed it in the hands of the village committee (ūr-vâriyam) to supply oil, as interest on the amount borrowed.

Mahêndravâdi.

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

Mudür.

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

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

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

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

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

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

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

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

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

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

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


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

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

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

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

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

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

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

Tāṇḍālam.

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

Tirumalāpuram (Tirumālāpur).

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

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

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

66. 268 of 1906.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Rājakēsavarman (985–1013). Records a gift by Madurāntaken Kaṇḍārādittan, i.e., Gaṇḍārāditya, son of Madhurāntaka Chōla. See No. 78.

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

68. 270 of 1905.—(Tamil.) On the same wall. A record in the 27th year of the Chōla king Kulōttuṅga-Chōḷadēva. Records gift of land.

69. 271 of 1906.—(Tamil.) On the same wall. A record in the 46th year of the Chōla king Rājakēsavarman alias Chakravartin-Kulōttuṅga-Chōḷadēva (I). Records gift of money for ten lamps to the temple of Tirumarpērudaiyār in Valla-nādu, a district of Dāmarōttam in Jayaṅkonda-Chōḷamanḍalam.


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

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

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

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

76. 278 of 1906.—(Tamil.) On the same wall. A much damaged record of the Chōla king Rājakēsavarman (985–1013)
who destroyed the ships at Kāndalūr-Śālai,' the date of which is lost.

77. 279 of 1906.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājarājakēsarivarman (985—1013) 'who destroyed the ships at Kāndalūr-Śālai.' Records gift of 90 sheep for a lamp.

78. 280 of 1906.—(Tamil.) On the same wall. A partially damaged record in the fourteenth year of the Chōla king Para-kēsarivarman. Provides for the bathing every month of the image of the god with 108 pots. The provision was made by Madurāntakan Kaṇḍarādittar, i.e., Gaṇḍarāditya, son of Madurāntaka (970—85).

79. 281 of 1906.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājarājakēsarivarman, (985—1013) 'who destroyed the ships at Kāndalūr-Śālai.' Registers an agreement of the sabha of Prithivīmahādēvi-chaturvēdimaṅgalam.

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

81. 283 of 1906.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Rājakēsarivarman alias Mummadhi-Chōlādēva (985—1013). Refers to an inquiry with a committee of five men (amidst whom were Adikāri Śirrādikāri) made by Madurāntakan Kaṇḍarādittanār into the affairs of the Agnīsvara temple at Tirumalpēru, as the temple lands had been misappropriated and the offerings reduced to two nālis of rice. For a similar enquiry three years later at Tiruvallam see S.I.I., III, p. 102; Ep. Rep. 1911, p. 69.

82. 284 of 1906.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Rājarājakēsarivarman (985—1013) 'who destroyed the ships at Kāndalūr-Śālai.' Refers to the setting up of an image of Umābhaṭṭarakiyar also called Ādisundara-deva-deviyār and records a gift of land to it. 500 kulis.


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

85. 287 of 1906.—(Tamil.) On the same wall. A record in the forty-first year of the Chōla king Rājakēsārivarman alias Chakravartin śrī-Kulōttuṅga-Chōlandēva. Records sale of land by the villagers of Nittavinōdanallūr in Dāmar-nādu, a district of Dāmarkōṭṭam in Jayaṅgonḍa-Chōlamandalam.

86. 288 of 1906.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājarājakēsārivarman (985—1013) who destroyed the ships at Kāndalūr-Sālai. Registers an agreement of the villagers of Maṅavil in Maṅavil-nādu, a district of Maṅavilkōṭṭam.

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

88. 290 of 1906.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chōla king Rājakēsārivarman alias Chakārvartin Śrī-Kulōttuṅga-Chōlandēva. Records sale of land. At the bottom of this is an inscription of the twenty-seventh year of the same king.

89. 291 of 1906.—(Tamil.) On the north, west and south walls of the same shrine. A record in the twenty-first year of the Chōla king Parakēsārivarman alias Uḍaiyār śrī-Rājendra-Chōlandēva (I, 1012—43). Records sale of land by the sabha of Puduppākkam in Puriśainādu, a district of Maṅaiyil-kōṭṭam.


93. 293 of 1906.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Rājarāja-Rājakēsārivarman (i.e., A.D. 1000). Records gift of gold (15½ kalanju).
94. 294 of 1906.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsarivarman. Records sale of land. Mentions Madurāntaka Kaṇḍarādittan and Śōlamādēvīyar alias Panchavanmādēvīyar, queen of Mummući-Chōla (i.e., Rajarāja I).

95. 295 of 1906.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsarivarman. Records gift of gold (15 kalanjus) by Madurāntaka Kaṇḍarādittan for lamp. [Daily 1 ulakkku of oil was to be supplied by Śērūkur people; ⅕ pon penalty.] See N.A. 78.

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


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

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


104. 303 of 1906.—(Tamil.) On the same wall. A record in the thirty-first year of the Chōla king Madiraikōṇḍa Parakēsarivarman (Parāntaka I). Records gift of a lamp to the temple of
Ninrarulina-Perumanādirgil at Gōvindapādi in Valla-nādu, a district of Dāmalkottam by the Chōla queen Amudan Pēṟṟaḻ alias Pallavan Madēviyār of Kānattūr in Umbaḷa-nādu.


106. 305 of 1906.—(Tamil.) On the same wall. A damaged record in the tenth year of the Chōla king Rajarājēśarivarman (Rājarāja I).


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

109. 308 of 1906.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Madiraikoṇḍa Rājakēśarivarman (Gaṅḍarāditya ?) Records gift of 96 sheep for a lamp. The characters do not seem to belong to the period of Parāntaka I. See No. 108.

110. 309 of 1906.—(Tamil.) On the same wall. A damaged record in the thirty-first year of the Chōla king Madiraikoṇḍa Parakēśarivarman (Parāntaka I). Records a gift made on the day of a solar eclipse.

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

112. 311 of 1906.—(Tamil.) On the same wall. A record in the thirty-fourth year of the Chōla king Madiraikoṇḍa-Parakēśarivarman (Parāntaka I). Records gift of gold.


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

115. 314 of 1906.—(Tamil.) On the same wall: A record in the
thirty-first year of the Chōla king Madiraikoṇḍa Parakēsarivarman
(Parāntaka I). Records gift of a lamp by the Chōla queen Amanī-
mādeviṭṭi. The temple is called Niṅṟarulina-Perumanāḍīgal at
Gōvindapāḍi in Valla-nādu, a subdivision of Dāmar-kōṭṭam, a
district of Tanḍaiya-nādu.

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

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

118. 317 of 1906.—(Tamil.) On the same wall. An incomplete
record in the twenty-first year of the Chōla king Parakēsarivarman
alias Udaiyār sī-Rājēndra-Chōla-dēva I (1012–43).

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

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

121. 320 of 1906.—(Tamil.) On the same wall. A damaged
record in the fourteenth year of the Chōla king Parakēsarivarman.
Seems to record a gift of land for offerings.

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

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

124. 323 of 1906.—(Tamil prose and verse.) On the west wall of
the same shrine. A damaged record in the twelfth year of Pārthi-
vendravarman. Records that Anaiyāman Paramanḍalādittan built
a maṇṭapa in the temple.
125. 324 of 1906.—(Grantha and Tamil.) On the same wall. A damaged record in the twelfth year of Pārthivēndravarman. Records a gift by the Virāṭa king Anaiyān. His ancestors are mentioned as in N.A. 65.

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

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

128. 327 of 1906.—(Tamil.) On the north wall of the same shrine. A record in the tenth year of Pārthivēndradivarman, "who took the head of Vīra-Pāṇḍya." Records gift of 96 sheep for a lamp by the Vānarāja Alagamaiyan. See N.A. 65 and 125.

129. 328 of 1906.—(Tamil.) On the same wall. A record in the thirteenth year of Pārthivēndradivarman. Records gift of land for feeding Brāhmaṇas. The temple is called Gövindapādi-Āḻvār at Śīrīyāṟṟūr in Mēl-Paḻugūr-nāḍu, a subdivision of Maṇavilkōṭtam.

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


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

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

134. 333 of 1906.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājakēsarivarman, 'who destroyed the ships at Kāndalūr-Śalai (985—1013).' Records gift of gold by Kulakkudaiyan Arunilai Śrī-Krishnan alias Mūvēnda Piṭāvūr velār. A 'tiruppadiyam' beginning with kolanēr-kulal composed by the donor's father in praise of Gövindapādi-Āḻvār had to be sung on the occasion of a festival.


136. 335 of 1906.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Rājarājakēsarivarman, 'who destroyed the ships at Kāndalūr-Śalai (985—1013). Records gift of 96 sheep for a lamp by a native of the Chōla country to the image of
Anumadēva set up by him at Govindapādi in Tongāinādu. [Ven-
kayya notes that this epigraph is interesting for the fact that the
worship of Hanumān prevailed as early as the tenth century.]

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

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

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

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

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

142. 341 of 1906.—(Tamil.) On the same walls. A record in
the thirty-ninth year of the Chōla king Parakēsarivarman, ‘who
took Madirai and Iḷam (Ceylon)’ (i.e., Parāntaka I, 905—47).
Records sale of land.

143. 342 of 1906.—(Tamil.) On the north, west and south walls
of the same shrine. A record in the twenty-third year of the
Chōla king Rājarāja- Rajakēsarivarman alias Śrī- Rājarājadēva (I,
985—1013). Records gift of gold by a native of the Pāṇḍya
country.

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

145. 344 of 1906.—(Tamil.) On the same walls. A record in
the ninth year of the Chōla king Parakēsarivarman. Records
gift of gold.

Valarpuram.

146. 26 of 1911.—(Tamil.) On the east wall of the mantapa in
front of the central shrine in the Tongāisvara temple; right of
entrance. A damaged record in the eighteenth year of the Pāṇḍya
king Jāṭavarman Tribhuvanachakravartin Kōnerimēlkōndān Sundara-Pāṇḍyadēva. Records gift of land to the temple of Nagīsura-
uḍaiya-Nāyanaṛ at Valaikulam alias Pattarsuravalli-Saṅgrāna-
rāma-chaturvēdīmaṅgalam in Meḻur-naḍū, a subdivision of Meḻurkōṭṭam, which was a district of Jayaṅgonda-Chōḷamaṇḍa-
lam. [It is difficult to identify the Pāṇḍya king.]

148. 28 of 1911.—(Tamil.) On the north wall of the same shrine. An unfinished record of the Vijayanagara king Viraprātpa-Sadāśividēva-Mahārāya in Ś. 1470, Piṅgala. Records that Ondari Vasava-Nāyakkar, son of Śennama-Nāyakkar, agent of Doratta Vāsavāyadēva-Mahārāja, presented an image of Śenai-mudaliyar to the temple of Aḷagiyamaṇḍava-Perumāḷ at Valaikulam and built a mantapa for the merit of Vāsavārya [who was evidently an important chief like Chinna Timmāyadēva Mahārāja, etc. See Naraśingapuram inscription, 250 of 1910, in the time of Sadasiva. He was perhaps connected with Immadī Doratta Sindaya Dēva of 294 and 295 of 1897 at Maṇimaṅgalam].

149. 29 of 1911.—(Tamil.) On the base of the same shrine. An unfinished record of the Vijayanagara king Harihara II (Ariyanā Udaiyār) in Prabhava (i.e., Ś. 1310). Mentions the assembly of Sēnaikulam and the temple Śittiramiḷi-Vēṅnagar-Emberumān.

Vēḷūrpālaiyam.

150. A Copper Plate grant of the sixth year of the Pallava king Ko-Vijaya Nandivikramavarman (III), the son of Dantivarman (by the Kadamba princess Aggaḷa-Nimmaḍi) who was the son of Nandivarman II (by his queen Rēva). The record says that Nandivarman’s minister, a certain Yagñabhatta alias Bappa Bhāttaraka, built a temple for Śiva in the village of Tirukkāṭṭupallāṭi, which the king granted to the temple at the request of Kumāraṅkuḍa, ‘a jewel of the Chōḷa race,’ for maintaining daily worship and a feeding institute. The village granted was in Nāyaru-nāḍu in Pūlar-kōttam. The inscription details the parihāras (redemptions) and privileges granted to the deity as the owner of the village. See Ep. Rep., 1911, p. 60-4 and Ep. Ind., Vol. II, pt. V, where Mr. Krishna Sastri edits it.

ARNI TALUK.

Aḍaiāḷam.

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

Devikāpuram.

152. 351 of 1912.—(Tamil.) On the west and south walls of the central shrine in the Brihadāmba temple. Records in Ś. 1399, Ḫeviḷambi, gift of land to the temple of Tirumala-Udaiya-Nāyanār at Dēvakkapuram by Rāyappuḍaiya of Koṇḍapalli and others. [See N. A. Manual, II, p. 316.]

153. 352 of 1912.—(Tamil.) On the south wall of the first prākara of the same temple. A record of the Vijayanagara king Krishṇadēva-Mahārāya in Ś. 1442, Bahudhānya, Mākara, ba. di. 5, Friday, Hasta; corresponding to 21st January, 1519 A.D. The king bears Sāluva titles. Registers a lease of certain temple lands to Tirumalai-Nāyaka, one of Kannaḍiya-Nāyakas, living in Marudaraśar-Paḍai-vidū, by the temple treasurer Īśana-Śivāchārya of Bhikshā-maṭha at Dāvakkāpura on the southern bank of Seyyāru, which was a village near Rājagambhiran-malai in Murugamaṅgalaparṇa, a subdivision of Mēlkuṇra-nāḍu in the district of Paḷagunra-kōṭtam in Jayaṅgoṇḍasōla-maṇḍalam.

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

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

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

157. 356 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutayadēva-Mahārāya, son of Narasa-Nāyaka-Uḍaiyār in Ś. 1455, Vikriti (wrong), Śinga, su. di. 16th Friday, Uttiram. The king has a long list of birudas. Record that Kāḷāṭṭisura-Nāyaka, son of Tirumalai-Nāyaka of Marudarasa Padaivīḍu, was granted the right of supervision, etc., in the temple and the enjoyment of certain lands at Murugamaṅgalam, from Īśana Śivāchārya of Bhikshā-mātha, the trustees and the Kaikkōla mudalis of the Tirumala-Uḍaiya-Nāyinār temple at Dēvakkapuram. [See No. 201 below.]

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

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

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

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

162. 361 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Krṣṇayadeva-Mahārāya in Ś. 1443, Vikrama, Kārtigai, Ėkādaśi, Monday, corresponding to 9th July 1520. Records that Sadaśiva-Nāyaka provided ghee for lamps during the festival of Tirukkārtigai in the same temple, for the merit of chief (svāmī) Tirumalai-Nāyaka.
163. 362 of 1912.—(Tamil.) On the north wall of the same prākāra. A record of the Vijayanagara king Krishṇayadēva-Mahārāya in Ś. 1444, Vṛṣha. Records gift of ghee for the same festival by the daughter of the Kannada chief Dēvappudaiyār at Marudaraśar Paḍaivarīdu.

164. 363 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Mahāmanḍalēśvara Krishṇayadēva-Mahārāya in Ś. 1447, Sarvajit. Records gift of ghee for lamps by Śrīraṅga-nāthar, the maniakāran (monegar) of Idaitturai, for the merit of Namasvēvāya-Nāyaka, son of Mallappa-Nāyaka of Marudaraśar-Paḍaivarīdu.

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

166. 365 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapratāpa Krishṇayadēva-Mahārāya in Ś. 1446, Chitrabhāṇu, Tai, śu. di. 10, Uṭṭiraṃ, Saturday (=28th March 1523). Records gift of land and a house in the dēvādāna village Sōrapurūṇḍi to Vāḍamalaiyar, one of the Paṇḍīts (vidvan) of Arruvanpāḍi; by Viśēsvaśvara Śivāchārya of the Bhikṣā-math at Dēvakkapuram, the Kaikkōla-mudalis and other trustees of the temple. The record is stated to have been engraved on the kumudappāḍi of the temple. [See NA 155 above. Vāḍamalaiyar was probably the Tamil poet who wrote the Machchapurāṇa and Nīḍurtalaṭalpurāṇa. See Abhidānachintāmani, p. 840. Viśēsvaśvara might be the Śaktaic and Vira Śaiva author of the Śyāmārchanataraṅgini referred to in Rais, Catal. II, pp. 288 and 438; but it is doubtful. He ought not to be confounded with the Dharma-śāstraic author of the Karma vipāka (see Des. Cat. San. MSS., Vol. II, p. 2626) or the Advaitic writers referred to in NA 190].

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

168. 367 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapratāpa Krishṇayadēva-Mahārāya in Ś. 1452, Sarvadhāri, Kartīgai, śu. di. 10, Uṭṭiraṃ, Saturday (=29th March 1529). Registers that the trustees of the temple granted to a certain Ambalattāḍi the right of cultivating (nīlau-kāṇi) the dēvādāna village of Kāmākshi-rāvuttan-taṅgal and fixed 15 paṇam and 20 kalams of paddy to be paid to the temple every year.
169. 368 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapatapa Kṛṣṇayadēva-Mahārāya in Ś. 1444, Vikrama, Kumbha, ṣu. di. 10, Saturday, Punarpūśam which corresponded to 16th February 1521. Records gift of the village Uvattūr with its hamlet Tāraipāḍī, to the same temple by a certain Ammaiappā Nāyinār, as a tirunāmakkāṅi. On receiving this, Iśāna-Śivāchārya of the Bhikṣa-maṭha and other trustees of the temple made the same donor the lessee of the village and presented a house. See No. 201.


173. 372 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapatapa Kṛṣṇayadēva-Mahārāya in Ś. 1431, Śukla, Makara (should be Kanni ṣu. di. 10), Sunday, Tiruvōṇam, corresponding to 23rd September 1509. Records gift of the hamlet Siṅgayaravutten-ṭaṅgāl near Kayilāyam as a Kāṇiyakshi, to a certain Tiruppaṇi Vasuvana-Uḍaiyr, by Tirumalai Nāyaka, son of Eṭṭappa Nāyaka, and others. The donee was evidently an officer in charge of the works connected with the temple.

174. 373 of 1912.—(Tamil.) On the south wall of the second prākāra of the same temple. A record of the Vijayanagara king Achyutayadēva-Mahārāya, son of Virapatapa Narasa-Nāyaka in Ś. 1452, ‘Vikriti, Makara, ṣu. di. 13, Monday, Pūṣam, corresponding to 30th January 1531. Records sale, by the trustees of the Dēvikāpuram temple, of land at Suvarappūṇḍi to a temple of Uḍaiyavar Sadaśivamūrti built by Tirumalai Nāyaka, son of Sadaśiva Nāyaka of Mārudarasar-Padaivūdu, at Vāḍa-Kayilam which was the tirunāmakkāṅi village of Tirumala Uḍaiyar. Maḍapatyam Kaḷattūṣura-Nāyaka and Bhikṣa-maṭha Iśāna Śivāchārya are mentioned among the trustees.

175. 374 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutayadēva-Mahārāya, son of Virapatapa Narasa-Nāyaka in Ś. 1454, ‘Vikriti (wrong) Paṅguni, ṣu. di. 11, Monday (=27th February 1531). Registers that certain families of shepherds at Śeṭṟuppattu were dedicated to the temple as tiruvīḷakkukudi by Koṇḍama-Nāyaka, after securing their services
163. 362 of 1912.—(Tamil.) On the north wall of the same prākāra. A record of the Vijayanagara king Krishnayadēva-Mahārāya in Ś. 1444, Vṛṣa. Records gift of ghee for the same festival by the daughter of the Kannādiya chief Devappudaiyar at Marudaraśar Paḍaiyūḍu.

164. 363 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Mahāmaṇḍaleśvara Krishnayadēva-Mahārāya in Ś. 1447, Sarvajit. Records gift of ghee for lamps by Śrīraṅga-nāthar, the maniakāran (monegar) of Idaiṭṭurai, for the merit of Namasīvāya-Nāyaka, son of Mallappa-Nāyaka of Marudaraśar-Paḍaiyūḍu.

165. 364 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapratāpa Krishnayadēva-Mahārāya in Ś. 1454. The king bears Sāluva titles. Records grant of the tax Pattādai-nūlayam, at 1½ panam per annum on each loom, to the temple, for the merit of Kāḷottīṣura-Nāyaka.

166. 365 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapratāpa Krishnayadēva-Mahārāya in Ś. 1446, Chitrabhānu, Tāi, śu. di. 10, Uttirām, Saturday (=28th March 1523). Records gift of land and a house in the devādana village Sūrappūṇḍi to Vāḍamalaiyar, one of the Panḍits (vidvan) of Arruvanpāḍi; by Viśvēsva Viśvāchara of the Bhikṣā-matha at Dēvakkapuram, the Kaikkōla-mudalis and other trustees of the temple. The record is stated to have been engraved on the kumudappādi of the temple. [See NA 155 above. Vāḍamalaiyar was probably the Tamil poet who wrote the Machchapurāṇa and Nīdūrttalapurāṇa. See Abhidānachintāmaṇi, p. 840. Viśvēsvara might be the Śaṅktaic and Vīra Śaiva author of the Śyāmārchanatatarāṅgini referred to in Rais. Catal. II, pp. 288 and 438; but it is doubtful. He ought not to be confounded with the Dharma-sāstraic author of the Karma vipāka (see Des. Cat. San. MSS., Vol. II, p. 2626) or the Advaitic writers referred to in NA 190].

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

168. 367 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapratāpa Krishnayadēva-Mahārāya in Ś. 1452, Sarvadhāri, Kārtigai, śu. di. 10, Uttirām, Saturday (=29th March 1529). Registers that the trustees of the temple granted to a certain Ambalattāḍi the right of cultivating (ulavu-kāṇi) the devādana village of Kāmākshi-ravuttan-ṭaṅgal and fixed 15 panam and 20 kālam of paddy to be paid to the temple every year.
169. 368 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapratāpa Krishṇayadēva-Mahārāya in Ś. 1444, Vikrama, Kumbha, śu. di. 10, Saturday, Punarpūsām which corresponded to 16th February 1521. Records gift of the village Uvattūr with its hamlet Tāraipāḍi, to the same temple by a certain Ammaiypa Nāyinar, as a tirunāmakkāṇi. On receiving this, Īśāna-Sivāchārya of the Bhikshā-maṭha and other trustees of the temple made the same donor the lessee of the village and presented a house. See No. 201.


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

174. 373 of 1912.—(Tamil.) On the south wall of the second prākāra of the same temple. A record of the Vijayanagara king Achyutayadēva-Mahārāya, son of Virapratāpa Narasa-Nāyaka in Ś. 1452, Vikriti, Makara, śu. di. 13, Monday, Pūsām, corresponding to 30th January 1531. Records sale, by the trustees of the Dēvakāpuram temple, of land at Suvarappūṇḍi to a temple of Udaiyavar Sādaśivamūrti built by Tirumalai Nāyaka, son of Sādaśiva Nāyaka of Maṛudaraśar-Padaivīdu, at Vada-Kayilam which was the tirunāmakkāṇi village of Tirumala Udaiyār. Madapatyam Kaḷāṭtiśura-Nāyaka and Bhikshāmaṭham Īśāna Sivāchārya are mentioned among the trustees.

175. 374 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutayadēva-Mahārāya, son of Virapratāpa Narasa-Nāyaka in Ś. 1454, Vikriti (wrong) Paṅguni, śu. di. 11, Monday (=27th February 1531). Registers that certain families of shepherds at Śeṟṟuppaṭṭu were dedicated to the temple as tiruvilakkuk-kudi by Koṇḍama-Nāyaka, after securing their services.
with the permission of Kālāttisūra-Nāyaka who was then governing the Paḍāivittaṉirmai.


177. 376 of 1912.—(Tamil.) On the same wall. Records in Śārvari Māṣi, 14, that Mallappa Nāyaka and Ševvappa Nāyaka appointed certain shepherds to supply ghee for lamps to the same temple in order to secure merit to king Achyutadēva-Mahārāya. [Śevvappa was not improbably the brother-in-law of Achyuta and the founder of the Tanjore dynasty of Nāyakkas.]

178. 377 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Achyutayadēva-Mahārāya in Ś. 1452, Vikriti, Simha (should be makara, ba II), śu. di. 11, Friday, Anusham, corresponding to 13th January 1531. Records gift of land by the residents of Mamanambākkan for the maintenance of worship in the Vasanta-maṅṭapa of god Tirumala Uḍaiyar, for the merit of svāmī Tirumalai-Nāyaka, Īmmādi Tirumalai Nāyaka and Kālāttisūra-Nāyaka.

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


182. 381 of 1912.—(Tamil.) On the same wall. Records in Śubhakrit, Māṣi, 17, gift of ghee for lamps by Nāyinaṭṭappu-Nāyaka, agent of Aḍaippam Mallappa-Nāyaka, for the merit of his master.

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

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


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

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

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

190. 389 of 1912.—(Tamil.) On the east wall of the Nāṭarāja shrine in the same temple. A record of the Vijayanagara king Krishṇayyadēva Mahārāya in Ś. 1436, Śrīmukha, Karkataka (wrong for Rishabha), śu. di. 10, Friday, Uttiram (= 13th May 1513). Records gift of the village Śembīyamaṅgalam as a ulaṉuṅkāṇiyākshi to Namaśivāya Nāyaka, son of Mallappa-Nāyaka of Marudaraśar Paḍaiyida. He was to pay 10 panam and 10 kāḷams of paddy in the first year, but in the fifth year, 50 panam and 50 kāḷams of paddy had to be paid. The trustees included Viṣvēṣvarāchārya of Bhikshā-matha. [A Viṣvēṣvarāchārya is mentioned in Dr. Hultsch’s Rep. Sans. MSS. III, as the author of the Padavākyārthapañcika, a commentary on the Naishadha; A Viṣvēṣvara Paṇḍita, the author of a commentary on Śaṅkara’s Vakya-vrutti, is also mentioned. There are also others referred to in No. 166 above. But there is no evidence to prove the identity of any of these.]
191. 390 of 1912.—(Tamil.) On the same wall. A damaged record in Ś. 1437, Vibhava (mistake for Bhava), Jyēṣṭha, śu. di. 12, Saturday, Viṣṭakha. Seems to record a gift to a Brāhmaṇa by the manager of the temple (kōyil-kēḻvi) Viśvēsvara Śivāchārya and Tirumalai-Nāyaka. Refers to Viṇa-Narasīṅgarāya. See Nos. 190 and 166.


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

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

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

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

198. 397 of 1912.—(Tamil.) In the same wall. A record in Kali 4990, Ś. 1811, Viṇādhi and A.D. 1889, November 27. Abhinavapūrṇapriya Śrīnivāsa Rao Sahib, Jaghirdar of Ārṇi, piously
performed the ashtabandhana-kumbhābhisēka of Kanakagirīśvara, on this day.

199. 398 of 1912.—(Mārathi.) On the same gōpura, left of entrance. A record of the Tanjore Maharatha king Tulajārāja Saheb (1763–87), son of Maharaja Saheb Saraphaji in Kshaya Phalguna, ba. di. 10, Monday. Records consecration of the image of the goddess which perhaps had become shaky on its pedestal.

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

201. 400 of 1912.—(Grantha.) In the same place. Records that Īśānaśiva-Yōgindra, the head of the Gōlaki-maṭha, obeyed the command of Śiva (i.e., died). [Was he the teacher of the Pāṇḍyan king and writer Varatuṅga? Was he the same as the author of the Śaivaśiddhānta pāddhati? We have no means of answering definitely. He was of course different from his namesake of the Bikshā-maṭha referred to in N.A. 169, etc.]

202. 401 of 1912.—(Tamil.) In the same place. A record in Ś. 1401, Vilambi, Mithuna, śu. di. 7, Monday, Uttrattādi, Subhāyōga and Garajā-karana. Registers that a number of maid-servants (dēvadimai) were provided for the temples of Tirumalai-Nāyinār and Periya-Nāchchiyār, by Eṭṭappa-Nāyaka, for the merit of Īśvara Nāyaka.

203. 402 of 1912.—(Tamil.) In the same place. An unfinished record of the Sāluva king Narasīngaraya-Udaiyār (the usurper) in Ś. 1401, Vilambi, Mithuna, śu. di. 7, Monday, Uttrattādi, Subhayōga, Garajā-karana. “Perhaps Monday, 22nd June, A.D. 1478.”


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

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

207. 406 of 1912.—(Tamil.) On the gōpura of the Kanakagirīśvara temple on the hill in the same village. A record in Kali
208. 396 of 1911.—(Tamil.) On the south wall of the Svayambhūtāśvara temple. Records in Raudri that the Mahājanas of Praudhadpañiypuram alias Agaram-Mullāṇḍam, including the poet Dīṇḍimakavi; assigned house-sites to certain masons in the Kannāḷatteru. This charter was engraved on the temple of Tāṇdōṇiśvaram-Udaiyār. [The local chronicle Vivekavibhāgapatrika says that Praudhadēva who named the village after himself granted it to eight Brahman families, the Dīṇḍimas being one. Mr. Krishna Sastri surmises that this Dīṇḍima might be the author of the Somavalliprahasana and commentary on Sāṅkara's Saundaryalahari (Sāṅkaraśālikā). But as a matter of fact there were a number of Dīṇḍimas who figured in the literary world from the eleventh century onward.]

209. 397 of 1911.—(Tamil.) On the south wall of the Arunāchalaśvara shrine in the same temple. Records in Ś. 1472, Sādharana, gift of land by a Brahmana lady to the shrine of Anāmalainātha built by her, in the temple of Svayambhūnātha for the merit of herself and her husband Kumārar-Dīṇḍimar Anāmalaināthar.

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

Pūndi.


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

212. No. 26 of Sewell’s List.—It records that the Vijayanagara king Achyutadēvarāya, in Ś. 1456 (A.D. 1534), Jaya, endowed the temple of Viṭṭhalaśvara (probably the temple of Viṭṭhalasvāmi in Vijayanagara) with the village of Teṅgūru “in the Chandrāchala district (Chandragiri ?), of the province of ‘ Toṇḍėramāṇḍalam,”
Puttur near Arni.


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

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


Vellēri (Vellary).

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

Vilappakkam.

216. 53 of 1900.—(Tamil.) On a slab lying in front of the Naganāthēśvara temple. A record in the thirty-eighth year of the Chōla king Madiraikonda Parakēsarivarman (Parāntaka I). Records the sinking of a well by the female disciple of Arishtanēmipidār of Tiruppānmalai (i.e., Paṅchapaṅḍavamalai), the preceptor of the local Jains.

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

Vinānamangalam.

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

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

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

CHEYYĀR TALUK.

Ālattūr.

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

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

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

Attī.

224. 296 of 1912.—(Tamil verse.) On the south wall of the Agastisvāra temple. The record eulogises Pallavāṇḍar alias Kāḍavarayar who conquered Toṇḍai-manḍalam and was the son of Kuḍal-Āḷappirandān alias Kāḍavarāyar. [The inscription is important for the information it gives in regard to two kuḍal (Cuddalore) chiefs who claimed Pallava descent and to have conquered Toṇḍa-manḍalam. The Government Epigraphist argues that the earlier of these whom he calls Kāḍava I should have been a Chōla feudatory who defeated an invasion of the Kākatiyas, saved Toṇḍamaṅḍalam, and got the title of ‘Protector of Mallai’; that the second (Kāḍava II) was the same as kuḍal-avaniāḷappirandān Kopperuṇṇingga, the final expeller of the Kākatiyas after a sanguinary battle at Šeṉūr, the hero who marched as far as Drākṣhārāma and who declared independence by imprisoning Rājarāja III. See Ep. Rep., 1913, p. 126-7.]

225. 297 of 1912.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājadhi-rājadeva (II). Records gift of 32 cows and a bull by Nīrāṇenān
alias Sēdirāyan of Panaṅgudi in Uyyakkonḍār-valaṅādu, a district of Śoḷa-maṇḍalam, to the temple of Tiruvagattisvaram-Ūḍaiyār at Atti-alias Kēralāntakanallur in Perunagarnādu, a subdivision of Venkunaṅra-kōṭtam in jayaṅgoṇdaśoḷa-maṇḍalam.

1226. 298 of 1912.—(Tamil.) On the north wall of the same temple. A record of the Vijayanagara king Vīrapratāpa Kṛṣṇaṅda-Mahārāya in Ś. 1447, Pārthiva, Mīna, ba. di. 3, Thursday, Chitra, corresponding to 1st March 1526. The king bears Sāluva birudas. Records that Sōḷisuramudaiyār of Paḍaiyīḷu, having secured, tax-free, land at much personal trouble and expense, for the temple of Ediriliśoḷisuramudaiyā-Nāyinār at Atti in Atti-ṇārūr adjoinning Rājagambhiran-malai of Marudaraśar Paḍaiyīḷu in Paḷagunra-kōṭtam, a subdivision of Jayaṅgoṇdaśoḷa-maṇḍalam, was granted along with other rights the privilege of holding the accountant's place in that temple.

1227. 299 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Kṛṣṇaṅda-Mahārāya, 'who took every country,' in Ś. 1448, Vyaya, Mithuna (should be Simha), su. di. 13, Monday Tiruvoṇam corresponding to 20th August, A.D. 1526. Records that the tirumēnīkāval-kāṇṭiyakshi (i.e., the right of watching) was granted to Timmu-Nāyaka, son of Pappu Timmu-Nāyaka of Sattirapādi in Kalavai-ṇārūr, who recommended Anaiyar-Nāyinār, the mathā-pati of the temple, to Adaippattu Vaiyappa-Nāyaka and Pottu-Nāyaka. On taking this, Anaiyar-Nāyinār got the village of Atti alias Kṛṣṇarāyapuram from Kṛṣṇaṅda Mahārāya while he was encamped on the bank of the Kṛṣṇaṅveṇi river, granted as a sarvamānyya, to the temple of Ûḍaiyavar (i.e., Siva?) and Perumāl of that village. [Ūḍaiyavar was not Siva but the Vaishnava philosopher, Rāmānuja who is generally known by that name among the orthodox. The Government Epigraphist suggests that the king should have been at Kṛṣṇaṅveṇi in order to meet his enemy Vira-rudra Gajapati and come to terms with him. See Ep. Rep., 1908, p. 118, for further reference.]

1228. 300 of 1912.—(Tamil.) On the east wall of the same temple. In modern characters. Registars in Prabhava that the Pāḷḷans had excluded from their (communal) conspiracy the two villages Atti and Āḷappirandān.

1229. 301 of 1912.—(Tamil.) On a slab set up in the same temple. A record of the Vijayanagara king Kṛṣṇaṅda-Mahārāya in Ś. 1447, Tārana, Māśi, 25, Monday, Uttirādam. The king bears Sāluva birudas. Records gift of land to the temple of Ediriliśoḷa-Chōlīśvaramudaiyā-Nāyinār at Kṛṣṇarāyapuram alias Atti alias Kēralānta-viṅṅagar. The real date is Saturday (Māśi 24), 18th February 1525, which was Uttirādam.

1230. 302 of 1912.—(Tamil.) On the south wall of the Kariya-Perumāl temple in the same village. A record in the eighth year of Tribhuvanachakravartin Vijaya-Gaṇḍagopāladeva. Records
gift of land by the prince (pillaiyar) Rajaraja Sambuvaram at Periyanallur in Kaliyur-Kottam, to the temple of Edirisola-Vin Nagar-Emberum in Atti, a village of Vengunra-kottam, for repairs.

231. 303 of 1912.—(Tamil.) On the west wall of the same temple. A record in the eighteenth year of Tribhuvanachakravartin Vijaya-Ganadagopala Deva. Records gift of three velis of land at Periyanallur, by Alappirandan alias Rajaraja Sambuvaraman to the shrine of Venakakadiyarulina-Pillai (i.e., Krishna) founded by Ammanichchi alias Palarril-venr, in the temple of Edirisola-Vinagar-Emberum.

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

Kâranai.


Kulambadal.

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

234. 414 of 1902.—(Tamil.) On the north wall of the same manâtapa. A record in twenty-second year of the Chola king Para kesarivarman alias Udayiyar Rajendra-Chola Deva (I). Records gift of land and gold to 24 dancing girls. Says that the temple was built by the priest Isanaiva Pandita. (See S. Ind. Ins., II, No. 9.)


Kuranganimuttam.

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

236. 290 of 1912.—(Tamil.) On the north wall of the central shrine in the Koyyaimalarisvara temple. A record in the tenth year of Tribhuvanachakravartin Konerimaikondan. Records gift of land to the temple of Tirukuranganimuttamudaiya-Nayanar at Collavapuram, a village in Muvendur-parru which was a sub of Eriki-nadu in Kaliyur-kottam. The assessment paid land and the taxes realized are enumerated.
237. 291 of 1912.—(Tamil.) On the same wall. A record in the twentieth year of the Chōla king Kulöttunga-Chōladēva (III), 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.' Records gift of Sattimaṅgalam alias Ammainallūr in Erikkil-nāḍu, to the temple of Tirukkurangaṅimittum Udaiyār at Tirukkurangaṅimittum in Kaliyūr-kōṭtam, as a dēvadāna village, by Nīraninjān Śedirāyan under orders from Śambuvarāyār.

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

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

240. 294 of 1912.—(Tamil.) On a slab set up in front of the same temple. A record of the Vijayanagara king Virapratāpa Krishnādēva-Mahārāya in Ś. 1451, Virōdi, ba. di. 5, Saturday, Uttrāṭṭādi (which should be Pūrāṭṭādi). Records gift of the village Pallapuram for maintaining worship (pūja vrittī) in the temple of Koyāmalarśudduvār at Tirukkurangaṅimittum of Māvāṇḍūr, in Erikkil-nāḍu, for the merit of the king. The date corresponded to Saturday, 26th June, A.D. 1529.

241. 295 of 1912.—(Tamil.) On a pillar of the rock-cut cave in the same village (similar to Māmāṇḍūr and Pallāvaram caves). A record in the twenty-fourth year of the Rāshtrakūṭa king Kannara-dēva (Krishṇa III), who took Kachchi (Conjeeveram) and Tanjore (Tanjore). Records gift of land for providing śribali in the temple Kalmāḍai-kāttālvār (i.e., the lord who resides in the stone cave), at Pallavapuram in Kaliyūrkōṭtam, a subdivision of Erikkil-nāḍu, by the residents of that village.

Narasamaṅgalam.

242. 260 of 1906.—(Sanskrit and Tamil.) On the south wall of the central shrine in the ruined Śiva temple on the hill. A record in the seventh year of the Pāṇḍya king Tribhuvanachakravartin Jayāvarman alias Sundara-Pāṇḍyādēva I, (1251—61). Begins samasta jagadādhāra, etc. An incomplete record. Registers a public sale of the village of Narasimaṅgalam in Māvāṇḍūr-nāḍu, a subdivision of Kaliyūr-kōṭtam, a district of Jayaṅgoṇḍa-Chōla mandalam.

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

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

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

246. 264 of 1906.—(Nagari and Sanskrit.) On third stone in the same place. Refers in Ś. 1560, Bahudhānya, to the fact of Veṅkatappa-Nayaka having built the tank.

_Tiruppanangādu._


249. 235 of 1906.—(Tamil.) On the same wall. A record in the forty-fifth year of the Chōla king Rājakesarivarman _alias_ Chakravartin śrī-Kulottuṅga-Chōladēva (I). Records gift of a lamp. The temple is called Tiruppanangādu-Udaiyār in Kalumala-nādu, a district of Kāliyūr-kōṭṭam, a subdivision of Jayaṅgonda-Chōlamandalam. The donor was a native of Kīḻvēṅgaṅ-nādu, a subdivision of Rājarāja-valanādu, a district of sōlamandalam.


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

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

253. 239 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagarā king Viruppana-Udaiyār (Virūpāksha I), son of Vīra-Ariyana-Udaiyār (Harihara II) in Ś. 1313 expired, Prajāpati. Refers to a famine in the Pramōda year.

255. 241 of 1906.—(Tamil.) On the west and south walls of the mántápa in front of the Tálapurişvara shrine in the same temple. A record of the Vijayanagara king Viruppaná-Udáiyár (Virúpáksha I), son of Ariyána-Udáiyár (Harihara II) in S. 1303 expired, Dundhúbi. The temple is called Áluúdáiyár Tiruppanaṅga-vudáiya-Náyanár at Tiruppanaṅgádu in Brahmadesápparí, a subdivision of Kaḷumalánaḍú in Kaḷiyúr-kōṭtam, a district of Jayaṅgoṇḍa-Chólamanḍalám. Mentions Vásvanan-tiruvídi and Aṉaruṅgájál Perumál Toṇḍaimánár-manai. Refers to a breach at the sluice of a tank which deprived the villagers of the means of paying the tax called šúlavari.

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

257. 243 of 1906.—(Tamil.) On the south wall of the same mántápa. Refers in Vikárí to the setting up of the images of Dakshinámúrti, Mahávishńu, Brahma and Durgá.

258. 244 of 1906.—(Tamil.) On the east wall of the mántápa in front of the Kripánáthasvámin shrine in the same temple. A record in the tenth year of the Chóla king Rájakésarívarman alias Tribhuvanachakrávartín śrí-Kulóttríga-Chóladeva. Records gift of 32 cows for a lamp to the temple of Udáiyár Tiruppanaṅgádu-dáiyár in Kaḷumala-náḍu, a subdivision of Kaḷiyúr-kōṭtam, a district of Jayaṅgoṇḍa-Chólamanḍalám.

259. 245 of 1906.—(Tamil.) On the same wall. A record in the eighteenth year of the Chóla king Tribhuvanachakrávartín śrí-Rájaraṅjádeva. Records gift of 32 sheep for a lamp by an agent of Śambuvárýar. [The king is not improbably Rájarañjá III, 1216—48. See Nos. 230 and 231 above.]

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

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

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

264. 250 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīra-Kumāra-Kampana-Uḍaiyār (i.e., Kampana II) in Ś. 1289 expired, Kīlaka. Records that a certain Vijayasmihadēva of the Bodhāyana-śūtra and the Bhāradvāja-gōtra was appointed temple manager.

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


267. 253 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Ačchutaiyadeva-Mahārāja in Ś. 1453 expired, Khara. Records that Bhogayadeva-Maharaja granted again the jōṭi amounting to 50 pon for the merit of the king with the permission of Tirumaḷaiyadeva-Maharaja.

268. 254 of 1906.—(Tamil.) On the inner side of the west wall of the first prākāra of the same temple. A damaged record of the Vijayanagara king Devarāya-Uḍaiyār (I), son of Ariyana-Uḍaiyār (Harihara II) in Ś. 1320 expired, Iśvara. Mentions a water channel and the mahāmaṇḍaleśvara Veṅgi-Tribhuvanamalla Sameyadēva, son of Sūryadēva Mahārāja.

Tiruvattūr.


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

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

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

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

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

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

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

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

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

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

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

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

282. 89 of 1900.—(Tamil.) On the east wall of the same prakara. A record in the sixteenth year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of a village by Seengeni Attimallan Sambuvaramyan alias Edirill-I sola-Sambuvaramyan. [The king was evidently Rajaraja III (1216–48).]

283. 90 of 1900.—(Tamil.) On the south wall of the mantapa in front of the central shrine of the same temple. A record in the twentieth year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of land for a lamp.

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

285. 92 of 1900.—(Tamil.) On the south wall of the mantapa in front of the central shrine of the same temple. A record in the twenty-second year of the Pandyya king Vira-Pandyadeva. Records an order of Kulashekharasambuvaramyan.

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

287. 94 of 1900.—(Tamil.) On the south wall of the mantapa in front of the central shrine of the same temple. A record in the thirty-third year of the Chola king Tribhuvanachakravartin Tribhuvanaviraddeva (Kulottunga III) “who took Madura, IJam, Karuvur and the crowned head of the Pandyas.” Records gift of land by Seengeni Ammamayappan Ailagiya-Sola alias Edirili-Sola-Sambuvaramyan. See No. 282 above.

288. 95 of 1900.—(Tamil.) On the south wall of the mantapa in front of the central shrine of the same temple. A record in the twenty-second year of Perunjinagadeva. Mentions a previous gift made in the seventeenth year of the reign of Sri-Kulottunga-Cholahdeva (III) and records a sale of land.
289. 96 of 1900.—(Tamil.) On the north wall of the same maṇṭapa. A record in the seventh year of Sakalalōkachakravartin Rājanārāyaṇa-Śambuvarāyaṇa. Records gift of land.


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


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

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

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

296. 103 of 1900.—(Tamil.) On the south wall of the same shrine. Records the building of the Śāmkaranāraṇa-Īśvarāgaram by Ādittakuttīyar for the merit of his elder brother Śāmkaranāraṇār, and the grant of a flower garden thereto by the sābha of Tiruvottīr.

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

**Ukkāl.**

The epigraphical name of this place is Bhuvanamāṇṇikka Vishṇugriham. An inscription of Rājarāja calls the deity Tiruvōyomolīṭēvar after the prabandhic-work of St. Nammāḻvār. In Pallava times the village was evidently called Utkār, Śivachūlāmāni—ch. V.M., Vikramābharaṇa C.M. and Aparājīta C. V.M. It was in Pāgur nādu, in Kāliyūr kōṭṭam, in Toṇḍamaṇḍalam or Jayaṅkoṇḍaṭhōlaṭamaṇḍalam.
298. 19 of 1893.—(Tamil.) North wall of the shrine in the Perumāl temple. A record of the Chōla king Kö-Rājakēśarivarman dated in his twenty-third year. Dr. Hultsch surmises that he might be Aditya I, father of Parāntaka I. Records that a certain Brahmadhirāja deposited 200 kaḷanju with the village assembly for feeding twelve learned Brahmans out of interest. The donor was one of the Ālumgaṇattār of Uttaramallūr. S.I.I., III, No. I, pp. 2-3.

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

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

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

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

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

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

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

306. 27 of 1893.—(Tamil.) North wall of the same maṅṭapa in the same temple. A record of the Chōla king Kō-Parakēśarivarman alias Rājendra-Chōjadeva (I), dated in his fourth year. Records that the assembly of Ukkāl sold 3,000 kulīs of land and 5 water levers to a servant of the king who assigned the land for the maintenance of two boats in the village tank. Ibid., No. 10, pp. i5–17.

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

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

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


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

This was in Miyagarainadu in Paingalanaadu, a division of Jayaankondaosalamandalam.


316. 325 of 1901.—(Tamil.) On the west and south walls of the Tritalisvara temple. A record in the fourteenth year of the Chola king Rajakesarivarman alias Chakravartin Kulottunga-Choladeva.

Arunbarutti.


Kirmutthusur.

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

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

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

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

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


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

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

Koṇḍyāta.

325-A. A C.P. grant of Veṅkaṭa II of the last Vijayanagara dynasty. Records that in Ś. 1558 (A.D. 1636), Dāthri, Ashāḍha, Śu. di. 12, Veṅkaṭa II, while at Penukoṭa, granted the village Koṇḍyāta or Gōpāla Śripura to Raiginaṭha, son of Sinigaraja, grandson of Lakkaraja, an ornament of Veṅkaṭa’s court, who belonged to the Kauśika Gōtra, Āpastamba Sūtra V Yajus-śākhā. [See Ind. Antiq., XIII, 125ff and Tam. and Sanskt. Inscrns., pp. 186–95.]

Malayappattu.


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

Tiruvallam.

This place occurs in the Dēvāram, and goes back to Pallava times. This is corroborated by the fact that inscription of the Pallava Nandivikramavarman, his Bāṇa contemporary Vikramāditya I and Gaṅga contemporary Prithvīpati I are found. Most of the Chōla kings, again have got their epigraphs, with occasional reference to their Gaṅga, Vaiḍūmba and Śengēni feudatories. Tiruvallam (called also Tīkkāli Vallam or Vaiṇapuram) was in Miyarai nādu or Karaivaḷi in Perumbāṇappādi, in Paḍuvūrkoṭṭam, in Jayaṅkoṇḍa-choḷamaṇḍalam. For the local traditions see N.A. Manual, II, p. 356.

329. 75 of 1889.—On the west wall of garbhagriha of Bilvana-thēśvara temple. A record in the third year of the Chōla king Ko-Parakesarivarman alias Udaiyār Rājendrađēva (1050—62). Records that the temple authorities received 25 kaḷanju from a person who was one of the commissioners of Aimbūni in Karaivaḷi for temple expenses, payment to Dīkṣhtar, etc. [The interest on 3 kaḷanju is said to be ½ kaḷanju per year. See S. Ind. Inscrns., III, No. 55, pp. 111—3.]

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

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

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

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

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

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

336. 92 of 1889.—On the north wall of the mahāmaṇṭapa in the same temple. A record in the third year of the Chōla king Kō-Parakēśarivarman *alias* Rājendra-Chōladēva (I). Records that the assembly of Vānapuram sold 1,000 *kulis* of land to the Vaiḍuma Sōmanātha, son of Śaṅkaradēva (son of Tiruvaliya), which he assigned to Tiruvaliya Iśvara. *S. Ind. Inscrns.*, III, No. 53, pp. 107–9 and No. 359 below.

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

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

Rajarajéśvara and endowed 2,000 kulis of land (which he purchased for 50 kāśu from the assembly of Tiruvallam) for two lamps. S. Ind. Inscrips., III, No. 54.

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

341. 301 of 1897.—(Tamil.) On the wall to the north of the tank in the same temple. A record in the eighth year of the Chōla king Kulottuṅga-Chōladeva (III). Printed in Ibid., No. 63, pp. 120-1. Śengeni Miṇḍan Attimallan Šambuvarāyana grants the triśūla kāśu and kurrandaṇḍa to the temple.

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

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

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

345. 149 of 1898.—(Tamil.) On the south wall of the ruined temple in the midst of the fields to the south of the same place. A record in the fifth year of the Chōla king Vikrama-Chōla (1118-35). Records a sale of land.

346. 150 of 1898.—(Tamil.) On the south wall of the ruined temple in the midst of the fields to the south of the same place. A record in the sixth year of the Chōla king Vikrama-Chōla (1118-35). Records a sale of land.

347. 1-a of 1890.—On the north wall of the mahāmaṇḍapa in the Bilvāntēśvara temple. A record in the seventeenth year of Kō-Vijaya-Nandivikramavarman, recording the gift of three villages (called by the single name of Vidēlviḍugu Vikramaditya chaturvedimaṅgalam) at the request of the Bāṇa king Vikramaditya I. The executor was Vidēlviḍugu kāduveṭṭi Tamiḻappērāyan. [See S. Ind. Inscrips., III, No. 43, pp. 92-4. The inscription furnishes the earliest mention of Tiruppadiyam.]

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

350. 3 of 1890.—(Three Sanskrit verses in grantha alphabet) On the south wall of the maṇṭapa in front of the Bilvanāṭhēśvara shrine. A record of Viśva-Champa, son of Chōlabhūpa, in Ś. 1236. Says that the maṇṭapa was constructed by an ascetic named Gñānātman or Gñānamūrti and named after a biruda of the king. A Gñānamurti built also a Śiva shrine called Nāyaka Śivālaya it has been surmised that Viṛachampa was a Nāyaka or lieutenant of an unknown chief. [See Ep. Ind., Vol. III, pp. 701.]

351. 4 of 1890.—On the north wall of mahāmaṇṭapa in the same temple. A record in the fifth year of Chōla king Kō-Para-kēsarivarman alias Rājēndra-Chōlādēva (I, 1011–43).

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

353. 6 of 1890.—On the west wall of the Nākuleśvara shrine. A record in the thirtieth year of Kō-Rājakēsarivarman alias Udaiyar Rājarājadēva (I).

354. 7 of 1890.—On the south wall of mahāmaṇṭapa. A record in the twenty-first year of the Chōla king Kō-Parakēsarivarman alias Udaiyar Rājēndra-Chōlādēva (I, 1011–53).

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

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

357. 9 of 1890.—On the base of the verandah round the Bilvanāṭhēśvara shrine. A record in the twenty-sixth year of Kō-Rājakēsarivarman alias Chakrawartin Kulottūṅga-Chōlādēva (I). Records the gift of a lamp to the temple by a native of Kalavai in Śeṅgūrādu, a subdivision of Paḻakunṟa kōṭam. Refers to the
king's conquest over Vikramāditya VI and Jayasimha III. *S. Ind. Inscrips.*, III, 58, pp. 118—20.

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

359. 11 of 1890.—On the north wall of garbhagriha. A record in the sixteenth year of the Chōla king Ko-Ṛājarājā-Rajakēśvarman (I). Records that the assembly of Vānapuram sold 700 kulīs of land to one Śaṅkaradeva (who has the Gaṅga birudas, who granted it to the temple of Tiruvaiyā Śivarāma named after his father. See *S. Ind. Inscrips.*, Vol. III, No. 51, pp. 104—6. Śaṅkara was evidently the Vaiḍumbha chief. See N.A. 336 above).

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

361. 13 of 1890.—On the west wall of mahāmaṇṭapa. A record in the twenty-sixth year of the Chōla king Ko-Parakēśarvarman alias Udaiyār Rajendra-Chōla-dēva (I, 1011—53).

362. 14 of 1890.—On the west and south walls of garbhagriha. A record in the twentieth year of the Chōla king Ko-Ṛājarājā-Rajakēśarvarman alias Rājarājadēva (I). Records the gift of 90 sheep for a lamp by Nannamārayar, the son of Vaiḍumbha Tukkarai and ruler of Ingalūr nādu in Mahārajapādi. An inscription at Mīṇḍigal in Kolār District mentions Mārajavādi 7,000 (279 of 1895), the capital of which was Vallūr in Cudappah District. Ingalūr has been identified with Iṅganūr near Kālahasti. See *S. Ind. Inscrips.*, III, No. 52, pp. 106—7.

363. 15 of 1890.—On the north wall of mahāmaṇṭapa. A record in the third year and 200th day of Ko-Parakēśarvarman alias Udaiyār Ādhirājendra-dēva (whom Dr. Hultsch identifies with the son of Virā Rajendra I and brother-in-law of Vikramāditya VI). Gift of the village revenues of Kukkanūr in Tūy nādu and Mandiram by two royal officers to Tiruvallam temple. The inscription is of great fiscal interest. *Ibid.*, No. 57, pp. 114—8.


365. 17 of 1890.—On the south wall of garbhagriha. A record in the thirty-first year of the Chōla king Ko-Parakēśarvarman alias Udaiyār Rajendra-Chōla-dēva (I, 1012—53).
366. 18 of 1890.—A record on the south, east and north walls of mahāmaṇṭapa in the same temple.

Udayēndiram.

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


368. C.P. grant of the Bāṇa king Vikramādiṭṭya II (Sanskrit), recording the gift of the village of Udayēndiramaṇgalam to some Brahmans. The plates are incomplete. They give the genealogy of the dynasty from Bali to Vijayabāhu Vikramādiṭṭya II, "friend of Krishṇarāja." Dr. Kielhorn places the inscription in the middle of the 12th century, and Dr. Hultsch in the 11th; but it belongs to the 9th. Krishṇa Rāja might be the Rāshtrakūṭa king Krishṇa II. The inscription has been published in Ind. Antq., Vol. XIII, p. 6 ff. and in Salem Manual, Vol. II, p. 388 ff., and in Ep. Ind., Vol. III, 74-9.


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

Vēppūr.


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

POLUR TALUK.

Kadalādi.

373. No. 107, Sewell's List.—This is a Vijayanagar grant in five leaves, strung on a ring with a seal bearing the emblems of the boar, sun and moon. The grant, although it states that Narasa had only two sons, distinctly asserts that Krishṇa Rāya's successor, Achyutēndra, was younger brother of Krishṇa Rāya ("tadanujanma"). The inscription records the grant by Achyuta of the three villages, Kadalādi, Kurnatūru, and Mambākam, which he calls "ornaments of Jayaṁkoṇḍa Chōlamanḍalam," in Ś. 1451, Virōdhi (A.D. 1529).

Kōvilūr (Javadis).


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

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


Tirumalai.

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

383. 80 of 1887.—(Grantha and Tamil.) On the top of the Tirumalai rock. A record in the twelfth year of the Chōla king Kō-Parakēsvarman, alias Udaiyār-Rājēndra-Chōlādeva I (conqueror of Jayasimha). See S. Ind. Inscrs., Vol. I, No. 67, pp. 95—99 and Ep. Ind., Vol. IX, pp. 229—233. The first part of the inscription (quoted in the Virasōliyam) describes his conquests. The second part records gift of money for lamp and offerings to a Jain temple on the hill by the wife of a merchant of Malliyūr in Karaivaḷi, a subdivision of Perumbāṇappāḍi. The Jain temple was evidently founded by Kuṇḍavi, the king’s aunt, and was in the pallicchchandam of Vaṅgāvūr, in Mūgaiṇāṭu, in Paṅgalanāṭu, Jayaṅgoṇḍachōḷa- manḍalam.

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

385. 82 of 1887.—(Grantha and Tamil.) On a buried rock in front of the Gopura. A record in the twenty-first year of the Chola king Karaja-Rajakesarivarman, alias Rajarajadeva I. Records that a certain Gunaviramunivan built a sluice called after a Jain teacher Ganiśekhara maru porchuriyan, the pure master who is said to have been skilled in the elegant arts (குனவியருமனின் பேர்க்கூடம் தமிழ் பிறப்பிற்கான் இவர் மித்தியல் பெற்றோர்). [It is difficult to say who this Gunavira Munivar was. Tamil literary traditions speak of (1) Gunasagara who composed the Yappariningalarigai whom the Abhidhau attributes to S. 300; (2) Gunabhadra, the teacher of Manjalapurusha, the author of the Chudamaṇi nigaṇṭu who was the contemporary of the Rāṣṭrakūta Krishṇa III; and (3) Gunavira Pandyta, the author of Neminatham and Vachchanandimalai. The last of these was the contemporary of Tribhuvanavira or Kulottunga III.]


390. 87 of 1887.—(Grantha and Tamil.) On the walls of a mantapa at the base of Tirumalai rock. A record of Ommanā Uḍaiyār, son of Kaṃpana Uḍaiyār(II) and grandson of Virakampaṇa, in S. 1296, expired. The inscription is the receipt for the cost of some land which a certain Vishṇu Kambli Nayaka bought from the villagers of Sambukulapperumāḷagaram or Rajagambhīra Chaturvedimaṅgalam in Murumaṅgalaparṇa in Maṇḍaiṅkula nadu in Palakunrakottam in Jayaṅkoḍamandaṅgalam. S.I.I., Vol. I, No. 72, pp. 102-104.

391. 88 of 1887.—(Grantha and Tamil.) In a small shrine below the painted cave. Records that one Arishṭanēmi āchārya of
Kādaikōṭṭur, a pupil of Paravādimalla of Tirumalai, caused the image of a Yakṣā to be made. S.I.I., Vol. I, No. 73, pp. 104-105.


393 & 394. 90 and 91 of 1887.—(Grantha and Tamil.) Door-way of the painted cave. A record of the king Vidukādaḷaṇgiya Perumāḷ (Vyāmuktaśravāṇojvala), the Adīgamāḷ of the Chēra race and Lord of Takata (Tagaṇḍūr). He was the son of Rājarāja and descendant of Yavanika, king of Kēraḷa or Eḷḷini, king of Vanji. Records the repair of the images of a Yakṣā and Yakshi, the presentation of a gong and the construction of a channel. S.I.I., Vol. I, No. 75, p. 106 and No. 76, p. 107.

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

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

397. 66 of 1907.—(Tamil.) In the same place. A record in the fourth year of the Chōja king Parakēsarivarman. Records gift of gold for feeding one devotee (adīgal) daily in the pāḷli on the Tirumalai at Vaigāvūr in Paṅgala-nādu, a subdivision of Paḷa- gnarākoṭṭam.

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

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

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

Viralur.

401. 349 of 1912.—(Tamil.) On a slab set up near the Paṅgāva- nattamman temple. Refers to a guild of merchants. The record may be of about the time of Rājarāja I.
402. 350 of 1912.—(Tamil.) On a slab set up near the Gaṇēṣa temple in the same village. An unfinished record of the Vijayanagara king Devarāya-Mahārāya (II) in Kīlaka (i.e., Ś. 1351). Records that four hamlets in Śirumuri-Pāṅgala-nāḍu were caused to be granted by the king at Vijayanagara, to the temple of Arulānātha-Nāyanār and Uṭṭāmulai-Nāchchiyar, while Mallappa-Daṇḍayaka was the Prime-Minister.

TIRUPPATTŪR TALUK.

Tiruppattūr.


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

406. 251 of 1909.—(Tamil.) On the north wall of the central shrine in the Varadarāja-Perumāl temple in the same village. A record of the Vijayanagara king Vīrapratāpa Devarāya-Mahārāya (I) in Ś. 1338, Durmukhi. Built in, at the beginning. Mentions a number of divisions (nāḍu) and subdivisions (pāṟṟu) belonging to the Mulvāy-rājya and says that the maṇḍāḍis of these districts were ordered by the king to pay a fee for the grazing of sheep and cows in the forest. The divisions were Tagadu nāḍu, Eyilnāḍu, Kalingarai-pāṟṟu, Pāṟṟu-pāṟṟu, Mūkkănur-pāṟṟu, Perumalaināḍu, Arpūr-pāṟṟu, Paiyūr-pāṟṟu, Kuḍīvūr-pāṟṟu, Tenśirmaṅgalam-pāṟṟu and four others.

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

408. 253 of 1909.—(Tamil.) On a pillar set up in front of the same temple. A record in Prabhava. Gift of lamp by Mādappa-
Danṇayakkar alias Vallaladēva, younger brother of the Mahā-
pradhāna Śingaya-Danṇayakkar, to the temple of Anaikāṭta-
Perumāl at Mādhava-chaturvedinaṅgalam.

TIRUVANṆĀMALAI TALUK.

Ārappākkam.

409. 38 of 1887.—(Granttha and Tamil.) On a stone. A record
of the Vijayanagara king Sadāśivadēva, dated Ś. 1488. Records
a grant made to the Jvarakanḍēśvara temple of Vellore, at the
request of Chinna Bomma Nāyaka, by Mahāmaṇḍ Tirumalaiyadēva
Mahārāya (the younger brother of Rāmarāja). See Vilppāka grant

Āvūr.


411. In the Śiva temple. A private grant in Ś. 1393 (A.D.
1471), during the reign of Narasimhadēva of Vijayanagar. *Ibid.,*
p. 205.

Cheṅgama.

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

412. 105 of 1900.—(Tamil.) On the north wall of the central
shrine of the Rishabhēśvara temple. A record in the thirteenth
year of the Chōla king Tribhuvanachakravartin Viṭarājēndra-
Chōladeva. Records gift of land to the temple of Īlavandurai at
Seṅgaimā.

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

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

415. 108 of 1900.—(Tamil.) On the west wall of the same
shrine. A record in the seventh year of the Chōla king Tribhuvana-

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

417. 110 of 1900.—(Tamil.) On the south wall of the same shrine. A record in the twenty-first year of the Pāṇḍya king Tribhuvanachakravartin Śrīvallabhadeva. Built in.

418. 111 of 1900.—(Tamil.) On the south wall of the same shrine. Records verses in praise of a certain Vikki, king of Magada.

419. 112 of 1900.—(Tamil.) On the south wall of the same shrine. A record of the Uḍaiyar king Viruppaṇṇa Uḍaiyar, son of Hariyāṇa Uḍaiyar (i.e., Harihara II) in S. 1318 expired, Dhātri. Records gift of land. [Viruppaṇṇa Uḍaiyar is the second of that name. He is the same as Virūpāksha I.]

420. 113 of 1900.—(Tamil.) On the south wall of the same shrine. A record of the Pāṇḍya king Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadeva, in his sixth year and S. 1262 (A.D. 1340). Built in; records a gift of land. Venkayya suggests that he might have been the successor of Vīra Pāṇḍya, "who became established on the Pāṇḍya kingdom after the flight of Sundara Pāṇḍya to Delhi in A.D. 1310." Ep. Rep., 1900, p. 8, para. 14.

421. 114 of 1900.—(Tamil.) On the south wall of the same shrine. A record in the third year of the Chōla king Tribhuvanachakravartin Vīrarājendradēva. Built in; records a gift of land.

422. 115 of 1900.—(Tamil.) On the south wall of the same shrine. A record in the twentieth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladeva (III, 1216—48). Registers a political compact between two chiefs, Karikālachōla-nāḍālvān and Seṅgēni Ammayappan Attimallan. See No. 414 above. Vidugadālagia Perumāl is here excluded.

Tiruvannamalai.*

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

424. 470 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman. Records gift of gold for a lamp by the Chēra queen Kīlānadīga]
425. 471 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman, who took the head of Vira-Pāṇḍya. Records gift of ninety sheep for a lamp. See note to No. 423 above.

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


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

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

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


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


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

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

437. 483 of 1902.—(Tamil.) On the west wall of the same prākāra. A record of the Vijayanagara king Vira-Virupāṇṇa-Uḍaiyār II (i.e., Virupāksha I), son of Hariyappa-Uḍaiyār (Harihara II) in Ṣ. 1311, Sukla. Records gift of land. See Nos. 100 and 107.

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

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

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

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

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

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

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


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

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


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

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

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


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

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


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

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

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

462. 507 of 1902.—(Tamil verse.) On the same wall. Praises Vānadivākaran Ponparappinān alias Magadai-Perumāl. See Nos. 487 and 513.

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


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

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

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

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

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

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


473. 518 of 1902. — (Tamil.) On the same wall. A record in the twenty-seventh year of the Pallava king Ajagia Śiyan Sakalabhuva-chakravartin Köpperuṇjiṅgadēva. Records that Naṅgai-Ālvār, queen of Nila-Gaṅgaraiyar, granted land to an image which she had set up in the temple. See Nos. 434 and 444.
474. 519 of 1902.—(Tamil.) On the south wall of the Ekāmrāṇātha shrine in the same temple. A record in the thirteenth year of the Pallava king Sakalabhuvanachakravartin Köpperuṇjiṅgadēva. Records gift of cows for lamps. See Nos. 434 and 444.


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

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


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

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


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

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

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

486. 531 of 1902.—(Tamil.) In the same place. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷādēva. Records gift of an ornament by Vīra-sekkha Kāḍavariyān.

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

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

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

490. 535 of 1902.—(Tamil.) In the same place. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷādēva. Records gift of ornaments by Kulottuṅga-Chōḷa-Malaiyakularāyan. [The last-mentioned chief was evidently Chēdiyarāya.]

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

492. 537 of 1902.—(Tamil.) In the same place. A record in the eighteenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷādēva. Records gift of land.
493. 538 of 1902.—(Tamil.) In the same place. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin-Kulottunga-Chōladēva III (1178–1216), who took Madura, Ceylón and the crowned head of the Pāṇḍya. Records gift of land by Malaiyan Narasimhavarman alias Karikāla-Chōla-Adaiyūrṇāḍ-ālīṉ.

494. 539 (a) of 1902.—(Tamil.) In the same place. A record in the twenty-eighth year of the Chōla king Kulottunga-Chōladēva (III ?). Records gift of land by Malaiyan Vinaivenrān alias Karikāla-Chōla-Adaiyūrṇāḍ-ālīṉ.

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

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

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

498. 542 of 1902.—(Grantha.) In the same place. Records the building of the gopura by the minister Bhāskara. [We have no evidence to say whether this person was Bhāskara Rāya, the author of the Vaidika vigantu, and Bhāvanopishadpraptyogavidhi or Bhāskara, the author of the Siddhānta-kaumudīvilāsa. His name also reminds us of Bhāskara Irugappa Daṇḍanātha who compiled the Nāṇḍārathnamālā and of the author of the Sāmarājagāna pravọga. See Dr. Hultsch’s Rep. Surs. MSS., Vol. III.]

499. 543 of 1902.—(Tamil verse.) On the Kilī gopura in the Aruṇāchalēśvara temple, right of entrance. Mentions Magadan Vāṇarpirān.

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

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

502. 540 of 1902.—(Tamil.) On the same gopura, left of entrance. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladēva (III ?). Records gift of land by a chief of Paṅgalanādu named Piridivi-Gaṅgan Vāṇṇiya-Madēvan. See No. 451 for a feudatory of Rājarājja III of this name.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

518. 562 of 1902.--(Tamil.) On the Vallala gopura in the Arupachailewara temple, right of entrance. A record of the Vijayanagara king Ariyantha Udayar (i.e., Harihara II) in S. 1299, Pinigala. Records gift of paddy and money for the maintenance of the watchman at the Viru-Vallala gate. See Mr. Sewell’s local list, No. 11 (Antiquities, I, p. 207).

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

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

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

522. 566 of 1902.--(Tamil.) In the same place. A damaged record of the Vijayanagara king Virapratapa-Devaraya Maharaya, the date of which is lost. See Mr. Sewell’s local list, No. 7.

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

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

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

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

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

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

530. 574 of 1902.—(Tamil.) On a slab set up in front of 1,000-pillared maṇṭapa in the same temple. A record of the Vijayanagara king Kṛishṇadēva-Mahārāya in Ś 1438, Dhatu. Refers to the king’s conquests of Udayagiri, Rautarāya Mahāpātra, Addaṇki, Vinukonda, Bellamkonda, Koṇḍavidu, etc., the capture and pardon of Virabhadraya, the son of Prataparudra of Orissa, Naraharidēva, son of Kumāra Hammirapātra, Mallu Khan of Rāchur, etc. To commemorate this he built the Amareśvara temple at Dharanikota. The inscription records that at Tiruvaṇṇāmalai he built the thousand-pillared maṇṭapa, the tank near the same, the gopura of eleven storeys, etc. [See the Amarāvati and Šenḍamaṅgalam inscriptions. See also Ins. S. Dts., p. 122, No. I and Antiquities, p. 206, No. 2 in the local list.]

531. On certain copper pots for camphor lamp. Records that Venkāṭapati Rāya, "the Prime Minister of Mysore Samastāṇam" gave in Ś 1668, Akshaya, a pot (4½ bharas in weight) to God Arunāchalēsvara. - Ins. S. Dts., p. 123, No. 3.

532. A.C.P. in the 'Pareyanad' maṭham. Records that in the reign of Kṛishṇadēva Mahārāya, a certain "Aravalutha modalian" and the inhabitants of the 56 Nāḍus erected a maṭham for the Tambirān of "aleyaram conda", besides the Viṃāna of the Amman temple, and gave the village of Melapālayûr (?) as a free gift to the
temple for the maintenance of the Tambirāns, besides an allowance of 6 paṇams in marriage, rice and cloth. See M.S.S. Dts., p. 123, No. 5.

VELLORE TALUK.

Ambur (Āṇmaiyr of the inscriptions).

533. 4 of 1896.—(Tamil.) On the north wall of the Nāgēśvara shrine. A record of the Vijayanagara king Rājaśekharamahārāya, son of Mallikārjunādēva, in Ś. 1390 expired, Sārvadhārin. Mentions Śāluva-Nāraśiṅgayadēva (the usurper) and Śennayadēva.

534. 5 of 1896.—(Tamil.) On a stone set up near the manṭapa in front of the same shrine. A record in the fifteenth year of the Chōla king Tribhuvanachākravartin Kulottuṅga-Chōlādēva. Records gift to the Nāgēśvara temple at Āṇmaiyr by the inhabitants of Śittiramejī-nāḍu. [For the local legend of the Nāgēśvara temple see N.A. Manual II, p. 425.]

535. 6 of 1896.—(Tamil.) On the base of the north wall of the same manṭapa. A record of the Hoysaḷa king Vīra-Vallāḷadēva (III) in Krōdhana, Ś. 1248. Records gift of land to the Nāgēśvara temple at Āṇmaiyr.

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

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

Arīyur (Arugūr).


Attiyūr.

539. A. C.P. is given in Ins. S. Dts. (in Mack. MSS., p. 27, No. 5) granting the village of Attiyūr as a free gift to Brāhmans by Bukka Rāya.
Gāṅganur-called Gāṅgēyanallūr in Karaivali Āṇḍinādu.

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


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


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


Karaṇipākkam. (Kalanipākkam.)


Mūṇjūrpaṭṭu.

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

Nelluvāyi. (Nelvāy.)


Pallikonḍai.

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

Perumai (Perumugai.)


Poygai:

Poygai was called in Chōla times Rājendrachōlanallūr. It was noted for its Arulālapurumāl or Chitramēlimalai-mandāla-Viṅnagar temple.

554 & 555. 72 and 73 of 1887.—(Grantha and Tamil.) In the Perumāl temple. A record in the twenty-second year of Tribhubvana-chakravartin Rājarājadeva (III) in S. 1160. Records gift of the village of Kumāraṅgaḷam and two others, by a Kērala merchant Ādi Rāma, which he bought from Śēṅgēnī Vīrāśānī Ammayappan Aļagia Śōḷan Edirili Śambuvarāyan. The taxes and cesses are enumerated. S.I.I., Vol. I, Nos. 59 and 60.

556 & 557. 74 and 75 of 1887.—(Grantha and Tamil.) In the same temple. A record in the twenty-fourth year of Tribhubvana-chakravartin Rājarājadeva (III) in S. 1161. Records the gift of the village of Puttūr. Ibid., No. 61. The inscription is of value in enumerating all items of village revenue. These are divided into two heads, viz., nellāya (அல்லாய) in kind and kāḍāya (சாந்தாய) in cash. Amidst the former are enumerated. பெருக்கெள்ளை, கைவாலை, முருக்கெள்ளை, அருளீசை, etc., and amidst the latter கருளங்களை, கருளங்கரைகளை, பெண்ணப்பலை, கிருட்டிகளை, பெண்ணப்பனை, காலாய்களை, காலாய்பணை, காலாய்களை, காலாய்பணை, காலாய்களை, etc.: Antāraya; Vēṭṭi and other taxes like those on documents, Ajivakas, cloths, oil-mills, washermen.

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

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

Śaduppēri.

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


Sampandinellūr.

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

Satyamaṅgalam.

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

Sattuvachchēri.

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

Seduvalai.

Śekkanūr.

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

Śembakkām.

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

Śevūr.


Śōlapurām (8 miles south of Vellore.)

The ancient name of this place was Kāṭṭuttumbūr and it was included in Paṅgalanādu in Paḻuvūr kōṭtam, in Jayaṅkōṇḍachōḷaṁāṇaṁalam.

572. 421 of 1902 and 11 of 1887.—(Tamil.) On the north base of the ruined Śiva temple. A damaged record in the twenty-seventh year of the Chōla king Rājarājakēśarivarman alias Rājarājadeva (I). Uyyakkoṇḍān Śōlapurām is said to have belonged to Mugainādu, a subdivision of Paṅgalanādu (which included Vellore, Tirumalai near Pōḻūr, etc.).


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

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

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


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

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

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


583. 343 of 1912.—(Tamil.) On the south base of the ruined Śiva temple. Records in the tenth year of Kulōṭtuṅga (III) the gift of certain taxes (silvari) to the temple of Rājarājēśvaramudaiyar at Uyyakkondān Sōlapuram, by Seṅgēni Ammaiappan Kaṇṇadai-perumāl alias Vikrama-Chōḷa Śambuvarāyānan.

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

585. 345 of 1912.—(Tamil.) On two detached stones in the same temple. Records gift of land by Kaṇṇaradēva or
Prithviṅgaṅgaraiyar, i.e., Prithvīpati II., first subordinate of the Chōḷa Parāntaka I. and then of the Rāṣṭrakūṭa Kṛṣṇa III. See No. 586.

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

Tellūr.

The name of this village in Vijayanagara times was Tēlliyūr or Pukkalappuram and it was included in Vaṭapuri Anḍinādu, in Paṅgalanādu in Paṭuvūr kōṭṭam.


Vellore.

A long description of the local history and antiquities is given in N.A. Manual, II, 417–22. Vellore was situated in Paṅgalanādu in Paṭuvūr kōṭṭam.


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

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

Vēppambattu.

It was in Anḍinādu in Agaparū.

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


Vakkanāṟupuram (near Virīṉchipuram).

596. 79 of 1887.—(Grantha and Tamil.) A record on the walls of the Iśvara temple. Records that a number of people founded the Okkaninṟanāyanār temple and granted to it a maḍaivilāgam and 3 vēlis of land. The grant was entrusted to one Kadaṃbanabhaṭṭa. The villagers bear royal names like Vīraśoḷa Brahmaṟāyan, Chēdirāyan, Mūyēndirāyan, etc. The record mentions that in other lands a tax of one kalam and 4 nālis of paddy and a quarter paṇam on every 100 kulis will be collected. See S. Ind. Inscrns., Vol. I, No. 65, pp. 92—4.

Virīṉchipuram.*

Included in the Paḍavēṭu rājya (known after Paḍavēṭu in Polūr taluk) which was a division of Jayṅkoṭa tonḍamāṇḍalām.


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

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

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


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


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

614. 61 of 1887.—(Grantha and Tamil.) On a stone at the south entrance. A record of the Kārṇāṭa king Vēṅkatapatidēva I, in Ś. 1514 (Nandana year, 6th Tai), saying that Periya Eṟrāma Nāik of Punnāṟṟūr granted a house for the location of a māṭhā to Ananda Namaśivāya Pandāram, disciple of Chidambaram Gurusamāśivāyamūrti. See S. Ind. Inscrips., Vol. I, No. 58, pp. 85-6. [The inscription is of literary importance as it gives a clue to the date of Ghuinamaśivāya and his disciple Gurusamāśivāya. The latter was the author of Paramarahasāyālāi, Chidambara venba, Āṇṭāmalai venba, etc. For his career see Abhidānachintāmaṇi, p. 302. His preceptor, so called from his residence in a gūthai or cave at Tiruvannāmalai, was the Siddha who wrote the Aruṅgūrigirināndādi. See Ibid., p. 288.]

WALAJAPET TALUK.

Ayal (Ayilam).

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

Guṭimallūr (Kuṭimallūr).

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


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

618. 419 of 1905.—(Tamil.) On the same wall. A record in the twelfth year of the Pāṇḍya king Mārarvarman Tribhuvananachakrarvartin Kulaśekhara-deva [?] Built in. Mentions the temple of Kidāraṅgoṇḍachōḷiśvaramudaiya-Nāyanār at Karaivāḷi-Valliyūr, a village in Kalavaipparṟu, a district of Paṉuvūr-koṭṭam. There is reference also to the right and left hand castes.

619. 420 of 1905.—(Tamil.) On the same wall. A record in the seventh year of Sakalalökachakrarvartin Rājanārāyaṇa-Śambuvarāya. Registers a remission of taxes in favour of Palatali (temple) at Karaivāḷi-Kāḷpparṟu, a village in Kalavaipparṟu.

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

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

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

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

Koḍappēri.

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

Kalavai.

626. 228 of 1901.—(Tamil.) On the south wall of the central shrine in the Tirukkalisvara temple. A record in the third year of the Chōḷa king Parakēsarivarman alias Ādhirājēndradēva. Records sale of land to the temple of Tirukkarisvara at Ulagalanda-Śoḻachaturvēdimaṅgalam.


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


Viravalli (near Lalapet).


Panchapāṇḍavamalai (near Arcot also called Tiruppānmalai).

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

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

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

Sholingur.*

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

* The Chōlasimhapura of the Guruparamparas and Chōlapuri of the inscriptions. The temple on the local hill, dedicated to Narasimha, is noticed in the Prabandhas and so very ancient. The Guruparamparas and Visvaguruḍāra of Veṅkaṭādharin also refer to it. The orthodox name of the hill is Gadigai or Ghaṭikāchalam. On account of its antiquity and sanctity it has always been a prominent centre of Vaishnavism and some of the great leaders of the creed are connected with it. Ādīvan Saṭṭakāpasavāmi, the founder of the Ahobilam maṭṭha had, says the Satsampradāyanukta vali, the management of the temple, but it subsequently came into the hands of the influential family of Doḷāchārja, a contemporary of Appaiya Dikshita and Kōṭikanyādānam Tāṭāchārja and a learned writer on Visishtādvaivism. For a short but excellent account of the place see N.A. Manual, II, pp. 435-7.
Hastimalla or Vīracholā [see Nos. 592, 579 and 580], lord of the Bānas and conqueror of an unnamed enemy in the battle of Vallāla. Hastimalla is also called Lord of Parivīpura (Vijippuram taluk?) and is said to have executed the gift by Parāntaka I of a paddy field for the upkeep of a tank (evidently the large local tank). See Ep. Ind., Vol. IV, pp. 221—25.

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

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

Kārikkāl (near Sholingur).

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

Puduppādi.


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

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

641. 256 of 1906.—(Tamil.) On the north and west walls of the central shrine in the Vēdanārāyaṇa-Perumāḷ temple in the same village. Records in Raktākshi, gifts to the temple of Vēdanārāyaṇa-Perumāḷ at Karaivali-Puduppāḍi in Kalavaipāṟṟu.

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


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

Tiruppārkaḍal.

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


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

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

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

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

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

653. 693 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Madiraikonda Parakēsarivarman (Parāntaka I, 906—47). Records gift of gold for feeding four Brāhmaṇas. The village is called Kāvaḍippākkam. [The inscription refers to an invasion by the Pāṇḍya and the king of Ceylon. In this it confirms the Udayēndiram plates dated in his 15th year which state that he defeated Rājasimha Pāṇḍya and slew an immense army despatched by the Lord of Lārīka. Venkayya points out that this invasion should have been during the first of two wars against Ceylon. The second was fought in the latter part of the king’s reign. See Wijesinhā Mahāvamsa, ch. 52, p. 80, quoted in Ep. Rep., 1905, p. 50, and inscriptions 488 and 605 of 1904 at Madura, at Kūram and Ep. Ind., V, p. 43.]

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

655. 695 of 1904.—(Tamil.) On the same wall. An incomplete record in the thirtieth year of the Chōla king Tribhuvanavrādaēva (Kulōttuṅga III). The temple is called Tirukkara puramuḍaiya-Nāyanār at Tiruppārkaḍal.

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

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

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

659. 699 of 1904.—(Tamil.) On the west wall of the same prākāra. A record of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva. Records a gift of land to the temple of Tirukkarapuramuḍaiya Nāyanār at Tiruppārkaḍal. The king is called Madurāntaka-Pottāppi-Chōla at the end.
660. 700 of 1904.—(Tamil.) On the same wall. A record in the sixteenth year of the Pallava king Sakalabhuwanachakravartin-Kópperunjiṅgadēva. Mentions Sakkaramudur, an independent village (taniyur) in Dāmar-kōttam; also Kasirāmbēdu-nādu in Kāliyur-kōttam.

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

662. 702 of 1904.—(Tamil.) On the same wall, left of entrance. A record in the fourteenth year of Tribhuvanachakravartin Kōnerimaikoṇḍān Sundara-Pāṇḍya, "who took every country," i.e., Jatāvarman Sundara Pāṇḍya I (1251-64). Records gift of land. The king’s order was issued from Kaṇṭanūr. [This place had been the capital of Vīra Somēśvara (1234-at least 1262) and in 1264 it was in the hands of the Pāṇḍyan king.]

663. 703 of 1904.—(Tamil.) On the west and south walls of the Raṅganātha Perumāl temple in the same village. A record of the Vijayanagara king Dēvarāya-Mahārāya (II), "who witnessed the elephant hunt" in Ś. 1364 expired, Durmati. Records that the Mahāmaṇḍalaśvara Gāṇḍakaṭṭāri Śāluva-Tippayadēva-Mahārāja remitted certain taxes in favour of the temple. See No. 654 above.

Vēlappakkam.

663-A. The Vīḷpāka grant of Venkatapati I. Published in Ind. Antq., II and Ep. Ind., IV, 259-78. Sanskrit and Nandināgari. Records that Venkata I of the last Vijayanagara dynasty gave in Vaiśākha Śukla 12, Ś. 1521, Plava (A.D. 1601-2), in the presence of god Veṅkatēśa, the village of Vilapāka to Tiruvēṅgalanāthārya, son of Anantabhaṭṭa of Urputṭur and grandson of Sūryadēvāryabhāṭṭa of the Śrīvatsagōtra, Āpastamba sūtra and Yajus-Sakha. The grant was made at the request of Liṅga, the son of Bomma and grandson of prince Vīrappa Nāik. [These Chiefs are Liṅgama Nāyaka, his father Chinna Bomma Nāyaka and his father Vīrappa Nāyaka of Vellore. Chinna Bomma was the patron of Appaiya Dīkṣita. See N.A. 151 above and references given therein.]

WANDIWASH TALUK.

Anaibhōgi.

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

663-B. A C.P. grant in the village. (Grantha.) Records that Achyuta Rāya granted the two villages of Ānaibhōgi and Vīraguḍi
to the Brahman Sürüya Díkshitar in Ś. 1429, Kālayuktī. See Ins., Ś. Dts., p. 150, No. I.

**Deśür.**

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

**Kalambur.**

665. 245 of 1909.—(Tamil.) On a pillar in the Šélliyamman temple. A damaged record in Ś. 982. Records the gift of a lamp to the god Āḷagiyamaṇḍālvār in the temple of Kalikēsarivinṇagār and mentions the village assembly of Vikkirama-śoḷachaturvedi-maṇḍalam. See note to the next inscription.

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

667. 247 of 1909.—(Tamil.) On three detached fragments built into the wall of the Kāśiviśvanāthisvāmin temple in the same village. One of the fragments contains a portion of the historical introduction of Parakēsarivarman Rājendra-deva (1050–63). The other two mention a Vishnu temple and the village of Kalamur alias Vikkirama-śoḷa-chaturvedi-maṇḍalam in Paṅgala-nāḍu.

**Marudāḍu (Maratāḍu).**


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

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

671. 410 of 1912.—(Tamil.) On the north base of the same shrine. A record in the fourteenth year of Sakalalokachakravartin Rājanārayaṇa Śambuvarāyar. Records sale of a channel by the residents of Marudādu alias Vikkiramaśōjanallūr to the residents of Kōttai-ūr in Vādavūr-nādu, a subdivision of Venkunra-kōttam in Jayaṅgonḍaśōlamanḍalam.

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

673. 412 of 1912.—(Tamil.) On the same base. A record in the twelfth year of the Chōla king Rājarajakēsarivarman, “who destroyed the ships at Śalai,” (i.e., Rājarāja I). Records gift of seventy sheep for a lamp to the same temple by Šeṅbar alias Uttamanilī Rājarāja-Anukkappallavarian.

674. 413 of 1912.—(Tamil.) On the same base. An unfinished record of the Vijayanagara king Vīra-Narasīngadēva-Mahārāya, son of Śaluva Narasīngadēva-Mahārāya in Ś. 1429, Kshaya, Paṅguni two, Mīna, śu. di. 5, Attam, Sunday. Contains only the introductory passage and the date. [Diwan Bahadur Swamikannya Pillai says that the date is probably Sunday, 28th March 1506, but Mīna Paṅguni should be 2 Mēsha and Attam should be Rōhiṇi. The king is evidently Immaḍi Narasimha Tammarāya, the son of the great usurper.]

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

676. 415 of 1912.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record of the Vijayanagara king Achyutadēva-Mahārāya in Vijaya, Tai, 1, Sunday, śu. di. 12, Sāṅkramapūnyakāla (= 28th December 1533). Records gift of the two villages Anrīlēri and Vādikkuppam for the merit of the king’s accountant (rāyar-kāraṇikam), Pīḷaiṭoraṭṭa-Pillai, during the management of Titṭan, a clerk (Ōlaiyēḷuttu) of the temple.

677. 416 of 1912.—(Tamil.) On a slab lying in the same temple. Anrīlēri is stated to be the sarvamānya gift of the temple Peruntirukköyiludaiyar.
678. 417 of 1912.—(Tamil.) On a slab lying near the big irrigation tank in the same village. A record in the twelfth year of the ‘Gaṅga-Pallava king’ Ko-Vijaya-Nṛpatungavarman. Registers that a certain Koṅgaraiyar Ninra-Perumān constructed a bank of stones (kaliṇju) for the tank of Marudāṉu and had the head of the irrigation channel renovated.

Mēḻpāṭi.

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


681. 85 of 1899.—On the north wall of garbhagriha of the same temple. A record in the ninth year of the Chōḷa king Ko-Parakēśarivarman alias Rājendra-Chōḷa-dēva (I). Some shepherds of the place make a declaration before Lākuḷśvara Paṇḍita, the head of the matha connected with the temple, to supply ghee for a lamp. Hultzsch suggests that the Mēḻpāṭi matha was a branch of the Lākuḷśa-Pāśupatas of Kārōhaṇa in Gujerat. S. Ind. Inscrs., Vol. III, No. 18, pp. 27–9.


683. 87 of 1889.—On the south wall of garbhagriha of the Sōmanāṭhēśvara temple (called formerly Chōḷēndrasimhēśvara).
A record in the fourteenth year of the Chola king Mummudi-Choladēva *alias* Kö-Rajāraja-Rajakēsarivarman (I), recording that Irāyiravan Pallavaraiyan, a well-known officer of Rājarāja I and Rājendra Chōla I, made over 15 kaļanju of gold to Tiruvallam assembly who in return assigned 1,000 kulis of land for the Chōḷendrasimheśvara temple. See *S. Ind. Incrns.*, Vol. III, No. 19, pp. 29-30.

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

685. 89 of 1889.—On the south wall of mahāmaṇṭapam in the Sōmanāṭhēśvara temple. A record in Plava-samvatsara of Vīra-Kampana-Uḍaiyar.

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

*Nedūṅguṇam.*


688. 705 of 1904.—(Tamil.) In the same gōpura of the same temple, right of entrance. Mentions in Rākshasa a certain Šoṇādrī-Aiyān, agent of Raghunāṭha-Nāyakkar-Ayān (Tanjore Nāik). [This and other local inscriptions show that every Tanjore Nāik had agents at Nedūṅguṇam. Mr. Kuppusami Sastri points out, on the basis of Yagnanāṛayaṇa Dikshita’s Sāhitya-ratnākara, that the eleven-storeyed gōpura at Tiruvannāmalai was completed by Chinna Sevvappa Nāik of Tanjore, which is confirmed by two inscriptions there in 1574-5. (*Ep. Rep.*, 1905, p. 61.) It is thus clear that this part of the country was much under the influence of that dynasty.]

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

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


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

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

Nerkūṇam.

694. 86 of 1908.—(Tamil.) On a slab set up in front of the Silaiyamman temple. A record in the twenty-fourth year of the Chōla king Rājakēsvararman. Records gift of Ėrippaṭṭi by Nāmbiyamallanār, son of Nripatūṅgamaṅgalappēraraiyār, for the benefit of the tank at Nerkūṇam in Śīṅgapura-nādu.

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

Siyymaṅgalam.

696. 60 of 1900.—(Tamil.) On the north wall of the verandah in front of the Stambhēśvara temple, right of entrance. A record in the fifth year of the Chōla king Parakēsvararman. Records gift of land by an inhabitant of the Pāṇḍya country to the temple of Tirukkarāli-Mahādēvar at Siyymaṅgalam in Tennāṭur-nādu, a subdivision of Paḻakūṇra-kōṭṭam in Jayaṅkoṇḍa-Sōla-māṇḍalam. [The Tīṟumalai and Tiruvallam inscriptions give the same districts. Tennāṭur is a village in Wandiwash taluk.]


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

699. 63 of 1900.—(Tamil.) On the east wall of the same temple. A record in the sixteenth year of the Chōla king
Tribhuvanachakravartin Vikrama-Chöladēva (1118--35.) Records gift of the proceeds of certain taxes by Šeṅgēni-Nālayiravan Ammaiappan alias Rajendra Sōla-Sambuvarāy. See No. 715.

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

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

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

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

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

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

Sripurushamāṅgalam.

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

Tellāru.

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

Vallam.

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

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

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

Vallimalai (near Tiruvallam).

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

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

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

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

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

Valuvūr (Valūr).

711. 51 of 1908.—(Tamil.) On the south wall of the central shrine in the Brahmapuriśvara temple. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva III, who was pleased to take Madura and the crowned head of the ‘Pāndya’. Records gift of money for six lamps to the temple of Āludaiyār—Tiruvayaniśuram—Uḍaiyār at Valujūr in Irumbēḍu-nādu, a district of Venkunra-kōṭṭam in Jayaṅgoṇḍa-Chōla-maṇḍalam.


714. 54 of 1908.—(Tamil.) On the north, west and south walls of the same shrine. A record in the fifth year of Ravivarman alias Tribhuvanachakravartin Kulaśēkharadēva. Records the gift of the village of Śattanūr in Irumbēḍu-nādu, a district of Venkunra-kōṭṭam, by the villagers of Chālukkipparīru to the temple of Tiru-Ayanīśuramudaiya-Nāyanār.

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

716. 56 of 1908.—(Tamil.) On the south wall. A record in the seventh year of the Chōla king Virarājendradēva. Records gift of paddy to the same temple for offerings at the early morning service (tiruppalli-elicchii) by a native of Ārppakkam in Magaralnādu, a subdivision of Kāliyur-köttam in Jayaṅgoṇḍa-Chōla-mandalam.

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


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

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

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


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

726. 66 of 1908.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Achyutayyadēva Mahārāya, son of Viṇaprātāpa-Narasīṅgadēva, in Ś. 1460, Ḥeiḷīmāmbi. Receives the Śaluva titles Mēdinimisāra, Gaṇḍakaṭṭāri and Śaluva.

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

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

Vēdal.

729. 69 of 1908.—(Tamil.) On the south wall of the central shrine in the Nīlakaṇṭhēśvara temple. A record in the sixteenth year of the Pāṇḍya king Kōṇerimēlkonḍan Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records gift of land to the temple of Kāraikkāndiśuramuddaiya-Nāyanār at Viḍāl in Viḍār-paṟṟu alias Vikrama-Pāṇḍya-valanāḍu, a district of Venkuṇṟa-kōṭṭam in Jayaṅgonda-Choḷa-manḍalam. [It is difficult to identify this king. Jaṭāvarman Sundara Pāṇḍya I ruled only for thirteen years (1251-64). The exact duration of the second and third kings of that name who ascended the throne in 1270 and 1276 is unknown.]

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

731. 71 of 1908.—(Tamil.) On the same wall. An unfinished record in the fifth year of the Choḷa king Chakravārtin Rājādhirājadeva (I or II?).

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

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

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

735. 75 of 1908.—(Tamil.) On the east wall of the maṇṭapa in front of the same shrine. A record of the Vijayanagara king Bhūpātila Vudaiyar, son of Vīra Dēvarāy (I) in Ś. 1329, Sarvajit. Records gift of land at Putēri in Ponnūrpuṟru in Śīṅgapuraṇaḍu, a district of Venkunṭa-kōṭtam in Jayaṅgōṇḍa-Chōla-maṇḍalam, by a certain Tuṇaiyirudan Virupparaya kkaṅgayar, for a festival (śandī) named after himself, for offerings and for lamps.

736. 76 of 1908.—(Tamil.) On the same wall. A mutilated record of the Vijayanagara king Viruppana-Udaiyār (Virūpākša I), son of Hariyana Udaiyār (Harihara II) in Ś. 1314, Āṅgiras. Appears to record a gift of land for a lamp and for daily offerings. Mentions Viḍāl in Ponnūr paṟṟu, a subdivision of Śīṅgapuraṇaḍu.

737. 77 of 1908.—(Tamil.) On the west wall of the same maṇṭapa. A record in the twenty-fifth year of Kulaśekhara Śambuvarāya. Records gift of land for conducting the festival called Śeyyāṟṟu-venṭān tirunāl.

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

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

740. 80 of 1908.—(Grantha.) On the gopura of the same temple. Two verses in praise of the god Śiva called Nīlgrīva (Karaikaṇḍa in Tamil) at Vishapura (which is perhaps the Sanskrit translation of the modern name Veḍal).

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

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

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

744. 84 of 1908.—(Tamil.) On a second boulder in front of the same cave. A damaged record in the fourteenth year of the Chōla king Rājakēsarivarman. Mentions Kanakavīra-kuratti, a disciple
of Gunakirtibhatara; also refers to Vidal alias Madavi Arindamangalam in Singapura-nadu. [I have tried in vain to gain information about these. Gunakirti reminds us of Gunavira; but the identification of these with each other would be one of pure surmise. See N.A. 385 above.]

745. 85 of 1908.—(Tamil.) On a pillar of the maṭarpa in front of the same cave. A damaged and incomplete record in the nineteenth year of the Chola king Madiraikonda Parakesarivarman (905-47) Mentions Vinñagar Vayiramēghan and a Kaḷamukha Dāsa-pūriyan of the Harita gotra and the Āpastamba-sutra.

Veṅkunṭam Hill.

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

747. 73 of 1900.—(Tamil.) On a rock on the Veṅkuṟam hill close to the Dhavaḷagiriśvara temple. A record in the sixth year of the Pallava king Nandipōttaraiyan. Records sale of land by the assembly of Veṅkuṟam to a resident of Nelavāyil and includes in the sale "all the paddy . . . all the gold, all the ghee (?) and everything else."
ARCOT SOUTH DISTRICT.

CHIDAMBARAM TALUK.

Chidambaram.

A connected account of Chidambaram based on the inscriptions of its temples is given in Madr. Ep. Rep., 1914, p. 88. It is remarkable that while the history of the place goes to the age of the Prabandhas and the Dēvāram, i.e., the Pallava times, no records of even the early Chōlas are to be found in its walls, the earliest being those of Rājendra Chōla I and Kulottunga I. The records of Vikrama-chōla then follow and give details of his holy works and the works of his predecessor. The local inscriptions are given in Mackenzie’s list in Ins. S. Dts., p. 162—7, in various and scattered notices in Rais. Catal, Vol. III and in the original Mack. MSS. Owing to the enormous difficulty involved in comparing these and the unprofitable nature of such an examination and comparison, I have not attempted it fully. I have given therefore the departmental list alone, and identifications of six of the sixteen inscriptions in Ins. S. Dts. For a full account of the local history, antiquities, etc., see S. A. Gazr., p. 265—74.

1. 115 of 1888.—Outside first prākāra, east. Two Sanskrit verses, which praise the victories of Kulottunga-Chōla (I) over the five Paṇḍyas and the-Kēralas, and which record that he burnt the fort of Kōttāra (near Cape Comorin) and put up a pillar of victory on a peak of the Sahyādri mountains. See S. Ind. Inscrns., Vol. I, p. 168 f. and Ep. Ind., Vol. V, p. 103—4. The king’s fame is said to be sung even on the further shore of the ocean by the young women of the Persians (Parsi).

2. 116 of 1888.—On the maṇḍapa in front of the east entrance into the first prākāra. Sanskrit fragment.

3. 117 of 1888.—Outside first prākāra, north. Dated in the forty-sixth year of Kulottunga-Sōla-dēva; mentions Madurāntaki, “the younger sister of our lord.” Śīrṟambalam, here also called Puliyūr, became Chidambaram in Sanskrit, and a different interpretation came to be given to the latter to be “the space of Chit.” The other names of the place Puliyūr, Perumbaraṟṟappuliyūr and Tillai are mentioned both in the Prabandhas and Dēvāram. Chidambaram had as many as 14 hamlets as its inscriptions show.

4. 118 of 1888.—Outside first prākāra, north. A record of Kō-Rajakēsarivarman, alias Udaiyār Rājendra-Sōla-dēva I, twenty-fourth year. This is the earliest record in the temple.

5. 119 of 1888.—Outside first prākāra, north. The inscription records several gifts to the god (Āluḏaiyār) of Chidambaram
(Tillai or Tiruchchirambalam) by Rājarājan-Kundaivai, the daughter of the E. Chālukya Rājaraja I (A.D. 1022–63) and younger sister of Tribhuvanachakravartin Kulottunga-Sōladeva (I). Further it records, that Rājendra-Sōladeva [II, i.e., Kulottunga I] put up in the wall of a hall in front of the temple a stone, which he had received from the king of Kāmbōja. [A portion of this inscription was published in Ind. Antq., Vol. XXIII, p. 298 and Ep. Ind., Vol. IV, p. 70. It is dated in forty-fourth year of Jayadhara, a biruda (according to the Kalingattupparaṇi) of Kulottunga I and Kielhorn calculates the details of the date to be Friday, 13th March, A.D. 1114. Also see Ep. Ind., V. p. 105-6.]

6. 120 of 1888.—Outside first prākāra, west. Long defaced inscription in Sanskrit verse.

7. 121 of 1888.—Inside second prākāra, west, left of entrance. A record of Kō-Parakēsarivarman, alias Tribhuvanachakravartin. . . . The inscription which is much worn, mentions Ammaṅgai, the daughter of Kulottunga-Sōla-dēva.


10. 124 of 1888.—West gopura. A record of Kō-Māravarman Tribhuvanachakravartin Kulaśēkhara-dēva, in his twenty-eighth year. [Most probably the king was Kulaśēkhara I who ruled from 1268 to 1308.]

11. 170 of 1892.—(Tamil verse.) Right of entrance to the east gopura of the Natarāja temple. A record of the Paṇḍya king.

12. 171 of 1892.—(Tamil verse.) Right of the entrance to the east gopura of the Natarāja temple. A record of the Paṇḍya king Sundara-Paṇḍya (i.e., Jatāvarman who ascended the throne in 1251).

13. 172 of 1892.—(Tamil verse.) Right of the entrance to the east gopura of the Natarāja temple. A record of the Paṇḍya king Sundara-Paṇḍya. See note to (12).

14. 173 of 1892.—(Tamil verse.) Right of the entrance to the east gopura of the Natarāja temple. A record in modern characters.

15. 174 of 1892.—(Tamil.) Left of the entrance to the north gopura of the same temple. A record of the Vijayanagara king Krishnadēva (1509–30). Records the building of the gopura.

16. 175 of 1892.—Left of the entrance to the north gopura of the same temple. A record of the Vijayanagara king Krishnadēva (1509–30). Sanskrit version of No. 15 above.

17. 176 of 1892.—(Tamil.) Right of the west entrance to the second prākāra of the same temple. A record of Tonḍaimān.
Opens with the usual Sanskrit *birudas* of Sundara-Pāṇḍya (1251—64), whose vassal the donor appears to have been.

18. 177 of 1892.—(Sanskrit verse.) Right of the west entrance to the second prākāra of the same temple. A record of the Pāṇḍya king Sundara Pāṇḍya (1251—64).

19 to 23. 178 to 182 of 1892.—(Sanskrit verse.) South wall of the second prākāra of the same temple. A record of the Pāṇḍya king Sundara-Pāṇḍya (1251—64).

24. 183 of 1892.—(Sanskrit and Tamil.) West wall of the second prākāra of the same temple. A record of the Pāṇḍya king Sundara-Pāṇḍya (1251—64).

25. 184 of 1892.—(Sanskrit verse.) Right of the west entrance to the second prākāra of the same temple. A record of the Pāṇḍya king Sundara-Pāṇḍya (Jaṭāvarman, 1251—64).

26. 455 of 1902.—(Tamil.) On the west wall of the second prākāra of the Naṭarāja temple. A record in the thirty-sixth year of the Pallava king Avaniyalappirandān Sakalabhuvanachakravartin Koppeṇṭuṅgaṇadēva. Records gift of land. [He was the contemporary of Rājarāja III (1216—48) who made himself master of an extensive part of Chōla dominions and ruled from 1243 to 1280. See S.A. 329, S.A. 124, etc., for details.]


28. 457 of 1902.—(Tamil.) On the same wall. A record in the ninth year (and eighty-eighth day) of the Chōla king Kulottuṅga-Chōla III. Published in *South Ind. Inschr.*, Vol. III, No. 86, p. 210—3. Records a grant of land to temple by a certain Kēralarājan, for a flower garden. The inscription gives very minute fractions of vēlis and land measures and is thus of value to the historian of land tenure and revenue.

29. 458 of 1902.—(Tamil.) On the same wall. A record in the eleventh year (and one hundred and eighteenth day) of the Chōla king Kulottuṅga-Chōla III. Published in *Ibid.*, No. 87, p. 213—7. Records the king’s sanction of a grant of land to the temple by a certain Vāḷuvarāyan for the maintenance of a flower garden.]

30. 459 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Pallava king Sakalabhuvanachakravartin Koppeṇṭuṅgaṇadēva. Records an order of Šōjakōn of Aragur or Perumāḷ Piḷḷai, one of the king’s chief officers. He was the brother of Vēṇāḍuḍaiyān referred to in S.A. 32.

31. 460 of 1902.—(Tamil.) On the same wall. A record in the eighth year of the Pallava king Sakalabhuvanachakravartin Koppeṇṭuṅgaṇadēva. Records an order of Šōjakōn. See S.A. 329
for details about Köpperuṇjīga. [In Ins. S. Dts. (Mack. MSS.), p. 163, No. 5, an inscription of this chief in this year granting 1½ veţis, etc., to the Goddess and houses for worshippers, is given but it is doubtful whether it is the same.]

32. 461 of 1902.—(Tamil.) On the west wall of the second prakāra of the Natarāja temple. A record in the thirty-fourth year of the Pallava king Sakalabhuvanachakravartīn Köpperuṇjingadēva. Records an order of Vēṇāduḍaiyān, brother of Śoḷakōn.


34. 463 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Pallava king Sakalabhuvanachakravartīn Köpperuṇjingadēva. Records an order of Śoḷakōn.

35. 464 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Pallava king Sakalabhuvanachakravartīn Köpperuṇjingadēva. Records an order of Śoḷakōn.


37. 466 of 1902.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuvanachakravartīn Köpperuṇjingadēva. Records an order of Śoḷakōn.

38. 467 of 1902.—(Tamil.) On the same wall. A record in the sixteenth year of the Pallava king Sakalabhuvanachakravartīn Köpperuṇjingadēva. Records an order of Śoḷakōn.

39. 468 of 1902.—(Tamil.) On the same wall. A record in the sixteenth year of the Pallava king Sakalabhuvanachakravartīn Köpperuṇjingadēva. Records an order of Śoḷakōn.


41. 391 of 1903.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuvanachakravartīn Köpperuṇjingadēva. Records sale of land.

42. 392 of 1903.—(Tamil.) On the south wall of the same shrine. Records in the third year sale of land. The king’s name is not mentioned.

43. 393 of 1903.—(Tamil.) On the north wall of the same shrine. A record in the third year of the Pallava king Sakalabhuvanachakravartīn Köpperuṇjingadēva. Records sale of land.

44. 394 of 1903.—(Tamil.) On the north base of the mantapa in front of the same shrine. A record in the fifth year of the
Pallava king Sakalabhuvanachakravartin Köpperunjingadēva. Records sale of land.

45. 395 of 1903.—(Tamil.) On the south wall of the same maṇṭapa. Records in the third year sale of land. The king’s name is not mentioned.

46. 396 of 1903.—(Tamil.) On the same wall. The king’s name is not mentioned. Provides in the fourteenth year for the supply of saffron, etc., required for the temple of Tillaivanamūḍaiya-Paramēsuri.

47. 397 of 1903.—(Tamil.) On the same wall. A record of the Pallava king Sakalabhuvanachakravartin Köpperunjingadēva, the date of which is doubtful. Records sale of land.


49. 399 of 1903.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuvanachakravartin Köpperunjingadēva. Records sale of land.

50. 400 of 1903.—(Tamil.) On the south and east walls of the Bhairava shrine in the same temple. A record of the Pallava king Sakalabhuvanachakravartin Köpperunjingadēva, the date of which is doubtful. Records an order of Śōjakōn.

51. 401 of 1903.—(Tamil.) On the north wall of the same shrine. A record in the eighth year (A.D. 1250) of the Pallava king Sakalabhuvanachakravartin Köpperunjingadēva. Mentions the temple of Vārāṇavasi-Mādēvar, and records a sale of land to Śōjakōnār for building a temple of Pidāriyar. See N.A. 302.

52. 260 of 1913.—(Tamil.) On the south wall of the Bhīmēśvara temple at Śingārattōppu near the same place. A record in the sixth year, Karkaṭaka, first day of the Chōla king Tribhuvanachakravartin Vīrājendradēva (i.e., Kūlōttunga III, 1178—1216). Records gift of land at the hamlet of Maṇḍalūr for two lamps to the temple of Tiruikkiḷāndējī-Mahādēvē at Perumbāṭrapuliyūr, a taniyūr in Rājēdhirāja-valanādū.

53. 261 of 1913.—(Tamil.) On the same wall. A record in the eleventh year, Mēsha, fifth day of the Pallava king Sakalabhuvanachakravartin Köpperunjingadēva. Records sale of nine mās of land, for 5,000 kāsu to the temple of Nāyanār Tirukkalān-jēdi-Udaiyar at Paṇṇaṅguḍichēri alias Paramēsarināḷḷūr, a hamlet of Perumbāṭrapuliyūr. The land sold was a field of the western hamlet of Iḷaṅṅūr alias Sudarasōḷapandyanāḷḷūr which was situated in Gaṅgaikondāsōḷappērīlamai-nādu and the sale was witnessed by the assembly of the village. [It is not improbable that Sundarasōḷapandyanāḷḷūr owed its name to the son of Rājēndrachōla I.]

54. 262 of 1913.—(Tamil.) On the north wall of the same temple. A record in the second year and one hundred and
twenty-fifth day of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōladēva (III, 1178–86). Registers an order of the king that, from this date, the assessed lands (taram-pperā-nilam) standing in the name of the Subrahmanya-Pillaiyar shrine in the Arumōḻisvara temple of this village be included with those of the latter, that lands declared to be superior to the eighth class be assessed as per those of the eighth class (ettām-taram) and that those below the eighth class be allowed to continue as before and that the site of the temple of Tiruttonḍattogai-Īśvaram-Uḍaiyar, its enclosures, premises and the sacred tank, till now included in the account of assessed lands, be removed from that register. The order was executed by the ‘land-survey’ committee (nilam-ālavupādi-pperumakkal) of the village assembly of Perumbāṟrapuliyūr. Full details of the lands (extent, boundaries, etc.), thus dealt with are recorded. [The inscription is of great value in the history of land revenue assessment. Similar land survey and assessment were made in the time of Rājarāja I and Kulōttunga I, e.g., see No. 109 below.]

55. 263 of 1913.—(Tamil.) On the same wall. A record in the second year, and one hundred and twenty-first day of the Chōla king Tribhuvanachakravartin Rājadhirajadēva alias Karikāla-Chōladēva. Refers to the order registered in No. 262 (i.e., S.A. 54) and states that it was issued by Villavarāyan at the request of Vaiḍumbarāyan. The document is signed by ten officers of the king of whom the Tirumandira-ōlai-nāyaka was Nārāyaṇa-Mūvendavelān. As these officers occur in the inscriptions of Kulōttunga Chōla III, the Government epigraphist surmises that Rājadhirāja Karikāla was another name of his.

56. 264 of 1913.—(Tamil.) On the same wall. A record in the seventeenth year, Kannī, twenty-first day of the Chōla king Tribhuvanachakravartin Kulōttunga-Chōladēva III (1178–1216), ‘who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya.’ Records gift of interest on 1,100 kāṣu for maintaining a lamp and a lampstand. It is stipulated that the grant is to be renewed at the end of every five years, after it is produced after each period before the assembly and the sthānattār.

57. 265 of 1913.—(Tamil.) On the same wall. A damaged record on the Chōla king Tribhuvanachakravartin Kulōttunga-Chōladēva III (1178–1216), ‘who was pleased to take Madurai (Madura), Iḻam (Ceylon) and the crowned head of the Pāṇḍya,’ in his twentieth year and one hundred and twenty-first day. Seems to record a gift of lamp.

58. 266 of 1913.—(Tamil.) On the east wall of the first prākāra, of the Naṭarāja temple, right of entrance. A record in the seventeenth year and two hundred and seventy-second day of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift
of land belonging to the village of Pândür alias Kulöttüngaśōlan Vallam in Rājadhirāja valanādu for maintaining the feeding house named Arapperuñjelvi-śolai at Perumbaraṇappuliyūr in the west street called Mudittalaṅgoṇḍa Perumal-tiruvīdhī.

59. 267 of 1913.—(Tamil.) In the same place. A record in the fourth year and two hundred and fiftieth day of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land for the offering called tiruppāvāddai on the day of Pushya in the month of Tai to the god Āluḍaiyār. The inscription was ordered to be engraved on the Kulöttünga-śolain-tirumāligai by the Tirumandira- vōlai Rājanārāyaṇa-Mūvēndavelān.

60. 268 of 1913.—(Tamil.) On the same wall, left of entrance. A record in the third year and ninety-fifth day of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōla- dēva (1118–35). Records gift of land by a native of Tiraṁūr in Tiraimu-nādu which was a district of Uyyakonḍār-valanādu at Manārkudi-kaṭṭalai, a hamlet of Jayaṅgondāśolā-chaturvedi- maṅgalam in Mērkal-nādu, a subdivision of Virudarajabhaṅkara- valanādu, for a flower garden. Also records another gift of land in Pannaṅgudichchēri alias Parakēsarinallūr which was a hamlet of Perumbaraṇappuliyūr with four tenants (kudi) for maintaining the garden and for providing the mantrapushpā in the temple of Tiruchirambalam-Ūdaiyār.

61. 269 of 1913.—(Tamil.) In the same place. A record in the eighth year and fifty-seventh day of the Pāṇḍya king Māravarman- Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Registers that under the orders of Vikrama-Pāṇḍya Gāṅgēyarāyān some land was set apart for building a quarter to be inhabited exclusively by the weavers (Śōliya-Śāliyar) and named Teriyavaraniraperumalpuram, on condition that these weavers supplied four new cloths (every year) to the goddess Śivakāmasundari on the day of the tiruppudiyidu festival and five other small cloths for the shrines of Tirugnānasambandha. See S.A. 71 below, for the identity of the king. The Śāliyars are described in Mr. Thurston’s Castes and Tribes, Vol. VI, 276–9.

62. 270 of 1913.—(Tamil.) In the same place. A record in the fifth year and two hundred and seventieth day of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. Built in at the beginning. Registers that, under orders of Gāṅ- gēyarāyan, land was granted for supplying garlands on the occasion of the service called Rājākkaṅnayān-śandi after the king, and on the day of a festival called Rājākkaṅnayanaperiyatirunāl. See S.A. 71 below.

63. 271 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Mahāmaṇḍalēśvara Śrīraṅgarāya (VI) in Ś. 1565, Svabhānu, Paṅguni, 7, Paṅchami, Friday and Rēvati, which
Mr. Swamikannu Pillai calculates to be 2nd February, A.D. 1644. (The real month, however, he says, must be Māsi and not Paṅguṇi.) Records that the king repaired the big maṇṭapa in front of the Tīlai Gōvindarājasvāmin shrine in Tīrū-Chitrakūṭam, the gopura of the shrine, the vimānas of the goddesses Puṇḍarīkavalli nāchchiyār and Śūdikkodutta-nāchchīyār and the maṇṭapa in front of Tīrūvāḷi-Āḷvān. He is also stated to have made rent-free the five villages Ādūr, Karuṅguḷi, Kuriyāmaṅgalam, Marudāntanallūr and Udaiyūr in which the Śrī-Vaishṇavas were permanently living. [See Ins., S. Dts., p. 162, No. 2. For the history of the Gōvindarāja shrine see note to the next inscription. Here it may be noted that the members of the last Vijayanagar dynasty were staunch Vaishṇavites and had the Tātāchāryas for their Gurus.]

64. 272 of 1913.—(Tamil.) On the south wall of the same prākāra. A record of the Vijayanagara king Achyutayya-Mahārāya in Ś. 1461, Vishu (wrong) Mithuna, śu. di. 14, Śādhyaṉa, Saturday, Anurādha, which corresponded, according to Mr. Swamikannu Pillai, to May 31, A.D. 1539. The king ordered that the image of Tīlai-Gōvindarāja-Perumāl at Perumbarrappuliyūr in Vaḷudalambuṭṭu-usāvaḍī, a subdivision of Venṇaṉiyūr-nādu in Rājādhērājavanādu, might be set up according to the ritual of Vaikhānasasūtra, and granted 500 pon which was the income from four villages for the upkeep of daily worship. [The Gōvindarāja shrine has had an eventful history. That it existed in the Pallava period is proved by the fact that the Āḷvārs Kulaśēkhara and Tīrumaṅgai-mannan refer to it. The next reference is by Māṇikkavaṣaṅga who must be assigned to the middle of the ninth century. See his Tīruchchīr-vambalakkōvai, Stanza 86. Coming to the Choḷa times we find from the Kulōtuṅga-Chōlan-ulā, the Rājārājan-ulā and the Takkayāgopparaṇi that Kulōtuṅga II, a bigoted Śaivite, threw the image of Gōvindarāja into the sea. The Vaishṇavīte Gurmūramparas, on the contrary, say that in the time of Rāmānuja the Chitrakūṭa at Chidambaram was ‘destroyed’, the image of Gōvindarāja was removed by the Vaishṇavas to Tīrūpati, and that Rāmānuja formally solemnised the consecration ceremony. See the Vaḍag. Gurm., 1913, p. 86. It is difficult to say whether the Tamil literary works mentioned above and the Gurmūrampara refer to the same incident. Rāmānuja lived, according to tradition, till 1137 and Kulōtuṅga II ruled as sole monarch from 1135 to 1146 and jointly with his predecessor Vikrama Choḷa from 1123 to 1135. If the vandalism of Kulōtuṅga II followed his sole assumption of Government, then the removal of the Vishṇu shrine at Chidambaram and the consecration of the new shrine at Lower Tīrūpati should have been about 1135–6. The next literary reference to the fortunes of the shrine is in the time of Vedānta Dēśika. The Gurmūrampara says that he took advantage of an internal commotion in Chidambaram to make Goppanārya of Gingee to re-establish the image.
about 1370. See *Vadag. Gurup.*, 1913, p. 154. The *Prapaññāmritam*, on the other hand, attributes this honour to Mahāchārya or Doḍāchārya of Sholinghur and of Rāma Rāya of "Chandragiri," whom it wrongly supposes to be a king and successor of Krishnadeva Rāya. The present inscription would support the version of the *Prapaññāmruta* if Rāma Rāya is taken to be a mistake for Achyuta Rāya. If not, we should have to suppose that after Achyuta Rāya there was another Śaivite attempt to remove the idol and a final restoration of it by Mahāchāryalate in the sixteenth century. See *Ins., S. Dis.*, p. 162, No. I.

65. 273 of 1913.—(Tamil.) On the same wall. A record in the thirty-second year and one hundred and sixtieth day of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (1178—1216), "who, having taken Madurai (Madura), Iḷam (Ceylon), Karuvūr and the crowned head of the Pândya, was pleased to perform the anointment of heroes and the anointment of victors." Records that a gift of land for a flower garden called Ponnambalakkuttan, in the village of Köyilpūndi, a hamlet of Perumbarṟappuliyūr, was made to the temple of Aḷuḍaiyār by a certain Ponnambalakkuttan *alias* Nandipanman. He also provided for its upkeep by another gift of land made at Śerundimāṅgalam, which was a hamlet of Tyāgavalli chaturvedimāṅgalam in Mērka-nādu. These transactions and gifts were engraved on the walls of the temple by the order of the king’s officers at the request of Nandipanman.

66. 274 of 1913.—(Tamil.) On the same wall. A record in the fifteenth year and three hundred and sixty-third day of the Pândya king Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pândya-dēva. Records an order of Villavarāyān and other officers of the king that the maintenance of worship and offerings in the temple of Dēvargal-Nāyanār was to be met from certain grants of land made to that temple. [The chief Villavarāyān occurs in S.A. 55 in the reign of Kulottunga III, 1178—1216. As the Sundara Pândya referred to is probably the first of that name who ruled from 1251 to 1264, it is probable that the Villavarāyān of this epigraph is a son or successor of his namesake in the other.]

67. 275 of 1913.—(Tamil.) On the same wall. An incomplete record in the fourteenth year and one hundred and twenty-fourth day of the Pândya king Jaṭāvarman *alias* Tribhuvanachakravartin Suṇḍara-Pândyadēva. Registers another order of Villavarāyān with reference to certain grants of land providing flower garlands to the god and goddess. One of these latter was situated in Vikramaśōlanallūr (also called Aḍkanapallippadai) near Perumbarṟappuliyūr and was granted by Svāmidēvar. Still another grant of land, in the hamlet of Kölam *alias* Sōlakeraladēvanallūr, was made for providing offerings on the occasion when the images were taken on procession to the sea.
68. 276 of 1913.—(Tamil.) On the same wall. A record in the sixth year and three hundred and fifty-fifth day of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadeva. Registers an order of Vaṅgattarayar to the temple authorities to engrave on the walls of Vikrama-ṉoṭan-tirimāḷigai the gift of lands in Pallippadai alias Vikrama-ṉoṭanallur, Erukkattan-jiēri alias Jayakongḍaśoṭanallur and Manalur alias Jayakongḍaśoṭanallur, for the flower garden Ulagamuludumadaiyāl-tirunandavanam which was so named after the queen. [The Pāṇḍyan king referred to came to throne in A.D. 1282. He boasts of his conquests over the Chōlas, Viragandagopāla and Gaṇapati of the Kākatiya dynasty.] See S.A. 342 and S.A. 157.

69. 277 of 1913.—(Tamil.) On the same wall. A record in the thirteenth year of the Pāṇḍya king Tribhuvanachakravartin-Kōnerinmaikondan Sundara Pāṇḍyadeva (I? 1251–64). Registers the founding of an agrahāra named Vikrama-Pāṇḍya-chaturvēdimaṅgalam on the western side of Perumbaṟṟappuliyār and its presentation to 108 learned Brāhmaṇas. For the maintenance of these and of other village accessories (grāmaparikāra) the village Rājaśikhamaninallur alias Puliyangudi on the western bank of Ponnēri was acquired and granted, being divided into 1473⁄4 shares (paṅgu). [The process of the foundation of a new village is typically illustrated here. For details see Ep. Rep., 1914, p. 92.]

70. 278 of 1913.—(Tamil.) On the same wall. A record in the fifth year and 351st day of Tribhuvanachakravartin Kōnerinmaikondan. Records gift of 116 velis of land of Āḏūr alias Jananāthannallur to 108 Brāhmaṇas, to the god Ulagamuludumadaiyā-piḷḷaiyār, the maṭha, etc., of Ulagamuludumadaiyā-chaturvēdimaṅgalam, a hamlet on the western side of Perumbaṟṟappuliyār. The recipients had no tax to pay, but to measure out 4 kalam on each veli of land to the temple of Tillai-nāyaka as the donees of Vikrama-Pāṇḍya-chaturvēdimaṅgalam did. [See note to the above.]

71. 279 of 1913.—(Tamil.) On the same wall. A record in the fourth year and 192nd day of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vira-Pāṇḍyadeva. Registers an order of Pallavarayan to the temple authorities to engrave on the walls of the Kūlottungaśoṭan-tirimāḷigai, a gift of land for offerings to the shrine of Alagiya-Tiruchchirambalamudaiyār built by a Brāhma at the hamlet of Kāṟṟaṅgudi alias Pavitramāṇikyanallur. Mr. Krishna Sastri suggests that this king was the successor of Māravarman Vikrama Pāṇḍya (like whom he had the title Rājakkal Tambirān) and identical with that Vira Pāṇḍya who was the enemy of the Kērala king Ravivarman Kulaśekhara. See S.A. 61, 87, 112, 120, 143 and 178.

72. 280 of 1913.—(Tamil.) On the north wall of the same prākāra. A record in the fourteenth year and 107th day of the
Chōla king Tribhuvanachakravartin Rājarājadēva (probably Rājarāja III, 1216–48). Records gift of land at Tirunīṟuchchōla-maṅgalam by a certain Kāḷingarāyan for supplying 500 jack fruits, 5,000 mangoes and 5,000 plantains to the temple of Āluḍaiya-Nāyanār. The assembly of that village agreed to make that land rent-free by charging the taxes due on it, to the village. The tirumandiravōlai was Neriyudaichchōla-Mūvēndavēlān. [See Ins., S. Dts. (Mack. MSS.), p. 164, No. 8.]

73. 281 of 1913.—(Tamil.) On the same wall. A record in the tenth year and 235th day of the Chōla king Tribhuvanachakravartin Rājarājadēva. Built in at the end. Records gift of land by two private individuals for a flower garden. Provision was also made for the servants who looked after the garden. [The Chōla king, we may presume, was Rājarāja III, 1216–48.]

74. 282 of 1913.—(Tamil.) On the same wall. Records in the third year that under orders of Toṇḍaiman, a land was presented at Midinikkudi alias Dānavinōdanallūr for a flower garden and made tax-free and the same was engraved on the walls of Vikramaśōlan-tirumāligai.

75. 283 of 1913.—(Tamil.) On the same wall. A record in the third year and 115th day of the Chōla king Tribhuvanachakravartin Rājarājadēva (III? 1216–48). Records gift of land at Vallam in Venṇaiyūr-nādu, a subdivision of Rājādhirājā-valanādu, for supplying a garland of 130 red lotuses every day. The document registering 'this' grant was engraved under orders of Toṇḍaimān, the tirumandiravōlai being Mīnavan Mūvēndavēlān.

76. 284 of 1913.—(Tamil.) On the same wall. A record in the thirty-ninth year and 224th day of the Chōla king Tribhuvanachakravartin Tribhuvanavirādēva (1178–1216) "who having taken Madurai (Madura), Īḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors." Registers an order of three officers of the king, viz., Toṇḍaimān, Tiruvaiyārūḍaiyān and Madhurāntaka Brahma-Mārāyan, that lands granted by certain Lāṅkeśvaran of Kiliyūr for providing 200 red lotuses to the temple and for maintaining the people that grew them, was to be engraved on the walls of Vikramaśōlan-tirumāligai. The tirumandira-ōlai is stated to be Neriyudaichchōla Mūvēndavēlān. Still another gift of land by the same person made for a flower garden in the "thirty-fourth year and fifty-second day" of the king, was also engraved, the old document having "become worn out."

77. 285 of 1913.—(Tamil.) On the same wall. A record in the seventeenth year and 197th day of the Chōla king Tribhuvanachakravartin Rājarājadēva (III? 1216–48). Records gift of garden land at Kōyilpūndi, a hamlet of Perumbāṟṟappuliyūr, for providing garlands to the shrines of the god and the goddess by a certain
Vāṇādhirājan. The order of the grant was as usual engraved on the walls of the temple.

78. 286 of 1913.—(Tamil.) On the same wall. A record in the fifth year and 353rd day of the Pāṇḍya king Māravarman Tribhuvanachakravartin Kulaśēkhara devote (I, 1268–1308). Built in at the end. Records an order of Chēdiyarāyan to engrave on the temple walls a gift of land for providing offerings, etc., in a shrine situated in one of the streets of Perumāraipuliyūr. [The Chēdirāyan of this inscription could not have been the same as the Pillai Perumāl Chēdirāyan who figures in the life of Kamba.]

79. 287 of 1913.—(Tamil.) On the same wall. Registers in the seventh year and 225th day of the king an order of Tondaimān that an arrangement regarding a certain land made in order to provide flowers, coconuts, etc., be engraved on the wall of Vikkiramaśōjan-tirumālīgai.

80. 288 of 1913.—(Tamil.) On the same wall. A record in the ninth year and 200th day of the Pāṇḍya king Sundara-Pāṇḍya-deva, "who was pleased to take all countries." Records gift of land. Order of Villavadaraiyān approving of certain arrangements about specified temple lands made by the assembly (mulā parushaiyar) of Perumāraipuliyūr. [The king referred to was evidently Jatāvarman Sundara Pāṇḍya I, 1251-64.]

81. 289 of 1913.—(Tamil.) On the same wall. A record in the seventh year and 252nd day of the Pāṇḍya king Sundara-Pāṇḍya-deva, "who was pleased to take all countries" (1251-64). The first ten lines are engraved over another inscription of Vikrama-Chōlādeva beginning with the historical introduction Ilavaiyadeva, etc. Order of Tondaimān to the temple authorities remitting certain taxes on lands which had been originally granted for the maintenance of the servants of a flower garden belonging to the temple. The reason for the remission was that the said lands, being close to the sea, had become filled up with sand and overgrown with weeds. Mentions Virarākshasa-Vēḻaikkārar.— [For an explanation of the Vēḻu see Abhidanachintāmaṇi, p. 933.]

82. 290 of 1913.—(Tamil.) On the same wall. "A record in the forty-seventh year of the Chōla king Tribhuvanachakravartin Kulōṭṭaṅga Chōlādeva I. This is stated to be a copy of an inscription originally engraved on the opposite shrine (Edir-Ambalam). Records gift of land by purchase for supplying garlands of red lotuses to the temple.

83. 291 of 1913.—(Tamil.) On the same wall. An unfinished record in the forty-sixth year, Simha, 22nd tēdi, of the Chōla king Tribhuvanachakravartin Kulōṭṭaṅga-Chōlādeva. This is evidently also a copy. Refers to the purchase of a dēvadāna land by a private individual. (22½ nilās for 10 kaḷanjanus.)
84. 292 of 1913.—(Tamil.) On the same wall. Registers an order of Villāvarāy an and four other officers assigning the income in paddy from certain lands originally granted for the upkeep of a flower garden, for the maintenance of the servants of the temple and of the flower garden.

85. 293 of 1913.—(Tamil.) On the same wall. A record in the eleventh year and fifty-sixth day of the Pāṇḍya king Jatāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I? 1251—64). An order of the same officer remitting assessments on certain lands granted to the temple for a flower garden. The transactions were engraved on the Vikramaśoḻan-tirumāligai.

86. 294 of 1913.—(Tamil.) On the same wall. Registers that certain lands granted by Gāṅgēyarāy an were made tax-free and exempted from duties. The car procession was to be maintained and the temple was to receive 100 kāśu as kudimai assessment and 6 kalam of paddy as virabhōga on each vēli of land.

87. 295 of 1913.—(Tamil.) On the same wall. A record in the fourth year and eighteenth day of the Pāṇḍya king Māraravārman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva (1282—?). Records an order of Kulaśēkharan Sōjakōn exempting duties and assessments on lands presented by a certain Chēdiyarāy an for maintaining 36 persons employed in a watershed in the manṭapā known as Anaiyēṟukkuḍam, south of the seven-storeyed gōpura, on the east side of Rājakal-tambirān-tirumāligai, 54 persons who prepared offerings for the god, 32 learned Brāhmaṇas, 54 persons who prepared offerings at Sīkāli (i.e., the shrine of goddess?) and lastly the temple supervisors. See S.A. 71.

88. 296 of 1913.—(Tamil.) On the north wall of the second prākāra of the same temple. A record in the sixth year of the Pallava king Sakalabhuvaṅghaṭa Tribhuvanachakravartin Avaniyāḷappirandān alias Köpperunjiṅgadēva. Registers an order of Sōjakōn that certain arrangements made by the temple authorities and the village assembly regarding the gift of a flower garden and the maintenance of its servants, may be engraved on the temple.

89. 297 of 1913.—(Tamil.) On the same wall. A damaged record in the eighth year of the Pāṇḍya king Jatāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I? 1251—64). Records an order of Kāḷappālarāyar to register, as tirunādatukkān, certain lands granted for conducting festivals and providing offerings in the temple of Tiruchchirāmbala Mākāli which was founded on the south side of the road by which the god was taken in procession for the sea-bath, and to engrave the same on stone.

90. 298 of 1913.—(Tamil.) On the same wall. A record in the thirty-fourth year and forty-fifth day of the Chōla king Tribhuvanachakravartin Tribhuvanavirādēva III (1178—1216), “who being pleased to take Madurai (Madura), Karuvūr, Īḷam (Ceylon) and
the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.” Registers that at the request of the chiefs Pottappichōlan and Kāranaï-Vilupperaiyan, the original documents pertaining to a gift of land which was made to the temple for a flower garden were preserved in the treasury of the temple and engraved on its walls.

91. 299 of 1913.—(Tamil.) On the same wall. A damaged record in the second year and fourteenth day of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of land for providing flower garlands to the temple. The grant was ordered to be engraved on the temple walls and the original documents deposited in the temple treasury. The royal Secretary (tirumandira-ōlai) was Rājendrasīṅga-Mūvēndavēḷan.

92. 300 of 1913.—(Tamil.) On the same wall. A record in the second year and fourteenth day of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of land for a flower garden and its servants by the donor mentioned in No. 91 above.

93. 301 of 1913.—(Tamil.) On the same wall. A record in the thirty-sixth year and one hundredth day of the king. A number of lands which had been granted for a flower garden and were partly enjoyed by the servants of the garden were included at the donor’s request in the tirunāmauttukkāṅi lands of the temple and the fact engraved on the temple walls. The tirumandira-ōlai was Neriyudaiachchōla-Mūvēndavēḷan.

94. 302 of 1913.—(Tamil.) On the same wall. A record in the twelfth year of the Pallava king Sakalabhuvanachakravartin Avaniyālappirandān alias Köpperunjīṅgadēva. Registers an order of Perumāl-Pillai alias Śōjakōn and mentions the gift of land for a flower garden.

95. 303 of 1913.—(Tamil.) On the same wall. A record in the third year and fifty-seventh day of the Chōla king Tribhuvanachakravartin Rājarājadēva. Mentions the gift of land for a flower garden by Umaiylvi, daughter of Vijayanūlamban, chief of Nulambapāḍi alias Nigarilisōja-mandalam. She had purchased the land from different people.

96. 304 of 1913.—(Tamil.) On the same wall. A record in the seventh year of the Pallava king Sakalabhuvanachakravartin Avaniyālappirandān alias Köpperunjīṅgadēva. Registers an order of Śōjakōn recording gift of land for a flower garden by a dancing girl.

97. 305 of 1913.—(Tamil.) On the same wall. A record in the seventh year of the Pallava king Sakalabhuvanachakravartin Avaniyālappirandān alias Köpperunjīṅgadēva. Registers an order of Śōjakōn that eight sandī oblations like those offered at the
the crowned head of the Pândya, was pleased to perform the anointment of heroes and the anointment of victors." Registers that at the request of the chiefs Pottappichōlan and Kārāṇai-Vilupperaiyan, the original documents pertaining to a gift of land which was made to the temple for a flower garden were preserved in the treasury of the temple and engraved on its walls.

91. 299 of 1913.—(Tamil.) On the same wall. A damaged record in the second year and fourteenth day of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of land for providing flower garlands to the temple. The grant was ordered to be engraved on the temple walls and the original documents deposited in the temple treasury. The royal Secretary (tirumandira-ōlai) was Rājēndraśīṅga-Mūvēndavēlān.

92. 300 of 1913.—(Tamil.) On the same wall. A record in the second year and fourteenth day of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of lands for a flower garden and its servants by the donor mentioned in No. 91 above.

93. 301 of 1913.—(Tamil.) On the same wall. A record in the thirty-sixth year and one hundredth day of the king. A number of lands which had been granted for a flower garden and were partly enjoyed by the servants of the garden were included at the donor's request in the tirumānattukkāni lands of the temple and the fact engraved on the temple walls. The tirumandira-ōlai was Neriyuḍaichchōla-Mūvēndavēlān.

94. 302 of 1913.—(Tamil.) On the same wall. A record in the twelfth year of the Pallava king Sakalabhuvanachakravartin Avaniyālappirandān alias Köpperuṇjiṅgadēva. Registers an order of Perumāl-Pilḷai alias Šōlakōn and mentions the gift of land for a flower garden.

95. 303 of 1913.—(Tamil.) On the same wall. A record in the third year and fifty-seventh day of the Chōla king Tribhuvanachakravartin Rājarājadēva. Mentions the gift of land for a flower garden by Umapalīavyi, daughter of Vijayanulamban, chief of Nulampāḍi alias Nigarilīśōla-mañḍalām. She had purchased the land from different people.

96. 304 of 1913.—(Tamil.) On the same wall. A record in the seventh year of the Pallava king Sakalabhuvanachakravartin Avaniyālappirandān alias Köpperuṇjiṅgadēva. Registers an order of Šōlakōn recording gift of land for a flower garden by a dancing girl.

97. 305 of 1913.—(Tamil.) On the same wall. A record in the seventh year of the Pallava king Sakalabhuvanachakravartin Avaniyālappirandān alias Köpperuṇjiṅgadēva. Registers an order of Šōlakōn that eight Šandi oblations like those offered at the
shrine of Mūlasṭhānām-Uṭḍaiyar in (the temple of) Tiruchchirambalam, be also offered at the shrine of Dakshiṇāmūrti and that the gift of land made for providing five of these eight śandis, be made tax free.

98. 306 of 1913.—(Tamil.) On the same wall. A record in the ninth year and eighty-fifth day of the Chōla king Tribhuvanachakravartin (Rājarājadēva). Registers an order of the king’s officers passed at the request of Gāṅgēyarāyan that certain lands granted to the temple for supplying flowers and maintaining the servants of the flower gardens, were to be made free of kudimai; that the documents pertaining to the lands in question were to be deposited in the temple treasury (tirukkaiōtti?) and that the transaction was to be engraved on the walls of the temple.

99. 307 of 1913.—(Tamil.) On the same wall. A record in the seventeenth year of the Pālava king Śakalabhuṇačakravartin Köpperuṇjiṅgadēva. Registers an order of Sōjākōn that a gift of land was made for additional offerings in the shrine of Dakshiṇāmūrtīdēva (referred to in No. 97 above), and that this land was made a rent-free tirunamattukāni under the command of the king.

100. 308 of 1913.—(Tamil.) On the same wall. A record in the eighth year of the Pālava king Śakalabhuṇačakravartin Avaniyālappirandān alias Köpperuṇjiṅgadēva. Registers an order of Sōjākōn that the śāliya merchants (nagara) were to be provided with land for building their houses on condition that they would supply the necessary cloths for the pōrisattam of the god and the goddess.

101. 309 of 1913.—(Tamil.) On the same wall. A record in the twelfth year and one hundred and twenty-fifth day; and Kumbha, eighth day (in the middle of the record) of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷadēva (III, 1178—1216), “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.” Registers that a certain Edirilisōlan alias Iruṅgōlan having founded a temple called Vikramaśojīśvaramuṇḍaiyar at Parakesarinallur, a hamlet of Perumāṟṟappuliyūr, after acquiring the required land from various people and having provided for houses of Brāhmaṇas and temple servants, the king ordered the assessment on this land to be deducted from the revenue of the village, to be entered in the temple accounts with the original documents preserved in the temple and the whole transaction engraved on the walls of the temple.

102. 310 of 1913.—(Tamil.) On the same wall. A record in the twenty-first year and sixth day of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷadēva (III, 1178—1216), “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.” Registers that a land was granted for a flower garden and another for maintaining its four servants. It was ordered
that these lands might be included with other temple lands and that the excess (maḍakku) in measurement be deducted from the village accounts. The tirumandira-ölai was Mînavan-Mûvenda-vêlän.

103. 311 of 1913.—(Tamil.) On the same wall. A record in the sixteenth year and two hundred and twenty-fourth day of the Chôla king Tribhuvanachakravartin Kûlöttunga-Chôladêva (III, 1178–1216), “who was pleased to take Madurai (Madura) and the crowned head of the Pândya.” Records gift of land for a flower garden and its servants. Again the excess of land discovered by comparison with existing village accounts was granted to the temple and the village accountants (varikkurșeyvâr) were ordered to correct their figures. The servants of the garden were exempted from certain services usual to nibandakkârar. The tirumandira-ölai was Râjanârâjâyânga-Mûvenda-vêlân.

104. 312 of 1913.—(Tamil.) On the same wall. A record in the tenth year, Simha, ninth day, of the Pallava king Sakalabhu-vanachakravartin Avaniyâlappirandân alias Köpperuńjińgadêva. Registers an order of Perumâl-Pîlîaî alias Sôjakön made for the welfare of the king. Records an exchange of land and refers incidentally to the temple (Sri-kôîl) of the piđâri called Tiruchir-âmbala Mâkâli on the south side of the street Vikkiramâsôlan-terku-ttiiruvîdhi by which the God was taken on procession to the sea. See S.A. 32.

105. 313 of 1913.—(Tamil.) On the same wall. A record in the thirty-fourth year and fifty-second day of the Chôla king Tribhuvanachakravartin Tribhuvanavîradêva (Kulöttunga III, 1178–1216), ‘who having pleased to take Madurai (Madura), Karuvur, Îlam (Ceylon) and the crowned head of the Pândya was pleased to perform the anointing of heroes and the anointment of victors.’ Records gift of land for a flower garden. It was ordered that the four servants of the garden must supply iruvâchchi, malligai, and nandiyâutta flowers to the temple regularly; when these failed other flowers had to be supplied.

106. 314 of 1913.—(Tamil.) On the same wall. A record in the thirty-ninth year of the Chôla king Tribhuvanachakravartin Tribhuvanavîradêva (1178–1216), “who having been pleased to take Mudurai (Madura), Karuvûr, Îlam (Ceylon) and the crowned head of the Pândya was pleased to perform the anointment of heroes and the anointment of victors.” Records gift of land for a flower garden to supply flowers to the temple of the goddess. Refers to a transaction which happened in the thirty-third year of the king.

107. 315 of 1913.—(Tamil.) On the same wall. A record in the second year and sixty-ninth day of the Chôla king Tribhuvana-chakravartin Râjarâjadêva (III? 1216–48). Registers that an additional land was granted by a certain Kundan alias Laṅkësvaṇa
of Araṣūr for the maintenance of a flower garden which had been already granted by himself, for supplying 700 red lotuses to the temple every day. The ten servants and a nāyaka who cultivated the garden were permitted to enjoy the land given them as a kāṇi. The transaction was engraved on the temple walls.

108. 316 of 1913.—(Tamil.) On the same wall. A record in the tenth year and three hundred and sixtieth day of the Chōla king Tribhuvanachakravartin Rājarājadēva (III? 1216–48). Registers that a flower garden had been founded for the benefit of the temple by a certain Karupparudaiyān alias Rājādhīrajappallavaraiyan at the hamlet of Koilpūṇḍi surnamed Kshatriyaśikkhāmaṇinallūr, that land in three different villages had been granted for the maintenance of the gardeners who had to water the flower plants, pick flowers and supply them to the temple, and that these lands were now included with other temple lands under orders of the King's officers, the transaction being engraved on temple walls and the original documents deposited in the temple treasury.

109. 317 of 1913.—(Tamil.) On the same wall. A record in third year and twenty-fourth day of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land for growing red lotuses and for providing food (kōṟu) and cloth-money to the gardeners who grew them. Refers to the land survey made in the sixteenth year of Śuṅgigandaviritta Kulottūṅgasālādēva (I, 1070–1118) and to the twenty-fifth year of Periyadēvār Tribhuvanavīradēva (Kulottūṅga III, 1178–86). See No. 54 above.

110. 318 of 1913.—(Tamil.) On the same wall. A record in the ninth year of the Pallava king Sakalabhuṇaṇachakravartin Avanīḷappirandăn alias Köpperuṇjigadēva. Registers an order of Perumāl Pillai alias Sōjakōn, that certain gifts of land for the maintenance of gardeners, be recorded on the temple walls. See No. 104 above.

111. 319 of 1913.—(Tamil.) On the same wall. A record in the nineteenth year of the Pallava king Sakalabhuṇaṇachakravartin Avanīḷappirandăn alias Köpperuṇjigadēva. Sōjakōn ordered that a gift of land for a grove of trees be made a rent-free dēvadāna and so registered on the temple walls.

112. 320 of 1913.—(Tamil.) On the same wall. A record in the ninth year and one hundred and sixty-sixth day of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vira-Pāṇḍyadēva. Registers an order of Vira-Pāṇḍyadēva-Vāṇādhirāyan that a gift of one tiruvōḷai together with a piece of land for the maintenance of the latter made by a certain Dipattaraiyan at Sōjakulavallinallūr, may be deducted from the accounts of Sōjakulavallinallūr and added to the dēvadāna lands of the temple and that the transaction may be engraved on the temple wall. See S.A. 71.
113. 321 of 1913.—(Tamil.) On a pillar of the western entrance into the second prākāra of the same temple; left side. This pillar of the entrance was presented by Perumāḷ Pillai alias Sōjakōnār, one of the chiefs of Avaniālappirandān Köpperuṇjiṅga, for the merit of his master. [Mr. Krishna Sastri points out that, according to an inscription at Tripurāntaka (Kurnool District), a certain king Mahārāja Sinha built the eastern gōpuram of this temple and decorated the four sides of it with booty acquired from the four quarters and that this king was evidently Köpperuṇjiṅgadēva.]

114. 322 of 1913.—(Tamil.) On a second pillar in the same entrance. Records in Ś. 1422 Raudri, Āvaṇi, fifteenth day, that Tirumalaikōḷundar, the agent of Narasa-Nāyaka, while he was in charge of the temple, enforced that ten cake-offerings and betel leaves, which must be distributed among certain specified individuals for the merit of Narasa Nāyaka, were not to be withheld from them and used otherwise. [For the highly interesting figures in the western gōpuram which are illustrative and descriptive of the dancing art in this age, see Ep. Rep., 1914, pp. 82–3. Mr. Krishna Sastri quotes from the Bhāratīya-Nāṭya Sāstra to show how scientific these representations are.]

115. 323 of 1913.—(Tamil.) At the southern entrance into the first prākāra of the temple; left side. A record of the Vijayanagara king Vīrapratāpa Vīra-Krīṣṇayadēva-Mahārāya in Ś. 1432, Pramōḍāta, Makara, ba. di. Amāvāṣya, Monday, Pūraḍam (= December 10, A.D. 1510). Records gift of three villages with an income 1,400 rēkai (gadyāna) for the mahāpūja in the temple of Alagiya Tiruchchirāmbalamudaiya Tambirānār—included in Araṣūr-kilpaṟṟu, a subdivision of Vēnṇaiyūrṇādu in Rājādhiraṉāvaḷanādu which was itself a district on the northern bank (of the Coleroon), included in the Province of Bhuvanēkavīṟan-paṭṭāna] and for the maintenance of a feeding house, by a certain Śīrmāi Appā Pillai.

116. 324 of 1913.—(Tamil.) On the door post of a new entrance cut close to the east gōpuram of the same temple. Seems as No. 321 (i.e., S.A. 113) above. The pillar evidently belonged to a different part of the temple and has been put in at this entrance by the Nāṭṭukōṭṭai Cheṭṭis.

117. 325 of 1913.—(Tamil.) On the gōpuram at the main entrance into the Śivakāmi-Amman shrine in the same temple. Same as S.A. 113.

118. 326 of 1913.—(Tamil.) On the east wall of the Mahishasuramardhani shrine in the same temple. A record in the twelfth year of Pallava king Sakalabhuvanachakravartin Avaniālappirandān alias Köpperuṇjiṅgadēva. Registers an order of Sōjakōn that a gift of land made for a flower garden to the shrine of Aṇḍabharanaḍēva be engraved on the wall of the shrine and the
original documents connected herewith, be preserved in the temple treasury.

119. 327 of 1913.—(Tamil.) On the same wall. A record in the tenth year of the Pallava king Sakalabhuvanachakravartin Avaniāḷappirandān alias Köpperuṇjiṅgadēva. Registers an order of Śōjakōn that a gift of land made for a flower garden to the shrine of Āndābharaṇadēva be engraved on the wall of the shrine and the original documents connected therewith, be preserved in the temple treasury.

120. 328 of 1913.—(Tamil.) On the base of the Nandi-maṇṭapa opposite to the eastern gopura of the same temple. A record of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva, the date of which is lost. Consists of a number of mutilated and unconnected pieces. Stones out of order. Refers to an arrangement (vyavasthā) made by the temple managers. See S.A. 71, for the identification of the king.

121. 329 of 1913.—(Tamil.) On the base of the Nandi-maṇṭapa opposite to the southern gopura of the same temple. Consists of six verses of which five refer to a battle fought evidently at Chidambaram by a certain Munaiyan Vallaiyan Ādittan, chief of Panaiśeyyār, on behalf of the Pāṇḍya (Mīnavan) against the Chōḷa (Vaḷāvan). The author of the poetry was Tāynallā-Perumāl Munaiyadarayan alias Bhuvanēkavīra Tōṇḍaimān.

122. 330 of 1913.—(Tamil.) On the base of a small shrine in the western prākāra of the same temple. An incomplete record in the sixth year, Simha, 26th day of the Pāṇḍya king Jaṭāvarman alias Tribhūvanachakravartin Sundara-Pāṇḍyadēva (I? 1251—64). Contains some detailed account of land measurement.

123. 331 of 1913.—(Tamil.) On a slab built into the floor in front of the Gaṇapatī shrine in the same temple. An unfinished record in Manmathā, Dhanus. Refers to a gift by purchase of some godowns, by a certain Nāgama-Nāyaka. [Was he the father of Viśvanātha Nāik, the founder of the Nāik dynasty of Madura?]

124. 332 of 1913.—(Tamil verse.) On the east gopura of the same temple; right of entrance. Consists of two verses, the first of which refers to a conquest of the Pāṇḍya king over the Chōḷa, the latter being driven into the forest. The second mentions Kāḍavarkōn and his army melting away before the Pāṇḍya king Sundarattōl. [Mr. Krishna Sastri identifies Kāḍavarkōn with Köpperuṇjiṅgadēva and the Pāṇḍya with Jaṭāvarman Sundara Pāṇḍya I.]

125. 333 of 1913.—(Tamil verse.) In the same place. A record of the Vijayanagara king Kṛishṇarāya in Ś. 1443, Vṛisha, Kārttika. (Details not enough for calculation). Records that a certain Maṅgarāsaṇ granted the village of Chidambaranāṭhapuram to the temple.
126. 334 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Virapratapā Vēṅkaṭadēva-Mahārāya (I) in Ś. 1500, Pārthiva (wrong) Simha, śu. di. 10, Monday, Śubhayōga, Svātī. Records gift of four villages to the temple of Chidambareśvara and Śivakāmasundari-Ammai to provide oblations and sacred bath in early mornings, for the merit of Vaiyappa, Kṛishṇappa Koṇḍama-Nāyaka. An irregular date. Most probably June 24, A.D. 1577 is intended. See Ep. Rep., 1914, p. 69. See S.A. 131 for an other endowment by the same chief.

127. 335 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Vēṅkaṭadēva-Mahārāya (I) in Ś. 1510 Sarvadhāri, Mārgaḷi, twenty-second day. Records gift of 300 pon for providing 20 (rice) offerings to the god Chidambareśvara and distributing the same among begging devotees. It is stated that this amount was till then being set apart by the temple for the ilakkai and korru of the king and his followers (rājāgaram). “Date can be calculated but not verified.”

128. 336 of 1913.—(Tamil.) In the same place. Contains three verses that first of which refers to a battle fought on the banks of Veḷḷāru in which a certain Bhuvaṅkāvīri was victorious. [The last refers to Māravarman Vikrama-Pāṇḍya, who came to the throne in 1283.]

129. 337 of 1913.—(Tamil verse.) In the same place. One verse describing the anger of Vikrama Pāṇḍya. [See note to the above inscription.]

130. 338 of 1913.—(Tamil verse.) In the same place. One verse in praise of Sundara-Pāṇḍya (Jāṭāvarman I) and his weighing himself against gold. See S.A. 124, 132, 153, etc. See Ep. Ind., III, p. 11 where his covering the Vīmana of the Raṅganātha temple with gold is referred to.

131. 339 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Vēṅkaṭadēva Mahārāya (I) in Ś. 1510, Sarvadhāri, Tai, twenty-second day. Registers that Vaiyappa-Kṛishṇappa Koṇḍama-Nāyaka ordered that the 30 (rice) offerings for which he had provided 50,000 kālam of paddy in the district of Vīranārayanaḥchīrmai, be distributed among Śaiva mendicants (tiruottunāyanāṁ). “Date can be calculated but not verified.” See S.A. 126.

132. 340 of 1913.—(Tamil verse.) In the same place. Glorifies the prowess of Sundara-Māran (i.e., Sundara-Pāṇḍya) who annihilated the forces of the Telīṅgas that surrounded him and drove the Bāṇa chief into the forest. [The king was evidently Sundara Pāṇḍya I, Jāṭāvarman whose inscriptions have the introduction Anuittulahuṅkondarulīya and who ruled from 1251 to 1264.]

133. 341 of 1913.—(Tamil.) In the same place. Mentions Sōḻakulavalli and appears to make provision for singing the
pāmālai (hymns) of the Nāyanār (Śaiva saints) in the temple of Tirumūlattānamuṇḍaiyān. Also mentions the village of Kaḷumalam. A record in (date doubtful); Āni, Svāti.

134. 342 of 1913.—(Tamil.) In the same place, left of entrance. In modern characters. Registers that Suppammāl, mother of Ayyalammāl, who was the wife of Pachchaiyappa-Mudaliyār of Kaṇchipuram, repaired this eastern gopura and founded a Brahman settlement (agrahāra).

135. 343 of 1913.—(Grantha.) In niches on the inner walls of the same gopura. These are labels engraved below images representing women in various dancing postures. The inscriptions are in Sanskrit poetry. For a discussion of these postures as given in the Bhārata-nāṭya Śāstra and illustrations, see Madr. Ep. Rep., 1914, pp. 74–83.

136. 344 of 1913.—(Tamil.) On the south gopura of the same temple; right of entrance. A record of the Śāluva king Virapratāpa Tammarāya. in Ś. 1425, Rudhirōdgarin, Simha, śu. di. 14, Śrāvaṇa, Monday (which should be Sunday). Records that a certain Mondukoli Rāmanāyakkar Mallanāyakkar gave the village of Kārikkuḍi, the western hamlet of Perumbāṟṟappuliyur, for a double garland and offerings to be offered every day. The king receives the usual Vijayanagara titles. The date corresponded to 6th August, A.D. 1503.

137. 35 of 1913.—(Tamil verse.) In the same place. A much damaged record. Mentions Por-puliyur.

138. 346 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (Veṅkaṭa I, 1586–1614) in Ś. 1510, Sarvadhārin, Mārgalī, 22nd day. Same as No. 335 (i.e., S.A. 127) above.

139. 347 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (Veṅkaṭa I, 1586–1614) in Ś. 1510, Sarvadhārin, Tai, 22nd day. Same as No. 339 (i.e., S.A. 131) above.

140. 348 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Śrīraṅgadēva-Mahārāya (II) in Ś. 1503 Vṛisha, Kumbha, śu. di. 84, Thursday (which should be Tuesday), Śravīṣṭha (i.e., Dhanīṣṭha). Records gift of seven villages and of income from pepper trade called milagu-tāragu, for oblations and festivals in the shrines of the god and goddess, by Vaiyappa Krishnappa-Koṇḍama-Nāyaka. See S.A. 126 and S.A. 131. [I have traced this inscription to Ius., S. Dts., p. 163, No. 4, but here the name of the king is given as Veṅkaṭadēva.]

141. 349 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (Veṅkaṭa I, 1586–1614) in Ś. 1510, Sarvadhārin, Tai, twenty-second day. Records that
the provision made by the chief for twenty offerings to be distributed among the Śaiva mendicants (paradeśī) in the temple, was placed under the supervision ofNamaśṣivāya-Uḍaiyār, the "Superintendent of all services (kaṭṭalai)." [The name Namaśṣivāya reminds the Tamil literary student of that Guru Namaśṣivāya who was the disciple of Guhai Namaśṣivāya who devoted himself, at the instance of his teacher, to holy work at Chidambaram, who composed the Paramarāhayaṇāla, the Chidambaravēṇa, etc., and who ultimately died at Tirupperundurai. See N.A. 614.

142. 350 of 1913.—(Tamil.) In the same place. A record in the fourth year and sixty-seventh day of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīrakērāla alias Kulaśekharadēva. Registers an order of Śediyarāyān exempting certain lands granted for a flower garden by a native of Paḷiṅkōdu in Malai-māṇḍalam from paying kaḍamai and kuṭimai and declaring that these lands might enjoy the privileges of irrigation by channels, percolation and bailing. The king was identical with Ravivarman Kulaśekhara, the Kērāla conqueror. See Ep. Ind., IV, 145; Ibid., Vol. VIII, p. 8. His father Jayasimha had the title Vīrakērāla. Ep. Ind., IV, p. 293.

143. 351 of 1913.—(Tamil.) On the same gōpura; left of entrance. A record in the fourth year and one hundred and twenty-third day of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vīra-Pāṇḍyaadēva. Registers an order of Śediyarāyān that the gift of garden lands made by a certain Villavada-raiyān together with lands provided for the maintenance of eighteen servants of the garden and of the water-shed within it, may be engraved on temple walls. See S.A. 71.

144. 352 of 1913.—(Tamil.) On a slab set up near the same gōpura. A damaged record in Ś. 1520, Viḷambil, Adi, first day. Provides for some specified repairs to the temple made for the merit of Muttu-Krishnappā-Nāyaka, son of Vaiyappā-Krishnappā Kōṇḍama-Nāyaka. Also mentions a māṇṭapa on the bank of Kōllidāvāru, built by the same donor. See S.A. 126 and 131.

145. 353 of 1913.—(Tamil.) On the west gōpura of the same temple; right of entrance. A record in praise of the Pāṇḍya king (Mīnavan) Vikrama-Pāṇḍya (Māravarman, most probably).

146. 354 of 1913.—(Tamil.) In the same place. Three verses describing the glory of king Sundara-Pāṇḍya who conquered the kings of Vēṇādu (i.e., Trāvancore), those of the north (i.e., the Teḷiṅgas) and those of the Koṅgu (country) and killed Gaṇḍagōpāla. [The king is of course Jatāvarman Sundara Pāṇḍya I, 1251—64. See S.A. 153.]

147. 355 of 1913.—(Tamil.) In the same place. A récord of the Vijayanagara king Veṅkaṭadēva-Mahārāya (Veṅkaṭa I, 1586—1614)
in Ś. 1510, Sarvadhārin, Mārgaḷi; twenty-second day. Same as No. 335 (i.e., S.A. 127 above).

148. 356 of 1913.—(Tamil.) In the same place. A record of the Cochin king Rāmavarma-Mahārāja, of the family of Śeraman Perumāḷ Nāyanār in Ś. 1498, Dhātri; Mārgaḷi, twelfth day. The king is stated to have been born under the asterism Viśākha. Provides for 33 talīgai (offerings) to be offered to Ānandatāṇḍava-Pērumāḷ Nāyanār and distributed among Brāhmaṇas, Mahēśvaras and the temple cooks. [The king referred to was the king of Cochin, one of the successors of Gōdai Varma who came to the throne in 1561 and ruled for an unknown period.]

149. 357 of 1913.—(Tamil verse.) In the same place. In praise of the Pāṇḍya king. Mentions Kūḍal (i.e., Madura).

150. 358 of 1913.—(Grantha and Tamil.) In the same place. A record of the Vijayanagara king Virabhūpatirāya. Registers that 64 cows were granted for maintaining perpetual lamps in the presence of Nrittanātha, by the ministers Chauṇḍarasā and Ādittarasa. [The Government epigraphist points out that if this Chauṇḍarasa is the same as the Vēdic scholar Chauṇḍapāchārya, Virabhūpati should be identified with Bukka II in whose time that scholar flourished. Ep. Rep., 1909, p. 115].

151. 359 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Virapratāpa Śṛīṛaṅgadeva-Mahārāya (II) in Ś. 1503, Vṛisha, Kumbha, ṣu. di. 14, Thursday (should be Tuesday) Śravīṣṭha (i.e., Danshiṭṭha). Same as No. 348 (i.e., S.A. 140 above).

152. 360 of 1913.—(Tamil.) In the same place. Records in Ś. 1517, Durmukhi, Chaitra, full-moon, Chitra, lunar eclipse gift of a village surnamed Purappēṭṭai, for meeting the expenses of one day during the Aippiṣi-Pūram festivities, in honour of the goddess.

153. 361 of 1913.—(Tamil verse.) In the same place. The record contains three verses and refers to the fight between Sundara-Pāṇḍya (evidently Jaṭāvarman S.P.) and the Teluṅgas, at Muddūr in which the dead bodies were strewn up to the banks of the Pērāru. See S.A. 146 which directly refers to the battle.

154. 362 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya I (1586—1614) in Ś. 1510, Sarvadhārin, Tai, twenty-second day. Same as No. 349 above.

155. 363 of 1913.—(Tamil verse.) In the same place. Consists of two verses. There is apparently a reference to Sundara-Pāṇḍya's weighing himself against gold and using it for coveting the temple. See S.A. 130 above.

156. 364 of 1913.—(Tamil verse.) On the same gopura; left of entrance. A damaged record. Two of the verses are in praise of the Pāṇḍya king (Maran).
157. 365 of 1913.—(Tamil verse.) In the same place. Three verses extolling Vikrama-Pândya. The first says that he conquered the king of Vênâdu (i.e., Travancore) at Podiyil. In the second he is addressed as Bhuvanêkavîra and Korkai-kâvala and is stated to have been the enemy of Gaṇapati. The third advises king Vikrama-Pândya not to go to the north; for there it says is a foe—a woman ruling with a man’s name. [The last refers to the celebrated queen Rudramma of the Kâkatiya dynasty. See S.A. 68, S.A. 342, etc., for further facts about Vikrama-Pândya.]

158. 366 of 1913.—(Tamil.) In the same place. A record in the twenty-ninth year of the Pândya king Mâravarman Tribhuvanachakravartin Kulašêkharadêva (I, 1268—1308). Built in at the bottom. Registers an order of Kâliingarâyan. Provides for offering to the god Kulottuṅgasôla-Vinâyaka-Piḷḷaiyar who is enshrined on the south side of the seven storeyed gôpura of Râjakalâmbirântirumâligai. Refers to Ellândalaiyâna-Perumâlsândî. [Ellândalaiyâna is the epithet of Jaṭâvarman Sundara-Pândya I, 1251—64.]

159. 367 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadêva-Mahârâya (I, 1586—1614) in Š. 1510, Sarvadhârin, Tai, twenty-second day. Same as No. 339 above.

160. 368 of 1913.—(Grantha.) In niches on the inner walls of the same gôpura. Registers the names of the various dances in Sanskrit, as in No. 343 (i.e., S.A. 135).

161. 369 of 1913.—(Tamil.) On a slab set up near the same gôpura. A record of the Vijayanagara king Veṅkaṭadêva-Mahârâya (I) in Š. 1515, Vijaya, Ādi, first day, Saturday, Jyēśhtha (= 30th June 1593). Registers that for the merit of Vaiyappa-Krishnappa-Koṅḍama-Nâyaka, the districts Devamândalaśîrmai, Vîranârâyaṇachchîrmai, Terku-nâdu, Vaḍakku-nâdu, the five villages grouped under Asuvar and all others that had been enjoyed by the temple of Chidambâresvara from early times, were made tax-free and that a fresh provision was made for a daily offering of 750 tâligai. This was called Koṅḍama-nâyakan kaṭṭalai. [I have traced this inscription to Ins., S. Dts. (Mack. MSS.), p. 167, No. 15.]

162. 370 of 1913.—(Tamil.) On the north gôpura of the same temple; right of entrance. A record of the Vijayanagara king Veṅkaṭadêva-Mahârâya (I) in Š. 1510, Sarvadhârin, Tai, twenty-second day. Same as No. 359 above (i.e., S.A. 131).

163. 371 of 1913.—(Tamil.) In the same place. Registers that Viraprâtâpa Krishnâdêva-Mahârâya (1509—1530) after having started on a campaign against Simhâdri-Pottunûru, planted a pillar of victory there and returning thence, he paid a visit to
Ponnambalam (i.e., Chidambaram), worshipped the god and built the northern gopura of the temple. See S.A. 233.

164. 372 of 1913.—(Tamil.) On the same gopura; left of entrance. A record of the Vijayanagara king Veṅkaṭaḍēva-Mahārāya (I, 1586—1614) in Ś. 1510, Sarvadhārin, Mārgajī, 22nd day. Same as No. 335 above (i.e., S.A. 127).

165. 373 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭaḍēva-Mahārāya I in Ś. 1510, Sarvadhārin, Tai, 22nd day. Same as 349 above (i.e., S.A. 141).

166. 374 of 1913.—(Tamil verse.) In the same place. Registers that three gopuras were the gifts of kings who wore a crown. This (the northern gopura) was built by the god himself. The poet evidently means to say that this is the best of the four. We know from S.A. 163 that Krishnarāya built it.

167. 375 of 1913.—(Tamil.) On a slab set up near the same gopura. A record of the Vijayanagara king Veṅkaṭaḍēva-Mahārāya in Ś. 1515, Vijaya, Ādi, 1st day, Saturday, Jyēṣṭha (30th June 1593). Same as No. 369 above (i.e., S.A. 161).

168. 376 of 1913.—(Tamil.) On the north wall of the Karpaga Vināyaka temple, at the western gopura of the same temple. A record of the Vijayanagara king Vīraprātapā Dēvarāya-Mahārāya II in Ś. 1349, Plavaṅga, Mīna, śu. di. 5, Sunday, Rōhinī (March 21, A.D. 1428). One stone missing in the middle. Registers that the king ordered certain irregularities in temples and temple lands to be set right. A very interesting record which gives a clue to the beneficent rules of Dēvarāya. The inscription says that the king's officers unjustly collected kāṇikkai, Āraṇaṇu, Karaṇakkar jōdi, Viśēśhādayam and other taxes from certain villages which were owned by temples and the people of which were tenants (by mortgage, purchase, etc.) of these temples; that the villagers in consequence deserted; that worship in consequence ceased in the temples; and that the king issued an edict of freedom and restoration. See Ep. Rep., 1914, p. 97 and also Ep. Rep., 1908, p. 250.


Erumbūr.

170. 378 of 1913.—(Tamil.) On the south base of the central shrine in the Kadambavanēśvara temple. An unfinished record in the sixteenth year of the Chōla king Vikrama-Choḷadēva (1118—35).
Records gift of money for a lamp to the temple of Śiru-Tirukkōyil-Mahādeva at Urumūr alias Vikrama-Chōla-chaturvēdimaṅgalam, for the merit of Tirumambalamśuṛi alias Munaiyadaraiyap-Pallavaraiyan, a Chāḻukki of Toṇḍa-maṅḍalam residing at Ānaiyāri, the eastern hamlet of Vānavanmādevi-chaturvēdimaṅgalam in Virudarāja-ḥayaṅkara-vaḷanāḍu on the northern bank (of the Coleroon).

171. 379 of 1913.—(Tamil.) On the same base. A record in the eighteenth year of the Chōla king Madiraikoṅḍa-Parakēsarivarman (Parāntaka I). Records gift of a lamp-stand and of 90 sheep for a lamp, by a certain Kalinikki Kuṇavan, native of Marungil in Kōṅṇāḍu to the temple of Śiru-Tirukkōyil-Perumāṇaṅgal, at Urumūr, a dēvadāna in Nalvāyalūr-kūṟram on the northern bank (of the Coleroon).

172. 380 of 1913.—(Tamil.) On the same base. A record in the twentieth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (II? or III?). Records gift of money for a lamp, by a native of Urumūr alias Vikramachōla-chaturvēdimaṅgalam.

173. 381 of 1913.—(Tamil.) On the south wall of the same shrine. A record in the twenty-sixth year of the Chōla king Madiraikoṅḍa-Parakēsarivarman (i.e., Parāntaka I). Records gift of 90 sheep for a lamp by a lady, to the temple mentioned in S.A. 171 above. The sabbā (assembly) of Urumūr agreed to see the lamp regularly maintained in the temple.

174. 382 of 1913.—(Tamil.) On the same wall. A record in the twentieth year of the Chōla king Madiraikoṅḍa Parakēsarivarman (905—47). Records gift of a lamp-stand weighing 200 palams and of 90 sheep for a lamp to the temple by a resident of the northern suburb of the same village.

175. 383 of 1913.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājakēsarivarman. Records gift of a lamp-stand and of 90 sheep for a lamp to the temple of Śiru-Tirukkōyil-Mahādeva at Urumūr. The donor was a certain Kurumban Śiruṅgan, native of Villangāṭṭūr in Arumbūr-kūṟram, a subdivision of Pāṇḍi-nāḍu.

176. 384 of 1913.—(Tamil.) On the same wall. A record in the twenty-eight year of the Chōla king Madiraikoṅḍa Parakēsarivarman (i.e., Parāntaka I). Registers that the central shrine (śrivimāṇa) was built of stone and that the gopura with the ashta-papariṇā was erected by a Irungōḷan Kuṇavan Aparājitan. A gift of 3½ vēlis of land was also made by the same individual with the permission of king Śoḷaperumāṇaṅgal Parāntakadeva to the temple of Śiru-Tirukkōyil-Bhāṭāra (the modern Kadambavanēvara) at Urumūr for tiruchchennal, archanābhōga and the maintenance of drummers at śri-bali.

177. 385 of 1913.—(Tamil.) On the same wall. A record in the twenty-third year of the Chōla king Rājarājakēsarivarman
alias Rājarājadēva (I). Records gift of 5 kalanju of gold by a certain Araiyan Vichchādiran of Urumūr, on receiving which the assembly of Urumūr, a dēvadāna and brahmadēya in Nalvāyalūr-kūrram, a subdivision of Vaḍagarai Rājendrasimha-valanādu, agreed to pay themselves the annual fee usually collected from the drummers of the temple (uvachchar) and to have the śrī-bali of the temple properly conducted. [The great poet Kamba belonged to the Uvachchar caste, or rather he was brought up by an Uvachcha.]

178. 386 of 1913.—(Tamil.) On the same wall. A damaged record of the Pândya king Māravarman Tribhuvanachakravartin Vira-Pândyadēva in his fifth year, Simha, šu. di. 8, Saturday, Anilaṃ. Registers a sale of land to the temple as a tirunāmattukkāṇi of the goddess, by the sabhā of Urumūr alias Vikramachōla-chaturvēdimāngalam. See S.A. 71. Mr. Swamikannu Pillai says that the English equivalent of the date is Saturday, August 18, A.D. 1267.

179. 387 of 1913.—(Tamil.) On the west wall of the same shrine. An unfinished record in the seventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of 96 sheep for a lamp and of 14 cows for curds and milk, by a nātiye of a place near Poygai-Araśūr to the temple of Tiruvirāmīśvaramudaiyā Periyanāyanār at Erumbūr which was also called Urumūr alias Vikramachōla-chaturvēdimāngalam, a brahmadēya in Merkanādu, a subdivision of Vaḍagarai Virudarāja-bhayānka-valanādu. [The king was very probably Rājarāja III, 1216—48.]

180. 388 of 1913.—(Tamil.) On the same wall. An unfinished record in the twenty-third year of the Chōla king Rājarājakēsariyarman alias Rājarājadēva (I). Records sale of land to the temple by the assembly of Urumūr, a dēvadāna and brahmadēya in Nalvēlūrkūrram, which was a subdivision of Vaḍagarai Rājendra-simha-valanādu. Mentions the taxes echchōrū, Vāsalipandakudimai and ūrīdu-varippādu from the payment of which the land was evidently exempted by the assembly.

181. 389 of 1913.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Pārakēsarivarman. Records gift of 90 sheep for a lamp to the temple of Širu-Tirukkōyil-Bhāṭāra.

182. 390 of 1913.—(Tamil.) On the same wall. A record of the Chōla king Pārakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladeva II in his twelfth year, Vrischika, šu. di. 12, Wednesday, Rēvati (November 8, A.D. 1144). Records gift of land for oblations to the same temple by a certain Tōraṇavallavapērayān, a servant and tenant of Kāḍavarāyan. See S.A. 124.

183. 391 of 1913.—(Tamil.) On the north wall of the same shrine. A damaged record in the sixteenth year of the Chōla king Pārakēsarivarman. Seems to record a gift of gold for a lamp, by a lady.

185. 393 of 1913.—(Tamil.) On the north wall of the same shrine. An unfinished record in the ninth year of the Chōla king Parakēśarivarman. Registers that ten kaḷanju of tulai-pon were paid to the village assembly for making a certain land which was presented to the temple, tax-free.

186. 394 of 1913.—(Tamil.) On the north wall of the same shrine. A record in the ninth year of the Chōla king Parakēśarivarman. Records gift of 90 sheep for a lamp.


188. 396 of 1913.—(Tamil.) On the north wall of the same shrine. An incomplete record in the fourth year of the Chōla king Parakēśarivarman alias Udaiyār Śrī-Rājēndrādēva (1050—63). Refers to a decision (uyavasthai) arrived at by the assembly of Vānavanmādevi-chaturvēdimāngalam, a brahmadēya in Mērka-nādu, a subdivision of Rājādhīrāja-vaḷanadū on the occasion when it met in the temple of Vālavanmādevi-Vinṇagar-Āḻvār. Mentions Vijayaṅgoṇḍaṅśvaram-udaiya-kōyil, and the boundaries of certain lands which had been assigned for oblations.

189. 397 of 1913.—(Tamil.) On the same wall. A record of the Chōla king Rājākēśarivarman alias Tribhuvanachakravartin-Rājarājadēva (II) in his seventh year, Makara, śu. di. 8, Saturday, Rēvāti. Registers that lands were purchased from the assembly of Urumūr alias Vikramachōḷa-chaturvēdimāngalam and granted as dēvadāna to the temple of Tiruvirāmīśvaram-udaiya-Periyanānār by one Vāsudēvan Periyan alias Tiruchchirāmbala-Mūvēndavelān of Olugarai near Poyyai-Araśūr. The taxes kādamai, pādikāval, etc., payable on these lands which amounted to 55 kalams of paddy were agreed to be paid to the temple by the assembly of the village. Refers also to a loan borrowed by the assembly from the temple treasury on account of “bad time” (famine) and scarcity of grain (akκam). The amount borrowed was 60 kāśu at the rate of interest 2 tūni and 3 kuruṇi of paddy on every kāśu.

190. 398 of 1913.—(Tamil.) On the same wall. A damaged record in the fourteenth year and 341st day of the Chōla king Parakēśarivarman alias Rājēndrādēva (1012—43). The assembly of the brahmadēya village, Vālavanmādevi-chaturvēdimāngalam in Mērka-nādu, a subdivision of Vādagārai Rājēndrāsīḷga-vaḷanadū
assembled together in the hall called Tiruvanagadēvan within the temple and in the presence of the "annual supervision committee," agreed to pay in paddy the silvari on certain lands belonging to the temples of Śiru-Tirukkoṭil-udaiyar, Tiruvēṅgaṭattāḻvār and Tirumērkkoṭil-āḻvār. The income was to be utilized for lamps and offerings.

Lālapēṭṭai.


Mannārgudi. (Kāṭṭumannārkōvil).

[This is the celebrated birth-place of Nāthamuni and Yāmunāchārya.]


191-B. In the same place. Records that Kṛishṇappā Nāyaka granted to the Rāmānujakūta in Ś. 1514, in the reign of Venkata-pati Rāya (I), the villages of Kaṇḍamaṅgalam and Paḷaṅjanallūr in Gaṅgaikoṅḍa Śīmai. Ibid., p. 2, No. 8.

Śrimushṇam.

The important Vishnu shrine of the place, generally attributed to the Naik Kings of Tanjore, amidst the fine carvings of which are in fact the figures of Achyutappa and his brothers, is poor in epigraphs. Though not mentioned in the Prabandhas it is one of the eight important Svaẏambhustalas. See S.A. Gaśr., pp. 290–92.

192. 145 of 1898.—(Tamil.) On the steps leading up to the Vēṅgōpālasvāmin shrine in the Bhūvarāhavāmin temple. Records in Ś. 1635 expired, Vijaya, the erection of certain buildings by a chief of Udaiyarpaḷaiyam.

193. On one of the walls. A Telugu inscription, dated Ś. 1505 (A.D. 1583) recording a private grant to the temple in the reign of Śri-Raṅgarāya I of Penukoṇḍa (1578–86). See Antiquities, I, 213.

194. No. 68 of Sewell's List.—(Telugu.) Records a grant of five villages for religious purposes by one Śrīnivāsadāsa, in Ś. 1637 (A.D. 1715), Jaya, during the reign of the emperor Farokshir at Delhi, here called Pārukūśāha Paduṣāhāgaru. Śrīnivāsadāsa was patronized by Todar Mull, the Emperor's deputy. [Mr. Sewell is not quite correct in his reading of this epigraph. For a mention of a Todar Mull who might have belonged to the same family see Trien. Catal. Sans. MSS., 1910–3, p. 496.]

185. 393 of 1913.—(Tamil.) On the north wall of the same shrine. An unfinished record in the ninth year of the Chōla king Parakēsarivarman. Registers that ten kaḷanju of tulai-pon were paid to the village assembly for making a certain land which was presented to the temple, tax-free.

186. 394 of 1913.—(Tamil.) On the north wall of the same shrine. A record in the ninth year of the Chōla king Parakēsarivarman. Records gift of 90 sheep for a lamp.


188. 396 of 1913.—(Tamil.) On the north wall of the same shrine. An incomplete record in the fourth year of the Chōla king Parakēsarivarman alias Uḍaiyār Sṛt-Rājēndrādeva (1050—63). Refers to a decision (vyavasthai) arrived at by the assembly of Vānavaṇmāṇēvi-chaturvēdmaṅgalam, a brahmaṇēya in Mērka-nādu, a subdivision of Rājādhīrāja-valanādu on the occasion when it met in the temple of Vāḷavaṇmāṇēvi-Vinṇagar-Āḻvār. Mentions Vijayaṅgoṇḍaṅgoḷḷavaram-udaiya-kōyil, and the boundaries of certain lands which had been assigned for oblations.

189. 397 of 1913.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin-Rājārājādeva (II) in his seventh year, Makara, śu. di. 8, Saturday, Rēvati. Registers that lands were purchased from the assembly of Urumūr alias Vikramaṇeḻa-chaturvēdmaṅgalam and granted as dēvadāna to the temple of Turuvirāmēḷvaram-udaiya-Periya-nāyanār by one Vāsudēvan Periyaṅ aliṅ Tiruchchiṟṟāmibalai-Mūvēndavēḷan of Olugarai near Poygai-Araṅsūr. The taxes kādaṇai, pādikēval, etc., payable on these lands which amounted to 55 kalam of paddy were agreed to be paid to the temple by the assembly of the village. Refers also to a loan borrowed by the assembly from the temple treasury on account of “bad time” (famine) and scarcity of grain (akkam). The amount borrowed was 60 kāśu at the rate of interest 2 tūṇi and 3 kuruṇi of paddy on every kāśu.

190. 398 of 1913.—(Tamil.) On the same wall. A damaged record in the fourteenth year and 341st day of the Chōla king Parakēsarivarman alias Rājēndrādeva (1012—43). The assembly of the brahmaṇēya village, Vāḷavaṇmāṇēvi-chaturvēdmaṅgalam in Mērka-nādu, a subdivision of Vādagarai Rājēndrasimha-valanādu
referred to in S.A. 144 as the son of Vaiyappa Krishnappa Konḍama Nayaka.]

Cuddalore (Mañjakuppam).

200. 199 of 1902.—(Tamil.) On a pillar set up at the southern end of the Pennaiyāru bridge. A record in the ninth year of the Chōla king Udaiyar Kulottuṅga-Choḻadēva. Records gift of eight buffalo cows for a lamp.

201. 200 of 1902.—(Tamil.) On a second pillar set up at the same place. A record of the Chōla king Parakēsarivarman alias Udaiyar Rājendradēva (1050—63), the date of which is doubtful. Records gift of 96 sheep for a lamp.

Cuddalore (Tiruppāpuliyūr).


204. 117 of 1902.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Chakravartin Vikrama-Choḻadēva (1118—35). Records gift of money for a lamp.


206. 119 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsarivarman alias Udaiyār Rājamahendradēva. Records gift of two lamps. The king’s fighting with Āhamallia is mentioned. [He was the immediate predecessor of Vira Rājendra I, 1063—70. Āhamallia was the same as Sōmēśvara I, 1040—1069.]

207. 120 of 1902.—(Tamil.) On the same wall. A record in the eighteenth year of the Chōla king Madirai-koṇḍa Parakēsarivarman (995—47). Records gift of money for offerings.

208. 121 of 1902.—(Tamil.) On the north wall of the same shrine. A record in the thirty-fifth year of the Chōla king Rājakēsarivarman alias Chakravartin Kulottuṅga-Choḻadēva (I?). Records gift of land.


210. 123 of 1902.—(Tamil.) On the same wall. An incomplete record of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Choḻadēva (1118—35), the date of which is lost.
211. 124 of 1902.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman alias Uḍaiyār Rājendra-Chōladēva (1011—53), the date of which is doubtful. Records sale of land.


213. 126 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chōla king Chakravartin Kulottuṅga-Chōladēva. Records gift of money for a lamp.


217. 130 of 1902.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Rājakēsarivarman. Records gift of sheep for a lamp.

218. 131 of 1902.—(Tamil.) On the west wall of the Pāṭalīśvara shrine. A record of the Chōla king Rājendra-Chōla (I, 1011—53), the date of which is lost. Partially built in.

219. 132 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Rājakēsarivarman alias Uḍaiyār Vīrarājendra-deva (evidently the first king of this name). Records gift of a lamp.

220. 133 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Rājakēsarivarman alias Uḍaiyār Vīrarājendra-deva. Records gift of paddy. See the previous inscription.

221. 134 of 1902.—(Tamil.) On the south wall of the mantapa, in front of the same shrine. An incomplete record of the Vijayananagara king Vīra-Viruppana in Pramōda. Records gift of land. Mentions the Pushpagiri-mathī. [This is a branch of the Śaṅkarachārya mathī which, according to tradition, came into existence in the time of Vidyāranya.]

222. 135 of 1902.—(Tamil.) On the base of the verandah of the first prakāra of the same temple. A record of the Pāṇḍya king Perumal Vikrama-Pāṇḍyadēva in his third, fourth and fifth years, i.e., 1285, 1286 and 1287. Records that the king assigned to the temple certain land which had been wrongfully taken possession of by the Brāhmaṇas. Mentions king Peruṅjiṅga. See S.A. Nos. 68, 157, etc.
Tirthankari.

[For the legendary origin of the place. See S.A. Gasr., 317-8.]

223. 155 of 1904.—(Tamil verse.) On the south wall of the central shrine in the Śivāṅkurēśvara temple. Mentions Kāḍavarkōn and records a remission of taxes. [The king might be Köpperuṅjiṅga or his father who are called by the Government Epigraphist Kāḍava II and Kāḍava I respectively. See Ep. Rep., 1913, pp. 126-7.]

224. 116 of 1904.—(Tamil.) On the west and south walls of the same shrine. A record in the fifteenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga Chōḷadēva III (1178—1216) who took Madura and the crowned head of the Pāṇḍya. Records gift of land.


226. 118 of 1904.—(Tamil.) On the south base of the same shrine. An incomplete record in the twenty-first year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva III "who took Madura, Ceylon and the crowned head of the Pāṇḍya”.


228. 120 of 1904.—(Grantha.) On the south wall of the maṇḍapā in front of the same shrine. An incomplete record. Contains a number of birudas, apparently of some Pāṇḍya king.

229. 121 of 1904.—(Tamil.) On the same wall. An incomplete record in the ninth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Records gift of taxes for the celebration of twelve festivals commencing with the festival of Tirunāvukkarasūdēvar. [Appar or Tirunāvukkarasar was the elder contemporary of Gnānasambanda, and so belonged to the middle of the seventh century. For Vīra Pāṇḍya see S.A. 71. Appar and the three other Śaiva Āchāryas are represented in local carvings. See S.A. Gasr., p. 318.]


231. 123 of 1904.—(Tamil.) On the same wall. A record in the sixteenth year of the Pāṇḍya king Tribhuvanachakravartin Könerimėlkondän Sundara-Pāṇḍyadēva. Records gift of land for the festival called Kōdanḍarāman-śandī after the king.
211. 124 of 1902.—(Tamil.) On the same wall. A record of the Chōla king Parakēśarivarman *alias* Uḍayīyr Rājendra-Chōlādēva (1011—53), the date of which is doubtful. Records sale of land.


213. 126 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chōla king Chakravartin Kulottuṅga-Chōlādēva. Records gift of money for a lamp.


217. 130 of 1902.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Rājakēśarivarman. Records gift of sheep for a lamp.

218. 131 of 1902.—(Tamil.) On the west wall of the Pātāliśvara shrine. A record of the Chōla king Rājendra-Chōla (I, 1011—53), the date of which is lost. Partially built in.

219. 132 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Rājakēśarivarman *alias* Uḍayīyr Vira-rājendradēva (evidently the first king of this name). Records gift of a lamp.

220. 133 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Rājakēśarivarman *alias* Uḍayīyr Vira-rājendradēva. Records gift of paddy. See the previous inscription.

221. 134 of 1902.—(Tamil.) On the south wall of the maṇṭapa, in front of the same shrine. An incomplete record of the Vijayanaṅgara king Vīra-Viruppana in Pramōda. Records gift of land. Mentions the Pushpagiri-maṭha. [This is a branch of the Šaṅkarāchārya maṭha which, according to tradition, came into existence in the time of Vidyāraṇya.]

222. 135 of 1902.—(Tamil.) On the base of the verandah of the first prākāra of the same temple: A record of the Pāṇḍya king Perumāḷ Vikrama-Pāṇḍyadeva in his third, fourth and fifth years, i.e., 1285, 1286 and 1287. Records that the king assigned to the temple certain land which had been wrongfully taken possession of by the Brāhmaṇas. Mentions king Peruṅjiṅga. See S.A. Nos. 68, 157, etc.
239. II2 of 1904.—(Tamil.) On the north base of the same shrine. A record in the third year of the Pándya king Jaṭávarman alias Tribhuvanachakravartin Vikrama-Pándyađēva. Records gift of land. [Is this the same as the king referred to in S.A. 232?]

240. II3 of 1914.—(Tamil.) On stray stones in the roof of the māṇṭapa in front of the same shrine: A mutilated record of the Pándya king Jaṭávarman Tribhuvanachakravartin Sundara-Pándyađēva I the date of which is lost. The donor was a certain Sariputtira-Pândita. Mentions the Śaṅgattār (i.e., perhaps the Buddhist saṅgha). [The Buddhist Sariputta who was the contemporary of Gñāna-Sambanḍa was of course a much earlier person.]

241. II4 of 1904.—(Tamil verse.) On both sides of the entrance into the first prākāra of the same temple. A damaged record. Records that a Toṇḍaimān presented to the Chōla king his crown. Records gift of land in Tondaimān nallūr. [Who was this Toṇḍaimān?]

Tirukantheśvaram.

242. I28 of 1904.—(Tamil.) On the east wall of the central shrine in the Naṭanapādeśvara temple. A record in the forty-fourth year of the Chōla king Chakravartin Kulottuṅga-Chōladeva. Records gift of money for a lamp. [The king apparently is Kulottuṅga I who alone had such a long reign. 1070—1118.]

243. I29 of 1904.—(Tamil.) On the same wall. A record in the forty-fourth year of the Chōla king Chakravartin Kulottuṅga-Chōladeva. Records gift of money for a lamp. See note to the above inscription.


247. I33 of 1904.—(Tamil.) On the south wall of the same shrine. An incomplete record in the fourteenth year of the Chōla king Rājakēsarivarman alias Chakaravartin Kulottuṅga-Chōladeva. Records gift of land to provide for the requirements of the shrine of Dakhshipāṃṛti. [The king referred to here might be the same as Kulottuṅga I, 1070—1118.]

248. I34 of 1904.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Parakēsarivarman alias Udaiyar Rajendradēva (1050—63). Records gift of gold for a lamp,
232. 124 of 1904.—(Tamil.) On the same wall. A record in the fourth year of the Pândya king Könêrîmêlkonḍân Tribhuvanachakravartin Vikrama-Pândyadēva. Records gift of land. [For a discussion of the date see Ep. Ind., Vol. VIII, p. 282. Kielhorn would fix it on Sunday, 15th February, 1405. He says that it can be inferred that the king began to rule between January 10 and July 27, A.D. 1401.]

233. 125 of 1904.—(Tamil.) On the south base of the same maṅtapa. A record of the Vijayanagara king Viraprâtâpa Krisahñadēvarâya Mahârâya in S. 1439, Īśvara. Built in the middle and in several places. Refers to the king’s conquests and mentions a large number of temples which benefited by his remission of 10,000 varâhas. In the same place is a small inscription which calls the maṅtapa Aiyyan-Ankakkaran-tirumântapam. See S.A. 163 (at Sêndamâṅgalam).

234. 126 of 1904.—(Tamil verse.) On the door post of the gopura of the first prâkâra of the same temple. A complete copy of No. 114.

235. 127 of 1904.—(Grantha and Tamil.) On the south wall of Vighnâsvara shrine in the same temple. A mutilated record in the fourteenth year of the Pândya king Jatâvarman Tribhuvanachakravartin Sundara-Pândyadēva I (1251–64). Begins with samasta-jagadâdhâra, etc.


235-B. On the north wall of the Mahâmaṇtapa. Records that Köpperûnjingadēva granted in the twentieth year of his reign the village of Sennadanallur. Ibid. No. 52.

Tiruchchöpuram.

236. 109 of 1904.—(Tamil.) On the south wall of the central shrine in the Maṅgalapuriśvara temple. A record in the fourteenth year of the Pândya king Tribhuvanachakravartin Könêrîmêlkonḍân Sundara-Pândyadēva. Records gift of land for the requirements of a festival called Sundara-Pândiyian-śandî.

237. 110 of 1904.—(Grantha and Tamil.) On the south wall of the same shrine. A record in the seventh year of the Pândya king Vikrama-Pândya. Records gift of land. [As the inscription begins with Samastabhuvanaikavira, etc., the king should be Mâravarman Vikrama-Pândya who came to the throne in 1283 and whose greatness is evidenced in previous records.]

238. 111 of 1904.—(Tamil.) On the east base of the central shrine in the same temple. A record of the Chôla king Tribhuvanachakravartin Râjarâjadēva, the date of which is lost. Built in the middle. A portion of the inscription is negative and reads from right to left.
263. 149 of 1904.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the fourth year of Tribhuvanachakravartin Könerinmaikōndān. Records a remission of taxes in favour of the temple.

264. 150 of 1904.—(Tamil.) On the same wall. A record in the fourteenth year of Tribhuvanachakravartin Könerinmaikōndān. Records gift of land from the income of which provision had to be made for offerings, etc., to the image of Köyil-ponmēynda-Perumāl set up at Tiruvayindirapuram (Tiruvēndipuram) and for celebrating at the temple of Dēvanāyaka-Perumāl, a festival called Sundara-Pāṇḍyan-śandi after the king. [Tiruvēndipuram was the birthplace of Vēdānta Dēśika. For his life and labours—see my article in Bo. J.R.A.S., 1915–16, pp. 276–312.]


Tirumāṇikulī.

This place which is referred to in the Dēvāram and in inscriptions as Udavi Tirumāṇikulī was included in Rājarājavalanāḍu, Merkāṇāḍu, Vadakarai Rājendrachōlavalanāḍu or Virudarājubhayankara-valanāḍu. Vishṇu, in his Vāmanāvatāra, is said to have worshipped here with a gem.

266. 148 of 1902.—(Tamil.) On the west wall of the Vāmanapurīśvara shrine. A record in the eleventh year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva (1118–35). Records gift of land. Mentions Kulottuniga-Chōlādēva. See Ep. Ind. VII, pp. 170-1, where Dr. Kielhorn points out that the exact date was Wednsday, 19th December, A.D. 1128.

267. 149 of 1902.—(Tamil.) On the north wall of the same shrine. A record of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva (1118–35), the date of which is lost. Partially built in.


270. 152 of 1902.—(Tamil.) On the same wall. A record in the forty-second year of the Chōla king Rājakēsarivarman alias
249. 135 of 1904.—(Tamil verse.) On the same wall. Records gift of gold for a lamp.


254. 140 of 1904.—(Tamil.) On the same wall. A record in the forty-fourth year of the Chōla king Chakravartin Kulōttuṅga-Chōḻadēva I. Records gift of money for a lamp.


256. 142 of 1904.—(Tamil.) On the east base of the same shrine. A record in the forty-ninth year of the Chōla king Chakravartin Kulōttuṅga-Chōḻadēva (I, 1070—1118). Records gift of money for a lamp. Two fragments of Kulōttuṅga's inscriptions are also found on this base.

257. 143 of 1904.—(Tamil.) On the east and north bases of the same shrine. A record in the twenty-ninth year of the Chōla king Kulōttuṅga-Chōḻadēva. Records gift of money for four lamps.

258. 144 of 1904.—(Tamil.) On the south base of the same shrine. A record in the forty-second year of the Chōla king Chakravartin Kulōttuṅga-Chōḻadēva (I, 1070—1118). Records gift of 50 sheep for a half lamp.

259. 145 of 1904.—(Tamil.) On the north base of the same shrine. A mutilated record in the eleventh year of the Chōla king Vikrama Chōḻadēva (1118—35).


261. 147 of 1904.—(Tamil.) On the same base. A record in the twelfth year of the Chōla king Vikrama-Chōḻadēva (1118—35). Records gift of a lamp.

262. 148 of 1904.—(Tamil.) On the same base. A record in the thirty-eighth year of the Chōla king Kulōttuṅga-Chōḻadēva (I ?). Records gift of money for a lamp.
282. 164 of 1902.—(Tamil.) On the east wall of the prākāra of the same temple, right of entrance. A record in the seventh year of the Chōla king Tribhuvanachakravartin Vīrārjendrā-Chōlādēva. Records gift of four cows for a lamp. Dr. Kielhorn points out that if the king referred to is Rājendrā-Chōla III, the date is incorrect, but that if he is Kulottuṅga III, it would be Wednesday, 22nd August, A.D. 1184. See Ep. Ind., Vol. VII, p. 172.


284. 166 of 1902.—(Grantha and Tamil.) On the same wall. A record in the fifth and sixth years of the Pāṇḍya king Vikrama-Pāṇḍyādēva (?). Records gift of land by the king for offerings on his birthday.


288. 170 of 1902.—(Tamil.) On the west wall of the prākāra of the Vāmanapurīśvara temple. A record in the twenty-first year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulottuṅga Chōlādēva (III), who took Madura, Ceylon and the crowned head of the Pāṇḍya. Records gift of land. See Ep. Ind., Vol. VII, p. 174, where Dr. Kielhorn discusses the date. He corrects Rishabha into Mēsha and then calculates the date to be Saturday, 10th April, A.D. 1199.

Tiruvaḍī.

289. 28 of 1903.—(Tamil.) On the left of the entrance into the Śāranārāyaṇa-Perumāl temple. A record in the sixteenth year of the Rāshṭrakūṭa king Kaṇṇaradeva (Krishṇa III). Records gift of 96 sheep for a lamp by a certain Rājaditta-Pallavaraiyar. [The last-mentioned chief had the name Rājaditta evidently
Tribhuvanachakravartin Kulottunga Chōladēva. Records sale of land.


274. 156 of 1902.—(Tamil.) On the north wall of the same maṇṭapa. A record in the thirty-fifth year of the Chōla king Kulottunga-Chōladēva. Records gift of two lamps to Sūryadēva and Kṣētrapāla (i.e., Bhairava).


277. 159 of 1902.—(Tamil.) On the same wall. An incomplete record in the thirteenth year of the Chōla king Parakēsarávarman alias Tribhuvanachakravartin Vikrama-Chōladēva (1118—35).

278. 160 of 1902.—(Tamil.) On the same wall. A record in the forty-ninth year of the Chōla king Rājakēsarávarman alias Tribhuvanachakravartin Kulottunga-Chōladēva (1, 1070—1118). Records sale of land:


280. 162 of 1902.—(Tamil.) On the same wall. An incomplete record in the fifteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva.

281. 163 of 1902.—(Tamil.) On the same wall, left of entrance. A record in the twelfth year of the Chōla king Parakēsarávarman alias Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records that the king, while in his palace at Chidambaram, made gift of a land to an image which he had set up at Tirumāṇikulī.
282. 164 of 1902.--(Tamil.) On the east wall of the prākāra of the same temple, right of entrance. A record in the seventh year of the Chōla king Tribhuvanachakravartin Viraśēndra-Chōla-dēva. Records gift of four cows for a lamp. Dr. Kielhorn points out that if the king referred to is Viraśēndra-Chōla III, the date is incorrect, but that if he is Kulottuṅga III, it would be Wednesday, 22nd August, A.D. 1184. See Ep. Ind., Vol. VII, p. 172.


284. 166 of 1902.—(Grantah. and Tamil.) On the same wall. A record in the fifth and sixth years of the Pāṇḍya king Vikrama-Pāṇḍyādēva (?). Records gift of land by the king for offerings on his birthday.


288. 170 of 1902.—(Tamil.) On the west wall of the prākāra of the Vāmanapuriśvara temple. A record in the twenty-first year of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Kulottuṅga Chōlādēva (III), who took Madura, Ceylon and the crowned head of the Pāṇḍya. Records gift of land. See Ep. Ind., Vol. VII, p. 174, where Dr. Kielhorn discusses the date. He corrects Rishabhā into Mēsha and then calculates the date to be Saturday, 10th April, A.D. 1199.

Tiruvāṭi.

289. 28 of 1903.—(Tamil.) On the left of the entrance into the Śaranaṅaṅa-Pērumāl temple. A record in the sixteenth year of the Rāshṭrakūṭa king Kāṅnaradēva (Krishña III). Records gift of 96 sheep for a lamp by a certain Rājadītta-Pallavaraiyar. [The last-mentioned chief had the name Rājadītta evidently
from the Chōla king who was defeated and slain by Bhūtuga in the battle of Takkōlam. See N.A. 3, 44, 241, etc.

**290. 29 of 1903.—(Tamil.)** On the right of the entrance into the same temple. A record in the fourth year of the Chōla king Rājakēsvarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Records gift of gold for half a lamp. [The king must be Kulōttuṅga I, 1070—1118.]


**292. 31 of 1903.—(Tamil.)** On the another pillar of the same maṇṭapa. An incomplete record in the sixth year of the Chōla king Parakēsvarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of land.

**293. 32 of 1903.—(Tamil.)** On a third pillar of the same maṇṭapa. A record in the fourth year of the Chōla king Parakēsvarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Beginning lost. Records gift of land.

**294. 33 of 1903.—(Tamil.)** On a fourth pillar of the same maṇṭapa. An incomplete record of the Chōla king Parakēsvarivarman *alias* Rājēndra-Chōladēva (1011—43), the date of which is lost.

**295. 34 of 1903.—(Grantha and Tamil.)** On the south wall of the central shrine in the Virattānēsvara temple in the same village. A record of the Kēraḷa king Ravivarman-Mahārāja *alias* Kulaḵēkharadēva in his fourth year; Kali 4414; Ś. 1235, corresponding, according to Prof. Kielhorn, to Saturday, December 29th, A.D. 1313. Records that the king had the whole temple washed. [See *Ep. Ind.*, Vol. IV, p. 146 and *Ep. Ind.*, Vol. VIII, pp. 8-9. Dr. Hultsch points out that in the Arulāḷa Perumāl inscription (see *Ep. Ind.*, Vol. IV, p. 147), the king is said to have stayed at Kaṅchi in his fourth year; and the present inscription which is dated in the same year gives the information that it was A.D. 1313.]

**296. 35 of 1903.—(Tamil.)** On the left of the entrance into the same shrine. A record in the sixteenth year of the ‘Gaṅga-Pallava’ king Nripatūṅga. Records that a chief of Munai repaired the temple and gave gold for a lamp. See *Ep. Ind.*, Vol. VII, p. 196. [Prof. Dubreuil fixes Nripatūṅga’s date to be A.D. 854—880.]

**297. 36 of 1903.—(Tamil.)** On the right of the entrance into the same shrine. A record of the Pallava king Nandipōttaraiyar who was victorious at Teḻḷaru. Records gift of gold for a lamp by the king. [This inscription gives a clue to the date of the Poet...
Perundēvanār, the author of the Bhāratavēnbā, who was patronised by the king who won the battle of Telḷāru. This was the same as Nandivarman III, the hero of the Nandikkalambagam.

298. 37 of 1903.—(Tamil.) On the northern entrance into the maṇṭapā in front of the central shrine in the same temple. A record in the thirty-second year of the Chōla king Rājakēsari-varman alias Chakravartin Kulōttuṅga-Chōḍadēva (unidentified). Records gift of 96 sheep for a lamp.

299. 38 of 1903.—(Tamil.) In the same place. A record in the thirty-second year of the Chōla king Rājakēsari-varman alias Chakravartin Kulōttuṅga-Chōḍadēva. Records gift of 192 sheep for two lamps by a merchant.

300. 39 of 1903.—(Tamil.) In the same place. An incomplete record in the thirty-first year of the Chōla king Rājakēsari-varman alias Tribhuvanachakravartin Kulōttuṅga-Chōḍadēva.

301. 40 of 1903.—(Tamil.) On the eastern entrance into the same maṇṭapā. Records in the tenth year; gift of land by Kāḷiṅga-raiyán.

302. 41 of 1903.—(Tamil.) On the southern entrance into the same maṇṭapā. A record in the eighth year of the Pāṇḍya king Vīra-Pāṇḍyadēva. Records gift of land. [The king cannot be identified. It might be Māravarman Vīra Pāṇḍya referred to in S.A. 71.]


304. 43 of 1903.—(Tamil.) On the north wall of the kitchen in the same temple. A record in the twenty-ninth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḍadēva (unidentified). Records gift of fifty cows by Kāḍavarāyar. [Was it Köpperuṇjiṅga who had that title? If so, the king might be Kulōttuṅga III. See S.A. 223 and N.A. 224.]

305. 44 of 1903.—(Tamil.) On the same wall. A record in the sixteenth year of the Pallava king Sakalabhuvanachakravartin Köpperuṇjiṅgadēva. Records gift of thirty-two cows and one bull for a lamp.

306. 45 of 1903.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājakēsari-varman alias Tribhuvanachakravartin Kulōttuṅga-Chōḍadēva (I or II?). Records gift of land by Kulōttuṅga-Chōḷa-Kāḍavarāyan.

308. 47(a) of 1903.—(Tamil.) On the west wall of the same kitchen. A record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva, the date of which is lost. Records gift of ninety-six sheep for a lamp.

309. 47(b) of 1903.—(Tamil.) On the same wall. A mutilated record in the eighth year of the Chōla king Rājādhirājadēva (II, 1171—86). Mentions Jananātha Kachchiyarāyan.

310. 48 of 1903.—(Tamil.) On the same wall. A record in the forty-fourth year of the Chōla king Rājakēsarivarmanān alias Chakravartin Kulottunga-Chōladēva. Records gift of ninety-six sheep for a lamp.

311. 49 of 1903.—(Tamil.) On the south wall of the first prākāra of the same temple. A record in the forty-fourth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva (I, 1070—1118). Records gift of land to a matha of Vāgīsa (i.e., Tirunāvukkaraiyarr). The king referred to is evidently Kulottunga I which raises the presumption that the king referred to in the preceding inscriptions is he.

312. 50 of 1903.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuṇaṇachakravartin Köpperuṇjiṅgadēva. Records gift of thirty-nine cows and one bull for a lamp.

313. 51 of 1903.—(Tamil.) On the same wall. A record in the fifth year of Tribhuvanachakravartin Könerinmaikoṇḍan. Records gift of land.

314. 52 of 1903.—(Tamil.) On the same wall. A record in the third year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva (1283—?). Records gift of land. See S.A. 68.

315. 53 of 1903.—(Tamil.) On the same wall. A damaged record.


317. 55 of 1903.—(Tamil.) On a pillar of the western side of the verandah close to the same prākāra. A record in the forty-sixth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva (I, 1070—1118). Beginning lost. Records gift of land.

318. 56 of 1903.—(Tamil.) On a slab lying in front of the inner gōpura of the same temple. A record in the third year of the Pallava king Paramēśvara Pottaraiyarr. Records gift of gold. [Was he the Pallava Paramēśvaravarman I or II? We have no evidences to say.]
319. 57 of 1903.—(Tamil.) On the same gopura. A record in the fourteenth year of the Pândya king Māravarman alias Tribhuvanachakravartin Vîra-Pândyanadîvâ. Records gift of land for two lamps. See Ep. Ind., Vol. VIII, p. 283, where Dr. Kiellhorn discusses the date and concludes that it is Saturday, 12th March, 1457, and infers that the king should have begun to reign between 13th March and 28th July 1443.

320. 58 of 1903.—(Tamil.) On the same gopura. A record in the fourth year of the Pândya king Māravarman alias Tribhuvanachakravartin Vikrama-Pândyanâdevâ. Settles the order in which the dancing girls have to dance before the god. [This is evidently the king who ascended the throne in 1283 and who conquered the Kâkatiya and others. See S.A. 68.]


322. 60 of 1903.—(Tamil.) On a slab lying in the Raṅganâtha-Perumâl temple in the same village. A damaged record of the Chōla king Râjakâsarivarman alias Udaityâr Râjendra-Chōladeva, (II or Kulöttuṅga I, 1070—1118) the date of which is lost.

Tiruvendippuram.

323. 136 of 1902.—(Tamil.) On the north wall of the maṇṭapa in front of the Deivanâyaka Perumâl shrine. A record in the twenty-third year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōladeva (?). Records gift of land at the request of prince (pillaiyar) Vishnuvardhana Mahârâja (evidently one of the sons of the king who got his name owing to the E. Châlukyan connection).


326. 139 of 1902.—(Tamil.) On the same wall. A record in the fiftieth year of the Chōla king Chakravartin Kulöttuṅga-Chōladeva (I). Records gift of sheep for a lamp.

327. 140 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin

328. 141 of 1902.—(Tamil.) On the south wall of the pūrākāra of the same temple. A record in the sixteenth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍya-dēva. Records that the temple authorities decided to follow the system of worship practised in all other temples. [It is doubtful whether the king is the first or second of that name.]

329. 142 of 1902.—(Tamil.) On the west wall of the pūrākāra of the same temple. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III 1216–48). This inscription in the Vishnu temple contains a very interesting account of certain political disturbances which happened in Southern India in the first half of the thirteenth century. It is to the effect that in 1231–2 Perunjiṅga captured the Chōla emperor at Śendamaṅgalam and that the Höysala Vira Narasimha (II) rescued and restored him after a victorious campaign against Perunjiṅga, obtaining thereby the title of “Establisher of the Chōla kingdom.” The inscription also states that Parakramabahu, the king of Ceylon, and an ally of Perunjiṅga lost his life in the war. As 136 of 1900 distinctly says that in 1229 Perunjiṅga was a loyal vassal Dr. Hustzsch ascribes the present rising to between 1229 and 1232. Perunjiṅga regained his power afterwards as No. 38 of 1890 at Conjeeveram says he ascended the throne in 1243. His epigraphs are very numerous in Tamil country, and one is as far as Drākshārama (419 of 1893) which refers to his conquests sung by himself. As for Rājarāja’s relations with Narasimha (II) Dr. Hultszch points out on the basis of the Tirugōkāram inscription (410 of 1902) that in 1225 the latter acknowledged the former’s sovereignty. See also Ādhāmān Kōṭṭai, Salem District. Also Ep. Ind., Vol. VII, pp. 160–70.

330. 143 of 1902.—(Tamil.) On the south wall of the pūrākāra of the same temple. A record in the third year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍya-dēva. Records sale of land. [Is he the king who ascended the throne in 1283? See S.A. 68.]

331. 144 of 1902.—(Tamil.) On the west wall of the Vishvaksēna shrine in the same temple. A record in the tenth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin-Vira-Pāṇḍya-dēva. Records gift of land. See the next epigraph.

332. 145 of 1902.—(Tamil.) On the same wall. A record in the fifteenth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vira-Pāṇḍya-dēva (apparently the successor of Vikrama Pāṇḍya referred to in S.A. 71).
333. 146 of 1902.—(Tamil.) On the western gopura of the same temple, right of entrance. Records the construction of the gopura for the merit of Perunjinggaeva.

334. 147 of 1902.—(Tamil verse.) In the same place, left of entrance. Refers to a king of Toṇḍai.

335. C.P. 18 of Mr. Sewell’s List.—(Telugu.) Records a grant by Achyuta Rāya in Ś. 1454, K. 4633, Nandana, of the privilege of receiving the holy water and consecrated food after the worship in the temple to one Rāmānujāchāri. [Mr. Sewell says in connection with this place that he is unable to find out where it is, but any ordinary Vaishnavite will recognize its position near Cuddalore and its importance in the history of Śri-Vaishnavism, particularly in the time of Vedānta Deśika (for whose life and works see my article in J. Bo. R.A.S., 1915–6, pp. 276–312).

Tyāgavalli.

335-A. In the Nartana Gaṇapati shrine in the village. Records that Sundara Pāṇḍya in the fourteenth year of his reign gave 10-mās of land to the deity. Ins. S. Dts., p. 206, No. 42.

GINGEE TALUK.

Ālampūndi.

336. The Ālampūndi Plates of Virūpāksha (Grantha and Tamil). Records that Virūpāksha I, the son of Harihara II, of the first Vijayanagara dynasty granted on the Pushya Saṅkrānti day of Ś. 1305, Raktākshini, the village of Ālampūndi to certain Brāhmaṇas. [See Antiquities, Vol. I, p. 207; South Arcot Manual, p. 2; and Ep. Ind., Vol. III, pp. 224–29, where Venkayya edits it.]

Dalavānur.

337. 48 of 1905.—(Tamil.) On the south wall of the rock-cut cave right of entrance (cf. upper cave at Trichinopoly). A damaged record.

338. 49 of 1905.—(Tamil.) On the pillar at the entrance into the same cave. A damaged record in the fifteenth year of the ‘Gaṅga-Pallava’ king Vijaya-Nandivikramavarman.

339. 50 of 1905.—(Tamil verse.) On one of the pillars inside the same cave. A record of the Pallava king Narēndrapōttaraiyan. Records the excavation of the cave called Śatrumallēśvarālaya. [In. Ep. Rep., 1905, Venkayya points out that this king was Mahēndravarman I, who had the title Śatrumalla, and that the-cave should therefore have been excavated in his reign. See Ep. Ind., XII, p. 225.]

340. 51 of 1905.—(Sanskrit and Grantha.) On the same pillar; A record of the Pallava king Narēndra alias Śatrumalla.
Records the excavation of the cave called Śatrumallēsvarālaya. [See note to the above. On palæographical grounds Venkayya believed this inscription to be earlier than the above. Cf. N.A. 41 to which the present inscription bears a close resemblance in its archaic character when compared with the Trichinopoly and Pallavaram cave epigraphs. See Prof. Dubreuil's _Pallavas_, p. 26. For the edition of this inscription, see _Ep. Ind._, Vol. XII, p. 225.]

341. 52 of 1905.—(Tamil.) On the west wall of the central shrine in the Īśvara temple in the same village. A record of Kampana-Udaiyār II in Subhakrit (i.e., Ś. I285). Records an order of Sāluva Maṅgudēva, issued according to a letter from Aṇṇar Goppaṇār. The village is called Talaivanallūr. [Goppaṇā was the celebrated Goppaṇa Udaiyār referred to in the _Guru-paramparas_, in the kōyilolugu, as the conqueror of the Mahomedans and restorer of Hindu shrines. See my article on Vedānta Deśika in _J. Bo. B.R.A.S._, 1915-6. See also Śrīraṅgam inscription, _Ep. Ind._ VI, 324f.]

342. 53 of 1905.—(Grantha and Tamil.) On the south wall of the same shrine. A record of the Pāṇḍya king-Vikrama-Pāṇḍya who came to the throne in 1283. Begins _Samasta-bhuvanaïkavira Chandrakula_, etc. The village is called Talaivāyynnallūr and was a hamlet of Rājarāja-chaturvedimāṅgalam, a brahmadeya in Panaiyūr-nādu. He is said to have been the lord of Madura, the sun to the darkness of the Kērala race, the submarine fire to the ocean of the Chōla race and the conqueror of Viragandagōpāla and Gaṇapati. See S.A. 68.

343. 54 of 1905.—(Sanskrit and Grantha.) On the same wall. A record of the Pāṇḍya king Vikrama-Pāṇḍya, in Ś. 1209. Records the digging of a pond by the king’s minister Jayasimha. S.A. 68, 70, etc.

344. 55 of 1905.—(Tamil.) On the east wall of the manṭapa in front of the temple. A damaged record of the Vijayanagara king Virapratāpa Dēvarāya-Mahārāya II in Ś. 1365 expired, Rudhiśrōdgārin.

_Eyil (Eyyal)_.

345. 221 of 1906.—(Tamil.) On the north wall of the central shrine in the ruined Śiva temple on the hill. A mutilated record in Pramādin of the Vijayanagara king Vīra-Viruppana-Udaiyār (i.e., Virūpāksha I). Records gift of land.

346. 222 of 1906.—(Tamil.) On the east wall of the same shrine. Records gift of land.

347. 223 of 1906.—(Tamil.) On the same wall. Registers the dedication of two families for maintaining twilight lamps.

348. 224 of 1906.—(Tamil.) On the south and east walls of the same shrine. A record in Ananda of the Vijayanagara king
Jammuṇa-Udaiyār, son of Viṭa-Kampaṇa-Udaiyār II. Records gift of land for a lamp. See S.A. 351 below.

349. 225 of 1906.—(Tamil.) On the same wall. Records in Raudri gift of land.

350. 226 of 1906.—(Tamil.) On the same walls. Mentions in Raudri the temple of Tirumaḍappērudiyaṇar. Records gift of land to blacksmiths, carpenters and goldsmiths.

351. 227 of 1906.—(Tamil.) On stones lying near the same shrine. An incomplete record in Saumya of the Vijayanagara king Jammuṇa Udaiyār, son of Viṭa-Kumāra-Kampaṇa-Udaiyār II. The temple is called Tirumaḍappērudiyaṇa-Nāyinār.

352. 228 of 1906.—(Tamil.) On the same stones. A fragmentary record of Sakalalokakachakravartin Rājanārāyaṇa Śambuvaraya, the date of which is lost. [The king came to the throne in 1337.]

353. 229 of 1906.—(Tamil.) On the rock to the south of the same temple. A record in the fourth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva. Records gift of money to the shrine of Vināyaka in the temple of Tirumaḍapparai Udaiyār at Eyil aliṅas Raṅgendra-Chōlanallūr.

354. 230 of 1906.—(Tamil.) On a stone set up to the left of the way leading to the same hill. Refers in Plavaṅga to the foundation of a new street at Eyil.

355. 231 of 1906.—(Tamil.) On a rock to the south of the same village. A record in the seventh year of the Pāṇḍya king Vikrama Pāṇḍyadēva. Mentions the temple of Tiruvanaṁalai-Udaiya-Nāyinār and Eyil. See S.A. 343.


Ginge.

This fine hill-fortress was the seat of an important province in the Vijayanagara period as is plain from a grant of Harihara II dated in A.D. 1383. It remained in the hands of the Rāyas and the Nāiks till about 1645 when it fell into the hands of Bījapur. Thirty years later it fell into the hands of Śivaji but was captured by the Mughals in 1698 after a celebrated siege of seven years. Its place as capital of the province was taken by Arcot; but thanks to its situation and its strength it figured largely in the Carnatic wars, being taken by the French in 1750 and by the English in 1761. The whole history is ably and succinctly summarised in the South Arcot Gasetteer, Garstin's Manual, etc. The descriptions of the three fortified hills of the place and of the antiquities therein are ample and show the historic significance of the place. A fine account of Ginge under the Vijayanagar and later rulers is contained in one of the Mack. M.S.S., the Karnaṭaka Rājas Savistāra charitra, a
summary of which is given in Taylor's Rais, Catal., Vol III. I have
given ample reference to the Naik rulers of the place and their
activities in my History of the Naik Kingdom (Ind. Antq. 1915). As for
the history of the place under the Maharattas, Mughals and the
Nawabs we have got ample materials of which the interesting
ballad of Desing Raja deserves mention. See Duff's History of the
Mahrattas, Orme's monumental history, Madras Journal, XVI, 348 f,
etc. It is curious that the inscriptions of such an important place
are so small in number. The department has discovered thus far
two, and these are—

357. 57 of 1905.—(Persian.) On a slab built into the thresh-
hold of the main gate of the fort. Records in Hijra 1125 that the
fort was captured by Sat adatu-uhah Kan, A.D. 1712-3. See S.A.
Gazr., p. 352.

358. 240 of 1904.—(Tamil.) On the south wall of the central
shrine in the Venukataramasvamin temple. A record of the
Vijayanagara king Viraprotapa-Vira-Sadasivadeva-Maharaya in Sh.
1472, Sadvara. Records gift of land by the king. The inscrip-
tion also records a gift by Surappa-Nayakkar for the merit of
Sadasivadeva, and another gift by Adjappattu Mallappa Nayakkar
for festival.

359. No. 70 of Mr. Sewell's List.—(Tamil.) Records a document
drawn up by Vala (Bala) Venukatapati Nayakkan, son (or descen-
dant) of Vala Krishappa Nayakkan, Raja of Senji (Jinji, Ginji), in
Sh. 1386 (A.D. 1464), Kaliyuga 4565, Parthiva, adjudicating on a
religious dispute. The name of "Rama Deva Mahah Raya" is
mentioned as paramount sovereign.

Mel-Seyur (Mel sevur.)

360. 209 of 1904.—(Tamil.) On the south wall of the central
shrine in the Vrishabhapuriśvara temple. A record in the twenty-
seventh year of the Chola king Rajakesarivarman alias Udayar
Rajadhirajadeva (I). Records gift of ninety-six sheep for a lamp.

361. 210 of 1904.—(Tamil.) On the same wall. A record in
the twenty-sixth year of the Chola king Rajarajakesarivarman alias

362. 211 of 1904.—(Tamil.) On the west wall of the same
shrine. A fragment of record of the Chola king Rajendra-Chola
(I, 1012--53) the date of which is lost.

363. 212 of 1904.—(Tamil.) On the north wall of the same
shrine. A record in the twenty-third year of the Chola king
Rajarajakesarivarman alias Rajarajadeva (I). Registers allotments
of paddy to certain temple servants.

364. 213 of 1904.—(Tamil.) On the same wall. An incomplete
record in the twenty-fourth year of the Chola king Rajaraja-Rajak-
kesarivarman alias Rajarajadeva (I). Records gift of two lamp
365. 214 of 1904.—(Tamil.) On the north and west walls of the same shrine. A damaged record in the tenth year of the Chōla king Parakesarivarman alias Uḍaiyār Rājēndradēva (1050–63?). Records gift of a lamp.


367. 216 of 1904.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the twenty-second year of the Chōla king Rājarājakēśarivarman alias Rājarājadēva (I). Records that an individual belonging to the regiment Janaṇātha-teriṇijavalaṅgai-vēlaikkār, set up an image of the goddess Umā-Bhaṭṭāraki. For another division of the Vēḷaikkārar see S.A. 81.


372. 221 of 1904.—(Tamil.) On the north base of the same maṇṭapa. A record in the eighteenth year of the Chōla king Rājarāja-Rājakēśarivarman (985–1013). Records that allotments were made for daily requirements.

373. 222 of 1904.—(Tamil.) On the east wall of the first prākāra of the same temple. A record in the thirteenth year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Rāja-dhirājadēva II (1171–86). Records a gift of land made by Śeṅgēṇi Ammaiyaippān Pāṇḍi alias Rājarāja Śambuvarāyan. Quotes the fifth year of the king’s reign and mentions the donor’s grandfather, who claims to have conquered the Pāṇḍya country. See Ep. Ind., Vol. IX, p. 212. Date corresponds to Wednesday, 8th July 1181, in all probability.

374. 223 of 1904.—(Tamil.) On the south wall of the same prākāra. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva III (1178–1216). Records that two chiefs pledged themselves to be loyal to Śeṅgēṇi Ammaiyaippān Rājarāja Śambuvarāyan, “who took the Pāṇḍya
country.” [Evidently Šeṅgēṇi Ammayappa helped Kulōttuṇga III in a campaign against the Pāṇḍya.]

Singavaram.

375. 224 of 1904.—(Tamil.) On the east wall of the central shrine in the Raṅganāththa temple. A damaged record.

376. 225 of 1904.—(Tamil.) On the east base of the maṇṭapa in front of the same shrine. A record in the thirtieth year of the Chōla king Rājakēśarivarman *alias* Tribhuvanachakravartin Kulōttuṇga-Chōḷadēva (unidentified). Records gift of thirty-two cows for a lamp.

377. 226 of 1904.—(Tamil.) On the same base. A record of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva, the date of which is lost. Beginning built in. [Was he the same as the successor of Vikrama Pāṇḍya?]

378. 227 of 1904.—(Tamil.) On the east base of the maṇṭapa in front of the central shrine in the same temple. A record in the seventh year of the Chōla king Parakēśarivarman *alias* Udayīyār Rājēndradēva (1050–63?). Records gift of a lamp by a chief to atone for having stabbed a military officer. See S.A. 393, 570, 580, 594, etc.


380. 229 of 1904.—(Tamil.) On the east wall of the central shrine in the ruined Ādivarāha-Perumāl temple in the same village. A record of the Vijayanagara king Pratāpa-Dēvarāya-Mahārāya (whom Venkayya considers to be the younger brother of Dēvarāya II) in Paridhāvin. Records that a certain private individual and his family were made over to the temple of Paṇṭi-Āḷvār to look after the lamps. See 665 of 1904 at Tirmullaiavāyil in Chingleput district for the same chief.

381. 230 of 1904.—(Tamil.) On the same wall. A record of the Vijayanagara king Pratāpa-Dēvarāya-Mahārāya in Krōdhin. Records a gift similar to that in No. 229. See S.A. 380.

382. 231 of 1904.—(Tamil.) On the south base of the same shrine. A record in the thirtieth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Kulaśēkharadēva I (1268–1308). Records gift of land. See *Ep. Ind.*, Vol. VIII, p. 277, where it is pointed out that the date corresponded to Wednesday, 31st July 1269.

383. 232 of 1904. (Tamil.) On the same base. A record of Vijayanagara king Mallikārjuna-Mahārāya, son of Dēvarāya-
Mahārāya II 'who had witnessed the elephant hunt,' in Ś. 1378, Dhātri. Records a gift similar to that of No. 380.

384. 233 of 1904.—(Tamil.) On the west base of the same shrine. A record in Kīlaka. Records a gift similar to that of No. 380 above.

385. 234 of 1904.—(Tamil.) On the north base of the same shrine. A record of the Vijayanagara king Kumāra-Viruppaṇa-Udaiyār (i.e., Virūpāksha I, son of Harihara II) in Kshaya (Ś. 1309). Records a gift similar to that of No. 229. [The name Kumāra has been added to distinguish him from his namesake, the son of Bukka I, who seems to have had nothing to do with the Tamil country.] Virūpāksha, according to the Ālampūndi grant (Ep. Ind., Vol. III, p. 224 ff.) and the Sanskrit drama Nārāyaṇavilāsa conquered the Toṅḍira, Chōla and Pāṇḍya countries. See S.A. 336.


387. 236 of 1904.—(Telugu.) On the Eljukkukuttaiappārāi in the same village. A private record in Kālayukta.

388. 237 of 1904.—(Tamil.) On two boulders at the foot of the hill in the same village. Records the foundation of a village called Śrīkaraṇapperuṇjēri at the request of an agent of Nīlagaṇgaraiyān Annavananṭṭadigal for providing offerings and for burning lamps in the temple of the Ālvār at Paṇḍikunṟū.

389. 238 of 1904.—(Tamil.) On a rock in the Tirunātharkunṟū near the same village. Records the niṣidika of Iḷaiyappaḍārara who fasted for 30 days. The reference is to the Jain habit of religious suicide.

390. 239 of 1904.—(Archaic Vaiṭṭeluttu.) On the same rock. Records the niṣidika of Chandrānandi-āchārya who fasted for 57 days.

KALLAKURCHI TALUK.

Kallakuruchchi.

390-A. A C.P. grant of "Raṅga (VI)" dated A.D. 1644-5 (Taraṇa, Phalguni Śu. di 12), recording the grant of this village (surnamed Chinnamaśeṭṭisamudram) in the kingdom of Tiruvāḍī to Koṇḍappa, son of Yellamarāja of the Kavunḍinyagōtra, Āpastamba sūtra and Yājuś śākha. It is in Nandinagari character and is of great value in the history of the last Vijayanagara dynasty. See Ind. Antq., Vol. VIII, pp. 153-60 and Tam. and Sans. Inscrns., pp. 196-203.

Tiruvaraṅgam.

391. 66 of 1906.—(Tamil.) On the right and left walls of the entrance into the Raṅganātha temple. A record of the
Vijayanagara king Vira pratapa Krishnadeva-Maharaya-Achyutadeva-Maharaya-Sadasivadeva-Maharaya in S. 1480 expired, Pingala. Records gift of three villages to the Raogannah temple at Uttara Tiruvaramgam by the Mahamanadalasvara Obaladeva-Maharaja, son of Konetayya-Maharaja and grandson of Ramaraja-Kondurajadeva-Maharaja of the Atriyaagota, the Yajus Daksha and the Apastamba sutra. The villages belonged to Mudiyanurppuru in Valudilambattuchchavaadi, a subdivision of Korukkaluram, a district of Meygunra-valanadu in Magadai- Gandalam granted to the donor by Sadasivadeva Maharaya. In the beginning, Mudiyanurppuru is said to be on the southern bank of the Pennar river in Tiruvadi-rajyam, which belonged to Magadai- Gandalam.

TINDIVANAM TALUK.

Giangaile.


393. 223 of 1902.-(Tamil.) On the same wall. A record in the twenty-first year of the Cholam Rajahearivarman alias Chakravartin Kulottunga-Choladeva. Records gift of forty-five sheep for a lamp by "the father of a boy of six years, who had accidentally killed another boy of seven years with the sickle in cutting wood." See S.A. 378 for a similar example.

394. 224 of 1902.-(Tamil.) On the west wall of the same shrine. A record in the thirtieth year of the Cholam Rajahearivarman alias Chakravartin Kulottunga-Choladeva. Records gift of gold for a lamp and of cows for offerings.


397. 227 of 1902.-(Tamil.) On the same wall. A record in the second year of the Cholam Parakeearivarman alias Udayiyar Adhirajendra. This is stated to be a copy of an older inscription. Records gift of land to an image which the donor had set up in the temple. [Adhirajendra was the son of Rajahearivarman Vira Rajendra I, 1063-70.]
398. 228 of 1902.—(Tamil.) On the same wall. A record in the eighteenth year of Sakalalökachakravartin Rājanārayaṇa-Śambuvarāyan. Records gift of taxes.

399. 229 of 1902.—(Tamil.) On the same wall. A record of the Vijayanagara king Vijaya-Bhūpatirāya (1331-44), the date of which is lost. Records gift of land.

Kunimēdu.

The place is interesting as the site of an early English factory which was established in 1682 and abandoned on the purchase of Fort St. David from the Mahrattas in 1698 and the remains of which are still to be seen. (See Mudras Manual, Vol. III, p. 209 and Garstin's South Arcot, p. 407.)


Olakkūr.

402. 351 of 1909.—(Tamil.) On the south wall of the Agastyeśvara temple. A record in the forty-first year of the Chōla king Rājakēśarivarman alias Chakravartin Śrī-Kulottūṅga-Chōḷadēva (I). Records that a private individual paved the floor of the central shrine, set up the śripāda-piṭha (pedestal) and a neyāntī (lamp-post), consecrated an image of Vighnēśvara and granted gold for a lamp, to the temple of Tiruvagattisvaru-mudaiya-Mahādevar at Uḷakkaiyūr alias Rājamahēndranallur in Oyinā-nādu alias Vijayarājendra-vaḷanāṇu, which was a subdivision of Jayaṅgoṇḍa-Chōḷa-manḍalam. [Rājamahēndranallur was evidently founded by Rājamaḥendra, the son of Rājendra (1050-62) and predecessor of Vīra Rājendra I (1064-70).]

403. 352 of 1909.—(Tamil.) On the same wall. A record in the fourth year of Chōla king Rājakēśarivarman alias Tribhubanachakravartin Rājādhīrājadeva II, 1171-86. Records a hunting accident in expiation of which the party who committed the offence were ordered to give thirty-two cows and one bull to the shrine of Vātāpi-Viṭāṅkar in the temple of Tiruvagattiṣvaru-mudaiya-Mahādevar at Ulakkaiyūr alias Rājamahēndranallur, by the Brahmins of the village assembly so that "he may escape the possible mischief of the revengeful soul of the victim". See S.A. 378.

404. 353 of 1909.—(Tamil.) On the west wall of the same temple. An unfinished record in the fifth year of the Chōla king
Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva. Refers to a gift of gold, made by Rajendradeva (evidently Parakesarivarman Rajendra 1050-63), for a stone building to the god Tiruvagattisuramudaiya-Mahadeva at Ulakkaiyur alias Rajamahendranallur in Oymanaedu alias Vijayarajendra-valanadu, which was a district of Jayangonda-Cholamandalam. Rajendra had placed 100 Kalanju of gold in the hands of the residents. The latter completed only the first five Angas of the temple and stopped work. Half the money was still in arrears but “disappeared owing to bad time.” Consequently the stone temple originally intended by Rajendra was never completed. The servants of the temple complained against this conduct of the villagers and on this the latter agreed to supply an image of Somaskanda, instead of accomplishing their original bargain.

405. 354 of 1909.—(Tamil.) On the north wall of the same temple. A record in Vibhava of the Vijayanagara king Ariyanar-Udayyar (i.e., Harhara II). Concessions granted to the Kaikkolar (weavers) living in the streets surrounding the temple. These migrated in a body without paying the dues to the temple, as a result of which, it was financially ruined and had to be closed. Subsequently they were persuaded to return and open their looms, paying revised assessments decided upon by the authorities.

406. 355 of 1909.—(Tamil.) On the door-post of the entrance into the same temple. A record in the forty-first year of the Chola king Rajakesarivarman alias Chakravartin Sri-Kulottunga Chola-deva (I, 1070-1118). Mentions the charities recorded in No. 351 at the end of which this inscription on the door-post, is referred to.

407. 356 of 1909.—(Tamil.) On a slab set up in the Brahman street in the same village. In archaic characters, “which may be assigned to the Pallava or the early ‘Ganga-Pallava’ period.” Records that the much-worn image at the top of the slab was caused to be cut by the king. The image itself, perhaps, represents Piridivividangaa-kurati. The inscriptions shows that Jainism was under royal support in the district. Nandivarman cut out, for example, a similar image at Panchapandavamalai near Arcot.

408. 357 of 1909.—(Tamil.) On a slab (a virakal) set up near the village-munsif’s chavadi in the same village. Refers to Kampappurumal and to the death of a hero on the occasion when this town was devastated. The occasion of the destruction of the city is not known. Kampappurumal is identified by Mr. Krishna Sastri with Kampavarma of the ‘Gaanga-Pallava dynasty.’

Ondiyappattu Araasili

409. 194 of 1902.—(Tamil.) On the south wall of the Asvaththeshvara shrine. A record in the sixth year of the Chola king
Tribhuvanachakravartin Vikrama-Choladēva (II18–35). Records gift of twelve sheep for a lamp.

410. 195 of 1902.—(Tamil.) On the east wall of the manṭapa in front of the same shrine. A record in the twelfth year of the Chōla king Parakēsarivarman alias Chakravartin Vikrama-Choladēva (II18–35). Records gift of 96 sheep for a lamp.


412. 197 of 1902.—(Tamil.) On the south wall of the same manṭapa. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Vikrama-Choladēva (II18–35). Records gift of four cows for a lamp.

413. 198 of 1902.—(Tamil.) On the same wall. An incomplete record in the third year of the Chōla king Kulōttuṅga Choladēva.

Perumāndur (evidently a Jain centre in the ancient period).

414. 219 of 1902.—(Tamil.) On a pillar of the manṭapa in front of the Chandranātha shrine. A record in the fourteenth year of the Chōla king Kulōttuṅga-Choladēva (III ?). Records that Rājarāja-Sambuvarāyan granted land to the image of Yakshi. [Chandranātha or Chandraprabha was the eighth Tirthaṅkara of the Jains.]


416. 221 of 1902.—(Tamil.) On the north wall of the same shrine. A record in the fifteenth year of the Chōla king Kulōttuṅga-Choladēva (III ?). Records gift of land by Rājarāja-Sambuvarāyar.

Perumukkal (Permacoil of Orme).

The place has been connected by tradition with the Rāmāyaṇa and the local hill is called the hermitage of Vālmīki, and the local deity Vālmīṣuṇa muḍaiya Mādevar. The village was formerly called Perumukkil, for the legendary origin of which see S.A. Gastr., p. 366. The isolated rock which rises out of the plain in this village and which has the temple referred to below on its summit, was fortified in the eighteenth century and saw much fighting between the English and the French. The following epigraphs have been recorded. The earliest belongs to Kulōttuṅga I, but the temple was erected in Vikramachōla’s reign. See 421.
417. 36 of 1905.—(Tamil.) On slab set up in a field near the village. A record of the Vijayanagara king Veṅkaṭatapatidēva-Mahārāya I in Ś. 1511 expired, Virodhīn. Records gift of land by Veṅkaṭappa-Nāyaka for the merit of Timmakkal at the order of Bommu-Nāyaka, son of Nāgama-Nāyaka. Koṇḍama-Nāyaka, son of Krishṇappa-Nāyaka, is also mentioned. See N.A. 204 and 553.

418. 37 of 1905.—(Tamil.) On a rock to the right of the way up the hill in the same village. A record in the sixteenth year of the Chōla king Rājakēsārivarman alias Tribhuvanachakravartin Kuloṭtuṅga-Chōladeva I(1070—1118). Records gift of 30 cows for a lamp to the temple of Tirumalai-Tiruvanmiśvaramudaiyai-Mādevar at Perumukkil. Registers also other gifts made in the forty-third and forty-fifth years.

419. 38 of 1905.—(Kanarese.) On a slab to the left of the same way. Records that a certain Lingappa, son of Chikka-Kōneri-Nāyaka of Paḍaivīḍu built the steps.


421. 40 of 1905.—(Tamil.) On the west wall of the same shrine. A record in the third year of the Chōla king Vikrama-Chōladeva. Records the building of the temple by Kakku-Nāyakan alias Kanakarāyan.

422. 41 of 1905.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōladeva (1118—35). Records gift of the land to the temple of Tiruvānmiśvaramudaiyaiyār.

423. 42 of 1905.—(Tamil verse.) On the south wall of the same shrine. Mentions Timmaya-Polaya.

424. 43 of 1905.—On the north wall of the maṇṭapa in front of the Mukhyāchalēśvara temple on the hill. A record in the seventh year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. Records gift of a salt-pan to the temple of Valmikiśvaramudaiyai-Nāyanar. The salt-pan had been enjoyed by the temple for a long time but had lain unused since the time of Pallavan Köpperuṉjiṅgar.


428. 47 of 1905.—(Sanskrit and Grantha.) On the south wall of the same maṇṭapa. Records in Ś. 1090 the gift of a pot by a chief who belonged to the Vrishabha family.

Sandamangalam (Śendamaṅgalam).

[It was evidently the capital of Köpperuṇjiṅga Dēva. See S.A. Gaer., p. 377.]

429. 68 of 1903.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine in the Āpatśahāyēśvara temple. Records in Saumya gift of land by Jakkāṇa-Ūdaiyär (?).

430. 69 of 1903.—(Tamil.) On the same wall. A record in the seventeenth year of the Pallava king Sakalabhuṇavachakravartin Köpperuṇjiṅgadēva. Records gift of money for two lamps.

431. 70 of 1903.—(Tamil.) On the same wall. A record in the second year of the Pallava king Sakalabhuṇavachakravartin Köpperuṇjiṅgadēva. Records gift of 32 cows and one bull for a lamp.

432. 71 of 1903.—(Tamil.) On the same wall. A record in the ninth year of the Pallava king Sakalabhuṇavachakravartin Köpperuṇjiṅgadēva. Records gift of 32 cows and one bull for a lamp.

433. 72 of 1903.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa-Dēvarāya-Mahārāya (II) in Ś. 1352, Saumya. Records that the king granted the two villages Kallakurichchi and Ādur.

434. 73 of 1903.—(Tamil.) On the same wall. Records in the fifth year gift of land for ten lamps.

435. 74 of 1903.—(Grantha and Tamil.) On the west wall of the same maṇṭapa. A record of the Vijayanagara king Vīra Krishṇadēva-Mahārāya in Ś. 1439, Īśvara. Describes the king’s conquests in the north-east and records an order which he issued at Bevāda. This is a very important epigraph which gives an independent account of Krishṇadēva’s conquests. See 574 of 1902 at Tiruvanṇāmalai, and inscriptions at Amarāvati. The inscription is to the effect that Krishṇadēva, while staying in the bank of the Krishṇāveni between the Anantaśāyin temple at Uṇḍavalli (Guṇṭūr Taluk) and Mallikārjuna temple of Bevāda, remitted 10,000 gold
pieces in favour of the temples between the Gaḍilam and Veḷḷär and from Kōṭṭaikkarai wall to the sea. [This donation is confirmed by 288 of 1903 at Tiruppāłatturai, 125 of 1904 at Tīrthanagari and 511 of 1905 at Kaṇṭanur.]

436. 75 of 1903.—(Tamil.) On the same wall. An incomplete record in the fifth year of the Pāṇḍya king Tribhuvanachakravartin Kōṇērimēlkondān Vīra-Pāṇḍyadēva. Records gift of land by the king.

437. 76 of 1903.—(Tamil.) On the north wall of the same maṇṭapa. A record in the nineteenth year of the Pallava king Sakalabhuvoananachakravartin Köpperuṇjiṅgadēva. Records gift of sixty cows by the king.

438. 77 of 1903.—(Tamil.) On the gōpura of the same temple, right of entrance. A record of the Pāṇḍya king Tribhuvanachakravartin Kōṇērimēlkondān Parākrama Pāṇḍyadēva. Records gift of land.

439. 78 of 1903.—(Grantha and Tamil.) In the same place. A record in the fourth year of the Pāṇḍya king Vikrama Pāṇḍyadēva. Records gift of land by the king.

440. 79 of 1903.—(Tamil.) On the same gōpura, left of entrance. Records in the seventeenth year gift of land. Mentions Ellāndalaiyāna-Perumāl.

441. 80 of 1903.—(Tamil.) In the same place. Records in the seventeenth year gift of land. Mentions Ellāndalaiyāna-Perumāl.

442. 81 of 1903.—(Tamil.) In the same place. A record in the seventeenth year of the Pāṇḍya king Sundara Pāṇḍyadēva. Records that the king granted land to provide for the worship on “the day of Ellāndalaiyāna-Perumāl.”

_Sirrāmūr (Śittāmūr)._ 

This is the most important Jain centre in the district and the headquarters of the head of all South Indian Jains. See S.A. Gazr., p. 367.

443. 201 of 1902.—(Tamil.) On a slab built into the floor close to the well in the Pārśvanātha temple. A record in the seventeenth year of the Chōḷa king Rājakēsarivarman. Records gift of a lamp.

444. 202 of 1902.—(Tamil.) On a slab built into the floor of the maṇṭapa in front of the Malainātha shrine in the same village. A record in the tenth year of the Chōḷa king Rājādhirājadēva. Records gift of land.

445. 203 of 1902.—(Tamil.) On the base of a boulder at the back of the same shrine. Mentions Kāḍavarkōnpāvai, the queen of a Chōḷa king. [Does Kāḍavarkōn refer to Köpperuṇjiṅgadēva? See N.A. 224 and S.A. 223.]
Tindivanam, like its suburb Giḍaṅgil, was in Oṛmāṇāḍu. For a description of the Antiquities of the place see S.A. *Gazr.*, pp. 368—70.

446. 141 of 1900.—(Tamil.) On the south wall of the central shrine in the Tintrinīśvara temple. A record in the tenth year of the Chōla king Rājarājakēsarivarman (Rājarāja I). Records gift of land for the maintenance of a musician who was to play on the lute and of a vocalist to accompany the lute (vīnai). The vīnai was thus in use in the tenth century. “Of course there is nothing in this to show that the old Dravidian musical instrument Yāl had been superseded about this time by the vīnai.” [See Seshagiri Sastri’s *Rep.-Sans.*, *Tam. MSS.*, 1897, p. 58 and my article on Nātha-muni in *Chris. Coll. Magas.*, Aug. 1915.]


448. 143 of 1900.—(Tamil.) On the west wall of the same shrine. A record in the fifth year of the Chōla king Rājakēsarivarman. Built in in the middle. Records gift of lamps to the temple of Tiruttinīśvara at Kiḍaṅgil.

449. 144 of 1900.—(Tamil.) On the west wall of the same shrine. A record in the eleventh year of the Chōla king Rājarājakēsarivarman (Rājarāja I). Records gift of a lamp.

450. 145 of 1900.—(Tamil.) On the north wall of the same shrine. A record in the sixteenth year of the Chōla king Rājakēsarivarman alias Chakravartin Kulottuṅga-Chōḷadēva (Kulottuṅga I). Records gift of three lamps.


453. 206 of 1902.—(Tamil.) On the same wall. A record in the thirty-ninth year of the king whose name is not mentioned. Records that a certain Kāḍavarāyan lowered the taxes on Giḍaṅgil to three-quarters of the original amount. See S.A. 445.

455. 208 of 1902.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Rājarājakēsārarivarman. Records gift of ninety sheep for a lamp.


457. 210 of 1902.—(Tamil verse and prose.) On the same wall. Records the building of the maṇṭapa.


463. 216 of 1902.—(Tamil.) On the north wall of the same maṇṭapa. A record in the seventeenth year of the Chōla king Rājarāja-Rājakēsārarivarman (985—1013). Records that a royal officer made enquiries regarding the affairs of the temple. An incomplete record.

464. 217 of 1902.—(Marathi.) On a stone built into the floor of the prākāra of the Lakshmi-Narasimha-Perumāl temple in the same village. Records in Ś. 1554, Manmatha (wrong), the construction of buildings in the fort by Khan Alīsan-Ambarkhan Saheb (the Killadar of Gingee in 1677 and victim of Siyaji’s ambition. See S.A. Gazr., p. 350).


466. 30 of 1905.—(Tamil.) On the gopura of the Tintrinśvara temple. A record of the Vijayanagara king Raṅgayadēva-Mahārāya (1578—1586), son of Tirumalaideva-Mahārāya, in Ś. 1505 expired, Svabhānu. Records that Vīrappa-Nāyaka, son of Pāppu-Nāyaka of Vēlūr, who was apparently the Governor of Pāḍaivīḍu-rājya, and the principal inhabitants and others living in the
six countries and eighteen districts ordered that tolls should be levied according to a fixed scale on all the articles brought into the market at Giṇḍaṅgil on Wednesdays and that the proceeds should be spent in repairs of the Tintriṇīśvara temple.

467. 31 of 1905.—(Tamil.) On the gopura of the Tintriṇīśvara temple, left of entrance. A record of the Vijayanagara king Veṅkatapatiṛāya in Ś. 1525 expired, Šōbhakrit. Records that the weavers were ordered to pay a tax, the proceeds of which went to the temple. Mentions Bommu-Nāyaka, agent of Nāgama-Nāyaka.

468. 32 of 1905.—(Tamil.) At the entrance into the maṇṭapa of the Lakshminarasimha-Perumāl temple in the same village, right side. A record of the Vijayanagara king Gaṇḍakaṭṭāri Śāluva Achiyutarāya Mahārāya in Ś. 1453 expired, Khara. Built in at the end. Records gift of land. Mentions Mallappa, son of the minister Tipparasar.

469. 33 of 1905.—(Tamil.) In the same place, left side. A record of the Vijayanagara king Sadaśivadēva Mahārāya in Ś. 1464 expired, Kīlaka (wrong). Records the gift of a village for the merit of the Mahāmāṇḍalēśvara Rāmarāja Chīnna-Timmaiyyadēva Mahārāya. See N.A. 148.

470. 34 of 1905.—(Tamil.) On the north wall of the same maṇṭapa. Mentions in Ś. 1439 expired, Iśvara, a certain Perugu Appalaiya of the Śrīvatsa gotra.

471. 35 of 1905.—(Tamil.) On the south wall of the same maṇṭapa. A record of the Vijayanagara king Virapratāpa Krīṣṇa-rāya-Mahārāya in Ś. 1474 (mistake for 1434) expired, Āṅgirasa. Records gift of land by Tirumalai Nāyaka (the governor of the Tiṇḍivanam śīma) to Appili of the Śrīvatsa gōtra, son of the minister Mattarasa.

Vayirapuram.

472. 253 of 1913.—(Tamil.) On the south base of the Śoma-sundarēśvara temple. A record in the fourth year of the Chōla king Parakēsarivarman alias Rājendra-Chōladēva (I). Records gift of ninety sheep for a lamp by Śāraṇamanri to the temple of Tirunandēśvaram-Udaiyār at Vayiramēghapuram alias Jānanatthapuram in Tirunallūr-nādu, a subdivision of Oymā-nādu in Jayaṅgoṇḍaśōla-

473. 254 of 1913.—(Tamil.) On the same base. A record in the ninth year of the Chōla king Parakēsarivarman alias Rājendra-

474. 255 of 1913.—On the west base of the same temple: A record in the ninth year of the Chōla king Parakēsarivarman alias Chakravartin Vikrama-Chōladēva (1118–35) — Records gift of
twenty-four sheep for two lamps to the same temple by Periān Pichchan for the merit of a private individual whom his arrow had killed by accident. See S.A. 378.

475. 256 of 1913.—(Tamil.) On the same base. A record in the sixth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādeva. Records gift of land, exempted from Śilvari and peruvari, for maintaining various services in the same temple by the residents (urōm) of Vayiramēghapuram alias Jannāthānālūr, in Tirunallur-nādu, a subdivision of Īmyā-nādu.

476. 257 of 1913.—(Tamil.) On the north base of the same temple. A damaged record in the sixth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōlādeva (1158–35). Seems to register a gift of land which was situated in Yeyilūr, a hamlet of Vayiramēghapuram, by the residents (urōm) of the latter village.

477. 258 of 1913.—(Tamil.) On the same base. Records gift of land to the temple of Mūlasthanamuḷaiya-Mahādeva at Vayirameghapuram, by the inhabitants (urōm) of the village.

TIRUKKOYILUR TALUK.

Āmūr.

478. 307 of 1910.—(Tamil.) On a boulder in a field. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land by Chediyarāya and the headmen of the village to the temple of Tiruvagattisvarumudaiya Mahādēva at Āmūr in Tirumunaippādi Mēl-Ānhūrūnādu. Registers also a gift of land for a lamp to the same temple by a certain Kulottuṅga-śōla-Kāḍavarāyar.

Aragaṅḍanallūr.

The temple of this place which is noted for its fine gopura, its elaborate sculptures and some rock-cut remains (consisting of three caves) contains the following epigraphs:—


479-B. On a stone south of the inner temple and Mahāmaṇṭapa. Records that Perūmbādikāval village was granted as a free-gift to
the local Bhaṭṭas by Rājēndrachōla chēdirāya in the third year of the reign of Köpperuṇjiṅgadēva. See Ins. S. Dts., p. 140, No. 24.


481. 387 of 1902.—(Tamil.) On the south wall of the same shrine. A record in the thirty-second year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva. Records repairs to the temple of Oppuruvarumillāda-nāyanār at Tiruvaraiyannallūr by a native of the Pāṇḍya country. [The Mack. MSS. mistake the word Tirukkarrāḷi for a jewel and give the donor’s name as “Andoovanna Pattana Swami”. See Ins. S. Dts., p. 142, No. 26.]


484. 390 of 1902.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva. Records gift of three lamps to the god and of land to an image of the goddess, which the donor had set up himself. Ins. S. Dts., p. 142, No. 29.

485. 391 of 1902.—(Tamil.) On the same wall. A record in the eighth year of the Pāṇḍya king Māraravarmā alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. Records gift of land. [See Ins. S. Dts., p. 142, No. 30. The Mack. MSS. give another record in the second year of the king saying that the village of the Vikrama-Pāṇḍya was granted for the god’s festival. See Ins. S. Dts., p. 142, No. 27.]

485-A. On the north side of the Mahāmaṇṭapam. A grant of 1,000 kulis of land south of “Authitoomb village” to one “Vani-cutapayer” at Tirukōvilur in the reign of Köpperuṇjiṅgadēvar. Ibid., No. 28. See S.A. 68 above.

485-B. In the same place. Grant of the village of Śemiyan Mahādēviyūr. The king’s name is obscure. Ins. S. Dts., p. 143, No. 31.

Elvānāśūr.

The ancient name of this place was Sōḷakēralaḥchaturvedimaṅgalam or Irayaṇaṟaiyūr. Sōḷakērala is mentioned among the relations of Parakēsārivarman Rājēndrádēva (1052–63) for whom he is said to have provided kingdoms and provinces. S. Ind. Ins., Vol. III, No. 26.

487. 129 of 1906.—(Tamil.) On the same wall. A mutilated record in the seventeenth year of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Śrī-Rājarājadēva (II) on Sunday, December 2, A.D. 1162. The village is also called Śrī-Śoḷakērala-chaturvēdīmaṅgalam. See Ep. Ind. IX, 209 10.

488. 130 of 1906.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuvanachakravartin Vira-rājēndra Chōlādeva. Records gift of money for a lamp.

489. 131 of 1906.—(Tamil.) On the same wall. A mutilated and unfinished record in the eighteenth year of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Śrī-Rājarājadēva (II).


491. 133 of 1906.—(Tamil.) On the south wall of the same prākāra. A record in the third year of Udaiyār Śrī-Śoḷakēralaṅkāra. Records gift of cows and of land by Parāntaka-Yādava Bhīma alias Uttamāśula Malāḍudaiyār of the Bhārgava gotra. The village is called Iraiyanaraiyār, a brahmādeva in Pāṇḍur-kūṟram, a district of Malāḍu alias Janaṅṭhāvaḷaṅkāṇu.

492. 134 of 1906.—(Tamil.) On the same wall. An incomplete record in the fourteenth year of the Chōla king Rājarājadēva. Records gift of money for a lamp. The temple is called Udaiyār Urbhargaṅgondaruliya-Nāyanār. Refers to Tirumalai (i.e., the hill on which the temple is believed to be built).

493. 135 of 1906.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Udaiyār Śrī-Rājēndra-Chōla-dēva (I). Registers an endowment for repairs to be made every ten years from the interest. The temple is called ūruḍaiya Paramēśvarar.


496. 138 of 1906.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of thirty-two cows for a lamp, by a man
who, in the course of a boar chase, shot a person by mistake. See S.A. 378, etc.

497. 139 of 1906.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājadhirājadēva. Records gift of money for two lamps.


500. 142 of 1906.—(Grantha and Tamil.) On the same wall. A much damaged record of the Vijayanagara king Krishnārāya in Ś. 1439 expired, Īśvara. A few words traced here and there in the first few lines show that the passage describes the conquests of Krishnārāya.

501. 143 of 1906.—(Tamil.) On the north wall of the same prākāra. An incomplete record in the twenty-fourth year of the Chōla king Rājarājakēsarivarman alias Śrī-Rājarājadēva (I, 985—1013). Records gift of land. The characters are later than the period of Rājarāja I. The same remark applies to the inscriptions of Rājendra-Chōla I found in this temple.


504. 146 of 1906.—(Tamil.) On the same wall. A record in the nineteenth year of the Chōla king Rājarājadēva. Records gift of money for a lamp.

505. 147 of 1906.—(Tamil.) On the same wall. A record in the second year of the Chōla king Śrī-Kulōttuṅga-Chōladēva. Records gift of money for a lamp.

506. 148 of 1906.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājā- rājadēva (third quarter of the twelfth century?). Records gift of 32 cows for a lamp, under singular circumstances. A woman who threw a stick at her daughter accidentally hit another girl who died as a result of it on the twentieth day; and the penalty was the provision of the lamp by the husband of the lady. See S.A. 378, 570, 580, etc.
507. 149 of 1906.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājakēsarivarman *alias* Chakravartin Śri-Kulottungadēva. Records gift of land. The temple is called Üruḍaiya Paramēśvarar.

508. 150 of 1906.—(Tamil.) On the same wall. A record of the Chōla king Kulottunga-Chōladēva, the date of which is lost. Records gift of money for a lamp.


510. 152 of 1906.—(Tamil.) On the same wall. An unfinished record in the seventh year of the Chōla king Tribhuvanachakravartin Śri-Rājādhirājādēva (I or II?).

511. 153 of 1906.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājakēsarivarman *alias* Chakravartin Kulottunga-Chōladēva. Records gift of land by a dancing girl of the temple at Jambai.


513. 155 of 1906.—(Tamil.) On the same wall. Registers that two persons mentioned by name had the hereditary right of serving on the district police (*pādikāval*).

514. 156 of 1906.—(Tamil.) On the same wall. Undated. Records the declaration made by a woman before committing *suttee* (sati).


518. 160 of 1906.—(Tamil.) On the north wall of the same prākāra. A record in the seventh year of the Pândya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Records gift of land for the daily requirements of the temple among which figure rose-water (*pānnir*), musk (*kastūri*), camphor (*karpūram*).
European saffron (kuikumam) and sandal paste for external application (mērpūchchu).

519. 161 of 1906.—(Tamil.) On the east wall of the third prākāra of the same temple. A record of the Vijayanagara king Vijayarāya-Mahārāya in Š. 1368 expired, Kshaya. A copy of No. 23 of 1905 without the signatures at the end.

520. 162 of 1906.—(Tamil.) On the north wall of the same prākāra. A record in Pramādin of the Vijayanagara king Kampana-Udaiyār. Records gift of cows. Close to this is another inscription dated in the Subhakrit year which records the gift of a lamp.

521. 163 of 1906.—(Tamil.) On the second gōpura of the same temple, right of entrance. A record in the thirteenth year of the Chōḷā king Parakēsarivarman alias Tribhuvanachakravartin Rāja-rājadēva (II). Records gift of land at the request of Kiliyur Malaiyamān Periya-udaiyān Nirṛṭān alias Rājarāja-Malaiyakula-rāyan by the king while he was at Ayirattali. See S.A. 524.

522. 164 of 1906.—(Tamil.) In the same place. A record in the forty-eighth year of the Chōḷā king Rājakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōḷadēva. Records sale by the Sabhā of land which belonged to two absconding accountants, who had incurred debts and left the village without discharging them. [Shows that the accountant was under the control of the Sabhā.]

523. 165 of 1906.—(Tamil.) In the same place. An incomplete record in the seventeenth year of the Chōḷā king Vikrama-Chōḷadēva. Records gift of land for daily requirements. Provision is made for the recital of the hymn Tiruchchēḷal every Sunday. [The author of the Tiruchchēḷal was Māṇikkavāṣaga who, in the opinion of Venkayya, was the contemporary of Varaguṇa Pāṇḍya who ascended the throne in 862. See Ep. Rep., 1907, p. 68.]


525. 167 of 1906.—(Tamil.) In the same place. A record in the thirty-fifth year of the Chōḷā king Rājakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōḷadēva (I?). Records gift of land. The temple is called Ürbāgaṅgondaruḷina Mahādeva at Iraiṇanaiyur alias Sīr-Sōjakēraḷa-Chaturvēdimangalam in Paḻur-kūṟram, a district of Milāḍu alias Jananātha-vaḷanādu.

526. 168 of 1906.—(Tamil.) In the same place. A record in the fourth year of the Chōḷā king Parakēsarivarman alias Tribhuvaṇachakravartin Vikrama-Chōḷadēva (I I I 8—35). Records gift of land. The king was at Muḍiṅɡond̄a-Chōḷapuram at the time of making the grant.
527. 169 of 1906.—(Tamil.) In the same place. A record in the thirteenth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladeva (1118—35). Registers the emoluments of the temple priests and the items they had to provide for offerings.

528. 170 of 1906.—(Tamil.) In the same place. A record in the sixth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadeva (II). Records the building of the hall (*tirumāliga*) by Kūḍal-Āḷappirandān Mōgan *alias* Rājarāja-Kādavaraṇan Nāludikkumvenrān. See No. 524 above.

529. 171 of 1906.—(Tamil.) In the same place. A record in the twelfth year of the Chōla king Trivikrama-Chōladeva. Records gift of money for a lamp.

530. 172 of 1906.—(Tamil.) In the same place. A mutilated record in the sixth year of the Chōla king Tribhuvanachakravartin Vīrārājendra-Chōladeva. The donor is apparently the same as in S.A. 516 above.


532. 174 of 1906.—(Tamil.) On the same gōpura, left of entrance. A record of the Vijayanagara king Achyutayadēva-Mahārāya in Ś. 1457 expired, Manmatha. Records gift of a village by the Mahāmaṇḍalēśvara Chōlakaṇṭhālaka Uraiyaṟpuravarādhiśvara Bōgayadēva Mahārāja, son of Tippayadēva-Mahārāja, for the merit of the king, under orders from Tirumalaiyadēva-Mahārāja, son of Sālakayadēva-Mahārāja.

533. 175 of 1906.—(Tamil.) In the same place. A record of the Vijayanagara king Achchinda (Achyuta)dēva-Mahārāya in Ś. 1453 expired, Khara. The king is called a Śāluva and bears the biruda 'the destroyer of the army of the Tulukkar and Oḍḍiyar.' Mentions Bōgayadēva-Mahārāja, son of the Mahāmaṇḍalēśvara Timmayarāja. See the above epigraph.

534. 176 of 1906.—(Tamil.) On the slab built into the floor at the entrance into the same temple. A damaged and mutilated record in the seventh year of the Chōla king Rājarājakēsarivarman. Refers to the fifteenth year of Śrī-Uttama Chōladeva, described as the son of Śembiyān-Mādeviyār, and mentions two Milādu chiefs. As the fifteenth year of Uttama-Chōla corresponded to the seventh year of Rājarāja I, Venkayya infers that the former must have ascended the throne in A.D. 977—78.

535. 177 of 1906.—(Tamil.) On a rock near the Ottaikulam in the same village. A record in the ninth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladeva (1118—35). Records remission of taxes in favour of seven
temples by a Milāḍu chief named Kiliṉūr Malaiyamān Śūrīyan Rāman alias Rājēndra-Chōla Malaiyakularājan. See S.A. 590.


537. 179 of 1906.—(Sanskrit and Tamil.) On the same rock. Records gift of gold by a native of the Pāṇḍya country. As the inscription belongs palæographically to the ninth century, Venkayya sees in it an evidence of Pāṇḍya activity against Pallava expansion.

Lōkēśvarapuram.

538. No. 67 of Mr. Sewell’s list.—(Telugu.) Records a grant of the village of Lōkēśvarapuram as an Agrahāram, in Ś. 1666 (A.D. 1744), Kaliyuga 4845, Raktākshi, by Raghunātha Nāyudū. His father’s and grandfather’s names are given, and he is said to belong to the royal family of “Dēvika Rāja.” The grant is made by permission of the Divāṇam, or Muhammadan government of Yelavāṇāsūrū.

Pullūrupattu.

539. No. 69 of Mr. Sewell’s list.—(Telugu.) Records a grant of land for religious purposes in Ś. 1664 (A.D. 1742), Kaliyuga 4843, Dundubhi, by the chief people of the village, “belonging to Yelavāṇāsūrū, in the province of Vāligondapuram,” under the Subah of Haiderabad.

Grāmam.

The Śiva temple here was originally known as Śrī-Aṛūṭṭal-Mahādēva at Muḍiyūr. It was built by a Kēraḷa general of Rājāditya, the son of Parāntaka I.


541. 181 of 1906.—(Tamil.) On the same wall. A record in the third year of the Chōla king Tribhuvanachakravartin Rajarājadēva. Built in at the end. The donor is Mōgan Āḷappirandān alias Anapāya-Kāḍavaṟṟaṟṟan.


544. 184 of 1906.—(Tamil.) On the west wall of the same shrine. A record in the forty-first year of the Chōla king Parakēśarivarman (Parāntaka I) who took Madurai (Madura) and Iḷam (Ceylon). Records gift of a lamp.


548. 188 of 1906.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōla king śrī Kulōttuṅga-Chōḷadēva. A few letters are missing at the end of each line. Records gift of a lamp by a person who had by mistake shot a man in hunting. See 378, etc.


550. 190 of 1906.—(Tamil.) On the north wall of the same shrine. A record in the sixteenth year of the Chōla king Parakēśarivarman aliṅs Udaiyār śrī-Rājēndra-Chōḷadēva (I, 1011—53). The inscription is incomplete. Below it is found a record of the tenth year of Udaiyār śrī-Kulōttuṅga-Chōḷadēva without any introduction.


552. 192 of 1906.—(Tamil.) On the same wall. An unfinished record in the thirty-ninth year of the Chōla king Madiraikoṇḍa-Parakēśarivarman (905—47.)

553. 193 of 1906.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Rājakēśarivarman aliṅs Udaiyār Rājēndra-Chōḷadēva (1011—53). Records sale of land. The village is called Parāntaka-chaturvedimaṅgalam. A fragment of the introduction of Rājēndradēva is found at the bottom of the inscription.
554. I94 of 1906.—(Tamil.) On the east wall of the maṇṭapa in front of the same shrine. A record of the Vijayanagara-king Vīra-Viruppaṇa-Uṭiyar, son of Harihararāya (II), in Ś. 1317 expired, Yuvan. Registers an order of Śrīmatu-Nāṉjaṉaṅgaḷ to the authorities of the Pokkiṉaṅguḍuttaruliya-Nāyanār temple at Grāmam.

555. I95 of 1906.—(Tamil.) On the west wall of the same maṇṭapa. A fragment of record. Mentions Urundai (Ūraiyūr).


557. I97 of 1906.—(Tamil.) On the west and south walls of the same shrine. A record in the fifteenth year of the Paṇḍya king Jaṭāvarman Tribhuvanachakravartin Sundara-Paṇḍya-deva (I, 1251—61). Records gift of land. Begins samasta jagadāḍhāra, etc. Records that Vīra-Paṇḍya-deva established a festival called Sundarā Paṇḍyan-śandi. Mention is also made of the time of Kō-Peruṅjaṅga.


559. 735 of 1905.—(Grantha and Tamil.) On the north of the central shrine in the Śivlokanātha temple. A record of the Chōla king Madiraikoṇḍa Parakēsarivarman in Kaliyuga 4044, thirty-sixth year, I47 (7.0) 37th day, Sāttar, Rēvati, Makara. Records that Veḷḷāṅkumāra, the Kērāla general of Prince Rājāditya son of Madhurāntaka, built of stone a Śiva temple at Mauligrāma (i.e., Muḍiyūr) on the Peṅṇai river. [Dr. Kielhorn infers from this that Pāṟāntaka I began to rule between the 15th January and 25th July, A.D. 907. See Ep. Ind. VIII, p. 261.]

560. 736 of 1905.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēsarivarman, who took the head of Vīra-Paṇḍya (i.e., Āditya II). Records gift of a lamp. The temple is called Śrī-Aṟṟutali-Mahādēvar at Triumudiyūr in Tirumunaippaḍī.

561. 737 of 1905.—(Tamil.) On the west wall of the same shrine. A record in the twenty-fourth year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (Parāṇṭaka I). Records sale of land.
562. 738 of 1905.—(Tamil.) On the same wall. A record in the twentieth year of the Rāṣṭrakūta king Kāṇḍaradeva (Krishṇa III). Records gift of sheep for a lamp.

563. 739 of 1905.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Madiraikonda-Parakāsirivarman (Parāṇtaka I). Records gift of sheep for a lamp by Veḷḷānkkumāran, a native of Nandikarai-Puttūr in Malai-nādu and the general of prince Rājāditya. See No. 559 above.

564. 740 of 1905.—(Tamil.) On the same wall. A record of the Chōla king Madiraikonda-Parakāsirivarman, the date of which is lost. Records gift of gold for a lamp by a native of Kōţṭāru.

565. 741 of 1905.—(Tamil.) On the south wall of the same shrine. An incomplete record in the third year of the Chōla king Uḍaiyār śrī-Rājamahēndradēva.

566. 742 of 1905.—(Tamil.) On the same wall. An incomplete record in the twenty-second year of the Rāṣṭrakūta king Kāṇṇaradēva (III).


568. 744 of 1905.—(Tamil.) On the same wall. A record in the twenty-third year of the Chōla king Madiraikonda Parakēsarivarman. Records gift of ninety sheep for a lamp by the residents of the district of Tirumunaippādi.


Jambai.

This village the antiquity of which is shown by its dolmens and stone circles resembling those at Dēvanūr, Köṭṭūr, Gaṅgavaram, etc. (see Ind. Antq. V, 159 ff.) is also epigraphically rich.

570. 67 of 1906.—(Tamil.) On the north wall of the central shrine in the Jambunātha temple. A record in the third year of the Chōla king Rājakēsarivarman alias Tirubhuvanachakravartin Kulottuṅga-Chōḷadēva (I?). Records gift of 64 sheep for two lamps. One Kövalārāyapēraiyan happened to wound fatally another and the people of the 79 Nāḍus met, threw the blame on him and compelled him to endow 64 cows for two lamps. See S.A. 580.

571. 68 of 1906.—(Tamil.) On the same wall. A record in the fortieth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōḷadēva. Records gift of the
village of Kūlakkudi alias Vīraśoḷanallūr to the temple of Tiruttān-tonṟi-Īsvaramuṭḍaiya-Mahādeva at Śaṅbai alias Vīrarājendrapuram on the northern bank of the Peṇṇār in Vāṇagoppādi (alias) Rājendra-vālanāḍu. (Seventy-nine Kālanjus cost.)

572. 69 of 1906.—(Tamil.) On the same wall. A record in the thirty-eighth year of the Chōḷa king Tribhuvanachakravartin Kulottunga-Chōḷadēva. Records gift of land for a lamp by a certain Rājarāja-Śiśupāla. See No. 576 below.

573. 70 of 1906.—(Tamil.) On the same wall. An unfinished record in the eighth year of the Pāṇḍya king Kōnerinmēḷkōṇḍān Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records gift of the village of Nariyār-ēndal to the temple.

574. 71 of 1906.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chōḷa king Rājarāja-Rājakēśarivarman alias Śrī Rājarājadēva I (985—1013). Built in at the beginning. Records sale of land by the assembly of Maruvūr alias Vayiramēga-Chaturvedimaṅgalam on the southern bank of the river Peṇṇār in Vānakoppādi. The village is called Vāḷaiyūr alias Nittavinōdapuram.

575. 72 of 1906.—(Tamil.) On the north and west walls of the same shrine. A record in the twenty-eighth year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva. Records gift of land by the Mahāmaṇḍalēśvara Kumāra-Padumādevarasan.


577. 74 of 1906.—(Tamil.) On the same walls. A record in the tenth year of the Pāṇḍya king Kōnerinmēḷkōṇḍān Tribhuvanachakravartin Kulaśēkharadēva. Records gift of land for celebrating a festival called Kulaśēkaraṇ-śandī.

578. 75 of 1906.—(Tamil.) On the same wall. A record in the twenty-first year of the Chōḷa king Parakēśarivarman alias Uḍaiyūr Śrī-Rājendrā-chōḷadēva (1011—43). Records gift of two lamps, one of which was meant for the shrine of Durgā in the temple.

579. 76 of 1906.—(Tamil.) On the same walls. A record in the seventeenth year of Tribhuvanachakravartin Kōnerinmaikōṇḍān. Records gift of the village of Śrīpādanallūr which belonged to two residents of Iraivanaraiyūr in Vādagarai Narippaḷḷi-nāḍu, a district of Magadai-maṇḍalam, for celebrating a festival called Bhuvanēkavīran āndi and for repairs.

580. 77 of 1906.—(Tamil.) On the west wall of the same shrine. A record in the twenty-eighth year of the Chōḷa king Rājarāja-Rājakēśarivarman alias Śrī-Rājarājadēva (I). Records
gift of gold (10 kaḷanjuś) for a lamp by a merchant of Jambai for the merit of a native of Nāvalūr whom he had stabbed to death for an attempt at the modesty of his concubine. See No. 570 above.


582. 79 of 1906.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājendrā-Chōla I. Most of the historical introduction is preserved. The continuation could not be traced.

583. 80 of 1906.—(Tamil.) On the south wall of the same shrine. A record in the third year (A.D. 1054) of the Chōla king Parakēsarivarman alias Uđaiyar Śrī-Rājendradēva. Records gift of 32 kāśu for a lamp. The temple is called Tiruttāntōṇги-Мādevar at Valaiyūr alias Rājendrapuram. Daily Uṭakku oil. The Uḍaiyān of the place compels a lady to pay a tax (by torture) and she takes poison, and so people from all quarters and nāḍus meet, throw the blame on him and compel him to make the gift. See S.A. 580, 570, etc.

584. 81 of 1906.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Rājarajēsvarivarman alias Udaiyar Śrī-Rājadhirajadēva. Partly mutilated and incomplete. Seems to record the gift of a lamp (20 kāśu). (Uṭakku oil by Dēvasahāya marakklā a day).


587. 84 of 1906.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chōla king Rājarāja-Rājakēsvarivarman alias Śrī-Rājarājadēva I (985—1013). Records that the Sabhā of Nerkunrām alias Vayiramēgha-Chaturvedimaṅgalam gave land in exchange for fields taken up by the bed of their newly constructed tank. [The epigraph shows the Sabha’s control over the village lands.]


590. 87 of 1906.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva. Records gift of land by a native of Conjeeveram. Mentions Kiliyūr Malaiyamān Alagiyan Ākaraśūṟan alias Rājagambhīra Chēdiyaraiyar. [See N.A. 489 and 452 which shows that this man was a vassal of Rājarāja III also.]


592. 89 of 1906.—(Tamil.) On the same wall. A record of the Vijayaṅagara king Achyutadēva-Mahārāya in Ś. 1455 expired Jaya. Registers the privileges and duties of the temple superintendent.

593. 90 of 1906.—(Tamil.) On the north wall of the maṇṭapā in front of the same shrine. A record in the sixteenth year of the Chōla king Rājarājadēva. Built in at the beginning. Records gift of land.

594. 91 of 1906.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Vikrama-Chōladēva, the date of which is lost. Mutilated at the end. A man apparently pushed his wife as a result of which she fell and died. The 1,500 men of the four quarters declared him guilty in their assembly and compelled him to provide for lamps.

595. 92 of 1906.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Parakēsārarivarman alias Tribhuvaṇachakravartin Vikrama-Chōladēva (1118—35). Built in at the beginning. Records gift of 64 cows for two lamps, by a man who in the course of a comparison of martial skill with two Veḷḷāḷas, killed one of them.

596. 93 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Virūpākshadeva Mahārāya (II) in Ś. 1395 expired, Nandana. A few syllables are missing in each line from the fourth. Records gift of money.


598. 95 of 1906.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin
Kulottunga Chōladēva. Records an agreement among the vāniyar. See N.A. 206.

599. 96 of 1906.—(Tamil.) On the west wall of the outer maṇṭapa in the same temple. A record in the sixteenth year of the Pallava king Sakalabhuvanachakravartin Peruṅjigadēva, corresponding to Monday, 9th December 1258. Records an agreement among the residents of the country to the north of the river Avinai and to the south of the Peṇnai. Ep. Ind., Vol. IX, p. 216.

600. 97 of 1906.—(Tamil.) On the east wall of the second prākāra of the same temple. A record of the Rāṣṭrakūṭa king Kaṇṭaradēva (Krishṇa III), the date of which is lost. Mutilated at the end and incomplete. The temple is called Tāṇrōṇri-Īśvaram at Vādagarai-Vālaiyūr.


602. 99 of 1906.—(Tamil.) On the wall of the kitchen in the same temple, left of entrance. A record in the fourth year of the Chōla king Tribhuvanachakravartin Vijayarājendradēva. Records the building of the kitchen. [Was the king Rājādhirāja I?]

603. 100 of 1906.—(Tamil.) On the south wall of the Akhilāṇḍēsvari shrine in the same temple. A record in the sixth year of the Chōla king Rājakēsarivarman alias Uḍaiyār Śri-Vīrarājendradēva (1063—70). Records gift of 500 kuḷis of land to the accountant of Rājendrapura by the temple authorities to write temple account, among whom figures the mahāvratin Lakuḷisvara-Paṇḍita as the head of the pūjāris. A namesake of this pūjāri is seen in a Mēḻpāḍi epigraph of Rājendra Chōla I (S.II., Vol. III, p. 28) and in Baligāmi epigraph of 1035 (Ep. Ind., Vol. V. p. 227). Perhaps all these were the same. Lakuḷisvara Paṇḍita was evidently a Kālāmukha. For the history of this sect see Bhandarkar’s Śaivistism, Vaishnavism, etc.


605. 102 of 1906.—(Tamil.) On the west wall of the same shrine. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladēva. Records gift of land to the shrine of Tirukkavāḷisvaramuṇḍaiyār at Saṅbai alias Vīrarājendrapuram on the northern bank of the Peṇnār in Vānagoppāḍi by Kiliyūr Malaiyamān Śediyarayanāyān Ākaraśūrana aliya Rajagam-bhīra-Chediyarayan. See S.A. 902 and 647, 687, 736, etc.

606. 103 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Achutaiyadēva-Mahārāya, son of
Narasingadēva in Ś. 1554 (for 1454), Nandana. *Refers to the 98 castes included in the idāṅgai and valāṅgai*. Registers an agreement apparently among the weavers to contribute to the maintenance of a *matha*. See S.A. 728.

607. I04 of 1906.—(Tamil.) On the north wall of the same shrine. A record of the Vijayanagara king Sadāśivadēva-Mahārāya, son of Śāluva Narasiṅgadēva-Mahārāya Achyutadēva-Mahārāya in Ś. 1471 expired, Saumya. Records gift of the village of Sūttamalligai for the merit of the king by Adappam Śrāppana-Nāyakkaraiyan Krishnama-Nāyakkaraiyan. The village was granted by Rāmappa-Nāyakkar and belonged to Meygunṛada-valānādu *alia* Narippalli-nādu in Magadai-manḍalam on the southern bank of the Peṇnār.


609. I06 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutaiyadēva-Mahārāya, son of Śāluva-Narasiṅgadēva in Ś. 1552 (for 1452), Nandana. Records gift of the village of Akkaippadi in Meygunṛa-nādu *alia* Narippari-nādu, a district of Magadai-manḍalam on the southern bank of the Peṇnār, for the merit of the king by Vaiyyappa Nāyakkar. The village granted was in the jurisdiction of Vēṅkataṭḍri-Nāyaka.

610. I07 of 1906.—(Tamil.) On a stone lying on the floor close to the south wall of the same shrine. A fragment of record of the Chōla king Madairaikoṇḍa-Parakēsarivarman (905—47), the date of which is lost.

611. I08 of 1906.—(Tamil.) On a slab built into the floor at the second entrance into the same temple. A damaged record in the twenty-fourth year of the Chōla king Madairaikoṇḍa-Parakēsarivarman (905—47). Refers to the building of a māṭapa at the city of Valaiyur by Viranāraṇiyār, queen of prince Kaṇḍarādittar and daughter of Šōlamādēviyār.

612. I09 of 1906.—(Tamil.) On the slab set up on the left side of the same entrance. A record in the twenty-seventh year of the Chōla king Karikāla-Chōlādēva (unidentified). Refers to the grant in former times of Raṇabhīmamaṅgalam by the Vānakōvaiyār Vīraparumār.

613. I10 of 1906.—(Tāmīl.) On the south wall of the gōpura at the same entrance. A fragment of record in the twenty-third year of the Rāṣṭrakūṭa king Kaṭṭaradēva (Krishṇa III). Seems to record the gift of a lamp.

614. I11 of 1906.—(Tamil.) On the gōpura of the same temple, right of entrance. A fragment of record in the thirty-fifth year of the Chōla king Madairaikoṇḍa-Parakēsarivarman (905—47). Seems to be an endowment for daily requirements.
615. II2 of 1906.—(Tamil.) In the same place. A record in the twenty-sixth year of the Rāṣṭrakūṭa king Kaṇṇarādēva (Krishṇa III). Records gift of 96 sheep for a lamp and gold for offerings to the shrine of Sūjya (Sūrya) dēva in the temple of Tiruttānṅrōṇrī-Āḻvār at Vāḷaiyūr.

616. II3 of 1906.—(Tamil.) In the same place. A record in the fourteenth year of the Pallava king Peruṅjiṅgadēva. Records gift of paddy.

617. II4 of 1906.—(Tamil.) In the same place. A record in the fourth year of the Chōla king Tribhuvanachakravartin Vijayarājēndradēva. Records the building of the entrance and of the gōpura by a native of the Chōla country, who also built the kitchen according to No. 99 above.

618. II5 of 1906.—(Tamil.) In the same place. A mutilated record of the Chōla king Madiraikoṇḍa Parakēsarivarman, the date of which is lost.

619. II6 of 1906.—(Tamil.) In the same place. A record in the twenty-fourth year of the Rāṣṭrakūṭa king Kaṇṇarādēva (Krishṇa III). Records gift of gold for a lamp. This is a fragment which has been pieced together with another found to the left of the entrance.

620. II7 of 1906.—(Tamil.) In the same place. An incomplete record in the twenty-fifth year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (905—47). Seems to record the gift of a lamp to the shrine of Vīḍiṇḍaṅgar in the temple of Tānṅrōṇippirān at Peṅṇāvaḍagara-Vāḷaiyūr. This is a fragment which has been pieced together with another found to the left of the entrance.

621. II8 of 1906.—(Tamil.) In the same place. A mutilated record in the twenty-third year of the Rāṣṭrakūṭa king Śrī-Kaṇṇarādēva (Krishṇa III). Records gift of a lamp to the temple of Tiruttāṅrōṇrī Perumāl alias Vīḍiṇḍaṅgadēvar at Vāḷaiyūr on the northern bank of the Peṅṇār in Vāṇagoppāḍi. Mentions Veṅṇud-ḍaṅgumārī.

622. II9 of 1906.—(Tamil.) In the same place. A record in the thirteenth year of the Pallava king Sakalabhuvanachakravartin Peruṅjiṅgadēva. Records gift of land to the younger brother of a person who cut off his own head in order that a māṅtapā which was being constructed might be completed. [A remarkable case of self-sacrifice at the altar of superstition. Compare the slaughter of 60 convicts for the construction of an irrigation work in Vijayanagar.]

624. 121 of 1906.—(Tamil.) In the same place. A record of
the Chōla king Madiraikoṇḍa Parakēsarivarman, the date of which
is lost. Records gift of five lamps.

625. 122 of 1906.—(Tamil.) In the same place. A record in
the eleventh year of the Pallava king Sakalābhuvanachakravartin
Peruṇjiṅgadēva. Records the exemption from certain taxes of
lands in the village of Guṇamaṅgalam on the southern bank of the
Pennār.

626. 123 of 1906.—(Tamil.) In the same place. A record in
the eleventh year of the Pallava king Peruṇjiṅgadēva. Records
gift of paddy.

627. 124 of 1906.—(Tamil.) In the same place. A damaged
record in the thirty-third year of the Chōla king Madiraikoṇḍa

628. 125 of 1906.—(Tamil.) In the same place. A mutilated
record in the twenty-eighth year of the Rāshtrakūṭa king Kaṇṇara-
dēva (Krishṇa III). Records gift of gold for a lamp.

629. 126 of 1906.—(Tamil.) In the same place. A mutilated
record of the Rāshtrakūṭa king Kaṇṇaraḍēva, the date of which is
lost. Records gift of gold for a lamp.

630. 127 of 1906.—(Tamil.) On a stone set up at the right of
entrance into the same temple. A record of the Vijayanagara king
Achyutadēva-Mahārāya, son of Narasiṅgadēva in Ś. 1452 expired,
Nandana. Records the exemption of the temple (lands) from the
tax called Sōmaśūlavari on the representation of Vaiyyappa-
Nāyyakkar-Ayyan while Vēlūr Bommu-Nāyyaka was the Governor.
See N.A. 227.

Kilür.

Kilür, near Tirukkoḷiyilūr, famous for its Tiruvirattānām temple,
was situated in Kurukkai Kūṟṟam in Jananātha-valaṇādu and was
the capital of the Malayamāns of Malainādu or Malādu.

631. 230 of 1902.—(Tamil.) On the south wall of the Vīrattānēsvara shrine. A record in the eleventh year of the Chōla king
Rājarājakesarivarman. Records gift of gold for a lamp.

632. 231 of 1902.—(Tamil.) On the south and east walls of
the same shrine. A record in the sixteenth year of the Chōla king
Rājarāja-Rājakēsarivarman. Provides for the supply of temple
servants.

633. 232 of 1902.—(Tamil.) On the south wall of the same
shrine. A record in the thirtyieth year of the Rāshtrakūṭa king
Kaṇṇaraḍēva (Krishṇa III). Records gift of gold for a lamp.

* The inscriptions of this place are given in Ins., S. Dts., 134–140 (22 inscriptions). They are fairly detailed, but I have not attempted to identify them with the corresponding records in the above list. Presumably all of them are included in the above.


638. 237 of 1902.—(Grantha and Tamil.) On the south wall of the same shrine. A damaged record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva.


640. 239 of 1902.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Rājarājakēsarivarman (i.e., Rājarāja I). Records gift of gold for a lamp by Amitravalli, the mother of queen Lōkamahādēvi and daughter of Kundanān. [The same queen of Rājarāja is mentioned in Tanjore and Tiruvayyaru inscriptions. See *S.I.I.* II, 90 and *Ep. Ind.* VII, p. 144.] An Īḷa lamp worth 2 kāśu is mentioned.

641. 240 of 1902.—(Tamil.) On the north wall of the Vīrat-tānēśvara shrine in the same place. A record in the fifteenth year of the Chōla king Parakēsarivarman. Records gift of land for a lamp.


646. 245 of 1902.—(Tamil.) On the same wall. An incomplete record in the twenty-first year of the Chöla king Parakēsarivarman **alias** Udaiyār Rājēndra-Chōḷadēva (I, 1011–43).

647. 246 of 1902.—(Tamil.) On the same wall. A record in the sixth year of the Chöla king Rājakēsarivarman **alias** Udaiyār Kulöttuṅga-Chōḷadēva. Records gift of land by Kiḷiyūr Malaiyamān Rāja-Chēdiyarāyān.


650. 249 of 1902.—(Tamil.) On the same wall. A record in the second year of the Chöla king Parakēsarivarman **alias** Udaiyār Rājēndra-Chōḷadēva (I, 1011–43). Records gift of sixteen cows for a lamp.


652. 251 of 1902.—(Tamil.) On the same wall. A record in the tenth year of the Chöla king Rājarājakēsarivarman **alias** Udaiyār Kulöttuṅga-Chōḷadēva. Records gift of 224 cows for seven lamps by a chief of the Malaiyakula.


654. 253 of 1902.—(Tamil.) On the east wall of the same shrine. A record in the third year of the Chöla king Chōḷa-Kēralādēva. Records gift of ninety-six sheep for a lamp by a merchant.


657. 256 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chöla king Parakēsarivarman **alias** Udaiyār Ādhirājēndradēva. Records gift of thirty-two cows for a lamp.


660. 259 of 1902.—(Tamil.) On the same wall. A record in the seventh year of the Chola king Parakesarivarman alias Udaiyār Virarājendra-deva. Records gift of thirty-two cows for a lamp. The king was evidently Kullöttuṅga III.


663. 262 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Chola king Rājakēsarivarman alias Tribhuvanachakravartin Rājādhīrājadeva. Records gift of land to four images set up in the temple.

664. 263 of 1902.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record in the sixth year of the Chola king Parakesarivarman alias Rājendra-Chōḷadēva (I, 1011-43). List of golden articles preserved in the treasury of the temple.


666. 265 of 1902.—(Tamil.) On the same wall. A record in the fifteenth year of the Chola king Parakesarivarman. Records gift of land for a lamp.


669. 268 of 1902.—(Tamil.) On the same wall. A record in the twenty-first year of the Rāshtrakūṭa king Kaṅnarādēva (Krīṣṇa III). Records gift of land by the Vaiḍūmba-Mahāraja Śandayan Tiruvayan and his queen Śūttirādēvi. [One of the local Vaiḍūmba

670. 269 of 1902.—(Tamil.) On the same wall. A damaged record in the nineteenth year of the Rāśṭrakūṭa king Kaṇṇaradēva (Krīṣṇa III).

671. 270 of 1902.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Rāśṭrakūṭa king Kaṇṇaradēva. Records gift of 100 sheep for a lamp.

672. 271 of 1902.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman. Records gift of 192 sheep for two lamps by Śembiyan Milāḍudaiyār.

673. 272 of 1902.—(Tamil.) On the same wall. A record in the tenth year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I or II ?). Records gift of land.


675. 274 of 1902.—(Tamil.) On the same wall. Records gift of sheep for a lamp. The date and the name of the king of the record are lost.

676. 275 of 1902.—(Tamil.) On the same wall. A record in the third year of the king whose name is not mentioned. Records gift of gold for a lamp.

677. 276 of 1902.—(Tamil.) On the same wall. A record in the thirty-first year of the king whose name is lost. Partially built in.


679. 278 of 1902.—(Tamil.) On the same wall. A record in the seventeenth year of the “Gaṅga-Pallava king” Vijaya-Nandivikrama. Records gift of gold (15 *kalaṅju*) for a lamp by a concubine of Vānakōvarayar. The 15 *kalaṅjus* are said to be equal in fineness to the old kāsu. The assembly receive the gold and promise to pay 1 *uluaku* of oil every day as interest. See *Ep. Ind.*, Vol. VII, p. 139 and *Ins. S. Dts.* (Mack. MSS), p. 135, No. 5.

680. 279 of 1902.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōla king Madirai-koṅḍa Parakēsarivarman (i.e., Parāntaka I). Records gift of 100 sheep for a
lamp by a daughter of Kayirur Perumânâr or Mîladuḍâiyyâr (i.e., chief of Mîladu). See Ep. Ind., Vol. VII, pp. 141–2.

681. 280 of 1902.—(Tamil.) On the same wall. A record in the twenty-third year of the Chôla king Madirai-koṇḍa-Parakèsarivarman (Parântaka I). Records gift of 100 sheep for a lamp by 'a soldier' of prince Arikulâkësarîn (who is called the king's son in an inscription at Tiruppundurutti near Tanjore and whom Dr. Hultsch identifies with Arînjaya, Parântaka's third son). The donors are called the Malayâna-Oyrâichchëvagar or "the unrivalled warriors of Malayâlam". Dr. Hultsch surmises that it was perhaps a regiment of Nâïrs. Ep. Ind., Vol. VII, p. 142.

682. 281 of 1902.—(Tamil.) On the same wall. A record in the second year of the Chôla king Parakèsarivarman. Records gift of 480 sheep for five lamps.

683. 282 of 1902.—(Tamil.) On the west wall of the kitchen in the same temple. A record in the third year of the Chôla king Kulottuṅga-Chôḷâdëva. Records gift of land by a merchant to two images set up by him.

684. 283 of 1902.—(Tamil.) On the same wall. A record in the thirty-third year of the Chôla king Tribhuvanachakravartin Kulottuṅga-Chôḷâdëva. Records that Vanakôvaraiyan assigned certain taxes to the temple.


689. 288 of 1902.—(Tamil.) On the same wall. A record in the second year of the Chôla king Tribhuvanachakravartin Râjarâjâdëva. Records gift of land for eight lamps by Kûliyûr Malaiyamân Râjarâja-Chëdiyarâyâyan. [The details of this inscription are also given in Ins. S. Dis., p. 137, No. 11.]
690. 289 of 1902.—(Tamil.) On the right of the entrance into the inner prâkâra of the same temple. A record in the eighth year of the Chôla king Tribhuvanachakravartin Râjâdhirâjadêva (I or II?). Records gift of a flower garden.

691. 290 of 1902.—(Tamil.) On the left of the entrance into the inner prâkâra of the same temple. A record in the tenth year of the Chôla king Tribhuvanachakravartin Kulôttungâ-Chôladeva. Records gift of land by Kîjîyûr-Malaiyamân Kulôttungâ-Chôla-Chêdiyarâyan [i.e., the Chêdirâyan who was the feudatory of Kulôttungâ Chôla.]


695. 294 of 1902.—(Tamil.) On the south wall of the same shrine. A record in the fourteenth year of the Chôla king Tribhuvanachakravartin Râjarâjadêva. Records gift of eight cows for a lamp.


697. 296 of 1902.—(Tamil.) On the same rock. A damaged record in the sixteenth year of the “Gaṅga-Pallava” king Vijaya-Nandivikramavarman. Records gift of gold for a lamp. See note to the above epigraph.


700. 299 of 1902.—(Tamil.) On the same rock. A record in the fifth year of the Chôla king Parakêsarivarman. Records gift of 15 Kâlaṅjus of gold for a lamp by a queen of Vânakôvaraiyar, Naṅgaikulamânikkattâr, who was the daughter of Ilâdaçigaš. See
Ep. Ind., Vol. VII, p. 141 and S.A. 903. The interest on one Kaḷaṇju per month was one uri of oil.

701. 300 of 1902.—(Tamil.) On the same rock. A damaged record in the fourth year of the “Gaṅga-Pallava” king Vijaya-Nandivikramavarman. Records gift of gold for a lamp.


703. 302 of 1902.—(Tamil.) On the same rock. A damaged record in the seventeenth year of the “Gaṅga-Pallava” king Vijaya-Nandivikramavarman. Records gift of gold for a lamp by a concubine of Vānakōvaraizār.


705. 304 of 1902.—(Tamil.) On the same rock. A record of the king’s name of which is omitted and the date is doubtful. Records gift of gold for a lamp.

706. 305 of 1902.—(Tamil.) On the same rock. A record in the third year of the king whose name is omitted. Records gift of gold for a lamp.


709. 4 of 1905.—(Tamil.) On the same wall. An incomplete record in the third year of the Chōla king Parakēsarivarman alias Rājēndra-Chōladeva (I, 1011–43).

710. 5 of 1905.—(Tamil.) On the same wall. An incomplete record of the Chōla king Parakēsarivarman alias Rājēndra-Chōladeva (I, 1011–43), the date of which is lost.

711. 6 of 1905.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōladeva (I, 1011–43). Records gift of one hundred and ninety-two sheep for two lamps.

712. 7 of 1905.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Rājakēsarivarman. Records gift of sheep for a lamp. Mentions the queen of Vikrama-Chōla-Malāḍuḍaiyar, who was the daughter of the Pāṇḍya king (Pāṇḍyanār). See S.A. 686.
713. 8 of 1905.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsavarman alias Rajendraplastēdeva (I, 1011—43). Records gift of ninety-six sheep for a lamp.


716. 11 of 1905.—(Tamil.) On the north wall of the same shrine. A record in the sixth year of the Chōla king Parakēsavarman alias Rājendraplastēdeva (I, 1012—53). Records gift of land. An incomplete introduction of Rājarāja I, is engraved between lines twenty-four and twenty-five of this inscription.

717. 12 of 1905.—(Tamil.) On the east wall of the same shrine. A record in the fifth year of the Chōla king Parakēsavarman alias Uḍaiyār Rājendraplastēdeva. Mentions a certain Śembiyān Chēdivishāyā-Muṇēndavēlān.

718. 13 of 1905.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the third year of the Chōla king Parakēsavarman alias Rājendraplastēdeva (I, 1012—53). Records gift of hundred sheep for a lamp by Rāman Muṇmuḍi-Sōlar for the merit of his mother Rājasēkharan-Umaimāṅgaiyār, who was the daughter of a certain Muṇiyādīiyaiyār and the queen of Paṭṭalagān Rāman alias Arumōlidēva-Miḷāḍuḍaiyār.

719. 14 of 1905.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājendraplastē-Chōla I.

720. 15 of 1905.—(Tamil.) On the same wall. A record in the twentieth year of the Rāṣṭrakūṭa king Kaṃnaredēva (Krisha III). Records gift of gold for a lamp by a native of Vairamēgha-Chātuvēdimāṅgalam.

721. 16 of 1905.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in theVirattānēsvara temple. A record of the Rāṣṭrakūṭa king Kaṃnaredēva, “who took Kachchi and Tanjai,” the date of which is lost. Records a gift by the Vaiḍūmba Mahārāja šrī-Vikramāḍītya ruling Maḷāḍu, Vānakoppādi, Śingapura-nāḍu and Veṅkunrākōṭam. This Vikramāḍītya is identified by Venkayya with the Vaiḍūmba chief Śandaya-Tiruvayya who was apparently made governor of this region by Kaṃnara after his victory of Takkōlam. See Ep. Rep., 1907, pp. 78—9.

for a lamp. The temple is called Śrī-Vīrastāna (sthana) muḍaiya-Mahādeva and Tirukkovalur was in Tondaimandalam alias Jayan-gonda-Chōlamanḍalam.

723. 18 of 1905.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājakēsarivarman alias . . . .

724. 19 of 1905.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Rājakēsarivarman alias Kulottuṅga Chōladeva. Makes provision for the daily requirements of the temple.

725. 20 of 1905.—(Tamil.) On the north wall of the same maṅṭapa. A record in the fourth year of the Chōla king Para-kēsarivarman alias Rājendra-Chōladeva (I, 1012—43). Records a gift made by Pirāntakan Yādava-Bhīman alias Uttama-Chōla-Malāḍudaiyār of the Bhārgavagōtra at the request of a certain Araiyan Malaiyarādittan alias Chēdināḍu-Vēḷan of Āviyūr.

726. 21 of 1905.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman alias Uḍaiyar Rājendra-Chōladeva (I, 1011—43). Records gift of sixteen cows for a lamp.

727. 22 of 1905.—(Tamil.) On the west wall of the same maṅṭapa right of entrance. A record in the twentieth year of the Rāṣṭrakūṭa king Kaṇṭharadeva (Kṛishṇa III). Records gift of a lamp by the concubine of śrī-Vikramādittan. See S.A. 721 above.

728. 23 of 1905.—(Tamil.) On the north wall of the gopura in front of the same temple. A record of the Vijayanagara king Vīrapratāpa Vijayarāya-Mahārāya in Ś. 1368 expired, Kshaya. Records an order of the king. Mentions the district called Vāludilambaṭtu-uṣāvadi. [The Government Epigraphist thinks that, on account of the date, the king referred to should have been Dēvarāya II, an evidence of which is seen in the title “witnesser of the elephant hunt”. The inscription says that the ministers took presents by force from the right and left hand classes at the beginning of each reign; that the discontented ryots in consequence went away to foreign countries; that worship and festivals ceased in temples; the country became full of disease, and many died and that the king therefore prohibited such extortion in future. He had the edict engraved throughout the country. See S.A. 606. The inscription is given in the Mack. MSS. See Ins. S. Dts., p. 140, No. 22.]

729. 24 of 1905.—(Tamil.) On a slab detached from the temple and placed near the same gopura. A record in the eighteenth year of the Rāṣṭrakūṭa king Kaṇṭharadeva (Kṛishṇa III). Records gift of gold.

730. 25 of 1905.—(Tamil.) On the same slab. An incomplete record in the eighteenth year of the Rāṣṭrakūṭa king Kaṇṭha- deva (Kṛishṇa III).
Nagar.

731. 303 of 1910.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine in the Nagavaṇṭa-Perumāl temple. A record in the fourth year of the Pāṇḍya king Parākrama-Pāṇḍya-deva (1334) “the lord who cut his way through by his sword.” Records gift of the village of Nāḍuḍaiyaperumāḷnallur, which was split from Kīḻpakkam, by a native of Nagar alias Dinachintāmani-nallur in Oymā-nāḍu alias Vijayarājendra-vaḷanāḍu to the temple of Nāḍuḍaiya-Perumāl in the latter village. It is recorded that 600 kuli of land in this village belonged to the temples of Tiruṅgēvaramūḍaiya-Nāyanār and Nāḍuḍai-Vināyakappiḷḷaiyār.

732. 304 of 1910.—(Tamil.) On the north, west and south bases of the Kailāsanātha temple in the same village. A damaged record of the Vijayanagara king Prāṇḍhadevarāya-Mahārāya, “who was pleased to witness the elephant hunt,” in Ś. 1378, Dhāṭri. Mentions the mahāmaṇḍalēśvara Medinimisāra Naraśinga-yadēva-Mahārāja and the temple of Kayilāyamuṇḍaiyā-Nāyanār. [Mr. Krishna Sastri points out that this Naraśingadēva might be the Śāluva usurper, in which case it would be the earliest epigraphical reference to him.]

733. 305 of 1910.—(Tamil.) On a slab set up in a street of the same village. A damaged record of the Vijayanagara king Sadāśivadeva-Mahārāya in Ś. 1466, Viśvāvasu. The king bears Śāluva titles.

734. 306 of 1910.—(Telugu.) On another slab set up in the same place. A much damaged record of the Vijayanagara king Kṛishṇadēva-Mahārāya in Ś. 1449, Vyaya. Seems to record a gift to Brahmaṇas, one of whom in a suppliant attitude is figured on the stone.

Neyvanai (Terunelvenṇai.)


737. 372 of 1908.—(Tamil.) On the north wall of the central shrine in the Svarnaghatēśvara temple. Records in Ś. 1384 gift
for a lamp. The temple is called Śrī-Virastāna (sthana) muḍaiya-Mahādeva and Tirukkōvalur was in Tonḍaimandaḷam alias Jayaṅ-goṇḍa-Chōḷaṇḍaḷam.

723. 18 of 1905.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājakēsarivarman alias . . . .

724. 19 of 1905.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Rājakēsarivarman alias Kulōtuṅga Chōḷaṇḍeva. Makes provision for the daily requirements of the temple.

725. 20 of 1905.—(Tamil.) On the north wall of the same maṇṭapa. A record in the fourth year of the Chōla king Para-kēsarivarman alias Rājēndra-Chōḷaṇḍeva (I, 1012—43). Records a gift made by Pirāntakan Yādava-Bhīman alias Uttama-Chōla-Malādudaṇḍir of the Bhārgavagōtra at the request of a certain Arāyan Malaiyarāḍittan alias Chēdināḍu-Vēḷān of Āviyūr.

726. 21 of 1905.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷaṇḍeva (I, 1011—43). Records gift of sixteen cows for a lamp.

727. 22 of 1905.—(Tamil.) On the west wall of the same maṇṭapa right of entrance. A record in the twentieth year of the Rāṣṭrakūṭa king Kaṇḍarāḍeva (Krishṇa III). Records gift of a lamp by the concubine of śrī-Vikrāmaṇḍittan. See S.A. 721 above.

728. 23 of 1905.—(Tamil.) On the north wall of the gōpūra in front of the same temple. A record of the Vijayanagra king Virapratāpa Vijayarāya-Mahārāya in Ś. 1368 expired, Kshaya. Records an order of the king. Mentions the district called Vāldilambattu-uśāvādī. [The Government Epigraphist thinks that, on account of the date, the king referred to should have been Dēvaraṇa II, an evidence of which is seen in the title “witnesser of the elephant hunt”. The inscription says that the ministers took presents by force from the right and left hand classes at the beginning of each reign; that the discontented ryots in consequence went away to foreign countries; that worship and festivals ceased in temples; the country became full of disease, and many died and that the king therefore prohibited such extortion in future. He had the edict engraved throughout the country. See S.A. 606. The inscription is given in the Mack. MSS. See Ins. S. Dts., p. 140, No. 22.]

729. 24 of 1905.—(Tamil.) On a slab detached from the temple and placed near the same gōpūra. A record in the eighteenth year of the Rāṣṭrakūṭa king Kaṇḍarāḍeva (Krishṇa III). Records gift of gold.

730. 25 of 1905.—(Tamil.) On the same slab. An incomplete record in the eighteenth year of the Rāṣṭrakūṭa king Kaṇḍarāḍeva (Krishṇa III).
Nagar.

731. 303 of 1910.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine in the Nāgavanṇa-Perumāḷ temple. A record in the fourth year of the Pāṇḍya king Parākrama-Pāṇḍya-dēva (1334) "the lord who cut his way through by his sword." Records gift of the village of Nāduḍaiyaperumāḷnallūr, which was split from Kīḻpaṅkm, by a native of Nagar alias Dinachintāmāṇinallūr in Oymā-nāḍu alias Vijayarājendra-valanāḍu to the temple of Nāduḍaiy-Perumāḷ in the latter village. It is recorded that 600 kuli of land in this village belonged to the temples of Tirunāgēśvaramudaiyai-Nāyanār and Nāduḍai-Vināyakappillaiyaiyār.

732. 304 of 1910.—(Tamil.) On the north, west and south bases of the Kailāsanātha temple in the same village. A damaged record of the Vijayanagara king Praudhadēvarāya-Mahārāya, "who was pleased to witness the elephant hunt," in Ś. 1378, Dhātri. Mentions the mahāmaṇḍalēśvara Médinimisāra Naraśinga-yadēva-Mahārāja and the temple of Kāyilāyamudaiyai-Nāyanār.

[Mr. Krishna Sastri points out that this Naraśingadēva might be the Śāluva usurper, in which case it would be the earliest epigraphical reference to him.]

733. 305 of 1910.—(Tamil.) On a slab up in a street of the same village. A damaged record of the Vijayanagara king Sādāśivadeva-Mahārāya in Ś. 1466, Viśvāvasu. "The king bears Śāluva titles."

734. 306 of 1910.—(Telugu.) On another slab up in the same place. A much damaged record of the Vijayanagara king Kṛishñadeva-Mahārāya in Ś. 1449, Vyaya. Seems to record a gift to Brāhmaṇas, one of whom in a suppliant attitude is figured on the stone.

Neyvanai (Terunelvenṇai.)


737. 372 of 1908.—(Tamil.) On the north wall of the central shrine in the Śvarnaghaṭeśvara temple. Records in Ś. 1384 gift
of land for lamps to the temple of Porkudaṅguduttarulīya-Nayanār at Tirunelvanai in Ādanurpaṟṟu, a subdivision of Kurukkai-kūṟṟam in Tirumunaippādinādu, by a native of Paḷampaṭṭinam in Paṭṭanaṅādu, a subdivision of Sembūrkōṭṭam in Jayaṅgondachōḷa-маṇḍalam.

738. 373 of 1908.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Vikrama-Chōḷadēva (1118–35). Stones out of order. Records gift of land for offerings to various shrines by Malaiyan-Mallan alias Rājendraśōḷa-Malaiyāmān of Kiliyūr (i.e. the Malayāmān who was Rājendrachōḷa’s vassal).

739. 374 of 1908.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōḷadēva(I). The end of the inscription is lost. Records gift of lands under the name Śuṅgandavirtaśōḷanallūr at the request of Porkōyil Tonḍaimān, a native of Arumbākkam in Jayaṅgondā-Chōḷa-маṇḍalam.

740. 375 of 1908.—(Tamil.) On the same wall. A record in the forty-eighth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōḷadēva(I). Refers to the setting up of the image of Naṭarāja (Kuttaḍundēvar) in the temple at Tirunelvenṇai by Rājendraśōḷa-Chēdiyarāyān, a native of Kiliyūr which was situated in Tirumunaippādi-ṇādu, a subdivision of Gaṅgakondachōḷavalanādu.

741. 376 of 1908.—(Tamil.) On the west wall of the same shrine. A record in the tenth year of the Chōla king Rājakēsarivarman alias Udaiyār śri-Kulottunga-Chōḷadēva. Records gift of 64 cows for two lamps to the temple of Mahādēva at Tirunelvenṇai for the merit of Rājendraśōḷa-Malaiyāmān. Mentions Dāmar-Kōṭṭam on the southern bank of the Penṇai in Tirumunaippādi-ṇādu, a subdivision of Rājendraśōḷa-valanādu.

742. 377 of 1908.—(Tamil.) On the same wall. A damaged record in the thirty-fourth year of the Chōla king Rajakēsarivarman alias Chakravartin Kulottunga-Chōḷadēva.

743. 378 of 1908.—(Tamil.) On the south wall of the same shrine. A record in the ninth year of the Chōla king Paraṅkēsarinvarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva. Records gift of $\frac{1}{3}$ lamp.

744. 379 of 1908.—(Tamil.) On the same wall. An incomplete record in the ninth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōḷadēva. Records gift of land for offerings to the shrine of the goddess Milādu is stated to be a subdivision of Rājarāja-valanādu.

745. 380 of 1908.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōḷadēva. Records gift of land in Panaippākkam under the name Kalikaḍinda-śōḷanallūr at the
instance of Śivānandamahāmuni of TiruttūraiYūr (a Śaivite centre of the Naḍu-ṇadu and the birth place of Aruṇandi Śivāchārya, the author of ŚivagñānasiddhiYār, etc.)

746. 381 of 1908.—(Grantha and Tamil.) On the gopura of the same temple, right and left of entrance. A record of the Vijayanagara king Virapratāpa Krishṇadēva-Mahārāya in Ś. 1439, Iśvara. Stones out of order. Refers to the victories of the king in the eastern country and to his remission of taxes in the villages owned by the Vaishnava and other temples in the Chōla- manḍala.

PēraṅgiYūr.

747. 199 of 1906.—(Tamil.) On the south wall of the central shrine in the ruined Śiva temple. An incomplete and partially damaged record in the seventeenth year of the Rāṣṭrakūta king śrī-Kaṇṭaradēva, “who took Kachchi and Taṅjai.” Above this is an unfinished inscription which contains the words Madiraikōṇḍa kō-Parakēśarivarman (905—47).

748. 200 of 1906.—(Tamil.) On the same wall. An incomplete record in the seventeenth year of the Chōla king Madiraikōṇḍa Parakēśarivarman. Registers a sale of land by the sabbhā of Pēriṅgūr.


750. 202 of 1906.—(Tamil.) On the same wall. An incomplete and partly damaged record of the Chōla king Parakēśarivarman, the date of which is doubtful.

751. 203 of 1906.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakēśarivarman “who took the head of the Pāṇḍya.” Records gift of 96 sheep for a lamp.

752. 204 of 1906.—(Tamil.) On the same wall. An unfinished and mutilated record of the Chōla king Rājarājakēśarivarman alias Śrī-Rājarājadēva(I), the date of which is lost. Records the gift of a lamp.

753. 205 of 1906.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōla king Kulōttuṅga-Chōladēva.

754. 206 of 1906.—(Tamil.) On the same wall. A much damaged record. A few words of the historical introduction of Rājarāja I can be made out in the beginning. Seems to record the gift of a lamp.

756. 208 of 1906.—(Tamil.) On the west wall of the same shrine. A record in the twenty-fourth year (Nov. 6, A.D. 1008) of the Chōla king Rāja-Rājarājadēva (I, 985—1013). The inscription seems to have been left unfinished. See Ep. Ind. IX, 208 for discussion of date.

757. 209 of 1906.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājendra-Chōla I, the date of which is lost. Only a portion of the historical introduction is preserved.


759. 211 of 1906.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Rājakēsarivarman. Records gift of land.

760. 212 of 1906.—(Tamil.) On the north wall of the same shrine. Beginning built in. A fragment of record containing the concluding portion of two inscriptions.

761. 213 of 1906.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman alias Uḍaiyar Śrī-Rājadhirājadēva.

762. 214 of 1906.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājarājakēsarivarman (Rājarāja I), “who destroyed the ships at Kāndalūr,” in his twelfth year. Refers to the Śrī-Rudragaṇa-perumakkal employed in the Śrikārya.

763. 215 of 1906.—(Tamil.) On the same wall. A record of the Chōla king Rājendra Chōla I. Only a portion of the historical introduction of the king is preserved.


766. 217 of 1906.—(Tamil.) On the same wall. The stones seem to be out of order in this part of the wall.

767. 218 of 1906.—(Tamil.) On the north and west walls of the same shrine. A record in the twenty-eighth year of the Chōla king Rāja-Rājarājakēsarivarman alias Rāja-Rājarājadēva I (985—1013). The continuation of this which seems to be incomplete may be looked for in No. 212 above.


Siddhaliṅga-maḍam.

770. 367 of 1909.—(Grantha.) On the south wall of the maṇṭapa in front of the central shrine in the Vyāghrapadēśvara temple. Records that a minister of king Rājendra-Chōla (II or Kulottuṅga I) named Sabhānartaka and surnamed Kāliṅgarāja and Māṇavatāra, the ruler of Maṇavil, built a stone temple for Śiva at Siddhaliṅga. The composer of the Sanskrit verse was a certain Anḍapillai-bhaṭṭan. The name Kāliṅgarāja figures in Tamil literary legends. See N.A. 37 which refers to a chief of the same name.

771. 368 of 1909.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōla king Rājakēsarivarman Tribhuvanachakravartin Kulottuṅga-Chōladēva. Records gift of land to the temple of Tiruppulippagavar at Śiṅṅgūr, a brahmadeya in Kuruk-kai-kūr̥am which was a subdivision of Malāḍu alias Janaṅtha-valanādu. Tiruppulippagavar Muttirattān Gaṅgaikondaṃ Paraśamaya Āḻvār bought land from one Kālidās and gave it away to temple.

772. 369 of 1909.—(Grantha.) On the same wall. A record of the Chōla king Jayadhara. Records that the ruler of Maṇavil who appears to have borne the surnames Māṇavatāra and Nartaka (i.e., Sabhānartaka), built a vimāna, a prākāra surrounded by areca-palms together with a maṇṭapa, at the agrahara called Siddhaliṅga, for the god Śiva whose feet were worshipped by sage Vyāghrapāda. [The temple was evidently renovated and the older inscriptions rewritten.]

773. 370 of 1909.—(Tamil.) On the same wall. A record in the eighteenth year of the Rāṣṭrakaṭa king Kaṅnaradēva (i.e., Kṛiśna III who took Kachchai and Tānjai). Records a grant of land in the southern hamlet of Kōdiyūr attached to Śiṅṅgūr (i.e., Siddhaliṅga-maḍam), by the assembly of that village, to the dancing woman called Tiruppulippagavar niruttaviṭāṇki and her descendants for dancing before the god during processions.

774. 371 of 1909.—(Tamil.) On the same wall. A record in the forty-ninth year of the Chōla king Tribhuvanachakravartin Kulottuṅga Chōladēva (I). Records gift of 32 cows (equal to 10 kāṉu in money) for a lamp, by a Brāhmaṇa, who “prayed for a son and was blessed with one.”

775. 372 of 1909.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of gold for a lamp by a native of Anattūr Tiruveṭṭainallūr in Kīḻāṅmūr-nādu, a subdivision of
Tirumunaippāḍi, to the temple of Tiruppullippagavadēvar at Siṛriṅgūr.


777. 374 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Parakēśarivarman in his fourth year. Records gift of land for offerings to the temple of Tiruppullippagavadeva by a certain Rājamaheṇdran Rājendra-Chōla. The Chōla king has not been identified.

778. 375 of 1909.—(Tamil.) On the same wall. A damaged record in the fifth year of the Rāṣṭrakūṭa king Kaṇṭaradēva (Krīṣṇa III), “who took Kachchi (Kanchi) and Tanjai (Tanjore).” Records gift of land for offerings.

779. 376 of 1909.—(Tamil.) On the same wall. A record in the twenty-second year of the Chōla king Maduraikonda Parakēśarivarman (i.e., Parāntaka I). Records that the villagers of Marudūr sold to Iraiyanudikilavan the right of taking water for irrigation to Balippatī through the sluice of the tank in their village for a specified sum of money. Marudūr is stated to have been situated in Kurukkai-kūṟram of Malāḍu.

780. 377 of 1909.—(Tamil.) On the same wall. A damaged and unfinished record in the third year of the Chōla king Parakēśarivarman. Records a gift of land for a lamp and offerings.

781. 378 of 1909.—(Tamil.) On the north wall of the same maṇṭapa. A record in the third year of the Chōla king Tribhuvanachakravartin Vikrama-Cholađēva (1118-35). Records gift of money for a lamp by Sadiri, the daughter of Tillaināyakan Devargandan Agamudaiyan Malaiyan alias Rājendraśoḷa-Chēdirāyan of Peringūr in Peringūr-nāḍu, a subdivision of Tirumunaippāḍi in Gaṅgaikonda Chōla-valanāḍu. The lady also presented a lamp-stand and three vessels of bell-metal.

782. 379 of 1909.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēśarivarman (unidentified). Records gift of a lamp by a certain Šittavaḍavan.

783. 380 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Pāṇḍya king Tribhuvanachakravartin Vikrama-Pāṇḍyadeva. Records gift of land for offerings to the shrine of Ādavallār in the temple of Tiruppullippagava-Nāyanaṛ by the citizens (nagarattār) of Tirukkōvalur (near Marudūr) alias Maduraik-kuvattā Perumāḻpūram.

784. 381 of 1909.—(Tamil.) On the same wall. An unfinished record in the forty-ninth year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Śṛi-Kulōttuṅga-Cholađēva (I).
Records a sale of land by the residents of Śemmarūr in Emappērur-nādu, a subdivision of Tirumunaippādi in Gaṅgai-koṇḍa-Chōḷa-valānaṇdu.

785. 382 of 1909.—(Tamil.) On the same wall. A record in the forty-ninth year of the Chōḷa king Rājakēsarivarman alias Tribhuvanachakravartin Śrī-Kuḷottuṅga-Chōḷadēva. Records gift of land for offerings by Pūvan Marudan alias Āḻvānaṅkakāra Malaiyamān, a native of Kiliyūr in Dāmar-nādu, which was a subdivision of Tirumunaippādi.


787. 384 of 1909.—(Tamil.) On the same wall. A record in the fifth year of the Chōḷa king Parākēsarivarman. Records gift of gold for two lamps. See No. 8 above. The king is unidentifiable.

788. 385 of 1909.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Rāṣṭrakūṭa king Kaṇṇaradēva (Krishṇa III). Records gift of gold to provide a gong and three trumpets to the temple. See Nos. 5 and 9 above.


790. 387 of 1909.—(Tamil.) On the same wall. An incomplete record in the twenty-fifth year of the Chōḷa king Madurai koṇḍa-Parākēsarivarman (Parāntaka I). Records gift of land for providing music on the three occasions of worship, every day.


792. 389 of 1909.—(Tamil.) On the same wall. An unfinished record in the forty-ninth year of the Chōḷa king Tribhuvanachakravartin Kuḷottuṅga-Chōḷadēva (I).

793. 390 of 1909.—(Tamil.) On the same wall. A record in the seventh year of the Chōḷa king Madurai koṇḍa Parākēsarivarman (i.e., Parāntaka I). Records gift of gold for two lamps.

794. 391 of 1909.—(Tamil.) On the same wall. A record in the fourth year of the Chōḷa king Rājarājadēva. Records gift of gold 10 Kālanjus for 12 lamps to be burnt during the evening service in the temple.
795. 392 of 1909.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōla king Rājakēsarivarman Rājarājadēva (evidently Rājarāja I). Built in, in the middle. Records gift of gold for lamps and offerings, to the image of Āḍavallār and of land situated below the tank called Rājarājappērēri, for offerings in the main temple. Transcript not full.

796. 393 of 1909.—(Tamil.) On the south wall of the verandah round the same shrine. A record in the fourteenth year of the Pāṇḍya king Māravarman Thribhuvanachakravartin Vīra-Pāṇḍyadēva (not identified). Records gift of land for offerings to the shrine of Aḷāgiya Tiruchchiṟṟambalam-Uḍaiyār set up in the northern prākāra, by a merchant of Śirṟiṅgūr.

797. 394 of 1909.—(Tamil.) On the same wall. A record in the tenth year of the Pāṇḍya king Kōnērinmaikōṇḍan Thribhuvanachakravartin Sundara-Pāṇḍyadēva (I?). Records that certain Kaikkōlars purchased the village of Vilvalam and presented it as a dēvadāna to the temple.

798. 395 of 1909.—(Tamil.) On the same wall. A record in the fifteenth year of the Pāṇḍya king Māravarman Thribhuvanachakravartin Vīra-Pāṇḍyadēva (1252—6), equated to 10th December 1267. Records gift of land by purchase to the temple of Tiruppullippagavā-Ṉāyanār at Śirṟiṅgūr, a brahmadēya in Kurukkai-kūṟṟam, a subdivision of Malāḍu in Rājarājavalanāḍu. See Ep. Ind. XI, 266 for Mr. Sewell’s views and Ind. Antq., 1913, p. 170 for Mr. Swamikannu Pillai’s.

799. 396 of 1909.—(Tamil.) On the west wall of the same verandah. A record in the twentieth year of Sakalalōkachakravartin Rājanārāyaṇa-Śambuvarāya. Records that the Kaikkōlars and the mahēśaras of the temple met at Tiruppuṅgūr and came to a settlement about a temple land which, though free, had yet paid taxes, and had it so entered in the register from the seventeenth year of the king. [Ep. Ind. XI, 251. Mr. Sewell discusses the date here and points out that the details given in the inscription (Wednesday, Śravaṇa, Pūrvapaksha-Trīṭyā of Makara) might correspond to January 2nd, A.D. 1359, but the Nakṣhatra should be Dhanishta. As this is the twentieth year Mr. Sewell infers the date of the king’s accession to be between January 3rd, A.D. 1339 and March 25th, A.D. 1339.] See N.A. 820 also.

800. 397 of 1909.—(Tamil.) On the north wall of the same verandah. A record of the Vijayanagar king Vīra-Dēvarāya Uḍaiyār (I) in Ś. 1329, Sarvaijī. Records gift of land in lieu of what was taken up for digging a canal.

802. 399 of 1909.—(Tamil.) On a stone built into the floor of the same verandah. Appears to record that the whole of this mantapa was the gift of a certain Villavar alias Magudattiyägi.


804. 401 of 1909.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva (1118—35). Records gift of land to the shrine of the goddess built by Ālavandai, daughter of Malaiyamān Nānūṛruvan Malaiyian alias Rājendraśoḷa-Chēḍiya-rāyan of Kiḷiyur and wife of Malaiyamān Rāman Sūriyan alias Rājendraśoḷa-Malaiyakularāyan of the same village, for the merit of her mother. [It is noteworthy that the name Ālavandāḷ was borne by a princess.]


806. 403 of 1909.—(Tamil.) On the west wall of the same prakāra. A record in the sixth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōlādēva (1118—35). Built in, at the bottom. Records sale of land to the temple.

807. 404 of 1909.—(Tamil.) On the same wall. A damaged record in the third year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōlādēva (II or III?). Mentions Tribhuvanachakravartin Könērinmaikondan and Āḍarpāḍinagaram in Kūḍal. Appears to record a gift of land.

808. 405 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōlādēva (1118—35). Records sale of land to the temple.


810. 407 of 1909.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gifts of money by a Brāhmaṇa for offerings,
811. 408 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Chola king Parakšarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of land by purchase, for offerings, by the wife of Malaiyāman Tirukkalaimarundān Āḻvānaṅkaṅka Malaiyāman.

812. 409 of 1909.—(Tamil.) On the east wall of the same prākāra. A record in the seventh year of the Chola king Paraḵesarivarman alias Tribhuvanachakravartin Rājarājadēva (II). Records gift of land for a flower garden by a native of Maṇalūr alias Kalyānaṁahādevi-chaturvēdiṁāṅgalam, a brahmadēva in Śegurānāḍu of Vānagoppāḍī on the northern bank of the Peṇnai (Pennaṛ), in Rājarāja-vaḷanāḍu.

813. 410 of 1909.—(Tamil.) On the same wall. A record in the sixth year (Sunday, Hasta, Pūrvapakshaprathamai of Kanyā) of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva (1283—7). Records gift of land for offerings by the nagaratār of Śirrīṅgūr. Mr. Krishna Sastri at first believed that paleographically this inscription belonged to a period later than the fifteenth century. Mr. Sewell surmised that if he could be taken as the same as Kōnērinmaikōṇḍān Vikrama whose reign began in A.D. 1401, (See Ep. Ind., IX, 228), the date of this inscription would be Monday, September 13th, A.D. 1406. See Ep. Ind., Vol. XI, p. 265. Mr. Krishna Sastri later on revised his opinion and held that paleographically it might be attributed to the thirteenth century, and Mr. Swamikannu Pillai has accordingly calculated the date to be Sunday, August 29, A.D. 1288. See No. 844. Also Ind. Antq., 1915, p. 247, and Ibid, 1913, p. 224.

814. 411 of 1909.—(Tamil.) On the same wall. A record in the nineteenth year of the Chola king Parakšarivarman alias Tribhuvānachakravartin Rājarājadēva (II, 1146—78). Records gift of land for offerings by Malaiyāman Attimallān Śokkapperumāl alias Rājagambhūra-Chēdiyarāya of Kiliyūr. See S.A. 605. For Śambuvāryar who had the title Attimallān see N.A. 26 and N.A. 392.

815. 412 of 1909.—(Tamil.) On the same wall. Records gift of a bell by a dancing girl.

816. 413 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Chola king Tribhuvanachakravartin Viraṛājendra-Chōladēva. Built in, at the bottom. Mentions Īḷiśaimōgan alias Janaṇāthakachchiyarāyan, son of Kudulūr-Āḷappirandān Arasānāraṇyan and the village of Vikrama-Chōlanallūr. Appears to record a gift of taxes collected within the four gates (Śikhara) of the temple village.

817. 414 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Chola king Rājakšarivarman alias Tribhuvanachakravartin Viraṛājendra-Chōladēva. Recor
by Malaiyamān Sokkapperumāl Ponparappinān Rājagambhirachidiyarāyan of Kiliyūr.

818. 415 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Tribhuvanachakravartin Vīrājendrā Chōlādēva. Records gift of land for two lamps by a servant of the chief mentioned in No. 817 for the merit of his master.

819. 416 of 1909.—(Tamil.) On the same wall. A record in the thirty-fifth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (Kūlōttuṅga III). Built in, at the bottom. Records gift of vessels and a lamp stand on behalf of two dancing girls, by a native of Pālaiyūr alias Rājanārāyaṇa-chaturvedīman-galam.

820. 417 of 1909.—(Tamil.) On the same wall. A record on Monday, day of mūlam, Aparapakshatritiya of Rishabha, in the nineteenth year of the Pallava king Sakalabhuνanachakravartin Kopperuṇjiṅgadēva (contemporary of Rājarāja III, 1216–45). Records gift of 32 cows for a lamp by Avaniyālappiranda Kopperuṇjiṅgadēvar. See Ep. Ind., XI, 252, where Mr. Sewell points out that the date corresponded to Monday, May 8th, A.D. 1261. An incidental inference is that the king ascended the throne between May 9 and July 30 of A.D. 1243. See S.A. 799.

821. 418 of 1909.—(Tamil.) On the same wall. A record in the thirteenth year (March 6, 1283) of the Pāṇḍya king Jaṭavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (II, 1270–1302). Records that the Śiva-Brāhmaṇas of the temple agreed to provide for offerings in the shrine of Āḷudaiya Piḷḷaiyār, from the interest on 2,000 kāśu presented to the temple by Arindavan-Pallavaraiyan in the time of Kopperuṇjiṅgadēva and now placed in their hands. See Ep. Ind. XI, 258 and Ind. Antq., 1913, p. 223 for discussions of the date.

822. 419 of 1909.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Śrī-Kūlōttuṅga-Chōlādēva. Records gift of 64 cows for two lamps on behalf of Śediran Malaiyān alias Rājendrāśoḷa-Malaiyamān of Kiliyūr on the southern bank of the Penṇai (Pennar), in Tirumunaippāḍi, a subdivision of Dāmar-nāḍu, in Rājendra-valanāḍu.

823. 420 of 1909.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Parakēsarivarman (unidentified). Records gift of land for offerings at specified festivals. See No. 777 above.

824. 421 of 1909.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Parakēsarivarman (unidentified).
825. 422 of 1909.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Parakēsarivarman (unidentified). Records gift of money for two lamps by a female servant of Varagūr-kōṭṭam Udaiyān.


827. 424 of 1909.—(Tamil.) On the same wall. An incomplete record in the eleventh year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva. Records the settlement of a dispute concerning water supplied from a specified irrigation canal.


829. 426 of 1909.—(Tamil.) On the same wall. A record in Śrī-mukha of the Vijayanagara king Krishṇarāya-Mahārāya. Built in, at the bottom. Seems to record a gift of land for a lamp while Taranikkā-Mangarasayya was in charge of the Tiruvādi-rājya.


831. 428 of 1909.—(Tamil.) On a pillar of a maṇḍapa in the same temple. Records gift of the pillar by a dancing girl. Two other pillars in the same place bear the names of their respective donors.

832. 429 of 1909.—(Tamil.) On the east wall of the vāhana maṇḍapa in the same temple. A record in the nineteenth year of the Pāṇḍya king Könnerinmaikondan Tribhuvanachakravartin Sundara-Pāṇḍyādeva. Records gift of taxes for a festival established in the king’s name, by a certain aṅgavaidyā Kūttapperumāḷ.

833. 430 of 1909.—(Tamil.) On the south wall of the Nilavisālākshiamman shrine in the same temple. A damaged record in the fifteenth year of the king Tribhuvanachakravartin Rājarājadēva. Seems to record a gift of land.

834. 431 of 1909.—(Tamil.) On a slab set up in the Brahman street in the same village. In, modern characters. Refers in Vibhava to the time of Dēvarāya-Mahārāya, and mentions Vaḷudalampattaśavaḍi, Paḍaivicchuśaśavaḍi and Tiruchchirappalllichchāvaḍi.

Tāyanūr.

This village (which is noted for its antique dolmens) is epigraphically rich and interesting.
835. 358 of 1909.—(Tamil.) On the south wall of the ruined Śiva temple. A damaged record of the Pallava king Sakalabhuwanachakravartin Avaniyālappirandān Kopperuṇjīngadēva (the contemporary of Rājarāja III, 1216–45, whose authority he tried to subvert). The date is lost. Records gift of 4 cows for a lamp to the temple of Tanakkamalai-Āḻūḷaiya-Ṇāyanaṟ, by a native of Tāyanūr.

836. 359 of 1909.—(Tamil.) On a rock near the same temple. A record in the third year of the Chōla king Parakēśarivarman “who took the head of the Pāṇḍya.” Records gift of 90 sheep for a lamp to the temple of Tanakkamalai-Āḻvār. [Besides 2 other epigraphs of Parakēśarivarman who took the head of the Pāṇḍya and who was either Sundara-Chōla or his son Āditya Karikāla II, there are 3 epigraphs of a Parthivēndravarman who had the same biruda. It is an open question whether they were identical.] See note to S.A. 839 below.

837. 360 of 1909.—(Tamil.) On the same rock. A record in the fourth year of the Chōla king Parakēśarivarman, “who took the head of the Pāṇḍya.” Records gift of 80 sheep for a lamp to Tanakkamalai-Āḻvār—the Mahādēva at Tāyanūr which was a village in Śingapura-nāḍu, by a native of Manḍaikulattūr.


839. 362 of 1909.—(Tamil.) On the same rock. A record in the fifth year of Parthivēndravarman. Records gift of land on the occasion of a solar eclipse for the śrī-bali-bhōga in the temple of Tanakkamalai-Mahādēva, at the request made to Nilagaṅgaraiyan Annavaṉ Nāṭtaṇḍigal, by the residents of Tāyanūr in Śingapura-nāṭtu-Miyvalī. For another subordinate of Parthivēndravarman and for the relations between him and the Parakēśarivarman who took the head of Vīra Pāṇḍya see note to N.A. 836 above; also the inscriptions at Madhuramaṅgalam (Chingleput district).

840. 363 of 1909.—(Tamil.) On the same rock. A record in the fifth year of Parthivēndravarman. Records gift of 96 sheep for a lamp by the wife of Mangarangilavan Karikkanṭāṇ of Tāyanūr. Karikkanṭāṇ or Nilakaṇṭha is referred to in N.A. 729.

841. 364 of 1909.—(Tamil.) On a rock in the backyard of a private house in the same village. A record in the fifth year of Parthivēndravarman. Declares that a certain document which was lost by mistake should not, if found again, be produced as valid.

842. 365 of 1909.—(Tamil.) On another rock in the same village. Records in Ś. 1478, Naḷa, that a Śrī Vaishṇava āchārya
fixed the standard unit of length (cut on the rock) to be used in measuring lands in three specified villages.

843. 366 of 1909.—(Tamil.) On the third rock in a field of the same village. Mentions in Parābhava, Vānadarāyar, the agent of Vīrappa-Nāyakkarayyan (1573–95). [The inscription illustrates the extent of Madura kingdom in the north. For a full discussion of Vīrappa’s relations with Vānadarāya see Ind. Antq., May 1916, p. 91.]

Tirukkōyilur.*

Tirukkōyilur is a very ancient religious centre both for the Vaishnavites and the Śaivites and referred to in the Prabandhas as well as Dēvaram under the names of Tiruvidiakali and Tiruvirattanam. The Trivikramaperumāl and Viraṭṭānēsvara shrines represent the two faiths. The place figures in the Guruparampara as the meeting-place of the earliest Ālvārs and the birth place of the Prabandhas and in the Periapurāṇa as the residence of Meyyapporunāyanār. In Chōla times it was known as Madurantakachaturvēdimaṅgalam and included in K ruptkai-kūṟṟam in Milādu (district of 2,000 villages, or Jānanathavālanādu.) See S.A. Gazr., 379–80.

844. 116 of 1900.—(Grantha and Tamil.) On the north wall of the first prākāra of the Trivikrama-Perumāl temple. A record in the eighth year of the Pāṇḍya king Tribhuvanarājādhirāja Paramēśvara śrī-Vikrama-Pāṇḍyađēva (1283–?) refers to the king’s victory over the Kākatiya king Gaṇapati and records a gift of two lamps. [This inscription is given in Ins. S. Dts., p. 138, No. 14, but the regnal year is wrongly given as the 2nd. It says that 2,608 kūḷis of land from the village of Pāṇḍyachaturvēdimaṅgalam was purchased by one Alagapperumāl and granted to the deity for 2 lamps.] See Ind. Antq., 1913, p. 224 and 1915, p. 247, where it is pointed out that the date is 14th December, A.D. 1291.

845. 117 of 1900.—On the north wall of the first prākāra of the Trivikrama-Perumāl temple. Records that the agriculturists of Chitramēli-periyānādu agreed to give annually one padukku of paddy for each plough and one kuruni for each man, to meet the requirements of the temple at Chitramēli-Viṇṇagar alias Tiruvidiakkaḷi.

846. 118 of 1900.—(Tamil.) On the south wall of the central shrine of the same temple. Records that a chief named Rāman Naraśingan put up a golden pinnacle on the Iḍaikāḷi (temple) at

* It may be pointed out that Tirukkōyilur was the native place of Ārmugha Śvāmigal, the disciple of Guhainamachchivyā of Tiruvanamalai and the author of the Nāthkōṭuvihārī (afterwards commented on by Muttu Krishṇa Brahmān). In Ins. S. Dts. (Mack. MS.), pp. 137–40 ten inscriptions are given in this place. I have identified some of them with the departmental list and given the rest under Nos. 86–49.

847. 119 of 1900.—(Tamil.) On the south wall of the central shrine of the same temple. A record in the third year of the Chola king Rajarajadeva (II). Mentions Narasimhan Kariyaperumal Perianayan, the grandson of Raman Narasingapanman, who had re-built the central shrine of stone. See Ep. Ind., Vol. VII, p. 147.

848. 120 of 1900.—(Tamil.) On the south wall of the central shrine of the same temple. Records that the central shrine was re-built for the merit of Narasinningavanmar, lord of Miladu. The name of the architect was Sembangudayan Narayaana Aditya alias Sulasundara Muvendavelan. See Ep. Ind., Vol. VII, p. 147.

849. 121 of 1900.—(Tamil.) On the south wall of the central shrine of the same temple. A record in the tenth year of the Chola king Rajakesarivarman alias Udayayar Sri-Kulottunga-Cholahadeva. Records gift of two lamps. [See Ins., S. Dts. (Mack. MSS.), p. 140, No. 20, for a detailed account of the lands given.]


852. 124 of 1900.—(Tamil.) On the west and south walls of the same shrine. A record in the seventh year of the Chola king Parakasivarman alias Tribhuvanachakravartin Kulottungacholahadeva (II or III?). Records gift of land.

853. 125 of 1900.—(Tamil.) On the west wall of the same shrine. A record in the sixth year of the Chola king Rajakesarivarman alias Udayayar Sri-Kulottunga-Cholahadeva. The historical introduction which is partially damaged mentions the conquests of the Ratta country. The inscription states that the Sabhah of Tirukkovalu alias Sri-Madurantaka-chaturvedimangalam recorded on stone the boundaries of villages granted to the temple of Tiruvidaikaliyalvar. A Sanskrit verse in praise of the Trivikrama avatara is found above this inscription.
854. 126 of 1900.—(Tamil.) On the north wall of the same shrine. A record in the third year of the Chōla king Šōla-Kērala. Records gift of sheep for a lamp and sale of land to a resident of Manālur on the north bank of the Peñār in Vānakoppādi alias Madurāntakavalanādu. [The Government Epigraphist surmises that Šōla Kērāla might be identical with his namesake, the son of Parakēsaśivarman Rājēndradēva, mentioned in a Maṇiśamaṇgalam inscription, in the third quarter of the twelfth century. Koṅgu was called Sōlakērālaṃḍalam. The inscription provides for the singing of the Tirunēdentāndagam of Tirumāṅgai Āḻvār whose earliest date is subsequent to Paramēśvaravarman II, the builder of the Paramēśvaraviṇṇagar or Vaikūṇtha Perumāl temple at Conjeeveram.]

855. 127 of 1900.—(Tamil.) On the north wall of the central shrine of the Trivikrama-Perumāl temple. A record in the third year of the Chōla king Šōla-Kēralađēva. Records sale of land to the temple of Tiruvīḍaiţkai-āḻvār by the Sabha of Madurāntaka-chaturvēdimānagaḷam.


858. 130 of 1900.—(Tamil.) On the north wall of the central shrine of the Trivikrama-Perumāl temple. A record in the thirty-second year of the Chōla king Chakravartin śri-Kulōṭṭunغا-Chōlāḍēva (Kulōṭṭunɡa I). Makes provision for the supply of daily requirements.

859. 131 of 1900.—(Tamil.) On the north wall of the central shrine of the Trivikrama-Perumāl temple. A much damaged record; mentions Madurāntakadēvar.


861. 308 of 1902.—(Tamil.) On the same wall. A record in the twenty-sixth year of Sakalabhuṇavachakravartin Peruṇjiṅgaďēva. Records gift of sixteen cows for a lamp.

862. 1 of 1905.—(Tamil.) On the north wall of the central shrine of the Trivikrama-Perumāl temple. A record of the Śaluva king Gandakattāri Śaluva Narasimhadēva-Mahārāja in
863. 2 of 1905.—(Tamil.) On the south wall of the first prākāra of the same temple. A record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Kulōtthuniga-Chōjadēva (III), “who took Īlam (Ceylon), Madura, the crowned head of the Pândya, Kachchi (Conjeeveram) and Karuṕr.” Registers an exchange of land. See No. 360 of 1904 at Nārttāmalai in Pudukkōṭai State and S.I.I., III, 218. Evidently sometime before 1196 Conjeeveram had been lost and it was now re-taken. See Ins., S. Dts. (Mack. MSS.), p. 140, No. 21.


863-B. On the western wall of the pagoda. Records that in the reign of Narasa Nāyaka, Narasayadēva Vira-Nāṇja-Pallavarāyan gave in Ś. 1427, 3 karai of land to the deity. Ibid., p. 138, No. 15.

863-C. On a stone near the water-fountain in the temple. Records that in Ś. 1414, Paritāpi, in the reign of Sadāśiva Rāya, Śurappa Nāyaka granted to God Tirukkōyilūr Āḷvār half a share in 19 villages (enumerated). The date is inconsistent. See Ibid., No. 16. See N.A. 192.

863-D. On the northern wall. Records that Rājendrachēdirāyan gave 2,400 kulis of land in Dēvargudi for four lamps in the tenth year of the reign of Vikramachōla (1118—35). Ibid., No. 17.

863-E. In the north wall. A gift of land in various villages by Rājarājachēdirāyan in the second year of Rājarājadēva. Ibid., No. 18.

863-F. In the same wall. A grant in the fortieth year of the same king, of a “Paroombadi cavel land” in a village for 30 lamps. Ibid., No. 19.

Tirunāmanallūr.

This place is of great importance in the history of Śaivitism. It was the birth-place of Saint Sundaramūrti and the place where king Naraśinga Munaiyar, one of the Tondas of Śiva, who was the contemporary of Sundaramūrti, ruled and died. Its name was then Tirunāvalūr and it was included in Melūr Nāḍu, a subdivision of Tirumunaippādi (which afterwards formed part of Jayaṅkoṇḍa-chōlamandalam). Its Tondiśvara temple was built by king Rajaditya and the Kalinārisvara temple by Kalinārai. It may be
854. 126 of 1900.—(Tamil.) On the north wall of the same shrine. A record in the third year of the Chōla king Śōla-Kērala. Records gift of sheep for a lamp and sale of land to a resident of Maṇalur on the north bank of the Penṇar in Vānakoppādi alias Madurāntakavālanādu. [The Government Epigraphist surmises that Śōla Kērala might be identical with his namesake, the son of Parakēsari varman Rājendra-deva, mentioned in a Maṇimaṅgalam inscription, in the third quarter of the twelfth century. Koṅgu was called Sōḷakēralaṃandaḷam. The inscription provides for the singing of the Tirunēduṇtāṇdāgam of Tirumāṇigai Āḻvār whose earliest date is subsequent to Paramēśvaravāman II, the builder of the Paramēśvaravinṇagār or Vaikūṭha Perumāl temple at Conjeeveram.]

855. 127 of 1900.—(Tamil.) On the north wall of the central shrine of the Trivikrama-Perumāl temple. A record in the third year of the Chōla king Śōla-Kērala-deva. Records sale of land to the temple of Tiruvidaikkali-āḻvār by the Śabha of Madurāntaka-chaturvedimaṅgalam.


858. 130 of 1900.—(Tamil.) On the north wall of the central shrine of the Trivikrama-Perumāl temple. A record in the thirty-second year of the Chōla king Chakravartin śri-Kulottunga-Chōladeva (Kulottunga I). Makes provision for the supply of daily requirements.

859. 131 of 1900.—(Tamil.) On the north wall of the central shrine of the Trivikrama-Perumāl temple. A much damaged record; mentions Madurāntakadēvar.


862. I of 1905.—(Tamil.) On the north wall of the central shrine of the Trivikrama-Perumāl temple. A record of the Śāluva king Gandakatatī Śāluva Narasīhadeva-Mahārāja in
863. 2 of 1905.—(Tamil.) On the south wall of the first prakāra of the same temple. A record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Cholladēva (III), “who took Īlam (Ceylon), Madura, the crowned head of the Pāṇḍya, Kachchi (Conjeeveram) and Karuvūr.” Registers an exchange of land. See No. 360 of 1904 at Nārttāmalai in Pudukkoṭṭai State and S.I.I., III, 218. Evidently sometime before 1196 Conjeeveram had been lost and it was now re-taken. See Ins., S. Dts. (Mack. MSS.), p. 140, No. 21.


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863-C. On a stone near the water-fountain in the temple. Records that in Ś. 1414, Paritāpi, in the reign of Sādāsiva Rāya, Sūrappa Nāyaka granted to God Tirukkōyilūr Āḻvār half a share in 19 villages (enumerated). The date is inconsistent. See Ibid., No. 16. See N.A. 192.

863-D. On the northern wall. Records that Rājendrachēdirāyan gave 2,400 kulis of land in Dēvarguḍi for four lamps in the tenth year of the reign of Vikramachōla (1118—35). Ibid., No. 17.

863-E. In the north wall. A gift of land in various villages by Rājarājachēdirāyan in the second year of Rājarājadēva. Ibid., No. 18.

863-F. In the same wall. A grant in the fortieth year of the same king, of a “Paroombadi cavel land” in a village for 30 lamps. Ibid., No. 19.

*Tirunāmanallūr.*

This place is of great importance in the history of Śaivism. It was the birth-place of Saint Sundaramūrti and the place where king Narasaṅga Munaiyar, one of the Tondas of Śiva, who was the contemporary of Sundaramūrti, ruled and died. Its name was then Tirunāvalūr and it was included in Mēḻūr Nādu, a subdivision of Tirumunaippāḍi (which afterwards formed part of Jayaṅkonda-chōlāmandalam). Its Tondiśvara temple was built by king Rājaditya and the Kalinārīśvara temple by Kalinārai. It may be
mentioned that Mr. Sewell gives eight inscriptions in this place, but
these are vague or undated. The inscription 8 in his list which is
said to record a private agreement of the priests with the temple
authorities in regard to service is not found in the following list.

864. 325 of 1900.—(Tamil.) On the south wall of the Bhakta-
janēsvara shrine. A record in the twenty-ninth year of the Chōla
king Maduraiṅkonda Parakēsarivarman (905–47). Records gift of
100 sheep for a lamp to the shrine of Agastyēsvara by a physician
of prince (pillaiyār) Rājadityadēva. See S.A. 875.

865. 326 of 1902.—(Tamil.) On the same wall. A record in
the thirty-second year of the Chōla king Maduraiṅkonda-Parakēs-
arivarman (905–47). Records gift of 100 sheep for a lamp to
the temple of Tiruttōṇiśvara alias Rājaditya-Iśvara by a servant of
prince Rājadityadēva. See S.A. 875.

866. 327 of 1902.—(Tamil.) On the same wall. A record in
the twenty-ninth year of the Chōla king Maduraiṅkonda-Parakēs-
arivarman (905–47). Records gift of 100 sheep for a lamp to
the same temple by another servant of the same prince.

867. 328 of 1902.—(Tamil.) On the same wall. A record in
the thirty-second year of the Chōla king Maduraiṅkonda-Parakēs-
arivarman (905–47). Records gift of 100 sheep for a lamp to the
same temple by another servant of the same prince.

868. 329 of 1902.—(Tamil.) On the same wall. A record in
the thirty-fifth year of the Chōla king Maduraiṅkonda-Parakēs-
arivarman (905–47). Records gift of 100 sheep for a lamp to the
same temple by another servant of the same prince.

869. 330 of 1902.—(Tamil.) On the same wall. A record in
the thirty-first year of Chōla king Maduraiṅkonda-Parakēs-
arivarman (905–47). Records gift of 100 sheep for a lamp to the
same temple by another servant of the same prince.

870. 331 (a) of 1902.—(Tamil.) On the same wall. A record
in the twenty-ninth year of the Chōla king Maduraiṅkonda-Parakēs-

871. 331 (b) of 1902.—(Tamil.) On the same wall. A record
of the Chōla king Maduraiṅkonda-Parakēsinarvarman (905–47), the
date of which is lost. Records gift of 100 sheep for a lamp.

872. 332 of 1902.—(Tamil.) On the same wall. A record in
the thirtieth year of the Chōla king Maduraiṅkonda-Parakēsari-
varman (905–47). Records gift of 100 sheep for a lamp.

873. 333 of 1902.—(Tamil.) On the same wall. A record in
the twenty-ninth year of the Chōla king Maduraiṅkonda-Para-
kēsinarvarman (905–47). Records gift of 100 sheep for a lamp.

874. 334 of 1902.—(Tamil.) On the same wall. A record in
the thirty-first year of the Chōla king Maduraiṅkonda-Parakēsari-
875. 335 of 1902.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōla king Maduraikonḍa-Parakēsarivarman (905—47). Says that the temple was founded by prince Rājāditya afterwards killed by the Rāshtrakūṭa Krishṇa III in 949. The record makes the gift of two lamps by a servant of Kōkkilānadi, the queen of Parāntaka I and mother of Rājāditya. One gift was 90 sheep for the maintenance of a lamp and the other was an Īḷa lamp which Mr. Krishna Sastri interprets to be a lamp-stand after the fashion of that of Īḷam (or Ceylon) or one made of gold. See Ep. Ind., Vol. VII, pp. 133–34.

876. 336 of 1902.—(Tamil.) On the west wall of the same shrine. A record in the thirty-second year of the Chōla king Maduraikonḍa-Parakēsarivarman (905—47). Records gift of gold for a lamp by an accountant of prince Rājādityadēva.

877. 337 of 1902.—(Tamil.) On the west wall of the same shrine. A record in the thirty-fourth year of the Chōla king Maduraikonḍa-Parakēsarivarman (905—47). Records gift of 100 sheep for a lamp.

878. 338 of 1902.—(Tamil.) On the same wall. Records in Ś. 876 gift of 100 sheep for a lamp to the temple of Tiruttoṇḍīswara by a queen of Munaiyadiyaraiyar Kulamāṇikkerumanar. [See No. 896 below. These two inscriptions are interesting for their mentioning the Śaka year. A measure called mādevī (or chief queen) is mentioned. See Ep. Ind., Vol. VII, p. 137.]


883. 343 of 1902.—(Tamil.) On the same wall. A record in the thirty-third year of the Chōla king Maduraikonḍa-Parakēsarivarman (905—47). Records gift of 100 sheep for a lamp by a servant of Rājāditya-Malaiyan.

885. 345 of 1902.—(Tamil.) On the same wall. A record in the thirty-third year of the Chōla king Maduraikonnda-Parākēsārivarman (905—47). Records gift of 100 sheep for a lamp.

886. 346 of 1902.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Maduraikonnda-Parākēsārivarman (905—47). Records gift of 100 sheep for a lamp.


888. 348 of 1902.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Maduraikonnda-Parākēsārivarman (905—47). Records gift of 100 sheep for a lamp by an accountant of prince Rājādityadēva.


891. 351 of 1902.—(Tamil.) On the south wall of the maṇḍapa in front of the same shrine. A record in the thirty-ninth year of the Chōla king Maduraikonnda-Parākēsārivarman (905—47). Records gift of a lamp by a servant of prince Rājādityadēva.


894. 354 of 1902.—(Tamil.) On the same wall. A record in the nineteenth year of the Rāśhtrakūṭa king Kaṇṇaradēva, who took Kachchi and Tanjai (i.e., Krishna III). Records gift of 90 sheep for a lamp.

895. 355 of 1902.—(Tamil.) On the same wall. An obliterated record in the third year of the Chōla king Ādhirājadēva.


897. 357 of 1902.—(Tamil.) On the same wall. A record in the nineteenth year of the Chōla king Rājarāja-Rājakēsārivarman alias Rājarājadēva. Records gift of 90 sheep for a lamp.

899. 359 of 1902.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the tenth year of the Chōla king Rajakēsarivarman alias Udaiyār Kulōttuṅga-Chōlādēva. Records gift of 128 cows for four lamps. Tirunāmanallūr is here called Tirunāvalur alias Rājādditapuram.


901. 361 of 1902.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōlādēva (I?). Records gift of 32 cows for a lamp.

902. 362 of 1902.—(Grantha and Tamil.) On the same wall. A record in the seventeenth year of the Rāṣṭrakūṭa king Kaṇṇarādēva (i.e., Krishṇa III), the conqueror of the Chōla and Pallava countries. Records gift of gold for a lamp by Narasimharman, surnamed Śaktinātha and Siddhavadāva, the chief of Milādu and a member of the line of Śukra and the Malayakula, who ruled over Malainādu (milādu, briefly). Dr. Hultzsch points out that the capital of this nādu, according to the Periapurāṇa was Tirukkoilūr, that the chiefs of the line claimed connexion with the Chēdi family and used to prefix the name of the reigning Chōla king. See Ep. Ind., Vol. XII, p. 135. Also the Kīḷiyūr inscriptions above.

903. 363 of 1902.—(Tamil.) On the same wall. A record in the thirty-ninth year of the Chōla king Parakēsarivarman who took Madura and Ceylon. Records gift of 100 sheep for a lamp by the elder brother of Mahādevadīgala, a queen of prince Rājādityadēva, a daughter of Ilādārāyar (i.e., the chief of Lāta) for the merit of her elder brother Rājādittan Pugalvipparaganda. Dr. Hultzsch points out that the title “chief of Lāta” was assumed by a family of local chiefs; that one of these, Vīrachōla, was a feudatory of Rājarāja I and that, as he is said to be the son of one Pugalvipparaganda, it is probable that he was the son of Rājāditya’s queen’s brother. [See Ep. Ind., Vol. VII, p. 134. For Vīrachōla see Ibid., Vol. IV, p. 139.]

905. 365 of 1902.—(Tamil.) On the same wall. A record in the thirtieth year of the Chōla king Kulottunga-Chōladēva. Records gift of 48 sheep for a lamp to the Kalinārīśvara temple.


912. 372 of 1902.—(Tamil.) On the east wall of the same maṇṭapa. Records the construction of two maṇṭapas and of the east gate by a merchant.

913. 373 of 1902.—(Tamil.) On the wall of the prākāra of the same temple, right of entrance. A record in the fifth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōladēva. Records gift of 32 cows for a lamp by a merchant.


915. 375 of 1902.—(Tamil.) On the same wall, left of entrance. An incomplete record in the eighth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Rājarājadēva (I ?).

916. 376 of 1902.—(Pallava Grantha.) On a sculptured stone recently inserted into the west wall of the prākāra of the same temple. Consists of the word Śrī-Kalināraī, which according to S. A. 905 formed part of the name of a shrine which V.
demolished by the villagers. Dr. Hultzsch concludes from this that the demolished temple of Īśvara was built by a Pallava king named Kalinārai and that a sculptured stone with the figure of a kneeling elephant and a stout person on its ħawḍa probably represents him.

917. 377 of 1902.—(Tamil.) On a stone at the entrance of the same temple. An obliterated record in the seventeenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47).


919. 379 of 1902.—(Tamil.) On a second stone in the same place. A record in the sixteenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of 400 sheep for four lamps.

920. 380 of 1902.—(Tamil.) On the same stone. A record in the twentieth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of 100 sheep for a lamp.

Tirunaruṅgoṇḍai.*

The Jain temple referred to in the following inscriptions seems to have been famous in mediaeval history as a stronghold of learning. Kamba, for example, according to tradition, had to get the approval of the local scholars for his Rāmāyana.


922. 382 of 1902.—(Tamil.) In the same place. A record in the third year of Tribhuwanachakravartin Kōnērinmaikoṇḍan. Records gift of land.

923. 383 of 1902.—(Tamil.) On the south wall of the store-room in the same temple. A record in the thirteenth year of the Chōla king Tribhuwanachakravartin Rājādhirājadēva. Records gift of money for a lamp to the Yakshi in the western temple (Mēlir-palḷi). The money was made over to the chief priest Pushpaśena-đēva. See N.A. 391, 393-4.

924. 384 of 1902.—(Tamil.) On a stone set up at the foot of the hill bearing the same temple. A damaged record in the sixth year of Tribhuwanachakravartin Kōnērinmaikoṇḍan.

* The Mack. list of inscriptions given in Ins., S. Dēs., pp. 152-4, contains ten epigraphs. Almost all these are different from the inscriptions copied by the Department. I have therefore included them in the list; under Nos. 925-A to 925-I.
905. 365 of 1902.—(Tamil.) On the same wall. A record in the thirtieth year of the Chōla king Kulottunga-Chōladēva. Records gift of 48 sheep for a lamp to the Kalinārisvara temple.


909. 369 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakesarivarman. Records gift of land by Vikramābharana-Pallavaraiyan, a subordinate of Munīyadaraiyar Aparājītana Kulamānīkkermānār. See No. 878 above.

910. 370 of 1902.—(Tamil.) On the same wall. An incomplete record in the eighteenth year of the Chōla king Rājarāja-Rājakēśarivarman (985—1013).


912. 372 of 1902.—(Tamil.) On the east wall of the same maṭtapā. Records the construction of two maṇṭapās and of the east gate by a merchant.

913. 373 of 1902.—(Tamil.) On the wall of the prākāra of the same temple, right of entrance. A record in the fifth year of the Chōla king Parakesarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladēva. Records gift of 32 cows for a lamp by a merchant.


915. 375 of 1902.—(Tamil.) On the same wall, left of entrance. An incomplete record in the eighth year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Rājarājadēva (I ?).

916. 376 of 1902.—(Pallava Grantha.) On a sculptured stone recently inserted into the west wall of the prākāra of the same temple. Consists of the word Śri-Kalinaṅrai, which, according to S.A. 905 formed part of the name of a shrine which has been recently constructed.
demolished by the villagers. Dr. Hultsch concludes from this that the demolished temple of Īśvara was built by a Pallava king named Kaliṉarai and that a sculptured stone with the figure of a kneeling elephant and a stout person on its hawda probably represents him.

917. 377 of 1902.—(Tamil.) On a stone at the entrance of the same temple. An obliterated record in the seventeenth year of the Chōla king Madiraikoṇḍa Parakesarivarman (905—47).

918. 378 of 1902.—(Tamil.) On the same stone. A record in the twentieth year of the Chōla king Madiraikoṇḍa Parakesarivarman (905—47). Records gift of 45 sheep for a lamp.

919. 379 of 1902.—(Tamil.) On a second stone in the same place. A record in the sixteenth year of the Chōla king Madiraikoṇḍa Parakesarivarman (905—47). Records gift of 400 sheep for four lamps.

920. 380 of 1902.—(Tamil.) On the same stone. A record in the twentieth year of the Chōla king Madiraikoṇḍa Parakesarivarman (905—47). Records gift of 100 sheep for a lamp.

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923. 383 of 1902.—(Tamil.) On the south wall of the store-room in the same temple. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva. Records gift of money for a lamp to the Yakshi in the western temple (Mēlipalḷī). The money was made over to the chief priest Pushpasēnadeva. See N.A. 391, 393–4.

924. 384 of 1902.—(Tamil.) On a stone set up at the foot of the hill bearing the same temple. A damaged record in the sixth year of Tribhuvanachakravartin Könērinmaikōṇḍan.

* The Mack. list of inscriptions given in Ins., S. Dits., pp. 152-4, contains ten epigraphs. Almost all these are different from the inscriptions copied by the Department. I have therefore included them in the list, under Nos. 925-A to 925-I.
925. 385 of 1902.—(Tamil.) On a rock to the south of the Chandranātha shrine in the same temple. A record in the seventeenth year of the Chōla king Rājarāja I. Records gift of land for two lamps. Partially built in. [This is No. 6 in Ins., S. Dts., p. 153. Ten mās of land presented.]


925-B. On a stone on the north side of the inner temple. Records that the inhabitants of “Serusatta Nellore” granted ten velis of land to the “God Parambulla and Yanadi Mangalamdēvar.” Ibid., No. 2.

925-C. On a stone near the tank in the temple. Records that in tenth year of the reign of Vikrama-Chōladēva he granted a portion of land in Tirunarumkoṇḍa, to the Gods Arumōḻidēvar, Nittya Kalyāṇadēvar and “Tirupullidēvar.” Ibid., No. 3.

925-D. On a stone on the west of the Kanakamaṇṭapam. Records that “Magalakadēvarāyār” allowed the taxes on the weavers and silversmiths in the village of Tirunarumkoṇḍai and Tarumbadi Koil (?), to the God, in the tenth year of the reign of Rājarājadēva. Ibid., No. 4.

925-E. On the southern wall of the Kanakamaṇṭapam. Records that Kādava Rāyar presented forty cows to the God Kachināyakadēvar for the ghee of the lamp, in the fourth year of the reign of Kulōttuṅga-Chōladēva. Ibid., No. 5.

925-F. On a stone below the surrounding wall of Nityakalyāṇasvāmi temple. Records that in the seventh year of the reign of Vikramapāṇḍyadēva he granted six mās of paddy field in the village of Kuṇḍarattūr besides the taxes on the weavers and other village duties to Appanda Nāyanār. Ibid., No. 7.

925-G. On a stone on the east side of Granary gate on the north side of Chandranāthasvāmi in the temple. Records that the head farmer of Kollūr village granted three mās of paddy field in the village of Kuṇḍarattūr to the God Tuppassanadēvar (?), in the tenth year of the reign of Rājarājadēva. Ibid., No. 8.

925-H. On a stone on the west side of a pool. Records that Kucheya Rāyar (Kachchiyarāya) erected a roof in front of the pagoda in the sixth year of the reign of Kopparisingadēvar (i.e., Perunjiṅga). Ibid., No. 9.

925-I. On a stone below the wall of Nityakalyāṇasvāmi in the temple. Records that in the reign of Vikramapāṇḍyadēva one Vanikuttakadan granted the village of “Gunmatokasi”? to the God Appanda Nāyanār. Ins., S. Dts., p. 155, No. 10.
TIRUKKÖYILÜR TALUK

926. 27 of 1905.—(Tamil.) On the south wall of first präkära of the Madhyasthanāthēśvara temple. A record of the Vijayanaagara king Ariyappa-Udaiyar (II) in Ś. 1300 expired, Kālayukta. Records gift of land to the temple which is here called TirunāgēśvaraUrdaiyār. Refers to a transaction in former days with Kulaśekharadēva alias Majavachchakkavarti.

927. 28 of 1905.—(Tamil.) On the same wall. A record in the fourteenth year of the Pāṇḍya king Sundara-Pāṇḍyaḍēva. Records sale of land.

928. 29 of 1905.—(Tamil.) On a rock named Vavvakkuṭtai-malai near the same village. A damaged record of the Vijayanaagara king Kampana-Udaiyār, son of Vīra-Bukkaṇa-Udaiyār in Ś. 1295 expired, Pāridhāvin.

929. 152 of 1904.—(Tamil.) On the south base of the central shrine in the Madhyasthanāthēśvara temple. Built in the middle. A record the date of which is lost.

930. 153 of 1904.—(Tamil.) On the west base of the same shrine. A record of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōlādēva, the date of which is lost. Records gift of money for a lamp.


932. 155 of 1904.—(Tamil.) On the east wall of the maṇṭapa in front of the same shrine. A record in the thirty-seventh year of the Chōla king Tribhuvanavīradēva (Kulöttuṅga III). Records gift of land.

933. 156 of 1904.—(Tamil.) On the same wall. A record in the eleventh year of Pon-parappina-Perumāl. Records the setting up of certain images.


935. 158 of 1904.—(Tamil.) On the west wall of the same maṇṭapa. A record in the second year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of money.


937. 160 of 1904.—(Tamil.) On the east base of the same maṇṭapa. A mutilated record in the twentieth year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōlādēva.
938. 161 of 1904.—(Tamil.) On the south base of the same manṭapa. An incomplete record in the twentieth year of the Chōla king Kulottuṅga-Chōladēva.

939. 162 of 1904.—(Tamil.) On the west base of the same manṭapa. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Vijayarājendra-Chōladēva. Mentions Aḷagiyachōla alias Piridīgaṅgan alias Vaḷandarum-Perumāl.

940. 163 of 1904.—(Tamil.) On the north base of the same manṭapa. A mutilated record of the Vijayanagara king Kampana-Uḍaiyār, son of Viṟa-Bokkanā-Uḍaiyār in Ś. 1291, Saumya.


942. 165 of 1904.—(Tamil.) On the south wall of the Kanakāmbika shrine in the same temple. An incomplete record in Durmukha.

Tiruveṇainallūr.

This place is famous in literary history as the scene of the early life of Kamba, the author of the Rāmāyaṇa, and Meykaṇḍadēva, the author of Śivagnānabōdham.


944. 310 of 1902.—(Tamil.) On the north wall of the same shrine. A record in the seventh year of the Chōla king Tribhu‐
vāhanachakravartin Virarājendra-Chōladēva. Records gift of twelve cows by Rājarāja-Malaiyakularāyan.

945. 311 of 1902.—(Tamil.) On the same wall. An incomplete record of Tribhuvanachakravartin Könērimēṇkoṇḍan.

946. 312 of 1902.—(Tamil.) On the south wall of the manṭapa in front of the same shrine. A record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva III, who was pleased to take Madura and the crowned head of the Pāṇḍya. Records gift of thirty-two cows and one bull for a lamp by Viṟaśēkharan alias Aḍigaimān of Kūḍalūr.

947. 313 of 1902.—(Tamil.) On the south and east walls of the same manṭapa. A damaged record in the seventeenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva (III), who was pleased to take Madura and the crowned head of the Pāṇḍya. Records sale of land. Mentions Kāḍavarāyan. See Ep. Ind., Vol. VII, pp. 172-3. The exact date is Thursday, 8th June, A. D. 1195.
948. 314 of 1902.—(Tamil.) On the west wall of the same mantapa, left of entrance. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land.


950. 316 of 1902.—(Tamil.) On the same wall. An incomplete record in the fifteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva II. Diwan Bahadur Swamikannu Pillai says that the corresponding date was most probably Monday, 18th August 1147. See Ep. Ind., Vol. XI, p. 290.


954. 320 of 1902.—(Tamil.) On the west wall of the Vaikutntha-Perumāl shrine in the same village. A record in the seventh year of Sakalabhuṭhanachakravartin Perunjiṅgadēva. Seems to contain a copy of an inscription of the twenty-ninth year of Tribhuvanavīradēva (Kulōttuṅga III) the stones of which had collapsed. The details of the date (Friday, day of Rēvati, aparapaksha-chaturthi of Simha) have been calculated by Kielhorn to be Friday, the 30th July, A.D. 1249. From this and three other dates Kielhorn dates the king’s accession to be between 11th February and 30th July of A.D. 1243. [See Ep. Ind., Vol. VII, p. 165.]


958. 324 of 1902.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōlādēva. Records gift of money for eleven lamps and of four cows for one lamp.

VILLUPURAM TALUK.*

Irumbai.


960. 191 of 1902.—(Tamil.) On the west wall of the same shrine. A record in the second year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. (1283 ?) Records gift of land. Partially built in.


962. 193 of 1902.—(Tamil.) On the east wall of the maṇṭapa in front of the same shrine. A record in the tenth year of Sakalalōkachakravartin Rājanārāyaṇa Śamburāya. Records gift of land.

Koliyanūr.

Dr. Hultsch believes that neither the Śiva temple nor the ruined Jaina shrine can boast of great age. The village is called Kōliyapuranallūr in the inscriptions.

963. 110 of 1897.—(Tamil.) On the east wall of the shrine of the ruined Jaina temple. Records the building of a portion of the temple by a merchant.

964. 111 of 1897.—(Tamil.) On the south base of the maṇṭapa in front of the same shrine. Records in Kāḷayukta gift of land. The name of the king is doubtful.

965. 112 of 1897.—(Tamil.) Left of entrance into the Vālīśvara temple. A much damaged record.

966. 113 of 1897.—(Tamil.) At the entrance into the same temple. Records gift of land. The date of the record is indistinct.

* In the *Ins., S. Du.,* p. 144, two inscriptions are given at a place called Chintāmaṇipallūr, which I am not able to identify. Both these belong to the reign of Vikrama Chōla. The former grants the revenue of a village to Kulōttuṅga Chōlāśvara Mahādēva and the latter is damaged.

968. II5 of 1897.—(Tamil.) On the east wall of the same shrine. A record in the tenth year of Rājanārāyana Śamburāya. Records the building of portions of the temple.

Mandagappatu.

969. 56 of 1905.—(Sanskrit and Grantha.) On a pillar at the right entrance into the maṇḍapa of the rock-cut cave. A record of a Paḻava king whose name is lost. Records the excavation of the cave. [Venkayya points out that this cave is smaller than the Trichinopoly and Daḻavanūr caves and also apparently unfinished. With regard to the king who constructed it he surmises, on the ground of analogy, that he must have been Mahēndravarman I. See Madr. Ep. Rep., 1905, p. 47.]

Panamalai.

969-A. In the cave temple near this place.—(Sanskrit). “Consists of one Sanskrit verse, which is identical with the last verse of Rājaśimha’s large inscription at Kāṇchi.” (See S.I.I., I, No. 24.) Hence it may be concluded that the cave was excavated by Rājaśimha (Narasimhavarman II). See S.I.I., I, No. 31, p. 24.

Panayāvaram.

970. 436 of 1903.—(Tamil.) On the west wall of the central shrine in the Nēṭrōddhārakēśvara temple. A record in the forty-eighth year of the Chōla king Rājakēsarivarman alias Tribhuvana-chakravartin Kulōṭtuṅga-Chōlādeva (I). The passage viramētunaiyāga, etc., from the inscriptions of Vīraraṇjendrā I is prefixed to the usual introduction of the king. Records gift of money for a lamp. The temple is called Tirupppanaṅgayālaiyā-Mahādēvar.

971. 437 of 1903.—(Tamil.) On the west and north walls of the same shrine. A record in the second year of Tribhuvana-chakravartin Kōnerimēlkonḍān. The temple is called Tiruppura-var-Panaṅgāṭṭur-udaiyār Kanṇa-manda-Nayanār. Records gift of land for celebrating a festival called Kōdanaḍarāman-sandī after the king.

Tiruvakkara.

973. 166 of 1904.—(Tamil.) On the south wall of the central shrine in the Chandramaulisvara temple. A record in the eighth year of the Chola king Parakesarivarman alias Rājendra-Chōladēva (I, 1011—52). Records gift of sheep for lamps. A grant made in the tenth year is added at the end. The east wall of the first prakāra contains a fragmentary inscription of Ś. 146I, expired Śobhakrit, dated during the reign of Sadāśiva, son of Virapratapa-Raṅgayadeva, 'who had witnessed the elephant hunt.'

974. 167 of 1904.—(Tamil.) On the north wall of the same shrine. A record in the twelfth year of the Chola king Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of thirty-two cows for a lamp for the merit of a man who died in battle at Mambakkam.

975. 168 of 1904.—(Tamil.) At the southern entrance into the same shrine, right side. A record in the twenty-sixth year of the Chola king Rājakēsarivarman. Records gift of paddy by Pugalṭtuṇai-adigal, mother of Vijuppērariaiyar Ayyākkuṭṭi-adigal.

976. 169 of 1904.—(Tamil.) At the southern entrance into the same shrine, left side. A record in the nineteenth year of the Chola king Rājakēsarivarman. Records gift of gold by the same donor.

977. 170 of 1904.—(Tamil.) At the northern entrance of the first prakāra of the same temple. An incomplete record in the tenth year of the Chola king Parakesarivarman. Records gift of land.

978. 171 of 1904.—(Tamil.) On the east wall of the manṭapa in front of the same shrine. A record in the eleventh year of the Chola king Parakesarivarman alias Rājendra-Chōladēva (I, 1011—53). Built in at the bottom.

979. 172 of 1904.—(Tamil.) On the east wall of the manṭapa in front of the central shrine in the same temple. An incomplete record in the fifth year of the Chola king Parakesarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva (1118—35).


984. 177 of 1904.—(Tamil.) On the same wall. A record in the thirty-first year of the Chōla king Paräkēśarivarman alias Udāiyār Rājēndra-Chōlādevā (I, I011—52), who took the eastern country, the Ganges and Kiḍåram.' Records gift of a musical instrument. Kiḍåram is Burma.


986. 179 of 1904.—(Tamil.) On the west wall of the maṇṭapā in front of the same shrine. An incomplete record in the seventh year of the Chōla king Kulōttuṅga-Chōlādevā. Refers to an accident in hunting.


988. 181 of 1904.—(Grantha and Tamil.) On the same wall. A record in the sixth year of the Pāṇḍya king Vikrama-Pāṇḍya-devā. Begins with Samastabhuvanaikavira, etc. Records gift of land for the celebration of a festival called Vikrama-Pāṇḍiyaṉ-sandī after the king. [Vikrama-Pāṇḍya was very probably the king who ascended the throne in 1283.]

989. 182 of 1904.—(Tamil.) On the north wall of the same maṇṭapā. An incomplete record in the forty-fourth year of the Chōla king Kulōttuṅga-Chōlādevā (I). Records gift of money for lamps at three temples.

990. 183 of 1904.—(Tamil.) On the same wall. A record in the twenty-ninth year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādevā. Records that two women were appointed as dancing girls in the temple of Tiruvakkarai.

991. 184 of 1904.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājādhīrājadeva, the date of which is lost. Built in. Refers to the twelfth year of Rājarāja I and the third year of Rājādhīrājadeva I(?).

992. 185 of 1904.—(Tamil.) On the same wall. An incomplete record in the third year of the Chōla king Vikrama-Chōlādevā (I118—35).

993. 186 of 1904.—(Tamil.) On the north base of the same maṇṭapā. An incomplete record of the Chōla king Kulōttuṅga-Chōlādevā (I, I070—I118), ‘who was pleased to abolish tolls’, the
te of which is lost. Refers to the king as being (encamped) in daūpe at Conjeeeveram. Records gift of land.

a t 994. 187 of 1904.—On the same base. A record in the twenty-
hith year of the Chōla king Rājendrā-Chōladeva (I, 1011—53).
nges out of order. On the same base is an incomplete introduc-
Stān of Rājarāja I.

tio 995. 188 of 1904.—(Tamil.) On the east wall of the maṇṭapa
ide the first prākāra of the same temple. A record in the fourth
sr of the Pāṇḍya king Vikrama-Pāṇḍyadeva. Records that the
yaṇṭapa was built by queen Ulagamuludumulaiyar.

ma 996. 189 of 1904.—(Tamil.) On the west and south bases of
same maṇṭapa. A record of the Vijayanagara king Viṟa-
thēshnārāya in Ś. 1437, Bhava. Records gift of land to a Saiva
Krīḍha.

ma 997. 190 of 1904.—(Tamil.) On the south wall of the 1,000-
lared maṇṭapa inside the second prākāra of the same temple. A
pilord in the second year of the Chōla king Tribhuvanachakravartin
clōttuṅga-Chōladeva (III), “who took Madurai and the crowned
Kuḍ of the Pāṇḍya.” Records the building of the maṇṭapa by a
esāṇī Ammaippan Gaṇḍar-śūriyan Šambuvarayan “who took the
cēndya country.” See N.A. 720 for an Ammaiyappa.

Pai 998. 191 of 1904.—(Tamil and Grantha.) On the south base
the 1,000-pillared maṇṭapa inside the second prākāra of the
of andramaulisvāra temple in the same village. A record of the
Chulava king Sakalabhuvarachakravartin Kādavan Avaniyālapp-
Pahandān Köpperunjiṅga. Records that the king who bore the
prāṇame Sarvajñākhadgamalla built a sluice for the tank at
ṣūrīgarai.

Olt 999. 192 of 1904.—(Tamil.) On the same base. An in-
plete record in the sixteenth year of the Chōla king Kulōttuṅga-
|jładēva. Built in at the beginning.

Ch 1000. 193 of 1904.—(Tamil.) On the same base. A mutilated
ord in the sixteenth year of the Chōla king Kulōttuṅga-Chōla-
ec. Records gift of 128 cows for four lamps.

de 1001. 194 of 1904.—(Tamil.) On the same base. A record in
sixteenth year of the Chōla king Tribhuvanachakravartin
clōttuṅga-Chōladeva. Stones out of order. Records gift of two
upconstands by the donor in No. 997 above.

lan 1002. 195 of 1904.—(Tamil.) On the right side of the gōpura of
first prākāra of the same temple. A record in the seventh
the r of the Chōla king Tribhuvanachakravartin Rājādhirajadeva
yedr II?). Records the building of the gōpura by the same donor.

I 1003. 196 of 1904.—(Tamil verse.) On the left side of the same
ura. Records in Ś. 1352 the building of a maṇṭapa and of a
pura by a certain Gāṅgēyan.
1004. 197 of 1904.—(Tamil verse.) In the same place. Refers to the building of the same gopura and mantapa.

1005. 198 of 1904.—(Tamil.) On the east base of the same gopura, right of entrance. A record of the Śāluva king Naraśingadēva in Śobhakrit (1483-84). Refers to Narasa Nāyaka, an agent of the king (evidently the founder of the Tuluva dynasty) and records the remission of some taxes.

1006. 199 of 1904.—(Tamil.) On the west base of the same gopura, left of entrance. A record in Śobhakrit. In modern characters.

1007. 200 of 1904.—(Tamil.) On the south base of the ruined Śiva shrine within the same temple. An incomplete record in the sixteenth year of the Chōla king Rājarāja-Rājakēsarivarman (I, 985—1013). Records a gift to the stone temple of Śivalōka-udaiya-Paramasvāmin built by Uḍaiyapirattiyar Śebbiyan-Mādeviyar, queen of Gaṅdarādittadēva, who gave birth to Śri-Úttama-Chōla-dēva (i.e., Madhūrāntaka Úttamachōla, the immediate predecessor of Rājarāja I). Records allotments for the various requirements of the temple. For a description of the coins of Madhūrāntaka, see Elliot's *Coins in S. India*, Nos. 151 and 154 and *Madr. Ep. Rep.* 1904, p. II.

1008. 201 of 1904.—(Tamil.) On the base of the Varadarāja-Perumal shrine in the same temple. An incomplete record in the twenty-seventh year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōla-dēva (I?).


1010. 203 of 1904.—(Tamil.) On the same base. An incomplete record in the forty-first year of the Chōla king Kulōttuṅga Chōla-dēva.

1011. 204 of 1904.—(Tamil.) On the north base of the same shrine. An incomplete record in the thirtieth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōla-dēva.

1012. 205 of 1904.—(Grantha and Tamil.) On the west wall of the mantapa in front of the same shrine. An incomplete record in the second year (i.e., 1070-71) of the Chōla king Uḍaiyār Ādhirājendradēva (the immediate predecessor of Kulōttuṅga Chōla I). The Sanskrit portion records that the Vīmāna, which had been previously built by Köchchōla of bricks, was reconstructed of stone.

1013. 206 of 1904.—(Tamil.) On the north base of the same mantapa. An incomplete record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga Chōla I.
date of which is lost. Refers to the king as being (encamped) in
a tope at Conjeeeveram. Records gift of land.

994. 187 of 1904.—On the same base. A record in the twenty-
eighth year of the Chōla king Rājendra-Chōladēva (I, 1011—53).
Stones out of order. On the same base is an incomplete introduti-
on of Rājarāja I.

995. 188 of 1904.—(Tamil.) On the east wall of the maṇṭapa
inside the first prākāra of the same temple. A record in the fourth
year of the Pāṇḍya king Vikrama-Pāṇḍyadēva. Records that the
maṇṭapa was built by queen Ulagamuludumudaiyar.

996. 189 of 1904.—(Tamil.) On the west and south bases of
the same maṇṭapa. A record of the Vijayanagara king Vīra-
Kṛishnārāya in Ś. 1437, Bhava. Records gift of land to a Śaiva
matha.

997. 190 of 1904.—(Tamil.) On the south wall of the 1,000-
pillared maṇṭapa inside the second prākāra of the same temple. A
record in the second year of the Chōla king Tribhuvanachakravartin
Kulottunga-Chōladēva (III), "who took Madurai and the crowned
head of the Pāṇḍya." Records the building of the maṇṭapa by a
certain Ammaiappan Gaṇḍar-śūriyan Śambuvarayan "who took the
Pāṇḍya country." See N.A. 720 for an Ammaiappapa.

998. 191 of 1904.—(Tamil and Grantha.) On the south base
of the 1,000-pillared maṇṭapa inside the second prākāra of the
Chandramaulisvara temple in the same village. A record of the
Pallava king Sakalabhuwanachakravartin Kādavan Avaniyālap-
pirand Kopperunjīgan. Records that the king who bore the
surname Sarvajñākhaḍgamalla built a sluice for the tank at
Olugarai.

999. 192 of 1904.—(Tamil.) On the same base. An in-
complete record in the sixteenth year of the Chōla king Kulottunga-
Chōladēva. Built in at the beginning.

1000. 193 of 1904.—(Tamil.) On the same base. A mutilated
record in the sixteenth year of the Chōla king Kulottunga-Chōla-
dēva. Records gift of 128 cows for four lamps.

1001. 194 of 1904.—(Tamil.) On the same base. A record in
the sixteenth year of the Chōla king Tribhuvanachakravartin
Kulottunga-Chōladēva. Stones out of order. Records gift of two
lampstands by the donor in No. 997 above.

1002. 195 of 1904.—(Tamil.) On the right side of the gopura of
the first prākāra of the same temple. A record in the seventh
year of the Chōla king Tribhuvanachakravartin Rājāhirajādēva
(I or II?). Records the building of the gopura by the same donor.

1003. 196 of 1904.—(Tamil verse.) On the left side of the same
gopura. Records in Ś. 1352 the building of a maṇṭapa and of a
gopura by a certain Gaṅgéyan.
1004. 197 of 1904.—(Tamil verse.) In the same place. Refers to the building of the same gopura and mantapa.

1005. 198 of 1904.—(Tamil.) On the east base of the same gopura, right of entrance. A record of the Sāluva king Narasīnga-devā in Śōbhakrit (1483–84). Refers to Narasa Nāyaka, an agent of the king (evidently the founder of the Tuluva dynasty) and records the remission of some taxes.

1006. 199 of 1904.—(Tamil.) On the west base of the same gopura, left of entrance. A record in Śōbhakrit. In modern characters.

1007. 200 of 1904.—(Tamil.) On the south base of the ruined Śiva shrine within the same temple. An incomplete record in the sixteenth year of the Chōla king Rājarāja-Rājakēsarivarman (I, 985–1013). Records a gift to the stone temple of Śivalōka-uḍaiya-Paramasvāmin built by Uḍaiyapiraṭṭiyar Śembiyan-Mādeviyyar, queen of Gaṇḍarādditadēvar, who gave birth to Śrī-Uttama-Chōlādeva (i.e., Madhurāntaka Uttamachōla, the immediate predecessor of Rājarāja I). Records allotments for the various requirements of the temple. For a description of the coins of Madhurāntaka, see Elliot’s Coins in S. India, Nos. 151 and 154 and Madr. Ep. Rep. 1904, p. II.

1008. 201 of 1904.—(Tamil.) On the base of the Varadarāja-Perumal shrine in the same temple. An incomplete record in the twenty-seventh year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādeva (I?).


1010. 203 of 1904.—(Tamil.) On the same base. An incomplete record in the forty-first year of the Chōla king Kulōttuṅga Chōḷadēva.

1011. 204 of 1904.—(Tamil.) On the north base of the same shrine. An incomplete record in the thirtieth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.

1012. 205 of 1904.—(Grantha and Tamil.) On the west wall of the mantapa in front of the same shrine. An incomplete record in the second year (i.e., 1070–71) of the Chōla king Uḍaiyār Ādhi-rājēndradēva (the immediate predecessor of Kulōttuṅga Chōla I). The Sanskrit portion records that the Vimāna, which had been previously built by Köchchōla of bricks, was reconstructed of stone.

1013. 206 of 1904.—(Tamil.) On the north base of the same mantapa. An incomplete record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga Chōla I.

1015. 208 of 1904.—(Tamil verse.) At the entrance into the same shrine, left side. Records the gift of a door in the twenty-fourth year of an unnamed king.

Tiruvāmmattūr.

1016. 402 of 1903.—(Tamil.) On the west wall of the central shrine in the Abhirāmēśvara temple. A fragment of record in the twenty-fifth year of the Chōla king Rājarājadēva (I).

1017. 403 of 1903.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman. Records gift of two lamps by Śembiyān Kattimāṇaṭīgal. Refers also to his building the Tiruchcheru-maṇṭapam.

1018. 404 of 1903.—(Tamil.) A record in the fourth year of the Chōla king Parakēsarivarman. Records gift of a lamp by Kāṇḍarādittan alias . . . Mahārājan of Vānagappāḍi.

1019. 405 of 1903.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsarivarman. Records gift of sheep for a lamp.


1021. 407 of 1903.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman, the date of which is doubtful. Records gift of a lamp.

1022. 408 of 1903.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Parakēsarivarman. Records gift of a lamp.

1023. 409 of 1903.—(Tamil.) On the south base of the same shrine. A record in the fifteenth year of the Chōla king Madiraikōṇḍa-Parakēsarivarman (905—47). Built in at the end. Records gift of 100 sheep for a lamp.


1025. 411 of 1903.—(Tamil.) On the same base. A record in the twenty-ninth year of the Chōla king Madiraikōṇḍa Parakēsarivarman. Built in at the end.

1026.—412 of 1903.—(Tamil.) On the same base. A record in the thirty-second year of the Chōla king Madiraikōṇḍa Parakēsarivarman. Built in at the end:
1027. 413 of 1903.—(Tamil.) On the west base of the same shrine. A record in the sixth year of the Chōla king Parakēsari-varman. Built in at the end. Refers to the mason who built the temple.

1028. 414 of 1903.—(Tamil.) On the same base. A record in the twenty-sixth year of the Chōla king Madiraiṅonḍa Parakēsarivarman (905—47). Built in at the end.

1029. 415 of 1903.—(Tamil.) On the same base. A fragment of record of the Chōla king Madiraiṅonḍa Parakēsarivarman (905—47), the date of which is lost.


1031. 417 of 1903.—(Tamil.) On the same base. A record in the sixteenth year of the Chōla king Parakēsarivarman. Records gift of gold.


1033. 419 of 1903.—(Tamil.) On the same base. An incomplete record in the forty-first year of the Chōla king Parakēsarivarman, "who took Madirai and Īlam" (905—47). Records gift of gold for a lamp.

1034. 420 of 1903.—(Tamil.) On the same base. A fragment of record of the Chōla king Rājēndra-Chōla I (101—53), the date of which is lost. Contains the usual introduction of the king.

1035. 421 of 1903.—(Tamil.) On the same base. A fragment of record in the second year of the Chōla king Parakēsarivarman alias Uḍaiyār Śrī-Rājarājadēva (II?). The first line of the inscription contains a few words of the introduction of Rājēndradēva and in the second line is the name of the king.

1036. 422 of 1903.—(Marathi.) On two slabs built into the floor in front of the entrance into the same shrine. Mentions the temple of Abhirāmēśvara.

1037. 423 of 1903.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the tenth year of the Chōla king Madiraiṅonḍa Parakēsarivarman (905—47). Records gift of land. Mentions the king's other name Śrī-Parāntaka and an officer of his named Śōlaśikhāmanī-Pallavariyaiyan.

1038. 424 of 1903.—(Tamil.) On the north wall of the same maṇṭapa. A record in the third year of the Chōla king Parakēsarivarman. Records gift of gold for a lamp.

1039. 425 of 1903.—(Tamil.) On the south base of the same maṇṭapa. A record in the third year of the Chōla king Parakēsarivarman. Records gift of a lamp by Parabūmikan-Mallan alias
Gândarāditta-Pallavaraiyan. [Venkayya identifies the king with Parakēsarivarman Gândarāditya, the son of Parāntaka I. Pallavaraiyan evidently took his surname from his suzerain.]

1040. 426 of 1903.—(Tamil.) On the same base. A record of the Chōla king in Ś. 879. Records gift of a lamp by Parabu-mikan Mallan alias Gândarāditta-Pallavaraiyan. See note to the above inscription.

1041. 427 of 1903.—(Tamil.) On the same base. A fragment of record of the Chōla king Madiraikonḍa Parakēsarivarman (905—47), the date of which is doubtful.

1042. 428 of 1903.—(Tamil.) On the south wall of the dark mantapa in front of the same shrine. A record in the forty-fifth year of the Chōla king Kulōttunga-Chōladēva I. Records gift of money for a lamp by an officer of the king.


1046. 432 of 1903.—(Tamil.) On the same base. An incomplete record in the thirteenth year of the Chōla king Rājarāja-Rājakēsarivarman, “who destroyed the ships at Kāndalūr-Sālai” (985—1013).

1047. 433 of 1903.—(Tamil.) On the east wall of the first prākāra of the same temple. A record in the second year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōladēva. Records gift of land to a certain Rājarāja-Pichchan and his troupe for singing the Tiruppadiyam hymns in the temple. N.A. 134 and 347.

1048. 434 of 1903.—(Tamil.) On the south wall of the same prākāra. A record in the fourteenth year (i.e., 1335—6) of Śakalōkachakravartin Venruman-kōnda-Sambuvavarāyar (1322—1337). Refers to the invasion of the Muhammadans and the destruction of the country by them. Venkayya is unable to see what invasion is referred to in this but the Madura chronicles clearly tell us that there was a Mussalman invasion between 1324 and 1327. (See Ind. Antq., Jan. 1914).
1049. 435 of 1903.—(Grantha and Tamil.) On the west wall of the same prākāra. A record in the sixth year of the Pāṇḍya king Vikrama-Pāṇḍya. Begins with Samastabhuvanaikavīra-Chandra-kula-maṅgaḷa-pradīpa, etc. Records gift of land for celebrating a festival in honour of the king.

Villupuram.

The ancient name of this place was Jananāthachōlachatur-vēdimāṅgalam and it belonged to Tirumunaippādināḍu. It was associated to a certain extent with Jainism, as is proved by the ruins of Jain temples and Jain figures available therein. The following records, however, are purely Hindu.


1052. 118 of 1897.—(Tamil.) On the west wall of the same shrine. A record of the Vijayanagara king Kṛishṇadēva-Mahārāya in Ś. 1449 expired, Tāraṇa (wrong). Records that the Kanmājas of Tiruvāḍi-Sīrmai were exempted from taxes. See N.A. 208.

Vriddhachalam Taluk.

Tiṭṭagudi.


1054. 6 of 1903.—(Tamil.) On the same wall. Refers in Šubhakrit to a dispute between two factions in the village which lasted for several years and was settled by the agent of Nāgama-Nayaka. Compare South Ind. Insrns., Vol. I, No. 119. See N.A. 601.

1055. 7 of 1903.—(Tamil.) On the same wall. Records in Vikārin gifts of land by Bhūpatirāya-Udaiyār and Udaiyār Mallidevarāya. Tiṭṭagudi was also called Vidyārānapuram.

1056. 8 of 1903.—(Tamil.) On the same wall. A record of the Vijayanagara king Vira-Bhūpati-Udaiyār, the date of which is lost. Records gift of land. Mentions Mallidevarāyar and Tiṭṭagudi alias Vidyārānapuram. A damaged record.

1057. 9 of 1903.—(Tamil.) On the south wall of the same maṇṭapa. Records in the forty-second year gift of land by Vaṅgāra-Muttaraiyan.
1058. 10 of 1903.—(Tamil.) On the same wall. Records in the fifth year gift of Vagayur in Magadamañdalam by Magadeśan Ponparippa-Vānakōvadāraiyāṇ.

1059. 11 of 1903.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuvanachakravartin Viśra-rājēndra Chōladēva. Records that Rājarāja Vaṅgāra Muttaraiyaṇ granted an allowance of paddy to an image of the goddess which had been set up by a dancing girl.

1060. 12 of 1903.—(Tamil.) On the same wall. A record in the second year of the Pāṇḍya king Tribhuvanachakravartin Kōnerinmaikoṇḍān Kulaśēkharadēva. Records gift of a village in Magadamañdalam by the king for offerings on his birthday.

1061. 13 of 1903.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīra-Kampana-Udaiyar (II), son of Vīra-Bokkanā-Udaiyar (i.e. Bukka I) in Ś. 1295, Paridhāvin. Records gift of land by Sōmayadeṇñayakkar.


1065. 17 of 1903.—(Tamil.) On the north wall of the Viśvanātha shrine in the same temple. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva III, who took Madura and the crowned head of the Pāṇḍya. Records gift of ornaments by the wife of a merchant to the image of Vichheśvara, which had been set up by the same chief.

1066. 18 of 1903.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva III, who took Madura and the crowned head of the Pāṇḍya. Records gift of taxes to the same image by the same chief.

1067. 19 of 1903.—(Tamil.) On the inner gopura in the same temple, right of entrance. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land.

1068. 20 of 1903.—(Tamil.) On the same gopura, left of entrance. A record in the nineteenth year of the Chōla king

1069. 21 of 1903.—(Tamil and Grantha.) On the west wall of the Sukhāśīna-Perumāl temple in the same village. A record in the fourth year of the Chōla king Tribhuvanachakravartin Rājadhirājadēva. Records gift of paddy and money by the inhabitants of Śittiramēḻi-Periyanādu.

1070. 22 of 1903.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Kulottuṅga-Chōladēva III, who took Madura. Records gift of money for a lamp.

1071. 23 of 1903.—(Tamil.) On the north wall of the same temple. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva III, who took Madura and the crowned head of the Pāṇḍya. Records gift of money by a merchant.

1072. 24 (a) of 1903.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva III, who took Madura and the crowned head of the Pāṇḍya. Records gift of land.

1073. 24 (b) of 1903.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva III, who took Madura and the crowned head of the Pāṇḍya. Records gift of land.

1074. 25 of 1903.—(Tamil.) On the south wall of the same temple. A damaged record in the eighth year of the Chōla king Kulottuṅga-Chōladēva III, who took Madura.


1076. 27 of 1903.—(Tamil.) On the same wall. A record in the thirtyieth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva III, who took Madura and the crowned head of the Pāṇḍya. Records gift of land.

Toḷudūr.

1077. 399 of 1913.—(Tamil.) On the south wall of the Madurāntaka-Chōḷēsvara temple. Refers in the ninth year of the king to an exchange of wet land in Toḷuvūr granted to the temple of Madurāntaka Chōḷiśvaramudaiya-Ṇāyanār, in place of the one at Chandraśēkharanallūr given by Vānakoṭaraiyan under the tank called Tirunīṟṟu-Viramagadaśolappēriya-ēri.

1078. 400 of 1913.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Tribhuvanachakravartin Tribhuvanaviradēva (Kulottuṅga III), who was pleased to take
Madurai (Madura), the crowned head of the Pāṇḍya and Karuvār. Registers that a certain Śēdiyārāyavellān, chief of Śembai, built the stone temple and the maṇṭapa for the goddess Madurāntakahēsvaramudaiya Nāyānār at Peruntojūvūr in Ugaḻur-kūṟram, a subdivision of Vaṭagarai Rājaśīṅga-valanādu. He had also presented to the same temple the processional images of the god and goddess.

1079. 401 of 1913.—(Tamil.) On a slab lying in the same temple. A fragment of record. Seems to record gifts of land to the temples of Madurāntaka-Iśvaram-Uḍaiyār and Araḷsandurai-Nāyānār.

1080. 402 of 1913.—(Tamil.) On a conch preserved in the Varadarāja-Perumāḷ temple in the same village. This conch was the gift of Tirūnirru-Virāmagadāsōlan Tāyilionalla-Perumāḷ, to the temple of Madurānta-Chōḷisvaram-uḍaiyā-Nāyānār at Tōḻuvūr.

Vṛiddhachālam.

In the list of Mackenzie’s inscriptions given in Ins., S. Dts., pp. 145—9, there are thirteen inscriptions. Of these three have been identified with three of the departmental list. The other ten have been included.

1081. 132 of 1900.—(Tamil.) In the second gōpura of the Vṛiddhagiriśvara temple, right of entrance. A record in the fourth year of the Pāṇḍya king Tiribhuvanachakravartin Kōnērinmai-kōṇḍān. Records gift of land to the Brāhmaṇas of Kulaśēkhara-chaturvedimaṅgalam founded in the name of the king.

1082. 313 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the same temple. A record in the twenty-eighth year of the Chōla king Tiribhuvanachakravartin Kuloṭṭunga-Chōḷadēva. Records gift of 100 cows. See Ins., S. Dts., in Mack. MSS., p. 145, No. 1 (where the year is, I believe, wrongly given as the twenty-second. It says that the grantor was Rājarāja-Kāḍavarāyan).

1083. 134 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the same temple. A record in the fifth year of Perunjisingadēva. Records gift of “mango sprouts” made of gold. [The Mack. MSS. also give this inscription. See Ins., S. Dts., p. 144, No. 2. The donor is one “Samboṭya Maṇikayun” (?) and the real donation is 25 kaḷanju of gold for Tirumantaḷir and 5 kaḷanju of silver for bracelets.]

1084. 135 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the same temple. A record in the eighth year of Perunjisingadēva. Records gift of a lamp.

1085. 136 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the same temple. A record in the fourteenth year of the Chōla king Tiribhuvanachakravartin
Rājarājadēva (III). Records gift of a lamp by Edirigaṇāyan Pottappi Chōla, one of the bodyguard chiefs of the Pallava king Kopperuṇjiṅga. *The inscription shows that in 1229 he was still loyal to Rājarāja III. He was to rise against him in 1231. (See S.A. 329.) Dr. Hultsch says that he re-ascended the throne in 1243, but who came to the throne in 1243 was another man, his son, in all probability. (See Ep. Ind., Vol. VII, p. 163-4.) This is evidently inscription No. 10 in Ins., S. Dts., p. 149.

1086. 137 of 1900.—(Tamil.) On the east wall of the same maṇṭapa, right of entrance. A record in the fifteenth year of the Chōla king Rājakēśarivarman *alias* Tribhuvanachakravartin Kulottuṅga-Chōladēva. Records that Āḷappirandān Ėlisaimōgan *alias* Kulottuṅga-Śōla-Kāḍavarādittan built a maṇṭapa for the mahās-napaṇa of the god at Tirumudukunḍam in Paruvūr-kūrṛam, a subdivision of Irungōlappādi in Mērka-Nādu, which formed part of Virudarājabhayanakara-valaṇādu.

1087. 138 of 1900.—(Tamil.) On the south wall of the central shrine in the same temple. A record in the ninth year of the Chōla king Parakēśarivarman. Records gift of a lamp.

1088. 139 of 1900.—(Tamil.) On the west wall of the same shrine. An incomplete record in the twenty-sixth year of the Chōla king Rājakēśarivarman *alias* Rājarājadēva.

1089. 140 of 1900.—(Tamil.) On the north wall of the same shrine. A record in the twelfth year of the Chōla king Parakēśarivarman. Records gift of a lamp.

1090. On a stone in the southern wall of the Ardhamanṭapatam. (Tamil.) Records that one Muḍikonḍavelān granted in the fifteenth year of Kopperuṇjiṅgadēva ninty-six goats for supplying quarter measure of ghee daily to God Tirumalaikanḍamudāyār. Ins., S. Dts., p. 146, No. 3.

1091. In the second prākāra wall. A damaged grant of Praudhipratapadēvarāya (Devārāya II) in Ś. 1351, Saumya. Ibid., No. 4.

1092. In the same wall. Records that Śelvappanāyaka granted in Ś. 1155, Nandana, in the reign of Hariharadēva Mahārāya (?) three villages to God Vruddhanātha. Ibid., No. 5.


1094. On the inside of the south enclosure wall. Records that Kachchi-Rāyan granted in Ś. 1595, Ānanda, four kalams of grain to the watchmen of the pagoda, in the reign of “Combur Voday” (?). Ibid., No. 7.

1095. On the second north enclosure wall of Paḷaiyamalla-nāthar temple. Records that Kachchirāya and people granted


1097. A C.P. in the temple. Records that in the reign of Raṅgappa Maḷavarāyar, the people of Kuḷattūr and Ariyalūr gave to the God the tax of 1 kāśu on every bag for each market and two-handfuls of rice in Ariyalūrpēṭa. *Ibid.*, p. 217, No. 44.


BELLARY DISTRICT.

ADONI TALUK.

Adoni Fort.


2. On a stone at the bottom of the Murugacheru tank in the fort. Records that Rāmarāju Kōṇeti Timmayyarasalu (?) exempted in Ś. 1645, Subhakrit, in the reign of Sadaśivarāya, two gate-keepers of the hill-fort from their taxes. Ibid., p. 313, No. 23.


4. On the road of Balakilla fort (Ballekalu?). (Kanarese and Dēvanāgarī). Records that "Caukanagolada Basava" constructed the above fort. Ibid., p. 314, No. 25.

5. On a stone pillar in the pagoda of Yellamma in the Balakilla (Ballekalu) fort at Adoni. (Kanarese.) Records that Chikka "Dudeudda Harregeya and Basavayya" built the Pagoda of Yellamma in four ankaṇams. Ibid., 314, No. 26.

6. On the gate of the Adoni fort. (Telugu.) Records that Tirumala Nāyaṇa erected the gate in a certain Raktåkshi. Ibid., p. 314, No. 27.

Bhaṭṭarabommalāpuram.


8. On a stone in the pagoda of Śambhuliṅgēśvar. (Kanarese.) Records that the queen "Pereyakatala" Dēviyār gave in C.V. 16, in the reign of Tribhuvanamalladēva, some land in Śirugappa village for the festival of Kadhirēśvara. Ibid., No. 7.


Chinnatumbalam.

10. On a stone in the Pēṭa, north of Basavanakutṭa. Records that Pūtadēviar, the queen of Tribhuvanamalladēva, gave to the local Brahmans in C.V. 32, Sarvajit, the tax of 30 pagodas from the revenue land of Tumbalam. Ins., Ced. Dts., p. 307, No. 1.

12. North of the above inscription. (Kanarese.) A record of the same king. No details given. Ibid., No. 3.

Dayyamdinne.

13. On a stone in the Hanumantarāya pagoda. (Telugu.) Records that in Ś. 1484 Rāmarāja granted the village as free gift to "Pudapadam Bulachārya." Ibid., p. 237, No. 10.

Guruzāla.

14. On a stone near the southern gate of the Rāmēśvara pagoda. (Kanarese.) Records that Daṇḍanāyaka Bhūmarasu granted in year 16, Dundubi, in the reign of Jakadēkamalla, 52 muttas of land for the festival of Rāmēśvaradeva in this village. Ibid., p. 236, No. 8.


Kāggallu.

16. 208 of 1913.—(Kanarese.) On a stone in the neighbourhood. Records in Ś. 955, Śrīmukha, Māgha, śu. di. 5, Monday, Uttarāyana Saṅkrānti, a gift of land by Udayādityayya, husband of Sigadēvi, to Uttarāyuṣpandita for the worship of god Mahādeva. He was entitled Jagadēkamalla Nolamba Pallava Permāṇaḍi and was ruling at Kamplī as his permanent capital (ikkavīḍu) and residence. [With regard to the date Diwan Bahadur Swamikannu Pillai says: "In A.D. 1033 Uttarāyuṇa Saṅkrānti fell on Dec. 23'92, Sunday. Monday which was the civil Saṅkrānti was also Māgha śu. I which came to an end at '50 next day. As Māgha śu. 5 fell on Saturday, December 29'26, the day intended was perhaps Māgha śu. which was also the Uttarāyuṇa Saṅkrānti by civil reckoning." Madr. Ep. Rep., 1914, p. 72. For another inscription regarding Udayāditya see the list at-Oruvāyi. Udayāditya was called Jagadēkamalla Nolamba Pallava Permāṇaḍi evidently after his suzerain Jayasimha II, 1018-42. (Later on Jayasimha III, brother of Vikramāditya VI, had the same title.) See also the inscription at Badanahathi (199 of 1913). It seems that the title Nolamba Pallava Permāṇaḍi was given by the W. Chālukyan kings after Sōmēśvara I to those chiefs who held sway over Nolambavāḍi, the hereditary dominion of the Nolamba Pallavas. [Ep. Rep., 1914, p. 87.]
Kanakavidu.


Kavutālam.


Nandavaram.


Sultānpūr.

22. *C.P. No. 116 of Mr. Sewell’s List.*—Records grant of land to the mosque by Masud Khan in Ś. 1586 (A.D. 1664), Pramāḍīcha.

23. *C.P. No. 118 of Mr. Sewell’s List.*—A second grant of land to the mosque by the same man, in the same year.

24. *C.P. No. 130 of Mr. Sewell’s List.*—Records grant of land to the mosque by Masud Khan in Ś. 1586 (A.D. 1664), Pramāḍīcha.

Tārāpuram.

25. *C.P. No. 131 of Mr. Sewell’s List.*—Records grant of land to the mosque by Masud Khan in Ś. 1586 (A.D. 1664), Pramāḍīcha.

26. *C.P. No. 133 of Mr. Sewell’s List.*—Records another grant of land to the mosque by Masud Khan in Ś. 1586 (A.D. 1664), Pramāḍīcha.

ALŪR TALUK.

Chinnahotṭūr.

27. 133 of 1913.—(Kaḷarese.) On a stone set up in front of the Channakeśavarasvāmin temple. A damaged record, date of which is doubtful. Records the foundation of the temple of Ādikeśavanātha
by Pratāpa-Harihararāya (II). On this, the Śrīvaishñavas of the eighteen nāḍus and others made a gift of five kolagās of land for oblations.

28. 134 of 1913.—(Telugu.) On a pillar of the Bhogēśvarasvāmin temple in the same village. States that this is the inscribed pillar of Narasimha Saravatī who had the adjuncts Saptaprathama dēvayuga, Sambhutraya, Śrī-Narasimha-varaprasāda, Vēdāntakramita.

29. 135 of 1913.—(Kanarese.) On a slab near a well to the west of the same temple. In archaic characters. Seems to record that the well (gūla?) was dug by a certain Gumasiri Mākaḷa, son of Arjuna.

Chippigiri.

30. In the Chennakēśava temple.—(Kanarese.) A record dated A.D. 1508 recording a grant of lands to the temple by a local chief.


Hālaharvi.

32. On a slab in front of the Ānjanēya temple, two miles west of the village. Undated. Records “the erection of a choultry by a private party with the consent of Sadāśiva Rāya of Vijayanagar.” [Antiquities, I, p. 104.]

Gūliam.

33. In the temple of Lakṣmī Dēvi in the old village is a pillar with an inscription, dated A.D. 1408, in the reign of Dēva Rāya (I), but “is said to have been brought from Virupāpuram, six miles to the north-east.” Vide Bellary Gazr., I, p. 21I, for the vicissitudes of the place and for its religious importance.

Harivānam.

34. In front of the enclosure of the Hanūmān temple, on a rock is a Telugu inscription, dated A.D. 1560, which “speaks of Śrīraṅga Rāya Veṅkaṭādri as ruler of the Ādōṇi pargana and records the grant of Harivānam to Brāhmans as an agrahāram.” Bellary Gazr., I, p. 2I1–2. Veṅkaṭādri is one of the three Āravīṭi brothers who played such a prominent part in the reign of Sadāśiva Rāya.
Muddanagera (Muddekar?)


36. On a stone in the local market. Records that Rāmapannaṇāyaṇḍu, son of Bhōgappanṇāyaṇḍu, gave in S. 1661, Siddhārti, a cowl to the merchants of the place for its population under the condition of demanding no penalties. *Ibid.*, No. 15.

37. On a stone near the above. Records that Lakshmiappa Nāyaṇḍu and seven other people endorsed the above grant in Ś. 1696, Jaya. *Ibid.*, p. 239, No. 16.


**Timmapuram.**


**Bellary Taluk.**

Āndrahalu.

41. 237 of 1913.—(Kanarese.) On a stone in front of the Anjanaṇeya temple. Mahārajādhirāja Virapratāpa Hanḍe Chikamalukapa-Nayaka records in Ś. 1584, Śubhakrit, Kārttika, śu. di. 15 lunar eclipse, gift of the village of Āndarahalu to a certain Roḍam Śivabasavappa. The record states that the village was originally granted to the king by Alamshana Sāhēbū for vajirike (i.e., for being Vazir). The date, points out Mr. Swamikannu Pillai, is inconsistent, as in Śubhakrit (A.D. 1662-3) there was no lunar eclipse in the lunar month Kārttika. Alamshana Sāhēbū was evidently Alamghyr Padshah or Emperor Aurangzeb (and not Abdulla Qutb Shah as the Government Epigraphist surmises).

Badanahatti.

42. 199 of 1913.—(Kanarese.) On a slab in front of the Vighnēśvara temple. A damaged record, dated in Ś. 949, Prabhava (Vaiśākha śu. di. Thursday) making a gift of land by the Pallava chief
Jagadēkamalla Noḷamba Pallava Permāṇaḏi. Mentions Balla-
kuṇḍanāḏu. See No. 1 above.

Old-Bhatrakāḷi.

43. 198 of 1913.—(Kanarese.) On a stone set up in the village.
An incomplete and mutilated record. Gives a long list of the titles
of a king who belonged to the Sinda family. One of the titles was
that he was born of the race of Drishtivisha. [“This latter name
occurs also in the Vēḷūr-pāḷaiyam plates of Vijayā Nandivarman
and is there applied to a chief of serpents whom Nandivarman
made to dance.” (Ep. Rep., 1914, p. 87.) There was a Sinda chief
named Udayāditya who was a feudatory of the W. Chāḷukyan
Sōmēśvara I and who was different from Udayāditya Jagadēkamalla
Noḷamba Pallava Permāṇaḏi.]

Bailūr.

44. 204 of 1913.—(Kanarese.) On a stone set up in the verandah
of the Basavēśvara temple. The Western Chāḷukya king Tribhu-
vanamalla Vikramaditya VI (1076—1126), records in Chāḷukya-
Vikrama year 56, Dundubhi (wrong), Āshāḏha ba. di. 10, Sunday,
corresponding to June 21, A.D. 1131, gift of land to Dēvarāśi-
pandita of Donnayabīdu for the worship of Mallikārjuna. Mentions
the Mahāmanḍalēśvara Bāḷḷāreya Bīvarasa, a feudatory of the king.

Bellary (General).

45. C.P. No. 113 of Mr. Sewell’s List.—(Telugu.) Records a
document purporting to be grant of a village to two Brāhmans in Ś.
1186 (A.D. 1264), Akshaya, when Sadāśivadēva Rāya was ruling at
Vijayanagar; the grantor being Anagundi-Rāja, Dēśāyi Krishṇa
Rāya. Mr. Sewell considers the grant to be a forgery.

46. C.P. No. 114 of Mr. Sewell’s List.—(Kanarese.) Records a
deed of sale of land, dated in Krōḍhi only, by two Reḍḍis to two
shepherds. The characters are roughly executed and about “two
centuries old.”

47. C.P. No. 115 of Mr. Sewell’s List.—(Kanarese.) Records a
deed of sale of land, dated in Paridhāvi only, by a merchant to a
private person. Characters as in 46 above.

48-A. C.P. No. 117 of Mr. Sewell’s List.—Records grant of land to
the mosque at Kanamara by Masud Khan in Ś. 1586 (A.D. 1664),
Pramāḍicha.

48-B. C.P. No. 119 of Mr. Sewell’s List.—Records grant of land to
a Reḍḍi by Koṇḍappa Nāyudū, son of Appā Nāyudū, styled
“Rājāmānya Rājādhirāja,” in Ś. 1642 (A.D. 1720), Vikārī.

49. C.P. No. 120 of Mr. Sewell’s List.—(Kanarese.) A very
roughly executed document of a seemingly absurd character, as it
narrates the erection of a temple and endowment thereof in Ś. 2001, during the reign of Achyutadēva Rāya of Vijayanagar, in Jaya.

50. C.P. No. 121 of Mr. Sewell's List.—Records a deed executed in Ś. 1718 (A.D. 1796), between private parties, by which some land is restored to one of their number, in Nāla.

51. C.P. No. 122 of Mr. Sewell's List.—Records an agreement executed in Ś. 1729 (A.D. 1807), Akshaya, between private parties, by which some land was restored to one of their number.

51-A. C.P. No. 123 of Mr. Sewell's List.—(Telugu.) Records grant of the villages, rechristened “Krishnarāyapuram” and Kundaṛti, as agrahārams, by Krishnadēva Rāya of Vijayanagar in Ś. 1433 (A.D. 1511), Prajōtpatti. The record is “illegible.”

52. C.P. No. 124 of Mr. Sewell's List.—(Kanarese.) Records grant of the village of Alligrāma to the temples of Vīrabhadra and Chennakeśava in Ś. 1011, Jaya (A.D. 1089), by Rājadhīra Ā Śī Bukka Rāya Dēva of Vijayanagar.

53. C.P. No. 125 of Mr. Sewell's List.—(Telugu.) A document evidencing an agreement between two private individuals of the Gauḍa caste, in Ś. 1719 (A.D. 1797), Piṅgaḷa, each to have half the other's village.

54. 127 of Sewell's List.—(Kanarese.) Records a deed of sale of two villages, the parties to the deed belonging to the Reḍḍī caste, in Ś. 1670 (A.D. 1748), Vibhava.

55. C.P. No. 128 of Mr. Sewell's List.—(Telugu.) Records grant of the village of Bairehalli to a Brāhmaṇ of Śrīśailam by the Vijayanagar Sovereign Śrī Raṅga VI in Ś. 1585 (A.D. 1663), Sōbhakrit. The grant is issued from the village of Vēlāpuri, where the sovereign is said to be sitting on his “jewelled lion throne.” Śrī Raṅga had, however, little more than mere nominal power at that time. He was the chief that granted the village of Madras, then called Chennakuppam, to the English in A.D. 1639, his residence being at Chāndragiri.

56. C.P. No. 129 of Mr. Sewell's List.—(Old Grantha characters of “about the tenth century A.D.”) Records the grant of a number of plots of land, of which the boundaries are given, to a Vaishnava temple, but beyond this little can be made out, as the grantor's name, the name of the village, and other important matters all fall in the first corroded plate.

57. C.P. No. 134 of Mr. Sewell's List.—(Kanarese.) Records a deed of sale of land in Subhānu, by a Reḍḍī and two others to two private persons.

58. C.P. No. 135 of Mr. Sewell's List.—(Kanarese.) A document purporting to be a grant of certain land to two private individuals by Krishnadēva Rāya of Vijayanagar, but the date given is Ś. 1080,
Śobhakrit (A.D. 1158), which is absurd. [Mr. Sewell, however, is not sure whether it is a forgery or a mere clerical error.]

59. No. 132 of Mr. Sewell's List.—Records grant of the village of Kṛishnarāyapuram in the district of Gooty by the sovereign Kṛishnadēvarāya to a Brāhman named Kondabhaṭṭa in Ś. 1431 (A.D. 1509), Śukla. This was in the first year of his reign.

60. C.P. No. 2 of 1914.—A Nāgarī copperplate grant of the Vijayanagara king Virupāksha in Ś. 1389, Sarvajit, Kārttiṅka, Śu-di, Uṭṭhānadvāḍaśi. Records gift of land to two Brahmāṇas, one of whom was a doctor and the other a scholar (unnamed) who wrote a work called the Bhāṣyabhūṣha. It records also the gift of the village of Sōmalāpuram, surnamed Virūpakshanuram, to Brāhmans in 60 vrittis at the instance of a certain Vīrāṇārya. Virūpaksha is said to be the son of Pratāpa or Praūḍhāpratāpa (who is not Dēva Rāya II but his younger brother) and Siddalāḍēvi. See Ep. Rep., 1914, pp. 95–6, for a summary of the plates.

61. The Kṛishṇāpuram (or Māredipalli) plates of Śrīraṅga.—A C.P. grant dated Ś. 1497, Yuva (?), of the reign of Śrīraṅga Rāya (usually styled Sṛṅgaṅa II, but in reality the first), the son and successor of Tirumala, the founder of the last Vijayanagara dynasty. It is in Sanskrit, giving details similar to those of the Kūniyūr plates of Veṅkaṭa II, refers to his conquests of the inaccessible Kondāvīḍu, Vinuṅḍa and Udayagiri, and of 84 hill forts in Māhrāstrā, over Avahāḷūrāya and the king of Utkala. The inscription is to the effect that on the twelfth tithi of the bright fortnight of Aśāḍha in Ś. 1497, Yuva, the king granted the village of Māredipalli alias Kṛishṇāpuram to Aubalabhaṭṭa, son of Varadaḥaṭṭa and grandson of Bāḷendrabhaṭṭa, of the Kāsyaṇagūra and Kātyāyana Sūtra. See Ep. Ind., Vol. XI, pp. 326–36, where it is edited by Mr. M. V. Natesa Ayyar.

Bellary.

62. On the east of the Chennakesava Pagoda in the local fort. (Kanaresic.) Records that Basavarasayya fixed the taxes on the weavers of the neighbourhood in Ś. 1457, in the reign of Achyutarāya. See Ins., Ced. Dts., p. 323, No. 52.

63. Near the Hanumanṭarāya pagoda in the fort. Records that Naḍigur Deśayi Baba Saheb granted one voḷḷala of land and an allowance of one kāṣu for each bag of goods, two kāṣu on each loom, 25 betels for each bale and quarter-śer of oil for daily worship of Hanumanta in Ś. 1578, Durnuki. Ibid., p. 323, No. 53.

64. South of Māllikārjuna temple. A damaged Kanaresic record of Sōvidēvarasu. Ibid., No. 54.


*Chitikinahala.*

69. 196 of 1913.—(Kanarese.) On a Nandi-stone in front of the Āṇjanēya temple. The Vijayanagara king Achyutarāya-Mahārāya registers the gift of the village of Chitikanahala to the temple of Prasanna-Virupākshadēva of Jentegallu, for the merit of his father Narasana-Nāyaka.

*Dammūru.*

70. 209 of 1913.—(Kanarese.) On the stone pedestal of Vīrabhadrasvāmin. Records in Śaka? Vaiśākha, ba. di. 5, Monday, that this image of Vīrabhadra was set up by Kaṇṇamarasavve, the mother of Pommayiavve, who was the wife of a Mahāmanḍalēśvara.


*Gudadūru.*

72. 231 of 1913.—(Kanarese.) On a stone in the street. A damaged record dated in Ś. 1589, Parābhava, Maṇga, ba. di. 10. Refers to the talavārike (“watchman’s fee”) of Guḍadūru, a village in Moke-śīme. “Date can be calculated but cannot be verified.”

*Guttiganūru.*

73. 202 of 1913.—(Kanarese.) On a stone lying in front of the Āṇjanēya temple. Records in Ś. 1461, Vikārin, Jyēṣṭha, ba. di. 5, Friday, corresponding to June 6, A.D. 1639, gift of land by a certain chief named Rāmarasayya to the temple of Mukhya-Prāṇanāṭha (i.e., Hanūmān) which he had founded on the west side of Yemmegenūru on the road from Kurugōḍu to Vijayanagara for the merit of Hiriya Tirumalarājaya-Mahā-araśu, son of Sālakayadēva-Mahā-araśu.
Śōbhakrit (A.D. 1158), which is absurd. [Mr. Sewell, however, is not sure whether it is a forgery or a mere clerical error.]

59. No. 132 of Mr. Sewell's List.—Records grant of the village of Krishnārāyapuram in the district of Gooty by the sovereign Krishnadevarāya to a Brāhman named Koṇḍabhaṭṭa in Ś. 1431 (A.D. 1509), Sukla. This was in the first year of his reign.

60. C.P. No. 2 of 1914.—A Nāgari copperplate grant of the Vijayanagara king Virupāksha in Ś. 1389, Sarvajit, Karttika, Śu-di, Uthāṇadvādasi. Records gift of land to two Brāhmaṇas, one of whom was a doctor and the other a scholar (unnamed) who wrote a work called the Bhashyabhūsha. It records also the gift of the village of Sōmalāpuram, surnamed Virupākshapuram, to Brāhmans in 60 vrittis at the instance of a certain Vīraṇārya. Virūpāksha is said to be the son of Pratāpa or Praudhtrapāta (who is not Deva Rāya II but his younger brother) and Siddalādēvi. See Ep. Rep., 1914, pp. 95-6, for a summary of the plates.

61. The Krishnāpuram (or Māredipalli) plates of Śrīraṅga.—A C.P. grant dated Ś. 1497, Yuva (?), of the reign of Śrīraṅga Rāya (usually styled Śrīraṅga II, but in reality the first), the son and successor of Tirumala, the founder of the last Vijayanagara dynasty. It is in Sanskrit, giving details similar to those of the Kūniyūr plates of Veṅkaṭa II, refers to his conquests of the inaccessible Koṇḍavīḍu, Vinukonda and Udayagiri, and of 84 hill forts in Mahārāṣṭra, over Avahalurāya and the king of Utkala. The inscription is to the effect that on the twelfth tithi of the bright fortnight of Āśādhāna in Ś. 1497, Yuva, the king granted the village of Māredipalli alias Krishnapuram to Aubalabhaṭṭa, son of Varadabhaṭṭa and grandson of Bālendubhaṭṭa, of the Kāśyapagōtra and Kāṭyāyana Śūtra. See Ep. Ind., Vol. XI, pp. 326-36, where it is edited by Mr. M. V. Natesa Ayyar.

Bellary.

62. On the east of the Chennakēśava Pagoda in the local fort. (Kanarese.) Records that Basavarasayya fixed the taxes on the weavers of the neighbourhood in Ś. 1457, in the reign of Achyuta-raṇya. See Ins., Ced. Dts., p. 323, No. 52.

63. Near the Hanumantarāya pagoda in the fort. Records that Naḍīgūr Deśāyī Bāba Saheb granted one vakkala of land and an allowance of one kāṣu for each bag of goods, two kāṣu on each loom, 25 betels for each bale and quarter-ṣēr of oil for daily worship of Hanumanta in Ś. 1578, Dinmukey. Ibid., p. 323, No. 53.

64. South of Mallikārjuna temple. A damaged Kanarese record of Sovīdēvaras. Ibid., No. 54.


**Chitikinahala.**

69. 196 of 1913.—(Kanarese.) On a Nandi-stone in front of the Ānjanēya temple. The Vijayanagara king Achyutarāya-Mahārāya registers the gift of the village of Chitikanahala to the temple of Prasanna-Virupākshadēva of Jentegallu, for the merit of his father Narasana-Nāyaka.

**Damnu.**

70. 209 of 1913.—(Kanarese.) On the stone pedestal of Virabhadrasvāmin. Records in Śaka? Vaiśākha, ba. di. 5, Monday, that this image of Virabhadra was set up by Kaṇṇamaraśavve, the mother of Pommayiavve, who was the wife of a Mahāmaṇḍalēsvara.


**Gudadi.**

72. 231 of 1913.—(Kanarese.) On a stone in the street. A damaged record dated in Ś. 1589, Parābhava, Māgha, ba. di. 10. Refers to the *talavārike* (“watchman’s fee”) of Guḍadēru, a village in Moke-śīme. “Date can be calculated but cannot be verified.”

**Guttigan.**

73. 202 of 1913.—(Kanarese.) On a stone lying in front of the Ānjanēya temple. Records in Ś. 1461, Vikārīn, Jyēṣṭha, ba. di. 5, Frīday, corresponding to June 6, A.D. 1639, gift of land by a certain chief named Rāmarasayya to the temple of Mukhya-Prāṇaṇātha (i.e., Hanumān) which he had founded on the west side of Yemmegenu on the road from Kurugōdu to Vijayanagara for the merit of Hiriya Tirumalarājaya-Mahā-araśu, son of Sālakayadēva-Mahā-araśu.
Hirehalu.

74. 214 of 1913.—(Kanarese.) On the eastern entrance into the old fort. (See Bellary Gastr., I, 224.) A partly damaged record dated Ś. 1673, Prajōtpatti, Śravana, ba. di. 10. Registers that under orders of a certain chief whose name is not clear on the impression, Sivāji Mallahari-Paṇṭ built the fort at Kire-Hirehalu with bastions and gateway. “Date can be calculated but cannot be verified.”

Kalkambha (Kallukambham).

75. 64 of 1904.—(Kanarese.) On a slab set up near the Kallēśvara temple. Records in Ś. 949, Prabhava, gift of land. Mentions Jagadēkamalla-Noḷamba-Pallava-Permāṇaḍi and his capital Vipranārāyaṇa. See No. 16 above.

76. 65 of 1904.—(Kanarese.) On a stone close to the chāvaḍi in the same village. A fragment of record, dated in Ś. 952, Pramōda. Jagadēkamalla-Noḷamba-Pallava-Permāṇaḍi, is mentioned. See No. 16 above.

77. 66 of 1904.—(On a slab lying near a mound.) A damaged record in ancient characters.

78. 67 of 1904.—(Kanarese.) On a slab set up in the field called Gōpikalluholā in the same village. Records in Ś. 970, Sarvadhārin, gift of land to the Vishṇu temple at Chiyanapaṭṭi. Trailōkyamalla-Nanni-Noḷamba-Pallava-Permanāḍi is mentioned. [See By. 129, for another inscription of the chief’s suzerain Trailōkyamalla Sōmēśvara I (1042—68). His reign is one of continual war with Chōla kings Rājādhīrāja I (1018—53), Rājendradēva (1052—63) and Virarājendrā I (1064—70). The struggle seems to have been particularly for Noḷambavāḍi 32,000.]

Karekallu.

79. 228 of 1913.—(Kanarese.) On a stone near the Vīrabhadra temple. Records in Ś. 1477, Rākshasa, Jyēšṭha, śu. di. 10, gift of land by a private individual to the temple of Prasanna-Kēśava-nātha at Karetallu. “Date can be calculated but cannot be verified.”

Karekallu-Virapura.

80. 229 of 1913.—(Kanarese.) On a stone in a field. Registers in Ś. 1615, Śrīmukha, Śravana, śu, di. 15, a deed granted by the Dēśāyis and Nāḍukula-karnis of Mōke-śime to a certain Mallikēśāyi, son of Bīramallikēśāyi. The latter was evidently to be permitted to build small bastions (hude) on the hillock near Virapura. “Date can be calculated but cannot be verified.” [Mallikēśāyi = Mallik Shah and Bīramallikēśāyi = Bīr Mallik Shah.]
81. In the southern wall of the temple of Gaṅgādhara. Regis-
ters in 1708 that the temple and upper fort were built by Keñchana
gauḍa. [For his career and that of his descendants see Bellary
Gaer., pp. 226–7. The village was the brindāvana of a disciple of the
Mādhva saint Rāghavendraśvāmi. The latter was evidently the
Rāghavendra-yatī who wrote a commentary on Vyāsatīrtha’s Tat-
paryachandiṇika. See Dr. Hultzsch’s Rep., Sans. MSS., Vol. II, p. 76,
No. 1544, and Vol. III, p. 33, No. 2160. A panegyirical work on
Rāghavendra by one Appaṇa is given in No. 1943 of the latter
extracts. See Ibid., p. 105.]

Kolagallu.

82. 234 of 1913.—(Kanarese.) On a stone in a street. A
record of the reign of the Rāśṭrakūṭa king Akālavarsa Chalak-
kenallata Krishna III. Records in Ś. 888, Raktākshi, Āśaṛa, śu. di. 5, Thursday, corresponding to June 16, A.D. 964, a gift of
land at Sūjīngallu by a certain Chaṅga-gavūnda to the ascetic
Satyarāsi-Bhaṭārā for maintaining a feeding house in the mātha.
The grant was confirmed by Gajadharayya, ‘chief of Svāmi
Kārttikeya-tapōvana, ruling at Kolgalu. See Bhandarkar’s Hist.
Dek., p. 54–5.

83. 235 of 1913.—(Kanarese.) On a stone near a well in the
same village. A damaged record of the Western Chāḷukya king
Tribhuvanamalla Vikramādiṇīya VI, dated Chāḷukya-Vikrama year
16, Prajāpati, 10, Thursday, which seems to record a grant for
a temple, a mātha and vidyādāna. Details of date are said to be
not enough for calculation. [This is evidently the inscription
referred to in Ins., Ced. Dis., p. 324, No. 58.]

84. 236 of 1913.—Nagari (Sanskrit). On a stone in another
street of the same village. The Rāśṭrakūτa king Khotṭiga records
in Ś. 889, Kshaya, Phalguna, śu. di. 6, Sunday, corresponding,
according to Mr. Swamikannu Pillai, to Sunday, February 17, A.D.
966, that Krishṇa died in this year and Khotṭiga succeeded him.
The record is a eulogy of the Kumāra who was installed at
Kolagalagrāma and whose agent was Gadādhara. [For the cir-
cumstances under which Khotṭiga (Khoṭika) came to the throne, see
Bhandarkar’s Hist. Dek., p. 54–5.]

85. On a stone in the village. Records that in the reign of
Chāḷukya-malla, Junlakkavunḍa, brother of Appayya Gavunḍan,
gave to Kēśirājabhaṭṭa for his learning, 30 muṭṭās of land and a
garden in year 189 (“of Bhūpāṇḍya”), Raktākshi. Ibid., p. 324,
No. 57.

86. Near No. 235. Records in Kanarese a gift in C.V. 51,
Hēvilambi, in the reign of Tribhuvanamalladēva (1075—1126).
Ibid., No. 59.
Kōlūr.

87. 211 of 1913.—(Kanarese.) On a stone lying in the Sūryanārāyaṇasvāmin temple. The Western Chālukya king Pratāpachakravarti Jagadēkamalla (II, 1139—49 son of Sōmeśvara III), ruling at Kalyāṇa, records in his tenth year, Prabhava, Pushya, śu. di. 2, Thursday, Uttarayāṇa Saṅkrāmaṇa, that while the Sindu chiefs Immaṇḍi Bhīma and his younger brother Rāchamalla were ruling the Ballakundenādu, a native of Kōlūr, named Rēvagavuṇḍa, built temples at that village for Śiva, Viṣṇu, Āditya (Sun), Vighnēśvara and Bhairava. Gifts of land were made for the worship of these gods by the first of the two Sindu chiefs mentioned already. The date, according to Mr. Swamikannu Pillai, corresponded to Thursday, December 25, A.D. 1147 (but not Uttarayana Saṅkrānti). For a reference to Rāchamalla see inscription 127 at Sindigere (206 of 1913). Mr. Krishna Sastri draws attention to the fact that the inscription refers to the Kuntala country of 7½ lakhs (‘the Rāṭtāpāḍi of earlier records’) as being first ruled by the Mauryas of the Nandagupta race and then by the Rāṣṭrākūtas before its conquest and rule by the Chālukyas. The inscription is referred to in Ins., Ced. Dts., p. 322, No. 50. It does not give these details but adds that 500 Cumbhas, 29 Muttas of land, 4 gardens and 43 mills were granted.

88. On the other side of the above inscription. An incomplete record of Jagadēkamalla Rājamalladēva Gavuṇḍa of Kōlūr. See Ins., Ced. Dts., p. 322, No. 51. (This is probably the same as the above.)

Kudātani.

For the description of the antiquities of this place see Madras Journal, XI, p. 307; Ibid., VII, 130; J.R.A.S. VII; Antiquities, I, 104 and Bellary Gazr., 227—31.

89. 42 of 1904.—(Kanarese.) On a slab set up in front of the central shrine of the Kumārasvāmin temple at Kudātani. The Western Chālukya king Tribhuvanamalla (Vikramāditya VI) records in Chaḷukya-Vikrama year 23, Bahudhānya, gift of gold (12 pagodas). [The inscription is referred to in Ins., Ced. Dts., p. 325, No. 60.]

90. 43 of 1904.—(Kanarese.) On a slab set up near the platform in front of the same temple. Registers in Ś. 1132, Pramōda, the lands and other property belonging to the temple of Nāgēśa.

91. 44 of 1904.—(Sanskrit.) On a slab built into the floor of the same platform. The Rāṣṭrākūta king Khottiga refers in Ś. 893, Prajāpati, to the setting up of the image of Skanda by a certain Ghaṇḍāḍhara. Records gift of land. Incomplete. See By. 84.
92. 45 of 1904.—(Kanarese.) On another slab built into the same platform. The Western Chālukya king Tribhuvanamalla (Vikramāditya VI) records in Chālukya-Vikrama year 24, Pramāthin, lands previously granted to the Bhagavati temple at Koṭṭittōne.

93. 46 of 1904.—(Kanarese.) On a third slab built into the same platform. A record of the Western Chālukya king Jagadēkamalla, dated tenth year, Vibhava. Records gift of land for a feeding house. [This inscription is given in Ins., Ced. Dts., p. 325, No. 61.]

94. 47 of 1904.—(Sanskrit and Nagari.) On a fragment of a slab built into the same platform. A mutilated record of the Rāṣṭrakūta king Nityavarsha (Iṇḍra III), who meditated on the feet of Akālavarsha, dated in Ś. 842, Vikrama. Mentions the Chālukya Balavarman, father of Daśavarman.

95. 48 of 1904.—(Kanarese.) On another fragment built into the same platform. A damaged record dated Ś. 1099, Sarvajit.

96. 49 of 1904.—(Kanarese.) On a fragment of a slab built into the west wall of the maṇṭapa in front of the same temple. A record dated in Ś. 903, Vṛsha.

97. 50 of 1904.—(Kanarese.) On a slab set up in front of the Virabhadrade temple in the same village. The Western Chālukya king Tribhuvanamalla (Vikramāditya VI) records in Chālukya-Vikrama year 44, Vikārin, gift of land. [See Ins., Ced. Dts., p. 325, No. 62 where this inscription is given.]

98. 51 of 1904.—(Kanarese.) On the pedestal of the Nandi near the shrine of the same temple. The Vijayanagara king Viraṇṭāpa-Achuyutadēvarāya-Mahārāya records in Ś. 1454, Nandana, gift of land on the occasion of a solar eclipse.

99. 52 of 1904.—(Kanarese.) On a slab set up in front of the Bolu-Basava temple. The Hoysala king Vira-Ballāja II records in Ś. 1140, Bahudhānya, the setting up of an image of Telligēs-varadēva and the gift of taxes to it. See By. 117, Ins., Ced. Dts., p. 326, No. 64. [The latter says that the contribution was one Sūṭiga of oil for each day by each mill at Kuḍātani.]

100. 53 of 1904.—(Kanarese.) On a slab set up at the entrance into the same village. The Rāṣṭrakūta king Akālavarsha Chalakenallāta (Krishṇa III) records in Ś. 870, Kīlaka, the restoration of a gift previously made by a Nāga chief and by the three hundred mahājaṇas of Kurumgōdu.

101. 54 of 1904.—(Kanarese.) On a slab near the Jakkerubhāvi well in the same village. Records in Ś. 971, Virodhin, gift of land to the temple of Sōmēśvaradēva. [This inscription is also found in Mack. list Ins., Ced. Dts., p. 325, No. 63. It says that the object granted was 129 muttas and 470 kammās of land, besides 3 oil mills.]
102. 55 of 1904.—(Kanarese.) On a slab built into the floor of the darga in the same village. A much damaged record dated in Chalukya-Vikrama year 45, Sarvarin. Records gift of land to the temple of Durgesvara.

103. On a stone south of the village. (Kanarese.) Records that Virappanna Deva, alleged to be a descendant of Narayanapratapa-chakravarti gave, in Prabhava, some land. See Ins., Ced. Dts., p. 326, No. 65.

Kuntanahalu.

104. 219 of 1913.—(Telugu.) On a stone in a field five miles east. A damaged record dated Krödhí, Phalguna, ba. di. 2. Mentions a Muhammadan chief named Ibhumar Bēku Sāhebu and seems to register a grant of land.

105. 220 of 1913.—(Telugu.) On a stone in another field five miles from the same village. A much damaged record, dated Subhakrit, Pushya, ba. di. 2. Mentions a certain Muhammadan chief whose name is not clear and records grant of land to a certain Buḍasābi of Benṇakallu.

Kurugōḍu.

The history of this important and historic place, as evidenced by chronicles and inscriptions, its antiquities, etc., has been excellently described in Bellary Gazr., I, 231—4.

106. 56 of 1904.—(Kanarese.) On a slab set up to the south of the Basavesvara temple. The Kalachūrya king Śāṅkhavarman records in S. 1099, Hēmalamba, gifts by Rāchamalla of the Sindā family. [He had been feudatory under Śāṅkama’s elder brother and predecessor Rāya Murāri Sōvidēva (1168–78). The Mack. MSS. Ins., Ced. Dts., p. 328, No. 36) say that the gifts were land, flower garden and allowance on goods exported and imported.]

107. 57 of 1904.—(Kanarese.) On a rock to the south of the same temple. A record of the Vijayanagara king Virapratāpa Krishnarāya Mahārāya. Records in S. 1450, Sarvadhārin, gift of land by Krishnarāya Nāyaka, for the merit of the king.

108. 58 of 1904.—(Kanarese.) On a slab set up on the north side of the maṭhapā in front of the Kalleshvara temple in the same village. The Kalachūrya king Rāyamurāri-Sōvidēva (1168–78) records in S. 1097, Manmatha, gifts by Rāchamalla and Ajjarasa of Ballare. Mentions Amritāsidēva who followed the Kalāmukha doctrine. See By. 106. [This inscription is the same as Ins., Ced. Dts., p. 317, No. 34. The latter gives the details of the grant, e.g., 450 cumbhias and 3 muttas of land; 2 oil mills; allowance of 2 sólōgas of goods and 1 canune for each hon for exportation and importation; 1,000 betels for each bullock-load of them and 50 for a man’s load of them; water pots, buffaloes, bullocks and apes.]

110. 60 of 1904.—(Kanarese.) On the east wall of the shrine of Hanūmat on the Hanūmant hill in the same village. Nawab Hyder Ali Khan Bahadur records in Ś. 1702, Śārvarin, the building of the temple.

111. 61 of 1904.—(Kanarese.) On the Katte-Bhānda rock northeast of the same hill. In ancient characters. Mentions Kurum-gōḍu as a village granted by Śatyāśraya. [The inscription proves that the early Chālukyas had territory in the Bellary District. See Bombay Gazr., Vol. I, Part II, pp. 363 and 369, for confirmatory evidences.]

112. 62 of 1904.—(Kanarese.) On a broken slab lying in a maṇṭapa in front of the Uṇḍali-Saṅgamaṇa-guḍi in the same village. Dated in the reign of the Vijayanagara king Sadāśiva-Mahārāya. Records in Ś. 1466, Śōbhakrit, a certain Aḷiya-Liṅgārāya renewed the grant of a village previously made by Krishṇa-rāya. During the time of Achyutarāya the village had apparently been resumed through the “mischief of mean-minded men.” See Ins., Ced. Dis., p. 319, No. 37.


115. See note to No. 118.

Mōka. *

116. 227 of 1913.—(Kanarese.) On a stone lying near the Mallēśvara temple. A much damaged record of the Vijayanagara king Virapratāpa-Krishṇarāya-Mahārāya, dated Ś. 1431, Śukla, Magha, ba. di. 14, Śivarātri. “Date can be calculated but cannot be verified.”

* The Mackenzie MSS. (Ins., Ced. Dis., p. 311, No. 17) give an inscription in the fort at Mōka, which is probably the same as Mōka. It records that Malla Rājaya’s Kāryakartā “Cunṭajeya Guruva Basitte” granted in Nandana a garden to one Basa-vanṇa Uḍāiyār.

Oruvāy (Voravāyī).

118. 68 of 1904.—(Kanarese.) On a slab lying on the right side of the entrance into the central shrine of the Benakappa temple. Records in Ānanda, the building of a temple of Vighnēśvara by a private individual, while Immaḍi Rāchamalla of the Sinda family was ruling at Kurugōḍu. The back of the stone registers a gift by Basavaṇa Daṇḍanāyaka, a general of the Hoysala Vīra Ballāḷa II (1181—1207) in the Iļśvara samvatsara. See By. 99.

119. 69 of 1904.—(Kanarese.) On a slab lying on the left side of the entrance into the same shrine. Dated in the reign of the Western Chālukya king Pratāpachakravartin Jagadēkamalla II (A.D. 1139—49). Records in Ś. 1071, Vibhava, that Lakkheyā-Nayaka, who called himself "the supporter of the kingdom of Immaḍi-Rāchamalla," granted land, after washing the feet of Bhīmarāṣi Pāṇḍita, a devotee of Kaḷidēva of Oruvāy and a follower of the Lākulāgama. [A stone containing Rāchamalla's inscriptions (No. 253 of Kielhorn's southern list) which is now in the Calcutta museum is considered to have been removed from Kurugōḍu. Here he figures as the feudatory of Sōmeśvara IV. See Nos. 106, 108 and 87 above.

120. 200 of 1913.—(Kanarese.) On a mutilated stone lying near the Rāmalingēsvaṭa temple. Dated in the reign of the Western Chālukya king Jagadēkamalla I (Jayasimha II, 1018—40) ruling at Pattalakere. Records in Ś. 958, Dhātri, Uttarāyaṇa-Sāṃkrantu, the grant of Orvāya to Mādhava Shaḍaṅgaivid and two other Brāhmaṇas who had placed the body of Noḷambamahādevi in the waters of the Ganges, by the subordinate Pallava chief Udayāditya styled the Lord of Conjeeveram. Mentions queen Devaladēvi who was a Noḷamba princess and probably daughter of the deceased Noḷamba Mahādevi. Pattalkere is identified with Dānṇayakanakere (Hospet taluk). For another reference to Udayāditya see By. 16. The details of the date are not enough for calculation.

121. 201 of 1913.—(Kanarese.) On another stone lying in the same place. A much damaged record of the Western Chālukya king Jagadēkamalla I (Jayasimha II), dated Ś. 958, Dhātri, Uttarāyaṇa-Sāṃkrantu. This record is a duplicate of the above one. "Details are not enough for calculation."

Rīpanagūḍī.

122. 221 of 1913.—(Kanarese). On a rock near the Bailu-Āṉjanēya image. Registers in Bahudhānya, Chaitra, śu. di. 1, that
this pond (dōne) and the image of Hanumanta were caused to be made by a certain Malapa, son of Sirumaṇa of Gōvindavādi.

123. 222 of 1913.—(Telugu.) On a stone near the Pōtalappaguḍi in the same village. Records in Ś. 1709, Plavaṅga, Vaiśakha, śu. di. 1, Wednesday, corresponding to April 18, A.D. 1787, the building of the temple of Pōtuliniṅgasvāmi and of a stone maṇṭapa, by two private individuals.

124. 223 of 1913.—(Kanarese.) On a stone near a well in the same village. A fragment of record of the Vijayanagara king Achyutadēva-Mahārāya, date of which is lost. Records gift of land at Yālape to the temple of Nārāyaṇadāva. To the same temple were also granted the tolls (malavisa) on the grains passing either way through Rūpanagudiya-thānaya in Yālapeyasīme.

Saṇjīvarāyanikōte.

125. 233 of 1913.—(Kanarese.) On a stone in a field. In old characters. Refers to the 8,000 of Būdavāgilu and to the Mahāsāmantāḍhipati Rājīyaṇa Ereyammam. Records gift of land to a temple by Kadamba-Kāmarasa and other gāmunḍas.

Sindavala.

126. 230 of 1913.—(Kanarese.) On a stone set up in the Rāma-īṅgēsvara temple. Dated in the reign of the Western Chāḷukya king Bhūlōkamalla (i.e., Sōmēsvara III, 1126–38), ruling at Kalyāṇapura. Records in his fifth year, Saḍhāraṇa, Kārttiṅka, śu. di. 1, Monday, solar eclipse, that under orders of the Mahāpradhāna, Bāṇasuvvergaṇe, Mānevergaṇe Śenāḍhipati and the Daṇḍāṇāyaka, Anantapālayya, the Mahāpradhānaheragaṇe Bākanayya made a gift of land for worship, repairs, etc., to the temple of Sōmēśvaradeva, built by the residents of Sindavoḷalu in the Sindavāḍi thousand district. [Anantapālayya was also minister of Vikramādiya VI. Dēwan Bahadur Swamikannu Pillai says that on Sunday, October 5, A.D. 1130, Śukla 1 ended and the eclipse was on the previous day. Neither śu. 1 nor the eclipse was on Monday.]

Sindigiri.

127. 205 of 1913.—(Kanarese.) On a stone in front of the Mallēśvara temple. A mutilated record of the Western-Chāḷukya king Jagadēkamalla (II), dated fourth year, Durmati, Bhāḍrapada, śu. di. 6, Sunday, corresponding to August 10, A.D. 1141. Seems to record a gift of land at Simdangere for a feeding house. Mentions the teacher Nirvāṇadāva.

128. 206 of 1913.—(Kanarese.) On another stone near the same temple. The Western Chāḷukya king Jagadēkamalla (II) records in his fourth year, Durmati, Bhāḍrapada, śu. di. 6, Sunday, gift of land by a subordinate of the Sindā Mahāmaṇḍalēśvara
Ballāreya Rāchamalladēvarāsa to the teacher Nirvāṇadēva who in his turn appears to have assigned it to the temple of Mallikārjuna at Simdagere for maintaining the Ėrkōti-chakravarti matha and the feeding house. Nirvāṇadēva was the pupil of Kumāradēva, a pupil of Trilōchanadēva, who was in turn pupil of Vāmadeva alias Ėrkōti-chakravarti, the Kājāmukha Achārya of the temple of Svayambhūdēva at Mulugunda. Vāmadeva is said to have been well versed in all Śastras—grammar, logic, literature, drama, medicine, lexicography, rhetoric, śruti, Smṛiti, Purāṇa; Itiḥāsa, Mīmāmsa, Nitiśāstra, etc. For an interesting reference to the Kājāmukhas see E. P. Ind. V, 218.

129. 207 of 1913.—(Kanarese.) On a stone near the Basavēsvara temple in the same village. Dated in the reign of the Western Chālukya king Trailōkyamalladēva. Records gift of land in the district of Ballakunde 300 by the Vaiḍumbaka king Mani-Bētaka-Mahārāja, who was evidently the subordinate of the Pallava chief Trailōkyamalla Irivanoḷamba Narasīṅgadēva, “the lord of Kānchīpura.” [Jayasimha III (C. 1072–9) had the same titles and Mr. Krishna Sastri infers that this “Iriva Noḷamba” was perhaps a prince of the royal family of Jayasimha III.]

Śirivaram.

130. 232 of 1913.—(Kanarese.) On a stone in front of the Īśvara temple. Dated in the reign of the Western Chālukya king Trailōkyamalla-Ahavamalla (Sōmeśvara I, 1042–68), ruling at Pottalakēre. Records in Ś. 966, Tārana, Vaiśakhā, ṣu. di. 5, Thursday corresponding to April 5, A.D. 1044, gift of the village of Kappekkallu in Ballekunde 300, to the ascetic Jyēṣṭhāraṣi-Bhaṭṭāra by the chief Pallarasa, a subordinate of Odeyāditya, for the temple of Mahādeva and for a matha. The Brāhmaṇas also got a share in the village. The occasion for the grant was the installation of Trailōkyamalla Nanni-Noḷambādhirāja (i.e., Sōmeśvara I, whose coronation, according to Dr. Fleet, occurred in A.D. 1044–5. See Dynas. Canar. Dis., p. 438.)

Somalāpura.

131. 197 of 1913.—(Kanarese.) On a stone set up near a well. The Noḷamba king Kanakarasa, ‘lord of Kānchīpura’ records in Ś. 953, Pramōda, Ashāḍha ba, di. 10, Sunday, corresponding to June 28, A.D. 1030, gift of land to the temple of Mahādeva at Arakere.

Sōmasamudram.

132. 212 of 1913.—(Kanarese.) On a stone built into the mud wall in front of the Lakṣmīnārāyaṇasvāmin temple. Dated in the reign of the Vijayanagara king Viṣṇupatapa Sadāśivadeva-Mahārāja, ruling at Vidyānagara (Vidyānagar). Records in Ś. 1478,
Naḷa, Āshadhā, śu. di. 17, Thursday, corresponding to June 18, A.D. 1556, gift of land by the Mahājanas of Sōmasamudra in Kurugōda-
śime, a subdivision of Muganaḍa venṭhēya in Hastināvati-valaṭa, for maintaining a palanquin procession on Ėkādaśi days, in the
temple of Lakshmīnārāyaṇa of that village.

133. 213 of 1913.—(Kanarese.) On a rock in a field of the same
village. A damaged record dated Ś. 1614, Āṅgiras, Chaitra, ba.
di. 15, Tuesday, corresponding to April 25, A.D. 1692. Seems to
record the construction of a well (gajāgoṇḍa) by the residents of
Sōmasamudra.

Tekkalakōṭṭa.

134. In the Amarēśvara temple. Records that the temple was
built in 1511 by one Jakka Rāya as an offering to Śiva and in
honour of king Krishṇadēva Rāya of Vijayanagar. [For a descrip-
tion of the temple, the career of the local saint Kadu Siddhappa
and the history of the place as based on a manuscript in the
possession of the village headman, see Bellary Gazr., I, 235–6.

Yalpi-Kaggallu.

135. 215 of 1913.—(Kanarese.) On a stone in front of the
Āṇjanēya temple. Dated in the reign of the Vijayanagara king
Vāraprāṭāpa Sadaśivadēva-Mahārāya, ruling at Vidyānagara.
Records in Ś. 1485, Rudhirōdgārin, Chaitra, śu. di. 10, gift of
land at Kaggallu by Raghunāṭharājaya, son of Mahāmanḍa-
leśvara Rāmarāja-Tirumalarājaya Mahā-araṇu, to the temple of
Siddhēśvara at Kēmana-Beḷagallu. “The date can be calculated,
but cannot be verified.”

Yalpi.

136. 216 of 1913.—(Kanarese.) On a stone in front of the
Āṇjanēya temple. Dated in the reign of the Vijayanagara king
Vāraprāṭāpa Krishṇarāya-Mahārāya. Mentions in Ś. 1451,
Viroḍhi, Māgha, śu. di. 11, that a certain Timmarasa built a choul-
try and made provision for feeding twelve Brāhmaṇas at Yalape
which was a mukhāsā-village granted to him by Krishṇarāya to
maintain horses. The charity was made for the merit of king
Achyutarāya Mahārāya. “Date can be calculated, but cannot be
verified.”

137. 217 of 1913.—(Kanarese.) On another stone near the
same temple. A damaged record of the Vijayanagara king Vāra-
prāṭāpa Krishṇarāya-Mahārāya, dated Ś. 1431, Śukla, Magha,
ba. di. 14, Śivarāṭri. Seems to register the remission of marriage-
tax in the district Yalpi-śime for the merit of the king, by a
favourite chief whose name is lost in the damaged portion of the
inscription. “Date can be calculated, but cannot be verified.”

35
138. 218 of 1913.—(Kanarese.) On a rock at the same place. Dated in the reign of the Vijayanagara king Viṭraprātāpa Sādāśivadēva-Mahārāya. Records in Ś. 1465, Śōbhakrit, Phalguna, śu. di. 10, that the Mahāmaṇḍalēsvara Rāmarājayadēva Mahā-araśu, the agent of the king, remitted the taxes payable by the barbers, in Yaḷappēya-śīme. “Date can be calculated, but cannot be verified.”

Yettina-Budehalu.

139. 224 of 1913.—(Kanarese.) On a stone in front of the Āņjanēya temple. Mentions in Chālukya-Vikrama year 32, Sarvajit, Kārttika, śu. di. 5, Friday, that Sōvarasa Kāvarasa and Duggarāja built a maṅṭapā, probably for the use of travellers, and granted land for its upkeep. Friday is wrong for Tuesday, and the date would then correspond to October 22, A.D. 1107.

140. 225 of 1913.—(Kanarese.) On another stone in front of the same temple. An unfinished record of the Vijayanagara king Viṭraprātāpa Kṛishṇarāya-Mahārāya, dated Ś. 1445, Bahudhān̄ya (wrong) Śravaṇa, ba. di. 10, “a date which can be calculated, but cannot be verified”.

141. 226 of 1913.—(Kanarese.) On a stone lying in front of the Basavēsvara temple in the same village. In old characters much damaged. Mentions Sāluki Ereyamma, whose servant is stated to have split up a stone. Seems to register also a gift of land by the 8000 of Būdavēgilu.

Havinahalu-Virapura.

142. 193 of 1913.—(Kanarese.) On a stone in front of the Āņjanēya temple. Dated in the reign of the Western Chālukya king Trailōkyamalla Āhavamalladēva (i.e., Sōmeśvara I). Records in Ś. 967, Pārthiva, Śravaṇa, ba. di. 5, Monday, corresponding to August 5, A.D. 1045, that Udāyāditya Sindarasa “lord of Bhogavatipura,” and a Sāmanta of Trailōkyamalla Nanni Nolamba-Pallava Permaṇāḍidēva, “lord of Kāṇchi, the best of cities” who was himself a feudatory of the king and whom Dr. Fleet identifies with Jayasimha III, the third son of Sōmeśvara I (see Ep. Ind., IV, 214 f), conferred on a Pālimayya the right of collecting the tax called manṇēya sāmyada-lēre at Donḍavatī. See 232 of 1913 at Śirivaram where it is shown that Jayasimha had the title.

143. 194 of 1913.—(Kanarese.) On another stone in the same place. A much damaged record of the Vijayanagara king Viṭraprātāpa Kṛishṇarāya Mahārāya, dated Ś. 1450, Sarvadhārīn, Māgha, śu. di. 6 (a “date which can be calculated but not verified”). Registers the permanent grant of daśavanda of the tank at Donḍavatē to a certain Malesāni, by the people of that village, with the permission of Mudāṇa-Nāyaka who was enjoying that village as a rent-free gift (umbali).
144. 195 of 1913.—(Kanarese.) On the stone built into the water channel near the same place. The Vijayanagara king Vīrapratāpa Achyutarāya-Mahārāya records in Ś. 1455, Jaya, Vaiśākha, śu. di. 15, gift of the village of Donḍavāṭi in Kurugōḍu-śāme to the god Bukkēśvaradēva consecrated by the king in the name and for the merit of Narasana-Nāyaka’s mother Bukka-amma. Achyuta’s grand-father Īśvara-Nāyaka is also mentioned. ‘‘Date can be calculated but not verified.’’

HADAGALLI TALUK.

Bannigola.

145. 503 of 1914.—(Kanarese.) On a mutilated slab lying in front of the Āṇjanēya temple (same taluk and district). Mentions in Ś. 1483, Durmati, Vaiśākha, śu. di. 12, Saturday,—Bannigola and a gift of 100 varāhas.

On the boundary line between Bannigola and Siginahalli.

146. 504 of 1914.—(Kanarese.) On a slab set up on the boundary line. Records in Vikrama, the gift of a rent-free land (mānya) to a certain Sūryarāya on the occasion when he killed Kāchināyakana Timmayya with a hatchet (kōḍali) and himself died.

Bannikallu.

147. 466 of 1914.—(Kanarese.) On a slab set up in a field (same taluk and district). Records in Ś. 1632, Vikrita, Bhādrapada, śu. di. 1, a gift of land to Banaiya by Hatiyammāji of Bāgaḷi.

148. 467 of 1914.—(Kanarese.) On a slab lying near the chāvadi in the same village. Records in Bahudhānya, Phalguna, śu. di. Paṇchami, that the headman, accountant, village watchmen and other people of Banikal made a rent-free grant of land to Niṅkōja, the carpenter of the village temple.

Bannimatti.

149. 469 of 1914.—(Kanarese.) On a pillar set up close to the Īśvara temple. Records the death of a hero who was, perhaps, named Chandana. In archaic characters.

Byālahunishi.

150. On a stone near the Vallaḥāpuram anicut. Records that it was built in A.D. 1521 by Krishṇadēva Rāya of Vijayanagar. [See Bellary Gazr., I, pp. 91–2.]

Chhatradhāalli.

151. 509 of 1914.—(Kanarese.) On a column of the stone entrance into a well. Records in Ś. 1465, Śobhakrit, Kārttika,
ba. di. 10, Wednesday, that Yelavança of Chhatradahalli built this well and planted an avenue. Also states that his father and brothers, having purchased the right of half gavudike, constructed a tank and a temple to the north of the village.

152. 510 of 1914.—(Kanarese.) On a slab in a field to the north of the same village. Dated in the reign of the Vijayanagara king Virapratapā Sadāśiva-Mahārāya. Records in Ś. 1481, Siddhārthini, Jyēṣṭha, ba. di. 7, gift of timber required for baling water to the charity fountain at Chhatradahalli, by certain residents of the village which belonged to the temple of Mālayavanta Raghunāthadēva. On the same day certain salt manufacturers (uppāra), “the jewels of the Sagara-kula”, agreed to give two ballas of salt from each salt-pan, to the man who baled out water for the fountain; the smiths too who were worshippers of Kālikādēvi and Kamaṭhēśvara agreed to repair or renew the iron bucket for drawing water and the gavūṇḍas gave a piece of land for the maintenance of the man. “Date can be calculated, but cannot be verified.”

Chimnahalli.

153. 518 of 1914.—(Kanarese.) On a slab set up in the Āṇjaṇeya temple. Dated in the reign of the Western Chāḷukya king Jagadekamalla (Jayasimha II). Records in Ś. 953 Śukla Pushya, šu. di. Panchami, Sunday, Uttarāyaṇa Samkrānti (which corresponded, according to Mr. Swamikannu Pillai, to January 11, A.D. 1030), that while Jagadekamalla-Nolamba-Pallava Kumānāli (?) was ruling Kadambaṅge 1,000, Kōgali 500, Ballakunde 300, Kuḍihravī 70, Karavīḍi 30 and five villages in Māsavāḍi-nāḍu, his subordinate Kēṭaye Nāyaka who was ruling at Nelkudure granted land and garden site to the temple of Kalidēva through the teacher Duggarāja-Paṇḍita.

154. 519 of 1914.—(Kanarese.) On the same slab. A record of the Yādava king Praudhpratapachakravartin Vira Mahādēva in his sixth year, Krōdhana, Āṣadhha, ba. di. Amāvāse (new moon), Monday. Gift of Nelkudure by Sōyidēvarasa, a subordinate of the king. Mr. Swamikannu Pillai calculates the date to be Monday, July 13, A.D. 1265.

Dēvagonḍanaḥalli.

155. 465 of 1914.—(Kanarese.) On a pillar set up in front of the Iśvara temple. Records in Ś. 1678, Vyaya, Chaitra, šu. di. 1, that the village of Dēvagonḍanaḥalli was given as a gift to Rāmaṇḍa-Nāyaka by Mummadi Basavappa-Nāyaka of Bāgaḷi. [Mr. Bruce Foote believes that diamond-working should once have been practised here. For his arguments see Bellary Gazr., I, 239-40, based on memoirs of Geolog. Surv., XXV, 87-8.]
Hire-Haḍagaḷi.

The local temple, one of the finest examples of the Chālukyan black stone shrines, is described in Rae’s Chaluk. Arch. and Bellary Gazr., I, 242.

156. 493 of 1914.—(Kanarese.) On the pedestal of the Sarasvati image in the Bhīmēśvara-Dēmēśvara temple. The record consists of a praise of the sculptor, whose name is not clear on the impression.

157. 494 of 1914.—(Kanarese.) On a slab set up in front of the same temple. A damaged record of the Western Chālukya king Vikramāditya (VI) Gaṅgapermāḍidēva, dated in Hēmalambi, Vaiśākha (Punnami) full moon, Sunday, lunar eclipse and Chālukya-Vikrama year 32, Sarvajit, Chaitra Amāvāsyē (new moon), Monday, solar eclipse and Vishu Samkramaṇa. The king, as a crown prince, was ruling the provinces Gaṅgavāḍi 96,000, Banavāse 12,000 and Nōlambavāḍi 32,000, when the minister Dēmarasa is stated to have consecrated the temple of Dēmēśvara at Posa Vaḍāṅgile which was a village of Brahmans from the time of Janamējaya. About the end of the inscription mention is made of the Hoysaḷa king Vishṇu or Vīra-Vishṇu Tribhuvanaṁalla (1115—37). [Mr. Swami-kannu Pillai says that Hēmalambi is wrong as (in 1117) there was no lunar eclipse on Vaiśākha Pūrṇima, which fell moreover on a Wednesday.]

158. 495 of 1914.—(Kanarese.) On another slab set up in the same place. A damaged record of the Hoysaḷa king Pratāpa-chakravartin Vishṇuvardhana Vīra-Ballālädēva II, dated in Ś. 1133, Prajāpati, Māgha, śu. di. Tadige (Trīṭyā) (which corresponded, according to Mr. Swamikannu Pillai, to Sunday, Jan. 3, A.D. 1212. (Śu 2, however, he points out, is an error for Śu 3.) States that the king was ruling the country Nonambavāḍi 32,000, Banavāse 12,000, Huligere 300, the two Beḷuvolas and Māsavadī, right up to Heddore, from his capital Haḷjavūra alias Vijayasamudra. His queen (paṭṭadaraśi) Padumalādēvi is stated to have been ruling at Hosa-Haḍaṅgili. Seems to record a gift of land by the chief Dāvaṇṇa. This king was crowned on Sunday, July 22, A.D. 1173.

159. 496 of 1914.—(Kanarese.) On a slab set up near the south wall of the same temple. A damaged record, dated in Ś. 1081, Bahudhānya, Vaiśākha, Paurnamāse (full moon), lunar eclipse, corresponding to April 15, A.D. 1158. The record begins with a genealogical list of the Western Chālukyas and stops with Perma-Jagadekamalla II (1138—50). It states that the Mahāmaṇḍalēśvara Vīra Pāṇḍyadēva was ruling Kadambaḷighe 1,000, Ballakunḍe 300 and Kōgaḷi 500. His uncle Vikrama Pāṇḍya made a grant of land for the merit of his wife Bāchaladēvi and his daughter Mahādēvi-yaraśi.
160. 497 of 1914.—(Kanarese.) On a slab lying before the Virabhadrā temple in the same village. A record of the Western Chālukya king Tribhuvanamalladēva in Ś. 772, Prajāpati, Pushya, Amāvāsyē (new moon), Monday, Vyatipāta, Uttarāyāna Saṃkramaṇa (in characters which are very late for the Śaka year quoted, but agree very well with the time of Tribhuvanamalla Vikramāditya VI). Records a gift of land to the temple of Mūlasthānadvē-āt Hosa-Vaḍāṅgile, by the chief Mahēndra of the Yadu family. Also registers gifts of land at Hāljugi and other places to the temple of Mallikārjunadēva by Malīyaṇa on Chaitra, śu. di. Paḍive Pra-thamā, Monday, in the same year. Mr. Swamikannu Pillai calculates the date to be Monday, January 5, A.D. 851.

161. 498 of 1914.—(Kanarese.) On a stone lying in front of Badigēra Virabhadrappa’s house in the same village. Registers in Ś. 1187, Krōdhana, Chaitra, ba. di. 5, Thursday, that the 120 residents of Hosa-Haḍāṅgile made an arrangement with regard to the house-sites belonging to the temples of Mādhavādeva and Gopālādeva of Beṇṇevēru.

162. 499 of 1914.—(Kanarese.) On the same stone. Records in Ś. 1201, Pramādi, Vaiśākha, śu. di. 15, Monday, Saṃkramaṇa-Vyatipāta, the citizens (mahājana) of Hosa-Haḍāṅgili having met together, agreed to give certain lands to the temple of Mādhavādeva of Beṇṇēru.

163. 500 of 1914.—(Kanarese.) On a mutilated slab lying in the backyard of Purāṇada Chinnavīrappa’s house in the same village. Seems to register in Phalguna, śu. di. Tadige (Trīṭiya), gift of lands to the temple of Nagarēśvaradēva by the merchants (nagara).

163-A. See p. 320, supplement.

Hālutimmalāpura.

164. 492 of 1914.—(Kanarese.) On the slab lying in a canal. Records in Ś. 1634, Nandana Āśvija, śu. di. 5, gift of 10 khā of land assessed at 250 varāhas by Hatiyammāji of Bāgaḷi to Baramaya, son of Māriyaṇa, in the village of Timmalāpura included in Hamvina (i.e., Hūvina) Haḍagali.

Hampasagara.

165. 526 of 1914.—(Kanarese.) On a slab built into the floor of the chāvādi. A damaged record, dated Sarvajit, Pushya, śu. di. 1. Mentions the Nāyankarācharya Bāgulī Basappa-Nāyaka. [This is evidently the inscription which, according to Bellary Gazetteer, is specially cared for by the people. See ibid. for a description of the historic chourty and curious religious ceremonies of the place.]

Hōlagondi.

166. 527 of 1914.—(Kanarese.) On a slab up in the Ballēśvara temple. The Western Chālukya king Tribhuvanamalladēva
Vikramāditya VI records in Chālukya-Vikrama year 7, Durmati, Bhādrapada, Amāvāse (new moon), Thursday, solar eclipse, Saṅka- rānti Vyatipāta, that the Mahāmaṇḍalēśvara Gaṅgarasa, son of Maḥāsaṃanta Chāvuṇḍarasa, caused a gift of land to be made by Ereka-gāvunga of Poḷalgunde, to the temple of Bāḷēśvara built by his father, through the teacher Kāḷēśvara-Paṇḍitadēva. The chief Gaṅgarasa who succeeded to the place of his father after the latter's death is stated to have been enjoying Māsavādi 140, Poḷal- gunde, the aṅkugadyāna in the seven and half lakh (country), and the āsāvanda on the landed property (jīvita) of the palace servants (arāmanēya-aṅka). [The date seems to be irregular. Mr. Swami- kannu Pillai points out that C.V. 7 would be Ś. 1004, i.e., A.D. 1082–3, and Dundubhi, not Durmati. The full moon was on July 28 and August 25 of 1082, but in no case there was a lunar eclipse.]

167. 528 of 1914.—(Kanarese.) On a slab set up in the Sōmēś- vara temple in the same village. Mahāmaṇḍalēśvara Vijaya- Pāṇḍya-dēva 'ruling Nolambavādi 32,000' records in his fourth year, Sarvadhāri, Phalguna, śu. di. Paṅchami, Thursday, Uttarāyaṇa- Saṅkranṭi, Vyatipāta, that a certain Mallagāvunga, chief of Hoḷalgunde, built a temple for Mallināṭha and made a gift of land for its upkeep. He was born in the family of Bāliya-kula.

 salty.

See Bellary Gazr., I, 242, for the history of the Anantaśayana image of this place.

168. 470 of 1914.—(Kanarese.) On a slab set up at the entrance into the compound of the Virabhadra temple. A much-damaged and mutilated record of the Western Chālukya king Tribhuvanamalladēva. Registers the praise of the residents of Gaṇḍarādīt- ana-Poḷalayūra.

169. 471 of 1914.—(Kanarese.) On another slab set up in the same place. An incomplete record of the Western Chālukya king Tribhuvanamalladēva. Records the gift of 100 kamma of land in Gauḍagēre to the temple of Kāḷēśvara by Koyāliḍēva and the 120 residents of Gaṇḍarādītīyana-Hoḷālu.

170. 472 of 1914.—(Kanarese.) On a slab set up near the east wall of the same temple. A damaged record of the Hoysāla king Tribhuvanamalla Vira Ballāla II (1192–1220), dated Ś. 1116, Rākshasa. Records a gift of land to Chauḍēya Nāyaka, son of Raṇaṇaraṇa Bhairava Basaveya Nāyaka, who apparently died on the battle field.

171. 473 of 1914.—(Kanarese.) On a slab set up in the verandah of the same temple. Records in Ś. 1781, Siddhārthi, Āśvija, śu. di. the building of the Vīrabhadra temple by Gaṇḍādharaīyya of Hirē-mathā.
172. 474 of 1914.—(Kanarese.) On a second slab set up in the same place. A damaged record. Seems to record the building of the temples of Kalinātha, Vummaya and Virabhadra at Hojāl, by prādhāni Havaḷi-Nāyaka-Vaḍeya.

173. 475 of 1914.—(Kanarese.) On a slab set up near the west wall of the same temple. A damaged record of the Western Chālukya king Chālukyachakravartin Bhuvanakamalladēva (Sōmeśvara, II), dated Ś. 996, Ānanda, śu. di. Bidige (Dviṭīya), Wednesday, Uttarāyana-Saṃkrānti. Records gift of land to the temple of Gaurēśvara at Gaṇḍarāditya-chaturvēdimaṅgala, by Rudrābharaṇājiya. Mr. Swamikannu Pillai calculates the date to be Wednesday, January 21, A.D. 1075.

174. 476 of 1914.—(Kanarese.) On the same slab. The Western Chālukya king Jagadēkamalla II (1138—50) records in his fifth year Dundubhi, Āśaḍha, śu. di. I, Monday, Vyatiṃpāta, Saṃkramaṇa (details not enough for calculation) gift of tolls on three lakhs of arecanuts (adakeyaśuṇika) Vāḍarāvūla and hejjūṅka to the same temple at Gaṇḍarādityana Hojālu, by Vīra Pāṇḍya Aṇuka-Pallavarāya and another who were officers of Vīra-Pāṇḍyadēva.

175. 477 of 1914.—(Kanarese.) On the same slab. Records in Chālukya-Vikrama year 2, Kāḷayuktī, Uttarāyana, gift of one hēru of betel leaves by Chaṭṭimayyā to the same temple.

176. 478 of 1914.—(Kanarese.) On a slab set up in the Gaurēśvara temple in the same village. Registers in Ś. 1100, Viḷambi, Mārgaśira, śu. di. Paṅchami, Thursday, Uttarāyana-Saṃkramana Vyatiṃpāta, the grant of hejjūṅka on arecanuts and of certain other tools by Śaṅkara-Daṇḍanāyaka, son of Mādhuvaraśa and a subordinate of Viṃjaya Paṇḍya, the lord of Nolambavaḍi 32,000 in Kuntaḷadeśa, for the daily worship in the temple of Gaurēśvara at Gaṇḍarādityana-Hojālu. The latter place was called the best of villages (grāma-chakravartī) and the southern Ayyāvoḷe, being the residence of the 500 merchants. Mr. Swamikannu Pillai calculates the date to be Thursday, November 16, A.D. 1178.

177. 479 of 1914.—(Kanarese.) On a slab set up near the pond in the same village. The Western Chālukya king Pratāpa-chakravartin Jagadēkamalladēva II (1138—50) records in his twelfth year Śukla, Vaiśākha, śu. di. Punnāma, Monday, a kamma of garden land for daily worship in the temple of Vāmanēśvara, by the 120 citizens of Gaṇḍarādityana-Hojālu, while Sōmidevarasa was ruling “the twelve villages.” The nakharas of the village had to protect the charity. Mr. Swamikannu Pillai calculates the date to be Sunday (not Monday), April 24, A.D. 1149.

178. 480 of 1914.—(Kanarese.) On the same slab. Records that Vīra-Pāṇḍyadēva, “the Emperor of the Southern region” having visited the temple of Vāmanāṭha dēva at Gaṇḍarādityana-Hojālu,
granted tolls on two lakhs of arecanut (aḍakēya-śuṅka) at the request of the Mahāpradhāna Kallimeya-Daṇḍanāyaka.

179. 481 of 1914.—(Kanarese.) On a slab set up near the Nandi (bull) called Doḍḍabēvinakaṭṭi-basavaṇṇa in the same village. Records in Raktākshin, Banada, Huṇṇive, that Lakeya-Nāyaka, son of Alampuri Kamaleya-Nāyaka of Uchchaṅgi, killed his enemies and died. Mention is also made of another Lakeya-Nāyaka, son of Nāgeya-Nāyaka.

180. 482 of 1914.—(Kanarese.) On the image of Hanūmān in the Hanūmanta temple of the same village. A damaged record dated in Ś ... 40, Phalguna, śu. di. 13. Seems to register the consecration of the image of Hanūmanta at Gaṇḍarādityana-Hoḷalu, the chief of villages (grāma-chakravarti).

181. 483 of 1914.—(Kanarese.) On the capital of a pillar in the mukha-maṇṭapa of the Amrīṭeśvara temple in the same village. Records that Bammōja, son of Chōkōja and pupil of Paḍōja of Śoge, who possessed high skill in architecture, made four Śrīkāra-pillars with decorations each costing 20 gadyānas.

Hūvinahaḍagalli.

This village, so called from its being “the village of flower boats” in the time of the Vijayanagar emperors, is described in Bellary Gazr., I, 240–1. See Rea’s East. Chaluk. Arch., p. 25–7 for a description of its temples.

182. 127 of 1913.—(Kanarese.) On a slab near the south wall of the Kalīṣevara temple. The Western Chālukya king Tribhuvanamalla Vikramāditya VI records in Ś. 993, Sādhāraṇa, Phalguna, ba. di. 8, Friday, Vyatipāta, corresponding to February 25, A.D. 1071, that while the king was encamped at Gōvindavādi “pleased with the victory which he had achieved over Daṇḍanāyaka Biddayya,” he granted the village of Kōṭiganūru in Halpola twelve, a subdivision of Kōgali 500, to the temple of Kāliḍēva at Pūvinapaḍagili on the request of the mahājanas of that village who had gone on a deputation to the king to bless him. Mentions also the Kadamba mahāsāmanta Puṭṭiyarasa. Biddayya was perhaps one of the king’s feudatories who proved a traitor.

183. 128 of 1913.—(Kanarese.) On a slab set up at the western entrance into the Kēśavasāmin temple in the same village. A damaged record of the Western Chālukya king Tribhuvanamalla Vikramāditya VI, dated Chālukya Vikrama year 15, Prāmōda, Aśvayuja, Amāväse, Sunday, solar eclipse, Uttarāyaṇa-Vyatipāta, corresponding to 24th November, A.D. 1090; Chālukya-Vikrama year 17, Aṅgirasa, Vaiśākha, śu. di. 3, Monday, Yugādīparvan, corresponding to April 12, A.D. 1092; Chālukya-Vikrama year 50, Viśvāvasu, Banada-Puṅṇami, Monday (See Ep. Rep., 1914, p. 66, for a discussion of this date); and Chālukya-Vikrama year 53, Kīlaka,
Kärtilka, Paurnamāya, Thursday, Kṛtikā, lunar eclipse (November 8, A.D. 1128). The record first mentions that Trīhuvanamalla Pāṇḍya-pādi, the lord of Kūlumbapura, was ruling over Nolambāvādi 32,000 and Māsavādi one hundred and forty country. Next it gives a eulogistic account of the king's Brahman military officer Ravi-Daṇḍanāyaka, who, it is said, was at the very root of the administration and who conquered the seven Mālavas. His wife Rebbannabbe or Rebbaladēvi, a native of Pūvina Paḍangili (i.e., Huvinahadagalli) built in that village a temple for Kēśava and made gifts of land for the worship of the god, for feeding Brāhmaṇas and for a flower garden. Other subsidiary grants were also made; viz., (1) a village for conducting repairs to the temple and for worship was granted by king Trīhuvanamalla encamped at Rājāsrayanelevēdu at the request of Raviyāna-Bhaṭṭa (i.e., Rāviga-Daṇḍanātha) on the occasion of his making the gift called Viṣvachakra; and (2) gifts of money and land by several individuals for betel-leaves, sandal, worship oblations, perpetual lamps, Chaitrapūja, etc.

Hyarada.

184. 488 of 1914.—(Kanares.) On a Nandi-pillar lying in a field to the south-east. A damaged record of the Yādava king Bhujabala-Pratāpachakravartin Vira-Mahādevarāya (1261—71), dated Ś. 1184. Dundubhi, Chitra, ba. di. Amāvāse (new-moon) Monday, solar eclipse. Seems to provide for the repairs of the temple of Mallikārjuna at Śrīparvata. The date corresponded to April 9, A.D. 1263, but there was, says Mr. Swamikannu Pillai, no solar eclipse on this date.

Kattebennur.

185. 489 of 1914.—(Kanares.) On the slab called "akala-kallu" set up in the tank-bed. A damaged record of the Western Chālukya king Jagadēkamalla (i.e., Jayasimha II, 1018—42), dated in Krōdhana, Mārgaśira, Tuesday, solar eclipse, corresponding to November 23, A.D. 1025. Mentions a Mahāmāṇḍalēśvara who held the titles Māvānagandhavāraṇa, Raṇadhīra and others.

186. 490 of 1914.—(Kanares.) On a pillar lying in the verandah of the Uduchulavva temple in the same village. A much damaged record of the Western Chālukya king Jagadēkamalladeva (Jayasimha II, 1018—42), dated in Ś. 947, Krōdhana. Mentions the Mahāmāṇḍalēśvara Madhu-Marmadeva who was entitled Māvānagandhavāraṇa and Raṇadhīra. Details of date not enough for calculation.

187. 491 of 1914.—(Kanares.) On the base of the column left of entrance into the Aṇjanēya temple in the same village. Records in Nandana, Phalguna, śu. di. 5, Monday, that a certain mason named Ālōja brought materials from the ruined temple of
Bhōgeśvara at Koṇḍac built this temple for H. lakatī which belonged to a Jaina-basti and anumappa.

\[\text{Keñchetinahalli.}\]

(Kanarese.) On a broken slab lying near a in Ś. 1466, Krōdhin, Śrāvana, a gift of land (dharma-ēta) at Keñchiseṭṭihaḷḷi for the merit son of Bāyappa-Nāyaka.

\[\text{Kōgaḷi.}\]

The Bellary Gazetteer gives an excellent summary of the history gathered from these inscriptions.

(Kanarese.) On the base of a pillar in the of the Jaina-basti. Records gifts of money for the daily bathing of the images in the temple.

Raṅgamadhyā-maṇṭapa by different persons for temple.

189. 520 of 1914.—(Kanarese.) On a Jina-image in the same su. di. Chaturdaśi, Sun certain Obeyama-Śetṭi, a chief image in the Vīra. Record consists of a vers image of the Sun-God Śivananī.

190. 521 of 1914.—(Kanarese.) On the pedestal of the smaller basti. Registers in Parīdāvī, Chaitra, day, the construction of the image by a lay pupil of Anantavīryadēva.

191. 522 of 1914.—(Kanarese, archaic.) On the pedestal of the bhadra temple in the same village. The image is in the Ārya metre and registers that this was made by the grandson of a certain

192. 33 of 1904.—(Kanarese.) On a Hoysala king Pratāpachakravartin Vīra Ramanāthadēva records in Yuvan gift of gold to the Jain temple of Chenna-Pārśva in Tamil Districts but in Bellary.)

193. 34 of 1904.—(Kanarese.) On another pillar in the same basti. The Hoysala king dēva records in Dāhatri, gift at Kōgaḷī. See the above.

194. 35 of 1904.—(Kanarese.) On a pillar in front of the basti. The (Sōmeśvara I) records gi Nanni Noḷamba-Pallava Pi.

195. 36 of 1904.—(Kanarese.) On the same maṇṭapa. The V (I or Taila II) refers in Ś. 94 king. Records an agreement between Kadamba family was gowe 12.

\[\text{HADAGALLI TALUK}\]
196. 37 of 1904.—(Kanarese.) On another slab set up in the same place. The Western Chālukya king Trailōkyamalla (Sōmēśvara I, 1042—68) records in Ś. 977, Manmatha, a gift by the Jaina teacher Indakirti. The basti had been built by Durvinita.

197. 38 of 1904.—(Kanarese.) On a slab set up in front of the Kaḷḷēśvara temple in the same village. A damaged record of the Hoysala king Pratāpachakravartin Narasimhadēva, dated fourth year Svabhānu. Records gift of land.

198. 39 of 1904.—(Kanarese.) On a slab set up in front of the Vīrabhadrasvāmin temple in the same village. Records in Ś. 1454, Khara, a gift to the image of Vīrabhadra set up by a private individual.

199. 40 of 1904.—(Kanarese.) On a vīragal set up in front of the temple of Hanūmat in the same village. A damaged record dated in Ś. 850, Vibhava.

200. 41 of 1904.—(Kanarese.) On a vīragal set up near the chāvaḍi in the same village. A damaged record of the Western Chālukya king Trailōkyamalla (Śōmēśvara I), dated in Ś. 969, Sarvajit.

Kotnakallu.

201. 445 of 1914.—(Kanarese.) On the slab built into the wall of the Kōṭiśvara temple. A record of the Western Chālukya king Chālukya-Pratāpachakravartin Jagadēkamalla records in his eleventh year, Vibhava, Puśhya, śu. di. 13, Friday, Uttarāyaṇa-Saṁkrānti, Vyatipāta. Gives a genealogical list of the Chālukya kings from Taila II. Jagadēkamalla Vīra-Pāṇḍya was the feudatory of Perma-Jagadēkamalla II (1138—50). His maternal uncle was Vikramāditya, the son of Billavarāya. This latter chief granted the village of Kōṭīganiṇūr to the temple of Kōtiśaṁkara-dēva on the bank of the Tuṅgabhadra river. Another gift to the same temple made in the sixth year, Rudhirōdgarin, is also recorded. In the year Viḷambi Mahāmaṇḍalaśvara Vijaya Pāṇḍya made a grant to the same temple for the merit of his maternal uncle Vikramāditya. The date corresponded to December 24, A.D. 1148.

202. 446 of 1914.—(Kanarese.) On the slab built into the wall of the Kōṭiśvara temple. Dated in the reign of the Yādava king Sēvana Mahādevarāya, “ruling at Dēvagiri”. Records in Ś. 1185, Dundubhi, Kārttika, śu. di. 15, Monday, Vyatipāta, Saṁkranti, lunar eclipse, gift of land to the same temple by a certain Madhuvayya of Kotiganūr through the 500 of Kauravagrama, a village in Māsavādi 140. The date is not quite regular. The week day should be Sunday, and there was no eclipse. The date would then correspond to Sunday, October 29, A.D. 1262.
Magala.

In his _Chaluk. Archi._ (pp. 10–14) Mr. Rea points out that the art reaches the height of its glory in the local temples.

**203. 123 of 1913.—** (Kanarese.) On a slab set up in the Sūryanārāyanasvāmin temple. A record of the Hoysala king Niśāṅkapratāpa-Chakravartin Vishṇuvardhana-Vīra-Ballāḷa II (C. 1192–1211) with his camp at Hallahara surnamed Vijayasamudra. Supplies in Ś. 1131, Śukla, Śravana, śu. di. Paurnami, Monday, lunar eclipse, Karkataka-Saṃkramaṇa, Vyatiptā, a genealogy of the Hoysala kings from the founder Sāla down to Vīra-Ballāḷa II and registers that one Sameyada-Garuḍa Mārmarasa of Māgōla built a temple for the three gods Śiva, Vishṇu and Sūrya (trikūṭa or trimūrti) and that the king’s treasurer, the Brāhmaṇa Śingayya and the other Mahājanās of Māmgoḷa, made grants of land. Monday is a mistake for Saturday and the date corresponds to Saturday, 18th July, A.D. 1209.

**204. 124 of 1913.—** (Kanarese.) On a pillar in the same temple. Records in Vikrita, Śravana śu. di. Paurnami, Monday, that the chief Sameyada-Garuḍa Mārmarasa assigned a portion of the rent-free land belonging to the temple of Sōmanāthadēva to Bammōja, the architect of that temple.

**205. 125 of 1913.—** (Kanarese.) On a slab set up in the courtyard of the same temple. A seriously damaged record of the Western Chālukya king Tribhuvanamalla Vikramaṇīya VI, dated Chālukya Vikrama year 40, Durmukhi, Pushya, śu. di. Sunday, Uttarāyana-Saṅkranti. Appears to record a gift of land. (Details of date not enough for calculation.)

**206. 126 of 1913.—** (Kanarese and Sanskrit.) On a slab set up in the Vēnuḍōpālasvāmin temple, in the same village. Dated in the reign of the Hoysala king Niśāṅkapratāpachakravartin Vishṇuvardhana Vīra-Ballāḷadēva II, “Emperor of the south.” Supplies in Ś. 1136, Bhāva, Chaitra, śu. di. 11, Thursday, Saṃkramaṇa Vyatiptā (corresponding to March 12, A.D. 1215) and Vijaya, Āśvayuja, śu. di. 10, Friday, the Hoysala genealogy from Vinayadītīya to Vīra-Ballāḷa and records that three private individuals of Māgōla consecrated the temple of Śrī-Gōpāla in the middle of that village and that then the Mahājanās of the village, together with the king’s representative (rājādhyakṣa), presented lands and houses for the worship of the god. Also registers grant of money by the mahāvadābhyavahāri Vāsudeva-Nāyaka, for a flower garden to the same temple.

**Magimavinahalli.**

**207. 514 of 1914.—** (Kanarese.) On a slab set up in front of the Viraṇaṇa temple. Records in Ś. 1466, Krōdhin, Magha, śu. di. 15, the foundation of a new village called Chika-Timmapura-agrahāra,
196. 37 of 1904.—(Kanarese.) On another slab set up in the same place. The Western Chālukya king Trailōkyamalla (Sōmeśvara I, 1042–68) records in Ś. 977, Manmatha, a gift by the Jaina teacher Īndrākirti. The basti had been built by Durvinītā.

197. 38 of 1904.—(Kanarese.) On a slab set up in front of the Kaḷḷēśvara temple in the same village. A damaged record of the Hoysala king Pratāpachakravartin Narasimhadēva, dated fourth year Svabhānu. Records gift of land.

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199. 40 of 1904.—(Kanarese.) On a vīragal set up in front of the temple of Hanumati in the same village. A damaged record dated in Ś. 850, Vibhava.

200. 41 of 1904.—(Kanarese.) On a vīragal set up near the chāvadi in the same village. A damaged record of the Western Chālukya king Trailōkyamalla (Sōmeśvara I), dated in Ś. 969, Sarvajit.

Kotnakallu.

201. 445 of 1914.—(Kanarese.) On the slab built into the wall of the Kōṭīśvara temple. A record of the Western Chālukya king Chālukya-Pratāpachakravartin Jagadēkamalla records in his eleventh year, Vibhava, Pūṣhya, śu. di. 13, Friday, Uttarāyana-Saṁkrānti, Vyatipāta. Gives a genealogical list of the Chālukya kings from Tailā II. Jagadēkamalla Vīra-Pāṇḍya was the feudatory of Perma-Jagadēkamalla II (1138–50). His maternal uncle was Vikramādiṭya, the son of Bilavāraṭya. This latter chief granted the village of Kottiganūru to the temple of Kōṭīśaṁkara-dēva on the bank of the Tungabhadra river. Another gift to the same temple made in the sixth year, Rudhirōdgarin, is also recorded. In the year Viḷambhi Mahāmaṇḍalēśvara Vijaya Pāṇḍya made a grant to the same temple for the merit of his maternal uncle Vikramādiṭya. The date corresponded to December 24, A.D. 1148.

202. 446 of 1914.—(Kanarese.) On the slab built into the wall of the Kōṭīśvara temple. Dated in the reign of the Yādava king Sēvaṇa Mahādevarāya, “ruling at Dēvagiri”. Records in Ś. 1185, Dundubhi, Kārttika, śu. di. 15, Monday, Vyatipāta, Saṁkrānti, lunar eclipse, gift of land to the same temple by a certain Madhu-vayya of Kottiganūru through the 500 of Kauravagrāma, a village in Māsvāḍi 140. The date is not quite regular. The week day should be Sunday, and there was no eclipse. The date would then correspond to Sunday, October 29, A.D. 1262.
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205. 125 of 1913.—(Kanarese.) On a slab set up in the courtyard of the same temple. A seriously damaged record of the Western Chālukya king Tribhuvanamalla Vikramāditya VI, dated Chālukya Vikrama year 40, Durmukhī, Pushya, śu. di. Sunday, Uttarāyana-Saṅkrānti. Appears to record a gift of land. (Details of date not enough for calculation.)

206. 126 of 1913.—(Kanarese and Sanskrit.) On a slab set up in the Vēṇuḍopaḷasvāmin temple, in the same village. Dated in the reign of the Hoysala king Niśśaṅkapratapachakravartin Vishnuvardhana Vīra-Ballāḷadeva II, “Emperor of the south.” Supplies in Ś. 1136, Bhāva, Chaitra, śu. di. 11, Thursday, Saṃkramaṇa Vyatipāta (corresponding to March 12, A.D. 1215) and Vijaya, Āśvayuja, su. di. 10, Friday, the Hoysala genealogy from Vinayāditya to Vīra-Ballāla and records that three private individuals of Māgolla consecrated the temple of Śrī-Gopāla in the middle of that village and that then the Mahājanās of the village, together with the king’s representative (rājadhyaksha), presented lands and houses for the worship of the god. Also registers grant of money by the mahāvaḍḍhabhayavahāri Vāsudēva-Nāyaka, for a flower garden to the same temple.

Magimavinahalli.

207. 514 of 1914.—(Kanarese.) On a slab set up in front of the Vēraṇṇa temple. Records in Ś. 1466, Krōḍhin, Magha, śu. di. 15, the foundation of a new village called Chika-Timmapura-agrahāra,
for the merit of Tirumalamma, the daughter of Aliya-Râmarâja. She is stated to have been a madavâlîge kumârti, i.e., a daughter about to be married. The record that follows which is dated in Ś. 1461, Vikârin, Śravaṇa, is one of Râmayâmâtya, who is described as a feudatory of Achyuta.

208. 515 of 1914.—(Kanarese.) On another slab set up in the same place. Records in Raudri, Pushya, śu. di. 12, the gift of a salt-pan to uppâra Gîvindaya by the chief residents of Timmâpura-agrahâra.

209. 516 of 1914.—(On the Kâlamma slab in a field of the same village.) Records that Kâriyappa caused to be made the ghînda-ratna-moga. (The meaning of this is not clear.)

210. 517 of 1914.—(Kanarese.) On a slab set up in the big tank (hirêkere) of the same village. Registers in Ś. 1466, Krôdhin, Magha, śu. di. 15, the construction of the tank Kâmasamudra by Bayakara Râmappayya for the merit of his daughter Kâmamma. The rest of the inscription is identical with No. 514 above and bears the same date, i.e., Ś. 1461, Vikârin, Śravaṇa.

Mailâr.

The Sômalingâsvara temple referred to below is evidently the ancient Śiva temple described in the Bellary Manual as a centre of pilgrimage, where the singular custom of listening to the prophecy of an inspired child prevails. See Bellary Gazr., I, 243—45.

211. 484 of 1914.—(Kanarese.) On a slab set up near the main entrance of the Sômalingâsvara temple. A slightly damaged record of the Western Châlukya king Trailâkyamalladâva (Sômâsvara I, 1042—68) dated Ś. 968, Vyaya, Phâlguna, śu. di. Tadige (Trîtya), Sunday, Uttara-Bhâdrapada, Sâdhya-yoga. Gift of land, house, stalls, etc., evidently by the chief Kâlîdasa or Kâlîmayya to the temples of Svayambhûdeva and Mûlasthânadâva, through the teacher Chillaâkhârâya, pupil of Têjôrâsi-Pânḍita of Maulîmâdu. Records also a gift by Āhavamalla, son of Jagadêkamalla. (i.e., the same king). Mr. Swamikannu Pillai calculates the date to be Sunday, February 1, A.D. 1047.

212. 485 of 1914. (Kanarese.) On the lamp-pillar of stone set up in front of the same temple. A damaged record in Śrîmukha, Kârttika, ba. di. 10, Saturday. Seems to register the gift of the pillar.

214. 487 of 1914.—(Kanarese.) On a memorial stone set up near the Gaṅgīmalavya temple in the same village. Records in Śrīmukha, Bhādrapada, śu. di. 11 that a certain Honnarasa and the liṅga of Maṅalarā became united, i.e., that the former died.

Morigeri.

215. 441 of 1914.—(Kanarese.) On a slab set up in the verandah of the Uddibasaṇaṇa temple. Dated in the reign of the Western Chālukya king Trailōkapallavādēva (Sūmēsvara I). Records in Ś. 967, Pārthiva, Kārttiṅka, Puṇṇami, lunar eclipse, that a subordinate of the king was Trailōkapallavā Nanni-Noḷamba Pallava-Permanadigal, who was ruling the districts Ballakund 300, Kōgaḷi 500, Kadambaḷige 1000, Kuḍiya Haravi 70, and Karvidi 30; the five villages and the Noḷambavāḍi 32,000 province. A thousand servants devoted to Noḷambādhirāja, the chief of whom was Daṅdanāyaka Tikkaṇa, were enjoying supreme authority over six villages of which Moringere was one. Tikkaṇa gave some land to Sūmēsvara Paṅḍita, pupil of Jñāṇesvara Paṅḍita, pupil of Maḷeṣa-Paṅḍita who was the pontiff of Kōgaḷi 500. The record also states that Daṅdanāyaka Sōvīmayya gave a tank and a garden to the temple of Noḷambēsvara after washing the feet of Sūmēsvara-Paṅḍita. Mr. Swamikannu Pillai calculates the date to be Monday, October 28, A.D. 1045.

216. 442 of 1914.—(Kanarese.) On the same slab. Dated in the reign of the Eastern Chālukya king Vishṇuyardhana Mahārājadhirāja Vijayanādayadēva (VII?). Records in Ś. 987, Kṛōdhin, Puṣhya, Puṇṇami, Sunday, Uttarāyaṇa Saṅkrānti, gift of land by the king to the temple of Noḷambēsvara at Morigere. The prince is entitled Āhavamallanaṅkakāra. The date, according to Mr. Swamikannu Pillai, corresponded to Sunday, December 26, A.D. 1064 (but Uttarāyaṇa Saṅkrānti fell on the 23rd or 24th).

217. 443 of 1914.—(Kanarese.) On another slab set up in the same temple. A record of the Western Chālukya king Trailōkapallavādēva (Sūmēsvara I), dated in Ś. 967, Pārthiva, Kārttiṅka, Puṇṇami, Thursday, lunar eclipse, Saṅkrānti-Vyatipāta (i.e., the same date as in 176, Thursday being wrong for Monday). Gives a genealogical list of the subordinate Noḷamba chiefs of Pallava descent. Trailōkapallavā Nanni-Noḷamba Pallava-Permanādi, ruling over the districts mentioned in No. 215 was the younger brother of Jagadēkamalla-Noḷamba alias Imādi Noḷamba, who was the son of Jagadēkamalla-Noḷamba alias Udayāditya, who, again, was the son of Irivabedāṅga Noḷamba-Gaṅṭeyāṅkakāra. Registers that Tikkaṇa and other servants established a feeding-house and the temple of Noḷambēsvara at Morigere in order to secure the paṅkshavinēya of Udayādityadēva, and with the permission of the king, who, having returned from a raid on Śivapa(?)
was camping on his way at Pūvinapaḍāṅgili (i.e., Hūvinahadagalli), granted the village Savandiyapaḷa for their upkeep. The same teachers as in No. 441 are mentioned here and are stated to have been followers of Lākūḷśa and members of Simhaparshē. The chief Chatṭarasa, Gaṭṭiṭyarasa, a subordinate of Śamanta-Garuda and others also made gifts.

218. 444 of 1914.—(Kanaresē.) On a slab set up near Nāgalaṅkaṭṭa in the same village. Records in Naḷa, Āśvija, śu. di. 5, the restoration of a tank by Nāgapa Liṅgapa, the “Śyānabhōga” of Mōrgeri, for the merit of his daughter-Bomova.

Mudūnūru.

219. 461 of 1914.—(Kanaresē) (archaic.) On a slab leaning against the temple platform (same taluk and district). A damaged record. Seems to record a gift of land at Mudunūra to a gavunḍa. At the beginning of the record is found the name Ghaṅgara Maramma.

220. 462 of 1914.—(Kanaresē.) On a slab set up in a garden to the north of the same village. Seems to register in Ś. 1634, Nandana, Āśvija, śu. di. 10, a gift of land. Mentions Basapa-Nāyaka and his son.

221. 463 of 1914.—(Kanaresē.) On a slab set up near the tank to the east of the same village. Records in Ś. 1776, Ānanda, Chaiṭra, śu. di. 6, Monday, that the twelve village officials (bāra-balūṭi) of Mūdanūru constructed a māṭha and agreed to conduct the worship in it.

Nakkarahal.

222. 507 of 1914.—(Kanaresē.) On a slab set up in front of the Āṅjanēya temple. A record of the Vijayananagara king Vīrapratāpa Sadāśivārya. Mentions in Ś. 1483, Dūndubhi Nījā-Śravaṇa, śu. di. 10, that a certain Pedapa erected a bund across the canal that passed through the village Nāgarehāḷa. “Date can be calculated but cannot be verified.”

223. 508 of 1914.—(Kanaresē.) On a slab lying to the east of the same village. A record of the Vijayangara king Vīrapratāpa Sadāśīva Mahārāya. Mentions in Ś. 1470, Kīlaka Krīṣṇapa-Nāyaka, Kōgaḷi-venṭhe and Nagarehāḷu.

Nandihalli.

224. 464 of 1914.—(Kanaresē.) On a slab set up in a field. The Vijāyanagara king Vīrapratāpa Sadāśivādēva-Mahārāya records gift of the village Vōḷalagundi Bhayirāpura surnamed Gōpināṭhapura in Kōṭūraśīme, to the temples of Baṅjēśvara and Gōpināṭha at Timmalāpura, an agrahāra established by Rāmāpaya.
HADAGALLI TALUK

Rāṃēśvarabanda.

225. 506 of 1914.—On a rock in the Tungabhadra river. The record contains the signatures of Śaṅkaranārāyaṇa, Śuṭerāya and Krishṇa (Krishṇa).

Raṅgapurām.

226. 121 of 1913.—(Kanarese.) On a slab set up at the entrance into the Narasimhasvāmin temple. Dated in the reign of the Western Chāḷukya king Trailōkyamalla (Somēśvara I). Records in Ś. 979, Hēmalamba, Chaitra, śu. di. 8, Thursday, corresponding to March 5, A.D. 1058, a gift of land by the two-hundred mahājanīs of Māgola to the temple of Naraśiṅgadēva.

227. 122 of 1913.—(Kanarese.) On a second slab set up in the same place. Dated in the reign of the Western Chāḷukya king Tribhuvanamalla Vikramāditya VI. Records in Chāḷukya-Vikrama year 41, Durumkhī Pushya, śu. di. 3, Sunday, Uttarāyaṇa-Saṅkrānti, and the same era, Yuvan, Māgha, śu. di. 5, Sunday, that at the request of the two hundred mahājanīs of Māṅgola, queen Padmalādēvi who was enjoying that village (as her jāghir) granted some land, free of taxes, to the temple of Naraśiṅgadēva, situated on the south bank of the river Tūṅgabhadra, through her agent Ghalijamma-Nāyaka, for worship and offerings. Other gifts of land and money are also recorded. The dates are not quite accurate. The first Sunday, says Mr. Swamikannu Pillai, should be Saturday, and the date would then correspond to 9th December A.D. 1116. The second Sunday should be Thursday, and then the date would be January 3, A.D. 1096. Sec Ep. Rep., 1914, p. 66.

Siginahalli.


Śivapāda.

229. 501 of 1914.—(Kanarese.) On a slab set up in front of the ruined Āṅjanēya temple. A mutilated record of the Western Chāḷukya king Jagadekamalla Jayasimha II, dated Ś. 963. Seems to register a gift of land to the temple of Siddhēśvara. Mentions the mahājanīs of Hosā-Vaḍaṅgile and a son of Rāya-Pāṇḍya.

230. 502 of 1914.—(Kanarese.) On the base of a pillar in the Maiḷara Liṅgāpāda shrine in the same village. Registers that Bōmārāsi, the priest of Siddhanātha, appointed Amitarāsi to his place and gave over to him the two villages of the god Siddhēśvara.
231. 447 of 1914.—(Kanarese.) On a pillar of the Mukha maṇṭapa in the Kallēsvāra temple (the well-sculptured Śiva temple to which Messrs. Sewell and Rea refer. Records in the sixth year of Hoysaḷa king Pratāpachakravartin Vīra-Narasimhadēva (I) Vyaya, Chaitra, śu. di. 10, Monday, the gift of two gadyāṇas from the income in grain in the district of Kōgaḷi-nāḍu in Pāṇḍya-nāḍu, to the temple of Kallināṭhadēva at Sōgve by Śiripanṇa-Mayālāradēva, officer of tolls in that district, with the permission of the chief minister (mahāpradhāna) Bommaya-Dāṇṇāyaka and others. Two more gadyāṇas were similarly granted by some others with the permission of Boppayya-Dāṇṇāyaka, the officer of the white parasol. Mr. Swamikannu Pillai considers that the probable date is Sunday, March 13, A.D. 1166, Monday being wrong.

232. 448 of 1914.—(Kanarese.) On another pillar in the same place. Records in Śrīmukha, Āśvija ba. di. Ēkāḍaśi, Thursday, gift of 700 kamma of land by the merchant nānādeśi Maleyāḷa Poreyachcha Šetti, to the temple of Kalidēva for his own merit and for that of his younger brother Kumārāchcha-Šetti. The land had been acquired by him from Basavi Mūraḍe.

233. 449 of 1914.—(Kanarese.) On the third pillar in the same place. The Hoysaḷa king Pratāpachakravartin Vīra Naraśimhadēva I records in his sixth year, Vyaya, Chaitra, śu. di. 10, Monday, a gift of money from the grain income of Kōgaḷināḍu, in Pāṇḍya-nāḍu by the chiefs mentioned in No. 231, for the daily worship of Sōmanāṭhadēva at Sōgeya-kōṭe. For the date see No. 231 above.

234. 450 of 1914.—(Kanarese.) On a slab set up in front of Dabbageḍi in the same village. A record of the Western Chāḷukya king Tribhuvanamalladēva (Vikramādiṭṭya VI), "ruling at Kalyāṇa," dated in Chāḷukya-Vikrama year 46, Plava, Pushya, śu. di. 5, Sunday, Uttarāyanam Samkrānti, Vyatiḍāta. Records that the Mahāmaṇḍalēsvara Tribhuvanamalla-Pāṇḍyaḍēva was ruling the Nolambavāḍi 32,000 and the Mahāmaṇḍalēsvara Ghaṭṭiyaraṇa was ruling Kōgaḷi 500 evidently as his subordinate. The Brahman Nāgavarmmayya-Nāyaka, the headman of Sōgi, and his brothers Kalimayya Nāyaka and Mahādevayya Nāyaka being together, made a gift of land, etc., for daily worship to be maintained in the temple of Kēṣavadeva which was built by Nāgavarmmayya-Nāyaka. Ghaṭṭiyaraṇa was made the guardian of the gift. The corresponding English date, according to Mr. Swamikannu Pillai, is December 16, A.D. 1121, but the week-day ought to be Friday and not Sunday.

235. 451 of 1914.—(Kanarese.) On a mutilated slab at the same place. A damaged record of the Western Chāḷukya king Tribhuvanamalladēva (Vikramādiṭṭya VI), dated Chāḷukya-Vikrama year 35, śu. di. 13, Sunday. Mentions Nāgavarmmayya-Nāyaka
of Sōgi and his younger brother Mahādeva-Nāyaka. See No. 243 for the date.

236. 452 of 1914.—(Kanarese.) On a slab set up in the garden (Śrīnāratōta) of the same village. Records in Ś. 1655, Pramādīcha, Bhādrapada, ba. di. 2, a gift of land by Basapa Nāyakarāya of Bāguḷi to his faithful servant Virapa of Sōgi.

237. 453 of 1914.—(Kanarese.) On a fragment lying before Virappa’s house in the same village. The Hoysaḷa king Vishnuvardhana Vīra-Ballāla seems to record in Kārttika, ba. di. 5, Thursday, a gift of land to a Jaina Institution.

238. 454 of 1914.—(Kanarese.) On the slab set up outside the Kallēśvara temple in the same village. A completely damaged record of the Western Chālukya king Jagadēkamalladēva I (Jaya-simha II, 1018–45), dated Ś. 960, Bahudhānya. Seems to record a gift of land.

239. 455 of 1914.—(Kanarese.) On the back of the same slab. Registers in Ś. 967, Vyaya, Vaiśākha, Hunāma (full moon), the praise of Chikka Jēyar, who was evidently a Śaiva (?) teacher. On the date given, this teacher appears to have made a grant of land for the management of a village.

240. 456 of 1914.—(Kanarese.) On the back of the same slab. Records the Manneya Ghaṭṭiyarasa of the Kaḷāmba family and a servant of Sāmanta-Garuḍa handed over the income of his Manneya to the teacher Mallikārjuna-Bhaṭṭāraka of Sōgi. At the end of the record occurs the date Ś. 971, Virōḍhi. It mentions Māraśiṅgayya, the headman of the village.

241. 457 of 1914.—(Kanarese.) On a slab set up in the garden of Śāntisvāravāmin in the same village. The Vijayanagara king Krishṇarāya Mahārāya records in Dhātu, Kārttika, śu. di. 5, that Aruba-Timmaṇa-Nāyaka, the minister (pradhāna) at Kōṭūra, made, for the merit of his master Immaḍi- Basavappavodeya, the village of Daṇṇāyakapura for maintaining a water-trough for animals at Sōgi.

242. 458 of 1914.—(Kanarese.) On a slab set up in front of a house south of the Kallēśvara temple in the same village. A much damaged record of the Western Chālukya king Tribhuvanamalladeva, date of which is lost. Mentions the Mahāmanḍalēśvara Barmadēvarasa who was “a venomous serpent to the chiefs of Tondamanḍal” and “a thunderbolt to the strong hill-fortresses of Hoysaḷas.”

243. 459 of 1914.—(Kanarese.) On a second slab set up in the same place. A much damaged record of the Western Chālukya king Tribhuvanamalladeva (1076–1126), dated Chālukya-Vikrama year 35, Vikrita, Pushya, śu. di., Trayōḍa śī, Sunday, Uttarāyaṇa Saṁkrānti, Vyatīpāta, which corresponded, according to Mr. Swamikannu Pillai, to Sunday, December 25, A.D. 1110.
244. 460 of 1914.—(Kanarese.) On a slab built into a wall at the entrance into the Vīrabhadrasvāmin temple in the same village. Records in Kālayukti, Mārgaśira, ba. di. 3, Monday, that Gōvindapa Nāyaka, the agent of Krishṇapa Nayaka, granted some privileges to the headman, accountant, and other residents of Sōgi.

Talakallu.

245. 523 of 1914.—(Kanarese.) On a slab set up in the Kalleśvara temple. A slightly damaged record of the Western Chālukya king Trailōkyamalladēva [Sōmśvara I Circa 1042–68], dated Ś. 947, Nandana, Srahe (?). Trailōkyamalla Nōḻamba Pallava Permānadideva, a subordinate of the king was ruling Kōgalī 500, Ballakunde 300, and Kadambalige 1000. His subordinate was Barnadēva of the phāṇṭindra (i.e., serpent) family. He seems to have repaired a tank at Toṇakalu and to have granted land for its maintenance.

246. 524 of 1914.—(Kanarese.) On the same slab. Records in Chālukya-Vikrama year 37, Durmukhi (wrong), Pushya, śu. di. Pādive (Prathama), Sunday, Uttarāyaṇa-Saṁkrānti, Vyātipāta, a gift of land to the temple of Mūlasthānadēva in the small tank at Toṇali, through the teacher Vāmadēva-Paṇḍita, a pupil of Kalleśvara Paṇḍita of Sōgi. See By. 127 above.

Tāmbarahalli.

247. 129 of 1913.—(Kanarese.) On a rock in the Raṅgappana-guḍḍa hill. Records in Ś. 1575, Vijaya, Jyeśṭha, śu. di. 5, the construction of the utsava-maṇḍapa for the god Banḍeya-Raṅganātha, by the three sons of a certain Sūryarāya of Kennehaḷḷi-Yiṭtige which was included in Kōṭṭūra-śime.

248. 130 of 1913.—(Kanarese.) On the same rock. A damaged record dated Plava, Bhāḍrapada, śu. di. 3. Seems to record a private agreement between a pūjārī of Banḍeya Raṅgaiyya and another.

249. 131 of 1913.—(Kanarese.) On the same rock. Mentions in Śārvari Pushya, śu. di. 14, that one Sidaiya, son of Ujinivoḍēru, presented perhaps to the same temple gold, women and land, for the merit of his parents.

250. 132 of 1913.—(Kanarese.) On the same rock. Records in Pārthīva, Magha, that this deep pond (gaja-gonḍa) was constructed by Sūryarāya, son of Vabarāsaiya, the senābhōga (Shanbhogue) of Yiṭtige and a devoted worshipper of Banḍe-Raṅganāṭha.

Timmalāpura.

251. 468 of 1914.—(Kanarese.) On a slab built into the platform of the Kalleśvara temple. The Vijayanagara king Vīrāpratāpa Sadāśivarāya, “ruling at Vidyānagara,” records in
Ś. 1477, Rākhasa, Śravana, śu. di. 5, that Aḷiya Rāmarāja-arāśa granted the village of Ḥakahanḍiganūru in the district ruled by Viṭṭhalappa, to a temple. “The date can be calculated but not verified.”

_Uppinäyakanahalli._

252. 513 of 1914.—(Kanarese.) Ön a pillar set up in front of the Ānjanēya temple. Seems to register grant of tolls for worship in the temple of Hanumantarāya.

_Uttāṅgi._

253. 529 of 1914.—(Kanarese.) On a slab lying in front of the Śaṅkarēśvara temple in the village. Seems to record the death in battle of a certain Hiriya Somma-Nāyaka who held the titles Chaladaṅkarāma and Giridurgamalla. His son Hemmaya-Nāyaka is also mentioned.

254. 530 of 1914.—(Kanarese.) On a slab built into the south wall of the same temple. A much-damaged record of the Western Chālukya king Jagadēkamalla (c. 1138-50) “ruling at Kalyānapura,” dated Ś. 1078, Pramāthin (wrong), Akshaya-tritiya Amāväse (new moon), solar eclipse, Vyatipāta. States that his subordinate Jagadēkamalla Viṣṇu Pāṇḍyadēva was ruling Nolamba-vāḍī 32,000 from his capital at Uchchaṅgipura and records gifts to the temples of Basavēśvaradēva and Rāmēśvaradēva at Kuttaṅgi. (An irregular date. Ś. 1078 is apparently incorrect.)

255. 531 of 1914.—(Kanarese.) On a mutilated stone lying in a field to the west of the same village. Seems to record in Viroḍhi, Aśvija, śu. di. 1, Friday, the death of a certain Mayapa, son of Puṭṭiya Bomma-Gauda.

256. 532 of 1914.—(Kanarese.) On another slab set up in the same field. Records in Prajāpati, Mārgaśīra, śu. di. 5, Friday, the death of Nāgāyi, wife of Bomma-Gauḍa on this date.

257. 533 of 1914.—(Kanarese.) On the third slab set up in the same place. Records in Ś. 1301, Kālayukti, Chaitra, śu. di. 5, Thursday, the death of Vāgdēvi, wife of Viṛūpa-Gauḍa.

258. 534 of 1914.—(Kanarese.) On the fourth slab set up in the same place. Records in Visu (Vrisha), Jyēṣṭha, ba. di. 4, Tuesday, the death of Bomma-Gauḍa, son of Viṛūpa-Gauḍa of Uttāṅgi.

_Vallabhapuram._

259. “There is a stone anicut here built across the Tuṅga-bhadra by Krishnadēva Rāya in Ś. 1443 (A.D. 1521). Inscriptions on stones at either end record the fact.” [Mr. Sewell’s _Antiquities_, I, 108, based on the _Journal of Asiatic Society_, Bengal, XIV, 521.]
276. 84 of 1904.—(Kanarese.) On the third pillar in the same place. The Yādava king Kandhāradēva (c. 1247-60 A.D.) records in his fifth year, Sādhāraṇa, gift of land. [The inscription proves that the Yādavas of Dēvagiri ruled a portion at least of the district. See By. 261 above.]

277. 85 of 1904.—(Kanarese.) On a slab set up on the south side of the same temple. The Vijayanagara king Vīrāpratāpa Sādāsiva-Mahārāya mentions in Ś. 1472, Sādhāraṇa, Haḍapada Krishṇa-Nayaka who was governing the Kōṭūra-śīma granted by the king. See By. 263 above.

278. 86 of 1904.—(Kanarese.) On another slab set up in the same place. A record of the Western Chāḷukya king Tribhuvanamalla (1076-1126). Mentions in Chāḷukya-Vikrama year 4, Siddhältthin, Nigalaṅkamalla-Pāṇḍyadēva as ruling the Nonambavāḍī 32,000. Records gift of land. [This is the earliest of the thirteen inscriptions which in this place belong to Vikramāditya VI and it shows that the Bellary District in his reign was under the direct rule of the Pândyas of Uchchāṅgi. Nigalaṅkamalla is the earliest of these feudatory chiefs. For his successor Tribhuvanamalla Pāṇḍya see No. 289. They boast of defeating Rājiga Chōla (Kulōṭṭuṅga I), the great enemy of their suzerain.]

279. 87 of 1904.—(Kanarese.) On the third slab set up in the same place. A record of the Western Chāḷukya king Jagadekamalla Jayaśīṅgha (II). Mentions in Ś. 940, Kāḷayukti, Udayāditya-dēva alias Jagadekamalla-Nolamba-Pallava-Permanadī governing the Gaṅga-vaḍā 96,000; the Kaḍambalige 1,000; the Kōgaḷi 500; a portion of the Masiyavāḍī 140; the Ballakund 300; and the Kuḍiḥāra 70 included in the Ededore 2,000. Records gift of land to the Kalidēvasvāmin temple on the occasion of Udayāditya’s visit to Pampāpura. [The inscription shows the re-establishment of Chāḷukyan rule in Nolambapāḍī after the temporary Chōla supremacy under Rājarāja I, which lasted from 998 to 1018. See Ep. Rep., 1904, p. 9.]

280. 88 of 1904.—(Kanarese.) On the fourth slab set up on the south side of the Kallēśvara temple. The Western Chāḷukya king Jagadekamalla II records in Chāḷukya-Vikrama year 6(?), Āṅgirasa (wrong), gift of gold to the temples of Kalidēvasvāmin and Narasimha. Jagadekamalla-Vīra-Pāṇḍya is mentioned as a feudatory of the king. See 284, 299 and 300.

281. 89 of 1904.—(Kanarese.) On the fifth slab set up on the south side of the Kallēśvara temple. The beginning contains a copy of No. 279. The end, which is mutilated, mentions the tenth year of Pratāpachāḷuvartin Jagadekamalla, corresponding to the cyclic year Prabhava.

282. 90 of 1904.—(Sanskrit and Kanarese.) On the sixth slab set up on the south side of the Kallēśvara temple. The Hoysaḷa
king Vīra-Ballāla II records in Ś. 1116, Pramāthin, a gift of land. The king's genealogy is given in the beginning. Bagaḷi is called his capital (nelevidu).

283. 91 of 1904.—(Sanskrit.) On the seventh slab set up on the south side of the Kallēśvara temple. A damaged record. Mentions Vijaya-Pāṇḍyadeva.

284. 92 of 1904.—(Kanarese.) On the eighth slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Pratāpachakrayartin Jagadēkamalla II records in his eleventh year, Vibhava, gift of land. Mentions Jagadēkamalla Vīra-Pāṇḍya ruling the Nolambavāḍi, 32,000. See No. 280 above.

285. 93 of 1904.—(Kanarese.) On the ninth slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Jagadēkamalla Jayasimha 'II' records in Ś. 957, Yuvan, gift of gold. See No. 280 above.

286. 94 of 1904.—(Kanarese.) On the tenth slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Tribhuvanamalla (1076—1126) records in Chālukya-Vikrama year 33, Sarvadhārin, gift of gold for a lamp. Mentions Tribhuvanamalla Pāṇḍya ruling the Nolambvāḍi 32,000.

287. 95 of 1904.—(Kanarese.) On the eleventh slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Tribhuvanamalla (1076—1126) records in Chālukya-Vikrama year 32, Sarvajīt, gift of taxes for the repair of the big tank at Balguli. Mentions the Daṇḍanāyaka Barmarasa.

288. 96 of 1904.—(Kanarese.) On the twelfth slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Tribhuvanamalla records in Chālukya-Vikrama year 28 Svabhānu, gift of taxes for offerings and lamps to the temple of Kalidēvasvāmin.

289. 97 of 1904.—(Kanarese.) On the thirteenth slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Tribhuvanamalla records in Chālukya-Vikrama year 51, Parābhava, gift of a garden to the Kalidēvasvāmin temple. Tribhuvanamalla Pāṇḍya was ruling the Nolambavāḍi 32,000. The inscription shows that Vikramāditya VI ruled for 51 years. See By. 278.

290. 98 of 1904.—(Kanarese.) On the fourteenth slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Tribhuvānamalla records in Chālukya-Vikrama year 39, Jaya, gifts to the Kalidēvasvāmin temple, the big tank and the Brahamā-Jīnalaya. The same governor of the Nolambvāḍi 32,000 and Daṇḍanāyaka Tikkabhaṭṭa are mentioned.

291. 99 of 1904.—(Kanarese.) On the fifteenth slab set up on the south side of the Kallēśvara temple. The Western Chālukya
king Tribhuvanamalla records in Chālukya-Vikrama year 46, Plava, gift of taxes in favour of a feeding-house connected with the temple of Kalidēvasūmin. The Nolambavāḍi 32,000 was ruled by the same chief. Mentions the Daṇḍanāyaka Sōvarasa.

292. 100 of 1904.—(Kanarese.) On the sixteenth slab set up on the south side of the Kallēśvara temple. The Rāśṭrakūta king Akālavarsa-Chalakanallata-Kaṇṇaradeva (Circa A.D. 945—57) mentions in Ś. 878, Nala, Rottayya as governing the Māsivāḍi 140, the Kōgaḷi 500, and the Kukkanūr 30; and Dhorapayya who calls himself Chālukya-Nārāyaṇa.

293. 101 of 1904.—(Kanarese.) On the seventeenth slab set up on the south side of the Kallēśvara temple. The Western Chālukya king Āhavamalla records in Ś. 913, Khara, the renewal by the king of a grant made by the Rāśṭrakūta Kaṇṇaradeva, while Ādityavarmaraśa (evidently successor of Āravara) was governing the Kōgaḷi 500. See By. 273 above for Āravara and By. 195 which points out that Ādityavarn was a Kaḍamba.

294. 102 of 1904.—(Kanarese.) On a slab set up on the south-west corner of the same temple. A record dated in Ś. 907, Pārthiva. The sculptures at the top of the stone seem to represent a battle.

295. 103 of 1904.—(Kanarese.) On another slab set up in the same place. A record of the Western Chālukya king Bhuśvanai-kamalla (Sōmēśvara II, Circa A.D. 1068—75) mentions in Ś. 990, Kīlaka, Trailōyamalla Nolamba Pallava-Permaḍi-Jayaśīṅga-dēva (i.e., Sōmēśvara’s brother Jayasimha) governor of the Kōgaḷi 500, the Kaḍambalīghe 1,000 and the Ballakunde 300. Records gift of gold for the big tank. Sōmēśvara was also ruler of a part of Mysore. See Ep. Ind. IV, p. 214 f. He was defeated by Vīra Rajendra I and deprived of his dignity as heir-apparent in favour of his younger brother Vikrama-ditya VI who married a Chōla princess.

296. 104 of 1904.—(Kanarese.) On a slab set up inside the Male-Mallapa temple, in the same village. Records in Chālukya-Vikrama year 33; Sarvadharāhin, gift of land to the temple of Nilēśvara. Tribhuvanamalla-Vīra-Pāṇḍya was governing the Nolambavāḍi 32,000. A certain Vijaya Pāṇḍya, whose eighth year corresponded to Vikriti, is mentioned at the end.

297. 105 of 1904.—(Kanarese.) On a slab set up on the north side of the same temple. The Western Chālukya king Tribhuvanamalla records in Chālukya-Vikrama year 44, Vikārin, gifts to the Nilēśvara temple. Tribhuvanamalla Pāṇḍya was governing the Nolambavāḍi 32,000.

298. 106 of 1904.—(Kanarese.) On a slab set up at the entrance into the Virabhadravānin temple in the same village. A damaged record of the Vijayanagara king Virapratāpa Sadāśiva-Mahārāya, dated Ś. 1468, Plavaṅga.6
299. 107 of 1904.—(Kanarese.) On a slab set up in the maṇṭapa in front of the central shrine of the Śūryanārāyaṇa temple in the same village. The Western Chāḷukya king Pratāpa-Chakravartin Jagadekamalla II records in Ś. 1082, Vikrama, gift of land to the temple of Lakshmīnārāyaṇa. Vīra Pāṇḍya was governing the Kaḍambalige 1,000, the Ballakunde 300 and the Kōgaḷi 500. See No. 280.

300. 108 of 1904.—(Kanarese.) On a slab set up in the maṇṭapa in front of the central shrine of the Chennakēśava temple in the same village. A damaged record of the Western Chāḷukya king Jagadekamalla II, date of which is lost. The lines are numbered on both sides of the inscription. See No. 280 above.

Gudiḥallī.

301. In the temple of Śiva. A record dated Ś. 1449 (A.D 1527) recording a private grant, in the reign of Kṛishṇadēva Rāya. [Antiquities, I, 109.]

Halavāgalu.


Harpanahalli.

303. C.P. No. 8 of 1912–3. A Sanskrit record of the W. Chāḷukyan king Vikramāditya VI in C.V. era 12, Prabhava (=1087–8) and C.V. 48 (1123–4). Registers grants of the villages of Nirugunda (in Vikkiga 70 in Kōgaḷi 500), Sapava, etc., to certain Brāhmaṇas of the Drāvīḍa dēśa and of the village of Ādityapalaḷi to god Bhīmēśvara of Sapava.

Nilagunda.

This place, like many others in this district, contains examples of the Chāḷukyan style of architecture.

304. 113 of 1913.—(Kanarese.) On a slab set up in the courtyard of the Bhīmēśvara temple. Dated in the reign of the Kalachūrya king, Tribhuvanamalla Bhujabalachakravartin Bijjaladēva. Records in Ś. 1084–85, Chitrabhānu, Pushya, śu. di. 10, Sunday, Uttarāṇa-Samkrānti, Vyatipāta, that Kalidēvadhanaṇātha or Kallimayya assigned a portion of the tolls (Hejjūka, Vaddaravula and Pannayalu) in the districts of Kōgaḷi 500 and Kadambalike 1,000 for the worship of god Svaẏambhu-Bhīmēśvara at Nirugunda, with the permission of the Mahāmanḍalēśvara Tribhuvanamalla Vīra Pāṇḍyadēva who was ruling over the districts included in the Noḷambavāḍī 32,000 province.
305. 114 of 1913.—(Kanarese.) On a second slab in the same place. A damaged record of the Western Chālukya king Tribhuvanamalla Vikramāditya VI, ruling at Kalyāṇa, dated Chālukya Vikrama year 35, Vikriti, Bhādrapada ba. di. II, Sunday Uttarāyana-Saṅkrānti (wrong), Vyatipāta, corresponding to September II, A.D. 1110. Records the gift of one heru (bullock-load) of leaves (betel) each month to the temple of Svayambhu-Bhīmesvara at Nirgunda by the chief minister Daṇḍanāyaka Muddarasa who was in charge of the tolls of Kibbatti.

306. 115 of 1913.—(Kanarese.) On a third slab in the same place. A much damaged record of the Western Chālukya king Tribhuvanamalla Vikramāditya VI, ruling at Kalyāṇa, dated Chālukya Vikrama year 33, Sarvadhārin. Seems to record a gift to the same temple.

307. 116 of 1913.—(Kanarese.) On a slab in the same place. A damaged record of the Hoysala king Niśṣaṅka-Pratāpachakravartin Narasiṅgadēva (II), ruling at Dorasamudra, dated Ś. 1145, Svabhānu, Māgha, śu. di. II, Thursday (wrong for Friday), corresponding to Friday 2nd February A.D. 1224. Records the gift of a village situated east of Māchiyahālli, for the worship of the god Bhīmesvara. A subsidiary record at the end of this inscription registers that the Mahāmāndalēsvara Bijjarasa Achhutadēva purchased and presented, evidently to the same temple, the village Talavagilahālli, in the cyclic year Kila, Phalguna śu. di. 13, Sunday.

308. 117 of 1913.—(Kanarese.) On a pillar of the same temple. Mentions the Mahāsāmanteśvaripati Ādipemmanaṇa of the Mahābalivamsa and the village Nirgunda.

309. 118 of 1913.—(Kanarese.) On a slab set up inside the Muktesvara temple in the same village. Dated in the reign of the Western Chālukya king, Tribhuvanamalla Vikramāditya VI. Records in Chālukya-Vikrama year 64 (which is an error for 63) Kālayukti, Māgha, śu. di. 5, Sunday (wrong for Saturday), Uttarāyana Saṅkrānti, Vyatipāta corresponding to January 7, A.D. 1139, and Chālukya-Vikrama year 61, Nala, Māgha, śu. di. 10, Monday (wrong for Sunday), Uttarāyana Saṅkrānti, Vyatipāta, corresponding to January 3, A.D. 1137, that while Tribhuvanamalla Rāya Pāṇḍya, the chief of Kāṇchi, the jewel of the Yadu race, the punisher of the Parichchēdins, and the cause of the despair of Rājigaḍhola (i.e., Kulottuṅga I) was ruling the Nolambavāḍi 32,000 and Kaniyakallu 300, the 300 Mahājanas of Nirgunda in Kogali-nāḍu, the 500 Bananigas and the Nānādēsīs presented lands and tolls for the worship of Svayambhu Bhīmesvara situated to the north of the village of Nirgunda in the "Old ruins" (haleyyahalu). A similar gift was made in the sixty-first year of the Chālukya-Vikrama era, by the gardeners, oil-mongers and others. Still
another grant of garden-land was made in the cyclic year Jaya, Pushya, śu. di. 14, Monday, Uttarāyaṇa Saṁkrānti. Vyatipata. Rāya Pāṇḍya was the grandson of Palata Pāṇḍya.

310. 119 of 113.—(Kanarese.) On a viragal set up in front of the same temple. Records the death of a certain Kallagaṇa, the Mūliga of Nirggunḍa on the occasion when Mareyāḷva, son of Chaṇḍiṣyārasa, fought in Banavāsi-nāḍu to rescue the cows of Nirggunḍa.

311. 120 of 1913.—(Kanarese.) On a second viragal in the same place. A much-damaged record. Mentions a Pallavarājādhirāja.

312. A C.P. grant of Vikramādiṭya VI (Sanskrit in Nāgari characters). The inscription records the grant of Nilgungaṇḍa and two other hamlets to a number of Brahmins by the W. Chāḷukyan king abovementioned in A.D. 1123, in confirmation of a previous grant in 1087. The lords of kingdoms, provinces, village headmen, sheriffs (Ayuktaṇas), commissioners (Niyuktaṇas), etc., are addressed that in C.V. 12 Prabhava, on the thirteenth day of the dark fortnight of Pushya, Saturday, the king gave, on the petition of Palata Pāṇḍya, to 300 Brahmins who came from the Dravidian land, the village of Nirugunda in the Vikkiga 70, in Kogāli 500. The grant was renewed, on the petition of Rāya Pāṇḍya, the grandson of Palata Pāṇḍya (who was moved thereto by Dravidāṭya, custodian of the royal office and general superintendent) on C.V. 48, Śōbhakrit, twelfth day of the bright fortnight, Monday, Śravanadvādaśi. The first date corresponded, according to Dr. Fleet, to 25th December 1087, and the second to 3rd September A.D. 1123. See Ep. Ind. XII, pp. 142—55 where Mr. L. D. Barnett edits the inscription.

HOSPET TALUK.

Ānagūndi.

[This village does not belong to the taluk but for convenience sake is included here.]


(b) On a stone of a seven headed serpent on the east of the above inscription. Records a grant in the reign of Dēva Rāya (II) in Ś. 1358, Nāḷa, of 4 kolagas of paddy field at Ānagūndi in free gift to the God Tiruvēṅgalanātha. Ins. Ced. Dts., p. 420, No. 66.

(c) On the south of Ānagūndi and near the “Wurregole” shore of Tuṅgabadra river. A record of “Comara Cumpila Bhupala, prince of Cumpeli Desam” in Ś. 1304, Rudhirōdgary.
(d) North of the above inscription. Records that in the reign of Sadāśivadēva Mahārāya, in Ś. 1478, Naḷa, a number of boat-people near the Tuṅgabhadra river levied a custom on the working boats. *Ins., Ced. Dts.*, p. 421, No. 68.

_Antāpura._


314. On a stone near the above pagoda. Records that Timmarasiah fixed an allowance of two _panams_ per month from the tax of “Auvenamuddi” for the lamp ceremony of Mallikārjuna in Ś. 1475, Pramādīccha, in the reign of Sadāśivarāya Mahārāyalu.

_Hampe._

The ruins of this historic place have been described in detail in *Bellary Gazetteer* I, 259-78.

315. 1 of 1904.—(Sanskrit and Telugu.) On the right side of the south gōpura of the Vīthhalasvāmin temple. Records that the Vijayanagara king Achyuta gave in Ś. 1461, Vikārīn, the _Ananda-nidhi_ and made Kuberas of Brāhmaṇas. The left side contains a second copy in Nāgāri character. [The same _Nidhi_ is referred to in By. 355 and 358, Dg. 24 (*Ep. Carna. XI*) and Hk. 123 (*ibid.*). Rice considers the _Ananda-nidhi_ to be a bank while Venkayya thinks it might be the name of Achyuta's treasury or a village granted by him to Brahmans. *Ep. Rep.*, 1904, p. 14.


317. 3 of 1904.—(Kanarese.) On the south base of the central shrine in the same temple. Dated in the reign of the Vijayanagara king Achyutarāya-Mahārāya. Records in Ś. 1453, Khara, gift of gold for offerings by the king. [See *Ins., Ced. Dts.*, p. 416, No. 49. The latter says that a Durga temple was erected and the village of Gaurīpuram granted to it.]


321. 7 of 1904.—(Kanarese.) On the west base of the same shrine. The Vijayanagara king Virapratapa Sadasivadeva-Maharaya records in Ś. 1480, Kājayukta, gift of a village. [See Ins., Ced. Dts., p. 411, No. 31.]

322. 8 of 1904.—(Kanarese.) On the same base. Dated in the reign of the Vijayanagara king Virapratapa Achyutaraya-Maharaya. Records in Ś. 1453, Khara, gift by Vēdamarga-pratishtāpanachārya Tāḷāvāka Tīrūmalayya of the Bharadvāja gōtra and Āśvalāyana sūtra. [This Tāḷāvāka Tīrūmalayya was a member of the very important Vaishnava family who figure in Tirupati and Ahobilam. See also Ins., Ced. Dts., p. 411, No. 30.]

323. 9 of 1904.—(Kanarese and Sanskrit.) On the north base of the same shrine. A record of the Vijayanagara king Virapratapa Achyutadēvarāya-Mahārāya, dated Ś. 1455, Vijaya. Contains a verse composed by Tīrūmalammā on the occasion of the gift of svavarnāmēru by the king.

324. 10 of 1904.—(Kanarese.) On the same base. Dated in the reign of the Vijayanagara king Virapratapa Achyutadēvarāya-Mahārāya. Records in Ś. 1456, Jaya that a private individual set up images of the 12 ĀJVārs and of Tīrūkkachchi-Nambi. For the carecr of Tīrūkkachchi-Nambi see the Guruparampara. Ins., Ced. Dts., p. 412, No. 34.

325. 11 of 1904.—(Kanarese.) On the same base. The Vijayanagara king Virapratapa-Sadasivadeva-Maharaya records in Ś. 1485, Rudhirōdgaśrin, gift of land. [See Ins., Ced. Dts., p. 411, No. 32. One Viṭṭhala Dhanamvarulu purchased 12 kōlagas of land at Rāṃēśvaram for 60 pagodas and gave it away to God Viṭṭhala.]

326. 12 of 1904.—(Kanarese.) On the south base of the maṇṭapa in front of the same shrine. Dated in the reign of the Vijayanagara king Virapratapa-Sadasivadevarāya-Mahārāya. Records in Ś. 1466, Krōdhin, gift of two villages by Kōṇēṭi-Timmerāja for the benefit of his father Königāraja. [See Ins., Ced. Dts., p. 408, No. 20, for this inscription.]

327. 13 of 1904. (Kanarese.) On the north base of the same maṇṭapa. A record of the Vijayanagara king Virapratapa-Sadasiva-Mahārāya. Records in Ś. 1476, Ananda, the erection of
a maṇṭapa for the swinging festival by Udayagiri Timmarāja, son of Könētaya and grandson of Āriviṭi-Rāmarāja-Koṇḍayadēva. [Ins., Ced. Dts., p. 412, No. 36. The village of Tirumalapuram worth 600 pagodas in revenue given.]

328. 14 of 1904. (Kanarese.) On the same base. Dated in the reign of the Vijayanagara king Vīrapratāpa-Sadāsivadēva-Mahārāya. Records in Ś. 1476, Ānanda, gift of gold. Mentions Musalimaḍuvu-Vīrapparāja-Tīmarājajaya. The gift was made with the consent of Aḷiya, Rāmappayadēva-mahā-araṣu. [This is the same as Ins., Ced. Dts., p. 414, No. 33.]

329. 15 of 1904. (Telugu.) On the north wall of the maṇṭapa in front of the deserted shrine to the west of the same temple. A record of the Vijayanagara king Vīrapratāpa-Sadāsivadēva-Mahārāya. Records in Ś. 1483, Raudri, gift of a garden to the shrine of Tirumāṅgai-Āḷvār by Śrīraṅgaraṇa, son of Kurucheṭi-Obularāja. [See Ins., Ced. Dts., p. 415, No. 46, where this inscription is given.]

330. 16 of 1904. (Kanarese.) On the left side of the north gopura of the Achyutarāyasvāmin temple in the same village. A record of the Vijayanagara king Vīrapratāpa-Achyutadēva-Mahārāya. Records in Ś. 1456, Jaya, gift of the village of Achyutarāyapuram to the shrine of Tiruvēṅgalanāṭha, built by Hiriya-Tirumalarāja-Oḍeya, son of Lakkarāja-Oḍeya. [This inscription is given in Ins., Ced. Dts., p. 407, No. 19.]

331. On the north and south faces of a stone tablet set up in front of a maṇṭapa in the Siva temple at Pampāpiṭi. (Sanskrit and Kanarese.) Records the gift of the village of Sīṅganāyakanahalli to the Vīrūpāksha shrine and the building of the Ranga-maṇṭapa there. The date of the grant is Ś. 1430 (expired), Śukla, Māgha Śu. 14, on the day of the king Kraśṇadēva Rāya’s coronation festivities. [See Asiatic Researches, Vol. XX, pp. 25 and 39; Ind. Antq. V, 73 f; Inscrns. in Dharwar and Mysore, 1866, No. 32; Paśṭi, Sans. and old Kanar Inscrns. 878, No. 116 and above all Ep. Ind., Vol. I, pp. 361-71. The inscription is very important as it furnishes the date of Kraśṇadēva Rāya’s coronation. It is also interesting for its mention of the chief religious centres of the period, the rituals of the coronation, etc. It is given in Ins., Ced. Dts., p. 402, No. 4, and Kielhorn’s S. List, No. 502.]


333. On a stone near the south gate of Vīrūpākshēvar Pagoda. A record in the reign of Sōmēśvara Dēvarāsu in Ś. 1159, Dumnukhi, giving the rules for the daily supply of articles to the pagōda and
the payment of 181 pagodas yearly to Virūpāksha-dēva. *Ins., Ced. Dts.*, No. 7.


339. West of the above inscription. A gift of the same king in Pramādi, the objects of the grant being Dēvasamudra, and four other villages in Rāyadrug taluk. *Ibid.*, p. 408, No. 23.


347. In front of the Viṭṭhala pagoda near the gopuram. Records that Śrīraṅgayya, son of Rāmarājakonēṭayya, measured the streets of the pagoda of Bhāshyakāra (i.e., Rāmānuja 1017–1137) in the reign of Sadāśivarāya. *Ibid.*, No. 43.


**Hospet.**

An excellent account of this place, as based on inscriptions, chronicles, etc., is given in *Bellary Gastr.*, Vol. I, pp. 278–81.

351. 23 of 1904.—(Kanarese.) On two pillars, in a maṇṭapa on the way to Jambunātha temple. Records a gift in Ś. 1471, Saumya, in the reign of Sadāśivarāya, to a Hanumān temple on the Jambukēśvara hill.

352. In the mosque to the east of the bazaar street. A Hindustani inscription dated H. 1200 (A.D. 1785–86) by Gaffur Khan, Subehdar of Hospet under Tippu.

**Kallirāmpur.**


**Kamalāpuram.**

354. 545 of 1893.—(Sanskrit and Kanarese.) On two fragments of a sculptured piece of black granite discovered by Mr. Sewell north-west of the Mahānakvami-Dibbe. The Sanskrit portion of the record refers three times to the death of an ascetic named Malādhāridēva.

**Kamalāpur.**

355. 17 of 1904.—(Sanskrit and Telugu.) On the left side of the north gopura of the Chikka-Hude temple. A record of the
Vijayanagara king Achyuta dated in Ś. 146I, Vikārin. (Duplicate of No. 315 above.)

356. 18 of 1904.—(Kanarese.) On the maṇṭapa in the field called Papajagalāra-hōla near the same village. Dated in the reign of the Vijayanagara king Virapratāpadēvarāya-Mahārāya II. Records in Siddharthin (i.e., Ś. 1362) the building of a well by Ahamudakhāna (Ahmad Khan), a servant of the king. The inscription is interesting for the mention of a Mussalman servant of the Rāya. For Dēvarāya's sympathetic policy towards the Mahomedans see Forg. Empe.

357. 19 of 1904.—(Telugu.) On a slab set up in the field called Murugudigadde in the same village. Refers in Ś. 1453, Khara, to the temple of Tiruvēṅgalanātha.

358. 20 of 1904.—(Sanskrit and Telugu.) On the left side of the east gōpura of the Paṭṭābhirāmasvāmin temple in the same village. A record of the Vijayanagara king Achyuta, dated Ś. 146I, Vikārin. The right side contains another copy in Nāgari characters. See By 315 and 355.

359. 21 of 1904.—(Kanarese.) On a rock near the Kalaśapura Āṇjanēya temple on the Hospet-Kampili road. A damaged record of the Vijayanagara king Virapratāpadēvarāya-Mahārāya, dated in Ś. 1356, Pramādin. Records that Śāluva Śaṅkharaśa built the temple.

360. 22 of 1904.—(Kanarese.) On a rock east of the Travellers' Bungalow at Kamalapur, on the Bellary road. The Vijayanagara king Virapratāpa Achyutarāya-Mahārāya records in Ś. 1453, Khara, gift of land.

Kampili.

An important and historic place. A Chāḻukyan capital in 1064, the scene of a battle between the Chōlas and Chāḻukyas (see Ind. Antq., Vol. XIX, p. 340), one of the strongholds of the chiefs of Āṇagundi (Forg. Empe., p. 17), an outpost of Vijayanagar, a seat of later polygars, it has had a continuous history. See Bellary Gaztr., I, p. 283.


363-A. C.P. 13 of 1905.—Dated in S. 1447 (A.D. 1525–6) in the reign of Kṛṣṇadēvarāya. It records the grant of a village to the Mādhva teacher Vyāsa Tīrtha who “commented on all the Śāstras” and who was a disciple of Brahmaṇaṇya Tīrtha. “The village was originally named Beṭṭakonda, but was re-named Vyāsa-samudram after the donee and Kṛṣṇarāyapurā after the donor. Clubbed with this village was Kaṇḍukuru (in the Madanapalle taluka) close to which is the big tank called Vyāsa-samudram.” Mr. Sewell’s *Antiquities*, Vol. I, p. 132. The same Mādhva teacher figures as the donee in an inscription of Kṛṣṇadēva at Tirumala (No. 74 of 1889). Prof. Aufrecht says that he was the founder of the Vyāsarāya maṭha and lived about 1339 (*Catalogus Cātal.,* p. 619). The date is of course wrong. Vyāsa Tīrtha was the author of the Tātparyachandrika, the Chandrika, etc., the former of which has been commented on by Rāghavendra Tīrtha and the latter criticized by Rāmasubbā-Sāstri of Tiruviśanallūr. For a reference to Vyāsa-Tīrtha’s part in the religious activities of Kṛṣṇadēvarāya’s court and his relation with his contemporary Vallabhāchārīya see Gada’s *Sampradāyadīpikā* and Muralidharadāsa’s *Śrivallabhāchārīyacharitra*, quoted in Seshagiri Sastri’s *Rep. San. Tam. MSS.*, 1896–7, pp. 16 and 24.

*Kṛṣṇāpūram.*

364. On a stone in front of the Raṅgamaṇṭapam in the local temple. Records that Kṛṣṇadēvarāya, on his arrival at Kṛṣṇāpūram from Udayagiri in Ś. 1435, Bhava (= 16th February 1515), established the image of Bālakrīṣṇa at Kṛṣṇāpūram and granted six villages in free gift for the festivals, besides the tax on Kṛṣṇāpūram and jewels of precious stones and gold and silver vessels. [See *Ins., Ced. Dts.*, p. 404, No. 10; *Asia. Res.*, Vol. XX, p. 30; Kielhorn’s *Southern List*, No. 505.]


366. On a stone near the “Caralla” Narasimhaswāmi temple. Records that Kṛṣṇadēva Rāya established in Ś. 1451, Viroḍhi, the image of Lakṣmi Nṛsimha at Kṛṣṇāpūram and granted to the deity “Vunganore and Bellachinta” villages. *Ibid.*, No. 12. [This inscription has been edited in * Asiastic Researches*, XX, 29 f. and *Ep. Ind.*, I, 398–402. The date actually corresponded to 23rd April A.D. 1529. See also Kielhorn’s *Southern List*, No. 513.]


*Malpaṅgudi (Malapannanagudi).*

372. 25 of 1904.—(Kanarese.) On a slab lying in front of the temple. Dated in the reign of the Vijayanagara king Vīrapratapa-Devārāya-Mahārāya (I). Records in Ś. 1333, Khara, the establishment of a watershed by a private individual. [This is evidently the inscription referred to by Mr. Sewell under date Ś. 1332.]

372.-A. 26 of 1904.—(Kanarese.) On a stone beam over the steps of the Śūlebhāvi well in the same village. Mentions in Pārthiva, a certain Triyambakayya.

*Nāgenahalli.*

373. In the Raniganātha pagoda. On a stone at Nāgenahalli Fort. Records that Raṅganātha Dikshatulu built the temple of Śiva and Vishṇu at Nāgasamudram and placed therein the images of Nāgēśvara and Nāgasvāmi and granted the village to the gods, in Ś. 1438, Dhātu, in the reign of Kṛishṇadēva Mahārāya. *Ins., Ced. Dts.*, p. 421, No. 69.
Nimbāpur.

For some noteworthy geological features of the place around which legends have gathered, see Antiquities, I, 105.


Rāmpuram.


377. Near the above pagoda. Records that Dēvarāya seated the image of Hanumanta Dēva and granted a portion of land at Kalaśapuram to Hanumantadēva during his reign in Ś. 1356, Pramādīcāha. Ibid., p. 419, No. 60.

378. On the north-east of the above inscription. Records that Achyuta Mahārāya granted twelve kolagas of paddy field at Kalaśapuram in gift to Kākali Veṅkaṭa Dikshatulu during his reign in Ś. 1448, Vyaya, Ibid., p. 419, No. 61.

Śaṅkalāpuram.

379. 398 of 1896.—(Sanskrit and Kanarese.) On a slab near Hospet. The Vijayanagara king Krishnārāya records, on Tuesday, the 6th tithi of the dark fortnight of the niṣa Bhādrapada in Ś. 1435, Śrīmukha, gift of the village of Śaṅkalāpuram to the temple of Kōta-Vināyaka. [Mr. Sewell gives an inscription of Ś. 1467 in the Virabhadra temple, but considers it wrong as it is attributed to the reign of Krishnādēva Rāya. The present inscription is edited by Dr. Hultzsch in Ep. Ind., Vol. IV, 266-9. The corresponding date is Tuesday, the 20th September A.D. 1513. It is Kielhorn’s Southern List, No. 504.]

Timmalāpuram.

380 - A. to D. Contains vestiges of three fortified walls, within which stands the temple of Gōpal Kṛishṇa. "An inscription near the entrance is said to state that it was built in A.D. 1539 by Baikāra Rāmappayya (apparently some local chief) to celebrate the birth of his eldest son. Three or four hundred yards from it, also within the inner wall of the fort, is another large temple with
another high gopuram which contains three images and a lingam. It is deserted. An inscription in front of it says it was built by the same Rāmappayya mentioned above. Between the innermost and middle walls of the fort is a ruined temple to Vīrabhadra. Near it is a well, and an inscription states that this also was constructed by the same Rāmappayya. Besides smaller ruined buildings, this middle wall also encloses a dilapidated temple to Mallikārjuna which again, according to an inscription in front of it, was erected by the same Rāmappayya.” The style of these temples is the same as that of Ḥampe. Mr. W. Francis believes that the place should once have been one of considerable importance, but deserted on account of its unhealthiness. See Bellary Gazr., I, 285.

Venkaṭapataram.


382. On the east of the above inscription. Records that Chandragiri Devarasayya exempted certain taxes in the Jantakulla Māgāṇi in favour of temples and Brahmīns in Ś. 1466, Kṛōdhana, in the reign of Sādāśivadēva Mahārāya. Ibid., p. 420, No. 64.

Vijayanagar.


384. 17 of 1889.—(Sanskrit.) On a lamp pillar in front of the Ganagitti temple. A record of Harihara (II), son of Bukka I, dated Ś. 1307, Kṛōdhana, Phalguna, Kṛishṇapaksha dvitīya, Friday (= Feb. 16, A.D. 1386), saying that Iruga, the son of Daṇḍanāyaka Chaicha, one of Harihara's ministers, caused a temple (Chaityalaya) of Kṛṇḍu Jīnānātha to be built at Vijayanagara which belonged to Kuntala Vishaya in Karnāṭa country. (This is the earliest inscription in the local list. See S.I.I., Vol. I, No. 152, pp. 155-160. Irugappa was the author of the Sanskrit Nighantu Nānārtharatna-mālā. A Jain teacher Simhanandin and his apostolic pedigree is given in the inscription.) Ins. Ced. Dts., p. 416, No. 50; Ind. Antq., Vol. XXIII, p. 126, No. 77; and Kielhorn's Southern List, No. 469.

385. 18 of 1889.—No details given.

386. 19 of 1889.—(Telugu.) A record of Sādāśiva Rāya, dated Ś. 1467, Viśvāvasu.

387. 20 of 1889.—(Kanarese.) An inscription of Kṛishnādēva-raṇāya.

388. 21 of 1889.—(Kanarese.) A record of Timmarāja, son of Chikka Timmayyadēva, dated Ś. 1443, Vikrama.

390. 23 of 1889.—In the temple of Rāmachandrarāya. A Sanskrit epigraph of king Dēvarāya.


392 & 393. 25 and 26 of 1889.—(Sanskrit and Kanarese.) A record of Kṛishṇadēvarāya, dated in Ś. 1435 expired, Bhava, saying that he placed a figure of Kṛishṇa which he had brought from a victorious campaign against Udayagiri or Udayādri, in a māṇṭapā in front of the Kṛishṇa temple. See No. 419 for a later copy of No. 25.

394. 27 of 1889.—A Sanskrit record of Ś. 1461, Vikārin.

395. 28 of 1889.—No details given.

396. 29 of 1889.—A Sanskrit and Kanarese record of Kṛishnaraṇāya, dated Ś. 1430 expired, Śukla. The large Śiva temple which is now called Pampāpati was formerly called Virūpākshadēva. S.I.I., I, No. 153, p. 162, and Kielhorn’s Southern List, No. 490.

397. 30 of 1889.—Same details as the above.

398. 31 of 1889.—No details given.


400. 33 of 1889.—(Kanarese.) An inscription of Achyutarāya, dated Ś. 1455, Nandana.

401. 34 of 1889.—A Kanarese record of Kṛishnaraṇāya, dated Ś. 1451, Virōdhin.

402. 35 of 1889.—A Kanarese record of Sadāśivarāya, dated Ś. 1467, Viśvāvasu. [This inscription is given in Ins., Ced. Dts., p. 417, No. 55, as situated in the west wall of a Chikka temple. It records the building of a māṇṭapam in the Yādavasvāmī temple by Tiṃmarāja for the salvation of his parents.

403 to 407. 36 to 40 of 1889.—No details given.

408. 41 of 1889.—(Sanskrit and Kanarese.) In a gateway near Kudderukulu. An inscription of Achyutarāya.

409. 42 of 1889.—In the Jain Basti south of Hampi. (No details given.)

410. 43 of 1889.—A Kanarese epigraph of Sadāśivarāya, dated Ś. 1486, Raktākshin.


412. 45 of 1889.—No details given.

414. 47 of 1889.—A Telugu record of Raṅgayyadēva, son of Rāmarāja. No date is given.

415. 48 of 1889.—A Kanarese record of Kṛishnārāya, dated Ś. 1435, Śrīmukha.

416. 49 of 1889.—Same details as in the above.

417. 50 of 1889.—A Telugu record of Sadāśiva, dated Ś. 1483, Raudri.


420. 499 of 1907.—(Kanarese.) On a broken slab built into the floor of the Chaṇḍikēśvara temple in the same village. A record of the Vijayanagara king Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya, dated Ś. 1467, Viśvāvasu. Fresh copy of No. 35 of 1889.

421. 500 of 1907.—(Kanarese.) On a broken slab in the underground temple. The Vijayanagara king Vīrapratāpa Vīra-Kṛishnārāya Mahārāya records in Ś. 1435, Śrīmukha, gift of land to the temple of Prasanna Vīrupāksha on the “occasion of our coronation.”

422. 501 of 1907.—(Kanarese.) On a rock near the Jaina temple in the same village. Mentions in Iśvara, Bukkayave, the queen (ardhāṅgalakṣmī) of Vīra-Harihararāya (Harihara II).


426. North of the above. Records that in Ś. 1465, Śubhakrit, Sadāśivarāya granted a garden to Vulukoṇḍa Veṅkaṭēsvara. Ibid., p. 417, No. 54.

KUDLIGI TALUK.

Ambali.

427. 28 of 1904.—(Kanarese.) On a slab set up in front of the Kallēśvara temple (See Bellary Gazr., I, 287–8). Dated in the reign
of the Western Chāluksya king Tribhuvanamalla (Vikramāditya VI). Records in Chāluksya-Vikrama year 30, Parthiva, gift of taxes by Keśirāja and Kalimarasa for the repairs of the big tank at Ammele.

428. 29 of 1904.—(Kanarese.) On another slab set up in the same place. Dated in the reign of the Western Chāluksya king Tribhuvanamalla (Vikramāditya VI). Records in Ś. 1004, and Chāluksya Vikrama year 7, Dundubhi, the grant of the village to a Brāhmaṇa by the Ganga king Durvinita. Contains a genealogy of the Chāluksya king. Records also gift of land to the temple of Kalidēvasvāmin.

429. 30 of 1904.—(Kanarese.) On the maṇḍapa in front of the same temple. Records in Paridhāvin, gift of land by Jagadala-Pāṇḍya of the Kadamba family.

430. 31 of 1904.—(Kanarese.) On a slab set up in front of the Āṇjaneya temple in the same village. The Western Chāluksya king Pratapachakravartin Jagadēkamalla II (1138–50) records in Ś. 1065, Rudirōdgarin, gift of land for the requirements of the temple of Narasimha, built by Jñānapraṅasaḥīṭāraḥkadeva.

431. 32 of 1904.—(Kanarese.) On a vīragal near a well in the same village. Records the death of a hero named Būtuga.

Hyalya.

432. Near a maṇḍapa in the old Śiva temple. Said to record a grant to the temple by “Sōmeśvara Rājēśvara, son of Mallinātha.”

Kōṭṭuru.

433. “In the north wall of the house of Virūpāksha Śāstri’s house in the fort is a stone with an inscription, dated Ś. 1469 (A.D. 1547), in the reign of Sadāśiva of Vijayanagar.” (Antiquities, I, 110.) Mr. Sewell also mentions a Kanarese inscription, “the purport of which is unknown” in the bazaar street opposite the gate of the Śiva temple. For the religious importance of the place, its Liṅgayet and Jain associations, see Bellary Gazetteer, I, 290–1. The latter moreover notes the existence of four inscriptions not yet examined.

Saṅgamēśvara.

434. “West of this village, near a well, is an inscription in Kanarese on a stone bearing the ‘figure of a man.’ It is dated Ś. 1654 (A.D. 1732), and records a grant by a private person.” (Antiquities, I, 110.)

Śiranāyakanihāllī.

435. “A furlong north of the village is a stone inscription, dated Ś. 1640 (A.D. 1718), recording a private grant to the temple.” (Antiquities, I, 110.)
RAYADRUG TALUK

RAYADRUG TALUK.

This taluk is rich in inscriptions and copper plates. Mr. Sewell mentions as many as seventy-six villages possessing them; but definite details of the inscriptions of four places only are given by him. The Epigraphical Department has till 1915 surveyed Rayadrug, and all these are here given.

Bhūpasamudra.

436. On a stone east of the village. Dated Ś. 1478 (A.D. 1556.) States that the above name was given to the village, which was formerly called Kriyāśaktipura.

437. On a stone in the village, recording the erection of a pillar in front of the Āñjanēya temple by a private person in Ś. 1470 (A.D. 1548).

Bidarakoṇṭa.

438-A to C. Besides an "illegible" inscription "on a stone at a tank." Mr. Sewell mentions four, one on a stone in a field recording a private donation to a temple, a second on a sandy heap on the village boundary; and two on a stone in a field, undated and recording a grant to a temple by Narasiṅga Rāvu Rāma Rāvudēvāra in the time of Bābā Saheb. (Antiquities I, p. III.)

Harēsamudra.

439. On a stone near the hamlet of Sakkarepalle. Records a private grant to the temple in Ś. 1476 (A.D. 1654). Mr. Sewell also mentions two inscribed stones in the jungle.

Raṅgasamudram.

440 to 444. Mr. Sewell mentions five inscriptions in this place—one close to the Āñjanēya temple, dated Ś. 1648 (A.D. 1726) and recording a private grant and four others (private grants), dated Ś. 1648, Ś. 1651, Ś. 1680 and Ś. 1681. No other details given.

Pulukūṇṭa.


446. On a stone near the pagoda of Sōmeśvaradēva. Records that Aḍapam Viśvānāth Nāyaḍu fixed a fee (Tirukāṇika) to the God Sōmeśvaradēva, in Ś. 1451, Sarvadhāri, in the reign of Kṛishṇadēva Mahārāya. Ins., Ced. Dts., p. 235, No. 5.

447. On the wall of the pagoda of Kēśavasvāmi. Records that Nāyanigāru built in Ś. 1464, Subhakrit, the pagoda of the God, and


Rāyadrug.

449. 102 of 1913.—(Telugu.) On a stone built into the gopura of the Rāmasvāmin temple. A record of Veṅkaṭapati Nāyaka, grandson of Daḷavāyi Veṅkaṭapati Nāyaka of the Achyuta gōtra, ruling on the throne at Rāyadurgapaṭṭaṇa. Records in Ś. 1648, Parābhava, Mārgāsīra, śu. di. 2, Monday, the consecration of the image of Paṭṭābhirāmasvāmi and the building of the temple, gopura, prākāra, etc., by a certain Narasimhaya of Kūndurpi, under the orders of the king. “Details of date not enough for calculation.”

450. 103 of 1913.—(Telugu.) On a second stone built into the same gopura. A record of Timmappa-Nāyaka, grandson of Daḷavāyi-Timmappa-Nāyaka of the same gōtra, ruling at Rāyadurgapaṭṭaṇa. Records in Ś. 1686, Tāraṇa, Phalguna, śu. di. 15, lunar eclipse, gift of the village Mūvulakunṭa surnamed Rāma-pura in the Kalyāṇagiri-hobalī, to the same temple, for daily offerings and worship. [This or the previous inscription is No. 3 of Mr. Sewell’s list. The latter says that the image of the deity was originally at Penukonda, but that Musari Koneti Nāyaka removed it to Kundarpi (Dharmavaram taluk) whence it was removed thither in the reign of Pedda Kōneti Nāyaka and consecrated. The details of date not enough for calculation.]

451. 104 of 1913.—(Telugu.) On the central shrine of the Mādhavarāyasvāmin temple in the same village. Dated in the reign of the Vijayanagara king Vīrapratāpa Sadāśiva Mahārāya ruling at Vidyānagara. Records in Ś. 1478, Naḷa, Jyeṣṭha, śu. di. 15, Mahā-Vaiśāka Pauroṇmi-punya-kāla, that the Mahāmaṇḍalēśvara Rāmarāja Vīṭṭhalarāja-Tirumalayyadēva-Mahārāja remitted taxes on agrahāras in the Rāyadurgaśima which was enjoyed by him as Nāyaṅkara, for the merit of his father Vīṭṭhalarāja. [This is evidently inscription 2 of Mr. Sewell’s list. “Details of date not enough for calculation.”

452. 105 of 1913.—(Telugu.) On a slab set up in front of the same temple. Dated in the reign of the Vijayanagara king Vīrapratāpa Vīra Sadāśiva-Mahārāya, ruling at Vidyānagara. Records in Ś. 1478, Naḷa Kārttika, ba. di. 30, solar eclipse, that Mahāmaṇḍalēśvara Krishnamarāja of the Aravīti family granted the village of Bagināyanipalle *alias* Mādhavāryapura to the temple of Mādhavezvāra at Rāyagiri, for the merit of his father
Vyḍhalarāja. [Inscription i of Mr. Sewell. “Details of date not enough for calculation.”]

453. 106 of 1913.—(Kanarese.) On the dhvajastambha of the same temple. Records in Krödhana, Kārttika, śu. di. 12, the gift of this pillar (garuḍa-kambha) by a native of Kalidēvanahaḷli to the temple of Mādhavadeva of Rāyadurga.

454. 107 of 1913.—(Telugu.) On a rock of the hill, in the same village. Records that in Vishu, Māgha, śu. di. 5, a certain goldsmith named Śeṣhādri raised a manṭapa in memory of his brother Prasannayya.

455. 108 of 1913.—(Telugu.) On a boulder by the side of an image of Ānjanēya in the same village. Records that in Paridhāvi, Vaiśākha, śu. di. 5, a certain Mallayya of Ratnagiri caused this Ānjanēya image to be cut.

456. 109 of 1913.—(Kanarese.) On the pedestal of the Rasa Siddha images in the same village. Records in Pramāthi, Māgha, śu. di. 1, Monday, that a niśidhi was constructed on this day. In eight different sections of the stone are given the names of eight persons whom perhaps the images represent. Some of these were Chandrabhūti of the Mūlasaṅgha and Chandrendra, Bādayya and Timmanṇa of the Āpaniṇya (i.e., Āpaniṇya)-saṅgha. [This is Mr. Sewell’s “illegible” inscription 4.] For Rasa Siddha’s story see Bellary Gazetteer, pp. 300-1.

457. 110 of 1913.—(Kanarese.) On the dhvajastambha of the Jambukēśvarasvāmin temple, in the same village. Records in Ś. 1595, Pramādhin, Jyeṭhṭha, śu. di. 12, that Jakkappa, son of Timmarasayya, the śānubhōga of Rāyadurga, presented a well and a lamp pillar to the temple of Jambhunāthadēva of that village. [Mr. Sewell refers to this inscription, but gives a wrong reading of it.]

458. 111 of 1913.—Kanarese (Sanskrit.) On the pedestal of a Jaina image kept in the taluk office of the same village. A damaged record of the Vijayanagara king Hārīhara (I), dated Ś.1277, Manmatha, Mārgaṣira, Purṇima. Records that a Jaina merchant named Bhōgarāja consecrated the image of Santānānti Jineśvara. The merchant is stated to have been a pupil of Māghanandivratin, the disciple of Amarakīrti Āchārya of Kundakundāṅvaya, Sāravata-gachchha, Balāṭkāragaṇa and Mūla-saṅgha. [For a description of the local Jaina images see Bellary Gazetteer, I, 301. “Date can be calculated but cannot be verified.”]

459. 112 of 1913.—(Kanarese.) On a slab set up under a margosa tree, to the east of the same village. Records in Ś. 1534, Paridhāvin, Vaiśākha, śu. di. 15, lunar eclipse, gift of the village Viṭṭhalapura by Tammarāya, son of the Mahā Nāyakāchārya Buṭṭuka Eṛapa-Nāyaka of Rāyadurga, for the worship of the Īśvarasthāna of his mother Pennavva-Nākti (i.e., Nāyakitti).

Rāyadurgam.

461. C. P. No. 126 of Mr. Sewell's List.—(Kanarese.) Records a declaring the settlement of a boundary dispute, in Ś. 1709 (A.D. 1787), Plavaṅga, between the towns of Rāyadurgam, and Molakalamūru in the Maisūr territories. Both these towns possess important hill fortresses.

Tāllakēra.

462 to 469. In his Antiquities Mr. Sewell gives eight inscriptions in this village. These are—

(1) On a stone near the edge of a tank. Records its construction by a private person in Ś. 1281.
(2) Near a well in a Rēḍḍī's land. Grant of lands for the sinking of the well in Ś. 1649.
(3) In the temple of Virabhadra. Undated. Grant of land for a private party by two local chiefs.
(4) Near the temple of Hanumantarāya in the hamlet of Jaṅgamayyapalli. No details given.
(5) In a field. Undated. A private grant to the temple.
(6) In the hamlet of Mallēla. No details.
(7) On a stone north of a clump of trees in the hamlet of Kanahalapalli. No details.
(8) Near the weavers' houses in the principal village. No details.

Vyaparala. (Vēparālla.)

470. C. P. No. 112 of Mr. Sewell's List.—(Kanarese.) Records a document evidencing a sale of land in Ś. 1574 (A.D. 652), Nandana, by the village authorities of Vyāparāla to a private person, apparently a local chief from the title Śrīmat prefixed to his name.

SIRUGUPPA TALUK.

Balakundi.


471. On a stone west of the village. Records that the inhabitants of four villages including Balakundi granted in Ś. 939, Piṅgala, an allowance of 1,000 Gadyāṇas or Pagodas for the divine service, in the reign of Jagadēkamalla (I, 1018-42), Ibid., p. 371, No. 15.

Hāvinahālu.


Konchigiri.


Sirigeri.


Śiruguppa.


Sandur State.

The history of this interesting state is given in detail in *Bellary Gazr.*, Vol. I, pp. 309—15. It is based on Munro’s *Letter to the Board*, 1802; Duff’s *Mahrattas*, a family chronicle and British records. Newbold has given an account of the Mahratta family and “the valley of Sondur” in the *Madras Journal*, Vol. VIII, 128 ff. See also
Kelsall's *Dt. Manual*, 241—59. The following epigraphs have been taken from the *District Gazetteer* and Mr. Sewell's *Antiquities*.

*Kumārasvāmi Temple.*

480 & 481. “A Śāsanam states that the temple was founded in Ś. 641 (A.D. 719). There is an inscription here dated Ś. 1137 (A.D. 1215).” (*Antiquities*, I, 108.) The first of these is mentioned by Newbold and alleged to be a Hale Kannāḍa plate granted by “a king of the Marale dynasty named Bijala Naicanu.” Mr. Francis points out that no such king is known to history and no definite pronouncement is possible about it. With regard to the second, i.e., the inscription of 1215, it is not referred to anywhere else. But Mr. Francis draws attention to an inscription in a detached stone inside the central shrine which says “that in 1205 A.D., a feudatory of the Hoysaḷa king Vīra Ballāḷa II (1191—1212 A.D.) directed the revival of an endowment to the temple which had been made in the time of the Rāshrakūṭa king Kṛṣṇa III (940—56), but had been discontinued.” (*Bellary Gazr.*, I, 321.) For the description of the legends and caves of the temple, its satī stones and festivals see *Ibid*, 322—3. The *Baji Rao Stone* is a singular memorial of a political episode. The *Gazr.* mentions some inscriptions on the satī stones and the Navulasvāmi Kumārasvāmi temple. These are yet to be examined.

**Sandur.**

482. “In the office of the Agent of the Rāja, at Sandūr, is a copper plate document evidencing the grant of land in inām to village carpenters, and the building of villages by a Narapati king.” His name is given in the copy sent me, as “Kṛṣṇa Rāja, and the date as Ś. 1210 (A.D. 1288). There is probably an error somewhere.” (*Antiquities*, I, 108.)

**SUPPLEMENT.**

163-A. A C.P. grant in Prākrit of the eighth year (Ṣaṁva 8, vāsa 6, diva 5), of the Pallava king Dharma-Mahārāja Śivaskanda-varman, issued from Kāñčhīpura. The king confirms a gift made by his father Bappadēva. The record mentions *Sātāhanirrattha* (Bellary District) as forming part of the Pallava kingdom and so shows that the Pallavas ruled over an empire which extended so far to the west. It is one of the earliest Pallava records available. See *Ep. Ind.*, Vol. I, pp. 2—5; where its importance for determining the age of the early Pallavas on palæographical grounds is given.
CHINGLEPUT DISTRICT.

GENERAL.

The following copper plates mentioned by Mr. Sewell in his *Antiquities*, Vol. II, have not been properly located by him. He simply says that they were obtained for examination from the District Court, Chingleput. As the particular villages are not mentioned, I have given them under the heading “general.”

1. C.P. No. 13 of Mr. Sewell’s List.—(Modern Grantha.) Records a grant in Ś. 1008 (A.D. 1086), Kaliyuga 4187, Nandana. The grant purports to have been executed by one Vīra Śaṅguḍaiyān of the Chōja country. [The dates are inconsistent. Evidently a forgery. Edited in *Tam. and Sanskt. Inscrns.*, p. 145. It refers to the establishment of a village near the five Peṇnais named Mantappēdu on the site of an agrahāra destroyed by the Rāya and the authority to enjoy one-eighth of it by a person on payment of 250 pons. The inscription refers to the measuring rod of 64 feet, to the privileges of smiths, vānṇiyars, weavers and fishermen. Written by one Narasimhāchārī. It ends with the words *Yekkōl Appāji.*]

2. C.P. No. 14 of Mr. Sewell’s List.—In all respects similar to the above, of which it is apparently a duplicate. Edited in *Tam. and Sanskt. Inscrns.*, pp. 146–47. Like the above it records the building of the village on the site of the one ruined by the Rāya and the purchase of some share in it by the same person.

3. C.P. No. 15 of Mr. Sewell’s List.—(Modern Telugu with a Persian seal.) Records grant in Ś. 1008 (A.D. 1086), Kaliyuga 4187, Nandana. The grantor’s name is omitted, but it states that he constructed the village of Mannaṇḍeṇu, near Arni, “after having divided the city of the Rāyalu and dug a reservoir in the Agraḥāram” of a Brahman. On the reverse is a mantram in Grantha characters.

4. C.P. No. 16 of Mr. Sewell’s List.—(Tamil.) Records grant by a Mussulman chief, styled *Mahā rāśa rāśa māniya rāya śrī Rirāyaśi Kuppa Chandu Sāyapu avergaḻ*, otherwise Kutb Chand Saheb, in *Pramādicha*, of certain lands, fees, exemption from taxation, and liberty to ride in a palanquin, to Śivandapāda Śeṭṭiyār, of the village, as a reward for faithful service, in the village of Arikōshattī puduppēṭṭai. Five *kānis* of land were given for the maintenance of the palanquin, besides exemption from the taxes on ploughing, the right to collect one measure for every bag of grains that came to the village for sale and one *sēr* for every bag of provisions, etc. See *Tam. and Sanskt. Inscrns.*, pp. 158–59.

4-A. C.P. No. 17 of Mr. Sewell’s List.—Records a grant by a chief (who is given a number of titles some of which are Vijayanagara ones) in Ś. 1488 (A.D. 1566), Prabhāva, the second lunar day, Paṅgūni
12, Wednesday, Rōhini, to one Tambuṣṭṭi as a reward for the discovery of a theft in the palace. The record says that the thieves were Tambu’s relations, that he paid 2,000 pons for their release and that he was given by the Rāya the privilege of collecting a handful for his food from all kinds of grain which came to the market and fourteen villages surrounding the village of Pālaiyanām. (Pālaiyanār in Madhurāntakam Taluk?) See Tam. and Sanskt. Inscrns., pp. 156—58.

5. C.P. No. 21 of Mr. Sewell’s List.—(Now in the Madras Museum.) Records grant by a “Vallabha Mahārāja” in Ś. 1377 (A.D. 1455), year Bhava, of certain lands and ceremonial privileges in some temples to one Vanniyappa Šinna Pillai, minister (Tantri) of Šiṅgeri Šaṅkarāchāriyār, the chief of the priests of the temple at Šiṅgeri. The deed was executed in the presence of Šaṅkarāchāriyār and bears his Narasimha seal. It is in very corrupt and modern Tamil, and edited in Tam. and Sanskt. Inscrns., pp. 152—54.

6. C.P. No. 101 of Mr. Sewell’s List.—(Grantha and Tamil.) It records the dedication of certain lands to a Śiva temple in the village of Nittapinoki Nallār (Nitya-vinōdinallār?) issued by Tappunatta Mumma Nayanār, in the fourteenth year of the reign of “Kōpirirajakēsārivarvā.” No date given. The seal on the ring joining the plates has a triśulam between two Nandis.

7. C.P. No. 139 of Mr. Sewell’s List.—(Madras Museum Plate No. 1.) (Tamil in Grantha characters.) Records a grant, similar to 1, 2 and 3 above. Records a grant in K. 4190, Ś. 101, Manmatha, Chitrai 22, by “the most powerful” chief Viraśānguḍaiyān. The object of the grant was some land in Alakkayyar said to be in Kāṅchīmaṇḍalam. See Tam. and Sanskt. Inscrns., pp. 137—39.

The plate contains certain diagrams to show the divisions of the land granted.

8. C.P. No. 140 of Mr. Sewell’s List.—(Madras Museum Plate No. 2.) Records grant of lands. This is similar to No. 4 in its characters, and in its wordings. Edited in Tam. and Sanskt. Inscrns., p. 140.

9. C.P. No. 142 of Mr. Sewell’s List.—(Telugu.) Records on one side some mantrams with a Telugu seal, and on the other a representation of a tree, a cow, two human figures, and some other animals.

10. C.P. No. 143 of Mr. Sewell’s List.—(Museum Plate No. 5.) Another plate of the same series as No. 1 slightly different in character. See Tam. and Sanskt. Inscrns., p. 142.

11. C.P. No. 144 of Mr. Sewell’s List.—(Madras Museum Plate No. 6.) This is in every respect identical with No. 1. Edited in Tam. and Sanskt. Inscrns., pp. 143-44.

12. C.P. No. 145 of Mr. Sewell’s List.—(Madras Museum Plate No. 7.) (Tamil.) Records a sale-deed by which the followers (janaṅgaḷ, uḷḷattār) of Muttyiyappa Nāyakka, of the village of Krishṇa-ōḍai,
sold some lands to a merchant of Arni, in Ś. 1351 (A.D. 1429), Kaliyuga 4519, Vikāri, during the reign of "Viraśīṅga Rāya Tēva Mahārāya" over the Toṇḍaṁanaḍalām. Edited in Tam. and Sanskt. Inscrns., pp. 150—52.

13. C.P. No. 148 of Mr. Sewell's List.—(Madras Museum Plate No. 10.) (Tamil.) Records a sale-deed by the followers of Muttiyappa Nāyakka of the same village, who sold during the reign of Viraśīṅga Rāya, some lands to another merchant in Ś. 1349 (A.D. 1427), Kaliyuga 4517, Plaua. The cost of 1,925 kujis (by the 32 span-roj) is given as 125 Pulicat pagodas. See Tam. and Sanskt. Inscrns., pp. 148—50, for a detailed edition of this inscription.

14. C.P. No. 147 of Mr. Sewell's List.—(Telugu.) Records a grant of land in Ś. 1011 (A.D. 1089), Kaliyuga 4190, Maunmatha. On the reverse is a mantra in Grantha characters, surrounded with Telugu letters, and a design with Vaishṇava emblems of a very modern type.

15. C.P. No. 149 of Mr. Sewell's List.—Word for word the same as No. 1 above.

16. C.P. No. 178 of Mr. Sewell's List.—This is exact fac-simile of the inscriptions Nos. 1 and 2 above.

\`{\underline{Chingleput Taluk.}}

Chingleput.

[See Antiquities, Vol. I, p. 188, for a history and antiquities of the place.]


18. 295 of 1895.—On a stone in the same place. (Tamil.) Records a grant of land to a Vaishṇava temple in the time of Nilagangaraiyan.

19. 296 of 1895.—(Vaṭṭaḷuttu.) In the same place. Mutilated.

20. 297 of 1895.—(Tamil.) In the same place. A record of the fifth year of Tribhuvanachakrvartin Vīra Rājendra Chōḍadeva (II), recording a gift of land by Nilagangaraiyan.

21. 298 of 1895.—(Persian.) In the same place. Dated A.H. 104.

22. 299 of 1895.—(Tamil.) In the same place. A much damaged record of Achyutadeva Mahārāya (1530—42).

23. 39 of 1911.—On a slab built into the steps of the Sub-Collector's office, Chingleput. A Dutch record of A.D. 1749, mentioning the laying of the foundation of a fort (perhaps Orange of Sadras, according to Dr. Vogel), planned by C. P. Keller. See Tirukkaḷukkuṇṟam inscriptions where the latter's name is found. See Ep. Rep., 1911, p. 93.
24. 29 of 1912.—On a slab in the District Judge’s bungalow at Chingleput. A Dutch record which Mr. Cotton believes to be the epitaph on a Dutch tombstone brought from Sadras. It reads: “man’s life is as a flower that fades.”

_Idaiyanpadal (near Śāluvakuppam)._  


26. 57 of 1890.—On another rock close to the preceding. A record of Tribhuvananīrādēva (Kulōttunīga III?), dated in his twenty-seventh year.


_Irugunṟappalli._

29. 617 of 1904.—(Tamil.) On a slab lying in a garden. Records in Durmati a gift for the merit of Velikōti Śingama Nāyakkar-Ayyan. In modern characters. [The chief was evidently a member of the Veṅkaṭatagiri family. See _Antiquities_, II, pp. 240–43 for the genealogy of these chiefs.]

_Kaḷattūr._

A centre of the Kaḷāmukha sect of Śaivitism. Gōmaṭham Śailarāśi Paṇḍita and Gāṇānarāśi Paṇḍita were, for example, owners of this and Tiruvānakkōyil temples. As Mālārn-Kaḷandai it is also famous in literary history as the native place of Poet Pugalēndi, the author of the _Naḷavenbā_.]

30. 332 of 1911.—(Tamil.) On the south wall of the central shrine in the Munkudumisvara temple. The Paṇḍya king Jaṭāvarman (unidentifiable) seems to record in his eighth year a gift of land. Mentions Gaṅgaikōṇḍaśōla-chaturvēdīmanāgalam, which was perhaps another name of Kaḷattūr. Stones missing.

31. 333 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records in his thirteenth year, gift of money for a lamp by a merchant who was a resident of Māḍavidipperundēru at Tiru-Mayilārpil in Puliyūr-kōṭtām to the temple of Peruntrikkōyil-Mahādēva at Kaḷattūr, a village in Kaḷattūr-kōṭtām which was a subdivision of Jayaṅgōṇḍaśōlāmanḍalam.
32. 334 of 1911.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva that Aravindavalli, a devaṛāḍiyāḷ of Tiruvoṅṛiyūr, set up in the same temple an image of Chāndēśvara and presented money for a lamp. Also, the merchant mentioned in No. 333 gave a lamp stand.

33. 335 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōlādēva (III'). Records in his fifth year gift of land in the village of Śīru-Taṇḍālam by one of the parikkirattu-pędugai of Vajudalai-Māmbakkam in Vallanāḍu, a subdivision of Dāmar-kōṭṭam, to the temple of Āvudaiya-Nāyanār at Kalattūr.

34. 336 of 1911.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of money for lamps by two dancing girls.

35. 337 of 1911.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of a lamp by a Vāṇiyan.

36. 338 of 1911.—(Tamil.) On the same wall. Records in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōlādēva, “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya” (i.e., Kulōttuṅga III, 1178—1216), gift of land by certain dancing girls of the temple. Mentions Kalattūr alias Gaṅgaikoṇḍaśōla-chaturvēdi-maṅgalam.

37. 339 of 1911.—(Tamil.) On the west wall of the same shrine. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōlādēva (1118—35) gift of two lamps to the temple of Peruntirukkōyil-Mahādēva at Kaḷattūr by a Brāhmaṇa resident of that village.

38. 340 of 1911.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōlādēva gift of money for two lamps.

39. 341 of 1911.—(Tamil.) On the same wall. Records in the twenty-third year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōlādēva, “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya” (i.e., Kulōttuṅga III, 1178—1216), gift of three lamps.

40. 342 of 1911.—(Tamil.) On the same wall. Records in the fourteenth year of the Pāṇḍya king Mārarvarman Tribhuvanachakravartin Sundara Pāṇḍyadēva gift of land for offerings to the same temple by Kakkanāyakkan, one of the Kaikkōḷars of the temple. Mentions Gaṅgaikoṇḍaśōla-chaturvēdi-maṅgalam. [The king was in all probability Mārarvarman Sundara Pāṇḍya II “who took every country," who came to the throne in 1238-9 and ruled till about 1251. For the exploits for a chief named Kakkul Nāyaka see N.A. 441.]
41. 343 of 1911.—(Tamil.) On the north wall of the same shrine. Records in the fourteenth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva gift of land for offerings by Ajuḍaiyanāyaka, another Kaikkōla of the same temple. See note to the above.

42. 344 of 1911.—(Tamil.) On the same wall. Records in the fourteenth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva gift of land for offerings by Mallandai, a third Kaikkōla of the same temple. The donors in Nos. 40 and 41 were his brothers.

43. 345 of 1911.—(Tamil.) On the same wall. Records in the thirteenth year of the Chōla king Tribhuvanachakravartin Kūlottuṅga-Chōladeva (III), “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya,” gift of land by two sisters who were the dancing girls (dēvaraḍiyār) of the temple. Registers that one of these set up the image of Kshētrapāla in the temple. Mentions Pālipākkam, a hamlet of Kaḷattūr.

44. 346 of 1911.—(Tamil.) On the same wall. Records in the twelfth year of the Chōla king Tribhuvanachakravartin Kōnerin-maikōṇḍān an order of his to the chief Tōṇdaimān, on the two hundred and ninety-third day of the year, to grant certain lands in and around Kaḷattūr clubbed together under the name of Kūlottuṅgaśōḷaṇ Tiruttoṇḍattogainallūr as a dēvaḍāna to the temple of Peruntirukkōyilūḍaiya Mahādēva for the tirumaḍaiwīḷagam and a flower garden. Anapāya Mūvēndavēḷan is stated to have been the royal secretary (tirumandira-ōlai). As Anapāya is proved by a Tiruvārūr inscription (269 of 1901) to be a title of Kūlottuṅga II, it is plain that the Kūlottuṅga of this inscription is Kūlottuṅga II, a conclusion which palæography confirms. See Tiruvānakkōyil and Tiruvārūr inscriptions.

45. 347 of 1911.—(Tamil.) On the same wall. Records in the twelfth year of the Chōla king Tribhuvanachakravartin Kūlottuṅga-Chōladeva (III), “who was pleased to take Madura and the crowned head of the Pāṇḍya,” gift of land by a dancing girl (dēvaradiyāl) of the temple.

46. 348 of 1911.—(Tamil.) On the same wall. Records in the thirteenth year of the Chōla king Tribhuvanachakravartin Kūlottuṅga-Chōladeva (III), “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya,” gift of 1,153 kuḷi of land by another girl of the same temple. Mentions Ottipākkam, a hamlet of Kaḷattūr.

47. 349 of 1911.—(Tamil.) On a slab built into the floor of the Mukha-maṇṭapa in the same temple. A record of the Pallava king Nandivarman-Mahārāja. Mentions in his fourteenth year Kaḷattūrkōṭṭam and a certain Paramēśvara. [It is not known which of the Nandivarman is referred to.]

49. 351 of 1911.—(Tamil.) In the same place. Records in the fifteenth year of Tribhuvanachakravartin Vijayaṅgaṅdagopāladeva (1250—83) that a certain Arulāḷapperumāl alias Rājrāja-Viluppara-raiyan constructed the shrine of the goddess and presented lands to it for the merit of his mother.

*Māvalivaram (Mahābalipuram).

For an excellent account of the local architectural works and a valuable bibliography on the same see Antiquities I, 189—91. The place is well-known in Vaishṇavite history as the birthplace of one of the three first Āḷvārs and referred to both in the Dēvāram and Nālāyirprabandha.

50. 1 of 1887. Inside shore temple. Records that in the ninth year of Vīra Rājendrachōla (I or II?) the Mahāsabha of Śiridavūr or Narasimhamaṅgalam gave 2,000 kūḷis of land to the Lord of Tirukkaḍalalmallī. See S.I. Inscrns., Vol. I, No. 42, pp. 68—9.


52. 3 of 1887. On the north base of the shore temple. A record of the twenty-sixth year of Rājarāja I. Mentions the three shrines of Rājasimha Pallavēśvaradēva, Kshatriyasimha Pallavēśvaradēva and Pallīkonḍār. [Tirumāṅgai Āḻvār refers to the existence side by side of Śiva and Vīshṇu.]

53. 4 of 1887. Inside Gaṅgaikondha Maṅṭapam. No details.

54. 5 of 1887. Front wall of the Varāhasvāmi temple. No details.

55. 54 of 1890. On a rock-cut niche into the left of the Varāhasvāmin temple. A record of the Chōla king Kō-Parakēsārivarman alias Uḍaiyār Rājendrēva (1050—62), dated in his ninth year.

* The inscriptions collected by Colonel Mackenzie in this place are enumerated and summarized in Ins., S. Ots., p. 187, Nos. 13—18 and Raś. Catal., III, pp. 333—4. I have given them under No. 81-A to 81-F. It is not improbable that a few are repetitions of the epigraphs copied by the Department. The original Mack. MS. is No. 845 (No. 50, C. M. 1019), section 6. I have inquired in the Oriental Manuscripts Library for it and been informed that it is missing.
56. 55 of 1890. On a stone near the tank at Pavaḷakkäran sattram (or chäyaḍi). A record of the Vijayanagara king Achyutadeva, dated in Ś. 1457 expired, Manmatha. [Sir Walter Elliot has misread this inscription as that of Vikramadēva, dated Ś. 1157.]


58 to 74. 512 to 528 of 1907.—(Archaic script.) Inscriptions on the Dharmarājaratha. See South Ind. Ins., Vol. I, Nos. 1 to 17, where Dr. Hultzsch edits these. They consist of a string of titles of the Pallava king Narasimhayavarman II. [Burnell mistook the titles to be those of a deity. Dr. Hultzsch identifies Atyantakāma with Paramēśvaravarman I, but Mr. Krishna Sastri with Narasimhayavarman II. See Ep. Rep., 1913, p. 89.

75. 529 of 1907.—On the third storey of the same ratha, west. The ratha is called Atyantakāma-Pallaveśvara-griham. [Owing to his identification of Atyantakāma with Paramēśvaravarman I and Rājasimha with his predecessor, Hultzsch believes that the son appropriated to himself the Dharmarāja-ratha which his father had excavated; but the excavator was probably Paramēśvara's son Narasimhayavarman II and he was himself Atyantakāma.

76. 530 of 1907.—On a pillar of the rock-cut manṭapa south-west of the “Gōpis' churn” in the same village. Consists of the biruda Vāmāṅkuśa.

77. 531 of 1907.—In the Gaṅēśa temple in the same village. The alphabet of this and the next is attributed by Burnell on palæographical grounds to about A.D. 700. It differs from the alphabet of 58-74 in being extremely florid. See South Ind. Ins., Vol. I, No. 18.

78. 532 of 1907.—In the Dharmarāja manṭapa in the same village. The inscription says that the Gaṅēśa shrine and this manṭapa were made by Atyantakāma (i.e., Narasimhayavarman II). See South Ind. Ins., Vol. I, No. 19.

79. 533 of 1907.—In the Rāmānuja manṭapa in the same village. This inscription consists of the last verse of the above two inscriptions and seems to have been a third inscription of Atyantakāma. See South Ind. Ins., Vol. I, No. 20.

80. 566 of 1912.—(Pallava-grantha.) On the plinths of two balipitāhas recently excavated in the courtyard of the shore temple. A damaged record of the Pallava king Narasimhayavarman II who had the titles of Rājasimha and Atyantakāma. Registers four Sanskrit verses in praise of the king.

81-B. On a stone in the temple of Sthalaśayana-Perumāl temple. Records grant of 1,000 kālsis to the God in the twentieth year of the reign of Ko-Parakēsarivarman. *Ins.*, S. Dts., p. 187, No. 14.


81-F. Below the above. Records that in the reign of “Soomukharayen” in Svabhānu, the people of Mahābalipuram and twelve other villages declared, the lands of Sthalaśayana-Perumāl to be rent-free. *Ibid.* No. 18.

_Nandivanam._

82. 255 of 1910.—(Grantha.) On a slab set up in the Gaṇeśa temple. Records gift of a perpetual lamp to . . . at Nandipura by a certain Śekkīḷan Kuṭṭēra. [Śekkīḷan is a sub-caste of the Veḷḷāla community. The great author of the Periapuraṇa, for instance was a member of the Śekkīḷa community.]

_Nerumbūr._


84. 272 of 1912.—(Tamil.) On the same base. The Vijayanagara king Gajavēṭāikara Dēvarāya (i.e., II, 1422—49), fixes in Ś. 1358 (A.D. 1436—7), Naḷa, Tai Samkramaṇa, that two paṇams were to be paid as _pattāda-Nīlāyam_ on each loom of the Kaikkōlar living in the _tirumadaivilāgam_ of the temple of Tiruvanisuramudaiya-Nāyanār at Nērumūr in Kālattur-pārī.

85. 273 of 1912.—(Tamil.) On the same base. Sakalalōka-chakravartin Rājanārāyaṇan Śambuvarāyar records in his ninth year (i.e., A.D. 1346), gift of land for offerings and other services, to the temple of Tiruvāymisuramudaiya-Nāyanār at Nērumūr.

86. 274 of 1912.—(Tamil.) On a pillar of the maṇṭapa within the same temple. Records the gift of the pillar by Kaṇṇārāmudaiya Pallavarāyan of Īḷattūr.
87. 275 of 1912.—(Tamil.) On the threshold of the entrance into the same temple. A mutilated record of the Chōla king Rājarāja-Rājakēsārivarman (Rājarāja I), date of which is lost. Contains a portion of the historical introduction beginning with tiru nagal pōla. Seems to record a gift of land for lamps and offerings to a temple at Nerumūr.

88. 276 of 1912.—(Tamil.) On a slab set up in the street of the same village. Sakalalōkachakravartin Rājanārāyanān Śambuvarāyar fixes in his seventh year (i.e., 1344 A.D.), the rate of kaḍamai and vāsalvari to be paid by the Kaikkōḷar living in the premises of the temple of Tiruvanisuramuḍaiya-Nāyanār.

Taiyūr.


Tirukkachchūr.

89. 261 of 1909.—(Tamil.) On the north wall of the central shrine in the Kachchapēśvara temple. Dated in the eighth year of the Chōla king Tribhuvanachakravartin Rājādhīrājadēva (II, 1178—86). Records that the oil-mongers of Kāṇchi and its suburbs and those of the twenty-four nagaras met in the temple of Tirukkāṭupalḷiyuḍaiya-Nāyanār, at Kāṇchi-mānagaram and decided that the usual tax on oil mills in the temple premises, together with a specified quantity of oil and a fee of one kāśu per oil-mill, be paid to the temple for offerings and lamps. This they declared to be their Jātidharma. [The assembly seems to have diverted the tax from Government to temple thus enhancing its own burden.]

90. 262 of 1909.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?), gift of land for a lamp to the temple of Tiruvālakōyi-luḍaiya-Nāyanār at Tirukkachchūr in Śeṇgunra-nādu, a subdivision of Kalattūr kōṭṭam in Jayaṅgōnda-chōlamanḍalam.

91. 263 of 1909.—(Tamil.) On the same wall. Records gift of bell-metal vessels to the same temple by a private individual.

92. 264 of 1909.—(Tamil.) On the same wall. Records in the fourteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of money for a lamp to the same temple. Tirukkachchūr was known also by its surname Nittavinōdanallūr. [See Ep. Ind., XI, 248, where Mr. Sewell points out from the chronological details of the epigraph that the date is December 18th, A.D. 1229.]
93. 265 of 1909.—(Tamil.) On the west wall of the same shrine. Records in the third year of the Chōla king Rajakēsari-varman alias Tribhuvanachakravartin Kulōttuṅgachōlādēva gift of land for a lamp.


95. 267 of 1909.—(Tamil.) On the north wall of the same shrine. Records in the seventh year of the Chōla king Rājakēsari-varman Tribhuvanachakravartin Kulōttuṅgachōlādēva gift of land for a lamp by a native of Tirukōvalu in Naṉuvil-nādu.

96. 268 of 1909.—(Tamil.) On the same wall. Records in the thirteenth year of Rājanārāyaṇan Śambuvarēyar gift of land by a Jīyar (priest) of Pushpagiri whose name, perhaps, was Śamka-raśiva. See Ep. Ind., XI, 250-1, where Mr. Sewell points out that the details of the date (Sunday, Krittika, Aparapaksha dvitīya, tulā) are irregular both for A.D. 1349 and 1350, which should have been his thirteenth year as the Kāṇchi and Ševilimēdu inscriptions show that he came to the throne in 1337.

97. 269 of 1909.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Rājakēsari-varman alias Uḍaiyār śṛṅ-Kulōttuṅgachōlādēva gift of ninety sheep for a lamp by a certain Tiruvaraṅgadēvan alias Virudarājabhayaṅkarachchōliyaraṇya.

98. 270 of 1909.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. Records in the third year of the Chōla king Tribhuvanachakravartin Rājarājadēva III gift of money for two lamps. [See Ep. Ind., XI, 248, where Mr. Sewell discusses the details of the date and finds them to be irregular.]

99. 271 of 1909.—(Tamil.) On the same wall. Records in the tenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-chōlādēva (III), “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya,” gift of money for a lamp by the wife of Paṅchanadivānān alias Rājarāja-Nilaṅgaraiyān. See No. 103.

100. 272 of 1909.—(Tamil.) On the same wall. Records in the fourteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) gift of money for a lamp by a native of Piḷḷaiyappākkm alias Kaitavakaṅtavanallur in Māganūr-nādu, a subdivision of Šēṅgāṭṭu kōṭṭam in Jayaṅgondachōlamandalām.

101. 273 of 1909.—(Tamil.) On the same wall. Records in the twelfth year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of vessels to the same temple.

102. 274 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Kulōttuṅgachōlādēva (III, 1178—1216). Refers in
his thirty-seventh year to the failure of crops in the tenth year and the consequent troubles as regards payment of taxes. An incomplete record.

103. 275 of 1909.—(Tamil.) On the same wall. An inscription of the Chola king Tribhuwanachakravartin Kulöttuṅgachōḷadēva (III), "who was pleased to take Madurai (Madura), Īḷam (Ceylon), and the crowned head of the Pāṇḍya." Records in his thirteenth year, gift of thirty-two cows and one bull for a lamp, Kulöttuṅgaśoḻa Kaṇṭhappan Ādināyan Paṅchanadāvāṇa alias by Rājarāja Nilagaṅgaraigyan of Tiruchchuram in Kulöttuṅga-Chōḷa Vaḷaṇādū, a subdivision of Puliyūr-kōṭṭam in Jayaṅgoṇḍa-Chōḷa- maṇḍalam.

104. 276 of 1909.—(Tamil.) On the same wall. Records in the twentieth year of the Chola king Tribhuwanachakravartin Kulöttuṅga-Chōḷadēva (III), "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya," gift of land for a lamp.

105. 277 of 1902.—(Tamil.) On the same wall. Records in the eighteenth year of Tribhuwanachakravartin Rājarājadēva (III?) gift of money for a lamp by a native of Pillaippakkam alias Kaitava Kaitavanallūr in Māgaṉūr-nādu, a subdivision of Seṅgāṭṭu-kōṭṭam in Jayaṅgoṇḍa-chōḷamaṇḍalam.

106. 278 of 1909.—(Tamil.) On the north wall of the same maṇṭapa. Records gift of a lamp. Built in at the beginning. In continuation of this is engraved a fragmentary record of Kulöttuṅgachōḷadēva (III).

107. 279 of 1909.—(Tamil.) On the same wall. Refers in the thirty-seventh year of the Chola king Kulöttuṅgachōḷadēva (III) to the troubles mentioned in No. 102 and records that a private individual of Ōymĕ-nādu provided for offerings in the temple: [The residents of Tirukkachchūr borrowed from him 15 kāsus and allowed him towards interest a piece of land which was the common property of the village, besides paying the tax due to Government on that land. It shows that the assembly was responsible for the revenue even in bad times.]

108. 280 of 1909.—(Tamil.) On the same wall. The Chola king Kulöttuṅga-Chōḷadēva records in his forty-fifth year gift of three cows for a lamp.

109. 281 of 1909.—(Tamil.) On the same wall. Records in the twenty-second year of the Chola king Tribhuwanachakravartin Kulöttuṅga-Chōḷadēva (III) "who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya," gift of thirty-two cows and one bull for a lamp by a certain Mullaippāṭi-Tiruchchura Kaṇṭhappan whose titles are identically the same as those of Kulöttuṅgaśoḻa Kaṇṭhappan mentioned in No. 103.
110. 282 of 1909.—(Tamil.) On the same wall. An unfinished record of the Chola king Tribhuvanachakravartin Kulottungacholadeva (III), alias Tribhuvanaviradéva, “who being pleased to take Madurai (Madura), Jálam (Ceylon), Karuvur and the crowned head of the Pándya, was pleased to perform the anointment of heroes and victors”, in his fortieth year. Mentions an order (ôlai) of a certain Irunandivarman.

111. 283 of 1909.—(Tamil.) On the same wall. Records in the thirty-sixth year of Tribhuvanachakravartin Könérinmaikonchân gift of land for offerings to the same temple in the village of Šenguram alias Arumolidevanallur and in another which was situated in Vallâ-nâdu. Arumolidevanallur was apparently named after Šekkijär, the author of the Periapurâna who was a native of Kunrattîr.

112. 284 of 1909.—(Tamil.) On the same wall. Records in the thirty-seventh year of the Chola king Tribhuvanachakravartin Tribhuvanaviradéva (Kulottuńga Chola III) gift of money for a lamp by a native of Íraiyûr in Kunra-nâdu, a subdivision of Ürruk-kâttu-kôttam in Jayaṅgonḍa Chôlamanḍalam.

113. 285 of 1909.—(Tamil.) On the same wall. Records in the twenty-eighth year of the Chola king Tribhuvanachakravartin Kuluttuńga-chôla-choladeva (III), “who was pleased to take Madurai (Madura), Jálam-(Ceylon) and the crowned head of the Pándya,” gift of thirty-six sheep for three lamps.

114. 286 of 1909.—(Tamil.) On the same wall. Records in the twenty-second year of Tribhuvanachakravartin Könérinmaikonchân gift of lands in three villages, viz., Pârippâkkam, Arumbâkkam and Mâttur which belonged to Maṅgâdu-nâdu, a subdivision of Puliyûr-kôttam alias Kulottuńga-chôla-valanâdu, in Jayaṅgonḍa-Chôlamanḍalam. These lands were to be looked after by the servants of the temple of Tiruvaïyar-Udaiyar at Kûttanbâkkam in Maṅgâdu-nâdu.

115. 287 of 1909.—(Tamil.) On the same wall. Records in the twenty-third year of the Chola king Tribhuvanachakravartin Kulottuńga-choladeva (III) “who was pleased to take Madurai (Madura), and the crowned head of the Pândya” gift of money for two lamps. One of the donors was a native of Veḻûr in Damanûrnâdu, a subdivision of Ürrukkâttu-kôttam.


117. 289 of 1909.—(Tamil.) On the same wall. Records in the fifth year of the Chola king Tribhuvanachakravartin Kulottuńga-Chôladeva gift of 4 kâsu for two lamps.
118. 290 of 1909.—(Tamil.) On the same wall. Records in the thirty-fifth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III) alias Tribhuvanavīradēva, “who having taken Madurai (Madura), Īḷam (Ceylon), Karuvur and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors (i.e., Kulōttuṅga III, 1186—1216)”, gift of a village of 67 vēlis of land by one Nandivarman, as an auxiliary endowment to the temple of Tiruvālakkoyil-Uḍaiyār at Tirukkachchur. Mentions Madaiyarpulīiyam in Vallanādu. The dēvadāna lands had been dwindling, the daily worship and repairs neglected, and hence this donation.

119. 291 of 1909.—(Tamil.) On the same wall. A mutilated record of the Chōla king Tribhuvanachakravartin Madurai (Madura) and the crowned head of the Pāṇḍya (evidently Kulōttuṅga III), date of which is lost. Records gift of 3,000 new kāsu for lamps.


121. 293 of 1909.—(Tamil.) On the same wall. Records in the twenty-second year of the Chōla king Tribhuvanachakravartin Kulōttuṅga Chōladēva gift of thirty-two cows and one bull for a lamp.

122. 294 of 1909.—(Tamil.) On the same wall. A damaged record of the Chōla king Tribhuvanachakravartin Rājarājadēva, dated in his sixth year. Seems to record a gift of land.

123. 295 of 1909.—(Tamil.) On the east wall of the same maṇṭapa. A record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III) “who was pleased to take Madurai (Madura), Karuvur, and the crowned head of the Pāṇḍya”. The residents of the village of Šēṅgūṇṟam who saw that there was no facility for the irrigation of the lands in Ambarpākkam alias Irandidutyāginallūr which was a hamlet of Šēṅgūṇṟam and a devadāna of the temple, excavated, at the expense of the temple, a tank in their own holding, put up a sluice to it, and agreed to irrigate the lands of both villages from it. [It seems that the cost of excavation fell to the temple, while the land to the residents. Hence both profit by the transaction.]

124. 296 of 1909.—(Tamil.) On the same wall. Records in the seventeenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of money for a lamp by a native of Mūḷaṅgudi in Uyyakkondavalanādu, a district of Chōla-maṇḍalam.

125. 297 of 1909.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), “who was pleased to take Madurai
(Madura) and the crowned head of the Pāṇḍya,” gift of 2 old kāśu for a lamp.

126. 298 of 1909.—(Tamil.) On the same wall. Records in the thirty-third year of the Chōla king Tribhuvanachakravartin Tribhuvanavirādeva, “who having taken Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment heroes and victors” (i.e., Kulōttuṅga III), gift of money for a lamp by a native of Iraiyūr in Kuṇḍanādu, a subdivision of Üṛrukattu-kōttam in Jayaṅgonḍa-Chōla-maṇḍalam.

127. 299 of 1909.—(Tamil.) On the same wall. Records in the twenty-ninth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III) “who was pleased to take Madurai (Madura), Īlam (Ceylon) and the crowned head of the Pāṇḍya,” gift of 4 old kāśu for two lamps by a native of Vēlūr in the district of Dāmanūr-nādu.

128. 300 of 1909.—(Tamil.) On the south wall of the outer prākāra of the same temple. A record of the Pāṇḍya king Jata-varman alias Tribhuvanachakravartin Sundara-Pāṇḍyaḍēva (II? 1276—90); fixes the taxes in his fourteenth year, to be paid by traders, weavers and oil-mongers, to the king and to the temple. These were six panams per year on each shop-keeper, on each loom of the kaikkōlar, on each loom of the Śāliyar and on each oil monger.

129. 301 of 1909.—(Tamil.) On the same wall. Records that Poyyāmolimaṅgalam was the proprietary village (kāni) of a certain Perunambi, a descendent of Śāttanār who, among the learned assembly (Kadigai) of that village, was entitled Muttamilāchārya and was well-versed in the Tamil language. The Government Epigraphist suggests that “we may have to find in this a possible reference to Śāttanār, the author of the ancient work Manimēgalai.” [The name Poyyāmolimaṅgalam also suggests the Tamil poet Poyyāmolippulavar, who was a native of Uraiyūr (130) in Šēṅgattukōttam. For his life see Abhidanachintāmaṇi, p. 741-42.]

130. 302 of 1909.—(Tamil.) On the same wall. Records in the fourteenth year of the Pāṇḍya king Jata-varman alias Tribhuvanachakravartin Sundara-Pāṇḍyaḍēva gift of thirty cows and one bull for a lamp by a native of Māṇanallūr alias Vīrāśoḷa-chaturvedimāṅgalam in Šembūr-kōttam, a subdivision of Jayaṅgonḍa-Chōla-maṇḍalam. [See Ep. Ind., Vol. XI, p. 259, where Mr. Sewell points out that the details of date would suit Jata-varman S.P. II (1276–90). Mr.-Sewell infers from this epigraph that the king’s accession day should have been subsequent to July 3, A.D. 1276.]

131. 303 of 1909.—(Tamil.) On the same wall. Records in the seventh year of the Pāṇḍya king Jata-varman alias Tribhuvanachakravartin Sundara-Pāṇḍyaḍēva gift of one buffalo for a lamp.
[See Ep. Ind., Vol. XI, pp. 254-5, where Mr. Sewell says that it is a very irregular date, which cannot belong either to the first or second king of this name.]

132. 304 of 1909.—(Tamil.) On the same wall. A record of the Pândya king Jațăvarman alias Tribhuvanachakravartin Sundara-Pândyadēva in his eighth year. Mentions the temple of Devarādisuramudaiya-Nayanār and the village of Maṇarkuṭi which was a dēvadana of the Tirukkachchür temple.

133. 305 of 1909.—(Tamil.) On the same wall. Records in the eighth year of the Pândya king Jațăvarman alias Tribhuvanachakravartin Sundara-Pândyadēva (I) gift by a temple dancing girl, of a lamp and a brass image carrying it. [See Ep. Ind., Vol. XI, p. 256, where Mr. Sewell fixes the date as Monday, May 27, A.D. 1258.]


135. 307 of 1909.—(Tamil.) On the west wall of the same prākāra. A record of the reign of the Pândya king Māravarman Tribhuvanachakravartin Vīra-Pândyadēva. Fixes the rates at which certain taxes had to be collected on cattle (Āṭṭiraippattam) in (the district of) Iraṇḍāyiraveliparṟu. One of the signatories was Sundara-Pândya-Kaṇḍiyadēvan. The scale of taxes “exempted the calves and the young ones of sheep and goats, but imposed one panam per year on each head of ten cows, on each herd of five buffaloes and on each herd of fifty sheep.” See S.A. 178 for the probable identity of the king.]

136. 308 of 1909.—(Tamil.) On the same wall. Records in the seventeenth year of the Pândya king Jațăvarman alias Tribhuvanachakravartin Sundara-Pândyadēva (II) gift of three cows for a lamp by a merchant of Madhurāntaka-chaturvēdimaṅgalam, while the king was residing in the street Bhuṇanuḷudupperunderuvu of that village. [See Ep. Ind., Vol. XI, p. 259, where Mr. Sewell discusses the details of the date and decides that it should be Monday, August 25, A.D. 1292.]

137. 309 of 1909.—(Tamil.) On the same wall. Records in the nineteenth year of the Pândya king Māravarman Tribhuvanachakravartin Sundara-Pândyadēva gift of taxes collected in the village of Nāriyanpākkam which belonged to Iraṇḍāyiraveli-parṟu, to the matha of Mudaliyār Perumāl-Tādar of that village. [Tādan reminds the literary student of the rival of Kamba who criticised
his Mummanikkövai and who got from the admiring Chōla the village of Kuvam in Tondamanadalam.

138. 310 of 1909.—(Tamil.) On the same wall. Records in the tenth year of the Pândya king Jatävarman alias Tribhuvanachakravartin Sundara-Pândyadēva (II, ?1276—90) gift of two vēli of land in Iranḍaýiravēlīpaṟṟu north of (Tirukkachur) to two worshippers in the temple of Tiruvēgambamudaiya-Nāyanār at Kaṅchipuram (Conjeeeveram).

139. 311 of 1909.—(Tamil.) On the north wall of the same prakāra. Records in the twenty-eighth year of Tribhuvanachakravartin alias Vijayagandagopāladaēva the sale of land mentioned in No. 134 situated in Oḍḍaṅgādu, a hamlet of Perumbēdu, by the residents of the latter village, to a native of Dharmāpuram.

140. 312 of 1909.—(Tamil.) On the same wall. A record of the Vijayanagara king Viruppana-Uḍaiyār (Virūpāksha I), son of Ariyana-Uḍaiyār (Harihara II) in Dundubhi. Records that two families (kuḍi) were dedicated for the hereditary service of the temple, viz., to look after its lamps, and declared by the villagers to be free from all assessments.

141. 313 of 1909.—(Tamil.) On the same wall. The Vijayanagara king Vīra-Viruppana-Uḍaiyār (Virūpāksha I) records in Raktākshin, dedication of two other families for the same purpose and for carrying the god in procession.

142. 314 of 1909.—(Tamil.) On the same wall. Records in the fifteenth year of the Pândya king Jatāvarman alias Tribhuvanachakravartin Sundara-Pândyadēva (II) the renewal of a contract by the Śiva Brāhmaṇas, to burn a lamp in the temple. Quotes the twentieth year of Kulōttuṅga-Chōladeva (II), the thirty-eighth year of Tribhuvanaviradēva (i.e., Kulōttuṅga III), the fifteenth year of Rājarājadēva (III), the seventeenth year of Rājarājadēva and the seventh year of Sundara-Pândyadēva (I ?).

143. 315 of 1909.—(Tamil.) On the same wall. A record of the Pândya king Jatāvarman alias Tribhuvanachakravartin Sundara-Pândyadēva, dated in his thirteenth year (Wednesday, Aśvini, Purvapaksha-pañchami of Kumbha). Records a gift to the temple of Tirukkachur. Refers to the confiscation of the property of some rebellious and misbehaved people at Utippākkam. Mr. Krishna Sastri identifies this king with Jatāvarman Sundara Pândya II, but Mr. Sewell points out in Ep. Ind., Vol. XI, p. 256, that the dates are satisfactory neither for the first nor the second king of that name. The date works out correctly for Sundara Pândya III, who, according to Mr. Swamikannu Pillai, came to the throne in March 1294. The present date corresponds regularly to 8th February, A.D. 1306. The inscription is very interesting, for the insight it gives into the method of criminal administration of those days.
A number of Brāhmans of the village of Uttippākkam (and certain Veḷḷālas) gave up their caste duties, took up the profession of highway men, wore weapons, “murdered the Brāhmans, cut off their ears, insulted the Brāhman ladies, committed robbery, destroyed cattle, and sold them,” to the distress and dismay of the people. The offenders were beaten, fined, deprived of their homes and kept under surveillance (?), but they did not mend. The people complained to Pottappi Rāyar who was in charge of the country and he sent a chief named Vakkuvanādāḻvān Iruṅgōlar at the head of a band of Malayāḷa soldiers. Many criminals succeeded in escaping to the hills and even in rescuing some who were caught. The king ordered the confiscation and sale of their lands to temples and charitable institutions; but of the proceeds the major portion was paid into the treasury in lieu of the fines, and the rest presented to the temple as a permanent charity in the name of the criminals.

144. 316 of 1909.—(Tamil.) On a detached stone built into the south wall of the manṭapa in front of the Aṉjanākshi-amman shrine in the same temple. A fragmentary record of the Chōḷa king Tribhuvanachakravartin Tribhuvanacholadēva “who took Madurai (Madura), Īḻam (Ceylon), Karuvur and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and victors” (i.e., Kulottuniga III), date of which is lost: Refers to the setting up of an image of the Śaiva saint Tirunāvukkaraṉudēva (i.e., Appar).

145. 317 of 1909.—(Tamil.) On another detached stone built into the same wall. A fragment of a record of the Pāṇḍya king Sundara-Pāṇḍiyadēva, “who was pleased to take every country.” [The identity of the king affords a problem. See, however, note to 147.]

146. 318 of 1909.—(Tamil.) On the south and east walls of the Marundisvarā temple in the same village. The Sāluva king Naraśingarāya records in Ś. 1406, Saumya, that a new village designated Marundakkunādayapuram was founded on the hill at Tirukkachchur for the merit of the king by Nāgamanāyaka who was the foremost of his servants (mudarppāvāḍai), and that the Kaikkōlar and others occupying that village were to pay a certain tax (i.e., ¼ paṇam per month on each loom). [Was Nāgama the father of Viśvanātha Nāik of Madura? Naraśinga, it should be noted, does not recognize a suzerain.]

147. 319 of 1909.—(Tamil.) On the north wall of the Vighnēśvara shrine near the tank, in the same village. Records in the eighth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍiyadēva (I, ? 1251—64)’’who was pleased to take every country,” gift of land in Brahmakulattūr alias Veṭṭaikāraṇkulattūr in Úrrukkāṭṭu-kōṭṭam, to the temple of Nārpatthenāyira-Viṇṇagar Emberumān at Tirukkachchur. [See Ep. Ind., XI, 255,
where Mr. Sewell points out that the date is irregular, and suits neither Jaṭāvarman Sundara Pāṇḍya I or II.]

Tirukkalukkunram.*

[This is the celebrated Pakshitzertha, mentioned in the Dēvāram and known in Chōla times as Ulagalandasūlapuram in Kalattur-nādu in Kalattur-Kōṭtam. See Antiquities, I, 191 and Ind. Antq., X, 198.]

148. 167 of 1894.—(Tamil.) On the wall of the strong room of the Vēdagirīśvara temple. A record of the Chōla king Kō-Rajakēśarivarman (a predecessor of Parāntaka I), dated in his twenty-seventh year, renewing a grant made by the Pallava kings Skandaśishya and Vātapikonda Narasimhavaran. [See Madras Christian College Magazine for October 1890, and Ep. Ind., III, 277—80. Mr. Venkayya identifies Narasimha with Narasimhavarman I, the contemporary of Gñānasambanda and Śirutondoja.]


151. 170 of 1894.—(Tamil.) On the same wall. A record of the Rāshtrakūta king Kaṇṇaradeva, dated in his nineteenth year. Records that a Šattan of Kārai built a hall in the shrine and provided for water, fire, etc., besides one paṭti of land which he had purchased from Īśāna Śiva or Nokkaḍi Bhatṭa. The money was deposited with the local Sabhā.


153. 172 of 1894.—(Tamil.) On the same wall. Records in the twenty-sixth year of the Chōla king Kō-Rajakēśarivarman alias Rājadhi-rājadeva gift of land. [The king was very probably Rajadhīraja I who ruled from 1018 to 1052.]


* The inscriptions collected by Mackenzie have been given in Ins., S. Diss., pp. 163—77, Nos 1–27 and Raits. Catal., III, 341–2. I have traced thirteen of them to the corresponding ones above. The remaining fourteen I have given under Nos. 193–193-N.

156. 175 of 1894.—(Tamil.) On the same wall. Records in the seventh year of the Chōla king Kō-Rājakēsarivarman alias Vīra-Rājēndradēva (I, ? 1063—70) gift of a lamp.


158. 177 of 1894.—(Tamil.) On the east wall of the second prākāra of the same temple, right of entrance. A damaged record of the Vīra-Dēvarāya-Uḍaiyār, dated Vikriti.

159. 178 of 1894.—(Tamil.) On the same wall. Records in the third year of Rājanārāyaṇa Śamburāya (i.e., A.D. 1340) gift of a lamp.

160. 179 of 1894.—(Tamil.) On the south wall of the prākāra. A record of the Chōla king Kō-Rājakēsarivarman alias Kulōttuṅga-Chōladēva (I), dated in his forty-second year. Records that an inhabitant of Rājarājapuram made over 10 kāśu to temple authorities who purchased, with this some land for maintaining a matha of Naminandi Adaigal and one of the 63 devotees of Śiva). S.I.I., III, No. 75, pp. 164—8. Also Ins., S. Dts., p. 169, No. 6 and Ind. Antq., Vol. XXI, p. 281-ff.]

161. 180 of 1894.—(Tamil.) On the same wall. Records in the twenty-third year of the Chōla king Kō-Rājakēsarivarman alias Kulōttuṅga-Chōladēva a copy of a former copper-plate recording the boundaries of Tirukkalukkunṟam. [This inscription is given in Ins., S. Dts., p. 170, No. 8, but the year is given as 33.]

162. 181 of 1894.—(Tamil.) On the same wall. Kō-Perunjingadēva records in his twenty-first year, gift of a lamp. See Ep. Ind., VII, 165. The date corresponded, according to Kielhorn, to Saturday, the 10th February, A.D. 1274.

163. 182 of 1894.—(Tamil.) On the same wall. A record of Tribhuvanaviradēva (i.e., Kulōttuṅga III, 1178—1216) in his thirty-seventh year relating gift of a lamp.


165. 184 of 1894.—(Tamil.) On the same wall. Gift of land by Kōnerinmaikonḍan in his thirty-fourth year, for repairs of the temple.

166. 185 of 1894.—(Tamil.) On the inside of the east wall of the third prākāra of the same temple, right of entrance. A
167. 186 of 1894.—(Tamil.) On the west wall of the Tripura-sundari shrine in the same temple. Records in the ninth year of the Pândya king Kó-Jaṭāvarman alias Sundara-Pândyadēva (I, 1251–64), gift of a lamp. See Ep. Ind., VI, 307, where Kielhorn points out that the exact date is Sunday, 15th June A.D. 1259. [See Ins., S. Dts., p. 173, No. 19, where the regnal year is misread as I.]

168. 187 of 1894.—(Tamil.) On the same wall. Records in the ninth year of the Pândya king Kó-Jaṭāvarman alias Sundara-Pândyadēva (1251–64) gift of gold. Ind. Antq., XXI, 343. [See the Śriraṅgam and Tiruppukkulī inscriptions; Ind. Antq. XXII, p. 221; and Ep. Ind., VI, p. 307, where Kielhorn gives the date as Tuesday, 29th April 1259.] See also Ins., S. Dts., p. 173, No. 20.

169. 188 of 1894.—(Tamil.) On both sides of the entrance into the second prākāra of the same temple. Records in the ninth year of the Pândya king Sundara Pândyadēva the setting up of a liṅga by a chief of Aḍigai and gift of 67½ paṇams. [See Ins., S. Dts., p. 174, No. 21, where this inscription is given.]

170. 189 of 1894.—(Tamil.) On the south wall of the Bhaktavatsala temple on the hill. A much damaged record of the Pândya king Sundara Pândya.

171. 57 of 1909.—(Tamil.) On the north wall of the kitchen in the Bhaktavatsalēsvara temple, left of entrance. The Vijayanagara king Vīrapratāpa Bukkārāya II records in Ś. 1328, Vvaya, gift of land for repairs and for the festival called Bukkārāyan-śandi (named after the king), to the temple of Tirukkaḷukkuṇṟamuḍaiya Nāyinār. See Ins., S. Dts., p. 171, No. 10.

172. 58 of 1909.—(Tamil.) In the same place. Dated in the reign of the Vijayanagara king Pratāpa Bukkārāya (II). Records in Ś. 1328, Vyaya, gift of land to the temple of Tirumalai Āḷudaiya Nāyanar, by the people of Āyiravelipparṟu. See Ins., S. Dts., p. 171, No. 11, where this inscription is given.]

173. 59 of 1909.—(Tamil.) In the same place. A damaged record of the Pândya king Jaṭāvarman alias Tribhuvanachakra-vartin Vīra-Pândyadēva, dated thirteenth year. Records gift of a village for the festival called Kaḷingarāyan-śandi to the same temple by the inhabitants of Kaḷattūr-paṟṟu. Tirukkaḷukkuṇṟam was a village in Kaḷattūrkottam in Jayāṅgondachōla-maṇḍalam. Mentions Kappalūr alias Ulagalandaśōjanallūr in Mutturukkūṟam in Pāṇḍi-maṇḍalam. [The king came to the throne in 1253 and so the year of the inscription was A.D. 1266. I have traced this inscription in the Mack. MSS. See Ins., S. Dts., p. 172, No. 13.]
174. 60 of 1909.—(Tamil.) In the same place. A damaged record of the Vijayanagara king Virapratāpa Dēvarāya, dated in Ś. 1320, Paridhāvi. [This inscription is given in the Mack. MSS. It is said to record the grant of Vaṅgalappakkom to Tirukkalukkunra Nāyanar. See Ins., S. Dts., p. 171, No. 12.]

175. 61 of 1909.—(Tamil.) On the same wall, right of entrance. Records in the tenth year of Sakalalokakarkravartin Rājanārāyaṇa Śambuvarāya (i.e., A.D. 1347) gift of land, by purchase, to the temple of Tirukkalukkunra Müdaiya-Nāyanār. Mentions Puduppattinam alias Śōlamārttāndanallūr in Mondūr-nādu, a subdivision of Āmūrkoṭṭam, a district of Jayāingoṭchōla-māndalam. [See Ins., S. Dts., p. 172, No. 16. It says that the village was worth 350 paṇams.]

176. 62 of 1909.—(Tamil.) In the same place. Records in the seventh year of the Pāṇḍya king Māravarman alias Tribhuvanakarkravartin Vikrama-Pāṇḍyadeva gift of cows for a lamp to the shrine of Shanumkha-Pillaiyar by a native of Vānavanmādevi-chaturvedimāngalam in Āmūrkoṭṭam. [Is this king identical with that Māravarman Vikrama Pāṇḍya who came to the throne in 1282 and who was the victor over Viraganḍa Gōpāla and Gaṇapatī of the Kākatiya dynasty?]

177. 63 of 1909.—(Tamil.) In the same place. Records in the reign of the Vijayanagara king Vīra-Vijaya-Bhūpatirāya (Bukka III), in Vijaya, gift of taxes for a festival by Nāgēśvarumudaiyān Villavarāyan who was the agent of the king. See Ins., S. Dts., p. 172, No. 14.

178. 64 of 1909.—(Tamil.) In the same place. Records in the reign of the Vijayanagara king Bhūpatirāya, in Ś. 1330, gift of 32 cows for a lamp by a native of Nerkulam, at the rate of ¼ measure of ghee daily for a lamp. See Ins., S. Dts., p. 172, No. 15 also. [Bhūpati was son of Bukka II.]

179. 65 of 1909.—(Tamil.) At the top of the second pillar from the right in the upper verandah of the Orukal maṇṭapa, on the hill. A damaged record. Mentions Kaḷattur Köṭṭam, Mulatanaṭṭu Perumāṇḍiga] and Vātapikonda Narasimhapottaraśa (i.e., Narasimhavaram I, the conqueror of Vātapi).

180 to 188. 66 to 73 of 1909.—(English.) On the eight pillars of the upper and lower verandah in the same maṇṭapa. Records in seventeenth century A.D. signatures of Dutch officers.

189. 74 of 1909.—(English.) On the walls of the same maṇṭapa. Records in seventeenth century A.D. signatures of Dutch officers.

190. 75 of 1909.—(English.) At the entrance into one of the temple kitchens on the same hill. Records signatures of Dutch officers of the nineteenth century.
191. 329 (a) to (m) of 1911.—(Roman characters.) On the wall at the entrance into the birds’ kitchen, on the hill. The following names (read tentatively) are engraved:—(a) A.D. Kiergr a a 1666; (b) C. J. Keys, Price, -----Gyfford; (c)........H. C. Rabel, 89 Alack, L. Gray,.........Anne; (d) H. Dubon 1749; (e) ..........vkerck; (f) T. Campic.........; (g) D. V. A. S.; (h) J. A. Van Braam-Nederld Commisss XX Febry MDCCXXIII, C/40 I.S. Peelman; (i) N. D. Jong Heere 1749; (j) 85 T. Poughion, 35; (k) P. E. Van Hogendrop, A. Vandenbroek; (See Cotton’s Tombs, p. 187, No. 1006). A.M.E., L. Brachi-1793, M. Dormx, Wed. L. Aag.........; C.W. Cantervisscher 179..........; (l) W. Van Somesen..........; P. St. Paul, C. J. Keverssg, 1750, C. P. Keller; (m) Lucas, L. Hemsinck......... a a 12a. 1662. [The last was either the chief at Sadras-patam from A.D. 1666 to 1686 or an engineer of that name who died in 1661. See Ep. Rep., 1912, p. 92, for details.]

192. 330 of 1911.—(Roman characters.) On the wall of the temple kitchen on the same hill. Perhaps damaged at the right end. Registers the names:—W. Silves, H. Stee..........5.


193-B. In the same place. Records that one Nārāyaṇadēva and another gave in the reign of Virupaṇṇa Udaiyār the village of Vampaṭṭu (?) for 1,360 panams. Ibid., No. 2.

193-C. On the south wall of the gate of Bhaktavatsala temple. Records that in the same reign, in Vibhava, 53 vēlis of land in a village were sold for 1,560 panams. Ibid., No. 3.

193-D. In the same place. Records that Vīra Kampana Udaiyār levied on the local weavers a tax of 70 panams per annum, to be paid to the deity. Ibid., No. 4.

193-E. In the same place. Records that in the reign of Vīra Bukkaṇa-Udaiyār, in Naḷa, certain allowances were made to the deity. Ibid., No. 5.

193-F. On the southern surrounding wall. Records that Tillaimuḷvasi and his brother Rāmabhāṭṭa purchased four patakas of land for 100 kāṣus and granted it to the God Tiruk-kajukkuṇa Nāyanār in the twenty-fifth year of Kulottuṅgachōla. Ibid., No. 7.
193-G. In the same place in the same wall. Records that in the same year of the same king one Kanakarāya granted 90 sheep for ghee at the rate of $\frac{1}{4}$ measure daily. *Ins., Ced. Dts.*, p. 158, No. 9.


*Tiruppōrū.*

194. 76 of 1909.—(Pallava-Grantha.) On two pillars in maṇṭapa in front of the Dēvayāna-amman shrine in the Kandasvāmin temple. Records the birudas of the Pallava king Rājasimha (Narasimhavarmann II).

194-A. On a surrounding wall of the Goddess in the Subramāṇyā temple. Records that in the reign of Kō-Parakēsārivarman it was ordered that the people of Chaturvēdimaṅgalam should pay to the temple one kalam of grain, 3$\frac{1}{4}$ measure of oil and four measures of rice per day and to give the rest of the rent in charity for twelve Brahmans. *Ins., S. Dts.*, p. 184, No. 1.

194-B. On the downstairs of above. Records that Goppa-narāya (?) gave 1,000 kulis of land to God Subramanīya. *Ibid.*, No. 2.

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* The Mackenzie Inscriptions of this place have been summarised in *Ins., S. Dts.*, p. 184-f and *Raśī. Catal.*, III, p. 343. They have been included in the text under Nos. 194-A—194-D.
194-C. Below the above inscription. Records that Vijaya-
gandagopala gave in the fifteenth year of his reign some cows to
Subramanya. *Ins., S. Dts.,* p. 184, No. 3.

194-D. Below the above inscription. Records that Vikrama-
chola (1118—35) gave some land to the same deity in the village of

Tiruvaḍandai.*

One of the 108 sacred places of Vaishnavaism mentioned in the
Prabandhas. Its antiquity is further proved by its epigraphs of
the time previous to that of Rājarāja I, — of Rājakēśarivarman,
Parakēśarivarman, Pārthīvēndravarman, the Rāṣṭrākūṭa (Krīṣhṇa
III), etc. In the time of the Pāṇḍya kings it was called Asurakula-
kālanallūr.

195. 258 of 1910.—(Tamil.) On the south wall of the central
shrine in the Varāha-Perumāl temple. A record of the Chōla king
Rājakēśarivarman *alias* Udaiyār śrī-Vijayarājendradēva (Rājādhi-
rāja I, 1018—1052) in his thirty-fifth year, relating gift of the village
of Tiruvaḍandai to the God of the village. The village is stated to
have belonged to Paḍuvūr-nādu, a subdivision of Kalyāṇapuran-
goṇḍaśōla-kōtṭam in Jayanāṭhachōla-māṇḍalam. Mentions a
number (70) of officers in the king's service. The name of the
Kōtṭam shows that the king was the conqueror Kalyāṇapura. The
Kōnērījapuram inscriptions also give this and other birudas. The
inscription says that the income from the tax on oilmills (Śekkiraṅi),
viniyōga, looms (mōrōśōpatṭū), on smiths (mōrōśōpatṭuśuttiś), etc., was to
be utilized in the celebration of festivals on the day of Pūrṇapal-
guni, the king's constellation.

196. 259 of 1910.—(Tamil.) On the same wall. An unfinished
record of the Chōla king Rājakēśarivarman *alias* Udaiyār śrī-Vira-
rājendradēva (1? 1063—70), dated in his sixth year. Mentions the
residents of Kōmalām (Covelong) *alias* Virasōḷapattīnām in Paḍuvūr-
nādu, a subdivision of Āmūr-kōtṭam.

197. 260 of 1910.—(Tamil.) On the same wall. Records in the
twenty-ninth year of the Chōla king Rājakēśarivarman (Rājarāja I)
that the residents of Taiyūr in Kumilī-nādu, a subdivision of Āmūr-kōtṭam, received 15 kalaṅju of gold from a merchant of
Koṅgadalūr (Cranganore) in Malainādu, and agreed to pay interest
in paddy 24 kalamis, 2 tūnis, 1 padakku nānāḷi every year (details
of feeding interesting) to the temple of Āḻvār at Tiruvidavandai in
order to feed 30 Brāhmaṇas.

198. 261 of 1910.—(Tamil.) On the same wall. Records in
the eighth year of the Chōla king Rājakēśarivarman (Rājarāja I)

give five inscriptions in this village, and they seem to be included in the above.

44
gift of money by a merchant of Mayilarppil (Mylapore), in Puliyur-kottam, to the shrine of the goddess (Bhat paaraki) in the temple of Alvar Varahadeva at Tiruvidavandai, from the interest on which oil was supplied to feed a perpetual lamp, by the assembly and the residents of Tiruvidavandai.

199. 262 of 1910.—(Tamil.) On the same wall. Dated in the third year of the Chola king Raja Kesavarman. Records gift of 15 kalanjus of gold (Urukkuchemmaipon) by a merchant of Alaiyur in Sonadu, from the interest on which the residents of Madambakkam alias Anuttiramaingalam in Nedungunra-nadu of Puliyur-kottam, agreed to supply oil (one ulakku every day) for a perpetual lamp to burn in the temple at Tiruvidavandai. [The penalty was 8¼ kânam for failure. This had to be paid to the Council of Justice (Dharmaśasana), besides one manjadi of gold to the king.]

200. 263 of 1910.—(Tamil.) On the north base of the same shrine. Dated in the fourth year of the Chola king Raja Kesavarman. Records gift of 20 kalanjus of gold (tulainiraipon) by a merchant of Purushottamaingalam in Valluva-nadu, a district of Malai-nadu, for a perpetual lamp to be burnt in the temple of Varahadeva, from the oil supplied as interest on the amount by the residents of Pañuvur in Pañuvur-nadu, a district of Amurkottam. [The penalty for failure was a fine of 4¼ kânam.]

201. 264 of 1910.—(Tamil.) On the same base. Records in the eighth year of Rājamarāyar "who took the head of the Vīra-Pandya," gift of the image of Maṅavallapperumal to the temple of Varahasvāmin by two Brāhmaṇa residents of Talaiśayanapuram alias Taiyur; and also of gold for offerings by the same two individuals. [Rajamarāyar, says Mr. Krishna Sastri, was evidently the same as Pārthivendravarman, the feudatory of Parantaka I. The Talaśayana temple of Taiyur was of course different from that of Māvalivaram. Ins., S. Dts., p. 186, No. 11.]


203. 266 of 1910.—(Tamil.) On the same base. Records in the ninth year of the Chola king Raja Kesavarman gift of 48 sheep for a half-lamp to the same temple.

204. 267 of 1910.—(Tamil.) On the same base. Records in the nineteenth year of the Chola king Raja Kesavarman alias Udayiṣrī-Rājarājadēva (I) gift of 30 kalanju of gold by a merchant of Tiruvoṛiyur in Pularkottam, to the same temple. The residents of Taiyur, on receiving this amount, agreed to pay as interest 90 nalis of oil and 20 kalam of paddy by Kachchipaduvinrân marakal, to the assembly of Tiruvidavandai for burning a
lamp in the temple and feeding 35 Brähmaṇas after Paṅguni uttira dvajārohāṇa.

205. 268 of 1910.—(Tamil.) On the same base. Records in the fourth year of the Chōla king Parakēsarivarman gift of 30 kālanju of gold by a native of Vaḍagarai Innambar in Śoṇāḍu. The money was received by the residents of Tiruvilavandai who agreed to burn a perpetual lamp in the temple of Maṇavālappurumāl, for which they had to give 90 nālis of oil as the interest on the 30 kālanjus. The stipulation was definitely made that it was to be in kind alone and that irregularity in supply meant a daily fine of 4½ kānam to the council of justice and one manjādi to the king. The inscription also tells us that the worship in the temple was controlled and regulated by a committee called Unnaḷigaivāriyam.

206. 269 of 1910.—(Tamil.) On the same base. Records in the sixth year of Parakēsari Vēndirādivarman gift of 12 kālanju of gold for a lamp, by a native of Taiyūr. [The king was perhaps the same as the Parthivēndravarman who took the head of Viṟa Pāṇḍya and whose inscriptions are found in North Arcot, South Arcot and Chingleput districts.]

207. 270 of 1910.—(Tamil.) On the same base. Records in the twentieth year of the Rāshtrakūṭa king Kaṇḍaradēva, "who took kachchi and Taṅjai," gift of land for a lamp to the temple of Varāhadeva, where the wife of a certain Ālattūḷan Raṅakēsari of Paḍuvūr had set up an image.

208. 271 of 1910.—(Tamil.) On the north wall of the same shrine. An unfinished historical introduction of Viṟarājēndradēva I (1063—70) commencing with the words tiruvalar.

209. 272 of 1910.—(Tamil.) On the same wall. Records in the twenty-seventh year of the Chōla king Rājakēsarivarman alias Rājarājadēva (I) gift of land for offerings to the same temple by the residents of Taiyūr alias Rājakēsarīnallūr in Kumīḷi-nāḍu, a subdivision of Āmūr-kōṭṭam, which was a district of Jayaṅgoṇḍachōla-maṇḍalam.

210. 273 of 1910.—(Tamil.) On the same wall. Records in the nineteeth year of the Chōla king Rājakēsarivarman (Rājarāja I) gift of 16⅓ kālanju of gold by a merchant of Kaḍarpāṟṟaḷḷi in Malai-nāḍu for feeding 12 Brähmaṇas in the same temple for 30 days in the month of Kumbha. [The detailed cost of feeding 12 Brähmanas a day is given. The inscription is also given in Ins. S. Dts., p. 186, No. 9.]

211. 274 of 1910.—(Tamil.) On the west base of the same shrine. Records in the seventeenth year of the Chōla king Rājakēsarivarman (Rājarāja I) dedication of 12 families (kuṛīs) of Paṭṭinaivas (fishermen) for conducting a seven-day festival called Rājarājadēvar-tirunāḷ which fell on the nakshatra Śatabishaj in the
month of Āvaṇi, evidently the king's constellation. The 12 families were to pay a tax of ¾ kalanju per head earned by them “either by weaving or by venturing on the sea (to fish?).” The orders were signed by the overseers of the district (Nādukaṇkāṭchi and the nādviragai).

212. 275 of 1910.—(Tamil.) On the same base. Records in the second year of the Chōla king Rājakēsarivarman alias Udaiyar śrī-Rājamahēndradēva gift of 90 sheep for a lamp by a native of Śirudavūr.

213. 276 of 1910.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. An unfinished record of the Pāṇḍya king Jatāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva, (who came to the throne in 1253), dated in his thirteenth year. Records gift of land at Kāraivali Nenmali by the inhabitants of Ayiraveli-parṭu, to the shrine of the goddess in the temple of Varāha-Nāyanār at Asurakulakālanallur alias Tiruvidavanda, for maintaining a worship established there by a native of Nerkunṭam in Mēlūr-nādu which was a subdivision of Kulūtuṅgaśōla-valanādu.

214. 277 of 1910.—(Tamil.) On the same wall. Dated in the tenth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra Pāṇḍyadēva (unidentifiable). Records purchase of land by the temple trustees (tānattār), in a public auction, “under moral pressure.” “Neither the residents nor the assembly of the village were prepared to bid for the land which a temple woman was forced to sell by public auction in order to pay a fine imposed on her by Kāliṅgarāyar, probably a minister of the king, and hence the temple had to purchase it.


216. 279 of 1910.—(Tamil.) On the same wall. A fragment of record of the Pāṇḍya king Tribhuvanachakravartin Kulaśekharaṇaśē, dated in his twentieth year. Records gift of land to the shrine of the goddess.

217. 280 of 1910.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Vikrama-Chōlādēva (1118–35) gift of 9 dramma (i.e., drachma which was thus current in the twelfth century) for a lamp, by a resident of Satyāṣrayakulakāla-chaturvēdimāṅgalam in Kaḷattur-kōṭtam, named evidently after Vikrama-Chōla’s victory over the West Chālukyan Satyāṣraya.

218. 281 of 1910.—(Tamil.) On the same wall. Records in the forty-fifth year of the Chōla king Rājakēsarivarman alias Chakravartin śrī-Kulūtūṅga-Chōlādēva (I) gift of paddy by a native of Tirumaṅgalam, a village in Puḷal-nādu which was a subdivision
of Puḷār-kōṭṭam alias Rājendraśōla-vaḷaṇādu, for feeding 50 Brāhmaṇas in the Vaishṇava maṭh Kalichchīṅgaṇa-madam, erected by the residents of Tiruviḍavandai.

219. 282 of 1910.—(Tamil.) On the same wall. A fragment of record of the Chōla king Parakēsarivarman alias Chakravartin Vikrama-Chōḷadēva (1118–35), date of which is lost. Seems to record a gift by a Brāhmaṇa lady. Mentions Śemūr-kōṭṭam.

220. 283 of 1910.—(Tamil.) On the north wall of the same maṇṭapā. Records in the forty-third year of the Chōla king Rāja-
kēsarivarman aliś Chakravartin Śrī-Kulōṭṭūṅga-Chōḷadēva (I) gift of paddy for feeding 12 itinerant (apūvī) Brāhmaṇas, by a native of Vāmanamaṅgai in Tiruvaḻundur-nādu, a subdivision of Rāja-
nārāyaṇa-vaḷaṇādu, which was a district of Chōḷaṁandālam.

Tiruvadisulam.

221. 335 of 1908.—(Tamil.) On the north wall of the central shrine in the Jhānapurīśvara temple. A record of the Chōla king Kulōṭṭūṅga-Chōḷadēva relating in his sixteenth year, gift of twelve sheep for a lamp to the temple of Āḷudaiyār Tiruviḍaichchura-
mudaiya-Nāyanār in Vallanādu, a subdivision of Kaḷattūr-kōṭṭam in Jayāṅgoṇḍa-Chōḷaṁandālam.

222. 336 of 1908.—(Tamil.) On the same wall. A record of Kōṉerimaiṅkōṇḍan in his fifth year relating gift of the two villages of Perundenbakkam in Valla-nādu, a subdivision of Kaḷattūr-kōṭṭam and Mēl Perundenbakkam in Amūr-kōṭṭam.

223. 337 of 1908.—(Tamil.) On the west wall of the same shrine. Dated in the reign of the Vijayanagara king Vīrapratāpa Achūṭadēva Mahāraṇa, “who was pleased to witness the elephant hunt.” Records in Ś. 1455, Nandana, gift of money for offerings and lamps to the temple of Nādu-vāriyum-Tambirānār at Tiruviḍaichchuram by the mahāmanḍalēśvara Kumāra-Jalakarājā Tirumalayadeva Mahāraṇa, for the merit of the king. Mentions Śengalunīṛpaṭṭu-śīrma (i.e.), the Chingleput country.

224. 338 of 1908.—(Tamil.) On the west and south walls of the same shrine. A record of the Chōla king Parakēsarivarman alias Tribhuvaṇachakravartin Vikrama-Chōḷadēva (1118–35) relating gift of land for two lamps.

225. 339 of 1908.—(Tamil.) On the south wall of the same shrine. Records in the tenth year of the Chōla king Vikrama-
Chōḷadēva (1118–35) gift of 12 sheep for a lamp by a native of Pulipākkaṁ. Mentions Paḷḷapuram in Puliyūr-kōṭṭam.

226. 340 of 1908.—(Tamil.) On the same wall. Records in the forty-seventh year of the Chōla king Rājakēsarivarman alias Tribhuvaṇachakravartin Kulōṭṭūṅga-Chōḷadēva (I) a grant of land in the village of Tiruviḍaichchuram to the temple of Tiruviḍaich-
churam Udaiyār, by a native of Kaḷattūr. Mentions Valla alias
Jayaṅgoṇḍaṅallūr in Vallanāḍu. Begins with the historical introduction pugal-śūndu puviyil, etc.

227. 341 of 1908.—(Tamil.) On the same wall. Records in the fourth year of the Chōla Chakravartin Kulottuṅga Chōladēva (I, 1070—1118) gift of land.

228. 342 of 1908.—(Tamil.) On the east wall of the same shrine. A record of the Pallava king Perunjiṅgadēva in his fourteenth year relating gift of three cows for a lamp. Mentions Pillaiyār Nilagaṅgaraiyar. Built in at the beginning.

229. 343 of 1908.—(Tamil.) On the same wall. A record of the Vijayanagara king Viruppaṅa Uḍaiyar in Pramōda relating gift of three cows for a lamp. Mentions Pillaiyār Nilagaṅgaraiyar; also the districts Kalattūrparṟu, Tirukkalukkunṟapparṟu and Āyiravelpparṟu. Built in at the beginning.

230. 344 of 1908.—(Tamil.) On the east wall of the maṇṭapa in front of the same shrine. A record of the Vijayanagara king Bukkaṅa Uḍaiyar, son of . . . Uḍaiyar in Vikrama relating gift of a lamp. Some slabs on the right side of the inscription appear to have been removed and replaced by others. Mentions Iraṇḍaiyiravelpparṟu in Kalattūr-kōṭṭam.

231. 345 of 1908.—(Tamil.) On the west wall of the same maṇṭapa. A much damaged record of the Vijayanagara king Kumāra Vijaya-Uḍaiyar, son of Vīra Dēvarāya (I), dated Jaya. Seems to record a gift of land.

232. 346 of 1908.—(Tamil.) On the east wall of the Govardanāmbal shrine in the same village. Records that a native of Perundaṅḍalam built a shrine and set up the image of the goddess Tirukkāmakkottuḍaiya-Perīyanāchchiyār in the temple of Tiruvidiachchurumudaiya-Nāyānār.

233. 347 of 1908.—(Tamil.) On the west wall of the same shrine. An unfinished record of Tirubhuvanachakravartin Vijayaganḍagopāladeva, dated fourth year. Seems to record the gift of a lamp to the shrine of the same goddess.

Uḷalūr.

234. 17 of 1899.—(Tamil.) On a slab. Dated in the time of the Pallava king Nandipōṭtaraiyar. Records a grant by the villagers of Uḷalūr. Nandipōṭtaraiyar was Nandivarman Pallavamalla, the opponent of the Western Chālukyan king Vikramāditya II. See S.I. Inscrns. I, p. 145. This Nandipōṭtaraiyar is different from the conqueror of his enemies at Teḷḷāru, who was the hero of the Tamil poem Nandikkalambagam and the patron of the poet Perundēvanār, the author of the Bharata venba who refers to him in his invocatory verses of the Uttiyōgaparva. The invocatory verses prefixed to the Tamil works Puranāṉūṟu, Aganāṉūṟu, Naṟṟumai,
Karundogai and Aiṅgurunūru are believed to have been composed by the same Perundēvanār and so these anthologies must have been compiled in the time of the same king.

Unamañjēri.

234-A. A C.P. grant (Sanskrit language in Nandināgarī script) of Achyuta Rāya of Vijayanagar, dated Ś. 1462 (expired), Sārvari, the twelfth of the bright half of Karttika corresponding, according to Dr. Kielhorn, to the 12th October A.D. 1540. Records that the king granted the village of Uhinai or Achyutarāyēndrapuram in the Seṅkaḷanēṁpatu-śima of the Kumulī-ṇādu in Raṅḍāyiramahāvaḷipattu of Amūr-kōṭṭam in Paḍāvīḍu Rājya, in Jayaṅkoṇdaḥoḷamandalam, at the request of his minister Virūpāksha Nāik, to a number of Brahmans. The gōtras, vēdaśākhas, etc., of the latter are given, together with their parentage, their vṛittis or shares, etc. See Ep. Ind., III, 147—58, where Dr. Kielhorn edits the plate.

Uragaḍam.

235. 248 of 1913.—(Tamil.) On the south base of the Kōdaṅḍa-rāmasvāmin temple. Records in Vrisha, Paṅguni, fourth day, gift of thirty panam, for the celebration of a festival in the temple of Raghunātha-Perumāḷ in the month of Āvaṇi, by Achchama, (wife of) Pattaṅgi Appaiyaṅgār.

236. 249 of 1913.—(Tamil.) On the same base. Records in Chitrabhānu, Āvaṇi, twenty-fourth day, gift of land and money (400 panam) by Āchāḷ, wife of Agari Aṇṇaṅgār, to the temple of Chakravartītirumuganār at agaṟām Uragaḍam alias Śri-Parāṅkuṣa-puram.

237. 250 of 1913.—(Tamil.) On the north base of the same temple. Records in Śrīmukha, Vaigāśi, twenty-eighth day, gift of land by a certain Nallarāyan, son of Kārambacēṭtu Varadarāṣan, to Raghunātha-Perumāḷ at the same village, for conducting the Śri-Rāmanāvami festival.

238. 251 of 1913.—(Tamil.) On a rock to the south of the Vāḍamallīśvara temple, in the same village. A much damaged record of the Chōḷa king Rājakēsarivarman, dated in his seventh year.

239. 252 of 1913.—(Tamil.) On a rock to the west of the same temple. A damaged record of the Chōḷa king Parakēsari-varman alias Rājēnda-Choḷādeva (I), dated in his fourth year. Records gift of sheep for a lamp by a certain Kattān Kampanāḷi to the temple of Tiruvadamalaiḻvār at Uragaḍam alias Pallāva-malla-Chaturvēḍimaṅgalam (named evidently after Nandivarman II, Pallavamalla), a village in Kalattur-ṇādu, which was a subdivision of Kalattur-kōṭṭam, a district of Jayaṅgoṇḍaḥoḷamandalam.
Urattur.

240. 256 of 1910.—(Tamil.) On the base of the Agastyēśvara temple. A record of the Vijayanagara king Viraprātapa Achutayadēva Mahārāya in Ś. 1451, Vikriti, relating gift of the village of Panaittāngal, a hamlet of Urattur in . . . a subdivision of Iraṇḍāyiravelipppūrī alias Seṅgṛṭṭu-kōṭṭam in Jayaṅgondachōla-mandālam, to the temple of Tiruvagattusuramuṉḍaiya-Tambirānār, for the merit of Śellappar alias Vīra-Narasīṅgarāyanāyaka Sāluva-Danṇāyakkar. Vīra-Narasīṅga has been identified with Nūniz’s Salavanaque who ‘held very large territory bordering on Ceylon. The Achyutaraṇaḥyudaya gives the name Chellappa to the Chōla feudatory who was the cause of Achyuta’s campaign of 1532. See my article in Ind. Antq., 1914.

241. 257 of 1910.—(Telugu.) On a slab set up in the same temple. Records in Ś. 1735, and Kali 4914, Śrīmukha, that manṭapas, gōpuras, gardens, images, etc., were built in the Śiva and Vīṣṇu temples at Urattur, by a certain Anigaḍḍalā Paṭṭābhirāmuḍu.

Vallam.

242. 185 of 1892.—(Tamil.) On two pillars in the cave temple. A record of the Pallava king Mahēndra Pōṭarāja alias Guṇabhara. See S.I.I., II, No. 72. Venkayya believes that Guṇabhara (in the form of Guṇadharas) is referred to as the patron of Appar in the Periapurāṇa and as Appar was an elder contemporary of Gnānasambanda who lived in the time of Narasimharman I, he infers that Guṇabhara was Narasimha’s father Mahēndravarman I. Appar and Sambanda were thus the respective contemporaries of the father and son Mahēndravarman I and Narasimharman I. See Ep. Ind., III, p. 278. Mahēndravarman was also excavator of the Trichinopoly and other rock-cut temples.

243. 186 of 1892.—(Tamil.) On a pillar in the same temple. A record of Sakalabhuvanachakravartin Kopperuṇjiṅgadēva in his fourteenth year relating gift of a lamp to the temple of Vasantēśvara, at Vallam in Vallanāḍu, a subdivision of Kaṭṭattur- kōṭṭam.

244. 326 of 1911.—(Tamil.) On the south wall of the central shrine in the Aṃghēśvara temple. Records in the thirteenth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva that eleven lamps were burnt by Brahmaṇas who had borrowed small amounts of money from the treasury, in the temple of Tiruvagniśvaramuṇḍaiya Nāyanār at Vaivaiṉḍūr.

245. 327 of 1911.—(Tamil.) On the west wall of the same shrine. Records gift of money for six lamps to the same temple.
246. 328 of 1911.—(Tamil.) On a stone set up at Mūṅrulkallumūdu near the same village. Mentions Tiruukkanikkunram in Kaḻattur-kōṭṭam, a subdivision of Jayaṅgoṇḍachōḻalamāṇḍalam, and perhaps also the temple of Tirumalai-Aḻuḍaiyavsāmin of that village.

Vēdanārayaṇapuram.


CONJEEVERAM TALUK.

Ārpākkam.

248. 20 of 1899.—(Tamil.) On the south wall of the central shrine in the Tiruvāḷīvara temple. A record of the Chōla king Parākṣasarivarman alias Tribhuvanachakravartin Rājādhirājadēva, dated in his fifth year. [The inscription is very important as it confirms the Sinhalese expedition against the Pāṇḍya country in the twelfth century. "It sets forth that the army of Ceylon having taken possession of the Pāṇḍyan country, drove away king Kuḷaśēkhara, who was then in Madura and then began (?) to fight in battle with the feudatories of the great king Śrī-Rājādhirāja-
dēva;" that the danger of the spreading of the war into the districts of Toṇḍī and Pāsī struck terror into the hearts of the people of the Chōla country; that Edirili-Śōla-Śambuvarāyan went near the sacred feet of "Śvāmidēva" and requested him to avoid the calamity by prayers, oblations and worship; and that, as the result of his worship of Śiva for 28 days, the Sinhalese generals Jayadratha Daṇḍanāyaka, Lāṅkāpuri Daṇḍanāyaka, etc., fled. Śambuvarāyan in gratitude gave the village of Ārpākkam to the Śvāmi who, in his turn, distributed the income from the village among his relations. The Śvāmi was Umāpati dēva alias Jñāna-
Śiva dēva, a native of Dākhina Lāṭa in Gauda-dēśa. Ven-
kayyah believes that the Edirili-Śōla-Śambuvarāyan mentioned here must have been an ancestor of Aḷaṅga śolān of the Poygai inscriptions of Rājarāja III (See S.I.L., Vol. I, 86 ff.); that his solicitude for success arose from the fact that his son Pallavarāya was the Chōla general and that he was a devotee of Śiva and the Brāhmaṇas whose enemies the invaders were, as is seen in their removal of the sacred door and treasure of the Rāmeśvaram temple. Venkayyah compares the account of this inscription with the Sinhalese chronicle and points out that the invasion should be attributed to the third quarter of the twelfth century. See Madr. Ep. Rep., 1899, pp. 8—13. For the continuation of the war under Kulōṭtuṅiga III see inscription 3 of 1899 (Āḷaṅguḍi, in Tanjore District), and 1 of 1899 (Tirukkolalambūdūr).]
The history of Conjeeveram can hardly be attempted here. See Antiquities, I, pp. 176–77, and bibliography given therein. For political, religious and literary history of the land it is unequalled in interest. The inscriptions of this place collected by Colonel Mackenzie have been enumerated and summarised by Rev. Taylor in his Rais. Catal., III, pp. 329–41, and number 140 (three however belonging to Śrīperumbudūr). I have not endeavoured to compare this list with the departmental list. The original Mack. MS. containing them (No. 845, old Nos. 50 C.M.: 1019) is missing. Another list, made by Sir Walter Elliot, is given in Antiquities I, pp. 178–87, and contains 283 epigraphs. I have not thought it necessary to examine them as the departmental list is not yet complete and so a proper comparison is impossible at this stage.


253. 5 of 1888.—(Sanskrit.) First niche to the right of front entrance. A record in Pallava characters, saying that it is the temple of Nityavinitēśvara. See S.I.I., Vol. I, No. 28, p. 23.

254. 6 of 1888.—(3 Sanskrit verses.) Third niche to the right of front entrance. A record of Raṅgapatāka (queen of Narasimha viṣṇu) in Pallava characters. [Ibid, No. 29, pp. 23–24.]

255. 7 of 1888.—(Sanskrit.) Fifth niche to the right of front entrance. A record in Pallava characters, of a queen. [Ibid, No. 30, p. 24.]

256. 8 of 1888.—(Kanarese.) On the back of a pillar in the maṇṭapa in front of Rājasimhēśvara shrine in the Kailāsanāṭha temple in the same place. A record of the W. Chālukyan Vikramāditya (II). Records that, after his conquest of Conjeeveram, Vikramāditya Satyāśraya did not confiscate the property of the Rājasimhēśvara temple, but returned it. See Ep. Ind., III, pp. 359–60.

258. 10 of 1888.—(Tamil and Grantha.) Inside Rājasimhēśvara shrine in the Kailāsanātha temple. A record of Kō-Rājakēśarivarman. Records an agreement made by the Sabhā of some village to furnish daily one ulakkū of oil for a lamp as interest for fifteen kajānjus of gold deposited with it. *S.I.I.*, I, No. 147, pp. 140—41.


260. 12 of 1888.—(Tamil and Grantha.) Inside mahāmaṇṭapā of Rājasimhēśvara shrine in the Kailāsanātha temple.

261 & 262. 13 and 14 of 1888.—(Śanskrit.) Inside mahāmaṇṭapā of Rājasimhēśvara shrine in the Kailāsanātha temple. A fragment of record.


264. 16 of 1888.—(Tamil and Grantha.) Inside mahāmaṇṭapā of Rājasimhēśvara shrine in the Kailāsanātha temple. A record in the fifteenth year of Kō-Parakēśarivarman. Contains an agreement made by the inhabitants of some village to pay for a lamp (one ulakkū per day and 7 mālis and 1 uri per mensem) as interest for a sum of money deposited with it by the temple authorities. *S.I.I.*, I, No. 148, pp. 141—42.

265. 17 of 1888.—(Tamil and Grantha.) Inside mahāmaṇṭapā of Rājasimhēśvara shrine in the Kailāsanātha temple. A record of Kō-Parakēśarivarman.

266. 18 of 1888.—(Tamil and Grantha.) Inside mahāmaṇṭapā of Rājasimhēśvara shrine in the Kailāsanātha temple. A record in the twelfth year of Korāja-Rājakēśarivarman (I), saying that the sabhā of a village pledged itself to supply annually 140 dāties of paddy as interest for the sum of 33 kajānjus deposited with it, to the temple treasurers. The penalty for failure was a fine of 3/4 pon daily. *S.I.I.*, I, No. 146, p. 140.


268. 20 of 1888.—(Tamil and Grantha.) Inside mahāmaṇṭapā of Rājasimhēśvara shrine in the Kailāsanātha temple. A record in the third year of Kō-Rājakēśarivarman. The villagers of Maṇālūr pledge themselves to furnish oil for a lamp from the interest of 18 kajānjus, 3 maṇjādis and 1 kuṇri of gold deposited with them by
the temple treasury. The interest was 1 ulakku of oil every day. S.I.I., I, No. 84, pp. 115—16.

269. 21 of 1888.—(Tamil and Grantha.) At the entrance into the mahāmāṇṭapa of Rājasimhēśvara shrine in the Kailāsanāṭha temple. Fragment of a record.

270. 22 of 1888.—(Tamil and Grantha.) Round the base of the manṭapa in front of Rājasimhēśvara shrine in the Kailāsanāṭha temple. A record in the fourth year of Kō-Parakēśarivarman. Records that the villagers of Kallaḍūṭṛ pledged themselves to furnish every year 90 kādis of paddy as interest for 20 kālañjus of gold deposited with them by Ādīdāsa Chandēśvara at Tiruvottūr. S.I.I., I, No. 85, pp. 1161—17.

271 & 272. 23 and 24 of 1888.—(Tamil and Grantha.) Pillars in the manṭapa in front of Rājasimhēśvara shrine. A record in the fifteenth year of Madiraikoṇḍa Kō-Parakēśarivarman (Parāntaka I). Record that a certain Chandaparākrama vīra gave 270 sheep for three lamps to the Rājasimhēśvara shrine. S.I.I., I, Nos. 82 and 83, pp. 112—15. Certain Mannāḍi families undertake to provide the daily ghee.


274. 26 of 1888.—(Tamil and Grantha.) Pillars in the manṭapa in front of Rājasimhēśvara shrine in the Kailāsanāṭha temple. A fragment of record.

275 & 276. 27 and 28 of 1888.—(Tamil and Grantha.) On the Pillars in the manṭapa in front of Rājasimhēśvara shrine in the Kailāsanāṭha temple. Records of Kampaṇa Udaiyār II in S. 1286 (expired), Viśvāvasu. The first records that in the time of Kulkutuṅga Chōḷa, the Rājasimhēśvara temple had been closed, its landed property sold and its environs transferred to a neighbouring shrine, and that Koppaṇaṅgal, the minister of Kampaṇa, reopened the temple and restored its property. See S.I.I., I, 80, 86, pp. 117—18. The second records that with the sanction of Koppaṇaṅgal, the temple authorities sold some houses in the northern row of the Sannadhi street to certain Mudasīs at the price of 150 paṇas. See S.I.I., I, No. 87, pp. 120—23.

277. 29 of 1888.—(Tamil and Grantha.) Pillars in the manṭapa in front of the Rājasimhēśvara shrine in the Kailāsanāṭha temple. A record in Kīlaka (S. 1291) of Vīra-Kampaṇa-Udaiyār. Records that, with the sanction of Koppaṇaṅgal, the temple authorities gave a māṭha near the temple and some land to a certain Gaṅgaiyar of Tirumudukulunṛlam (Vriddhāchalam ?). S.I.I., I, No. 88, pp. 123—25.
278. 30 of 1888.—(Tamil and Grantha.) Window of the same maṇṭapa. No details.

279. 31 of 1888.—(Tamil and Grantha.) North wall of the same maṇṭapa. No details.


281. 33 of 1888.—(Sanskrit and Tamil.) Round garbhagriha of Vaikuṇṭha-Perumāḷ temple. Fragment of a record.

282. 34 of 1888.—(Tamil and Grantha.) Round garbhagriha of Vaikuṇṭha-Perumāḷ temple. A record in the seventeenth year of some mahārāja, whose name is lost. The inscription afterwards mentions Dantivarma-mahārāja. [Paramēśvaravarman II was the builder of this temple. See No. 285.]

283. 35 of 1888.—(Tamil and Grantha.) Round garbhagriha of Vaikuṇṭha-Perumāḷ temple. A record in the forty-sixth year of Ko-Rājakēśarivarman alias Chakravartin Kulōttunga Chōla-dēva (I).


285. 37 of 1888.—(Tamil and Grantha.) Inside verandah round the garbhagriha of Vaikuṇṭha-Perumāḷ temple. Hiraṇyavarma-mahārāja mentioned. For a description of the sculptures in this place and the light they throw on Pallava history see Ep. Rep., 1906, pp. 62—3. Venkayya believed that they represent the events which took place at the death of Paramēśvaravarman II and the choice of Nandivarman Pallavamalla, the son of Hiraṇyavarman, as king by the people.

286. 38 of 1888.—(Sanskrit.) First cave from north, south wall of the temple at Māmanḍūr near the same place. All but illegible. See p. 381 and supplement to this district.

287. 39 of 1888.—(Tamil and Grantha.) Second cave from north, north wall. A record in the sixteenth year of Ko-Rājarāja-Rājakēśarivarman (I).

288. 40 of 1888.—(Tamil and Grantha.) Second cave from north, south wall. A record in the fifth year of Ko-Parakēśarivarman.

289. 228 of 1910.—(Tamil.) On the south base of the Jvaramarēśvara temple. Records in the twentieth year of Tribhuvanachakravartin Vijaya-Gaṇḍagopāla-Deva gift of tax on looms to the temple of Śuravatārāmudaiya Nayanār in the city (nagaram) of Kāṃchi-puram in Eyirkōṭtām, a district of Jayangoḍachōla-maṇḍalam, by the Pallava chief Tripurāśar-Nallasittarasan of Ambalūr.

290. 229 of 1910.—(Tamil.) On the north base of the same temple. Dated in the fifth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of land by Sundara-Śoḷa-veḷar, a native of Vishāru (alias Kulivallanallūr) in
Virpeṭu-nāḍu, a subdivision of Kāliyur köttam which was a district of Jayaṅgoṇḍachōla-maṇḍalam, to the Śuravaṭṭalamudaḷiya-Nayaṇar. Sundarachōla built a maṇṭapam and the king inspected it.

291. 230 of 1910.—(Tamil.) On the same base. The Vijayanagara king Kampaṇa-Udaiyar (II) records in Kīlaka (i.e., Ś. 1291) gift of the privilege of supervision of the temple of Śuravaḍinda Nayānār, to a certain Alagiyaṭiruchchiṟṟambalamudaḷiyaṛ, son of Bhuvanaikabāhudēvar.


293. 12 of 1895.—(Tamil.) On a stone built into the verandah round the garbhagriha of the Ulagaḷanda-Perumāḷ temple, in the same place. A record of the Pallava king Tēḷḷārrērindā Nandippōṭtaraiyar (III), dated in his eighteenth year. Published by Mr. Venkayya in the Madras Christian College Magazine, Vol. VIII, page 98 ff.

294. 1 of 1893.—(Tamil.) South wall of the Śmaṣṭanēśvara shrine in the Ekāmranātha temple. A record of the Chōla king Kō-Rajakēsarivarman alias Kulōṭtuṅga-Chōḷadēva (I), dated in his sixth year.

295. 2 of 1893.—(Tamil.) North wall of the second prākāra of the same temple. A record of the Kākatiya king Gaṇapati, dated Ś. 1172 expired.

296. 3 of 1892.—(Telugu.) North wall of the second prākāra of the same temple. A record of the Vijayanagara king Sadāśivadeva, dated Ś. 1472, Saumya.

297. 4 of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva, dated in his fifteenth year.

298. 5 (a) of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva, dated in his nineteenth year.

299. 5 (b) of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of the Chōla king Kō-Rajakēsarivarman alias Kulōṭtuṅga-Chōḷadēva, dated in his second year.

300. 6 of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of the seventeenth year, of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Mentions Gaṇḍa-Gopāla. See Ep. Ind., VI, 282, where the date is pointed out to be Tuesday, 18th January, A.D. 1233.

301. 7 (a) of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of the Chōla king Kō-Parakēsarivarman alias Rājādhirājadēva (?), dated in his second year.
302. 7 (b) of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of the Chōla king Rājarājadēva, dated in his nineteenth year.

303. 7 (c) of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of the Chōla king Tribhuvanachakravartin Rājādhīrājadēva (II?), dated in his eighth year.

304. 8 of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of the Chōla king Rājarājadēva, dated in his second year.

305. 9 of 1893.—(Tamil.) South wall of the second prākāra of the same temple. A record of the Chōla king Kō-Parakēsarivarman alias Rājarājadēva (II), dated in his fifteenth year, corresponding to Thursday, 12th January, A.D. 1161. Ep. Ind., VIII, 3.


308. 12 of 1893.—(Tamil.) East wall of the Naṭarāja shrine in the same temple. A record of the Vijayanagara king Bukkarāya (II), dated Ś. 1328 expired, Vyaya.

309. 13 of 1893.—(Sanskrit fragment.) In the gopura of the 1,000 pillared maṇṭapa in the same temple.


311. 15 of 1893.—(Tamil.) North wall of the same temple. An incomplete record of the Chōla king Ko-Parakēsarivarman alias Rājēndra-Chōḷadēva (I), dated in his eighteenth year.

312. 16 of 1893.—(Tamil.) North and west walls of the same temple. An obliterated record of the Vijayanagara king Tirumaladēva (1566—77.)

313. 17 of 1893.—(Tamil.) North wall of the Pāṇḍava Perumāl temple (the Tiruppādagam of the Nāḷaḷiyirappārandha). A record of the Chōla king Ko-Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva (I), dated in his fifth year. Records that a merchant provided the temple with a flower garden and purchased from the village of Ōriravirukkai some land for the benefit of the gardeners. S.I., III, No. 68, pp. 140—3. The cost of 2,000 kulis (tax-free) was 11 Kajāṇjus equal in fineness to the Madhuvāntaka mādai and the assembly could not levy in consequence Vēlikkāśu, Nirailai, Śīlvari, Śūrumaṭṭu, etc.
314. 18 of 1893.—(Tamil.) South wall of the same temple. A record of the Chōla king Kō-Rājakēsārarivarman alias Kulōttuṅga-Chōlādeva (I) dated in his thirty-ninth year. Records gift of two kaḷaṇju and two maṇjadi by a merchant to the Pūjāris who were to supply two nālis of curds daily. *Ibid.* No. 74, pp. 163—4.

315. 33 of 1893.—(Tamil.) Base of the west wall of the “rock” in the Arulāla-Perumāl temple. A record of the ninth year of the Chōla king Kō-Parākēsārarivarman alias Vikrama-Chōlādeva. Records the gift of 780 kalam of paddy out of the interest of which worship during thirteen days of Jyēṣṭha, the alleged constellation of Pūdattāḻvar and Poygai Āḻvārs, was to be held every year. [The inscription is of great literary and religious value as it refers to the worship of the Āḻvārs and the Iyarpā of the Nālāyiraprabandha. It however differs, in assigning a single star to both the Āḻvārs, from the Guruparamparas. The inscription gives also the prices of the articles to be bought. See *S.I.I.,* III, No. 80, p. 186—90.]

316. 34 of 1893.—(Sanskrit in Kanarese characters.) Base of the west wall of the “rock” in the Arulāla-Perumāl temple. Records in the reign of Chōla-Tikka I (son of Manma Siddhi), in Ś. 1157 gift of cows by the minister Tripurāntaka.


318. 36 of 1893.—(Tamil.) Base of the north wall of the same. A record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōlādeva, dated in his twenty-seventh year.

319. 37 of 1893.—(Tamil.) Base of the east wall of the same. A record of the Gaṅḍa-Gōpāla.

320. 38 of 1893.—(Tamil.) Left entrance to the Narasimha shrine in the same temple. A record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōlādeva, dated in his sixteenth year.

321. 39 of 1893.—(Tamil.) Base of the verandah round the “rock” in the same temple, east. Tribhuvanachakravartin Gaṅḍa-Gōpālādeva mentions in his seventeenth year a feudatory, Nala-Siddha of Kāṇchi.

322. 40 of 1893.—(Tamil.) South side of the same. A record of Tribhuvanachakravartin Kōnērinmaikondan. Refers to the coins of Kōdanḍarāman and Koliyugarāman. For descriptions of these see *Madras Journal,* 1887—8.

323. 41 of 1893.—(Sanskrit and Tamil.) South side of the same. A record of Tribhuvanachakravartin Gaṅḍa-Gōpālādeva, dated in his twenty-second year. [The name Nilagāṅga appears
in connection with this chief. He was the contemporary of Kulottunga III, who ascended the throne in 1177–8 as the inscriptions at Manimangalam (21 of 1896) and Madhurantakam (131 of 1896) show.]  

324. 42 of 1893.—(Tamil.) South side of the same. A record of Tribhuvanachakravartin KoonerimaiKonkan, dated in his twenty-first year. Only beginning copied. See No. 322 above which it resembles in its numismatic interest.  

325. 43 of 1893.—(Grantha and Tamil.) West side of the same. A record of the Kakatiya king Prataparudra, dated S. 1238, expired, Nala. Partially built in. See Ep. Ind., VII, 128–32, where Dr. Hultzsch edits the inscription. It says that Muppidi Nayaka, the general of Prataparudra, came to Kanchi, and installed a certain Manavira as Governor and granted the revenues of two villages to the Arulappurumal temple, which amounted to 1002 Gaunda Gopalamadai. The dates of the two grants were Friday, 11th June A.D. 1316 and Wednesday, 16th June A.D. 1316. The inscription is of interest as showing that Prataparudra (whose inscriptions are found as far as Jambukeswaram) was in possession of Kanchi soon after it had been in the hands of Ravivarman of Kerala. Dr. Hultzsch therefore believes that Muppidi Nayaka perhaps drove him away and installed Manavira, evidently a member of the later Cholas denoted by Gandagopa, Nallasiddhi, etc., as his feudatory. See Ep. Ind., VII, 128–132.  

326. 44 of 1893.—(Tamil.) West wall of the second prakara of the same temple. A record of Tribhuvanachakravartin GandagopaLadeva.  

327. 45 of 1893.—(Sanskrit.) West wall of the second prakara of the same temple.  

328. 46 of 1893.—(Tamil.) North wall of the second prakara of the same temple. A record of Alluntikamaharaja Gandagopadheva, dated in his seventh year.  

329. 47 of 1893.—(Tamil.) North wall of the second prakara of the same temple. Mentions Tribhuvanachakravartin GandagopaLadeva and records a grant by Brahma-Setti, a minister of Ganapati (Kakatiya, evidently).  

330. 48 of 1893.—(Tamil.) North wall of the second prakara of the same temple. A record of the Chola king Tribhuvanachakravartin Rajadhirajadeva (II?) in his fourteenth year. Mentions a Gaiga chief, Ahavamallara.  

331. 49 of 1893.—(Tamil.) In the gopura near the Abhisheka mantapa in the same temple, left of entrance. A record of the Chola king Ko-Rajakesarivarman alias Kulottunga-Choladeva (I), dated in his forty-third year.  

332. 50 of 1893.—(Sanskrit.) In the same gopura right of entrance. Addressed to the Vedic scholar Saya. Mentions his
mother Śrīmāyi, his father Māyana, his elder brother (Mādhava), his younger brother the poet Bhogānātha and his preceptor Śrī-kaṇṭhanātha. The inscription is thus of great value.

333. 51 of 1893.—(Sanskrit.) In the outermost gopura of the same temple, right of entrance. A record of the Chōla king Champa, son of Vīra Chōla, dated Ś. 1236, presenting a new car to the temple. See Ep. Ind., III, 71–2. See No. 3 of 1890 at Tiruvallam in North Arcot District.

334. 52 of 1893.—(Sanskrit.) In the outermost gopura of the same temple, right of the entrance. A record of the Pāṇḍya king Sundra-Pāṇḍya (Jaṭāvarman) who ascended the throne in 1251.

335. 53 of 1893.—(Sanskrit.) On the same gopura, left of entrance. Tikka (I?) boasts of victories over various kings. See No. 316.

336. 54 of 1893.—(Tamil.) West and north walls of the Śmaṣānēvara shrine in the Ėkāmranātha temple. A record of the Chōla king Ko-Rājakēsārivarman alias Rājadhirājadēva I, dated in his twenty-seventh year. Only historical introduction copied. One Māran Tēvaḍiṅgal deposits five kāḷaṅjus in temple treasury for offerings. The interest on this (at the rate of one kā two tu for each kāḷaṅju) is eight kā. [The account of expenditure and prices given.]

337. 22 of 1890.—South base of the Anēkataṅgāpādam temple. Records in the thirty-fourth year of Kulōttuṅga (I) grants of two vēlis of land to the temple of Anāiyapaḍaṅga. The land granted was at Conjeeveram itself, north of the temple of Tirukkarāḷi Mahāēva (i.e., Rājasimheśvara or Kailāsanātha). See S.I.I., II, No. 78, pp. 392–3.

338. 23 of 1890.—North base of the same. Seems to be dated in Nāla. Records that the authorities of the Anēkataṅgā temple assigned 1,400 kuḷis of land to certain Kaikkōlars connected with the temple.

339. 24 of 1890.—West base of the same. A record of Kulōttuṅga-Chōladēva (I), dated in his twentieth year, saying that he granted three vēlis of land at Tāmar (i.e., Dāmal) or Nittavinōḍanallūr in Tāmar-nādu, a subdivision of Tāmar-kōṭṭam, to the Mahāēva of the Anēkataṅgāpādam temple. See S.I.I., Vol. II, No. 77, pp. 390–2.

341. 26 of 1890.—(Sanskrit verse.) North wall of the second prakara of the same temple. A record of the Kākatiya king Gaṇapati, dated Ś. 1172, Saumya year. Mentions Rudrādeva and Mahādeva also, and the gift of a village by his minister Sāmanta Bhōja. See Ind. Antq., XXI, 197 ff., where Dr. Hultzsch has published it.

342. 27 of 1890.—(Sanskrit verse.) North wall of the second prakara of the same temple. A record of Tribhuvanachakravartin Vijaya-Gaṇḍa-Gopālādeva, dated Ś. 1187, sixteenth regnal year. So he ascended the throne in Ś. 1172 (A.D. 1250). See also 350 and 351.

343. 28 of 1890.—South wall of the Nāyar Maṇṭapa in the Ėkāmranātha temple. A record of Kampaṇa-uḍaiyār, dated Ānanda year.

344. 29 of 1890.—Right of the entrance into the inner prakara of the Kāmākṣhi temple. A record of the Vijayanagar king Harihara II, dated Ś. 1315, expired, Śrīmukha year.

345. 30 of 1890.—Left of the front entrance into the Ulagaṇḍa-Perumāl temple. A record of Sakalalokachakravartin Rāja-nārāyaṇa Śambuvarāya, dated Ś. 1268, expired, Vyaya, ninth regnal year. So he ascended throne in Ś. 1259, (A.D. 1337).

346. 31 of 1890.—Right of the entrance into the east wall of the second prakara of the Arulāla-Perumāl temple. A record of Hariyāna Uḍaiyār II, dated Ś. 1300, expired, Krōdhana year.

347. 32 of 1890.—Left of the entrance into the same temple. A record of the Vīra-Hariyāna-Uḍaiyār'II, dated Ś. 1300, expired, Kālayukti year.

348. 33 of 1890.—Right of the entrance into the Tāyār San nadhi at the same temple. A record of Vīra-Kampaṇa-Uḍaiyār, dated Ś. 1288, expired, Parābhaṇa year.

349. 34 of 1890.—(Sanskrit verse.) East wall of the so-called rock (malai) in the same temple. A record of the Kērala king Jayasimha and his son Ravivarman. The latter, called also Kulaśekhara Saṅgrāmadhira, was born in Ś. 1188, and married a Pāṇḍya princess. At the age of 33 he ascended the throne of Kērala. He then conquered Vīra Pāṇḍya and was crowned at Madura in his forty-sixth year (i.e., Ś. 1234). He was the Lord of Kūpaka and Kollam. See Ep. Ind., IV, 145-8.

350. 35 of 1890.—South wall of the “rock” in the same temple. A record of Tribhuvanachakravartin Vijaya-Gaṇḍa-gopālādeva, dated Ś. 1187, sixteenth regnal year.

351. 36 of 1890.—South wall of the “rock” in the same temple. A record of Tribhuvanachakravartin Vijaya-Gaṇḍa-Gopālādeva, dated Ś. 1187, fifteenth regnal year.
352. 37 of 1890.—Left of the entrance into the first prākāra of the same temple. A record of the Vijayanagara king Mallikārjunadēva, dated Ś. 1387, expired, Parthiva year.

353. 38 of 1890.—East wall of the Abhishēka Maṇḍapa at the same temple. A record of Sakalabhuvanachakravartin Kō-Perunjiṅgadēva, dated Ś. 1182, expired, eighteenth regnal year. So he ascended the throne in Ś. 1165 (A.D. 1243). He must have been the predecessor of Vijaya Gaṅḍagōpāla referred to in Nos. 342, 350 and 351. The exact date of the present inscription, according to Kielhorn, is Sunday, 31st Oct., A.D. 1260. Ep. Ind., VII, p. 164.

354. 39 of 1890.—South wall of the Abhishēka-Maṇḍapa at the same temple. A record of the Vijayanagara king Virūpākshādēva, dated Ś. 1392, expired, Vikriti year.

355. 49 of 1900.—On the south wall of the first prākāra of the Kāmākshi temple. (Tamil.) A record of Achyuta Rāya of Vijayanagar, dated Ś. 1456 (A.D. 1534), Vijaya. Refers to his conquest and records the grant of eight villages to the temple.

356. 50 of 1900.—On the south wall of the second prākāra of the Arulāḷaperumāl temple. A record of Achyuta Rāya of Vijayanagar, dated Ś. 1454 (A.D. 1632), expired, Nandana. Refers to his conquests and records the gift of jewels and seventeen villages to the temple.

357. 51 of 1900.—On the same place. A record of the same king in the same date. Records gift of a jewelled couch, discus, etc., to the king (1050-62).

358. 416 of 1902.—On the north wall of the central shrine in the Tirukkāḷiśvara temple at Vēppaṅgūlam near Conjeeveram. (Tamil.) Records a gift of land in the sixth year of Parakēsarivarman Uḍaiyār Rājēndradeva (1050-62).

359. 417 of 1902.—(Tamil.) On the south, west and north walls of the same shrine. A record of the twenty-eighth year of Rājakēsarivarman Uḍaiyār Rājadhirajadēva (I ?).

360. 418 of 1902.—(Tamil.) On the same walls. A record of the third year of Parakēsarivarman Ādhirajēndradeva. Partly built in.

361. 419 of 1902.—(Tamil.) In the same place. A record of the sixteenth year of Parakēsarivarman Rājēndrachōladēva (1011-43) providing for a supply of paddy by a number of villages in payment of interest on gold borrowed from the temple.

362. 420 of 1902.—(Tamil.) On the east wall of the same shrine. Records gift of 90 sheep for a lamp in the sixth year of Parakēsarivarman Rājēndrachōladēva (1011-43).

363. 1 of 1906.—On the south wall of Śakkaṅgara temple. (Tamil.) Records a sale of land in the fifteenth year of the Chōla king Parakēsarivarman.
364. 2 of 1906.—On a stone built into the floor at the entrance into the Śmaśānēśvara shrine in the Ēkāmbaranātha temple. Mutilated inscription of the first (fifth) year of Parakēsarivarman alias Uttama Chōladēva.

365. 3 of 1906.—On the same stone. Mutilated. Mentions queen Vīranāraṇi(yār). Date lost. By the same king.


367. C.P. No. 146 of Mr. Sewell’s List (and Madras Museum plate No. 8) (Tamil.) Records a document declaring the settlement of a dispute about some lands, between some men of the Mudaliyar caste. It is dated in Ś. 1456 (A.D. 1534), Kaliyuga 4434, Nandana. [Date inconsistent.] See Tamil and Sanscrit Inscrens., pp. 154–6, where it has been edited.

368. A C.P. grant of Kō-Parakēsarivarman Uttama Chōla-dēva in the sixteenth year of his reign, at the request of a minister of his confirming the contents of the stone inscriptions which refer to the dues to be paid to the temple of Vishṇu at Kachhippēdu. See Nos. 264, 266, 268, 270 for instance. For Uttama Chōla’s coins, see Elliot’s Coins of South India, Nos. 151 and 154. For the description of the present plates see Ep. Rep., 1891, pp. 4–5.


370. Among the copper plates of Conjeeveram there are a number of forged ones. One of these (No. 6, Appendix A, Madr. Ep. Rep., 1910) is deposited in the Madras Museum and consists of a single plate. Mr. Krishna Sastri believes that it is “one of a series of forgeries compiled by the Īdāṅgaí faction in its zeal to justify its preference over the Valangai, in matters social. The dates given, viz., Ś. 1098 and K. 4421, do not correspond. Nevertheless the story related of how the car procession of Kāmākshi Amman at Conjeeveram was successfully managed by the Īdāṅgaí Kammālāns in spite of the obstacles thrown in its way by their opponents of the Valaṅgaí section and how in this matter the Kambalattāns from Malabar helped the former by their ingenuity in exorcism, has its own interest to the ethnologist.” (Madr. Ep. Rep. 1910, p. 11.)

371. Another forged grant of the same character dealing with the voluntary levying of a fee by the Aṉju-Paṅchalattār (i.e., the five Kammālās) among themselves. This is also dated in Ś. 1098, K. 4421. (Ibid.)

Dāmal.

372. 139 of 1896.—(Tamil.) On the west wall of the shrine of the Śiva temple. Dated in the reign of the Vijayanagara king
Tirumalaiyadēva, son of Krishṇadēva. Records in Ś. 1446 expired, Tārāṇa, gift of land to the Panṛśvara temple at Tamar.

Edayarpākkam.


375. 253 of 1910.—(Tamil.) On the south base of the same temple. Dated in the eleventh year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva (II).—Records that at the request of the temple trustees the villagers had to take away one velī of land originally granted to the temple for a lamp and give a number of cows in exchange. The land was at Puriśai (a dēvādna village of Tiruppaḍakkāduḍaiyār), and granted by a Brahmaṇa lady of Iḍaiyāṛrupākkam alias Rājavidyādhara-chaturvēđimaṅgalam. Built in at the bottom. The reason for the transaction was that the land was in the corner of the village and had no irrigational facilities and so none would cultivate it. The land thus became village property.

376. 254 of 1910.—(Tamil.) On the same base. A damaged record of the Chōla king Rājakēsarivarman alias Chakravartin Srī-Kulōttuṅga-Chōlādēva (I ?), dated in his twelfth year. Records sale of land by the residents of Puriśai to the temple of Tiruppaḍakkāduḍaiyār of Iḍaiyāṛrupākkam alias Rājavidyādhara-chaturvēđimaṅgalam, for the maintenance of a lamp, for the sum of 30 kāsus which a Brahmaṇa lady had left in the hands of the shepherds of Idayarpākkam. These shepherds had refused to measure oil for ¾ lamp for 30 kāsus. Hence this sale and endowment to the temple. [Though mentioned in the Dēvāram this place has not got ancient epigraphs and this is probably due to the removal of them by later repairers.]

Iḷambayaṅgōṭṭur (Elamayam Kōṭṭur).

377. 231 of 1910.—(Tamil.) On the south base of the temple of Dēvanāyakasvāmin. Records in the twelfth year of the Chōla king Rājādhirājadēva (II, 1178—86) that the stone temple was built
by the pândâri Śivacharanâlayan alias Śivapâdasêkhara-
Mûvändavêlân.

378. 232 of 1910.—(Tamil.) On the same base. Records in
the thirteenth year of the Pândya king Kônèrimêlkonçân Tribhuv-
vanachakravartin Jâtâvarman Sundara-Pândyadêva gift of money
for a lamp to the temple at Ilambayañgôtâr in Kânür-nâdu, a sub-
division of Manâvir-kôttam in Jayañgoñda-chôlamandalam, by
a native of Vâlam in Puliyûr-kôttam alias Kulottuñgachôla-
valanâdu.

379. 233 of 1910.—(Tamil.) On the same base. Records in
the fourth year of Tribhuvanachakravartin Vîra-Gañdagôpaladêva
gift of land at Kâliyanallur in Tiruvêlûr-nâdu to the same temple,
by Madurântaka-Âttappichchôlan Vîra-Gañdagôpalan.

380. 234 of 1910.—(Tamil.) On the west base of the same
temple. An unfinished record of the Chôla king Tribhuvana-
chakravartin Tribhuvanaviradêva (Kulottuñiga III), “who was
pleased to perform the anointment of heroes and the anointment
of victors,” dated in his thirty-eighth year. Refers to a former
gift of land by Seîgênî Ammaiyappan Vanniyanâyan Şambuva-
râjan, to the temple of Ilambayañgôtûrûdaiya Nâyanâr at Kôttur
alias Sôjavichchâdira-chaturvêdïmañgalam in Kânür-nâdu. See

381. 235 of 1910.—(Tamil.) On the north base of the same
temple. Records in the thirty-fourth year of the Chôla king Tribhu-
vanachakravartin Tribhuvanaviradêva (Kulottuñiga III) “who,
having taken Madurai (Madura) and the crowned head of the
Pândya, was pleased to perform the anointment of heroes and the
anointment of victors,” gift of money for a lamp, by a temple
woman.

382. 236 of 1910.—(Tamil.) On the same base. Records in the
nineteenth year of Tribhuvanachakravartin Vîra-Gañdagôpaladêva
gift of five cows for a lamp by Kulottuñgasôla-Chchambuvarâyan
alias Àlagiya-śôlan, to the same temple. This was in Tamañur-
nâdu, a subdivision of Urvukkâtukôttam, in Jayañkonçà-chôl-
mandalam.

Kâvantandâlam.

383. 203 of 1901.—(Tamil.) On the south wall of the central
shrine in the Chôleçvâra temple. Records in the twenty-sixth year
of the Chôla king Tribhuvanachakravartin Kulottuñga-Chôladêva
III a sale of land.

384. 204 of 1901.—(Tamil.) On the same wall. Records in
the fifth year of the Chôla king Vikrama-Chôladêva a sale of land.

385. 205 of 1901.—(Tamil.) On the west wall of the same
shrine. Dated in the reign of the Chôla king Vikrama Chôladêva.
Records a sale of land.
386. 206 of 1901.—(Tamil.) On the south wall of the Lakshmīnārāyaṇa temple in the same village. An incomplete record of the Chōla king Rājakēsarivarman alias Rājēndra-Chōlādēva II (Kulottunga-Chōla I), dated in his fourth year. See Ep. Ind., VII, 1-2, where Kielhorn fixes the date on Thursday, 7th November 1073. Also S.I.I., III, No. 77, pp. 172-3.

387. 207 of 1901.—(Tamil.) On the same wall. Records in the fourteenth year of the so-called Gaṅga-Pallava king Kampavarman gift of land by Mānasapra, an inhabitant of Kulaṇūr in Vēṅgai-nādu to the Vishṇu temple which he had built at Kāvan-tanḍālam. Dr. Hultzsch identifies Kulaṇūr with Kūlam or Kolun, modern Ellore. S.I.I., III, p. 172.

388. 208 of 1901.—(Tamil.) On the same wall. Provides in the eighteenth year of the “Gaṅga-Pallava” king Kampavarman for the celebration of certain festivals at the Mānasapra-Viṣṇugriha.

389. 209 of 1901.—(Grantha.) On the west wall of the same temple. Records that Mānasapra built the Vishṇu temple.

390. 210 of 1901.—(Grantha and Tamil.) On the north and west walls of the same temple. An incomplete record of the Chōla king Parakēsarivarman alias Rājēndra-Chōlādēva (I), dated in his fourth year. Records a gift of land to the temple of Rājēndra-Chōla Īśvara called after the king.

391. 211 of 1901.—(Tamil.) On the north wall of the same temple. An incomplete record of the Chōla king Parakēsarivarman, dated in his fifteenth year.

Kūram.

This place was in the Manyavāntara Rāṣṭra of Nīrvēḻur, a division of Uṟṟukkāṭukkōṭtam and its Śiva temple represents the ancient Vidyāvīṇīta-Pallava-Paramēśvara temple, built, as is proved by an inscription discovered by Prof. Dubreuil, during the time of Paramēśvaravarman I. In the history of South Indian Vaishnavism it is famous as the birth-place of Kūrattālvān, the faithful companion and disciple of Rāmānuja (1017-1137).

392. 32 of 1900.—(Tamil.) On the north wall of the Keśava-perumāl temple. Records in the twelfth year of the Chōla king Rājarājakēsarivarman (Rājarāja I) gift of land by the Sabhā of Kūram to a temple of Subrahmaṇya.

393. 33 of 1900.—(Tamil.) On the north wall of the Keśava-perumāl temple. Records in the seventeenth year of the so-called Gaṅga-Pallava king Vijaya-Nripaṭuṅgaṅkramavarman a sale of land. Prof. Dubreuil attributes the king to A.D. 854-880.

394. 34 of 1900.—(Tamil.) On the south wall of the same temple. A record of the Chōla king Madirai-kōṇḍa Parakēsarivarman (Parāntaka I), dated in his fortieth year. Built in. See Ep. Ind., VII.
395. 35 of 1900.—(Tamil.) On the south wall of the same temple. A much damaged record of the so-called Gaṅga-Pallava king Vijaya-Dantivikramavarman (C 779—830), dated in his twelfth year.

396. 36 of 1900.—(Tamil.) On a pillar in the Śiva temple at the same village. An obliterated record. Mentions Kūram.

397. 37 of 1900.—(Tamil.) On another pillar in the same temple. A much damaged record of the so-called Gaṅga-Pallava king Nripatuṅga, dated in his twenty-first year.

398. 38 of 1900.—(Tamil.) On a third pillar in the same temple. A damaged record of the Pallava king Nandivarman Mahārāja. Records a gift of land.

399. 39 of 1900.—(Tamil.) On a fourth pillar in the same temple. Records in the twenty-seventh year of the Chōla king Rājakēsarivarman gift of a lamp.

400. A. C.P. grant (Sanskrit and Tamil) of the Pallava king Paramēśvaravarman I, son of Mahēndravarman II and grandson of Narasimhavarman I, the conqueror of Vātāpi. Records that the king gave the village of Paramēśvaramāṇgalam in Panmāṇḍu in Maṇayirkōttam, to the Śiva temple at Kūram. [Refers to Paramēśvaravarman’s “conquest” of the W. Chāḷukyan Vikramaditya I]. For the latter’s version, see Ind. Antiq., VI, p. 77. For a summary of the present epigraph, see Ep. Rep., 1888, pp. 3-4; Kielhorn’s Southern List, No. 628; and for a detailed edition of it S.I.I., I, No. 150, pp. 144-155. Dr. Hultsch identifies Maṇayil (Maṇ-eyil or mud fort, with Eyil in South Arcot District. Prof. Deubreuil believes this temple to be the most ancient monument in South India built of stones placed one above another. See his Pallavas, p. 45.]

Maṇaramāṇgalam.

This place figures in the Guruparampara as the birth-place of Embar or Gōvindabhatṭa, the cousin and according to the Prabandhic school, the successor of Rāmānuja. The Vaiṣṇava tradition implies that Embar was the first to receive the title of Ullaiṅagai koṇaranda Nāyanār and that he built a Śiva temple in his name. But inscription 401 shows that the name existed two centuries earlier.

401. 320 of 1909.—(Tamil.) On a stone built into the west wall of the Ullaṅgaikulunda-Nāyanār temple. Records in the 9th year of Pārthivendraḥhipativarman gift of 90 sheep for a lamp by Ulōka-Mahārāya to the temple of Ulōkamahārāya-Tiruchchirambalattalāvār at Majalaimāṅgalam in Maṇayirkōttam. [Venkayya believed that Pārthivendravarman was a contemporary of Parakesarivarman Āditya karikāla II as both had the title “who took the head of Vīra Pāṇḍya.” Mr. Krishna Sastri however points out that the title was first assumed by Sundara Chōla,
Aditya’s father. See Tayanur and Kalamur inscriptions. (North Arcot District.)


Māgaral.


404. 216 of 1901.—(Tamil.) On the west wall of the same shrine. Records in the seventh year of the Pāṇḍya king Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1251—64), a gift of land. Begins with Samasta-jagad-ādhāra.


406. 218 of 1901.—(Tamil.) On the east wall of the manṭapa in front of the Tirumāḷiśvara temple. Records in the seventh year of the Pāṇḍya king Jaṭāvarman alias Sundara-Pāṇḍyadēva (I, 1251—64) “who conquered every country” that a private person opened out streets and colonized the environs of the Agastyeśvara temple.


408. 220 of 1901.—(Tamil.) On the north wall of the same manṭapa. Records that the Chōla king Tribhuvanachakravartin Tribhuvanavirādēva (Kulōttuṅga III) in his thirty-second year, restored at the request of a certain Nandivarman certain land which had previously belonged to the Agastyeśvara temple.

409. 221 of 1901.—(Tamil.) On the south wall of the manṭapa in front of the central shrine in the Vaikunṭhaperumāl temple at the same village. Records in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarajadēva (III?) gift of a lamp to the temple of Tirumērkōyil-Virirundā-Perumāl.

410. 222 of 1901.—(Tamil.) On the same wall. Records in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarajadēva (III?) gift of two lamps to the same temple.
411. 223 of 1901.—(Tamil.) On the same wall. Records in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) gift of a lamp to the same temple.

412. 224 of 1901.—(Tamil.) On the same wall. Records in the twenty-third year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) the building of the central shrine, the Ardhamanṭapa, another maṇṭapa, a flight of steps, and the śripīṭha.

413. 225 of 1901.—(Tamil verse.) Above the entrance of the Tāyār-Sanadhi in the same temple. Records in the sixth year of the Chōla king Rājarāja the building of the shrine.

Perambākkam.


Śevallimēṭu.

415. 40 of 1900.—(Tamil.) On the north wall of the Kailāsānātha temple. Records in the second year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva gift of a lamp.

416. 41 of 1900.—(Tamil.) On the north wall of the Kailāsānātha temple. Records in the second year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva gift of a lamp.

417. 42 of 1900.—(Tamil.) On the north wall of the Kailāsānātha temple. Records in the ninth year of Sakalalōkachakravartin Rājanārāyaṇa Sambuvaraya, Ś. 1268, Vijaya, gift of land by Tiruvēṅgaḍamuḍaiyān Kāliṅgarāyān.

418. 43 of 1900.—(Granttha and Sanskrit.) On the west wall of the same temple. A record of the sixteenth year of the Chōla king Vikrama-Chōla (who is called Akaḷaṅka), recording gift of land by three persons. [See Ep. Ind., Vol. II, pp. 227—30, and 279, where Dr. Kielhorn discusses the details of the date and concludes that it should be Monday, 5th May, A.D. 1124.]

419. 44 of 1900.—(Tamil.) On the west wall of the same temple. An incomplete record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva, dated in his tenth year. Records a gift of land.

420. 45 of 1900.—(Tamil.) On the south wall of the same temple. A record of the seventh year of Sakalalōkachakravartin Rājanārāyaṇa Śambuvaraiyān. Records grant of land for the upkeep of a water-shed and a garden (tōppu).

421. 46 of 1900.—(Tamil.) On the south wall of the same temple. Records in the eighteenth year of Sakalalōkachakravartin Venru-man-konda Śambuvaraiyān, gift of land for maintaining a water-shed and a garden.
422. 47 of 1900.—(Tamil.) On the south wall of the maṇṭapa in front of the Lakshmīnarasimha temple. The Vijayanagara king Achyutarāya records in Ś. 1456 expired, Manmatha, a grant of land for the maintenance of a Brahmaṇa who had to recite the Vedas in the Obalēśvara temple at Ōbāchchi-amman-samudram. The grant was made by the king on the bank of the Krishnāvēnī for the merit of his mother Ōbāchchi-amman (Obāmbika of the copper plates).


Śivankūḍal.


425. 279 of 1912.—(Tamil.) On the same wall. A record of the fifth year of Chōla king Rājakēsarivarman Kulōttuṅga-Chōḷadēva I. A number of inscribed slabs fixed into the wall in disorder and containing portions of the historical introduction beginning with pugal-śūndū-pūnari.

426. 280 of 1912.—(Tamil.) On the same wall. Seems to record in the twenty-eighth year of Kulōttuṅga-Chōḷadēva a sale of land by the assembly of Śivankūḍal.


428. 282 of 1912.—(Tamil.) On the west wall of the same shrine. A fragment of record of the Chōla king Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva I, dated in his fiftieth year. Records sale of land for providing a lamp to the temple of Śivakkōṇḍūṇḍiśa at Śivankūḍal by the assembly of Maḷalai-maṅgalam which was a brahmādeva village in Jayaṅgoṇḍaśoḷi-maṅgalam.

429. 283 of 1912.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Vikrama-Chōḷadēva. Records in his tenth year, gift of land by purchase, for providing two lamps to the temple of Maḥādeva called Śivakkōṇḍūṇḍiśa at Śivankūḍal.

430. 284 of 1912.—(Tamil.) On the north wall of the same shrine. A mutilated record of the Chōla king Kulōttuṅga-Chōḷa-
dēva I, dated in his fifth year. Records sale of land by the assembly of Śivankūdal to the same temple. Begins with the introduction pugal śūnda puṇari.

431. 285 of 1912.—(Tamil.) On the same wall. The Chōla king Tribhuvanachakravartin Vikrama-Chōḷadēva (1118—35) records in his tenth year, sale of land to the temple for conducting a festival of seven days beginning with Āni-Uttiraṭṭādi, the asterism under which the king was born.

432. 286 of 1912.—(Tamil.) On the same wall. Records in the eleventh year of the Chōla king Tribhuvanachakravartin Vikrama-Chōḷadēva a sale of land by the assembly of Maḻalai-manīgalam, a brahmadēya in Kāṇṟūr-nādu, which was a subdivision of Maṇayir-kōṭtam.

433. 287 of 1912.—(Tamil.) On the south wall of the maṇṭapā in front of the same shrine. Records in the twenty-fifth year of Tribhuvānachakravartin Vijaya-Gaṇḍagopālādēva gift of land by purchase, to the shrine of the goddess Marakatavalli-Nāchchīyar in the temple of Śivakkoḻunduḷaiya-Nāyānār at Śivankūdal in Nirvēḷur-nādu, a subdivision of Üṟṟukkatu-kōṭtam in Jayaṅgoṇḍa-sōḷa-manīgalam, by a native of Pūndālai-kūṛi in Virudarāyabhayaṅkaravālanaṅādu which was a district of Sōḷa-manīgalam.


435. 289 of 1912.—(Tamil.) On a pillar lying in the same temple. Records in the third year of the Chōla king Parakēsari-varman alias Rajēndra Chōḷadēva I that the assembly of Śivakūṭal in Nirvēḷur-nādu in Üṟṟukkatu-kōṭtam, a district of Jayaṅgoṇḍa-sōḷa-manīgalam, received money, received from a private person and declared certain lands below the tank Brahmādhirāyapputtēri rent-free in order to provide for offerings and lamps in the temple of Mahādēva of this village.

Tennēri.

436. On a stone in the tank-bund. (Tamil.) Records that the tank was dug by Tāṭāchārya. Antiquities, I, p. 188.

438. 191 of 1901.—(Tamil.) On the south wall of the same maṇḍapa. Records in the fourteenth year of the Pāṇḍya king Jaṭāvarman alias Sundara-Pāṇḍyadēva gift of land.

439. 192 of 1901.—(Tamil.) On the same wall. Records in the eleventh year of the Pāṇḍya king Jaṭāvarman alias Sundara-Pāṇḍyadēva (I, 1251–64), “who was pleased to conquer every country” gift of land to the Anantēśvara temple at Tiraiyanūr.

440. 193 of 1901.—(Tamil.) On the south wall of the central shrine in the same temple. Records in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājadhirājadēva (II, 1178–86), “who took Īlam and Madurai,” gift of land by a merchant from Pūndamali (Poonamallee) to the image of the goddess Tiruppalliarai-Nāchchiyār set up by him.

441. 194 of 1901.—(Tamil.) On the same wall. Records in the thirty-third year of the Chōla king Tribhuvanachakravartin Kulottuṅga Chōlādēva the appointment of an āchārya to perform worship at the temple.

442. 195 of 1901.—(Tamil.) On the same wall. Records in the thirty-sixth year of the Chōla king Rājakēsarivarman alias Kulottuṅga-Chōlādēva I, gift of a lamp.


444. 197 of 1901.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman alias Kulottuṅga-Chōlādēva I. Records in his forty-first year sale of land.

445. 198 of 1901.—(Tamil.) On the south wall of the Kāndalīśvara temple in the same village. Dated in the reign of the Chōla king Rājakēsarivarman alias Vīraraṭhendradēva (I ?), gift of a lamp to the shrine of Āḍavallār in the Uttama-Chōla-Īśvara temple.

446. 199 of 1901.—(Tamil.) On the same wall. A record of the Chōla king Rājarājakēsarivarman I. Mentions in his eleventh year, Madurāntakadēva alias Uttama-Chōlādēva, and records a gift of vessels to the same temple.

447. 200 of 1901.—(Tamil.) On the north wall of the same temple. A mutilated record of the Chōla king Rājarāja Rājakēsarivarman alias Rājarājadēva I, date of which is lost. 154th day.

448. 201 of 1901.—(Tamil.) On the same wall. Records in the seventeenth year of the Chōla king Rājarāja-Rājakēsarivarman I gift of a lamp to the temple of Uttama-Chōla-Īśvara.

449. 202 of 1901.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājarājakēsarivarman I, dated in his
twelfth year. Mentions Uttama-Chōla-chaturvēdimaṅgalam. Its Sabhā met at the temple Tirumūṟam and made a vyavastā.

Tirupparuttikkunṟu.

450. 40 of 1890.—North wall of the store room in the Jain temple. A record of Rājarājādēva, dated in his twentieth year.

451. 41 of 1890.—(Tamil and Grantha.) Base of the same wall. A record of Irugappā, son of Daṇḍanātha Vaichaya, dated Dundubhi year (S. 1305). Records that Irugappa made to the temple a grant for the benefit of Bukkarāja (II), the son of Harihara II. Dr. Hultzsch points out that the chief is the same as the Irugā, son of Chaicha, who built the Jain temple at Vijayanagar in S. 1307. See S.I.I., I, p. 156. For the present epigraph see Ep. Ind., VII, 115-6. According to Dr. Kielhorn the details of the date do not work out correctly. See Ep. Ind., VI, 329.

452. 42 of 1890.—(Grantha.) On the roof of the maṇṭapa in front of the shrine in the same temple. A record in Prabhava year (1387-8). Records that the maṇṭapa was built by the same General Irugappa at the instance of his preceptor Pushpasēna. See Ep. Ind., VII, p. 116.

453. 43 of 1890.—On the base of the verandah in front of the same shrine. A record of Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, dated in his twenty-first year.

454. 44 of 1890.—West wall of the Śāntimaṇṭapa in the same temple. A record of Rājarājādēva, dated in his eighteenth year.

455. 45 of 1890.—Right of the entrance into the same temple. A record of Vijayanagara king Krishṇadēva, dated in Ś. 1440 expired, Bahudhānya year.

456. 188 of 1901.—(Tamil.) On the base of the verandah in front of the Jain temple of Trailokyanatha. A record of the Vijayanagara king Krishṇarāya; records in Dhātri gift of a village by the king to the temple.

457. 189 of 1901.—(Tamil verse.) On a stone built into the platform in the same temple.

Tirupputkuli

458. 18 of 1899.—(Tamil.) On the east wall of the central shrine of the Vijayarāghavaperumāḻ temple, right of entrance. The Udaiyār king Kampana-Udaiyār, son of Bukkaṇa-Udaiyār, records in Ś. 1287, expired, Viśvāvasu, gift of a jewel to the God Vijayarāghavaperumāḻ at Tirupputkuli.

459. 19 of 1899.—(Grantha and Tamil.) On the east base of the maṇṭapa in front of the central shrine of the same temple. The Pāṇḍya king Sundara Pāṇḍya records the building of the maṇṭapa. [The king is said to have conquered all countries and covered the temple of Śrīraṅgam with gold, and so he has been identified with Sundara Pāṇḍya I (1251-64) referred to in the
Rañganātha inscription and the Kōyilolugu. The maṇṭapa was built for the merit of Kulaśēkhara who was evidently his predeces-
sor. It is doubtful whether he was his father as the Muhammadan
historians say or his brother as the Mahāvamsa says. See Ep.
Rep., 1899, p. 16.]

460. 52 of 1900.—(Tamil.) On the north wall of the first
prākāra of the Vijayarāghavaperumāl temple. Records in the
eighth year of the Pāṇḍya king Śaḍagōpavarman alias
Tribhuvanachakravartin Vikrama-Pāṇḍyadēva, the gift of the village
of Paduvūr alias Vīrachampanallūr in Paduvūr-kōttam by Vīra-
Champa. Venkayya suggests that the king Vikrama Pāṇḍya
should have been a contemporary of the parricide Sundara Pāṇḍya
(who fled to Delhi in 1310) and of Vīra Champa. See N.A. 290
(N. Arcot) at Tiruvottūr.

Uttukkādu.

461. 345 of 1906.—(Tamil.) On the south wall of the ruined
Perumāl temple. A record of the so-called Gaṅga Pallava king

462. 346 of 1906.—(Tamil.) On a pillar of the maṇṭapa in
front of the same temple. A record of the Chōla king Rājakēsari-
varman in his seventeenth year. Records gift of land.

463. 347 of 1906.—(Tamil.) On a stone set up near the tank
bund in the same village. A record of the thirty-second year of
the Chōla king Madirai-kōnda Parakēsarivarman (Parāntaka I)
regarding the construction of the tank.

464. 348 of 1906.—(Tamil.) On the same stone. First two
lines in Telugu characters and the rest in Tamil. The latter seems
to refer to the cutting of a man's head, represented in the sculpt-
ure on the same stone.

465. 349 of 1906.—(Telugu.) On the right side of the steps
leading to the same tank. Records in Ś. 1598, Naļa, that a certain
Pēṭa-Gaṅgabeḍḍi whose ancestry is given, repaired the tank, built
the margin of stones and two flights of steps.

466. 350 of 1906.—(Tamil.) On a stone set up in a field near
the same village. Records in Prajāpati gift of land. A tiger is
engraved at the top of the inscription.

467. 351 of 1906.—(Tamil.) On a stone set up near the Kannar-
maṇṭapam in the same village. Records in Hēmalamba gift of
land for a flower garden.

MADURĀNṬAKAM TALUK.

Achcharapākkam.

468. 233 of 1901.—(Tamil.) On the north wall of the gōpura
of the Akṣhēśvara temple, right of entrance. Dated in the reign
of the Vijayanagara king Krīṣṇarāya. Records in Ś. 1450,
438. 191 of 1901.—(Tamil.) On the south wall of the same maṇṭapa. Records in the fourteenth year of the Pāṇḍya king Jaṭāvarman alias Sundara-Pāṇḍyadēva gift of land.

439. 192 of 1901.—(Tamil.)— On the same wall. Records in the eleventh year of the Pāṇḍya king Jaṭāvarman alias Sundara-Pāṇḍyadēva (I, 1251—64), “who was pleased to conquer every country ” gift of land to the Anantēśvara temple at Tiraiyanūr.

440. 193 of 1901.—(Tamil.) On the south wall of the central shrine in the same temple. Records in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājādhirajadēva (II, 1178—86), “who took Īlam and Madurai,” gift of land by a merchant from Pūndamāli (Poonamallee) to the image of the goddess Tiruppaṭṭiarai-Nāchchiyār set up by him.

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445. 198 of 1901.—(Tamil.) On the south wall of the Kaṇḍa-līśvara temple in the same village. Dated in the reign of the Chōla king Rājakēsarivarman alias Vīrarājēndradēva (I ?). gift of a lamp to the shrine of Aḍavallār in the Uttama-Chōla-Īśvara temple.

446. 199 of 1901.—(Tamil.) On the same wall. A record of the Chōla king Rājarājakēsarivarman I. Mentions in his eleventh year, Madurantakadēva alias Uttama-Chōlādēva, and records a gift of vessels to the same temple.

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twelfth year. Mentions Uttama-Chōla-chaturvedimāṇgalam. Its Sabhā met at the temple Tirumūrīram and made a vyavastā.

**Tiruppattikkunru.**

450. 40 of 1890.—North wall of the store room in the Jaina temple. A record of Rājarājadēva, dated in his twentieth year.

451. 41 of 1890.—(Tamil and Grantha.) Base of the same wall. A record of Irugappa, son of Daṇḍanātha Vaichaya, dated Dundubhi year (S. 1305). Records that Irugappa made to the temple a grant for the benefit of Bukkarāja (II), the son of Harihara II. Dr. Hultzsch points out that the chief is the same as the Irugō, son of Chaicha, who built the Jain temple at Vijayanagar in S. 1307. See S.I.I., I, p. 156. For the present epigraph see Ep. Ind., VII, 115-6. According to Dr. Kielhorn the details of the date do not work out correctly. See Ep. Ind., VI, 329.

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**Tirupputtkulī**

458. 18 of 1899.—(Tamil.) On the east wall of the central shrine of the Vijayarāgahavaperumāl temple, right of entrance. The Udaiyār king Kampana-Udaiyār, son of Bukkana-Udaiyār, records in Ś. 1287, expired, Viṣvāvasu, gift of a jewel to the God Vijayarāgahavaperumāl at Tirupputtkulī.

459. 19 of 1899.—(Grantha and Tamil.) On the east base of the maṇṭapa in front of the central shrine of the same temple. The Pāṇḍya king Sundara Pāṇḍya records the building of the maṇṭapa. [The king is said to have conquered all countries and covered the temple of Śrīraṅgam with gold, and so he has been identified with Sundara Pāṇḍya I (1251-64) referred to in the
Rāṇganātha inscription and the Kōyiḷoḻugu. The maṇḍapa was built for the merit of Kulaśekhara who was evidently his predecessor. It is doubtful whether he was his father as the Muhammadan historians say or his brother as the Mahāvamsa says. See Ep. Rep., 1899, p. 16.]

460. 52 of 1900.—(Tamil.) On the north wall of the first prākāra of the Vijayarāghavaperumāḷ temple. Records in the eighth year of the Pāṇḍya king Ṣaḍaṅgaṩavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyaḏēva, the gift of the village of Paduvur alias Virachampanallūr in Paduvur-kōṭtam by Vīra-Champa. Venkayya suggests that the king Vikrama Pāṇḍya should have been a contemporary of the parricide Sundara Pāṇḍya (who fled to Delhi in 1310) and of Vīra Champa. See N.A. 290 (N. Arcot) at Tiruvottūr.

Uttukkādu.


463. 347 of 1906.—(Tamil.) On a stone set up near the tank bund in the same village. A record of the thirty-second year of the Chōla king Madirai-konṭa ParakēsariVARman (Parāntaka I) regarding the construction of the tank.

464. 348 of 1906.—(Tamil.) On the same stone. First two lines in Telugu characters and the rest in Tamil. The latter seems to refer to the cutting of a man’s head, represented in the sculpture on the same stone.

465. 349 of 1906.—(Telugu.) On the right side of the steps leading to the same tank. Records in Ś. 1598, Nāḷa, that a certain Pēṇa-Gaṅgāraṇḍi whose ancestry is given, repaired the tank, built the margin of stones and two flights of steps.

466. 350 of 1906.—(Tamil.) On a stone set up in a field near the same village. Records in Prajāpati gift of land. A tiger is engraved at the top of the inscription.

467. 351 of 1906.—(Tamil.) On a stone set up near the Kaṇṇar-maṇḍapam in the same village. Records in Hēmalamba gift of land for a flower garden.

Madurāntakam Taluk.

Achcharaṇaḻam.

468. 233 of 1901.—(Tamil.) On the north wall of the gopura of the Akṣhēśvara temple, right of entrance. Dated in the reign of the Vijayanagara king Krīṣṇarāya. Records in Ś. 1450,
Raṅganātha inscription and the Köyilolugu. The maṇṭapa was built for the merit of Kulaśēkhara who was evidently his predecessor. It is doubtful whether he was his father as the Muhammadan historians say or his brother as the Mahāvamśa says. See Ep. Rep., 1899, p. 16.]

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463. 347 of 1906.—(Tamil.) On a stone set up near the tank bund in the same village. A record of the thirty-second year of the Chōla king Madirai-kōnda Parakēsārivarman (Parāntaka I) regarding the construction of the tank.

464. 348 of 1906.—(Tamil.) On the same stone. First two lines in Telugu characters and the rest in Tamil. The latter seems to refer to the cutting of a man's head, represented in the sculpture on the same stone.

465. 349 of 1906.—(Telugu.) On the right side of the steps leading to the same tank. Records in Ś. 1598, Naḷa, that a certain Peta-Gaṅgareḍdi whose ancestry is given, repaired the tank, built the margin of stones and two flights of steps.

466. 350 of 1906.—(Tamil.) On a stone set up in a field near the same village. Records in Prajāpāṭi gift of land. A tiger is engraved at the top of the inscription.

467. 351 of 1906.—(Tamil.) On a stone set up near the Kaḷḷar maṇṭapam in the same village. Records in Hēmalamba gift of land for a flower garden.

MADURĀNTAKAM TALUK.

Achcharapātikam.

468. 233 of 1901.—(Tamil.) On the north wall of the gopura of the Akshēśvara temple, right of entrance. Dated in the reign of the Vijayanagara king Kṛishṇarāya. Records in Ś. 1450,
Virōdhin, a gift by Vīra-Narasimharāya-Nāyakar for the merit of the king on the occasion of a lunar eclipse.

469. 234 of 1901.—(Tamil.) On the east wall of the maṇṭapa in front of the same temple, right of entrance. An incomplete record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III), the date of which is lost. Mentions Ammaiappan Śambuvarāyan.

470. 235 of 1901.—(Tamil.) On the same wall. Records in the reign of Tribhuvanachakravartin Kōnērinmaikoṇḍān gift of land to an image set up by Ātikoṇḍanāyakaν alias Śediyarāyan.

471. 236 of 1901.—(Tamil.) On the same wall, left of entrance. Records in the third year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of sheep for a lamp.

472. 237 of 1901.—(Tamil.) On the same wall left of entrance. Records in the thirty-fifth year of the Chōla king Tribhuvananachakravartin Tribhuvanavirādeva (Kulōttuṅga III) gift of gold for a lamp.

473. 238 of 1901.—(Tamil.) On the south wall of the same maṇṭapa. Records in the fifth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva "who conquered every country," gift of land. The king was evidently the same as the Māravarman Vikrama Pāṇḍya who came to the throne in 1282 and who conquered Vīra Gaṇḍagōpāla and Kākatiya Gaṇapati.

474. 239 of 1901.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III). Records in his twelfth year, gift of jewels by Śeṅgēni Ammaiappan "who took the Pāṇḍya country."

475. 240 of 1901.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III?) that Attimallan Kulōttuṅga Chōla Śambuvarāyan granted the proceeds of certain taxes to the temple.

476. 241 of 1901.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records in his third year, gift of ten buffalo cows for a lamp to the temple of Ātchikoṇḍaruliyaṭṭadeva.

477. 242 of 1901.—(Tamil.) On the same wall. A record of the Pāṇḍya king Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. Records in his third year gift of land to the same temple. See No. 473.

478. 243 of 1901.—(Tamil.) On the same wall. Records in the seventh year (Kārttika, Aparāpaksha, Sunday, Aśvini) of the Pāṇḍya king Tribhuvanachakravartin Vīra-Pāṇḍyadēva gift of land to the same temple. See Ep. Ind., VII, II, where Dr. Kielhorn argues that the intended date was probably 13th July A.D. 1259.

479. 244 of 1901.—(Tamil.) On the west wall of the same maṇṭapa. Records in the eighteenth year of the Chōla king
Parakšarivarman *alias* Tribhuvanachakravartin Rājarājadēva II, grant of the proceeds of a tax by Rājanārayana Śambuvarāya of the śengengal family.

480. 245 of 1901.—(Tamil.) On the same wall. Records in the fourth year of the Pāṇḍya king Jatāvarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyaḍēva gift of land. (See No. 473).

481. 246 of 1901.—(Tamil.) On the north wall of the same mantapa. Records in the third year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva that the king clubbed several villages together into one, called it Kālikadinda-Śōlan Śattanār and granted it to the temple. The village belonged to Oṁmāṇādu *alias* Vijayarājendra-valanādu.

482. 247 of 1901.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva gift of land. Mentions the image of Kulōttuṅga-Chōladēva, which was set up in the same temple, and Oṁmāṇādu *alias* Vijayarājendravalanādu.

483. 248 of 1901.—(Tamil.) On the same wall. The Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōladēva records in his ninth year, gift of sheep for a lamp.

484. 249 of 1901.—(Tamil.) On the same wall. Records in the sixth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin, gift of land.

485. 250 of 1901.—(Tamil.) On the south wall of the central shrine in the Akṣheśvara temple. A record of Vijayanāgaragī king Kampana-Uḍaiyār II, son of Vīra-Bokkaṇa-Uḍaiyār I, recording in Ś. 1283, Plava, gift of land to a *matha* at Kāṇchipuram. Mentions the minister Sōmappar and Koppaṇnar (Goppana Rāya ?).

486. 251 of 1901.—(Tamil.) On the same wall. A damaged record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyaḍēva, dated in his third year (A.D. 1285?). Records gift of land.

487. 252 of 1901.—(Tamil.) On the same wall. The Pāṇḍya king Jatāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyaḍēva II (1276–90) records in his fifteenth year, gift of land. The actual date is Monday, 28th August 1290. See *Ep. Ind.*, VIII, p. 280. After Mr. Swamikannu Pillai's researches this king has to be called Sundara Pāṇḍya III.

488. 253 of 1901.—(Tamil.) On the west wall of the same shrine. The Chōla king Rājakēsarivarman *alias* Vīrarājendradēva (I, 1063–70) records in his fifth year, gift of paddy and of the proceeds of taxes.

489. 254 of 1901.—(Tamil.) On the north wall of the same shrine. An incomplete record of the Chōla king Rājakēsarivarman *alias* Kulōttuṅga-Chōladēva I, dated in his forty-second year.
490. 255 of 1901.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīra-Bukkaṇa-Uḍaiyār (I) recording in Ś. 1298, Naḷa, gift of land.

491. 256 of 1901.—(Tamil.) On the same wall. Records in the forty-ninth year of the Chōla king Rājakēśarivarman alias Kulottuṅga-Chōḷadēva (I) gift of sheep for a lamp.

492. 257 of 1901.—(Tamil.) On the same wall. Records in the sixth year of the Chōla king Parakēśarivarman alias Vikrama-Chōḷadēva (II18—35) gift of a lamp.

493. 258 of 1901.—(Tamil.) On the same wall. Records in the seventh year of the Chōla king Parakēśarivarman alias Vikrama-Chōḷadēva (II18—35) gift of a lamp.

494. 259 of 1901.—(Tamil.) On the north wall of another shrine in the same temple. Records in the forty-third year of the Chōla king Rājakēśarivarman alias Kulottuṅga-Chōḷadēva I (1070—II18) gift of sheep for a lamp.

495. 260 of 1901.—(Tamil.) On the west wall of the same shrine. An incomplete record of the Chōla king Sakalalokachakravartin Rājanārāyaṇan Śamburāyaṇ, dated in his eighteenth year (A.D. 35).

496. 261 of 1901.—(Tamil.) On the south wall of the same shrine. Records in the third year of the Chōla king Parakēśarivarman alias Rājēndra-Chōḷadēva I (1011—43) gift of sheep for a lamp.

Kadambarkōyil.

497. 226 of 1901.—(Tamil.) On the north, west and south walls of the central shrine in the Kadambanāthēśvara temple. A mutilated record of the Chōla king Rājakēśarivarman alias Vīra-rājēndradēva (1064—70), the date of which is lost. Records gift of land.

Kadappēri near Madurāntakam.

498. 129 of 1896.—(Tamil.) On the outer side of the east wall of the second prākāra of the Śvētaṇārāyaṇaśvara temple, right of entrance. The Chōla king Kō-Rājakēśarivarman alias Rājadhi-rājadēva (1018—52) records gift of money, on a date which is lost. (Śvētaṇarāyaṇa is in Tamil Tiruvēṇkāḍu.)

499. 130 of 1896.—(Tamil.) In the same place. A much worn out record of Tribhuvanachakravartin Tribhuvanavirādeva (Kulottuṅga III) "who was pleased to take Madurai and the crowned head of the Pāṇḍya", dated in his thirty-seventh year.

500. 131 of 1896.—(Tamil.) In the same place. Records in the sixteenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷadēva gift of a lamp. See Ep. Ind., IV, 265.

501. 132 of 1896.—(Tamil.) On the same wall, left of entrance. Records in the ninth year of the Chōla king Kō-Parakēśarivarman alias Rājarājadēva (II1146—78) gift of land.
502. 133 of 1896.—(Tamil.) On the inner side of the south wall of the same prakāra. The Vijayanagara king Praudha-Dēvaraya records in Ś. 1370 expired, the gift of the village of Karungulī to the temple. [Karungulī was the birth place of the famous Rāmalīngapillai, a saint who lived early in the nineteenth century and who wrote the Tiruvarutpa.]

503. 134 of 1896.—(Tamil.) On the inner side of the east of the same prakāra. Records in the fortieth year of the Paṇḍya king Kō-Māravarman alias Kulaśekhāradēva I (1268—1308) gift of land to two images. See Ep. Ind., VI, 300, where it is pointed out that the exact date is Saturday, 24th February 1308.

504. 135 of 1896.—(Tamil.) On the east wall of the shrine in the same temple right of entrance. Records in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman alias Kulottuṅga-Chōladēva (I?) gift of a lamp.


506. 137 of 1896.—(Tamil.) On the south wall of the same shrine. Records in the sixth year of the Chōla king Kulottuṅga-Chōladēva the pledging of certain land.

507. 138 of 1896.—(Tamil.) On the north, west and south walls of the same shrine. Records in the fifteenth year of the Chōla king Kō-Rājakēsarivarman alias Kulottuṅga-Chōladēva gift of land. [The temple was built by a military officer of the king.]

508. 262 of 1901.—(Tamil.) On the west wall of the central shrine in the Kōdanḍarāma-Perumāl temple at Madurāntakam. Records in the third year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladēva gift of an arecanut garden for maintaining two lamps.

509. 263 of 1901.—(Tamil.) On the north wall of the same shrine. Records in the ninth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva gift of money. Contains also the first few words of another inscription of the eleventh year of the king’s reign.

Madurāntakam.

510. C.P. No. 141 of Mr. Sewell's List.—(Modern Telugu.) Records gift of certain lands to the temple of Chandraśekhara by one Periya Namaśivāya Nāyanār, in Ś. 482 (A.D. 560). The date is of course absurd. “The language of the deed, though mostly Telugu, has an admixture of modern Tamil terms. There are a number of figures of weapons, etc., at the top and bottom, including a matchlock with bayonet.”

Māmandaṇur.

See Cg. Nos. 286—8, where the local inscriptions have been placed by oversight and also supplement to this district.
511. 612 of 1904.—(Tamil.) On the north base of the Maṇḍūka-nāṭhesvara temple. A mutilated record of the Chōla king Rājarāja I, date of which is lost. Contains a portion of the historical introduction. Records gift of 90 sheep for a lamp.

Neḍumāram.

512. 270 of 1912.—(Telugu.) On a slab built into the roof of the Ādikēsava-Perumāl temple. The back side and the top of the slab are built in. The inscription is in modern characters and registers the construction of a temple for Chennakēsava, west of the village Nemḍambara, by a certain Lakshmayya, for the merit of Chennakēsava-Nāyanivāru.

Neyyaḍipākkam.

513. 212 of 1901.—(Tamil.) On the right of the entrance into the Piridigaṅgēsvara temple. Records in the third year of the Chōla king Tribhuvanachakravartin Vīrājēndra-Chōjadēva gift of two lamps. The temple is called Pirudigaṅgavudaiyār and the village Neyyaruppākkam in Toḍupāḻuvūr-nāṇu, a subdivision of Kāliyūr-kōṭṭam.

514. 213 of 1901.—(Tamil.) On the east wall of the maṇṭapa in front of the Marundēsvara temple. The Udaiyār king Śayaṇa Udaiyār (son of Kampa I?) records in his sixteenth year gift of land to the Marundēsvara temple.

515. 214 of 1901.—(Tamil.) On the south wall of the central shrine of the same temple. The Udaiyār king Śayaṇa Udaiyār records in his sixteenth year gift of land. The village is called Neyyaḍarpākkam.

Paramēsvaramaṅgalam.

516. 257 of 1912.—(Tamil.) On the slab near a Gaṇēśa image outside the Kailāsanātha temple. Records in the sixteenth year of the “Gaṅga-Pallava” king Nripatunjavarmaputra (circa 850-80), gift of gold (11 kalānju) for offerings to the god Mahādeva in the temple of Śailēsvara, at Paramēsvaramaṅgalam. The money was deposited on interest in the hands of the Gaṇappurumakkal of Śailēsvara by Nandi-Niraimati, son of Maṇṇaikuḍi-maṇḍamādakki Vijuppēra-raiyan. Engraved by Satturüşīṅgaperundachchan. [Mr. Krishna Satrī points out that Maṇṇaikuḍi was the place where Udaya-chandra, the General of Nandivarman II (circa 712-79), defeated the Pāṇḍyan king and surmises that an ancestor of Vijuppēra-raiyan should have taken part in it, thus obtaining a hereditary title. The Gaṇappurumakkal should have been, like the Āḷumgaṇattār, the direct managers of the village affairs. A similar term is Amritaganattār. See Tiruvorriyūr inscriptions. Maṇṇaikuḍi has been identified with Maṇṇi near Kumbhakōṇam.
517. 258 of 1912.—(Tamil.) On the back side of the same slab. Records in the fifteenth year the consecration of the image of Gaṇapati-Bhātārar and the construction of a temple for the same at Saṅkṣvara, by a Brāhmaṇa lady who provided forty kādi of paddy for lamps and worship. The record is evidently connected with No. 516.


Perumber.

This place, like Achcharapākkam and Madurāntakam, was included in the Kalattūr-kōṭṭam. It is also called Tribhuvanānalūr and a hamlet of Madhurāntaka-chaturvedīmaṅgalam.


520. 265 of 1901.—(Tamil.) On the east wall of the same maṇṭapa. A record of Rājarājadēva II in his eighteenth year; records gift of four cows for a lamp in the temple of Śrīkaranēsvara at Perumbērur.

521. 266 of 1901.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Rājakēsivarman alias Virarājendrādēva (I, 1064–70); records in his seventh year gift of land (after its being reclaimed) by the assembly of Madhurāntaka-chaturvedīmaṅgalam to the temple. S.I.I., III, No. 84, pp. 202–4.

522. 267 of 1901.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Parakēsivarman alias Tribhuvanachakravartin Rājarājadēva II. Records in his eighteenth year gift of land for a lamp by a native of Tagaṭūr.

523. 268 of 1901.—(Tamil.) On the same wall of the same maṇṭapa. Records in the ninth year of the Chōla king Parakēsivarman alias Kulōttūnga-Chōlādeva II gift of ten cows for a lamp.

Pulîpparakoṭil.

524. 293 of 1910.—(Tamil.) On the south wall of the central shrine in the Vyāgrapādēśvara temple. Dated in the reign of the Vijayanagara king Vira-Bukkaṇa-Udaiyār (II, 1399–1406), in
Svabhānu (i.e., Ś. 1326). Records the gift of certain taxes on the residents living in the tirumāḍaivaḷīgām of the temple of Tiruppulipagava-Nayanar. The resident Sēttīs, Kaikkōḷars and Vāṇiyas were to pay two paṇams per year on each individual and two paṇams on each loom. Mr. Krishna Sastri believes that these apparently covered all the taxes payable by them, viz., Paṭṭādaivaḷīyam, aṭṭaisammanādam, periyasammanādam, kaiyērpu, māḍavriti, daṇṇāyakamagamai, etc.

525. 294 of 1910.—(Tamil.) On the north wall of the same shrine. Dated in the reign of the Vijayanagara king Vīra Vijaya-bhūpatirāja Udaiyār (son of Dēvarāya I), in Hēmālamba (i.e., Ś. 1340). Records that the trustees of the temple, after consulting the revenue authorities of the Chandragiriśāla, granted a remission of six paṇams which they had used to take in excess from the Kaikkōḷars living in its tirumāḍaivaḷīgām, as vāśalpanam; but collected as before three paṇams from each family (?) of Kachchavaḍa Vāṇiyar, three paṇams from each family of Šeṇpaḍavār, 40 paṇams on cloths and four towards Kārttigaikāṇikkai.

526. 295 of 1910.—(Tamil.) On the south wall of the maṇṭapa in front of the same temple. Dated in the reign of the Vijayanagara king Vira Pratāpa Prabhadēvarāya Mahāraṇa (1449–65) in Ś. 1374, Āṅgirasa. Records gift of the village Kaṇṭakkanpattu alias Śēdērāya-nallūr, to the temple of Tiruppulipagava-Nayanar at Paṭṭūr, the northern hamlet of Madhurāntaka-chaturvedīmaṇgalam in Kaḷattūr-kōṭṭam, a district of Jayaṅgodachōḷamaṇḍalam, by Dēvappagal, son of Mahāpradhāna Annadāta-Daṇṇāyaka, for the health of the king.

527. 296 of 1910.—(Tamil.) On the north wall of the same maṇṭapa. A damaged record of the Paṇḍya king Māravarman Tribhuvanachakravartin Sundara-Paṇḍyadeva (not identified), dated in his twelfth year. Mentions a number of chiefs Amarakōṇ, Vēṇuvudaiyān, Pallavamārāyan, Adiyāmān, Nandippan, etc., apparently vassals of the king. Seems to register certain privileges agreed to by the Mahēśvarās, Sthānattārs, priests and the Kaikkōḷars of the temple, in the presence of a certain Kaṇṭiyadeva. [The privileges were that “their daughters’ children and sons’ sons were to be allowed freedom of action in the temple and in the village, and were to receive betel-leaves (as a token of honour) in the Tiruvōḷakkam,” etc.]


529. 298 of 1910.—(Tamil.) On the east wall of the same maṇṭapa. Sakalalōkachakravartin Rājaṇārāyaṇa Śambuvarāya (1337–60) records in his sixth year, gift of taxes payable within the four limits of the tirumāḍaivaḷīgām, for the worship in the temple
of Tiruppulippagava-Nāyanār. The taxes are the *tarikkadamaip* on
looms, *pērkkadamaip* (on individuals), payable by the Kaikkōlers,
Śaliyars and Vāniyars.

530. 299 of 1910.—(Tamil.) On the same wall. A record of
the Vijayanagara king Viruppa (i.e., Viruppana) Udaiyār, (i.e.
Virupāksha I), son of Ariyana Udaiyar (Harishara II); mentions in
Ś. 1319, Isvara, Madhurāntaka-chaturvedimaṅgalam in Kaḷattur-
kōṭtam.

531. 300 of 1910.—(Tamil.) On the same wall. Records in
Kālayukta gift of two looms in favour of a shrine of Ilaiya
Nāyanār, in the street to the west of the temple of Pulippagavar,
under the orders of the Maṅgappa-Udaiyār.

532. 301 of 1910.—(Tamil.) On the slab set up in the same
temple. Records gift of land in the village of Abhimāna-vatāpināl-
lur to the temple of Tiruvengāduḍaiya-Nāyanār in Madhurāntaka-
chaṭurvedimaṅgalam. Mentions also the temple of Tiruppulippaga-
vāgar at Paṭṭür.

533. 302 of 1910.—(Tamil.) On a slab set up in a street of
the same village. Records in Sārvavādi (Śärvari) gift of taxes
collected from the residents of the southern street in Pulippara-
kōyil, for the health of Naraśinagarāja Udaiyār, by a certain
Timmarāja-Udaiyār.

Śeyyār.

534. 430 of 1902.—(Tamil.) On the north wall of the central
shrine in the Valmikīnāṭha temple. Records in the fifth year of
the Chōla king Rājakēsarivarman aliēs Udaiyar Virarājendradēva
(1 ?) gift of land by a military officer

535. 431 of 1902.—(Tamil.) On the same wall. A damaged
record of the Chōla king Rājakēsarivarman alias Tribhuvanachak-
ravartin Kulottuṅga-Chōlādēva, date of which is lost. Records
gift of thirty cows for a lamp.

536. 432 of 1902.—(Tamil.) On the west wall of the same
shrine. Records in the ninth year of the Chōla king Vikrama-
Chōlādēva (1118—35) gift of a lamp.

537. 433 of 1902.—(Tamil.) On the same wall. Records in
the third year of the Chōla king Vikrama-Chōlādēva gift of land
for a lamp.

538. 434 of 1902.—(Tamil.) On the south wall of the same
shrine. Records in the third year of the Chōla king Vikrama-
Chōlādēva gift of 96 sheep for two lamps.

539. 435 of 1902.—(Tamil.) On the same wall. A record of
the Chōla king Kulottuṅga-Chōlādēva I, dated in his forty-seventh
year.
540. 436 of 1902.—(Tamil.) On the same wall. Records in the fourth year of the Chōla king Rājarājadēva gift of twelve sheep for a lamp.

541. 437 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Kulōttuṅga-Chōladēva (I) recording in his forty-ninth year gift of money for a lamp.

542. 438 of 1902.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. An epigraph of the Chōla king Vikrama-Chōladēva (1118—35) recording in his eighth year gift of ninety sheep for a lamp.

543. 439 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Tribhuvanachakravartin Rājarājadēva recording in his ninth year gift of a salt pan.

544. 440 of 1902.—(Tamil.) On the same wall. A damaged record of the Chōla king Tribhuvanachakravartin Rājādhirājadēva, dated in his eighth year.

545. 441 of 1902.—(Tamil.) On the north wall of the same maṇṭapa. An epigraph of the Chōla king Rājarājadēva recording in his fifth year gift of money for offerings to Piḷḷaiyār for thirty-two days of the year.

546. 442 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Kulōttuṅga-Chōladēva recording in his twelfth year gift of a lamp.

547. 443 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Rājādhirājadēva recording in his sixth year the setting up of an image of Kēdārādēva.

548. 444 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva which records in his fourth year gift of land as śrīdhana to the goddess.

549. 445 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Kulōttuṅga-Chōladēva which records in his fourth year gift of salt-pans.

550. 446 of 1902.—(Tamil.) On the south wall of the maṇṭapa in front of the Kailāsanātha temple in the same village. An epigraph of the Chōla king Vikrama-Chōladēva which records in his eighth year gift of twelve sheep for a lamp.

551. 447 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Kulōttuṅga-Chōladēva which records in his forty-fourth year gift of twelve sheep for a lamp.

552. 448 of 1902.—(Tamil.) On the same wall. Records in the forty-fifth year of the Chōla king Kulōttuṅga-Chōladēva (I) gift of twelve sheep for a lamp.
563. 285 of 1910.—(Tamil.) On the same wall. Records in the thirteenth year of Rājanārāyaṇa Śambuvarāya a gift of land at Vittūr, the northern hamlet of Madhurāntaka-chaturvēdimāṅga-lam, a village in Kaḷattūr-kōṭṭam.

564. 286 of 1910.—(Tamil.) On the south wall of the same-shrine. Records in the twelfth year of Rājanārāyaṇa Śambuvarāya (1337—60) gift of taxes collected within the maḍavīḷāga of the temple of Tiruvāḷakkōyilūḍaiya-Nāyanār at Vittūr, for festivals, worship, etc., in the same temple. The taxes were collected from the Šettis, Kaṅkoḷars, Kaṅrivaḍavāṅgīgar, Sekkuvāṅgīgar and Devaṇāyāṅgīgar.

565. 287 of 1910.—(Tamil.) On the same wall. Records in the nineteenth year of Sakalāḷokachakravartin Rājanārāyaṇa gift of three veli of land for conducting worship in the temple. [The lands were old Devaḍāna lands, but had gone out of possession to the detriment of worship in temple. Rājanārāyaṇa evidently restored the state of things as before the Mussalman invasions.]

566. 288 of 1910.—(Tamil.) On the same wall. Records in Vishu (Vrishha) that Tiruvēṅgadananāthar granted the fields called nāṭchhan māṇiyam to the temple of Tiruvāḷiyappan, for the merit of Virappanāyakkar-Ayyan.

567. 289 of 1910.—(Tamil.) On the same wall. Records in Bahudhāṇya, gift of houses, lands and certain privileges to the dancing girls whom a certain Varadarāja had newly appointed for service in the temple, which had been in difficulty owing to lack of maid-servants.

568. 290 of 1910.—(Tamil.) On the same wall. A record of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva; records in his fourteenth year gift of six cows for two lamps by a certain Pushpāgiri-jīyar. See No. 562 above.

569. 291 of 1910.—(Tamil.) On the west wall of the maṇṭapa in front of the same shrine. Records in Viṅkī that a certain Timmarāśayya of Nāraṇapura built this (maṇṭapa) for the merit of Malaiyappaiyan.

570. 292 of 1910.—(Tamil.) On the same wall. Records in Viṅkī gift of a house and land for a dancing girl who took up service in the temple of Tiruvāḷakkōyilūḍaiya-Tambirāṇār, for the merit of Timmarāśayyan, son of Rāmarāśayyan of Nāraṇapura.

571. 352 of 1911.—(Tamil.) On the south wall of the central shrine in the Tiruvāḷiśvara temple. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of a lamp to the temple of Tiruvāḷakkōyilūḍaiya-Mahādeva at Kaḷattūr in Kaḷattūr-kōṭṭam, a subdivision of Jayaṅgonḍachōla-māṇḍalam, by Paraśivan Taḻuvakkuḷaindān Āḷuḍaiyān, a native of Kuvalai in
Veńkunra-kōṭṭam. Mentions the Kālamukha priests Gomādattu Jānārāṣṭi-Paṇḍita and Saśilārāṣṭi-Paṇḍita.

572. 353 of 1911.—(Tamil.) On the same wall. A record of the Vijayanagara king Tribhuvanachakravartin Viruppaṇa-Udaiyar (Virūpāksha I), son of Vira-Ariyana-Udaiyār (and therefore brother of Bukka II). Records in Ś. 1320 gift of land in the hamlet of Uttamāsōjavilāgam to the temple of Tiruvālakkoyiluidaivyā-Nāyaṇar at Kāḻattūr, by Vēṇavudaiyān, one of the Kaikkōla Muḍalis of the temple. It is stated that Uttamāsōjavilāgam was originally granted to the temple by Vira-Kampana-Udaiyār for worship and repairs. Mentions Pūṇḍarikan Rājendrasōṭa-Tamiladaraṇī Aśkondān Maṇḍalapurushan.

573. 354 of 1911.—(Tamil.) On the same wall. A record of Rajanārāyasu Śambuvārāyār, recording in his third year gift of fifteen cows to the same temple by Mallinādan Rajanārāyasu Śambuvārāyan.

574. 355 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājarājadeva. Records in his fourth year gift of a lamp to the temple of Tiruvālakkoyiluidaivyā-Mahādēva, by the merchant of Tiruv-Mayilappil in Puliyūr-kōṭṭam mentioned in Nos. 333 and 334 of 1911.

575. 356 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Bukkaṇa Udaiyār (i.e., Bukka II), son of Vira-Ariyāya (i.e., Harīhara II). Records in Tārāṇa (Ś. 1326) purchase of land at Puduppakkam by Vēṇavudaiyān, one of the Kaikkōla-Muḍalis of the temple, perhaps for re-presentation to it.

576. 357 of 1911.—(Tamil.) On the same wall. Belongs to the reign of the Chōla king Tribhuvanachakravartin Kūlottunga-Chōḷadēva (III), “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.” Records in his twenty-seventh year gift of four cows for a lamp by a native of Arrūr in Īrūkkaṭṭu-kōṭṭam. Mentions the two Kālamukha priests referred to in No. 571 above.

577. 358 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Vikrama-Chōḷadēva (1118—35). Records in his tenth year gift of land at Śīrū-Taṇḍālam to the god Chandrasekharu at Tiruvālakkoyil by a number of people, one of whom was a native of Koṭuvār (in Paṭṭinā-nāḍu, a subdivision of Šēmbūr-kōṭṭam) and another of Paṭṭinām.

578. 359 of 1911.—(Tamil.) On the west wall of the same shrine. Dated in the reign of the Chōla king Tribhuvanachakravartin Kōnerimēlkōndān (Kulottunga II ?). Records in his twelfth year an order of the king on the two hundred and ninety-third day of the year, to present certain lands in the village of Arumbakkam, a subdivision of Ujalūr alias Rājarājanallūr in Kalattur-kōṭṭam, clubbed together under the new name, Anapāyanallūr, for
maintaining worship in the temple of Tiruvalaköyiludaiya-Mahadeva. The royal secretary was Anapäya-Muvendavelän as in No. 346 of 1911 at Kaṭattūr. See also No. 582 below.


580. 361 of 1911.—(Tamil.) On the same wall. Dated in the third year of Sakalalōkachakravartin Rājanārayaṇa Śambuvarāya. Records in his third year gift of fifteen cows for half a lamp by one of the Kaikkōḷa belonging to the temple of Tiruvalaköyiludaiya Nāyanār. Mentions the measure Rājakēsari-nālī.

581. 362 of 1911.—(Tamil.) On the same wall. Records in the tenth year of Rājanārayaṇa Śambuvarāya that the residents of Kaṭattūr-pāṭru gave Nariyanšeri alias Puṇḍarīkanallūr, a hamlet of Kaṭattūr, to the Kaikkōḷa mentioned in No. 580, as a sarvamāna grant.

582. 363 of 1911.—(Tamil.) On the same wall. The Chōla king Tribhuvanachakravartin Kōnerinmaikonḍān (Kulōttuṅga II) records in his twelfth year an order to the chief Poṭḍaimān on the two hundred and ninety-third day of the year to grant some lands in the village of Nemalī in Valla-nāḍu, clubbed together under the name Kulōttuṅgaśōlaṇ Tiruṅgruchchōjaranallūr for maintaining worship in the temple. The royal secretary was Anapāya Muvendavelän as in Nos. 346 and 359. [According to Tamil literary tradition Poṭḍaimān was the title given by Kulōttuṅga II to the brother of Śekkijār, the author of the Periapūrāṇa.]

583. 364 of 1911.—(Tamil.) On the west wall of the same shrine. Sakalalōkachakravartin Rājanārayaṇa Śambuvarāya records in his twelfth year that the tirumadaiyilāgam and the surrounding lands were given as a sarvamāna grant to the sthānattār of the temple, for maintaining worship and repairs.

584. 365 of 1911.—(Tamil.) On the same wall. A damaged record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?), dated in his twenty-sixth year. Records gift of land by a certain Karikālaśōla-Tamiḷadaraiyar for burning a lamp on the hill north of the temple of Tiruvalaköyiludaiya-Nāyanār.

Tiruvāndavar.

585. 613 of 1904.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine of the Tiruvāndanathēśvara temple. A fragment of record of Rājanārayaṇa Śambuvarāya, dated in his eighth year.

586. 614 of 1904.—(Tamil.) On the same wall. A fragment of record of the Chōla king Tribhuvanachakravartin Vikrama-Chōjadēva, date of which is lost. Records gift of a lamp.
587. 615 of 1904.—(Tamil.) On a slab set up in the same place. A fragment of record of the Vijayanagara king Achyuta, dated Durmukha (i.e., Ś. 1459). The king bears Śalva. birudas. The village is called Tiruvândavâru. In the same village is a modern inscription, dated in Vikâri.

588. 616 of 1904.—(Tamil.) On a slab set up in a field to the east of the same village. Dated in the reign of the Vijayanagara king Virapratâpa Vira-Râmâdeva-Mahârâya (1620–30). Records in Ś. 1547, expired, Krôdhana, gift of land by a Nâyaka.

Uttaramallur.

589. 1 of 1898.—(Tamil.) On the west wall of the Vaikuntha Perumâl temple. A record of the Chôla king Madirai-kônda Parakésarivarman, dated in his fourteenth year. Contains a letter from the king to the villagers regarding disqualifications for appointments. [The inscription is one of the most valuable documents in South Indian constitutional history. It throws a flood of light on the committee system of village government, the method of village administration by the assembly, the qualifications for membership, etc. See Ep. Rep., 1899, pp. 24–27, where the inscription is fully summarised.]

590. 2 of 1898.—(Tamil.) On the same wall. A record of the Chôla king Madirai-kônda Parakésarivarman, dated in his twelfth year. Contents similar to those of No. 589. [This epigraph is of the same nature and value as the previous one, but earlier and a little less elaborate. See Ep. Rep., 1899, pp. 27–8. This was amended by the later regulation given above.]

591. 3 of 1898.—(Tamil.) On the same wall. Records, in the eighth year of the so-called Gaṅga-Pallava king Vijaya-Kâmpavarman gift of land to the temple of Mahâdeva in the neighbouring village of Puliyûr.

592. 4 of 1898.—(Tamil.) On the same wall. Records in the tenth year of the Chôla king Parakêsâfîvarman gift of land to the temple of Mahâdeva in the neighbouring village of Tiṭṭattûr.

593. 5 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the Gaṅga-Pallava king Vijaya-Kâmpavikrama-varman gift of land to Mahâvishnû.

594. 6 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the so-called Gaṅga-Pallava king Vijaya-Kâmpavikramavarman gift of land to Mahâvishnû.

595. 7 of 1898.—(Tamil.) On the same wall. Records in the ninth year of the so-called Gaṅga-Pallava king Vijaya-Kâmpavarman a sale of land. Incomplete.

596. 8 of 1898.—(Tamil.) On the same wall. Records in the fifteenth year of the Chôla king Madiraj-kônda Parakésarivarman...
(Parāntaka I) gift of land to the temples of Tiruppulivalam and Tulāvarattaḷi.

597. 9 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year the Chōla king Madirai-kōnda Parakēsarivarman (Parāntaka I) gift of land for offerings and lamps.

598. 10 of 1898.—(Tamil.) On the same wall. Records gift of gold in the reign of the Chōla king Parakēsarivarman for a lamp to a temple of Mahādeva, date of which is lost.

599. 11 of 1898.—(Tamil.) On the same wall. A damaged record of the “Gaṅga-Pallava” king Vijaya-Kampavikramavaram, dated in his tenth year.

600. 12 of 1898.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Madirai-kōnda Parakēsarivarman (Parāntaka I) rules regarding the exchange of gold.

601. 13 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīpavarman gift of land.

602. 14 of 1898.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Parakēsarivarman gift of land.

603. 15 of 1898.—(Tamil.) On the north wall of the same temple. Records in the third year of Pārthivēndrādhīpavarman gift of land.

604. 16 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīpavarman gift of land.

605. 17 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīpavarman gift of land.

606. 18 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīpavarman gift of land for the support of teachers of grammar.

607. 19 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīpavarman gift of land to the temple at Tiruppulivalam.

608. 20 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of Pārthivēndrādhīpavarman gift of land.

609. 21 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīpavarman gift of land to the temple at Tirumāḷirūṇjōḷai.

610. 22 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīpavarman gift of land to Durga-Bhaṭṭāraki.

611. 23 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhīpavarman gift of land to a temple of Śeṭṭai.

612. 24 of 1898.—(Tamil.) On the same wall. Records in the fourth year of Pārthivēndrādhīpavarman gift of land.
613. 25 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhipatīvarman gift of land to a temple of Mahādeva.

614. 26 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhipatīvarman gift of land to the Vishnu temple at Śōmanēri.

615. 27 of 1898.—(Tamil.) On the same wall. Records in the fourth year of Pārthivēndrādhipatīvarman gift of land to Gaṇapati.

616. 28 of 1898.—(Tamil.) On the same wall. Records in the fifth year of Pārthivēndrādhipatīvarman gift of land to the temple at Tiruvunniyūr.

617. 29 of 1898.—(Tamil.) On the same wall. Records in the fourth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōladēva (I, 1011–43) gift of land.

618. 30 of 1898.—(Tamil.) On the same wall. Records in the fourth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōladēva (I, 1011–43) gift of land to the temple at Tiruppuli-valam.

619. 31 of 1898.—(Tamil.) On the same wall. A damaged record of the so-called Gaṅga-Pallava king Vijaya-Kampavarman, dated in his fifteenth year.

620. 32 of 1898.—(Tamil.) On the same wall. Records in the eleventh year of Pārthivēndrādhipatīvarman gift of land by a queen.

621. 33 of 1898.—(Tamil.) On the same wall. Records in the fourth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōladēva gift of land.

622. 34 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of the Chōla king Parakēsarivarman gift of land.

623. 35 of 1898.—(Tamil.) On the same wall. Records in the fourteenth year of the Chōla king Parakēsarivarman gift of land.

624. 36 of 1898.—(Tamil.) On the same wall. Records in the fifth year of Pārthivēndrādhipatīvarman gift of land.

625. 37 of 1898.—(Tamil.) On the same wall. Records in the sixth year of Pārthivēndrādhipatīvarman gift of land.

626. 38 of 1898.—(Tamil.) On the east wall of the same temple. Records in the third year of Pārthivēndrādhipatīvarman gift of land.


628. 40 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king Rājakēsarivarman gift of land for feeding Brāhmaṇas.

630. 42 of 1898.—(Tamil.) On the north wall of the same temple. Records in the fifteenth year of the “Gaṅga-Pallava” king Vijaya-Kampavarman gift of gold. End built in.

631. 49 of 1898.—(Tamil.) On the south wall of the Sundaravārada Perumāḷ temple. Records in the twelfth year of Pārthiṉerādhipatīvarman gift of land by a queen to the Vishṇu temple built by Koṅgaraiyar.

632. 50 of 1898.—(Grantha.) On the same wall. Two verses in praise of the architect.

633. 51 of 1898.—(Tamil.) On the north wall of the same temple. A record of “the Gaṅga-Pallava king” Vijaya Danti-vikramavarman, dated in his tenth year. Only the first few words are preserved.

634. 52 of 1898.—(Tamil.) On the same wall. Records in the thirteenth year of Pārthivēndrādhipatīvarman gift of sheep for two lamps to the temple of Koṅgaraiya by the same queen as in No. 631.

635. 53 of 1898.—(Tamil.) On the north wall of the Subrahmanya temple. Records in the fourth year of the Chōla king Para-kēsārivarman alias Rājendra-Chōladēva (I, 1011—43) the hereditary appointment of a Pūjārī.

636. 54 of 1898.—(Tamil.) On the west and south walls of the same temple. A record of the Chōla king Rājarāja-Rajakēsārivarman I recording in his seventeenth year gift of sheep for a lamp by different people.

637. 55 of 1898.—(Tamil.) On the south wall of the temple. Records in the fourth year of Pārthivēndrādhipatīvarman gift of land.


639. 57 of 1898.—(Tamil.) On the east and north walls of the Kolambesvara temple. Records in the ninth year of the Chōla king Rājakēsārivarman alias Kulōttuṅga-Chōladēva (I, 1070—1118) gift of money for a lamp.


641. 59 of 1898.—(Tamil.) On the west wall of the same temple. Records in the third year of Pārthivēndrādhipatīvarman gift of land.
642. 60 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivendrādhipativarman gift of land.

643. 61 of 1898.—(Tamil.) On the south wall of the Vaikuntha-Perumal temple. Records in the twenty-first year of the “Gaṅga-Pallava” king Dantivikramavarman a resolution of the village assembly.

644. 62 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king Rājakēsarivarman a resolution of the village assembly.

645. 63 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of the “Gaṅga-Pallava” king Nripatuṅgavarman gift of gold for a lamp to the temple of Mahādeva at Trippuli-valam

646. 64 of 1898.—(Tamil.) On the same wall. Records in the sixth year of the “Gaṅga Pallava” king Vijaya-Kampavarman gift of land to the Vishnu temple of Gāvandhana.

647. 65 of 1898.—(Tamil.) On the same wall. A record of the “Gaṅga-Pallava” king Vijaya-Kampavarman, dated in his eighteenth year. End built in.

648. 66 of 1898.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājakēsarivarman alias Kulottunga-Chōjadēva (I, 1070—1118), dated in his twenty-first year.


651. 69 of 1898.—(Tamil.) On the same wall. Records in the twelfth year of Parthivendraśrīhītivarman gift of land.

652. 70 of 1898.—(Tamil.) On the same wall. Records gift of cows for a lamp. In archaic characters.

653. 71 of 1898.—(Tamil.) On the same wall. Records gift of land.

654. 72 of 1898.—(Tamil.) On the same wall. Records in the twenty-fourth year of the “Gaṅga-Pallava” king Nandivarman gift of land.

655. 73 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivendraśrīhītivarman gift of land.

656. 74 of 1898.—(Tamil.) On the same wall. Records in the ninth year of the Pāllava king Danti-Pottarasar gift of gold for digging a tank.
642. 60 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivendra-radhipativarman gift of land.

643. 61 of 1898.—(Tamil.) On the south wall of the Vaikuntha-Perumal temple. Records in the twenty-first year of the “Gaṅga-Pallava” king Dantivikramavarman a resolution of the village assembly.

644. 62 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king Rājakēśarivarman a resolution of the village assembly.

645. 63 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of the “Gaṅga-Pallava” king Nripatunugavarman gift of gold for a lamp to the temple of Mahādeva at Trippulivalam.

646. 64 of 1898.—(Tamil.) On the same wall. Records in the sixth year of the “Gaṅga Pallava” king Vijaya-Kampavarman gift of land to the Vishnu temple of Govardhana.

647. 65 of 1898.—(Tamil.) On the same wall. A record of the “Gaṅga-Pallava” king Vijaya-Kampavarman, dated in his eighteenth year. End built in.

648. 66 of 1898.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājakēśarivarman alias Kulottunga-Chōḷadeva (I, 1070—1118), dated in his twenty-first year.


651. 69 of 1898.—(Tamil.) On the same wall. Records in the twelfth year of Parthivendra-radhipativarman gift of land.

652. 70 of 1898.—(Tamil.) On the same wall. Records gift of cows for a lamp. In archaic characters.

653. 71 of 1898.—(Tamil.) On the same wall. Records gift of land.

654. 72 of 1898.—(Tamil.) On the same wall. Records in the twenty-fourth year of the “Gaṅga-Pallava” king Nandivarman gift of land.

655. 73 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivendra-radhipativarman gift of land.

656. 74 of 1898.—(Tamil.) On the same wall. Records in the ninth year of the Pāllava king Dantī-Pottarasar gift of gold for digging a tank.
657. 75 of 1898.—(Tamil.) On the same wall. Records in the twenty-sixth year of the Chōla king Rājakēśarivarman gift of gold for a water-shed.


660. 78 of 1898.—(Tamil.) On the same wall. Records in the third year of the Chōla king Kēśarivarman gift of gold for a lamp to the temple of Mahādēva at Trippulivalam.

661. 79 of 1898.—(Tamil.) On the same wall. An incomplete record of Pārthivēndrādhivarman, dated in his seventh year.

662. 80 of 1898.—(Tamil.) On the same wall. A record of the “Gaṅga-Pallava” king Dāntivarman recording in his seventh year a sale of land.

663. 81 of 1898.—(Tamil.) On the east wall of the same temple. The fragment of a record of the “Gaṅga-Pallava” king Nripatuṅgavarman, dated in his twenty-fifth year.

664. 82 of 1898.—(Tamil.) On the same wall. The fragment of a record of the “Gaṅga-Pallava” king Vijaya-Nripatuṅgavikramavarman, date of which is lost.


666. 84 of 1893.—(Tamil.) On the west wall of the same temple. A record of the “Gaṅga-Pallava king” Vijaya-Kampavarman in his twenty-first year. Gift of gold for repairing a tank.

667. 85 of 1898.—(Tamil.) On the south-east wall of the same temple. A record of the “Gaṅga-Pallava” king Vijaya-Kampavikramavarman in his eighth year. Sale of land.

668. 86 of 1898.—(Tamil.) On the same wall. A record of the “Gaṅga-Pallava” king Kampa-Perumān in his twenty-third year. Allotment of gold and paddy.

669. 87 of 1898.—(Tamil.) On the same wall. A record of the Chōla king Madirai-Koṇḍa Parākēśarivarman (Parāntaka I, 906—47) in his fourteenth year. Gift of gold for a lamp to the temple of Mahādēva at Trippulivalam.

670. 88 of 1898.—(Tamil.) On the same wall. A record of Pārthivēndrādhivarman, dated in his second year. Partially built in.

672. 90 of 1898.—(Tamil.) On the same wall. A damaged record of the “Gaṅga-Pallava” king Vijaya-Kampavarman, dated in his fifteenth year.

673. 91 of 1898.—(Tamil.) On a stone lying near the Iraṭṭai-taligai-Īśvara temple. An incomplete record of the Chōla king Rājakēśarivarman, dated in his seventeenth year.

674. 92 of 1898.—(Tamil.) On another stone lying near the same temple. Records in the fourth year of the Chōla king Parakēśarivarman *alias* Rājēndra Chōla-deva (I, 1011—43) gift of land. Fragment.

PONNERI TALUK.

Kāṭṭūr.

675. 249 of 1912.—(Tamil.) On a pillar of the maṇṭapa in front of the central shrine in the Tiruvallīsvara temple. Dated in reign of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōla-deva III. Records in his twentieth year, gift of cows for a lamp, by a lady to the temple of Tiruvallīsura-Uḍaiyar at Kāṭṭūr.

676. 250 of 1912.—(Tamil.) On the second pillar of the same maṇṭapa. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājarājadeva III. Records in his fourteenth year gift of 90 sheep for a lamp by a shepherd, to the temple of Tiruvallīśura-muḍaiya Mahādeva at Kāṭṭūr *alias* Rājēndraśōla-nallūr near Perumbēdu in Pāiyūr-kōṭṭam, a district of Jayaṅgonḍaśōla-mandalam.

677. 251 of 1912.—(Tamil.) On the third pillar in the same place. A damaged record of the Chōla king Tribhuvanachakravartin Kulottuṅga Chōla-deva III, dated in his twentieth year. Records gift of land for a lamp to the temple of Tiruvallīchuram-Uḍaiyar at Kāṭṭūr *alias* Rājēndraśōlanallūr, which the donor had purchased from the residents of Kāṭarpākkam.

678. 252 of 1912.—(Tamil.) On a slab set up in the same temple. Records in the ninth year of Parthivēndrāhipati-varman a sale of land as *tamiippatii* by the residents of Kāṭṭūr in Pāiyūr-kōṭṭam to Paṭṭaiyanr, the mēnāyaka of Perundaram, who built the temple of this village.

679. 253 of 1912.—(Tamil.) On the same slab. Dated in the reign of the Chōla king Rājarājēśarivarman (985—1013) “who destroyed the ships at Kāndalur Śalai.” Records in his tenth year gift of 45 sheep for a half lamp to the temple of Tiruvallīśurattu-Mahādeva at Kāṭṭūr in Pāiyūr-kōṭṭam, by a resident of the village.

680. 254 of 1912.—(Tamil.) In the same place. A damaged record of the Chōla king Rājarājēśarivarman (985—1013)
“who destroyed the ships at Kāndaḷur-Śālai, dated in his eleventh year.” Seems to record a gift of twenty-three sheep and a gold lamp, to the same temple.

681. 255 of 1912.—(Tamil.) In the same place. Belongs to the reign of the Chōla king Rājarājakēśarivarman (985–1013), “who destroyed the ships at Kāndaḷur Śālai.” Records in his eleventh year sale of land by the residents of Kāṭṭūr in Pāiyūr-kōṭṭam to a certain Nakkanālai Nakkan of Villippākkam, which belonged to Frūganur Kūvam in Maṇayir-kuṟṟam, a subdivision of Maṇayir-kōṭṭam. No details of prices given.

682. 256 of 1912.—(Grantha and Tamil.) On a slab lying in the Viṟṟirunda-Perumāḷ temple in the same village. In characters of about the eleventh century A.D. Registers that the community of merchants (ṉāṇādeśi) at Mayilarpill, declared Ayyapūlal-Kāṭṭūr, to be a virapaṭṭana and laid down certain rules of conduct to be followed by the members of the Vālaṅjiṅkā sect residing in that village. [A very interesting record which eulogises the gild, refers to 500 Viraśāsanas, glorifying their deeds, etc. See Madr. Ep. Rep., 1912–13, pp. 99–100 for details. See also Inscrns. 342 of 1912 at Basinikōṇḍa, 349 of 1912 at Viralūr, Ep. Carṇa., Vol. VII (Sk. 118, and Ep. Ind., VII, p. 97.)

Māḍambākkam.

683. 318 of 1911.—(Tamil.) On the south wall of the central shrine in the Dhenupurīśvara temple. An epigraph of the Chōla king Tribhuvanachakravartin Virarājendra Chōladēva (not identified) recording in his tenth year gift of twenty veli of land north of Māḍambākkam alias Ulaguyavandasōla-chaturvēdimaṅgalam, a village in Neduṅgunraṇādu which belonged to Puliyūr-kōṭṭam alias Kulottuṅgasōla-vaḷanādu, a subdivision of Jayaṅgondachōla-maṇḍalam, to the temple of Śirrēri-Āḷuḍaiya-Nayanār, under orders of Paṅchanadivāṇa Nilagāṅgaraṇaiyan, a contemporary of Köpperuṅjiṅgadēva. See N.A. 473.

684. 319 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Viraśrī Kumāra-Dēvarāya (II). Records in Prabhava (S. 1348) that eight house-sites of the sthānattār, being lost to them, fresh sites were provided for, in the street of the Kaikkōlar. Mentions Śirrēri-Āḷuḍaiya-Nayanār at Māḍanpākkam alias Ulaguyavandasōla-chaturvēdimaṅgalam in Neduṅgunra-nāḍu, a district of Ārāyavēḷi-paṟṟu, a subdivision of Puliyūr-kōṭṭam alias Kulottuṅgasōla-vaḷanādu, in Jayaṅgondachōla-maṇḍalam.

685. 320 of 1911.—(Tamil.) On the same wall. An incomplete and damaged record of the Vijayanagara king Vira-pratāpa Sadāśiva-Mahārāya “who took every country,” date of which is lost.
686. 321 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva recording in his second year gift of two cows for providing curds to the temple of Śīrāri-Udaiya-Nāyanār at Mādamākkam alias Ulaguyava-
vandāsāla-chaturvedimāṅgalam.

687. 322 of 1911.—(Tamil.) On the west wall of the same shrine. A record of the Pāṇḍya king Jātāvarman alias Tribhuvanac-
chakravartin Sundara Pāṇḍyadēva (III? 1276—90); quotes in his tenth year, the fifteenth year of Perujiṅjadēva and records a gift of land to maintain lamps, offerings and festivals in the temple of Śīrāri-Āludaiya-Nāyanār.

688. 323 of 1911.—(Tamil.) On the north wall of the same shrine. Dated in the reign of the Chōla king Tribhuvanachakra-
vartin Virarajendrachōlādēva (not identified). Records in his thirty-sixth year gift of the village of Maduraippakkam in Nedung
gunra-nādu, a subdivision of Puliyur-kōṭṭam in Jayangondā-
chōlamānlam, to the same temple, by order of Aruṇagirī Pūrumaṇ
Nilagangaraīyan. See No. 683 above.

689. 324 of 1911.—(Tamil.) On the south wall of the verandah round the same shrine. A record of the Vijayanagara king Vira-
Kampaṇa-Udaiyār (II), son of Bukkaṇa-Udaiyār (i.e., Bukka†) in Ananda (Ś. 1296), relating gift of the village of Mādanākkam to the temple by a certain Vīṭtapar with the permission of the king. The inscription is of great interest as it enumerates the various dues and obligations to which the tenants were subjected. These were the purakkalanaiyar pērkaḍamai (which Mr. Krishna Sastri interprets as the obligations of the people who live outside the village), fees on cotton looms, caste obligations, fees of oil-mills, vilvari, vāsalvari, ulugalvari, nallernai, narpaśi, karttigaippachchal, tiruppuddiyidu, “the share (mērvai) of grain from each harvest granted to village watchmen, market-fees (śandaimudal), the āśuvaḍimakkalper, the veṭṭivarai, etc. All these were to be paid to the temple for worship and repair instead of to the Government.

690. 325 of 1911.—(Tamil.) On the north wall of the same verandah. A damaged record of the Pāṇḍya king Jātāvarman ali
as Tribhuvanachakravartin Sundara-Pāṇḍyadēva, dated in his fifteenth year. Records sale of houses in the tirumādaivasilagam to temple servants. It is not known which of the Sundara Pāṇḍyas is referred to.

Nāgalāpuram.

691. 619 of 1904.—(Kanarese.) On the south, east and north walls of the central shrine in the Vedanārayaṇasvāmin temple. A record of the Vijayanagara king Viraṛatāpā Vira-Krishnaraṇa. The gift of certain villages. (The date is doubtful.)

692. 620 of 1904.—(Tamil.) On the north wall of the Vedā-
vallittāyār shrine in the same temple. Dated in the reign of the
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Vijayanagara king Śrīraṅgadeva-Mahārāya records in Pramāthin the grant of certain privileges to the Pañchalattār (i.e., the five artisan communities).


694. 622 of 1904. On the west wall of the maṇṭapa in front of the same shrine. A damaged record.

695. 623 of 1904.—(Tamil.) On the north wall of the same maṇṭapa. Dated in the reign of the Vijayanagara king Vīrapratāpa-Krishṇadēva Mahārāya. Seems to record in Ś. 1442 expired, Vikrama, an agreement among certain merchants.

696. 624 of 1904.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Krishṇadēva-Mahārāya, in Ś. 1442 expired, Vikrama. Mentions a number of kōṭṭams and nāḍus.

697. 625 of 1904.—(Sanskrit and Grantha.) At the entrance into the second gōpurā of the same temple, right side. The Vijayanagara king Krishṇarāya-Mahārāya records gift of two villages.

698. 626 of 1904.—(Kanarese.) In the same place, left side. The Vijayanagara king Vīrapratāpa Krishṇarāya-Mahārāya records in Sarvadhārin (i.e., Ś. 1451), gift of land.

699. 627 of 1904.—(Sanskrit and Grantha.) On the left and right sides of the second gōpurā of the Vēdanārāyaṇasvāmin temple. A record of the Vijayanagara king Krishṇarāya relating in Ś. 1445, Svabhānu, gift of land. One of the objects of the grant was the recitation of the Sanskrit Vēdas and the Drāvīḍa-Vēda (the Prabandha) and the exposition of Vēdānta. [The temple is said to have been built at the command of the deity conveyed in a dream to a certain Haridāsa. See next inscription.]

700. 628 of 1904.—(Tamil.) At the entrance into the north gōpurā of the same temple. A record of the Vijayanagara king Krishṇadēva-Mahārāya in Ś. 1445 expired, Svabhānu. Refers to the origin of the temple and says that it was built at the command of Emberumān (i.e., Vīshṇu) who appeared in a dream to a private individual, Haridāsa. [Refers also to a visit which the king paid to Araganḍapuram (i.e., Nāgalāpuram) on his way to Kumbakoṇam for the Mahāmākha festival, just after his return from the campaign in the north.]

701. 628-4 of 1904.—(Tamil.) In the same place. Dated in the reign of the Vijayanagara king Krishṇadēva-Mahārāya. Records in Ś. 1445 expired, Svabhānu, gift of land.

702. 629 of 1904.—(Tamil.) On the east wall of the outer prākāra of the same temple. A damaged record of the Vijayanagara king Krishṇadēva-Mahārāya, the date of which is indistinct.
703. C.P. No. 12 of 1905.—A record of Krishnadeva Raya, dated in Ś. 1445, making grant of several villages to the temple of Nīlamāṇikya-deva (i.e., Vēdanāraṇa-perumāl) and to Haridāsa mentioned in No. 700 above. To the latter was entrusted the entire management of the temple.

Nallūr.

703-A. The Nallūr grant of Harihara II. A C.P. grant in Sanskrit verse and Nandīnāgarī character, recording the gift of the village (which was in Mēguna-valanādu or Nalattūripālem Śīma in Paiyūr-Kōṭtam) to Brāhmans by Harihara II in Ś. 1321. Pramādhin, Kārttika, lunar eclipse, corresponding, according to Dīkṣit, to Wednesday, 15th October A.D. 1399. See Ep. Ind., III, 113—26.

Narasīṅgapuram.

704. 237 of 1910.—(Tamil in Telugu characters mixed with Tamil ones.) On the south wall of the central shrine in the Narasimha-Perumāḷ temple. A record of the Vijayanagara king Vīrāpratāpa Acyutayya-deva-Mahārāya, dated Ś. 1456, Jaya. [A fresh copy of No. 17 of 1896, noticed on page 4 of the Annual Report on Epigraphy for 1895—95, paragraph 12.] It assigns an allowance of money, food, etc., to certain Brāhmans for the recitation of the Vēdas to the merit of the king’s father Narasa Nāyaka, in whose name the village was founded.

705. 238 of 1910.—(Tamil.) On the same wall. Belongs to the reign of the Vijayanagara king Vīrāpratāpa Acyutayya-deva-Mahārāya. Records in Ś. 1455, Vijaya, gift of the village of Periya-Puliyävi surnamed Narasimhapuram to Brāhmaṇas, for the merit of the king by an agent of his named Tittāra-pillai, on the occasion of the consecration of the image of Lakshmīnarasimha-mūrti.

706. 239 of 1910.—(Tamil.) On the same wall. Belongs to the reign of the Vijayanagara king Vīrāpratāpa Acyutayya-deva-Mahārāya. Records in Ś. 1457, Manmatha, gift of land to Śrī Vaishnavas by the same chief for the merit of Periyasvāmi Narasa Nāyaka on the occasion of the consecration of Prahlādapurandara—the name given to the image carried in processions in the Lakshmīnarasimha-Perumāḷ temple—at Kūvam Tyāgasamudrā-nallūr surnamed Narasāṇāyakapuram in Kunūr-nādu, a subdivision of Teṅkarai Maṇavil-kōṭam in Chandragiri-rājya, which belonged to Jayaṅgonḍachōla-māṇḍalām. [Kūvam Tyāgasamudram was named after Vīranārāyaṇa Sambuvarāya (1331—83), a contemporary of the Iraṭṭayar, Kālaṅgēha, etc., who celebrated his generosity to poets by calling his city Tyāgasamudram.]
707. 240 of 1910.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutaayadēva-Mahārāya. Records in Ś. 1456, Jaya, gift of land and a house for the merit of Periyavāmi Narasa-Nāyaka in the presence of Viṭṭhalēśvara on the banks of the Tuṅgabhadra river, to each of two Vaishnava Brahmānas who recited a purāṇam (Bhaktisaṅjivini) in the same temple.

708. 241 of 1910.—(Tamil.) On the same wall. Records gift of land to a Brahmaṇa on the occasion of the consecration of Lakshmīnarasimhamūrti.

709. 242 of 1910.—(Tamil.) On the north wall of the same shrine. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutadēva-Mahārāya. Records in Ś. 1455, Vijaya, gift of a house and some special privileges by Tittāra-piljai of Kāṃchipuram to the watchman in the temple of Lakshmīnarasimhamūrti.

710. 243 of 1910.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Vīrapratāpa Vīra-Veṅkaṭapatindēva (I) Mahārāya, dated Ś. 1530, Saumya. Mentions Gobburī Obarāja and the gift of sixty-five gold pieces called Veṅkaṭarāya-varāḥans and seems to regulate the festivals and the daily services in the temple of Ajagiyaśingar at Kūvam Tyāgasamudranallūr alias Narasimhapuram. [For the description of the Veṅkaṭarāya-varāḥans see Ind. Antq., XX, 207 ff. The Obarāja of this inscription is evidently the brother-in-law of Veṅkaṭa I, mentioned by Barrados. See Forf. Empe., p. 222-33; see also No. 707 above.]

711. 244 of 1910.—(Tamil.) On the south wall of the Nāchchiyār shrine in the same temple. Records in the thirty-fifth year of the Chola king Rājakēśarivarman alias Chakravartin Śrī-Kulōttuṅga-Chōlandēva (I? 1070—1118) the consecration of a shrine (apparently for Rāma, Sīta and Lakṣmaṇa) in the temple of Madurāntaka-Viṇṇagar in Madurāntakanallūr which was a village in Kāṃcūr-nādu, a subdivision of Maṇayir-kōṭṭam, and a gift to it, of oil for two lamps, by the inhabitants of Kaṭāraṅgonḍaṅḍaḷapuram in Paḍali-nādu of the same kōṭṭam.

712. 245 of 1910.—(Tamil.) On the same wall. Registers the consecration of the same shrine by a certain Vāṇiyam Pannaṅnadāḷi Śūrai alias Śīrāmadūta of Kidāraṅgonḍaṅḍaḷapuram, with the help of its residents, and provides for offerings and lamps. Kidāraṅgonḍaṅḍaḷapuram must have been called after Rājendrachola I whose conquests included Kāṭāha or Kaḍāra (i.e., Lower Burma). See N.A. 615, 617 and 618.

713. 246 of 1910.—(Tamil.) On the west wall of the same shrine. Records a sale of land to Vāsūdēvan Rājasundaran, a resident of Iruṅganūr, apparently by the assembly of Madurāntakanallūr. Mentions Iḷāmbiyaṅgōṭṭur.
714. 247 of 1910.—(Tamil.) On the north wall of the same shrine. An unfinished record. Contains portions of the historical introduction of Kulottunga I, beginning with the words pugalmédia.


716. 249 of 1910.—(Tamil.) On the same wall. Records in the thirty-fourth year of the Chōla king Rājakēśarivarman alias Chakravartin Śrī-Kulottunga-Chōladēva (I?) gift of land by the inhabitants of Madurāntakannūr to the god, goddess and Ṭlaiyāḻvār (i.e., Lakṣmaṇa), in the temple of Madurāntaka-Vinṇagar-Āḻvār.

717. 250 of 1910.—(Tamil.) On a slab set up in front of the main gōpura of the same temple. Dated in Ś. 1467 in the reign of the Vijayanagara king Virapratāpā Śadāśivadeva-Mahārāya. Records in Ś. 1467, Viśvāvasu, remission of taxes in the village of Kūvam Narasanaṅkarpuram, by a certain Śaṅkaranaṅkaya Liṅgaṅāyaka for the merit of Śīna-Timmayadēva-Mahārāja, son of Rāmarāja-Timmaya and brother of Rāmarāja Timmaja Viṭṭhala, the general of Sadaśiva Rāya and cousin brother of Alīya Rāma Rāya. Prince Chinna Timma is mentioned in the Telugu poem Bālabhāsavaṭamu of Dōsur Kōṅerikavi as the brother of Viṭṭhala. Chinna Timma was evidently governor of Chandragiri Rajya of which Naraṅgāpuram was a part.

Nattam.

718. 260 of 1912.—(Tamil.) On the south wall of the Śenbagaṅvara temple. A fragment of record of the Chōla king Tribhuvaṇachakravartin Rājarājadēva III, date of which is lost. Records a gift of land apparently by the assembly of Paramēśvaramaṅgalam alias Śōjakulatilaka-chaturvēdimāṅgalam.


720. 262 of 1912.—(Grantha and Tamil.) On the west and north walls of the same temple. A mutilated record of the Chōla king Parakēśarivarman alias Rājendra-Chōla-dēva (I, 1011—43), dated in his third year. Mentions Paramēśvaramaṅgalam alias Nigarili-śōlachaturvēdimāṅgalam, the assembly of samuatsara-vāriyam (i.e., the annual supervision committee) which consisted of twelve men which formed part of the maha sabha and which was elected in the month of Tulā every year. The committee performing the duties
connected with that village, met in the hall called Rājendraśōlan-
chatuṣṣāli, and Kañjaran Aiyyan Sūryan was the settlement officer
(vagai-śeyginça) of the district. See No. 727 below. These confirm
the Uttaramallūr inscriptions about the village assembly and
subordinate committees.]

721. 263 of 1912.—(Tamil.) On the same walls. A mutilated
record of the Chōla king Parakēsarivarman aliaś Rājendra-Chōla-
dēva I (1011—43), dated in his sixth year. Records gift of land for
supplying the paddy required for offerings in the temple at
Paramēśvaramaṅgalam aliaś Nigariliśōla-chaturvēdimāṅgalam in
Śembūr-kōṭtam which was a district of Jayaṅgonḍaśōla-manḍalam.
Mentions the assembly of that village which included twelve
members of the samvatsara-vāriyam. Salary in paddy of temple
servants given.

722. 264 of 1912.—(Tamil.) On a stone built into a wall of
the maṇṭapa of the same temple. A fragment of record of the
Chōla king Tribhuvanachakravartin Kulottūṅga-Chōladēva I, date
of which is lost. Seems to record a sale of land.

723. 265 of 1912.—(Tamil.) On another stone in the same
place. A fragment of record of the Chōla king Rājarājadēva III,
dated in his third year. Records gift of a lamp to the temple at
Paramēśvaramaṅgalam aliaś Śōlaṅkalitaka-chaturvēdimāṅgalam.

724. 266 of 1912.—(Tamil.) On a third stone in the same
place. A fragment of record of Tribhuvanachakravartin Königri-
maṅgonḍam, date of which is lost. Mentions Perumanṛattāḻvār of
Paḷampāṭṭinām (old town).

725. 267 of 1912.—(Tamil.) On a slab built into the roof,
above the Subrahmanya image, in the same temple. A much-
damaged record of the Vijayanagara king Vīra-Kampana-Udayār
(II), son of Vīra-Bukkana-Udayār (I), dated Ananda. Seems to
fix the levying of certain taxes.

726. 268 of 1912.—(Tamil.) On a pillar lying in front of the
same temple. Records that this flower garden was the gift of
Padaiyādān Mādan aliaś Kulottūṅgaśōla-Gaṅgēyarāyān. See N.A.
548 and S.A. 61, 62, 86 and 98.

727. 269 of 1912.—(Tamil.) On another pillar in the same
place. Fragment. Refers to queen Dantipirattiyār and to a
certain Virakōsamaṅgalamudaiyār Udayiapirattiyār who caused
all the waste lands in the village of the temple maṭaippaḷḷi pura
to be cultivated and the income used for festivals on the winter
and summer solstices, eclipses, Aippaśi-vishu, Śittirai-vishu, and
Maśī-Magam, for the welfare of Dantipirattiyār and Rājendra-
Chōladēva. The Urvāriyam seems to have been, according to
Mr. Krishna Sastri, the committee whose function was to see the
lands of the village properly cultivated and to collect the produce,
Rāmagiri.

728. 630 of 1904.—(Tamil.) On the south wall of the central shrine of the Vālīśvara temple. Records in the eleventh year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōlaḍēva gift of 32 cows for a lamp.

729. 631 of 1904.—(Tamil.) On the same wall. Records gift of 61 cows for 2 lamps. The name of the king and the date of the record are lost.


731. 633 of 1904.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Tribhuvanachakravartin Rājārajaḍēva (III?) a gift by Vīra-Narasimhadēva alias Yādavarāya.

732. 634 of 1904.—(Tamil.) On the same wall. A damaged record of Kembana-Uḍaiyār (Kampāṇa-Uḍaiyār) in Ānanda.

733. 635 of 1904.—(Tamil.) On the west wall of the same shrine. A record of the Chōla king Tribhuvanachakravartin Rājādhirājadeva relating gift of 3 lamps (the date is lost). Built in the middle and incomplete.

734. 636 of 1904.—(Grantha and Tamil.) On the north wall of the same shrine. An incomplete record. Mentions a chief with a string of birudas in Sanskrit from which we learn that he was a devotee of the Kāḷahasti and Tirupati temples and that he was the ruler of Veṅgi.

735. 637 of 1904.—(Tamil.) On the same wall. Records in Ś. 1338 expired, Naḷa (wrong) gifts by a chief.

736. 638 of 1904.—(Tamil.) On the same wall. The Chōla king Tribhuvanachakravartin Rājārajaḍēva records in his tenth year, gift of 32 cows for a lamp. The village was situated in Nīṉavūrṇāḍu, a district of Kunṟavattana-kōṭtam, a subdivision of Jayaṅgonda-Chōlamandalam.

737. 639 of 1904.—(Tamil.) On the same wall. An incomplete record of Kampāṇa-Uḍaiyār, dated Viśvāvasu. The temple is called after Tiruvāḷiśuramudaiya-Nāyinār.

738. 640 of 1904.—(Grantha and Tamil.) On the east wall of the maṇṭapa in front of the same shrine. Dated in the reign of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōlaḍēva (III). Records a gift by Śaṅkula-Chāḷuki Tani-nīṟu-venṛ Vīra-Naraśingadeva alias Yādavarāya, who is mentioned with a string of birudas in Sanskrit. The date of the record is indistinct. See N.A. 58.

739. 641 of 1904.—(Tamil.) On a pillar of the same maṇṭapa. Vīra-Kampāṇa-Uḍaiyār records in Śadārāṇa gift of the pillar.
740. 642 of 1904.—(Tamil.) On the west wall of the prākāra of the Vālhīvara temple. Records in Dundubhi a gift of land by Bukkarāya-Udaiyār to a certain maṭhādhipati who is called Satyadarśanīgal. The temple is called Tirukkārikkarai.

741. 643 of 1904.—(Tamil.) On the west wall of the Bhairava shrine in the same temple. A record of the Vijayanagara king Vira-Hariharārya in Pramāthin. The temple is called Tirukkārika-udaiyār-Nāyanār at Naduvumalai in Nīṟaiyūr-nādu, a district of Kunravattana-kōṭṭam which was a subdivision of Jayaṅgonda-Chōlamāndalam.

742. 644 of 1904.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Virarājendrā-Chōlādeva in his sixth year. The temple is called Tirukkārika-udaiyār in Nāduvilimalai Nīṟaiyūr-nādu, described as in No. 741.


744. 646 of 1904.—(Tamil.) On the same wall. An epigraph of the Chōla king Tribhuvanachakravartin Rājarājādeva (III?) recording in his sixteenth year, gift of 32 cows for lamp to the temple of Tirukkārika-udaiyār in Nīṟaiyūr-nādu, a district of Kunravattana-kōṭṭam, a subdivision of Jayaṅgonda-Chōlamāndalam.

745. 647 of 1904.—(Tamil.) On the same wall. An inscription of the Chōla king Tribhuvanachakravartin Rājarājādeva recording in his ninth year gift of money for a lamp.


747. 649 of 1904.—(Tamil.) On the same wall. An incomplete record of Tribhuvanachakravartin Alḷuntikkarāsaṅ ādi Gaṇḍagāpāla, dated in his fourth year. See S.A. 146. Evidently he was different from Viṛagāṅgāgāpāla, the contemporary of Vikrama Pāṇḍya who is mentioned in N.A. 708, S.A. 68 and S.A. 342.

748. 650 of 1904.—(Tamil.) On the north wall of the same shrine. An incomplete record of the Chōla king Tribhuvanachakravartin Kūḷottuṅga-Chōlādeva, dated in his twenty-sixth year.

749. 651 of 1904.—(Tamil.) On the north and west walls of the same shrine. A record of the Chōla king Tribhuvanachakravartin Viṛarājendrā-Chōlādeva recording in his sixth year, gift of ninety-six sheep. Built in the middle.

750. 652 of 1904.—(Tamil.) On the east wall of the same shrine. A fragmentary record of the Chōla king Kūḷottuṅga I containing a portion of the historical introduction.

751. 653 of 1904.—(Tamil.) On the same wall. An epigraph of the Chōla king Tribhuvanachakravartin Rājarājādeva recording in his twenty-seventh year gift of money for a lamp.

753. 655 of 1904.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva(III?) recording in his twenty-fifth year gift of money for a lamp to the temple of Tirukkārikāraippillaiyār.

754. 656 of 1904.—(Tamil.) On the same wall. The Chōla king Tribhuvanachakravartin Rājarājadēva III records in his twenty-ninth year, corresponding to 26th June 1245, gift of sixteen mādai for a lamp. “The date shows that the reign of Rājarāja III could not have commenced before approximately the 27th June 1216 A.D.” Ep. Ind., VIII, 271-72.

755. 657 of 1904.—(Tamil.) On the same wall. Records an order of Madurāntaka-Pottappi-Chōla.

756. 658 of 1904.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājarājadēva(III?). Records in his tenth year gift of thirty-two cows for a lamp.


758. 660 of 1904.—(Tamil.) On the back of the stone bull through the mouth of which water flows into the tank within the same temple. Records the setting up of the bull by a carpenter. In ancient character.

759. 661 of 1904.—(Tamil.) At the entrance into the ruined gopura at the same temple. A mutilated record of the Vijayana-gara king Virūpāksharāya (II, 1465—86), son of Gajavēṭṭai-Pratāpa Dēvarāya (II), dated in Šārvarin. The Śaka date is not preserved in full. Damaged.

Satyavēdu.

760. 31 of 1912.—(Tamil.) On a stone lying in the courtyard of the Mātaṅgēśvara temple. Records in the fourth year of the "Gaṅga-Pallava" king Aparājitavarman gift of the village of Tuṟaiyūr with its income (consisting of pōnuu and puravu) for worship in the temple of Mahādēva at Mātaṅganpallī in Tēkkur-nādu, a subdivision of Paiyiyūr-Īlaṅgottam, by Kumarandai Kurumbarādittan alias Kāḍupattī Pēraraiyān of Šērā-nādu. [Kurumbarādittan or the son among the Kurumbas denotes a Pallava.]
761. 32 of 1912.—(Tamil.) On a stone in the Ardha-maṇṭapa of the same temple. Records in the fifth year of the “Gaṅga-Pallava” king Aparājitavarman gift of 100 sheep for a lamp, to the same temple by Pōrṇinaṅgai, wife of the chief mentioned in No. 760. Mentions the measure called vidēlvidugu, named after the Pallava king who had that title (i.e., Nandivarman III). See N.A. 347.

762. 33 of 1912.—(Telugu.) On stones built into a well in front of the same temple. Records in Ś. 1608, Akshaya, gift of a well and a garden by Kṛishṇaṛēḍḏi of Deśūru whose ancestor, Peda-Kṛishṇaṛēḍḏi, is stated to have been the disciple of Tirumalai-Tōḷappāchārīya, to have belonged to the Paṇṭakula and to the Maḍurāntaka-gōtra. [Tirumalai Tōḷappāchārīya was the teacher of Maṭṭa Ananta, the author of Kākusthavīyamamu, who is proved both by Viresaliṅgam Pantulu and Mr. Krishna Sastri to have lived about 1565. See Ep. Rep., 1912, p. 88. Pedda Kṛishṇa Reḍḍi therefore should have lived then.]

763. 34 of 1912.—Sanskrit (Telugu.) On the same stones. A record of the Nawab Qutb Shahi Abulu Hasanu (Abu Hasan 1672—88) of Gōlkoṇḍa. Refers in Ś. 1608, Akshaya, to the construction of the same wall by Peda-kṛishṇaṛēḍḏi (i.e., Kṛishṇaṛēḍḏi).

Śivapuram.

764. 18 of 1896.—(Tamil.) On the east wall of the Śiva temple, left of entrance. The Chōla king Kō-Parakēśarivarman alias Rājendra-Chōḷadēva (I, 1012—43) records in his eighth year, gift of two lamps to the temple of Rājārajaśvara. [Dr. Hultsch believes that this temple, like that at Tanjore, should have been founded by Rājarāja I.]

Tiruvēḷāvāyil.

765. 247 of 1912.—(Tamil.) On the entrance into the central shrine in the Veḷavēḷiśvara temple. A much damaged record of Parthivēndrādhivarman, dated in his eleventh year. Seems to provide for the burning of a lamp in this maṇṭapa by two merchants. Mentions Puḷāḷ-kōṭṭam.

766. 248 of 1912.—(Tamil.) On a slab in the same temple. A mutilated record of the Chōla king Rājendra-Chōḷa I, date of which is lost. Records gift of land for offerings to the god Rishabhavāhanadēva, in the temple of Svāmīśvaram-Uḍaiyār at Tiruvēḷāvēḷi, by the residents of Tattamūṭṭi, Attimanichchēri, Kāṭṭūr alias Rājendraśōḷapuram, and Tiruvēḷāvēḷi.

SAIDAPET TALUK

Kunnattūr.

This was the birth place of Śēkkiḷār, the author of the Peria Purāṇa, but no inscription concerning him is available here.
767. 255 of 1909.—(Tamil.) On a slab set up near the Perumālkōyil tank. An incomplete and damaged record of the Vijayanagara king Vṛapratāpa Śrīraṅgadeva Mahārāya, dated Ś. 1501, Bahudhānya. Records gift of land at Kunṛattūr to the temple of Talaśayana-Perumāl at Kaḍalmallai for the merit of the king’s brother Veṅkaṭatapatidēva-Mahārāja (i.e., Veṅkaṭa I) by the general Gobbūri Tirumalai Nāyakkar. Kunnattūr was situated in Perumbäkka-śīrmāi which belonged to Tirukkalukkuṇaṟṟa-parṟṟu in Mugandur-nādu, a subdivision of Āmūr-kōṭṭam, a district of Pāḍaiviṟuṟa-rājya in Jayāṅgoṇḍa-chōlamanḍalam. [The donor is identified by Mr. Krishna Sastri with the general who made a grant of two villages to the Triplicāne temple in A.D. 1584—85. See Kūvam and Triplicane inscriptions. Ep. Rep., 1904, p. 25.]

768. 256 of 1909.—(Tamil.) On a slab set up in the Nāḍānan-deśvara temple at Manamai, a hamlet of the same village. A damaged record of the Chōla king Tribhuvanachakravarṭin Kulōṭtuṅga-Chōḷadeva (III, 1178—1216) “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya;” dated twenty-fourth year. Records gift of three cows for a lamp to the temple of Tiruvagattēsvara-Udaiyar at Manamai alias Jananathanaḷḷūr, a village in Āmūr-nādu which was a subdivision of Āmūr-kōṭṭam in Jayāṅgoṇḍa-chōlamanḍalam.

769. 257 of 1909.—(Tamil.) On a slab built into the floor at the entrance into the Iśvara temple in the same hamlet. An incomplete record of the Chōla king Kulōṭtuṅga-Chōḷadeva, dated sixth year. Refers to a hunting accident. [Gives an insight into the method of administration of criminal justice. Two persons go out on a hunting expedition and the arrow of one aimed at the game hits and kills the other. As the record is mutilated we are not able to say how the matter was decided; but the usual expiation was to provide for a perpetual lamp for the merit of the deceased.]

770. 258 of 1909.—(Tamil.) On two detached fragments built into the shrine of the same temple. One of the stones mentions Sundara-Pāṇḍyadeva (not identified) and the other the thirteenth year of, perhaps, the same king. The first also refers to the Vishnu temple called Śēndāmaraiṅkaṇna-Vinnagar.

771. 259 of 1909.—(Tamil.) On the south wall of the shrine of the goddess in the same temple. Dated in the reign of the Pāṇḍya king Tribhuvanachakravarṭin Sundara-Pāṇḍyadeva. Records gift of two cows for a lamp by a lady of Uṭṭarānerū, named Devar-galammai, who was a member of the Nyāyaṭṭār or committee of justice at Uṭṭarānerūr temple mentioned in No. 768. The date is doubtful. [Mr. Krishna Sastri identifies the king with Javārman Sundara-Pāṇḍya II 1276—90, and rightly draws attention to the fact that a woman was a member of the committee.]
772. 260 of 1909.—(Tamil.) On the west wall of the same shrine. Records in the seventh year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva gift of lamp to the same temple. See note to the above epigraph.

Little Mount (near Madras).

772-A. 93 of 1898.—(Armenian). On a stone set up at the foot of the steps leading to the Church. A cross is carved out above the inscription, a copy which was submitted to Professor Hubschmann at Strassburg. He first deciphered it. The record is dated in year 1112 (of the Armenian patriarch Moses), i.e., A.D. 1663 and is an epitaph of an Armenian merchant named Khōja David, son of Khōja Margarē. [See Ep. Ind., Vol. VI, p. 89.]

Māṅgādu.


774. 349 of 1908.—(Tamil.) On the same wall. Records in the sixteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) gift of money for a lamp to the temple of Tiruvellikīḻmēyā-Nāyanar at Māṅgādu alias Alagiyaśoḷanallur in Puliyūr-Kōṭṭam.

775. 350 of 1908.—(Tamil.) On the same wall. Seems to register a gift of land in the reign of the Vijayanagara prince Pratāpadēvarāya. Built in at the end. Mr. Krishna Sastri surmises that the chief referred to must be the younger brother of Dēvarāya II.

776. 351 of 1908.—(Tamil.) On a slab built into the floor of the same shrine. Records in the third year of the “Gaṅga-Pallava” king Vijaya-Aparājitavarman gift of gold for a lamp and offerings to the temple of Tiruvellikkīḻ-Mahādēva at Māṅgādu by a native of Kachhipēdu. [It is doubtful whether Aparājtita was identical with Nripatuṅga or his successor.]

777. 352 of 1908.—(Tamil.) On another slab built into the same floor. An incomplete record of the “Gaṅga-Pallava” king Vijaya-Nandivikramavarman, dated seventeenth year. Mentions a native of Kunṭattur and the temple of Tiruvellikkīḻudaiya.

778. 353 of 1908.—(Tamil.) On the north wall of the central shrine in the Kāmakshi-amman temple. Dated in the time of the Vijayanagara king Pratāpadēvarāya. Records in Parābhava gift of land to the temple of Āvuḍaiya-Nachchiyār in Māṅgādu alias Alagiyaśoḷanallur, in Māṅgādu-nādu, a subdivision of Puliyūr-
Köttam *alias* Kulöttuungasōla-valanādu in Jayaigondachōla-manda-lam. Mentions Dévaraya Udaiyār. See No. 775 for the identity of the chief.

779. 354 of 1908.—(Tamil.) On the west wall of the same shrine. Records in the reign of the Vijayanagara chief Pratāpa-dēvarāya an agreement among the villagers of Maṅgaḍu prohibiting the sale of lands to outsiders or even the gift of them as a dowry. [The inscription affords a unique example of the attempt at the preservation of the corporate unity of the village.] [See No. 775 above.]


782. 357 of 1908.—(Tamil.) On a slab built into the floor in the same gōpura. A fragment of record of the Chōla king Paramēsvarvarman, dated fifteenth year. Records gift of a lamp. Maṅgaḍu is stated to have been situated in Puliyūr-Köttam.

783. 358 of 1908.—(Tamil.) On two stones built into the floor of the court-yard in the same temple. Dated in the fifth year of the Pāṇḍya king Tribhuvanachakravartin Könerinmaikondān Sundara Pāṇḍya-deva I (1251—64) "who was pleased to take every country". Records gift of land as a *Pallichchandam* to a pallī whose name is not quite distinct.

784. 359 of 1908.—(Tamil.) On the east wall of the first prākāra of the same temple. A damaged record in Vīrodhin. Appears to record an agreement among the residents of Maṅgaḍu. Mentions Achchutappa-Nāyaka. See N.A. 523 and 693.


786. 361 of 1908.—(Tamil.) On a pillar in the Māri-amman temple in the same village. Dated in the reign of the Vijayanagara king Krishnadēva Mahārāya (1509—30). Registers in Bhaṇava, a gift of land to the temple of Parama-Nāyanār at Maṅgaḍu for the merit of Vīra-Nāraśingarāya-Nāyakkar who appears to have been also called Sēllappa. [The Naik was evidently the Śaḷuva chief whose rebellious behaviour was the cause of Achyuta Rāya's southern campaign in 1532. See my *Hist. Naik King* in *Ind. Antq.*, September 1914, for details.]
This place (Ratnagrhara in Sanskrit) was the site of one of the battles between the Pallava Narasimhavarman I and the Western Chalukyan Pulakeshin II. Later on it figures in the endowments of almost every Cholá king. It had then the successive names of Lókamahádevi-chaturvédímañgalam, Rájachúlamání-Chaturvédi-
mañgalam, Grámašíkhámaní-Chaturvédímañgalam and was first in Máganur-nádu in Şengátu-Kótam in Jayángonádchólamándal-
am, but later on in Kunättür nádu, a district of Puliyór-Kótam in Kulottunga-chola valánádu. It had three temples referred to below:—

787. 2 of 1892.—(Tamil.) North wall of the manaṭapa in front of the Rájagópála-Perumál temple. A record of the fifth year of the Chóla king Ko-Rájakésarivarman Víra Rájendra I. The epigraph gives an interesting account of the king’s war with the Chalúkyns, Veígi, etc. It records gift of 4,450 kúlis of land by Sénápati Jayángonádchóla Brahmadhirája. [See S.I.I. III, No. 30, pp. 64—71.]

788. 3 of 1892.—(Tamil.) East side of the outer wall of the second prákára of the Rájagópála-Perumál temple. A record of the Chóla king Kó-Parakésarivarman alias Rájendradéva, dated in his fourth year. A very important inscription detailing all the king’s achievements against Áhavamalla (Sómëśvara I), Ceylon, etc. [See S.I.I., Vol. III, No. 29, pp. 58—64.]

789. 4 of 1892.—(Tamil.) South wall of the manaṭapa in front of the Rájagópála-Perumál temple, first inscription. A record of the Chóla king Tribhuvanachakravartin Kulóttunga-Chóladéva, dated in his forty-eighth year. One Vírvalli Tiruvarańga Udai-
yán Sahasran purchases land and assigns produce to temple. [See S.I.I. III, No. 32, pp. 74–75.]

790. 5 of 1892.—(Tamil.) South wall of the manaṭapa in front of the Rájagópála-Perumál temple, second inscription. A record of the twelfth year of the Chóla king Tribhuvanachakravartin Kulóttunga-Chóladéva (III), recording that a military officer pur-
chased 600 kúlis of land and assigned them to temple. [See Ep. Ind., IV, p. 220, where Kielhorn calculates the date to be Monday, 4th December A.D. 1189. See S.I.I. III, No. 36, pp. 82–83.]

791. 6 of 1892.—(Tamil.) North and west walls of the garbhagriha of the Rájagópála-Perumál temple. A record of the twenty-
ninth year of Chóla king Kó-Rájakésarivarman alias Jayángoná-
dhóla Rájadhírjádéeva (1018—53), “who destroyed the palace of the Chalukyan king in the city of Kámpili. This is a very important epigraph which gives all the details of Rájadhírjá’s achievements. It records that the villagers made over 2,000 kúlis of land to the temple for 100 kásu. According to Kielhorn the date corresponded
to Wednesday, 3rd December A.D. 1046. [See S.I.I. III, No. 28, pp. 51–58.]

792. 7 of 1892.—(Sanskrit and Tamil.) South wall of the garbhagriha of the Rājakāḷa-Perumāl temple. A record of the Chōla king Kō-Rājakēśarivarman, dated in his sixth year, in which a person purchased 4,000 kūḷis from the local people and gave it to Vishnu temple. [S.I.I. III, No. 27, pp. 50–51.]


794. 20 of 1896.—(Tamil.) On the east wall of the maṇṭapā in front of the Rājakēḷa-Perumāl temple. Records in the eighteenth year of the Chōla king Tribhuvanachakravartin Rājarajadeva (III?) the building of the steps leading to the maṇṭapā, by two brothers. [S.I.I. III, No. 39, pp. 85–86.]

795. 21 of 1896.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladeva (III), “who took Madurai and the crowned head of the Pāṇḍya.” Records in his twenty-eighth year, gift of 740 old kāsu out of the interest of which four lamps were to be maintained in the Krishna temple. [See S.I.I. III, No. 37, p. 84.]

796. 22 of 1896.—(Tamil.) On the south wall of the same maṇṭapā. An incomplete record of the Pāṇḍya king Kō-Jatavarman alias Sundara-Pāṇḍya, dated in his fifteenth year. [See Cg. 781 above for the probable identity of the king.]

797. 23 of 1896.—(Tamil.) On the west wall of the same maṇṭapā. A record of the forty-eighth year of the Chōla king Kō-Rājakēśarivarman alias Kulottunga-Chōla (I). Records the gift of 1,050 kūḷis of land by a private person to the temple for the expenses of the new moon procession days. The land had been purchased by him from several persons. The date, according to Kielhorn, was Friday, the 25th January 1118. [See Ep. Ind., IV, p. 263 and S.I.I. III, No. 31, pp. 71–73.]

798. 24 of 1896.—(Tamil.) On the same wall. A record of the Chōla king Kō-Parakēśarivarman alias Vikrama-Chōladeva (1118–35). Records in his fourth year, the purchase of some land from the villagers and gift of it to temple. [See S.I.I. III, No. 33, pp. 75–77.] For offerings after the God’s bath.

799. 25 of 1896.—(Tamil.) On the same wall. A record of the eighth year of Chōla king Tribhuvanachakravartin Kulottunga-Chōladeva (II). Quotes an inscription of the thirteenth year of Vikramacholadeva. Records gift by the village Mahāsabha of two pieces of land (previously purchased from Sāhāni Mādhava Bhaṭṭa, etc.), to the temple. [S.I.I. III, No. 34, pp. 77–78.]
800. 26 of 1896.—(Grantha and Tamil.) On the outside of the east wall of the second prakāra of the same temple. Records in the eighteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III), gift of two lamps by Vādhūla Śrī Kṛishnasūrī to Śrīrāma Bhaṭṭa and his brother Viṣṇurunda Bhaṭṭa, priests in the temple of Mannanār. [See S.I.I., III, No. 40, pp. 86–87.]


802. 28 of 1896.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājarājadēva, dated in his tenth year.

803. 29 of 1896.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king Kō-Parakēśarivarman alias Rājarājadēva (II), gift of land by the Sabhā of Maṇimaṅgalam to the temple. The land had been purchased from Sāhini Mādhava Bhaṭṭan. One Aṛaṭṭamukki dāsan is called the overseer of the Śrī Vaishnavas. [See S.I.I., III, No. 35, pp. 79–82.]

804. 274 of 1897.—(Tamil.) In the maṇṭapa in the Rājagopāla-Perumāl temple. A damaged record of the Vijayanagara king Dēvarāya (II), dated in Ś. 1357, Rākhasa.

805. 275 of 1897.—(Tamil.) On the south wall of the shrine in the same temple. Records in Rudhirōdgārin assignment of a number of shares to the temple.

806. 276 of 1897.—(Tamil.) On the north wall of the same shrine. Records in the twentieth year of the Chōla king Tribhuvanachakravartin Kulottuiga-Chōladēva (III) gift of four lamps. See Ep. Ind., V, 199, where the details of the date are discussed and proved to be irregular.

807. 277 of 1897.—(Tamil.) On the south wall of the Dharmēśvara temple. A mutilated record of the Pāṇḍya king Jaṭāvarman alias Sundara-Pāṇṭyadēva (I or II?), dated in his fourteenth year.

808. 278 of 1897.—(Tamil.) On the east wall of the same temple. Contains an order regarding temple revenue from Nilagaṅgaraiyan. See No. 683 above.

809. 279 of 1897.—(Tamil.) On the same wall. Contains a similar order from Madhurāntaka-Pottappi-Chōla alias Gāṇḍa-goḍaḷa, the father of Nilagaṅgaraiyar. See Cg. 683 above.

810. 280 of 1897.—(Tamil.) On the south wall of the same temple. A record dated in Rudhirōdgārin. Resembles No. 275.

811. 281 of 1897.—(Tamil.) On the same wall. A record of Tribhuvanachakravartin Nāyanār Śrīraṅgaṇāthar alias Yādava-rajar, dated in his seventeenth year. See N.A. 58, 436 and 449.

812. 282 of 1897.—(Tamil.) On the north wall of the same temple. A record of the Chōla king Tribhuvanachakravartin

813. 283 of 1897.—(Tamil.) On a pillar in front of the Vaikuntha Perumāl temple. A record containing a portion of the usual introduction of the inscriptions of Rājendra-Cholla I.

814. 284 of 1897.—(Tamil.) On the west wall of the same temple. Records in Krōdhana gift of land.

815. 285 of 1897.—(Tamil.) On the south wall of the same temple. Records in the thirty-ninth year of the Pāṇḍya king Māravarman alias Kulaśekharadeva (I, ? 1268—1308) that prince Nilagaṅgaraiyar granted a garden of palm trees for the merit of his father.

816. 286 of 1897.—(Tamil.) On the same wall. A record of the Pāṇḍya king Jaṭāvarman alias Sundara-Pāṇḍyadeva (II? 1276—90) mentions in his eleventh year a certain Vānarāyadēvar.


818. 288 of 1897.—(Tamil.) On the north wall of the same temple. An incomplete record of the Vijayanagara king Dēvarāya, the date of which is lost.

819. 289 of 1897.—(Tamil.) On six stones built into the walls of the same temple. Records in the fifteenth year of the Chōla king Rājarāja I gift of land (800 kulis) to Tiruvāyappādi-Śrī-Krishna-Perumāḷ, by the village assembly which met at water-shed. See Ep. Ind., V, 197.

820. 290 of 1897.—(Tamil.) On three stones in the same place. Records in the twenty-second year (Kishabha, Purva 10, Thursday, Hasta) of the Chōla king Rājarāja-Rājadeva (I, 985—1013) gift of land (800 kulis) to Tiruvāyappādi-Śrī-Krishna-Perumāḷ, by the village assembly met at water-shed. Ep. Ind., V, 197, where the date is discussed and decided in favour of 27th April, A.D. 999.

821. 291 of 1897.—(Tamil.) On a stone in the same place. The Chōla king Kulottunga-Choladeva records gift of land to Tiruvāyappādi-Alvār, date of which is doubtful.

822. 292 of 1897.—(Tamil.) On two stories in the same place. Records in the fifth year of the Chōla king Rajakēsarivarman gift of sheep for a lamp to Tiruvāyappādi-Śrī-Krishna-Perumāḷ.


824. 294 of 1897.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutadeva ; mentions in Ś. 1449 Vyaya, a Mahāmaṇḍalēsvāra Sindaiyadeva.
825. 295 of 1897.—(Tamil.) On the north and west walls of the same temple. A record of the Vijayanagara king, Achyutadéva; mentions in Ś. 1452, Virōdhin a Mahāmanḍalēśvara-Sindaiyadéva.

826. 296 of 1897.—(Tamil.) On two stones built into the inner walls of the same temple. A fragment of the record of the Chōla king Rājarāja-Rajakēsarivarman (I, 985—1013), dated in his fifteenth year.

827. 297 of 1897.—(Tamil.) On a stone in the same place. A record of the Chōla king Vikrama-Chōladéva (III8—35) in his fifth year, gift of land.

Pādi.

This place known as Tiruvalidāyam in the Dēvāram has no records of antiquity except a few of Parthivēndravarman and Rājarāja I. This is due perhaps to the vandalism of later day repairers.

828. 214 of 1910.—(Tamil.) On the south wall of the maṅtapa in front of the central shrine in the Tiruvallīśvara temple. A record of Tribhuvanachakravartin . . . dēva in his sixteenth year saying that Brāhmaṇa of Tiruvengadu set up the god Aḷāgiya-tiruchchirrambalam-Udaiya-Nāayanār in the enclosure of the temple of Tiruvallidāyam-Udaiya-Nāyanār at Tiruvallidāyam in Ambattūrnādu, a subdivision of Pūjar-kōttam alias Vikramachōla-valanādu, in Jayaṅgonda-chōlamanḍalam and provided for offerings. Mentions the grain measure Tirujānasambanda-nāḷi.

829. 215 of 1910.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Dēvarāya (II, 1422—49). Records in Ś. 1350, Plavaṅga, gift of the tax (iḍangai varī) payable by the Pällis of the village of Pādi, to the same temple and that by the community of Iḍaṅgai classes and the Vanniyars living in the village surrounding Chandragiri. See S.A. 728 for the Iḍaṅgais and Cg. I for the Vanniyars.

830. 216 of 1910.—(Tamil.) On the same wall. Records in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) gift of money for offerings to the shrine of Kṣētrapāla-piḷḷaiyar, built in the same temple by a resident of Pādi.

831. 217 of 1910.—(Tamil.) On the same wall. Records in the third year of Tribhuvanachakravartin Vijaya-Gaṅḍagopāladeva that a dancing girl of the Tiruvedgambam-Udaiya-Nāyanār temple at Kāṇchi consecrated the image of the Goddess Tiruvirindināchchiyār in the temple at Tiruvallidāyam and presented both to the God and the Goddess a number of jewels and vessels.
Raṅganātha inscription and the Köyilolugu. The maṇṭapa was built for the merit of Kulaśēkhara who was evidently his predecessor. It is doubtful whether he was his father as the Muhammadan historians say or his brother as the Mahāvamsa says. See Ep. Rep., 1899, p. 16.]

460. 52 of 1900.—(Tamil.) On the north wall of the first prākāra of the Vijayarāghavaperumāḷ temple. Records in the eighth year of the Paṇḍya king Śaḍagōparman alias Tribhuvanachakravartin Vikrama-Paṇḍyadēva, the gift of the village of Paḍuvūr alias Virachampanallīr. in Paḍuvūr-kottam. by Vira-Champa. Venkayya suggests that the king Vikrama Paṇḍya should have been a contemporary of the parricide Sundara Paṇḍya (who fled to Delhi in 1310) and of Vira Champa. See N.A. 290 (N. Arcot) at Tiruvottūr.

URRENTKADU.


463. 347 of 1906.—(Tamil.) On a stone set up near the tank bund in the same village. A record of the thirty-second year of the Chōla king Madirai-kōnda Parakēsarivarman (Parāntaka I) regarding the construction of the tank.

464. 348 of 1906.—(Tamil.) On the same stone. First two lines in Telugu characters and the rest in Tamil. The latter seems to refer to the cutting of a man’s head, represented in the sculpture on the same stone.

465. 349 of 1906.—(Telugu.) On the right side of the steps leading to the same tank. Records in Ś. 1598, Naḷa, that a certain Pēta-Gaṅgareṇḍi whose ancestry is given, repaired the tank, built the margin of stones and two flights of steps.

466. 350 of 1906.—(Tamil.) On a stone set up in a field near the same village. Records in Prajāpati gift of land. A tiger is engraved at the top of the inscription.

467. 351 of 1906.—(Tamil.) On a stone set up near the Kaṅnar-maṇṭapam in the same village. Records in Hēmalamba gift of land for a flower garden.

MADURĀNTAKAM TALUK.

Achcharapālakkam.

Virūdhin, a gift by Vīra-Narasimharāya-Nāyakar for the merit of the king on the occasion of a lunar eclipse.

469. 234 of 1901.—(Tamil.) On the east wall of the maṇṭapa in front of the same temple, right of entrance. An incomplete record of the Chōla king Tribhuvanachakravartin Kūlottuṅga-Chōladēva (III), the date of which is lost. Mentions Ammaiyanpan Śambuvarāyan.

470. 235 of 1901.—(Tamil.) On the same wall. Records in the reign of Tribhuvanachakravartin Kōnerinmaiikonḍān gift of land to an image set up by Ātkonḍānāyakan alias Śediyarāyan.

471. 236 of 1901.—(Tamil.) On the same wall, left of entrance. Records in the third year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of sheep for a lamp.

472. 237 of 1901.—(Tamil.) On the same wall left of entrance. Records in the thirty-fifth year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (Kūlottuṅga III) gift of gold for a lamp.

473. 238 of 1901.—(Tamil.) On the south wall of the same maṇṭapa. Records in the fifth year of the Pāṇḍya king Mārvarm alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva "who conquered every country," gift of land. The king was evidently the same as the Mārvarm Vikrama Pāṇḍya who came to the throne in 1282 and who conquered Vīra Gaṇḍagopāla and Kākatiya Gaṇapati.

474. 239 of 1901.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kūlottuṅga-Chōladēva (III). Records in his twelfth year, gift of jewels by Seṅgēni Ammaiyanpan "who took the Pāṇḍya country."

475. 240 of 1901.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Kūlottuṅga-Chōladēva (III?) that Attimallan Kūlottuṅga Chōla Śambuvarāyan granted the proceeds of certain taxes to the temple.

476. 241 of 1901.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records in his third year, gift of ten buffalo cows for a lamp to the temple of Ātkonḍaruliyadēva.

477. 242 of 1901.—(Tamil.) On the same wall. A record of the Pāṇḍya king Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. Records in his third year gift of land to the same temple. See No. 473.

478. 243 of 1901.—(Tamil.) On the same wall. Records in the seventh year (Kārttika, Aparapaksha, Sunday, Aśvini) of the Pāṇḍya king Tribhuvanachakravartin Vīra-Pāṇḍyadēva gift of land to the same temple. See Ep. Ind., VII, II, where Dr. Kielhorn argues that the intended date was probably 13th July A.D. 1259.

479. 244 of 1901.—(Tamil.) On the west wall of the same maṇṭapa. Records in the eighteenth year of the Chōla king
Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva II, grant of the proceeds of a tax by Rājanārayana Śambuvarāya of the ṣeṅgengal family.

480. 245 of 1901.—(Tamil.) On the same wall. Records in the fourth year of the Pāṇḍya king Jātāvarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadēva gift of land. (See No. 473).

481. 246 of 1901.—(Tamil.) On the north wall of the same maṇtapa. Records in the third year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōlādēva that the king clubbed several villages together into one, called it Kalikadinda-Śōlan Śattanār and granted it to the temple. The village belonged to Oymānādu *alias* Vijayarājendra-valanādu.

482. 247 of 1901.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōlādēva gift of land. Mentions the image of Kulōttuṅga-Chōlādēva, which was set up in the same temple, and Oymānādu *alias* Vijayarājendravalanādu.

483. 248 of 1901.—(Tamil.) On the same wall. The Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōlādēva records in his ninth year, gift of sheep for a lamp.

484. 249 of 1901.—(Tamil.) On the same wall. Records in the sixth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin, gift of land.

485. 250 of 1901.—(Tamil.) On the south wall of the central shrine in the Akshēśvara temple. A record of Vijayanagara king Kampana-Udaiyar II, son of Vīra-Bokkaṇa-Udaiyar I, recording in Ś. 1283, Plava, gift of land to a *matha* at Kāṇchipuram. Mentions the minister Sōmappar and Kōppanār (Goppana Rāya?).

486. 251 of 1901.—(Tamil.) On the same wall. A damaged record of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadēva, dated in his third year (A.D. 1285?). Records gift of land.

487. 252 of 1901.—(Tamil.) On the same wall. The Pāṇḍya king Jātāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva II (1276—90) records in his fifteenth year, gift of land. The actual date is Monday, 28th August 1290. See *Ep. Ind.*, VIII, p. 280. After Mr. Swamikannu Pillai’s researches this king has to be called Sundara Pāṇḍya III.

488. 253 of 1901.—(Tamil.) On the west wall of the same shrine. The Chōla king Rājakēsarivarman *alias* Vīraraṇjendradēva (I, 1063—70) records in his fifth year, gift of paddy and of the proceeds of taxes.

489. 254 of 1901.—(Tamil.) On the north wall of the same shrine. An incomplete record of the Chōla king Rājakēsarivarman *alias* Kulōttuṅga-Chōlādēva I, dated in his forty-second year.
490. 255 of 1901.—(Tamil.) On the same wall. A record of the Vijayanagara king Vira-Bukkana-Udaiyar (I) recording in Ś. 1298, Nala, gift of land.

491. 256 of 1901.—(Tamil.) On the same wall. Records in the forty-ninth year of the Chōla king Rājakēśarivarman alias Kulottunga-Choladēva (I) gift of sheep for a lamp.

492. 257 of 1901.—(Tamil.) On the same wall. Records in the sixth year of the Chōla king Parakēśarivarman alias Vikrama-Choladēva (1118–35) gift of a lamp.

493. 258 of 1901.—(Tamil.) On the same wall. Records in the seventh year of the Chōla king Parakēśarivarman alias Vikrama-Choladēva (1118–35) gift of a lamp.

494. 259 of 1901.—(Tamil.) On the north wall of another shrine in the same temple. Records in the forty-third year of the Chōla king Rājakēśarivarman alias Kulottunga-Choladēva I (1070–1118) gift of sheep for a lamp.

495. 260 of 1901.—(Tamil.) On the west wall of the same shrine. An incomplete record of the Chōla king Sakalalokachakravartin Rājanārayānan Śamburāyan, dated in his eighteenth year (A.D. 35).

496. 261 of 1901.—(Tamil.) On the south wall of the same shrine. Records in the third year of the Chōla king Parakēśarivarman alias Rājendra-Choladēva I (1011–43) gift of sheep for a lamp.

Kadambarīyil.

497. 226 of 1901.—(Tamil.) On the north, west and south walls of the central shrine in the Kadambanāthēśvara temple. A mutilated record of the Chōla king Rājakēśarivarman alias Vīra-rājendradēva (1064–70), the date of which is lost. Records gift of land.

Kadapprē near Madurāntakam.

498. 129 of 1896.—(Tamil.) On the outer side of the east wall of the second prākāra of the Śvētanārayāṇēśvara temple, right of entrance. The Chōla king Kō-Rājakēśarivarman alias Rājadhirajadeva (1018–52) records gift of money, on a date which is lost. (Śvētāranya is in Tamil Tiruvēṅkādu.)

499. 130 of 1896.—(Tamil.) In the same place. A much worn out record of Tribhuvanachakravartin Tribhuvanaviradeva (Kulottunga III) "who was pleased to take Madurai and the crowned head of the Pāṇḍya", dated in his thirty-seventh year.

500. 131 of 1896.—(Tamil.) In the same place. Records in the sixteenth year of the Chōla king Tribhuvanachakravartin Kulottunga-Choladēva gift of a lamp. See Ep. Ind., IV, 265.

502. 133 of 1896.—(Tamil.) On the inner side of the south wall of the same prakāra. The Vijayanagara king Praudha-Dēvarāya records in Ś. 1370 expired, the gift of the village of Karunguḷi to the temple. [Karunguḷi was the birth place of the famous Rāmalingaṉiṉai, a saint who lived early in the nineteenth century and who wrote the Tiruvavuṟṟa.]

503. 134 of 1896.—(Tamil.) On the inner side of the east of the same prakāra. Records in the fortieth year of the Paṇḍya king Kō-Māravarman alias Kulaśekharadēva I (1268—1308) gift of land to two images. See Ep. Ind., VI, 300, where it is pointed out that the exact date is Saturday, 24th February 1308.

504. 135 of 1896.—(Tamil.) On the east wall of the shrine in the same temple right of entrance. Records in the twenty-ninth year of the Chōla king Kō-Rājakēsarivarman alias Kulōttunga-Chōlādēva (I?) gift of a lamp.


506. 137 of 1896.—(Tamil.) On the south wall of the same shrine. Records in the sixth year of the Chōla king Kulōttunga-Chōlādēva the pledging of certain land.

507. 138 of 1896.—(Tamil.) On the north, west and south walls of the same shrine. Records in the fifteenth year of the Chōla king Kō-Rājakēsarivarman alias Kulōttunga-Chōlādēva gift of land. [The temple was built by a military officer of the king.]

508. 262 of 1901.—(Tamil.) On the west wall of the central shrine in the Kōḍaṇḍarāma-Perumāl temple at Madurāntakam. Records in the third year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōlādēva gift of an arecanut garden for maintaining two lamps.

509. 263 of 1901.—(Tamil.) On the north wall of the same shrine. Records in the ninth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva gift of money. Contains also the first few words of another inscription of the eleventh year of the king’s reign.

Madurāntakam.

510. C.P. No. 141 of Mr. Sewell’s List.—(Modern Telugu.) Records gift of certain lands to the temple of Chandraśekhara by one Periya Namaśivāya Nāyanār, in Ś. 482 (A.D. 560). The date is of course absurd. “The language of the deed, though mostly Telugu, has an admixture of modern Tamil terms. There are a number of figures of weapons, etc., at the top and bottom, including a matchlock with bayonet.”

Māmanḍūr.

See Cg. Nos. 286—8, where the local inscriptions have been placed by oversight and also supplement to this district.
511. 612 of 1904.—(Tamil.) On the north base of the Maṇḍūka-nāthēsvara temple. A mutilated record of the Chōla king Rājarāja I, date of which is lost. Contains a portion of the historical introduction. Records gift of 90 sheep for a lamp.

Neđumāram.

512. 270 of 1912.—(Telugu.) On a slab built into the roof of the Ādikeśava-Perumāl temple. The back side and the top of the slab are built in. The inscription is in modern characters and registers the construction of a temple for Chennakēśava, west of the village Nemḍambaram, by a certain Lakshmīmayya, for the merit of Chennakēśava-Nāyanivāru.

Neyyaḍipākkam.

513. 212 of 1901.—(Tamil.) On the right of the entrance into the Piridigaṅgēsvara temple. Records in the third year of the Chōla king Tribhuwanachakravartin Vīrājēndra-Chōlavēva gift of two lamps. The temple is called Pirudigāṅgavudaiyār and the village Neyyarupppākkam in Toḍupaluvür-nāḍu, a subdivision of Kāliyūr-kōṭṭam.

514. 213 of 1901.—(Tamil.) On the east wall of the maṇṭapa in front of the Marundēsvara temple. The Udaiyār king Sāyaṇa Udaiyar (son of Kampa I?) records in his sixteenth year gift of land to the Marundēsvara temple.

515. 214 of 1901.—(Tamil.) On the south wall of the central shrine of the same temple. The Udaiyār king Sāyaṇa Udaiyār records in his sixteenth year gift of land. The village is called Neyyaḍarpākkam.

Paramēsvaramaṅgalam.

516. 257 of 1912.—(Tamil.) On the slab near a Gaṅgēśa image outside the Kailāsānanātha temple. Records in the sixteenth year of the “Gaṅga-Pallava” king Nripatūṅgavarman (circa 850–80), gift of gold (11 kalānju) for offerings to the god Mahādeva in the temple of Śailēśvara, at Paramēsvaramaṅgalam. The money was deposited on interest in the hands of the Gaṅapperumakkal of Śailēśvara by Nandi-Niraimati, son of Maṇḍaiyēdi-maṉamaṉakki Vijuppēraiyan. Engraved by Ṣatturuṉiṅgappendaruchchan. [Mr. Krishna Sastri points out that Maṇḍaiyēdi was the place where Udaiyachandra, the General of Nandivarman II (circa 712–79), defeated the Pāṇḍyan king and surmises that an ancestor of Vijuppēraiyan should have taken part in it, thus obtaining a hereditary title. The Gaṅapperumakkal should have been, like the Āḷumgaṉattār, the direct managers of the village affairs. A similar term is Amritagaṉattār. See Tiruvōrjiyēr inscriptions. Maṇḍaiyēdi has been identified with Maṇṭi near Kumbhakōṇam.
517. 258 of 1912.—(Tamil.) On the back side of the same slab. Records in the fifteenth year the consecration of the image of Ganga-pati-Bhāthrār and the construction of a temple for the same at Śailēśvara, by a Brāhmaṇa lady who provided forty kādi of paddy for lamps and worship. The record is evidently connected with No. 516.


Perumber.

This place, like Achcharapākkam and Madurāntakam, was included in the Kalattūr-kōttam. It is also called Tribhuvanānālūr and a hamlet of Madhurāntaka-chaturvedimaṅgalam.


520. 265 of 1901.—(Tamil.) On the east wall of the same maṇṭapā. A record of Rājarājadēva II in his eighteenth year; records gift of four cows for a lamp in the temple of Śrīkaranśvara at Perumbērur.

521. 266 of 1901.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Rājakēsarivarman alias Virarājēndradeva (I, 1064–70); records in his seventh year gift of land (after its being reclaimed) by the assembly of Madhurāntaka-chaturvedimaṅgalam to the temple. S.I.I., III, No. 84, pp. 202–4.

522. 267 of 1901.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva II. Records in his eighteenth year gift of land for a lamp by a native of Tagadūr.

523. 268 of 1901.—(Tamil.) On the same wall of the same maṇṭapā. Records in the ninth year of the Chōla king Parakēsarivarman alias Kūlōṭṭūṅga-Chōḷadēva II gift of ten cows for a lamp.

Pulipparakoṭiyil.

524. 293 of 1910.—(Tamil.) On the south wall of the central shrine in the Vyāgrapādēśvara temple. Dated in the reign of the Vijayanagara king Vira-Bukkana-Udaiyār (II, 1399–1406), in
Svabhānu (i.e., Ś. 1326). Records the gift of certain taxes on the residents living in the tirumadāivilāgam of the temple of Tiruppulippagava-Nāyānar. The resident Śettis, Kaikkōlers and Vāṇiyanas were to pay two panams per year on each individual and two panams on each loom. Mr. Krishna Sastri believes that these apparently covered all the taxes payable by them, viz., Pāṭṭādai-nilāyam, āṭṭaisammādam, periyasammādam, kaiyēpu, māḍavīti, dāṇṉīyakan-magamai, etc.

525. 294 of 1910.—(Tamil.) On the north wall of the same shrine. Dated in the reign of the Vijayanagara king Vīra Vijayabhūpatirāja Udaiyār (son of Dēvarāya I), in Hēmalamba (i.e., Ś. 1340). Records that the trustees of the temple, after consulting the revenue authorities of the Chandragiriśāla, granted a remission of six panams which they had used to take in excess from the Kaikkōlers living in its tirumadāivilāgam, as vāsalpanam; but collected as before three panams from each family (?) of Kachchavaḍa Vāṇiyan, three panams from each family of Śenpaḍavar, 40 panams on cloths and four towards Kāttīgakānakkai.


527. 296 of 1910.—(Tamil.) On the north wall of the same manṭapa. A damaged record of the Pāṇḍya king Mārarvanma Trībhuvanachakravartin Sundara-Pāṇḍyadēva (not identified), dated in his twelfth year. Mentions a number of chiefs Amarakōṇ, Vēṉuvudaiyān, Pallavamārāyan, Adiyāmān, Nandippanam, etc., apparently vassals of the king. Seems to register certain privileges agreed to by the Mahēśvaras, Sthānattārs, priests and the Kaikkōlers of the temple, in the presence of a certain Kaṇḍiyadēva. [The privileges were that "their daughters' children and sons' were to be allowed freedom of action in the temple and in the village, and were to receive betel-leaves (as a token of honour) in the Tirvōḷakkam," etc.]


529. 298 of 1910.—(Tamil.) On the east wall of the same manṭapa. Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya (1337-60) records in his sixth year, gift of taxes payable within the four limits of the tirumadāivilāgam, for the worship in the temple
of Tiruppulippagava-Nāyānār. The taxes are the tarikkadamaik on
looms, pērkkadamaik (on individuals), payable by the Kāikkōlars,
Śāliyars and Vāṇiyars.

530. 299 of 1910.—(Tamil.) On the same wall. A record of the
Vijayanagara king Viruppa (i.e., Viruppana) Udaiyar, (i.e.
Virūpāksha I), son of Ariyana Udaiyār (Harīhara II); mentions in
Ś. 1319, Īsvara, Madhurāntaka-chaturvedīmāṅgalam in Kaḷattūr-
kōṭtam.

531. 300 of 1910.—(Tamil.) On the same wall. Records in
Kaḷayukta gift of two looms in favour of a shrine of Ilaya
Nāyānār, in the street to the west of the temple of Pulippagavar,
under the orders of the Maṅgappa-Udaiyār.

532. 301 of 1910.—(Tamil.) On the slab set up in the same
temple. Records gift of land in the village of Abhimāna-vatāpinal-
lūr to the temple of Tiruvengadudaiya-Nāyānār in Madhurāntaka-
chaturvedīmāṅgalam. Mentions also the temple of Tiruppulippa-
gavar at Paṭṭūr.

533. 302 of 1910.—(Tamil.) On a slab set up in a street of
the same village. Records in Sārvavadi (Śārvāri) gift of taxes
collected from the residents of the southern street in Pulippa-
kōyil, for the health of Narāśinagarāja Udaiyār, by a certain
Timmarāḷa-Udaiyār.

Śeyyār.

534. 430 of 1902.—(Tamil.) On the north wall of the central
shrine in the Valmikīnātha temple. Records in the fifth year of
the Chōla king Rājakēsarivarman aliṣ Īḍaiyār Vīrājaṇendradēva
(1?) gift of land by a military officer

535. 431 of 1902.—(Tamil.) On the same wall. A damaged
record of the Chōla king Rājakēsarivarman aliṣ Tribhuvanachāk-
ravartin Kulōṭtuṅga-Chōḷadēva, date of which is lost. Records
gift of thirty cows for a lamp.

536. 432 of 1902.—(Tamil.) On the west wall of the same
shrine. Records in the ninth year of the Chōla king Vikrama-
Chōḷadēva (1118—35) gift of a lamp.

537. 433 of 1902.—(Tamil.) On the same wall. Records in
the third year of the Chōla king Vikrama-Chōḷadēva gift of land
for a lamp.

538. 434 of 1902.—(Tamil.) On the south wall of the same
shrine. Records in the third year of the Chōla king Vikrama-
Chōḷadēva gift of 96 sheep for two lamps.

539. 435 of 1902.—(Tamil.) On the same wall. A record of
the Chōla king Kulōṭtuṅga-Chōḷadēva I, dated in his forty-seventh
year.
540. 436 of 1902.—(Tamil.) On the same wall. Records in the fourth year of the Chōla king Rājarājadēva gift of twelve sheep for a lamp.

541. 437 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Kulōttuṅga-Chōladēva (I) recording in his forty-ninth year gift of money for a lamp.

542. 438 of 1902.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. An epigraph of the Chōla king Vikrama-Chōladēva (1118–35) recording in his eighth year gift of ninety sheep for a lamp.

543. 439 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Tribhuvanachakravartin Rājarājadēva recording in his ninth year gift of a salt pan.

544. 440 of 1902.—(Tamil.) On the same wall. A damaged record of the Chōla king Tribhuvanachakravartin Rājādhirājadēva, dated in his eighth year.

545. 441 of 1902.—(Tamil.) On the north wall of the same maṇṭapa. An epigraph of the Chōla king Rājarājadēva recording in his fifth year gift of money for offerings to Pillaiyār for thirty-two days of the year.

546. 442 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Kulōttuṅga-Chōladēva recording in his twelfth year gift of a lamp.

547. 443 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Rājādhirājadēva recording in his sixth year the setting up of an image of Kēdāradēva.

548. 444 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva which records in his fourth year gift of 1and as śrīdhana to the goddess.

549. 445 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Kulōttuṅga-Chōladēva which records in his fourth year gift of salt-pans.

550. 446 of 1902.—(Tamil.) On the south wall of the maṇṭapa in front of the Kailāsānātha temple in the same village. An epigraph of the Chōla king Vikrama-Chōladēva which records in his eighth year gift of twelve sheep for a lamp.

551. 447 of 1902.—(Tamil.) On the same wall. An epigraph of the Chōla king Kulōttuṅga-Chōladēva which records in his forty-fourth year gift of twelve sheep for a lamp.

552. 448 of 1902.—(Tamil.) On the same wall. Records in the forty-fifth year of the Chōla king Kulōttuṅga-Chōladēva (I) gift of twelve sheep for a lamp.
563. 285 of 1910.—(Tamil.) On the same wall. Records in the thirteenth year of Rājanārāyaṇa Śambuvarāya a gift of land at Vittūr, the northern hamlet of Madhurāntaka-chaturvēdīnāgalaṃ, a village in Kaḷattūr-kōṭṭam.

564. 286 of 1910.—(Tamil.) On the south wall of the same shrine. Records in the twelfth year of Rājanārāyaṇa Śambuvarāya (1337—60) gift of taxes collected within the maḍavilāga of the temple of Tiruvālakkōyilūḍaiya-Nāyanār at Vittūr, for festivals, worship, etc., in the same temple. The taxes were collected from the Seṭṭis, Kaikkōḷars, Kaṟṟivaḍāvāṅgīgar, Sekkuvāṅgīgar and Devaṇāyaṅgīgar.

565. 287 of 1910.—(Tamil.) On the same wall. Records in the nineteenth year of Sakalalōkachakravartin Rājanārāyaṇa gift of three velī of land for conducting worship in the temple. [The lands were old Devaṇāna lands, but had gone out of possession to the detriment of worship in temple. Rājanārāyaṇa evidently restored the state of things as before the Mussalman invasions.]

566. 288 of 1910.—(Tamil.) On the same wall. Records in Vīṣhū (Vrisha) that Tiruvēṅgadanāthar granted the fields called nāṭchchan māṇiyam to the temple of Tiruvālīyappan, for the merit of Vīrappanāyakkar-Ayyan.

567. 289 of 1910.—(Tamil.) On the same wall. Records in Bahudhānīya, gift of houses, lands and certain privileges to the dancing girls whom a certain Varadarāja had newly appointed for service in the temple, which had been in difficulty owing to lack of maid-servants.

568. 290 of 1910.—(Tamil.) On the same wall. A record of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva; records in his fourteenth year gift of six cows for two lamps by a certain Pushpāgiri-jīyar. See No. 562 above.

569. 291 of 1910.—(Tamil.) On the west wall of the maṇṭapa in front of the same shrine. Records in Viṅkāri that a certain Timmarāśayya of Nāraṇapura built this (maṇṭapa) for the merit of Malaiyappaiyan.

570. 292 of 1910.—(Tamil.) On the same wall. Records in Viṅkāri gift of a house and land for a dancing girl who took up service in the temple of Tiruvālakkōyilūḍaiya-Tambirānār, for the merit of Timmarāśayyan, son of Rāmarāśayyan of Nāraṇapura.

571. 352 of 1911.—(Tamil.) On the south wall of the central shrine in the Tiruvāḷiśvara temple. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of a lamp to the temple of Tiruvālakkōyilūḍaiya-Mahādeva at Kaḷattūr in Kaḷattūr-kōṭṭam, a subdivision of Jayaṅgoṇḍachōḷa-māndalam, by Paraṅivan Taḷuvakkulajāndān Āḷūḍaiyān, a native of Kuvalai in
Veṅkunra-kōṭṭam. Mentions the Kālamukha priests Gomādattu Jānāraṇī-Paṇṭīta and Śāllarāṇī-Paṇṭīta.

572. 353 of 1911.—(Tamil.) On the same wall. A record of the Vijayanagara king Tribhuvanachakravartin Viruppaṇa-Udaiyar (Virūpāksha I), son of Vīra-Ariyaṇa-Udaiyār (and therefore brother of Bukka II). Records in Ś. 1320 gift of land in the hamlet of Uttamaśoḷavilāgam to the temple of Tiruvāḷakkiyulidaiya-Nāyanār at Kāṭṭūr, by Vēṇavudaiyān, one of the Kāikkōla Mudalis of the temple. It is stated that Uttamaśoḷavilāgam was originally granted to the temple by Vīra-Kampaṇa-Udaiyār for worship and repairs. Mentions Pūṇḍarikan Rājendrāsōla-Tamiladaraiyan Āḷkōṇān Maṇḍalapurushan.

573. 354 of 1911.—(Tamil.) On the same wall. A record of Rājanārayaṇa Śambuvarāyār, recording in his third year gift of fifteen cows to the same temple to Mallinādan Rājanārayaṇa Śambuvarāyān.

574. 355 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājarājadeva. Records in his fourth year gift of a lamp to the temple of Tiruvāḷakkiyulidaiya-Mahādēva, by the merchant of Tiru-Mayilappil in Puliyūr-kōṭṭam mentioned in Nos. 333 and 334 of 1911.

575. 356 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Bukkaṇa Uḍaiyār (i.e., Bukka II), son of Vīra-Ariyāya (i.e., Harīhara II). Records in Tāraṇa (Ś. 1326) purchase of land at Puduppākkam by Vēṇavudaiyān, one of the Kaikkōla-Mudalis of the temple, perhaps for re-presentation to it.

576. 357 of 1911.—(Tamil.) On the same wall. Belongs to the reign of the Chōla king Tribhuvanachakravartin Kūllottunga-Chōladeva (III), “who was pleased to take Madurai (Madura) and the crowned head of the Paṇḍya.” Records in his twenty-seventh year gift of four cows for a lamp by a native of Arūr in Uṟṟukkaṭṭu-kōṭṭam. Mentions the two Kālamukha priests referred to in No. 571 above.,

577. 358 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Vikrama-Chōladeva (1118—35). Records in his tenth year gift of land at Śīru-Tāṇḍalam to the god Chandrasekhara at Tiruvāḷakkiyil by a number of people, one of whom was a native of Koṭuvūr (in Paṭṭiṇa-nādu, a subdivision of Śembūr-kōṭṭam) and another of Paṭṭiṇam.

578. 359 of 1911.—(Tamil.) On the west wall of the same shrine. Dated in the reign of the Chōla king Tribhuvanachakravartin Kōṅerimēlkōṇḍăn (Kūllottunga II?). Records in his twelfth year an order of the king on the two hundred and ninety-third day of the year, to present certain lands in the village of Arumbakkam, a subdivision of UTAIL alias Rājarājaṇallūr in Kāṭṭūr-kōṭṭam, clubbed together under the new name, Anapāyanallūr, for
maintaining worship in the temple of Tiruvālakōyiludaiyamahādeva. The royal secretary was Anapāya-Mūvēndavēḷān as in No. 346 of 1911 at Kaḷattūr. See also No. 582 below.


580. 361 of 1911.—(Tamil.) On the same wall. Dated in the third year of Sakalalōkakachakravarthi Rājanārāyaṇa Śambuvarāya. Records in his third year gift of fifteen cows for half a lamp by one of the Kaikkōḷa belonging to the temple of Tiruvālakōyiludaiyam Nāyanār. Mentions the measure Rājakēsari-nāḷi.

581. 362 of 1911.—(Tamil.) On the same wall. Records in the tenth year of Rājanārāyaṇa Śambuvarāya that the residents of Kaḷattūr-paṟṟu gave Nariyaṇrēri alias Puṇḍarīkanallūr, a hamlet of Kaḷattūr, to the Kaikkōḷa mentioned in No. 580, as a sarvamāṇa grant.

582. 363 of 1911.—(Tamil.) On the same wall. The Chōḷa king Tribhuvanachakravarthi Konērinmaikonḍam (Kulottunga II) records in his twelfth year an order to the chief Toṇḍaimāṇ on the two hundred and ninety-third day of the year to grant some lands in the village of Nenmali in Valla-nāḍu, clubbed together under the new name Kulottungaśoḷan Tirunīṟuchchōḷanallūr for maintaining worship in the temple. The royal secretary was Anapāya Mūvēndavēḷān as in Nos. 346 and 359. [According to Tamil literary tradition Toṇḍaimāṇ was the title given by Kulottunga II to the brother of Śekkijār, the author of the Periapurāṇa.]

583. 364 of 1911.—(Tamil.) On the west wall of the same shrine. Sakalalōkakachakravarthi Rājanārāyaṇa Śambuvarāya records in his twelfth year that the tirumadaitvilāgam and the surrounding lands were given as a sarvamāṇa grant to the sthānattār of the temple, for maintaining worship and repairs.

584. 365 of 1911.—(Tamil.) On the same wall. A damaged record of the Chōḷa king Tribhuvanachakravarthi Rājarājadēva (III ?), dated in his twenty-sixth year. Records gift of land by a certain Karikālaśoḷa-Tamiladaraśiyan for burning a lamp on the hill north of the temple of Tiruvālakōyiludaiyam-Nāyanār.

Tiruvāṇḍavar.

585. 613 of 1904.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine of the Tiruvāṇḍanāthēśvara temple. A fragment of record of Rājanārāyaṇa Śambuvarāya, dated in his eighth year.

586. 614 of 1904.—(Tamil.) On the same wall. A fragment of record of the Chōḷa king Tribhuvanachakravarthi Vikrama-Chōḷadeva, date of which is lost. Records gift of a lamp.
587. 615 of 1904.—(Tamil.) On a slab set up in the same place. A fragment of record of the Vijayanagara king Achyuta, dated Durmukha (i.e., Ś. 1459). The king bears Śaluva birūdas. The village is called Tiruvāntavāru. In the same village is a modern inscription, dated in Vikāri.

588. 616 of 1904.—(Tamil.) On a slab set up in a field to the east of the same village. Dated in the reign of the Vijayanagara king Viraratāpa Vīra-Rāmadeva-Mahārāya (1620–30). Records in Ś. 1547, expired, Krōdhana, gift of land by a Nāyaka.

**Uttaramallūr.**

589. 1 of 1898.—(Tamil.) On the west wall of the Vaikunṭha Perumāḷ temple. A record of the Chōla king Madirai-konda Parakēsarivarman, dated in his fourteenth year. Contains a letter from the king to the villagers regarding disqualifications for appointments. [The inscription is one of the most valuable documents in South Indian constitutional history. It throws a flood of light on the committee system of village government, the method of village administration by the assembly, the qualifications for membership, etc. See *Ep. Rep.*, 1899, pp. 24–27, where the inscription is fully summarised.]

590. 2 of 1898.—(Tamil.) On the same wall. A record of the Chōla king Madirai-konda Parakēsarivarman, dated in his twelfth year. Contents similar to those of No. 589. [This epigraph is of the same nature and value as the previous one, but earlier and a little less elaborate. See *Ep. Rep.*, 1899, pp. 27–8. This was amended by the later regulation given above.]

591. 3 of 1898.—(Tamil.) On the same wall. Records, in the eighth year of the so-called Gaṅga-Pallava king Vijaya-Kāmpavarman gift of land to the temple of Mahādeva in the neighbouring village of Puliyūr.

592. 4 of 1898.—(Tamil.) On the same wall. Records in the tenth year of the Chōla king Parakēsāivarman gift of land to the temple of Mahādeva in the neighbouring village of Tiṭṭattūr.

593. 5 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the Gaṅga-Pallava king Vijaya-Kampāvikrama-varman gift of land to Mahāvishnū.

594. 6 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the so-called Gaṅga-Pallava king Vijaya-Kampāvikramavarman gift of land to Mahāvishnū.

595. 7 of 1898.—(Tamil.) On the same wall. Records in the ninth year of the so-called Gaṅga-Pallava king Vijaya-Kampa-varman a sale of land. Incomplete.

596. 8 of 1898.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Madirai-konda Parakēsāarihavan
(Parāntaka I) gift of land to the temples of Tiruppulivalam and Tulāvārattali.

597. 9 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year the Chōla king Madirai-kōnda Parakēśarivarman (Parāntaka I) gift of land for offerings and lamps.

598. 10 of 1898.—(Tamil.) On the same wall. Records gift of gold in the reign of the Chōla king Parakēśarivarman for a lamp to a temple of Mahādeva, date of which is lost.

599. 11 of 1898.—(Tamil.) On the same wall. A damaged record of the “Gaṅga-Pallava” king Vijaya-Kampavikramavarman, dated in his tenth year.

600. 12 of 1898.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Madirai-kōnda Parakēśarivarman (Parāntaka I) rules regarding the exchange of gold.

601. 13 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhipativarman gift of land.

602. 14 of 1898.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Parakēśarivarman gift of land.

603. 15 of 1898.—(Tamil.) On the north wall of the same temple. Records in the third year of Pārthivēndrādhipativarman gift of land.

604. 16 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhipativarman gift of land.

605. 17 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhipativarman gift of land.

606. 18 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhipativarman gift of land for the support of teachers of grammar.

607. 19 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhipativarman gift of land to the temple at Tiruppulivalam.

608. 20 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of Pārthivēndrādhipativarman gift of land.

609. 21 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhipativarman gift of land to the temple at Tirumālirūnjōlai.

610. 22 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhipativarman gift of land to Durga-Bhaṭṭaraki.

611. 23 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhipativarman gift of land to a temple of Śeṭṭai.

612. 24 of 1898.—(Tamil.) On the same wall. Records in the fourth year of Pārthivēndrādhipativarman gift of land.
613. 25 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivendrādhipativarman gift of land to a temple of Mahādeva.

614. 26 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivendrādhipativarman gift of land to the Vishnu temple at Śomatari.

615. 27 of 1898.—(Tamil.) On the same wall. Records in the fourth year of Pārthivendrādhipativarman gift of land to Gaṇapati.

616. 28 of 1898.—(Tamil.) On the same wall. Records in the fifth year of Pārthivendrādhipativarman gift of land to the temple at Tiruvunnayūr.

617. 29 of 1898.—(Tamil.) On the same wall. Records in the fourth year of the Chōla king Parakēsarivarman alias Rajendra-Choladeva (I, 1011—43) gift of land.

618. 30 of 1898.—(Tamil.) On the same wall. Records in the fourth year of the Chōla king Parakēsarivarman alias Rajendra-Choladeva (I, 1011—43) gift of land to the temple at Tiruppulivalam.

619. 31 of 1898.—(Tamil.) On the same wall. A damaged record of the so-called Gaṅga-Pallava king Vijaya-Kampavarman, dated in his fifteenth year.

620. 32 of 1898.—(Tamil.) On the same wall. Records in the eleventh year of Pārthivendrādhipativarman gift of land by a queen.

621. 33 of 1898.—(Tamil.) On the same wall. Records in the fourth year of the Chōla king Parakēsarivarman alias Rajendra-Choladeva gift of land.

622. 34 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of the Chōla king Parakēsarivarman gift of land.

623. 35 of 1898.—(Tamil.) On the same wall. Records in the fourteenth year of the Chōla king Parakēsarivarman gift of land.

624. 36 of 1898.—(Tamil.) On the same wall. Records in the fifth year of Pārthivendrādhipativarman gift of land.

625. 37 of 1898.—(Tamil.) On the same wall. Records in the sixth year of Pārthivendrādhipativarman gift of land.

626. 38 of 1898.—(Tamil.) On the east wall of the same temple. Records in the third year of Pārthivendrādhipativarman gift of land.


628. 40 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king Rājakēsarivarman gift of land for feeding Brāhmaṇas.

630. 42 of 1898.—(Tamil.) On the north wall of the same temple. Records in the fifteenth year of the “Gaṅga-Pallava” king Vijaya-Kampavarman gift of gold. End built in.

631. 49 of 1898.—(Tamil.) On the south wall of the Sundara-varada Perumāḷ temple. Records in the twelfth year of Pārthivēndrädhipativarman gift of land by a queen to the Vishṇu temple built by Koṅgaraiyar.

632. 50 of 1898.—(Grantha.) On the same wall. Two verses in praise of the architect.

633. 51 of 1898.—(Tamil.) On the north wall of the same temple. A record of “the Gaṅga-Pallava king” Vijaya Dantivikramavarman, dated in his tenth year. Only the first few words are preserved.

634. 52 of 1898.—(Tamil.) On the same wall. Records in the thirteenth year of Pārthivēndrädhipativarman gift of sheep for two lamps to the temple of Koṅgaraiya by the same queen as in No. 631.

635. 53 of 1898.—(Tamil.) On the north wall of the Subrahmanya temple. Records in the fourth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōladēva (I, 1011—43) the hereditary appointment of a Pūjārī.

636. 54 of 1898.—(Tamil.) On the west and south walls of the same temple. A record of the Chōla king Rājarāja-Rājakēsarivarman I recording in his seventeenth year gift of sheep for a lamp by different people.

637. 55 of 1898.—(Tamil.) On the south wall of the temple. Records in the fourth year of Pārthivēndrädhipativarman gift of land.

638. 56 of 1898.—(Tamil.) On the north wall of the Kailāsa-nātha temple. Records in the third year of the Chōla king Parakēsarivarman alias Rājēndra-Chōladēva (I, 1011—43) gift of land.

639. 57 of 1898.—(Tamil.) On the east and north walls of the Kolambesvara temple. Records in the ninth year of the Chōla king Rājakēsarivarman alias Kulottuṅga-Chōladēva (I, 1070—1118) gift of money for a lamp.


641. 59 of 1898.—(Tamil.) On the west wall of the same temple. Records in the third year of Pārthivēndràdhipativarman gift of land.
642. 60 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivendrādhīpativārman gift of land.

643. 61 of 1898.—(Tamil.) On the south wall of the Vaikuntha-Perumāl temple. Records in the twenty-first year of the "Gaṅga-Pallava" king Dantivikramavārman a resolution of the village assembly.

644. 62 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king Rājakesarivarman a resolution of the village assembly.

645. 63 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of the "Gaṅga-Pallava" king Nripatōṅgavarman gift of gold for a lamp to the temple of Mahādeva at Trippulivālam

646. 64 of 1898.—(Tamil.) On the same wall. Records in the sixth year of the "Gaṅga Pallava" king Vijaya-Kampavarman gift of land to the Vishnu temple of Gōvardhana.

647. 65 of 1898.—(Tamil.) On the same wall. A record of the "Gaṅga-Pallava" king Vijaya-Kampavarman, dated in his eighteenth year. End built in.

648. 66 of 1898.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājakesarivarman alias Kulōttunga-Chōḷadeva (I, 1070—1118), dated in his twenty-first year.


651. 69 of 1898.—(Tamil.) On the same wall. Records in the twelfth year of Parthivendrādhīpativārman gift of land.

652. 70 of 1898.—(Tamil.) On the same wall. Records gift of cows for a lamp. In archaic characters.

653. 71 of 1898.—(Tamil.) On the same wall. Records gift of land.

654. 72 of 1898.—(Tamil.) On the same wall. Records in the twenty-fourth year of the "Gaṅga-Pallava" king Nandivarman gift of land.

655. 73 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivendrādhīpativārman gift of land.

656. 74 of 1898.—(Tamil.) On the same wall. Records in the ninth year of the Pāllava king Danti-Pottarasar gift of gold for digging a tank.
642. 60 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivendradhipativarman gift of land.

643. 61 of 1898.—(Tamil.) On the south wall of the Vaikuṇṭha-Peṟumāḷ temple. Records in the twenty-first year of the “Gaṅga-Pallava” king Dantivikramavarman a resolution of the village assembly.

644. 62 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king Rājakēsarivarman a resolution of the village assembly.

645. 63 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of the “Gaṅga-Pallava” king Nripatuṅgavarman gift of gold for a lamp to the temple of Mahādeva at Trippulivalam

646. 64 of 1898.—(Tamil.) On the same wall. Records in the sixth year of the “Gaṅga Pallava” king Vijaya-Kampavarman gift of land to the Vishṇu temple of Gōvardhana.

647. 65 of 1898.—(Tamil.) On the same wall. A record of the “Gaṅga-Pallava” king Vijaya-Kampavarman, dated in his eighteenth year. End built in.

648. 66 of 1898.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājakēsarivarman alias Kulōṭṭunga-Chōḷadēva (I, 1070—1118), dated in his twenty-first year.


651. 69 of 1898.—(Tamil.) On the same wall. Records in the twelfth year of Parthivendrādhhipativarman gift of land.

652. 70 of 1898.—(Tamil.) On the same wall. Records gift of cows for a lamp. In archaic characters.

653. 71 of 1898.—(Tamil.) On the same wall. Records gift of land.

654. 72 of 1898.—(Tamil.) On the same wall. Records in the twenty-fourth year of the “Gaṅga-Pallava” king Nandivarman gift of land.

655. 73 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivendrādhhipativarman gift of land.

656. 74 of 1898.—(Tamil.) On the same wall. Records in the ninth year of the Pallava king Dantī-Pottarasar gift of gold for digging a tank.
657. 75 of 1898.—(Tamil.) On the same wall. Records in the twenty-sixth year of the Chōla king Rājakēsarivarman gift of gold for a water-shed.


660. 78 of 1898.—(Tamil.) On the same wall. Records in the third year of the Chōla king . . . Kēsarivarman gift of gold for a lamp to the temple of Mahādēva at Trippulivalam.

661. 79 of 1898.—(Tamil.) On the same wall. An incomplete record of Pārthivēndrādhipativarman, dated in his seventh year.

662. 80 of 1898.—(Tamil.) On the same wall. A record of the “Gaṅga-Pallava” king Dāntivarman recording in his seventh year a sale of land.

663. 81 of 1898.—(Tamil.) On the east wall of the same temple. The fragment of a record of the “Gaṅga-Pallava” king Nripatuṅgavarman, dated in his twenty-fifth year.

664. 82 of 1898.—(Tamil.) On the same wall. The fragment of a record of the “Gaṅga-Pallava” king Vijaya-Nripatuṅgavikramavarman, date of which is lost.


666. 84 of 1893.—(Tamil.) On the west wall of the same temple. A record of the “Gaṅga-Pallava king” Vijaya-Kampavarman in his twenty-first year. Gift of gold for repairing a tank.

667. 85 of 1898.—(Tamil.) On the south-east wall of the same temple. A record of the “Gaṅga-Pallava” king Vijaya-Kampavikramavarman in his eighth year. Sale of land.

668. 86 of 1898.—(Tamil.) On the same wall. A record of the “Gaṅga-Pallava” king Kampa-Perumān in his twenty-third year. Allotment of gold and paddy.

669. 87 of 1898.—(Tamil.) On the same wall. A record of the Chōla king Madirai-Koṇḍa Parākēsarivarman (Parāntaka I, 906—47) in his fourteenth year. Gift of gold for a lamp to the temple of Mahādēva at Trippulivalam.


672. 90 of 1898.—(Tamil.) On the same wall. A damaged record of the "Gañga-Pallava" king Vijaya-Kampavarman, dated in his fifteenth year.

673. 91 of 1898.—(Tamil.) On a stone lying near the Iratattaijaligai-Ísvara temple. An incomplete record of the Chõla king Räjakësarivarman, dated in his seventeenth year.

674. 92 of 1898.—(Tamil.) On another stone lying near the same temple. Records in the fourth year of the Chõla king Parakësarivarman alias Râjendra Chõladëva (I, 1011—43) gift of land. Fragment.

PONNERI TALUK.

Kättür.

675. 249 of 1912.—(Tamil.) On a pillar of the mañtapa in front of the central shrine in the Tiruvallïsvara temple. Dated in reign of the Chõla king Tribhuvanachakravartin Kulöttuiga-Chõladëva III. Records in his twentieth year, gift of cows for a lamp, by a lady to the temple of Tiruvallïsuras- Údaiyãr at Kättür.

676. 250 of 1912.—(Tamil.) On the second pillar of the same mañtapa. Dated in the reign of the Chõla king Tribhuvanachakravartin Räjarajadeva III. Records in his fourteenth year gift of 90 sheep for a lamp by a shepherd, to the temple of Tiruvallïsura-mudaiya Mahâdëva at Kättür alias Râjendra-soala-nallûr near Perumbëdu in Pàyûr-köttam, a district of Jayañgonças-o-landalam.

677. 251 of 1912.—(Tamil.) On the third pillar in the same place. A damaged record of the Chõla king Tribhuvanachakravartin Kulöttuiga Chõladëva III, dated in his twentieth year. Records gift of land for a lamp to the temple of Tiruvallïchuram-Údaiyãr at Kättür alias Râjendra-soala-nallûr, which the donor had purchased from the residents of Kañarpakkâm.

678. 252 of 1912.—(Tamil.) On a slab set up in the same temple. Records in the ninth year of Parthivendhrabhipativarman a sale of land as tamippatî by the residents of Kättür in Pàyûr-köttam to Pañtaiyanãr, the mënayaka of Perundaram, who built the temple of this village.

679. 253 of 1912.—(Tamil.) On the same slab. Dated in the reign of the Chõla king Räjarajakesarivarman (985—1013) "who destroyed the ships at Kãndañjûr Ñalai." Records in his tenth year gift of 45 sheep for a half lamp to the temple of Òruvallï-šurattu-Mahâdëva at Kättür in Pàyûr-köttam, by a resident of the village.

680. 254 of 1912.—(Tamil.) In the same place. A damaged record of the Chõla king Räjarajakesarivarman (985—1013)
"who destroyed the ships at Kāndaḻur-Śālai, dated in his eleventh year." Seems to record a gift of twenty-three sheep and a gold lamp, to the same temple.

681. 255 of 1912.—(Tamil.) In the same place. Belongs to the reign of the Chōla king Rājarājakēśarivarman (985—1013), "who destroyed the ships at Kāndaḻur Śālai." Records in his eleventh year sale of land by the residents of Kāṭṭur in Pāiyūr-kōṭṭam to a certain Nakkanālai Nakkan of Villippākkam, which belonged to Iruṅganur Kūvam in Maṇayar-kūrṟam, a subdivision of Maṇayar-kōṭṭam. No details of prices given.

682. 256 of 1912.—(Grantha and Tamil.) On a slab lying in the Viṝ tirunda-Perumāl temple in the same village. In characters of about the eleventh century A.D. Registers that the community of merchants (nāndēśi) at Mayilarpill, declared Ayyapuḷal-Kāṭṭur, to be a virapaṭṭana and laid down certain rules of conduct to be followed by the members of the Vāḷaṉijōka sect residing in that village. [A very interesting record which eulogises the gild, refers to 500 Viraśāsanas, glorifying their deeds, etc. See Madr. Ep. Rep., 1912-13, pp. 99-100 for details. See also Inscns. 342 of 1912 at Basinikonḍa, 349 of 1912 at Viralūr, Ep. Carna., Vol. VII (Sk. 118, and Ep. Ind., VII, p. 97.)

Mādambākkam.

683. 318 of 19II.—(Tamil.) On the south wall of the central shrine in the Dhēṇupuriśvara temple. An epigraph of the Chōla king Tribhuvanachakravartin Virarājendra Chōladeva (not identified) recording in his tenth year gift of twenty veli of land north of Mādambākkam alias Ulaguyvandasōla-chaturvēdimaṅgalam, a village in Neduṇgunrāṉādu which belonged to Puliyar-kōṭṭam alias Kulottuṅgaśōla-valanādu, a subdivision of Jayaṅgondachōlamaṇḍalam, to the temple of Śiṛṛēri-Āḷuṭḍaiya-Nayanār, under orders of Paṅchanadīvāṇa Nilaṅgaraiya, a contemporary of Köpperuṇīṅgadēva. See N.A. 473.

684. 319 of 19II.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Viraśrī Kumāra-Dēvarāya (II). Records in Prabhava (S. 1348) that eight house-sites of the sthānattār, being lost to them, fresh sites were provided for, in the street of the Kaikkōḷar. Mentions Śiṛṛēri-Āḷuḍaiya-Nayanār at Mādanpākkam alias Ulaguyvandasōla-chaturvēdimaṅgalam in Neduṇgunrāṉādu, a district of Ārayavēḷi-pārṟu, a subdivision of Puliyar-kōṭṭam alias Kulottuṅgaśōla-valanādu, in Jayaṅgondachōlamaṇḍalam.

685. 320 of 19II.—(Tamil.) On the same wall. An incomplete and damaged record of the Vijayanagara king Viraṟṟatapatē Sadāśiva-Mahārāya "who took every country," date of which is lost.
686. 321 of 1911.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Raja-rjadēva recording in his second year gift of two cows for providing curds to the temple of Sīṟeri-Uḍaiyā-Nāyanār at Māḷambakkam alias Ulaguyavandaśoḷa-chaturvedimaṅgalam.

687. 322 of 1911.—(Tamil.) On the west wall of the same shrine. A record of the Pandyar king Jatāvarman alias Tribhuvanachakravartin Sundara Pandyadēva (I? 1276-90); quotes in his tenth year, the fifteenth year of Perunjiṅadēva and records a gift of land to maintain lamps, offerings and festivals in the temple of Sīṟeri-Āḻudaiyā-Nāyanār.

688. 323 of 1911.—(Tamil.) On the north wall of the same shrine. Dated in the reign of the Chola king Tribhuvanachakravartin Virarajendrachōḷadēva (not identified). Records in his thirty-sixth year gift of the village of Maduraippakkam in Nedungunra-nāḍu, a subdivision of Puliyur-kōṭṭam in Jayangondachōḷamandalam, to the same temple, by order of Aruṇagirī Perumal Nīlagangaiyān. See No. 683 above.

689. 324 of 1911.—(Tamil.) On the south wall of the verandah round the same shrine. A record of the Vijayanagarā king Vira-Kampana-Uḍaiyār (II), son of Bukkana-Uḍaiyar (i.e., Bukka'ī) in Ananda (Ś. 1296), relating gift of the village of Māḷanpakkam to the temple by a certain Viṭṭappar with the permission of the king. The inscription is of great interest as it enumerates the various dues and obligations to which the tenants were subjected. These were the purakkalanaiyār perkaḍamai (which Mr. Krishṇa Sastri interprets as the obligations of the people who live outside the village), fees on cotton looms, caste obligations, fees of oil-mills, vilvari, vāśalvari, uḻugalvari, nallermaitai, narpaśi, kārttigaippachchottai, tiruppiṇiyi, “the share (mērvai) of grain from each harvest granted to village watchmen, market-fees (śandaimudal),” the āśvaṇadimakkapēr, the vettīvari, etc. All these were to be paid to the temple for worship and repair instead of to the Government.

690. 325 of 1911.—(Tamil.) On the north wall of the same verandah. A damaged record of the Pandyar king Jatāvarman alias Tribhuvanachakravartin Sundara-Pandyadēva, dated in his fifteenth year. Records sale of houses in the tirumadaiyāḷagam to temple servants. It is not known which of the Sundara Pandyas is referred to.

Nāgalāpuram.

691. 619 of 1904.—(Kanarese.) On the south, east and north walls of the central shrine in the Vedānārāyaṇasvāmin temple. A record of the Vijayanagarā king Vira-pratāpa Vira-Krishṇarāya. The gift of certain villages. (The date is doubtful.)

692. 620 of 1904.—(Tamil.) On the north wall of the Vedavallittaiyar shrine in the same temple. Dated in the reign of the
Vijayanagara king Śrīraṅgadēva-Mahārāya records in Pramāthin the grant of certain privileges to the Paṅchalattār (i.e., the five artisan communities).


694. 622 of 1904. On the west wall of the manṭapa in front of the same shrine. A damaged record.

695. 623 of 1904.—(Tamil.) On the north wall of the same manṭapa. Dated in the reign of the Vijayanagara king Vīrapratāpa-Krishṇadēva Mahārāya. Seems to record in Ś. 1442 expired, Vikrama, an agreement among certain merchants.

696. 624 of 1904.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Krishṇadēva-Mahārāya, in Ś. 1442 expired, Vikrama. Mentions a number of köttams and nādus.

697. 625 of 1904.—(Sanskrit and Grantha.) At the entrance into the second gōpura of the same temple, right side. The Vijayanagara king Krishṇarāya-Mahārāya records gift of two villages.

698. 626 of 1904.—(Kanarese.) In the same place, left side. The Vijayanagara king Vīrapratāpa Krishnārāya-Mahārāya records in Sarvadhārīn (i.e., Ś. 1451), gift of land.

699. 627 of 1904.—(Sanskrit and Grantha.) On the left and right sides of the second gōpura of the Vēdanārāyaṇasvāmin temple. A record of the Vijayanagara king Krishṇarāya relating in Ś. 1445, Svabhānu, gift of land. One of the objects of the grant was the recitation of the Sanskrit Vēdas and the Drāvīḍa-Vēda (the Prabandha) and the exposition of Vēdānta. [The temple is said to have been built at the command of the deity conveyed in a dream to a certain Haridēsa. See next inscription.]

700. 628 of 1904.—(Tamil.) At the entrance into the north gōpura of the same temple. A record of the Vijayanagara king Krishṇadēva-Mahārāya in Ś. 1445 expired, Svabhānu. Refers to the origin of the temple and says that it was built at the command of Emberumān (i.e., Vishnu) who appeared in a dream to a private individual, Haridēsa. [Refers also to a visit which the king paid to Aragaṇḍapuram (i.e., Nāgalāpuram) on his way to Kumbakonam for the Mahāmākha festival, just after his return from the campaign in the north.]


702. 629 of 1904.—(Tamil.) On the east wall of the outer prākāra of the same temple. A damaged record of the Vijayanagara king Krishṇadēva-Mahārāya, the date of which is indistinct.
703. C.P. No. 12 of 1905.—A record of Krishnadeva Raya, dated in Ś. 1445, making grant of several villages to the temple of Nilamanikeyadeva (i.e., Vēdanārāyaṇaperumāl) and to Haridasa mentioned in No. 700 above. To the latter was entrusted the entire management of the temple.

Nallur.

703-A. The Nallur grant of Harihara II. A C.P. grant in Sanskrit verse and Nandināgarī character, recording the gift of the village (which was in Mēguna-valanādu or Nalatūripālem Śīma in Paiyur-Koṭṭam) to Brāhmans by Harihara II in Ś. 1321, Pramādhin, Kārttiya, lunar eclipse, corresponding, according to Dīkhīt, to Wednesday, 15th October A.D. 1399. See Ep. Ind., III, 113—26.

Narasīngapuram.

704. 237 of 1910.—(Tamil in Telugu characters mixed with Tamil ones.) On the south wall of the central shrine in the Narasimha-Perumāl temple. A record of the Vijayanagara king Vīrāpratāpa Achyutayadeva-Mahārāya, dated Ś. 1456, Jaya. [A fresh copy of No. 17 of 1896, noticed on page 4 of the Annual Report on Epigraphy for 1895-96, paragraph 12.] It assigns an allowance of money, food, etc., to certain Brāhmans for the recitation of the Vedas to the merit of the king's father Narasa Nāyaka, in whose name the village was founded.

705. 238 of 1910.—(Tamil.) On the same wall. Belongs to the reign of the Vijayanagara king Vīrāpratāpa Achyutayadeva-Mahārāya. Records in Ś. 1455, Vijaya, gift of the village of Periya-Puliyāvi surnamed Narasimhapuram to Brāhmaṇas, for the merit of the king by an agent of his named Tittāra-pillai, on the occasion of the consecration of the image of Lakṣminarasimhamūrti.

706. 239 of 1910.—(Tamil.) On the same wall. Belongs to the reign of the Vijayanagara king Vīrāpratāpa Achyutayadeva-Mahārāya. Records in Ś. 1457, Manmatha, gift of land to Śri Vaishnavas by the same chief for the merit of Periyasvāmi Narasa Nāyaka on the occasion of the consecration of Prahlādapurandara—the name given to the image carried in processions in the Lakṣminarasimha-Perumāl temple—at Kūvam Tyāgasamudrānallur surnamed Narasaniyakapuram in Kunūr-nādu, a subdivision of Teṅkarai Manavil-kōṭtam in Chandragiri-rāja, which belonged to Jayaṅgonḍachōla-maṇḍalam. [Kūvam Tyāgasamudram was named after Viranārayana Sambuvarāya (1331—83), a contemporary of the Iraṭṭayar, Kālamēgha, etc., who celebrated his generosity to poets by calling his city Tyāgasamudram.]
707. 240 of 1910.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Vira-pratapā Achyutayadēva-Mahārāya. Records in Ś. 1456, Jaya, gift of land and a house for the merit of Periyavāmi Narasa-Nāyaka in the presence of Viṭṭhalēsvara on the banks of the Tuṅgabhadra river, to each of two Vaishṇava Brāhmaṇas who recited a purāṇam (Bhaktisaṅjīvini) in the same temple.

708. 241 of 1910.—(Tamil.) On the same wall. Records gift of land to a Brāhmaṇa on the occasion of the consecration of Lakṣmīnarasimhamūrti.

709. 242 of 1910.—(Tamil.) On the north wall of the same shrine. Dated in the reign of the Vijayanagara king Vira-pratapā Achyutadēva-Mahārāya. Records in Ś. 1455, Vijaya, gift of a house and some special privileges by Tittāra-pilkai of Kāṇchi-puram to the watchman in the temple of Lakṣmīnarasimhamūrti.

710. 243 of 1910.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Vira-pratapā Vīra- Veṅkaṭapati-dēva (I) Mahārāya, dated Ś. 1530, Saumya. Mentions Gobburī Obaraṇa and the gift of sixty-five gold pieces called Veṅkaṭarāya-varāhans and seems to regulate the festivals and the daily services in the temple of Ajagiyāśingar at Kūvam Tyāgasamudranallur alias Narasimhapuram. [For the description of the Veṅkaṭarāya-varāhans see Ind. Antq., XX, 207 ff. The Obaraṇa of this inscription is evidently the brother-in-law of Veṅkaṭa I, mentioned by Barrados. See For. Empe., p. 222–33; see also No. 707 above.]

711. 244 of 1910.—(Tamil.) On the south wall of the Nāchchīyar shrine in the same temple. Records in the thirty-fifth year of the Chōla king Rājakēsarivarman alias Chakravartin śrī-Kulottuṅga-Chōjadēva (I? 1070—1118) the consecration of a shrine (apparently for Rāma, Sīta and Lakṣmīna) in the temple of Madurāntaka-Viṅṇagār in Madurāntakanallur which was a village in Kāṇṭhur-nāḍu, a subdivision of Maṅyir-kōṭṭam, and a gift to it, of oil for two lamps, by the inhabitants of Kaṭāraṅgoṇḍaṅgolapuram in Paṅsali-nāḍu of the same kōṭṭam.

712. 245 of 1910.—(Tamil.) On the same wall. Registers the consecration of a shrine by a certain Vāṇiyana Paṅnaṅnādāḷi Sūrai alias Śrīrāmadūta of Kiṭāraṅgoṇḍaṅgolapuram, with the help of its residents, and provides for offerings and lamps. Kiṭāraṅgoṇḍaṅgolapuram must have been called after Rājendra-chōla I whose conquests included Kaṭāha or Kaḍāra (i.e., Lower Burma). See N.A. 615, 617 and 618.

713. 246 of 1910.—(Tamil.) On the west wall of the same shrine. Records a sale of land to Vāsudeva Rājasundaran, a resident of Iruṅganūr, apparently by the assembly of Madurāntakanallur. Mentions Iḷambiyāṅgōṭṭūr.
714. 247 of 1910.—(Tamil.) On the north wall of the same shrine. An unfinished record. Contains portions of the historical introduction of Kulōttunga I, beginning with the words pugalmādu.

715. 248 of 1910.—(Tamil.) On the same wall. An unfinished record of the Chōla king Parakēsārarvarman alias Chakravartin Vikrama-Chōladēva (II18—35), dated in his seventh year. Seems to register a sale of land by the assembly of Kōṭṭur alias Śōjavichchādira-chatur-vēdimāṅgalam in Kānṭur-nādu, a subdivision of Maṅayir-kōṭṭam in Jayaṅgondachōla-maṅḍalam. Mentions also Madurāntakanallur in the same kōṭṭam.

716. 249 of 1910.—(Tamil.) On the same wall. Records in the thirty-fourth year of the Chōla king Rājakēsārarvarman alias Chakravartin śri-Kulōttunga-Chōladēva (I?) gift of land by the inhabitants of Madurāntakanallur to the god, goddess and Ḭaiyāḷvār (i.e., Lakṣmaṇa), in the temple of Madurāntaka-Vinṇagar-Āḷvār.

717. 250 of 1910.—(Tamil.) On a slab set up in front of the main gōpura of the same temple. Dated in Ś. 1467 in the reign of the Vijayanagara king Viraprātāpa Sadaśīvadēva-Mahārāja. Records in Ś. 1467, Viśvavasuvu, remission of taxes in the village of Kūvam Narasanāyakkarpuram, by a certain Śaṅkaranāyaka Liṅganāyaka for the merit of Śinna-Timmayadēva-Mahārāja, son of Rāmarāja-Timmay and brother of Rāmarāja Timmari Vīṭhala, the general of Sadaśiva Raya and cousin brother of Aliya Rāma Rāya. Prince Chinna Timma is mentioned in the Telugu poem Bālabhāgavatamu of Dōsur Kōnērikavi as the brother of Vīṭhala. Chinna Timma was evidently governor of Chandragiri Rāja of which Naraṅgapuram was a part.

Nattam.

718. 260 of 1912.—(Tamil.) On the south wall of the Śenbagēsvara temple. A fragment of record of the Chōla king Tribhuvanachakravartin Rājarājadēva III, date of which is lost. Records a gift of land apparently by the assembly of Paramēṣvaramaṅgalam alias Śōjakulaliṅka-chaturvēdimāṅgalam.


720. 262 of 1912.—(Grantha and Tamil.) On the west and north walls of the same temple. A mutilated record of the Chōla king Parakēsārarvarman alias Rājendrā-Chōladēva I (1011—43), dated in his third year. Mentions Paramēṣvaramaṅgalam alias Nigariḷiśōḻachaturvēdimāṅgalam, the assembly of saṃvatsara-vāriyān (i.e., the annual supervision committee) which consisted of twelve men which formed part of the maha sabha and which was elected in the month of Tulā every year. The committee performing the duties
connected with that village, met in the hall called Rājendraśōlā-chatuśsālī, and Kañjaran Aiyyan Sūryan was the settlement officer (vagai-śeygirā) of the district. See No. 727 below. These confirm the Uttaramallūr inscriptions about the village assembly and subordinate committees.]

721. 263 of 1912.—(Tamil.) On the same walls. A mutilated record of the Chōla king Parakēśarivarman alias Rājendra-Chōla-dēva I (1011—43), dated in his sixth year. Records gift of land for supplying the paddy required for offerings in the temple at Paramēśvaramaṅgalam alias Nigariḷiśoḷa-chaturvedimaṅgalam in Śembūr-kōṭṭam which was a district of Jayāṅgonaḍaśoḷa-maṅḍalam. Mentions the assembly of that village which included twelve members of the samvatsara-vāriyam. Salary in paddy of temple servants given.

722. 264 of 1912.—(Tamil.) On a stone built into a wall of the maṅṭapa of the same temple. A fragment of record of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōla-dēva I, date of which is lost. Seems to record a sale of land.

723. 265 of 1912.—(Tamil.) On another stone in the same place. A fragment of record of the Chōla king Rājarājadēva III, dated in his third year. Records gift of a lamp to the temple at Paramēśvaramaṅgalam alias Sōḷakutulilaka-chaturvedimaṅgalam.

724. 266 of 1912.—(Tamil.) On a third stone in the same place. A fragment of record of Tribhuvanachakravartin Könerin-maṅkoṇḍān, date of which is lost. Mentions Perumanṛattāḷvār of Paḷampaṭṭinām (old town).

725. 267 of 1912.—(Tamil.) On a slab built into the roof, above the Subrahmanya image, in the same temple. A much-damaged record of the Vijayanagara king Vīra-Kampana-Udaiyār (II), son of Vīra-Bukkaṇa-Udaiyār (I), dated Ananda. Seems to fix the levying of certain taxes.

726. 268 of 1912.—(Tamil.) On a pillar lying in front of the same temple. Records that this flower garden was the gift of Padaiyādān Mādan alias Kulottuṅgaśoḷa-Gāṅgēyarāyan. See N.A. 548 and S.A. 61, 62, 86 and 98.

727. 269 of 1912.—(Tamil.) On another pillar in the same place. Fragment. Refers to queen Dantipirāṭṭiyār and to a certain Virakośaṁaṅgalamudaiyār Udaiyapirāṭṭiyār who caused all the waste lands in the village of the temple maḍaippalī pura to be cultivated and the income used for festivals on the winter and summer solstices, eclipses, Aippāsi-viṣhū, Śittirai-viṣhū, and Maśi-Magam, for the welfare of Dantipirāṭṭiyār and Rājendra-Chōla-dēva. The Ūrvāriyam seems to have been, according to Mr. Krishna Sastri, the committee whose function was to see the lands of the village properly cultivated and to collect the produce.
Rāmagiri.

728. 630 of 1904.—(Tamil.) On the south wall of the central shrine of the Vālīśvara temple. Records in the eleventh year of the Chōḷa king Tribhuvanachakravartin Kulöttuṅga-Chōḷadēva gift of 32 cows for a lamp.

729. 631 of 1904.—(Tamil.) On the same wall. Records gift of 61 cows for 2 lamps. The name of the king and the date of the record are lost.


731. 633 of 1904.—(Tamil.) On the same wall. Records in the fifth year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III?) a gift by Vīra-Narasimhadēva alias Yadavarāya.

732. 634 of 1904.—(Tamil.) On the same wall. A damaged record of Kembana-Uḍaiyār (Kampaṇa-Uḍaiyār) in Ānanda.

733. 635 of 1904.—(Tamil.) On the west wall of the same shrine. A record of the Chōḷa king Tribhuvanachakravartin Rājadhirajadēva relating gift of 3 lamps (the date is lost). Built in the middle and incomplete.

734. 636 of 1904.—(Grantha and Tamil.) On the north wall of the same shrine. An incomplete record. Mentions a chief with a string of birudas in Sanskrit from which we learn that he was a devotee of the Kāḷahasti and Tirupati temples and that he was the ruler of Veṅgi.

735. 637 of 1904.—(Tamil.) On the same wall. Records in Ś. 1338 expired, Naḷa (wrong) gifts by a chief.

736. 638 of 1904.—(Tamil.) On the same wall. The Chōḷa king Tribhuvanachakravartin Rājarājadēva records in his tenth year, gift of 32 cows for a lamp. The village was situated in Nīṟavūrṇāḍu, a district of Kunṟavattana-kōṭṭam, a subdivision of Jayaṅgonda-Chōḷamāndalam.

737. 639 of 1904.—(Tamil.) On the same wall. An incomplete record of Kampaṇa-Uḍaiyār, dated ViśvāVASU. The temple is called after Tiruvāḷiṣuramuḍaiyā-Nāyinār.

738. 640 of 1904.—(Grantha and Tamil.) On the east wall of the maṇṭapa in front of the same shrine. Dated in the reign of the Chōḷa king Tribhuvanachakravartin Kulöttuṅga-Chōḷadēva (III). Records a gift by Śaṅkukula-Chāḷukki Tani-ninru-uṇṟa Vīra-Naraśiṅga-
dēva alias Yadavarāya, who is mentioned with a string of birudas in Sanskrit. The date of the record is indistinct. See N.A. 58.

739. 641 of 1904.—(Tamil.) On a pillar of the same maṇṭapa. Vīra-Kampaṇa-Uḍaiyār records in Sādhāraṇa gift of the pillar.
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740. 642 of 1904.—(Tamil.) On the west wall of the prakāra of the Vaišhāvī temple. Records in Dundubhi a gift of land by Bukkaraya-Uṣayya to a certain mathādhīpati who is called Satyadarśanigal. The temple is called Tirukkarikkarai.

741. 643 of 1904.—(Tamil.) On the west wall of the Bhairava shrine in the same temple. A record of the Vijayanagara king Vira-Harihara-rāya in Pratapin. The temple is called Tirukkāra-kaṇi-udaiya-Nāyanar at Naḍuvumalai in Niṁaiyur-nādu, a district of Kunavattana-kōṭam which was a subdivision of Jayaṅgonda-Chōlamändalam.

742. 644 of 1904.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Vīrājēndra-Chōlādeva in his sixth year. The temple is called Tirukkārika-rāippillaiyār in Naḍuvimalai Niṁaiyur-nādu, described as in No. 741.


744. 646 of 1904.—(Tamil.) On the same wall. An epigraph of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) recording in his sixteenth year, gift of 32 cows for lamp to the temple of Tirukkārika-udaiyār in Niṁaiyur-nādu, a district of Kunavattana-kōṭam, a subdivision of Jayaṅgonda-Chōlamändalam.

745. 647 of 1904.—(Tamil.) On the same wall. An inscription of the Chōla king Tribhuvanachakravartin Rājarājadēva recording in his ninth year gift of money for a lamp.


747. 649 of 1904.—(Tamil.) On the same wall. An incomplete record of Tribhuvanachakravartin Alluntikkaraśan alia Ganaṅgopāla, dated in his fourth year. See S.A. 146. Evidently he was different from Vīragaṅgopāla, the contemporary of Vikrama Pāṇḍya who is mentioned in N.A. 708, S.A. 68 and S.A. 342.

748. 650 of 1904.—(Tamil.) On the north wall of the same shrine. An incomplete record of the Chōla king Tribhuvanachakravartin Kulōṭtuṅga-Chōlādeva, dated in his twenty-sixth year.

749. 651 of 1904.—(Tamil.) On the north and west walls of the same shrine. A record of the Chōla king Tribhuvanachakravartin Vīrājēndra-Chōlādeva recording in his sixth year, gift of ninety-six sheep. Built in in the middle.

750. 652 of 1904.—(Tamil.) On the east wall of the same shrine. A fragmentary record of the Chōla king Kulōṭtuṅga I containing a portion of the historical introduction.

751. 653 of 1904.—(Tamil.) On the same wall. An epigraph of the Chōla king Tribhuvanachakravartin Rājarājadēva recording in his twenty-seventh year gift of money for a lamp.

753. 655 of 1904.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) recording in his twenty-fifth year gift of money for a lamp to the temple of Tirukkārikaṟaippillaiyār.

754. 656 of 1904.—(Tamil.) On the same wall. The Chōla king Tribhuvanachakravartin Rājarājadēva III records in his twenty-ninth year, corresponding to 26th June 1245, gift of sixteen mādai for a lamp. “The date shows that the reign of Rājarāja III could not have commenced before approximately the 27th June 1216 A.D.” Ep. Ind., VIII, 271–72.

755. 657 of 1904.—(Tamil.) On the same wall. Records an order of Madurāntaka-Pottappi-Chōla.

756. 658 of 1904.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records in his tenth year gift of thirty-two cows for a lamp.


758. 660 of 1904.—(Tamil.) On the back of the stone bull through the mouth of which water flows into the tank within the same temple. Records the setting up of the bull by a carpenter. In ancient character.

759. 661 of 1904.—(Tamil.) At the entrance into the ruined gōpura at the same temple. A mutilated record of the Vijayangara king Virūpāksharāya (II, 1465—86), son of Gajaṉṭai-Pratāpa Dēvarāya (II), dated in Sārvarin. The Śaka date is not preserved in full. Damaged.

Satyavēdu.

760. 31 of 1912.—(Tamil.) On a stone lying in the courtyard of the Mātaṅgēsvara temple. Records in the fourth year of the “Gaṅga-Pallava” king Aparājitavaran gift of the village of Tuṇaiyūr with its income (consisting of ponnu and puravu) for worship in the temple of Mahādēva at Mātaṅganpaḷḷi in Tēkkūr-nādu, a subdivision of Paiyyūr-Ilaṅgüṭṭam, by Kumarandai Kurumbarāḍittan alias Kaṭupaṭṭi Peraraiyan of Śēra-nādu. [Kurumbarāḍittan or the son among the Kurūmbas denotes a Pallava.]
761. 32 of 1912.—(Tamil.) On a stone in the Ardha-manṭapa of the same temple. Records in the fifth year of the “Gaṅga-Pallava” king Aparājitavarman gift of 100 sheep for a lamp, to the same temple by Porīnāṅgai, wife of the chief mentioned in No. 760. Mentions the measure called vidēlvidugu, named after the Pallava king who had that title (i.e., Nandivarman III). See N.A. 347.

762. 33 of 1912.—(Telugu.) On stones built into a well in front of the same temple. Records in Ś. 1608, Akshaya, gift of a well and a garden by Krishnareḍḍi of Deśūru whose ancestor, Peda-Krishnareḍḍi, is stated to have been the disciple of Tirumalai-Tōḷappāchārya, to have belonged to the Paṇṭakula and to the Madurāntaka-gōtra. [Tirumalai Tōḷappāchārya was the teacher of Maṭṭa Ananta, the author of Kākusthāvīyamamu, who is proved both by Viresaliṅgam Pantulu and Mr. Krishna Sastri to have lived about 1565. See Ep. Rep., 1912, p. 88. Pedda Krishṇa Reḍḍi therefore should have lived then.]

763. 34 of 1912.—Sanskrit (Telugu.) On the same stones. A record of the Nawab Qutb Shahi Abul Hasan (Abu Hasan 1672—88) of Gōlkonda. Refers in Ś. 1608, Akshaya, to the construction of the same wall by Pedakrishnāvibhu (i.e., Krishnareḍḍi).

Śivapuram.

764. 18 of 1896.—(Tamil.) On the east wall of the Śiva temple, left of entrance. The Chōla king Kō-Parakēsarivarman alias Rājendra-Chōlaḍēva (I, 1012—43) records in his eighth year, gift of two lamps to the temple of Rājārajaśvarama. [Dr. Hultsch believes that this temple, like that at Tanjore, should have been founded by Rājarāja I.]

Tiruvellaiyar.

765. 247 of 1912.—(Tamil.) On the entrance into the central shrine in the Veḷavāyilēsvaram temple. A much damaged record of ParthivendrādhiVARman, dated in his eleventh year. Seems to provide for the burning of a lamp in this manṭapa by two merchants. Mentions Puḷal-kōṭṭam.

766. 248 of 1912.—(Tamil.) On a slab in the same temple. A mutilated record of the Chōla king Rājendra-Chōla I, date of which is lost. Records gift of land for offerings to the god Rishabhavāhanadēva, in the temple of Svāmīśvaram-Uḍaiyar at Tiruvallaiyar, by the residents of Tattamunji, Attimānichchērī, Kāṭṭur alias Rājendraśalaparam, and Tiruvallaiyar.

SAIDAPET TALUK

Kunnattūr.

This was the birth place of Šēkkilār, the author of the Peria Purāṇa, but no inscription concerning him is available here.
767. 255 of 1909.—(Tamil.) On a slab set up near the Perumākōyil tank. An incomplete and damaged record of the Vijayanagara king Vṛapradāpa Śrīraṅgadēva Mahārāya, dated Ś. 1501, Bahudhānā. Records gift of land at Kunṟattūr to the temple of Talaśayana-Perumāl at Kaḻadi-mallai for the merit of the king’s brother Veṅkaṭapatidēva-Mahārāja (i.e., Veṅkaṭa I) by the general Gobbuṟi Tirumalai Nāyakkar. Kunṇattūr was situated in Perumbākka-śīrmaṇi which belonged to Tirukkaḷukkuṇṟa-pāṟṟu in Muggandur-nādu, a subdivision of Āmūr-kōṭṭam, a district of Paḍaiyiru-rājya in Jayaṅgonda-chōlamanḍalam. [The donor is identified by Mr. Krishna Sastri with the general who made a grant of two villages to the Triplicāne temple in A.D. 1584–85. See Kuvam and Triplicane inscriptions. Ep. Rep., 1904, p. 25.]

768. 256 of 1909.—(Tamil.) On a slab set up in the Nādanānḍeśvara temple at Manamai, a hamlet of the same village. A damaged record of the Chōḷa king Tribhuvanachakravartin Kulōṭtunā-ga Chōḷadēva (III, 1178–1216) “who was pleased to take Madurai (Madura) and the crowned head of the Paṇḍya,” dated twenty-fourth year. Records gift of three cows for a lamp to the temple of Tiruvāgattirūḷa-Ūdaiyār at Manamai alias Jananathānallūr, a village in Āmūr-nādu which was a subdivision of Āmūr-kōṭṭam in Jayaṅgonda-chōlamanḍalam.

769. 257 of 1909.—(Tamil.) On a slab built into the floor at the entrance into the Īḷvaru temple in the same hamlet. An incomplete record of the Chōḷa king Kulōṭtunā-ga Chōḷadēva, dated sixth year. Refers to a hunting accident. [Gives an insight into the method of administration of criminal justice. Two persons go out on a hunting expedition and the arrow of one aimed at the game hits and kills the other. As the record is mutilated we are not able to say how the matter was decided; but the usual expiation was to provide for a perpetual lamp for the merit of the deceased.]

770. 258 of 1909.—(Tamil.) On two detached fragments built into the shrine of the same temple. One of the stones mentions Sundara-Paṇḍyadēva (not identified) and the other the thirteenth year of, perhaps, the same king. The first also refers to the Viṣṇu temple called Śendāmaraiṅkāna-Vīṇagar.

771. 259 of 1909.—(Tamil.) On the south wall of the shrine of the goddess in the same temple. Dated in the reign of the Paṇḍya king Tribhuvanachakravartin Sundara-Paṇḍyadēva. Records gift of two cows for a lamp by a lady of Uṭṭarāmērū, named Devar-galammari, who was a member of the Nyāyattār or committee of justice at Uṭṭarāmērū temple mentioned in No. 768. The date is doubtful. [Mr. Krishna Sastri identifies the king with Jātāvarman Sundara-Paṇḍya II 1276–90, and rightly draws attention to the fact that a woman was a member of the committee.]
772. 260 of 1909.—(Tamil.) On the west wall of the same shrine. Records in the seventh year of the Pandya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pandya-deva gift of lamp to the same temple. See note to the above epigraph.

Little Mount (near Madras).

772-A. 93 of 1898.—(Armenian). On a stone set up at the foot of the steps leading to the Church. A cross is carved out above the inscription, a copy which was submitted to Professor Hubschmann at Strassburg. He first deciphered it. The record is dated in year 1112 (of the Armenian patriarch Moses), i.e., A.D. 1663 and is an epitaph of an Armenian merchant named Khôja David, son of Khôja Margarê. [See Ep. Ind., Vol. VI, p. 89.]

Mângâdu.


774. 349 of 1908.—(Tamil.) On the same wall. Records in the sixteenth year of the Chôla king Tribhuvanachakravartin Râjarâjadêva (III ?) gift of money for a lamp to the temple of Tiruvellîkkîmēya-Nâyanar at Mângâdu alias Ālagiyaśôlanallûr in Puliyûr-Kôtîm.

775. 350 of 1908.—(Tamil.) On the same wall. Seems to register a gift of land in the reign of the Vijayanagara prince Pratapadêvarâya. Built in at the end. Mr. Krishna Sastri surmises that the chief referred to must be the younger brother of Dêvarâya II.

776. 351 of 1908.—(Tamil.) On a slab built into the floor of the same shrine. Records in the third year of the “Gaṅga-Pallava” king Vijaya-Aparâjitavarman gift of gold for a lamp and offerings to the temple of Tiruvellîkkîl-Mahâdeva at Mângâdu by a native of Kachchipêdu. [It is doubtful whether Aparâjita was identical with Nripatuṅga or his successor.]

777. 352 of 1908.—(Tamil.) On another slab built into the same floor. An incomplete record of the “Gaṅga-Pallava” king Vijaya-Nandivikramavarman, dated seventeenth year. Mentions a native of Kunṭattûr and the temple of Tiruvellîkkîlûḍaiya.

778. 353 of 1908.—(Tamil.) On the north wall of the central shrine in the Kâmâkshi-amman temple. Dated in the time of the Vijayanagara king Pratapadêvarâya. Records in Parâbhava gift of land to the temple of Āvuḍaiya-Nachchîyâr in Mângâdu alias Ālagiyaśôlanallûr, in Mângâdu-nâdu, a subdivision of Puliyûr-
Köttam *alias* Kulöttunγaśōla-valanaṇḍu in Jayairgondachōla-mandaḷam. Mentions Dēvaraya Uḍaiyār. See No. 775 for the identity of the chief.

779. 354 of 1908.—(Tamil.) On the west wall of the same shrine. Records in the reign of the Vijayanagara chief Pratapadēvaraya an agreement among the villagers of Maṅgāḍu prohibiting the sale of lands to outsiders or even the gift of them as a dowry. [The inscription affords a unique example of the attempt at the preservation of the corporate unity of the village.] [See No. 775 above.]


782. 357 of 1908.—(Tamil.) On a slab built into the floor in the same gōpura. A fragment of record of the Chōla king Parakēsarivarman, dated fifteenth year. Records gift of a lamp. Maṅgāḍu is stated to have been situated in Puliyūr-Köttam.

783. 358 of 1908.—(Tamil.) On two stones built into the floor of the court-yard in the same temple. Dated in the fifth year of the Pāṇḍya king Tribhuvanachakravartin Könerinmaikonḍān Sundara Paṇḍyadeva I (1251—64) "who was pleased to take every country". Records gift of land as a *Pallichchāndam* to a palli whose name is not quite distinct.

784. 359 of 1908.—(Tamil.) On the east wall of the first prākāra of the same temple. A damaged record in Virūdhin. Appears to record an agreement among the residents of Maṅgāḍu. Mentions Achchutappa-Nāyaka. See N.A. 523 and 693.


786. 361 of 1908.—(Tamil.) On a pillar in the Māri-amman temple in the same village. Dated in the reign of the Vijayanagara king Krishnadēva Mahārāya (1509—30). Registers in Bhāva, a gift of land to the temple of Parama-Nāyanār at Maṅgāḍu for the merit of Vīra-Nāraśingarāya-Nāyakkar who appears to have been also called Sellappa. [The Naik was evidently the Sāluva chief whose rebellious behaviour was the cause of Achyuta Rāya's southern campaign in 1532. See my *Hist. Naik King* in *Ind. Antq.*, September 1914, for details.]
This place (Ratnāghara in Sanskrit) was the site of one of the battles between the Pallava Narasimhavarman I and the Western Chālukyan Pulakeśin II. Later on it figures in the endowments of almost every Chōla king. It had then the successive names of Lōkamahādevi-chaturvēdimāṅgalam, Rājachūlāmani-Chaturvēdimāṅgalam, Grāmāshikāmani-Chaturvēdimāṅgalam and was first in Māganur-nādu in Śengāṭtu-Kōṭṭam in Jayaṅgoṇḍaḻoḷamandalam, but later on in Kūṇṭattūr nādu, a district of Puliyūr-Kōṭṭam in Kūlōṭtōṅa-chōla valanādu. It had three temples referred to below:

787. 2 of 1892.—(Tamil.) North wall of the maṇṭapa in front of the Rājagōpāla-Perumāḷ temple. A record of the fifth year of the Chōla king Ko-Rājakēsarivarman Vīra Rājēndra I. The epigraph gives an interesting account of the king’s war with the Chāḷukyans, Veṅgi, etc. It records gift of 4,450 kūlīs of land by Sēnāpati Jayaṅgoṇḍaḻoḷa Brahmadehirājā. [See S.I.I. III, No. 30, pp. 64—71.]

788. 3 of 1892.—(Tamil.) East side of the outer wall of the second prākāra of the Rājagōpāla-Perumāḷ temple. A record of the Chōla king Kō-Parakēsarivarman alias Rājēndrādeva, dated in his fourth year. A very important inscription detailing all the king’s achievements against Āhavamalla (Sōmēśvara I), Ceylon, etc. [See S.I.I., Vol. III, No. 29, pp. 58—64.]


790. 5 of 1892.—(Tamil.) South wall of the maṇṭapa in front of the Rājagōpāla-Perumāḷ temple, second inscription. A record of the twelfth year of the Chōla king Tribhuvanachakravartin Kulōṭtōṅa-Chōḷādeva (III), recording that a military officer purchased 600 kūlīs of land and assigned them to temple. [See Ep. Ind., IV, p. 220, where Kielhorn calculates the date to be Monday, 4th December A.D. 1189. See S.I.I. III, No. 36, pp. 82—83.]

791. 6 of 1892.—(Tamil.) North and west walls of the garbhagriha of the Rājagōpāla-Perumāḷ temple. A record of the twentieth year of Chōla king Kō-Ｒājakēsarivarman alias Jayaṅgoṇḍaḻoḷa Rājādhīrājādeva (1018—53), “who destroyed the palace of the Chāḷukyan king in the city of Kāmpili. This is a very important epigraph which gives all the details of Rājādhīrāja’s achievements. It records that the villagers made over 2,000 kūlīs of land to the temple for 100 kāśu. According to Kielhorn the date corresponded
to Wednesday, 3rd December A.D. 1046.  [See S.I.I. III, No. 28, pp. 51-58.]

792. 7 of 1892.—(Sanskrit and Tamil.) South wall of the garbhagriha of the Rājagopāla-Perumāl’ temple. A record of the Chōla king Kō-Rājakēśarivarman, dated in his sixth year, in which a person purchased 4,000 kūlis from the local people and gave it to Vishnu temple. [S.I.I. III, No. 27, pp. 50-51.]


794. 20 of 1896.—(Tamil.) On the east wall of the maṇṭapa in front of the Rājagopāla-Perumāl temple. Records in the eighteenth year of the Chōla king Tribhuvanachakravartin RajaRajadeva (III?) the building of the steps leading to the maṇṭapa, by two brothers. [S.I.I. III, No. 39, pp. 85-86.]

795. 21 of 1896.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladeva (III), “who took Madurai and the crowned head of the Pāṇḍya.” Records in his twenty-eighth year, gift of 7/80 old kāsu out of the interest of which four lamps were to be maintained in the Krishṇa temple. [See S.I.I. III, No. 37, p. 84.]

796. 22 of 1896.—(Tamil.) On the south wall of the same maṇṭapa. An incomplete record of the Pāṇḍya king Kō-Jaṭāvarman alias Sundara-Pāṇḍya, dated in his fifteenth year. [See Cg. 781 above for the probable identity of the king.]

797. 23 of 1896.—(Tamil.) On the west wall of the same maṇṭapa. A record of the forty-eighth year of the Chōla king Kō-Rājakēśarivarman alias Kulottunga-Chōla (I). Records the gift of 1,050 kūlis of land by a private person to the temple for the expenses of the new moon procession days. The land had been purchased by him from several persons. The date, according to Kielhorn, was Friday, the 25th January 1118. [See Ep. Ind., IV, p. 263 and S.I.I. III, No. 31, pp. 71-73.]

798. 24 of 1896.—(Tamil.) On the same wall. A record of the Chōla king Kō-Parakēśarivarman alias Vikrama-Chōladeva (1118--35). Records in his fourth year, the purchase of some land from the villagers and gift of it to temple. [See S.I.I. III, No. 33, pp. 75-77.] For offerings after the God’s bath.

799. 25 of 1896.—(Tamil.) On the same wall. A record of the eighth year of Chōla king Tribhuvanachakravartin Kulottunga-Chōladeva (II). Quotes an inscription of the thirteenth year of Vikrāmachōladeva. Records gift by the village Mahāsabha of two pieces of land (previously purchased from Sāhana Mādhava Bhaṭṭa, etc.), to the temple. [S.I.I. III, No. 34, pp. 77-78.]
800. 26 of 1896.—(Grantha and Tamil.) On the outside of the east wall of the second prakara of the same temple. Records in the eighteenth year of the Chöla king Tribhuvanachakravartin Rājarājadēva (III), gift of two lamps by Vādhūla Śrī Kṛishnasūri vaṇīṣṭhāpittasaṃāsthānīchandrasūryānandi, niṣṭhamāṇe, to Śrīrāma Bhaṭṭa and his brother Viśrunda Bhaṭṭa, priests in the temple of Mannanār. [See S.I.I., III, No. 40, pp. 86—87.]


802. 28 of 1896.—(Tamil.) On the same wall. An incomplete record of the Chöla king Rājarājadēva, dated in his tenth year.

803. 29 of 1896.—(Tamil.) On the same wall. Records in the eighth year of the Chöla king Kō-Parakēsārarvarman aliaś Rājarājadēva (II), gift of land by the Sabhā of Maṇimāṅgalam to the temple. The land had been purchased from Sāhini Mādhava Bhaṭṭan. One Aṛāṭanumki dasan is called the overseer of the Śrī VaśīHSV. [See S.I.I., III, No. 35, pp. 79—82.]

804. 274 of 1897.—(Tamil.) In the maṇṭapa in the Rājagopāla-Perumāḷ temple. A damaged record of the Vijayanagara king Devarāya (II), dated in Ś. 1357, Rākshasa.

805. 275 of 1897.—(Tamil.) On the south wall of the shrine in the same temple. Records in Rudhirōdgārīn assignment of a number of shares to the temple.

806. 276 of 1897.—(Tamil.) On the north wall of the same shrine. Records in the twentieth year of the Chöla king Tribhuvanachakravartin Kūḷottuiga-Chōladēva (III) gift of four lamps. See Ep. Ind., V, 199, where the details of the date are discussed and proved to be irregular.

807. 277 of 1897.—(Tamil.) On the south wall of the Dharmēsvara temple. A mutilated record of the Pāṇḍya king Jaṭāvarman aliaś Sundara-Pāṇḍyadēva (I or II?), dated in his fourteenth year.

808. 278 of 1897.—(Tamil.) On the east wall of the same temple. Contains an order regarding temple revenue from Nilagaṇgaraiyan. See No. 683 above.

809. 279 of 1897.—(Tamil.) On the same wall. Contains a similar order from Madhurāntaka-Pottappi-Chōla aliaś Gaṇḍagopāla, the father of Nilagaṇgaraiyar. See Cg. 683 above.


811. 281 of 1897.—(Tamil.) On the same wall. A record of Tribhuvanachakravartin Nāyanār Śrīraṅganāthar aliaś Yādava-rāyār, dated in his seventeenth year. See N.A. 58, 436 and 449.

812. 282 of 1897.—(Tamil.) On the north wall of the same temple. A record of the Chōla king Tribhuvanachakravartin

813. 283 of 1897.—(Tamil.) On a pillar in front of the Vaikuntha Perumal temple. A record containing a portion of the usual introduction of the inscriptions of Rājendra-Chōla I.

814. 284 of 1897.—(Tamil.) On the west wall of the same temple. Records in Kṛōdhana gift of land.

815. 285 of 1897.—(Tamil.) On the south wall of the same temple. Records in the thirty-ninth year of the Pāṇḍya king Māravarman alias Kulaśekharadēva (I, 1268–1308) that prince Nilagāṅgaraiyar granted a garden of palm trees for the merit of his father.

816. 286 of 1897.—(Tamil.) On the same wall. A record of the Pāṇḍya king Jaṭāvarman alias Sundara-Pāṇḍyadēva (II, 1276–90) mentions in his eleventh year a certain Vānārayadēvar.

817. 287 of 1897.—(Tamil.) On the same wall. A record dated in Rudhirōdgārin. Resembles Nos. 805 and 810.

818. 288 of 1897.—(Tamil.) On the north wall of the same temple. An incomplete record of the Vijayanagara king Dēvarāya, the date of which is lost.

819. 289 of 1897.—(Tamil.) On six stones built into the walls of the same temple. Records in the fifteenth year of the Chōla king Rājarāja I gift of land (800 kulis) to Tiruvāyappādi-Śrī-Kṛishṇa-Perumal, by the village assembly which met at water-shed. See Ep. Ind., V, 197.

820. 290 of 1897.—(Tamil.) On three stones in the same place. Records in the twenty-second year (Kishabha, Pūrva 10, Thursday, Hasta) of the Chōla king Rājarāja-Rājadeva (I, 985–1013) gift of land (800 kulis) to Tiruvāyappādi-Śrī-Kṛishṇa-Perumal, by the village assembly met at water-shed. Ep. Ind., V, 197, where the date is discussed and decided in favour of 27th April, A.D. 999.

821. 291 of 1897.—(Tamil.) On a stone in the same place. The Chōla king Kulottunga-Choladēva records gift of land to Tiruvāyappādi-Alvār, date of which is doubtful.

822. 292 of 1897.—(Tamil.) On two stories in the same place. Records in the fifth year of the Chōla king Rājakēsarivarman gift of sheep for a lamp to Tiruvāyappādi-Śrī-Kṛishṇa-Perumāl.


824. 294 of 1897.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutadēva; mentions in Ś. 1449 Vyaya, a Mahāmanaḍalēsvara Sindaiyadēva.
On the north and west walls of the same temple. A record of the Vijayanagara king, Achyuta-deva; mentions in Ś. 1452, Virōdhin a Mahāmanḍalēśvara-Sindaiyadēva.

On two stones built into the inner walls of the same temple. A fragment of the record of the Chōla king Rājarāja-Rājakēśarivarman (I, 985—1013), dated in his fifteenth year.

On a stone in the same place. A record of the Chōla king Vikrama-Chōladēva (1118—35) in his fifth year, gift of land.

This place known as Tiruvalidāyam in the Dēvaram has no records of antiquity except a few of Parthivēndrarvarman and Rājarāja I. This is due perhaps to the vandalism of later day repairers.

On the south wall of the maṇḍapa in front of the central shrine in the Tiruvallīśvara temple. A record of Tribhuvanachakravartin . . . dēva in his sixteenth year saying that Brāhmaṇa of Tiruvengadu set up the god Aḷagiyatiruchchirrambalam-Udaiya-Nāyanār in the enclosure of the temple of Tiruvallidāyam-Udaiya-Nāyanār at Tiruvallidāyam in Ambattūrṇādu, a subdivision of Pūjar-kōttam alias Vikramachōla-valanādu, in Jayaṅgonda-chōlamāntalām and provided for offerings. Mentions the grain measure Tirujñānasambanda-nālī.

On the same wall. Dated in the reign of the Vijayanagara king Dēvarāya (II, 1422—49). Records in Ś. 1350, Plavaṅga, gift of the tax (iḍangai vari) payable by the Pāḷlis of the village of Pāḍi, to the same temple and that by the community of Idaṅgai classes and the Vāṇiyars living in the village surrounding Chandragiri. See S.A. 728 for the Idaṅgais and Cg. I for the Vāṇiyars.

On the same wall. Records in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III ?) gift of money for offerings to the shrine of Kshētrapāla-pilḷaiyar, built in the same temple by a resident of Pāḍi.

On the same wall. Records in the third year of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāledeva that a dancing girl of the Tiruvēgambam-Udaiya-Nāyanār temple at Kāṇchi consecrated the image of the Goddess Tiruvīdināchchiyār in the temple at Tiruvallidāyam and presented both to the God and the Goddess a number of jewels and vessels.
1096. 227 of 1912.—(Tamil.) On the south base of the Subrahmanya shrine in the same temple. Records in the ninth year of the Chōla king Tribhuvanachakravartin Rājarājadēva III, an order of Vīra-Narasimhadēvan *alias* Yādavarayan and the gift of the village Periya-Mullaivāyil in Nāyaru-nādu, a subdivision of Pujal-kōṭṭam, for offerings to the god Vīra-Narasimheśvaramuḍaiya-Nayānār, set up by him in the verandah round the central shrine of the temple.

1097. 228 of 1912.—(Tamil.) On the north base of the Gaurīśvara shrine in the same temple. Records in the fifth year of the Chōla king Rājakēsarivarman *alias* Uḍaiyār śri-Vīrarājēndradēva (I, 1063—70), sale of land to the temple of Tiruvorriyūruḍaiya Padambakanāyakkar by the assemblies of Sundarāsōla-chaturvēdimaṅgalam and Vānavannādhēvi-chaturvēdimaṅgalam. Another document which was drawn up in the sixth year of the king is recorded in continuation. It consists also of a sale of land by the assembly of Śīṅgavishnu-chaturvēdimaṅgalam for a garden (named Vīrarājēndran-tirunandavanam) founded by Paśupati Tiruvaraṅgadēvan *alias* Rājēndra Mūvendavelār of Manakkudi in Iḍaiyan-nādu, a subdivision of Vīrarājēndra vaḷaṇāḍu in Jayaṅgoṇḍa-śōla-maṇḍalam.


1099. 230 of 1912.—(Tamil.) On the west base of the same shrine. A record of the Chōla king Rājakēsarivarman *alias* Kulōttuṅga-Chōlādēva I; records in his tenth year, gift of 90 sheep for a lamp by a native of Anaṅgur in Panaiyūr-nādu, a subdivision of Rājēndraśōla-vaḷaṇāḍu.

1100. 231 of 1912.—(Tamil.) On the south base of the same shrine. Records in the twelfth year of a Chōla king gift of a lamp by the same individual. End built in. Begins with the historical introduction tirumagaḷ jayamagaḷ, etc.

1101. 232 of 1912.—(Tamil.) On the same base. Records in the fifth year of the Chōla king Rājakēsarivarman *alias* Uḍaiyār śri-Vīrarājēndradēva (I, 1063—70) that this stone temple was constructed for Padambakanāyakkadēva, by the chief mentioned in No. 1097 above. The term Padambakka connects the place with the local tradition; but the Government Epigraphist points out that the present image of Gauṭiśvara therein is not improbably that of Lakulīśa himself.

1102. 233 of 1912.—(Tamil verse.) On the same base. A record evidently in praise of Kulōttuṅga-Chōla I.
1103. 234 of 1912.—(Tamil.) On a pillar of the kitchen in the same temple. Records gift of gold (30 kaḷaṅju) for a lamp to the temple of Tiruvṉṟiṉur-Mahādeva. The amount was placed in the hands of the residents of Kaṇḍalur in Paiyyūr-kōṭṭam, a dēvadāna village of Tiruvṉṟiṉur. Beginning lost.

1104. 235 of 1912.—(Tamil.) On a second pillar of the same kitchen. A record of the Chōla king Rājakēsarivarman alias Mummudi-Chōḷadēva Rājarāja I. Records in his third year, gift of a gold necklace (pañḷitōṅgil) called Rājarājan, a shell-like cup of gold (ōṭtwavṭṭil) called Mummudiśōḷau and a gold door for the mēvāśi, called Rājarājan, by a certain Gūṇaśilan of Mālliṅkkurumbu in Uraiṉur-kūṟam of the Chōla country, for the merit of Adigal Nīrādi, chief of Ūṟukkādū, a village in Āvōr-kūṟam of Šōṇādu, who was in charge of the temple affairs (śri-kārya) of the god Tiruvṉṟiṉur-Āḻvār.

1105. 236 of 1912.—(Grantha and Tamil.) On a broken pillar lying near the same. The Grantha portion mentions a military officer of Śirukulatṭūr who was victorious at Nellore and was desirous of making a gift to the temple of Śiva at Ādhigrāma. The Tamil portion refers to land which, not being tax-free before, was made tax-free in the thirty-eighth year of Chakravartin (Parāntaka I) and given to the same god; vide No. 1029 above. Chītpuli was probably the E. Chāḻukyan Bhīma II or some feudatory of his.

1106. 237 of 1912.—(Tamil.) On a pillar lying near the shrine of the goddess in the same temple. Records gift of this door-way called Ellāndalaiyāna-Perumāl-tiruveṣal, for the merit of Perumāl Sundara-Pāṇḍyaḷēva, by Ėṇādi Mērkuḍaiyān Periyananayān Āḷtappirāyana [The Government Epigraphist identifies the king with Jāṭavarman Sundara Pāṇḍya I (1251–64).]

1107. 238 of 1912.—(Tamil.) On the Gōpuram of the same temple; right of entrance. Dated in the reign of Tribhuvana-chakravartin Vijayaṅaṅgadōpāḷadēva. Records in his fifteenth year, Makara, śu. di. Monday, Śōḍi, (= 2nd September, 1264), gift of land for feeding Mahēśvaras in the TiruvṉṆānasamba-mātha at Tiruvṉṟiṉur, a village of Puḷār-kōṭṭam Āḷtivikiramāsōḷa-vaḷaṅṇṛdu in JayaṅgoṅḍaṅsaṆaṆaṆandalam by a merchant of Tirunāvalūr, who purchased it from a certain Paduvürnāṅḍalvān of Kāṭṭuppākkam in Ēḻumār-Tudarmuṇḍi-nāḍu, a district of the same kōṭṭam.

1108. 239 of 1912.—(Tamil.) In the same place. A record of Tribhuvanachakravartin Vijayaṅaṅgadōpāḷadēva in his third year, Rishabhā, śu. di. 5, Anusham. Records gift of land at Perūṅgarai in Paiyyūr-kōṭṭam, to the māṭha of Nandikēśvara Āḷtivaṁyāraṅcōṇḍa Mudaliyār and his pupils, by a certain KidaṆrattaraiyan.

1109. 240 of 1912.—(Tamil.) In the same place. A damaged record of the Vijayanagara king Savaṇa-Uḍaiyār (I), dated in his
ninth year (i.e., A.D. 1357). Mentions that some of the agambadiyar, serving under the chief of Paţuvur (viz., Kâlîṅgarayan, Śêdiyarayan, Ādittan, etc.), lived in the village and served as kâval for a long time, neglected their duty for reasons unexplained and caused much loss to the people (and so had to be punished).

1110. 241 of 1912.—(Tamil.) On the same gôpura, left of entrance. Records in the second year, an order of Madurântaka Pottappichôlan. Remission of certain taxes payable by the shepherds in consideration of five perpetual lamps maintained by them in the temple of Tiruvôrrîyûrûdaiya Nâyanâr. The document bears the signature of Mânavigaya.

1111. 242 of 1912.—(Tamil.) In the same place. A record of Tribhuvanachakravartin Śêrrtânganâtha Yâdavarâyâr. Records in his sixteenth year Khara, Rishabha, ba di. 14, Tuesday, Urôhâni, gift for a special service in the temple, called Kâlîyûriklavan-sândi by a resident of Śêrruppeḍu (Chetpat), in Elumûr-Tûḍramunînâdu which was a subdivision of Pûlär-kôtṭam alias Vikkiramásôla-valanâdu in Jayângôndasôla-manâdalam, of land situated in Kâdûvankôtṭam alias Aliyavaradâmkoṇdâvîlâgam, which was detached from Śelâivâsal in Pûlär-nâdu and formed part of the western boundary of Tiruvôrrîyûr.

1112. 243 of 1912.—(Tamil.) In the same place. A record of Tribhuvanachakravartin Vijaya-Gânḍagopâłâdeva in his twenty-first year, Simba su. di. 5, Wednesday, Śôdi, corresponding to 12th August 1271. Gift of eight cows for a quarter lamp, by a resident of Tiruvôrrîyûr.

1113. 244 of 1912.—(Tamil.) In the same place. The Śâluva king Naraśîngayadëva records in Chitrabhânu, Tai, 10, gift of the taxes šekkâyam and magamai for maintaining a lamp and conducting repairs in the temple of Tiruvôrrîyûrûdaiya-Nâyanâr with the permission of Ísura-Nâyakkar who was the agent of the king. (He was evidently the father of Narasa Nâyaka).

1114. 245 of 1912.—(Tamil.) On a pillar lying to the south of the tank in front of the same temple. The Chôla king Uttama-Chôlädëva (1970—86) alias Parakêsâvarman records in his sixteenth year, gift of 868 kaḷañju of (tulai-nirai) gold for a plate (kulit-tattû) and of 40 kaḷañju for offerings, to the temple of Tiruvôrrîyûr-Âlvâr, by Nandisaran alias Parakêsârî-Vîlupparaiyan of Elinûr in Puraṅgarambai-nâdu, a district of Šônâdu, who was the officer managing the temple affairs at the time. See 1035 above.

1115. 246 of 1912.—(Tamil.) On a pillar lying to the south of the same temple. A record of the Chôla king Madiraikônda Râjakêsâvarman (whom Mr. Krishna Sastri identifies with Gânḍarâditya). Records in his fifth year, gift of 90 sheep for a lamp by Kâduttalai Nâgamayyan, son of Śîṅgamayyan of Kâleṣi.
Perundaram who had accompanied Udayar Uttamaśôladēva (Gaṇḍarāditya’s son) to the temple of Tiruvoṟṟiyur-Mahādēva.

1116. 104 of 1892. — (Sanskrit.) East wall of the second prâkâra of the Ādhipuriśvara temple, right of entrance. A record of the Chōla king Tammu-Siddhi, dated 1129. The inscription gives the genealogy of Tammu Siddhi’s line and mentions Karikal Chōla, Madhurântaka Pottappi Chōla, etc. See Ep. Ind., VII, 148—52.

1117. 105 of 1892. — (Sanskrit.) South wall of the first prâkâra of the Ādhipuriśvara temple. A record of the Chōla king Râjendra, the son of Râjarâja.

1118. 106 of 1892. — (Tamil.) West and south walls of the first prâkâra of the Ādhipuriśvara temple. A record of the Chōla king Ko-Râjakēsarivarman alias Râjendra-Chōladēva II (i.e., Kulöttuṅga I), dated in his second year. A general grants 240 kâsu which the temple authorities employ in purchasing land from 5 villages. [S.I.I., III, No. 64, pp. 132—4.]

1119. 107 of 1892. — (Tamil.) South wall of the first prâkâra of the Ādhipuriśvara temple. Records in the thirty-first year of the Chōla king Ko-Rājakēsarivarman alias Râjadhârajâdēva gift of land by Ariyammai who purchased the land from the Sabhā.

1120. 108 of 1892. — (Tamil.) West wall of the first prâkâra of the Ādhipuriśvara temple. A record of Tribhuvanachakravartin Râjadhârajâdēva, dated in his sixth year.

1121. 109 of 1892. — (Sanskrit.) North wall of the first prâkâra of the Ādhipuriśvara temple. A gift of lamp by one Madhurântaka in the thirtyieth year of Jayadhara (i.e., Kulöttuṅga Chōla I). See Ep Ind., V, p. 106. It is said to have been made for the merit of the “illustrious Gñānamūrti.”


1123. 399 of 1896. — (Tamil.) On the south wall of the centra shrine of the Ādhipuriśvara temple. A record of the Chōla king Ko-Parakēsarivarman alias Râjendra-Chōladēva (I, 1011—43), dated in his thirty-first year. Opens with the same historical introduction as the Tanjore inscription of the nineteenth year Chaturāṇana Paṇḍita of Tirunârāyana matha at Tiruvoroṅiyur deposits 150 kâsu in the temple treasury for neyyâdi during Mârgaḷi Tiruvādirai. See S.I.I., II, No. 20.

1124. 400 of 1896. — (Tamil.) On the west wall of the same shrine. Records in the thirteenth year of the Paṇḍya king Ko Jatâvarman alias Sundara-Pâṇḍyadēva (III, 1276—90) gift of land. See Ep. Ind., VI, 310—1, where Dr. Kielhorn points out that the exact date is Friday, 5th August 1289.

1126. 402 of 1896.—(Tamil.) On a stone built into the floor of the north wall of the first prākāra of the same temple. The Chōḷa king Kō-Parākēśarivarman records in his seventh year gift of gold for a lamp.

1127. 403 of 1896.—(Grantha and Tamil.) On the east wall of the second prākāra of the same temple, left of entrance. A record of the Chōḷa king Kō-Parākēśarivarman alias Rājādhīrājadeva, dated in his ninth year. Built in in the middle.


1129. 405 of 1896.—(Grantha and Tamil.) On the north wall of the same prākāra. Records in the ninth year of the Chōḷa king Tribhuvanachakravartin Rājādhīrājadeva (II?) gift of cows for a lamp.

**Vallam.**


**Velachchēri.**

1130. 302 of 1911.—(Tamil.) On the north wall of the central shrine in the Dapḍilśvara temple. Records in the sixth year of the Chōḷa king Parākēśarivarman alias Rājendrā-Chōḷadeva (I) gift of 90 sheep for a lamp to the temple of Tirudanḍēsaramudaiya-Mahādeva at Velichchēri, a brahadēsāya in Puliyūr-kōṭtam which was a subdivision of Jayaṅgondachōḷamanḍalam by a Brāhmaṇa lady, the wife of one of the managing members (āṭṭūnganattār) of the village.

1131. 303 of 1911.—(Tamil.) On the same wall. Records in the twenty-fifth year of the Chōḷa king Tribhuvanachakravartin Kulōṭṭunga-Chōḷadeva (III) who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya, gift of land by Śēdirayāḍēva to the maṭha of Tiruvāṉmiyūr in Kulōṭṭungasōḷa valanādu, a subdivision of Jayaṅgondachōḷa mànḍalam. The land granted was situated at Velichchēri alias Jinachintāmaṇi-chaturvedī-māṇgalam.

1132. 304 of 1911.—(Tamil.) On the same wall. Record of the Chōḷa king Rājarājakēśari Mummuḍi-Chōḷa (Rājarāja I). Records in his tenth year gift of land for offerings and lamps to the
temple of Taramani-Mahadeva in the hamlet of Velichcheri in Kotthur-nadu, a subdivision of Puliyur-kottam. Mentions Amudan Pichchan alias Sembian Kilanattukkön, a native of Vaigurcheri in Kilarkuram which was district of Sondu (i.e., the Chola country). See Tirumalpuram inscriptions which show that the king had the title Mummudichola in his fourth year.

1133. 305 of 1911.—(Tamil.) On the north, west and south walls of the same shrine. A record of the Chola king Parakesarivarman alias Rajendra-Choladeva (I). Records in his tenth year that the assembly of Velichcheri, a brahmadesya in Kotthur-nadu of Puliyur-kottam, sold 1,500 kuli of land to the temple of Tiruttandisvarudaiya-Mahadeva and receiving 13 kasi, made the land tax-free. Records also that 23 kasi were presented for a lamp by a Brahmana lady of that village. Built in at the beginning.

1134. 306 of 1911.—(Tamil.) On the west wall of the same shrine. Dated in the seventh year of the Chola king Madiraikonda Rajakesarivarman (evidently Ganadarettya, son of Parantaka I). Records that two persons of Arkkattu-kurram in Sondu, purchased land from the assembly of Velichcheri in Puliyur-kottam and presented it to the temple of Tiruttandisvarattu Mahadeva for burning a lamp therein and for providing offerings to a shrine of Ganapati built by themselves in that temple.

1135. 307 of 1911.—(Tamil.) On the same wall. A record of the Chola king Tribhuwanachakravartin Rajarajadeva. Records in his seventh year gift of money for two lamps by the karanattan of Velichcheri alias Jinachintamanipinchaturvedimangalam in Kotthur-nadu which was a subdivision of Puliyur-kottam alias Kulottunga-sola-valanadu in Jayaongadacholasandalam, to the temple of Tirudantisvaramudaiya-Nayarnath.

1136. 308 of 1911.—(Tamil.) On the same wall. A record of the Chola king Parakesarivarman alias Rajendra-Choladeva (I). Records in his third year gift of 90 sheep for a lamp by Pattangipal Kalamurara kramavittan, one of the managing members in the village of Velichcheri, a brahmadesya in Kotthur-nadu which was a subdivision of Puliyur kottam in Jayaongadacholasandalam, to the temple of Tiruttandisvaradeva.

1137. 309 of 1911.—(Tamil.) On the same wall. A record of the Chola king Parakesarivarman alias Rajendra-Choladeva (I). Records in his third year gift of 90 sheep for a lamp to the same temple. Mentions a native of Arjur, one of the villages in Vesalipadi.

1138. 310 of 1911.—(Tamil.) On the same wall. A record of the Chola king Tribhuwanachakravartin Kulottunga-Choladeva (III), "who was pleased to take Madurai (Madura) and the crowned head of the Pandyas." Records in his twenty-fifth year gift of money for two lamps.
1139. 31I of 19II.—(Tamil.) On the west and south walls of the same shrine. A damaged record of the Chōla king Parakēsarivarman alias Rājendra-Chōladēva (I), dated in his sixth year. Sale of land which was held by the non-Brahmans of Velichchēri, to the temple, with the permission of the king.

1140. 312 of 19II.—(Tamil.) On the south wall of the same shrine. A record of the Chōla king Rājakēsarivarman in his ninth year. Gift of ninety sheep for a lamp to the god Tirukkarraḷi-Mahādēva in the temple of Tirrutandāṭisvaram at Velichchēri, by one of the managing members of that village.

1141. 313 of 19II.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva in his twenty-second year. Gift of money for a lamp to the image of Nāyānār-Tiruchchiriṟambalamudāiyār, set up in the temple of Tiruttandāṭisvaramudāiyār-Nāyanār, by a native of Velichchēri alias Jinchintāmanichaturvedīmanīgalam.

1142. 314 of 19II.—(Tamil.) On the same wall. A record of the Pallava king Perānjingadēva, in his eighteenth year. Gift of money for a lamp to the same temple at Velichchēri alias Jinchintāmanichaturvedīmanīgalam, by a native of Kīrangudi in Chōlamāṇḍalam.

1143. 315 of 19II.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Madurāikōṇḍa Rājakēsarivarman gift of ninety sheep for a lamp to the temple of Tirudandāṭisvaramadēva at Velichchēri in Kōṭṭur-nādu of Puliyr-kōṭṭam, by one of the managing members of the village. For the probable identity of the king see No. 1134 above.

1144. 316 of 19II.—(Tamil.) On the south wall of the Śelliyamman temple in the same village. Records in the tenth year of Pārthivēndrādhipativarman gift of land for offerings to the temple of Saptamāṭrikkal, by Tiruvetpūrudaiyān Dēvaṇigal, a native of Tiruvetpūr in Malla-nādu a subdivision of Śōla-nādu.

1145. 317 of 19II.—(Tamil.) On the same wall. An incomplete record of the Chōla king Parakēsarivarman, dated in his fourth year. Records gift of land for a lamp and offerings to the temple of Kāḷa-Bhatāri at Velichchēri in Puliyr-kōṭṭam by the assembly of that village.

TIRUVALLŪR TALUK.

Kachchuri.

1146. A C.P. grant of Venkāṭapati I (1586—1614) of the last Vijayanagara dynasty, dated on the twelfth day of the bright half of Ashāḷha in Ś 1526 (A.D. 1604), Krōdhin, saying that the king gave a number of Brahmans the village of Kachchuri alias Veṅgalāmāpuram (together with some hamlets), in the Chandragirirājyam,
İkkättukőttam (i.e., İkkäd in Tiruvalloor Taluk) in Kachchinādu and Nārāyaṇavanam division. See Ep. Rep., Oct. 1890, p. 3.

Kuvam.

1147. 328 of 1909.—(Tamil.) On the south wall of the central shrine in the Tripurāntakēśvara temple. A record of Tribhuvanachakravartin Vijayaganḍagopāladeva. Records in his fifth year gift of money for a lamp. Mentions Kuvam aliās Tyāgaśamudraṇallūr (well known in Tamil literary traditions.)

1148. 323 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva; mentions the temple of Tiruvirkōlamudaiya-Nāyānār. Built in in the middle.

1149. 324 of 1909.—(Tamil.) On the same wall. An unfinished record of the Chōla king Rājakēśarivarman Tribhuvanachakravartin Kulōttungachōḷadēva (I?). Contains the historical introduction beginning with pūmēvu.


1151. 326 of 1909.—(Tamil, prose and verse.) On the west wall of the same shrine. Records in the forty-second year of the Chōla king Rājakēśarivarman aliās Chakravartin Śri-Kulōttuṅga-Chōḷadēva gift of paddy and fishing taxes (mīṇpāṭṭam) for the repair of the tank Tirubuvanamādeviippēri at Kuvam aliās Madhurāntakanallūr in Kāṇṭūrṇādu, a subdivision of Manavir-kōttam in Jayaṅgoṇa-chōḷa-māndalam.

1152. 327 of 1909.—(Tamil.) On the same wall. Veṅkaṭapatirāya of Ānaṅgoṇḍi records in Bahudhānya, gift of land in: Tribhuvanamādeviivilagam near Kuvam, to a temple the name of which is doubtful. In modern characters.

1153. 328 of 1909.—(Tamil.) On the north and west walls of the same shrine. A record of the Chōla king Parakēśarivarman aliās Uḍaiyār Śri-Rājendrādeva (1052–63); records in his fifth year sale of land by the assembly of Kōṭṭur aliās Chōḷa-vidyādhara-chaturvedimaṅgalam to a person for 160 kaśus through which a feeder channel from the Tribhuvanamādeviippēriyēri at Kuvam aliās Madhurāntakanallūr, was to-pass.

1154. 329 of 1909.—(Tamil.) On the north wall of the same shrine. A record of the Chōla king Parakēśarivarman aliās Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III). Records in his eighth year gift of money for a lamp by a certain Kurumudi Śingan Gōvindan aliās Vānavaṇ Mūvēndavelān, to the temple of Tiruvirkōlam-Uḍaiyār at Kuvam aliās Tyāgaśamudranallūr.
1155. 330 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman alias Chakravartin Śrī-Kulottunga-Chōladēva (I) in his forty-eighth year, recording gift of land for offerings to the shrine of Vrishabhavāhanadēva in the same temple.

1156. 331 of 1909.—(Tamil.) On the south wall of manṭapa in front of the same shrine. Records in the twenty-fourth year of Tribhuvanachakravartin Vijayaganḍa-gopālādēva gift of a lamp to the temple of Tiruvirkōlam-Uḍaiyār at Kūvam alias Tyāgasamudra-nallūr.

1157. 332 of 1909.—(Tamil.) On the same wall. Mahāmanḍagalezvara-Gobbiṟi Obarājeyyadeva-Mahāraja provides in Ś. 1532, Sādharana, for special worship in the Margalji month, in the temple of Tiruvirkōḷisvara. Mr. Krishna Sastri identifies the donor with his namesake of the Triplicane inscriptions and with Oba Rāja, the brother-in-law of Veṅkaṭa I, mentioned by Barrados. See Forgone Empe., p. 231.

1158. 333 of 1909.—(Tamil.) On the same wall. Records in the sixteenth year, of Tribhuvanachakravartin Vijayaganḍagopālādēva, gift of thirty old kāśu for a perpetual lamp.

1159. 334 of 1909.—(Tamil.) On the same wall. Records in the reign of the Chōla king Tribhuvanachakravartin Vīrarājendra-Chōladēva gift of money for a lamp by a native of Köṭṭūr in Ambarṇāḍu, a subdivision of Chōlamaṇḍalam. Built in, in the end.

1160. 335 of 1909.—(Tamil.) On the same wall. A record of Tribhuvanachakravartin Vīraganḍagopālādēva; records in his fifth year gift of a lamp.

1161. 336 of 1909.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladēva gift of twenty kāśu for a lamp by Kachchikadamban Taļuvakkuljaindān Uyyavanndān alias Śebiṇiṇ Viḷupparaiyān, a native of Paḷaiyanūr in Paḷaiyanūr-nāḍu, in Maṇavar-kōṭṭam.

1162. 337 of 1909.—(Tamil.) On the same wall. A record of the twenty-seventh year of Tribhuvanachakravartin Könerinmai-kōṇḍān. Gift of land for festival called Kulaśekharan-sandhi after the name of the king.

1163. 338 of 1909.—(Tamil.) On the same wall. Dated in the twentieth year of the Chōla king Rājakēsarivarman alias Chakravartin Śrī-Kulottunga Chōladēva (i.e., 1070—1118). Records in his twentieth year sale of land to a certain Akkalibhatan in the second year of Uḍaiyār Śrī-Vīrarājendradēva (1063—70), by the assemblies of four villages, viz., Madhurāntakanallūr in Kāṇrūnāḍu, a subdivision of Maṇayir-kōṭṭam, Naraśingamaṅgalam and two others, all of which claimed the land. This land was presented to the temple by the purchaser in the twentieth year of Chakravartin Kulottunga-Chōladēva. [The inscription is interesting as it
discloses a clash of jurisdictions and a skilful way in which it was overcome.]


1165. 340 of 1909.—(Tamil.) On the north wall of the same maṇṭapa. Built in, at the beginning. Gift of land for a garden, a lamp and offerings.


1167. 342 of 1909.—(Tamil.) On the east wall of the same maṇṭapa. A record of the Vijaynagara king 'Bukkarāya (II), son of Harihararāya (II). Records in Kali, 4488, Prabhava, gift of land by Prince Obaladēva-Mahārāja, the son of Bukka (II), in Tribhuvana mādevivilāgam and in Kūvam alias Tyāgasamudranallūr, both of which belonged to Kaṇchipuramrājya.

1168. 343 of 1909.—(Tamil.) On the same wall. Records in the seventh year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva (II). Gift of money for a lamp.


1170. 345 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladeva; records in his third year, gift of money for a lamp, by a native of Tiruvilimilalai.

1171. 346 of 1909.—(Tamil.) On the same wall. A damaged and incomplete record of the Chōla king Tribhuvanachakravartin Rājarājadēva, dated in his second year. Seems to provide for festivals and processions.

1172. 347 of 1909.—(Tamil.) On a slab set up near the temple kitchen. Records in Bahudhānya, gift of a “fund” of Rs. 80 for the sacred bath of the god by a certain Araṣappa-Mudaliyār. In
1175. 350 of 1909.—(Telugu.) On a slab set up near the temple tank in the same village. Dated in the reign of Kudupu Sahu of Golakomdda (Golconda) in Š. 1592, Virodhikrit (wrong). Records that Timmanayyanivaru (a feudatory of his) planted a grove of trees at Kuvam for the merit of Timmappa-Nayudu and presented it to the temple of Tervikkollesvarasvami. See Aminabad inscription (Gunţur district).

1176. 30 of 1912.—(Tamil.) On four slabs recently removed from a maṇṭapam and placed in the court-yard of the Tripurantakēśvara temple. Records in Ś. 1536, Rakkhasa, that it provides for the Friday worship of the goddess Payyaravalgul-Ammai, by two agents of Immadati-Sennama-Nayakkar and the residents of Kuvam.

_Tiruppāṣūr._

According to inscriptions Tiruppāṣūr belonged to Kakkāḷur nādu in Íkkāṭtukkōṭṭam named respectively after the two villages of Kakkāḷur and Íkkāḍu in Tiruvallūr taluk. The Mack. MSS. give a number of inscriptions in this place and I have included them in the following list:—

1177. 406 of 1896.—(Grantha and Tamil.) On the west wall of the central shrine of the Vāchīśvara temple. Records in the thirty-sixth year of the Chōla king Tribhuvanachakravartin Tribhuvanavirādēva gift of gold for a lamp by Virnarasimhadēva alias Yādavarāya, a feudatory of Kulottunga III and then of Rājarāja III. The present inscription mentions the gold coin of the Hoysala dynasty Bhujabalāmādai.

1178. 407 of 1896.—(Grantha.) On the north wall of the same shrine. The Chōla king Tammusiddhi records in Ś. 1129 (A.D. 1207) grant of the village of Kaivanḍur near Tiruppāṣūr to the temple. _Ep. Ind._, VII, 126—8 where this is translated.


1180. On the north pial of the temple. Records that in the tenth year of Rājaṛājadēva 47 kāṣu were given to the Paṭṭamār for worship. _Ibid._, No. 25.


1182. On the back wall of the inner temple. Records that in the thirty-third year of Kulottunga Chōla the daughter of a Nārpattenāyiravan gave 30 kāṣu for a jewel and two measures of rice daily. _Ibid._, No. 27.
1183. On the pial near the west wall of the inner temple. Records that Kālīngarāya gave in the reign of Kūlōttuṅgacholā 36 kāsus to the people of Dhāsyapuram (?) for six lamps and 42 kāsus to the priests of Tiruppāsūr for four lamps. *Ins.*, *S. Dts.*, No. 28.


1190. On the eastern wall of the same. Records that Aryappa Daṇḍanāyaka gave away the duties and extra emoluments of the merchants to the temple in Ś. 1349, Plavaṅga, in the reign of Vīrapratāpadēva Mahārāya (II). *Ibid.*, No. 35. [Was the donor identical with the king's uncle Hariḥara III?]


Tiruvāḷūr.


1194. In the inner eastern wall of the Vahana-Manṭapam. Records that Vīra-Rāghava Saṭṭhakōpa-Jeer presented to the God 133 pons for a festival on its mortgage interest, in Ś. 1552, Prajōtpaṭṭi, in the reign of Vīra- Veṅkaṭarāya (II). *Ibid.*, No. 2. The Jeer was evidently the thirteenth of the Ahobalam line who, according to the
Satsampradāyamuktāvalī (1914 edn., p. 65-8), presided over the mutha from 1630 to 1675.


1196. On the western wall. Records that Tuppākki Krishṇanāyaka gave in Ś. 1516, Manmatha, in the reign of Narasimhadēva nine shares of land out of 100 in Chinnamāmbāsamudram to the deity. Ibid., No. 4.

1197. On the surrounding north wall near Gāruḍa in the temple. Records that Krishṇappa Nāyaka settled in Ś. 1595, Vijaya, the dispute of Saṭṭipavada (?). Ibid., No. 5.

1198. On the eastern wall near the Terucottanambi in the temple. Records that Alāgappasēṭṭi granted 2,800 kulis of land in Auvaremputtii and 300 kulis of land in the village of Kākālūr, and erected a maṇṭapam to the God Vīra-Rāghavasvāmi, in Ś. 1542, Raudri, in the reign of Vīra-Venkaṭapati Rāyaḍēva Mahā-rāya (II ?). Ibid., p. 113, No. 6.

1199. On the southern wall near Kanakavalli Goddess in the temple. Records that Raghupatiaiyar granted one of the share of the land in Sikkamayapuram village and a share of land in Vīra-Rāghavapuram to the God, in Ś. 1553, Āṅgirasa, in the reign of Vīra-Venkaṭarāyaḍēva Mahārāya II. Ibid., No. 7.

1200. On the western wall of the inner temple Raṅganatapam of the temple. Records that the Paṇḍāratār of the Vīra-Rāghava Pagoda granted village as free gift to the God and Brahmanas in equal shares, in Manmatha. Ibid., No. 8.

1201. On the south wall of the temple. Records that Praprājā (?) granted half share of a Brahman Aghrahāram situated on the north of “Tirapasore” to the God Vīra-Rāghavaperumāl, in Ś. 1580, Vīḷambi, in the reign of Śrī-Raṅgarāyaḍēva Mahārāya VI. Ibid., p. 113, No. 9.

1202. On the northern and western inner wall of the “Paruyagusamalla” Maṇṭapam in the temple. Records that Narasimha Sathagopa-Jeeer granted the village of Vangatsore as free gift for the offering of food to the God Vīra-Rāghavaperumāl, in Ś. 1559, Prabhava, in the reign of Vīra-Venkaṭapatiṛāya Dēva Mahārāya. Ibid., p. 114, No. 10. See No. 1194 above, for an apparent inconsistency.

1203. On the south of Gāruḍa figure in the temple. Records that Anantāḷvēr placed the stones round the temple of Vīra-Rāghavasvāmi in Ś. 1481, Siddhārti. Ibid., No. 11.


1208. On a stone on the western inner wall of Raṅgamaṇṭapam of the temple. A grant by Madurāntaka chōḷa for Vāyāsavutsavam and offering of food, etc., to the God and Sthānattār. *Ibid.*, No. 16.


*Vellāttukkōṭṭai (Vellutercota).*

1218. On a stone in the Chōḷēśvarā temple. Records that one Bharata-Pāṇḍya levied a duty of two kāśu on each bag of grain and four kāśu on each bag of salt to be paid by the local people to God Ādichandrēśvara, in the twelfth year of his reign. *Ins.*, S. Dts., p. 178, No. 1.
1219. Below the above. Records that in the eighteenth year of Rāmaññadhēva the Sthānattār made some grant. Damaged. Ins., S. Dts., p. 178, No. 2.

1220. Below the above. Records that in the twenty-fifth year of the reign of Pāṇḍyadēva the inhabitants of Vallam granted some kulīs of land to the Brahman Pallavanāyaka Bhaṭṭa. Ibid., No. 3.

1221. Below the above. Records that in the reign of Köñerīnmaikoṇḍan the local people granted to Chōlēśvara and Goddess some land. Ibid., No. 4.

1222. Below the above. Records that in the eighth year of Rāmaññadhēva the local people gave some land in Vallam to God Ādichandrēśvara. Ibid., No. 5.

1223. Below the above. Records that Könerīnmaikoṇḍan granted in his ninth year forty vēlis of land in Nattakkāṭṭūr to Karikālachōḷēśvara. Ibid., No. 6.

1224. Below the above. A gift of land west of Māṅguḍi to the God and Goddess. Ibid., No. 7.

1225. Below the above. Records that Kulaśēkharadēva granted in his twelfth year 23 vēlis of land west of Māṅguḍi to the same deity. Ibid). No. 8.

1226. Below the above. A gift of the people of Vallam for the annual festival of the deity in Āḍī. Ibid., No. 9.

1227. On the downstairs of the above. Records that in the reign of Sundarapāṇḍya the people of "Yarevorenad" undertook to perform the ten days' festival of Karikālachōḷēśvara, in the eighteenth year of the king. Ibid. p. 180, No. 10.

1228. Below the above. Records that in the eighth year of the reign of Rāmaññatha the oilmongers of Vallam undertook to supply $\frac{1}{3}$ measure of oil per day for lamp to God Ādichandrēśvara. Ibid., No. 11.

Vāyalūr.

1229. 362 of 1908.—(Tamil.) On the north wall of the central shrine in the Vēγhaprūśīvara temple. Records in Ś. 1247, Krōdhana, gift of land for offerings to the temple of Tiruppilavāyalūḍaiya-Nāyanār by Tarusi Timmaraśar, son of Rāyatarisi Bommayadeva Mahārāya who was a mahāmāṇḍalēśvara and bore the title Tribhuvanakkaṭṭāri.

1230. 363 of 1908.—(Tamil.) On the west and south walls of the same shrine. Records in the eighth year of the Pāṇḍya king Jāṭavārman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1251–64) who was pleased to take every country, an agreement among the villagers of Vāyalūr that they would neither purchase nor mortgage the lands belonging to the temple of Tiruppilavāyi-luḍaiya-Nāyanār and three others.
1231. 364 of 1908.—(Tamil.) On the south wall of the same shrine. A record of the Vijayanagara king Viruppana-Udaiyar (Virupaksha I), son of Ariyana-Udaiyar (Harihara II), son of Vira-Bukkana-Udaiyar (I) in Rudhirodgarin. Records that the weavers at Vayalar alias Jananathanallur in Pattina-nadu, a subdivision of Sembur-kottam in Jayaanondachola-mandalam, were taxed three panam on each loom.


1233. 366 of 1908.—(Tamil.) On a slab built into the floor in the gopura of the same temple. Records in the twelfth year of the Chola king Rajarajakesarivarman I "who destroyed the ships at Salai," gift of land for a lamp to the temple of Mahadeva. Mentions Mondur-nadu, a subdivision of Amurkottam.

1234. 367 of 1908.—(Tamil.) On some detached stones built into the same gopura. A record of the Rashtra-kuta king Kanaradeva (Krishna III) "who took Kachchi (Conjeeveram) and Tanjai (Tanjavur)." Seems to record in his twenty-second year a sale of land.

1235. 368 of 1908.—(Pallava-Grantha.) On a pillar in the same gopura. A record of the Pallava king Rajasimha; gives a long list of the kings of the Pallava dynasty who preceded Rajasimha (Narasimhavarman II). The record is of the greatest value in the construction of the Pallava genealogy. See Prof. Dubreuil's Pallavas, pp. 18-20.

_Supplement._

286. 38 of 1888.—(See p. 357.) In his Pallavas published in 1917, Prof. Dubreuil has deciphered part of this epigraph. It seems to be a panegyric on the literary and musical talents of Mahendravarman I. He points out that the cave was, to judge from its architectural features, excavated in the time of Mahendravarman I and that this is confirmed by the expression Mattavilasadipadamprahasana found in the inscription. Mattavilasa was a title of Mahendravarman and a prahasana in Sanskrit bearing this name has been discovered by Pandit Ganapati Sastri of Travancore. The present epigraph is surmised by Prof. Dubreuil to refer to Svaras and Varnas, and he believes that the Kudumiyamalai inscription on music was perhaps due to the same king. See his Pallavas, pp. 37-9, and Ep. Ind., XII, pp. 226-37.
CHITTOOR DISTRICT.

CHANDRAGIRI TALUK.

Chandragiri.

This important and historic place was founded, according to tradition, by a Yadava king named Immaḍi Narasimha in A.D. 1000, but epigraphical finds in it belong only to the later periods of S. Ind. history. One of its inscriptions mentions seventy-four temples in it most of which seem to have been destroyed by the Muhammadans. For a brief description of the ruins of the place, Hindu and Jain, See Ep. Rep., 1904, p. 5. A number of inscriptions, it will be seen, are in Tamil. In the Vijayanagar period it was in Vaikuṇṭhavālanaṇḍu, a subdivision of Tiruvēṅgaṅakōṭṭum.

1. 243 of 1904.—(Tamil.) On the east wall of the central shrine in the ruined temple near the palace. Mentions in Ś. 1383, Khara (wrong), the temple of Ṣomēśvaranudaiya Nāyinār.


3. 245 of 1904.—(Tamil.) On the south wall of the manṭapa in front of the temple called Māṇḍu-Giḍḍaṅgi in the same village. Records in Vikrama, gifts to the temples of Virūpāksha-Nāyinār and Kālikādevi at Chandragiri.


Tiruchchānūr.

( Popularly known as Chiratānūr.) Earlier inscriptions call it Tiruchchoginūr and later ones Tiruchchuganūr, a fact which made Venkayya surmise that the connection of the place with Śuka is a later myth. Venkayya believes that an ancient temple of the place which was recently destroyed was called Iḷangōyil; that it was “apparently built as an accompaniment of the temple at Tirupati” and that the deity of the latter was therefore originally Śiva. Every link in this argument however is open to question.

5. 259 of 1904.—(Tamil.) On a detached stone lying in the temple. A fragment of record of the Chōla king Madiraikonḍa
Parakēsarivarman (Parāntaka I), the date of which is lost. Mentions Nānmaḻṟavāraṇiḻgal and Putturudaiyān, the king's officers. The inscription is of singular value as it proves that Nānmaḻṟār was already a well-known saint about A.D. 910.

6. 260 of 1904.—(Tamil.) On the west base of the vāhana maṇṭapa in front of the temple. A record in the twenty-ninth year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (Parāntaka I). Records gift of a lamp apparently by a native of Koduṅgoḷūr in Malai-nāḍu (i.e., Cranganore in Cochin). The village is called Tiruchchōgunūr twice. See Cg. 197.

7. 261 of 1904.—(Tamil.) On a detached stone lying outside the prākāra of the same temple. A fragment of record of the Chōla king Parakēsarivarman alias Rājendra-Chōjadēva (I, 1011–43), the date of which is lost.

8. 262 of 1904.—(Tamil.) On a detached stone built into the floor at the entrance into the same temple. A record in the fifty-first year of "the Gaṅga-Pallava king" Vijaya-Dantivikramarāja. Records gift of a lamp by Ulaga-Perumānār to the shrine of Tiruviḻangōiḷ-Perumānadigal in Tiruchchōginūr in Kuḍavūrṇāḍu, a subdivision of Tiruviṅgāda-kōṭṭam.

9. 263 of 1904.—(Tamil.) On a detached stone built into the outer prākāra of the same temple. A fragmentary record of the thirty-second year of the Chōla king Madiraikoṇḍa-Parakēsari-
vārman (905–47).

Tirumalai (Tirupati).

9-A. 53 of 1889.—(Telugu.) Second prākāra, south wall. A record of Krishnārāya in Ś. 1436, expired, Bhava. Mentions Krishnārāya's attack on Pratāparudra Gajapati, his pursuing him as far as Koṇḍavidi and his capture of Udayagiri.

9-B. 54 of 1889.—(Kanarese.) Second prākāra, south wall. A record of Krishnārāya in Ś. 1436, expired, Bhava.

9-C. 55 of 1889.—(Tamil.) Second prākāra, south wall. A record of Krishnārāya in Ś. 1436, expired, Bhava.

9-D. 56 of 1889.—(Kanarese.) Second prākāra, east wall, left of entrance. A record of Krishnārāya in Ś. 1436, Bhava.

9-E. 57 of 1889.—(Tamil.) Second prākāra, east wall, left of entrance. A record of Timmarāja, son of Mallayadēva in Ś. 1433, expired, Plava.

9-F. 58 of 1889.—(Tamil.) Second prākāra, east wall, left of entrance. A record in the eighth year of Tribhuvanachakravartin Tiruviṅgādaṇāṭha Yādavarāya.


9-I. 61 of 1889.—(Tamil.) First prākāra, north wall. A record in the sixteenth year of Kō-Vīra-Rājarājavirēndravarman. Dr. Hultsch calls this and the next three inscriptions as the most curious in the collection and considers them to be modern and faulty copies of Chōla inscriptions made in the time of Vīra Narasimhadēva who rebuilt the temple. The temple thus was in existence even in the days of Rājarāja and Rajēndrachōla. Ep. Rep., Apr. 1889, p. I.

9-J. 62 of 1889.—(Tamil.) First prākāra, north wall. A record in the fourteenth year of Kō-Paraṭra-Mahēndravarman (?)

9-K. 63 of 1889.—(Tamil.) First prākāra, north wall. A record in the fourteenth year of Kō-Paratavaran (?)

9-L. 64 of 1889.—(Tamil.) First prākāra, north wall. A record in the seventh year of Kō-Parakēsarivarman alias Rājēndra-Śōlabādeva (I, 1011—43).


9-N. 66 of 1889.—(Telugu.) First prākāra, north wall. A record of Kṛishnārāya in Ś. 1434, expired, Āṅgirasa. Gift by Tirumalamma, the queen of Kṛishnārāya. See By. 323.


9-P. 68 of 1889.—(Tamil and Grantha.) A record in the first prākāra, south wall. No details given.

9-Q. 69 of 1889.—(Tamil.) First prākāra, south wall. A record of Narasimharāja-Uḍaiyār in Ś. 1384, expired, Chitrabhānu.

9-R. 70 of 1889.—(Tamil and Grantha.) Left of entrance into the first prākāra. A record of Tribhuvanachakravartin Sundara-Pāṇḍyadēva.

9-S. 71 of 1889.—(Tamil.) Left of entrance into the first prākāra. A record of Tribhuvanachakravartin Śrī-Vīra-Narasimhadēvā Yādavarāya.

9-T. 72 of 1889.—(Tamil.) Right of entrance into the first prākāra, inside. A record in the second year of Sundara-Pāṇḍya-
dēva.

9-U. 73 of 1889.—(Grantha.) Right of entrance into the first prākāra, outside. No details given.

9-V. 74 of 1889.—(Tamil.) On a stone in front of a house in the north main street. A record of Kṛishnārāya in Ś. 1445, expired, Svabhānu. [The Mādhva teacher Vyasatīrtha, the founder of the
Vyāsarāya Matha, figures here. Vyāsa Tirtha was the disciple of Brahmānīya Tirtha and author of the Chandrika, the Nyāyāmritam, the Tarkatāṇḍava, the Bhēḍōjīvāna, etc. His birth place was Bennū in Mysore and his brīndāvana is one of the nine Brīndāvanas of Mādhva teachers in Anagundi estate. His disciple was the celebrated Vijayēndratīrtha, the contemporary and rival of Appaiya Dīkshita. See By. 363-A for other details.]


12. 251 of 1904.—(Tamil and Telugu.) On the west wall of the same prākāra. A record of the Śaluva chief Parvatarāja, son of Sāluvararāja in Ś. 1387, Pārthiva. Records gift for offerings.

13. 252 of 1904.—(Tamil and Telugu.) On the north wall of the same prākāra. A record of the Śaluva chief Sīrumallaiyadēva-Mahārāja, son of Malagaṅgayadēva-Mahārāja, in Ś. 1372, Pramōda. Records gift of 1,200 payam. These chiefs belonged evidently to a collateral line of the Śaluvas. So also perhaps the chief mentioned in No. 15 below.


15. 254 of 1904.—(Tamil.) On the same wall. A record of the Śaluva king Erra-Kampayadēva-Mahārāja in Ś. 1368, Kshaya. Records gift of 1,000 payam. See note to No. 13 above.

16. 255 of 1904.—(Tamil.) On the same wall. A record of Tammayadēva-Mahārāja, son of the Mahāmāndalesvara Hōsa-birudaragānda-Kaṇṭamārarāja-Vallappayar in Ś. 1389, Sarvajit. Refers to the digging of a channel at the village of Maniyakkōṇ-paṭtu. At the end of the inscription the king is said to have belonged to the family of Pina-Mādhavavarman of Bezhāda of the solar race. [A certain Tammāraṇya, grandson of Mādhavavarman and son of Kaṇṭamārarāja Valabhayya is referred to in 208 and 209 of 1802 at Udayagiri, Nellore district.]

17. 256 of 1904.—(Tamil.) On a stone built into the floor of the first circuit of the same temple. Fragment of a record of a Čōla king,
18. 257 of 1904.—(Tamil.) On a slab set up in the western street in the same village. A record of Śīru-Tirumalai-rāja in Plava. Records sale of land.

19. 258 of 1904.—(Tamil.) On a slab set up in a garden near the Ālvārcheruvu tank in the same village. Records in Ś. 1326, Tāraṇa, the building of the Lakshmi-Narasimha-maṇḍapa and the laying out of a flower garden.

19-A. 711 of 1904.—(Tamil.) On the south wall of the first circuit (called Mukkōti-śādāsi-pradakshīna) in the Veṅkaṭeśa-Perumāl temple in the same place. A fragmentary record of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladeva, the date of which is lost. Records gift of money for a lamp. Another fragment belonging to the same king is built into the west wall.

19-B. 712 of 1904.—(Grantha and Tamil.) On the same wall. A fragment of record of the Pāṇḍya king Jaṭāvarman Sundara-Pāṇḍya (I?), the date of which is lost. Contains a portion of the Sanskrit introduction published in Ind. Antq., Vol. XXI, p. 121.

19-C. 713 of 1904.—(Tamil.) On the north wall of the same circuit. A fragment of record of the Chōla king Kulōttuniga I. Contains a small portion of the introduction. On the west wall is another fragment in which the name Udaiyār Śrī-Vīrarājendradeva (I?) occurs.

19-D. 714 of 1904.—(Tamil.) On the same wall. A fragment of record of Yādavarājā Viṛa-Narasīṅgadēva, the date of which is indistinct. Mentions Nellūr alias Vikramasimhapura.

20. 567 of 1912.—(Tamil.) On a tier of the south wall of the central shrine in the Śrīnivāsa-Perumāl temple. Records in Ś. 1453, Khara, Mina, śu, di. 5, Thursday, Āsvatī, gift of money (3,000 paṇam) for offerings, to the temple of Tiruvēṅgaḍam-Uḍaiyān. Refers also to an earlier grant by Kṛishṇarāya-Mahārāya. [For a description of the statues of Kṛishṇa Rāya and his queens Chinnā Devi and Tirumalādevi, and Veṅkaṭa I, see Ep. Rep., 1904, pp. 5-6.]

21. 568 of 1912.—(Telugu.) On one hundred and fifty plates of copper preserved in the Tallapākamvāri-kōṭṭu within the first circuit of the same temple. Register songs of various Rāgas and Tāḷas composed in praise of Veṅkaṭeśa, by a member of the Tallapākam family.

CHITTOOR TALUK.

Kāṇippākkam.

22. 57 of 1907.—(Tamil.) On the east wall of the central shrine in the Maṇikanṭhēśvara temple. A record of the Chōla king Vīrarājendra-Chōlādēva (II, i.e., Kulōttuniga III, 1178—86 in Ś. 1108 and in his eighth year. Built in the middle. Records gift of a lamp by Iḷaraiyan Sagararasan Śiyagaṅgan. [Śiyagaṅga
was the patron of the Tamil Grammarian Pavanandhi, the author of the *Nammil*. See No. 64 below and N.A. 343.]

23. 58 of 1907.—(Tamil.) On the south wall of the same shrine. A record in the nineteenth year of the Pañdya king Sundara-Pañdyadēva. Records gift of land by the people of Tuynādu. Refers to the shrines of Parthivisvara and Manivanisvara at Kāvanippakkam.

24. 59 of 1907.—(Tamil.) On the same wall. Remission of taxes by Siraimittā-Perumāl *alias* Siyagaṅgar. The temple is called Manivanṇīśvaramuḍāyār at Kāvanippakkam.

25. 60 of 1907.—(Tamil.) On the north wall of the same shrine. An incomplete record of the Chōla king Kulottunga-Chōladēva (III), in Ś. 1102 and in his twelfth year. Mentions Śrīnāyakan *alia* Siyagaṅgan of the Gaṅga family who was the lord of Kuvalalapura.

Kaṭṭamachchi near Chittoor.

26. 61 of 1907.—(Tamil.) On a rock in the garden known as Navābu-tōpu. A record in the thirty-first year of the Chōla king Madiraikonda Parakēsarivarman (Parāntaka I). Records sale of land by the villagers of Kīlaikkatṭamachchi in Tuynādu.

Gōpālapuram.

27. 248 of 1904.—(Telugu.) On a stone near an image of Āṅjanēya. A damaged record.

Maṅgāpuram.

28. 247 of 1904.—(Telugu.) At the entrance into the central shrine of the Kalyāṇa-Veṅkaṭēsvara temple. Refers in Ś. 1462, Śārvarin, to the setting up of images of certain Vaishnava Āḷvārs and āchāryas at Alamēlumaṅgāpuram.

Mogili.

29. 587 of 1906.—(Tamil.) On a slab set up within the Mogiliśvara temple. A record in the sixth year of the Chōla king Rājarajadēva. The temple is called Tirumāṇiyūral-Nāyanār at Mulūbil.

30. 588 of 1906.—(Tamil.) On a slab set up in the courtyard of the same temple. A damaged record of the Vijayanagara king Vīra-Harihararāya.

Pūṭalapattu.

31. 53 of 1907.—(Tamil.) On the north wall of the mantapa in the Siva temple. A record of the Vijayanagara king Virapratat apa Krishṇayadēva-Mahārāya in Ś. 1438 expired, Iśvara. The temple seems to be called Bhīmēśvaranuḍāyā-Nāyinār and the
village Pūttalaippattu; Paḻuvūr-kōttam in Tondai-māṇḍalam is also mentioned.

32. 54 of 1907.—(Tamil.) On the south wall of the central shrine in the Varadarāja-Perumāl temple in the same village. A damaged record of the Vijayanagara king Viśva-Sadāśivadēva-Mahārāya, in Ś. 1471 expired, Saumya.

33. 55 of 1907.—(Tamil.) On the same wall. A mutilated record of the Vijayanagara king Viśva-Sadāśivadēva Mahārāya in Ś. 1467 expired, Viśvāvasu. The village is called Pūttalaippattu.

34. 56 of 1907.—(Tamil.) On the south wall of the first prākāra of the same temple. A fragmentary record, much damaged.

Rāṅgampēṭṭai.

35. 63 of 1907.—(Tamil.) On a stone lying in a field near the place. A damaged record of the Vijayanagara king Viśva-Sadāśivadēva-Mahārāya in Ś. 1490 expired, Prabhava. Mentions Vēlūr Nalla-Bommu Nāyaka. See N.A. 204.

Tēṇēpālī.

36. 64 of 1907.—(Tamil.) On the south wall of the Dakshināmūrti shrine in the ruined Śiva temple. A damaged record of the Vijayanagara king Viṭarapratāpa-Achyutayadēva-Mahārāya in Ś. 1462 expired, Sārvvari. Mentions the shrine of Mallikārjuna at Tēṇiyappālī.

Timmaredḍipālī.

37. 62 of 1907.—(Telugu.) On a stone set up on the bund of the tank. Mentions in Khara the mahāmāṇḍalēśvara Tirumalarājaīyya.

KĀLĀHASTI TALUK.

Gudimallam.

38. 204 of 1903.—(Tamil.) On the south wall of the central shrine in the Paraśurāmeśvara temple. A record in the fifteenth year of the Chōla king Rājarajādēva. Mentions the temple of Paraśurāmeśvara-nāyaka-Nāyānār. [The Rājarāja of this and the following epigraphs is evidently the third of that name.]


40. 206 of 1903.—(Tamil.) On the west wall of the central shrine in the Paraśurāmeśvara temple. A record in the fifteenth year of the Chōla king Rājarajādēva. Records gift of gold and paddy.

41. 207 of 1903.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājarajādēva. Records gift of gold for a lamp.
42. 208 of 1903.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of gold for a lamp.

43. 209 of 1903.—(Tamil.) On the north wall of the same shrine. A record in the fifteenth year of the Chōla king Rājarājadēva. Records gift of gold for a lamp.

44. 210 of 1903.—(Tamil.) On the south base of the same shrine. A record in the ninth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land by Chālukya-Narāyaṇa-Yādavarāya alias Ghaṭiyadēva. See Nos. 101, 102, 111 and 120.

45. 211 of 1903.—(Tamil.) On the same base. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land.

46. 212 of 1903.—(Tamil.) On the west base of the same shrine. A record in the ninth year of the Chōla king Parakēsari-varman alias Chakravartin Vikrama-Chōladēva (1118—35). Records the building of the temple for the merit of Narānadēva alias Kulottuṅga-Chōla-Karupparudaiyān by his son.

47: 213 of 1903.—(Tamil.) On the north base of the same shrine. An incomplete record in the eighth year of the Chōla king Vikrama-Chōladēva (1118—35). Refers to the setting up of an image of Chanḍēsvara.

48. 214 of 1903.—(Tamil.) On the south wall of the manṭapā in front of the same shrine. A record in the nineteenth year of the Chōla king Rājarājadēva. Records gift of cows for a lamp. Records that a certain Karkaṭarāya built a well for the sacred bath.

49. 215 of 1903.—(Tamil.) On the west wall of the same manṭapā. Records in Ś. 1208, an order of Vīra-Narasiṃhadēva that two tanks shall be fed by a certain channel. [This chief is apparently not the same as Vīra Narasiṃha Yādava Rāya. He seems to be two generations later.]

50. 216 of 1903.—(Tamil.) On the north wall of the same manṭapā. A record in the twentieth year of the Chōla king Rāja-rājadēva. Records gift of gold for two lamps.

51. 217 of 1903.—(Tamil.) On the same wall. A record of the Chōla king Rājarājadēva, the date of which is doubtful. Records gift of gold for a lamp.

52. 218 of 1903.—(Tamil.) On the south base of the same manṭapā. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of a lamp.

53. 219 of 1903.—(Tamil.) On the same base. A record in the fourteenth year of the Chōla king Rājarājadēva (III?). Records gift of a lamp by an officer of Yādavarāya. See No. 44 above.
54. 220 of 1903.—(Tamil.) On the north base of the same mantapa. A record in the second year of the Chōla king Rājarāja-deva (III?). Records gift of land.

55. 221 of 1903.—(Tamil.) On the same base. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Rājarāja-deva (III). Records gift of a lamp by Adigaiman, an officer of Yādavarāya. [For an Adigaiman of Kūḍalūr in the reign of Kulottunga III, see S.A. 946. They were probably the same.]

56. 222 of 1903.—(Tamil.) On a slab set up in front of the same shrine. A record in the fourth year of the Chōla king Rajakēsarivarman. Records a gift of land for offerings, etc., to an image set up by Madurāntaka Gaṇḍarādittar [i.e., evidently Gaṇḍarāditta, son of Madurāntaka. Venkayya believes that the Tiruvallam inscription (S.I.I., III, No. 49) might refer to the same chief].

57. 223 of 1903.—(Tamil.) On a stone lying in front of the entrance into the same shrine. A record of the Bāna king Vijaya-ditya Mahābālī-Bāṇarāya, son of Bāna Vidyaadhara and Mahādevi Aḍigār in Ś. 820. Records gift of gold (30 kaḷanju) for a lamp and for offerings. The assembly received the amount, undertaking to pay interest. See Ep. Ind., Vol. XI, pp. 227–8. [Vijayaditya’s reign ended with his conquest by Parāntaka I, 905–47.]

58. 224 of 1903.—(Tamil.) On six detached stones lying in front of the same shrine. A record of the Bāna king Vijaya-ditya Bāṇarāya in Ś. 827. Records gift of gold (20 kaḷaṇju) for a lamp, by Kādigai Taḷi, the headman of Vīrampāṅgalam. The interest on this gold was 4 kaḷaṇjus annually at the rate of 4 Manjādis for each kaḷaṇju. This would purchase 180 Nālis of ghee at the rate of 45 for a kaḷaṇju. This was to be given by the assembly which received the money at the rate of 1 uri per day. See Ep. Ind., Vol. XI, pp. 228–9. See also note to the previous epigraph.

59. 225 of 1903.—(Tamil.) On the same stones. A damaged record in the thirty-second year of the Chōla king Madiraikōṇḍa-Parakēsarivarman (Parāntaka I).

60. 226 of 1903.—(Tamil.) On a stone set up near the well in the same temple. A record in the forty-ninth year of the “Gaṅga-Pallava” king Vijaya-Dantivikramavarman. Records gift of land while Vijayaditya-Mahāvali-Bāṇarāya was ruling the earth, by the kīḷār (headman) of Kaliyamāṅgalam, one of the members of the village committee, for digging pits in this and depositing the silt on certain local bund. See Ep. Ind., Vol. XI, pp. 225–6. Also Ct. 8 above where it is shown that Dantivarman ruled for fifty-one years. [The Vijayaditya here mentioned is the grandfather of his namesake in the previous two epigraphs.]

61. 227 of 1903.—(Tamil.) On the same stone. A damaged record of the Chōla king Rājarājadēva, the date of which is doubtful.
62. 228 of 1903.—(Tamil.) On a stone lying near the same well. A mutilated record in the twenty-fourth year of "the Gaṅga-Pallava" king Nripatuinta (grandson of Dantivarman referred to in No. 60). Records a grant made while Vanavidyādhara Mahābali-Vanarayaṇar was governing the country to the west of the Telugu road. See Tiruvallam inscription S.I.I., III, No. 42 and Ep. Ind., Vol. XI, pp. 226-7.

63. 229 of 1903.—(Tamil.) On a second stone lying near the well in the Parāśurāmēśvara temple in the same village. A record in the twenty-third year of the Pallava king Nandipōttaraiyar. Records a gift of land made while Vikramaditya-Māvalivāṇarāyar was governing the country to the west of the Telugu road, by Mulūr Kilār, one of the members of the committee administering the village. The land was purchased by the donor from another member of the same committee. The assembly ordered certain oil mills to be established here for regularly supplying oil to the lamp. See Ep. Ind., Vol. XI, pp. 224-225, where Venkayya edits the inscription. [He points out that, according to Mr. Gopinatha Rao, the Vikramaditya of this epigraph is the same as the contemporary of Nandivarman III, but that this is palæographically unsound.]

Kāḷahasti.

In the time of Rājarāja I it came to be called Mummuḍichcholapuram, which it retained till the middle of the sixteenth century. The local temple existed in his reign while it was renovated by Kulottuṅiga III. The legends and antiquities of the place are summarised in Ep. Rep., 1893, p. 2.

64. 195 of 1892.—(Tamil.) On the east wall of the second prakāra of the Kāḷahastiśvara temple. A record in the third year of the Chola king Tribhuvanachakravartin Kulottuṅiga-Choḷadēva (III). Records a grant by a daughter of the Gaṅga king Śīyagaṅga of Kuvalālapura (Kolar). See N.A. 343 where this chief is called Amarābharaṇa. The inscription is of value in literary history as Pavanaṇandi, the author of Naṁul, was in this chief’s court. See No. 22 above.

65. 196 of 1892.—(Tamil.) On the east wall of the second prakāra of the same temple. A record in the tenth year of the Chola king Rājarājadēva (III). Records gift by a queen of Yaḍavaraṇa.


67. 198 of 1892.—(Tamil.) On the north wall of the second prakāra of the same temple. A record in the nineteenth year of the Chola Tribhuvanachakravartin Kulottuṅiga-Choḷadēva (III).
Records gift by a queen of Madhurântaka-Pottappi-Chōla. [Was he Erāsiddha, the son of Bēta I or Vijaya Gaṇḍagōpāla, as N.A. 659 says?]

68. 199 of 1892.—(Tamil.) On the wall of the kitchen of the same temple. A record in the twenty-eighth year of the Chōla king Rājarājadēva. Records gift by Kāmarasan, a descendant of the Pallava race.


70. 201 of 1892.—(Sanskrit.) On a stone in front of the Manikāntesvara temple in the same place. A record of the Kākatiya king Gaṇapati. Endowment for offerings by his minister Śamanta Bhōjā. See Ind. Antq., XXI, p. 197, where Dr. Hultsch edits a Conjeeveram inscription referring to this officer. See Cg. 341.

71. 20 2 of 1892.—(Sanskrit.) Right of the entrance to the gōpura of the same temple. Appears to allude to the devotee Kāṇappa.

72. 276 of 1904.—(Tamil.) On the east wall of the central shrine in the Kālāhastiśvara temple in the same place. A record in the twelfth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōlādeva (I). Records gift of money.

73. 277 of 1904.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman alias Udaiyār śṛi-Rājēndra Chōla (I), the date of which is lost. Records gift of a lamp.

74. 278 of 1904.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājakēsarivarman alias Udaiyār śṛi-Rājēndradēva. Stops with the name of the king.

75. 279 of 1904.—(Tamil.) On the same wall. An incomplete and damaged record of the Chōla king Parakēsarivarman alias Udaiyār śṛi-Rājēndra-Chōlādeva (I, 101I—43), in his twenty-first year.


77. 281 of 1904.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman alias Udaiyār śṛi-Rājēndra-Chōlādeva (I, 101I—43), the date of which is damaged. Records a gift of gold.

78. 282 of 1904.—(Tamil.) On the south wall of the same shrine. A record in the second year of Chōla king Rājakēsarivarman alias Udaiyār śṛi-Vīrājēndradēva (I). Records gift of 96 sheep for a lamp.
79. 283 of 1904.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōla king Rājakēśarivarman alias Uḍaiyār śrī-Rājādhirājadeva (I, 1018—52). Records gift of two lamps. Mentions the king’s conquest of Vīra-Pāṇḍya, the Chēra king and Ceylon.


82. 286 of 1904.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēśarivarman alias śrī-Rājēndra-Chōjadēva (I, 1011—43). Records gift of 96 sheep for a lamp in order to secure merit for a soldier who was killed in a private quarrel.

83. 287 of 1904.—(Tamil.) On the same wall. An incomplete record of the Chōla king Parakēśarivarman alias Uḍaiyār śrī-Rājēndra-Chōjadēva (I).

84. 288 of 1904.—(Tamil.) On the north wall of the same shrine. A record in the eighteenth year of the Chōla king Parakēśarivarman alias Uḍaiyār śrī-Rājēndra-Chōjadēva (I, 1011—43). Records gift of 96 sheep for a lamp.

85. 289 of 1904.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chōla king Parakēśarivarman alias śrī-Rājēndra-Chōjadēva. Records gift of a gold diadem by the king and of 30 cows for a lamp by a private individual.

86. 290 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Parakēśarivarman alias śrī-Rājēndra-Chōjadēva. Records gift of cows and gold.

87. 291 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Parakēśarivarman alias Rājēndra-Chōjadēva (I, 1011—43). Records gift (1) of gold for celebrating the festival of the Krittikā-dīpa and (2) of 90 sheep by a chief of Milādu called Gaṅgaikonda Chōla-Milāduḍaiyān.


89. 293 of 1904.—(Grantha and Tamil.) On the north, east and south bases of the same shrine. A record of the Chōla king Rājakēśarivarman alias śrī-Rājarājadeva I (985—1013), the date of which is not mentioned. The inscription seems to stop abruptly with the name of the king. In what looks like a continuation of it a gift of 32 cows is recorded,


94. 298 of 1904.—(Tamil.) On the same bases. A record in the twenty-fourth year of the Chōla king Räjarājakēsari-vāman (Rājarāja I). Records gift of gold to the shrine of Manikēṅgai-Mādēvar. [The inscription shows that the shrine existed in the time of Rājarāja I though "the present building . . . came into existence in the reign of Kulōttunaga III."

95. 299 of 1904.—(Grantha and Tamil.) On the same bases. An incomplete record in the twenty-seventh year of the Chōla king Räjarājakēsari-vāman alias Räjarāja-Chōladēva (I). Seems to enforce payment of arrears of interest due from certain endowments.

96. 300 of 1904.—(Tamil.) On the caves of the same shrine. A much damaged record of the Chōla king Parakēsari-vāman alias Udaiyār śrī-Rājendra-Chōladēva (I, 1011—43), the date of which is lost.

97. 301 of 1904.—(Tamil.) On the north wall of the shrine immediately to the south of the first prākāra of the same temple. A much-damaged record of the Vijayanagara king Vīraprāta Vīra-Saddēvadēva-Mahārāya in Ś. 1489, expired, Prabhava.

98. 302 of 1904.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Vīraprāta Vīra-Saddēvadēva-Mahārāya in Ś. 1491, expired, Śukla. Kālahasti (so spelt here) is called Mummuḍi-Sōlapuram.

99. 303 of 1904.—(Tamil.) On one of several stray stones placed in the verandah of the shrine of the goddess in the same temple. An incomplete record in the thirty-second year of the Chōla king Tribhuvanachakravitān Kulōttunaga-Chōladēva (I or III?.

100. 92 of 1903.—(Tamil.) On the south wall of the second prākāra of the Kālahastīśvāra temple. A record of the Vijayanagara king Vīra-Saddēvadēva-Mahārāya in Ś. 1469, Plavaṅga. Records gift of money by a Kāṇakkuppiḷḷai

102. 94 of 1903.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuvanachakravartin Vīrājēndra-Chōjādēva (II, Kulottunga III). Records gift of land by Narasimha Tirukkāḷattidēva alias Yādavarāya. See N.A. 58. [The present epigraph shows that Yādavarāya and Tirukkāḷatti were identical.]

103. 95 of 1903.—(Grantha and Tamil.) On the same wall. Records gift of a salt pan by Yādavarāya Tirukkāḷattidēva Mahārāja. See note to the above epigraph.

104. 96 of 1903.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōjādēva (III). Records gift of 96 sheep and one ram for a lamp.

105. 166 of 1903.—(Tamil.) On the east wall of the record room in the Kālahastiśvara temple. An incomplete record in the twenty-first year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III ?). Records gift of 32 cows for a lamp.

106. 167 of 1903.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III ?). Records gift of money for a lamp.

107. 168 of 1903.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Rājarājadēva (III ?). Records gift of 32 cows for a lamp by a certain Vimarasar.

108. 169 of 1903.—(Tamil.) On the same wall. A record in the sixteenth year of the Chōla king Rājarājadēva (III ?). Records gift of 96 sheep for a lamp.

109. 170 of 1903.—(Tamil.) On the same wall. A record in the twentieth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III ?). Records gift of gold for a lamp.

110. 171 of 1903.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III ?). Records gift of money for a lamp.

111. 172 of 1903.—(Tamil.) On the same wall. A damaged record in the fifteenth year of the Chōla king Rājarājadēva (III). Mentions Śāśikula-Chāḷukki Vīra-Narasīngādēva (evidently the same as Yādavarāya). See N.A. 449 and No. 120 below.

112. 173 of 1903.—(Tamil.) On the east wall of the record room in the same temple. A record in the fourth year of Tribhuvanachakravartin Vijayagandagopāladēva (1250—83). Records gift of land. See N.A. 10, N.A. 441, Cg. 49, Cg. 342 and Cg. 353.
113. 174 of 1903.—(Tamil.) On a pillar set up close to the same wall. Records in Ś. 1289, Plavaṅga, that a chief named Vaḷḷi-raṣṭār who calls himself Lord of Ayōḍhyāpurā killed 150 tigers. He has great titles, but he was evidently a local chief who took advantage of the unsettled condition of the times to establish a petty chiefdom of his own.

114. 175 of 1903.—(Tamil.) On the east wall of the Mrityuṇja-yeśvara shrine in the same village, and in the same temple. A record in the seventeenth year of the Chōla king Kulōṭtuṅga-Chōla-dēva. Records gift of money for a lamp.

115. 176 of 1903.—(Tamil.) On the same wall. A damaged record in the fourteenth year of the Chōla king Kulōṭtuṅga-Chōla-dēva.

116. 177 of 1903.—(Tamil.) On the same wall. A record of the Vijayanagara king Viṭrapratāpa-Kṛishṇarāya in Ś. 1450, Sarva- dhārīṇi. Records gift of money and paddy; also contains the beginning of an inscription of the sixteenth year of Tribhuvanachakravartin Kulōṭtuṅga-Chōla-dēva (III?).

117. 178 of 1903.—(Tamil.) On the south wall of the same shrine. A record in the nineteenth year of the Chōla king Tribhuvanachakravartin Kulōṭtuṅga-Chōla-dēva (III?). Records gift of gold for two lamps.

118. 179 of 1903.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājadēva (III?). Records gift of money for a lamp.

119. 180 of 1903.—(Tamil.) On the north wall of the same shrine. A damaged record of the Vijayanagara king Viṣa-Sadā-śivādevā in Ś. 1467, Viśvāvasu. Tirukkāḷatti bore the surname Mummuḍī-Sōlapuram.

120. 181 of 1903.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājadēva. Records gift of 96 sheep for a lamp by the queen of Śāśikula-Chāḷukki Tirukkāḷatti- dēva alias Yaḍavarāya. See No. III above.


122. 183 of 1903.—(Tamil.) On the south base of the same shrine. A record in the eighth year of the Chōla king Rājarājadēva (III). Records a gift by Śāśikula Chāḷukki Taṇi-ninru-venṛ Viṣa-Naraśīṅgadēva alias Yaḍavarāya. See N.A. 449.

123. 184 of 1903.—(Tamil.) On the same base. A fragment of record.
124. 185 of 1903.—(Tamil.) On the south and east bases of the same shrine. An incomplete record in Ś. 1292, Sadhāraṇa. Records gift of land for a flower-garden and a water-shed.


127. 188 of 1903.—(Tamil.) On the east and north bases of the same shrine. A record of the Vīraśrī-Savaṇa-Uḍaiyār, in his fifteenth year, Subhakrit. Records gift of 32 cows for a lamp. [The chief should be the first of this name, i.e., the son of Kampa (I). Subhakrit corresponded to A.D. 1362.]

128. 189 of 1903.—(Tamil and Grantha.) On the west wall of the first prākāra of the same temple, right of entrance. A record in the sixth year of the Chōla king Rājarājadēva. Mentions Ghaṭi-dēva-Mahārāja with a number of Sanskrit birudas. See No. 44.

129. 190 of 1903.—(Tamil and Grantha.) On the same wall. Mentions in Ś. 1304, Dundubhi, Mallappa-Uḍaiyār, son of Vīra-Māchoppa-Uḍaiyār, with a number of birudas in Grāntha characters. [Was he the prime minister of Dēvarāya (II) referred to in N.A. 402? He seems to be too early for such an identification.]

130. 191 of 1903.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of 96 sheep for a lamp. Mention Śaśikula-Chaḷukki Tirukkāḷattidēva alias Yādavarāya. See No. 111 above.

131. 192 of 1903.—(Tamil.) On the west wall of the first prākāra of the Kājahastīsvāra temple, right of entrance. A record of the Vijayanagara king Vīrapratāpā-Harihararāya (II, 1377–1402), in Ś. 1323, Vṛṣiha. Records a gift by a guru named Pūrṇagiri, disciple of Amārendragiri. [I have not succeeded in getting information about these. Pūrṇagiri is evidently not the same as Pūrṇānanda, the author of the yogic treatise Shadchakranirūpaka. See Hultsch’s Sanskrit MSS., I, No. 2736. Can Amārendragiri be the same as Amārendra Sarvasvati whose disciple’s disciple Gṛvāṇendra composed the Tantric treatise Prapāṭhīcchā sārasanakṛta? See Prof. Rangacharya’s Des. Cat. Sans. MSS., Vol. XV, pp. 5734–7.]


133. 194 of 1903.—(Tamil.) On the same wall. Records in Ś. 1292, Sadhāraṇa, that a certain private individual who had no
heirs bequeathed his eight cows to the temple. An incomplete record.

134. 195 of 1903.—(Tamil.) On the same wall. A fragment of record. Mentions the daughter of Vira-Narasīṅgadēva alias Yādavarāya and the son of Madhurāntaka-Pottappi-Chōla Manumāttarasar. See N.A. 58 and No. III above.

135. 196 of 1903.—(Telugu.) On the west wall of the second prākāra of the same temple. A record of the Vijayanagara king Virapatāpa-Vira-Krishṇadēva -Mahārāya in Ś. 1438, Dāhtri. Refers to the king’s conquests, his visit to Kālahasti and to his building the 100-pillared maṇṭapa and the big gōpura. [See N.A. 530 of the same date at Tiruvanṇāmalai which gives the same information.]

136. 197 of 1903.—(Tamil.) On the east base of the central shrine in the Manikāṇṭhēvara temple in the same village. A record in the eleventh year of the Chōla king Tribhuvanachakravartin-Virarājendra-Chōjadēva. Records the building of the temple, the maṇṭapa and a flight of steps. The temple was called Tirumani-kkeṅgaiyudaiya-Nāyanār. [Venkayya identifies the king with Kulōttuṅga Chōla III (1178—1216).

137. 198 of 1903.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. Records in Ś. 1242, Raudri, a private agreement.

138. 199 of 1903.—(Tamil.) On the same wall. A record in Ś. 1242, Raudra. Quotes the seventh year of Rājagāṇḍagopāladeva. (He cannot be identical with Vijaya Gaṇḍagopāla).

139. 200 of 1903.—(Tamil.) On the south base of the shrine of the goddess in the same temple. A record in the eighth year of the Chōla king Rājarājadēva (III). Records a gift by Śaṅkula-Chālukki Tani-ninru-vendra Vira-Narasīṅgadēva alias Yādavarāya to the god Mallikārjuna set up in the temple of Māṇikkēṅgaiudaiya-Nāyanār by the donor himself. See No. III above.

140. 201 of 1903.—(Tamil.) On the Vishnu shrine in the same temple. A record in the seventh year of Tribhuvanachakravartin Alūntirukkāladēva alias Gaṇḍagopāla. Records gift of gold for a lamp to the temple of Tirumāṇikkengai-udaiya-Nāyanār. See No. 112 above.

141. 202 of 1903.—(Tamil.) On the gōpura of the same temple, left of entrance. A record in the seventh year of Tribhuvanachakravartin Vijayagaṇḍagopāladeva (1250—83). Records gift of land to the temple of Māṇikkēṅgai-udaiya-Nāyanār by Nallasittarasar, son of Bhīmarasar of Tyāgasamudrappēṭṭai. [It is difficult to identify this Nallasiddha. He was apparently the contemporary of his namesake who was the son of Manmakshmā vallabha, the patron of Tikkaṇa Sōmayāji, who lived about A.D. 1250.]
142. 203 of 1903.—(Tamil.) On the Brahmalīṅga to the south-east of the same temple. An incomplete record in the fourth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III?)

143. C.P. No. 22 of 1910-1.—A Sanskrit record of “Raṅga VI” of the last Vijayanagara dynasty, dated in the same year as his Kallakursī grant, registering the donation of the village of Kāsaram and of a tank for the midday sacred bath and offerings of Kāḷahastīśvara and for maintaining a feeding institute. The donation was made at the request of a certain Veṅkaṭa, son of Kārī Channa and grandson of Pedda Veṅkaṭa (Veṅkaṭa II?).

Toṇḍamanāṭ near Kāḷahasti.

144. 230 of 1903.—(Tamil.) On the base of the central shrine in the Kōdanaṭarāmēśvara temple. A record in the thirty-fourth year of the Chōla king Maduraikonda Parakēsarivarman. Records gift of gold for feeding 1,000 Brāhmaṇas on certain festivals. Mentions the temple of Kōdanaṭarāmēśvara alias Adityēśvara and a certain Vāgīśvara-Paṇḍitabhaṭṭāra. [From the two names of the shrine Venkayya infers that Kōdanaṭarāma must have been either Rājāditya or Gaṇḍarāditya, the sons of Parāntaka I. Later research has proved that it was Rājāditya.] See Cg. 965 for a later Vāgīśvara Paṇḍita.

145. 231 of 1903.—(Tamil.) On the south base of the Vīrīrunda-Perumāl temple in the same village. An incomplete and damaged record in Ś. 1165.

146. 232 of 1903.—(Tamil.) On the west base of the same temple. A record in the fifth year of the Chōla king Rājarājadēva. Records that Ghaṭīḍēva alias Yādavāraja granted the village of Kōḍārāṅgonda-Śolapuram (named after Rājendrarāchaḷa I). See No. 102 above.

147. 233 of 1903.—(Grantha and Tamil.) On a slab set up on the bank of the tank in the same village. A record of Tikkayādēvamahāraja in Ś. 1187, Kṛodhana. Records the building of the tank sluice by the king. [Was Tikkaya the same as Tikka I, the son of Tikkaṇa Sōmayāji’s patron?]

MADANAPALLE TALUK.

:Āḷēṭipalle.

148. 439 of 1914.—(Kanarese, archaic.) On the slab called Kattīvīrapabanda. A record of the Vaidumba king Vādūmba Mahārāja, approximately in the ninth century A.D. Records that a certain Śrī-Kaṅki, son of Viṃśatī, the servant of Vaidumba Mahārāja, led the army in the battle of Tiruvala and fell. The hero is entitled the supporter of the throne of Eṛega, the right arm of the Maharāja and the bee at the lotus foot of Kūmudēva. [Was
Erega the father of Rāchamalla I who was deposed by the Rāṣṭra-kūṭa Krishṇa III and killed by Bhūtuga II?]

Badikāyalapalle.

149. 440 of 1914.—(Telugu.) On a rock to the west of the Peddacheruvu tank. Records in Krōdhana, Aśvija, ba. di. 10, that Kadupanāyani Raghunāyakulu Nāyānigaru of Krottapālem granted rent-free ten tuns of wet land for the maintenance of the Veṅkaṭappa Nāyāni tank.

Basinikoṇḍa.

150. 342 of 1912.—(Tamil.) On two slabs lying in a field. A record in the thirty-second year of the Chaṭa king Rājakēsarivarman alias Uḍaiyār śrī-Rājādhīrajadēva (I). One of the slabs is mutilated. Registers that the 1,500 merchants of the four quarters including nāḍu, nagara and nāṇadēsi, met at Śirāvallī in Mūgai-ṇāḍu, a subdivision of Pūrāṇi-Mārāyapāḍi of Jayaṅgoṇḍa-śōja-ṃḍalam and resolved to convert the village Śirāvallī into a Naṅḍeśīya-Dasamāḍi-Ervirāpatṭana and to grant certain privileges to the residents of that village. It was made a Viṛasāsana. [The inscription is of great interest to the economic historian, as it shows that the organization of the gild did not only exist, but had a wide influence over allied communities in different parts of India. See N.A. 401 and Cg. 682.

Chinna-Tippasamudram.

151. 374 of 1904.—(Telugu.) On a slab set up in a grove called Polimēratōpu. In ancient characters. Records the death of a hero.

152. 375 of 1904.—(Telugu.) On another slab set up in the same place. In ancient characters. Records the death of a hero.

Chippili.

153. 298 of 1905.—(Kanarese.) On a slab set up in a field of the village, close to the Chippilli-Vēmpalle road. Vaiḍamba-Mahārāja (Manuja-Trinētra) records that a hero lost his life in rescuing cows. [Was the chief the same as Gaṇḍa Trinētra who fought the battle of Soremati?]  

154. 299 of 1905.—(Kanarese.) On another slab set up in the same place. A record of Puṇyakumāra; records that, while the king was ruling Chirppuli, a hero named Paraśurāman fell in battle. See Cg. 455 for the possible identity of the king.

155. 300 of 1905.—(Telugu.) On the third slab set up in the same place. A record of Vaiḍumba-Mahārāja; mentions Chirppuli. Records that a certain hero fell in a cattle raid. See No. 153 above.
156. 301 of 1905.—(Kanarese.) On a slab set up in a field north of the same village. Records a gift by Śrī-Malladevan. Mentions Bānarasa and Chirppuli.

Kammapalle.

157. 297 of 1905.—(Telugu.) On a slab set up in a field north of the village, near Madanapalle. Dated in the reign of the Vijayanagaram king Virapratapā Krishṇadēva-Mahārāya; records in Ś. 1446, Svabhānu, gift of land near the big canal (pedia-kāłva) of Madunapalli or Madunapalya.

Kotṭakōṭa.

158. 438 of 1914.—(Persian.) On a slab built into the south wall of the Jumma Masjid. A damaged and illegible record. Records that the mosque was dedicated to God and Prophet on the twentieth Rabī-ul-Awāl 900 A.H.

Madanapalle.


160. 288 of 1905.—(Telugu.) On a slab set up near the Śiva temple west of the same village. Records that a hero named Chandraditya fought for cows and died.

161. 289 of 1905.—(Telugu.) On another slab set up in the same place. A damaged record.

162. 290 of 1905.—(Telugu.) On a third slab set up in the same place. A much damaged record of Vaiḍumbă-İrigaya Mahārāja. Appears to record the death of a hero.

163. 291 of 1905.—(Telugu.) On a slab lying at the same place. Records that a hero fought for cows and died.

164. 292 of 1905.—(Telugu.) On a slab set up in a field at Basinikonda near Madanapalle. Records that a hero of Loṅkula died in a combat at Mudumāduvu.

165. 293 of 1905.—(Telugu.) On another slab set up in the same place. Records that Śrīgaṅga, chief of Loṅkula, fell in the combat mentioned in No. 164.

166. 294 of 1905.—(Telugu.) On a broken slab lying in the same place. Records that another hero (name not completely preserved) who is called Vikrama-Rāman also fought and fell in the same combat. Mentions Loṅkula.

167. 295 of 1905.—(Kanarese.) On a slab set up in a field west of the same village. Records that while Vaiḍumbă-Mahārāja (Ganda-Trinētra) and Bānarasa captured Soramati in the face of the Nolamba and Daḍiga-Rāchamalla, a hero fell in the
battle which ensued. [The Bānarasa was evidently Vijayāditya
conquered by Parāntaka I (905—47) or his father. He was appa-
rently an ally of the Vaiḍumbha Gaṇḍa Trinētra and an enemy of
Noḷamba (Mahēndrādhiraja ?).

168. 296 of 1905.—(Kanarese.) On another slab set up in the
same place. A record of Vaiḍumba-Mahārāja (Gaṇḍa-Trinētra);
mentions Bānarasa, Daḍiga-Rāchamalla and Maydaḍi. Records
the death in battle of a certain Manujarādēva. See note to the
above epigraph.

168-A. C.P. No. 1 of 1913.—A grant of the Vijayanagara king
Tirumala I in Ś. 1493, Prajāpati, Māgha, śu. di. 12, in Sanskrit.
Records the grant of Penungulurū to Brahmins at the request of
Tirumal Rāja, one of the chiefs of the Maṭla family.

168-B. C.P. No. 9 of 1913.—A record of the Vijayanagara king
Krishnādeva Rāya in Ś. 1498, Daṭhri, Māgha, ba. di. 10. Registers
that certain men paid their homage to the king with 50 varāhas
and received offices and service ināms in the village of Lōmada.
The mēras and other income due to them mentioned. [The date is
wrong as Krishnādeva died in 1530.]

168-C. C.P. No. 10 of 1913.—The record of one Yara Timma
Rāja, Governor of Gaṇḍikōṭa and “brother-in-law of Mahādēva-
rāya ruling at Vijayanagar” dated in Śārvari, Vaisākha, śu. di. 15.
[Registers that two Reḍdis came from the seaside (district) with
their cattle and children to the village Rāvulakollu and got per-
mission to construct a village near the hill. The record defines
the boundaries and the service inams. The Government Epigra-
phist believes that the Vijayanagar king might be Tirumala I.]

168-D. C.P. No. 11 of 1913.—A record dated in Ś. 1508, Vyaya,
Vaisākha, śu. di. 15, Monday, lunar eclipse. Records that one
Anuguṇḍa Veṅgalappa settled a dispute between the agrahārikas
and the karāṇams of the village of Avudūrū, in regard to the distri-
bution of service inam lands.

168-E. C.P. No. 12 of 1913.—A record of Ś. 1633, Viṭōḍhi,
vaisākha, śu. di. 10. Records that on the occasion of a car festival
at Conjeeveram it was found that something was wrong with the
divine glory of the images and that as one Kanumanūr Raṅgā-
chārlu put things right by his magical skill, he was privileged by
the chiefs present including Harsadu Aṉavardikānu Sāyappū (i.e.,
Hazrat Anvarud-in Khan Sahib ?), to collect certain specified
annuities from different classes of people in the 56 countries.

168-F. C.P. No. 13 of 1913.—A Telugu record dated Ś. 1464,
Krōḍhana (wrong), Bhāḍrapada śu. di. 10, Thursday. Professes to
settle certain disputes between the Baḍugalavārū and Palṅāte
Vīralu in the matter of paraphernalia in public processions. The
Judges evidently were the Śaivas, Vaishṇavas and great men of
Conjeeveram.
CHITTOOR DISTRICT

168-G. C.P. No. 14 of 1913.—A record in Telugu, dated Ś. 1283; Jaya (wrong), Mārgaśīra ba. di. 10. Records the boundaries of the village of Kasunūru or Tiruvēṅgalanallūr in Guṭṭi Rājya and the details of the mēra, mirāś and other service ināms granted to village servants.

Mallela.

169. 437 of 1914.—(Kanarese archaic.) On a slab near Yarram Reḍḍi’s house. A record of Bīra-Mahāraja, ruling over Pulvēri-nādu. Records that while Tōdanaṅka was governing Mallyal (Mallela), a native of Kottanūru fell in a cattle feud (?), after destroying Nekkuṇḍi.

Pedda-Tippāsamudram.

170. 533 of 1906.—(Telugu.) On a slab set up near the ruined Śiva temple in the Yēnugarāti-madī field. A record of the Vaiḍumbaka king Kaṇḍa-Trinētra-Vaiḍumbaka-Mahārāja; records that Prabhuchelvunṭu distinguished himself in the battle of Sōremati between the king and Noḻamba, and fell. [Kaṇḍa was the last independent chief of the line conquered by Parāntaka I (905—47). Kaṇḍa’s Noḻamba enemy was either Mahēndrādhirāja or his son Aiyappa. See Ct. 167 above for other details.]

171. 534 of 1906.—(Kanarese.) On a slab lying in the same place. A record of the thirty-fifth year of the Chōla king Para-kēsarivarman alias Udaiyār Vijaya-Rajēndra-Chōladeva, dated in 981, Hemalamba (A.D. 1057). He is said to have gained victories over Vīra Pāṇḍya and the Chēra king, conquered Ceylon and Raṭṭapādi and planted a pillar of victory at Kālyanapuram. Venkayya therefore identifies the king with Parakēsarivarman Rajēndra deva (1050—62), but he never reigned for 35 years. So the date, he concludes, should be a mistake.

172. 535 of 1906.—(Telugu.) On a slab found in the same place. A fragment in archaic characters. Seems to record the death of a hero; mentions Maḍambūr.

173. 536 of 1906.—(Telugu.) On a slab lying in a field in the hamlet of Pullaganṭivāripaḷḷe, near the same village. A record of the Vaiḍumba king Kalige-Trinētra; mentions the eldest son of Vīra Mahārājū. See Ct. 170 above.


PALMANĖR TALUK.

Dāṇḍapalle.

174-A. C.P. No. 6 of 1912–13.—A record (unique in the case of Vijaya) in Sanskrit and Kanarese of the Vijayanagara king
Vijayabhūpati in Ś. 1332, Vikriti, Bhādrapada, śu. di. II, Monday, Śravaṇa. Records that he founded near Daṇḍapalle in Hulinaḍu (Pulinaḍu), a village called Kriyāśaktipura and presented it to a certain Kṛṣṇa Paṇḍita who made a gift of it to Brāhmaṇas. The king's spiritual teacher Kāśivilāsa Kriyāśakti Deśika is mentioned. Kriyāśakti was also the teacher of Bukka I, Harīhara II and the minister Mādhava (not Vidyāraṇya), and made the early Vijayanagara emperors adherents of devotional Śaivism as distinct from Advaitism. The seal of Tryambaka at the end of the epigraph also shows this. Mentions the king's mother Dēmāmbika, daughter of Nūka Bhūpāla of the solar race, i.e., the Reddi chief Nūka Nūṅka who was the husband of Anna Vēma's sister Vēmasāni.

Kaḷakattūr.

175. 306 of 1912.—(Kanarese.) On a slab set up in a field. A record of the Noḷamba (Pallava) king Noḷambādiyarsa. Refers to the death of a hero, the raising of a monument on his tomb and the gift of a Kalinaḍu. Under the orders of his Gaṅga suzerain Permāḍi, Noḷambādhīrāja (Mehēndra or his father) led a successful expedition against Taḷakāḍu, in the course of which he despatched two of his subordinate chiefs, Kāḍuveṭṭi and Maḍura, against Pulinaḍu. The latter captured the town of Permāvi and burnt it. This roused the indignation of the Bāna king Vijayaḍitya Viṃachṭamaṇḍi Prabhūmeṛu who dispersed the enemy's forces and killed many chiefs in the conflict. It was on this occasion that the hero, mentioned in the present record, fell and was immortalized. The Noḷamba's invasion of Pulinaḍu is confirmed by Ct. 255, Ct. 243 and Ct. 196.

176. 307 of 1912.—(Kanarese.) On a rock in a field in the same village. A damaged record. In archaic characters.

Kiḷapaṭṭaḷa.

177. 308 of 1912.—(Telugu.) On the north wall of the central shrine in the Kōṇētirāyasvāmin temple. A much damaged record of the Vijayanagara king Śrīrāṅgadēva-Mahārāya, ruling at Penu-gondha, the date of which is doubtful.

Kūrmāyi.

178. 309 of 1912.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine in the Varadārāja-Perumāḷ temple. A record of the Vijayanagara king Kampaṇa-Ūḍaiyār (II), son of Viḍa-Bukkaṇa-Ūḍaiyār (I) in Kaliyuga 4452 (mistake for 4462), and Ś. 1283, Plava, Pūrattāḍi, Kanni, śu. di. 7, Tuesday, Mūlam, corresponding to 7th September 1361. Records gift of tolls for providing (daily), a flower-garland and a lamp to the temple of Edirkinḍa-Perumāḷ at Kurumāvi (a village) in Pulī-naḍu, under orders from
the mahāpradhāni Sōmappa-Uḍaiyar and the treasurer Viṭṭappayyan. See S.A. 1061.

179. 310 of 1912.—(Telugu.) On the east wall of the central shrine in the same temple, left of entrance. A record of the Vijayangara king Virapatapā-Sadāśivadeva-Mahārāya in ś. 1482, Siddharthi, Vaiśākha, śu. di. 2, Monday (which should be Sunday), corresponding to Sunday, 9th April 1559. Records gift of land for archanaśrī, i.e., the maintenance of worship, in the temple of Varadarāja at Kurumāvi in Puli-nādu, a district of Chittūri-rājya to a private individual.

PUNGANŪRU TALUK.

Agastyaṇḍa Hill.


181. 557 of 1906.—(Tamil.) On the north wall of the same temple. Records in Kīlaka gift of land to a drummer (uvāchchan).

182. 558 of 1906.—(Kanarese.) On the west wall of the same temple. Records in ś. 1298, Ānanda, gift of lamps, cows, vessels and land to the temple of Agastināṭhadeva.

183. 559 of 1906.—(Tamil.) On the base of the same wall. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin-Virarājēndra-Chōlandeva (Kulottuṅga III?). Records that the queen of Uttama-Chōla-Gaṅga alias Śelvagaṅga set up and consecrated an image of Tirunāvukkarāṣudēva. See Cg. 144 and Ct. 190 below.


185. 561 of 1906.—(Tamil.) On the south wall of the mantapā in front of the central shrine of the same temple. A record of the Gaṅga king Śelvagaṅga, son of Uttamachōla-Gaṅga Padumideva in ś. 1251. The second figure of the date is doubtful. Records gift of an ornament by Śipatinaṁyan, son of the king. [This chief was evidently different from him who is mentioned in No. 183 above. He is perhaps the same as the Padumi Śeyan Utta, Soḷagaṅga and Gaṅga Perumāl, son of Padumideva Uttama-Śoḷa Gaṅga referred to in Kl. 242 and Kl. 244. Ep. Carna., Vol. X, Part II, p. 43.]
186. 562 of 1906.—(Tamil.) On the base of the same wall, right of entrance, first tier. An incomplete record of Uttamachōla-Gaṅgan alias Vira-gaṅgan Veṭṭum-Amarābharaṇan. Records gift of land in Naṅgili. For epigraphs of the same chief see Ct. 235 and Ep. Carna., X, p. XIII. Amaraṇa was also the title of Siyagaṅga, the patron of Pavanāndi.


188. 564 of 1906.—(Tamil.) On the base of the Dakšíṇaműrti-maṅṭapa in the same temple, first and second tiers. Records gift of land by Vaḍugapillai alias Toṇḍamān.


190. 566 of 1906.—(Tamil.) On the boulder called Durgagundu on the same hill. A damaged record of Uttamachōla Gaṅga alias Śelvagaṅga. At the bottom of this is another damaged inscription which mentions no king. See Ct. 183 above.

Āvulapalle.


Bhimagānipalle.

193. 320 of 1912.—(Telugu.) On a slab set up in the north prākāra of the Bhimesvara temple. Records in S. 1725, Rudhirōd-garīn, gift of land at Bhimapuram near Modugalapalle to the temple of Bhimesvara, by Sugaturī-Mummadhi-Chikkarāya who constructed the temple and the pond near it. He is also stated to have repaired the village tank.

Budidipalle.

194. 569 of 1906.—(Kanarese.) On a slab set up in the fields behind the ruined village. A record of the Bāna king Mahāvali-Baḷarasa Vikramāditya Bānakandarpa Jayamēru. Mentions Miniki. [He was the father of Vijayāditya Bānarāya conquered by the Chōla Parāntaka I, pp. 905—47.]
195. 570 of 1906.—(Kanarese.) On another slab set up in the same place. A record of the Bāna king Māvali-Vanarasar. Mentions Miniki and records the death of a hero.


Chalamangala.

197. 312 of 1912.—(Telugu.) On a slab set up in a field. A damaged record in Ś. 1265, Svabhānu. Mentions the Mahāsanta-mantadhīpati Raṅgappa-Nāyaka.

198. 313 of 1912.—(Kanarese.) On a viragal set up in the backyard of a house in the same village. A much damaged record of the Bāna king Mahāvali Bānarasa, the date of which is doubtful. See No. 194 above.

199. 314 of 1912.—(Tamil.) On the north base of the Somesvara temple in the same village. A fragment of record of the Chōla king. Contains a portion of the introduction of Rājendra-deva (1050—62) which refers to his setting up of a pillar of victory at Kollapuram. Mentions Parasurāmīśvaram-Udaiyār at Vippiram-beḍu in Śilainādu, a subdivision of Tiruvēṅgaḍakōṭṭam. Vippirambeḍu is the ancient name of modern Gudimallam near Rēṅgūṇaṭa.

Edapaṇjiṇi.

200. 586 of 1906.—(Tamil.) On the base of the verandah in front of the Kāśiviśvēvara temple. A fragment of record of the Chōla king Parakēsarivarman Rājendra-deva (1050—62), the date of which is lost. Stones out of order. A few words of the historical introduction of the king are preserved. Mentions Karkadur in Puli-nādu, a subdivision of Perumbāṇappādi in Jayaṅgonda-Chōla-manḍalam.

Embḍi.

201. 578 of 1906.—(Kanarese.) On a viragal set up in the village. In archaic characters. Records the death of a gavunda on the occasion of the capture of the town of Uppunelli.

202. 579 of 1906.—(Kanarese.) On another viragal set up in the same place. Records the death of a hero on the same occasion.

203. 580 of 1906.—(Kanarese.) On the third viragal set up in the same place. A record in Ś. 887. While Vajjaladeva was ruling Puli-nādu, during the reign of Śri-Ballaha, the capture of
Uppunelli occurred. Perhaps this is the date of the other local inscriptions. It falls in the reign of Kṛishṇa III. It is not known who this Vajjala was. The Government Epigraphist suggests that— it might be one of the two Vajjadas of the Silhāras of Kōṅkaṇa; but there is no evidence of their connection with this part of the country.]

204. 581 of 1906.—(Kanarese.) On the fourth viragal set up in the same place. Records the death of a gauṇḍā during the capture of Uppunelli.

205. 582 of 1906.—(Kanarese.) On the fifth viragal set up in the same place. A native of Toṇḍa-nāṇḍu died during the capture of Uppunelli.

206. 583 of 1906.—(Kanarese.) On the sixth viragal set up in the same place. Records the death of a merchant on the same occasion.

207. 584 of 1906.—(Kanarese.) On a viragal lying by the side of a private house in the same village. A damaged record of the Bāṇa king Māvali-Vāṇarasa. See Ct. 194 above.

208. 585 of 1906.—(Tamil.) On a slab lying in front of a private house in the same village. A record in the fifth year of the Chōla king Parakēsarivarman alias Udaiyār śri-Rājendra-Chōjadeva (I). The order issued by the king in the fifth year was registered in the twenty-third year.

Guttapalle.

209. 311 of 1912.—(Tamil.) On a slab set up in a field. Records in the seventh year the death of a hero at Madanapalle when Selvagaṇgamārāyan, after capturing his enemy in Mārāyappādi, was bringing back the cattle. See Ct. 185 above.

Karshaṇapalle.

210. 321 of 1912.—(Tamil.) On the east and north bases of the manaṭapa in front of the central shrine in the Arkēśvara temple. A record in the thirty-sixth year of the Chōla king Rājakēsari-vanman alias Udaiyar śri-Rājādhirājadēva (I). Records gift of tax on oil mills, to provide a lamp in the temple of Aṅgakkāra-Iśvaram Udaiyar at Muttukūr alias Erivirappaṭṭanam (a mile off Karshaṇa-palle) in Puli-nāḍu (the region proper of the Bāṇas and Vaiḍumbas) which was a subdivision of Tyāgābharaṇa-valanādu in Jayaṅgoṇḍasōla-maṇḍalam, by Śōlakulakāraṇa-Mūvēndavēḷan who was the revenue officer in charge of the district, for the prosperity of the emperor.

211. 322 of 1912.—(Tamil.) On a pillar of the porch of the same manaṭapa. Records the construction of the steps (sōpāna) by certain aśāris (karumān).
212. 323 of 1912.—(Kanarese.) On a slab built into the Nandimantapa of the same temple. A fragment of record of the Baña king Bañarasa. See No. 194 above.

213. 324 of 1912.—(Tamil.) On a slab set up in the same temple. A record of the Vijayanagara king Vijayarāya-Uḍaiyar (1409—22) ruling at Mulvāyil in Ś. 1332, Vikrita, Chaitra, śu. di: 5; Thursday lunar eclipse (= Thursday 21st March 1409). Records gift of a portion of income accruing to the royal treasury from certain lands at Muttakkūru, in favour of the temple of Aṅgak-kārīśvaramuḍaiya-Nāyinār at that village which belonged to Vaḍa-Puli-nāḍu, a subdivision of Nigariḷiśōla-ṃandalam, by the chief Sammaṭṭi Vīra-Õbaladēva Chōlamahārāja. [“The Sammaṭṭi family to which the chief Òbaladēva belonged, may be the same as Sammēta whose members Lakkayadēva Mahārāja and Bom-mayadēva Mahārāja are known to have been the dependants of Dēvarāya II and to have borne the title Antembaragaṇḍa.” Ep. Rep., 1913, p. 119, para. 53.

214. 325 of 1912.—(Kanarese.) On another slab set up in the same temple. A record of the Nolamba (Pallava) king Viṟar-mahēndra-Nolambadhīrājadēva. States that the king returned from Chōla-nāḍu, entered Nolambavādi and camped at Kōlāla in Gaṅgaru-śāsira (district). On this occasion he raised Kīrtigavunḍa to the position of Nolambagavunḍa of Puli-nāḍu and gave him as a kōḍage grant the village of Kiṟiyagelagatu (in that district). [The inscription gives a genealogy of the line from Dilīpa-Irīva Nolamba up to Viṟar-mahēndra, six generations in all. Evidently Vīra Mahēndra helped the Raṣṭrakūṭa Kiṟiṭa III in his invasion of the Chōla country.]

215. 326 of 1912.—(Kanarese.) On a third slab set up in the same temple. A record of the Western Gaṅga king Priduvipati (evidently the same as the chief referred to in Nos. 223 and 226 below), the younger brother of Durvinīta. Records that Śivarāśibhaṭāra, son of Gaṭṭada-bhaṭāra set up the minor images in the temple and presented three stone oil-mills to it. [The Government Epigraphist points out the probable significance of the early Gaṅga title being assumed by a prince of the Gaṅga-Baṇa line, but how it is yet to be ascertained.]

216. 327 of 1912.—(Kanarese.) On a slab set up in a field in the same village. A record of the Baṇa king Mahāvali Bañarasar, whom Venkayya identified with Vikramāditya I of Udayendram plates. Refers to the death of a hero at Kutilāla, on the occasion when Ballaha (Rāṣṭrakūṭa Gōvinda III) took up arms against Kaṇuveṭṭi for exacting tribute. The hero was a servant of Bañarasā Vijayyita (i.e., Vikramāditya’s son Vijayyāditya II Viṟachūḷamaṇi Prabhūmēru), who was ruling Gaṅgaru-śāsira. [The
temple is called Iruŋgōlišvaramudāiya Nāyanār at Koyarṟūr alias Uttama-Chōlapuram in Vaḍa-Puli-nāḍu, a subdivision of Perumbāṇappāḍi in Jayaṅgoṇḍa-Chōla-mañḍalam. See Ct. 186 above.

236. 552 of 1906.—(Tamil verse.) On the east wall of the same shrine. In praise of Viḍugādaḷagiyān of Ten-Tagaḍai, whose enemies were the Kāḍava, the Māgada and the Gaṅga.

237. 553 of 1906.—(Tamil.) On the south, east, north and west walls of the same shrine. A record in the sixteenth year of the Chōla king Rājakēsarivarman alias Chakravartin śrī-Kulottuṅga Chōlaṭeṇa (I). Records gift of the village of Mādanaṅgalam in Pulināḍu, a district of Rāṭṭapāḍikōṇḍa-Chōla-mañḍalam (calling it Gaṅgaikōṇḍa-Chōlanāḷḷūr) to the temple of Iruŋgōlišvaramudāiya Mahādeva built at Koyarṟūr alias Uttamaśolapuram in the same nāḍu by Āḍavalān Gaṅgaikōṇḍa-Chōla alias Iruŋgōḷan. Many officers mentioned and also the village taxes exempted.

Minikibanda near Miniki.

238. 568 of 1906.—(Grantha and Tamil.) On the rock. A record in the thirty-ninth year of the Chōla king Kulottuṅga I. The Sanskrit portion mentions the Gaṅga family and Konkunivarman. The introduction belongs to Kulottuṅga I, whose name is not mentioned. But the name Rājakēsarivarman and the title Chakravartin occur at the end of the introduction. The date here noted is incidentally mentioned. Records the construction of a channel to the tank at Uppanelli in Mudukurukki in Vaḍa-Pulināḍu, a subdivision of Perumbāṇappāḍi in Nigarili-Chōla-mañḍalam. The channel was improved by the son of the chief who built it.

Nekkundī near Mittapalli.


Mudugalapalle.

240. 315 of 1912.—(Kanarese.) On a viragal set up in a field. A mutilated record. Seems to mention Maharājavāḍī.

241. 316 of 1912.—(Kanarese.) On another viragal in the same place. Refers to a cattle raid and the death of a hero.

242. 317 of 1912.—(Kanarese.) On a slab set up to the west of the same village. A damaged record. Refers to a certain Sāmantavallava, son of Dōsiyarasa.

243. 318 of 1912.—(Kanarese.) On another slab set up in the same place. A mutilated record. Refers to the raid on Puli-nāḍu by the Nōḷamba king, under orders of Kōṅguṇiaraśar and to the capture of Koyarṟūr. On this occasion the servant of a brother of
Dōsiyarasa, the chief of that country, fought and fell. [The Kōngunjarasar referred to is the Gaṅga king Permāṇādi, and the Noḷamba is Noḷambādhirājā. See Ct. 255 and Ct. 176.]

244. 319 of 1912.—(Kanarese.) On a third slab set up in the same place. A mutilated record. Mentions Koyaṟṟゥ and a certain Indragāṇi.

Mugavāḍi.


246. 573 of 1906.—(Tamil.) On another slab set up in the same place. A damaged record in the third year of the Chōla king Parakēsarivarman alias Udaiyar Śrī-Ādhirajendradēva (son of Viṛa Rājendrā I who ruled from 1064 to 1070). Records gift of land. The village Mukkaivāḍi was situated in Pulī-nāḍu, a subdivision of Perumbāṇappāḍi in Paḍuvūr-kōṭṭam, a district of Jayaṅgonḍa-Chōlamanḍalam.

247. 574 of 1906.—(Tamil.) On a stone forming the roof of a small shrine in the courtyard of the same temple. A fragment of record of the Chōla king Parakēsarivarman Rājendrādēva (1050—63), the date of which is lost. Contains the beginning of the historical introduction of the king.

Nelapalli.

248. 242 of 1913.—(Kanarese.) On a rock in a field. A record of the Noḷamba Pallava king Iriva-Noḷamba (II) Ghaṭēyaṅkakāra Pallavāditya. Registers that while the king was encamped at Ve(WIN)uruponne in Parevināḍu he conferred the title of Mummaḍi-gavare Pallavāditya Noḷambaśeṭṭi on a Bālīgāra merchant of Kōyatūr and presenting him with royal insignia gave for his perpetual enjoyment as kodage the village of Koḷatūr in Pulī-nāḍu, converting it into a mercantile town (vaiśyadatti nagara) named Pallavādityapura. [The king was the grandson of Viramahēndra of Ct. 214. The paraphernalia included a horse, an umbrella-bearer, a throne, addai, etc.]

249. 243 of 1913.—(Kanarese.) On the same rock. In the same old characters as No. 242. Refers to the 48,000 of the mercantile community, to Mummaḍi Gavaṛeṣeṭṭi of Kaṅchīpura and to his younger brother Sundārachōla-Dharmaseṭṭi.

250. 244 of 1913.—(Tamil.) On a hero-slab in a field of the same village. Registers that in a face-to-face tiger hunt arranged by Śrikaṇṭhavayyan, son of Māvāḷivaṇa-Vichchādirar alias Puḷñalamaraiyar, a certain Indappan pierced a tiger and died with it. [Was the king identical with Bāṉa-Vidyādhara Mahābali Vikramāditya I?]
Pudupāṭṭā.

251. 554 of 1906.—On a slab set up in the village. In archaic characters, consists of the description of a king. Appears to be a fragment of a Bāṇa inscription.


Puṅganūru.

253. 540 of 1906.—(Tamil.) On a broken slab lying on the tank-bund, west of the fort. A damaged record in the third year of the Chōla king Rājakēśarivarman alias Uḍaiyār śrī-Rājēndra-Chōlādēva (II, i.e., Kulottunga I?). Mentions the tank called Rājēndrasālapperiyēri at Puṅganūr alias Valavanārayana-chaturvēdimaṅgalam in Pulinādu, a district of Raṭṭapāḍikonda-Chōla-maṇḍalām.

254. 541 of 1906.—(Grantha and Tamil.) On a slab set up in the court-yard of the Sōmeśvarasvāmin temple in the same village. A record in the fourth year of the Chōla king Rājakēśarivarman alias Uḍaiyār śrī-Vīra-rājēndradēva (Vīra-Rājēndra I, 1064—70). The inscription opens with the birudas of the king. Mentions the Tirukkōḷśvaram-uḍaiya-Mahādēvar at Puṅganūr alias Valavanārayana-chaturvēdimaṅgalam in Pulinādu of Perumbāṇappādi, a subdivision of Paḍuvūr-kōṭṭam in Jayaṅgonda-Chōla-maṇḍalām. A chief presents 4,200 kulīs of land, and the assembly receives the paddy and maintains worship and expenses according to scales detailed.

255. 542 of 1906.—(Kanarese.) On a slab set up outside the same temple. A record of the Bāṇa king Mahāvalī-Vāṇarāsar Vijayarādityaṃ Vīra-chāḷāmāṇi Prabhumeṛu (evidently the father of Vikramāditya II Vijayabāhu, and the victim of the Chōla Parāntaka’s ambition). The king was ruling the Vaḍugavaḷī 12,000 and Maṅñe 200. Refers to the raid on Koṭāṭur by Kāḍuveṭṭī-Muttaraśan. [See Ct. 243 and Ct. 175 for further information regarding the Noḷamba invasion of Pulinādu under Kāḍuveṭṭī.]

256. 543 of 1906.—(Kanarese.) On a slab set up in a field in front of the village of Chadalā, close to the Puṅganūr Chadum road. A record of the Bāṇa king Mahāvalī-Bāṇarasa. Refers to the battle of Sōremati where the Bāṇa opposed the Noḷamba, Rāchamalla and Mayindādi on behalf of the Permānaḍi (i.e., the Gaṅga-king). Mentions Mādhavarasa of Kaṅganūra. [Rāchamalla was evidently Satyavākya Koṅguṇivarma Permānaḍi Rājamalla whose final date is A.D. 971. See Ep. Ind., Vol. VI, p. 59.]
Somala.

257. 339 of 1912.—(Telugu.) On a slab set up in a field. Records in Tāraṇa gift of Nelapalle to a private individual, by another private individual.

Yāṭavākili.


259. 576 of 1906.—(Tamil.) On the walls of the same temple. A record in the twenty-ninth year, Viśvāsi (Viśvāvasu), of the Chōla king Rājarāja-Chōlandēva. The temple is called Irugīśvarumudaiya Nāyanār at Eṭṭāravākkāl in Vada-Puli-nāḍu, a subdivision of Perumbānappādi in Jayaṅgōndha-Chōlamandālam.


PUTTŪR TALUK.

Kārvētnagar.

261. 392 of 1911.—(Tamil.) On detached slabs round the central shrine in the Vēṇugōpāla-perumāl temple. A record in the eleventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). The fragments appear to have included this and two other records of the same king and of the same date and to have registered gifts of land to the Śiva temples at Nārāyanapuram in Vāṭṭiyā-nāḍu, a subdivision of Kūṇravattana-kōṭṭam. Some of the temples mentioned are Avimuktiśvarumudaiya-Nāyanār, Lakṣīśvarumudaiya-Nāyanār and Akkaśāliśvarumudaiya-Nāyanār. Mention a certain Vīra-Naraśīṅgadēvan alias Yādavarāyān. Also a fragment is found of an unnamed Sālūva king. See No. 102 above.

Kempulapālaiyam.

263. 384 of 1911.—(Telugu.) On the beams of the maṇṭapa in the Ammanāchi-Amman temple in the same village. Registers in Ś. 1669, Prabhava, that Mahāmaṇḍalēśvara Śēshāchala-patirājudeva-Mahārāja, son of Rāmarāja and grandson of Guṇḍolī Kriṣṇamaraṇa, of the Kāṣyapa-gōtra, repaired the Sabhāmaṇṭapa of the temple of Ammanāchcharma (called Āmnāyākshi in Sanskrit) at Nārāyaṇapuram, the northern entrance to Kāṇchipiṭha.

Nārāyaṇavanam.

264. 373 of 1911.—(Tamil.) On the north, west and south walls of the central shrine in the Kalyāṇa-Vēṅkaṭēśa-Perumāḷ temple. A record of the Vijayanagara king Vīrapratāpa Vīra-Achytutarāya Mahārāya in Ś. 1463, Plava. Records that a certain Viruppanaṇa founded a town called Vēṅkaṭādrisamudram on the borders of Nārāyaṇapuram and constructed there the temple of Vēṅkaṭādri-Perumāḷ for the merit of Vēṅkaṭādri-rāya-Mahārāya. To this temple he gave for offerings, with the permission of the king, some complete villages and shares in others. [Mr. Krishna Sastri surmises that the Vēṅkaṭādri mentioned here might be the son of Achyuta Rāya who, after the demise of Achyuta, was for a short time on the throne and who was supported by the Sālaka chiefs as against the Āravīti brothers who supported Sadāśiva.]

265. 374 of 1911.—(Tamil.) On the west and south walls of the same shrine. Registers in Krōdhin an oral agreement (vāk-patram) among three private individuals.

266. 375 of 1911.—(Tamil.) On a slab fixed into the floor of the maṇṭapa in front of the same shrine. A record of the Chōla king Rājarājakēśarivarman (Rājarāja I), the date of which is lost. Registers that Vīkkiyaṇṭan Pugalvippipparaganḍan of the Chāḷukki family and two others, the chiefs of Vāṭṭiya-nādu in Kunṟavattanakōṭtam, gave certain privileges to the Veḷḷalas of that district. [Pugalvippipparaganḍan was a title borne by some Lāṭa chiefs and by the Bāṇa king Vijayaḍitya II. Chāḷukki must also have been a family of feudatories.]

267. 376 of 1911.—(Telugu.) On the inner gōpura of the same temple. Records in Ś. 1545, Dundubhi, gift of a village for offerings and festivals to the temple of Kalyāṇa-Vēṅkaṭēśvaravasvāmin of Nārāyaṇapuram, by the Mahāmaṇḍalēśvara Tirumalarāja, son of Śrīraṅgaṇa and grandson of Kaṭṭāri-Sāluva-Mahārāja of the Kāṣyapa-gōtra and the Āpastambha-sūtra.

268. 377 of 1911.—(Telugu.) On the outer gōpura of the same temple. A record of the Vijayanagara king Vīrapratāpa-Vīra-Vēṅkaṭadēva Mahārāya (Vēṅkaṭa II), ruling at Penugonda, in Ś. 1544, Raudri. Built in at the left end. Records gift of tolls by common consent, to the temple of Kalyāṇa Vēṅkaṭēśvara, by the mercantile community, of Ayyavole headed by Prithiviśetti
Rāyanimāṇtri-Bhāskara, while Śāluva Mākarāja Tirumalārājāyya dēva was ruling the country [i.e., the Śāluva chief of Kārvetināgar who rose to prominence at this time and who had the Śāluva emblem of the boar with the dagger. Bhāskara is even now the title of the Brahman Guru of the Kōmaṭis. According to tradition Rāyanimāṇtri lived in the time of Krishṇadēva, but the present inscription shows that he was later. The Government Epigraphist draws attention to Guruzada Śrīrāmamūrti’s Rāyanibhāskara charitramu wherein it is stated that Prithvīśeṭṭi received a firman from Alamghyr Padshah. It is not possible to reconcile this with the above events. See Ep. Rep., 1912, pp. 83-4, for some popular traditions about it.]

269. 378 of 1911.—(Tamil.) On two detached slabs built into the floor of the Vāhana-māṇṭapa in the same temple. A record in the seventeenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of tolls by common consent to the temple of Kavarisvaramudaiya-Nāyanār at Nārāyaṇapuram in Tiruvēṅgaḍa-kōṭṭam, by the mercantile community.

270. 379 of 1911.—(Tamil.) On two other detached slabs built into the same floor. A record in the eighth year of the Pāṇḍya king Sundara-Pāṇḍyadēva (Jaṭāvarman I,? 1251—64) “who took every country.” Records gift of twenty pack bullocks to the temple of Kavarisvaram-Uḍāiyār, by a certain Periyapillai alias Rāja-nārāyaṇa-Śērakōn, one of the subordinates of Yādavarāya. See No. III above.

271. 380 of 1911.—(Tamil.) On two detached slabs built into the māṇṭapa opposite the main entrance into the same temple. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva the date of which is lost. Seems to record the gift of the village Pondaiappakkam in Śey-nāḍu for repairs and other requirements, to the temple of Kavarisvaramudaiya-Nāyanār.


273. 382 of 1911.—(Telugu.) On a slab built into the floor of the court-yard in the same temple. Records in Pramāḍāchā (Pramāḍin) gift of the village of Yippatoṅgalī to the priests of Kāḷahasti on the occasion of the kumbhābhishēka (i.e., the renovation) of the temple of Agastīśvara (also called Parāṣāreśvara), by Kaṭṭāri-salva Mākarāja-Bommarājādēva-Mahārāja. [Perhaps also a grandson of Mākarāja. See Mr. Sewell’s Antiquities, II, 184-5,
and Cox's *N. A. Manual*, p. 222, for details about the history of Kārvēṭinagar.]

**Sattravāda.**

274. 387 of 1911.—(Tamil.) On a slab set up in front of the Deśa-Vināyaka temple. A record in the eighteenth year of Yādavarāyar Śrīraṅganāthar. The residents of Tiraṇi-nādu in Neḍu-nādu and others gave to a certain Mēḷittēvan, the village of Tiraṇi as a rudirappāṭṭi. This he presented to the Deśa-Vināyaka temple at Sattirappāḍi and prohibited the sects of Saṅkētisamayakkārar and Vira-kōdiyar from entering it.

275. 388 of 1911.—(Tamil.) On a slab set up by the side of a well in the same village. A record of the Śāluva king Śelva (Śāluva) Tippadēva-Mahārāja, son of Śāluva Tippayadēva-Mahārāja in Dundubhi (= Ś. 1364). Records a charter granted to the Śēṇīyans by Daḷavāy Śrīraṅga-Rāvuttar. [Evidently this Śāluva Tippa was the brother of the Śāluva Goppa, the son of Śāluva Tippa, referred to in Tekal inscriptions, Mysore.]

276. 389 of 1911.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine of the Chidāmbareśvara temple in the same village. A record of the Vijayanagara king Vīrapratāpa Dēvarāya-Mahārāya (II) in Ś. 1349, Plavaniga. Built in at the bottom. Mentions the Śāluva and Vaishnava shrines of Chandragiri-rājya, viz., Kaṇcēppuram, Tirukkāḷatti, Tiruvorrijūr, Tiruvālāṅgādu, Tiruppālaivanam and others. Refers to the v ihūti-kāṇikkaḷ collected in the temple of Aḷaṇiyā Tiruchchirrāmbalamudāiyai Nāyanār at Sattirappāḍi in Maṅgalūr-nādu, a subdivision of Kūṟavaṇa-kōṭṭam in Jayanṛṇḍachōḷa-māndalam and to certain royal orders (rāyasam) issued to Ariyappa-Daṇṇāyaka Bhikshāvrittī-Ayyagāl and Dēvarāya-Uḍaiyār of Chandragiri.


278. 391 of 1911.—(Tamil.) On a slab set up in the main street in the same village. Registers that Gaṇḍaraguli Mārāya-Nāyakkar, son of Mahāpradhani Sōmaya-Daṇṇayaka, gave to the temple of Aḷaṇiyā-Tiruchchirrāmbalamudāiyai-Nāyanār, a piece of land with the right to take water from the tank of Vasavanappanēri.

**Yōgi-Mallāvaram.**

279. 264 of 1904.—(Tamil.) On the south wall of the Paṟaṣaṛēsvarta temple. A much damaged record in the forty-first year of
the Chōla king Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva (I).

280. 265 of 1904.—(Tamil.) On the west and south walls of the same temple. A record in the twenty-fourth year of the Chōla king Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva (I?). Records gift of a lamp to the temple of Tippalādiśvaramudaiyamahādēva at Tiruchchuganūr in Kūḍavūr-nādu, a subdivision of Tiruvēṅgaḍa-kōttam in Rājēndra-Śōlamanḍalam.

281. 266 of 1904.—(Grantha and Tamil.) On the west wall of the same temple. A record of the Chōla king Vīrārājendra-Chōḷadēva, the date of which is lost. Records gift of two lamps.


283. 268 of 1904.—(Tamil.) On the north wall of the same temple. A record in the ninth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (II or III?). Records gift of gold.

284. 269 of 1904.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Quotes the twenty-third year of Rājakēsarivarman alias Rājarājadēva.


287. 272 of 1904.—(Tamil.) On a pillar built into the wall of a maṇṭapa in the south-east corner of the same temple. A fragment of record.

288. 273 of 1904.—(Grantha and Tamil.) On four detached stones lying in front of the same temple. A mutilated record of the Chōla king Chakravartin Vīrārājendradēva(I) in Ś. 991, Saumya, in his seventh year. Mentions the temple of Piplādiśvaramudaiyamahādēvar. [The inscription shows that Vīra Rājēndra came to the throne in 1063-4.]

289. 274 of 1904.—(Tamil.) On the east wall of the Kālyāna-maṇṭapa in front of the same temple. An incomplete record. Refers to the setting up of an image of Gaṇapati by a private individual.

TIRUTTANI TALUK

TIRUTTANI TALUK.

Aruṅgulam.

291. On a large stone north-west of the village. Records the grant of the village as inām in Ś. 1477 (A.D. 1555) during the reign of Sādāśiva Rāya of Vijayanagar.

292. On a stone. An "unintelligible" epigraph said to have great power in curing cattle disease. Antiquities, I, p. 156.

Kārumbēdu.

293. 385 of 1911.—(Telugu.) On a slab in the kitchen of the Nāgādhiśvarasvāmin temple. Records in Ś. 1752, Vikriti, that Tiruvēṅgalāmbā, the queen of a prince of the family of Kaṭṭāri Śāluva Mākarāja, built a shrine for Sōmasundarēśvara and Minākshi, in the temple of Nāgādhiśvara situated on the bank of the river Kuśasthali. The chief belonged to the Kārveṇagar line.

294. 386 of 1911.—(Telugu.) On a slab built into the wall of the Utsava-maṇṭapa in the same temple. A record in Ś. 1692, Vikriti. States that the maṇṭapa was built by Tirumalakoṇḍama, wife of Boppāraju-Venkatañharamhāraja and daughter of the Mahāmaṇḍalēśvara Vellānti Kēsavāraja. The name of the village is given as Kadirapura on the bank of the Kuśasthali river.

Santāna Vēṅgōpālapuram.

295. On a wall of the prākāra of the Vishṇu temple. An epigraph of Ś. 1678 (A.D. 1756) recording a grant by the Zamindar.

Tiruttani.

296. 429 of 1905.—(Tamil.) On the north wall of the central shrine in the Vīrattānēśvara temple. A mutilated record. Registers a sale of land to a private individual for feeding pilgrims going to and returning from Śrīvēṅgaḍam, i.e., Upper-Tirupati.

297. 430 of 1905.—(Tamil.) On the north, west and south walls of the same shrine. A record in the twenty-eighth year of the Chōla king Rājakēśarivarman alias Rājarājadēva (I). Records sale of land by the assembly of Jānanātha-chaturvēṭāmaṅgalam in Menmalai Taṇṇiyal-nādu (a district) of Jayaṅgoṇḍa-Chōlameṇḍalam to a private individual for feeding pilgrims going to and returning from Śrīvēṅkaḍam.

298. 431 of 1905.—(Tamil.) On the west wall of the same shrine. A record in the eleventh year of the Chōla king Vikrama-Chōladeva (1118–35). Records gift of 12 sheep for a lamp to burn at the temple of Tiruvīrattānām-Uḍaiyār.

299. 432 of 1905.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Rājakēśarivarman. Provides for a lamp. Mentions the village of Tiruttaṇiyal in Kuṇravattanakoṭṭam. The "annual committee" of the village had to supervise the endowment.
300. 433 of 1905.—(Tamil verse.) On the south wall of the same shrine. Records that a certain Nambi-Appi built the temple at Tiruttaniyai of granite. The verse (venbā) is said to have been composed by a king, whose name is, however, not given.


302. 435 of 1905.—(Tamil.) On the same wall. A record in the eighteenth year of "the Gaṅga-Pallava king" Vijaya-Aparājitatavikramavarman. Records gift of 1,000 kūli of land by Nambi-Appi to the temple of Tiruvirattānam at Tiruttaniyai. [See Ep. Rep., 1906, p. 65, where Venkayya argues that Aparājita should have been the son of Nripatūṅga and that it was to help him that his Gaṅga feudatory Prithvīpati I met Varaguṇa Pāṇḍya in battle at Tiruppirāmbi. Venkayya further points out that it was this Aparājita who was conquered by Āditya I of the imperial Chōla line.]

303. 436 of 1905.—(Tamil.) On the east and north walls of the maṇṭapa in front of the same shrine. A much-damaged record in the tenth year of the Chōla king Parakēsarivarman alias śrī-Rājendra-Chōladēva (I, 1011—43).

304. 437 of 1905.—(Tamil.) On the same walls. A mutilated record. Seems to mention the temple on the hill dedicated to the god Subramanya; records the gift of 90 sheep.

305. 438 of 1905.—(Tamil.) On a stone set up at the entrance into the same temple. A record in the sixteenth year of the Chōla king Parakēsarivarman. Registers a sale of land by the assembly of Tiruttaniyai, a village in Kunṇavattana-kōṭṭam. Mentions Śiruvēḷur in Teṅkarai-Ilaiyūr-nādu, a district of Veṇālippāḍi.

306. 439 of 1905.—(Tamil.) On a stone set up close to the garbhagriha of the Subramanya temple in the same village. A record in the thirty-second year of the Chōla king Maduraiṅkonaṇda Parakēsarivarman (Parāntaka I). Built in at the bottom. Records gift of land apparently by a certain Parakēsari-Muttaraiyian to the temple of Subramanya-Pillaiyār, who was pleased to stand on the hill at Tiruttaniyai near Aguvūr, the eastern hamlet of Peruṅgānji in Ogaḷa-nādu, a district of Mēḷūr-kōṭṭam, which formed part of Jayaṅgonḍa-Chōlamanḍalam. The characters of the inscription are comparatively modern.

307. 440 of 1905.—(Tamil.) On the south wall of the central shrine in the Ārumugasvāmin temple in the same village. A much damaged record of the Vijayanagara king Vīra-Kampāṇa-Uḍalīyār in Viśvāvasu (i.e., Ś. 1288).
308. 441 of 1905.—(Tamil.) On a stone built into the floor of the antarāla-mañṭapa of the same temple. A damaged record of the Chōla king Madirai-konḍa Parakēsarivarman (Parāṇṭaka I), the date of which is indistinct.

309. 442 of 1905.—(Telugu.) On the east wall of the first prākāra of the same temple. The prākāra was apparently built by the mahāmaṇḍalēśvara Tiruvēṅgalanāṭharājadēva-Chōla-Mahārājū of Vellāṇdu.


311. 444 of 1905.—(Tamil.) On the north, west and south walls of the central shrine and manṭapa of the same temple. A record in the 31st year of the Chōla king Rājakēsarivarman alias Rājādhīrājā I. Historical introduction is similar to No. 221 of 1894.

312. 445 of 1905.—(Tamil.) On the west and south walls of the central shrine in the Vijayarāghava-Perumāl temple. A record of the Chōla-king Parakēsarivarman alias Uḍaiyār Śrī-Rajēndra-Chōlēdēva (I, IOI1—43), the date of which is lost. Beginning missing. Records sale of land to the temple called Tiruvanandapuram by the assembly of Jānanātha-chaturvēdimaṅgalam in Mēnmalai-Taṇiya-nādu.

313. 446 of 1905.—(Tamil.) On the west wall of the same shrine. A fragment containing a portion of the introduction of Rajēndra-Chōla I.

314. 447 of 1905.—(Sanskrit in Telugu.) On the south wall of the same shrine. Records that a certain Nārāyaṇarāja built the temple. He claims to be fourth in descent from Karikāla-Chōla; See Mr. Sewell’s antiquities, Vol. I, p. 158 f, where a list of Kārvēti-nagar chiefs is given. The chiefs of the present epigraph closely resemble them. See also Ep. Rep., 1906, p. 86, para. 61.

315. 448 of 1905.—(Telugu.) On the same wall. This contains a Telugu translation of No. 447.

316. 449 of 1905.—(Tamil.) On the same wall. A record in the thirty-fourth year of the Chōla king Madiraikonḍa Parakēsarivarman (i.e., Parāṇṭaka I). Records a gift of land by the assembly of Tiruttaṇiyal in Kunṟavattana-kōṭṭam to the temple of Tiruvanandapuram.

317. 450 of 1905.—(Sanskrit and Telugu.) On the south wall of the manṭapa in front of the same shrine. Records that a certain Bommarāja, whose genealogy is given at considerable
length and who was a descendant of Narāyanarāja of No. 314 above, renewed grants made by his ancestors.


Tiruvālaṅgādu.

In the Dēvāram this place is called Ālaṅgādu near Pālaiyanūr. The inscriptions also mention it and include the place under Pālaiyanūr-nādu in Mēmalai division of Jayaṅkonḍachōḷaṁaṇḍalām. It is sung by the three Dēvāram hymners and by Kāraikkālammai-yār (who is said to be constantly worshipping the God here) in her two Mūtta-Tiruppadiyams.


320. 15 of 1896.—(Grantha and Tamil.) On the south wall of the Naṭarāja shrine in the same temple, left of entrance. A record in the eighteenth year of the Pallava king Madhusūdanadēva, son of Tripurāntakadēva. Records gift of land. The king bears the title Vijaya-Gaṇḍagopāla.

321. 16 of 1896.—(Tamil.) On the west wall of the same shrine. A record in the ninth year of the Chōla king Ko-Parakēsarivarman alias Tribhuvanachakravartin Parāntakadēva, “a later Chōla king who bore the name of his ancestor Parāntaka.”

322. 408 of 1896.—(Grantha.) On the east wall of the Naṭarāja shrine in the Vaṭāranỳēśvara temple in the same place. A record of the Chōla king Tamnusiddhi in Ś. 1129. Records gift of the revenues due to the king in the villages belonging to the temple to the Lord of Vaṭāṭavi. See Ep. Ind., VII, p. 119 ff, where Dr. Luders edits it.

323. 452 of 1905.—(Tamil.) On the east wall of the first prākāra of the Naṭarājaśvāmin shrine in the same temple. A fragment of record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III, 1178—1216) “who took Madura and the crowned head of the Pāṇḍya.” Mentions Manumasitti Araiyar. [Manmasiddhi was evidently the elder brother of Tamnusiddhi of the previous epigraph.]

324. 453 of 1905.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Vikrama-Chōḷadēva (1118–35)
records gift of twelve sheep for a lamp by a native of Ürrükkaṇđu alias Alagiyaṣoḷanallur in Ürrükkaṭtu-kōṭtam.

325. 454 of 1905.—(Tamil.) On the same wall. An incomplete record of the Vijayanagara king Vīrapratāpa Pratāpa-Dēvarāya-Mahārāya in S. 1357, Rākshasa. Records sale of land. The temple is called Tiruvālangāḍuḷaiya-Nāyanār at Paḷaiyanur in Mēlmalai-Paḷaiyanur-nādu, a subdivision of Vadagarai-Manavir kōṭtam. [The Government Epigraphist identifies the king with Sṛigiri, the younger brother of Dēvarāya II who is mentioned as the ruler of Marataka-nagara in 1424—5 in the Madras Museum Plates of Dēvarāya II, and also the Satyamaṅgalam plates. He further believes that he was the assassin referred to by Abdur Razzak. For Abdur Razzak's story see Forg. Empe., p. 73–4.

326. 455 of 1905.—(Tamil.) On the same wall. An unfinished record of the Chōla king Rājakēsariyvarman alias Chakravartin Vikrama-Chōḷadēva (II18—35) in his seventh year. Introduction begins with the words pūṇadu puṇara. Registers a public sale of land by the villagers of Poliśakam in Naḍuvamalai Perumūr-nādu to a merchant of Tirumayilāppil in Puliyyūr-kōṭtam. Refers to a survey of the country (ulagaḷavu). See No. 329 below.

327. 456 of 1905.—(Tamil.) On the same wall. A record in the twenty-third year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷadēva (III, 1178—1216) "who was pleased to take Madura, Ilam (Ceylon) and the crowned head of the Pāṇḍya." Records sale of the village of Muduvūr in Naḍuvinmalai Erumūr-nādu.

328. 457 of 1905.—(Tamil.) An incomplete record of the Pāṇḍya king Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I?), the date of which is not clear.

329. 458 of 1905.—(Tamil.) On the same wall. An unfinished record in the sixth year of the Chōla king Rājakēsariyvarman alias Chakravartin Vikrama-Chōḷadēva. Introduction begins with the words pūṇadu puṇara. Registers a public sale of land by the villagers of Valaikulam alias Nittavinōda-chaturvedimaṅgalam in Mēlmalai-Vēḻūr-nādu to a native of Kallikkuḍi alias Purōvari-nallur in Purapparalai-nādu, (a district) of Rājarāja-Pāṇḍi-nādu. [Vikrama Chōla is generally Parakēsariyvarman and the adoption of the title Rājakēsari is anomalous.]


331. 460 of 1905.—(Tamil.) On the same wall. A record in the eleventh year of the Gaṅga-Pallava king" Nripatunadēva. Records that queen Kāḍavanmāḍēviyār made a gift of 108 kalaṇju
of gold to the temple at Tiruvālāṅgādu in Paḻaiyanūr-nāḍū. Mentions Perumalaiyūr, a brahmādēya in Kakkaḻūr-nāḍū, a subdivision of Īkkāṭṭu-kōṭṭam.

332. 461 of 1905.—(Tamil.) On the same rock. A record in the fifteenth year of the ‘Gaṅga-Pallava king’ Nripatunāṅgadēva. Records gift of gold for two lamps. Mentions the village of Pulvēlūr in Eyirkōṭṭam; also the measure Pirudimānīkkam. This and the previous epigraph are engraved in comparatively modern characters of about the twelfth century. They may be copies of old inscriptions though no statement to that effect is made.

333. 462 of 1905.—(Tamil.) On the east wall of the first prākāra of the Naṭarājasvāmin shrine in the same temple. Records in the twenty-sixth year gift of the proceeds of certain taxes to the temple at Tiruvālāṅgādu for maintaining perpetual lamps. The document is signed by Tikkarasan. See No. 335 which shows that the probable king was Vijayagaṇḍagopāla.

334. 463 of 1905.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Tribhuvanachakravarthin Rāja-rājadēva (III?). Records gift of sixteen cows for a lamp.

335. 464 of 1905.—(Tamil.) On the same wall. A record in the twenty-ninth year of Tribhuvanachakravarthin Vijayagaṇḍagopālalādēva. Records gift of land by Tikkarāśar Viśaiyādēvan described as belonging to “Tyāgasamudra-paṭṭaigaḷ.”

336. 465 of 1905.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravarthin Rājādhirājadēva (II). Partly built in. Introduction begins with the words kaṭal sūṇda ṁarmadar. Refers to the war of Paṇḍya succession in which the Sinhalese generals Laṅkāpura-Daṇḍanātha and Jayadratha Daṇḍanātha took part. It “seems to describe the part played in the war by a traitor named Śrī Vallabha.” See Cg. 248.

337. 466 of 1905.—(Tamil.) On the same wall. A record in the eleventh year of the Chōla king Tribhuvanachakravarthin Kōṇērinmaikōṇḍan Rājādhirāja (II). Records gift of land in the village of Kōṭṭur alias Chōlavidyādhara-chaturvedimaṅgalam in Kāṇṭūr-nāḍū, a subdivision of Maṇavir-kōṭṭam. The temple at Kōṭṭur is referred to as Ḭḷambayaṅgotṭuruḍaiyār. Reference is also made to the Revenue Survey in the sixteenth year of the reign of Śuṅgandavirutta Kulōṭṭuṅga-Chōla I.


339. 468 of 1905.—(Tamil.) On the north wall of the same prākāra. Records that the enclosing hall was constructed by
Ammaiyappan Paḷiyaṇji Pallavaraiyan. The alphabet shows that he probably belonged to the thirteenth century. [Ammaiyappan was the title or name of a feudatory of Kulöttuṅga III.]

340. 469 of 1905.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva (II?). Records gift of gold for two lamps to the shrine of the goddess Pēriyanāchchiyar of Tirukkāmakkōṭṭam in the Tiruvālāṅgādu temple.


345. 474 of 1905.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Rājādirājadēva II, “who was pleased to take Madura and Ceylon”. [a title due to his victory over the Sinhalese ally of a Pāṇḍyan candidate.] Introduction begins with the words kaḍal śūlṇa parnamdar. Records gift of three lamps by Paḷaiyanuruṇḍaiyāṅ Vēdavanamamuṇḍaiyāṅ Ammaiyappan Pallavaraiyāṅ. For Rājādirāja’s part in the Sinhalese war see Cg. 248.


347. 476 of 1905.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīra-pratāpa-Sadāśivadēva-Mahārāya in Ś. 1484, Rudhirōdgārin. Registers an endowment for the celebration of a festival. Mentions the Vēdamārga-pratīshṭhāpanāchārya-Dharmaśivāchārya. [Dr. Hultsch mentions a Dharmarājadhvari or Dīkshita who wrote the Vēdāntaparibhāṣā and a Dharmasūri who wrote the Dattaratanākara and the drama Narakadhvamsavyāyōga. These however are evidently not identical with the teacher mentioned in this epigraph. See No. 368 below.]

348. 477 of 1905.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Tribhuvanachakravartin Kulöttuṅga Chōladēva (III?). Records gift of 70 kāṇu for offerings
Mentions two villages: (1) Valluvanpakkam in Ongaiyur-nadu, a subdivision of Paṭuvir-kōṭṭam and (2) Perumür alias Rājanārayanā-chaturvedimaṅgalam in Naṅuvinmalai-Perumür-nadu.


350. 479 of 1905.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāya-Dēvarāya-Mahārāya (II) in Ś. 1349, Plavaṅga. Built in at the beginning. Tiruvāḷangādu is said to be situated in the Chandragiri-rājyam. Mentions Ariyappa Daṇṇayakkar and Bhikshāvṛitti Aiyagāḷ.

351. 480 of 1905.—(Tamil.) On the same wall. Records in Nandana a gift for the merit of Mallanna-Uḍaiyār by Gōpparāśar-Mādi-araśar.

352. 481 of 1905.—(Tamil.) On the same wall. An incomplete record in the twelfth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Registers a sale of land by the villagers of Paḷaiyanūr in Paḷaiyanūr-nadu, a dēvadāna granted to the Tiruvāḷangādu temple in Maṅnavir-kōṭṭam. [The Tiruttōṇdar-purāṇa closely connects the two places by the story of Paḷaiyanūr Nīli and the Veḷḷāḷas who died in consequence of their being the security for her murdered husband. See Abhidānakōśam, pp. 409—10.]

353. 482 of 1905.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Tribhuvanachakravartin Tribhuvanaviradēva (i.e., Kulottunga III) “who was pleased to take Madurai and the crowned head of the Paṇḍya and who was pleased to perform the anointment of heroes and the anointment of victors.” Records gift of a lamp to the temple of Tiruvarāṅgili-Aṇḍamurānimirndarulina-Nāyanār at Tiruvāḷangādu in Tirup-pālayanūr-nadu, a subdivision of Maṅnavir-kōṭṭam. The donor was Araṇilaivisāgan Tailōkyamallan Vatsarājan of Arumbākkam in Ilattūr nadu, a subdivision of Kunrattattana-kōṭṭam, who rendered the Bhārata into elegant Tamil and followed the path of Śiva (i.e., the Śaiva creed). [Venkayya points out that this translation of the Mahābhārata is extinct unlike those of Perundēvanār whom he attributes to the ninth century, Villiputtūrār and Nallāppallai.]

354. 483 of 1905.—(Tamil.) On the third gopura of the same temple an incomplete and damaged record of the Chōla king Parakēsarivarman alias Udaiyār śrī-Rājēndra-Chōladēva (I, 10II—43), the date of which is indistinct. Contains only the historical introduction.

355. 484 of 1905.—(Tamil.) In the same place. A record in the forty-sixth year of the Chōla king Rājakēsarivarman alias Chakravartin Kulottunga-Chōladēva (I). Records sale of land to the
temple at Tiruvālāṅgādu in Naḍuvilmalai by the assembly of Rājanarāyaṇa-chaturvēdimaṅgalam in Naḍuvil-malai Perumūr-nādu.

356. 485 of 1905.—(Tamil.) In the same place. A record in the thirty-first year of the Chōla king Rājakēsarivarman alias Uḍaiyar śrī-Rājādhirājadēva (I ?) Records sale of land by the assembly of Siṅgalāntaka-chaturvēdimaṅgalam in Naḍuvinmala Perumūr-nādu.

357. 486 of 1905.—(Tamil.) In the same place. A record in the twenty-eighth year of the Chōla king Rājakēsarivarman alias Uḍaiyar śrī-Rājādhirājadēva (I ?) Records sale of land by the assembly of Nittavinōda śaruppēdimaṅgalam in Mēnmalai-Mēlūr-nādu.

358. 487 of 1905.—(Tamil.) In the same place. A record in the thirteenth year of the Chōla king śrī-Rājādhirājadēva. Records sale of land.

359. 488 of 1905.—(Tamil.) In the same place. A record in the twenty-eighth year of the Chōla king Rājakēsarivarman alias Uḍaiyar śrī-Rājādhirājadēva (I ?) Records sale of land.

360. 489 of 1905.—(Tamil.) In the same place. A mutilated record of the Chōla king Rajakēsarivarman alias Uḍaiyar . . .

361. 490 of 1905.—(Tamil.) On the same gopura, left of entrance. A mutilated record in the twenty-eighth year of the Chōla king Rājakēsarivarman alias Uḍaiyar śrī-Rājādhirājadēva (I ?). 362. 491 of 1905.—(Tamil.) In the same place. A mutilated record of the Chōla king Rajakēsarivarman alias Rājādhirājadēva (I ?). Contains a portion of the king’s historical introduction.

363. 492 of 1905.—(Tamil.) In the same place. A damaged record of the Chōla king Rajakēsarivarman alias Uḍaiyar śrī-Rājādhirājadēva (I ?), the date of which is lost.

364. 493 of 1905.—(Tamil.) In the same place. A mutilated record in the twenty-seventh year of the Chōla king Uḍaiyar Śrī-Rājendra-Chōladēva (II ?). Records an order of Rājēndraśinga Mūvendayelān.

365. 494 of 1905.—(Tamil.) In the same place. An incomplete record of the Chōla king Rajakēsarivarman alias Rājādhirājadēva, the date of which is damaged.

366. 495 of 1905.—(Tamil.) In the same place. A record in the twenty-eighth year of the Chōla king Rajakēsarivarman alias Uḍaiyar śrī-Rājādhirājadēva (I ?). Records sale of land.

367. 496 of 1905.—(Tamil.) In the same place. A damaged record of the Chōla king Rajakēsarivarman alias Uḍaiyar śrī-Rājādhirājadēva (I ?).

368. 497 of 1905.—(Tamil.) On the west wall of the Bhramarā- lakāmāba shrine in the same temple. A record of the Vijayanagara
king Vīrāpratāpa Tirumalaiyadeva-Mahārāya in Ś. 1493, Prajāpati. Mentions the Śaiva teacher Anantaśivāchārya, his pupil Ponnambala Dharmasivāchārya and the latter’s pupil Immaḍi-Dharmaśivāchārya. The goddess is called Vaṇḍārkuḷal-Nāchchiyār. The king referred to is Tirumala I of the last Vijayanagara dynasty. For his literary importance see Ep. Rep., 1898–9, paragraph 13. See also No. 347 above.

369. 498 of 1905.—(Tamil.) On the dhvajastambha in the same temple. A record of the Śāluva king Śāluva Tippaiyadeva-Mahārāja in Ś. 1363, Durmati. Records the setting up of a bronze dhvajastambha.

370. A C.P. grant of Rājendrachōla I (compared only to the Ānaimaṅgalam grant or the large Leyden grant in the Leyden University Museum in Holland.) It is in 31 plates, the first ten plates being in Sanskrit and Grantha character and the rest in Tamil. It is a record of the sixth year of Rājendrachōla I (1041—1043 at least) and registers the grant of the village of Paḷaiyanūr to the Śiva temple at Tiruvāḷiṅgādu. [The Sanskrit portion contains reference to the conquest of Kāṭāha or Kaḍārami which took place only after the fifteenth year of the king while the Tamil portion describes only the conquests up to sixth year. So the former is a later addition, which is corroborated by the separate numbering of the two parts. The inscription is of unique value in regard to Chōla history and has been summarized in detail in Ep. Rep., 1906, pp. 66—69. The invasions of the Gangetic region, Burma, etc., are referred to in detail.

VĀYALPĀD TALUK.

Devulapalli.

371. A C.P. grant of Immaḍi Narasimha, edited by Mr. J. Ramayya Pantulu in Ep. Ind., Vol. VII, p. 74 ff. It is in Sanskrit verse and in the Dēvanāgarī script of the Vijayanagar type,—the last word Śri-Ramachandra being in Telugu characters. It records that Immaḍi Narasimha, son of Nrisimharāya, gave the village of Dēvalapalle in Mārjavāda Śima of the Penugonda-Mahārāja to a Brahman, on Ś. 1427, Bhādrapāda Full-moon, Sunday lunar eclipse, corresponding to 25th August A.D. 1504. [The inscription is of value in throwing light on the two kings of the Śāluva dynasty Naraśingarāya and his son Immaḍi Narasimha and Mr. Ramayya Pantulu has fixed the position of these in relation to their Tuluva successors Narasa Naik and Vīra Narasimha.]
COIMBATORE DISTRICT.

AVANĂȘI TALUK.

Avanășî.

The ancient name of this place, as evidenced by the Dēvāram and inscriptions (see Nos. 12 and 20 below), seems to have been Tirupukkuḷiyūr.

1. 170 of 1909.—(Tamil.) On the south wall of the central shrine in the temple of Avanășîśvara. A damaged record in the twenty-first year of Vīrājēndraḍēva. Records gift of money for offerings to a shrine of Kṣetrapāla by Vīrapperumāḷ Edirilādān, who is called one of the Pillais of the king. [The king was the most prominent of the Koṅgu line under Chōla titles. He ruled from Circa. 1207 to Circa. 1252.]

2. 171 of 1909.—(Tamil.) On the same wall. An incomplete record in the fifteenth year of Rājakēśarivarman alias Tribhuvanachakravartin Vīrājēndraḍēva. Records gift of 32 lamps by a certain Avinășî alias Śikāliyān and also of money for feeding mendicants, by Aṟṟūruḍaiyān Tiruppurāmbiyamudaiyān, a merchant of Ėṟālapuram. See Mack. MSS. Ins., S. Dts., p. 6, No. 5 and the note to the above epigraph.

3. 172 of 1909.—(Tamil.) On the same wall. A record in the fourth year of Tribhuvanachakravartin Kulōṭtuṅga-Chōlāḍēva. Records gift of money for a lamp by Marudan Malaiyan alias Kulōṭtuṅgaśōla-Vikramādittadēvan, one of the feudatories (sāmanta) of the king.


5. 174 of 1909.—(Tamil.) On the north wall of the same shrine. A record in the seventeenth year of Vīrājēndraḍēva. A portion of the stone is lost. Records gift of money for offerings. See Cb. 2 above.


7. 176 of 1909.—(Tamil.) On the same wall. An incomplete record in the fourth year of Vīra-Chōlāḍēva. Seems to record the gift of certain taxes to the temple of Avinăși-Ăluḍaiyār.

8. 177 of 1909.—(Tamil.) On a pillar of the maṇṭapa in front of the same shrine. Records in Plavaṅga that the maṇṭapa was
built by a certain Vānadarāyavaḍamalaiyappar. Another pillar close to this mentions the same person.

9. 178 of 1909.—(Tamil.) On a pillar of the verandah round the same shrine. A damaged record in the twenty-ninth year of Tribhuvanachakravartin Vīrarājēndradēva. Seems to record a gift of land by Marudan Mudali alias Vanika-chakravartin, a merchant of Mūttan alias Amarabhuyaṅgaranallūr in Perunādu. See Cb. 2 above.

10. 179 of 1909.—(Tamil.) On another pillar of the same verandah. A record in the second year of Tribhuvanachakravartin Vīra-Chōladēva. Records gift of money for a pillar of the maṇṭapa of the sacred bull (Rishabadēva) in the same temple.

11. 180 of 1909.—(Tamil.) On the south wall of the Brihatkarunāmbika shrine in the same temple. A damaged record in the thirty-second year of the Pāṇḍya king Sundara-Pāṇḍyadēva. Seems to record a gift of money and mentions Māḍakkuḷakil-Madurai in Pāṇḍi-māṇḍalam. [The last fact seems to show that the king intended was Māravarman Sundara Pāṇḍya I, 1216—35, but he did not rule for such a long time.]

12. 181 of 1909.—(Tamil.) On the west wall of the same shrine. A damaged record in the thirty-first year of Sundara-Pāṇḍyadēva. Records gift of money for paddy to a shrine of Sundara-Nāyanār set up by the king on the tank-bund at Pukkuliyür, by a merchant of Aranaiyur alias Shivallaparum in Kīvali-nādu, a subdivision of Pāṇḍi-māṇḍalam. Mentions also Kaṅjappallī alias Kulottuṅgaśoja-chaturvedīmaṅgalam. [In Ins., S. Dts., p. 9, No. 15, the date of this inscription is given as the twenty-first year.]


14. 183 of 1909.—(Tamil.) On the north wall of the same shrine. A damaged record in the seventh year of Vīra-Pāṇḍya-dēva. Mentions the street Vikkiraməsōjan-tiruvdi. [Was it Rājakēsarivarman Tribhuvanachakravartin referred to Cb. 196 and 197? He ruled from 1265 to Circa. 1281.]

15. 184 of 1909.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the ninth year of Rājakēsarivarman alias Tribhuvanachakravartin, Vīrapāṇḍyadēva. Records that the inhabitants of the two districts of Vēlla-nādu and Pūluva-nādu in Vādaparīsāra-nādu settled that four families (kudi) in the village of Sevūr alias Śeṃbiyankilānaḍinalūr, a devadāna of the temple, were to be freed from certain obligations, perhaps in favour of the temple. See note to No. 14 and Ins., S. Dts. (Mack MSS.), p. 5, No. 4.

16. 185 of 1909.—(Tamil.) On the same wall. A record in the eighth year of Vīra-Pāṇḍyadēva. Mentions the taxes payable by
the temple tenants in the dēvadāna village of Śēvūr alias Šembiyan-kīlānaḍīnnallur. See Cb. 196.

17. 186 of 1909.—(Tamil.) On the same wall. A record in the second year of Rājakēsari Kōnerinmaikondān (Vīra Pāṇḍya ?). Records gift of the village of Vanavāsi alias Vīra-Śōjanallur in Kītpāņādu to the shrine of Perūṅgaruṇaichiḥchelviyār, the goddess in the temple of Avināśiyāludaiyār. The gift was made on the occasion of the king’s coronation (abhishēka). See Ins., S. Dts., in Mack. MSS., p. 4, No. 1.

18. 187 of 1909.—(Tamil.) On the same wall. A record in the fourteenth year of Vīra-Pāṇḍyadēva. Records gift of paddy by the villagers of Pāppārpūṇḍi alias Vīrarājēndranallur, to the shrine of Sundara-Nāyenār at Tenpalli. See Mack. MSS., Ins., S. Dts., p. 5, No. 3. [For the probable identity of Vīra Pāṇḍya see Cb. 14 above.]

19. 188 of 1909.—(Tamil.) On the same wall. An incomplete record in Pramōdūta. Records that two artisans (āśāri) were appointed to attend to the ten kinds of repairs (daśa-kriyai) on receiving from the temple the endowment called tachchāchāriyak-kāni.

20. 189 of 1909.—(Tamil.) On the same wall. A record of the Hoysala king Vīra-Vallāladēva (III, 1292—1341) in Ś. 1204, Dundubhi (wrong). Records gift of the village of Tenpalli-nattam alias Sitakaraṅgendanallur by a feudatory of the king named Mādappa-Dānṇayaka, son of Perumāl-Dānṇayaka of the race of Māṭigolayakula, for a festival called Immati Rāguttarāyan-śandi, in the temple of Avināśiyāludaiya-Nāyenār at Tiruppukkolīyūr. [Perumā] Nāyakar was the founder of Daṇṇayakankōṭtai in the time of Narasimha III. For the great power which the chiefs of the place had in the days of the Hoysala decline see Ep. Rep., 1906-07, pp. 49—51 Vīra Ballāla III was crowned on Thursday, 31st January, A.D. 1292.

21. 190 of 1909.—(Tamil.) On the same wall. Records in Dundubhi gift of money for a lamp by a nātīye of Palaṭoḷu in Kuruppanūḍu.

22. 191 of 1909.—(Tamil.) On the same wall. A record in the twelfth year of Tribhuvanachakravartin, Kulōttuniga-Chōla-dēva. Records gift of the tax kuḍikānam by the villagers of Veḷḷanūr in Vaḍaparīsāra-nādu, to the shrine of the goddess Perūṅgaruṇaichelviyār. The Mack. MSS. say (see Ins., S. Dts., p. 8, No. 12) that the gift was 12 measures of grain every year. [A Koṅgu king named Kulōttuniga is referred to in an inscription of Vikramachōla 1255-63 of 555 of 1905.]

23. 192 of 1909.—(Tamil.) On the same wall. A record in the twenty-eighth year of Tribhuvanachakravartin Viṟarājēndradēva
(A.D. 1207—52). Records gift of money for oil, by prince Nachchinärkiniyar *alias* Kaṇṭiyadēvar, son of king Ulaguḍaiya-Perumâl Vîrarâjendradeva, for bathing the god and the goddess on Saturdays. [The king’s name reminds us of the Tamil commentator Nachchinärkiniyar whom Professor Seshagiri Sastri assigns to the eleventh century. *Mack. MSS. (Ins., S. Dts., p. 8, No. 13).*]


25. 194 of 1909.—(Tamil.) On the same wall. Records in Dundubhi gift of money for a lamp by a native of Aḍavôr in Kuruppunâdu.

26. 195 of 1909.—(Tamil.) On the same wall. An incomplete record in the fifth year of the Pâṇḍya king *alias* Tribhuvanachakravartin Kulaśekharadeva (I or II?). Records gift of money for a lamp.


28. 197 of 1909.—(Tamil.) On the north wall of the same maṇṭapa. A record in the fifth year of the Pâṇḍya king Mâra-varman *alias* Tribhuvanachakravartin Kulaśekharadeva (I or II?). Records gift of money for a lamp by a native of Araṅgur in kîḷkaraic-Pûndurai-nâdu.

29. 198 of 1909.—(Tamil.) On a slab set up near the Kalyâna maṇṭapa in the same temple. A record of Vîra-Nâṉjarâya-Udaiyâr in Ś. 1419, Piṅ gala. Records that a merchant (Śētti) of Emmarkkâl in Tenkaḍambai-nâdu (Terkanâmbi) provided for the mid-day offerings to the god at Avinäśi which was reputed to be the southern Benares (dakshiṇa-Vârânasî). For the reference in the *Mack. MSS.*, see next inscription. This is No. II.

30. 199 of 1909.—(Tamil.) On another slab set up near the same maṇṭapa. A record of Vîra-Chikkarâya-Udaiyâr, son of Vîra-Nâṉjarâya-Udaiyâr (the Ummattur chief who held the Turko-nâmbi district), in Ś. 1430, Vibhava. Records that a merchant of the same village in Tînaikkânamâbi-nâdu (Terkanâmbi) provided for offerings in the same temple. Rice mentions a slightly different genealogy of the chiefs of the line. [This is probably *Ins. 10* in p. 7 of *Ins., S. Dts.* See *Ep. Caru.* IV, Introdn., p. 27, for the different version.]

31. 200 of 1909.—(Tamil.) On the third slab set up in the same place. A record of Mahâmânḍalâsvara Vîra-Nâṉjarâya Udaiyâr in Ś. 1421, Siddhârthhin. Records gift of land (3 Šâlagas) by
the king’s minister Onnakan Seṭṭiyār of Ėmmarkāl in Tainaikkānāmī-nādu. A detailed version of this is in Ins., S. Dts., p. 7, No. 9. It says that 15 pons and a plantation of 1,000 coconut trees were given. [Naṅjarāya was in charge of Terkanāmbi and large part of Coimbatore district at the time of Tuḷuva usurpa-
tion.]

32. 201 of 1909.—(Kanarese.) On a slab set up in front of the gopura of the same temple. A record of Krishnarāja-Voḍeya (1734—65) of Mahisuṇu-ruling at Śrīraṅgapāṭṭaṇa in Ś. 1678, and Kali 4857, Dhāṭri. Records that the various parts of the temple of Avināśi were repaired by a certain Saṅkarayya and that a liṅga called Saṅkarēśvara was set up in the south-east corner of the temple. [Saṅkarayya is called a gurikāra (officer ?) at Coimbatore and subordinate of Daḷavāi Dēvarājaya, the king’s agent and the real ruler of Mysore till the advent of Haidar Ali. See Ins., S. Dts., p. 6, No. 6.]

33. On a stone north-east of the place in a puṇjai land. Records that Śiṅgaṇa Uḍaiyār granted in Ś. 1460, Nandana, in the reign of Achyuta Rāya (1530—42) to god Avanāśilingam’s treasury, half (a vēli of) land and dug a tank, called Śellaṅga Samudram. Ibid., p. 9, No. 16.

34. On a stone in the Narṭana-maṇṭapa. Records that Kōṅerinmaiṅkoṇḍan granted to the deity some land in the village of Kalmaḍai-grāmam. Ibid., p. 9, No. 18.

35. In the hands of the local karṇam. Records that Guru Karmallayya, the Prime Minister of Chikkadēva Rāya Uḍaiyār (1672—1704) granted in Ś. 1617, Yuva, to the local god and goddess, the fees of 14 paṇams on some bags and 12 paṇams on some other bags of goods. Ibid., p. 10, No. 19.

Kāramadai.

36. In the hands of Ramasastri and Mahādeva (in the time of Mackenzie). Records that Ś. 1479, Īsvara, Dēvarājarasa, Daḷavāi to Krishnarāja Uḍaiyār, granted the village of Bhūsarapallam (?) to Brahmins. Ins., S. Dts., p. 32, No. 11.

Karuvālur.

37. On the southern wall of the inner temple of Karuṇākar-
apperumāl. Records the grant of land in the village to the God in the reign of Kōṅerinmaiṅkoṇḍan. Ins., S. Dts., p. 47, No. 20.

Kunnattūr.

38. On a stone in the southern wall of the Lakshmi Nārāyaṇa-
svāmi temple. Records the grant of the village to the God by a Kōṅerinmaiṅkoṇḍan. Ins., S. Dts., p. 30, No. 5.

39. On the banks of the Kuruchchikulaṁ tank, north of the village. A record of Vīrachikka Uḍaiyār in Parīṭāpi. Gift of the

*Nāḍuvachchēri.*


42. On the south side of a maṇṭapa in the same shrine. Records that the inhabitants of “moondrapondee” gave, in the reign of Kulōṭtuṅga Chōla dēva, some grant (mutilated in the original) to Kōdapraṭṭi-tavamuḍaiyar. *Ibid.*, p. 11, No. 22.

*Puduppāḷaiyam.*

43. On a stone east of the village. (Kanarese and Telugu.) Records in Raktākshi the gift of 40½ land in the village of Māṇoor to a Brahman Rāmalinga Śastri. *Ins.*, *S. Dts.*, p. 54, No. 12.

*Sēvūr (Chevvūr).*

44. At the back of the Mahāmaṇṭapam in the temple of Veṅkaṭaranaṃśwāmī. Records grant of land (i.e., *vēlī*) in Ś. 1233, to God Alagapperumāl by Viraṅapperumāl (?) and Aḻagappillai in the reign of Vīra Ballāḷadēva III. *Ins.*, *S. Dts.*, p. 42, No. 1.


47. On the southern wall of the Vimānam. Records the grant of the village of Kariyampāṭu to the God and Śri-Vaiṣṇavas in the fifteenth year of Vīra-Pāṇḍya. [Was it the Koṅgu king who ruled from 1265 to 1281? See Ch. 14 above.] *Ibid.*, No. 4.


51. On the south side of the Ardha-Maṇṭapam. Sale of dry field in the twenty-seventh year of Sundara Pāṇḍya (unidentifiable
as no Sundara Pañḍya who ruled for such a long time is known). Ins., S. Dts., p. 42, No. 8.

52. On the west side of the same. Records sale of a garden for 300 pañams in the reign of Sundara Pañḍya ‘Sruvennandan (?)’. Ibid., No. 9.


54. On the south side of the Mahāmaṇṭapam in the temple. Records that Vīra Maṅgirāja exempted in Śukla, the taxes on the weaver looms of Paroollaṇḍu, Vīrachōḷavaḷaṇāḍu and Oḍuvaṅgaṇaḷaṇāḍu. Ibid., p. 45, No. 11.

55. On the west side of the above. Grant of land by Vīrachōla Īśvaradēva in Svabhāṇu, to God Tirukapāḷēsvaramudaiyar. Ibid., p. 45, No. 12.7 [Was the king the same as Rājādhirāja Vīrachōla who is referred to in 593 of 1905?]

56. On the west side of the above. A damaged record of the fourteenth year of Vīra-Rājendradēva. (Koṅgu king? 1207—52.) Ibid., No. 13.

57. On the same place. A record of the same king, granting some land. Ibid., No. 14.

58. On the back side of Vallīśvarasvāmi temple. A damaged grant of the twentieth year of Vīra-Rājendra. Ibid., No. 15. See note to No. 55.


60. South of the above. A grant of the village of ‘Kuladīpa-nallūr’ by Kōnērinmaikonḍan to God Kapālēsvara. Ibid., No. 17.

61. On the south side of the Mahāmaṇṭapam in the same temple. Grant of five pons for lamp in the twentieth year of Vīra-Rājendra-dēvan by Āryavalli. Ibid., No. 18. See No. 56.


63. On one of the three stones north of the village in the temple of Mukkōṇiśvara between the shrines of the God and Goddess. Records that two chiefs granted a garden and some land to God Mukkounśvara in Ś. 1447, Pārthīva, in the reign of Kṛishṇadēva Rāya (1509—30). Ibid., p. 49, No. 27.

BHĀVĀΝI TALUK.

Aṇḍiyūr.

65. On a stone west of the Tândö̱ңrīśvarasvāmi temple. Dated in the reign of Vīra Ballāla Dēva (III?). Records that a stone tub was carved by one “Auputtu Cattan” for throwing the flower offerings in. *Ins., S. Dts.*, p. 31, No. 8.


67. On a stone on the western side of the same temple. Records that the same chief presented a lamp to God Āṇḍīśvara-muḍaiyār in the thirtieth year of the reign of Sundara Pāṇḍya Dēva. *Ibid.*, No. 10. See note to Cb. 51.

Bhavānikūdal.

67-A. On a stone in front of the maṇṭapam of Ponnāramauliamman in the local Īśvara temple. Records that it was erected in a certain Pārthīva by “Emmucuttee” Mudaliar and another. *Ins., Š. Dts.*, No. 1. [Is Emmucuttee the same as Immaṇi Gheṭti?]


70. On a stone in front of the Umāmahēśvara shrine. Records that Nārāyaṇa Kavunḏan erected the Ardhamāṇṭapam and the *Vimāna* in year Vijaya.

Orichēri (Varuchēri).


Varadanallūr (Vattanallore).

72. On a stone in the hands of one Rāma Ayyangar. Records that Pratāpadeva Mahārāja granted the village and erected an agrahāram to Allāla Bhaṭṭa and nine other Brahmans. *Ins., S. Dts.*, p. 2, No. 5.

COIMBATORE TALUK.

General.

73. C.P. No. 187 of Mr. Sewell’s List.—(Tamil and Grantha.) Records a grant by Raghunāṭhadēva Mahārāja, son of Śrī Veṇkata-deva Mahārāja of Uraiyīr, agent of Viṣvanātha Nāyakka Vīrappa Nāyakka of Madura (1609–23) and feudatory of Vīra Rāmadēva (1620–30) then ruling at Penukonda. The date of the grant is much injured, but it seems to be Š. 1542 (A.D. 1620), Š. 1541 having expired, Kāḷayuki.
Komārapālayam.

74. On the back side of the inner temple of Subrahmanya. Records that in Ś. 1598, Naḷa, in the reign of Chikka Dēva (1672—1704), one Raṅganātha Setṭi and another erected two maṇṭapams and granted one Salagai of paddy land. Ins., S. Dts., p. 4, No. 2.

Fērūr.

See Mr. Sewell's Antiquities, I, 217 where this place is noticed and with references to Buchanan and Fergusson. Three inscriptions only are mentioned by him. Of these the first two are included in this list. The third is alleged to be an inscription of Kōṇērimai-konḍān Sundara Pāṇḍya who is unidentifiable. The temple is said to have been built by Aḷakadri Nāḷḷu, a brother-in-law of Tirumal Nāīk (1623—59).

75. 547 of 1893.—(Tamil.) On a stone built into the floor of the maṇṭapa at the southern entrance to the central shrine of the Gōśṭhīśvara temple. A fragment in very archaic characters.

76. 548 of 1893.—(Sanskrit and Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record of the Hoysaḷa king Vīra-Vallāḷadēva (III, 1292—1341) in Ś. 1245, expired, Rudi-

rōdgārin.

77. 549 of 1893.—(Tamil.) On the north wall of the same shrine, first tier. A record in the twenty-fourth year of Vikrama-

Chōḷadēva. [Was he a Chōḷ or Koṅgu-Chōḷa?] Records gift of a lamp.


79. 551 of 1893.—(Tamil.) In the same tier. A record in the twelfth year of Vikrama-Chōḷadēva. [The Chōḷa king of this name ruled only for seventeen years from 1118 to 1135. Was this the Koṅgu king who ruled from 1004 to 1045? See Cb. 190.] Records gift of paddy.

80. 552 of 1893.—(Tamil.) In the same tier. A record in the second year of Karikāḷa-Chōḷadēva. Records gift of land. Kari-

kāḷ was evidently a Koṅgu-Chōḷa.


82. 554 of 1893.—(Tamil.) On the same wall, third tier. A record in the second year of Karikāḷa-Chōḷadēva. Records gift of a lamp. See No. 80.

83. 555 of 1893.—(Tamil.) In the same tier. A record in the fifteenth year of Vīra-Chōḷadēva (Parāntaka I or Koṅgu-Chōḷa?). Records gift of paddy.
84. 556 of 1893.—(Tamil.) On the same wall, fifth tier. An incomplete record in the third year of Könērimaikońđan.

85. 557 of 1893.—(Tamil.) On the same wall, sixth tier. A record in the second year of Karikāla-Chōladēva. Records gift of a lamp. See No. 80 above.

86. 558 of 1893.—(Tamil.) In the same tier. An incomplete record in the thirty-seventh year of Ātirājarāja jadēva.

87. 559 of 1893.—(Tamil.) On a stone built into the same wall. A record in Kaliyuga 4734.


89. 561 of 1893.—(Tamil.) In the same tier. A record in the sixteenth year of Vīra-Rājendradēva. Records gift of a lamp by a merchant from the Pāṇḍya country. [The king was evidently the Köngu-Chōla who ruled from 1207 to 1252?]


91. 563 of 1893.—(Tamil.) In the same tier. A record in the twelfth year of Karikāla-Chōladēva. Records gift of a lamp by a palanquin bearer.

92. 564 of 1893.—(Tamil.) In the same tier. A record in the eleventh year of Karikāla-Chōladēva. Records gift of a lotus pond. See No. 80 above.


94. 566 of 1893.—(Tamil.) On the south wall of the manṭapā in front of the same shrine, left of entrance. An obliterated record of the Hoysala king Vīra-Vallālādēva.

95. 567 of 1893.—(Tamil.) In the same place. A record in the sixteenth year of king Vīra-Pāṇḍyādēva. Records gift of paddy. See note toCb. 47.

96. 568 of 1893.—(Tamil.) In the same place. A record in the fourth year of the Pāṇḍya king Kö-Māravarman alias Vīra-Pāṇḍyādēva.


98. 570 of 1893.—(Vattelūttu.) On the inner side of the north wall of the outer prākāra of the same temple. A record in the third year of Ko-Atiśaya-Chōla Vīra-Nārāyanadēva (Parāntaka I?).
99. In the north-west corner of the garbhagriham. A record dated K. 4734 (A.D. 1633) making a private grant of lands to the temple.

Veḷḷalūr.


101. I42 of 1910.—(Tamil.) On the east entrance into the maṇṭāpa in front of the central shrine in the Tēnīsvara temple in the same village; right side. A record in the eighteenth year of Tribhuvanachakravartin Vikrama-Chōḷadēva. Records that certain classes residing in Annadāna-śivapuri alias Veḷḷalūr in Pēṟūr-nādu provided for worship in the temple of Avināśi-Āḷudaiyar at Tiruppukkōliyūr. [The king was apparently the Koṅgu-Chōḷa who came to the throne in 1005.]


103. I44 of 1910.—(Tamil.) On the south entrance into the same maṇṭāpa. A record in the fourth year of Rājarājadeva. Records gift of money for a lamp by a merchant of Manaiyambaṇḍi in Vāyāraikkal-nādu, to the god of Tennūrpādi.

104. I45 of 1910.—(Tamil.) On a pillar in the same maṇṭāpa. A record in the fourteenth year of Vikrama-Chōḷadēva. Records gift of the pillar by a private individual. The king was evidently the Koṅgu chief who ruled from 1004 to 1045.

105. I46 of 1910.—(Tamil.) On another pillar in the same place. An incomplete record in the ninth year of Vikrama-Chōḷadēva. See note to the above epigraph.

106. I47 of 1910.—(Tamil of about the ninth century A.D.) On the third pillar in the same place. A record in the eleventh year of the Chēra king Kōkkanḍan Vīranārāyaṇa, ‘the sovereign jewel of the Chandrādityakula.’ Records gift of the stone pillar to the maṇṭāpa of Nakkanār at Veḷḷalūr-Tennūr, by a private individual. [The kings Kōkkanḍa or Kanṭha and Ravi mentioned in this inscription, says Mr. Krishna Sastri, may be identical with the two kings of the same name at Nāmakkal. (See Ep. Ind., III, 79—82.) All these Chēra kings apparently claimed to be the descendants of both the sun and moon (Chandrādityas). The title Vīranārāyaṇa
was not improbably assumed by the chiefs as they were feudatories of Vīra Nārāyaṇa or Parāntaka I, 905—47.]

107. 148 of 1910.—(Tamil.) On the fourth pillar in the same place. A record in the twenty-fourth year of the Chēra king Kōkkanḍan Ravi, ‘the sovereign jewel of the Chandrādityakula.’ Records gift of the stone pillar to the same maṇṭapa, by another private individual. [See Tillaisthānam inscriptions (Tanjore district) where we get evidences which seem to prove that Kōkkanḍan of this and previous inscription was the contemporary of Varaguṇa Pāṇḍya and Āditya-Chōla, the father of Parāntaka I.]

108. 149 of 1910.—(Tamil.) On the fifth pillar in the same place. A record in the third year of Vikrama-Chōladēva (Koṅgu-Chōla). Records gift of money for twenty lamps by a native of Kaṇṇaṅgudi in Taṅjavūr-kūrram, a district of Pāṇḍikulāsani-valanādu, which was a subdivision of Chōla-maṇḍalam, to the temple of Tēnūr-Āṇḍār at Vallalūr.

DHARAPURAM TALUK.

Dhārāpuram.

109. On the north wall of maṇṭapam in the temple of Uttama Rāghavaperumāl temple in Dhārāpuram Fort. Records that in K. 4488, Prabhava, Śrīnāṭhā (?) Dēvarāja Uḍaiyār (a chief of Ariyappa Uḍaiyār) re-established the maṇṭapam and past endowments. Ins., S. Dts., p. 197, No. 16.

Korinjiyādi near Dhārāpuram.*


111. 581 of 1893.—(Tamil.) On the north wall of the same shrine. A record of the Vijayanagara king Mahārāya Dēvarāya II, son of Vīra-Vijayarāya, in S. 1363 expired, Durmuṅki (mistake for Durmati). Records gift of land. [I have traced this inscription to Ins., S. Dts. (Mack. MSS.), p. 117, No. 19. Curiously enough it mentions the year correctly.]

112. 582 of 1893.—(Tamil.) On the same wall. A record of the Pāṇḍya king Kōnerinmaikōṇḍan Vīra-Pāṇḍyadēva. Records gift of land. [Ins., S. Dts., p. 197, No. 18. It attributes the inscription to the thirtyieth year of the reign and records grant of three mās and one kāṇī of land. The king has not been identified.]

* The inscriptions of this place collected by Mackenzie are listed in Ins., S. Dts., pp. 197—8, Nos. 17—21. All these are in the departmental list, except an inscription of Kōaērinmai-kōṇḍan in his thirtieth year granting six mās of land. (No. 19.)
113. 583 of 1893.—(Tamil.) On the south wall of the same shrine. A record in Raudri of Mahārāya-Dēvarāya-Uḍaiyār. Records gift of land. [As Raudri corresponds to 1440 and as there is no Raudri year possible in Dēvarāya I's reign, it follows that the king intended here is Dēvarāya II.]

114. 584 of 1893.—(Tamil.) On the north wall of the shrine of Mīnākshi-Amman in the same temple. A record in the fourth year of Kōnērīnmaikoṇḍān. Records gift of land. [This might be Inś., S. Dīs., p. 198, No. 20, but doubtful.]


Bōlamāmpāṭṭi.

116. 150 of 1910.—(Tamil.) At the entrance into the central shrine in the Nāgēśvara temple. A record in the twenty-seventh year of Vīrārājendradēva. Records that a private individual a resident of Adirādarājan-tirumādaivalīgam, set up these two doorposts in the temple of Tirunāghichchuram-Uḍaiyar. [Mr. Krishṇa Sāstrī points out that the name Adirādarājan Tirumādaivalīgam reminds the old Chēra rule. Was the king the same as the Kōngu chief who ruled from 1207 to 1252?]

117. 151 of 1910.—(Tamil.) On the south wall of the same shrine. A record in the third year of Rājarājadēva. Records gift of land for offerings to the temple of Tirunāghisvaram-Uḍaiyār at Muṭṭam alias Amarabhujaṅgaranallūr. Mentions Uṭtamaśīli vāykkāl.

118. 152 of 1910.—(Tamil.) On the same wall. A record in the third year of Rājarājadēva. Records gift of land to the servants of the same temple, for providing offerings.

119. 153 of 1910.—(Tamil.) On the west wall of the same shrine. An incomplete record in the seventeenth year of Vikrama-Chōḷa-dēva. Mentions the same temple.

120. 154 of 1910.—(Tamil.) On the north wall of the same shrine. An incomplete record in the twenty-seventh year of Rājakēsa rvarma alias Tribhuvanachakravartin Vīrārājendradēva (1207–52). Seems to register gifts of land made by the early Chēra kings Adirādarājadēva and Rājarājadēva, to the temples at Muṭṭam surnamed (apparently in the period of the Chēra rule). Ravivarma-chaturvedimaṅgalam and Amarabhujaṅgaranallūr. Mentions Kōḷūr alias Arumōḷiṇḍēva-chaturvedimaṅgalam and Rājarājanallūr.

121. 155 of 1910.—(Tamil.) On the wall of the maṇṭapa in front of the Nāgēśvari shrine in the same temple. A record in the thirty-second year of the Kōngu-Chōḷa Vikrama-Chōḷādēva (1005–45). Built in at the beginning and stones out of order.
Records money for offerings to the shrine of Kōṭidēvar in the temple of Tirunāgīchcharam-Uḍaiyār. Ravivarma-chaturvēdi-
maṇīgalam and Amarabhujāṅgaramanallūr are both mentioned as the surnames of Muṭṭam.

122. 156 of 1910.—(Tamil.) On the west wall of the Veṅkaṭēś-
vara Perumāḷ temple in the same village. Records gift of money
for a lamp to the temple of Kulaśēkhara-Viṅnagar-Emberumāṇ.

123. 157 of 1910.—(Tamil.) On the same wall. Records gift
of money for a lamp to the same temple.

Kāṅgayam.

123-A. On a stone in the temple of Agaṣṭyēśvara. Records
that in K. 4633, Ānanda (?), in the reign of Bālayadēva Rāja, the
people of two villages gave a piece of land to the deity. Ins., S. Dts.,
p. 35, No. 20.

Kurukkaipālayam.

123-B. A C.P. in the hands of Īśānaśivāchārīya, Superintendent
of the local matha. Records in Ś. 4452 a grant of land to God
Tirumala vali nāthasvāmi and Gānāsaṅiva Svāmiyār. Ins., S. Dts.,
p. 40, No. 41.

Muttūr.

124. 158 of 1910.—(Tamil.) On the south wall of the central
shrine in the Chōḷēśvara temple. A record in the seventh year of
Kulōttuṅga-Chōḷaḍēva. Records gift of money for a lamp by a
merchant of Kāṅgayam to the temple of Kulōttuṅgaśōḷīśvaram-
Uḍaiyār at Muttūr. See Cb. 250 which reveals the existence of a
Kōṅga-Chōḷa who ruled from 1145 to 1163 at least.

125. 159 of 1910.—(Tamil.) On the same wall. An incom-
plete record in the fifth year of Virarājendrādēva (? 1207—52).
Records the gift of money for a lamp by a merchant.

126. 160 of 1910.—(Tamil.) On the same wall. An incomplete
record in the seventh year of Kulōttuṅga-Chōḷaḍēva. Seems to
record a gift to the temple of Kulōttuṅgaśōḷīśvaram Uḍaiyār at
Muttūr in Kāṅgayanaḍu. See note to 124.

127. 161 of 1910.—(Tamil.) On the same wall. A damaged
record in the sixth year of Köṅērinmaikoṇḍān. Registers an
order to Pāparāja of Muttūr that he should provide for offerings in
the temple of Kulōttuṅgaśōḷīśuram-Uḍaiyār, out of the tax he had
to pay to the king.

128. 162 of 1910.—(Tamil.) On the west wall of the same
shrine. A damaged record in the eighth year of Kulōttuṅga-Chōḷa-
dēva. On the left margin are engraved the syllables Rājakēsari
Mentions Muttūr in Kāṅgayanaḍu. See No. 124 above.

129. 163 of 1910.—(Tamil.) On the same wall. An incomplete
record in the eighth year of Rājakēsari Tribhuvanachakravartin
Kulöttunga-Choladēva. Records that some residents of Muttūr borrowed money from the same temple. See No. 124 above.


131. 165 of 1910.—(Tamil.) On the same wall. A record in the fourth year of Vīrarājendrādēva (Koṅgū chief ?, 1207—52). Records gift of money for a lamp to the shrine of Periyanāch-chiyyār at Muttūr by the son of Uttamaśōljappallavaraiyan, one of the Kuvālandavar of Muttūr.

132. 166 of 1910.—(Tamil.) On the same wall. A damaged record in the twentieth year of Vīrarājendrādēva (1207—52 ?). Records gift of money for offerings to the temple of Kulöttunga-śōljcharam Udaiyār at Muttūr.

Pālaiyakōṭṭai.

132-A. A C.P. in the hands of Śakkarai Kavundān recording that in K. 4346 Prabha(va), in the reign of Virupākshāraya, his minister Naṅjana Udaiyār appointed one Alaga Uttama Kavundān (?) of Kāriyūr as the manager of the twenty-four Nāḍs for his heroic exploits against the “Kongarayer.” Ins., S. Dts., p. 40, No. 42. [The date and the name of the king seem to throw suspicion on the genuineness of the record.]

Paraṅjēvali.

133. 556 of 1908.—(Tamil.) On two pillars lying in the Vīrānārayaṇa Perumāl temple. A damaged record in the ninth year of Rājadhirāja-Vīranārayaṇa-Vīra-Chōla. Seems to record a gift of land. [Ins., S. Dts., p. 28, No. 2, which says that the gift was a tank with some land. The king might be the same as Parantaka I or more probably the Koṅgū-Chōla who ruled from 1118 onward.]

134. 557 of 1908.—(Tamil.) On a slab lying in the same temple. In modern characters. Records in Vilambi, gift of money for a lamp to the temple of Vīranārayaṇa at Paraṅjērapāḷi.

135. 558 of 1908.—(Tamil.) On a broken pillar lying in the Madhyapurisvar temple in the same village. A mutilated record in the fifth year of the Chōla king Vikrama-Choladēva (1118—35).

136. 559 of 1908.—(Tamil.) On a slab set up near the well in the same temple. A record in the fifth year of the Chōla king Vikrama-Choladēva (1118—35). Records gift of money for offerings to the temple of Naṭṭūramarndrān in Paraṅjērapāḷi in Kāṅgayanādu.

137. 560 of 1908.—(Tamil.) On the second slab set up in the same temple. A record in the first year of the Chōla king Rāja-Vikrama-Choladēva. Probably a copy of an older record in modern
characters. Records gift of village and a tank to the temple of Naṭṭūramarnda-Nāyanār at Paraṇjēṟpaḷḷi in Kāṅgēya-nāḍu. [A mutilated version of this is in Ins., S. Dts., p. 28, No. 1, where Vikrama Chōla is called "Vīrāmāpondiyadēvur."]

Veḷḷiyaraśal.

138. 619 of 1905.—(Tamil.) On the west wall of the central shrine in the Māndiśvara temple. A record in the sixteenth year of Vīrārajēndradēva (1207—52). The village is called Veḷḷijērichchal in Kāṅgēya-nāḍu and the temple Māndānīśvaram Uḷaiyār. Mentions also Rājakēśaripuraṁ.

139. 620 of 1905.—(Vaṭṭeluttu.) On a stone built into the south wall or the maṇṭapa in front of the same shrine. A fragment of record. Mentions Tiruppāṇḍikkoḍumudi.

140. 621 of 1905.—(Vaṭṭeluttu.) On a second stone built into the same wall. A fragment of record in the thirty-third year of the king whose name is mutilated. Mentions a native of Āmūr.

ERODE TALUK.

Erode.

141. 12 of 1891.—(Tamil.) South wall of the Ādrakapāḷēśvara temple. A record of the fourth year of Kō-Rājakēśarivarman alias Ravikōdai alias Kōkkālamūkkan.

142. 13 of 1891.—(Tamil.) In the same place. A record of the Vijayanagar sovereign Vīra Veṅkaṭapatirāya I, dated Ś. 1510 (expired), Sarvadhārī.

143. 14 of 1891.—(Tamil.) On the west and south walls of the same temple. A record of the Hoysaḷa king Vīra Vallāḷadēva (III, 1292—1340), dated Ś. 1262 (expd.), Vikrama.

144. 15 of 1891.—(Tamil.) In the same place. A record of the twenty-second year of Kō-Ravikōdai.

145. 16 of 1891.—(Tamil.) On the west wall of the Raṅgaṇāṭhāsvāmi temple. A record of Kō-Rājakēśarivarman alias Vīra Pāṇḍyadēva in his tenth year. [The inscription is unique as an example of a Pāṇḍyan king wearing a Chōla title. He was evidently the Koṅgu ruler from 1255 to 1281. See Cb. 196 and 197. Also 150 of 1905 at Venjamākūṭalur, Trichinopoly Dt.]

146. 17 of 1891.—(Tamil.) On the east wall of the same temple. A record of Ś. 1449 (expd.), Pramōḍūta (inconsistent). Mentions Chikkarāya.

147. 167 of 1910.—(Tamil.) On the door posts of the entrance into the central shrine in the Raghunāṭhasvāmin temple. A record in the fifteenth year of the Chōla king Madiraikōṇḍa-Parakēśarivarman (905—47). In characters much later than the time of Madiraikōṇḍa Parāntaka I. Records that the people of Eḻugaraśīriruvāyappādi-nāḍu agreed to pay certain taxes for the worship of
Veṇṇaikkutta Nāyanār (i.e., Raghunātha) in the temple of Palligōṇ-
dāḻvar at Iṟōḍu. "The fee is specified as follows:—1/2 panam on
each tenant (kudi); 1/6 panam from the bridegroom and 1/6 from
the bride in each marriage ceremony; and 1 kunṟi and 1 manjādi of
gold as sūdugāṭtuppāṭṭam."

148. 168 of 1910.—(Tamil.) On the south wall of the maṇṭapā
in front of the central shrine in the Āṛdrakapāḷeśvara temple in the
same village. A record of Vīrārāya-Tāvakkaka-Māraiyānāyaka-
Uḍaiyar in Ś. 1426, Rudhirōḍgārin. Records gift of land for
repairs and festivals to the temple of Toṇḍaiśvaramudaiya-Mahā-
dēva at Iṟōḍu in Kāńchittunṭam, a subdivision of Mēlkarai Pūndurai-nāḍu.

149. 169 of 1910.—(Tamil.) On the same wall. A damaged
record of the Vijayanagara king Parvata-Rāhuṭtar in Ś. 1432,
Prajōtpatti. Records gift of money (Dēvarāyapon) for offerings to
the temple of Toṇḍayappar or Toṇḍaiśvaramudaiya-Tambirānār at
Iṟōḍu in Kāńchittunṭam, a subdivision of Mēlakarai-nāḍu which was
a district of Koṅgu-manḍalam. The donor was a gavunḍan, one of
the Okkalmaṅkalu (cultivators) of Ummattur-śirmaī. [Mr. Krishna
Sastri suggests that Parvata Rāhuṭtar might have been a prince of
the royal family placed by Krishṇa Rāyā in charge of the newly
conquered Ummattur country or one of the rebellious chiefs whom
he had to punish. For the Dōvarāyapon or pagoda see Ind. Antq.,
XX, p. 302.]

150. 170 of 1910.—(Kanaresē.) At the entrance into the same
maṇṭapā right of the Dvārapāḷaka image. A damaged record of the
Māisūṛ king Kaṇṭhirava Narasarājā-Vāderu (1638—59), in
Manmatha. Mentions Daḷavāyī Hampayya and Madhura. See
Mys. Gshr., I, p. 364. The inscription shows the triumph of Mysore
arms over Madura in the reign of Tirumal Nāik. See Ind. Antq.

151. On the south wall of the Mahāmaṇṭapam in the temple of
Toṇḍēśvara. Records in the reign of Vīrārāyā grant of two mās of
land by Savakkamāraya? Nāyakar to the deity by himself. Ins., S.
Dts., p. 89, No. 10.

152. On the east of the front Maṇṭapam. Grant by Parvata-
rāyā of the village of Ummattur in Ś. 1333, Prajōtpatti. Ibid., p. 90,
No. 11. The date is inconsistent and should be Ś. 1433. See No.
149 above.

153. In the same place. A gift of land by Āhiyappa Gōvinda.
Ibid., No. 12.

154. On the western wall. Records a grant of land by one
"Kokale Mookur" in the fourth year to God Toṇḍēśvara. Ibid.,
No. 13.

155. On the west of the inner temple. Records in Ś. 1262, in
the reign of Vīrā Ballāḷadēva (III, 1292—1340) gift of the village of
Pendulore by the people of Pūndurai-nāḍu. Ibid., No. 14.
156. On the south of the Māhāmaṇṭapam. Records that the people of Pūnduraināḍu gave in Sarvadhāri, in the reign of Vīra Veṅkaṭapatirāyā 102, velis of land to the deities Tōṇḍēśvara, Paṭṭikoṇḍa Perumāl, etc. Ins., S. Dts., p. 89, No. 15. [If Sarvadhāri is taken to be year 1588, the emperor referred to should be Veṅkaṭa I, 1586—1614.]


158. On the west side of the inner temple. Records in Ś. 1449, in the reign of Vīrāṭekhara Rāya, that the people of Pūnduraināḍu granted a village near Chāṭṭanūr to Gods Paṭṭikoṇḍa and Tōṇḍēśvara. Ibid., p. 92, No. 17.

159. On the west side of the inner temple. Records in the twentieth year of Vīra-Pāṇḍya (1265–81) gift of a village by the people of Pūnduraināḍu. Ibid., No. 18.

160. On a stone at the gate of the Perumāl temple. A record of the gift of land by Periyakoṇḍappan and Chinnakoṇḍappan to the God and Goddess. Ibid., No. 19.


162. On the south side of the Vināyaka temple. Records the grant of the “Auchoo” to the God for worship and food offering in the twenty-ninth year of Vīra-Rājēndrachōla-(Koṅgu chief?). Ibid., No. 21.

Kavāṭṭampāḷaiyam.

163. 601 of 1905.—(Tamil.) On a slab set up at the tank near the village. A damaged record of Tribhuvanachakravartin Könerinmaikoṇḍan. Mentions Köḍūr.

Sarkār-Periyapāḷaiyam.

164. 304 of 1908.—(Tamil.) On the north wall of the Sugrīvēśvara-temple. A record in the twenty-second year of the Pāṇḍya king Sundara-Pāṇḍyadēva. Provides for the maintenance and supervision of an irrigation tank at Sūralur alias Sundara-Pāṇḍya-nallūr in Vūyaraikkā-nādu which belonged to the temple of Kurakkuttali-Āḷuḍaiya-Nāyanār.

165. 305 of 1908.—(Tamil.) On the same wall. A record in the eighth year of the Pāṇḍya king Tribhuvanachakravartin Könerinmaikoṇḍan Vīra-Pāṇḍyadēva. Records gift of land for the requirements of a festival named after the king, in the temple of Kurakkuttali-Āḷuḍaiya-Nāyanār, the lord of Mugandanaṅ sur in the Vīra-Śōla-Valanādu. Mentions Valuppūrakkū-nādu. See No. 145 above.
166. 306 of 1908.—(Tamil.) On the same wall. A record in the third year of the Pāṇḍya king Sundara-Pāṇḍyadēva. Records gift of money for a lamp to the shrine of Vaduga-Pillaiyār in the temple of Kurakkattali-Āḻuḍaiyār Nāyanār, the lord of Mūganda-nūr in Vīraśōla-valanādu, by a certain šettī surnamed Šēramān-Tōlan of Paḷinallūr.


169. 309 of 1908.—(Tamil.) On the same wall. A record in the thirteenth year of Tribhuvanachakravartin Kōnērinnaiyōndān Vīrārājendrādēva (1207–36). Records gift of land to Appan Vīrārājendra-sōlachakravartin, one of the priests of the temple of Āḻuḍaiyā-Nāyanār at Māṇṇiyūr in Vada-parīṣāra-nādu. Mentions also the temple of Kurakkuttali Āḻuḍaiyā-Nāyanār, the lord of Mūgandānūr in Vīraśōla-Valanādu.

170. 310 of 1908.—(Tamil.) On the west wall of the same temple. A record in the twenty-seventh year of the Pāṇḍya king Tribhuvanachakravartin Kōnērinnaiyōndān Sundara-Pāṇḍyadēva. Records gift of land to the same individual.

171. 311 of 1908.—(Tamil.) On the same wall. A record of the Pāṇḍya king Tribhuvanachakravartin Kōnērinnaiyōndān Sundara-Pāṇḍyadēva, the date of which is lost. Records gift of land for offerings and repairs. Mentions Tenkarai-Chchūralūr.

172. 312 of 1908.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Pāṇḍya king Tribhuvanachakravartin Kōnērinnaiyōndān Sundara-Pāṇḍyadēva. Record gift of land in Tenkarai-Chchūralūr.

173. 313 of 1908.—(Tamil.) On the south wall of the Sugrīveśvara temple. A record in the 22nd year of the Pāṇḍya king Sundara-Pāṇḍyadēva. Refers to Šūralūr alias Sundara-Pāṇḍya-nallūr which was a gift by Sundara-Pāṇḍya to the temple of Kurakkuttali-Nāyanār. Mentions also Šidakkārchi in Vayāraikkānūdu.


175. 315 of 1908.—(Tamil.) On a pillar set up in the courtyard of the same temple. A record of Ummattūr king Mahāmāṇḍalēśvara Vīra-Naṉjarāyā-Uḍaiyār in Ś. 1421, Siddhārthīn. Records gift of land by a merchant (šettī) to the temple of Kurakkuttali-
COIMBATORE DISTRICT

Tambirānār, the lord of Mugandanūr in Kailāsanivāsa-chaturvēdi-
maṅgalam. Mentions the Kavunḍas of Vadaparisāra-nādu. See
Nos. 30 and 31 above.

176. 316 of 1908.—(Tamil.) On the west wall of the Varada-
rāja-Perumāl temple in the same village. Mentions in Nandana
the temple of Perumāl Varadaraśar at Mugundanūr.

177. 317 of 1908.—(Tamil.) On the west and south walls of
the same temple. A record in the fourteen year of Tribhuvana-
chakravartin Kōnerinmaikoṇḍan. A damaged record. Mentions
Vikramaśoḍaḥchaturvēdimaṅgalam and the temple of Vikrama-
Chōla Viṇṇagarājvār named after the king.

Tiṅgaḷūr.

178. 602 of 1905.—(Tamil.) On the north wall of the central
shrine in the Chandramauḷiśvara temple. A record of the Hoysala
king Viṁra-Sōmēśvara (son of Viṁra Narasimha II and father of Viṁra
Narasimha III and Viṁra Rāmanātha), in Subhānu (i.e., Ś. II46).
Built in at the end.

179. 603 of 1905.—(Tamil.) On the south base of the same
shrine. A record in the twentieth year of the Kōṅgu-Chōla king
Rājakēsarivarman alias Tribhuvanachakravartin Viṁra-jēndra-
dēva (1207–52). Records that a native of Viṁyamaṅgalam made
some repairs to the temple of Chandrapura-Udaiyār at Tiṅgaḷūr.

180. 604 of 1905.—(Tamil.) On the south and east bases of the
same shrine. A record of Kōnerinmaikoṇḍan. Built in at the
beginning. Records gift of a tank (kuḷam) for celebrating a festi-
val called Kulōṭtuṅga-Śoḷanśandi.

181. 605 of 1905.—(Grantha and Tamil.) On the east and north
bases of the same shrine. A record of the Kōṅgu-Chōla (?)
Kōnerinmaikoṇḍan Kulōṭtuṅga-Chōla. Records gift of the village
of Tērāiyūr alias Kulōṭtuṅga-Chōlanallūr in Kuruppu-nādu to the
temple of Chandrapurīśvaramudaiyār at Tiṅgaḷūr in the same nādu.

182. 606 of 1905.—(Tamil.) On the north wall of the maṅṭapa
in front of the same shrine. A record in the fourth year of the
Chōla king Vikrama-Chōladēva (II18–35). Registers a letter from
Akaḷaṁkanāḍālīyan.

183. 607 of 1905.—(Tamil.) On the south wall of the same
maṅṭapa. A damaged record in the thirty-fifth year of the Kōṅgu-
Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Viṁra-
jēndradēva (1207–52).

184. 608 of 1905.—(Tamil.) On the west wall of the same
maṅṭapa left of entrance. A record in the thirteenth year of the
Kōṅgu Chōla king Vikrama-Chōladēva. Records gift of a lamp.

185. 609 of 1905.—(Tamil.) In the same place. A damaged
record in the forty-first year of Viṁra-jēndradēva. Records gift of
a lamp.
186. 610 of 1905.—(Tamil.) On a pillar of the same maṇṭapa. A record in Ś. 1197, second year of the Chōla king Parakēsivarman alias Tribhuvanachakravartin Vikrama-Choladēva (1118—35). A portion of the inscription has to be read upwards from the bottom.

187. 611 of 1905.—(Tamil.) On another pillar of the same maṇṭapa. A record in the third year of the Pāṇḍya king Vīra-Pāṇḍyadēva. Records that a private individual set up a balipiṭha.

188. 612 of 1905.—(Tamil.) On a third pillar of the same maṇṭapa. A record in the fourth year of the Chōla king Vikrama Choladēva (1118—35). Records the setting up of an image by a native of Sundara-Pāṇḍyapuram in the Pāṇḍya country.

189. 613 of 1905.—(Tamil.) On a fourth pillar of the same maṇṭapa. A record in the forty-first year of the Chōla king Vīraraṇjendradēva. Records the gift of four rows of pillars.

190. 614 of 1905.—(Tamil.) On the door post of the kitchen in the Pushpanātha (Jaina) temple in the same village. A record in S. 967, fortieth year of the Kongu-Chōla king Vikrama Choladēva (A.D. 1004—45). Records the building of the mukhamanṭapa of the temple which is called Śandiravasadi. The king has the epithet Kōṇattān. [The inscription is referred to in Mack. MSS.* See Ins., S. Dts., p. 100, No. 12.]

191. 615 of 1905.—(Tamil.) On the south wall of the central shrine in the Aḻagiyarāja Perumāḻ temple in the same village. A record in the third year of the Kongu-Pāṇḍya king Tribhuvanachakravartin Könērinmaikondān Vīra-Pāṇḍyadēva (1265—81). Records gift of land to the temple of Sundara-Pāṇḍya-Viṇṇagar-Emberumāṉ at Tiṅgalūr.


193. 617 of 1905.—(Tamil.) On the west wall of the same shrine. A record in the twenty-third year of the Pāṇḍya king Jatāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I or II?). Records gift of money (23 faṇams acc. to Mack. MSS.) for two lamps. Mentions Tiruppūtthūr in Kēralaśinga-vaḷanādu, a subdivision of Pāṇḍi-maṇḍalam. See Ins., S. Dts., p. 98, No. 6. It is not known whether the king referred to is he who came to the throne in 1251, 1271 or 1276.

194. 618 of 1905.—(Tamil.) On the north wall of the central shrine in the Aḻagiyarāja-Perumāḻ temple. A record in the

* The Mack. MSS. also refer to two other inscriptions here, one of which is damaged, and refers to “Munivetadoornooperar.” The other is a record of Vīra Ballāla granting the village of “Auricanellore” to the God “Parumbam Nāyanār.” See Ins., S. Dts., p. 100, Nos. 13 and 14.
eighteenth year of king Rājakēsarivarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva (1265—81). Registers an endowment for offerings by the villagers of Tauri aliās Vikrama-Šoḷapuram. The sign for aydam is used in this inscription in the word abkam in line 4. [The inscription is given in Ins., S. Dts., p. 98, No. 7. It says that one measure of rice and some oil were endowed.]

Vengambūr (“Vangumpoor.”).

195. On a stone in the local temple of Īśvara. Records that in the second year of Vīra-Pāṇḍyadēva, Sundara-Pāṇḍya Naraśiṅga-
dēva granted the village as free gift to God Vīrajayaṅkonḍeśvara Uḍaiyār. See Ins., S. Dts., in Mack. MSS., p. 89, No. 9.

Vijayamaṅgalam.

196. 544 of 1905.-(Tamil.) On the south base of the central shrine in the Kariyamaṅnikka-Perumāl temple. A damaged record of Rājakēsarivarman alias Tribhuvanachakravartin Vīra-Pāṇḍya-
dēva in Ś. 1202, in his fifteenth year. Records gift of money for a lamp. Mentions Vīra-Chōla-chaturvēdi maṅgalam. The temple is called Tirumērkōyil Sittiramēḷi Vinṇagar-Nāyanaṛ Karumāṅikkāl-
vār at Viśaiyamaṅgalam in Kuruppu-nādu. [The inscription shows that this king came to the throne in 1265.]


198. 546 of 1905.—(Tamil.) On the north base of the same shrine. A record in the tenth year of Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājendra-dēva (apparently the Koṅgu-Chōla, 1207—36). Records a gift for offerings. The temple is called Tirumērkōyil Sittiramēḷi-Vinṇagarāḷvār at Viśaiyamaṅgalam in Kuruppu-nādu. The gift is placed under the protection of the ninety-nine belonging to the left hand caste.

199. 547 of 1905.—(Tamil.) On the north base of the central shrine in the Kariyamaṅnikka-Perumāl temple. A record in the twelfth year of the Pāṇḍya king Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Records a gift for a lamp. The temple is called Sittiramēḷi-Vinṇagar-Emberumāṅ Karumāṅikkāḷvār at Viśaiyamaṅgalam. [See Cb. 196 above for the probable identity of the king.]


203. 551 of 1905.—(Tamil.) In the same place. A damaged record in the twenty-fourth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1251—64?). Built in at the beginning. Records gift of a lamp.

204. 552 of 1905.—(Tamil.) On the south base of the same manṭapa. A record of the Hoysaḷa king Vīra-Vallājadēva (III) in Ś. 1249, Prabhava. Records gift of land by the residents of Kuruppunādu for the prosperity of the king and of the country. [This and other inscriptions of Vīra-Ballāḷa show that even after the Musalman conquest he maintained his rule in Koṅgu country.]

205. 553 of 1905.—(Tamil.) On the same base. A record in the second year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I?, 1251—64). Records gift of a lamp.


207. 555 of 1905.—(Tamil.) On a pillar lying near the south prākāra of the same temple. A record in Ś. 1179, second year of Vikrama-Chōḷadēva. Records gift of a door post. [The inscription shows that there was a Koṅgu-Chōḷa named Vikrama who came to the throne in 1256. See Cb. 230 below, wherefrom it is certain that he ruled till 1263 at least.]

208. 556 of 1905.—(Tamil.) On the north wall of the central shrine in the Nāgēśvarasvāmin temple in the same village. A damaged record in the fifth year of the Koṅgu-Chōḷa king Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājēndradēva. Mentions Ugayppāḍi, Rājarājapuram and the temple of Tirunāgīśvara.


211. 559 of 1905.—(Tamil.) On the east wall of the same shrine. A damaged record in the thirtieth year of Vīra-rājendrādeva. Records gift of a lamp. See No. 208.


213. 561 of 1905.—(Tamil.) On the south wall of the same shrine. A record in the thirteenth year of the Koṅgu-Čhola king Rājakēsarivarman alias Tribhuvanachakravartin Vīra-rājendrādeva. Built in at the end. See No. 208.


216. 564 of 1905.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record in the third year of Vīra-Pāṇḍyadēva. Records gift of a lamp by a merchant. See Cb. 196.


220. 568 of 1905.—(Tamil.) On the same wall. A record in the fourth year of the Čhola (?) king Tribhuvanavīrādeva (Kulottuṅga III). Records gift of money for offerings. Mentions Kāṅgayam in Kāṅgayanādu.

221. 569 of 1905.—(Tamil.) On the same wall. A record in Ś. 1202, fifteenth year of king Tribhuvanachakravartin Kōṅerimai-koṇḍan Vīra-Pāṇḍyadēva. Records that the king re-named a ruined tank (at Vāgaipputtūr) Vīra-Pāṇḍyappērēri and granted all lands irrigated by it free of taxes to the villagers, who had to make provision for offerings to the goddess apparently from the produce of the land.

222. 570 of 1905.—(Tamil.) On the east wall of the same maṇṭapa. A record in the fourth year of king Vikrama-Chōḷadēva. Records gift of a lamp. For the probable identity of the king see Nos. 207 and 230.

224. 572 of 1905.—(Tamil.) On the same wall. A record in the fourth year of Tribhuvanavirādeva. Records gift of two lamps. See No. 220 above.

225. 573 of 1905.—(Tamil.) On the south wall of the same maṇṭapa. An unfinished record in Ś. 1022, ... year of Abhimāna Rājādhīrāja. [Records gift of a lamp. The record shows the existence of a Koṅgu-Chola chief named Rājādhīrāja. See next epigraph.]

226. 574 of 1905.—(Tamil.) On the same wall. A damaged record of ... Šōla-Rājādhīrāja in Ś. 1022, Regnal year lost. Records a gift for offerings to the temple of Tirunāgēsvaram-Uḍaiyār. See the previous inscription.


228. 576 of 1905.—(Tamil.) On the same wall. A damaged record of the Chola king Rājādhīrāja, the date of which is lost. Mentions Utama-Cholachaturvēdimanālgal, in Vīra-Chōla-valanādu. See Cb. 225.

229. 577 of 1905.—(Tamil.) On the same wall. A record in the eighth year of Kulottunāga Chōladeva. Records the setting up of the image of the goddess and an endowment for offerings and for two lamps.

230. 578 of 1905.—(Tamil.) On the same wall. A record in Ś. 1185, seventh year of Vikrama-Chōladeva. Refers to the repairs of the maṇṭapa and registers copies made of the inscriptions found on the walls (two of Kulottunāga and five of Vīrarājendra). The same Vikrama Chōla is referred to in Cb. No. 207 above.


233. 581 of 1905.—(Tamil.) On the same wall. A record in the eighth year of a Chōla king whose name is lost. Records gift of a lamp.

234. 582 of 1905.—(Tamil.) On the west wall of the same maṇṭapa right of entrance. A record in the third year of Tribhuvanachakravartin Kōnerimaikoṇḍan Tribhuvanavirādeva. (Kulottunāga III, ? 1178–1216) “Parakēsari” is engraved at the beginning of the inscriptions. Registérs an order addressed to the pūjāris and temple managers of a number of districts and towns.

235. 583 of 1905.—(Tamil.) In the same place. A record in the eleventh year of Vikrama-Chōladeva. Records gift of a lamp. See Cb. 190.
236. 584 of 1905.—(Tamil.) On the same wall, left of entrance. A record in the fourteenth year of Räjakēsarivarman alias Tribhu- vanachakravartin Vīrarājēndradēva (1207-52). Registers an order for offerings and for 90 lamps on the day of Sivarātri.

237. 585 of 1905.—(Tamil.) On the north wall of the shrine of the goddess in the same temple. Registers an order regarding the division of the income in all temples of Kuruppūndū. 


239. 587 of 1905.—(Tamil.) On the south wall of the same shrine. A record in the twelfth year of Vīra-Pāṇḍyadēva. Records gift of a lamp. See Cb. 196.

240. 588 of 1905.—(Tamil.) On the same wall. A record in Dundubhi (i.e., Ś. 1245) of the Hoysaḷa king Vīra-Vallāḷadēva (III). Records gift of the village of Āmūr alias Rāhuttarāyanallūr.

241. 589 of 1905.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record in the twenty-seventh year of the Pāṇḍya king Sundara- Pāṇḍyadēva. Records gift of money for a lamp. The goddess is called Tirukkāmakkōṭṭattaludaiya nāchchiyār.

242. 590 of 1905.—(Tamil.) On the same wall. Registers in Ś. 1265, Subhānu, an agreement of the villagers to adopt heaped measures.

243. 591 of 1905.—(Tamil.) On the south wall of the same maṇṭapa. A record in the twenty-seventh year of the Pāṇḍya king Sundara-Pāṇḍyadēva. Records gift of money for a lamp by the villagers. The money was obtained by selling the paddy belonging to the shrine of the goddess.

244. 592 of 1905.—(Tamil.) On a stone built into the western wall of the first prākāra of the same temple. A damaged record in Ś. 1022, . . . . . year of . . . . . . Rājādhirājēdēva. Seems to register a gift of land. See Cb. 225 where the same king is referred to.

245. 593 of 1905.—(Tamil.) On a slab set up near the same prākāra. A record in Ś. 1044, fifth year of Rājādhirāja Vīra- Chōḷadēva. Records gift of land. Mentions Kanṭgaya-nāḍu, the temple of Nangaṅili at Tennūr near Vijayamaṅgalam and Ugāppādi. [The inscription throws light on another Koṅgu-chōḷa king of this name. He was apparently ruler from A.D. 1117 to 1123 at least.]

246. 594 of 1905.—(Tamil.) On a stone built into the west wall of the Sōmēśvara temple in the same village. A damaged record in the third year of Vīrarājēndradēva.

248. 596 of 1905.—(Tamil.) On the east wall of the central shrine in the Chandranātha (Jaina) temple in the same village. A damaged record of the Vijayanagara king Vīra-Harīhara-rāya-Udaiyār (III), son of Vīra-Devarāya-Udaiyār (Devarāya I), in Ś. 1334, Nandana. Records gift of land.

249. 597 of 1905.—(Grantha and Tamil.) On the east face of a pillar of the maṇṭapa in front of the same shrine. The stone (commemorating the) niśidika of Pullappa, younger sister of Chāmuṇḍarāja, who, the Government Epigraphist surmises, might be the same as the minister of the two Gaṅga kings Mārasimha II and Rāchamalla II, who set up the Jaina colossus at Śravaṇa Belgola. (Ep. Ind., VII, p. 108 f.).

250. 598 of 1905.—(Tamil.) On the north and west faces of the same pillar. A record of the Koṅgu-Chōla king Rajakēśarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōladēva in Ś. 1085, and in his fourteenth year. Records gift of land for offerings to the Vīraśāṅghatapperumbalī at Vijayamangalam. [The record reveals the existence of a Koṅgu-Chōla chief who came to the throne in A.D. 1149 and ruled till 1163 at least.]

251. 599 of 1905.—(Tamil.) On the door post of the eastern entrance into the same maṇṭapa, right side. A fragment of record. Registers an endowment for the requirements of certain festivals.

252. 600 of 1905.—(Tamil.) In the same place, left side. A mutilated record in Ś. 1189, forty-sixth year (of whom?). Records gift of the door-post.

Gōbichettipālaiyam Taluk.

Āyalūr.


Danayakankōṭṭai.

254. 436 of 1906.—(Tamil.) On the west wall of the central shrine in the ruined Śiva temple in the fort. A record in Ś. 1279, expired, Virodhin. The temple is called Tändōṇiśuramudaiyār at Turavalūr alias Nīlagiri-sādāranan-kōṭṭai in Oduvaṅgañādu, a district of Koṅgu-maṇḍalam.

255. 437 of 1906.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record of the Hoysala king Vīra-Vallāḷaḍēva (III, 1292-1341) in Ś. 1260, expired, Pramāthin. Records
gift. of two villages to the temple of Tāndonṛśvaramudaiya-Nāyanār at Turavalur alias Nīlāgirisādhāraṇan-kōṭṭai by Mādappan Śīṅgaya-Dānṇāyakkar. One of them had been granted in Ś. 1258, expired, Śvara.

256. 438 of 1906.—(Tamil.) On the same wall. Specifies in Ś. 1269, expired, Sarvajīt, the names of the dancing girls who had to serve in the temple of Tāndonṛśvaramudaiyar at Turavalur alias Nīlāgiri-sādhāraṇan-kōṭṭai in Oḍuvaṅga-nāḍu, a district of Koṅgu-māndalam.

257. 439 of 1906.—(Tamil.) On the same wall. Registers in Virōdhin-an order of the god Chanḍēśvara. The place is called Turavalur alias Nīlāgiri-sādhāraṇan-kōṭṭai in Oḍuvakka-nāḍu, a district of Koṅgu-māndalam.

258. 440 of 1906.—(Tamil.) On the north wall of the same maṇṭapa. Records in Sarvajīt that the Mahāpradhāna Immaḍi-Rāhuttarāya Śīṅgaiya-Dānṇāyaka granted to the temple the proceeds of certain taxes on weavers and a ferry boat.


260. 442 of 1906.—(Tamil.) On the same wall. Mentions in Vvaya the mahāpradhāna Immaḍi-Rāhuttarāya Śīṅgaiya-Dānṇāyaka. Records that the Vaiśyavāṇiya-nagarattār agreed to contribute a fixed amount for the benefit of the temple on certain articles of merchandise such as female cloths, pepper, arecanuts, thread, salt, grains and horses. The temple is called Tāndonṛśvaramudaiyar at Tiruvalur alias Sitakaraganaṇḍan-kōṭṭai in Oḍuvaṅga-nāḍu. [The record affords one of the examples of voluntary cooperation among people for common purposes.]

261. 443 of 1906.—(Grantha.) On the east wall of the maṇṭapa in front of the Vishṇu temple in the same village. Refers to the boar incarnation of Vishṇu.

262. 444 of 1906.—(Grantha and Tamil.) On the south and east walls of the same maṇṭapa. An incomplete record of the Hoysaḷa king Vīra-Vallāḷadēva (III, 1292—1341) in Ś. 1245, expired, Rudhirōḍgārin. Records gift of land by the residents of Ėḻugarai-nāḍu for the requirements of the temple of Mādhaya-Perumāḷ.

263. 445 of 1906.—(Tamil.) On one of the pillars of the maṇṭapa in front of the Vṛtrabhadravāmin temple in the same village. In modern characters. Mentions in Krōdhana the Vṛtrabhadravāmin temple.

264. 446 of 1906.—(Kaṇarese.) On the dhvajastambha of the same temple. Records in Ś. 1669, expired, Prabhava, the setting up of the dipada vrishabhashastambha,


Kanakampoḷaiyam.

This village which is referred to in the following copper-plate grant is probably the village of that name in the Gōbichettipāḷaiyam taluk.

268. C.P. No. 83 of *Mr. Sewell’s List.*—Records an agreement by the heads of the Kaṇḍan caste, in the village, in the matter of social and religious customs, executed in Ś. 1120, Kaliyuga 4299, Prabhava, in the reign of “Śrī Vīra Nāgappa Raṅga Raṅgāyyavārū” (no royal titles given), over the Karnaṭadēsa.

Kanakampoḷaiyam.

269. C.P. No. 29 of *Mr. Sewell’s List.*—Records a deed by which, in Ś. 1504 (A.D. 1582), *Vrīsha*, Tirumalānāyakka of Madura, “King of Karnāṭa dēśa” made Timma Kaṇḍan the spiritual head of his caste in twenty-four divisions of the “Kōṅgaṇāḍu.” [Mr. Sewell considers the document to be spurious on the ground that Tirumal Nāik—really began to rule only in A.D. 1623. The record is of interest in throwing light on the social arrangements of the age.]

Kudwvoy.


273. In the same place. Records that the inhabitants of Puṅganūrṇāḍu repaired the temple and gave some land in the reign of Vīranandarāyar. *Ibid.*, No. 27.
COIMBAFORE DISTRICT

**Kugalur.**

274. 469 of 1913.—(Tamil.) On the north and east walls of the Madhyapurushvara temple. A mutilated record in the third year and tenth day of the Koṅgu (?)-Chōla king Parakesari Tribhuvana-chakravartin Kööninmakonḍan Tribhuvanavīradēva. Stones out of order. An imperfect copy of Cb. 293 below (Annual Report for 1911, p. 77, paragraph 37). [The record reveals the existence of a Koṅgu-Chōla who had the same titles as Kulottuṅga III.]

275. 470 of 1913.—(Tamil.) On the east wall of the same temple. A damaged and incomplete record in the second year of Koṅgu (?) Paṇḍya king Sundara-Paṇḍyadēva. Seems to record a gift of land for a lamp by Naṭṭugamiṇḍan Naṭṭūr-Āṇḍān and other inhabitants of Kūvalūr in Kāṅchikkūval-nāḍu.

276. 471 of 1913.—(Tamil.) Above the entrance into the same temple. A record of the Hoysaḷa king Vīra-Vallāḷadēva (III) in Pรามōdūta (i.e., Pرامoda = A.D. 1339-31) Tai. Records gift of money for a lamp by a certain Šokkan Naṭṭūrān of Kūvalūr in Kāṅchikkūval-nāḍu to the temple of Naṭṭūr Āṇḍār of that place.

277. 472 of 1913.—(Tamil.) In the same place. A record in the twenty-sixth year of Koṅgu (?) Paṇḍya Sundara-Paṇḍyadēva. Built in at the right end.

**Nambiyūr.**

278. 202 of 1909.—(Tamil.) On the south wall of the Tāntōṛiśvara temple. An incomplete record in the eleventh year of Vīra-Paṇḍyadēva. Records gift of a lamp to the temple of Tāntōṛiśvaram-Uḍaiyār by a native of Nambi-Pérūr.


280. 204 of 1909.—(Tamil.) On the same wall. An incomplete record in the eleventh year of Vīra-Paṇḍyadēva. Records gift of lamps by a native of Nambi-Pérūr in Vaḍaparīsāra-nāḍu to the temple of Tāntōṛiśvaram-Uḍaiyār.

281. 205 of 1909.—(Tamil.) On the east wall of the same temple; left of entrance. A damaged and incomplete record in the eleventh year of Vīra-Paṇḍyadēva. Records gift of a lamp to the same temple by a native of Nambi-Pérūr.

282. 206 of 1909.—(Tamil.) On the north wall of the same temple. A record in the fourteenth year of Vīra-Paṇḍyadēva. Records gift of money for a lamp by a native of Pattali in

*The Mack. MSS. (Ins., S. Dts., p. 47, Nos. 21-2) give two inscriptions of which one is the same as No. 218. The other has been included above as 285.*


284. 208 of 1909.—(Tamil.) On two broken pieces of a slab set up in Pudūr, a hamlet of the same place. A fragment of record in Īsvara (A.D. 1517–18) of Mahāmaṇḍalēśvara Vīra-Naṅjaṇṇa-Uḍaiyār, a later prince of the Ummattūr line. [This chief is evidently the same as Naṅjarāja Uḍaiyār (1512–40) mentioned by Rice as the son of Immaḍī Deśaṅṇa Uḍaiyār. He is of course later than his namesake of Cb. 31. See *Ep. Carna.*, Vol. IV, p. 27.]

285. On a trident-marked stone at Santamēdu bazaar north of Nambiyūr. Records that one Koottaghāyan (?) and Mukkūttan allowed the taxes of the market to God Tāṇṭōrīśvara. *Ins.*, *S. Dts.*, p. 47, No. 22.

Pāriyūr.


287. 183 of 1910. (Tamil.) On the base of the same wall. An incomplete and damaged record of Vīra-Paṇḍyadēva in his eleventh year. Seems to record a gift of land in the villages of Kāvaḷūr and Vayyilpāṭṭi. [This is probably the inscription referred to in *Mack. MSS. Ins.*, *S. Dts.*, p. 7, No. 7.]


289. 184 of 1910.—(Tamil.) On the east, north and west bases of the same maṇṭapā. A record in Prabhava of the Hoysaḷa king Bhujabalavira-Vallaḷaḷaḷēva (III). Records gift of money for a lamp to the temple of Amaraviṭāṅka-Perumāl. See *Ins.*, *S. Dts.*, p. 17, No. 40, where the year is given as Prabhava.

290. 185 of 1910.—(Tamil.) On the east and north bases of the same maṇṭapā. A record in the third year of Tribhuvanachakrabartvin Kōnērīmaikōṇḍăn Tribhuvanaviradēva a powerful king who had the same titles as Kulottuṅga III (date uncertain). The inscription commences with the syllables śrī-Parākēsari. Refers to an order of the king remitting the tax Vottachu on a number of Śaiva temples in the Vaḍa-Koṅgu country. [The inscriptions is very important as it enumerates the twenty Nāḍus of the northern Koṅgu

291. 186 of 1910.—(Tamil.) On the north wall of the same maṇṭapa. A slightly damaged record in the fifteenth year of Tribhuvanachakravartin Königimaikondan. Registers certain privileges granted to the Kanmālers of Kāṁchikkūval-nāṇu. See Karuvār.

292. 187 of 1910.—(Tamil.) On the west wall of the same maṇṭapa. A record in the fourth year of Tribhuvanachakravartin Königimaikondan. Records gift of the tank Araiyyarkulam which was a deśavadāna of the temple of Amaraviṣṭaṅka-Perumāl to the sthanattār of that temple in order to maintain a festival established there in the name of the king. See *Ibid.*, p. 18, No. 42.

293. 188 of 1910.—(Tamil.) On the same wall. A record of Tribhuvanachakravartin Königimanikondan. Transfer of the deśavadāna tank to the tenants of Pāriyūr on permanent tenure on their agreeing to pay one-third of the produce to the temple to meet the requirements of the festival established in the name of the king.

294. 189 of 1910.—(Tamil.) On the south wall of the same maṇṭapa. A record in the twentieth year of Sundara-Pāṇḍyadēva. Records gift of money for a lamp by a native of Pāriyūr.

295. 190 of 1910.—(Tamil.) On the door posts of the western entrance into the same maṇṭapa; left side. A record in the third year of Tribhuvanaviradēva. Records gift of the door post by Muḍīgonḍa-Sāhāni, nephew of Mallaya-Sāhāni, a native of Māmbalī, in Pōsala-nāṇu. [May be a record of the king mentioned in Cb. 293 above.]

296. 191 of 1910.—(Tamil.) In the same place, right side. A record in the third year of Tribhuvanaviradēva (Kulottunga III?). Records gift of the door post by Ponna-Panaiyan, one of the Panaiya-veṭṭuvar of Pāriyūr.

297. 192 of 1910.—(Tamil.) On the base round the Nandi-maṇṭapa in the courtyard of the same temple. Records in Kaliyuga Ś. 4966, Raktākshi (i.e., A.D. 1864–65), the building of the maṇṭapa by certain Veḷḷāla-gavundans of Nanjēgavundan-pāḷaiyam.

*Perundalayūr.*


Satyamangalam.

300. 209 of 1909.—(Tamil.) On the east and north walls of the temple of Äñçlavarköyil on the Davaḷagiri hill. A record of Vírarpatápa-Chikkadèvarája (1672—1704), ruling a Maisur in Ś. 1598, Naḷa. Records that the king built a temple for Kûmárasvámi on the Davaḷagiri hill which was known as the Dúrvása-kshêtra and was situated near the confluence of the rivers Chintámani and Bhaváni at Satyamangalam in Oduvaṅga-nádu.


302. 172 of 1910.—(Tamil.) In the same place. A record in the twentieth year of . . . ndradèva. Stones out of order. Records gift of money for offerings to the temple of Kailâyamudaiyâr by one of the Vellâlanpillâru residents of Kulappâlûr in Kûruppu-nádu.

303. A C.P. in the hands of "Voommamach Eswara" Sashti, son of Mahâdeva Aiyan. A sale of land by Kriññha Rája Uḍaiyâr in Ś. 1682, Vikrama. Says that the villages of Gudanâyakanpâlâyam, Tirumalai Şéṭippâlâyam, etc., were given for 7,920 pagodas to Râmâvadhâni and two other Brahmans. See Ins., S. Dts., p. 102, No. 1.

304. A C.P. in the hands of 'Yagya' Sashti, son of Subbâ Dikshitâr. Records that the village of Gôpâlasamudram was sold by Kriññha Rája Uḍaiyâr to two Brahmans (Subbâ Sashti and Râmâ Sashti) for 1110 pagodas. Ibid., No. 2.

305. A C.P. in the hands of Śriñivasâchârya, son of Kuppâchârya. The sale of Lavągumpâlâyam (?) by the same king to Kuppâchârya in Ś. 1684. Ibid., No. 3.

306. On a stone in the Mahâdeva temple south of Bastapurâyam on the north of the Bhâvâni river. A grant of land in the village of "Comaree" by Dëva Râja Uḍaiyâr in Ś. 1591, Saumya. Ibid., No. 4. Evidently the same inscription is mentioned in No. 308.


Seṅgalai. Śivayapâlâyam (near Satyamaṅgalam).

308. 181 of 1910.—(Kanarese.) On a stone set up on the way to the Bhâvâni river. A record of the Maisûr king Vírarpatápa Dêvarâja-Vôddeya (Doḍdâdèva Râja, 1659—72), son of Dêvarâja-Vôdeya, in Ś. 1591, Saumya. Mentions Satyamaṅgalâ in Uduvaṅkanâdu and registers the gift of Bestarapâlâyam surnamed Komârapura to the temple of Kûmârasvâmin on the Davaḷagiri hill in
COIMBATORE DISTRICT

Dhūrvāsakṣētra at the confluence of the rivers Chintāmāni and Bhavānī. [This temple is the modern Āṇḍavarkōvīl on the Dha-valagiri hill near Satyamaṅgalam, which is referred to in Cb. 300 above.]

Vinnappalli.

309. On a stone east of the agrahāram. Records that in Ś. 1593, Vīrōḍhikrit, Dēva Rāja Udaiyār (Doḍa dēva ?, 1659—72) divided the village into 64 shares and granted it to 64 Brahmanas. The epigraph is in Kanarese. See Ins., S. Dts., p. 29, No. 4.

KOLLEGAL TALUK.

Eraganahalli.

310. 175 of 1910.—(Kanarese.) On a slab lying near a well. A record of the Vijayanagara king Vīrapratāpa Achyutarāya-Mahārāya in Ś. 1454, Nandana. Mentions Naṅjaluguda (the modern Nāṅjangud, see Mys. Gsr., II, 287—8) and registers the apportionment of land at Eraganahalli between the feeding houses of Jamgamas and Brāhmaṇas, probably instituted at Naṅjangud.

311. 176 of 1910.—(Kanarese.) On another slab set up in the same place. A much damaged record of the Vijayanagara king Vīrapratāpa Achyutarāya-mahārāya in Ś. 1462, Vikāri.

312. 177 of 1910.—(Kanarese.) On a slab lying near the pond west of the same village. A much damaged record in Ś. 1316, Bhava.

313. 178 of 1910.—(Kanarese.) On a slab set up near the same pond. A much damaged record of the Vijayanagara king Vīrapratāpa Achyutarāya-Mahārāya in Ś. 1454, Nandana.

314. 179 of 1910.—(Kanarese.) On three sections of a viragal near the pipul-tree west of the same village. A record of the Vijayanagara-king Mahāmaṇḍalēśvara Vīra-Hariyappāḍeya (Harihara II), in Ś. 1308, Kshaya. Registers that a Gauḍa of Eraganahalli killed certain robbers with his axe and fell in the affray.

315. 180 of 1910.—(Kanarese.) On a slab set up close to the same pipul tree. Registers in Paridhāvi a settlement between the Gauḍās of Ummatūr and the Kuruba-Gauḍās of Haḍināḍu-śīme.

Kōduvēli.


317. 174 of 1910.—(Tamil.) On a slab lying near the same anicut. A damaged record in the thirteenth year of Vīraraṇḍradeva (Koṅgu-Chōḷa ?). Mentions the same temple and village.
Originally known by the name of Kolliagara and from Chola times onward, as Tribhuvanamâdêvi-chaturuvêdimângalam, this place was included (in Vijayanagara times), in the Sivasamudra-sthala in Hađinâdu Śîma.

318. 13 of 1910.—(Tamil.) On the south wall of the Lakshmînârâyaṇasvâmin temple. A record of the Hoysala king Pratâpa-chakravartin Vîra-Valâlaḍâva in Raudra. Mentions Kônînîkîrâi (tank) and records a gift to the temple of Vîrjirunda-Perumâl at Kollâgar alias Tribhuvanamâdêvi-chaturuvêdimângalam. Refers also to the temple of Muḍigonâdaśvaram-Uḍaiyâr at Muḍigonâdaśolapuram.

319. 14 of 1910.—(Tamil.) On the west wall of the same temple. A damaged record in Śōbhâkrite. Records gift of money for a lamp to the same temple. The village is called Kollâgar alias Tribhuvanamahâdêvi-chaturuvêdimângalam.

320. 15 of 1910.—(Kanarese.) On a slab set up in front of the entrance into the same temple. A record of the Vijayanagara king Vîrapratâpa Sadâśiva-Mahârâya in Ś. 1491, Sukla. Records gift of the village of Kolâgala which belonged to Śivanamasudrada-sthala in Hađinâdu-śîme, to a certain Râmarâja-Śâyaka, by Râmarâjâyadâva-Mahâ-araśu (Râma III), son of Mahâmânḍâlîśvâra Râmarâjâ-Tirumalarajâyaya. [Inscriptions of Râmarâja Tirumalarajâyaya (Tirumala I) are seen in N.A. 317, By. 134 and By. 137.]

321. 16 of 1910.—(Tamil.) On a slab built into the steps in the same place. A record of the Hoysala king Pratâpa-chakravartin Vîra-Naraśingadâva in Tāraṇa. Records gift of land to the temple of Vâṇḍuvarai-Perumâl. The village is called Kollâgar alias Tribhuvanamahâdêvi-chaturuvêdimângalam as in No. 14.

322. 17 of 1910.—(Tamil.) On a third slab lying in the same place. Refers to the merchants of Ayyapolil and records a gift to the temple of Mânâlîśvâramuḍaiya Mahâdêva, by the residents of Kollâgar alias Tribhuvanamâdêvi-chaturuvêdimângalam in Paḍinâdu. [Ayyapolil is evidently the same as Ayyavole, for a reference to which see By. 176.]

323. A C.P. grant in the possession of the local kârânam. “It records a gift of land to his ancestors by Krishnârâja Uḍaiyâr (1734—66) of Maisûr in Ś. 1682 (A.D. 1760).”

Kunthur.

324. 21 of 1910.—(Kanarese.) On a slab set up to the east of the Basavësvara temple. Hađinâdu-śîme was under the rule of the Mahâmânḍâlîśvâra Nandiyâla Nâriyaparâjâyaya. Records in Ś. 1467, Krôdhi, a gift to the Mahânandinâšara-mâṭha at Kunârûru.

325. 22 of 1910.—(Kanarese.) On another slab in the same place. A damaged record of the Vijayanagara king Vîra-Achûyuta-Mahârâya in Ś. 1452, Virôdhi. Refers to the king’s bhujabala
pradhāna Rāmabhaṭṭayya. [See Ap. I41 and I42 for two very interesting records of Rāmabhaṭṭu.]

326. 23 of 1910.—(Kanarese.) On the third slab set up in the same place. A record of the Ummattur king Vīra-Yimmadī-Chikarāya-Voḍeya, son of Vīra-Naṅjarāya-Voḍeya, in Ś. 1434, Āṅgira. Records gift of taxes in the village of Kuntūru in Ḍaṇḍāḍu for providing food and clothing to fifty Voḍeyarṣ of the Śivācāra sect, who were connected with the Śālūra-Śaṅtadēvara-Simhāsana. See Cb. 30 above.

327. 24 of 1910.—(Kanarese.) On two slabs lying in front of the Mahālingēśvara temple in the same village. A record of the Western Gaṅga king Nītimārga-Permaṇādgal. Records a gift of land to a temple of Mahādēva at Kundattūru, by Parabbeyarasi who was ruling Kundattūru. [See Kielhorn’s Southern List, p. 6, for Nītimārga’s place in W. Gaṅga genealogy. He can be assigned to about A.D. 850.]

**Modalli.**

328. 245 of 1913.—(Kanarese.) On a stone in front of the Nandimaṇṭapa of the Doḍḍapāḍēśvara temple. A record of the Vijayanagara king Achyutarāya-Mahārāya in Ś. 1456, Jaya, Phalguna, śū. di. 5, Sunday (February 7, A.D. 1535, but Monday). Registers that Mādappayya, the agent of Rāmappayya, “who was bearing the burden of the kingdom with the king” restored the villages and lands belonging to the temple of Mallikārjuna at old Modahalli in Ḍaṇḍāḍu-śīme, and remitted certain taxes in its favour.

329. 246 of 1913.—(Kanarese.) On another stone in the same place. A damaged record of the Vijayanagara king Kampana-Oḍeya (II), son of Vīra-Bukkāṇḍa Oḍeya I in Ś. 1290, Parābhava, Chaitra, ba. di. 10. Refers to the temple of Mallināthadēva at Modēhalli and seems to register a gift of tolls. “Date can be calculated but not verified.”

330. 247 of 1913.—(Kanarese.) On a stone set up in a field of the same village. A record of the Vijayanagara king Vīra-Hariharā-Mahārāya (II) in Ś. 1313, Prajōtpatti, Phalguna, śū. di. 15, Tuesday. Records gift of land to certain specified Brāhmaṇas in the village of Modahalli surnamed Kamparājapura. Refers to a previous gift by Hiriya-Kamparāya. The two verses in the end are written in Grantha characters. [Mr. Swamikannu Pillai points out that the week-day should be Saturday and not Tuesday.]

** Mudigondam.**

Called evidently after Mudigonda or Rājēndrachōḷa I, it was in former times an important commercial centre and hence known as Deśi-Uyyakkonḍapattana, while the local Vaishnavite deity
worshipped chiefly by the merchants, is called Deśipperumāḷ. Evidently in later days Vaishnavism declined and Lingayatism became the creed of these merchants. The terms Nagara and Deśi which even today mark the different sections occur in these inscriptions. A third section is that of the Virakoṭiyar. Muḍigondam was also formerly a Jain centre. (See No. 339.)


332. 3 of 1910.—(Tamil.) On the same wall. A record in Rudhirōdgari of the Hoysala king Vīra-Vallālādēva (II, 1173—1220). Mentions Muḍigondashōlapuram alias Deśi Uyyaṅkoṇḍapāṭṭana and records that the merchants of the eighteen towns (north of the Kāveri river) including Talaikkāḍu alias Rājarājapura and those of the eighteen towns south of the same river including Muḍigondachōlapuram, made grants to the temple of Nārāyaṇa-Perumāḷ also called “Deśi-Perumāḷ.” The year evidently corresponded to A.D. 1203.


335. 6 of 1910.—(Tamil.) On the west wall of the same temple. A record in Vīlambi (probably A.D. 1238) of the Hoysala king Vīra-Sōmēśvaradēva (1253—54). Mentions Kollagar and records gift of land to the same temple.


337. 8 of 1910.—(Tamil.) On the west wall of the Muḍigondēśvara temple in the same village. Records gift of money for a lamp to the temple of Muḍigondachōḷisvaram-Uḍaiyār. On the other walls of this temple are fragments of Tamil inscriptions which are not connected with one another and do not form a complete record. Some of the fragments refer to the Chōla king Vikrama-Chōla, others to the merchants of Muḍigondachōlapuram and the rest to gifts of lamps.
338. 9 of 1910.—(Tamil.) On a slab set up in front of the Mullăchamma temple in the same village. A record in Sādhāraṇa of the Hoysala king Bhujabala Viragaṇga Vira-Vallāla. Records gift of land to the temple of Mullāchchi by Dāsaya Nāyaka, son of Agattiyāndi-Nāyakkar who was the commander (sēnāpati) of the Vālaṅgai force (வலங்கைக் கோட்டை) of the king. Mentions Ālakka-miṇḍan. The king referred to is Vira Vallāla II (1173—1220). The reference to the vālaṅgai forces is noteworthy.

339. 10 of 1910.—(Kanarese.) On a slab built into the steps in the southern side of the tank in the same village. A mutilated record in Ś. 1031. Records gift of a village in Hāḍī-nāḍu to the temple of Nakharā-Jinālaya at Mudigonḍachōlapura, dedicated to Chandraprabhāsvāmi, for repairs and worship.

340. 11 of 1910.—(Tamil.) On a slab built into the steps on the west side of the same tank. A mutilated record in Piṅgaḷa (A.D. 1257, most probably) of the Hoysala king Pratāpachakravartin Vira-Naraśingadēva (III, 1254—92?). Mentions Mudigonḍa-śoḷapura alias Desī-Uyyakkoṇḍaśoḷaṇaṭaṇa.

341. 12 of 1910.—(Tamil.) On a slab built into the floor of the Śiva temple in the same village. A mutilated record of the Hoysala king Vishṇuvardhana (1115—41). An incomplete and damaged record. Contains a list of the king’s conquests.

Siddayyanapura.

342. 1 of 1910.—(Kanarese.) On a slab set up on the tank bund. A mutilated record of a Western Gaṅga king. Mentions Kollagara and records a gift of 6 gadyāṇas for a lamp, to a temple of Āditya. [The record shows that the term gadyāna was current even in such an early period as that of the Gaṅgas.]

Śiṅganallūr.

343. 18 of 1910.—(Kanarese.) On a slab set up in the courtyard of the Basavēśvara temple. A record of the Vijayanagara king Hariharaṇa (II), son of Vira-Bukkaṇa-Oḍeya (I), in Ś. 1319, Īśvara. Refers to the 500 merchants of Ayyavole and records a gift by these, at Śiṅgananalārū for feeding the members of their community. See Cb. 322 above.

344. 19 of 1910.—(Kanarese.) On another slab set up in the same place. A record of the Vijayanagara king Vira-Dēvarāya-Mahārāya (I), son of Harihara-Mahārāya (II), in Kali 4522 (wrong) and Ś. 1330, Sarvadhāri. Some of the birudas of the king are new. Mentions the Mahāpradhāna Nāgamanāyaka-Oḍeya.

345. 20 of 1910.—(Kanarese.) On a slab lying outside the same temple. A damaged record of Śrīraṅgārāya in Ś. 1581 (A.D. 1659), Vikāri. Mentions a certain Dēvarāja-Voḍeya and Śiṅgananalūr.
346. A C.P. in the hands of "Madakara" Nārāyanaiyar in the village. Records that a certain Karikālchōla erected the village of Śīngamāpuram in K. 1469 Plavaṅga and granted it to Gōvinda Dāsār's son. - See Ins., S. Dts., p. 221, No. 55. [The inscription looks suspicious, e.g., the name of the king and the Kali date.]

347. A C.P. grant in the hands of the local people. Records that in Ś. 1469, Plavaṅga, Sadāśiva Rāya granted the village of Gōvinda-Vāmapuram to the Brahman (Govinda Dāsa?) Ibid., p. 221, No. 56.

Śivasamudram.

348. 356 of 1901.—(Kanarese.) On a slab set up in the Vīrabhadra temple. A record of the Vijayanagara king Veṅkatapati-rāya (I) in Ś. 1526, Krōdhin. Records gift of land by Tirumala-rāja Nāyaka. [Was the latter the Viceroy of Śrīraṅgapatāṭaṇam?]

349. 357 of 1901.—(Kanarese and Tamil.) On a slab built into the roof of the verandah of the Māriyaman temple at the same village. Records in Ś. 1743, Vishu, and A.D. 1821, a gift of land to Rāmasvāmi-Mudaliyar. See Antiquities I, 215, and Madras Journal, I, 83, for an excellent account of the traditions of the place and the work of the Mudaliyar. See also Buchanan, I, 406 f.

PALLĀDAM TALUK.

Avānasippāḷaiyam.


351. In the Vishṇu temple of the same place. An epigraph dated in Ś. 1411 (A.D. 1489) recording an agreement by private people for the performance of temple service.

Nāraṇāpuram.

352-A. B. Two copper plates recording grants to the Aṅgāla-Paramēśvari temple of this village came to the notice of the Department in 1909-10. They were found in the possession of a convict in the Coimbatore Jail. The first of these (No. I, Appendix A, Madr. Ep. Rep., 1910) "which is written on five copper plates held together by an iron ring, states that in Ś. 1719, Piṅgaḷa (=A.D. 1797) the Seṭṭis of Pallada-grāman in Varāka-nāḍu, a subdivision of Koṅgumāṇḍalam, whose community was distinguished by 24 different castes," made a gift to the temple of Aṅgāla-Paramēśvari. The introduction refers to the Vijayanagara kings and the Nāiks of Madura. The second grant is "a single plate which begins with a list of birudas of the Vijayanagara kings Praudha-dēva Mahārāya, Kṛishnārāya and others; then speaks of the Nāyākās of Madura, Viśvanātha and Tirumala; then of the Sultans of Mysore, viz., Hyder and Tippu, and then, coming down to the rule of the
'Kumpini' (Honourable the East India Company) rulers; it mentions Mahārāya Shēdīrī Ārāḍiśūdūrai (Mr. T. B. Hurdis) in whose time, i.e., in S. 1722, Raudri (= A.D. 1800), the Gavunṭams of Nāraṇgāpuram became scattered on account of an epidemic brought on by the goddess Aṅgāla-Paramēśvari of that village. Consequently the worship in the temple suffered and the Gavunṭams met together and decided to levy a tax on their community and conduct the worship of the goddess as before.” (Madr. Ep. Rep., 1910, p. 10.)

Paṭṭaṇam.

353. 210 of 1909.—(Tamil.) On a slab set up in the village. A record of Mahāmaṇḍalēśvara Vīra-Nāṇjana-Uḍaityār in Pirava (Prabhava) [A.D. 1507–8]. Records that this village was originally called Maṇḍukkōḍu in the district of Vēyirāikā-nāḍu (?) and being in a ruined condition for a long time, was rebuilt by six merchants (vānādēśi) under the name Śrīnāthapāṭṭaṇa. [Vīra-Nāṇjana Uḍaityār was most probably an Ummattūr chief and identical with his namesake of Cb. 284.]

Periyapāḷayam.

354. On the west of the inner temple of Varadarājasvāmi. Records that in Ś. 1667 Vikrama, Kōṇērinmaikonḍan established an agraḥāram and granted it to twenty-four Brahmans. The village is called Chōla-chaturvēdimaṅgalam. See Ins., S. Dts., p. 98, No. 8.

Śamaḷāpuram.

355. On a stone in the possession of a Brahman. Records that in the second year of the reign of Rājarājadēva Karikāl Chōla the village of Śamaḷāpuram was granted to seven Brahmans. One of these is called Bhārataṃ Bhaṭṭa. See Ins., S. Dts., p. 94, No. 1.

Perumāṇellūr.

356. On a stone in the Uttamachōḷēśvāra temple. (Tamil.) Records that in the tenth year of Sundara Pāṇḍya, some land was given by Pīrai-śūḍumperumāṇ to the deity for a flower garden. Ins., S. Dts., p. 14, No. 30.

357. On the north of the inner temple. Records the restoration of the same grant in the nineteenth year of the same king. Ibid., p. 14, No. 31.

358. Below the above inscription. Records that Ponnambalakkuttan granted, in the fifteenth year of Vīra Pāṇḍya Dēva, 15 paṇams for God Chatrapada Piliḷayar for annual supply of dress. Ibid., No. 32.

359. Above the same. Records that in the first year of Vīra Pāṇḍya Dēva, one Śerupiliḷayant presented to God Uttamachōḷēśvaramuḍaiyār one paṇchāṭa-achchu for a lamp. Ibid., No. 33.


362. Above the same. Records that a chief gave in the fourth year of Vīra Rājendra Dēva one pañchāla-achchu to the God for a lamp. *Ibid.*, p. 16, No. 36.


*Tirumuruganpūṇḍi.*

365. 571 of 1893.—(Tamil.) On the south wall of the maṇṭapa in front of the shrine of the Muruganātha temple. A record in the fortieth year of Vīra-Rājēndradēva (Kōṅgu-Chōļa, 1207–52 ?). Records gift of a lamp.

366. 572 of 1893.1—(Tamil.) In the same tier. A record of Kōnērinmaikōndaṇ. Records gift of paddy. [Mack. *MSS.* say that a village was transferred to the deity for worship and one hundred and sixty kālam were given every year. *Ins.*, S. *Dts.*, p. 12, No. 25.]

367. 573 of 1893.—(Tamil.) On the same wall, third tier. A record in the eighth year of Kulōṭtuṅga-Chōḷadēva (Chōḷa or Kōṅgu-Chōļa ?). Records gift of a lamp.

368. 574 of 1893.—(Tamil.) On the same wall, fourth tier. A record in the eighth year of Kulōṭtuṅga-Chōḷadēva. Records gift of a lamp. [It is uncertain whether the king was Chōḷa or Kōṅgu-Chōļa.]

369. 575 of 1893.—(Tamil.) On the south wall of the same shrine in the same temple. A record in the fourteenth year of Vikrama-Chōḷadēva (Kōṅgu Chōļa ?). Records gift of land for a flower garden.

370. 576 of 1893.—(Tamil.) On the east wall of the same shrine. Records in Parthīva gift of paddy by a native of the

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Pāṇḍya country. [The *Ins., S. Dts.*, gives a different version of this epigraph. It records that the king gave in his third year four kalams and two tuni of grain to a Brahman. See *Ins., S. Dts.*, p. 13, No. 27.]

371. 577 of 1893.—(Tamil.) On the north wall of the same shrine. A record in the eleventh year of Vikrama-Cholaśēva. Records gift of paddy. [*Ins., S. Dts.*, p. 13, No. 29, gives a mutilated version of this.]

372. 578 of 1893.—(Tamil.) On a stone to the north of the same temple. A record of the Mahāmaṇḍalesvara Vīra-Nājjarāya-Uḍaiyār in Ś. 1421, expired, Siddhārthin. Records gift of land by a merchant. See *Cb. 31* above.

373. 579 of 1893.—(Tamil.) On another stone in the same place. A record of Vīra Naṇjarāya-Uḍaiyār in Ś. 1419, expired, Piṅgaḷa. Records gift of gold by a merchant. See *Cb. 31*.


POLLACHI TALUK.

Anaimalai.

375. C.P. No. 171 of Mr. Sewell’s List.—A record in the possession of Ponnayya Kurukkal, a priest of the Śiva temple at Anaimalai. Records grant by Mādayya, “agent of the Maisūr Rajas,” at Coimbatore, of land to certain Brahmins in Ś. 1685 (A.D. 1763), Kaliyuga 4864, Subhānu, during the reign of Krishnā Rāja Uḍaiyār (1734—66) at Śrīraṅgapaṭṭānām.

376. C.P. No. 172 of Mr. Sewell’s List.—Records grant of lands to the Śiva temple in the same place, by the same Mādayya, in the same reign, and in the same year.

377. C.P. No. 173 of Mr. Sewell’s List.—Records grant of lands to a choultry on the road from Anaimalai to Caliṭūṭ, by the same Mādayya, in the same reign, and in the same year.

378. “On a stone a little to the north of the village an inscription, dated Ś. 1692 (A.D. 1770).” [Antiquities, I, 221.]

Mailampāṭṭi.

379. In the hands of Śēshaiya, son of Subbaiya. Records that “Nundina” Uḍaiyār, the Prime Minister of Vīravasanta Rāya, gave in Ś. 1509, thirty vēḷi of dry field as a free gift to Rāmachandra Bhāṭṭa. See *Ins., S. Dts.*, IOI, No. I.
UDAMALPET TALUK

UDAMALPET TALUK.

Kaḍattür ("Cradaotoore").


381. In the same wall. The same king granted in his fifteenth year some gold to Tirumaruda Udaiyār and Aḻudaiya Nāchchiyār. Ibid., No. 7.

Kannadīputtur.

382. 211 of 1909.—(Tamil.) On the south wall of the Kailāsa-nātha temple. A record in the seventeenth year of Vīra-Chōla. Records gift of land for offerings, to the shrine of the goddess by a certain Śingam Śōlan alias Anuttirappallavaraiyan. See Cb. 133.

383. 212 of 1909.—(Tamil.) On the same wall. A record in the second year of Vīra-Nārāyaṇadēva. Records gift of money for lamps to two temples at Kannadīputtur in Karaivali-nādu. [The king might be Parāntaka I.] See also Cb. 106 and 107.

384. 213 of 1909.—(Tamil.) On the same wall. A damaged record of Vikrama-Chōla, the date of which is lost. Records gift of money. [The king might be any of the Koṅgu-Chōlas of this name who came to the throne in 1004, 1255 and 1273.]

385. 214 of 1909.—(Tamil.) On the same wall. A record in the tenth year of Vīra-Nārāyaṇadēva. Records gift of money for a lamp by the general (sēnāpati) Vīraśōlakulaśekharavarman, to the temple of Tiruvanantīśvaram-Udaiyār. See No. 383.

386. 215 of 1909.—(Tamil.) On the west wall of the same temple. A damaged record of Tribhuvanachakravartin Vīra-Nārāyaṇadēva, the date of which is lost. Records gift of money for two lamps. See No. 383.

387. 216 of 1909.—(Tamil.) On the same wall. An incomplete record of Vīrarājendradēva (the Koṅgu-Chōla, 1207–52) the date of which is lost. Mentions Vīrarājendra-Anuttirappallavaraiyan and a shrine of Dakṣiṇāmūrti.

388. 217 of 1909.—(Tamil.) On the same wall. An incomplete record in the eighteenth year of Tribhuvanachakravartin Vīrarājendradēva (1207–52). Records a gift to a shrine of Vināyaka in the temple of Tiruvanantīśvaram-Udaiyār by one of the king’s generals whose name, however, is lost.

389. 218 of 1909.—(Tamil.) On the door post of the entrance into the same temple. A damaged record in the seventeenth year of Virachōla. Records gift of paddy to the temple of Tiru-Anandīśaram-Udaiyār by the residents of Kannadīputtur. See Cb. 133.

390. 219 of 1909.—(Tamil.) On the door post of the entrance into the Tirunandikēśvara temple in the same village. A record in the
twentieth year of Vikrama-Chôladèva (1004—45 ?). Records gift of money for offerings to the same temple.

391. 220 of 1909.—(Tamil.) On the west wall of the Kaliyuga-Varadarâja-Perumâl temple in the same village. A record in the third year of Tribhuvanachakravartin Könerînmaîkonîdan. Records that a piece of land which was situated at Sôlamâdèvinallûr and was originally granted by Sundara-Pândya to the temple of Sôkka-nârayâna-Perumâl at Kannâdipurât alias Vîrapândya-chaturvêdi manaîgalam in Karâivalî-nâdu, was confirmed by the King. See Cb. 196 and 197.

392. 221 of 1909.—(Tamil.) On the east wall of the Ñêlva-Vinâyaka temple in the same village. A fragment of record of Vîrarâjendrâdèva (1207—36 ?). Records gift of money to a temple, whose name is lost on the stone.

393. C.P. No. 190 of Sewell’s List.—(Telugu.) Records grant of land to a Brahmam in S. 1577, Manmatha, by Tirumal Nâik of Madura, in the reign of Sri Rânga Râya of Vijayanagar. [The record shows that even after the final downfall of the Chandragiri dynasty, theoretical allegiance was paid to ‘‘Vijayanagar.’’]


395. In the hands of the same. Records that Raghunâtha Dèva Mahârâya gave the village of ‘‘Balargapure’’ to the people, in S. 1541, in the reign of Vîra Râmâdèva Mahârâya (i.e., Râma IV, 1620-30). Ibid., p. 225, No. 67.

Kâniyûr.

396. C.P. No. 186 of Mr. Sewell’s List.—(Tamil and Grantha.) Records a grant of land in the village, ten miles south-west of Udamalpet, to some Brâhmans of the neighbouring village of Kojumam, in S. 1587, Viśvâvasu (A.D. 1665), by Chokkanâtha Nâyakka of Madura (1560-80), in the reign of Sri Rângadèva Mahârâya. See Nos. 393 and 394.

397. C.P. No. 189 of Mr. Sewell’s List.—Records grant of lands in Puttûr and Kâniyûr villages in S. 1682, Vikrama (A.D. 1760), by Chikka-Krishna-Râja (1734-66) of the Maisûr dynasty.

Kâraitottoru (Kâraitottoruvu of Udamalpet ?).

398. C.P. No. 152 of Mr. Sewell’s List.—(Tamil.) Records a deed by which, in Kaliyuga 4419, Piṅgalâ (A.D. 1318), certain lands were presented by the villagers to their village priest for temple service.
The document states that the grant was made while “Mallikārjuna Rāya, Vīradēva Rāya, Virūpāksha Rāya, and Prauḍhadēva Mahārāya” were ruling the world. The document is not genuine.

**Koḷumu.**


400. On a stone north of the Vīmāna in the same temple. Records that in the twenty-first year of Vīrachōla, Rājaraja Aṇikkappallavaraiyan granted lands in a number of villages to the God. *Ibid.*, No. 3.

401. On a stone in the Kaṇakasabhā-maṇṭapam. Records that in Ś. 1625, Svabhānu, Śunkaya Tennāyakar (?), feudatory (?) of Vīra Sōmēsvara Dēva granted the village of Kiḷ-Kallāpuram or Śri Mādhava chaturvēdanaṅgalam as free gift to the people. *Ibid.*, No. 4.

402. On a stone in the same maṇṭapa. Records that in Ś. 1627, in the reign of “Pratapa Chācравurty Nayakur” the inhabitants re-established the above village. [Evidently Kiḷ-Kallāpuram was Koḷumu.] *Ibid.*, No. 5.

**Komāralingam.**

This place was known as Kumāraṅgabhīma-chaturvēdanaṅgalam and Paradārasahōdara-chaturvēdanaṅgalam evidently after the Daṇa-yakan kōṭṭai chiefs who had the biruda Paradārasahōdara.

403. 106 of 1909.—(Tamil.) On the west wall of the Kāsī-Viśvanātha temple. A record in the twentieth year of Tribhuvanachakravartin Vīrājēndrādeva (A.D. 1207-circa 1252) who was pleased to rule the two Koṅgus together. Beginning lost. Records gift of money by Śōlan Laṅkēśvaradēva to the temple of Tiruvālandurāi Uḍaiyār at Tiruvālandurūi in Karaivaḷināḍu, for the decoration (*mēlpūchchu*) of the idol.

404. 107 of 1909.—(Tamil.) On the south wall of the Veṅkaṭēsvara-Perumāḷ temple in the same village. An unfinished record in the nineteenth year of Vīrājēndradeva (1207-circa 1252). Records gift of land by a resident of Iraṭṭaiyanpāḍi in Vaigāvināḍu to a monk of the Tirunṛīṭṭāntirūmaḍam near the temple of Muttrat-tiśiram Uḍaiyār at Koḷumam in Karaivaḷi-nāḍu.

405. 108 of 1909.—(Tamil.) On the north wall of the same temple. A fragment of record of Rājakēsarivarman alias Tribhu- vanachakravartin, the date of which is doubtful. Mentions Koḷumam in Karaivaḷi-nāḍu and the channel Adhirādarāja-Vāykkāl.
406. I09 of 1909.—(Tamil.) On the same wall. A fragment of record in the twelfth year of Rājarāja Karikāla-Chōladeva. Mentions the same nāḍu and the same village.

407. I10 of 1909.—(Tamil.) On the same wall. A damaged record of Rājarāja Karikāla-Chōladeva, the date of which is lost. Records gift of gold for a lamp.

408. I11 of 1909.—(Tamil.) On the same wall. A fragment of record of Tribhuvanachakravartin Vīrārāganāṭhadeva, the date of which is lost. The second line contains the beginning of a record of Vīraraṇjendradeva. (1207-circa 1252).

409. I12 of 1909.—(Tamil.) On the same wall. A fragment of record in the second year of Vikrama-Chōladeva. Mentions Pāṇḍimaṇḍalam. [It is not known which of the Koṅgu Chōla Vikramas is referred to here.]

410. I13 of 1909.—(Tamil.) On the same wall. A fragment of record of Vīraraṇjendradeva (1207–36?), the date of which is lost. Mentions Vaigāvi-nāḍu.


412. I15 of 1909.—(Tamil.) On the same wall. A fragment of record in the tenth year of (Koṅgu-Chōla?) Vīrarājendradeva. (Damaged.) Mentions a maṭha in the quarter called Adirādarājan-Tirumadaivilāgam and the village Kannadiputtūr.


414. I17 of 1909.—(Tamil.) In the same place. A fragment of record of Vīrarājendradeva (1207–36), the date of which is lost. Seems to record a gift of money.

415. I18 of 1909.—(Tamil.) On the north base of the Kari-varadarāja Perumāl temple in the same village. A record in the third year of Tribhuvanachakravartin Parākēsarivarman Kōnērin- maikoṇḍan. Records gift of land to the servants of the temple of Aḷagar Tirumalai in Pāṇḍimaṇḍalam, by a certain Nārāyaṇan Āḷavandi alias Brahma-Pallavaraiyan of Vīranaṇaṇa-chaturvēdi-maṅgalam, a brahmādēya in Vīrakēraḷa-vaḷanāḍu. [The king referred to might be the one who ruled from 1207–1252, but he is usually called a Rājakēsarivarman and not Parākēsarivarman.]

416. I19 of 1909.—(Tamil.) On the same base. A record in the twentieth year of Parākēsarivarman alias Tribhuvanachakravartin Vīra-Chōladeva. Records gift of land to the temple of
Kariyapurān by Kurāṅgattu śrī-Krishnan of Kumaraṅgabhīma-chaturvēdimaṅgalam (a Brahmadēya in Karaivali nādu), for burning sixteen lamps in the temple. See Cb. 133.

417. 120 of 1909.—(Tamil.) On the same base. A damaged record in the twentieth year of Parakēsarivarman alias Tribhuvanachakravartin Vīrā-Cholādeva. Refers to flower gardens enjoyed by the temple. See Cb. 133.

418. 121 of 1909.—(Tamil.) On the same base. A damaged record in the third year of Rājakēsarivarman alias Tribhuvanachakravartin Viranārayanadeva. Records gift of land for offerings by a Sōmayājin surnamed Vīraśōla-Brahmendra to the temple of Kariyapurān, "just as he had obtained it from Perumāl Vīrachōladeva." The latter was evidently identical with the Vīrachōla Kulašēkhara referred to in 214 of 1909 at Kannādiputtūr. He was "perhaps different from Vīrachōla, the ruler of the two Koṅgus."

419. 122 of 1909.—(Tamil.) On the same base. A damaged record of Kōnerinmaikōṇḍān, the date of which is lost. Built in at the end. Records an order (ōlai) of the king to the residents of Kōḷumam and mentions the village Kumaraṅgabhīma-chaturvēdimaṅgalam in Karaivali-nādu.

420. 123 of 1909.—(Tamil.) On the same base. A damaged and incomplete record of Kōnerinmaikōṇḍān, the date of which is lost. Records gift of paddy for offerings to the temple of Karuṃañikka-Ājvār.

421. 124 of 1909.—(Tamil.) On the same base. A much damaged record of Kōnerinmaikōṇḍān, the date of which is lost. Mentions Jayaṅgonḍaśōla-chaturvēdimaṅgalam and contains the beginning of two inscriptions of a certain Parakēsarivarman.

422. 125 of 1909.—(Tamil.) On the same base. A damaged record in the nineteenth year, the king's name being lost. Records gift of land to a private individual. [Seems to refer to a gift of Vīrachōla similar to those of his at Śaṅgrāmanallur. See Nos. 436 and 437 below.]

423. 126 of 1909.—(Tamil.) On the west and south bases of the same temple. A record in the twenty-second year of Rājakēsari Kōnerinmaikōṇḍān (Vīrarājendradēva 1207-1252). Records gift of paddy for offerings to the shrine of Śiṅgapperumāl in the temple of Kariyapurān. Mentions the three districts of Vaigāvīṇādu, Karaivali-nādu and Vīrakērala valanādu.

424. 127 of 1909.—(Tamil.) On the same base. A record in the twentieth year of Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājendradēva (1207-1252). Records gift of land to the same shrine.

425. 128 of 1909.—(Grantha and Tamil.) On the south base of the same temple. A record of Rājakēsari Kōnerinmaikōṇḍān
Virarājendradēva (A.D. 1207—C. 1236). Records gift of land for maintaining a flower-garden, to the temple of Emberūmān Vēdanāyaka-Perumāl at Tirunārāyanapuram.

426. 129 of 1909.—(Tamil.) On the same base. A record of Kōṇerimaiṅkoṇḍān (probably Vīra Rājendra, 1207—52). Records an order to the Śrī-Vaishnavas of Tiruvaramgam in Sōla-manḍalam and registers a gift of land to the temple of Aḻagiyamanavāḷa-Perumāl. Mentions Kōvanputtur (Coimbatore) alias Vīrakēraḷaṇallur in Pērūr-nādu. For the legendary origin of Kōvanputtur based on the Tamil MS. Chōḷapūrvapattavami; see Journal of S. Ind. Assocn., 1914.

427. 130 of 1909.—(Tamil.) On the same base. An unfinished record of Kōṇerimaiṅkoṇḍān. Records gift of land for maintaining a flower-garden for the benefit of the shrine of Vēdanāyaka-Perumāl. Mentions the temple of Adhirādarāja-Īsvaram-Udaiyār.

428. 131 of 1909.—(Tamil.) On the south wall of the same temple. A record in the twenty-second year of Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva (Kōṇgu Chōla, 1005—45?). Records gift of money for offerings by Dēvan Śilamban alias Tribhuvanagaṅgadēva, a feudatory (sāmanta) of the king, to the temple of Kariyapirān at Kumaraṅgabhīma-chaturvēdimaṅgalam, a brahmadēva in Karaivali-nādu.


430. 133 of 1909.—(Tamil.) On the west wall of the same temple. A record in the seventeenth year of Tribhuvanachakravartin Kōṇerimaiṅkoṇḍān. Records gift of land distributed over several villages, to the same temple. [One of these villages Amarabhūjanāṇallur was apparently founded by the early Kēraḷa king Vīrakēraḷa Amarabhūjanāṅgarman.]


432. 135 of 1909.—(Grantha and Tamil.) On the same wall. A record in the twenty-fifth year and Ś. 1153 of Tribhuvanachakravartin Kōṇerimaiṅkoṇḍān Vīrārājendradēva (1207—52). Records gift of land for offerings to the ten Āḷvars in the temple of Aḷagars at Tirumālirūṇjōlai in Kīl-Īranīyamuṭṭa-nādu, a subdivision of Pāṇḍi-manḍalam. The land was situated in the village of Ulagudaiyarapatṭi-chaturvēdimaṅgalam in Rājaraṇa-valanādu which was split up from Karaivali-nādu. [Īranīyamuṭṭa was the native district of the Tamil poet Peruṇ-Kauṣikanār. Mr. Krishna
Sastri suggests that Ulagudaiyapirati-chaturvedimaangalam was probably named after a queen of Vira Rajaendra who was known as Ulagapperumal. See Cb. 23 above.

433. C.P. No. 185 of Mr. Sewell’s List.—An early but undated grant of a Punnad Raja, named Ravidatta, during a solar eclipse. Records grant of several villages “in the Punnad country” to Brahmans, himself residing at the city of Kittipura. Punnad is the extreme south of Maisur.

434. C.P. No. 188 of Mr. Sewell’s List.—(Telugu.) Records grant of lands in Komaralingam, ten miles south-east of Udumalpet, in S. 1589, Plavanga (A.D. 1667), by Chokkanatha Nayakka of Madura, in the reign of Sri-Rangadeva Raya, to a Brahman (named Somayajesvarlu). This is a record where the Telugu language is rendered in Grantha characters. [This grant is given also in Ins., S. Dts., p. 64, No. I. The object granted is the village of Ramasamudram included in Komaralingam.]

Kudimangalam.


Sañgramanallur.

436. 136 of 1909.—(Tamil.) On the south wall of the central shrine in the Cholesvara temple. A record in the forty-fifth year of Rajakesarivarman alias Tribhuvanachakravartin Virarajendravara (1207–52). Records gift of land for offerings to the shrine of Nittaninradauvar (built by a certain Kachchiyarayan) in the temple of Vira-Cholisvaram-Udayar at Kulam in Karavali-nadu. [The temple was apparently founded by Vira Choladeva who came to the throne about 1118. Kachchiyarayan figures, in the legends of the Cholapurapattiyam.]

437. 137 of 1909.—(Tamil.) On the same wall. A record of Konemaikondan Virachola (evidently referred to in the above epigraph). Records that the king caused a linga to be set up, and a temple to be built on the occasion of a solar eclipse which happened to fall on the day of his janmanakshatra and called it Vira-Cholisvara. It was consecrated by a certain Kanabhattan who was appointed manager of the temple.

438. 138 of 1909.—(Tamil.) On the same wall. A record in the twenty-third year of Koneminmaikonadan. Records gift of land and certain privileges to the architect who built the temple mentioned in the above epigraph.

439. 139 of 1909.—(Tamil.) On the same wall. A damaged record in the twenty-first year of Vira-Choladeva. Records a gift of land and mentions among its boundaries the road Seiranai-koonda-Solian-peruvaij.
440. I 40 of 1909.—(Tamil.) On the west wall of the same shrine. An incomplete record in the fifteenth year of Rājakēsari-varman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva (1265—81). Records gift by the citizens (nagarattār) of two specified villages in the district of Tuvarāpati-nādu and in that of Uraiyyūr-kūrram in Rājagambhirā-valanādu, a subdivision of Chōlamanḍalam.

441. I 41 of 1909.—(Tamil.) On the same wall. A damaged record in the twentieth year of Vīra-Chōlādēva (1118—23?). Records gift of land in the village of Vīranārāyana-chaturvedi-maṅgalam in Vīrakērala-valanādu. See No. 444 where either this or another Vīrachōla is mentioned.


443. I 43 of 1909.—(Tamil and Grantha.) On the same wall. An incomplete record of Tribhuvanachakravartin Kōnerinmai-koṇḍān Vīrarājēndrādēva (A.D. 1207—1252). Records gift of the village Iraṭṭaiyanpādi in Vaigāvī-nādu to a number of temples situated in Karaivali-nādu. Refers to an invasion of the king in which Karaivali-nādu was devastated and damage done to the temples in it. It was as in expiation of these damages that he gave for their renovation the village of Raṭṭiyambaḍi. See No. 467 below.

444. I 44 of 1909.—(Tamil.) On the same wall. A record in the twenty-first year of Parakēsarivarman *alias* Tribhuvanachakravartin Vīra-Chōlādēva, “who ruled the two Kōṅgus together.” Records gift of land for offerings by Gandarādichchanseṭṭi *alias* Adirādarājakkanḍiyādēva, a feudatory (sāmanta) of the king. Was he the king who came to the throne in 1118?


446. I 46 of 1909.—(Tamil.) On the same wall. A record in the third-year of Vikrama-Chōlādēva. Built in, at the beginning and incomplete. Mentions Ödatturai. [It is difficult to say which of the three Kōṅgu-Chōlas of this name is referred to here.]

447. I 47 of 1909.—(Tamil.) On the same wall. A record in the twenty-third year of Tribhuvanachakravartin Vikrama-Chōlādēva. Records gift of land at Kīranūr in Pongalūrkkā-nādu to the temple of Vīrachōḷīśvaram-Uḍaiyār at Kōjumam in Karaivalinādu, by Pāṇḍiyavan *alias* Vikkiramaśōla-Iruṅgōlan who was an
expert in playing on the \textit{yal}. \footnote{See note to the above epigraph. For the reference to \textit{yal} see S.A. 446.}

448. 148 of 1909.—(Tamil.) On the same wall. An incomplete record in the twenty-fifth year of Tribhuvanachakravartin Könērinmaiṅkōndān. Records gift of paddy for supplying food to three ascetics (tapasiyar) of the \textit{Tiruttōṇḍattogāiyāṇmadam} (i.e., St. Sundara) in the quarter known as Vīraśōḷantirumādaivelāgam at Koḻumām.

449. 149 of 1909.—(Tamil.) On the same wall. A damaged and incomplete record in the seventeenth year of Tribhuvanachakravartin Könērinmaiṅkōndān. Records gift of land to a private person whose surname was Kāṇḍan Adiyān, in the village of Kallāpuram \textit{alias} Vīraśōḷanallūr.

450. 150 of 1909.—(Tamil.) On the same wall. A record in the twenty-first year of Parākēsarivarmān \textit{alias} Tribhuvanachakravartin Vīra-Chōḷadēva, “who ruled the two Koṅgus together.” Records gift of land for offerings to the temple of Vīra-Śōḷa-Īśvāram-Uḍaiyār set up by the king for his merit at Koḻumām in Kāraivali-nāḍu. Another incomplete record on the same wall, of Vīra-Chōla, “who ruled the two Koṅgus together” refers to the founding of the temple and attempts to give a list of the lands presented to it on the occasion. Still another record gives the twenty-third year of, apparently, the same king and mentions Vīraśōḷan-tirumādaivelāgam.


452. 152 of 1909.—(Tamil.) On the same base. A record in the sixteenth year of Könērimālkoṇḍān. Records gift of land in the village of Umāparamēśvarinallūr in Kāvāṇikka-nāḍu, to the shrine of the goddess in the same temple.


454. 154 of 1909.—(Tamil.) On the north wall of the same maṇṭapa. A record of Könērimaiṅkōndān. [It records an order of the king that an enquiry should be made by the temple trustees as to the inhabitants living within the temple premises (maṇḍavilāgam) who had not paid the taxes \textit{danda kūṟram} and \textit{Manṟupāḍu}; that these collections from defaulters should be paid into the temple treasury, that the king’s officer should not enter into those premises, that cesses, assessments, etc., payable to the royal treasury were remitted, and that the property of the temple servants who had no heirs living in temple premises should go to the temple.]

456. 150 of 1909.—(Tamil.) On the same wall. A damaged record of Könérinmēṅkonḍan (Viraśōladēva). Seems to record a gift of land by a daughter of Viraśōladēva, “who ruled the two Koṅgus together,” to the shrine of Nittaninṟāḍuvār, in the same temple. See No. 444 above.

457. 157 of 1909.—(Tamil.) On the same wall. A record of Könérinmaṅkonḍan. Records gift of the village of Dēvanpādi alias Vīrānārayaṇanallur in Kāvāḍikanāṭu, to the shrine of Tribhuvanasundara which was set up for the merit of the king’s uncle (māmaḍi). Two other grants of land by the same king (i.e., Vīrānārayaṇa) are recorded: One for the god Tribhuvanasundara and His consort and another for the shrine of Dakshināmaṭūrī. Mentions Onbadukarai-nādu and Tiruvālandurai alias Kēraḷa-kēsarīnallur. [The inscription fixes the fiscal relation between the king and the temple trustees.]

458. 158 of 1909.—(Tamil.) On the base of the maṅṭapa in front of the Naṭarāja shrine in the same temple. Some of the stones are out of order. Records in Ś. 1267, Pārthiva, gift of land by Kēṭaya-Daṅḍanāyaka (son of Mādappa Daṅḍanāyaka), to the mahājanās of Mādhava-chaturvēdaṁgalam (evidently named after his father) and Tennavādarāya-chaturvēdaṁgalam for the ‘victory and increase’ (Vijayābhhyudaya) of his younger brother Śiṅgaya Daṅḍanāyaka. [Kēṭaya, like Śiṅgaya, was the son of Mādappa Daṅḍanāyaka referred to in Cb. 20.]

459. 159 of 1909.—(Tamil.) On the same base. Records in Ś. 1265, Subhānu, gift of the two villages mentioned in No. 158 by Kēṭaya-Daṅḍanāyakan, son of Mādhava. Mentions Kāṇnapan Tennavādaraiyan of Seḻuvanūr and Oṭṭaikkumīṇḍan. See Cb. 469 below.

460. 160 of 1909.—(Tamil.) On a slab built into the floor in front of the same maṅṭapa. A fragment of record in the tenth year of Vīrā-Nārāyaṇādeva. Mentions Pāṇḍi-maṇḍalam. See Cb. 106.

461. 161 of 1909.—(Tamil.) On the second slab in the same place. A fragment of record in the thirty-seventh year of Sundara-Pāṇḍyaṇēva. Seems to record gift of paddy.

462. 162 of 1909.—(Tamil.) On the third slab in the same place. Mentions in Sarvajīt a certain Vīdīvīṭaṅkanāṇīnār who imposed a fresh tax on the hereditary trustees (sthānattār) of the Aḷāgijā-Tiruchchirāmbalam-Udaiyān temple. [Mr. Krishna Sastri believes that this refers to the invasion mentioned in No. 443 above.]

463. 163 of 1909.—(Tamil.) On the south wall of the Agnīśvara shrine in the same temple. A record in the twenty-ninth year
of Tribhuvanachakravartin Könērinmaikondān. Records gift of land to those who recited the Mahābhārata at the village of Tiruvālandurai alias Vikramaśōla-chaturvēdimaṅgalam in Karai¬vaḷināḍu.

464. 164 of 1909.—(Tamil.) On the north wall of the same shrine. A record in the twenty-ninth year of Tribhuvanachakravartin Könērinmaikondān. Records gift of land for offerings to the shrine of a linga called Sokkanār, set up by Tilla-Nāyaka within the temple of Virachōllisvarumudaiya-Nāyanār at Koḷumam. The land was situated in Ulagudaipirāṭṭi-chaturvēdimaṅgalam in Karaivali-nāḍu.

465. 165 of 1909.—(Tamil.) On the same wall. A record in the twenty-ninth year of Tribhuvanachakravartin Könērinmaikondān. Refers to the gift mentioned in the above epigraph.

466. 166 of 1909.—(Tamil.) On a slab set up in front of the central shrine in the same temple. Records in Vilambi gift of six villages by a Nāyaka to the shrine of Nittiyappar.

467. 167 of 1909.—(Tamil.) On the door post of the gōpura of the same temple. States that the soldiers must protect the gōpura, the temple and its premises.

468. 168 of 1909.—(Tamil.) On a slab built into the floor of the Varadarāja-Perumāḷ temple in the same village. Records the gift of the stone.

469. 169 of 1909.—(Tamil.) On a rock at Kvōlurtai in the same village. A damaged record in Siddharthi of Mahāmanḍalēśvara Vira Savana-Udadīyār (son of Bukka I?). Mentions the Mahājanās of Agaramputṭur alias Mādhava-chaturvēdimaṅgalam which was split up from Tenmūr Oṭṭaikkumiṇḍān in Karaivali¬nāḍu. [See No. 459 above. Mr. Krishna Sastri surmises, on the basis of the connection of this village with the chiefs who claimed control over the Nilgiris and who had the title of Nilagirisādhāra¬nān, that Nilagiri was even in those-days called Oṭṭaikkumiṇḍān or Ootacamund.]

Śōlamādevi.


471. 223 of 1909.—(Tamil.) On the same wall. A damaged record in the fifteenth year of Virarājēndradēva (1207—52). Records gift of land to the same temple. Mentions among the boundaries of the land the temple of Koṅgaviṭaṅka-Iśvaram-Udadīyār at Kaḍarīr. 
472. 224 of 1909.—(Tamil.) On the same wall. A record in the eighth year of Vikrama-Chōladēva. Records gift of the row of slabs (patṭi) on which the inscription is engraved, by an ascetic of the mēlaimātha.

473. 225 of 1909.—(Tamil.) On the same wall. A record of Vīra-Chōladēva. Records gift of money for worship in the same temple by two individuals, one of whom was called Sōlan Araiyan alias Vīraśōla-Vanigaiyarāyan.

474. 226 of 1909.—(Tamil.) On the same wall. A record in the twenty-first year of Vīra-Chōladēva. Records gift of money by two Velḷāla ladies to the same temple.

475. 227 of 1909.—(Tamil.) On the north wall of the same temple. A record of Vīra-Chōladēva, the date of which is lost. Records gift of land to the shrine of the goddess.

476. 228 of 1909.—(Tamil.) On the same wall. A damaged record of Vīra-Chōladēva, the date of which is lost. Appears to record a gift to the same shrine.


478. 230 of 1909.—(Tamil.) On the same wall. The record gives a list of the lands belonging to the temple.


480. 232 of 1909.—(Tamil.) On the same wall. A record of Tribhuvanachakravartin Kōnerimēlkoṇḍān. Records sale of land belonging to the māraudū of Kādavarayān, who became a traitor (drōhi) to the king, in favour of the temple servants. [This was perhaps the usual way in which treason in villages was dealt with in those days.]

481. 233 of 1909.—(Tamil.) On the same wall. A damaged record in the thirtieth year of Vīrarājendraśēvā (I, 207—52). Appears to record a gift of land.

482. 234 of 1909.—(Tamil.) On the same wall. A record in the twenty-ninth year of Tribhuvanachakravartin Vīrarājendraśēvā (1207—52). Records gift of land to the matha on the western side of the temple of Kulaśēkharēsvaram-Uḍaiyar.


484. 236 of 1909.—(Tamil.) On the east wall of the same temple; right of entrance. A record in the twelfth year of Para-kēsarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva
UDAMALPET TALUK

(1005—45?). Records gift of a garden to the maṭha on the eastern side of the temple for maintaining lamps.


486. 238 of 1909.—(Tamil.) On another pillar in the same place. A record in the twenty-first year of Tribhuvanachakravartin Vikrama-Chōḷadēva (1005—45?). Records gift of the pillar.

487. 239 of 1909.—(Tamil.) On the third pillar in the same place. A record in the twentieth year of Vikrama-Chōḷadēva (1005—45?). Records gift of the pillar.

488. 240 of 1909.—(Tamil.) On the door post of the eastern entrance into the same temple. A record in the twentieth year of Tribhuvanachakravartin Vikrama-Chōḷadēva (1005—45?). Records gift of the two door posts and two step stones by a woman, for the merit of a certain Adiyaśoḷan Araiśan alias Maṇigaiyarāyan.

489. 241 of 1909.—(Tamil.) On the door post of the southern entrance into the same temple. A record in the twentieth year of Tribhuvanachakravartin Vikrama-Chōḷadēva (1005—45?). Records gift of the two door posts and two step stones.

490. 242 of 1909.—(Tamil.) On the door post of the entrance into the Tambrāṭṭiyamman temple in the same village. A record in the twenty-fourth year of Parakēsarivarman alias Vikrama-Chōḷadēva (1005—45?). Records gift of money for the Śivarātri festival to be conducted in the temple of Rājarāja-Iśvaram-Uḍaiyar at Kaḍappādi alias Vīraśoḷapuram. The coins presented were marked with śri-yakkī, ‘the glorious yakshi.’

491. 243 of 1909.—(Tamil.) On a stone built into the wall of the same temple. A record in the third year of Vikrama-Chōḷadēva. Records gift of money for a lamp by a native of Kannadaḻputṭūr. The name of the temple which was to benefit by the gift, is lost. [The king might be any of those who came to the throne in 1005, 1255 or 1273.]

Supplementary note.

433. This copper plate grant has been edited by Dr. Fleet in Ind. Antq., XVIII, 362-9. He incidentally discusses the topography of the Punnāḍ district and criticises Mr. Rice.
CUDDAPAH DISTRICT.

BADVEL TALUK.

Kätteragunḍla.

1. On a stone near the Chennakeśava pagoda. Records that Veṅgalayya granted in Ś. 1448, Paritāpi, in the reign of Kṛishṇadēvarāya, the duties of the different goods that passed by Chennāvaram, and Chavūr, in the district of Gaṇḍikōṭa to God Chennakeśava for festival. (Ins., Ced. Dts., p. 515, No. 1.) It is also referred to by Mr. Sewell in his Antiquities, I, p. 126.

2. Near the above. Records that a person granted in Ś. 1448, Pārthiva, in the reign of Kṛishṇadēvarāya, two puṭṭis of his own share in the village to the same deity. Ibid., p. 515, No. 2, and Mr. Sewell’s local list, No. 3.

3. On the surrounding wall of the pagoda. Records that Yellamasayya granted in Ś. 1452, Virōdhī, the village of Hosalapāḍu for the festival of the deity. (Ins., Ced. Dts., p. 515, No. 3.) Mr. Sewell wrongly attributes this to “the reign of Vīrapratāpa Mahādēvarāya.” See Antiquities, local list, No. 2.

4. On a stone west of the village, Records that Nanda Timmarāja exempted the rent of a village with the permission of Sadaśivarāya in Ś. 1469, Parābhava. Ins., Ced. Dts., p. 515, No. 4, and Mr. Sewell’s local list, No. 4.

5. A P.G. in charge of Bommacharaṇareddi in the village. Records that the karnams of the district appointed one Chennayya as the chief of the people of Kätteragunḍa as a reward for his discovery of its limit in Ś. 1479, Manmatha, in the reign of Śrīraṅgarāya. Ibid., p. 517, No. 8. [There was no king of this name in that year.]

6. In charge of the same Reḍdi. Records that the karnams of the district granted some land in the village to Bommapedda Ayyala Reḍdi in Parābhava in the reign of Prauḍhadēvarāya. Ibid., p. 517, No. 9.

Kōḍūrū.

7. On a stone in the pagoda of Durga. (Telugu.) Records in Ś. 1475, Paritāpi, in the reign of Sadāśivarāya, an allowance of contribution from the pilgrims for the annual festival of the deity. Ins., Ced. Dts., p. 517, No. 7. The village is called Pedda Kōḍūrū.

8. On the gate of Chennakeśava pagoda. (Telugu.) Records in Ś. 1469, Prabhava, that Nandyāl Timmarāya, a feudatory of Sadaśivarāya, granted the rent of a village for meeting the expense of a ceremonial. Ibid., p. 517, No. 10.
9. On a stone in the same temple. (Telugu.) Records that the same chief remitted the tax on barbers, drummers and pipers of the pagoda. *Ins., Ced. Dts.*, p. 517, No. 11.

9-A. On a stone in the Bhairava temple of the same village. A record dated in Ś. 1319, Dhātu, regarding the establishment of the temple on the hill in the reign of Vira-Dēvarāya (I) who must have been a mere prince then. *Ibid.*, p. 517, No. 12.

Palugurāllapalle.


Pōrumāmilla.

12. 91 of 1913.—(Sanskrit.) On two slabs set up in front of the ruined Bhairava temple near the local tank. A record of Bāskara alias Bhavadūra, son of Bukka I, of Vijayanagar, dated K. 4470, Ś. 1291, Saumya, Kārtika, Śukla 14, Thursday. The tank is one of the two largest ones in the district. The other is at Badvel. See *Cuddapah Gāsr.*, pp. 226—30, for a detailed analysis of the epigraph. It gives a beautiful account of the rules and regulations, the technical details of tank construction. [Bhāskara is hitherto unknown. Bhavadūra is considered by the Government epigraphist to be the Sanskrit form of the Hindusthani Bahadur.] Records that Bāskara’s minister Anantarājan (called Anantarasa in 339 of 1901 at Penukoṇḍa) constructed the tank at Pōrumāmilla which exists to-day.


Tellapāḍu.

14. On a stone in the village (Telugu.) Records that in Ś. 1432, Peddōbala Nāyadu, subordinate of Sadāśivarāya, granted nine tūms of land to repair the sluice of the local tank. See *Ins., Ced. Dts.*, p. 516, No. 5. [A tūm is ½ puṭṭi in some parts of Cuddapah and one-twentieth in other parts. It is a grain measure and evidently land capable of being sowed with 9 tūms is meant here.]

16. An inscription in the temple of Rāmasvāmi, dated Ś. 1525 (A.D. 1603), recording a grant to a private party by Hanuma Rājayadēva Mahārāja in the reign of Veṅkaṭapati (I, 1586—1614) at Chandragiri.

Cuddapah Taluk.

Ambāvaram.


17-A. In the pagoda of Chennakēśava. (Telugu.) A record of Sadāśivarāya, dated in Ś. 1477, Rākshasa. Records grant of an allowance from the village to the deity by Tirumalayya (evidently of Nandyāla).

Chennūru.

18. On a stone in the pagoda of Nāgēśvara. (Sanskrit and Telugu.) Dated in Ś. 1236, Pramādīcha. Records the grant of the village to the Brahmans by a son of Pratāparudra of the Kākaṭiya dynasty. *Ins., Ced. Dts.*, p. 354, No. 69. [The king ruled till A.D. 1323.]

19. In the same place. (Sanskrit.) A record of Kṛishṇadēvarāya in Ś. 1444, Vishu. Records that Śīṅgapubāla rebuilt the Nāgēśvara pagoda, dug a tank, and gave some land. *Ibid.*, No. 70. [The epigraph shows that in the Vijayanagar period it was the capital of an administrative unit consisting of several villages in Ghanḍikōṭa Śīma of Udayagiri province.]

Chinnadāsaripalle.

20. On a stone near the pagoda of Ōbaladēva. (Telugu.) Records that in Ś. 1292, Sādhāraṇa, in the reign of Vīra Bukka-rāya (I), Maṅgayadēva Mahārāja built a village and granted it as a free gift for the God Ahōbalēśvara. *Ins., Ced. Dts.*, p. 335, No. 10. Also Cuddapah Gazr., p. 185.


Chinamāsapalle (Chinnamāchupalle).

21. 330 of 1905.—(Kanarese.) On a slab lying in front of the Āṅjanēya temple. Dated in the reign of the Vijayanagara king Viraprātāpa Kṛishṇarāya-Mahārāya. Records in Ś. 1436, Bhava, gift of the village of Chikamanchupalli in the Chenūri-śime, which was included in the district of Muḷiki-nāṭi-śime, to the temple of
Channakēsavadēva at Pushpagiri. [The inscription is also given in *Ins.*, *Ced. Dts.*, p. 356, No. 72.] See No. 19 above.

Chintakommadinē.


Chintalapattūrū.

25. 318 of 1905.—(Telugu.) On a slab built into the outer wall of the ruined temple of Indranāthasvāmin, near Pushpagiri. Records that in the reign of the Vijayanagara king Vīraprātāpa Sadāśivadēva-Mahārāya, in Ś. 1469, Plavaṅga, Aḷiya Rāmayyadēva-Mahārāja remitted the tax on barbers in the Karnātaka country, and the mahāmaṇḍalēsvara Timmeyyadēva of Nandyāla did the same for the whole of Gaṇḍikōṭaśima and for three villages belonging to the Indranātha temple.

26. 319 of 1905.—(Telugu.) On a pillar lying at the entrance into the same temple. Records in Vibhava a gift by Mahāmaṇḍalēsvara Murārikēsavadēva Mahārāja and Sōmidēvarāja who were “lords of Kalukada, the best of towns,” to the temple of Indrēsvāra at Pushpagiri. [The Kalachūri king Sōmeśvara, also called Sōvi dēva and Rāyamurāri, ruled from 1167 to 1175.]

27. 320 of 1905.—(Telugu.) On the same pillar. Records gift of land by the Mahāmaṇḍalēsvara Āhavanalladēva to the temple of Indrēsvārādēva. An imprecatory verse engraved in Grantha characters is found at the end. [Was the king the Kalachūri king who ruled from 1180 to 1183?]

28. 321 of 1905.—(Kanarese.) On a slab set up in the courtyard of the same temple. A record of the Pallava king Mahāmaṇḍalēsvara-Chiddananadēva-Mahārāja in Ś. 1104 (A.D. 1182), Šubhakrit, recording gift of land in the village of Koḍūru in Mūḷiki-nādu to the temple of Indrēsvārādēva at Paṅchanati-tirtha. [His birudas resemble those of Tripurāntakadēva Madhusūdana in Ct. 320 and Nallasiddharasa in Cg. 321. The latter were the feudatories of Vijayagāṇḍagopāla.]
29. 322 of 1905.—(Telugu.) On the north wall of the central shrine in the same temple. Records in Ś. 1217, Manmatha, a private agreement.

30. 323 of 1905.—(Grantha and Tamil.) On the four corner slabs built into the inside of the dome of the antarāla-mañṭapa in the same temple. A damaged record. Mentions the Gölagi-matha. See N.A. 201.


Cuddapah.


32. On a stone in the Veṅkaṭēśvara pagoda. (Telugu.) Records that in Ś. 1439,Īśvara, that Timmarasa, the minister of Kṛishṇadēvarāya, granted the Cuddapah village to God Tiruvēṅgalanātha for daily ceremonies. Ins., Ced. Dts., p. 350, No. 53. [Timmarasa was the well-known Šāluva Appāji.]

33. On a stone east of the above. (Telugu.) Records that in Ś. 1484, Dundubhi, a feudatory of Sadāśivarāya erected a stone mañṭapa and planted a garden near it. Ibid., No. 55.

34. On the south wall of the Raṅga-mañṭapa. (Telugu.) Records that in Ś. 1460, Hēvīlambi, that Tātareḍḍi and Nāgareḍḍi granted six tūms of land to Vasanta. Ibid., No. 55.

35. On the wall west of the above. (Telugu.) Records that in Ś. 1474, Vīrādhikrit, Nandyāl Aubaleśvara Mahārāya granted some land to God Ahōbaleśvara. Ibid., No. 56.

36. On a stone near the above. (Telugu.) Records that in Piṅgala, Ś. 1483, Nandyāl Aubalarāja, feudatory of Sadaśiva, granted some land to God Tiruvēṅgalanātha. Ibid., No. 57.


38. On the eastern wall of the above inscription. (Telugu.) Records that in Ś. 1473, Pramādi, Aubalarāja, feudatory of Sadaśiva, granted half kunda of dry field in Cuddapah to the deity. Ibid., No. 59.

39. On the wall of the pagoda. (Telugu.) A grant by the same chief in the same year to the same deity. Ibid., No. 60.

40. On the steps of the Bugga-kālva at Cuddapah. (Telugu.) Records that in Ś. 1639, Hēvīlambi, Kṛishṇājipantulu built the steps. Ibid., No. 61.

42. On the banks of the Cuddapah tank. (Telugu.) A grant in Ś. 1220, Vilambi to Siddhanāthasvāmi by a chief who had the title of Gaṇḍapenḍara. *Ibid.*, No. 63.

43. On a stone near the local tank. (Telugu.) Records that in Ś. 1227, Krūḍhī, one Tripurāntaka granted to Siddhanāthasvāmi one kunta of wet field. *Ibid.*, No. 64.


45. On the mosque west of Cuddapah. (Telugu.) Records that in H. 1130, in the reign of Faraksir, "Mayanubdulnabi Khan, Subhedar of Cuddapah," built the mosque. [This chief was the celebrated founder of the Cuddapah Nawab dynasty. For his exploits see *Cuddapah Gazr.*, pp. 180 and 41. He died about 1730.]

46. A paper grant in the mosque of Abdul Nabi. (Telugu.) Records that the merchants of different countries fixed a fee to be paid to the mosque in Ś. 1599, Pingala. *Ibid.*, p. 360, No. 83. [The date appears to be too late as Abdul Nabi became governor in 1714. See *Cuddapah Gazr.*, p. 41.]

47. A paper grant in the same place. (Telugu.) Records that in Ś. 1626, Chitrabhānu, that the Reḍḍis and Karnaṃs of Nāgarājupalle granted, by order of Abdul Khan Saheb, four tūms of ground to "Sakha-Abdul Latteeba." *Ibid.*, No. 84.


49. A paper grant in the same place. (Telugu.) Records a grant by the same man to Siddhi Mahomed, the Khāji of Cuddapah. *Ibid.*, No. 86.


52. On a stone near the same. (Kanarese.) Records in Ś. 1319, Īṣvara, that Gaṇgadēva Mahārāja gave to the architect Bommayya...
Bhaṭṭu one-fourth kunṭa of wet land for constructing the Bhairavēśvara temple. **Ins., Ced. Dts.,** p. 358, No. 78. [Kunṭa is said to denote an excavation of a cubit in depth in width in some parts of the district. But it is not used in that sense here. **Cuddapah Gazr.,** p. 117.]


54. On a stone south of the above. (Kanarese.) Records that the Karṇam and people of Gōṭūr elected in Ś. 1588, Parābhava, a temple of Omalamma and granted land. **Ibid.,** p. 359, No. 80.

**Gurrampādu.**

55. On a stone in the Chennakēśava pagoda. (Kanarese.) Records that in Ś. 1453, Khara, Tirumalayya, a feudatory of Achyutarāya, gave the village as free gift to the God. **Ins., Ced. Dts.,** p. 357, No. 74.

56. On a stone near the above. (Kanarese.) Records in Ś. 1500, Bahudhānya, gift of land to Veṅkaṭa Sōmayāji by Tirumalayadēva Mahārāja in the reign of Śrīraṅgadēva Mahārāja. **Ibid.,** No. 75.

57. On a stone near the above. (Kanarese.) Tirumala Nāyaḍu gives to the God in Ś. 1316, Bhava, some land in the village. **Ibid.,** No. 76.

**Komārunipalli.**

58. A Telugu copper-plate in the hands of “Cavalekanlu at Cammapulla.” Records that in Ś. 1479, Kalayukti, in the reign of Sadāśivarāya and Guttī Tirumalayya, the fourteen villagers of Uṭukūru district gave lands and fees at three paṇams for a marriage in these villages to Lakkanāyaḍu, son of “Marakathirappa” Nāyaḍu. **Ins., Ced. Dts.,** p. 334, No. 8.

**Kopparti (Rāmachandrāpuram).**


**Koppolu.**

60. On a stone in the village. (Telugu.) Records that in Ś. 1466, Krōdhī, Nandyal Timmaya, feudatory of Sadāśivarāya, gave the dues of the village to learned men. **Ins., Ced. Dts.,** p. 109, No. 53.

61. On a stone near the house of a Fakir. (Telugu.) Records that in Ś. 1476, in the reign of Sadāśivarāya, the Viramushti people granted a tax of one pagoda per year to God Śeṣeṣhvāra. **Ibid.,** No. 54.

Kotlīru.


Lēbāka.


67. On a stone in the pagoda of Sōmēśvara. (Telugu.) Records that in the reign of Sadāśivarāya, in Ś. 1475, Pramāḍīrīcha, a partition of villages was made between two cousins. *Ibid.*, p. III, No. 60.

Moyillakaḷva.


69. On a stone above the previous record. (Telugu.) A record of Veṅkaṭappa Guru saying that in Subhakrit he placed an image of Lakshmi in the above temple and gave one puṭṭi of land. *Ibid.*, No. 16.

Pendlimarri.

70. On a stone in the Vīrabhadra pagoda. (Telugu.) Records—that, in the reign of Sādāśiva Mahārāya, in Ś. 1469, Prabhava, Nandyal Timmayya Rāja exempted the tax of the local barbers. *Ins., Ced. Dts.*, p. 334, No. 9. [The author of the *Cuddapah Gazetteer* draws attention to the fact that this was ruled by a Kaṭhārī Manḍayya in Ś. 1292, in the reign of Bukka I. See No. 20 above.]

Pushpagiri.

This place is highly sacred both for the Vaishnavites who call it Tirumala-Madhya-Ahōbilam (midway between Tirupati and
Ahobilam) and for the Śaivites who call it madhya-Kailāsam midway between Benares or Uttara Kailāsam and Chidambaram or Dakshiṇa Kailāsam. For the legends regarding its origin see Cuddapah Gazr., pp. 183—84. The place became the centre of one of the four Śaiva mathas Amartaka, Ranabhadra, Gōlaki and Pushpagiri.

71. 302 of 1905.—(Telugu.) On a slab set up at the southern gopura of the Vaidyanāthasvāmin temple, right of entrance. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutadēva Mahārāya. Records in Ś. 1462, Sārvarin, a gift by the general Timmarasiyaya, son of Sōmarasayya of Chandragiri. The former was in charge of the Ghāndikōṭa-śima, to which Pushpagiri belonged. [The inscription is given in Ins., Ced. Dts., p. 339, No. 20.]

72. 303 of 1905.—(Telugu.) On another slab set up in the same place. A record of the Vijayanagara king Vīrapratāpa Achyuta- dēva-Mahārāya. Records in Ś. 1463, Plava, a gift by the same chief and mentions Aghorāśivāchārya. See also Ins., Ced. Dts., p. 339, No. 20. [A teacher of this name figures in the history of Śaiva-Siddhāntism as the author of one of the eighteen Paddatis and the commentator of Mrigendra-gama; but he is said to have been born and died at Chidambaram. It is his Paddati and that of Vamadēva that are the most widely current.]

73. 304 of 1905.—(Sanskrit in Telugu.) On a pillar within the Trikutīśvara shrine in the court-yard of the same temple. A record dated in Ś. 1176, Ānanda. The north, east and south faces of the pillar, respectively, record (1) that Kavalāyi, the wife of Gāndapēndara Gaṅga-sēnāpati of the Kāyastha family, founded the shrine of Kamalēsvara after her own name; (2) that Hāchālama, the daughter of king Allugi, "lord of the town of Morata" founded the shrine of Hachalēsvara after her own name; (3) that the Pallava king Khaṇḍerāya of the solar race established the shrine called Pallavēsvara and that thus the name Trikūṭa was given to the group formed by the three shrines. The same Sanskrit verses are repeated on two other pillars in Nāgari and Grantha characters. [See Ins., Ced. Dts., p. 339, No. 22, where the details are given in marvellous accuracy.]

74. 305 of 1905.—(Telugu.) On a slab set up near the south wall of the central shrine in the same temple. A record dated in Ś. 1769, Kīlaka. Mentions two Śaiva teachers.

75. 306 of 1905.—(Kanarese.) On a slab lying south of the Śiva shrine near the Durgā temple in the same village on the bank of the Pennēru river. A record of the Rāṭha king Krishṇa Kannehaḍāvēva (evidently Krishṇa III), saying that on his visit to Jōti he gave twelve mattas of land to the temples at Pushpagiri including those of Nāgeśvarā and Pushpēsvara. Those who ruled over Muliki-nāṇḍu in Honnavāḍī were required to respect this charity.
76. 307 of 1905.—(Telugu.) On the base of the antarāla-
maṇṭapa of the Chennakeśavavāmin temple in the same village. 
Records in Ś. 1423, Durmati, that Aghōraśivāchārya plastered the 
Śikhara of the temple. Vide Ins., Ced. Dts., p. 341, No. 26, which 
gives the date Ś. 1422. See No. 72 above.

77. 308 of 1905.—(Telugu.) On the base of the antarāla-
maṇṭapa of the Chennakeśavavāmin temple in the same village. 
Records in Ś. 1442, Pramāthin, gift of taxes by a number of 
ropedancers to the temple of Channakeśava. Vide Ins., Ced. Dts., p. 341, 
No. 27.

78. 309 of 1905.—(Kanarese.) On a pillar within the same 
maṇṭapa. Dated in the reign of the Vijayanagara king Vīra-
pratāpa Krishṇarāya-Mahārāya. Records in Ś. 1436, Bhava, gift 
of the village of Chināmāchupālli in the Chennāra-śīma, which 
was included in Mulīkināṇḍu, to the temple of Channakeśāvadēva. 
Vide Ins., Ced. Dts., p. 341, No. 28.

79. 310 of 1905.—(Telugu.) On a beam of the same maṇṭapa. 
Records in Ś. 1358, Nāla, that a certain Kampayya repaired 
portions of the temple. See Ins., Ced. Dts., p. 342, No. 30. The 
latter says that the donor was the son of “Lakaya Dēva Mahārāja.”

80. 311 of 1905.—(Telugu.) On the beam over the entrance 
into the central shrine of the same temple. A damaged record 
dated in Ś. 1513, Khara. Mentions Mahāmaṇḍalēśvara Veṅkata-

81. 312 of 1905.—(Telugu.) On a pillar in the antarāla-
maṇṭapa of the Santāna Mallēśvara temple in the same village. Records in Ś. 1337, Manmatha, a sale of land.

82. 313 of 1905.—(Telugu.) On another pillar in the same maṇṭapa. Records in Ś. 1216, Jaya, a private agreement. Five 
temples of Pushpāgiri are here mentioned, viz., Vejanātha (i.e., 
Vaidyanātha), Kamalāśaṁkara, Durgādevi, Rudrapādamu Rāmēś-

83. 314 of 1905.—(Telugu.) On a pillar at the entrance into 
the Umāmahēśvara shrine in the same temple. Records in Ś. 1220 
Śarvārīn (wrong) sale of land by the priests of the temples of 
Mallināthadēva, Sōmanāthadēva and Channakeśāvadēva on the 
hill. See Ins., Ced. Dts., p. 344, No. 36, which seems to give this 
epigraph.

84. 315 of 1905.—(Telugu.) On a slab set up at the entrance 
into the north outer wall of the same temple. Dated in the reign 
of the Vijayanagara king Vīrapratāpa Sādadīvaṇḍēva-Mahārāya. 
Records in Ś. 1481, Siddhārthīn, gift of land by Köṇēti-Tīru-
veṅgalanāthayya, son of Pedda-Tirumalayya and grandson of
Tālāpāka Annamayya, to the temple of Channarāya. See Ins., Ced. Dts., p. 340, No. 25, for another summary of this inscription.

85. 316 of 1905.—(Kanarese.) On a broken slab lying on the steps leading to the river from the eastern gopura of the same temple. Trailōkya-mallama-Mallidēva-Mahārāya records in Ś. 1061, Siddhārthi, the consecration of the god Kēśavadēva on the southern side of the Rudrapāda temple. The king was ruling from his capital at Vallūru. See next epigraph.

86. 317 of 1905.—(Tamil.) On the same slab. Records in Ś. 1061, Siddhārthi, in the reign of Trailōkya-mallama Mallidēva-Mahārāja, a grant of land by an officer of the king. [The king was evidently the same as the greatest of the Konidena branch of the Telugu-chōḍas who ruled from 1137 to 1148.]

87. On a stone situated on the bank of the river. (Telugu.) Records that in Ś. 1447, Pramādi, “Raguliah Tippa Raja Kavali Dēvarāya” granted to God Chennakēśava Vidyānātha 1,000 gold māḍas. (Ins., Ced. Dts., p. 340, No. 23.)

88. On a stone close to the above. (Telugu.) Records that in Ś. 1464, Vīkāri, in the reign of Achyutadēvarāya. Peddagōvindaayya and others made a grant to the God. Ibid., p. 340, No. 24.

89. On a stone north of the Vidyānāth Pagoda. (Telugu.) Records that one Lakshmīdēva Daṇḍanāyaka built a village called Lakshmīpuram and granted it to Vidyānāthasvāmi. Ibid., p. 341, No. 29.

90. On the south pillar of the maṇṭapam of Chennakēśava-svāmī. (Telugu.) Records in 1332, Manmatha, a sale of land. Ibid., p. 343, No. 33.

91. On the eastern pillar of the Chennakēśava maṇṭapam. Records in Ś. 1337, Vishu, a sale of land. Ibid., p. 343, No. 34.

92. On the northern pillar of the same. (Telugu.) Records in Ś. 1235, Pramāthi, a sale of land. Ibid., p. 342, No. 35.


94. In the same place. (Telugu.) Records that a Kāraṇam gave in Ś. 1624, Chitrabhānu, a village to Narasimha Bhārati for lights and distribution of food to the people in the maṭha. Ibid., p. 363, No. 89. [In his Rep. Sans. Tam. MSS., Vol. II, Prof. Seshagiri Sastri gives a number of Narasimha Bhāratis who were later than Vidyāraṇya in the Śrīṅgēri maṭha; but there is no evidence to connect the Bhārati of this epigraph with any of them.]

95. In the same place. A Kanarese record dated Ś. 1636, Vijaya, recording that Hunḍa Prasannappa Nāyaka paid thirty pagodas yearly for feeding the inmates of the maṭha. Ibid No. 90.


98. In the same place. A Telugu grant in Ś. 1653, Raudri, of two *munṭas* of land in a village by the Reḍḍīs and Karnation of the place. *Ibid.*, No. 93.

99. In charge of the Matha. (Kanarese.) Records in Ś. 1664, Dundubhi, the gift to Nrisimhabhārati of an annual allowance of Rs. 100. *Ibid.*, No. 94. See No. 94 above.

100. In the same place. (Telugu.) Records that “Dhulipala Achunnah” granted in Ś. 1645, Sōbhakrit, the village of Vīrārāmāpur to the Matha.


102. In the same place. (Telugu.) Records that in Ś. 1684, Chitrabānu, Bāla Vēnkaṭa Reḍḍi gave the village of Gollapalle for Śrōtiyam rent of thirty pagodas. *Ibid.*, No. 97.

103. In the same place. (Telugu.) Records that in Ś. 1686, Tāraṇa, Rāja Rām Raju Virabhadra Rao granted a village in the district of Macherla to the Matha. *Ibid.*, No. 98.

104. In the same place. (Telugu.) Records that in Ś. 1694, Nandana, Rāmappa Nāyaṇḍu gave the village of Gollapalle in the subdivision of Puppore to the Matha. *Ibid.*, No. 99.

105. In the same place. (Telugu.) Records that in Ś. 1175, Sivarāmbāva Gorpad issued a precept to the Reḍḍīs and Karnation of Puppūr to continue the above villages as usual. *Ibid.*, No. 100.


107. In the same place. A Kanarese record, dated Ś. 1694, Nandana, to the effect that Siddarāmappa granted twelve pagodas every year from Siddammāpēta. *Ibid.*, No. 102. See By. 67.


110. In the same place. (Kanarese.) Records in the same year the grant of a village by Chimanāji Rao. *Ibid.*, No. 105.
111. In the same place. (Kanarese.) Records in H. 1194 the grant of the village of Koṇḍareṇḍipālam for a Śrōtiyam rent of fifty pagodas by Nawab Walaja. Ins., Ced. Dts., No. 106.

112. In the same place. (Telugu.) Records that one Prabhākara Nāyaḍu gave in Ś. 1700, Vilambi, the village of Viśvanāthapuram in the district of Mārella. Ibid., No. 107.

113. In the same place. (Telugu.) Records that a Veṅkaṭādri Nāyuḍu gave in Ś. 1710, Plavaṇga, a village. Ibid., No. 108.

114. In the same place. (Telugu.) Records in F. 1200, the regrant of the above village by the committee of Guṇṭur. Ibid., No. 109.

115. In the same place. (Telugu.) Records in Ś. 1710, the gift of the village of Sattipalle in the Vinukonda district by Guṇḍarāyaḍu. Ibid., No. 110.

116. In the same place. (Telugu.) The continuation of the above gift by the Committee of Guṇṭur in F. 1200. Ibid., No. 111.

117. In the same place. (Telugu.) Rāja Veṅkaṭēsvara Rao Masumdar, granted the village of Reṭṭappālam in Ś. 1715, Pramāḍichā. Ibid., No. 112.

118. In the same place. (Telugu.) Raja Nārāyaṇ Rao, Masumdar, gave in the same year the village of “Nuzallapulla,” in the subdivision of “Nadallah.” Ibid., No. 113.

119. In the same place. (Telugu.) Gift of the village of Liṅgamgūṇṭa in Ś. 1712, Sādhāraṇa, by Veṅkaṭagūṇḍa Rāyaḍu. Ibid., No. 114.

120. In the same place. (Telugu.) Gift of the village of Pattapāḍu in the district of the “Five Mahals” by Kumāra Yācha- manāyaḍu in Ś. 1724, Dundubhi. Ibid., No. 115. [The chief was the ruler of Veṅkaṭagirī from 1776 to 1804. He sided with the English against Haidar Ali.]

121. In the same place. (Telugu.) Records in Ś. 1726, Raktakshi, that Rāja Dāmarla Kumāra Veṅkaṭappa Nāyaḍu gave some land in Māmbakkam for feeding the people of the Maţha. Ibid., p. 368, No. 116. [This was the Kāḷahasti chief who slew in battle the brother of Nawab Mahomed Ali Khan. See Vestiges of Madras, p. 24.]

Putlampaḷli.

122. On a stone in the pagoda of Dhanakunḍamma in the south-east of the village. (Telugu.) Records that one Pedda Timmarasayya Ġaru granted the village of Yāpaguṇṭa to the gods Bhairaveśvara and Iṣṭakāmēśvara of Siddhāvatṭam. See Ins., Ced. Dts., p. 331, No. 1.


JAMMALAMADUGU TALUK.


130. On a stone north of the village. (Telugu.) Records that in Ś. 1477, Rākshasa, in the reign of Sadāśiva Rāya, certain Vipravinōdins granted their dues from Achyutarāyapuram to the deity. *Ibid.*, No. 128.

131. On a stone near the hall at Bhūtapuri village. (Telugu.) Records that in Ś. 1461, Vikāri, Pedda Gōvindayya and three

**Bondalakunta.**


134. In the front pillar of the Hanumanta Rāya pagoda. (Telugu.) The same donor (as in the above) gave in Ś. 1467, Viśvāvasu, a piece of land to one Chitrāju Anantarāya. *Ibid.*, No. 5.


137. On a stone in a paddy field. (Telugu.) A gift of 5 tūms by the same chief in Piṅgala to one Keśirāju Chinnappa. *Ibid.*, No. 8.


**Bukkapaṭṭam.**

139. On a stone south of the village. (Telugu.) Records that in the reign of Īṭa Mahārāya, in Ś. 1535, Saddhāraṇa, all castes of people gave to Gods Vīrabhadra and Nārāyaṇadēva at Bukkapaṭṭam, besides 2 kūntas of dry field and a garden, a fee from every individual from ½ to ¼ Śuṅkam on the three classes of marriage at Bukkapaṭṭam. *Ins., Ced. Dts.*, p. 76, No. 69.


141. On a stone near a local canal. (Telugu.) Records in Ś. 1451 Vīrōḍhi, that the inhabitants of Bukkapaṭṭam fixed the duties of 2 kāśu for each bala (bag?) of cotton, 2 kāśu for that of pepper, 2 for jaggery and 2 per grain bag. *Ibid.*, No. 71.

142. On a stone in the Vīrabhadra pagoda. (Telugu.) Records that in Ś. 1471, Saumya, in the reign of Sadāśiva Rāya, the
Viramushi people gave to God Rāmaliṅga of Podatūr (Proḍḍatūr?) the 3 pagodas they received from the Brahmans of Narasimhapuram agrahāram. *Ibid.*, No. 72.

143. On a stone in the Chennakēśava temple east of the village. (Telugu.) Records that in Ś. 1468, Parābhava, in the reign of Sadāśiva Rāya, the jugglers gave away the allowance they had been receiving from the Brahmans of Vīra-Narasīṅgapuram agrahāram to Gods Tiruvēṅgalanātha and Chenna-kēśava of Narasimhapuram. *Ibid.*, No. 73.

Chāmalūru.

144. On a stone near the temple. (Telugu.) Records that the Vipravinōdi Brahmans gave away, in the reign of Sadāśiva Rāya, the annual fees they had been receiving from the Brahmans of Chāmalūr to God Chenna-Kēśava. *Ins., Ced. Dts.*, p. 75, No. 65.

Chinna Mudiyan.


Choutapalli.


Dānavulapādu.

148. 331 of 1905.—(Sanskrit in Kanarese.) On a pedestal in front of the Jaina image in the ruined Jaina temple recently discovered. A record of the Rāṣṭrakūṭa king Nityavarsha. Records that the king caused the pedestal to be made for the bathing ceremony of a Jaina saint named Śānti. [Nityavarsha was the same as Indra IV, brother of Krishna III.]

149. 332 of 1905.—(Kanarese.) On a slab set up in the same locality. Records the nīśidhi of a merchant of Penugonde, whose preceptor was the Jaina teacher Kanakakirtidēva. [See N.A. 385 and 744 for references to the latter and the note thereon.]

150. 333 of 1905.—(Kanarese poetry and Sanskrit.) On a pillar set up in the same place. A record of the time of the Rāṣṭrakūṭa king Indra III (915—17), named Indra IV in *Antiquities*, II,
p. 233. It records a prašasti of the daṇḍanāyaka Śrīvijaya, who belonged to the Balikula and bore the title Anupamakavi. The inscription was written (i.e., composed) by his accountant Guṇavarman. [Poet Kaviśvara in his Kavirājamārga quotes a Śrī Vijaya several times. But Dr. Fleet has shown (Ind. Antq., XXXIII, 270) that Kaviśvara was patronised by Nripatunga Amōghavarsha I (814–78); so the Śrī Vijaya referred to in kavirājamārga was evidently an earlier man than the one referred to in the present epigraph. See Ep. Rep., 1906, p. 80. Also Ep. Ind., X, pp. 147–53.]

151. 334 of 1905.—(Kanarese.) On an other pillar set up in the same place. Records the niśidhi of a Vaiśya woman from Penu-gonda. For examples of niśidhi see S.A. 389 and By. 456.

152. 335 of 1905.—(Kanarese.) On the third pillar set up in the same place. Records the niśidhi of a Jaina teacher. Mentions Kurmāri.

153. 336 of 1909.—(Sanskrit and Telugu.) On the fifth pillar set up in the same place. A damaged record dated in Ś. 1319, Īśvara. Seems to be the niśidhi of a merchant.

154. 337 of 1905.—On a broken pillar lying in the same place. A fragment of record. Mentions Kurumāri Raṭṭagulla.

155. 338 of 1905.—On the sixth pillar set up in the same place. Records the niśidhi of a merchant from Penugonḍe and of his wife.


155-B. 340 of 1905.—(Telugu.) On a slab lying in the bed of the same river. In archaic characters. A damaged record. The date and name of the king are perhaps on the other side of the huge stone.

155-C. 341 of 1905.—(Telugu.) On a broken pillar lying on the bank of the same river. A mutilated and damaged record of Kapyana, son of . . . la-Mahārāja. Mentions Kurumāri.

Dēvaguḍi.

156. 342 of 1905.—(Telugu.) On a slab set up on the north side of the central shrine in the Talakāntamma temple. The Vijayanagara king Krishnārāya records in Ś. 1437, Dhāṭri, a daśavanda gift for the merit of the king and of Sālva-Gōvindaraja-Voḍiyalu (Uḍaya). See Ap. 205 for another epigraph of this chief.

157. 343 of 1905.—(Telugu.) On another slab set up in the same place. A damaged record of the Vijayanagara king Krishnārāya, dated Ś. 1440, Bahudhānaya. Records another daśavanda gift for the merit of the same two persons. The village is called Dēviguḍi.
158. 344 of 1905.—(Telugu.) On a pillar in the mukhamantapa of the same temple. A damaged record, dated Ś. 1202, Vikrama.

159. 345 of 1905.—(Telugu.) On a pillar set up in the courtyard of the same temple. Dated in the reign of the Vijayanagara king Vīrapratāpa Dēvarāya-Mahārāya (II), son of Hariharāya II, in Ś. 1328, Vyaya. Records gift of land at Dānavulapādu to the temple of Taḷakaṇṭadēvi by the king after his coronation. The order was carried out by Nāgappa-Daṇṇāyaka.

160. 346 of 1905.—(Kanarese.) On a viragal set up in the same place. Records in Śukla, that Mahāmaṇḍalēśvara Bhīmarasa met Chandra-Daṇḍanāyaka of Kaṭaka near Kurumāri, killed two of his horses and a cavalier together with his charger, and himself fell. The hero was a devotee of Taḍalakaṭidēvi.

161. 347 of 1905.—(Kanarese.) On another viragal set up in the same place. A record of the Western Chālukya king Jagadēkamalla (II, 1138-49) dated in his thirteenth-year, Śukla, saying that a subordinate of the Mahāmaṇḍalēśvara Bhīmarasa of Kurumāri fell in a fight with Mādhuvarasa, the brother-in-law of Chandra Daṇḍanāyaka of Kaṭaka, referred to in the above epigraph.

162. 348 of 1905.—(Telugu.) On a slab set up close to the main gopura of the same temple. Dated in the reign of the Vijayanagara king Vīrapratāpa Sādāśivadēva-Mahārāya, in Ś. 1468, Prabhava. Records a gift by Mahāmaṇḍalēśvara Kōṇḍrāju-Chikka Timmayadēva Māhāraju. See By. 326.

Dombara-Nandyāla.

163. 353 of 1905.—(Telugu.) On a slab built into the east wall of the central shrine in the Chennakeśavasvāmin temple. An epigraph of the Vijayanagara king Vīrapratāpa-Krisnādēva-Mahārāya. Records in Ś. 1443, Vrisha, gift by three chiefs of the taxes payable at the village of Nandēla (which belonged to the district), of Rēṇādu in the Ghaṇḍikōta-sīma, for a perpetual lamp in the temple of Chennakeśavadēva. The grant was made on the occasion of the consecration of the temple. Ins., Ced. Dts., p. 64, No. 17.

Ghaṇḍikōta.

[For an excellent historical account of the place see Cuddapah Gaz., p. 191-4.]

164. 485 of 1906.—(Telugu.) On the south wall of the prākāra of the ruined Raṅganāyaka temple. Dated in the reign of the Vijayanagara king Vīra-Sādāśivadēva-Mahārāya. Records in Ś. 1497, Piṅgala, gift of land to the temple of Raghunāyakalu at Ghaṇḍikōta, by Mahāmaṇḍalēśvara Chīna-Avubaleśvaradēva-Mahāraju, son of Avubaleśvaradēva Mahāraju and grandson of
Avubalarajayadéva Maharájú of Nandyála. See Ins., Ced. Dts., p. 61, No. 3.


166. 487 of 1906.—(Telugu.) On the north wall of the same prákára. Records in Bhava, gift to the Raghunáyaka temple at Ghanádikóta by a merchant (Kómaṭí).

167. 488 of 1906.—(Telugu.) On the east face of a slab set up in a field near the Kaṅgiñímahál, in the same village. Records in Bahudhánya, remission of taxes in favour of the fishermen living in the new street at Kammadurgam by Mahámaṇḍaléśvara Narasimharajayayadéva Mahárájú of Nandyála. See Mack. MSS., Ins., Ced. Dts., p. 61, No. 5.

168. 489 of 1906.—(Telugu.) On a boulder near the Nagadhari, outside the fort, in the same village. Records in Ánanda, gift of two gardens to the temple of Channaráya at Nágadhári by Krishnappá-Timmaráju-Nagaráju- Veńkaṭráju-Koṇḍráju of Arávíṭi for the merit of Raṅgapatíraju.

169. 490 of 1906.—(Persian.) On a boulder near the waterfall in the garden called Parebagh on the bank of the Penneru river, at the foot of the Ghanádikóta hill.


171. On a stone near the east gate of the above. A Telugu record of Nandyála Ahóbala Mahárája in Manmatha, exempting the taxes of the washers. Ibid., No. 7.

172. On a stone on the bank of Píňáki river. (Telugu.) Records that in Ś. 1245, Dundubhi, Gaṅgareṇḍigáru granted a flower garden for the worship of the Goddess. Ibid., No. 8.

173. On a stone behind the above. (Telugu.) Jaghapaṭí “Cuńchhirajoo and Vayadáva Chodavařajoo” granted in Kródhana 3½ kunṭas of dry field for betel-nuts. Ibid., No. 9.

174. On a stone near the pagoda of Yágaussunda Narasimhasvámi. (Sanskrit.) Records that in Ś. 1297, Rákshasa, Bukkaráyalu (l) re-established the God Yögánanda Narasimhasvámi and erected a pagoda. Ibid., No. 11.

175. On a stone on the west of the pagoda. (Telugu.) Records that Chinnamanāyani Gařu, son of Annamanāyanganígaru erected a pagoda of Álvárs in Plavaṅga. Ibid., No. 12.
176. On a stone near the mosque in a garden. (Persian.) Records that in H. 1102 “Sahusan Daravashu” erected a mosque. Ibid., No. 13. The chief was probably an officer or one of the successors of Meer Jumla, the first Nawab of the place under Golconda rule. See Cuddapah Gazetteer, p. 193.

177. On a stone in the garden of Dareep bagh on the south of Pinäki river. (Persian). Records that in H. 1178, Syed Miah, Subadar of Cuddapah, erected a water-sluice near the bank of the river. Ins., Ced. Dts., p. 64, No. 14. [Miah might have been one of the two sons of the Nawab Abdul Nabi Khan.]

Gaṅgāpuram.

178. On a stone in the dam of the local lake. (Telugu.) Records that the lake was dug in the time of Krishnadęva Rāya in Ś. 1432, Pramōdūta. See Ins., Ced. Dts., p. 82, No. 93.

Garisalūru.

179. On a stone in the ruined temple north-east of the village. (Telugu.) Records that Narasabhipāluḍu gave in Ś. 1453, Khara, in the reign of Achyuta Rāya, twelve munṭas of dry land in the village to the Chenna Keśava temple, besides building the Mukha-maṇṭapa. Ibid., p. 86, No. 110.

Gorigenūru.

180. On a stone near the hill-fort. (Telugu.) Records that in Ś. 1682, Vikrama, during the management of Veṅkaṭa Reddi at Jammalamadugu that the Reddis of the village built the hill-fort. Ibid., p. 93, No. 140.

Gundlakunṭu.

181. On a stone in the Chennakēśava pagoda. (Telugu.) Records that Pāpa Timmarāja gave in Ś. 1473, Viṅḍhī, in the reign of Sadāśiva Rāya, two kunṭas of dry land in the Hora village to a Brahman Chennamiah. Ibid., p. 95, No. 147.

182. On a stone south-east of the above. (Telugu.) Grant of their annual allowances by the Vipravōdins in Ś. 1473, Paritāpī, to God Chenna-Kēśava. Ibid., No. 148.

183. On a stone near a local well. (Telugu.) Records that in Ś. 1581, Viṅkāri, “Vibharam Sultan, the Prime Minister of Kaunavaį Coli Saheb,” gave to Chinnu Guruvayya some land for excavating a well. Ibid., p. 95, No. 149.

184. On a stone in the Chennakēśava pagoda. (Telugu.) Records that Rāmāraį Timma Rāja exempted in Ś. 1480, Kālāyukti, in the reign of Sadāśiva Rāya, the local barbers from taxation. Ibid., No. 150.
185. On a stone in the same pagoda. An effaced Telugu grant of Sadāśiva Rāya in Ś. 1489, Prabhava.

Jammalamaḍu.

The following records are taken from the Mack. MSS., Ins., Ced. Dts., pp. 17—61. Most of them, I regret to say, are mere paper grants and so do not come under epigraphs. But having listed and numbered them, I have not thought it necessary to remove them. Almost all these are in Mahratti and Persian.


187. In charge of Buddu (Bade?) Khan. (Mahratti.) Records that Tippu Sultan issued a precept in H. 1196, to Timma Reddi of Jammalamaḍu to pay monthly 3½ pagodas for the mosques of Abdul Syed Khan. Ibid., No. 2. [Abdul Syed Khan was the first and last Nawab of Jammalamaḍu, to whom the town and, surrounding territory were granted as a jaghir by Tippu. See Cuddapah Gazetteer, pp. 188–89.

188. In charge of Buddu Khan. (Telugu.) Records that in H. 1114, Bahadur Khan issued an order to the Amil to pay daily a gold paṇam to the God Veṅkaṭeśvarasvāmī. Ibid., No. 3.


190. Records in Mahratti and Persian that in H. 1210, Amin Saheb issued an order to the Amil to pay daily two annas for the mosque. Ibid., No. 5.

191. Records in Mahratti and Persian that in H. 1210, Amin Saheb issued an order to the Amil of Jammalamaḍu to pay four annas daily for the mosque. Ibid., No. 6.

192. Records that in H. 1251, Sayud Hamid Khan ordered a Shaikdar to pay two annas daily to Fakir Rahiman. Ibid., No. 7.

193. Mahomed Sayud orders in H. 1167, the payment of two annas daily from the duties of the place to the same Fakir. Ibid., No. 8.

194. A similar grant of the same officer in H. 1176. Ibid., No. 9.

195. A grant by the same chief in H. 1171, to various holy people. Ibid., No. 10.

196. An order of Abdul Halim Khan to Veṅkaṭa Mustājūr in H. 1171, to pay four pagodas to Fakir. Ibid., No. 11.

197. An order of the same Nawab in H. 1176, to pay four annas daily to Abdur Rahiman. Ibid., No. 12.


The rest of the records of this place are given, for the sake of convenience, in the form of a tabular statement.

<table>
<thead>
<tr>
<th>Granter.</th>
<th>To whom granted.</th>
<th>Date.</th>
<th>Amount.</th>
</tr>
</thead>
<tbody>
<tr>
<td>205. Bālaveṇkaṭa Reḍḍi. (Telugu.)</td>
<td>Three persons ...</td>
<td>...</td>
<td>Four tūns of land. <em>Ibid.</em> 20</td>
</tr>
<tr>
<td>207. Do.</td>
<td>Mosque ...</td>
<td>H 1179.</td>
<td>Appointing Jayamalludin for the mosque.</td>
</tr>
<tr>
<td>209. Krishnāji Veṇkāji Gāru. (Telugu.)</td>
<td>Do. ...</td>
<td>H. 1887.</td>
<td>Similar to the above.</td>
</tr>
<tr>
<td>210. Do.</td>
<td>Do...</td>
<td>H. 1188.</td>
<td>Do. (Telugu.)</td>
</tr>
<tr>
<td>211. Amil Kāmappa ...</td>
<td>Do. ...</td>
<td>H. 1191.</td>
<td>Do.</td>
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<tr>
<td>213. Krishnāji Amil ...</td>
<td>Do. ...</td>
<td>H. 1196.</td>
<td>Do.</td>
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<tr>
<td>214. Obala Reḍḍi ...</td>
<td>Do. ...</td>
<td>H. 1197.</td>
<td>Do.</td>
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<tr>
<td>216. Vāli Mahomed Amil.</td>
<td>Do. ...</td>
<td>H. 1196.</td>
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<tr>
<td>218. Kōnērī Rao Amil ...</td>
<td>Do. ...</td>
<td>H. 1206.</td>
<td>Do.</td>
</tr>
<tr>
<td>219. Nārāyaṇ Rao Amil ...</td>
<td>Do. ...</td>
<td>H. 1206.</td>
<td>Do.</td>
</tr>
<tr>
<td>220. Krishnāji Kōdaṇḍ ...</td>
<td>Do. ...</td>
<td>H. 1201.</td>
<td>One pañam for each village to be paid by Reḍḍies and Kanams of Muḍiyam, Fālore and Ghanḍīkōṭa.</td>
</tr>
<tr>
<td>221. Chadupu Nārāyaṇ Reḍḍi.</td>
<td>Do. ...</td>
<td>Virōdhikrit.</td>
<td>Do.</td>
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<tr>
<td>222. Dilawer Dowla ...</td>
<td>Do. ...</td>
<td>H. 1207.</td>
<td>Do.</td>
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<tr>
<td>223. Kōnda Reḍḍi ...</td>
<td>...</td>
<td>H. 1203.</td>
<td>Do.</td>
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<tr>
<td>224. Veṇkaṭareḍḍi ...</td>
<td>...</td>
<td>H. 1208.</td>
<td>Do.</td>
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<tr>
<td>225. Mahomed Amin Khan Bahadur.</td>
<td>...</td>
<td>H. 1210.</td>
<td>Do.</td>
</tr>
<tr>
<td>Granter</td>
<td>To whom granted</td>
<td>Date</td>
<td>Amount</td>
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</tr>
<tr>
<td>226. &quot;Jaligani Krishnappa&quot;</td>
<td></td>
<td></td>
<td>One pañam for each village to be paid by Reḍḍies and Karnams of Mudiyan, Pālore and Ghandikōta. Do.</td>
</tr>
<tr>
<td>228. Amil Venkāji</td>
<td></td>
<td>H. 1211</td>
<td>Do.</td>
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<tr>
<td>229. Amil Mirza Khan</td>
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<td>H. 1212</td>
<td>Do.</td>
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<tr>
<td>230. Chundolail</td>
<td></td>
<td>H. 1209</td>
<td>Do.</td>
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<tr>
<td>231. Mukkumulla Venkata Reḍḍi</td>
<td></td>
<td>H. 1214</td>
<td>Do.</td>
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<tr>
<td>233. Ahmedshah Padshah</td>
<td>Mosque of Sumshud Khan</td>
<td></td>
<td>Two annas daily and puṭṭi and 12 tūms of land</td>
</tr>
<tr>
<td>235. Kalim Khan Mayana</td>
<td>Kristṇamma</td>
<td>H. 1180</td>
<td>Allowed to inhabit the above village and enjoy it.</td>
</tr>
<tr>
<td>237. Venkāji and Krishnāji</td>
<td></td>
<td>H. 1188</td>
<td>Two puṭṭies and two tūms of wet and dry land in Mārāmāpore village.</td>
</tr>
<tr>
<td>238. The Reḍḍies and Karnams of Dēva-guḍī</td>
<td>Rāyalu Pantulu</td>
<td>Š. 1697</td>
<td>One kunṭa and ten tūms of dry field, one and a half kunṭas and eleven tūms of wet field in the Pada (Pedda) Dandalore village. Do.</td>
</tr>
<tr>
<td>239. Fakir Mahommed Anil of Ghandikōta</td>
<td>Vengia</td>
<td>1198</td>
<td>Do.</td>
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<tr>
<td>240. Do.</td>
<td></td>
<td></td>
<td>Do.</td>
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<tr>
<td>242. Do.</td>
<td></td>
<td>1198</td>
<td>Do.</td>
</tr>
<tr>
<td>244. Nawab Naknam Khan</td>
<td></td>
<td>1990</td>
<td>Do.</td>
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<tr>
<td>245. Nawab Khadayaginī Saheb</td>
<td></td>
<td>Do.</td>
<td>Do.</td>
</tr>
<tr>
<td>246. Syed Davud Khan</td>
<td></td>
<td>Do.</td>
<td>Do.</td>
</tr>
<tr>
<td>247. Nawab Khadayaginī</td>
<td></td>
<td>1070</td>
<td>Do.</td>
</tr>
<tr>
<td>248. Venkāji and Krishnāji</td>
<td></td>
<td>F. 114</td>
<td>Three kunṭas of land in the village of Pedda-Dandlo. A Cowle to Venkiah to enjoy the above land for the labour of digging a tank. A order to the Reḍḍies and Karnams of Padadandlo, to restore the kānams to the different persons.</td>
</tr>
<tr>
<td>249. Do.</td>
<td></td>
<td>1198</td>
<td>Three kunṭas and six tūms. An order to repair the tank with the rent of his land. An order to inspect the work of the tank, executed by Sobayya.</td>
</tr>
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<td>250. Syed Abdul Rasul</td>
<td></td>
<td>Khāra.</td>
<td>Do.</td>
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<td>251. Guzzala Vobala Reḍḍi</td>
<td></td>
<td>1216</td>
<td>Do.</td>
</tr>
<tr>
<td>Grantor.</td>
<td>To whom granted.</td>
<td>Date.</td>
<td>Amount.</td>
</tr>
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</tbody>
</table>
| 252. Nawab Rahim Khan.         | Vengia ..        | H. 1185. | A precept to the Dēsamuk and Dēśa Pāṃśu to continue the village of  
<p>|                                |                  |       | Tugutā-Pulla to Raffīe Saheb.                                           |
| 253. Sakulli Mahomed.          | Do. ...          | H. 1196. | Do.                                                                     |
| 254. Raja Tajapunt Bāhdur.     | (Mśhratti) ...   | H. 1215. | Do.                                                                     |
| 257. Nawab Reḍdi ...           | Inhabitants of   | T. 1219. | Three kunțas of land in Kāmanūr and Godiganore villages in nineteen shares. |
|                                | puram” (Lakshmām- |       |                                                                         |
|                                | Bapuram).        |       |                                                                         |
| 259. The Reḍdis and Karpam of  | Sōmayājula (?)   |       |                                                                         |
| Sidiqapulla. (In the possession |                  |       |                                                                         |
| of Siddigapulla Brahmans.)     |                  |       |                                                                         |
| Palore (In charge of Achyuta  |                  |       |                                                                         |
| Narasim.)                      |                  |       |                                                                         |
| 262. Do.                       |                  |       |                                                                         |
| 263. “Mahomed Shah Padushah;   | Daughter of       | 1556 Sun | One kunta of dry field in the village of Palore                           |
| Cavi-                          | Mahomed Shah     |       |                                                                         |
| dulla Khan Killadar”.          | Fakir.           |       | Five tumūs of land in the pass of Ghandikōṭā.                          |
| 264. Mahomed Shah; Cavidulla   | Badurudin, son of | 26 Zuloos | A garden of Śanksalūm.                                                  |
| Khan, Killeddār Gāndikōṭā.     | Shaik Mahomed.   | (Persian and |                                                                         |
|                                |                  | Telugu). |                                                                         |
| 265. Sha Alam Mureed; Mahomed  | Daughter of       | 38 Do.  | Five tumūs of land in the “Divarconah”.                                  |
| Zafur Killadar.                | Shaik Mahom-     |       |                                                                         |
| 266. Alam Padusha Gazi, Nabi    | med.             |       |                                                                         |
| Khan Killadar.                 |                  |       |                                                                         |
| 267. In the reign of Alangir    | Salil Durusha ...| 1119.  | Garden of Śanksāri (Sunka- |
| Padsha, Mahomed Nabi Khan.     |                  |       | sāla ?)                                                                 |
| 268. In the reign Shah Alum     | Shaik Mahom-     | 1135.  | Five tumūs of dry land in the village of “Yatore and Badadore.”         |
| Padsha; Mahomed Nabi Khan Kill- | med.             |       |                                                                         |
|adar of Gandikōṭā.             |                  |       |                                                                         |
| sha; Zulfiqar Khan.            | sha.             |       |                                                                         |
| 270. Alim Khan ...              | Kalif Mustafur... | 1109.  |                                                                         |
| 271. Tippu Sultan ...           | Hussain Beg      | 1184.  | A village. (It is in Mahratti and Persian.)                             |
| 272. Raja Ullikhan ...         | Khatoła.         | H. 1199. | A precept to continue above.                                            |
|                                | Hussain Beg      | H. 1193. | Do.                                                                     |</p>
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<th>To whom granted</th>
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<th>Amount</th>
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<tr>
<td>273. Sayud Nahajeb</td>
<td>.....</td>
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<tr>
<td>274. Shah Alum ; Nabi Khan.</td>
<td>Kalim Khalim...</td>
<td>40?</td>
<td>Fifteen tums of land in Yețtorė, etc. (Telugu and Persian.)</td>
</tr>
<tr>
<td>275. Do.</td>
<td>Kalim Nāik</td>
<td>1133 Sun</td>
<td>Lands in various villages. (Telugu and Persian.)</td>
</tr>
<tr>
<td>276. Do.</td>
<td>.....</td>
<td>1233 Sun</td>
<td>Appointed Sakhu David as Khaji,</td>
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<td>277. Zulfikhar Khan</td>
<td>Moha Sinhaji</td>
<td>1109 Sun</td>
<td>Order to pay daily one rupee from Jammalamadugu District.</td>
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<tr>
<td>278. Mahommed Shah ; Yunnudkhān.</td>
<td>A Khaji</td>
<td>1132.</td>
<td>A similar order from 'Ullela Purgana.' (Jillela?)</td>
</tr>
<tr>
<td>281. Mahommed Nabi</td>
<td>Do.</td>
<td>1186 Sun</td>
<td>Four tums of land.</td>
</tr>
<tr>
<td>283. Sadāśivarāya ; Timmappa-Nāidu</td>
<td>A deity (Ganga'?)</td>
<td>S. 1468, Parābhava.</td>
<td>Levied a tax on the Bōyas, viz., one paņam during marriage, one mānta of rice per 100 betels and cloth on occasions.</td>
</tr>
<tr>
<td>284. Tirumaladēva Mahārāya.</td>
<td>Chinnama</td>
<td>S.1487</td>
<td>Four tums in Padattūr for digging a canal. (Proddattūr?)</td>
</tr>
<tr>
<td>(Telugu C.P.)</td>
<td>Chēṭṭu (?)</td>
<td></td>
<td>Four tums of land for building fort and village.</td>
</tr>
<tr>
<td>(Telugu)</td>
<td></td>
<td></td>
<td>Twenty Bezas in Dombara-Nandyala for the mosque at Rājupālam.</td>
</tr>
<tr>
<td>287. Alangir ; Azuf Khan.</td>
<td>Mahommed</td>
<td>47 Z.</td>
<td>Eight mūntas of land in the same village.</td>
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<tr>
<td></td>
<td>Durvaha in Telugu and Persian.</td>
<td></td>
<td>Quarter land at Diguwapaṭam village.</td>
</tr>
<tr>
<td>288. Alangir Pādsa ; Azuf Khan.</td>
<td>.....</td>
<td>49 Z.</td>
<td>Above continued.</td>
</tr>
<tr>
<td>290. Abdul Khader Khan ; Mayana.</td>
<td>Rashun Khan ..</td>
<td>1136 Sun</td>
<td>Village, of Nolamitalapalle for Şrōtiyam rent of 10 pagodas.</td>
</tr>
<tr>
<td>291. Kavidilla Khan</td>
<td>(Telugu and Persian.)</td>
<td>1156 Sun</td>
<td>Land for garden in the village of Kumbaladinne.</td>
</tr>
<tr>
<td>292. Do.</td>
<td>Do.</td>
<td></td>
<td>A garden in the same village.</td>
</tr>
<tr>
<td>Granter.</td>
<td>To whom granted.</td>
<td>Date.</td>
<td>Amount.</td>
</tr>
<tr>
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</tr>
<tr>
<td>295. Srinivasa Tarifdar...</td>
<td>Akkala Soma-yajulu (?)</td>
<td>S. 1618, Dhatu.</td>
<td>Grant of above village for Srotiyam rent of 80 pagodas Same as above.</td>
</tr>
<tr>
<td>296. Narasakshava Tarifdar</td>
<td>Do.</td>
<td>1620 Bahu-dhanya</td>
<td></td>
</tr>
<tr>
<td>297. Ramaantha ...</td>
<td>Do.</td>
<td>...</td>
<td>Villages of Bhudamapuram and Kumbala-dinne.</td>
</tr>
<tr>
<td>298. In the reign of Thanisha</td>
<td>Akkana (Akkana ?) Somaayaju.</td>
<td>1633</td>
<td>One kunta and 15 tums of land in Bolumapuram.</td>
</tr>
<tr>
<td>Do.</td>
<td>Do.</td>
<td>1633</td>
<td>Village of Bhutamapuram for 201 pagodas or Srotiyam.</td>
</tr>
<tr>
<td>300. Nawab Abdul Musum Khan; Balavankaata Rekdi?</td>
<td>Kasi Bhat and Rama Bhat</td>
<td>...</td>
<td>One kunta land at Kumbala-dinne.</td>
</tr>
<tr>
<td>301. Do.</td>
<td>Aiyavarulu Sastrulu.</td>
<td>1684, Chitra-bhau.</td>
<td>Two kuntas in Madhavapuram.</td>
</tr>
<tr>
<td>306 Sankaradi Narasu, Amildar.</td>
<td>A Rejadi (Canu and Basi Rejadi?)</td>
<td>1661, Sidharrthi.</td>
<td>Land in “Vodirata”.</td>
</tr>
</tbody>
</table>

Kallutla.

308. On a stone near a wall north-west of the village. Records in Telugu that in Ś. 1425 Svabhānu, Tippa Raju granted 10 tums and 2 munṭas of dry field for raising a pacota for the well to provide water for bullocks. *Ins., Ced. Dts.*, p. 90, No. 129.

Kosinēpalli.

309. 408 of 1904.—(Telugu.) On three faces of a pillar lying near the thrashing floor. A record of a Chōḷa-Mahārāju who is said to have belonged to the Solar race, the Kaśyapa āghora and the family of Karikāla, and who ruled over Renāṇḍu. [The king was most probably identical with Mahendravikramavarma’s father, Puniyakumāra of the Cuddappah-Chōḷa line. See Nos. 453 and 455.]

310. 409 of 1904.—(Telugu.) On a slab lying in the same place. Records in Siddhārthhin, a private gift. *Ins., Ced. Dts.*, p. 7, No. 11. A Srotiyam is purchased and then given away as a private gift.
311. 410 of 1904.—(Telugu.) On a slab set up opposite to the Āṅjanēya temple in the same village. A record of Vijayanagara king Vīraprāt̄apa Sādāśivadēya-Mahārāya in Ś. 1476, Ānanda. Records that Kosanēpalle belonged to the Chernuri-śīma and was also called Hariharārāyapura. See Ins., Ced. Dts., p. 7, No. 10. The latter says that the grant was made for the festival of Tiruvēṅgalanātha.

Mādhavapuram.

312. On a stone in the Hanumanta pagoda. (Telugu.) Records that one Haridāsa Rāju gave some land to one Veṅkaṭa-rāyulu. Ins., Ced. Dts., p. 68, No. 34.

Mailavaram.

313. On a pillar in the temple. (Telugu.) Records that in a certain Virōdhikrit, Rāmarāja Rāmayyagūru erected the Bōgha-Maṅṭapam. Ibid., p. 64, No. 15.

314. On a stone near the same. (Telugu.) Records that Malla Timmuḍu Chetti, son of Peppišeṭṭi, gave some land in Plava. Ibid., No. 16.

Moragudi.

315. On a stone in the ruined Chennakēśava pagoda. (Telugu.) Records that the Vipravinōdins granted to the deity the duties they had been receiving from Viṭṭhala Agrahāra on the Saṅkrānti day. Ibid., p. 64, No. 18.

Mucchunarri.

316. On a stone in the Mādhavarāya pagoda. (Telugu.) Records that in Ś.1454, Achutarāya granted the village to the deity. Ibid., p. 81, No. 91.

317. On a stone in a field. (Telugu.) Records that Immadī Devarāja (II, 1422—49), granted in Ś. 1362, Raudri, some land to Gods Raṅganātha and Gōpinātha for flower garden. Ibid., p. 82, No. 92.

Muddanūṛ.

318. 405 of 1904.—(Telugu.) On a slab set up in a field by the side of the road from Chilamkūru. A record of Chōḷa Mahārāju. The king is described as in No. 309 above. Śirumbūru is mention- ed. Records gift of land and an oil-mill to Ādityabhaṭṭāra. See No. 309, above.

319. 406 of 1904.—(Telugu.) On a slab lying in the courtyard of the Śiva temple. A record of Chōḷa Mahārājulu. The slab is broken at the bottom and bears at the top a tiger with a twisted tail. Mentions Chilkanūru (vide Chilamkūru.) See No. 309 above.

320. 407 of 1904.—(Telugu.) On a slab lying on the compound wall of the same temple. Records in Ś. 1565, Vīshu, gift of a
pillar by a Reddi to the Chennakesava Perumal temple at Muddanuru. The cyclic year quoted corresponds to Ś. 1564 current.

_Nagamaladinne (Namala Dinnah)._  
321. On a stone in the village. (Telugu.) Records that in the reign of Achyuta Rāya, Ś. 1439, Īśvara, the learned Brahmans of the village paid the taxes for the deity for conducting a festival. _Ins., Ced. Dts.,_ p. 86, No. 111.

322. On a stone south of the above. (Telugu.) Records that Rāmarāja Timmarāja exempted the local barbers from taxes in Ś. 1480, Kālayukti, in the reign of Sādāśivarāya. _Ibid.,_ p. 86, No. 112. See Cg. 717, By. 451, etc., for Timmarāja. He was evidently the same as Viṭṭala.

323. On a stone north of the above. (Telugu.) Records that in the reign of Veṅkaṭapaṭi I, in Ś. 1533, Viroḍhi, Jallaraṅgapatī Rāju and the local inhabitants granted some land to one Tirumalaiya for casting an image of Chennakesava. _Ibid.,_ p. 87, No. 113.

324. On a stone near the water-pandal. (Telugu.) Records that in Ś. 1466, in the reign of Sādāśivarāya, Chinna Timmarāju gave the village as a free gift to Brahmans. _Ibid.,_ p. 87, No. 114. See S.A. 469 for Chinna Tumma.

_Nallapalli._

325. On a stone south west of the village. (Telugu.) Records that in Ś. 1478, Naḷa, in the reign of Sādāśivarāya the Śīramushṭi people granted away their allowance in the village to God Viśveṣvara. _Ibid.,_ p. 7, No. 12.

326. On a stone on the south-west of Chennakesava pagoda. (Telugu.) Records that in the reign of Sādāśivarāyalu, in Ś. 1478, Naḷa, Vīpravinōdi Śīramushṭi Vīrappa granted the allowances they had been receiving from the village to God Viśveṣvara. _Ibid.,_ p. 8, No. 13.

327. On a stone in the compound wall of the Chennakesava pagoda. (Telugu.) Records that in the reign of Sādāśivarāyalu, in Ś. 1476, Ānanda, Vīpravinōdi Siddhayya granted the allowance due from the agrahāram Brahmans for the festival of Chennakesava Pērumal. _Ibid.,_ No. 14.

328. On a stone on the south. (Telugu.) Records that “Cullapa?” Ōbayya granted a license for 8 years to the farmers of the village to pay 3 paṇams for each tūm. _Ibid.,_ No. 15.

329. On the western wall of the pagoda. (Telugu.) Records that in Ś. 1545, Prabhava, Gorive Reddi raised the Garuḍastambham. _Ibid.,_ No. 16.

330. On the bottom of the pillar in the pagoda Aiyavayya. (Telugu.) Records that in Ś. 1455, Vijaya, Malla Reddi, son of


333. On the stone wall of the Varadarāja pagoda. (Telugu.) Records that in the reign of Sadāśivarāyalu, in Ś. 1466, Krōdhi, Nandyāla Timmarāja remitted the taxes, etc., to Dūdala Varadarāja. *Ibid.*, No. 20.

334. On the stone pavement in the Dūdala Varadarāja pagoda. (Telugu.) Records that the merchant of Chinta-guṇṭa regranted certain fees at the monthly rate of one *panam* for every bale of the piece goods, drugs, etc., 2 *kāsus* for the grain-bag in Ś. 1625, Svabhānu, for the lamp ceremony of God Varadarāja. *Ibid.*, No. 21.


Obalāpuram.


Pāluru.

341. On a stone in the Chennakēṣava temple. (Telugu.) Records that Rāma Reddi, son of Pedda Reddi, made a grant to the deity in Ś. 1690, Virōdhi. *Ibid.*, p. 88, No. 120.


344. On a stone near the Kamalamma well. (Telugu.) Records that in the reign of Golconda Sultan Abdul Saheb Nakanam Khan dug a well in the village in Ś. 1568, Vyaya. Ibid., p. 89, No. 123. See Cuddapah Gazr., p. 179.

345. On a stone in the Chennakēśava Pagoda. (Telugu.) Records that Timma Reḍḍi and Naṅja Reḍḍi built the Mukhamaṇṭapa. Ibid., No. 124.

346. On a stone in the temple of Agastyēśvara. (Telugu.) Records that in the reign of Kṛishṇadēvarāya, in Ś. 1432, Pramōdāṭa, Kasavulla Bōjayya of Pālūr got from Naravulla Tippaṅayaḍu some land as mānyam for repairing the temple. Ibid., No. 125.

Peddamudiym.

Mr. Jayanti Rāmayya Pantulu has identified this place with Muḍivēmu which is celebrated in the E. Chālukyan grants as the birth place of Vishṇuvardhana, the progenitor of the Chālukyan lines. See Cuddapah Gazr., p. 189-90.

347. 349 of 1905.—(Telugu.) On a slab set up in the courtyard of the Virabhadreshvara temple. Dated in the reign of the Vijayanagara king Vīrapratīapa Sādāśivaḍēva-Mahārāya. Records in Ś. 1473, Virōdhakrit, gift of the tax called viramashtipannu payable by the Tamnulás and others of Muḍiyam, or Brahmal-Muḍiyam also called Trilōchanapuram, to the Sōmēśvara temple at the place. The village was situated in Ranataśīma, a subdivision of Ghaṇḍikōtarājya.

348. 350 of 1905.—(Sanskrit and Kanarese.) On a huge slab set up to the west of the Śiva temple. Belongs to the reign of the Western Chālukya king Tribhuvanamallādeva (Vikramaditya VI). Records in Ś. 1046, Krōdhin, Chālukya-Vikrama year 49 (A.D. 1124), gift of Muḍivēma, “the big agrahāra” and “the emperor of villages, which has been in existence for four ages” to the one hundred and eight mahājanas of that place by the ruler of the Reṇāḍu seventy district, who was a subordinate of Mahāmaṇḍalēśvara Atyaṇa-Chōla-Mahārāja. [As this chief had the same titles as those of the Cuddapah Chōla line, the Government Epigraphist believes that it should have been a later offshoot of it. See Ep. Ind., XI, p. 3442, footnote 2.]

349. 351 of 1905.—(Telugu.) On a broken slab lying near No. 350. In archaic characters. Mentions the “one hundred and eight.” (residents of Peddamudiym).

350. 352 of 1905.—(Telugu.) On a slab set up in the same place. A damaged record of Chōla-Mahārāja, dated Śaka (year lost). The king was born of the solar race, the Kāśyapa-gōtra and
the Karikāla family. At the top of the inscription a standing tiger with its mouth open is engraved. See No. 309 above.

**Pedda Daṇḍluru.**

351. On a stone in the north wall of the local fort. (Telugu.) Records that in Ś. 1684, Chitrabhānu, Sayud Abdul Rasud and his wife erected the fort at Parallapalli. *Ins., Ced. Dts.*, p. 92, No. 139.

**Ponnatōta.**


**Rēgaḍipaḷḷi.**


**Timmāpuram (Timmalāpuram).**


357. A record of Amil Ōbala Reḍḍī in Fasli 1194, issuing an order to the same to continue the above. *Ibid.*, No. 134.


362. A Maharatti and Persian grant of the village of Vohannapêṭṭa (?) for 70 pagodas Śrōtriyam to Dandapâṇi Raghunâthâchâryulu by Mahomed Khan in the reign of Alanghir. *Ins., Ced. Dts.*, No. 139.

363. An order in Maharatti and Persian of Tâsi Khan in H. 1152, to continue the above. *Ibid.*, No. 141.

364. A record of Tippu Sultan (in Maharatti) in Ś 1216, Kilaka, ordering Asuf Mahomed to continue the villages of Òbalapêṭṭa and Koppōḷu to Raṅgâchârulu and Śumati Śrînîvâśâchârulu together with other allowances. *Ibid.*, No. 141.


368. A similar order of Nawab Maśud Khan in H. 1215, to Dēsmuk and Dēsapâṇḍya to continue the Śrōtriyam. *Ibid.*, No. 145.

369. A Telugu record of Narasakēśava, Tarif-dar, granting Śoammapêṭṭa to Tâṭâchârya as Śrōtriyam for 100 pagodas in Ś. 1631, Vīrōḍhi. *Ibid.*, No. 146. For the Tâṭâchâryas see S.A. 63 and Cg. 436.

370. A Telugu order by the same officer to continue the same. *Ibid.*, No. 147.

371. A gift of the village of Guṇḍîr for 100 pagodas to Kandaḍa Varadâchârya by Veṅkaṭaṛaro Hanumâji in Ś. 1646, Krōḍhi. *Ibid.*, No. 148. [The Kandaḍais, like the Tâṭâchâryas, were a celebrated Śrī Vaîśnava family.]

372. A Telugu-Persian order of the same officer to continue the above. *Ibid.*, No. 149.

373. Same as above. *Ibid.*, No. 150. (Telugu.)

374. An order of the same officer in Telugu granting the above village to Tâṭâchârya to 1124, for 70 pagodas. *Ibid.*, No. 150. See No. 369 above.

375. Same as above. *Ibid.*, No. 152. (Mahratti.)


_Uppāluru._


_Velpuchērla._


_Veṅkayakālva (Vanakalva)._  


384. On a stone near the Mādhava pagoda. (Telugu.) Dated in Ś. 1468, Parābhava, in the reign of Sadāśivarāya. Records that the Vipravinōdins gave away the annual allowance they had been receiving from a village to the deity. *Ibid.*, p. 80, No. 86.


_Vēparāḷa._

[All records of this place except 387 and 389 are in Telugu. Those two are in Mahratti.]


389. With the same. Mazud Hamed-ul-Nabī orders the managers of Koppa and Timmalāpuram to continue the Śrōtriyaṃ for 20 pagodas to Śrīnivāsāchārī. *Ibid.*, No. 126.


392. Narasimhadēva Mahārāja granted to one Pedda Appalāchārya in Ś. 1330, Sarvajit, the villages of Taḷḷapoḍḍatūr, Guṇḍaḷur, etc. *Ibid.*, No. 128.


394. Pemmasāni Timmanāyudu appointed in Ś. 1566, Tārana, one Bukkapatnam Tātāchārya to be the head of all samayāchāram of Gaṇḍikōṭa district. He was to receive the Gurusēvā, to be present at Harisevā, and punish people who swerved from the right path. *Ibid.*, p. 52, No. 130. The record is interesting for giving an insight into the manner in which the Tātāchāryas became powerful.

*Yerragudi.*


396. On a stone near the canal north-east of the village. (Telugu.) Records that an inhabitant of Jammaladinnē gave Veṅkayya in Prabhava 12 muṇṭas of dry field in the village. *Ibid.*, No. 64.

*Yenumalachintala.*


398. On a stone near the temple west of the village. (Telugu.) Records that in Ś. 1466, Krōdhī, in the reign of Saḍāśivarāya, Aḷiya Rāma-rāya exempted the duties of the local barbers. *Ibid.*, No. 82.

399. In front of the above. (Telugu.) Records that in Ś. 1432, Pramōḍūta, Timmārasa, the prime-minister of Krishṇadēvvarāya, granted the marriage fees collected from the different tribes of Gaṇḍikōta, Penugōṇḍa, Chandragiri, etc., to the deity. *Ibid.*, p. 80, No. 83.

400. In a field east of the village. (Telugu.) Records that in the reign of Śāluva Mumnuḍi Narasimharāyalu, in Ś. 1420, Kālayukti, Rāma-rāya granted two mādas, a garden, etc., to a man of Siddāvaṭṭam. *Ibid.*, p. 80, No. 84. The chief was evidently the son and the successor of the Śāluva usurper Narasiṅga.
This place formed originally part of the territory of the Vaiḍumbas.


402-A—B. In the same place. Two other epigraphs dated Ś. 1400 and Ś. 1500.

402-C. In the Chennakēśavasvāmi temple. A grant of Maṭla Kumāra Ananta in Ś. 1566. See Cuddapah Gaz., p. 207.

Chadiperāla.

403. On a stone in the avenue of the village. (Telugu.) Records that Champa Reḍḍi, son of Vīra Reḍḍi, purchased some lands in Ś. 1353, Saumya, and presented it to God Agastyēśvara. Ins., Ced. Dts., p. 116, No. 95. See also No. 429 below.

Chilamkūru.

404. 395 of 1904.—(Kanarese.) On two faces of a pillar set up in a field. A record of Traḷokṣyamalla Mallidēva Mahārāja in Chāḷukya-Vikrama year 56, Paridhāvin, recording the building of a tank at Chirmakūru. The king was ruling over the Muliṇī three hundred district. Ins., Ced. Dts., p. 392, No. 89 (which however gives the wrong date of C.V. 5 and not 56). [The chief mentioned here was apparently the feudatory of Jayasimha III, 1072—77.]

405. 396 of 1904.—(Telugu.) On a broken pillar lying in another field adjoining the above. Mentions Chōla-Mahādevulu. See 309 above.

406. 397 of 1904.—(Telugu.) On a slab set up behind the image of Hanumat in the Ānjanēya temple in the same village. Records in Ś. 1364, Durmati, the setting up of the image of Hanumantadēva, by one Gummaṇa, son of “Jakkavajjalu.”—See Ins., Ced. Dts., p. 390, No. 84.

407. 398 of 1904.—(Telugu.) On two faces of a pillar set up near the dvajastambha of the same temple. Records in Ś. 1598, Nala, that the Reḍḍiś of Chilumakūru set up a lamp-pillar in the shrine of Saṅjīvarāya (i.e., Hanūmat). Ins., Ced. Dts., p. 391, No. 86.

408. 399 of 1904.—(Telugu.) On two faces of a pillar set up close to the south wall of the same temple. Dated in the reign of the Vijayanagara king Virapratāpa Kāthāri Saḷuva Vīra-Saḍāśiva-rāya-dēva-Mahārāya. Records in Ś. 1469, Parābhava, remission of taxes on barbers in three specified districts (Śima) under orders of Rāmarājaya. See Ibid., p. 390, No. 83.

409. 400 of 1904.—(Telugu.) On three faces of a pillar lying in front of the Agastyēśvara temple in the same village. A record
of the Chōla king Vikramāditya-Chōla-Mahārājulu; mentions the queen Eḷaṁchōla Mahādēvi, Uttamāditya-Sāmantaka and the village of Chirubūr (perhaps the modern Chilamkūr). Two other faces of the pillar mention Vallava-Raṭṭagudi and Chālki-Raṭṭagudi. [This king is not improbably the same as the one referred to in No. 309 above. The king had the titles of Muḍitaśilākṣhara (one who delighted in stone scripts), Navarāma, etc.—evidently after the model of the Pallava king Mahēndravarman I. For an elaborate note on the Pallava-Raṭṭagudi see Ep. Ind., Vol. XI, p. 343.]

410. 401 of 1904.—(Telugu.) On three faces of a pillar lying in the verandah in front of the same temple. Bandaya, son of Harirāchāparu, son of Vallava-Sālki and Chirubūr are mentioned. A damaged record. Vallava Saḷki evidently indicates a combination of Chālukyan and Pallava or Rāṣṭrakūṭa lines.

411. 402 of 1904.—(Telugu.) On a slab lying in the same verandah. Records in Ś. 1431, Śukla, the construction of a tank to the west of Mutyāla Chilmukūr by the chief Chōḍapparājū-Kālayya (son of Chōḍapparājū) for the merit of his parents. See Ins., Ced. Dts., p. 392, No. 88.

412. 403 of 1904.—(Telugu.) On another slab lying in the verandah in front of the Agastyeśvara temple. Records gift of land by the eldest son of Vikramāditya Bempanāḍhirāja. [He was not improbably the same as the one referred to in No. 453 below.]

413. 404 of 1904.—(Telugu.) On a pillar lying in the courtyard of the same temple. Dated in the reign of the Vijayanagara king Harihararāya (II), son of Viṇa-Bukkarāya (I). Records in Ś. 1304, Dundubhi, a gift of land made while the Mahāmaṇḍalēśvara Viṇḍavarāya Odeya, the king’s son (later on Dēvarāya I), was governing Udayagiri. Chirumakūr is stated to have been a village in Muḷiki-nāḍu. [From this and similar inscriptions concerning Kampaṇa Uḍaiyār and Virūpaṇa Uḍaiyār, the Government Epigraphist infers that “the Vijayanagar princes sent out as rulers of provinces assumed the title Odeya or Uḍaiyār (in Tamil), which belonged to them originally as Hoysaḷa feudatories, while the higher title Mahārāja or Mahārāyaw as reserved for the reigning sovereign.” Ep. Rep., 1905, p. 58. The present inscription is also given in Ins., Ced. Dts., p. 390, No. 81.

414. On a stone in the village. (Telugu.) Records that in Ś. 1475, Paritāpi, Chinnarāju and Konḍarāju granted to a Boye some land for digging a water channel in the village. Ibid., p. 391, No. 85.

415. In a pillar in the Hanumantarāya pagoda.—(Telugu.) Records that in Ś. 1670, Akshaya, one Chinnappa Reḍḍi erected a maṇṭapa and granted some land. Ibid., No. 87.

Gaṅgāvaram.

[The following records taken from Mack. MSS. are in Telugu.]

417. On a stone in the pagoda of the village. Records that in Ś. 1179, Piṅgaḷa, in the reign of Gaṅgapatirāyalu, the people granted the village to the local God. *Ins., Dts.*, p. 114, No. 82.

418. In the same place. Records that in Ś. 1666, Akshaya, Yerrama Reḍḍi, son of Timma Reḍḍi, established an image and granted lands at Amīrāpuram. *Ibid.*, No. 83.

419. In the same place. The Reḍḍis and Karṇams of Mīrāpuram granted land to God Rāmaliṅga in Ś. 1666, Akshaya. *Ibid.*, No. 84.


422. On a third stone. Records that in Ś. 1464, Šubhakrit, in the reign of Acyutarāya, one Mallaya granted to the deity the different duties of the Ghanḍikōta Śima. *Ibid.*, No. 87.


424. On a stone in the pagoda of Agastyēśvara. Records that Naga Reḍḍi and other jugglers granted away in Ś. 1515, Kharā, in the reign of Veṅkaṭapatirāya (I, 1586—1614), the allowance which they had been receiving for “the bamboo play” to God Agastyaēśvara of Chaḍīpīrāla. *Ibid.*, No. 89.


427. A record of Ś. 1442, Vikrama, mentioning a grant of ten tūms in Chaḍupalli to the same God by one Gōvindarājulu Uḍayalu, and his feudatory Kaṅnayya, son of Narasayya. *Ibid.*, No. 92.


Gollapalli.


Kalamaṭṭa.


432. 377 of 1904.—(Telugu.) On a second slab set up in the same place. Dated in the reign of the Vijayanagara king Virapratāpa Vīra Venkatapatirāya (I). Records in Ś. 1515, Vijaya, gift of taxes to the temple of Channakēśava-Perumāl at Kalumaḷa by the agent of Mahāmaṇḍalēśvara Nandīla Aubhalrājyadēva-Mahārāju. Penugonda is mentioned as the king's residence. [Ins., Ced. Dts., p. 389, No. 76.]


434. 379 of 1904.—(Telugu.) On a slab set up at the entrance into the same temple, left side. An incomplete record of the Vijayanagara king Virapratāpa Sadāśivadēva-Mahārāya, dated Ś. 1472, Sadhāraṇa. Records gift to the Channakēśava temple at Kalumaḷa, by the Vipravinōdins. Ibid., p. 389, No. 78.

435. 380 of 1904.—(Telugu.) On two faces of a broken pillar lying in the courtyard of the same temple. In archaic characters. Mentions Dhanaṇjayaṇḍu, ruler of Rēṇāṇḍu. [He was evidently the same as Dhanaṇjaya-varman, the third son of Nandivarman of the Cuddapah Chōḷa line. See No. 455 below. Also Ep. Carna., XII, p. 7.]


437. 382 of 1904.—(Telugu.) On a slab set up outside the same prākāra. Records in Kīlaka, a grant by Mahāmaṇḍalēśvara Karnāṭa Raghunāṭharājadeva Mahārāja. [See Ins., Ced. Dts.,
p. 389, No. 77. Grant of an annual allowance of 3½ pagodas at Kalamalla.] See By. 134.

*Kamalāpuram.*

438. On a stone in the Channakeśava pagoda. (Telugu.) Records that one Mallanāyaḍu gave in Ś. 1473, Virōdhikrit, in the reign of Sadāśivaṛāya, some land to a barber named Pūmala Chinnayya for the use of musicians. *Ins., Ced. Dts.,* p. 99, No. 9. [The inscription shows that the barber was also musician, a combination not rare even now.]


*Kōḍūru.*

The following inscriptions which are in Telugu have been taken from Mack. MSS.


442. To the east of the above. A grant of the same chief in Ś. 1475, Pramāḍi, to one Chōḷama Reḍḍi of Kōḍūr. *Ibid.,* No. 3.

443. On a stone near the Āṉjanēya pagoda. Gift of the village of Kōḍūr to God Channakeśava by the same chief in Ś. 1470, Kīlaka. *Ibid.,* No. 4.

444. On a side of the above. A grant of the same chief in Ś. 1474, Saumya, to one Basavayya. *Ibid.,* No. 5.


446. On the south of the Āṉjanēya pagoda. Records that Dommarivāḷu granted the local allowances on jugglers to the deity in Ś. 1456, in the reign of Achyutarāya. *Ibid.,* No. 7.


*Kommaddi.*

Liṅgāla.


450. On a stone in the Channakēśava temple. (Telugu.) Records that Nandyāla Timmarāja remitted the tax on the local barbers and jugglers in Ś. 1469, Parābhava, in the reign of Sadaśivarāya. *Ibid.,* No. 36.

Malepādu.


453. 393 of 1904.—(Telugu.) On two faces of a pillar lying near a well west of the same village. King Chōla-Mahārājadhirāja Vikramāditya Satyādītunru (Satyadityunḍu), son of Śaktikomāra Vikramāditya, who was ruling the Siddhi (i.e., Siddhout thousand) and the Rēnaṇḍu seven thousand (district) made a gift of land to a certain Rēvaśarman of the Kāṣyapa-gōтра. Mentions Chirumbūru. The inscription has to be read from the bottom. Rēvaśarman is mentioned in No. 433 above, but he is there said to have belonged to the Bhāradvāja gōtra. [The king is not mentioned’ in No. 455 and so his position is unknown.]

454. 394 of 1904.—(Telugu.) On the beam of the verandah of the Śiva temple east of the same village. A damaged record. In archaic characters.

455. A copper plate grant discovered in this village by Mr. Jayanti Ramayya Pantulu is noticed in *Madr. Ep. Rep.,* 1905, p. 48 and edited by Mr. Krishna Sastri in *Ep. Ind.,* XI, pp. 337—46. The plate records the gift of some land in the village of Biripāru on the southern bank of the river Suprayōga in the Hiraṇyāśṭrā district by Pōrmukharāma Purushaśārdūla Purṣvakumāra who had also the titles of Mārdavachitta and Madanavilāsa. (He was the son of Chōla Mahārāja, grandson of Dhanāṇjayavarman and great-grandson of Nandivarman of Kāṣyapa gōtra, solar line and Karikāla-chōla’s family, who was the founder of the dynasty.) It is very important as it furnishes the earliest Telugu record from the Cuddapah district and brings to light a dynasty of Chōla kings in Pallava territory in the eighth century. The names of some of the monarchs and their titles show the Chōla and Pallava combination. Mr. Venkayya believed the crest on the plate to be a tiger, but Mr. Krishna Sastri considers it to be a lion. The latter comes incidently to the conclusion that Karikāl Chōla “must have flourished in the end of the fifth century A.D.” The opinion
has been given that the Chōla region which Hsüen Tsang has referred to might be the region ruled by these early Chōlas. Rice gives certain Chōlas in the Álavādī 600, in Maddagiri taluk, Tumkur district, in the eighth century; and these perhaps were also connected with the Chōlas of Cuddapah. See Ep. Carna., XII, Introd., p. 7 and Ep. Ind., XI, p. 341.

**Niḍujuveni.**


458. On the west of the Īśvara pagoda. (Telugu.) Records that the same chief exempted the Karṇams of Niḍujuveni from their taxes in Ś. 1470, Kīlaka. *Ibid.*, No. 93.

459. On a stone north of the pagoda. (Telugu.) Records that the Tambalavāṇḍlu sold their land in the village for 100 māḍas in Ś. 1308, Krōdhana. *Ibid.*, No. 94.


**Pālagiri.**

[All the inscriptions of this place are in Telugu and have been taken from Mack. MSS.]

461. On a stone in front of Īśvara Pagoda. Records that in Ś. ...97 Durmukhi, in the reign of Kanadā(?) Vaidumba Mahārāju. Bhima Mahārāju re-established the Pagoda of Sammatētvar. *Ins., Ced. Dts.*, p. 11, No. 35. [See Cuddapah Gazr., p. 205, where it is shown that this is a record of a Vaidumba chief and also refers to Rashtakuta Krishna III. It is dated A.D. 1056.]

462. On a stone in front of Chennakeśavasvāmi God. Records a grant of 5 Kuṇṭas and 4 tūms of land for a garden and offering of food to the God Chennakeśava, in Ś. 1426, Krōdhana, in the reign of SāJuva Nārasiṅga Rāyulu by Kāmarasu Timmayyya. *Ibid.*, No. 36. [Was it Immaḍi Narasimha ?]

463. On a stone on the eastern gate of Saṅgamēśvar on the bank of Pāpāgni. Records that in the reign of Sadaśivarāya, in Ś. 1465, Śobhakrit, Guruviah Deva Chōḍa Mahādeva Rāyulu granted the villages of Animala in Ghanḍikōta, Dēnipālam in the Doragūṅṭaśīma, etc. *Ibid.*, No. 37.

464. On a stone on the bank of the Pāpāgni river. Records that in Ś. 1453, Khara, the Vīramuṣhī people granted quarter pāṇam
for each bag of goods that passed through foot-paths in Polivāṇḍala, Chintagunṭa and other places. *Ins.*, *Ced. Dts.*, p. 11, No. 38.


Pandillapāḷi.


467. On a stone south of the village. (Telugu.) Records that a feudatory of Sadāśivarāya (1542—65) granted 7 puttis and 13½ tūms of land in Ś. 1476, Ananda, to the learned Brahmans of the place. *Ibid.*, No. 100.

Peddampāḍu.

All the records of this place have been taken from Mack. MSS. and are in Telugu.


473. On a stone near the Garuḍasthambham pillar in the pagoda. Records that in Ś. 1635, Vijaya, Timmareddi, son of Yella Reddi, cast the gold and silver images of Madanagopālavāmi and raised the Dvajasthambham pillar and some lamp-stands to the God Madanagopālavāmi. *Ibid.*, No. 16.


475. On a stone in the pagoda of Chennakeśavasvāmi. Records that in the reign of Achyutadēvarāyulu, in Ś. 1457, Mummuḍi
Tusakupa (? Pāpanāyaḍu granted half puṭṭi of land in a grove on the east of the village to Chennakeśavasvāmi. *Ins., Ced. Dts.*, No. 18, p. 102.


*Podadūrti.*

477. On a stone lying in a field of Veṅkaṭapuram. (Telugu.) Records that Krishnādevarāya granted some land in Gīḍdalore to a private person in Ś. 1455, Śrīmukha. *Ins., Ced. Dts.*, p. 108, No. 47:

*Poṭladūrti.*

All the epigraphs of the place are in Telugu and taken from *Mack. MSS.*


*Rāmachandrapuram.*

483. C.P. in the hands of Rāmachandrapuram Brahmans. (Telugu.) Records that in Ś. 1636, Vijaya, Kaṅchanapalli Rāmachandrapantulu built in the reign of Maṭṭa Anantarājju the village, and granted it in favourable rent to seven Brahmans. The rent was fixed at five aparanji chakrams. *Ins., Ced. Dts.*, p. 264, No. 82, and p. 284, No. 143 (two copies).

*Veludūrti.*

484. On a stone in the pagoda. (Telugu.) Records that in the reign of Sadaśivarāya, in Ś. 1479, Nāla, Aubala-rājayya seated the metal images in the village and granted twelve pagodas for offering food to Chennakeśava Perumāl. *Ins., Ced. Dts.*, p. 103, No. 25.

PRODDATUR TALUK.

Annalūru.

486. On a stone near the pagoda of Īśvara in the ruined village. (Telugu.) Records that in Ś. 1183, Durmati, "Junnugo Ğeva Mahārāja" seated the form of Bheemaya-lingam and granted this village for divine service. Ins., Ced. Dts., p. 369, No. 3.

Arakatavēmula.

487. On a stone situated in the pagoda of Gōpālasvāmi. (Telugu.) Records that in the reign of Sadāšivarāya, in Ś. 1472, Sādhārañā, Chinna Aubalarāja, son of Nandyāla Pedda Aubalarāja, erected a pagoda at Arakaṭa-vēmula Agrahāram, placed there the image of Gōpāla-Kṛishṇa Ğeva and granted hamlets of the above agrahāram and an allowance of 31½ pagodas on the tax of Ghañdikōṭa Durgam, to the God Gōpāla-Kṛishṇadēva. Ins., Ced. Dts., p. 378, No. 34.

488. On a stone pillar Garuḍasthambam in the above pagoda. (Telugu.) Records that in the reign of Kṛishṇadēva Rāyalu, in Ś. 1446, Sarvajit, certain jugglers granted their allowance of the village of Arakaṭa-vēmula or Bhairavasamudram Agrahāram in the Ghañdikōṭa district to Gōpālakṛishṇadēva and Hanumanta Rāya. Ibid., p. 378, No. 35.

489. 474 of 1906.—(Telugu.) On two faces of a pillar set up in the courtyard of the Vishnu temple. The western Chālukya king Śrīvallabha-Mahārājādirāja records a gift to a certain Vinnaśarman. Pērbāṇa-vamśa and Būpāditya are mentioned.

490. 475 of 1906.—(Telugu.) On a slab lying in the same courtyard. Mentions in Kshaya, Kāmarasugāru-Timmayya and Brāhmala Muḍiyam, the ancient name of Peddamuḍiyam in the Jammalamaḍugu taluka; also Nandyāla in Rēṇāṇḍu. According to the Mack. MSS. (Ins. Ced. Dts., p. 379, No. 6), Kāmarasa dug the tank of Bhairavasamudram in the village.

491. 476 of 1906.—(Telugu.) On a mutilated slab lying in front of the Bhairava temple in the same village. Records in Ś. 1431, Šukla, gift of land (one of the forty-two Vrittis of the village) by the mahājanas of Ėhuvoḍūru to Peda Timmarasayya, son of Kāmarasu, perhaps identical with the person mentioned in the above epigraph. [The inscription is also given in Mack. MSS. See Ins., Ced. Dts., p. 379, No. 37.]
Bollāvaram.

492. In the Vēṇugōpālasvāmi temple. An undated inscription recording the grant of a village to the temple by “Pāpa Timmayyadēva Mahārāja, son of Rāma Rāja Timma Rāja” in the reign of Saddāśivadēva at Vijayanagar. Antiquities, I, p. 124.


494. On a stone north of the above. (Telugu.) Records that in Ś. 1470, Kīlaka, Parvatayya, son of Makkam Aḍugula Rudrayya, granted the taxes of the inhabitants of Bolāvaram to Gōpinātha. Ibid., p. 383, No. 54.

Chaudūru.

495. 483 of 1906.—(Kanarese.) On a slab lying in the Bhīmēśvara temple. A damaged record of the Telugu Chōḍa king Bhujabalavīra-Nalasiddanadēva-Chōḷamahārāja, dated Ś. 1114, Paridhāvin. Mentions Ṣāḷūru. The king boasts of having levied tribute from Kāṅchi. His capital was Vallūrupura, evidently the same as Vallūru, eight miles north-west of Cuddapah. It was the capital of Mahārājapādi 7000. Ep. Rep., 1907, p. 89, para. 70. See Ins., Ced. Dts., p. 371, No. 5, where this inscription is given.

496. 484 of 1906.—(Telugu.) On a pillar lying near the Māryamma temple in the same village. A mutilated record. In archaic characters. Mentions the king’s birudas, viz., Mahārājadhi-rāja, Paramēśvara and Bhāṭāra.

Chinā Guruvalūru.

497. On a stone south of the village. (Telugu.) Records that in Ś. 1458, Durmukhi, in the reign of Achyuta Dēva Rāya, Aḍappam Śūrappa Nāyaḍu gave to God Vidyānātha of Pushpagiri five tūms of dry field between the villages of Chinna Guruvalūru and Miḍatūru in “Coyala-cunta” district. Ins., Ced. Dts., p. 386, No. 64.

Dāsaripalli.

498. On a stone in the village. (Telugu.) Records that the village was granted to God Tiruvēṅgalanātha by Parvata Rāya in Ś. 1437, Yuva, in the reign of Krishnādēva Rāya. Ibid., p. 372, No. 12.

Duuvūru.

Besides the lithic inscription given below, the Mack. MSS. (See Ins., Ced. Dts., pp. 395—98) give one stone epigraph and seven paper grants in this ‘District’, and I have included them. All these are in Telugu.
499. 470 of 1906.—(Telugu.) On a slab set up in the courtyard of the Ködanḍarāmasvāmin temple in the old village. Records in Ś. 1531, Saumya, contributions by merchants at a fixed rate (1/6 per bag of cotton and 1/16 of salt, etc.) on articles of merchandise for the benefit of the temple of Ködaṇḍa-Raghunāthasvāmin at Duvvūru. [Referred to by Mr. Sewell in his Antiquities, I, 125, and given in Mack. List, Ins., Ced. Dts., p. 375, No. 25.

500. A paper grant recording the gift, by “Calore Nallappa” Reḍḍi, of the village of Gopālapuram as Śrōtriya for 22 pagodas to one Appāji in year Ḩisvara for looking after a pagoda and digging a tank. Ins., Ced. Dts., p. 395, No. 100.

501. A paper grant continuing the above by the Reḍḍis and Karṇams in Ś. 1696, Manmatha. Ibid., No. 101.

502. A paper grant continuing the above and granted to Appāji in 1704, Śubhakrit, by Gani Beg, Amil of Duvvūru. Ibid., No. 102.

503. A paper grant reducing the rent of the above, in 1713, Virōdhikrit, by Kumāra Kṛishṇa Reḍḍi. Ibid., No. 103.

504. A paper grant in the possession of—“Darbha Veṇkaṭabhatṭu.” Records in Ś. 1671, Sukla, the gift of four purīs of land in Sattepalle by the Reḍḍis and Karṇams to Veṇkaṭa Sōmayājulu. Ibid., No. 104.

505. A paper grant in the possession of the same. Saṅkarājī Narasa, Sarkār of Duvvūr pergana, continues the above in the same year. Ibid., No. 105.

506. A paper grant of Muhammad Sahib, dated in Ś. 1674, Āṅigirasa, granting the above land for 80 pagodas for the purpose of building a village named Saṅkarapuram and establishing a college of Vēdas and Śāstras. Ibid., No. 106.

507. A paper grant of the same chief to the Reḍḍis and Karṇams of Sattepalle-Saṅkarāpuram continuing the above. Ibid., No. 107.

508. On a stone at the foot of the hill east of Duvvūr. Records that three kuṇṭas of field were given to God Tiruvēṅgalanātha by Malla Nāyadu and Narapa Nāyadu in Ś. 1419, Piṅgaḷa, in the reign of Narasimha Rāyalu. Ibid., p. 77, No. 74.

Gopāvaram.

509. 479 of 1906.—(Telugu.) On two faces of a slab set up in the middle of the village. Dated in the reign of the Vijayanagara king Vīrapratapā Achyutadēvarāya-Mahārāya. Records in Ś. 1455, Vijaya, gift of land (five tūms of dry field, etc.) to the temple of Hanumat at Gopāvaram by Jagatiba (Jaganobbagana) Kāṇchirāju Raṅgayadēva-Chōdamahārājulu. Mentions Mahāmanḍalesvara Sālakarājyayya-Tirumalayadēva-Mahārājulu; see No. 174 of 1906. The inscription is also given in Ins., Ced. Dts.,
Felina.

No. 9. Records in S. 171, Sanum, 'gill of the processes of certain fishes. On a slab set up near a water-course by the side of the road in the village, a record of the time. 22. 45. 49 ff. (Mela.)

Felina.


15. On a stone near the Wibhaboda pagoda. (Telen.)

5. On a stone near the Wibhaboda pagoda. (Telen.)

27. On a stone near the Wibhaboda pagoda. (Telen.)

Felina.

14. On a stone north-east of the village. (Santhiri and)

Talamadu (Taramuthara)."


611. 509-A of 1906.—(Telugu.) On the same base. A damaged record, dated Ś. 1238, Rākshasa. Another inscription is found close to this, but its date is doubtful.


613. 511 of 1906.—(Telugu.) On the same base. A record, dated in Ś. 1268, Sarvajit. Built in at the end.


615. 513 of 1906.—(Telugu.) On the same base. A record, dated in Ś. 1384, Chitrabhānu. Built in at the end.

Muttukūru.

616. 514 of 1906.—(Telugu.) On a slab built into the platform in front of the Chennakēsavavāmin-temple. Records in the reign of the Vijayanagara king Sadāśivadeva-Mahārāya in Ś. 1469, Parābhava, remission of taxes on barbers in the Ghanḍikōṭaśīma made originally by Rāmarājayya. Subsequently these as well as a few others were remitted by a local chief at Muttukūru, which belonged to the temple of Tiruvēṅgalanātha.

617. 515 of 1906.—(Telugu in archaic characters.) On a pillar set up in the courtyard of the same temple. Mentions Muttukūru and seems to record the death of a hero.

618. 516 of 1906.—(Telugu.) On a pillar set up at the entrance into the courtyard of the same temple. Dated in the reign of the Sāluva king Immaḍī-Narasiṅgadēva-Mahārāya, son of Sāluva-Narasiṅgadēva-Mahārāya (the usurper). Records in Ś. 1415, Pramāḍin, gift of taxes payable in the village of Muttukūru in favour of the temple of Chennakēśvaradeva by a servant of Narasaṇīyinīgāru who was a subordinate of the king. The village Muttukūru was situated to the south-east of the Bhairava-kṣethra on the Mōhanāchala hill in the Muktī-nāḍu country. [Narasa was evidently the founder of the Tuḷuva dynasty after overthrowing his master Immaḍī Narasimha.]

619. 517 of 1906.—(Telugu.) On the door post of the entrance into the central shrine of the same temple. Records in the reign of the king Chōḷamahārājulu gift of land to a certain Pīmana (Bhīmaṇa)-goravālu by Bhikkirāju. The king was ruling the Rēnāṇḍu seven thousand (country).
620. 518 of 1906.—(Telugu.) On a pillar lying in front of the Śiva temple in the same village. A much damaged record. In archaic characters.

Nallacheruvupalle.

621. 495 of 1906.—(Telugu.) On a pillar lying near the well called Kāṭṭubhāvi on the way to the Mōpur temple from Nallacheruvupalle. A damaged record. In archaic characters. Mentions Ela-Choḷa-Mahārāju and Mutturāju. [Mr. Sewell says that the temple was enlarged and beautified by the Vijayanagar sovereign in Ś. 1466 (A.D. 1544). Ela-choḷa figures among the ancestors of a Choḷa chief named Śrīkanṭha in a C. P. in the Madras Museum. See Ep. Ind., V, p. 123, footnote. It is not known whether he was a Cuddapah Choḷa and if so what his relation was to the Bastar Choḷas of the eleventh century or the Choḷas of Niḍugal and Hēmāvati, to whom Rice refers.]

622. On the south stone pillar of the Mukha-Mantapam of the Bhairavēśvara temple. (Telugu.) Records that Vira Kampana Udaiyār, in Ś. 1165 (2), Pārthiva, granted the villages of Alavalapati (Alavalapādu?) and Gōṭṭuru to God Bhairavēśvara. Ins., Ced. Dts., p. 10, No. 32. (Both these villages are in Pulivenḍila taluk.)

623. On a pillar of the same. (Telugu.) Records an exemption of tax of the local temple by Ayyapparasa in Ś. 1452, Vikriti, in the reign of Achyutarāya. Ibid., No. 33.

624. In the same.—(Telugu.) Records a similar exemption in different villages in Ś. 1466, Krōḍhi, by Nandyāla Timmarāja, son of Naraśīṅgarāja, in the reign of Sadāśivarāya. Ibid., No. 34.

Pānnapalle.

625. 60 of 1912.—(Telugu.) On a rock close to the bank of the river. Registers in Ś. 1318, Dhātri, that an irrigation channel was blocked up and that it was restored under the orders of Mallappa-Vodaya, son of Irugapa-Daṇṇayaka. [Irugappa was evidently the Jain minister of Bukka II and author referred to in By. 384 and Cg. 451. Mr. Sewell mentions an inscription in this place dated Ś. 1398 in the reign of Prauḍhādēva, but Mr. Krishna Sastri believes it to be a mistake of the one copied.]

Pernāpāḍu.

626. On a stone near the Bhairava pagoda. (Telugu.) Records that in the reign of Devarāya (II), in Ś. 1330, Kīlaka, Pinnayyadēva Mahārāja established the God Bhairava, dug a well, planted a garden of various trees, and granted three tūms of land in the village. Ins., Ced. Dts., p. 375, No. 22.
PULIVENDLA TALUK

627. 491 of 1906.—(Telugu.) On a slab set up at the entrance into the Raiganâthasvâmin temple. Dated in the reign of the Vijayanagara king Vîrapratâpa Krishnarâya-Mahârâya. Records in S. 1431, Sukla, the gift of a village by Narasayyadêva-Mahârâju of the Vâsîshthagôtra, and the Sûrya-vamśa, who was a descendant of Mâdhavavarman of Bezvâda. It belonged to Pulivindala-sthala in the Muîjâkâni-śîma, a subdivision of the Ghanûkâta-śîma, a district of the Udayagiri-râjya. See Kn. 81.

628. 492 of 1906.—(Telugu.) On two faces of a slab lying at the entrance into the Añjanâyvasvâmin temple in the same village. Dated in the reign of the Vijayanagara king Vîrapratâpa Achyutadêva-Mahârâya. Records in S. 1457, Manmatha, a charter granted to the merchants, Rêdîs, Kârnâms, etc., of Pulivindala-śîma, by Yellappa-Nâyâniṅgûru of the Tuluva (country) who was the agent of Timmarâju-Sâlakayya-dêva-Mahârâju.

629. 493 of 1906.—(Telugu.) On three faces of a pillar set up at the entrance into the Śiva temple in the same village. Records in Nandana gift of land by the Mahâmanḍalâśvara Jatâpi Kânhchâyadêva-Mahârâju.

630. 494 of 1906.—(Telugu.) On a slab lying near Govinda Rao’s house in the same village. Hajaraṭi Mahâmmad Jâphara Sâpêbu (evidently a local chief), records in S. 1613, Prajâpâti, gift of charter to the merchants (Komaṭis) and oil-mongers of Pulivindhula who had deserted the town as they had been forced to supply provisions on credit to the authorities (divânam).

Śuîkâsula.

631. On a stone in the Narasimhasvâmi pagoda in the fort. (Telugu.) Records that a village was granted to the deity in S. 1264, Chitrabhânu, in the reign of Prahûda Udaiyalu at Awkṣîma. Ins., Čed. Dts., p. 91, No. 130. [This village gave its name to Nrisimha Kâvi, the author of Kavikarṇarasâyana and mânḍhâtai charitra.

Tonduru.

[The following epigraphs which are in Telugu have been taken from Mack. MSS.]

632. On a stone south of the village. Records the grant of the allowance of Valamore to God Chennakeśava by the jugglers in S. 1467, Vîśvâvasu, in the reign of Sadâśivarâya. Ibid., p. 10, No. 26.

633. On a stone near the Gûpâlasvâmi temple. Records that Narasîngarâju granted six tûms of land in the village in S. 1476, Ananda, in the reign of Sadâśivarâya. Ibid., No. 27.

634. On a stone below the above. Records that Chêtî Anantarâju Ranigarâju granted five tûms of dry field to one Konḍârâsu, in a Saumya. Ibid., No. 28.


**Ulimella.**


**Vēmpallī.**


**PULLAMPET TALUK.**

**Akipāḍu.**


**Anantarasaṇeṇa (Kumāra Anantarasaṇeṇa) ?**


**Anantarasaṇpuram.**

645. On a rock stone south of the village. (Telugu.) Records that in a Paritapí, the 24 tribes of Dommaras granted the annual allowance of 20 panams due to them from Dāsarapalī to God Kamparāyā of that place. *Ins., Ced. Dts.*, p. 281, No. 130.

Attirāla.

This is the ancient Tiruvaratturai of Mēlpākanādu, a subdivision of Ādhirājendrachōlamāndaḍalā. The following epigraphs show that the Paraśurāmēśvara shrine was earlier than Rājarāja III and improved by the Sāhiṇi family of Gaṅgaya and Ambadēva.

646. 398 of 1911.—(Tamil.) On the inner prākāra wall of the Paraśurāmēśvara temple. A record of the sixteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva III. Records gift of 1 mādai for a lamp to the temple of Tiruviṟāmēśvaradēva at Tiruvaratturai in Mer-Pākkaināḍu, a subdivision of Ādhirājendrachōla-māṇḍalam, by a native of Nenpākkai.

647. 399 of 1911.—(Tamil.) On the outer prākāra wall of the same temple. Records in Ś. 1212, Vikrita, gift of 12 mādais for lamps by the wife of Ponungaṇi Vāsiireṇḍi, to the temple of Paraśurāmēśvaramuḍaiya-Nāyanār at Tiruvaratturai in Pottappināḍu, a subdivision of Mer-Pākkai-nāḍu in Ādhirājendramāṇḍalam.

648. 400 of 1911.—(Tamil.) On the same wall. Records in Ś. 1205, Parthiva (wrong), gift of two mādais for providing a flower garland to the same temple (here called Tiruvirāmēśvarmuḍaiya-Nāyanār).

649. 401 of 1911.—(Tamil.) On the same wall. Records in Ś. 1200, Bahudhānya, gift of 12 mādais for a lamp to the shrine of Vairava-pillaiyār at Tiruvaratturai by a native of Puḍōli.

650. 402 of 1911.—(Tamil.) On the same wall. A record in Ś. 1209, Sarvajit, providing for the supply of 1 nāḷi of curds every day to the temples of Tiruvirāmēśvaramuḍaiya-Nāyanār, and Vairava-pillaiyār, for the merit of the chief who was ruling the Pottappināḍu.

651. 403 of 1911.—(Tamil.) On the same wall. Records in Ś. 1202, Vikrama, gift of 15 mādais for lamps and garlands to the temple of Paraśurāmēśvaramuḍaiya-Nāyanār, by a native of Mandappalī.

652. 404 of 1911.—(Tamil.) On a slab set up at the ruined main entrance into the same temple. Records in Ś. 1194, Āṅgirasa, an agreement by the residents of the Pottappināḍu district who had met in the maṇṭapa called Chitramēḷi to raise one mādai from each village in order to construct an embankment on the side of the river and to prevent any injury from floods to the temple of Paraśurāmēśvaramuḍaiya-Nāyanār.
653. 405 of 1911.—(Telugu.) On another slab set up in the same place. An unfinished record of the Sāluva king Narasīṅgayadēva-Mahārāja, dated Ś. 1399, Hemalambi. Registers that Annamarasayya (evidently an officer of his) came to Araturēvulu, enquired into the affairs of the Kritrīśvara, Paraśurāmēśvara and the Bhairava temples and seeing that the income had been stopped in the interval, restored the temple lands at Prōli, for the merit of king Narasīṅgayyadēva Mahārāja. [The Mack. List, Ins., Ced. Dts., p. 248, No. 26, gives the same inscription. It says that the restored lands amounted to 166 kuṇṭas. The Sāluva referred to was the celebrated usurper.]

654. 406 of 1911.—(Telugu.) On a third slab lying broken in the same place. A damaged record of Ambadēva-Mahārāja, ruling at Vallūri-paṭṭana, dated Ś. 1209, Sarvajit (A.D. 1287). Mentions among others, the districts of Gaṇḍikōṭa, Reṇāḍu, Yeruva, Pottapi-nāṇḍu and Muliki-nāṇḍu and the temple of Paraśurāmēśvara at Araturēvula-mahāsthāna. Refers to a number of tanks; canals and villages founded and called after either the name of the king or one of his birudas. There is reference to repairs made in the temple by his ancestor Gaṅga Sāhini, the feudatory of king Gaṇapati about A.D. 1250. [The Mack. List, Ins., Ced. Dts., p. 247, No. 25, gives this inscription.]


656. A Telugu C.P. in the hand of Pāpagāru, manager of the temple. Records that the Reḍḍis, Karṇams and Brahmans of the Pottapi-nāṇḍu fixed a grant of a Patika for each Ghattivarāha of the revenue of the village to Trāṭēśvarasvāmi, in Ś. 1609, Vibhava, in the reign of Veṇkaṭa Rāmarāzudēva Chōda Mahārāja. Ins., Ced. Dts., p. 261, No. 72, and p. 283, No. 135. [The chief referred to is, of course, a member of the Maṭṭa family mentioned in previous epigraphs.]

657. A C.P. in Telugu in the hands of the manager of the temple. Records that the karṇams and people of the Pulugūru-nāṇḍu fixed a contribution of one patika for each Ghattivarāha from the revenue of the village to the God Gudḍanāḍararasvāmi, in Ś. 1609, Vibhava, in the reign of Muttu Veṇkaṭaraḥmarāsū. Ibid., p. 261, No. 73 or p. 283, No. 136.

Bommāvaram.

658. Near the pagoda of Hanumantarāya. (Telugu.) Records that Guravarāju and Chinnasuṅga exempted the local barbers from all the usual taxes, in Ś. 1480, Kālayukti, in the reign of Sadaśiva-rāya. Ins., Ced. Dts., p. 258, No. 61.

659-A. Near the pagoda of Yellamma. (Telugu.) Records that Muttukumāra Anantarāja’s Mudrakārta, Basavayya, gave 10 kunțas of land to Pāppanna in Ś. 1557, Bhava. Ibid., No. 63.

660. On a stone near the Hanumantarāya pagoda. (Telugu.) Records that Rāmaṇāyaḍu Tāsari Pāpanāyaḍu granted to Hanumanta the various fines collected from Bommavaram and other villages in the year Śrīmukha with the permission of Pedda Obalanāyaḍu. Ibid., p. 282, No. 133.

Chinna Órampāḍu.

661. On a wall of the Vīrabhadra pagoda. (Telugu.) Records that Chella Naramareḍḍi erected the inner pagoda in Ś. 1558. Ibid., p. 281, No. 128.

Chiyavaram.

662. In the south ward of Chiyavaram. (Telugu.) Records that Kaṭhāri Sāḷuva Yerra Kamparāja granted the village as free gift in Ś. 1327, Pārthiva, for the annual festival of God Tiruvēṅgalanātha. Ibid., p. 258, No. 60.

Yerraguṇṭlakōṭa.

663. A cadjan grant in the village. (Telugu.) Records that Venkatarāmarāja Dēva Chōḍa Mahārāja made a grant of land to Subbā Bhaṭṭa in Ś. 1605, Raktākshi. Ibid., p. 272, No. 101. A copy of this is No. 150 in p. 288.

Gaṅgarasupuram.

664. In a stone on the street of the village. (Telugu.) Records that Malladēva Chōḍa Mahārāja established the village for learned Brahmans in Ś. 1389. Ibid., p. 257, No. 58.

Gundiluru.

665. 617 of 1907.—(Telugu.) On a slab set up in the Lakshmi-nārāyaṇaśvāmin temple. A mutilated record of the Vijayanagara king Vīrapratāpa Dēvarāya Mahārāya, date of which is lost. Records a gift while Rāyadeva Mahāraṇa, son of the anuvēmbaramaṇda Sammeṭa Lakkayadeva-Mahāraṇa, was governing Gundiluru in Pottapi-nāṇḍu. [Is this the same as Ins., Ced. Dts., p. 247, No. 22?].

666. 618 of 1907.—(Grantha and Tamil.) On another slab set up in the same place. A damaged record of Gaṇḍapendara

667. 619 of 1907.—(Telugu and Grantha.) On a slab set up in the Agastyēśvara temple in the same village. Seems to record a gift for the merit of Pratāparudra (II?).

668. 620 of 1907.—(Tamil.) On another slab set up in the same temple. Dated in the 21st year (Durmukha) of the Chōla king Tribhuvanachakravartin Rājarājadēva. Mentions the Tiruvagattīṉvaramudaiya-Nāyanār at Kundalūr in Pottappi-nādu.

669. 621 of 1907.—(Grantha and Tamil.) On the south wall of the central shrine in the same temple. Ambadēva Mahārāja records in Ś. 1212, Vīrodhin, gift of three lamps. See No. 654 above.

670. 622 of 1907.—(Tamil.) On the same wall. Dated in the reign of Sōmidēva. Records in Ś. 1206, expired, Tāraṇa, gifts for the merit of the king.

671. 623 of 1907.—(Tamil.) On the same wall. A damaged record of Ambadēva-Mahārāja (Śaka and cyclic years doubtful). Records gift of land for a lamp. See No. 654 above.

672–673. Close by the temple of Virabhadrasvāmi. (Grantha and Telugu.) Two records dated Ś. 1477 (A.D. 1555) and Ś. 1480 (A.D. 1558).

674. A C.P. grant referring to Guṇḍalūr Śīma (now in the Madras Museum) is described in Ep. Rep., 1891, June, p. 5. It is in Nandinagari character and Sanskrit language, and records that in Ś. 1448, Sarvajit, Pushya, Makkha Sañkarānti, Krishṇadēva Rāya gave the village of Māḍavara in Guṇḍalūr Śīma to a temple of Narasimha.

_Hastavaram._


_Itimārurum._

676. On a stone in the pagoda of Rājēśvara. (Telugu.) Records that Annamarasu and Yellayya established brass images of the deity, the Ālvārs, etc., in the Varadarājasvāmi temple in Ś. 1441, Vikrama. _Ibid._, p. 249, No. 34.

677. Near the above. (Telugu.) Records the exemption of the local barbers from tax in Ś. 1468, Prabhava, by Guravarasu and Chīnna Śīgarāsa Chōda Mahārāju, in the reign of Sādāśivārāya. (The village was also called Óbasamudram.) _Ibid._, p. 250, No. 35.
Jillelammaḍaka.

678. A C.P. in the hands of Tirumalakumāra Varadāchārya in the village. (Sanskrit and Devanagari.) Records that Tirumalarāya (I) granted in Ś. 1493, Prajōtpatti, on the first annual ceremony of his father Śrī Raṅgarāya, the village of Jillella-muduku with 5 hamlets to Śrīnivāsāchārya. The village is said to be in Pulaganāḍ country of the Siddhout district. *Ins., Ced. Dts.*, p. 277, No. 116. A copy of this is also in *Ibid.*, p. 289, No. 152.

679. A C.P. in the hands of Dēvarājāchārya in the same village. (Telugu.) Records that the weavers of Anantarājappēṭa gave to Pinnatōṭa Śēsha (?) Pantulu in the year Vījāmbi, an allowance of one rūka or gold paṇam for every marriage in every house of the weavers. *Ibid.*, p. 289, No. 153.

Cambhalakunṭa.


Kampasamudram.


Kitsamāmbāpurum (Krishṇamāmbāpurum).


Kommūru.


684. On a stone near the Hanumanta pagoda. (Telugu.) Records that the Dommaras granted the duties due to them from the village in Ś. 1443, Vishu, to Gods Tiruvēṅgalanāṭha and Rāmāyadēva. *Ibid.*, No. 142.

Konduru.


Kottapalli.


Lepaka.

688. 413 of 1911.—(Tamil.) On the south wall of the Khareśvara temple. A damaged and incomplete record of the Chōla king Tribhuvanachakravartin Vīrarājēndrachōḷadēva, dated twenty-sixth year, Raktākshi. Seems to record a gift of land to the temple of Karaviśvaram Udaiyār at Nennākkai in Mēr-Pakkainādu, a subdivision of Ādhirājendra- mãṇḍalam. Below this is a record of Ś. 1209 which registers a gift of money to the same temple. Mr. Krishna Sastri attributes the inscription to Kulöttuniga Chōla III.

689. 414 of 1911.—(Tamil.) On the same wall. A much damaged record, dated Ś. 1224, Šubhakrit. Refers to the temple of Karaviśvaramuḍaiya-Nāyanār at Neppākkai and mentions the Maṇḍalka Brahmārakshasa Ambadēva-Mahārāja, the celebrated feudatory of Pratāparudra II and Governor of the Cuddapah country. See No. 654 above.]

690. 415 of 1911.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājarājadēva III (1216—48), dated twenty-fourth year, Vikārin. Seems to record a gift of lamps to the same temple.

691. 416 of 1911.—(Tamil.) On the same wall. An unfinished record, dated Ś. 1224, Šubhakrit. Gives only the date.

692. 417 of 1911.—(Tamil.) On the north wall of the same temple. An unfinished record of Tribhuvanachakravartin Vijaya-ganḍagōḷadēva (1250—83), dated twenty-ninth year Bahudhānya. Gives only the date.

693. 418 of 1911.—(Tamil.) On the east wall of the same temple. A record of the Chōla king Rājarājadēva III (1216—48). Records in his sixth year, Vishaiya (Vrisha), gift of one māḍai for a lamp by a Taṭṭān of Neppākkai, to the temple of Karaviśvara-muḍaiya-Nāyanār.

694. 419 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Rājarājadēva III. Records in his tenth year gift of paddy for three lamps by a native of Pottappi.
695. 420 of 1911.—(Tamil.) On the same wall. Records in the reign of the Chōla king Tribhuvanachakravartin Kōnērimaikonḍan Rājendra-Chōladeva III “who took the head of two Pândya (kings)”, gift of lands in the village of Nenpākkam to the temple of Tiruchchiriṟambalam-Uḍaiyār. The royal secretary (ōlai) who wrote the order was Viraśōḷappirārayan and the signatories were Viluppadarāyan and Munaiyaradraiyan. A Sanskrit passage at the beginning gives a long list of birudas similar to those of his Śṟūraṅgam record. (64 of 1892.)

696. 421 of 1911.—(Telugu.) On a slab set up near the entrance into the Chennakēśava-Perumāḷ temple in the same village. Records in Ś. 1424, Dundubhi, gift of land to the temples of Chennakēśvaradēva and Kharavēśvaradēva by a certain Yaramanāyani-Timmayya, for the merit of Dēvi-Nāyaniṅgārū.

697. 422 of 1911.—(Telugu.) On another slab set up in the same place. A much-damaged record, dated Ś. 1330, Sarvajit. Mentions Mallā Reḍḍi with a long list of family titles and the temple of Kharavēśvara at Lembāka.

698. 423 of 1911.—(Tamil.) On the third slab set up in the same place. A record of Ambadēva-Mahārāja, damaged at the beginning. Registers that a certain Gaṅgadēva, son of Sarvādhikārī Īrumadīdēva induced a merchant (nagarattār) of Nellūr to present a lamp to the temple of Kēśava-Perumāḷ at Nenpākkam, for the success of the king. See Nos. 689 and 654 above.

699. 424 of 1911.—(Telugu.) On the fourth slab in the same place. Mentions Mallā Reḍḍi, son of Annā-Reḍḍi, and records in Ś. 1335, Vijaya, that a merchant of Nellore built the southern wall of the compound in the temple of Kēśava-Perumāḷ at Lembāka. See Cd. 880 and Gt. 634.

700. 425 of 1911.—(Tamil.) On the fifth slab in the same place. Records in the thirteenth year of the Pândya king Māravarman alias Tribhuvanachakravartin Sundara-Pândyadēva (I or II?) that some land near the temple of Nenpākkai-Viṅgujarar alias Kēśava-Perumāḷ was assigned for a street called Pallavarāyan-tiruvvīḍi after Pallavarāyan, the chief of Tūṇjalūr in Naṉuvir-kūṟu, a subdivision of Miḻalai-kūṟram. One of the faces bears the Pândya symbol of an anikūṣā between two fish.

701. 426 of 1911.—(Tamil.) On a slab set up near the south wall of the same temple. A damaged record of the Chōla king Rājarājadēva III, dated twenty-second year. Records gift of twelve māḍai for a lamp to the temple of Kēśava-Perumāḷ. Another record of the same year of the king is inserted on the top of the slab and registers also the gift of a lamp.

702. 427 of 1911.—(Tamil.) On a pillar of the Mahā-manṭāpa in the same temple. Records in Ś. 1198, Dhātri, gift of twelve māḍai for a lamp.
703. 428 of 1911.—(Tamil.) On the same pillar. Records in Ś. 1216, Jaya, gift of twelve māḍai for a lamp to the temple of Kēśava-Perumāḷ at Nenpākkai.

704. 429 of 1911.—(Tamil.) On another pillar of the same maṇṭapa. A damaged record dated Ś. 1204, Chitrabhāṇu. Mentions the gift made for the success of “the Mahārāja’s son,” which may be tentatively read as Dāriḷ(a)kka-Tēvarasa, by his Sarvādhikāri. Another Śaka date 1217, Manmatha, is also found on the same pillar.

705. 430 of 1911.—(Telugu.) On a sluice of the Timmarasu tank in the same village. Records in Ś. 1634, Nandana, that Perumāḷḷarāja, son of Maṭṭa Veṅkaṭaṇkrishṇamārāju-Dēvachōḍa-Mahārāju, built the sluice to the tank originally constructed by Bācharsu-Timmarasu. See C.P. Nos. 3 and 4 of 1908 and Pottappi Inscriptions.

Malaimāṟpuram.


707. Near the above inscription. (Telugu.) Records that in the time of the same chief Raṅgareṇḍi and Anantarereṇḍi, the chief persons of the village, erected a spire in the Ködaṅḍarāmā shrine and presented jewels to the various deities, besides establishing the images of Hanūman and the Āḷvārs. Same date as the above. Ibid., p. 255, No. 51.

708. On the inner part of the gate wall of the Mādhavasvāmi pagoda. (Telugu.) Records that Miseragaṇḍa Kaṭhāri Śāluva Timmadēva Mahārāya gave in a Bahudhānīya to the deity lands for building and a garden in the village. Ibid., No. 52.

Mandapalle.


Maṅgāmpēṭa.

780. A Kanarese record of “Meeramaharāja” saying that he built the temple of the Goddess Dasalamma Śakti in the village. (The latter was also called Togūrupēṭa.) Ibid., p. 245, No. 17.

781. Near the Pagoda of Chennakēśava. (Telugu.) Records that in the reign of Sadāśivarāya Śrīraṅgarāya and his brother, Tirumala, gave to God Raghunāthasvāmi, in Ś. 1472, Sādhāraṇa, the village of Pulapatūru in Pottappināḍ. Ibid., p. 246, No. 18.

783. In a stone south of the village. (Telugu.) Records that in Ś. 1495, Śrīmukha, in the reign of Śrīraṅgarāya of Penukonda, the Vīramuṣṭīvārū, Dommaravārū, “Milardavaru and Coontatuvaru” gave away their annual fee from the village to God Chennakeśava. *Ibid.*, No. 66.

Nandalūr.

784. 570 of 1907.—(Grantha and Tamil.) On the south base of the maṇṭapa in front of the central shrine in the Saumyanāthasvāmin temple, first tier. Built in the beginning. Mentions Madhurāntaka-Pottappichchōla-Nallamsittaraṇaṇ. The village of Nirantarūr is called a Brahmapuri. Records the restoration by Nallamsittaraṇaṇ and his sons of a grant made jointly by Vatsaraṇa and a predecessor of the former.

785. 571 of 1907.—(Grantha and Tamil.) On the same tier. An incomplete record of the Chōla king Rājadhirājadēva (II), dated twelfth year, Hēmalamba. Records a gift of land. [Mr. Sewell examines the date of this inscription which is given as Saturday, Śravishṭā, Makara pūrvapaksha prathamā, in *Ep. Ind.*, X, 126–7, and concludes that it should have been in the fifteenth year of Rājadhirāja II, on Saturday, January 21st, A.D. 1178, within six months of the accession of Kulottuṅga III in July 1178.]

786. 572 of 1907.—(Grantha and Tamil.) On the second, third and fourth tiers of the same base. A record of the Chōla king Vīra-Rājakēsarivarman aśias Chakravartīn Śrī-Kulottuṅga Chōla-dēva in his eighth year (day of Śivarātri, Śravaṇa, Friday, 14th tithi of the second fortnight of *Kumbha*). The temple is called Śrī-Kulottuṅgaḥchōla-Vināṅgar-Āḻvār in Śrī-Kulottuṅga-Chōla-Chaturvēdīmaṅgalam, the agarabrhamadēya of Nirandanūr in Mērāppaṇi-naḍu, a subdivision Adhirājendramāṇḍalam. Madhurāntaka-Pottappichchōla-Siddharasa (unidentified) got the boundaries of the temple engraved on stone. [See *Ep. Ind.*, X, p. 125 and XI, p. 289, where Mr. R. Sewell points out that the date is suitable neither for Kulottuṅga I or III. With regard to the second he describes four possible dates between 1135 and 1152 and eventually decides in favour of Friday, February 4th, A.D. 1144. He infers that the accession of Kulottuṅga II should be between February 5th, A.D. 1136, and February 4th, A.D. 1137. Diwan Bahadur Swamikannu Pillai, on the other hand, fixes the date on Friday, February 7th, A.D. 1141.]

788. 574 of 1907.—(Grantha and Tamil.) On the sixth tier of the same base. A damaged record of the Chola king Tribhuvanachakravartin Śrī-Kulottunga Chōladeva (III), dated the fourth year, Plava. Seems to record a gift of land.

789. 575 of 1907.—(Grantha and Tamil.) On the lowest portion of the south wall of the same maṇṭapa. Records gift of land in Pottappi to the temple of Śokka-Perumāl in Nirandanūr.

790. 576 of 1907.—(Grantha and Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Śrī-Kulottunga Chōladeva III, “who was pleased to take Madura and the crowned head of the Pāṇḍya,” in his thirty-third year, Prajōtpatti. The temple is called Śokkapperumāl āliś Śrī-Kulottungachōla-Vināgar in Kulottunga-Chōlachaturvedimaṅgalam, the agarabrahmadeya of Nirandanūr in Mēr-pākkainādu, a subdivision of Ādirājendra maṇḍalam.

791. 577 of 1907.—(Grantha and Tamil.) On the second, third and fourth tiers of the west base of the same maṇṭapa. Records a gift by Bhujabala Vīra-Nārāyaṇa Āhavamalladēva Mahārāja and mentions Bhāskarabhaṭṭopādhyaya. See N.A. 493.

792. 578 of 1907.—(Tamil.) On the north base of the same maṇṭapa, first tier. A record of the Chola king Tribhuvanachakravartin Śrī-Kulottunga Chōladeva III, “who was pleased to take Madura and the crowned head of the Pāṇḍya.” Records in his twenty-sixth year Raktākshi, that Nallan-Siddharasa, son of Madhurāntaka Pottappi-chōlōn āliś Erama-Siddharasa, exempted from certain taxes three villages, viz., Nandanūr āliś the agara-brahmadeya Śrī-Kulottunga-Chōla-chaturvedimaṅgalam, Andappūr āliś Tyagasamudra-chaturvedimaṅgalam, and Mantram āliś Bhujabalasiddhi-chaturvedimaṅgalam.

793. 579 of 1907.—(Grantha and Tamil.) On the second and third tiers of the north base and on three tiers of the west base of the maṇṭapa in front of the central shrine in the Saumyanāthasvāmin temple. Dated in the reign of the Chola king Parakēsarivarman āliś Tribhuvanachakravartin Śrī-Vikrama-Chōladeva (II18—35). Records in his eighth year and ś. 1047, Viśvāvasu, the gift of a village (in seventy shares), by the Telugu-chōla mahāmaṇḍalēśvara Vimaladityadēva, ruler of Pottappi, for the success of the king’s arms. The donor was the son of Siddharasa and was called Madhurāntaka Pottappi-Chōla. See No. 798 below and No. 797 for another Telugu-chōla feudatory of the same king.

794. 580 of 1907.—(Grantha and Tamil.) On the fifth tier of the north base, the north and west walls of the same maṇṭapa and the north wall of the central shrine in the same temple. A record
of the Chōla king Vīrājendra-Chōladēva (III), in his thirteenth year, Piṅgala. Gives a genealogy of the king’s Telugu-Chōla feudatory chief Manmasiddha, the son of Tikka I and the patron of the poet Tikkaṇa Sōmayāji. The inscription records that the Brahman residents of Peruṅgaṇḍūru (unidentified) who had got that place in former times from Mūkūnī Kāḍuveṭṭi, once left it on account of a famine and, on return, found themselves deprived of their land and of their income from certain Vēḷḷāḷas who had, owing to Mārijavara (plague), left their original habitation and settled in this village on condition of paying the produce (arikaru) of the fields over which they built their huts; and that Manmasiddhi, to whom the Brahmans appealed, inquired into the whole matter and restored the village to them under the name of Kōḍūr “in order to secure religious merit for his father Tirukāḷa-
̄dēva-Mahārāja.” The genealogy given in the epigraph is a little different from that given by Venkayya in Ep. Rep., 1899-1900, p. 18. The epigraph is also interesting for the mention of the plague, the movement of the population on account of it and the occurrence of famine in a Minaśani. There seems to be reference to trial by ordeal.

795. 581 of 1907.—(Tamil.) On the fourth tier of the same base. Records in the thirty-first year, Viṃbhava, of the Chōla king Kulōttunaga-Chōladēva gift of land for two lamps to the god Šokkappedumāl of the temple of Kulōttunagachōla Viṅnagar Emberumān by Payirappi-Reḍḍī son of Pūmi-Reḍḍī, the manrāduvar of Taṅga-
tūr in Mērpākkai-nādu, a subdivision of Ādhirajendramandalam.

796. 582 of 1907.—(Tamil.) On the first tier of the east base of the same maṇḍapa; right of entrance. Dated in the reign of the Chōla king Tribhuvanachakravartin Śrī-Kulōttunagachōladēva III, ‘‘who was pleased to take Madura and the crowned head of the Pāṇḍya.’’ Records in his thirty-first year, Šukla, gift of lamps by Madhurāntaka Pottappichōla Tirukkāḷattidēva for the merit of his father Manumasittarasan, and of Nallasiddharasa. [See Ep. Ind., X, pp. 131-2, where Mr. Sewell discusses the date and calculates from the details given that it should be 24th March, A.D. 1209.]

797. 583 of 1907.—(Tamil.) On the second tier of the same base. Dated in the reign of the Chōla king Parakēsarivarman alias Chakravartin śrī-Vikrama-Chōladēva. Records in his third year and Ś. 1044, Sārvarin, a gift by the Mahāmaṇḍalēśvara Bettarasa, who was ruling Pottappi-nādu, for the success of the king’s arms. Built in at the beginning. [Bettarasa not yet identified.]

798. 584 of 1907.—(Tamil.) On the third and fourth tiers of the same base. Built in at the beginning. Records a gift by Madhu-
rāntaka Pottappi-Chōla Vimalādityadēva, son of Siddharasa. See No. 793 above.
799. 585 of 1907.—(Tamil.) On the second and third tiers of the same base; left of entrance. Built in at the end. The Mahā-
manḍalēṣvara Madurāntaka Pottappi-Chōla-Siddharasa was ruling
Pottappi-nādu. See No. 793 above.

800. 586 of 1907.—(Tamil.) On the fourth tier of the same
base. Dated in the reign of the Chōla king Kulōttuṅga-Chōla-
dēva (III ?). Records in his third year, Plava, gift of two lamps by
a native of Māṅgādu in Kulōttuṅgachōla-Valanādu, a subdivision
of Jayaṅgonda-Chōla-maṇḍalam. Built in at the end.

801. 587 of 1907.—(Tamil.) On the fifth and sixth tiers of the
same base. A record of the Chōla king Kulōttuṅga-Chōla-adēva (III ?),
dated fifth year, Šubhakrit. Built in at the end.

802. 588 of 1907.—(Tamil.) On the south wall of the central
shrine in the same temple. Records in Nandana, the seventeenth
year of the Pāṇḍya king Sundara-Pāṇḍyadēva that a native of
Tojūr in Tojūr-nādu, a district of Maṇavilkoṭṭam in Jayaṅgonda-
Chōlamandaḷam, had the god and goddess bathed. [See Ep. Ind.,
X, p. 143, where Mr. Sewell discusses the date and considers that
Wednesday, March 18th, A.D. 1293, in the reign of Jaṭāvarman
Sundara Pāṇḍya (III, 1276—90) might be intended.]

803. 589 of 1907.—(Telugu.) On the north and west bases of
the central shrine in the Saumyanāthasvāmin temple. Records in
Ś. 1541, Siddhārthin, gifts by a woman belonging to the palace of
Tiruvēṅgalanātharājū. The temple is called Saumyanāthasvāmin
at Nelandalūru, which was another name of Nirantarapura. See
Ins., Čed. Dts., p. 244, No. 10.

804. 590 of 1907.—(Tamil.) On the north wall of the tīruchuttumāliga of the same temple. A damaged record of the Pāṇḍya
king Jaṭāvarman aliash Tribhuvanachakrabartin Sundara Pāṇḍya-
dēva (III), dated in fifteenth year, Viṅḍin. [See Ep. Ind., X, p. 142,
where Mr. Sewell fixes the date from the astronomical details on
Monday, February 20th, A.D. 1290, in the reign of Jaṭāvarman
Sundara Pāṇḍya III.]

805. 591 of 1907.—(Tamil.) On the same wall. Belongs to
the reign of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakra-
varin Sundara-Pāṇḍyadēva (III, 1276—90). Records in his tenth
year, Vyaya, that Piḷḷai Pallavarāyar laid a flower garden.

806. 592 of 1907.—(Tamil.) On the same wall. A record of
the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakrabartin
Sundara-Pāṇḍyadēva (III, 1276—90), in his tenth year, Vyaya.
Records a gift of land by Eduttakaiyaḷaiygar alias Piḷḷai Pallavar-
āyan of Tuṅjalūr in Tirumīḷalai-kūṟram, a district Pāṇḍimandaḷam.

807. 593 of 1907.—(Tamil.) On the same wall. A record of
the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakrabartin
Sundara-Pāṇḍyadēva (III, 1276-90) in his tenth year, Vyaya. Records gift of gold for a flower garden by Pillai Pallavarāyar.

808. 594 of 1907.—(Grantha and Tamil.) On the south wall of the same tiruchuttumāliga. A record of the Pāṇḍya king Jaga-
varman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (III, 1276-90). Records in his seventeenth year, Nandana, the laying out of a flower garden in the name of the Tōṇḍaimān, Tirunelvelī-

809. 595 of 1907.—(Grantha and Tamil.) On the inner eastern göpura of the same temple, right side. Mentions in Sādhāraṇa,
Śrīraṅga-Nāyaka, minister of the Gaṅḍapeneṭadara Gaṅgasāhāṇi (feudatory of Kākatīya king Gaṇapāti).

810. 596 of 1907.—(Tamil.) In the same place. A record of the Chōla king Rājaraṇadēva (III) in his twenty-third year, Hēmalambi, and twenty-fourth year, Vikārīn. Records a gift by a native of Muranōṭtamaṅgalam in Vaḷḷuva-nāḍu, a district of Malai-mañḍa-

811. 597 of 1907.—(Tamil.) In the same place. A record in Ś. 1193, Prajāpati. Gift by Perumāṇḍīdevarasa, younger brother of Prāsādi-Tikkarasa and son of Jagadobbagāṇḍ Kāmaras.

812. 598 of 1907.—(Tamil.) In the same place, left side. Records in Ś. 1172, Saumya, gift of the proceeds of certain taxes to the temple, for recovery from some illness of Madhurāntaka Pottap-
kichōla Gaṅḍagōpāla alias Manumatisitaras (i.e., the son of Tikka I and the patron Tikkaṇa Sōmayāji).

813. 599 of 1907.—(Tamil.) In the same place. A damaged record dated in Ś. 1194, expired, Āṅgirasa.

814. 600 of 1907.—(Tamil.) On the base of the same göpura, left of entrance. A record of the Chōla king Rājakēsarivarman Chakravartin Kulōṭtuṅga-Chōḷadēva in his twenty-seventh year. The village is called Nirandalūr alias śrī-Kulōṭtuṅgachōla-chatur-
vēdimaṅgalam in Mērpākkai-nāḍu, a district of Ādhirajēṇdra-
majjalam.

815. 601 of 1907.—(Tamil.) On the base of the inner eastern göpura of the Saumyanāṭhasvāmin temple, south side. A record of the Chōla king Kulōṭtuṅga-Chōḷadēva (III). Records in his twenty-
fourth year Dundubhi, gift of ten Bhujabala-māṇḍai by Nukkam-

816. 602 of 1907.—(Tamil.) On the base of the same göpura, right of entrance. An incomplete record of the Chōla king Tribhu-
vanachakravartin śrī-Kulōṭtuṅgachōḷadēva (III), dated thirty-sixth year, Śrīmukha. Records provision for offerings to the shrine of Vēdanāyaka-Perumāl.
817. 603 of 1907.—(Tamil.) On the east wall of the second prākāra of the same temple. A damaged record, dated in Ś. 1247, Rudhirōdgārin. Seems to register the levying of a fine.


820. 606 of 1907.—(Telugu.) On a slab set up near the inner gōpūra of the same temple. A record of the Vijayanagara king Virapratāpa Dēvarāya-Mahārāya (II) in Ś. 1355, Prāmādin. Records a gift by the principal residents of five villages in Pottappi-nāḍu, viz., Prōlināḍu, Lembāka, Taḷapāka, Taṅgatūru and Opili, to the temple of Chokkanātha Perumāl on the bank of the Bahunadi (Cheyyāru). [See Ins., Ced. Dts., p. 241, No. 3. The latter says that they gave a contribution of 1/16 of the revenues of Pottappi Nāḍu to God Chokkanātha.]

821. 607 of 1907.—(Telugu.) On another slab set up in the same place. Dated in the reign of the Vijayanagara king Virapratāpa Vīra-Achyuṭaratāya Mahārāya. Records in Ś. 1456, Manmatha, the restoration of the village of Āṇḍupūru by Rāma-bhaṭḷayya on the request of Taḷapāka Tirumalayyaṅgāru, with the permission of the king. [See Ins., Ced. Dts., p. 242, No. 4, where this inscription is given.] See Ct. 21.


823. 609 of 1907.—(Telugu.) On a fourth slab set up in the same place. A damaged record of the Vijayanagara king Virapratāpa Vīra Veṅkaṭapatirāya (I, 1586--1614), dated Ś. 1523, Plava. [The inscription is also given in Ins., Ced. Dts., p. 243, No. 7.]

824. 610 of 1907.—(Tamil.) On the outer gōpūra of the same temple, right of entrance. Records in Ś. 1186, Raktākshi, gift by Nāgarasa, minister (pradhāni) of the Gaṇḍapenḍara Jannigadēva (in the reign of Rudrāmbā whose feudalatory Janniga was).

825. 611 of 1907.—(Grantha.) On the same gōpūra, left of entrance. Records the building of the gōpūra by Sōmiśvara, son of Vimalādītya, who belonged to the family of Pottappichōla. For Vimalādītya see No. 793 above. [The exact connection of Siddhārāsa, his son Vimala, and his son Sōmiśvara with the main Manmasiddhi line is unknown.]
826. 612 of 1907.—(Telugu.) On the same gopura, left of entrance. A record in Vilambi, mentioning Ramabhañjayavaru.

827. 613 of 1907.—(Grantha and Tamil.) On a slab set up in the same place. A damaged record of the Pandyya king Sundara Pandya (Jatavarman I). Begins samasta-jagad-ãdhara, etc.

828. 614 of 1907.—(Tamil.) On another slab set up in the same place. Dated in the reign of the Pandyya king Jatavarman alias Tribhuvanachakravartin Sundara-Pandyadèva (III, 1276—90). Refers in his ninth year, Parthiva, to the Ramananjan-tirunandavanam founded by Pillai Pallavarayar. The god is called Ñokkappurumal of the temple called Kulottunga-Chola-Vinnagar-Emberumân at Nirandanur in Merpakkai-nâdu, a district of Adhirajendramandalam.

829. 615 of 1907.—(Telugu.) On a third slab set up in the same place. An unfinished record of the Saluva king Imadâi-Narasîngaraya-Maharaya, son of Saluva-Narasîngaraya-Maharaya (the usurper), dated Ś. 1423, Durmati. Records the gift of the village of Awkâdu for the merit of Narasanayaka-Odalyalu. [See Ins., Ced. Dts., p. 241, No. 2, which says that the donor was Parvata Nâyuḍu, son of Dêva Nâyaḍu. Narasa Nâyak was the founder of the Tuluva dynasty.]


Obali.

833. 438 of 1911.—(Tamil.) On a slab set up near the Padmargirinâthasvamin temple. Records in Viñkiti money granted for a number of lamps to the temple of Malaikinra-Perumal at Vallâlâm.

834. 439 of 1911.—(Telugu.) On a slab set up in front of the Sañgamâsvara temple in the same village. A damaged record, dated Paridhâvin. Records that a certain Viramushî Śiñgâram Virayya presented the income which was due to him from Opili to the temple of Virêśvara in presence of Mandula Basavayya, the
mudrakartā of Vīraśaiva-Siddha-Bhikshāvṛitti Ayyavāru, who was a worshipper of Mallikārjuna-liṅga on the Śrīparvata mountain.

835. 440 of 1911.—(Tamil.) On a slab set up near the Vīra-bhadrasvāmin temple in the same village. Records in Ś. 1152, Vikriti, gift of money for lamps to Śaṅgisuramuḍaiya-Nayanār at Vallōlam.

836. 441 of 1911.—(Tamil.) On the back of the same slab. Records in the eighteenth year of the Chōla king Rājarājadēva gift of two lamps.

Paṭūru.

The following four records have been taken from Mack. MSS. and are in Telugu.

837. On the south side of the Paṭūr village east of the temple of the Goddess Yellamma. Records that Paulammagāru established the temple of Maḷār Dēva at Paṭūr and granted some land to the God, in Ś. 1274, Nandana. Ins., Ced. Dis., p. 244, No. II.

838. On the vicinity of the God Chennakeśavasvāmi temple west of the above temple at Paṭūr. Records that a person Bhaṇḍārum Chavoonaṇāṅīṅgāru planted the palm tree garden on the bank of the Bāhunadi river, in Ś. 1299, Piṅgala. Ibid., No. 12.

839. On the bank of the Bāhunadi river. Records that Mallayya Timmaṇṭa Timmarasu dug the channel between the river and Paṭūr in Ś. 1596, Ānanda, in the time of Meer Saheb. Ibid., p. 245, No. 13.

840. Between Paṭūr and Pulappaṭṭūr near the ruined Bhaïrava temple. Records that Manmaya Dēva Chōḍa Mahaṁrāja, son of Brahmayadēva, the son of Madhurāntaka Pottappi Chōḍa, erected the Bhaïrava temple at Pulappaṭṭūr in Ś. 1256, Bhava. Ibid., Nos. 14 and 15.

Pedda Ōrampādu.

841. A Telugu paper grant in the hands of Bukkanṛṇa in the village. Records that Nārāyanaṇarāja, grandson of Nāndyāla Anantarāja, son of Veṅkaṭatpati Rāja, gave to Gaṇḍikōṭa Buḍhana in Ś. 1699, Hēvilāmbi, some lands. Ibid., p. 300, No. 182.

842. A Telugu paper grant in the hands of Yellappa recording that Dēṣūr Rāmareddī and Subbareddī gave to Gaṇḍikōṭa Buchana some land in Ś. 1713, Vīrōdhikrit. Ibid., No. 183.


844. A Telugu record of Śūra Chennagārū in Krōḍhī, granting lands to evidently Gaṇḍikōṭa Buchana. Ibid., No. 185.
Penagaḷūru.

845. A C.P. (Sanskrit, Dēvanāgarī) in the hands of the local Brahmans. Records that Maṭṭa Tirumalarāja made in Ś. 1493, Prajōtpatti, in the reign of Tirumalarāja (I), brother of Pedda Rāmarāya of Vijayanagara, the village of Penagaḷūr in 128 shares, in the name of his father, called it Yellamarāṣu-Samudram and granted it, in free gift, to Brahmans. *Ins., Ced. Dts.*, p. 272, No. 100, and p. 288, No. 149. See *Cuddapah Gasr.*, p. 247, where it is pointed out that the local Śrōtriya mārāyas had their original grant confirmed by Tirumala I owing to their fear of losing their rights after Talikōta.

Poli.


847. 408 of 1911.—(Tamil.) On the east wall of the Varada-rājasvāmin temple in the same village. Records in Ś. 1204, Chitrabhānu, gift of two lamps to the temple of Karumāṇikka-Perumāl.

848. 409 of 1911.—(Telugu.) On the same wall. Records in Ś. 1482, Raudri, that the balipitha was presented by a certain Timmaṇa to the temple of Kariyamāṇikyarāya, for the merit of his uncle Ponna-nāyudu. See *Ins., Ced. Dts.*, p. 282, No. 134.


Pondalūru.

The following local records have been taken from *Mack. MSS.* and are in Telugu.


Pottappi.

This was the well-known headquarters of the Telugu-chōlas* from the eleventh century.

854. 434 of 1911.—(Telugu.) On the entrance into the Mūlas-thānēsvara temple. An unfinished record of the time of the Vijayanagara king Vīrapratāpā Sādāśivadēva-Mahārāya, date of which is lost. Registers a daśavanda charter granted to certain Reḍdis by Varadayadēva Chōḍamahārāja, son of Maṭṭa Pōchārajayadeva-Chōḍamahārāja and mentions the Mahāmanḍalēśvara Rāmarāju-Tirumalarajayadēva-Mahārāja (probably the same as Guttī Erra Timmayya dēva). This is the earliest of the Maṭṭa chiefs' records. 'Varadayya dug up an irrigation canal called Antarāṅgākālva at Pottappi, which was granted to him as an amaranāyakamī by Tirumalarāja. He was evidently the son-in-law of Kṛishṇadēva Rāya and reputed ancestor of the chief Maṭṭa Ananta, son of Yella, or Kōnaya Yella, who was the author of the kāṅkṣā yājñī. See Cg. 762 and Cp. 863-A-B.

855. 435 of 1911.—(Tamil.) On a slab built into the floor of the garbhagriha in the same temple. A damaged and incomplete record of the Chōla king Tribhuvanachakravartin Kulāṭtuṅga-Chōḷadeva (III), date of which is lost. Mentions a certain Madhurāntaka Pottappichōla Sītti-Araiyan. [He must have been, like the Nilagaṅgāraiyan, feudatory of Kulāṭtuṅga III.]

856. 436 of 1911.—(Telugu.) On the east wall of the Vēṅgōpāḷasvāmin temple in the same village. Registers in Ś. 1640, Vilambi, that Maṭṭa Komāra-Kāntarāju-Dēvachōḍa Mahārāju ordered the dilapidated nāsika (i.e., ṝukhanāsika) of the Gōpālāsvāmin temple at Pottappi, the headquarter of Pottappi-nāḍu in Siddhāvattam which was a subdivision of Udayagiri, to be renewed. See 854, 863-A and 863 for other Maṭṭa chiefs.

857. 437 of 1911.—(Tamil and Graṇthā.) On the east, south and north walls of the same temple. A much damaged and incomplete record of Manumasiddha, dated Ś. 1180, Kālayukti. Gives a list of birudas at the beginning. Mentions the Sōmēśvara temple. [Manma was the patron of the Telugu poet Tikkaṇa Sōmayājī.]

858. On a stone in front of the Gōpālāsvāmin Pagoda. Records that Guravarāja and Chinna Śiṅgarāja exempted in Ś. 1468,

* The Cuddapah Gazr. gives three inscriptions in this place, one dated in Ś. 1115Ś, the second dated in Ś. 1459 in the time of Maṭṭa Ananta, the author of Kākusthāvijayanu; and the third in Ś. 1643.
Prabhava, in the reign of Sadāśivarāya the local barbers from all taxes and duties. *Ins., Ced. Dts.*, p. 253, No. 44.

859. On a stone in the same pagoda. (Telugu.) Records that in Ś. 1640, Vilambi, in the reign of Maṭṭa Anantarasa Dēva Chōḍa Mahārāja, the Reḍḍis and Karṇams of the place granted two kuṇṭas to a stone cutter who carved the Gōpāla image. [This chief was, of course, later than the one referred to in Nos. 863-A and B.] *Ibid.*, p. 253, No. 45.

860. In the Śiva temple.—(Telugu.) Records that Varadarāśu and Yellamarāśu gave sixty kuṇṭas of land to certain people for digging a canal in the village in Ś. 1493, Prajōtpatti, in the reign of Sadāśivarāya. *Ibid.*, No. 46.


862. Near the ruined pagoda west of Pottappi. (Telugu.) A similar grant in the same date. *Ibid.*, No. 48.


**Pullampet.**

863-A. C.P. 3 of 1907–8.—A Telugu record of Maṭṭal Veṅkaṭa-rāmaraṇa in Ś. 1609, Vibhava.

863-B. C.P. 4 of 1907–8.—A Sanskrit record of the same chief in Ś. 1612, Pramōḍa. [From the genealogy of this we understand that five generations or roughly 125 years, passed between Pedda Ananta (author of the *Kākusthavījyamū*) and Veṅkaṭarāmarāju, thereby showing that the former lived about 1565.]

**Puttanavāripalli.**


**Rāghavarāsapuram.**

865. A Telugu P.G. in the hands of the local Brahmans. Records that Maṭṭla Veṅkaṭarāmarāja, son of Tiruvēṅgaṇātha-raṇa, gave in Ś. 1681, Bahudhānya, the village of Veṅkaṭarāghavapuram (named after his brother) to Brahmans in eighteen shares. *Ibid.*, p. 302, No. 188.

866. Another Telugu P.G. in the village. Records that Chalu Chalamala Jayarāmareḍdi, son of Awkumārareḍdi, gave to

*Rāmamāmbāpuram.*


*Rollamadugu.*


*Śēṭṭigunta.*

869. On a stone below the tank. (Telugu.) Records that Nallama Kṛiṣhṇamāreḍi paid to one Tirumalānāyaḍu, son of Kṛiṣhṇama, in Ś. 1606, Raktākshi, the value of the produce from the tank for digging a new tank at Kōttapalli. *Ibid.*, p. 282, No. 132. See also *Cuddapah Gazr.*, p. 245.

*Sēṣhamāmbāpuram.*


*Śiṅgamalā.*


*Sriṅivasapuram (Kotapalli).*


874. A Telugu paper grant in the hands of the local Brahmans. Records that Maṭṭa Tiruvēṅgalanātha Dēva Chōḍa

Śrīraṅgaṇarasupuram.


876. In the same hands. (Telugu.) Records that Maṭṭa Ven-kaṭarāma Rāja Dēvavāḷa Mahārāja granted the agrahāram for the annual rent of 20 Aparanji Chakrams to Allur Gaṅgādhara Sōmayāji in Ś. 1721, Siddhārthi. *Ibid.,* p. 262, No. 76, also p. 284, No. 139.

Tāḷḷapāka.

877. On a stone south of the village. (Telugu.) Records that Apparachintala Peddaçakkrarāju gave to God Tīruvēṅgalanātha in a certain Krōdhana one kunṭa of land in this village. *Ibid.,* p. 280, No. 129.

Taṅgāṭuru.

878. 431 of 1911.—(Telugu.) On a slab set up in front of the Ādikēśavasvāmin temple. A much damaged record of the Vijayanaagara king Dēvarāya I, son of Vīra-Harihara (II), date of which is lost. Mentions a pradhāni of the king.

879. 432 of 1911.—(Telugu.) On a slab set up near the ruined temple of Siddhēsvra in the same village. A much damaged record of the Kākaṭiya king Pratāparudradēva (II, 1295–1323), ruling at Oṛuṅgallupāṭṭana, dated Ś. 1237, Rākshasa. Seems to record a gift of voluntary contributions (magamaī) to the temple of Siddhanāthadēva at Taṅgāṭuru. [This inscription is given in *Ibid.,* p. 252, No. 43, and is more detailed. It says that the inhabitants of Pottappi Nādu granted the following taxes to the God:—(1) 4 kāśu on each buffalo-load; (2) 3 kāśu on each bullock-load; 2 kāśu on each bag of betel leaf, of other articles and grains.]

880. 433 of 1911.—(Telugu.) On a slab set up in the courtyard of the Kailāsanāthasvāmin temple in the same village. A damaged record dated Ś. 1328, Vyaya. Mentions Annā Reḍḍi and his son Mallā Reḍḍi. All the usual Reḍḍi titles are repeated at the beginning of the inscription. Annā Reḍḍi was the son of Mallā Reḍḍi, the younger brother of Vēma Reḍḍi of Addaṅki. Vēma was evidently the famous chief who fought against the Mahomedans, built the flight of steps at Aḥobilam and Śrīśailam, etc. [See 424 of 1911 at Lēpaka, 268 of 1897 at Amarāvati; *Ep. Ind.,*
Vema Rđđi of Addañki.  
Malla Rđđi (I)  
|  
Annä Rđđi  
|  
Malla Rđđi (II)  

Of these Annä Rđđi and Malla Rđđi are new figures first brought to light in this epigraph.

[The following records taken from Mack. MSS. are in Telugu.]


882. Another paper grant with the same person. Records that Matḍḷa Venkaṭa Rāmarāsu Dēvachōḍa Mahārāja granted 400 kunḍas dry field in Poli village and 100 kunḍas of paddy field in Munnur village in free gift to Shāḍḍarṣāna Īṣvar Sōmayājulu in 21 shares in Ś. 1682, Vikrama. Ibid., p. 269, No. 94, and p. 295, No. 168.

883. Another paper grant with the same person. Records that Matḍḷa Anantarāju Dēvachōḍa Mahārāja granted 8 kunḍas of paddy field, 20 kunḍas of dry field in Labanka village, besides money, to Sarasvati Sarvatōmukhayājulu, in Ś. 1654, Paridhāvi. Ibid., p. 270, No. 95, and p. 295, No. 169.


885. Another paper grant with the same person. Records that the inhabitants of Pottapināḍu and Pulugulanāndu gave an annual charitable contribution at 30 pagodas in Pottapināḍ and at 10 pagodas in Pulugulanāḍ, to Sarasvati Sōmayājulu in Ś. 1652, Sadhārāṇa. Ibid., p. 276, No. 97, and p. 296, No. 171.

886. Another paper grant with the same person. Records that Matḍḷa Veṅkaṭa-Rāmarāja granted 20 kunḍas of paddy field in different villages to the same scholar in Raudri. Ibid., p. 98, No. 98, and p. 296, No. 172.

Timmayyaḍapēlem.

887. A Telugu paper grant in the hand of Šrōtriyamḍār of the village. Records that Pullavole Rđđi and Karṇam granted

_Tiranampalli._


_Tiruvēṅgalanādharaḷupuram._

889. A (Telugu) paper grant in the hands of Pedutala Papamchutlu. Records that Maṭṭa Veṅkaṭarāmarāju, son of Tiruvēṅgalanātharāju, made an agraḥāram in the country of Pulugalaṇāḍ on the north of Pareyavaram and in the south of Pulavage lake in the name of his father and granted it in free gift to the Brahmans in 10 shares in Ś. 1679, Dhātu. Ibid., p. 299, No. 181, also p. 275, No. 110.

Ūṭukūr.

890. In the Nāgēśvara Pagoda. (Telugu.) Records the Sadāśivarāya exempted the tax on local barbers in Ś. 1484, Dundubhi. Ibid., p. 260, No. 67.

891. Near the Gaṇeśa temple. (Telugu.) Records that “Gunnaswami Kumāradu Śṛīrām” purchased 10 kuṇṭas of land in the village and granted it in Ś. 1428, Krōdhī, to Aḷagapperumāḷ, son of Śṛīraṅgarāju. Ibid., p. 260, No. 68.

892. A (Telugu) paper grant in the hands of Yerrapāpu Reḍḍi at Ūṭukūr. Records that the village of Obali became ruined and that Maṭṭa Veṅgalanāṭha Dēvachōḍa Mahārāja gave the headship of the village to one Nārāyaṇaṛeduḍi of Ūṭukūr with some additional endowments for populating and improving it in Ś. 1632, Virōḍhi. Ibid., p. 268, No. 91 and p. 293, No. 164.

893. A (Telugu) P.G. in the hands of the same. Records that in Ś. 1638, Jaya, the people of Taṅgatūru Rajyam and thirty-four towns issued a grant in Ś. 1638, Jaya, fixing a payment to Nārāyaṇaṛeredḍi and another at the rate of one “Purka” on each bullock load of the following goods:—Pepper, nuts, cotton, thread, wax, common seed, tin, lead, copper, sulphur; and also one visam on each load of the following goods:—Jaggery, tobacco, garlic, gunny, gingelly oil, tamarind, salt, rice, grains, etc., in the Pottappi and Puligula Nāḍus. Ibid., pp. 268-9, No. 92 and p. 293, No. 166.

_Vāsudēvavapuram._

894. A (Telugu) P.G. in the hands of Venkaṭanārāyaṇ at Vāsudēvavapuram (Yellagundā). Records that in Ś. 1630, Śukla, 83

*Mangamāmbāpuram (Velagachērla).*

895. A P.G. in the hands of local Brahmans. Records that Maṭṭa Kumāra Anantarāja made a portion of Lembākka, a new village called Vengamāmbāpuram, in honour of his mother in Ś. 1642, Plava, and gave it to fourteen Brahmanṣ in fourteen shares. There are four other copies of the same inscription, but dated in Ś. 1673, 1673 and 1691.

*Vellelavārikāṇḍrika.*


*Veṅgamāmbāpuram.*


*Yemmanūru.*


*Rāyachōṭi.*

900. 442 of 1911.—(Telugu.) On a slab set up in the courtyard of the Virabhadrasvarāmin temple. Records in Durukhi gift of the village of Mogapalampaḷḷi to a number of Śaiva priests to maintain 160 lamps in the temple of Virayadēva at Rāchavīti by an agent of Veṅkaṭādri Nāyaniṅgāru and the trustees.

901. 443 of 1911.—(Telugu.) On the base of the east gōpurā of the same temple. A damaged record of the Vijayanagara king Virapratāpa Vira-Achyutadēva Mahārāya, dated Ś. 1456, Jaya. Records gifts by Veṅkaṭādri Nāyaniṅgāru to the temple of Vīrēsvāra at Rāchavīti.

903. 445 of 1911.—(Telugu.) On the south wall of the central shrine in the same temple. A record of the Vijayanagara king Vira-Sadāśivadeva Mahārāya in Ś. 1484, Dundubhi. Records that Amarināyani Veṅgala-Nayaniṅgāru, the agent of the Mahāmāndalēsvara Jīllēla Raṅgapatirajayadeva-Mahārāja who was governing the Rāmadurgam-śīma, repaired the central shrine and the suganaśī of the Vireśvara (also called Vīrabhadradēva) temple for the merit of his master. [This chief like Nāgarājayaśevas of Mārkāpūr and Vontimīṭṭa was connected with the Aravī brothers by his mother's side.]

904. 446 of 1911.—(Tamil.) On a slab set up in the hamlet of old Rāyachōṭi near the same village. Records that Nīśāṇka-pratāpa Rāyadeva-Mahārāya, “lord of Karkatapura,” gave in Ś. 1155, Nandana, the village of Rāyanarāyanapputtēri which was named after himself to the temple of Janaṛdana-Perumāḷ built at Anḍappūr in Kīlai-Mārâyapāḍī, a district of Raṭṭapāḍikōṇḍaśōḷa-maṇḍalam, by a private individual.

SIDDHAVATTAM TALUK.

Boddecherla.


906. On a stone lying near the gate of the Anjanēya Pagoda. (Telugu.) Records that Velugōti Kumāra-Yāchamanāyaḍu of Veṅkaṭagiri re-established in Ś. 1662, Raudri, the pagoda in the village and granted some land in Turlapāḍu in the district of Veṅkaṭagiri. Ibid., p. 214, No. 3.

Bukkayapalli.

907. On a stone in the village. (Telugu.) Records that Gummaḍur Aupaladēva Mahārāya gave in Pramādhī to a dancing woman in Śripatikōṇḍasvāmi temple three tūms of dry land. Ibid., p. 495, No. 20.

Chenduvāyi.

908. On a stone in the Pagoda of Yellamma. (Telugu.) Records that the Reḍdies and Karnams of the place granted some land to Goddess Yellamma in Ś. 1694, Nandana, for daily worship. Ibid., p. 492, No. 13.

*Chintarājupalli.*


*Gaṅga-Pērūru.*


912. In a field south-east of the village. An undated grant of Naraśingaraṇya of Vijayanagar.


*Jonnavaram.*


*Koṇḍūru.*


*Koṭapāḍ.*

918-A. On a stone near the gate of the Āvula maḷe. Records that in Ś. 1500, in the time of Koṭapōṭi Bhakki Reḍḍi, the karṇam
and others gave six *kuntas* to one Bhima Reddi for the performance of *ānuḷaparupu*, i.e., worship of sacred cattle. See *Cuddapah Gastr.*, pp. 238–9 for very interesting details.

**Madduru.**

919. On a stone near the Bhairava pagoda. (Telugu.) Records that Pāparāja Kunda, the manager in the custom house at Siddhāvatam, granted the fees of the custom house at Madduru to God Ishṭākāmēsvara of Siddhāvatam in Ś. 1454, Khara, in the reign of Achyutadēva Māhārāya. *Ins., Ced. Dts.*, p. 494, No. 17.

**Mallināniṭṭāṇam.**


921. On a stone situated in a ruined pagoda. (Telugu.) Records that the Vipravinōdins and jugglers granted their allowance from the village to God Chennakēśava in Ś. 1496, Rākshasa. *Ibid.*, No. 16.

**Pennaḷērū.**


**Raṅgampalli.**


**Siddhāvatam.**


926. On a stone in front of the Yellamma pagoda. Records that Timmarasayya’s son granted a village in free gift to

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*I regret that a large number of paper grants of this place were copied and included in the list of epigraphs. But having once made the list and assigned the serial numbers I have not thought it advisable to omit them. Of these Nos. 928, 929 and 930 are in Persian. The rest are in Telugu.*

927. On a stone near the tank in the fort. Records that Tantrapatī Pōlināyadu, the prime minister of Ādirājendrā, constructed the Siddhēśvara pagoda in Ś. 1155. Ibid., p. 499, No. 31.

928. On the mosque of Bismalla on the rampart. (Persian.) Records that the mosque was built by Alam Khān in H. 1186. Ibid., No. 32. Abdul Alam Khān was Nawab of Cuddapah about A.D. 1755.

929. On a stone in the mosque of Sekkulla in the fort. Records that Mayana Alam Khān, the Subadar of Cuddapah, built it in H. 1184. Ibid., No. 33. See the previous epigraph.

930. On a mosque near the fort gate. Records that Sayud Mahomed, a darogar of Aurangazeb Padshah, built it in H. 1181. Ibid., p. 34.

931. On a stone in the Keśavasvāmi pagoda. Records that Attappa Nāyaṇḍu granted some land in Tikkala village to the deity in Ś. 1170 in the reign of Tikkarasa Gaṅgayyadēva. Ibid., p. 500, No. 35.

932. In the hands of Sayud Abdul Futta. Records that in Ś. 1529, Sarvajit, the people of the villages of Siddhāvāṭṭam district, gave 100 bigas of land to "Peerjadahsaib." Ibid., p. 501, No. 37.

933. With the same person. A grant similar to the above. Ibid., No. 38.


935. In the possession of the astronomers Appa Bhaṭṭu. Records that Fatti Singh, Kiledar, gave to Chandrasēkhāra Jōsyalu in 1636, Jaya, four kunṭas at Siddhāvāṭṭam. Ibid., No. 40.

936. In the possession of Naraśīṅgarāya. Records that twelve kunṭas of land in Boddecherla were given to Kannoji Bāpurāyardu by Matla Tiruvēṅgalanātha Dēvachōḍa Mahārāja in Ś. 1687, Parthiva. Ibid., No. 41.

937. A record of Matla Veṅkaṭṭadēva ordering the Reḍḍi and Karṇam of Kulakanāḍu Stma to continue the above. Ibid., No. 42.

938. A record of Matla Tiruvēṅgalanātha in Vyaya, continuing the above. Ibid., No. 43.

939. A record of Musalināyadu in Bahudhānya, ordering Goppūri Śūrrappa to continue the above. Ibid., No. 44.

940. In the possession of the same Naraśīṅgarāyalu. An orde of Veṅkaṭarama Rāja Dēvachōḍa in Bahudhānya to the

941. With the same. An order of Dodore Musalināyadu to Kopparti Timmaredḍi to pay twenty-three pagodas and four paṇams to Bāparāyaḍu from the revenue. *Ibid.*, No. 46.

942. With the same. The same Mussalman chief gives a grant to Naraśingarao in Pramāḍhi. *Ibid.*, No. 47.

943. In the hands of the same person. An order of Maṭla Kumāra Veṅkaṭa Rāghavarāju to Gōṭṭur Subbarāyalu to continue the grant of certain lands in Brāhmaṇappaḷḷi Agrahāram. *Ibid.*, No. 48.

944. With the same person. An order of the same Maṭla chief to Appalāchārīlu of Brāhmaṇappaḷḷi to continue the same. *Ibid.*, No. 49.

945. In the hands of the same person. Records that Jupullī Lakshma Rāyalu appointed Bāparāyaḍu to manage affairs on the former system in Yuva. *Ibid.*, No. 50.

946. With the same person. A record of the same chief giving twenty-four *gorrus* of land in the village of Poṅgūr to Kānajovi Bāparāyaḍu, in Ś. 1679, Bahudhānya. *Ibid.*, No. 51.

947. With the same person. Records that the same chief transferred his salary of 200 pagodas on Duttalūr and 50 pagodas in the Poṅgūr village in Yuva to Bāparāyaḍu. *Ibid.*, No. 52.

948. With the same person. Records that the same chief built a Pētah in the name of Appā Rao at Poṅgūr and divided the allowance of the Pētah between Appā Rao and another person. *Ibid.*, No. 53.

949. In the hands of the same Naraśingarow. Gift by the same chief to Bāparāyaḍu of the annual payment of 200 pagodas from several villages in Yuva. *Ibid.*, No. 54.


954. In the hands of one Chunchu. Records that Kanday Pōtunāyaḍu and Yellammanāyaḍu, etc., granted to Kadirayya in

955. In the hands of Nāgappareṇḍi. Records that the farmers and accountants of Jaṅgampalli paid certain money to Nāgappareṇḍi and another in Ś. 1708, Prabhava, to build the village of Mallappanpēta. *Ibid.*, No. 60.


958. With the same person. Sayud Amin of Siddhāvaṭṭam Sirkar confirmed the above. *Ibid.*, No. 63.

959. With the same person. Mir Rasul granted to the same person in II13, Sun, the village of Vīrayyappalli, for the Śrotriyam rent of five chakrams. *Ibid.*, No. 64.


963. With the same person. A record of Veṅkaṇṇa in Bahudhānya raising the above to six chakrams for the present year and reducing it to three for the next. *Ibid.*, No. 68.

964. In the hands of Gōpālabhaṭ and Śēshabhaṭ. Records that Abdul Ghani ordered in II72, Fasli, some persons to adjust their accounts. *Ibid.*, No. 69.

Takkolu.


Vārikunṭa.

Virūru.


Voṇṭimitta.

[Some scholars consider this place to be the Ėkaśilānagara of Poet Bommara Pōtaṇa, the author of the Bhāgavatam, while others identify it with Oragallu or Warāṅgal. The subject is one of fierce controversy to-day.]

968. 411 of 1911.—(Telugu.) On a slab set up near the eastern gopura of the Kōdaṇḍaramasvāmin temple. The Vijayanagara king Vīrapratāpa Sadāsivadēva-Mahārāja records in Ś. 1480, Kālayuki, that the village of Voṇṭimitta in the Siddhāvatam Śima of Udaiyagiri-rājya with its connected hamlets was granted to the temple of Raghunāyaka for offerings, repairs, festivals, etc., by Nāgarājajayadēva-Mahārāja, the son-in-law of Rāmarājaya-Guṭti-Yara-Tirumalalarājaya of the Āravīḍu family. This chief was either the founder of the last Vijayanagara dynasty or one of his four brothers Timma Rāja. For another inscription of Nāgarājajaya, see 161 of 1905 at Mārkāppt. See also *Ins., Ced. Dts.,* p. 491, No. 7. For the description of the Kōdaṇḍarama temple see Cuddapah Gazr., p. 237.

969. 412 of 1911.—(Telugu.) On a second slab in the same place. A record of the Vijayanagara king Vīrapratāpa Sadāsivadeva-Mahārāja, in Ś. 1477, Ānanda, Guṭti Tirumalayayadēva Mahārāja of the Āravīḍu family is stated to have been the prime-minister of the king. Gift of three villages including Pulupaṭuru in Pottapiṇḍu and of some wet land in Voṇṭi-mīṭa to the same temple. Below this is inscribed a record of Ś. 1705, Śobhakrit, registering gifts by certain Reḍḍis and Kārnams. See *Ins., Ced. Dts.,* p. 491, No. 8.

970. On a stone below the above. (Telugu.) Records that the Reḍḍis and Kārnams of 18 villages fixed an allowance of one pagoda for each to God Kōdaṇḍaramasvāmi in Ś. 1705, Śobhakrit. *Ibid.,* No. 9.

971. On a stone south of the above. Records that Peddanarasayya and Chinnanarasayya of Bōyanapalḷi fixed an allowance of 10 panams per year to the same deity in Ś. 1704, Śobhakrit. *Ibid.,* No. 10.
GANJÄM DISTRICT.

The Mack. MSS. contain a number of inscriptions under the heading of Ganjām which are not to be found in the departmental list. They are in the following Telugu books:

1. No. 535 (No. 14, C.M., 983).—Forty-seven inscriptions on copper plates. Five taluks specified in the fly leaf. The O. MSS. Library No. of the volume is 15–6–2. I have gone through the volume and included the inscriptions in the list, except in regard to a few villages which I have not been able to locate.

2. No. 616 (No. 18, C.M., 987).—One hundred and twenty-five inscriptions in Ganjām Province, Guṇṭūr and Nizampatam districts. It is a folio volume and has the Nos. 616 and Wp. 122 written with red pencil on cover. The Library No. of the book is 15–6–21. I have entered the inscriptions in their proper places, except in regard to two which I have not been able to identify.


A large number of these are not epigraphs in the strict sense of the term; because they are said to be copies of grants in the hands of the people of various agrahāras. The grants themselves are in some cases not in copper plates but in the form of title-deeds. Objection might be taken for the inclusion of these under the list of inscriptions; but having once made the list and having in view the identity of objects and the historic interest of these, I have retained them.

GENERAL.

Copper Plates.

1. C.P. No. 155 of Mr. Sewell’s List.—(Graham’s Plate No. I, discovered at Chicacole, now in Madras Museum.) This is an inscription of Nandaprabhaṇjaṇavarman, a king of Kalinga. “It is not dated, but it is decidedly ancient, and is probably pre-Chaḷukyan. The order is issued from the city of Sārapalli, to the Kuṭumbis at the village of Adeyavāṭa or Adeyavata, and records an agrahāra grant of that village,” to the Charanās or branches of the Dēvaraṭa gotra, for the benefit of a Brahman named Harischandraśvāmi. See Tam. and Sans. Ins., pp. 159–161, where it is edited. Also Ind. Antq., XIII, p. 48, and Vol. X, p. 243, where Dr. Fleet has summarised it.
2. C.P. No. 15 of Mr. Sewell's List.—(Graham's Plate No. II, now in the Madras Museum.) Records an inscription of Indravarma, king of Kaliṅga, of the Gaṅga family. "It is dated in numerical symbols, in the one hundred and twenty-eighth year of the victorious reign (of his dynasty), on the fifteenth day of the month Chaitra; the Śaka year is not given. The order is issued from the city of Kaliṅganagara, and records a grant of the village of Tāmaracheruva, in the district of Varāhavartani, on the occasion of an eclipse of the moon on the day of the full moon of the month Mārgaśīrṣa." See Ind. Antq., X, p. 243; Tam. and Sans. Ins. and Ind. Antq., XIII, p. 122.

3. C.P. No. 157 of Mr. Sewell's List.—(Graham's Plate No. III, now in the Madras Museum.) This is another record of Indravarma, of the Gaṅga family. "It is dated in numerical symbols, in the one hundred and forty-sixth year of the victorious reign of his dynasty on the twelfth day of the month Māgha; the Śaka year is not given. The order is issued from the city of Kaliṅganagara, to the Kuṭumbis at the village of Talamula, in the Korosōtaka Pañchali and records a grant of that village on the seventh day of the month Māgha." Ind., Antq., X, p. 243, No. 3; Tam. and Sans. Ins., pp. 164—66, and Ind. Antq., XIII, p. 122.

4. C.P. No. 158 of Mr. Sewell’s List.—(Graham's Plate No. IV.) This is an inscription in Sanskrit, of Dēvendravarma, son of Ananta-varma of the Gaṅga family. "It is dated, in words, in the fifty-first year of the victorious reign of the Gaṅga vamsa. The order is issued from the city of Kaliṅganagara, to the Kuṭumbis at the village of Tāmaracheruva, in the district of Varāhavartani, and records the grant of that village on the occasion of an eclipse of the Sun." See Ind. Antq., Vol. X, p. 243, No. 4; Ibid., Vol. XIII, p. 273; and Tam. and Sans. Ins., pp. 167—70.

5. C.P. No. 159 of Mr. Sewell’s List.—(Graham's Plate No. V, now in the Madras Museum.) This is an inscription of Satyavarma, son of Dēvendravarma, of the Gaṅga family, and king of Kaliṅga. "It is dated, in words, in the fifty-first year of the centuries of years of Gaṅgēyavamsa; the Śaka year is not given. The order is issued from the city of Kaliṅganagara, to the Kuṭumbis at the village of Tāruga in the district of Galēla and records the grant of that village on the occasion of an eclipse of the sun." See Ind. Antq., Vol. X, p. 243, No. 5; Tam. and Sans. Ins., p. 168.

6. "The Chicacole Plates of Dēvendravarma." These plates which were discovered at Chicacole by Graham, with the previous five plates and which were long missing, form a record which is not very correct in Sanskrit. They record the grant of the village of Popaṅgika in Saraumantamba, a subdivision of Krōṣhtukavartani as an agrahāra to six Brahman teachers who resided at
Kalinganagara and who belonged to the Chandaoga school. The grant was made by Devendravarman, son of Gunarnava, on the eighth tithi of the bright fortnight of Magha, during the Sun’s progress to the north (in the one hundred and eighty-third year of the dynasty). Another date is given as the twentieth day of the month of Sravana, which is subsequent to the first by several months. Owing to the uncertainty in which the Gaṅga era is still involved, nothing can at present be said about Devendravarman, the son of Gunarnava, but that he must be distinct from Devendravarman, the son of Anantavarman, and that the name Gunarnava occurs twice in the list of the ancestors of Chādagaṅga of Kalinga. See Ep. Ind., Vol. III, pp. 130—34.

7. C.P. No. 214 of Mr. Sewell’s List.—In the Collector’s office, Ganjam. Records a grant of two villages bringing an income of four palas in silver to a Brahman of the Kāṣyapa gotra, during an equinox, by Mahārāja Prithvīvarmadēva, ruler of Kalinga, of the Gaṅga dynasty, son of Mahendravarmadēva, worshipper of Śiva on the Mahendrāchala mountain, while seated on his throne in Kolāhalapura (Kolar). [The donee was a student of the Vaiṣṇava Veda, the Kanva Sākhā and belonged to the five-fold pravara of Bhārgava, Chāyana, Apanavāna, Auruva and Jamadagni. He is called a Bhaṭṭapatra (cf. Rājaputra) and the inscription is written by the Sandhivigrhaṁ “minister of peace and war”. See Ep. Ind., IV, pp. 198—201. Kiellhorn attributes the epigraph on palaeographical grounds, to the twelfth or thirteenth century A.D.]

8. C.P. No. 215 of Mr. Sewell’s List.—In the Collector’s office, Ganjam. (Uriya.) Records grant to the deity of the temple at Pūri of three villages by the Zamindar of Tārla in the reign of Mahārāja Vīrakṣavadēva, by permission of Harischandradēva. Mr. Sewell identifies the king with the sovereign of Orissa of that name who ruled from 1736 to 1773.

9. C.P. No. 216 of Mr. Sewell’s List.—In the Collector’s office, Ganjam. (Magadhi.) A record in the reign of a queen Daṇḍimahādevi who succeeded her husband (her son probably being a minor), and who gave a village named Gorasambha in the southern Kōsala country to a Brahman of the Kāṣyapa gotra. See Ep. Ind., VI, pp. 140—42, where Dr. Kiellhorn edits the inscription. He says that the language is Sanskrit, and the characters “In the northern alphabet peculiar to eastern India.” The Queen’s edict is addressed to her Sūmantas, Mahārājasya, Antaraiṅgas, Kumāramātyas, Upārikas, Vīshayapatīs, etc., of the Artaṇi Vishaya, and is to the effect that she gave the village of Gajrasambha in Dakṣinakṣala in Koṅgaḍa Manḍalika, for the merit of her parents to Purushottama Bhaṭṭar of the Kāṣyapa gotra, Vaiṣṇava-charaṇa and Kanva Sākhā. The queen was then at her camp of victory at Guhesvarapatāka.
10. C.P. No. 217 of Mr. Sewell’s List.—In the Collector’s office. A record of queen Daṇḍimahādevi, the donor of the previous epigraph. The language of the grant is in Sanskrit and the characters in the style of the north-east India like the Nāgadām Plates of Vajrahasta (Ś. 979), the Būgada plates of Mādhavavarman, etc. The record gives No. 180 as the year of its issue. Dr. Kielhorn takes this to be the number of the Samvat year, but the plate itself is modern. The inscription gives the genealogy of the queen and says that, while staying in her camp of victory at Guhēśvarapatākā, she issued an edict to the chiefs and officers of Kōṅgōḍamandales, that she gave, on the occasion of Saṅkrānti, the village of Villa to her minister Dhavala, and that he gave it in the fifth of the dark half of Mārgaśira of year 180 to a number of Brahmans. Kielhorn identifies Kōṅgōḍa with Hieun Tsiang’s Kong-u-t’o, “somewhere between Kuttack and Aska,” but it has been palæographically objected to. See Ep. Ind., Vol. VI, pp. 133–40.

11. C.P. No. 218 of Mr. Sewell’s List.—(Discovered by the late W. DeN. Ramus, Esq., Assistant Commissioner, Salt Revenue, on the bank of a river in Chinna Kimedi Malias and presented by him to the Madras Museum. See the inscriptions of Madras for details.)

ASKA TALUK.

12. A C.P. of the time of Śaśāṅkarāja. Originally in the Collector’s office, Gaṅjām, and now in Madras Museum. A record in the Sanskrit language but in the alphabet which is the “acute-angled type with nail-heads and which forms the transition from the Gupta to the Dēvaṅgari.” Dated in Gupta Samvat 300 (A.D. 619–20). Mahārāja Mahāsāmanta Sainyabhīta Mādhavavarman II, son of Yaśōbhīta and grandson of Mādhavarāja I, of the Śailōdbhava family, who was a feudatory of Śaśāṅka-Mahārāja (king of Kārnasvarṇa and the murderer of Rāṭyavardhana, the elder brother and predecessor of Harsha of Tanesvar), issued an order from his camp at Kōṅgēḍa, granting to a Brahman the village of Chhavalakkaya in the Kṛishṇagiri with Nīlagiri or Puri in Orissa. Kōṅgēḍa is referred to in Daṇḍimahādevī’s Inscriptions (See No. 3). The only other plate regarding the family of the present epigraph is the Būgada plates of Mādhavavarman Sainyabhīta, but the latter is palæographically much more modern and therefore a grant of a later prince of the dynasty. See Ep. Ind., VI, pp. 143–46.

13. C.P. No. 4 of 1914.—A record of the Eastern Gaṅga king Māhārāja Indraravarman, son of Dānārnava, in Sanskrit (Telugu), dated in Paurnami, year 149, Pushya, Di. 20. Records the gift of the village of Bhukkukūra-Chchhēḍa in Kuraka-Rāṣṭra, to a certain Bhavadhattaśarman of Trilīṅga, by the king, whose capital was at Dantapura.
Connected by tradition with Asoka to whom the following epigraph is falsely attributed. The following is in Aska zamindari.

14. 186 of 1913.—On a stone built into the floor of the Tiruvvidēs-vara svāmi temple at Aska. (Uriya.) Records (says Babu Sasi Bhusan Palit) that the temple was constructed or dedicated on 100 Samvat, Kanya, fifteenth day, a date which is disproved by the modern nature of the characters. [The temple is said to have been built by Asoka. “The Aska estate originally formed a part of the Aska Zamindari; the latter was dismembered during the Moghul Government of the Northern Circars, 1560 to 1753, upon the death of Ramrowt Row, the last Zamindar, and divided amongst the neighbouring Atagadah.” Madras Manu, III, p. 46.]

Budagulo.

15. 187 of 1913.—On the Boyrane-Kallikōta road. (Telugu, Sanskrit and Uriya.) A record of Mahammanḍu-kulli Kuḍupā Nijām Padasa (i.e., Muhammad Quli Qutbshah 1581—1611), dated in Ś. 1512, Virōdhi, Chaittra, first fortnight, 10, Thursday. Records that a general of the king named Sayud Sāha Sūkaralli Mōhana Parītu who was in command of the 84 forts of the Āndra Trilinga-madhya country (conquered by Muhammad Quli) dug a tank on the west bank of Lāṅgulya river called Śīṅgasāgarāma evidently in honour of the then Gajapati ruler Narasimha or Śīṅgabhūpāla. The record says that Narasimha belonged to the lunar race and Sālva family and ruled over Utkala, including Rajamendry Kalinga and Saurāshtra countries. He was moreover a relation of Bāhu-balendra, apparently a chief who lived after Mukundadēva usurpa-
tion which took place in 1551.

Chaṅcharāpalli alias Mulkitadēvipuram.

16. A title-deed in the hands of the local people, dated in the fifty-fourth year of Vīrakēśvaradēva, Mēsha 10, Vaiśākha Śuddha 3, Monday, gift of the village to Vidyākaradās by Marakatadēvi; the chief queen. Local Records, Vol. 59, pp. 267–68. [According to the list of Orissa kings given in Mr. Sewell’s Antiquities ‘Bir Kisor Deva’ ruled for 37 years from 1736 to 1773 or, according to another version, from 1743 to 1786. It was in his time that the Mahrattas established their rule over Orissa.]

Chandramahādēvipuram.

17. A title-deed of the sixty-fourth year of Vīrakēśvaradēva Mahārāja, Mīnām 8, Phālguna, Śuddha 10, Monday, relating to gift of a village to Lōkanāṭha and five others by the queen of Kṛishna Śīṅgadēva of Dhārakōṭa. See Local Records, Vol. 59, pp. 302–04, and note to No. 16.

19. A record of the twelfth year of Mukundadēva, Vrishabhā 3, Prabhava, Vaisākha Śuddha 7, Thursday, recording deed of sale of the above land by Gōvinda Tiṣyāṭi to Ghaṭṭa Rāmadās Pantulu. Ibid., pp. 308-09. [Was this Mukunda dēva the usurper or one of the later chiefs of Khurda?]

Dayānidhipuram.

20. A grant of Śrī-Virapurushottama alias Bhīmadēva Mahārāja, in Samasta 37, Kārttika 9, Ashaḍhā Śuddha 15, Thursday, Lunar eclipse, to “Śrīgāri,” of a village for himself and 13 other Brahmans. Mack. MSS., Book XIV, 15-6-2. [The date of neither of the two Purushottama dēvas 1479-1504 and 1607-28 agrees with the present record. It is doubtful whether Samasta refers to the regnal year or an era.]

21. Another grant of the same, in Samasta 44?, in Mēsham 30, Vaisākha Śuddha 7, Wednesday, to the people of Viśvambara-bhūmi, henceforth called Purushottamapuram. Ibid. See note to the above.

Dharmarājapuram.

22. A grant of Virāśri-Virādhivīra-Śrī-Kālapāsaḥandadēvara, in fourth year, Kumbha 17, Pushya Śuddha 15, of the above village to Vāmadēvāchārya Bhaṭṭamiśra, who was to give 11 shares to 11 other Brahmans. The plate is said to bear the seals of conch and chakra.

23. A grant of Śrī Dharmadēva Rāja, of some lands in the village to Trilōchanā Mahāpātra, son of the above donee in his third year, Kārttika Śuddha 5, Thursday. Ibid.

Ghāsipalle.

24. A record in Samasta 39, of Viśadēva Mahārāja, Tulā 5, Kārttika Śuddha 10, Tuesday, recording the gift of the village to three men by Aska Daṇḍapāṭi Nālavamsarāju Dhārakōṭa chief Purushottama Śīṅghadēva. See Local Records, Vol. 59, pp. 311-12. [The family of the Dhārakōṭa chiefs claim to be descended from Naḷa. The founder of it, Śobhachandra Simha, is said to have

* This is the seat of an ancient Zamindari, adjoining Bdaguda on the north and Goomsur on the east. It was originally a part of Khidishingsy Zamindari, alleged to be founded by Sobab Chandra Singh in A.D. 1168-1206. It became a separate Zamindari in 1476, when “Boliyar” Singh divided the original estate into four divisions. See Madras Manual, III, pp. 269-70.
come from Jaipur and settled in Ganjām in the eleventh century. The estate of Kedi Singhi which he founded became divided in 1476 into four estates of which Darakōṭa was one. Purushottama was evidently one of the chiefs of this estate.]

Gōpālakrisūnapuram.


26. Records in the seventeenth year of Divyaśiṅgadēva Māhārāja, Kumbha 18, Śuddha 14, Tuesday, gift by Rāmachandraśiṅga Rāja to Nilāmbaradāsa in accordance with the desire of his grandmother. Ibid., p. 305. [The king referred to here was evidently the first of the two Dirb Singh Dēvas who respectively ruled from 1692–1715 and 1786–98.]

27. Records in the same date another gift in accordance with the grant of Vīrakēśvaradēva’s in Mesha 4, Pramāḍītha, Vaiśākha Śuddha 2, Friday, to Ghaṭṭa Gōpālakriṣṇama Pantulu. Ibid., p. 306. See note to No. 16.


29. Records in the reign of the same ruler, Samasta 61, Mīnām 28, Adhikachaitra Bahula 7, Friday, sale of land to the above by Naraharidās of Dhārādēyipuram in Ārugaḍa Rājya. Ibid., pp. 315–16. [If we take 61 to be the regnal year, we find inconsistency between this and the usual version as, according to the latter, he ruled only for 43 years from 1743 to 1786.]

30. Records in the reign of Divya Simha Māhārāja, Samasta 17, Kumbha 18, Śukla 14, Tuesday, gift of land to Nilāmbaradāsa, son of Kapiladās, of Vīrabalabhadrapuram in Vaiḍiśārāja (?) by Dhārakhōta chief Rāmachandra Šiṅgadēva’s consent. Ibid., pp. 315–17.

31. Records in Samasta 71 of Vīrakēśvaradēva, Pramāḍītha, Mēshām 4, Vaiśākha Śuddha (?), Friday, sale of land to Krishṇama Pantulu by Simharatha, a Mahājana of Dhārakhōta Nārāyaṇapuram. Ibid., pp. 318–19. See note to No. 29 above.


33. Records in Samasta 38 of Vīrakēśvaradēva (1743–86); Tula 2, Āsvīja Śuddha 11, Tuesday, sale of land to the same donee. Ibid., pp. 320–25.
Gudiṣāṭha (Gudisoro?).


Harikṛishṇapuram.


Jagannāṭhapuram.

37. A C.P. grant of Vīraśri-Jagannāṭha alias Bhīmadēva Rāja in Kumbha 22, Phalguna-Suddha Daśami, Wednesday. Records that he gave various lands, gardens, etc., in a number of villages to “Chikkalupala” Jōśya. Ibid., No. 7.

38. A grant of the same king in Tula 12, Kārttika-Śuddha 15, Sunday. Records the gift of the village in 16 parts to one Gaṅgādhara. The village is said to be east of Viśvanāṭhapuram, west of Patripuram. Ibid.

Jagannāṭhapuram (near Guṇṭupadu, Dhrāpakōta).

39. Records in the reign of Mukunda Dēva, Samasta 14, Vrisha-bha 29, Āśādha Śuddha 12, Friday, gift of land in Guṇṭupadu to Anamapādi Gāru by Dharakōta chief Jagannāṭha Śiṅga Raja on condition that he was to supply two gold sacred threads during two full moons. Loc. Rec., Vol. 59, pp. 326–7. Was Mukundadēva the Khurdā chief who ruled from 1692 to 1715?

Jagannāṭhapuram (near Śaśapuram).


Kamalādēvīpuram.

Kaṭṭagada ("Kuṇjavihāripuram alias Kāṭhaguha").

42. Records in the eleventh year of Mukundadēva Rāya, Tulā 24, Kārīṭika-Śuddha 15, Thursday, gift of the village to Gopīnātha Mahāpātra, son of Trilōchana Mahāpātra, and grandson of Dibbaśīṅga by Kuṇjavīhari Śīngadēvarāju. Loc. Rec., Vol. 59, pp. 265–6. [This Mukundadēva was evidently the man who ruled from 1664 to 1692, according to Sterling.]

43. Records in Sam. 68 of Vīrakēśvaradēva, (1743—86), Tulā 9, Āśvija śuddha 15, Friday, gift of land to Ānanda Sāntarao by the same donor. Ibid., pp. 269–70. See Nos. 29 and 30 above which seem also to show that Samasta should not be taken as regnal year.

Kāyirāpalli (Kadirāpalli?).

44. Records in Samasta 58 in the time of Vīrakēśvaradēva Mahārāja, Mīnām 7, Phālguna Śuddha 13, Monday, the issue of a title-deed of the village to Bhayīgō Mahāpātra, by Kuṁśha Sing of Dhārakōṭa. Ibid., pp. 301–2. [Was Kuṁśha Sing the Uriya scholar who had the Mahābhārata translated into Uriya verse?]

Kāyira Rāmachandrapuram (Kora Rāmachandrapuram).


Kīrākhagrahāra.

45. Records in Samasta thirty-seven, in the reign of Vīrakēśvaradēvā (1743—86?) Simham 14, Bhādrapada Śuddha 15, Friday, sale of the village to Purushōttama Mahāpātra for Rs. 220–4–0 in the presence of the Brindāvana deity. Ibid., pp. 309–11.

Kirtipuram alias Raṇēndrapuram.

46. Records in Samasta 37 in the reign of Vīrakēśvaradēvā, Makara 1, Māghabahuḷa 30, Friday, gift of land to Madhupurahāraṇa Gāru by Raṇēndraśīṅgadēvā Raṇu (Dhārakōṭa chief?). Ibid., pp. 276–9.

47. Records in the thirty-seventh year of the same king, Kumbha 17, Phālguna Śuddha 15, Monday, sale of land to Sarva-vāhanapād and Kuṁśha Paṇḍa. Ibid., pp. 280–4.

48. Records in Samasta 41 of Śrī Vīrakēśvaradēvā, Mēsha 30, Vaiśākha Śuddha 3, Saturday, gift of land (Dāvugāvundi, renamed Raṇēndrapuram) to Nāraṇyānakōṭa and three others by Raṇēndraśīṅgadēvā Rāja, the Chief of Dhārakōṭa. Ibid., pp. 285–8.
Kāṇḍadēvula Rāyaśingapuram (Rasimhapuram).


**Padmanābhapuram.**

50. A grant of the village of Ekkalarēvu newly called Padmanābhapuram to Nāgalakonḍavāmana and his son Rāmabhaṭṭu by Padmanābhendradēva in Samasta 18, Vrischika 17, Mārgaśira-Bahula 30, Wednesday. The record says that Vāmana lived for sometime and then his son Rāmakṛishṇa sold it to others. *Ibid.*


**Pāṇchaśingipuram (Bhāriguḍa).**


**Purushottamapuram (Gaṅgāpuram).**

53. Records in the reign of Mukunda Dēva, in Samasta 15, Āśadhā Śuddha 2, Wednesday, Mithuna 13, gift of the village of Purushottamapuram to its mahājanas by the Dhārakōṭa chief Purushottama Śiṅgadēva. *Ibid.*, pp. 299—301. [Mukunda Dēva was evidently the predecessor of Dibba Singh I, who ruled from 1664 to 1692.]

**Rājendrapuram.**


**Rāmakṛishṇapuram.**


**Śvarnadēvipuram.**

56. Records in the reign of Śrī Vīraṇēśvaradēva, in Samasta 4, Karkaṭaka 12, Śrāvaṇabahula 5, Friday, lunar eclipse, gift of the
village to Mārkaṇḍāchārya Praharāja, son of Trilōchanāchārya and grandson of Vāmadevāchārya, by the Cherugāda chief Kripāsindhu Dēvarāja Gāru. See Loc. Rec., Vol. 59, pp. 338--40. Cherugāda was one of the four estates into which the Khedi Singi estate became divided in 1476.

BERHAMPUR TALUK.

Bontomundali.

57. A C.P. recording gift to Viśvanātha Sāmanta Rāya of the above village by Pedda Padmanābhadevara Gāru. Mack. MSS., Bk. XIV.

Dabharu Purushottapuram.

58. Records that in Sam. 58 (?), Kumbha 28, Phalguna-Śuddha 7, Wednesday, Viśrātri-Purushottama Anaṅga Bhīma Dēva Kēsari built the village anew and gave it to Brahmans, under the new name. Ibid.

Deviliyapada.

59. Records that king Padmanābha Anaṅga Bhīma Kēsari, in Sam. 5 (?), Makara 15, Māgha 12, Friday, renewed the grant of the above village to Narasimhapādi in place of the original donee, his father. Ibid.

Dēvipuram.

60. Records that Padmanābha Anaṅga Bhīma gave to Dharadhara Vāhanapati a number of villages under the name of Dēvipuram in year 18, Karkaṭaka 1, Āśādha Bahuḷa 1, Tuesday, Saṅkrānti. Ibid.

Dhānyarāsi.

61. Records that in year 45 (?), Vṛshabha 4, Jyeṣṭha-Bahula 13, Purushottama Mahārāja demanded from the people of the above village tax for the occupation of more lands in Īṣānya direction. A list of people owning the lands is given. Ibid.

Gōvindapuram.

62. A C.P. recording gift of the village to a Brahman who was the court physician of Śrī-Mātaṅgadēya Mahārāja in Ś. 1528. Ibid.

Jagannādhapuram.

63. A C.P. recording that Jagannāthatēva Dhātri gave in Sam. 2, Simha 8, Bādrapada-Śuddha 15, Monday, in lunar eclipse, the village of Bhimapuram with the new name of Jagannāthatēpuram, to one Raghumīśrā. Ibid.

Jaugāda.

64 to 76. 84 to 96 of 1909.—On a rock in the hill at Jaugāda. (Pali) Edict of the Mauryan Emperor Dēvānām Piye or Aśoka.
These were prepared for a revised edition of Vol. I, of Corpus Inscriptionum Indicarum, pp. 17–20. For an excellent bibliographical notice of the inscription and place, see Antiquities, Vol. I, pp. 4–5. For the latest work on the subject see Vincent Smith’s Edicts of Asoka 1909, pp. 59–61.]

Kabatamundali.

77. A C.P. which records that Ananta Anaṅga Bhīma Dēva Kēsari gave in Samasta 2, Vrishabha 17, Sunday, to Dharādhara Vāhanapati, the above village. Ibid. See No. 60 above.

Nongolodeyi.

78. A C.P. recording that Vīrēśvaradēva gave in year forty-five, Kanyā 10, Āśvija Bahula 10, Jayavāram, the above village to Śrīdhara Mahāpātra. The price of the land is said to be 3,000 (Rupees ?). Ibid.

Pitāmbarapūr.

79. A C.P. which records that in Samasta 14, in Mituna 18, Āśādhṇa Śuddha 7, Tuesday, Śrī-Vīra-Pitāmbara Anaṅga Bhīma Dēvara Kēsari Mahārāja gave his name to Gōpināthapuram, and gave it in charity to the people. Ibid.

Vijayapadmanābhapūr.

80. A grant of Padmanābha Anaṅga Bhīma, dated in Samasta 5; Mīna 29, Vaiśāka Bahula 1, Wednesday, and recording the gift of Laḍḍigam and a few other villages, under the new name of Vijayapadmanābhapuram, to Prabhākhara Bhaṭṭamiśra and Bhavīnikidāsa. Ibid.

CHATRAPUR TALUK.

Bhāgirathapuram.

81. A record of Vīra Śrī Durbha Śiṅga in Samasta 31, Vrishabha 30, Jyēshṭa 15, Thursday, lunar eclipse, relating that the Humma chief Śūra Śrī Bhagtratha Samanta Mahāpātra gave the village to Harinātha, in expiation of his son’s death and for the increase of the family. See Loc. Rec., Vol. 59, pp. 197–98. [Durbah Śiṅga was perhaps the Kurda chief who ruled from 1692 to 1715.]

Balaṅṅikēśavavrapura Agraḥāram.∗


Biridikōta.

83. A grant of land in the reign of Vīrakeśvaradēva Mahārāja in Samasta 52, Mithuna 10, Āśādhṇa Bahula 10, Sunday, to

∗ Spelt Balakēśavapuram in Postal Directory, 1893, formerly in the Ganjam taluk.


*Divyaasingapur (Durhaasingapuram).*


*Gobba.*

The following epigraphs have been taken from *Mack. MSS.*, Bk. XV (Oppert's No. 15–6–12) :

90. Records that Maharathna-Mahapatralu gave in Samista 68, Mesham 12, Vaishakha Bahula 10, Sunday, some lands to Anandamahapatra. (Signed Maharathna-mahapatralu.)

91. Records that Maharathna-mahapatralu gave in Samasta 57, Makara 14, Magha Sudhha 9, Wednesday, some lands to Anandamahapatra. (Signed Maharathna-mahapatralu.)

*Humma.*

92. A record of Virakesvaradева (1743–86) in Samasta 51, Mina 10, Phalguna Sudhha 10, Wednesday, relating sale of 100 bharanas of land by Sri Rama Chandra Samantaraya Mahapatra to a person for Rs. 925, in the Mokassa of Humma, on condition he was to pay a tax of Rs. 8 to Government. *Ibid.*, No. 40.


95. Records that in the tenth year of Balabhadra (1656—64?), Kumbha 25, the brother of Jagannātha Sāmantarāya Mahāpātra gave 60 bharānas to Narahari “Chod-Rao.” *Ibid.,* No. 43.

96. Records in the reign of Vīra Śrī Gadādharaṇadēva, Samasta 28, Vṛiśhabha 5, gift of 50 bharānas to Mukunda with the consent of Viśvēṣvarabāhu Sāmanta Mahāpātra. *Ibid.,* No. 44.


98. A record of Vīra Śrī Rāmachandradēva Mahārāja in Samasta 12, Makara 25, recording gift by the same chief to Kripāsindhu Mahāratha. *Ibid.,* No. 46. The king was apparently the same as he who ruled from 1727 to 1743.


*Kamalādēvipuram.*

104. Gift of the village of Virasapuram under the new name of Vijaya Vinākshapuram by Kallikōda Rājayātipati Śrī Naḷināksha

*According to the Postal Directory of 1893 it is in Ganjām taluk, in the post town of Kallikōda. Ganjām is now in Chatrapur taluk.*

**Kēsavapuram (Kēsapūr?)**


**Lokanādhapuram.**


**Nārāyaṇapuram.*


**Raghuṇāḍapuram.**


**Rāmachandrapuram.**

110. A record of Mukundadēva in year 5, ... twenty-fifth day, Vaiśākha Śuddha 15, Saturday, relating that the Aragaḍa Rājyaḍhipati Śrī Harichandana Jagadēvagāru gave the village in thirteen parts to the Brahman Purushottama Bhaṭṭa and others. *Ibid.*, p. 233.

**Rambha.**

The following inscriptions have been taken from the Mack. MSS., XV, No. 15–6–12:

111. A record of Gajapati Gauḍēśvara Vīrakēśvaradēva in Samasta 32, Mēsham 3, Vaiśākha Śuddha 15, Saturday, relating

* There are at least seventeen villages of this name in the Ganjam district—four in Aska, two in Berhampur, etc.
gift of land to a person of Purushottamapuram in Guruvay Rājya in Krishnaprasarakota under the new name of Charanapuram.

112. A gift by Mahāratha Mahāpātralunigāru.

113. A record of Vīra Śrī-Mukundadēva in Samasta 10, Kumbha 19, Śuddha 5, Friday, relating gift of a village to Jagannātha Rauth.

114. Records that Vīrakēśvaradēva gave in Samasta 52, Vrishaba 5, Jyēṣṭha Bahula 13, Friday, a piece of land for a person for holy bath in the Godāvari.


117. Records that Śrī-Mukundadēva gave some land to Nārayanaḍaśa at Raṅga-grāmam (Rambha-grāmam?) in Samasta 5, Mēsham 19, Jyēṣṭha Bahula 7, Friday.

118. A record of Śrī-Mukundadēva in Samasta 14, Vrishika 27, Ashāḍha Bahula 12, Friday, making a gift to Gaṅgādaradāśa, Pātāmbaradāśa.

119. Records that Vīrakēśvara gave in Samasta 22, Mēsham 24, Vaiśāgha-bahula 2, Wednesday, some land to Naraśingapanda.

120. Gift of land by the same king in Samasta 17, Karkaṭaka 42, Śravana-bahula 30, Tuesday, to Jōgimalk in Rambha-grāmam.

121. A record of Vīrakēśvara in Samasta 48, Vrishaba 2, Vaiśākha 12, Wednesday, relating gift to Nārayanaḍaṃ.

122. A record of Śrī-Mahāratha Mahāpātra in Sam 69, Kumbha 22, relating gift of the temple lands to Raghunātha-panda for service therein.

123. A gift by the same king to Gopinātha Subuddhi in Samasta 59, Mīnām 6.

124. A record of the same king relating gift to Bompa Sapu in Samasta 73, Mīna 10, in Rambha-grāmam to Dadhiyāhanasvämi.

125. A record of Vīrakēśvara, dated in Samasta 60, Karkaṭaka 8, Śravana Śuddha 1, Friday, relating gift of land for Balavēṅkaṭēśvarasvämi in Rambha.

126. Records that Mukundadēva Mahārāja gave in Samasta 3, Makaram 3, Māgha-bahula 2, Wednesday, some land to Bhagavān-panda.

127. Records that Mahārathamahāpātra gave in Samasta 21, Vrishabham 10, some lands to Gopinātha-Subuddhi for God Chandraṣekharasvämi’s worship.
128. Records that Mahāratha-mahāpātra gave in Samasta 71, Tula 11, some lands to Puripanda for God Balaṅkēśvarasvāmi's worship in Rambha village.

129. Records that Mahāratha-mahāpātralu gave in Samasta 33, Dhanus 18, some lands to Nārāyaṇapanda for Dadhvīhanasvāmi's worship in Rambha village.

130. Records that Śrimahāratha mahāpātra gave some land to Bhagavānpanda in Rambha village.

131. Records that Vīra-Śri-Rāmachandradēva Mahārāja gave in Samasta 14, Kumbha 16, Chaitrabahula 9, Saturday, some lands to Mahājana Bhagavān Tiyaḍu (Yatiyaḍu?) of Dharmaśaranaṇapura.

132. Records that Mahāratha-mahāpātruḍu gave in Samasta 37, Kumbham 14, some lands to a yati.

133. Records that Vīrēśvaradēva Mahārāja gave in Samasta 59, Mēsha 4, Vaiśākha Śukla 7, Monday, some lands to Pindak Yatiyaḍu. (Sd. Mahāratha-mahāpātruḍu.)

134. Records that Mahāratha-mahāpātruḍu gave in Samasta 22, Makaram 3, some lands to Ānanda Śaṭhapaṇktī.

CHICACOLE TALUK.

Araśavilli.

135. 387 of 1896.—(Telugu.) On a slab built into the wall of the Prākāra of the Sūryanārāyaṇa temple. The Gaṅga king Ananta
varmadēva (1074—1146) records in Ś. 1068, seventy-second year, the gift of a lamp. [This was the last year of the king.]

136. 388 of 1896.—(Telugu.) The Gaṅga king, Anantavarmadēva records in Ś. 1069, seventy-second year, the gift of a lamp. See note to the above epigraph.

137. 389 of 1896.—(Telugu.) On another slab in the same place. Records in the fifty-eighth year of the Gaṅga king Anantavarmadēva (1074—1146), a gift of land in Araśavilli to Brāhmaṇas for a sattrā by a merchant.

Balaga.

138. A-G. In the mātha of Jagannāthasvāmi, founded in 1693 by Purandara dās Bhāvāji, and supported by grants of villages and Government commutation for salt revenue. Mr. Sewell gives a list of seven grants in the mātha, viz., (1) the village of Chidilasa from Navāb Haji Hussein in 1693; (2) Gummapāḍu from Pratāparudra Nārāyaṇa dēva in 1728; (3) Tāḷḷalavalasa from Navāb Mafus Khan in 1754; (4) lands from Bādulla Khan in 1749; (5) Chinnalavānipalle from Raghunātha Jagadēva in 1755; (6) Lands from Nārāyaṇa Gajapati in 1757; and (7) lands from the Moghul Government of Delhi in 1757. The original ārmans are said to be in the hands of settlement officers. Antiquities, p. 7.
For an excellent account of the antiquities of this place, ancient and mediæval, Hindu and Muhammadan, see Mr. Sewell’s *Antiquities*, Vol. I, pp. 7–8. The remains of Hindu temples, Muhammadan Darogas and mosques, etc., are given. Epigraphically the place is famous as the site of the six Gaṅga plates of Grahame described above—under Nos. I to 6. Besides these, Mr. Sewell gives a number of inscriptions of which, however, the following only are definite enough to be included here.

139. In the wall of Jama Masjid.—(Persian.) Consists of sixteen verses narrating the virtues and valour of Shir-Muhammad Khan, a Sirdar of the Nizam, who resided at Kaliṅgāpaṇṭam, who followed a severe iconoclastic policy, and who built this mosque, in 1641. *Antiquities*, pp. 7–8.


*Dirghāśi.*

142. 271 of 1896.—(Sanskrit and Telugu.) On a slab in a field north-east of the village. Records in Ś. 997, the building of a nāṭyasāla in front of the temple of Durga and the gift of two lamps, by Vanapati, the son of a Brahman Gōkarna of Āṭrāyagōtra and door-keeper (Pratihārin) and commander-in-chief of the Gaṅga king Rājarāja (A.D. 1068—76) as well as his wife Padmādēvi. He defeated the king of Veṅgi and other enemies, namely, the Chōḍa king, the Utkala, Kīmiḍi (Ganjam district), Kōśala, Giṭrisiṅgi and Oḍḍa [Orissa, whose king was later on reinstated by Rājarāja’s son Anantavarma (1075-1146)]. See *Ep. Ind.*, Vol. IV, pp. 314—8, where Mr. G. V. Ramamurti edicts the inscription. He points out that the Veṅgi king should be Vijayāditya VII.

*Kōmarṭi.*

143. The Kōmarṭi plates of Chandavarman of Kaliṅga (so-called because they were discovered at Kōmarṭi in the Narasannapēṭa taluk). The language is Sanskrit prose and the alphabet similar to the Kollēru plates of Vijayanandivarman (*Ind. Antiq.*, Vol. V, p. 176) and the Chicacole plates of Nandaprabhaṅjana-varman. (No. 2 above) and decidedly more ancient than the Achyutapuram Plates of Indrarvarman I which are the oldest dated inscription of the E. Gaṅgas. The inscription records the grant of the village of Kōhetūrā (unidentified), to a Brāhmaṇa of the Vājasanēya school, by Mahārāja Kalīṅgādhipati Chandavarman in his sixth year, while he was staying at Simhapura. [Dr. Hultsch believes that Chandavarman might be the same as his
namesake who is mentioned as the father of Vijayanandivarman of the Kollēru plates. See Ep. Ind., IV, pp. 142—5. He also believes that he and Nandaprabhāṇjanavarman should have belonged to the same dynasty not only on palaeographical grounds but on their bearing the same title Kaliṅgaḍhipati and the same legend Pitṛbhaktah on the seals of their respective copper plate grants.]

Nadagam.

143-A. The Nadagam Plates of Vajrahasta, dated Ś. 979, Phalgunā Śuddha 12, corresponding to 4th March, 1058. It is a Sanskrit record issued from Kaliṅganagara, recording the grant of twelve villages separated from Eṇḍavishaya and constituted into a new Vishaya called after Vēlpūra (one of the twelve). The donor was king Vajrahasta of the Kaliṅga Gaṅga line and the donee his son-in-law Daṇḍanāyaka Samaya. [Mr. G. V. Ramamurti Pantulu edits the record in Ep. Ind., IV, p. 183 ff. Compare the genealogy of the line as shown by this epigraph with that of Dr. Fleet and note that he is Vajrahasta III according to one and Vajrahasta V according to the other. His parentage also is differently given. In any case the present epigraph is valuable as it gives the date of his coronation. It took place in Ś. 960, Vrishabha, Sukla 3, Sunday, corresponding to 3rd May, 1038. His immediate successor was Rājarāja (1068-76), the father of the celebrated Anantavarman Chōḍagaṅga.]

Rāgūlū.

144. 391 of 1896.—(Sanskrit and Telugu.) On a stone in a field. Records the gift of a lamp.

145. A C.P. grant of Śaktivarman, edited in Ep. Ind., Vol. XII, pp. 1—3, by Professor E. Hultsch. "The alphabet is of an early southern type and the language Sanskrit prose." A record of Mahārāja Śaktivarman, said to be the Lord of Kaliṅga and "son of Vāsishṭhi." While at Pishtāpura (Pīthāpuram, Gōdāvari district) he issued, in his thirteenth year, an edict to the people of Rākaluva (i.e., Rāgūlū) in the Kaliṅgavishaya that he gave it as an agrahāra to the Brāhmaṇa Kumārārasarman of the Sāvarṇa gōtra and Vājasaṇeyi Śākha and his eight sons. [Pishtapura is mentioned in the Allahabad pillar inscription of Samudragupta (Fleet's Gupta Inscriptions, p. 13) Aihole inscription of Pulakēśin II (Ep. Ind., VI, 11) and Timmapuram plates of Vishṇuvardhana I (Ep. Ind., IX, 319).]

Rāyipāḍu.

146. 390 of 1896.—(Sanskrit and Telugu.) On a stone lying in the bed of the tank. The Gaṅga king, Anantavarmadēva records in Ś. 1070, fourth year, the gift of a lamp. See No. 355.
Rōnāniki.

147. 392 of 1896.—(Telugu.) On a stone lying on the bank of the Vamśadhāra, first and second faces. Records in Ś. 1015, nineteenth year of the Gaṅga king Chōḍagangadēva a gift of land to the temple of Siddhēśvara by queen Lakṣmīdēvi.

148. 393 of 1896.—(Telugu.) On the same stone, third and fourth faces. Records in Ś. 1015, nineteenth year, the Gaṅga king, Chōḍagaṅgadēva of a gift of land by the same queen.

Singupuram.

149. The Brihatprōśṭa grant of Umāvarman, published in Ep. Ind., Vol. XII, pp. 4—6. Both the alphabet and the phraseology of the grant resemble those of the Komarti plates of Chaṇḍavarman, to whose family Umāvarman apparently belonged. The inscription records that Umāvarman granted in year 30 the village of Brihat-prōśṭa to a Brāhmaṇ named Haridatta. The king is said to have resided at Simhapura which Dr. Hultsch identifies with modern Śīṅgupuram between Chicacole and Narasannapēṭa. See Ep. Ind., XII, p. 4, for the reference in the Buddhistic chronicles of Ceylon to Simhapura in the eleventh and twelfth centuries.

Śrīkūrman.

Dr. Hultsch points out in the Madr., Ep. Rep., 1896, that the inscriptions of this place are much better preserved than the other stone records of the Telugu country as they are inscribed in hard black stone which has withstood successfully the influence of the climate. Most of these inscriptions are about the successors of Anantavarman Chōḍagaṅga. Among these there were four Narasimhas, and four Bhānudēvās. “The first Narasimha was the son of Anaṅgabhīma (No. 307 of 1896). The second ascended the throne about A.D. 1275–76 (Nos. 272, 297, 304, 323, 335, 356, 363, 367 and 375 of 1896), and the third about A.D. 1322–23 (Nos. 300, 310, 319, 343, 355 and 358 of 1896). His queens bore the names Gaṅga and Sītā (Nos. 308, 309, 324, 343, 344 and 345 of 1896).” The first of the Bhānudēvās “appears to have reigned between the first and second Narasimhas (Nos. 351 and 353 of 1896). The second and the third were contemporaries of the third Narasimha (Nos. 302 and 324 of 1896) and the fourth reigned between the third and the fourth Narasimhas (Nos. 315 and 336 of 1896). A single inscription supplies the name of Jagannātha, perhaps a successor of the second Narasimhas (No. 332 of 1896).” According to sterling the Gaṅgāvamsa of Kaliṅga commenced in A.D. 1131 and was in power for the next four centuries till 1451 when Kapilendra came to the throne. Regarding the Gaṅgāvamsa rulers he points out that more than five Narasimhas and seven Bhānus ruled till 1451. Under these kings the invasion of Telingana and Karnāṭaka was very
common. The literary and religious importance of some of the local inscriptions is referred to under each of them. Mr. Sewell notes (see his Antiquities) 16 inscriptions in this place; but as the departmental list contains more than 100 a comparison of the two sets is not necessary.

150. 272 of 1896.—(Sanskrit and Telugu.) On the first pillar from the left in the Tiruchuttumanaṭapa in the Kūrmēśvara temple, south and east faces. A minister of Vīra-Narasiṃhadēva (II) recording in 1212, fourteenth year, a gift of gold. [According to W. W. Hunter’s Orissa a Kēsari Narasimha ruled from 1282 to 1307. The present record shows that he came to the throne in A.D. 1276.]

151. 273 of 1896.—(Telugu.) On the same pillar, north and west faces. Anantavarma-Pratāpavīra-Narasiṃhadēva records in Ś. 1227, thirty-third year, a gift of land and gold. [See Antiquities, II, 207, where Pratāpa Narasimha is attributed to 1307 to 1327.]

152. 274 of 1896.—(Telugu.) On the second pillar in the same manṭapa, north and west faces. The Gajapati king, Pratāpavīra-Purushottamadēva (generally ascribed to 1479—1504) records in Ś. 1393, seventh year, a gift for offerings. [The inscription settles the date of Purushottama’s accession to be A.D. 1464–5. See Nos. 198, 162 and 243 below.]

153. 275 of 1896.—(Sanskrit and Telugu.) On the same pillar, south face. Records in Ś. 1279, Hēmamalamba, gift of two lamps by Lakshmi, the queen of Narasimha of Bīragottā. See No. 232.

154. 276 of 1896.—(Telugu.) On the same pillar, east face. Records gift of a land.

155. 277 of 1896.—(Sanskrit.) On the third pillar in the same manṭapa, east face. Vīra-Bānudēva records in his twelfth year, a gift of gold.

156. 278 of 1896.—(Telugu.) On the same pillar, south face. Records in Ś. 1281, the gift of two lamps.

157. 279 of 1896.—(Sanskrit.) On the same pillar, north face. Records that king Narasimha provided for the supply of oil to the temple.

158. 280 of 1896.—(Telugu.) On the fifth pillar in the same manṭapa, east face. Records in Ś. 1314, the gift of a lamp.

159. 281 of 1896.—(Sanskrit and Telugu.) On the seventh pillar in the same manṭapa, east face. Records in Ś. 1349, Plavaṅga, the gift of a lamp by Śīṅgama, daughter of Jayantarāja and wife of Vatsarāja of the Silāvamsa.

160. 282 of 1896.—(Sanskrit and Telugu.) On the same pillar, west face. Records in Ś. 1206, the gift of a lamp by a merchant.

161. 283 of 1896.—(Sanskrit and Telugu.) On the same pillar, north face. Records in Ś. 1569, Sarvajit, the setting up of an image of Lakshmi.
162. 284 of 1896.—(Telugu.) On the same pillar, west face. The Gajapati king, Pratāpa-Kapilēśvaradēva records in Ś. 1382, Vikrama, thirty-second year, the gift of a brass image carrying a lamp and of some land. [The inscription shows that Kapilēśvara was crowned about A.D. 1429–30. So the traditional version of 1452–1479 has to be given up. Antiquities, p. 207.]

163. 285 of 1896.—(Sanskrit and Telugu.) On the eighth pillar in the same maṇṭapa, east face. Records in Ś. 1198, gift of gold.

164. 286 of 1896.—(Telugu.) On the eighth pillar in the same maṇṭapa, east face. Records in Ś. 1336, the gift of a chāmara and of gold.

165. 287 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1198, gift of gold.

166. 288 of 1896.—(Sanskrit.) On the same pillar, west face. Records in Ś. 1220, the gift of a necklace by Purushottama, the brother of Vijayarka (Vijayāditya II) and son of Rājarājadēva of the Sōmānvaya. See Ep. Ind., V, 36–7 and note to No. 230 below.

167. 289 of 1896.—(Sanskrit.) On the same pillar, west face. Records in Ś. 1357, Rākshasa, the gift of the village of Kākata-pallikā and of vessels by a Gaṅga king of the Śrālavaya.

168. 290 of 1896.—(Sanskrit.) On the ninth pillar in the same maṇṭapa, east and north faces. A record in Ś. 1203, the eighth tithi of the bright half of Mēsha, corresponding to Saturday, the 29th March, A.D. 1281. Mentions the Mādhva teachers Purushottama-Ānanda-Śrīrāmakaṇata and Naraharitirtha. (An incomplete record.) [The inscription is very important as it fixes the date of Madhvāchārya and others. See Ep. Ind., VI, 260–6, where Mr. H. Krishna Sastri edits the inscription. For a discussion of the date see also my article on Vēdānta Dēsika in J.R.A.S. Bo., 1915–6.]

169. 291 of 1896.—(Sanskrit and Telugu.) On the same pillar, west and south faces. Records in Ś. 1215, Magha, Śukla-Paṅchami, Sunday, corresponding, according to Kielhorn, to the 3rd January, A.D. 1294, that Naraharitirtha, a pupil of Ānanda-tirtha, set up images of Rāma, Śīta, and Lākṣmaṇa, and made various gifts to them. Ep. Ind., VI, p. 268.

170. 292 of 1896.—(Telugu.) On the same pillar, west face. Records in the thirty-fourth year of Vīra-Narasimha, the gift of two chāmaras. See No. 151 above.

171. 293 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1344, the gift of a lamp.

172. 294 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1341, the gift of an image carrying a lamp.

173. 295 of 1896.—(Nāgari.) On the tenth pillar in the same maṇṭapa, north and west faces. A record in Śamvat 1459, Ś. 1325, Sarvadāhārin (wrong).
174. 296 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1205, the gift of a lamp by the wife of Narasimhabhaṭṭopādhyaẏa.

175. 297 of 1896.—(Telugu.) On the same pillar, west face. Records in Ś. 1211, fourteenth year of Vīra-Narasimhadēva, the gift of a lamp. [So Vīra-Narasimha came to the throne in A.D. 1276. See No. 150 above.]

176. 298 of 1896.—(Sanskrit.) On the same pillar, east face. Records in Ś. 1205, the gift of a lamp by the wife of Narasimhabhaṭṭopādhyaẏa, who was a contemporary of king Anaṅgabhīma (1175—1202, according to Mr. W. W. Hunter) and had built an enclosure of black stone for the temple. See No. 60 above.

177. 299 of 1896.—(Telugu.) On the same pillar, east face. Records in the time of Vīra-Narasimhadēva in Ś. 1324, the gift of a lamp by a merchant. See No. 36 above. [Is 1324 a mistake for 1224?]

178. 300 of 1896.—(Sanskrit and Telugu.) On the eleventh pillar in the same maṇṭapa, east face. Records in Ś. 1263, eighteenth year of Pratāpavīra-Naranarasimhadēva, the gift of gold. [So the inscription proves that the king came to the throne in A.D. 1323.]

179. 301 of 1896.—(Telugu.) On the same pillar, west face. Records in Ś. 1367, Raktākshin, the gift of a lamp.

180. 302 of 1896.—(Telugu.) On the same pillar, west face. Records in Ś. 1243, the gift of a lamp by a military officer of Virādhivīra-Bānudēva.

181. 303 of 1896.—(Telugu.) On the twelfth pillar in the same maṇṭapa, east and north faces. Records in Ś. 1325, Svabhānu, the gift of an image carrying a lamp.

182. 304 of 1896.—(Sanskrit and Telugu.) On the same pillar, west and south faces. Records in Ś. 1214, seventeenth year of Pratāpavīra-Narasimhadēva, the gift of a lamp. See No. 178 above which gives a different date.

183. 305 of 1896.—(Telugu.) On the same pillar, west and east face. Records in Ś. 1207, the gift of a lamp.

184. 306 of 1896.—(Sanskrit and Telugu.) On the same pillar, west and north face. Records in Ś. 1221, the gift of a lamp.

185. 307 of 1896.—(Sanskrit and Telugu.) On the fourteenth pillar in the same maṇṭapa east, north, west and south faces. Records in Ś. 1172, the gift of land, etc., by a feudatory of Pratāpavīra-Narasimhadēva (I), who was the son of Anaṅgabhīma of the Gaṅga family. [Pratāpa-Narasimha is attributed in Hunter's Orissa to 1307—1327.]

186. 308 of 1896.—(Sanskrit and Telugu.) On the same pillar, east face. Records in Ś. 1265, the gift of an image carrying a lamp
and of ornaments by Gaṅgamahādevī for the merit of Pratāpavīrā-Narasimhadēva.

187. 309 of 1896.—(Sanskrit and Telugu.) On the same pillar, north face. Records in Ś. 1244 the gift of ornaments, etc., by Gaṅgāmba, the wife of king Nrisimha.

188. 310 of 1896.—(Telugu.) On the same pillar, north and west faces. Records in the reign of Vīrādhivīrā-Naranarasimhadēva in Ś. 1271, twenty-eighth year, gifts for offerings by Komīdēvamma.

189. 311 of 1896.—(Telugu.) On the same pillar, south face. Records in Ś. 1788, Krōdhana, a visit paid to the temple by the second son of “the late zamindar of Jeypore.”

190. 312 of 1896.—(Telugu and Sanskrit.) On the seventeenth pillar in the same maṇḍapa, east face. Records in Ś. 1253 the gift of a garden by a follower of Rāmānuja.

191. 313 of 1896.—(Telugu.) On the eighteenth pillar in the same maṇḍapa, west face. The Gajapati king Pratāpa-Kapilēśvarādēva records in Ś. 1377, twenty-fifth year, the gift of land. [See No. 162 above.]

192. 314 of 1896.—(Telugu.) On the nineteenth pillar in the same maṇḍapa, east face. Records in the seventh year of Pratāpavīrā-Naranarasimhadēva the gift of a lamp.

193. 315 of 1896.—(Telugu.) On the nineteenth pillar in the same maṇḍapa, east face. Records in Ś. 1276, third year of Pratāpavīrā-Bāṇudēva, the gift of a lamp.

194. 316 of 1896.—(Sanskrit.) On the twentieth pillar in the same maṇḍapa, east face. Records in Ś. 1226 the gift of a lamp.

195. 317 of 1896.—(Sanskrit.) On the twentieth pillar in the same maṇḍapa, east face. Records in Ś. 1373, Prajāpati, the gift of a lamp during the reign of Kapilēndra. Mentions Kaliṅganagara. See No. 162 above.

196. 318 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1373, Prajāpati, a gift of land.

197. 319 of 1896.—(Telugu.) On the twenty-first pillar, in the same maṇḍapa, east face. Records in Ś. 1267, twenty-third year of Pratāpavīrā-Naranarasimhadēva, the gift of a lamp.

198. 320 of 1896.—(Sanskrit.) On the twenty-second pillar in the same maṇḍapa, east face. Records in Ś. 1374, the erection of a Dōlamaṇḍapa.

199. 321 of 1896.—(Telugu.) On the same pillar, north face. A record in Ś. (?) Pramōdūṭa.

200. 322 of 1896.—(Sanskrit and Telugu.) On the twenty-third pillar in the same maṇḍapa, north, west and south faces. Records in Ś. 1685, Svabhānu, the setting up of an image of
Lakshmana, to replace another which had been taken away by the Mahrattas.

201. 323 of 1896.—(Sanskrit and Telugu.) On the same pillar, south, east, north and west faces. Records in the reign of Vira-Narasimhadéva in Ś. 1219, twenty-third year, the gift of gold and cows by the minister Garudanárayanadéva.

202. 324 of 1896.—(Sanskrit.) On the twenty-fourth pillar in the same manṭapa, east face. Records that in Ś. 1254, third year of Vira-Bhāṇudéva, that the king gave images of Vira-Narasimhadéva and of Gaṅgāmbika, which were holding lamps, and some land in Eraḍavishaya.

203. 325 of 1896.—(Telugu.) On the twenty-fifth pillar in the same manṭapa, south face. Records in Ś. 1301 the appointment of a dancing girl for holding a chāmara.

204. 326 of 1896.—(Telugu and Sanskrit.) In the twenty-sixth pillar in the same manṭapa, north face. Records in Ś. 1301, third year of Vira-Narasimhadéva, the gift of a lamp.

205. 327 of 1896.—(Sanskrit.) On the same pillar, south face. Records in Ś. 1227 the gift of a lamp.

206. 328 of 1896.—(Sanskrit.) On the same pillar, south face. Records in Ś. 1241 the gift of a lamp.

207. 329 of 1896.—(Sanskrit and Telugu.) On the twenty-seventh pillar in the same manṭapa, north face. Records in Ś. 1302, fourth year of Vira-Narasimhadéva, the gift of an image holding a lamp.

208. 330 of 1896.—(Telugu.) On the same pillar, south and west faces. A record of Ś. 1732, Pramōḍūta.

209. 331 of 1896.—(Sanskrit and Hindi.) On the same pillar, south, east and north faces. Records in Ś. 1252, fourth year of Pratāpavīra-Naranarasimhadéva, the gift of a lamp and gold.

210. 332 of 1896.—(Sanskrit and Telugu.) On the twenty-ninth pillar in the same manṭapa, south, east, north and west faces. Records 40 Nishkas or ganḍamādas for offerings to the God in Ś. 1231, third year of Jagannāthadéva (son of Purushottamadéva), also known as Viśvanātha. [See Ep. Ind., V, 35-6, where the date is said to be irregular and of no value. See also No. 230 below.]

211. 333 of 1896.—(Sanskrit and Telugu.) On the same pillar, south, east and north faces. Records in Ś. 1519, Hēmālamba, that a Brāhmaṇa had himself weighed against silver and brass.

212. 334 of 1896.—(Sanskrit and Telugu.) On the thirty-second pillar in the same manṭapa, east face. Records in Ś. 1236 the gift of a canopy.

213. 335 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1212, fifteenth year of Pratāpavīra-Narasimhadéva, the gift of a lamp.
214. 336 of 1896.—On the thirty-third pillar in the same maṇṭapa, west face. Records that in Ś. 1275, third year of Vṛabhānudēva, the gift of a lamp was made by an inhabitant of Koḍūru.


217. 339 of 1896.—(Telugu.) On the thirty-sixth pillar in the same maṇṭapa, east and north faces. A damaged record in Ś. 1731, Śukla.

218. 340 of 1896.—(Sanskrit.) On the same pillar, west face. Records in Ś. 1234 provision for singing and playing on the vīṇā.

219. 341 of 1896.—(Sanskrit.) On the thirty-seventh pillar in the same maṇṭapa, east face. Records gift of a land for a flower garden. (Date doubtful.)

220. 342 of 1896.—(Sanskrit and Telugu.) On the same pillar, south face. Records in Ś. 1278 gift of gold for offerings.

221. 343 of 1896.—(Telugu.) On the thirty-ninth pillar in the same maṇṭapa, west face. Records in Ś. 1271, twenty-eighth year of Vṛādhivīra-Naranarasimhadēva that his queen Gaṅgādēvi and Śītādēvi appointed one dancing-master and two dancing girls.

222. 344 of 1896.—(Sanskrit.) On the same pillar, south face. Records in Ś. 1267 that Gaṅgamahādēvi, queen of Narasimhadēva, provided for the blowing of a conch.

223. 345 of 1896.—(Sanskrit and Telugu.) On the same pillar, east and north faces. Records in Ś. 1263 the gift of an image holding a lamp by Kommidēvi for the benefit of her daughter Śītādēvi and gift of gold by Gaṅgamahādēvi.

224. 346 of 1896.—(Telugu.) On the forty-first pillar in the same maṇṭapa, north face. Records in Ś. 1425, Rudhirōdgārin in the reign of the Gajapati king, Pratāpa Rudradēva, the gift of an image holding a lamp. [He was the opponent of Kṛishṇadēva Rāya of Vijayanagar.]

225. 347 of 1896.—(Telugu.) On the same pillar, west and south faces. A record of the Gajapati king Pratāpa-Purushottama- dēva in Ś. 1417, Rākshasa, thirty-second year, concerning a gift of land by a merchant from Raṅgolū. See No. 152 above.

226. 348 of 1896.—(Sanskrit.) On the same pillar, east face. Records the gift of a lamp and ornaments.

227. 349 of 1896.—(Sanskrit.) On the same pillar, east, north, west and south faces. Records in Ś. 1177 the gift of
certain land in Ippili, which king Anaṅgabhīma (1175—1202) had previously granted to Brāhmaṇas. See No. 176 above.

228. 350 of 1896.—(Sanskrit and Telugu.) On the same pillar, south face. Records in Ś. 1177 a gift of land in Ippili.

229. 351 of 1896.—(Sanskrit.) On the forty-second pillar in the same maṇṭapa, west, south and east faces. Records in Ś. 1193 gift of land by a minister of Bhāṇudēva.

230. 352 of 1896.—(Sanskrit.) On the forty-third pillar in the same maṇṭapa, east, north and west faces. Records in Ś. 1195 the gift of 25 cows for a lamp by Vijayādītya (II), whose father Rājarāja had been minister of Vīra-Nrisimha (I, Gaṅga king). He is said to be a descendant of the (Eastern) Chāḷukya king Vimalādītya and of his son Rājarāja Narēndra who ruled at Rājamaḥēndri and who had the Mahābhārata translated into Telugu. [The inscription is very important as it confirms the traditions that Nannaya Bhaṭṭa first translated the Mahābhārata in Rājarāja Narēndra’s court. See Ep. Ind., V, pp. 32—4. Dr. Hultsch considers the date, after changing Wednesday into Monday, to be 23rd October, A.D. 1273.]

231. 353 of 1896.—(Sanskrit.) On the forty-fourth pillar in the same maṇṭapa, east and north faces. Records in Ś. 1197 the gift of a lamp by a minister of Vīra-Bhāṇudēva.


233. 355 of 1896.—(Sanskrit and Telugu.) On the forty-fifth pillar in the same maṇṭapa, north face. Records in Ś. 1272, twenty-ninth year of Narasimhadēva, the gift of a lamp by a merchant.

234. 356 of 1896.—On the same pillar, west face. Records in Ś. 1201, third year of Pratāpa-vīra Narasimhadēva, the gift of land by a military officer.

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*The inscription gives the connection between the descendants of Rājarāja Narēndra and the Gaṅga kings. It gives this genealogy:—

Vimalādītya (1015—22).

Rājarāja Narēndra (1022—63).

Vijayādītya I.

Rājarāja

Vasaal of the Gaṅga Vīra Narasimha I.

Vijayādītya II or Vijayārka.

Purushottama (Ś. 1199—1240).

Jagannātha or Viśvanātha

(Ś. 1231) Vasaal of Vīrabhāṇudēva II.

(Ś. 1195).
235. 357 of 1896.—(Telugu.) On the same pillar, south and east faces. Records in Ś. 1340 gift of land for a lamp.


237. 359 of 1896.—(Sanskrit and Telugu.) On the same pillar, east face. Records in Ś. 1199 the gift of 50 ewes for lamp by Purushottamadēva, son of Rājarājadēva and brother of Vijayāditya II, mentioned in No. 230. [See Ep. Ind., V, pp. 34-5 and the genealogical tree given as note to No. 230.]

238. 360 of 1896.—(Telugu.) On the same pillar, west face. Records in Ś. 1327 gift of gold for offerings.

239. 361 of 1896.—(Sanskrit.) On the forty-seventh pillar in the same maṇṭapā, west face. Records in Ś. 1291 gift of land by Harichandana, son of Rāmadēva, of the race of the Sun.

240. 362 of 1896.—(Telugu.) On the same pillar, south face. Records in the thirty-third year of Vīra-Narasimhadēva gift of land.

241. 363 of 1896.—(Telugu.) On the forty-eighth pillar in the same maṇṭapā, west face. Records that in the reign of Vīra-Narasimhadēva in Ś. 1215, eighteenth year, the gift of a lamp was made by an inhabitant of Nagara.

242. 364 of 1896.—(Sanskrit.) On the same pillar, south face. Records in Ś. 1291 the gift of cows.

243. 365 of 1896.—(Telugu.) On the forty-ninth pillar in the same maṇṭapā, north face. A record of the reign of Pratāpavijaya-Purushottamadēva in Ś. 1392, seventh year, regarding the gift of silver vessels and chāmaras by an inhabitant of Pālakonda. [According to Hunter Purushottama ruled from 1379 to 1504. He was the man who invaded Conjeeveram and carried away the king’s daughter as captive in order to be wedded to Jagannātha’s sweeper. See No. 152 above.]

244. 366 of 1896.—(Telugu.) On the same pillar, west and south faces. Records in the seventh year of the Gajapati king, Pratāpa-Purushottamadēva, in Ś. 1393, Khara, gift of land by the same person. See No. 243 above.


246. 368 of 1896.—(Telugu.) On the fiftieth pillar in the same maṇṭapā, north face. Records in Ś. 1393, Khara, the gift of land.
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247. 369 of 1896.—(Telugu.) On the same pillar, south and east faces. Records in Ś. 1186 (Friday, Kanyā Krishṇa-Trayōdaśi) corresponding, according to Kielhorn, to 19th September, A.D. 1264, gift of gold by Naraharitirtha. See Nos. 168 and 245 and Ep. Ind., VI, p. 266.

248. 370 of 1896.—(Sanskrit.) On the same pillar, west face. A record in Ś. 1186, connected with the preceding inscription.

249. 371 of 1896.—(Telugu.) On the first pillar in the first row of the Asthānamanṭapa in the same temple, south face. Records in Ś. 1154 gift of a lamp by a merchant.

250. 372 of 1896.—(Telugu.) On the third pillar in the same row, east, north and west faces. Muhammad Quli Padshah (of Golkonda) records in Ś. 1526, Krōdhin, the gift of the village Kūrmum by a feudatory named Aśvarāya, who had defeated Mukunda-Bāhubalēndra, the famous Telugu usurper of the Gajapati sovereignty. See Gt. 764 and Cg. 1175. According to Sterling the usurpation took place in 1550. According to Hunter Mukundadeva ruled from 1551 to 1559.

251. 373 of 1896.—On the fourth pillar in the second row of the same maṇṭapa, south face. A Sanskrit record in Ś. 1182. (Damaged.)

252. 374 of 1896.—(Telugu.) On a slab to the right of the north gate of the same temple. Records in Ś. 1163 the gift of gold for offerings.

253. 375 of 1896.—(Telugu.) On a slab to the right of the north gate of the same temple. A record of Vīra-Narasimhadeva in Ś. 1204, seventh year. (Now damaged.)

254. 376 of 1896.—(Sanskrit and Telugu.) On a slab to the right of the north gate of the same temple. A damaged record, dated Ś. 1170.

255. 377 of 1896.—(Sanskrit.) On a pillar at the second entrance to the temple from the south. Records in Ś. 1274, Śubha- krit (wrong), that a certain Narasimhabhārati made over certain land, which he had received from the king, to his pupils.

256. 378 of 1896.—(Telugu.) On a slab to the left of the south entrance to the Bhōgamanṭapa in the same temple, south face. Records in Ś. 1127 the gift of a lamp.

257. 379 of 1896.—(Sanskrit.) On a slab to the left of the south entrance to the Bhōgamanṭapa in the same temple, south face. Records the gift of a lamp.

258. 380 of 1896.—(Telugu.) On a slab to the left of the south entrance to the Bhōgamanṭapa in the same temple, south face. Records in Ś. 1035, thirty-eighth year of the Gaṅga king, Ananta- varma-Chōḍaṅgadēva (1075—1146), the gift of a lamp.
259. 381 of 1896.—(Telugu.) On the same slab, east face. Records in Ś. 1128, eleventh year of the Gaṅga king Anantavarmadēva, the gift of a lamp.

260. 382 of 1896.—(Telugu.) On a slab to the right of the same entrance. Records in Ś. 10 (71), ninth year of the Gaṅga king Anantavarmadēva, the gift of a lamp.

261. 383 of 1896.—(Telugu.) On a slab to the right of the same entrance. A record of the Gaṅga king Anantavarma-Madhukāmārṇavadēva in Ś. 1071, fourth year. (A much damaged record.) [See No. 355 below. Madhukāmārṇava was evidently a surname of Anantavarma. For another surname Jaṭēśvara see No. 329 below.]

262. 384 of 1896.—(Telugu.) On a pillar to the left of the first entrance to the central shrine in the same temple. Records in Ś. 1074, seventh year of Gaṅga king Anantavarmadēva, the gift of a lamp. [See No. 355 below.]

263. 385 of 1896.—(Telugu.) On a pillar to the left of the first entrance to the central shrine in the same temple. Records in Ś. 1074, seventh year of Gaṅga king Anantavarmadēva, the gift of a lamp. [See No. 355 below.]

264. 386 of 1896.—(Telugu.) On a pillar to the left of the first entrance to the central shrine in the same temple. Records in Ś. 1065, sixty-eighth year of Gaṅga king Anantavarmadēva (1075—1146), the gift of a lamp.

GOOMSUR TALUK.

Buguda.

265. The C.P. grant of Mādhavarman, Sainyabhīta II. A record in Nāgari character and Sanskrit language, mentioning the grant of a village in “Guḍḍa” district and opening with the following genealogical account of the donor:—

- Puṅindasēna (ruler of Kaliṅga)
- Sailōdbhava (real founder of the family).
- Raṇabhīta.
- Sainyabhīta I.
- Yaśōbhīta.

Sainyabhīta II or Mādhavarman.

[The double line denotes mere descent and the single line a son or successor.] The inscription is to the effect that, from his residence at Kaingōḍa, Mādhavarman informed his officials and

Payakirāyapuram (Payakarapalli ?).


ICHCHHĀPURAM TALUK.

Brindāvana Chandrapūr.

267. A C.P. grant of Vīra Śrī Purushottama Anāṅgābhima-
deva Kēsāri in Sam. 52, Mithuna 5, Āśādhaśuddha 7, Friday, to Jōgīdāsa Brahmachāri, of the above village. He built a mātha there and settled a number of Brahmans each having his share. See Mack. MSS., Bk. XIV (Brown’s No. 983 and Oppert’s No. 15-6-2).

Kulamanipuram.

268. A C.P. grant of Gajapati Gauravēṣvara Karnātakula Baḍagēśvara, Indradyunnāvatāra, Mahāvīra Mantrapratāpa Śrī Vīra Viṣvēṣvara, in Mēśa 18, Vaiśākha Śuddha, Sunday, lunar eclipse. Records the grant of the above village with the eight kinds of enjoyment to Baṇḍāgara Gaṅgārāja of the Kauśika-
gōtra, Rigvēda and Kaṇva Śākha “with the consent of Kula-
maṇi Rājendradēva.” Ibid., No. I, pp. 1—3.

269. A grant of Viśēṣvaradeva Mahāraṇya in Samasta 53 (?) Kārttika 10, Śrāvana Śuddha 11, Saturday, to Appikānta Kāmāyya Bhukta of the Śaṇḍīlyagōtra and Yajurvēda. A house and lands were granted, besides lands for other Brahmans with the consent of Śrīkrishnaçandra Rājendradēva. Ibid.

270. Another grant of the same king in Samasta 55 (?), in Dhanus 27, Pushya Śuddha 11, Sunday, to Viśvavadhāni Sarvanā-
bhaṭṭulu with the consent of the same chief. Ibid.

271. A grant of the same king in Samasta 88 (?), Mithuna 20, to Mallēśvara Bhaṭṭa. He was given lands in various villages with the consent of the same chief. Ibid.

272. Another grant of the same king in year 39 in Simha 21 to Amalēśvara Bhaṭṭa with the consent of Kulamaṇi Rājendradēva. Ibid.

273. Records that Śrī-Pitabhara Dharēndradēva gave in Samasta 12 year (?), Kumbha 20, Phalguna Bahula 6, Friday, two villages to Jagannāṭhabhaṭṭa and Subramanyā Bhaṭṭa. Ibid.
274. A grant of Mukundadēva in Samasta 27, in Mēsha 16, Vaiśākha-amāvāsyā, Sunday, solar eclipse to Gurukādhipati Gōsāyi for living there and blessing him and his people. The village was divided into six parts and allotted to six people. "The consent of Lōkanātha Ravutta Gāru." Ibid.

Muktāpuram.

275. A grant of Mukundadēva in Samasta 4? Minam 30, Chaitra Śuddha 15, Sunday, to Harisēvakhaṇwāntarāya of the Bhāradvājgōtra and Rigvēda. The gift was really made by Muktāmāla Śripatamahādēvi, the queen. The village was given for a Śrōtriya rent of 8 rupees. Ibid.

Birojgonāthopūr.


Boghadi Madhusūdanapuram.

277. A record of Vīrakēśvaradēva in year 25, Karkaṭaka Śravaṇa Śuddha 15, Saturday, lunar eclipse, relating that the Arāgada Rājyādhipati Madhusūdana Harichandana Jagadēva gave the village of Bogaḍa in its name to its people. See Ibid., pp. 238–42.

Bono Raghunāthapuram.


Chondromādevipūr (Chandramādevipuram).

279. Records in the reign of Vīrakēśvaradēva in year 11, Mēsha 20, Vaiśākha bahula 30, Monday, solar eclipse, that the Arāgada Rājyādhipati Jagannātha Harichandana gave the village to Nandadāsa and people. Ibid., p. 243.

Chodiāpoda Krustnodāsopūr (Chadavaḍa alias Krishṇadāsapura).

280. A record of Purushottamadēva Mahārāya, in year 5, Mēsham 30, Vaiśākha Śuddha 15, Wednesday, lunar eclipse, relating gift of the village to Chandraśēkhara Paramaguru and people with the consent of the Arāgada Rājyādhipati Krishṇa Nīśaṅkagāru. Ibid., pp. 230–32.
Chhochina Jāgannāthapur (Chabina Jāgannathapur).


Chondi Ramochondropur (Tsundi Rāmachandrapuram).


Gowradeipūr (Gauridēvipuram).

283. A record of the Aragada Rājyādhīpātī Rāmachandra Mahārāja in Samasta 5, Karkaṭaka 30, Śravaṇabahuła 5, Wednesday. Records that he gave the village to Vasurathagāru and people in twelve parts. Ibid., pp. 244–5.

Jemadeipur (Jāmadāyipuram).

284. A record of Divya Śiṅgadēva Mahārāya in year 9, Tūla 15, Kārttikabahula 15, Saturday. Records that the Aragada Rājyādhīpātī Rāmachandra Harichandana Jagadēva gave the village to Vanamāli Satavastugāru and people. Ibid., pp. 245–6.

Nenli Śrīnīvāsapūr.


Nunighatī Gōpināthapuram.


Prāṇadēvipuram (Praṇodeipur).

287. A record of Śrī Vīrakeśvara Mahārāya in year 5, Makara 3, Pushyaśuddha 15, lunar eclipse, recording gift to Dharma Paramaguru with the consent of Prāṇadēvi Santanagāri. Ibid., pp. 235—7.
Sāntarāpūru.


Sunyō Rāmachandrapurum.

289. A record of the second year of Narasimhadēva, Mahārāya, Mēsham 2, Vaiśākha-Śuddha 10, Tuesday, granting the village, for the donor's long life, to Dhaniratha Gāru and others. See *Ibid.,* pp. 249–50.

PARLĀKIMEDI TALUK.

Achuytapurum.

290. “The Achuytapurum plates of Indravarman I,” so called because the plates were in the hands of a resident of Achuytapurum near Mukhaliṅgam. Records a gift of land made at Kaliṅgana-gara by the Kaliṅga-Gaṅga king Indravarma *alias* Rājasimha during the sun's progress to the north, on the new moon of Chaitra, in the eighty-seventh year of the dynasty. The object of the grant was a field in the village of Siddhārtaka in the District of Varāhavartini and it was given to a Brāhmaṇ of the Chaṇḍogya school, with the privilege of using the Rājataṭāka (king's tank) for irrigation. See *Ep. Ind.,* Vol. III, pp. 127–30, where Dr. Hultsch edits it. He believes that the king of this record is Indravarman I *alias* Rājasimha, whose inscription is published by Dr. Fleet in *Ind. Antq.,* Vol. XIV, pp. 131 f.]

Mukhaliṅgam.

This village has been identified by Mr. G. V. Ramamurthi with Kaliṅgana-gara, the capital of the Gaṅga kings of Kaliṅga. See *Madras Journal,* 1889–94, p. 68. He shows that the two temples of Mukhaliṅgēsvara and Bhēmēsvara formerly bore the names of Madhukēsvara and Aniyāṅka—Bhēmēsvara, that the former was founded by the Gaṅga Kāmāriva II and the latter by Vajrahasta II. See *Ep. Ind.,* Vol. IV, No. ’24.

291. 140 of 1896.—(Telugu.) On a pillar to the left of the entrance to the central shrine of the Mukhaliṅgēsvara temple. A Telugu record of the Gaṅga king Anantavarmadēva (1075—1146), dated in Ś. 1024, twenty-eighth year. Mentions his E. Chālukya contemporary Vira-Chōḍadēva. [Anantavarma came to the throne in A.D. 1075. He reigned for 72 years.]

293. 142 of 1896.—(Sanskrit.) On the same pillar, east face. Records in Ś. 1056 the gift of a lamp.


295. 144 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1049, fifty-third year of the Gaṅga king, Sōḍagaṅgadēva the gift of a lamp.

296. 145 of 1896.—On the same pillar, east face. A damaged record in Nagari, of the Gaṅga king Anantavarman alias Chōḍagaṅgadēva (1075—1146).

297. 146 of 1896.—(Sanskrit and Telugu.) On the same pillar, east face. Records in Ś. 1030, in Sanskrit and Telugu, the gift of a lamp by Sōmaḷamahādēvi, queen of the Gaṅga king.

298. 147 of 1896.—(Telugu.) On the first pillar in the right row of the Asthānmanaṭapā in the same temple, north face. The Gaṅga king Anantavarmadēva (1075—1146) records the gift of a lamp.


300. 149 of 1896.—(Telugu.) On the first pillar in the right row of the Asthānmanaṭapā in the same temple, north face. Records in Ś. 1054, fifty-eighth year of the Gaṅga king, Anantavarmadēva the gift of a lamp. Mentions Chōḍa-gaṅgadēva.

301. 150 of 1896.—(Telugu.) On the first pillar in the right row of the Asthānmanaṭapā in the same temple, north face. Records in Ś. 1059, the gift of a lamp by Daṇḍanāyaka.

302. 151 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1050, fifty-fourth year of the Gaṅga king, Chōḍagaṅgadēva (1075—1146) the gift of a lamp.

303. 152 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1047, fiftieth year of the Gaṅga king, Chōḍagaṅgadēva (1075—1146) the gift of a lamp.

304. 153 of 1896.—(Telugu.) On the same pillar, east face. A record of the reign of the Gaṅga king, Anantavarmadēva (1075—1146). Records in Ś. 1055, his fifty-ninth year, the gift of a lamp by the wife of Chōḍagaṅgadēva’s younger brother.


306. 155 of 1896.—(Telugu.) On the same pillar, south face. Records in fifty-seventh year (of the same king) the gift of a lamp. (Beginning lost.)
320. 169 of 1896.—(Sanskrit.) On the second pillar in the right row of the Āsthānāmanṭapā in the same temple, north face. Records in Ś. 1055 the gift of a lamp by a superintendent of salt mines and minister of Vikrama-Gaṅga to the temple of Madhukēśvara at Kaliṅgavaninagarā. See note to the next epigraph.

321. 170 of 1896.—(Sanskrit.) On the second pillar in the right row of the Āsthānāmanṭapā in the same temple, north face. Records in Ś. 1068 the gift of lamp by another minister of Vikramagaṅga to the temple of Madhukēśvara at Kaliṅgadēsanagarā [Vikramaṅgaṅga was evidently a contemporary of Anantavarma.]

322. 171 of 1896.—(Telugu.) On the same pillar, east face. Records the gift of a lamp. (Beginning built in.)

323. 172 of 1896.—(Sanskrit and Telugu.) On the same pillar east face. Records in Ś. 1045? the gift of a lamp; mentions Chōḍagaṅga.

324. 173 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1043, forty-fifth year, in the reign of the Gaṅga king, Chōḍagaṅgaḍēva (1045—1146), the gift of a lamp.

325. 174 of 1896.—(Telugu.) On the same pillar, east face. Records in the fifty-ninth year of the Gaṅga king Anantavarmadēva (1075—1146), the gift of a lamp.

326. 175 of 1896.—(Telugu.) On the same pillar, east face. Records in the fifty-eighth year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

327. 176 of 1896.—(Sanskrit.) On the same pillar, west face. Records in Ś. 1061, the gift of a lamp.

328. 177 of 1896.—(Telugu.) On the same pillar, west face. Records in the forty-ninth year of the Gaṅga king, Anantavarmadēva (1075—1146) in Ś. 1045, the gift of a lamp.

329. 178 of 1896.—(Telugu.) On the same pillar, west face. A record of Jatēśvaradēva, dated in Ś. 1070, third year, about the gift of a lamp. [Jatēśvara was apparently the surname of that Anantavarma who succeeded Chōḍagaṅga in 1146.]

330. 179 of 1896.—(Sanskrit.) On the same pillar, west face. A record of Ś. 1062. (Much damaged.)

331. 180 of 1896.—(Telugu.) On the same pillar, south face. The Gaṅga king, Anantavarmadēva, records in Ś. 1109, twenty-second year, a gift of land by the maṇḍalika Purushottama.

332. 181 of 1896.—(Telugu.) On the third pillar in the right row of the Āsthānāmanṭapā in the same temple, north face. Records the gift of a lamp by the Gaṅga king, Anantavarmadēva.

333. 182 of 1896.—(Telugu.) On the third pillar in the right row of the Āsthānāmanṭapā in the same temple, north face. The Gaṅga king, Anantavarmadēva (1075—1146), records in his seventy-third year the gift of a lamp.
334. 183 of 1896.—(Telugu.) On the third pillar in the right row of the Asthānanaṃṭapa in the same temple, north face. The Gaṅga king, Anantavarmadēva (1075—1146), records the gift of a lamp. (Date doubtful.)

335. 184 of 1896.—(Sanskrit and Telugu.) On the third pillar in the right row of the Āsthānanaṃṭapa in the same temple, north face. Records in Ś. 1041 the gift of a lamp by a minister of Chōḍagaṅga (1075—1146).

336. 185 of 1896.—(Telugu.) On the third pillar in the right row of the Āsthānanaṃṭapa in the same temple, north face. Records in Ś. 1055, fifty-ninth year of the Gaṅga king, Anantavarmadēva (1075—1146), the gift of land in Varāḥavartani.

337. 186 of 1896.—(Telugu.) On the third pillar in the right row of the Āsthānanaṃṭapa in the same temple, north face. The Gaṅga king, Anantavarmadēva (1075—1146), records the gift of a lamp.

338. 187 of 1896.—(Telugu.) On the same east face. The Gaṅga king, Anantavarmadēva (1075—1146), records in Ś. 1056, fifty-ninth year, the gift of a lamp.

339. 188 of 1896.—(Telugu.) On the same pillar east face. The Gaṅga king, Anantavarmadēva, records in his fifty-ninth year the gift of a lamp.

340. 189 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1056, fifty-eighth year of Anantavarmadēva, the gift of a lamp by a writer from Arśavilli.

341. 190 of 1896.—(Sanskrit.) On the same pillar, east face. Records the gift of a lamp by a merchant.

342. 191 of 1896.—(Telugu.) On the same pillar, west face. Records in the ninth year of the Gaṅga king, Anantavarmadēva, the gift of a lamp by an officer.

343. 192 of 1896.—(Telugu.) On the fourth pillar in the right row of the Asthānanaṃṭapa in the same temple, west face. A record of the Gaṅga king, Anantavarmadēva. (Damaged.)

344. 193 of 1896.—(Telugu.) On the fourth pillar in the right row of the Asthānanaṃṭapa in the same temple, west face. Records in Ś. 1058, sixty-first year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

345. 194 of 1896.—(Telugu.) On the same pillar in the right row of the Asthānanaṃṭapa in the same temple, west face. Records in the fifty-seventh year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

346. 195 of 1896.—(Telugu.) On the same pillar in the right row of the Asthānanaṃṭapa in the same temple, west face. The Gaṅga king, Anantavarmadēva, records the gift of a lamp.
347. 196 of 1896.—(Sanskrit and Telugu.) On the same pillar, north face. Records in Ś. 1063, the gift of land in Varāhavartani by a military officer.

348. 197 of 1896.—(Sanskrit.) On the same pillar, north face. Records in Ś. 1062 the gift of a lamp.

349. 198 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1064 the gift of a lamp.


351. 200 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1065 the gift of land.

352. 201 of 1896.—(Telugu.) On the fourth pillar in the left row of the Āsthanamaṇṭapa in the same temple, south face. Records in Ś. 1066, sixty-third year of the Gaṅga king, Anantavarman Chodagaṅga, the gift of a lamp.

353. 202 of 1896.—(Telugu.) On the fourth pillar in the left row of the Āsthanamaṇṭapa in the same temple, south face. Records in Ś. 1057 the gift of lamp.

354. 203 of 1896.—(Sanskrit.) On the fourth pillar in the left row of the Āsthanamaṇṭapa in the same temple, south face. Records in Ś. 1062 the gift of a lamp by the queen of Gaṅgēśvaradēva.

355. 204 of 1896.—(Telugu.) On the same pillar, west face. The Gaṅga king, Anantavarman Chodagaṅga, records in Ś. 1070, third year, the gift of a lamp. This king, points out Dr. Hultsch, must have been the successor of Anantavarman Chodagaṅga who ruled for seventy-two years till Ś. 1069. See Nos. 261 and 329 above.

356. 205 of 1896.—(Telugu.) On the same pillar, west face. The Gaṅga king, Anantavarman Chodagaṅga (1075–1146), records in Ś. 1060, sixty-fourth year, the gift of a lamp.

357. 206 of 1896.—(Telugu.) On the third pillar in the left row of the Āsthanamaṇṭapa in the same temple, south face. Records in Ś. 1050 the gift of a lamp.

358. 207 of 1896.—(Sanskrit and Telugu.) On the third pillar in the left row of the Āsthanamaṇṭapa in the same temple, south face. Records the gift of a lamp.

359. 208 of 1896.—(Sanskrit and Telugu.) On the third pillar in the left row of the Āsthanamaṇṭapa in the same temple, south face. Records in Ś. 1015 the gift of a lamp by a minister of Chodagaṅga (1075–1146).

360. 209 of 1896.—(Telugu.) On the third pillar in the left row of the Āsthanamaṇṭapa in the same temple, south face. A record in Ś. 1244.
361. 210 of 1896.—(Sanskrit.) On the third pillar in the left row of the Āsthānamaṇṭapa in the same temple, south face. Records in Ś. 1032 the gift of a lamp by Lakshmi, queen of a Gaṅga king (Anantavarman).

362. 211 of 1896.—(Sanskrit and Telugu.) On the third pillar in the left row of the Āsthānamaṇṭapa in the same temple, south face. Records in Ś. 1035 the gift of a lamp by Prithivīmahādēvi, another queen of Chōdagaṅga (1075—1146).

363. 212 of 1896.—(Telugu.) On the third pillar in the left row of the Āsthānamaṇṭapa in the same temple, south face. Records in Ś. 1054, the gift of bells, etc.

364. 213 of 1896.—(Telugu.) On the same pillar, east face. The Gaṅga king, Chōdagaṅgadēva (1075—1146) records in Ś. 1055 the gift of a lamp.

365. 214 of 1896.—(Telugu.) On the same pillar, east face. Records in the reign of the Gaṅga king, Chōdagaṅgadēva, in Ś. 1089, the gift of a lamp by a dancing girl.


367. 216 of 1896.—(Sanskrit.) On the same pillar, east face. Records in Ś. 1100? the gift of a lamp to the temple of Madhu-kēsa on the bank of the Vamśadhāra.

368. 217 of 1896.—(Sanskrit.) On the same pillar, east face. Records in Ś. 1215, the gift of a lamp.

369. 218 of 1896.—(Telugu.) On the same pillar, west face. Records the gift of a lamp.

370. 219 of 1896.—(Telugu.) On the second pillar in the left row of the Āsthānamaṇṭapa in the same temple, south face. The Gaṅga king, Chōdagaṅgadēva (1075—1146) records in Ś. 1057, fifty-ninth year, the gift of a lamp.

371. 220 of 1896.—(Telugu.) On the second pillar in the left row of the Āsthānamaṇṭapa in the same temple, south face. The Gaṅga king, Chōdagaṅgadēva (1075—1146) records in Ś. 1053, fifty-seventh year, the gift of a lamp; mentions Varāhavartani.

372. 221 of 1896.—(Telugu.) On the second pillar in the left row of the Āsthānamaṇṭapa in the same temple, south face. Records in Ś. 1045, forty-eighth year of the Gaṅga king, Chōdagaṅgadēva (1075—1146), the gift of a lamp by a military officer.

373. 222 of 1896.—(Telugu.) On the second pillar in the left row of the Āsthānamaṇṭapa in the same temple, south face. The Gaṅga king Anantavarmaidēva (1075—1146) records in Ś. 1046, forty-ninth year, the gift of a lamp.
374. 223 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1047, the gift of a lamp by a servant of Vira Chôḍadēva, the E. Châlûkyan.

375. 224 of 1896.—(Telugu.) On the same pillar, east face. The Gaṅga king Chôḍaṅgaṅgadēva (1075—1146) records in Ś. 1045, forty-ninth year, the gift of a lamp.

376. 225 of 1896.—(Telugu.) On the same pillar, east face. A record of the Gaṅga king Anantaravarmadēva (1075—1146) in his forty-fifth year. (End obliterated.)

377. 226 of 1896.—On the same pillar, east face. A damaged record in Telugu.

378. 227 of 1896.—(Sanskrit.) On the first pillar in the left row of the Asthānanaṃṭapa in the same temple, south face. Records in Ś. 1066, the gift of a lamp by a military officer.

379. 228 of 1896.—(Sanskrit.) On the first pillar in the left row of the Asthānanaṃṭapa in the same temple, south face. Records in Ś. 1053, the gift of lamp to the temple of Madhu-kēśvara in Kaliṅgadēśanagara by a servant of the Châlûkya-Gaṅga king.

380. 229 of 1896.—(Telugu.) On the first pillar in the left row of the Asthānanaṃṭapa in the same temple, south face. The Gaṅga king Chôḍaṅgaṅgadēva (1075—1146) records in Ś. 1053, fifty-seventh year, the gift of a lamp.

381. 230 of 1896.—(Sanskrit.) On the same pillar, east face. Records in Ś. 1052, the gift of a lamp by a minister of Chôḍaṅgaṅga and inhabitant of Dâkṣhārâma to the temple of Madhu-kēśvara at Trikaliṅgavaninagara.

382. 231 of 1896.—(Telugu.) On the same pillar, east face. The Gaṅga king Anantaravarmadēva (1075—1146) records in his fifty-third year, the gift of a lamp.

383. 232 of 1896.—(Telugu.) On the same pillar, east face. A record of the Gaṅga king Anantaravarmadēva in his fifty-eighth year. (Damaged.)

384. 233 of 1896.—(Telugu.) On the same pillar, east face. A record of Ś. 1291. (Damaged.)

385. 234 of 1896.—(Telugu.) Left of the entrance into the Asthānanaṃṭapa in the same temple. The Gaṅga king Chôḍaṅgaṅgadēva (1075—1146) records in Ś. 1043, forty-fifth year, the gift of a lamp.

386. 235 of 1896.—(Sanskrit and Telugu.) Left of the entrance into the Asthānanaṃṭapa in the same temple. Records in Ś. 1015, the gift of a lamp by a military officer.

387. 236 of 1896.—(Telugu.) Right of the entrance into the Asthānanaṃṭapa in the same temple. The Gaṅga king Anantaravarmadēva (1075—1146) records in Ś. 1061, sixty-fourth year, the gift of a lamp.
388. 237 of 1896.—(Sanskrit and Telugu.) Right of the entrance into the Āsthanamaṇṭapa in the same temple. Records in Ś. 1013 the gift of a lamp to the temple of Madhukēśvara at Gōkarna.

389. 238 of 1896.—(Sanskrit.) On the left door-pillar of the entrance into the Āsthanamaṇṭapa in the same temple. Records in Ś. 1077, the gift of a lamp.

390. 239 of 1896.—(Sanskrit.) On the left door-pillar of the entrance into the Āsthanamaṇṭapa in the same temple. Records in Ś. 1064, the gift of a lamp by Umāvallabha, the son of the Gaṅga king.

391. 240 of 1896.—(Sanskrit.) On the left door-pillar of the entrance into the Āsthanamaṇṭapa in the same temple. Records in Ś. 1065 the gift of a lamp.

392. 241 of 1896.—(Sanskrit.) On the left door-pillar of the entrance into the Āsthanamaṇṭapa in the same temple. Records in Ś. 1067, the gift of a lamp.

393. 242 of 1896.—(Telugu.) On the right door-pillar of the same entrance. The Gaṅga king Anantavarmadēva records in Ś. 1097, the gift of a lamp.

394. 243 of 1896.—(Telugu.) On the right door-pillar of the same entrance. Records in Ś. 1085, the gift of a lamp.

395. 244 of 1896.—(Telugu.) On a slab to the left of the second entrance into the same temple, west face. The Gaṅga king Anantavarmadēva (1075—1146) records in Ś. 1005, eighth year, the gift of a lamp.

396. 245 of 1896.—(Telugu.) On a slab to the left of the second entrance into the same temple, west face. Records in Ś. 1014, the gift of a lamp.

397. 246 of 1896.—(Telugu.) On the same slab, north face. The Gaṅga king Anantavarmadēva, records in Ś. 1004, eighth year, the gift of a lamp.

398. 247 of 1890.—On a slab to the right of the same entrance. A record in Uriya.

399. 248 of 1896.—(Sanskrit.) On a slab to the left of the main entrance into the same temple. Records in Ś. 990 the gift by the queen of Vajrahasta, who was the daughter of a Haihaya king. [Vajrahasta was the grandfather of Ananta-varma.]

400. 249 of 1896.—(Sanskrit, Nāgari.) On a slab to the right of the same entrance. Records in the thirty-ninth year of the Gaṅga king Anantavarma-Vajrahastadēva, the gift of a lamp by the wife of a military officer.

401. 250 of 1896.—(Telugu.) On the south wall of the Kubēra shrine in the same temple. A record of the Gaṅga king
Antanavarmadēva. (A damaged record, the date of which is doubtful.)

402. 251 of 1896.—(Sanskrit.) On the east wall of the same shrine. Records in Ś. 1002, the gift of a lamp.

403. 252 of 1896.—(Telugu in old archaic characters.) On the south wall of the Vāyudēva shrine in the same temple. Mentions Samsārabhitadēva.

404. 253 of 1896.—On the east wall of the same shrine. A Telugu record in old archaic characters.

405. 254 of 1896.—(Telugu.) Left of the southern entrance into the Āsthānamaṇṭapa in the same temple. Records the gift of a lamp.

406. 255 of 1896.—(Telugu.) Left of the southern entrance into the Āsthānamaṇṭapa in the same temple. Records in Ś. 1100, the gift of a lamp.

407. 256 of 1896.—(Telugu.) Right of the same entrance. Records in Ś. 1078, the gift of a lamp.

408. 257 of 1896.—On a slab in the Nṛsimhasvāmi Maṭha at Mukhaliṅgam. A Nāgari record of Antanavarma-Vajrahasta dēva of the Gaṅga dynasty, dated thirty-first year. (Damaged.)

409. 258 of 1896.—(Telugu.) Left of the east entrance into the Bhīmeśvara temple at Mukhaliṅgam. Records in Ś. 1107, the gift of a lamp to the temple of Aniyaṅkabhīmeśvara.

410. 259 of 1896.—(Telugu.) Right of the same entrance. Records in Ś. 1064, sixty-seventh year of Antanavarmadēva, the gift of a lamp to the same temple by a writer from Ippili.

411. 260. of 1896.—(Telugu.) Right of the same entrance. Records in Ś. 1014, the gift of a lamp to the same temple.

412. 261 of 1896.—(Sanskrit and Telugu.) On the third pillar in the right row of the Āsthānamaṇṭapa in the same temple. Records in Ś. 1062, the gift of a lamp to the same temple by a military officer.

413. 262 of 1896.—(Sanskrit.) On the third pillar in the right row of the Āsthānamaṇṭapa in the same temple. Records in Ś. 1065, the gift of a lamp to the same temple.

414. 263 of 1896.—(Sanskrit.) On the third pillar in the right row of the Āsthānamaṇṭapa in the same temple. Records in Ś. 1065, the gift of a lamp to the same temple.

415. 264 of 1896.—(Sanskrit.) On the second pillar in the right row of the Āsthānamaṇṭapa in the same temple. Records in Ś. 1062, the gift of a lamp to the same temple.

416. 265 of 1896.—(Telugu.) On a slab to the left of the southern entrance into the Āsthānamaṇṭapa in the same temple. The Gaṅga king Antanavarmadēva (1165—?) records in Ś. 1110, twenty-third year, the gift of a land to the same temple.
417. 266 of 1896.—(Telugu.) On a slab to the right of the same entrance. This Gaṅga king, Anantavarmadēva (apparently different from his namesake in No. 416) records in Ś. 1093, third year, the gift of a land to the same temple.

418. 267 of 1896.—(Telugu.) On the south face of No. 416. Records in Ś. 991, the gift of a lamp to the same temple.

419. 268 of 1896.—(Telugu.) On the west face of No. 416. The Gaṅga king, Anantavarmadēva, records the gift of a lamp to the same temple by an inhabitant of Dīrgasī.

420. 269 of 1896.—(Telugu.) On a slab to the left of the second entrance into the central shrine of the same temple. The Gaṅga king, Anantavarmadēva, the successor of Anantavarma Chōḍagaṅga (1075—1146) records in Ś. 1070, third year, the gift of a lamp to the same temple. See No. 355 above.

421. 270 of 1896.—(Telugu.) On a slab to the left of the second entrance into the central shrine of the same temple. The Gaṅga king, Anantavarmadēva, records in Ś. 1077, tenth year, the gift of a lamp to the same temple. [The king was the successor of Chōḍagaṅga who ruled from 1075 to 1146. See No. 355 above.]

Parlakimedi.

422. A C.P. grant of the reign of a Gaṅga king, Vajrahasta (similar to the grants of the Gaṅga kings Indrarvarman, Dēvendrarvarman and Satyavarman). Records that while he was residing at Kaliṅganagara, his minister (?) Dāraparāja, son of Chōḍa Kāmādhirāja and regent of “the five districts (Paṅcha-vishaya), issued an order to the cultivators and householders (kuṭum-bis) of Lanka-kōṇa to the effect that, on the occasion of his daughter’s marriage, he gave away the village of Hossandi to a soldier who is said to be an ornament of the Naggari Sāluki family. [Dr. Kielhorn would assign the inscription on palæographical grounds to the eleventh century, to Vajrahasta V (Circa 1035—70), “the grandfather of Anantavarman Chōḍa Gaṅga who was anointed king on the 17th February A.D. 1078.” See Ep. Ind., Vol. III, pp. 220—224 and Gj. 143-A above.

Sōmpēta Taluk.

(Mandasa Zamindari.)

Mahēndragiri.*

The Gokarnēsvara temple at the top of the hill was sacred to the early Gaṅga kings of Kaliṅga. Besides this there are the two temples of Yudhishthira and Bhīma.

* This historic place is situated 32 miles south-west of Berhampur and 4 miles off Harivaram in Mandasa Zamindari in Sōmpēta taluk. For the temples, the cairn-like huts and other antiquities of the place see Antiquities, pp. 5-6.
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423. 394 of 1896.—(Sanskrit and Telugu.) On a slab to the right of the entrance to the Kunti shrine in the Gōkarnēśvara temple. Records in Ś. 1045 the gift of a lamp to the temple of Mahēndrēśvara.

424. 395 of 1896.—(Telugu.) On a slab to the left of the same entrance. A record of the Gaṅga king, Anantavarma-Chōḍagaṅga-deva in Ś. 1055, sixtieth year. Details the gift of a lamp by an inhabitant of Arašavilli to the temple of Gōkarnēśvara on the Mahēndra hill.

425. 396 of 1896.—(Sanskrit.) At the entrance to the Yudhishtiha temple on Mahēndragiri. A record of the Chōla king Rājendra Chōla saying that after defeating his brother-in-law Vimalāditya (1015—22), he set up a pillar of victory on the Mahēndra mountain. Emblems of the Chōla and the Pāṇḍya feudatory (i.e., the tiger and two fishes) are engraved below the inscription.

426. 397 of 1896.—(Tamil.) On three stones lying near the Kunti shrine on Mahēndragiri. A record of the Chōla king Rājendra Chōla. Tamil version of the preceding inscription.

TEKKALI TALUK.

Gōdāvaripuram.


Śivarāmapuram.

307. 156 of 1896.—(Telugu.) On the same pillar, south face. Records in Ś. 1051 (1075—1146) fifty-fifth year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

308. 157 of 1896.—(Telugu.) On the same pillar, south face. The Gaṅga king, Chōḍagaṅgadēva, records the gift of a lamp. (Date doubtful.)

309. 158 of 1896.—(Sanskrit.) On the same pillar, south face. Records in Ś. 1042 the gift of a lamp by a Brāhmaṇa.

310. 159 of 1896.—(Telugu.) On the same pillar, south face. A record of the Gaṅga king, Anantavarmadēva (1075—1146) alias Chōḍagaṅgadēva in Ś. 1033, thirty-seventh year. (End built in.)

311. 160 of 1896.—(Telugu.) On the same pillar, west face. The Gaṅga king, Anantavarmadēva (1075—1146), records in Ś. 1052 the gift of a lamp.

312. 161 of 1896.—(Telugu.) On the same pillar, west face. Records in Ś. 1048 the gift of a lamp.

313. 162 of 1896.—(Telugu.) On the same pillar, west face. Records in Ś. 1047, fifty-first year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

314. 163 of 1896.—(Telugu.) On the same pillar, west face. Records in the thirty-seventh year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

315. 164 of 1896.—(Telugu.) On the second pillar in the right row of the Āsthānamaṇṭapa in the same temple, north face. Records in Ś. 1062, sixty-fifth year of the Gaṅga king, Anantavarmadēva (1075—1146), the gift of a lamp.

316. 165 of 1896.—(Telugu.) On the second pillar in the right row of the Āsthānamaṇṭapa in the same temple, north face. Records in Ś. 1053, fifty-seventh year of the Gaṅga king, Chōḍagaṅgadēva (1075—1146), the gift of a lamp.

317. 166 of 1896.—(Telugu.) On the second pillar in the right row of the Āsthānamaṇṭapa in the same temple, north face. Records in Ś. 1048, fifty-third year of the Gaṅga king, Anantavarmadēva (1075—1146), the gift of a lamp. [The inscription shows that the king ascended the throne or became co-regent in Ś. 985, i.e., three years earlier than the date given in his copper-plate grant.]

318. 167 of 1896.—(Telugu.) On the second pillar in the right row of the Āsthānamaṇṭapa in the same temple, north face. Records in Ś. 1020, twenty-third year of the Gaṅga king, Anantavarmadēva (1075—1146), the gift of a lamp.

319. 168 of 1896.—(Telugu.) On a second pillar in the right row of the Āsthānamaṇṭapa in the same temple, north face. Records in Ś. 1054 the gift of a lamp.
320. 169 of 1896.—(Sanskrit.) On the second pillar in the right row of the Āsthānānamāṇṭapa in the same temple, north face. Records in Ś. 1055 the gift of a lamp by a superintendent of salt mines and minister of Vikrama-Gaṅga to the temple of Madhukēśvara at Kaliṅgavaninagarā. See note to the next epigraph.

321. 170 of 1896.—(Sanskrit.) On the second pillar in the right row of the Āsthānānamāṇṭapa in the same temple, north face. Records in Ś. 1068 the gift of lamp by another minister of Vikramagaṅga to the temple of Madhukēśvara at Kaliṅgadēśanagarā [Vikramagaṅga was evidently a contemporary of Anantavarmara.]

322. 171 of 1896.—(Telugu.) On the same pillar, east face. Records the gift of a lamp. (Beginning built in.)

323. 172 of 1896.—(Sanskrit and Telugu.) On the same pillar east face. Records in Ś. 1045? the gift of a lamp; mentions Chōḍagaṅga.

324. 173 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1043, forty-fifth year, in the reign of the Gaṅga king, Chōḍagaṅgadēva (1045—1146), the gift of a lamp.

325. 174 of 1896.—(Telugu.) On the same pillar, east face. Records in the fifty-ninth year of the Gaṅga king Anantavarmadēva (1075—1146), the gift of a lamp.

326. 175 of 1896.—(Telugu.) On the same pillar, east face. Records in the fifty-eighth year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

327. 176 of 1896.—(Sanskrit.) On the same pillar, west face. Records in Ś. 1061, the gift of a lamp.

328. 177 of 1896.—(Telugu.) On the same pillar, west face. Records in the forty-ninth year of the Gaṅga king, Anantavarmadēva (1075—1146) in Ś. 1045, the gift of a lamp.

329. 178 of 1896.—(Telugu.) On the same pillar, west face. A record of Jāṭēśvaradēva, dated in Ś. 1070, third year, about the gift of a lamp. [Jāṭēśvara was apparently the surname of that Anantavarma who succeeded Chōḍagaṅga in 1146.]

330. 179 of 1896.—(Sanskrit.) On the same pillar, west face. A record of Ś. 1062. (Much damaged.)

331. 180 of 1896.—(Telugu.) On the same pillar, south face. The Gaṅga king, Anantavarmadēva, records in Ś. 1109, twenty-second year, a gift of land by the maṇḍalika Purushottama.

332. 181 of 1896.—(Telugu.) On the third pillar in the right row of the Āsthānānamāṇṭapa in the same temple, north face. Records the gift of a lamp by the Gaṅga king, Anantavarmadēva.

333. 182 of 1896.—(Telugu.) On the third pillar in the right row of the Āsthānānamāṇṭapa in the same temple, north face. The Gaṅga king, Anantavarmadēva (1075—1146), records in his seventy-third year the gift of a lamp.
334. 183 of 1896.—(Telugu.) On the third pillar in the right row of the Asthānanaṃṭapa in the same temple, north face. The Gaṅga king, Anantavarmedāva (1075—1146), records the gift of a lamp. (Date doubtful.)

335. 184 of 1896.—(Sanskrit and Telugu.) On the third pillar in the right row of the Asthānanaṃṭapa in the same temple, north face. Records in Ś. 1041 the gift of a lamp by a minister of Chōḍagaṅga (1075—1146).

336. 185 of 1896.—(Telugu.) On the third pillar in the right row of the Asthānanaṃṭapa in the same temple, north face. Records in Ś. 1055, fifty-ninth year of the Gaṅga king, Anantavarmedāva (1075—1146), the gift of land in Varaṇavartani.

337. 186 of 1896.—(Telugu.) On the third pillar in the right row of the Asthānanaṃṭapa in the same temple, north face. The Gaṅga king, Anantavarmedāva (1075—1146), records the gift of a lamp.

338. 187 of 1896.—(Telugu.) On the same east face. The Gaṅga king, Anantavarmedāva (1075—1146), records in Ś. 1056, fifty-ninth year, the gift of a lamp.

339. 188 of 1896.—(Telugu.) On the same pillar east face. The Gaṅga king, Anantavarmedāva, records in his fifty-ninth year the gift of a lamp.

340. 189 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1056, fifty-eighth year of Anantavarmedāva, the gift of a lamp by a writer from Arśavilli.

341. 190 of 1896.—(Sanskrit.) On the same pillar, east face. Records the gift of a lamp by a merchant.

342. 191 of 1896.—(Telugu.) On the same pillar, west face. Records in the ninth year of the Gaṅga king, Anantavarmedāva, the gift of a lamp by an officer.

343. 192 of 1896.—(Telugu.) On the fourth pillar in the right row of the Asthānanaṃṭapa in the same temple, west face. A record of the Gaṅga king, Anantavarmedāva. (Damaged.)

344. 193 of 1896.—(Telugu.) On the fourth pillar in the right row of the Asthānanaṃṭapa in the same temple, west face. Records in Ś. 1058, sixty-first year of the Gaṅga king, Anantavarmedāva, the gift of a lamp.

345. 194 of 1896.—(Telugu.) On the same pillar in the right row of the Asthānanaṃṭapa in the same temple, west face. Records, in the fifty-seventh year of the Gaṅga king, Anantavarmedāva, the gift of a lamp.

346. 195 of 1896.—(Telugu.) On the same pillar in the right row of the Asthānanaṃṭapa in the same temple, west face. The Gaṅga king, Anantavarmedāva, records the gift of a lamp.
347. 196 of 1896.—(Sanskrit and Telugu.) On the same pillar, north face. Records in Ś. 1063, the gift of land in Varāhavartani by a military officer.

348. 197 of 1896.—(Sanskrit.) On the same pillar, north face. Records in Ś. 1062 the gift of a lamp.

349. 198 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1064 the gift of a lamp.


351. 200 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1065 the gift of land.

352. 201 of 1896.—(Telugu.) On the fourth pillar in the left row of the Āsthānanaṁṭapa in the same temple, south face. Records in Ś. 1066, sixty-third year of the Gaṅga king, Ananta-varmadēva, the gift of a lamp.

353. 202 of 1896.—(Telugu.) On the fourth pillar in the left row of the Āsthānanaṁṭapa in the same temple, south face. Records in Ś. 1057 the gift of lamp.

354. 203 of 1896.—(Sanskrit.) On the fourth pillar in the left row of the Āsthānanaṁṭapa in the same temple, south face. Records in Ś. 1062 the gift of a lamp by the queen of Gaṅgēś-varadēva.

355. 204 of 1896.—(Telugu.) On the same pillar, west face. The Gaṅga king, Ananta-varmadēva, records in Ś. 1070, third year, the gift of a lamp. This king, points out Dr. Hultsch, must have been the successor of Anantavarman Chōḍagaṅga who ruled for seventy-two years till Ś. 1069. See Nos. 261 and 329 above.

356. 205 of 1896.—(Telugu.) On the same pillar, west face. The Gaṅga king, Anantavarmedēva (1075–1146), records in Ś. 1060, sixty-fourth year, the gift of a lamp.

357. 206 of 1896.—(Telugu.) On the third pillar in the left row of the Āsthānanaṁṭapa in the same temple, south face. Records in Ś. 1050 the gift of a lamp.

358. 207 of 1896.—(Sanskrit and Telugu.) On the third pillar in the left row of the Āsthānanaṁṭapa in the same temple, south face. Records the gift of a lamp.

359. 208 of 1896.—(Sanskrit and Telugu.) On the third pillar in the left row of the Āsthānanaṁṭapa in the same temple, south face. Records in Ś. 1015 the gift of a lamp by a minister of Chōḍagaṅga (1075–1146).

360. 209 of 1896.—(Telugu.) On the third pillar in the left row of the Āsthānanaṁṭapa in the same temple, south face. A record in Ś. 1244.
361. 210 of 1896.—(Sanskrit.) On the third pillar in the left row of the Āsthānānamāṇṭapa in the same temple, south face. Records in Ś. 1032 the gift of a lamp by Lakshmi, queen of a Gaṅga king (Anantavarman).

362. 211 of 1896.—(Sanskrit and Telugu.) On the third pillar in the left row of the Āsthānānamāṇṭapa in the same temple, south face. Records in Ś. 1035 the gift of a lamp by Prithivīmahādēvi, another queen of Chōḍagaṅga (1075—1146).

363. 212 of 1896.—(Telugu.) On the third pillar in the left row of the Āsthānānamāṇṭapa in the same temple, south face. Records in Ś. 1054, the gift of bells, etc.

364. 213 of 1896.—(Telugu.) On the same pillar, east face. The Gaṅga king, Chōḍagaṅgaṅgadēva (1075—1146) records in Ś. 1055 the gift of a lamp.

365. 214 of 1896.—(Telugu.) On the same pillar, east face. Records in the reign of the Gaṅga king, Chōḍagaṅgadēva, in Ś. 1089, the gift of a lamp by a dancing girl.


367. 216 of 1896.—(Sanskrit.) On the same pillar, east face. Records in Ś. 1100? the gift of a lamp to the temple of Madhukēśa on the bank of the Vamśadhāra.

368. 217 of 1896.—(Sanskrit.) On the same pillar, east face. Records in Ś. 1215, the gift of a lamp.

369. 218 of 1896.—(Telugu.) On the same pillar, west face. Records the gift of a lamp.

370. 219 of 1896.—(Telugu.) On the second pillar in the left row of the Āsthānānamāṇṭapa in the same temple, south face. The Gaṅga king, Chōḍagaṅgadēva (1075—1146) records in Ś. 1057, fifty-ninth year, the gift of a lamp.

371. 220 of 1896.—(Telugu.) On the second pillar in the left row of the Āsthānānamāṇṭapa in the same temple, south face. The Gaṅga king, Chōḍagaṅgadēva (1075—1146) records in Ś. 1053, fifty-seventh year, the gift of a lamp; mentions Varāhavartani.

372. 221 of 1896.—(Telugu.) On the second pillar in the left row of the Āsthānānamāṇṭapa in the same temple, south face. Records in Ś. 1045, forty-eighth year of the Gaṅga king, Chōḍagaṅgadēva (1075—1146), the gift of a lamp by a military officer.

373. 222 of 1896.—(Telugu.) On the second pillar in the left row of the Āsthānānamāṇṭapa in the same temple, south face. The Gaṅga king Anantavarmaidēva (1075—1146) records in Ś. 1046, forty-ninth year, the gift of a lamp.
374. 223 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1047, the gift of a lamp by a servant of Vira Chōḍadēva, the E. Chālukyan.

375. 224 of 1896.—(Telugu.) On the same pillar, east face. The Gaṅga king Chōḍaganigadēva (1075—1146) records in Ś. 1045, forty-ninth year, the gift of a lamp.

376. 225 of 1896.—(Telugu.) On the same pillar, east face. A record of the Gaṅga king Anantavarmadēva (1075—1146) in his forty-fifth year. (End obliterated.)

377. 226 of 1896.—On the same pillar, east face. A damaged record in Telugu.

378. 227 of 1896.—(Sanskrit.) On the first pillar in the left row of the Asthānāmanṭapa in the same temple, south face. Records in Ś. 1066, the gift of a lamp by a military officer.

379. 228 of 1896.—(Sanskrit.) On the first pillar in the left row of the Asthānāmanṭapa in the same temple, south face. Records in Ś. 1053, the gift of lamp to the temple of Madhu-kēśvara in Kaliṅgadēśanagara by a servant of the Chālukya-Gaṅga king.

380. 229 of 1896.—(Telugu.) On the first pillar in the left row of the Asthānāmanṭapa in the same temple, south face. The Gaṅga king Chōḍaganigadēva (1075—1146) records in Ś. 1053, fifty-seventh year, the gift of a lamp.

381. 230 of 1896.—(Sanskrit.) On the same pillar, east face. Records in Ś. 1052, the gift of a lamp by a minister of Chōḍagāṅga and inhabitant of Dākṣhārāma to the temple of Madhu-kēśvara at Trikaliṅgavaninagara.

382. 231 of 1896.—(Telugu.) On the same pillar, east face. The Gaṅga king Anantavarmadēva (1075—1146) records in his fifty-third year, the gift of a lamp.

383. 232 of 1896.—(Telugu.) On the same pillar, east face. A record of the Gaṅga king Anantavarmadēva in his fifty-eighth year. (Damaged.)

384. 233 of 1896.—(Telugu.) On the same pillar, east face. A record of Ś. 1291. (Damaged.)

385. 234 of 1896.—(Telugu.) Left of the entrance into the Asthānāmanṭapa in the same temple. The Gaṅga king Chōḍaganigadēva (1075—1146) records in Ś. 1043, forty-fifth year, the gift of a lamp.

386. 235 of 1896.—(Sanskrit and Telugu.) Left of the entrance into the Asthānāmanṭapa in the same temple. Records in Ś. 1015, the gift of a lamp by a military officer.

387. 236 of 1896.—(Telugu.) Right of the entrance into the Asthānāmanṭapa in the same temple. The Gaṅga king Anantavarmadēva (1075—1146) records in Ś. 1061, sixty-fourth year, the gift of a lamp.
388. 237 of 1896.—(Sanskrit and Telugu.) Right of the entrance into the Āsthānamaṇṭapa in the same temple. Records in Ś. 1013 the gift of a lamp to the temple of Madhukēśvara at Gōkarna.

389. 238 of 1896.—(Sanskrit.) On the left door-pillar of the entrance into the Āsthānamaṇṭapa in the same temple. Records in Ś. 1077, the gift of a lamp.

390. 239 of 1896.—(Sanskrit.) On the left door-pillar of the entrance into the Āsthānamaṇṭapa in the same temple. Records in Ś. 1064, the gift of a lamp by Umāvallabha, the son of the Gaṅga king.

391. 240 of 1896.—(Sanskrit.) On the left door-pillar of the entrance into the Āsthānamaṇṭapa in the same temple. Records in Ś. 1065 the gift of a lamp.

392. 241 of 1896.—(Sanskrit.) On the left door-pillar of the entrance into the Āsthānamaṇṭapa in the same temple. Records in Ś. 1067, the gift of a lamp.

393. 242 of 1896.—(Telugu.) On the right door-pillar of the same entrance. The Gaṅga king Anantavarmadēva records in Ś. 1097, the gift of a lamp.

394. 243 of 1896.—(Telugu.) On the right door-pillar of the same entrance. Records in Ś. 1085, the gift of a lamp.

395. 244 of 1896.—(Telugu.) On a slab to the left of the second entrance into the same temple, west face. The Gaṅga king Anantavarmadēva (1075—1146) records in Ś. 1005, eighth year, the gift of a lamp.

396. 245 of 1896.—(Telugu.) On a slab to the left of the second entrance into the same temple, west face. Records in Ś. 1014, the gift of a lamp.

397. 246 of 1896.—(Telugu.) On the same slab, north face. The Gaṅga king Anantavarmadēva, records in Ś. 1004, eighth year, the gift of a lamp.

398. 247 of 1890.—On a slab to the right of the same entrance. A record in Uriya.

399. 248 of 1896.—(Sanskrit.) On a slab to the left of the main entrance into the same temple. Records in Ś. 990 the gift by the queen of Vajrahasta, who was the daughter of a Haihaya king. [Vajrahasta was the grandfather of Ananta- varma.]

400. 249 of 1896.—(Sanskrit, Nāgari.) On a slab to the right of the same entrance. Records in the thirty-ninth year of the Gaṅga king Anantavarma-Vajrahastadēva, the gift of a lamp by the wife of a military officer.

401. 250 of 1896.—(Telugu.) On the south wall of the Kubēra shrine in the same temple. A record of the Gaṅga king
Anantavarmadēva. (A damaged record, the date of which is doubtful.)

402. 251 of 1896.—(Sanskrit.) On the east wall of the same shrine. Records in Ś. 1002, the gift of a lamp.

403. 252 of 1896.—(Telugu in old archaic characters.) On the south wall of the Vāyudēva shrine in the same temple. Mentions Samsārabhitadeva.

404. 253 of 1896.—On the east wall of the same shrine. A Telugu record in old archaic characters.

405. 254 of 1896.—(Telugu.) Left of the southern entrance into the Āsthānanaṃṭapa in the same temple. Records the gift of a lamp.

406. 255 of 1896.—(Telugu.) Left of the southern entrance into the Asthānanaṃṭapa in the same temple. Records in Ś. 1100, the gift of a lamp.

407. 256 of 1896.—(Telugu.) Right of the same entrance. Records in Ś. 1078, the gift of a lamp.

408. 257 of 1896.—On a slab in the Nṛsimhasvāmi Maṭha at Mukhaliṅgam. A Nāgari record of Anantavarma-Vajrahastra dēva of the Gaṅga dynasty, dated thirty-fifth year. (Damaged.)

409. 258 of 1896.—(Telugu.) Left of the east entrance into the Bhīmeśvara temple at Mukhaliṅgam. Records in Ś. 1107, the gift of a lamp to the temple of Aniyaṅkabhīmeśvara.

410. 259 of 1896.—(Telugu.) Right of the same entrance. Records in Ś. 1064, sixty-seventh year of Anantavarmadēva, the gift of a lamp to the same temple by a writer from Ippili.

411. 260 of 1896.—(Telugu.) Right of the same entrance. Records in Ś. 1014, the gift of a lamp to the same temple.

412. 261 of 1896.—(Sanskrit and Telugu.) On the third pillar in the right row of the Āsthānanaṃṭapa in the same temple. Records in Ś. 1062, the gift of a lamp to the same temple by a military officer.

413. 262 of 1896.—(Sanskrit.) On the third pillar in the right row of the Āsthānanaṃṭapa in the same temple. Records in Ś. 1065, the gift of a lamp to the same temple.

414. 263 of 1896.—(Sanskrit.) On the third pillar in the right row of the Asthānanaṃṭapa in the same temple. Records in Ś. 1065, the gift of a lamp to the same temple.

415. 264 of 1896.—(Sanskrit.) On the second pillar in the right row of the Āsthānanaṃṭapa in the same temple. Records in Ś. 1062, the gift of a lamp to the same temple.

416. 265 of 1896.—(Telugu.) On a slab to the left of the southern entrance into the Āsthānanaṃṭapa in the same temple. The Gaṅga king Anantavarmadēva (1165—?) records in Ś. 1110, twenty-third year, the gift of a land to the same temple.
417. 266 of 1896.—(Telugu.) On a slab to the right of the same entrance. This Gaṅga king, Anantavarmadēva (apparently different from his namesake in No. 416) records in Ś. 1093, third year, the gift of a land to the same temple.

418. 267 of 1896.—(Telugu.) On the south face of No. 416. Records in Ś. 991, the gift of a lamp to the same temple.

419. 268 of 1896.—(Telugu.) On the west face of No. 416. The Gaṅga king, Anantavarmadēva, records the gift of a lamp to the same temple by an inhabitant of Dīrgasī.

420. 269 of 1896.—(Telugu.) On a slab to the left of the second entrance into the central shrine of the same temple. The Gaṅga king, Anantavarmadēva, the successor of Anantavarma Chōḍagaṅga (1075—1146) records in Ś. 1070, third year, the gift of a lamp to the same temple. See No. 355 above.

421. 270 of 1896.—(Telugu.) On a slab to the left of the second entrance into the central shrine of the same temple. The Gaṅga king, Anantavarmadēva, records in Ś. 1077, tenth year, the gift of a lamp to the same temple. [The king was the successor of Chōḍagaṅga who ruled from 1075 to 1146. See No. 355 above.]

Parlākimedi.

422. A C.P. grant of the reign of a Gaṅga king, Vajrahasta (similar to the grants of the Gaṅga kings Indravarman, Dēvēndravarman and Satyavarman). Records that while he was residing at Kaliṅganagara, his minister (?) Dāraparāja, son of Chōḍa Kamādhirāja and regent of “the five districts (Pañcha-vishaya), issued an order to the cultivators and householders (kuṭum-bis) of Lanka-kōna to the effect that, on the occasion of his daughter’s marriage, he gave away the village of Hossandī to a soldier who is said to be an ornament of the Naggari Sāluki family. [Dr. Kielhorn would assign the inscription on palaeographical grounds to the eleventh century, to Vajrahasta V (Circa 1035—70), “the grandfather of Anantavarman Chōḍa Gaṅga who was anointed king on the 17th February A.D. 1078.” See Ep. Ind., Vol. III, pp. 220—224 and Gj. 143-A above.

Sōmpēta Taluk.

(Mandasa Zamindari.)

Mahēndragiri.*

The Gōkarṇēśvara temple at the top of the hill was sacred to the early Gaṅga kings of Kaliṅga. Besides this there are the two temples of Yudhishthira and Bhīma.

* This historic place is situated 32 miles south-west of Berhampur and 4 miles off Harivaram in Mandasa Zamindari in Sōmpēta taluk. For the temples, the cairn-like huts and other antiquities of the place see Antiquities, pp. 5-6.
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423. 394 of 1896.—(Sanskrit and Telugu.) On a slab to the right of the entrance to the Kunti shrine in the Gokarnēśvara temple. Records in Ś. 1045 the gift of a lamp to the temple of Mahēndrēśvara.

424. 395 of 1896.—(Telugu.) On a slab to the left of the same entrance. A record of the Gāṅga king, Anantavarma-Chōḍagaṅgadēva in Ś. 1055, sixtieth year. Details the gift of a lamp by an inhabitant of Araśavilli to the temple of Gokarnēśvara on the Mahēndra hill.

425. 396 of 1896.—(Sanskrit.) At the entrance to the Yudhishṭhira temple on Mahēndragiri. A record of the Chōḷa king Rājēndra Chōḷa saying that after defeating his brother-in-law Vimalāditya (1015—22), he set up a pillar of victory on the Mahēndra mountain. Emblems of the Chōḷa and the Pāṇḍyan feudatory (i.e., the tiger and two fishes) are engraved below the inscription.

426. 397 of 1896.—(Tamil.) On three stones lying near the Kunti shrine on Mahēndragiri. A record of the Chōḷa king Rājēndra Chōḷa. Tamil version of the preceding inscription.

TEKKALI TALUK.

Gōdāvariţpuram.


Śivarāmapuram.
