AGENTS FOR THE SALE OF MADRAS GOVERNMENT PUBLICATIONS.

IN INDIA.

Butterworth & Co. (Ltd.), 6, Hastings Street, Calcutta.
R. Cambray & Co., Calcutta.
E. M. Gopalakrishna Kone, Pudumantapam, Madura.
Hartleys, Mount Road, Madras.
Higginbothams (Ltd.), Mount Road, Madras.
V. Kalyanarama Iyer & Co., Esplanade, Madras.
G. C. Loganathan Brothers, Madras.
The Superintendent, Nazair Kanun Hind Press, Allahabad.
P. R. Rama Iyer & Co., Madras.
Ramakrishna & Sons, Lahore.
Thacker & Co. (Ltd.), Bombay.
Thacker, Spink & Co., 3, Esplanade East, Calcutta.
S. Vas & Co., Madras.

IN THE UNITED KINGDOM.

B. H. Blackwell, 50 and 51, Broad Street, Oxford.
Constable & Co., 19, Orange Street, Leicestersquare, London W.C.
Deighton, Bell & Co. (LTD.), Cambridge.
Henry S. King & Co., 65, Cornhill.
P. S. King & Son, 2 and 4, Great S.
Luzac & Co., 46, Great Russell St.
B. Quaritch, 21, Grafton Street, 7.
W. Thacker & Co., 2, Creed Lane.
Oliver and Boyd, Tweeddale Court.
E. Ponsonby (LTD.), 116, Grafton.
W. Wesley & Son, 26, Essex Street, London.

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.,
Assistant Professor of History, Presidency College, Madras

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

When Sir John Marshall offered this task to me, I took the liberty to make certain suggestions in regard to the scope and aims of the treatise. I pointed out to him that there were inscriptions in the Presidency other than those published by the department. There are, for instance, the "Nellore Inscriptions" of Messrs. Butterworth and Venugopal Chetti; the "Tamil and Sanskrit Inscriptions" of Burgess and Natesa Sastri; the "Elliot Collections" and local inscriptions referred to by Mr. Sewell in his "Antiquities"; the "Travancore Inscriptions" of the late Sundaram Pillai; the "Travancore 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 Archæological Series,” the “Antiquities,”
the Indian Antiquary, the Journal of Royal Asiatic Society,
the Mythic Journal, Madras Journal, the District Manuals
and Gazetteers are given wherever possible. An attempt has
also been made to append bibliographical notes on literary
and religious persons or events occurring in inscriptions
based on Taylor’s “Rais Catalogue,” the publications of
Professors Seshagiri Sastriyar and Ranga Acharya, the Vaish-
nava “Guruparamparas,” the Tamil “Abhidhānachintāmani,”
“Abhidhānakōsām,” “Pāvalar-Charitradīpaka,” the Telugu
Biographies of Poets by Viresalingam Pantulu and Guruzada
Srīramamurti, etc.

It will be seen that the result of my proposals and sug-
gestions 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
### GENERAL CONTENTS.

#### VOLUME I.

<table>
<thead>
<tr>
<th>District</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anantapur (Ap)</td>
<td>1-30</td>
</tr>
<tr>
<td>North Arcot (NA)</td>
<td>31-124</td>
</tr>
<tr>
<td>South Arcot (SA)</td>
<td>125-254</td>
</tr>
<tr>
<td>Bellary (By)</td>
<td>255-320</td>
</tr>
<tr>
<td>Chingleput (Cg)</td>
<td>321-470</td>
</tr>
<tr>
<td>Chittoor (Ct)</td>
<td>471-518</td>
</tr>
<tr>
<td>Coimbatore (Cb)</td>
<td>519-573</td>
</tr>
<tr>
<td>Cuddapah (Cd)</td>
<td>574-665</td>
</tr>
<tr>
<td>Gajjam (Gj)</td>
<td>666-710</td>
</tr>
</tbody>
</table>

#### VOLUME II.

<table>
<thead>
<tr>
<th>District</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Godavari (Gd)</td>
<td>711-745</td>
</tr>
<tr>
<td>Guntur (Gt)</td>
<td>746-847</td>
</tr>
<tr>
<td>S. Kanara (SK)</td>
<td>848-876</td>
</tr>
<tr>
<td>Kistna (Kt)</td>
<td>877-907</td>
</tr>
<tr>
<td>Kurnool (Kl)</td>
<td>908-980</td>
</tr>
<tr>
<td>Madras (Ms)</td>
<td>981-989</td>
</tr>
<tr>
<td>Madura (Mr)</td>
<td>990-1040</td>
</tr>
<tr>
<td>Malabar (Mi)</td>
<td>1041-1048</td>
</tr>
<tr>
<td>Nellore (Nl)</td>
<td>1049-1158</td>
</tr>
<tr>
<td>Ramanad (Rd)</td>
<td>1159-1197</td>
</tr>
<tr>
<td>Salem (Sm)</td>
<td>1198-1230</td>
</tr>
<tr>
<td>Tanjore (Tj)</td>
<td>1231-1442</td>
</tr>
</tbody>
</table>

#### VOLUME III.

<table>
<thead>
<tr>
<th>District</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tinnevelly (Tn)</td>
<td>1443-1505</td>
</tr>
<tr>
<td>Trichinopoly (Tp) and Pudukkottah (Pd)</td>
<td>1506-1664</td>
</tr>
<tr>
<td>Vizagapatam (Vg)</td>
<td>1665-1690</td>
</tr>
<tr>
<td>Cochin (Cn)</td>
<td>1691-1692</td>
</tr>
<tr>
<td>French Territory (FT)</td>
<td>1693-1695</td>
</tr>
<tr>
<td>Travancore (Tvc)</td>
<td>1696-1720</td>
</tr>
<tr>
<td>British Museum (BM)</td>
<td>1721-1722</td>
</tr>
<tr>
<td>Dynastic Analysis</td>
<td>1723-1738</td>
</tr>
<tr>
<td>Index and Glossary</td>
<td>1739-2070</td>
</tr>
</tbody>
</table>
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 (Janakumpullā and Pulladaravu) are not found in the alphabetical list of villages of the taluk. The only place which can be certainly attributed to it is Bukkarāyasamudram, the tank at Anāntapur.

Anantapur.

1. On a stone at Bukkarāyasamudram. A Kanarese record dated Śaka 1286 Krōdhī, in the reign of Bukka Rāya of Vijaynagar. Records that his Minister Anantarasa Udayār 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, Pingaḷa. Refers to the rule at Kalyāṇadurga, of a certain Veṅkāṭapati-Nāyanayyavārū, son of Rāya Daḷavāḷi Kōṇeti-Nāyuḍū and to the gift of the village Kottapalle to a certain Dāsappa-Nāyuḍū as a feudal tenure in fee (pālepattu). This latter seems to have induced a merchant of Chēḷūru to dig a canal at Kottapalle.

Dādalūru.

3. 61 of 1912.—(Telugu.) On a slab set up in the Pōtularāju 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 (parikōta) of the temple of Pōtularāju was washed away. A certain Veṅkaṭapati-Nāyaninīgāru appears to have restored it. See Mr. Sewell’s Antiquities, 1, 117.
4. 62 of 1912.—(Telugu.) On another slab set up in the same temple. Records in Śaka 1439, Ṛṣvara, gift of land at Dādalūru to the temple of Pōtularāju for offerings and lamps, by a certain Koṇḍama-Nayaniṅgāru, son of Chāki Chennama Nāyudu. Mentions the tank Nāgalādevicheruvu. [Mr. Sewell refers to this, but gives the wrong date Śaka 1434.]

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

6. 64 of 1912.—(Kanarese.) On the fourth slab set up in the same place. Records gift of land at Dādalūru to a certain Krishnādasā 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 Prauḍhadēva 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 Kārṇams, Reḍdis 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 Virapratāpa Achyutarāya-Mahārāya, dated Śaka 1455, Vijaya. Records that the Mahāmanḍaleśvara Sālakarāja China or Pina—Tirumalayyadēva-Mahārāja, the king's brother-in-law and minister (who led the Tiruvadi campaign in 1531–2) gave for offerings to the God Mandem Narasimhadēva, '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.

Rāvulacheruṇu.

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

Tādimarri.*

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

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

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

* Under this heading the Mack. MSS. (Ins., Ceded Dts., p. 207-12) give twelve inscriptions. Of these three (1, 10 and 11) are at “Chetidurgam” (Chitaldrug?); three at Tādimarri (given above), two at Rāghavapalle (given above); two at Chelavāripalle (see Tādpatri taluk); and the other three at the villages of Tumpara (No. 6), Vilivutta (No. 8) and Singamallā (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 fanam from the revenue of Ganganapalle for the local Anjaneya temple. The Vilivutta epigraph records a gift of land to one Tummana Śurappa in Śaka 1598, Naḷa, in the reign of Rāmadēva Mahārāya, by Venkaṭagīri Venkaṭādri. The “Singun-mulla” inscription is dated in Śaka 1475, Pramādīccha, in the reign of Śrīnāga Rāya and grants this village and another (Maderappalle) to a Vaishnava Brahman for worship of the local deity. See Mack. Ins., Ceded Dts., p. 210.
re-established the Chennakesava shrine on the hill fort and granted a tum of dry land, besides a fanam from “Cheyatidurgam” for offerings to the deity. *Ibid.,* No. 7.

**Togarakuṇṭa.**

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

**Gooty Taluk.* Anumpalli.**


**Gooty.**

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

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


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

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

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

26. 89 of 1903.—(Kanarese.) On the same rock. A record of the W. Chālukya Tribhuvamalladeva (i.e., Vikramāditya VI) dated in Chālukya-Vikramā 46, Plava. See *S. Ind. Inscriptions, I,* p. 167.—As this era began, according to Dr. Fleet in Śaka 997, Hultzsch 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., Ceu. Dts.,* p. 141–4) mention ten inscriptions under this heading. Two villages Buradalu (No. 7) and Narasapuram I am unable to identify. The latter might be the place of that name in Anantapur taluk or Tadpatri. The epigraph at Buradalu records that in Śaka 1439, Īśvara, in the reign of Krishnadēva Rāya, one Narapa Gōvinda granted Mātīre village to the local God Vigheśvara. The Narasāpuram inscription is dated in Śaka 1477, Rākshasa, in the reign of Sadāsīva Rāya of Vijayanagar, and records a grant of allowance by the Vīpravīnōdins for the worship of od Virūpākshēvara. All the other inscriptions have been included in the text.
28. C.P. No. 9 of 1915.—A record of Sadāśiva Mahārāya in Śaka 1470, Kilaka, Āshāḍha śuddhi 12, Sunday. Registers the king’s gift, of the village of Kanuma in Mundimadugu śīma in Gutti valīta to a number of Brahmans to perform worship to God Chennakeśavaḍēva 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.]

Konakondla.

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

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 Konḍamayya got the privilege of worshipping in the temple of Kesavaṇātha at Kōnakondlapetā and of enjoying as such, all the property belonging to the temple. The donor was Timmāji, also called Rāmadāsu Timmarsu. Abdul Hassan died in 1688. So this grant should have been made long after his death. For discussion see Ep. Rep., 1912, p. 91.


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 Kṛiṣṇaḍēva Mahārāya in Śaka 1439, Īśvara. Records the
re-established the Chennakesava shrine on the hill fort and granted a tūm of dry land, besides a fāṇam from “Cheyatīdurgam” for offerings to the deity. *Ibid*, No. 7.

Togarakūṭa.

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

**Gooty Taluk.**

*Anumpalli.*


**Gooty.**

20. 83 of 1903.—(Kanarese.) On a rock near the deserted Narasimhasvāmi temple on the local hill. A damaged epigraph, dated 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. Chālukyan king Pratāpachakra-vartin Jagadēkamalla, Śaka 1065, *Duddūhi*, mentioning Kalyāṇapura as the capital (Nelvidu).


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

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

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

26. 89 of 1903.—(Kanarese.) On the same rock. A record of the W. Chālukya Tribhuvanamalladēva (i.e., Vikramāditya VI) dated in Chālukya-Vikramā 46, *Plava*. See *S. Ind. Inscriptions*, I, p. 167.—As this era began, according to Dr. Fleet in Śaka 997, Hultzsch 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., Ce.a. 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 Tāḍapatri. The epigraph at Buradalu records that in Śaka 1439, Īśvaram, in the reign of Krishnādēva Rāya, one Narapa Govinda granted Māture village to the local God Vighnēsvāra. The Narasāpuram inscription is dated in Śaka 1477, Rākshasa, in the reign of Sadāsiva Rāya of Vijayanagar, and records a grant of allowance by the Vīpravinnādins for the worship of God Virīpākṣēsvāra. All the other inscriptions have been included in the text.*
28. C.P. No. 9 of 1915.—A record of Sadasiva Mahārāya in Śaka 1470, Kilaka, Āśādha śuddhi 12, Sunday. Registers the king’s gift, of the village of Kanuma in Mundimaḍugu śīma in Gutti to a number of Brahmans to perform worship to God Chennakēśava-deva at Mundimaḍugu. The grant was made at the request of Appala Rāja, son of Krishṇa Rāja and grandson of Timma Rāja of the Solar race. [Mundimaḍugu is in Anantapūr taluk.]

Konakondla.

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

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, Siddhattin, a certain Konḍamayya got the privilege of worshipping in the temple of Kēśavanātha at Konakondlapēta and of enjoying as such, all the property belonging to the temple. The donor was Timmāji, also called Rāmadāsu Timmarusu. Abdul Hassan died in 1688. So this grant should have been made long after his death. For discussion see Ep. Rep., 1912, p. 91.

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

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

Maranapalli.


Midaṭur.

34. On a stone near the pagoda of Vīrabhadra. A record of the time of Krishṇadēva Mahārāja in Śaka 1439, Īsvara. 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).

Pātachērūvu.


37. On a stone south of the village. A record of the time of Sadāsiva Mahārāya, dated in Śaka 1440, Pramādi. Records gift of ½ puṭṭi of dry field in Pātacheru village or Lakshmīpuram village as free gift to Guṭṭi Nārāyaṇa Bhaṭṭa by "Chirutenas 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 Sadāsiva 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 Nayudu, the son of Jyōgi Nayudu, 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.]

Tummadipulla (Tambalapalle?)


Yerratimmacheruvalu.

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

Chaulūru.

43. 585 of 1912.—(Kanarese.) On a stone set up in front of the Aṅjanēya temple. Records in Śaka 1471, Saumya, Nīja-Vaiśākha, ba. di. 6, Friday (Friday 17 May, A.D. 1549) that a certain Jakkarāsa, son of Kuppa-Nāyaka of the Haragumodalēri (i.e., Mudaliyars of Parigi) family, constructed a maṇṭapa in front of the temple of Hanumantadēva at Chaulūru 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 Mahājana of Chau-āru 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.

Chilumuttūru.

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

Chōlasamudram.

46. 86 of 1912.—(Kanarese). On the wall, right of main entrance into the Chauḍēṣvāri temple. A damaged record in Vikriti, refers to the building of the temple of Chauḍēṇvari-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 Vijayanagara king Kṛishṇarāya-Mahārāya, dated Śaka 1439, Īśvara. Records a gift to the temple of Chauḍēṣvāri at Chōlasamudra by Rāyasam Konḍamarasayya, son of Timmarasamantri who was one of the sons of Śripatyāchārya, chief of Podatūru in Drāviḍa-dēṣa and the ornament of the Udayagiri-Kannadiga sect. The gift was made in order that the king may be blessed with children. [Konḍaramarasayya (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).

Pātachērvu.


37. On a stone south of the village. A record of the time of Sadāśiva Mahārāya, dated in Śaka 1440, Pramādi. Records gift of $\frac{1}{2}$ pūṭī 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 Nayudu, the son of Jyōgi Nāyuḍu, 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 Immaḍi Narasimha Rāya Mahārāya” and others. [Mr. Sewell says that this might be the father of Krishṇadēva Rāya. He is of course wrong.]

Tummadipulla (Tambalapalle?)


Yerratimmaccheruvu.

41. On a stone west of the village. Records that in Śaka 1481, Siddhārti, Tirumala Rājayya remitted the tax on some land of Iśvaradeva. 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-Nāyuḍu, son of Vākiṭi-Mallapa-Nāyuḍu ordered the sthānikas, citizens and the temple cook to revive the processions in the Perumāl temple at Gōranṭla 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-vēṣvara at Gōranṭla for the merit of the king and of Chikka-Veṅkaṭappa-Nāyuḍu. [The date corresponded, according to Mr. Swamikannu Pillai, to Friday, December 7.41, A.D. 1610. The Government Epigraphist believes that Veṅkaṭappa was “evidently one of the two Veṅkaṭas of the Hēmarāj 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.

Gorrapalle
(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 Vīraprātāpa Achyutadēva-Mahārāya in Śaka 1460, Vilambi. Records that a certain Vīrāṇa-Nāyaka, younger brother of Virūpaṃnāyya of Penugonde, dug up a spring (taliparigi) with an irrigation channel called Nūtana-Tungabhadra, in the village of Mōdaya surnamed Achyutarāyapura and got certain lands watered by it (which belonged to Antayyana Koḍigēhalli 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 Vīraprātāpa Achyutadēva-Mahārāya, in Śaka 1459, Hēmalambi. Records that the same Vīrāṇa-Nāyaka presented to the temple of Mahālakshmīdēvi at Lakkhaṇapura in Haruhe-sthala the offerings made to that temple in the form of coin, clothes, gold, etc., during festivals, by the people assembled together for the occasion.

57. 70 of 1912.—(Kanarese.) On the same wall. Dated in the reign of the Vijayanagara king Vīraprātāpa Achyutadēva-Mahārāya in Śaka 1460, Vilambi. Records the gift of income
planted the Vijayanagara colours on the Simhādri and Śrikūrmmam during Krishṇadēva'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 Penukoḍa fort.)

48. 91 of 1912.—(Telugu.) On a slab set up at the entrance into the Īśvara temple. The Vijayanagara king Vīrapratāpa Tirumalādēva-Mahārāya (son of Krishṇadēva Rāya) records in Śaka 1446, Tāraṇa, that Śūraparāja, the agent of Vākīṭi Aṭappa-Nāyaṇīgaru freed the Tāmmala 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 sikhara, 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 Mādhavaṁyaśvāmin temple in the same village. Records in Śaka 1276, Jaya, that a certain king Narāśinga of the Sāluva family (and son? of Sāluva Maṇgi) built the temple of Vishnu. His ancestors had the birudas Mēdinimisaraganda Kaṭhāri-Sāluva and Dharanīvarā. [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 mantapa in the Mādhavaṁyaśvāmin temple. A much damaged record of the Vijayanagara king Vīrapratāpa Tirumalādēva-Mahārāya, dated Śaka 1446, Tāraṇa, Kārttika, śu. di. 12, Monday, Utthānadvādaśi, Chitrānakshatra. Records that the agent of Vākīṭi Ādapā-Nāyūḍu granted land to the Vishnu (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, Vikrama (Magha śu. di. 14, Monday). Mentions Gōraṇṭla-śīma which was conferred as a fief (nāyankara) on the son of Vākīṭi Mallapa-Nāyūḍu. As to date Mr. Swamikannu Pillai says: “In Vikrīṭi-Samvat—A.D. 1530, Magha śu. 14 ended on Tuesday, January 31’77, so that on Monday, January 30, the tithi was current for less than 15 ghātikas. 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 Achyutarāyā-Mahārāyā dated Śaka 1455, Vijaya, śu. di. 15, Monday. Records that Timmapa-Nayudu, son of Vākīti-Mallapa-Nayudu ordered the sthānikas, citizens and the temple cook to revive the processions in the Perumāl temple at Gōرانṭla 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 maṇḍapa in the same temple. A damaged record of the Vijayanagara king Vīra-Veṅkaṭapatidēva-Mahārāyā, ruling at Penugonḍa, dated Śaka 1532, Sādhāraṇa, Pushya, śu. di. 2, Friday. Seems to register the grant of certain taxes (?) to the temple of Mādhavēśvara at Gōرانṭla for the merit of the king and of Chikka-Veṅkaṭappa-Nayudu. [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 maṇḍapa. Records that the four pillars on the east side of the platform (jagali) were the gift of Tirupati-vāru.

Gorrepalle

(Goravanahalle near Hindupur).

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

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

57. 70 of 1912.—(Kanarese.) On the same wall. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutadēva-Mahārāyā in Śaka 1460, Vilambi. Records the gift of income
from tolls collected by merchants (śettis and paṭṭanasvāmis) on every Friday market held at Ḥāruhē-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, Vijāmbi. Records the buildings constructed in the same temple by the brothers Vīraṇa-Nāyaka and Vīrappaṇṇa of Ponugoṇde. 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, Lākṣmīnāra, Hanūmān, Bhairava, Vighnēśvara, 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 Mahālakṣmi by Timmarasa, son of Apparasa of the treasury, at the instance of Vīrappaṇṇayya of Penugoṇde.

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 Goravanahalḷī surnamed Lakshmīsāgarā, in Antayyana Koḍagihalḷī-sthala, of Guyyalūru-śīme in Rodda-nādu which was a district of Penugoṇḍe-rājya, to the same temple by Krishnappa-Nāyaka, son of Sani Chinnappa-Nāyaka, at the instance of Vīrappaṇṇayya.

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 Chauṭakūrū and Vīrappaṇṇa’s clerk (Sōnabōra) Timmappa of Goraṇṭla with the approval of Vīrappaṇṇayya 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 Nōlamba (Pallava) king Dīlpayya Irīva-Nōlamba (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 Āñjanēya temple below the same tank-bund. A record of the western king Eragaṇga-Pernānadi. Seems to refer in Śaka 775 to the Nōlamba who ruled the country extending up to Kānchi. [This Nōlamba was either Nōlambādhirāja Polalchōra or his son Mahēndrādhirāja. Eragaṇga’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 Kallakkuruchchi grant.

65. C.P. No. 16 of 1912-13.—A forged grant of alleged date Ś. 1109, Jaya (wrong), Aśvija, Su di 10, in Telugu. Registers the advent of a number of Gavunḍas from Nagara śīma with their baggages to settle in the country ruled by Sōmaśaṅkara Nāyaka of Ratnagiri. Three new villages were founded and village officers appointed. Also mentions malika bharama varāha (the pagoda issued by the Golconda king Malik Ibrahim). [The grant pretends to be dated in the reign of Vijaya Bukkaraya. Ratnagiri is an ancient place as it is referred to in a C.P. grant of the W. Chalukya Vikramaditya I (655-80); but the local chronicle gives its history only after it came under the Nāyudu 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 Sādāśivadēva-Mahāraya 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 Īsvara 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.

Kodigēpalle.

69. 80 of 1912.—(Telugu.) On a slab built into the wall of a ruined maṇṭapa near the Ānjanēya temple. A damaged record of the Vijayanagara king Vīrappatāpa Śṛiṅgaṅgayadēva Mahāraya (VI) dated Śaka 1567, Pārthiva. Records that a certain Obalaraya Köṇeti Nāyaniṅgū repaired the temple of Pala-Veṅkaṭēsvara at Dinnamidi-Kodigēpalle alias Pala-Veṅkaṭapura in Guyyulūru-nāḍu, included in (the territory of) Penugonda-durga, and presented the village to that temple under orders of Peda-Veṅkaṭapatiraya (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
Vīra-Ballalādēvarasa (Ballāla III, 1291-1342), son of Viṣṇunāradhana Pratāpachakravartin Vīranarasiṃhadēvarasa (Narasimha III, 1254-91), records in Sāka 1250, Vībha, that the Māhāpradhāna (Kōṭeya Māchaya-Dānṇāyaka) was ruling at Penugonḍeya-nelāvīḍu and gave the village of Benāguru as a kodagi-gift to a certain Gauda. [The inscription shows the extent of Ballāla territory. Penukondā 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 Mahārajājādhīrāja whose name is not clear on the impression. Registers perhaps the gift of the village of Vannaṅgūra.

Koṭnūru.

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

Lēpākshi.

For an excellent description of the local Viṭrabhadra temple, its history, etc., see Anantapūr Gazetteer, 172-4. The Viṣṇu 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-Rāmāyaṇamu, which, I understand, is largely sung on occasions of puppet shows.

73. 88 of 1912.—(Sanskrit and Kanarese.) The Vijayanagara king Vīrapratāpa Aĉhyutaḍēva-Mahārāya records in Sāka 1460, Viḷambi, gift of Chikanandichervu surnamed Dēvarāyapura, a village near Deppāru in Sādāli-sthala of Cheluṛachāvadi to the temple of Viṛēśvara on the Kūrmsaila hill at Lēpākshipura, by Viṛappannayya of Penugonḍe. It is stated that the donor purchased it from four Brāhmaṇas who had acquired the village as a sarvamāṇya grant from king Praudhādeva-Mahārāya.

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

Krishnarayasamudra, to the same temple, by Virapannayya and his brother Virana-Nayaka. Nagaragere is stated to have belonged to Tumbekalla-sthala in Rodda-nadu which was a subdivision of Penugonde-rajya.

76. 569 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prakāra in the Virabhadra temple. A damaged record in Saka 1459, Hēmalambi, Phalguna, ba. di. 2, Thursday (Thursday, 21, Feb. A.D. 1538). Records a gift to the shrines of Pāpavinaśadēva, Raghunāthadēva, and Vīrēśvaradēva, by the Mahājanas of Nagaragere alias Krishnarāya-samudra-agrahāra, a village in Rodda-nadu which was a subdivision of Penugonde-rajya. The gift consisted of a talaparigi channel below the tank of Nagaragere and of a tank called Gūliseṭhikunṭe in Aḍābārballi village. Mentions Virāhūpa, the brother of Penugonde Virappanna, who was the son of Nandi-Lakiṣeti of Lēpākshi.

77. 570 of 1912.—(Sanskrit and Kanarese.) A record of the Vijayanagara king Virapatapā Achyutadēva-Mahārāya in Saka 1456, Jaya, Vaiśākha, śu. di. 15. Gift of tolls collected by the merchants at the market held every Sunday in the hamlet of Vīrēśvaradēvariapura belonging to Lēpākshi, of tolls raised in Haru-nadu and Hosūra-nadu and of other income, for oblations to be offered in the three shrines mentioned above. The grant was made at the instance of Virana Nayaka, brother of Virapaṇṇaya of Penugonde. [This is No. 4 in Sewell’s List.]

78. 571 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prakāra in the Virabhadra temple. The Vijayanagara king Virapatapā Vīra Achyutadēvariāya Mahārāya records in Saka 1459, Hēmalambi, Jyēṣṭha, ba. di. 10, Monday, a sale of land to the same three shrines by the mahājanas of the sarvamāṇya-agrahāra village Kāṁchasamudra alias Pratapadēva-rāyapura which was given to them as a free gift by Pratapadēva-Mahārāya (i.e., Dēvarāya II) when he made the great gifts named kāṁadhēnu, kalpavriksha 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-vēṇe which belonged to Rodda-nadu, a subdivision of Penugonde-rajya. [This is No. 1 in Sewell’s List.]

79. 572 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prakāra in the Virabhadra temple. A record of the Vijayanagara king Virapatapā Achyutadēva-Mahārāya dated in Saka 1459, Hēmalambi, Karttiṅka, śu. di. 12, Monday (Utthanadvadasi), 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 Vithalēśvara 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 prakāra in the Virabhadra temple. A preface to the
inscriptions on the east wall which record gifts made to the shrines of Virabhadra, Papanāśēśvara and Rāma at Lēpākshi. It is stated that these were engraved by Basavaṇa Sōmayājin of Chāṭakūr and Timmapa of Gōraṇṭla who was the senabōva (clerk or shroff) of Virapaṭṭana yya, under orders from Virapāṇa.

81. 574 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prākāra in the Vīrabhadra temple. An incomplete record of the Vijayanagara king Vīrapratāpa Achyutadēva Mahārāya, dated Śaka 1455, Vijaya, Kārttika, ṣu. di. 12, Monday (Utthā-nadvādaśi). The Sanskrit portion at the beginning registers the grant of three villages named Hampaṇapallī, Kancharlahalli and Timagonḍanahalli to the shrine of Vīrabhadra 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, Maumathā. Seems to register the gift of a village by the king for the worship of Vīrabhadra of Lēpākshi.

83. 576 of 1912.—(Sanskrit and Kanarese.) On the east wall of the second prākāra in the Vīrabhadra temple. The Vijayanagara king Vīraprātāpa Achyutadēva-Mahārāya records in Śaka 1459, Hēmalambi, Ashādha, ṣu. di. 12, Monday, corresponding to 15th October 1537, gift by purchase from Bhanḍāra Timmapa, of the village Nandichērā alias Vīrupākshapura, near Kārakaliṅke in Buruḍakunṭe rājya, to the god Vīrēśa who had bestowed favours on Virapaṭṭana, by the chief Achyutarāya Mallapāṇā, devotee of Mallikārjuna. The village was originally granted in Śaka 1389, Sarvajit, Puskya, ṣu. di. 2, Monday, Makara Samkranti, to Timmapa’s grandfather Vīramarsa by Vīrupākshadēva-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 Vīrabhadra temple. The Vijayanagara king Vīraprātāpa Vīra-Achyutadēva-Mahārāya records in Śaka 1459, Hēmalambi, Aśvija, ba. di. 5, Monday (Monday, 24th Sep. A.D. 1537) gift of lands at Kalanūra-agrahāra, which were purchased by Virapaṭṭana for the temple of Vīrabhadra 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 Vīrēśvara-ḍēva. After the long prāṣastī which is identically the same as that of the Unamanjēri plates, it is recorded that the king weighed himself against pearls at Kāñchi in the Śaka year 1455, Nandana, and that he made the gift called Kāñchanamēru in Śaka 1456, Vijaya.

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

89. 582 of 1912.—(Telugu.) On the same wall, left of entrance, Hajurat Sultānu Abdula Hasānu Alamgīru Pannāha (i.e., Hajarat Sultan Abdul Hassan Alamghyr Pādshah) records in Śaka 1602, Raudri Vaiśākha, śu. di. 3 Monday, gift of fields and gardens to the temple of Śānta-Naṉṟunḏēsvara, by the Redḍis and Kārṇams of old Lēpākshi, 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 Nāgalabanda rock near the Peddacheruvu tank in the same village. A damaged and unfinished record of the Vijayanagara king Vīrapratāpa-Sadāśiva-Mahārāya in Śaka 1471, Kīlaka, Bhādrapada śu. di. 1. Records a gift (not specified) for the merit of the Mahāmāndalēsvara Rāma-rāja-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).

Mānēpalle.

92. 592 of 1912.—(Kanarese.) On a stone lying near the Iśvara temple in the bed of the tank. The Noḻamba (Pallava) king Ayyadēva (son of Mahēndra Noḻambādhirāja) records that Chōrayya, son of Śrīpurushayya and other Gamuṇḍas of Erāḍumūru obtained certain privileges (?).
**Mānescandra. (Mēnasamudram.)**

93. 96 of 1912.—(Kanarese.) On a slab set up on the way to Utukūru. Records in Jaya, the gift of Chaudapura as a sarvamāṇya grant to the goddess Chauḍeśvaramma of Utukūru, by a certain Nallamachi-Nāyaka under the orders of Krīshṇapa Nāyaka, son of Chinnapa Nāyaka.

94. 97 of 1912.—(Telugu.) On another slab set up near a well in the same village. The Vijayanagara King Vīraprātāpa Sadāśivārāya-Mahārāya records a gift of lamps to the temple of Hanumantadeva at Maṇḍeyasamudra surnamed Dēvarāyapura, an agrahāra in Rodda-nāḍu, a district of Penugonda-rājya, for the merit of all Vipravinōdins. Date doubtful. [Brown explains Vipravinōdins as Brahman Jugglers. Mr. Krishna Sastri points out that they are, in the Ganjām and Vizagapatam districts, no longer Brahmins but Śudras, a phenomenon which he attributes to the demoralising effect of the occupation. See Ap. 44 for another reference to them.]

**Mōda.**

95. 75 of 1912.—(Tamil.) On stone beams in the Īśvara temple. A record of the Chōla King Rājēndra-Chōla 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 Reḍḍi and Hanumanta Reḍḍi, residents. It is dated Ś. 1276 (A.D. 1354), and records a grant by Vijaya Bukka Rāya, Narasa Rāya and Śrī Krīshṇa Rāya.” [Antiquities, I, 122.]

**Parigi.**

This place has been identified with Parivi, the capital of the early Bāna Kings. No epigraphical evidences are available, but the three temples of Dharmēśvara, Bhīmēśvara and Saptamātrikas, 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 Honnātikamma temple. The Hoysala King Vīra-Ballāḷa II, ruling at Dorasamudra with Śaṅtalādēvi, records in Śaka 1100, Vijāmbi, the presentation of a bell to the temple of Bhīmēśvara at Gurugūṇjikōla-bayalu below the tank of Haruve (i.e., Parigi) in Haruhe-nāḍu and the gift of 800 of land measured by the rod called (evidently after the king) drōharamalla, for oblations, lamps, etc. A piece of stone is, evidently, missing in the middle.

**Pūlagunta.**

Vănavolu.

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

100. 94 of 1912.—(Telugu.) On a rock in another field in the same village. A much damaged record of the Vijayanagara King Virapratapa Rāmarāju-Venkaṭapatiравadēva-Mahārāya, dated Saka 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 Chōḍaraya-gurudēva-Mārāju.


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

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

*The Mack. MSS. (List of Inscrns., Cedad districts, pages 119—25) gives nineteen inscriptions in the "Cadari district." These are at Tummala (No. 2), Sōmapulla (Nos. 3-4), Chakibunda (No. 5), Pulichuru (No. 6), Kadiri (7-9), (uryāla (10-11) Parlapulla (12), Curumala (13-16) and Yurrabulla (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 (Sōmapall) is in Madanapalli taluk (Chittoor district); Guryāla, Parlapulla (i.e., Parnapall) and Yurrabulla 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, Virōḍhi, and records the repair of the local tank by Chili Nāyūḍu in the reign of Tiruvēndalanaṭha Rāja Chōḍa Dēva. The Pulichura epigraph is a grant by "Luckki Naidu" in Ś. 1431, Bhava, to the local deity Nṛṣisimhasvāmi. 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 Prāmodūta.]

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.


107. 526 of 1906.—(Telugu.) On a slab set up below a peepul tree in the court-yard of the same temple. A damaged record of the Vijayanagara king Vīra-Kumāra-Dēvarāya-Mahārāya, son of Vīra-Harīharārāya, dated Saka 1339, Hēmalamba. Seems to mention the Mālas and Mādīgas. See Thurston's Castes and Tribes, pp. 329—87 and 292—325 for a description of these.

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 Rāmānujakūṭā in the Kadiri temple.

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

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

111. 530 of 1906.—(Telugu.) On a lamp pillar lying in front of the same temple. Records in Śaka 1391, Virōdhin, 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 Vishnu temple at the foot of the Narasimhakonda hill, east of Kadiri. Records in Sarvadhāri, gift of a garden.

Kurumāla.


115. A record of the time of Krishṇadēva Rāya in Śaka 1436, Bhava. Mentions "Lucki Naidu" and records the gift of the


Tummala.

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

KALYĀNDRUG TALUK.

Chintalapalle (Chintaralapalle).

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

Eraḍukera.

120. 83 of 1913.—(Kanarese.) On a slab set up in the courtyard of the Saṅkarēśvarasvāmi temple. Dated in the reign of the Western Chāḷukya king Jagadēkamalla (II), in Śaka 1051, Sid-dhārthi, Mārgasira, su. di. 5, Sunday, Uttarāyaṇa Samkramaṇa. Records gifts of land and of taxes by a certain Kēṭanavērygaya who was the mahāpradhāna and military officer of the chief Irungōḷa Chōḷa I, ruling at Goydavāḍi, to the temple of Śamkarađēva at Eraḍukera, a village in Suḷiyaṇūr Seventy, which was a district of Sīr-nāḍu. The date 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 Malliddēvarasa records in Sarvari, a gift of oil for lamps by the mercantile community of Eraḍukera to the same temple. The epigraphist surmises that Malliddēva was the son of Irungōḷa I and possibly became the feudatory of Kulōttungachōḷa. [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. Irungōḷa-Chōḷa Mahārāja records in Śaka 1065, Dundubhi, the death of a certain Gaṅgānaṛavergade and his follower in a dhāli. The chief mentioned here is Irungōḷa 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 Chūḍāmāṇi 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. Irungoladeva Chōla-Mahārāja (II), ruling at Niḍugallu, records in Śaka 1171, Kīlaka, Chaitra, ba. di. 13, Tuesday, Uttarāyana-Vīshusamkramaṇa, 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 Irungola I. Some of his inscriptions in the Tumkur and Chitaldroog districts have been printed in Rice’s Ep. Carna.

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

125. 91 of 1913.—(Kanarese.) On another pillar in the same place. A record of the Noḷamba (Pallava) king Noḷambarāja-Mahēndra-Tribhuvanadhiḍa. Records in Śaka 805 (A.D. 883) a gift of land and paddy by the gāmnāḍas and pārvas (Brahmans) of Beddugondo 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-Noḷambāḍhirāja records in Śaka 887, Krōḍhana, Phalguna, Amāvāśya, 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 Kānchi.’ The pillar was set up by Chāvunḍayya of the Śrīvatsa-gōtra, the favourite minister of Poḷalchōra II, father of Viṟamahēndra, sixth in descent from Mahēndra I and lieutenant of the Raṣṭrakūṭa 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 Viṟapratāpā-Suḍaśīvarāya-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 Viṟūpaṇa-Nāyaka, for the merit of his father Tammapa-Nāyaka. [This is the only inscription which Mr. Sewell refers to in his local list.]
129. 95 of 1913.—(Kanarese.) On a pillar built into the floor at the entrance into the same temple. A seriously damaged record. Seems to be a Vijayanagara record and register the gift of the village Tenegalapura surnamed Mallapura, for the merit of Achyutadēva-Mahārāya, on the auspicious occasion of Mahā-Viśākha. 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-Krishnārāya 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 Kambadūrū, for the merit of the king. The land was situated below the tank of Kambadūrū in Kuṇḍurupiyaśīme 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 Krishnādēva-Mahārāya in Śaka 1447, Parthiva. Records gift of the village Jalavatī 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 Nolambādhirāja (probably Pojalchōra, the father of Mahēndra I) records that while the tank of Benḍugonḍe 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, Jyēśṭha, ba. di. 30, Sunday, the village and lands owned by the temple of Mallikārjunadēva at Kambadūrū in Kuṇḍurupiyaśīme which was the fief (nāyakatana) of Bayyapa-Nāyaka.

134. 100 of 1913.—(Kanarese.) On a slab set up in front of the Akkataṅgēru-gūḍi in the same village. A much damaged record of a Western Chāḷukya king, dated 1108, Viśvāvasu, Chaitra, Paunami, Monday, lunar eclipse. Records gift of land to the temple of Atteradēva at Kuḍarpi-dūrga. 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 Nāḷa, 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 Raja, the date of which was wrongly reported to him as Śaka 1109.
ANANTAPUR DISTRICT

Mulakalēdu.

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

138. 88 of 1913.—(Kanarese.) On a fallen pillar lying down
in front of the Kāli-Amma temple in the same village. Records
in Virōdhi gift of land to a merchant of 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 Siddhēś-
varasvāmi. One of these is undated and mentions “Śrīman
Mahāmandalēśvara 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 Ballālādēva of the
Hoysala Ballāla dynasty. See Antiq., I, 121.

Tammadīhallī.

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 Lakṣmīnārāyanaśvāmin temple. The Vijayanagara king
Achyuta-Mahārāya records in Śaka 1463, Plava, Aśvīja, ba. di.
13, Monday, that Peddirājayya, under orders of Rāmabhaṭṭayāvāru,
remitted the rāṇalagutta 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. Rāmabhaṭṭayā-
va issued the orders and Peddirājayya conveyed them to the Reḍdis
and Kāṇams of the village of Krottacheruvu. The date corre-
sponded, 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 Vīrapratāpa Srīraṅgarāyadeva-Mahāraya records in Śaka 1503, Vṛisha, Bhādrapada, ba. di. 12, Sunday, that Dalavāyi Vēnkaṭappa-Nāyudu, under orders of Mēgōṭi Timma Nāyudu, the agent and minister of the king, remitted the taxes nāgaribīrāda Asaveechchālu and birudulu due on the lands owned at Bukkasāgaram and Anantapuram by the temple of Chavudēśvari of Krottacheruvu Bukkasāgaram. The date corresponded, according to Mr. Swamikannu Pillai, to Sunday, September 24, A.D. 1581. The inscription has been noted in Mack. Ins. Ced. Dts., p. 13, No. 4.

144. 179 of 1913.—(Kanarese.) On a slab lying near a sluice of the tank, in the same village. The Vijayanagara king Vīrapratāpa Achyutadēvārāya records in Śaka 1455, Vijaya, Phalguna, su. di. 15, Saturday, that Bhandarāda Timmarasa, son of Apparasayya, made rent-free, the dēvadāya and brahmadāya lands below the tank of Hosakere, included in Penugonda, a district of Yeramanti-rājya. These had been so enjoyed since the time of Chikka-Oḍeya (probably Bukka I suggests Mr. Krishna Sastri), but had been assessed in corn and in coin owing to disturbances in the interval. The grant was made on the occasion when the king performed the Lakṣhahōma ceremony at Varadarājammana-pēthe. 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 Krishnarāya-Mahārāya, dated Śaka, Āṅgirasa, su. di. 12, Wednesday. Registers that the dēvadāya and brahmadāya lands under the tank Krottacheruvu in Penugondarājya 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 Sivasamudram on state business, ordered that the lands might be restored as before, and this was announced on the occasion of the Lakṣhahōma 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.

Nallūru.

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 Sadāśiva 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 Sarvadhārīn. 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 Sadāśiva Rāya.

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

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

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 Śrīraṅgaḍēva 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.]

154. 332 of 1901.—(Telugu.) On the gopura of the same temple. A record of Śrīraṅgaḍēva dated in Śaka 1503, Vikrama:-

155. 333 of 1901.—On the wall of the east gate of the fort, left entrance. A record of the time of Sadāśiva Rāya, dated in Śaka 1487, Krōḍhana, recording gift of tolls by Rāmarāja, son of Tirumalarāja 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 Sadāśiva Rāya, dated in Śaka 1487, Krōḍhana, recording gift of land by the same to the Sōmeśvara 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 Ānjanēya temple at the north gate of the fort. A record of the time of
Śrīraṅga Rāya, dated Ś. 1499, Dhātu. Records that Chennappa Nāyuḍu, an officer of Tirumaladeva, 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 Sadāṣiva 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 gōpura of the temple of Vīrabhadra by Marilapa.


162. 340 of 1901.—(Kanarese.) On the wall of the same gate. A record of the reign of Sadāṣiva Rāya, dated in Ś. 1466, Krōḍhin, 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 Śrīraṅgadeva in Ś. 1502, Vikrama. Records gifts to a temple which had been built by Chennappa Nāyuḍu, an officer of Tirumaladeva.


165. 343 of 1901.—(Telugu.) On the south wall of the Rāmaśvāmi temple. Records gift of a lamp by Kōnappaiyadēva mahārāja to the temple of Lakṣhmi Narasimha.

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 Jinabhūshaṇabhaṭṭaraka 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 (Kēḍāra) sowable with 25 Kaṇḍukas of paddy below the big tank of Paruvi in Paravivishaya, to the Brahman Kumāraśarman of the Vatsa gotra and Taittirīyā- charaṇa, on a full moon day of the lunar month of Chaithra. [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 *Lokavibhaga*, 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 Kuniyar grant. Records the restoration of certain villages originally granted by Vira Narasīṅga Rāya, Sadāśiva and Veṅkaṭa I, to the Daraga of Bābayya in Penukonda. The renewal of the grants was necessitated by the loss of the original documents on the occasion of the seizure of Penukonda by Immacī 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 *Gazr.*, Vol. II, p. 69. The chiefs of the line were of course feudatories of Penukonda, but evidently about 1630 a chief proved a rebel and seized Penukonda, 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 Rāni Maṅgammāl of Madura. See *C.P. No. 19 of 1911.]*

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

*Siddharāmpuram.*


*Tādpatri Taluk.*

*Arkativemula.*


Challavārāpalle.

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 Brahmanas 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 Krōdhana 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 Paṭuchintakuṇṭa. A record of the reign of Pratāpa Jayadeva Mahārāya dated in Ś. 1449, Sarvaṇij. Records that “Casinani Vabal Naidu” set up the image of Obaleśvara and granted some land to it. Ibid., p. 131, No. 7.

Dosalēdu (Dāsalur ?)

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

Godhumarri.

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

Kādavakallu.

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

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

Mēdikurti.


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

Nandulapāḍ (Nandipāḍ).


Nittur.


190. On a pillar in the temple. Records the gift of a putti of land to God Nilakantha, by Timma Nāyuḍu in the time of Sadaśiva Rāya in Ś. 1466, Śobhakrit. Ibid., No. 31.

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

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

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


195. In the same place. A grant of 13½ puttis of land to God Chenna Kēṣava by "Jukkumpudi Tirumala Nāyuḍu" in the reign of Sadaśiva Rāya in Ś. 1472, Saumya. Ibid., No. 36.
196. In a stone opposite to the Venkaṭāchalapati 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. 


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, Subhakrit, making the grant of one Tūm of land to God Rāmālimṇa by the inhabitants of Simhādriṇpalle. *Ibid.*, No. 42.

**Peddamallėpalli.**

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

**Sajjaladinne.**


**Tādpatri.**


203. 338 of 1892.—(Kanarese.) In the north-west corner of the prākāra of the Rāmēśvara temple, first stone. A Jain record of Udayaditya, son of Sōmīdeva and Kāṅchelādēvi, 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 Tādipurtī revenue by the inhabitants, to God Tiruvēṅgalanātha, in Ś. 1585, Śōbhakrit. Ibid., p. 836, No. 27.

211. In a stone in the pagoda of Chintalarāya. A gift of 3 puṭṭis of land in Ś. 1500, Bahudhānīya, by Pammasānī 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 Liṅgaṇṇa, son of Krīṣṇama Rāju in Ś. 1586, Vijaya. Ibid., No. 86.

213. In the same place. Gift of land by Madhava 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.

Velamakūrū.

216. Near the local Hanumāt 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 Garuḍakāsu per day to God Ānjanēya. Ibid., p. 132, No. 80.

Yellanore.

217. A paper grant of a Mullapulla Rāmakṛishṇappa in Ś. 1679, Īkvara, allowing 3 pagodas per annum on the custom house at "Vellore" to one Sēṣhāchārya. Ibid., p. 140, No. 43.
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 Sukla, twenty-two years subsequent to Plavaṅga. It seems difficult to suppose that all these plates can be forgeries, partly from their number, and partly because no forger would be so foolish as to annex the Persian seal to such a document." See Madras Lists for details.

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

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

(D) No. 206 of Sewell's List.—A Vijayanagar grant by Achyutadeva, having the usual Vijayanagar emblems on the seal. The grant is one of lands to the Tirupati temple in Ś. 1466 ("Rasaraśabhdindu"), year Vikārī. 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 Achyutadeva. 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 Vijaya deva or Vijaya Bhūpati, son of Dēvarāya (l). The name of the year Vikriti being clear, the Saka era being mentioned without any figures. The inscription is thus very irregular.

(G) No. 209 of Sewell's List.—(Sanskrit in old Grantha characters.) The Pallava sovereign Nripatuṅga, son of Dantivarman, grants, in the sixth year of his reign, some lands to Brāhmans in the village of Pratimā Dēvi Chaturvēdimāṅgalam. No date is given. Nripatuṅga is said to have married Prithvīmāṇikka, 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 Prakēsarivarman Raṅendra Chōla I in his sixth year. See S.I.I. III, Part III. Also No. 30 of 1905–06.
ARKÖNAM TALUK.

Anaikkattattür near Kadambattür.

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

Kāverippākkan.

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

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

4. 383 of 1905.—(Tamil.) On the south wall of the central shrine in the Sundara-Varada-Perumāl temple. A record of the Vijayanagara king Mallikārkunjara, son of Vīrapratāpa-Dēvarāya-II, in Ś. 1377, Yuvān. Records a private agreement among certain merchants that, on marriage occasions, a certain amount of money should be set apart to meet the repairs of the Kēśava-Perumāl temple at Kāverippākkan alias Vikrama-śoḷa-chaturvēdīmāṅgalam.


7. 386 of 1905.—(Tamil.) On the north and west walls of the same shrine. A record of the Vijayanagara king Vīra-Kampana-Udaiyar II, son of Vīra-Bokkana-Udaiyar in Ś. 1292, Sādhāraṇa. Mentions the free village (taniyūr) of Kāverippākkan alias Vikrama-śoḷa-chaturvēdīmāṅgalam in Paḻuvūr-kōṭṭam, a district of
Jayaṅgonda Chōla-mándalām. Records the sale of the village of Kaḍappēri in Kalavaipparų of the same köṭṭam. Mentions a coin named Virachampan-kulīgai.

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

9. 388 of 1905.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Śrīrāṅgadevā-Māhārāya (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 Kāvīrīpākkam alias Avaninārāyaṇachaturvēdīmaṅgalam.


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 manṭapa in front of the same temple. A fragment of record of the “Gaṅga-Pallava” king Nripatunğavarman, the date of which is lost. Mentions Māṅgādu-nādu, a subdivision of Paḍuvūr-kōṭṭam and Kāvidippākkam alias Amaninārayana-chaturvēdimaṅgalam 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 Kāvidippākkam alias Avaninārayana-chaturvēdimaṅgalam 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 manṭapa. 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 manṭapa. A fragment of record in the twenty-fifth year of the “Gaṅga Pallava” king Vijaya Nripatunɡavikramavarman. Records gift of gold.

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

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

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

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

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

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

25. 404 of 1905.—(Tamil.) At the foot of the entrance into the Amman shrine in the Koṅkanṭśvara 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 Narêndrêsvaara temple. A record in the twelfth year of Tribhuvanachakravartin Śrîraṅganâtha Yâdavarâya. Records that a son of Kâlingarâya named Āpatshâhâya Pallavaraiyan renovated with stone the dilapidated wooden roof of the Ardhamanâtpa 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 Sadâśivarâya in Pîngala (i.e., Ś. 1470). Records gift of a dancing girl by a certain Sellapappâr, to the temple of Râjâkkal-Nâyânâr Râjendrâsôla-Perumân. [Sellappa is not improbably the Sâluva chief who figures in the troubles of Achyuta Râya in the early part of his reign.]

39. 37 of 1911.—(Tamil.) On the south base of the same temple. An incomplete record in the nineteenth year of the Chôla king Râjêndra-Chôla. Seem to register a gift of land and refers to Kilpakkam, the eastern hamlet of Nittavinôda-chaturvédîmâṅgalam and to the god Râjadittâ-Vîtaâka in the temple of Râjadittêsvâra.

40. 38 of 1911.—(Tamil.) On the south wall of the same temple. A record in the seventeenth year of the Chôla king Parâkâsârivarman alias Udâiyâr Śrî-Râjêndra-Chôladeva (I) records that the great assembly of Nityavinôda-chaturvédîmâṅgalam in Mênmalai-Mêlûrnâdu in Jayângondachôlamanâ담당am, having assembled in the temple of Śrîkailâśa alias Mummađisôla-İsvaramûdaiyâr (modern Narêndrêsvaara?) in that village, borrowed 20 kalanjû of gold from the temple of Râjadittâ-İsvaramûdaiyâr (named evidently after Râjâditya) and placed it in the hands of the village committee (ür-vâriyam) to supply oil, as interest on the amount borrowed.

Mahêndravâdi.


Mudür.

42. 30 of 1911.—(Tamil.) On two broken slabs lying near the Tiruvendîsvâra temple. A record of kiramaivarman, the date of which is lost. Seems to record a gift of land which the donees were required not to mortgage.
The temple of Jalanathesvara in this village has been called āral (fountain) in its inscriptions and in the Periapurāna. 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 Jalanathesvara 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 Rāṣṭrakūṭa king Kaṇḍaradēva (i.e. Kṛishṇa III) “who conquered Kachchi and Tānjai.” Records gift of sheep for a lamp. [This corroborates the Āṭakūr 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-Rājarājakēsarivarman. Records gift of gold.

46. 4 of 1897.—(Tamil.) On the west wall of the same shrine. A record in the seventh year of Ko-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 Ko-Rājakēsarivarman. 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 Rājakēsarivarman 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-Parakēsarivarman. Records gift of sheep for a lamp.

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

50. 8 of 1897.—(Tamil.) On the same wall. A record in the nineteenth year of the Chōla king Madiraikōṇḍa Kō-Parakēsarivarman (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 Madiraikōṇḍa Kō-Parakēsarivarman (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 Madiraikōṇḍa Kō-Parakēsarivarman (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 Ko-Parakēsarivarman (Parāntaka I). Records gift of sheep for a lamp.


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

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

57. 15 of 1897.—(Tamil.) On the same wall. A record in the third year of the Chōla king Ko-Parakēsarivarman alias Rājēndra-Chōladēva (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-Chōladēva (III). Records gift of land by Tirukkāllattidiēva alias Yādavarāya. [This chief was, like Vīra Narasimha Yādavarāya and Tammusiddhi, the feudatory of Kulōttuṅga III. For these chiefs see Tiruvoṛṛiyūr, Tiruppāśūr and Conjeeveram lists.]

59. 17 of 1897.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (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 Ko-Rājakēsarivarman alias Kulōttuṅga-Chōladēva (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 Ko-Rājakēsarivarman alias Vīra-Rājēndradēva. (I?).

Tāndālam.

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 Tāndālam.

Tirumalāpuram (Tirumālpur).

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

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

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

66. 268 of 1906.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Rājakēśarivarman (985—1013). Records a gift by Madurāntakan Kāṇḍarādītta, i.e., Gaṇḍarādītya, 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.


72. 274 of 1906.—(Tamil.) On the same wall. A record in the 38th year of the Chōla king Rājakēśarivarman 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 Tribhuvaṇachakravartin Rājarājadēva. 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 Tribhuvaṇachakravartin Rājarājadēva.

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

76. 278 of 1906.—(Tamil.) On the same wall. A much damaged record of the Chōla king Rājakēśarivarman (985—1013)
'who destroyed the ships at Kāndalūr-Śalai,' 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 Rājarājaśarivarman (985—1013) 'who destroyed the ships at Kāndalūr-Śalai.' 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 Parakēsivarman. Provides for the bathing every month of the image of the god with 108 pots. The provision was made by Madurāntakan Kaṇḍarādittar, i.e., Gaṅdarāditya, son of Madurāntaka (970—85).

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

80. 282 of 1906.—(Tamil.) On the west wall of the same shrine. A record in the twelfth year of the Chōla king Rājarājaśarivarman (985—1013), 'who destroyed the ships at Kāndalūr-Śalai.' 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 Manaiyir-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 Rājakēśarivarman alias Mummadi-Chōlādeva (985—1013). Refers to an enquiry with a committee of five men (amidst whom were Adikāri Śīrrādikāri) made by Madurāntakan Kaṇḍarādittanār into the affairs of the Agniśvara temple at Tirumalpēru, as the temple lands had been misappropriated and the offerings reduced to two vālis 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 Rājarājaśarivarman (985—1013) 'who destroyed the ships at Kāndalūr-Śalai.' Refers to the setting up of an image of Umābhāṭṭārakiyār 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 Sīrriyārur, to the temple at Tirumālēru. 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 Rājakēśarivarman āliya Chakravartin śrī-Kulōtnuṅga-Chōladēva. Records sale of land by the villagers of Nittavinōdanallūr in Dāmar-nādu, a district of Dāmarkōṭṭam in Jayāṅgoṇḍa-Chōlamāndalam.

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

87. 289 of 1906.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājarājakēśarivarman (985—1013) 'who destroyed the ships at Kāndalūr-Śalai,' 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 Rājakēśarivarman āliya Chakravartin Śrī-Kulōtnuṅga-Chōladēva. Records sale of land. At the bottom of this is an inscription of the twenty-seventh year of the same king.

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


93. 293 of 1906.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Rājarāja-Rājakēśarivarman (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 Madurantakan Kaṇḍarādittan and Śōlamadēviyar alias Panchavanmadēviyar, queen of Mummuḍi-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 Madurantakan Kaṇḍarādittan for lamp. [Daily 1 ulakku of oil was to be supplied by Šerukūr people; ½ 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 Rājarāja-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 Madiraikonda Parakkēsarivarman (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 Parakkēsarivarman alias Uḍaiyar śri-Rajēendra-Chōla dēva (I, 1012—43), the date of which is lost.

101. 300 of 1906.—(Tamil.) On the east wall of the central shrine in the ruined Vishnu temple in the same village, right of entrance. A record in the twenty-sixth year of the Chōla king Madiraikonda Parakkēsarivarman (Parāntaka I). Records gift of a lamp.


104. 303 of 1906.—(Tamil.) On the same wall. A record in the thirty-first year of the Chōla king Madiraikonda Parakkēsarivarman (Parāntaka I). Records gift of a lamp to the temple of
Nințarulina-Perumanadigal at Gōvindapādi in Valla-nādu, a district of Dāmarkottam by the Chōla queen Amudan Pergral alias Pallavan Madēviyār of Kānattūr in Umbaḷa-nādu.

105. 304 of 1906.—(Tamil.) On the south wall of the same shrine. A record in the third year of Parthivēndravarman. Records a gift by Nārāyaṇakramavittan alias Vaiḍumbarādītta Brahmādhirājan.

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


108. 307 of 1906.—(Tamil.) On the same wall. An unfinished record in the seventeenth year of the Chōla king Madiraikōṇḍa Rājakēsarivarman (not identified, but probably Gandarāditya). 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. Hultzsch identifies the king bearing this name and title with Madurāntaka, son of Gandarāditya, but Venkayya points out that this is untenable as the latter was a Parakēsarivarman and called Uttama Chōla.]

109. 308 of 1906.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Madiraikōṇḍa Rājakēsarivarman (Gandarāditya ?) 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 Madiraikōṇḍa Parakēsarivarman (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 Parakēsarivarman, 'who took Madurai and Ilam (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 Madiraikōṇḍa-Parakēsarivarman (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 Parakēsarivarman 'who took Madurai and Ilam (Ceylon)' (i.e., Parāntaka I). Records gift of
sheep for a lamp by Pūvan Māran of Neḍiyatali in Kodungolur, a town in Malai-nādu. [This corroborates Parantaka’s mastery over the Chēras.]


116. 315 of 1906.—(Tamil.) On the same wall. An incomplete record of the Chōla king Tribhuvanachakravartīn śrī-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 Tribhuvanachakravartīn Rājarājadēva.

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

119. 318 of 1906.—(Tamil.) On the same wall. A record of the Chōla king Madiraikonda Parakēśarivarman (Parantaka 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 Madiraikonda Parakēśarivarman (905–47). The temple is called Perumanāṭigal of Gōvindapāḍi in Tondai-nādu.

121. 320 of 1906.—(Tamil.) On the same wall. A damaged record in the fourteenth year of the Chōla king Parakēśarivarman. 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 Parakēśarivarman. 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-Rājakēśarivarman (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 Śrīṛṛṛṛūr on account of the Pālār floods. Of this 1,000 kulīs by the 12-span-pole were reclaimed by a person, named Rājāraja-viśākam 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-vēndravarman. Records that Anaiyāman Paramaṇḍalaḍittan built a maṇṭapā 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 Anaiyamān. 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 Tiruvāyumoli, the prabandha of Namāḷvār. [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 Pārthivēndrādīvarman, “who took the head of Vīra-Pāṇḍya.” Records gift of 96 sheep for a lamp by the Vānarāja Aḷāgamaiyan. See N.A. 65 and 125.

129. 328 of 1906.—(Tamil.) On the same wall. A record in the thirteenth year of Pārthivēndrādīvarman. Records gift of land for feeding Brāhmaṇas. The temple is called Gōvindapāḍi-Āḷvār at Śīṛiyāṛrūr in Mēḷ-Paḷuguṟ-nāḍu, a subdivision of Maṇāvilkōṭtam.

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 Tribhuvanachakra-vartin 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 Kāndalur-Śalai (985—1013).’ Records gift of gold by Kulakkudaiyan Arunilai Śrī-Krishnan alias Mūvēnda Piḍavūr veḷār. A ‘tiruppadiyam beginning with kolanār-kulal composed by the donor’s father in praise of Gōvindapāḍi-Āḷvār had to be sung on the occasion of a festival.

135. 334 of 1906. (Tamil.) On the same wall. A record in the thirtieth year of the Chōla king Rājakēsarivarman alias Uḍaiyār Śrī-Rājādhirājadēva. Records loan of money.

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 Kāndalur-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 Tondainādu. [Venkayya notes that this epigraph is interesting for the fact that the worship of Hanumān prevailed as early as the tenth century.]

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

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

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

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

141. 340 of 1906.—(Tamil.) On the west and south walls of the same shrine. A damaged record of the Chōla king Rājarāja-Rājakēsarivarman alias Śrī-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 Ilam (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-Rājakēsarivarman alias Śrī-Rājarājadēva (I, 985—1013). Records gift of gold by a native of the Pāndya 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.


Valarpuram.

146. 26 of 1911.—(Tamil.) On the east wall of the mantapa in front of the central shrine in the Tondisvara temple; right of entrance. A damaged record in the eighteenth year of the Pāndya king Jātāvarman Tribhuvanachakravartin Kōnerimelkonḍān Sundara-Pānḍyadēva. Records gift of land to the temple of Nagisuramudaiya-Nāyanār at Valaikulam alias Pattarsuravalli-Saṅgraona-rāma-chaturvēdiṁaṅgalam in Mēlūr-nādu, a subdivision of Mēlūrkōṭṭam, which was a district of Jayangonda-Chōlamānda- lam. [It is difficult to identify the Pāndya king.]

148. 28 of 1911.—(Tamil.) On the north wall of the same shrine. An unfinished record of the Vijayanagara king Vīrapratāpa-Sadāśivadeva-Mahārāya in Ś. 1470, Piṅgaḷa. Records that Ondari Vasava-Nāyakkar, son of Śennama-Nāyakkar, agent of Doratta Vāsavāyadeva-Mahārāja, presented an image of Śenamudaliyār to the temple of Alagiyamaṇavāḷa-Perumāḷ at Valai-kulam and built a mantapa for the merit of Vāsavaraḷa [who was evidently an important chief like Chinna Timmaiyaḍēva Mahārāja, etc. See Nāraśiṅgapuram inscription, 250 of 1910, in the time of Sadāśiva. He was perhaps connected with Imādat 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 (Ariyāṇa Uḍaiyār) in Prabhava (i.e., Ś. 1310). Mentions the assembly of Sēnaikulam and the temple Śittiramēli-Vinnaṅgar-Emberumān.

Vēḷūrpāḷalīyan.

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-Nimmadi) who was the son of Nandivarman II (by his queen Rēvā). The record says that Nandivarman's minister, a certain Yagñabhatta alias Bappa Bhattachāra, built a temple for Śiva in the village of Tirukkattuppatiḷi, which the king granted to the temple at the request of Kumārāṅkuṭa, 'a jewel of the Chōḷa race,' for maintaining daily worship and a feeding institute. The village granted was in Nāyaru-nādu in Pujar-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.

Adaiṇpalam.

151. 395 of 1911.—(Grantha and Tamil.) On the south wall of the central shrine in the Kālakaṇṭheśvara temple. A record of Chinna-Bomma-Nāyaka of Vēḷūr in Ś. 1504, Chitrabhānu. Registers that Appaiya-Dikshita constructed the temple. [Adaiṇpalam was the birth-place of this great scholar who has left more than 100 works. He was patronized by Chīṅna Bomma Naṅk, the
vassal of Tirumala I of the last Vijayanagara dynasty. See S. Ind. Inscrens., Vol. I, p. 84, and p. 65, on the Virinchipuram and Velur 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 Kuvvalayānanda (कुव्वलायनन्द). For his works as a philosopher, grammarian, etc., see Ep. Rep., 1912, p. 89; Dr. Hultsch’s Rep. Sans. MSS., p. xiii; and various notices in Rangacharya’s Des. Catal, Sans. MSS.

Dēvikāpuram.  

152. 351 of 1912.—(Tamil.) On the west and south walls of the central shrine in the Brihadāmbara temple. Records in Š. 1399, Ḥeṿiḻambi, 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 Š. 1442, Bahudhānya, Makara, ba. di. 5, Friday, Hasta; corresponding to 21st January, 1519 A.D. The king bears Sāluva titles. Registers a lease of certain temple lands to Tirumalai-Nāyaka, one of Kannadīya-Nāyakas, living in Marudaraśar-Paḍaiṉī, by the temple treasurer Ṣānā-Sīvāchaṛya of Bhikṣa-maṭha at Davakkāpura on the southern bank of Seyyāru, which was a village near Rājagambhiran-malai in Murugamāṅgalī-paṭṭu, a subdivision of Mēḻkunra-nāḍu in the district of Paḷagunra-kōṭṭam in Jayaṅgoṇḍaśōla-maṇḍalam.

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

155. 354 of 1912.—(Tamil.) On the same wall. A record of the Sāluva king Immaḍirāyadēva-Mahārāya, son of Naraśingarāya-dēva-Mahārāya (the founder of the usurping line), in Š. 1429, Raktākshi (wrong) Mīna, ba. di. 10, Friday, Uttirām. Registers a similar right granted to a resident of Dēvakkapuram by the temple trustee, gurukkal, Viṣvēṣvara-Sīvāchaṛya of Bhikṣa-maṭha and others. [Raktākshi corresponds to Š. 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 Š. 1422, Raudri, Karkatāka, śu. di. 7, Friday, Attam, corresponding to 3rd July 1500, gift of land in the dēvadāna village of Šembiyamaṅgalam, 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 Īśvara-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 Achyutayyadēva-Mahārāya, son of Narasa-Nāyaka-Uḍaiyār in Ś. 1455, Vikriti (wrong), Singa, su. di. 16th Friday, Uttram. The king has a long list of birudas. Record⁸ that Kāḷāṭṭīsura-Nāyaka, son of Tirumalai-Nāyaka of Marudaraśa³ Paḍāvīḍu, was granted the right of supervision, etc., in the temple and the enjoyment of certain lands at Murugamaṅgalam, from Ṣāṇa Śivāchārya of Bhikṣā-maṭha, the trustees and the Kaikōḷa 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, Rudhirōḍgarin, gift of land and a house in the village Kailāsa, to a certain Samarapuṅgava-Dīkshita³ for the merit of king (svāmi) 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 Kṛishṇādeva-Mahārāya in Ś. 1441, Bahu-dhānya, Karkaṭaka, 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 Paḍāvīḍu for the merit of the king and Tirumalai-Nāyaka. For date see 154 above.

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

161. 360 of 1912.—(Tamil.) On the same wall. Records in Ś. 1418, Subhakrit, that a certain Nāyinappa-Nāyaka provided ghee for the festival of Tiruvādirai in the same temple in order to secure merit for Adaippam Mallappa-Nāyaka.

162. 361 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Kṛishṇayadeva-Mahārāya in Ś. 1443, Vikrama, Kārtigai, Ēkādaśi, Monday, corresponding to 9th July 1520. Records that Sadāśiva-Nāyaka provided ghee for lamps during the festival of Tirukkārtigai in the same temple, for the merit of chief (svāmi) Tirumalai-Nāyaka.
163. 362 of 1912.—(Tamil.) On the north wall of the same prākāra. A record of the Vijayanagara king Kṛṣṇayadeva-Mahārāya in Ś. 1444, Vṛṣha. Records gift of ghee for the same festival by the daughter of the Kannaḍiya chief Devappudaiyar at Marudaraśar Paḍaivīḍu.

164. 363 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Mahāmaṇḍalēśvara Kṛṣṇayadeva-Mahārāya in Ś. 1447, Sarvajit. Records gift of ghee for lamps by Śīrānigānāthar, the maniakāran (monegar) of Idaitturai, for the merit of Namasivāya-Nāyaka, son of Mallappa-Nāyaka of Marudaraśar-Paḍaivīḍu.

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

166. 365 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Virarātāpa Kṛṣṇayadeva-Mahārāya in Ś. 1446, Chitrabhānu, Tai, śu. di. 10, Uttiram, Saturday (= 28th March 1523). Records gift of land and a house in the dēvadāna village Sūrappūṇḍi to Vādamalaiyar, one of the Pāṇḍits (vidvan) of Arruvanpādi; by Viṣvēsvara Śivāchārya of the Bhikṣa-matha at Dēvakkapuram, the Kāikkōla-mudalis and other trustees of the temple. The record is stated to have been engraved on the kumu-dappādi of the temple. [See NA 155 above. Vādamalaiyar was probably the Tamil poet who wrote the Machchapuranā and Nidūrttalapurāṇa. See Abhidānachintāmani, p. 840. Viṣvēsvārā might be the Śāktic and Vīra Śaiva author of the Śyāmārchanatarāṅgini referred to in Rais. Catal. II, pp. 288 and 438; but it is doubtful. He ought not to be confounded with the Dharma-śastraic 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 Virarātāpa Kṛṣṇayadeva-Mahārāya in Ś. 1444, Vikrama, Kumbha, śu. di. full-moon, Friday, Uttiram, corresponding to 22nd February 1521. Records gift of land and two houses to a certain Attavanai 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 Virarātāpa Kṛṣṇayadeva-Mahārāya in Ś. 1452, Sarvadhāri, Kārtigai, śu. di. 10, Uttiram, Saturday (= 29th March 1529). Registers that the trustees of the temple granted to a certain Ambalattāḍi the right of cultivating (ulāvu-kāṇi) the dēvadāna village of Kāmakshi-rāvuttan-taṅgal and fixed 15 panam 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 Virapratapā Kṛṣṇāyadēva-Mahārāya in Ś. 1444, Vikrama, Kumbha, śu. di. 10, Saturday, Punarpūsam which corresponded to 16th February 1521. Records gift of the village Uvattūr with its hamlet Tārāipāḍi, to the same temple by a certain Ammaiappā Nāyīnār, as a tirunāmakkāyi. On receiving this, Isāna-Sivāchārya of the Bhikṣā-ṁaṭha 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 Virapratapā Kṛṣṇāyadēva-Mahārāya in Ś. 1431, Sukla, Makara (should be Kanni śu. di. 10), Sunday, Tiruvōṇam, corresponding to 23rd September 1509. Records gift of the hamlet Siṅgayaravaṭtan-taṅgāl near Kayilāyam as a Kāṇiyakshi, 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 Achyutayyadēva-Mahārāya, son of Virapratapā Narasa-Nāyaka in Ś. 1452, Vikriti, Makara, śu. di. 13, Monday, Pūṣam, corresponding to 30th January 1531. Records sale, by the trustees of the Dēvīkāpuram temple, of land at Suvarappūṇḍi to a temple of Udaivyavar Sadāśivamārṭi built by Tirumalai Nāyaka, son of Sadāśiva Nāyaka of Marudarasar-Padaivīdu, at Vada-Kayilam which was the tirunāmakkāyi village of Tirumala Udaiyār. Madapatyam Kalēttūra-Nāyaka and Bhikṣā-ṁaṭha Isāna Sivāchārya are mentioned among the trustees.

175. 374 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutayyadēva-Mahārāya, son of Virapratapā Narasa-Nāyaka in Ś. 1454, Vikriti (wrong) Paṅgūni, śu. di. 11, Monday (=27th February 1531). Registers that certain families of shepherds at Seṭruppaṭṭu were dedicated to the temple as tiruvīḷakku-kudi by Koṇḍama-Nāyaka, after securing their services.
163. 362 of 1912.—(Tamil.) On the north wall of the same prãkãra. A record of the Vijayanagara king Krishnayadêva-Mahãrãyã in S. 1444, Vrisha. Records gift of ghee for the same festival by the daughter of the Kannãdiya chief Dèvappãduaiyãr at Marudaraõar Paõaivãdu.

164. 363 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Mahãmanõdãleõvara Krishnayadêva-Mahãrãyã in S. 1447, Sarvajit. Records gift of ghee for lamps by Srîranga-nãthar, the maniakãran (monegar) of Idaitturai, for the merit of Namãsvãya-Nãyaka, son of Mallappa-Nãyaka of Marudaraõar-Paõaivãdu.

165. 364 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapratãpa Krishnayadêva-Mahãrãyã in S. 1454. The king bears Sâluva titles. Records grant of the tax Patãdai-nûlayam, at 11/2 panam per annum on each loom, to the temple, for the merit of Kãlattisura-Nãyaka.

166. 365 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapratãpa Krishnayadêva-Mahãrãyã in S. 1446, Chitrabhãnu, Tai, ñu. di. 10, Uttiram, Saturday (=28th March 1523). Records gift of land and a house in the dãvãdãna village Sorappûndi to Vãdamalaiyãr, one of the Pãndits (vidvan) of Arruvanpãdi; by Viõvõsvara Sivãcharya of the Bhikshã-mathã at Devakkapuram, the Kaikkõla-mudalis and other trustees of the temple. The record is stated to have been engraved on the kumudappãdi of the temple. [See NA 155 above. Vãdamalaiyãr was probably the Tamil poet who wrote the Machchapurãna and Nidirttalapurãã. See Abhiddãchniõtãmnãi, p. 840. Viõvõsvara might be the Sãktãic and Vira Saiva author of the Sãmãrãchanatãranãiõi referred to in Rais. Catal. II, pp. 288 and 438; but it is doubtful. He ought not to be confounded with the Dharma-sãstraic author of the Karma vipãka (see Des. Cat. Sau. 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 Virapratãpa Krishnayadêva-Mahãrãyã in S. 1444, Vikrama, Kumbha, ñu. di. full-moon, Friday, Uttiram, corresponding to 22nd February 1521. Records gift of land and two houses to a certain Attavaõai Veõkappa who secured for the temple the village of Sorappûndi as a gift from the king.

168. 367 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Virapratãpa Krishnayadêva-Mahãrãyã in S. 1452, Sarvadhãri, Kãrtigai, ñu. di. 10, Uttiram, Saturday (=29th March 1529). Registers that the trustees of the temple granted to a certain Ambalattãdi the right of cultivating (ulavu-kãni) the dãvãdãna village of Kãmãkshi-rãvuttan-tãngal and fixed 15 panam and 20 kãlams of paddo 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, ū. d. 10, Saturday, Punarpūsam which corresponded to 16th February 1521. Records gift of the village Uvattur with its hamlet Tāraipādi, to the same temple by a certain Ammaiappā Nāyinār, as a tirunāmakkāni. On receiving this, Išāna-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 Krishṇayadēva-Mahārāya in Ś. 1431, Śukla, Makara (should be Kanni ū. d. 10), Sunday, Tiruvōṇam, corresponding to 23rd September 1509. Records gift of the hamlet Śīṅgayarāvuttan-taṅgal near Kayilāyam as a Kāṇiyākshi, to a certain Tiruppāṇī 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 Achyutayyadēva-Mahārāya, son of Virapratāpa Narasa-Nāyaka in Ś. 1452, Vikriti, Makara, ū. d. 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 Udayayavar Sadaśivamārti built by Tirumalai Nāyaka, son of Sadaśiva Nāyaka of Marudarasar-Paḍaiśvīḍu, at Vāḍa-Kayilam which was the tirunāmakkāni village of Tirumala Udayāyār. Madapatyam Kāḷāṭṭiśura-Nāyaka and Bhikshāmaṭham Išāna Sivāchārya are mentioned among the trustees.

175. 374 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutayyadēva-Mahārāya, son of Virapratāpa Narasa-Nāyaka in Ś. 1454, Vikriti (wrong) Paṅgūṇi, ū. d. 11, Monday (= 27th February 1531). Registers that certain families of shepherds at Śṛṇrupāṭṭu were dedicated to the temple as tiruvilakku-kudi by Koṇḍama-Nāyaka, after securing their services
with the permission of Kāḷattisūrā-Nāyaka who was then governing the Paḍāivīṭṭūsirmai.

176. 375 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutayyadēva-Mahārāya, son of Vīrāpratāpā Naraśa-Nāyaka in Ś. 1452, Vikriti, Simha, śu. di. 14, Sunday, Tiruvōṇam, corresponding to August 7, A.D. 1530. Registers that the trustees of the temple leased out some lands to Piramanampākkam to Vīramahēsūran Mallikārjuna-Ayyan-matha at Śembiya-maṅgalam as uḷavu-kāṇiyākshi, for maintaining the worship of the god Tirumalaiḍaiya-Nāyinār at Vasanta-maṅṭapam.

177. 376 of 1912.—(Tamil.) On the same wall. Records in Śārvāri Māśi, 14, that Mallappa Nāyaka and Śēvvappa Nāyaka appointed certain shepherds to supply ghee for lamps to the same temple in order to secure merit to king Achyutadēva-Mahārāya. [Śēvvappa 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 Vīrāpratāpā Achyutayyadēva-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 Mamanambākkam for the maintenance of worship in the Vasanta-maṅṭapa of god Tirumala Uḍaiyār, for the merit of svāmī Tirumalai-Nāyaka, Immadi Tirumalai Nāyaka and Kāḷattisūrā-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 Sāluva 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 Subhakrit, Māśi, 17, gift of ghee for lamps by Nāyinnappā-Nāyaka, agent of Adaippamm 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 Vīrāpratāpā Achyutayyadēva-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 Vīrāpratāpā Achyutayyadēva-Mahārāya in Ś. 1464, Subhakrit. Records gift of money for maintaining the festival Uttirattirunāl in the same temple by
Nayinappa-Nayaka, agent of Adaippam Mallappa-Nayaka for the merit of Sevvappa-Nayaka. [The latter was evidently the founder of the Tanjore Naik dynasty. See Tanj. Gazr., p. 38.]


189. 388 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Veṅkaṭadéva-Mahârâya, son of Tirumalalai-déva Mahârâya in Ś. 1552, Sukla, Tai; 21st day, Monday, Pûṣam. Registers that a certain Nayinappa-Nayaka, son of Krishṇappa-Nayaka, 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 Nâṭarâja shrine in the same temple. A record of the Vijayanagara king Krîshṇayadéva Mahârâya in Ś. 1436, Śṛmukha, Karkataka (wrong for Rishabha), śu. di. 10, Friday, Uttiram ( = 13th May 1513). Records gift of the village Śembiyamaṅgalam as a ulavukāniyākshi to Namaśivâya Nayaka, son of Mallappa-Nayaka of Marudaraśar Paḍaiivîdu. He was to pay 10 panam and 10 kâlam of paddy in the first year, but in the fifth year, 50 panam and 50 kâlam of paddy had to be paid. The trustees included Viśveśvarâchârya of Bhikshâ-matha. [A Viśveśvarâchârya is mentioned in Dr. Hultzsch’s Rep. Sans. MSS. III, as the author of the Padavâkyârthapañčika, a commentary on the Naishadha; A Viśveśvara Paṇḍita, the author of a commentary on Śaṅkara’s Vâkyavrutti, 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, šu. di. 12, Saturday, Viṣākha. Seems to record a gift to a Brāhmaṇa by the manager of the temple (kōyil-kēḻvi) Viṣvēśvara Śivāchārya and Tirumalai-Nāyaka. Refers to Vīra-Narasīṅgarāya. See Nos. 190 and 166.

192. 391 of 1912.—(Tamil.) On the west wall of the kitchen in the same temple. A record of the Vijayanagara king Sadaśīvādeva-Mahārāya in Ś. 1468, Parābhava, Vrischika, Friday, Tīruvōṇam. Records gift of ghee to the temple by Śūrappa Nāyaka for the merit of Krishnappa-Nāyaka.


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

195. 394 of 1912.—(Tamil.) In the same place. A damaged record of the Vijayanagara king, Achyutadēva-Mahārāya in Ś. 1451, Viṇḍōthi. 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 Immadi 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. [Immadi Narasimha was the son of Śāluva Narasīṅga, the usurper who had to give place to Narasa Nāik.] ' See No. 254 below.

197. 396 of 1912.—(Tamil.) In the same wall. A record of the Śāluva king Immadi Narasimharāya-Mahārāya, son of Śāluva-Narasimharāya-Mahārāya in Ś. 1426, Raktākshi, Kumbha, ba. di. 14, Sunday, Tīruvōṇam, Śīvāṭrī (=2nd February 1505). Records gift of the village Maṅalpākkam alias Śomāśipuram south of Śeyyāru in Kachchhūr-ṇāḍu, a subdivision of Palakunra-kōṭṭam in Murugamaṅgalaiṭṭuru, by Samarapuṅgava-Dikshita, 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, Viṇḍōthi and A.D. 1889, November 27. Abhinavāpūrṇapriya Śrīṇivāsa Rao Sahib, Jaghirdar of Ārṇi, piously
performed the ashtabandhana-kumbhābhisēka of Kanakagiriśvara, on this day.

199. 398 of 1912.—(Marathi.) On the same gopura, left of entrance. A record of the Tanjore Maharatha king Tulajarāja 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, Īsvara, Kumbha 28 (wrong for 27), ba. di. Sunday, dvitiya, Hasta, corresponding to 22nd February 1578. Registers a gift made to the temple for the merit of Agastyyappanāyaka of Vēlūr. Mentions also Bomma-Nayaka of Vēlūr.

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

202. 401 of 1912.—(Tamil.) In the same place. A record in Ś. 1401, Vilambi, Mithuna, su. di. 7, Monday, Uttirattādi, Śubhayoga and Garajā-karana. Registers that a number of maid-servants (dēvadinai) were provided for the temples of Tirumalai-Nāyinār and Periya-Nāchchiyār, by Ettappa-Nayaka, for the merit of Īsvara Nayaka.

203. 402 of 1912.—(Tamil.) In the same place. An unfinished record of the Śalūva king Naraśingaraya-Udaiyār (the usurper) in Ś. 1401, Vilambi, Mithuna, su. di. 7, Monday, Uttirattādi, Śubhayogā, Garajā-karana. "Perhaps Monday, 22nd June, A.D. 1478."


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

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

207. 406 of 1912.—(Tamil.) On the gopura of the Kanakagiriśvara temple on the hill in the same village. A record in Kali
Mullandram.

208. 396 of 1911.—(Tamil.) On the south wall of the Svayambhunāthēśvara temple. Records in Raudri that the Mahājanās of Prāṇḍhādevaṛayapuram alias Agaram-Mullandam, including the poet Dīṇḍimakavi; assigned house-sites to certain masons in the Kanmālatteru. This charter was engraved on the temple of Tāndonṛśvaram-Udaiyār. [The local chronicle Vivēkavībhāgapatrika says that Prāṇḍhādeva 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 Somavalliprahasana and commentary on Śankara’s Saundaryalahari. 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 Aruṇāchaleśvara shrine in the same temple. Records in Ś. 1472, Sāḍhārāna, gift of land by a Brahmana lady to the shrine of Anṇāmalaināṭha built by her, in the temple of Svayambhunāṭha for the merit of herself and her husband Kumārar-Dīṇḍimar Anṇāmalaināṭhar.

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

Pūndi.

210. 58 of 1900.—(Tamil.) On the west wall of the Jaina temple of Ponniṇāṭha. A record of Śambuvaraya. Records the building of a Jaina temple called Vīravīra-Jinālaya and the gift of a village to it.

211. No. 25 of Sewell’s List.—A copper plate grant in five plates recording a double gift by the Vijayanagar sovereign Achyutadeva Rāya in 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 Śalaka Rājendra and Tipparambika. The second part of the grant bestows the village of Vīrukombu on 54 Brahmans.

212. No. 26 of Sewell’s List.—It records that the Vijayanagara king Achyutadevaṛaya, in Ś. 1456 (A.D. 1534), Jaya, endowed the temple of Vīṭhaleśvara (probably the temple of Vīṭhalasvāmi in Vijayanagar) with the village of Tēṅgūr “in the Chandrāchala district (Chandragiri ?), of the province of Tōṇḍeramaṇḍalam.”
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-Bokkana Udaiyār in Š. 1292 expired, Sadhāraṇa. Built in. See Ins. S. Dts., p. 26, No. I. The latter says that one Somanātha Jiyar 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 Š. 1299 expired, Piṅgaḷa. Records a gift of land.


Vellēri (Vellary).

215-B. On a stone in the Sōmesvara 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 Madiraikoṇḍa Parakēsarivarman (Parāntaka I). Records the sinking of a well by the female disciple of Arishtanēmipidārar of Tiruppāṇimalai (i.e., Paṅchapāṇḍavamalai), 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 Śambuvarāyan.

Vinnamangalam.

218. 21 of 1899.—(Tamil.) On the south wall of the central shrine of the Perumāḷ temple. A much damaged record in the seventh year of the Chōla king Rājēndra-Chōladēva. The historical introduction is identical with that of Parakēsarivarman alias Rājēndradēva (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 Vīrājēndradēva.
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 Vira-Rāmanātha-deva, the date of which is doubtful. Mentions a certain Goppaya-Daṇḍanāyaka and refers to a tank at Vikrama Śōla-chaturvedimaṅgalam. [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 Tiruvanṭāmalai 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 Nāyuḍus.

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, Pramādi;” 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, Pramādi,” which years coincide.’

**Atti.**

224. 296 of 1912.—(Tamil verse.) On the south wall of the Agastīśvara temple. The record eulogises Pallavāṇḍar alias Kāḍavarayar who conquered Toṇḍai-manḍalam and was the son of Kūḍal-Ālappirandān alias Kāḍavarāyar. [The inscription is important for the information it gives in regard to two kūḍal (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 Toṇḍa-manḍalam, and got the title of ‘Protector of Mallai’; that the second (Kāḍava II) was the same as kūḍal-avaniālappirandān Kopperunjinga, the final expeller of the Kākatiyas after a sanguinary battle at Sevūr, the hero who marched as far as Drākṣārama 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 Rājadhirājadeva (II). Records gift of 32 cows and a bull by Nirāṇindān
alias Sēdirāyan of Panaṅguḍī in Uyyakonḍār-valanādu, a district of Sōla-maṇḍalām, to the temple of Tiruvagattisvaram-Udaiyār at Atti-alias Kēralāntakanallūr in Perunagarnādu, a subdivision of Venkuna-koṭṭam in jayaṅgondasōḷamāṇḍalām.

226. 298 of 1912.—(Tamil.) On the north wall of the same temple. A record of the Vijayanagara king Vīrapratāpā. Kṛśṇadēva-Maḥārāya in Ś. 1447, Pārthiva, Mīna, ba. di. 3, Thursday, Chitra, corresponding to 1st March 1526. The king bears Sāluva birudas. Records that Sōḷisūramudaiyār of Paḍāviḍu, having secured, tax-free, land at much personal trouble and expense, for the temple of Ediriliśōḷisūramudaiyā-Nāyinār at Atti in Atti-parṭu adjoining Rājagambhirān-malai of Marudaraśar Paḍaiviḍu in Paḷagunra-koṭṭam, a subdivision of Jayaṅgondasōḷa-maṇḍalām, was granted along with other rights the privilege of holding the accountant's place in that temple.

227. 299 of 1912.—(Tamil.) On the same wall. A record of the Vijayanagara king Kṛśṇadēva-Maḥārāya, 'who took every country,' in Ś. 1448, Vyaya, Mithuna (should be Simha), su. di. 13, Monday Tiruvōṇam corresponding to 20th August, A.D. 1526. Records that the tirumēnēkāval-kāṇiyakshi (i.e., the right of watching) was granted to Timmu-Nāyaka, son of Pappu Timmu-Nāyaka of Sattirapādi in Kalavai-parṭu, who recommended Anaiyar-Nāyinār, the māṭha-pati of the temple, to Adaippatṭu Vaiyappa-Nāyaka and Pottu-Nāyaka. On taking this, Anaiyar-Nāyinār got the village of Atti alias Kṛśṇarāyapuram from Kṛśṇadēva Maḥārāya while he was encamped on the bank of the Kṛśṇavēṇi river, granted as a sarvamāṇya, to the temple of Uḍaiyavār (i.e., Siva?) and Perumāl of that village. [Uḍaiyavār 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 Kṛśṇavēṇi in order to meet his enemy Vīra-rudra Gajapati and come to terms with him. See Ep. Rep., 1908, p. 118, for further reference.]

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

229. 301 of 1912.—(Tamil.) On a slab set up in the same temple. A record of the Vijayanagara king Kṛśṇadēva-Maḥārāya in Ś. 1447, Tārana, Māsī, 25, Monday, Uttirādam. The king bears Sāluva birudas. Records gift of land to the temple of Ediriliśōḷa-Chōḷisvaramudaiyā-Nāyinār at Kṛśṇarāyapuram alias Atti alias Kēralānta-viṅṇagar. The real date is Saturday (Māsī 24), 18th February 1525, which was Uttirādam.

230. 302 of 1912.—(Tamil.) On the south wall of the Kariya-Perumāl temple in the same village. A record in the eighth year of Tribhuwanachakravartin Vijaya-Gaṇḍagōpāladeva. Records
gift of land by the prince (pillaiyar) Rājarāja Śambuvarāyar at Periyanallūr in Kaliyūr-Kōṭṭam, to the temple of Edirilsōla-Vinṇagar-Emberūman, in Attī, a village of Vengunra-kōṭṭam, for repairs.

231. 303 of 1912.—(Tamil.) On the west wall of the same temple. A record in the eighteenth year of Tribhuvanachakravartin Vijaya-Gaṇḍagopāladeva. Records gift of three velis of land at Periyanallūr, by Āḷappirandăn alias Rājarāja Śambuvarāyaṇā to the shrine of Veṇṇaikkadiyarulina-Pilḷai (i.e., Krishṇa) founded by Ammaināchchi alias Pāḷāṟṟil-venrār, in the temple of Edirilsōla-Vinnagar-Emberūman.

232. 304 of 1912.—(Tamil.) On a slab lying in front of the same temple. Records in Durmati that the Maha-mantapa, the central roof and the well of the temple of Kariya-Perumaḷ at Attī, were the gift of a certain Śennappan.

Kāṟṇai.


Kūḷambandal.

233. 413 of 1902.—(Tamil.) On the south wall of the mantapa in front of the Śiva temple. A record in the thirty-third year of the Chōla king Rājakēsarivarman alias Uḍaiyār Rājādhirmajadeva (I or II). Records gift of ninety sheep for a lamp.

234. 414 of 1902.—(Tamil.) On the north wall of the same mantapa. A record in twenty-second year of the Chōla king Parakēsarivarman alias Uḍaiyār Rājendra-Chōladeva (I). Records gift of land and gold to 24 dancing girls. Says that the temple was built by the priest Īśanaśiva Paṇḍita. (See S. Ind. Ins., II, No. 9.)


Kūṟanganiṭṭam.

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

236. 290 of 1912.—(Tamil.) On the north wall of the central shrine in the Koyyāmalarśvara temple. A record in the tenth year of Tribhuvanachakravartin Kōnerimaikondăn. Records gift of land to the temple of Tirukkuṟanganiṭṭamudaiya-Nāyanār at Illavapuram, a village in Muvendur-parṟu which was a sub of Erikiḷ-nādu in Kaliyūr-kōṭṭam. The assessment paid land and the taxes realized are enumerated.
237. 291 of 1912.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Kulottunga-Chōḷadēva (III), 'who was pleased to take Madurai (Madura) and the crowned head of the Pândya.' Records gift of Sattimaṅgalam alias Ammaṁallūr in Erikihnadu, to the temple of Tiruḷḷukrantanimgintum Udaiyār at Tiruḷḷukrantanimgintum in Kaliyūr-kōṭṭam, as a dēvādaṇa village, by Nīrāṇinjān Śēdīrāṇy under orders from Śambuvarāyār.

238. 292 of 1912.—(Tamil.) On the south wall of the same shrine. A record in the tenth year of Tribhuvanacakravartin Köṇērmaikondan. 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 Tunjaltirudaiyān. Dusi is mentioned as one of the boundaries of the land.

239. 293 of 1912.—(Tamil.) On the west wall of the maṇḍapa in front of the same shrine. A record in the ninth year of the Chōla king Kulottunga-Chōḷadēva (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, Virōḍhi, ba. di. 5, Saturday, Uttirāṭṭādi (which should be Pūraṭṭādi). Records gift of the village Pallapuram for maintaining worship (pūja vṛtti) in the temple of Kōyāmalarśūduvar at Tiruḷḷukrantanimgintum of Māvaṇḍūr, in Erikihnadu, 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 Māvaṇḍūr and Pallavaram caves). A record in the twenty-fourth year of the Rāṣṭrakūṭa king Kannārādēva (Krishna III), who took Kachchi (Conjeeveram) and Tanjai (Tanjore).' Records gift of land for providing śribali in the temple Kalmadāi-kāṭṭālāvār (i.e., the lord who resides in the stone cave), at Pallavapuram in Kaliyūr-kōṭṭam, a subdivision of Erikihnadu, by the residents of that village.

Narasamaṅgalam.


243. 261 of 1906.—(Telugu.) On a stone set up on the bund of the tank in the same village. Records in Ś. 1560, Bahudhānya, the construction of the tank by Veṅkaṭappa-Nāyaka, son of
Chennappa-Nayaka. It was called Chenna-sāgaram and was provided with a feeding channel from the Pālar. [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._

247. 233 of 1906.—(Tamil.) On the north wall of the Taḻapuriśvara shrine in the Śiva temple. A record in the twenty-eighth year of the Chōla king Rajakēsarivarām alias Udaiyār śrī Rājādhīrājadēva (I or II?). Records gift of land.


249. 235 of 1906.—(Tamil.) On the same wall. A record in the forty-fifth year of the Chōla king Rajakēsarivarman alias Chakravartin śrī-Kulōttuṅga-Chōladēva (I). Records gift of a lamp. The temple is called Tiruppanangādu-Udaiyār in Kalumala-nādu, a district of Kāliyūr-kōttam, a subdivision of Jayaṅgonda-Chōlamaṇḍalam. The donor was a native of Kīlvēṅgai-nādu, a subdivision of Rājarāja-valanādu, a district of sōlamanḍalam.


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

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


255. 241 of 1906.—(Tamil.) On the west and south walls of the maṇṭapa in front of the Taḷapuruśvara shrine in the same temple. A record of the Vijayanagara king Viruppana-Udaiyār (Virūpāksha I), son of Ariyāṇa-Udaiyār (Harihara II) in Ś. 1303 expired, Dundhubi. The temple is called Āḍuḍaiyār Tiruppanāṅgāvudaiya-Nāyanār at Tiruppanaṅgādu in Brahmadēṣapparṇu, a subdivision of Kaḷumalanaṅdu in Kalīyūr-kōṭṭam, a district of Jayaṅgoṇḍa-Čhōlamandālam. Mentions Vāsavanan-tīruvīdi and Adaruṅgajal Perumāl Toṇḍaimānān-manai. Refers to a breach at the sluice of a tank which deprived the villagers of the means of paying the tax called śūlavari.

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

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

258. 244 of 1906.—(Tamil.) On the east wall of the maṇṭapa in front of the Kripāṇāthasvāmin shrine in the same temple. A record in the tenth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin śrī-Kulottuṅga-Chōladeva. Records gift of 32 cows for a lamp to the temple of Udaiyār Tiruppanāṅgāḍu-daiyār in Kaḷumala-nāḍu, a subdivision of Kalīyūr-kōṭṭam, a district of Jayaṅgoṇḍa-Čhōlamandālam.

259. 245 of 1906.—(Tamil.) On the same wall. A record in the eighteenth year of the Chōla king Tribhuvanachakravartin śrī-Rājarājadēva. Records gift of 32 sheep for a lamp by an agent of Śambuvarāyar. [The king is not improbably Rājarāja 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 Tirukkaṇṭappar made a gift for merit of Śambuvarāya.

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

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

265. 251 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratapa-Acyutayyadeva-Mahārāja in Ś. 1453 expired, Khara. Records that Bhogayadeva-Maharaja granted again the jōḍi amounting to 50 pon for the merit of the king with the permission of Tirumalaiyadeva-Maharaja.


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

268. 254 of 1906.—(Tamil.) On the inner side of the west wall of the first prākāra of the same temple. A damaged record of the Vijayanagara king Dēvaraya-Udaiyär (I), son of Ariyana-Udaiyär (i.e., Harihara II) in Ś. 1320 expired, Īṣvara. Mentions a water channel and the mahāmandālēśvara Veṅgi-Tribhuvanamallā 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 Kulottunga-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 Viṇa-Pāṇḍyadēva. Records gift of 64 cows and 2 bulls. [Was this king the same as the Jaṭāvarman Viṇa Pāṇḍya who came to the throne in 1253, who conquered Ilam, Koṅgu and Śoḷamandalam and who had the anointment of victors at Perumbaraṭuppuliyūr?]

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 Kūlōttuṅga-Chōladēva. Records gift of land for a lamp.

273. 80 of 1900.—(Tamil.) On the north wall of the first prākāra of the same temple. An incomplete record in the second year of the Chōla king Tribhuvanachakravartin Śrī-Virarājendra 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 Rājādhirājadeva. 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 Tiruvēgamamudaiyār alias Ėkāmbrabhaṭṭa 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 Rājarājadeva. Records gift of a lamp.

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

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

280. 87 of 1900.—(Tamil.) On the south wall of the same prākāra. A record in the sixth year of the Chōla king Para-
kēsarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records a sale of land under interesting circumstan-
ces. 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 kāsu 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 Shiayali and 84 of 1897 at Tirunageśvaram in Tanjore district.]

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

282. 89 of 1900.—(Tamil.) On the east wall of the same prakāra. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of a village by Šenigēni Attimallan Šambuvarāyān alias Edirili-Śōla-Šambuvarāyān. [The king was evidently Rājarāja III (1216–48).]

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

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

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

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

287. 94 of 1900.—(Tamil.) On the south wall of the manṭapa in front of the central shrine of the same temple. A record in the thirty-third year of the Chōla king Tribhuvanachakravartin Tribhuvanaviradēva (Kulottunga III) “who took Madura, Īlam, Karuvūr and the crowned head of the Pāṇḍya.” Records gift of land by Šenigēni Ammaiappan Ālagiya-Śōlan alias Edirili-Śōla-Šambuvarāyān. See No. 282 above.

288. 95 of 1900.—(Tamil.) On the south wall of the manṭapa in front of the central shrine of the same temple. A record in the twenty-second year of Perunţingadēva. Mentions a previous gift made in the seventeenth year of the reign of Śri-Kulottunga-Chōladeva (III) and records a sale of land.
289. 96 of 1900.—(Tamil.) On the north wall of the same mantapa. A record in the seventh year of Sakalalökachakravartin Rajanärayaṇa-Sambuvaräyan. Records gift of land.


291. 98 of 1900.—(Tamil.) On the north wall of the same mantapa. Records gift of land to a matha called after Kédarinädar.


293. 100 of 1900.—(Tamil.) On the north wall of the Chidambärëvara shrine in the same temple. A mutilated record in the twenty-first year of the Chöla king Räjaräjakësarivarman (Räjaräja 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 Räśtraküta king Kaññaradëva "who took Kachchi and Tanjai" (Krishña III).

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

296. 103 of 1900.—(Tamil.) On the south wall of the same shrine. Records the building of the Śaṅkaranäraṇa-Īśvarägaram by Ādittakuttiyar for the merit of his elder brother Śaṅkaranäranär, and the grant of a flower garden thereto by the sabha of Tiruvottür.

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

Ukkal.

The epigraphical name of this place is Bhuvanamänikka Vишнугриham. An inscription of Räjaräja calls the deity Tiruñiyolitiyar after the prabandhic-work of St. Nammäḻvar. In Pallava times the village was evidently called Útkär, Sivachulamani—ch. V.M., Vikramăbharaṇa C.M. and Aparājita C. V.M. It was in Pāgur nādu, in Kāliyūr köṭṭam, in Tondamandalam or Jayaṅköṇḍaḷocholamandalam.
298. 19 of 1893.—(Tamil.) North wall of the shrine in the Perumāl temple. A record of the Chōla king Ko-Rājakēsarivarman dated in his twenty-third year. Dr. Hultzsch surmises that he might be Aditya I, father of Parāntaka I. Records that a certain Brahmadehirāja deposited 200 kaḷanju with the village assembly for feeding twelve learned Brahmins out of interest. The donor was one of the Āllumgaṇattār 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 Ko-Rājarājakēsarivarman (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 nālis of rice daily as interest. Signed on the Sabhā’s orders by the, Madhyastan “Āirattirunūrruvan, son of Nālāyiravan.” 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 Ko-Rājarāja-Kēsarivarman, 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 Ko-Rājakēsarivarman 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 Ko-Rājarāja-Rājakēsarivarman (I). Records supply of rice and oil to the local temple of Mahāśāsta (Aiyānar). 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 Pidāri 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 Sadayan made over 400 kādi of paddy to the assembly, which was to feed two Brahmins daily for the annual interest of 100 kādi. Ibid., No. 8, pp. 13-14.

304. 25 of 1893.—(Tamil.) South wall of the same shrine. A record of the Rāṣṭrakūṭa king Kaṇṇaradēva (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 Šadayan made over 1,000 kādi of paddy to the Sabhā, which pledged itself to supply 500 kādi every year to the temple. *S.I.I., III, No. 5, pp. 8–9. [So the interest is 50 per cent!]*

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

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

308. 29 of 1893.—(Tamil.) North wall of the same maṇṭapa in the same temple. A record of the Chōla king Kō-Rajarāja-kēṣarivarman alias Rājarajadēva I, dated in his twenty-fourth year. [See *S. Ind. Ins., Vol. III, No. 9* and *Mad. Ep. Rep., 1897, p. 2.* It deals with defaulters of land revenue in villages held by the 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, Kōnerirajapuram, Tirumālām and other inscriptions.]

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


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

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


316. 325 of 1901.—(Tamil.) On the west and south walls of the Tritālīśvara temple. A record in the fourteenth year of the Chōla king Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōlādēva.

Arunbarutti.


Kirmuttugur.

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

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

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

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

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

323. 2 of 1896.—(Tamil.) On another stone in the same place. A record in the thirty-second year of the Chōla king Madirai-konḍa-Ko-Parakēsarivarman (i.e., Parāntaka 1). It marks the spot at which an inhabitant of Muttukūr killed a tiger. See Ep. Ind., IV, p. 179; S.I.I., Vol. I, No. 137, 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” Kō-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 Kō-Vijaya-Narasimhavarman. Records the death of a warrior, during a cattle-raid, which had been organized by a certain Śanmadura. The warrior was Attimattar Murugan, an inhabitant of Pākkam and a servant of Vilamadura, the chief of Tagadūrnāḍu, who ruled over the northern bank of the river in Viṅgūnāḍu. 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), Dhātri, Ashādha, Śu. di. 12, Veṅkaṭa II, while at Penukonda, granted the village Koṇḍyāta or Gopāla Śrīpura to Raiganaṭha, son of Śingarāja, grandson of Lakkarāja, an ornament of Veṅkaṭa’s court, who belonged to the Kauṣika Gotra, Āpastamba Śūtra V Yajus-śākhā. [See Ind. Antiq., XIII, 125ff and Tan. and Sans. Inscrns., pp. 186–95.]

Malayappattu.


GUDIYĀTTAM TALUK

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 Tirumēṟṟāḷidēva, on account of the drummers who beat drums during the śṛi-bali ceremony. [The introduction mentions the king’s destruction of Madurai, his conquest of the haughty kings of Kollam, Kolladeśam and Koḷunţiḻol (Cranganore), and his being waited upon by the Kaḍalaraśar or kings of the sea. He had also the epithets Tennaparākrama and Kirtiparākrama Chōla. The Tiruvāḷaṅgādu plates also refer to his conquest of the Pāṇḍya Amarabhujāṅga 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 inscription of the Pallava Nandivikramavarman, his Bāṇa contemporary Vikramāditya I and Gaṅga contemporary Prithvipati I are found. Most of the Chōla kings, again have got their epigraphs, with occasional reference to their Gaṅga, Vaiḍūmba and Šenęgēi feudatories. Tiruvallam (called also Tīkkāḷi Vallam or Vaṇapuram) was in Miyarai nādu or Karaivali in Perumbāṇappādi, in Paḍuvūrkottam, in Jayaṅkonda-chōḷamanḍalam. For the local traditions see N.A. Manual, II, p. 356.

329. 75 of 1889.—On the west wall of garbhagriha of Bilvanēśvara temple. A record in the third year of the Chōla king Ko-Parakēsarivarman alias Udaiyār Rājendraśeva (1050—62). Records that the temple authorities received 25 kaḷanju from a person who was one of the commissioners of Aimbuni in Karaivali for temple expenses, payment to Dikshitār, 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 Nripatunga and son-in-law of the Rāṣhtrakūṭa Amoghaivarsha I). Records that a goldsmith granted some land to a temple at Vaṇapuram and Mahābalivānarāya
confirmed the grant. *S. Ind. Inscrns.*, III, No. 42, pp. 90—2. According to Prof. Dubreuil the king referred to is Nandivarman Pallavamalla whom he attributes to 717—779 A.D. See his *Pallavas*, pp. 74—5.

331. 77 of 1889.—On the west wall of *garbhagriha* of Bilvanāthēsvara temple. A record of the Bāna king Vāṇa-Vidyādhara-rāja *alias* Vānarāyār. Records gift of twenty *kaḷanju* by the Bāna 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 Bāna king Vāṇa-Vidyādhara-rāyar *alias* Vānarāyar. Similar to the above. The queen’s name is here given as Kūṇḍavai. *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 Aḷagia Pallavan Edirili Sōla Śambuvārāyan (evidently the same as Aḷagia 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 Sakalalōkachakra-vartin “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-Parakēsarivarman *alias* Rājendra-Chōladeva (I). Records that the assembly of Vānapuram sold 1,000 *būlis* of land to the Vaidumba Sōmanātha, son of Śaṅkaradēva (son of Tiruvaiyan), which he assigned to Tiruvaiya Īśvara. *S. Ind. Inscrns.*, III, No. 53, pp. 107—9 and No. 359 below.

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

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

Rajarājēśvara and endowed 2,000 kulis of land (which he purchased for 50 kāsu 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 maṇḍapā. A record in the twenty-third year of the Chōla king Kulottuṅga-Chōladēva. 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 Vīrachōla. Dr. Hultzsch identifies the king with Kulottuṅga I and Vīrachōla with his son, the Viceroy of Veṅgi.

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-Chōladēva (III). Printed in Ibid., No. 63, pp. 120–1. Śengeni Miṅdan Attimallan Śambuvarāyana grants the triśula kāśu and kurradaṇḍa to the temple.

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

343. 303 of 1897.—(Tamil.) On the north wall of the maṇḍapā in the same temple. A record in the thirty-fourth year of the Chōla king Kulottuṅga-Chōladēva (III). Records the gift of two lamps by Ariyapillai, the queen of Amaraḥaraṇa 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 Grammarian Pavaṇand, 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-Nandivikramavarman.

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

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

347. 1-a of 1899.—On the north wall of the maṇḍapā in the Bilvanāṭhesvara temple. A record in the seventeenth year of Kō-Vijaya-Nandivikramavarman, recording the gift of three villages (called by the single-name of Vidēlvidugu Vikramaṇḍita chaturvedimaṅgalam) at the request of the Bāṇa king Vikramaṇḍita I. The executor was Vidēlvidugu kāduveṭṭi Tamiḻappērāyana. [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 mahāmanṭapa in the same temple.

350. 3 of 1890.—(Three Sanskrit verses in grantha alphabet.) On the south wall of the manṭapa in front of the Bilvanāthēsvara shrine. A record of Vīra-Champa, son of Chōlabhūpa, in Ś. 1236. Says that the manṭapa was constructed by an ascetic named Ghānātman or Gīnānāmūrti and named after a biruda of the king. A Gīnānamurti built also a Śiva shrine called Nāyaka Sīvalaya it has been surmised that Virachampa was a Nayaka or lieutenant of an unknown chief. [See Ep. Ind., Vol. III, pp. 70 I.]

351. 4 of 1890.—On the north wall of mahāmanṭapa in the same temple. A record in the fifth year of Chōla king Kō-Parakesarivarman alias Rājēndra-Chōladevā (I, 1011—43).

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

353. 6 of 1890.—On the west wall of the Nakulēśvara shrine. A record in the thirtieth year of Kō-Rajakesarivarman alias Udaiyār Rajarājadēva (I).

354. 7 of 1890.—On the south wall of mahāmanṭapa. A record in the twenty-first year of the Chōla king Kō-Parakesarivarman alias Udaiyār Rājēndra-Chōladevā (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-Rajarājakēśarivarman (I). Records the setting up of an image of the goddess by a Brāhmaṇa and the endowment of a lamp. (1,700 kulis of land brought from the assembly of Mandiram in Tunādu, i.e., Mēlpādi. S. Ind. Inscrens., 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-Rajarājakēśarivarman. (985—1013).

357. 9 of 1890.—On the base of the verandah round the Bilvanāthēsvara shrine. A record in the twenty-sixth year of Kō-Rajakesarivarman alias Chakravartin Kūlottūṅga-Chōladevā (I). Records the gift of a lamp to the temple by a native of Kalavai in Sēṅgunrānadū, a subdivision of Paḷakunra kōṭam. Refers to the

358. 10 of 1890.—On the south wall of garbhagriha. A record in the seventh year of the Chōla king Ko-Rājarājakēsārivarman (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 Madhurāntaka Kaṇḍarādittanār to the temple, his performance of the God's Abhishēka with 1,000 jars and inquiry into temple finance. See *S. Ind. Inscrns.*, III, No. 49, pp. 10—3.

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

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


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

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


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

Udayëndiram.

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


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


370. C.P. grant of Nandivarman (I) (Sanskrit). Records that the Pallava king Nandivarman, son of Skandavarman, grandson of Simhavarman and great-grandson of Skandavarman gave the village of Kāṅchivāyal and four pieces of forest land in the district of Aḍayāra, to Kuḷaśarman of the Kauśīkagōtra, Taṭṭṭirīya Śākha and Pravachanaśūtra. 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 Vīṣṇugōpavaran 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.

Veppūr.


372. 21 of 1890.—On the north wall of the Vighnēśvara shrine in the same temple. A record in the Parābhava year of Vīra, Kambaṇa-uḍaiyār. (Kampaṇa Uḍaiyār 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 Kṛiṣṇa Rāya’s successor, Achyutendrā, was younger brother of Kṛiṣṇa Rāya (“tadanujanma”). The inscription records the grant by Achyuta of the three villages, Kadalādi, Kurnatūr, and Māmbākam, which he calls “ornaments of Jayamkoṇḍa Chōlāmaṇḍalam,” in Ś. 1451, Virodhi (A.D. 1529).

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


Tirumalai.

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

383. 80 of 1887.—(Grantha and Tamil.) On the top of the Tirumalai rock. A record in the twelfth year of the Chōla king Kō-Parakēsarivarman, alias Udaiyār-Rājēndra-Chōlādēva I (conqueror of Jayasimha). See S. Ind. Inscrns., 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 Karaivali, a subdivision of Perumbāṇappādi. The Jain temple was evidently founded by Kundavi, the king’s aunt, and was in the pāllichchandam of Vaigāvūr, in Mugainādu, in Paṅgalanādu, Jayaṅgonḍachōla-maṇḍalam.

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-Parakēsarivarman, 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 Kōrāja-Rājakēsarivarman, alias Rājarājadēva I. Records that a certain Guṇaviramunivan built a sluice called after a Jain teacher Gaṇīśekhara maru porchūriyan, the pure master who is said to have been skilled in the elegant arts (तमिलमेत्र: निरवर्धिता खण्डपरिभाषा विविध विद्वान श्री कामूकुलपरमाठी गुणविरामुनिवन मुरु मुरु मप्पुरीयन). [It is difficult to say who this Guṇavirā Munivar was. Tamil literary traditions speak of (1) Guṇāṣāgara who composed the Yappariningalagārigai whom the Abhidhau attributes to Ś. 300; (2) Guṇabhadra, the teacher of Maṇḍalapurusha, the author of the Chūḍāmani nigungu who was the contemporary of the Rāṣhtrakūṭa Krishṇa III; and (3) Guṇavīra Paṇḍīta, the author of Nēminatham and Vachchavanadīmālai. The last of these was the contemporary of Tribhuvanavīra or Kulōttunga III.]


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


390. 87 of 1887.—(Grantha and Tamil.) On the walls of a mantapa at the base of Tirumalai rock. A record of Ommaṇa Uḍaiyār, son of Kaṃpana Uḍaiyār(II) and grandson of Viṟakamaṇa, in Ś. 1296, expired. The inscription is the receipt for the cost of some land which a certain Viṣṇu Kāmbli Nāyaka bought from the villagers of Sambukulapperumāḷagaram or Raṅagambaḥira Chatuṛvedimāṅgalam in Murumaṇgala paṟṟu in Maṇḍaiṅkula nādu in Paḷakunrakōṭṭam in Jayaṅkōṇḍamāṇḍalam. S.I.I. I, Vol. I, No. 72, pp. 102-104.

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


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


396. 65 of 1907.—(Tamil.) On a rock to the left of the painted cave. A record in the nineteenth year of the Rāshtrakūṭa king śri-Kaṇṇaradēva (Krishṇa III), “who took Kachchi and Tancaj.” 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 (*adigal*) daily in the pālli on the Tirumalai at Vaigāvūr in Paṅgala-nādu, a subdivision of Paḷagunrakottām.

398. 67 of 1907.—(Tamil.) On a pillar set up in front of the Śikhāmaninātha temple. A damaged record of the Vijayanagara king Pratāpa Immaḍi-Devarāya-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 Viṟapratāpa Devarāya-Mahārāyā (II) in Krōdhana. Seems to provide for the removal of silt in certain tanks.

Viralur.

401. 349 of 1912.—(Tamil.) On a slab set up near the Paṅgālava-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 Gaṇeṣa 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-Paṅgala-nāḍu were caused to be granted by the king at Vijayanagara, to the temple of Arulalanātha-Nayanār and Ṛṇāmulai-Nāchchiyar, while Mallappa-Dānṇāyaka was the Prime-Minister.

TIRUPPATŢUR TALUK.

Tiruppattūr.


405. 250 of 1909. — (Tamil.) On the same wall. A record in the third year of the Hoysala king Viśvanāṭhadēva (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 Brahmiśvaramūḍaiya-Nayanār, were made rent free.

406. 251 of 1909. — (Tamil.) On the north wall of the central shrine in the Varadarāja-Perumāḷ temple in the same village. A record of the Vijayanagara king 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 Tagaḍu nāḍu, Eyiḷnāḍu, Kalingarai-pāṟṟu, Pāṟṟu-pāṟṟu, Mukkanāṭi-pāṟṟu, Perumalaināḍu, Arpūr-pāṟṟu, Paiyūr-pāṟṟu, Kudīvr-pāṟṟu, Tenśirmāṇgalam-pāṟṟu and four others.

407. 252 of 1909. — (Tamil.) On four detached stones built into the platform round the flag-staff in front of the same temple. A record of the Chōḷa king Rajarājakēśarivarman alias Śrī-Rajarājadēva (I) the date of which is lost. Contains portions of the historical introduction. Mentions Viṟanārāyana-chaturvēdīmāṇgalam, a brahmadēya in Rājendraśinga-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 Mādappā-
Dannayakkar alias Vallaladēva, younger brother of the Mahāpradhāna Singaya-Dannayakkar, to the temple of Anaikattai-Perumāl at Mādhava-chaturvēdimaṅgalam.

TIRUVANṆĀMALAI TALUK.

Ārappākkam.


Avūr.

410. Grant of land to the Śiva temple by private parties. Antiquities, I, p. 205.

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.


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

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


416. 109 of 1900.—(Tamil.) On the south wall of the same shrine. Mentions a certain Ātkoṇḍān of Kaḷāṇ纳u. [The Tamil poet Vilipputtūrār was patronised by a king Varapati Ātkoṇḍān but
it is extremely doubtful whether the Āṭkōṇḍān of this inscription is the same as he.

417. I10 of 1900.—(Tamil.) On the south wall of the same shrine. A record in the twenty-first year of the Pāṇḍya king Tribhuvanachakravartin Śrīvallabhadēva. Built in.

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

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

420. I13 of 1900.—(Tamil.) On the south wall of the same shrine. A record of the Pāṇḍya king Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva, in his sixth year and 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. I14 of 1900.—(Tamil.) On the south wall of the same shrine. A record in the third year of the Chōla king Tribhuvanachakravartin Virarājēndrādēva. Built in; records a gift of land.

422. I15 of 1900.—(Tamil.) On the south wall of the same shrine. A record in the twentieth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III, 1216–48). Registers a political compact between two chiefs, Karikālachōḷa-nāḍālvān and Seigēṇi Ammayappan Attimallan. See No. 414 above. Vidugādalagia Perumāl is here excluded.

Tiruvanālamalai.*

423. 469 of 1902.—(Tamil.) On the south wall of the central shrine in the Arunāchalesvara 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." ]


* In Ins. S. Dis., pp. 122–25 eleven inscriptions have been given under this heading, I have not thought it worth while to mark the corresponding epigraphs in the text. Two C.P. grants, however, which have not been noted by the Department I have given, under Nos. 548-A and B.
425. 471 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman, who took the head of Vīra-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-konḍa 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 prakāra. A record of the Pallava king Niśaṅkamalla Sakalabhuvanachakra-vartin Kopperunjīnga, the protector of Mal-lai (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 Kopperunjīngas of Conjeeveram, Drākshārāmam and Tripurāntakam were identical.]. See No. 444 below.
435. 481 of 1902.—(Tamil.) On the west wall of the same prakāra. A record in the seventh year of the Pāṇḍya king Māravarman *alias* Tribhuvanachakravartin Kulaśekharadēva. Records gift of 54 cows.

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

437. 483 of 1902.—(Tamil.) On the west wall of the same prakāra. A record of the Vijayanagara king Vira-Virupaṇṇa-Udaiyār II (i.e., Virupāksha I), son of Hariyappa-Udaiyār (Harihara II) in Ś. 1311, Śukla. Records gift of land. See Nos. 100 and 107.

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

439. 485 of 1902.—(Tamil.) On the north wall of the same prakāra. 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 Meykaṇḍadēvan of Tiruvenṇainallūr. *Ep. Ind.*, Vol. VIII, p. 268. [The inscription gives a clue to the date of Meykaṇḍa, the disciple of Parāṉjoti Muni and the author of Śrīvaṅgaṇābōḍham, 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 Kulottuṇga Chōladēva. Records rules regarding the sale of housesites in the temple street.

441. 487 of 1902.—(Tamil.) On the north wall of the first prakāra of the Arunāchalesvara temple. A record in the thirty-sixth year of the Pallava king Sakalabhubanachakravartin Köpperuṉjingadēva (contemporary of Rājarāja III). Records gift of 32 cows and one bull by Kakku-Nāyakadēva, son of Madhusūdanadēva, who was the younger brother of Vijaya-Ganḍagopāladeva. 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 Sakalabhubanachakravartin
Kópperuṇjiṅgadēva. 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 Aḻagia Śiyan Sakala-bhuvaṇaḥakravartin Köpperuṇjiṅgadēva. 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 Śiyan, 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 Rājakēsārivarman alias Uḍaiyar 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 Rajagambhīra Chēdiyarāyanaṇ 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-daṇḍanātha 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 Śakalabhuvanachakravartin Köpperuṇjiṅgadēva. 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 Šōlakōn, an officer of Köpperuṇjiṅgan. Compare Ep. Ind., Vol. VIII, p. 272, where it is pointed out that the date corresponded to Sunday, December 17, A.D. 1245.

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


463. 508 of 1902.—(Tamil.) On the same wall. A record in the fifteenth year of the Pallava king Sakalabhuvanachakravartin Köpperuṇjiṅgadēva. 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 Alagia Śiyān Sakalabhuvanachakravartin Köpperuṇjiṅgadēva. Records an order of Köpperuṇjiṅgadēvan. See No. 444 above.

468. 513 of 1902.—(Tamil.) On the same wall. A record in the fourth year of the Pallava king Śakalabhuvanachakravartin 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 Kuttāduvān 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 Kulottuṅga-Chōladeva (III), who took Madura, Ceylon, Karuvūr and the crowned head of the Pāṇḍya. Records that several chiefs promised allegiance to the king and to Chēdirāyadēva, apparently the Prime Minister, and not to act against their interests or orders. See No. 455.


473. 518 of 1902.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Pallava king Alagia Śiyān Sakalabhuvanachakravartin Köpperuṇjiṅgadēva. Records that Nāṅgai-Ālvār, queen of Nila-Gāṅagaraiyar, 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 Ekāmrānātha shrine in the same temple. A record in the thirteenth year of the Pallava king Sakalabhuvaṇachakravartin Kōpperuṇjiṅgadēva. Records gift of cows for lamps. See Nos. 454 and 444.


476. 521 of 1902.—(Tamil.) On the same wall. A record in the twelfth year of the Pallava king Sakalabhuvaṇachakravartin Kōpperuṇjiṅgadēva. 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 Kulottuṅga Chōla III as the date does not agree; that the only date between 1000 and 1500 A.D. which is equal to the date of the epigraph is Friday, 23rd August 1342, and that we have therefore to infer that there was a king named Tribhuvanavīrachōla who began to rule some time between August 31, 1331 and August 23, 1332. See Ep. Ind., Vol. VIII, p. 7–8.]


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 Kulottuṅga-Chōladēva. Records gift of 16 cows for half a lamp.

480. 525 of 1902.—(Tamil.) On the south wall of the Chidambarēśvara shrine in the Arunachaleśvara temple. A record in the fourth year of the Chōla king Tribhuvanachakravartin Rajādhirājadēva (?). Records that 52 cows and one bull were given for one and a half lamp by a private person (Nāgaṅ Kailāyaṇ) in order to atone for having accidentally killed another (Ṣōljan 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 Rajādhirājadēva. Records gift of 32 cows and one bull for a lamp.
483. 528 of 1902.—(Tamil.) On the west wall of the same shrine. A damaged record of the Chōla king Tribhuvanachakravartin Virarājendra-Chōladēva, the date of which is lost. Records gift of a lamp. [Virarājendra was the title of the king who ruled from 1063 to 1070 and Kulottunga 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 Kili gōpura in the same temple, right of entrance. A record in the twenty-first year of the Pallava king Köpperunjingadēva. 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-Chōladēva. Records gift of an ornament by Viśakēkhara Kāḍavarāyān.

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

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

489. 534 of 1902.—(Tamil.) In the same place. A record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva (III). Records gift of land for a lamp by an officer of Rājagambhlra-Chēdiyarāyār. 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-Chōladēva. Records gift of ornaments by Kulottuṅga-Chōla-Malaiyakularāyān. [The last-mentioned chief was evidently Chēdiyarāyā.]

491. 536 of 1902.—(Tamil.) In the same place. A record in the tenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva. Records gift of Malaiyanūr in Tagaṇanādu by Rājarājadēvan alias Adiyamān of Tagaṇḍu (Dharmāpuri) in Gaṅga-nādu. Dr. Venkayya identifies the Chōla king with Kulottunga 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-Chōladēva. Records gift of land.
493. 538 of 1902.—(Tamil.) In the same place. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin-Kulottunga-Chōladeva 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-ālvan.

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

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

496. 540 of 1902.—(Tamil.) In the same place. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladeva. 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 Kulottuṅga-Chōladeva. Records gift of 32 cows and one bull for a lamp by a chief of Tagadur.

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 nirantu, and Bhāvanāpanishadprayogavīdhi or Bhāskara, the author of the Siddhāntakaumudvilāsa. His name also reminds us of Bhāskara Irugappa Danadanātha who compiled the Nāṉārāthināmālā and of the author of the Saṃvarājaṇa pravōga. See Dr. Hultzsch’s Rep. Sans. MSS., Vol. III.]

499. 543 of 1902.—(Tamil verse.) On the Kili gopura in the Arunāchalēśvara temple, right of entrance. Mentions Magadan Vānarpūrān.

500. 544 of 1902.—(Grantha.) In the same place. Alludes to the gilding of the temple by a Bāna 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-Chōladeva (III ?). Records gift of land by a chief of Paṅgalanādu named Piridivi-Gaṅgan Vānṇiya-Mādēvan. See No. 451 for a feudatory of Rājarāja 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-Chōladeva. 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 Chöla king Tribhuvanachakravartin Kulöttunga-Chöladēva. Records gift of land by Śediran Vānarāyan.

505. 549 of 1902.—(Tamil.) In the same place. A record in the thirtieth year of the Chöla king Tribhuvanachakravartin Kulöttunga-Chöladēva. 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 Chöla king Tribhuvanachakravartin Kulöttunga-Chöladēva. 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 Chöla king Tribhuvanachakravartin Rājārājadēva. Records gift of 32 cows and one bull for a lamp by Edirili-Chöla-Śambuvarāyan. See No. 509.

508. 552 of 1902.—(Tamil.) In the same place. A record in the second year of the Chöla king Vīrarājēndra-Chöladēva (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 Chöla king Tribhuvanachakravartin Kulöttunga Chöladēva. Records gift of 32 cows and one bull for a lamp by Vikrama-Chöla 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 Chöla king Tribhuvanachakravartin Kulöttunga-Chöladēva. 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 Chöla king Tribhuvanachakravartin Kulöttunga-Chöladēva. Records gift of land.

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

514. 558 of 1902.—(Tamil.) In the same place. A record in the twenty-seventh year of the Chöla king Tribhuvanachakravartin Kulöttunga Chöladēva (III), who took Madura, Ceylon and the crowned head of the Pāṇḍya. Records gift of land by Chōlendrasimha Prithivi-Gaṅga. 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-Choladeva. 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-Choladeva. 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 Arupachalesvara temple, right of entrance. A record of the Vijayanagara king Ariyantha Udaiyār (i.e., Harihara II) in Ś. 1299, Piṅgaḷa. Records gift of paddy and money for the maintenance of the watchman at the Vira-Vallāla 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 Krishnadēva-Mahārāya in Ś. 1433, Pramōdūta. 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-Vijayabhūpatirāya Udaiyār, son of Vira Dēvarāya (I), in Ś. 1340, Vilambin. Orders that the Idangai and the Valaṅgai castes of Tiruvannāmalai 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-Viruppanṇa Udaiyār (II, i.e., Virupāksha I), son of Ariyappa-Udaiyār (Harihara II) in Ś. 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 Vira-pratāpa-Dēvarāya Mahārāya, 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 Sadaśivadēva Mahārāya in the Ś. 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-Vijayabhūpatirāya-Udaiyār, son of Vira Devarāya Mahārāya (I) in Ś. 1335, Vijaya. Records gift of 32 cows and one bull for a lamp by Annadāta Udaiyār, son of the minister Śavunḍapp-Udaiyār.

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 Śrī 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 Viruppanṇa-Udaiyār (II, i.e., Virūpāksha I), son of Hariyānna-Udaiyār (Harihara II) in Ś. 1310, Vibhava. Records that the king's cousin Jammanā-Udaiyār (son of Kampana II and grandson of Bukka I) granted land to provide for five persons who had to recite the Vēda for the merit of his deceased father Kampana-Udaiyār II. [In S. Ind. Incrns., Vol. I, No. 72 Jammana 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 Jammanā-Udaiyār, son of Kampana-Udaiyār II, son of Vīra-Bokkanna-Udaiyār I, in Ś. 1296 Ānanda. Refers to the same grant. See note to the previous inscription.

530. 574 of 1902.—(Tamil.) On a slab set up in front of 1,000-pillared maṇṭapa in the same temple. A record of the Vijayanagara king Kṛishnādēva-Mahārāya in Ś. 1438, Dhātu. Refers to the king's conquests of Udayagiri, Rauttārāya Mahāpātra, Addaṅki, Vinukonda, Bellamkonḍa, Koṇḍavidū, etc., the capture and pardon of Virabhadrāya, the son of Pratāparudra of Orissa, Naraharidēva, son of Kumāra Hammīrapātra, Mallu Khan of Rāchūr, etc. To commemorate this he built the Amaraśvara temple at Dharanikōṭa. The inscription records that at Tiruvaṇnāmalai he built the thousand-pillared maṇṭapa, the tank near the same, the gopura of eleven storeys, etc. [See the Amarāvati and Śeṇḍaṁangalam 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 Veṅkaṭapati Rāya, "the Prime Minister of Mysore Samastānām" gave in Ś 1668, Akshaya, a pot (4½ bharas in weight) to God Arunāchāleśvara. — Ins. S. Dts., p. 123, No. 3.

532. A. C.P. in the ‘Pareyanad ’ matham. Records that in the reign of Kṛishnādēva Mahārāya, a certain "Aravalutha modalian" and the inhabitants of the 56 Nādus erected a matham for the Tambirān of "aleyarum conda", besides the Vīmāna of the Amman temple, and gave the village of Melapālayūr (?) as a free gift to the
temple for the maintenance of the Tambirâns, besides an allowance of 6 panams in marriage, rice and cloth. See M.S.S. Dts., p. 123, No. 5.

VELLORE TALUK.

Ambur (Anmaiyur of the inscriptions).

533. 4 of 1896.—(Tamil.) On the north wall of the Nâgesvara shrine. A record of the Vijayanagara king Râjaśekharamahârâya, son of Mallikârjunâdeva, in Ś. 1390 expired, Sârvadhârin. Mentions Śâluva-Narasîṅgayadêva (the usurper) and Šennayadêva.

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


536. 7 of 1896.—(Tamil.) On a stone set up in the Kanâgaret-tika Street in the same place. A record in the twenty-sixth year of the Pallava king Kô-Vijaya-Nripatunângavikramavârman. [This, as well as the next stone, has a bas-relief representing a warrior, with bow and sword, charus, lamp, fruits, etc., as he is pierced by arrows. The inscriptions record the death of a son and a nephew of one Akâlaṅkatturâyar in a cattle-raid of the ruler of Nâlbampâḍî against Anmaiyur.] 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 Kô-Vijaya-Nripatunângavikramavârman. [See the previous inscription.] The soldier was the immediate servant of Pirudi Gaṅgaraiyar whom Dr. Hultzsch identifies with the W. Gâṅga Prithvipati I (son of Šivamâra II, conqueror of Varaguna Pândya and opponent of Amôghavastrha I).

Ariyur (Arugûr).


Attiyûr.

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

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 Sakalalōkakchakravartin 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 Rājrājadēva. This is noticed in S.I.I., Vol. I, No. 106, p. 129.


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

Nelluvāyi. (Nelvāy.)


Pallikōṇḍai.

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

Perumai (Perumugai)

553. 43 of 1887.—(Grantha and Tamil.) On a stone. A record of the Karnāṭa king Raṅgadeva (1578–86). Gift of the village by Krishnappa Nāik at the request of Chinna Bomma Nāik to the Jvara-

Poygai:

Poygai was called in Chōla times Rājendrachōlanallūr. It was noted for its Arūḷalaperumāl or Chitramelimalai-mandala-Vinnagar temple.

554 & 555. 72 and 73 of 1887.—(Grantha and Tamil.) In the Perumāl temple. A record in the twenty-second year of Tribhuvana-
chakravartin Rājarājadēva (III) in Ś. 1160. Records gift of the village of Kumāramaṅgalam and two others, by a Kērala merchant Ādi Rāma, which he bought from Šeṅgēni Vīrāsāni Ammayappan Ālagā Śōlan Edirilī 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 Tribhuvana-
chakravartin Rājarājadēva (III) in Ś. 1161. Records the gift of the village of Puttur. Ibid., No. 61. The inscription is of value in enumerating all items of village revenue. These are divided into two heads, viz., nelāyā (राजसौंद) in kind and kaṅsāyā (काण्स) in cash. Amidst the former are enumerated, मनोकरण, खेतीमार्ग, ग्रामीण, आदि, नलिकारक, नलिकारक, प्रचारक, विद्याकारक, etc., and amidst the latter तोल, तर्क, कृत्तिकार, शास्त्र, वंशोद्धर, विद्याकार, अजिवक, वल्लभ, वल्लभ, etc.: Antārāya; Veṭṭi and other taxes like those on documents, Ajivakas, cloths, oil-mills, washermen.

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

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

Śadupprēri.

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


Sampanganellūr.

563. 42 of 1887.—(Grantha and Tamil.) On a stone. A record of the Karnāṭa king Raṅgadēva (I). Gift of the village by Krishṇappa Nāik at the request of Chinna Bomma Nāik. Date same as that at Šatuvachchēri. 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 Chiṭeyāṭūru (renamed Dēvarāyapuram) in Āṇḍā-nāḍu, a subdivision of Marataganagarapāṇṭa, on Monday, new moon, Āshāḍha, Ś. 1346, Krōḍhi, which corresponded, according to Dikshit, to Monday, 26th June, A.D. 1424. The grant was made at the Virūpākṣha temple on the banks of the Tuṅgabhadra river. A summary of the epigraph is also given in Ep. Rep., Oct. 1890, p. 2.

Satuvachchēri.

565. 41 of 1887. (Grantha and Tamil.) On a stone. A record of the Karnāṭa king Raṅgadēva (I, 1578-86) in Ś. 1497 (expired). Records grant to the Vellore temple of the village of Satuvachchēri by his feudatory Krishṇappa Nāik at the request of Vellore Chinna Bomma Nāik. [For another inscription of Krishṇappa dated Ś. 1500, see Mys. Inscrns., p. 220. The details of the date are Ś. 1497, Yuva, Wednesday, Krishṇapaksha Trayōḍasi 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.

Sekkanūr.

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

Śembakkām.

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

Śevūr.


Śōlapuram (8 miles south of Vēllore.)

The ancient name of this place was Kāṭṭuttumbūr and it was included in Paṅgalaṇāḍu in Paḍuvūr kōṭtam, in Jayaṅkoṇḍachōḷa-
maṇḍalam.

572. 421 of 1902 and 11 of 1887.—(Tamil). On the north base of the ruined Śīva temple. A damaged record in the twenty-seventh year of the Chōla king Rājarājakēśarivarman alias Rājarājadēva (I). Uyyakkṛndoṇ Śōlapuram is said to have belonged to Mūgaiṇāḍu, a subdivision of Paṅgalaṇāḍu (which included Vēllore, Tirumalai near Pōḷūr, 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 Nandikampeśvara 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 Kulōttuṅga-
Chōlađēva.
577: 426 of 1902.—(Tamil.) On a slab set up at the Kāliyamman temple in the same village. A damaged record. Mentions the wife of ‘Prithivī Gaṅgaraɪyar.’ See note to 586.


579. 428 of 1902.—(Tamil.) On a rock east of the Kaḷḷaṅgūṭṭai tank close to the hill in the same village. A record of the Rāshṭraṅgūṭṭa king Kaṅṇaradēva in Ś. 871. Published in Ep. Ind., VII, page 194 f. The inscription says that (in year 2 of the reign of Rājadītya, i.e., 948–9) Kaṅṇaradēva killed Rājadītya, and entered Toṇḍamaṇḍalām. On this occasion a pond was constructed for the merit of Kaḷḷinaṅgai, the daughter of the Gaṅga Hastimalla Kaṅṇara Prithivīgaṅgaraɪyar, who died at Aruṅguṇṭam. 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 Nandivikramavarman, grandson of Dantivarman and brother of Nripatuṅga. The inscription says that in the eighth year of Vijaya-Kampa king Rājadītya, son Prithivīgaṅgaraɪyar, constructed the Ṭhālāḷa temple on his father’s death. [Prithivīgaṅgaraɪyar was evidently Prithivīpati 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 Perumāl temple. A record in the twenty-third year of the Pallava king Kōviyaya. [Kampa] . . . Vikramavarman. Edited in S. Ind. Inscriptions., 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 Kulottuṅga (III) the gift of certain taxes (silvari) to the temple of Rājarājēśvaramudaiyār at Uyyakkonḍan Solapuram, by Seṅgēni Ammaiyaippan Kaṅṇudai-perumāl alias Vikrama-Chōḷa Śambuvarāyan.

584. 344 of 1912.—(Tamil.) A fragmentary record of the twentieth year of Parakes. Rājendrachōḷa (I) registering a sale of land (14,000 kulis) 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 Kaṅṇaradēva or
102 ARCOT NORTH DISTRICT

Prithivígañgaraiyar, i.e., Prithvípati II., first subordinate of the Chóla Parántaka I. and then of the Rāṣhtrakúta Krishña 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 (Prithvípati II.) alias Kaṇñaradéva-Prithvígañgaraiyar in Ś. 875. Records a gift of ninety sheep for a lamp to a temple of Iśvara and mentions Kāṭṭuttumbūr (i.e., Sōlapuram). The inscription shows that Prithvípati became a vassal of the Rāṣhtrakúta Krishña III. after Parántaka I. [See Nos. 579, 592 and 633. The inscription has been edited in Ep. Ind., Vol. VII, pp. 195—7.]

Tellūr.

The name of this village in Vijayanagar times was Teḷḷiyyūr or Pukkalappuram and it was included in Vaḍapuri Āṇḍināḍu, in Paṅgalanāḍu in Paḍuvūr kōṭtam.


Vellore.

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

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

592. 10 of 1887.—(Grantha and Tamil.) A record on top of Bāvāji hill of the Pallava king Kaṇñaradéva (i.e., Krishna III, whose contemporary was the Pallava chief) Tribhuvanadhīra Nūlaṁba in his twenty-sixth year. The inscription mentions Vira-chóla, i.e., Hastimalla Prithvípati II, who, as the N.A. 633 shows, was first a feudatory of Parántaka I and then of Krishña III, Nūlamba was the feudatory of Vira-chóla. See Ep. Ind., IV, pp. 81—3 and S. Ind. Inscrns., Vol. I, p. 75.

593. 41 of 188.—(Grantha and Tamil.) Stone put up inside the inner gōpura of the temple. Āhavamalla twice mentioned. [Āhavamalla might be the Chāḷukya king who ruled from 1042 to 1068.]

Vēppambattū.

It was in Āṇḍināḍu in Agapaṅru.

594. 35 of 1887.—(Grantha and Tamil.) In the Virūpāksha-ēśvara 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 study of finance, currency and numerical palaeography. See S. Ind. Inscriptions., Vol. I, No. 55, pp. 80—2.]


Vakkanāṉpuram (near Viriṇjiṉpuram).

596. 79 of 1887.—(Grantha and Tamil.) A record on the walls of the Īśvara temple. Records that a number of people founded the Okkaninţanāyānanār temple and granted to it a maḍaivilāgam and 3 vēlis of land. The grant was entrusted to one Kadamba-vanabhaṭṭa. The villagers bear royal names like Viṟaśōja Brahma-rāyan, Chēdīrāyan, Mūyēndīrāyan, 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 kuḷis will be collected. See S. Ind. Inscriptions., Vol. I, No. 65, pp. 92—4.

Viriṇjiṉpuram.*

Included in the Paḍavēdu rājya (known after Paḍavēdu in Polūr taluk) which was a division of Jayṅkoṇḍa toṇḍaṁanḍalām.


* It may be pointed out here that the temple of this place is celebrated by Nāvaṇita-kavi, the son of Vēḍapurisha Vajvan of the Vādhūlagōṭra, who was a native of this place. It is called Viriṇjiṉpuranāṭkcharita. 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 Naik. [It is impossible to say definitely whether this Nāgama Naik was the father of Viśva-nātha, the founder of the Naik dynasty of Madura. See Ind. Antq., Jan. 1914 ff.]

602. 49 of 1887.—(Grantha and Tamil.) In the temple. A record of the Vijayanagara king Dēvarāya in Ś. 1347 expired [Wednesday, Anusha, 6th lunar and 3rd solar day, Paṅguni, in Viśvāvasu.] Records that all classes of Brahmans in Paḍaiviṇḍu Rājya [Kannadīgas, Tamiḷas, Teluṅgas, Ilātas of all gotras, śūtras and śākhas] met in the presence of God Gopinātha 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. Inscns., Vol. I, No. 56, pp. 82—4.

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


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


614. 61 of 1887.—(Grantha and Tamil.) On a stone at the south entrance. A record of the Karnāta king Veṅkatapatidēva I, in Ś. 1514 (Nandana year, 6th Tai), saying that Periya Ėṛrama Nāik of Punnārīr granted a house for the location of a māṭha to Ananda Namasīvāya Pontāram, disciple of Chidambaram Gurunāmasīvāyamūrti. 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 Guhainamāśīvāya and his disciple Gurunamāśīvāya. The latter was the author of Paramarahaśyāmālai, Chidambara vēnba, Āṃnāmalai vēnba, etc. For his career see Abhidānachintāmaṇi, p. 302. His preceptor, so called from his residence in a guhāi or cave at Tiruvannāmalai, was the Siddha who wrote the Arunāgiriandādi. See Ibid., p. 288.]

WALAJAPET TALUK.

Ayal (Ayilam).

614-A. No. 138, Sewell’s list—(discovered at Ayal.)—(Nandi-nagari characters.) Records a grant of the Vijayanagara king. It evidences the bestowal of the village of Dévarāyapuram, as an agraḥāram, by the sovereign Dévarāyā 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.

Kuḍimāllūr (Kuṭimāllūr).

615. 416 of 1905.—(Tamil.) On the north wall of the central shrine in the Bhūmiśvara 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 Päňḍya king Tirubhuvanachakravartin Vīra Pāṇḍyadēva. Mentions the temple of Kidäraṅgoṇḍacholiśvaramudaiya-Näyänär at Malliyür. [The inscription reminds the student of the biruda of the Chöla king Räjadhiräja I “who took the head of the Pänḍya,” who was “the conqueror of Vīra Pänḍya of Mallayur.” It seems to me that, after conquering Vīra Pänḍya, Räjadhiräja 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 Pänḍya king Märvavarman Tribhuvanachakravartin Kulaśekharadeva [?] Built in. Mentions the temple of Kidäraṅgoṇḍacholiśvaramudaiya-Näyänär at Karaivali-Valliyür, a village in Kalavaipparru, a district of Paḍuvūr-koṭṭam. There is reference also to the right and left hand castes.

619. 420 of 1905.—(Tamil.) On the same wall. A record in the seventh year of Sakalalokachakravartin Räjanäräyaña-Sambuvaräya. Registers a remission of taxes in favour of Palatali (temple) at Karaivälî-Kälpparru, a village in Kalavaipparru.

620. 421 of 1905.—(Tamil.) On the south wall of the same shrine. Registers in Virödhikrit, an order of Bommu-Näyan-Lïngama-Näyakar to the weavers of Valliyûr.

621. 422 of 1905.—(Tamil.) On the same wall. A record of the Vijayanagara king Ariyana-Udaiyär 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 Üttatür 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 Pänḍya king Tribhuvanachakravartin Jaṭāvarman Perumäḷ Sundåra-Pänḍyadēva, 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 Sakalalokachakravartin Rājanārāyaṇa-Śambuvarāya. Records that the king remitted taxes payable both in money and in kind on lands whose crops had suffered in Kalavaipparu (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 Mannai-Nāyanār) and Kalavai.

Kaḍappēri.

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 Kaḍappēri, 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 Vijayarāgpālapuram in the Kāḷahasti or Vijayarāpuram in Kārveṭinagar 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 Śrīgirībhūpāla went to the country of Maratakapuri and ruled it, and then made a grant of land to Sampatkaṃa Paṇḍita and other learned men on Friday, Rēvati Nakshatra, Uttānadvādaśī, Krōḍhīn, Ś. 1346, which corresponded, according to Kielhorn, to Friday, the 3rd November, A.D. 1424. Sampatkaṃa is said to be the son of a very learned doctor named Gōvinda Paṇḍita. Vijayarāmapuram of Mr. Sewell is wrong reading for Vijayarāyapuram. Venkayya identifies Maratakapuri with Virṇchipuram, and Mr. Narayanasami Aiyar has identified Nipataṭāka with Kaḍappēri (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 Tirukkaliśvara temple. A record in the third year of the Chōla king Parakāsarivarman alias Ādhirājendradēva. Records sale of land to the temple of Tirukkariśvara at Ulagalanda-Șolachaturvēdimāṅgalam.


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


**Viravalli (near Lalapet).**

630-A. 611 of 1904.—(Tamil.) On a rock in the Pallār street. A much damaged record in Ś. 1405 of the Vijayanagara king Mallikārjuna.

*Pančhapāṇḍavamalai (near Arcot) also called Tiruppānnalai.*


631. 10 of 1895.—(Tamil.) On a boulder. A record in the fiftieth year of the Pallava king Nandipōttaraśar, saying that the images of a Yakṣi named Ponniyakkiyār and a saint Nāganandin which are preserved to the present day were cut out of the rock by Nāraṇa, the son of Maruttuvar of Pugalālaimaṅgalam. 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 Kö-Rājarājakēsarivarman (i.e., Rājarāja I). Mentions Tiruppāmalai which mentions Peruntimirī nā đu, a division of Paḍuvūr-kōṭṭam. Records a gift to the sanctuary on the hill by a certain LāṭarājaVirachōla 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 Parantaka 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 Visnugnādāraṇyas of Venkatādharavin also refer to it. The orthodox name of the hill is Gadigai or Gaṭikāchalam. 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. Ādīvāna Saṭhakopāsvāmi, the founder of the Ahobilam matha had, says the Satsampadāyanuktaṇi, the management of the temple, but it subsequently came into the hands of the influential family of Dōḻiśhārā, a contemporary of Appaiya Dikshita and Kōṭikanyādānam Tāṭāchārya and a learned writer on Viśiṣṭadvaitism. For a short but excellent account of the place see N. A. *Manual*, II, pp. 435-7.*
Hastimalla or Vīrachōla [see Nos. 592, 579 and 580], lord of the Bāņas and conqueror of an unnamed enemy in the battle of Vallāla. Hastimalla is also called Lord of Parivīpura (Viḷippuram taluk?) and is said to have executed the gift by Parāntaka I of a paddy field for the upkeep of a tank (evidently the large local tank). See Ep. Ind., Vol. IV, pp. 221—25.

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

635. 11 of 1896.—(Telugu.) On a boulder in the Aṇjanēya temple on a hill in the same place. A record on the Vijayanagara king Rāmadevamahārāya 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 Veṅkaṭapati 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 Madiraikonda Ko-Rajakesarivarman. Dr. Hultzsch identifies him with the son of (Parakesarivarman?)-Gaṅḍarāditya. Ep. Ind., IV, p. 331. It is doubtful however whether Gaṅḍarāditya was a Parakesarivarman. [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-Chōladeva (1118—35). Records the gift of a lamp to the temple of Tirukkuranguttu-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 Parakesarivarman alias Udaiyār śri-Ādhirājēndradēva [son of Viṇa-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 Tirukkuranguttisvaramudaiya-Mahādēvar. The land sold was situated on the bank of the Pāḷar 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- Iravikutamāṇikkaperumāḷī 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 Raktakshi, gifts to the temple of Vēdanārāyaṇa-Perumāḷ at Karaivali-Puduppādi in Kalavaipaṟṟu.

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 maṉ-ṭapa in front of the same temple. A much damaged record in 1502.

645. 685 of 1904.—(Tamil.) On the south wall of the central shrine in the Kharapurśvara temple. A record in the sixth year of the Chōla king Parakesarivarman. 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 Parakesarivarman. The temple is called Tirukkarapuram, at Kāvidippakkam alias Amani- nāraṇa-chaturvēdimaṅgalam in Pāduvūr-kēṭṭam.

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

649. 689 of 1904.—(Tamil.) On the west wall in the same shrine. An incomplete record in the fourth year of the Chōla king Parakesarivarman. 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 Parakesarivarman. 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 Parakesarivarman.
652. 692 of 1904.—(Tamil.) On the north wall of the central shrine in the same temple. An incomplete record in the third year of Parthivendravarman. Records gift of land. [It was in his time evidently that the name Kaviḍipakkam was changed into Kaveripakkam.]

653. 693 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Madiraiṅkonda Parakēśarivarman (Parāntaka I, 906—47). Records gift of gold for feeding four Brāhmaṇas. The village is called Kavaḍippakkam. [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 Laṅka. 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 Wijesinhās 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 Mahāmāndalēsva Gaṇḍakāṭṭāri 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 Tribhuvanavira-deva (Kulottuṅga III). The temple is called Tirukkarapuramuḍaiya-Nāyanār at Tiruppārkaḍal.

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


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 Kulottuṅga-Chōladeva. Seems to record a gift of land.

659. 699 of 1904.—(Tamil.) On the west wall of the same prākāra. A record of Tribhuvanachakravartin Vijaya-Gaṇḍagopāḷadeva. Records a gift of land to the temple of Tirukkara-puramuḍaiya 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-Köpperuñjjaṅgadēva. Mentions Sakkaramūdūr, an independent village (taniyur) in Đamar-köttam; also Kasirâmbēdu-nāḍu in Kâliyur-köttam.

661. 701 of 1904.—(Tamil.) On the same wall, right of entrance. A record in the sixteenth year of the Pallava king Vīra-Kaṁpanā-Ūdaiyār (II), son of Vīra-Bukkana-Ūdaiyār (Bukka I) in Ś. 1291.


Velappakkam.

663-A. The Vilpâka grant of Venkatapati I. Published in Ind. Antq., II and Ep. Ind., IV, 269-78. Sanskrit and Nandinâgari. Records that Venkata I of the last Vijayanagara dynasty gave in Vaisâkha Śukla 12, Ś. 1521, Plava (A.D. 1601-2), in the presence of god Veṅkatēśa, the village of Vilapâka to Tiruvēṅgalanâthârya, son of Anantabhaṭṭa of Urputtur and grandson of Sûryadēvârâbhaṭṭa of the Śrîvatsagōtra, Āpastamba sūtra and Yajûs-Śakha. The grant was made at the request of Liṅga, the son of Bomma and grandson of prince Vîrappa Nâik. [These Chiefs are Liṅgama Nâyaka, his father Chinna Bomma Nâyaka and his father Vîrappa Nâyaka of Vellore. Chinna Bomma was the patron of Appaiya Dikshita. 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 Râya granted the two villages of Anaibhôgi and Vîragudi
to the Brahman Sūrya Dīkshitar in Ś. 1429, Kālayukti. See Ins., Ś. Dts., p. 150, No. I.

_Dēṣūr._

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-Vēlāyudan at Dēṣūr.

_Kalambūr._

665. 245 of 1909.—(Tamil.) On a pillar in the Šelliyaṃman temple. A damaged record in Ś. 982. Records the gift of a lamp to the god Alagiyamanalvar in the temple of Kālikēsari-Viṇṇagar and mentions the village assembly of Vikkiraṃaśoḻa-chaturvēdi-māṇgalam. See note to the next inscription.

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

667. 247 of 1909.—(Tamil.) On three detached fragments built into the wall of the Kāśiviśvanāṭhasvāmin temple in the same village. One of the fragments contains a portion of the historical introduction of Pāvakesaṃvarman Rājendradēva (1050—63). The other two mention a Vishnu temple and the village of Kālamūr _alias_ Vikkiraṃa-śoḷa-chaturvēdi-māṇgalam 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 Kulōṭtūṅga-Chōlađēva (I) “who abolished the tolls and who ruled the country dispelling darkness.” Built in. Records gift of land by purchase from the residents of Marudāḍu, for offerings to the temple of Umāskanda . . . Avanimulududai-Nāyaka.

670. 409 of 1912.—(Tamil.) On the same base. A record in the fourth year of the Chōla king 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-kōṭtam.

671. 410 of 1912.—(Tamil.) On the north base of the same shrine. A record in the fourteenth year of Sakalalōkachakravartin Rājanārāyaṇan Śambuvarāyar. Records sale of a channel by the residents of Marudādu alias Vikkiramaśōjanallūr to the residents of Kottai-ūr in Vadāvür-nādu, a subdivision of Venkunra-kōṭtam in Jayāṅgonḍaśōlamanḍalām.

672. 411 of 1912.—(Tamil.) On the same base. A record in the eighth year of the Chōla king Rājarājakēsarivarman (i.e., Rājarāja I). Records gift of land for a lamp by the residents of Marudādu, to the temple of Peruntirukkōyil-Ālvār for the merit of a private individual of Māganūr-Putturāi who fell in order that Marudādu (a village in Marudādu-nādu of Venkunra-kōṭtam) may not be destroyed (āliyāma-i-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 Rājarājakēsarivarman, “who destroyed the ships at Sālai,” (i.e., Rājarāja I). Records gift of seventy sheep for a lamp to the same temple by Śenbar alias Uttamanili Rājarāja-Anukkappallavāriyān.

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

675. 414 of 1912.—(Tamil.) On the same base. Records gift of the village of Vadikkuppam, a hamlet of Marudādu, for providing worship in the temple of Peruntirukkōyiludaiya-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 mantapa in front of the same shrine. A record of the Vijayanagara king Aṭhayutadēva-Mahārāya in Vijaya, Tai, 1, Sunday, śu. di. 12, Saṅkramapunyakāla (= 28th December 1533). Records gift of the two villages An̄gilēri and Vadikkuppam for the merit of the king’s accountant (rāyar-kāranikam), Pījaiporutta-Pillai, during the management of Tittan, a clerk (Olaiyeluttu) of the temple.

677. 416 of 1912.—(Tamil.) On a slab lying in the same temple. An̄gilēri is stated to be the sarvamānya gift of the temple Peruntirukkōyiludaiyār.
678. 417 of 1912.—(Tamil.) On a slab lying near the big irrigation tank in the same village. A record in the twelfth year of the ‘Gaṅga-Pallava king’ Kō-Vijaya-Nripatuṅgavarman. Régisters that a certain Koṅgaraiyar Ninya-Perumān constructed a bank of stones (kaliṇji) for the tank of Marudādu and had the head of the irrigation channel renovated.

Mēḻpāḍi.

This place, six miles north of Tiruvallam; figures in the Karkāḍ plates of the Rāshtrakūṭa Krishṇa III as the place of his encampment in 959 and is thus ancient. The inscriptions of Rājārāja I and Rājēndra Chōla I in it corroborate the fact. They show that of its two temples the deserted Chōḷēśvara temple, at first known as Ariṇjigai-Īśvara temple, was built by Rājārāja I, in honour of “the king who died at Āṟṟūr”. The name Rājāsrayapuram applied to the village, and the naming of its two streets after Mummuḍichōḷa, Arumōḻidēva, show also the connexion of the place with Rājārāja. It belonged to Tūynāḍu in Perunbāṇappāḍi in Jayaṅkoṇḍa-chōḷaṇaḍalām. According to tradition its ancient temple was Jain but made Śaivist by the Dēvārum 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 Chōla king Kō-Parakēśarivarman alias Rājēndra-Chōla-dēva (I). Some shepherds of the place make a declaration before Lakuḷśvara Pandita, the head of the matha connected with the temple, to supply ghee for a lamp. Hultzsch suggests that the Mēḻpāḍi matha was a branch of the Lakuḷśa-Pāṣupatas of Karōhaṇa in Gujarāt. S. Ind. Inscrns., Vol. III, No. 18, pp. 27–9.


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

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


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


688. 705 of 1904.—(Tamil.) In the same gōpūra of the same temple, right of entrance. Mentions in Rākshasa a certain Sōṇāḍri-Aiyān, agent of Raghunāṭha-Nāyakkar-Ayyān (Tanjore Nāik). [This and other local inscriptions show that every Tanjore Nāik had agents at Nedūṅgūṇaṃ. Mr. Kuppusami Sastri points out, on the basis of Yagnanāṭayaṇa Dīkṣita’s *Sāhitya-ratnākara*, that the eleven-storeyed gōpūra at Tiruvanāṇaimalai was completed by Chinna Śevvappā 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 gōpūra of the Rāmachandra-Perumāl temple, left of entrance. Sōṇāḍri-Ayyān is mentioned in Virodhikrit as the agent of Āriyappā-Ayyān. Records gift of land.


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

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

Nerkuṇam.

694. 86 of 1908.—(Tamil.) On a slab set up in front of the Silaiyanman temple. A record in the twenty-fourth year of the Chōla king Rājakāśarivarman. Records gift of Ārippattī by Nambiyamallanār, son of Nripatunγamanṭalappēraraiyar, for the benefit of the tank at Nerkuṇam in Śīngapura-nāḍu.

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 Devarāya (II), son of Vijayarāya-Uḍaiyār (Vijaya Rāya I) in Ś. 1352, Śādhāraṇa. Records permission to dig earth in the tank at Nerkuṇam.

Siyyamanigalam.

696. 60 of 1900.—(Tamil.) On the north wall of the verandah in front of the Stambheśvara temple, right of entrance. A record in the fifth year of the Chōla king Parakēśarivarman. Records gift of land by an inhabitant of the Pāṇḍya country to the temple of Tirukkaṭali-Mahādeva at Siyyamanigalam in Tennāṟṟur-nāḍu, a subdivision of Pāḻakunṟa-kōṭṭam in Jayaṅkoṇḍa-Sōḷa-maṇḍalam. [The Tirumalai and Tiruvallam inscriptions give the same districts. Tennāṟṟur 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 Tribhuwanachakravartin Kulottuniga-Chōladēva. Records a gift of land by Kulottuniga-Śōḷa-Śambuvarāyān. [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-Choladéva (1118--35.) Records gift of the proceeds of certain taxes by Šeṅgēni-Nālāyiravan Ammaiyanpan alias Rājendra Sōla-Sambuvarāyan. 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 Kulottuniga-Choladéva (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 Kulottuniga-Choladéva (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 Avani-bhājana-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 Mahēndrapōтарāja 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. Inscripns., 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 Ādava, headman of the village of Perumbālaiyūr in Úṛṛukkattākkottam, 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 Parakēsarivarman, "who took the head of Vīra-Pāṇḍya." Built in at the bottom. [The king was either Āditya II or Parāntaka II Sundarachōla.]

Sripurushamangalam.

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

Tellāru.

708. 71 of 1900.—(Tamil.) On the east wall of the Muḷēśvara 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 Viṅgaṅḍagōpāla.] 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 Naraśingayadēva in Ś. 1391 expired, Virodhin. Records gift of land. [The king referred to was apparently the usurper Sāluva Narāśinga.]

Vallimalai (near Tiruvallam).

The following epigraphs show the importance of this place as a Jain centre. The tradition connecting it with Valli and God Subrahmanya of Tiruttanigai 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.

Vālūvūr (Vālūr).

711. 51 of 1908.—(Tamil.) On the south wall of the central shrine in the Brahmapurūśvara temple. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chuladēva III, who was pleased to take Madura and the crowned head of the ‘Pāṇḍya’. Records gift of money for six lamps to the temple of Āludaiyār-Tiruvaṇaṭiṣuṟam-Uḍaiyār at Vālūgūr in Irumbēṭu-nādu, a district of Venkunra-kōṭṭam in Jayaṅgonda-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 Irumbēṭu-nādu, a district of Venkunra-kōṭṭam, by the villagers of Chālukkipparaṟu to the temple of Tiru-Ayanāṭiṣuṟumudaiya-Nāyaṅār.

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 kāśu by a devotee for burning 4½ lamps in the temple of Tiruvaṇaṭiṣuṟumudaiya-Nāyaṅār at Vālūgūr. Mentions a
certain Kakku-Nayaka-bhatṭāra alias Nārppatennāyira-bhatṭa. See No. 699.

716. 56 of 1908.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Vīrārājendradēva. Records gift of paddy to the same temple for offerings at the early morning service (tiruppalli-elichchi) by a native of Ārpākkaṃ in Magaralnādu, a subdivision of Kāliyūr-kōttam 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 Vīrappumāl alias Kulōttūṅga-Chōla Sambuvarāya.


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

720. 60 of 1908.—(Tamil.) On the same wall. A record in the seventeenth year of the Chōla king Tribhuvanachakravartin Kulōttūṅga-Chōladēva (III ?). Records gift of two lamps by Ammaiyappa 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 Pramōdhūta (Pramōda) and the receipt of money in return are also recorded.


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

724. 64 of 1908.—(Tamil.) On the south wall of the maṇṭapa in front of the Kāmarasavallī-amman shrine in the same temple. A much damaged record of the Vijayanagara king Sādāśivadēva-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 Achyutayyaṉadēva Mahārāya, son of Virapratāpa-Narasīṅgadēva, in Ś. 1460, Heviḷāmbi. Receives the Saḻuva titles Mēdinimisāra, Gandākaṭṭāri and Saḻuva.

727. 67 of 1908.—(Tamil.) On the south wall of the same prākāra. In modern characters. Appears to record in Sarvadhārīn a compact (iṣai-vōlai) entered into by the villagers of Vaḷugūr in connection with an unknown offence committed by a certain Mīnavarayar. Mentions Tandaga-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 Nripatūṅgappōttaraiyar. Records the construction of the sluice (tumbu) by a private person. The village is called Vaḷugūr.

Vēṭal.

729. 69 of 1908.—(Tamil.) On the south wall of the central shrine in the Nālakaṇṭhēśvara temple. A record in the sixteenth year of the Pāṇḍya king Kōnērīmelkonḍān Jātavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records gift of land to the temple of Kāraikkaṇḍiṭsuramudaiya-Nāyanār at Vīḍāl in Viḍār-pāṟṟu alias Vikrama-Pāṇḍya-valanāḍu, a district of Venkuṇṟa-kōṭṭam in Jayaiṅgondā-Chola-māṇḍalam. [It is difficult to identify this king. Jātavarman Sundara Pāṇḍy 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 Chōla king Kulottūṅga-Chōḷadēva.

731. 71 of 1908.—(Tamil.) On the same wall. An unfinished record in the fifth year of the Chōla king Chakravārṭin Rājādhirājadēva (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 Kōnērīmelkonḍān Jātavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.

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

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

735. 75 of 1908.—(Tamil.) On the east wall of the mantâpa in front of the same shrine. A record of the Vijayanagara king Bhûpatirâya Udaiyâr, son of Vîra Dèvariya (I) in Ś. 1329, Sarvajit. Records gift of land at Puteri in Ponnûrparru in Śîngapuranâdu, a district of Venkunra-kôṭtam in Jayângonçâ-Chôla-mantâlam, by a certain Tuṇaiyirundân Virupparaya kkâṅgayar, for a festival (șandî) named after himself, for offerings and for lamps.

736. 76 of 1908.—(Tamil.) On the same wall. A mutilated record of the Vijayanagara king Viruppanâ-Udaiyâr (Virûpâksha I), son of Hariyâna Udaiyâr (Harihara II) in Ś. 1314, Âîngiras. Appears to record a gift of land for a lamp and for daily offerings. Mentions Vidâl in Ponnûr parru, a subdivision of Śîngapuranâdu.

737. 77 of 1908.—(Tamil.) On the west wall of the same mantâpa. A record in the twenty-fifth year of Kulaśekhara Śambuvarâya. Records gift of land for conducting the festival called Śeyyârâru-venrân tirunâl.

738. 78 of 1908.—(Tamil.) On the north wall of the same mantâpa. A record of the Vijayanagara king Kumâra Kampana Udâiyâr (II), son of Bukkaṇa (I) in Sâdhârana. 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 Paridhâvin that Kuṇjaramallaraśar made a gift of land at Śirumûr which belonged to the temple.

740. 80 of 1908.—(Grantha.) On the gôpura of the same temple. Two verses in praise of the god Śiva called Nîlgriva (Karaikanda in Tamil) at Vishapura (which is perhaps the Sanskrit translation of the modern name Veḍâl).

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

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

743. 83 of 1908.—(Tamil.) On the same boulder. A damaged record. Mentions Mâdêvi Arindamaṅgâlam also spelt Mâdêvi-randamaṅgâlam.

744. 84 of 1908.—(Tamil.) On a second boulder in front of the same cave. A damaged record in the fourteenth year of the Chôla king Râjakâsarivarman. Mentions Kanakavîra-kuratti, a discip le
of Guṇākīrtibhaṭṭārār; also refers to Vidāl alias Māḍēvi Arinda-
mangalam in Śiṅgapurā-nāḍu. [I have tried in vain to gain
information about these. Guṇākīrti reminds us of Guṇāvīra; but
the identification of these with each other would be one of pure
surmise. See N.A. 385 above.]

745. 85 of 1908.—(Tamil.) On a pillar of the maṇṭapa in
front of the same cave. A damaged and incomplete record in the
nineteenth year of the Chōla king Madiraikoṇḍa Parakēsarivarman
(905–47) Mentions Vinṇagar Vayiramēghan and a Kālamukha Dāsa-
pūriyan of the Ḥārīta gōtra and the Āpastamba-sutra.

Veṅkuṇṛam Hill.

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

747. 73 of 1900.—(Tamil.) On a rock on the Veṅkuṇṛam hill
close to the Dhavalagiriśvara temple. A record in the sixth year
of the Pallava king Nandipōttaraiyan. Records sale of land by
the assembly of Veṅkuṇṛam 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 Dēvaram, 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 Pāṇḍyas 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 mantapa 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.” Śīṟṟambalam, 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 Dēvaram. Chidambaram had as many as 14 hamlets as its inscriptions show.

4. 118 of 1888.—Outside first prākāra, north. A record of Ko-Rajakēšarivarman, 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 (Āḻuḍaiyār) of Chidambaram
(Tillai or Tiruchchirambalam) by Rājarājan-Kunḍavai, the daughter of the E. Chālukya Rājaraja I (A.D. 1022–63) and younger sister of Tribhuvanachakravartin Kulottunga-Sōladēva (I). Further it records, that Rājendra-Sōladēva [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. XXXIII, 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 Pāṇḍya king.

12. 171 of 1892.—(Tamil verse.) Right of the entrance to the east gopura of the Naṭarāja temple. A record of the Pāṇḍya king Sundara-Pāṇḍya (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 Naṭarāja temple. A record of the Pāṇḍya king Sundara-Pāṇḍya. See note to (12).


15. 174 of 1892.—(Tamil.) Left of the entrance to the north gopura of the same temple. A record of the Vijayanagara king Krishnādēva (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 Krishnādēva (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 Tondaimān.
Opens with the usual Sanskrit birudas of Sundara-Pândya (1251—64), whose vassal the donor appears to have been.

18. 177 of 1892.—(Sanskrit verse.) Right of the west entrance to the second prâkâra of the same temple. A record of the Pândya king Sundara Pândya (1251—64).

19 to 23. 178 to 182 of 1892.—(Sanskrit verse.) South wall of the second prâkâra of the same temple. A record of the Pândya king Sundara-Pândya (1251—64).

24. 183 of 1892.—(Sanskrit and Tamil.) West wall of the second prâkâra of the same temple. A record of the Pândya king Sundara-Pândya (1251—64).

25. 184 of 1892.—(Sanskrit verse.) Right of the west entrance to the second prâkâra of the same temple. A record of the Pândya king Sundara-Pândya (Jaṭāvarman, 1251—64).

26. 455 of 1902.—(Tamil.) On the west wall of the second prâkâra of the Naṭarâja temple. A record in the thirty-sixth year of the Pallava king Avaniyâlappirândan Sakalabhuvanachakravartin' Kopperuñjiṅgadêvâ. Records gift of land. [He was the contemporary of Râjarâja III (1216—48) who made himself master of an extensive part of Chôla 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 Chôla king Kulottunga-Chôla III. Published in South Ind. Inscr., Vol. III, No. 86, p. 210—3. Records a grant of land to temple by a certain Kâralârâjan, for a flower garden. The inscription gives very minute fractions of vêlis 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 Chôla king Kulottunga-Chôla 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 Vâluvarâyan 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 Kopperuñjiṅgadêvâ. Records an order of Śôjakôn of Aragûr or Perumâl Pillâi, one of the king’s chief officers. He was the brother of Venâduḍaiyân 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 Kopperuñjiṅgadêvâ. Records an order of Śôjakôn. See S.A. 329
for details about Köpperunținga. [In *Ins. S. Dts. (Mack. MSS.),* p. 163, No. 5, an inscription of this chief in this year granting 1½ velis, etc., to the Goddess and houses for worshippers, is given but it is doubtful whether it is the same.]

32. 461 of 1902.—(Tamil.) On the west wall of the second prākāra of the Natarāja temple. A record in the thirty-fourth year of the Pallava king Sakalabhuvanachakravartin Köpperunținga-deva. Records an order of Vēnaḍudaiyān, brother of Śōlakön.


34. 463 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Pallava king Sakalabhuvanachakravartin Köpperunțiṅgadēva. Records an order of Śōlakön.

35. 464 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Pallava king Sakalabhuvanachakravartin Köpperunțiṅgadēva. Records an order of Śōlakön.


37. 466 of 1902.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuvanachakravartin Köpperunțiṅgadēva. Records an order of Śōlakön.

38. 467 of 1902.—(Tamil.) On the same wall. A record in the sixteenth year of the Pallava king Sakalabhuvanachakravartin Köpperunțiṅgadēva. Records an order of Śōlakön.

39. 468 of 1902.—(Tamil.) On the same wall. A record in the sixteenth year of the Pallava king Sakalabhuvanachakravartin Köpperunțiṅgadēva. Records an order of Śōlakön.


41. 391 of 1903.—(Tamil.) On the same wall. A record in the third year of the Pallava king Sakalabhuvanachakravartin Köpperunțiṅgadēva. Records sale of land.

42. 392 of 1903.—(Tamil.) On the south wall of the same shrine. Records in the third year sale of land. The king's name is not mentioned.

43. 393 of 1903.—(Tamil.) On the north wall of the same shrine. A record in the third year of the Pallava king Sakalabhuvanachakravartin Köpperunțiṅgadēva. Records sale of land.

44. 394 of 1903.—(Tamil.) On the north base of the mantāpa in front of the same shrine. A record in the fifth year of the
Pallava king Sakalabhusanachakravartin Köpperuṇjīngadēva. 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 Tillaivanamudaiya-Paramēsuri.

47. 397 of 1903.—(Tamil.) On the same wall. A record of the Pallava king Sakalabhusanachakravartin Köpperuṇjīngadēva, 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 Sakalabhusanachakravartin Köpperuṇjīngadēva. 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 Sakalabhusanachakravartin Köpperuṇjīngadēva, the date of which is doubtful. Records an order of Śoḷakōn.

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 Sakalabhusanachakravartin Köpperuṇjīngadēva. Mentions the temple of Vārāṇavāsi-Mādēvar, and records a sale of land to Śoḷakōnār for building a temple of Pidāriyar. See N.A. 302.

52. 260 of 1913.—(Tamil.) On the south wall of the Bhimesvara temple at Siṅgārattōppu near the same place. A record in the sixth year, Karkataka, first day of the Chōla king Tribhuvanachakravartin Vārarājendradeva (i.e., Kulottuṅga III, 1178–1216). Records gift of land at the hamlet of Manālur for two lamps to the temple of Tirukkilanjedi-Mahādēva at Perumbaraṭṭappuliyr, a taniyūr in Rājādhīrāja-vaḷaṇaṇādu.

53. 261 of 1913.—(Tamil.) On the same wall. A record in the eleventh year, Mēsha, . . . fifth day of the Pallava king Sakalabhusanachakravartin Köpperuṇjīngadēva. Records sale of nine mās of land, for 5,000 kāśu to the temple of Nāyana Rūkkalān-jēdi-Udaiyar at Paṇnaṅguḍichcheri alias Paramēsarinallūr, a hamlet of Perumbaraṭṭappuliyr. The land sold was a field of the western hamlet of Īḷanāṅgūr alias Sudaraśolapāndyanallūr which was situated in Gaṅgaikondaśolappērīlamai-nādu and the sale was witnessed by the assembly of the village. [It is not improbable that Sundaraśolapāndyanallūr owed its name to the son of Rājendrakoḷa l]

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 Kulōttuṅga-Chōladēva (III, 1178—86).Registers an order of the king that, from this date, the assessed lands (*taram-* *pera*-nilam) standing in the name of the Subrahmanya-Pillaiyār shrine in the Arumōḷisvara 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-Īḷsaram-Udaiyār, 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*-alavupadi-*pperumakkal*) of the village assembly of Perumbaraṟṟappuliyār. 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 Kulōttuṅga 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 Rājādhirājadēva *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 Vaiḍumbaṟṇa. 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 Kulōttuṅga Chōla III, the Government epigraphist surmises that Rājādhirāja Karikāla was another name of his.

56. 264 of 1913.—(Tamil.) On the same wall. A record in the seventeenth year, Kannī, twenty-first day of the Chōla king Tribhuvanachakravartin Kulōttuṅga-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 kāsu 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 Kulōttuṅga-Chōladēva III (1178—1216), ‘who was pleased to take Madurai (Madura), Ilam (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 Pañḍūr alias Kulōttunagaśōlān
Vallam in Rājadhāraṇa vālananādu for maintaining the feeding house
named Arupperuṇjelvi-śolai at Perumbaraṭrappuliyūr in the west
street called Mūdittalaigonḍa Perumāḷ-tiruvūḍhi.

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 tiruppōvādai on the day of Pushya in the month of
Tāi to the god Āḷuḍaiyār. The inscription was ordered to be
engraved on the Kulōttunaga-śolān-tirumāḷigai by the Tirumandira-
vālai Rājanārāyaṇa-Mūvēndavēḷan.

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 Tīraimūr
in Tīraimu-naṇḍu which was a district of Uyyakoṇḍar-vaḷanāṇḍu
at Manārkudi-kaṭṭalai, a hamlet of Jayaṅgonaḍasōḷa-chaturvēdi-
maṅgalam in Mērkal-naṇḍu, a subdivision of Virudarājabhayaṅkara-
vaḷanāṇḍu, for a flower garden. Also records another gift of land in
Pāṇaṅgūḍichchēri alias Parakēsarinarallūr which was a hamlet
of Perumbaraṭrappuliyūr with four tenants (kuḍi) for maintaining
the garden and for providing the mantrapushpa in the temple of
Tiruchirāmbalam-Uḍaiyār.

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 Gāṅgēyarāyaṇ some land was set
apart for building a quarter to be inhabited exclusively by the
weavers (Śōliya-Śāliyar) and named Teriyavarainṅapersūm-
puram, on condition that these weavers supplied four new cloths
(every year) to the goddess Śivakāmasundari on the day of the
tiruppudiyidū festival and five other small cloths for the shrines of
Tirunānasambandar. See S.A. 71 below, for the identity of the
king. The Śāliyars are described in Mr. Thurston’s Castes and

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-
gēyarāyaṇ, land was granted for supplying garlands on the occa-
sion of the service called Rājakkaḷāyaṇ-śandi after the king, and
on the day of a festival called Rājakkaḷāyaṇaperiyatirunāḷ. See
S.A. 71 below.

63. 271 of 1913.—(Tamil.) In the same place. A record of the
Vijayanagara king Mahāmanḍaleśvara Śrīraṅgarāya (VI) in Ś.
1565, Svabhānu, Paṅguni, 7, Paṅchami, Friday and Rēvatī, which
Mr. Swamikannu Pillai calculates to be 2nd February, A.D. 1644. (The real month, however, he says, must be Māsi and not Paṅguni.) Records that the king repaired the big manṭapa in front of the Tillai Govindarājāsvarāmin shrine in Tiru-Chitrakūṭam, the gopura of the shrine, the vimānas of the goddesses Puṇḍarikavalli nāch-chiyār and Śuḍḍikkovutta-nāchchivyār and the manṭapa in front of Tiruvāḷi-Āḷvān. He is also stated to have made rent-free the five villages Āḍūr, Karuṅguli, Kurīyāmaṅgalam, Marudāntanallūr and Udaiyūr in which the Śrī-Vaishṇavas were permanently living. [See Ins., S. Dts., p. 162, No. 2. For the history of the Govindarāja 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 Tāṭāchāryas for their Gurus.]

64. 272 of 1913.—(Tamil) On the south wall of the same prākāra. A record of the Vijayanagara king Achyutayya-Mahārāya in Ś. 1461, Vishu (wrong) Mithuna, śu. di. 14, Śādhayyōga, Saturday, Anurādhha, which corresponded, according to Mr. Swamikannu Pillai, to May 31, A.D. 1539. The king ordered that the image of Tillai-Govindarāja-Perumāl at Perumbāṟappuliyūr in Vaḻudalam-baṭṭu-uśāvaḍī, a subdivision of Veṇṇaiyūr-nāḍu in Rājādhīrāja-valanāḍu, might be set up according to the ritual of Vaikhanasasūtra, and granted 500 pon which was the income from four villages for the upkeep of daily worship. [The Govindarāja shrine has had an eventful history. That it existed in the Pallava period is proved by the fact that the Āḷvārs Kulaśēkhara and Tirumaṅgai-mannan refer to it. The next reference is by Māṇikkavāsagāma who must be assigned to the middle of the ninth century. See his Tiruchchirāngalakkōvai, Stanza 86. Coming to the Chōla times we find from the Kulottuṅga-Chōlan-ulā, the Rājārājan-ulā and the Takkayāgapparaṇi that Kulottuṅga II, a bigoted Śaivite, threw the image of Govindarāja into the sea. The Vaishṇavite Guruparamparas, on the contrary, say that in the time of Rāmānuja the Chitrakūṭa at Chidambaram was 'destroyed', the image of Govindarāja was removed by the Vaishṇavas to Tirupati, and that Rāmānuja formally solemnised the consecration ceremony. See the Vaṭādag. Gurup., 1913, p. 86. It is difficult to say whether the Tamil literary works mentioned above and the Guruparampara refer to the same incident. Rāmānuja lived, according to tradition, till 1137 and Kulottuṅga II ruled as sole monarch from 1135 to 1146 and jointly with his predecessor Vikrama Chōla from 1123 to 1135. If the vandalism of Kulottuṅga 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 Tirupati should have been about 1135-6. The next literary reference to the fortunes of the shrine is in the time of Vedānta Deśika. The Guruparampata says that he took advantage of an internal commotion in Chidambaram to make Gopanārya of Gingee to re-establish the image
about 1370. See Vadag. Gurup., 1913, p. 154. The Prapannämritam,
on the other hand, attributes this honour to Mahâchârya or Doḍâchârya of Sholinghur and of Râma Râya of "Chandragiri," whom it wrongly supposes to be a king and successor of Krishnadâva Râya. The present inscription would support the version of the Prapannämruta if Râma Râya is taken to be a mistake for Achyuta Râya. If not, we should have to suppose that after Achyuta Râya there was another Šaivite attempt to remove the idol and a final restoration of it by Mahâchârya late 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 Chôla king Tribhuvanachakravartin Tribhuvanârâdâva (1178—1216), "who, having taken Madurai (Madura), Īlam (Ceylon), Karuvûr 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 Köyilpûndi, a hamlet of Perumârppuliyûr, was made to the temple of Āluṭaíyûr by a certain Ponnambalakkuttan alias Nandipanman. He also provided for its upkeep by another gift of land made at Šerundimaṅgalam, which was a hamlet of Tyāgavalli ciaturvedimaṅgalam in Mêrka-nâdu. 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 Jaṭâvarman alias Tribhuvanachakravartin Sundara-Pândya-
dâva. Records an order of Villavarâyan and other officers of the king that the maintenance of worship and offerings in the temple of Dēvargal-Nâyanâr was to be met from certain grants of land made to that temple. [The chief Villavarâyan 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 Villavarâyan 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 Jaṭâvarman alias Tribhuvanachakravartin Suṇdara-Pândyaḍâva. Registers another order of Villavarâyan with reference to certain grants of land providing flower garlands to the god and goddess. One of these latter was situated in Vikramaśoḷavanallûr (also called Akkanpallippadaid) near Perumârppuliyûr and was granted by Svâmidêvar. Still another grant of land, in the hamlet of Kölam alias Šôlakeraḷadêvanallûr, 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 Vaṅgattarayan to the temple authorities to engrave on the walls of Vikrama-śoḷān-tirumālīgai the gift of lands in Pallippaḍai alias Vikramaśoḷānanallūr, Erukkattān-jēri alias Jayaṅgaṇḍaśoḷānanallūr and Manalūr alias Jayaṅgaṇḍaśoḷānanallūr, for the flower garden Ulagamuludumudaiyāl-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 Choḷas, Virāgaṇḍagopāla and Gaṇapati of the Kākatīya 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-Konērīnaikonḍān Sundara Pāṇḍyadeva (i? 1251–64). Registers the founding of an agrahāra named Vikrama-Pāṇḍya-chaturvedīmaṅgalam 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 Rājaśikhāmaniṇinallūr alias Puliyāṅgudi on the western bank of Ponnēri was acquired and granted, being divided into 1473/4 shares (paḻigu). [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 Konērīnaikonḍān. Records gift of 116 velis of land of Ādūr alias Janaṉaṁnaḷallūr to 108 Brāhmaṇas, to the god Ulagamulududaiyāḷ-piḷḷaiyār, the matha, etc., of Ulagamuludumudaiyāḷ-chaturvedīmaṅgalam, 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-chaturvedīmaṅgalam did. [See note to the above.]

71. 279 of 1913.—(Tamil.) On the same wall. A record in the fourth year and 192nd day of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadeva. Registers an order of Pallavarāyan to the temple authorities to engrave on the walls of the Kulōttuṅgaśoḷān-tirumālīgai, a gift of land for offerings to the shrine of Alāgiya-Tiruchchirṛambalumudaiyār built by a Brāhmaṇ at the hamlet of Karṟaṅgūḍi alias Pavītramāṇikyanallūr. Mr. Krishna Sastri suggests that this king was the successor of Māravarman Vikrama Pāṇḍya (like whom he had the title Rājākkaḷ Tambirāṇ) and identical with that Vīra Pāṇḍya who was the enemy of the Kēraḷa king Ravivarman Kulaśekhara. See S.A. 61, 87, 112, 120, 143 and 178.

72. 280 of 1913.—(Tamil.) On the north wall of the same prākāra. A record in the fourteenth year and 107th day of the
Chöla king Tribhuvanachakravartin Rājarājadēva (probably Rāja-
raja III, 1216-48). Records gift of land at Tirunīruchchola-
man gland by a certain Kaliṅgarāyan for supplying 500 jack
fruits, 5,000 mangoes and 5,000 plantains to the temple of Ālūḍaiya-
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 Neriyuḍaichchōla-Mūvėndavelēn. [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 Tribhuvanachakra-
vartin Rājarājadēva. Built in at the end. Records gift of land by
two private individuals for a flower garden. Provision was also
made for the servants who looked after the garden. [The Chōla
king, we may presume, was Rājarāja III, 1216-48.]

74. 282 of 1913.—(Tamil.) On the same wall. Records in the
third year that under orders of Toṇḍaiman, a land was presented
at Midinikkudi alias Dānavinōdanallūr for a flower garden and
made tax-free and the same was engraved on the walls of Vikramaśōlan-tirumālīgai.

75. 283 of 1913.—(Tamil.) On the same wall. A record in the
third year and 115th day of the Chōla king Tribhuvanachakra-
vartin Rājarājadēva (III? 1216-48). Records gift of land at Vallam in Venṇaiyūr-nāḍu, a subdivision of Rājadhirājā-valanāḍu,
for supplying a garland of 130 red lotuses every day. The docu-
ment registering ‘this’ grant was engraved under orders of Toṇḍaimān, the tirumandiravōlai being Mīnavan Mūvėndavelēn.

76. 284 of 1913.—(Tamil.) On the same wall. A record in the
thirty-ninth year and 224th day of the Chōla king Tribhuvana-
chakravartin Tribhuvanavīradēva (1178-1216) “who having taken
Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head
of the Pāṇḍya, was pleased to perform the anointment of heroes
and the anointment of victors.” Registers an order of three
officers of the king, viz., Toṇḍaimān, Tiruvaiyūr-daiyan and
Madhurāntaka Brahma-Mārāyan, that lands granted by certain
Laṅkēśvaran 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-tirumālīgai. The tirumandira-ōlai is
stated to be Neriyuḍaichchōla Mūvėndavelēn. Still another gift of
land by the same person made for a flower garden in the “thirty-
fourth year and fifty-second day” of the king, was also engraved,
the old document having “become worn out.”

77. 285 of 1913.—(Tamil.) On the same wall. A record in the
seventeenth year and 197th day of the Chōla king Tribhuvana-
chakravartin Rājarājadēva (III? 1216-48). Records gift of garden
land at Kōyilpūṇḍi, a hamlet of Perumbārrappuliyūr, for providing
garlands to the shrines of the god and the goddess by a certain
Vaññadhirājan. 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 Pândya king Māravarman Tribhuvanachakravartin Kulaśekharadēva (I, 1268-1308). Built in at the end. Records an order of Chēdiyarāyan to engrave on the temple walls a gift of land for providing offerings, etc., in a shrine situated in one of the streets of Perumbarāppulliyūr. [The Chēdirāyan of this inscription could not have been the same as the Pīlai 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 Tōndaimān 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 Pândya king Sundara-Pândya-dēva, “who was pleased to take all countries.” Records gift of land. Order of Villavadaraiyan approving of certain arrangements about specified temple lands made by the assembly (mūḷa paru-shaiyar) of Perumbarāppulliyūr. [The king referred to was evidently Jātāvarman Sundara Pândya I, 1251-64.]

81. 289 of 1913.—(Tamil.) On the same wall. A record in the seventh year and 252nd day of the Pândya king Sundara-Pândya-dēva, “who was pleased to take all countries” (1251-64). The first ten lines are engraved over another inscription of Vikrama-Chōladēva beginning with the historical introduction முன்னந்தமிழ்க் விளக்கம் என்று, etc. Order of Tōndaimān 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 Virarākhshasa-Vēlaikkārar.—[For an explanation of the Vēḻur 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 Kulottuṅga Chōladēva 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, Simhā, 22nd tēdi, of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva. This is evidently also a copy. Refers to the purchase of a dēvadāna land by a private individual. (22½ nilās for 10 kalanjus.)
84. 292 of 1913.—(Tamil.) On the same wall. Registers an order of Villavarāyan and four other officers assigning the income in paddy from certain lands originally granted for the upkeep of a flower garden, for the maintenance of the servants of the temple and of the flower garden.

85. 293 of 1913.—(Tamil.) On the same wall. A record in the eleventh year and fifty-sixth day of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I? 1251—64). An order of the same officer remitting assessments on certain lands granted to the temple for a flower garden. The transactions were engraved on the Vikramaśoḷan-tirumāligai.

86. 294 of 1913.—(Tamil.) On the same wall. Registers that certain lands granted by Gāṅgēyarāyan were made tax-free and exempted from duties. The car procession was to be maintained and the temple was to receive 100 kāśu as kūtimai assessment and 6 kalam of paddy as virabhōga on each veli of land.

87. 295 of 1913.—(Tamil.) On the same wall. A record in the fourth year and eighteenth day of the Pāṇḍya king Māra-varman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva (1282—?). Records an order of Kulaśekharan Sōjakōn exempting duties and assessments on lands presented by a certain Chēdiyarāyan for maintaining 36 persons employed in a watershed in the manṭapa known as Anaiyēṟukkūḍam, south of the seven-storeyed gōpurā, on the east side of Rājakkāl-tambirān-tirumāligai, 54 persons who prepared offerings for the god, 32 learned Brāhmaṇas, 54 persons who prepared offerings at Sikālī (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 Sakalabhusnachakravartin Avaniyāḷappirandān alias Köpperuṇjiṅgadēva. Registers an order of Sōjakōṇ that certain arrangements made by the temple authorities and the village assembly regarding the gift of a flower garden and the maintenance of its servants, may be engraved on the temple.

89. 297 of 1913.—(Tamil.) On the same wall. A damaged record in the eighth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I? 1251—64). Records an order of Kaḷappāḷarāyar to register, as tirunāmattukkāṇi, certain lands granted for conducting festivals and providing offerings in the temple of Tiruchchirrāmbala Mākāḷi 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 Tribhuvanavīradēva III (1178—1216), "who being pleased to take Madurai (Madura), Karuvūr, Ilam (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 Kāraṇnai-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-ūlai) was Rājendrasīṅga-Mūvendavelan.

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 tirunāmattukāṇi lands of the temple and the fact engraved on the temple walls. The tirumandira-ūlai was Neriyudaichselhōla-Māvendavelan.

94. 302 of 1913.—(Tamil.) On the same wall. A record in the twelfth year and Pallava king Sakalabhuvanachakravartin Avaniyāḷappirandān alias Köpperuṇjiṅgadēva. Registers an order of Perumāl-Pillai alias Śōlakōn 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 Umaiyaḻvi, daughter of Vijayanulamban, chief of Nulambapādi alias Nigariliśōla-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 Avaniyāḷappirandān alias Köpperuṇjiṅgadēva. Registers an order of Śōlakōn 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 Avaniyāḷappirandān alias Köpperuṇjiṅgadēva. Registers an order of Śōlakōn 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 Rājendrāsīṅga-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 tirunāmattukkāni lands of the temple and the fact engraved on the temple walls. The tirumandira-ōlai was Neriyudañicchōla-Mūvēndavēlān.

94. 302 of 1913.—(Tamil.) On the same wall. A record in the twelfth year of the Pallava king Sakalabhuvanachakravartin Avaniyālappirandān alias Köpperuñjiṅgadēva. Registers an order of Perumāl-Pillai 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 Umaiyalvi, daughter of Vijayanulamban, chief of Nulambapāḍi alias Nigarīlisōla-manḍalam. 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 Köpperuñjiṅgadēva. 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 Köpperuñjiṅgadēva. Registers an order of Šōlakōn that eight śandi oblations like those offered at the
shrine of Mūlaṭhānām-Uḍāiyār in (the temple of) Tiruchchirām-balam, be also offered at the shrine of Dakshināmūrti and that the gift of land made for providing five of these eight sandis, be made tax free.

98. 306 of 1913.—(Tamil.) On the same wall. A record in the ninth year and eighty-fifth day of the Chōla king Tribhuvanachakravartin (Rājarājadēva). Registers an order of the king’s officers passed at the request of Gāṅgēyarāyan that certain lands granted to the temple for supplying flowers and maintaining the servants of the flower gardens, were to be made free of kudimai; that the documents pertaining to the lands in question were to be deposited in the temple treasury (tirukkaiōṭṭi?) and that the transaction was to be engraved on the walls of the temple.

99. 307 of 1913.—(Tamil.) On the same wall. A record in the seventeenth year of the Pallava king Śakalabhuvanachakravartin Köpperuṇjiṅgadēva. Registers an order of Sōjakōn that a gift of land was made for additional offerings in the shrine of Dakshinā- mūrtidēva (referred to in No. 97 above), and that this land was made a rent-free tirunāmattukāni under the command of the king.

100. 308 of 1913.—(Tamil.) On the same wall. A record in the eighth year of the Pallava king Śakalabhuvanachakravartin Avanīyālappirandān alias Köpperuṇjiṅgadēva. Registers an order of Sōjakōn 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 pariśattam 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 Kulōttuṅga-Chōladēva (III, 1178—1216), “who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.” Registers that a certain Edirilisōlan alias Irungōlan having founded a temple called Vikramaśōlīśvaramuṇḍayār at Parakēsarinallūr, a hamlet of Perumbarṟappuliyūr, after acquiring the required land from various people and having provided for houses of Brāhmaṇas and temple servants, the king ordered the assessment on this land to be deducted from the revenue of the village, to be entered in the temple accounts, with the original documents preserved in the temple and the whole transaction engraved on the walls of the temple.

102. 310 of 1913.—(Tamil.) On the same wall. A record in the twenty-first year and sixth day of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva (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 (maḍakkū) in measurement be deducted from the village accounts. The tirumandira-ōlai was Mīnavan-Mūvendra-vēlān.

103. 311 of 1913.—(Tamil.) On the same wall. A record in the sixteenth year and two hundred and twenty-fourth day of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva (III, 1178—1216), "who was pleased to take Madurai (Madura) and the crowned head of the Pāndya." 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 (varikkuruṣeyvār) were ordered to correct their figures. The servants of the garden were exempted from certain services usual to uibandakkāravar. The tirumandira-ōlai was Rājanārājayaṇa-Mūvendra-vēlān.

104. 312 of 1913.—(Tamil.) On the same wall. A record in the tenth year, Simha, ninth day, of the Pallava king Sakalabhu-vanachakravartin Avaniyālappirandān alias Köpperuṅjingadēva. Registers an order of Perumāl-Pillai alias Śoḷakōṅ made for the welfare of the king. Records an exchange of land and refers incidentally to the temple (Sri-kōil) of the piḍārī called Tiruchchir-rambilā Mākāli on the south side of the street Vikkiramassōḷantekur-uttiruvīḍhi by which the God was taken on procession to the sea. See S.A. 32.

105. 313 of 1913.—(Tamil.) On the same wall. A record in the thirty-fourth year and fifty-second day of the Chōla king Tribhuvanachakravartin Tribhuvanavirādeva (Kulottuṅga III, 1178—1216), 'who having pleased to take Madurai (Madura), Karuvur, Īlam (Ceylon) and the crowned head of the Pāndya was pleased to perform the anointment of heroes and the anointment of victors.' Records gift of land for a flower garden. It was ordered that the four servants of the garden must supply iruvāchchi, malligai, and nandiyēvātta flowers to the temple regularly; when these failed other flowers had to be supplied.

106. 314 of 1913.—(Tamil.) On the same wall. A record in the thirty-ninth year of the Chōla king Tribhuvanachakravartin Tribhuvanavirādeva (1178—1216), "who having been pleased to take Madurai (Madura), Karuvur, Īlam (Ceylon) and the crowned head of the Pāndya was pleased to perform the anointment of heroes and the anointment of victors." Records gift of land for a flower garden to supply flowers to the temple of the goddess. Refers to a transaction which happened in the thirty-third year of the king.

107. 315 of 1913.—(Tamil.) On the same wall. A record in the second year and sixty-ninth day of the Chōla king Tribhuvanachakravartin Rājarājadēva (III? 1216—48). Registers that an additional land was granted by a certain Kundan alias Laṅkeśvara
of Arasūr for the maintenance of a flower garden which had been already granted by himself, for supplying 700 red lotuses to the temple every day. The ten servants and a nāyaka who cultivated the garden were permitted to enjoy the land given them as a kāni. The transaction was engraved on the temple walls.

108. 316 of 1913.—(Tamil.) On the same wall. A record in the tenth year and three hundred and 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 Karupparudaiyän alias Rājadhirājappallavaraiyan at the hamlet of Koilpūndi surnamed Kshatriyasikhamāninallūr, 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 (koṟṟu) and cloth-money to the gardeners who grew them. Refers to the land survey made in the sixteenth year of Šuṅgandavirtta Kulottuṅgasoladeva (I, 1070—1118) and to the twenty-fifth year of Periyadēvār Tribhuvanavīradēva (Kulottuṅga III, 1178—86). See No. 54 above.

110. 318 of 1913.—(Tamil.) On the same wall. A record in the ninth year of the Pallava king Sakalabhuvanachakravartin Avanilappirandăn alias Kopperunjingadēva. Registers an order of Perumāl Pillai alias Sōjākōn, 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 Sakalabhuvanachakravartin Avanilappirandăn alias Kopperunjingadēva. Sōjākōn 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 Pândya king Māravarman Tribhuvanachakravartin Vira-Pāṇḍyadēva. Registers an order of Vira-Pāṇḍyadēva-Vāṇādhirāyān 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 prâkâra of the same temple; left side. This pillar of the entrance was presented by Perumâl Pillai alias Solâjakônâr, one of the chiefs of Avanîlamppirandân Köpperuñjingâ, for the merit of his master. [Mr. Krishna Sastri points out that, according to an inscription at Tripurântaka (Kurnool District), a certain king Mahârâja Sinha built the eastern gòpuram of this temple and decorated the four sides of it with booty acquired from the four quarters and that this king was evidently Köpperuñjingadéva.]

114. 322 of 1913.—(Tamil.) On a second pillar in the same entrance. Records in S. 1422 Raudri, Ávâni, fifteenth day, that Tirumalaikolundar, the agent of Narasa-Nâyaka, 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 Nâyaka, were not to be withheld from them and used otherwise. [For the highly interesting figures in the western gòpuram 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 Bhâratiya-Nâtyya Sâstra to show how scientific these representations are.]

115. 323 of 1913.—(Tamil.) At the southern entrance into the first prâkâra of the temple; left side. A record of the Vijayanagara king Vîrapratápa Vîra-Krishnâyadéva-Mahârâya in S. 1432, Pramôdûta, Makara, ba. di. Amâvâsyâ, Monday, Pûràdâm (= December 10, A.D. 1510). Records gift of three villages with an income 1,400 rêkai (gadyâna) for the mahâpûja in the temple of Añjagîya Tiruchchîrâbalarâmudâiya Tambrânrâ [in]cluded in Aasîtur-kîlpaṟtû, a subdivision of Vennâiyîrînâdu in Râjâdhirâja-valânaṟdû which was itself a district on the northern bank (of the Coleroon), included in the Province of Bhuvânêkâvîrân-pattânâ] and for the maintenance of a feeding house, by a certain śîrmai Appâ Pillâi.

116. 324 of 1913.—(Tamil.) On the door post of a new entrance cut close to the east gòpurâ 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 Nâttukkötûtai Cheetìs.

117. 325 of 1913.—(Tamil.) On the gòpurâ at the main entrance into the Sivakâmi-Amman shrine in the same temple. Same as S.A. 113.

118. 326 of 1913.—(Tamil.) On the east wall of the Mahishâsuramardhâni shrine in the same temple. A record in the twelfth year of Pallava king Sakalabhuvanachakravartin Avanîlàppirandân alias Köpperuñjingadéva. Registers an order of Sôlâkôn that a gift of land made for a flower garden to the shrine of Añdabhâranañadéva be engrafted on the wall of the shrine and the
original documents connected herewith, be preserved in the temple treasury.

119. 327 of 1913.—(Tamil.) On the same wall. A record in the tenth year of the Pallava king Sakalabhuwanachakravartin Avanialappirandān alias Köpperunjīngadēva. Registers an order of Sōlakōn that a gift of land made for a flower garden to the shrine of Āṇṭābharaṇadēva 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 Nandimāntapa 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 Nandimāntapa 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 Panaīṣeyyār, on behalf of the Pāṇḍya (Mīnavan) against the Chōḷa (Vaḷavan). The author of the poetry was Tāynalla-Perumāl Munaiyadaraṇyan alias Bhuvaṇēkavīra Toṇḍaimān.

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 Jāttāvarman alias Tribhuvanachakravartin 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 Sundarattō. [Mr. Krishna Sastri identifies Kāḍavarkōn with Köpperunjīngadēva and the Pāṇḍya with Jāttāvarman Sundara Pāṇḍya I.]

125. 333 of 1913.—(Tamil verse.) In the same place. A record of the Vijayanagara king Krishṇarāya in S. 1443, Vṛisha, Kārttika. (Details not enough for calculation). Records that a certain Maṅgaraṇān granted the village of Chidambaranaṭhapuram to the temple.
126. 334 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Virapratāpa Veṅkaṭaṭāva Mahārāya (I) in Ś. 1500, Pārthiva (wrong) Simha, śu. di. 10, Monday, śubhayोga, Svāti. 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, Krishnappa Konḍama-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 Veṅkaṭaṭāva Mahārāya (I) in Ś. 1510 Sarvadhāri, Mārgalī, 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 (rajāgaram). “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 Bhuvanēkavīran 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 (Jaṭāvarman I) and his weighing himself against gold. See S.A. 124, 132, 153, etc. See Ep. Ind., III, p. 11 where his covering the Vimāna of the Raṅganātha temple with gold is referred to.

131. 339 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭaṭāva Mahārāya (I) in Ś. 1510, Sarvadhāri, Tai, twenty-second day. Registers that Vaiyappa-Krishnappa Konḍama-Nāyaka ordered that the 30 (rice) offerings for which he had provided 50,000 kalams of paddy in the district of Viranārayanachhīmāi, be distributed among Śaiva mendicants (tirunōṭṭunāyanār). “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 Teliṅgas that surrounded him and drove the Bāna chief into the forest. [The king was evidently Sundara Pāṇḍya I, Jaṭāvarman whose inscriptions have the introduction Anaittulahuṅkonḍaruliya and who ruled from 1251 to 1264.]

133. 341 of 1913.—(Tamil.) In the same place. Mentions Sōḷakulavalli and appears to make provision for singing the
pāmālai (hymns) of the Nāyanār (Śaiva saints) in the temple of Tirumūlattānāmuḍaiyān. Also mentions the village of Kaḷumalam. A record in (date doubtful); Āni, Svāṭī.

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 Pachchayappā-Mudaliyār of Kāṇchipuram, repaired this eastern gopūra and founded a Brahmaṇ settlement (agrahāra).

135. 343 of 1913.—(Granth. ) In niches on the inner walls of the same gopūra. 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 gopūra of the same temple; right of entrance. A record of the Śaluva king Viraṇpatāpa Tammarāya, in Ś. 1425, Rudhirōdgarin, Simha, su. di. 14, Śravaṇa, Monday (which should be Sunday). Records that a certain Mondukoli Rāmanāẏyakkar Mallanāyakkar gave the village of Kārikkudi, the western hamlet of Perumbāṟṟappuliyūr, for a double garland and offerings to be offered every day. The king receives the usual Vijayanagara titles. The date corresponded to 6th August, A.D. 1503.

137. 345 of 1913.—(Tamil verse.) In the same place. A much damaged record. Mentions Por-puliyūr.

138. 346 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (Veṅkaṭa I, 1586—1614) in Ś. 1510, Sarvadhārin, 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 Śrīrāṅgadēva-Mahārāya (II) in Ś. 1503 Vṛisha, Kumbha, su. di. 84, Thursday (which should be Tuesday), Śravīshṭha (i.e., Dhanishṭha). Records gift of seven villages and of income from pepper trade called milagu-taragu, 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 (paradēśi) in the temple, was placed under the supervision of Namaśśivāya-Uḍaiyar, the "Superintendent of all services (kaṭṭaḷai)." [The name Namaśśivāya reminds the Tamil literary student of that Guru Namaśśivāya who was the disciple of Guhai Namaśśivāya who devoted himself, at the instance of his teacher, to holy work at Chidambaram, who composed the Paramarahaśyamālai, the Chidambaravēmba, etc., and who ultimately died at Tirupperundūrai. 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 Vīrakērala alias Kulaśēkharadeva. Registers an order of Śēdiyarāyan exempting certain lands granted for a flower garden by a native of Paḷlíkōdu in Malai-maṇḍalam 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 Kulaśēkharā, the Kērala conqueror. See Ep. Iud., IV, 145; Ibid., Vol. VIII, p. 8. His father Jayasimha had the title Vīrakērala. Ep. Iud., 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-Pāṇḍyaadeva. Registers an order of Śēdiyarāyan that the gift of garden lands made by a certain Villavada-raiyän 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, Viḷambilin, Adi, first day. Provides for some specified repairs to the temple made for the merit of Muttu-Krishnappa-Nāyaka, son of Vaiyappa-Krishnappa Kondama-Nāyaka. Also mentions a maṇṭapa on the bank of Kolliḍavaru, 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 Veṇādu (i.e., Travancore), those of the north (i.e., the Teliṅgas) and those of the Kongu (country) and killed Gaṇḍagōpāla. [The king is of course Jaṭāvarman Sundara Pāṇḍya I, 1251—64. See S.A. 153.]

147. 355 of 1913.—(Tamil.) In the same place. A rōcōrd of the Vijayanagara king Veṇkaṭadeva-Mahārāya (Veṇkaṭa I, 1586—1614)
in Ś. 1510, Sarvadhārin, Mārgaṇi; twenty-second day. Same as No. 335 (i.e., S.A. 127 above).

148. 356 of 1913.—(Tamil.) In the same place. A record of the Cochin king Rāmavarma-Mahārāja, of the family of Śērāman Perumāl Nāyanār in Ś. 1498, Dhātri; Mārgaṇi, twelfth day. The king is stated to have been born under the asterism Viṣakha. Provides for 33 talīgai (offerings) to be offered to Ānandatāndava-Pērumāl 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 Chaundarasa and Adittarasa. [The Government epigraphist points out that if this Chaundarasa is the same as the Vēdic scholar Chaundapāchārya, Virabhūpati should be identified with Bukka II in whose time that scholar flourished. *Ep. Rep., 1919, p. II5*.]

151. 359 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Vīrapratāpa Śrīrāngadēva-Mahārāya (II) in Ś. 1503, Vṛisha, Kumbha, śu. di. 14, Thursday (should be Tuesday) Śravishṭha (i.e., Danishṭha). Same as No. 348 (i.e., S.A. 140 above).

152. 360 of 1913.—(Tamil.) In the same place. Records in Ś. 1517, Durmukhi, Chaitra, full-moon, Chitra, lunar eclipse gift of a village surnamed Purappēṭai, for meeting the expenses of one day during the Aippiśi-Pūram festivities, in honour of the goddess.

153. 361 of 1913.—(Tamil verse.) In the same place. The record contains three verses and refers to the fight between Sundara-Pāṇḍya (evidently Jaṭāvarman S.P.) and the Teluṅgas, at Mudugūr in which the dead bodies were strewn up to the banks of the 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 covering 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-Pāṇḍya. The first says that he conquered the king of Vēṇāḍu (i.e., Travancore) at Podiyil. In the second he is addressed as Bhuvanēkaviṅa and Korkai-kāvala and is stated to have been the enemy of Gaṇapati. The third advises king Vikrama-Pāṇḍya 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 Kākalītya dynasty. See S.A. 68, S.A. 342, etc., for further facts about Vikrama-Pāṇḍya.]

158. 366 of 1913.—(Tamil.) In the same place. A record in the twenty-ninth year of the Pāṇḍya king Mārarvāman Tribhuvanachakravartin Kulaśekharadēva (I, 1268—1308). Built in at the bottom. Registers an order of Kāliṅgarāyana. Provides for offering to the god Kulōttuṅgaśoḷa-Vināyaka-Pilḷaiyār who is enshrined on the south side of the seven storeyed gopura of Rājakalṭambirāntirumāligai. Refers to Ellāndalaiyāna-Perumālśanḍi. [Ellāndalaiyāna is the epithet of Jātāvarman Sundara-Pāṇḍya I, 1251—64.]

159. 367 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (I, 1586—1614) in Ś. 1510, Sarvadhārīn, Tai, twenty-second day. Same as No. 339 above.

160. 368 of 1913.—(Grantha.) In niches on the inner walls of the same gopura. Registers the names of the various dances in Sanskrit, as in No. 343 (i.e., S.A. 135).

161. 369 of 1913.—(Tamil.) On a slab set up near the same gopura. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (I) in Ś. 1515, Vijaya, Ādi, first day, Saturday, Jyēṣṭha (= 30th June 1593). Registers that for the merit of Vaiyappa-Krishnappa-Koṇḍama-Nāyaka, the districts Dēvanāḍalāsīrmai, Vīranāḍayānāchchīrmai, Terku-nāḍu, Vaḍakku-nāḍu, the five villages grouped under Asuvur and all others that had been enjoyed by the temple of Chidambareśvara from early times, were made tax-free and that a fresh provision was made for a daily offering of 750 talīgai. This was called Koṇḍama-nāyakan kaṭṭalai. [I have traced this inscription to Ins., S. Dts. (Mack. MSS.), p. 167, No. 15.]

162. 370 of 1913.—(Tamil.) On the north gopura of the same temple; right of entrance. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (I) in Ś. 1510, Sarvadhārīn, 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 Virapratāpa Krishnadhēva-Mahārāya (1509—1530) after having started on a campaign against Simhādri-Pottunuru, planted a pillar of victory there and returning thence, he paid a visit to
Ponnāmbalam (i.e., Chidambaram), worshipped the god and built the northern gopura of the temple. See S.A. 233.

164. 372 of 1913.—(Tamil.) On the same gopura; left of entrance. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya (I, 1586—1614) in Ś. 1510, Sarvadhārin, Mārgāji, 22nd day. Same as No. 335 above (i.e., S.A. 127).

165. 373 of 1913.—(Tamil.) In the same place. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya I in Ś. 1510, Sarvadhārin, Tai, 22nd day. Same as 349 above (i.e., S.A. 141).

166. 374 of 1913.—(Tamil verse.) In the same place. Registers that three gopuras were the gifts of kings who wore a crown. This (the northern gopura) was built by the god himself. The poet evidently means to say that this is the best of the four. We know from S.A. 163 that Krishṇarāya built it.

167. 375 of 1913.—(Tamil.) On a slab set up near the same gopura. A record of the Vijayanagara king Veṅkaṭadēva-Mahārāya in Ś. 1515, Vijaya, Āḍi, 1st day, Saturday, Jyēshṭha (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 Viṟapratāpa Dēvarāya-Mahārāya II in Ś. 1349, Plavaṅga, Mina, śu. di. 5, Sunday, Rōhiṇi (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, Araṇṭāru, Karaṇakkar jōdi, Viśeṣādayam and other taxēs 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-Čōḷadēva (1118—35).
Records gift of money for a lamp to the temple of Śiru-Tirukköyil-Mahādeva at Urumūr alias Vikrama-Chōla-chaturvedimāṅgalam, for the merit of Tirumambalamsuṟṟi alias Munaiyadaraiyap-Pallavaraiyan, a Chāḻuḷukki of Toṇḍa-manḍalam residing at Ānaivāri, the eastern hamlet of Vānavanmādevi-chaturvedimāṅgalam in Virudaraḻa-bhayaṅkara-ṭāḷanādu 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 Madiraikoṇḍa-Parakēsarivarman (Parāntaka I). Records gift of a lamp-stand and of 90 sheep for a lamp, by a certain Kalinlkki Kunavān, native of Maruṅgil in Kōṇāḍu to the temple of Śiru-Tirukköyil-Perumāṅḍigal, at Urumūr, a dēvadāna in Nalvāyalūr-kūṟṟam 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 Vikramachoḷa-chaturvedimāṅgalam.

173. 381 of 1913.—(Tamil.) On the south wall of the same shrine. A record in the twenty-sixth year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (i.e., Parāntaka I). Records gift of 90 sheep for a lamp by a lady, to the temple mentioned in S.A. 171 above. The sābhā (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 Madiraikoṇḍa Parakēsarivarman (905—47). Records gift of a lamp-stand weighing 200 palams and of 90 sheep for a lamp to the temple by a resident of the northern suburb of the same village.

175. 383 of 1913.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājakesarivarman. Records gift of a lamp-stand and of 90 sheep for a lamp to the temple of Śiru-Tirukköyil-Mahādeva at Urumūr. The donor was a certain Kurumban Śiruṅgan, native of Villangāṭṭūr in Arumbūr-kūṟṟam, a subdivision of Pāṇḍi-nāḍu.

176. 384 of 1913.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōla king Madiraikoṇḍa Parakēsarivarman (i.e., Parāntaka I). Registers that the central shrine (śrivimāṇa) was built of stone and that the gopura with the aṃśṭaparīvāra was erected by an Irūṅgoḷaṇ Kūṇaṇan Aparājīṭan. A gift of 3½ vēlis of land was also made by the same individual with the permission of king Śoḷaperumāṅḍigal Parāntakadēva to the temple of Śiru-Tirukköyil-Bhatāra (the modern Kadambavanēsvara) at Urumūr for tiruchchennal, archanābhōga and the maintenance of drummers at śrī-bali.

177. 385 of 1913.—(Tamil.) On the same wall. A record in the twenty-third year of the Chōla king Rājarājakesarivarman.
Vira-Pandyadeva the lamp.

178. 386 of 1913.—(Tamil.) On the same wall. A damaged record of the Pandyya king Maravarman Tribhuvanachakravartin Vira-Pandyadēva in his fifth year, Simha, śu. di. 8, Saturday, Anilam. Registers a sale of land to the temple as a tirunāmmattukkāni of the goddess, by the sabhā of Urumūr alias Vikramachōla-chaturvēdimangalam. See S.A. 71. Mr. Swamikannu Pillai says that the English equivalent of the date is Saturday, August 18, A.D. 1267.

179. 387 of 1913.—(Tamil.) On the west wall of the same shrine. An unfinished record in the seventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of 96 sheep for a lamp, and of 14 cows for curds and milk, by a native of a place near Poygai-Arāṣūr to the temple of Tiruvirāmīśvāramudaiya Periyāṇayanār at Erumbār which was also called Urumūr alias Vikramachōla-chaturvēdimāṅgalam, a brahmādēya in Merkanaḍu, a subdivision of Vaḍagarai Virudarājā-bhayāṅkara-valanāḍu. [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 Rājarājakēsari-varman alias Rājarājadēva (I). Records sale of land to the temple by the assembly of Urumūr, a devādāna and brahmādēya in Nalvērūkkūṟram, which was a subdivision of Vaḍagarai Rājēndrasimha-valanāḍu. Mentions the taxes echchōṛu, Vāśalitpandakudimai and ūrīḍu-varippāḍu 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 Parakēsarivarman. Records gift of 90 sheep for a lamp to the temple of Siru-Tirukkōyil-Bhāṭāra.

182. 390 of 1913.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōlādēva II in his twelfth year, Vrischika, śu. di. 12, Wednesday, Ṛvati (November 8, A.D. 1144). Records gift of land for obligations to the same temple by a certain Tōraṇavallavappērayan, a servant and tenant of Kāḍavarāyan. See S.A. 124.

183. 391 of 1913.—(Tamil.) On the north wall of the same shrine. A damaged record in the sixteenth year of the Chōla king Parakēsarivarman. Seems to record a gift of gold for a lamp, by a lady.
184. 392 of 1913.—(Tamil.) On the north wall of the same shrine. A record in the third year of the Chōla king Rājakēśarivarman. Records gift of land for offerings.

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 kālānju' 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 Udaiyār Sṛi-Rājendrādēva (1050—63). Refers to a decision (uyavasthai) arrived at by the assembly of Vānavanmādēvi-chaturvēdimāṇgalam, a brahmādēya in Mērkanaḍu, a subdivision of Rājādhīrāja-vaḷaṇāḍu on the occasion when it met in the temple of Vālavanmādēvi-Vinpāgar-Āḻvār. Mentions Vījayaṅgondāsōḷvaram-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 Rājakēśarivarman alias Tribhuvanachakravartin-Rājarājadēva (II) in his seventh year, Makara, śu. di. 8, Saturday, Rēvati. Registers that lands were purchased from the assembly of Urumūr alias Vikramachōla-chaturvēdimāṇgalam and granted as dēvadāna to the temple of Tiruvirāmśvaram-udaiya-Periyanāṇār by one Vāsudeven Periyan alias Tiruchchirrāmbla-Mūvendavelān of Olugarai near Poygai-Araṣūr. The taxes kādama, 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 (akkam). The amount borrowed was 60 kāsu at the rate of interest 2 tuṇi and 3 kurunī of paddy on every kāsu.

190. 398 of 1913.—(Tamil.) On the same wall. A damaged record in the fourteenth year and 341st day of the Chōla king Parakēsarivarman alias Rājendrādēva (1012—43). The assembly of the brahmādēya village, Vālavanmādēvi-chaturvēdimāṇgalam in Mērkanaḍu, a subdivision of Vādagārai Rājendrāsimha-vaḷaṇāḍu
assembled together in the hall called Tiruvanigadévan 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 Siru-Tirukkóyil-udaiyár, Tiruvēngaṭattālvār and Tirumérkóyil-ālvār. The income was to be utilized for lamps and offerings.

Lālāpēṭṭai.


Mannārgudi. (Kättumānnarkēvil).

[This is the celebrated birth-place of Nāṭhamuni and Yāmunāchārya.]


191-B. In the same place. Records that Krishṇappa Nāyaka granted to the Rāmānujakāta in Ś. 1514, in the reign of Veṅkaṭapati Rāya (I), the villages of Kaṇḍamaṅgalam and Paḷaṅjanallūr in Gaṅgaikoṇḍa Śīmai. Ibid., p. 2, No. 8.

Śrivishṇum.

The important Vishnu shrine of the place, generally attributed to the Nāik Kings of Tanjore, amidst the fine carvings of which are in fact the figures of Achuyutappa and his brothers, is poor in epigraphs. Though not mentioned in the Prabandhas it is one of the eight important Swayambhustalas. See S.A. Gazr., pp. 290—92.

192. 145 of 1898.—(Tamil.) On the steps leading up to the Vēṅgōpālasvāmin shrine in the Bhūvarāhasvāmin temple. Records in Ś. 1635 expired, Vijaya, the erection of certain buildings by a chief of Uḍaiyarpālaiyam.

193. On one of the walls. A Telugu inscription, dated Ś. 1505 (A.D. 1583) recording a private grant to the temple in the reign of Śrī-Raṅgarāya I of Penukonda (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 Pārakūśāha Paduśāhāgāru. 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 Parakēsari-varman. Records gift of 90 sheep for a lamp.


188. 396 of 1913.—(Tamil.) On the north wall of the same shrine. An incomplete record in the fourth year of the Chōla king Parakēsari-varman alias Uḍaiyār Śri-Rājendradēva (1050—63). Refers to a decision (vyavasthai) arrived at by the assembly of Vānavanmādēvi-chaturvēdimaṅgalam, a brahmaidēya in Merkānāḍu, a subdivision of Rājadhirāja-valanāḍu on the occasion when it met in the temple of Vaḷavanmādēvi-Vinṇagar-Āḷvār. Mentions Vijayaṅgoṇḍaṉṭśvaram-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 Rājakēsari-varman alias Tribhuvanachakravartin-Rājarājadēva (II) in his seventh year, Makara, śu. di. 8, Saturday, Rēvalī. Registers that lands were purchased from the assembly of Urumūr alias Vikramachōla-chaturvēdimaṅgalam and granted as dēvadāna to the temple of Tiruvirāṁśvaram-udaiya-Periya-nāyanār by one Vāsudēvan Periyān alias Tiruchchirāṁal-balav-Mūvēndavelān of Olugārai near Poygai-Araśūr. The taxes kadaima, 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 (akkm). The amount borrowed was 60 kāśu at the rate of interest 2 tuni and 3 kurmi 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 Parakēsari-varman alias Rajendradēva (1012—43). The assembly of the brahmaidēya village, Vaḷavanmādēvi-chaturvēdimaṅgalam in Merka-nāḍu, a subdivision of Vaḍagarai Rājendraśimha-valanāḍu
CUDDALORE TALUK

referred to in S.A. 144 as the son of Vaiyappa Krishnappa Konḍama Nāyaka.]

Cuddalore (Mañjakuppam).

200. 199 of 1902.—(Tamil.) On a pillar set up at the southern end of the Pennaiyaru bridge. A record in the ninth year of the Chōla king Udaiyār Kulottunga-Choḷadēva. 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 Udaiyār Rajendrađēva (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-Choḷadēva (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 Rājamahēndradēva. Records gift of two lamps. The king’s fighting with Āhavamalla is mentioned. [He was the immediate predecessor of Vīra Rājendra I, 1063—70. Āhavamalla 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-konḍa Parakēsarivarman (905—47). Records gift of money for offerings.

208. 121 of 1902.—(Tamil.) On the north wall of the same shrine. A record in the thirty-fifth year of the Chōla king Rājakēsarivarman alias Chakravartin Kulottunga-Choḷadēva (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-Choḷadēva (1118—35), the date of which is lost.
211. 124 of 1902.—(Tamil.) On the same wall. A record of the Chōla king Parakēśarivarman alias Uḍaiyār Rājendra-Chōlādēva (1011—53), the date of which is doubtful. Records sale of land.


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 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 Rājakēśarivarman alias Uḍaiyār Virārājendrādēva (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 Uḍaiyār Virārājendrādēva. Records gift of paddy. See the previous inscription.

221. 134 of 1902.—(Tamil.) On the south wall of the mantāpa, in front of the same shrine. An incomplete record of the Vijaya-nagara king Vīra-Viruppana in Pramōda. Records gift of land. Mentions the Pushpagiri-maṭha. [This is a branch of the Śaṅkarāchārya maṭha which, according to tradition, came into existence in the time of Vidyārāṇya.]

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 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 Peruṇjiṅga. See S.A. Nos. 68, 157, etc.
Tirthankari.

[For the legendary origin of the place. See S.A. Gazr., 317-8.]

223. I55 of 1904.—(Tamil verse.) On the south wall of the central shrine in the Śivānkurēśvara temple. Mentions Kāṇavarkōn and records a remission of taxes. [The king might be Köpperuṅjiṅga or his father who are called by the Government Epigraphist Kāṇava II and Kāṇava I respectively. See Ep. Rep., 1913, pp. 126-7.]


226. I18 of 1904.—(Tamil.) On the south base of the same shrine. An incomplete record in the twenty-first year of the Chōla king Tribhuvanachakravartin Kulōtuṅga-Chōla-dēva III "who took Madura, Ceylon and the crowned head of the Pāṇḍya ".


228. I20 of 1904.—(Grantha.) On the south wall of the maṇṭapa in front of the same shrine. An incomplete record. Contains a number of birudas, apparently of some Pāṇḍya king.

229. I21 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 Tirunāvukkaraśudēvar. [Appar or Tirunāvukkaraśar was the elder contemporary of Gñānasambanda, and so belonged to the middle of the seventh century. For Vīra Pāṇḍya see S.A. 71. Appar and the three other Śaiva Āchāryas are represented in local carvings. See S.A. Gazr., p. 318.]


231. I23 of 1904.—(Tamil.) On the same wall. A record in the sixteenth year of the Pāṇḍya king Tribhuvanachakravartin Kōnerimēlkōṇḍān Sundara-Pāṇḍyadēva. Records gift of land for the festival called Kōdanḍarāman-śandi after the king.
211. 124 of 1902.—(Tamil.) On the same wall. A record of the Chōla king Parakēsarivarman alias Uḍaiyār Rājēndra-Chōlādēva (I011—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 Rājakēsarivarman. Records gift of sheep for a lamp.

218. 131 of 1902.—(Tamil.) On the west wall of the Pātālīśvara shrine. A record of the Chōla king Rājēndra-Chōla (I, I011—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 Vira-rājēndradēva (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 Virarājēndradēva. Records gift of paddy. See the previous inscription.

221. 134 of 1902.—(Tamil.) On the south wall of the manṭapa, in front of the same shrine. An incomplete record of the Vijayanagara king Vīra-Viruppana in Pramōda. Records gift of land. Mentions the Pushpagiri-maṭha. [This is a branch of the Śaṅkara-chārya maṭha 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 Perunjiṅga. See S.A. Nos. 68, 157, etc.
239. I12 of 1904.—(Tamil.) On the north base of the same shrine. A record in the third year of the Pândya king Jatávarman *alias* Tribhuvanachakravartin Vikrama-Pândyadéva. Records gift of land. [Is this the same as the king referred to in S.A. 232 ?]

240. I13 of 1914.—(Tamil.) On stray stones in the roof of the manátpa in front of the same shrine: A mutilated record of the Pândya king Jatávarman Tribhuvanachakravartin Sundara-Pândyadéva I the date of which is lost. The donor was a certain Sariputtira-Pándita. Mentions the Śaṅgattār (i.e., perhaps the Buddhist samgha). [The Buddhist Sariputta who was the contemporary of Gñāna-Sambanda was of course a much earlier person.]

241. I14 of 1904.—(Tamil verse.) On both sides of the entrance into the first prákāra of the same temple. A damaged record. Records that a Toṇḍaimān presented to the Chōla king his crown. Records gift of land in Toṇḍaimān nallār. [Who was this Toṇḍaimān?]

*Tirukauṭhēśvaram.*

242. I28 of 1904.—(Tamil.) On the east wall of the central shrine in the Naṭanapādēśvarā temple. A record in the forty-fourth year of the Chōla king Chakravartin Kulōtuṅga-Chōladēva. Records gift of money for a lamp. [The king apparently is Kulōtuṅga I who alone had such a long reign. 1070—1118.]


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 Kulōtuṅga-Chōladēva. Records gift of land to provide for the requirements of the shrine of Dakhshipāmūrti. [The king referred to here might be the same as Kulōtuṅga I, 1070—1118.]

232. 124 of 1904.—(Tamil.) On the same wall. A record in the fourth year of the Pândya king Könerimēkondenan 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 mantapa. A record of the Vijayanagara king Vīraprātāpa Krishnadevarāya Mahārāya 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 varāhas. In the same place is a small inscription which calls the mantapa Aiyyan-Ankakkan-tirumantapam. See S.A. 163 (at Sēndamangalam).

234. 126 of 1904.—(Tamil verse.) On the door post of the gopūra of the first prākāra of the same temple. A complete copy of No. 114.

235. 127 of 1904.—(Granthan and Tamil.) On the south wall of Vighnēśvara shrine in the same temple. A mutilated record in the fourteenth year of the Pândya king Jatāvarman Tribhuvanachakravartin Sundara-Pândyadēva I (1251—64). Begins with samasta-jagadādhāra, etc.


235-B. On the north wall of the Mahāmantapa. Records that Köpperunjiṅgadēva granted in the twentieth year of his reign the village of Sennadanallur. Ibid. No. 52.

Tiruchchōpuram.

236. 109 of 1904.—(Tamil.) On the south wall of the central shrine in the Maṅgalapuriṅśvara temple. A record in the fourteenth year of the Pândya king Tribhuvanachakravartin Könerimēkondenan Sundara-Pândyadēva. Records gift of land for the requirements of a festival called Sundara-Pāṇḍiyan-śandi.

237. 110 of 1904.—(Granthan and Tamil.) On the south wall of the same shrine. A record in the seventh year of the Pândya king Vikrama-Pândya. Records gift of land. [As the inscription begins with Samastabhuvanaikavira, etc., the king should be Māravarman Vikrama-Pândya who came to the throne in 1283 and whose greatness is evidenced in previous records.]

238. 111 of 1904.—(Tamil.) On the east base of the central shrine in the same temple. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva, the date of which is lost. Built in the middle. A portion of the inscription is negative and reads from right to left.
263. 149 of 1904.—(Tamil.) On the south wall of the mantapa in front of the same shrine. A record in the fourth year of Tribhuvanachakravartin Konerinmaikondan. 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 Konerinmaikondan. Records gift of land from the income of which provision had to be made for offerings, etc., to the image of Koyil-ponneynda-Perumal set up at Tiruvayindirapuram (Tiruvendipuram) and for celebrating at the temple of Devanayaka-Perumal, a festival called Sundara-Pandyan-sandi after the king. [Tiruvendipuram was the birthplace of Vedanta Desika. For his life and labours—see my article in Bo. J.R.A-S., 1915-16, pp. 276—312.]


Tirumānikuli.

This place which is referred to in the Dēvāram and in inscriptions as Udavi Tirumānikuli was included in Rājarājavalanādu, Mērkānādu, Vaṭakarai Rājendrachōḷavaḷanādu or Virudarājubhayankara-vaḷanādu. Vishnu, in his Vāmanāvatāra, is said to have worshipped here with a gem.

266. 148 of 1902.—(Tamil.) On the west wall of the Vāmanapurīsvara shrine. A record in the eleventh year of the Chōla king Parakesarivarman alias Tribhuvanachakravartin Vikrama-Chōlagēva (1118—35). Records gift of land. Mentions Kulottunga-Chola-deva. See Ep. Ind. VII, pp. 170-1, where Dr. Kielhorn points out that the exact date was Wednesday, 19th December, A.D. 1128.

267. 149 of 1902.—(Tamil.) On the north wall of the same shrine. A record of the Chōla king Parakesarivarman alias Tribhuvanachakravartin Vikrama-Chōlagēva (1118—35), the date of which is lost. Partially built in.


269. 151 of 1902.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakesarivarman alias Tribhuvanachakravartin Vikrama-Chōlagēva (1118—35). Records gift of money for two lamps.

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 Chakravartīn Kulottunā-Chōḷadēva I. Records gift of money for a lamp.


256. 142 of 1904.—(Tamil.) On the east base of the same shrine. A record in the forty-ninth year of the Chōla king Chakravartīn Kulottunā-Chōḷadēva (I, 1070—1118). Records gift of money for a lamp. Two fragments of Kulottunā’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 Kulottunā-Chōḷadēva. Records gift of money for four lamps.

258. 144 of 1904.—(Tamil.) On the south base of the same shrine. A record in the forty-second year of the Chōla king Chakravartīn Kulottunā-Chōḷadēva (I, 1070—1118). Records gift of 50 sheep for a half lamp.

259. 145 of 1904.—(Tamil.) On the north base of the same shrine. A mutilated record in the eleventh year of the Chōla king Vikrama Chōḷadēva (1118—35).

260. 146 of 1904.—(Tamil.) On the same base. A record in the twelfth year of the Chōla king Vikrama Chōḷadēva (1118—35). Records gift of money for a lamp.

261. 147 of 1904.—(Tamil.) On the same base. A record in the twelfth year of the Chōla king Vikrama-Chōḷadēva (1118—35). Records gift of a lamp.

262. 148 of 1904.—(Tamil.) On the same base. A record in the thirty-eighth year of the Chōla king Kulottunā-Chōḷadēva (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 Virarājendra-Chōlādeva. Records gift of four cows for a lamp. Dr. Kielhorn points out that if the king referred to is Rājendra-Chōla III, the date is incorrect, but that if he is Kulottunga III, it would be Wednesday, 22nd August, A.D. 1184. See Ep. Ind., Vol. VII, p. 172.


284. 166 of 1902.—(Grantha and Tamil.) On the same wall. A record in the fifth and sixth years of the Pāṇḍya king Vikrama-Pāṇḍyādeva (?). Records gift of land by the king for offerings on his birthday.

285. 167 of 1902.—(Tamil.) On the same wall, left of entrance. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājādeva. Records gift of a buffalo cow and her calf by a Paraiyan.


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 Parakesarivarman alias Tribhuvanachakravartin Kulottunga Chōlādeva (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 Mēšha and then calculates the date to be Saturday, 10th April, A.D. 1199.

Tiruvādī.

289. 28 of 1903.—(Tamil.) On the left of the entrance into the Śārānārāyaṇa-Perumāl temple. A record in the sixteenth year of the Rāshtrakūta king Kannaradēva (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 manṭapa. A record in the thirty-fifth year of the Chōla king Kulottunga-Chōladēva. Records gift of two lamps to Sūryadēva and Kshētrapāla (i.e., Bhairava).


277. 159 of 1902.—(Tamil.) On the same wall. An incomplete record in the thirteenth year of the Chōla king Parakesarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva (1118–35).


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 Parakesarivarman 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 Tirumānīkuli.
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 Virarājendrā-Chōladēva. 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 Kulottunāga 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 Vāmanapuriśvara temple. A record in the twenty-first year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulottunāga Chōladēva (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.

Tiruvaḍi.

289. 28 of 1903.—(Tamil.) On the left of the entrance into the Saranarāyaṇa-Perumāl temple. A record in the sixteenth year of the Rāshtrakūta king Kānñaradēva (Krishṇa III). Records gift of 96 sheep for a lamp by a certain Rājaditta-Pallavaraiyar. [The last-mentioned chief had the name Rājaditta evidently
from the Chōla king who was defeated and slain by Bhūtuga in the battle of Takkōlam. See N.A. 3, 44, 241, etc.

290. 29 of 1903.—(Tamil.) On the right of the entrance into the same temple. A record in the fourtieth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottuṅa-Chōlādēva. Records gift of gold for half a lamp. [The king must be Kulottuṅa I, 1070—I118.]


293. 32 of 1903.—(Tamil.) On a third pillar of the same maṇṭapā. A record in the fourth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōlādēva (I118—35). Beginning lost. Records gift of land.

294. 33 of 1903.—(Tamil.) On a fourth pillar of the same maṇṭapā. An incomplete record of the Chōla king Parakēsarivarman alias Rājendra-Chōlādēva (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 Kērala king Ravivarma-Mahārāja alias Kulasēkhara-dēva in his fourth year; Kali 4414; Ś. 1235, corresponding, according to Prof. Kielhorn, to Saturday, December 29th, A.D. 1313. Records that the king had the whole temple washed. [See Ep. Ind., Vol. IV, p. 146 and Ep. Ind., Vol. VIII, pp. 8—9. Dr. Hultzsch points out that in the Arulāḷa Perumāl inscription (see Ep. Ind., Vol. IV., p. 147), the king is said to have stayed at Kānchi 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 Nripatōṅga. 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 Nripatōṅga'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 Tellaru. 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 Bhratavēnā, who was patronised by the king who won the battle of Telārū. This was the same as Nandivarman III, the hero of the Nandikkalambagam.

298. 37 of 1903.—(Tamil.) On the northern entrance into the maṇṭapa 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 Kulōttunga-Chōḷadēva (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 Kulōttunga-Chōḷadēva. 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 Tribhuvana-chakravartin Kulōttunga-Chōḷadēva.

301. 40 of 1903.—(Tamil.) On the eastern entrance into the same maṇṭapa. Records in the tenth year; gift of land by Kāliṅga-raiyān.

302. 41 of 1903.—(Tamil.) On the southern entrance into the same maṇṭapa. 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 Kulōttunga-Chōḷadēva (unidentified). Records gift of fifty cows by Kāḍavarāyār. [Was it Kōpperuṇjiṅga who had that title? If so, the king might be Kulōttunga 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 Köppēruṇjiṅgadēva. 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 Kulōttunga-Chōḷadēva (I or II?). Records gift of land by Kulōttunga-Chōḷa-Kāḍavarāyān.

308. 47 (a) of 1903.—(Tamil.) On the west wall of the same kitchen. A record of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttunga-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 Jānanātha Kachchiyarāyan.

310. 48 of 1903.—(Tamil.) On the same wall. A record in the forty-fourth year of the Chōla king Rājakēsarivarman alias Chakravartin Kulōttunga-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 eighth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttunga-Chōladēva (I, 1070—1118). Records gift of land to a matha of Vāgīsa (i.e., Tirunāvukkaraiyar). The king referred to is evidently Kulōttunga 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 Sakalabhuṇanachakravartin 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 Könerinmaikōṇḍān. Records gift of land.

314. 52 of 1903.—(Tamil.) On the same wall. A record in the third year of the Pāṇḍya king Māra-varman 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 Kulōttunga-Chōladēva (I, 1070—1118). Beginning lost. Records gift of land.

318. 56 of 1903.—(Tamil.) On a slab lying in front of the inner gopura of the same temple. A record in the third year of the Pallava king Paramēśvara Pottaraiyar. Records gift of gold. [Was he the Pallava Paramēśvararvarman I or II? We have no evidences to say.]
319. 57 of 1903.—(Tamil.) On the same gopura. A record in the fourteenth year of the Pandyya king Maravarman alias Tribhuvanachakravartin Vira-Pandyadeva. Records gift of land for two lamps. See Ep. Ind., Vol. VIII, p. 283, where Dr. Kielhorn discusses the date and concludes that it is Saturday, 12th March, 1457, and infers that the king should have begun to reign between 13th March and 28th July 1443.

320. 58 of 1903.—(Tamil.) On the same gopura. A record in the fourth year of the Pandyya king Maravarman alias Tribhuvanachakravartin Vikrama-Pandyadeva. Sets 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 Kakatiya and others. See S.A. 68.]


322. 60 of 1903.—(Tamil.) On a slab lying in the Ranganatha-Perumal temple in the same village. A damaged record of the Chola king Rajakesarivarman alias Udaiyar Rajendra-Choladeva, (II or Kulothunga I, 1070—1118) the date of which is lost.

_Tiruvendipuram._

323. 136 of 1902.—(Tamil.) On the north wall of the mantapa in front of the Devanayaka Perumal shrine. A record in the twenty-third year of the Chola king Tribhuvanachakravartin Kulothunga-Choladeva (I?). Records gift of land at the request of prince (pillaiyar) Vishnuvardhana Maharaaja (evidently one of the sons of the king who got his name owing to the E. Chalukyan connection).


325. 138 of 1902.—(Tamil.) On the same wall. A record in the forty-first year of the Chola king Tribhuvanachakravartin Kulothunga-Choladeva (I?). Records gift of twelve sheep for a lamp.

326. 139 of 1902.—(Tamil.) On the same wall. A record in the fiftieth year of the Chola king Chakravartin Kulothunga-Choladeva (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 Chola king Tribhuvanachakravartin
Vikrama-Chōladēva [1118-35]. Records gift of money for feeding Vaishnavaś. Refers to a previous gift in the thirty-fifth year of Kulottuṅga-dēva.

328. I41 of 1902.—(Tamil.) On the south wall of the prākāra of the same temple. A record in the sixteenth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Sundāra-Pāṇḍya-dēva. Records that the temple authorities decided to follow the system of worship practised in all other temples. [It is doubtful whether the king is the first or second of that name.]

329. I42 of 1902.—(Tamil.) On the west wall of the prākāra of the same temple. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III 1216-48). This inscription in the 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 Peruṅjiṅa captured the Chōla emperor at Śendamaṅgalam and that the Hoysala Vīra Narasimha (II) rescued and restored him after a victorious campaign against Peruṅjiṅa, obtaining thereby the title of “Establisher of the Chōla kingdom.” The inscription also states that Parākramabāhu, the king of Ceylon, and an ally of Peruṅjiṅa lost his life in the war. As 136 of 1900 distinctly says that in 1229 Peruṅjiṅa was a loyal vassal Dr. Hustzsch ascribes the present rising to between 1229 and 1232. Peruṅjiṅa regained his power afterwards as No. 38 of 1890 at Conjeeveram says he ascended the throne in 1245. 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. Hultzsch points out on the basis of the Tirugōkārṇam inscription (410 of 1902) that in 1225 the latter acknowledged the former’s sovereignty. See also Adhamān Kōṭtai, Salem District. Also Ep. Ind., Vol. VII, pp. 160-70.

330. I43 of 1902.—(Tamil.) On the south wall of the prākāra of the same temple. A record in the third year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍya-dēva. Records sale of land. [Is he the king who ascended the throne in 1283? See S.A. 68.]

331. I44 of 1902.—(Tamil.) On the west wall of the Vishvaksēna shrine in the same temple. A record in the tenth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin-Vīra-Pāṇḍya-dēva. Records gift of land. See the next epigraph.

332. I45 of 1902.—(Tamil.) On the same wall. A record in the fifteenth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vīra-Pāṇḍya-dēva (apparently the successor of Vikrama Pāṇḍya referred to in S.A. 71).
333. 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 Perunjingadēva.

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 Rāmānujāchārī. [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 Śrī-Vaishṇavism, 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.


GINGEE TALUK.

Ālampūṇḍi.

336. The Ālampūṇḍi 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, Raktākshīni, the village of Ālampūṇḍi 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.]

Dalavānūr.

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 Nārendrapōttaraiyan. 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 Nārendra alias Śatrumalla.
Records the excavation of the cave called Satrumallēsvarālaya. [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 Īvara temple in the same village. A record of Kampana-Udaiyār II in Subhakrit (i.e., Ś. 1285). Records an order of Sāluva Maṅgudēva, issued according to a letter from Anṅar Goppanār. The village is called Talaivanallūr. [Gopanā was the celebrated Gopanā Udaiyār referred to in the Guran-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 same wall of the same shrine. A record of the Pāṇḍya king Vikrama-Pāṇḍya who came to the throne in 1283. Begins Savasta-bhuvaṇaikavīra Chandrakula, etc. The village is called Talaivaynallūr and was a hamlet of Rājarāja-chaturvēdimangalam, a brahmadēya in Panaiyūr-nāḍu. He is said to have been the lord of Madura, the sun to the darkness of the Kērāḷa race, the submarine fire to the ocean of the Chōla race and the conqueror of Viragandagōpāla and Gaṅapati. 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.


Eyīl (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., Virupāksha 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 Ānanda of the Vijayanagara king
Jammaṉa-Uḍaiyār, son of Vīra-Kampana-Uḍaiyār II. Records gift of land for a lamp. See S.A. 351 below.

349. 225 of 1906.—(Tamil.) On the same wall. Records in Raudri gift of land.

350. 226 of 1906.—(Tamil.) On the same walls. Mentions in Raudri the temple of Tirumadappērudaiyār. 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 Jammaṉa Uḍaiyār, son of Vīra-Kumāra-Kampana-Uḍaiyār II. The temple is called Tirumadâppērudaiyā-Nāyinār.

352. 228 of 1906.—(Tamil.) On the same stones. A fragmentary record of Sakalalokachakravartin Rājanārāyaṇa Śambuvarāya, 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-Chōladeva. Records gift of money to the shrine of Vināyaka in the temple of Tirumaḍapparai Uḍaiyār at Eyil alias Rājendra-Chōланallūr.

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 Pāṇḍyadeva. Mentions the temple of Tiruvanāmalai-Uḍaiyā-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 Bijapūr. 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 Gazetteer, 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 Karnāṭaka Rājas Savistāra charitra, a
summary of which is given in Taylor's Rais, Catal., Vol III. I have given ample reference to the Naîk rulers of the place and their activities in my History of the Naîk 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 Deśing Rāja deserves mention. See Duff's History of the Maharattas, Orme's monumental history, Madras Journal, XVI, 348 f, etc. It is curious that the inscriptions of such an important place are so small in number. The department has discovered thus far two, and these are—

357. 57 of 1905.—(Persian.) On a slab built into the threshold of the main gate of the fort. Records in Hijra 1125 that the fort was captured by Sā adatu-u-lah Kan, A.D. 1712–3. See S.A. Gazr., p. 352.


359. No. 70 of Mr. Sewell's List.—(Tamil.) Records a document drawn up by Vala (Bala) Venkatapati Nāyakkan, son (or descendant) of Vala Kṛishṇappa Nāyakkan, Raja of Šenji (Jinji, Ginji), in Ś. 1386 (A.D. 1464), Kaliyuga 4565, Pārthiva, adjudicating on a religious dispute. The name of “Rāma Dēva Mahā Rāya” is mentioned as paramount sovereign.

Mēl-Sēyur (Mēl śevūr.)


362. 211 of 1904.—(Tamil.) On the west wall of the same shrine. A fragment of record of the Chōla king Rājendra-Chōla (I, 1012–53) the date of which is lost.


364. 213 of 1904.—(Tamil.) On the same wall. An incomplete record in the twenty-fourth year of the Chōla king Rājarāja-Rājarājakēsarivarman alias Rājarājadeva (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 Parakāsirivarman *alias* Uḍaiyār Rājendraḍēva (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 Rājarājakēsirivarman *alias* Rājarājadēva (I). Records that an individual belonging to the regiment Jānānātha-teriṅjavalaṅgai-vedaikkaṛar, set up an image of the goddess Uma-Bhattaraki. For another division of the Vēḷaikkaṛar see S.A. 81.


370. 219 of 1904.—(Tamil.) On the west base of the same maṇṭapa. A record in the forty-fifth year of the Chōla king Kulōṭṭuṅga-Chōḷadēva (I?). Records gift of thirty-two cows.


372. 221 of 1904.—(Tamil.) On the north base of the same maṇṭapa. A record in the eighteenth year of the Chōla king Rājarāja-Rājakēsirivarman (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 Rājakēsirivarman *alias* Tribhuvanachakravartin Rāja-dhirajadeva II (1171–86). Records a gift of land made by Śeṅgēni Ammaiyanp ān 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 Kulōṭṭuṅga-Chōḷadēva III (1178–1216). Records that two chiefs pledged themselves to be loyal to Śeṅgēni Ammaiyanp ān Rājarāja Śambuvarāyan, "who took the Pāṇḍya
country." [Evidently Şeṅgēni Ammayappa helped Kulottuṅga III in a campaign against the Pāṇḍya.]

Singavaram.

375. 224 of 1904.—(Tamil.) On the east wall of the central shrine in the Raṅganātha temple. A damaged record.

376. 225 of 1904.—(Tamil.) On the east base of the mantapa in front of the same shrine. A record in the thirtieth year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladēva (unidentified). Records gift of thirty-two cows for a lamp.

377. 226 of 1904.—(Tamil.) On the same base. A record of the Pāṇḍya king Māravarman Tribhuvanachakravartin Virapāṇḍyadēva, 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 mantapa in front of the central shrine in the same temple. A record in the seventh year of the Chōla king Parakēśarivarman alias Udaiyār 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 Panri-Ālvār to look after the lamps. See 665 of 1904 at Tirmullaiyānil 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 1307.

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-Viruppana-Uḍaiyār (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 Nārāyanavilāsa conquered the Toṇḍira, Chōla and Pāṇḍya countries. See S.A. 336.


387. 236 of 1904.—(Telugu.) On the Eḻḷukkuṭṭaippārāi 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 Śrīkaraṇapperuñjēri at the request of an agent of Nilagaṅgaraiyan Annavaṇṭadigal for providing offerings and for burning lamps in the temple of the Āḻvār at Paṇḍikunṟu.

389. 238 of 1904.—(Tamil.) On a rock in the Tiruṇāthaṅkurunṟu near the same village. Records the niśidika of Ilaiyappadāṟar who fasted for 30 days. The reference is to the Jain habit of religious suicide.

390. 239 of 1904.—(Archaic Vaṭṭeḻuttu.) On the same rock. Records the niśidika of Chandrānandī-āchārya who fasted for 57 days.

KALLAKURCHI TALUK.

Kallakuruchchi.

390-A. A C.P. grant of “Rāṅga (VI)” dated A.D. 1644–5 (Tāraṇa, Phalguni Śu. di 12), recording the grant of this village (surnamed Chinnamaśēṭṭīsamudram) in the kingdom of Tiruvāḍi to Kōṇḍappa, son of Yellamarāja of the Kavunṭīnyagōtra, 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.

Tiruvarangam.

391. 66 of 1906.—(Tamil.) On the right and left walls of the entrance into the Raṅganāthā temple. A record of the
Vijayanagara king Vīraprātāpa Krishṇādeva-Mahārāya-Achytadeva-Mahārāya-Sadāśivadeva-Mahārāya in Ś. 1480 expired, Piṅgala. Records gift of three villages to the Raṅganātha temple at Uttara-Tiruvāraṅgam by the Mahāmancalēśvara Obalaḍēva-Mahārāja, son of Kōṇētayya-Mahārāja and grandson of Rāmarāja-Koṇḍurājadeva-Mahārāja of the Atrēyagōtra, the Yajus śākha and the Āpāstamba śūtra. The villages belonged to Mudiyanū-parru in Valudilambattuchchavadi, a subdivision of Korukkaikurram, a district of Meygunra-valanadu in Magadai-mandalam granted to the donor by Sadāśivadeva Mahārāya. In the beginning, Mudiyanurparru is said to be on the southern bank of the Pennar river in Tiruvāḍi-rājyam, which belonged to Magadai-maṇḍalam.

**TINDIVANAM TALUK.**

*Giḍaṅgil.*

392. 222 of 1902.—(Tamil.) On the south wall of the Bhakta-parāḍhīśvara shrine. A record in the twenty-first year of the Chōla king Rājakēśarivarman *alias* Chakravartin Kulottuṅga Chōḷadēva (I?). Records gift of sixteen cows for a lamp.

393. 223 of 1902.—(Tamil.) On the same wall. A record in the twenty-first year of the Chōla king Rājakēśarivarman *alias* Chakravartin Kulottuṅga-Chōḷadēva. Records gift of forty-five sheep for a lamp by “the father of a boy of six years, who had accidentally killed another boy of seven years with the sickle in cutting wood.” See S.A. 378 for a similar example.

394. 224 of 1902.—(Tamil.) On the west wall of the same shrine. A record in the thirtieth year of the Chōla king Rājakēśarivarman *alias* Chakravartin Kulottuṅga-Chōḷadēva. 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 Chōla king Parakēšarivarman *alias* Uḍaiyār Ādhiraṅjendradeva. 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. [Ādhiraṅjendra was the son of Rājakēśarivarman Vīra Rājendra I, 1063-70.]

399. 229 of 1902.—(Tamil.) On the same wall. A record of the Vijayanagara king Vijaya-Bhupatirāya (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 Madras 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 atīśa Chakravartin Śrī-Kulottunga-Chōḷadēva (I). Records that a private individual paved the floor of the central shrine, set up the śrīpāḍapitīha (pedestal) and a neyānī (lamp-post), consecrated an image of Vighnēśvara and granted gold for a lamp to the temple of Tiruvagattisvaramudaiya-Mahādevar at Uḷak-kaivyūr atīśa Rājamahēndranallūr in Oṁmā-nāḍu atīśa Vijaya-rājendrā-vālanādū, which was a subdivision of Jayaṅgoṇḍa-Chōla- maṇḍalam. [Rājamahēndranallūr was evidently founded by Rājamaheṇdra, 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 atīśa Tribhuvaṇachakravartin Rājādhūrājadeva 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-Vitaṅkar in the temple of Tiruvagattisvaramudaiya-Mahādevar at Ulakkaiūr atīśa Rājamahēndranallūr, by the Brahmins of the village assembly so that "he may escape the possible mischief of the revengeful soul of the victim". See S.A. 378.

404. 353 of 1909.—(Tamil.) On the west wall of the same temple. An unfinished record in the fifth year of the Chōla king.
Rajakesarivarman *alias* Tribhuvanachakravartin Kulottunga-Chola-deva. Refers to a gift of gold, made by Rajendradēva (evidently Parakesarivarman Rajendra 1050–63), for a stone building to the god Tiruvagattiśuramudaiya-Mahādeva at Ulakkaiyür *alias* Raja-mahendranallūr in Oymanadu *alias* Vijayarājendra-vālanāḍu, which was a district of Jayāṅgonda-Chōlamandalam. Rajendra had placed 100 Kālanjū of gold in the hands of the residents. The latter completed only the first five Āṅgas 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 Sōmaskanda, instead of accomplishing their original bargain.

405. 354 of 1909.—(Tamil.) On the north wall of the same temple. A record in Vibhava of the Vijayanagara king Ariyana-Udaiyar (i.e., Harihara II). Concessions granted to the Kaikkōlar (weavers) living in the streets surrounding the temple. These migrated in a body without paying the dues to the temple, as a result of which, it was financially ruined and had to be closed. Subsequently they were persuaded to return and open their looms, paying revised assessments decided upon by the authorities.

406. 355 of 1909.—(Tamil.) On the door-post of the entrance into the same temple. A record in the forty-first year of the Chōla king Rajakesarivarman *alias* Chakravartin Śrī-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 ‘Gaṅga-Pallava’ period.” Records that the much-worn image at the top of the slab was caused to be cut by the king. The image itself, perhaps, represents Piridivividāṅga-kurati. The inscriptions shows that Jainism was under royal support in the district. Nandivarman cut out, for example, a similar image at Pañchapāṇḍavamalai near Arcot.

408. 357 of 1909.—(Tamil.) On a slab (*a virakal*) set up near the village-munsif’s chāvaḍi in the same village. Refers to Kampapperumāḷ 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. Kampapperumāḷ is identified by Mr. Krishna Sastri with Kampavarma of the ‘Gaṅga-Pallava dynasty.’

Olindiyappatu Araśili

409. 194 of 1902.—(Tamil.) On the south wall of the Aśvat-thesvarā shrine. A record in the sixth year of the Chōla king


413. I98 of 1902.—(Tamil.) On the same wall. An incomplete record in the third year of the Chóla king Kulöttuṅga Chóladéva.

Perumāndūr (evidently a Jain centre in the ancient period).

414. 219 of 1902.—(Tamil.) On a pillar of the mantapa in front of the Chandranātha shrine. A record in the fourteenth year of the Chóla king Kulöttuṅga-Chóladéva (III ?). Records that Rájarāja-Śambuvarāyan granted land to the image of Yakṣhi. [Chandranātha or Chandraprabha was the eighth Tirthahkara of the Jains.]


416. 221 of 1902.—(Tamil.) On the north wall of the same shrine. A record in the fifteenth year of the Chóla king Kulöttuṅga-Chóladéva (III ?). Records gift of land by Rájarāja-Śambuvarāyar.

Perumukkal (Permacoil of Orme).

The place has been connected by tradition with the Ramāyaṇa and the local hill is called the hermitage of Vālmiki, and the local deity Vālmiṣura muḍaiya Māđevar. The village was formerly called Perumukkil, for the legendary origin of which see S.A. Gaer., 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 Kulöttuṅga I, but the temple was erected in Vikramachóla’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 Veṅkaṭapatiḍēva-Mahārāya I in Ś. 1511 expired, Virodhin. Records gift of land by Veṅkatappa-Nāyaka for the merit of Timmakkal at the order of Bommu-Nāyaka, son of Nāgama-Nāyaka. Konḍama-Nāyaka, son of Krishnappa-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 Rājakēśarivarman alias Tribhuvanachakravartin Kulōttūṅga-Chōlaḍēva I (1070—1118). Records gift of 30 cows for a lamp to the temple of Tirumalai-Tiruvanmiśvaramudaiya-Mādēvar at Perumūkki. 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 Paṇḍavīḍu 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-Chōlaḍēva. Records the building of the temple by Kakkū-Nāyakan alias Kanakarāyaṇa.

422. 41 of 1905.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōlaḍēva (1118—35). Records gift of the land to the temple of Tiruvāṃmiśvaramudaiya-Nāyanār. The salt-pan had been enjoyed by the temple for a long time but had lain unused since the time of Pallavan Köpperuṇjiṅgar.

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 Mukhyāchāḷeśvara temple on the hill. A record in the seventh year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyaḍēva. Records gift of a salt-pan to the temple of Vālmikiśvaramudaiya-Nāyanār. The salt-pan had been enjoyed by the temple for a long time but had lain unused since the time of Pallavan Köpperuṇjiṅgar.


428. 47 of 1905.—(Sanskrit and Grantha.) On the south wall of the same mantapa. Records in S. 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 mantapa in front of the central shrine in the Āpatṣahāyēśvara temple. Records in Saumya gift of land by Jakkaṇa-Uḍaiyār (?).

430: 69 of 1903.—(Tamil.) On the same wall. A record in the seventeenth year of the Pallava king Sakalabhuvanachakravartin 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 Sakalabhuvanachakravartin 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 Sakalabhuvanachakravartin 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. In the fifth year gift of land for ten lamps.

435. 74 of 1903.—(Grantha and Tamil.) On the west wall of the same mantapa. A record of the Vijayanagara king Vīra Krishnadēva-Mahārāya in Ś. 1439, Īsvara. Describes the king's conquests in the north-east and records an order which he issued at Bezvāda. This is a very important epigraph which gives an independent account of Krishnadēva's conquests. See 574 of 1902 at Tiruvanṇāmalai, and inscriptions at Amarāvati. The inscription is to the effect that Krishnadēva, while staying in the bank of the Krishnaṇaṇi between the Anantasayin temple at Undavalli (Guntur Taluk) and Mallikārjuna temple of Bezvāda, remitted 10,000 gold
pieces in favour of the temples between the Gaḏilam and Veḻļār and from Koṭṭaiakkāraί wall to the sea. [This donation is confirmed by 288 of 1903 at Tiruppāḷattuṛai, 125 of 1904 at Tīrthanagārī and 511 of 1905 at Kaṇṇanūr.]

436. 75 of 1903.—(Tamil.) On the same wall. An incomplete record in the fifth year of the Pāṇḍya king Tribhuvanachakravartin Könērimēlkoṇḍān Vīra-Pāṇḍyadēva. Records gift of land by the king.

437. 76 of 1903.—(Tamil.) On the north wall of the same manṭapa. A record in the nineteenth year of the Pallava king Sakalabhuṇanachakravartin 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 Könērimēlkoṇḍān 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 Chōla king Sundara Pāṇḍyadēva. Records that the king granted land to provide for the worship on “the day of Ellāndalaiyāna-Perumāl.”

Sīṟṟāmūr (Ṣittāmūr).

This is the most important Jain centre in the district and the headquarters of the head of all South Indian Jains. See S.A. Gazr., p. 367.

443. 201 of 1902.—(Tamil.) On a slab built into the floor close to the well in the Pārśvanāṭha temple. A record in the seventeenth year of the Chōla king Rājakēsarivarman. Records gift of a lamp.

444. 202 of 1902.—(Tamil.) On a slab built into the floor of the manṭapa in front of the Malaināṭha shrine in the same village. A record in the tenth year of the Chōla 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 Kāḍavarkōṇpāvai, the queen of a Chōla king. [Does Kāḍavarkōn refer to Köpperuṇjiṅgadēva? See N.A. 224 and S.A. 223.]
Tindivanam, like its suburb Gidangil, was in Oymanadu. 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 Tintriṇiśvara temple. A record in the tenth year of the Chōla king Rājarājakēsarivarman (Rājarāja I). Records gift of land for the maintenance of a musician who was to play on the lute and of a vocalist to accompany the lute (vīṇai). The vīṇai was thus in use in the tenth century. "Of course there is nothing in this to show that the old Dravidian musical instrument Yāḷ had been superseded about this time by the vīṇai." [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 Kiṇḍaṅgil.

449. 144 of 1900.—(Tamil.) On the west wall of the same shrine. A record in the eleventh year of the Chōla king Rājarājakēsarivarman (Rājarāja I). Records gift of a lamp.

450. 145 of 1900.—(Tamil.) On the north wall of the same shrine. A record in the sixteenth year of the Chōla king Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva (Kulōttuṅga I). Records gift of three lamps.


453. 206 of 1902.—(Tamil.) On the same wall. A record in the thirty-ninth year of the king whose name is not mentioned. Records that a certain Kadavarāyan lowered the taxes on Gidangil to three-quarters of the original amount. See S.A. 445.

455. 208 of 1902.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Rājarājakēsarivarman. Records gift of ninety sheep for a lamp.


457. 210 of 1902.—(Tamil verse and prose.) On the same wall. Records the building of the manṭapa.


463. 216 of 1902.—(Tamil.) On the north wall of the same manṭapa. A record in the seventeenth year of the Chōla king Rājarāja-Rājakēsarivarman (985—1013). Records that a royal officer made enquiries regarding the affairs of the temple. An incomplete record.

464. 217 of 1902.—(Marathi.) On a stone built into the floor of the prākāra of the Lakshmi-Narasimha-Perumāl temple in the same village. Records in Ś. 1554, Manmatha (wrong), the construction of buildings in the fort by Khan Alisan-Ambarkhan Saheb (the Killadar of Gingee in 1677 and victim of Sivaji's ambition. See S. A. Gazr., p. 350).


466. 30 of 1905.—(Tamil.) On the gopura of the Tintriṅśvarā temple. A record of the Vijayanagara king Raṅgayadeva-Mahārāya (1578—1586), son of Tirumalaidēva-Mahārāya, in Ś. 1505 expired, Svabhānu. Records that Virappa-Nāyaka, son of Pappu-Nāyaka of Velūr, who was apparently the Governor of Pāḍaiśulurājya, 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 Giḍaṅgil on Wednesdays and that the proceeds should be spent in repairs of the Tintrinīśvara temple.

467. 31 of 1905.—(Tamil.) On the gopura of the Tintrinīśvara temple, left of entrance. A record of the Vijayanagara king Veṅkatapatiraya in Ś. 1525 expired, Sobhakrit. Records that the weavers were ordered to pay a tax, the proceeds of which went to the temple. Mentions Bommu-Nayaka, agent of Nāgama-Nayaka.

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 Achyutarāya 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 Sadasivadeva Mahārāya in Ś. 1464 expired, Kīlaka (wrong). Records the gift of a village for the merit of the Mahāmaṇḍalēśvara Rāmarāja Chinnna-Timmaiyyadēva Mahārāya. See N.A. 148.

470. 34 of 1905.—(Tamil.) On the north wall of the same maṇṭapa. Mentions in Ś. 1439 expired, Īṣvara, 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 Viṟrapratapa Kṛishna-mahārāya in Ś. 1474 (mistake for 1434) expired, Āṅgirasa. Records gift of land by Tirumalai Nāyaka (the governor of the Tinḍivanam śīmai) to Appili of the Śrīvatsa gotra, son of the minister Mattarasa.

Vayiramāpurum.


473. 254 of 1913.—(Tamil.) On the same base. A record in the ninth year of the Chōla king Parakēśarivarman alias Rājendra-Choḷadēva (I). Records gift of ninety sheep for a lamp to the same temple. Vayiramāghapuram is here called a city (nagaram).

474. 255 of 1913.—On the west base of the same temple: A record in the ninth year of the Chōla king Parakēśarivarman alias Chakravartin Vikrama-Choḷadēva (I118-35).—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 Chola king Parakēśarivarman alias Tribhuvanacharkravartin Vikrama-Chōladēva. Records gift of land, exempted from Śilvari and peruvāri, for maintaining various services in the same temple by the residents (urōm) of Vayiramēghapuram alias Jananāthanallūr, in Tirunallūr-nādu, a subdivision of Ōmyā-nādu.

476. 257 of 1913.—(Tamil.) On the north base of the same temple. A damaged record in the sixth year of the Chola king Tribhuvanacharkravartin Vikrama-Chōladēva (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 Mūlasthānamuḍaiya-Mahādēva at Vayiramēghapuram, 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 Chola king Tribhuvanacharkravartin Rājarājadēva. Records gift of land by Chēdiyarāya and the headmen of the village to the temple of Tiruvagattāvaramuḍaiya Mahādēva at Āmūr in Tirumunaippādi Mēl-Āṁmūrnādu. Registers also a gift of land for a lamp to the same temple by a certain Kulōttunga-śōla-Kādavarāyar.

Aragaṇḍanallūr.

The temple of this place which is noted for its fine gōpura, its elaborate sculptures and some rock-cut remains (consisting of three caves) contains the following epigraphs:—


479-B. On a stone south of the inner temple and Mahāmaṇṭapam. Records that Perūmbaḍikāval village was granted as a free-gift to
the local Bhaṭṭas by Rājēndrachōla chēdirāya in the third year of the reign of Köpperuṇjīṅgadēva. See Ins. S. Dts., p. 140, No. 24.

480. 386 of 1902.—(Tamil.) On the south wall of the maṇṭapa in front of the Oppilāmaṇṭiśvara shrine. A record in the eighth year of the Pāṇḍya king Māravarman alias Tribhuvanachakravar-
tin Vikrama-Pāṇḍyaśe. Records gift of taxes. See S.A. 68.

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 Kulottunga-Chōḷadēva. Records repairs to the temple of Opporuvaramillāda-nāyanār at Tiruvaraiyaninallur by a native of the Pāṇḍya country. [The Mack. MSS. mistake the word Tirukkaraiṭi 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 Kulottunga-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 Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyaśe. 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 Tirukōvilūr in the reign of Köpperuṇjīṅgadēvar. Ibid., No. 28. See S.A. 68 above.

485-B. In the same place. Grant of the village of Šembiyan Mahādeviyūr. The king's name is obscure. Ins. S. Dts., p. 143, No. 31.

Elvānāśūr.

The ancient name of this place was Šōjakēralachaturvēdi-
maṅgalam or Irayaṉaṟaiyūr. Šōjakērala is mentioned among the relations of Parakēsarivarman Rājēndrādeva (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 Parakēsavarman alias Tribhuvanāchakravartin Śrī-Rājarājadēva (II) on Sunday, December 2, A.D. 1162. The village is also called Śrī-Śōjakērala-chaturvēdimāṅgalam. 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 Tribhuvanāchakravartin Vīra-rājēndra Chōlädēva. 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 Parakēsavarman alias Tribhuvanāchakravartin Śrī-Rājarājadēva (II).


491. 133 of 1906.—(Tamil.) On the south wall of the same prākāra. A record in the third year of Uḍaiyār Śrī-Śōlakēralaṅḍēva. Records gift of cows and of land by Parārta-taka-Yādava Bhīma alias Uttamāśōla Malāḍuḍaiyār of the Bhārgava gotra. The village is called Iraiyanaraiyir, a brahmadeva in Pāṇḍūr-kūṟṟam, a district of Malāḍu alias Janaṉathavaḷanāṭu.

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 Uḍaiyār Ļūbāgaṅgōndaruleyā-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 Uḍaiyār Śrī-Rājēndra-Chōlädēva (I). Registers an endowment for repairs to be made every ten years from the interest. The temple is called urudaiya Paramēśvarar.

494. 136 of 1906.—(Tamil.) On the same wall. A record in the fifth year of the Pāṇḍya king Māravarman Tribhuvanāchakravartin Śrīvaladēva (Sṛvallabha). Records gift of land for two lamps.


496. 138 of 1906.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanāchakravartin 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 Rājādhī-rājadēva. 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 Krishnarāya 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 Krishnarāya.

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 Rājendrā-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-Chōladeva. 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 Rājarājadēva (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 Śrī-Kulottuṅgadēva. Records gift of land. The temple is called Ūruḍaiya Paramēśvarar.

508. 150 of 1906.—(Tamil.) On the same wall. A record of the Chōla king Kulottuṅga-Chōlādēva, the date of which is lost. Records gift of money for a lamp.


510. 152 of 1906.—(Tamil.) On the same wall. An unfinished record in the seventh year of the Chōla king Tribhuvanachakravartin Śrī-Rājādhirājadēva (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 Kulottuṅga-Chōlādēva. 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 Pāṇḍya king Māra-varman Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Records gift of land for the daily requirements of the temple among which figure rose-water (pannir), musk (kastūri), camphor (karpūram).
European saffron (kuikumam) and sandal paste for external application (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 Ś. 1368 expired, Kshaya. A copy of No. 23 of 1905 without the signatures at the end.

520. 162 of 1906.—(Tamil.) On the north wall of the same 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 gopura of the same temple, right of entrance. A record in the thirteenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Rājarājadeva (II). Records gift of land at the request of Kiliyūr Malaiyāmān Periya-udaiyān Nīrērān alias Rājarāja-Malaiyakula-rāyan by the king while he was at Āyirattali. See S.A. 524.

522. 164 of 1906.—(Tamil.) In the same place. A record in the forty-eighth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuniga-Chōladeva. 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 Chōla king Vikrama-Chōladeva. Records gift of land for daily requirements. Provision is made for the recital of the hymn Tiruchchālal every Sunday. [The author of the Tiruchchālal was Mānikkāvāsaga 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 Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuniga-Chōladeva (?). Records gift of land. The temple is called Ürbāgaṅgondarulina Mahādeva at Iraivanaraiyūr alias Śrī-Śōjakērala-Chaturvedimaṅgalam in Paḻur-kūṟram, a district of Milāḍu alias Janaṉātha-vaḷanādu.

526. 168 of 1906.—(Tamil.) In the same place. A record in the fourth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōladeva (1118—35). Records gift of land. The king was at Mudigondā-Chōlapuram at the time of making the grant.
527. 169 of 1906.—(Tamil.) In the same place. A record in the thirteenth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Registers the emoluments of the temple priests and the items they had to provide for offerings.

528. 170 of 1906.—(Tamil.) In the same place. A record in the sixth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II). Records the building of the hall (*tirumāligai*) by Kūḍal-Āḷappirandān Mōgan *alias* Rājarāja-Kāḍavarāyan Nāludikkumvenrān. See No. 524 above.

529. 171 of 1906.—(Tamil.) In the same place. A record in the twelfth year of the Chōla king Trivikrama-Chōladēva. Records gift of money for a lamp.

530. 172 of 1906.—(Tamil.) In the same place. A mutilated record in the sixth year of the Chōla king Tribhuvanachakravartin Virarājendra-Chōladēva. 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 Achyutayyadēva-Mahārāya in Ś. 1457 expired, Manmatha. Records gift of a village by the Mahāmaṇḍalēśvara Chōjakulaṭilaka Uraiyūr-puravarādhīśvara Bōgaiyadēva Mahārāja, son of Tippayadēva-Mahārāja, for the merit of the king, under orders from Tirumalaiyadēva-Mahārāja, son of Sālakayyadēva-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 Bōgaiyadēva-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 Chōladēva, described as the son of Śembiyan-Madēviyar, 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 Ottaikulām in the same village. A record in the ninth year of the Chōla king Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records remission of taxes in favour of seven
temples by a Miladu chief named Kiljiyur Malaiyamăn Suriyan Ramăn alias Râjendra-Chôla Malaiyakularajan. See S.A. 590.


537. 179 of 1906.—(Sanskrit and Tamil.) On the same rock. Records, gift of gold by a native of the Pândya country. As the inscription belongs palæographically to the ninth century, Venkayya sees in it an evidence of Pândya activity against Pallava expansion.

Lôkâsvarapuram.

538. No. 67 of Mr. Sewell’s list.—(Telugu.) Records a grant of the village of Lôkâsvarapuram as an Agrabâram, in Š. 1666 (A.D. 1744), Kaliyuga 4845, Raktâkshi, by Raghunâtha Nâyyudu. His father’s and grandfather’s names are given, and he is said to belong to the royal family of “Dêvika Râja.” The grant is made by permission of the Divanam, or Muhammadan government of Yelavânâsûru.

Pullûrupattu.

539. No. 69 of Mr. Sewell’s list.—(Telugu.) Records a grant of land for religious purposes in Š. 1664 (A.D. 1742), Kaliyuga 4843, Dundubhi, by the chief people of the village, “belonging to Yelavânâsûru, in the province of Vâligondâpuram,” under the Subah of Haiderabad.

Grâmam.

The Šiva temple here was originally known as Śri-Agrutâtal-Mahâdeva at Muḍiyûr. It was built by a Kērala general of Râjâ-ditya, the son of Parântaka I.


541. 181 of 1906.—(Tamil.) On the same wall. A record in the third year of the Chôla king Tribhuvanachakravartin Râjarâjadéva. Built in at the end. The donor is Môgan Álappirandân alias Anapâya-Kâdavarâyan.


544. 184 of 1906.—(Tamil.) On the west wall of the same shrine. A record in the forty-first year of the Chōla king Parakēsarivarman (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 Kulottunga-Chōḷādeva. 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 Parakēsarivarman alias Udaiyār śrī-Rājendradēva (I, 1011—53). The inscription is incomplete. Below it is found a record of the tenth year of Udaiyār śrī-Kulottunga-Chōḷādeva without any introduction.


552. 192 of 1906.—(Tamil.) On the same wall. An unfinished record in the thirty-ninth year of the Chōla king Madiraikonḍa-Parakēsarivarman (905—47.)

553. 193 of 1906.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Rājakēsarivarman alias Udaiyār Rājendra-Chōḷādeva (1011—53). Records sale of land. The village is called Parāntaka-chaturvedimāṅgalam. A fragment of the introduction of Rājendradēva is found at the bottom of the inscription.
554. 194 of 1906.—(Tamil.) On the east wall of the maṇṭapā in front of the same shrine. A record of the Vijayanagara-king Vīra-Viruppaṇa-Uḍiyār, son of Harihararāya (II), in Ś. 1317 expired, Yuvana. Registers an order of Śrīmatu-Naṅjaṉaṅgal to the authorities of the Pokkiniṅguduttaruliya-Naṅanār temple at Grāmam.

555. 195 of 1906.—(Tamil.) On the west wall of the same maṇṭapā. A fragment of record. Mentions Urandai (Uraiyhr).

556. 196 of 1906.—(Sanskrit and Tamil.) On the south wall of the Šelvāṁbika shrine in the same temple. A record in the eighteenth year of the Pāṇḍya king Jaṭāvarman Tribhuvanachakravartin Kōnērinmaikōṇḍān Sundara-Pāṇḍyadēva (I, 1251–61). Begins with the words samasta jagadādhāra. The temple is called Uḍiyār Śriyāṛuttali-Mūlāsthānamudāiyār Pokkinanguduttaruliya-Naṅanār at Grāmam.

557. 197 of 1906.—(Tamil.) On the west and south walls of the same shrine. A record in the fifteenth year of the Pāṇḍya king Jatāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1251–61). Records gift of land. Begins samasta jagadādhāra, etc.

558. 198 of 1906.—(Sanskrit and Tamil.) On the north and west walls of the same shrine. A record in the nineteenth year of the Pāṇḍya king Tribhuvanachakravartin Kōnērinmaikōṇḍān, alias Sundara-Pāṇḍyadēva (I, 1251–61). Records that Vīra-Pāṇḍyadēva established a festival called Sundara Pāṇḍyan-śandi. Mention is also made of the time of Kō-Perunjīgha.

559. 735 of 1905.—(Grantha and Tamil.) On the north of the central shrine in the Śivlōkanātha temple. A record of the Chōla king Madiraikōṇḍa Parakēsarivarman in Kaliyuga 4044, thirty-sixth year, 147 (7,0) 37th day, Saturday, Rēvati, Makara. Records that Veḷḷāṅkumāra, the Kērala general of Prince Rājāditya son of Madhurāntaka, built of stone a Siva temple at Mauligrāma (i.e., Muḍiyūr) on the Peṇṇai river. [Dr. Kielhorn infers from this that Paṟāntaka 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-Pāṇḍya (i.e., Āditya II). Records gift of a lamp. The temple is called Śrī-Aṟṟutali-Mahādēvar at Triumudiyūr in Tirumunaippāḍi.

561. 737 of 1905.—(Tamil.) On the west wall of the same shrine. A record in the twenty-fourth year of the Chōla king Madiraikōṇḍa-Parakēsarivarman (Paṟāntaka I). Records sale of land.
562. 738 of 1905.—(Tamil.) On the same wall. A record in the twentieth year of the Rāṣṭrakūṭa king Kīṇnaradēva (Kṛishṇa 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 Madiraikōṇḍa-Parakēsarivarman (Parāntaka I). Records gift of sheep for a lamp by Veḷḷānkkumāraṇ, a native of Nandikarai-Puttūr in Malai-nāḍu 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 Madiraikōṇḍa-Parakēsarivarman, the date of which is lost. Records gift of gold for a lamp by a native of Kōṭṭāru.

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-Rājamahēndrādēva.

566. 742 of 1905.—(Tamil.) On the same wall. An incomplete record in the twenty-second year of the Rāṣṭrakūṭa king Kāṇnaradēva (III).


568. 744 of 1905.—(Tamil.) On the same wall. A record in the twenty-third year of the Chōla king Madiraikōṇḍa 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, Kōṭṭūr, 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 Kulōttuṅga-Chōlādēva (?). Records gift of 64 sheep for two lamps. One Kövalarāyāpēraiyan 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 Tirubhuvanachakravartin Kulōttuṅga-Chōlādēva. Records gift of the
village of Kulakkudi alias Virasolanallur to the temple of Tiruttan-tontri-Isvaramudaiya-Mahadeva at Sanbai alias Virarajendrapuram on the northern bank of the Pennar in Vanagoppadi (alias) Rajendra-valanadu. (Seventy-nine Kalanjus cost.)

572. 69 of 1906.—(Tamil.) On the same wall. A record in the thirty-eighth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of land for a lamp by a certain Rajaraja-Sisupala. See No. 576 below.

573. 70 of 1906.—(Tamil.) On the same wall. An unfinished record in the eighth year of the Pandyya king Konerrimelkonndan Tribhuvanachakravartin Sundara-Pandyardeva. Records gift of the village of Nariyarr-endal to the temple.

574. 71 of 1906.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Chola king Rajaraja-Rajakesarivarman alias Sri Rajarajadeva I (985—1013). Built in at the beginning. Records sale of land by the assembly of Maruvur alias Vayiramgha-Chaturvedimangaalam on the southern bank of the river Pennar in Vanakoppadi. The village is called Valaiyur alias Nittavinodapuram.

575. 72 of 1906.—(Tamil.) On the north and west walls of the same shrine. A record in the twenty-eighth year of the Chola king Tribhuvanachakravartin Rajarajadeva. Records gift of land by the Mahamanthalasvara Kumara-Padumadvarasan.


577. 74 of 1906.—(Tamil.) On the same wall. A record in the tenth year of the Pandyya king Konerrimelkonndan Tribhuvanachakravartin Kulashekharadeva. Records gift of land for celebrating a festival called Kulashekan-sandi.

578. 75 of 1906.—(Tamil.) On the same wall. A record in the twenty-first year of the Chola king Parakesarivarman alias Udaiyur Sri-Rajendracholadeva (1011—43). Records gift of two lamps, one of which was meant for the shrine of Durga in the temple.

579. 76 of 1906.—(Tamil.) On the same walls. A record in the seventeenth year of Tribhuvanachakravartin Konerrimemonndan. Records gift of the village of Sripadanallur which belonged to two residents of Rajaivanairiyur in Vadagarai Narippallicinadu, a district of Magadai-manthalam, for celebrating a festival called Bhuvanekaviran sandi 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 Chola king Rajaraja-Rajakesarivarman alias Sri-Rajarajadeva (I). Records
gift of gold (10 kañjunus) for a lamp by a merchant of Jambai for the merit of a native of Návalur 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 Chôla king Râjendra-Chôla 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 Chôla king Parakâsarivarman alias Údaiyar Śrī-Râjendra duplicates. Records gift of 32 kâsu for a lamp. The temple is called Tiruttântōngi-Mâdevar at Vâlayîr alias Râjendrapuram. Daily Ujakku oil. The Údaiyân of the place compels a lady to pay a tax (by torture) and she takes poison, and so people from all quarters and nādus 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 Chôla king Râjarâjakâsarivarman alias Údaiår Śrî-Râjâdhirâjadēva. Partly mutilated and incomplete. Seems to record the gift of a lamp (20 kâsu). (Ujakku oil by Dēvasahāya marakkāl a day).


587. 84 of 1906.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chôla king Râjarâja-Râjâjakâsarivarman alias Śrî-Râjarâjadēva I (985—1013). Records that the Sabhâ of Nerkunram alias Vâyiramēgha-Châturvēdîmaṅgalam 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.]

589. 86 of 1906.—(Tamil.) On the same wall. An incomplete record in the twenty-sixth year of the Chōla king Rājarāja-Rāja-
kēsarivarman alias Śri-Rājarājadēva I (985—1013). Mentions a Bāna chief named Maravan Narasimhavarma alias Rājarājāvāna-
kōvaraiyar. See N.A. 445, 487 and 513.

590. 87 of 1906.—(Tamil.) On the same wall. A record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladēva. Records gift of land by a native of Con-
jeeveram. Mentions Kiliyur Malaiyamān Alagiyan Ākaraśūran alias Rājagambhlra Chēdiyarāyar. [See N.A. 489 and 452 which shows that this man was a vassal of Rājarāja III also.]


592. 89 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutadēva-Mahārāya in Ś. 1455 expired Jaya. Registers the privileges and duties of the temple superintendent.


594. 91 of 1906.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Vikrama-Chōladēva, the date of which is lost. Mutilated at the end. A man apparently pushed his wife as a result of which she fell and died. The 1,500 men of the four quarters declared him guilty in their assembly and com-
pelled him to provide for lamps.

595. 92 of 1906.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Parakēsarivarman alias Tribhuvan-
achakravartin 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 Veḷḷālas, killed one of them.

596. 93 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa Virūpākshadēva Mahārāya (II) in Ś. 1395 expired, Nandana. A few syllables are missing in each line from the fourth. Records gift of money.


598. 95 of 1906.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin
Kulottunga Chōḷadēva. Records an agreement among the vāṇiyar. See N.A. 206.

599. 96 of 1906.—(Tamil.) On the west wall of the outer mantapā in the same temple. A record in the sixteenth year of the Pallava king Sakalabhuṇavānachakrāvartīn Perunjiṅgadēva, 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 Kaṇṇaradēva (Krishna III), the date of which is lost. Mutilated at the end and incomplete. The temple is called Tānronrī-Īśvaram at Vadagarai-Vāḷaiyūr.


602. 99 of 1906.—(Tamil.) On the wall of the kitchen in the same temple, left of entrance. A record in the fourth year of the Chōḷa king Tribhuvanachakrāvartīn Vījayarājendrādēva. Records the building of the kitchen. [Was the king Rājādhiraṇa I?]

603. 100 of 1906.—(Tamil.) On the south wall of the Akhilaṁḍēsvaram shrine in the same temple. A record in the sixth year of the Chōḷa king Rājakēsarivarman alias Uḍaiyār Śri-Vīrārājendrādēva (1063—1070). Records gift of 500 kuljīs of land to the accountant of Rājendrapura by the temple authorities to write temple account, among whom figures the mahāvratin Lakulīśvara-Paṇḍita as the head of the pūjāris. A namesake of this pūjāri is seen in a Melpāḍi epigraph of Rājendra Chōḷa I (S.I.I., Vol. III, p. 28) and in Baligāmi epigraph of 1035 (Ep. Ind., Vol. V. p. 227). Perhaps all these were the same. Lakulīśvara Paṇḍita was evidently a Kāḷāmukha. For the history of this sect see Bhandarkar’s Śaivism, Vaishnavism, etc.


605. 102 of 1906.—(Tamil.) On the west wall of the same shrine. A record in the fourteenth year of the Chōḷa king Tribhuvanachakrāvartīn Kulottunga-Chōḷadēva. Records gift of land to the shrine of Tīrukkavāḷīśvaramūḍaiyār at Saṇbaj alias Vīrārājendrāpuram on the northern bank of the Peṇnār in Vāṇagoppādi by Kīliyūr Malaiyamān Śēdiyāramānyān Ākārasūran alias Rajagambhirā-Chēdiyārāyan. See S.A. 902 and 647, 687, 736, etc.

606. 103 of 1906.—(Tamil.) On the same wall. A record of the Vījayanagara king Achutaiyadēva-Mahārāya, son of
Narasīṅgadēva 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.


609. Iō6 of 1906.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutaiyadēva-Mahārāya, son of Śāluva-Narasīṅgadēva in Ś. 1552 (for 1452), Nandana. Records gift of the village of Akkaippādi in Meygunṛa-nādu alias Nārippari-nādu, a district of Magadai-maṇḍalam on the southern bank of the Peṇnār, for the merit of the king by Vaiyyappa Nāyakkar. The village granted was in the jurisdiction of Veṅkaṭādri-Nāyaka.

610. Iō7 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 Madairaikońḍa-Parakēsarivarman (905—47), the date of which is lost.

611. Iō8 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 Madairaikońḍa-Parakēsarivarman (905—47). Refers to the building of a maṇṭapa at the city of Valaiyur by Vīranāraṇiyār, queen of prince Kaṇḍarādittar and daughter of Śoḷamādēviyār.

612. Iō9 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-Chōlandēva (unidentified). Refers to the grant in former times of Raṇabhīmamaṅgalam by the Vānakōva-raiyar Vīraparumār.

613. Iī0 of 1906.—(Tamil.) On the south wall of the gopura at the same entrance. A fragment of record in the twenty-third year of the Rāshtrakūṭa king Kaṇṭaradēva (Krishṇa III). Seems to record the gift of a lamp.

614. IīI of 1906.—(Tamil.) On the gopura of the same temple, right of entrance. A fragment of record in the thirty-fifth year of the Chōla king Madairaikońḍa-Parakēsarivarman (905—47). Seems to be an endowment for daily requirements.
615. 112 of 1906.—(Tamil.) In the same place. A record in the twenty-sixth year of the Rāṣṭrakūṭa king Kaṇñaradēva (Krishṇa III). Records gift of 96 sheep for a lamp and gold for offerings to the shrine of Śūjya (Sūrya) dēva in the temple of Tiruttāṅrōṃri-Ālvar at Vālaiyūr.

616. 113 of 1906.—(Tamil.) In the same place. A record in the fourteenth year of the Pallava king Peruṅjiṅgadēva. Records gift of paddy.

617. 114 of 1906.—(Tamil.) In the same place. A record in the fourth year of the Chōla king Tribhuvanachakravartin Vijaya-rājendradēva. Records the building of the entrance and of the gopura by a native of the Chōla country, who also built the kitchen according to No. 99 above.

618. 115 of 1906.—(Tamil.) In the same place. A mutilated record of the Chōla king Madiraikonda Parakēsarivarman, the date of which is lost.

619. 116 of 1906.—(Tamil.) In the same place. A record in the twenty-fourth year of the Rāṣṭrakūṭa king Kaṇñaradēva (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. 117 of 1906.—(Tamil.) In the same place. An incomplete record in the twenty-fifth year of the Chōla king Madiraikonda-Parakēsarivarman (905–47). Seems to record the gift of a lamp to the shrine of Vīdividaṅgar in the temple of Tāṅrōṛippirān at Peṇṇaivaḍagarai-Vālaiyūr. This is a fragment which has been pieced together with another found to the left of the entrance.

621. 118 of 1906.—(Tamil.) In the same place. A mutilated record in the twenty-third year of the Rāṣṭrakūṭa king Śrī-Kaṇñaradēva (Krishṇa III). Records gift of a' lamp to the temple of Tiruttāṅrōṃri Perumāl alias Vīdividaṅgadēvar at Vālaiyūr on the northern bank of the Peṇṇār in Vānagoppādi. Mentions Veṇāḍuḍaiyār.

622. 119 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 maṇḍapa 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.]

623. 120 of 1906.—(Tamil.) On the same gopura, left of entrance. A damaged record of the Vijayanagara king Sadaśiva-Mahārāya in Ś. 1485 expired, Pramōḍa (wrong). Seems to record a gift of land.
624. 121 of 1906.—(Tamil.) In the same place. A record of the Chōla king Madiraikōṇḍa Parākeśarivarman, 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 Perūnjiṅgadēva. 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 Perūnjiṅgadēva. 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 Madiraikōṇḍa Parākeśarivarman (995–47). Records gift of a lamp.

628. 125 of 1906.—(Tamil.) In the same place. A mutilated record in the twenty-eighth year of the Rashtrakūṭa 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 Rashtrakūṭa king Kaṇṇara-dēva, 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 Naraśīṅgadēva in Ś. 1452 expired, Nandana. Records the exemption of the temple (lands) from the tax called Sōmaśulavari on the representation of Vaiyyappa-Nāyakkar-Ayyan while Vēḷūr Bommu-Nāyaka was the Governor. See N.A. 227.

Kilur.*

Kilur, near Tirukkōyilur, famous for its Tiruvirattānam temple, was situated in Kurukkai Kūrām in Jananātha-valanādu and was the capital of the Malayamāns of Malainādu or Malādu.


632. 231 of 1902.—(Tamil.) On the south and east walls of the same shrine. A record in the sixteenth year of the Chōla king Rājarāja-Rājakēśarivarman. Provides for the supply of temple servants.


* 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 Rājarājakesarivarman (i.e., Rājarāja I). Records gift of gold for a lamp by Amitravalli, the mother of queen Lōkamahādevī and daughter of Kundaṇān. [The same queen of Rājarāja is mentioned in Tanjore and Tiruvayāru inscriptions. See S.I.I. II, 90 and Ep. Ind. VII, p. 144.] An Īla lamp worth 2 kāśu is mentioned.


652. 251 of 1902.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājakēsarivarman alias Udaiyār Kulottunga-Chōladeva. 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 Chōla king Chōla-Kērala-dēva. Records gift of ninety-six sheep for a lamp by a merchant.


660. 259 of 1902.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Parakēsarivarman alias Udaiyār Virarājēndradēva. Records gift of thirty-two cows for a lamp. The king was evidently Kullottuṅga III.


663. 262 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Rājakēsarivarman alias Tribhu-vanachakravartin Rājadhirājadēva. Records gift of land to four images set up in the temple.

664. 263 of 1902.—(Tamil.) On the north wall of the maṇṭapa in front of the same shrine. A record in the sixth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōladēva (I, 1011-43). List of golden articles preserved in the treasury of the temple.


669. 268 of 1902.—(Tamil.) On the same wall. A record in the twenty-first year of the Rāshtrakūṭa king Kaṇnaraḍāva (Krishṇa III). Records gift of land by the Vaiḍūmba-Mahāraja Sandayan Tiruvayan and his queen Śūttirādēvi. [One of the local Vaiḍūmba
chiefs was defeated by Parāntaka I. See S. Ind. Inscrips., Vol. II, p. 387. Saṅkaradeva who was a contemporary of Rājarāja I was evidently the son of this Tiruvayan. See S. Ind. Inscrips. Vol. III, pp. 104—6. See also S.A. 72 and Ep. Ind., Vol. VII, pp. 142-3.]

670. 269 of 1902.—(Tamil.) On the same wall. A damaged record in the nineteenth year of the Rāṣṭrakūta king Kanñaradeva (Krishna III).

671. 270 of 1902.—(Tamil.) On the same wall. A record in the twenty-sixth year of the Rāṣṭrakūta king Kanñaradeva. 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 Milādudaiyār.


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 kaḷaṇjus) for a lamp by a concubine of Vānakōvaraiyar. The 15 kaḷaṇjus are said to be equal in fineness to the old kāsu. The assembly receive the gold and promise to pay 1 ulakku 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-koṇḍa Parakēsarivarman (i.e., Parāntaka I). Records gift of 100 sheep for a
lamp by a daughter of Kayirūr Perumānār or Milāḍuḍaiyār (i.e., chief of Milāḍu). See Ep. Ind., Vol. VII, pp. 141–2.

681. 280 of 1902.—(Tamil.) On the same wall. A record in the twenty-third year of the Chōla king Madirai-konḍa-Parakesarivarman (Parāntaka I). Records gift of 100 sheep for a lamp by 'a soldier' of prince Arikulakēsarīn (who is called the king's son in an inscription at Tiruppundurutti near Tanjore and whom Dr. Hultsch identifies with Arinjaya, Parāntaka's third son). The donors are called the Malayānā-Orrachchēvagar or "the unrivalled warriors of Malayālam". Dr. Hultsch surmises that it was perhaps a regiment of Nāirs. Ep. Ind., Vol. VII, p. 142.

682. 281 of 1902.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakesarivarman. Records gift of 480 sheep for five lamps.

683. 282 of 1902.—(Tamil.) On the west wall of the kitchen in the same temple. A record in the third year of the Chōla king Kulottunga-Chōlaḍēvā. 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 Chōla king Tribhuvanachakravartin Kulottunga-Chōlaḍēvā. Records that Vānakōvaraiyan assigned certain taxes to the temple.

685. 284 of 1902.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Kulottunga-Chōlaḍēvā. Records gift of land. *


689. 288 of 1902.—(Tamil.) On the same wall. A record in the second year of the Chōla king Tribhuvanachakravartin Rājarājaḍēvā. Records gift of land for eight lamps by Kiliyūr Malaiyaṭān Rājarāja-Chēdiyarāyan. [The details of this inscription are also given in Ins. S. Dts., p. 137, No. 11.]
690. 289 of 1902.—(Tamil.) On the right of the entrance into the inner prakāra of the same temple. A record in the eighth year of the Chōla king Tribhuvanachakravartin Rājādhīrajadēva (I or II?). Records gift of a flower garden.

691. 290 of 1902.—(Tamil.) On the left of the entrance into the inner prakāra of the same temple. A record in the tenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladēva. Records gift of land by Kiliyur-Malaiyamān Kulōttuṅga-Chōla-Chēdiyarāyān [i.e., the Chēdirāyān who was the feudatory of Kulōttuṅga Chōla.]


695. 294 of 1902.—(Tamil.) On the south wall of the same shrine. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin Rājarājajadēva. 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 Chōla king Parakēsarivarman. Records gift of 15 Kaḷanjuś of gold for a lamp by a queen of Vānakōvaraiyār, Naṅgaikulamāṇikkattār, who was the daughter of Iḷāḍadīgaḷ. See
Ep. Ind., Vol. VII, p. 141 and S.A. 903. The interest on one Kaññju per month was one uri of oil.


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 Rājendra-Chōladeva (I, 1011—43).

710. 5 of 1905.—(Tamil.) On the same wall. An incomplete record of the Chōla king Parakēsarivarman alias Rājendra-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 Rājendra-Chōladeva (I, 1011—43). Records gift of one hundred and ninety-two sheep for two lamps.

712. 7 of 1905.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Rājakēsarivarman. Records gift of sheep for a lamp. Mentions the queen of Vikrama-Chōla-Malādu-daiyar, who was the daughter of the Pāndya king (Pāndyanār). See S.A. 686.
713. 8 of 1905.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakēsarivarman alias Rājendra-Chōlādevā (I, 1011—43). Records gift of ninety-six sheep for a lamp.


716. 11 of 1905.—(Tamil.) On the north wall of the same shrine. A record in the sixth year of the Chōla king Parakēsarivarman alias Rājendra-Chōlādevā (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.


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 Parakēsarivarman alias Rājendra-Chōlādevā (I, 1012—53). Records gift of hundred sheep for a lamp by Rāman Mummuḍi-Sōḷar for the merit of his mother Rājasēkharan-Umāinaṅgaiyār, who was the daughter of a certain Munaṅdiyaiyār and the queen of Paṭṭaḷagan Rāman alias Arumōlidēva-Milāḍuḍaiyār.

719. 14 of 1905.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājendra-Chōla I.

720. 15 of 1905.—(Tamil.) On the same wall. A record in the twentieth year of the Rāṣṭrakūṭa king Kaṅnaradēva (Krishṇa III). Records gift of gold for a lamp by a native of Vayiramēgha-Chaturvēdimaṅgalam.

721. 16 of 1905.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Vīrattānēsvara temple. A record of the Rāṣṭrakūṭa king Kaṅnaradeva, "who took Kachchi and Tanjai," the date of which is lost. Records a gift by the Vaiḍūmba Mahārāja śrī-Vikramāditya ruling Malāḍu, Vānakoppādi, Śingapurā-nādu and Veṅkuṇrakōṭṭam. This Vikramāditya is identified by Venkayya with the Vaiḍūmba chief Sandaya-Tiruvayya who was apparently made governor of this region by Kaṅnar after his victory of Takkōḷam. See Ep. Rep., 1907, pp. 78-9.

for a lamp. The temple is called Śrī-Vīrastāna (sthana) muḍaiya-Mahādeva and Tirukkōvalur was in Tōṇḍaimāṇḍalam alias Jayaṅ-goṇḍa-Chōḷa-māṇḍalam.

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 Kūlōtuṅga Chōḷadēva. Makes provision for the daily requirements of the temple.

725. 20 of 1905.—(Tamil.) On the north wall of the same maṇṭapa. A record in the fourth year of the Chōla king Parakēsarivarman alias Rājēndra-Chōḷa-dēva (I, 1012—43). Records a gift made by Pirāntakan Yādava-Bhīman alias Uttama-Chōḷa-Malāḍuḍāiyār of the Bhārgavagōtra at the request of a certain Araiyan Malaiyarādittan 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-Chōḷa-dēva (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 Rāshṭrakūṭa king Kaṇṇaradēva (Krishṇa 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 Vijayanagāra king Vīraprātipā Vijayārāya-Mahārāya in Ś. 1368 expired, Kshaya. Records an order of the king. Mentions the district called Valudilambaṭṭu-uśāvāḍi. [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 Rāshṭrakūṭa king Kaṇṇaradēva (Krishṇa III). Records gift of gold.

730. 25 of 1905.—(Tamil.) On the same slab. An incomplete record in the eighteenth year of the Rāshṭrakūṭa king Kaṇṇara-dēva (Krishṇa III).
Nagar.

731. 303 of 1910.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine in the Nāgavaṇtra-Perumāḻi temple. A record in the fourth year of the Pāṇḍya king Parakrama-Pāṇḍya-deva (1334) "the lord who cut his way through by his sword." Records gift of the village of Nāḍuḍaiyaperumāḻi, which was split from Kīḻpakkam, by a native of Nagar alias Dinachintāmaṇi-nallūr in Oymā-nāḍu alias Vijayarājendra-vaḷanādu to the temple of Nāḍuḍaiyaperumāḻi in the latter village. It is recorded that 600 kuli of land in this village belonged to the temples of Tirunāgēsvaramudaiya-Nāyanār and Nāḍuḍai-Vināyakappillaiyār.

732. 304 of 1910.—(Tamil.) On the north, west and south bases of the Kailāsanātha temple in the same village. A damaged record of the Vijayanagara king Prauḍhadēvarāya-Mahārāya, "who was pleased to witness the elephant hunt," in Ś. 1378, Dhattī. Mentions the mahāmaṇḍalēśvara Mēdinimisāra Naraśinga-yadēva-Mahārāja and the temple of Kayilāyamuḍaiyā-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 Śadāśivadēva-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 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 Svarnaṅghatēśvara temple. Records in Ś. 1384 gift
for a lamp. The temple is called Śrī-Virāstāna (sthana) muḍaiya-Mahādeva and Tirukkōvalur was in Tonḍaimaṇḍalam alias Jayaṅ-gonda-Chōḷa maṇḍalam.

723. 18 of 1905.—(Tamil.) On the same wall. An incomplete record of the Chōla king Rājakēsariyarvarman alias . . . .

724. 19 of 1905.—(Tamil.) On the same wall. A record in the eighth year of the Chōla king Rājakēsariyarvarman alias Kulōtuṅga Chōḷadēva. Makes provision for the daily requirements of the temple.

725. 20 of 1905.—(Tamil.) On the north wall of the same maṇṭapa. A record in the fourth year of the Chōla king Parakēsariyarvarman alias Rājēndra-Chōḷadēva (I, 1012—43). Records a gift made by Pirāntakan Yādava-Bhimaṇ alias Uttama-Chōḷa-Malādudaiyār of the Bhārgavagōtra at the request of a certain Araiyan Malaiyarāṭittan alias Chēduṇḍu-Vēḷan of Āvīyūr.

726. 21 of 1905.—(Tamil.) On the same wall. A record in the second year of the Chōla king Parakēsariyarvarman alias Udaiyār Rājēndra-Chōḷadēva (I, 1011—43). Records gift of sixteen cows for a lamp.

727. 22 of 1905.—(Tamil.) On the west wall of the same maṇṭapa right of entrance. A record in the twentieth year of the Rāshṭrakūṭa king Kaṇṇaraṇadēva (Krishṇa 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 gōpura in front of the same temple. A record of the Vijayanagara king Vṛpratāpā Vijayarāya-Mahārāya in Ś. 1368 expired, Kshaya. Records an order of the king. Mentions the district called Vaḷūḍilambattu-ūṣāvaḍi. [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 gōpura. A record in the eighteenth year of the Rāshṭrakūṭa king Kaṇṇaraṇadēva (Krishṇa III). Records gift of gold.

730. 25 of 1905.—(Tamil.) On the same slab. An incomplete record in the eighteenth year of the Rāshṭrakūṭa king Kaṇṇaraṇadēva (Krishṇa III).
731. 303 of 1910.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine in the Nāgasvaram-Nirmāla 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 Nāḍuḍaiyaperumālṇallūr, which was split from Kīḻpākkam, by a native of Nāgar alias Dinachintāmaṇi-nallūr in Oymā-nādu alias Vijayarājendra-valanāḍu to the temple of Nāḍuḍaiyā-Perumāl in the latter village. It is recorded that 600 kuli of land in this village belonged to the temples of Tiruṅeḻvaramūḍaiya-Nāyanār and Nāḍuḍai-Vināyakappillaṉ ār.

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 Praṇḍhadevarāya-Mahārāya, "who was pleased to witness the elephant hunt," in Ś. 1378, Dhātri. Mentions the mahāmaṇḍalēśvara Medinimisāra Naraśinga-yadēva-Mahārāja and the temple of Kayilāyamuḍaiyā-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.]


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 Bṛāhmaṇas, one of whom in a suppliant attitude is figured on the stone.

Neyvanai (Termelvenṇai.)


737. 372 of 1908.—(Tamil.) On the north wall of the central shrine in the Svarnaṅgaṭeśvara temple. Records in Ś. 1384 gift
of land for lamps to the temple of PORKUDAṆGUDUTTARULIYA-NAYANAR at Tirunelvanai in ĀDANURPAṆṆU, a subdivision of Kurukkai-kūṟṟam in Tirumunaippāḍināḍu, by a native of Paḻampaṭṭinam in Paṭantaṇaṇḍu, a subdivision of Sembūrkōṭṭam in JAYAṆGONDACHOṆA-MANṆALAM.

738. 373 of 1908.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Vikrama-Chōladeva (1118-35). Stones out of order. Records gift of land for offerings to various shrines by Malaiyan-Mallan alias Rājendrasōḷa-Malaiyamān of Kīḻiyūr (i.e. the Malayāmān who was Rājendračhōḷa's vassal).

739. 374 of 1908.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōla king Rājakēsarivarmān alias Tribhuvanachakravartin Kulottunga-Chōladeva(I). The end of the inscription is lost. Records gift of lands under the name Šuṅgandavīrttaśolanallūr at the request of Porkōyil Tōṇdaimān, a native of Arumbākkam in JAYAṆGONDACHOṆA-MANṆALAM.

740. 375 of 1908.—(Tamil.) On the same wall. A record in the forty-eighth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladeva(I). Refers to the setting up of the image of Naṭarāja (Kūṭṭāṭundēvar) in the temple at TirunelvelṆṇai by Rājendraśōḷa-Chēdiyarāyan, a native of Kīḻiyūr which was situated in Tirumunaippāḍi-nāḍu, a subdivision of GAṆGAIKONṆAṆOṆAVALANĀṆU.

741. 376 of 1908.—(Tamil.) On the west wall of the same shrine. A record in the tenth year of the Chōla king Rājakēsari-varmān alias Udaiyār sri-Kulottuṅga-Chōladeva. Records gift of 64 cows for two lamps to the temple of Mahādevā at Tirunelvelṇai for the merit of Rājendraśōḷa-Malaiyamān. Mentions Dāmar-Kōṭṭam on the southern bank of the Penṇai in Tirumunaippāḍi-nāḍu, a subdivision of Rājendraśōḷa-valanāṇu.

742. 377 of 1908.—(Tamil.) On the same wall. A damaged record in the thirty-fourth year of the Chōla king Rājakēsari-varmān alias Chakravartin Kulottuṅga-Chōladeva.


744. 379 of 1908.—(Tamil.) On the same wall. An incomplete record in the ninth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladeva. Records gift of land for offerings to the shrine of the goddess. Milāḍu is stated to be a subdivision of Rājarāja-valanāṇu.

745. 380 of 1908.—(Tamil.) On the same wall. A record in the third year of the Chōla king Rājakēsarivarmān alias Tribhuvanachakravartin Kulottuṅga-Chōladeva. Records gift of land in Panaippākkam under the name Kalikaḍinda-śolanallūr at the
instance of Śiva


damathāmuni of Tirutturaiyūr (a Śaivite centre
of the Naḻu-nādu and the birth place of Aruṇandī Śivāchārya,
the author of Śivagūṇaśiddhiyūr, etc.)

746. 381 of 1908.—(Grantha and Tamil.) On the gopura of the
same temple, right and left of entrance. A record of the Vijaya-
nagara king Virapratāpa Krishṇādēva-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 Rāshtrakūta king
śrī-Kaṇṭaradēva, “who took Kachchi and Taṅjai.” Above this is
an unfinished inscription which contains the words Madiraikoṅda
kō-Parakēsarivarman (905—47).

748. 200 of 1906.—(Tamil.) On the same wall. An incomplete
record in the seventeenth year of the Chōla king Madiraikoṅda
Parakēsarivarman. Registers a sale of land by the sabhā of
Pēraṅgūr.

749. 201 of 1906.—(Tamil.) On the same wall. An incomplete
record in the thirtieth year of the Chōla king Parakēsarivarman
alias Uḍaiyēr śrī-Rājēndra-Chōḷadēva (I, 10I—53). Records gift
of lamps to the temple of śrī-Mūlaṁadhāma-Mahādēvar at
Pēraṅgūr, a brahmadēya in Tirumunaippāḍī, a district of Rājēndra-
Chōḷavāḷanāḍu.

750. 202 of 1906.—(Tamil.) On the same wall. An incom-
plete and partly damaged record of the Chōla king Parakēsar-
ivarman, 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 Parakēsarivarman “who took the
head of the Pāṇḍyā.” 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 Rājarājakēsarivarman alias
Śrī-Rajarājadēva(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-Chōḷadēva.

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.

755. 207 of 1906.—(Tamil.) On the same wall. A damaged
record in the third year of the Chōla king Parakēsarivarman.
Records gift of land.
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 Uḍaiyār 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-perunakka! 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.

217


Siddhalingaṇamaḍam.

770. 367 of 1909.—(Grantha.) On the south wall of the maṇṭapava in front of the central shrine in the Vyāghrapāḍēsvara temple. Records that a minister of king Rājendra-Chōla (II or Kulōṭtuṅga I) named Sabhānartaka and surnamed Kāḷiṅgarāja and Mānāvatāra, the ruler of Maṇavil, built a stone temple for Śiva at Siddhalinga. The composer of the Sanskrit verse was a certain Andapillai-bhaṭṭan. The name Kāḷiṅgarāja 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 Kulōṭtuṅga-Chōladēva. Records gift of land to the temple of Tirupplippagavar at Śiṁrīṅgūr, a brahmadeya in Kurukkai-kūṟram which was a subdivision of Malāḍu alias Janaṇātha-valanāḍu. Tirupplippagavar Muttirattan Gaṅgaikōṇḍān Paraśamaya Āḻvar bought land from one Kāḷīdās 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 Mānāvatāra and Nartaka (i.e., Sabhānartaka), built a vimāṇa, a prākāra surrounded by areca-palms together with a maṇṭapava, at the agrahara called Siddhalinga, 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 Rashtrakūṭa king Kaṇṇaradēva (i.e., Kṛiśṇa III who took Kachchhai and Taṅjai). Records a grant of land in the southern hamlet of Kodiyūr attached to Śiṁrīṅgūr (i.e., Siddhalingamaḍam), by the assembly of that village, to the dancing woman called Tirupplippagavar niruttavīṭāṇki 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 Kulōṭtuṅga Chōladēva (I). Records gift of 32 cows (equal to 10 kāṣu 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 Tiruvenṇainallūr in Kīlāṃmur-nāḍu, a subdivision of
Tirumunaippadi, to the temple of Tiruppulippagavadēvar at Sirriṅgūr.


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 Tiruppulippagavādevā by a certain Rājamahendran Rājēndra-Chōla. The Chōla king has not been identified.

778. 375 of 1909.—(Tamil.) On the same wall. A damaged record in the fifth year of the Rāshtrakūṭa king Kaṇñarādēva (Kṛishna 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 Maduraiκoṇḍa Parakēśarivarman (i.e., Parāntaka I). Records that the villagers of Marudūr sold to Iraiyankuḍikilavan the right of taking water for irrigation to Balippaṭṭi 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 mantapa. A record in the third year of the Chōla king Tribhuvanachakravartin Vikrama-Chōlādēva (1118—35). Records gift of money for a lamp by Sadiri, the daughter of Tillaināyakan Dēvargāṇḍan Agamudaiyan Malaiyan alias Rājēndrāsōla-Chēdīrāyan of Peringūr in Peringūr-nāḍu, a subdivision of Tirumunaippadi in Gaṇaikonda 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 Śittavaḍavan.

783. 380 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Pāṇḍya king Tribhuvanachakravartin Vikrama-Pāṇḍyadēva. Records gift of land for offerings to the shrine of Ādavallār in the temple of Tiruppulippagava-Nāyanār by the citizens (nagarattār) of Tirukkōvalur (near Marudūr) alias Madurai-kuvāyṭṭa Perumāḷpuram.

784. 381 of 1909.—(Tamil.) On the same wall. An unfinished record in the forty-ninth year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Śrī-Kulōttunā- Chōlađēva (I).
Records a sale of land by the residents of Semmarur in Emapperrur-nadu, a subdivision of Tirumunaippadi in Gaṅgai-konḍa-Chōla-valanaṇdu.

785. 382 of 1909.—(Tamil.) On the same wall. A record in the forty-ninth year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Śrī-Kulöttuṅga-Chōladēva. Records gift of land for offerings by Pūvan Marudan alias Ājvānaṅkakāra Malaiyamān, a native of Kilijyūr in Dāmar-nadu, which was a subdivision of Tirumunaippadi.


787. 384 of 1909.—(Tamil.) On the same wall. A record in the fifth year of the Chōla king Parakeśarivarman. 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 Rāshṭrakūṭa king Kanṭharadēva (Krishna 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 Chōla king Maduraikōṇḍa-Parakeśarivarman (Parāntaka I). Records gift of land for providing music on the three occasions of worship, every day.


792. 389 of 1909.—(Tamil.) On the same wall. An unfinished record in the forty-ninth year of the Chōla king Tribhuvanachakravartin Kulöttuṅga-Chōladēva (I).

793. 390 of 1909.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Maduraikōṇḍa Parakeśarivarman (i.e., Parāntaka I). Records gift of gold for two lamps.

794. 391 of 1909.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Rājaraṇjadiṇa. Records gift of gold 10 Kalanjuṭus 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 Rājarājadeva (evidently Rājarāja I). Built in, in the middle. Records gift of gold for lamps and offerings, to the image of Ādavallār and of land situated below the tank called Rājarājappēri, for offerings in the main temple. Transcript not full.

796. 393 of 1909.—(Tamil.) On the south wall of the verandah round the same shrine. A record in the fourteenth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadeva (not identified). Records gift of land for offerings to the shrine of Aḷagiya Tiruchchirṛanbālam-Udaiyar set up in the northern prākāra, by a merchant of Śirṛingūr.

797. 394 of 1909.—(Tamil.) On the same wall. A record in the tenth year of the Pāṇḍya king Könerinmaikoṇḍān Tribhuvanachakravartin Sundara-Pāṇḍyadeva (I?). Records that certain Kaikkōlar purchased the village of Vilvalam and presented it as a dēvadāna to the temple.

798. 395 of 1909.—(Tamil.) On the same wall. A record in the fifteenth year of the Pāṇḍya king Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadeva (1252—6), equated to 10th December 1267. Records gift of land by purchase to the temple of Tiruppuṅgūr, a brahmadeva in Kurukkai-kūṟram, a subdivision of Malāḍu in Rājarājavālanādū. 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 Sakalalōkāchakravartin Rājanārāyaṇa-Śambuvarāya. Records that the Kaikkōlar and the mahēsvaras of the temple met at Tiruppuṅgūr and came to a settlement about a temple land which, though free, had yet paid taxes, and had it so entered in the register from the seventeenth year of the king. [Ep. Ind. XI, 251. Mr. Sewell discusses the date here and points out that the details given in the inscription (Wednesday, Śravaṇa, Pūrvapaksha-Trītiya of Makara) might correspond to January 2nd, A.D. 1359, but the Nakshatra should be Dhanishta. As this is the twentieth year Mr. Sewell infers the date of the king's accession to be between January 3rd, A.D. 1339 and March 25th, A.D. 1339.] See N.A. 820 also.

800. 397 of 1909.—(Tamil.) On the north wall of the same verandah. A record of the Vijayanagara king Vīra-Dēvarāya Udaiyar (I) in Ś. 1329, Sarvajit. Records gift of land in lieu of what was taken up for digging a canal.

801. 398 of 1909.—(Tamil.) On the same wall. A damaged record in Ś. 1407, of the Vijayanagara king Virupākṣhadēva (I), son of Virapatāpa Dēvarāya-Mahārāya (i.e., Dēvarāya II), "who took every country." See Ap. 83.
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 Magudattiyagi.


804. 401 of 1909.—(Tamil.) On the same wall. A record in the fifteenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōladēva (1118—35). Records gift of land to the shrine of the goddess built by Ālavandai, daughter of Malaiyamān Nānūṟṟuvan Malaiyavan alias Rājendraśōla-Chediyarāyan of Kiliyur and wife of Malaiyamān Rāman Sūryan alias Rājendraśōla-Malaiyakularāyan of the same village, for the merit of her mother. [It is noteworthy that the name Ālavandai was borne by a princess.]

805. 402 of 1909.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōladēva (1118—35). Records gift of the village of Ādarpādimeyur alias Nallavūr in Kudal, in Rājaraṇa-vālanādū as a dēvādāna to the temple of Tiruppulippagavar, altering the name into Śivapāḍaśekharanallūr. Mentions Tribhuvanachakravartin Kōnerinmaikoṇḍān.

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-Chōladēva (1118—35). Built in, at the bottom. Records sale of land to the temple.


808. 405 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Tribhuvanachakravartin Vikrama-Chōladēva (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 Rājarajadēva. Records gifts of money by a Brāhmaṇi for offerings,

812. 409 of 1909.—(Tamil.) On the east wall of the same prākāra. A record in the seventh year of the Chōla king Para-kēsarivarman alias Tribhuvanachakravartin Rājārajādēva (II). Records gift of land for a flower garden by a native of Mānāḻur aliśa Kalyāṇamahādēvi-chaturvēdimāṅgalam, a brahmādēya in Śengunra-nādu of Vānagoppāḍi on the northern bank of the Peṇnai (Penna), in Rājāraja-valanādu.

813. 410 of 1909.—(Tamil.) On the same wall. A record in the sixth year (Sunday, Hasta, Pūrvapakshapratthamai of Kanyā) of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva (1283—?). Records gift of land for offerings by the nagarattār of Śirṛingūr. Mr. Krishnā 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 Kōnērinmaikonḍān 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. Aut., 1915, p. 247, and Ibid, 1913, p. 224.


815. 412 of 1909.—(Tamil.) On the same wall. Records gift of a bell by a dancing girl.

816. 413 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Tribhuvanachakravartin Vira-rājendrā-Chōladēva. Built in, at the bottom. Mentions Ėliśaimōgan alias Jananāthakachchiyarāyan, son of Kudalūr-Álappirandān Arāsanārayānan and the village of Vikrama-Chōlanallūr. Appears to record a gift of taxes collected within the four gates (Śikhara) of the temple village.

817. 414 of 1909.—(Tamil.) On the same wall. A record in the sixth year of the Chōla king Rājakēsarivarman alias Tribhuvanachakravartin Vira-rājendrā-Chōladēva. Recor
by Malaiyamān Šokkapperumāl Ponparappinān Rājagambhīra-
Chēdiyarāyan of Kiliyūr.

818. 415 of 1909.—(Tamil.) On the same wall. A record in
the sixth year of the Chōla king Tribhuvanachakravartin Vīra-
rājendra Chōladēva. 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 (Kulōtτuṅga 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-chaturvēdi-
galam.

820. 417 of 1909.—(Tamil.) On the same wall. A record on
Monday, day of mūlam, Aparapakshatṛitiya of Rishabhha, in the
nineteenth year of the Pallava king Sakalabhuṇahaccharavartin
Kopperuṇjingadēva (contemporary of Rājarāja III, 1216–45).
Records gift of 32 cows for a lamp by Avaniyalappiranda
Kopperuṇjingadēvar. 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 Jātā-
varman 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 kāṣu presented to the temple by Arindavan-Pallavaraiyan
in the time of Kopperuṇjingadēva 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 Rājakēśarivarman alias Tribhu-
vanchakravartin Śrī-Kulōtτuṅga-Chōladēva. Records gift of 64
cows for two lamps on behalf of Šēdiran Malaiyan alias Rājēndra-
śoḷa-Malaiyamān of Kiliyūr on the southern bank of the Peṇnai
(Pennar), in Tirumunaippādi, a subdivision of Dāmar-nāḍu, in
Rājēndra-valāṇāḍu.

823. 420 of 1909.—(Tamil.) On the same wall. A record in
the tenth year of the Chōla king Parakēśarivarman (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 Parakēśarivarman (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 Rājādhīrājadēva. 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 Taranikka-Maṅgarasayya was in charge of the Tiruvādīrājya.


831. 428 of 1909.—(Tamil.) On a pillar of a maṇṭapa in the same temple. Records gift of the pillar by a dancing girl. Two other pillars in the same place bear the names of their respective donors.

832. 429 of 1909.—(Tamil.) On the east wall of the vāhana maṇṭapa in the same temple. A record in the nineteenth year of the Pāṇḍya king Kōṅerinmaikoṇḍan Tribhuvanachakravartin Sundara-Pāṇḍyaḍēva. Records gift of taxes for a festival established in the king's name, by a certain aṅgavaidyā Kūttapperpumāḷ.

833. 430 of 1909.—(Tamil.) On the south wall of the Nīlavishālakshiamman 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 Devarāya-Mahārāya, and mentions Vaiḍulampāṭṭusāvāḍi, Paḍaivīṭṭu-sāvāḍi and Tiruchchirappallichāvāḍi.

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 Sakalabhuvanachakravartin Avaniyālappirandān Kopperuñjingadēva (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-Āḷuḍaiya-Nāyanār, by a native of Tāyanūr.

836. 359 of 1909.—(Tamil.) On a rock near the same temple. A record in the third year of the Chōla king Parakēsārivarman "who took the head of the Pāṇḍya." Records gift of 90 sheep for a lamp to the temple of Tanakkamalai-Āḷvār. [Besides 2 other epigraphs of Parakēsārivarman who took the head of the Pāṇḍya and who was either Sundara-Chōla or his son Āditya Karikāla II, there are 3 epigraphs of a Pārthivēndravarman who had the same biruda. It is an open question whether they were identical.] See note to S.A. 839 below.

837. 360 of 1909.—(Tamil.) On the same rock. A record in the fourth year of the Chōla king Parakēsārivarman, "who took the head of the Pāṇḍya." Records gift of 80 sheep for a lamp to Tanakkamalai-Āḷvār—the Mahādēva at Tāyanūr which was a village in Śingapura-nāḍu, by a native of Māndaikulattūr.

838. 361 of 1909.—(Tamil.) On the same rock. A record in the fourth year of the Chōla king Parakēsārivarman, "who took the head of the Pāṇḍya." Records gift of 90 sheep for a lamp. Mentions Tirumunaippāḍi.

839. 362 of 1909.—(Tamil.) On the same rock. A record in the fifth year of Pārthivēndravarman. Records gift of land on the occasion of a solar eclipse for the śrī-bali-bhōga in the temple of Tanakkamalai-Mahādēva, at the request made to Nīlagaṅgaraiyan Annavan Nāṭṭadīgaḷ, by the residents of Tāyanūr in Śingapura-nāṭtu-Miṇvalī. For another subordinate of Pārthivēndravarman and for the relations between him and the Parakēsārivarman who took the head of Vīra Pāṇḍya see note to N.A. 836 above; also the inscriptions at Madhuramaṅgalam (Chingleput district).

840. 363 of 1909.—(Tamil.) On the same rock. A record in the fifth year of Pārthivēndravarman. Records gift of 96 sheep for a lamp by the wife of Mangarangilavan Karikkanḍan of Tāyanūr. Karikkanḍa or Nīlakaṅṭha is referred to in N.A. 729.

841. 364 of 1909.—(Tamil.) On a rock in the backyard of a private house in the same village. A record in the fifth year of Pārthivēndravarman. Declares that a certain document which was lost by mistake should not, if found again, be produced as valid.

842. 365 of 1909.—(Tamil.) On another rock in the same village. Records in Ś. 1478, Nāḷa, 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 Virappa-Nāyakkarayyan (1573–95). [The inscription illustrates the extent of Madura kingdom in the north. For a full discussion of Virappa’s relations with Vānadarāya see Ind. Antq., May 1916, p. 91.]

*Tirukkōyilūr.*

Tirukkōyilūr is a very ancient religious centre both for the Vaishnavites and the Śaivites and referred to in the Prabandhas as well as Dēvaram under the names of Tiruvidiākaḷi and Tiruvirāṭtānan. The Trivikramaperumāḷ and Viratāṭānēsvara 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 Meypoorūṇāyanār. In Chōla times it was known as Madurāntakachaturvedīmaṅgalam and included in Kurukkai-kūṟṟam in Milādu (district of 2,000 villages, or Jānanāthavaḷanādu). See S.A. Gazr., 379–80.

844. 116 of 1900.—(Grantha and Tamil.) On the north wall of the first prākāra of the Trivikrama-Perumāḷ temple. A record in the eighth year of the Pāṇḍya king Tribhuvanarājādhīrāja Paramēśvara śrī-Vikrama-Pāṇḍyadeva (1283–?). Refers to the king’s victory over the Kākatīya king Gaṇapati and records a gift of two lamps. [This inscription is given in Ins. S. Dts., p. 138, No. 14, but the regnal year is wrongly given as the 2nd. It says that 2,608 kulis of land from the village of Pāṇḍyachaturvedīmaṅgalam was purchased by one Ajaṉapperumāḷ 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-Perumāḷ temple. Records that the agriculturists of Chitramēḷi-periyanādu agreed to give annually one padakku of paddy for each plough and one kuruni for each man, to meet the requirements of the temple at Chitramēḷi-Viṅṅagar alias Tiruvidiākkaḷi.

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 Iḍaikaḷi (temple) at


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 Narasīṅgavanmar, lord of Milāḍu. The name of the architect was Śambangudaiyān Nārāyaṇa Āditya alias Śōlasundara Mūvēndavēlān. See Ep. Ind., Vol. VII, p. 147.

849. 121 of 1900.—(Tamil.) On the south wall of the central shrine of the same temple. A record in the tenth year of the Chōla king Rājakēsarivarman alias Udaiyār Śrī-Kulōttuniga-Chōlādēva. Records gift of two lamps. [See Ins., S. Dts. (Mack. MSS.), p. 140, No. 20, for a detailed account of the lands given.]


852. 124 of 1900.—(Tamil.) On the west and south walls of the same shrine. A record in the seventh year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Kulōttuniga-Chōlādēva (II or III?). Records gift of land.

853. 125 of 1900.—(Tamil.) On the west wall of the same shrine. A record in the sixth year of the Chōla king Rājakēsarivarman alias Udaiyār śrī-Kulōttuniga-Chōlādēva. The historical introduction which is partially damaged mentions the conquests of the Raṭṭa country. The inscription states that the Sabhā of Tirukkovalur alias śrī-Madurāntaka-chaturvēdīmāṅgalam recorded on stone the boundaries of villages granted to the temple of Tiruvīdaikkāḷīḻvār. A Sanskrit verse in praise of the Trivikrama avatāra is found above this inscription.
854. 126 of 1900.—(Tamil.) On the north wall of the same shrine. A record in the third year of the Chola king Sōla-Kērala. Records gift of sheep for a lamp and sale of land to a resident of Manalūr on the north bank of the Peñnār in Vānakoppādi alias Madurāntakavaḷalādu. [The Government Epigraphist surmises that Sōla Kērala might be identical with his namesake, the son of Parakēsarivarman Rājendra-deva, mentioned in a Manimāṅgalam inscription, in the third quarter of the twelfth century. Kōṅgu was called Sōlakēralāmanḍalā. The inscription provides for the singing of the Tirunēduṇṭāṇḍagam of Tirumāṅgalai Āḻvār whose earliest date is subsequent to Paramēṣvaravarman II, the builder of the Paramēṣvaraviṇṇagar or Vaṅkūṇṭha 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 Chola king Sōla-Kēraladeva. Records sale of land to the temple of Tiruvīdaikkaḷi-āḻvār by the Sabhā of Madurāntaka-chaturvēdiṁaṅgalam.


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 Chola king Chakravartin śrī-Kulottuṅga-Chōladeva (Kulottuṅga 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 Sāluva king Gandakattāri Sāluva Narasimhadeva-Mahārāja in
S. 1393 expired, Vikrita. Refers to the outer wall (tirumadil) and the gopura which had collapsed and records that they were repaired by a certain Annamarasa. [The Śāluva was evidently the well-known usurper.]

863. 2 of 1905.—(Tamil.) On the south wall of the first prākāra of the same temple. A record in the twenty-fourth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōjadēva (III), "who took Jālam (Ceylon), Madura, the crowned head of the Pāṇḍya, Kachchi (Conjeeveram) and Karuvur." Registers an exchange of land. See No. 360 of 1904 at Nārttamalai in Pudukkōṭṭai 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, Narasayyadēva Vira-Naṅja-Pallavārāyan 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 Sadāsiva Rāya, Śūrappa 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 Rājēndrachēdirāyan gave 2,400 kulīs of land in Dēvaruguḍī 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 Rājarājadēchēdirāyan 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 Narasiṅga Munaiyar, one of the Toṇḍas of Śiva, who was the contemporary of Sundaramūrti, ruled and died. Its name was then Tirunāvalūr and it was included in Mēlūr Nādu, a subdivision of Tirumunaippādi (which afterwards formed part of Jayankonḍa-chōlamandalam). Its Toṇḍśvara temple was built by king Rajaditya and the Kalināriśvara temple by Kalināraī. 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 Manalur on the north bank of the Penña in Vānakoppadi alias Madurāntakavalaṇanādu. [The Government Epigraphist surmises that Śōla Kērala might be identical with his namesake, the son of Parakēsarivarman Rājēndradēva, mentioned in a Manimaṅgalam inscription, in the third quarter of the twelfth century. Koṅgu was regarded in a Maṇimāṅgalam inscription provides for the singing of the Tirunēduṇtāṅdagaṁ of Tīrumaṇigai Āḻvār whose earliest date is subsequent to Pāramēśvararvarman II, the builder of the Pāramēśvararviṇṇagaram or Vaikunṭha 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-Kēraladēva. Records sale of land to the temple of Tīrviḍaikkaḷi-āḻvār by the Sabhā 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 śrī-Kulōttuṅga-Chōladēva (Kulōttuṅga 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 Sakalabhuvanachakravartin Peruṇjiṅgadēva. 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 Śāluva king Gandakāṭṭārī Śāluva Narasiṃhadeva-Mahārāja in
S. 1393 expired, Vikrita. Refers to the outer wall (tirumadil) and the gopura which had collapsed and records that they were repaired by a certain Annamarasa. [The Śāluva was evidently the well-known usurper.]

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 Kulottūnga-Chōladēva (III), "who took Īlam (Ceylon), Madura, the crowned head of the Pāṇḍya, Kachchi (Conjeeveram) and Karuvūr." Registers an exchange of land. See No. 360 of 1904 at Nārttamalai 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, Narasayyadeva Vira-Nānda-Pallavarāyan gave in Ś. 1427, 3 karaī 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 Sadasiva Rāya, Sūrappa Nāyaka granted to God Tirukkōyilūr Ālvar 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 Rājendradēdirāyan 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 Rājarājadēdirāyan 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 Saivitism. It was the birth-place of Saint Sundaramūrti and the place where king Narasinga Munaiyar, one of the Toṇḍas of Śiva, who was the contemporary of Sundaramūrti, ruled and died. Its name was then Tirunāvalūr and it was included in Mēlūr Nādu, a subdivision of Tirumunaippādi (which afterwards formed part of Jayāṅkonḍa-chōlamandalam). Its Toṇḍiśvara temple was built by king Rājaditya and the Kalināriśvara 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-
janēśvara shrine. A record in the twenty-ninth year of the Chōla
king Maduraikanḍa Parakēśarivarman (905-47). Records gift of
100 sheep for a lamp to the shrine of Agastyeśvara by a physician
of prince (pillaiyar) Rājādityadēva. See S.A. 875.

865. 326 of 1902.—(Tamil.) On the same wall. A record in
the thirty-second year of the Chōla king Maduraikanḍa-Para-
kēśarivarman (905-47). Records gift of 100 sheep for a lamp to
the temple of Tiruttōṇiśvara alias Rājāditya-Īśvara by a servant
of prince Rājādityadēva. See S.A. 875.

866. 327 of 1902.—(Tamil.) On the same wall. A record in
the twenty-ninth year of the Chōla king Maduraikanḍa-Para-
kēśarivarman (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 Maduraikanḍa-Parakēśari-
varman (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 Maduraikanḍa-Parakēśari-
varman (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 Maduraikanḍa-Parakēśari-
varman (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 Maduraikanḍa-Para-

871. 331 (b) of 1902.—(Tamil.) On the same wall. A record
of the Chōla king Maduraikanḍa-Parakēśarivarman (905-47), the
date of which is lost. Records gift of 100 sheep for a lamp.

872. 332 of 1902.—(Tamil.) On the same wall. A record in
the thirtieth year of the Chōla king Maduraikanḍa-Parakēśari-
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 Maduraikanḍa-Para-
kēśarivarman (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 Maduraikanḍa-Parakēśari-
875. 335 of 1902.—(Tamil.) On the same wall. A record in the twenty-eighth year of the Chōla king Maduraikonda-Parakesarivarman (905—47). Says that the temple was founded by prince Rajaditya afterwards killed by the Raśtrakūta Krishṇa III in 949. The record makes the gift of two lamps by a servant of Kōkkiḷāṇadi, the queen of Parāntaka I and mother of Rajaditya. One gift was 90 sheep for the maintenance of a lamp and the other was an Īḷa lamp which Mr. Krishṇa 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 Madurai-konda-Parakesarivarman (905—47). Records gift of gold for a lamp by an accountant of prince Rajadityadēva.

877. 337 of 1902.—(Tamil.) On the west wall of the same shrine. A record in the thirty-fourth year of the Chōla king Madurai-konda-Parakesarivarman (905—47). Records gift of 100 sheep for a lamp.

878. 338 of 1902.—(Tamil.) On the same wall. Records in S. 876 gift of 100 sheep for a lamp to the temple of Tirutton-ḍīśvara by a queen of Munaiyadiyaraiyar Kulamāṇikkikerumār. [See No. 896 below. These two inscriptions are interesting for their mentioning the Śaka year. A measure called mādēvi (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 Madurai-konda-Parakesarivarman (905—47). Records gift of 100 sheep for a lamp by a servant of Rajaditya-Malaiyan.

885. 345 of 1902.—(Tamil.) On the same wall. A record in the thirty-third year of the Chola king Maduraikonda-Parakesarivarman (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 Chola king Maduraikonda-Parakesarivarman (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 Chola king Maduraikonda-Parakesarivarman (905—47). Records gift of 100 sheep for a lamp by an accountant of prince Rājādityadēva.

889. 349 of 1902.—(Tamil.) On the same wall. An incomplete record in the third year of the Chola king Rājakēsārivarman alias Udaīyār Rājēndra-Chola sending (I, 1011—53).


891. 351 of 1902.—(Tamil.) On the south wall of the mantapa in front of the same shrine. A record in the thirty-ninth year of the Chola king Maduraikonda-Parakesarivarman (905—47). Records gift of a lamp by a servant of prince Rājādityadēva.

892. 352 of 1902.—(Tamil.) On the same wall. An incomplete record in the forty-second year of the Chola king Kulōttuṇga-Choladēva (I).


894. 354 of 1902.—(Tamil.) On the same wall. A record in the nineteenth year of the Rāshtrakūta 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 Chola king Ādhirājadēva.


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 Rājakēsarivarman alias Udaiyār Kulottuṅga-Chōladēva. Records gift of 128 cows for four lamps. Tirunāmanallūr is here called Tirunāvalur alias Rājādittapuram.


901. 361 of 1902.—(Tamil.) On the same wall. A record in the thirty-seventh year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva (I?). Records gift of 32 cows for a lamp.

902. 362 of 1902.—(Grantha and Tamil.) On the same wall. A record in the seventeenth year of the Rāshtrakūṭa king Kanṇara-ḍēva (i.e., Krīṣṇa III), the conqueror of the Chōla and Pallava countries. Records gift of gold for a lamp by Narasimhavarman, surnamed Śaktinātha and Siddhavaḍava, the chief of Milāḍu and a member of the line of Śukra and the Malayakula, who ruled over Malainādu (milāḍu, briefly). Dr. Hultzsch points out that the capital of this nāḍu, according to the Periāpurāṇa was Tirukkōḻūr, that the chiefs of the line claimed connexion with the Chedi family and used to prefix the name of the reigning Chōla king. See Ep. Ind., Vol. XII, p. 135. Also the Kiḻiyūr inscriptions above.

903. 363 of 1902.—(Tamil.) On the same wall. A record in the thirty-ninth year of the Chōla king Parakēsivarman who took Madura and Ceylon. Records gift of 100 sheep for a lamp by the elder brother of Mahādēvavidgal, a queen of prince Rājadityadēva, a daughter of Ilādarāyar (i.e., the chief of Lāṭa) for the merit of her elder brother Rājadittan Pugalvipparaganda. Dr. Hultzsch points out that the title “chief of Lāṭa” was assumed by a family of local chiefs; that one of these, 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 Rājaditya’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.

906. 366 of 1902.—(Tamil.) On the same wall. A record in the nineteenth year of the Rāshtrakūṭa king Kaṇṇaradēva, who took Kachchi and Taṇjai (Krishṇa III). Records gift of 90 sheep for a lamp.


909. 369 of 1902.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parākēsavarman. Records gift of land by Vikramābharana-Pallavaraiyan, a subordinate of Munaiyadaraiyar Aparājitana Kulamānīkkerumān. 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-Rājakēsavarman (985—1013).


912. 372 of 1902.—(Tamil.) On the east wall of the same māṇṭapa. Records the construction of two māṇṭapas 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 Parākēsavarman 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 Rājakēsavarman 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-Kalinārī, which according to S. A. 905 formed part of the name of a shrine which has suffered a displacement.
demolished by the villagers. Dr. Hultsch concludes from this that the demolished temple of Isvara 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 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 Madiraikonḍa 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 Madiraikonḍa 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 Madiraikonḍa 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 Tribhuvanachakravartin Kōnērinmaikōṇḍān. Records gift of land.

923. 383 of 1902.—(Tamil.) On the south wall of the store-room in the same temple. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājadhirajadēva. Records gift of money for a lamp to the Yakṣi in the western temple (Melir-pāḷḷi). The money was made over to the chief priest Pushpasēna- dēva. See N.A. 391, 393-4.

924. 384 of 1902.—(Tamil.) On a stone set up at the foot of the hill bearing the same temple. A damaged record in the sixth year of Tribhuvanachakravartin Kōnērinmaikōṇḍān.

---

* The Mack. list of inscriptions given in Int., S. Dés., 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 Chola 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 manṭapa. Records the construction of two manṭapas 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 Chola king Parakēsarivarman alias Tribhuvananachakravartin 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 Chola king Rājakēsarivarman alias Tribhuvananachakravartin 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-Kalinārāi, which according to S.A. 905 formed part of the name of a shrine which has been recently built in the temple. Records the entry of the trầmāka into the temple. Records gift of 48 sheep for a lamp at the Tiruttōṇḍiśvara temple at Tirunāvalūr alias Rājadīttapuram.
demolished by the villagers. Dr. Hultsch 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 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 Madiraikonda Parakesarivarman (905—47).

918. 378 of 1902.—(Tamil.) On the same stone. A record in the twentieth year of the Chōla king Madiraikonda 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 Madiraikonda 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 Madiraikonda Parakesarivarman (905—47). Records gift of 100 sheep for a lamp.

Tirunarūṅgoṇḍai.*

The Jain temple referred to in the following inscriptions seems to have been famous in mediaeval history as a stronghold of learning. Kamba; for example, according to tradition, had to get the approval of the local scholars for his Rāmāyaṇa.


922. 382 of 1902.—(Tamil.) In the same place. A record in the third year of Tribhuvanachakravartin Kōnērinmaikōṇḍan. Records gift of land.

923. 383 of 1902.—(Tamil.) On the south wall of the store-room in the same temple. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājādhirājadēva. Records gift of money for a lamp to the Yakshi in the western temple (Mēlirpalū). The money was made over to the chief priest Pushpasena-dēva. See N.A. 391, 393-4.

924. 384 of 1902.—(Tamil.) On a stone set up at the foot of the hill bearing the same temple. A damaged record in the sixth year of Tribhuvanachakravartin Kōnērinmaikōṇḍan.

* The Mack. list of inscriptions given in Inst., S. Dts., 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 Tirunarumkonda, to the Gods Arumoljidēvar, Nityya Kalyānadēvar and “Tirupullidēvar.” Ibid., No. 3.

925-D. On a stone on the west of the Kanakamaṇṭapam. Records that “Magalakadēvarāyar” allowed the taxes on the weavers and silversmiths in the village of Tirunarumkondai 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 Kāḍava Rāyar presented forty cows to the God Kachināyakadēvar for the ghee of the lamp, in the fourth year of the reign of Kulōttunga-Chōladēva. Ibid., No. 5.

925-F. On a stone below the surrounding wall of Nityakalyāṇasvāmī temple. Records that in the seventh year of the reign of Vikramaṇḍyadēva he granted six mās of paddy field in the village of Kūndaratūr 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 Chandranāthasvāmī in the temple. Records that the head farmer of Kollūr village granted three mās of paddy field in the village of Kūndaratūr to the God Tuppasanadēvar (?), 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., Peruṅjiṅga). Ibid., No. 9.

925-I. On a stone below the wall of Nityakalyāṇasvāmī in the temple. Records that in the reign of Vikramaṇḍyadēva one Vanikutkadadan granted the village of “Gunmatokasi” to the God Appanda Nāyanār. Ins., S. Dts., p. 155, No. 10.
926. 27 of 1905.—(Tamil.) On the south wall of first prakāra of the Madhyasthanāthēśvara temple. A record of the Vijayānagara king Ariyappa-Udaiyar (II) in ś. 1300 expired, Kālayukta. Records gift of land to the temple which is here called Tirunāgēśvaramūḍaiyar. Refers to a transaction in former days with Kulasekharadēva alias Majavachchakravarti.

927. 28 of 1905.—(Tamil.) On the same wall. A record in the fourteenth year of the Pāṇḍya king Sundara-Pāṇḍya-dēva. Records sale of land.

928. 29 of 1905.—(Tamil.) On a rock named Vavvakkuttaimalai near the same village. A damaged record of the Vijayānagara king Kampana-Udaiyār, son of Vīra-Bukkaṇa-Udaiyār in ś. 1295 expired, Pārīdhavin.

929. 152 of 1904.—(Tamil.) On the same wall. A record in the fourteenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva, the date of which is lost. Records gift of money for a lamp.

930. 153 of 1904.—(Tamil.) On the west base of the same shrine. A record of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva, the date of which is lost. Records gift of a door.


932. 155 of 1904.—(Tamil.) On the east wall of the manṭapa in front of the same shrine. A record in the thirty-seventh year of the Chōla king Tribhuvanavīrādēva (Kulottuṅga 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 manṭapa. A record in the second year of the Chōla king Tribhuvanachakravartin Rājarājajadēva. Records gift of money.


937. 160 of 1904.—(Tamil.) On the east base of the same manṭapa. A mutilated record in the twentieth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva.
938. 161 of 1904.—(Tamil.) On the south base of the same maṇṭapa. An incomplete record in the twentieth year of the Chōla king Kulottuṅga-Chōladeva.


940. 163 of 1904.—(Tamil.) On the north base of the same maṇṭapa. A mutilated record of the Vijayanagara king Kampana-Uḍaiyar, son of Vīra-Bokkana-Uḍaiyar 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.

_Tiruvēṇainallūr._

This place is famous in literary history as the scene of the early life of Kamba, the author of the Rāmāyaṇa, and Meykanḍa-dēva, the author of Śivagnānaḥodham.


945. 311 of 1902.—(Tamil.) On the same wall. An incomplete record of Tribhuvanachakravartin Könerimēnkoṇḍan.

946. 312 of 1902.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the twenty-fifth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladeva III, who was pleased to take Madura and the crowned head of the Paṇḍya. Records gift of thirty-two cows and one bull for a lamp by Viraśekharan alias Aṭiyaimān of Kuḍālūr.

947. 313 of 1902.—(Tamil.) On the south and east walls of the same maṇṭapa. A damaged record in the seventeenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladeva (III), who was pleased to take Madura and the crowned head of the Paṇḍya. Records sale of land. Mentions Kāḍavaraṇāy. 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 Kulōttunga-Chōlādēva 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 Vaikuntha-Perumāl shrine in the same village. A record in the seventh year of Sakalabhuvanachakravartin Perunjiṅgadēva. Seems to contain a copy of an inscription of the twenty-ninth year of Tribhuvanavāradēva (Kulōttunga III) the stones of which had collapsed. The details of the date (Friday, day of Rēvati, aparapaksha-chaturthi of Simha) have been calculated by Kielhorn to be Friday, the 30th July, A.D. 1249. From this and three other dates Kielhorn dates the king's accession to be between 11th February and 30th July of A.D. 1243. [See Ep. Ind., Vol. VII, p. 165.]


958. 324 of 1902.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Cholādevā. Records gift of money for eleven lamps and of four cows for one lamp.

VILUPURAM 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 Mārarvarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēvā. (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 Rājanārayāṇa Śambūrāya. 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 Koliyapuranallūr 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 Vāḷisvāra 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. Dts., p. 144, two inscriptions are given at a place called Chintāmaṇinallūr, 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 Cholāsvāra Mahādēvā and the latter is damaged.

968. 115 of 1897.—(Tamil.) On the east wall of the same shrine. A record in the tenth year of Rājanārāyaṇa Śamburāya. Records the building of portions of the temple.

Mandagappattu.

969. 56 of 1905.—(Sanskrit and Grantha.) On a pillar at the right entrance into the maṇṭapa of the rock-cut cave. A record of a Pāḷava king whose name is lost. Records the excavation of the cave. [Venkayya points out that this cave is smaller than the Trichinopoly and Daḻavānūr 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 Rājasimha's large inscription at Kāṇchi." (See S.I.I., I, No. 24.) Hence it may be concluded that the cave was excavated by Rājasimha (Narasimhavaranam 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 Rājakēśarivarman alias Tribhuvana-chakravartin Kulōṭtuṅga-Chōladēva (I). The passage viramētuṇai-yāga, etc., from the inscriptions of Vīrārājendra I is prefixed to the usual introduction of the king. Records gift of money for a lamp. The temple is called Tiruppanaṅgāḍaiya-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 Kōnērimēlkoṇḍān. The temple is called Tiruppura-var-Panaṅgāṭṭur-udaiyār Kaṇṇa-manda-Ṇayanār. Records gift of land for celebrating a festival called Kōdaṇḍarāman-sandi after the king.

973. 166 of 1904.—(Tamil.) On the south wall of the central shrine in the Chandramaulisvara temple. A record in the eighth year of the Chōla king Parakēsarivarman alias Rājendra-Chōḷadēva (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 prākāra contains a fragmentary inscription of Ś. 146I, expired Sobhakrit, dated during the reign of Sadasiva, son of Virapratapa-Rāṅgayadeva, '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 Chōla king Tribhuvanachakravartin Vikrama-Chōḷadēva (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 Chōla king Rājakēsarivarman. Records gift of paddy by Puṉalṭuṇai-adigal, mother of Viluppēraraiyar 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 Chōla king Rājakēsarivarman. Records gift of gold by the same donor.

977. 170 of 1904.—(Tamil.) At the northern entrance of the first prākāra of the same temple. An incomplete record in the tenth year of the Chōla king Parakēsarivarman. Records gift of land.

978. 171 of 1904.—(Tamil.) On the east wall of the maṇṭapa in front of the same shrine. A record in the eleventh year of the Chōla king Parakēsarivarman alias Rājendra-Chōḷadēva (I, 1011—53). Built in at the bottom.

979. 172 of 1904.—(Tamil.) On the east wall of the maṇṭapa in front of the central shrine in the same temple. An incomplete record in the fifth year of the Chōla king Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva (1118—35).


984. 177 of 1904.—(Tamil.) On the same wall. A record in the thirty-first year of the Chōla king Parākēṣarivarman alias Uḍaiyār Rājēndra-Chōlādēva (I, 1011—52), who took the eastern country, the Ganges and Kiḍāram.' Records gift of a musical instrument. Kiḍāram is Burma.


986. 179 of 1904.—(Tamil.) On the west wall of the maṇṭapa in front of the same shrine. An incomplete record in the seventh year of the Chōla king Kulottuṅga-Chōlādēva. Refers to an accident in hunting.


988. 181 of 1904.—(Grantha and Tamil.) On the same wall. A record in the sixth year of the Pāṇḍya king Vikrama-Pāṇḍya-dēva. Begins with Samastabhuvanaikavira, etc. Records gift of land for the celebration of a festival called Vikrama-Pāṇḍiyan-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 maṇṭapa. An incomplete record in the forty-fourth year of the Chōla king Kulottuṅga-Chōlādēva (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 Rājakēṣarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōlādēva. 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 Rājādhirājadēva, the date of which is lost. Built in. Refers to the twelfth year of Rājarāja I and the third year of Rājādhirājadēva I(?).

992. 185 of 1904.—(Tamil.) On the same wall. An incomplete record in the third year of the Chōla king Vikrama-Chōlādēva (1118—35).

993. 186 of 1904.—(Tamil.) On the north base of the same maṇṭapa. An incomplete record of the Chōla king Kulottuṅga-Chōlādēva (I, 1070—1118), ‘who was pleased to abolish tolls’, the
te of which is lost. Refers to the king as being (encamped) in daçope at Conjeeeveram. Records gift of land.

at 994. 187 of 1904.—On the same base. A record in the twenty-sixth year of the Chola king Râjêndra-Chôladeva (I, 1011—53). eignes out of order. On the same base is an incomplete introduc-

tio 995. 188 of 1904.—(Tamil.) On the east wall of the manôta
de the first prâkâra of the same temple. A record in the fourth inâr of the Pândya king Vikrama-Pândyadêva. Records that the yeôntapa was built by queen Ulagamuludumudaiyâr.

ma 996. 189 of 1904.—(Tamil.) On the west and south bases of the same manôta. A record of the Vijayanagara king Vîrâ-
thîshnâraya in S. 1437, Bhava. Records gift of land to a Saiva Kriûha.

ma 997. 190 of 1904.—(Tamil.) On the south wall of the 1,000-
lared manôta inside the second prâkâra of the same temple. A pillord in the second year of the Chola king Tribhuvanachakravartin reçlûtuna-Çhôladeva (III), “who took Madurai and the crowned Kuûd of the Pânûya.” Records the building of the manôta by a hestain Ammaiappan Gândar-ûriyân Śambuvarayan “who took the cérûdy country.” See N.A. 720 for an Ammaiappaya.

Pâ 998. 191 of 1904.—(Tamil and Grantha.) On the south base of the 1,000-pillared manôta inside the second prâkâra of the andramülûsvara temple in the same village. A record of the Chûla king Sakalabhuvenachakravartin Kâdavan Avaniyâlap-

Olh 999. 192 of 1904.—(Tamil.) On the same base. An in-

cplete record in the sixteenth year of the Chola king Kulôttuûga-

Chû 1000. 193 of 1904.—(Tamil.) On the same base. A mutilated ord in the sixteenth year of the Chola king Kulôttuûga-Chôlare-


lan 1002. 195 of 1904.—(Tamil.) On the right side of the gôpura of first prâkâra of the same temple. A record in the seventh the of the Chola king Tribhuvanachakravartin Râjâdhîrâjadêva yejr II ?). Records the building of the gôpura by the same donor.

I 01003. 196 of 1904.—(Tamil verse.) On the left side of the same lura. Records in S. 1352 the building of a manôta and of a gôpura by a certain Gânûgyân.
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 Naraśingadeva in Sōbhakrit (1483-84). Refers to Narasa Nayaka, an agent of the king (evidently the founder of the Tuluva dynasty) and records the remission of some taxes.


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-Rājakēsārivarman (I, 985—1013). Records a gift to the stone temple of Śivalōka-udaiyaparamasvāmin built by Udaiyapirattiyār Śembiyan-Mādevīyar, queen of Gaṇḍarādittadēvar, who gave birth to Śrī-Uttama-Chōla-dēva (i.e., Madhurāntaka Uttamachōla, the immediate predecessor of Rājarāja I). Records allotments for the various requirements of the temple. For a description of the coins of Madhurāntaka, see Elliot’s Coins in S. India, Nos. 151 and 154 and Madr. Ep. Rep. 1904, p. 11.

1008. 201 of 1904.—(Tamil.) On the base of the Varadarāja-Perumāl shrine in the same temple. An incomplete record in the twenty-seventh year of the Chōla king Rājakēsārivarman 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 Rājakēsārivarman 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 Udaiyār Ādhirājendradeva (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 Rājakēsārivarman 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.


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 Uлагamuludumudaiyar.

996. 189 of 1904.—(Tamil.) On the west and south bases of the same maṇṭapa. A record of the Vijayanagara king Vīra-Kṛishnāraya 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 Ammaippan Gaṇḍar-sūriyan Šambuvarayan "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 Chandramaulīśvara temple in the same village. A record of the Pallava king Sakalabhuṇaḥaṅkaravartin Kādavan Avaniyālappirandān Kopperunjirīgan. Records that the king who bore the surname Sarvajñakhaḍgamalla built a sluice for the tank at Olugarai.

999. 192 of 1904.—(Tamil.) On the same base. An incomplete record in the sixteenth year of the Chōla king Kulottuṅga-Chōladēva. Built in at the beginning.


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 Rājādhīrājadēva (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 Gaṅgēyan.
1904. I97 of 1904.—(Tamil verse.) In the same place. Refers to the building of the same gopura and mantapa.

1905. I98 of 1904.—(Tamil.) On the east base of the same gopura, right of entrance. A record of the Śāluva king Nāraśingadēva in Śōbhakrīt (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.


1907. 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-Rājakēśarivarman (I, 985–1013). Records a gift to the stone temple of Śivalōka-udaiyaparamasvāmin built by Uḍaiyarāpathiṭyār Śembiyan-Mādeviṭyar, queen of Gaṇḍarādittadēvar, who gave birth to Śrī-Uttama-Chōla-dēva (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.

1908. 201 of 1904.—(Tamil.) On the base of the Varadarāja-Perumāl shrine in the same temple. An incomplete record in the twenty-seventh year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōla-dēva (I?)

1909. 202 of 1904.—(Tamil.) On the west base of the same shrine. A record in the forty-first year of the Chōla king Kulottuṅga Chōlādēva (I). Records gift of sheep for a lamp


1911. 204 of 1904.—(Tamil.) On the north base of the same shrine. An incomplete record in the thirtieth year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōlādēva.

1912. 205 of 1904.—(Granthā 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 Ādhirājēndradēva (the immediate predecessor of Kulottuṅga Chōla I). The Sanskrit portion records that the Vimāna, which had been previously built by Köchchōla of bricks, was reconstructed of stone.

1913. 206 of 1904.—(Tamil.) On the north base of the same mantapa. An incomplete record of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Kulottuṅga 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 Šembiyan Kattimānaḍīgal. Refers also to his building the Tiruchcheṟṟu-maṇṭapam.

1018. 404 of 1903.—(Tamil.) A record in the fourth year of the Chōla king Parakēsarivarman. Records gift of a lamp by Kaṇḍarādittan alias... Mahārājan of Vāṇagappāḍī.

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 Madirai-kōṇḍa-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 Madirai-kōṇḍa 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 Madirai-kōṇḍa 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 Parakesarivarman. 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 Madiraikondu Parakesarivarman (905—47). Built in at the end.

1029. 415 of 1903.—(Tamil.) On the same base. A fragment of record of the Chōla king Madiraikondu Parakesarivarman (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 Parakesarivarman. Records gift of gold.


1034. 420 of 1903.—(Tamil.) On the same base. A fragment of record of the Chōla king Rājendra-Chōla I (1011—53), the date of which is lost. Contains the usual introduction of the king.

1035. 421 of 1903.—(Tamil.) On the same base. A fragment of record in the second year of the Chōla king Parakesarivarman alias Udaiyār Śrī-Rājarājadēva (II?). The first line of the inscription contains a few words of the introduction of Rājendrađēva 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 Madiraikondu Parakesarivarman (905—47). Records gift of land. Mentions the king's other name Śrī-Parāntaka and an officer of his named Śōlasikhamāṇi-Pallavaraiyan.

1038. 424 of 1903.—(Tamil.) On the north wall of the same maṇṭapa. A record in the third year of the Chōla king Parakesarivarman. 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 Parakesarivarman. Records gift of a lamp by Parabūmikan-Mallan alias
Gaṅdarādita-Pallavaraiyan. [Venkayya identifies the king with Parakṣarivarman Gaṅdarāditya, 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 S. 879. Records gift of a lamp by Parabūmikan Mallan alias Gaṅdarādita-Pallavaraiyan. See note to the above inscription.

1041. 427 of 1903.—(Tamil.) On the same base. A fragment of record of the Chōla king Madiraikonḍā Parakṣarivarman (905—47), the date of which is doubtful.

1042. 428 of 1903.—(Tamil.) On the south wall of the dark maṇṭapā in front of the same shrine. A record in the forty-fifth year of the Chōla king Kulōttuṅga-Chōladēva (I). Records gift of money for a lamp by an officer of the king.


1044. 430 of 1903.—(Tamil.) On the same wall. A record in the third year of the Chōla king Parakṣarivarman alias Rājendrapal adēva I (1011—53). Records gift of 1,056 sheep for eleven lamps.


1046. 432 of 1903.—(Tamil.) On the same base. An incomplete record in the thirteenth year of the Chōla king Rājarāja-Rājakṣarivarman, “who destroyed the ships at Kāndalūr-Śalai” (985—1013).

1047. 433 of 1903.—(Tamil.) On the east wall of the first prākāra of the same temple. A record in the second year of the Chōla king Rājakṣarivarman alias Tribhuvanachakravartin Kulōttuṅga-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-konḍa-Śambuvarāyar (1322—1337). Refers to the invasion of the Muhammadans and the destruction of the country by them. Venkayya is unable to see what invasion is referred to in this but the Madura chronicles clearly tell us that there was a Mussalman invasion between 1324 and 1327. (See Ind. Antq., Jan. 1914).
1049. 435 of 1903.—(Grantha and Tamil.) On the west wall of the same prakāra. 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 Tirumunaippādinādu. It was associated to a certain extent with Jainism, as is proved by the ruins of Jain temples and Jain figures available therein. The following records, however, are purely Hindu.


1052. 118 of 1897.—(Tamil.) On the west wall of the same shrine. A record of the Vijayanagara king Krishṇādēva-Maḥārāya in Ś. 1449 expired, Ṭāraṇa (wrong). Records that the Kanmāḷas of Tiruvāḍī-Śīrmai were exempted from taxes. See N.A. 208.

VRIDDHACHALAM TALUK.

Tiṭṭagudi.


1054. 6 of 1903.—(Tamil.) On the same wall. Refers in Subhakrit 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. Inscrns., Vol. I, No. 119. See N.A. 601.

1055. 7 of 1903.—(Tamil.) On the same wall. Records in Vikārin gifts of land by Bhūpatiraya-Udaiyār and Udaiyār Mallidevarayar. Tiṭṭagudi was also called Vidyāraṇyapuram.

1056. 8 of 1903.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīra-Bhūpati-Udaiyār, the date of which is lost. Records gift of land. Mentions Mallidevarayar and Tiṭṭagudi alias Vidyāraṇyapuram. A damaged record.

1057. 9 of 1903.—(Tamil.) On the south wall of the same manṭapa. 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 Vagaiyur in Magadaimandalam by Magadeśan Ponparippina-Vanakōvadaraiyan.

1059. 11 of 1903.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuvanachakravartin Vīrārājendra Chōladēva. Records that Rājarāja Vaṅgāra Muttaraiyan granted an allowance of paddy to an image of the goddess which had been set up by a dancing girl.

1060. 12 of 1903.—(Tamil.) On the same wall. A record in the second year of the Pāṇḍya king Tribhuvanachakravartin Kōnerinmaikondān Kulaśēkharadēva. Records gift of a village in Magadaimandalam by the king for offerings on his birthday.

1061. 13 of 1903.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīra-Kampaṇa-Uḍaiyar (II), son of Vīra-Bokkana-Uḍaiyar (i.e. Bukka I) in Ś. 1295, Paridhāvin. Records gift of land by Sōmayadēnṇāyakkar.


1063. 15 of 1903.—(Tamil.) On the same wall. A record in the third year of the Chōla king Tribhuvanachakravartin Kulottūṅga-Chōladēva. Records gift of cows and money for two lamps by Rājarāja-Magadaināḍ-ālvān.


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 Kulottūṅga-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 Vichcheśvara, 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 Kulottūṅga-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 nineteneenth year of the Chōla king

1069. 21 of 1903.—(Tamil and Grantha.) On the west wall of the Sukhāsīna-Perumāl temple in the same village. A record in the fourth year of the Chōla king Tribhuvanachakravartin Rājakērājadēvā. Records gift of paddy and money by the inhabitants of Śittiramēḷi-Periyānāḍu.

1070. 22 of 1903.—(Tamil.) On the same wall. A record in the ninth year of the Chōla king Kulottuṅga-Chōḷadēvā 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-Chōḷadēvā 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-Chōḷadēvā 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-Chōḷadēvā 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-Chōḷadēvā III, who took Madura.


1076. 27 of 1903.—(Tamil.) On the same wall. A record in the thirtieth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷadēvā 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 Toḷuvār granted to the temple of Madurāntaka Chōḷēsvaramudaiya-Nāyanār, in place of the one at Chandraśēkharanallūr given by Vānakōvaraiyan under the tank called Tirunīṟṟu-Viramagadaśōḷappēriya-ēri.

1078. 400 of 1913.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Tribhuvanachakravartin Tribhuvanavīrādēvā (Kulottuṅga III), who was pleased to take
Madurai (Madura), the crowned head of the Pandyas and Karuvurs. Registers that a certain Sediyarayavelan, chief of Sembai, built the stone temple and the mantapa for the god Madurantakēsvaramudaiya Nāyānār at Peruntoḻuvur in Ugalur-kūram, a subdivision of Vriddhagiram Rājaśīṅga-vaḷanādu. 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 Madurantaka-Iśvaram-Udaiyar and Araisandurai-Nayānār.

1080. 402 of 1913.—(Tamil.) On a conch preserved in the Varadarāja-Perumāl temple in the same village. This conch was the gift of Tirunirru-Virāmagadagasolan Tayilunalla-Perumāl, to the temple of Maduranta-Cholīśvaram-udaiya-Nayanār at Tōluvur.

**Vriddhachalam.**

In the list of Mackenzie's inscriptions given in *Ins., S. Dts.*, pp. 145—9, there are thirteen inscriptions. Of these three have been identified with three of the departmental list. The other ten have been included.

1081. 132 of 1900.—(Tamil.) In the second gopura of the Vriddhagirīśvara temple, right of entrance. A record in the fourth year of the Pandyas king Tribhuvanachakravartin Könerinmaikoṇḍān. Records gift of land to the Brāhmaṇas of Kulaśekhara-chaturvēdimāṅgalam founded in the name of the king.

1082. 313 of 1900.—(Tamil.) On the south wall of the mantapa in front of the central shrine in the same temple. A record in the twenty-eighth year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva. Records gift of 100 cows. See *Ins., S. Dts.*, in Mack. MSS., p. 145, No. I (where the year is, I believe, wrongly given as the twenty-second. It says that the grantor was Rajarāja-Kaḻavarāyan).

1083. 134 of 1900.—(Tamil.) On the south wall of the mantapa in front of the central shrine in the same temple. A record in the fifth year of Perunjiṅgedeva. 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 "Sambotya Manikayun" (?) and the real donation is 25 kalanjus of gold for *Tirumantaiṯir* and 5 kalanjus of silver for bracelets.]

1084. 135 of 1900.—(Tamil.) On the south wall of the mantapa in front of the central shrine in the same temple. A record in the eighth year of Perunjiṅgedeva. Records gift of a lamp.

1085. 136 of 1900.—(Tamil.) On the south wall of the mantapa in front of the central shrine in the same temple. A record in the fourteenth year of the Chola king Tribhuvanachakravartin
Rājarājadēva (III). Records gift of a lamp by Edirīgaṇāyan Pot-tappi 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 manṭapa, right of entrance. A record in the fifteenth year of the Chōla king Rājakēsārivarman alias Tribhuvanachakravartin Kulottuṅga-Chōla. Records that Āḷappirandān Ėlisaimōgan alias Kulottuṅga-Śōḷa-Kāḍavarādittan built a manṭapa for the mahās-napana of the god at Tirumudukunrām in Paruvūr-kūṟṟam, a subdivision of Irungōḷappāḍī in Mērka-Ṇāḍu, which formed part of Virudarājabhayaṅkara-vāḷanāḍu.

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 Parakesārivarman. 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 Rājakēsārivarman 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 Parakesārivarman. Records gift of a lamp.

1090. On a stone in the southern wall of the Ardhamanṭapam. (Tamil.) Records that one Muḍikōṇḍavēḷān granted in the fifteenth year of Kopperuṇjiṅgadēva ninty-six goats for supplying quarter measure of ghee daily to God Tirumalaiṅkoṇḍamudāyār. Ins., S. Dts., p. 146, No. 3.

1091. In the second prākāra wall. A damaged grant of Praudhapatāpādvarāya (Devarāya 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.

1093. On the northern wall of the second enclosure. Records that in the reign of Kopperuṇjiṅgadēva, Harihara Dandānāyaka and people gave 210 cows to God Tirumalaiṅkoṇḍa Uḍaiyar for milk. Ibid., No. 6.

1094. On the inside of the south enclosure wall. Records that Kachchi-Rāyan granted in Ś. 1595, Ananda, 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 Paḷaiyamallanāṭhar 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 *I kāṣu* on every bag for each market and two-handfuls of rice in Ariyalūrpeṭa. *Ibid.*, p. 217, No. 44.


BELLARY DISTRICT.

ADONI TALUK.

Adoni Fort.


2. On a stone at the bottom of the Murugacheruvu tank in the fort. Records that Rāmarāju Kōṇēṭi Timmayyarasalu (?) exempted in Ś. 1645, Subbakrit, in the reign of Sadāśivarāya, two gate-keepers of the hill-fort from their taxes. Ibid., p. 313, No. 23.


4. On the road of Balakilla fort (Ballekallu ?). (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 (Ballekallu) 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 Nāyaḍu erected the gate in a certain Raktākshi. Ibid., p. 314, No. 27.

Bhaṭṭarabommalāpuram.


8. On a stone in the pagoda of Śambhuliṅgēśvar. (Kanarese.) Records that the queen “Pereyakata lā” 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 Putadēviyar, the queen of Tribhuvanamalladēva, gave to the local Brahmins in C.V. 32, Sarvajit, the tax of 30 pagodas from the revenue land of Tubbalam. 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 Rāmeśvara pagoda. (Kanarese.) Records that Daṇḍanāyaka Bhīmarasu granted in year 16, Dundubi, in the reign of Jakadēkamalla, 52 muttas of land for the festival of Rāmeśvaradeva 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, Uttarāyaṇa Saṅkrānti, a gift of land by Udayadityayya, husband of Sigadēvi, to Uttamaṛāśi-paṇḍita for the worship of god Mahādeva. He was entitled Jagadēkamalla Nolamba Pallava Permāṇaḍi and was ruling at Kampili as his permanent capital (ikkaviḍu) and residence. [With regard to the date Diwan Bahadur Swamikannu Pillai says: "In A.D. 1033 Uttarāyaṇa Saṅkrānti fell on Dec. 23'92, Sunday. Monday which was the civil Saṅkrānti was also Māgha śu. 1 which came to an end at '50 next day. As Māgha śu. 5 fell on Saturday, December 29'26, the day intended was perhaps Māgha śu. which was also the Uttarāyaṇa Saṅkrānti by civil reckoning." Madr. Ep. Rep., 1914, p. 72.] For another inscription regarding Udayaditya see the list at-Oruvai. Udayaditya was called Jagadēkamalla Nolamba Pallava Permāṇaḍi evidently after his suzerain Jayasimha II, 1018-42. (Later on Jayasimha III, brother of Vikramādiya VI, had the same title.) See also the inscription at Badana-hathi (199 of 1913). It seems that the title Nolamba Pallava Permāṇaḍi was given by the W. Chālukyan kings after Sōmēśvara I to those chiefs who held sway over Nolamabavādī, the hereditary dominion of the Nolamba Pallavas. [Ep. Rep., 1914, p. 87.]
17. On a stone in a local well. Records that Râcchana "Maninikru" gave the village in Subhânu, to the people for occupation. Ins., Ced. Dts., p. 237, No. II.

Kavutâlam.

18. On a stone south of the local Hanumantarâya pagoda.—(Kanarese.) Records that Nadiguru of Adoni gave in Hêvilambi, an agreement for the population of Kavitâla. Ibid., p. 309, No. 10.

19. On the east wall of the above pagoda. Records that "Sakolu-" (?) Rajayya, the Pradhâni of Achyutarâya, passed an agreement for the population of the village in Ś. 1457, Nandana. Ibid., p. 310, No. II.

Nandavaram.

20. On a stone pillar of the manâtapam near the local Parvata-mallikârjuna pagoda. Records that Mallapparasa Daṇḍanâyaka erected the pagoda in 1189, Parâbhava, in the reign of the Châlukya Sômâsivaradêva (IV, 1182-9) and gave the fee of a pagoda for a month for the daily worship of deity.' Ibid., p. 233, No. 1.


Sultânpur.

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), Pramâdîcha.

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), Pramâdîcha.

Tărâpuram.

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), Pramâdîcha.

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), Pramâdîcha.

ALÛR TALUK.

Chinnahottūr.

27. 133 of 1913.—(Kanarese.) On a stone set up in front of the Channakesavasvâmin temple. A damaged record, date of which is doubtful. Records the foundation of the temple of Ādikēśavanâtha
by Pratāpa-Harihararāya (II). On this, the Śrīvaishṇavas of the eighteen nāḍus and others made a gift of five kolagas 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 Sarasvatī who had the adjuncts Saptaprathama dēvayuga, Śambhuṛatraya, Śrī-Narasimha-varaprasāda, Vēdāntākramita.

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 (gula?) was dug by a certain Gumasiri Maṇḍā, 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.


Hālaḥarvi.

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. 211, for the vicissitudes of the place and for its religious importance.

Harivānam.

34. In front of the enclosure of the Hanumān 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. 211-2. Veṅkaṭādri is one of the three Aravīti brothers who played such a prominent part in the reign of Sadāśiva Rāya.
Muddanagera (Muddekarā?)


36. On a stone in the local market. Records that Rāmappaṇāyaḍu, son of Bhōgappanāyaḍu, gave in S. 1661, Siddhārti, a cowl to the merchants of the place for its population under the condition of demanding no penalties. Ibid., No. 15.

37. On a stone near the above. Records that Lakshmiappā Nayadū and seven other people endorsed the above grant in Ś. 1696, Jaya. Ibid., p. 239, No. 16.

38. On a pillar near the local Chennakēśava pagoda. Records that Rāmappanāyaḍu, son of Bhōgappa, had a pillar erected in the temple and granted in Ś. 1605, Dunmati?, four muṇṭas of land to the architect. Ibid., p. 239, No. 17.

39. On a stone seated near the Vīrabhadra pagoda. Records that the Vīramuṣtī Śaivites granted their fees from Muddekara and Timmapuram to God Vīrabhadra in Ś. 1484, Dundubi. Ibid., p. 240, No. 18.

Timmapuram.

40. On a stone in the centre of the village.—(Telugu.) Records that in the reign of Sadāśivarāya in Ś. 1477, Dhatu, the Vipravinōdins gave to God Vēnkaṭāḍrī and Kēśava their fees from the Timmapuram Agrahāram. Ibid., p. 238, No. 14.

Bellary Taluk.

Āndrahālu.

41. 237 of 1913.—(Kanarese.) On a stone in front of the Aṇjanaṇeya temple. Mahārajādhirāja Vīrapratāpa Hanḍe Chikamalukapa-Nayaka records in Ś. 1584, Śubhakrit, Kārttika, śu. di. 15 lunar eclipse, gift of the village of Āndrahālu to a certain Roḍam Śivabasavappa. The record states that the village was originally granted to the king by Alamshanva 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. Alamshanva 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 Vighneśvara 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 Permānādi. Mentions Balla-kunḍanādu. See No. 1 above.

Old-Bhatrahālli.

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 Drishṭivisha. [“This latter name occurs also in the Vēlūr-pālaiyam plates of Vijaya 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. Chālukyan Sōmēśvara Land who was different from Udayāditya Jagadēkamalla Noḷamba Pallava Permānādi.]

Bailūr.

44. 204 of 1913.—(Kanarese.) On a stone set up in the verandah of the Basavesvara temple. The Western Chālukya king Tribhuvanamalla Vikramaditya VI (1076—1126), records in Chālukya-Vikrama year 56, Dundubhi (wrong), Āṣhāḍha ba. di. 10, Sunday, corresponding to June 21, A.D. 1131, gift of land to Dēvarāṣi-pāṇḍita of Donnyabīdu for the worship of Mallikārjuna. Mentions the Mahāmaṇḍalēśvara Bāḷḷāreya Bīvarasā, a feudatory of the king.

Bellary (General).

45. C.P. No. 113 of Mr. Sewell’s List.—(Telugu.) Records a document purporting to be a grant of a village to two Brāhmans in Ś. 1186 (A.D. 1264), Akshaya, when Sadāśīvadeva Rāya was ruling at Vijayanagar; the grantor being Anagundi-Rāja, Deśāyi 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 Paridhāvī 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), Pramāḍīchā.

48-B. C.P. No. 119 of Mr. Sewell’s List.—Records grant of land to a Reḍḍi by Kōṇḍappa Nāyudu, son of Appā Nāyudu, styled “Rājamaṇya Rājādhirāja,” in Ś. 1642 (A.D. ‘1720), Vikāri.

49. C.P. No. 120 of Mr. Sewell’s List.—(Kanarese.) A very roughly executed document of a seemingly absurd character, as it
narrates the erection of a temple and endowment thereof in Ś. 2001,
during the reign of Achyutadēva Rāya of Vijayanagar, in Jaya.

50. C.P. No. 121 of Mr. Sewell’s List.—Records a deed executed
in Ś. 1718 (A.D. 1796), between private parties, by which some land
is restored to one of their number, in Nāla.

51. C.P. No. 122 of Mr. Sewell’s List.—Records an agreement
executed in Ś. 1729 (A.D. 1807), Akshaya, between private parties,
by which some land was restored to one of their number.

51-A. C.P. No. 123 of Mr. Sewell’s List.—(Telugu.) Records
grant of the villages, rechristened “Kṛishnāyapuram” and
Kuṇḍurti, as agrahārāms, by Kṛishṇadēva Rāya of Vijayanagar in
Ś. 1433 (A.D. 1511), Prajōtpatti. The record is “illegible.”

52. C.P. No. 124 of Mr. Sewell’s List.—(Kanarese.) Records
grant of the village of Alligrāma to the temples of Vīrabhadra and
Chennakesava in Ś. 1011, Jaya (A.D. 1089), by Rājadhirāja Śrī Bukka
Rāya Dēva of Vijayanagar.

53. C.P. No. 125 of Mr. Sewell’s List.—(Telugu.) A document
evidencing an agreement between two private individuals of the
Gauḍa caste, in Ś. 1719 (A.D. 1797), Piṅgala, 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 Reḍḍi caste,
in Ś. 1670 (A.D. 1748), Vībhava.

55. C.P. No. 128 of Mr. Sewell’s List.—(Telugu.) Records grant
of the village of Bairehalli to a Brāhman of Śrīśailam by the
Vijayanagar Sovereign Śrī Raṅga VI in Ś. 1585 (A.D. 1663),
Śobhakrit. The grant is issued from the village of Vēlapuri, 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 Reḍḍi and two others to two
private persons.

58. C.P. No. 135 of Mr. Sewell’s List.—(Kanarese.) A document
purporting to be a grant of certain land to two private individuals
by Kṛishṇadēva Rāya of Vijayanagar, but the date given is Ś. 1080,
Śobhaswara (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 Krishnarāyapuram in the district of Gooty by the sovereign Krishṇadēvarāya to a Brāhmaṇ named Koṇḍabhaṭṭa in Ś. 1431 (A.D. 1509), Śukla. This was in the first year of his reign.

60. C.P. No. 2 of 1914.—A Nāgari copperplate grant of the Vijayanagara king Virupakṣha in Ś. 1389, Sarvajit, Kārttiṅka, Śū-ḍi, Utthānadvādaśi. Records gift of land to two Brahmāṇas, one of whom was a doctor and the other a scholar (unnamed) who wrote a work called the Bhāṣyabhūśha. It records also the gift of the village of Sōmalāpuram, surnamed Virūpākṣhapuram, to Brāhmans in 60 vṛttis at the instance of a certain Vīrāṇārya. Virūpākṣha is said to be the son of Pratāpa or Praudhāpratāpa (who is not Dēva Rāya II but his younger brother) and Siddalādēvi. See Ep. Rep., 1914, pp. 95–6, for a summary of the plates.

61. The Krishṇāpuram (or Māreḍi-palli) 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 Kūṇiyūr plates of Veṅkaṭa II, refers to his conquests of the inaccessible Koṇḍa-viḍu, Vinuṅḍa and Udayāgiri, 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 Āśāḍha in Ś. 1497, Yuva, the king granted the village of Māreḍi-palli alias Krishṇāpuram to Aubalabhaṭṭa, son of Varada-bhaṭṭa and grandson of Bālendubhaṭṭa, of the Kāṣyapagōtra 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. (Kanarese.) Records that Basavarasayya fixed the taxes on the weavers of the neighbourhood in Ś. 1457, in the reign of Aṭchya-rāya. See Ins., Ced. Dts., p. 323, No. 52.

63. Near the Hanumantarāya pagoda in the fort. Records that Naḍiḥgūr Deṣāyi Bāba Sāhēb granted one vōkkala of land and an allowance of one kāśu for each bag of goods, two kāśu on each loom, 25 betels for each bale and quarter-ṣēr of oil for daily worship of Hanumanta in Ś. 1578, Dunmuki. Ibid., p. 323, No. 53.

64. South of Mallikārjuna temple. A damaged Kanarese record of Sovidevarasu. Ibid., No. 54.

66. On a stone in the Naganakkēri tank at Bellary. (Kanarese.)
Records that Timmaṇa Nāyak granted some land to God Hampi Virūpaksha in Ś. 1420, Kālayuki. Ins., Ced. Dts., p., 324, No. 56.


68. A P.G. in the hands of the same. Records that Hanḍe Yeṣavanta Hanḍe Dēvappa Nāyak (Dēṣāye, Pargana Bellary) granted to one Šrīnivāsabhaṭṭa in Ś. 1619, Īśvara, the duty of a village in Kurugōḍu district. Ibid., p. 327, No. 71.

Chitikinahala.

69. 196 of 1913.—(Kanarese.) On a Nandi-stone in front of the Āṅjanēya temple. The Vijayanagara king Achyutarāya-Mahārāya registers the gift of the village of Chitikanahala to the temple of Prasanna-Virūpakshadhēva of Jentegallu, for the merit of his father Narasana-Nāyaka.

Dammūru.

70. 209 of 1913.—(Kanarese.) On the stone pedestal of Vīra-bhadrasvāmin. Records in Śaka? Vaiśākha, ba. di. 5, Monday, that this image of Vīrabhadra was set up by Kaṇṇamārasavve, 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, Parābbhava, Magha, ba. di. 10. Refers to the talavārike (“watchman’s fee”) of Gudadūru, a village in Moke-śīme. “Date can be calculated but cannot be verified.”

Guttiganūru.

73. 202 of 1913.—(Kanarese.) On a stone lying in front of the Āṅjanēya temple. Records in Ś. 1461, Vikārin, Jyēśhṭha, 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-Prāṇānātha (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.
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 Krishnāraryapuram in the district of Gooty by the sovereign Kṛishṇādevārya to a Brahman named Kōndabhadra in Ś. 1431 (A.D. 1509), Sūkla. This was in the first year of his reign.

60. C.P. No. 2 of 1914.—A Nāgari copperplate grant of the Vijayanagara king Virupāksha in Ś. 1389, Sarvajit, Karttiṅka, Śudī, Uthānadvādāśī. Records gift of land to two Brahmanas, one of whom was a doctor and the other a scholar (unnamed) who wrote a work called the Bhāskyabhūsha. It records also the gift of the village of Sōmalāpuram, surnamed Virūpākshapuram, to Brahmanas in 60 vrittis at the instance of a certain Vīraṅgṛya. Virūpāksha is said to be the son of Pratāpa or Praudhapratāpa (who is not Dēva Rāya II but his younger brother) and Siddalādēvi. 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 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 Kūṇiyūr plates of Venkaṭa II, refers to his conquests of the inaccessible Kōṇḍāvīḍu, Vinukoṇḍa and Udayagiri, and of 84 hill forts in Mahārāṣṭra, over Avahālurāya and the king of Utkala. The inscription is to the effect that on the twelfth tithi of the bright fortnight of Āśādha in Ś. 1497, Yuva, the king granted the village of Māredipalli alias Kṛishṇāpuram to Aubalabhadra, son of Varadabhadra and grandson of Bālendubhadra, of the Kāśyapagotrā 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 Chennakeśava 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 Achyutarāya. See Ins., Ced. Dts., p. 323, No. 52.

63. Near the Hanumantaraṇya pagoda in the fort. Records that Nādīgūr Dēṣāyi Baba Saheb granted one vokkala of land and an allowance of one kāśu for each bag of goods, two kāśu on each loom, 25 betels for each bale and quarter-šer of oil for daily worship of Hanumanta in Ś. 1578, Dunmuki. Ibid., p. 323, No. 53.

64. South of Mallikārjuna temple. A damaged Kanarese record of Sovīḍēvarasu. 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-Virūpākṣhadēva of Jentegallu, for the merit of his father Narasana-Nāyaka.

Dammūru.

70. 209 of 1913.—(Kanarese.) On the stone pedestal of Vīrabhadraśvamin. Records in Śaka? Vaiśākha, ba. di. 5, Monday, that this image of Vīrabhadra was set up by Kāṇṇamarasavve, the mother of Pommayiavve, who was the wife of a Mahāmaṇḍalēsvara.


Gudadūru.

72. 231 of 1913.—(Kanarese.) On a stone in the street. A damaged record dated in Ś. 1589, Parābhava, Māgha, ba. di. 10. Refers to the *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 Ānjanēya temple. Records in Ś. 1461, Vikārin, Jyeśṭha, ba. di. 5, Friday, corresponding to June 6, A.D. 1639, gift of land by a certain chief named Rāmarasayya to the temple of Mukhya-Prāṇa-nātha (i.e., Hanūmān) which he had founded on the west side of Yemmegenūru on the road from Kurugōḍu to Vijayanagara for the merit of Hiriya Tirumalarājayya-Mahā-araṣu, son of Śaḷakayadēva-Mahā-araṣu.
74. 214 of 1913.—(Kanarese.) On the eastern entrance into the old fort. (See Bellary Gazr., 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-Paṇḍ built the fort at Kire-Hirehalu with bastions and gateway. “Date can be calculated but cannot be verified.”

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-Permanādi and his capital Vipranārayana. 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-Permanādi, is mentioned. See No. 16 above.

77. 66 of 1904.—(On a slab lying near a mound.) A damaged record in ancient characters.

78. 67 of 1904.—(Kanarese.) On a slab set up in the field called Gōpikalluhoḷa in the same village. Records in Ś. 970, Sarvadhārin, gift of land to the Vishṇu temple at Chiyanapatti. Trailōkyamalla-Nanni-Noḷamba-Pallava-Permanādi is mentioned. [See By. 129, for another inscription of the chief’s suzerain Trailōkyamalla Śomeśvara I (1042—68). His reign is one of continual war with Chōla kings Rājadhirāja I (1018—53), Rājendradeva (1052—63) and Virarājēndra I (1064—70). The struggle seems to have been particularly for Noḷambavādi 32,000.]

79. 228 of 1913.—(Kanarese.) On a stone near the Vīrabhadra temple. Records in Ś. 1477, Rākshasa, Jyēṣṭha, śu. di. 10, gift of land by a private individual to the temple of Prasanna-Kēśava-nātha at Karekallu. “Date can be calculated but cannot be verified.”

80. 229 of 1913.—(Kanarese.) On a stone in a field. Registers in Ś. 1615, Śrīmukha, Śravaṇa, śu. di. 15, a deed granted by the Dēśāyis and Nādukula-karnis of Moke-śīme to a certain Mallikēśāyi, son of Bīramallikesāyi. The latter was evidently to be permitted to build small bastions (hude) on the hillock near Vīrapura. “Date can be calculated but cannot be verified.” [Mallikēśāyi = Mallik Shah and Bīramallikesāyi = Bīr Mallik Shah.]
Keñchanaguddam.

81. In the southern wall of the temple of Gañgādhara. Registrers in 1708 that the temple and upper fort were built by Keñchana gaúḍa. [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 Rāghavendraṣṭati who wrote a commentary on Vyāsatirtha’s Tatparyachandrika. See Dr. Hultzsch’s Rep., Sans. MSS., Vol. II, p. 76, No. 1544, and Vol. III, p. 33, No. 2160. A panegyrical 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 Rāṣṭṭrakūṭa king Akālavarma Chalakkenallata Krishna III. Records in Ś. 888, Raktākshi, Ashaḍha, śu. di. 5, Thursday, corresponding to June 16, A.D. 964, a gift of land at Sūjīngallu by a certain Chāṅga-gāvunda to the ascetic Satyaraśi-Bhatāra for maintaining a feeding house in the matha. The grant was confirmed by Gajadharayya, ‘chief of Svāmi Karttikeya-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 Vikramādiṭṭya VI, dated Chāḷukya-Vikrama year 16, Prajāpati, 10, Thursday, which seems to record a grant for a temple, a matha and vidyādāna. Details of date are said to be not enough for calculation. [This is evidently the inscription referred to in Ins., Ced. Dts., p. 324, No. 58.]

84. 236 of 1913.—Nagari (Sanskrit). On a stone in another street of the same village. The Rāṣṭṛkūṭa 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 Krishna died in this year and Khotṭiga succeeded him. The record is a eulogy of the Kumāra who was installed at Kolagalagraṇa and whose agent was Gaḍādhara. [For the circumstances under which Khotṭiga (Khōṭika) 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, Jūṅgakkavunḍa, brother of Appayya Gavunḍan, gave to Kēśirājābhata for his learning, 30 muṭṭas of land and a garden in year 189 (“of Bhūpāṇḍya”), Raktākshi. Ibid., p. 324, No. 57.


Kōḷūr.

87. 211 of 1913.—(Kanarese.) On a stone lying in the Sūryanārāyaṇaśāṃśāmin temple. The Western Chāḷukya king Pratāpachakravarti Jagadēkamalla (II, 1139—49 son of Sōmēsvara III), ruling at Kalyāṇa, records in his tenth year, Prabhava, Pushya, śū. di. 2, Thursday, Uttarayāṇa Saṃkramaṇa, that while the Sinda chiefs Immaḍī Bhīma and his younger brother Rāchamalla were ruling the Ballakundenādu, a native of Kōḷūr, named Rēvagavunḍa, built temples at that village for Śiva, Vishṇu, Aditya (Sun), Vignēśvara and Bhairava. Gifts of land were made for the worship of these gods by the first of the two Sinda chiefs mentioned already. The date, according to Mr. Swamikannu Pillai, corresponded to Thursday, December 25, A.D. 1147 (but not Uttarāyana Sāṅkrānti). 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 Raṭṭapāḍi of earlier records’) as being first ruled by the Mauryas of the Nandagupta race and then by the Rāshṭrakūṭas before its conquest and rule by the Chāḷukyas. 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 Rājamalladeva Gavunḍa of Kōḷūr. See *Ins., Ced. Dts.*, p. 322, No. 51. (This is probably the same as the above.)

Kudātani.


89. 42 of 1904.—(Kanarese.) On a slab set up in front of the central shrine of the Kumārasvāmin temple at Kudātani. The Western Chāḷukya king Tribhuvanamalla (Vikramādiya VI) records in Chāḷukya-Vikrama year 23, Bahudāṇya, 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, Pramōḍa, 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 Rāṣṭrakūṭa king Khottiga refers in Ś. 893, Prajāpati, to the setting up of the image of Skanda by a certain Gaṇḍādhara. Records gift of land. Incomplete. See By. 84.
92. 45 of 1904.—(Kanarese.) On another slab built into the same platform. The Western Chāḷukya king Tribhuvanamalla (Vikramādiṭṭya VI) records in Chāḷukya-Vikrama year 24, Pramā-thin, lands previously granted to the Bhagavati temple at Koṭṭitōne.

93. 46 of 1904.—(Kanarese.) On a third slab built into the same platform. A record of the Western Chāḷukya king Jagadē-kamalla, dated tenth year, Vibhava. Records gift of land for a feeding house. [This inscription is given in Ins., Ced. Dts., p. 325, No. 61.]

94. 47 of 1904.—(Sanskrit and Nagari.) On a fragment of a slab built into the same platform. A mutilated record of the Rāṣṭrakūṭa king Nityavarsha (Indra III), who meditated on the feet of Akāḷavarsha, dated in Ś. 842, Vikrama. Mentions the Chāḷukya Balavarman, father of Daśavarman.

95. 48 of 1904.—(Kanarese.) On another fragment built into the same platform. A damaged record dated Ś. 1090, Sarvajit.

96. 49 of 1904.—(Kanarese.) On a fragment of a slab built into the west wall of the maṇṭapa in front of the same temple. A record dated in Ś. 903, Vrisha.

97. 50 of 1904.—(Kanarese.) On a slab set up in front of the Vṛrabhadra temple in the same village. The Western Chāḷukya king Tribhuvanamalla (Vikramādiṭṭya VI) records in Chāḷukya-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 Vīrapratāpa-Achyutadēvarāya-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 Hoysaḷa king Vīra-Ballāḷa II records in Ś. 1140, Bahudhāṇya, 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 Śōliga of oil for each day by each mill at Kuḍatani.]

100. 53 of 1904.—(Kanarese.) On a slab set up at the entrance into the same village. The Rāṣṭrakūṭa king Akāḷavarsha Chalakenallāṭa (Kṛishṇa III) records in Ś. 870, Kīlaka, the restoration of a gift previously made by a Nāga chief and by the three hundred mahājanas of Kurumgōḍu.

101. 54 of 1904.—(Kanarese.) On a slab near the Jakkerubhāvi well in the same village. Records in Ś. 971, Virōdhin, gift of land to the temple of Sōmeśvaradēva. [This inscription is also found in Mack. list Ins., Ced. Dts., p. 325, No. 63. It says that the object granted was 129 muttas and 470 kammas of land, besides 3 oil mills.]
102. 55 of 1904.—(Kanarese.) On a slab built into the floor of the darga in the same village. A much damaged record dated in Chālukya-Vikrama year 45, Śarvarin. Records gift of land to the temple of Durgēśvara.

103. On a stone south of the village. (Kanarese.) Records that Vīrappaṇṇa Dēva, alleged to be a descendant of Nārāyaṇapratāpachakravarti 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 Krōḍhi, Phalguna, ba. di. 2. Mentions a Muhammadan chief named Tbhuram 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 Śubhakrit, Pushya, ba. di. 2. Mentions a certain Muhammadan chief whose name is not clear and records grant of land to a certain Buḍasābi of Beṇnakallu.

Kurugōḍu.

The history of this important and historic place, as evidenced by chronicles and inscriptions, its antiquities, etc., has been excellently described in Bellary Gazr., I, 231—4.

106. 56 of 1904.—(Kanarese.) On a slab set up to the south of the Basavēśvara temple. The Kaḷachūrya king Śaṅkhavarman records in S. 1099, Hēmalamba, gifts by Rāchamalla of the Sinda family. [He had been feudatory under Śaṅkama’s elder brother and predecessor Rāya Murāri Sōvidēva (1168—78). The Mack. MSS. Ins., Ced. Dts., p. 328, No. 36) say that the gifts were land, flower garden and allowance on goods exported and imported.]

107. 57 of 1904.—(Kanarese.) On a rock to the south of the same temple. A record of the Vijayanagara king Vīrapratāpa Krishnarāya Mahārāya. Records in Ś. 1450, Sarvadhārīn, gift of land by Kṛishnarāya Nāyaka, for the merit of the king.

108. 58 of 1904.—(Kanarese.) On a slab set up on the north side of the mantapa in front of the Kaḷḷēśvara temple in the same village. The Kaḷachūrya king Rāyamūrāri-Sōvidēva (1168—78) records in Ś. 1097, Manmatha, gifts by Rāchamalla and Ajjarasa of Ballare. Mentions Amrīṭāśidēva who followed the Kaḷāmukha doctrine. See By. 106. [This inscription is the same as Ins., Ced. Dts., p. 317, No. 34. The latter gives the details of the grant, e.g., 450 cumbhās and 3 muttas of land; 2 oil mills; allowance of 2 силь gas of goods and 1 caunee for each hon for exportation and importation; 1,000 betels for each bullock-load of them and 50 for a man’s load of them; water pots, buffaloes, bullocks and apes.]

110. 60 of 1904.—(Kanarese.) On the east wall of the shrine of Hanumat on the Hanūmanta hill in the same village. Nawab Hyder Ali Khan Bahadur records in Ś. 1702, Śarvarin, the building of the temple.

111. 61 of 1904.—(Kanarese.) On the Katte-Bhaṇḍa rock northeast of the same hill. In ancient characters. Mentions Kurumgōḍu as a village granted by Śatyaśraya. [The inscription proves that the early Chāḷukyas 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 maṇṭāpa 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, Śobhakrit, a certain Aliya-Lingarāja renewed the grant of a village previously made by Krishnārāya. 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 Vīrapratāpa-Krishnārāya-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 Mōkya, which is probably the same as Mōka. It records that Malla Rājāyya's Kāryakartā "Cuntajeya Guruva Basitte" granted in Nandana a garden to one Basa-vana Uḍāiyār.
Nalludi.

117. 203 of 1913.—(Kanarese.) On a hero-stone near the Siddhēśvara temple. In archaic characters, mentions a certain Gummaṇa-Gavunda.

Oruvāy (Vōravāyi).

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 Immāḍi Rāchamalla of the Sinda family was ruling at Kurugōdu. The back of the stone registers a gift by Basavana Daṇḍanāyaka, a general of the Hoysala Vira Ballāla II (1181—1207) in the Ilśvara 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 Jagadekamalla II (A.D. 1139—49). Records in Ś. 1071, Vibhava, that Lakkheya-Nāyaka, who called himself “the supporter of the kingdom of Immaci-Rāchamalla,” granted land, after washing the feet of Bhīmarāśi Paṇḍita, a devotee of Kālidēva 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 Kurugōdu. Here he figures as the feudatory of Sōmēśvara IV. See Nos. 106, 108 and 87 above.

120. 200 of 1913.—(Kanarese.) On a mutilated stone lying near the Rāmalingēśvara temple. Dated in the reign of the Western Chālukya king Jagadekamalla I (Jayasimha II, 1018—40) ruling at Pattalakere. Records in Ś. 958, Dhātri, Uttarāyaṇa-Saṅkrānti, the grant of Orvāya to Mādhava Shaṇḍaṅgavid and two other Brāhmaṇas who had placed the body of Nolambamahādēvi in the waters of the Ganges, by the subordinate Pallava chief Udayāditya styled the Lord of Conjeeveram. Mentions queen Dēvaladēvi who was a Nolamba princess and probably daughter of the deceased Nolamba Mahādēvi. Pattalkere is identified with Dannāyakanakere (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 Jagadekamalla I (Jayasimha II), dated Ś. 958, Dhātri, Uttarāyaṇa-Saṅkrānti. This record is a duplicate of the above one. “Details are not enough for calculation.”

Rūpanagūḍi.

122. 221 of 1913.—(Kanarese). On a rock near the Baiḷu-Ānjanēya image. Registers in Bahudhānaya, Chaitra, śu. di. I, that
this pond (done) and the image of Hanumanta were caused to be made by a certain Malapa, son of Sirumana ñ Gõvidavadi.

123. 222 of 1913.—(Telugu.) On a stone near the Potalappagudi in the same village. Records in Ś. 1709, Plavaṅga, Vāñśakha, śu. di. I, Wednesday, corresponding to April 18, A.D. 1787, the building of the temple of Potulirigasvāmi and of a stone mantapa, 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 Achyutadeva-Mahārāya, date of which is lost. Records gift of land at Yāläpe to the temple of Nārāyaṇadēva. To the same temple were also granted the tolls (malavisa) on the grains passing either way through Rūpanaguṇḍiya-thānya in Yāläpeyaśīme.

Sanjīvarāyaniṅkote.

125. 233 of 1913.—(Kanarese.) On a stone in a field. In old characters. Refers to the 8,000 of Budavagilu and to the Mahāsāmantādhipati 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-liṅgēśvara temple. Dated in the reign of the Western Chālukya king Bhūlōkamalla (i.e., Śoṃśvara III, 1126--38), ruling at Kalyāṇapura. Records in his fifth year, Sādhāraṇa, Kārttiṅka, śu. di. I, Monday, solar eclipse, that under orders of the Mahāpradhāna, Bāṇasuvṛgeḍa, Māṇeṅvṛgeḍa Śenādhipatis and the Daṇḍanāyaka, Anantapālayya, the Mahāpradhānāhergeḍa Bākanayya made a gift of land for worship, repairs, etc., to the temple of śoṃśvaradeva, built by the residents of Sindavolalu in the Sindavadi thousand district. [Anantapālaiya was also minister of Vikramāditya VI. Dēwan Bahadur Swamikannu Pillai says that on Sunday, October 5, A.D. 1130, Śukla I ended and the eclipse was on the previous day. Neither śu. I nor the eclipse was on Monday.]

Sindigerī.

127. 205 of 1913.—(Kanarese.) On a stone in front of the Mallēśvara temple. A mutilated record of the Western-Chālukya 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 Simdamgere for a feeding house. Mentions the teacher Nirvāṇadēva.

128. 206 of 1913.—(Kanarese.) On another stone near the same temple. The Western Chālukya king Jagadēkamalla (II) records in his fourth year, Durmati, Bhāḍrapada, śu. di. 6, Sunday, gift of land by a subordinate of the Sinda Mahāmaṇḍalēśvara
Ballāreya Rāchamalladēvarāṣa to the teacher Nirvāṇadēva who in his turn appears to have assigned it to the temple of Mallikārjuna at Simdagere for maintaining the Ėrkōṭi-chakravarti matha and the feeding house. Nirvāṇadēva was the pupil of Kumāradēva, a pupil of Trilōchanadēva, who was in turn pupil of Vāmadeva alias Ėrkōṭi-chakravarti, the Kālāmukha 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, śrutī, Smṛiti, Purāṇa, Itihāsa, Mīmāṃsa, Nirūtāstra, etc. For an interesting reference to the Kālāmukhas see Ep. Ind. V, 218.

129. 207 of 1913.—(Kanarese.) On a stone near the Basavēśvara 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 Vaiḍūmba king Mani-Bēta-Mahārāja, who was evidently the subordinate of the Pallava chief Trailōkyamalla Irivanolamba Naraśingadēva, “the lord of Kānchipurā.” [Jayasimha III (C. 1072—9) had the same titles and Mr. Krishna Sastri infers that this “Iriva Nolamba” 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 Trailōkyamallā-Āhavamalla (Sōmēśvara I, 1042—68), ruling at Pottalakere. Records in Ś. 966, Tārana, Vaiśākha, śu. di. 5, Thursday corresponding to April 5, A.D. 1044, gift of the village of Kappekallu in Ballekunde 300, to the ascetic Jyēshṭharāsi-Bhaṭāra by the chief Pallarasa, a subordinate of Odeyāditya, for the temple of Mahādēva and for a matha. The Brāhmaṇas also got a share in the village. The occasion for the grant was the installation of Trailōkyamalla Nanni-Noḷambadhīrāja (i.e., Sōmēśvara I, whose coronation, according to Dr. Fleet, occurred in A.D. 1044—5. See Dynas. Canar. Dts., p. 438.)

Somalāpura.

131. 197 of 1913.—(Kanarese.) On a stone set up near a well. The Noḷamba king Kanakarasa, ‘lord of Kānchipurā’ records in Ś. 953, Pramōda, Ashāḍha ba, di. 10, Sunday, corresponding to June 28, A.D. 1030, gift of land to the temple of Mahādēva at Arakere.

Sōnasamudram.

132. 212 of 1913.—(Kanarese.) On a stone built into the mud wall in front of the Lakshmīnārāyanāsvāmin temple. Dated in the reign of the Vijayanagara king Vīrapratāpā Sadāśivadēva-Mahārāya, ruling at Vidyānagara (Vidyānagar). Records in Ś. 1478,
Naḷa, Āshadhā, śu. di. 11, Thursday, corresponding to June 18, A.D. 1556, gift of land by the Mahājanas of Sōmasamudra in Kurugōḍa-śīme, a subdivision of Muganaḍa venṭhēya in Hastināvati-valīṭa, for maintaining a palanquin procession on Ėkādaśī days, in the temple of Lakshmiṇārāyaṇa 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 (gajāgonḍa) by the residents of Sōmasamudra.

Tekkalakọṭṭa.

134. In the Amarēśvara temple. Records that the temple was built in 1511 by one Jakka Rāya as an offering to Siva and in honour of king Krishnāḍēva Rāya of Vijayanagar. [For a description of the temple, the career of the local saint Kadu Siddhappa and the history of the place as based on a manuscript in the possession of the village headman, see Bellary Gazr., I, 235-6.

Yalpi-Kaggallu.


Yalpi.

136. 216 of 1913.—(Kanarese.) On a stone in front of the Āṇjanēya temple. Dated in the reign of the Vijayanagara king Vīrāpratāpa Krishnārāya-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 Yaḷape which was a mukhāśa-village granted to him by Krishnārāya 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 Vīrāpratāpa Krishnārāya-Mahārāya, dated Ś. 1431, Śukla, Māgha, ba. di. 14, Śivarāṭri. Seems to register the remission of marriage-tax in the district Yaḷapi-śīme for the merit of the king, by a favourite chief whose name is lost in the damaged portion of the inscription. “Date can be calculated, but cannot be verified.”
138. 218 of 1913.—(Kanarese.) On a rock at the same place. Dated in the reign of the Vijayanagara king Vira-pratâpa Sadâsiva-dëva-Mahârâya. Records in Ś. 1465, Śôbhakrit, Phalguna, śu. di. 10, that the Mahâmaṇḍâlêsvara Râmarâjâyadëva Mahâ-arâšu, the agent of the king, remitted the taxes payable by the barbers, in Yalappêya-śîme. “Date can be calculated, but cannot be verified.”

Yettina-Budehalu.

139. 224 of 1913.—(Kanarese.) On a stone in front of the Āñjanëya temple. Mentions in Châlukya-Vikrama year 32, Sarvajit, Karttika, śu. di. 5, Friday, that Sôvarasa Kâvarasa and Duggarâja built a maṇṭapa, probably for the use of travellers, and granted land for its upkeep. Friday is wrong for Tuesday, and the date would then correspond to October 22, A.D. 1107.

140. 225 of 1913.—(Kanarese.) On another stone in front of the same temple. An unfinished record of the Vijayanagara king Vira-pratâpa Kṛishnarâya-Mahârâya, dated Ś. 1445, Bahudhânya (wrong) Śrâvana, 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 Basavëswara temple in the same village. In old characters much damaged. Mentions Sâłuki Ereyamma, whose servant is stated to have split up a stone. Seems to register also a gift of land by the 8000 of Bûdavâgilu.

Havinahalu-Virapura.

142. 193 of 1913.—(Kanarese.) On a stone in front of the Āñjanëya temple. Dated in the reign of the Western Châlukya king Trailôkьяmalla Āhavamalladëva (i.e., Sômëśvara I). Records in Ś. 967, Pârthiva, Śrâvana, ba. di. 5, Monday, corresponding to August 5, A.D. 1045, that Udayâditya Sindarasa “lord of Bhôgavatipura,” and a Sâmanta of Trailôkьяmalla Nanni Nolamba-Pallava Permanaḍëda, “lord of Kâñchi, the best of cities” who was himself a feudatory of the king and whom Dr. Fleet identifies with Jayasimha III, the third son of Sômëśvara I (see Ep. Ind., IV, 214 f), conferred on a Pâlimayya the right of collecting the tax called man-nëya sâmyna-tère at Donḍavâṭi. See 232 of 1913 at Sirivaram where it is shown that Jayasimha had the title.

143. 194 of 1913.—(Kanarese.) On another stone in the same place. A much damaged record of the Vijayanagara king Vira-pratâpa Kṛishnarâya Mahârâya, dated Ś. 1450, Sarvadhârin, Mâgha, śu. di. 6 (a “date which can be calculated but not verified”). Registers the permanent grant of daśavanda of the tank at Donḍavâṭe to a certain Malesâni, by the people of that village, with the permission of Mudaṇa-Nàyaka who was enjoying that village as a rent-free gift (umbalî).
144. 195 of 1913.—(Kanarese.) On the stone built into the water channel near the same place. The Vijayanagara king Vira Pratapachyutara-yā-Mahārāya records in Ś. 1455, Jaya, Vaisākha, śu. di. 15, gift of the village of Donḍavati in Kurugōdu-śīme 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 Āņjanēya temple (same taluk and district). Mentions in Ś. 1483, Durmati, Vaisākha, śu. di. 12, Saturday, Bannigola and a gift of 100 varāhas.

On the boundary line between Bannigola and Siginahalli.

146. 504 of 1914.—(Kanarese.) On a slab set up on the boundary line. Records in Vikrama, the gift of a rent-free land (mānya) to a certain Sūryarāya on the occasion when he killed Kāchinchayakana Timmayya with a hatchet (koḍali) 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, Bhādra-pada, śu. di. 1, a gift of land to Banaiya by Hatiyammaji of Bagali.

148. 467 of 1914.—(Kanarese.) On a slab lying near the chāvaḍi in the same village. Records in Bahudhānaya, Phalguna, śu. di. Paṅchami, 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.

Byalahunishi.

150. On a stone near the Vallabhāpuram anicut. Records that it was built in A.D. 1521 by Krishnadēva Rāya of Vijayanagar. [See Bellary Gasr., I, pp. 91–2.]

Chhatradahalli.

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 Yelavaṇṇa 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 Vīrapratāpa Sadāśiva-Mahārāya. Records in Ś. 1481, Siddhārthīn, 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 Mālyavanta Raghunātha-dēva. On the same day certain salt manufacturers (uppara), “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 gavunḍas 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 Ānjanēya temple. Dated in the reign of the Western Chālukya king Jagadēkamalla (Jayasimha II). Records in Ś. 953 Śukla Pusya, śu. di. Panchami, Sunday, Uttarāyaṇa Saṃkrānti (which corresponded, according to Mr. Swamikanna Pillai, to January II, A.D. 1030), that while Jagadēkamalla-Noḷamba-Pallava Kumāṇaḷī (?) was ruling Kadambaligē 1,000, Kōgaḷi 500, Ballakunde 300, Kudiharavi 70, Karavidi 30 and five villages in Māsavāḍi-nāḍu, his subordinate Kēṭeya 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 Praudhpratāpachakravartin Vira Mahādēva in his sixth year, Krōdhana, Āśāḍha, 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.

Dēvagouḍanahalli.

155. 465 of 1914.—(Kanarese.) On a pillar set up in front of the Iśvara temple. Records in Ś. 1678, Vyaya, Chaitra, śu. di. 1, that the village of Dēvagouḍanahalli was given as a gift to Rāmanṇa-Nāyaka by Mummaḍi 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 Geol. Surv., XXV, 87-8.]
The local temple, one of the finest examples of the Chalukyan 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 Bhimesvara-Demesvara 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 Chalukya king Vikramāditya (VI) Gaṅgapermādīdeva, dated in Hēmalambi, Vaišākha (Punnami) full moon, Sunday, lunar eclipse and Chalukya-Vikrama year 32, Sarvajit, Chaitra Amāvāsyē (new moon), Monday, solar eclipse and Vīshu Samkrāmaṇa. The king, as a crown prince, was ruling the provinces Gaṅgavādi 96,000, Banavāse 12,000 and Noḷambavādi 32,000, when the minister Dēmarasa is stated to have consecrated the temple of Dēmesvara at Posa Vaḍangile which was a village of Brahmans from the time of Janamējaya. About the end of the inscription mention is made of the Hoysaḷa king Vīṣṇu or Vīra-Viṣṇu Tribhuvanamallā (1115—37). [Mr. Swamikannu 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 Pratāpachakravartin Vishnuvardhana Vīra-Ballāladēva II, dated in Ś. 1133, Prajāpati, Māgha, śu. di. Tadige (Trīṭiya) (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 Nonambavādi 32,000, Banavāse 12,000, Hulisgre 300, the two Beluvolas and Māsāvādi, right up to Heddore, from his capital Ḥaljavūra alias Vijayasamudra. His queen (paṭṭadaraṇī) Padumalādēvi is stated to have been ruling at Hosa-Haḍaṅgili. Seems to record a gift of land by the chief Dāvanṇa. 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, Bahudhānīya, Vaiśāka, Paurnāmāse (full moon), lunar eclipse, corresponding to April 15, A.D. 1158. The record begins with a genealogical list of the Western Chalukyas and stops with Perma-Jagadēkamallā II (1138—50). It states that the Mahāmaṇḍalēśvara Vīra Paṇḍyadēva was ruling Kadambalige 1,000, Ballakunḍe 300 and Kōgaḷi 500. His uncle Vikrama Paṇḍya made a grant of land for the merit of his wife Bāchaladēvi and his daughter Mahādēviyaraṇī.
160. 497 of 1914.—(Kanarese.) On a slab lying before the Virabhadra temple in the same village. A record of the Western Chālukya king Tribhuvanamalladēva in Ś. 772, Prajāpati, Pushya, Amāvāsyē (new moon), Monday, Vyatipāta, Uttarāyāna Samkramaṇa (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 Mallikārjunadēva at Hosa-Vaḍaṅgile, by the chief Mahēndra of the Yadu family. Also registers gifts of land at Haḷūṇga and other places to the temple of Mallikārjunadēva by Maliyaṇa on Chaitra, śu. di. Paḍive Prathama, Monday, in the same year. Mr. Swamikānna Pillai calculates the date to be Monday, January 5, A.D. 851.

161. 498 of 1914.—(Kanarese.) On a stone lying in front of Badigēra Virabhadrappa’s house in the same village. Registers in Ś. 1187, Krōdhana, Chaitra, ba. di. 5, Thursday, that the 120 residents of Hosa-Haḍaṅgile made an arrangement with regard to the house-sites belonging to the temples of Mādhavadēva and Gopaḷadēva of Beṇṇevūrū.

162. 499 of 1914.—(Kanarese.) On the same stone. Records in Ś. 1201, Pramādi, Vaiśākha, śu. di. 15, Monday, Samkramaṇa-Vyatipāta, the citizens (mahājana) of Hosa-Haḍaṅgili having met together, agreed to give certain lands to the temple of Mādhavadēva of Beṇṇevūrū.

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 (Tṛitiya), gift of lands to the temple of Nagarēśvaradēva by the merchants (nagara).

163-A. See p. 320, supplement.

Hāluttimmalāpura.

164. 492 of 1914.—(Kanarese.) On the slab lying in a canal. Records in Ś. 1634, Nandana Áśvija, śu. di. 5, gift of 10 khā of land assessed at 250 varāhas by Haṭiyammaji of Bāgāli to Baramaya, son of Māriyaṇa, in the village of Timmalāpura included in Hamvina (i.e., Hūvina) Haḍagali.

Hampasāgara.

165. 526 of 1914.—(Kanarese.) On a slab built into the floor of the chāvaḍi. A damaged record, dated Sarvajit, Pushya, śu. di. 1. Mentions the Nāyakarācharya Bāguli Basappa-Nāyaka. [This is evidently the inscription which, according to Bellary Gazetteer, is specially cared for by the people. See ibid. for a description of the historic choultry and curious religious ceremonies of the place.]

Holagondi.

166. 527 of 1914.—(Kanarese.) On a slab up in the Bālēśvara temple. The Western Chālukya king Tribhuvanamalladēva
Vikramādiya VI records in Chālukya-Vikrama year 7, Durmati, Bhādrapada, Amāvāse (new moon), Thursday, solar eclipse, Saṅka-rānti Vyatiṣṭa, that the Mahāmanḍalēśvara Gaṅgarasa, son of Mahāsāmanta Chāvundarasa, caused a gift of land to be made by Erekā-gāvunda of Pojaḷgundē, to the temple of Bāleśvara built by his father, through the teacher Kāleśvara-Paṇḍitadeva. The chief Gaṅgarasa who succeeded to the place of his father after the latter's death is stated to have been enjoying Māsavādi 140, Pojaḷgundē, the aṅkugadyāna in the seven and half lakh (country), and the dasāvanda on the landed property (jīvita) of the palace servants (aramaneya-anlia). [The date seems to be irregular. Mr. Swamīkannu 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 Sōmeśvara temple in the same village. Mahāmanḍalēśvara Vijaya-Paṇḍyaṭēva ‘ruling Noḷambavāḍi 32,000’ records in his fourth year, Sarvadhāri, Phalguna, śu. di. Paṃchami, Thursday, Uttarāyaṇa-Saṅkrānti, Vyatiṣṭa, that a certain Mallagāvunda, chief of Hojaḷgundē, built a temple for Mallinātha and made a gift of land for its upkeep. He was born in the family of Bāliya-kula.

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 Virabhadrā temple. A much-damaged and mutilated record of the Western Chālukya king Triḥuvanamalladēva. Registers the praise of the residents of Gaṅḍarāditaṇa-Poḷalayūra.

169. 471 of 1914.—(Kanarese.) On another slab set up in the same place. An incomplete record of the Western Chālukya king Triḥuvanamalladēva. Records the gift of 100 kammas of land in Gauḍagēre to the temple of Kāleśvara by Koṭḷaḷidēva and the 120 residents of Gaṅḍarādityana-Hoḷālu.

170. 472 of 1914.—(Kanarese.) On a slab set up near the east wall of the same temple. A damaged record of the Hoysala king Triḥuvanamalla Vira Ballāḷa II (1192—1220), dated Ś. 1116, Rākshasa. Records a gift of land to Chauḍēya Nāyaka, son of Raṅaraṅga Bhairava Basaveya Nāyaka, who apparently died on the battle field.

171. 473 of 1914.—(Kanarese.) On a slab set up in the verandah of the same temple. Records in Ś. 1781, Siddhārthi, Āsvija, śu. di. the building of the Virabhadrā temple by Gaṅgādharaiyya of Hirē-matha.
172. 474 of 1914.—(Kanarese.) On a second slab set up in the same place. A damaged record. Seems to record the building of the temples of Kālinātha, Vummaya and Vīrabhadra at Hōjala, by prādhāni Havalī-Nāyaka-Vaḍeya.

173. 475 of 1914.—(Kanarese.) On a slab set up near the west wall of the same temple. A damaged record of the Western Chāḷukya king Chāḷukyachakravarty Bhuvanaikamalladēva (Sōmēśvara, II), dated Ś. 996, Ānanda, śu. di. Bidige (Dvīṭīya), Wednesday, Uttarāyaṇa-Saṅkrānti. Records gift of land to the temple of Gaurēśvara at Gaṇḍarāditya-chaturvēdimāṅgala, by Rudrābharaṇaṭīya. 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 Chāḷukya king Jagadēkamalla II (1138—50) records in his fifth year Dundubhi, Āshāḍha, śu. di. I, Monday, Vyatipāta, Saṅkramaṇa (details not enough for calculation) gift of tolls on three lakhs of arecanuts (adakeyasuhka) Vāḍarāvula and hejjūnka to the same temple at Gaṇḍarādityaṇa Holalu, by Vīra Pāṇḍya Anūka-Pallavarāya and another who were officers of Vīra-Pāṇḍyadēva.

175. 477 of 1914.—(Kanarese.) On the same slab. Records in Chāḷukya-Vikrama year 2, Kāḷayukti, Uttarāyaṇa, gift of one hēru of betel leaves by Chaṭtimayya 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, Vilambi, Mārgaśīra, śu. di. Paṃchami, Thursday, Uttarāyaṇa-Saṅkramaṇa Vyatipāta, the grant of hejjūnka on arecanuts and of certain other tools by Saṅkara-Daṇḍanāyaka, son of Mādhuvaraśa and a subordinate of Vījaya Pāṇḍya, the lord of Nōlambavāḍi 32,000 in Kuntaladēsa, for the daily worship in the temple of Gaurēśvara at Gaṇḍarādityaṇa-Holalu. The latter place was called the best of villages (grāma-chakravarti) and the southern Ayyāvole, being the residence of the 500 merchants. Mr. Swamikannu Pillai calculates the date to be Thursday, November 16, A.D. 1178.

177. 479 of 1914.—(Kanarese.) On a slab set up near the pond in the same village. The Western Chāḷukya king Pratāpa-chakravarty Jagadēkamalladēva II (1138—50) records in his twelfth year Śukla, Vaiśākha, śu. di. Punname, Monday, a kamma of garden land for daily worship in the temple of Vāmanēśvara, by the 120 citizens of Gaṇḍarādityaṇa-Holalu, while Sōmidēvaras 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 Gaṇḍarādityaṇa-Holalu,
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, Ḥuṇṇive, that Lakeya-Nāyaka, son of Alampuri Kamaleya-Nāyaka of Uchchaṅgi, killed his enemies and died. Mention is also made of another Lakeyā-Nāyaka, son of Nāgeya-Nāyaka.

180. 482 of 1914.—(Kanarese.) On the image of Ḍaṇḍanā 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-Ḥoḷalu, the chief of villages (grāma-chakravarti).

181. 483 of 1914.—(Kanarese.) On the capital of a pillar in the mukha-māṇṭapa of the Amritēsvara temple in the same village. Records that Bammōja, son of Chōkōja and pupil of Paḍोja of Sōge, who possessed high skill in architecture, made four Śrīkāra-pillars with decorations each costing 20 gadyānas.

Hūvinahāḍagalli.

This village, so called from its being “the village of flower boats” in the time of the Vijayanaṅga 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 Kallēśvara temple. The Western Chālukya king Tribhuvanamalla Vīksamāditya VI records in Ś. 993, Sādhāraṇa, Phalguna, ba. di. 8, Friday, Vyātipāta, 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 Kōtiganūru in Halpoḷa twelve, a subdivision of Kōgali 500, to the temple of Kalidēva at Pūvinapadagili 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 Puṭṭiyaraṇa. 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 Vīksamāditya VI, dated Chālukya Vikrama year 15, Pramōda, Aśvayuja, Amāvāse, Sunday, solar eclipse, Uttarāyana-Vyātipāta, corresponding to 24th November, A.D. 1090; Chālukya-Vikrama year 17, Aṅgirasa, Vaśākha, śu. di. 3, Monday, Yughādiparvan, corresponding to April 12, A.D. 1092; Chālukya-Vikrama year 50, Viśvāvasu, Banada-Puṇṇami, Monday (See Ep. Rep., 1914, p. 66, for a discussion of this date); and Chālukya-Vikrama year 53, Kīlaka,
Kārttika, Paurṇamāsya, Thursday, Krittika, lunar eclipse (November 8, A.D. 1128). The record first mentions that Tribhuvanamalla Pāṇḍyadēva, the lord of Kuḷumbapura, was ruling over Nōḷambāvāḍi 32,000 and Māsavāḍi one hundred and forty country. Next it gives a eulogistic account of the king's Brahman military officer Ravi-Daṇḍanāyaka, who, it is said, was at the very root of the administration and who conquered the seven Mālavas. His wife Rebbanabbe or Rebbaladēvi, a native of Pūvina Paḍangili (i.e., Hūvinahāḍagallī) 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 Tribhuvanamalla encamped at Rājāśrayaneleviḍu at the request of Raviyāṇa-Bhaṭṭa (i.e., Raviga-Daṇḍanāthā) on the occasion of his making the gift called Viśvachakra; and (2) gifts of money and land by several individuals for betel-leaves, sandal, worship oblations, perpetual lamps, Chaitrapūja, etc.

**Hyarada.**

184. 488 of 1914.—(Kanarese.) On a Nandi-pillar lying in a field to the south-east. A damaged record of the Yādava king Bhujabala-Pratāpachakravartin Vīra-Mahādēvarāya (1261—71), dated Ś. 1184. Dundubhi, Chitra, ba. di. Amāvāse (new-moon) Monday, solar eclipse. Seems to provide for the repairs of the temple of Mallikārjuna at Śrīparvata. The date corresponded to April 9, A.D. 1263, but there was, says Mr. Swamikannu Pillai, no solar eclipse on this date.

**Kattebennur.**

185. 489 of 1914.—(Kanarese.) On the slab called “akalakallu” set up in the tank-bed. A damaged record of the Western Chālukya king Jagadēkamalla (i.e., Jayasimha II, 1018—42), dated in Krōdhana, Mārgasīra, Tuesday, solar eclipse, corresponding to November 23, A.D. 1025. Mentions a Mahāmaṇḍalēśvara who held the titles Māvaṇagandhavāraṇa, Raṇadhīra and others.

186. 490 of 1914.—(Kanarese.) On a pillar lying in the verandah of the Uduschulavva 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 Mahāmaṇḍalēśvara Madhu-Marmadeva who was entitled Māvaṇagandhavāraṇa and Raṇadhīra. Details of date not enough for calculation.

187. 491 of 1914.—(Kanarese.) On the base of the column left of entrance into the Anjanēya temple in the same village. Records in Nandana, Phalguna, śu. di. 5, Monday, that a certain mason named Aloja brought materials from the ruined temple of
Bhōgēśvara at Kōndacī built this temple for H. lakāṭṭi which belonged to a Jaina-basti and anumappa.

Keṃchetinahalli.

188. 512 of 1914.—(Kanarese.) On a broken slab lying near a well. Seems to record the charity-fountain of Krishṇappa-Nāyaka.

189. 520 of 1914.—(Kanarese.) On a broken slab lying near a in S. 1466, Krōdhin, Srāvana, a gift of land (dharma-ēta) at Keṃchiseṭṭihaḷḷī for the merit son of Bāyappa-Nāyaka.

Kōgaḷi.

The Bellary Gazetteer.

189. 520 of 1914.—(Kanarese.) On a broken slab lying near a in S. 1466, Krōdhin, Srāvana, a gift of land (dharma-ēta) at Keṃchiseṭṭihaḷḷī for the merit son of Bāyappa-Nāyaka.

189. 520 of 1914.—(Kanarese.) On a broken slab lying near a in S. 1466, Krōdhin, Srāvana, a gift of land (dharma-ēta) at Keṃchiseṭṭihaḷḷī for the merit son of Bāyappa-Nāyaka.

Kōgaḷi.

189. 520 of 1914.—(Kanarese.) On a broken slab lying near a in S. 1466, Krōdhin, Srāvana, a gift of land (dharma-ēta) at Keṃchiseṭṭihaḷḷī for the merit son of Bāyappa-Nāyaka.

Kōgaḷi.

189. 520 of 1914.—(Kanarese.) On a broken slab lying near a in S. 1466, Krōdhin, Srāvana, a gift of land (dharma-ēta) at Keṃchiseṭṭihaḷḷī for the merit son of Bāyappa-Nāyaka.

Kōgaḷi.

189. 520 of 1914.—(Kanarese.) On a broken slab lying near a in S. 1466, Krōdhin, Srāvana, a gift of land (dharma-ēta) at Keṃchiseṭṭihaḷḷī for the merit son of Bāyappa-Nāyaka.

Kōgaḷi.

189. 520 of 1914.—(Kanarese.) On a broken slab lying near a in S. 1466, Krōdhin, Srāvana, a gift of land (dharma-ēta) at Keṃchiseṭṭihaḷḷī for the merit son of Bāyappa-Nāyaka.
196. 37 of 1904.—(Kanarese.) On another slab set up in the same place. The Western Chāluṣṭya king Trailōkyamalla (Sōmeshvara I, 1042—68) records in Ś. 977, Manmatha, a gift by the Jaina teacher Indrakirti. The basti had been built by Durvinīṭa.

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 vīralgal 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 vīralgal set up near the chāvaḍi in the same village. A damaged record of the Western Chāluṣṭya king Trailōkyamalla (Sōmeshvara 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 Chāluṣṭya king Chāluṣṭya-Pratāpachakravartin Jagadēkamalla records in his eleventh year, Vibhava, Puṣhya, śu. di. 13, Friday, Uttarāyaṇa-Saṃkrānti, Vyatipāta. Gives a genealogical list of the Chāluṣṭya kings from Taila II. Jagadēkamalla Vīra-Pāṇḍya was the feudatory of Perma-Jagadēkamalla II (1138—50). His maternal uncle was Vikramādiṭya, the son of Billavarāya. This latter chief granted the village of Kōṭīsāṃkara-dēva on the bank of the Tuṅgabhadra river. Another gift to the same temple made in the sixth year, Rudhirōḍgarin, is also recorded. In the year Viḷamby 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, Kārttiṅka, śu. di. 15, Monday, Vyatipāta, Saṃkrānti, lunar eclipse, gift of land to the same temple by a certain Madhuvāyya of Kotiganṭuru through the 500 of Kauravagṛma, 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.
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 Sūryanārāyanaśavāmin temple. A record of the Hoysala king Niśaṅkapratāpa-Chakravartin Vishnuvardhana-Vīra-Ballāla II (C. 1192—1211) with his camp at Hallahara surnamed Vijayasamudra. Supplies in Ś. 1131, Śukla, Śravaṇa, śu. di. Paurnami, Monday, lunar eclipse, Karkataka-Sarhkramana, Vyatipāta, a genealogy of the Hoysala kings from the founder Sāla down to Vīra-Ballāla II and registers that one Sameyada-Garuḍa Māmmarasa of Māgōla built a temple for the three gods Śiva, Vishnu and Sūrya (trikūṭa or trimūrti) and that the king’s treasurer, the Brāhmaṇa Śiṅgayya and the other Mahājanās of Māmgōla, made grants of land. Monday is a mistake for Saturday and the date corresponds to Saturday, 18th July, A.D. 1209.

204. 124 of 1913.—(Kanarese.) On a pillar in the same temple. Records in Vikrita, Śravaṇa śu. di. Paurnami, Monday, that the chief Sameyada-Garuḍa Māmmarasa assigned a portion of the rent-free land belonging to the temple of Śōmanātadhēva 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 Vikramādiya VI, dated Chālukya Vikrama year 40, Durmukhi, Pushya, śu. di. Sunday, Uttarāyana-Saṅkrānti. Appears to record a gift of land. (Details of date not enough for calculation.)

206. 126 of 1913.—(Kanarese and Sanskrit.) On a slab set up in the Vēṇugōpālasvāmin temple, in the same village. Dated in the reign of the Hoysala king Niśaṅkapratāpachakravartin Vishnuvardhana Vīra-Ballāḷadēva II, “Emperor of the south.” Supplies in Ś. 1136, Bhāva, Chaitra, śu. di. 11, Thursday, Saṁkramaṇa Vyatipāta (corresponding to March 12, A.D. 1215) and Vijaya, Āsvayuja, śu. di. 10, Friday, the Hoysala genealogy from Vinayādiya to Vīra-Ballāḷa and records that three private individuals of Māgōla consecrated the temple of Śrī-Gopala in the middle of that village and that then the Mahājanās of the village, together with the king’s representative (rājādhyaksha), presented lands and houses for the worship of the god. Also registers grant of money by the mahāvaddābyavahāri 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 Viraṇṇa 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 Chāḷukya king Trailōkyamalla (Sōmēśvara I, 1042—68) records in Ś. 977, Mannatha, a gift by the Jaina teacher Indrakīrti. The basti had been built by Durvinīta.

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 Virabhadrasvāmin temple in the same village. Records in Ś. 1454, Khara, a gift to the image of Virabhadra set up by a private individual.

199. 40 of 1904.—(Kanarese.) On a viragal 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 viragal set up near the chávaḍi in the same village. A damaged record of the Western Chāḷukya king Trailōkyamalla (Sōmēśvara I), dated in Ś. 969, Sarvajit.

**Kotnakallu.**

201. 445 of 1914.—(Kanarese.) On the slab built into the wall of the Kōṭṭśvara temple. A record of the Western Chāḷukya king Chāḷukya-Pratāpachakravartin Jagadēkamalla records in his eleventh year, Vibhava, Pūshya, śu. di. 13, Friday, Uttarāyana-Saṁkrānti, Vyatipāta. Gives a genealogical list of the Chāḷukya 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 Kottiganūru to the temple of Kōṭiśaṁkara-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 Viḷambi Mahāmaṇḍalēśvara Vijaya Pāṇḍya made a grant to the same temple for the merit of his maternal uncle Vikramāditya. The date corresponded to December 24, A.D. 1148.

202. 446 of 1914.—(Kanarese.) On the slab built into the wall of the Kōṭṭśvara temple. Dated in the reign of the Yādava king Sēvaṇa Mahādēvarāya, “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 Madhuvayya of Kotiganūru through the 500 of Kauravagrāma, a village in Māsavāḍi 140. The date is not quite regular. The week day should be Sunday, and there was no eclipse. The date would then correspond to Sunday, October 29, A.D. 1262.
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 Sūrya-nārāyaṇasvāmin temple. A record of the Hoysala king Niṣṣaṅkaprātāpa-Chakravartin Vishnuvardhana-Vira-Ballāḷa II (C. 1192—1211) with his camp at Hallahara surnamed Vijayasamudra. Supplies in Ś. 1131, Śukla, Śravaṇa, śu. di. Paurnami, Monday, lunar eclipse, Karkaṭaka-Saṅkramaṇa, Vyatipāta, a genealogy of the Hoysala kings from the founder Śaḷa down to Vira-Ballāḷa II and registers that one Sameyada-Garuḍa Māmmarasa of Māgolā built a temple for the three gods Śiva, Vishṇu and Sūrya (trikūṭa or trimūrti) and that the king’s treasurer, the Brāhmaṇa Śiṅgayya 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 Vikrama, Śravaṇa śu. di. Paurnami, Monday, that the chief Sameyada-Garuḍa Māmmarasa 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 Chāḷukya king Tribhuvanamalla Vikramādiya VI, dated Chāḷukya Vikrama year 40, Durmukhi, Pushya, śu. di. Sunday, Uttarāyaṇa-Saṅkrānti. Appears to record a gift of land. (Details of date not enough for calculation.)

206. *126 of 1913.*—(Kanarese and Sanskrit.) On a slab set up in the Vēṇugopālasvāmin temple, in the same village. Dated in the reign of the Hoysala king Niṣṣaṅkapratāpachakravartin Vishnuvardhana Vira-Ballāḷadeva II, “Emperor of the south.” Supplies in Ś. 1136, Bhāva, Chaitra, śu. di. 11, Thursday, Saṅkramaṇa Vyatipāta (corresponding to March 12, A.D. 1215) and Vijaya, Āśvayuja, śu. di. 10, Friday, the Hoysala genealogy from Vinayāditya to Vira-Ballāḷa and records that three private individuals of Mágolā 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 (rajaḍhyakṣa), presented lands and houses for the worship of the god. Also registers grant of money by the mahāvaḍḍhavyayavahāri Vāsudēva-Nāyaka, for a flower garden to the same temple.

Magimavinaḥalli.

207. *514 of 1914.*—(Kanarese.) On a slab set up in front of the Viraṇa 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-Rámárāja. She is stated to have been a madavālīge kumārti, i.e., a daughter about to be married. The record that follows which is dated in Ś. 1461, Vikārīn, Śravaṇa, is one of Rāmayāmātya, who is described as a feudatory of Achyuta.

208. 515 of 1914.—(Kanarese.) On another slab set up in the same place. Records in Raudri, Pushya, śu. di. 12, the gift of a salt-pan to uppāra Gōvindaya by the chief residents of Timmāpuragrahāra.

209. 516 of 1914.—(On the Kālamma slab in a field of the same village.) Records that Kāriyappa caused to be made the gīndarathna-moga. (The meaning of this is not clear.)

210. 517 of 1914.—(Kanarese.) On a slab set up in the big tank (hirēkere) of the same village. Registers in Ś. 1466, Krōdhin, Magha, śu. di. 15, the construction of the tank Kāmasamudra by Bayakara Rāmappayya for the merit of his daughter Kāmamma. The rest of the inscription is identical with No. 514 above and bears the same date, i.e., Ś. 1461, Vikārīn, Śravaṇa.

Mailār.

The Sōmaliṅgēśvara 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 Sōmaliṅgēśvara temple. A slightly damaged record of the Western Chālukya king Trailōkyamalladēva (Sōmeśvara I, 1042–68) dated Ś. 968, Vyaya, Phalguna, śu. di. Tadige (Trītya), Sunday, Uttara-Bhadrapada, Sādhyā-yoga. Gift of land, house, stalls, etc., evidently by the chief Kālidāsa or Kālimayya to the temples of Svayambhūdeva and Mūlāsthānadēva, through the teacher Chillukāchārya, pupil of Tejōrāši-Paṇḍita of Maulīmaḍu. Records also a gift by Āhavamalla, son of Jagadēkamalla. (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 Śrīmukha, Kāṛttika, 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 Gangimāḷavya temple in the same village. Records in Sṛmukha, Bhādrapada, śu. di. II that a certain Honnarasa and the liṅga of Mailāra became united, i.e., that the former died.

Morigeri.

215. 441 of 1914.—(Kanarese.) On a slab set up in the verandah of the Uddibasavaṇṇa temple. Dated in the reign of the Western Chāḷukya king Trailōkyamalladēva (Sōmeśvara I). Records in Ś. 967, Pārthīva, Kāṛtṭika, Puṇṇami, lunar eclipse, that a subordinate of the king was Trailōkyamalla Nanni-Noḷamba Pallava-Permanādagal, who was ruling the districts Ballakunde 300, Kōgaḷi 500, Kadambalige 1000, Kuḍiya Haravi 70, and Karividi 30; the five villages and the Noḷambavāḍi 32,000 province. A thousand servants devoted to Noḷambādhīrāja, the chief of whom was Daṇḍanāyaka Tikkaṇṇa, were enjoying supreme authority over six villages of which Morīṅgere was one. Tikkaṇṇa gave some land to Sōmeśvara Paṇḍīta, pupil of Jñāṇēsvara Paṇḍīta, pupil of Malēyāḷa-Paṇḍīta who was the pontiff of Kōgaḷi 500. The record also states that Daṇḍanāyaka Sōvimayya gave a tank and a garden to the temple of Noḷambēsvara after washing the feet of Sōmeśvara-Paṇḍīta. 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 Chāḷukya king Vishṇuyardhana Mahārājadhīrāja Vijayādityadēva (VII?). Records in Ś. 987, Krōḍhin, Pushya, Puṇṇami, Sunday, Uttarāyana Saṅkrānti, gift of land by the king to the temple of Noḷambēsvara at Morīṅgere. The prince is entitled Āhavamallanaṅkakāra. The date, according to Mr. Swamikannu Pillai, corresponded to Sunday, December 26, A.D. 1064 (but Uttarāyana 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 Chāḷukya king Trailōkyamalla-Āhavamalladēva (Sōmeśvara I), dated in Ś. 967, Pārthīva, Kāṛtṭika, 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. Trailōkyamalla Nanni-Noḷamba Pallava-Permanāḍi, ruling over the districts mentioned in No. 215 was the younger brother of Jagadēkamalla-Noḷamba alias Immadī Noḷamba, who was the son of Jagadēkamalla-Noḷamba alias Udāyāditya, who, again, was the son of Irivabedanga Noḷamba-Ghateyāṅkakāra. Registers that Tikkaṇṇa and other servants established a feeding-house and the temple of Noḷambēsvara at Morīṅgere in order to secure the parōkṣhavinīya of Udāyādityadēva, and with the permission of the king, who, having returned from a raid on Śivapa(?).
was camping on his way at Pūvinapaḍāṅgili (i.e., Hūvinahada-galli), granted the village Savandiyapāla for their upkeep. The same teachers as in No. 441 are mentioned here and are stated to have been followers of Lākulīśa and members of Simhaparshē. The chief Chatṭarasa, Ghaṭṭiyarasa, a subordinate of Samanta-Garudā and others also made gifts.

218. 444 of 1914.—(Kanarese.) On a slab set up near Nāgala-kaṭṭa in the same village. Records in Naḷa, Āśvija, śu. di. 5, the restoration of a tank by Nāgapā Liṅgāpa, the "Śyānabhōga" of Mōrige, for the merit of his daughter-Boniova.

Mudunūru.

219. 461 of 1914—(Kanarese) (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.—(Kanarese.) On a slab set up in a garden to the north of the same village. Seems to register in Ś. 1634, Nandana, Āśvija, śu. di. 10, a gift of land. Mentions Basapa-Nāyaka and his son.

221. 463 of 1914.—(Kanarese.) On a slab set up near the tank to the east of the same village. Records in Ś. 1776, Ānanda, Chai-tra, śu. di. 6, Monday, that the twelve village officials (bāra-balūti) of Mūdanūru constructed a maṭha and agreed to conduct the worship in it.

Nakkarahal.

222. 507 of 1914.—(Kanarese.) On a slab set up in front of the Ānjanēya temple. A record of the Vijayanagara king Vīrapratāpa Sadasivāraya. Mentions in Ś. 1483, Dundubhi Nīja-Śravaṇa, śu. di. 10, that a certain Pedapa erected a bund across the canal that passed through the village Nāgarehāḷa. “Date can be calculated but cannot be verified.”

223. 508 of 1914.—(Kanarese.) On a slab lying to the east of the same village. A record of the Vijayangara king Vīrapratāpa Sadasiva Mahārāya. Mentions in Ś. 1470, Kīlaka Krishnapa-Nāyaka, Kōgali-venṭhe and Nagarehāḷu.

Nandihalli.

224. 464 of 1914.—(Kanarese.) On a slab set up in a field. The Vijayanagara king Vīrapratāpa Sadasivadēva-Mahārāya records gift of the village Vojalagundi Bhayirāpura surnamed Gopināthapura in Köṭūraśīme, to the temples of Baṅjeśvara and Gopinātha at Timmalāpura, an agrahāra established by Rāmapaya.
225. 506 of 1914.—On a rock in the Tungabhadra river. The record contains the signatures of Śaṅkaranārāyaṇa, Sūrērāya and Krishṇa (Krishṇa).

Raṅgapurāṇa.

226. 121 of 1913.—(Kanarese.) On a slab set up at the entrance into the Narasimhasvāmin temple. Dated in the reign of the Western Chālukya king Trailōkyamalla (Somēvara I). Records in Ś. 979, Hēmalamba, Chaitra, śu. di. 8, Thursday, corresponding to March 5, A.D. 1058, a gift of land by the two-hundred mahājanās of Māgola to the temple of Naraśīngadēva.

227. 122 of 1913.—(Kanarese.) On a second slab set up in the same place. Dated in the reign of the Western Chālukya king Tribhuvanamalla Vikramaditya VI. Records in Chalukya-Vikramaditya year 41, Durmukhi 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 mahājanās of Māgola, queen Padmalādevi who was enjoying that village (as her jaghir) granted some land, free of taxes, to the temple of Naraśīngadēva, situated on the south bank of the river Tungabhadra, through her agent Ghaliyamma-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. 1096. Sec Ep. Rep., 1914, p. 66.

Siginahalli.


Śivapāda.


230. 502 of 1914.—(Kanarese.) On the base of a pillar in the Mailāra Liṅgapāda 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 Siddhēsvāra.
231. 447 of 1914.—(Kanarese.) On a pillar of the Mukha mantapa in the Kallêsvara temple (the well-sculptured Siva temple to which Messrs. Sewell and Rea refer. Records in the sixth year of Hoysala king Pratâpachakravartin Vîra-Narasimhadêva (I) Vyaya, Chaitra, su. di. 10, Monday, the gift of two gadyânas from the income in grain in the district of Kôgâli-nâdu in Pânda-nya, to the temple of Kallinâthadêva at Sögev by Sirîpanna-Maylâradêva, officer of tolls in that district, with the permission of the chief minister (mahâpradhâna) Bommaya-Dânâyaka and others. Two more gadyânas were similarly granted by some others with the permission of Boppayya-Dânâyaka, 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 Sûmukha, Āsvija ba. di. Ekâda, Thursday, gift of 700 kanna of land by the merchant nânâdesi Maleyâla Poreyachcha Ŝetti, to the temple of Kalidêva for his own merit and for that of his younger brother Kumârâchcha-Šetti. The land had been acquired by him from Basavi Mûrade.

233. 449 of 1914.—(Kanarese.) On the third pillar in the same place. The Hoysala king Pratâpachakravartin Vîra Naraśimhadêva I records in his sixth year, Vyaya, Chaitra, su. di. 10, Monday, a gift of money from the grain income of Kôgâlinâdu, in Pânda-nya, the chiefs mentioned in No. 231, for the daily worship of Sûmanâthadêva at Sôgeya-kôte. For the date see No. 231 above.

234. 450 of 1914.—(Kanarese.) On a slab set up in front of Dabbagudi in the same village. A record of the Western Châlukya king Tribhuvanamalladêva (Vikramâditya VI), “ruling at Kalyânâ,” dated in Châlukya-Vikrama year 46, Plava, Pushya, su. di. 5, Sunday, Uttarâyana Samkrântî, Vyatipâta. Records that the Mahâmândalêsvara Tribhuvanamalla-Pândyadêva was ruling the Nolambavâdi 32,000 and the Mahâmândalêsvara Ghaṭtiyaraśa was ruling Kôgâli 500 evidently as his subordinate. The Brahman Nâgavarmmayya-Nâyaka, the headman of Sögi, and his brothersKalimayya Nâyaka and Mahâdevayya Nâyaka being together, made a gift of land, etc., for daily worship to be maintained in the temple of Keśavadêva which was built by Nâgavarmmayya-Nâyaka. Ghaṭtiyaraśa 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 Châlukya king Tribhuvanamalladêva (Vikramâditya VI), dated Châlukya-Vikrama year 35, su. di. 13, Sunday. Mentions Nâgavarmmayya-Nâyaka
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 (Srīṅgārätōṭa) of the same village. Records in Ś. 1655, Pramādīcha, Bhāḍrapada, ba. di. 2, a gift of land by Basapa Nāyakaraṇa 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 Hoysala 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 Chāluṇyakya king Jagadekamalladēva I (Jayasimha 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, Huṇṇame (full moon), the praise of Chikka Jeyar, who was evidently a Śaiva (?) teacher. On the date given, this teacher appears to have made a grant of land for the management of a village.

240. 456 of 1914.—(Kanarese.) On the back of the same slab. Records the Manneya Ghaṭṭiyarasa of the Kāḍamba 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, Virūḍhi. It mentions Māraśiṅgaya, the headman of the village.

241. 457 of 1914.—(Kanarese.) On a slab set up in the garden of Śāntiśvāraśvāmin in the same village. The Vijayanagara king Kṛishṇarāyaṇa Mahārajya records in Dhātu, Kārttika, śu. di. 5, that Aruba-Timmanā-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 Chāluṇyakya king Tribhuvanamalladeva, date of which is lost. Mentions the Mahāmaṇḍalēśvara Barmaḍēvarasa who was “a venomous serpent to the chiefs of Tondamanḍala” and “a thunderbolt to the strong hill-fortresses of Hoysalas.”

243. 459 of 1914.—(Kanarese.) On a second slab set up in the same place. A much damaged record of the Western Chāluṇyakya king Tribhuvanamalladeva (1076–1126), dated Chāluṇyaka-Vikrama year 35, Vikrita, Pushya, śu. di., Trayōḍā śi, Sunday, Uttarāyaṇa Saṃkrānti, Vyatipāta, 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 Vira Bhabhadravāmin temple in the same village. Records in Kālayuki, Mārgaśīra, ba. di. 3, Monday, that Govindapa Nāyaka, the agent of Krishnapa Nāyaka, granted some privileges to the headman, accountant, and other residents of Sōgi.

**Talakallu.**

245. 523 of 1914.—(Kanarese.) On a slab set up in the Kallesvara temple. A slightly damaged record of the Western Chālukya king Trailōkyamalladeva [Sōṃsvara I Circa 1042–68], dated Ś. 947, Nandana, Srahe (?). Trailōkyamalla Nōlamba Pallava Permanadideva, a subordinate of the king was ruling Kōgaḷi 500, Ballakunde 300, and Kadambaṅge 1000. His subordinate was Barmadeva of the phānindra (i.e., serpent) family. He seems to have repaired a tank at Tōnakalu and to have granted land for its maintenance.

246. 524 of 1914.—(Kanarese.) On the same slab. Records in Chalukya-Vikrama year 37, Durmukhi (wrong), Pushya, śu. di. Padive (Prathama), Sunday, Uttarāyana-Saṃkrānti, Vyatipāta, a gift of land to the temple of Mūlasthānadeva in the small tank at Tōnali, through the teacher Vāmadēva-Paṇḍīta, a pupil of Kalēsvara Paṇḍīta of Sōgi. See By. 127 above.

**Tambarahalli.**

247. 129 of 1913.—(Kanarese.) On a rock in the Raṅgappanagudda hill. Records in Ś. 1575, Vijaya, Jyēṣṭha, śu. di. 5, the construction of the utsava-mantapa for the god Bandeya-Rārigaiyya, by the three sons of a certain Sūryarāya of Kenehalli-Yēṭige which was included in Koṭṭūra-śīme.

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 pujāri of Bandeya Raṅgaiyya and another.

249. 131 of 1913.—(Kanarese.) On the same rock. Mentions in Śārvari Pushya, śu. di. 14, that one Sidaiya, son of Ujinivōtre, 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-gōnda) was constructed by Sūryarāya, son of Vābarāsaiya, the sēnabhōga (Shanbhogue) of Yēṭige and a devoted worshipper of Bande-Raṅganātha.

**Timmalāpura.**

251. 468 of 1914.—(Kanarese.) On a slab built into the platform of the Kallesvara temple. The Vijayanagara king Vīrapratāpa Sādāśivarāya, “ruling at Vidyānagara,” records in
Ś. 1477, Rākshasa, Śravāṇa, śu. di. 5, that Aliya Rāmaraja-arasa granted the village of Hākahandiganuru in the district ruled by Viṭṭhalappa, to a temple. “The date can be calculated but not verified.”

Uppināyakanahalli.

252. 513 of 1914.—(Kanarese.) On a pillar set up in front of the Ānjanēya temple. Seems to register grant of tolls for worship in the temple of Hanumantarāya.

Uttāngi.

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 Kalyāṇapura,” dated Ś. 1078, Pramāthin (wrong), Akshaya-tritiya Amāvāse (new moon), solar eclipse, Vyatipāṭa. States that his subordinate Jagadēkamalla Virā Pāṇḍyadeva was ruling Nolamba-vadi 32,000 from his capital at Uchchaṅgipura and records gifts to the temples of Basavesvaradeva and Rāmesvaradeva 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 Virōdhi, Aśvija, śu. di. 1, Friday, the death of a certain Mayapa, son of Puṭṭiya Bomma-Gavuda.

256. 532 of 1914.—(Kanarese.) On another slab set up in the same field. Records in Prajāpati, Mārgaśira, śu. di. 5, Friday, the death of Nāgāyi, wife of Bomma-Gavuda 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 Virūpa-Gavuda.

258. 534 of 1914.—(Kanarese.) On the fourth slab set up in the same place. Records in Visu (Vṛisha), Jyēśṭha, ba. di. 4, Tuesday, the death of Bomma-Gavuda, son of Virūpa-Gavuda of Uttāngi.

Vallabhapuram.

259. “There is a stone anicut here built across the Tuṅgabhadrā by Krishnādēva 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 Kandhārādeva (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 Virapratāpa Sadasiva-Mahārāya mentions in Ś. 1472, Sādhāraṇa, Hadapada Kṛishṇa-Nāyaka who was governing the Kōṭūra-śīma granted by the king. See By. 263 above.

278. 86 of 1904.—(Kanarese.) On another slab set up in the same place. A record of the Western Chāḷukya king Tribhuvanamalla (1076-1126). Mentions in Chāḷukya-Vikrama year 4, Siddhārth, Nīgalaṅkamalla-Pāṇḍyadēva as ruling the Nonambavāḍi 32,000. Records gift of land. [This is the earliest of the thirteen inscriptions which in this place belong to Vikramādiya VI and it shows that the Bellary District in his reign was under the direct rule of the Pāṇḍyas of Uchchāṅgi. Nīgalaṅkamalla is the earliest of these feudatory chiefs. For his successor Tribhuvanamalla Pāṇḍya see No. 289. They boast of defeating Rājiga Chōla (Kulottūrīga 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 Jayasīṁgha (II). Mentions in Ś. 940, Kālayukti, Udayādītyadēva alias Jagadekamalla-Noḷamba-Pallava-Permaṇaḍi governing the Gaṅgavāḍi 96,000; the Kāḍambaligė 1,000; the Kōgali 500; a portion of the Masiyavadī 140; the Ballakunde 300; and the Kudihrā 70 included in the Ededore 2,000. Records gift of land to the Kalidēvasvāṁin temple on the occasion of Udayādītya’s visit to Pampāpura. [The inscription shows the re-establishment of Chāḷukyan rule in Noḷambapāḍi 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 Kalleśvara temple. The Western Chāḷukya king Jagadekamalla II records in Chāḷukya-Vikrama year 6(?), Āṅgirasa (wrong), gift of gold to the temples of Kalidēvasvāṁin and Narasiṁha. 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 Kalleśvara temple. The beginning contains a copy of No. 279. The end, which is mutilated, mentions the tenth year of Pratāpachāxrasvātin 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 Kalleśvara temple. The Hoysala
king Vīra-Ballāla II records in Ś. 1116, Pramāthin, a gift of land. Thē king's genealogy is given in the beginning. Bagāḷi is called his capital (neleviđu).

283. 91 of 1904.—(Sanskrit.) On the seventh slab set up on the south side of the Kalliēśvara temple. A damaged record. Mentions Vijaya-Pāṇḍyadeva.

284. 92 of 1904.—(Kanarese.) On the eighth slab set up on the south side of the Kalliēśvara temple. The Western Chālukya king Pratāpachakravartin Jagadēkamalla II records in his eleventh year, Vibhava, gift of land. Mentions Jagadēkamalla Vīra-Pāṇḍya ruling the Nolambavādi, 32,000. See No. 280 above.

285. 93 of 1904.—(Kanarese.) On the ninth slab set up on the south side of the Kalliēśvara 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 10th slab set up on the south side of the Kalliēśvara temple. The Western Chālukya king Tribhuvanamalla (1076—1126) records in Chālukya-Vikrama year 33, Sarvadhārīn, gift of gold for a lamp. Mentions Tribhuvanamalla Pāṇḍya ruling the Nolambavādi 32,000.

287. 95 of 1904.—(Kanarese.) On the eleventh slab set up on the south side of the Kalliēśvara 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 Bagāli. Mentions the Daṇḍanāyaka Barmacasa.

288. 96 of 1904.—(Kanarese.) On the twelfth slab set up on the south side of the Kalliēśvara temple. The Western Chālukya king Tribhuvanamalla records in Chālukya-Vikrama year 28 Svabhānu, gift of taxes for offerings and lamps to the temple of Kalidevavāmin.

289. 97 of 1904.—(Kanarese.) On the thirteenth slab set up on the south side of the Kalliēśvara temple. The Western Chālukya king Tribhuvanamalla records in Chālukya-Vikrama year 51, Parābhava, gift of a garden to the Kalidevavāmin temple. Tribhuvanamalla Pāṇḍya was ruling the Nolambavādi 32,000. The inscription shows that Vikrāmadītya 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 Kalliēśvara temple. The Western Chālukya king Tribhuvanamalla records in Chālukya-Vikrama year 39, Jaya, gifts to the Kalidevavāmin temple, the big tank and the Brahma-Jīnalaya. The same governor of the Nolambavādi 32,000 and Daṇḍanāyaka Tikkabhaṭṭa are mentioned.

291. 99 of 1904.—(Kanarese.) On the fifteenth slab set up on the south side of the Kalliēśvara temple. The Western Chālukya
king Tribhuvanamalla records in Chālukya-Vikrama year 46, Plava, gift of taxes in favour of a feeding-house connected with the temple of Kalidēvasvāmin. The Nolambavādi 32,000 was ruled by the same chief. Mentions the Danḍanāyaka Sōvarasa.

292. 100 of 1904.—(Kanarese.) On the sixteenth slab set up on the south side of the Kallēśvara temple. The Rāṣṭrakūṭa king Akālavarsha-Chalakanallata-Kaṇṇaradeva (Circa A.D. 945—57) mentions in Ś. 878, Nala, Rottayya as governing the Māsivādi 140, the Kōgali 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 Rāṣṭrakūṭa Kaṇṇaradeva, while Ādityavarmarāṣa (evidently successor of Āryavarman) was governing the Kōgali 500. See By. 273 above for Āryavarman and By. 195 which points out that Ādityavarman was a Kaṇḍamba.

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 Bhuvanai-kamalla (Śomēśvara II, Circa A.D. 1068—75) mentions in Ś. 990, Kīlaka, Trailōkya-mallā Nolamba Pallava-Permādi-Jayaśīṅga-dēva (i.e., Śomēśvara’s brother Jayasimha) governor of the Kōgali 500, the Kaṇḍambalīge 1,000 and the Ballakunde 300. Records gift of gold for the big tank. Śomēśvara was also ruler of a part of Mysore. See Ep. Ind. IV, p. 214 f. He was defeated by Viṣṇa 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; Sarvadhārīn, gift of land to the temple of Niḷēśvara. Tribhuvanamalla-Vīra-Pāṇḍya was governing the Nolambavādi 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 Niḷēśvara temple. Tribhuvanamalla Pāṇḍya was governing the Nolambavādi 32,000.

298. 106 of 1904.—(Kanarese.) On a slab set up at the entrance into the Vīrabhadrasvāmin temple in the same village. A damaged record of the Vijayanagara king Vīrapratāpa Sāḍāśiva-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 Sūryanārāyana 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 Lakshmīnārāyana. Vīra Pāṇḍya was governing the Kaḍambaḷige 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.

Gudihalli.

301. In the temple of Śiva. A record dated Ś. 1449 (A.D 1527) recording a private grant, in the reign of Krishṇadēva Rāya. [Antiquities, I, 109.]

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 (I123-4). Registers grants of the villages of Nirugunda (in Vikkiga 70 in Kōgaḷi 500), Sapava, etc., to certain Brāhmaṇas of the Drāviḍa dēśa and of the village of Ādityapaḷḷi to god Bhūmesvara 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 Bhūmesvara temple. Dated in the reign of the Kaḷachūrya king, Tribhuvanamalla Bhujabalachakravartin Bijjaladēva. Records in Ś. 1084-85, Chitrabhānu, Pushya, śu. di. 10, Sunday, Uttarāṇa-Saṅkṛānti, Vyatipāta, that Kalidēvavāḍaṇāṇātha or Kallimayya assigned a portion of the tolls (Hejjwika, Vaddaravuva and Pannaya) in the districts of Kōgaḷi 500 and Kaḍambalike 1,000 for the worship of god Svayambhu-Bhūmesvara at Nirugunda, with the permission of the Mahāmaṇḍalaśvvara Tribhuvanamalla Vīra Pāṇḍyaśēva who was ruling over the districts included in the Noḷambavāḍi 32,000 province.
305. II4 of 1913.—(Kanarese.) On a second slab in the same place. A damaged record of the Western Chālukya king Tribhuvanamalla Vikramādiyā VI, ruling at Kalyāṇa, dated Chālukya Vikrama year 35, Vikṛiti, Bhadrapada ba. di. II, Sunday Uttarāyana-Saṃkrānti (wrong), Vyatipāta, corresponding to September II, A.D. III0. Records the gift of one heru (bullock-load) of leaves (betel) each month to the temple of Svayambhu-Bhīmēśvara at Nirgunda by the chief minister Daṇḍaṇāyaka Muddarasa who was in charge of the tolls of Kibbatti.

306. II5 of 1913.—(Kanarese.) On a third slab in the same place. A much damaged record of the Western Chālukya king Tribhuvanamalla Vikramādiyā VI, ruling at Kalyāṇa, dated Chālukya Vikrama year 33, Sarvadhārin. Seems to record a gift to the same temple.

307. II6 of 1913.—(Kanarese.) On a fourth slab in the same place. A damaged record of the Hoysala king Niśaṇka-Pratāpacakrāvartin Narasīṅgadēva (II), ruling at Dorasamudra, dated S. 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 Māchiyahaḷi, for the worship of the god Bhīmēśvara. A subsidiary record at the end of this inscription registers that the Mahāmaṇḍalēśvara Bijjarasa Achudadēva purchased and presented, evidently to the same temple, the village Talavagilahalḷi, in the cyclic year Kīlaka, Phalguna śu. di. 13, Sunday.

308. II7 of 1913.—(Kanarese.) On a pillar of the same temple. Mentions the Mahāsāmāntāḍhi-pati Āḍip-emmāṇaṇa of the Mahābālivamśa and the village Nirgunda.

309. II8 of 1913.—(Kanarese.) On a slab set up inside the Muktēśvara temple in the same village. Dated in the reign of the Western Chālukya king, Tribhuvanamalla Vikramādiyā VI. Records in Chālukya-Vikrama year 64 (which is an error for 63) Kālayukti, Māgha, śu. di. 5, Sunday (wrong for Saturday), Uttarāyana Saṃkrānti, Vyatipāta corresponding to January 7, A.D. 1139, and Chālukya-Vikrama year 61, Nala, Māgha, śu. di. 10, Monday (wrong for Sunday), Uttarāyana Saṃkrānti, 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 Rājigacchāla (i.e., Kulottuṅga I) was ruling the Nolambavādi 32,000 and Kaniyakallu 300, the 300 Mahājayanas of Nirgunga in Kōgali-nāḍu, the 500 Bananijgas and the Nānādēsis presented lands and tolls for the worship of Svayambhu Bhīmēśvara situated to the north of the village of Nirgunga in the “Old ruins” (haleyahalu). 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, su. di. 14, Monday, Uttarāyaṇa Samkrānti. 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 Nīrṛgunda on the occasion when Mareyāḷva, son of Chaṇḍīyarasa, fought in Banavāsi-nādu to rescue the cows of Nīrṛgunda.

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 Vikramāditya VI (Sanskrit in Nāgari characters). The inscription records the grant of Nīlṛgunda and two other hamlets to a number of Brahmans 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 (Ayuktakas), commissioners (Niyuktakas), etc., are addressed that in C.V. 12 Prabhava, on the thirteenth day of the dark fortnight of Pushya, Saturday, the king gave, on the petition of Palata Pāṇḍya, to 300 Brahmans who came from the Dravidian land, the village of Nīṛṛgunda in the Vikkiga 70, in Kogali 500. The grant was renewed, on the petition of Rāya Pāṇḍya, the grandson of Palata Pāṇḍya (who was moved thereto by Dravidātya, custodian of the royal office and general superintendent) on C.V. 48, Śobhakrit, twelfth day of the bright fortnight, Monday, Śravāṇadvādaśi. 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.**

Āṇagundi.

[This village does not belong to the taluk but for convenience sake is included here.]


(b) On a stone of a seven headed serpent on the east of the above inscription. Records a grant in the reign of Dēva Rāya (II) in Ś. 1358, Naḷa, of 4-kolagas of paddy field at Āṇagundi in free gift to the God Tiruvēṅgalanātha. *Ins. Ced. Dts.*, p. 420, No. 66.

(c) On the south of Āṇagundi and near the “Wurregole” shore of Tuṅgabhadra 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.

313. On a stone in the Mallikārjuna pagoda. Records that Viṭṭhala Rājayya granted a garden with coconut, jack and mango trees for the daily ceremony of Mallikārjuna, in Ś. 1473, Vīrōdhī, in the reign of Sadāśivadēva Mahārāyalu. Ins., Ced. Dts., p. 421, No. 70.

314. On a stone near the above pagoda. Records that Timmarasiah fixed an allowance of two panams per month from the tax of “Auvenamaddi” for the lamp ceremony of Mallikārjuna in Ś. 1475, Pramādīchā, 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 gopura of the Viṭṭhalasvāmin temple. Records that the Vijayanagara king Achyuta gave in Ś. 1461, Vīkārin, the Ananda-nidhi and made Kubēras of Brahmaṇas. The left side contains a second copy in Nagari character. [The same Nidhi is referred to in By. 355 and 358, Dg. 24 (Ep. Carna. XI) and Hk. 123 (ibid.). Rice considers the Anandanidhi 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 Gauripuram granted to it.]


321. 7 of 1904.—(Kanarese.) On the west base of the same shrine. The Vijayanagara king Vírapratápa Sadásivadéva-Maháráya 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 Vírapratápa Achyutadévaráya-Maháráya. Records in Ś. 1453, Khara, gift by Védamárge-pratisíthhapanáchárya Tálaváka Tirumalayya of the Bharadvája gotra and Ásváláyana sútra. [This Tālaváka Tirumalayya was a member of the very important Vaishnava family who figure in Tirupati and Ahobilam. See also Ins., Ced. Dts., p. 411, No. 30.]

323. 9 of 1904.—(Kanarese and Sanskrit.) On the north base of the same shrine. A record of the Vijayanagara king Vírapratápa Achyutadévaráya-Maháráya, dated Ś. 1455, Vijaya. Contains a verse composed by Tirumalammá on the occasion of the gift of swaṁaméru by the king.

324. 10 of 1904.—(Kanarese.) On the same base. Dated in the reign of the Vijayanagara king Vírapratápa Achyutadévaráya-Maháráya. Records in Ś. 1456, Jaya that a private individual set up images of the 12 ÁJvárs and of Tirukkachchi-Nambi. For the carcer of Tirukkachchi-Nambi see the Guruparampara. Ins., Ced. Dts., p. 412, No. 34.

325. 11 of 1904.—(Kanarese.) On the same base. The Vijayanagara king Vírapratápa-Sadásivadéva-Maháráya records in Ś. 1485, Rudhiródgárin, gift of land. [See Ins., Ced. Dts., p. 411, No. 32. One Viṭthala Dhanamvárulu purchased 12 kolágas of land at Ráméśvaram for 60 pagodas and gave it away to God Viṭthala.]

326. 12 of 1904.—(Kanarese.) On the south base of the manťapa in front of the same shrine. Dated in the reign of the Vijayanagara king Vírapratápa-Sadásivadévaráya-Maháráya. Records in Ś. 1466, Kródhin, gift of two villages by Kóneti-Timmarája for the benefit of his father Konḍarája. [See Ins., Ced. Dts., p. 408, No. 20, for this inscription.]

327. 13 of 1904. (Kanarese.) On the north base of the same manťapa. A record of the Vijayanagara king Vírapratápa-Sadásivadéva-Maháráya. Records in Ś. 1476, Ánanda, the erection of
a mañṭapa for the swinging festival by-Udayagiri Timmarāja, son of Kōṇṭaya and grandson of Aṉivitirāmarāja-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 Virapratāpa-Sadāśivadēva-Mahārāya. Records in Ś. 1476, Ananda, gift of gold. Mentions Musalimadūvu-Virapprājā-Timirājajaya. The gift was made with the consent of Aḷiya, Rāmappayadēva-mahā-arāṣu. [This is the same as Ins., Ced. Dts., p. 414, No. 33.]

329. 15 of 1904.—(Telugu.) On the north wall of the mañṭapa in front of the deserted shrine to the west of the same temple. A record of the Vijayanagara king Virapratāpa-Sadāśivadēva-Mahārāya. Records in Ś. 1483, Raudri, gift of a garden to the shrine of Tirumaṅgai-Āḷvār by Śṛṛaṅgarāja, son of Kurucheti-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 Virapratāpa-Achyutadēva-Mahārāya. Records in Ś. 1456, Jaya, gift of the village of Achyutarāyapuram to the shrine of Tiruvēṅgalanātha, built by Hiriya-Tirumalārāja-Ōdeya, son of Lakkarāja-Ōdeya. [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 mañṭapa in the Siva temple at Pampāpati. (Sanskrit and Kanarese.) Records the gift of the village of Śinganāyakanaḥalḷi to the Virupāksha shrine and the building of the Ranga mañṭapa there. The date of the grant is Ś. 1430 (expired), Śukla, Māţha Śu. 14, on the day of the king Krishnādeva 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; Paḷi, 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 Krishnādeva 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 Virupakṣhēvar Pagoda. A record in the reign of Sōmeśvara Dēvarāsu in Ś. 1159, Dunmukhi, giving the rules for the daily supply of articles to the pagōda and


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 Bhāṣhyakāra (i.e., Rāmānuja 1017—1137) in the reign of Sadsāsivāraṇyā. *Ibid.*, No. 43.

348. On a stone in the pagoda of the Āḷvārs west of the Viṭṭhalasvāmi temple. Records that Srlrāngaṇṭya, son of Rāmarāja Kōṇēṭirāja, erected the pagoda and Rāgangmanṭapam in Ś. 1478, Naḷa, purchased three villages from one Tirumalabhatṭa and granted them for the Tirunaṅgaiyāḷvār festival. *Ibid.*, p. 415, No. 45.


**Hospet.**

An excellent account of this place, as based on inscriptions, chronicles, etc., is given in *Bellary Gaztr.*, Vol. I, pp. 278—81.

351. 23 of 1904.—(Kanarese.) On two pillars, in a manṭapa on the way to Jambunātha temple. Records a gift in Ś. 1471, Saumya, in the reign of Sadasāsivāraṇyā, 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 Mahānavami-Dibble. The Sanskrit portion of the record refers three times to the death of an ascetic named Maladharideva.

**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. 1461, Vikārin. (Duplicate of No. 315 above.)

356. 18 of 1904.—(Kanarese.) On the manṭapa in the field called Papajāgalūra-hōla near the same village. Dated in the reign of the Vijayanagara king Vīrapratāpadēvarāya-Mahārāya II. Records in Siddhārthin (i.e., Ś. 1362) the building of a well by Ahamudakхāna (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 Tiruvghgalanatha.

358. 20 of 1904.—(Sanskrit and Telugu.) On the left side of the east gōpura of the Paṭṭābhirīamasvāmin temple in the same village. A record of the Vijayanagara king Achyuta, dated Ś. 1461, Vikārin. The right side contains another copy in Nagari characters. See By 315 and 355.


360. 22 of 1904.—(Kanarese.) On a rock east of the Travellers’ Bungalow at Kamalāpur, on the Bellary road. The Vijayanagara king Vīrapratāpa Achyutarāya-Mahārāya records in Ś. 1453, Khara, gift of land.

Kampilī.

...An important and historic place. A Chāḷukyan capital in 1064, the scene of a battle between the Chōlas and Chāḷukyas (see Ind. Antq., Vol. XIX, p. 340), one of the strongholds of the chiefs of Ānagundi (Forg. Empe., p. 17), an outpost of Vijayanagar, a seat of later polygars, it has had a continuous history. See Bellary Gaztr., I, p. 283.


363. On a stone in the pagoda of Hanumantarāya. Records that Venkaṭapati Dēva Mahārāyalu established certain regulations to the merchants of the place in Ś. 1612, Pramōḍūta. Ins., Ced. Dts., p. 402, No. 3.

363-A. C.P. 13 of 1905.—Dated in S. 1447 (A.D. 1525–6) in the reign of Kṛṣṇaḍēvarāya. It records the grant of a village to the Mādhva teacher Vyāsa Tīrtha who “commented on all the Śastraś” and who was a disciple of Brahmaṇya Tīrtha. “The village was originally named Beṭṭakonda, but was re-named Vyāsasamudram after the donee and Kṛṣṇarāyapura 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 māṭha and lived about 1339 (Catalogus Ĉatal., 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-Śāstri of Tiruviśanallūr. For a reference to Vyāsa Tīrtha's part in the religious activities of Kṛṣṇadēvarāya's court and his relation with his contemporary Vallabhāchārya see Gada’s Sampradāyadīpikā and Muralidharadāsa’s Śrivallabhāchāryacharitrat, quoted in Seshagiri Sastri’s Rep. San. Tam. MSS., 1896–7, pp. 16 and 24.

Kṛṣṇāpuram.

364. On a stone in front of the Raṅgamaṇṭapam in the local temple. Records that Kṛṣṇadēvarāya, on his arrival at Kṛṣṇāpuram from Udayagiri in Ś. 1435, Bhava (= 16th February 1515), established the image of Bālakrishṇa at Kṛṣṇāpuram and granted six villages in free gift for the festivals, besides the tax on Kṛṣṇāpuram and jewels of precious stones and gold and silver vessels. [See Ins., Ced. Dts., p. 404, No. 10; Asia. Res., Vol. XX, p. 30; Kielhorn’s Southern List, No. 505.]

365. On a stone in the local Āṇjaneya temple. The same record as the above. Ibid., No. 11. Kielhorn’s Southern List, No. 506.

366. On a stone near the “Caralla” Narasimhaswāmi temple. Records that Kṛṣṇadēva Rāya established in Ś. 1451, Viṇḍhī, the image of Lakṣmī Nṛsisimha at Kṛṣṇāpuram and granted to the deity “Vunganore and Bellachinta” villages. Ibid., No. 12. [This inscription has been edited in Asiatic Researches, XX, 29 f. and Ep. Ind., I, 398–402. The date actually corresponded to 23rd April A.D. 1529. See also Kielhorn’s Southern List, No. 513.]
367. On a stone south-west of the above pagoda near a channel. Records that Gopinatha Dikshitar, son of Virupaksha Bhattach, established in Ś. 1445, Tārana, the Raghunathasvāmi image and granted some allowance for worship. _Ins., Ced. Dts._, p. 405, No. 13.

368. On a stone near the pagoda of Mallikärjuna. Records that Bokkasam Yellamma erected the temple on the banks of the lake of Vijayanagaram, seated the image of Mallikärjuna, purchased a garden for 40 pagodas and granted it to Mallikärjuna, in Ś. 1483, Raudri, in the reign of Sadāśivarāya. _Ins., Ced. Dts._, p. 405, No. 13.

369. On the stone lying in the pagoda of Vidyārānyalu between the limits of Rāmapuram and Krishnāpuram. Records that Dalavāy Jaṅgamiah granted a stock of the grains for the daily and annual ceremonies and presented some jewels and silver furniture to the temple of Tiruvēṅgalanāthasvāmi, in Ś. 1467, Viśvāvasu, in the reign of Sadāśivarāya. _Ibid._, p. 406, No. 15.

370. Near the pagoda of Virabhadra. Records that Dalavāy Jaṅgamiah seated a figure Muda Viṛaṇa near the channel of the Krishnāpuram Pēṭṭa and presented golden jewels and silver furniture, to Muduvirāṇa, in Ś. 1467, Viśvāvasu, in the reign of Sadāśiva-Rāya. _Ibid._, p. 406, No. 16.

371. On a stone on the Hill of Krishnāpuram. Records that Lakshmīdhara Daṇḍanāyak erected a temple in the cave of the Mālayaparvatam Hill near Pampāpuram and seated there Gaṇēśa, presented jewels and furniture, etc., and granted ten _kolagas_ of the paddy field below the tank of the above village in free gift to Gaṇēśa, in Ś. 1332, Viṛodhi, in the reign of Dēvaṛaya I, son of Hariharra Rāyalu (II). _Ibid._, p. 407, No. 18.

Malpaṅgudi (Malapannanagudi).

372. 25 of 1904.-(Kanarese.) On a slab lying in front of the temple. Dated in the reign of the Vijayanagara king Viṛapratāpa-Dēvarāya-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 Śūlebhāvī well in the same village. Mentions in Pārthiva, a certain Triyambakayya.

Nāgenahalli.

373. In the Raṅganātha pagoda. On a stone at Nāgenahalli Fort. Records that Raṅganātha Dikshatulu built the temple of Śiva and Viśnu at Nāgasamudram and placed therein the images of Nāgēśvara and Nāgasvāmi and granted the village to the gods, in Ś. 1438, Dāṭu, in the reign of Krishnadēva Mahārāya. _Ins., Ced. Dts._, p. 421, No. 69.
For some noteworthy geological features of the place around which legends have gathered, see *Antiquities*, I, 105.


Rāmpuram.


Śāṅkalāpuram.

379. 398 of 1896.—(Sanskrit and Kanarese.) On a slab near Hospet. The Vijayanagara king Krishnarāya records, on Tuesday, the 6th tithi of the dark fortnight of the nīja Bhādrapada in S. 1435, Śṛīmukha, gift of the village of Śāṅkalāpuram to the temple of Kōta-Vināyaka. [Mr. Sewell gives an inscription of S. 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 Gopāl 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 līṅgam. 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 Hāmpe. 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.

Veṅkaṭapuram.


Vijayanagar.

384. 17 of 1889.—(Sanskrit.) On a lamp pillar in front of the Ganagitti temple. A record of Harihara (II), son of Bukka I, dated Ś. 1307, Krōdhana, Phalguna, Krishṇapaksha dvitīya, Friday (= Feb. 16, A.D. 1386), saying that Iruga, the son of Daṇḍanāyaka Chaicha, one of Harihara's ministers, caused a temple (Chaityālaya) of Kuṇḍu Jinanāṭha to be built at Vijayanagara which belonged to Kuntaḷa Vishaya in Karnāṭa country. (This is the earliest inscription in the local list. See *S.I.L.*, Vol. I, No. 152, pp. 155-160. Irugappa was the author of the Sanskrit Nighantu Nānārtharatnamālā. 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 Sadāśiva Rāya, dated Ś. 1467, Viśvāvasu.  
387. 20 of 1889.—(Kanarese.) An inscription of Krishṇadēva-raṇya.  
388. 21 of 1889.—(Kanarese.) A record of Timmarāja, son of Chikka Timmayyadēva, dated Ś. 1443, Vikrama.
389. 22 of 1889.—(Kanarese.) A record of “Annālandēvi,” dated in Durmukhi.

390. 23 of 1889.—In the temple of Rāmachandradēva. A Sanskrit epigraph of king Dēvarāya.


392 & 393. 25 and 26 of 1889.—(Sanskrit and Kanarese.) A record of Kṛishñadēvarāya, 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 maṇṭapa 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 Kṛishṇarāya, dated Ś. 1430 expired, Śukla. The large Śiva temple which is now called Pampāpati was formerly called Viśuṭpākṣadēva. *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 Kṛishṇarāyā, dated Ś. 1451, Virōdhin.

402. 35 of 1889.—A Kanarese record of sadnessivarāya, dated Ś. 1467, Viśvavasu. [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 maṇṭapam in the Yadavasvāmi temple by Tiṁmarāja 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 Kuddenukulu. 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 Krishnārāya, dated Ś. 1435, Śrīmukha.

416. 49 of 1889.—Same details as in the above.

417. 50 of 1889.—A Telugu record of Sadasiva, dated Ś. 1483, Raudri.


420. 499 of 1907.—(Kanarese.) On a broken slab built into the floor of the Chanḍikēsvara temple in the same village. A record of the Vijayanagara king Vīrapratāpa Vīra-Sadasivadēva-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-Krishnārāya Mahārāya records in Ś. 1435, Śrīmukha, gift of land to the temple of Prasanna Virūpāksha on the “occasion of our coronation.”

422. 501 of 1907.—(Kanarese.) On a rock near the Jaina temple in the same village. Mentions in Īśvara, Bukkayave, the queen (ardhāṅgalaṅkham) of Vīra-Harihararāya (Harihara II).


424. On a stone west of the above. Records that in Khara, Ś. 1453, in the reign of Achutarāya, Narasimhanāyakā, gave 12 Kolagas of land at Kamalāpuram.  Ibid., p. 416, No. 52.


426. North of the above. Records that in Ś. 1465, Śubhakrit, Sadasivaraṇa granted a garden to Vulukonḍa Veṅkaṭeṣvara.  Ibid., p. 417, No. 54.

KUDLIGI TALUK.

Ambali.

427. 28 of 1904.—(Kanarese.) On a slab set up in front of the Kalleśvara temple (See Bellary Gazr., I, 287–8). Dated in the reign
of the Western Chālukya king Tribhuvanamalla (Vikramāditya VI). Records in Chālukya-Vikrama year 30, Parthiva, gift of taxes by Kēśirāja and Kalimarasa for the repairs of the big tank at Ammele.

428. 29 of 1904.—(Kanarese.) On another slab set up in the same place. Dated in the reign of the Western Chālukya king Tribhuvanamalla (Vikramāditya VI). Records in Ś. 1004, and Chālukya Vikrama year 7, Dundubhi, the grant of the village to a Brāhmaṇa by the Gaṅga king Durvīṇīta. Contains a genealogy of the Chālukya king. Records also gift of land to the temple of Kalidēvasvāmin.

429. 30 of 1904.—(Kanarese.) On the maṇṭapa in front of the same temple. Records in Paridhāvin, gift of land by Jagadala-Pāṇḍya of the Kadamba family.

430. 31 of 1904.—(Kanarese.) On a slab set up in front of the Āṅjaneya temple in the same village. The Western Chālukya king Pratapachakravartin Jagadekamalla II (1138–50) records in Ś. 1065, Rudirōdgarin, gift of land for the requirements of the temple of Narasimha, built by Jñānapракāśabhaṭṭārakadēva.

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 maṇṭapa in the old Śiva temple. Said to record a grant to the temple by "Sōmeśvara Rājēśvara, son of Mallinātha."

Kōtturu.

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 Lingayet 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.)

Śiranāyakanihallī.

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.)
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.

**Rayadrug Taluk.**

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 Kriyaśaktipura.

437. On a stone in the village, recording the erection of a pillar in front of the Ānjanēya temple by a private person in Ś. 1470 (A.D. 1548).

**Bidarakonta.**

438. 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 Narasīṅga Rāvu Rāma Rāvudēvāra in the time of Bābā Saheb. (Antiquities I, p. III.)

**Haresamudra.**

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 Ānjanēya 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.

**Pulukunta.**


446. On a stone near the pagoda of Sōmēśvaradēva. Records that Adapam Viśvaṅṭh Nāyaḍu fixed a fee (Tirukānika) to the God Sōmēśvaradeva, 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 gōpura of the Rāmasvāmin temple. A record of Veṅkaṭatapati Nāyaka, grandson of Dalavāyi Veṅkaṭatapati Nāyaka of the Achyuta gōtra, ruling on the throne at Rāyadurgapāṭṭaṇa. Records in Ś. 1648, Parābhava, Mārgaśira, śu. di. 2, Monday, the consecration of the image of Paṭṭābhīrāmasvāmi and the building of the temple, gōpura, prākāra, etc., by a certain Narasimhayya 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 gōpura. A record of Timmappa-Nāyaka, grandson of Dalavāyi-Timmappa-Nāyaka of the same gōtra, ruling at Rāyadurgapāṭṭaṇa. Records in Ś. 1686, Tāraṇa, Phalguna, śu. di. 15, lunar eclipse, gift of the village Mūvulakuṇṭa 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 Konēti Nāyaka removed it to Kundarpi (Dharmavaram taluk) whence it was removed thither in the reign of Pedda Konēti 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 Vidyanagara. Records in Ś. 1478, Nāla, Jyēṣṭha, śu. di. 15, Mahā-Vaiśāka Paunāmipunya-kāla, that the Mahāmanḍāleśvara Rāmarāja Vīṭṭhalarāja-Tirumalayadēva-Mahārāja remitted taxes on agrahāras in the Rāyadurgāśīma 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 Vidyanagara. Records in Ś. 1478, Nāla Kārttika, ba. di. 30, solar eclipse, that Mahāmanḍāleśvara Krishnamarāja of the Aravītī family granted the village of Bagināyanipalle *alia* Mādhavāryapura to the temple of Mādhavēṣvara at Rāyagiri, for the merit of his father
Vīṭhalarāja. [Inscription I of Mr. Sewell. "Details of date not enough for calculation."]

453. 106 of 1913.—(Kanarese.) On the dhvajastambha of the same temple. Records in Krōdhana, Kārttika, śu. di. 12, the gift of this pillar (garuḍa-kambha) by a native of Kalidāvanahalli to the temple of Mādhavadēva of Rāyadurga.

454. 107 of 1913.—(Telugu.) On a rock of the hill, in the same village. Records that in Vīṣu, Māgha, śu. di. 5, a certain goldsmith named Śēshādri raised a maṇṭapa in memory of his brother Prasannayya.

455. 108 of 1913.—(Telugu.) On a boulder by the side of an image of Aṇjanēya in the same village. Records that in Paridhāvi, Vaiśākha, śu. di. 5, a certain Mallayya of Ratnagiri caused this Aṇjanēya 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 Mūlasanāṅga and Chandrēndra, Bādayya and Timmaṇṇa of the Āpanīya (i.e., Yāpanīya)-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, Jyēśṭhā, śu. di. 12, that Jakkappa, son of Timmarasayya, the śaṃbhōga of Rāyadurga, presented a well and a lamp pillar to the temple of Jambhunāṭhadēva of that village. [Mr. Sewell refers to this inscription, but gives a wrong reading of it.]

458. 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 Hārihara (I), dated Ś.1277, Manmatha, Mārgaśira, Purṇima. Records that a Jaina merchant named Bhoγarāja consecrated the image of Santānānta Jīnēśvara. The merchant is stated to have been a pupil of Māghanandivratin, the disciple of Amarakīrti Āchārya of Kundakundānvaya, Sārasvata-gachchha, Ballākāragaṇa 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 Vīṭhalapura by Tammarāya, son of the Mahā Nāyakachārya Buṭṭuka Eṟapu-Nāyaka of Rāyadurga, for the worship of the Īṣvarasthāna of his mother Pennava-Nākīti (i.e., Nāyakīti).

Rājadurgam.

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), Plavanāga, between the towns of Rājadurgam, and Mola-kalamūru 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 Reddi’s land. Grant of lands for the sinking of the well in Ś. 1649.
(3) In the temple of Virabhadra. Undated. Grant of land for a private party by two local chiefs.
(4) Near the temple of Hanumantarāya in the hamlet of Jāngamayyapalli. No details given.
(5) In a field. Undated. A private grant to the temple.
(6) In the hamlet of Malla. 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 Gadyānas or Pagodas for the divine service, in the reign of Jagadekamalla (I, 1018—42), Ibid., p. 371, No. 15.

Hāvinahālu.

473. On a stone in the village. A grant of the village Gundiganūr in the Kurugōdu district in free gift, in the reign of Sadāśivarāyā in Ś. 1465, Šubhakrit, for the festival of God Virūpāksha. Ins., Ced. Dts., p. 320, No. 43.

474. On the other side of the above inscription. Records that Nāgappa, son of Apparasa, granted eight Koḷagas of paddy field at Gundiganūr, in his own land in free gift to Allapa, in Ś. 1465, Šubhakrit, in the reign of Sadāśivarāyā. Ins., Ced. Dts., p. 321, No. 44.

Konchigiri.


476. On the west of the above inscription. A damaged record in the reign of Pratāpa Chakravarti Jagadēkamalla (II, 1138—50), grandson of Tribhuvanamalla at Kalyānapuram, of a grant by Rājamalladēva prince of Bhōghavatipuram. Ibid., p. 321, No. 47.

Sirigeri.


Śiruguppa.


479. On a stone near a well. Records that Daḷapati Rāyaḍu, in Ś. 1549, Prabhava, fortified a battery, dug the well of “Sebhu Dēvar Bhāvi,” in the reign of Abdul Mahommed. Ibid., p. 315, No. 28.

Sandur State.

The history of this interesting state is given in detail in Bellary Gazr., Vol. I, pp. 309—15. It is based on Munro's Letter to the Board, 1802; Duff's Mahrattas, a family chronicle and British records. Newbold has given an account of the Mahratta family and “the valley of Sondur” in the Madras Journal, Vol. VIII, 128 ff. See also
Kelsall's *Dt. Manual*, 241—59. The following epigraphs have been taken from the *District Gazetteer* and Mr. Sewell's *Antiquities*.

**Kumaraswāmi 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 Hoysala king Vīra Ballāla II (1191—1212 A.D.) directed the revival of an endowment to the temple which had been made in the time of the Rashtrakūṭa king Krishṇa III (940—56), but had been discontinued." (*Bellary Gazr.*, I, 321.) For the description of the legends and caves of the temple, its sati 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 sati stones and the Navulasvāmi Kumārasvāmi temple. These are yet to be examined.

**Sandur.**

482. "In the office of the Agent of the Rāja, at Sandur, is a copper plate document evidencing the grant of land in *inanām* to village carpenters, and the building of villages by a Narapati king." His name is given in the copy sent me, as "Krishṇa Rāja, and the date as Ś. 1210 (A.D. 1288). There is probably an error somewhere." (*Antiquities*, I, 108.)

**SUPPLEMENT.**

163-A. A C.P. grant in Prākrit of the eighth year (Saṁva 8, vāsa 6, diva 5), of the Pallava king Dharmamahārāja Śivaskandavarman, issued from Kāñchipura. The king confirms a gift made by his father Bappadeva. The record mentions Satāhanirattha (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 Śaṅgudaiyān of the Chōla country. [The dates are inconsistent. Evidently a forgery. Edited in Tam. and Sanskt. Inscrns., p. 145. It refers to the establishment of a village near the five Pennais 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, vañṇiyars, 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 Mannavēdu, near Arni, "after having divided the city of the Rāyalu and dug a reservoir in the Agrahāram" of a Brahman. On the reverse is a mantram in Grantha characters.

4. C.P. No. 16 of Mr. Sewell's List.—(Tamil.) Records grant by a Mussulman chief, styled Mahā rāṣa rāṣa māniya rāya śri Rirāyaśi Kuppa Chandu Sāyapu avergaḻ, otherwise Kutb Chand Saheb, in Pramādichā, 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 Arikoshaṭṭi 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 şer for every bag of provisions, etc. See Tam. and Sanskt. Inscrns., pp. 158-59.

4-A. C.P. No. 17 of Mr. Sewell's List.—Records a grant by a chief (who is given a number of titles some of which are Vijayanagara ones) in Ś. 1488 (A.D. 1566), Prabhava, the second lunar day, Paṅguni
12, Wednesday, Rōhini, to one Tambuṣēṭṭi 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 Pālaiyānam. (Pālaiyānūr in Madhurāntakam Taluk?.) See Tam. and Sanskt. Inscrens., 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 Vānṇiyappā Śinna Pīḷḷai, minister (Tantri) of Śīṅgerī Śāṅkarāchāriyār, the chief of the priests of the temple at Śīṅgerī. The deed was executed in the presence of Śāṅkarāchāriyār and bears his Narasimha seal. It is in very corrupt and modern Tamil, and edited in Tam. and Sanskt. Inscrens., pp. 152—54.

6. C.P. No. 101 of Mr. Sewell's List.—(Grantha and Tamil.) It records the dedication of certain lands to a Śiva temple in the village of Nittapinoki Nallūr (Nitya-vinōdinallūr?) issued by Tappunatta Mumma Nayanār, in the fourteenth year of the reign of "Kōpirirājakēsarivarmanā." No date given. The seal on the ring joining the plates has a trīsulam between two Nandis.

7. C.P. No. 139 of Mr. Sewell's List.—(Madras Museum Plate No. 1.) (Tamil in Grantha characters.) Records a grant, similar to 1, 2 and 3 above. Records a grant in K. 4190, Ś. 1011, Manmatha, Chitrai 22, by "the most powerful" chief Virasangudaiyān. The object of the grant was some land in Āḷakkayyār said to be in Kāñchīmaṇḍalam. See Tam. and Sanskt. Inscrens., 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. Inscrens., 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. Inscrens., 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. Inscrens., 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 (jananngal, ullattār) of Muttiyappa Nāyakka, of the village of Krishṇa-oṭai,
sold some lands to a merchant of Arni, in Ś. 1351 (A.D. 1429), Kaliyuga 4519, Vikāri, during the reign of “Viraśinga Rāya Tēva Mahārāya” over the Toṇḍamaṇḍalam. 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 Viraśinga Rāya, some lands to another merchant in Ś. 1349 (A.D. 1427), Kaliyuga 4517, Plava. The cost of 1,925 kulis (by the 32 span-rod) 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, Manmatha. On the reverse is a mantram in Grantha characters, surrounded with Telugu letters, and a design with Vaishnava emblems of a very modern type.

15. C.P. No. 149 of Mr. Sewell's List.—Word for word the same as No. 1 above.

16. C.P. No. 178 of Mr. Sewell's List.—This is exact fac-simile of the inscriptions Nos. 1 and 2 above.

CHINGLEPUT TALUK.

Chingleput.

[See Antiquities, Vol. I, p. 188, for a history and antiquities of the place.]


18. 295 of 1895.—On a stone in the same place. (Tamil.) Records a grant of land to a Vaishnava temple in the time of Nilagangaraiyan.

19. 296 of 1895.—(Vāṭṭāluttu.) In the same place. Mutilated.

20. 297 of 1895.—(Tamil.) In the same place. A record of the fifth year of Tribhuvanachakravartin Vīra Rājendra Chōladēva (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 Tirukkalukkonṟam 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 Šāluvankuppam)._ [See Antiquities, Vol. I, pp. 189-90.]


26. 57 of 1890.—On another rock close to the preceding. A record of Tribhuvanāvirādeva (Kulōṭtuṅga III?), dated in his twenty-seventh year.


_Irūguntappalli._

29. 617 of 1904.—(Tamil.) On a slab lying in a garden. Records in Durmati a gift for the merit of Velikōti Śīṅgama Nāyakkar-Ayyan. In modern characters. [The chief was evidently a member of the Veṅkaṭaṛagiri family. See _Antiquities_, II, pp. 240—43 for the genealogy of these chiefs.]

_Kalattūr._

A centre of the Kālamukha sect of Śaivitism. Gōmaṭham Šailaraśi Paṇḍita and Gānāraśi Paṇḍita were, for example, owners of this and Tiruvānakōṇiyil temples. As Māḷār-Kālandai 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 Munkudumissvara temple. The Paṇḍya king Jaṭāvarman (unidentifiable) seems to record in his eighth year a gift of land. Mentions Gaṅgaikōṇḍasōla-chaturvēdimaṅgalam, which was perhaps another name of Kalattūr. Stones missing.

31. 333 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājaṛājadēva. Records in his thirteenth year, gift of money for a lamp by a merchant who was a resident of Māḍavidipperūnderu at Tiru-Mayilārpil in Puliyūr-kōṭṭam to the temple of Peruntirukōṇiyil-Mahādēva at Kalattūr, a village in Kalattūr-kōṭṭam which was a subdivision of Jayaṅ-gōṇḍasōḷamanḍalam.
32. 334 of 1911.—(Tamil) On the same wall. Records in the eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva that Aravindavalli, a devaraḍiyāl of Tiruvogriyūr, set up in the same temple an image of Chaṇḍēśvara 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 Kulottunga-Cholādēva (III’). Records in his fifth year gift of land in the village of Siru-Taṇḍālam by one of the parikkirattu-pendugal of Valudalai-Māmbākkan in Vallanādu, a subdivision of Dāmar-kōṭtam, 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 wall of the same shrine. Records in the thirteenth year of the Chōla king Tribhuvanachakravartin Kulottunga-Cholādēva, “who was pleased to take Madurai (Madura) and the crowned head of the Paṇḍya” (i.e., Kulottunga III, 1178–1216), gift of land by certain dancing girls of the temple. Mentions Kalattūr alias Gaṅgaikondaśoḷa-chaturvedimaṅgalam.

37. 339 of 1911.—(Tamil) On the west wall of the same shrine. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Vikrama-Cholādēva (1118–35) gift of two lamps to the temple of Peruntirukkōyil-Mahādēva at Kalattūr by a Brāhmaṇa resident of that village.


39. 341 of 1911.—(Tamil) On the same wall. Records in the twenty-third year of the Chōla king Tribhuvanachakravartin Kulottunga-Cholādēva, “who was pleased to take Madurai (Madura) and the crowned head of the Paṇḍya” (i.e., Kulottunga III, 1178–1216), gift of three lamps.

40. 342 of 1911.—(Tamil) On the same wall. Records in the fourteenth year of the Paṇḍya king Mārarvarman Tribhuvanachakravartin Sundara Paṇḍyadēva gift of land for offerings to the same temple by Kakkanāyakkan, one of the Kaikkōḷars of the temple. Mentions Gaṅgaikondaśoḷa-chaturvedi-maṅgalam. [The king was in all probability Mārarvarman Sundara Paṇḍya 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 Kakku 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 Pandyya king Maravarman Tribhuvanachakravartin Sundara-Pandyadèva gift of land for offerings by Aluḍaiyanāyaka, 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 Pandyya king Maravarman Tribhuvanachakravartin Sundara-Pandyadèva 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 Kulottuṅga-Chōladēva (III), “who was pleased to take Madurai (Madura) and the crowned head of the Pandyya,” gift of land by two sisters who were the dancing girls (dēvaradiyār) of the temple. Registers that one of these set up the image of Kshetrapāla in the temple. Mentions Pālipākkam, a hamlet of Kalattur.

44. 346 of 1911.—(Tamil.) On the same wall. Records in the twelfth year of the Chōla king Tribhuvanachakravartin Könerinmaikōṇḍān an order of his to the chief Toṇḍaimān, on the two hundred and ninety-third day of the year, to grant certain lands in and around Kalattur clubbed together under the name of Kulottuṅgaśōḷan Tiruttoṇḍattogainallūr as a dēvadāna to the temple of Peruntirukkoṭiyulīḍaiya Mahādeva for the tirumadaivilāgam and a flower garden. Anapāya Muvendavelān 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 Kulottuṅga II, it is plain that the Kulottuṅga of this inscription is Kulottuṅga 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 Kulottuṅga-Chōladēva (III), “who was pleased to take Madura and the crowned head of the Pandyya,” 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 Kulottuṅga-Chōladēva (III), “who was pleased to take Madurai (Madura) and the crowned head of the Pandyya,” gift of 1,153 kuḷi of land by another girl of the same temple. Mentions Ottippākkam, a hamlet of Kalattur.

47. 349 of 1911.—(Tamil.) On a slab built into the floor of the Mukha-mañṭapa in the same temple. A record of the Pallava king Nandivarma-Mahārāja. Mentions in his fourteenth year Kaḷattuṅr-kōṭtam 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 Vijayaganḍagōpāladeva (1250—83) that a certain Arulāḷapperumāl alias Rājāraja-Viluppāraiyan 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 Vaishnavite history as the birthplace of one of the three first Āḻvārs and referred to both in the Dēvāram and Nālāyirprabandha.

50. 1 of 1887. Inside shore temple. Records that in the ninth year of Vīra Rājēndrachōla (I or II?) the Mahāsabha of Śiridavūr or Narasimhamaṅgalam gave 2,000 kulis of land to the Lord of Tirukkaḍalmallī. 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 Pallavēśvaradeva, Kshatryiasimha Pallavēśvaradeva and Pallikondar. [Tirumāṅgai Āḻvār refers to the existence side by side of Śiva and Vishṇu.]

53. 4 of 1887. Inside Gaṅgaikonda Maṇṭapam. No details.

54. 5 of 1887. Front wall of the Varāhasvāmi temple. No details.

55. 54 of 1890. On a rock-cut niche into the left of the Varāhasvāmin temple. A record of the Chōla king Ko-Parakeśarivarman alias Udaiyār Rājēndradeva (1050—62), dated in his ninth year.

* The inscriptions collected by Colonel Mackenzie in this place are enumerated and summarized in Ins., S. Dts., p. 187, Nos. 13—18 and Raśa. Cual, 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 Pavalakkaran satram (or chāyaḍi). A record of the Vijayanagara king Achyutadēva, dated in Ś. 1457 expired, Manmatha. [Sir Walter Elliot has misread this inscription as that of Vikramadēva, dated Ś. II57.]


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 Narasimhavarman II. [Burnell mistook the titles to be those of a deity. Dr. Hultzsch identifies Atyantakāma with Paramēśvaravarman I, but Mr. Krishna Sastri with Narasimha-varman II. See Ep. Rep., 1913, p. 89.

75. 529 of 1907.—On the third storey of the same ratha, west. The rātha is called Atyantakāma-Pallavēśvara-griham. [Owing to his identification of Atyantakāma with Paramēśvaravarman I and Rājasimha with his predecessor, Hultzsch believes that the son appropriated to himself the Dharmarāja-ratha which his father had excavated; but the excavator was probably Paramēśvara’s son Narasimhavarman II and he was himself Atyantakāma.]

76. 530 of 1907.—On a pillar of the rock-cut maṇṭapa south-west of the “Gōpis' churn” in the same village. Consists of the biruda Vāmāṅkuṣa.

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 maṇṭapa in the same village. The inscription says that the Gaṅēśa shrine and this maṇṭapa were made by Atyantakāma (i.e., Narasimhavarman II). See South Ind. Ins., Vol. I, No. 19.

79. 533 of 1907.—In the Rāmānuja maṇṭapa in the same village. This inscription consists of the last verse of the above two inscriptions and seems to have been a third inscription of Atyantakāma. See South Ind. Ins., Vol. I, No. 20.

80. 566 of 1912.—(Pallava-grantha.) On the plinths of two balipīthas recently excavated in the courtyard of the shore temple. A damaged record of the Pallava king Narasimhavarman II who had the titles of Rājasimha and Atyantakāma. Registers four Sanskrit verses in praise of the king.

81-B. On a stone in the temple of Sthalaśayana-Perumāḷ temple. Records grant of 1,000 kuḷis 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 “Soomu-kaharayen” in Svabhānu, the people of Mahābalipuram and twelve other villages declared, the lands of Sthalaśayana-Perumāḷ 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 Śekkilān Kūṭṭēra. [Śekkilān is a sub-caste of the Veḷḷāla community. The great author of the Periapurana, for instance was a member of the Śekkilā community.]

*Nerumbūr.*


84. 272 of 1912.—(Tamil.) On the same base. The Vijayanagara king Gajavēṭṭaikara Dēvarāya (i.e., II, 1422—49), fixes in S. 1358 (A.D. 1436-7), Naḷa, Tai Saṅkramaṇa, that two paṇams were to be paid as paṭṭādai-nūḻiyam on each loom of the Kaikkōlar living in the tirumaḍaivilāgam of the temple of Tiruvaniśurumudaiya-Nāyanār at Nerumūr in Kaḷattūr-pāṟṟu.

85. 273 of 1912.—(Tamil.) On the same base. Sakalalōka-chakravartin Rājanāraṇāyana Śambuvaṁyaśar in his ninth year (i.e., A.D. 1346), gift of land for offerings and other services, to the temple of Tiruvāyurinīśurumudaiya-Nāyanār at Nerumūr.

86. 274 of 1912.—(Tamil.) On a pillar of the maṇṭapa within the same temple. Records the gift of the pillar by Kaṇṇāra-mudaiya Pallavarāyan of Ilaṭṭūr.
87. 275 of 1912.—(Tamil.) On the threshold of the entrance into the same temple. A mutilated record of the Chōla king Rājarāja-Rājakēśarivarman (Rājarāja I), date of which is lost. Contains a portion of the historical introduction beginning with tirumagal 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 Rājanārāyaṇan Śambuvarāyar fixes in his seventh year (i.e., 1344 A.D.), the rate of kaḍāmai and vāsalvari to be paid by the Kaikkōlar living in the premises of the temple of Tiruvanisuramūḍaiya-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 Rājādhirājadēva (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 Tirukkattupāḷliyūḍaiya-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-lūḍaiya-Nāyanār at Tirukkachchūr in Sēngunra-ṇāḍu, a subdivision of Kalattūr kōṭṭam in Jayaṅgoṇḍa-chōlamanṭalam.

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 chronologi-cal 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 Chola king Rajakesarivarman alias Tribhuvanachakravartin Kulottungacholadeva 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 Chola king Rājakēsari-varman Tribhuvanachakravartin Kulottungacholadeva gift of land for a lamp by a native of Tirukōvālur in Naḍuvil-nādu.

96. 268 of 1909.—(Tamil.) On the same wall. Records in the thirteenth year of Rājanarayana Šambuvarāyar gift of land by a Jiyar (priest) of Pushpagiri whose name, perhaps, was Šamaṇa-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 Ševilimēḍu 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 Chola king Rājakēsari-varman alias Udaiyār śri-Kulottungačoladeva gift of ninety sheep for a lamp by a certain Tiruvaraṅgadēva alias Virudarājabhayaṅkaracholīyairaiyan.

98. 270 of 1909.—(Tamil.) On the south wall of the mantapa in front of the same shrine. Records in the third year of the Chola 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 Chola king Tribhuvanachakravartin Kulottungačoladeva (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 Paṅchanadīvānan alias Rājarāja-Nilagāṅgaraiyan. See No. 103.

100. 272 of 1909.—(Tamil.) On the same wall. Records in the fourteenth year of the Chola king Tribhuvanachakravartin Rājarājadēva (III?) gift of money for a lamp by a native of Piḷḷaippākkam alias Kaitavakaṅtavanallur in Māgaṇur-nādu, a subdivision of Śengāṭṭu-kottam in Jayaṅgondočolāmamandalām.

101. 273 of 1909.—(Tamil.) On the same wall. Records in the twelfth year of the Chola king Tribhuvanachakravartin Rājarājadēva gift of vessels to the same temple.

102. 274 of 1909.—(Tamil.) On the same wall. A record of the Chola king Kulottungačoladeva (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 Tribhuvanachakravartin Kulottungachôladeva (III), “who was pleased to take Madurai (Madura), Îlâm (Ceylon), and the crowned head of the Pândya.” Records in his thirteenth year, gift of thirty-two cows and one bull for a lamp, Kulottungasôla Kañâppan Ádinâyan Pâñchanadivânân alias by Râjarâja Nilagaṅgaraiyan of Tiruchchuram in Kulottunga-Chôla Vaḻanâdu, a subdivision of Puliyȳr-kôṭṭam in Jayaṅgoṇḍa-Chôlamanâdalam.

104. 276 of 1909.—(Tamil.) On the same wall. Records in the twentieth year of the Chôla king Tribhuvanachakravartin Kulottunga-Chôladeva (III), “who was pleased to take Madurai (Madura) and the crowned head of the Pândya,” gift of land for a lamp.

105. 277 of 1902.—(Tamil.) On the same wall. Records in the eighteenth year of Tribhuvanachakravartin Râjarâjadêva (III?) gift of money for a lamp by a native of Pîlîaippâkkam alias Kaitava Kaitavanallûr in Mâgaṅur-nâdû, a subdivision of Seṅgâṭtu-kôṭṭam in Jayaṅgoṇḍa-chôlamanâdalam.

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 Kulottuṅgachôladeva (III).

107. 279 of 1909.—(Tamil.) On the same wall. Refers in the thirty-seventh year of the Chôla king Kulottuṅgachôladeva (III) to the troubles mentioned in No. 102 and records that a private individual of Òymâ-nâdû provided for offerings in the temple: [The residents of Tirukkachchür borrowed from him 15 kâsûs 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 Chôla king Kulottunga-Chôladeva 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 Chôla king Tribhuvanachakravartin Kulottunga-Chôladeva (III) “who was pleased to take Madurai (Madura) and the crowned head of the Pândya,” gift of thirty-two cows and one bull for a lamp by a certain Mullaippâdi-Tiruchchura Kañâppan whose titles are identically the same as those of Kulottuṅgasaôla Kañâppan mentioned in No. 103.
110. 282 of 1909.—(Tamil.) On the same wall. An unfinished record of the Chōla king Tribhuvanachakravartin Kulottuṅgachōḷa-dēva (III), alias Tribhuvanavīra-dēva, “who being pleased to take Madurai (Madura), Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors”, in his fortieth year. Mentions an order (ālai) of a certain Iruṇandiravaran.

111. 283 of 1909.—(Tamil.) On the same wall. Records in the thirty-sixth year of Tribhuvanachakravartin Königinmaikonḍān gift of land for offerings to the same temple in the village of Śeṅguṇram alias Arumoliḷedēvanallūr and in another which was situated in Vallā-nāḍu. Arumoliḷedēvanallūr was apparently named after Śekkīḷār, the author of the Periapurāṇa who was a native of Kunṟattūr.

112. 284 of 1909.—(Tamil.) On the same wall. Records in the thirty-seventh year of the Chōla king Tribhuvanachakravartin Tribhuvanavīra-dēva (Kulottuṅga Chōla III) gift of money for a lamp by a native of Iṟaiyūr in Kunṟa-nāḍu, a subdivision of Uṟṟuk-kāṭṭu-kōṭṭam in Jayaṅgoṇḍa Chōḷamaṇḍalam.

113. 285 of 1909.—(Tamil.) On the same wall. Records in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Kulottuṅgachōḷadēva (III), “who was pleased to take Madurai (Madura), Ilam-(Ceylon) and the crowned head of the Pāṇḍya,” gift of thirty-six sheep for three lamps.

114. 286 of 1909.—(Tamil.) On the same wall. Records in the twenty-second year of Tribhuvanachakravartin Königinmaikonḍān gift of lands in three villages, viz., Pārippākkam, Arumbākkam and Māṭṭūr which belonged to Māṅgādu-nāḍu, a subdivision of Puliyūr-kōṭṭam alias Kulottuṅga-chōḷa-valaṅaṇḍu, in Jayaṅgoṇḍa-Chōḷamaṇḍalam. These lands were to be looked after by the servants of the temple of Tiruvaiyār-Uḍaiyār at Kuttanbākkam in Māṅgādu-nāḍu.

115. 287 of 1909.—(Tamil.) On the same wall. Records in the twenty-third year of the Chōla king Tribhuvanachakravartin Kulottuṅgachōḷadēva (III) “who was pleased to take Madurai (Madura), and the crowned head of the Pāṇḍya” gift of money for two lamps. One of the donors was a native of Vēḷūr in Damanūr-nāḍu, a subdivision of Uṟṟukkāṭṭu-kōṭṭam.

116. 288 of 1909.—(Tamil.) On the same wall. Records in the fourth year of the Chōla king Tribhuvanachakravartin Kulottuṅgachōḷadēva gift of 4 kāśu for two lamps by a native of Uḷalūr alias Rājarājanallūr in Kaḷattūr-nāḍu, a subdivision of Kaḷattūr-kōṭṭam in Jayaṅgoṇḍa-chōḷamaṇḍalam.

117. 289 of 1909.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōḷadēva gift of 4 kāśu for two lamps.
118. 290 of 1909.—(Tamil.) On the same wall. Records in the thirty-fifth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladēva (III) alias Tribhuvanavīradēva, “who having taken Madurai (Madura), Īlam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors (i.e., Kulottunga III, 1186—1216)”, gift of a village of 67 vēlis of land by one Nandivarman, as an auxiliary endowment to the temple of Tiruvālakkōyil-Uḍaiyār at Tirukkakchūr. Mentions Madaiyārpulūḷiyam in Vallaṉadū. The dēvadāna lands had been dwindling, the daily worship and repairs neglected, and hence this donation.

119. 291 of 1909.—(Tamil.) On the same wall. A mutilated record of the Chōla king Tribhuvanachakravartin Madurai (Madura) and the crowned head of the Pāṇḍya (evidently Kulottunga III), date of which is lost. Records gift of 3,000 new kāśu for lamps.


121. 293 of 1909.—(Tamil.) On the same wall. Records in the twenty-second year of the Chōla king Tribhuvanachakravartin Kulottunga Chōladēva gift of thirty-two cows and one bull for a lamp.

122. 294 of 1909.—(Tamil.) On the same wall. A damaged record of the Chōla king Tribhuvanachakravartin 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 Kulottunga-Chōladēva (III) “who was pleased to take Madurai (Madura), Karuvūr, and the crowned head of the Pāṇḍya”. The residents of the village of Śeṅgunrām who saw that there was no facility for the irrigation of the lands in Ambarpākkam alias Irandidutyāginallūr which was a hamlet of Śeṅgunrām and a dēvadāna of the temple, excavated, at the expense of the temple, a tank in their own holding, put up a sluice to it, and agreed to irrigate the lands of both villages from it. [It seems that the cost of excavation fell to the temple, while the land to the residents. Hence both profit by the transaction.]

124. 296 of 1909.—(Tamil.) On the same wall. Records in the seventeenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of money for a lamp by a native of Mūḷaṅguḍi in Uyyakkondavālāṇadū, a district of Chōla-maṇḍalam.

125. 297 of 1909.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladēva (III), “who was pleased to take Madurai
(Madura) and the crowned head of the Pāṇḍya,” gift of 2 old kāśu
for a lamp.

126. 298 of 1909.—(Tamil.) On the same wall. Records in
the thirty-third year of the Chōla king Tribhuvanachakravartin
Tribhuvanaviradēva, “who having taken Madurai (Madura), Īlam
(Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was
pleased to perform the anointement heroes and victors” (i.e., Kulōtt-
uṅga III), gift of money for a lamp by a native of Iraiyūr in Kūnra-
ṇādu, a subdivision of Ürrukkattu-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-Chōladeva (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 Vēḻūr 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 Jatā-
varman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva (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 Kaikkölār, 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 (kānī) of a certain
Perunambi, a descendent of Śattanār who, among the learned
assembly (Kādigai) 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 Śattanār, the author of the ancient work Manimēgalai.”
[The name Poyyāmolimaṅgalam also suggests the Tamil poet
Poyyāmolippulavar, who was a native of Uraiyūr (130) in Śen-
gattuṅkōttam. For his life see Abhidānachintāmaṇi, p. 74I—42.]

130. 302 of 1909.—(Tamil.) On the same wall. Records in
the fourteenth year of the Pāṇḍya king Jatāvarman alias Tri-
huvanachakravartin Sundara-Pāṇḍyadeva gift of thirty cows and
one bull for a lamp by a native of Māṇanallūr alias Vīraśōla-chatur-
vedimāṅgalam in Śembūr-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 Jatāvarman 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 Jatāvarman alias Tribhuvana-
chakravartin Sundara-Pāṇḍyadeva 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 Pandyya king Jatavarman alias Tribhuvanachakravartin Sundara-Pandyadēva in his eighth year. Mentions the temple of Devarādīsuraṃduiya-Nāyanār and the village of Manarkudi which was a devadana of the Tirukkachchur temple.

133. 305 of 1909.—(Tamil.) On the same wall. Records in the eighth year of the Pandyya king Jatavarman alias Tribhuvanachakravartin Sundara-Pandyadēva (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 prakāra. A record of the reign of the Pandyya king Mārarvarman Tribhuvanachakravartin Vīra-Pandyadēva. Fixes the rates at which certain taxes had to be collected on cattle (Āttiraippattam) in (the district of) Irandāyiravēliparpuru. One of the signatories was Sundara-Pandyya-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 Pandyya king Jatavarman alias Tribhuvanachakravartin Sundara-Pandyadēva (II) gift of three cows for a lamp by a merchant of Madhurāntaka-chaturvēdimāṅgalam, while the king was residing in the street Bhuvanamuludupperunderuvu of that village. [See Ep. Ind., Vol. XI, p. 259, where Mr. Sewell discusses the details of the date and decides that it should be Monday, August 25, A.D. 1292.]

137. 309 of 1909.—(Tamil.) On the same wall. Records in the nineteenth year of the Pandyya king Mārarvarman Tribhuvanachakravartin Sundara-Pandyadēva gift of taxes collected in the village of Nāriyanpākkam which belonged to Irandāyiraveli-pāṟṟu, to the matha of Mudaliyar Perumāl-Tādar of that village. [Tādan reminds the literary student of the rival of Kamba who criticised
his *Mummanikkō vai* and who got from the admiring Chōla the village of Kāvam in Toṇḍamaṇḍalam.)

138. 310 of 1909.—(Tamil.) On the same wall. Records in the tenth year of the Pāṇḍya king Jatāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (II, ? 1276—90) gift of two vēli of land in ḍanḍāyiravēli pāṟṟu north of (Tirukkachūr) to two worshippers in the temple of Tiruvēgamamudaiya-Nāyānār at Kānchīpuram (Conjeeveram).

139. 311 of 1909.—(Tamil.) On the north wall of the same prākāra. Records in the twenty-eighth year of Tribhuvanachakravartin alias Vijaya gaṇḍagōpālādēva the sale of land mentioned in No. 134 situated in Oddāṅgādū, 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 Viruppaṇa-Udaiyar (Virūpāksha I), son of Ariyaṇa-Udaiyār (Harihara II) in Dundubhi. Records that two families (*kūḍī*) 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-Udaiyār (Virūpāksha I) records in Raktākshin, dedication of two other families for the same purpose and for carrying the god in procession.

142. 314 of 1909.—(Tamil.) On the same wall. Records in the fifteenth year of the Pāṇḍya king Jatāvarman alias Tribhuvanachakravartin Sundara-Pāṇdyadēva (II) the renewal of a contract by the Śiva Brāhmaṇas, to burn a lamp in the temple. Quotes the twentieth year of Kulōttūṅga-Chōladeva (II), the thirty-eighth year of Tribhuvanavṛadēva (i.e., Kulēttūṅga III), the fifteenth year of Rājarājadēva (III), the seventeenth year of Rājarājadēva and the seventh year of Sundara-Pāṇdyadēva (I?).

143. 315 of 1909.—(Tamil.) On the same wall. A record of the Pāṇḍya king Jatāvarman alias Tribhuvanachakravartin Sundara-Pāṇdyadēva, dated in his thirteenth year (Wednesday, Aśvini, Pūrvapaksha-pañchami of Kumbha). Records a gift to the temple of Tirukkachūr. Refers to the confiscation of the property of some rebellious and misbehaved people at Uttippākkam. Mr. Krishna Sastri identifies this king with Jatāvarman Sundara Pāṇḍya II, but Mr. Sewell points out in *Ep. Ind.*, Vol. XI, p. 256, that the dates are satisfactory neither for the first nor the second king of that name. The date works out correctly for Sundara Pāṇḍya III, who, according to Mr. Swamikannu Pillai, came to the throne in March 1294. The present date corresponds regularly to 8th February, A.D. 1306. The inscription is very interesting, for the insight it gives into the method of criminal administration of those days.
A number of Brāhmans of the village of Uttippākkam (and certain Vellālas) 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 Vāḷuvanāḍāḷvān ʻIrūṅgōḷar at the head of a band of Malayāla 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 Chōla king Tribhuvanachakravartin Tribhuvanachōlādeva “who took Madurai (Madura), Īḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and victors” (i.e., Kulottunāga III), date of which is lost: Refers to the setting up of an image of the Śaiva saint Tirunāvukkaraśudēva (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-Pāṇḍyadēva, “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 Marundisvara temple in the same village. The Sāluva king Naraśingarāya records in Š. 1406, Saumya, that a new village designated Marundakkunādayapuram was founded on the hill at Tirukkachchūr for the merit of the king by Nāgamanāyaka who was the foremost of his servants (mudarppāvādai), 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 Jāṭavaraman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I.? 1251—64) “who was pleased to take every country,” gift of land in Brahmakulattūr alias Veṭṭaikaṟana-kulattūr in Ūṟṟukkāṭṭu-kōṭṭam, to the temple of Nārpattēṇayira-Viṇṇagar Emberumān at Tirukkachchūr. [See Ep. Ind., XI, 255,
where Mr. Sewell points out that the date is irregular, and suits neither Āṭāvarman Sundara Pāṇḍya I or II.

Tirukkalukkunram.*

[This is the celebrated Pakshiṭūrtha, mentioned in the Devāram and known in Chōla times as Ulagalandaśōlapuram in Kālattūr-nāḍu in Kālattūr-Kōṭṭam. See Antiquities, I, 191 and Ind. Antq., X, 198.]

148. 167 of 1894.—(Tamil.) On the wall of the strong room of the Vēdagiriśvara temple. A record of the Chōla king Kō-Rājakēśarivarman (a predecessor of Parāntaka I), dated in his twenty-seventh year, renewing a grant made by the Pallava kings Skandaśishya and Vātapikonda Narasimharman. [See Madras Christian College Magazine for October 1890, and Ep. Ind., III, 277—80. Mr. Venkayya identifies Narasimhar with Narasimharman I, the contemporary of Gñānasambanda and Śirutṭoṇḍa.]


151. 170 of 1894.—(Tamil.) On the same wall. A record of the Rāšṭrakūṭa king Kanṉaradeva, dated in his nineteenth year. Records that a Śattan of Kārai built a hall in the shrine and provided for water, fire, etc., besides one pāṭṭi of land which he had purchased from Īṣāṇa Śiva or Nakkaḍi Bhaṭṭa. The money was deposited with the local Sabhā.

152. 171 of 1894.—(Tamil.) On the same wall. A record of the Chōla king Kō-Parakēśarivarman alias Rājēndra-Chōladeva (I, 1012—43) in his sixteenth year. Gift of a lamp.

153. 172 of 1894.—(Tamil.) On the same wall. Records in the twenty-sixth year of the Chōla king Kō-Rājakeśarivarman alias Rājadhi-rājadēva gift of land. [The king was very probably Rājādhīraja I who ruled from 1018 to 1052.]


* The inscriptions collected by Mackenzie have been given in Ins., S. Dts., pp. 163—77, Nos 1—27 and Rāis. 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-Rājendrādēva (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 Samburāya (i.e., A.D. 1340) gift of a lamp.


161. 180 of 1894.—(Tamil.) On the same wall. Records in the twenty-third year of the Chōla king Kō-Rājakēsarivarman alias Kulottuṅiga-Chōladēva a copy of a former copper-plate recording the boundaries of Tiruukkaḷukkunṇam. [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-Perunjin-gadēva 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., Kulottuṅiga 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 Kōnerinmaikōndān in his thirty-fourth year, for repairs of the temple.

166. 185 of 1894.—(Tamil.) On the inside of the east wall of the third prākāra of the same temple, right of entrance. A
damaged record of Kampaña-Udaiyar (II?), son of Vīra (Bukka I?), dated Ānanda. [This is evidently Inscription No. 22, in Ins., S. Dts., p. 174, No. 22. It says that the property of the deity stolen by a man was restored at the expense of his own, worth 750 πανάμια.]

167. 186 of 1894.—(Tamil.) On the west wall of the Tripurasundari shrine in the same temple. Records in the ninth year of the Pāṇḍya king Kō-Jatāvarman alias Sundara-Pāṇḍyadēva (I, 1251—64), gift of a lamp. See Ep. Ind., VI, 307, where Kielhorn points out that the exact date is Sunday, 15th June A.D. 1259. [See Ins., S. Dts., p. 173, No. 19, where the regnal year is misread as I.]

168. 187 of 1894.—(Tamil.) On the same wall. Records in the ninth year of the Pāṇḍya king Kō-Jatāvarman alias Sundara-Pāṇḍyadēva (1251—64) gift of gold. Ind. Antq., XXI, 343. [See the Śrīraṅgam and Tiruppukkuḻi 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 pūrāṇa of the same temple. Records in the ninth year of the Pāṇḍya king Sundara Pāṇḍyadēva the setting up of a linga by a chief of Aṭīgai and gift of 67½ πανάμια. [See Ins., S. Dts., p. 174, No. 21, where this inscription is given.]

170. 189 of 1894.—(Tamil.) On the south wall of the Bhakta-vatsala temple on the hill. A much damaged record of the Pāṇḍya king Sundara Pāṇḍyā.

171. 57 of 1909.—(Tamil.) On the north wall of the kitchen in the Bhaktavatsalēvara temple, left of entrance. The Vijayanagara king Vīraprātāpa Bukkarāya II records in Ś. 1328, Vyaya, gift of land for repairs and for the festival called Bukkarāyan-śāndi (named after the king), to the temple of Tirukkalukkunṟamudaiya Nāyinar. 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 Prātāpa Bukkarāya (II). Records in Ś. 1328, Vyaya, gift of land to the temple of Tirumalai Āḷudaiya Nāyanar, by the people of Āyiravelippaṟṟu. See Ins., S. Dts., p. 171, No. 11, where this inscription is given.

173. 59 of 1909.—(Tamil.) In the same place. A damaged record of the Pāṇḍya king Jatāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva, dated thirteenth year. Records gift of a village for the festival called Kāḷingarāyan-śāndi to the same temple by the inhabitants of Kāḷattūṟi-ṉṟṟu. Tirukkalukkunṟam was a village in Kāḷattūṟkōṭṭam in Jayaṅgondachola-mandalam. Mentions Kappālur alias Ulagalaṉdāṉaḷḷar in Muttūrūkkūṟam in Pāṇḍi-mandalam. [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 Virapratapa Devaraya, dated in Ś. 1320, Paridhāvi. [This inscription is given in the Mack. MSS. It is said to record the grant of Vaṅgalappakkam 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 Sakalalokachakravartin Rajanārayana Sambuvarāya (i.e., A.D. 1347) gift of land, by purchase, to the temple of Tirukkalukkunramudaiyā-Nāyanār. Mentions Puduppattaṇam alias Sōlamārtāndanallur in Mondūr-nādu, a subdivision of Āmukōṭṭām, a district of Jayaṅgonḍachōla-maṇḍalam. [See Ins., S. Dts., p. 172, No. 16. It says that the village was worth 350 pāṇams.]

176. 62 of 1909.—(Tamil.) In the same place. Records in the seventh year of the Pāṇḍya king Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadeva gift of cows for a lamp to the shrine of Saṃnuṅku-Pillaiyār by a native of Vāṇavanmādēvichaturvedimaṅgalam in Āmukōṭṭām. [Is this king identical with that Māravarman Vikrama Pāṇḍya who came to the throne in 1282 and who was the victor over Viragaṇḍa Gōpāla and Gaṇapati of the Kākatīya 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 Nāgēśvaramudaiyān Villavarāyar 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 Kālattūr Kōṭṭam, Mūlātānāṭṭu Perumāṇaḍīgaḷ and Vāṭāpikōṇḍa Narasīṅgapōṭtarāsa (i.e., Narasimhavaram I, the conqueror of Vāṭāpi).

180 to 188. 66 to 73 of 1909.—(English.) On the eight pillars of the upper and lower verandah in the same maṇṭapa. Records in seventeenth century A.D. signatures of Dutch officers.

189. 74 of 1909.—(English.) On the walls of the same maṇṭapa. Records in seventeenth century A.D. signatures of Dutch officers.

190. 75 of 1909.—(English.) At the entrance into one of the temple kitchens on the same hill. Records signatures of Dutch officers of the nineteenth century.
191. 329 (a) to (m) of 1911.—(Roman characters.) On the wall at the entrance into the birds' kitchen, on the hill. The following names (read tentatively) are engraved:—(a) A.D. Kiergr \( \frac{2}{3} \) 1666; (b) C. J. Keys, Price, ......Gyfford; (c).........H. C. Rabel, 89 Alack, L. Gray;........Anne; (d) H. Dubon 1749; (e) ............vkerck; (f) T. Campic;.....; (g) D. V. A. S.; (h) J. A. Van Braam-Nederl Commiss XX Febry MDCCCXIII, C/40 I.S. Peelman; (i) N. D. Jong Heere 1749; (j) 85 T. Poughion, 35; (k) P. E. Van Hogendrop, A. Vandenbergroek; (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. Keverserg, 1750, C. P. Keller; (m) Lucas, L. Hemsinck......... 8 \( \frac{3}{4} \) 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-Å. On the south wall of the gate in the temple of Bhaktavatsalasvāmi. Records that one Tōṇḍamāna Rāyan purchased the village "Echencaurana" for 250 golden panams and granted it to the God in Vibhava. Ins., Ced. Dts., p. 158, No. I.

193-B. In the same place. Records that one Nārāyanadēva and another gave in the reign of Virupaṇa 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 velīs 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 Bukkana-Udaiyār, in Naḷa, certain allowances were made to the deity. Ibid., No. 5.

193-F. On the southern surrounding wall. Records that Tillaimuvāyirambī and his brother Ramabhattā purchased four patakams of land for 100 kāsūs and granted it to the God Tirukkalukkuṇṟa 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 2/4 measure daily. *Ins., Ced. Dts.*, p. 158, No. 9.


*Tiruppōrūr.*

194. 76 of 1909.—(Pallava-Grantha.) On two pillars in maṇṭapa in front of the Dēvayāna-amman shrine in the Kandasvāmin temple. Records the birudas of the Pallava king Rājasimha (Narasimhavarman II).

194-A. On a surrounding wall of the Goddess in the Subramanyā temple. Records that in the reign of Kō-Parakēsarivarman it was ordered that the people of Chaturvēdimaṅgalam should pay to the temple one kalam of grain, 2/4 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 Goppaṇārāya (?) gave 1,000 kūlis of land to God Subramanya. *Ibid.*, No. 2.

* The Mackenzie Inscriptions of this place have been summarised in *Ins., S. Dts.*, p. 184-f and *Rais. Catal.*, III, p. 343. They have been included in the text under Nos. 194-A—194-D.
194-C. Below the above inscription. Records that Vijaya-ganḍagopala gave in the fifteenth year of his reign some cows to Subramaṇya. *Ins., S. Dts.*, p. 184, No. 3.


*Tiruvāṇḍai.*

One of the 108 sacred places of Vaishnāvism mentioned in the Prabandhas. Its antiquity is further proved by its epigraphs of the time previous to that of Rājārāja I, — of Rājakēsarivarman, Parakēsarivarman, Pārthivēndravarman, the Rāśtrakūta (Krishṇa 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 Rājakēsarivarman alias Udaiyār śrī-Vijayarājēndradēva (Rājādhirāja I, 1018–1052) in his thirty-fifth year, relating gift of the village of Tiruvāṇḍai to the God of the village. The village is stated to have belonged to Paṇḍuvūr-nādu, a subdivision of Kalyāṇapuran-gonḍaśōla-kōṭṭam in Jayaṅgondachōla-maṇḍalam. Mentions a number (70) of officers in the king’s service. [The name of the Kōṭṭam shows that the king was the conqueror Kalyāṇapura. The Kōnērirājapuram inscriptions also give this and other birudas. The inscription says that the income from the tax on oilmills (Sekkiraip), viniyōga, looms (Sekkiraip), on smiths (Sekkiraip), etc., was to be utilized in the celebration of festivals on the day of Pūrvaphal-guni, the king’s constellation.


197. 260 of 1910.—(Tamil.) On the same wall. Records in the twenty-ninth year of the Chōla king Rājakēsarivarman (Rājārāja I) that the residents of Taiyūr in Kumilī-nādu, a subdivision of Amūr-kōṭṭam, received 15 kalāṇju of gold from a merchant of Koṇḍangalūr (Cranganore) in Malainādu, and agreed to pay interest in paddy 24 kalams, 2 tūnis, I padakku śānālī every year (details of feeding interesting) to the temple of Ālvār at Tiruvidavandai in order to feed 30 Brāhmanās.

198. 261 of 1910.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king Rājakēsarivarman (Rājārāja I)

* The *Mack. M.S.S. (Ins., S. Dts., pp. 185-6, Nos 8-12 and *Rais. Catal., III*, p. 343) give in five inscriptions in this village, and they seem to be included in the above.
gift of money by a merchant of Mayilarppil (Mylapore), in Puliyur-kōṭtam, to the shrine of the goddess (Bhaṭṭārakī) in the temple of Āḷvār Varāhadeva at Tiruvīḍavandai, from the interest on which oil was supplied to feed a perpetual lamp, by the assembly and the residents of Tiruvīḍavandai.

199. 262 of 1910.—(Tamil.) On the same wall. Dated in the third year of the Chōla king Rājakēsariyarman. Records gift of 15 kalāṇju of gold (Urakkuchchemmaipon) by a merchant of Āḷaiyur in Šōṇāḍu, from the interest on which the residents of Mādambākkan alias Anuttiramaṅgalam in Neḍungur-nāḍu of Puliyur-kōṭtam, agreed to supply oil (one ulakkku every day) for a perpetual lamp to burn in the temple at Tiruvīḍavandai. [The penalty was 8¼ kāṇam for failure. This had to be paid to the Council of Justice (Dharmaśāsana), besides one manjādi of gold to the king.]

200. 263 of 1910.—(Tamil.) On the north base of the same shrine. Dated in the fourth year of the Chōla king Rājakēsariyarman. Records gift of 20 kalāṇju of gold (tulainiraipon) by a merchant of Purushōttamamaṅgalam in Vaiḷuva-nāḍu, a district of Malai-nāḍu, for a perpetual lamp to be burnt in the temple of Varāhadeva, from the oil supplied, as interest on the amount by the residents of Paḍuvūr in Paḍuvūr-nāḍu, a district of Āmūr-kōṭtam. [The penalty for failure was a fine of 4¼ kāṇam.]

201. 264 of 1910.—(Tamil.) On the same base. Records in the eighth year of Rājamārāyar “who took the head of the Vīra-Pāṇḍya,” gift of the image of Maṇavāḷa[p]perumāḷ] to the temple of Varā-havvāmin by two Brāhmaṇa residents of Talaiśayanapuram alias Taiyūr; and also of gold for offerings by the same two individuals. [Rajamārāyar, says Mr. Krishna Sastrī, was evidently the same as Pārthivēndravarman, the feudatory of Parāntaka I. The Talaisayana temple of Taiyūr was of course different from that of Māvalivaram. Ins., S. Dts., p. 186, No. 11.]


203. 266 of 1910.—(Tamil.) On the same base. Records in the ninth year of the Chōla king Rājakēsariyarman gift of 48 sheep for a half-lamp to the same temple.

204. 267 of 1910.—(Tamil.) On the same base. Records in the nineteenth year of the Chōla king Rājakēsariyarman alias Uḍaiyār śri-Rājarājadēva (I) gift of 30 kalāṇju of gold by a merchant of Tiruvoṛriyūr in Pujarkōṭtam, to the same temple. The residents of Taiyūr, on receiving this amount, agreed to pay as interest 90 nālis of oil and 20 kalam of paddy by Kachchipāḍu-ninṟan marakāl, to the assembly of Tiruvīḍavandai for burning a
lamp in the temple and feeding 35 Brähmaṇas after Paṅguni uttira dvajārohaṇa.

205. 268 of 1910.—(Tamil.) On the same base. Records in the fourth year of the Chōla king Parakēsarivarman gift of 30 kalanju of gold by a native of Vaḍagarai Innambar in Sōnādu. The money was received by the residents of Tiruviḍavandai 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 kalanju. The stipulation was definitely made that it was to be in kind alone and that irregularity in supply meant a daily fine of 4⅓ 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 Unnaḷigaivrejyam.

206. 269 of 1910.—(Tamil.) On the same base. Records in the sixth year of Parakēsari Vēndirādivarman gift of 12 kalanju of gold for a lamp, by a native of Taiyūr. [The king was perhaps the same as the Pārthivēndravarman who took the head of Vīra Pāṇḍya and whose inscriptions are found in North Arcot, South Arcot and Chingleput districts.]

207. 270 of 1910.—(Tamil.) On the same base. Records in the twentieth year of the Rāshṭrakūṭa king Kaṇṇaradeva, “who took kachchi and Taṅjai,” gift of land for a lamp to the temple of Varāhādēva, where the wife of a certain Ālattāḷan Raṇakēsari of Paṉuvūr had set up an image.

208. 271 of 1910.—(Tamil.) On the north wall of the same shrine. An unfinished historical introduction of Vīrarājēndradēva I (1063–70) commencing with the words tirvalar.

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 Rājakēsarinallūr in Kumilī-nāḍu, a subdivision of Āmūr-kōṭṭam, which was a district of Jayaṅgoṇḍachōla-manḍalam.

210. 273 of 1910.—(Tamil.) On the same wall. Records in the nineteenth year of the Chōla king Rājakēsarivarman (Rājarāja I) gift of 16⅔ kalanju of gold by a merchant of Kaḍarpārpaḷḷi 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 Rājaṅaṅgaṇa (Rājarāja I) dedication of 12 families (kudīs) of Pāṭṭinaivas (fishermen) for conducting a seven-day festival called Rājarājadēvar-tirūnāl which fell on the nakshatra Śatābishaj in the
month of Ávaṇi, evidently the king's constellation. The 12 families were to pay a tax of \( \frac{3}{4} \) kālanjū 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 (Nādukaṅkāti and the nādivagai).

212. 275 of 1910.—(Tamil.) On the same base. Records in the second year of the Chōla king Rājakēsarivarman alias Uḍaiyār śrī-Rājamahēnḍradēva 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-pāṟṟu, to the shrine of the goddess in the temple of Varāha-Nāyanār at Asurakulakālanallūr alias Tiruvīdavanda, for maintaining a worship established there by a native of Nerkunrām in Mēḻur-nādu which was a subdivision of Kulōttuṅgaśōla-vaḷanaṇḍu.

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 Kulaśe-kharadēva, dated in his twentieth year. Records gift of land to the shrine of the goddess.

217. 280 of 1910.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Vikrama-Chōḷadēva (1118–35) gift of 9 dramma (i.e., drachma which was thus current in the twelfth century) for a lamp, by a resident of Satyāśrayakulakāla-chaturvedimāṅgalam in Kāḷattūr-kōṭṭam, named evidently after Vikrama-Chōla's victory over the West Chāḻukyan Satyāśraya.

218. 281 of 1910.—(Tamil.) On the same wall. Records in the forty-fifth year of the Chōla king Rājakēsarivarman alias Chakravartin śrī-Kulōttuṅga-Chōḷadēva (I) gift of paddy by a native of Tirumaṅgalam, a village in Pūḷal-nādu which was a subdivision
of Puḷār-kōṭṭam alias Rājendraśālā-valanāḍu, for feeding 50 Brāhmaṇas in the Vaishṇava maṭṭa Kalichchiṅgana-maḍam, erected by the residents of Tiruviḍavandai.

219. 282 of 1910.—(Tamil.) On the same wall. A fragment of record of the Chōla king Parakēśarivarman alias Chakravartin Vikrama-Chōḷadēva (1118-35), date of which is lost. Seems to record a gift by a Brāhmaṇa lady. Mentions Śembar-kōṭṭam.

220. 283 of 1910.—(Tamil.) On the north wall of the same maṇṭapa. Records in the forty-third year of the Chōla king Rājēkasivarman alias Chakravartin Śrī-Kulottuṅga-Chōḷadēva (I) gift of paddy for feeding 12 itinerant (apurvi) Brāhmaṇas, by a native of Vāmanamaṅgai in Tiruvaḷundūr-nāḍu, a subdivision of Rājanārāyaṇa-valanāḍu, which was a district of Chōḷamaṇḍalam.

Tiruvadisulam.

221. 335 of 1908.—(Tamil.) On the north wall of the central shrine in the Jhānapuruśvara temple. A record of the Chōla king Kulottuṅga-Chōḷadēva relating in his sixteenth year, gift of twelve sheep for a lamp to the temple of Āḻudaiyar Tiruviḍaiṭhubhur-mudaiya Nāyanār in Vallanāḍu, a subdivision of Kalattur-kōṭṭam in Jayāṅgoṇḍa-Chōḷamaṇḍalam.


223. 337 of 1908.—(Tamil.) On the west wall of the same shrine. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutadēva Mahārāya, “who was pleased to witness the elephant hunt.” Records in S. 1455, Nandana, gift of money for offerings and lamps to the temple of Nā đu-vāriyum-Tambilānār at Tiruviḍaiṭhubhuram by the mahāmaṇḍalēśvara Kumāra-Jalakaraṅa Tirumalayadēva Mahārāya, for the merit of the king. Mentions Śēṅgalūrpaṭṭu-śīrmai (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 Parakēśarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva (1118-35) relating gift of land for two lamps.


226. 340 of 1908.—(Tamil.) On the same wall. Records in the forty-seventh year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Kulottuṅga-Chōḷadēva (i) a grant of land in the village of Tiruviḍaiṭhubhuram to the temple of Tiruviḍaiṭhubhuram Uḍaiyār, by a native of Kalattur. Mentions Vallam alias
Jayaṅgoṇḍaśoḷanallur in Vallanaḍu. Begins with the historical introduction pugal-śūlṇu puviyil, etc.

227. 341 of 1908.—(Tamil.) On the same wall. Records in the fourth year of the Chōla Chakravartin Kulottunga 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 Viruppaṇa Udaiyār in Pramōda relating gift of three cows for a lamp. Mentions Pillaiyār Nilagaṅgaraiyar; also the districts KalattGrparru, Tirukkalukkunṟapparru and Äyiravelipparru. Built in at the beginning.

230. 344 of 1908.—(Tamil.) On the east wall of the mantapa in front of the same shrine. A record of the Vijayanagara king Bukkana Udaiyār, son of . . . Udaiyār 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 Irandayiravelipparru in Kalattur-kōttam.

231. 345 of 1908.—(Tamil.) On the west wall of the same mantapa. A much damaged record of the Vijayanagara king Kumāra Vijaya-Udaiyār, 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 Gōrdaṇḍāmbāl shrine in the same village. Records that a native of Perundaṇḍālam built a shrine and set up the image of the goddess Tirukkāmakkoṭamudaiya-Periyanāchchiyār in the temple of Tiruvidaiṭhuramuḍaiya-Nāyaṇār.

233. 347 of 1908.—(Tamil.) On the west wall of the same shrine. An unfinished record of Tirubhuvanachakravartin Vijaya-gaṅḍagopāladēva, dated fourth year. Seems to record the gift of a lamp to the shrine of the same goddess.

Uḷalur.

234. 17 of 1899.—(Tamil.) On a slab. Dated in the time of the Pallava king Nandipōttaraiyar. Records a grant by the villagers of Uḷalur. Nandipōttaraiyar was Nandivarman Pallavamalla, the opponent of the Western Chālukyan king Vikramāditya II. See S.I. Inscrns. I, p. 145. This Nandipōttaraiyar is different from the conqueror of his enemies at Tellāru, who was the hero of the Tamil poem Nandikkalambagam and the patron of the poet Perundēvanār, the author of the Bhārata venba who refers to him in his invocatory verses of the Uṭtiyōgaparvar. The invocatory verses prefixed to the Tamil works Puranāṇūru, Aganāṇūru, 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 Nandīnāgari script) of Achyuta Rāya of Vijayanagar, dated Ś. 1462 (expired), Sārvari, the twelfth of the bright half of Kārttika corresponding, according to Dr. Kielhorn, to the 12th October A.D. 1540. Records that the king granted the village of Uhinai or Achyutarāyendrapuram in the Śeṅkaḷanārpatṭu-śīma of the Kumulī-ṇādu in Rāndāyiramahāvalipattu of Amūr-kōṭṭam in Paḍavīḍu Rājya, in Jayankoṇḍachōlamandaḷam, 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 writtis or shares, etc. See Ep. Ind., III, 147—58, where Dr. Kielhorn edits the plate.

Uragadām.

235. 248 of 1913.—(Tamil.) On the south base of the Kōdaṇḍārāmasvāmin temple. Records in Vṛisha, 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) Pattaiṅgi Appaiyaṅgār.

236. 249 of 1913.—(Tamil.) On the same base. Records in Chitrabhāṇu, Āvaṇi, twenty-fourth day, gift of land and money (400 panam) by Āchāl, wife of Agari Āppaṅgār, to the temple of Chakravartiṭirumuganār at agārām Uragadām alias Śrī-Parāṅkuṣa-puram.

237. 250 of 1913.—(Tamil.) On the north base of the same temple. Records in Śrīmukha, Vaigāśī, twenty-eighth day, gift of land by a certain Nallarāyān, son of Karambacheṭṭu Varadarāśan, to Raghunātha-Perumāḷ at the same village, for conducting the Śrī-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 Chōla 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 Chōla king Parakēsarivarman alias Rājendra-Chōlaṇēva (I), dated in his fourth year, Records gift of sheep for a lamp by a certain Kattan Kampanāḍi to the temple of Tiruvaḍamalaiḻvār at Uragadām alias Pallāvamalla-Chaturvedīmaṅgalam (named evidently after Nandivarman II, Pallavamalla), a village in Kalattūr-ṇādu, which was a subdivision of Kaḷaṭṭūr-kōṭṭam, a district of Jayāṅgonḍaśoḷamaṇḍalam.
Urattur.

240. 256 of 1910.—(Tamil.) On the base of the Agastyēśvara temple. A record of the Vijayanagara king Virapratapa Achuytayadēva Mahārāya in Ś. 1451, Vikriti, relating gift of the village of Panaittāngal, a hamlet of Urattur in . . . a subdivision of Irandayiraveliparru alias Seṅgāṭṭu-kōṭṭam in Jayaṅgondachōla-māndalam, to the temple of Tiruvagattisuramudaiya-Tambirānār, for the merit of Ŭellappar alias Vīra-Narasīṅgarāyanāyaka Śāluva-Danñayakkar. Vīra-Narasīṅga has been identified with Nuniz’s Salavanaque who held very large territory bordering on Ceylon. The Achyutarāyabhyudaya gives the name Chellappa to the Chola feudatory who was the cause of Achyuta’s campaign of 1532. See my article in Ind. Antq., 1914.

241. 257 of 1910.—(Telugu.) On a slab set up in the same temple. Records in Ś. 1735, and Kali 4914, Srīmukha, that mantapas, gopuras, gardens, images, etc., were built in the Śiva and Viṣṇu temples at Urattur, by a certain Avanigaddala Valiant.

Vallam.

242. 185 of 1892.—(Tamil.) On two pillars in the cave temple. A record of the Pallava king Mahēndra Pōtarāja alias Guṇabhara. See S.I.I., II, No. 72. Venkayya believes that Guṇabhara (in the form of Guṇadhara) is referred to as the patron of Appar in the Periapurāṇa and as Appar was an elder contemporary of Gñānasambanda who lived in the time of Narasimharvarman 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 Narasimharvarman 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 Sakalabhuvaṇachakravartin Köpperuṇjiṅgadēva in his fourteenth year relating gift of a lamp to the temple of Vasantēṣvara, at Vallam in Vallanādu, a subdivision of Kalattur- kōṭṭam.

244. 326 of 1911.—(Tamil.) On the south wall of the central shrine in the Agniśvara temple. Records in the thirteenth year of the Pândya king Jatāvarman alias Tribhuvaṇachakravartin Sundara-Pândyadēva that eleven lamps were burnt by Brāhmaṇas who had borrowed small amounts of money from the treasury, in the temple of Tiruvagnisvaramudaiya Nayanār at Vaivāḷudūr.

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 Mūnṟukallumōdu near the same village. Mentions Tirukkalukkunram in Kaḷattūr-kōṭṭam, a subdivision of Jayaṅgodachōlamanḍalam, and perhaps also the temple of Tirumalai-Āḻuḍaiyasvāmin of that village.

Vēdanārāyaṇapuraṃ.


Conjeeveram Taluk.

Ārpākkam.

248. 20 of 1899.—(Tamil.) On the south wall of the central shrine in the Tiruvallēvara temple. A record of the Chōḷa king Parakēsarivarman 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 Kulaśēkhara, 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 Toṅḍi and Pāšī struck terror into the hearts of the people of the Chōḷa country; that Edirili-Śōḷa-Śambuvarāyan went near the sacred feet of "Svāmidēva" and requested him to avoid the calamity by prayers, oblations and worship; and that, as the result of his worship of Śiva for 28 days, the Sinhalese generals Jayadratha Daṇḍanāyaka, Laṅkāpuri Daṇḍanāyaka, etc., fled. Śambuvarāyan in gratitude gave the village of Ārpākkam to the Svāmi who, in his turn, distributed the income from the village among his relations. The Svāmi was Umāpati dēva alias Jñāna-Śiva dēva, a native of Dakšinā Lāṭa in Gaudā-dēśa. Venkayyah believes that the Edirili-Śōḷa-Śambuvarāyan mentioned here must have been an ancestor of Aḻagia Śōlan 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 Chōḷa general and that he was a devotee of Śiva and the Brāhmaṇas whose enemies the invaders were, as is seen in their removal of the sacred door and treasure of the Rāmeśvaram temple. Venkayyah compares the account of this inscription with the Sinhalese chronicle and points out that the invasion should be attributed to the third quarter of the twelfth century. See Madr. Ep. Rep., 1899, pp. 8—13. For the continuation of the war under Kulottuṅiga III see inscription 3 of 1899 (Āḷaṅguḍi, in Tanjore District), and 1 of 1899 (Tirukkollambūdūr).]
CHINGLEPUT DISTRICT

Conjeeveram.

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 vishnu) 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 mantapa in front of Rājasimheśvara shrine in the Kailāsaṇātha 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 Rājasimheśvara temple, but returned it. See Ep. Ind., III, pp. 359–60.

258. 10 of 1888.—(Tamil and Grantha.) Inside Rājasimhēsvara shrine in the Kailāsanātha temple. A record of Kō-Rajakesarivarman. Records an agreement made by the Sabhā of some village to furnish daily one uḷakkū of oil for a lamp as interest for fifteen kālajñus of gold deposited with it. S.I.I., I, No. 147, pp. 140—41.


260. 12 of 1888.—(Tamil and Grantha.) Inside mahāmaṇṭapa of Rājasimhēsvara shrine in the Kailāsanātha temple.

261 & 262. 13 and 14 of 1888.—(Sanskrit.) Inside mahāmaṇṭapa of Rājasimhēsvara shrine in the Kailāsanātha temple. A fragment of record.


264. 16 of 1888.—(Tamil and Grantha.) Inside mahāmaṇṭapa of Rājasimhēsvara shrine in the Kailāsanātha temple. A record in the fifteenth year of Kō-Parakēsarivarman. Contains an agreement made by the inhabitants of some village to pay for a lamp (one uḷakkū per day and 7 nālis 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 mahāmaṇṭapa of Rājasimhēsvara shrine in the Kailāsanātha temple. A record of Kō-Parakēsarivarman.

266. 18 of 1888.—(Tamil and Grantha.) Inside mahāmaṇṭapa of Rājasimhēsvara shrine in the Kailāsanātha temple. A record in the twelfth year of Korāja-Rajakesarivarman (I), saying that the sabhā of a village pledged itself to supply annually 140 kādies of paddy as interest for the sum of 33 kālajñus deposited with it, to the temple treasurers. The penalty for failure was a fine of 1/4 pon daily. S.I.I., I, No. 146, p. 140.


268. 20 of 1888.—(Tamil and Grantha.) Inside mahāmaṇṭapa of Rājasimhēsvara shrine in the Kailāsanātha temple. A record in the third year of Kō-Rajakesarivarman. The villagers of Manalūr pledge themselves to furnish oil for a lamp from the interest of 18 kālajñus, 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 mahāmāṭa pa of Rājasimhēśvara shrine in the Kailāsa-nātha temple. Fragment of a record.

270. 22 of 1888.—(Tamil and Grantha.) Round the base of the maṭa pa in front of Rājasimhēśvara shrine in the Kailāsa-nātha temple. A record in the fourth year of Ko-Parakēśarivarman. Records that the villagers of Kallaḍuptṛ pledged themselves to furnish every year 90 kādis of paddy as interest for 20 kaḷaṇjus of gold deposited with them by Ādidāsa Chaṇḍēśvara at Tiruvottūr. S.I.I., I, No. 85, pp. 1161—17.

271 & 272. 23 and 24 of 1888.—(Tamil and Grantha.) Pillars in the maṭa pa in front of Rājasimhēśvara shrine. A record in the fifteenth year of Madiraikonda Ko-Parakēśarivarman (Parāntaka I). Record that a certain Chaṇḍaparākrama vīra gave 270 sheep for three lamps to the Rājasimhēśvara shrine. S.I.I., I, Nos. 82 and 83, pp. 112—15. Certain Mannādi families undertake to provide the daily ghees.


274. 26 of 1888.—(Tamil and Grantha.) Pillars in the maṭa pa in front of Rājasimhēśvara shrine in the Kailāsa-nātha temple. A fragment of record.

275 & 276. 27 and 28 of 1888.—(Tamil and Grantha.) On the Pillars in the maṭa pa in front of Rājasimhēśvara shrine in the Kailāsa-nātha temple. Records of Kampana Uḍāiyār II in S. 1286 (expired), Viśvāvasu. The-first records that in the time of Kulōtuṅga Chōla, the Rājasimhēśvara temple had been closed, its landed property sold and its environs transferred to a neighbouring shrine, and that Koppanaṅgal, the minister of Kampana, reopened the temple and restored its property. See S.I.I., I, 80, 86, pp. 117—18. The second records that with the sanction of Koppanaṅgal, the temple authorities sold some houses in the northern row of the Sannadhi street to certain Mudalis at the price of 150 paṇas. See S.I.I., I, No. 87, pp. 120—23.

277. 29 of 1888.—(Tamil and Grantha.) Pillars in the maṭa pa in front of the Rājasimhēśvara shrine in the Kailāsa-nātha temple. A record in Kīlaka (Ś 1291) of Vīra-Kampana-Uḍāiyār. Records that, with the sanction of Koppanaṅgal, the temple authorities gave a maṭa near the temple and some land to a certain Gaṅgaiyar of Tirumudukunram (Vriddhāchalam?). S.I.I., I, No. 88, pp. 123—25.
278. 30 of 1888.—(Tamil and Grantha.) Window of the same mantapa. No details.

279. 31 of 1888.—(Tamil and Grantha.) North wall of the same mantapa. No details.


281. 33 of 1888.—(Sanskrit and Tamil.) Round garbhagriha of Vaikuntha-Perumāl temple. Fragment of a record.

282. 34 of 1888.—(Tamil and Grantha.) Round garbhagriha of Vaikuntha-Perumāl temple. A record in the seventeenth year of some mahārāja, whose name is lost. The inscription afterwards mentions Dantivarma-mahārāja. [Paramēṣvararvarman II was the builder of this temple. See No. 285.]


285. 37 of 1888.—(Tamil and Grantha.) Inside verandah round the garbhagriha of Vaikuntha-Perumāl temple. Hiraṇya-varma-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 Paramēṣvararvarman 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.


288. 40 of 1888.—(Tamil and Grantha.) Second cave from north, south wall. A record in the fifth year of Ko-Parakesarivarman.

289. 228 of 1910.—(Tamil.) On the south base of the Jvaraharesvara temple. Records in the twentieth year of Tribhuvanachakravartin Vijaya-Gaṇḍagopāladeva gift of tax on looms to the temple of Śuravaṭṭaramuṇḍaiya Nāyanār in the city (nagaram) of Kāñchipuram in Eyiṟkōṭṭam, a district of Jayaṅgoḍāchōla-mañḍalam, by the Pallava chief Tripuṛāśar-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-veḷār, a native of Vishāru (alias Kuliṅvallanallūr) in
Virpēdu-nādu, a subdivision of Kāliyur kōttam which was a district of Jayaṅgonḍachōla-māṇḍalam, to the Śuravaṭṭālamudaiya-Nayanar. Sundarachōla built a manṭapam and the king inspected it.

291. 230 of 1910.—(Tamil.) On the same base. The Vijayanagara king Kampaṇa-Udaiyār (II) records in Kīlaka (i.e., Ś. 1291) gift of the privilege of supervision in the temple of Śuravaṇḍīna Nāyānār, to a certain Alāgiyatiruchchirāmbalamudaiyār, son of Bhuvanaikabāhudēvar.


293. 12 of 1895.—(Tamil.) On a stone built into the verandah round the garbhagriha of the Ulagaḷanda-Perumāl temple, in the same place. A record of the Pallava king Teḻḷārgerinda Nandi-pōttaraiyār (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 Śmaśānēsvāra shrine in the Ekāmranātha temple. A record of the Chōla king Ko-Rājakēsārivarman *alias* Kulōttuṅga-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 Sadāśiva-deva, dated Ś. 1472, Saumya.

297. 4 of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of the Chōla king Tribhuvanachakravartin 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 Ko-Rājakēsārivarman *alias* Kulōttuṅga-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 Ko-Parakēsārivarman *alias* Rājadhirājadēva (?), 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 Rājadhirājadēva (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.


307. 11 of 1893.—(Tamil.) West wall of the second prākāra of the same temple. A record of the Chōla king Kō-Rājakēsarivarman alias Kulōttuṅga-Chōḻadēva, dated in his second year.

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-Chōḻadēva (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 Tirumala-dēva (1566—77).

313. 17 of 1893.—(Tamil.) North wall of the Pāṇḍava Perumāl temple (the Tiruppādagam of the Nālāyiraprabandhā). A record of the Chōla king Kō-Rājakēsarivarman alias Kulōttuṅga-Chōḻadēva (I), dated in his fifth year. Records that a merchant provided the temple with a flower garden and purchased from the village of Īriravirukkai some land for the benefit of the gardeners. *S.I.L.,* III, No. 68, pp. 140—3. The cost of 2,000 kulis (tax-free) was 11 Kajaṇjus equal in fineness to the Madhurāntaka mādai and the assembly could not levy in consequence Vētkkāṣu, Niraitai, Śīvāri, Śorumaṭṭu, etc.
314. 18 of 1893.—(Tamil.) South wall of the same temple. A record of the Chōla king Kō-Rājakēśarivarman *alias* Kulōttuṅga-Chōladenā (I) dated in his thirty-ninth year. Records gift of two kālaṇju and two *māṇiḍī* 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 Arulāḷa-Perumāḷ temple. A record of the ninth year of the Chōla king Kō-Parakēśarivarman *alias* Vikrama-Chōladenā. Records the gift of 780 kālam of paddy out of the interest of which worship during thirteen days of *Jyēśṭha*, the alleged constellation of Pūdattāḷvār and Poygai Āḷvārs, was to be held every year. [The inscription is of great literary and religious value as it refers to the worship of the Āḷvārs and the *Iyarpa* of the *Nālayiraprabandha*. It however differs, in assigning a single star to both the Āḷvārs, from the *Guruparamparas*. The inscription gives also the prices of the articles to be bought. See S.I.I., III, No. 80, p. 186—90.]

316. 34 of 1893.—(Sanskrit in Kanarese characters.) Base of the west wall of the "rock" in the Arulāḷa-Perumāḷ temple. Records in the reign of Chōla-Tikka I (son of Manma Siddhi), in ś. 1157 gift of cows by the minister Tripurāntaka.


318. 36 of 1893.—(Tamil.) Base of the north wall of the same. A record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladenā, dated in his twenty-seventh year.

319. 37 of 1893.—(Tamil.) Base of the east wall of the same. A record of the Gaṇḍa-Gōpāḷa.

320. 38 of 1893.—(Tamil.) Left entrance to the Narasimha shrine in the same temple. A record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōladenā, dated in his sixteenth year.

321. 39 of 1893.—(Tamil.) Base of the veranadah round the "rock" in the same temple, east. Tribhuvanachakravartin Gaṇḍa-Gōpāḷadenā mentions in his seventeenth year a feudatory, Nalasiddha of Kaṇchi.

322. 40 of 1893.—(Tamil.) South side of the same. A record of Tribhuvanachakravartin Königinhaikopān. Refers to the coins of Kōdanaḍarāman and Koliyugarāman. For descriptions of these see *Madras Journal*, 1887—8.

323. 41 of 1893.—(Sanskrit and Tamil.) South side of the same. A record of Tribhuvanachakravartin Gaṇḍa-Gōpāḷadenā, dated in his twenty-second year. [The name Nilagāṅga appears
in connection with this chief. He was the contemporary of Kulöt-
tuṅga III, who ascended the throne in 1177–8 as the inscriptions at 
Maṇimaiṅgalam (21 of 1896) and Madhurāṇtakam (131 of 1896) show.

324. 42 of 1893.—(Tamil.) South side of the same. A record
of Tribhuvanachakravartin Kōnerinmaikōndān, 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 Kākatiya king Pratāparudra, dated Ś. 1238,
expired, Naḷa. Partially built in. See Ep. Ind., VII, 128–32, where Dr.
Hultzsch edits the inscription. It says that Muppidi Nāyaka, the
general of Pratāparudra, came to Kāṇchi, and installed a certain 
Maṇavīrā as Governor and granted the revenues of two villages to
the Arulāḷapperumāḷ temple, which amounted to 1002 Gaṇḍa 
Gopālāmadāi. The dates of the two grants were Friday, 11th June
A.D. 1316 and Wednesday, 16th June A.D. 1316. The inscription
is of interest as showing that Pratāparudra (whose inscriptions are 
found as far as Jambukēśvaram) was in possession of Kāṇchi
soon after it had been in the hands of Ravivarman of Kērala. Dr.
Hultzsch therefore believes that Muppidi Nāyaka perhaps drove
him away and installed Maṇavīrā, evidently a member of the later
Chōlas denoted by Gaṇḍagopāḷa, Nallasiddhi, etc., as his feudatory.

326. 44 of 1893.—(Tamil.) West wall of the second prākāra
of the same temple. A record of Tribhuvanachakravartin Gaṇḍa-
Gopālādevā.

327. 45 of 1893.—(Sanskrit.) West wall of the second prākāra
of the same temple.

328. 46 of 1893.—(Tamil.) North wall of the second prākāra
of the same temple. A record of Alluntikamahārāja Gaṇḍa-
Gopālādevā, dated in his seventh year.

329. 47 of 1893.—(Tamil.) North wall of the second prākāra
of the same temple. Mentions Tribhuvanachakravartin Gaṇḍa-
Gopālādevā and records a grant by Brahma-Śetti, a minister of
Gaṇapati (Kākatiya, evidently).

330. 48 of 1893.—(Tamil.) North wall of the second prākāra
of the same temple. A record of the Chōla king Tribhuvana-
chakravartin Rājadhirājadēva (II ?) in his fourteenth year. Men-
tions a Gaṇīga chief, Āhavamallaraśān.

331. 49 of 1893.—(Tamil.) In the gopura near the Abhishēka
maṇṭapa in the same temple, left of entrance. A record of the
Chōla king Ko-Rajakēsarivarman alias Kulōtuṅga-Chōḷadēva (I),
dated in his forty-third year.

332. 50 of 1893.—(Sanskrit.) In the same gopura right of
entrance. Addressed to the Vedic scholar Sāyāna. Mentions his
mother Śrimāyi, his father Śrīmāṇa, his elder brother (Madhava), his younger brother the poet Bhōganātha and his preceptor Śrīkāṇṭhanātha. The inscription is thus of great value.

333. 51 of 1893.—(Sanskrit.) In the outermost gopūra of the same temple, right of entrance. A record of the Chōla king Champa, son of Viśva 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 gopūra of the same temple, right of the entrance. A record of the Pāṇḍya king Śundara-Pāṇḍya (Jaṭāvarman) who ascended the throne in 1251.

335. 53 of 1893.—(Sanskrit.) On the same gopūra, 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 Śmaśānēvara shrine in the Ēkāmranātha temple. A record of the Chōla king Kō-Rājakēsaravarman alias Rājadhīrājadēva I, dated in his twenty-seventh year. Only historical introduction copied. One Mārān Tēvaḍīga] deposits five kalānjus in temple treasury for offerings. The interest on this (at the rate of one kā two tu for each kalānąju) 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 velis of land to the temple of Anāiyapadaṅga. The land granted was at Conjeeveram itself, north of the temple of Tirukkarraḷi Mahādeva (i.e., Rājasimhēśvara or Kāḷaśanātha). 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 kulis of land to certain Kaikkōḷars connected with the temple.

339. 24 of 1890.—West base of the same. A record of Kulōttuṅga-Chōjadēva (I), dated in his twentieth year, saying that he granted three velis of land at Tāmar (i.e., Dāmal) or Nittavinōda-nallūr in Tāmar-nādu, a subdivision of Tāmar-kōṭṭam, to the Mahādeva 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 prakāra of the same temple. A record of the Kākatiya king Gaṇapati, dated Ś. 1172, Saumya year. Mentions Rudradeva 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 prakāra of the same temple. A record of Tribhuvanachakravartin Vijaya-Gaṇḍa-Gopālādēva, 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 Ėkāmranāthā temple. A record of Kampana-uḍaiyār, dated Ananda year.

344. 29 of 1890.—Right of the entrance into the inner prakāra of the Kāmākṣhi temple. A record of the Vijayanagara king Harihara II, dated Ś. 1315, expired, Śrīmukha year.

345. 30 of 1890.—Left of the front entrance into the Ulagaḷandā-Perumāl temple. A record of Sakalalōkakrāvartīn 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 prakāra of the Arulāla-Perumāl temple. A record of Hariyāṇa 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-Hariyāṇa-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-Kampana-Uḍaiyār, dated Ś. 1288, expired, Parabhava year.

349. 34 of 1890.—(Sanskrit verse.) East wall of the so-called rock (malai) in the same temple. A record of the Kēraḷa king Jayasimha and his son Ravivarman. The latter, called also Kulaśekhara Saṅgrāmadhīra, was born in Ś. 1188, and married a Pāṇḍya princess. At the age of 33 he ascended the throne of Kēraḷa. He then conquered Vīra Pāṇḍya and was crowned at Madura in his forty-sixth year (i.e., Ś. 1234). He was the Lord of Kūpaka and Kollam. See Ep. Ind., IV, 145-8.

350. 35 of 1890.—South wall of the “rock” in the same temple. A record of Tribhuvanachakravartin Vijaya-Gaṇḍa-gopālādēva, 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-Gopālādēva, 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, Pārthiva year.

353. 38 of 1890.—East wall of the Abhishēka Maṇṭapa 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 Gaṇḍagopāla 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—Maṇṭapa at the same temple. A record of the Vijayanagara king Virūpākṣhādēva, dated Ś. 1392, expired, Vikrīti 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 Tirukkāḷǐsvara temple at Vēppāṅgulam near Conjeeveram. (Tamil.) Records a gift of land in the sixth year of Parakēsarivarman Udaiyār Rājēndrādēva (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 Udaiyār Rājādhirajadēva (?).

360. 418 of 1902.—(Tamil.) On the same walls. A record of the third year of Parakēsarivarman Ādhirājēndrādēva. 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 Śakkēśvara 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 Ēkāmbaranāṭha temple. Mutilated inscription of the first (fifth) year of Parakēśarivarman 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 Mudaliyār caste. It is dated in Ś. 1456 (A.D. 1534), Kaliyuga 4434, Nandana. [Date inconsistent.] See Tamil and Sanscrit Inscrns., pp. 154–6, where it has been edited.

368. A C.P. grant of Kō-Parakēśarivarman Uttama Chōladēva 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 Vishnū at Kachchippedu. 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 Iḍaṅgai 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 Iḍaṅgai Kammāḷans in spite of the obstacles thrown in its way by their opponents of the Valaṅgai 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 Aiṅju-Paṅchalattār (i.e., the five Kammāḷars) among themselves. This is also dated in Ś. 1098, K. 4421. (Ibid.)

Dāmal.

372. 139 of 1896.—(Tamil.) On the west wall of the shrine of the Śiva temple. Dated in the reign of the Vijayanagara king
Tirumalaiyadēva, son of Krishṇadēva. Records in Ś. 1446 expired, Tārāṇa, gift of land to the Panṛśvara temple at Tamar.

Edayarpākkam.


374. 252 of 1910.—(Tamil.) On the same base. Dated in the thirty-eighth year of the Chōla king Rājakēsarivarman alias Chakravartin Śrī-Kulōttuṅga-Chōḷadēva (I ?). Records gift of 95 sheep for a lamp to the temple of Tiruppaṭakkāduḍaiyār Mahādēva at Purisai in Purisai-nāḍu, a subdivision of Maṇavir-kōṭṭam in Jayaṅgoḍa-chōḷamāṇḍalam.

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 Purisai (a dēvadāna village of Tiruppaṭakkāduḍaiyār), and granted by a Brahmaṇa lady of Iḍaiyāṟṟuppākkam alias Rājavidyādhara-chaturvēdimaṅgalam. Built in at the bottom. The reason for the transaction was that the land was in the corner of the village and had no irrigational facilities and so none would cultivate it. The land thus became village property.

376. 254 of 1910.—(Tamil.) On the same base. A damaged record of the Chōla king Rājakēsarivarman alias Chakravartin Śrī-Kulōttuṅga-Chōḷadēva (I ?), dated in his twelfth year. Records sale of land by the residents of Purisai to the temple of Tiruppaṭakkāduḍaiyār of Iḍaiyāṟṟuppākkam alias Rājavidyādhara-chaturvēdimaṅgalam, for the maintenance of a lamp, for the sum of 30 kāsūs which a Brahmaṇa lady had left in the hands of the shepherds of Iḍayarpākkam. These shepherds had refused to measure oil for ¾ lamp for 30 kāsūs. 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.]

Ilambayaṅgōṭṭur (Elamayan Kōttur).

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 pañḍāri Śivacharaṇālayan alias Śivapādaśekhara-Muvendavelan.


379. 233 of 1910.—(Tamil.) On the same base. Records in the fourteenth year of the Paṇḍya king Konērimelkōṇḍān Tribhuvanachakravartin Jatāvarman Sundara-Pāṇḍyadēva gift of a lamp to the temple at Ilambayarigottur in Kāṇṇūr-nādu, a sub-division of Maṇāvir-kōṭṭam in Jayaṅgoṇḍa-chōḷaṁaṇḍālam, by a native of Vālam in Puliūr-kōṭṭam alias Kulottuṅgaĉoḷa-valaṇādu.

380. 234 of 1910.—(Tamil.) On the same base. Records in the fourth year of Tribhuvanachakravartin Vīra-Gaṇḍagōpāladeva gift of land at Kaliyanallur in Tiruvēlūr-nādu to the same temple, by Madurāntaka-Pottappichcholan Vīra-Gaṇḍagōpālan.

381. 235 of 1910.—(Tamil.) On the north base of the same temple. Records in the thirty-fourth year of Tribhuvanachakravartin Vīra-Gaṇḍagōpāladeva gift of land at Kaliyanallur in Tiruvēlūr-nādu to the same temple, by Madurāntaka-Pottappichcholan Vīra-Gaṇḍagōpālan.


383. 203 of 1901.—(Tamil.) On the south wall of the central shrine in the Chōḷēśvara temple. Records in the twenty-sixth year of the Chōḷa king Tribhuvanachakravartin Kulottuṅga-Chōḷadēva III a sale of land.

384. 204 of 1901.—(Tamil.) On the same wall. Records in the fifth year of the Chōḷa king Vikrama-Chōḷadēva a sale of land.

385. 205 of 1901.—(Tamil.) On the west wall of the same shrine. Dated in the reign of the Chōḷa king Vikrama Chōḷadēva. Records a sale of land.


388. 208 of 1901.—(Tamil.) On the same wall. Provides in the eighteenth year of the “Gaṅga-Pallava” king Kampavarman for the celebration of certain festivals at the Mānasarpa-Viṣṇugriha.

389. 209 of 1901.—(Grantha.) On the west wall of the same temple. Records that Mānasarpa built the Viṣṇu temple.

390. 210 of 1901.—(Grantha and Tamil.) On the north and west walls of the same temple. An incomplete record of the Chōla king Parakēsari-varman *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 Parakēsari-varman, dated in his fifteenth year.

Kūṟam.

This place was in the Manyavāntara Rāṣṭra of Nirvēḷur, a division of Uṟṟukkattukkottam and its Śiva temple represents the ancient Vidyāvīti-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 Kurattālvān, the faithful companion and disciple of Rāmānuja (1017--1137).

392. 32 of 1900.—(Tamil.) On the north wall of the Kesava-perumāl temple. Records in the twelfth year of the Chōla king Rājārājakēsari-varman (Rājarāja I) gift of land by the Sabhā of Kūṟam to a temple of Subrahmāṇya.

393. 33 of 1900.—(Tamil.) On the north wall of the Kesava-perumāl temple. Records in the seventeenth year of the so-called Gaṅga-Pallava king Vijaya-Nripatungavikramavarman a sale of land. Prof. Dubreuil attributes the king to A.D. 854–880.

394. 34 of 1900.—(Tamil.) On the south wall of the same temple. A record of the Chōla king Madirai-koṇḍa Parakēsari-varman (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 Nandivarma 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 Paramēśvara-maṅgalam in Panmānādu in Maṇayirkōṭṭam, to the Śiva temple at Kūram. [Refers to Paramēśvaravarman’s “conquest” of the W. Chāḷukyaṇ Vikramaditya I]. For the latter’s version, see Ind. Antq., 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, No. 150, pp. 144-155. Dr. Hultzsch 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.]

Maduramaṅgalam.

This place figures in the Guru-parampara as the birth-place of Embār or Gövindabhaṭṭa, the cousin and according to the Prabandhic school, the successor of Rāmānuja. The Vaiśnava tradition implies that Embār was the first to receive the title of Uḷḷaṅgai konarnda 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 Uḷḷaṅgai gaikulunda-Nāyanār temple. Records in the 9th year of Pārthivendrādhīpativarmān gift of 90 sheep—for a lamp by Uloka-Mahārāyar to the temple of Uloka-mahārāya-Tiruchchir-ambalattāḷvār at Mahalaimaṅgalam in Maṇayirkōṭṭam. [Ven-kayya believed that Pārthivendravarman was a contemporary of Parakēsarivarman 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,
Āditya’s father. See Tāyanur and Kālamūr inscriptions. (North Arcot District.)

402. 321 of 1909.—(Tamil.) On a stone built into the floor of the maṇṭapa in front of the Vaikuṇṭha-Perumāl temple in the same village. A damaged record of Parthivendraḍhtrapati-varman, dated in his ninth year. Mentions Ulōka-Mahārāyar. See note to 401.

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-ādhiśa.


406. 218 of 1901.—(Tamil.) On the east wall of the maṇṭapa in front of the Tirumālīśvara temple. Records in the seventh year of the Pāṇḍya king 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 maṇṭapa. Records that the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (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 maṇṭapa in front of the central shrine in the Vaikuṇṭhapurumāl temple at the same village. Records in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) gift of a lamp to the temple of Tirumērkōyil-Virirunda-Perumāl.

410. 222 of 1901.—(Tamil.) On the same wall. Records in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) gift of two lamps to the same temple.
411. 223 of 1901.—(Tamil.) On the same wall. Records in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) gift of a lamp to the same temple.

412. 224 of 1901.—(Tamil.) On the same wall. Records in the twenty-third year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) the building of the central shrine, the Ardhamanṭapa, another manṭapa, a flight of steps, and the śrīpīṭha.

413. 225 of 1901.—(Tamil verse.) Above the entrance of the Tāyār-Sannadhi in the same temple. Records in the sixth year of the Chōla king Rājarāja the building of the shrine.

Perambakkam.


Śevallimēdu.

415. 40 of 1900.—(Tamil.) On the north wall of the Kailāsānāṭha temple. Records in the second year of the Chōla king Rāja-kēsarivarman alias Tribhuvanachakravartin Kulōttunōga-Chōladēva gift of a lamp.

416. 41 of 1900.—(Tamil.) On the north wall of the Kailāsānāṭha temple. Records in the second year of the Chōla king Tribhuvanachakravartin Kulōttunōga-Chōladēva gift of a lamp.


418. 43 of 1900.—(Grantha and Sanskrit.) On the west wall of the same temple. A record of the sixteenth year of the Chōla king Vikrama-Chōla (who is called Akāḷaṅka), 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 Kulōttunōga-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 Rājanārāyana Śambuvaraiyàn. 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 Śambuvaraiyàn, 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 Lakshminarasimha temple. The Vijayanagara king Achyutarāya records in Ś. 1456 expired, Manmatha, a grant of land for the maintenance of a Brāhmaṇa who had to recite the Vedas in the Obaleśvara temple at Obāchchi-amman-samudram. The grant was made by the king on the bank of the Krishṇaveṇi for the merit of his mother Obāchchi-amman (Obāmbika of the copper plates).


Śivankūḍal.

424. 278 of 1912.—(Tamil.) On the south wall of the central shrine in the Śivakkolundisvara temple. A mutilated record of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva I, dated in the twenty-fifth year. Records sale of land by the assembly of Śivankūḍal to the temple of Śivakkoḻundāṅḍar (of that village).

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-sūnda-puṇari.

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 Śivakkoḻundāṅḍar at Śivankūḍal by the assembly of Malalaimanḍalam which was a brahmadeya village in Jayaṅgoṇḍasaḷa-manḍalam.

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 Mahādeva called Śivakkoḻundāṅḍar 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 of sale of land by the assembly of Śivankūḍal to the same temple. Begins with the introduction pugal śūṅda puṇari.

431. 285 of 1912.—(Tamil.) On the same wall. The Chōla king Tribhuvanachakravartin Vikrama-Chōlādeva (1118–35) records in his tenth year, sale of land to the temple for conducting a festival of seven days beginning with Ani-Uttirattādi, 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-Chōlādeva a sale of land by the assembly of Maḻalai-maṅgalam, a brahmadēya in Kāṇṇūr-nāḍu, which was a subdivision of Maṇayir-kōṭṭam.

433. 287 of 1912.—(Tamil.) On the same wall. Records in the eleventh year of the Chōla king Tribhuvanachakravartin Vikrama-Chōlādeva a sale of land by the assembly of Mājālai-maṅgalam, a brahmadeya in Kanūr-nāḍu, which was a subdivision of Maṇayir-kōṭṭam.

434. 288 of 1912.—(Tamil.) On the east wall of the maṇṭapa in front of the same shrine. Records in the twenty-fifth year of Tribhuvānachakravartin Vijaya-Gaṅḍagōpālādeva gift of land by purchase, to the shrine of the goddess Marakatavallī-Nāyanār at Śivankūḍal in Nirvēḷur-nāḍu, a subdivision of Ūrрукkāṭṭu-kōṭṭam in Jayaṅgoṅḍa-śōla-maṇḍalam, by a native of Pūndālai-kuḍi in Virudarāya-bhayaṅkaraṅvalaṅnuṇḍu which was a district of Sōḷa-maṇḍalam.


436. 290 of 1912.—(Tamil.) On a stone in the tank-bund. (Tamil.) Records that the tank was dug by Tātāchārya. Antiquities, I, p. 188.

438. 191 of 1901.—(Tamil.) On the south wall of the same mantapa. 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 Pūndamali (Poonamallee) to the image of the goddess Tiruppalljadiarai-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 Kulōttunga Chōladēva 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 Rājakēsārarivarman alias Kulōttunga-Chōladēva I, gift of a lamp.


444. 197 of 1901.—(Tamil.)— On the same wall. A record of the Chōla king Rājakēsārarivarman alias Kulōttunga-Chōladēva I. Records in his forty-first year sale of land.

445. 198 of 1901.—(Tamil.)— On the south wall of the Kaṇḍalīśvara temple in the same village. Dated in the reign of the Chōla king Rājakēsārarivarman alias Vīrārājendradēva (I, ?). gift of a lamp to the shrine of Āḏavallār in the Uttama-Chōla-Īśvara temple.

446. 199 of 1901.—(Tamil.) On the same wall. A record of the Chōla king Rājarājēkēsarivarman I. Mentions in his eleventh year, Madurāntakadēva alias Uttama-Chōladēva, 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 Rājāraja Rājakēsarivarman alias Rājarājadjēva 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-Rājakēsārarivarman 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 Rājarājēkēsarivarman I, dated in his
twelfth year. Mentions Uttama-Chōla-chaturvēdimāṅgalam. Its Sabhā met at the temple Tirumurram and made a vyavastā.

**Tirupparuttikkunru.**

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 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 maṅṭapa in front of the shrine in the same temple. A record in Prabhava year (1387-8). Records that the maṅṭapa 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-Chōladēva, dated in his twenty-first year.

454. 44 of 1890.—West wall of the Śāntimaṅṭapa in the same temple. A record of Rāajarājadēva, 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 S. 1440 expired, Bahudhānaya year.

456. 188 of 1901.—(Tamil.) On the base of the verandah in front of the Jaina temple of Trailōkyanātha. A record of the Vijayanagara king Krishnārāya; 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 Vijayarāgahavaperumāḷ temple, right of entrance. The Udaiyār king Kampana-Udaiyār, son of Bukkaṇa-Udaiyār, records in S. 1287, expired, Viśvāvasu, gift of a jewel to the God Vijayarāgahavaperumāḷ at Tirupputkuli.

459. 19 of 1899.—(Grantha and Tamil.) On the east base of the maṅṭapa in front of the central shrine of the same temple. The Pāṇḍya king Sundara Pāṇḍya records the building of the maṅṭapa. [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
Raṅganātha inscription and the Köyiloḷu. 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 prakāra of the Vijayarāghavaperumāl temple. Records in the eighth year of the Pāṇḍya king Śadagōpavarmān alias Tribhuvanachakravartin Vikrama-Pāṇḍyaḍēva, the gift of the village of Paduvūr alias Virachampanallūr in Paduvūr-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.


462. 346 of 1906.—(Tamil.) On a pillar of the maṇṭapa in front of the same temple. A record of the Chōla king Rājakēsari-
vārman 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-kōṇḍa Parakēsivarman (Parāntaka I) regarding the construction of the tank.

464. 348 of 1906.—(Tamil.) On the same stone. First two lines in Telugu characters and the rest in Tamil. The latter seems to refer to the cutting of a man's head, represented in the sculpture on the same stone.

465. 349 of 1906.—(Telugu.) On the right side of the steps leading to the same tank. Records in Š. 1598, Nāja, that a certain Peṭa-Gaṅgareddī 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-
manṭapam in the same village. Records in Hemalamba gift of land for a flower garden.

MADURĀNTAKAM TALUK.

Achcharapālkam.

468. 233 of 1901.—(Tamil.) On the north wall of the gopura of the Akṣheśvara temple, right of entrance. Dated in the reign of the Vijayanagara king Krīṣnaraṇya. Records in Š. 1450,
### 438. 191 of 1901.—(Tamil.) On the south wall of the same mantapa. Records in the fourteenth year of the Pandyya king Jatāvarman alias Sundara-Pândyadēva gift of land.

### 439. 192 of 1901.—(Tamil.)— On the same wall. Records in the eleventh year of the Pandyya king Jatāvarman alias Sundara-Pândyadēva (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 Tiruppaḷḷiarai-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 Kulōttuniga Chōladēva 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 Kulōttuniga-Chōladēva I, gift of a lamp.


### 444. 197 of 1901.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman alias Kulōttuniga-Chōladēva I. Records in his forty-first year sale of land.

### 445. 198 of 1901.—(Tamil.) On the south wall of the Kanda-līśvara temple in the same village. Dated in the reign of the Chōla king Rājakēsarivarman alias Vīrarājendra (I, ?) gift of a lamp to the shrine of Adavallār in the Uttama-Chōla-Iśvara temple.

### 446. 199 of 1901.—(Tamil.) On the same wall. A record of the Chōla king Rājaraja-Rājakēsarivarman I. Mentions in his eleventh year, Madurāntakadēva alias Uttama-Chōladēva, 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 Rājaraja 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-Iśvara.

### 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-chaturvēdimāṅgalam. Its Sabhā met at the temple Tirumurṟam and made a vyavastā.

Tirupparuttikkunuṟu.

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 Daṇḍanaṭha 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 Iruga, 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 Kulottuṅga-Chōladēva, dated in his twenty-first year.

454. 44 of 1890.—West wall of the Śāntimaṇṭapa in the same temple. A record of Rājarājadēva, dated in his eighteenth year.

455. 45 of 1890.—Right of the entrance into the same temple. A record of Vijayanagara king Krishnādeva, dated in Ś. 1440 expired, Bahudhānya year.

456. 188 of 1901.—(Tamil.) On the base of the verandah in front of the Jaina temple of Trailōkyanāṭha. A record of the Vijayanagara king Kṛishṇarāya; 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 Vijayarāghavaperumāḷ temple, right of entrance. The Udaiyēr king Kampana-Udaiyēr, son of Bukkana-Udaiyēr, records in Ś. 1287, expired, Viśvāvasu, gift of a jewel to the God Vijayarāghavaperumāḷ 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
Raṅganātha inscription and the Köyiloḷu. 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 Śaḍagōpavārman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva, the gift of the village of Paduvūr alias Virachampanallūr in Paduvūr-kōtūm 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 Vijaya-Kampavārman in his twenty-fifth year. Gift of three lamps. 462. 346 of 1906.—(Tamil.) On a pillar of the maṇḍapa in front of the same temple. A record of the Chōḷa 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 Chōḷa king Madirai-kōṇḍa Parakēsivarman (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, Nāja, that a certain Pēṭa-Gaṅgareddī 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.

MADURĀNTAKAM TALUK.

Achcharapāḷkam.

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 Krishṇarāya. Records in Ś. 1450,
Raṅganātha inscription and the Kōyilolugu. The manṭapa was
built for the merit of Kulaśekhara who was evidently his predeces-
or. 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.]

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 Śaḍagōpavārman alias Tribhu-
vanachakravartin Vikrama-Pāṇḍyadēva, the gift of the village of
Paduvūr alias Virachampanallūr in Paduvūr-kōṭṭam by Vira-
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 Vira Champa. See N.A. 290
(N. Arcot) at Tiruvottūr.

Úttukkādu.

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 manṭapa 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 Parakēsivarman (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-
ture 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-Gaṅgareddī 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 Prājapati 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-
manṭapam in the same village. Records in Hēmalamba gift of
land for a flower garden.

MADURĀNTAKAM TALUK.

Achcharapālkkam.

468. 233 of 1901.—(Tamil.) On the north wall of the gopura
of the Akṣheśvara temple, right of entrance. Dated in the reign
of the Vijayanagara king Krishnarāya. 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 Kulottuṅga-Chōladēva (III), the date of which is lost. Mentions Ammaiyappan Śambuvarāyan.

470. 235 of 1901.—(Tamil.) On the same wall. Records in the reign of Tribhuvanachakravartin Konērinmaiikonḍān gift of land to an image set up by Ātkoṇḍanāyakan 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 Tribhuvanaviradēva (Kulottūṅga 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 Kulottuṅga-Chōladēva (III). Records in his twelfth year, gift of jewels by Seṅgene Ammaiyappan "who took the Pāṇḍya country."

475. 240 of 1901.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva (III?) that Attimallan Kulottuṅga 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 Ātkoṇḍaruliyadēva.

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 āṣeṅgenga 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 manṭapa. 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-Śoḷan Śaṭṭanār and granted it to the temple. The village belonged to Oymanādu *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 Oymanādu *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 Vijayanagara king Kampana-Udaiyār II, son of Vīra-Bokkanā-Udaiyār 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. Swamikanunu 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* Virarājendrādēva (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 Vira-Bukkaṇa-Uḍaiyār (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 Kulōttunga-Chōladēva (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-Chōladēva (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-Chōladēva (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 Kulōttunga-Chōladēva 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 Rājanārāyaṇan Śambūraṇyan, 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-Chōladēva 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 Kadambanāthēsvaram temple. A mutilated record of the Chōla king Rājakēśarivarman alias Vīrārājendradēva (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 Śvetanārāyaṇēsvaram temple, right of entrance. The Chōla king Kō-Rājakēśarivarman alias Rājādhinārājadeva (1018—52) records gift of money, on a date which is lost. (Śvetāraṇya is in Tamil Tiruvenkādu.)

499. 130 of 1896.—(Tamil.) In the same place. A much worn out record of Tribhuvanachakravartin Tribhuvanaviṇādeva (Kulōttunga 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 Kulōttunga-Chōladēva 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 Karunguli to the temple. [Karunguli was the birth place of the famous Rāmālagapillai, a saint who lived early in the nineteenth century and who wrote the Tiruvavutpa.]

503. 134 of 1896.—(Tamil.) On the inner side of the east of the same prakāra. Records in the fortieth year of the Pāṇḍya king Kō-Māravarman alias Kulaśekharadēva I (1268—1308) gift of land to two images. See Ep. Ind., VI, 300, where it is pointed out that the exact date is Saturday, 24th February 1308.

504. 135 of 1896.—(Tamil.) On the east wall of the shrine in the same temple right of entrance. Records in the twenty-ninth year of the Chōla king Kō-Rājakēśarivarman alias Kulōtunāga-Chōḷadēva (I?) gift of a lamp.

505. 136 of 1896.—(Tamil.) On the same wall, left of entrance. Records in the thirty-fifth year of the Chōla king Kō-Rājakēśarivarman alias Kulōtunāga-Chōḷadēva (I?) gift of a lamp.

506. 137 of 1896.—(Tamil.) On the south wall of the same shrine. Records in the sixth year of the Chōla king Kulōtunāga-Chōḷadēva the pledging of certain land.

507. 138 of 1896.—(Tamil.) On the north, west and south walls of the same shrine. Records in the fifteenth year of the Chōla king Kō-Rājakēśarivarman alias Kulōtunāga-Chōḷadēva gift of land. [The temple was built by a military officer of the king.]

508. 262 of 1901.—(Tamil.) On the west wall of the central shrine in the Kōdaṇḍarāma-Perumal temple at Maduraṇtakam. Records in the third year of the Chōla king Rājakēśarivarman alias Tribhuvanachakravartin Kulōtunāga-Chōḷadēva gift of an arecanut garden for maintaining two lamps.

509. 263 of 1901.—(Tamil.) On the north wall of the same shrine. Records in the ninth year of the Chōla king Parakēśarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva gift of money. Contains also the first few words of another inscription of the eleventh year of the king's reign.

Maduraṇtakam.

510. C.P. No. 141 of Mr. Sewell's List.—(Modern Telugu.) Records gift of certain lands to the temple of Chandrasekhara 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."

Māmanūr.

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-nāthēsvāra 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 Ādíkēśava-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 Pirudigāṅgēśvara temple. Records in the third year of the Chōla king Tribhuvanachakravartin Virarājendra-Chōladēva gift of two lamps. The temple is called Pirudigāṅgavudāiyār and the village Neyyaruppākkam in Toḍupaḷuvūr-nāḍu, a subdivision of Kāliyūr-kōṭṭam.

514. 213 of 1901.—(Tamil.) On the east wall of the maṇṭapa in front of the Marundēśvara temple. The Udaiyar king Śayaṇa Udaiyār (son of Kampa I?) records in his sixteenth year gift of land to the Marundēśvara temple.

515. 214 of 1901.—(Tamil.) On the south wall of the central shrine of the same temple. The Udaiyar 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 Gaṅēśa image outside the Kailāsanāṭha temple. Records in the sixteenth year of the "Gaṅgā-Pallava" king Nripatunīgaravartīn Virarājendra-Chōladēva gift of gold (11 kaḷanju) for offerings to the god Mahādevā in the temple of Śailēsvāra, at Paramēśvaramaṅgalam. The money was deposited on interest in the hands of the Gaṅappērurumakkal of Śailēsvāra by Nandi-Niraimati, son of Maṇḍikaṭṭu-maṅamādakkki Viḷuppēraiyai. Engraved by Śatturūṣingappērundachchan. [Mr. Krishna Sastri points out that Maṇḍikaṭṭu was the place where Udayachandra, the General of Nandivarman II (circa 712–79), defeated the Pāṇḍyan king and surmises that an ancestor of Viḷuppēraraiyan should have taken part in it, thus obtaining a hereditary title. The Gaṅappērurumakkal should have been, like the Āḷumganattār, the direct managers of the village affairs. A similar term is Amritaganattār. See Tiruvorriyur inscriptions. Maṇḍikaṭṭu has been identified with Maṇṭi near Kumbhakonam.
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-Bhaṭṭarar 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.


This place, like Achcharapākkam and Madurāntakam, was included in the Kalattūr-kōttam. It is also called Tribhuvanānal-lūr and a hamlet of Madhurāntaka-chaturvedimāṅgalam.


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 Śrīkaraṇāvāra at Perumbērur.

521. 266 of 1901.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Rajakēśarivarman aliśis Virarājendradeva (I, 1064–70); records in his seventh year gift of land (after its being reclaimed) by the assembly of Madhurāntaka-chaturvedimāṅgalam 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 Parakēśarivarman aliśis 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 Parakēśarivarman aliśis Kūlōttūgā-Chōḷadēva II gift of ten cows for a lamp.

Pulipparakoyil.

524. 293 of 1910.—(Tamil.) On the south wall of the central shrine in the Vṛgrapādeśvāra temple. Dated in the reign of the Vijayanagara king Vira-Bukkana-Udaiyār (II, 1399–1406), in
Svabhānu (i.e., S. 1326). Records the gift of certain taxes on the residents living in the tirumādaivilāgam of the temple of Tiruppulippagava-Nayanar. The resident Settis, Kaikkōlers and Vāniyas were to pay two payams per year on each individual and two payams on each loom. Mr. Krishna Sastri believes that these apparently covered all the taxes payable by them, viz., Paṭṭādāinulāyaum, ṛṭtaiasammmādam, periyasammmādam, kaiyérpu, māḍavriti, daṇḍayakan-magamai, etc.

525. 294 of 1910.—(Tamil). On the north wall of the same shrine. Dated in the reign of the Vijayanagara king Viṅga Vijaya-bhūpatirāja Udaiyār (son of Dēvarāya I), in Hēṇalamba (i.e., S. 1340). Records that the trustees of the temple, after consulting the revenue authorities of the Chandragiriśāla, granted a remission of six payams which they had used to take in excess from the Kaikkōlers living in its tirumādaivilāgam, as vāsalpanam; but collected as before three payams from each family (?) of Kachchavaḍa Vāniyar, three payams from each family of Șenpaḍaṭva, 40 payams on cloths and four towards Kārṭṭigaikānīkkai.


527. 296 of 1910.—(Tamil.) On the north wall of the same mantāpā. A damaged record of the Pāṇḍya king Māravarman Tribhuvanachakravartin Sundara-Pāṇḍyadeva (not identified), dated in his twelfth year. Mentions a number of chiefs Amarakōn, Venūvudaiyān, Pallavamārāyan, Adiyāmān, Nandipanaṁ, etc., apparently vassals of the king. Seems to register certain privileges agreed to by the Mahēśvarās, Sthānattārs, priests and the Kaikkōlers of the temple, in the presence of a certain Kaṇḍiyadiēvar. [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 Tirudolakkam," etc.]


529. 298 of 1910.—(Tamil.) On the east wall of the same mantāpā. Sakalalōkachakravartin Rājanārāyaṇa Sambuvarāya (1337–60) records in his sixth year, gift of taxes payable within the four limits of the tirumādaivilāgam, for the worship in the temple
of Tirupulippagava-Nāyānār. The taxes are the *tarikkadai* on looms, *pērkkadai* (on individuals), payable by the Kaikkōlers, Śāliyars and Vāniyars.

530. 299 of 1910.—(Tamil.) On the same wall. A record of the Vijayanagara king Viruppa (i.e., Viruppana) Udaiyar, (i.e. Virupāksha I), son of Ariyana Udaiyār (Harihara II); mentions in Ś. 1319, Īśvara, Madhurāntaka-chaturvedimāṅgalam in Kaḷattūr-kōṭṭam.

531. 300 of 1910.—(Tamil.) On the same wall. Records in Kalayukta gift of two looms in favour of a shrine of Ilaiya 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 a slab set up in the same temple. Records gift of land in the village of Abhimāna-vātāpinal-lūr to the temple of Tiruvengadudaiya-Nāyānār in Madhurāntaka-chaturvedimāṅgalam. Mentions also the temple of Tirupulippagavar at Paṭṭūr.

533. 302 of 1910.—(Tamil.) On a slab set up in a street of the same village. Records in Sāruvadi (Śārvari) gift of taxes collected from the residents of the southern street in Pulippara-kōṭil, for the health of Narāsiṅgarāja Udaiyār, by a certain Timmarāja-Udaiyār.

Śeyyār.


535. 431 of 1902.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājakēsari-varman alias Tribhuvanachakravartin Kulottūnga-Chōladēva, 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-Chōladēva (I118—35) gift of a lamp.

537. 433 of 1902.—(Tamil.) On the same wall. Records in the third year of the Chōla king Vikrama-Chōladēva 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-Chōladēva gift of 96 sheep for two lamps.

540. 436 of 1902.—(Tamil.) On the same wall. Records in the fourth year of the Chola king Rājarājadēva gift of twelve sheep for a lamp.

541. 437 of 1902.—(Tamil.) On the same wall. An epigraph of the Chola king Kulōttuṅga-Chōladēva (I) recording in his forty-ninth year gift of money for a lamp.

542. 438 of 1902.—(Tamil.) On the same wall. An epigraph of the Chola 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 Chola 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 Chola king Tribhuvanachakravartin Rājadhirājadēva, dated in his eighth year.

545. 441 of 1902.—(Tamil.) On the north wall of the same maṇṭapa. An epigraph of the Chola 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 Chola 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 Chola 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 Chola 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 Chola 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 Chola 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 Chola 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 Chola 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 Rājanārayaṇa Śambuvaṉarāyaṇa a gift of land at Vittūr, the northern hamlet of Madhurāntaka-chaturvēdimaṅgaḷam, a village in Kalattur-kōṭṭam.

564. 286 of 1910.—(Tamil.) On the south wall of the same shrine. Records in the twelfth year of Rājanārayaṇa Śambuvaṉarāyaṇa (1337—60) gift of taxes collected within the maḍaviḻāga of the temple of Tiruvāḷakkōṉilūḍaiya-Nāyanār at Vittūr, for festivals, worship, etc., in the same temple. The taxes were collected from the Śeṭṭis, Kaikkōḷars, Kāṭṭiroḍavāṇigars, Sekkuvāṇigars and Dēvanāyaṅgars.

565. 287 of 1910.—(Tamil.) On the same wall. Records in the nineteenth year of Sakalalōkachakravartin Rājanārayaṇa gift of three vēli of land for conducting worship in the temple. [The lands were old Devadāna lands, but had gone out of possession to the detriment of worship in temple. Rājanārayaṇa evidently restored the state of things as before the Mussalman invasions.]

566. 288 of 1910.—(Tamil.) On the same wall. Records in Vishu (Vrisha) that Tiruvēṅgaṉdāṇāṭhar granted the fields called nāṭhchan māṇiyam to the temple of Tiruvāḷiyappan, for the merit of Vēṟappanāyakkar-Āyyan.

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 Jatāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva; records in his fourteenth year gift of six cows for two lamps by a certain Pushpaɣīri-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 Vīkārī that a certain Timmarāṣayya of Nāṇapūra built this (maṇṭapa) for the merit of Malaiyappaiyan. 

570. 292 of 1910.—(Tamil.) On the same wall. Records in Vīkārī gift of a house and land for a dancing girl who took up service in the temple of Tiruvāḷakkōṉilūḍaiya-Tambirānār, for the merit of Timmarāṣayyan, son of Rāmarāṣayyan of Nāṇapūra.

571. 352 of 1911.—(Tamil.) On the south wall of the central shrine in the Tiruvāḷilāṣvara temple. Records in the fifteenth year of the Chōḷa king Tribhuvanachakravartin Rājarājadēva gift of a lamp to the temple of Tiruvāḷakkōṉilūḍaiya-Mahādeva at Kalattur in Kalattur-kōṭṭam, a subdivision of Jayaṅgondachōḷa-māṇḍalam, by Parasivan Taḻuvakkulaiṇdīn Āḷuḍaiyān, a native of Kuvalai in
Veṅkunra-koṭṭam. Mentions the Kaḷamukha priests Gomadattu Jñānarāśi-Paṇḍita and Śailarāśi-Paṇḍita.

572. 353 of 1911.—(Tamil.) On the same wall. A record of the Vijayanagara king Tribhuvanachakravartin Viruppāna-Udaiyār (Virūpāksha I), son of Vīra-Ariyāṇa-Udaiyār (and therefore brother of Bukka II). Records in Ś. 1320 gift of land in the hamlet of Uttamaśālaviḷāgam to the temple of Tiruvālakkoyiḷūḍaiya-Nāyanār at Kaḷattūr, by Vēṅavudaiyān, one of the Kaikkoḷa Mudalis of the temple. It is stated that Uttamaśālaviḷāgam was originally granted to the temple by Vira-Kampana-Udaiyār for worship and repairs. Mentions Pūndarīkan Rājendraśōla-Tamiladāraiyan Āṭkōṇḍan 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 by Mallinādan Rājanārayaṇa Śambuvarāyan.

574. 355 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājārajadeva. Records in his fourth year gift of a lamp to the temple of Tiruvālakkoyiḷūḍaiya-Mahādeva, by the merchant of Tiru-Mayilapill in Putinur-koṭṭam 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 Vīra-Ariyāṇa (i.e., Harihara II). Records in Tāraṇa (Ś. 1326) purchase of land at Pudduppakkam by Vēṅavudaiyān, one of the Kaikkoḷa-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 Kulōttunga-Chōladēva (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 Arrūr in Úṟṟukkaṭṭu-koṭṭam. Mentions the two Kaḷamukha priests referred to in No. 571 above.

577. 358 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Vikrama-Chōladēva (1118—35). Records in his tenth year gift of land at Sirū-Tanḍālam to the god Chandrasēkha at Tiruvālakkōyil by a number of people, one of whom was a native of Koḍuvūr (in Paṭṭinā-nāḍu, a subdivision of Śemūr-koṭṭam) and another of Paṭṭīnām.

578. 359 of 1911.—(Tamil.) On the west wall of the same shrine. Dated in the reign of the Chōla king Tribhuvanachakravartin Kōnerimēlkoṇḍān (Kulōttunga 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 Ujaiūr alias Rājarajānallur in Kaḷattūr-koṭṭam, clubbed together under the new name, Anapāyanallur, for
maintaining worship in the temple of Tiruvālākoyiluddaiya-Mahādeva. The royal secretary was Anapāya-Mūvēndavēḷān as in No. 346 of 191I at Kaḷattūr. See also No. 582 below.


580. 36I of 191I.—(Tamil.) On the same wall. Dated in the third year of Sakalalokachakravartin Rājanārāyaṇa Śambuvarāya. Records in his third year gift of fifteen cows for half a lamp by one of the Kaikkōḷar belonging to the temple of Tiruvālākoyiluddaiya Nāyanār. Mentions the measure Rājakēsari-nālī.

581. 362 of 191I.—(Tamil.) On the same wall. Records in the tenth year of Rājanārāyaṇa Śambuvarāya that the residents of Kaḷattūr-paṟṟu gave Nariyānśēri Pūṇḍarīkanallūr, a hamlet of Kaḷattūr, to the Kaikkōḷa mentioned in No. 580, as a sarvāmāṇya grant.

582. 363 of 191I.—(Tamil.) On the same wall. The Chōla king Tribhuvanachakravartin Kōnērinmaikōṇḍān (Kulottunga II) records in his twelfth year an order to the chief Tondaimān on the two hundred and ninety-third day of the year to grant some lands in the village of Nenmali in Valla-nādu, clubbed together under the same name Kulottungaśolān Tirunīṟuchchōḷanallūr for maintaining worship in the temple. The royal secretary was Anapāya Mūvēndavēḷān as in Nos. 346 and 359. [According to Tamil literary tradition Tondaimān was the title given by Kulottunga II to the brother of Śēkkīḷa, the author of the Periapurāṇa.]

583. 364 of 191I.—(Tamil.) On the west wall of the same shrine. Sakalalokachakravartin Rājanārāyaṇa Śambuvarāya records in his twelfth year that the tirumadaivilāgam and the surrounding lands were given as a sarvāmāṇya grant to the sthānattār of the temple, for maintaining worship and repairs.


Tiruvāndavar.

585. 613 of 1904.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine of the Tiruvāndanāṭēśvara temple. A fragment of record of Rājanārāyaṇa Śambuvarāya, dated in his eighth year.

586. 614 of 1904.—(Tamil.) On the same wall. A fragment of record of the Chōla king Tribhuvanachakravartin Vikrama-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 Sāluva birūdas. The village is called Tiruvāṇḍavārū. 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 Virapratāpa Vīra-Rāmadēva-Mahārāya (1620–30). Records in Ś. 1547, expired, Krodhana, gift of land by a Nāyaka.

Uttaramallūr.

589. 1 of 1898.—(Tamil.) On the west wall of the Vaikunṭha Perumāl temple. A record of the Chōla king Madirai-kōnda 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-kōnda 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 Vījaya-Kāmpavarman gift of land to the temple of Mahādēva in the neighbouring village of Puliyūr.

592. 4 of 1898.—(Tamil.) On the same wall. Records in the tenth year of the Chōla king Parakēsaivarman gift of land to the temple of Mahādēva 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 Vījaya-Kāmpavikrama-varman gift of land to Mahāvīśṇu.

594. 6 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the so-called Gaṅga-Pallava king Vījaya-Kāmpavikramavarman gift of land to Mahāvīśṇu.

595. 7 of 1898.—(Tamil.) On the same wall. Records in the ninth year of the so-called Gaṅga-Pallava king Vījaya-Kāmpavarman a sale of land. Incomplete.

596. 8 of 1898.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Madirai-kōnda Parakēsarivarman
(Parāntaka I) gift of land to the temples of Tiruppulivalam and Tulāvārattāli.

597. 9 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year the Chōla king Madirai-kōṇḍa 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-Kampavikramavārman, dated in his tenth year.

600. 12 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of the Chōla king Madirai-kōṇḍa Parakesarivarman (Parāntaka I) rules regarding the exchange of gold.

601. 13 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivēndrādhipatīvarman gift of land.

602. 14 of 1898.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Parakesarivarman gift of land.

603. 15 of 1898.—(Tamil.) On the north wall of the same temple. Records in the third year of Parthivēndrādhipatīvarman gift of land.

604. 16 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivēndrādhipatīvarman gift of land for the support of teachers of grammar.

605. 17 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivēndrādhipatīvarman gift of land.

606. 18 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivēndrādhipatīvarman gift of land to the temple at Tirupulivalam.

607. 19 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivēndrādhipatīvarman gift of land to the temple at Tirumālirūjōlai.

608. 20 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of Parthivēndrādhipatīvarman gift of land.

609. 21 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivēndrādhipatīvarman gift of land to the temple at Tirumālirūjōlai.

610. 22 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivēndrādhipatīvarman gift of land to Durga-Bhaṭṭāraki.

611. 23 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivēndrādhipatīvarman gift of land to a temple of Śeṭtai.

612. 24 of 1898.—(Tamil.) On the same wall. Records in the fourth year of Parthivēndrādhipatīvarman gift of land.
613. 25 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhipativarman gift of land to a temple of Mahādeva.

614. 26 of 1898.—(Tamil.) On the same wall. Records in the third year of Pārthivēndrādhipativarman gift of land to the Vishnu temple at Śōmanēri.

615. 27 of 1898.—(Tamil.) On the same wall. Records in the fourth year of Pārthivēndrādhipativarman gift of land to Gaṇapati.

616. 28 of 1898.—(Tamil.) On the same wall. Records in the fifth year of Pārthivēndrādhipativarman gift of land to the temple at Tiruvunniyūr.

617. 29 of 1898.—(Tamil.) On the same wall. Records in the third year of the Chōla king Parakēsarivarman alias Rājendrā-Choḷadēva (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 Rājendrā-Choḷadēva (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 Pārthivēndrādhipativarman 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 Rājendrā-Choḷadēva 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 Pārthivēndrādhipativarman gift of land.

625. 37 of 1898.—(Tamil.) On the same wall. Records in the sixth year of Pārthivēndrādhipativarman gift of land.

626. 38 of 1898.—(Tamil.) On the east wall of the same temple. Records in the third year of Pārthivēndrādhipativarman gift of land.


628. 40 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king, Rajakēsarivarman 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.


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 Pārthivendra-dhipativarman 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 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-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 Pārthivendra-dhipativarman gift of land.


639. 57 of 1898.—(Tamil.) On the east and north walls of the Koḷambesvara temple. Records in the ninth year of the Chōla king Rājakēsarivarman alias Kulōttuṅga-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 Pārthivendra-dhipativarman gift of land.
642. 60 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivendra-dhipativarman 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 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 twenty-first year of the “Ganga-Pallava” king Dantivikramavarman a resolution of the village assembly.

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 Gövardhana.

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.


651. 69 of 1898.—(Tamil.) On the same wall. Records in the twelfth year of Parthivendra-dhipativarman 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-dhipativarman gift of land.

656. 74 of 1898.—(Tamil.) On the same wall. Records in the ninth year of the Pallava 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 Parthivendrâdhipativarman gift of land.

643. 61 of 1898.—(Tamil.) On the south wall of the Vaikuntha-Perumâl 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 Chôla king Râjakârsarivarman 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 Nripatunâgavarman gift of gold for a lamp to the temple of Mahâdeva at Trippulivâlam.

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 Vishnû temple of Gâvvardhana.

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 Chôla king Râjakârsarivarman alias Kulottunga-Chôladeva (I, 1070—1118), dated in his twenty-first year.


651. 69 of 1898.—(Tamil.) On the same wall. Records in the twelfth year of Parthivendrâdhipativarman 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 Parthivendrâdhipativarman gift of land.

656. 74 of 1898.—(Tamil.) On the same wall. Records in the ninth year of the Pallava king Danti-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 Pārthivēndrādhipatiivarman, 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 "Gaṅga-Pallava" king Vijaya-Kampavarmāṇa, dated in his fifteenth year.

673. 91 of 1898.—(Tamil.) On a stone lying near the Iraṭṭai-탈기-Їśvara temple. An incomplete record of the Chōla king Rājakēsārivarman, dated in his seventeenth year.

674. 92 of 1898.—(Tamil.) On another stone lying near the same temple. Records in the fourth year of the Chōla king Parakēsarivarman alias Rājendra Chōladeva (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 Tiruvallīṭhra temple. Dated in reign of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladeva III. Records in his twentieth year, gift of cows for a lamp, by a lady to the temple of Tiruvallīṭhurum-Uḍaiyār at Kāṭṭūr.

676. 250 of 1912.—(Tamil.) On the second pillar of the same maṇṭapa. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājarājadēva III. Records in his fourteenth year gift of 90 sheep for a lamp by a shepherd, to the temple of Tiruvallīṭhurumudaiya Mahādeva at Kāṭṭūr alias Rājendrāsōja-nallūr near Perumbēdu in Paiyūr-kōṭṭam, a district of Jayanāgonḍaśōjamanḍalam.

677. 251 of 1912.—(Tamil.) On the third pillar in the same place. A damaged record of the Chōla king Tribhuvanachakravartin Kulottuṅga Chōladeva III, dated in his twentieth year. Records gift of land for a lamp to the temple of Tiruvallīṭhchurum-Uḍaiyār at Kāṭṭūr alias Rājendrāsōjanallūr, which the donor had purchased from the residents of Kaḍarpākkam.

678. 252 of 1912.—(Tamil.) On a slab set up in the same temple. Records in the ninth year of Parthivendraḥpīnavirman a sale of land as tamippatī by the residents of Kāṭṭūr in Paiyūr-kōṭṭam to Paṭṭaiyanār, the mēnāyaka of Perundaram, who built the temple of this village.

679. 253 of 1912.—(Tamil.) On the same slab. Dated in the reign of the Chōla king Rājarājakēsārivarman (985—1013) "who destroyed the ships at Kāndaḷūr Ṣalai." Records in his tenth year gift of 45 sheep for a half lamp to the temple of Tiruvallīṭhurattu-Mahādeva at Kāṭṭūr in Paiyūr-kōṭṭam, by a resident of the village.

680. 254 of 1912.—(Tamil.) In the same place. A damaged record of the Chōla king Rājarājakēsārivarman (985—1013)
“who destroyed the ships at Kāndalur-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 Kāndalur Śālai.” Records in his eleventh year sale of land by the residents of Kāṭṭūr in Paiyur-kōṭtam to a certain Nakkanalai Nakkan of Villippākkam, which belonged to Iruṅganur Kūvam in Maṇayir-kūrṛam, a subdivision of Maṇayir-kōṭtam. No details of prices given.

682. 256 of 1912.—(Grantha and Tamil.) On a slab lying in the Virirunda-Perumāl temple in the same village. In characters of about the eleventh century A.D. Registers that the community of merchants (nānādeśī) at Mayilappil, declared Ayyapalal-Kattur, to be a virapattana and laid down certain rules of conduct to be followed by the members of the Vāḷaṅjikā sect residing in that village. [A very interesting record which eulogises the gild, refers to 500 Viraśasanas, glorifying their deeds, etc. See Madr. Ep. Rep., 1912-13, pp. 99-100 for details. See also Inscrns. 342 of 1912 at Basinikonda, 349 of 1912 at Viralūr, Ep. Carna-, Vol. VII (Sk. I18, and Ep. Ind., VII, p. 97.)

Mādambākkam.

683. 318 of 1911.—(Tamil.) On the south wall of the central shrine in the Dhēnupurīśvara temple. An epigraph of the Chōla king Tribhuvanachakravartin Virarājendrā Chōladeva (not identified) recording in his tenth year gift of twenty vēli of land north of Mādambākkam alias Ulagūyyavandāsōḷa-chaturvediṅagalam, a village in Neḷuṅgunrāṉuddu which belonged to Puliyūr-kōṭtam alias Kulōṭtūṅgaśōḷa-vāḷanādu, a subdivision of Jayaṅgondachōla-māṇḍalam, to the temple of Śirṛēri-Āḷūḍaiya-Nāyanār, under orders of Paṅchanadīvaṇam Nilagaṅgaraiyan, a contemporary of Köḷ- peruṅjīṅgaṇēva. See N.A. 473.

684. 319 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Viraśri Kumāra-Dēvarāya (II). Records in Prabhava (Ś. I348) that eight house-sites of the sthānattār, being lost to them, fresh sites were provided for, in the street of the Kaikkōḷar. Mentions Śirṛēri-Āḷūḍaiya-Nāyanār at Māḍanpākkam alias Ulagūyyavandāsōḷa-chaturvediṅagalam in Neḷuṅgunrāṉuddu, a district of Āraṇiravēli-pāṟṟu, a subdivision of Puliyūr-kōṭtam alias Kulōṭtūṅgaśōḷa-vāḷanādu, in Jayaṅgondachōla-māṇḍalam.

685. 320 of 1911.—(Tamil.) On the same wall. An incomplete and damaged record of the Vijayanagara king Viraprātāpa Sādāśiva-Mahārāya “who took every country,” date of which is lost.
CHINGLEPUT DISTRICT

686. 321 of 1911.—(Tamil.) On the same wall. A record of the Chola king Tribhuvanachakravartin Rājarajadeva recording in his second year gift of two cows for providing curds to the temple of Śrīrēri-Udaiya-Nāyanār at Mādambakkam alias Ulaguva-vandaşolα-chaturvedimangalam.

687. 322 of 1911.—(Tamil.) On the west wall of the same shrine. A record of the Pāndya king Jaṭāvarman alias Tribhuvanachakravartin Sundara Pāṇḍyadeva (III? 1276—90); quotes in his tenth year, the fifteenth year of Perunjiṅgadeva and records a gift of land to maintain lamps, offerings and festivals in the temple of Śrīrēri-Āluḍaiya-Nāyanār.

688. 323 of 1911.—(Tamil.) On the north wall of the same shrine. Dated in the reign of the Chola king Tribhuvanachakravartin Vīrājēndracholadeva (not identified). Records in his thirty-sixth year gift of the village of Maduraippākkam in Nedungunra-nādu, a subdivision of Puliyr-kōṭṭam in Jayangondachōlamanḍalam, to the same temple, by order of Aruṇagiri Perumal Nilagangaraiyan. 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 Vīrakamaṇa-Udaiyar (II), son of Bukkaṇa-Udaiyar (i.e., Bukka'1) in Ananda (Ś. 1296), relating gift of the village of Mādänppākkam 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 pērkādaṇmai (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, vāsavar, ulūgalvari, nāllerumai, narpaśu, kārttigaippachchai, tiruppyḍiyiṇ, “the share (mērvai) of grain from each harvest granted to village watchmen, market-fees (sandalimudal), the āsvaadimakkalpēr, the vettivar, 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 Pāndya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, dated in his fifteenth year. Records sale of houses in the tirumadailavilagam to temple servants. It is not known which of the Sundara Pāṇḍyas is referred to.

Nāgalapuram.

691. 619 of 1904.—(Kanarese.) On the south, east and north walls of the central shrine in the Vedanārāyanasvāmin temple. A record of the Vijayanagara king Vīrapratāpa Vīra-Krishnāraya. The gift of certain villages. (The date is doubtful.)

692. 620 of 1904.—(Tamil.) On the north wall of the Veda-vallittāyār shrine in the same temple. Dated in the reign of the
Vijayanagara king Śṛiraṅgadēva-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 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 gopura of the same temple, right side. The Vijayanagara king Krishnarāya-Mahārāya records gift of two villages.

698. 626 of 1904.—(Kanarese.) In the same place, left side. The Vijayanagara king Vīrapratāpa Krishnarāya-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 gopura of the Vṛddanārayaṇasvāmin temple. A record of the Vijayanagara king Krishnarāya 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 gopura 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., Vishṇu) who appeared in a dream to a private individual, Haridāsa. [Refers also to a visit which the king paid to Aragaṇḍāpuram (i.e., Nagalāpuram) on his way to Kumbakōṇam 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 Krishnadēva Rāya, dated in Ś. 1445, making grant of several villages to the temple of Nīlamāṇīkiyadēva (i.e., Vēdanārāyaṇaperumāl) and to Haridāsa mentioned in No. 700 above. To the latter was entrusted the entire management of the temple.

Nallūr.

703-A. The Nallūr grant of Harihara II. A C.P. grant in Sanskrit verse and Nandināgarī character, recording the gift of the village (which was in Mēguna-valanādu or Nalatūripālem Śima in Paiyūr-Kōṭṭam) to Brāhmans by Harihara II in Ś. 1321. Pramādhin, Karttiṣṭha, lunar eclipse, corresponding, according to Dīkṣiṭ, to Wednesday, 15th October A.D. 1399. See Ep. Ind., III, 113—26.

Naraśingapuram.

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 Achyutayyadēva-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 Nayaka, 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 Achyutayyadēva-Mahārāya. Records in Ś. 1455, Vijaya, gift of the village of Periya-Puliyāvī surnamed Narasimhapuram to Brāhmaṇas, for the merit of the king by an agent of his named Tittārā-pillai, on the occasion of the consecration of the image of Lakshminarasimha-mūrti.

706. 239 of 1910.—(Tamil.) On the same wall. Belongs to the reign of the Vijayanagara king Vīrāpratāpa Achyutayyadēva-Mahārāya. Records in Ś. 1457, Manmatha, gift of land to Śri-Vaiṣṇavas by the same chief for the merit of Periyasvāmi Narasa Nayaka on the occasion of the consecration of Prahlādapurandara—the name given to the image carried in processions in the Lakshminarasimha-Perumāl temple—at Kūvam Tyāgasamudrānallūr surnamed Narasanāyakapuram in Kūvam-nādu, a subdivision of Teṅkarai Maṇavil-kōṭṭam in Chandragiri-rājya, which belonged to Jayaṅgoṇḍaḥoja-maṇḍalam. [Kūvam Tyāgasamudram was named after Vīranārāyaṇa Šambuvarāya (1331—83), a contemporary of the Iraṭṭayar, Kāḷamēgha, 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 Vírapratápa Achyutayadéva-Maháráya. Records in Ś. 1456, Jaya, gift of land and a house for the merit of Periyasvámi Narasa-Nántaka in the presence of Víthálésvara on the banks of the Tuṅgabhadra river, to each of two Vaishnava Bráhmaṇas who recited a purāṇam (Bhaktisāñjivinī) in the same temple.

708. 241 of 1910.—(Tamil.) On the same wall. Records gift of land to a Bráhmaṇa on the occasion of the consecration of Lakshmínarasimhamúrdi.

709. 242 of 1910.—(Tamil.) On the north wall of the same shrine. Dated in the reign of the Vijayanagara king Vírapratápa Achyutadéva-Maháráya. Records in Ś. 1455, Vijaya, gift of a house and some special privileges by Tittāra-píllai of Káñchípuram to the watchman in the temple of Lakshmínarasimhamúrdi.

710. 243 of 1910.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Vírapratápa Víra- Veńkaṭapatídéva (I) Maháráya, dated Ś. 1530, Saunyá. Mentions Gobburí Obarája and the gift of sixty-five gold pieces called Veńkaṭarávaráhans and seems to regulate the festivals and the daily services in the temple of Ajagiyaśíngar at Kúvam Tyágasamudranallur alias Narasimhapuram. [For the description of the Veńkaṭarávaráhans see Ind. Antq., XX, 207 ff. The Obarája of this inscription is evidently the brother-in-law of Veńkaṭa I, mentioned by Barrados. See Forg. Empe., p. 222-33; see also No. 707 above.]

711. 244 of 1910.—(Tamil.) On the south wall of the Náchchiyār shrine in the same temple. Records in the thirty-fifth year of the Chola king Jájakésarivarman alias Chakravartin śrí-Kulottúnga-Chóladéva (I? 1070—1118) the consecration of a shrine (apparently for Ràma, Sítá and Lakshmana) in the temple of Madurántaka-Viṅnagar in Madurántakanallur which was a village in Káñčúr-nádu, a subdivision of Mañayir-kóttam, and a gift to it, of oil for two lamps, by the inhabitants of Kaṅḍáraṅgonḍasóḷapuram in Pañáli-nádu of the same kóttam.

712. 245 of 1910.—(Tamil.) On the same wall. Registers the consecration of the same shrine by a certain Viñiyan Pañcha-nándàḷi Súrai alias Sírámadúṭa of Kaṅḍáraṅgonḍasóḷapura with the help of its residents, and provides for offerings and lamps. Kaṅḍáraṅgonḍasóḷapuram must have been called after Rájendrachóla I whose conquests included Káṭáha or Kaṅḍára (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 Váṣudévan Rájasundaran, a resident of Iruhganúr, apparently by the assembly of Madurántakanallúr. Mentions Ilambiyangóṭṭur.
714. 247 of 1910.—(Tamil.) On the north wall of the same shrine. An unfinished record. Contains portions of the historical introduction of Kulöttuṅga I, beginning with the words pugalīnādu.

715. 248 of 1910.—(Tamil.) On the same wall. An unfinished record of the Chōla king Parakēśarivarman alias Chakravartin Vikrama-Chōḷadēva (II18—35), dated in his seventh year. Seems to register a sale of land by the assembly of Kōṭṭur alias Šōlavichchādira-chatur-vedimaṅgalam in Kāntur-nādu, a subdivision of Maṇayir-kōṭṭam in Jayaṅgoṇḍa-chōla-manḍalam. Mentions also Madurāntakāḷḷūr in the same kōṭṭam.

716. 249 of 1910.—(Tamil.) On the same wall. Records in the thirty-fourth year of the Chōla king Rājākēśarivarman alias Chakravartin śri-Kulöttuṅga-Chōḷadēva (I?) gift of land by the inhabitants of Madurāntakāḷḷūr to the god, goddess and ṛḷaiyāḷvār (i.e., Lakšmaṇa), in the temple of Madurāntaka-Vinṇagār-Āḷvār.

717. 250 of 1910.—(Tamil.) On a slab set up in front of the main gopura of the same temple. Dated in Ś. 1467 in the reign of the Vijayanagara king Vīrapratāpa Sādāsvadēva-Mahārāya. Records in Ś. 1467, Viśvāvasu, remission of taxes in the village of Kūvam Naraśanāyakkappuram, by a certain Šāṅkaranāyaka Liṅganāyaka for the merit of Śinna-Timmayyadēva-Mahārāja, son of Rāmarāja-Timmaya and brother of Rāmarāja Timmarāja Viṭṭhala, the general of Sādāsvi Rāya and cousin brother of Aliya Rāma Rāya. Prince Chinna Timma is mentioned in the Telugu poem Bālabhagavatamu of Dōsur Konērkāvi as the brother of Viṭṭhala. Chinna Timma was evidently governor of Chandragiri Rājya of which Narāśingapuram was a part.

Nattam.

718. 260 of 1912.—(Tamil.) On the south wall of the Śenbagēśvara temple. A fragment of record of the Chōla king Tribhuvana-chakravartin Rājarājadēva III, date of which is lost. Records a gift of land apparently by the assembly of Paramēśvaraṁgaṅgalam alias Šōḷakulatilaka-chaturvedimaṅgalam.


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 Rājendrā-Chōḷadēva I (1011—43), dated in his third year. Mentions Paramēśvaraṁgaṅgalam alias Nigarilī-śōḷa chaturvedimaṅgalam, the assembly of samuṛatsara-vāriyam (i.e., the annual supervision committee) which consisted of twelve men which formed part of the mahā sabha and which was elected in the month of Tula every year. The committee performing the duties
connected with that village, met in the hall called Räjendraśōlan-chatuśśāli, and Kañjaran Aiyyan Sūryan was the settlement officer (vagai-şeyginḍa) 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 Räjendra-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 Paramēśwaramaṅgaḷam aliaś Nigariliśōḷa-chaturvēdimañgaḷam in Śembūr-kōṭtam which was a district of Jayaṅgoṇḍaśōḷa-maṅḍalam. Mentions the assembly of that village which included twelve members of the samvatsara-vārīyaṁ. 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 Kulōttunga-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 Paramēśwaramaṅgaḷam aliaś Sōḷakutilaḷaka-chaturvēdimañgaḷam.

724. 266 of 1912.—(Tamil.) On a third stone in the same place. A fragment of record of Tribhuvanachakravartin Kōnerinmaikoṅḍān, date of which is lost. Mentions Perumangattāḻvār of Paḻampaṭṭiṇām (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-Udaiyaṁ (II), son of Vīra-Bukkaṇa-Udaiyaṁ (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 Padaiyaḍān Mādan aliaś Kulōttungaśōḷa-Gāṅgayarāyaṇ. 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 Virakośamaṅgaḷamudāiyār Udaiyapirāṭṭiyār who caused all the waste lands in the village of the temple maḍaippaḷḷi pura to be cultivated and the income used for festivals on the winter and summer solstices, eclipses, Aippaśi-vishu, Śittirai-vishu, and Maśi-Magam, for the welfare of Dantipirāṭṭiyār and Rājendra-Chōladēva. The Urvārīyaṁ 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.
**CHINGLEPUT DISTRICT**

**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 Kulōttuṅga-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 relating gift of 3 lamps (the date is lost). Built in the middle and incomplete.

732. 634 of 1904.—(Tamil.) On the same wall. An incomplete record of Kembana-Udaiyār (Kampana-Udaiyār) in Ānanda.

733. 635 of 1904.—(Tamil.) On the west wall of the same shrine. A record of the Chōḷa king Tribhuvanachakravartin Rājarājadēva alias Yādavarāya.

734. 636 of 1904.—(Tamil.) On the north wall of the same shrine. On a pillar of the same mantapa. Dated in the reign of the Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III). Records a gift by Śasikula-Chāḷuki Tani-nilguvēru Vīra-Narasīṅgadeva alias Yādavarāyā, who is mentioned with a string of birudas in Sanskrit. The date of the record is indistinct. See N.A. 58.

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. A record of the Chōḷa king Tribhuvanachakravartin Rājarājadēva, who is mentioned with a string of birudas in Sanskrit. The date of the record is indistinct. See N.A. 58.
740. 642 of 1904.—(Tamil.) On the west wall of the prākāra of the Vālīśvara temple. Records in Dundubhi a gift of land by Bukkarāya-Udaiyār to a certain maṭhādhīpati who is called Satyadarāsanīgal. The temple is called Tirukkārikkarai.

741. 643 of 1904.—(Tamil.) On the west wall of the Bhairava shrine in the same temple. A record of the Vijayanagara king Vīra-Hariharārya in Pramāthin. The temple is called Tirukkārikarai-udaiyār-Nāyanār at Naduvumalai in Ninaiyūr-nādu, a district of Kunravattana-kōṭṭam which was a subdivision of Jayāṅgonda-Chōlāmandalam.

742. 644 of 1904.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakraŭartvin Virarājendra-Chōlādeva in his sixth year. The temple is called Tirukkārikāraippillaiyār in Naduvumalai Ninaiyūr-nādu, described as in No. 741.


744. 646 of 1904.—(Tamil.) On the same wall. An epigraph of the Chōla king Tribhuvanachakraŭartvin Rājarājadēva (III?) recording in his sixteenth year, gift of 32 cows for lamp to the temple of Tirukkārikarai-udaiyār in Ninaiyūr-nādu, a district of Kunravattana-kōṭṭam, a subdivision of Jayāṅgonda-Chōlāmandalam.

745. 647 of 1904.—(Tamil.) On the same wall. An inscription of the Chōla king Tribhuvanachakraŭartvin 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 Tribhuvanachakraŭartvin Alluntikkaraisan alias Ganda-gopaḷa, dated in his fourth year. See S.A. 146. Evidently he was different from Viragaṇagopaḷa, 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 Tribhuvanachakraŭartvin Kulūttunga-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 Tribhuvanachakraŭartvin Virarājendra-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 Kulūttunga I containing a portion of the historical introduction.

751. 653 of 1904.—(Tamil.) On the same wall. An epigraph of the Chōla king Tribhuvanachakraŭartvin 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 Tribhuvanachakravarthī Rājārājadēva(III?) recording in his twenty-fifth year gift of money for a lamp to the temple of Tirukkāraḷāpillaiyār.

754. 656 of 1904.—(Tamil.) On the same wall. The Chōla king Tribhuvanachakravarthī Rājārājadēva recording 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 Tribhuvanachakravarthī Rājārājadēva(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 Virūpākṣharāyā (II, 1465—86), son of Gajavēṭṭai-Pratāpa Dēvarāyā (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 Mātaṅgēśvara temple. Records in the fourth year of the “Gaṅga-Pallava” king Aparaṇijitavarman gift of the village of Tuṟaiyūr with its income (consisting of ponnu and puravu) for worship in the temple of Mahādēva at Mātaṅganpalli in Tēkkūr-nāḍu, a subdivision of Piriyūr-Ilaṅgōṭṭam, by Kumaranai Kurumbaraṭṭian alias Kaḷuṇḍuṭṭi Pēraraṭṭian of Śēra-nāḍu. [Kurumbaraṭṭian or the son among the Kurūmbas denotes a Pallava.]
761. 32 of 1912.—(Tamil.) On a stone in the Ardha-mantapa 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 Porrināṅgai, 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 Ḥeṣaṇaṇeḍdi of Deśūru whose ancestor, Peda-Ḥeṣaṇaṇeḍdi, is stated to have been the disciple of Tirumalai-Tōḷapāṇcārya, to have belonged to the Paṇṭakula and to the Madurāntaka-gōtra. [Tirumalai Tōḷapāṇcārya was the teacher of Maṭṭa Ananta, the author of Kākusthavaiyamunu, who is proved both by Viresaliṅgam Pantulu and Mr. Krishna Sastri to have lived about 1565. See Ep. Rep., 1912, p. 88. Pedda Ḥeṣaṇaṇeḍdi 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 Gōlkonḍa. Refers in Ś. 1608, Akshaya, to the construction of the same wall by PedaḤeṣaṇaṇeḍdi (i.e., Ḥeṣaṇaṇeḍdi).

țiɾuvĕḻăvăyĭl.

764. 18 of 1896.—(Tamil.) On the east wall of the Śiva temple, left of entrance. The Chōla king Ko-Parakēsarivarman alias Rājendra-Chōḷadēva (I, 10I2—43) records in his eighth year, gift of two lamps to the temple of Rājārajaśvara. [Dr. Hultzsch believes that this temple, like that at Tanjore, should have been founded by Rājarāja I.]

Tiruvallaivāyil.

765. 247 of 1912.—(Tamil.) On the entrance into the central shrine in the Veḷavaḷyilēśvara temple. A much damaged record of Pārthinēḍrādhivarman, dated in his eleventh year. Seems to provide for the burning of a lamp in this mantapa by two merchants. Mentions Pulal-kōṭtam.

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 Svāṁśvaram-Udaiyār at Tiruvallaivāyil, by the residents of Tattamaṇji, Attimanichcheri, Kāṭṭūr aḷiṣa Rājendraśoḷapuram, and Tiruvallaivāyil.

SAYDAPET TALUK

Kunnattūr.

This was the birth place of Śekkijār, 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 Perumālköyil tank. An incomplete and damaged record of the Vijayanagara king Virarapatāpa Śrīraṅgadēva Mahārāya, dated Ś. 1501, Bahudhānya. Records gift of land at Kunrattūr to the temple of Talaśayana-Perumāl at Kāḍalmaḷḷai for the merit of the king’s brother Venkaṭapatidēva-Mahārāya (i.e., Venkaṭa I) by the general Gobbūri Tirumalai Nāyakkar. Kunrattūr was situated in Perumbākka-śārmai which belonged to Tirukkalukkunra-pārru in Mugandur-nādu, a subdivision of Āmur-kōṭṭam, a district of Paḍaiviṇḍu-rājya in Jayaṅgondā-čhōlamanḍalām. [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 Nādānānḍavara temple at Manamai, a hamlet of the same village. A damaged record of the Chōla king Tribhuvanachakravartin Kulōttūṅga-Chōḷadēva (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 Tiruvagattīśvara-Uḍaiyār at Manamai alias Janaṉatha-nallūr, a village in Āmur-nādu which was a subdivision of Āmur-kōṭṭam in Jayaṅgondā-čhōlamanḍalām.

769. 257 of 1909.—(Tamil.) On a slab built into the floor at the entrance into the Īśvara temple in the same hamlet. An incomplete record of the Chōla king Kulōttūṅga-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-Pāṇḍyadēva (not identified) and the other the thirteenth year of, perhaps, the same king. The first also refers to the Vishnū temple called Śendāmaraikkāṇṇa-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 Tribhuvanachakravartin Sundara-Pāṇḍyadēva. Records gift of two cows for a lamp by a lady of Uttaranmērū, named Devar-galammai, who was a member of the Nyāyattār or committee of justice at Uttaranmērū temple mentioned in No. 768. The date is doubtful. [Mr. Krishna Sastri identifies the king with Jatavarman 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 Jatavarman alias Tribhuvanachakravartin Sundara-Pāṇḍya dēva 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.]

Māṇgādu.


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 Tiruvellikīmēya-Nāyanar at Māṇgādu alias Ālagiyaśōlanallūr in Puliyūr-Kōṭam.

775. 350 of 1908.—(Tamil.) On the same wall. Seems to register a gift of land in the reign of the Vijayanagara prince Pratāpadevarāya. 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-Aparājitavārman gift of gold for a lamp and offerings to the temple of Tiruvellikī-Mahādēva at Māṇgādu by a native of Kachchipēdu. [It is doubtful whether Aparājita 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 Kunrattūr and the temple of Tiruvellikīlūḍaiya.

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 Pratāpadevarāya. Records in Parābhava gift of land to the temple of Āvuḍaiya-Nachchiyār in Māṇgādu alias Ālagiyaśōlanallūr, in Māṇgādu-nādu, a subdivision of Puliyūr-
Kottam alias Kulottungaśōla-valanādu in Jayagondachōla-manda-
lam. Mentions Devaraya Udayāy. 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 Pratap-
dēvarāya an agreement among the villagers of Māṅgādu prohib-
ing 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.]

780. 355 of 1908.—(Tamil.) On the south wall of the same
shrine. Records in the reign of the Vijayanagara king Vīrapra-
tāpa Dēvarāya Mahārāya, (II, 1422—49), in Plava, sale of land to
the temple of mānnaippuru Āvudai Nāchchīyār in Māṅgādu.
Puliyūr-Kottam was otherwise named Kulottunga-śoḻava-
lanādu. Plava corresponded to A.D. 1421-2.

781. 356 of 1908.—(Tamil.) On the gōpura of the same tem-
ple, right of entrance. A damaged record in Ānanda. Records
gift for the merit of Daḷavāy Šeṇjama-Nāyakkan. Mentions Pūn-
daimalai īṟmair.

782. 357 of 1908.—(Tamil.) On a slab built into the floor in
the same gōpura. A fragment of record of the Chōla king Parā-
kēsārivarman, dated fifteenth year. Records gift of a lamp.
Māṅgādu is stated to have been situated in Puliyūr-Kottam.

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 Könērinmaikondān
Sundara Pāṇḍyadeva I (1251—64) “who was pleased to take every
country”. Records gift of land as a Pallaḥchandām 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 Vīrōdhin.
Appears to record an agreement among the residents of Māṅgādu.
Mentions Achchutappa-Nāyaka. See N.A. 523 and 693.

785. 360 of 1908.—(Tamil.) On the same wall. A much-
damaged record of the Vijayanagara king Vīrapratāpa Vīra-
Venkatayadēva-Mahārāya (I 1586—1614), dated Ś. 1508, Vyaya.

786. 361 of 1908.—(Tamil.) On a pillar in the Mārī-amman
temple in the same village. Dated in the reign of the Vijayanaga-
ra king Krishṇadēva Mahārāya (1509—30). Registers in Bhāva,
a gift of land to the temple of Parama-Nāyanār at Māṅgādu for
the merit of Vīra-Nāraśīṅgarāya-Nāyakkār who appears to have
been also called Sellappa. [The Naik was evidently the Śāluva
chief whose rebellious behaviour was the cause of Achyuta
Rāya's southern campaign in 1532. See my Hist. Naik King. in
Ind. Antq., September 1914, for details.]
Maṇiṃaṅgalam.

This place (Ratnāgrahāra in Sanskrit) was the site of one of the battles between the Pallava Narasimhavarman I and the Western Chālukyan Pulakēśin II. Later on it figures in the endowments of almost every Chōla king. It had then the successive names of Lōkamahādēvi-chaturvēdimaṅgalam, Rājachūlāmanī-Chaturvēdimaṅgalam, Grāmaśikhāmanī-Chaturvēdimaṅgalam, and was first in Māganūr-nāḍu in Śenīgūṭtu-Kōṭṭam in Jayaṅgoṇḍachōḷaṃandaḷam, but later on in Kunṛattūr nāḍu, a district of Puliyūr-Kōṭṭam in Kulottūr-ga-chōḷa vāḷanāḍu. 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 Chālukyans, Veṅgi, etc. It records gift of 4,450 kūḷis of land by Sēnāpati Jayaṅgoṇḍachōḷa Brahmadhirāja. [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 Rājendrādeva, dated in his fourth year. A very important inscription detailing all the king's achievements against Āhavamalla (Śomēśvara 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 Kulottūnga-Chōḷadeva (III), recording that a military officer purchased 600 kūḷis 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 garbha-griha of the Rājagōpāla-Perumāḷ temple. A record of the twenty-ninth year of Chōla king Kō-Rājakēsarivarman alias Jayangoṇḍachōḷa Rājādhīrājadēva (1018—53), "who destroyed the palace of the Chālukyan king in the city of Kampili. This is a very important epigraph which gives all the details of Rājādhīrāja's achievements. It records that the villagers made over 2,000 kūḷis of land to the temple for 100 kāṣu. According to Kielhorn the date corresponded

792. 7 of 1892.—(Sanskrit and Tamil.) South wall of the garbhagriha of the Rājagopāla-Perumāl temple. A record of the Chōla king Kō-Rājakēsariwarman, dated in his sixth year, in which a person purchased 4,000 kūlīs from the local people and gave it to Vishņu 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 Rājarājadēva (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 Kulōttunga-Chōlādēva (III), “who took Madurai and the crowned head of the Pāṇḍya.” Records in his twenty-eighth year, gift of 7/10 old kāṣu 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-Jatāvarman 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-Rājakēsariwarman alias Kulōttunga-Chōla (I). Records the gift of 1,050 kūlīs 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-Parakēsariwarman alias Vikrama-Chōlādēva (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 Kulōttunga-Chōlādēva (II). Quotes an inscription of the thirteenth year of Vikramachōlādēva. Records gift by the village Mahāsabhā 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 Krishnasūri Bhatṛa, to Śrīmaṇa Bhāttṛa and his brother Vīrṛundṛa Bhāṭṭa, 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 Manimaṅgalam to the temple. The land had been purchased from Śāhini Mādhava Bhāṭṭaṇ. One Arāṭṭamukki āśān is called the overseer of the Śrī Vaishṇavas. [See S.I.I., III, No. 35, pp. 79—82.]

804. 274 of 1897.—(Tamil.) In the māṇḍapa in the Rājagōpala-Perumāḷ 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 Rudhirōdgārṇ 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 Kulottuṅga-Chōladeva (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 alias Sundara-Pāṇḍyadēva (I or II?), dated in his fourteenth year.

808. 278 of 1897.—(Tamil.) On the east wall of the same temple. Contains an order regarding temple revenue from Nīlagaṅgaraiyār. See No. 683 above.

809. 279 of 1897.—(Tamil.) On the same wall. Contains a similar order from Madhurāntaka-Pottappi-Chōla alias Gāndagōpāla, the father of Nīlagaṅgaraiyār. See Cg. 683 above.

810. 280 of 1897.—(Tamil.) On the south wall of the same temple. A record dated in Rudhirōdgārṇ. Resembles No. 275.

811. 281 of 1897.—(Tamil.) On the same wall. A record of Tribhuvanachakravartin Nāyānar Śrīraṅganāṭhār alias Yādava-ṛayar, 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 Vaikuṇṭha Perumāl 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 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 Kulaśekharadēva (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-Pāṇḍyadēva (II?, 1276–90) mentions in his eleventh year a certain Vānarāyadēvar.

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 kūlis) to Tiruvāyappādi-Śri-Krīṣṇa-Perumāl, by the village assembly which met at water-shed. See Ep. Ind., V, 197.

820. 290 of 1897.—(Tamil.) On three stones in the same place. Records in the twenty-second year (Kishabhā, Pūrva 10, Thursday, Hasta) of the Chōla king Rājarāja-Śreṣṭhāda (I, 985–1013) gift of land (800 kūlis) to Tiruvāyappādi-Śri-Krīṣṇa-Perumāl, by the village assembly met at water-shed. Ep. Ind., V, 197, where the date is discussed and decided in favour of 27th April, A.D. 999.

821. 291 of 1897.—(Tamil.) On a stone in the same place. The Chōla king Kulottunga-Chōladēva 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 Rājakūṭarīvarman gift of sheep for a lamp to Tiruvāyappādi-Śri-Krīṣṇa-Perumāl.


824. 294 of 1897.—(Tamil.) On the same wall. A record of the Vijayanagara king Achyutadēva; mentions in Ś. 1449 Vyaya, a Mahāmaṇḍalēśvara Sindaiyadēva.
825. 295 of 1897.—(Tamil.) On the north and west walls of the same temple. A record of the Vijayanagara king, Achyutadeva; mentions in Ś. 1452, Virôdhin a Mahâmaṇḍalêśvara-Sindaiyadeva.

826. 296 of 1897.—(Tamil.) On two stones built into the inner walls of the same temple. A fragment of the record of the Chôla king Râjarâja-Rajakesarivarman (I, 985—1013), dated in his fifteenth year.

827. 297 of 1897.—(Tamil.) On a stone in the same place. A record of the Chôla king Vikrama-Chôladêva (III8—35) in his fifth year; gift of land.

Pâdi.

This place known as Tiruvalidâyam in the Dêvâram has no records of antiquity except a few of Parthivêndrarvarman and Râjarâja I. This is due perhaps to the vandalism of later day repairers.

828. 214 of 1910.—(Tamil.) On the south wall of the maṇṭapa in front of the central shrine in the Tiruvallîśvara temple. A record of Tribhuvanachakravartin . . . dêva in his sixteenth year saying that a Brâhmaṇa of Tiruvengâdû set up the god Âlagiya-tiruchchirrmambalam-Udaiya-Nâyanâr in the enclosure of the temple of Tiruvallidâyam-Udaiya-Nâyanâr at Tiruvallidâyam in Ambatârûndâ, a subdivision of Pûjar-kôtam alias Vikramachôla-valanâdû, in Jayaṅgondâ-chôlamanâdalam and provided for offerings. Mentions the grain measure Tirujîñasambanda-nâlî.

829. 215 of 1910.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Dêvarâya (II, 1422—49). Records in Ś. 1350, Plavaṅga, gift of the tax (idangai vari) payable by the Pâllîs of the village of Pâdi, to the same temple and that by the community of Idaṅgai classes and the Vâṇâiyars living in the village surrounding Chandragiri. See S.A. 728 for the Idaṅgais and Cg. I for the Vâṇâiyars.

830. 216 of 1910.—(Tamil.) On the same wall. Records in the twenty-eighth year of the Chôla king Tribhuvanachakravartin Râjarâjadêva (III?) gift of money for offerings to the shrine of Kshêtrapâla-pîḷîaiyâr, built in the same temple by a resident of Pâdi.

831. 217 of 1910.—(Tamil.) On the same wall. Records in the third year of Tribhuvanachakravartin Vijaya-Gânçagopâladeva that a dancing girl of the Tiruvêgambam-Udaiya-Nâyanâr temple at Kâñchi consecrated the image of the Goddess Tiruvûridînâchchîyâr in the temple at Tiruvallidâyam 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 Mahāvamśa 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 Saḍagopavarman alias Tribhu- vanachakravartin Vikrama-Pāṇḍyadēva, the gift of the village of Paḍuvūr alias Virachampanallūr in Paḍuvūr-kōṭṭam by Vira- 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 Vira Champa. See N.A. 290 (N. Arcot) at Tiruvottūr.

Üttukkādu.


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 Parakēsiravarman (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-Gaṅgareḍḍi 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 Prājapati 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 Kaṇnara- maṇṭapuram in the same village. Records in Ḍhēmalamba gift of land for a flower garden.

MADURANTAKAM TALUK.

Achcharapākkam.

Virödhin, 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 Kūḷottūṅga-Chōḷadēva (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 Könērinmaikonḍan gift of land to an image set up by Āṭkondanāyakan alias Śēdiyarāyan.

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 (Kūḷottūṅga 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 Kūḷottūṅga-Chōḷadēva (III). Records in his twelfth year, gift of jewels by Seṅgēni 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 Kūḷottūṅga-Chōḷadēva (III?) that Attimallan Kūḷottūṅga 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 Āṭchikonḍaruliyadēva.

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 śengengal family.

480. 245 of 1901.—(Tamil.) On the same wall. Records in the fourth year of the Pândya king Jatāvarman *alias* Tribhuvanachakravartin Vikrama-Pândyadēva 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 Kulottūṅga-Chōḷadēva 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* Vijayarājendravālanādu.

482. 247 of 1901.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulottūṅga-Chōḷadēva gift of land. Mentions the image of Kulottūṅga-Chōḷadēva, which was set up in the same temple, and Oymānādu *alias* Vijayarājendravālanādu.

483. 248 of 1901.—(Tamil.) On the same wall. The Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Kulottūṅga-Chōḷadēva records in his ninth year, gift of sheep for a lamp.

484. 249 of 1901.—(Tamil.) On the same wall. Records in the sixth year of the Pândya 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-Udaiyār II, son of Vīra-Bokkaṇa-Udaiyār I, recording in Ś. 1283, Plava, gift of land to a *matha* at Kāñchipuram. Mentions the minister Sōmappar and Koppaṇnar (Goppana Rāya?).

486. 251 of 1901.—(Tamil.) On the same wall. A damaged record of the Pândya king Māravarman *alias* Tribhuvanachakravartin Vikrama-Pândyadēva, dated in his third year (A.D. 1285?). Records gift of land.

487. 252 of 1901.—(Tamil.) On the same wall. The Pândya king Jatāvarman *alias* Tribhuvanachakravartin Sundara-Pândyadēva 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 Pândya 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* Kulottūṅga-Chōḷadēva 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, 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 Kulōtuṅga-Chōladēva (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-Chōladēva (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-Chōladēva (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 Kulōtuṅga-Chōladēva 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 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-Chōladēva 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 Kadambanāthēsvara 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 prākara of the Śvētānārāyaṇēsvara temple, right of entrance. The Chōla king Kō-Rājakēśarivarman alias Rājādhīrājadēva (1018—52) records gift of money, on a date which is lost. (Śvētārānyā is in Tamil Tiruvēṅkāḍu.)

499. 130 of 1896.—(Tamil.) In the same place. A much worn out record of Tribhuvanachakravartin Tribhuvanaveṇradiēva (Kulōtuṅga III) “who was pleased to take Madurai and the crowned head of the Pānḍya”, 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 Kulōtuṅga-Chōladēva 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 (II 1146—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-Dēvarāya records in Ś. 1370 expired, the gift of the village of Karungulį to the temple. [Karungulį was the birth place of the famous Rāmalīngapiḷḷai, a saint who lived early in the nineteenth century and who wrote the Tiruvārūṭpā.]

503. 134 of 1896.—(Tamil.) On the inner side of the east of the same prakāra. Records in the fortieith 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-Rājakēsārivarman alias Kulottunga-Chōladēva (I?) gift of a lamp.

505. 136 of 1896.—(Tamil.) On the same wall, left of entrance. Records in the thirty-fifth year of the Chōla king Kō-Rājakēsārivarman alias Kulottunga-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 Kulottungadēva 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-Rājakēsārivarman alias Kulottunga-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 Madurantakam. Records in the third year of the Chōla king Rājakēsārivarman alias Tribhuvanachakravartin Kulottunga-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 Parakēsārivarman 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.

Madurantakam.

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."

Māṇḍūr.

See Cg. Nos. 286—8, where the local inscriptions have been placed by oversight and also supplement to this district.
511. 612 of 1904.—(Tamil.) On the north base of the Maṇḍūka-nāthēśvara temple. A mutilated record of the Chōla king Rājarāja I, date of which is lost. Contains a portion of the historical introduction. Records gift of 90 sheep for a lamp.

Neḍumāram.

512. 270 of 1912.—(Telugu.) On a slab built into the roof of the Ādikēśava-Perumāḷ 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 Pirudigaṅgēśvara temple. Records in the third year of the Chōla king Tribhuvanachakravartīn Virarājendra-Chōładēva gift of two lamps. The temple is called Pirudigaṅgavudaiyār and the village Neyyaruppākkam in Toḍupaluvūr-nāḍu, a subdivision of Kāliyūr-kōṭṭam.

514. 213 of 1901.—(Tamil.) On the east wall of the maṇṭapa in front of the Marudisēvara temple. The Udaiyār king Śayaṇa Udaiyār (son of Kampa I?) records in his sixteenth year gift of land to the Marudisēvara 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 Gaṅēśa image outside the Kailāsanaṅṭha temple. Records in the sixteenth year of the “Gaṅa-Pallava” king Nripatungaśvarman (circa 850–80), gift of gold (11 kalanju) for offerings to the god Mahādeva in the temple of Śailēśvara, at Paramēsvaramaṅgalam. The money was deposited on interest in the hands of the Gaṅappurumakkal of Śailēśvara by Nandi-Niraimati, son of Manṇaikūḍi-maṇḍamaṅakkai Viḷuppēraiyaiyan. Engraved by Śatturusūngapperundachchan. [Mr. Krishna Sastri points out that Manṇaikūḍi was the place where Udaya-chandra, the General of Nandivarman II (circa 712–79), defeated the Pāṇḍyan king and surmises that an ancestor of Viḷuppēraiyaiyan should have taken part in it, thus obtaining a hereditary title. The Gaṅappurumakkal should have been, like the Āluṅganattār, the direct managers of the village affairs. A similar term is Amritaganattār. See Tiruvōrḷiyūr inscriptions. Manṇaikūḍi has been identified with Manṇi 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-Bhatarar and the construction of a temple for the same at Saileshvara, by a Brahmaṇa 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 Tribhuvanānālur and a hamlet of Madurāntaka-chaturvediṁaṅgalam.


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 Śrīkaraṇśvara at Perumbērur.

521. 266 of 1901.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Rājakēsarivarman alias Virarājendrādeva (I, 1064–70); records in his seventh year gift of land (after its being reclaimed) by the assembly of Madurāntaka-chaturvediṁaṅgalam 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 Tagadhūr.

523. 268 of 1901.—(Tamil.) On the same wall of the same maṇṭapa. Records in the ninth year of the Chōla king Parakēsarivarman alias Kulōṭtuṅga-Chōlādeva II gift of ten cows for a lamp.

524. 293 of 1910.—(Tamil.) On the south wall of the central shrine in the Vyāgrapadesvara temple. Dated in the reign of the Vijayanagara king Vira-Bukkana-Udaiyār (II, 1399–1406), in
Records the gift of certain taxes on the residents living in the *tirumādaivilāgam* of the temple of Tiruppillapagava-Nāyanar. The resident Sēttis, Kaikkōlārs and Vāṇiyas 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., *Pattādaimulāyan, āṭṭaisammādam, periyasammādam, kaiyēru, mādavritti, daṇṇayakan-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 Hēnālamba (i.e., S. 1340). Records that the trustees of the temple, after consulting the revenue authorities of the Chandragiriśālā, granted a remission of six *panams* which they had used to take in excess from the Kaikkōlārs living in its *tirumādaivilāgam*, as vāsalpanam; but collected as before three *panams* from each family (?) of Kachchavaḍa Vāṇiyar, three *panams* from each family of Śenpādavur, 40 *panams* on cloths and four towards Kārttigaikaṇikkai.

526. 295 of 1910.—(Tamil.) On the south wall of the mantapa in front of the same temple. Dated in the reign of the Vijayanagara king Vīrapratāpa Praudhadevarāya Mahārāya (1449-65) in S. 1374, Āṅgirasa. Records gift of the village Kaṇṭakkanpattu *alias* Śed’rāya-nallūr, to the temple of Tiruppillapagava-Nāyanar at Paṭṭūr, the northern hamlet of Madhorāntaka-chaturvēdimaṅgalam in Kālattūr-kōṭtam, a district of Jayāngondachōlamanḍalam, by Dēvappagal, son of Mahāpradhāṇa Annadāta-Daṇṇāyaka, for the health of the king.

527. 296 of 1910.—(Tamil.) On the north wall of the same mantapa. A damaged record of the Pāṇḍya king Mārarvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva (not identified), dated in his twelfth year. Mentions a number of chiefs Amarakōṇ, Vēnuvudaiyān, Pallavamārāyan, Adiyāmāṇ, Nandipanman, etc., apparently vassals of the king. Seems to register certain privileges agreed to by the Mahēśvaras, Sthānattārs, priests and the Kaikkōlārs of the temple, in the presence of a certain Kaṇṭiyyadēvar. [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 *Tiruvōlakkam*,” etc.]


529. 298 of 1910.—(Tamil.) On the east wall of the same mantapa. Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya (1337-60) records in his sixth year, gift of taxes payable within the four limits of the tirumādaivilāgam, for the worship in the temple.
of Tiruppulippagava-Nāyanār. The taxes are the tarikkadamai on looms, pērkkadamai (on individuals), payable by the Kaikkōlers, Sāliyars and Vāṇiyars.

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 Udaiyār (Harihara II); mentions in Ś. 1319, Īsvara, Madhurāntaka-chaturvēdimaṅgalam in Kaḷattūrkōṭṭam.

531. 300 of 1910.—(Tamil.) On the same wall. Records in Kaḷayukta 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 a slab set up in the same temple. Records gift of land in the village of Abhimāna-vataṇipal-lūr to the temple of Tiruvengadudaiya-Nāyanār in Madhurāntaka-chaturvēdimaṅgalam. Mentions also the temple of Tiruppulippagavar at Paṭṭūr.

533. 302 of 1910.—(Tamil.) On a slab set up in a street of the same village. Records in Sāruvadi (Śārvāri) gift of taxes collected from the residents of the southern street in Pulippakōyil, for the health of Naraiingarāja Udaiyār, by a certain Timmaraja-Udaiyār.

Śeyyār.

534. 430 of 1902.—(Tamil.) On the north wall of the central shrine in the Valmikanātha temple. Records in the fifth year of the Chōla king Rājakēsarivarman aliḏs Udaiyār Virarājendradēva (I?) 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 Tribhuvanachakravartin Kulottuṅga-Chōladēva, 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-Chōladēva (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-Chōladēva 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-Chōladēva gift of 96 sheep for two lamps.

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 manṭapa 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 manṭapa. An epigraph of the Chōla king Rājarājadēva recording in his fifth year gift of money for offerings to Pillāiyār 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 Rājakēśarivarman 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 manṭapa 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 Sambuvarāya a gift of land at Vittūr, the northern hamlet of Madhurāntaka-chaturvēdimaṅga-lam, a village in Kalattūr-kōṭṭam.

564. 286 of 1910.—(Tamil.) On the south wall of the same-shrine. Records in the twelfth year of Rājanārāyaṇa Sambuvarāya (1337—60) gift of taxes collected within the maḍavilāga of the temple of Tiruvālakkōyiludaiya-Nāyānar at Vittūr, for festivals, worship, etc., in the same temple. The taxes were collected from the Śeṭṭis, Kaikkōḷars, Kāṟṟivaḍavāṅigar, Sekkuvāṅigar and Dēvanāyāṅgar.

565. 287 of 1910.—(Tamil.) On the same wall. Records in the nineteenth year of Sakalalōkachakravartin Rājanārāyaṇa gift of three vēli of land for conducting worship in the temple. [The lands were old Dēvadāna lands, but had gone out of possession to the detriment of worship in temple. Rājanārāyaṇa evidently restored the state of things as before the Mussalman invasions.]

566. 288 of 1910.—(Tamil.) On the same wall. Records in Vishu (Vrisha) that Tiruvēngādanāthar granted the fields called nāchehan māṇiyam to the temple of Tiruvāliyappan, 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 Pushpagiri-jīyar. See No. 562 above.

569. 291 of 1910.—(Tamil.) On the west wall of the maṇṭapa in front of the same shrine. Records in Vīkārī that a certain Timmarāsāyya of Nāraṇapura built this (maṇṭapa) for the merit of Malaiyappaiyān.

570. 292 of 1910.—(Tamil.) On the same wall. Records in Vīkārī gift of a house and land for a dancing girl who took up service in the temple of Tiruvālakkōyiludaiya-Tambirānār, for the merit of Timmarāsāyyan, son of Rāmarāsāyyan of Nāraṇapura.

571. 352 of 1911.—(Tamil.) On the south wall of the central shrine in the Tiruvālīśvara temple. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva gift of a lamp to the temple of Tiruvālakkōyiludaiya-Mahādēva at Kalattūr in Kalattūr-kōṭṭam, a subdivision of Jayaṅgoṇḍachoḷa-mañḍalam, by Parasīvan Tāluvakkulaiyān Āluḍaiyān, a native of Kuvalai in
Veṅkunra-kōṭṭam. Mentions the Kaḷamukha priests Gomadattu Jñānarāṣṭī-Paṇḍita and Śailarāṣṭī-Paṇḍita.

572. 353 of 1911.—(Tamil.) On the same wall. A record of the Vijayanagara king Tribhuvanachakravartin Viruppana-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 Uttamāśaḷaḷīgām to the temple of Tiruvaḷalakkiyulīḍaiya-Nayanār at Kaḷattūr, by Venavudaiyān, one of the Kaikkoḷa Mudalis of the temple. It is stated that Uttamāśaḷaḷīgām was originally granted to the temple by Vira-Kampana-Udaiyār for worship and repairs. Mentions Pūndarīkan Rājendraśoḷa-Tamiladaraiyan Aṭkōṇḍān Maṇḍalapurushan.

573. 354 of 1911.—(Tamil.) On the same wall. A record of Rājanāraṇaṇa Śambuvarāyār, recording in his third year gift of fifteen cows to the same temple by Mallinādan Rājanāraṇaṇa 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 Tiruvaḷalakkiyulīḍaiya-Maḥādeva, 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 Udaiyār (i.e., Bukkā II), son of Vira-Ariyāra (i.e., Harīhara II). Records in Tāraṇa (Ś. 1326) purchase of land at Puduppākkam by Venavudaiyān, one of the Kaikkoḷa-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 Kulottunga-Choḷadēva (III), “who was pleased to take Maḍurai (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 Arrūr in Uṟṟukkaṭṭu-kōṭṭam. Mentions the two Kaḷamukha priests referred to in No. 571 above.

577. 358 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Chōla king Vikrama-Choḷadēva (1118—35). Records in his tenth year gift of land at Sirū-Taṇḍālam to the god Chandrasekhar at Tiruvaḷalakkiyil by a number of people, one of whom was a native of Koḍuvūr (in Paṭṭīṇa-nāḍu, a subdivision of Śembūr-kōṭṭam) and another of Paṭṭīṇam.

578. 359 of 1911.—(Tamil.) On the west wall of the same shrine. Dated in the reign of the Chōla king Tribhuvanachakra-yartin Kōnerimēlkoṇḍān (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 Arumbākkam, a subdivision of Ujāḷūr alias Rājārajanallūr in Kaḻattūr-kōṭṭam, clubbed together under the new name, Anapāyanallūr, for
maintaining worship in the temple of Tiruvālakōyiluludaiya-Mahādeva. The royal secretary was Anāpāya-Mūvēndavēlān 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 Sakalalōkachakravartin 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 Tiruvālakōyiluludaiya Nāyanār. Mentions the measure Rājakēsari-ṇālī.

581. 362 of 1911.—(Tamil.) On the same wall. Records in the tenth year of Rājanārāyaṇa Śambuvarāya that the residents of Kaḷattūr-paṟṟu gave Nariyansēri Puṇḍarīkanallūr, a hamlet of Kaḷattūr, to the Kaikkōḷa mentioned in No. 580, as a sarvamānya grant.

582. 363 of 1911.—(Tamil.) On the same wall. The Chōla king Tribhuvanachakravartin Köṇerinmaikōṇḍān (Kulottunga II) records in his twelfth year an order to the chief Toṇḍaimān 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 Kulōttungaśōlān Tirunīṟuchchōḷanallūr for maintaining worship in the temple. The royal secretary was Anāpāya Mūvēndavēlān as in Nos. 346 and 359. [According to Tamil literary tradition Toṇḍaimān was the title given by Kulōttunga II to the brother of Sēkkīlār, the author of the Periapurāṇa.]

583. 364 of 1911.—(Tamil.) On the west wall of the same shrine. Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya records in his twelfth year that the tirumadaivilāgam and the surrounding lands were given as a sarvamānya 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 Karikāḷasōḷa-Tamiḻdaraiyan for burning a lamp on the hill north of the temple of Tiruvālakōyiluludaiya-Nāyanār.

_Tiruvānḍavar._

585. 613 of 1904.—(Tamil.) On the south wall of the mantāpa in front of the central shrine of the Tiruvānḍanāṭhesvara temple. A fragment of record of Rājanārāyaṇa Śambuvarāya, dated in his eighth year.

586. 614 of 1904.—(Tamil.) On the same wall. A fragment of record of the Chōla king Tribhuvanachakravartin Vikrama-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 Saluva. The village is called Tiruvāṇḍavārū. 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 Virapratāpa Vīra-Rāmadēva-Mahārāya (1620–30). Records in Ś. 1547, expired, Krodhana, gift of land by a Nāyaka.

Uttaramallūr.

589. 1 of 1898.—(Tamil.) On the west wall of the Vaikunṭha Perūmāl temple. A record of the Chōla king Madirai-kōnda 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-kōnda 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 Mahādēva in the neighbouring village of Puliyūr.

592. 4 of 1898.—(Tamil.) On the same wall. Records in the tenth year of the Chōla king Parakēśaivarman gift of land to the temple of Mahādēva in the neighbouring village of Tīṭṭattūr.

593. 5 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the Gaṅga-Pallava king Vijaya-Kampavikrama-varman gift of land to Mahāvīṣṇu.

594. 6 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the so-called Gaṅga-Pallava king Vijaya-Kampavikramavarman gift of land to Mahāvīṣṇu.

595. 7 of 1898.—(Tamil.) On the same wall. Records in the ninth year of the so-called Gaṅga-Pallava king Vijaya-Kampavarman a sale of land. Incomplete.

596. 8 of 1898.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Madirai-kōnda Parakēsarivarman
(Parântaka I) gift of land to the temples of Tiruppulivalam and Tulâvarattâli.

597. 9 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year the Chôla king Madirai-kônda Parâkâsarîvarman (Parântaka 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 Chôla king Parâkâsarîvarman for a lamp to a temple of Mahâdeva, date of which is lost.

599. II of 1898.—(Tamil.) On the same wall. A damaged record of the "Gaṅga-Pallava" king Vijaya-Kampavikramavarnam, dated in his tenth year.

600. 12 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of the Chôla king Madirai-kônda Parâkâsarîvarman (Parântaka I) rules regarding the exchange of gold.

601. 13 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivèndrådhipatîvarman gift of land.

602. 14 of 1898.—(Tamil.) On the same wall. Records in the fifteenth year of the Chôla king Parâkâsarîvarman gift of land.

603. 15 of 1898.—(Tamil.) On the north wall of the same temple. Records in the third year of Parthivèndrådhipatîvarman gift of land.

604. 16 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivèndrådhipatîvarman gift of land.

605. 17 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivèndrådhipatîvarman gift of land.

606. 18 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivèndrådhipatîvarman 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 Parthivèndrådhipatîvarman gift of land to the temple at Tiruppulivalam.

608. 20 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of Parthivèndrådhipatîvarman gift of land.

609. 21 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivèndrådhipatîvarman gift of land to the temple at Tirumâlirînjîlai.

610. 22 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivèndrådhipatîvarman gift of land to Durga-Bhaṭṭâraki.

611. 23 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivèndrådhipatîvarman gift of land to a temple of Šêttai.

612. 24 of 1898.—(Tamil.) On the same wall. Records in the fourth year of Parthivèndrådhipatîvarman gift of land.
613. 25 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivendradhipativarman gift of land to a temple of Mahādeva.

614. 26 of 1898.—(Tamil.) On the same wall. Records in the third year of Parthivendradhipativarman gift of land to the Vishnu temple at Śōmanēri.

615. 27 of 1898.—(Tamil.) On the same wall. Records in the fourth year of Parthivendradhipativarman gift of land to Gaṇapati.

616. 28 of 1898.—(Tamil.) On the same wall. Records in the fifth year of Parthivendradhipativarman 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 Rājendra-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 Rājendra-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 Parthivendradhipativarman 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 Rājendra-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 Parthivendradhipativarman gift of land.

625. 37 of 1898.—(Tamil.) On the same wall. Records in the sixth year of Parthivendradhipativarman gift of land.

626. 38 of 1898.—(Tamil.) On the east wall of the same temple. Records in the third year of Parthivendradhipativarman gift of land.


628. 40 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king Rajakēsarivarman 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 Sundaravara Perumāl temple. Records in the twelfth year of Pārthivendrādhipati-varman gift of land by a queen to the Vishnu 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-vikrama-varman, 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 Pārthivendra-dhipati-varman 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, 101—43) the hereditary appointment of a Pujārī.

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.


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 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 Pārthivendra-dhipati-varman 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-Perumāl temple. Records in the twenty-first year of the “Gaṅga-Pallava” king Dantivikramavarman a resolution of the village assembly.

644. 62 of 1898.—(Tamil.) On the same wall. Records in the eighth year of the Chōla king Rājakēsarivarman a resolution of the village assembly.

645. 63 of 1898.—(Tamil.) On the same wall. Records in the sixteenth year of the “Gaṅga-Pallava” king Nripatuhgaväman gift of gold for a lamp to the temple of Mahādeva at Trippulirvalam.

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 Rājakēsarivarman alias Kulōttunga-Chōlādeva (I, 1070—1118), dated in his twenty-first year.


651. 69 of 1898.—(Tamil.) On the same wall. Records in the twelfth year of Parthivendrādhipativarman 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 Parthivendrādhipativarman 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 Parthivendrādhātipīrvarman 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 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 Nripatunagāvarman 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 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 Rājakēśarivarman alias Kulottunga-Chōḷadēva (I, 1070—1118), dated in his twenty-first year.

649. 67 of 1898.—(Tamil.) On the same wall. A damaged record of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (Kulottunga III, 1116—1216), dated in his thirty-seventh year, Mithuna, Apara 9, Sunday, Hasta (= 7th June A.D. 1215). Ep. Ind., V, 199.


651. 69 of 1898.—(Tamil.) On the same wall. Records in the twelfth year of Parthivendrādhātipīrvarman 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 Parthivendrādhātipīrvarman gift of land.

656. 74 of 1898.—(Tamil.) On the same wall. Records in the ninth year of the Pallava king Danti-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 Mahādeva 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 Dantivarman 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.


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-Konḍa Parakēsarivarman (Parāntaka I, 906—47) in his fourteenth year. Gift of gold for a lamp to the temple of Mahādeva at Trippulivalam.

671. 89 of 1898.—(Tamil.) On the same wall. A record of the Rashtrakūta king Kaṇnaradēva, "who conquered Kachchi and Taṅjai" in his eighteenth year. Gift of gold for a lamp.

672. 90 of 1898.—(Tamil.) On the same wall. A damaged record of the "Gaṅga-Pallava" king Vijaya-Kampavarman, dated in his fifteenth year.

673. 91 of 1898.—(Tamil.) On a stone lying near the Iraṭṭai-taligai-Iśvara temple. An incomplete record of the Chōla king Rājakēsarivarman, dated in his seventeenth year.

674. 92 of 1898.—(Tamil.) On another stone lying near the same temple. Records in the fourth year of the Chōla king Parakēsarivarman alias Rājēndra Chōladēva (I, 1011—43) gift of land. Fragment.

PONNERI TALUK.

Kattūr.

675. 249 of 1912.—(Tamil.) On a pillar of the maṇṭapa in front of the central shrine in the Tiruvallīśvara temple. Dated in the reign of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva III. Records in his twentieth year, gift of cows for a lamp, by a lady to the temple of Tiruvallīśurat-Uḍaiyār at Kattūr.

676. 250 of 1912.—(Tamil.) On the second pillar of the same maṇṭapa. Dated in the reign of the Chōla king Tribhuvanachakravartin Rājarājadēva III. Records in his fourteenth year gift of 90 sheep for a lamp by a shepherd, to the temple of Tiruvallīśuramuduḷaiya Mahādēva at Kattūr alias Rājēndraśōla-nallūr near Perumbēdu in Paiyūr-kōṭṭam, a district of Jayāṅgonḍaśōla-mandalam.

677. 251 of 1912.—(Tamil.) On the third pillar in the same place. A damaged record of the Chōla king Tribhuvanachakravartin Kulottuṅga Chōladēva III, dated in his twentieth year. Records gift of land for a lamp to the temple of Tiruvallīchuram-Uḍaiyār at Kattūr alias Rājēndraśōla-nallūr, which the donor had purchased from the residents of Kaḍarpākkam.

678. 252 of 1912.—(Tamil.) On a slab set up in the same temple. Records in the ninth year of Parthivēndrādhipatīvarman a sale of land as tamippaṭṭi by the residents of Kattūr in Paiyūr-kōṭṭam to Pāṭaiyanār, 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 Rājarājakēsarivarman (985—1013) "who destroyed the ships at Kāndaḷūr Śalai." Records in his tenth year gift of 45 sheep for a half lamp to the temple of Tiruvallī-śurattu-Mahādēva at Kattūr in Paiyūr-kōṭṭam, by a resident of the village.

680. 254 of 1912.—(Tamil.) In the same place. A damaged record of the Chōla king Rājarājakēsarivarman (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 Kāṭṭur in Paiyūr-kōṭṭam to a certain Nakkanālai Nakkan of Villippākkam, which belonged to Iruṅganūr Kuvaṃ in Maṇayir-kūṟṟam, a subdivision of Maṇayir-kōṭṭam. No details of prices given.

682. 256 of 1912.—(Grantha and Tamil.) On a slab lying in the Viśirunda-Perumāḷ temple in the same village. In characters of about the eleventh century A.D. Registers that the community of merchants (nāhādēśī) at Mayilappil, declared Ayyapūḷal-Kattur, to be a virapattana and laid down certain rules of conduct to be followed by the members of the Vālaṇjikā sect residing in that village. [A very interesting record which eulogises the gild, refers to 500 Viraśasanās, glorifying their deeds, etc. See Madr. Ep. Rep., 1912–13, pp. 99–100 for details. See also Inscrns. 342 of 1912 at Basinikonda, 349 of 1912 at Viralūr, Ep. Carna., Vol. VII (Sk. I18, and Ep. Ind., VII, p. 97.]

Māḍambākkam.

683. 318 of 1911.—(Tamil.) On the south wall of the central shrine in the Dhenupuriśvara temple. An epigraph of the Chōla king Tribhuvanachakravartin Virarājendrā Chōḷadeva (not identified) recording in his tenth year gift of twenty vēḷi of land north of Māḍambākkam alias Ulaguyavandaśoḻa-chaturvēdanaṅalam, a village in Neḍungunranaḍu which belonged to Puliyūr-kōṭṭam alias Kulōttuṅgaśoḻa-valaṅādu, a subdivision of Jayaṅgondachōla-manḍalam, to the temple of Śiṛrēri-Āḻudaiya-Nāyanār, under orders of Paṇchanadvāṇan Nilagaṅgaraiyan, a contemporary of Köpperuṅiṅgaṇadēvak. See N.A. 473.

684. 319 of 1911.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Viraśri Kumāra-Dēvarāya (II). Records in Prabhava (Ś. 1348) that eight house-sites of the sthanattār, being lost to them, fresh sites were provided for, in the street of the Kaikkōḷar. Mentions Śiṛrēri-Āḻudaiya-Nāyanār at Māḍanpākkam alias Ulaguyavandaśoḻa-chaturvēdanaṅalam in Neḍungunr-naḍu, a district of Ārayiravēḷi-pāṟṟu, a subdivision of Puliyūr-kōṭṭam alias Kulōttuṅgaśoḻa-valaṅādu, in Jayaṅgondachōla-manḍalam.

685. 320 of 1911.—(Tamil.) On the same wall. An incomplete and damaged record of the Vijayanagara king Virapratāpa Saḍāśiva-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 Rājarājadēva recording in his second year gift of two cows for providing curds to the temple of Śirṣēri-Udaiyā-Nāyanār at Mādambakkam alias Ulaguyva-
vandaśōla-chaturvēdimaṅgalam.

687. 322 of 1911.—(Tamil.) On the west wall of the same shrine. A record of the Pāndya king Jaṭāvarman alias Tribhuvanachakravartin Sundara Pāṇḍyadēva (III? 1276—90); quotes in his tenth year, the fifteenth year of Perunjiṅgadēva and records a gift of land to maintain lamps, offerings and festivals in the temple of Śirṣēri-Āludaiya-Nāyanār.

688. 323 of 1911.—(Tamil.) On the north wall of the same shrine. Dated in the reign of the Chola king Tribhuvanachakravartin Vīrārājendrachōḷadēva (not identified). Records in his thirty-sixth year gift of the village of Maduraippakkam in Nedu-
gunra-nādu, a subdivision of Puliyur-kōṭṭam in Jayangondachōḷamanḍalam, to the same temple, by order of Aruṇagiri Perumal Nilagangaraian. 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 Vīra-
Kampana-Udaiyār (II), son of Bukkaṇa-Udaiyār (i.e., Bukka‘I) in Ananda (Ś. 1296), relating gift of the village of Māḍanpakkam to the temple by a certain Viṭṭapar 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 purakalanaiyār 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, vāśalvari, ulgulvari, nallerumai, narpasū, kārttigaippachchai, tiruppudiyiyai, “the share (mērva‘i) of grain from each harvest granted to village watchmen, market-fees (sandaimudal),” the āśvadimakkalper, the vettivari, 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 Pāndya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, dated in his fifteenth year. Records sale of houses in the tirumadaiśilāgam to temple servants. It is not known which of the Sundara Pāṇḍyas is referred to.

Nāgalēpuram.

691. 619 of 1904.—(Kanarese.) On the south, east and north walls of the central shrine in the Vedanārayanasvāmin temple. A record of the Vijayanagarā king Virarātrāpa Vīra-Krishnarāya. The gift of certain villages. (The date is doubtful.)

692. 620 of 1904.—(Tamil.) On the north wall of the Veda-
vallittāyār shrine in the same temple. Dated in the reign of the
Vijayanagara king Śrīraṅgadēva-Mahārāya records in Pramāthin the grant of certain privileges to the Paṅchalattār (i.e., the five artisan communities).


694. 622 of 1904. On the west wall of the mantāpa in front of the same shrine. A damaged record.


696. 624 of 1904.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrāpratāpa Krishnādēva-Mahārāya, in Ś. 1442 expired, Vikrama. Mentions a number of kōttams and nāḍus.

697. 625 of 1904.—(Sanskrit and Grantha.) At the entrance into the second gōpura of the same temple, right side. The Vijayanagara king Krishnārāya-Mahārāya records gift of two villages.

698. 626 of 1904.—(Kanarese.) In the same place, left side. The Vijayanagara king Vīrāpratāpa Krishnārāya-Mahārāya records in Sarvadhārin (i.e., Ś. 1451), gift of land.

699. 627 of 1904.—(Sanskrit and Grantha.) On the left and right sides of the second gōpura of the Vēdanārāyaṇasvāmin temple. A record of the Vijayanagara king Krishnārāya relating in Ś. 1445, Svabhānu, gift of land. One of the objects of the grant was the recitation of the Sanskrit Vēdas and the Drāviḍa-Vēda (the Prabandha) and the exposition of Vēdānta. [The temple is said to have been built at the command of the deity conveyed in a dream to a certain Haridāsa. See next inscription.]

700. 628 of 1904.—(Tamil.) At the entrance into the north gōpura of the same temple. A record of the Vijayanagara king Krishnādēva-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 Aragandaṇapuram (i.e., Nāgalāpuram) on his way to Kumbakōṇam for the Mahāmakkha 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 Krishnādēva-Mahārāya, the date of which is indistinct.
703. C.P. No. 12 of 1905.—A record of Krishnadēva Rāya, dated in Ś. 1445, making grant of several villages to the temple of Nilamāṇikyadēva (i.e., Vēdanārāyaṇaperumāl) 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 Nandinagarī character, recording the gift of the village (which was in Mēguṇa-valanāḍu or NalatūripalemŚīma in Paiyūr-Kōṭṭam) to Brāhmans by Harihara II in Ś. 1321, Pramāḍhin, Kartṭika, lunar eclipse, corresponding, according to Dīkṣīt, to Wednesday, 15th October A.D. 1399. See Ep. Ind., III, 113—26.

Narasiṅgapuram.

704. 237 of 1910.—(Tamil in Telugu characters mixed with Tamil ones.) On the south wall of the central shrine in the Narasimha-Perumāl temple. A record of the Vijayanagara king Vīrpratāpāca Achyutayyadēva-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 Vīrpratāpāca Achyutayyadēva-Mahārāya. Records in Ś. 1455, Vijaya, gift of the village of Periyya-Pūlyāvi surnamed Narasimhapuram to Brāhmaṇas, for the merit of the king by an agent of his named Tīttāra-pillai, on the occasion of the consecration of the image of Lakshminarasimhamūrti.

706. 239 of 1910.—(Tamil.) On the same wall. Belongs to the reign of the Vijayanagara king Vīrpratāpāca Achyutayyadēva-Mahārāya. Records in Ś. 1457, Manmatha, gift of land to Śrī-Vaishnāvas 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-Perumāl temple—at Kūvam Tyāgasaḍu-rānallūr surnamed Narasaṇāyakapuram in Kunṭūr-nāḍu, a subdivision of Teṅkarai Maṇavil-kōṭṭam in Chandragiri-rājya, which belonged to Jayāṅgoṇḍachōla-maṇḍalam. [Kūvam Tyāgasaḍu-rānallūr is named after Vīraṇārayaṇa Sambuvarāya (1331—83), a contemporary of the Iraṭṭayar, Kālamēgha, etc., who celebrated his generosity to poets by calling his city Tyāgasaḍu-rānallūr.]
707. 240 of 1910.—(Tamil.) On the same wall. Dated in the reign of the Vijayanagara king Virapratāpa Achutayadēva-Mahārāya. Records in Ś. 1456, Jaya, gift of land and a house for the merit of Periyavāmi Narasa-Nāyaka in the presence of Viṣṭhalēśvara on the banks of the Tuṅgabhadra river, to each of two Vaishṇava Brāhmaṇas who recited a purāṇam (Bhaktisanjīvīnī) 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 Virapratāpa Achyutadēva-Mahārāya. Records in Ś. 1455, Vijaya, gift of a house and some special privileges by Tīttāra-pillai 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 Virapratāpa Vīra-Veṇkaṭapati-dēva (I) Mahārāya, dated Ś. 1530, Saumya. Mentions Gobbūri Obaraṇa and the gift of sixty-five gold pieces called Veṇkaṭarāvarāhans and seems to regulate the festivals and the daily services in the temple of Ajagīyaśingar at Kūvam Tyāgasamudranallūr alias Narasimhapuram. [For the description of the Veṇkaṭarāvarāhans see Ind. Antq., XX, 207 ff. The Obaraṇa of this inscription is evidently the brother-in-law of Veṇkaṭa I, mentioned by Barrados. See Forq. Empe., p. 222–33; see also No. 707 above.]

711. 244 of 1910.—(Tamil.) On the south wall of the Nāch-chiyār shrine in the same temple. Records in the thirty-fifth year of the Chola king Rājakesarivarman alias Chakravartin śrī-Kulottūṅga-Choḷadēva (I? 1070–1118) the consecration of a shrine (apparently for Rāma, Śita and Lakṣmana) in the temple of Madurantaka-Viṇṇagar in Madurantakanallūr which was a village in Kāṇṭur-nāḍu, a subdivision of Maṇayir-kōṭṭam, and a gift to it, of oil for two lamps, by the inhabitants of Kaṭāraṅganḍaḷapuram in Paśāli-nāḍu of the same kōṭṭam.

712. 245 of 1910.—(Tamil.) On the same wall. Registers the consecration of the same shrine by a certain Vāniyan Paṇḍānta Śūrai alias Śīramadūta of Kaṭāraṅganḍaḷapuram, with the help of its residents, and provides for offerings and lamps. Kaṭāraṅganḍaḷapuram must have been called after Rājendra-chōla I whose conquests included Kaṭāha or Kaḷāra (i.e., Lower Burma). See N.A. 615, 617 and 618.

713. 246 of 1910.—(Tamil.) On the west wall of the same shrine. Registers a sale of land to Vaṣudēvan Rājasundaran, a resident of Iruṅganūr, apparently by the assembly of Madurantakanallūr. Mentions Iḷambiyaṅgōṭṭur.
CHINGLEPUT DISTRICT

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 pugalmanu.

715. 248 of 1910.—(Tamil.) On the same wall. An unfinished record of the Chōla king Parakāśarivarman alias Chakravartin Vikrama-Choḷadēva (1118—35), dated in his seventh year. Seems to register a sale of land by the assembly of Kōṭṭur alias Śolajvichchādira-chaturvēdīmāṅgalam in Kānṭur-nāḍu, a subdivision of Maṇayir-kōṭṭam in Jayaṅgondachōla-maṇḍalam. Mentions also Madurāntakānallūr in the same kōṭṭam.

716. 249 of 1910.—(Tamil.) On the same wall. Records in the thirty-fourth year of the Chōla king Rājakēsarivarman alias Chakravartin Śrī-Kulottunga-Choḷadēva (I?) gift of land by the inhabitants of Madurāntakānallūr to the god, goddess and Ilaiyāḷvār (i.e., Lakṣmana), in the temple of Madurāntaka-Vīṇṇagār-Āḷvār.

717. 250 of 1910.—(Tamil.) On a slab set up in front of the main gopura of the same temple. Dated in Ś. 1467 in the reign of the Vijayanagāra king Vīraprātāpa Sādāśīvadēva-Mahārāya. Records in Ś. 1467, Viśvīvasa, remission of taxes in the village of Kūvam Narasanāyakkarpuram, by a certain Śaṅkaranāyaka Liṅganāyaka for the merit of Śinna-Timmayadēva-Mahārāja, son of Rāmarāja-Timmya and brother of Rāmarāja Timmarāja Viṭṭhala, the general of Sadaśīva Rāya and cousin brother of Aliya Rāma Rāya. Prince Chinna Timma is mentioned in the Telugu poem Bālabhāgavatamu of Dōsur Konērīkavi as the brother of Viṭṭhala. Chinna Timma was evidently governor of Chandragiri Rājya of which Naraśingapuram was a part.

Nattam.

718. 260 of 1912.—(Tamil.) On the south wall of the Śenbagēṣvar temple. A fragment of record of the Chōla king Tribhuvana-chakravartin Rājarājadēva III, date of which is lost. Records a gift of land apparently by the assembly of Paramēśvaramāṅgalam alias Śolakulatilaka-chaturvēdīmāṅgalam.


720. 262 of 1912.—(Grantha and Tamil.) On the west and north walls of the same temple. A mutilated record of the Chōla king Parakāśarivarman alias Rājendra-Choḷadēva I (1011—43), dated in his third year. Mentions Paramēśvaramaṅgalam alias Nigarīlī-sōḷachaturvēdīmāṅgalam, the assembly of samvaṭsara-vāriyam (i.e., the annual supervision committee) which consisted of twelve men which formed part of the mahā sabba and which was elected in the month of Tula every year. The committee performing the duties
connected with that village, met in the hall called Rājendraśoja-
chatuśśaḷī, and Kañjaran Aiyyan Sūryan was the settlement officer
(vagai-seyginḍa) 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
Paramēśvaramaṅgaḷam alias Nigarilisōja-chaturvēdimāṅgaḷam in
Śembūr-kōṭṭam which was a district of Jayāṅgoṇḍasōja-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 manṭapa 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
Paramēśvaramaṅgaḷam alias Sōljakulatilaka-chaturvēdimāṅgaḷam.

724. 266 of 1912.—(Tamil.) On a third stone in the same
place. A fragment of record of Tribhuvanachakravartin Könērin-
maṅkoṇḍăn, date of which is lost. Mentions Perumangattāḷḷvār
of Paḷampaṭṭinām (old town).

725. 267 of 1912.—(Tamil.) On a slab built into the roof,
above the Subrahmanyā image, in the same temple. A much-
damaged record of the Vijayanagara king Vīra-Kampana-Uḍaiyār
(II), son of Vīra-Bukkaṇa-Uḍaiyār (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
Padaiyāḍān Mādan alias Kulottūṅgaśōja-Gāṅgeyarāyan. See N.A.
548 and S.A. 67, 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 Virakōśamaṅgaḷamudaiyār Udaiyapirāṭṭiyār who caused
all the waste lands in the village maḍaippalḷī pura
to be cultivated and the income used for festivals on the winter
and summer solstices, eclipses, Aippasi-vishu, Śittirai-vishu, and
Māsi-Magam, for the welfare of Dantipirāṭṭiyār 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 Vāliśvara temple. Records in the eleventh year of the Chōḷa king Tribhuvanachakravartin Kulottuṅga-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 Rājarāja-dēva (III?) a gift by Vīra-Narasimhadēva alias Yādavaṛāya.

732. 634 of 1904.—(Tamil.) On the same wall. A damaged record of Kembana-Udaiyār (Kampaṅa-Udaiyār) in Ānanda.

733. 635 of 1904.—(Tamil.) On the west wall of the same shrine. A record of the Chōḷa king Tribhuvanachakravartin Rājarāja-dēva 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 Vengi.

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 Rājarāja-dēva records in his tenth year, gift of 32 cows for a lamp. The village was situated in Nīravūrnāḍu, a district of Kunravattana-kōttam, a subdivision of Jayaṅgonda-Chōḷamanḍalam.


738. 640 of 1904.—(Grantha and Tamil.) On the east wall of the maṇḍapa in front of the same shrine. Dated in the reign of the Chōḷa king Tribhuvanachakravartin Kulottuṅga-Chōḷadēva (III). Records a gift by Śāśikula-Chāḷuki Tani-niru-venṭa Vīra-Naraśiṅgadeva alias Yādavaṛāya, 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 maṇḍapa. Vīra-Kampaṅa-Udaiyār records in Sādhāraṇa gift of the pillar.
740. 642 of 1904.—(Tamil.) On the west wall of the prakāra of the Vaiḍīsvara temple. Records in Dundubhi a gift of land by Bukkarāya-UDāiyār to a certain mathādhipati who is called Satyadarśanīgaḷ. 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-Harihāraṉyā in Pramāthin. The temple is called Tirukkārikārai-udaiyaṉ-Nāyanār at Naduvumalai in Nīṟaiyūr-nādu, a district of Kunṟavattana-kōṭṭam which was a subdivision of Jayāṅgonḍa-Chōḷamandalam.

742. 644 of 1904.—(Tamil.) On the same wall. A record of the Chōḷa king Tribhuvanachakravartin Vīrārājendra-Chōḷadeva in his sixth year. The temple is called Tirukkārikāraiippillaiyar in Nāduvumalai Nīṟaiyūr-nādu, described as in No. 741.


744. 646 of 1904.—(Tamil.) On the same wall. An epigraph of the Chōḷa king Tribhuvanachakravartin Rājarājadēva (III?) recording in his sixteenth year, gift of 32 cows for lamp to the temple of Tirukkārikārai-udaiyar in Nīṟaiyūr-nādu, a district of Kunṟavattana-kōṭṭam, a subdivision of Jayāṅgonḍa-Chōḷamandalam.

745. 647 of 1904.—(Tamil.) On the same wall. An inscription of the Chōḷa 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 Āḷḷuntikkaraiśan alias Ganda-gōpāla, dated in his fourth year. See S.A. 146. Evidently he was different from Vīrāṇanda-gōpāla, 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 Chōḷa king Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 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 Chōḷa king Tribhuvanachakravartin Vīrārājendra-Chōḷadēva 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 Chōḷa king Kulōttuṅga I containing a portion of the historical introduction.

751. 653 of 1904.—(Tamil.) On the same wall. An epigraph of the Chōḷa 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 Rājarājadeva (III?) recording in his twenty-fifth year gift of money for a lamp to the temple of Tirukkārikaṟaiappiḷaiyār.

754. 656 of 1904.—(Tamil.) On the same wall. The Chōla king Tribhuvanachakravartin Rājarājadeva (III?) records in his twenty-ninth year, corresponding to 26th June 1245, gift of sixteen māḍai 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 Rājarājadeva (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 Vijayanagarā ga king Vīrūpākṣharāya (II, 1465—86), son of Gajavēṭṭai-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 Māṭaṅgēśvara temple. Records in the fourth year of the “Gaṅga-Pallava” king Aparājitavaran gift of the village of Tuṇaiyūr with its income (consisting of pounu and purauv) for worship in the temple of Mahādēva at Māṭaṅganpalli in Tēkkūr-nādu, a subdivision of Paiyyūr-Ilāṅgottam, by Kumarandai Kurumbaradittan alias Kaḻuppāṭṭi Pēraraṭṭyan of Śēra-nādu. [Kurumbaradittan or the son among the Kurūmbas denotes a Pallava.]
761. 32 of 1912.—(Tamil.) On a stone in the Ardha-mantapa 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 Porrināṅgai, 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 Krishnaredḍi of Deśūru whose ancestor, Peda-Krishnaredḍi, is stated to have been the disciple of Tirumalai-Tōḷappāchārya, to have belonged to the Panṭakula and to the Madurantaka-gōtra. [Tirumalai Tōḷappāchārya was the teacher of Maṭṭa Ananta, the author of Kākusthavīyayamu, who is proved both by Viresalirigam Pantulu and Mr. Krishna Sastri to have lived about 1565. See Ep. Rep., 1912, p. 88. Pedda Krishna Reḍḍi therefore should have lived then.]

763. 34 of 1912.—Sanskrit (Telugu.) On the same stones. A record of the Nawab Qutb Shahi Abulu Hasan (Abu Hasan 1672—88) of Gōlkonda. Refers in Ś. 1608, Akshaya, to the construction of the same wall by Pedakrishṇanavibhu (i.e., Krishnaredḍi).

Śivapuram.

764. 18 of 1896.—(Tamil.) On the east wall of the Śiva temple, left of entrance. The Chōla king Kō-Parakēśarivarman alias Rājendra-Chōlādēva (I, 1012—43) records in his eighth year, gift of two lamps to the temple of Rājārajeśvara. [Dr. Hultzsch believes that this temple, like that at Tanjore, should have been founded by Rājarāja I.]

Tiruvelāvāyil.

765. 247 of 1912.—(Tamil.) On the entrance into the central shrine in the Veḷavāyilēśvara temple. A much damaged record of Parthivendradhvārman, dated in his eleventh year. Seems to provide for the burning of a lamp in this maṇṭapa by two merchants. Mentions Puḷal-koṭṭam.

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 Tiruvallaivāyil, by the residents of Tattamunjī, Attimanichcherī, Kaṭṭur alias Rājendraśōlapuram, and Tiruvallaivāyil.

SAIDAPET TALUK

Kunnattūr.

This was the birth place of Śekkijār, 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 Perumâlköyil tank. An incomplete and damaged record of the Vijayanagara king Virapratâpa Śrîraṅgadeva Maharâya, dated Ś. 1501, Bahudhânya. Records gift of land at Kunrattûr to the temple of Talaśayana-Perumâl at Kaḻâlmacallâ for the merit of the king's brother Venkatapatiśidâva-Mahârâya (i.e., Venkaṭa I) by the general Gobbûri Tirumalai Nâyâkkar. Kunrattûr was situated in Perumbâkka-śîrmaî which belonged to Tirukkalukkuṇṟa-parru in Mugandur-nâdu, a subdivision of Āmûr-kōṭṭam, a district of Paḍâivîṭu-rajâya in Jayaṅgoṇda-chōlamanḍalam. [The donor is identified by Mr. Krishna Sastri with the general who made a grant of two villages to the Triplicâne temple in A.D. 1584—85. See Kûvam and Triplicâne inscriptions. Ep. Rep., 1904, p. 25.]

768. 256 of 1909.—(Tamil.) On a slab set up in the Nâdânânaśvara temple at Manamai, a hamlet of the same village. A damaged record of the Chōla king Tribhuvanachakravartin Kulöttungha-Chôladeva (III, 1178—1216) “who was pleased to take Madurai (Madura) and the crowned head of the Pândya,” dated twenty-fourth year. Records gift of three cows for a lamp to the temple of Tiruvaṅgattîśvara-Udaiyâr at Manamai alias Janaṅthânalâlur, a village in Āmûr-nâdu which was a subdivision of Āmûr-kōṭṭam in Jayaṅgoṇda-chōlamanḍalam.

769. 257 of 1909.—(Tamil.) On a slab built into the floor at the entrance into the Îśvara temple in the same hamlet. An incomplete record of the Chōla king Kulöttunţha-Chôladeva, 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-Pândyadēva (not identified) and the other the thirteenth year of, perhaps, the same king. The first also refers to the Vishnu temple called Šendâmaraikkâna-Śînagâr.

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 Pândya king Tribhuvanachakravartin Sundara-Pândyadēva. Records gift of two cows for a lamp by a lady of Uttarâmârûr, named Devargalammâi, who was a member of the Nyâyattâr or committee of justice at Uttarâmârûr temple mentioned in No. 768. The date is doubtful. [Mr. Krishna Sastri identifies the king with Jâṭavarman Sundara-Pândyâ 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 Pândya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pândyađēva 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 III2 (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 Tiruvellikīḻmēya-Nāyanar at Māṅgādu alias Alagiyasōḷanallur in Puliyūr-Kōṭtam.

775. 350 of 1908.—(Tamil.) On the same wall. Seems to register a gift of land in the reign of the Vijayanagara prince Pratāpapālavarāya. 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 TiruvellikīḻMahādēva at Māṅgādu by a native of Kachchipēdu. [It is doubtful whether Aparājīta was identical with Nripatunāga 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 Kunrattur and the temple of Tiruvellikīḻudaiya.

778. 353 of 1908.—(Tamil.) On the north wall of the central shrine in the Kāmākshi-amman temple. Dated in the time of the Vijayanagara king Pratāpadēvarāya. Records in Parābhava gift of land to the temple of Āvuḍaiya-Nachchiyār in Māṅgādu alias Alagiyasōḷanallur, in Māṅgādu-nādu, a subdivision of Puliyūr-
Kottam alias Kulottungaśāla-valanādu in Jayaigondachōla-manda-lam. 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 Pratapā-ḍevarāya an agreement among the villagers of Māṅgādu 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 Para-kēsārvārman, dated fifteenth year. Records gift of a lamp. Māṅgādu is stated to have been situated in Puliyūr-Kottam.

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 Könērinmaikondān Sundara Pāṇḍyadeva I (1251–64) "who was pleased to take every country". Records gift of land as a Pallīchchandām 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 Māṅgādu. 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 Krishnadeva Mahārāya (1509–30). Registers in Bhāva, a gift of land to the temple of Parama-Nāyanār at Māṅgādu for the merit of Vīra-Nāraśingarāya-Nāyakkar who appears to have been also called Sellappa. [The Naik was evidently the Śāluva chief whose rebellious behaviour was the cause of Achyuta Rāya's southern campaign in 1532. See my Hist. Naik King. in Ind. Antq., September 1914, for details.]
This place (Ratnāgrahāra in Sanskrit) was the site of one of the battles between the Pallava Narasimhavarman I and the Western Chālukyan Pūjakeśin II. Later on it figures in the endowments of almost every Chōla king. It had then the successive names of Lōkamahādēvi-chaturvēdi-maṅgaḷam, Rājachūlamaṇi-chaturvēdi-maṅgaḷam, Grāmāśikhamaṇi-chaturvēdi-maṅgaḷam and was first in Māganur-nādu in Sēṅgaṭṭu-Kōṭṭam in Jayaṅgoṇḍaḥoḷaṇḍaḷam, but later on in Kunṭattūr nādu, a district of Puliyūr-Kōṭṭam in Kulottunga-Chōla vāḷaṇādu. 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 Viṅga Rājēndra I. The epigraph gives an interesting account of the king’s war with the Chālukyans, Veṅgi, etc. It records gift of 4,450 kūlis of land by Sēṇāpati Jayaṅgoṇḍaḥoḷa Brahmadhirāja. [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 Ko-Parakēsarivarman alias Rājendrādeva, 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 Kulottunga-Chōladeva (III), recording that a military officer purchased 600 kūlis of land and assigned them to temple. [See Ep. Ind., IV, p. 220, where Kielhorn calculates the date to be Monday, 4th December A.D. 1189. See S.I.I. III, No. 36, pp. 82—83.]

791. 6 of 1892.—(Tamil.) North and west walls of the garbhāgriha of the Rājagōpāla-Perumāḷ temple. A record of the twenty-ninth year of Chōla king Ko-Rājakēsarivarman alias Jayaṅgoṇḍaḥoḷa Rājādhīrājadeva (1018—53), “who destroyed the palace of the Chālukyan king in the city of Kampili. This is a very important epigraph which gives all the details of Rājādhīrāja’s achievements. It records that the villagers made over 2,000 kūlis of land to the temple for 100 kāṣu. 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 kūḷis from the local people and gave it to Vishṇu temple. [S.I.I. III, No. 27, pp. 50-51.]


794. 20 of 1896.—(Tamil.) On the east wall of the maṇḍapa in front of the Rājagopāla-Perumāl temple. Records in the eighteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?) the building of the steps leading to the maṇḍapa, 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-Chōladēva (III), “who took Madurai and the crowned head of the Pāṇḍya.” Records in his twenty-eighth year, gift of 7½ old kāśu 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 maṇḍapa. An incomplete record of the Pāṇḍya king Kō-Jatāvarman alias Sundara-Pāṇḍya, dated in his fifteenth year. [See Cg. 731 above for the probable identity of the king.]

797. 23 of 1896.—(Tamil.) On the west wall of the same maṇḍapa. 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-Chōladēva (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-Chōladēva (II). Quotes an inscription of the thirteenth year of Vikrama-chōladēva. Records gift by the village Mahāsabha of two pieces of land (previously purchased from Śaṅkara 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 Vādhuṣa Śrī Kṛishṇasuri vantvamānī, to Śrīmaṇa Bhaṭṭa and his brother Virrunda 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-Parakeśarivarman alias Rāja-rājadēva (II), gift of land by the Sabhā of Manimaṅgalam to the temple. The land had been purchased from Sāhini Mādhava Bhaṭṭan. One Arattamukki dāsan is called the overseer of the Śrī Vaishṇavas. [See S.I.I., III, No. 35, pp. 79—82.]

804. 274 of 1897.—(Tamil.) In the maṇṭapa in the Rājagopāla-Perumāḷ temple. A damaged record of the Vijayanagara king Dēvarāja (II), dated in Ś. 1357, Rākhsā.

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 Kulottuṅga-Chōjadēva (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 Dharmes-vāra temple. A mutilated record of the Pāṇḍya king Jaṭāvarman. alias Sundara-Pāṇḍyadēva (I or II?), dated in his fourteenth year.

808. 278 of 1897.—(Tamil.) On the east wall of the same temple. Contains an order regarding temple revenue from Nīlagaṅgaraiyan. See No. 683 above.

809. 279 of 1897.—(Tamil.) On the same wall. Contains a similar order from Madhurstaka-Pottappi-Chōla alias Gaṇḍa-gopāla, the father of Nīlagaṅgaraiyar. See Cg. 683 above.

810. 280 of 1897.—(Tamil.) On the south wall of the same temple. A record dated in Rudhirōdgārin. Resembles No. 275.

811. 281 of 1897.—(Tamil.) On the same wall. A record of Tribhuvanachakravartin Nāyanār Śrīraṅganāthar alias Yādava-rāyar, 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, Vaikuṇṭha Perumāl 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 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 aliś Kulaśekharadēva (I, 1268–1308) that prince Nilagaṅgaraiyār 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 aliś Sundara-Pāṇḍyadēva (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 Dēvarāyā, 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 kuḷis) to Tiruvāyappādi-Śrī-Kṛishṇa-Perumāl, by the village assembly which met at water-shed. See Ep. Ind., V, 197.

820. 290 of 1897.—(Tamil.) On three stones in the same place. Records in the twenty-second year (Kishabha, Pūrva 10, Thursday, Hāsta) of the Chōla king Rājarāja-Rājadēva (I, 985–1013) gift of land (800 kuḷis) to Tiruvāyappādi-Śrī-Kṛishṇa-Perumāl, by the village assembly met at water-shed. Ep. Ind., V, 197, where the date is discussed and decided in favour of 27th April, A.D. 999.

821. 291 of 1897.—(Tamil.) On a stone in the same place. The Chōla king Kulöttuṅga-Chōlabēva 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 S. 1449 Vyaya, a Mahāmaṅḍalahēvara Sindaiyadēva.
825. 295 of 1897.—(Tamil.) 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.

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-Rājakēsarivarman (I, 985—1013), dated in his fifteenth year.

827. 297 of 1897.—(Tamil.) On a stone in the same place. A record of the Chōla king Vikrama-Chōladēva (1118—35) in his fifth year; gift of land.

Pādi.

This place known as Tiruvalidāyam in the Dēvāram has no records of antiquity except a few of 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 maṇṭapa in front of the central shrine in the Tiruvallīśvara temple. A record of Tribhuvanachakravartin ... dēva in his sixteenth year saying that a Brāhmaṇa of Tiruvengādu set up the god Aḻagiya-tiruchchirrambilam-Udaiya-Nāyanār in the enclosure of the temple of Tiruvallīdāyam-Udaiya-Nāyanār at Tiruvallīdāyam in Ambattūrnādu, a subdivision of Puḷar-kōttam alias Vikramachōla-vaḷanādu, in Jayangonda-chōlamanḍalam and provided for offerings. Mentions the grain measure Tirujhānasambanda-nāṭi.


830. 216 of 1910.—(Tamil.) On the same wall. Records in the twenty-eighth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III ?) gift of money for offerings to the shrine of Kshētrapāla-piḷḷaiyār, 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-Gaṇḍagopāladeva that a dancing girl of the Tiruvēgambam-Udaiya-Nāyanār temple at Kāṇchi consecrated the image of the Goddess Tiruvudināchchiyār in the temple at Tiruvallīdāyam 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 Chola king Tribhuvanachakravartin Rājarājadēva III, an order of Vīra-Narasimhadēvan *alias* Yādavarāyan and the gift of the village Periya-Mullaivāyil in Nāyaru-nāḍu, a subdivision of Pulakkottam, for offerings to the god Vīra-Narasimhesvaramudaiya-Nayanār, 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 Gauriśvara shrine in the same temple. Records in the fifth year of the Chola king Rājakēsarivarman *alias* Udaiyār śri-Vīrarājēndradēva (I, 1063—70), sale of land to the temple of Tiruvorriyūruḍaiya Padambakkanāyakkar by the assemblies of Sundarāśōla-chaturvedimaṅgalam and Vānavannādēvi-chaturvedimaṅgalam. Another document which was drawn up in the sixth year of the temple is recorded in continuation. It consists also of a sale of land by the assembly of Śṅtigavishṇuchaturvedimaṅgalam for a garden (named Vīrarājēndran-tirunandavanam) founded by Paśupati Tiruvarangadevan *alias* Rājēndra Mūvendavelār of Maṇakkudi in Iḍaiyan-nāḍu, a subdivision of Vīrarājēndra vaḷanāḍu in Jayanāgōnda-śōla-maṇḍalam.


1099. 230 of 1912.—(Tamil.) On the west base of the same shrine. A record of the Chola king Rājakēsarivarman *alias* Kulottuṅga-Chōḷadēva I; records in his tenth year, gift of 90 sheep for a lamp by a native of Anaṅgur in Panaiyūr-nāḍu, a subdivision of Rājēndraśōla-vaḷanāḍu.

1100. 231 of 1912.—(Tamil.) On the south base of the same shrine. Records in the twelfth year of a Chola 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 Chola king Rājakēsarivarman *alias* Udaiyār śri-Vīrarājēndradēva (I, 1063—70) that this stone temple was constructed for Padambakkanāyakkadēva, 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 Gauḷīśvara therein is not improbably that of Lakulīśa himself.

1102. 233 of 1912.—(Tamil verse.) On the same base. A record evidently in praise of Kulottuṅga-Chōḷa I.
1003. 234 of 1912.—(Tamil.) On a pillar of the kitchen in the same temple. Records gift of gold (30 kalāṇju) for a lamp to the temple of Tiruvorriyūr-Mahādeva. The amount was placed in the hands of the residents of Kaṇḍalūr in Paiyyūr-kōttam, a dēvadāna village of Tiruvorriyūr. Beginning lost.

1004. 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 (pālittōṇigal) called Rājarājan, a shell-like cup of gold (ōṭtuvaṭṭil) called Mummudisölau and a gold door for the mevāsi, called Rājarājan, by a certain Guṇaśilan of Mūlkkurumbu in Uraiyar-kūṛram of the Chōla country, for the merit of Adīgāl ṇirādi, chief of Uṛrākkādu, a village in Āvūr-kūṛram of Šōṇādu, who was in charge of the temple affairs (śrī-kārtya) of the god Tiruvorriyūr-Āḷvār.

1005. 236 of 1912.—(Grantha and Tamil.) On a broken pillar lying near the same. The Grantha portion mentions a military officer of Śīrukūḷattūr who was victorious at Nellore and was desirous of making a gift to the temple of Śiva at Ādhigrama. 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. Chiltpuli was probably the E. Chāḷukyan Bhima II or some feudatory of his.

1006. 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-Perumāḷ-tiruvāsal, for the merit of Perumāḷ Sundara-Pāṇḍyadēva, by Ėṇādi Mērukūṭiyān Periyanāyān alias Pottappiriyān. [The Government Epigraphist identifies the king with Jāṭavarman Sundara Pāṇḍya I (1251–64).]


1008. 239 of 1912.—(Tamil.) In the same place. A record of Tribhuvanachakravartin Vijayagaṇḍagōpalādeva in his third year, Rishabha, śu. di. 5, Anusham. Records gift of land at Perūṅgarai in Paiyyūr-kōṭṭam, to the māṭha of Nandikēśvara alias Ariyavratam-kōṇḍa Mudaliyār and his pupils, by a certain Kiḍārattaraiyān.

1009. 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 Paḍuvūr (viz., Kāḷingāraiyān, Śēdiyārāyān, Āditān, etc.), lived in the village and served as kāval for a long time, neglected their duty for reasons unexplained and caused much loss to the people (and so had to be punished).

1110. 241 of 1912.—(Tamil.) On the same gōpura, left of entrance. Records in the second year, an order of Madurāntaka Pottappichōlan. Remission of certain taxes payable by the shepherds in consideration of five perpetual lamps maintained by them in the temple of Tiruvorriyurudaiya Nāyānār. The document bears the signature of Māṇavijaya.

1111. 242 of 1912.—(Tamil.) In the same place. A record of Tribhuvanachakravartin Śēraṅganātha Yādavarāyar. Records in his sixteenth year Khara, Rishabhba, ba di. 14, Tuesday, Urōhāni, gift for a special service in the temple, called Kāḷiyurikilavan-śandī by a resident of Śēṟuppēdu (Chetpat), in Elumūr-Tuḍaruninādu which was a subdivision of Puḷar-kōṭṭam alias Vikkiramāsōla-valanādu in Jayaṅgoṇḍaśōla-manḍalam, of land situated in Kāḍuvankōṭṭam alias Aliyavadamkoṇḍavilāgam, which was detached from Śēḷaiyāsal in Puḷal-nāḍu and formed part of the western boundary of Tiruvorriyūr.

1112. 243 of 1912.—(Tamil.) In the same place. A record of Tribhuvanachakravartin Vijaya-Gāṇḍagōpālādēva in his twenty-first year, Simba su. di. 5, Wednesday, Śōdi, corresponding to 12th August 1271. Gift of eight cows for a quarter lamp, by a resident of Tiruvorriyūr.

1113. 244 of 1912.—(Tamil.) In the same place. The Śāluva king Naraśīngayadēva records in Chitrabhānu, Tai, 10, gift of the taxes ṣekkāyam and magamai for maintaining a lamp and conducting repairs in the temple of Tiruvorriyurudaiya-Nāyānār with the permission of Īṣura-Nāyakkar who was the agent of the king. (He was evidently the father of Narasā Nāyaka).

1114. 245 of 1912.—(Tamil.) On a pillar lying to the south of the tank in front of the same temple. The Chōḷa king Uttama-Chōḷadēva (1970–86) alias Parakēsārivarman records in his sixteenth year, gift of 868 kālaṇju of (tulai-nirai) gold for a plate (kulit-tattu) and of 40 kālaṇju for offerings, to the temple of Tiruvorriyūr-Āḷvar, by Nandisaran alias Parakēsāri-Vijupparaiyan of Elinūr in Puraṅgarambāi-nāḍu, a district of Śōnādu, 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 Chōḷa king Madīraikōṇḍa Rājakēsārivarman (whom Mr. Krishna Sastri identifies with Gaṇḍarādītya). Records in his fifth year, gift of 90 sheep for a lamp by Kaṭuttalai Nāgāmayyan, son of Śiṅgamayyan of Kāḷēśi
Perundaram who had accompanied Udayar Uttamaśoładēva (Ganḍharāditya’s son) to the temple of Tiruvorriyūr-Mahādēva.

1116. 104 of 1892.—(Sanskrit.) East wall of the second prākāra of the Ādhipurīśvara 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 Kārikāl Chōla, Madhurāntaka Pottappi Chōla, etc. See Ep. Ind., VII, 148—52.

1117. 105 of 1892.—(Sanskrit.) South wall of the first prākāra of the Ādhipurīśvara temple. A record of the Chōla king Rājendra, the son of Rājarāja.

1118. 106 of 1892.—(Tamil.) West and south walls of the first prākāra of the Ādhipurīśvara temple. A record of the Chōla king Ko-Rājakēsarivarman alias Rājendra-Chōladēva II (i.e., Kulōttūṅga I), dated in his second year. A general grants 240 kāśu 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 prākāra of the Ādhipurīśvara temple. Records in the thirty-first year of the Chōla king Ko-Rājakēsarivarman alias Rājadhirājadēva gift of land by Ariyammai who purchased the land from the Sabhā.

1120. 108 of 1892.—(Tamil.) West wall of the first prākāra of the Ādhipurīśvara temple. A record of Tribhuvanachakravartin Rājadhirājadēva, dated in his sixth year.

1121. 109 of 1892.—(Sanskrit.) North wall of the first prākāra of the Ādhipurīśvara temple. A gift of lamp by one Madhurāntaka in the thirtieth year of Jayadhara (i.e., Kulōttūṅgachōla I). See Ep. Ind., V, p. 106. It is said to have been made for the merit of the “illustrious Gnānamūrti.”


1123. 399 of 1896.—(Tamil.) On the south wall of the centra shrine of the Ādhipurīśvara temple. A record of the Chōla king Kō-Parakēsarivarman alias Rājendra-Chōladēva (I, 1011—43), dated in his thirty-first year. Opens with the same historical introductior as the Tanjore inscription of the nineteenth year Chaturānan Pāndita of Tirunārāyanā matha at Tiruvorriyur depots 150 kāśu in the temple treasury for neyyādi during Mārgaḷi 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 Pāṇḍya king Kō Jatāvarman alias Sundara-Pāṇḍyadēva (III, 1276—90) gift of land See Ep. Ind., VI, 310-1, where Dr. Kielhorn points out that the exact date is Friday, 5th August 1289.

1126. 402 of 1896.—(Tamil.) On a stone built into the floor of the north wall of the first prākāra of the same temple. The Chōla king Ko-Parakēsarivarman 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 Chōla king Ko-Rājakēsarivarman alias Rājādhīrājādeva, dated in his ninth year. Built 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 Chōla king Tribhuvaṇachakravartin Rājādhīrājādeva (II?) gift of cows for a lamp.

Vallam.


Velāchcheri.

1130. 302 of 1911.—(Tamil.) On the north wall of the central shrine in the Dāṇḍīśvāra temple. Records in the sixth year of the Chōla king Parakēsarivarman alias Rājendra-Chōlādeva (I) gift of 90 sheep for a lamp to the temple of Tiruṇāḍēsuraṇudaiya-Mahādeva at Velāchcheri, a brahmaṇadeva in Pulyūr-kōṭṭam which was a subdivision of Jayaṅgonḍachōlāmanḍalam by a Brāhmaṇa lady, the wife of one of the managing members (āluṅgaṇattār) of the village.

1131. 303 of 1911.—(Tamil.) On the same wall. Records in the twenty-fifth year of the Chōla king Tribhuvaṇachakravartin Kulōttuniga-Chōlādeva (III) who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya, gift of land by Śēdirayādeva to the maṭha of Tiruvāṇukaraśu at Tiruvāṇmiyūr in Kulōttunigasūla vālanaḍu, a subdivision of Jayaṅgonḍachōlāmanḍalam. The land granted was situated at Velāchcheri alias Jinačintāmaṇi-chaturvēdi-manḍalam.

1132. 304 of 1911.—(Tamil.) On the same wall. A record of the Chōla king Rājarājakēsari Mummuḍi-Chōla (Rājarāja I). Records in his tenth year gift of land for offerings and lamps to the
temple of Taramani-Mahadeva in the hamlet of Velichcheri in Kottur-nadu, a subdivision of Puliyur-kottam. Mentions Amudan Pichchan alias Sembiyan Kilanattukkon, a native of Vaigichcheri in Kilarkurram which was district of Sonadu (i.e., the Chola country). See Tirumalipuram 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 Parakasariyarman alias Rajendra-Choladeva (I). Records in his tenth year that the assembly of Velichcheri, a brahmadeya in Kottur-nadu of Puliyur-kottam, sold 1,500 kuli of land to the temple of Tiruttandiswarattu Mahadeva and receiving 13 kasu, made the land tax-free. Records also that 23 kasu 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 Madiraikoncha Rajakesariyarman (evidently Ganjaraditya, son of Parantaka I). Records that two persons of Arkattu-kurram in Sonadu, 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 Tribhuvananachakravartin Rajarajadeva. Records in his seventh year gift of money for two lamps by the Karanattan of Velichcheri alias Jnachintamani-chaturvedimangalam in Kottur-nadu which was a subdivision of Puliyur-kottam alias Kulottunga-soja-valanadu in Jayaangondacholamanadalam, to the temple of Tirudaandisvaramudaiya-Nayanar.

1136. 308 of 1911.—(Tamil.) On the same wall. A record of the Chola king Parakasariyarman alias Rajendra-Choladeva (I). Records in his third year gift of 90 sheep for a lamp by Pattangi Kalakumara kramavittan, one of the managing members in the village of Velichcheri, a brahmadeya in Kottur-nadu which was a subdivision of Puliyur kottam in Jayaangondacholamanadalam, to the temple of Tiruttaandisvaradeva.

1137. 309 of 1911.—(Tamil.) On the same wall. A record of the Chola king Parakasariyarman alias Rajendra-Choladeva (I). Records in his third year gift of 90 sheep for a lamp to the same temple. Mentions a native of Arir, one of the villages in Vesalippadi.

1138. 310 of 1911.—(Tamil.) On the same wall. A record of the Chola king Tribhuvananachakravartin Kulottunga-Choladeva (III), "who was pleased to take Madurai (Madura) and the crowned head of the Pandya." Records in his twenty-fifth year gift of money for two lamps.
1139. 31I of 19II.—(Tamil.) On the west and south walls of the same shrine. A damaged record of the Chōla king Parakēsari-varman 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 Rājakēsari-varman in his ninth year. Gift of ninety sheep for a lamp to the god Tirukkaṟṟali-Mahādēva in the temple of Tiruttanṭāṉsvaram 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 Rājarajarājadēva in his twenty-second year. Gift of money for a lamp to the image of Nāyanār-Tiruchchirrāmbalamudaiyār, set up in the temple of Tiruttanṭāṉsvaramudaiyār-Nāyanār, by a native of Velichchēri alias Jina chintāmanichaturvēdimāṅgalam.

1142. 314 of 19II.—(Tamil.) On the same wall. A record of the Pallava king Perājinaṅgadēva, in his eighteenth year. Gift of money for a lamp to the same temple at Velichchēri alias Jina chintāmanichaturvēdimāṅgalam, by a native of Kīranganḍi in Chōlamangalām.

1143. 315 of 19II.—(Tamil.) On the same wall. Records in the fifth year of the Chōla king Maduraiṅkōṇḍa Rājakēsari-varman gift of ninety sheep for a lamp to the temple of Tirudaṅṭāsvaramāṅgaṉaṉ at Velichchēri in Kōṭṭur-nāḍu of Puliyūr-kōṭṭam, by one of the managing members of the village. For the probable identity of the king see No. 1134 above.

1144. 316 of 19II.—(Tamil.) On the south wall of the Śelliyanam temple in the same village. Records in the tenth year of Pārthivēndrādhipati-varman gift of land for offerings to the temple of Saptamāṭrikkal, by Tiruvetpūrūduiyān Dēvādīgal, a native of Tiruvetpur in Malla-nāḍu a subdivision of Śōla-nāḍu.

1145. 317 of 19II.—(Tamil.) On the same wall. An incomplete record of the Chōla king Parakēsari-varman, dated in his fourth year. Records gift of land for a lamp and offerings to the temple of Kāḷa-Bhātārī at Velichchēri in Puliyūr-kōṭṭam by the assembly of that village.

TIRUVALLOOR TALUK.

Kachchuri.

1146. A C.P. grant of Venkatapati I (1586—1614) of the last Vijayanagara dynasty, dated on the twelfth day of the bright half of Āshādha in Ś. 1526 (A.D. 1604), Kṛōdhin, saying that the king gave a number of Brahmins the village of Kachchuri alias Veṅgalāmbāpuram (together with some hamlets), in the Chandragirirajyam,
ikkattukottam (i.e., Íkkád in Tiruvalloor Taluk) in Kachchindu and Nārāyaṇavaṇam 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 Vijayaganaṅgōpādalēva. Records in his fifth year gift of money for a lamp. Mentions Kuvam alias Tyāgasamudranallur (well known in Tamil literary traditions.)


1149. 324 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Rājarājadēva; mentions the temple of Tiruvirkolamūdaiya-Nāyānar. Built in in the middle.

1150. 325 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman Tribhuvanachakravartin Kulottuṅgacholadēva (I). Contains the historical introduction beginning with pūmēvu.

1151. 326 of 1909.—(Tamil) On the west wall of the same shrine. Records in his fifty-second year gift of money for a lamp by the assembly of Kottur alias Chōla-vidyādhara-chaturvedimangalam to a person for 160 kaṇus through which a feeder channel from the Tribhuvanamādēvipperiyēri at Kuvam alias Madhurāntakanallur passed. In modern characters.

1152. 327 of 1909.—(Tamil.) On the north wall of the same. A record of the Chōla king Parakesarivarman alias Udaiyār Śri-Rājendrādeva (1052-63); records in his fifth year gift of money for a lamp by a certain Kurumudi Śiṅgan Govindan alias Vānavan Māvēndavelān, to the temple of Tiruvirkolam-Udaiyār at Kuvam alias Tyāgasamudranallur.
1155. 330 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Rājakēsarivarman alias Chakravartin Śrī-Kulottūṅga-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 manṭāpa in front of the same shrine. Records in the twenty-fourth year of Tribhuvanachakravartin Vijayagaṇḍa-gopālādeva gift of a lamp to the temple of Tiruvirkōlam-Uḍaiyar at Kūvam alias Tyāgasamudra-nallūr.

1157. 332 of 1909.—(Tamil.) On the same wall. Mahāmanḍa-lēśvara-Gobbūri Obāraja-yādēva-Mahārāja provides in Ś. 1532, Sādhārana, for special worship in the Mārgalī month, in the temple of Tiruvirkōḻīvara. Mr. Krishna Sastri identifies the donor with his namesake of the Triplicane inscriptions and with Oba Rāya, the brother-in-law of Veṅkaṭa I, mentioned by Barrados. See Forg. Empe., p. 231.

1158. 333 of 1909.—(Tamil.) On the same wall. Records in the sixteenth year, of Tribhuvanachakravartin Vijayagaṇḍa-gopālādeva, gift of thirty old kāśu for a perpetual lamp.

1159. 334 of 1909.—(Tamil.) On the same wall. Records in the reign of the Chōla king Tribhuvanachakravartin Virarājendra-Chōladēva gift of money for a lamp by a native of Kōṭṭur in Āmbar-nādu, a subdivision of Chōlamaṇḍalām. Built in, in the end.

1160. 335 of 1909.—(Tamil.) On the same wall. A record of Tribhuvanachakravartin Viragaṇḍa-gopālādeva; records in his fifth year gift of a lamp.

1161. 336 of 1909.—(Tamil.) On the same wall. Records in the fifteenth year of the Chōla king Tribhuvanachakravartin Kulottūṅga-Chōladēva gift of twenty kāśu for a lamp by Kachchika-dāmban Taļuvakkulājāndān Uyyavandaṇ Āśebiyan Viḷup-paraiyan, a native of Pālaivanūr in Pālaivanūr-nādu, in Maṇavir-kōṭṭam.

1162. 337 of 1909.—(Tamil.) On the same wall. A record of the twenty-seventh year of Tribhuvanachakravartin Kōnērinmai-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-Kulottūṅga Chōladēva (i.e., 1070—1118). Records in his twentieth year sale of land to a certain Akkalibhattan in the second year of Uḍaiyar Śrī-Virarājendrādēva (1063—70), by the assemblies of four villages, viz., Madhurāntakanallūr in Kāṇrū-nādu, a subdivision of Maṇayir-kōṭṭam, Narasīngamaṅgalam 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 Kulottūṅga-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 Bukkarāyā (II), son of Harihararāyā (II). Records in Kali, 4488, Prabhava, gift of land by Prince Obaladeva-Mahārāja, the son of Bukka (II), in Tribhuvanā mādevivilāgam and in Kūvam alias Tyāgasamudranallūr, both of which belonged to Kāṇchīpuramrājya.

1168. 343 of 1909.—(Tamil.) On the same wall. Records in the seventh year of the Chōla king Tribhuvanachakravartin Rājādhirājadeva (II). Gift of money for a lamp.


1170. 345 of 1909.—(Tamil.) On the same wall. A record of the Chōla king Tribhuvanachakravartin Kulottuṅga-Choladeva; 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 Kuḍupu Sāhu of Golakomāḍa (Golconda) in Ś. 1592, Vīrodiḥkīrit (wrong). Records that Timmanāyānivāru (a feudatory of his) planted a grove of trees at Kūvam for the merit of Timmappa-Nāyuḍu and presented it to the temple of Tervikkōlēśvarasvāmi. See Aminabad inscription (Guntūr district).

1176. 30 of 1912.—(Tamil.) On four slabs recently removed from a mantāpa and placed in the court-yard of the Tripurāntakēśvara temple. Records in Ś. 1536, Rākshasa, that it provides for the Friday worship of the goddess Payyaravalgul-Ammai, by two agents of Immadī-Sennama-Nāyakkar and the residents of Kūvam.

Tiruppāsūr.

According to inscriptions Tiruppāsūr belonged to Kākkaḷur nādu in Ḳāktukōṭṭam named respectively after the two villages of Kākkaḷur and Ḳākkuḍu 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 Vachēśvara temple. Records in the thirty-sixth year of the Chōla king Tribhuvanachakravartin Tribhuvana-vīradēva gift of gold for a lamp by Vīranarasimhadēva alias Yādavarāya, a feudatory of Kulōttunga III and then of Rājaṭāja III. The present inscription mentions the gold coin of the Hoysaḷa dynasty Bhujabalamāḍai.


1180. On the north piai of the temple. Records that in the tenth year of Rājarājadēva 47 kāśu were given to the Paṭṭamār for worship. Ibid., No. 25.

1181. On the north wall of the Mahāmaṇṭapa. Records that a vassal chief of Rājarājadēva granted in his twenty-first year 32 cows for lamp and one bullock for drum to the temple. Ibid., No. 26.

1182. On the back wall of the inner temple. Records that in the thirty-third year of Kulōttungachōḷa the daughter of a Nārpattēnṉāyiravan gave 30 kāśu for a jewel and two measures of rice daily. Ibid., No. 27.
1183. On the pial near the west wall of the inner temple. Records that Kāliṇgarāya gave in the reign of Kuloṭtuṅgachōla 36 kāśus to the people of Dhāsyapuram (?) for six lamps and 42 kāśus to the priests of Tiruppāsur for four lamps. Ins., S. Dts., No. 28.

1184. On the north pial of the inner temple. Records in the fourth year of Vīra-Rājendrachōla gift of 9 Kālaṇju pons for earring and 10 Kālaṇju pons for necklace to Panamalanāchchiar. Ibid., No. 29.

1185. On the northern wall of the Brahmas temple. Records a gift in the thirteenth year of Rājarājadēva of 10 gold kāśus for lamp. Ibid., No. 30.

1186. On the southern wall of the same temple. Records that in K. 4473, Paritāpi, in the reign of Vīra-Kampana Udaiyār a chief purchased a garden and granted it to the temple. Ibid., No. 31.

1187. On the surrounding wall of the same temple. Records in the reign of Kuloṭtuṅgachōla gift of 5½ Kālaṇju of gold to the Sthānattār for a jewel to the Goddess. Ibid., No. 32.


1189. On the north pial of the inner temple. Records gift of five villages in the thirtieth year of Rajaśēkhara Pāṇḍyān to the deity. Ibid., p. 121I, No. 34.

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 Harihāra III?]  

1191. On the western wall of the Gōpuram. Records that Kaṇḍappa Aiyar, prime minister of Amin (?), Raṅgapappaiyar raised the rent of the village of Perumbākkan. Ibid., No. 36.

1192. On the south Prākāra wall of the same temple. Records that the people of Nārāyaṇachaturvedimaṅgalam gave some land to the deity. Ibid., No. 37.

Tiruvālīr.


1194. In the inner eastern wall of the Vāhana-Manṭapam. Records that Vīra-Rāghava Śaṭhakōpa-Jeer presented to the God 133 pons for a festival on its mortgage interest, in Ś. 1552, Prajōtpatī, in the reign of Vīra-Vēṅkaṭarāya (II). Ibid., No. 2. The Jeer was evidently the thirteenth of the Ahobalam line who, according to the
Satsampradāyaṃamukṭāvalī (1914 edn., p. 65-8), presided over the muṭha from 1630 to 1675.)


1196. On the western wall. Records that Tuppākki Krishṇa-nāyaka gave in Ś 1516, Manmatha, in the reign of Narasimhandēva nine shares of land out of 100 in Chinnamāmbāsāmudram to the deity. Ibid., No. 4.

1197. On the surrounding north wall near Garuḍa in the temple. Records that Krishṇappa Nayaka settled in Ś. 1595, Vijaya, the dispute of Saṭṭīpavada (?). Ibid., No. 5.

1198. On the eastern wall near the Terucottanambi in the temple. Records that Aḷāgappaṭaṭṭi granted 2,800 kulīs of land in Auvaremputti and 300 kulīs of land in the village ot Kākajur, and erected a maṇṭapam to the God Vīra-Rāghavasvāmi, in Ś. 1542, Raudri, in the reign of Vīra-Veṅkaṭapati Rāyadeva Mahārāya (II ?). Ibid., p. 113, No. 6.

1199. On the southern wall near Kanakavalli Goddess in the temple. Records that Raghupatiaṭṭar 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-Veṅkaṭarāyadeva Mahārāya II. Ibid., No. 7.

1200. On the western wall of the inner temple Raṅgamanṭapam of the temple. Records that the Panḍārattar of the Vīra-Rāghava Pagoda granted village as free gift to the God and Brahmins in equal shares, in Manmatha. Ibid., No. 8.


1202. On the northern and western inner wall of the “Paruyagusamma” Maṇṭapam in the temple. Records that Narasimha Sathagōpa-Jeër 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-Veṅkaṭapatirāya Dēva Mahārāya. Ibid., p. 114, No. 10. See No. 1194 above, for an apparent inconsistency.

1203. On the south of Garuḍa figure in the temple. Records that Anantālyār placed the stones round the temple of Vīra-Rāghavasvāmi in Ś. 1481, Siddhrāti. Ibid., No. 11.


1208. On a stone on the western inner wall of Rāṇiga-Maṇṭapam in the temple. A grant by Madurāntaka chōla for Vāya- savutsavam and offering of food, etc., to the God and Sthānattār. *Ibid.*, No. 16.


Vellāttukōṭṭai (*Vellutercota*).

1218. On a stone in the Chōleśvara temple. Records that one Bharata-Paṇḍya levied a duty of two kāśu on each bag of grain and four kāśu on each bag of salt to be paid by the local people to God Ādichandresvara, in the twelfth year of his reign. *Ins., S. Dts.*, p. 178, No. 1.

1220. Below the above. Records that in the twenty-fifth year of the reign of Pāṇḍyadēva the inhabitants of Vallam granted some *kulis* of land to the Brahman Pallavanāyaka Bhaṭṭa. *Ibid.*, No. 3.

1221. Below the above. Records that in the reign of Kōnerinmaikondān the local people granted to Chōḷēśvara and Goddess some land. *Ibid.*, No. 4.

1222. Below the above. Records that in the eight year of Rāmanāthadēva the local people gave some land in Vallam to God Ādichandrēśvara. *Ibid.*, No. 5.


1225. Below the above. Records that Kulaśekhadēva granted in his twelfth year 23 *vēlis* of land west of Māṅguḍi to the same deity. *Ibid.*, No. 8.


1227. On the downstair 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 eight year of the reign of Rāmaṇātha the oilmongers of Vallam undertook to supply $\frac{4}{3}$ 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 Vyāghrapūrūḷvāra temple. Records in Ś. 1247, Krōdhana, gift of land for offerings to the temple of Tirupplavāyuḷaiya-Nāyānār by Tarusi Timmaraśar, son of Rāyatarīśi Bommayadeva Mahārāya who was a mahāmaṇḍalēśvara and bore the title Tribhuvanakkaṭṭārī.

1230. 363 of 1908.—(Tamil.) On the west and south walls of the same shrine. Records in the eighth year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I, 1251–64) who was pleased to take every country, an agreement among the villagers of Vāyalūr that they would neither purchase nor mortgage the lands belonging to the temple of Tirupplavāyuḷaiya-Nāyānār 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 Ariyapa-Udaiyar (Harihara II), son of Virabukkana-Udaiyar (I) in Rudhirodarain. Records that the weavers at Vayalur alias Jananathamallur in Paṭṭina-nādu, a subdivision of Sembūr-kōṭṭam in Jayanbgondachōḷa-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 Chōḷa king Rajarājakēsārivarman (I) “who destroyed the ships at Śālai,” gift of land for a lamp to the temple of Mahādeva. Mentions Mōndūr-nādu, a subdivision of Āmūrkōṭṭam.

1234. 367 of 1908.—(Tamil.) On some detached stones built into the same gopura. A record of the Rāṣṭrakūṭa king Kaṇṇarādēva (Krīṣṇa III) “who took Kachchi (Conjeeveram) and Taṅjai (Tanjavur).” Seems to record in his twenty-second year a sale of land.

1235. 368 of 1908.—(Pallava-Grantha.) On a pillar in the same gopura. A record of the Pallava king Rājasimha; gives a long list of the kings of the Pallava dynasty who preceded Rājasimha (Narasimhavaranman 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 1885.—(Tamil.) 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 Mahēndravarman I. He points out that the cave was, to judge from its architectural features, excavated in the time of Mahēndravarman I and that this is confirmed by the expression Mattavilāsādipadamprahāsana found in the inscription. Mattavilāsa was a title of Mahēndravarman and a prahāsana 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 Śvaras and Vṛyuṣas, and he believes that the Kuḍumiyāmalai inscription on music was perhaps due to the same king. See his Pallavas, pp. 37-9, and Ep. Ind., XII, pp. 226-37.
Chandragiri.

Chandragiri was an important and historic place founded, according to tradition, by a Yadava king named Immadi 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 Vaikuñṭhavālanādu, a subdivision of Tiruvēṅgāḍakkōṭṭam.

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 Śomēśvaramudaiya Nāyinār.


3. 245 of 1904.—(Tamil.) On the south wall of the mantapa in front of the temple called Māṇḍu-Giḍḍaṅgi in the same village. Records in Vikrama, gifts to the temples of Vīrūpāksha-Nāyinār and Kālīkāḍēvi at Chandragiri.


Tiruchchānumūr.

(Popularly known as Chiratānumūr.) Earlier inscriptions call it Tiruchchoginūr and later ones Tiruchchunganūr, a fact which made Venkayya surmise that the connection of the place with Śuṅka is a later myth. Venkayya believes that an ancient temple of the place which was recently destroyed was called Ilaṅgyil; that it was “apparently built as an accommodnement 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 Chōḷa king Madiraikonoḍa
Parakēsarivarman (Parāntaka I), the date of which is lost. Mentions Nāmālvārādigal and Puttirudaiyan, the king's officers. The inscription is of singular value as it proves that Nāmālvār was already a well-known saint about A.D. 910.

6. 260 of 1904.—(Tamil.) On the west base of the vahana 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 Kodungolūr in Malai-ṇāḍu (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-Chōḷādeva (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 Ganga-Pallava king" Vijaya-Dantivikramarāja. Records gift of a lamp by Ulaga-Perumāṇar to the shrine of Tiruviḷangōīl-Perumāṇadigal in Tiruchchoginūr in Kuḍavūrṇāḍu, a subdivision of Tiruvēṅgāda-kōṭṭam.

9. 263 of 1904.—(Tamil.) On a detached stone built into the outer prākāra of the same temple. A fragmentary record of the thirty-second year of the Chōla king Madiraikoṇḍa-Parakēsarivarman (905—47).

Tirumalai (Tirupati).


9-E. 57 of 1889.—(Tamil.) Second prākāra, east wall, left of entrance. A record of Timmarāja, son of Mallayādeva in Ś. 1403, expired, Plava.

9-F. 58 of 1889.—(Tamil.) Second prākāra, east wall, left of entrance. A record in the eighth year of Tribhuvanachakravartin Tiruviṅgādanātha Yādavraṇāya.


9-I. 61 of 1889.—(Tamil.) First prakāra, north wall. A record in the sixteenth year of Kō-Vīra-Rājarājavirēndraravman. Dr. Hultzsch 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 Rājēndrachōla. Ep. Rep., Apr. 1889, p. 1.

9-J. 62 of 1889.—(Tamil.) First prakāra, north wall. A record in the fourteenth year of Ko-Paratravarman (?).

9-K. 63 of 1889.—(Tamil.) First prakāra, north wall. A record in the seventh year of Ko-Parakesarivarman alias Rājendra-Śoḷadēva (I, 1011—43).


9-N. 66 of 1889.—(Telugu.) First prakāra, north wall. A record of Krishnārāya in Ś. 1434, expired, Āṅgirasa. Gift by Tirumalamma, the queen of Krishnārāya. See By. 323.


9-P. 68 of 1889.—(Tamil and Grantha.) A record in the first prakāra, south wall. No details given.

9-Q. 69 of 1889.—(Tamil.) First prakāra, south wall. A record of Narasimharāja-Udaiyār in Ś. 1384, expired, Chitrabhānu.


9-S. 71 of 1889.—(Tamil.) Left of entrance into the first prakāra. A record of Tribhuvanachakravartin Śrī-Vīra-Narasimhadēva Yādavarāya.


9-U. 73 of 1889.—(Gantha.) Right of entrance into the first prakāra, outside. No details given.

9-V. 74 of 1889.—(Tamil.) On a stone in front of a house in the north main street. A record of Krishnārāya in Ś. 1445, expired, Svabhānu. [The Mādhva teacher Vyasaṭīrtha, the founder of the
Vyāsarāya Matha, figures here. Vyāsa Tīrtha was the disciple of Brahmanya Tīrtha and author of the Chandrika, the Nyāyāmrītan, the Tarkatāṇḍava, the Bhēdōjijivana, etc. His birth place was Bennūr in Mysore and his brindāvana is one of the nine Brindāvanas of Mādhva teachers in Anagundi estate. His disciple was the celebrated 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 Sāluvarāja 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 Sirrumallaiyadēva-Mahārāja, son of Malagaṅgayadēva-Mahārāja, in Ś. 1372, Prāmōda. Records gift of 1,200 paṇam. 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 paṇam. See note to No. 13 above.

16. 255 of 1904.—(Tamil.) On the same wall. A record of Tammayadēva-Mahārāja, son of the Mahāmandalesvara Hōsa-birudaragānda-Kaṇṭamārāja-Vallappayar in Ś. 1389, Sarvajit. Refers to the digging of a channel at the village of Maniyakkōṇpatu. At the end of the inscription the king is said to have belonged to the family of Pina-Mādhavavarman of Bezvāḍa of the solar race. [A certain Tammarāya, grandson of Mādhavavarman and son of Kaṇṭamārāju 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 Chōla king,
18. 257 of 1904.—(Tamil.) On a slab set up in the western street in the same village. A record of Siru-Tirumalai-rāja in Plava. Records sale of land.

19. 258 of 1904.—(Tamil.) On a slab set up in a garden near the Āḻvārcheruva tank in the same village. Records in Ś. 1326, Tārana, the building of the Lakshmi-Narasīmha-manṭapa and the laying out of a flower garden.

19-A. 711 of 1904.—(Tamil.) On the south wall of the first circuit (called Mūkkōṭi-eṅkādaṣi-pradakshīṇa) in the Veṅkaṭeṣa-Perumāl temple in the same place. A fragmentary record of Tribhuvanachakravartin Viṭṭa-Gaṅgāpālādeva, 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 Jāṭavarman 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 Kulōṭṭuniga I. Contains a small portion of the introduction. On the west wall is another fragment in which the name Uḍaiyār Śrī-Viṭṭarājendra-dēva (I?) occurs.

19-D. 714 of 1904.—(Tamil.) On the same wall. A fragment of record of Yādavarāja Viṭṭa-Narasīngadēva, 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, ēva, di. 5, Thursday, Āsvatī, gift of money (3,000 paṇam) for offerings, to the temple of Tiruviṅgadadam-Uḍaiyān. Refers also to an earlier grant by Kṛishṇarāya-Mahārāya. [For a description of the statues of Kṛiśna Rāya and his queens Chinnā Devi and Tirumalādēvi, 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 Tājas composed in praise of Veṅkaṭeṣa, by a member of the Tallapākam family.

**CHITTOOR TALUK.**

*Kānippākkan.*

22. 57 of 1907.—(Tamil.) On the east wall of the central shrine in the Maṇiķaṇṭheśvara temple. A record of the Chōla king Viṭṭarājendra-Chōjadēva (II, i.e., Kulōṭṭuniga III, 1178–86 in Ś. 1108 and in his eighth year. Built in in the middle. Records gift of a lamp by Ilaraiyan Sagaranaras Śiyagaṅgan. [Śiyagaṅga
was the patron of the Tamil Grammarian Pavanandhi, the author of the Nammul. 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 Pandyya king Sundara-Pandyadeva. Records gift of land by the people of Tuynadu. Refers to the shrines of Parthivisvarama and Manivanisvara at Kavanippakkam.

24. 59 of 1907.—(Tamil.) On the same wall. Remission of taxes by Siraimitta-Perumal alias Siyagaanga. The temple is called Manivandavaramudaiyar at Kavanippakkam.

25. 60 of 1907.—(Tamil.) On the north wall of the same shrine. An incomplete record of the Chola king Kulottunga-Choladeva (III), in S. 1102 and in his twelfth year. Mentions Suranayakan alias Siyagaanga of the Ganga family who was the lord of Kuvalalapura.

Kattamachchi near Chittoor.

26. 61 of 1907.—(Tamil.) On a rock in the garden known as Navaabutoopu. A record in the thirty-first year of the Chola king Madiraikonda Parakesarivarman (Parantaka I). Records sale of land by the villagers of Kilaikkatamachchi in Tuynadu.

Gopalapuram.

27. 248 of 1904.—(Telugu.) On a stone near an image of Anjaneya. A damaged record.

Maingapuram.

28. 247 of 1904.—(Telugu.) At the entrance into the central shrine of the Kalyana-Venkatasaiva temple. Refers in S. 1462, Sarvarin, to the setting up of images of certain Vaishnava Alvars and acharyas at Alamelaingapuram.

Mogili.

29. 587 of 1906.—(Tamil.) On a slab set up within the Mogiliisvara temple. A record in the sixth year of the Chola king Rajarajadeva. The temple is called Tirumaniyural-Nayanar at Mulibili.

30. 588 of 1906.—(Tamil.) On a slab set up in the courtyard of the same temple. A damaged record of the Vijayanagara king Vira-Hariharaarya.

Patalapattu.

31. 53 of 1907.—(Tamil.) On the north wall of the mantapa in the Siva temple. A record of the Vijayanagara king Virapratapakrishnayadeva-Maharaaya in S. 1438 expired, Isvara. The temple seems to be called Bhramesvaranudaiya-Nayinar and the
village Pūttalaippaṭṭu; Paluvūr-kōṭṭam in Tonḍai-maṇḍalam is also mentioned.

32. 54 of 1907.—(Tamil.) On the south wall of the central shrine in the Varadārāja-Perumāl temple in the same village. A damaged record of the Vijayanagara king Vīra-Sadāśivadēva-Mahārāya, in Ś. 1471 expired, Saumya.

33. 55 of 1907.—(Tamil.) On the same wall. A mutilated record of the Vijayanagara king Vīra-Sadāśivadēva Mahārāya in Ś. 1467 expired, Viśvāvasu. The village is called Pūttalaippaṭṭu.

34. 56 of 1907.—(Tamil.) On the south wall of the first prākāra of the same temple. A fragmentary record, much damaged.

Rāṅgampēṭṭai.

35. 63 of 1907.—(Tamil.) On a stone lying in a field near the place. A damaged record of the Vijayanagara king Vīra-Sadāśivadēva-Mahārāya in Ś. 1490 expired, Prabhava. Mentions Vēlūr Nalla-Bommu Nāyaka. See N.A. 204.

Tēṇēpalli.

36. 64 of 1907.—(Tamil.) On the south wall of the Dakshināmūrti shrine in the ruined Śiva temple. A damaged record of the Vijayanagara king Vīrapratāpa-Achuyutayyadēva-Mahārāya in Ś. 1462 expired, Śārvari. Mentions the shrine of Mallikārjuna at Tēṇiyappalli.

Timmareddipalli.

37. 62 of 1907.—(Telugu.) On a stone set up on the bund of the tank. Mentions in Khara the mahāmaṇḍalēśvara Tirumala-rajayya.

KĀLAHASTI TALUK.

Guḍimallam.

38. 204 of 1903.—(Tamil.) On the south wall of the central shrine in the Paraśurāmēśvara temple. A record in the fifteenth year of the Chōla king Rājarājadēva. Mentions the temple of Paraśurāmīśuramuḍaiya-Nāyanār. [The Rājarāja of this and the following epigraphs is evidently the third of that name.]


40. 206 of 1903.—(Tamil.) On the west wall of the central shrine in the Paraśurāmēśvara temple. A record in the fifteenth year of the Chōla king Rājarājadēva. Records gift of gold and paddy.

41. 207 of 1903.—(Tamil.) On the same wall. A record in the thirteenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of gold for a lamp.
42. 208 of 1903.—(Tamil.) On the same wall. A record in the twenty-seventh year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of gold for a lamp.

43. 209 of 1903.—(Tamil.) On the north wall of the same shrine. A record in the fifteenth year of the Chōla king Rājarājadēva. Records gift of gold for a lamp.

44. 210 of 1903.—(Tamil.) On the south base of the same shrine. A record in the ninth year of the Chōla king Tribhuvanachakravartin Rājarājadēva. Records gift of land by Chāḻukya-Nārāyaṇa-Yādavarāya alias Ghaṭiyadēva. See Nos. 101, 102, III and 120.

45. 211 of 1903.—(Tamil.) On the same base. A record in the fifth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III). Records gift of land.

46. 212 of 1903.—(Tamil.) On the west base of the same shrine. A record in the ninth year of the Chōla king Parakēsari-varman alias Chakravartin Vikrama-Chōladeva (1118—35). Records the building of the temple for the merit of Nāraṇadēva alias Kulottuṅga-Chōla-Karupparudaiyan 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-Chōladeva (1118—35). Refers to the setting up of an image of Čaṇḍēśvara.

48. 214 of 1903.—(Tamil.) On the south wall of the maṇṭapa in front of the same shrine. A record in the nineteenth year of the Chōla king Rājarājadēva. Records gift of cows for a lamp. Records that a certain Karkatārāya built a well for the sacred bath.

49. 215 of 1903.—(Tamil.) On the west wall of the same maṇṭapa. Records in S. 1208, an order of Vīra-Narasimhadēva that two tanks shall be fed by a certain channel. [This chief is apparently not the same as Vīra Narasimhā Yādava Rāya. He seems to be two generations later.]

50. 216 of 1903.—(Tamil.) On the north wall of the same maṇṭapa. A record in the twentieth year of the Chōla king Rājarājadēva. Records gift of gold for two lamps.

51. 217 of 1903.—(Tamil.) On the same wall. A record of the Chōla king Rājarājadēva, the date of which is doubtful. Records gift of gold for a lamp.

52. 218 of 1903.—(Tamil.) On the south base of the same maṇṭapa. A record in the tenth year of the Chōla king Tribhuvanachakravartin Rājarājadēva (III?). Records gift of a lamp.

53. 219 of 1903.—(Tamil.) On the same base. A record in the fourteenth year of the Chōla king Rājarājadēva (III?). Records gift of a lamp by an officer of Yādavarāya. See No. 44 above.
54. 220 of 1903.—(Tamil.) On the north base of the same maṇṭapa. A record in the second year of the Chōla king Rājarājadeva (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 Rājarājadeva (III). Records gift of a lamp by Adigaimāṉ, an officer of Yādavarāya. [For an Aḍigaimāṉ of Kūḍalūr in the reign of Kōluttunga 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 Madurāntakān Gaṇḍarādittar [i.e., evidently Gaṇḍarādittar, 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 Bāṇa king Vijayāditya Mahābali-Bāṇarāya, son of Bāṇa Vidyādhara and Mahādēvi Aḍigāl in Ś. 820. Records gift of gold (30 kaḷaṇju) for a lamp and for offerings. The assembly received the amount, undertaking to pay interest. See Ep. Ind., Vol. XI, pp. 227-8. [Vijayāditya’s reign ended with his conquest by Parāntaka I, 905—47.]

58. 224 of 1903.—(Tamil.) On six detached stones lying in front of the same shrine. A record of the Bāṇa king Vijayāditya Bāṇarāya in Ś. 827. Records gift of gold (20 kaḷaṇju) for a lamp, by Kadigai Taḷḷi, the headman of Vṛramaṅgalam. The interest on this gold was 4 kaḷaṇjus annually at the rate of 4 Maṇjaḍis 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 Madiraṅkoṇḍa-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 Vijayāditya-Mahāvali-Bāṇarāya was ruling the earth, by the kīḷār (headman) of Kaliyamaṅgalam, one of the members of the village committee, for digging pits in this and depositing the silt on certain local bund. See Ep. Ind., Vol. XI, pp. 225-6. Also Ct. 8 above where it is shown that Dantivaran ruled for fifty-one years. [The Vijayāditya 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 Rājarājadeva, 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 Nripatuṇga (grandson of Dantivarman referred to in No. 60). Records a grant made while Vaṇavidyādhara Mahābalivasanarayana 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 Paraśurāmeśvara temple in the same village. A record in the twenty-third year of the Pallava king Nandipōttaraiyiar. Records a gift of land made while Vikramādiyā-Māvalivānarayar was governing the country to the west of the Telugu road, by Muḷḷur Kīlar, 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 edit{s the inscription. [He points out that, according to Mr. Gopinatha Rao, the Vikramādiyā of this epigraph is the same as the contemporary of Nandivarman III, but that this is palæographically unsound.]

Kāḷahastī.

In the time of Rājarāja I it came to be called Mummudichchōḷapūram, which it retained till the middle of the sixteenth century. The local temple existed in his reign while it was renovated by Kuloṭṭuṇa III. The legends and antiquities of the place are summarised in Ep. Rep., 1893, p. 2.

64. 195 of 1892.—(Tamil.) On the east wall of the second prākāra of the Kāḷahastīvara temple. A record in the third year of the Chōla king Tribhuvanachakravartin Kuloṭṭuṇa-Choḷadēva (III). Records a grant by a daughter of the Gaṅga king Śiyagaṅga of Kuvalālapura (Kolar). See N.A. 343 where this chief is called Amarābharaṇa. The inscription is of value in literary history as Pavaṇandi, the author of Nāmūl, was in this chief's court. See No. 22 above.


67. 198 of 1892.—(Tamil.) On the north wall of the second prākāra of the same temple. A record in the nineteenth year of the Chōla Tribhuvanachakravartin Kuloṭṭuṇa-Choḷadēva (III).
Records gift by a queen of Madhurântaka-Pottappi-Chôla. [Was he Erâsiddha, the son of Bêta I or Vijaya Gañdagòpâla, 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 Chôla king Räjarâjadéva. Records gift by Kâmarasan, a descendant of the Pallava race.


70. 201 of 1892.—(Sanskrit.) On a stone in front of the Manikanâthâsvaram temple in the same place. A record of the Kâkatiya king Gañnapati. Endowment for offerings by his minister Sâmanta Bhôjâ. See Ind. Antq., XXI, p. 197, where Dr. Hultzsch edits a Conjeeveram inscription referring to this officer. See Cg. 341.

71. 202 of 1892.—(Sanskrit.) Right of the entrance to the gôpura of the same temple. Appears to allude to the devotee Kañçappâ.

72. 276 of 1904.—(Tamil.) On the east wall of the central shrine in the Kâlajâhisthâsvaram temple in the same place. A record in the twelfth year of the Chôla king Parâkesarivarman alias Râjendra-Chôladéva (I). Records gift of money.

73. 277 of 1904.—(Tamil.) On the same wall. A record of the Chôla king Parâkesarivarman alias Udaiyâr śrî-Râjendra Chôla (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 Chôla king Râjakâsesarivarman alias Udaiyâr śrî-Râjendhradjadéva. Stops with the name of the king.

75. 279 of 1904.—(Tamil.) On the same wall. An incomplete and damaged record of the Chôla king Parâkesarivarman alias Udaiyâr śrî-Râjendra-Chôladéva (I, 1011—43), in his twenty-first year.


77. 281 of 1904.—(Tamil.) On the same wall. A record of the Chôla king Parâkesarivarman alias Udaiyâr śrî-Vîrarajendradéva (I). 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 Chôla king Râjakâsesarivarman alias Udaiyâr śrî-Vîrarajendradéva (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 Udaiyār sīr-Rājādhīrājadeva (I, 1018—52). Records gift of two lamps. Mentions the king’s conquest of Vīra-Pāṇḍya, the Chērā king and Ceylon.


82. 286 of 1904.—(Tamil.) On the same wall. A record in the fourth year of the Chōla king Parakēśarivarman alias sīr-Rājēndra-Chōladēva (I, 1011—43). Records gift of 96 sheep for a lamp in order to secure merit for a soldier who was killed in a private quarrel.

83. 287 of 1904.—(Tamil.) On the same wall. An incomplete record of the Chōla king Parakēśarivarman alias Udaiyār sīr-Rājēndra-Chōladēva (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 Udaiyār sīr-Rājēndra-Chōladēva (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 sīr-Rājēndra-Chōladēva. Records gift of a gold diadem by the king and of 30 cows for a lamp by a private individual.

86. 290 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Parakēśarivarman alias sīr-Rājēndra-Chōladēva. Records gift of cows and gold.

87. 291 of 1904.—(Tamil.) On the same wall. A record in the twelfth year of the Chōla king Parakēśarivarman alias Rājēndra-Chōladēva (I, 1011—43). Records gift (1) of gold for celebrating the festival of the Kritikā-dīpa and (2) of 90 sheep by a chief of Mīlādu called Gaṅgaikonda Chōla-Mīlāduḍaiyān.


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 sīr-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.
90. 294 of 1904.—(Tamil.) On the same bases. An incomplete record in the sixteenth year of the Chōla king Rājarāja-Rājakēśarivarman (Rājarāja I, 985—1013).


94. 298 of 1904.—(Tamil.) On the same bases. A record in the twenty-fourth year of the Chōla king Rājarājakēśarivarman (Rājarāja I). Records gift of gold to the shrine of Manikeṅgai-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 Kulottunga III."]

95. 299 of 1904.—(Grantha and Tamil.) On the same bases. An incomplete record in the twenty-seventh year of the Chōla king Rājarājakēśarivarman alias Rājarājadēva (I). Seems to enforce payment of arrears of interest due from certain endowments.

96. 300 of 1904.—(Tamil.) On the caves of the same shrine. A much damaged record of the Chōla king Parakēśarivarman alias Uḍaiyār śrī-Rājendra-Chōlagēvā (I, 1011—43), the date of which is lost.

97. 301 of 1904.—(Tamil.) On the north wall of the shrine immediately to the south of the first prākāra of the same temple. A much-damaged record of the Vijayanagara king Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya in Ś. 1489, expired, Prabhava.

98. 302 of 1904.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya in Ś. 1491, expired, Śukla. Kālahasti (so spelt here) is called Mummudi-Sōlapuram.

99. 303 of 1904.—(Tamil.) On one of several stray stones placed in the verandah of the shrine of the goddess in the same temple. An incomplete record in the thirty-second year of the Chōla king Tribhuvanachakravartin Kulottunāga-Chōlagēvā (I or III?).

100. 92 of 1903.—(Tamil.) On the south wall of the second prākāra of the Kālahastīśvara temple. A record of the Vijayanagara king Vīra-Sadāśivadēva-Mahārāya in Ś. 1469, Plavāṅga. Records gift of money by a Kanākkuppiḷḷai.

102. 94 of 1903.—(Tamil.) On the same wall. A record in the seventh year of the Chōla king Tribhuvanachakravartin Vīra-rājendra-Chōḷadēva (II, Kulottuṅga 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 Kulottuṅga-Chōḷadēva (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 Saśikula-Chālukki Vīra-Narasingadēva (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 Vāḻi-araśar who calls himself Lord of Ayōdhyāpura 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 Kulōtṭuṅga-Chōḷadēva. 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 Kulōtṭuṅga-Chōḷadēva.

116. 177 of 1903.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīrapratāpa-Kṛishṇarāya in Ś. 1450, Sarvadḥārīṇ. Records gift of money and paddy; also contains the beginning of an inscription of the sixteenth year of Tribhuvanachakravartin Kulōtṭuṅga-Chōḷadēva (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 Kulōtṭuṅga-Chōḷadēva (III?). Records gift of gold for two lamps.

118. 179 of 1903.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājadēva (III?). Records gift of money for a lamp.

119. 180 of 1903.—(Tamil.) On the north wall of the same shrine. A damaged record of the Vijayanagara king Vīra-Sadā-śivadeva in Ś. 1467, Viśvāvasu. Tirukkāḷattī bore the surname Mummudi-Sōḷapuram.

120. 181 of 1903.—(Tamil.) On the same wall. A record in the tenth year of the Chōla king Rājarājadēva. Records gift of 96 sheep for a lamp by the queen of Śaśikula-Chālukki Tirukkāḷattīdēva alias Yādavarāya. See No. III above.


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 Ghaṭṭi- 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 Vira- Māchappa-Uḍaiyār, with a number of birudas in Grāntha characters. [Was he the prime minister of Dévarāya (II) referred to in N.A. 402? He seems to be too early for such an identification.]


131. 192 of 1903.—(Tamil.) On the west wall of the first prākāra of the Kāḷahastisvarā temple, right of entrance. A record of the Vijayanagara king Virapratapā-Harihararāya (II, 1377—1402), in Ś. 1323, Vrisha. Records a gift by a guru named Pūrṇagiri, disciple of Amarēndragiri. [I have not succeeded in getting information about these. Pūrṇagiri is evidently not the same as Pūrṇānanda, the author of the yogic treatise Shāddhakranirūpāṇa. See Hultsch’s Sanskrit MSS., I, No. 273b. Can Amarēndragiri be the same as Amarēndra Sarasvatī whose disciple’s disciple Gṛvānēndra composed the Tantric treatise Prāpānīṣa sārasongraḥa? 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 Vīra-Narasīṅgadēva alias Yādavārāya and the son of Madhurāntaka-Pottappi-Chōla Manu-masittarasar. 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 Virapatēpa-Vīra-Krishṇādēva -Mahārāya in Ś. 1438, Dhātri. Refers to the king's conquests, his visit to Kālahasti and to his building the 100-pillared mantāpa and the big gōpura. [See N.A. 530 of the same date at Tiruvanṭṇāmalai which gives the same information.]

136. 197 of 1903.—(Tamil.) On the east base of the central shrine in the Maniṅkanṭhasvarā temple in the same village. A record in the eleventh year of the Chōla king Tribhuvanachakravartin-Virarrājendra-Chōlādēva. Records the building of the temple, the mantāpa and a flight of steps. The temple was called Tirumani-kkeṅgaṇīyudaiya-Nāyanaṅ. [Venkayya identifies the king with Kulottuṅga Chōla III (1178—1216).] 137. 198 of 1903.—(Tamil.) On the north wall of the mantāpa 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 Raṅga-gaṇḍa-gopaḷadēva. (He cannot be identical with Vijaya Gaṇḍa-gopaḷa.)

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 Raḷa-raja-dēva (III). Records a gift by Śaṅkula-Chāḷukki Tani-nilγru-venge Viṇa-Narasīṅgadēva alias Yādavārāya to the god Mallikārjunā set up in the temple of Maniṅkaṅgaiuḍaiya-Nāyaṅnār by the donor himself. See No. III above.

140. 201 of 1903.—(Tamil.) On the Viṣṇu shrine in the same temple. A record in the seventh year of Tribhuvanachakravartin Alḷiṇturukkaḷādēva alias Gaṇḍa-gopaḷa. Records gift of gold for a lamp to the temple of Tirumāṇiṅkengai-ḍaiya-Nāyaṅ. See No. II2 above.

141. 202 of 1903.—(Tamil.) On the gōpura of the same temple, left of entrance. A record in the seventh year of Tribhuvanachakravartin Vijaya-gaṇḍa-gopaḷadēva (1250—83). Records gift of land to the temple of Maniṅkaṅgai-ḍaiya-Nāyaṅnār by Nallasittarasar, son of Bhimārāsa of Tyāgasamudrapēṭṭai. [It is difficult to identify this Nallasiddha. He was apparently the contemporary of his namesake who was the son of Manmakṣhma vallabhā, the patron of Tikkaṇa Sōmayājī, who lived about A.D. 1250.]
CHITTOOR

142. 203 of 1903.—(Tamil.) On the Brahmaliṅga to the south-east of the same temple. An incomplete record in the fourth year of the Chōla king Tribhuvanachakravartin Kulottuṅga-Chōladēva (III?)

143. C.P. No. 22 of 1910–I.—A Sanskrit record of “Raṅga VI” of the last Vijayanagara dynasty, dated in the same year as his Kaḷḷakurṣi grant, registering the donation of the village of Kāsaram and of a tank for the midday sacred bath and offerings of Kaḷahasti-vara and for maintaining a feeding institute. The donation was made at the request of a certain Veṅkaṭa, son of Kāri Channa and grandson of Pedda Veṅkaṭa (Veṅkaṭa II?).

Tondamanād near Kālahaṭi.

144. 230 of 1903.—(Tamil.) On the base of the central shrine in the Kōdaṇḍārāmeśvara temple. A record in the thirty-fourth year of the Chōla king Maduraṅkaṇḍa Parakēsarivarman. Records gift of gold for feeding 1,000 Brahmans on certain festivals. Mentions the temple of Kōdaṇḍārāmeśvara aliae Ādityeśvara and a certain Vāgīśvara-Paṇḍitabhaṭṭāra. [From the two names of the shrine Venkayya infers that Kōdaṇḍārāma must have been either Raṭaditya or Gāndarāditya, the sons of Parāntaka I. Later research has proved that it was Raṭaditya.] See Cg. 965 for a
later Vāgīśvara Paṇḍita.

145. 231 of 1903.—(Tamil.) On the south base of the Vīrī-
runda-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 Raṭarājadeva. Records that Gaṭṭhideva aliae Yādavaśra granted the village of Kīdāraṅgonḍa-Sōlapuram (named after Raṭeṇdrachōla I). See No. 102 above.

147. 233 of 1903.—(Grantha and Tamil.) On a slab set up on
the bank of the tank in the same village. A record of Tikkaya-
dēvamahāraja in Ś. 1187, Krōdhana. Records the building of the
tank sluice by the king. [Was Tikkaya the same as Tikka II, the
son of Tikkaṇa Sōmayāji’s patron?]

MADANAPALLE TALUK.

: Āṭēṭipalle.

148. 439 of 1914.—(Kanarese, archaic.) On the slab called Kattivīrappabanda. A record of the Vaidumba king Vaidumba Mahārāja, approximately in the ninth century A.D. Records that a certain Śri-Kaṇki, son of Vīra-śatti, 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 Erega, the right arm
of the Mahārāja and the bee at the lotus foot of Kimudeva. [Was,
Erega the father of Rachamalla 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 Krōḍhana, Aśvija, ba. di. 10, that Kadupanāyani Raghunāyakulu Nāyanigaru of Krottapālėm granted rent-free ten tuns of wet land for the maintenance of the Veṅkaṭappa Nāyani tank.

**Basinikōṇḍa.**

150. 342 of 1912.—(Tamil.) On two slabs lying in a field. A record in the thirty-second year of the Chōla king Rājakēśarivarman alias Uḍaiyār śrī-Rājādhirājadēva (I). One of the slabs is mutilated. Registers that the 1,500 merchants of the four quarters including nāḍu, nagara and nāṇāḍēśī, met at Śīrāvalḷi in Mūgai-nāḍu, a subdivision of Pūraṇi-Śrāvyapāḍi of Jayaṅgōṇḍa-śōla- maṇḍalam and resolved to convert the village Śīrāvalḷi into a Nāṇāḍēśiya-Dasamāḍi-Erivrapatṭaṇa and to grant certain privileges to the residents of that village. It was made a Vīrāsāna. [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-Tippāsamudram.**

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. Vaiḍumba-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 Paraśuṛāman fell in battle. See Cd. 455 for the possible identity of the king.

155. 300 of 1905.—(Telugu.) On the third slab set up in the same place. A record of 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-Malladēvan. Mentions Bānarasan and Chirppuli.

Kammapalle.

157. 297 of 1905.—(Telugu.) On a slab set up in a field north of the village, near Madanapalle. Dated in the reign of the Vijayanagaram king Virapratāpa Krishṇadēva-Mahārāya; records in Ś. 1446, Svabhānu, gift of land near the big canal (peda-kālva) of Madunapalli or Madunapalya.

Kottakōta.

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 Rabi-ul-Awal 900 A.H.

Madanapalle.


160. 288 of 1905.—(Telugu.) On a slab set up near the Śiva temple west of the same village. Records that a hero named Chandrdāditya 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 Vaiḍumba-Irigaya Mahārāja. Appears to record the death of a hero.

163. 291 of 1905.—(Telugu.) On a slab lying at the same place. Records that a hero fought for cows and died.

164. 292 of 1905.—(Telugu.) On a slab set up in a field at Basinikonda near Madanapalle. Records that a hero of Loṅkula died in a combat at Mudumādūvu.

165. 293 of 1905.—(Telugu.) On another slab set up in the same place. Records that Śrigānga, 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-Raman also fought and fell in the same combat. Mentions Loṅkula.

167. 295 of 1905.—(Kanarese.) On a slab set up in a field west of the same village. Records that while Vaiḍumba-Mahārāja (Gandra-Trinētra) and Bānarasa captured Soramati in the face of the Noḷamba and Daḍīga-Rāchamalla, a hero fell in the
battle which ensued. [The Bānarasas was evidently Vijayāditya conquered by Parāntaka I(905—47) or his father. He was apparently an ally of the Vaiḍumbas Gāṇḍa Trinētra and an enemy of Noḷamba (Mahēndrdrāhirāja ?)]

168. 296 of 1905.—(Kanarese.) On another slab set up in the same place. A record of Vaiḍumbas-Mahārāja (Gāṇḍa-Trinētra); mentions Bānarasas, Daḍiga-Rāchamallā and Maydaṇī. Records the death in battle of a certain Manujārādeva. 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 Penungulūru to Brahmans at the request of Tirumal Rāja, one of the chiefs of the Maṭla family.

168-B. C.P. No. 9 of 1913.—A record of the Vijayanagara king Krishṇadēva Rāya in Ś. 1498, Dhāṭri, 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 Lōmāda. The mēras and other income due to them mentioned. [The date is wrong as Krishṇadēva died in 1530.]

168-C. C.P. No. 10 of 1913.—The record of one Yara Timma Rāja, Governor of Ghaṇḍikōṭa and “brother-in-law of Mahādēvarāya ruling at Vijayanagar” dated in Śārvari, Vaiśākha, śu. di. 15. [Registers that two Reddis came from the seaside (district) with their cattle and children to the village Rāvulakollu and got permission to construct a village near the hill. The record defines the boundaries and the service inams. The Government Epigraphist believes that the Vijayanagara king might be Tirumala I.]

168-D. C.P. No. 11 of 1913.—A record dated in Ś. 1508, Vyaya, Vaiśākha, śu. di. 15, Monday, lunar eclipse. Records that one Anugunda Vēṅgalappa settled a dispute between the agrahārikas and the karaṇams of the village of Avuḍūru, in regard to the distribution of service inam lands.

168-E. C.P. No. 12 of 1913.—A record of Ś. 1633, Virōḍhi, vaiśākha, 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 Kanumanūru Raṅgāchārlu put things right by his magical skill, he was privileged by the chiefs present including Harsadu Anāvardikānu 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, Klōḍhana (wrong), Bhāḍrapada śu. di. 10, Thursday. Professes to settle certain disputes between the Baḍugalavāru and Palnāṭe Vīralu in the matter of paraphernalia in public processions. The Judges evidently were the Saivas, Vaishnavas and great men of Conjeeveram.
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 Kasunūr 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 Reḍdi's house. A record of Bira-Mahārāja, ruling over Pulverinādu. Records that while Tōḍāṅkan was governing Mallyal (Mallela), a native of Kottanūr 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 Yēnugarati-madi field. A record of the Vaiḍūmba king Kaṇḍa-Trinētra-Vaiḍūmba-Mahārāja; records that Prabhuchelvūṇḍu distinguished himself in the battle of Sōre-mati 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 Parakēsarivarman alias Uḍaiyār Vijaya-Rājendra-Chōḷadeva, 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 Kalyāṇapuram. Venkayya therefore identifies the king with Parakēsarivarman Rājendra déva (1059—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 Pulлагаṅṭivāripalle, near the same village. A record of the Vaiḍūmba king Kalige-Trinētra; mentions the eldest son of Vīra Mahārāju. See Ct. 170 above.


PALMANĒR TALUK.

Daṇḍapalle.

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
Vijayabhāpati in Ś. 1332, Vikrīti, Bhādrapada, su. di. II, Monday, Śravaṇa. Records that he founded near Daṇḍapalle in Hulimālu (Pulimālu), a village called Kriyāsaktipurā and presented it to a certain Kṛṣṇa Paṇḍita who made a gift of it to Brāhmaṇas. The king's spiritual teacher Kāśivilāsa Kriyāsakti Deśika is mentioned. Kriyāsakti was also the teacher of Bukka I, Harihara II and the minister Mādhava (not Vidyāraṇya), and made the early Vijayanagara emperors adherents of devotional Śaivītism 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 Nūkā Nūnka 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 Noḷambiḍiṇayasara. Refers to the death of a hero, the raising of a monument on his tomb and the gift of a Kaḷnāda. Under the orders of his Gaṅga suzerain Permādi, Noḷambiḍhīrāja (Mehendra 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 Puḷimālu. The latter captured the town of Permāvi and burnt it. This roused the indignation of the Bāna king Vijayāditya Viṟa-chuṭamaṇi Prabhumēru 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 Pulimālu 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.

Kīḷapaṭṭaṇa.

177. 308 of 1912.—(Telugu.) On the north wall of the central shrine in the Kōṇēṭirāyasvāmin temple. A much damaged record of the Vijayanagara king Śrīraṅgadēva-Mahārāya, ruling at Penugonda, the date of which is doubtful.

Kūrmāyi.

178. 309 of 1912.—(Tamil.) On the east wall of the maṇḍapa in front of the central shrine in the Varādārāja-Perumāl temple. A record of the Vijayanagara king Kampaṇa-Uḍaiyār (II), son of Viṟa-Bukkaṇa-Uḍaiyār (I) in Kaliyuga 4452 (mistake for 4462), and Ś. 1283, Plava, Pūraṭṭādi, Kanni, su. di. 7, Tuesday, Mūlam, corresponding to 7th September 1361. Records gift of tolls for providing (daily), a flower-garland and a lamp to the temple of Edirkoṇḍa-Perumāl at Kurumāvi (a village) in Pulimālu, under orders from
the mahapradhanî Somappa-Udaiyâr and the treasurer Viṭṭappayyan. See S.A. 1061.

179. 310 of 1912.—(Telugu.) On the east wall of the central shrine in the same temple, left of entrance. A record of the Vijayanagara king Virapratâpa-Sadâsvâdeva-Mahârâya in Ś. 1482, Siddharthi, Vaisâkha, śu. di. 2, Monday (which should be Sunday), corresponding to Sunday, 9th April 1559. Records gift of land for archanavritti, i.e., the maintenance of worship, in the temple of Varadarâja at Kurumâvi in Puli-nâdu, a district of Chittûri-râjya to a private individual.

PUNGANûRU TALUK.

Agastyaâkonda Hill.


181. 557 of 1906.—(Tamil.) On the north wall of the same temple. Records in Krîlaka gift of land to a drummer (uvachchan).

182. 558 of 1906.—(Kanarese.) On the west wall of the same temple. Records in Ś. 1298, Ânanda, gift of lamps, cows, vessels and land to the temple of Agastinâthadêva.

183. 559 of 1906.—(Tamil.) On the base of the same wall. A record in the fourteenth year of the Chôla king Tribhuvanachakravartin-Virarâjendra-Chôladeva (Kulottûngâ III?). Records that the queen of Uttama-Chôla-Gânga alias Sêlvagaûga set up and consecrated an image of Tirunâvukkaraśudêva. See Cg. 144 and Ct. 190 below.


185. 561 of 1906.—(Tamil.) On the south wall of the mantâpa in front of the central shrine of the same temple. A record of the Gaûga king Sêlvagaûga, son of Uttamachôla-Gaûga Padumideva in Ś. 1251. The second figure of the date is doubtful. Records gift of an ornament by Sîpatinâyan, 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 Sîyan Uttama, Sôlagaûga and Gaûga Perumâl, son of Padumadeva Uttama-Sôlagaûga 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 Uttamachola-Gaṅgan alias Vira-gaṅgan Veṭṭum-Amarābharaṇan. Records gift of land in Naṅgili. For epigraphs of the same chief see Ct. 235 and Ep. Carnu., X, p. XIII. Amarābharaṇa was also the title of Siyagaṅga, the patron of Pavaṇāndi.


188. 564 of 1906.—(Tamil.) On the base of the Dakshineśwara-maṇṭapa in the same temple, first and second tiers. Records gift of land by Vaḍugapiḷḷai alias Toṇḍamān.


190. 566 of 1906.—(Tamil.) On the boulder called Durga-gundu on the same hill. A damaged record of Uttamachola Gaṅga alias Śelvagaṅga. At the bottom of this is another damaged inscription which mentions no king. See Ct. 183 above.

Āvulapalle.


Bhimagaṇipalle.

193. 320 of 1912.—(Telugu.) On a slab set up in the north prākāra of the Bhimesvara temple. Records in S. 1725, Rudhirōdgārin, gift of land at Bhimapuram near Modugalapalle to the temple of Bhimesvara, by Sugatūri-Mummaḍi-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 Bānā king Mahāvali-Bānaraśa Vikramaḍīyā Bāṇakandarpa Jayamēru. Mentions Miniki. [He was the father of Vijayāḍīyā Bānaraśa 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-Vānarasāra. 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 Mahāsa-mantādhīpati 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 Rājēndrādeva (1050—62) which refers to his setting up of a pillar of victory at Kollāpuram. Mentions Paraśurāmīśvaram-Udaiyār at Vippirambeḍu in Śilaināḍu, a subdivision of Tiruvēṅgaḍakoṭṭam. Vippirambeḍu is the ancient name of modern Guḍimallam near Rēṇiguṇṭa.

Edapaṭiṇājī.

200. 586 of 1906.—(Tamil.) On the base of the verandah in front of the Kāśivisveṣvara temple in the same village. A fragment of record of the Chōla king Parakēsa-rivarman Rājēndrādeva (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-nāḍu, a subdivision of Perumbānappāḍi in Jayaṅgonda-Chōla-mandālam.

Embaḍi.

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 Vajjala-deva was ruling Puli-nāḍu, during the reign of śrī-Ballaha, the capture of
Uppunelli occurred. Perhaps this is the date of the other local inscriptions. It falls in the reign of Kṛishṇa III. It is not known who this Vajjaḷa was. The Government Epigraphist suggests that— it might be one of the two Vajjadās of the Silahāras of Koṅkaṇa; but there is no evidence of their connection with this part of the country.

204. 581 of 1906.—(Kanarese.) On the fourth viragal set up in the same place. Records the death of a gavunda 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-Vānarasa. 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 Parākṣarivarman alias Uḍaiyār śri-Rājendra-Chōladeva (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 Selvagaṅgamārāyān, after capturing his enemy in Mārāyappāḍī, was bringing back the cattle. See Ct. 185 above.

Karšaṇaṇapalle.

210. 321 of 1912.—(Tamil.) On the east and north bases of the maṇṭapa in front of the central shrine in the Arkēśvara temple. A record in the thirty-sixth year of the Chōla king Rājakesari-varman alias Uḍaiyār śri-Rājadhīrājadēva (I). Records gift of tax on oil mills, to provide a lamp in the temple of Aṅgakkāra-Īśvaram Uḍaiyār at Muttukūr alias Erivirappatānaṁ (a mile off Karshaṇaṇapalle) in Puli-nāḍu (the region proper of the Bāṇas and Vaidumbas) which was a subdivision of Tyāgabharana-vaḷaṇaḷu in Jayaṅgoṇḍa-sōḷa-maṇḍalam, by Śōḷakulakāraṇa-Mūvendavēḷān who was the revenue officer in charge of the district, for the prosperity of the emperor.

211. 322 of 1912.—(Tamil.) On a pillar of the porch of the same maṇṭapa. Records the construction of the steps (sōpāna) by certain āśāris (karumān).
212. 323 of 1912.—(Kanarese.) On a slab built into the Nandimangapota of the same temple. A fragment of record of the Bana king Banarasa. See No. 194 above.

213. 324 of 1912.—(Tamil.) On a slab set up in the same temple. A record of the Vijayanagara king Vijayanayya-Udayayya (1409—22) ruling at Mulvayil in S. 1332, Vikrita, Chaitra, su. 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 Muttakkuru, in favour of the temple of Angakkarishi varamudaiya-Nayinair at that village which belonged to Vada-Puli-nadu, a subdivision of Nigariilisa-mandalam, by the chief Sammathi Vira-Obaladeva Cholamaharaja. [“The Sammathi family to which the chief Obaladeva belonged, may be the same as Sammatha whose members Lakkayadiva Maharastra and Bommayadeva Maharastra are known to have been the dependants of Devaraya II and to have borne the title Antembaraganda.” Ep. Rep., 1913, p. 119, para. 53.

214. 325 of 1912.—(Kanarese.) On another slab set up in the same temple. A record of the Nolamba (Pallava) king Viramahendra-Nolambadhirajadeva. States that the king returned from Chola-nadu, entered Nolambavadi and camped at Kolala in Gangaru-sasira (district). On this occasion he raised Kirtigavunda to the position of Nolambagavunda of Puli-nadu and gave him as a kadage grant the village Kirya-Belagatturu (in that district). [The inscription gives a genealogy of the line from Dilipa-Iriva Nolamba up to Viramahendra, six generations in all. Evidently Vira Mahendrad helped the Rashtrakuta Krishna III in his invasion of the Chola country.

215. 326 of 1912.—(Kanarese.) On a third slab set up in the same temple. A record of the Western Ganaga king Pruduvipati (evidently the same as the chief referred to in Nos. 223 and 226 below), the younger brother of Durvinita. Records that Sivarasa-bhatara, son of Gaftada-bhatara 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 Ganaga title being assumed by a prince of the Ganaga-Bana 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 Bana king Mahavali Banaresar, whom Venkayya identified with Vikramaditya I of Udayendram plates. Refers to the death of a hero at Kutilala, on the occasion when Ballaha (Rashtrakuta Govinda III) took up arms against Kadvettai for exacting tribute. The hero was a servant of Banaresar Vijayita (i.e., Vikramaditya’s son Vijayaditya II Virachulaman Prabhumuru), who was ruling Ganagaru-sasira. [The
temple is called Irungōlīsvaramudaiya Nāyaṉar at Koyaṟṟur alias Uttama-Chōlapuram in Vaḍa-Puli-nādu, a subdivision of Perumbāṉappādi in Jayaṅgoṇḍa-Chōla-māṇḍalam. See Ct. 186 above.

236. 552 of 1906.—(Tamil verse.) On the east wall of the same shrine. In praise of Viḍugādaḷagiyan of Ten-Tagāḍai, 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-Kuḷottuṅga Chōladeva (I). Records gift of the village of Mādamaṅgalam in Pulinādu, a district of Rāṭṭapāḍikōṇḍa-Chōla-māṇḍalam (calling it Gaṅgaikōṇḍa-Chōlanāḷūr) to the temple of Irungōlīsvaramudaiya Mahādēvar built at Koyaṟṟur alias Uttama-Chōlapuram in the same nādu by Āḍavaḷān Gaṅgaikōṇḍa-Chōla alias Irungōḷan. 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 Kuḷottuṅga I. The Sanskrit portion mentions the Gaṅga family and Kuṅkūvaram. The introduction belongs to Kuḷottuṅga 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 Muḍukurukki in Vaḍa-Puliṇādu, a subdivision of Perumbāṉappādi in Nigariḷi-Chōlamaṇḍalam. The channel was improved by the son of the chief who built it.

Nekküṇḍi near Mittapalli.


Mudugalapalle.

240. 315 of 1912.—(Kanarese.) On a viragal set up in a field. A mutilated record. Seems to mention Māharājāvāḍī.

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 Sāmantaavallava, son of Dōsiyarasā.

243. 318 of 1912.—(Kanarese.) On another slab set up in the same place. A mutilated record. Refers to the raid on Puḷi-nādu by the Noḷamba king, under orders of Kuṅguṇiaraśar and to the capture of Koyaṟṟur. On this occasion the servant of a brother of
Dōsiyarasa, the chief of that country, fought and fell. [The Königuniarasar referred to is the Gaṅga king Permāṇaḍi, and the Nolamba is Nolambādhirāja. 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 Koyāṛūr and a certain ḍragānī.

Mugavāḍi.


246. 573 of 1906.—(Tamil.) On another slab set up in the same place. A damaged record in the third year of the Chola king Parakēsarivarman alias Uḍaiyar Śrī-Ādhirajendradēva (son of Vīra Rājendra I who ruled from 1064 to 1070). Records gift of land. The village Mukkaivāḍi was situated in Puli-nāḍu, a subdivision of Perumbānappāḍi in Paḍuvūr-kōṭṭam, a district of Jayaṅgonḍa-Chōlamandālam.

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 Chola king Parakēsarivarman Rājendradēva (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 Nolamba Pallava king Irīva-Nolamba (II) Ghaṭēyaṅkakāra Pallavāditya. Registers that while the king was encamped at Ve(nv)ūruponne in Parevināḍu he conferred the title of Mummaḍi-gavare Pallavāditya Nolambaśeṭṭi on a Bāḷigāra merchant of Köyatūru and presenting him with royal insignia gave for his perpetual enjoyment as kodage the village of Kolatūru in Puli-nāḍu, converting it into a mercantile town (vaśyadatti nagara) named Pallavādityapura. [The king was the grandson of Vīramahēndra of Ct. 214. The paraphernalia included a horse, an umbrella-bearer, a throne, addaṅgi, etc.]

249. 243 of 1913.—(Kanarese.) On the same rock. In the same old characters as No. 242. Refers to the 48,000 of the mercantile community, to Mummaḍi Gavaṛeśeṭṭi of Kāṅchīpura and to his younger brother Sundārarāja-Dhariśeṭṭi.

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 Śrīkaṇṭhayyan, son of Māvāḷivanā-Vichchādirar alias Puḷalam-maraiyar, a certain Indappan pierced a tiger—and died with it. [Was the king identical with Bāṇa-Vidyādhara Mahābali Vikramāditya I?]
Punganuru Taluk

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.


Punganuru.

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 Udaiyār śṛ-ṛājēndra-Chōḷadēva (II, i.e., Kūlōttuṅga I?). Mentions the tank called Rājēndraśoḷaperiyēri at Puṅganur alias Valavanārayaṇa-chaṭurvēdimāṅgalam in Pulināḍu, a district of Raṭṭapāḍikōṇḍa-Čhōla-maṇḍalām.

254. 541 of 1906.—(Grantha and Tamil.) On a slab set up in the court-yard of the Šomēśvarasvāmin temple in the same village. A record in the fourth year of the Chōla king Rājakēśarivarman alias Udaiyār śṛ-ṛāṛa-jēndradēva (Vira-Rājēndra I, 1064—70). The inscription opens with the birudas of the king. Mentions the Tirukkōḷśvaram-udaiya-Mahādēvar at Puṅganur alias Valavanārayaṇa-chaṭurvēdimāṅgalam in Pulināḍu of Perumbāṇappāḍi, a subdivision of Paḍuvēṭr-kōṭṭam in Jayaṅgonḍa-Chōla-ｍaṇḍalām. A chief presents 4,200 kulis of land, and the assembly receives the paddy and maintains worship and expenses according to scales detailed.

255. 542 of 1906.—(Kanarese.) On a slab set up outside the same temple. A record of the Bāṇa king Mahāvali-Vāṇaraśar Vijāyādītyaṇ Vira-chiḷāmāṇi Prabhumēru (evidently the father of Vikramaṇḍitya II Viḷayabāhu, and the victim of the Chōla Parantaka’s ambition). The king was ruling the Vāḍugavaḷi 12,000 and Maṇḍe 200. Refers to the raid on Koṇṭāṭur by Kāḍuveṭṭi-Muttārāṣaṇ. [See Ct. 243 and Ct. 175 for further information regarding the Nolamba invasion of Pulināḍu under Kāḍuveṭṭi.]

256. 543 of 1906.—(Kanarese.) On a slab set up in a field in front of the village of Chadalla, close to the Puṅganur Chadum road. A record of the Bāṇa king Mahāvali-Bāṇarasa. Refers to the battle of Sōremaṭi where the Bāṇa opposed the Nolamba, Rāčamalla and Mayindādi on behalf of the Permāṇaḍi (i.e., the Gaṅga-king). Mentions Maṭhavāraṇa of Kaṇģanūra. [Rāčamalla was evidently Satyavākya Koṅguṇivarma Permāṇaḍi Rajamalla 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.

Yātavākili.


PUTTŪR TALUK.

Kārvētinagar.

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 Rājaraja-dēva (III). The fragments appear to have included this and two other records of the same king and of the same date and to have registered gifts of land to the Śiva temples at Nārāyaṇapuram in Vaṭṭiyā-nāḍu, a subdivision of Kunṟavattana-kōṭṭam. Some of the temples mentioned are Avimuktīsvaramūdaiya-Nāyaṇār, Lakṣīsvaramūdaiya-Nāyaṇār and Akkāśālīsvaramūdaiya-Nāyaṇār. Mention a certain Vīra-Nāraśingadēvan alias Yādavarāyan. Also a fragment is found of an unnamed Sāluva king. See No. 102 above.

Kempulapālaiyam.

263. 384 of 1911.—(Telugu.) On the beams of the mantapa in
the Ammanāchi-Amman temple in the same village. Registers in
S. 1669, Prabhava, that Mahāmanḍalēśvara Śēshāchalanapaṭirājā-
dēva-Mahārāja, son of Rāmarāja and grandson of Gūṇḍoli
Krishnamarāja, of the Kāsyapa-gōtra, repaired the Sabhāmanṭapa
temple of Ammanāchchamā (called Āmnāyākshi in Sans-
krit) at Nārāyaṇapuram, the northern entrance to Kaṅchipīṭha.

Nārāyaṇavanam.

264. 373 of 1911.—(Tamil.) On the north, west and south
walls of the central shrine in the Kalyāṇa-Vēṅkaṭēśa-Perumāl
temple. A record of the Vijayanagara king Vīraprātōpa Vīra-
Achyutarāya Mahārāya in S. 1463, Plava. Records that a certain
Viruppaṇa founded a town called Vēṅkaṭādrisamudram on the
borders of Nārāyaṇapuram and constructed there the temple of
Vēṅkaṭādri-Perumāl for the merit of Vēṅkaṭādriyā-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 Sadāsīva.]

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 manṭapa in front of the same shrine. A record of the Chōla
king Rājarājakēśarivarman (Rājarāja I), the date of which is lost.
Registers that Vīkiyiṉan Pugalvipparaganḍan of the Chāluṇki
family and two others, the chiefs of Vaiṭṭiya-nādu in Kunṟavattanā-
kōṭṭam, gave certain privileges to the Vellālas of that district.
(Pugalvipparaganḍan was a title borne by some Lāḍa chiefs and
by the Bāṇa king Vijayāditya II. Chāluṇki must also have been a
family of feudatories.]

267. 376 of 1911.—(Telugu.) On the inner gopūra of the same
temple. Records in S. 1545, Dundubhi, gift of a village for
offerings and festivals to the temple of Kalyāṇa-Vēṅkaṭēśvara-
svāmin of Nārāyaṇapuram, by the Mahāmanḍalēśvara Tirumalarāja,
son of Śrīraṅガrāja and grandson of Kaṭṭāri-Sāluva-Mahārāja of
the Kāsyapa-gōtra and the Āpastamba-sūtra.

268. 377 of 1911.—(Telugu.) On the outer gopūra of the same
temple. A record of the Vijayanagara king Vīraprātōpa-Vīra-
Vēṅkaṭādēva Mahārāya (Vēṅkaṭa II), ruling at Penugoṇḍa, in S.
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 Prithiviśeṭṭi
Rāyanimaṇṭri-Bhāskara, while Śaḻuva Mākaraḻa Tirumalarājayaṉa deva was ruling the country [i.e., the Śaḻuva chief of Kārvēṭināgar who rose to prominence at this time and who had the Śaḻuva emblem of the boar with the dagger. Bhāskara is even now the title of the Brahman Guru of the Kōmaṭis. According to tradition Rāyanimaṇṭri lived in the time of Kṛishṇadēva, 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 Prithviśeṭṭi 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-maṇṭapa 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 Kavarlsvaramudaiya-Nāyanār at Nāraẏanapuram in Tiruvēṅgaṅa-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 Kavarlsvaram-Uḍaiyār, by a certain Periyapillai aliṅs Rāja-nāraṅaṉa-Śrāṅkōṅ, one of the subordinates of Yādavarāya. See No. III above.

271. 380 of 1911.—(Tamil.) On two detached slabs built into the maṇṭapa 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 Pondaiḍăkkam in Śey-nāḍu for repairs and other requirements, to the temple of Kavarlsvaramudaiya-Nāyanār.


273. 382 of 1911.—(Telugu.) On a slab built into the floor of the court-yard in the same temple. Records in Pramāḍichā (Pramāḍin) gift of the village of Yippatoṇgali to the priests of Kāḷahasti on the occasion of the kumbhābhishēka (i.e., the renovation) of the temple of Agastīśvara (also called Parāśarēsvara), by Kaṭṭāṛi-sāḷva Mākāraḻa-Bommarājudēva-Mahārāja. [Perhaps also a grandson of Mākārāja. See Mr. Sewell's Antiquities, II, 184-5,
PtJTTUR TALUK

and Cox's N. A. Manual, p. 222, for details about the history of Kārvēṭinagar.

Satravāda.

274. 387 of 1911.—(Tamil.) On a slab set up in front of the Dēśa-Vināyaka temple. A record in the eighteenth year of Yādavarāyar Śīraṅganāthar. The residents of Tiraṇī-nāḍu in Neḍu-nāḍu and others gave to a certain Mēḻittēvan, the village of Tiraṇī as a rudirappāṭṭi. This he presented to the Dēśa-Vināyaka temple at Sattirappāḍi and prohibited the sects of Saṅkēṭisamayākārār and Vīra-kōdiyar from entering it.

275. 388 of 1911.—(Tamil.) On a slab set up by 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 Śēṇiyans by Daḷavāy Śīraṅga-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 maṇṭapā in front of the central shrine of the Chidāṁbarēśvara temple in the same village. A record of the Vijayanagara king Viṟiapratāpa Dēṉarāya-Mahārāya (II) in Ś. 1349, Plavaṅga. Built in at the bottom. Mentions the Śāluva and Vaishṇava shrines of Chandragiri-rājya, viz., Kaṇḍhipuram, Tirukkalāṭṭi, Tiruvorṛiyūr, Tiruvālaṅgāḍu, Tiruppālaivanam and others. Refers to the vihūṭi-kāṇikkai collected in the temple of Alagiya Tiṟuchhiṟṟambalamudaiya Nāyanār at Sattirappāḍi in Maṅgalur-nāḍu, a subdivision of Kuṇra-vattana-kōṭṭam in Jayangondachōla-māṇḍalam and to certain royal orders (rāyasam) issued to Ariyappa-Daṇṇayaka Bhikshāvrittī-Ayyagal and Devarāya-Uḍaiyār of Chandragiri.


278. 391 of 1911.—(Tamil.) On a slab set up in the main street in the same village. Registers that Gandaraguli Māraṇa-Nāyakkar, son of Mahāpradvīṇi Sōmaya-Daṇṇayaka, gave to the temple of Alagiya-Tiṟuchhiṟṟambalamudaiya-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 Parāśa-reśvara temple. A much damaged record in the forty-first year of
the Chōla king Rājakēsārarivarman 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 Rājakēsārarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva (I?). Records gift of a lamp to the temple of Tippalāḍīśvaramudaiya-Mahādēva at Tiruchchuganur in Kuḍavur-nādu, a subdivision of Tiruvēṅgaḍa-kōṭṭam in Rājendra-Śoḷamanḍalam.

281. 266 of 1904.—(Grantha and Tamil.) On the west wall of the same temple. A record of the Chōla king Vīrājendradeva-Chōḷadēva, the date of which is lost. Records gift of two lāmps.


283. 268 of 1904.—(Tamil.) On the north wall of the same temple. A record in the ninth year of the Chōla king Tribhuvanachakravatarin 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 Tribhuvanachakravatarin Rājarājadēva. Quotes the twenty-third year of Rājakēsārarivarman 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 Vīrājendradēva(I) in Ś. 991, Saumya, in his seventh year. Mentions the temple of Piplāḍīśvaramudaiya-Mahādēvar. [The inscription shows that Vīra Rājendra came to the throne in 1063-4.]

289. 274 of 1904.—(Tamil.) On the east wall of the Kalyāṇa-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.

Aruṇgulam.

291. On a large stone north-west of the village. Records the grant of the village as inām in Ś. 1477 (A.D. 1555) during the reign of Sadasiva Rāya of Vijayanagar.

292. On a stone. An “unintelligible” epigraph said to have great power in curing cattle disease. *Antiquities*, I, p. 156.

Karumbēdu.

293. 385 of 1911.—(Telugu.) On a slab in the kitchen of the Nāgādhīśvarasvāmin temple. Records in Ś. 1752, Vikrīti, that Tiruvēṅgalāmbā, the queen of a prince of the family of Katṭāri Śāluva Mākarājā, built a shrine for Somasundarēśvara and Mīnākshi, in the temple of Nāgādhīśvara situated on the bank of the river Kuṇasthali. The chief belonged to the Kārvedinagar 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, Vikrīti. States that the maṇṭapa was built by Tirumalakoṇḍāma, wife of Bopparāju-Vēṇkaṭanarāsimhārāja and daughter of the Mahāmaṇḍalēśvara Vellānti Kēśavarājā. The name of the village is given as Kadirapura on the bank of the Kuṇasthali 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 Vīrattanēśvara temple. A mutilated record. Registers a sale of land to a private individual for feeding pilgrims going to and returning from Śrivēṅgadām, 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 Chola king Rājakēśarīvarman alias Rājarājadēva (I). Records sale of land by the assembly of Janaṅaṭha-chaturvēṃḍimaṅgalam in Mēnmalai Tāniyal-nādu (a district) of Jayaṅgoṇḍa-Chōlamanḍalam to a private individual for feeding pilgrims going to and returning from Śrivēṅkadam.

298. 431 of 1905.—(Tamil.) On the west wall of the same shrine. A record in the eleventh year of the Chola king Vikrama-Chōladeva (1118—35). Records gift of 12 sheep for a lamp to burn at the temple of Tiruvēṛattānam-Uḍaiyār.

299. 432 of 1905.—(Tamil.) On the same wall. A record in the fourth year of the Chola king Rājakēśarīvarman. Provides for a lamp. Mentions the village of Tiruttanīyal in Kuṇravattanakōṭṭam. 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 Tiruttāṇiyal of granite. The verse (vēnba) 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-Aparājitavikramavarman. Records gift of 1,000 kuli of land by Nambi-Appi to the temple of Tiruvūrattāṇam at Tiruttāṇiyal. [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 Varagūṇa Pāṇḍya in battle at Tiruppārāmbiam. 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 manṭapa in front of the same shrine. A much-damaged record in the tenth year of the Chōla king Parakēsarivarman alias śrī-Rājēndra-Chōlēdeva (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 Tiruttāṇiyal, a village in Kunravarttana-kōṭṭam. Mentions Śiruvēḻur in Teṅkarai-Ilaivīr-nādu, a district of Veśālippāḍi.

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 Maduraikoṇḍa Parakēsarivarman (Parāntaka I). Built in at the bottom. Records gift of land apparently by a certain Parakēsari-Muttaraiyan to the temple of Subramanya-Pillaiyār, who was pleased to stand on the hill at Tiruttāṇiyal near Aguvūr, the eastern hamlet of Perumgānji in Ogavala-nādu, a district of Mēḻūr-kōṭṭam, which formed part of Jayāṅgoṇḍa-Chōlamanḍalam. The characters of the inscription are comparatively modern.

307. 440 of 1905.—(Tamil.) On the south wall of the central shrine in the Arumugasvāmin temple in the same village. A much damaged record of the Vijayanagara king Vīra-Kaṃpaṇa-Uḍaiyār in Viśvāvasu (i.e., Ś. I288).
308. **441 of 1905**.—(Tamil.) On a stone built into the floor of the antarāla-māṇṭapa of the same temple. A damaged record of the Chōla king Madirai-kōṇḍa Parakēsariavarman (Parāṇṭaka I), the date of which is indistinct.

309. **442 of 1905**.—(Telugu.) On the east wall of the first prakāra of the same temple. The prakāra was apparently built by the mahāmaṇḍalēśvara Tiruvēṅgalanāṭharājadeva-Chōla-Mahārāju of Vellāndu.


311. **444 of 1905**.—(Tamil.) On the north, west and south walls of the central shrine and maṇṭapa of the same temple. A record in the 31st year of the Chōla king Rājakēsariavarman *alias* Rājadhi-rāja 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 Parakēsariavarman *alias* Uḍaiyār Śrī-Rājendra-Chōḷadēva (I, 1011--43), the date of which is lost. Beginning missing. Records sale of land to the temple called Tiruvananda-puram by the assembly of Jananātha-chaturvēḍimaṅgalam 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 Rājendra-Chōla I.

314. **447 of 1905**.—(Sanskrit in Telugu.) On the south wall of the same shrine. Records that a certain Narāyaṇarāja 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 Kārvēṭinagar 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 Madiraikōṇḍa Parakēsari-varman (i.e., Parāṇṭaka I). Records a gift of land by the assembly of Tiruttaṇiyal in Kunṭavattana-kōṭṭam to the temple of Tiruvanandapuram.

317. **450 of 1905**.—(Sanskrit and Telugu.) On the south wall of the maṇṭapa in front of the same shrine. Records that a certain Bommarāja, whose genealogy is given at considerable
length and who was a descendant of Narayana-raja of No. 314 above, renewed grants made by his ancestors.


Tiruvalaṅgādu.

In the Dēvāram this place is called Ālaṅgādu near Paḷaiyanūr. The inscriptions also mention it and include the place under Paḷaiyanūr-ṇāḍu in Mēlmalai division of Jayaṅkoṇḍachōḷamanaṇḍalam. 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 Mūṭṭa-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 Tripurāntakadeva. Records gift of land. The king bears the title Vijaya-Gaṇḍagōpāla.

321. 16 of 1896.—(Tamil.) On the west wall of the same shrine. A record in the ninth year of the Chōḷa king Ko-Parakēsarivarman alias Tribhuvanachakravartin Parāntakadeva, “a later Chōḷa king who bore the name of his ancestor Parāntaka.”

322. 408 of 1896.—(Grantha.) On the east wall of the Naṭarāja shrine in the Vaṭāraṇyēśvara temple in the same place. A record of the Chōḷa king Tammusiddhi in Ś. 1129. Records gift of the revenues due to the king in the villages belonging to the temple to the Lord of Vatātavi. See Ep. Ind., VII, p. 119 ff, where Dr. Luders edits it.

323. 452 of 1905.—(Tamil.) On the east wall of the first prakāra of the Naṭarājaśvāmin shrine in the same temple. A fragment of record of the Chōḷa king Tribhuvanachakravartin Kulōttunga-Chōḷadeva (III, 1178–1216) “who took Madura and the crowned head of the Pāṇḍya.” Mentions Manumasitti Araiyar. [Manumasiddhi was evidently the elder brother of Tammusiddhi of the previous epigraph.]

324. 453 of 1905.—(Tamil.) On the same wall. A record in the fifth year of the Chōḷa king Vikrama-Chōḷadeva (1118–35)
records gift of twelve sheep for a lamp by a native of Ürükkaḍu alias Alagiyaśōlanallur in Ürükkaṭṭu-kōttam.

325. 454 of 1905.—(Tamil.) On the same wall. An incomplete record of the Vijayanagara king Vīrāpratāpa Pratāpa-Dēvarāya-Mahārāya in S. 1357, Rākshasa. Records sale of land. The temple is called Tiruvāḷaaṅgaḍuḍaiya-Nāyānar at Paḷaiyaṇūr in Mēḻmalai-Paḷaiyaṇūr-nāḍu, a subdivision of Vādagārai-Maṇavār kōṭtām. [The Government Epigraphist identifies the king with Srīgiri, 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 Rājakēsariavarman alias Chakravartin Vikrama-Chōḷadēva (III 1118–35) in his seventh year. Introduction begins with the words pūmadū puṇara. Registers a public sale of land by the villagers of Polipākkam in Naḍuvumalai Perumūr-nāḍu to a merchant of Tirumaiyilāppil in Puliyūr-kōṭtām. Refers to a survey of the country (ulaḷaḷavu). 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 Kulōttuṅga-Chōḷadēva (III, 1178–1216) “who was pleased to take Madura, Iḷam (Ceylon) and the crowned head of the Pāṇḍya.” Records sale of the village of Muduvūr in Naḍuvimalai Erumūr-nāḍu.

328. 457 of 1905.—(Tamil.) On the same wall. 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 Rājakēsariavarman alias Chakravartin Vikrama-Chōḷadēva. Introduction begins with the words pūmadū puṇara. Registers a public sale of land by the villagers of Valaikulam alias Nittavinōḍa-chatuṛvēdimaṅgalam in Mēḻmalai-Vēḻūr-nāḍu to a native of Kāḷiṅkuḍi alias Purōvarinallur in Purapparalai-nāḍu, (a district) of Rājarāja-Pāṇḍi-nāḍu. [Vikrama Chōḷa is generally Parakēsariavarman 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” Nripatuṅgadēva. Records that queen Kaḍavanmādēvīyar made a gift of 108 kalaṇju
of gold to the temple at Tiruvālāṅgādu in Pāḷaiyanūr-nāḍu. Men-
tions Perumalaiyur, a brahmādeya in Kakkaḻūr-nāḍu, 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 Eyarkōṭṭam; also the measure Pirudimāṇikkam. This and the previous epigraph are engraved in comparatively modern characters of about the twelfth century. They may be copies of old inscriptions though no statement to that effect is made.

333. 462 of 1905.—(Tamil.) On the east wall of the first
prākāra of the Nāṭarājāsvāmin 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 Vijayaganḍāgopāla.

334. 463 of 1905.—(Tamil.) On the same wall. A record in
the eighth year of the Chōla king Tribhuwanachakravartin 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 Tribhuwanachakravartin Vijayaganḍa-
gopāladeva. Records gift of land by Tikkaraśar Viśaiyadēvan
described as belonging to “Tyāgasamudra-pattaiagal.”

336. 465 of 1905.—(Tamil.) On the same wall. A record in
the twelfth year of the Chōla king Rājakēśarivarman alias Tribhu-
wanachakravartin Rājādhirājadēva (II). Partly built in. Introduc-
tion begins with the words kādal sūnda pārmaḍar. Refers to the
war of Pāṇḍya succession in which the Sinhalese generals
Laṅkāpura-Ḍanḍanātha and Jayadratha Danḍanātha 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 Tribhuwanachakravartin
Kōnērinmaikōṇḍan Rājādhirāja (II). Records gift of land in the
village of Kōṭṭūr alias Chōlavidyadhara-chaturvēdimaṅgalam in
Kāṇṭūr-nāḍu, a subdivision of Maṇavir-kōṭṭam. The temple at
Kōṭṭūr is referred to as Iḷambayaṅgōṭṭuruṇḍaiyār. Reference is also
made to the Revenue Survey in the sixteenth year of the reign of
Śuṅgandavirutta Kulōṭṭuniga-Chōla I.

338. 467 of 1905.—(Tamil.) On the same wall. A record in
the sixth year of the Chōla king Parakēśarivarman alias Tribhu-
wanachakravartin Vikrama-Chōladēva (1118—34). Records sale
of land by the assembly of Perumūr alias Rājanārāyaṇa-Chatur-
vēdimaṅgalam in Perumūr-nāḍu.

339. 468 of 1905.—(Tamil.) On the north wall of the same
prākāra. Records that the enclosing hall was constructed by
Ammaiyappan Paţiyañji Pallavaraiyan. The alphabet shows that he probably belonged to the thirteenth century. [Ammaiyappan was the title or name of a feudatory of Kulöttuñga III.]

340. 469 of 1905.—(Tamil.) On the same wall. A record in the tenth year of the Chôla king Tribhuvanachakravartin Râjâdhirâjadêva (II?). Records gift of gold for two lamps to the shrine of the goddess Periyanâchchiyar of Tirukkâmakkôttam in the Tiruvâlaṅgâdu temple.


345. 474 of 1905.—(Tamil.) On the same wall. A record in the thirteenth year of the Chôla king Râjakêśarivarman alias Tribhûvanachakravartin Râjâdirâjadêva II, “who was pleased to take Madura and Ceylon”. [a title due to his victory over the Sinhalese ally of a Pândyan candidate.] Introduction begins with the words kâdal śûľâda parmadar. Records gift of three lamps by Paḷaiyanûrûdaiyân Vêdavanamumudaiyân Ammaiyañpan Pallavaraiyân. For Râjâdhiraýa’s part in the Sinhalese war see Cg. 248.


347. 476 of 1905.—(Tamil.) On the same wall. A record of the Vijayanagara king Vîra-pratâpa-Sadâśivadêva-Mahârâya in Ś. 1484, Rudhirôdgârin. Registers an endowment for the celebration of a festival. Mentions the Vêdamarga-pratishthâpanachârya-Dharmaśivâchârya. [Dr. Hultsch mentions a Dharmarâjâdhvâri or Dikshita who wrote the Vêdântaparîbhasâ and a Dharmaśûri who wrote the Dattaratnakara and the drama Narakadhvâmsavyayâga. 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 Chôla king Tribhuvanachakravartin Kulöttuñga Chôladêva (III?). Records gift of 70 kâsu for offerings
Mentions two villages: (1) Vālluwanpākkam in Olugaiyur-nādu, a subdivision of Paḍuvir-kōṭṭam and (2) Perumūr alias Rājanārāyaṇa-chaturvēdiṁaṅgalam in Naḍuvinmalai-Perumūr-nādu.


350. 479 of 1905.—(Tamil.) On the same wall. A record of the Vijayanagara king Vīraprātayā-Dēvarāya-Mahārāya (II) in Śr. 1349, Plavaṅga. Built in at the beginning. Tiruvāḷaṅgādu is said to be situated in the Chandragiri-rājyam. Mentions Ariyappa Daṇñayakkar and Bhikshāvritti Āiyagaḷ.

351. 480 of 1905.—(Tamil.) On the same wall. Records in Nandana a gift for the merit of Mallāṇa-Ūḍaiyar 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 Rājarājadeva. Registers a sale of land by the villagers of Paḷaiyanūr in Paḷaiyanūr-nādu, a dēvadāna granted to the Tiruvāḷaṅgādu temple in Maṇavir-kōṭṭam. [The Tiruttōṇḍar-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 Abhidānakośam, pp. 409—10.]

353. 482 of 1905.—(Tamil.) On the same wall. A record in the thirty-second year of the Chōla king Tribhuvanachakravartin Tribhuvanavīradēva (i.e., Kulōttunga III) “who was pleased to take Madurai and the crowned head of the Pāṇḍya and who was pleased to perform the anointment of heroes and the anointment of victors.” Records gift of a lamp to the temple of Tiruvaraṅgil-Aṇḍamuŗanimirndaruliṇa-Nāyanār at Tiruvāḷaṅgādu in Tirup-paḷaiyanūr-nādu, a subdivision of Maṇavir-kōṭṭam. The donor was Arānilaivisāgan Trailōkyamallan Vatsarājan of Arumbākkam in Illattūr nādu, a subdivision of Kūnṟavattana-kōṭṭam, who rendered the Bhārata into elegant Tamil and followed the path of Śiva (i.e., the Saiva 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 Nallappāḷḷai.]

354. 483 of 1905.—(Tamil.) On the third gōpura of the same temple an incomplete and damaged record of the Chōla king Parakēsarivarman alias Īḍaiyār śrī-Rājendra-Chōḷadeva (I, 1011—43), the date of which is indistinct. Contains only the historical introduction.

355. 484 of 1905.—(Tamil.) In the same place. A record in the forty-sixth year of the Chōla king Rājakēsarivarman alias Chakravartin Kulōttunga-Chōḷadeva (I). Records sale of land to the
temple at Tiruvāḷaṅgādu in Naḍuvilmalai by the assembly of Rājanarāyāṇa-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 Udaiyār śrī-Rājādhirājadēva (I ?) Records sale of land by the assembly of Śiṅgalāntaka-chaturvēdimaṅgalam in Naḍuvīnmalai Perumūr-nādu.

357. 486 of 1905.—(Tamil.) In the same place. A record in the twenty-eighth year of the Chōla king Rājakēsarivarman alias Udaiyār śrī-Rājādhirājadēva (I ?) Records sale of land by the assembly of Nittavinōda śaruppēdimaṅgalam in Mēnmalai-Mēḻūr-nādu.

358. 487 of 1905.—(Tamil.) In the same place. A record in the thirteenth year of the Chōla king Rājakēsarivarman alias Udaiyār. 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 Udaiyār śrī-Rājādhirājadēva (I ?) Records sale of land.

360. 489 of 1905.—(Tamil.) In the same place. A mutilated record of the Chōla king Rājakēsarivarman alias Udaiyār.

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 Udaiyār śrī-Rājādhirājadēva (I ?).

362. 491 of 1905.—(Tamil.) In the same place. A mutilated record of the Chōla king Rājakēsarivarman 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 Rājakēsarivarman alias Udaiyār 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 Udaiyār Śrī-Rājēndra-Chōladēva (II ?). Records an order of Rājēndraśīṅga Mūvēndavēḷān.

365. 494 of 1905.—(Tamil.) In the same place. An incomplete record of the Chōla king Rājakēsarivarman 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 Rājakēsarivarman alias Udaiyār śrī-Rājādhirājadēva (I ?). Records sale of land.

367. 496 of 1905.—(Tamil.) In the same place. A damaged record of the Chōla king Rājakēsarivarman alias Udaiyār śrī-Rājādhirājadēva (I ?).

368. 497 of 1905.—(Tamil.) On the west wall of the Bhramarāḷakāmamba shrine in the same temple. A record of the Vijayanagara
king Viraratapa Tirumalaiyadēva-Mahārāya in Ś. 1493, Prajāpati. Mentions the Šaiva teacher Anantaśivāchārya, his pupil Ponnam-bala Dharmasiyāchārya and the latter’s pupil Immaḍi-Dharmasiyāchārya. The goddess is called Vāndārkūḷal-Nāchchīyār. 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 Šāluva king Šāluva Tippaiyadēva-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 Anaimaṅgalam 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 (1011–1043 at least) and registers the grant of the village of Paḷaiyanūr to the Šiva temple at Tiruvāḷiṅgādu. [The Sanskrit portion contains reference to the conquest of Kāṭāha or Kaḍārani 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 Devalapalle in Mārjavāḍa Śima of the Penugonda-Mahārāja to a Brahman, on Ś. 1427, Bhādrapāḍa 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 Šāluva dynasty Naraśingarāya and his son Immaḍi Narasimha and Mr. Ramayya Pantulu has fixed the position of these in relation to their Tuluva successors Narasa Nāik and Vīra Narasimha.]
COIMBATORE DISTRICT.

AVANĀŚI TALUK.

Avanāśi.

The ancient name of this place, as evidenced by the Dēvāram and inscriptions (see Nos. 12 and 20 below), seems to have been Tirupukkulīyur.

1. 170 of 1909.—(Tamil.) On the south wall of the central shrine in the temple of Avanāśiśvara. A damaged record in the twenty-first year of Vīrarājendrādeva. Records gift of money for offerings to a shrine of Kshētrapāla by Vīrappērumāḷ Edirilādān, who is called one of the Pillaiś 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 Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājendrādeva. Records gift of 32 lamps by a certain Avināśi alias Śrīkāliyān and also of money for feeding mendicants, by Āṟṟūruḍaiyān Tiruppurāmbiyamuḍaiyān, a merchant of Ęrālapuram. See Mack. MSS. Ins., S. Dts., p. 6, No. 5 and the note to the above epigraph.

3. 172 of 1909.—(Tamil.) On the same wall. A record in the fourth year of Tribhuvanachakravartin Kulottunga-Chōlādeva. Records gift of money for a lamp by Marudān Malaiyān alias Kulottungaśoḷa-Vikramādittādeva, 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 Vīrarājendrādeva. 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-Chōlādeva. Seems to record the gift of certain taxes to the temple of Avināśi-Āḷudaiyār.

8. 177 of 1909.—(Tamil.) On a pillar of the maṇṭapa in front of the same shrine. Records in Plavāṅga that the maṇṭapa was
built by a certain Vānadarāyavaṇḍamalaiyappar. 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 Viṟarājēndradēva. Seems to record a gift of land by Marudan Mudali alias Vanika-chakravartin, a merchant of Mūttan alias Amarabhuyanāgaraṉallūr 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 Viṟa-Chōḷadēva. Records gift of money for a pillar of the maṇṭapa of the sacred bull (Rishabādēva) in the same temple.

11. 180 of 1909.—(Tamil.) On the south wall of the Brihatkaruṇāmbika 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 Mādakkuḷakīr-Madurai in Pāṇḍi-maṇḍalam. [The last fact seems to show that the king intended was Māravarman Sundara Pāṇḍya I, 1216—35, but he did not rule for such a long time.]

12. 181 of 1909.—(Tamil.) On the west wall of the same shrine. A damaged record in the thirty-first year of Sundara-Pāṇḍyadēva. Records gift of money for paddy to a shrine of Sundara-Ṇāyanār set up by the king on the tank-bund at Pukkuḷiyūr, by a merchant of Aranaiyur alias Śivallapuram in Kīvali-Ṇādu, a subdivision of Pāṇḍi-maṇḍalam. Mentions also Kaṁjappallī alias Kulottungasōḷa-chaturvedimaṇḍalam. [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 Viṟa-Pāṇḍyadēva. Mentions the street Vikkirāmasōḷa-centrum. [Was it Rājakēsarivarman Tribhuvanachakravartin referred to Cb. 195 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, Viṟapāṇḍyadēva. Records that the inhabitants of the two districts of Veḷḷa-Ṇādu and Pūluva-Ṇādu in Vāḍaparisaṟa-Ṇādu settled that four families (kūḍi) in the village of Sevūr alias Šēmbiyankilāṉādinallūr, a dēvadāna 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 Viṟa-Pāṇḍyadēva. Mentions the taxes payable by
the temple tenants in the dēvadāna village of Ševūr alias Šembiyan-kīlanađinallūr. See Cb. 196.

17. 186 of 1909.—(Tamil.) On the same wall. A record in the second year of Rājakēsari Könērinmaikondān (Vīra Pāṇḍya ?). Records gift of the village of Vanavāsi alias Vīra-Śōjanallūr in Kīṭpānāḍu to the shrine of Perumgaruṇaṭichelvīyār, the goddess in the temple of Avināśiyāṭūḍaiyar. 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 Pāppārṇḍi alias Vīrarājendranallūr, to the shrine of Sundara-Nāyanār 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 Pramōḍūṭa. Records that two artisans (āśāri) were appointed to attend to the ten kinds of repairs (daśa-kriyā) on receiving from the temple the endowment called tachchāchārīyak-kāṇi.

20. 189 of 1909.—(Tamil.) On the same wall. A record of the Hoysala king Vīra-Vallāḷadēva (III, 1292—1341) in Ś. 1204, Dundubhi (wrong). Records gift of the village of Tenpalli-nattam alias Sitakaragāḍiṇanallūr by a feudatory of the king named Mādappa-Dāṇṇāyaka, son of Perumāl-Dāṇṇāyaka of the race of Matigolayakula, for a festival called Īmāḍi Rāguttarāyān-śandī, in the temple of Avināśiyāḷuḍaiya-Nāyanār at Tiruppukkoliyūr. [Perumāl] Nāyakar was the founder of Dāṇṇāyakakōṭṭai 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 Balāḷa III was crowned on Thursday, 31st January, A.D. 1292.

21. 190 of 1909.—(Tamil.) On the same wall. Records in Dundubhi gift of money for a lamp by a native of Palatoḻu in Kuruppunāḍu.

22. 191 of 1909.—(Tamil.) On the same wall. A record in the twelfth year of Tribhuvanachakravartin Ṣ. Kulottunga-Chōja-dēva. Records gift of the tax kuṭikāṇam by the villagers of Vellāṇūr in Vaḍaparishāra-nāḍu, to the shrine of the goddess Perungarunachchelvīyār. The Mack. MSS. say (see Ins., S. Dts., p. 8, No. 12) that the gift was 12 measures of grain every year. [A Kōṅigū king named Kulottunga 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 Vīrarājendradēva
(A.D. 1207—52). Records gift of money for oil, by prince Nachchinäkkiniyar *alias* Kanḍiyadēvar, son of king Ulaguḍaiya-Perumāḷ Vīrarājendrādeva, for bathing the god and the goddess on Saturdays. [The king’s name reminds us of the Tamil commentator Nachchinäkkiniyar 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 Adavūr in Kuruppūnādu.

26. 195 of 1909.—(Tamil.) On the same wall. An incomplete record in the fifth year of the Pāṇḍya king ... *alias* Tribhuvanachakravartin Kulaśēkharadēva (I or II?). Records gift of money for a lamp.


28. 197 of 1909.—(Tamil.) On the north wall of the same maṇṭapa. A record in the fifth year of the Pāṇḍya king Māra-varman *alias* Tribhuvanachakravartin Kulaśēkharadēva (I or II?). Records gift of money for a lamp by a native of Araṅgur in kīḻkarai-Pūndurai-nādu.

29. 198 of 1909.—(Tamil.) On a slab set up near the Kalyāṇa-maṇṭapa in the same temple. A record of Vīra-Naṉjarāya-Udaiyār in Ś. 1419, Piṅgaḷa. Records that a merchant (Ṣetti) of Emmarkkal in Tenkadambai-nādu (Terkaṅambi) provided for the mid-day offerings to the god at Avināsi which was reputed to be the southern Benares (dakshiṇa-Vārānasi). For the reference in the *Mack. MSS., see next inscription*. This is No. 11.

30. 199 of 1909.—(Tamil.) On another slab set up near the same maṇṭapa. A record of Vīra-Chikkarāya-Udaiyār, son of Vīra-Naṉjarāya-Udaiyār (the Ummattār chief who held the Turko-ṇāmbi district), in Ś. 1430, Vibhava. Records that a merchant of the same village in Tinaikkaṅmāmbai-nādu (Terkaṅambi) provided for offerings in the same temple. Rice mentions a slightly different genealogy of the chiefs of the line. [This is probably *Ins. 10* in p. 7 of *Ins., S. Dts.* See *Ep. Carna.* IV, Introdn., p. 27, for the different version.]

31. 200 of 1909.—(Tamil.) On the third slab set up in the same place. A record of Mahāmaṇḍaḷaēswara Vīra-Naṉjarāya Udaiyār in Ś. 1421, Siddharthin. Records gift of land (3 Śālagas) by
the king’s minister Onnakkann Settiyar of Emmarkal in Tinaikkanāmbi-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. [Nañjarāya was in charge of Terkanāmbi and large part of Coimbatore district at the time of Tuļuva 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 Mahisūru-ruling at Śrīraṅgapattāna in Ś. 1678, and Kali 4857, Dhātri. Records that the various parts of the temple of Avināśi were repaired by a certain Saṅkarāyya and that a linga called Saṅkarēśvara was set up in the south-east corner of the temple. [Saṅkarāyya is called a gurikāra (officer?) at Coimbatore and subordinate of Dalavai 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 puñjai 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 Nartana-maṁṭapā. Records that Kōṅerinmaikondan granted to the deity some land in the village of Kalmādai-grāmam. Ibid., p. 9, No. 18.

35. In the hands of the local kārṇām. Records that Guru Karmallayya, the Prime Minister of Chikkadeva 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.

Karṇamadi.

36. In the hands of Ramasastri and Mahādeva (in the time of Mackenzie). Records that Ś. 1479, Īsvara, Dēvarājarasā, Dalavāi to Krishnarāja Uḍaiyār, granted the village of Bhūsarappāḷḷam (?) to Brahmāns. Ins., S. Dts., p. 32, No. 11.

Karuvaluṁ.


Kunnattur.

38. On a stone in the southern wall of the Lakshmi Nārayaṇa-
vāmi temple. Records the grant of the village to the God by a Kōṅerinmaikondān. Ins., S. Dts., p. 30, No. 5.

39. On the banks of the Kuruchchikulam tank, north of the village. A record of Virachikka Uḍaiyār in Paritāpi. Gift of the

Nāduvachchēri.


41. On a stone west of the Garuḍa maṇṭapa. A grant of land to the God Kōdēsvāra. Ibid., No. 21.

42. On the south side of a maṇṭapa in the same shrine. Records that the inhabitants of "moondrapondee" gave, in the reign of Kulōttuṅga Chōla dēva, some grant (mutilated in the original) to Kōdaprāṭti-tavamuḍaiyār. Ibid., p. 11, No. 22.

Puduppāḷaiyam.

43. On a stone east of the village. (Kanarese and Telugu) Records in Raktākshi the gift of 403⁄4 land in the village of Mānoor to a Brahman Rāmalinga Śastri. Ins., S. Dts., p. 54, No. 12.

Śēvūr (Chevvūr).

44. At the back of the Mahāmaṇṭapam in the temple of Veṇkata-ṭaramanānasvāmi. Records grant of land (i.e., vēli) in Ś. 1233, to God Aḷagapperumāḷ by Viraṇapperumāḷ (?) and Aḷagappiḷḷai in the reign of Vīra Ballāḷadēva III. Ins., Š. Dts., p. 42, No. 1.

45. On the back side of the Vīmānam. Records in the twentieth year of Sundara Pāṇḍya (Māravarman I? 1216—35) the repair of the temple by the people. Ibid., No. 2.

46. On the north side of the Mahāmaṇṭapam. Records gift of a garden in Ś. 1244, to Gaṇapati by Yerumaṇiṭaya Daṇṇāyakar in the reign of Vīra-Ballāḷa (III, 1292—1341). Ibid., No. 3.

47. On the southern wall of the Vīmānam. Records the grant of the village of Kariyampāḍu to the God and Śri-Vaishnavas in the fifteenth year of Vīra-Pāṇḍya. [Was it the Kōṅgu king who ruled from 1265 to 1281? See Ch. 14 above.] Ibid., No. 4.


49. On the north wall of the Ardha-Maṇṭapam. Records a gift by the people of Veḻḷāḷanāḍu and another to God in the fourteenth year of Vīra Pāṇḍya. Ibid., No. 6. See note to 47 above.

50. On the west of the Vīmānam. Records performing of Maṇavāḷaperumāḷ festival by people in the nineteenth year of Vīra Pāṇḍya. Ibid., No. 7. See No. 47 above.

as no Sundara Pañḍya who ruled for such a long time is known). *Ins., S. Dts.*, p. 42, No. 8.


63. On one of the three stones north of the village in the temple of Mukkoṅiśvara between the shrines of the God and Goddess. Records that two chiefs granted a garden and some land to God Mukkuṅiśvara in Ś. 1447, Pārthiva, in the reign of Krīṣhṇadēva Rāya (1509—30). *Ibid.,* p. 49, No. 27.

BHĀVĀṆI TALUK.

Anḍiyūr.

65. On a stone west of the Tândonriśvarasvāmi 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 Āndiśvara-muḍaiyār in the thirtieth year of the reign of Sundara Pāṇḍya Dēva. *Ibid.*, No. 10. See note to Cb. 51.

**Bhavānikiudal.**

67-A. On a stone in front of the maṇṭapam of Ponnāramauliamman in the local Īśvara temple. Records that it was erected in a certain Pārthiva by “Emmucuttee” Mudaliar and another. *Ins. S. Dts.*, No. 1. [Is Emmucuttee the same as Immaḍi Gheṭṭi?]


70. On a stone in front of the Umāmahēśvara shrine. Records that Narāyaṇa Kauṇḍan erected the Ardha maṇṭapam and the Vimāna in year Vijaya.

**Orichēri (Varuchēri).**


**Varadanallūr (Vattanallore).**


**COIMBATORE TALUK.**

**General.**

73. C.P. No. 187 of Mr. Sewell’s List.—(Tamil and Grantha.) Records a grant by Raghunāthadēva Mahārāja, son of Śrī Veṅkaṭa-dēva Mahārāja of Uraiyūr, agent of Viśvanātha Nāyakka Vīrappa Nāyakka of Madura (1609—23) and feudatory of Vīra Rāmadēva (1620—30) then ruling at Penukondā. The date of the grant is much injured, but it seems to be Ś. 1542 (A.D. 1620), Ś. 1541 having expired, Kālāyukti.
Komārapālayam.

74. On the back side of the inner temple of Subrahmaṇya. Records that in Ś. 1598, Naḷa, in the reign of Chikka Dēva (1672—1704), one Raṅganātha Ṣeṭṭi 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 Königimai- konḍan Sundara Pāṇḍya who is unidentifiable. The temple is said to have been built by Alakadri Nādu, a brother-in-law of Tirumal Nāik (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 Gōṣṭhīśvara 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-Vallālādēva (III, 1292—1341) in Ś. 1245, expired, Rudhirōdgārin.

77. 549 of 1893.—(Tamil.) On the north wall of the same shrine, first tier. A record in the twenty-fourth year of Vikrama-Chōḷadēva. [Was he a Chōḷa or Koṅgu-Chōḷa?] Records gift of a lamp.


79. 551 of 1893.—(Tamil.) In the same tier. A record in the twelfth year of Vikrama-Chōḷadēva. [The Chōḷa king of this name ruled only for seventeen years from 1118 to 1135. Was this the Koṅgu king who ruled from 1004 to 1045? See Cb. 190.] Records gift of paddy.

80. 552 of 1893.—(Tamil.) In the same tier. A record in the second year of Karikāḷa-Chōḷadēva. Records gift of land. Kari-kāḷ was evidently a Koṅgu-Chōḷa.


82. 554 of 1893.—(Tamil.) On the same wall, third tier. A record in the second year of Karikāḷa-Chōḷadēva. Records gift of a lamp. See No. 80.

83. 555 of 1893.—(Tamil.) In the same tier. A record in the fifteenth year of Vīra-Chōḷadēva (Parāntaka I or Koṅgu-Chōḷa?). Records gift of paddy.
84. 556 of 1893.—(Tamil.) On the same wall, fifth tier. An incomplete record in the third year of Kōnerimaikoṇḍān.

85. 557 of 1893.—(Tamil.) On the same wall, sixth tier. A record in the second year of Karikāla-Choḷadēva. 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 Kōngu-Chōla who ruled from 1207 to 1252?]

90. 562 of 1893.—(Tamil.) On the south wall of the same shrine, first tier. A record in the fifteenth year of Kōnerimēlkoṇḍān. Confers certain rights on the artisans of the southern Kōngu country.

91. 563 of 1893.—(Tamil.) In the same tier. A record in the twelfth year of Karikāla-Choḷadēva. 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-Choḷadēva. Records gift of a lotus pond. See No. 80 above.


94. 566 of 1893.—(Tamil.) On the south wall of the maṇṭapā in front of the same shrine, left of entrance. An obliterated record of the Hoysala king Vīra-Vallāḷadēva.

95. 567 of 1893.—(Tamil.) In the same place. A record in the sixteenth year of king Vīra-Pāṇḍyadēva. Records gift of paddy. See note to Cb. 47.

96. 568 of 1893.—(Tamil.) In the same place. A record in the fourth year of the Pāṇḍya king Kō-Maṟavarman alia Vīra-Pāṇḍyadēva.


98. 570 of 1893.—(Vatteluttu.) On the inner side of the north wall of the outer prākāra of the same temple. A record in the third year of Ko-Atisaya-Chōla Vīra-Nārāyaṇadēva (Parāntaka I?).
99. In the north-west corner of the garbhagriham. A record dated K. 4734 (A.D. 1633) making a private grant of lands to the temple.

Veḷḷalur.

100. 141 of 1910.—(Tamil.) On the south wall of the manṭapa in front of the Varadarāja-Perumāl temple. A record of the Hoysala king Vīra-Vallāladēva (III), in Chitrabhānu. Records gift of land to the temple of Tiruvulagaḷanda-Perumāl, by the assembly of Veḷḷalur in Pērūr-nāḍu. Mentions the grain measure tiruvā-naikkāl.

101. 142 of 1910.—(Tamil.) On the east entrance into the manṭapa 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-Chōlādēva. Records that certain classes residing in Annadāna-sivapuri alias Veḷḷalur in Pērūr-nāḍu provided for worship in the temple of Avināśi-Ājudaiyār at Tiruppukkōliyūr. [The king was apparently the Konīgu-Chōla who came to the throne in 1005.]

102. 143 of 1910.—(Tamil.) On the same entrance; left side. A record in the seventeenth year of Vīra-Chōlādēva Konīgu king. Records gift of the door-post for the merit of a certain Kovan-Arañan.

103. 144 of 1910.—(Tamil.) On the south entrance into the same manṭapa. A record in the fourth year of Rājarājadēva. Records gift of money for a lamp by a merchant of Maṇaipambaḍi in Vāyaraikkkal-nāḍu, to the god of Tennūrpaḍi.

104. 145 of 1910.—(Tamil.) On a pillar in the same manṭapa. A record in the fourteenth year of Vikrama-Chōlādēva. Records gift of the pillar by a private individual. The king was evidently the Konīgu chief who ruled from 1004 to 1045.

105. 146 of 1910.—(Tamil.) On another pillar in the same place. An incomplete record in the ninth year of Vikrama-Chōlādēva. See note to the above epigraph.

106. 147 of 1910.—(Tamil of about the ninth century A.D.) On the third pillar in the same place. A record in the eleventh year of the Chēra king Kōkkanḍan Vīranarāyaṇa, 'the sovereign jewel of the Chandrādityakula.' Records gift of the stone pillar to the manṭapa of Nakkanār at Veḷḷalur-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 Vīranarāyaṇa
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 Chandrādityakūla.' Records gift of the stone pillar to the same manṭapa, 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 Varagūṇa 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 Kaṇṭhaṅguḍi in Taṅjavür-kūrram, a district of Pāṇḍikulāśanivalanādu, which was a subdivision of Chōla-manṭalam, to the temple of Tenur-Āṇḍar at Valḷalūr.

Dhārapuram Taluk.

Dhārapuram.

109. On the north wall of manṭapam'in the temple of Uttama Rāghavaperumāl temple in Dhārapuram Fort. Records that in K. 4488, Prabhava, Śrīnāthā (?) Dēvarāja Uḍaiyār (a chief of Ariyappa Uḍaiyār) re-established the manṭapam and past endowments. Ins., S. Dts., p. 197, No. 16.

Koriṇjivādi near Dhārapuram.*


111. 581 of 1893.—(Tamil.) On the north wall of the same shrine. A record of the Vijayanagara king Mahārāya Dēvarāya II, son of Vīra-Vijayarāya, in S. 1363 expired, Durmukhi (mistake for Durmati). Records gift of land. [I have traced this inscription to Ins., S. Dts. (Mack. MSS.), p. 117, No. 19. Curiously enough it mentions the year correctly.]

112. 582 of 1893.—(Tamil.) On the same wall. A record of the Pāṇḍya king Kōnerinmaikoṇḍan Vīra-Pāṇḍyaḍēva. Records gift of land. [Ins., S. Dts., p. 197, No. 18. It attributes the inscription to the thirtieth year of the reign and records grant of three mās and one kāṇi of land. The king has not been identified.]

* The inscriptions of this place collected by Mackenzie are listed in Ins., S. Dts., pp. 197–8, Nos. 17–21. All these are in the departmental list, except an inscription of Kōṇeṅmaikoṇḍan 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 Mīnakshi-Amman in the same temple. A record in the fourth year of Konērinmaikoṇḍān. Records gift of land. [This might be Ins., S. Dts., p. 198, No. 20, but doubtful.]


Bōlamāmpāṭṭi.

116. 150 of 1910.—(Tamil.) At the entrance into the central shrine in the Nāgēsvara temple. A record in the twenty-seventh year of Vīrājēndrādēva. Records that a private individual a resident of Adirādārājan-tirumaḍāvīḷāgam, set up these two door-posts in the temple of Tirunāgīchchuram-Uḍaiyār. [Mr. Krishṇa Sāstrī points out that the name Adirādārājan Tirumāḍāvīḷāgam reminds the old Chēra rule. Was the king the same as the Koṅgu chief who ruled from 1207 to 1252?]


118. 152 of 1910.—(Tamil.) On the same wall. A record in the third year of Rājarājadēva. Records gift of land to the servants of the same temple, for providing offerings.

119. 153 of 1910.—(Tamil.) On the west wall of the same shrine. An incomplete record in the seventeenth year of Vikrama-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 Rājakesarivarman alias Tribhuvanachakravartin Vīrājēndrādēva (1207–52). Seems to register gifts of land made by the early Chēra kings Adirādārājadēva and Rājarājadēva, to the temples at Muṭṭam surnamed (apparently in the period of the Chēra rule). Ravivarma-chaturvēdīmāṅgalam and Amarabhujāṅgaranallūr. Mentions Koḷūr alias Arumoluḍēva-chaturvēdīmāṅgalam and Rājārājanallūr.

121. 155 of 1910.—(Tamil.) On the wall of the maṇṭapa in front of the Nāgēsvari shrine in the same temple. A record in the thirty-second year of the Koṅgu-Chōḷa Vikrama-Chōḷādēva (1005–45). Built in at the beginning and stones out of order.
Records gift of money for offerings to the shrine of Kōṭidēvar in the temple of Tirunāgīchcharam-Uḍaiyār. Rāvivarma-chaturvēdi-maṅgalam and Amarabhūjaṅgaranallūr are both mentioned as the surnames of Muṭṭam.

122. 156 of 1910.—(Tamil.) On the west wall of the Venkāṭēśvara Perumāl temple in the same village. Records gift of money for a lamp to the temple of Kulaśēkharā-Vinṭagār-Emberumān.

123. 157 of 1910.—(Tamil.) On the same wall. Records gift of money for a lamp to the same temple.

Kāṇgāyam.


Kurukkaipāḷayam.


Muttūr.

124. 158 of 1910.—(Tamil.) On the south wall of the central shrine in the Chōjēsvara temple. A record in the seventh year of Kulōttunga-Chōladēva: Records gift of money for a lamp by a merchant of Kāṇgāyam to the temple of Kulōttungaśāḷīśvaram-Uḍaiyār at Muttūr. See Cb. 250 which reveals the existence of a Kōngu-Chōla who ruled from 1145 to 1163 at least.

125. 159 of 1910.—(Tamil.) On the same wall. An incomplete record in the fifth year of Virarājendradēva (? 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 Kulōttunga-Chōladēva. Seems to record a gift to the temple of Kulōttungaśāḷīśvaram Uḍaiyār at Muttūr in Kāṇgaya-nādu. See note to 124.

127. 161 of 1910.—(Tamil.) On the same wall. A damaged record in the sixth year of Kōnērinmaikoṇḍān. Registers an order to Pāparāja of Muttūr that he should provide for offerings in the temple of Kulōttungaśāḷīśuram-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 Kulōttunga-Chōladēva. On the left margin are engraved the syllables Rajakēsari Mentions Muttūr in Kāṇgayanādu. See No. 124 above.

129. 163 of 1910.—(Tamil.) On the same wall. An incomplete record in the eighth year of Rājakēsari Tribhuvanachakravartin
Kulöttunga-Chōladēva. 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 Vīrarājēndradēva (Koṅgu chief ?, 1207—52). Records gift of money for a lamp to the shrine of Periyanāchchiyār at Muttūr by the son of Uttamaśōlappalavaraiyān, one of the Kuvālānvalavar of Muttūr.

132. 166 of 1910.—(Tamil.) On the same wall. A damaged record in the twentieth year of Vīrarājēndradēva (1207—52 ?). Records gift of money for offerings to the temple of Kulöttunga-śōlīchcharam Udaiyār at Muttūr.

Pālaiyakōṭṭai.

132-A. A C.P. in the hands of Śakkarai Kavunḍan recording that in K. 4346 Prabha(va), in the reign of Virupākshāraṇyā, his minister Naṅjana Udaiyār appointed one Alaga Uttama Kavunḍan (?) of Kāriyūr as the manager of the twenty-four Nāds 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.]

Paṟaṇēṟvali.

133. 556 of 1908.—(Tamil.) On two pillars lying in the Vīranārayaṇa Perumāl temple. A damaged record in the ninth year of Rājādhīrāja-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 Paṟantaka I or more probably the Koṅgu-Chōla who ruled from 1118 onward.]

134. 557 of 1908.—(Tamil.) On a slab lying in the same temple. In modern characters. Records in Viḷambi, gift of money for a lamp to the temple of Vīranārayaṇa at Paṟaṇēṟpalī.

135. 558 of 1908.—(Tamil.) On a broken pillar lying in the Madhyapuriśvara temple in the same village. A mutilated record in the fifth year of the Chōla king Vikrama-Chōladēva (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-Chōladēva (1118—35). Records gift of money for offerings to the temple of Naṟṟumaramndār in Paṟaṇēṟpalī in Kaṅgayanādu.

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-Chōladēva. Probably a copy of an older record in modern
Records gift of village and a tank to the temple of Naṭṭūramarnda-Nayanār at Parāṅjērpaḷḷi in Kāṅgēya-nāḍu. [A mutilated version of this is in Ins., S. Dts., p. 28, No. 1, where Vikrama Chōla is called "Virāmāpondiyadēvūr."]

Velliyarasal.

138. 619 of 1905.—(Tamil.) On the west wall of the central shrine in the Māndiśvara temple. A record in the sixteenth year of Vīraraṇēndradēva (1207—52). The village is called Vallierichchal in Kāṅgēya-nāḍu and the temple Māndānīsvaram Uḍaiyār. Mentions also Rājakēsaripuram.

139. 620 of 1905.—(Vaṭṭeluttu.) On a stone built into the south wall or the maṇṭapā in front of the same shrine. A fragment of record. Mentions Tiruppāndikkodumudi.

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-Rājakēsarivarman alias Ravikōḍai alias Kōkkalimūkkan.

142. 13 of 1891.—(Tamil.) In the same place. A record of the Vijayanagar sovereign Vīra Vēnkaṭapatiṟṟāya I, dated Ś. 1510 (expired), Sarvadhāri.

143. 14 of 1891.—(Tamil.) On the west and south walls of the same temple. A record of the Hoysala king Vīra Vāḷḷadēva (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-Ravikōḍai.

145. 16 of 1891.—(Tamil.) On the west wall of the Raṅga-nāthsvarī temple. A record of Kō-Rājakēsarivarman alias Vīra Pāṇḍiyadēva 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 Venjamākudalur, Trichinopoly Dt.]

146. 17 of 1891.—(Tamil.) On the east wall of the same temple. A record of Ś. 1449 (expd.), Pramōdūta (inconsistent). Mentions Chikkarāya.

147. 167 of 1910.—(Tamil.) On the door posts of the entrance into the central shrine in the Raghunāthsvarīm temple. A record in the fifteenth year of the Chōla king Madiraikōṇḍa-Parakēsarivarman (905—47). In characters much later than the time of Madiraikōṇḍa Parāntaka I. Records that the people of Elugarait-tiruvāyappādi-nāḍu agreed to pay certain taxes for the worship of
Venākkūttā Nāyanār (i.e., Raghunātha) in the temple of Palligon-daljar at Irōdu. “The fee is specified as follows:—\( \frac{1}{2} \) panam on each tenant (kudi); \( \frac{1}{6} \) panam from the bridegroom and \( \frac{1}{6} \) from the bride in each marriage ceremony; and I kunji and I manjadi of gold as sudugattuppattam.”


149. 169 of 1910.—(Tamil.) On the same wall. A damaged record of the Vijayanagara king Parvata-Rāhutṭar in Ś. 1432, Prajōtpatti. Records gift of money (Devarāyapon) for offerings to the temple of Tonḍayappar or Tonḍīśvaramudaiya-Tambirānār at Irōdu in Kāṇchittunṭam, a subdivision of Mēlkarai-nādu which was a district of Kōṅgu-maṇḍalam. The donor was a gavṇḍan, one of the Okkalmaṇkalu (cultivators) of Ummattur-śīrmāi. [Mr. Krishna Sastri suggests that Parvata Rāhutṭar might have been a prince of the royal family placed by Krishṇa Rāya in charge of the newly conquered Ummattur country or one of the rebellious chiefs whom he had to punish. For the Devarāyapon or pagoda see Ind. Antq., XX, p. 302.]

150. 170 of 1910.—(Kanarese.) At the entrance into the same maṇṭapa right of the Dwārapālaka image. A damaged record of the Maiśūr king Kanthrava Narasarāja-Vaḍeru (1638—59), in Manmatha. Mentions Daḷavāyī Hampayya and Madhura. See Mys., Gaśr., I, p. 364.” The inscription shows the triumph of Mysore arms over Madura in the reign of Tirumalai ṇāik. See Ind. Antq.


152. On the east of the front Maṇṭapam. Grant by Parvata-rāya of the village of Ummattur in Ś. 1333, Prajōtpatti. Ibid., p. 90, No. 11. The date is inconsistent and should be Ś. 1433. See No. 149 above.

153. In the same place. A gift of land by Āhiyappa Govinda. Ibid., No. 12.

154. On the western wall. Records a grant of land by one “Kokale Mookur” in the fourth year to God Tonḍēśvara. Ibid., No. 13.

156. On the south of the Māhāmaṇṭapam. Records that the people of Pundurainādu gave in Sarvadhāri, in the reign of Vira Venkaṭatapirāyā 102, veḻis of land to the deities Tondēsvara, Paḷḷikoṇḍa Perumāl, etc. Ins., S. Dts., p. 89, No. 15. [If Sarvadhāri is taken to be year 1588, the emperor referred to should be Venkaṭa I, 1586—1614.]

157. On the west of the inner temple. Records grant of land in Ahiyūr to God Tondēsvara in the twenty-second year Tiruvunda "Tadur." Ibid., No. 16.

158. On the west side of the inner temple. Records in Ś. 1449, in the reign of Viraśekhara Rāya, that the people of Pundurainādu granted a village near Chāttanūr to Gods Paḷḷikoṇḍa and Tondēsvara. Ibid., p. 92, No. 17.

159. On the west side of the inner temple. Records in the twentieth year of Vira-Paṇḍya (1265—81) gift of a village by the people of Pundurainādu. 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 Vira-Rājēndrachōla—(Kōngū chief?). Ibid., No. 21.

Kavaṭṭampālaiyam.

163. 601 of 1905.—(Tamil.) On a slab set up at the tank near the village. A damaged record of Tribhuvanachakravartin Kōnērinmaikōṇḍān. Mentions Kūḍūr.

Sarkār-Periyapālaiyam.

164. 304 of 1908.—(Tamil.) On the north wall of the Sugrīvēsvara-temple. A record in the twenty-second year of the Paṇḍya king Sundara-Paṇḍyadēva. Provides for the maintenance and supervision of an irrigation tank at Sūralūr alias Sundara-Paṇḍya-nallūr in Vūyaraikkā-nādu which belonged to the temple of Kurakkuttali-Ālūdaiya-Nāyanār.

165. 305 of 1908.—(Tamil.) On the same wall. A record in the eighth year of the Paṇḍya king Tribhuvanachakravartin Kōnērinmaikōṇḍān Vira-Paṇḍyadēva. Records gift of land for the requirements of a festival named after the king, in the temple of Kurakkuttali-Ālūdaiya-Nāyanār, the lord of Mugandanūr in the Vira-Sōla-Valanādu. Mentions Valuppūrrakkū-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 Vaḍuga-Pillaiyār in the temple of Kurakkattali-Āḷuḍaiyār Nāyanār, the lord of Muganda-nār in Vīraśoḷa-valanādu, by a certain ṣeṭṭi surnamed Šēramān-Tōjan of Paḷinallūr.


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 Kōnerinmaikōndān 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 Kōnerinmaikōndān 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 Kōnerinmaikōndān Sundara-Pāṇḍyadēva. Record gift of land in Tenkarai-Chchūralūr.

173. 313 of 1908.—(Tamil.) On the south wall of the Sugrī-veśvara temple. A record in the 22nd year of the Pāṇḍya king Sundara-Pāṇḍyadēva. Refers to Śūralūr alias Sundara-Pāṇḍya-nāllūr which was a gift by Sundara-Pāṇḍya to the temple of Kurakkuttali-Nāyinar. Mentions also Śidakkarāchi in Vāyāraikkā-nādu.


175. 315 of 1908.—(Tamil.) On a pillar set up in the courtyard of the same temple. A record of Ummattūr king Mahāmaṇḍalēs-vara Vīra-Nājjarāya-Uḍaiyār in Ś. 1421, Siddhārthīn. Records gift of land by a merchant (ṣeṭṭi) to the temple of Kurakkuttaḷi-
Tambiranar, the lord of Mugandanur in Kailasanivasa-chaturvedimaṅgalam. Mentions the *Kavunḍas* of Vaḍaparisāra-nāḍu. 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 Mugandanur.

177. 317 of 1908. (Tamil.) On the west and south walls of the same temple. A record in the fourteenth year of Tribhuvanachakravartin Kōnerinmaikoṇḍān. A damaged record. Mentions Vikramaśōljachaturvedimaṅgalam and the temple of Vikrama-Chōla Viṇṇagarāḻvār named after the king.

*Tiṅgalūr.*

178. 602 of 1905. (Tamil.) On the north wall of the central shrine in the Chandramauliśvara temple. A record of the Hoysala king Viṭṭa-Sūndara (son of Viṭṭa Narasimha II and father of Viṭṭa Narasimha III and Viṭṭa Rāmanātha), in Subhāṇu (i.e., Ś. 1146). Built in at the end.

179. 603 of 1905. (Tamil.) On the south base of the same shrine. A record in the twentieth year of the Koṅgu-Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Viṇarājendradēva (1207—52). Records that a native of Viṇiyamaṅgalam made some repairs to the temple of Chandrapura-Udaiyār at Tiṅgalūr.

180. 604 of 1905. (Tamil.) On the south and east bases of the same shrine. A record of Kōnerinmaikoṇḍān. Built in at the beginning. Records gift of a tank (kulam) for celebrating a festival called Kulottunga-Śōjanāndi.

181. 605 of 1905. (Grantha and Tamil.) On the east and north bases of the same shrine. A record of the Koṅgu-Chōla (?) Kōnerinmaikoṇḍān Kulottunga-Chōla. Records gift of the village of Teraiyūr *alias* Kulottunga-Chōḷanallūr in Kuruppu-nāḍu to the temple of Chandrapurūśvaramūḍiyār at Tiṅgalūr in the same nāḍu.

182. 606 of 1905. (Tamil.) On the north wall of the manṭapa in front of the same shrine. A record in the fourth year of the Chōla king Vikrama-Chōḷadēva (1118—35). Registers a letter from Akalāṅkanaḍālyān.

183. 607 of 1905. (Tamil.) On the south wall of the same manṭapa. A damaged record in the thirty-fifth year of the Koṅgu-Chōla king Rājakēsarivarman *alias* Tribhuvanachakravartin Viṇarājendradēva (1207—52).

184. 608 of 1905. (Tamil.) On the west wall of the same manṭapa left of entrance. A record in the thirteenth year of the Koṅgu Chōla king Vikrama-Chōḷadēva. Records gift of a lamp.

185. 609 of 1905. (Tamil.) In the same place. A damaged record in the forty-first year of Viṇarājendradēva. 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 Parakēsavarman alias Tribhuvanachakravartin Vikrama-Chōlādēva (1118–35). A portion of the inscription has to be read upwards from the bottom.

187. 611 of 1905.—(Tamil.) On another pillar of the same maṇṭapa. A record in the third year of the Pāṇḍya king Vīra-Pāṇḍyadēva. Records that a private individual set up a balipitha.

188. 612 of 1905.—(Tamil.) On a third pillar of the same maṇṭapa. A record in the fourth year of the Chōla king Vikrama Chōlādēva (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 Vīrarājendradēva. 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 Kōngu-Chōla king Vikrama Chōlādēva (A.D. 1004–45). Records the building of the mukhamāṇṭapa of the temple which is called Sandiravasadi. The king has the epithet Kōṇāṭṭān. [The inscription is referred to in Mack. MSS.* See Ins., S. Dts., p. 100, No. 12.]

191. 615 of 1905.—(Tamil.) On the south wall of the central shrine in the Āḷagiyarāja Perumāḷ temple in the same village. A record in the third year of the Kōngu-Pāṇḍya king Tribhuvanachakravartin Kōṇērinmaikondān Vīra-Pāṇḍyadēva (1265–81). Records gift of land to the temple of Sundara-Pāṇḍya-Vinñagar-Emberūmān at Tiṅgalūr.


193. 617 of 1905.—(Tamil.) On the west wall of the same shrine. A record in the twenty-third year of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I or II?). Records gift of money (23 fanams acc. to Mack. MSS.) for two lamps. Mentions Tirupputtūr in Kēralaśiṅga-valanādu, a subdivision of Pāṇḍi-maṇḍalam. See Ins., S. Dts., p. 98, No. 6. It is not known whether the king referred to is he who came to the throne in 1251, 1271 or 1276.

194. 618 of 1905.—(Tamil.) On the north wall of the central shrine in the Āḷagiyarāja Perumāḷ 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 Taunri alias Vikrama-Śolapuram. 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 Naraśingadēva granted the village as free gift to God Vīrajayaṇkoṇḍēśvara 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 Kariyamāṇikka-Perumāl temple. A damaged record of Rājakēsarivarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva in Ś. 1202, in his fifteenth year. Records gift of money for a lamp. Mentions Vīra-Chōla-chaturvēdimaṅgalam. The temple is called Tirumērkōyil Sittirameḷi Vinṉagar-Nāyanaṉ Karumāṇikkāl-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 Vīrarājendrādēva (apparently the Koṅgu-Chōla, 1207—36). Records a gift for offerings. The temple is called Tirumērkōyil Sittirameḷi-Vinṉagaralvaṉ Karumanikkalvaṉ at Viśaiyamaṅgalam in Kuruppurānū. 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 Kariyamāṇikka-Perumāl temple. A record in the twelfth year of the Pandya king Tribhuvanachakravartin Vīra-Pāṇḍyadēva. Records a gift for a lamp. The temple is called Sittirameḷi-Vinṉagar-Emberumān Karumāṇikkālvaṉ 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 maṇṭapa. A record of the Hoysaḷa king Vīra-Vallājadēva (III) in Ś. 1249, Prabhava. Records gift of land by the residents of Kuruppunāḍu 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.]


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 Vīraraḷendrādēva. Mentions Ugayppadi, 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 Vīrarañjendrādeva. 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-Chola king Rājakēsarivarman alias Tribhuvanachakravartin Vīrarañjendrādeva. 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 Vira-Pāṇḍyadēva. Records gift of a lamp by a merchant. See Cb. 196.


221. 569 of 1905.—(Tamil.) On the same wall. A record in S. 1202, fifteenth year of king Tribhuvanachakravartin Kōnerimai-konḍān Vīra-Pāṇḍyadēva. Records that the king re-named a ruined tank (at Vāgaipputtūr) Vīra-Pāṇḍyappēri 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.


225. 573 of 1905.—(Tamil.) On the south wall of the same manifold. An unfinished record in Ś. 1022, . . . . year of Abhimāna Rājādhirāja. [Records gift of a lamp. The record shows the existence of a Koṅgu-Chōla chief named Rājādhirāja. See next epigraph.]

226. 574 of 1905.—(Tamil.) On the same wall. A damaged record of . . . . . Šōla-Rājādhirāja in Ś. 1022, Regnal year lost. Records a gift for offerings to the temple of Tirunāgēsvaram-Udaiyār. See the previous inscription.


228. 576 of 1905.—(Tamil.) On the same wall. A damaged record of the Chōla king Rājādhirāja, the date of which is lost. Mentions Uttama-Chōla-chaturvedīmanīgalam, in Vīra-Chōla-valanādu. See Cb. 225.

229. 577 of 1905.—(Tamil.) On the same wall. A record in the eighth year of Kulōttunāga 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 manṭapa and registers copies made of the inscriptions found on the walls (two of Kulōttunāga 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 manṭapa right of entrance. A record in the third year of Tribhuvanachakravartin Kōnerimaikoṇḍān Tribhuvanavirādēva. (Kulōttunāga 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 Rājakēsarivarman alias Tribhuvanachakravartin Vīra-Rājendradeva (1207-52). Registers an order for offerings and for 90 lamps on the day of Śivarātri.

237. 585 of 1905.—(Tamil.) On the north wall of the shrine of the goddess in the same temple. Registers an order regarding the division of the income in all temples of Kuruppunādu.


239. 587 of 1905.—(Tamil.) On the south wall of the same shrine. A record in the twelfth year of Vīra-Pāṇḍyadēva. Records gift of a lamp. See Cb. 196.

240. 588 of 1905.—(Tamil.) On the same wall. A record in Dundubhi (i.e., Ś. 1245) of the Hoysala king Vīra-Vallālādēva (III). Registers gift of the village of Āmūr alias Rāhuttarāyanallūr.

241. 589 of 1905.—(Tamil.) On the north wall of the mantapa in front of the same shrine. A record in the twenty-seventh year of the Pāṇḍya king Sundara-Pāṇḍyādēva. Records gift of money for a lamp. The goddess is called Tirukkāmakkōṭṭattāludaiya 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 mantapa. A record in the twenty-seventh year of the Pāṇḍya king Sundara-Pāṇḍyādēva. 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 ṁāṭkāra of the same temple. A damaged record in Ś. 1022, . . . . . year of . . . . . . Rajādhirājadēva. 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 ṁāṭkāra. A record in Ś. 1044, fifth year of Rajādhirāja Vīra-Cholādēva. Records gift of land. Mentions Kaṅgaya-nādu, the temple of Nangamili at Tennūr near Vijayamaṅgalam and Ugāppādi. [The inscription throws light on another Kon̄gu-chola 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 Vīra-Rājendradeva.


249. 597 of 1905.—(Grantha and Tamil.) On the east face of a pillar of the mânţapa in front of the same shrine. The stone (commemorating the) nîśidika of Pullappa, younger sister of Cha-muṇḍârâja, who, the Government Epigraphist surmises, might be the same as the minister of the two Gaṅga kings Mârasimha II and Râchamalla II, who set up the Jaina colossus at Śrâvaṇâ Belgola. (Ep. Ind., VII, p. 108* f.).

250. 598 of 1905.—(Tamil.) On the north and west faces of the same pillar. A record of the Koṅgu-Chôla king Râjakâsari-varman alias Tribhuvanachakravartin Kulôttuṅga-Chôladèva in Ś. 1085, and in his fourteenth year. Records gift of land for offerings to the Vîraśâṅghatapperumbâli at Vijayamângalam. [The record reveals the existence of a Koṅgu-Chôla chief who came to the throne in A.D. 1149 and ruled till 1163 at least.]

251. 599 of 1905.—(Tamil.) On the door post of the eastern entrance into the same mânţapa, 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.

Gôbichettipâlaiyam Taluk.

Āyalûr.


Danayakkankôṭṭai.

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. 1270, expired, Virôdhin. The temple is called Tândônrîsuramû-daiyâr at Turavalûr alias Nilagiri-sâdâraṇan-kôṭṭai in Oduvaṅga-nâdu, a district of Koṅgu-mândalam.

255. 437 of 1906.—(Tamil.) On the south wall of the mânţapa in front of the same shrine. A record of the Hoysâla king Vîra-Vallâlandośâ (II, 1292-1341) in Ś. 1260, expired, Pramâthin. Records
gift of two villages to the temple of Tândōṇṟisvaramudaiya-Nāyanār at Turavalur alias Nīlagirīsādhārāṇan-kōṭṭai by Madappan Śīṅgaya-Daṇṇāyakkar. 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, Sarvajit, the names of the dancing girls who had to serve in the temple of Tândōṇṟisvaramudaiyar at Turavalur alias Nīlagirīsādhārāṇan-kōṭṭai in Oduvaṅga-nādu, a district of Kongu-маṇḍalam.

257. 439 of 1906.—(Tamil.) On the same wall. Registers in Virōdhin an order of the god Chanḍēsvara. The place is called Turavalur alias Śīṅgaiya-Daṇṇāyaka granted to the temple the proceeds of certain taxes on weavers and a ferry boat.

258. 440 of 1906.—(Tamil.) On the north wall of the same maṇṭapa. Records in Sarvajit that the Mahāpradhāna Immaḍi-Rāhuttarāya Śīṅgaiya-Daṇṇāyaka granted to the temple the proceeds of certain taxes on weavers and a ferry boat.


260. 442 of 1906.—(Tamil.) On the same wall. Mentions in Vyaya the mahāpradhāna Immaḍi-Rāhuttarāya Śīṅgaiya-Daṇṇāyaka. Records that the Vaiśyavāniya-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 Tândōṇṟisvaramudaiyar at Turivalur alias Sitakarāṅgan-kōṭṭai in Oduvaṅga-nādu. [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-Vallāḷadeva (III, 1292—1341) in Ś. 1245, expired, Rudhirōdgārin. Records gift of land by the residents of Ėḻugarai-nādu for the requirements of the temple of Madhava-Perumāl.

263. 445 of 1906.—(Tamil.) On one of the pillars of the maṇṭapa in front of the Vṛabhadrāsvāmin temple in the same village. In modern characters. Mentions in Krōdhana the Vṛabhadrāsvāmin temple.

264. 446 of 1906.—(Kaṇarese.) On the dhvajastamba of the same temple. Records in Ś. 1669, expired, Prabhava, the setting up of the dipada vrishabhastamba,


**Kanakampālayiam.**

This village which is referred to in the following copper-plate grant is probably the village of that name in the Gōbichēṭṭipālayiam taluk.

268. *C.P. No. 83 of Mr. Sewell's List.*—Records an agreement by the heads of the Kaundān 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 Raṅgayavāru” (no royal titles given), over the Karnāṭadēśa.

269. *C.P. No. 29 of Mr. Sewell's List.*—Records a deed by which, in Ś. 1504 (A.D. 1582), *Vrisha*, Tirumalanāyakka of Madura, “King of Karnāṭa dēśa” made Timma Kaundan the spiritual head of his caste in twenty-four divisions of the “Kōṅganāḍu.” [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.]

**Kuduvoy.**


273. In the same place. Records that the inhabitants of Puṅganūrṇāḍu repaired the temple and gave some land in the reign of Viranandarāyar. *Ibid.*, No. 27.
274. 469 of 1913.—(Tamil.) On the north and east walls of the Madhyapurīśvara temple. A mutilated record in the third year and tenth day of the Koṅgu (?)-Chōla king Parakēsari Tribhuvanachakravartin Könōinmakonḍān Tribhuvanavirādēva. 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 Kulōṭtuṅga 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 Nāṭṭur-Andān and other inhabitants of Kūvalūr in Kāṅchikkūval-nāḍu.

276. 471 of 1913.—(Tamil.) Above the entrance into the same temple. A record of the Hoysala king Viṅga-Vallāḷadēva (III) in Pramōḍūta (i.e., Pramōda = A.D. 1339-31) Tai. Records gift of money for a lamp by a certain Sokkan Naṭṭūrān of Kūvalūr in Kāṅchikkūval-nāḍu to the temple of Nāṭṭur Andār 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.*


279. 203 of 1909.—(Tamil.) On the same wall. An incomplete record in the eleventh year of... Paṇḍyadēva. Records gift of a lamp to the temple of Tāṇṭōṇrīśvaram-Uḍaiyār by a native of Nambī-Pērūr.

280. 204 of 1909.—(Tamil.) On the same wall. An incomplete record in the eleventh year of Viṅga-Paṇḍyadēva. Records gift of lamps by a native of Nambī-Pērūr in Vadaparīṣāra-nāḍu to the temple of Tāṇṭōṇrīśvaram-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 Viṅga-Paṇḍyadēva. Records gift of a lamp to the same temple by a native of Nambī-Pērūr.

282. 206 of 1909.—(Tamil.) On the north wall of the same temple. A record in the fourteenth year of Viṅga-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-Naṅjaṅna-Udaiyār, a later prince of the Ummattūr line. [This chief is evidently the same as Naṅjaṅraja Udaiyār (1512–40) mentioned by Rice as the son of Immaḍi Deṇaṅṇa Udaiyār. He is of course later than his namesake of Ch. 31. See Ep. Carna., Vol. IV, p. 27.]

285. On a trident-marked stone at Santamēḍu bazaar north of Nāmbiyūr. Records that one Koottaghayan (?) and Mukkūttan allowed the taxes of the market to God Tāṅtōṅiśvara. 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-Pāṇḍyadēva in his eleventh year. Seems to record a gift of land in the villages of Kāvaḷūr and Vayyilpaṭṭi. [This is probably the inscription referred to in Mack. MSS. Ins., S. Dts., p. 7, No. 7.]

288. An inscription of Vīra-Pāṇḍya dated in his second year and recording a gift of ten panams for a lamp. Ins., S. Dts., p. 17, No. 41.

289. 184 of 1910.—(Tamil.) On the east, north and west bases of the same maṅṭapa. A record in Prabhava of the Hoṣaḷa king Bhujabalavīra-Vallāḷadēva (III). Records gift of money for a lamp to the temple of Amaraviṭṭaṅka-Perumāḷ. 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 maṅṭapa. A record in the third year of Tribhuvanachakra-vartin Kōṇerimaikoṇḍān Tribhuvanavīradēva a powerful king who had the same titles as Kulottuṅga III (date uncertain). The inscription commences with the syllables śrī-Parakēsari. Refers to an order of the king remitting the tax Vottachu on a number of Śaiva temples in the Vaḍa-Kōṇgu country. [The inscriptions is very important as it enumerates the twenty Nāḍus of the northern Kōṇgu
country and as it gives us an idea of the state in relation to temple finance. See Ep. Rep., 1911, p. 77-78. for details. The inscription is referred to in Ins., S. Dts., p. 17, No. 39.]

291. 186 of 1910.—(Tamil.) On the north wall of the same mantapa. A slightly damaged record in the fifteenth year of Tribhuvanachakravartin Könērimaikōndān. Registers certain privileges granted to the Kāṇmāḷars of Kāṇchikkuval-nāḍu. See Karuvur.

292. 187 of 1910.—(Tamil.) On the west wall of the same mantapa. A record in the fourth year of Tribhuvanachakravartin Könērimaikōndān. Records gift of the tank Araiyyarkulam which was a dēvadāna of the temple of Amaravišāka-Perumāl to the sthānattār of that temple in order to maintain a festival established there in the name of the king. See Ibid., p. 18, No. 42.

293. 188 of 1910.—(Tamil.) On the same wall. A record of Tribhuvanachakravartin Könērimaikōndān. Transfer of the dēvadāna tank to the tenants of Pariyūr 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 mantapa. A record in the twentieth year of Sundara-Pāṇḍyadēva. Records gift of money for a lamp by a native of Pariyūr.

295. 190 of 1910.—(Tamil.) On the door posts of the western entrance into the same mantapa; left side. A record in the third year of Tribhuvanavirādēva. Records gift of the door post by Muḍigonda-Sāhānī, nephew of Mallaya-Sāhānī, a native of Mambaḷi, in Pōsala-nāḍu. [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 Tribhuvanavirādēva (Kulottunga III?). Records gift of the door post by Ponna-Panaiyan, one of the Panaiya-veṭṭuvar of Pariyūr.

297. 192 of 1910.—(Tamil.) On the base round the Nandimantapa in the courtyard of the same temple. Records in Kaliyuga Ś. 4966, Raktākshi (i.e., A.D. 1864-65), the building of the mantapa by certain Veḷḷāḷa-gavundans of Nanjegavundan-pāḷaiyam.

Perundalayūr.


299. (Kanarese.) A C.P. in the temple, recording gift of lands by Krīṣṇarāja Udaiyār of Mysore. Ibid.
300. 209 of 1909.—(Tamil.) On the east and north walls of the temple of Āṇḍavarkōyil on the Davaḷṭagiri hill. A record of Viṟapratāpā-Chikkadēvarāja (1672—1704), ruling a Maisur in Ś. 1598, Naḷa. Records that the king built a temple for Kumārasvāми on the Dhavaḷṭagiri hill which was known as the Dūrvaśa-khēṭra and was situated near the confluence of the rivers Chintāmāṇi and Bhavāṇi at Satyamaṅgalam in Oduṅga-nāḍu.


302. 172 of 1910.—(Tamil.) In the same place. A record in the twenty-fourth year of . . . ndradēva. Stones out of order. Records gift of money for offerings to the temple of Kailāyamudaiyār by one of the Veḻḷāḷanpīḷḷān residents of Kulaḷpāḷur in Kuruḷpūnāḍu.

303. A C.P. in the hands of “Voḷmamach Eswarā” Saṭṣtri, son of Mahādeva Aiyan. A sale of land by Kṛiṣṇa Rāja Uḍaiyār in Ś. 1682, Vikrama. Says that the villages of Guddānayakapāḷayam, Tirumalai Śeṭṭippāḷayam, etc., were given for 7,920 pagodas to Rāmāvadhāni and two other Brahmans. See Ins., S. Dts., p. 102, No. I.

304. A C.P. in the hands of ‘Yaḍya’ Saṭṣtri, son of Subba Dikṣhitār. Records that the village of Gopālasamudram was sold by Kṛiṣṇa Rāja Uḍaiyār to two Brahmans (Subba Saṭṭri and Rāmā Saṭṭri) for 1110 pagodas. Ibid., No. 2.

305. A C.P. in the hands of Śrīnivāsāchārya, son of Kuppāchārya. The sale of Lavagumpāḷayam (?) by the same king to Kuppāchārya in Ś. 1684. Ibid., No. 3.

306. On a stone in the Mahādeva temple south of Basta-pāḷayam on the north of the Bhavāṇi river. A grant of land in the village of “Comaree” by Deva Rāja Uḍaiyār in Ś. 1591, Saumya. Ibid., No. 4. Evidently the same inscription is mentioned in No. 308.


Seṅgalai. Śivayarpāḷaiyam (near Satyamaṅgalam).

308. 181 of 1910.—(Kanarese.) On a stone set up on the way to the Bhavāṇi river. A record of the Maisūr king Viṟapratāpā Dēvarāja-Voḍeya (Doḍḍadēva Rāja, 1659—72), son of Dēvarāja-Voḍeya, in Ś. 1591, Saumya. Mentions Satyamaṅgal in Uduṅga-nāḍu and registers the gift of Bestarpāḷayam surnamed Komārapura to the temple of Kumārasvāmin on the Dhavaḷṭagiri hill in
Dhūrvāsakṣētra at the confluence of the rivers Chintāmaṇi and Bhavāni. [This temple is the modern Āṇḍavarkōvil 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, Vīrōdhikrit, Dēva Rāja Uḍaiyār (Doḍḍa dēva ?, 1659—72) divided the village into 64 shares and granted it to 64 Brahmans. 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 Āchyutarāya-Mahārāya in Ś. 1454, Nandana. Mentions Naṇjalguda (the modern Nanjangud, see Mys. Gazar., II, 287—8) and registers the apportionment of land at Eraganahalli between the feeding houses of Jamgamas and Brāhmaṇas, probably instituted at Naṇjalguda.

311. 176 of 1910.—(Kanarese.) On another slab set up in the same place. A much damaged record of the Vijayanagara king Vīrapratāpa Āchyutarāya-mahärāya 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 Āchyutarāya-mahärāya 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 Mahāmanḍalēśvara Vīra-Hariyappādeya (Harīhara II), in Ś. 1308, Kshaya. Registers that a Gauda 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 Paridhävi a settlement between the Gauḍas of Ummattūr and the Kuruba-Gauḍas of Haḍināḍu-śīme.

**Koduveli.**


317. 174 of 1910.—(Tamil.) On a slab lying near the same anicut. A damaged record in the thirteenth year of Vīrarājendradēva (Koṅgu-Chōla ?). Mentions the same temple and village.
Originally known by the name of Kolługara and from Chōla times onward, as Tribhuvanamāđēvi-chaturvedīmaṇgalam, this place was included (in Vijayanagara times), in the Śivasamudra-sthala in Haḍināḍu Śima.

318. 13 of 1910.—(Tamil.) On the south wall of the Lakṣmi-nārāyanāsvāmin temple. A record of the Hoysala king Pratāpa-chakravartin Viś-Vallāḷadēva in Raudra. Mentions Kōṅgiṇikirai (tank) and records a gift of land to the temple of Viṣṇirunda-Perumāl at Kolḷagar aḷiḷaṣ Tribhuvanamāđēvi-chaturvedīmaṇgalam. Refers also to the temple of Muḍigōṇḍisvaram-Uḍaiyār at Muḍigonaḍasolapuram.

319. 14 of 1910.—(Tamil.) On the west wall of the same temple. A damaged record in Śōbhakrit. Records gift of money for a lamp to the same temple. The village is called Kolḷagar aḷiḷaṣ Tribhuvanamahāđēvi-chaturvedīmaṇgalam.

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 Viśrapratāpa Sadāśiva-Mahārāya in Ś. 1491, Śukla. Records gift of the village of Koḷagala which belonged to Śivasamudrada-sthala in Haḍināḍu-śīme, to a certain Rāmarāja-Nāyaka, by Rāmarājya-yadēva-Mahā-araśu (Rāma III), son of Mahāmaṇḍalēśvara Rāmarāju-Tirumalarājayya. [Inscriptions of Rāmarāja Tirumalarājaya (Tirumalā I) are seen in N.A. 317, By. 134 and By. 137.]

321. 16 of 1910.—(Tamil.) On a slab built into the steps in the same place. A record of the Hoysala king Pratāpa-chakravartin Viś-Naraśingadēva in Tāraṇa. Records gift of land to the temple of Vanḍuvarai-Perumāḷ. The village is called Kolḷagar aḷiḷaṣ Tribhuvanamahāđēvi-chaturvedīmaṇgalam 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 Maṇaliśvāramuḍaiya Mahāđēva, by the residents of Kolḷagar aḷiḷaṣ Tribhuvanamāđēvi-chaturvedīmaṇgalam in Paḍināḍu. [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 kārṇam. “It records a gift of land to his ancestors by Krishṇarāja Uḍaiyār (1734—66) of Maisūr in Ś. 1682 (A.D. 1760).”

Kunthūr.

324. 21 of 1910.—(Kanarese.) On a slab set up to the east of the Basavesvara temple. Haḍināḍu-śīme was under the rule of the Mahāmaṇḍalēśvara Nāriyāla Nāriyaparājayya. Records in Ś. 1467, Kṛoḍhi, a gift to the Mahānandīśara-mathā at Kuntūr.

325. 22 of 1910.—(Kanarese.) On another slab in the same place. A damaged record of the Vijayanagara king Viś-Achyutamaḥārāya in Ś. 1452, Virōḍhi. Refers to the king’s bhujabal
pradhâna Râmabhaṭṭayya. [See Ap. 141 and 142 for two very interesting records of Râmabhaṭṭu.]

326. 23 of 1910.—(Kanarese.) On the third slab set up in the same place. A record of the Ummattur king Vîra-Yimmadi-Çhikarâya-Vodeya, son of Vîra-Nâñjarâya-Vodeya, in Ś. 1434, Âṅgira. Records gift of taxes in the village of Kûntûr in Hâdinâḍu for providing food and clothing to fifty Vodeyârs of the Śivâchâra sect, who were connected with the Sâlûra-Śântadêvara-Simhâsana. See Cb. 30 above.

327. 24 of 1910.—(Kanarese.) On two slabs lying in front of the Mahâlingâsvara temple in the same village. A record of the Western Gaṅga king Nîtimârga-Permaṇadigal. Records a gift of land to a temple of Mahâdèva at Kundattûr, by Parabbeyarasi who was ruling Kundattûr. [See Kielhorn’s Southern List, p. 6, for Nîtimârga’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 Doḍḍapâḍēśvara temple. A record of the Vijayanagara king Achyutarâya-Mahârâya in Ś. 1456, Jaya, Phalguna, śu. di. 5, Sunday (February 7, A.D. 1535, but Monday). Registers that Mâdappayya, the agent of Râmappayya, “who was bearing the burden of the kingdom with the king” restored the villages and lands belonging to the temple of Mallikârjuna at old Modahalli in Hâdinâḍu-śîme, 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 Kampanâ-Odëya (II), son of Vîra-Bukkanâ Odëya I in Ś. 1290, Parabhava, Chaitra, ba. di. 10. Refers to the temple of Mallinâṭhadèva at Modâhalli 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 Vîra-Harihara-Mahârâya (II) in Ś. 1313, Prajôtpatti, Phalguna, śu. di. 15, Tuesday. Records gift of land to certain specified Brâhmaṇas in the village of Modahalli surnamed Kamparâjapura. Refers to a previous gift by Hiriya-Kamparâya. 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 Mudigonna or Rājendrachōla I, it was in former times an important commercial centre and hence known as Deśi-Uyyakkonḍapaṭṭana, while the local Vaishnavite deity
worshipped chiefly by the merchants, is called Dešipperumāḷ. Evidently in later days Vaishnavism declined and Lingayatism became the creed of these merchants. The terms Nagar and Deśi which even today mark the different sections occur in these inscriptions. A third section is that of the Virakoṇiyar. Mudigonḍam 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-Vallāḷādeva (II, 1173—1220). Mentions Mudigonḍasōlapuram alias Deśi Uyyakonda-pañṭaṇa and records that the merchants of the eighteen towns (north of the Kāvēri river) including Talaikkādū alias Rājarājapaṇḍa and those of the eighteen towns south of the same river including Mudigonḍachōlapuram, 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 Viḷambi (probably A.D. 1238) of the Hoysala king Vīra-Sōṃesvaradēva (1253—54). Mentions Kolḷagar and records gift of land to the same temple.

336. 7 of 1910.—(Tamil.) On the north wall of the same temple. A record in Śādhāraṇa of the Hoysala king Pratāpachakra-vartin Vīra-Sōṃesvaradēva. Records gift of an areca garden to the same temple by the mahājanās of Durgaiyār-agaram. See above epigraph.

337. 8 of 1910.—(Tamil.) On the west wall of the Mudigonḍēśvara temple in the same village. Records gift of money for a lamp to the temple of Mudigonḍachōḷisvaram-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-Chōḷa, others to the merchants of Mudigonḍachōlapuram and the rest to gifts of lamps.
338. 9 of 1910.—(Tamil.) On a slab set up in front of the Muljachamma temple in the same village. A record in Sādhāraṇa of the Hoysala king Bhujabala Viragaṅga Virā-Vallāla. Records gift of land to the temple of Mulnāchchi by Dāsaya Nāyaka, son of Agattiyaṇḍi-Nāyakkar who was the commander (sēnāpati) of the Valaṅgai force (వలంగై పద్ధతి) of the king. Mentions Ālakkamīndan. The king referred to is Virā Vallāla (I173—1220). The reference to the valaṅgai forces is noteworthy.

339. 10 of 1910.—(Kanarese.) On a slab built into the steps in the southern side of the tank in the same village. A mutilated record in Ś. 1031. Records gift of a village in Haḍi-nāḍu to the temple of Nakharā-Jinālaya at Mudigondaḥchōlapura, dedicated to Chandraprabhvāmī, for repairs and worship.

340. II 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 Virā-Narasīṅgadēva (III, 1254—92?). Mentions Mudigondaḥsōlapura alias Desī-Uyyakkondasōlapatña.

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 (I115—41). An incomplete and damaged record. Contains a list of the king’s conquests.

Śīṅganaḷḷūr.

342. 1 of 1910.—(Kanarese.) On a slab set up on the tank bund. A mutilated record of a Western Gaṅga king. Mentions Koḷḷagara and records a gift of 6 gadyāṇas for a lamp, to a temple of Āditya. [The record shows that the term gadyāṇa was current even in such an early period as that of the Gaṅgas.]

Śīṅganaḷḷūr.

343. 18 of 1910.—(Kanarese.) On a slab set up in the courtyard of the Basavēśvara temple. A record of the Vijayanagara king Hariharaṇāya (II), son of Virā-Bukkaṇa-Oḍeya (I), in Ś. 1319, Īśvara. Refers to the 500 merchants of Ayyavole and records a gift by these, at Śīṅganaḷḷūr 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 Virā-Dēvarāya-Mahāröya (I), son of Harihara-Mahāröya (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), Vikā. Mentions a certain Dēvarāja-Voḍeya and Śīṅganaḷḷūr.
346. A C.P. in the hands of "Madakara" Nārāyaṇaiyar in the village. Records that a certain Karikālchōla erected the village of Śīṅgamāpuram in K. 1469 Plavaṅga and granted it to Govinda Dāsa's son. See Ins., S. Dts., p. 221, No. 55. [The inscription looks suspicious, e.g., the name of the king and the Kali date.]

347. A C.P. grant in the hands of the local people. Records that in Ś. 1469, Plavaṅga, Sadāsiva Rāya granted the village of Govinda-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 Venkatapati-rāya (I) in Ś. 1526, Krōdhin. Records gift of land by Tirumalarāja Nāyaka. [Was the latter the Viceroy of Śrīraṅgapaṭṭam?]

349. 357 of 1901.—(Kanarese and Tamil.) On a slab built into the roof of the verandah of the Māriyamman temple at the same village. Records in Ś. 1743, Vishu, and A.D. 1821, a gift of land to Rāmasvāmi-Mudaliyār. See Antiquities I, 215, and Madras Journal, I, 83, for an excellent account of the traditions of the place and the work of the Mudaliyār. See also Buchanan, I, 406 f.

PALLAḌAM TALUK.

Avāṇasippāḷaiyam.


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, Pīṅgaḷa (=A.D. 1797) the Śeṭṭis of Palladagrāman in Varāka-nādu, a subdivision of Koṅgumandalam, 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 Naiks of Madura. The second grant is "a single plate which begins with a list of birudas of the Vijayanagara kings Prauḍha-dēva Mahārāya, Kṛishṇarāya and others; then speaks of the Nāyakās 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 Maharaja Shediri Aradisudurai (Mr. T. B. Hurdis) in whose time, i.e., in S. 1722, Raudri (= A.D. 1800), the Gavundans of Naranganapuram became scattered on account of an epidemic brought on by the goddess Anjala-Parameshvari of that village. Consequently the worship in the temple suffered and the Gavundans 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.)

353. 210 of 1909.—(Tamil.) On a slab set up in the village. A record of Mahamanadhalaśvara Vira-Nañjana-Udaiyar in Piravava (Prabhava) [A.D. 1507-8]. Records that this village was originally called Madukkodu in the district of Vayiraikkā-nādu (?) and being in a ruined condition for a long time, was rebuilt by six merchants (vānādēsi) under the name Śrīnāthapaṭṭāna. [Vira-Nañjana Udaiyar was most probably an Ummattur chief and identical with his namesake of Cb. 284.]

354. On the west of the inner temple of Varadarājasvāmi. Records that in Ś. 1667 Vikrama, Köṅerinmaikōṇḍan established an agrahāram and granted it to twenty-four Brahmins. The village is called Chōla-chaturvedimarigalam. See Ins., S. Dts., p. 98, No. 8.

355. On a stone in the possession of a Brahman. Records that in the second year of the reign of Rājarājadēva Karikal Chōla the village of Sāmalāpuram was granted to seven Brahmins. One of these is called Bhāratam Bhatta. See Ins., S. Dts., p. 94, No. I.

356. On a stone in the Uttamachōleśvara temple. (Tamil.) Records that in the tenth year of Sundara Pāndya, some land was given by Pirai-sūdumperumān 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 Pāndya Dēva, 15 paṇams for God Chatrapada Pillayar for annual supply of dress. Ibid., No. 32.

359. Above the same. Records that in the first year of Vīra Pāndya Dēva, one Śerupilliyayan presented to God Uttamachōleśvaramuḍaiyār one pañchāla-achchu for a lamp. Ibid., No. 33.
360. Above the same. Undated. The inhabitants of “Paroompalaundayoor” purchased a tank for the deities in the reign of Vīra Pañḍya Dēva. Ins., S. Dts., p. 15, No. 34.

361. West of south gate of the Ardhamanṭapam. (Tamil.) Records that in the eighth year of Sundara Pañḍya Dēva the people of the village of “Amachoyunkara” Chaturvēdamaṅgalam granted 50 kalam of paddy per year for the God’s worship and food. Ibid., p. 15, No. 35.

362. Above the same. Records that a chief gave in the fourth year of Vīra Rājendra Dēva one paṇchāla-acchu to the God for a lamp. Ibid., p. 16, No. 36.


364. On the east of the Uttamachōḷesvarasvāmi temple vimāna. Records that Ponnambalakūttaṇ re-established the chatrapala Pīḷḷaiyār, erected a pagoda and gave 50 varāhas in the hands of one Ālkondan, in the seventh year of the reign of Vīra Pañḍya Dēva, for worship. Ibid., p. 16, No. 38.

Tirumuruganpūndi.

365. 571 of 1893.—(Tamil.) On the south wall of the manṭapa in front of the shrine of the Muruganātha temple. A record in the fortieth year of Vīra-Rājendraadrēva (Kōṅgu-Chōḷa, 1207-52 ?). Records gift of a lamp.

366. 572 of 1893.1—(Tamil.) In the same tier. A record of KōnėrinmaiKonijan. Records gift of paddy. [Mack. MSS. say that a village was transferred to the deity for worship and one hundred and sixty kalam 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 Kulōttuṅga-Chōḷadēva (Chōḷa or Kōṅgu-Chōḷa ?). Records gift of a lamp.

368. 574 of 1893.—(Tamil.) On the same wall, fourth tier. A record in the eighth year of Kulōttuṅga-Chōḷadēva. Records gift of a lamp. [It is uncertain whether the king was Chōḷa or Kōṅgu-Chōḷa.]

369. 575 of 1893.—(Tamil.) On the south wall of the same shrine in the same temple. A record in the fourteenth year of Vikrāma-Chōḷadēva (Kōṅgu Chōḷa ?). Records gift of land for a flower garden.

370. 576 of 1893.—(Tamil.) On the east wall of the same shrine. Records in Pārthiva gift of paddy by a native of the

1 Mack. MSS. give two other inscriptions of Kōnėrinmai-Konijan here, recording gift of land to the deity. Ins., S. Dts., p. 13, Nos. 26 and 28.
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 *tuṇi* 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-Chōladēva. Records gift of paddy. [*Ins., S. Dts.*, p. 13, No. 29, gives a mutilated version of this.]


374. A C.P. in the hands of a local Sṭhānika. Records that in 225, Chitrabhānu, in the reign of Tirumal Nāik, his Guru Raghunātha Pāṇḍit and the people of the neighbouring villages granted to Subrahmaṇya Pāṇḍit, the priest of the temple, a piece of land and the contribution of one *pañam* per house every year, and two *pañams* for a marriage. *Ibid.*, p. 12, No. 24.

**POLLACHI TALUK.**

**Anaimalai.**

375. C.P. No. 171 of Mr. Sewell’s List.—A record in the possession of Ponnayya Kurukkal, a priest of the Śiva temple at Anaimalai. Records grant by Mādayya, “agent of the Maisūr Rajas,” at Coimbatore, of land to certain Brahmins, in Ś. 1685 (A.D. 1763), Kaliyuga 4864, Subhānu, during the reign of Krishṇa Rāja Uḍaiyār (1734—66) at Śrīraṅgapāṭṭaṇam.

376. C.P. No. 172 of Mr. Sewell’s List.—Records grant of lands to the Śiva temple in the same place, by the same Mādayya, in the same reign, and in the same year.

377. C.P. No. 173 of Mr. Sewell’s List.—Records grant of lands to a choultry on the road from Anaimalai to Calicut, by the same Mādayya, in the same reign, and in the same year.

378. “On a stone a little to the north of the village is an inscription, dated Ś. 1692 (A.D. 1770).” *[Antiquities, I, 221.]*

**Mailampatti.**

379. In the hands of Śēshaiya, son of Subbaiya. Records that “Nundina” Uḍaiyar, the Prime Minister of Viṇrasanta Rāya; gave in Ś. 1509, thirty *vēli* of dry field as a free gift to Rāma-chandra Bhaṭṭa. See *Ins., S. Dts.*, 101, No. 1.
UDAMALPET TALUK.

Kaṭattūr ("Gradaootoore").


381. In the same wall. The same king granted in his fifteenth year some gold to Tirumarudā Uḍaiyār and Aḷudāiya Nāchchiyār. Ibid., No. 7.

Kannadīputtur.

382. 211 of 1909.—(Tamil.) On the south wall of the Kailāśa-nātha temple. A record in the seventeenth year of Vīra-Chōḷalēva. Records gift of land for offerings, to the shrine of the goddess by a certain Śingam Šōlan alias Anuttirappallavaraivān. 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-Chōḷalēva, 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) Vīraśōlakulaśekhararavāman, to the temple of Tiruvanantįśvaram-Uḍaiyār. See No. 383.

386. 215 of 1909.—(Tamil.) On the west wall of the same temple. A damaged record of Tribhubanachakravarthī 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 Vīrarājendrādēva (the Koṅgu-Chōla, ? 1207–52) the date of which is lost. Mentions Vīrarājendra-Anuttirappallavaraiyan and a shrine of Dakshināmūrti.

388. 217 of 1909.—(Tamil.) On the same wall. An incomplete record in the eighteenth year of Tribhubanachakravatarī Vīrarājendrādēva (1207–52?). Records a gift to a shrine of Vināyaka in the temple of Tiruvanantįśvaram-Uḍaiyār by one of the king's generals whose name, however, is lost.

389. 218 of 1909.—(Tamil.) On the door post of the entrance into the same temple. A damaged record in the seventeenth year of Virachōla. Records gift of paddy to the temple of Tiru-Anandīśuram-Uḍaiyār 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-Choḻadēva (1004–45?). Records gift of money for offerings to the same temple.

391. 220 of 1909.—(Tamil.) On the west wall of the Kaliyuga-Varadarāja-Perumāl temple in the same village. A record in the third year of Tribhuvanachakravartin Könerinmaikoṇḍān. Records that a piece of land which was situated at Sōlāmādēvinallūr and was originally granted by Sundara-Pāṇḍya to the temple of Šokkanārayaṇa-Perumāl at Kannadiputtūr alias Vīrapāṇḍya-chaturvēdi-maṅgalam in Karaivali-nāḍu, was confirmed by the King. See Cb. 196 and 197.

392. 221 of 1909.—(Tamil.) On the east wall of the Šelva-Vināyaka temple in the same village. A fragment of record of Vīrarājēndrādeva (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 Brahmān in Ś. 1577, Manmatha, by Tirumal Nāik of Madura, in the reign of Śrī Raṅga Rāya of Vijayanagar. [The record shows that even after the final downfall of the Chandragiri dynasty, theoretical allegiance was paid to “Vijayanagar.”]


395. In the hands of the same. Records that Raghunātha Deva Mahārāya gave the village of “Balargapore” to the people, in Ś. 1541, in the reign of Vīra Rāmadēva Mahārāya (i.e., Rāma IV, 1620–30). Ibid., p. 225, No. 67.

Kāniyūr.

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 Udamlalpet, to some Brahmans of the neighbouring village of Koḻumam, in Ś. 1587, Viśvāvasu (A.D. 1665), by Chokkanātha Nāyakka of Madura (1560–80), in the reign of Śrī Raṅgadēva Mahārāya. See Nos. 393 and 394.

397. C.P. No. 189 of Mr. Sewell’s List.—Records grant of lands in Puttur and Kāniyūr villages in Ś. 1682, Vikrama (A.D. 1760), by Chikka-Krishna-Raja (1734–66) of the Maisūr dynasty.

Kāraittoru (Kāraittolūvu of Udamlalpet?).

398. C.P. No. 152 of Mr. Sewell’s List.—(Tamil.) Records a deed by which, in Kaliyuga 4419, Piṅgaḷa (A.D. 1318), certain lands were presented by the villagers to their village priest for temple service.
The document states that the grant was made while “Mallikārjuna Rāya, Virādēva Rāya, Virūpāksha Rāya, and Praūḍhadēva Mahārāya” were ruling the world. The document is not genuine.

**Koḻumu.**


400. On a stone north of the Vimāna in the same temple. Records that in the twenty-first year of Vīrachōla, Rājarāja Aṉukkappallavaraiyan granted lands in a number of villages to the God. *Ibid.*, No. 3.

401. On a stone in the Kaṇakasabhā-manṭapam. Records that in Ś. 1625, Svabhānu, Śunkaya Tennāyakar (?), feudatory (?) of Vīra Sōmēśvara Dēva gave, in the same temple, a village to the deity. *Ibid.*, No. 4.

402. On a stone in the same manṭapa. Records that in Ś. 1627, in the reign of “Pratapa Chacravurty Nāyakur” the inhabitants re-established the above village. [Evidently Kīḻ-Kallāpuram was Koḻumu.] *Ibid.*, No. 5.

**Komāralingam.**

This place was known as Kumāraṅgabhīma-chaturvēdi- maṅgalam and Paradārasahodara-chaturvēdimangaḷam evidently after the Daṇa-yakan kōṭṭai chiefs who had the biruda Paradārasahodara.

403. 106 of 1909.—(Tamil.) On the west wall of the Kāśi-Viśvanātha temple. A record in the twentieth year of Tribhuvanachakravartin Vīrārajendrādeva (A.D. 1207-circa 1252) who was pleased to rule the two Koṅgu together. Beginning lost. Records gift of money by Śojan Lāṅkēśvaradēva to the temple of Tiruvālanduṟai Uḍaiyār at Tiruvālanduṟai in Karaivalinādu, for the decoration (mēlpuchchu) of the idol.

404. 107 of 1909.—(Tamil.) On the south wall of the Vēṅkaṭēsva-Perumāḷ temple in the same village. An unfinished record in the nineteenth year of Vīrārajendrādeva (1207-circa 1252). Records gift of land by a resident of Iraṭṭaiyanpādi in Vaigāvinādu to a monk of the Tirunīṟṟittāntirumaḻam near the temple of Muttirattisiram Uḍaiyār at Koḻumam in Karaivali-nādu.

405. 108 of 1909.—(Tamil.) On the north wall of the same temple. A fragment of record of Rājakēsarivarman alias Tribhuvanachakravartin, the date of which is doubtful. Mentions Koḻumam in Karaivali-nādu and the channell Adhirādarāja-Vāykkāl.
406. 109 of 1909.—(Tamil.) On the same wall. A fragment of record in the twelfth year of Rājarāja Karikāla-Chōladēva. Mentions the same nādu and the same village.

407. 110 of 1909.—(Tamil.) On the same wall. A damaged record of Rājarāja Karikāla-Chōladēva, the date of which is lost. Records gift of gold for a lamp.

408. 111 of 1909.—(Tamil.) On the same wall. A fragment of record in the twelfth year of Rājarāja Karikāla-Chōladēva.

409. 112 of 1909.—(Tamil.) On the same wall. A fragment of record in the second year of Vikrama-Chōladēva. Mentions Pāndīmaṇḍalam. [It is not known which of the Koṅgu Chōla Vikramas is referred to here.]

410. 113 of 1909.—(Tamil.) On the same wall. A fragment of record in the second year of Rājarāja Karikāla-Chōladēva (1207-36 ?), the date of which is lost. Mentions Vaigāvi-nādu.


412. 115 of 1909.—(Tamil.) On the same wall. A fragment of record in the tenth year of (Koṅgu-Chōla ?) Vīrarājendradēva. (Damaged.) Mentions a maṭha in the quarter called Adirādarājan-Tirumādaivilāgam and the village Kannaḍiputtūr.


414. 117 of 1909.—(Tamil.) In the same place. A fragment of record in the twentieth year of Parakesarivarman (1207-36), the date of which is lost. Seems to record a gift of money.

415. 118 of 1909.—(Tamil.) On the north base of the Karivaradarāja Perumāḷ temple in the same village. A record in the third year of Tribhuvanachakravartin Parakesarivarman Koṅerinmaikōṇḍān. Records gift of land to the servants of the temple of Aḷagar Tirumalai in Pāṇḍīmaṇḍalam, by a certain Nārāyaṇan Āḷavandi alias Brahma-Pallavaraiyan of Vīranārāyaṇa-chaturvedimaṅgalam, a brahmādeva in Vīrakēraḷa-valanādu. [The king referred to might be the one who ruled from 1207-1252, but he is usually called a Rājakēsarivarman and not Parakesarivarman.]

416. 119 of 1909.—(Tamil.) On the same base. A record in the twentieth year of Parakesarivarman alias Tribhuvanachakravartin Vīra-Chōladēva. Records gift of land to the temple of
Kariyapirān by Kurāṅgāṭu śrī-Krishṇan of Kumaraṅgabhīma-chaturvēdimāṅgalam (a Brahmadēya in Karaivali nāḍu), 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 Tribhu-vanachakravartin Vīra-Chōla-dēva. 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 Tribhuvana-chakravartin Viranārāyaṇa-dēva. Records gift of land for offerings by a Sōmayājīn surnamed Vīraśoḷa-Brahmēndra to the temple of Kariyapirān, “just as he had obtained it from Perumāḷ Vīrachōlā-dēva,” The latter was evidently identical with the Virachōla Kulaśēkhara referred to in 214 of 1909 at Kannāḷiputtūr. He was “perhaps different from Virachōla, the ruler of the two Koṅgus.”

419. 122 of 1909.—(Tamil.) On the same base. A damaged record of Kōnerinmaikondān, the date of which is lost. Built in at the end. Records an order (ōlaī) of the king to the residents of Koḷumam and mentions the village Kumaraṅgabhīma-chaturvēdimaṅgalam in Karaivali-nāḍu.

420. 123 of 1909.—(Tamil.) On the same base. A damaged and incomplete record of Kōnerinmaikondān, the date of which is lost. Records gift of paddy for offerings to the temple of Kara-

māṇikka-Āḻvār.

421. 124 of 1909.—(Tamil.) On the same base. A much damaged record of Kōnerinmaikondān, the date of which is lost. Mentions Jayaṅgoṇḍasōḷa-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 Virachōla similar to those of his at Saṅgrāmanallūr. 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 Rāja-
kēsari Kōnerinmaikondān (Virarājendra-dēva 1207–1252). Records gift of paddy for offerings to the shrine of Śiṅgapperumāḷ in the temple of Kariyapirān. Mentions the three districts of Vaigāvī-
nāḍu, Karaivali-nāḍu and Virakērāḷa valanāḍu.


425. 128 of 1909.—(Grantha and Tamil.) On the south base of the same temple. A record of Rājakēsari Kōnerinmaikondān
Virarajendradēva (A.D. 1207—C. 1236). Records gift of land for maintaining a flower-garden, to the temple of Emberumān Vēdanāyaka-Perumāl at Tirunārayaṇapuram.

426. 129 of 1909.—(Tamil.) On the same base. A record of Kōṅnerimaikoṇḍān (probably Vīra Rājendra, 1207—52). Records an order to the Śrī-Vaishnavās of Tiruvaraṅgam in Śoḷa-māṇḍalam and registers a gift of land to the temple of Alagiyamaṇavaḷa-Perumāl. Mentions Kōvanputtur (Coimbatore) alias Vīrakēraḷaṇallūr in Pēṟūr-nādu. For the legendary origin of Kōvanputtur based on the Tamil MS. Chōlapūravapaṭṭayam; see Journal of S. Ind. Assocn., 1914.

427. 130 of 1909.—(Tamil.) On the same base. An unfinished record of Kōṅnerimaikoṇḍān. Records gift of land for maintaining a flower-garden for the benefit of the shrine of Vēdanāyaka-Perumāl. Mentions the temple of Adhirādarāja-Īsvaram-Udaiyar.

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-Chōladēva (Koṅgu Chōla, 1005—45?). Records gift of money for offerings by Dēvan Śilamban alias Tribhuvanagaṅgadēva, a feudatory (sāmanta) of the king, to the temple of Kariyāpirān at Kumaraṅgabhīma-chaturvēdimāṅgalam, 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 Kōṅnerimaikoṇḍān. Records gift of land distributed over several villages, to the same temple. [One of these villages Amarabhujaṅganallūr was apparently founded by the early Kērala king Vīrakēlaṇa Amarabhujaṅgavarman.]


432. 135 of 1909.—(Grantha and Tamil.) On the same wall. A record in the twenty-fifth year and Ś. 1153 of Tribhuvanachakravartin Kōṅnerimaikoṇḍān Virarajendradēva (1207—52). Records gift of land for offerings to the ten Āyars in the temple of Ajağar at Tirumālirunjōlai in Kīḷ-Irāṇiyamutta-nādu, a subdivision of Pāṇḍi-māṇḍalam. The land was situated in the village of Ulagūdaiyapiṟṟiṭi-chaturvēdimāṅgalam in Rājarāja-valāṇādu which was split up from Karaivali-nādu. [Irāṇiyamutta was the native district of the Tamil poet Perun-Kauśikanār. Mr. Krishna
Sastri suggests that Ulagudaiyapirāṭṭi-chaturvēdimāṅgalam was probably named after a queen of Vīra Rājendra who was known as Ulagapperumāḷ. See Cb. 23 above.

433. C.P. No. 185 of Mr. Sewell's List.—An early but undated grant of a Punnāḍ Rāja, named Ravidatta, during a solar eclipse. Records grant of several villages “in the Punnāḍ country” to Brahmans, himself residing at the city of Kūṭtipura. Punnāḍ is the extreme south of Maisūr.

434. C.P. No. 188 of Mr. Sewell's List.—(Telugu.) Records grant of lands in Komāralingam, ten miles south-east of Udamalpēt, in Ś. 1589, Plavaṅga (A.D. 1667), by Chokkanātha Nayakkā of Madura, in the reign of Śrī-Raṅgadēva Rāya, to a Brāhman (named Sōmayājēṣvaralu). 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 Rāmasamudram included in Komāralingam.]


Sungrāmanallūr.

436. 136 of 1909.—(Tamil.) On the south wall of the central shrine in the Chōḷesvāra temple. A record in the forty-fifth year of Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājendra-dēva (1207—52). Records gift of land for offerings to the shrine of Nittanirāḍuvār (built by a certain Kachchiyarāyan) in the temple of Vīra-Chōḷisvaram-Uḏaiyār at Kūḷumam in Karaivaliñāḍu. [The temple was apparently founded by Vīra Chōḷadēva who came to the throne about 1118. Kachchiyarāyan figures, in the legends of the Chōḷapūrāṇaṭṭayam.]

437. 137 of 1909.—(Tamil.) On the same wall. A record of Kōṇērmāikoṇḍan Vīraĉhōla (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 Vīra-Chōḷisvara. It was consecrated by a certain Kaṇṇabhaṭṭān who was appointed manager of the temple.

438. 138 of 1909.—(Tamil.) On the same wall. A record in the twenty-third year of Kōṇērīnmaikoṇḍan. Records gift of land and certain privileges to the architect who built the temple mentioned in the above epigraph.

439. 139 of 1909.—(Tamil.) On the same wall. A damaged record in the twenty-first year of Vīra-Chōḷadēva. Records a gift of land and mentions among its boundaries the road Śērāṇaimēn-kōṇḍa-Śōḷan-peruvaḷi.
440. **I40 of 1909.**—(Tamil.) On the west wall of the same shrine. An incomplete record in the fifteenth year of Rajakesarivarman *alias* Tribhuvanachakravartin Víra-Pándyadéva (1265—81). Records gift by the citizens (nagarattár) of two specified villages in the district of Tuvarápati-nádu and in that of Uraiyyur-kúrram in Rájagambhíra-valanádu, a subdivision of Chólamannaìlam.

441. **I41 of 1909.**—(Tamil.) On the same wall. A damaged record in the twentieth year of Víra-Chóladéva (1118—23?). Records gift of land in the village of Víranárayana-chaturvédi-mańgalam in Vírakéralá-valanádu. See No. 444 where either this or another Vírachóla is mentioned.


443. **I43 of 1909.**—(Tamil and Grantha.) On the same wall. An incomplete record of Tribhuvanachakravartin Kónerinmai-konçán Vírarájéndrádèva (A.D. 1207—1252). Records gift of the village Iraṭṭaiyanpádi in Vaigávi-nádu to a number of temples situated in Karaivalí-nádu. Refers to an invasion of the king in which Karaivalí-nádu 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 Raṭṭiyambáḍí. See No. 467 below.

444. **I44 of 1909.**—(Tamil.) On the same wall. A record in the twenty-first year of Parakésarivarman *alias* Tribhuvanachakravartin Víra-Chóladéva, “who ruled the two Koṅgus together.” Records gift of land for offerings by Gandarádichchanšetthi *alias* Adirádarájakkanḍiyadayáva, a feudatory (sámanda) of the king. Was he the king who came to the throne in 1118?


446. **I46 of 1909.**—(Tamil.) On the same wall. A record in the third-year of Vikrama-Chóladéva. Built in, at the beginning and incomplete. Mentions Ōδattúrai. [It is difficult to say which of the three Koṅgú-Chólas of this name is referred to here.]

447. **I47 of 1909.**—(Tamil.) On the same wall. A record in the twenty-third year of Tribhuvanachakravartin Vikramá-Chóladéva. Records gift of land at Kíranúr in Pongálurkká-nádu to the temple of Vírachóllísvaram-Uḍaiyár at Koḻumam in Káraivalínádu, by Pándiyán *alias* Vikkíramaśóla-Iruṅgólán who was an
expert in playing on the yāḷu. [See note to the above epigraph. For the reference to yāḷ see S.A. 446.]

448. 148 of 1909.—(Tamil.) On the same wall. An incomplete record in the twenty-fifth year of Tribhuvanachakravartin Königusmaikondān. Records gift of paddy for supplying food to three ascetics (tapasiyar) of the Tiruttoṇḍattogaiyānmaṭadam (i.e., St. Sundara) in the quarter known as Vīraśōlantirumaṭaivaḷāgam at Koḷumam.

449. 149 of 1909.—(Tamil.) On the same wall. A damaged and incomplete record in the seventeenth year of Tribhuvanachakravartin Königusmaikondān. Records gift of land to a private person whose surname was Kāṇḍan Adiyān, in the village of Kallāpuram alias Vīraśōḷanallūr.

450. 150 of 1909.—(Tamil.) On the same wall. A record in the twenty-first year of Parākēsarivarman alias Tribhuvanachakravartin Vīra-Chōḷadēva, "who ruled the two Königus together." Records gift of land for offerings to the temple of Vīra-Śōḷa-Īsvaram-Uḍaiyār set up by the king for his merit at Koḷumam in Karaivali-nādu. Another incomplete record on the same wall, of Vīra-Chōḷa, "who ruled the two Königus 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-tirumadaivaḷāgam.


452. 152 of 1909.—(Tamil.) On the same base. A record in the sixteenth year of Königimēlkondān. Records gift of land in the village of Umāparamēśvarinallūr in Kāvāḍikka-nādu, to the shrine of the goddess in the same temple.


454. 154 of 1909.—(Tamil.) On the north wall of the same mantapa. A record of Königusmaikondān. [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 (maḍavilāgam) who had not paid the taxes dāṇḍa kūṟram and Maṇripāḍu; that these collections from defaulters should be paid into the temple treasury, that the king's officer should not enter into those premises, that cesses, assessments, etc., payable to the royal treasury were remitted, and that the property of the temple servants who had no heirs living in temple premises should go to the temple.]

456. 156 of 1909.—(Tamil.) On the same wall. A damaged record of Kön̄erimênkoṇḍān (Virāsoḷadēva). Seems to record a gift of land by a daughter of Virāsoḷadēva, “who ruled the two Kon̄gus together,” to the shrine of Nittaninr̄ādūvār, in the same temple. See No. 444 above.

457. 157 of 1909.—(Tamil.) On the same wall. A record of Kön̄erimaiakoṇḍān. Records gift of the village of Dévanpādi alias Vīranārāyaṇanallūr in Kāvādikkanāḍu, to the shrine of Tribhuvanasundara which was set up for the merit of the king’s uncle (māmaḍ). Two other grants of land by the same king (i.e., Vīranārāyaṇa) are recorded: One for the god Tribhuvanasundara and His consort and another for the shrine of Dakshināmūrti. Mentions Onbadukarai-nāḍu and Tiruvālandurāi alias Kēraḷa-kēsarinallūr. [The inscription fixes the fiscal relation between the king and the temple trustees.]

458. 158 of 1909.—(Tamil.) On the base of the maṇṭapa in front of the Nāṭarāja shrine in the same temple. Some of the stones are out of order. Records in Ś. 1267, Pārthiva, gift of land by Kētāya-Dāṇḍanāyaka (son of Mādappa Dāṇḍanāyaka), to the mahājanas of Mādhava-chaturvēdimāṅgalam (evidently named after his father) and Tennavādarāya-chaturvēdimāṅgalam for the ‘victory and increase’ (Vijayābhhyudaya) of his younger brother Śīngaya Dāṇḍanāyaka. [Kētāya, like Śīngaya, was the son of Mādappa Dāṇāyaka 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 Kētāya-Dāṇḍanāyakan, son of Mādhava. Mentions Kāṇnapan Tennavadaraiyan of Seļuvaṇūr and Oṭṭaikkuminḍan. See Cb. 469 below.

460. 160 of 1909.—(Tamil.) On a slab built into the floor in front of the same maṇṭapa. A fragment of record in the tenth year of Vīra-Nārāyaṇadēva. 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-Pāṇḍyadēva. Seems to record gift of paddy.

462. 162 of 1909.—(Tamil.) On the third slab in the same place. Mentions in Sarvajit a certain Vīdiviṭaṅkanaṅinār who imposed a fresh tax on the hereditary trustees (sthānattār) of the Aḷajīḷa-Tiruchchirrāmbalam-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 Aṇḍiṣvara shrine in the same temple. A record in the twenty-ninth year
of Tribhuvanachakravartin Könérinmaikonđān. Records gift of land to those who recited the Mahābhārata at the village of Tiruvālandurai alias Vikramaśoja-chaturvēdimaṅgalam in Karaivali-nādu.

464. 164 of 1909.—(Tamil.) On the north wall of the same shrine. A record in the twenty-ninth year of Tribhuvanachakravartin Könérinmaikonđān. Records gift of land for offerings to the shrine of a linga called Šokkanār, set up by Tilla-Nāyaka within the temple of Vīrachōḷisvaramudaiya-Nāyanār at Kōlumam. The land was situated in Ulagudāipirāṭṭi-chaturvedimaṅgalam in Karaivali-nādu.

465. 165 of 1909.—(Tamil.) On the same wall. A record in the twenty-ninth year of Tribhuvanachakravartin Könérinmaikonđān. 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 Vīlambi gift of six villages by a Nāyaka to the shrine of Nittiyappar.

467. 167 of 1909.—(Tamil.) On the door post of the gopūra of the same temple. States that the soldiers must protect the gopūra, 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 Kōvilturai in the same village. A damaged record in Siddhārthi of Mahāmaṇḍalēśvara Vīra Savana-Udaiyār (son of Bukka I?). Mentions the Mahājanās of Agaramputtur alias Māḍhava-chaturvedimaṅgalam which was split up from Tenmūr Oṭṭaikkumīṇḍān in Karaivali-nādu. [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 Nilagirisādhāraṇan, that Nilagiri was even in those-days called Oṭṭaikkumīṇḍān or Ootacamund.]

Śōlamādevī.


471. 223 of 1909.—(Tamil.) On the same wall. A damaged record in the fifteenth year of Vīrājēndradēva (1207–52). Records gift of land to the same temple. Mentions among the boundaries of the land the temple of Koṅgaviṭaṇka-Īsavaram-Udaiyār at Kaḍāṭṭūr.
472. 224 of 1909.—(Tamil.) On the same wall. A record in the eighth year of Vikrama-Choladēva. Records gift of the row of slabs (patṭi) on which the inscription is engraved, by an ascetic of the mēlaimaṭha.

473. 225 of 1909.—(Tamil.) On the same wall. A record of Vīra-Choladēva. Records gift of money for worship in the same temple by two individuals, one of whom was called Sōjan Araiyan alias Viraśōla-Vanigaiyāran.


475. 227 of 1909.—(Tamil.) On the north wall of the same temple. A record of Vīra-Choladēva, 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-Choladēva, 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 Kōnerimelkondān. Records sale of land belonging to the manrādu of Kādavarāyan, 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 Vīrarājendradēva (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 Vīrarājendradēva (1207—52). Records gift of land to the māṭha on the western side of the temple of Kulaśekharēsvaram-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-kēsa-rivarman alias Tribhuvanachakravartin Vikrama-Choladēva
UDAMALPET TALUK 573

(1005—45?). Records gift of a garden to the matha on the eastern side of the temple for maintaining lamps.


487. 239 of 1909.—(Tamil.) On the third pillar in the same place. A record in the twentieth year of Vikrama-Chōla-deva (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 Tribhuwanachakravartin Vikrama-Chōla-deva (1005—45?). Records gift of the two door posts and two step stones by a woman, for the merit of a certain Adiyāsōḷan Araiṣan alias Maṇigaiyarāyān.

489. 241 of 1909.—(Tamil.) On the door post of the southern entrance into the same temple. A record in the twentieth year of Tribhuwanachakravartin Vikrama-Chōla-deva (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-Chōla-deva (1005—45?). Records gift of money for the Śivarātri festival to be conducted in the temple of Rājarāja-Iṣvaram-Uḍaiyar at Kaḍappādi alias Viraṇāḷapuram. 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-Chōla-deva. Records gift of money for a lamp by a native of Kannāḍi-puṭṭūr. 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.

Katteragundla.

1. On a stone near the Chennakesava 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 Chennakesava for festival. (Ins., Ced. Dts., p. 515, No. 1.) It is also referred to by Mr. Sewell in his Antiquities, I, p. 126.

2. Near the above. Records that a person granted in Ś. 1448, Parthiva, in the reign of 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 Yellamarasayya granted in Ś. 1452, Virodhi, the village of Hosala-pāḍu for the festival of the deity. (Ins., Ced. Dts., p. 515, No. 3.) Mr. Sewell wrongly attributes this to “the reign of Viraṃpratapa Mahādēvarāya.” See Antiquities, local list, No. 2.

4. On a stone west of the village, Records that Nanda Timmaraja exempted the rent of a village with the permission of Sadāsivarāya in Ś. 1469, Parabhava. Ins., Ced. Dts., p. 515, No. 4, and Mr. Sewell’s local list, No. 4.

5. A P.G. in charge of Bommacharanareddi in the village. Records that the karnams of the district appointed one Chennayya as the chief of the people of Katteragundja as a reward for his discovery of its limit in Ś. 1479, Manmatha, in the reign of Śrīraṅgarāya. Ibid., p. 517, No. 8. [There was no king of this name in that year.]

6. In charge of the same Reddi. Records that the karnams of the district granted some land in the village to Bommapedda Ayyala Reddi in Parabhava in the reign of Praudhadēvarāya. Ibid., p. 517, No. 9.

Kōḍūru.

7. On a stone in the pagoda of Durga. (Telugu.) Records in Ś. 1475, Paritāpi, in the reign of Sadāsivarāya, an allowance of contribution from the pilgrims for the annual festival of the deity. Ins., Ced. Dts., p. 517, No. 7. The village is called Pedda Kōḍūru.

8. On the gate of Chennakesava pagoda. (Telugu.) Records in Ś. 1469, Prabhava, that Nandyal Timmarāya, a feudatory of Sadāsivarāya, 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 Š. 1319, Dḥātu, 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.

*Palugurallapalle.*


*Pōrumāmilla.*

12. 91 of 1913.—(Sanskrit.) On two slabs set up in front of the ruined Bhairava temple near the local tank. A record of Bhāskara alias Bhavadūra, son of Bukka I, of Vijayanagar, dated K. 4470, Š. 1291, Saumya, Kārtika, Sukla 14, Thursday. The tank is one of the two largest ones in the district. The other is at Badvel. See *Cuddapah Gazr.*, pp. 226—30, for a detailed analysis of the epigraph. It gives a beautiful account of the rules and regulations, the technical details of tank construction. [Bhāskara is hitherto unknown. Bhavadūra is considered by the Government epigraphist to be the Sanskrit form of the Hindusthani Bahadur.] Records that Bhāskara's minister Anantarājan (called Anantarāsa in 339 of 1901 at Penukoṇḍa) constructed the tank at Pōrumāmilla which exists to-day.


*Tellapādu.*

14. On a stone in the village (Telugu.) Records that in Š. 1432, Peddōbala Nāyadū, subordinate of Sadāśivārāya, granted nine tūms of land to repair the sluice of the local tank. See *Ins., Ced. Dts.*, p. 516, No. 5. [A tūm is ½6 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. On a stone near the temple of Aṅkālamma. (Telugu.) A damaged grant in Ś. 1669, Prabhava, wrongly attributed to the reign of Sadāśivarāya. Ins., Ced. Dts., p. 348, No. 48.

17-A. In the pagoda of Chennakēsava. (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, Pramāḍīcha. Records the grant of the village to the Brahmins by a son of Pratāparudra of the Kakatiya dynasty. Ins., Ced. Dts., p. 354, No. 69. [The king ruled till A.D. 1323.]

19. In the same place. (Sanskrit.) A record of Krishna-dēvarāya in Ś. 1444, Vishu. Records that Śiṅgabhūpāla rebuilt the Nāgēśvara pagoda, dug a tank, and gave some land. Ibid., No. 70. [The epigraph shows that in the Vijayanagar period it was the capital of an administrative unit consisting of several villages in Ghandikōta Śīma of Udayagiri province.]

Chinnadāsaripalle.

20. On a stone near the pagoda of Ŭbaladēva. (Telugu.) Records that in Ś. 1292, Sādharana, in the reign of Vīra Bukka-rāya (I), Maṅgayadēva Mahārāja built a village and granted it as a free gift for the God Ahōbālēsvāra. 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 Ānjanēya temple. Dated in the reign of the Vijayanagara king Virapratāpa Krishnaraṇa-Mahārāja. Records in Ś. 1436, Bhava, gift of the village of Chikamāchupalli in the Chenūri-śīme, which was included in the district of Muḷiki-nāṭi-śīme, to the temple of
Channakēśavadēva at Pushpagiri. [The inscription is also given in Ins., Ced. Dts., p. 356, No. 72.] See No. 19 above.

Chintakommadinne.


23. On a stone near the Dvajāstambha. (Telugu.) Records that Śāluva Narasappayya gave in Ś. 1453, Khara, in the reign of Achyutadēvarāya, some allowance in the village to a person. Ibid., p. 32, No. 3.

24. On a stone near the pagoda of Gaṅgagamma. (Telugu.) Records that “Hazarat Durbundage Dēvanaḷavāru” granted in Ś. 1669, Prabhava, three Kurṇas of Daśāvantam for the yearly repair of the tank to the Redḍīs, Kāpus, Kammas and farmers of the place. Ibid., p. 332, No. 4. See also Cuddapah Gazr., p. 186.

Chintalapattūru.

25. 318 of 1905.—(Telugu.) On a slab built into the outer wall of the ruined temple of Indrānāthasvāmin, near Pushpagiri. Records that in the reign of the Vijayanagara king Viraṇaḷāpa Sadāśivadēva-Mahārāya, in Ś. 1469, Plavaṅga, Alīya Rāmayaṇadēva-Mahārāja remitted the tax on barbers in the Karnātaka country, and the mahāmaṇḍalēśvara Timmayyadēva of Nandyāla did the same for the whole of Ghaṇḍikōtaśima 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 Mahāmaṇḍalēśvara Murārikēśavadēva Mahārāja and Sōmīḍēvarāja who were “lords of Kalukada, the best of towns,” to the temple of Indrēsvara at Pushpagiri. [The Kalachūri king Sōmeśvara, also called Śōvi dēva and Rāyaṇmūrāri, ruled from 1167 to 1175.]

27. 320 of 1905.—(Telugu.) On the same pillar. Records gift of land by the Mahāmaṇḍalēśvara Āhavamallēśva to the temple of Indrēsvarādēva. 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 Mahāmaṇḍalēśvara-Chiddanadēva-Mahārāja in Ś. 1104 (A.D. 1182), Subhakrit, recording gift of land in the village of Koḍūru in Mūliki-nādu to the temple of Indrēśvarādēva at Paṅchanati-tīrtha. [His birudas resemble those of Tripurāntakadēva Madhusūdana in Ct. 320 and Nallasiddharasa in Cg. 321. The latter were the feudatories of Vijayaganḍagōpāla.]
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-manṭapa in the same temple. A damaged record. Mentions the Gōlagimatha. See N.A. 201.

31. 324 of 1905.—(Telugu.) On the three corner slabs built into the inside of the dome of the antarāla-manṭapa in the same temple. Mentions the temples of Kamalaśaṅkara, Vaijanātha, Rudrapāda, Durgādevi, Pushpēśvara and Mallināthadēva.

Cuddapah.

For an excellent historical notice of the place see Cuddapah Gazr., pp. 178—80.

32. On a stone in the Veṅkaṭēśvara pagoda. (Telugu.) Records that in Ś. 1439, Īśvara, that Timmarasa, the minister of Kṛishṇādivarāya, granted the Cuddapah village to God Tiruvēṅgalanātha for daily ceremonies. Ins., Ced. Dts., p. 350, No. 53. [Timmarasa was the well-known Śāluva Appāji.]

33. On a stone east of the above. (Telugu.) Records that in Ś. 1484, Dundubhi, a feudatory of Sadāśivāraṇya erected a stone manṭapa and planted a garden near it. Ibid., No. 55.

34. On the south wall of the Raṅga-manṭapa. (Telugu.) Records that in Ś. 1460, Ḥēvilāmbi, that Tātareḍḍi and Nāgareḍḍi granted six lūms of land to Vasanta. Ibid., No. 55.

35. On the wall west of the above. (Telugu.) Records that in Ś. 1474, Virōḍhikrit, Nandyāla Aubalarājā Mahārāya granted some land to God Ahōbalēśvara. Ibid., No. 56.

36. On a stone near the above. (Telugu.) Records that in Piṅgaḷa, Ś. 1483, Nandyāl Aubalarājā, feudatory of Sadāśiva, 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, Aubalarājā, feudatory of Sadāśiva, granted half kūnda 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, Ḥēvilāmbi, 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 Gañḍapendāra. Ibid., No. 63.

43. On a stone near the local tank. (Telugu.) Records that in Ś. 1227, Krodhi, one Tripurāntaka granted to Siddhanāthasvāmi one kunta of wet field. Ibid., No. 64.

44. On a stone in the pagoda of Hanumanta. (Telugu.) Records that in Ś. 1439, Isvara, Krishnadēvamahārāya’s minister Šāluva Timmarasa made a gift to the deity of Siddhāvattam. Ibid., No. 67.

45. On the mosque west of Cuddapah. (Telugu.) Records that in H. 1139, 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 Reḍdis and Karnams of Nāgarājupaḷḷe granted, by order of Abdul Khan Saheb, four tūms of ground to “Sakha-Abdul Latteeba.” Ibid., No. 84.

48. A paper grant in the same place. (Telugu.) Records, that “Bapujuhersa Tarufdar” granted, by order of Nabab Bhakdumedal Khan two tūms of ground to Dasu Mahommed. Ibid., No. 85.

49. A paper grant in the same place. (Telugu.) Records a grant by the same man to Siddhi Mahommed, the Khāji of Cuddapah. Ibid., No. 86.

50. A paper grant in the same place. (Telugu.) Records that in “36 of the Sun year,” Merugamahummud of Hyderabad fixed some fees in the market of Cuddapah for the illumination of the local mosque. Ibid., No. 87.

Gōṭūru.


52. On a stone near the same. (Kanarese.) Records in Ś. 1319, Isvara, that Gaṅgadēva Mahārāja gave to the architect Bommayya
Bhaṭṭu one-fourth kūṃṭa of wet land for constructing the Bhairavēṣvara temple. *Ins., Ced. Dts.*, p. 358, No. 78. [Kūṃṭa 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.]


**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, Bahudhāṇya, gift of land to Veṅkaṭa Sōmayāji by Tirumalayyadēva Mahārāja in the reign of Śrīraṅgadēva Mahārāja. *Ibid.*, No. 75.

57. On a stone near the above, (Kanarese.) Tirumala Nāyaḍū gives to the God in Ś. 1316, Bhava, some land in the village. *Ibid.*, No. 76.

**Komārunipalli.**

58. A Telugu copper-plate in the hands of “Cavalekanlu at Cammapulla.” Records that in Ś. 1479, Kālayukti, in the reign of Sadāsīvarāya and Gūṭti Tirumalayya, the fourteen villagers of Uṭukūru district gave lands and fees at three panams for a marriage in these villages to Lakkanaṇḍu, son of “Marakathirappa” Nāyaḍū. *Ins., Ced. Dts.*, p. 334, No. 8.

Kopparti (Rāmachandrāpuram).


**Koppolu.**


61. On a stone near the house of a Fakir. (Telugu.) Records that in Ś. 1476, in the reign of Sadāsīvarāya, the Viramunṣhti people granted a tax of one pagoda per year to God Śēshēśvara. *Ibid.*, No. 54.
A Telugu record dated in 1429, Akshaya, wherein Immudi Raya Devaraya (II) granted the dues of the village to the local God. *Ins., Ced. Dts.*, p. 109, No. 55.

**Kotlūru.**


**Lēbāka.**


67. On a stone in the pagoda of Sōmeśvara. (Telugu.) Records that in the reign of Sadaśivavarāya, in Ś. 1475, Pramāḍīchā, a partition of villages was made between two cousins. *Ibid.*, p. III, No. 60.

**Moyillakāḷva.**


69. On a stone above the previous record. (Telugu.) A record of Veṅkaṭappa Guru saying that in Subhakrit he placed an image of Lakṣmī in the above temple and gave one putti of land. *Ibid.*, No. 16.

**Pendlimarri.**

70. On a stone in the Virabhadra pagoda. (Telugu.) Records that in the reign of Sadaśīva Mahārāya, in Ś. 1469, Prabhava, Nandyal Timmayya Rāja exempted the tax of the local barbers. *Ins., Ced. Dts.*, p. 334, No. 9. [The author of the Cuddapah Gazetteer draws attention to the fact that this was ruled by a Kaṭhārī Maṅgayya in Ś. 1292, in the reign of Bukka I. See No. 20 above.]

**Pushpagiri.**

This place is highly sacred both for the Vaishṇavites who call it Tirumala-Madhya-Aḥōbilam (midway between Tirupati and
Ahobilam) and for the Śaivites who call it madhya-Kailāsam midway between Benares or Uttara Kailāsam and Chidambaṟam or Dakshinā Kailāsam. For the legends regarding its origin see Cuddapah Gazr., pp. 183—84. The place became the centre of one of the four Śaiva maṭhas Amarttaka, Raṇabhadra, Gōlāki 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 Vijayaṉagara king Vīrāpratāpā Achyutadēva Mahārāya. Records in Ś. 1462, Sārvarin, a gift by the general Timmaraśayya, son of Sōmarasayya of Chandragiri. The former was in charge of the Gaṇḍikōṭa-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 Vijayaṉagara king Vīrāpratāpā Achyutadēva-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 Mrigēndrāgama; but he is said to have been born and died at Chidambaṟam. It is his Paddati and that of Vāmadēva that are the most widely current.

73. 304 of 1905.—(Sanskrit in Telugu.) On a pillar within the Trikutēśvara 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 Kavalāyī, the wife of Gaṇḍapenḍara Gaṅga-sēnāpati of the Kāyastha family, founded the shrine of Kamalēśvara after her own name; (2) that Hāchāllamba, the daughter of king Allugi, “lord of the town of Morata” founded the shrine of Hachalēśvara after her own name; (3) that the Pallava king Hāñḍerāya of the solar race established the shrine called Pallavēśvara and that thus the name Trikūṭa was given to the group formed by the three shrines. The same Sanskrit verses are repeated on two other pillars in Nāgari and Grantha characters. [See Ins., Ced. Dts., p. 339, No. 22, where the details are given in marvellous accuracy.]

74. 305 of 1905.—(Telugu.) On a slab set up near the south wall of the central shrine in the same temple. A record dated in Ś. 1769, Kilaka. 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 Raṭṭa king Kṛṣṇa Kannehaḍadēva (evidently Kṛṣṇa III), saying that on his visit to Jōti he gave twelve mattas of land to the temples at Pushpagiri including those of Nāgēśvarā and Pushpēśvara. Those who ruled over Muḷiki-nāṇḍu in Honnavāḍi were required to respect this charity.
76. 307 of 1905.—(Telugu.) On the base of the antaraḷa-mantapa of the Chennakesavasvāmin temple in the same village. Records in Ś. 1423, Durmati, that Aghośāśivāchārya 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 antaraḷa-mantapa of the Chennakesavasvāmin temple in the same village. Records in Ś. 1442, Pramāthin, gift of taxes by a number of rope-dancers to the temple of Channakesava. Vide Ins., Ced. Dts., p. 341, No. 27.

78. 309 of 1905.—(Kanarese.) On a pillar within the same mantapa. Dated in the reign of the Vijayanagara king Vīrapratāpa Krīṣṇarāya-Mahārāya. Records in Ś. 1436, Bhava, gift of the village of Chināmāmchupalli in the Čhernūra-śīma, which was included in Mūlikināṇḍu, to the temple of Channakesāvadēva. Vide Ins., Ced. Dts., p. 341, No. 28.

79. 310 of 1905.—(Telugu.) On a beam of the same mantapa. Records in Ś. 1358, Nala, that a certain Kampayyya repaired portions of the temple. See Ins., Ced. Dts., p. 342, No. 30. The latter says that the donor was the son of “Lakaya Dēva Mahārāja.”


81. 312 of 1905.—(Telugu.) On a pillar in the antaraḷa-mantapa of the Santāna Mallēsvāra temple in the same village. Records in Ś. 1337, Mallatha, a sale of land.

82. 313 of 1905.—(Telugu.) On another pillar in the same mantapa. Records in Ś. 1216, Jaya, a private agreement. Five temples of Pushpaprī are here mentioned, viz., Vejanāṭha (i.e., Vaidyanāṭha), Kamalaśaṁkrāna, Durgādevi, Rudrapādāmu Rāmēśvara. See Ins., Ced. Dts., p. 342, No. 32.

83. 314 of 1905.—(Telugu.) On a pillar at the entrance into the Umāmahēsvāra shrine in the same temple. Records in Ś. 1220 Sārvarin (wrong) sale of land by the priests of the temples of Mallināṭhadēva, Sōmanāṭhadēva and Channakesavadēva 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 Sadāśivadēva-Mahārāya. Records in Ś. 1481, Siddhārthi, gift of land by Kōṇeti-Tiṟu-vēṅgalanāthayya, son of Pedda-Tiṟumalayya and grandson of
Tālapāka Annamayya, to the temple of Channarāya. See Ins.,
Ced. Dts., p. 340, No. 25, for another summary of this inscription.

85. 316 of 1905.—(Kanarese.) On a broken slab lying on the steps leading to the river from the eastern gopura of the same temple. Trailōkyamalla-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 Vālūru. See next epigraph.

86. 317 of 1905.—(Tamil.) On the same slab. Records in Ś. 1061, Siddhārthi, in the reign of Trailōkyamalla 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 Rāja 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, Vikāri, in the reign of Achyutadēvarāya. Peddagōvinda-
āyya 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 Daṇḍāṇyaka built a village called
Lakshmīpuram and granted it to Vidyānāthasvāmī. 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, Pramāṭhi, a sale of land. Ibid., p. 342, No. 35.

93. A C.P. in the local maṭha. (Sanskrit in Dēvanagari.)
Records that in Ś. 1467, Prabhava, Sadasīvarāya granted the village

94. In the same place. (Telugu.) Records that a Kārṇam
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 Ḥuṇḍa 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 *munātas* of land in a village by the Reḍḍis and Karnams 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, Śōbhakrit, the village of Vīrarāmāpuram to the Matha.


102. In the same place. (Telugu.) Records that in Ś. 1684, Chitrabāṇu, Bāla Veṅkaṭa Reḍḍi gave the village of Gollapalle for Śrōtriya rent of thirty pagodas. *Ibid.*, No. 97.

103. In the same place. (Telugu.) Records that in Ś. 1686, Tārāṇa, Rāja Rām Rāju Virahadra Rao granted a village in the district of Mācherla to the Matha. *Ibid.*, No. 98.

104. In the same place. (Telugu.) Records that in Ś. 1694, Nandana, Rāmappa Nāyādu 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, Sivarāṁbāva Gorpad issued a precept to the Reḍḍis and Karnams 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 Siddārāmappāra granted twelve pagodas every year from Siddammāpeṭa. *Ibid.*, No. 102. See By. 67.


110. In the same place. (Kanarese.) Records in the same year the grant of a village by Chimanājī Rao. *Ibid.*, No. 105.
111. In the same place. (Kanarese.) Records in H. 1194 the grant of the village of Koṇḍaredḍipāḷam for a Śrōtīryam 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, Viḷāmbi, the village of Viṣvanāthapuram in the district of Mārella. *Ibid.*, No. 107.


114. In the same place. (Telugu.) Records in F. 1200, the regrant of the above village by the committee of Guṇṭur. *Ibid.*, No. 109.

115. In the same place. (Telugu.) Records in Ś. 1710, the gift of the village of Sattipalle in the Vinukoṇḍa district by Guṇḍarāyaḍu. *Ibid.*, No. 110.


118. In the same place. (Telugu.) Raja Nārāyaṇ Rao, Masumdār, gave in the same year the village of “Nuzallapulla,” in the subdivision of “Nadallah.” *Ibid.*, No. 113.


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 Veṅkaṭagiri from 1776 to 1804. He sided with the English against Haidar Ali.]

121. In the same place. (Telugu.) Records in Ś. 1726, Raktākshi, that Rāja Dāmarla Kumāra Veṅkaṭappā Nāyaḍu gave some land in Māmbakkam for feeding the people of the Matha. *Ibid.*, p. 368, No. 116. [This was the Kāḷahasti chief who slew in battle the brother of Nawab Mahomed Ali Khan. See *Vestiges of Madras*, p. 24.]

Puṭlampalli.


Tādigoṭṭa.

124. On a stone in the village. (Telugu.) In S. 1193, Prajōtpattī, Brahmarākshasā Gaṇḍara Tripurāntakadēva Mahārāya granted a village near Chennūr to Brahmans. Ibid., p. 355, No. 68.

Tollaṅganapalli ("Tallaṅgumpulla").


Tudumiladinne.

126. On a stone near the Chenna Kesava temple. (Sanskrit.) A record in S. 1455, Virodhi, in the reign of Achyuta Rāya. Ibid., p. 338, No. 19.

JAMMALAMADUGU TALUK.

Balapanaguduru.

127. On a stone in the temple east of the village. (Telugu.) One Sūmalarāju Timmarāju grants to the deity two muṇṭas of ground for a flower garden. See Ins., Ced. Dts., p. 96, No. 155.

Bhīmagundam.

128. On a stone near the Chenna Kesava pagoda. A Telugu grant in Sarvadhāri recording that Gaṇḍikōta Rāja granted eight muṇṭas of land for the sculptor Kaśīliṅga Bhaṭṭu who carved the image of Chenna-Kesava. Ibid., p. 90, No. 126.

129. On a stone near the water pandal in the village. (Telugu.) One Nārāyaṇa, son of Tirumala Rāja of "Bhojanapullāh," gave in S. 1479, Piṅgala, in the reign of Sadasiva Rāya, two tūnts and six muṇṭas of land to Brahmans for the maintenance of the watershed. Ibid., p. 90, No. 127.

130. On a stone north of the village. (Telugu.) Records that in S. 1477, Rākshasa, in the reign of Sadasiva Rāya, certain Vipravinōdins granted their dues from Achyutarāyapuram to the deity. Ibid., No. 128.

Bhūtamāpuram (Bhūtapuri?).

131. On a stone near the hall at Bhūtapuri village. (Telugu.) Records that in S. 1461, Vikāri, Pedda Gōvindayya and three

Bondalakunṭa.


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 Kēśirāju Chinnappa. *Ibid.*, No. 8.


Bukkapatnam.

139. On a stone south of the village. (Telugu.) Records that in the reign of Dēva Mahārāya, in Ś. 1353, Sādhāraṇa, all castes of people gave to Gods Vīrabhadra and Nārāyaṇadēva at Bukkapatnam, besides 2 kuṇṭas of dry field and a garden, a fee from every individual from ½ to ¼ Śuṅkam on the three classes of marriage at Bukkapatnam. *Ins., Ced. Dts.*, p. 76, No. 69.


141. On a stone near a local canal. (Telugu.) Records in Ś. 1451 Viṛōḍhi, that the inhabitants of Bukkapatnam 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 Sādāśiva Rāya, the
Viramushṭi 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 Tiruvēṅgalanāṭha and Chenna-kēśava of Narasimhapuram. *Ibid.*, No. 73.

**Chāmalūru.**

144. On a stone near the temple. (Telugu.) Records that the Vipravinodī 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 Muḍiyam.**


**Choutapalli.**


**Dānavulapāḍu.**

148. 331 of 1905.—(Sanskrit in Kānarese.) On a pedestal in front of the Jaina image in the ruined Jaina temple recently discovered. A record of the 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 Kṛishṇa III.]

149. 332 of 1905.—(Kānarese.) On a slab set up in the same locality. Records the niśidhi of a merchant of Penugonde, whose preceptor was the Jaina teacher Kanakakīrtidēva. [See N.A. 385 and 744 for references to the latter and the note thereon.]

150. 333 of 1905.—(Kānarese 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 prāṣasti of the daṇḍanāyaka Śrīvijaya, who belonged to the Balikula and bore the title Anupamakavi. The inscription was written (i.e., composed) by his accountant Gūnaparman. [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 Nripatuṅga Amāghavarsha 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 Penugonda. For examples of niśidhi see S.A. 389 and By. 456.

152. 335 of 1905.—(Kanarese.) On the third pillar set up in the same place. Records the niśidhi of a Jaina teacher. Mentions Kūrmāri.

153. 336 of 1909.—(Sanskrit and Telugu.) On the fifth pillar set up in the same place. A damaged record dated in Ś. 1319, Iśvāra. 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 Kūrmāri Raṭṭagullā.

155. 338 of 1905.—On the sixth pillar set up in the same place. Records the niśidhi of a merchant from Penugonda and of his wife.


155-B. 340 of 1905.—(Telugu.) On a slab lying in the bed of the same river. In archaic characters. A damaged record. The date and name of the king are perhaps on the other side of the huge stone.

155-C. 341 of 1905.—(Telugu.) On a broken pillar lying on the bank of the same river. A mutilated and damaged record of Kapyana, son of . . . la-Mahārāja. Mentions Kūrumāri.

Dēvagūḍi.

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, Dhātri, 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, Bahudhānya. 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 mukha- mantapa 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 Harihārāya II, in Ś. 1328, Vyaya. Records gift of land at Dānavulapādu to the temple of Tālakaṇṭadēvi by the king after his coronation. The order was carried out by Nāgappa-Daṇṇāyaka.

160. 346 of 1905.—(Telugu.) On a pillar set up in the same place: Records in Śukla, that Mahāmaṇḍalēśvara Bhmārāsa met Chandra-Daṇḍanāyaka of Kaṭaka near Kurumārī, killed two of his horses and a cavalier together with his charger, and himself fell. The hero was a devotee of Tāḍalakaṇṭidēvi.

161. 347 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 Sadasivadēva-Mahārāya, in Ś. 1468, Prabhava. Records a gift by Mahāmaṇḍalēśvara Kondrāju-Chikka Timmayadēva Māhārajū. See By. 326.

Dombara-Nandyaḷa.

162. 348 of 1905.—(Telugu.) On a slab built into the east wall of the central shrine in the Chennakesavaśvāmin temple. An epigraph of the Vijayanagara king Vīrapratāpa-Krishnādeva-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 Ghāṇḍikōṭa-śīma, for a perpetual lamp in the temple of Chennakesavadvādeva. The grant was made on the occasion of the consecration of the temple. Ins., Ced. Dts., p. 64, No. 17.

Ghāṇḍikōṭa.

[For an excellent historical account of the place see Cuddapah Gazr., p. 191—4.]

163. 353 of 1905.—(Telugu.) On a slab built into the east wall of the central shrine in the Chennakesavasvāmin temple. An epigraph of the Vijayanagara king Vīrapratāpa-Krishnādeva-Mahārāya. Records in Ś. 1497, Pingala, gift of land to the temple of Raghunāyakalu at Ghāṇḍikōṭa, by Mahāmaṇḍalēśvara China-Avubalēśvaradvēda-Mahārajū, son of Avubalēśvaradvēda Mahārajū and grandson of
Avubalarajayadeva Mahārāju of Nandyāla. See Ins., Ced. Dts., p. 61, No. 3.


166. 487 of 1906.—(Telugu.) On the north wall of the same prākāra. Records in Bhava, gift to the Raghunāyaka temple at Ghanḍikōta by a merchant (Kōmaṭī).

167. 488 of 1906.—(Telugu.) On the east face of a slab set up in a field near the Kaṅgiṇimahāl, in the same village. Records in Bahudhānaya, remission of taxes in favour of the fishermen living in the new street at Kammadurgam by Mahāmaṇḍalēśvara Narasimhariājayayadēva Mahārāju of Nandyāla. See Mack. MSS., Ins., Ced. Dts., p. 61, No. 5.

168. 489 of 1906.—(Telugu.) On a boulder near the Naga-dhari, outside the fort, in the same village. Records in Ānanda, gift of two gardens to the temple of Channarāya at Nāgapātī by Krishnappa-Timmaraju-Nagaraju-Venkatraju-Kondraju for the merit of Raṅgapatirājū.

169. 490 of 1906.—(Persian.) On a boulder near the waterfall in the garden called Parebahg on the bank of the Penneru river, at the foot of the Ghanḍikōta hill.


171. On a stone near the east gate of the above. A Telugu record of Nandyāla Ahōbala Mahārāja in Maṇmātha, exempting the taxes of the washers. Ibid., No. 7.

172. On a stone on the bank of Pīṇāki river. (Telugu.) Records that in Ś. 1245, Dundubhi, Gaṅgareḍḍīguru granted a flower garden for the worship of the Goddess. Ibid., No. 8.

173. On a stone behind the above. (Telugu.) Jaghapatī 'Cunčhirajoo and Vayada Chodavarajoo' granted in Krōḍhana 3\frac{1}{2} kunṭas of dry field for betel-nuts. Ibid., No. 9.

174. On a stone near the pagoda of Yōgaussūnda Narasimhasvāmi. (Sanskrit.) Records that in Ś. 1297, Rākṣhasa, Bukkarāyalu (I) re-established the God Yōgānanda Narasimhasvāmi and erected a pagoda. Ibid., No. 11.

175. On a stone on the west of the pagoda. (Telugu.) Records that Chinnamanāyani Gāru, son of Ānnamanāyanīguru erected a pagoda of Āḻvārs 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.]

178. On a stone in the dam of the local lake. (Telugu.) Records that the lake was dug in the time of Krishṇadēva Rāya in Ś. 1432, Pramōdūta. See *Ins.*, *Ced. Dts.*, p. 82, No. 93.


180. On a stone near the hill-fort. (Telugu.) Records that in Ś. 1682, Vikrama, during the management of Veṅkata Redḍi at Jammalamadugu that the Redḍis of the village built the hill-fort. *Ibid.*, p. 93, No. 140.

181. On a stone in the Chennakesava pagoda. (Telugu.) Records that Papa Timmarāja gave in Ś. 1473, Virōḍhi, in the reign of Sadāsiva Rāya, two *kuṇṭas* of dry land in the *Hora* village to a Brahman Chennamiah. *Ibid.*, p. 95, No. 147.

182. On a stone south-east of the above. (Telugu.) Grant of their annual allowances by the Vipravōḍins in Ś. 1473, Paritāpi, to God Chenna-Kēśava. *Ibid.*, No. 148.

183. On a stone near a local well. (Telugu.) Records that in Ś. 1581, Vikāri, “Vibharam Sultan, the Prime Minister of Kaunavaji Coli Saheb,” gave to Chinna Guruvayya some land for excavating a well. *Ibid.*, p. 95, No. 149.

184. On a stone in the Chennakesava pagoda. (Telugu.) Records that Rāmarāja Timma Rāja exempted in Ś. 1480, Kalayukti, in the reign of Sadāsiva 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.

Jammalamaḍugu.

The following records are taken from the *Mack. MSS., Ins., Ced. Dts.*, pp. 17—61. Most of them, I regret to say, are mere paper grants and so do not come under epigraphs. But having listed and numbered them, I have not thought it necessary to remove them. Almost all these are in Mahratti and Persian.


187. In charge of Buddu (Bade ?) Khan. (Mahratti.) Records that Tippu Sultan issued a precept in H. 1196, to Timma Reddi of Jammalamaḍugu to pay monthly 3½ pagodas for the mosques of Abdul Syed Khan. *Ibid.*, No. 2. [Abdul Syed Khan was the first and last Nawab of Jammalamaḍugu, to whom the town and surrounding territory were granted as a jaghir by Tippu. See Cuddapah Gazetteer, pp. 188–89.

188. In charge of Buddu Khan. (Telugu.) Records that in H. 1114, Bahadur Khan issued an order to the Amil to pay daily a gold *panam* to the God Veṅkaṭeśvarasvāmi. *Ibid.*, No. 3.


190. Records in Mahratti and Persian that in H. 1210, Amin Saheb issued an order to the Amil to pay daily two annas for the mosque. *Ibid.*, No. 5.


193. Mahomed Sayud orders in H. 1167, the payment of two annas daily from the duties of the place to the same Fakir. *Ibid.*, No. 8.


201. In charge of Nāgambhat and another. An order of Amin Saheb in H. 1185, to the Amil of Jammalamadugu to pay four annas daily to the same Fakir. *Ibid.*, No. 16.


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. Bāлавerkaṭa Reḍḍī.</td>
<td>Three persons ...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>208. Bāлавerkaṭa Reḍḍī.</td>
<td>Josrama Fakir...</td>
<td>H. 1182.</td>
<td>One <em>gold</em> panam by ninety villages during Moharrum. Similar to the above.</td>
</tr>
<tr>
<td>209. Krishnāji Veṅkājī Gānu. (Telugu.)</td>
<td>Do. ...</td>
<td>H. 1887.</td>
<td>Do. (Telugu,)</td>
</tr>
<tr>
<td>210. Do.</td>
<td>Do. ...</td>
<td>H. 1188.</td>
<td>Do.</td>
</tr>
<tr>
<td>211. Amil Kāmappa ...</td>
<td>Do. ...</td>
<td>H. 1191.</td>
<td>Do.</td>
</tr>
<tr>
<td>212. Amil Rāyalu Veṅkājī.</td>
<td>Do. ...</td>
<td>H. 1196.</td>
<td>Do.</td>
</tr>
<tr>
<td>213. Krishnāji Amil ...</td>
<td>Do. ...</td>
<td>H. 1196.</td>
<td>Do.</td>
</tr>
<tr>
<td>214. Oḥaḷa Reḍḍī ...</td>
<td>Do. ...</td>
<td>H. 1197.</td>
<td>Do.</td>
</tr>
<tr>
<td>216. Vali Mahomed Amil.</td>
<td>Do. ...</td>
<td>H. 1196.</td>
<td>Do.</td>
</tr>
<tr>
<td>217. Gulam Mahomed Amil of Ghanḍikōṭa ...</td>
<td>Do. ...</td>
<td>H. 1217.</td>
<td>Do.</td>
</tr>
<tr>
<td>218. Kōṇerī 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 Kōḍand ...</td>
<td>Do. ...</td>
<td>H. 1201.</td>
<td>One <em>panam</em> for each village to be paid by Reḍḍies and Karṇams of Muḍiyan, Pālore and Ghanḍikōṭa.</td>
</tr>
<tr>
<td>221. Chadupu Nārāyaṇ Reḍḍī.</td>
<td>Do. ...</td>
<td>Virōḍhi-krit.</td>
<td>Do.</td>
</tr>
<tr>
<td>222. Dilawer Dowla ...</td>
<td>Do. ...</td>
<td>H. 1207.</td>
<td>Do.</td>
</tr>
<tr>
<td>223. Kondā Reḍḍī ...</td>
<td>Do. ...</td>
<td>H. 1203.</td>
<td>Do.</td>
</tr>
<tr>
<td>224. Venkatareḍḍī ...</td>
<td>Do. ...</td>
<td>H. 1208.</td>
<td>Do.</td>
</tr>
<tr>
<td>225. Mahomed Amin Khan Bahadur.</td>
<td>Do. ...</td>
<td>H. 1210.</td>
<td>Do.</td>
</tr>
<tr>
<td>Granter.</td>
<td>To whom granted.</td>
<td>Date.</td>
<td>Amount.</td>
</tr>
<tr>
<td>---------</td>
<td>-----------------</td>
<td>-------</td>
<td>---------</td>
</tr>
<tr>
<td>226. “Jaligani Krishnappa”.</td>
<td>..</td>
<td>..</td>
<td>One pañam for each village to be paid by Reḍḍies and Karnams of Mudiyan, Pālore and Ghanḍikōṭa.</td>
</tr>
<tr>
<td>228. Amil Venkāji</td>
<td>..</td>
<td>H. 1211.</td>
<td>Do.</td>
</tr>
<tr>
<td>231. Mukkumulla Venkata Reddi.</td>
<td>..</td>
<td>H. 1214.</td>
<td>Do.</td>
</tr>
<tr>
<td>232. Hari Rao of Kiliclapaṭṭi.</td>
<td>..</td>
<td>..</td>
<td>Two annas daily and 12 tūṁs of land</td>
</tr>
<tr>
<td>234. The Reḍḍies and Karnams of Dana-vulapāṭṭi.</td>
<td>Kristṇappa</td>
<td>Š. 1687, Telugu.</td>
<td>Allowed to inhabit the above village and enjoy it.</td>
</tr>
<tr>
<td>238. The Reḍḍies and Karnams of Dēvagūḍi.</td>
<td>..</td>
<td>..</td>
<td>Two puṭṭies and two tūṁs of wet and dry land in Māramāpore village.</td>
</tr>
<tr>
<td>239. Fakir Mahommed Amil of Ghanḍikōṭa.</td>
<td>Vengia</td>
<td>1198.</td>
<td>One kunṭa and ten tūṁs of dry field, one and a half Kunṭas and eleven tūṁs of wet field in the Pada (Pedda) Dandalore village.</td>
</tr>
<tr>
<td>240. Do.</td>
<td>..</td>
<td>..</td>
<td>Do.</td>
</tr>
<tr>
<td>242. Do.</td>
<td>..</td>
<td>1198.</td>
<td>Do.</td>
</tr>
<tr>
<td>243. Nawab Khadayagani Saheb.</td>
<td>..</td>
<td>..</td>
<td>Do.</td>
</tr>
<tr>
<td>244. Nawab Naknam Khan.</td>
<td>..</td>
<td>1090</td>
<td>Do.</td>
</tr>
<tr>
<td>245. Nawab Khadayagini Saheb.</td>
<td>..</td>
<td>..</td>
<td>Do.</td>
</tr>
<tr>
<td>246. Syed Davud Khan</td>
<td>..</td>
<td>..</td>
<td>Do.</td>
</tr>
<tr>
<td>247. Nawab Khadayagini</td>
<td>..</td>
<td>..</td>
<td>Do.</td>
</tr>
<tr>
<td>248. Venkāji and Krishnāji.</td>
<td>..</td>
<td>..</td>
<td>Do.</td>
</tr>
<tr>
<td>249. Do.</td>
<td>..</td>
<td>..</td>
<td>1198</td>
</tr>
<tr>
<td>250. Syed Abdul Rasul ...</td>
<td>..</td>
<td>Khara,</td>
<td>Three kunṭas and six tūṁs.</td>
</tr>
<tr>
<td>251. Guzzala Vobala Reḍḍi.</td>
<td>..</td>
<td>..</td>
<td>An order to repair the tank with the rent of his land.</td>
</tr>
</tbody>
</table>

*Three kunṭas of land in the village of Pedda-Dandalore.

A Cowie to Venkiah to enjoy the above land for the labour of digging a tank.

An order to the Reḍḍies and Karnams of Padaḍandalore, to restore the kāṇams to the different persons.

Three kunṭas and six tūṁs.

An order to inspect the work of the tank, executed by Sobayya.
<table>
<thead>
<tr>
<th>Granter</th>
<th>To whom granted</th>
<th>Date</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>252. Nawab Rahim Khan</td>
<td>Vengia</td>
<td>H. 1185.</td>
<td>A precept to the Dēsamuk and Dēṇa Pāṇṣu to continue the village of Tugutla-Pulla to Raffee Saheb.</td>
</tr>
<tr>
<td>254. Raja Tajapunt Bahdur</td>
<td>(Telugu)</td>
<td>H. 1215.</td>
<td>Do.</td>
</tr>
<tr>
<td>258. Canogovi Visaji Bhāskara</td>
<td>Inhabitants of “Luchmanbaguram” (Lakshmāmbaputram), Somayājula (?)</td>
<td></td>
<td>A portion of land in the village of “Sidhigapulla”.</td>
</tr>
<tr>
<td>259. The Rèdīes and Karnams of Sidhigapulla</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>262. Do.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>263. “Mahomed Shah Padushah; Cavidulla Khan Killadar”</td>
<td>Daughter of Mahomed Shah Fakir</td>
<td>1156 Sun</td>
<td>One kunta of dry field in the village of Palore five tumūs of land in the pass of Ghandikōṭa.</td>
</tr>
<tr>
<td>264. Mahomed Shah; Cavidulla Khan, Killēdār Gaṇḍikōṭa</td>
<td>Badurudin, son of Shaikh Mahommed.</td>
<td>26 Zulooss</td>
<td>A garden of Šanksalum.</td>
</tr>
<tr>
<td>265. Sha Alam Mureed; Mahomed Zafur Killadar</td>
<td>Daughter of Shaikh Mahommed.</td>
<td>38 Do.</td>
<td>Five tumūs of land in the “Divarconah”.</td>
</tr>
<tr>
<td>266. Alam Padusha Gazi, Nabi Khan Killadar</td>
<td>Salīl Durusha</td>
<td>1119.</td>
<td>Five tumūs of land in the “Abyabed”.</td>
</tr>
<tr>
<td>267. In the reign of Alangir Padshā, Mahomed Nabi Khan.</td>
<td>Shaikh Mahommed.</td>
<td>1135.</td>
<td>Garden of Šunksāṭi (Sunkasaḷa ?)</td>
</tr>
<tr>
<td>268. In the reign Shah Alum Padša; Mahomed Nabi Khan Killadar of Gaṇḍikōṭa.</td>
<td>Mustafur Durvasha.</td>
<td>F. 1117.</td>
<td>Five tumūs of dry land in the village of “Yatore and Badadore.”</td>
</tr>
<tr>
<td>269. In the reign of Alangir Padshā; Zulfiqar Khan.</td>
<td>Kalīf Mustafur...</td>
<td>1109.</td>
<td>A village.</td>
</tr>
<tr>
<td>270. Alim Khan</td>
<td>Hussain Beg Khatla</td>
<td>H. 1184.</td>
<td>A village. (It is in Mahratti and Persian.)</td>
</tr>
<tr>
<td>271. Tippu Sultan</td>
<td>Hussain Beg</td>
<td>H. 1199.</td>
<td>A precept to continue above.</td>
</tr>
<tr>
<td>Granter</td>
<td>To whom granted</td>
<td>Date</td>
<td>Amount</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>-----------------</td>
<td>--------------</td>
<td>------------------------------------------------------------------------</td>
</tr>
<tr>
<td>273. Sayud Nahajeb ...</td>
<td></td>
<td>H. 1191</td>
<td>Order to Rahim to discontinue receipt of two pagodas from the renter for manufacturing powder.</td>
</tr>
<tr>
<td>274. Shah Alum; Nabi Khan.</td>
<td>Kalim Khalim</td>
<td>40</td>
<td>Fifteen tums of land in Yeštore, 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 Saku David as Khaji, Order to pay daily one rupee from Jammalalmadugu District.</td>
</tr>
<tr>
<td>277. Zulfiqhar Khan ...</td>
<td>Moha Sinhajī</td>
<td>1109 Sun</td>
<td>A similar order from 'Ullela Purgana.' (Jillela?) Do.</td>
</tr>
<tr>
<td>278. Mahommed Shah; Yannudkhān.</td>
<td>A Khaji</td>
<td>1132</td>
<td>A similar order to Rājappālam District. Four tums of land.</td>
</tr>
<tr>
<td>279. Mayana Abdul Fati Khan,</td>
<td>Do.</td>
<td>1134</td>
<td>Order to Deśmuk and Deśapandyas of Jammalalmadugu to grant four tums of land and daily ¼ seer of oil.</td>
</tr>
<tr>
<td>280. Hamadut Nabi Mayana; Halim</td>
<td>Khaji Mahomed Fazul</td>
<td>1177</td>
<td>Levied a tax on the Bōyas, viz., one pañam during marriage, one muñja of rice per 100 betels and cloth on occasions. Four tums of Padattūr for digging a canal. (Proddattūr?) Four tums of land for building fort and village.</td>
</tr>
<tr>
<td>281. Mahommed Nabi ...</td>
<td>Do.</td>
<td>1186 Sun</td>
<td>The village of Dhampulla for mosque of Shaha Ullī, in Gandikōta District. Twenty Begaś in Dombara-Nandyal for the mosque at Rājupālam.</td>
</tr>
<tr>
<td>283. Sadasivāryā; Timmappa-Nāidu</td>
<td>A deity (Ganga?)</td>
<td>S. 1468</td>
<td>The village of Dhampulla for mosque of Shaha Ullī, in Gandikōta District. Twenty Begaś in Dombara-Nandyal for the mosque at Rājupālam.</td>
</tr>
<tr>
<td>284. Tirumaladēva Mahārāya.</td>
<td>Chinnama</td>
<td>S. 1487</td>
<td>Village, of Nolamitalapalle for Srotriyam rent of 10 pagodas.</td>
</tr>
<tr>
<td>286. Vāmāji Pādshah ...</td>
<td>Shaha Ulla in Telugu and Persian.</td>
<td>H 1174</td>
<td>Village, of Nolamitalapalle for Srotriyam rent of 10 pagodas.</td>
</tr>
<tr>
<td>287. Alangir; Azuf Khan.</td>
<td>Mahomed Durvāha in Telugu and Persian.</td>
<td>47 Z.</td>
<td>A garden in the same village.</td>
</tr>
<tr>
<td>288. Alangir Pādsha; Azuf Khan.</td>
<td></td>
<td>49 Z.</td>
<td>A garden in the same village.</td>
</tr>
<tr>
<td>290. Abdul Khader Khan; Mayana.</td>
<td>Rashun Khan.</td>
<td>1136 Sun</td>
<td>Above continued.</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 Kumbuladinne.</td>
</tr>
<tr>
<td>292. Do.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>293. Ananta Pantulu ...</td>
<td>Köneri? Venkaṭādri Bhaṭ.</td>
<td>S. 1602</td>
<td>Village, of Nolamitalapalle for Srotriyam rent of 10 pagodas.</td>
</tr>
</tbody>
</table>
### JAMMALAMADUGU TALUK

<table>
<thead>
<tr>
<th>Granter.</th>
<th>To whom granted.</th>
<th>Date.</th>
<th>Amount.</th>
</tr>
</thead>
<tbody>
<tr>
<td>295. Srtnivasa Tarif-dar...</td>
<td>Akkala Somayaju</td>
<td>S. 1618, Dhåtu.</td>
<td>Grant of above village for Srötriyam rent of 80 pagodas.</td>
</tr>
<tr>
<td>297. Råmanna ...</td>
<td>Do.</td>
<td>...</td>
<td>Villages of Bhûdamâpuram and Kumbåla-dinne.</td>
</tr>
<tr>
<td>298. In the reign of Thanisha ; Narasakesava Tarifdar.</td>
<td>Akkana (Akkana ?) Sômayâju.</td>
<td>1633</td>
<td>One kunta and 15 tûms of land in Bolumâpuram.</td>
</tr>
<tr>
<td>299. Do.</td>
<td>Do.</td>
<td>1633</td>
<td>Village of Bhûtamâpuram for 201 pagodas or Srötriyam.</td>
</tr>
<tr>
<td>300. Nawab Abdul Musum Khan ; Bálavênkaça Reddi ?</td>
<td>Kâsi Bhaṭ and Râma Bhaṭ</td>
<td>...</td>
<td>One kunta land at Kumbala-dinne.</td>
</tr>
<tr>
<td>301. Do.</td>
<td>Aiyavårulu Sàstrulu.</td>
<td>1684, Chirrabhånu.</td>
<td>Two kunças in Mådhavapuram.</td>
</tr>
<tr>
<td>304. Do.</td>
<td>Do.</td>
<td>Do.</td>
<td>Ten tûms at Yâpûr.</td>
</tr>
<tr>
<td>306 Sankaradi Narasu, Amildår.</td>
<td>A Reḍdi (Canu and Basì Reḍdi ?)</td>
<td>1661, Sîdhårthi.</td>
<td>Land in “Vodîrata”.</td>
</tr>
<tr>
<td>307. The people of Jammalamadugu.</td>
<td>Do.</td>
<td>Do</td>
<td>Continued the above.</td>
</tr>
</tbody>
</table>

---

#### Kallutla.

**308.** On a stone near a wall north-west of the village. Records in Telugu that in Š. 1425 Svabhånu, Tippa Râju granted 10 tûms and 2 mûntas of dry field for raising a pacota for the well to provide water for bullocks. Ins., Ced. Dts., p. 90, No. 129.

#### Kosinépalli.

**309. 408 of 1904.—(Telugu.)** On three faces of a pillar lying near the thrashing floor. A record of a Chôla-Mahârâju who is said to have belonged to the Solar race, the Kâsyapa gotra and the family of Karikâla, and who ruled over Renându. [The king was most probably identical with Mahêndravikramavarman’s father, Punyakumāra of the Cuddappah-Chôla line. See Nos. 453 and 455.]

**310. 409 of 1904.—(Telugu.)** On a slab lying in the same place. Records in Siddhârthi, a private gift. Ins., Ced. Dts., p. 7, No. 11. A Srötriyam is purchased and then given away as a private gift.
311. 410 of 1904.—(Telugu.) On a slab set up opposite to the Anjaneya temple in the same village. A record of Vijayanagara king Virapratāpa Sadāśivadēva-Mahārāya in Ś. 1476, Ananda. Records that Kosanēpalle belonged to the Chernuri-śīma and was also called Harihararāyapura. See Ins., Ced. Dts., p. 7, No. 10. The latter says that the grant was made for the festival of Tiruvēṅgalanātha.

Mādhavapuram.

312. On a stone in the Hanumanta pagoda. (Telugu.) Records that one Haridāsa Rāju gave some land to one Venkaṭa-rāyulu. Ins., Ced. Dts., p. 68, No. 34.

Mailavaram.

313. On a pillar in the temple. (Telugu.) Records that in a certain Virōdhikrit, Rāmarāja Rāmayagāru erected the Bōgha-Maṇṭapam. Ibid., p. 64, No. 15.

314. On a stone near the same. (Telugu.) Records that Malla Timmuḍu Chetti, son of Peppiseṭṭi, 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.

Mucchumāṛi.

316. On a stone in the Māḍhavarāya 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 Immaḍi Devarāja (II, 1422—49), granted in Ś. 1362, Raudri, some land to Gods Raṅganātha and Gōpinātha for flower garden. Ibid., p. 82, No. 92.

Muddanūr.

318. 405 of 1904.—(Telugu.) On a slab set up in a field by the side of the road from Chilamkūru. A record of Chōla Mahārāju. The king is described as in No. 309 above. Śirumbūrī is mentioned. Records gift of land and an oil-mill to Ādityabhaṭārā. See No. 309, above.

319. 406 of 1904.—(Telugu.) On a slab lying in the courtyard of the Śiva temple. A record of Chōla Mahārāju. The slab is broken at the bottom and bears at the top a tiger with a twisted tail. Mentions Chilkanūrī (vide Chilamkūrī.) 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 S. 1564 current.

Nagamaladinne (Namala Dinnah).

321. On a stone in the village. (Telugu.) Records that in the reign of Achyuta Raya, S. 1439, Isvara, the learned Brahmins 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 Ramaraja Timmaraja exempted the local barbers from taxes in S. 1480, Kalayukti, in the reign of Sadasivaraya. Ibid., p. 86, No. 112. See Cg. 717, By. 451, etc., for Timmaraja. He was evidently the same as Vittalala.

323. On a stone north of the above. (Telugu.) Records that in the reign of Venkatapati I, in S. 1533, Virodhi, Jailarangapati Raju 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 S. 1466, in the reign of Sadasivaraya, Chinna Timmaraju gave the village as a free gift to Brahmins. 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 S. 1478, Nala, in the reign of Sadasivaraya the Viramushthi people granted away their allowance in the village to God Visvesvara. Ibid., p. 7, No. 12.

326. On a stone on the south-west of Chennakesava pagoda. (Telugu.) Records that in the reign of Sadasivarayalu, in S. 1478, Nala, Prapavinodi Viramushthi Virappa granted the allowances they had been receiving from the village to God Visvesvara. Ibid., p. 8, No. 13.

327. On a stone in the compound wall of the Chennakesava pagoda. (Telugu.) Records that in the reign of Sadasivarayalu, in S. 1476, Ananda, Prapavinodi Siddhayya granted the allowance due from the agraharam Brahmans for the festival of Chennakesava PErumal. Ibid., No. 14.

328. On a stone on the south. (Telugu.) Records that "Cullapa?" Obayya granted a license for 8 years to the farmers of the village to pay 3 panams for each tum. Ibid., No. 15.

329. On the western wall of the pagoda. (Telugu.) Records that in S. 1545, Prabhava, Gorive Reddi raised the Garudastam-bham. Ibid., No. 16.

330. On the bottom of the pillar in the pagoda Aiyavayya. (Telugu.) Records that in S. 1455, Vijaya, Malla Reddi, son of
Nallapalle Malla Reddi, erected a Garudastambham in front of Hanumanta Raya. 


333. On the stone wall of the Varadarāja pagoda. (Telugu.) Records that in the reign of Sadāśivarāyalu, in Ś. 1466, Krodhi-Nandyāla Timmarāja remitted the taxes, etc., to Dudala Varadarāja. *Ibid.*, No. 20.

334. On the stone pavement in the Dudala 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 *kāṣus* for the grain-bag in Ś. 1625, Svabhānu, for the lamp ceremony of God Varadarāja. *Ibid.*, No. 21.

335. On the west of the above. (Telugu.) Records that Paṭṭikōṇḍa Varadarāja dug a large tank in the village of Dūḍala-palle in Krodhi. *Ibid.*, No. 22.


Obalapuram.


Paluru.

341. On a stone in the Chennakeśava temple. (Telugu.) Records that Rāma Reddi, son of Pedda Reddi, made a grant to the deity in Ś. 1690, Virōḍhi. *Ibid.*, p. 88, No. 120.


**Peddamudiyan.**

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 Virabhadreśvara temple. Dated in the reign of the Vijayanagara king Vīrapratāpa Sadāśivadēva-Mahārāya. Records in Ś. 1473, Vīrodhakrit, gift of the tax called viramushtipannu payable by the Tammalas and others of Muḍiyam, or Brahmal-Muḍiyam also called Trilōchanapuram, to the Sōmēśvara temple at the place. The village was situated in Ranatarśima, a subdivision of Ghaṇḍikōṭarājya.

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 Tribhuvanamalladēva (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 Renā đu seventy district, who was a subordinate of Mahāmanḍalēśvara 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 Peddamudiyan).

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 Š. 1684, Chitrabhānu, Sayud Abdul Rasud and his wife erected the fort at Parallapalli. Ins., Ced. Dts., p. 92, No. 139.

Ponnatōṭa.

352. On a stone in the Chennakesava temple. (Telugu.) Records that in Š. 1496, Bhava, in the reign of Śrīraṅgarāya Nandyāla Narasimha-rajū granted to Bhōga Nayarappa (Nāriyappa?) some land in the village. Ibid., p. 61, No. 1.

Rēgadipalli.

353. On a stone in a field south of the village. (Telugu.) Records that in Š. 1433, Prajōtpatti, Naraśīgarāju, son of Nandyāla Ēbalarāja, granted to Śiṅgarāchārya and Anantāchārya, sons of Veṅgalāchārya of Yadolla, 4½ kuntaś of land in the village of Podatore (Proḍṭatur?). Ibid., p. 76, No. 68.

Timmāpuram (Timmałāpuram).

354. In charge of the local Śrōtriyamḍār. (Telugu.) Records that in Š. 1623, Vīshu, the Reḍḍis and Karṇams of Panlizuvi (evidently, Penuzuvvi) granted 15 pagodas and some land to Sadāśiva bhat and Haribhat. Ibid., p. 53, No. 131.

355. In the hand of Narasimhāchārulu. (Telugu.) Records that in Š. 1696 Jaya, Krishṇāji and Veṅkāji granted Māchumāṛri village for 181 pagodas to Narasimha Śāstrulu. Ibid., No. 132.

356. With the same. The communication of the same order to the Reḍḍis and Karṇams of the village by the donors. Ibid., p. 53, No. 133.

357. A record of Amiḷ Ŭbala Reḍḍi in Fasli 1194, issuing an order to the same to continue the above. Ibid., No. 134.


359. A Telugu and Persiān record ordering, in 1137, Śrīnīvāśāchārulu to return and reside at Koṇḍapuram. Ibid., No. 136.

360. Records (in Telugu) gift by Veṅkāji Tirumal, Amil of Jammalamadugu, in Š. 1673, of Koṇḍapuram as a Śrōtriyam for 50 pagodas. Ibid., No. 137.

361. In the hands of the same. (Mahratti.) Continuation of the above in 1699, by Kaṇchanaṇapalli Rāmachandra Rāmāji, Amil of Jammalamadugu. Ibid., No. 138.
362. A Mahratti and Persian grant of the village of Vohannapeṭṭa (?) for 70 pagodas Śrōtiyam to Danḍapāṇi Raghunāṭhāchāryulu by Mahomed Khan in the reign of Alanghir. *Ins., Ced. Dts.*, No. 139.


364. A record of Tippu Sultan (in Mahratti) in Ś 1216, Kilaka, ordering Asuf Mahomed to continue the villages of Obalapēṭṭa and Koppōlu to Raṅgāchārlu and Sumati Śrīnivāsāchārlu together with other allowances. *Ibid.*, No. 141.


368. A similar order of Nawab Masud Khan in H. 1215, to Dēsmuk and Dēsapāṇḍya to continue the Śrōtiyam. *Ibid.*, No. 145.

369. A Telugu record of Narasakēsavā, Tarif-dar, granting Obammāpeṭṭa to Tāṭāchārya as Śrōtiyam for 100 pagodas in Ś. 1631, Virōdhi. *Ibid.*, No. 146. For the Tāṭāchāryas see S.A. 63 and Cg. 436.

370. A Telugu order by the same officer to continue the same. *Ibid.*, No. 147.

371. A gift of the village of Guṇḍlūr for 100 pagodas to Kandaḷa Varadāchārya by Veṅkataro Hanumāji in Ś. 1646, Krōdhi. *Ibid.*, No. 148. [The Kandaḷais, like the Tāṭāchāryas, were a celebrated Śrī Vaishnava family.]

372. A Telugu-Persian order of the same officer to continue the above. *Ibid.*, No. 149.

373. Same as above. *Ibid.*, No. 150. (Telugu.)

374. An order of the same officer in Telugu granting the above village to Tāṭāchārya to 1124, for 70 pagodas. *Ibid.*, No. 150. See No. 369 above.

375. Same as above. *Ibid.*, No. 152. (Mahratti.)


**Uppālūru.**


**Velpuchērla.**


**Veṅkaṭakāva (Vanakāva).**


384. On a stone near the Mādhava pagoda. (Telugu.) Dated in Š. 1468, Parabhava, in the reign of Sadāsivarāya. Records that the Vīpravinōdins gave away the annual allowance they had been receiving from a village to the deity. *Ibid.*, p. 80, No. 86.


**Veṅparāla.**

[All records of this place except 387 and 389 are in Telugu. Those two are in Mahratti.]


389. With the same. Mazud Hamed-ul-Nabi orders the managers of Koppa and Timmalāpuram to continue the Śrōtriyaṇam for 20 pagodas to Śrīnivāsāchāri. *Ibid.*, No. 126.


392. Narasimhadēva Mahārāja granted to one Pedda Appaḷāchārya in S. 1330, Sarvajit, the villages of Tāḷḷapaḍḍatūr, Gūndalur, etc. *Ibid.*, No. 128.

393. Kaṇḍapalāḷi Raṅgaṇa Pantulu appointed in S. 1590, Kālayukti, Pedda Appaḷāchārya as the manager of the above. *Ibid.*, No. 129.

394. Pemmasāni Timmanāyuḍu appointed in S. 1566, Tārāṇa, one Bukkapatnam Tāṭāchārya to be the head of all samayāchāram of Gaṇḍikōṭa district. He was to receive the Gurusēva, to be present at Harisēva, and punish people who swerved from the right path. *Ibid.*, p. 52, No. 130. The record is interesting for giving an insight into the manner in which the Tāṭāchāryas became powerful.

Yerragudi.


396. On a stone near the canal north-east of the village. (Telugu.) Records that an inhabitant of Jammaladinne 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 S. 1466, Krōḍhi, in the reign of Saḍāśivarāya, Alīya Rāma-raṇya exempted the duties of the local barbers. *Ibid.*, No. 82.

399. In front of the above. (Telugu.) Records that in S. 1432, Pramōḍūta, Timmārasa, the prime-minister of Krisṇadēvarāya, granted the marriage fees collected from the different tribes of Gaṇḍikōta, Penugonda, 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 Saluva Mumnuḍi Narasimharāyalu, in S. 1420, Kālayukti, Rāma-raṇya granted two māḍas, a garden, etc., to a man of Siddāvaṭṭam. *Ibid.*, p. 80, No. 84. The chief was evidently the son and the successor of the Saluva usurper Naraśiṅga.
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 Chennakesavasvāmi temple. A grant of Matla Kumāra Ananta in Ś. 1566. See Cuddapah Gazr., p. 207.

Chadiperāla.

403. On a stone in the avenue of the village. (Telugu.) Records that Champa Reḍdi, son of Vīra Reḍdi, 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.

Chilamkuru.

404. 395 of 1904.—(Kanarese.) On two faces of a pillar set up in a field. A record of Trailōkyamalla Mallīḍēva Mahārāja in Chālukya-Vikrama year 56, Paridhāvin, recording the building of a tank at Chirmakuru. The king was ruling over the Mulīkī 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 Chōḷa-Mahādēvulu. 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, Naḷa, that the Reḍdis of Chilumakuru 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 Vīrapratāpa Kāthārī Śāḷuva Vīra-Sadāśiva-rāyadēva-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 Eḷaṅchōla Mahādevi, Uttaṇāditya-Sāmantaka and the village of Chirubūru (perhaps the modern Chilamkūru). Two other faces of the pillar mention Vallava-Rattagudi and Chālki-Rattagudi. [This king is not improbably the same as the one referred to in No. 309 above. The king had the titles of Muditaśilākṣara (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-Rattagudi 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. Bandayā, son of Harirarāchāparu, son of Vallava-Sālki and Chirubūru 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 Mutyaḷa Chilmukūrū by the chief Chōdapparāju-Kāḷayya (son of Chōdapparāju) 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 Vira-Bukkarāya (I). Records in Ś. 1304. Dundubhi, a gift of land made while the Mahāmaṇḍalēśvara Vīradevaraḷya Odeya, the king’s son (later on Dēvarāya I), was governing Udayagiri. Chirumakūrū is stated to have been a village in Muḷikī-nāḍu. [From this and similar inscriptions concerning Kampaṇa Uḍaiyār and Virūpāṇa Uḍaiyār, the Government Epigraphist infers that “the Vijayanagar princes sent out as rulers of provinces assumed the title Oḍeya or Uḍaiyār (in Tamil), which belonged to them originally as Hoysaḷa feudatories, while the higher title Maḥārāja or Maḥārāyaw 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, Paritāpī, Chinnarāju and Kōṇḍarāju granted to a Bōye some land for digging a water channel in the village. Ibid., p. 391, No. 85.

415. In a pillar in the Hanumantarāyā 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, Pingala, in the reign of Gaṅgapatiṁrāyala, the people granted the village to the local God. *Ins., Dts.*, p. 114, No. 82.

418. In the same place. Records that in Ś. 1666, Akshaya, Yerrama Reḍḍi, son of Timma Reḍḍi, established an image and granted lands at Amīrpuram. *Ibid.*, No. 83.

419. In the same place. The Reḍḍis and Karṇams of Mirāpuram granted land to God Rāmaliṅgā in Ś. 1666, Akshaya. *Ibid.*, No. 84.


422. On a third stone. Records that in Ś. 1464, Subhakrit, in the reign of Achyutarāya, one Mallaya granted to the deity the different duties of the Ghaṇḍikōṭa Śīma. *Ibid.*, No. 87.


424. On a stone in the pagoda of Agastyēṣvara. Records that Naga Reḍḍi and other jugglers granted away in Ś. 1515, Khara, in the reign of Veṅkaṭaṁrāyala (I, 1586—1614), the allowance which they had been receiving for "the bamboo play" to God Agastyēṣvara of Chadipirāḷa. *Ibid.*, No. 89.


427. A record of Ś. 1442, Vikrama, mentioning a grant of ten tūms in Chadupalli to the same God by one Gōvindarāju Uḍayaḷu, and his feudatory Kanṇayya, son of Narasayya. *Ibid.*, No. 92.


On a stone in the ruined pagoda. (Telugu.) Records that Timmarājāyaya Mahārāja gave to one Tirumalayya of the village, 13 tūms of land in Ś. 1461, Raudri, in the reign of Sadasīvāraīya. Ins., Ced. Dts., p. 116, No. 98.


432. 377 of 1904.—(Telugu.) On a second slab set up in the same place. Dated in the reign of the Vijayanagara king Vīrapratāpa Vīra Veṅkaṭatapātīrāya (I). Records in Ś. 1515, Vijaya, gift of taxes to the temple of Channakesava-Perumāḷ at Kalumāla by the agent of Mahāmaṇḍalēśvara Nandila Aubhālārājāyadeva-Mahārājū. Penugonda is mentioned as the king’s residence. [Ins., Ced. Dts., p. 389, No. 76.]


435. 380 of 1904.—(Telugu.) On two faces of a broken pillar lying in the courtyard of the same temple. In archaic characters. Mentions Dhanaṇjāyavṛndu, ruler of Rēṇāṇḍu. [He was evidently the same as Dhanaṇjāyavarman, the third son of Nandivarman of the Cuddapah Chōla 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 Mahārājā. [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 Channakēśava pagoda. (Telugu.) Records that one Mallanāyaḍu gave in Ś. 1473, Virōdhikrit, in the reign of Sadasivārāya, 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.]

439. A Telugu record of Gulla Nāgappa Nāyāḍu in Ś. 1444, Pramāḍi, in the reign of Kṛṣṇadēvarāya, granting four tūṁs of land for a water pandal. Ibid., No. 10.

Kōḍūru.

The following inscriptions which are in Telugu have been taken from Mack. MSS.

440. On a stone in the local pagoda. Records that Nandyāla Timmayyadēva granted to God Channakēśava some land in Nanda-pāḍu in Ś. 1478, Naḷa, in the reign of Sadasivārāya. Ibid., p. 98, No. 1.

441. On a stone in the Vighnēśvara pagoda. A damaged gift of the same chief in Ś. 1469, Plavaṅga. Ibid., No. 2.

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 Āṅjanēya pagoda. Gift of the village of Kōḍūr to God Channakēśava by the same chief in Ś. 1470, Kīlaka. Ibid., No. 4.

444. On a side of the above. A grant of the same chief in Ś. 1474, Saumya, to one Basavayya. Ibid., No. 5.

445. On a stone north of the above. A record in the reign of Sadasivārāya dated in Ś. 1170 (1470 ?), Subhakrit, damaged. Ibid., No. 6.

446. On the south of the Āṅjanēya pagoda. Records that Dommarivalu granted the local allowances on jugglers to the deity in Ś. 1456, in the reign of Achyutarāya. Ibid., No. 7.

447. On a stone near the Chennakēśava pagoda. A damaged grant of Nandyāla Narasyyadēva to Channakēśava in Ś. 1466, Viśvāvasu. Ibid., No. 8.

Kommaddi.


450. On a stone in the Channakēśava temple. (Telugu.) Records that Nandyāla Timmarāja remitted the tax on the local barbers and jugglers in Ś. 1469, Parābhava, in the reign of Sadāśivarāya. *Ibid.,* No. 36.

**Malepādu.**


453. 393 of 1904.—(Telugu.) On two faces of a pillar lying near a well west of the same village. King Chōla-Mahārājādhirāja Vikramādivīya Satyadītunru (Satyadītyunḍu), son of Śaktikomāra Vikramādivīya, who was ruling the Siddhi (i.e., Siddhout thousand) and the Rēnāṇḍu seven thousand (district) made a gift of land to a certain Rēvaśarman of the Kāśyapa-gōtra. 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 Hiraṇyāṣṭra district by Pōrmukharāma Purushaśārdūla Puṇyakumāra who had also the titles of Mārdavachitta and Madanavilāsa. (He was the son of Chōla Mahārāja, grandson of Dhanaṇjayavarman and great-grandson of Nandivarman of Kāśyapa 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 Hiouen Tsang has referred to might be the region ruled by these early Chōlas. Rice gives certain Chōlas in the Álvādi 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, Introdn., p. 7 and *Ep. Ind.*, XI, p. 341.

**Niṇḍuuvvi.**


458. On the west of the Īśvara pagoda. (Telugu.) Records that the same chief exempted the Karṇams of Niṇḍuuvvi 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 Durmuuki, in the reign of Kanada(? ) 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 Rashtrakūta Kṛṣṇa III. It is dated A.D. 1056.]

462. On a stone in front of Chennakēśavasvāmi God. Records a grant of 5 Kuṇṭas and 4 tūms of land for a garden and offering of food to the God Chennakesava, in Ś. 1426, Krōdhana, in the reign of Sāluva Naraśiṅga Rāyulu by Kāmarasu Timmayya. *Ibid.*, No. 36. [Was it Immadi Kārašmhi ?]

463. On a stone on the eastern gate of Saṅgamēśvar on the bank of Pāpāgni. Records that in the reign of Sadāśivarāya, in Ś. 1465, Śōbhakrit, Guruviaḥ Deva Chōḍa Mahādēva Rāyulu granted the villages of Animala in Ghanḍikōṭa, Dēnipālaṃ in the Doragunṭaṅśima, etc. *Ibid.*, No. 37.

464. On a stone on the bank of the Pāpāgni river. Records that in Ś. 1453, Khara, the Vīramuṣhṭi people granted quarter paṇam


*Pandillapaḷḷi.*


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.

*Peddampāṇḍu.*

All the records of this place have been taken from Mack. MSS., and are in Telugu.


473. On a stone near the Garuḍasthambam pillar in the pagoda. Records that in Ś. 1635, Vijaya, Timmareddi, son of Yella Reḍḍi, cast the gold and silver images of Madanagōpālasvāmi and raised the Dvajasthambham pillar and some lamp-stands to the God Madanagōpālasvāmi. *Ibid.*, No. 16.

474. Records that in Ś. 1573, Plava, in the reign of Vīra-veṅkaṭatipatidēva Mahārāyalu, Timmanāyaḍu cultivated the lands giving a cowl to the inhabitants of the village. *Ibid.*, No. 17.

475. On a stone in the pagoda of Chennakesavasvāmi. Records that in the reign of Achyutadēvarāyalu, in Ś. 1457, Mummudī
616  
C U D D A P A H  D I S T R I C T

Tusakuppa (?) Pāpanāyaḍu granted half puṭṭi of land in a grove on the east of the village to Chennakēśavasvāmi. Ins., Ced. Dts., No. 18, p. 102.

476. On the door frame of Chennarayavasvāmi. Records that in Ś. 1459, Hēvilambi, Vallabayya, son of Kṛṣṇamārāju, constructed a door-frame to the pagoda of Channarayasvāmi. Ibid., p. 102, No. 19.

Podadūrti.


Poṭladūrti.

All the epigraphs of the place are in Telugu and taken from Mack. MSS.


479. On another stone. Records that in Ś. 1454, Nandana in the reign of Achutarāya, Kuṇḍurti Tirumalayya granted the village of Poṭladūrti as free gift to its learned Brahms. Ibid., p. 111, No. 64.

480. Near the above. Records that Nandyāla Timmayya built the village in Ś. 1468, Parābhava, in the reign of Sadaśiva, and granted it to God Chennakēśava. Ibid., p. 112, No. 65.

481. On a stone in the Agastyēśvara temple. Records that Mallanāyaḍu granted some land in the village to Agastyēśvara in Ś. 1447, Paritāpi, in the reign of Kṛṣṇādēvarāya. Ibid., No. 66.

482. On a stone in the pagoda of Mūlasthānēśvara. Records that Rāmarāja Śiṅgarāja Tirumalarāja granted some lands in Nandana, in the reign of Achutarāya. Ibid., No. 67.

Rāmachandrapuram.

483. C.P. in the hands of Rāmachandrapuram Brahms. (Telugu.) Records that in Ś. 1636, Vijaya, Kaṇchanapaḷḷi Rāma-

chandrapantulu built in the reign of Maṭḷa Anantarāju the village, and granted it in favourable rent to seven Brahms. The rent was fixed at five aparaniṣi 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, Naḷa, Aubala-rājayya seated the metal images in the village and granted twelve pagodas for offering food to Chennakēśava Perumāl. Ins., Ced. Dts., p. 103, No. 25.

**PRODDATUR TALUK.**

*Annalúru.*

486. On a stone near the pagoda of Įśvara in the ruined village. (Telugu.) Records that in Ś. 1183, Durmati, “Junnugu Dēva Mahārāja” seated the form of Bheemaya-lingam and granted this village for divine service. *Ins., Ced. Dts.*, p. 369, No. 3.


489. 474 of 1906.—(Telugu.) On two faces of a pillar set up in the courtyard of the Vishnu temple. The western Chāḷukya king Śrīvallabha-Mahārājādhirāja 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, Kāmarasugārū-Timmayya and Brāhmala Muḍiyam, the ancient name of Peddamuḍiyam in the Jammalamadugu taluka; also Nandyāla in Rēṇaṇḍu. 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, Śukla, gift of land (one of the forty-two Vrittis of the village) by the mahājanas of Chauḍūrū 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.]


**Chaudūru.**

495. 483 of 1906.—(Kanarese.) On a slab lying in the Bhīmēṣvara temple. A damaged record of the Telugu Chōda king Bhujabalavīra-Nalasiddanadēva-Chōlamahārāja, dated Ś. III4, Paridhāvin. Mentions Śalūra. The king boasts of having levied tribute from Kānchi. His capital was Vallūrupura, evidently the same as Vallūr, eight miles north-west of Cuddapah. It was the capital of Maharajapādi 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., Mahārājadhirāja, Paramēśvara and Bhaṭāra.

**Chinna Guruvalūru.**


**Dāsaripalli.**


**Duvvuru.**

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 Kōdaṇḍarāmasvāmin temple in the old village. Records in Ś. 1531, Saumya, contributions by merchants at a fixed rate (56 per bag of cotton and 1/16 of salt, etc.) on articles of merchandise for the benefit of the temple of Kōdaṇḍa-Raghunāthasvāmin at Duvvuru. [Referenced to by Mr. Sewell in his Antiquities, I, 125, and given in Mack. List, Ins., Ced. Dts., p. 375, No. 25.

500. A paper grant recording the gift, by “Calore Nallappa” Reḍḍi, of the village of Gōpālapuram as Śrōtriya for 22 pagodas to one Appāji in year Ṣvara 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 Karnams in Ś. 1696, Manmatha. Ibid., No. 101.

502. A paper grant continuing the above and granted to Appāji in 1704, Subhakrit, by Gani Beg, Amil of Duvvūr. 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 Veṅkaṭabhaṭṭu.” Records in Ś. 1671, Sukla, the gift of four putṭis of land in Sattepalḷe by the Reḍḍis and Karnams to Veṅkaṭa Sōmayājulu. Ibid., No. 104.

505. A paper grant in the possession of the same. Saṅkarāji Narasa, Sarkār of Duvūr pergana, continues the above in the same year. Ibid., No. 105.

506. A paper grant of Muhammad Sahib, dated in Ś. 1674, Anīgarasa, granting the above land for 80 pagodas for the purpose of building a village named Saṅkarapuram and establishing a college of Vedas and Śastras. Ibid., No. 106.

507. A paper grant of the same chief to the Reḍḍis and Karnams of Sattepalḷe-Saṅkarāpuram continuing the above. Ibid., No. 107.

508. On a stone at the foot of the hill east of Duvūr. Records that three 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.

Gōpāvaram.

509. 479 of 1906.—(Telugu.) On two faces of a slab set up in the middle of the village. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutadēvarāya-Mahārāya. Records in Ś. 1455, Vijaya, gift of land (five tūms of dry field, etc.) to the temple of Hanumat at Gōpāvaram by Jagatiba (Jaganobbaganda) Kāṅchirāju Raṅgayadēva-Chōḍamahārājulu. Mentions Mahāmaṇḍalēsvara Śalakarājayya-Tirumalayadēva-Mahārājulu; see No. 174 of 1906. The inscription is also given in Ins., Ced. Dts.,
Jaffna

No. 9.

Records in S. Itavaneera King Vidyalakshmi Swadishtapya Mahasthava. A record of the time course by the side of the road in the village. On a slab set up near a water.

Jaffna

511. 46° of 1906—(Telenu) On another multiplied slab up.

Cuddapah District

620. 46° of 1906—(Telenu) On a multiplied stone set up in the compound of Jaffna in southern India. See Dy. 19 A.P. 10.

a house garden in a certain Najaa. This, No. 60. Banaqha dyes a well and endows two munia of land for a howter.

51A. On a stone near a local well. (Telenu) One Chinnna. On a stone near the Vridhahaka Pagoda. (Telenu) Ca'd. 38° N. 59° E.

1/2 hads for other goods in the gapalikota district. This, Ca'd. 48°

a room for every house-load of each 2 hands for one of cotton and 1 jhenu per every public-load of dak. A letter, of which the Cohanakesara a leet of the Raghunāmānti Brahmakārya gave the Chinnna. 40° 45' No. 44° 49' E. The former Devaprapya Mahasthava. Records in S. Itavaneera King in the same place. Dated in the reign of the Vidyalakshmi King.

Mulviyānna was the faithful follower of Ramanūtale. His name was made Deva Rāya, which is also given in Mack. In said. His ca'd. above. (The inscription is also given in Mack. It is ca'd. 46° N. 45° W. Written in the Ga∩paya, see the paragraph on the Admiralty mentioned in No. 46° N. 45° W.)

Mulviyānna, being a native of the Kandhian family of the Kandhatya, whose head resides by the Laxmānagāra, Pratipadhepada. Devaprapya recovers the title Vidyalakshmi Swadishtapya Mahasthava. Records in S. Itavaneera King.

511. 46° of 1906—(Telenu) On another multiplied slab set up.

Cuddapah District

No. 44. Salakatny was the emperor's chief general and led


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.


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 Chennakeśavasvāmin-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 Rāmarājaya. Subsequently these as well as a few others were remitted by a local chief at Muttukūru, which belonged to the temple of Tiruvēṅgalanātha.

617. 515 of 1906.—(Telugu in archaic characters.) On a pillar set up in the courtyard of the same temple. Mentions Muttukūru and seems to record the death of a hero.

618. 516 of 1906.—(Telugu.) On a pillar set up at the entrance into the courtyard of the same temple. Dated in the reign of the Śāluva king Immadī-Narasīṅgadēva-Mahārāya, son of Śāluva-Narasīṅgadēva-Mahārāya (the usurper). Records in Ś. 1415, Praṃādin, gift of taxes payable in the village of Muttukūru in favour of the temple of Chennakēśvaradēva by a servant of Narasana-yinīṅgāru who was a subordinate of the king. The village Muttukūru was situated to the south-east of the Bhairava-kshētra on the Mohanācchala hill in the Mukti-nādu country. [Naras was evidently the founder of the Tuluva dynasty after overthrowing his master Immadī 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 Chōlamahārājulu gift of land to a certain Pīmana (Bhīmaṇa)-goravalu 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 Mūptīr temple from Nallacheruvupalle. A damaged record. In archaic characters. Mentions Ela-Chōla-Mahārāju and Mutturāju. [Mr. Sewell says that the temple was enlarged and beautified by the Vijayanagar sovereign in Ś. 1466 (A.D. 1544). Elachola figures among the ancestors of Śrīkantha in a C. P. in the Madras Museum. See Ep. Ind., V, p. 123, footnote. It is not known whether he was a Cuddapah Chōla and if so what his relation was to the Bastar Chōlas of the eleventh century or the Chōlas of Niḍugal and Hēmāvati, to whom Rice refers.]

622. On the south stone pillar of the Mukha-Maṅṭapam of the Bhairavēśvara temple. (Telugu.) Records that Vīra Kampana Udaiyār, in Ś. 1165 (?), Parthiva, granted the villages of Alavalapati (Alavalapāḍu?) and Gōṭṭurū to God Bhairavēśvara. Ins., Ced. Dts., p. 10, No. 32. (Both these villages are in Pulivenḍāla 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 Naraśiṅgarāja, in the reign of Sadaśivarāya. Ibid., No. 34.

Pērṇāpalle.

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 Praudhādeva, but Mr. Krishna Sastri believes it to be a mistake of the one copied.]

Pernapādu.

626. On a stone near the Bhairava pagoda. (Telugu.) Records that in the reign of Devarāya (II), in Ś. 1330, Kīlaka, Pinnayyadēva Maḥārāja 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.
627. 491 of 1906.—(Telugu.) On a slab set up at the entrance into the Raṅganāthasvāmin temple. Dated in the reign of the Vijayanagara king Vīrapratāpa Krishṇarāya-Mahārāya. Records in S. 1431, Śukla, the gift of a village by Narasayyadēva-Mahārājū of the Vasishthagōtra, and the Sūrya-vamsa, who was a descendant of Mādhava-varman of Bevāḍa. It belonged to Pulivindala-sthala in the Mūlkināṭi-sīma, a subdivision of the Ghaṇḍikōṭa-sīma, a district of the Udayagiri-rājya. See Kn. 81.

628. 492 of 1906.—(Telugu.) On two faces of a slab lying at the entrance into the Ānjanēyasvāmin temple in the same village. Dated in the reign of the Vijayanagara king Vīrapratāpa Achyutadēva-Mahārāya. Records in Ś. 1457, Manmatha, a charter granted to the merchants, Reḍḍis, Karṇams, etc., of Pulivindala-sīma, by Yellappa-Nāyaniṅgāru of the Tulua (country) who was the agent of Timmarāju-Sālakayya-dēva-Mahārāju.

629. 493 of 1906.—(Telugu.) On three faces of a pillar set up at the entrance into the Śiva temple in the same village. Records in Nandana gift of land by the Mahāmaṇḍalēsvāra Jatāpi Kāṅchayadēva-Mahārāju.

630. 494 of 1906.—(Telugu.) On a slab lying near Gōvinda Rao’s house in the same village. Hajarati Mahammad Jāphara Sāpēbu (evidently a local chief), records in Ś. 1613, Prajāpati, gift of charter to the merchants (Komāṭis) and oil-mongers of Pulivindhula who had deserted the town as they had been forced to supply provisions on credit to the authorities (divānam).

Śuṅkēsula.

631. On a stone in the Narasimhasvāmi pagoda in the fort. (Telugu.) Records that a village was granted to the deity in Ś. 1264, Chitrabhānu, in the reign of Prauḍhā Udaivalu at Awkṣīma. Ins., Cēd. Dts., p. 91, No. 130. [This village gave its name to Nrisimha Kavi, the author of Kavikārṇarasāyana and māndhātai 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 Chennakēsava by the jugglers in Ś. 1467, Viśvāvasu, in the reign of Sadāsivarāya. Ibid., p. 10, No. 26.

633. On a stone near the Gōpālasvāmi temple. Records that Narasīngarāju granted six tūms of land in the village in Ś. 1476, Ānanda, in the reign of Sadāsivarāya. Ibid., No. 27.

634. On a stone below the above. Records that Chetti Anantarāju Raṅgarāju granted five tūms of dry field to one Koṇḍa-rāsu, in a Saumya. Ibid., No. 28.


Ulimella.

638. 519 of 1906.—(Telugu.) On a slab set up in front of the Chennakēśavasvāmin temple. A mutilated record of the Vijayānagara king Vīrapratāpā Mahārāja, dated in Pārābhava. Mentions the temple of Chennakēśava-Perumāḷ at Ulimila (Ulimella).

Vēmpalī.


640. A Telugu C.P. in the hands of Hanumakonda Veṅgalaḷaya. A record of Ś. 1508, Vyaya, regranting a former land to one Ļokarāju, etc. (Not clear.) *Ibid.*, No. 42.


PULLAMPET TALUK.

Akipādu.


Anantarasupēṭa (Kumāra Anantarasupēṭa)?


Anantarasupuram.

645. On a rock stone south of the village. (Telugu.) Records that in a Paritāpi, the 24 tribes of Dommaras granted the annual allowance of 20 panams due to them from Dāsarapalli to God Kamparāya of that place. Ins., Ced. Dts., p. 281, No. 130.

Attirāla.

This is the ancient Tiruvaratturai of Mēlpākanādu, a subdivision of Ādirājēndrachōlāmanādala. The following epigraphs show that the Paraśurāmēśvara shrine was earlier than Rājarāja III and improved by the Sāhiṇi family of Gaṅgāya and Ambadēva.

646. 398 of 1911.—(Tamil.) On the inner prakāra 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 Tiruvirāmēśvaradēva at Tiruvaratturai in Mēr-Pākkainādu, a subdivision of Ādirājēndra-chōla-ṃandalam, by a native of Nenpākkai.

647. 399 of 1911.—(Tamil.) On the outer prakāra wall of the same temple. Records in Ś. 1212, Vikrita, gift of 12 mādais for lamps by the wife of Ponungaṇi Vāsirēḍḍi, to the temple of Paraśurāmēśvaramudaiya-Nāyanār at Tiruvaratturai in Pottappinādu, a subdivision of Mēr-Pākkai-nādu in Ādirājēndra-ṃandalam.

648. 400 of 1911.—(Tamil.) On the same wall. Records in Ś. 1205, Pārthiva (wrong), gift of two mādais for providing a flower garland to the same temple (here called Tiruvirāmēśvaradēva-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-pilāiyār 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 Tiruvirāmēśvaramudaiya-Nāyanār, and Vairava-pilāiyār, for the merit of the chief who was ruling the Pottappi-nādu.

651. 403 of 1911.—(Tamil.) On the same wall. Records in Ś. 1202, Vikrama, gift of 15 mādais for lamps and garlands to the temple of Paraśurāmēśvaramudaiya-Nāyanār, by a native of Mandappalli.

652. 404 of 1911.—(Tamil.) On a slab set up at the ruined main entrance into the same temple. Records in Ś. 1194, Aṅgirasa, an agreement by the residents of the Pottappi-nādu district who had met in the mantapa called Chitramaḷi 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 Paraśurāmēśvaramudaiya-Nāyanār.
653. 405 of 1911.—(Telugu.) On another slab set up in the same place. An unfinished record of the Śāluva king Naraśingayyadēva-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 Naraśingayyadēva 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 Śāluva referred to was the celebrated usurper.]

654. 406 of 1911.—(Telugu.) On a third slab lying broken in the same place. A damaged record of Ambadēva-Mahārāja, ruling at Vallūri-paṭṭaṇa, dated Ś. 1209, Sarvajit—(A.D. 1287). Mentions among others, the districts of Gaṇḍikōta, Renāḍu, Yeruva, Pottapi-nāṇḍu and Muḷiki-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 Sāhīni, the feudatory of king Gaṇapatī 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 Pāpāgaru, manager of the temple. Records that the Redḍis, Kaṅnams and Brahmans of the Pottapi-nāṇḍu fixed a grant of a Patika for each Ghattivarāha of the revenue of the village to Trāṭēsvarpāṇi, in Ś. 1609, Vībhava, in the reign of Veṇkaṭa Rāmarāzudēva Chōḍa 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 kaṅnams and people of the Puluṅguṇu-nāṇḍu fixed a contribution of one patika for each Ghattivarāha from the revenue of the village to the God Guddandaraspāṇi, in Ś. 1609, Vībhava, in the reign of Muttu Veṇkaṭarāmarṇa. Ibid., p. 261, No. 73 or p. 283, No. 136.

Bommāvarum.

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 Sadāśivarāya. Ins., Ced. Dts., p. 258, No. 61.

659-A. Near the pagoda of Yellamma. (Telugu.) Records that Muttukūṃmāra Anantarāja's Mudrakartā, Basavayya, gave 10 kūṇṭas of land to Pāppanā in Ś. 1557, Bhava. Ibid., No. 63.

660. On a stone near the Hanumantarāya pagoda. (Telugu.) Records that Rāmanāyaḍu Tāsari Pāpanāyaḍu granted to Hanumanta the various fines collected from Bommāvaram and other villages in the year Śrīmukha with the permission of Pedda Ōbalanāyaḍu. Ibid., p. 282, No. 133.

Chinna Orampāḍu.

661. On a wall of the Virabhadra pagoda. (Telugu.) Records that Chella Naramareḍḍī erected the inner pagoda in Ś. 1558. Ibid., p. 281, No. 128.

Chiyyavaram.

662. In the south ward of Chiyyavaram. (Telugu.) Records that Kathārī Sāluva Yerra Kampaḍarāja granted the village as free gift in Ś. 1327, Pārthiva, for the annual festival of God Tiruvēṅgalanāṭha. Ibid., p. 258, No. 60.

Yerraguntlakōṭa.

663. A cadjan grant in the village. (Telugu.) Records that Veṅkatārāmarāja 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.

Gaṅgarāṣupuram.

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.

Gundlūru.

665. 617 of 1907.—(Telugu.) On a slab set up in the Lakshmi-nārāyaṇasvāmin temple. A mutilated record of the Vijayanagara king Vīrapratāpa Dēvarāya Mahārāya, date of which is lost. Records a gift while Rayadēva Mahārāju, son of the antyembara-gaṇḍa Sammeṭa Lakkayadēva-Mahārāju, was governing Gundlūru 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 Gaṅḍapenḍara
Ambadēva-Mahārāja, dated Ś. 1213, Khara. Records gift of land for the merit of the king to the temple of Lakṣminārāyaṇa-Perumāl at Gundalūr in Mērpakkai-nādu, a district of Adhirājendramandalam. See Cd. 654 and 689.

667. 619 of 1907.—(Telugu and Grantha.) On a slab set up in the Agastyetvara 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 Rājarājadeva. Mentions the Tiruvagattisvarumudaiyā-Nāyānār 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, Vīrōdhin, 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, Tārana, 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 Gundlūr Śima (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, Makhara Saṅkarānti, Krishnadēva Rāya gave the village of Mādavara in Gundlūr Śima to a temple of Narasimha.

Hastavaram.


Itimārurupuram.

676. On a stone in the pagoda of Rājeśvara. (Telugu.) Records that Annamarasu and Yellayya established brass images of the deity, the Āḷvārs, 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 Chīna Śīṅgarāsū Chōda Mahārāju, in the reign of Sadāsivarāya. (The village was also called Ōbasamudram.) Ibid., p. 250, No. 35.
Jillellamaḍaka.

678. A C.P. in the hands of Tirumalakumāra Varadāchārya in the village. (Sanskrit and Devanagari.) Records that Tirumalarāya (I) granted in Ś. 1493, Prajōtpatti, on the first annual ceremony of his father Śrī Raṅgarāya, the village of Jillellamaḍuku with 5 hamlets to Śrīnivāsāchārya. The village is said to be in Pulaganāḍ country of the Siddout district. *Ins.*, *Ced. Dts.*, p. 277, No. 116. A copy of this is also in *Ibid.*, p. 289, No. 152.


Cambhalakunta.


Kampasamudram.


Kitsamāmbāpuram (Krishṇamāmbāpuram).


Kommuru.


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 Tiruvēṅgalanātha and Rāmāyyadēva. *Ibid.*, No. 142.

Koṇḍūru.


Kottapalli.


Lepaka.

688. 413 of 1911.—(Tamil.) On the south wall of the Kharēsvara temple. A damaged and incomplete record of the Chōla king Tribhuvanachakravartin Vīrarājēndrachōḍadēva, dated twenty-sixth year, Raktākshi. Seems to record a gift of land to the temple of Karaviśvaram Udaiyār at Nenpākkai in Mēr-Pākkainādu, a subdivision of Ādhirājēndra-māndalam. 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 Kulōṭtuṅga Chōla III.

689. 414 of 1911.—(Tamil.) On the same wall. A much damaged record, dated Ś. 1224, Śubhakrit. Refers to the temple of Karaviśvaramuḍaiya-Nāyanār at Neppākkai and mentions the Maṇḍalika Brahmārākṣasa Ambadēvā-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, Śubhakrit. Gives only the date.

692. 417 of 1911.—(Tamil.) On the north wall of the same temple. An unfinished record of Tribhuvanachakravartin Vījaya-gaṇḍagāpālaḍēva (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 mādai for a lamp by a Taṭṭān of Neppākkai, to the temple of Karaviśvaramuḍaiya-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 Kōneřimaiņonţan Rājendra-Chōladēva III "who took the head of two Pāndya (kings)", gift of lands in the village of Nenpākkan to the temple of Tiruchchirambalam-Udaiyar. The royal secretary (ōlai) who wrote the order was Vīrāśōḷappīramārayan and the signatories were Viluppadarāyan and Munaiyadaraiyan. A Sanskrit passage at the beginning gives a long list of bīrudas similar to those of his Śrīraṅgam record. (64 of 1892.)

696. 421 of 1911.—(Telugu.) On a slab set up near the entrance into the 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-Nāyanēṅgāru.

697. 422 of 1911.—(Telugu.) On another slab set up in the same place. A much-damaged record, dated Ś. 1330, Sarvājīt. 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 Sarvādhi-kāri Irumādidēva induced a merchant (nagarattār) of Nellūr to present a lamp to the temple of Kēśava-Perumāḷ at Nenpākkan, 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 Anā-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 Pāndya king Māravarman alias Tribhuvanachakravartin Sundara-Pāndyadēva (I or II?) that some land near the temple of Nenpākkai-Viṁnagar alias Kēśava-Perumāḷ was assigned for a street called Pallavarāyan-tiruvūḍi after Pallavarāyaṇ, the chief of Tuṇjalūr in Naḍuvir-kūṟu, a subdivision of Mīḷalai-kūṟram. One of the faces bears the Pāndya symbol of an aikuśa 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-maṁṭāpa 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 mādai for a lamp to the temple of Kēśava-Perumāḷ at Nenpākkai.

704. 429 of 1911.—(Tamil.) On another pillar of the same mantapa. A damaged record dated Ś. 1204, Chitrabhānu. Mentions the gift made for the success of “the Maharāja’s son,” which may be tentatively read as Dār(ī)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 Perumāḷārāja, son of Maṭṭa Veṅkaṭakrishnamārāju-Dēvachōḍa-Mahārāja, built the sluice to the tank originally constructed by Bācharsu-Timmarasu. See C.P. Nos. 3 and 4 of 1908 and Pottappi Inscriptions.

Malaimārpuram.

706. On a stone of Kōḍaṇḍārāmasvāmi pagoda. (Telugu.) Records that Maṭṭa Kūmāra Anantaraju gave the duties and taxes of Pottappi village to the God in Ś. 1641, Vikāri. „Ins., Ced. Dts., p. 254, No. 50.

707. Near the above inscription. (Telugu.) Records that in the time of the same chief Raṅgareḍḍi and Anantarareḍḍi, the chief persons of the village, erected a spire in the Kōḍaṇḍārāma shrine and presented jewels to the various deities, besides establishing the images of Hanūman and the Ālvārs. 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.


Māṅgampēta.

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 Togūrupēta.) Ibid., p. 245, No. 17.

781. Near the Pagoda of Chennākēśava. (Telugu.) Records that in the reign of Sadāśivaṛāya Śīraṅgarāya and his brother, Tirumala, gave to God Raghunāthasvāmi, in Ś. 1472, Śadārāṇa, the village of Pulapatūru in Pottappināḍ. Ibid., p. 246, No. 18.
Mannir.


783. In a stone south of the village. (Telugu.) Records that in Ś. 1495, Śrīmukha, in the reign of Śrīraṅgarāya of Penukonda, the Vīramuṣṭīvāru, Dommaravāru, “Milardavaru and Coontatuvaru” gave away their annual fee from the village to God Chennakesava. Ibid., No. 66.

Nandalur.

784. 570 of 1907.—(Grantha and Tamil.) On the south base of the mantapa in front of the central shrine in the Saumyanāthisvāmin temple, first tier. Built in the beginning. Mentions Madhurāntaka-Pottappichōla-Nallamsittarāsaṇ. The village of Nirantānur is called a Brahmāpuri. Records the restoration by Nallamsittarāsāṇ and his sons of a grant made jointly by Vatsarāja and a predecessor of the former.

785. 571 of 1907.—(Grantha and Tamil.) On the same tier. An incomplete record of the Chōla king Rājadhirajadēva (II), dated twelfth year, Hēmalamba. Records a gift of land. [Mr. Sewell examines the date of this inscription which is given as Saturday, Śravīṣṭā, Makara pūrvaṇa prathama, 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 Vira-Rājakēsarivarman ādīs Chakravartin Śrī-Kulottuṅga Chōla-dēva in his eighth year (day of Śivarātri, Śrāvāṇa, Friday, 14th tithi of the second fortnight of Kumbha). The temple is called Śrī-Kulottuṅgachōla-Viṇṇagar-Āḷvār in Śrī-Kulottuṅga-Chōla-Chaturvedimaṇgalam, the agarabrahmadeśa of Nirandanūr in Mērppakkai-nādu, a subdivision Ādhirajendramanḍalam. Madhurāntaka-Pottappichōla-Siddharasā (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.]
787. 573 of 1907.—(Grantha and Tamil.) On the fourth tier of the same base. A record in Virõdhikrit. Built in at the beginning.

788. 574 of 1907.—(Grantha and Tamil.) On the sixth tier of the same base. A damaged record of the Chôla king Tribhuvanachakravartin Śrî-Kulottûnga Chôladêva (III), dated the fourth year, Plava. Seems to record a gift of land.

789. 575 of 1907.—(Grantha and Tamil.) On the lowermost portion of the south wall of the same mañṭapa. Records gift of land in Pottappi to the temple of Śôkka-Perumâl in Nirandanûr.

790. 576 of 1907.—(Grantha and Tamil.) On the same wall. A record of the Chôla king Tribhuvanachakravartin Śrî-Kulottûnga Chôladêva III, “who was pleased to take Madura and the crowned head of the Pândya,” in his thirty-third year, Prajôtpatti. The temple is called Śôkkapperumâl alias Śrî-Kulottûngachôla-Vînñagar in Kulottûnga-Chölachaturvêdîmaṅgâlam, the agara-brahmadeya of Nirandanûr in Mêr-pakkainâçu, a subdivision of Ādhirâjendra mandalam.

791. 577 of 1907.—(Grantha and Tamil.) On the second, third and fourth tiers of the west base of the same mañṭapa. Records a gift by Bhujabala Vîra-Nârâyâna Āhavamalladêva Mahârâja and mentions Bhâskarabhaṭṭopâdhya. See N.A. 498.

792. 578 of 1907.—(Tamil.) On the north base of the same mañṭapa, first tier. A record of the Chôla king Tribhuvanachakravartin Śrî-Kulottûnga Chôladêva III, “who was pleased to take Madura and the crowned head of the Pândya.” Records in his twenty-sixth year Raktâkshi, that Nallan-Siddharasa, son of Madhurântaka Pottappi-chcholan alias Erâma-Siddharasa, exempted from certain taxes three villages, viz., Nandanûr alias the agara-brahmadeya Śrî-Kulottûnga-Chôla-chaturvêdîmaṅgâlam, Andappûr alias Tyâgasamudra-chaturvêdîmaṅgâlam, and Mantram alias Bhujabalasiddhi-chaturvêdîmaṅgâlam.

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 mañṭapa in front of the central shrine in the Saumyanâthasvâmin temple. Dated in the reign of the Chôla king Parâkâsarivârman alias Tribhuvanachakravartin Śrî-Vikrama-Chôladêva (III8—35). Records in his eighth year and Ś. 1047, Viśvâvasu, the gift of a village (in seventy shares), by the Telugu-chôla mahâmandalâśvâra Vimalâdityadêva, ruler of Pottappi, for the success of the king’s arms. The donor was the son of Siddharasa and was called Madhurântaka Pottappi-Chôla. See No. 798 below and No. 797 for another Telugu-chôla 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 mañṭapa and the north wall of the central shrine in the same temple. A record
of the Chōla king Vīrājendrapuram-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 Sōmayāį. The inscription records that the Brahman residents of Perunāṅḍuru (unidentified) who had got that place in former times from Mukunti Kāḷuveṭṭi, once left it on account of a famine and, on return, found themselves deprived of their land and of their income from certain Veḷḷāḷas who had, owing to 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 Kōḍur “in order to secure religious merit for his father Tirukāḷa-

\[795.\] 581 of 1907.—(Tamil.) On the fourth tier of the same base. Records in the thirty-first year, Vībhava, of the Chōla king Kulōṭṭunga-Chōladēva gift of land for two lamps to the god Sokkapperumāl of the temple of Kulōṭṭunga-Chōla Vinṇagar Emberumān by Payirappi-Reddi son of Pūmi-Reddi, the manrāḍuvar of Taṅga-

\[796.\] 582 of 1907.—(Tamil.) On the first tier of the east base of the same maṇṭapā; right of entrance. Dated in the reign of the Chōla king Tribhuvanachakravartin Śri-Kulōṭṭunga-Chōladēva III, “who was pleased to take Madura and the crowned head of the Pāṇḍya.” Records in his thirty-first year, Śukla, gift of lamps by Madhurāntaka Pottappichōla Tirukkāḷattidēva for the merit of his father Manumasittaran, 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 Śri-Vikrama-Chōladēva. Records in his third year and Ś. 1044, Śārvarin, a gift by the Mahāmaṇḍalesvara Bettarasa, who was ruling Pottappi-nāḍu, 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 Mahāmanḍalēsvaṇa 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 Kulōṭṭuṅga-Chōḷadēva (III?). Records in his third year, Plava, gift of two lamps by a native of Māṅgādu in Kulōṭṭuṅgachōla-Valanādu, a subdivision of Jayaṅgonda-Chōla-maṇḍalām. 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 Kulōṭṭuṅga-Chōḷadēva (III?), dated fifth year, Subhakrit. Built in at the end.

802. 588 of 1907.—(Tamil.) On the south wall of the central shrine in the same temple. Records in Nandana, the seventeenth year of the Pāṇḍya king Sundara-Pāṇḍyadēva that a native of Tōḷūr in Tōḷūr-nādu, a district of Maṇavilḵōttam in Jayaṅgonda-Chōḷa-maṇḍalām, 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, Siddhārthiṅin, gifts by a woman belonging to the palace of Tiruvēṅgalanātharāju. The temple is called Saumyanāthasvāmin at Nelandaluru, which was another name of Nirantarapurā. See Ins., Ced. Dts., p. 244, No. 10.

804. 590 of 1907.—(Tamil.) On the north wall of the tiruchuttumāliga of the same temple. A damaged record of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara Pāṇḍyadēva (III), dated in fifteenth year, Virōdin. [See Ep. Ind., X, p. 142, where Mr. Sewell fixes the date from the astronomical details on Monday, February 20th, A.D. 1290, in the reign of Jaṭāvarman Sundara Pāṇḍya III.]

805. 591 of 1907.—(Tamil.) On the same wall. Belongs to the reign of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva (III, 1276—90). Records in his tenth year, Vyaya, that Pillai Pallavarayar laid a flower garden.


807. 593 of 1907.—(Tamil.) On the same wall. A record of the Pāṇḍya king Jaṭāvarman alias Tribhuvanachakravartin


809. 595 of 1907.—(Grantha and Tamil.) On the inner eastern gōpura of the same temple, right side. Mentions in Sādhāraṇa, Śrīraṅga-Nāyaka, minister of the Gaṇḍapenḍadara Gaṅgasahāṇi (feudatory of Kākatiya king Gaṇapāti).


811. 597 of 1907.—(Tamil.) In the same place. A record in Ś. 1193, Prajāpati. Gift by Perumāṇḍidevarasa, younger brother of Prāsādi-Tikkaraṇa and son of Jagadobba gaṇḍan Kāmarasar.

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 Pottappichōla Gaṇḍagōpāla alias Manumasittarasar (i.e., the son of Tikka I and the patron Tikkanā Sōmayāji).

813. 599 of 1907.—(Tamil.) In the same place. A damaged record dated in Ś. 1194, expired, Āṅgirasā.

814. 600 of 1907.—(Tamil.) On the base of the same gōpura, left of entrance. A record of the Chōla king Rājakēsarivarman Chakravartin Kulōṭtuṅga-Chōḷadēva in his twenty-seventh year. The village is called Niṇandalur alias sṛ-Tulōttuṅga-chōḷa-chatur-vēdīmaṅgalam in Mēṟpākkai-nāḍu, a district of Ādhirājēndramāṇḍalām.


816. 602 of 1907.—(Tamil.) On the base of the same gōpura, right of entrance. An incomplete record of the Chōla king Tribhuvanachakravartin ēṛ-Tulōttuṅga-chōḷadēva (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 gopura of the same temple. A record of the Vijayanagara king Virapratāpa Dēvarāya-Mahārāya (II) in Ś. 1355, Pramādin. Records a gift by the principal residents of five villages in Pottappi-nāḍu, viz., Prōlināḍu, Lembāka, Tāḷapāka, Tāṅgaturu and Opili, to the temple of Chokkanātha Perumāḷ on the bank of the Bahunadi (Cheyyāuru). [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-Achuyutarāya Mahārāya. Records in Ś. 1456, Manmatha, the restoration of the village of Āṇḍupūrī by Rāma-bhaṭjayya on the request of Tāḷapāka Tirualayyaṅgārū, with the permission of the king. [See Ins., Ced. Dts., p. 242, No. 4, where this inscription is given.] See Ct. 21.

822. 608 of 1907.—(Telugu.) On a third slab set up in the same place. Dated in the reign of the Vijayanagara king Sadāśivadēva-Mahārāya. Records in Ś. 1478, Naḷa, gift of land in nine villages by a woman (daughter of Tippā Bhaṭtuḍu, a resident). See Ins., Ced. Dts., p. 242, No. 5, for a more detailed summary.

823. 609 of 1907.—(Telugu.) On a fourth slab set up in the same place. A damaged record of the Vijayanagara king Virapratāpa Vīra Veṅkaṭatāpatirāya (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 gopura of the same temple, right of entrance. Records in Ś. 1186, Raktāṭkshi, gift by Nāgarasa, minister (pradhāṇi) of the Gaṇḍapenḍara Jannigadēva (in the reign of Rudrāmbā whose feudatory Janniga was).

825. 611 of 1907.—(Grantha.) On the same gopura, left of entrance. Records the building of the gopura by Sōmēśvara, son of Vimalāditya, who belonged to the family of Pottappichōla. For Vimalāditya see No. 793 above. [The exact connection of Siddharasa, his son Vimala, and his son Sōmēśvara with the main Manmasiddhi line is unknown.]
826. 612 of 1907.—(Telugu.) On the same gopura, left of entrance. A record in Vilambi, mentioning Rama Bhatriyayavaru.

827. 613 of 1907.—(Grantha and Tamil.) On a slab set up in the same place. A damaged record of the Pândya king Sundara Pândya (Jaṭāvarman I). Begins samastā-jagad-ādhāra, etc.

828. 614 of 1907.—(Tamil.) On another slab set up in the same place. Dated in the reign of the Pândya king Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pândyadēva (III, 1276—90). Refers in his ninth year, Pārthiva, to the Rāmānūjan-tirunanda-vanam founded by Piḷḷai Pallavarāyar. The god is called Šokkapperumāl of the temple called Külottunga-Chōla-Vinṇagar-Emberumān at Nirandānur in Mērpākkai-nāḍu, a district of Adhirājendra-māṇḍalam.

829. 615 of 1907.—(Telugu.) On a third slab set up in the same place. An unfinished record of the Śāluva king Immaḍi-Naraśīngarāya-Mahārāya, son of Śāluva-Naraśīngarāya-Mahārāya (the usurper), dated Ś. 1423, Durrmati. Records the gift of the village of Awkpaḍu for the merit of Narasanāyaka-Oḍayalu. [See Ins., Ced. Dts., p. 241, No. 2, which says that the donor was Parvata Nāyudu, son of Dēva Nāyaḍu. Narasa Nāyak was the founder of the Tuluva dynasty.]


831. On the other side of the above inscription. Records a grant of thirty kuṇṭas of land for planting a nandavanam or flower garden to the God Tiruvēṅgalanātha in the reign of Sadāśivarāya. Ins., Ced. Dts., p. 243, No. 8.


Obali.

833. 438 of 1911.—(Tamil.) On a slab set up near the Padmarināthasvāmin temple. Records in Vīhriti money granted for a number of lamps to the temple of Malaikinra-Perumāl at Vallōlam.

834. 439 of 1911.—(Telugu.) On a slab set up in front of the Saṅgamēśvara temple in the same village. A damaged record, dated Paridhāvin. Records that a certain Vīrāmuti Śīṅgāram Vīrāyya presented the income which was due to him from Opili to the temple of Vīrēśvara in presence of Mandula Basavayya, the
mudrakarta of Vīraśaiva-Siddha-Bhikshāvṛitti Ayyavāru, who was a worshipper of Mallikārjuna-līṅga on the Śrīparvata mountain.

835. 440 of 1911.—(Tamil.) On a slab set up near the Vīrabhadrasvāmin temple in the same village. Records in Ś. 1152, Vikriti, gift of money for lamps to Śaṅgisuramudaiya-Nāyanār at Vallolam.

836. 441 of 1911.—(Tamil.) On the back of the same slab. Records in the eighteenth year of the Chōla king Rajarājadēva gift of two lamps.

Pātūru.

The following four records have been taken from Mack. MSS. and are in Telugu.

837. On the south side of the Pātūr village east of the temple of the Goddess Yellamma. Records that Paulammagāru established the temple of Mailâr Dēva at Pātūr 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 Chennakesavasvāmi temple west of the above temple at Pātūr. Records that a person Bhandārum Chavoonāyaniṅgāru planted the palm tree garden on the bank of the Bāhunadi river, in Ś. 1299, Piṅgala. Ibid., No. 12.

839. On the bank of the Bāhunadi river. Records that Mallayya Timmaṇa Timmarasu dug the channel between the river and Pātūr in Ś. 1596, Ānanda, in the time of Meer Saheb. Ibid., p. 245, No. 13.

840. Between Pātūr and Pulappaṭṭūr near the ruined Bhairava temple. Records that Manmaya Dēva Chōda Mahārāja, son of Brahmayadēva, the son of Madhurāntaka Pottappi Chōla, erected the Bhairava temple at Pulappaṭṭūr in Ś. 1256, Bhava. Ibid., Nos. 14 and 15.

Pedda Īrampādu.

841. A Telugu paper grant in the hands of Bukkanṭa in the village. Records that Nārāyaṇarāja, grandson of Nandyāla Anantarāja, son of Veṅkaṭapatī Rāja, gave to Gāndikōṭa Buṭana in Ś. 1699, Hēvilāmbi, some lands. Ibid., p. 300, No. 182.

842. A Telugu paper grant in the hands of Yellappa recording that Dēṣur Rāmareḍḍi and Subbareḍḍi gave to Gāndikōṭa Buchana some land in Ś. 1713, Virōdhikrit. Ibid., No. 183.


844. A Telugu record of Śūra Chennagāru in Krōdhi, granting lands to evidently Gāndikōṭa Buchana. Ibid., No. 185.
Penagalur.

845. A C.P. (Sanskrit, Devanagari) in the hands of the local Brahmans. Records that Matla Tirumalaraja made in Ś. 1493, Prajūtpatti, in the reign of Tirumalaraja (I), brother of Pedda Rāmarāya of Vijayanagaram, the village of Penagalur in 128 shares, in the name of his father, called it Yellamarasu-Samudram and granted it, in free gift, to Brahmans. Ins., Ced. Dts., p. 272, No. 100, and p. 288, No. 149. See Cuddapah Gazr., p. 247, where it is pointed out that the local Śrōtriyamdārs had their original grant confirmed by Tirumala I owing to their fear of losing their rights after Talikōṭa.

Poli.


847. 408 of 1911.—(Tamil.) On the east wall of the Varadarājāsvāmin temple in the same village. Records in Ś. 1204, Chitrabhanu, gift of two lamps to the temple of Karumāṇikka-Perumāḷ.

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-nāyuḍu. See Ins., Ced. Dts., p. 282, No. 134.

849. 410 of 1911.—(Telugu.) On a slab set up in the courtyard of the same temple. A much damaged record of (the Kāyas-tha feudatory) Ambadēva-Mahārāja, ruling at Vallūri-paṭṭaṇa, dated Ś. 1212, Vīroḍhin. The king has a long list of birudas. Records gift of 1,700 kuṇṭas of land in Poli to God Karumāṇikka Rāya Perumāḷ. See Ibid., p. 259, No. 64.

Pondaluru.

The following local records have been taken from Mack. MSS. and are in Telugu.


851. South of the above. Exemption of barbers of Uṭukūr from tax in Ś. 1483, Dundubhi, by Rāmarāja in the reign of Sādāśivarāya. Ibid., No. 39.


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-thāneśvara temple. An unfinished record of the time of the Vijayanagāra king Vīrapratāpa Sadāśivadēva-Mahārāya, date of which is lost. Registers a dasavanda charter granted to certain Reḍdis by Varadayadēva Chōḍamahārāja, son of Matḷa Pōchārajayadēva-Chōḍamahārāja and mentions the Mahāmaṇḍalēśvara Rāmarāju-Tirumalarājajayadēva-Mahārāja (probably the same as Guttī Erā Timmayya dēva). This is the earliest of the Matḷa chiefs’ records. ‘Varadayya dug up an irrigation canal called Antarariga-kāḷva at Pottappi, which was granted to him as an amaranāyakāni by Tirumalarāja. He was evidently the son-in-law of Krishnadeva Rāya and reputed ancestor of the chief Matḷa Ananta, son of Yella, or Kōnaya Yella, who was the author of the Kāḷuṭuḷa ṛṭidā. 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 Chōḷa king Tribhuvanachakravartin Kulottuṅga-Chōḷadēva (III), date of which is lost. Mentions a certain Madhurāntaka Pottappichōḷa Sitti-Araiyan. [He must have been, like the Nilaganārāiyans, feudatory of Kulottuṅga III.]

856. 436 of 1911.—(Telugu.) On the east wall of the Vēṇugō-ṇalasvāmin temple in the same village. Registers in S. 1640, Vilambi, that Matḷa Komāra-Kāntarāju-Dēvachōḍa Mahārāju ordered the dilapidated nāsika (i.e., śukhanāsika) of the Gōpalasvāmin 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 Matḷa chiefs.

857. 437 of 1911.—(Tamil and Granṭha.) On the east, south and north walls of the same temple. A much damaged and incomplete record of Manumasidhā, dated S. 1180, Kāḷayukti. Gives a list of birudas at the beginning. Mentions the Sōmeśvara temple. [Manma was the patron of the Telugu poet Tikkaṇa Sōmayāji.]

858. On a stone in front of the Gōpalasvāmin Pagoda. Records that Guravarāja and Chinna Śīṅgarāja exempted in S. 1468,

* The Cuddapah Gazr. gives three inscriptions in this place, one dated in S. 11153, the second dated in S. 1459 in the time of Matḷa Ananta, the author of Kākustha vijayamu; and the third in S. 1643.
Prabhava, in the reign of Sadasivarahya 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, Vijambi, in the reign of Maṭṭa Anantarasu Deva Chōda Mahāraja, the Reḍḍis and Karnams of the place granted two kuṇṭas to a stone cutter who carved the Gopāla 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 Varadarāsu and Yellamarāsu gave sixty kuṇṭas of land to certain people for digging a canal in the village in Ś. 1493, Prajātpatti, in the reign of Sadasivarahya. Ibid., No. 46.

861. On the banks of the cheruvu west of the Śiva temple. (Telugu.) A damaged gift of the Mahājanas of Pottappi and Gudusupalli, dated in Ś. 1001 (?), in the reign of Rāmachōḍa Mahāraja. Ibid., No. 47.

862. Near the ruined pagoda west of Pottappi. (Telugu.) A similar grant in the same date. Ibid., No. 48.

863. On a stone north-west of the village. (Telugu.) Records that Timmarāju gave some land in Pottappi to a carpenter, in Ś. 1530, Sādhāraṇa, in the reign of Chandragiri Veṅkaṭapatirāya (I 1586–1614). Ibid., p. 254, No. 49.

Pullampet.

863-A. C.P. 3 of 1907-8.—A Telugu record of Maṭṭa Veṅkaṭaratāraṇāru in Ś. 1609, Vibhava.

863-B. C.P. 4 of 1907-8.—A Sanskrit record of the same chief in Ś. 1612, Pramāḍa. [From the genealogy of this we understand that five generations or roughly 125 years, passed between Pedda Ananta (author of the Kākusthavijyamu) and Veṅkaṭaratāraṇāru, thereby showing that the former lived about 1565.

Puttanavāripalli.

864. A Telugu P.G. in the village. Records that Maṭṭa Veṅkaṭa Rāmarāju Deva Chōda Mahāraja gave the village in twelve shares to Brahmans for a favourable rent of eight gold chakrams or paṇams in Ś. 1678, Yuva. Ibid., p. 292, No. 162, and p. 267, No. 88.

Rāghavarāṣupuram.

865. A Telugu P.G. in the hands of the local Brahmans. Records that Maṭṭa Veṅkaṭaratāraṇāraja, son of Tiruvēṅgaḷaṇātha-raṇāru, gave in Ś. 1681, Bahudhānyā, the village of Veṅkaṭaratāghava-puram (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 Jayarāmareṇḍi, son of Awkumārareṇḍi, gave to

**Rāmamāmbāpuram.**


**Rollamadugu.**


**Settīgūnta.**

869. On a stone below the tank. (Telugu.) Records that Nallama Kṛishṇamareḍḍi paid to one Tirumalānāyaḍu, son of Kṛishṇama, 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.

**Śēshamāmbāpuram.**


**Śiṅganamala.**


**Śrīnivāsapuram (Kotapalli).**


874. A Telugu paper grant in the hands of the local Brahmans. Records that Maṭla Tiruṅgaḷanātha Dēva Chōḍa...

**Śrīraṅgarāsuparam.**


876. In the same hands. (Telugu.) Records that Maṭla Veṅkaṭārāma Rāja Dēvavēchōḍa Mahārāja granted the agraḥārām for the annual rent of 20 Aparaṇji Chakrams to Allūr Gaṅgādhara Sōmayāji in Ś. 1721, Siddhārthi. *Ibid.,* p. 262, No. 76, also p. 284, No. 139.

**Tāḷłapāka.**

877. On a stone south of the village. (Telugu.) Records that Apparachintala Peddachakraraju gave to God Tiruvēṅgalanātha in a certain Krōdhana one kuṇṭa of land in this village. *Ibid.,* p. 280, No. 129.

**Tāṅgāṭhūru.**

878. 431 of 1911.—(Telugu.) On a slab set up in front of the Āḍikēśavasvāmin temple. A much damaged record of the Vijayānagara king Dēvarāya I, son of Vīra-Harihara (II), date of which is lost. Mentions a pradhānī of the king.

879. 432 of 1911.—(Telugu.) On a slab set up near the ruined temple of Siddheśvara in the same village. A much damaged record of the Kākāṭīya king Pratāparudradēva (II, 1295–1323), ruling at Oruṅgalupatţana, dated Ś. 1237, Rākhsha. Seems to record a gift of voluntary contributions (magamai) to the temple of Siddhanathadeva at Tāṅgāṭhūru. [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 Anna Reddi and his son Mallā Reddi. All the usual Reddi titles are repeated at the beginning of the inscription. —Anna Reddi was the son of Mallā Reddi, the younger brother of Vēma Reddi of Addaṇki. Vēma was evidently the famous chief who fought against the Mahomedans, built the flight of steps at Ahobilam and Śrīśailam, etc. [See 424 of 1911 at Lēpakā, 268 of 1897 at Amarāvati; *Ep. Ind.,*
Vēma Reḍḍi of Addaṅki.  
Mallā Reḍḍi (I)  
|  
Annā Reḍḍi  
|  
Mallā Reḍḍi (II)

Of these Annā Reḍḍi and Mallā Reḍḍi are new figures first brought to light in this epigraph.

[The following records taken from Mack. MSS. are in Telugu.]


882. Another paper grant with the same person. Records that Maṭla Veṅkaṭa Rāmarāṣu Dēvachōḍa Mahārāja granted 400 kunṭas dry field in Poli village and 100 kunṭas of paddy field in Munnur village in free gift to Shaḍdarśana Īṣvar Somayājulu 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 Maṭla Anantarāju Dēvachōḍa Mahārāja granted 8 kunṭas of paddy field, 20 kunṭas 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 Pulugulanāṇḍu 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 Maṭḷa Veṅkaṭa- Rāmarāja granted 20 kunṭas of paddy field in different villages to the same scholar in Raudri. Ibid., p. 98, No. 98, and p. 296, No. 172.

Timmayyapālem.

887. A Telugu paper grant in the hand of Śrōṭriyamḍār of the village. Records that Pullavole Reḍḍi and Karṇam granted

Tiranampalli.


Tiruvēṅgalanādharājupuram.

889. A (Telugu) paper grant in the hands of Pedutala Papamchutlu. Records that Matṭa Veṅkaṭārāmarāju, son of Tiruvēṅgalanāṭharāju, made an agrahāram in the country of Pulugaḷaṇāḍ 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 Brahmins 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 Sādāśivarāya exempted the tax on local barbers in Ś. 1484, Dundubhi. Ibid., p. 260, No. 67.

891. Near the Gaṇēśa temple. (Telugu.) Records that “Gunnaswami Kumāradu Śrīrām” purchased 10 kuṇṭas of land in the village and granted it in Ś. 1428, Krōḍhi, to Āḷagapperumāḷ, son of Śrīraṅgarāju. 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 Matṭa Veṅgalanāṭha Dēvachōḍa Mahārāja gave the headship of the village to one Nārāyanareḍḍi 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 Nārāyanareḍḍi 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.

Vasudevapuram.

894. A (Telugu) P.G. in the hands of Venkaṭanārāyaṇ at Vasudevapuram (Yellagunda). Records that in Ś. 1630, Śukla,

**Mangamambapuram (Velagacherla).**

895. A P.G. in the hands of local Brahmans. Records that Matla Kumara Anantaraja made a portion of Lembakka, a new village called Vengamambapuram, in honour of his mother in Ś 1642, Plava, and gave it to fourteen Brahmanś in fourteen shares. There are four other copies of the same inscription, but dated in Ś 1673, 1673 and 1691.

**Vellelavarikanḍrika.**


**Veṇgamambapuram.**


**Yemmanūru.**


**Rāyachōṭi.**

900. 442 of 1911.—(Telugu.) On a slab set up in the courtyard of the Virabhadrasvamin temple. Records in Durmukhi gift of the village of Mogapalampalli to a number of Śaiva priests to maintain 160 lamps in the temple of Vīrayadēva at Rāchavīti by an agent of Veṅkaṭādri Nāyaniṅgāru and the trustees.

901. 443 of 1911.—(Telugu.) On the base of the east gopura of the same temple. A damaged record of the Vijayanagara king Vira-pratāpa Vīra-Achhyutadēva Mahārāya, dated Ś 1456, Jaya. Records gifts by Veṅkaṭādri Nāyaniṅgāru to the temple of Vīrēṣvara 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 Pratapa Virasadasivadeva Maharaja in Ś. 1484, Dundubhi. Records that Amarinayami Veṅgal-Nayaniṅgāru, the agent of the Mahāmaṇḍalēśvara Jīllēla Raṅgapatirajayadeva-Mahārāja who was governing the Rāmadurgam-śīma, repaired the central shrine and the suganāsi of the Vīrēśvara (also called Vīrabhadradēva) temple for the merit of his master. [This chief like Nāgarājayaṅgā- dēva of Mārkāptur and Voṅtimīṭṭa was connected with the Arvāṭī 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 Nīśaṅka-pratāpa Rāya-ḍēva-Mahārāya, “lord of Karkatapura,” gave in Ś. 1155, Nandana, the village of Rāyanāryaṇaṇaputtēri which was named after himself to the temple of Janardana-Perumāl built at Āṇḍappūr in Kīlai-Mārāyapāḍi, a district of Raṭṭapāḍikōṇḍaśoḷa- maṇḍalām, by a private individual.

SIDDHAVATTAM TALUK.

Boddecherla.


906. On a stone lying near the gate of the Āṇjanēya Pagoda. (Telugu.) Records that Velugoti Kumāra-Yāchamanāyadu 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.


Chenduvāyi.


*Chintarājupalli.*


*Gaṅga-Pērūru.*


912. In a field south-east of the village. An undated grant of Naraśingarāya of Vijayanagar.


*Jonnavaram.*


*Konḍūru.*


*Kōṭapāḍ.*

918-A. On a stone near the gate of the Āvula male. Records that in Ś. 1500, in the time of Kōṭapōṭī Bhakki Redḍī, the karṇam
and others gave six kuntas to one Bhima Reddi for the performance of avulaparupu, 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 Siddhāvattam, granted the fees of the custom house at Madduru to God Ishṭakāmēśvara of Siddhāvattam in Ś. 1454, Khara, in the reign of Achyutadēva Māhārāya. Ins., Ced. Dts., p. 494, No. 17.

Mallinānipatīṇam.

920. On a stone in the boundary of the village. (Telugu.) Records that Liṅgarāsaya granted four tūms of paddy field in the village to God Kumārasvāmi in Ś. 1457, Manmatha. Ibid., p. 493, No. 15.

921. On a stone situated in a ruined pagoda. (Telugu.) Records that the Vipravinōdins and jugglers granted their allowance from the village to God Chennakēśava in Ś. 1496, Rākshasa. Ibid., No. 16.

Pennapērūru.

922. On a stone west of the village. (Telugu.) Records that Nimmala Yelamallappareddi dug a well and built it in Ś. 1693, Khara. Ibid., p. 490, No. 5.

Raṅgapalli.

923. On a stone in the village. (Telugu.) Records that Perumālādēva, the minister of Murāri Nārāyaṇ Brahmarākshasa Jannayyadēva Mahārāja of Panugal, granted in Ś. 1118, Akshaya, to Śaṅkaradēva and Mallēsvara the village as free gift. Ibid., p. 498, No. 29.

Siddhāvattam.*

924. On the fort wall near the gate. Records that Ananta-rājayya erected the compound wall and dug a large tank in Ś. 1528, Viśvāvasu, in the reign of Viṟaṇēkatarāyalu. Ibid., p. 489, No. 1.

925. On a stone in the Siddhēśvara pagoda. Records that Jitti Rāmānāyaka erected the pagoda in Ś. 1169, Plavaṅga, in the reign of Akkarasa Gaṅgarasa Rājāyya. Ibid., No. 2.

926. On a stone in front of the Yellamma pagoda. Records that Timmarasayya’s son granted a village in free gift to

---

* I regret that a large number of paper grants of this place were copied and included in the list of epigraphs. But having once made the list and assigned the serial numbers I have not thought it advisable to omit them. Of these Nos. 928, 929 and 930 are in Persian. The rest are in Telugu.


928. On the mosque of Bismalla on the rampart. (Persian.) Records that the mosque was built by Alam Khān in H. 1186. *Ibid.*, No. 32. Abdul Alam Khān was Nawab of Cuddapah about A.D. 1755.

929. On a stone in the mosque of Sekkulla in the fort. Records that the mosque was built by Alam Khān in H. 1184. *Ibid.*, No. 33. See the previous epigraph.


933. With the same person. A grant similar to the above. *Ibid.*, No. 38.


936. In the possession of Narasingarāya. Records that twelve kunṭas of land in Boddecherla were given to Kannoji Bāpuṛaḍu by Maṭḷa Tiruvēṅgalanātha Dēvachōḍa Mahārāja in Ś. 1687, Parthiva. *Ibid.*, No. 41.


939. A record of Musalināyaḍu in Bahudhānāya, ordering Goppūri Šurappa to continue the above. *Ibid.*, No. 44.

940. In the possession of the same Narasingarāyalu. An orde of Veṅkaṭarama Rāja Dēvachōḍa in Bahudhānāya to the

941. With the same. An order of Dodore Musalinäyaçu to Kopparti Timmađdi to pay twenty-three pagodas and four panams to Bäparäyaçu from the revenue. *Ibid.*, No. 46.

942. With the same. The same Mussalman chief gives a grant to Naraśingarao in Pramadhí. *Ibid.*, No. 47.

943. In the hands of the same person. An order of Matla Kumära Veñkaṭa Räghavaräju to Göttür Subbaräyalu to continue the grant of certain lands in Brähmaṇappalli Agrahäram. *Ibid.*, No. 48.

944. With the same person. An order of the same Matla chief to Appalächarlu of Brähmaṇappalli to continue the same. *Ibid.*, No. 49.

945. In the hands of the same person. Records that Jupulli Lakshma Räyalu appointed Bäparäyaçu to manage affairs on the former system in Yuva. *Ibid.*, No. 50.


947. With the same person. Records that the same chief transferred his salary of 200 pagodas on Düttilür and 50 pagodas in the Pońgür village in Yuva to Bäparäyaçu. *Ibid.*, No. 52.

948. With the same person. Records that the same chief built a Pëtah in the name of Appä Rao at Pońgür and divided the allowance of the Pëtah between Appä Rao and another person. *Ibid.*, No. 53.

949. In the hands of the same Naraśingarow. Gift by the same chief to Bäparäyaçu 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 Pötunäyaçu and Yellammanäyaçu, etc., granted to Kadirayya in
955. In the hands of Nāgappareddi. Records that the farmers and accountants of Jaṅgampalli paid certain money to Nāgappareddi 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 ĪI13, Sun, the village of Vīrayyappalli, for the Śrotriyam rent of five chakrams. *Ibid.*, No. 64.


963. With the same person. A record of Veṅkanna in Bahudhānaya 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 Gōpalabhatt and Śēshabhatt. Records that Abdul Ghani ordered in 1172, Fasli, some persons to adjust their accounts. *Ibid.*, No. 69.

*Takkolu.*


*Vārikunta.*

Virūru.

967. On a stone north of the local Virabhadra pagoda. (Telugu.) Records that Sarasvati Malladēvaraja and the people of the Vipravinōda community granted their allowance due in this village to God Vīrēśvara in Ś. 1449, Sarvajit. Ins., Ced. Dts., p. 494, No. 18.

Voṇṭimitta.

[Some scholars consider this place to be the Ėkaśilānagara of Poet BommaRa Pōṭāṇa, the author of the Bhāgavatam, while others identify it with Oragallu or Waraṅgal. The subject is one of fierce controversy to-day.]

968. 411 of 1911.—(Telugu.) On a slab set up near the eastern gōpura of the Kōḍanḍaramasvāmin temple. The Vijayanagara king Vīra-pratāpa Sadaśivādēva-Mahārāja records in Ś. 1480, Kālayukti, that the village of Voṇṭimīṭṭa in the Siddhāvātam Sima of Udaiyagiri-rājya with its connected hamlets was granted to the temple of Rāghunāṭa for offerings, repairs, festivals, etc., by Nāgarājāyadēva-Mahārāja, the son-in-law of Rāmarājāyaya-Gutṭi-Yara-Tirumalarājāyaya 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 Nāgarājāyaya, see 161 of 1905 at Mārkāṇḍur. See also Ins., Ced. Dts., p. 491, No. 7. For the description of the Kōḍanḍarama temple see Cuddapah Gaz., p. 237.

969. 412 of 1911.—(Telugu.) On a second slab in the same place. A record of the Vijayanagara king Vīra-pratāpa Sadaśivadeva-Mahārāja, in Ś. 1477, Ānanda, Gutti Tirumalayadēva Mahārāja of the Āravīḍu family is stated to have been the prime-minister of the king. Gift of three villages including Pulupatūru in Pottapināḍu and of some wet land in Voṇṭi-mīṭṭa to the same temple. Below this is inscribed a record of Ś. 1705, Šōbhakrit, registering gifts by certain Reḍḍis and Karṇams. See Ins., Ced. Dts., p. 491, No. 8.

970. On a stone below the above. (Telugu.) Records that the Reḍḍis and Karṇams of 18 villages fixed an allowance of one pagoda for each to God Kōḍanḍarāmasvāmi in Ś. 1705, Šōbhakrit. Ibid., No. 9.

971. On a stone south of the above. Records that Peddanarasayya and Chinnaṇarasayya of Boṇyanapallī fixed an allowance of 10 paṇams per year to the same deity in Ś. 1704, Šōbhakrit. Ibid., No. 10.
GANJAM DISTRICT.

The Mack. MSS. contain a number of inscriptions under the heading of Ganjam 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 Ganjam Province, Guňţūr and Nizampatam districts. It is a folio volume and has the Nos. 616 and Wp. 122 written with red pencil on cover. The Library No. of the book is 15-6-21. I have entered the inscriptions in their proper places, except in regard to two which I have not been able to identify.

3. No. 653 (No. 15, C.M., 984).—One hundred and twenty-eight inscriptions in the Ganjam Province. The Library No. of this MS. book is 15-6-12. It has been copied in Brown’s Local Records, Vol. 59, p. 169 ff.

A large number of these are not epigraphs in the strict sense of the term; because they are said to be copies of grants in the hands of the people of various 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 Nandaprabhaṅjanavarman, a king of Kalinga. “It is not dated, but it is decidedly ancient, and is probably pre-Chalukyan. The order is issued from the city of Sārapallī, to the Kuṭumbis at the village of Adeyavāta or Adeyavata, and records an agrahāra grant of that village,” to the Ācharanas or branches of the Dēvarāṭa gōтра, 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. 156 of Mr. Sewell’s List.—(Graham’s Plate No. II, now in the Madras Museum.) Records an inscription of Indravarma, king of Kalinig, 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 Saka year is not given. The order is issued from the city of Kaliṅganagara, and records a grant of the village of Tāmaracheruvu, in the district of Varāhavartani, on the occasion of an eclipse of the moon on the day of the full moon of the month Mārgasīrā.” See Ind. Antq., X, p. 243; Tam. and Sans. Ins. and Ind. Antq., XIII, p. 122.

3. C.P. No. 157 of Mr. Sewell’s List.—(Graham’s Plate No. III, now in the Madras Museum.) This is another record of Indravarman, of the Gaṅga family. “It is dated in numerical symbols, in the one hundred and forty-sixth year of the victorious reign of his dynasty on the twelfth day of the month Māgha; the Śaka year is not given. The order is issued from the city of Kaliṅganagara, to the Kutumbis at the village of Talāmula, in the Korosotaka 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-vamsa 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 Kutumbis at the village of Tāmaracheruvu, 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 Kalinig. “It is dated, in words, in the fifty-first year of the centuries of years of Gaṅgēyavamśa; the Śaka year is not given. The order is issued from the city of Kaliṅganagara, to the Kutumbis at the village of Tārura 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 Dēvendravaran.” 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 from Sanskrit. They record the grant of the village of Poppaṅgika in Saraumantamba, a subdivision of Krōṣhtukavartani as an agrahāra to six Brahman teachers who resided at
Kalinganagara and who belonged to the Chhāndogya 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 Chodagaṅga 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 Kaśyapa 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 (Kōlar). [The donee was a student of the Vājasaneyā Vēda, the Kaṇva Śākhā and belonged to the five-fold pravara of Bhārgava, Chyāvana, Apanavāna, Auruva and Jamadagni. He is called a Bhaṭṭaputra (cf. Rājaputra) and the inscription is written by the Sandhitivigrahin "minister of peace and war". See Ep. Ind., IV, pp. 198—201. Kielhorn attributes the epigraph on palæographical grounds, to the twelfth or thirteenth century A.D.]

8. C.P. No. 215 of Mr. Sewell's List.—In the Collector's office, Ganjam. (Uriya.) Records grant to the deity of the temple at Puri of three villages by the Zamindar of Tārḷa in the reign of Mahārāja Virakēsavadēva, 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. (Magadhī.) A record in the reign of a queen Daṇḍimahādevī who succeeded her husband (her son probably being a minor), and who gave a village named Gōrasambha in the southern Kōsala country to a Brahman of the Kaśyapa gotra. See Ep. Ind., VI, pp. 140—42, where Dr. Kielhorn edits the inscription. He says that the language is Sanskrit, and the characters "In the northern alphabet peculiar to eastern India." The Queen's edict is addressed to her Sāmantas, Mahārājas, Antarāṅgas, Kumāramātīyas, Upārikas, Vishayapatis, etc., of the Arttani Vishaya, and is to the effect that she gave the village of Gajrasambha in Dakshinakōsala in Kōṅgoda Maṇḍalika, for the merit of her parents to Purushottama Bhāṭṭar of the Kaśyapa gotra, Vājasaneyā-charaṇa and Kaṇva Śākhā. The queen was then at her camp of victory at Guheśvara-patāka.
10. C.P. No. 217 of Mr. Sewell’s List.—In the Collector’s office. A record of queen Daṇḍimahādevī, the donor of the previous epigraph. The language of the grant is in Sanskrit and the characters in the style of the north-east India like the Nāgādam Plates of Vajrahasta (Ś. 979), the Būguda plates of Mādhavarman, etc. The record gives No. 180 as the year of its issue. Dr. Kielhorn takes this to be the number of the Śamvat 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 Guhāśvarapatāka, she issued an edict to the chiefs and officers of Koṅgōḍamanḍala, that she gave, on the occasion of Saṅkrānti, the village of Villa to her minister Dhaivala, and that he gave it in the fifth of the dark half of Mārgasira of year 180 to a number of Brahmins. Kielhorn identifies Koṅgōḍa with Hieun Tsiang’s Kong-u-t’o, “somewhere between Kuttack and Aska,” but it has been palaeographically 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 Śaṅkāraṇa. Originally in the Collector’s office, Ganjām, 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 theDévaṇāgari.” Dated in Gupta Samvat 300 (A.D. 619–20). Mahārāja Mahāśāmanta Sainyabhīta Mādhavārman II, son of Yaśōbhīta and grandson of Mādhavarāja I, of the Sāilōdbhava family, who was a feudatory of Śaṅkā-Mahārāja (king of Karnasvarṇa and the murderer of Rājyavardhana, the elder brother and predecessor of Harsha of Tanesvar), issued an order from his camp at Koṅgēḍa, granting to a Brahman the village of Chhavalakkaya in the Kṛishṇagiri with Nīlagiri or Puri in Orissa. Koṅgēḍa 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 Sainyabhiṭa, but the latter is palaeographically 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 Indravarman, son of Dāṇḍavava, 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 Trīlinga, by the king, whose capital was at Dantapura.
Aska (Asika).

Connected by tradition with Asōka 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 Tiruvidhēsvara svāmi temple at Aska. (Uriya.) Records (says Babu Sasi Bushan Palit) that the temple was constructed or dedicated on 100 Samvat, Kanya, fifteenth day, a date which is disproved by the modern nature of the characters. [The temple is said to have been built by Asōka. “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-kuḷḷi Kuṭūpā 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 Andra Trilinga-madhyama country (conquered by Muhammad Quli) dug a tank on the west bank of Lāṅgulya river called Śīṅgasāgaram evidently in honour of the then Gajapati ruler Narasimha Ṛṣīgabhūpāla. The record says that Narasimha belonged to the lunar race and Sāḷva family and ruled over Utkala, including Rajamendry Kaliṅga and Saurāśṭra countries. He was moreover a relation of Bāhu-balēndra, apparently a chief who lived after Mukundadēva usurpation which took place in 1551.

Chaṅcharapalli 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 Vidyākaradēs 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 Mahāraja, Minam 8, Phālguna, Śuddha 10, Monday, relating to gift of a village to Lōkanātha 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, Vrishabha 3, Prabhava, Vaisākha Śuddha 7, Thursday, recording deed of sale of the above land by Gōvinda Tīyāḍī to Ghaṭta 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-Vīrapurushottama alias Bhīmadēva Mahārāja, in Samasta 37, Kārttika 9, Ashaḍha 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 reignal 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 Vīraśri-Vīrādhivīra-Śrī-Kālapāshanādadevāra, in fourth year, Kumbha 17, Pushya Śuddha 15, of the above village to Viṃadēvāchārya 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 Trilōchana Mahāpātra, son of the above donee in his third year, Kārttika Śuddha 5, Thursday. Ibid.

Ghasipalle.

24. A record in Samasta 39, of Viṃadēva Mahārāja, Tūla 5, Kārttika Śuddha 10, Tuesday, recording the gift of the village to three men by Aska Dāṇḍapāṭi Naḷavamsarāju Dhāraṇkōṭa chief Purushottama Śīṅghadeva. See Local Records, Vol. 59, pp. 311-12. [The family of the Dhāraṇkōṭa 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 Khidishingy 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 Ganjam in the eleventh century. The estate of Kedi Singh which he founded became divided in 1476 into four estates of which Darakōta was one. Purushottama was evidently one of the chiefs of this estate.

**GopalaKrishnapurum.**


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 Virakēśvaradēva’s in Mesha 4, Pramādīchha, Vāiśākha Śuddha 2, Friday, to Ghaṭṭa GopalaKrishṇama Pantulu. *Ibid.*, p. 306. See note to No. 16.


29. Records in the reign of the same ruler, Samasta 61, Mīnam 28, Adhikachaśtra 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.]


Harikrishṇapuram.


Jagannāthatpuram.

37. A C.P. grant of Vīraśrī-Jagannātha alias Bhimadēva Rāja in Kumbha 22, Phalguna-Suddha Daśami, Wednesday. Records that he gave various lands, gardens, etc., in a number of villages to "Chikkalupala" Jōsyā. 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 Viṣvanāthatpuram, west of Patripuram. Ibid.

Jagannāthatpuram (near Guṇtupadu, Dhārakōta).

39. Records in the reign of Mukunda Dēva, Samasta 14, Vrisha-bha 29, Āshaḍha Śuddha 12, Friday, gift of land in Guṇtupadu to Anampaḍi Gāru by Dharakōta chief Jagannātha Śiṅga Rāja on condition that he was to supply two gold sacred threads during two full moons. Loc. Rec., Vol. 59, pp. 326-7. Was Mukundadēva the Khurda chief who ruled from 1692 to 1715?

Jagannāthatpuram (near Saṣapuram).


Kamalādevipuram.

41. Records in Samasta 31 in the reign of Vīrakēśvaradēva, Mithuna 9, Ashāḍhabahula 14, Friday, gift of land to Nityānanda-bhaṭṭa-miśra by Hāri Kṛishṇa Śiṅgadēva Rāja. See Loc. Rec., Vol. 59, pp. 350—2. See also No. 36 above.
Kattagada ("Kuṇjavīhāripuram alias Kāthaguha").

42. Records in the eleventh year of Mukundadēva Rāya, Tulā 24, Kārttika-Śuddha 15, Thursday, gift of the village to Gōpinātha Mahāpātra, son of Trīlochana Mahāpātra, and grandson of Dībbāśīṅga by Kuṇjavīhāri Śīngadevarāju. *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, Mṇaṃ 7, Phālguna Śuddha 13, Monday, the issue of a title-deed of the village to Bhayīgō Mahāpātra, by Kṛishṇa Singh of Dharakōtā. *Ibid.*, pp. 301–2. [Was Kṛishṇa Singh the Uriya scholar who had the Mahābhārata translated into Uriya verse?]

*Kāyira Rāmachandrapuram (Kora Rāmachandrapuram).*


*Kirākhayiagrahāra.*


*Kirtipuram alias Rājendrapuram.*


Kanḍadēvuḷi Rāyaśingapuram (Rasimhapuram).


Padmanābhapuram.

50. A grant of the village of Ekkalarevu newly called Padmanābhapuram to Nāgalakonḍavāman and his son Rāma-bhatḍu by Padmanābhendradēva in Samasta 18, Vrischika 17, Mārgaśira-Bahula 30, Wednesday. The record says that Vāmana lived for sometime and then his son Rāmakrishṇa sold it to others. *Ibid.*


Pāṇchaśingipuram (Bhāriguda).


Purushottamapuram (Gaṅgāpuram).

53. Records in the reign of Mukunda Dēva, in Samasta 15, Āshāḍha Šuddha 2, Wednesday, Mithuna 13, gift of the village of Purushottamapuram to its mahājana by the Dhārakōṭa chief Śrī Purushottama Šiṅgadēva. *Ibid.*, pp. 299—301. [Mukunda Dēva was evidently the predecessor of Dibba Singh I, who ruled from 1664 to 1692.]

Rājendrapuram.


Rāmakrishnapuram.


Svarṇadēvipuram.

56. Records in the reign of Śrī Vīrakeśvaradēva, in Samasta 4, Karkaṭaka 12, Śrāvaṇabahula 5, Friday, lunar eclipse, gift of the
village to Mārkanṭāchārya Praharāja, son of Trilōchanāchārya and grandson of Vāmadēvāchārya, by the Cherugāḍa chief Kripā-
ğāḍa 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 Padmanābhadēvara Gāru. Mack. MSS.,
Bk. XIV.

Dabharu Purushottapuram.

58. Records that in Sam. 58 (?), Kumbha 28, Phalguna-Śuddha
7, Wednesday, Viśvaśrī-Purushottama Anaṅga Bhīma Dēva Kēsari
built the village anew and gave it to Brahmans, under the new
name. Ibid.

Deviyapada.

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 Dharā-
dhara Vāhanapati a number of villages under the name of Dēvi-
puram in year 18, Karkataka 1, Āśāqha Bahula 1, Tuesday,
Saṅkrānti. Ibid.

Dhānyarāsi.

61. Records that in year 45 (?), Vrishabha 4, Jyēśṭha-Bahula
13, Purushottama Mahārāja demanded from the people of the
above village tax for the occupation of more lands in Īśanya
direction. A list of people owning the lands is given. Ibid.

Gōvindapuram.

62. A C.P. recording gift of the village to a Brahman who
was the court physician of Śrī-Mātaṅgadēva Mahārāja in S. 1528.
Ibid.

Jagannādhapuram.

63. A C.P. recording that Jagannāthadēva Dhātri gave in Sam.
2, Simha 8, Bhādrapada-Śuddha 15, Monday, in lunar eclipse, the
village of Bhomapuram with the new name of Jagannāthapuram, to
one Raghumiṣrā. Ibid.

Jaugada.

64 to 76. 84 to 96 of 1909.—On a rock in the hill at Jaugada.
(Pali) Edict of the Mauryan Emperor Dēvānām Piye or Aśōka.
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 Anāṅga Bhīma Dēva Kēsari gave in Samasta 2, Vrishabhā 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, Aśvija Bahūla 10, Jayavāram, the above village to Śrīdhara Mahāpātra. The price of the land is said to be 3,000 (Rupees ?). Ibid.

Pitāmbarapur.

79. A C.P. which records that in Samasta 14, in Mituna 18, Āshāḍha Śuddha 7, Tuesday, Śrī-Vīra-Pitāmbara Anāṅga Bhīma Dēvara Kēsari Mahārāja gave his name to Gōpināthapuram, and gave it in charity to the people. Ibid.

Vijayapadmanābhapūr.

80. A grant of Padmanābha Anāṅga Bhīma, dated in Samasta 5; Mīna 29, Vaiśāka Bahūla 1, Wednesday, and recording the gift of Lāḍḍigam and a few other villages, under the new name of Vijayapadmanābhapuram, to Prabhākhara Bhaṭṭamisra and Bhavinikidāsa. Ibid.

CHATRAPUR TALUK.

Bhāgirathapuram.

81. A record of Vīra Śrī Durbha Śīṅga in Samasta 31, Vrishabhā 30, Jyēṣṭha 15, Thursday, lunar eclipse, relating that the Humma chief Sūra Śrī Bhagīratha 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. [Durbhā Śīṅga was perhaps the Kurda chief who ruled from 1692 to 1715.]

Balakēṣavapura Agraḥāram.*


Biridikōṭa.

83. A grant of land in the reign of Vīrakēśvaradēva Mahārāja in Samasta 52, Mithuna 10, Āshāḍha Bahūla 10, Sunday, to

* Spelt Balakēṣarapuram in Postal Directory, 1893, formerly in the Ganjam taluk.


86. A record of Vīra Narasimhadēva Mahārāja in year seventeen, Vrischika 22, Mārgasīra Śuddha 5, Friday, relating gift to Sēvaka Nārāyaṇa Paṇḍa, with the consent of Śrī Dharmacharanaṇasūr Mahāratha Mahāpātra. *Ibid.,* p. 194, No. 35.

87. A record of the fifth year of Mukunda Dēva, in Mēṣham 10, Vaiśākha Bahula 2, Sunday, relating gift of land to Sēvaka Jagnātha Paṇḍa, with the consent of Śrī Rāmachandrasūr Mahāratha Mahāpātra. *Ibid.,* No. 36.

88. A record of Śrī Vīrakēśvara Mahādēva in year 55, Kanyā 26, Āśvija Bahula 9, Sunday, relating gift of land to Nīlā Paṇḍa, with the consent of Balaṅkeśvarasūrā Mahāratha Mahāpātra. *Ibid.,* No. 37.

*Divyaśingapur (Durhaśingapuram).*


**Gobba.**

The following epigraphs have been taken from Mack. MSS., Bk. XV (Oppert’s No. 15-6-12):

90. Records that Mahāratha-Mahāpātraḷu gave in Samasta 68, Mēṣham 12, Vaiśākha Bahula 10, Sunday, some lands to Ānanda-mahāpātra. (Signed Mahāratha-mahāpātraḷu.)

91. Records that Mahāratha-mahāpātraḷu gave in Samasta 57, Makara 14, Māgha Śuddha 9. Wednesday, some lands to Ānanda-mahāpātra. (Signed Mahāratha-mahāpātraḷu.)

**Humma.**

92. A record of Vīrākeśvaradēva (1743—86) in Samasta 51, Mina 10, Phalguna Śuddha 10, Wednesday, relating sale of 100 bharanas of land by Śrī Rāmachandra Sāmantarāya Mahāpātra to a person for Rs. 925, in the Mokāssa 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 bharanas to Narahari “Chod-Rao.” *Ibid.,* No. 43.

96. Records that in the tenth year of Balabhadra (1656—64?), Kumbha 25, the brother of Jagannātha Sāmantarāya Mahāpātra gave 60 bharanas to Mukunda with the consent of Vīśvēsvarabāhu 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 Kṛpāśindhu Mahāratha. *Ibid.,* No. 46. The king was apparently the same as he who ruled from 1727 to 1743.


100. Records that in the ninth year of Vīra Śrī Purushottama Dēva Mahārāja, Mēshm 2, the same chief gave to Gahadali Jambu 20 bharanas of land on a tax of five Santas a bharana. Consent of Humma Rājyādhipati Śūra Śrī Gādādhara Sāmanta Rāya Mahāpātra. *Ibid.,* p. 206, No. 48.

101. Records that in the eighth year of Vīra Śrī Rāmachandradēva Mahārāja, Mṇam 17, Tuesday, the Humma chief gave to Kāpila Pātra 12½ bharanas of land. Consent of Bhāgiratha Sāmantarāya Mahāpātra. *Ibid.,* p. 207, No. 49.

102. Records that in the eleventh year of Vīrakesvaradēva Mahārāja, Kanya 3, Sāmantarāya Mahāpātra gave to Balabhadra Pānda 10 bharanas of land. Consent of the same chief as in above. *Ibid.,* No. 50.


Kamalādēvipuram.*

104. Gift of the village of Virasapuram under the new name of Vijaya Vinākshapuram by Kallikōḍa Rājyātipati Śrī Naṅnaksha

* According to the Postal Directory of 1893 it is in Ganjām taluk, in the post town of Kallikōḍa. Ganjām is now in Chatrapur taluk.

Kēsavapuram (Kēsapūr?)


Lokanādhapuram.


Nārayaṇapuram.*

107. A record of Vīrakēśvaradēva Mahārāja, in Samasta 2, Pramāḍīcha, Makara 25, Māgha Śuddha 15, Sunday. Records that Kṛishṇa Śūr Harischandra Nārāyaṇa Śūr of Kauṇḍinyaagōtra and Yajurveda was given during a lunar eclipse this village as a Śrōtriyam. Ibid., pp. 209—211.


Raghunāthapuram.


Rāmachandrapuram.

110. A record of Mukundadēva in year 5, ... twenty-fifth day, Vaiśākha Śuddha’15, Saturday, relating that the Aragaḍa Rājyādhipati Śrī Harichandana Jagadevagāru 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 Gaudēśvara Vīrakēśvaradēva in Samasta 32, Mēsham 3, Vaiśākha Śuddha 15, Saturday, relating

* There are at least seventeen villages of this name in the Ganjām district—four in Aska, two in Berhampur, etc.
gift of land to a person of Purushottamapuram in Guruvay Rajya in Krishnaprasarakota under the new name of Charanapuram.

112. A gift by Maharatha Mahapatralungaru.

113. A record of Vira Sri-Mukundadeva in Samasta 10, Kumbha 19, Suddha 5, Friday, relating gift of a village to Jagannatha Rauth.

114. Records that Virakesvara gave some land to Narayanadasa at Ranga-gramam (Rambha-gramam?) in Samasta 5, Mesham 19, Jyeshta Bahula 7, Friday.

115. A record of the same king in Samasta 14, Vrischika 27, Ashadha Bahula 12, Friday, making a gift to Gaṅgādaradās Pitāmbaradās.


117. Records that Śrī-Mukundadeva gave some land to Nārāyaṇadāsa at Raṅga-gramam (Rambha-gramam) in Samasta 5, Mēśham 19, Jyēṣṭha Bahula 7, Friday.

118. A record of Śrī-Mukundadeva in Samasta 14, Vrischika 27, Ashadha Bahula 12, Friday, making a gift to Gaṅgādaradās Pitāmbaradās.

119. Records that Virakēśvara gave in Samasta 22, Mēśham 24, Vaiśāgha-bahula 2, Wednesday, some land to Naraśingapanda.

120. Gift of land by the same king in Samasta 17, Karkataka 42, Śrāvana-bahula 30, Tuesday, to Jōgimalk in Rambha-gramam.

121. A record of Virakēśvara in Samasta 48, Vrishabha 2, Vaiśākha 12, Wednesday, relating gift to Nārāyaṇapanda.

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, Mīnam 6.

124. A record of the same king relating gift to Bompa Sapu in Samasta 73, Mīna 10, in Rambha-gramam to Dadhivahanasvāmi.

125. A record of Virakēśvara, dated in Samasta 60, Karkataka 8, Śrāvana Suddha 1, Friday, relating gift of land for Bālavēṅkatēśvarasvāmi in Rambha.

126. Records that Mukundadeva Mahārāja gave in Samasta 3, Makarām 3, Māgha-bahula 2, Wednesday, some land to Bhagavānpanda.

127. Records that Mahārathamahāpātra gave in Samasta 21, Vrishabham 10, some lands to Gopinātha-Subuddhi for God Chandraśekharasvāmi’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 Dadhivāhanasvāmi's worship in Rambha village.

130. Records that Śrimahāratha mahāpātra gave some land to Bhagavānpanda in Rambha village.

131. Records that Vīra-Śrī-Rāmachandradēva Mahārāja gave in Samasta 14, Kumbha 16, Chaitrabahuja 9, Saturday, some lands to Mahājana Bhagavān Tiyaḍu (Yatiyaḍu?) of Dharmaśaraṇapura.

132. Records that Mahāratha-mahāpātrudu gave in Samasta 37, Kumbham 14, some lands to a yati.

133. Records that Vīrēśvaradēva Mahārāja gave in Samasta 59, Mēsha 4, Vaiśākha Šukla 7, Monday, some lands to Pindak Yatiyaḍu. (Sd. Mahāratha-mahāpātruṇu.)

134. Records that Mahāratha-mahāpātrulu gave in Samasta 22, Makaram 3, some lands to Ānanda Šaṭhapaṅkti.

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 Anantavarmadēva (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 sattra by a merchant.

Balaga.

138. A-G. In the maṭha of Jagannāṭhasvāmi, founded in 1693 by Purandara dās Bhāvaḷi, and supported by grants of villages and Government commutation for salt revenue. Mr. Sewell gives a list of seven grants in the maṭh, viz., (1) the village of Chidivilasa from Navaḥ Haji Husseins in 1693; (2) Gummmapadu from Prataparudra Nārāyaṇa dēva in 1728; (3) Tāḷḷavalkasa from Navaḥ Mafus Khan in 1754; (4) lands from Badulla Khan in 1749; (5) Chinnaḷavānipalle from Raghunātha Jagadēva in 1755; (6) Lands from Nārāyaṇa Gajapati in 1757; and (7) lands from the Moghul Government of Delhi in 1757. The original farmans are said to be in the hands of settlement officers. Antiquities, p. 7.
For an excellent account of the antiquities of this place, ancient and mediæval, Hindu and Muhammadan, see Mr. Sewell's _Antiquities_, Vol. I, pp. 7-8. The remains of Hindu temples, Muhammadan Darogas and mosques, etc., are given. Epigraphically the place is famous as the site of the six Gaṅga plates of Grahame described above-under Nos. 1 to 6. Besides these, Mr. Sewell gives a number of inscriptions of which, however, the following only are definite enough to be included here.

139. In the wall of Jama Masjid.—(Persian.) Consists of sixteen verses narrating the virtues and valour of Shir-Muhammad Khan, a Sirdar of the Nizam, who resided at Kaliṅgapaṭanam, who followed a severe iconoclastic policy, and who built this mosque, in 1641. _Antiquities_, pp. 7-8.

140. In the mosque of Agha Jan. (Built in 1620.) Contains a number of verses praising the greatness of the builder. _Ibid._, p. 8.


_Dirghāsi._

142. 271 of 1896.—(Sanskrit and Telugu.) On a slab in a field north-east of the village. Records in S. 997, the building of a nātyaśāla in front of the temple of Durga and the gift of two lamps, by Vanapati, the son of a Brahman Gōkarṇa of Ātrēyagōtra and door-keeper (Pratikhārin) and commander-in-chief of the Gaṅga king Rājarāja (A.D. 1068-76) as well as his wife Padmādēvi. He defeated the king of Veṇgi and other enemies, namely, the Chōḍa king, the Utkala, Kimidi (Ganjam district), Kōsala, Gidrisiṅgi and Oḍḍa [Orissa], whose king was later on reinstated by Rājarāja's son Anantavarman (1075-1146). See _Ep. Ind._, Vol. IV, pp. 314-8, where Mr. G. V. Ramamurti edicts the inscription. He points out that the Veṇgi king should be Vijayāditya VII.

_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 Nandaprabhaṅja-navarman. (No. 2 above) and decidedly more ancient than the Achyuṭapuram Plates of Indrarvarman I which are the oldest dated inscription of the E. Gaṅgas. The inscription records the grant of the village of Kohetūra (unidentified), to a Brāhmaṇa of the Vājasansāya school, by Mahāraja Kaliṅgadhipati Chandavarman in his sixth year, while he was staying at Simhapura. [Dr. Hultzsch believes that Chandavarman might be the same as his
namesake who is mentioned as the father of Vijayanandivarman of the Kollēru plates. See Ep. Ind., IV, pp. 142—5. He also believes that he and Nandaprabhānjanavarman should have belonged to the same dynasty not only on palaeographical grounds but on their bearing the same title Kaliṅgādhipati and the same legend Pitrbhaktah on the seals of their respective copper plate grants.]

Nadagam.

143-A. The Nadagam Plates of Vajrahasta, dated Ś. 979, Phalguna Śuddha 12, corresponding to 4th March, 1058. It is a Sanskrit record issued from Kaliṅganagara, recording the grant of twelve villages separated from Ēradavishaya and constituted into a new Vishaya called after Vēlpūra (one of the twelve). The donor was king Vajrahasta of the Kaliṅga Gāṇga line and theDonee 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 (1058–76), the father of the celebrated Anantavarman Chōḍagāṅga.]

Rāgolu.

144. 391 of 1896.—(Sanskrit and Telugu.) On a stone in a field. Records the gift of a lamp.

145. A C.P. grant of Śaktivarman, edited in Ep. Ind., Vol. XII, pp. 1—3, by Professor E. Hultzsch. “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 Vāsishthī.” While at Pishtāpura (Pithāpuram, Gōdāvāri district) he issued, in his thirteenth year, an edict to the people of Rākaluva (i.e., Rāgolu) in the Kaliṅgaviṣayā that he gave it as an agrahāra to the Brāhmaṇa Kumārasarman of the Sāvaraṇa gotra and Vājasanēyi Śakha and his eight sons. [Pishtapuram is mentioned in the Allahabad pillar inscription of Samudraguța (Fleet’s Gupta Inscriptions, p. 13) Aihole inscription of Pulakēsin II (Ep. Ind., VI, 11) and Timmapuram plates of Vishṇuvardhana I (Ep. Ind., IX, 319).]

Rāyippādu.

146. 390 of 1896.—(Sanskrit and Telugu.) On a stone lying in the bed of the tank. The Gaṅga king, Anantavarmanadēva records in Ś. 1070, fourth year, the gift of a lamp. See No. 355.
Rōṇāiķi.

147. 392 of 1896.—(Telugu.) On a stone lying on the bank of the Vamṣadhāra, 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 Lakṣmīdevī.

148. 393 of 1896.—(Telugu.) On the same stone, third and fourth faces. Records in Ś. 1015, nineteenth year, the Gaṅga king, Chōḍagangadēva of a gift of land by the same queen.

Śingupuram.

149. The Brihatprōśṭha 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 Chāṇḍavarman, to whose family Umāvarman apparently belonged. The inscription records that Umāvarman granted in year 30 the village of Brihatprōśṭha to a Brāhmaṇ named Haridatta. The king is said to have resided at Simhapura which Dr. Hultzsch identifies with modern Śingupuram 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.

Śrikūrman.

Dr. Hultzsch points out in the Madr., Ep. Rep., 1896, that the inscriptions of this place are much better preserved than the other stone records of the Telugu country as they are inscribed in hard black stone which has withstood successfully the influence of the climate. Most of these inscriptions are about the successors of Anantavarman Chōḍagaṅga. Among these there were four Narasimhas, and four Bhanudēvas. "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 Sīta (Nos. 308, 309, 324, 343, 344 and 345 of 1896)." The first of the Bhanudēvas "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 Gaṅgavamśa of Kaliṅga commenced in A.D. 1131 and was in power for the next four centuries till 1451 when Kapilendra came to the throne. Regarding the Gaṅgavamśa rulers he points out that more than five Narasimhas and seven Bhanus 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
departamental 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 Tiruchuttumantapa in the Kūrmēśvara temple,
south and east faces. A minister of Vīra-Narasimhadēva (II)
recording in 1212, fourteenth year, a gift of gold. [According to
W. W. Hunter's Orissa a Kēsari Narasimha ruled from 1282 to 1307.
The present record shows that he came to the throne in A.D. 1276.]

151. 273 of 1896. — (Telugu.) On the same pillar, north and
west faces. Anantavarma-Pratāpavīra-Narasimhadēva records in
S. 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-
Vatsaraṅga Purushōttamadēva (generally ascribed to 1479—1504) records in
S. 1393, seventh year, a gift for offerings. [The inscription settles
the date of Purushōttama'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 S. 1279, Hēmamālamba, gift of two lamps
by Lakṣmi, the queen of Narasimha of Bīragōṭṭa. 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 S. 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 S. 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 S. 1349, Plavaṅga,
the gift of a lamp by Śīṅgama, daughter of Jayantarāja and wife
of Vatsarañga of the Silāvamsa.

160. 282 of 1896. — (Sanskrit and Telugu.) On the same pillar,
west face. Records in S. 1206, the gift of a lamp by a merchant.

161. 283 of 1896. — (Sanskrit and Telugu.) On the same pillar,
north face. Records in S. 1569, Sarvajit, the setting up of an
image of Lakṣmi.
162. 284 of 1896.—(Telugu.) On the same pillar, west face. The Gajapati king, Pratāpa-Kapileśvaradēva records in Ś. 1382, Vikrāma, thirty-second year, the gift of a brass image carrying a lamp and of some land. [The inscription shows that Kapileśvara 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 Vijayaraka (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 Kākatalīkā and of vessels by a Gaṅga king of the Śilānvaya.

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 Purushottamārtīrtha, Anandārtīrtha and Naraharārtīrtha. (An incomplete record.) [The inscription is very important as it fixes the date of Madhvaśārya 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 Dēśika 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-Paṃchami, Sunday, corresponding, according to Kielhorn, to the 3rd January, A.D. 1294, that Narahārtīrtha, a pupil of Anandārtīrtha, set up images of Rāma, Sītha, and Lākshmanā, 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 Samvat 1459, Ś. 1325, Sarvadhrārin (wrong).
174. 296 of 1896.—(Telugu.) On the same pillar, north face. Records in S. 1205, the gift of a lamp by the wife of Narasimha-bhaṭṭopādhyāya.

175. 297 of 1896.—(Telugu.) On the same pillar, west face. Records in S. 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 S. 1205, the gift of a lamp by the wife of Narasimha-bhaṭṭopādhyāya, 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 S. 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 S. 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 S. 1367, Raktākshin, the gift of a lamp.

180. 302 of 1896.—(Telugu.) On the same pillar, west face. Records in S. 1243, the gift of a lamp by a military officer of Vīrādhivīra-Bāṇudēva.

181. 303 of 1896.—(Telugu.) On the twelfth pillar in the same maṇṭapa, east and north faces. Records in S. 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 S. 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 S. 1207, the gift of a lamp.

184. 306 of 1896.—(Sanskrit and Telugu.) On the same pillar, west and north face. Records in S. 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 S. 1172, the gift of land, etc., by a feudatory of Pratāpavīra-Narasimhadēva (I), who was the son of Anaṅgabhīma of the Gaṅga family. [Pratāpā-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 S. 1265, the gift of an image carrying a lamp.
and of ornaments by Gaṅgamahādevī for the merit of Pratāpavīrā-
Narasimhādeva.

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 Nṛsimha.

188. 310 of 1896.—(Telugu.) On the same pillar, north and west faces. Records in the reign of Vṛādhivīrā-Naranarasimhādeva in Ś. 1271, twenty-eighth year, gifts for offerings by Kom-
mīdevamma.

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 mānta, 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 mānta, west face. The Gajapati king Pratāpa-Kapi-
lēśvarādeva 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 mānta, east face. Records in the seventh year of Pratāpa-
vīrā-Naranarasimhādeva the gift of a lamp.

193. 315 of 1896.—(Telugu.) On the nineteenth pillar in the same mānta, east face. Records in Ś. 1276, third year of Pratāpavīrā-Bānudēva, the gift of a lamp.

194. 316 of 1896.—(Sanskrit.) On the twentieth pillar in the same mānta, east face. Records in Ś. 1226 the gift of a lamp.

195. 317 of 1896.—(Sanskrit.) On the twentieth pillar in the same mānta, east face. Records in Ś. 1373, Prajāpati, the gift of a lamp during the reign of Kapilendra. Mentions Kaliṅga-
nagara. See No. 162 above.

196. 318 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1373, Prajāpati, a gift of land.

197. 319 of 1896.—(Telugu.) On the twenty-first pillar, in the same mānta, east face. Records in Ś. 1267, twenty-third year of Pratāpavīrā-Nāranaśimhādeva, the gift of a lamp.

198. 320 of 1896.—(Sanskrit.) On the twenty-second pillar in the same mānta, east face. Records in Ś. 1374, the erection of a Dōlamanṭa.

199. 321 of 1896.—(Telugu.) On the same pillar, north face. A record in Ś. (?) Pramōdūta.

200. 322 of 1896.—(Sanskrit and Telugu.) On the twenty-
third pillar in the same mānta, 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 Vīra-Narasimhadēva in Ś. 1219, twenty-third year, the gift of gold and cows by the minister Garudanārāyaṇadēva.

202. 324 of 1896.—(Sanskrit.) On the twenty-fourth pillar in the same manṭapa, east face. Records that in Ś. 1254, third year of Vīra-Bhāṇudēva, that the king gave images of Vīra-Narasimhadēva and of Gaṅgāmbīka, which were holding lamps, and some land in Eṣāvishaya.

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 Vīra-Narasimhadēva, 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 Vīra-Narasimhadēva, 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, Pramōḍūṭa.

209. 331 of 1896.—(Sanskrit and Hindi.) On the same pillar, south, east and north faces. Records in Ś. 1252, fourth year of Pratāpavīra-Naranarasimhadēva, 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 Nīshkas or ganḍamādās for offerings to the God in Ś. 1231, third year of Jagannāthadēva (son of Purushottamadēva), also known as Viṣvanātha. [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, Hēmalamba, 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-Narasimhadēva, the gift of a lamp.
214. 336 of 1896.—On the thirty-third pillar in the same manṭapa, west face. Records that in Ś. 1275, third year of Virabhāṇudēva, the gift of a lamp was made by an inhabitant of Kōḍūru.

215. 337 of 1896.—(Telugu.) On the same pillar, south and east faces. Records in the seventh year of Pratāpavīrādhivīra-Naranarasimhadēva, gift of gold for offerings.


217. 339 of 1896.—(Telugu.) On the thirty-sixth pillar in the same manṭapa, 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 viṇḍa.

219. 341 of 1896.—(Sanskrit.) On the thirty-seventh pillar in the same manṭapa, 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 manṭapa, west face. Records in Ś. 1271, twenty-eighth year of Virādhivīra-Naranarasimhadēva that his queen Gaṅgādēvi and Sitādēvi 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 Sitādēvi and gift of gold by Gaṅgamahādēvi.

224. 346 of 1896.—(Telugu.) On the forty-first pillar in the same manṭapa, 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 Krishṇadēva Rāya of Vijayanagar.]

225. 347 of 1896.—(Telugu.) On the same pillar, west and south faces. A record of the Gajapati king Pratāpa-Purushottamadēva in Ś. 1417, Rākshasa, thirty-second year, concerning a gift of land by a merchant from Raṅgōlu. See No. 152 above.

226. 348 of 1896.—(Sanskrit.) On the same pillar, east face. Records the gift of a lamp and ornaments.

227. 349 of 1896.—(Sanskrit.) On the same pillar, east, north, west and south faces. Records in Ś. 1177 the gift of
certain land in Ippili, which king Anaṅgabhimha (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 Vijayāditya (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 Vimalāditya and of his son Rājarāja Narēndra who ruled at Rājamahēndri and who had the Mahābhārata translated into Telugu. [The inscription is very important as it confirms the traditions that Nannaya Bhaṭṭa first translated the Mahābhārata in Rājarāja Narēndra’s court. See Ep. Ind., V, pp. 32—4. Dr. Hultzsch 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 Pratāpavīra Narasimhadēva, the gift of land by a military officer.

* The inscription gives the connection between the descendants of Rājarāja Narēndra and the Gaṅga kings. It gives this genealogy:

Vimalāditya (1015—22).

Rājarāja Narēndra (1022—63).

Vijayāditya I.

Vijayāditya II or Vijayārka.

Vasāl of the Gaṅga Vīra Narasimha I.

Vasāl of the Gaṅga Vīra Narasimha I.

Purushottama (Ś. 1199—1240).

Jagannāṭha or Visvanāṭha

(S. 1231) Vassal of Virabhāṇudēva II.
235. 357 of 1896.—(Telugu.) On the same pillar, south and east faces. Records in Ś. 1340 gift of land for a lamp.


237. 359 of 1896.—(Sanskrit and Telugu.) On the same pillar, east face. Records in Ś. 1199 the gift of 50 ewes for lamp by Purushottamadēva, son of Rājarājadēva and brother of Vijaya-ditya 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 mantāpa, 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 mantāpa, 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 mantāpa, 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 Pālakoṇḍa. [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 mantāpa, north face. Records in Ś. 1393, Khara, the gift of land.
247. 369 of 1896.—(Telugu.) On the same pillar, south and east faces. Records in Ś. 1186 (Friday, Kanyā Krishṇa-Trayōdaśi) corresponding, according to Kielhorn, to 19th September, A.D. 1264, gift of gold by Naraharīrtha. 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-Bāhubalendra, the famous Telugu usurper of the Gajapati sovereignty. See Gt. 764 and Cg. 1175. According to Sterling the usurpation took place in 1550. According to Hunter Mukunda-deva ruled from 1551 to 1559.

251. 373 of 1896.—On the fourth pillar in the second row of the same manṭapa, south face. A Sanskrit record in Ś. 1182. (Damaged.)

252. 374 of 1896.—(Telugu.) On a slab to the right of the north gate of the same temple. Records in Ś. 1163 the gift of gold for offerings.

253. 375 of 1896.—(Telugu.) On a slab to the right of the north gate of the same temple. A record of Vīra-Narasimha-deva 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, Śubhakrit (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-Chōdagaṅgadēva (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 Anantavarmadeva, 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 Mādhavavarman, Sainyabhīta II. A record in Nagari character and Sanskrit language, mentioning the grant of a village in “Gudda” district and opening with the following genealogical account of the donor:

- Puṅindaśēna
  (ruler of Kaliṅga)
  - Sailōdbhava
    (real founder of the family).
      - Raṇabhīta.
      - Sainyabhīta I.
        - Yaśōbhīta.

Sainyabhīta II or Mādhavavarman.

[The double line denotes mere descent and the single line a son or successor.] The inscription is to the effect that, from his residence at Kaingōda, Mādhavavarman informed his officials and

Payakirāyapuram (Payakarapalli ?).


ICHCHHĀPURAM TALUK.

Brindāvana Chandrapūr.

267. A C.P. grant of Vīra Śrī Purushottama Anaṅgābhima-dēva Kēsari in Sam. 52, Mithuna 5, Āshādha-suḍduḍha 7, Friday, to Jōgīdāsa Brahmachāri, of the above village. He built a matha 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.


269. A grant of Viḍrēṣvaradēva Mahārāya in Samasta 53 (?) Kārttikeya 10, Śrāvāṇa Śuddha II, Saturday, to Appikaṇṭha Kāmāyya Bhukta of the Śaṇḍilyagōtra and Yajurveda. A house and lands were granted, besides lands for other Brahmans with the consent of Śrīkṛishṇachandra Rājendradēva. Ibid.

270. Another grant of the same king in Samasta 55 (?), in Dhanus 27, Pushya Śuddha II, Sunday, to Viśvavadhāni Sarvaṇṇabhāṭṭulu 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 Kulamani Rājendradēva. Ibid.

273. Records that Śrī-Pitāmbhara Dharēṇḍradēva gave in Samasta 12 year (?), Kumbha 20, Phalguna Bahula 6, Friday, two villages to Jagannāthabhaṭṭa and Subramanya Bhaṭṭa. Ibid.
274. A grant of Mukundadēva in Samasta 27, in Mēsha 16, Vaiśākha-amāvāsyā, Sunday, solar eclipse to Gurukādhipati Gosāyi 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? Mīnām 30, Chaitra Śuddha 15, Sunday, to Harisēvakhawantrārāya of the Bhāradvājagōtra and Rigvēda. The gift was really made by Muktāmāla Śrīpatamahādēvi, the queen. The village was given for a Śrōtriyam rent of 8 rupees. *Ibid.*

Birojgonāthopūr.


Boghadi Madhusūdanapūrām.

277. A record of Virākṣvaradēva in year 25, Karkaṭaka Śravaṇa Śuddha 15, Saturday, lunar eclipse, relating that the Arāgāḍa Rājyādhipati Madhusūdana Harichandana Jagadēva gave the village of Bōgāḍa in his name to its people. See *Ibid.,* pp. 238–42.

Bono Raghunāthapuram.


Chondromādeipūr (Chandramādevipūrām).


Chodiāpoda Krustnōdāsopūr (Chadavāḍa alias Kṛṣṇādāsapura).


ICHCHHÄPURAM TALUK

SÄNTARÄPÜRU.


SUNYO Rämachandräpuram.

289. A record of the second year of Narasimhadëva, Mahääräya, Mësham 2, Vaiśäkha-Śuddha 10, Tuesday, granting the village, for the donor's long life, to Dhänirätha Gärü and others. See Ibid., pp. 249–50.

PARLÄKIMEDI TALUK.

ACHYUTAPURAM.

290. “The Achyutapuram plates of Indravarman I,” so called because the plates were in the hands of a resident of Achyutapuram near Mukhaliṅgam. Records a gift of land made at Kaliṅgana-gara by the Kaliṅga-Gaṅga king Indravarma alias Räjasimha 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 Siddhärtaka in the District of Varahavartini and it was given to a Brähman of the Chaṅḍögya school, with the privilege of using the Räjataṭaka (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 Räjasimha, whose inscription is published by Dr. Fleet in Ind. Antq., Vol. XIV, pp. 131 ff.]

MUKHALIṅGAM.

This village has been identified by Mr. G. V. Ramamurti with Kaliṅganagara, the capital of the Gaṅga kings of Kaliṅga. See Madras Journäl, 1889–94, p. 68. He shows that the two temples of Mukhaliṅgëvara and Bhümëśvara formerly bore the names of Madhukeśvara and Aniyäṅka—Bhümëśvara, that the former was founded by the Gaṅga Kämäräpa II and the latter by Vajrähasta 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 Mukhaliṅgëvara temple. A Telugu record of the Gaṅga king Anantarvardadëva (1075—1146), dated in Ś. 1024, twenty-eighth year. Mentions his E. Chäluukya contemporary Víra-Chöḍadëva. [Anantarvarma came to the throne in A.D. 1075. He reigned for 72 years.]

293. 142 of 1896.—(Sanskrit.) On the same pillar, east face. Records in Ś. 1056 the gift of a lamp.

294. 143 of 1896.—(Telugu.) On the same pillar, east, face. Records in Ś. 1049, fifty-third year of the Gaṅga king Anantavarman alias Chōḍa-gaṅgadēva (1075—1146) the gift of a lamp.

295. 144 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1049, fifty-third year of the Gaṅga king, 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 Chōḍa-gaṅgadēva (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 Asthānāmanṭapa in the same temple, north face. The Gaṅga king Anantavarmanadēva (1075—1146) records the gift of a lamp.


300. 149 of 1896.—(Telugu.) On the first pillar in the right row of the Asthānāmanṭapa in the same temple, north face. Records in Ś. 1054, fifty-eighth year of the Gaṅga king, Anantavarmanadēva the gift of a lamp. Mentions Chōḍa-gaṅgadēva.

301. 150 of 1896.—(Telugu.) On the first pillar in the right row of the Asthānāmanṭapa 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, Chōḍa-gaṅgadēva (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, Chōḍa-gaṅgadēva (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, Anantavarmanadēva (1075—1146). Records in Ś. 1055, his fifty-ninth year, the gift of a lamp by the wife of Chōḍa-gaṅgadēva'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 Kaliṅgavaninagara. 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 Kaliṅgadēsanagara [Vikramagaṅga was evidently a contemporary of Anantavarma.]

322. 171 of 1896.—(Telugu.) On the same pillar, east face. Records the gift of a lamp. (Beginning built in.)

323. 172 of 1896.—(Sanskrit and Telugu.) On the same pillar east face. Records in Ś. 1045 the gift of a lamp; mentions 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 Anantavarma- dēva (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, Anantavarma- dēva, 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, Anantavarma- dēva (1075—1146) in Ś. 1045, the gift of a lamp.

329. 178 of 1896.—(Telugu.) On the same pillar, west face. A record of Jaṭēśvaradēva, dated in Ś. 1070, third year, about the gift of a lamp. [Jaṭēśvara was apparently the surname of that Anantavarma who succeeded 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 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, Anantavarmadēva (1075—1146), the gift of land in Varāhavartani.

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, 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.

350. 199 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1064, sixty-eighth year of the Gaṅga king, Anantavarmadēva (1075—1146), the gift of a lamp.

351. 200 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1065 the gift of land.

352. 201 of 1896.—(Telugu.) On the fourth pillar in the left row of the Āsthanamāṇṭapa in the same temple, south face. Records in Ś. 1060, sixty-third year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

353. 202 of 1896.—(Telugu.) On the fourth pillar in the left row of the Āsthanamāṇṭapa 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 Āsthanamāṇṭapa 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, Anantavarmadēva, records in Ś. 1070, third year, the gift of a lamp. This king, points out Dr. Hultzsch, must have been the successor of Anantavarman Chōdagaṅga who ruled for seventy-two years till Ś. 1069. See Nos. 261 and 329 above.

356. 205 of 1896.—(Telugu.) On the same pillar, west face. The Gaṅga king, Anantavarmadēva (1075—1146), records in Ś. 1060, sixty-fourth year, the gift of a lamp.

357. 206 of 1896.—(Telugu.) On the third pillar in the left row of the Āsthanamāṇṭapa 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 Āsthanamāṇṭapa 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 Āsthanamāṇṭapa in the same temple, south face. Records in Ś. 1015 the gift of a lamp by a minister of Chōdagaṅga (1075—1146).

360. 209 of 1896.—(Telugu.) On the third pillar in the left row of the Āsthanamāṇṭapa 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 Āsthānanaṃṭapa 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 Āsthānanaṃṭapa in the same temple, south face. Records in Ś. 1035 the gift of a lamp by Prithivīmahādevi, another queen of Chōdagaṅga (1075—1146).

363. 212 of 1896.—(Telugu.) On the third pillar in the left row of the Āsthānanaṃṭapa 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 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 Āsthānanaṃṭapa 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 Āsthānanaṃṭapa 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 Āsthānanaṃṭapa 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 Āsthānanaṃṭapa in the same temple, south face. The Gaṅga king Anantavarmandēva (1075—1146) records in Ś. 1046, forty-ninth year, the gift of a lamp.
374. 223 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1047, the gift of a lamp by a servant of Vīra Chōḍadēva, the E. Chāḷukyan.

375. 224 of 1896.—(Telugu.) On the same pillar, east face. The Gaṅga king Chōḍagāngadēva (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 Āsthanamaṇṭapa 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 Āsthanamaṇṭapa 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 Chāḷukya-Gaṅga king.

380. 229 of 1896.—(Telugu.) On the first pillar in the left row of the Āsthanamaṇṭapa in the same temple, south face. The Gaṅga king Chōḍagāngadēva (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 Chōḍa-gaṅga and inhabitant of Dākshārāma to the temple of Madhu-kēśvara at Trīkaliṅgavaninagara.

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 Āsthanamaṇṭapa in the same temple. The Gaṅga king Chōḍa-gaṅgadēva (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 Āsthanamaṇṭapa 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 Āsthanamaṇṭapa 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 Asthānanaṃṭapa 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 Asthānanaṃṭapa 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 Asthānanaṃṭapa 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 Asthānanaṃṭapa 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 Asthānanaṃṭapa 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 1896.—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 Anantavarma.]

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 Āsthānanamaṇṭapa in the same temple. Records the gift of a lamp.

406. 255 of 1896.—(Telugu.) Left of the southern entrance into the Āsthānanamaṇṭapa 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-Vajrahasta dēva of the Gaṅga dynasty, dated thirty-third year. (Damaged.)

409. 258 of 1896.—(Telugu.) Left of the east entrance into the Bhideśvara temple at Mukhaliṅgam. Records in Ś. 1107, the gift of a lamp to the temple of Aniyañkabhideśvara.

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 Āsthānanamaṇṭapa 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 Āsthānanamaṇṭapa 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 Āsthānanamaṇṭapa 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 Āsthānanamaṇṭapa 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 Āsthānanamaṇṭapa in the same temple. The Gaṅga king Anantavarmadēva (1165—?) records in Ś. III0, 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 Dīrgāsi.

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 Indravarman, Devendravarman and Satyavarman). Records that while he was residing at Kālinganagara, his minister (?) Dāraparāja, son of Chōḍa Kamādhīrāja and regent of "the five districts (Pañcha-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 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.)

Mahendragiri.*

The Gokarṇēśvara temple at the top of the hill was sacred to the early Gaṅga kings of Kālinga. Besides this there are the two temples of Yudhishtihira and Bhīma.

* This historic place is situated 32 miles south-west of Berhampur and 4 miles off Harivarma in Mandasa Zamindari in Sōmpēta taluk. For the temples, the cairn-like huts and other antiquities of the place see Antiquities, pp. 5-6.
423. 394 of 1896.—(Sanskrit and Telugu.) On a slab to the right of the entrance to the Kunti shrine in the 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, Anantavarman-Chōḍagaṅgadēva in Ś. 1055, sixty-sixth 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 Yudhishthira temple on Mahēndragiri. A record of the Chōla king Rājēndra Chōla saying that after defeating his brother-in-law Vimaladitya (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 Rājēndra 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, Anantavarmadhēva, the gift of a lamp.

308. 157 of 1896.—(Telugu.) On the same pillar, south face. The Gaṅga king, Chōḍagaṅgadhēva, 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, Anantavarmadhēva (1075—1146) alias Chōḍagaṅgadhēva in Ś. 1033, thirty-seventh year. (End built in.)

311. 160 of 1896.—(Telugu.) On the same pillar, west face. The Gaṅga king, Anantavarmadhēva (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, Anantavarmadhēva, 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, Anantavarmadhēva, the gift of a lamp.

315. 164 of 1896.—(Telugu.) On the second pillar in the right row of the Āsthānanaṁṭapā in the same temple, north face. Records in Ś. 1062, sixty-fifth year of the Gaṅga king, Anantavarmadhēva (1075—1146), the gift of a lamp.

316. 165 of 1896.—(Telugu.) On the second pillar in the right row of the Āsthānanaṁṭapā in the same temple, north face. Records in Ś. 1053, fifty-seventh year of the Gaṅga king, Chōḍagaṅgadhēva (1075—1146), the gift of a lamp.

317. 166 of 1896.—(Telugu.) On the second pillar in the right row of the Āsthānanaṁṭapā in the same temple, north face. Records in Ś. 1048, fifty-third year of the Gaṅga king, Anantavarmadhēva (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 Āsthānanaṁṭapā in the same temple, north face. Records in Ś. 1020, twenty-third year of the Gaṅga king, Anantavarmadhēva (1075—1146), the gift of a lamp.

319. 168 of 1896.—(Telugu.) On a second pillar in the right row of the Āsthānanaṁṭapā 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 Āsthānāmaṇṭapa in the same temple, north face. Records in S. 1055 the gift of a lamp by a superintendent of salt mines and minister of Vikrama-Gaṅga to the temple of Madhukēśvara at Kaliṅgavānināgarā. See note to the next epigraph.

321. 170 of 1896.—(Sanskrit.) On the second pillar in the right row of the Āsthānāmaṇṭapa in the same temple, north face. Records in S. 1068 the gift of a lamp by another minister of VikramaGaṅga to the temple of Madhukēśvara at Kaliṅgadēsanāgarā [VikramaGaṅga was evidently a contemporary of Anantavarma.]

322. 171 of 1896.—(Telugu.) On the same pillar, east face. Records the gift of a lamp. (Beginning built in.)

323. 172 of 1896.—(Sanskrit and Telugu.) On the same pillar east face. Records in S. 1045? the gift of a lamp; mentions Chōḍagāṅga.

324. 173 of 1896.—(Telugu.) On the same pillar, east face. Records in S. 1043, forty-fifth year, in the reign of the Gaṅga king, Chōḍagāṅgaḍēva (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 Anantavarmadeva (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, Anantavarmadeva, the gift of a lamp.

327. 176 of 1896.—(Sanskrit.) On the same pillar, west face. Records in S. 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, Anantavarmadeva (1075—1146) in S. 1045, the gift of a lamp.

329. 178 of 1896.—(Telugu.) On the same pillar, west face. A record of Jaṭēśvaradeva, dated in S. 1070, third year, about the gift of a lamp. [Jaṭēśvara was apparently the surname of that Anantavarma who succeeded Chōḍagāṅga in 1146.

330. 179 of 1896.—(Sanskrit.) On the same pillar, west face. A record of S. 1062. (Much damaged.)

331. 180 of 1896.—(Telugu.) On the same pillar, south face. The Gaṅga king, Anantavarmadeva, records in S. 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 Āsthānāmaṇṭapa in the same temple, north face. Records the gift of a lamp by the Gaṅga king, Anantavarmadeva.

333. 182 of 1896.—(Telugu.) On the third pillar in the right row of the Āsthānāmaṇṭapa in the same temple, north face. The Gaṅga king, Anantavarmadeva (1075—1146), records in his seventy-third year the gift of a lamp.
334. 183 of 1896.—(Telugu.) On the third pillar in the right row of the Asthanamaṇṭapa in the same temple, north face. The Gaṅga king, Anantavarmadeva (1075—1146), records the gift of a lamp. (Date doubtful.)

335. 184 of 1896.—(Sanskrit and Telugu.) On the third pillar in the right row of the Asthanamaṇṭapa in the same temple, north face. Records in Ś. 1041 the gift of a lamp by a minister of Chōḍagaṅga (1075—1146).

336. 185 of 1896.—(Telugu.) On the third pillar in the right row of the Asthanamaṇṭapa in the same temple, north face. Records in Ś. 1055, fifty-ninth year of the Gaṅga king, Anantavarmadeva (1075—1146), the gift of land in Varāhavartani.

337. 186 of 1896.—(Telugu.) On the third pillar in the right row of the Asthanamaṇṭapa in the same temple, north face. The Gaṅga king, Anantavarmadeva (1075—1146), records the gift of a lamp.

338. 187 of 1896.—(Telugu.) On the same east face. The Gaṅga king, Anantavarmadeva (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, Anantavarmadeva, 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 Anantavarmadeva, 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, Anantavarmadeva, the gift of a lamp by an officer.

343. 192 of 1896.—(Telugu.) On the fourth pillar in the right row of the Asthanamaṇṭapa in the same temple, west face. A record of the Gaṅga king, Anantavarmadeva. (Damaged.)

344. 193 of 1896.—(Telugu.) On the fourth pillar in the right row of the Asthanamaṇṭapa in the same temple, west face. Records in Ś. 1058, sixty-first year of the Gaṅga king, Anantavarmadeva, the gift of a lamp.

345. 194 of 1896.—(Telugu.) On the same pillar in the right row of the Asthanamaṇṭapa in the same temple, west face. Records, in the fifty-seventh year of the Gaṅga king, Anantavarmadeva, the gift of a lamp.

346. 195 of 1896.—(Telugu.) On the same pillar in the right row of the Asthanamaṇṭapa in the same temple, west face. The Gaṅga king, Anantavarmadeva, records the gift of a lamp.
347. 196 of 1896.—(Sanskrit and Telugu.) On the same pillar, north face. Records in Ś. 1063, the gift of land in Varāhavartani by a military officer.

348. 197 of 1896.—(Sanskrit.) On the same pillar, north face. Records in Ś. 1062 the gift of a lamp.

349. 198 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1064 the gift of a lamp.

350. 199 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1064, sixty-eighth year of the Gaṅga king, Anantavarmadēva (1075—1146), the gift of a lamp.

351. 200 of 1896.—(Telugu.) On the same pillar, north face. Records in Ś. 1065 the gift of land.

352. 201 of 1896.—(Telugu.) On the fourth pillar in the left row of the Āsthanamāṇṭapa in the same temple, south face. Records in Ś. 1066, sixty-third year of the Gaṅga king, Anantavarmadēva, the gift of a lamp.

353. 202 of 1896.—(Telugu.) On the fourth pillar in the left row of the Āsthanamāṇṭapa 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 Āsthanamāṇṭapa 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, Anantavarmadēva, records in Ś. 1070, third year, the gift of a lamp. This king, points out Dr. Hultzsch, 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, Anantavarmadēva (1075—1146), records in Ś. 1060, sixty-fourth year, the gift of a lamp.

357. 206 of 1896.—(Telugu.) On the third pillar in the left row of the Āsthanamāṇṭapa 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 Āsthanamāṇṭapa 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 Āsthanamāṇṭapa 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 Āsthanamāṇṭapa 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 Āstāṇamaṇṭapa in the same temple, south face. Records in Ś. 1032 the gift of a lamp by Lakṣmi, queen of a Gaṅga king (Anantavarman).

362. 211 of 1896.—(Sanskrit and Telugu.) On the third pillar in the left row of the Āstāṇamaṇṭapa in the same temple, south face. Records in Ś. 1035 the gift of a lamp by Prithivīmahādevī, another queen of Chōdagaṅga (1075—1146).

363. 212 of 1896.—(Telugu.) On the third pillar in the left row of the Āstāṇamaṇṭapa 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 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 Āstāṇamaṇṭapa 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 Āstāṇamaṇṭapa 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 Āstāṇamaṇṭapa 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 Āstāṇamaṇṭapa in the same temple, south face. The Gaṅga king Anantavarmanadēva (1075—1146) records in Ś. 1046, forty-ninth year, the gift of a lamp.
374. 223 of 1896.—(Telugu.) On the same pillar, east face. Records in Ś. 1047, the gift of a lamp by a servant of Vīra Chōḍadēva, the E. Chālukyan.

375. 224 of 1896.—(Telugu.) On the same pillar, east face. The Gaṅga king Chōḍagangadēva (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 Āsthānamaṇṭapa 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 Āsthānamaṇṭapa in the same temple, south face. Records in Ś. 1053, the gift of lamp to the temple of Madhu-ḵēśvara in Kaliṅgadēṣanagara by a servant of the Chālukya-Gaṅga king.

380. 229 of 1896.—(Telugu.) On the first pillar in the left row of the Āsthānamaṇṭapa in the same temple, south face. The Gaṅga king Chōḍagaṅgadēva (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 Chōḍagaṅga and inhabitant of Dākshārāma to the temple of Madhu-

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 Āsthānamaṇṭapa in the same temple. The Gaṅga king Chōḍagaṅgadēva (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 Āsthānamaṇṭapa 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 Āsthānamaṇṭapa 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 Āsthāṇanaṁṭapa 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 Āsthāṇanaṁṭapa in the same temple. Records in Ś. 1064, the gift of a lamp by Umāvallabha, the son of the Gaṅga king.

390. 239 of 1896.—(Sanskrit.) On the left door-pillar of the entrance into the Āsthāṇanaṁṭapa in the same temple. Records in Ś. 1067, the gift of a lamp.

391. 240 of 1896.—(Sanskrit.) On the left door-pillar of the entrance into the Āsthāṇanaṁṭapa 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 Āsthāṇanaṁṭapa in the same temple. Records in Ś. 1097, 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. 1005, eighth year, 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 1896.—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 Anantavarma.]

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
Anantavarmanadéva. (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 Samsārabhitadéva.

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 Āsthanamaṇḍapā in the same temple. Records the gift of a lamp.

406. 255 of 1896.—(Telugu.) Left of the southern entrance into the Āsthanamaṇḍapā 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 Nṛsimhavāmi Maṭha at Mukhaliṅgam. A Nāgari record of Anantavarma-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 Aniyankabhīmeśvara.

410. 259 of 1896.—(Telugu.) Right of the same entrance. Records in Ś. 1064, sixty-seventh year of Anantavarmanadéva, 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 Āsthanamaṇḍapā 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 Āsthanamaṇḍapā 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 Āsthanamaṇḍapā 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 Āsthanamaṇḍapā 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 Āsthanamaṇḍapā in the same temple. The Gaṅga king Anantavarmanadéva (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 Dīrgāsī.

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.]

Parlākīmedī.

422. A C.P. grant of the reign of a Gaṅga king, Vajraḥasta (similar to the grants of the Gaṅga kings Indravarman, Dēvendravarman and Satyavarman). Records that while he was residing at Kaliṅganagara, his minister (?) Dāraparāja, son of Chōḍa Kāmādhirāja and regent of "the five districts (Paṅchavishaya), issued an order to the cultivators and householders (kūṭam-bis) of Lanka-kōṇa to the effect that, on the occasion of his daughter's marriage, he gave away the village of Hossāndī 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 Vajraḥasta 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 Gokarnēśvara 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 Bhima.

* 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.
GANJAM DISTRICT

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- Chōḍa gaṅgadēva in Ś. 1055, sixtieth year. Details the gift of a lamp by an inhabitant of Araśavilli to the temple of Gōkarnēśvara on the Mahēndra hill.

425. 396 of 1896.—(Sanskrit.) At the entrance to the Yudhishṭhira temple on Mahēndragiri. A record of the Chōla king Rājēndra 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 Rājēndra Chōla. Tamil version of the preceding inscription.

TEKKALI TALUK.

Gōdāvari puram.


Śivarāma puram.
