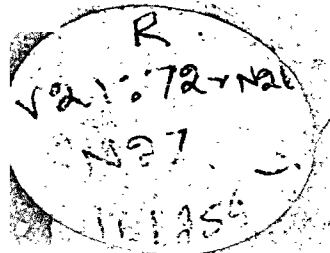


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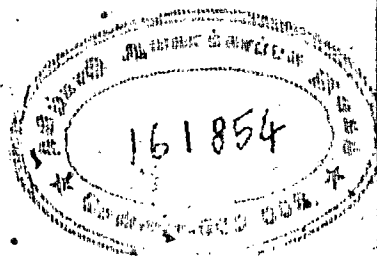
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Num- ber.	District.	Taluk.	Village.	Numbers of inscriptions.
13	Guntur	Painad	Nagarjunikonda (Pallareddi- gudem).	192-215 of 1927.
14	Do.	Do.	Nagulavaram	216 of "
15	Cuddapah	Ramalapuram	Kokata	714-717 of 1926.
16	Anantapur	Kalyandrug	Narasapuram	96-98 of 1927.
17	Do.	Do.	Takkala	99 of "
18	Do.	Do.	Muddinayanipalle	100 of "
19	Do.	Do.	Aiyagahalili	101 of "
20	Do.	Do.	Kundurpi	102-103 of "
21	Do.	Do.	Malayanur	104-105 of "
22	Do.	Do.	Kariganipalle	106 of "
23	Do.	Do.	Paluvayi	107 of "
24	Do.	Do.	Matipalli	108 of "
25	Do.	Do.	Magireva	109 of "
26	Salem	Krishnagitti	Devaramukkulam	481 of 1926.
27	Do.	Dharmapuri	Attimuttil	482 of "
28	Coimbatore	Peyandurai	Soddimalai	718-719 of "
29	Do.	Pollachi	Perukundai	164-177 of 1927.
30	Do.	Palladam	Sejeri	178-183 of "
31	Do.	Pollachi	Sammattur	184 of "
32	Do.	Do.	Pollachehi	185 of "
33	Do.	Udumalpet	Trinart Hilla	196-197 of "
34	Do.	Bharani	Raveripuram	198-199 of "
35	Cochin State	Mukundapuram	Talakkad	353-359 of "
36	Do.	Do.	Avittattur	360-365 of "
37	South Kanara	Kundapur	Kundapur	364-367 of "
38	Do.	Do.	Vodrehobli	368-369 of "
39	Do.	Do.	Kotavar	370-386 of "
40	Do.	Do.	Kumbhakasi	387-390 of "
41	Do.	Do.	Bierdr	391-394 of "
42	North Arcot	Walajpet	Vepur	491-500 of 1926.
43	Do.	Do.	Arcot	501-502 of "
44	Chingleput	Trivellore	Madavilagam	483-490 of "
45	South Arcot	Chidambaram	Omampuliyur	503-507 of "
46	Do.	Do.	Sivajeri	603-612 of "
47	Do.	Do.	Kandampuliyur	613-615 of "
48	Tanjore	Mayavaram	Murugamangalam	110 of 1927.
49	Do.	Do.	Tirumanajeri	111 of "
50	Do.	Do.	Tirumanangalam	112-117 of "
51	Do.	Do.	Kali	118 of "
52	Do.	Do.	Nattam	119 of "
53	Do.	Do.	Attur	120-124 of "
54	Do.	Do.	Unpappatta	125-129 of "
55	Do.	Do.	Talaifayar	140-153 of "
56	Do.	Do.	Poyyakkodi	150 of "
57	Do.	Do.	Mannipallam	160 of "
58	Do.	Do.	Kadlaagudi	161-162 of "
59	Do.	Do.	Dharmasapapuram	163 of "
60	Do.	Kumbakonam	Melaiyar	220 of "
61	Do.	Do.	Tirunilakkudi	221-222 of "
62	Do.	Do.	Tirumangalakudi	223-225 of "
63	Do.	Do.	Suryaakoyil	226-232 of "
64	Do.	Do.	Tirumandurai	233-234 of "
65	Do.	Do.	Amangudi	235-238 of "
66	Do.	Do.	Elandupai	239-240 of "
67	Do.	Do.	Kottiyur	241-244 of "
68	Do.	Do.	Bapudajapuram	245-246 of "
69	Do.	Do.	Karuppur	247-253 of "
70	Do.	Do.	Palaiyaru	254-255 of "
71	Do.	Do.	Danduram	256 of "
72	Do.	Do.	Pattisvaram	257-271 of "
73	Do.	Do.	Sivapuram	272-282 of "
74	Do.	Do.	Eragaram	283-284 of "
75	Do.	Do.	Marudana-lar	285 of "
76	Do.	Do.	Nachchiyarkoyil	286 of "
77	Do.	Do.	Sandrapuram-koyil	287-289 of "
78	Do.	Do.	Kumbhakopam	290-302 of "
79	Do.	Do.	Udaiyalar	303-315 of "
80	Do.	Do.	Kogukudi	316-320 of "
81	Do.	Do.	Innambar	321-322 of "
82	Do.	Do.	Tirappurumbiyam	323-327 of "
83	Do.	Do.	Anakkudi	328-333 of 1926.
84	Trichinopoly	Udaiyarpalaiyam	Ariyalar	334-335 of 1927.
85	Madura	Madura	Tenar	336-338 of 1926.
86	Do.	Do.	Kodimangalam	607-611 of "
87	Do.	Do.	Killeshwar	612-627 of "
88	Do.	Periyakulam	Cumbam	612 of "
89	Do.	Tiruvangalam	Vikramangalam	613-620 of "
90	Do.	Do.	Nagavilai Hill (near Vikhira- mangalam).	621-623 of "
91	Ramnad	Srivillipattur	Srivillipattur	517-594 of "
92	Do.	Tiruvadanai	Akkalur	595 of "
93	Do.	Do.	Pattur	596 of "
94	Do.	Do.	Tiruvadanapuram	597-603 of "
95	Tinnevely	Nanguneri	Vijayanarayapuram	1-27 of 1927.
96	Do.	Tinnevely	Tinnevely	28-57 of "

G. VENKOB RAO.

Assistant Archaeological Superintendent for Epigraphy.



APPENDIX A.

List of copper-plates examined during the year 1926-27.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Present of the original.	Where to be published.	Remarks.
1	The District Judge of Vizagapatnam.	..	....	Saka 1713, (Kali) 1822, Vinobhiksha, Magha, su. 1, Jayaram (Tuesday), Cycle year, Bhakasa, Bhadrapada, su. 3, Saturday, Saka 1821, Purnamasi, Starupa 15.	Telugu	..	..	Registers the grant of the village Minda in the Panchasrama, renamed as Nayanapuram to the god Nayanayamin of Vengaypatnam by Panchaji Vijayarajam of Mahabharagam.
2	Do.	..	....	..	Do.	..	..	Registers the grant of some land in the village Vengaypatnam by Vijayarajam of Mahabharagam to the god Nayanayamin as a reward for the gift of the village as a reward.
3	Mr. Sankaranarayana of Sittachetram, Parutukulam, Tinnevely district.	Madura Nayaka.	Manjanna, queen of Chokkanna-Nayaka.	Saka 1821, Purnamasi, Starupa 15.	Do.	Returned to the owner.	..	Registers the grant, by the queen, of 5 villages at the Kaikuruma on the banks of the Chitra as a reward to Venkatarama-Somavallu, son of Venkatarajam of the Sakthiyappa-garua and Alastamba-adra. Venkatarajam Venkatarajam is stated to have been ruling from Vijayanagara at the time.
4	Mr. M. Somasekhara Sarma Garu, Triplicane.	Vijayanagara.	Sadasiva	Saka 1465, Sobharit, Bhadrapada, Vyatipada, yaga, Rohini, ka. Kailasa, Shashibi, Tuesday.	Sanskrit (verse), in Nandinagiri.	Do.	..	Registers the grant, by the king at the request of Koneji Timmaraju, son of Koneji, of the village Kollipala in the Velanadu-vihaya to a number of brahmins, renaming it Sadasiva-bharayagura. The verses of the grant were composed by Sathapati Swayambha and engraved by Virasudarya, son of Virapa.

APPENDIX B.

Stone inscriptions copied in 1926—(continued from the last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
481	SALEM DISTRICT. KRISHNAGIRI TALUK. Devamukkulam.—On the beam of the <i>maridapa</i> in front of the central shrine in the Ranga-nathaswamin temple.	..	....	....	Sanskrit Grantha.	In characters of the 10th century. Much damaged. Seems to be in praise of the goddess Channappasvati.
482	DHARMAPURI TALUK. Attimuttill.—On the door-jamb of the entrance into the <i>maridapa</i> in the Siva temple.	Vijayanagara	Vira-Kaupana-Udayar	..	Sadharana, Chittirai.	Incomplete. Refers to the grant of certain taxes made by Kidegippar by order of Venkateswarar to the temple of Kalladivaram-Udayar at Attimuttill.
483	CHINGLEPUT DISTRICT. TIRUVALLUR TALUK. Madavilagam.—On the south wall of the central shrine in the Kallivara temple.	Pandya	Jatavarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	15th year ..	Do.	Records that the <i>aditya</i> of Pular-kottam alias Vikramasola-valanadu, a district of Jayangondasola-mandalam made a gift of certain taxes leviable in the temple premises (<i>ma-lanigam</i>) to god Trutkallinam-udaiya-Nayanar of Kariyat-nadu.
484	On the same wall ..	Chola	Tribhuvanachakravartin Rajarajadeva	18th ..	Do.	Registers a tax-free assignment of land made by the assembly (<i>ayyar</i>) of Kallidur alias Kariyat-nadun-mallar in Kariyappur-nadu, an end-division of Pular-kottam alias Vikramasola-valanadu, to provide offerings during the morning waking service of god Virarajendra-Nayanar at that village in return for a gift of eight <i>Grampada</i> (<i>grampada</i>) of the temple of Ganapikondacholsavaram-udaiya-Nayanar of Ganapikondacholsavaram-udaiya-Nayanar.
485	Do. ..	Do.	Do.	28th ..	Do.	Records a gift of one <i>madai</i> by Visayayyan Vanaperumal, the headman of Marppattin in Siruvadu-pattin, a village in Paryur-kottam, a division of Jayangondasola-mandalam, for burning a lamp in the temple of Tiruvittanam-udaiya-Nayanar at Tirukallinam in Pular-kottam, a division of Jayangondasola-mandalam.
486	On the north wall of the same shrine.	Vijayanagara	Ariyana-Udayar, son of Majulikkana-Udayar.	Raudri, Mina, su. dvadasai, Friday, Anilam.	Do.	Registers a gift of land by purchase by Suryadevar Tondai-yadaraiyar of Nandimangalam in Urukadu, a village in Arur-nadu, an end-division of Pular-kottam alias Vikramasola-valanadu, a district of Jayangondasola-mandalam, to the god at Tirukallinam alias Kariyat-nadun-mallar in Kariyat-nadu.

SOUTH-INDIAN EPIGRAPHY

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CHINGLEPUT DISTRICT—cont.						
TRIVANUR TALUK—cont.						
487	On the same wall	Pandya	Mavarman alias Tribhuvana-chakravartin Parakrama-Pandya-deva.	6th year	Tamil	Registers a gift of land by Siddappa-Nayakkar Kesappa of Kollegal for the expenses of providing offerings to the god Tirukkaliam-udaiya-Nayanar at Tirukkaliam alias Khatiriyasikamanallur in Kalai-kottam-nadu, a sub-division of Pulai-kottam alias Vikram-sola-vala-nadu, a district of Jayangonda-ola-mandalam, during the service called Gaṇḍar-gaṇḍa-sandi instituted in his name.
488	Do.	Do.	Do.	Do.	Do.	Engraved in continuation of No. 487 above. Records that the <i>azavar</i> of Tirukkaliam agreed to waive all taxes from the lands mentioned therein.
489	Do.	Vijayanagara	Vira-pratapa Deva-ya	Pingala, Simha, ba- tritya, Sunday, Utthirattadi.	Do.	Registers the gift of land by Sinarasay, the grandson of Santarasay, <i>karasika</i> of Chandrasiri to the god Tirukkaliam-udaiya-Nayanar at Tirukkaliam alias Khatiriyasikamanallur.
490	On the west wall of the same shrine.	Chola	Rajendra-Chola-deva	29th year	Do.	Comments with the introduction <i>Seasa</i> <i>Qusa</i> <i>Qusa</i> etc. Registers a gift of 920 <i>kuzi</i> of land by Radhama-vanmar-Adittan, the headman of Vallam in Kaljar alias Khatiriyasikamanallur in Kurnigappervu-nadu, a sub-division of Pulai-kottam, a division of Tondai-mandalam, for burning a perpetual lamp in the temple of Tiruvattaiyam-Udaiyar.
NORTH ARCOT DISTRICT.						
WALAJAPET TALUK.						
491	Vempur.—On the north wall of the central shrine in the Vash-thevara temple.	..	Sakalabhuva-chakravartin Sambuvaraya.	[7]th year, Pura- ttasi 26.	Do.	Registers a gift of the taxes leviable on the residents round about the temple, for the expenses of building in stone the kitchen of the temple of Tiruvattaiyam-udaiya-Nayanar.
492	On the same wall	Vijayanagara	Kampara-Udaiyar	Krodhin, Karaka- ka, sa. tritya, Friday, Mriga- sirsha.	Do	Incomplete. Vempur is said to have had the name of Ediriselanallur in Kalavayam, a sub-division of Paduvur-kottam, a district of Jayangonda-ola-mandalam.
493	On north and the west walls of the same shrine.	..	.. ..	.....	Do.	Fragmentary. Refers to a gift of land as <i>adhyayana-eritti</i> to Arukalanatha.
494	On the west wall of the same shrine.	..	Sakalabhuva-chakravartin Sambuvaraya.	19th year, Karthi- ka, ba. dasami, Friday, Bheka.	Do.	Incomplete. Appears to record the exemption of taxes on the lands endowed for <i>adhyayana-eritti</i> in Kunali-ondal.
495	On the south wall of the same shrine.	..	.. ..	Raktakshi, Avasi 2.	Do.	Registers a <i>asvamedha</i> gift of 200 <i>kuzi</i> of land as <i>adhyayana-eritti</i> .
496	On the south wall of the <i>mandapa</i> in front of the same shrine.	Vijayanagara	Vira-pratapa Deva-ya-Mahadeva	Saka 1322, Saha- raja, Karakaka, sa. ashtami, Friday, Visakha.	Do.	Registers a gift by Perumaldeva Danayaka-Udaiyar of some taxes levied on Vempur for the expenses of conducting a service in the name of Devanaya-Mahadevar, in the temple of Tiruvattaiyam-udaiya-Nayanar at Vempur in Adavai-patti.

497	On the same wall	Do.	Do.	Saka 1353, Virudhi- krit (expired), Parthup, Ma-sha sa. dasami, Thursday, Punarvasam.	Do.	Registers that the commander (<i>malayadandanar</i>) Perumali-deva Ilayyaka-Udaiyar, son of Adimulasman of the Kasappa-eda, remitted certain taxes on the lands in Avai in Kalavayam for conducting festivals to the god Tiruvattaiyam-udaiya-Nayanar at Vempur on the day of Sati in the month of Chittirai every year, which was the anniversary of the king's birth. Silup-pasat, the governor of the Palaiyadu-rajyam, exempted these lands from the payment of taxes.
498	On the south wall of the Amman shrine in the same temple.	..	Sakalabhuva-chakravartin Sambuvaraya.	7th year, Mithuna, sa. tritya, Svati, Friday.	Do.	Specifies certain regulations in regard to the irrigation of lands belonging to the temple of Tiruvattaiyam-udaiya-Nayanar.
499	On a stone set up in a garden near the same temple.	..	Sakalabhuva-chakravartin Vengumantong- gan.	16 + 1st year	Do.	States that some land belonging to the temple of Tiruvattaiyam-udaiya-Nayanar was converted into a street named <i>Saṇḍar-veppu-iruvu</i> , and that some taxes were directed to be levied on the house-sites and paid to the temple.
500	On another stone lying in the same garden.	Vijayanagara	Vira Kumara Kampara-Udaiyar	Sarvari, Panguni	Do.	Records that this (garden) is the gift of the residents in the south <i>malai</i> street of the temple.
501	Arcot.—On the east wall of the <i>mandapa</i> in front of the central shrine in the Kasi-Visvanatha-svami temple.	..	.. ..	Saka 1742, Kali 4922 (A.D. 1821) Vissha, Parattisi 5.	Do.	States that the temple of Kasi-Visvanatha which had been erected by Rayalapati Rama-Lala, having fallen into disrepair, his grandson Manankuraya-Lala reno-vated it, and that the inscription was engraved under the orders of the District Court of Chittoor.
502	On the south wall of the same <i>mandapa</i>.	..	.. ..	Saka 1745, Kali 4924 (A.D. 1823), Sabbham, Avasi 28.	Do.	States that the individual mentioned in the previous report erected the <i>mandapa</i> also.
SOUTH ARCOT DISTRICT.						
CHIDAMBARAM TALUK.						
503	Omampuliyur.—On the west and south walls of the central shrine in the Prayaga-Vyaghra-parisvara temple.	Pallava	Sakalabhuva-chakravartin Kopperudija-gadeva.	, ba. paichami,	Do	Damaged. Seems to refer to some land transactions entered into by several trustees in Ulagaṇḍa-chaturvalimangalam.
504	On the south wall of the same shrine.	Do.	Do.	14th year, Min a, su, prathama, Sunday, Aśvini.	Do.	Registers a gift of land by Tiruvakkoḷi-Udaiyar of Alisa-pattam by purchase from Alappinathasani, wife of Palasayan Tiruvakkoḷi-Nandi and daughter of Karudakara-Nandi of Perumattur in Ulagaṇḍa-chaturvalimangalam, <i>brahmadepa</i> in Neeka-nadu, to the temple of Vaghaj-udaiya-Nayanar.
505	On the same wall	..	Chakravartin.....deva	14th year, Risha- ba, .., Wednes- day, ..	Do.	Built in at the ends of lines and stones missing in the middle. Appears to record some purchase of land from the money obtained by sale of certain jewels of the temple of Vadakal-udaiya-Nayanar.
506	Do.	Pallava	Sakalabhuva-chakravartin Kopperudija-gadeva.	14th year, Risha- ba, paichami, Wednesday, Maha.	Do.	Registers a gift of land made by Arasalan Aravamudalayan for providing for the worship of the god Vadakal-Udai- yar at Ulagaṇḍa-chaturvalimangalam, a <i>brahmadepa</i> in Neeka-nadu, and the purchase of another bit of land from him from the money obtained from the sale of certain temple jewels.

SOUTH-INDIAN EPIGRAPHY

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH ARCOT DISTRICT—cont.						
CHIDAMBARAM TALUK—cont.						
507	On both sides of a stone built into the <i>gopura</i> of the same temple.	..	..	..	Tamil	One face of the stone is damaged. Registers that the lands within the four boundaries of <i>Onampuliyar</i> were given as <i>arrendage</i> to the temple of god <i>Vadai-Udaiyar</i> Varutiyaram-tirita-Nayagar.
508	Sivapuri. —On the north wall of the central shrine in the <i>Kabir-nathasvara</i> temple.	..	..	4th year	Do.	Built in at the beginning. Seems to register a gift of 6 <i>aksu</i> by <i>Vadugan-Nalivadigal alias Vikkimanasola Brahmanaiyan</i> for the (daily) supply of one <i>nañi</i> of <i>tender flowers</i> to the temple.
509	On the same wall	Chola	..	..	Do.	Consists of two fragmentary introductions of <i>Rajendra-chola I.</i> Seems to record some provision made for the midday offerings to the god. Another fragment of <i>Rajendra I.</i> mentions <i>Kutiradigal</i> of <i>Perumalor</i> , a merchant of <i>Madurai-perambadi</i> .
510	On the north, west and south walls of the same shrine.	Do.	..	..	Do.	Built in at the ends of lines. Seems to record gift of gold by <i>Nattamai</i> ... a maid-servant of the <i>balli</i> -establishment in the palace at <i>Gangakoppisolepuram</i> .
511	On the south wall of the same shrine.	Do.	Rajarajadeva I	26th year, 187th day.	Do.	Begins with the introduction of <i>Agastya</i> , etc. Registers a gift of 16 <i>aksu</i> by <i>Manadevan</i> of <i>Tirukalippalai</i> for burning a perpetual lamp before the god.
512	On a stone lying in the <i>Uchoji-nathasvaran</i> temple.	..	<i>Mutta Venkatasappa-Nayaka</i>	Saka 1584, Chitrabhanu, Vaisya 28.	Do.	Registers a gift of 25 <i>ma</i> of land by <i>Kopai-Settiyar</i> , the agent of <i>Muttu-Venkatasappa-Nayaka</i> , for the <i>agraharam</i> at <i>Ashetkuppam</i> at <i>Chidambaram</i> for the merit of <i>Rupavola Kishappa-Nayakar</i> .
513	Kanattampuliyur. —On the north wall of the central shrine in the <i>Parasadevara</i> temple.	Chola	Tribhuvanachakravartin <i>Rajendra-Chola deva</i> .	2nd year	Do.	Registers a gift of land by <i>Udaiyan-Bhatyan</i> , brother of <i>Vallavan</i> <i>Ezavazayan</i> of <i>Ilakkandram</i> , for burning four brilliant lamps in the temple.
514	On the same wall	Do.	..	2nd year, <i>Manu</i> , Sunday, <i>Tiruvogam</i> .	Do.	Registers a gift of land by <i>Sendamarkkanca-Bhatyan alias Vallavan</i> <i>Brahmadarayan</i> for conducting the worship of the god <i>Bakthiraman</i> in the temple of <i>Ilakkandram</i> in <i>Mellar alias Tiruchottirambutha-chaturvedamasalam</i> , a village in <i>Kittaka-radu</i> , a sub-division of <i>Vicudarajabayanbura-valanadu</i> on the northern bank of <i>Paranagai</i> . Seems to record an agreement by the priests of the temple to burn a twilight lamp on behalf of ..
515	On the west wall of the same shrine.	Do.	<i>Vijayajendradeva</i>	7th year, <i>Vijayajendradeva</i> , Friday, <i>Pushya</i> .	Do.	Mellar is called <i>Tiruchottirambutha-chaturvedamasalam</i> . Begins with the introduction of <i>Agastya</i> , etc. Long built in, 8 years to record some gift of land made to the temple by the <i>tiñda</i> of the village.
516	On the south wall of the same shrine	Do.	<i>Parakasarivarnan alias Tribhuvanachakravartin Vikrama-Choladeva</i> .	12th year	Do.	Registers that the king exempted from taxes certain lands belonging to the temples of the god <i>Tirukkalpal</i> <i>Udaiyar</i> , goddess <i>Nachiyar</i> , and the god <i>Ezavazayan-Pillayar</i> and <i>Nalivadigal-Pillayar</i> .
RAMNAD DISTRICT.						
SRIVILLIPUTTUR TALUK.						
517	Srivilliputtur. —On the north wall of the central shrine in the <i>Valluvanathasvaran</i> temple.	..	Tribhuvanachakravartin <i>Konerigunai-Roddey</i> .	4th year, 73rd day	Do.	Registers that the king made a gift of the village <i>Korra-mangalam alias Tirukkalpalisvaranallur</i> in <i>Vepakkudi</i> for the expenses of the temple of god <i>Tirukkalpalisvaran</i> <i>Nayagar</i> . <i>Padikkasavattur</i> <i>Nayagar</i> at <i>Srivilliputtur</i> in <i>Tirumall-nadu</i> , when he was camping at <i>Vandavanallur</i> .

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518	On the same wall	Pandya	Jagavarnan <i>alias</i> Tribhuvanachakravartin <i>Vira-Pandya deva</i> .	2 + 18th year, Panguni 2, Sunday, Monday, Panguram.	Do.	Registers that the king made a gift of the village <i>Korra-mangalam alias Tirukkalpalisvaranallur</i> in <i>Vepakkudi</i> for the expenses of the temple of god <i>Tirukkalpalisvaran</i> <i>Nayagar</i> . <i>Padikkasavattur</i> <i>Nayagar</i> at <i>Srivilliputtur</i> in <i>Tirumall-nadu</i> , when he was camping at <i>Vandavanallur</i> .
519	Do.	Do.	Do.	2 + 7th year, Arpani 23, Sunday, Monday, Hase.	Do.	Incomplete. Registers some gift made by the king while he was camping at <i>Paizamboli</i> in <i>Vadavari-nadu</i> for conducting the midday service of the god <i>Padikkasavattur</i> <i>Nayagar</i> at <i>Srivilliputtur</i> .
520	Do.	Do.	Do.	Do.	Do.	This is a complete copy of the previous record, and registers a gift of 10 <i>ma</i> of land for conducting a midday service called <i>Virapandiya-sandi</i> in the temple of god <i>Padikkasavattur</i> <i>Nayagar</i> . The 13th day of the regnal year is mentioned at the end of the record.
521	On the west wall of the same shrine.	Do.	<i>Maravarnan alias Tribhuvanachakravartin Srivallabhadra</i> .	32nd year, Friday, <i>rajam</i> .	Do.	Ends of lines built in. Registers a gift of land in <i>Vepakkudi</i> for conducting a service called <i>Srivallabhasandi</i> in the temple of god <i>Tirukkalpalisvaran</i> <i>Nayagar</i> at <i>Srivilliputtur</i> . The king is said to have made the gift when he was staying in (the palace called) <i>Nalivadigal</i> at <i>Vandavanallur</i> in <i>Ar-nadu</i> .
522	On the same wall	Do.	Jagavarnan <i>alias</i> Tribhuvanachakravartin <i>Kulasekharadeva</i> .	3rd year, 32 nd day.	Do.	Commences with the introduction of <i>Agastya</i> , etc. Records that on the representation made by <i>Kaligayya</i> , the king, while he was seated on his throne called <i>Kaligayya</i> , exempted from taxes certain lands belonging to the temple of god <i>Tirukkalpalisvaran</i> <i>Nayagar</i> at <i>Srivilliputtur</i> .
523	Do.	Do.	Jagavarnan <i>alias</i> Tribhuvanachakravartin <i>Vira-Pandya deva</i> .	2 + 18th year, Tai 13, Saka 1466, Jaya, Sunday, <i>rajam</i> .	Do.	Registers an order declaring as <i>devadana</i> 10 <i>ma</i> of land in <i>Karungulam</i> in <i>Vepakkudi</i> which had already been endowed for conducting the service called <i>Srivallabhasandi</i> (vide No. 521 above).
524	On the south wall of the same shrine.	Do.	<i>Maravarnan alias Tribhuvanachakravartin Konerigunai-Roddey</i> .	27th year, 23, Makara, Sunday, <i>rajam</i> .	Do.	Registers a gift of 5 <i>ma</i> of land under the <i>Parakkas-pati</i> for carrying out the repairs to the temple of <i>Tirukkalpalisvaran</i> <i>Nayagar</i> at <i>Srivilliputtur</i> .
525	On the same wall	Do.	Jagavarnan <i>alias</i> Tribhuvanachakravartin <i>Vira-Pandya deva</i> .	27th year, 23, Makara, Sunday, <i>rajam</i> .	Do.	Registers gift of the village <i>Vidyantharallur alias Padikkasavattur</i> in <i>Vepakkudi</i> for conducting a service called <i>Padikkasavattur</i> <i>Nayagar</i> in the temple of god <i>Tirukkalpalisvaran</i> <i>Nayagar</i> at <i>Srivilliputtur</i> .
526	Do.	Do.	<i>Maravarnan alias Tribhuvanachakravartin Kulasekharadeva</i> .	27th year, 23, Makara, Sunday, <i>rajam</i> .	Do.	This record seems to be connected with No. 522 above. It relates to the gift of 15 <i>ma</i> of land under the <i>Parakkas-pati</i> which had been endowed to the temple in the 3rd year of <i>Tribhuvanachakravartin Kulasekharadeva</i> .
527	Do.	Do.	Jagavarnan <i>alias</i> Tribhuvanachakravartin <i>Konerigunai-Roddey</i> .	32nd year, 23, Makara, Sunday, <i>rajam</i> .	Do.	Records that as certain services in the temple were not properly conducted, revised appointments of lands in <i>Padikkasavattur</i> in <i>Vepakkudi</i> were made to several individuals for the proper conduct of worship in the temple.
528	Do.	Do.	Tribhuvanachakravartin <i>Konerigunai-Roddey</i> .	3rd year	Do.	Registers a gift of land called <i>Feinagala</i> in <i>Sakthiyangulam</i> , an <i>exogonathup-puram</i> , for providing offerings during the midnight service of the god <i>Padikkasavattur</i> <i>Nayagar</i> at <i>Srivilliputtur</i> .
529	On the south verandah of the same shrine.	Pandya	<i>Parakrama-Pandya alias Srivallabha deva</i> .	Saka 1356, Kartika 28, Monday, Revati 33rd regnal year.	Do.	Registers that the king made a gift of the village <i>Korra-mangalam alias Tirukkalpalisvaranallur</i> in <i>Vepakkudi</i> for the expenses of the temple of god <i>Tirukkalpalisvaran</i> <i>Nayagar</i> at <i>Srivilliputtur</i> .
530	On the same verandah	Do.	Jagavarnan <i>alias</i> Tribhuvanachakravartin <i>Kulasekharadeva</i> .	2 + 6th year, Vaisya 2, Wednesday, <i>rajam</i> .	Do.	Registers that the king made a gift of the village <i>Korra-mangalam alias Tirukkalpalisvaranallur</i> in <i>Vepakkudi</i> for the expenses of the temple of god <i>Tirukkalpalisvaran</i> <i>Nayagar</i> at <i>Srivilliputtur</i> .

B.—Stone inscriptions copied in 1936—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
531	RAMNAD DISTRICT—cont. Savilluruttu Taluk. On the north wall of the central shrine in the Perumal temple.	Pandya	Jagavaman alias Tribhuvanachakravartin Kōṇṭiripmaikondan Perumal Tirumel-Nārapattarumal Kulasekharadeva, son of Parakrama-Pandya.	Saka 1453, 11th year, Dandubbi, Utiyaya-sankranti, Makara, Monday, Harsa.	Tamil	Registers a gift of land by Perumal Vallabhadra born in the Pūnarva asterism for conducting a service called <i>Srivallabha-asteri</i> in the temple of the goddess Sudikhoṭṭa-Nāchiyar at Srivilliputtur and for feeding 24 <i>Srivallabha</i> at the <i>maṭha</i> which had been erected by Ariyapirumal Alivarama-Kaṭṭagariyan of Uthamamallur in Melakkoṇṇur, a village of Vedaṭṭai Sambanadu, on behalf of Uṅṅudappermal Kulasekharadeva.
532	On the same wall	..	....	..	Do.	Records a gift of the lands comprised in Kōḍaipirāṭṭip-pur for the expenses of providing offerings and worship to the goddess Sudikhoṭṭa-Nāchiyar at Srivilliputtur and for the conduct of festivals on certain specified days.
533	Do.	..	Tribhuvanachakravartin Kōṇṭiripmaikondan.	23rd year, 80th day.	Do.	States that as the brahman suburb of Srivilliputtur, a <i>brāhmaṇya</i> in Tirumallinadu, became decolonised, the king made a gift of 103 shares of land to as many brahmins learned in the Vedas and 14 more shares to men proficient in the <i>Ramāyana</i> , <i>Mahābhārata</i> , <i>Jyōtiṣam</i> , etc. The shares were allotted together and named: <i>Saṅgaḷvērā-Pandya-chaturvedimangalam</i> after the king.
534	Do.	..	Tribhuvanachakravartin Kōṇṭiripmaikondan.	..	Do.	Fragmentary. Mentions gifts of land made for expounding <i>Ramāyana</i> , <i>Mahābhārata</i> , etc.
535	Do.	Pandya	Jagavaman alias Tribhuvanachakravartin Kōṇṭiripmaikondan Perumal Kulasekharadeva.	20 + 1st year, Vithavā, Dukkupayana, Sūṭha 16, ba. paṭṭaṇṇi, Pūre-day, Aśvini.	Do.	Registers gift of <i>Vaḷakkulappara</i> in the <i>maṭha</i> of Tirumallinadu for the expenses of conducting every month the sacred bath ceremony and procession in the streets of the god <i>Vaduppaṅṅōḷi-pillaiyār</i> at <i>Paruvāyā-Panamavāmin</i> and the goddess <i>Sudikhoṭṭa-Nāchiyar</i> at Srivilliputtur.
536	Do	Do.	Jagavaman alias Tribhuvanachakravartin Kōṇṭiripmaikondan Kulasekharadeva, son of Parakrama-Pandya.	Saka 1465, Krodhin, <i>Daseṇṇayana</i> , <i>Saravittu</i> , Tuia 18, 80, praṭama, Friday, Viśākha, 2 + 15th year, Saka 1466, 9, ba. paṭṭaṇṇi, Friday, Pūnar-pṣam.	Do.	Incomplete. Stops with the date portion and appears to relate to some gift of land to the temple.
537	On the west wall of the same shrine.	Do.	Maṅavarman alias Tribhuvanachakravartin Kōṇṭiripmaikondan Sundara-Pandya.	..	Do.	Registers gift of <i>Pilaiyottan-kāṇam</i> in Gaṅgaikōṇḍan, a village in Kulasekharadeva for the expenses of conducting the annual repairs to the temple of <i>Sudikhoṭṭa-Nāchiyar</i> at Srivilliputtur.
538	On the same wall	Do.	Jagavaman alias Tribhuvanachakravartin Kōṇṭiripmaikondan Perumal Kulasekharadeva, son of Abhiyama Parakrama-Pandya.	2 + 1st year, Parabhava, Dukkupayana, Sūṭha 17, 80, praṭama, Friday, Sati.	Do.	Registers the gift of the taxes on certain lands in Tirumallinadu for the expenses of conducting bath and worship, of providing offerings and burning perpetual lamps, in the temple of god <i>Karamavāmin</i> , who is pleased to reside in the <i>peṭṭeṅṅōḷi</i> and goddess <i>Sudikhoṭṭa-Nāchiyar</i> at Srivilliputtur, on the day of <i>Mṛigashira</i> , the nūḷi-kār of the king.
539	Do.	Do.	Jagavaman alias Tribhuvanachakravartin Kōṇṭiripmaikondan Perumal Vira-Pandya.	2 + 18th year, Saka 1466, 9, ba. paṭṭaṇṇi, Wednesday, Pūnar-pṣam.	Do.	Records gift of <i>Iravikulam</i> and <i>Kilāṭṭirinaṣakavāḷaḷi</i> at <i>Satṭiripattu</i> in Kāṇḍanadu, to the temple of goddess <i>Sudikhoṭṭa-Nāchiyar</i> .

540	On the south wall of the same shrine.	Travancore.	Saṅkarantariyana Venrumakkōṇḍa Bhāt-alavaya Vira-Udayanarttandavarman of Jayatūṅga-nadu, the senior (Mūṭavar) of Tirupparppur.	Kollam 709, Aśvini, 16, 80, praṭama, Wednesday, Utiyaya-sankranti.	Do.	Records that the king while staying in the house of <i>Saiva-siṅhamai-Bhātār</i> at <i>Vallūr</i> in <i>Nāṭṭarppokku</i> made a gift of <i>Sattipallam</i> and <i>Pirantakallur</i> for conducting the service called <i>Viramattipudai</i> and for the special festival on the day of <i>Svati</i> in the temple of the goddess <i>Sudikhoṭṭa-Nāchiyar</i> at Srivilliputtur, and for feeding 33 brahmins daily in the <i>maṭha</i> called <i>Viramattipudai</i> at <i>maṭha</i> called <i>Viramattipudai</i> .
541	On the north wall of the same shrine in front of the same shrine.	Pandya	Maṅavarman alias Tribhuvanachakravartin Sundara-Pandya, who having taken <i>Sōṇḍa</i> was pleased to perform the... at <i>Mudigōṇḍi-sōṇḍapuram</i> .	15th year and 273rd day.	Do.	Commences with the introduction of <i>śaṅṅa</i> , etc. Ends of some lines built in. Records that when the king was seated on the throne called <i>Melavarayan</i> in the palace at <i>Madurai</i> in <i>Madurāyā-valanadu</i> , he was pleased to order that only one <i>ḷaṭi</i> in every <i>ṇaḍi</i> of the lands other than the <i>devadāna</i> lands belonging to the temples of <i>Vadaperuṅṅōḷi</i> at <i>Paruvāyā</i> , <i>Alagiyamavallapuram</i> , <i>Tirumaliniyōḷaṅṅar</i> , <i>Sōṇḍavaraṅṅōḷi</i> , <i>Alvār</i> , <i>Tiruvayōḍi-vinnagar</i> , <i>Alvār</i> , <i>Alvār</i> , <i>Kūma-vinnagar</i> , <i>Alvār</i> , etc.
542	On the same wall	Do.	Maṅavarman alias Tribhuvanachakravartin Sundara-Pandya.	16 + 1st year	Do.	Registers a gift of land by <i>Uṅṅudharan-Tiruvittiraman</i> for rearing a flower garden for the temple of <i>Vadaperuṅṅōḷi</i> at Srivilliputtur in Tirumallinadu.
543	Do.	Do.	Kulasekharadeva	..	Do.	Damaged. Seems to refer to the digging of a small branch channel leading from the <i>Peruṅṅōḷi</i> of <i>Tirumakkulam</i> .
544	On the south wall of the same shrine.	..	....	3rd year, Makara 14	Do.	Built in at the beginning and end. Seems to register the lease deeds on <i>kaṭṭam</i> tenure which the tenants of the temple lands entered into with the temple officials.
545	On the same wall	..	Tribhuvanachakravartin Kōṇṭiripmaikondan.	2nd year and 330th day.	Do.	States that the lands in <i>Tyrtti</i> on the western side of Srivilliputtur were constituted into a separate village called <i>Vaṭṭuṇṅōḷi-villam</i> and classified as <i>tax-free devadāna</i> , as before.
546	Do.	..	Do.	2nd year	Do.	Registers the gift by purchase of <i>Kilāḷaḷaḷikūḷam</i> by <i>Saṅkarantariyana Srikṇṭha-Vajapeyayār</i> for the conduct of worship in the temple of <i>Bagavati-vinnagar</i> at <i>Alvār</i> which he had erected in the western suburb of the village, and the exemption of these lands by the king from the payment of several taxes.
547	Do.	..	....	2nd "	Do.	Registers the revenue order (<i>utṭar</i>) issued in regard to <i>Kilāḷaḷaḷikūḷam</i> which <i>Saṅkarantariyana Srikṇṭha-Bhātār</i> Vajapeyayār of Srivilliputtur had purchased from the assembly and endowed for conducting daily worship to the god <i>Bagavati-vinnagar</i> at <i>Alvār</i> which he had set up in the new temple in the western suburb of the village.
548	Do.	Pandya	Vira-Pandya, who took the head of the Chōḷa (king).	13 + 2nd "	Vattelutta	Registers the sale-deed of <i>Marappattur</i> given by the <i>śaḷā</i> of <i>Villiputtur</i> to <i>Saṅkarantariyana-Nāṇḍarāḷaḷi</i> alias <i>Vēlan</i> Paruṅṅōḷi of <i>Peruṅṅōḷi</i> in <i>Tiruvalluṇṅōḷi</i> , for the maintenance of certain charities instituted by him in the temple of <i>Jagavatin-kōḷaṇḍarūḷa-Paruvāyāmin</i> and <i>Tirukkarāḷvāra-Bhātṭar</i> .
549	Do.	Do.	Tribhuvanachakravartin Sundara-Pandya, who was pleased to take <i>Sōṇḍa</i> .	2nd year, 350th day.	Tamil	Commences with the introduction of <i>śaṅṅa</i> , etc. Registers a gift of land by purchase by <i>Ariyapirumal Alivarama-Saṅkarantariyana Vajapeyayār</i> of Srivilliputtur in Tirumallinadu to provide for the worship of the god in the temple of <i>Bagavati-vinnagar</i> at <i>Alvār</i> , which he had erected in the west of the village.
550	Do.	Do.	Maṅavarman alias Tribhuvanachakravartin Vikrama-Pandya.	11th year	Do.	Incomplete. Appears to relate to a donation made by a resident of <i>Tirukkoṇḍai</i> (<i>Kamṭhukōṇḍam</i>) in <i>Sōḷa-man-galam</i> to the temple of <i>Vadaperuṅṅōḷi</i> at <i>Embarunai</i> at Srivilliputtur.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BANNAD DISTRICT—cont.						
Sarviliputtur Taluk—cont.						
551	On the same wall ..	Chola	Chakravartin Kulottunga-Chola-deva	35th year	Tamil	Begins with the introduction of the temple of Vada- nangoyil in Sarviliputtur by the wife of Madhava- Rajapathi.
552	Do.	Pandya	Kulashekara [deva]	3 + 1 + 1st year.	Do.	Records a gift of two twilight lamps to the temple of Vada- nangoyil in Sarviliputtur by the wife of Madhava- Rajapathi.
553	On the north verandah	..	..	..	Do.	Represents the terms of the lease-deed entered into with the sahas of Venre-kulikkonnam, a suburb on the southern side of Kulasekhara-chatteredimangalam, a <i>brahmanya</i> in ... Kudir-nadu by the tenants of the lands set apart for the kitchen requirements of the temple.
554	On the same verandah	Pandya	Sundara-Pandya-deva, 'who having taken Sodadu was pleased to perform the anointment of victors at Mudigonda- solapuram.'	16th year, Chittirai, Vishu.	Do.	States that on the representation made by the <i>malasahas</i> of Sarviliputtur, a <i>brahmanya</i> in Tirumali-nadu, a reduc- tion of tax was made on one <i>kat</i> of net <i>ma</i> . The order was passed by Prince Vikrama-Pandya-deva with the approval of the king himself.
555	Do.	Do.	Sundara-Pandya-deva	11 + 1st year	Do.	Records a gift of 28 cows by Gangadharan-Tiruvikraman of Nerikkodu in Malai-mandalam, for burning a lamp in the temple of Vadanangoyil-Danayan.
556	Do.	..	Tribhuvanabharavartin Kōṭṭirimai- kondan.	16th year and 298th day.	Do.	This is a continuation of the tractactin recorded in No. 551 above. States that on the representation made by Malarayan, the king was pleased to exempt from taxes one <i>kat</i> per every <i>ma</i> of the lands other than the <i>devadana</i> lands belonging to the temples of Vadanangoyil palli- kondarullina-Paramasvamin, Sivadavara-pati-Alvar, Tiruvayotti-tippagar-Alvar, ... Srivalabha-vinnagar- Alvar, ... Srivama-vinnagar-Alvar. Tirukkalisaram- udayan, and Tirumalirupai-nimuruliya-Paramasvamin within the limits of Sarviliputtur.
557	Do.	Pandya	Mervarman alias Tribhuvanachakra- vartin Sundara-Pandya-deva, 'who having taken Sodadu was pleased to perform the anointment of victors at Mudigondasolapuram.'	20th year and 6th day.	Do.	Registers that on the representation made by Malarayan on the occasion when the king was seated on the throne, Malarayan in the palace at Mangalam in ... Kudir-nadu he was pleased to exempt from certain taxes the lands in Sivatti and Velukhetlam which Vasanayaji Vadanangoyil- yar and Sathumuthayan-Vadanangoyil had granted respectively to the temples of Vadanangoyil pallikondarullina-Paramasvamin and Dikar-dutta-perumal- vinnagar-Alvar. The latter is said to have been erected in the western portion of the village by Sathumuthayan. Damaged. Relates to the gift by the assembly of the taxes on certain lands which had been endowed by Tiruvet- gadadevar-Alvar for providing food to the Sivashivas in the <i>malas</i> attached to the temple of god Vadanperu- goyil-kayalandarullina-Paramasvamin.
558	Do	Do.	Mervarman alias Tribhuvanachakra- vartin Sundara-Pandya-deva.	3rd year	Do.	

569	On the <i>Airavata</i> temple in the same temple.	Do.	Saka 1622, Vishu, Aveni 28.	Do.	States that the flag staff and the car were the gifts of Tiruvannamalai Pillai, son of Kalkuthaya Pillai, for the merit of Karttikeya.
560	On the first <i>gopura</i> of the same temple.	Do. (verse)	..	Do.	A verse praising that the <i>gopura</i> of the Vadaperungovil temple of god Vishnu (Narayana) is comparable only to Mount Meru.
561	On the southern entrance into the same temple.	Pandya	Saka 145[8]	Tamil	States that the <i>pikara</i> wall (<i>tirumadi</i>) was built by the king.
562	On the west <i>gopura</i> of the same temple.	Do.	Saka 1637, Jaya, Tai I.	Do.	Records that the <i>gopura</i> was built by Tattiyarabhamam Tirumalayarpangar.
563	On the north wall of the central shrine in the <i>Vidai</i> temple.	Pandya	Saka 1396, 2 + .. year, Kanji 19, ba. dasami, Friday, Ayilyam.	Do.	States that at the request of the king one <i>mā</i> of land in Srivilliputtur which had been granted to Kpsambha of Sattanur, of the Bharadvaja-gotra and Bodhayana- <i>sutra</i> was given to the donors as a tax-free gift after adding it with the land set apart for the kitchen expenses of the temple of the goddesses.
564	On the west wall of the same shrine	Do.	Saka 1395, 2 + 4 nd year, Kanji 19, ba. dasami, Friday, Ayilyam.	Do.	Records a gift of 2 <i>mā</i> of land and certain requisites to Parakkama-Pandyadeva, son (<i>vogari</i>) of Knaisekharadeva for the service of keeping watch of the inner entrance of the temple.
565	On the south wall of the same shrine.	Do.	Saka 1403, 2 + 12 th day, Sadayam.	Do.	Registers a gift of land, house-site and certain other privileges to a certain brahman for service in the temple as a <i>mēlattu</i> (senior clerk).
566	On the same wall	Do.	Saka 1403, 2 + 12 th year, Kanji 7, su. chaturdasi, Thursday, Sadayam.	Do.	This appears to be a document connected with the transaction recorded in No. 556 above.
567	Do.	Do.	Saka 1394, ... su. dvitīya, Thursday, Tiruvosam.	Do.	Records a gift of 160 <i>panam</i> by Ajadapernai-Ardappilai of Karipur, living in the Sivallayan-perundevu at Tirukkaluppur, for burning a peipetal lamp before the goddess Sudikkolutta-Nachchiyar on behalf of Parakramapandia-Mudaliyar.
568	Do.	Do.	.. .. .	Do.	States that the <i>garbhagriha</i> was the charity of Sundaratondaiyar Sarvabhava Mahatali-Vasubhiraj.
569	On the north wall of the <i>mangalotsava</i> in front of the same shrine.	Pandya	2 + 21 st year, Vaigasi 28.	Do.	Registers gift of 10 <i>mā</i> of land by the king for conducting a service called Vira-Pandyan-sandi during the early morning worship in the temple of Sudikkolutta-Nachchiyar at Srivilliputtur.
570	On the same wall	Do.	Saka 1478, Vitrochitti, Uttaravana, Saisavarin, Mha 9, su. dasami, Friday, Funarpadam.	Do.	Registers the appointment of Venkumalaviyitta-Pennnai Tirunagavaram-Udayan of Tahikkundi as the <i>mangalotsava-kankku</i> of the temple of goddess Sudikkolutta-Nachchiyar and the grant of one <i>mā</i> of land, one house-site and two <i>nāḍi</i> of cooked rice to him for his services.
571	Do.	Vijayanagara	Saka 1472, Sadhanraja, Visobhika, ba. shashthi, Pushtya, Friday.	Do.	Registers a gift by Peddurasa, son of Haritalapiya Apparasā of the Kasappa-gotra, of the village Perampandal in the neighbourhood of Nacuc-simal which had been given him as <i>mandala-tiruvai</i> by Vittalaiyadeva-Maharaja. The gift was made for the merit of the donor's mother Boosammai-deviyar, for offerings and worship in the temple of Sudikkolutta-Nachchiyar on the Uththaga-dvadasi days.
572	Do.	Do.	Saka **50, Saunya, Chaitrai 5.	Do.	Beginning built in Mentions Tirumaliruppal-niran Mahatali-Vandaveyar and the gift of a village (name lost) to the temple of the goddess Sudikkolutta-Nachchiyar at Srivilliputtur.

B.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
RAJNAD DISTRICT—cont.						
Srivilliputtur Taluk—cont.						
573	On the same wall	..	..	Saka 1398, Purmasukhi, Vaisakhi 19, Tuesday, Wednesday, Visakha.	Tamil	Registers a gift of land in Soltan-nadai alias Sundarattol-mallor by Srtanga-Nayakkar, mother of Sundarattol-mallor Melavarayar, son of Tirumalrajai-nayar alias Nalvali-Vandayar for conducting worship and festival to the goddess Sodikodutta-Nachchiyar in the temple at Srivilliputtur in Tirumali-nadu.
574	Do.	..	..	..	Do.	States that as Alagiyamanavaladasar represented certain incomes to be insufficient the village Kilakattur-Kulath-pomangalam on the Mulli river in Melavarayar-nadu, a sub-division of Sola-mandalam which had originally been endowed to the temple by Lakshmi-Dandayakar was made over towards the kitchen expenses (<i>adakkal-puram</i>). Registers gift of some land in Sola-mandalam for providing daily worship to the goddess Sodikodutta-Nachchiyar at Srivilliputtur.
575	Do.	Sahya	Narasimharaya-Udayar	Saka 1375, Simunukha, Sindhya 20, Monday, Uttiraman, Kollam 709, Adilab, Wednesday, Uttiraman.	Do.	Registers the gift of some lands in Sattippallam Parantakam by the king for conducting the service called <i>Viramattandup-sandi</i> every day, for special worship on the day of Sati, every month and for feeding 33 brahmins in the <i>maitha</i> called <i>Viramattandup-maitham</i> alias <i>Tiruvetkadasan-maitham</i> .
576	Do.	Travancore	Sattharavarayana Vengramanaboda Bhahavira Udayamattaravarman of Jayatilanga-nadu.	Saka 1376, Sri-mukha, Mina, Saturday, Wednesday, Uttiraman.	Do.	Commences with a long preamble relating to the mythical connexion between the god Krishna and Sodikodutta-Nachchiyar in this village. Registers the gift of the village <i>Tidivan</i> alias <i>Tiruvaramanallor</i> in <i>Mitta-nadu</i> , a sub-division of Madurai-mandalam, belonging to <i>Uraiga-villidasan</i> alias <i>Mahabali-Vandayar</i> for the expenses of the kitchen (<i>adakkal-puram</i>) of the temple at Srivilliputtur.
577	On the south wall of the same <i>maitham</i> .	..	..	..	Do.	Registers a gift of the village <i>Maipudi</i> alias <i>Sundarattol-mallor</i> in <i>Tirattip-puram</i> , a sub-division of <i>Venavarayanavaladu</i> , by <i>Tirumalrajai-nayar</i> alias <i>Mavali-Vandayar</i> for the expenses of worship and conducting the festival of Sodikodutta-Nachchiyar in the month of <i>Adi</i> every year. The gift was made in the temple of god <i>Alagar</i> .
578	On the same wall	..	..	Saka 1399, Vilambai, Vaisakhi 20.	Do.	Registers that <i>Pranna-Nayaka</i> , son of <i>Kilpama-Nayaka</i> of the <i>Yadava-gotra</i> in <i>Acamangalam</i> , an independent village in <i>Tangala-nadu</i> , a sub-division of <i>Tiruvannamalai-deva-mandalam</i> , made a gift, on the occasion of <i>Uttiraman-dradasa</i> , for the merit of his mother <i>Desamma</i> , of the village <i>Tuliyangulam</i> midway between <i>Kilaiyar</i> and <i>Kappalar</i> within his jurisdiction, for the expenses of providing offerings to the goddess Sodikodutta-Nachchiyar. Records that one <i>az</i> of land, a house-site and some portion of the cooked offerings daily, were given under the orders of king <i>Parakrama-Pandya</i> to <i>Kallingarayan-Ulagu-daiyaperumal</i> , for service as a clerk in the temple.
579	Do	Vijayanagara	Virappa'aya Sadasivadeva-Maharaya	Saka 1472, Sadharana, Visukha, Sunday, prathama, Anuradha, Sunday.	Do.	Registers that <i>Pranna-Nayaka</i> , son of <i>Kilpama-Nayaka</i> of the <i>Yadava-gotra</i> in <i>Acamangalam</i> , an independent village in <i>Tangala-nadu</i> , a sub-division of <i>Tiruvannamalai-deva-mandalam</i> , made a gift, on the occasion of <i>Uttiraman-dradasa</i> , for the merit of his mother <i>Desamma</i> , of the village <i>Tuliyangulam</i> midway between <i>Kilaiyar</i> and <i>Kappalar</i> within his jurisdiction, for the expenses of providing offerings to the goddess Sodikodutta-Nachchiyar. Records that one <i>az</i> of land, a house-site and some portion of the cooked offerings daily, were given under the orders of king <i>Parakrama-Pandya</i> to <i>Kallingarayan-Ulagu-daiyaperumal</i> , for service as a clerk in the temple.
580	Do.	..	..	Saka 1468, Parabhava, Uttiraman, Ritu, Mithuna 21, Friday, paichami, Friday, Sadayam.	Do.	Registers that <i>Pranna-Nayaka</i> , son of <i>Kilpama-Nayaka</i> of the <i>Yadava-gotra</i> in <i>Acamangalam</i> , an independent village in <i>Tangala-nadu</i> , a sub-division of <i>Tiruvannamalai-deva-mandalam</i> , made a gift, on the occasion of <i>Uttiraman-dradasa</i> , for the merit of his mother <i>Desamma</i> , of the village <i>Tuliyangulam</i> midway between <i>Kilaiyar</i> and <i>Kappalar</i> within his jurisdiction, for the expenses of providing offerings to the goddess Sodikodutta-Nachchiyar. Records that one <i>az</i> of land, a house-site and some portion of the cooked offerings daily, were given under the orders of king <i>Parakrama-Pandya</i> to <i>Kallingarayan-Ulagu-daiyaperumal</i> , for service as a clerk in the temple.

581	Do.	Pandya	Jatavarman alias Tribhuvanaachakravartin Konerimattakondan Perumal Virappa-gudadeva.	? + 14th year, Visukha 2, Wednesday, Uttiraman, Isvara, Masi 23	Do.	Registers a gift of the village <i>Vayyor</i> <i>Nallamaran</i> in <i>Sek-gudi-nadu</i> for providing offerings to the goddess Sodikodutta-Nachchiyar and for feeding daily twelve brahmins in the temple.
582	Do.	Madura Nayaka.	..	..	Do.	States that the boundaries of the lands belonging to the temples of the goddess Sodikodutta-Nachchiyar and the god <i>Tadikkasavitha-Nayakar</i> were properly defined by a committee consisting of <i>Virappa-Nayakar</i> , <i>Ariyanatha-Mudaliyar</i> , etc.
583	Do.	..	..	..	Do.	States that the <i>ardha-mandapa</i> in the temple of Sodikodutta-Nachchiyar was created by <i>Sundarattol-mallor-Mahabali-Vandayar</i> .
584	Do.	..	..	..	Do.	States that the <i>mandapa</i> of the temple of Sodikodutta-Nachchiyar was built by <i>Sundarattol-mallor-Mahabali-Vandayar</i> .
585	On the <i>gopura</i> of the same temple	Vijayanagara.	..	Saka 1481 (wrong for 1471), Saumya, Asvini 6.	Do.	Records that <i>Krishnamaray</i> , the agent of <i>Rasavasa-Nayakar</i> , and <i>Tirumana-Nayakar</i> , who were themselves the generals under <i>Krishna</i> , <i>Vijithalera-Maharaja</i> , made a gift of the tax called <i>Uraiga-mandali</i> leviable from <i>Srivilliputtur</i> for providing the <i>Uraiga-mandali</i> service in <i>Uraiga-mandali</i> to the goddess Sodikodutta-Nachchiyar.
586	On a slab set up by the side of the same <i>gopura</i> .	Madura Nayaka.	Virappa-Nayaka	Saka, Puraṭṭasi 6	Do.	States that certain minor taxes leviable from the barbers were remitted under the orders received from <i>Virappa-Nayaka</i> .
587	On another slab near the same <i>gopura</i> .	Pandya	Kulashekharadeva	34th year ..	Do.	States that the temples of <i>Vadaperungoyil-Udayar</i> , <i>Sodikodutta-Nachchiyar</i> and the assembly (<i>ar</i>) of <i>Srivilliputtur</i> were to be considered <i>asavayams</i> for the redemption of several <i>neelas</i> (in times of trouble?).
588	On a third slab near the same <i>gopura</i> .	..	..	..	Do.	Records certain restrictions to be observed by the parayas in their social dealings in the village.
589	On a slab set up outside the same temple.	..	..	Vijayavasa, Vaisakhi 24, Monday, Uttiraman.	Do.	Registers the order given to <i>Parakkusa-Ekangiyar</i> by <i>Vandharana</i> , <i>Kittirayyan</i> agent of the temple (<i>maitham</i>) for the <i>Uraiga-mandali</i> service, that any one purchasing from the temple funds <i>Uraiga</i> oil and other except for the temples' requirements shall be considered to have committed a sin.
590	On another slab set up outside the same temple.	..	..	Saka 1586, Ananda, Tul 23.	Do.	Records that the land granted on <i>Uraiga-mandali</i> tenure during the time of <i>Abhi-Nachchiyar</i> and <i>Nallavirappa-Mudaliyar</i> to certain men for paying on the pipe (<i>maitham</i>) in the temple. The strength of the <i>Uraiga</i> was increased from 46 to 60 and the number of occasions to 66.
591	On the north wall of the central shrine in the Krishna temple.	Pandya	Jatavarman alias Tribhuvanaachakravartin Konerimattakondan Perumal Atiyararasa Sritallabadeva.	Saka 1493, 9th year, Angirasa, Uttiraman, Vaisakhi 1, 11, Friday, Snavihitha.	Grantha and Tamil.	Commences with the introduction of <i>Uraiga-mandali</i> , etc. Registers the gift of <i>Veppangulam</i> in <i>Vamburadu</i> , by <i>Abhirama-Sandharavaman</i> , son of <i>Kulashekharadeva</i> alias <i>Parakrama</i> , <i>Pandya</i> , for conducting worship and providing offerings in the temple of <i>Sri Krishna</i> which had been built at <i>Srivilliputtur</i> in <i>Tirumali-nadu</i> on behalf of <i>Virappa-Nayaka</i> .
592	On the south wall of same shrine	Do.	Jatavarman alias Tribhuvanaachakravartin Konerimattakondan Alagan-Perumal Atiyararasa Sritallabadeva, son of <i>Tirumalrajai-nayar</i> alias <i>Mahabali-Vandayar</i> .	Saka 1493, 10th year, Angirasa, Uttiraman, Vaisakhi 1, 11, Friday, Snavihitha.	Do.	Commences with the introduction of <i>Uraiga-mandali</i> , etc. Registers the grant of exemption from taxes on the lands under <i>Veppangulam</i> which had been endowed to the temple of <i>Sri Krishna</i> erected for the merit of <i>Virappa-Nayaka</i> by <i>Sritallabadeva</i> , born in the asterism <i>Punarvasu</i> .
593	Do.	Madura Nayaka.	Vishvanatha-Nayaka Virappa-Nayaka	Yava, Margasi 12..	Tamil	Registers the gift of the village <i>Tiruvetkadasan</i> under the red Krishna in the temple, for the merit of <i>Krishna-Nayaka</i> .

B.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
594	RAMNAD DISTRICT—cont. SATHUPATTUR TALUK—cont. On the south side of the <i>prākāra</i> of the same temple.	Madura-Nayaka.	Mutta-Virappa-Nayakavarayan.	Ananda, Kartigai 10.	Tamil	Registers a tax-free grant of land as <i>aravennaya</i> to certain washermen to settle down in the village and continue their service to the temple of Krishna.
595	On a slab built into a wall inside the Siva temple.	..	..	..	Do.	States that any one who irrigates from the tank of the temple of god Tirukattam-udaya-Vambiar will incur sin.
596	On the south wall of the <i>ardha-mariyaga</i> in the Siva temple.	..	..	Subhau, Tai 12	Do.	Records the gift of paddy and money by Annasotala-Tondaimangar, a <i>karthavir</i> of Tirumalur, for conducting the yearly worship to god Vallarajar Tambarajar at Pallur.
597	Tittandattampuram.—On the south wall of the central shrine in the Siva temple.	..	..	Saka 1475, Vasa, Avasi 23, Thursday.	Do.	States that the image of Dakshinamurti was installed by Karthasollesha-Sottiyar the agent of Parayar of Kakesangam in Peshlamankappuram, a village in Tenkavani, a sub-division of Rajapet-velanadu.
598	On the base of the south wall of the same shrine.	Pandya.	Jatavarman alias Tribhuvana-chakravartin Virapandya, who having taken Nam Kottan and Souda, and having conquered Vallab, was pleased to stay at Tibbi (Chidambaram) and to perform the sacrament of horses and the anointment of victors.	[11th year, Tula, Saturday, Wednesday, Rerath.	Do.	Registers an agreement made by the Anjuranam, Mangalam, Samant-pandasi and others residing in the village, promising to pay certain taxes on the commodities sold or purchased, to supplement the expenses of rebuilding in stone the ruined <i>mandapa</i> in front of the temple of god Saravathiam-udaya-Nayakar, which had been commenced by Vudugilar, the daughter-in-law of Sivapandi-udayar Thalanaka-Nadaiyar and the daughter of Vikirajaya-Muthurayar.
599	On the south wall of the same <i>mandapa</i> .	Do.	Jatavarman alias Tribhuvana-chakravartin Virapandya.	16-15th year	Do.	Records an agreement made by certain persons to provide paddy from certain lands endowed by a <i>karthavir</i> residing in the same village for conducting a service called the <i>Kalladevittan-fandi</i> in the temple of Saravathiam-udaya-Nayakar at Tittandam in Mutiyur-korram.
600	On the west wall of the same <i>mandapa</i> .	Do.	Kulasaktharadeva.	[9th year, Simha, Saturday, Thursday, Uthir.	Do.	Records that Adakharu Pandeyan, son of Telakharu Karayan of Kalam, made a gift of 10 <i>adhis</i> (cows) at the east of a <i>vis</i> of land purchased from <i>chakravartin</i> of Tiruvagadayan alias. Jatavarman-Vijayapada of Adakharu-chalam alias. Pandeyan-Nadaiyar for the requirements of the <i>triamanarayagayam</i> .
601	On the east wall of the <i>mandapa</i> in front of the Amman shrine in the same temple.	Do.	Jatavarman alias Tribhuvana-chakravartin Parakrama-Pandya.	8th year, Mesta, Saturday, Ayil-yam.	Do.	Records gift of money by Somilai-Sakkhar, a <i>seiti</i> of Kalam, for a perpetual lamp to be burnt in the temple.
602	On the western base of the outer <i>prākāra</i> in the same temple.	..	..	..	Do.	Damaged. Seems to relate to a gift of land made by Melvayar-Nadaiyar to the goddess Nachiyar Kali-Aiyar.
603	On a slab set up in the south <i>prākāra</i> of the same temple.	Pandya.	Tribhuvana-chakravartin Kulasaktharadeva.	3-4th year, Makara 16, Friday, Uttir.	Do.	Registers a gift of the village of <i>Naturar</i> alias Pandi-tasola-chakravartin alias. Sivamudakal alias. Kandiur-Nadaiyar for providing worship to the god, Panchetedi Iyadaiyaker in the temple.

604	MADURA DISTRICT. MADURA TALUK. Tenur.—On a pillar lying in a cactus bush.	Pandya.	Sadayamaya.	2-4th year	Vatiguttu	Registers a gift of 50 cows by Velanarayan of Peruntur for burning a perpetual lamp in the temple of god Tirumali-Bhatra at Peruntur, a village in Paganar-korram.
605	On the same pillar.	Do.	Do.	2-8th "	Do.	Registers a gift of 50 sheep by Arayan Tiruvargi for a perpetual lamp to be burnt in the temple of Tirumali-Bhatra at Peruntur in Paganar-korram.
606	On two detached stones set up in the base of the Kali temple.	Chola.	[Kulo]ttunga-Choladeva.	39th "	Tamil	Registers the village appears to have had the name of Virudachakravartin.
607	Kodimangalam.—On the base of the north wall of the <i>mandapa</i> in the Kumaryasami temple.	Pandya.	Jatavarman alias Kulasaktharadeva.	2-4 "	Do.	Registers a portion of the introduction of the village called Kodimangalam, a <i>seiti</i> of Madakkulam. Another frequent contains the introduction of <i>seiti</i> and mentions Rajapandya-perumuru in Paganar-korram.
608	On a sculptured pillar in the same temple.	..	..	..	Do.	States that the pillar was set up by Edirillaperumal.
609	On another pillar.	..	..	..	Do.	States that the pillar was set up by Alagiri-Nayakar.
610	On a third pillar.	..	..	..	Do.	Registers the order of Kartipai dealing the <i>aravennaya</i> lands belonging to the god Kumara at Kodimangalam.
611	On a slab set up in the compound of the same temple.	..	..	Saka 1774, Pramadi, Porattasi 10.	Do.	States that Arunagirinatha-Pillai erected the <i>mandapa</i> .
612	Cumbum.—On a slab in front of the Subrahmanya temple.	..	..	..	Do.	..
613	TIRUNAGALAM TALUK. Vikramangalam.—On the inner wall of the north <i>prākāra</i> of the Madhurodayavarman temple.	Pandya.	Jatavarman alias Tribhuvana-chakravartin Kulasaktharadeva.	13-18th year	Do.	Begins with the introduction of <i>seiti</i> etc. Registers a gift of taxes by the <i>nagaratir</i> of Desipattinam alias Vikramasolapuram in Tenkallaga-nadu for providing unguents and cloth to the god Madhurodaya-Isvaram-udaya-Nayakar.
614	On the same wall.	Do.	Do.	4-1st "	Do.	Begins with the introduction of <i>seiti</i> etc. The record is incomplete and stops with the preamble of a document relating to a transaction made by the <i>nagaratir</i> of Desipattinam alias Vikramasolapuram in Tenkallaga-nadu.
615	Do.	Do.	Magavarman alias Tribhuvana-chakravartin Parakrama-Pandya.	..	Do.	Begins with the introduction of <i>seiti</i> etc. Registers a gift of 5 <i>ma</i> of land by Jayagondan-Nadai alias Agajayandya-Anantapuram for the conduct of daily worship to the god Virapandya-Nayakar and the goddess Sivanesavalli-Nachiyar in the temple. A previous condition made in the 10th year of Kulottunga-Choladeva is also referred to in the inscription.
616	On the inner wall of the west <i>prākāra</i> of the same temple.	Do.	Jatavarman alias Tribhuvana-chakravartin Kulasaktharadeva.	13-12th year	Do.	Begins with the introduction of <i>seiti</i> etc. Registers a tax-free gift of 20 <i>ma</i> of land by the <i>nagaratir</i> of Desipattinam alias Vikramasolapuram in Tenkallaga-nadu for the expenses of providing daily worship to the god Madhurodaya-Isvaram-udaya-Nayakar.
617	On the east wall of the <i>mandapa</i> (outside) of the same temple.	Do.	Jatavarman alias Tribhuvana-chakravartin Sundara-Pandya.	14th year, Kumbha, Saturday, Ponar-poom.	Do.	Registers that the <i>nagaratir</i> of Desipattinam alias Jayampoli Vikramasolapuram in Tenkallaga-nadu made a gift of tax-free land to Kaylayadevan alias Sivadeva, one of the disciples of the <i>Adimadam</i> at Tirupparangum for conducting worship to the goddess Agajay-Nachiyar which he had set up in the temple.

SOUTH-INDIAN EPIGRAPHY

Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
MADURAI DISTRICT—cont.					
TEONANGALAM TALUK—cont.					
618 On a stone lying in front of the same temple.	Pandya	Jatavarman III, Tribhuvanaikavarmasirivalabhadeva.	...	Tamil	Incomplete. Relates to the gift of 5 <i>ma</i> of land for the expenses of providing worship to god Tirumal-varam. Broken off at the top and bottom. Records that the king, while he was seated on the throne called Pandya in his palace at Madura, made a gift of the lands in Sakhalai after re-naming the village as Srivalabhadeva, for providing worship to the god Maduradevavaram. Udayar at Vikramasolapuram.
619 On the door-jamb of a ruined shrine near the same temple.	...	...	...	Do.	Refers to the gift of the same door-jamb.
620 In the same place	...	...	...	Brahmi	Mentions the name Ven son of Anaiy-Pikar.
621 Kagamarai-hill. —Near VIKRAMAPURAM. On the head of a stone-bed in a cavern.	...	...	...	Do.	Mentions the name Ven Kurivan.
622 On another stone-bed	...	...	...	Do.	Mentions the name Porai Kurivan.
623 On a third bed	...	...	...	Do.	...
624 Kilmanur. —On the base of the north wall of the central shrine in the Siva temple.	Pandya	Vira-Pandya, 'who took the head of the Chola.	4+5th year	Vatteluttu	Damaged. States that the stone temple called Srikanthesvaram was built for the god at Tirumattir by Temp... and that some lands were given for providing worship in the temple.
625 On the base of the west wall of the same shrine.	Do.	Do.	5+6th "	Do.	States that the stone temple called Srikanthesvaram was built by... and that certain arrangements were made in regard to the conduct of worship therein.
626 On the base of the south wall of the same shrine.	...	...	...	Do. (verse).	Incomplete. States that Tegnava-Tamilavel constructed the temple.
627 On a slab built into the north wall of the same shrine.	...	...	...	Vatteluttu	Fragmentary. Contains some details of lands given to the temple for providing worship to the god.
TANJORE DISTRICT.					
KURAKONAM TALUK.					
628 Anakkudi. —On the base of the east and north walls of the Kalayana-mandapa of the Visvanathasvamin temple.	...	...	Saka 1536, Kali 4816, Jaya. Farguni 11.	Do.	Registers a gift of land by Svanantha-Pillai, son of Pongumbhatta-Pillai of the Kanchagudi-vadava, to the god Visvanathasvamin in Visvanathapuram on the day of Chittirai-vishu.
629 On the inner <i>gopura</i> of the same temple, left of entrance.	...	...	Saka 1616, Bhava, Avani.	Do.	States that the <i>vimana</i> , <i>mandapa</i> , <i>pradak</i> and <i>gopura</i> were constructed in the temple of god Visvanathasvamin by Evani Alha-Pillai, son of Pongumbhatta-Pillai of Kanchagudi.
630 On a stone preserved in the same temple.	...	...	Paridapi Tai 20	Do.	States that a service was instituted in the temple by Mangayi-Ayi, the wife of Pongumbhatta-Pillai and the aunt of Vellaiya-Pillai.
631 On a stone built into the Vignaravara temple.	...	...	Kali 4611, Vitruti	Do.	States that the individual mentioned in No. 628 above constructed the temple.
632 On a stone built into the Ayyanar temple.	...	...	Saka 1532, Kali 4811, Vitruti, Kartikai 22.	Do.	Do.
633 On a stone built into the Pidiar temple.	...	...	Saka 1632, Kali 4811, Vitruti, Avani 22.	Do.	States that the individual mentioned in the No. 628 above constructed the temple of Pidiar at Visvanathapuram.

GANJAM DISTRICT.					
CHICAGOILE TALUK.					
634 Singavaram. —On one of the pillars in the Hatakavara temple.	...	...	Saka 1137, Magha, 6u. 2, Thursday, Vishu-sambhranti.	Telugu	Registers the grant of 25 <i>suradhi-mada</i> (coins) for the maintenance of a perpetual lamp to the goddess Konda-pattini by Puravari Manohirappegada. The lamp was to be maintained by the Nayakas of Simhapura. Much damaged. Seems to contain some eulogies probably of the king.
635 On another pillar in the same temple.	...	Pratapa-Sri Vira-Narasimha-Ravutadeva.	Regnal year [35], Saka 1224.	Do.	...
TEERVANI TALUK.					
636 Tekali. —On a slab from Akkavaram preserved in the Zamin-dar's palace.	Eastern Ganga.	Chola-Gangadeva	[Saka*] 100 [3]	Do.	Damaged and fragmentary. Seems to record the gift of a lamp. Mentions Garakhona-vihayala and Jala-Nahadevulu, perhaps a queen of Chola-Ganga.
637 On another slab preserved in the same palace.	Gajapati	Kapileswara-Nukaraja	Full-moon.	Urja	Damaged and fragmentary.
VIZAGAPATAM DISTRICT.					
ROBBILI TALUK.					
638 Narayanapuram. —On a slab built into the front wall of the Nihakathesvara temple.	...	...	Saka 1040, Kumbha, 6u. paunchani, Sunday.	Telugu	Damaged. Seems to record a grant for burning a lamp and for offerings in the temple of Nilisvaradeva at Nihakathesvara.
639 On another slab built into the same wall.	...	...	Kartika, 6u. Monday.	Do.	Damaged and fragmentary. Seems to record a gift (of 6 coins?) for a twilight lamp to the same temple.
640 On a third slab built into the same wall.	Eastern Ganga.	Rajaraja	...	Urja and Nagari.	Records the setting up of the image of Aditya (Sun-God) in the temple of Nilisvaradeva.
641 On a pillar of the <i>mandapa</i> in front of the central shrine of the same temple.	...	...	Saka 1074, Mesha, amavasya, Monday, Vishu-sambhranti.	Telugu	Registers the grant of some land for the maintenance of a perpetual lamp by a lady named Rhatama-Nagama in the name of her son to the temple of Nilisvara at Nihakathesvara.
642 On the same pillar	...	...	Saka 1017, Uttarayana-sankranti, amavasya.	Do.	Damaged. Records a gift of land for a perpetual lamp in the temple by a certain Bollesetti in the name of his parents.
643 Do.	...	...	...	Do.	Much damaged. Seems to register a grant of land.
644 Do.	...	...	Saka 1068, Sunday, lunar eclipse.	Do.	Seems to record the renewal by Bachana the brother of Thardali Bhimanatha of a gift of lamp made in Saka 869 in the time of his ancestor the minister Poda to the temple of Nilisvara.
645 Do.	...	...	Saka 1050, Kumbha, 6u. [sa]ptami, Monday.	Telugu	Registers the gift of 5 <i>madia</i> by Puravari Somasatha, the son of Hayari Kamara for the maintenance of a perpetual lamp in the temple. The grant was left in charge of the residents at Navapalli.
646 Do.	...	...	Saka 1033, Kumbha, 6u. trayodasi, Thursday, Uttarayana-sankranti.	Do.	Registers the gift of 5 <i>madia</i> to the temple for a lamp by a certain Bommaru Pralad-Setti.
647 On another pillar in the same <i>mandapa</i> .	...	...	Saka 10 [6] * Uttarayana-sankranti.	Do.	Grant of 5 <i>madia</i> by a certain Bramana Preggada and a lady (name lost) for a perpetual lamp in the temple.
648 On the same pillar	Eastern Ganga.	Chola-Gangadeva	Saka 10 [4] * Kumbha, amavasya, Thursday, Solar eclipse.	Do.	Grant by purchase of some land by bars Sacapati, the <i>Maheswari</i> of the king for the daily offerings in the temple of Nilisvara.

B.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
VIZAGAPATAM DISTRICT —cont.						
BOBBILI TALUK—cont.						
649	On the same pillar	..	..	Saka 1051, Uttara-yana-sankranti.	Telugu	Registers the gift of 5 <i>māḍa</i> by Rajendra-Chodadeva, the son of Pedda-Fernandiraju, for the maintenance of a perpetual lamp in the temple.
650	Do.	Eastern Ganga.	Anantavarmadeva	Regnal year [67]	Do.	Damaged. Seems to register the grant of some land for the maintenance of a perpetual lamp in the temple by a certain Perumadi, a servant of (?) Sri Choda-Gangadeva.
651	Do.	..	..	Saka 10 [39]	Sanskrit in Telugu and Telugu.	Registers the gift of 5 <i>māḍa</i> for a lamp in the temple of Nilivara by the daughter of a certain Aytaya who was probably the wife of Perandiraya. The continuation mentions additional grants of a lamp each made to the temple by her husband and by a certain Arunachari.
652	Do.	..	..	Saka 1057, Tula, Thursday, Maha-dvadasi.	Telugu	Registers the gift of 5 <i>māḍa</i> for a lamp to the temple by a lady who was the daughter of Arumastiraju (for the merit of her husband?) Prohmuraju.
653	Do.	..	..	Saka 1049, Sankranti.	Do.	Registers the gift of 5 <i>māḍa</i> to the temple by a certain Aytaya.
654	Do.	..	..	Saka 1053, Uttarayana-sankranti, Thursday, Uttarayana-sankranti.	Do.	Registers the grant of a lamp to the temple of Nilivara-deva at Navipulli by a certain <i>Srikerana</i> Potana.
655	On the third pillar in the same <i>māḍaḍa</i> .	..	..	Saka 1053, Uttarayana-sankranti, Vyatijata.	Sanskrit in Telugu.	Gift of 5 <i>māḍa</i> for a perpetual lamp to the temple of Nilivara-deva at Navipulli by an officer (<i>Sri Perandiraya</i>) of Choda-Gangadeva named Kumudana-Gokula.
656	On the same pillar	..	..	Saka 1040, Masha, su. 13, Monday, Vishu-sankranti.	Telugu	Gift of a lamp to the temple of Nilivara-deva of Nirmajervu by Summa, the queen of Perandiraju.
657	Do.	..	..	Saka 1040, Masha, su. 13, Monday, Vishu-sankranti.	Do.	Damaged. Seems to record the grant of a perpetual lamp to the temple by an officer of Choda-Gangadeva.
658	Do.	..	..	Saka 1040, Masha, su. 13, Monday, Vishu-sankranti.	Do.	Registers the grant of some land for a lamp to the temple of Nilivara-deva at Navipulli by a certain Sarvadeva, a <i>Sri Perandiraya</i> of Sri-Choda-Gangadeva.
659	Do.	..	..	Saka 10 [7]	Sanskrit and Telugu.	Gift of 5 <i>māḍa</i> for a perpetual lamp in the temple.
660	Do.	..	..	Saka 10 [7]	Do.	A similar grant of 5 <i>māḍa</i> to the temple for a perpetual lamp by the <i>Srikerana</i> Rachapuravari Gundaya, the son of Kantama-Nayaka.
661	Do.	..	..	Saka 1051, Uttarayana-sankranti.	Do.	Gift of 5 <i>māḍa</i> for a lamp to the temple of Nilivara-deva at Nirmajervu by a certain Potanaraya and another by his daughter (name lost).
662	Do.	..	..	Regnal year 39, Uttarayana, Friday.	Do.	
663	Do.	Eastern Ganga.	Anantavarmadeva	..	Do.	

664	Do.	..	..	Saka 1049, Tula, su. 13, Monday, Vishu-sankranti.	Do.	Gift of 5 <i>māḍa</i> to the temple by a certain Suraparaju.
665	On the fourth pillar in the same <i>māḍaḍa</i> .	..	..	Saka 10 [75], Kumbha, su. 13, Monday, Vishu-sankranti.	Do.	Registers the gift of 5 <i>māḍa</i> for a perpetual lamp in the temple of Nilivara-deva of Nirmajervu by a certain Arani [Pre]ti-Nayaka.
666	On the same pillar	..	..	Saka [1773], Tula, su. 13, Monday, Vishu-sankranti.	Do.	Gift of some land for the maintenance of two perpetual lamps in the temple of Nilivara-deva of Nirmajervu by a certain Rapasiti Soravaya for the merit of his parents Madhavaraju and Gundidevi.
667	Do.	Eastern Ganga.	Choda-Gangadeva	Saka 1057, Regnal year 63, Friday.	Do.	Gift of 5 <i>māḍa</i> for a perpetual lamp in the temple.
668	Do.	..	..	Saka 1056, Uttarayana-sankranti, Monday.	Do.	Gift of 5 <i>māḍa</i> for a perpetual lamp in the temple by a certain Korappa-Setti Bannu-Setti for the merit of his parents. Mentions Choda-Gangadeva.
669	Do.	..	..	Do.	Do.	Damaged. A similar grant of 5 <i>māḍa</i> for the same purpose. Mentions Choda-Gangadeva.
670	On the fifth pillar in the same <i>māḍaḍa</i> .	..	..	Saka 1057, Vrischika, amavasya, Sunday.	Do.	Another grant of 5 <i>māḍa</i> to the temple for a perpetual lamp by a certain Madhuri-Basomi-Setti.
671	On the same pillar	..	..	Saka 1141, Ashadha, su. 13, Tuesday, Vritti.	Do.	Gift of 7 <i>māḍa</i> to the temple by a private individual for the same purpose.
672	Do.	..	..	Saka 1058, Magha, su. 13, Thursday.	Do.	Much damaged. Seems to record some gift to the temple at Naravapuram by a certain person for the merit of his father [?].
673	On the sixth pillar in the same <i>māḍaḍa</i> .	Eastern Ganga.	Choda-Gangadeva	Saka 1059, Regnal year 63, Vrischika, amavasya, Monday.	Do.	Gift of 5 <i>māḍa</i> for a lamp to the temple by a lady for the prosperity of king Choda-Gangadeva's arms.
674	On the same pillar	..	..	Saka 1046, Kanya, su. 13, Wednesday.	Do.	Gift of 5 <i>māḍa</i> for a perpetual lamp in the temple by a certain Rechana-Nayaka.
675	Do.	..	..	Saka 1058, Risha, su. 13, Thursday.	Do.	Gift of 35 cows (<i>madana</i>) for a perpetual lamp in the temple of Nilivara-deva of Navapalle by Rapadi Suraparaju in the name of his elder brother Jaitradju.
676	On the seventh pillar in the same <i>māḍaḍa</i> .	..	..	Saka 1074, Masha, su. 13, Thursday.	Do.	Gift of 5 <i>māḍa</i> for a perpetual lamp in the temple by a lady (name effaced) the daughter of Kalva Bhimajaju.
677	On the eighth pillar in the same <i>māḍaḍa</i> .	..	..	Saka 1055, Uttarayana-sankranti, Monday.	Do.	A similar grant of 5 <i>māḍa</i> for a lamp by a certain Errama-Setti, the son of Kanti-Setti for the increase (of the king's strength) of arms.
678	On the same pillar	..	..	Saka 1055, Uttarayana-sankranti, Monday.	Do.	Gift of 5 <i>māḍa</i> for a perpetual lamp in the temple of Nilivara-deva at Nirmajervu by Gundama-Setti and Errama-Setti in the name of their father Kanti-Setti.
679	Do.	..	..	Saka 1044, Kanya, su. 2, Monday.	Do.	A similar gift for a perpetual lamp in the same temple by one Vinjanadevi for the success of the arms of Choda-Gangadeva.
680	On the ninth pillar in the same <i>māḍaḍa</i> .	..	..	Saka 1058, Makara, su. 4, Friday, Uttarayana-sankranti.	Do.	Another gift of 5 <i>māḍa</i> for a lamp in the temple by the father of Vinjana, the <i>sami</i> of the temple.
681	On the same pillar	..	..	Saka 1044, Uttarayana-sankranti.	Do.	

B.—Stone inscriptions copied in 1926—cont.

No.	Place of Inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
VIZAGAPATAM DISTRICT —cont.						
BOMBILI TALUK—cont.						
682	On the same pillar ..	..	....	Saka 1041, Uttara-yana.	Telugu	Gift of 5 <i>maḍa</i> for a lamp in the temple by Nallamathanka, the servant (<i>śika</i>) of Vira-Chandradeva.
683	On a tenth pillar in the same <i>maṇḍapa</i>.	..	....	Saka 1037, Mithuna, 1st. Sunday.	Do.	Gift of 5 <i>maḍa</i> for a perpetual lamp in the temple at Nirmalepu by a certain Narayana, the son of Nijama-Nayaka.
684	On the same pillar ..	..	....	Saka 1033, Makara, 1st. Sunday.	Do.	Gift of 5 <i>maḍa</i> for a perpetual lamp in the temple by a private person (name lost).
685	Do.	..	....	Saka 1033, Kumbha, 1st. Sunday.	Do.	Gift of 5 <i>maḍa</i> for a lamp in the temple by a certain Prati-Setti the son of Kripota-Setti and his wife Prati-Setti.
686	Do.	..	....	Saka 1036, Uttara-yana-sankranti, Monday.	Do.	Registers the gift of 5 <i>maḍa</i> for a perpetual lamp in the temple of Nilsavadeva of Nirmalepu by Soma-Setti, the son of Kripota-Setti of Nirmalepu in the name of his parents.
687	On the eleventh pillar in the same <i>maṇḍapa</i>.	..	....	Saka 1033, Kanya, Solar eclipse.	Do.	Grant of 5 <i>maḍa</i> for a lamp in the Nilsavadeva temple at Nirmalepu by Nagadeva, the son of Kripota-Setti and his younger brother of Nirmalepu.
688	On the same pillar ..	Eastern Gangas.	Maharajadhiraja Anantavarmanadeva	Regnal year 59, Saka 1054, Uttara-yana-sankranti.	Do.	A similar grant of 5 <i>maḍa</i> for a perpetual lamp in the temple of Nilsavadeva of Nirmalepu by the younger brother of Chota-Ganga-Setti. The grant was to be with the thirty families of Nirmalepu.
689	Do.	..	....	Saka 1186, Kumbha, 1st. Sunday.	Do.	Gift of some land for the maintenance of a perpetual lamp in the temple of Nilsavadeva of Nirmalepu, by.... Kripota-Nayaka in the name of his father Kripota-Nayaka.
690	Do.	..	....	Saka 1051, Makara, 1st. Sunday.	Do.	Gift of 5 <i>maḍa</i> for a perpetual lamp to the temple by Rajendra-Chandradeva, the son of Padda-Perumadira.
691	Do.	..	....	Saka 1066, Mithuna, 1st. Sunday.	Do.	Another gift of 5 <i>maḍa</i> for a lamp in the temple by a certain <i>gavara</i> officer (name lost).
692	Do.	..	....	Saka 1066, 1st. Sunday.	Do.	Gift of 5 <i>maḍa</i> for a lamp in the temple by a private individual for the success of (the king's) arms.
SARVABIDDHI TALUK.						
693	Rayavaram. —On a broken stone called the 'Kachabanda' lying in the middle of the village.	..	....	Lost	Telugu	Much damaged. Seems to register a grant (of land?).
694	Sarpavaram. —On a slab built into the outer wall of the Bhavanarayanaśvamin temple.	..	....	Saka 1343, [Plava, Kartika, su. 7, Sunday.	Telugu	Records the construction of a platform in the temple of Bhavanarayanaśvamin at Sarpavaram, and the grant of a perpetual lamp stand with the figures of his mother, himself and his wife sculptured on it, as well as 50 cows for supplying ghee for the lamp and some other sundries by Bhakanni Kumananappa, the son of Manchu-Narayana-Nayana.

695	On a pillar in the same temple ..	..	....	Saka 1317, Iśvara, Chaitra, su. 15.	Do.	Registers the grant of some land and a house-site for the maintenance of a garden looking after the <i>pradāra</i> of god Sri Bhavanarayana-Perumal.
696	On another pillar in the same temple ..	Reddi	Vema-Bhupala, son of Kapa-Bhupa	.. 36, Jaya ..	Sanskrit and Telugu	Fragmentary. Mentions Kātana-Reddi Vema-Reddigara and a servant of his.
697	On a marble slab built into the inner corridor of the same temple.	..	....	Saka 1789, Prabhava, Vaisakha, su. septimi, Friday.	..	Records the renovation of the temple, with its <i>pradāra</i> , of the god Sri-Bhavanarayanaśvamin of Sarpavaram, the installation of the idols of Sri-Manavala-Mahamoni and Rāmanuja in the new shrines constructed for them, the redigging of a tank called Mukthikona and the construction of steps leading to it, by Venkata-bhupati Gaṅgadhara Ramaraya, the son of Veikataśvaminapattiraya and Lakshmi-Venkayamma.
698	Achanta. —On a stone built over the door-way of the Parvati shrine in the Rāmesvaraśvamin temple.	..	....	Saka 1034, 14th year, Dakṣiṇa-yana-sankranti.	Do.	Fragmentary. Mentions Mahamandalesvara Kona Mumundi-Bhimaraja and his son Soma-Nayaka and Mahamandalesvara Lokajaya and seems to register grants of land to the shrines of the gods Mallisvara, Suryadeva and Srisvara in the temple.
699	On a stone built into the south wall of the same temple.	..	....	..	Do.	Fragmentary. Seems to register the grant of lands for offerings by a certain Gokarna-Chakravarti to some temple on the occasion of a marriage of Mahadeva-Amunagaru (?).
700	On another stone built into the same wall.	Eastern Chalukya.	Sarvalokasraya Maharaja Vijayadityadeva.	Saka 1177, Uttara-yana-sankranti, Saka 11 .. Chaitra, 6, Thursday.	Do.	Registers the grant of 25 <i>panadils</i> (sheep?) for a perpetual lamp in the temple of Anantavaram by Rajanarayana-Perumal. The inscription is followed by another recording the grant, by Ima-Lakshminaraja to the temple of Anantavaram, of an area-garden which had been presented (to his father) Anantavaram by the king, on the occasion of his marriage with his daughter [Ma] Jaradevi.
TANURU TALUK.						
701	Perukonda. —On a Naga-stone set up in the <i>pradāra</i> of the Nagesvaraśvamin temple.	..	....	Raktakali, Śivara, su. 2.	Do.	Much damaged. States that the [Sarasvatimalla] stone was set up by Nanduraj Sri Komori Basavaraju, 1st. Jayadya Narayana Yelluguru for the benefit of the world.
702	On three broken pieces of a Nandi-stone in the same <i>pradāra</i>.	..	....	..	Sanskrit verse in Telugu.	Much damaged and fragmentary. Mentions Kumbhapa, the Vaisya, and the god Nagesvara of Penugonda.
703	On a stone built into the front wall of the Kanyakaparamesvari shrine in the same temple.	Eastern Chalukya.	Sarvalokasraya Maharaja.	Regnal year [?] Tuesday, 1st. Sunday.	Telugu	Damaged. Records the grant of a perpetual lamp to the temple of Nagesvara-Mahadeva by the younger brother (name lost) of Mahadeva-Dunduvaya.
704	Siddhantam. —On a pillar in the Gopalaśvamin temple.	..	....	Saka 1184, Uttara-yana-sankranti.	Do.	Records the gift of a twilight lamp to the temple of Sakti-Narayana-Mahadeva by a certain Medapati Tekula Prati-Setti.
705	On the same pillar ..	..	....	Saka 11[3], Uttara-yana-sankranti.	Do.	Gift of three lamps in the same temple by Mathapati Muppayadeva for the merit of his parents.
706	On another pillar in the same temple.	..	....	Saka 1173, Virodhikrit, Pushya, su. dvadasi, Tuesday.	Do.	Records the grant of some cows to the temple of Sakti-Narayana-Mahadeva by a certain Sakti-Kachemoin.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT.						
PEENAD TALUK.						
707	Pinnali. —On a slab set up near the <i>narayana</i> temple of the Ramaswamin temple.	Haihaya ..	Mahamandalesvara Anundga Kamaraju ..	Saka 1095 (wrong for 1085) Bhadrabhadra, su. 10, Sunday. Saka [1233] Vrihas Matsyara, su. [11].	Telugu ..	Registers the gift of 60 goats for a perpetual lamp in the temple of Sri Rameswara Mahadeva at Pinnali by the son (name lost) of the chief Anandavara Padilla. The king who receives a number of <i>brades</i> , is referred to as the son of Melaladari Kaulraj.
708	On another slab set up in the same place.	..	....	..	Do.	Records the installation of the image of the god Sri Rameswara Mahadeva at Pinnali and the placing of the golden pinnale over the temple by Alad-Naymalingu, son of Sahbi-Naymalingu who is given a long string of <i>brades</i> . He calls himself a devotee of Sri Rameswara Mahadeva, a descendant of Karikala and the establisher of Rajendra-Chodraya.
709	On a pillar in the room in front of the Sitaraswamin temple.	Haihaya ..	Mahamandalesvara Kamaraju ..	Saka 1095, Pra-bhava, Vafakha, su. trayodasi, Monday. Saka 1512, Nandana, Pralguha, su. 11. Saka 1214, Nandana, Pralguha, su. 3, Monday.	Do.	Damaged. Records the construction of the temple by the king and the grant to it of some land.
710	On a slab set up in front of the Gopalaswamin temple.	..	....	..	Do.	Much damaged. The first few lines appear to have been purposely effaced. Mentions [Kajmaraju, the <i>karayam</i> of Pinnali and Akampur.
711	On another slab set up in the same place.	Kakatiya ..	Mahamandalesvara Rudradewa-Maharaja 'ruling at Orungalla'.	..	Sanskrit and Telugu.	Damaged at the end and ends of lines lost. Records the construction of the temple of Bhimanathadeva at Pinnali and the grant of some land to it and the construction of a tank by Bolle-Senapati, son of Isvara-Nayaka and grandson of Brammi-Nayaka, who is called Madapalliputavaradhisvara.
SATTANAPALLE TALUK.						
712	Bellamkonda. —On a slab built into the ceiling of the Gopalaswamin temple.	..	....	..	Telugu ..	Much damaged. Praises god Raghurama as being enshrined in the heart of Pemmasani Chinn-Timma-Bhupala.
713	On a slab lying near the western sluice of the tank.	..	....	Saka 1515, Vijaya, Sravana, su. 11.	Do.	Registers the construction of the new tank at Bellamkonda with two sluices and the rearing of a garden (<i>garum</i>) and its dedication to Sri-Rama by Naganua, the son of Behara-Mallaru, the <i>sthalakarayam</i> of Bellamkonda.
CUDDAPAH DISTRICT.						
KAMALAPURAM TALUK.						
714	Kokatom. —On a slab set up in front of the Chennakesava-swamin temple.	Vijayanagara.	Virapratapa Vira-Venkatapadideva-Maharaja 'ruling at Tenugonda-patipana'.	Saka 1511, Virudhi, Bhadrabhadra, su. 5.	Do.	Registers the grant of the money annually received by them from the village by the <i>komari</i> Satiya-Rakhal and Misra-goda for maintaining perpetual lamps in the temple of Chennakesava-Perumal and Sakalanathalinga at Kokatom, an <i>agradam</i> on the southern bank of the Pinnali to the east of Gandikota in Gandikota-sluice on the west side of the Udayagiri hills. The donors prohibited all members of their caste from exhibiting their feats in the village and collecting donations therefrom.
715	On another slab unearthed in the same temple.	Do.	Virapratapa Vira-Krishnadevaraya ..	Saka 1440, Bahubhaya, Kartika, su. 12; Uttirana-dradasa.	Do.	Registers the grant of several bits of land in the village Kokatom by the son (name lost) of Alasani Chokkayam-garu for the various requirements of the temple, such as offerings, lamps and music.

716	On a slab set up in front of the Koteswaramin temple.	Do.	Virapratapa Krishnadevaraya-Maharaja ..	Saka 1440, Bahubhaya, Vaisakha su. 15.	Do.	Registers the grant by Pedayayangaru, son of Alasani Chokkayam-garu (mentioned above), of several pieces of land at Kokatom to the temple of Sakalanatha-Linga. The village Kokatom in the Gandikota-sluice was granted by the king as <i>servandaya</i> to the donor. The grant was made on the tanks of the Krishna at Beavada on the occasion of a lunar eclipse. The inscription is followed by another which says that Mummandraja, the son of Kottu Mummandraja Tirupana and the <i>sthalakarayam</i> of Kokatom reconsecrated the god Sakaleswara in this year.
717	On a slab built into the wall of the Anjaneya temple to the south of the village.	..	....	Saka 1716, Ananda, Magha, su. 15, Agastya-vara (Tuesday), lunar eclipse.	Do.	Registers the construction of the temples of Kodandaramasami and Virajanyaswami on the high road leading to Kasi and Rameswaram, at Kokatom in the Kamalakulam-Pargana and the <i>swala</i> of Kadapa, by Konda-Bhatta Ramakrishna-Bhatta, who was a merchant residing at Rameswaram Proddutur.
COIMBATORE DISTRICT.						
PERUNDURAI TALUK.						
718	Senimalai. —On the cross beams of the ceiling of the <i>manjatha</i> called the Settimandam.	..	....	..	Tamil ..	States that this lamp was the gift of Palaniyappa-Settiyar, son of Valisetti-Settiyar of the Kusavandi-Maharishi-gotra.
719	In the same place ..	..	....	Kali 4928, Vyaya, Vaisaki 28, Thursday, Purnamasam, Tritiya.	Do.	States that the <i>manjatha</i> of the Nagattattar-Ayiravar was constructed by Ilampiliyar .. of the Kodavol-Maharishi-gotra and completed by Alagan-Settiyar.

APPENDIX C.

Stone inscriptions copied in 1927.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TINNEVELLY DISTRICT. NAGGUR TANK.						
1	Vijayanarayana—On the eastern entrance into the Mangalavaram temple.	Pandya	Tribhuvanachakravartin Konegimmai-kondan Vikrama-Pandya-deva.	5th year	Tamil	Records that the king made tax-free the lands which Sivendrakalan Appan Sembayadaiyay of Selvavatur in Ierunkadavar, a village in Tirukkannapuram, had given to the temple for providing worship at the waking and other services of god Megomayavarasaram-adaiyan Nayanar at Vijayanarayana-chaturvedimangalam, at the request of Vikrama-Choladeva.
2	On the north wall of the central shrine in the same temple.	Chola	Rajakesarivarma	10th	Vatteluttu	Begins with the introduction of <i>Seasasura</i> etc. Records that the <i>sabhai</i> of Vijayanarayana-chaturvedimangalam, a <i>brahmadeya</i> of Nattaruppottu in Rajaraja-velanadu having assembled in the temple of Saktayya-temagaram Perumajadi in the same village, made the gift of two pieces of land by Kunaravami-Sundarar of Umayar for providing offerings and burning lamps in the temple of god Madanavatu-Perumajadi at Megomaya-Isaram, as tax-free <i>devadana</i> .
3	On the same wall	Do.	.....	Do.	Do.	States that Naganjuri presented a copper-plate and an incense-burner to god Perumajadi of Megomaya-Isaram.
4	On the north and west walls of the same shrine.	Pandya	Jatavarma <i>alias</i> Tribhuvanachakravartin Srivalahdeva.	17th year	Do. and Tamil	Begins with the introduction of <i>Seasasura</i> etc. Registers the deed (<i>kaidda</i>) given by the <i>sabhai</i> of Vijayanarayana-chaturvedimangalam, a <i>brahmadeya</i> of Nattaruppottu in Pandi-nadu, to the servants of the temple of Megomaya-Isaram-Udayar in regard to certain lands for providing worship to the god. The king is stated to have been seated on the throne within the palace at Vijayanarayana-chaturvedimangalam while issuing the order.
5	On the same walls	Chola-Pandya.	Jatavarma <i>alias</i> Sundara-Chola-Pandya-deva.	10th	Tamil	Incomplete. Vijayanarayana is said to have been also named <i>Jayagondasabhai</i> -chaturvedimangalam, a <i>brahmadeya</i> village in Nattaruppottu in Uttamasola-velanadu a sub-division of Rajarajapadinadu. Another fragment below this mentions the 14th year of -Pandiadeva.
6	On the west wall of the same shrine.	Chola	Rajarajakesarivarma, 'who destroyed the ships at Kandalar-salai'.	Do.	Vatteluttu	Records gift of tax-free land by Alirattapporundurai <i>alias</i> Narayanar-Madanday, an accountant of the assembly, for burning a perpetual lamp in the temple of god Megomaya-Isaram-Perumajadi.
7	On the same wall	Do.	Do.	Do.	Do.	Registers the gifts of land as <i>salabhagam</i> for maintaining a feeding charity in the village and of 50 sheep for burning a perpetual lamp in the temple of Megomaya-Isaram-Perumajadi, by Pandarper-man <i>alias</i> Vijayanarayana-Pallavarayar of Sattamangalam in Tirumarnadu on the southern side (of the Kareri) in Solai-nadu.
8	On the south wall of the same shrine.	Do.	Rajakesarivarma.	17th year	Do.	Begins with the introduction of <i>Seasasura</i> etc. Records that the assembly of Vijayanarayana-chaturvedimangalam made tax-free the land which Metrangal Kolchadavar-Dayapuriyan had given for burning a perpetual lamp in the temple of Madanavatu-Perumajadi.

[illegible]

C.—Stone inscriptions copied in 1927—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TINNEVELLY DISTRICT—cont.						
NAGUSERI TALUK—cont.						
21	On the south wall of the same shrine.	Pandya	Jatavarman alias Tribhuvanachakravartin Sivallabhadra.	10th year, Tula	Tamil	Begins with the introduction of the temple of Varaguna-vinnagar-Alvar and Subhakopantaga-Choladeva. The 31st year of the Chola king Kulottunga-Choladeva, [who took] Kollam is quoted in the body of the inscription.
22	On the north wall of the prakara of the same temple.	..	....	15 + [1]st year	Do.	Records that the king exempted from taxes $\frac{1}{2}$ $\frac{1}{2}$ of land which had been endowed for the expenses of worship to the god Bhaktapriyathu Sri Kulasekhara-vinnagar-Alvar, which had been set up in the temple by Suryadeva-Bhattin of Kattakkuri.
23	On the same wall	..	....	Paridapi, Aji 16	Do.	Damaged. Begins to refer to a gift of land made by the officials of the temple of Alariya-Mangapur at Vijayanarayagam to Dveta Anantakrishna-Bhatta of Uttarakali.
24	Do.	Pandya	Sundara-Pandya, who was pleased to perform the anointment of victors,...	..	Do.	Fragmentary. Seems to refer to some gift of land made by Velan Aludaiyan of Selavattin in Muti-tur-burra.
25	On the west wall of the kitchen in the same temple.	..	....	Kollam 665, Vaisakhi 8.	Do.	Records a gift of 433 $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ by Vidyapati-Nayabhar, a $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ in the temple of Alariya-Mangapur at Vijayanarayagam for feeding one individual daily in the temple, and another gift of 430 $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ by Brahachari Ganesha-Bhatta for a feeding charity.
26	On the same wall	..	....	Kollam 666, Purnasi 17.	Do.	Records a gift of 400 $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ by Dipa-Bhatta for a feeding charity.
27	On the four faces of a stone called Vanayan-kallu on the bund of the big tank in the same village.	Pandya	Jatavarman alias Tribhuvanachakravartin Sivallabhadra.	12th year, Masi	Do.	Begins with the introduction of the temple of the god Siva, who had sprung up from a bamboo, from the booty obtained from the Kela, Chola and Hoysala kings.
TINNEVELLY TALUK.						
28	Tinnevelly.—On a broken pillar lying in the second prakara of the Nelliappur temple.	Chola	Parakesarivarmam Chakravartin Kulasekhara.	18th year, 220th day.	Do.	Registers a gift of the tax of 15 $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ accruing from certain lands in Ariyalaiyun alias Valayakannallur in Amudagunavalanadu which had been granted for worship in the temple of Tirumelveli-Udayar by Vidyapati-Nayabhar alias Tyagavinda-Muvendavolan, the headman of Pakaiyur, Tiruvadar-kuram, a subdivision of Geyamapakkavalanadu.
29	On the east wall of the same prakara.	Pandya	Kulasekhara	..	Grantha and Sanskrit.	States that the king constructed the high prakara wall of the temple of god Siva, who had sprung up from a bamboo, from the booty obtained from the Kela, Chola and Hoysala kings.

30	On the same wall	Do.	Maravarmam alias Tribhuvanachakravartin Sundara-Pandya, who was pleased to give away the Chola country.	11th year, 470th day.	Tamil	Registers an order issued by the king to the effect that the taxes should be paid as of old according to the classification of lands and that certain revised assessment which the assembly had suggested should not be followed.
31	Do.	Do.	Jatavarman alias Tribhuvanachakravartin Kulasekhara.	13 + 1st year	Do.	End built in. Seems to register a gift of land made by Padisani-Pillai alias Kulasekhara-Kadavetti of Tirunelveli in Kiyembu-nadu for providing offerings to the god Tirumelveli-Udayar on the days of Visakha-ashtami.
32	Do.	Do.	Tribhuvanachakravartin Sundara-Pandya, who having conquered the Chola country, was pleased to perform the anointment of heroes at Mudigopdasolapuram.	15 + 1st	Do.	Built in at the beginning. Records the gift of a silver plate and a brass kalasam to the god Tirumelveli-Udayar by Unguyyaranda-Perumal, the niece (f) of Kadaiyadavar.
33	On the west wall (outside) of the second prakara of the same temple.	Do.	Vikrama-Pandya	5 + 1st	Do.	Commences with the introduction of the temple of the god Siva, who had sprung up from a bamboo, and stops after mentioning the king's temple year.
34	On the same wall	..	....	3 + 1st	Do.	Registers a gift of $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ of land to Kolavennan-Apasa-Bhatta of Perumelur, a suburb of Tirumelveli alias Kulasekhara-chaturvedimangalam in Kiyembu-nadu, for providing offerings to the god Tirumelveli-Udayar on the days of Visakha-ashtami.
35	Do.	Pandya	Jatavarman alias Tribhuvanachakravartin Kulasekhara.	13 + 7th	Do.	Begins with the introduction of the temple of the god Siva, who had sprung up from a bamboo, and stops after mentioning the king's temple year.
36	Do.	Do.	Do.	Do.	Do.	Records a gift of some land to a dancing girl Bhagavati-Ertiruvudaiyal, for service in the temple of Tirumelveli-Udayar.
37	Do.	..	Tribhuvanachakravartin Konotimmaikopdan.	3 + 7th year, 2770 days.	Do.	Registers the confirmation by the god of the grant of lands and a house-site made to Bhagavati-Ertiruvudaiyal living in the Nelliappur temple for her service in the temple.
38	Do.	..	Do.	5th year, 113th day.	Do.	States that on the representation made by Andakan-Kiyuvudaiyan, the king exempted from the payment of taxes $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ of land which had been parcelled out as $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ among the servants maintaining the pond on both sides of the Ponnambahu-kattinagar at Tirumelveli.
39	Do.	..	....	5th year	Do.	Relates to an order to Sottan-Nayakan alias Jiyamperar, an ascetic, confirming the above gift of $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ of land to him for raising $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ flowers in a pond on both sides of the Ponnambahu-kattinagar-Perumal-tiruvadi at Tirumelveli, for the supply of flowers to the god.
40	Do.	..	Tribhuvanachakravartin Konotimmaikopdan.	3 + 1st year, 582nd day.	Do.	Registers a gift of $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ of land in Ponnambahu-kattinagar in Kiyembu-nadu to Kolavennan-Apasa-Bhatta of Perumelur in Tirumelveli alias Kulasekhara-chaturvedimangalam, to provide offerings to the god Tirumelveli-Udayar on the day of Visakha, the natal star of the king.
41	On the south wall of the same prakara.	..	Do.	24th year, 270th day.	Do.	Registers the gift of land to several individuals who had to perform certain items of service in the shrine of the goddess. Tirukamakottam-nayaka-Nachchiyar in the temple of god Tirumelveli-Udayar.
42	On the same wall	..	Do.	5th year, 71st day	Do.	Registers the grant of some land and house-sites to ten musicians who had to play on the instruments in the presence of god Anavazhaya-Perumal in the temple of Tirumelveli-Udayar. Kulasekhara-Uttaramantri figure as one of the signatories.

C.—Stone inscriptions copied in 1927—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TINNEVELLY DISTRICT—cont.						
43	On the same wall	..	Tribhuvachakravartin Konerimakkondan	3rd year, 1188th day.	Tamil	States that Kolavasanen Tirumalrajolai-Bhatta of Perumelir in Tirunelveli <i>alias</i> Kulasekhara-chaturvedi-mungalam should continue to receive certain perquisites (from the temple).
44	Do.	..	Do.	5th year, 125th day.	Do.	States that the king made a gift of the taxes leviable from Tirunelveli in the <i>Virajadai</i> of Tirunelveli which Uyyavandan, Manabharanu-Mandadavalar of Kappalur had purchased from the <i>adik</i> of Viramola-chaturvedimungalam in Kalaganadu for offering cakes at the morning-service of god Pollada-Pillaiyar, enshrined in the second <i>prākāra</i> of the temple of Tirunelveli-Udayar.
45	Do.	Pandya	Maravarman <i>alias</i> Tribhuvachakravartin Vikrama-Pandya-dēva.	5th year	Do.	Registers the sale-deed which the <i>paṇḍar</i> of Tirunelveli-Udayar gave to Pillai Manabharanu-Mandadavalar of Velvayaru-Kappalur in Kerasikanga-valanadu in respect of $\frac{1}{4}$ <i>ma</i> of land which they sold to him.
46	Do.	Chola	tunga-Choladeva	21st "	Do.	Beginning of lines built in. Registers the gift of some lands in Totrayamangalam in Nalji-nadu, a subdivision of Uttamasola-valanadu, made to Seletti Uyyavandan <i>alias</i> Vijjatharayan of Viliyam <i>alias</i> Rajendrasolay-pattinam in Rajaraja-Tempada.
47	Do.	Pandya	Maravarman <i>alias</i> Tribhuvachakravartin Vikrama-Pandya-dēva.	5th "	Do.	Registers the gift of Tirunelveli by Pillai Manabharanu-Mandadavalar for providing cake-offerings to the god Pollada-Pillaiyar in the second <i>prākāra</i> of the temple of Tirunelveli-Udayar (Side No. 44 above).
48	Do.	Do.	Vikrama-Pandya-dēva	7th "	Do.	States that the inscription was re-engraved on the wall called Vikrama-Pandya-tirumalai-mungalam near the shrine of Kakkala.
49	Do.	..	...	..	Do.	Registers a gift of some lands from the <i>adik</i> <i>Virajadai</i> of the god to Vekover in the 5th year of king Virajadaya-dēva.
50	Do.	..	...	..	Do.	Registers a gift of land by Palandiparayan, an agent of the temple to Uttamam. Records the gift of land <i>alias</i> Kerasikanga-Pillayarayan for the service of playing on the drum in the temple. The record is dated in the 20th year of king Virama-Pandya-dēva.
51	On the south wall of the second <i>prākāra</i> (outside).	Pandya	Perumal Vira-Pandya-dēva	27th year, Tai 18.	Do.	Registers to several gifts of sheep and cows granted to the temple for the supply of milk for the early morning-service and midnight worship of the god. The 6th year and 18th day of the reign of Perumal-Sivallathadeva is quoted in the record.
52	On the east wall of the <i>Vipināśvara</i> shrine in the same temple.	Do.	Maravarman <i>alias</i> Tribhuvachakravartin Kulasekhara-dēva.	8th year	Do.	Registers an agreement by the <i>virajay</i> of Suttamallip-perunduvu agreeing to burn two perpetual lamps in the temple of Tirunelveli-Udayar for the money given by Paravarayan Madhavan-Devattar and Udayaperumal, son of Udayan-Bhatta of Er <i>alias</i> Kulasekhara-Savaramangalam in Sola-mandalam.
53	On a pillar in the same shrine	..	...	..	Do.	States that the <i>mandapa</i> was erected by Narayanan-Narasayan <i>alias</i> Virumelagiyar-Pandya-dēva of Matthokan in Malai-mandalam.

54	On the west wall (inside) of the third <i>prākāra</i> of the same temple.	Pandya	Maravarman <i>alias</i> Tribhuvachakravartin Kulasekhara-dēva.	13 + 13th year	Do.	Registers a gift of land by Nakkai-Alagaperumal <i>alias</i> Irondutavirta-Tirumal Fakikkol for providing offerings to the god Subrahmanya-Pillaiyar in the temple of Tirunelveli-Udayar.
55	On the same wall	..	...	..	Do.	Registers a gift of land in the Purakkalpokku at Sottavelli by Ithanimuludaiyar, the queen (<i>namdaiyiar</i>) for the supply of $\frac{1}{2}$ <i>ma</i> to the temple. Mentions Vira-Pandya-Pillai as the name of one of the recipients.
56	Do.	Tavancore	Sankili Vira-Mattandavarman <i>alias</i> Sirai-vay-Mattavar.	Saka 1178, Kollam 721, Chittirai 25.	Do.	States that the copper images of the Ayra-tumbar and nine other rains were made, and festivals conducted for them, and that certain additions were made to the <i>mandapa</i> in front of the central shrine.
57	Do.	..	Konerimakkondan	8th year, 180th day.	Do.	Registers that Devagal-Jambiratti of Suttavelli made a gift of three <i>ma</i> of land which she had received for her maintenance in the reign of the previous king, at the rate of one <i>ma</i> to Narasimha-Bhatta for <i>adhyayana</i> in the temple of god Anavarta-anu. Perumal during new moon day, one <i>ma</i> to Isvaradevan for rearing a flower garden, and one <i>ma</i> to the goddess Natchchiyar which she had set up in the temple at Sottavelli.
58	Do.	..	Tribhuvachakravartin Konerimakkondan.	8th year, Chittirai	Do.	Registers the tax-free gift of land to Andar-Soradevar for rearing the flower garden called Ithanimuludam-Udayar- <i>mandapa</i> in the name of Ithanimuludam-Udayar, the queen (<i>namdai</i>) of Vira-Pandya-dēva of Tirunelveli, whose 8th year is quoted.
59	Do.	Tavancore	Sankaranarayana Ithavayia Sankili-Mattandavarman Sirai-vay-Mattavar.	Kollam 721, Chittirai 21, ba. trayadasi, Sunday, Aśvini.	Do.	Registers a gift of 6 <i>ma</i> of land and some paddy to 7 men from the <i>adik</i> <i>Virajadai</i> lands in Ithavayia-kurichchi in Kollam, Karam belonging to the temple at Tirunelveli.
60	Do.	Pandya	Tribhuvachakravartin Konerimakkondan.	40th year	Do.	Registers a gift of land by Ithavayian-ran-Kandiyadevar to Tirunelveli-Udayar-Bhatta for Kunder as <i>adhyayana-viraj</i> during the service called Kachibharumkondan- <i>viraj</i> , instituted in the temple of Tirunelveli-Udayar in his own name.
61	Do.	Do.	Sundara-Pandya-dēva	1 + 1st "	Do.	Registers a gift of 6 <i>ma</i> of land for rearing a flower-garden called Ithanimuludam-Udayar- <i>mandapa</i> in the name of Ithanimuludam-Udayar, the queen (<i>namdai</i>) of Vira-Pandya-dēva of Tirunelveli, whose 8th year is quoted.
62	On the north wall of the third <i>prākāra</i> .	..	Tribhuvachakravartin Konerimakkondan.	42nd year, 351st day.	Do.	Registers a gift of 6 <i>ma</i> of land for rearing a flower-garden called Ithanimuludam-Udayar- <i>mandapa</i> in the name of Ithanimuludam-Udayar, the queen (<i>namdai</i>) of Vira-Pandya-dēva of Tirunelveli, whose 8th year is quoted.
62 A	On the same wall	Pandya	Maravarman <i>alias</i> Tribhuvachakravartin Kulasekhara-dēva.	8th year, Vrischika 17, ba. rayam, Saturday, Uttirai.	Do.	States that the documents relating to the gifts of lands etc. to several individuals who contributed the Brahman-village called Anavartadaga-chaturvedimungalam after the god Anavartadaga-Perumal, made by Alavandapillai-vachchilai of Kattiyur round the temple of god Valavallipandya-vinnegar-Emberuman in the west of the village could not be engraved previously, and that a complete record was therefore now engraved.
63	Do	..	Tribhuvachakravartin Konerimakkondan.	13th year, 216th day.	Do.	Registers a tax-free gift of 2 <i>ma</i> of land to Aludaiyan Anupakkattan, for changing the <i>Tiruvazham</i> during the <i>vak</i> g. ceremony of the goddess Tirukkarakkottattina-Nachchiyar.
64	Do.	Pandya	Konerimakkondan Sundara-Pandya-dēva	8th year, 195th day.	Do.	Registers a gift of 6 <i>ma</i> of land on behalf of Alagiyar-Pillai <i>alias</i> Kachiyar of Ilaagudi to two Brahmins as <i>adhyayana-viraj</i> for playing (the <i>Vidas</i>) during the services called Kachibharumkondan- <i>viraj</i> , instituted in the temple of Tirunelveli-Udayar, for the merit of the king.

79	Pandya	Do.	On the south wall of the third <i>pillars</i> (outside).	Mavarman alias Tribhuvana-chakravartin Kuladeharadava, who was pleased to take all countries.	23rd year, Tsi 9	Do.	Registers the gift of lands by Enakkunalla-Perumal alias Narasimhadēvar for conducting a service to the god at Tirumelveli-Udaiyār.
80	Do.	Do.				Do.	Records that as certain provisions made for the goddess and flowers to god had stopped, new arrangements were made for these items of service during the <i>carnival</i> service in the 27th year of Irtaiyalva Vira-Pandiya-dēva.
81	Pandya	Do.		Tribhuvana-chakravartin Kōvēlammūttokkōḍag Vira-Pandiya.	27th year, 376th day.	Do.	States that as the provision for offerings and flowers made to the god formerly had been discontinued some new arrangements were made for their renewal (See No. 80 above).
82	Do.	Do.	On the south wall of the third <i>pillars</i> (outside).	Mavarman alias Tribhuvana-chakravartin Kōvēlammūttokkōḍag Vira-Pandiya.	ys. Adī o, 376th year.	Do.	Registers a gift of land irrigated by Mantharavāspaperi in Ariya-cadu, for conducting worship of the goddesses Trinakara-kottappa-Arudyamachēyar in the temple at Tirumelveli.
83	Do.	Do.	On the south wall of the Narasimha-Perumal temple.	Jatayarmān alias Tribhuvana-chakravartin Kuladeharadava.	13 + 6th year	Do.	Commences with the introduction of etc. States that the gift of 3 mā of land which had been made for <i>Maṭṭe-putti</i> by the <i>sabha</i> in the reign of Periyādēvar Vikrama-Vandiyadēva for providing offerings to the god Vikrama-Vandiyadēva at the temple, which *Kolvaraman Subrahmanya-Bhattap of Perumalur had built, was not enjoyed, and that a revival gift of 2½ mā of land was now made for the same purpose.
84	Chola	On the same wall		Rajaratna-Rajakēsari-varman, who destroyed the ships at Kanda-lar-salai.	12th "	Vatteluttu	*Kolvaraman Subrahmanya-Bhattap of Perumalur had built, was not enjoyed, and that a revival gift of 2½ mā of land was now made for the same purpose. Tukkoḍi of Chōpparam for providing offerings to the god Brāhma-paritēvar at Tirumelveli.
85	Pandya	Do.		Marajjadaiyan.	2nd "	Do.	Registers a gift of cows by Sātta-nammal for burning a perpetual lamp before the god Brāhma-paritēvar at Tirumelveli, on behalf of Satlēdayam, a dancing girl of the temple.
86	Do.	On the east wall of the entrance into the Kanimath-Amman temple.		Kollam 733, Friday, 23, an. Avittaya, Monday, Molā.		Tamil	States that the dancing girl Alagūdanadam-perumal Palliyaru-Nachohiyar was renamed Periya-Nattannākikān, and that certain perquisites were granted to her for her service in the temple.
87	Do.	On the east wall of the <i>nandapa</i> in the same temple.				Sanskrit and Grantha.	A verse enjoining the protection of charities.
88	UDAIANALAYAM TALUK	Arivayalur.—On the south wall of the central shrine in the Śrinivasa Perumal temple.				Tamil	Damaged. Refers to some order issued by the chief mālājaitta Opillada-Majarvatayar.
89	Do.	On the north wall of the central shrine in the Vatamūtsvara temple.		Saka 1730, Kali 494, Saka Chittirai 11, an. Pappaimam, Friday, Saka 1744, Kali 493, Vijaya, Chittirai 8, Saka 1664, Kali 493, Dandabbi, Vaisāḥ 22, Friday Rōhiṇi.		Do.	States that Vijaya Opillada-Majarvatayar of the Vinhorra-gutta, the 16th in <i>paṭṭana</i> from the chief of Arivayalur, rebuilt in granite the dilapidated temple of Vata-mūtsvara at Arivayalur.
90	Do.	On a slab built into the Vempara-Naryanman temple.		Saka 1809, Kali 4982, Vishu, Aṅgasi 21, Saturday.		Do.	States that the temple of Venpara-Meruvu was built of stone during the reign of Vijaya son of Kuṁṁṁ. On the Malarvayar.
91	Do.	On a slab lying in the Bhujangahandam.				Do.	Registers a gift of some land by Vijaya son of Keṟṟippal-Majarvatayar and his son of Ojjaripala-Majarvatayar, to Nāṁmāzayan of Maṇṇu feeding brahmins on <i>aṇṇaḍi</i> had been built by Mangala-mudaya Saṅgiyaru-Udaiyār, son of Ayyanperumal-Udaiyār, and that Ayyanperumal-Udaiyār, son of Ayyikraman-Perumal, Udaiyār in Appamantapudi took in the Maṇṇu-nāṁmāzayan-salai rebuilt it.
92	Do.	On a slab built into the ceiling of the Saṅgitavara (Hauruan) temple.				Do.	

A verse enjoining the protection of charities.

Damaged. Refers to some order issued by the chief malivitta Oppilada-Malavarayar.

States that Vijaya Opillai-Maavayar of the Vithotragotta, the 16th in *pañam* from the chief of Ariyalur, rebuilt in granite the dilapidated temple of Vātañiśvara at Ariyalur.

States that the temple of Vannara-Murugan was built of stone during the reign of Vijaya, son of Kuntala-Op. Raja-Mallavarayar. Register a gift of some land by Vijaya son of Kuntayya-Mallavarayar and Oppia Mallavarayar, to Narasimha of Maad.

feeding brahmins on *arazai* rays. States that the temple which had been built by Mangalundaia Sañjivaraya-Udaivar had become dilapidated and that Ayyanperumal-Udaiyar, son of Meyyikumar Permal, Udaiyai in Annamantapudi taluk in the Ramanathapuram-Sivakai rebuilt it.

C.—Stone inscriptions copied in 1927—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT —cont.						
UDAYARAJAN TALUK—cont.						
93	On the <i>mandapa</i> in the Kasi-Vidyanatha temple.	..	....	Saka 1696, Jaya ..	Tamil	Gives the date when the Jiamurakasa Vandara sannadi- <i>maham</i> was probably built.
94	On a slab built into the Periyasagar temple.	..	....	Saka 1763, Kali 242, Sobhagrit, Chittirai 4, su. Friday, Kooni.	Do.	States that Vijaya Oppilada-Makavarar, son of Kumara Oppilada-Majavarar renovated the dilapidated temple of Kasi-Vidyanatha and made a gift of land for providing worship to the god.
95	Hastinapuram near Ariya- kur.—At the entrance of the Kasi-Vidyanatha temple.	..	....	Saka 1760, Kali 434, Sobhagrit, Panguni 14, Monday, Mrga- sireha, su. capt- ami.	Do.	States that the <i>garbhasthika</i> etc. of the temple of Periyana- yaki-Annan were renovated during the regime of Oppi- lada-Majavarar and that Ramayyagar, the priest, was in charge of the works.
ANANTAPUR DISTRICT.						
KALYANDURG TALUK.						
96	Narasapuram.—On a stone lying outside the temple of Kandaswara.	Western Chalukya.	Chalukya-Chakravartin Tribhuvanamalla- deva, ruling from Kalyana.	Chalukya-Vikrama year 9, Krodhi, (iron?) Uttara- ra-senkranta, trayodasi, Sun- day.	Kannada	Registers the grant of some land for a feeding house (<i>ashra</i>) by Anasa, the chief of Kalyandurga, situated to the south of Kanyakudi while Mahamandalesvara Iruvala-Chola- Mandala was governing the Kanyakudi 800 from the capital Govt. Jidavadi.
97	On the same stone .. ..	..	....	..	Do.	Damaged. Seems to give the extent of the lands (mentioned above) which were irrigated by the tanks Hanyavara and Holiakere. Mentions Kundurupi.
98	On a slab set up outside the temple of Virabhadra.	Vijayanagara	Vijayapata Saddasivadeva-Vaharsya	Saka 1467, Krodhi, Pushya, su. 15.	Do.	Damaged. Seems to register the <i>kanis</i> (cow) granting some land and a house-site to certain Pedanna of Yabalala by Mahanayacharya Radgapa-Nayaka of Kundurupi.
99	Yatakallu.—On a rock about 3 furlongs to the west of the village.	..	....	Vijayan, Phalguna, ba. 6.	Do.	Registers the grant of some land to karnam Nrasappa and a certain Valigavum Semireddi by Rayadevaraya Kond-Nayagan, and Vekkapatinayeni-Ayyavara in return for their services in digging the channel in the village Pallimmedipalle.
100	Muddinayathalle.—On a rock near the Hanuman temple to the west of Pultimma- puram (hamlet).	..	....	Saka 1597, Kakeba- sa, Pushya, ba. 10, Wednesday.	Telugu	Damaged. Seems to register the grant of some land by Mahandacharya Bomminayaka (son of?) Jidhe- naya and Narana-Nattiyara to Settar Madigonda who constructed the tank at Ramasamudra.
101	Aiyagarbhalli.—On a stone set up near the temple of Hanuman.	..	....	..	Kannada	Damaged. Mentions the Mahasamanta Bommeya-Nayakara, son of Gahgeya Nayakura, governing the Nidogala- raja from Kundurupi, and (the city) Hanpeya-jetta-lpa.
102	Kundurupi.—On a rock near a tank on the top of the hill fort.	Royala	Vira-Ballaladevarasa, son of Hovasdevara Vira-Narasimhadevarasa, ruling from his capital Domsamudra.	[Saka] 1292	Do.	Damaged. Seems to record the grant, as <i>Madoli</i> with all the taxes accruing on them, of the villages and hamlets round about the Kundurupi fort in exchange for taxes on some territory near Penugonda fort to Koneti-Nayaka by
103	On five slabs set up near the gate of the ruined fort in the same village.	..	....	Saka 1576, Nardana, Margasira, su. 7.	Do.	

104	Malayalur.—On two faces of a slab set up in the temple called the <i>salivastanagudi</i> .	Western Chalukya.	Chalukya-Chakravarti (?)	Saka 1101, Vikari, Pushya, su. trayodasi, Utti- Monday, Uti- rayana-Sambha- naya.	Do. (some and prose).	Eulogizes the family of Mahamandalesvara Tribhuvana- malla Mallikarjuna-Chola-Maharaja, son of Tringaladeva and Brimmaladevi, who was governing from Hengiri and states that the chief and his wife (<i>parivara</i>) Jakanadevi set up the gate Mahamandaleva, Domsamudra, and Iruvaladevarasa, Valdevadevarasa, and Sanyadeva, at Mahayasa in Sircana and granted some lands round the Virayasa (not?) together with the tolls (<i>chikka</i> and <i>lakkasa</i>) collected from the village, for offering, lamp, worship and repairs to the five temples. Registers the agreement of the Uttara-mandale merchants assembled in a <i>mandala</i> at Mahayasa making a grant of a certain portion of their profits (?) on various articles of merchandise to the temple of Lakshminarayana.
105	On the third face of the same slab	..	....	..	Kannada	Mean damaged.
106	Karikanihalli.—On a slab set up in a garden.	..	....	Vijaya ..	Do.	Very much damaged. Mentions some chief (?) called....
107	Polurayal.—On a stone lying near the hill fort.	..	....	Durasti ..	Telugu	Damaged. Seems to register the grant of some land to the god Udaladevarasa for the merit of Arimayapa-Nayaka.
108	Malhipalli.—On a slab lying in front of the temple of Chandes- vara.	Vijayanagara	Vijayapata Saddasivadeva-Vaharsya	Saka 1460, Pua- vaga, Pushya, ba. 2, Wednesday. Makara-sambhara- ti.	Kannada	
109	Madirevu.—On a slab lying behind the temple of Hanuman.	Do.	(Hajibarama)	..	Telugu	Much damaged. Mentions a certain Bomma-Nayaka.
TANJORE DISTRICT.						
MAYANAR TALUK.						
110	Murugamangalam.—On the fourth face of the Kanda- sambharam temple.	Do.	Vijayapata Saddasivadeva-Vaharsya.	Saka 1090, Pua- vaga, Pushya, ba. 2, Wednesday.	Tamil	Damaged. Seems to register a remission of taxes.
111	Virumamangalam.—On a slab set up in front of the Madhyas- nagara temple.	..	....	..	Do.	States that the land (where this stone should have been originally set up) was the gift to the god Viru- kha-anthasvaran-Edayar at Virumamangalam. Registers the royal order at the instance of Gahgeya- chakravarti approving the gift of the land as compen- sation to the temple of Rajendrasivaram-Ujjayar for the construction of a new compound wall (<i>kurumadi</i>), a gate (<i>travasa</i>), and other extensions to the temple of Virumamangalam-Ujjayar at Rajendrasivaram. Registers the agreement of the merchants of Virumamangalam-Ujjayar at Rajendrasivaram. Registers with the introduction of the stone etc. Registers the reclamation of lands belonging to several temples and individuals, necessitated by the erosion of Virumam- galam into their holdings.
112	Virumangalam.—On the south wall of the Bhakthanagar temple.	..	Tribhuvanachakravartin Konesimal- kondar.	10th year, 6th day.	Do.	Registers a grant of land for the maintenance of Kalyana- Virumamangalam-Ujjayar at Rajendrasivaram. Gives the names of the donors and the names of the donors. Registers the grant of land for the maintenance of the temple of Virumamangalam-Ujjayar at Rajendrasivaram. Gives the names of the donors and the names of the donors. Registers the grant of land for the maintenance of the temple of Virumamangalam-Ujjayar at Rajendrasivaram. Gives the names of the donors and the names of the donors.
113	On the north wall of the same temple.	Chola	Parakramavarman after Tribhuvana- chakravartin Virumangalam (Kols- tanga III).	8th year, Sunday, Saturday, Wed- nesday, Thursday.	Do.	Registers the grant of land for the maintenance of the temple of Virumamangalam-Ujjayar at Rajendrasivaram. Gives the names of the donors and the names of the donors.
114	On the east wall of the second face of the same temple.	Do.	Tribhuvanachakravartin Tribhuvana- chakravartin Virumangalam (Kols- tanga III).	34th year, Tuesday, Saturday, Satur- day, Friday.	Do.	Registers the grant of land for the maintenance of the temple of Virumamangalam-Ujjayar at Rajendrasivaram. Gives the names of the donors and the names of the donors.
115	On a pillar in the same temple	..	....	..	Do.	Gives the name Bhakthanagar for the effigy represented as having a drum.
116	On the same pillar .. ..	..	....	..	Do.	Gives the name Bhakthanagar for the effigy represented as having a drum.
117	On another pillar .. ..	..	....	..	Do.	Gives the name Bhakthanagar for the effigy represented as having a drum.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
MAVARAM TALUK—cont.						
118	Kali.—On the south wall of the Tirukamēśvara temple.	Chōla	Tribhuvanachakravartin Rajarajadeva ..	21st year, Simha, śa. Pīṇādī, Aḍi 5 ..	Tamil	Ends of lines built in. Seems to register a grant of land to the temple.
119	Nattam hamlet of Kali.—On a slab set up in the temple of Śellappillayar.	..	....	..	Do.	Registers a remission of taxes on the land belonging to the Śellappillayar temple at Kali, by a certain Timappa-Nayakkar.
120	Attur.—On the north wall of the central shrine in the Svāmī peruvāra temple.	Chōla	Tribhuvanachakravartin Rajarajadeva ..	28th year Kanṇi, śa. drādasi, Mon-day ...	Do.	Built in at the beginning. Registers a gift of land by the person mentioned above, for offerings to the two goddesses of the same temple.
121	On the same wall	Do.	Tribhuvanachakravartin ..	32nd year, Kanṇi, śa., chaturdasi, Friday, Sodi.	Do.	End of the latter portion built in. Registers a sale of land in the same hamlet to the temple by Atayay Ayayamudu Kuttappirāṇ-Śaṭṭar and his mother.
122	Do.	Do.	Tribhuvanachakravartin ..	29th year, Vīśa-chika, śa. drādasi, Monday, Rēvati.	Do.	Built in at the beginning. Registers a sale of land by Nīṇbāi Madēva-Śaṭṭar to the temple of Tiruvittai-udaiyar at Rajanayana-chaturvedimangalam, a <i>brahmadēva</i> of [Korupkka]-āda. Below this inscription is an incomplete record of the same king, dated in the 30th year, Vīśchika, śa. septami, Friday, Sodi-ym.
123	Do.	Do.	Do.	23rd year, Rishabha, śa. tritiya,	Do.	Built in at the beginning. Registers a gift of land in Uttaranadu, a hamlet of the village [Rajanayana-chaturvedimangalam] to the temple by the same person. States that this is only an interlocutory deed till the permanent one was executed.
124	Do.	..	Tribhuvanachakravartin Kōṇēripmaikop-ḍaṇ.	21st year, 131st day ..	Do.	Beginning of lines 3-18 built in. Registers a royal gift of land, free of taxes, as <i>brahmadēva</i> to the temple. The <i>śāḍari</i> is also appended to the inscription. Refers also to the revenue survey made in the 16th year of Kulottunga-Chōladeva, who abolished the tēḷis.
125	Do.	..	Do.	17th year, 337th day.	Do.	Registers the royal grant of 2 <i>vēḷi</i> of land, transferred from the <i>devādāna</i> -head of god Avimuttēśvara-Udaiyar at Kīranur, a hamlet of Rajanayana-chaturvedimangalam for offerings to the god Tiruvittai-udaiyar from the 17 + 1st year of the king. The document is signed by the royal secretary Nērvudāchobā-Moṇḍavēlan. The <i>śāḍari</i> for the above order signed by the revenue officers is also appended to the record.
126	On the west wall of the same shrine.	Chōla	Tribhuvanachakravartin ..	... śa. drādasi, Wednesday, Hasta.	Do.	Damaged in the end. Registers a sale of land to the temple of god Tiruvittai-udaiyar by Avimuttēśvara, the wife of Kalicēyār of Panaiyur, and the daughter of Kurukūṭayār of Arudaiyur in Panaiyur-āda, a subdivision of Rajaraja-valanadu.
127	On the south wall of the same shrine.	Do.	Tribhuvanachakravartin Rajarajadeva ..	21st year, Karkāṭaka, śa. septami, Saturday, Sodi.	Do.	Registers a sale of land in Jāṇṇi, in the village of Panaiyur, a hamlet of the village, to the temple by the father and the wife of Paradāyan Damēdīra-Bhātā Agnichittan of Rajarajachōḍēri, a hamlet of this village.

128	On the same wall	Do.	Do.	22nd year, [Ma-kara], śa. panchadasi, Sunday, Tiravonam.	Do.	Registers a grant made for the welfare of the king and [of the village], by the assembly of Rajanayana-chaturvedimangalam, on receipt of the <i>śāḍari</i> from Vanadēyār of land, free of taxes, in Jāyāṇṇi-hakulakannalūr for taking out the god Tiruvittai-udaiyar on new-moon days.
129	On the east wall of the <i>maḍi-maṇḍapa</i> in front of the same shrine.	Do.	Tribhuvanachakravartin Karikāḷa-Chōladeva, 'who took Madura and Iṇam.'	14th year ..	Do.	Incomplete. Registers the agreement between the assembly of Rajanayana-chaturvedimangalam and the <i>vyōṭa</i> regarding the yield and other rights that each had to share from certain cultivated lands.
130	On the north wall of the same <i>maṇḍapa</i> .	Do.	Tribhuvanachakravartin Kulottunga-Chōladeva, 'who took Madura and the crowned head of the Pāṇḍya.'	15th year, Rishabha, śa. drādasi, Wednesday, Hasta.	Do.	Incomplete. Mentions Kalingarayan of Panaiyur in Vīl-vāḷa-kūrūm, a subdivision of Arumolideva-valanadu.
131	On the same wall	Do.	Parakeśarivarmaṇ <i>adīśa</i> Tribhuvanachakravartin Rajarajadeva.	1st year, Chittirai	Do.	Begins with the introduction <i>śa. drādasi</i> etc. Registers the agreement by the <i>śāḍari</i> of the temple to burn a perpetual lamp in lieu of the interest on 16 <i>kāṭis</i> received by them from Peruvādai, son of Paṇaiyur-udaiyār Venkaḍadeva, a resident of Uttaraṇadu.
132	Do.	Do.	[Rajadhirajadeva]	12th year, Kumbha, śa. trayodasi, Thursday, Pūṣam.	Do.	Begins with the introduction <i>śa. drādasi</i> etc. Registers an agreement by certain persons to burn a perpetual lamp in the temple in lieu of the interest on 50 <i>kāṭis</i> received by them.
133	Do.	Do.	Rajakeśarivarmaṇ <i>adīśa</i> Tribhuvanachakravartin [Rajadhirajadeva, 'who took Marudai (Madura).....']	18th year, Makara, śa. drādasi, Thursday, Viśākha.	Do.	Begins with the same introduction. Ends of lines built in incomplete. Seems to register a gift to the temple by the wife of the <i>maḍi-maṇḍapa</i> of ... [chaturvedimangalam, a native of Akkalār.
134	On the east wall (inside) of the Natarāja shrine in the same temple.	..	....	..	Do.	Damaged. Beginning built in. Appears to record the alienation of certain lands and houses granted for conducting the worship of the temple.
135	Iluppapattu.—On the north wall of the Nāṭakapṛsthēvara temple.	Vijayanagara	Mahamandaleśvara Vira Bhopati-Udaiyar	Śaka 1330, Sarvadhari, Aḍi 1.	Do.	Registers a <i>śāḍari</i> gift by the king, of land, free of taxes to the <i>śāḍari</i> of the temple of Tiruṇālakaṭham-ṇaiyāra-Nāṭarajā-Tirupadittai in Rajaraja-valanadu, a subdivision of Virudarajabhaya-valanadu situated between the rivers Kaveri and Kollam, for providing offerings to the images of the gods Tirumakantam-udaiya-Nāṭaraj, Pāsuramēśvara-Udaiyar, Viśvōśvara-udaiya-Nāṭaraj, etc.
136	On the same wall .. ..	..	....	..	Grantha	Damaged. Enumerates the ten offerings agreeable to god Siva.
137	On the north, west and south walls of the same temple.	Vijayanagara	Vīrapratapa Kṛṣṇadeva-Maharaya ..	Śaka 1439, Iṣvara, śa. pūṣya, pūrṇam.	Grantha and Tamil.	Registers the remission of the taxes <i>śāḍari</i> and <i>śāḍari</i> in favour of the Śiva and Viṣṇu temples in Sōla-maṇḍalam for worship and offerings to the deities and for repairs to the temples.
138	On the south wall of the Padikkanathēśvara shrine in the same temple.	..	....	Vībhava, Mārgaṣīrṣa, 10, Tiruvadinaḷ.	Tamil	States that the image of Chandraśekhara-Perumāl was taken out and a festival concluded at the instance of the son of Kōṭṭai Sāmaṇadhipati.
139	On the same wall .. ..	..	....	..	Tamil verse	Verse in praise of a certain Vēḷṇ who celebrated the festival of the temple.
140	Talaiyayar.—On the north wall of the Parvathidevar shrine in the Kurigampottēśvara temple.	Chōla	Tribhuvanachakravartin Kulottunga-Chōladeva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	[14]th year, 35th day.	Tamil	Incomplete. States that the wife of Sōlakannan-Maṇḍarajār constructed the <i>raṅgi</i> of this temple and presented money for cloth to the god Parvathidevar standing on this 'rock.'
141	On the same wall .. ..	..	....	..	Do.	States that this (image) is Tiruvudaiyār. This label is engraved by the side of a niche wherein the image is now missing.
142	Do.	..	....	..	Do.	States that this (image) is Sōlakannan-Maṇḍarajār. This name is engraved above a niche wherein the image is now missing.

C.—Stone inscriptions copied in 1927—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
MAYAVARAN TALUK—cont.						
143	On the west wall of the same shrine.	Chola	Tribhuvanachakravartin Rajarajadeva	20th year, Visakha, Sunday, Makha.	Tamil	Incomplete. Registers the complaint preferred by a certain person of Iritur for the employment of (the balance of) 2,000 kās by the trustees of the temple for a pot of land sold for 12,000 <i>maṣa</i> in the 18th year of the king to the temple of Parvathibagar at Kulottungasolai. Tanjanyaka-chaturvedimangalam, an <i>agaram</i> of Irunkalmandu-nadu in Rajadhiraja-vaṇadu.
144	On the same wall	Do.	Do.	20th year, 28th day.	Do.	Registers the order of the big assembly, looking after the affairs of the village from the month of Dhanu, of Kulottungasolai-Tanjanyaka-chaturvedimangalam, a <i>śrāddha</i> village of god Tiruchohirambalam-Udayar, making provision for offerings and worship to the consort of the god Kurumpoda-Perumal set up in the bed-chamber (<i>śaṭṭigerai</i>) by Pillai Villavarayan in the temple of Udayar Parvathibagar.
145	On the south wall of the same shrine.	Do.	Do.	3rd year	Do.	Registers the gift of gold by a certain Mahadeva-Bhattan for providing offerings during the early morning service to the image of Tirujaganambandhap-Perumal in the temple of Parvathibagar.
146	On the same wall	Do.	Tribhuvanachakravartin Kōṇṭimai-kōṇḍan.	10th year, 33th day.	Do.	Damaged. Seems to register the arrangement made for the recovery of taxes due to the king from the temple on the lands granted to it in the 13th and 34th years (of the previous ruler), which had fallen into arrears from the 4th year of the king, by collecting the arrear amount from other plots belonging to the temple.
147	Do.	Chola	Tribhuvanachakravartin Kulottunga-Choladeva, who took Madura and the crowned head of the Pandyas.	13th year, 28th day.	Do.	Records the royal order at the instance of Villavarayan, to the assembly of Kulottunga-solai-Tanjanyaka-chaturvedimangalam for recovering 78,105 and odd <i>kāṣa</i> of paddy as tax, which was omitted from being collected. The tax on a <i>śiṭi</i> of land was 10 <i>kāṣa</i> .
148	On the east wall of the same shrine.	Do.	Tribhuvanachakravartin Kōṇṭimai-kōṇḍan.	7th year, 73rd day.	Do.	Records the royal order, at the instance of Braharendra and Varadhiraja, framing certain rules for the conduct of the meeting of the assembly of Tanjanyaka-chaturvedimangalam and the qualifications of its members.
149	On the same wall	Chola	Tribhuvanachakravartin Rajarajadeva	3rd year	Do.	Records a gift of money for offerings during the midday service to the image of Tirujaganamperumal in the temple of Parvathibagar and to feed with this offered food the <i>śāśitras</i> who visited the temple. Also records a further gift of money for the god's procession and other expenses on the day of Tiruvādrai (Aṭṭai).
150	Do.	Do.	Do.	15 + 1st year, Mina, ba. triyave, Wednesday, Sōḍi.	Do.	Records the royal order to the big assembly and the assembly of Kulottunga-solai-Tanjanyaka-chaturvedimangalam to engrave on the walls of the temple of Parvathibagar certain tenancy concessions granted to the residents (<i>naiṭṭar</i>) of the village on the representation of their grievances.
151	On the right wing-stone leading to the same shrine.	Do.	Do.	15 + 1st year, Mina, ba. triyave, Wednesday, Sōḍi.	Do.	States that the bathing hall on the 'rock' was the gift of Vikrama-sōja-Velār.
152	On the south wall of the central shrine in the same temple.	Do.	Do.	Pranodita Karttigai 16, Sōḍi.	Do.	Māda portion and the last line built in. Records a gift of land by purchase by Vēdayamadeviyar Karukaradevar <i>alias</i> Anarakōṇar for burning two perpetual lamps in the temple.

153	On the same wall	Do.	Do.	Do.	Do.	Gives the name 'Perumal' [of the image that is now missing in the niche].
154	Do.	Do.	Do.	Do.	Do.	Gives the name 'Solakalayan Maṅgaladevasar' [of the figure that is now missing in the niche].
155	Do.	Do.	Do.	Do.	Do.	Gives the name 'Sundarap-Pillaiyar' [of the Viṅṭuśvara image placed in the niche].
156	On the east wall of the <i>maṅḍapa</i> .	Do.	Do.	Saka . . . , Rādhirōḍgar, Arpasi 16, Monday, Saka 1439, Jēvra, Pūyaya, su. paurnemi.	Do.	End built in. Records the gift of a garden by Sundarap-perumpillai for conducting the midnight service of the god.
157	On the north wall of the same <i>maṅḍapa</i> .	Vijayanagara	Pratapa Krishnadeva-Maharaya	Do.	Do.	Records the grant of certain taxes to a large number of Śiva and Viṣṇu temples whose names are given. Enumerates the king's conquests. (See No. 137 above.)
158	On the south wall of the same <i>maṅḍapa</i> .	Do.	Do.	Do.	Do.	States that this <i>maṅḍapa</i> was the gift of Vikrama-Velār.
159	Foyakkudi, hamlet of Tirumangalam.—On a slab built into the floor of the Amman shrine in the Sivalokanāthaśaṣṭi temple.	Do.	Do.	Saka 1536, Aṇanda, Tai 2.	Do.	States that the village Maṅḍudi was given as a gift for the merit of Muṭṭu-Krishappa-Nayaka for the maintenance of a feeding house at Kaverikōṇḍa-samudram.
160	Manippullam, hamlet of Talainayar.—In the <i>gōṣṭha</i> temple.	Do.	Do.	Saka 1540, Kalayatti, Tai 10.	Do.	States that the <i>maṅḍapa</i> , <i>gōṣṭha</i> , tank and the flower-garden were the gifts to the god Alagiyu-Tambiyar at Manippullam by Chinayai the <i>arazaiyār</i> of Kūlik-kuttir for the merit of Virayi.
161	Kadalanguḍi.—On a beam of the <i>vaṭṭamāṇḍapa</i> in the Varad-rāja-Perumal temple.	Do.	Do.	Raudri, Karttigai 16.	Do.	States that this <i>maṅḍapa</i> was the gift of Oṇḍēśa-Nayaka, the agent of Kōṇḍame-Nayakkarayaṇ of Sivaram.
162	On a wall of the <i>garbhagrha</i> (inside) of the same temple.	Pandya	Perumal Vira-Pandya	[6]th year, . . . 7.	Do.	Incomplete. Seems to record the provision made for burning a twilight lamp to the god [Kajrupputta-Nayanar.
163	Dharmadanapuram.—On a boundary stone worshipped as Ayyaṇar.	Do.	Do.	Do.	Do.	States that the land (where this stone should have been originally set up) was given for the <i>aṭṭiśekka</i> of the god at Chidambaram. A <i>śiṭa</i> is engraved on the top of the stone.
COIMBATORE DISTRICT.						
POLLACHI TALUK.						
164	Perukalandai.—On the north wall of the Adipurāsvara temple.	Kōṇṭu-Pandya.	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya	8th year	Do.	Damaged and incomplete. Seems to record the provision made for offerings to the god Adipurāsvara-nḍaiya-Nayanar.
165	On the same wall	Do.	Do.	Do.	Do.	Records the right of watchmanship (<i>śāśitras</i>) granted to the <i>śāśitras</i> of Kalandai in Vayamkka-nadu by the assembly of [Kajiyur <i>alias</i> Jayakōṇḍasōja-chaturvedimangalam in Kaveri-vaṇadu.
166	Do.	Do.	Do.	10th year, Vaigasi 15.	Do.	Damaged in the middle. Seems to record a similar grant of <i>śāśitras</i> right by the assembly of Vikrama-sōja-chaturvedimangalam.
167	On the south wall of the same temple.	Kōṇṭu-Chōla.	Virarajendradeva	15 + 3rd year	Do.	Incomplete. Seems to record a gift of money to the temple at Kalandai by a merchant of Jayagōṇḍasōja-puram in Rājagambhira-vaṇadu.
168	Round the belt of the same temple.	Do.	Vikrama-Chōla-jadeva	30th	Do.	Stones misplaced and lost. Seems to record a gift of money for offerings to the god Adipurāsvara at Kalandai in Vayamkka-nadu. Along with this is another fragmentary inscription of the same king dated in the 18th year recording a provision made for burning a twilight lamp in the temple by a native of Solanadu.

C.—Stone inscriptions copied in 1927—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
COIMBATORE DISTRICT—cont.						
POLLACHI TALUK—cont.						
169	On stray stones built into the base of the same temple.	Koṅgu-Chola.	Parakeśarivarma <i>alias</i> Tribhuvana-chakravartin Vikrama-Chola-deva.	3rd year, Pirattasi	Tamil	Fragment. Seems to record the gift of a perpetual lamp to the temple of Aditicharam-Udayar by a lady in memory of her husband Tirumalaḍi <i>alias</i> Tyaga-vinoda-Bhatia.
170	On a pillar set up at the southern entrance of the same temple.	Do.	Vikrama-Chola-deva	10th year	Do.	States that this pillar was the gift of Korvan-Deva <i>alias</i> Udayapala, a <i>veṇḍiā</i> residing at Kalandai.
171	On another pillar in the same place.	Do.	Do.	7th "	Do.	States that the pillar was the gift of Tottan Karumaci, a resident of Kalandai.
172	On a pillar lying in the <i>prākāra</i> of the same temple.	Do.	Do.	12th "	Do.	States that the door-post of the Kudrai-mūḍapam and this pillar were the gifts of the brother of Sentitāṅ, a <i>kaik-kāi</i> residing in Sola-nādu.
173	On the north wall of the Periya-Nayaki shrine in the same temple.	Koṅgu-Pandyā (?)	Jatavarman <i>alias</i> Tribhuvana-chakravartin Sundara-Pandyadeva.	3rd "	Do.	Records the grant of the <i>veṇḍikāra</i> right by the assembly of Sundaraṇḍayapuram to the <i>śr</i> and <i>veṇḍiā</i> of Kalandai for 30 <i>paṇam</i> , which was assigned for offerings to the god Adiputēśvaram-Udayar.
174	On the left door-jamb of the same shrine.	Do.	Sundara-Pandyadeva	13th "	Do.	Records the name Vappu-Nilaiyudaiyan of Kalandai in <i>Varaikkā-nādu</i> .
175	On the right door-jamb of the same shrine.	Do.	.....	.....	Do.	Records that the two door-posts, the two steps (<i>tiṇṇipatti</i>) and the door were the gifts of a certain Kaṇḍiyadeva-kōṭi.
176	On a stone set up in the land called Perumalkadu to the east of the same village.	Do.	.....	Vijaya, Aprasi 5 ..	Te.	States that this <i>kāṇ</i> (dry-land) was presented to the god Varadaraja-Perumaḷ in the time of Koppaṇa-Mannadiyar.
177	On a stone set up in the land belonging to the Vanjiyappan temple to the west of the same village.	Do.	.....	.....	Do.	States that this <i>kaḷai</i> land was the gift of Koppaṇa-Mannadiyar made in the time of Alagādri-Nayaka.
PALLANAD TALUK.						
178	Senjeri.—On the west wall of the Subrahmanya temple.	Do.	.....	Kali 4934, Śaka 1756, Vijaya, Avani 19. Monday, Ravali.	Do.	States that the Viṅṇēśvaram-śaṇḍepa, Iśvara-maṇḍapa, Ammaṇ-maṇḍapa and the Ugrāṇa-maṇḍapa were constructed of stone and completed by the year Jaya, Kartigai 1, by Pelanik-kavundan, a devotee of the god at Vandirigiri in the regime of Siniivasarayan under the (East India) Company.
179	On the same wall	Do.	.....	Jaya, Tsi 18	Do.	States that the door-way of the Dakṣiṇāmūrti-maṇḍapa was the gift of a certain Kumara-Gaṇḍan.
180	On the north wall of Hidiṁba shrine in the same temple.	Do.	.....	Subhann, Tsi 7 ..	Do.	States that a certain Kuntaram-Gaṇḍan repaired the three temples of Kaṇṇi, Gaṇṇan and Kulanda-kumār (Sūratamūyā).
181	On the rock near the <i>śūṇḍi</i> (spring) in the same temple.	Do.	.....	Kali 4984 (wrong), Akṣaya, Kartigai 26. Śa. chatur-dasi, Monday.	Do.	States that the steps leading to the <i>śūṇḍi</i> from which scoured water for the bath of the god Mandiragiri-Velayudāswami was taken, were repaired by Nudalpalaiya Muttu-Gaṇḍan of Karaḷa-vaṇṣa and Tenkaraṇ-ṇādo Periya-kutai- <i>gōṇḍi</i> .
182	On the rock half-way over the hill containing the Subrahmanya temple.	Do.	.....	Śaka 1782, Kali 4964 (wrong), Akṣaya, Tsi 6, paṇḍam, Sunday, Puṣam.	Do.	States that the steps (on the hill) leading to the temple of Mandiragiri-Velayudāswami were repaired by a certain Velappa-Gaṇḍan of Karaḷa-vaṇṣa.

183	In the <i>Gauṇḍa-maṇḍa</i> below the hill.	Do.	.....	Śaka 1756, Kali 4934, Jaya, Kartigai 8, Friday, paṇḍam, Pūṇam.	Do.	States that the Kalyāṇa-maṇḍapa wherein the <i>aṭṭiāṣka</i> and worship of the god Velayudāswami were conducted on important days at the expense of Government from the time of Tippan down to that of the East India Company was built of stone by all the Gaṇḍas of the Karaḷa-vaṇṣa.
184	POLLACHI TALUK. Samattur.—On the north, west and south walls of the Cholēśvara temple.	Koṅgu-Chola.	Tribhuvana-chakravartin Cholā-deva.	24th year	Do.	Stones misplaced and lost. Records a grant of land for the maintenance of the pipers (doing service in the temple). Also records the provision made for offerings to the god Ellāṇvallaṇḍavarām-Udayar.
185	POLLACHI. On the south wall of the Subrahmanya temple.	Coḷin ..	Nayagar Perumapaḍappakkayil ..	6th year, Aḍi ..	Do.	Records an agreement by the <i>śreṣṭhāḥmaṇa</i> Vikrama-śoḷa-Bhatia to feed five <i>mūḷṣeṣa</i> with the 90 <i>Triśūḷaiyām-paṭṭi-paṇam</i> received by him from a <i>kaikkāi</i> residing in the <i>ṭṭumadāreṇḍiḍam</i> of the temple of the god Tiruv-gaṭṭisuram-Udayar at Pollachi <i>alias</i> Mudittakkoṇḍaṣṣalanal in Karaḷikā-nādu.
UDUMALUR TALUK.						
186	Trimurti Hills. —On the north wall in front of the Trimurti image.	Do.	.....	Paridapi, Kartigai	Do.	Records the settlement arrived at in the time of the (local) chief Pādulappa-Nayaka to collect from the family of the ruling chief of Anamāsuram, a marriage tax of 4 <i>paṇ</i> , for the god Anandēśvarāmi and the stipulation made against the alienation of land as dowry on marriage occasions.
187	On a stone in the ruined temple in the field called Tombarmalai.	Do.	.....	Virodhikrit, Masi 26, Monday, dvadasi, Puṣam.	Do.	States that (the image of) Tombarmalai, the family god of the Saliya, was the gift of Andiyammaḷ, wife of Eddulappa-Nayaka, mentioned above.
BHAVANI TALUK.						
188	Kaveripuram. —On the north wall of the Jalakūṭhēśvara temple.	Koṅgu-Pandyā.	Jatavarman Tribhuvana-chakravartin Vira-Pandyadeva.	12th year	Do.	Built in in the middle. Seems to register a gift of land to the god Tirumattiśuram-Udayar.
189	On the same wall	Do.	Do. do.	13th "	Do.	Beginning and end built in. Seems to register a gift of land as <i>dāraḷḍa</i> to the god Tirumattiśuram at Turvai in Vaḷḷi-nādu.
190	Do.	Do.	.....	.....	Do.	Beginning built in. Seems to register the grant of the village Paṭaṭaḍi as <i>dēvādāna</i> to the god Tirumattiśuram-Udayar.
191	Do.	Koṅgu-Chola.	Parakeśarivarma Tribhuvana-chakravartin Vikrama-Chola-deva	.....	Do.	Records the grant of the village Tāiaipāḍi as <i>dēvādāna</i> to the temple of Tirumattiśuram-Udayar.
192	On the south wall of the same temple.	Do.	Parakeśarivarma	2nd year	Do.	Incomplete and ends of lines lost. Records the provision made by the Valadjiyars of Turvai for the maintenance of the drummer Arayanarayan and his children for service during the <i>śrīkṣi</i> ceremony in the temple of Nāṭṭisuram built by Kaṇṇaradeva-Niyalati.
193	On the same wall	Do.	Do.	[Lost]	Do.	Fragmentary. Seems to record some provision made for (worship in) the temple by the <i>nāṭṭi</i> of Vaḷḷi-nādu.
194	On the west and south walls of the same temple.	Do.	Kuḷittunga-Chola-deva	1 st year	Do.	Fragment. Seems to record the building of the temple in stone by a native of Kallaiṇṇal Taruvanaṇṇampōḷ <i>alias</i> Sēraṇṇa-chakravartiyai-nadakkōṇḍa-nādu.
195	On a stone set up in front of the Vekkaśvara temple in the fort.	Koṅgu-Pandyā ?	Jatavarman <i>alias</i> [Tribhuvana-chakravartin Sundara-Pandyadeva].	22nd "	Do.	Highly damaged. Seems to record the grant of taxes to be paid to the god on certain specified commodities.

C.—Stone inscriptions copied in 1927—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
196	GUNTUR DISTRICT. PANAD TALUK. Nagarunikonda (near Pullaredigudem).—On five pieces of a pillar excavated on the east side of the mound called the 'Ubagutta'.	Ikhaku	Madhariputa Siri Vira-Purissadata.	[Lost]	Prakrit and Brahmi.	Portions lost. Seems to record the gift of this pillar of the <i>Mahachaitya</i> enshrining the relics of Samasambaddha, by the sister of the king's father Vasthikapa Siri Chantamula, who was the wife of (the latter's) Senapati, the <i>Mahatatarra</i> Vasthikapa/Kandasiri of the Pokiya clan. Chantamula is said to have performed the horse-sacrifice and made a number of gifts.
197	On three pieces of another pillar excavated on the same side.	Do.	Do.	6th year, 10th day.	Do.	Records the gift of this pillar by the same princess, whose name is given here as Chantisiri. She is referred to as the mother of Khandasagarapaka.
198	On three pieces of a third pillar excavated on the same side.	Do.	Do.	Do.	Do.	Fragmentary. Mentions the sister of Chantamula.
199	On a broken pillar set up on the south side of the same mound.	Do.	...	...	Do.	Records the presentation of this pillar to the <i>Mahachaitya</i> by <i>Atari-Chatisiri</i> , the king's sister and daughter of Chantamula, who was married to the <i>Mahatatarra</i> Khandasagarapaka of the Dhataka clan. He is also called the <i>Mahatatarra</i> and <i>Mahatatarra</i> of the king.
200	On a second pillar excavated on the same side.	Do.	Siri Vira-Purissadata	6th year, 8th month, and 10th day.	Do.	Records the gift of this pillar to the same <i>chaitya</i> by princess Chantisiri, the sister of Chantamula and the aunt of the king, who was married to the Commander the <i>Mahatatarra</i> Kandasiri and was the mother of the <i>Mahatatarra</i> Khandasagarapaka.
201	On a third pillar excavated on the same side.	Do.	Do.	Do.	Do.	Records the gift of this pillar by queen <i>Rajadharas</i> Bhadraka who hailed from Ujjain (<i>Ujjain</i>) and the presentation of 300 coins (<i>divara-nakka</i>) by Chantisiri, the king's sister, on the occasion of the consecration of the <i>Mahachaitya</i> belonging to the <i>Mahatatarra</i> .
202	On a fourth pillar on the same side.	Do.	Do.	Do.	Do.	Gift of this pillar by the king's aunt Chantisiri, the uterine sister of King Chantamula and who was the mother of the Pokiya community, and who was the mother of the <i>Mahatatarra</i> Khandasagarapaka. States that this new work of the <i>Mahachaitya</i> and this new pillar were both consecrated by the priest Chantamula Ananda of the Jatanity of Nandighama. Mentions (the village) Panad-gama.
203	On a fifth pillar on the same side.	Do.	Do.	Do.	Do.	Records the gift of this pillar of the <i>Mahachaitya</i> by <i>Bepisiri</i> , the queen of Purissadata, and the daughter of his paternal aunt Hammatirika, for the merit of herself and of her mother. Mentions its consecration along with the <i>chaitya</i> by the same teacher.
204	On two pieces of a broken pillar excavated on the west side of the same mound.	Do.	Do.	Do.	Do.	Records the gift of this pillar by Chantisiri (the king's paternal aunt) and the wife of Kandasiri of the Pokiyas, mentioned in No. 196 above.
205	On two pieces of another pillar excavated on the same side.	Do.	Do.	Do.	Do.	Records the dedication of this pillar by queen Chantisiri (<i>Bepisiri</i>), the daughter of the king's paternal aunt Hammatirika mentioned in No. 205 above.
206	On a third pillar excavated on the same side.	Do.	Do.	Do.	Do.	
207	On a fourth pillar on the same side.	Do.	Do.	Do.	Do.	

Records the gift of this pillar by the wife (name not given) of the *Mahatatarra* Mahatandarasi of the Pokiyas, who was the mother of Vinhuari.

Latter portion lost. Evidently records the gift of this pillar by the sister of King Chantamula who was the wife of the *Mahatatarra* Kandasiri.

Only a small portion of the inscription is preserved.

Gift of this pillar by Chantisiri, a sister of the king's father (Chantamula) and the wife of Kandasiri, who is referred to as the mother of Khandasagarapaka.

Slightly damaged. Records the consecration of the stone *manigaya* by the same princess for the long life of her nephew the king and for her own merit and for the welfare of all living beings.

Records that this *Daya* Bhara was the gift of the Bhadrasi (queen) of Purissadata, the son of Chantamula.

Records the construction of a number of *chaityas*, *stupas* and stone *manigaya* and the digging of wells on the hill by various persons who were related to one another. Seems to state that this hill (*Sripada*) was sacred to pilgrims from Kasimra, Gandhara, China, Avartana, Varaha, Vanavasi, Kumbhapatipada, etc. Mentions among other places Kuntakasa.

Fragmentary and damaged. Seems to record the (joint) gift (*divadhamma*) of this frieze (to this *chaitya*) by a few persons.

Damaged.

Much damaged. Seems to record the construction of a *Mahachaitya* by a native of Dakshinapatha. Mentions Khandavijaya of the Jangiyas.

States that this image of the Lord (Buddha) was set up and consecrated by the *Srimanika* Rahuja, the disciple of Acharya-Majdava, who was again the disciple of Acharya Mangalyayana.

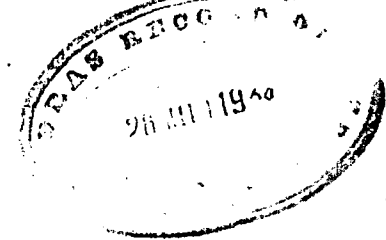
Fragmentary. Mentions Kantakasali (also referred to in No. 214 above), Aparasala and [*Pa*]davega.

Fragment. Seems to record a gift of paddy (to the temple).

Records an order against constructing corn-bins (*verikada*) within the temple.

Veres in praise of the place Manjyasthana and the tank at Madhyajana. Gives also the names of the places included in the '*Sagasthanam*'.

208	On a fifth pillar on the same side...	Do.	Do.	Do.	Do.	Records the gift of this pillar by the wife (name not given) of the <i>Mahatatarra</i> Mahatandarasi of the Pokiyas, who was the mother of Vinhuari.
209	On a broken pillar excavated on the north side of the same mound.	Do.	....	...	Do.	Latter portion lost. Evidently records the gift of this pillar by the sister of King Chantamula who was the wife of the <i>Mahatatarra</i> Kandasiri.
210	On a fragment of a pillar found on the same side.	Do.	....	...	Do.	Only a small portion of the inscription is preserved.
211	On another pillar excavated on the same side.	Ikhaku	Siri Vira-Purissadata	6th year, 8th month, and 10th day.	Do.	Gift of this pillar by Chantisiri, a sister of the king's father (Chantamula) and the wife of Kandasiri, who is referred to as the mother of Khandasagarapaka.
212	On the floor of the apsidal <i>chaitya</i> excavated to the east of the same mound.	Do.	Do.	18th year, Hemantapakha (pasha), 6th day.	Do.	Slightly damaged. Records the consecration of the stone <i>manigaya</i> by the same princess for the long life of her nephew the king and for her own merit and for the welfare of all living beings.
213	On a pillar excavated in the mound called the <i>Itkurallaboda</i> (brick mound).	Do.	Siri [Bahubala] Chantamula	2nd year, Ginha- (Gishma-) pakha, 10th day.	Do.	Records that this <i>Daya</i> Bhara was the gift of the Bhadrasi (queen) of Purissadata, the son of Chantamula.
214	On the pavement of the floor of the apsidal <i>chaitya</i> on the mound called <i>Nadarallaboda</i> .	Do.	Madhariputa	15th year, Hemantapakha 6, 13th day.	Do.	Records the construction of a number of <i>chaityas</i> , <i>stupas</i> and stone <i>manigaya</i> and the digging of wells on the hill by various persons who were related to one another. Seems to state that this hill (<i>Sripada</i>) was sacred to pilgrims from Kasimra, Gandhara, China, Avartana, Varaha, Vanavasi, Kumbhapatipada, etc. Mentions among other places Kuntakasa.
215	On the margin of three pieces of an ornamental frieze excavated in the mound called <i>Panguboda</i> .	Do.	....	...	Do.	Fragmentary and damaged. Seems to record the (joint) gift (<i>divadhamma</i>) of this frieze (to this <i>chaitya</i>) by a few persons.
216	On a slab set up by the side of the road between <i>Koppapur</i> and <i>Naglavaram</i> .	Do.	Mahamandalesvara	Saka 1066, solar eclipses.	Telugu	Damaged.
217	<i>Ramireddipalle</i> .—On the margin of two pieces of a broken frieze excavated from the mound.	Do.	....	...	Prakrit and Brahmi.	Much damaged. Seems to record the construction of a <i>Mahachaitya</i> by a native of Dakshinapatha. Mentions Khandavijaya of the Jangiyas.
218	On the base of a pillar bearing the sculpture of a standing figure of Buddha kept in the same mound.	Do.	....	...	Sanskrit and Chalukyan characters (8th cent).	States that this image of the Lord (Buddha) was set up and consecrated by the <i>Srimanika</i> Rahuja, the disciple of Acharya-Majdava, who was again the disciple of Acharya Mangalyayana.
219	<i>Pedavegi</i> .—On a marble pillar unearthed from a private land.	Do.	....	...	Prakrit and Brahmi.	Fragmentary. Mentions Kantakasali (also referred to in No. 214 above), Aparasala and [<i>Pa</i>]davega.
220	<i>Tanjore District</i> . KUNJAKONAM TALUK. <i>Melajiyur</i> .—On a slab set up before the Chandraaulisvara temple.	Do.	....	...	Tamil	Fragment. Seems to record a gift of paddy (to the temple).
221	<i>Tirunilakudi</i> .—On a pillar of the <i>manigaya</i> in the Manojyasthana temple.	Do.	....	...	Do.	Records an order against constructing corn-bins (<i>verikada</i>) within the temple.
222	On the north wall of the same <i>manigaya</i> .	Do.	....	...	Sanskrit and Grantha.	Veres in praise of the place Manjyasthana and the tank at Madhyajana. Gives also the names of the places included in the ' <i>Sagasthanam</i> '.



O.—Stone inscriptions copied in 1927—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
KORBAKONAM TALUK—cont.						
223	Tirumangalakudi.—On the north wall of the <i>maṇḍapa</i> in the Pragasatthesvara temple.	Vijayanagara	Vicrpatapa Krishnadevaraya-Maharaya	Saka 1432, Ivara, Pūṣya, su. paṇṇam.	Tamil	Built in at the end. Records remission of certain taxes to certain Śiva and Viṣṇu temples, enumerated.
224	On the same wall ..	..	Tribhuvanachakravartin Kōṇṇimmaikondan.	..	Do.	Refers to the revenue survey made in the 16th year of Kuloṅga-Chōḷadeva, who exempted tolls and records the fresh levy of taxes at the instance of Villavāyār, matting them over from the 20th year of the king to the temple of Puruṣavilāṅkar at Maṅgalkudi, a hamlet of Vombār <i>alias</i> Eṇṇiśōḷach-chaturvīṁṅṅam in Virudārajahayankara-valaḍu.
225	On the south wall of the <i>maṇḍapa</i> in the same temple.	Chōḷa	Tribhuvanachakravartin Rajarajadeva ..	24th year, Friday. Revati.	Do.	Middle and end built in. Refers to a famine in the 23d year of the king and records the misappropriation of the temple property by Andaraṅḍin and others for which reparation was demanded by the judges and other residents of the village.
226	On the north wall of the verandah round the central shrine in the same temple.	Pallava	Sakalabhuvanachakravartin Araviḍaḷap-piṇṇaṅṅa- <i>alias</i> Peruṇḍiṅḅadeva.	26th year, Friday. Revati.	Do.	Records gift of land after purchase by Arayan Uḷaiyaṅ-jeydan <i>alias</i> Kuṇḍaṅḅin of Peruṇḅṅṅam in Arakūṭakōṭṭam a division of Paṇḍikōḷaṅṅaṅḅadeva, to the god Alaiṅḅṅṅam-Uḍaiyar which he set up in the Nayanar- <i>maṇḍapa</i> in the first <i>prākāra</i> of the temple of Puruṣavilāṅkar.
227	On a pillar near the Dakṣiṇamurti image in the same temple.	..	..	..	Do.	The inscription is engraved above a standing figure about 24 paces in height with arms folded against the chest in a whipping posture. Its name is given as Mallis-bodhan Iyagappuram <i>alias</i> Vāṅḅarai Pāḷḅavayāḅ. Gives the name of the figure as Vāṅḅarappuram!
228	Above a standing figure in the 2nd <i>gopura</i> of the same temple.	..	..	..	Do.	Beginning lost. Has a portion of the introduction con- tained with the words <i>uṇḅṅṅa</i> etc. Records the royal order granting the accountantship <i>kaṇḅakkaṅḅi</i> , <i>kaṇḅakkaṅḅi</i> the village Daṅḅa-daṅḅavinda-chaturvī- ṁṅṅam and of the temple of Kuloṅgaśōḷa-Mallan- ḅavadeva and the <i>devadāna</i> village of the god, to certain persons who had in the royal station (<i>kaṇḅṅa- śōḷa</i> <i>varuṇ</i>).
229	Suryanarayāṅṅam.—On the south wall of the central shrine in the Suryanarayāṅṅam temple.	Chōḷa	Rajakēśarivarman <i>alias</i> Tribhuvanachakra- vartin Kuṭṭiṅḅa-Chōḷadeva.	Saka 1432, Vik- rama, Karkāṅḅa, su. dūṣṇṇi, Wed- nesday, Rohiṇi.	Do.	Records a grant of land made tax-free in the presence of the gods Alaiṅḅṅṅam-Nayanar and Antil- <i>ḅṅṅa</i> to the temple of Sūryadeva-Nayanar as the gift of the goddess Maharaya, by the son of Malappan-Nayanar, the <i>vaṅḅi</i> of the king.
230	On the north wall of the same shrine.	Vijayanagara	Krishnadeva-Maharaya ..	Saka 1432, Vik- rama, Karkāṅḅa, su. dūṣṇṇi, Wed- nesday, Rohiṇi.	Do.	Ends of lines built in. Begins with the introduction of the goddess <i>uṇḅṅṅa</i> . Records the royal order granting the accountantship of certain <i>devadāna</i> villages and temples including that of Sūryadeva to two private individuals.
231	On the north wall of the <i>maṇḍapa</i> in the same temple.	Chōḷa	Rajakēśarivarman ..	48th year, 245th day.	Do.	Built in at the beginning. Seems to record a gift of land by purchase to the temple.
232	On the east wall of the Kailāsa- nathasvamin temple.	..	..	22nd year ..	Do.	Incomplete and beginning built in. Seems to register a remission of taxes on a plot of land granted to the temple for feeding a flower-garden. The <i>śīḅṅṅa</i> for the remission is also appended to the record.
233	Tirumandurai.—On the north, west and south walls of the central shrine in the Akṣaya- thesvara temple.	Chōḷa	Pankāśarivarman <i>alias</i> Tribhuvana- chakravartin Rajarajadeva.	16th year, 262nd day.	Do.	

234	On the south wall of the same shrine.	Chōḷa	Tribhuvanachakravartin Rajarajadeva ..	16th year, 262nd day.	Tamil	Fragment. Seems to record the migration of the residents from the street Vāṅḅavāyaka-perunderuṅḅa being unable to pay the heavy taxes, and their subsequent re-settlement in it.
235	Ammanāṅḅi.—On the south wall of the central shrine in the Kailāsantha temple.	Do.	Rajarajadeva (I) ..	..	Do.	Fragment. Records a gift of 30 <i>kāṅḅu</i> for burning a per- petual lamp in the temple.
236	On stray stones built round the same shrine.	Do.	Rajendra-Chōḷadeva (I) ..	5th year ..	Do.	Commences with the introduction <i>uṇḅṅṅa</i> etc. Stones lost and a few misplaced. Seems to record a gift of land free of taxes to the god Rajarajavarman- <i>uḅṅṅa</i> -Mahadeva. Provision was also made for burning a perpetual lamp in the temple.
237	On three pillars lying outside the same temple.	..	..	..	Do.	Beginning lost. Records a gift of land for feeding the <i>śīḅṅṅa</i> and for a flower-garden to the temple of Rajarajavarman- <i>uḅṅṅa</i> -Mahadeva. Also records the provision made for feeding the <i>maṇḅṅṅa</i> during the nine days of the festival in the month of Chittirai.
238	On a stone-mortar kept in the Lak- ṇaṅḅa- <i>peruṇḅṅṅam</i> temple.	Chōḷa	Rajakēśarivarman ..	9th year ..	Do.	Damaged. Seems to record the provision made for offerings, worship and twilight lamps to the god Ramadev- <i>peruṇḅṅṅam</i> .
239	Eladurai.—On the stone-beam at the entrance into the Sūryadeva temple.	Tanjore Nayaka	Achutappa-Nayaka ..	Saka 1433, Prajā- pati, Mēṅḅa, su. dṛaḅḅai	Grantha Tamil.	Records the grant by the king of the village Mudal- kaṅḅai to the temple of Maḅḅiyarjūṇḅṅṅa for the car-festival of the goddess Perumāṅḅam-māṅḅal- <i>Amal</i> , conducted in the astemam Pūram in the month of Aḅḅi. Stops with the date.
240	On a stone built into the ceiling of the Maṅḅaroman temple.	Vijayanagara	Mahāmaṅḅalēṅḅa Uḅaiyar	Saka 1339, Hari- raṅḅi, Kāṅḅi, su. dṛaḅḅai, Viṅḅāḅa, 3rd year, Rishabha, su. paṅḅam, Saturday, Pūṅḅam.	Do.	Registers a gift of 270 <i>kāṅḅu</i> by Arumolāṅḅai, wife of Arayan Poyḅḅaman of Eṇḅṅa Kuloṅgaśōḷa-savanna- maṅḅam for providing offerings to the image of Sūryaṅḅam-pūṅḅadeva (Lingapūṅḅadeva), which she had set up in the temple of Tirukkoṭṭavarman-Uḅaiyar at K.ṅṅaiyar a <i>brahmadēṅḅam</i> of Ingumbar- <i>uḅṅṅa</i> , a sub-divi- sion of Vikṭiramaśōḷa-valaḅḅu.
241	Kottaiyūr.—On the base of the south wall of the <i>maṇḅapa</i> in front of the central shrine in the Kottivara temple.	Chōḷa	Rajakēśarivarman <i>alias</i> Tribhuvana- chakravartin Rajarajadeva.	..	Tamil	Records a gift of a brass lamp-stand by a few private individuals.
242	On the north wall of the same <i>maṇḅapa</i> .	Do.	Tribhuvanachakravartin Tribhuvana- viradeva, who, having taken Maḅḅura, Iṅḅa, Karuvūr and the crowned head of the Pāṅḅṅa, was pleased to perform the anointment of heroes and the anoint- ment of victors.	32nd year ..	Do.	Records the gift of a few vessels and platters made to the temple by Uḅaiyāḅṅḅai, wife of Pōṅḅapḅṅḅai Abaiyampottan.
243	On the same wall ..	Do.	Tribhuvanachakravartin Kuloṅga- Chōḷadeva, who was pleased to take crowned head of the Pāṅḅṅa, Iṅḅa and the crowned head of the Pāṅḅṅa.	27th ..	Do.	Fragmentary. Appears to relate to a gift of land for a flower-garden to the temple by Mummēṅḅṅṅai Nayanar of Pūḅḅal.
244	On two slabs built into the base of the outer <i>gopura</i> .	Do.	Tribhuvanachakravartin Tribhuvana- viradeva, who took Maḅḅura,....the crowned head of the Pāṅḅṅa,....the anointment of victors,	38th ..	Do.	Damaged at the end. Relates to some gifts of land made by Kāḅṅṅṅai-Nayanar in Maḅḅavāyāṅḅai on behalf of Sōṅḅṅṅa-Nayaka.
245	Bapurajapuram.—On a slab lying in the <i>prākāra</i> of the Śiva temple.	Tanjore Nayaka	..	Saka 1687, Kāḅi 48th year, Kṛodhāṅḅa, 3rd year, 30.	Do.	Damaged at the end. Appears to record a gift of land made by the <i>maḅḅṅṅa</i> of Bapurajapuram for conducting the midday service of god Maḅḅavēṅḅṅṅa.
246	On a slab built into the paving of the <i>maṇḅapa</i> in the same temple.	Do.	Tribhuvanachakravartin Tribhuvana- viradeva, who took Maḅḅura,....the crowned head of the Pāṅḅṅa,....the anointment of victors,	15th year ..	Do.	Gives some details of the lands belonging to the god Tiruvagṅṅṅam-Uḅaiyar at Karuppur in Ingumbar- <i>uḅṅṅa</i> , a sub-division of Vikṭiramaśōḷa-valaḅḅu.
247	Karuppur.—On the south wall of the central shrine in the Agastyaśvara temple.	Chōḷa	Tribhuvanachakravartin Rajarajadeva ..	..	Do.	Damaged. Refers to certain exchange of land made with Iṅḅṅṅṅai <i>alias</i> Kalingṅṅaiyar and to some gift of land made by Tiruḅḅṅṅṅam-Uḅaiyar of Karup- pur and others.
248	On the same wall ..	..	..	..	Do.	

C.—Stone inscriptions copied in 1927—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
KUMBakonam Taluk—cont.						
249	On the same wall	..	..	..	Tamil	Refers to the gift of land, by exchange, given by Vikramaśajjavarar of Karuppar to the shrine of Tirvekkamam-Udayar and goddess Nacheiyar which he had consecrated in the <i>śivamūrti</i> of the temple and mentions also gifts of land made by others to the gods Vanavanayakaperumal and Tirumalaperumal.
250	Do.	..	..	..	Do.	Gives the details of several bits of land, belonging to the temple.
251	On the west wall of the same shrine	..	..	..	Do.	Registers gift by the <i>śrīvar</i> of 220 <i>kūti</i> of land in Devakulam and the income from fishing in Arasaigolam and Kenkulam tanks to the god Tiruvagattuvaram-Udayar at Karuppar.
252	On the north wall of the same shrine.	..	..	..	Do.	Registers several gifts of land made by the mother of Virasola Moravarai; Rajendrasolagar <i>alias</i> Kalugattarayan, Rajarajadevan Narsingavanmar, etc., to the temple. Another temple of <i>śiva</i> named Ediriselis, Varun-Udayar is also mentioned.
255	On the same wall	..	..	..	Do.	Enumerates the bits of land which had been given to the temple by several persons.
254	Palaiyaru.—On a pillar in the <i>mandapa</i> of the ruined <i>Siva</i> temple.	..	..	Saka 1376, Śrī-mukha, Chitturai.	Do.	States that the big <i>mandapa</i> and the <i>śivana</i> were constructed by Vaidarayanayan-Narasingadevan of Poruvapur.
255	On another pillar in the same <i>mandapa</i> .	..	..	..	Do.	States that the pillar was the gift of Narasingadevan.
256	Darasuram.—On a pillar in the <i>mandapa</i> on the south side of the Arivatesvara temple.	..	..	..	Do.	Gives the name of the <i>mandapa</i> as 'Rajagambhira-mandapa'.
257	Pattisvaram.—On the inner wall of the second <i>opuraz</i> in the Pattisvaramin temple.	Tanjore Nayaka.	..	Bhava, Aṅi 21	Do.	Registers an agreement between the <i>śivamūrti</i> and the <i>śettis</i> settling the question of precedences in the matter of receiving betel and nut on marriage occasions, and stipulating that a cloth, some betel leaves and nuts were to be given to the temple of the goddess.
258	On the same wall	..	..	..	Sanskrit Grantha.	Damaged. Appears to record the repairs made to the temple.
259	Do.	..	..	..	Do.	States that Venkata-Dikshita, son of Koneri-Bhatta of Vasanthasvara provided for the evening service in the temple of god Pattisvara.
260	Do.	..	..	..	Do.	Two verses in praise of the sacred places, Vriddhachala, Kamakaya (Tiruvārūr), Sivavada (Tiruvēkadu), Chaiyavada (Tiruchchaykkadu), Mandara, Kallasa, Pralayavada (Manangudi?), and Pattisvara.
261	On the base of the <i>śrībhū</i> stone in the outer <i>prakāra</i> of the same temple.	..	..	..	Tamil	Fragmentary. Gives the details of some lands and mentions Tirujanasambandan-mathan, Tiruvak-karasu-mathan and Tirumaladevan- <i>śivamūrti</i> .
262	On the inner wall of the <i>opuraz</i> at the second entrance of Tiruchchattimuram temple.	Vijayanagara.	..	Saka 1369, Keshava, Misola, navami.	Do.	Very much obliterated. Mentions the temple of Tiruchchattimuram-Udayar in Tirumalayur-nadu, a sub-division of Kūṭṭungachola- <i>raja</i> śāhi.
263	On the base of the same <i>śrībhū</i> stone.	..	..	..	Do.	Records that this entrance was erected by Mahamandara-

264	On the east wall of the <i>mandapa</i> in front of the central shrine in the same temple.	Vijayanagara.	Virapatapa Devaraya-Maharaya ..	Saka 1372, Prajapati, Karakake, Śrī, paurnimā, Tuesday, Tiruvonam, Lunar colige.	Do.	Registers a gift by Mahamandalsvara Tirumalayadeva-Maharaja, of the village Eller in Tirumalayur-peru for the expenses of worship, offerings etc. to the god Tiruchchattivana-Perumal at Tiruchattimuram.
265	On the same wall	Chola	Tribhuvanaachakravartin Kulottunga-Choladeva	2nd year, 107nd day year,	Do.	Damaged. Seems to register a gift of money for burning a perpetual lamp in the temple.
266	Do.	Do.	Rajasekarvarman <i>alias</i> Rajadhirajadeva	5th year, 88th day.	Do.	Begins with the introduction of <i>śaśvata</i> etc. Built in at the end. Registers a gift of land to the temple of Tiruchchattimuram-Udayar at Rajarajapuram, a village in Tirumalayur-nadu, a sub-division of Kūṭṭungachola- <i>raja</i> śāhi.
267	Do.	Do.	Tribhuvanaachakravartin Kulottunga-Choladeva, who was pleased to take Madura, Ilam, Karuvur, and the crowned head of the Pandyas.	28th year	Do.	Contains rules in regard to the levying of taxes on the <i>dēva-dāna</i> lands belonging to the Tiruchchattimuram temple.
268	On a pillar in the same <i>mandapa</i> ..	..	..	..	Do.	Mentions the name Udayapillai-Andar of Iluppaiyur.
269	On another pillar in the same <i>mandapa</i> .	..	..	..	Do.	States that Umbarkaya-Pichchan was the servant of those who wear the sacred ashes.
270	On the south wall of the outer <i>prakāra</i> of the same temple.	Chola	Tribhuvanaachakravartin Rajadhirajadeva.	.. <i>śaśvata</i> , Saturday, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111st, 112nd, 113rd, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 158th, 159th, 160th, 161st, 162nd, 163rd, 164th, 165th, 166th, 167th, 168th, 169th, 170th, 171st, 172nd, 173rd, 174th, 175th, 176th, 177th, 178th, 179th, 180th, 181st, 182nd, 183rd, 184th, 185th, 186th, 187th, 188th, 189th, 190th, 191st, 192nd, 193rd, 194th, 195th, 196th, 197th, 198th, 199th, 200th, 201st, 202nd, 203rd, 204th, 205th, 206th, 207th, 208th, 209th, 210th, 211st, 212nd, 213rd, 214th, 215th, 216th, 217th, 218th, 219th, 220th, 221st, 222nd, 223rd, 224th, 225th, 226th, 227th, 228th, 229th, 230th, 231st, 232nd, 233rd, 234th, 235th, 236th, 237th, 238th, 239th, 240th, 241st, 242nd, 243rd, 244th, 245th, 246th, 247th, 248th, 249th, 250th, 251st, 252nd, 253rd, 254th, 255th, 256th, 257th, 258th, 259th, 260th, 261st, 262nd, 263rd, 264th, 265th, 266th, 267th, 268th, 269th, 270th, 271st, 272nd, 273rd, 274th, 275th, 276th, 277th, 278th, 279th, 280th, 281st, 282nd, 283rd, 284th, 285th, 286th, 287th, 288th, 289th, 290th, 291st, 292nd, 293rd, 294th, 295th, 296th, 297th, 298th, 299th, 300th, 301st, 302nd, 303rd, 304th, 305th, 306th, 307th, 308th, 309th, 310th, 311st, 312nd, 313rd, 314th, 315th, 316th, 317th, 318th, 319th, 320th, 321st, 322nd, 323rd, 324th, 325th, 326th, 327th, 328th, 329th, 330th, 331st, 332nd, 333rd, 334th, 335th, 336th, 337th, 338th, 339th, 340th, 341st, 342nd, 343rd, 344th, 345th, 346th, 347th, 348th, 349th, 350th, 351st, 352nd, 353rd, 354th, 355th, 356th, 357th, 358th, 359th, 360th, 361st, 362nd, 363rd, 364th, 365th, 366th, 367th, 368th, 369th, 370th, 371st, 372nd, 373rd, 374th, 375th, 376th, 377th, 378th, 379th, 380th, 381st, 382nd, 383rd, 384th, 385th, 386th, 387th, 388th, 389th, 390th, 391st, 392nd, 393rd, 394th, 395th, 396th, 397th, 398th, 399th, 400th, 401st, 402nd, 403rd, 404th, 405th, 406th, 407th, 408th, 409th, 410th, 411st, 412nd, 413rd, 414th, 415th, 416th, 417th, 418th, 419th, 420th, 421st, 422nd, 423rd, 424th, 425th, 426th, 427th, 428th, 429th, 430th, 431st, 432nd, 433rd, 434th, 435th, 436th, 437th, 438th, 439th, 440th, 441st, 442nd, 443rd, 444th, 445th, 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732nd, 733rd, 734th, 735th, 736th, 737th, 738th, 739th, 740th, 741st, 742nd, 743rd, 744th, 745th, 746th, 747th, 748th, 749th, 750th, 751st, 752nd, 753rd, 754th, 755th, 756th, 757th, 758th, 759th, 760th, 761st, 762nd, 763rd, 764th, 765th, 766th, 767th, 768th, 769th, 770th, 771st, 772nd, 773rd, 774th, 775th, 776th, 777th, 778th, 779th, 780th, 781st, 782nd, 783rd, 784th, 785th, 786th, 787th, 788th, 789th, 790th, 791st, 792nd, 793rd, 794th, 795th, 796th, 797th, 798th, 799th, 800th, 801st, 802nd, 803rd, 804th, 805th, 806th, 807th, 808th, 809th, 810th, 811st, 812nd, 813rd, 814th, 815th, 816th, 817th, 818th, 819th, 820th, 821st, 822nd, 823rd, 824th, 825th, 826th, 827th, 828th, 829th, 830th, 831st, 832nd, 833rd, 834th, 835th, 836th, 837th, 838th, 839th, 840th, 841st, 842nd, 843rd, 844th, 845th, 846th, 847th, 848th, 849th, 850th, 851st, 852nd, 853rd, 854th, 855th, 856th, 857th, 858th, 859th, 860th, 861st, 862nd, 863rd, 864th, 865th, 866th, 867th, 868th, 869th, 870th, 871st, 872nd, 873rd, 874th, 875th, 876th, 877th, 878th, 879th, 880th, 881st, 882nd, 883rd, 884th, 885th, 886th, 887th, 888th, 889th, 890th, 891st, 892nd, 893rd, 894th, 895th, 896th, 897th, 898th, 899th, 900th, 901st, 902nd, 903rd, 904th, 905th, 906th, 907th, 908th, 909th, 910th, 911st, 912nd, 913rd, 914th, 915th, 916th, 917th, 918th, 919th, 920th, 921st, 922nd, 923rd, 924th, 925th, 926th, 927th, 928th, 929th, 930th, 931st, 932nd, 933rd, 934th, 935th, 936th, 937th, 938th, 939th, 940th, 941st, 942nd, 943rd, 944th, 945th, 946th, 947th, 948th, 949th, 950th, 951st, 952nd, 953rd, 954th, 955th, 956th, 957th, 958th, 959th, 960th, 961st, 962nd, 963rd, 964th, 965th, 966th, 967th, 968th, 969th, 970th, 971st, 972nd, 973rd, 974th, 975th, 976th, 977th, 978th, 979th, 980th, 981st, 982nd, 983rd, 984th, 985th, 986th, 987th, 988th, 989th, 990th, 991st, 992nd, 993rd, 994th, 995th, 996th, 997th, 998th, 999th, 1000th, 1001st, 1002nd, 1003rd, 1004th, 1005th, 1006th, 1007th, 1008th, 1009th, 1010th, 1011st, 1012nd, 1013rd, 1014th, 1015th, 1016th, 1017th		

O.—Stone inscriptions copied in 1927—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
KUMBHAKONAM TALUK—cont.						
277	On the same wall	Chola ..	Tribhuvanachakravartin Chola-jadeva (II).	5th year	Tamil ..	Registers the remission of taxes by the <i>señal</i> of Nallacheri, a <i>brahmadeya</i> in Tirunayur-nadu, a subdivision of Uyyakkondar- <i>valanadu</i> , on certain lands endowed by Rajendrasolai, alias Adavarai, of Siragapuram for feeding the <i>naññas</i> in the <i>mañña</i> at Siragapuram (vide No. 272 above).
278	On the east wall of the same <i>mañña</i> .	Do. ..	Tribhuvanachakravartin Chola-jadeva.	6th year, 131st day ..	Do. ..	Built in at the ends of lines. Registers a reduction of taxes granted by the king on the 20 and odd <i>ēti</i> of <i>ārañña</i> land in Siragapuram. The 20th year of the reign of the previous king is also mentioned in the record.
279	On the same wall	Do. ..	Tribhuvanachakravartin Chola-jadeva.	22 + 1st year, Kumbha, na, dasami, Monday, Mula.	Do. ..	States that as two <i>strādānmas</i> had misappropriated some temple jewels, they were apprehended and punished by the <i>naññas</i> and the <i>arar</i> . The record is damaged at some places, and contains an account of their proceedings.
280	On the left door-jamb of the second <i>gopura</i> in the same temple.	Do. ..	Tribhuvanachakravartin Chola-jadeva.	.. .. .	Do. ..	Broken at the beginnings of lines. Appears to relate to some land given as <i>saramāya</i> to the temple.
281	On a pillar in the shrine of the goddess in the same temple.	Chola ..	Parakesarivarman alias Rajendra-Chola-jadeva.	.. .. .	Do. ..	Registers a gift of land to the temple of Sivapuram-Udayar.
282	On a slab built into the east wall of the same shrine.	Do. ..	.. .. .	.. .. .	Do. ..	States that the wall was repaired by Tiruchchivapuram-Udayar alias Kidāngondasōla-Pallavaraiyan, grandson of M. niappillai, belonging to the community named Nittavindas- <i>vēlakkāra</i> .
283	Fragmentary.—On the base of the north wall of the central shrine in the Siva temple.	Chola ..	.. .. .	.. .. .	Do. ..	Fragmentary. Contains a portion of the historical introduction of Rajadhiraja. Seems to relate to the assignment of 7 <i>ēti</i> of land belonging to the temple.
284	On the south wall of the same shrine.	Do. ..	.. .. .	.. .. .	Do. ..	<i>Arājicōchadira-Vallavaraiyan</i> , as the taxes on these were not properly paid up till then.
285	Marudanallur.—On the base of the north wall of the <i>mañña</i> in front of the central shrine in the Siva temple.	Chola ..	Tribhuvanachakravartin Rajarajadeva ..	2nd year, Mīna, śu, tritīya, Monday, Sadayam.	Sanskrit in Grantha and Tamil.	Damaged. Appears to state that Kōtājan-Ma H. the headman of Kilijaiar made some gift.
286	Nachohivarkoyil.—On a slab built into the wall of the <i>mañña</i> in the Vishnu temple.	Tanjore Nayaka ..	Raghunatha-Nayaka ..	Śaka 1540, Kāla-yukti, Tai 25.	Do. ..	Registers the gift of some land by Karaiyēvittai Tirunāṭṭarumai, a dancing girl of the temple of Viṣṇu- <i>varadeva</i> at Nēnmaññalam, for providing offerings to the image of <i>īrovaḍavār-Nāyanar</i> which she had set up in the temple of god Viṣṇu-Nāyanar at Tiruk- <i>kruttudi</i> in Tirunayur-nadu, a sub-division of Kōltūṅgaśōla- <i>valanadu</i> .
287	Sundaraperumalkoyil.—On the inner wall of the <i>gopura</i> of the Vishnu temple.	Do. ..	.. .. .	.. .. .	Do. ..	States that the <i>mañña</i> was built by Attaranai Rangap- <i>payyan</i> for the goddess <i>āchobiyar-Almnan</i> for the merit of Kēḷḷunatha-Nayakaraiyan.
288	On the same wall	Do. ..	.. .. .	.. .. .	Do. ..	Damaged.
289	On the base of the same <i>gopura</i> ..	Chola ..	 ndradeva ..	7th year, Sīma, śu, septami, Wednesday.	Do. ..	Do.

290	Kumbakonam.—On the base of the <i>viṣṇu</i> of the Saraga- <i>svami-mañña</i> .	Tanjore Nayaka ..	Raghunatha-Nayaka ..	Śaka 1551 (wrong for 1550), Prajot-patti, Tai 16.	Do. ..	States that Govinda-Pitāhita, the <i>grādhani</i> of the Nayaka built the <i>āchāraśālā</i> and the <i>Amantakōṭṭa-maṇḍapa</i> of the <i>mañña</i> which Saraga- <i>svami</i> was occupying. Kumbakonam <i>gopura</i> was occupying.
291	On the base of the north wall of the <i>mañña</i> in front of the Kumbhēśvarasvamin temple.	Do. ..	.. .. .	Śaka 1476, Āmānda, Dhanu, śu, pūr- <i>ṇimā</i> , 'Tiruvadira', Monday, Lunar eclipses, Vikrama, Aṣṭi 22 ..	Do. ..	Registers gift of the two villages Vayalar and Elāṅgattalai- <i>gāman</i> by Mahāpādāśevan Gururaja Kudrāḍasōla-Nāyanar for providing offerings and worship to the god Adikumbhēśvaradeva and for feeding some brahmins daily in the temple.
292	On the door-jamb of the entrance into the inner <i>grādhā</i> of the same temple.	Tanjore Nayaka ..	Sēvappa-Nayakaraiyan ..	.. .. .	Do. ..	Records the gift of land in the brahman village Tirumalai- <i>rajapuram</i> by its residents to the temple of Buddha at Tiruvikandurai as compensation for the land acquired by them for a water channel.
293	On the base of the <i>mañña</i> in the outer <i>grādhā</i> of the Saraga- <i>svamin</i> temple.	Vijayanagara ..	Siddasivadeva-Maharaya ..	Śaka 1482, Siddhar-ti, Dhanu, śu, dāsami, Saturday, Aśvati.	Do. ..	Records a gift by Kanaka-Settiyar, son of Nutti Pappu-Settiyar of <i>āṇḍukola-gīra</i> of 25 <i>gā</i> for purchasing lands for providing offerings to god Saraga- <i>svamin</i> at Kumbhakōnam.
294	On a few detached slabs built into the same base.	Chola ..	Tribhuvanachakravartin Chola-jadeva, who took Madura and the crowned head of the Paṇḍya.	15th year	Do. ..	Some stones are missing. Refers to the gift of some land in Kilijar by Kulottūṅgaśōlan Kilijaraiyār for worshipping the image of Viṣṇu- <i>varadeva</i> at Udayar, which he had set up to the north of the Viṇyaka shrine in the temple of Somanāthadeva.
295	On the base of the south wall of the <i>mañña</i> in front of the central shrine in the Bhānapur- <i>vara</i> temple.	Do. ..	Kulottūṅga-Chola-jadeva, who was pleased to take Madura, Iṅam and the crowned head of the Paṇḍya.	19th year, 181st day.	Do. ..	Registers that Viṅkavariyan made a gift of 14 <i>ēti</i> of land in Tirunayur <i>śiṣa</i> Tyāgar-nodan-Aṅgar in Mīrāṭ- <i>krām</i> , a sub-division of Viṅṇasōla- <i>valanadu</i> to the temple of Somanāthadeva at Somanāthamangalam, in Trukkoḷamokko, which had been separated from Paṇḍur-nadu, a sub-division of Uyyakkondar- <i>valanadu</i> .
296	On the same base	Do. ..	Tribhuvanachakravartin Chola-jadeva, who was pleased to take Madura.	9th year, Mīna, ba, navami, Monday, Uttirāṭṭi.	Do. ..	Registers the sale of Valappandal in Oṇma-nadu alias Viṅai- <i>varajēndra-<i>valanadu</i></i> , a sub-division of Veṅṇi-kōṭṭam, a district of Jayangondasōla-mandalam, by Gaṅgaikōṭṭan Rajarajadevan alias Aḷagiyu-Pallavaraiyan and others to Vanabōraiyar, the chief of Mīlalaṅ-nadu, a sub-division of Viṅṇasōla- <i>valanadu</i> .
297	Do.	Do. ..	Tribhuvanachakravartin Chola-jadeva, who took Madura and the crowned head of the Paṇḍya.	18th year, Mithuna, śu, dvitīya, Sun-day, Pūṇarpuṣam.	Do. ..	Records the gift of a vessel by Viṇḍarājappara to the god Somanāthadeva at Somanāthamangalam, a village in Paṇḍur-nadu, a sub-division of Uyyakkondar- <i>valanadu</i> .
298	On the bases of the south and east walls of the <i>mañña</i> in front of the same shrine.	Do. ..	Tribhuvanachakravartin Rajarajadeva ..	4th year, Kumbha, śu, tritīya, Sun-day, Uttirāṅ.	Do. ..	Registers the purchase of some <i>ēti</i> and odd of land from Sankaradevan of Nēṇḍi in Kurumbur-nadu, a sub-division of Jayangondasōla- <i>valanadu</i> for 26,747 <i>kaṇ</i> , for the temple of Somanāthadeva.
299	On the base of the east wall of the same <i>mañña</i> .	Do. ..	Do. ..	5th year, Mēsha, śu, chaturthi, Monday, Rohini.	Do. ..	Registers the sale of some land to the temple of Somanāthadeva in Trukkoḷamokko which had been separated from Paṇḍur-nadu, a sub-division of Uyyakkondar- <i>valanadu</i> , by Ariyār-Udayasējeydan the headman of Mattur in Kilār- <i>krām</i> , a sub-division of Nittavindas- <i>valanadu</i> , for 450,000 <i>kaṇ</i> .
300	On the base of the north wall of the same <i>mañña</i> .	Do. ..	Tribhuvanachakravartin Chola-jadeva, who took Madura and the crowned head of the Paṇḍya.	15th year	Do. ..	Ends of lines built in. Appears to refer to the exemption of taxes granted to the <i>tirumūrtam</i> , <i>tirumūrti-<i>gāman</i></i> , <i>tirukōṭṭam</i> , flow-r-garden, etc., belonging to the temple. The 16th year of Kulottūṅga-Chola-jadeva, who abolished tolls, is mentioned in the record.
301	On the same base	Do. ..	Tribhuvanachakravartin Rajarajadeva ..	4th year, Kumbha, śu, tritīya, Saturday, Uttirāṭṭi.	Do. ..	Built in in the middle. Refers to the gift of land made by Uḷḷagayya- <i>adayan</i> alias Chedikula- <i>ayan</i> , the headman of Apāṇḍan in Viṅṇasōla- <i>valanadu</i> , a sub-division of Uyyakkondar- <i>valanadu</i> to the temple of Somanāthadeva.

C.—Stone inscriptions copied in 1927—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—cont. KUMBHAKONAM TANK—cont.					
302	On the same wall	Chola	Tribhuvanaachakravartin Rajarajadeva ..	4th year; Kumbha, [sa] Jathiyai, Monday, Uttiradam.	Tamil	Registers the sale of a field called Perivadava-vaikatal by Tiruvodaiyan alias Arindavan Muvendavayan of Meykedi in Kurumbar-nadu, a sub-division of Jayab-geddaia-mandalam, to the temple.
303	Udaiyalur.—On the south wall of the <i>mudaya</i> in front of the central shrine in the kalasa- natha temple.	Do.	Vikrama- Tribhuvanachakravatin Choladeva.	3rd year	Do.	Much damaged. Seems to refer to a gift of money by Araliyan-Ulagodaival for purchasing 1½ <i>setti</i> of land at Sivapada-sakkharanangalam, a <i>Sivadasavaradhanam</i> in Tirumar-yer-nadu, a sub-division of Arunoldivea-valanadu.
304	On the same wall	Do.	Tribhuvanaachakravartin Rajarajadeva ..	24th "	Do.	Seems to state that Kuttaperumal, an accountant of the village who had been removed (?) was reinstated in his appointment by the assembly.
305	Do.	Do.	Pakshesivarman alias Tribhuvana- chakravartin Vikrama-Choladeva.	8th "	Do.	Begins with the introduction <i>periguzer</i> etc. Registers a gift of one <i>kasu</i> by Pancharedirajan Piranakadevan alias Kulottungasola Kongarañjan of Kurichchi in Venkat-korram, a sub-division of Suthamali-nadu for burning a twilight lamp in the temple of god Kuberttunga-sivaram-udaiye-Mahadeva at Sivapada-sakkharanangalam.
306	Do.	Do.	Tribhuvanaachakravartin Kulottunga- Choladeva.	49th "	Do.	Registers a gift of land by Mahasarapa-perundersattar for chanting <i>Tiruppadiyan</i> hymns in the temple of Srikanesan-udaiyar. Sivajadachcharisvaran-udaiya-Mahadevur. States that Ajittervittakan-Tillainayakap who won the temple accounts was granted some lands.
307	Do.	Do.	Tribhuvanaachakravartin Rajarajadeva ..	24th "	Do.	Incomplete. States that Ajittervittakan-Tillainayakap who won the temple accounts was granted some lands.
308	Do.	Do.	Do.	5 + 1st year Kumbha 28, Saturday	Do.	Appears to relate to some loss of jewels and vessels belong- ing to the temple.
309	On the base of the same wall	Do.	Do.	[?] 4th year, Dhanus, [?] [?] [?], [?] [?] [?].	Do.	Damaged. States that as certain documents of the temple were lost on account of some mishap, fresh ones were made.
310	On the north wall of the same	Do.	Do.	36th year, Kumbha 3, 8a, Saturday, Rohini.	Do.	Damaged. Seems to refer to some provision made for chanting <i>Tiruppadiyan</i> hymns in the temple.
311	On the base of the same wall	Pandya	Jatavarman alias Sundara-Pandyadeva ..	7th year, Mina, su- prathamā, Mon- day, Uttiradam.	Do.	Registers certain gifts of land made to the Abhinthan- <i>mañdam</i> created by Tiruchobiraambala-Udaiyar Tiruvalayar-Nayanar alias Vidyavata-Panditar, a <i>tupasari</i> of Sivapadasakkharanangalam, in exchange for some other bits of land.
312	On the same base	Chola	Tribhuvanaachakravartin Konarivel- Kondan.	15th year and 190th day.	Do.	Registers a gift of land by two persons for a <i>mañña</i> and a water-shed and for the maintenance of the care-taker.
313	Do.	Do.	Tribhuvanaachakravartin Kulottunga- Choladeva, who took Madura, Iiam, Karuvur and the crowned head of the Pandya.	26th year, Tula 12, Wednesday, Punarvasam.	Do.	Records a gift of land by two individuals for providing worship to the god Divakarayakasivaram. Udaiyar which was set up by Devakarayakan Rajarajadevan alias Cholendrasiuga-Pichechan at Sivapadasakkharanangalam.
314	Do.	Do.	Do.	26th Year Tula * 8, Wednesday, Punarvasam.	Do.	Contains the details of several bits of lands aggregating to 3 <i>setti</i> and odd, which had been endowed by several persons for providing worship to the images of Nayanar in the temple at Sivapadasakkharanangalam.

316	On a pillar in the <i>mangalapa</i> in front of the Vishnu temple.	Do.	Sakalebhuvanachakra-varstin Kulottunga-Choladeva.	42nd year	Do.	States that as the <i>mangalapa</i> in front of the palace of Rajarajadeva <i>alias</i> Sivapada-chakradeva had become dilapidated, Nādiari ugai-3, a <i>pōdēgar</i> of Sattamangalam in Kulanangala-nadu, a sub-division of Jayasinganthalakalanavalandu, constructed it on behalf of Pijayavara-jan Arkesaviy <i>alias</i> chackachirajayan.
317	Korukkal.—On the base of the north wall of the central shrine in the Siva temple.	Do.	Tribhuvana-chakra-varstin Kulottunga-Choladeva, who having taken Madura and Ilam, was pleased to take the crowned head of the Pandya.	21st year, Mithun, 6th tiritaya, Monday, Asvati.	Do.	Registers a gift of 12 <i>kazhi</i> of land in Rajarajmangalam in Jayankondal-valandu by two persons of Kalajar and Kulottungacholadeva in Vandalavelur-kurram in Rajendrasolevalandu, for providing worship to god Kulottungacholavarman-Udayyar in the temple of Kurukkal <i>alias</i> Rajasimha-puram in Tirumayar nadu, a sub-division of Kulottungacholavalandu.
318	On the same base	Do.	Tribhuvana-chakra-varstin Tribhuvana-vindavan, who having taken Madura, Ilam, Karavur and the crown's head of the Pandya, was pleased to perform the anointment of horses and the anointment of victors.	35th year, Mithun, 1st padobami, Sunday, Sadulyam.	Do.	Registers assa-gedra relating to the sale of 2½ of lands by Aruviyan Tillanayakan Singalaravan of Mamabakaran in Kabanur-nadu, a sub-division of Ikkaikottaram, a district of Jayangondal-mandalam, to Ariyayan Ketadumpiran <i>alias</i> Rajasimhabharatikkon of Nelavil in Peraiyil-kurram, a division of Rajaraja-valandu, for a sum of 17,500 <i>kata</i> .
319	On the west wall of the same shrine.	Do.	....	Śaka 1637, Kali 4809, Tardihira, Tat 12, Thursday, Ratha-septami, Asvati.	Do.	Registers the gift by purchase, of the village of Korakkai near Loishampuran by Kumarayyan, son of Thudavaram-tinak-Pillai to be distributed among several temples and persons as Achyutavijayaraghavapuram.
320	On the base of the south wall of the same shrine.	Chola	Tribhuvana-chakra-varstin Rajarajadeva	8 + 1st year, Vrisha, Tuesday, Svati.	Do.	Registers a gift of land by Kannakiri-arji wife of Periyon Sasakathalakann <i>alias</i> Varadarayar of Nelveli, a village in the Iyamboran, a division of Rajaraja-valandu, for providing worship in the temple. Contains the signatures of a few persons.
321	On the same base	..	Tribhuvana-chakra-varstin Konerinjmal-Pondar.	4th year	Do.	Incomplete. States that the temple called Ajiljisi-vinnagar was built in the name of Śakti-Ajiljigar and Tempavan-Vijayapurayan of Ippamban in Ippamban-nadu on the northern bank, and that some provision was made for feeding five <i>brahmanas</i> (in the temple).
322	On the north, west and south walls of the same shrine.	Vijayanagara	Vira Kumpana-Udayyar	23rd year	Do.	Damaged in many places. Refers to the forty years' anarchy owing to Ilakkkar and mentions a certain Sivappuruni <i>alias</i> Keluchellaru-Narasingodevar of Malayarnadu.
323	Tiruppuraumbiyam.—On the north and west walls of the central shrine in the Sakalesvara temple.	Chola	 varman <i>alias</i> Rajendra-Choladeva	23rd year	Do.	Registers gift of money by Devay-Turambiyal Adavivarkannikam, a maid-servant of the bathing establishment called .. . Ilakkavarakulaksh-terinja-truman-Jagattar-ziam, for providing offerings and worship to the image of Umamaheswariyal of the <i>gallikkaizi</i> in the temple of Tiruppuraumbiyam-Udaya-Nahadeva, which she had set up. Tiruppuraumbiyam is said to be a village in Andaittik-kulam, a sub-division of Rajendrasingavalandu.
324	On the west wall of the same shrine.	Do.	Rajakessuri-varman	7th "	Do.	Records gift of 2 <i>nad</i> of land, by Savandi Kumaran-Madevan of Idaiyargunkodi in Vanavunmahadevi-chaturvedinangalam, a <i>brahmadēga</i> of Innambar-nadu on the northern bank, for burning a perpetual lamp, to the god Tiruppuraumbiyam-Udayyar at Tiruppuraumbiyam.
325	On the same wall	Do.	Parakessuri-varman	13th "	Do.	Records a gift of 2 <i>makkalai</i> of land in Vanavunmahadevi-chaturvedinangalam, a <i>brahmadēga</i> of Innambar-nadu by Setta Peruman of Manarkudi, for maintaining 14 lamps in the temple of Adittesvaran-Udayyar at Tiruppuraumbiyam, a <i>dēvadāna</i> separated from Argattukkoram, on the northern bank (of the Kaveri). Records a gift of 10 <i>kāza</i> by Nakkan-Terramai for burning half a perpetual lamp in the temple.
326	Do.	Do.	Parakessuri-varman Rajendra-Choladeva	3rd "	Do.	

C.—Stone inscriptions copied in 1927—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
KUMBakonam Taluk—cont.						
327	On the same wall ..	Chola	Rajakesarivarman alias Rajarajadeva	25th year	Tamil	Records a gift of money by Ollyappadar-Pasupati, wife of Arundhi-Mangai of Ponnadi, a village in the temple of Tiruppurambiyam-udaiya-Mahadevar at Tiruppurambiyam, a <i>devadana</i> village separated from Aradatu-kurram, a sub-division of Rajendrasimha-valandam.
328	Do.	Do.	Rajarajasevarman	8th "	Do.	Records the sale of some waste lands, in Kammacheri, Vengachcheri and Parachcheri in Ponnagar, a village in Parakkhity-nadu, to Vakkavadiyal alias Vansavan-Mavendavelan who had to maintain a perpetual lamp to the god Tiruppurambiyam-Udayar.
329	Do.	Do.	Rajakesarivarman alias Rajahirajadeva	16th year	Do.	Begins with the introduction of <i>devadana</i> etc. Records the gift of 2 <i>kāva</i> by Mahavaraial for burning a perpetual lamp to the god Tiruppurambiyam-Udaya-Mahadevar.
330	On the south wall of the same shrine.	Do.	Rajakesarivarman alias Rajarajadeva	16th "	Do.	Records the gift of seven cows by two private individuals for the supply of ghee to the temple of Tiruppurambiyam-Udaya-Mahadevar.
331	On the same wall ..	Do.	Rajakesarivarman, who took Madura and Ilam	8th "	Do.	Records the gift of 1 <i>pan</i> by Desakkurai-Arundi, a village of Tiruppurambiyam for providing ghee for half a lamp to be kept burning in the temple.
332	Do.	Do.	Do.	18th "	Do.	Begins with the introduction of <i>devadana</i> etc. Records the gift of some land for burning a perpetual lamp in the temple. Tiruppurambiyam is here called a <i>devadana</i> which was separated from Aradatu-kurram in Rajendra-simha-valandam.
333	Do.	Do.	Rajakesarivarman alias Rajarajadeva	10th "	Do.	Commences with the introduction of <i>devadana</i> etc.
334	Do.	Do.	Rajendra-Choladeva (Kulottunga-Choladeva I.)	4th "	Do.	Registers the gift of some taxes by Vansavan-Mavendavelan for burning twilight lamps before the deities set up in the temple of Tiruppurambiyam-Udayar. Below this is a fragmentary record of Parakesarivarman mentioning Tamiladaiyar.
335	Do.	Do.	Rajakesarivarman, who cut off the ships at Sāsi	10th "	Do.	Records gift of 1 <i>kāva</i> by Velan, Kavalaiyenduray of Kulakudi, a servant of king Rajaraja, to a drummer of the temple for supplying half <i>pan</i> of <i>tambai</i> flowers to the god.
336	Do.	Do.	Rajakesarivarman alias Rajarajadeva	25th "	Do.	Records the gift of 90 sheep by Vitsaka-perumapadi, a shepherd of Kavan, for maintaining a perpetual lamp in the temple.
337	Do.	Do.	Rajakesarivarman	6th "	Do.	Records the gift of a silver pot by Udayapratthiyar, mother of Sivasadan-Mathuramattayan alias Uttama-Chola, on behalf of her son to the god at Tiruppurambiyam. A weighing rod called <i>ingiravai-kalvi</i> is mentioned.
338	Do.	Do.	Rajakesarivarman	33d "	Do.	Registers a gift of a perpetual lamp by Mayilethi, belonging to the <i>strādham</i> of king Rajarajadevar.
339	Do.	Do.	Rajakesarivarman alias Rajarajadeva	25th "	Do.	Registers the agreement made by the residents of Sankarapadi to burn a lamp in the temple on behalf of Ramay, a servant-maid of the <i>Melan-reiam</i> called Madhu-sutaka-terinda-reiam of the king.
340	Do.	Do.	Rajakesarivarman alias Rajarajadeva	24th "	Do.	

341	Do.	Do.	Parakesarivarman, who took Madura	14th "	Do.	Records the gift of 46 sheep by Uday-Nilaiyan for providing ghee for half a perpetual lamp in the temple of Tiruppurambiyam-Udaya-Mahadevar.
342	Do.	Do.	Do.	12th "	Do.	Registers gift of sheep by Mayakkhili-Vikramadithan alias Vinnarayana for a perpetual lamp to the temple.
343	Do.	Do.	Parakesarivarman alias Tribhuvana-chakravartin Vikrama-Choladeva.	11th "	Do.	Records the gift of some land by Aruvay Tiruppurambiyam-Udayar alias Mudukonkolasolap-Pallavarayan, the brahman of Manalur, to some potters as <i>kasarpayam</i> for providing pots for feeding cowries in the temple of Tiruppurambiyam-Udayar for the merit of his mother
344	Do.	Do.	.....	13th "	Do.	States that several men named Arivattayan, Tiruttondan, Vayarpadan, Chandavarap, Iyarpasai, Koppaliyar, Vijay-Mindan and Anakkamambi made gifts of some lands for providing offerings to the god Tiruppurambiyam-Udayar on festival days in Alppisi and Panguni and on <i>hirudai</i> and <i>virudam</i> days.
345	On the south wall of the same shrine.	Chola	Parakesarivarman, who took Madura	25th "	Do.	Registers a gift of 90 sheep by the <i>madhumangadis</i> for a perpetual lamp in the temple. Below this is a damaged record of Rajakesarivarman dated in the 6th year.
346	On the north wall of the same shrine in front of the same shrine.	Do.	Tribhuvana-chakravartin Rajendra-Choladeva.	5th year, Tula, Saturday, Monday, Hastha, 2nd year	Do.	Registers the agreement given by two persons to supply <i>kasarpayam</i> (reddish) flowers to the god in return for the tax-free enjoyment of 2 <i>ma</i> of land belonging to the temple.
347	On the same wall ..	Do.	Tribhuvana-chakravartin Kulottunga-Choladeva	2nd year	Do.	Registers an agreement given by Isayavalandan-Rajapattavankarayan of Kodai to turn a perpetual lamp in the temple, in return for the enjoyment of the produce from several bits of land belonging to the temple.
348	On the south wall of the same shrine.	Do.	Tribhuvana-chakravartin Rajarajadeva	13th year	Do.	Damaged slightly. Refers to an agreement relating to the burning of a perpetual lamp in the temple.
349	On the same wall ..	Do.	Do.	7th "	Do.	Registers a gift of land by Arudugaiyan Adigal-Purambiyam for burning a perpetual lamp in the temple.
350	Do.	Do.	Tribhuvana-chakravartin Kulottunga-Choladeva, who covered the Perambalur with gold.	7th "	Do.	Registers the gift of 2 <i>madam</i> of land by Arudugaiyan Adigal Purambiyam and Arivakkadudayan Sugi-Tiruchirumbalam-Udayan living in Tiruppurambiyam, in Aradatu-kurram, a sub-division of Vikramasola-valandam on the northern bank, for providing offerings to Alodeiya-Nayanar and Palliyar-Nachchi-yar, Kattadamdevar, Tiruttuvai, Pillayar Mutta-malai-kurru and Pillayar Arampayanda-Pillayar on the twelve new-moon days annually.
351	Do.	Do.	Kulottunga-Choladeva	8th "	Do.	Built in by steps at the ends of lines. Seems to refer to the rate at which paddy should be recovered from certain reclaimed lands in successive years.
352	Do.	Do.	Tribhuvana-chakravartin Kulottunga-Choladeva, who took Madura and the crown head of the Pandya.	12th "	Do.	Damaged. Seems to refer to some tax-free gift of land by Kulottunga-Choladeva of Arasur, as <i>devadana</i> to the temple.
353	Do.	Do.	Tribhuvana-chakravartin Rajarajadeva	18th "	Do.	Refers to certain lands given in exchange for the site occupied by the <i>madam</i> of Andar Gadiyabharana.
354	On the east wall of the second <i>pradara</i> of the same temple.	Do.	Tribhuvana-chakravartin Rajarajadeva	24th year, Rishabha, 4th, shukla, Saturday, 20th year, Kartika, 45ami, Wednesday, Rohini.	Do.	Records an order of the temple fixing certain taxes leviable, as formerly, on the coconut trees grown in the houses and backyards of houses in the premises of the temple.
355	On the same wall ..	Do.	Rajakesarivarman alias Tribhuvana-chakravartin Rajarajadeva.	20th year, Kartika, 45ami, Wednesday, Rohini.	Do.	Begins with the introduction of <i>devadana</i> etc. Registers that some new regulations were made in regard to the lands which Aruvay Tiruppurambiyam-Udayar and his brother Parindusappan alias Akhilanayaka-Vilupp-parayan had endowed for providing worship to the gods Tiruvah-njuti-Udayar, Purandantodan and Arumattai-Nayanar, which they had consecrated in the temple in the 37th year of Periyadevar, and which had not been brought into effect till the 19th year of the king.

C.—Stone inscriptions copied in 1927—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
KURAKONAM TALUK—cont.						
356	On the south wall of the same <i>prakāra</i> .	Chola	Tribhuvanaśaṅkara-varaṇa Rajarajadeva	24th year, Dhanu, 6a. Prabhava, Monday, Mulu.	Tamil	Damaged in some places. Seems to refer to the assignment by the <i>śāhā</i> of Kundavainallur of the produce on certain lands, for providing worship and service in the temple of God Tirupurambiyam-Udaiyer. Damaged. Seems to refer to an assignment of land supplemental to the above.
357	On the same wall	Do.	Do.	24th year, Aṭṭiya, Monday.	Do.	
COCHIN STATE.						
MULENDAPURAM TALUK.						
358	Talakkad.—On a slab set up in the compound of the Roman Catholic Church.	Chera	Rayssinga-Premamāṇḍal (Kajimūha)		Vatteluttu	Registers an assignment of land by the <i>śāhā</i> of Talakkattūr to certain <i>vaṅṅa</i> settled in Talakkattūr for providing a market (<i>pridigā</i>). Mention is made of some taxes in kind from which these <i>vaṅṅa</i> were exempted. Two of these merchants named Sattāṅ-Vadacai and Irayi-Sattan belonged to the Manigramam community. Damaged. States that the <i>maṭṭar</i> , <i>paṇḍal</i> , <i>arriṅṅar</i> , etc. of Talakkattūr and Irinjāḍakkal having met together, transacted some business connected with No. 358 above. Highly damaged. States that the 'thousand' of Avattipattūr, the 'twenty-seven' the two classes of <i>paṇḍal</i> convened a meeting in regard to a certain gift of land (to the temple). Damaged.
359	On the back of the same slab				Do.	
360	Avattipattūr.—On a slab in the Siva temple.	Chera	Kōḍal-Ravi	20th year, Vṛiṣchika, Jupiter in Kanni.	Do.	States that the 'thousand' of Avattipattūr made a settlement, whereby provision was made for offerings to the local temple. The gift consisted of a village or land belonging to the Chera queen, which was made a <i>kīḍā</i> of Avattipattūr and its <i>reṭṭāḍāḷa</i> was assigned to the temple. Refers to some gift for offering worship to the god and for feeding brahmins in the temple.
361	On another slab	Do.	Do.	20th year, Jupiter in Kanni.	Do.	
362	On a third slab	Do.	Do.	20th year, Jupiter in Vṛiṣchika.	Do.	
363	On a fourth slab				Do.	
SOUTH KANARA DISTRICT.						
COONDAPUR TALUK.						
364	Kundapur.—On a slab set up in the <i>prakāra</i> of the Kundavura temple.	Alupa	Pandya-deva-Ālpendradēvarasa	Śaka 1184, Dundubbi, Śavana, ba. 13, Sunday, Śunha 16.	Kannada	Built in at the bottom. States that when the king was ruling from his capital at Barahakunnapura with his queen, he fixed this annual rent due from the residents of Kundapura at 10 <i>gadyana</i> .
365	On another slab set up in the same <i>prakāra</i> .	Vijayanagara	Virepratapa Devarataya-Maharaya	Śaka 1347 (expired) Viśvarava, Chaitra, Tuesday.	Do.	Built in at the margin and below. Records that Narasimha-deva-Vodeya, while governing the kingdom of Barakura under the orders of Hariyappa-Dandavayaka, renewed in the presence of the god Kundavara of Kundapura with the consent of the people the grant of land which had been made by Senabōva Devappa to the temple but which had lapsed. Seems to record that when Vallabhadēva-Dandavayaka was governing the kingdom of Barakura a grant of land was made to Hariyappa-Joyas of the Maṇḍalva-gṛā and Rik-śāḍā.
366	On a third slab set up in the same place.	Do.	Virepratapa Mallikarjunadeva	Śaka 1373 (expired), Śavana, ba. 10, Sunday.	Do.	

367	On a slab set up in the compound of the taluk office.				Portuguese	The translation of this is:—He who put me in this place put also his own figure. If there be any one to enter it, his wickedness will turn out a great boon. (J. J. Cotton's <i>Inscriptions on Lanka</i> , p. 168).
368	On a slab set up near the Gaeapali shrine in Voderhobli, hamlet of Kundapur (on the east side of the road to Udipi).	Vijayanagara	Virepratapa Krishnaraya-Maharaya	Śaka 1447 (expired) Parthiva, Pūl-guṇa, śu. 1, Monday.	Kannada	States that Yachiyu-Vodeya while governing the kingdom of Barakura granted at the request of Lingarasa-Vodeya, on the day of a lunar eclipse, lands and money (epithet) to Raghupatthirha-Sripada and Śrīmatatirha-Sripada (Madhva teachers) of Aneṅṇadi for worship and offerings to the image of the god Śrī-Ramachandra, for the prosperity of the king.
369	On a slab set up in a plain called Barahadaḷagūḍe in the same hamlet (on the west side of the road to Udipi).	Do.	Virepratapa Bakkaraya	Śaka 1328, Parthiva, Pūl-guṇa, śu. 10, Monday.	Do.	Records that when Narasimha-Vodeya was governing the kingdom of Barakura, Perala and other citizens of Kundapura made a <i>brahmadāya</i> gift of four villages (boundaries specified), to Śrī Narasimha-Bharati-Vodeya of Sri-gari. Also states that certain lands were granted to the same personage for the worship, etc. of the god Kōṭṭavara. Records that the 'three hundred' of Kudikura assembled at Barahakunnapura, the king's capital, and made some gifts of gold, etc. in the presence of the ministers and <i>parivāsa</i> (of the king). Mentions (the king's) brother Narasimha-Vodeya-Narasimha-Heggaḍe.
370	Kotesvar.—On a slab set up on the east side of the inner <i>prakāra</i> of the Kōṭṭavara temple.	Alupa	Vire-Pandya-deva-Ālpendradēva	Śaka 1183, Dundubbi, Śavana, śu. 6, Tuesday, Dhanu 5.	Do.	Built in at the bottom. Damaged. Seems to register a grant of land for the regular worship of the god Kōṭṭavara.
371	On a slab set up in the south verandah of the same <i>prakāra</i> .	Vijayanagara	Vire-Bakkaraya-Vodeya	Śaka 1273, Hemant, Aśvadhā, ba. 5.	Do.	Damaged. Incomplete. Seems to register a gift of land (?) for the worship and offerings of the god Subrahmaṇya.
372	On a slab set up in the north verandah of the same <i>prakāra</i> .	Alupa	Vijaya-Kṛṣṇa-Ālpa-nṛ-Ālpendradēva	(1) Śaka 1463, Parabhava, Kartika, śu. 15. (2) Virodhikrit.	Do.	Registers two grants:— (1) States that the king bestowed the rulership of the Barakurajya upon Venkataditya who, in his turn gave it to Achappa-Vodeya and that Achappa-Vodeya granted 60 <i>vardha</i> to the temple of Kōṭṭavara at Kudikura for the regular <i>gāṇḍamṛta</i> 'anointment, waving of lights, etc. before the god, during the 30 days of Kartika. (2) Yekḥṇaḥṇa-Vodeya while governing the Barakurajya, made a gift of gold for the purpose of re-consecrating the god Kōṭṭavara and the temple as the worship of the god had been stopped for six months on account of the impurity caused by the killing of cows and the death of men in a riot in the temple premises.
373	On a slab set up on the west side of the <i>valaya-vaṇḍapa</i> in the same temple.	Vijayanagara	Virepratapa Sadāśivaraya-Maharaya	(1) Śaka 1463, Parabhava, Kartika, śu. 15. (2) Virodhikrit.	Do.	Registers that while a certain Pradhana Mallaya-Dandavayaka was governing the kingdom of Barakura, the people of Chakkane made a gift of gold for lamps and garlands to god Kōṭṭavara during the celebration of the Sivaratri festival in the temple. Seems also to register a gift of land to the same god.
374	On another slab near the above	Do.	Mahamandaleśvara Vire-Bakkaraya-Oḍeya	Śaka 1297, Krodhi, Dundupada, ba. 6, Monday.	Do.	Registers the gift of gold by Kumāra Heggaḍe and others made in the presence of the god Kōṭṭavara for the distribution of rice to the <i>śāḍāḷa</i> . Mahamandana Goparasa was governing the kingdom of Barakura at the time.
375	On the first slab set up by the side of the east verandah in the outer <i>prakāra</i> of the same temple.	Do.	Do.	Śaka 1295, Parabhava, Kartika, śu. 5, Thursday.	Do.	Registers grant of land and gold coins made by Dhavani-deva, a son of Muddeya-Narayana, to the temple Kōṭṭavara for feeding the <i>brahmana</i> , etc., when Mallaya-Dandavayaka was governing the Barakura-rajya.
376	On the second slab set up in the same place.	Do.	Do.	Śaka 1287, Viśvavasa, Aśvadhā, ba. 2, Thursday.	Do.	Registers certain grants of money made under the king's orders by Kuppanna-Oḍeya, a ruler of the Barakura-rajya, to the temple of Kōṭṭavara for conducting festivals and the special worship of the god on specified days in the year.
377	On the third slab set up in the same place.	Do.	Virepratapa Devarataya-Maharaya	Prabhava, Vaisakha, śu. 15.	Do.	

O.—Stone inscriptions copied in 1927—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT —cont.						
Coonapoor Taluk—cont.						
378	On the fourth slab set up in the same place.	Vijayanagara	[Bukka-Vodeya]	Saka 133 [3]	Kannada	Much damaged. Registers a gift of gold for maintaining a perpetual lamp in the temple of Kōṭṣavara. Mentions the <i>Maṭṭapradhana</i> Bhamana-Odeya.
379	On the fifth slab set up in the same place.	..	.....	..	Do.	Badly damaged. Seems to register grants of land at Kōṭṣavara to the temple of Kōṭṣavara.
380	On the seventh slab set up in the same place.	Vijayanagara	Vijayacharya (son of) Virapratapa Devayaya.	Saka 14 [06]	Do.	Damaged. Seems to register a gift of land and money to god Kōṭṣavara by a certain Mahavaya.
381	On the eighth slab set up in the same place.	Do.	Virapratapa Achyutadeva-Maharaya	21 Sunday. Saka 1 [45] 7, eclipsed Māgha, ba. 14, Tuesday.	Do.	Mutilated and damaged. Registers a gift of gold for offerings and worship to the god Kōṭṣavara.
382	On the tenth slab set up in the same place.	..	.....	..	Do.	Much damaged. Seems to register a gift for the worship of the god (Kōṭṣavara?).
383	On a slab built into the right margin of the same verandah.	..	.....	..	Do.	Much damaged. Seems to register a grant of land to the temple of Kōṭṣavara.
384	On another slab built into the left margin of the same verandah.	Vijayanagara	Hariyappa son of Vira-Bukka	Saka 1300, Pingala, Kartika, su. 1, Tuesday.	Do.	Records that when Bommarasa was governing the Barakuru-rajya, Mudde-Damaya the chief minister of the king made, on the occasion of an eclipse, various gifts of land, gold, etc., for burning a perpetual lamp in the temple of Kōṭṣavara at Kodutara and for the maintenance of the temple servants. He also built a feeding house for <i>brāhmanas</i> and endowed certain lands for its upkeep.
385	On the slab set up on the right side of the entrance into the same temple.	Do.	Virapratapa Sadasiyaya-Maharaya	Saka 1484, Dandabhi, Chaitra, su. 10.	Do.	Records that when Sadasiyaya-Nayaka was administering the Barakuru-rajya and when Telappa-Odeya was governing Barakuru, a certain [?], son of Ganapa-Setti of Pasurur granted lands (boundaries specified) on the occasion of Śivaratri for offerings, lamp etc. to the god Kōṭṣavara.
386	On the slab set up on the left side of the same entrance.	..	Virapratapa Hobhatajasa-Maharaya	Saka 1416, Paridhavi, Aśvina, ba. 30, Solar eclipse.	Do.	States that the king granted for the worship and decoration of the god Kōṭṣavara 300 gold coins received as ritual from the village Majajapa (boundaries specified).
387	Kumbhakasi.—On a slab set up in front of the tank in the Hanthara temple.	Vijayanagara	Vira-Sadasiyaya-Maharaya	Saka 1485, Dandabhi, Śravana, su. 1, Thursday.	Do.	States that when Sadasiyaya was ruling from his capital at Vijayanagara, princes Kasaṃja and Venkatadriya bestowed the governorship of Tulchaliya upon Sadasiyaya-Nayaka of Kēṇadi and that the latter appointed Telappa-Odeya as the governor of Barakuru-rajya. Telappa-Odeya, for the increase of the health and prosperity of the king and Sadasiyaya-Nayaka, lands (boundaries etc. specified) to Mahābhāṅga-Senabova of Chollyakoti, for maintaining a <i>stupa</i> attached to the temples of Unamāśvara and Lakshminarayana at Kumbhakasi.
388	On a second slab set up near the same temple.	..	.....	..	Do.	Damaged. Begins abruptly with the details of the grant. It registers the gift of some paddy fields (boundaries given) and gold coins.
389	On a third slab set up in the same place.	..	.....	..	Do.	Damaged. Begins abruptly with the details of the grant mentioned in No. 388 above. Registers grants of land.

390	On a fourth slab set up in the same place.	Vijayanagara	Virapratapa Virupakshaya-Maharaya	Saka 1389 (expired). Savari, prathama, su. 16, Lunar eclipse.	Kannada	States that Vitharasa-Vodeya was governing the Barakuru-rajya at the instance of Kachiyapa-Bhaganayaka-Vodeya, a faithful servant of Sri Virupaksha-Vaharaya, and that he made a gift of gold to god Mahadeva for the increase of king's prosperity, age and health, on the occasion of the lunar eclipse.
391	Basrur.—On a slab lying in the outer prakara of the Mahalingesvara temple.	Do.	Pratapaya-Maharaya, son of Virupakshaya-Maharaya.	Saka 1408 (expired). Pavanga, Kartika, su. 6, Sunday	Do.	Records that when Virupakshadeva-Vodeya was, at the instance of the king, governing the kingdom of Barakuru, Rudrabhatta-Vodeya built a <i>maṭha</i> at Basrur for the use of the <i>śaṭtis</i> of the place and gave for its maintenance certain lands in the presence of god Mahadeva. The inscription also registers various other grants made to the <i>maṭha</i> by the <i>śaṭtis</i> .
392	On a slab set up by the side of a house to the east of the tank called Devanakere.	Do.	Virapratapa Sadasiyaya-Maharaya	Saka 1477, Rakshasa, Kartika, su. 1.	Do.	Registers a gift of lands and gold to a charity house at Basrur made by a certain Kōṭṣavara-Setti when Sadasiyaya-Nayaka was governing the Barakuru-rajya, under the orders of the king and Mallappa-Vodeya was administering the Barakuru-rajya at the instance of Sadasiyaya-Nayaka. Built in at the bottom. States that when Vitharasa-Vodeya was governing the kingdom of Barakuru under the king's orders, the <i>śaṭtis</i> of Basrur made a gift of lands (boundaries specified) on the occasion of a solar eclipse, to one Śiriyappa-Setti, a son of Naka-Setti who had just returned from a pilgrimage to Kasi with an image of god Viṣṇu for worship and lamps to the god.
393	On a slab adjoining the above	Do.	Virapratapa Virupaksha-Maharaya	Saka 1394 (expired). Nandana, Bhadrapada, ba. 8, Wednesday.	Do.	Records that when Achappa-Vodeya was ruling over Barakuru-rajya under the order of the king, Santana-Sankaradeva-Setti had built a charity-house in the temple of Viṭṭaladeva and had bestowed certain lands, coconut gardens and tanks upon Sankaradampali for its maintenance and the god's worship, and when in the course of time, the charity house had fallen down, Kunjappa-Setti got it restored and granted it lands and money. Also registers various other grants to the same temple.
394	On a slab lying in a house-site to the south of the tank called Halavakere.	Do.	Virapratapa Sadasiyaya-Maharaya	Saka 1468 (expired). Parabhava, Kartika, su. 1.	Do.	

APPENDIX D.—List of photographs taken during the year 1926-27.

Number (continued from the last report)	Size of negative.	Description.	Locality.	District.
938	Full-plate	General view of the Śiva temple ...	Tirumalai ...	Ramnad.
939	Do.	Stone statue of a Chief in the same temple.	Do. ...	Do.
940	Do.	Sculpture-in-relief of Skanda (?) in the rock-cut cave within the same temple.	Do. ...	Do.
941	Do.	Sculpture-in-relief of Umamahāśvara in the same place.	Do. ...	Do.
942	Do.	Stone statue of Tirumala-Nāyaka and his two wives in the Śiva temple.	Śrīvilliputtūr ...	Do.
943	Do.	Stone statue of another Nāyaka king and his two wives in the same place.	Do. ...	Do.
944	Do.	Stone image of Manmatha in the Aṇḍal temple.	Do. ...	Do.
945	Half-plate	Stone image of Rati in the same place ...	Do. ...	Do.
946	Do.	Stone image of a <i>Dvārapāla</i> in the ruined Śiva temple.	Kilamāttūr ...	Madura
947	Do.	Stone image of another <i>Dvārapāla</i> in the same temple.	Do. ...	Do.
948	Full-plate	Stone images of Saptamātrīs in the same temple.	Do. ...	Do.
949	Do.	Stone image of Liṅgodbhava in a niche on the west wall of the same temple.	Do. ...	Do.
950	Do.	General view of the ruined Śiva temple ...	Vikkiramaṅgalam.	Do.
951	Do.	Metallie images of deities in the same temple.	Do.	Do.
952 & 953	Do.	Two views of the cavern with beds and Brāhmi inscriptions.	Vikkiramaṅgalam (Nāgamalai).	Do.
954	Do.	Stone image of Agastya in the Śiva temple.	Tirunarayūr ...	Tanjore
955	Do.	West view of the front <i>gōpura</i> of the Śiva temple.	Pattisvaram ...	Do.
956	Do.	Stone statues of two Nāyaka kings in the same temple.	Do. ...	Do.
957	Do.	Stone statues of two other Nāyaka kings in the same temple.	Do. ...	Do.
958	Do.	Stone image of a horned <i>Dvārapāla</i> in the same temple.	Do. ...	Do.
959	Do.	Stone image of another <i>Dvārapāla</i> in the same temple.	Do. ...	Do.
960	Do.	Stone image of a third <i>Dvārapāla</i> in the same temple.	Do. ...	Do.
961	Do.	Stone image of Ardhanaṛiśvara in the same temple.	Do. ...	Do.
962 & 963	Do.	Two Yali-pillars in the same temple ...	Do. ...	Do.
964	Do.	Stone statues of Gōvinda-Dikshita and his wife in the same temple.	Do. ...	Do.
965	Do.	Stone image of Buddha in a small temple of a village goddess.	Do. ...	Do.
966	Do.	Sculpture-in-relief of Kambar (Tamil poet) and his wife in the Viṣṇu temple.	Tēraḷundūr ...	Do.
967	Do.	General view of the <i>gōpura</i> of the same temple.	Do. ...	Do.
968	Do.	Stone image of Pārvatī with child Skanda in the Śiva temple.	Tirukkādaiyūr	Do.
969	Do.	Stone statue of the legendary (Chēra) king Chandrabhūṣana-Mahārāja in the same temple.	Do. ...	Do.
970	Do.	Metallie images of Rāma, Lakshmaṇa and Sitā in the Viṣṇu temple.	Do. ...	Do.
971	Do.	Metallie images of Rāma and Sitā ...	Do. ...	Do.

APPENDIX D.—List of photographs taken during the year 1926-27—cont.

Number (continued from the last report)	Size of negative.	Description.	Locality.	District.
972	Full-plate	Metallie image of Skanda (with four arms) in the Śiva temple (front view).	Parasālūr ...	Tanjore.
973	Do.	Metallie image of Skanda (with four arms) in the Śiva temple (back view).	Do. ...	Do.
974	Do.	Stone image of Liṅgodbhava in the niche on the west wall of the same temple.	Do. ...	Do.
975	Do.	Stone image of Ardhanaṛiśvara in a niche on the west wall of the Śiva temple.	Śambanārkōyil	Do.
976	Do.	Stone image of Jyēsthā in the same temple.	Do.	Do.
977	Do.	Metallie image of Kaṅkalamūrti in the same temple (front view).	Do.	Do.
978	Do.	Metallie image of Kaṅkalamūrti in the same temple (back view).	Do.	Do.
979	Do.	Stone image of Liṅgodbhava in the niche on the west wall of the Śiva temple.	Puñjai ...	Do.
980	Do.	Stone image of Durgā in a niche on the north wall of the same temple.	Do. ...	Do.
981	Do.	Metallie image of Ayirattoruvar in the Śiva temple.	Akkūr ...	Do.
982	Do.	Metallie image of Vira-Hanumān (with 10 arms and two wings) in the Viṣṇu temple.	Ānanda-maṅgalam.	Do.
983	Do.	Metallie image of Skanda (with four arms) in the Subrahmaṇya temple.	Tiruvīḍaikalī ...	Do.
984	Do.	Sculpture in relief of some figures in the same temple.	Do. ...	Do.
985	Do.	Metallie image of Sundaramūrti in the Śiva temple.	Tiruvēṇṇai-nallūr.	South Arcot.
986	Do.	Jaina figures in relief on a boulder ...	Ānandamaṅgalam.	Chingleput.
987	Do.	Another Jaina image on the same boulder	Do.	Do.
988 a & b	Do.	Copper-plate grant No. 1 of 1925-26 ...	...	...
989 a & b	Quarter-plate.	Seal of do. (two views) ...	...	...
990 a & b	Full-plate	Copper-plate grant No. 3 of 1925-26 ...	...	...
991	Quarter-plate.	Seal of do. ...	...	...
992 a & b	Full-plate	Copper-plate grant No. 4 of 1925-26 ...	...	...
993	Quarter-plate.	Seal of do. ...	...	...
<i>Negatives prepared in early years by the late Dr. Hultzsch.</i>				
994	Full-plate	Rock-cut temple called the Vēṭṭuvāṅkōyil	Kalugumalai ...	Tinnevelly.
995	Half-plate	Rock-fort and temple ...	Trichinopoly ...	Trichinopoly.
996	Full-plate	Front <i>gōpura</i> of the Śrī-Rāṅganātha temple	Śrīraṅgam ...	Do.
997	Do.	Panoramic view of the same temple ...	Do. ...	Do.
998	Quarter-plate.	<i>Vimāna</i> of the central shrine of the same temple.	Do. ...	Do.
999	Full-plate	Panoramic view of do. ...	Do. ...	Do.
1000	Do.	Śivagaṅga Fort and the Brihadīśvara temple.	Tanjore ...	Tanjore.
1001	Do.	The shore temple ...	Mahābalipuram	Chingleput.
1002	Do.	Do. another view ...	Do.	Do.
1003	Do.	The five <i>Rathas</i> ...	Do.	Do.
1004	Do.	The Dharmarāja-Ratha ...	Do.	Do.

APPENDIX D.—List of photographs taken during the year 1926-27—*cont.*

Number (continued from the last report)	Size of negative.	Description.	Locality.	District.
1005	Full-plate	The Mahishasuramardani cave-temple and the old light-house.	Mahabali-puram.	Chingleput.
1006	Do.	Durgā fighting with Mahishāsura, cut in relief on a side of the same temple.	Do.	Do.
1007	Do.	Rāṅganātha cut in relief on the other side in the same temple.	Do.	Do.
1008	Do.	Arjuna's penance	Do.	Do.
1009 & 1010	Do.	Two detailed views of the above	Do.	Do.
1011	Do.	Another unfinished sculpture in relief of Arjuna's penance.	Do.	Do.
1012	Do.	Rock-cut Gaṇeśa temple	Do.	Do.
1013	Do.	Krishna-Mandapa	Do.	Do.
1014	Do.	Rock-cut Varāha cave-temple	Do.	Do.
1015	Do.	Sculpture in relief of Trivikrama in the same temple.	Do.	Do.
1016	Do.	Sculpture in relief of Varāha in the same temple.	Do.	Do.
1017	Do.	Figures of two monkeys	Do.	Do.
1018 & 1019	Do.	Two rock-cut temples	Do.	Do.
1020	Quarter-plate.	Sculpture in relief of Gaṇeśa cut on a rock at Vallam.	Vallam ...	North Arcot.

APPENDIX E.—Principal dates from Appendices A, B and C to the Annual Report for 1926-27, calculated with the help of the *Indian Ephemeris* by L. D. Swamikannu Pillai.

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

1. Śu. and ba. respectively for *Śukla-pakṣa* and *Bahula-pakṣa*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakṣatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakṣatra*. Thus the result—

A.D. 1510, Monday, Dec. 30; .94; .60; means that on this day in question the *tithi* quoted in the inscription ended at .94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakṣatra* quoted in the inscription ended at .50 of the day, i.e., 30 *ghaṭikas* after mean sunrise.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus: "A.D. 1289, Monday, Nov. 28; .70" is a convenient way of indicating the fact that a *tithi* ended at .70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28, A.D. 1289, which was Monday.

3. When a *tithi* or *nakṣatra* that is quoted in a record only commenced on the week-day quoted in the same record, the fact is indicated by the symbols *f.d.t.* or *f.d.m.* Thus:

"Wednesday, 6 Ap. A.D. 1384; .68; f.d.n. .29" means that the *tithi* quoted in the inscription ended at .68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Apr. A.D. 1384, but that the *nakṣatra* quoted in the inscription only commenced on Wednesday and came to end at .29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Apr. 26; f.d.t. .08; f.d.n. .13" means that the *tithi* and *nakṣatra* quoted were current for the greater part of Friday, but came to end next day at .08 (= 5 *ghaṭikas* after sunrise) and .13 (= 8 *ghaṭikas* after sunrise) respectively, on Saturday.

Year.	Number of inscrip- tion.	Astronomical details, English equivalents and remarks.
		EASTERN GANGA.
		<i>Chōḍa-Gaṅgādēva</i> .
1926	648	Śaka 107[4], Kumbha, amāvāsya, Thursday, Solar eclipse = A.D. 1152, February 7, Thursday; .42. There was a Solar eclipse on this day.
"	667	Śaka 1057, Regnal year ..., Mōsha, śu, pañchami, Friday = A.D. 1135, April 19, Friday; f.d.t. .38.
"	673	Śaka 1059, Regnal year 63, Vriśchika, amāvāsya, Monday, Solar eclipse = A.D. 1137, November 15, Monday; there was a Solar eclipse on this day.
		HAINAYA.
		<i>Mahāmaṇḍalēśvara Anuṅga Kāmārāja</i> .
1926	707	Śaka 1095 (wrong for 1085), Subhānu, Bhādrapada, śu, 10, Sunday = A.D. 1163, August 11, Sunday; .20; the <i>nakṣatra</i> was Mūla which was current till .22 of the day.
"	709	Śaka 10[6]9, Prabhava, Vaiśākha, śu, trayōdasi, Monday = A.D. 1147, April 14, Monday; f.d.t. .75; the nak. Hasta commenced at .37 and ended at .44 the next day.
		CHALUKYAS OF KALYANI.
		<i>Chāḷukya-Chakravartī(?)</i> .
1927	104	Śaka 1101, Vikāri, Pushya, śu, trayōdasi, Monday, Uttarāyana-saṅkrānti. The details are erroneous in one or more respects. <i>Chāḷukyachakravartin Tribhuvanamallādēva, 'ruling from Kalyāna'.</i>
"	96	Chāḷukya-Vikrama year 9, Krōdhi (wrong), Uttarāyana-saṅkrānti, trayōdasi, Sunday. The given details are erroneous in one or more respects.
		KAKATIYA.
		<i>Mahāmaṇḍalēśvara Rudradēva-Mahārāja, 'ruling at Ōrūngallu'.</i>
1926	711	Śaka 1214, Nandana, Vaiśākha, śu, 3, Monday = A.D. 1292, April 21, Monday; .49; the <i>nakṣatra</i> was Mrigaśirsha which was current till .78 of the day on Monday.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1926-27—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
ALUPA.		
<i>Pāṇḍyadeva—Ālpeṇḍradeva.</i>		
1927	364	Śaka 1184, Dundubbi, Śrāvana, ba. 13, Sunday, Simha 16 = A.D. 1262, August 13, Sunday; f. d. t. '34. The nak. Pushya was current till 91 of the day
"	370	Śaka 1183, Durmatī, Mārgasīra, śu. 6, Tuesday, Dhannas 3. = A.D. 1261, November 29, Tuesday; '45; the nak. was Śatabhishaj which was current till 81 of the day
CHOLA.		
<i>Rājakesariyā—Tribhuvanachakravartin Rājādhirājadeva.</i>		
"	241	3rd year, Rishabha, śu. pañchamī, Saturday, Pūṣam = A.D. 1020, April 30, Saturday; '32; f. d. t. '49.
<i>[Rāja]ndradeva.</i>		
"	289	7th year, Simha, śu. septamī, Wednesday = A.D. 1039, August 18, Wednesday; '40.
<i>Tribhuvanachakravartin Kulōttuṅga-Chōlādeva I.</i>		
"	274	48th year, Simha 18, Monday, Rōhini. Probably A.D. 1117, August 13, Monday; but the nak. was Dhanishṭha which was current till '25 of the day.
<i>Tribhuvanachakravartin Rājārājadeva.</i>		
"	234	1[5]th year, Mithuna, śu. ekādaśī, Monday, Śōḍi = A.D. 1161, June 5, Monday; '83; '65.
"	285	2nd year, Mina, śu. tritīyā, Monday, Śadaiyam = A.D. 1148, February 23, Monday; f. d. t. '17; the nak. however was Rōvati which was current till '64 of the day. The nak. cited in the inscription is probably a mistake.
<i>Rājādhirājadeva II.</i>		
"	132	12th year, Kumbha, śu. traṣṭhā, Thursday, Pūṣam. Probably A.D. 1175, February 5, Wednesday; '53; '35. The week-day quoted in the inscription is perhaps a mistake.
"	133	13th year, Makara, ba. daśamī, Thursday, Viśākhā = A.D. 1176, January 8, Thursday; '63, the nak. Viśākhā, however, ended the previous day at '72 of the day.
<i>Vīrarājēndradeva (Kulōttuṅga-Chōlādeva III).</i>		
1926	515	7th year, Vriśchika, ba. 4, Friday, Pushya = 1164, November 3, Friday; '4, '47.
1927	113	6th year, Kumbha, śu. tritīyā, Wednesday, Uttirattādi = A.D. 1184, February 15, Wednesday; f. d. t. '47; '57.
<i>Kulōttuṅga-Chōlādeva III.</i>		
"	114	34th year, Tulā, ba. aṣṭamī, Saturday, Pūṣam = A.D. 1211, October 1, Saturday; '43; f.d.t. '99.
"	121	32nd year, Kanni, śu. chaturdaśī, Friday, Śōḍi = A.D. 1209, September 4, Friday; f.d.t. '20; '76.
"	122	20th year, Vriśchika, dvādaśī, Monday, Rēvati. Probably A.D. 1200, November 13, Monday; f.d.t. '15; '18.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1926-27—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
CHOLA—cont.		
<i>Kulōttuṅga-Chōlādeva III—cont.</i>		
1927	130	15th year, Rishabha, śu. daśamī, Wednesday, Hastā = A.D. 1193, May 12, Wednesday; '61; f.d.t. '13.
"	296	9th year, Mina, ba. navamī, Monday, Uttirattādi. Ba. 9 and nak. Uttirattādi cannot combine in the month of Mina. If 'Mina' is a mistake for 'Mithuna' as it seems very likely—the date would be A.D. 1187, June 1, Monday; f.d.t. '57; '92.
"	297	18th year, Mithuna, śu. dvitīyā, Sunday, Punarpūṣam = A.D. 1195, June 11, Sunday; '61; '20.
"	313	25th year, Tulā 12, Wednesday, Punarpūṣam = A.D. 1202, October 9, Wednesday; '39.
"	314	25th year, Tulā [1] 8, Wednesday, Punarpūṣam. Probably A.D. 1203, October 15, Wednesday; but the nakshatra was Śrāvana (not Punarpūṣam as quoted in the inscription) which ended at '33.
"	316	21st year, Mithuna, śu. tritīyā, Monday, Āsvatī. Śu. tritīyā and nak. Āsvatī cannot combine in the month of Mithuna. The intended date was probably A.D. 1198, June 8, Monday; f.d.t. '66; the nak. Pushya commenced at '39 on Monday.
"	317	38th year, Mithuna, ba. pañchamī, Monday, Śadaiyam = A.D. 1216, June 6, Monday; '38; f.d.n. '08.
<i>Rājārāja III.</i>		
"	120	28th year, Kanni, śu. dvādaśī, Monday = A.D. 1245, September 4, Monday; f.d.t. '01. In the absence of the nakshatra the date cannot be verified.
"	127	21st year, Karkataka, śu. septamī, Saturday, Śōḍi = A.D. 1236, July 12, Saturday; '30; f.d.n. '20.
"	128	22nd year, [Makara], ba. pañchadaśī, Sunday, Tiruvōṇam = A.D. 1238, January 17, Sunday; '80; '78.
"	143	20th year, Vriśchika, ba. aṣṭamī, Sunday, Makhā = A.D. 1235, November 4, Sunday; f.d.t. '09; f.d.n. '04.
"	150	15 + 1st year, Mina, ba. tritīyā, Wednesday, Śōḍi = A.D. 1232, March 10, Wednesday; f.d.t. '15; '95.
"	279	22 + 1st year, Kumbha, ba. daśamī, Monday, Mūla = A.D. 1239, January 31, Monday; '36; '89.
"	298	4th year, Kumbha, śu. [tritīyā], Sunday, Uttiram. Śu. tritīyā and nak. Uttiram cannot combine in the month of Kumbha. If śu. is a mistake for ba., then the date would be A.D. 1219, February 3, Sunday; f.d.t. '52; '92.
"	299	5th year, Mēsha, śu. chaturthī, Monday, Rōhini = A.D. 1221, March 29, Monday; '13; '20.
"	301	4th year, Kumbha, śu. tritīyā, Saturday, Uttirattādi = A.D. 1220, February 8, Saturday; '78; '44.
"	302	4th year, Kumbha, [śu.] dvitīyā, Monday, Uttiram = A.D. 1219, February 18, Monday; '21; '01.
"	308	5 + 1st year, Kumbha 28, Saturday, Rōhini. The given details are erroneous in one or more respects. Since the nakshatra is not given, the date cannot be verified.
"	309	[5]th year, Dhanus, ba. septamī, Hasta = A.D. 1221, December 7, Tuesday; '46; f.d.n. '76.
"	310	30th year, Kumbha 3, śu. Saturday, Rōhini. In the whole reign of Rājārāja, the given details work correctly only for the 3rd regnal year of the king (i.e.) A.D. 1219, January 26, Saturday; '44. Regnal year 30 must therefore be a mistake for 3.
"	319	8 + 1st year, Vriśchika, śu. dvādaśī, Monday, Svātī. The given details are erroneous in one or more respects.
"	354	24th year, Rishabha, śu. shashthī, Saturday, Punarpūṣam = A.D. 1240, April 28, Saturday; f.d.t. '27; '36.
"	355	20th year, Karkataka, ba. daśamī, Wednesday, Rōhini = A.D. 1235, July 11, Wednesday; '44; f.d.n. '25.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1926-27—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLA—cont.
		Rājārāja III—cont.
1927	356	24th year, Dhanu, śu. prathamā, Monday, Mūlam = A.D. 1239, November 28, Monday; '21; '20.
		Rājendra-Chōlādēva III.
1926	514	2nd year, Makara, śu. pratipada, Sunday, Tiruvōnam = A.D. 1247, December 29, Sunday; '81; f.d.t. '44.
1927	346	5th year, Tūlā, śu. pañchamī, Monday, Hasta Śu. 5 cannot combine with nak. Hasta in the month of Tūlā.
		PANDYA.
		Jaṭāvarman Kulasekharadēva.
1926	603	3 + 5th year, Makara 16, ba. pañchadaśī, Friday, Uttirādam = A.D. 1198, January 9, Friday; '32. But the nak. Uttirādam had ended at '32 the previous day.
1927	15	3 + 7th year, Mēsha 2, ba. shashti, Saturday, Uttirādam. The given details are erroneous in one or more respects.
"	20	13 + 3rd year, Mithuna, śu. trayōdaśī, Thursday. Probably A.D. 1200, June 20, Tuesday. In the absence of the nakshatra, the date cannot be verified. The week day is probably a mistake.
		Jaṭāvarman Vira-Pāndyadēva.
1926	598	[15]th year, Tūlā, śu. trayōdaśī, Wednesday Rēvati = A.D. 1269, October 9, Wednesday; '52; f.d.n. '51.
		Jaṭāvarman Vira-Pāndya (later).
"	518	2 + 18th year, Paṅguni 2, śu. 9, Monday, Punarpūsam. Irregular.
"	519 and 520	2 + 7th year, Aṅgaśi 23, śu. trayōdaśī, Sunday, Hasta. Irregular.
		Jaṭāvarman alias Tribhuvanachakravartin Kōṇērimaikōṇḍān Perumāḷ Vira-Pāndyadēva.
"	581	2 + 14th year, Vriśchika 2, śu. pañchamī, Wednesday, Uttirādam. If Vira-Pāndya is the king who came to the throne in A.D. 1422-1423, the date 2nd October, Wednesday, A.D. 1459 answers to the details given in the inscription, but it is not the 16th year of the king. The details, however, do not work correctly for the Vira-Pāndya who came to the throne in Śaka 1508, A.D.
		Jaṭāvarman Sundara-Pāndyadēva.
"	617	14th year, Kumbha, śu. trayōdaśī, Monday, Punarpūsam. Two dates are possible for the given details, viz., (1) A.D. 1264, February 11, Monday; '68; however the nak. was Pushya which ended at '12 of the day. (2) A.D. 1291, February 12, Monday; '89; here also the nak. was Pushya which ended at '25. The latter date fell in the reign of Sundara Pāndya with the initial date 1277 A.D.
1927	311	7th year, Mīna, śu. prathamā, Monday, Uttirādam = A.D. 1283, March 1, Monday; '91; '78.
		Māravarman alias Tribhuvanachakravartin Kulasekharadēva.
"	624	8th year, Vriśchika 17, ba. navamī, Saturday, Uttirādam = A.D. 1321, November 14, Saturday; '77; f.d.n. 10.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1926-27—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA—cont.
		Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāndyadēva.
1926	527	32nd year, Kāṇṇi, śu. daśamī, Friday, Uttirādam. There are corresponding dates in both the reigns of Parākrama-Pāndya who ascended the throne in 1315 A.D. and 1357-58 A.D. viz., (1) A.D. 1347, September 14, Friday; f.d.t. '04; '60. (2) A.D. 1388, September 11, Friday; '82; '59.
"	601	8th year, Mēsha, śu. navamī, Saturday, Āyilyam = A.D. 1322, March 27, Saturday; f.d.t. '06; f.d.n. '83.
		Parākrama-Pāndya alias Śrīvallabhadēva.
"	529	Śaka 1356, Karkātaka 28, ba. 5, Monday, Rēvati, 33rd regnal year = A.D. 1434, July 26, Monday; '59; '88.
		Māravarman alias Tribhuvanachakravartin
"	557	Śaka 1394, . . . , śu. dvitīyā, Thursday, Tiruvōnam = A.D. 1472, December 31, Thursday; '82; '44.
		Alaṅga-Perumāḷ Parākrama-Pāndyadēva.
"	565 & 566	Śaka 1403, 2 + 12th year, Kāṇṇi 7, śu. chaturdaśī, Thursday, Sadayam = A.D. 1481, September 6, Thursday; f.d.t. '14; '74.
		Kulasekharadēva.
"	563 & 564	Śaka 1395, 2 + 42nd year, Kāṇṇi 19, ba. 10, Friday, Āyilyam = A.D. 1473, September 17, Friday; '09; f.d.n. '13.
"	600	9th year, Siṁha, śu. dvitīyā, Thursday, Uttirādam = A.D. 1438, August 21, Thursday; f.d.t. '87; f.d.n. '89.
		Jaṭāvarman Kulasekhara, 'who revived the past.'
"	524	Śaka 1456, Jaya, Āṇi 16, śu. 2, Saturday, Punarpūsam = 1534, June 13, Saturday; '80; '38.
"	531	Śaka 1483, 11th year, Dundubhi, Uttarāyana-saṅkrānti, Makara, śu. 11, Monday, Hasta Śu. 11 and nak. Hasta cannot combine in the month of Makara. The date intended was probably A.D. 1563, January 4, Monday; f.d.t. '23; but the nak. was Krittikā which was current till '48 of the day.
"	535	20 + 1st year, Vibhava, Dakshināyana, Siṁha 15, ba. 5, Thursday, Āsvati = A.D. 1568, August 12, Thursday; f.d.t. '13; f.d.n. '20. Siṁha 15 is evidently a mistake for Siṁha 13.
"	536	Śaka 1465, Krōdhin, Dhakshināyana, Saradritu, Tūlā 18, śu. 1, Friday, Viśakha = 1544, October 17, Friday; '50; '81.
		Jaṭāvarman alias Tribhuvanachakravartin Kōṇērimaikōṇḍān Perumāḷ Kulasekharadēva alias Parākrama-Pāndyadēva, son of Abhirāma Parākrama-Pāndya.
"	539	2 + 1st year, Parābhava, Dakshināyana, Saradritu, Tūlā 17, śu. 1, Friday, Svāti. In the month of Tūlā in Parābhava, śu. 1 and Svāti were current on A.D. 1546, October 24, Sunday, f.d.t. '77; '40; but then the week day and the solar date quoted in the inscription do not seem to be correct.
"	580	Śaka 1468, Parābhava, Mithuna 21, ba. pañchamī, Friday, Sadayam = A.D. 1546, June 18, Friday; '74; '78.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1926-27—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA—cont.
		<i>Jajāvarman alias Tribhuvanachakravartin Perumāḷ Kulasekharadeva.</i>
1926	530	2 + 6th year, Vaigāsi 2, ba. trayōdasi, Wednesday, Mrigaśirsha. Irregular.
		<i>Māravarman Sundara-Pāṇḍya.</i>
"	537	2 + 15th year, Śaka 1469, Kaṇṇi 9, ba. 11, Friday, Punarpūṣam = A.D. 1547, September 9, Friday; '91; '60.
		<i>Tiruneleṣṭipperumāḷ.</i>
"	570	Śaka 1473, Virōdhikrit, Uttarāyaṇa, Śaisava-ritu, Mīna 9, śu. daśamī, Friday Punarpūṣam = A.D. 1552, March 5, Saturday; f.d.t. '03; '62. The week-day quoted in the inscription is probably a mistake.
		<i>Jajāvarman alias Tribhuvanachakravartin Kōṇērinmaikōṇḍāṇ Perumāḷ Ativirarāma Śrīvallabhadēva.</i>
"	591	Śaka 1493, 9th year, Āṅgīrasa, Uttarāyaṇa, Vasanta-ritu, Mēsha 11, ba. daśamī, Friday, Śravishṭha = A.D. 1572, April 7, Monday; '95; '65. The week-day is probably a mistake.
"	592	Śaka 1493, 10th year, Āṅgīrasa, Uttarāyaṇa, Vasanta-ritu, Chittirai 26, śu. pañchamī, Monday, Uttiram. Irregular. Śu. 5 and even ba. 5 cannot combine with nak. Uttiram in the month of Chittirai.
		<i>Kōpperuṅṅadēva.</i>
"	504	14th year, Mīna, śu. 1, Sunday, Āsvatī = A.D. 1257, March 18, Sunday; '60; f.d.n. '18.
"	506	14th year, Rishabha, ba. pañchamī, Wednesday, Mūla. The given details are erroneous in one or more respects. The intended date was probably A.D. 1258, May 22, Wednesday; the <i>tithi</i> ba. pañchamī commenced at '98 on the day. The Nak was, however, Uttara-Āśādhā which was current till '64 of the day.
		SAMBUVARAYA.
		<i>Sakalalākachakravartin Rājandrāyaṇa Sambuzarāya.</i>
"	494	19th year, Kārttigai, ba. 10, Friday, Hasta = A.D. 1342, November 22, Friday; f.d.t. '64; f.d.n. '42.
"	498	7th year, Mithuna, śu. 3, Svāti, Friday. Śu. '3 and even ba. 3 cannot combine with nak. Svāti in the month of Mithuna.
		VIJAYANAGARA.
		<i>Mahāmaṇḍalēśvara Vīra Bukkaṇa-Odeya.</i>
1927	374	Śaka 1287, Krōdhi, Bhādrapada, ba. 6, Monday = A.D. 1364, August 19, Monday; '57.
"	375	Śaka 1295, Paridhavi, Kārttika, śu. 5, Thursday. Probably A.D. 1372, November 1, Monday; '45. The date cannot be verified in the absence of the nakshatra. The week-day quoted in the inscriptions is probably a mistake.
"	376	Śaka 1287, Viśvāvasu, Āśvayuja, ba. 2, Thursday = A.D. 1365, October 2, Thursday; '83.
		<i>Ariyaṇa-Uḍaiyar (Harihara II).</i>
"	384	Śaka 1300, Pīṅgala, Kārttika, śu. 1, Tuesday = A.D. 1378, August 24, Tuesday; '71.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1926-27—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA—cont.
		<i>Ariyaṇa-Uḍaiyar (Harihara II)—cont.</i>
1926	486	Randri, Mīna, śu. 12, Friday, Anīlam. Śu. 12 and nak. Anīlam cannot combine in the month of Mīna. The intended date was evidently A.D. 1381, March 8, Friday; '21; the nak. Makhā was current till '70 of the day.
		<i>Vīrapratāpa Bukkarāya (II).</i>
1927	369	Śaka 1328, Pārttiva, Phālguna, śu. 10, Monday = A.D. 1406, March 15, Monday; '57. Śu. is evidently a mistake for ba.
		<i>Kampaṇa-Uḍaiyar.</i>
1926	492	Krōdhi, Karkāṭaka, śu. 3, Friday, Mrigaśirsha. The details given are erroneous in more than one respect. Śu. 3 and even ba. 3 and nak. Mrigaśirsha cannot combine in the month of Karkāṭaka.
		<i>Mahāmaṇḍalēśvara Vīra . . . rāya-Uḍaiyar.</i>
1927	240	Śaka 1389, Hēvilambi, Kaṇṇi, śu. tritīyā, Vaiśākha = A.D. 1417, September 13, Monday; '66, f.d.n. '33.
		<i>Dēvarāya II.</i>
1926	489	Pīṅgala, Sīṃha, ba. 3, Sunday, Uttirattadi = A.D. 1437, August 18, Sunday; '99; '33.
"	496	Śaka 1352, Sādhārāṇa, Karkāṭaka, śu. 8, Friday, Viśākha = A.D. 1430, July 28, Friday; '77; '70.
"	497	Śaka 1353, Virōdhikrit (expired), Paridhavi, Mēsha, śu. 10, Thursday, Punarpūṣam = A.D. 1432, April 10, Thursday; '40; f.d.n. '38.
1927	264	Śaka 1372, Prajāpati, Karkāṭaka, śu. paurṇimī, Tuesday, Tiruvōṇam, Lunar-eclipse = A.D. 1451, July 13, Tuesday; '94; f.d.n. '72. There was a Lunar eclipse on this day.
		<i>Maḷlikārjunadēva.</i>
1927	366	Śaka 1373 (expired), . . . Śrāvāṇa, ba. 10, Sunday. Probably A.D. 1451, August 21, Saturday; '97. The week-day cited in the inscription is perhaps a mistake.
		<i>Vīrapratāpa Virūpākṣarāya-Mahārāya.</i>
"	390	Śaka 1389 (expired), Sarvajit, Prathamā, Bhādrapada, śu. 15, Lunar-eclipse = A.D. 1467, August 15, Saturday; '53; there was a Lunar eclipse on this day.
"	393	Śaka 1394 (expired), Nandana, Bhādrapada, ba. 8, Wednesday = A.D. 1472, August 26, Wednesday; f.d.t. '23.
		<i>Pratāparāya-Mahārāya, son of Virūpākṣa-Mahārāya.</i>
"	391	Śaka 1408, Plavaṅga (expired), Kārttika, śu. 5, Sunday = A.D. 1487, October 21, Sunday '85.
		<i>Kṛishṇadēvarāya-Mahārāya.</i>
1926	715	Śaka 1440, Bahudhānya, Kārttika, śu. 12, Utthāna-dvādasi = A.D. 1518, October 15, Friday; '84.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1926-27—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJIANAGARA—cont.
		Krishnadēvarāya-Mahārāya—cont.
1927	230	Śaka 1[4]42, Vikrama, Karkataka, śu. daśami, Wednesday, Rōhini. Śu. 10, and nak. Rōhini cannot combine in the month of Karkataka. The intended date was probably A.D. 1520, July 25, Wednesday; '24. The nak. was Jyēsthā which was current till '65 of the day on Wednesday.
"	368	Śaka 1447 (expired), Pārthiva, Phālguna, śu. 1, Monday = A.D. 1526, February 12, Monday; '49.
		Achyutadēva-Mahārāya.
1927	381	Śaka 1[4]57 (expired), Durmukha, Māgha, ba. 14, Thursday = A.D. 1537, February 8, Thursday; f.d.t. '19.
		Sadāsivadēva-Mahārāya.
	No. 4 App. A.	Śaka 1465, Śōbhakrit, Bhādrapada, Vyatipāta-yōga, ba. shashthi, Tuesday, Rōhini = A.D. 1542, August 31, Thursday; '81; f.d.n. '69: the week-day quoted in the record is probably a mistake.
1926	571	Śaka 1472, Sādhārana, Vriśchika, ba. shashthi, Pushyā, Friday = A.D. 1550, October 31, Friday; '44; '74.
"	579	Śaka 1472, Sādhārana, Vriśchika, śu. prathamā, Anurādha, Sunday = A.D. 1550, November 9, Sunday; '61; '23.
1927	108	Śaka 146 [9], Plavaṅga, Pushyā, ba. 2, Wednesday, Makara-Saṅkrānti = A.D. 1547, December 28, Wednesday; '40.
"	293	Śaka 1482, Siddhārthi, Dhanus, śu. daśami, Saturday, Āsvatī = A.D. 1559, December 9, Saturday; '57; '85.
"	387	Śaka 1485, Dundubhi, Śrāvana, śu. 1, Thursday = A.D. 1562, July 2, Thursday; '60. The date fell in the adhika—Śrāvana month.
		SALUVA.
		Narasimharāya-Udayar.
1926	575	Śaka 1375, Śrimukha, Simha 2 nd , Monday, Uttirām. If the week-day and nak. quoted in the inscription are correct, then Simha 20 is a mistake for Simha 8. The date would then be A.D. 1453, August 6, Monday; f.d.n. '83.
		Virapratāpa Hosina-Kalaśa-Mahārāya.
1927	386	Śaka 1415, Paridhavi, Āsvijā, ba. 30, Solar eclipse = A.D. 1492, October 21, Sunday. There was a solar eclipse on this day.
		TRAVANCORE.
		Santharāyana Venṇumanṇonḍa Bhūtalavira Vira Udayamārttāṇḍavarman.
1926	54 th and 576	Kollam 709, Ādi 16, śu. 5, Wednesday, Uttirām = A.D. 1534, July 15, Wednesday; f.d.t. '05; '68.
1927	59	Kollam 721, Chittirai 21, ba. trayōdasi, Sunday, Āsvatī. The details given are erroneous in one or more respects. The intended date was probably A.D. 1545, April 17, Friday; on this day śu. 6 was current till '43 and nak. Puṇarpusam till '56.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1926-27—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		MISCELLANEOUS.
1926	573	Śaka 1398, Durmukhi, Vaiyāsi 12, purnima, Wednesday, Visakhā = A.D. 1476, May 8, Wednesday; f.d.t. '05; '40.
"	577	Śaka 1375, Śrimukha, Mīna, śu. ekādasi, Wednesday, Uttirām = A.D. 1454, March 13, Wednesday; the tithi was chaturdasi, not ekādasi, and it ended at '69 while the nak. Uttirām was current till '05 the next day.
"	580	Śaka 1468, Parābhava, Uttarāyana, Grishmaritu, Mithuna 21, ba. pañchami, Friday, Śadayam = A.D. 1546, June 18, Friday; '74; '78.
"	588	Visvāvasu, Vaiyāsi 24, Monday, Uttirādam. The characters of the record are of the 17th century A.D. The intended date was evidently A.D. 1665, May 22, Monday; '88.
"	597	Śaka 143 [8], Yuva, Āvani 24, Thursday = A.D. 1515, August 23, Thursday.
"	634	Śaka 1137, Māgha, śu. 2, Thursday, Vishu-Saṅkrānti = A.D. 1216, January 21, Thursday, f.d.t. '65.
"	638	Śaka 1040, Kumbha, ba. pañchami, Sunday. Probably A.D. 1119, February 2, Sunday; '54. The given details are not enough for verification.
"	641	Śaka 1074, Mēsha, amāvāsya, Monday, Vishu-Saṅkrānti. In Śaka 1074 = A.D. 1152, Mēsha amāvāsya fell on a Sunday (i.e.) April 6 and not on Monday as cited in the inscription.
"	644	Śaka 1066 ba. Sunday, Lunar eclipse = A.D. 1144, July 16, Sunday. There was a Lunar eclipse on this day.
"	645	Śaka 1050, Kumbha, śu. saptami, Monday = A.D. 1129, January 23, Monday; '68.
"	646	Śaka 106 [3], Kumbha, śu. trayōdasi, Thursday, Uttarāyana-Saṅkrānti = A.D. 1141, February 20, Thursday; '68.
"	652	Śaka 1067, Tula, śu. Thursday, Mahā-dvādasi = A.D. 1146, October 17, Thursday; f.d.t. '54.
"	654	Śaka 10 [99], Makara, śu. trayōdasi, Thursday, Uttarāyana-Saṅkrānti = A.D. 1177, January 13, Thursday; f.d.t. '45.
"	657	Śaka 1040, Mēsha, śu. 13, Monday, Vishuvu-Saṅkrānti = A.D. 1117, April 16, Monday; '39.
"	659	Śaka 10 [7] 3, (Māgha), Kumbha, Thursday, amāvāsya, Solar eclipse. There was Solar eclipse in Kumbha month in Śaka 1073, (i.e.), A.D. 1151, February 18, but it was current on a Sunday and not on Thursday as quoted in the inscription.
"	659	Śaka 1073, Mēsha, ba. chaturdasi, Saturday (Sauri-ēram), Vishu-Saṅkrānti = A.D. 1152, April 5, Saturday; '78.
"	664	Śaka 1049, Tula, śu. Mahā-āyāsi, Monday = A.D. 1127, October 17, Monday; f.d.t. '87.
"	665	Śaka 10 [75], Kumbha, śu. pañchami, Thursday = A.D. 1154, February 4, Thursday; '98.
"	670	Śaka 1057, Vriśchika, amāvāsya, Sunday. Vriśchika amāvāsya in Śaka 1057 was current on a Thursday (i.e.) 7th November, A.D. 1135 and not on a Sunday as cited in the inscription.
"	671	Śaka 1141, Āshādha, śu. ekādasi, Tuesday = A.D. 1219, June 25, Tuesday; '35.
"	674	Śaka 1046, Kanya, ba. ashtami, Wednesday = A.D. 1124, September 3, Wednesday; '46.
"	676	Śaka 1074, Mēsha, śu. pañchami, Thursday = A.D. 1152, April 10, Thursday; f.d.t. '76.
"	679	Śaka 1044, Kanya, śu. 2, Monday = A.D. 1122, September 4, Monday; '84.
"	680	Śaka 105 [3], Makara, śu. 4, Friday, Uttarāyana-Saṅkrānti = A.D. 1131, December 25, Friday; '52.
"	684	Śaka 1053, Makara, ba. amāvāsya, Wednesday, Solar eclipse. There was no Solar eclipse in the month of Makara in Śaka 1053 = A.D. 1131. Even in Śaka 1052 and 1054 A.D. there was no Solar eclipse in the month of Makara.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report for 1926-27—cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS—cont.		
1926	685	Śaka 1053, Kumbha, śu. trayōḍaśī, Monday = A.D. 1132, February 1, Monday; '26.
"	687	Śaka 1063, Kanyā, Solar eclipse = A.D. 1141, September 2, Tuesday; there was a Solar eclipse on this date.
"	689	Śaka 1105, Kumbha, śu. dvitīyā, Monday. In Śaka 1105 = A.D. 1183, śu. 2, was current on a Sunday (i.e.) 6th February and not on Monday as quoted in the inscription.
"	690	Śaka 1061, Makara, śu. [tri]tīyā, Monday, Uttarāyana-Samkrānti = A.D. 1139, December 25, Monday; '98.
"	692	Śaka 104[8], Makara, śu. daśamī, Saturday, Uttarāyana-Samkrānti = A.D. 1126, December 25, Saturday; f.d.t. '30.
"	694	Śaka 1343, Plava, Kārttika, śu. 7, Sunday = A.D. 1421, November 2, Sunday; '13.
"	697	Śaka 1789, Prabhava, Vaiśākha, śu. saptaṁī, Friday = A.D. 1867, May 10, Friday; '60.
"	706	Śaka 1173, Virōdhikrit, Pushya, śu. dvādaśī, Tuesday, Makara-Samkrānti = A.D. 1251, December 26, Tuesday; '39.
"	717	Śaka 1716, Ananda, Māgha, śu. 15, Angāraka-vāra (Tuesday), Lunar eclipse = A.D. 1795, February 3, Tuesday; '97. There was a Lunar eclipse on this day.
"	719	Kali 4923, Vyaya. Vaiśāśī 28, Thursday, Punarpūṣam, tṛitīyā = A.D. 1826, June 8, Thursday; '79; '88.
1927	86	Kollam 733, Piṅgala, Kārttigai 23, śu. dvitīyā, Monday, Māla = A.D. 1557, November 22, Monday; f.d.t. '18; '80.
"	89	Śaka 1730, Kali 4909, Śukla, Chittirai 11, śu. saptaṁī, Friday, Punarpūṣam = A.D. 1809, April 21, Friday; f.d.t. '28; f.d.n. '15.
"	91	Śaka 1664, Kali 4843, Dundubhi, Vaiśāśī 22, Friday, Rōhini = A.D. 1742, May 21, Friday; however the nakshatra was Kṛttikā (not Rōhini as given in the record) which was current till '14 the next day.
"	94	Śaka 1763, Kali 4942, Subhakarit, Chittirai 4, śu. Friday, Rōhipi = A.D. 1842, April 15, Friday; '03.
"	95	Śaka 1765, Kali 4914, Sōbhakarit, Paṅguṇi 14, Monday, Mṛgaśīrṣha, śu. saptaṁī. The given details are erroneous in one or more respects.
"	100	Śaka 1597, Rakshasa, Pushya, ba. 10, Wednesday = A.D. 1675, December 31, Friday; '54. The week-day in the inscription is perhaps a mistake.
"	156	Śaka [1665], Rudhirōḍgarin, Arpaśī 15, Monday, daśamī, Śadaiyam = A.D. 1743, October 17, Monday; '13; '61. [The year portion is left blank in the inscription. The palaeography of the record suggests 18th century as the date. Moreover, the details do not work correctly for 16th and 17th centuries].
"	187	Virōdhikrit, Māśī 26, Monday, dvādaśī, Pūṣam = A.D. 1792, March 5, Monday; '65; '45.
"	259	Śaka 1514, Khara, Kumbha, śu. daśamī, Friday = A.D. 1592, February 11, Friday; f.d.t. '46.
"	291	Śaka 1476, Ananda, Dhanus, śu. paurṇimā, Tiruvādirai, Monday, Lunar eclipse. In Śaka 1476 = A.D. 1554, Ananda, there was a Lunar eclipse in the month of Dhanus, viz., December 8, Saturday. The week-day quoted in the inscription is perhaps a mistake.
"	318	Śaka 1627, Kali 4809, Parthiva, Tai 12, Thursday, Ratha-saptaṁī, Aśvati = A.D. 1706, January 10, Thursday; '15; '71.

PART II.

The most notable event of the year is the discovery at Nāgārjunikonda in the Palnad taluk of the Guntur district, of more Brāhmī inscriptions of the early Ikṣvāku dynasty of chiefs, of whom three epigraphs secured last year from the same place have brought to light three generations of kings having their sway over these regions about the third century A.D. As anticipated, the place has proved rich in ancient Buddhist remains, and preliminary excavations conducted by the Archaeological

Brahmi inscriptions at Nāgārjunikonda. Superintendent over three detached arcas in the village have revealed the existence of a number of *chaitya*-halls, *vihāras* and *stūpas*, some of them on the hill-tops and others on the plains to the south of the hill-fort. A brief description of such of them as contain inscriptions may be of some use in understanding the new epigraphs.

2. As we enter the sites after crossing three hill-passes, we find to our left a hillock on the top of which there is in evidence a circular mound having in front of it an open space with four rows of pillars (many of them broken) surrounded by vestiges of chambers all round. To the north of

The Nallarāḷlabōdu mound.

this is another hillock containing a big mound called the 'Nallarāḷlabōdu' with a spacious masonry work in ruins, evidently a *vihāra* or monastery, comprising of several chambers round an open court-yard in the middle. On the south-east corner of this monastery which was excavated, is an apsidal temple (*chētiya-ghara*) on the stone pavement of which is found a long Brāhmī inscription in four lines (No. 214 of 1927). A circular stone structure in the interior with its parts found dismantled in the debris should have served as the *sanctum* for the *dhātu*, or more probably, an image of the Buddha.

A furlong to the west of this mound in the open plain is a huge circular *stūpa* of brick-work now known locally as the 'Ubaguṭṭa (owl-mound)'. It is about 20 feet in height and 50 in diameter, consisting of 24 cells built with brick walls arranged in two concentric circles and filled up with earth. It is surrounded with a circular path

The Ubaguṭṭa-stūpa and the Sēla-maṇḍava. paved with bricks with a rectangular projection at the entrance on the east side.

Standing against the sides of the *stūpa* at each of the four cardinal points should have originally been planted five marble pillars in a row. All of them had fallen down and were buried in the debris except two, one of which is standing intact in its position on the east side and contains the inscription (No. 391 of 1926) copied last year. The other which stands on the northern side has its front half cleft off right through and lost. As many as 16 pillars, seven of them broken in pieces, were unearthed in this site and were found engraved with inscriptions (Nos. 196 to 211 of 1927). A few yards to the east of this is a small mound which on excavation revealed another apsidal hall or *Sēla-maṇḍava* with a circular stone-work in the apse and an inscription in two lines on its stone pavement (No. 212 of 1927). This record mentions a *vihāra* in close connexion with this *maṇḍava* and the *stūpa* mentioned above or as the inscriptions call it the *Mahā-Chētiya*. No. 203 also refers to the *Mahā-Chētiya* as forming part of this *vihāra* of which however there is no trace at present.

Two furlongs to the north-west of this *stūpa* in a dry field is another mound called the *Itikarāḷlabōdu* (the brick mound) in which a superficial scraping brought out an inscribed slab (No. 213 of 1927). There is a still smaller mound close by

The Itikarāḷlabōdu mound.

which might reveal an apsidal *chētiya*-hall if worked out. In front of these mounds are four or five rows of marble pillars which are evidently the vestiges of an old monastery called the *Dēvi-vihāra* in No. 213. On one of these pillars is engraved an inscription which was copied last year (No. 392 of 1926). It looks as though these three structures, viz., a circular *stūpa*, an apsidal *Chētiya*-shrine, and a pillared hall or monastery were generally together.

Another mound by name *Palugubōdu* about three furlongs to the south-west of the above was also excavated, when two or three broken parts of an ornamental frieze or railing were unearthed along with some other relics and were found to contain one line of damaged writing on the lower margin (No. 215 of 1927). There are many more such remains in the village requiring further excavation.

The *Palugubōdu*-mound.

3. The name of the place suggests that it might have been intimately connected with the life and teachings of the great Buddhist teacher Nāgārjuna, the founder of the Mahāyāna school of Buddhism who 'surrounded the great shrine of Dhānyakataka

Hill named after the Buddhist teacher Nāgārjuna. with a railing'. But from the records so far available we can get absolutely no information about his association with it.

However, detailed excavation in the locality may possibly yield better results. His date was fixed by Dr. Burgess within a few years before or after A.D. 200 (*Amarāvati stūpas*, p. 9). We are told by Hieun Tsang that a king named So-to-po-ho established a magnificent Sanghārāma for the sake of Nāgārjuna on the Po-lo-mo-lo-ki-li mountain and in this monastery Nāgārjuna is said to have spent his last days with Bhikshus from various places whom he had invited to reside with him and stored it with copies of all canonical books and their commentaries. This Po-lo-mo-lo-ki-li has been identified with Bhramaragiri or Śiriparvata in the Kurnool district (*ibid.*, pp. 6-7). Although Śiriparvata or Śrīśailam which is on the southern banks of the Kistna

is only about 50 or 60 miles west of Nāgārjunikoṇḍa and is now, like the latter, under the possession of the Pontiff of the Pushpagiri-matha in the Cuddapah district, no early Buddhist remains seem to have been found at this place when it was visited by this office in 1915. It appears to be therefore reasonable to locate it somewhere near Nāgārjunikoṇḍa itself, and this surmise gains support from inscription No. 214 mentioned already, which refers to a number of structures built at Vijayapuri in Śiripavata.

4. The records of the place mentioned above give us the names of several persons related to the ruling family of the Ikshvākus and of others including some Buddhist monks who were associated with the donations registered in them. From three of the inscriptions on the pillars in the 'Ubagutta' (Nos. 203-5 of 1927) we gather that this *Mahā-Chētiya* was renovated in the 6th year of king Mādhariṣṭa Śiri Vira Purisadata, the son of Vāsithīputa Śiri Chāntamūla who, as already known, boasts of having performed several Vedic sacrifices and made various kinds of gifts. It may be mentioned here that the regnal year of the king given in No. 391 of 1926 which was read as 8 in the last Report, has to be corrected into 6, as No. 212 of 1927 reads at the end *chhata* along with the numerical symbol. All these 16 epigraphs which are dated in his sixth year use almost the same expressions when describing king Chāntamūla and the reigning king Purisadata, and register individually the presentation of the particular pillars on which they are engraved, by the several members of the royal family. Prominent among these donors we find Chāntisiri, the sister of Chāntamūla already known to us from No. 391 of 1926 from the same mound. She is called the aunt of Purisadata, and praised in high terms for her kindness to the followers of the other creeds, such as, Śramanas, Brāhmaṇas, Kavaṇas (?) and Vanijās, and for her charitable disposition. She is called 'the beloved of all virtuous people', a *Mahādānapatini* and a *Mahātālāvara* and credited (in No. 209) with the reconstruction of the *Mahā-Chētiya*. She was the wife of Kandasiri of the Pūkiya clan, who was a *Mahāsēnāpati* (great general) and a *Mahātālāvara* evidently under the king. *Tālāvara* literally means 'a bailiff' or 'a watchman' and in this case seems to have been used in the sense of a Magistrate or some high officer. The son of this Chāntisiri and Kandasiri was Khandasāgarapānaka (?).

Ten out of the sixteen pillars of this *Mahā-Chētiya* which is said to have enshrined the *dhātu* of 'the Enlightened one', (Nos. 196-199, 201, 204, 206, 208 (?), 209, and 211 of 1927) and the stone-*mandava* mentioned in No. 212 are also said to have been the gift of Chāntisiri made, as she says, for the merit of both the families (united by her marriage), for securing for her 'the wealth of final beatitude' (*nivāna-samapatti*)

and for the happiness of the whole world. We learn further (from Nos. 204 and 205 of 1927) that this 'new work' of the *Chētiya* with its pillars which received the

and consecrated by Āchārya Badanta Ananda of Nandighama. approbation of the teachers of the *Aparamahāvānasētiyas* was consecrated by the

the *Nikāya* at Nandighama and a native of Pannagāma, who was well-versed in all the branches of the sacred Buddhist lore (*Pañchamātuka*?).

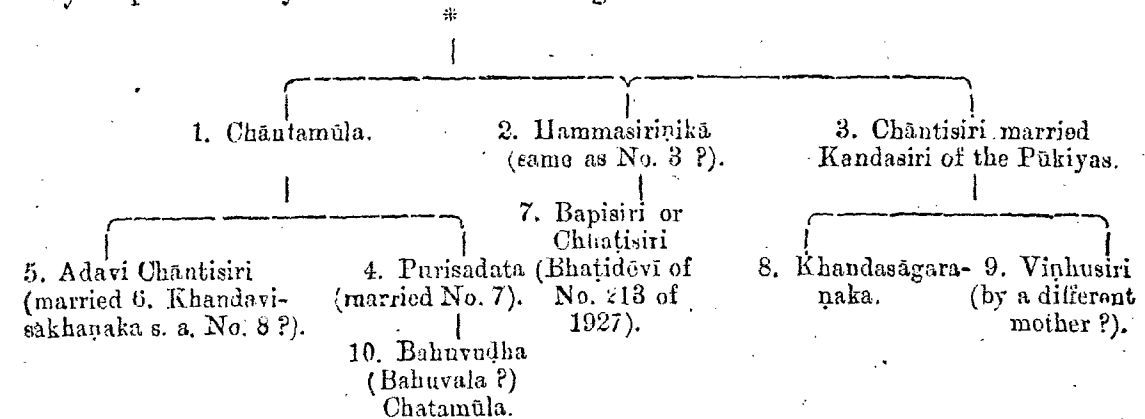
5. Of the donors of the other pillars one was Purisadata's queen Bapisiririkā (No. 205 of 1927) called also Chhatisiri (No. 207 of 1927) the daughter of Hammasiririkā or Hammasiri, another sister of Chāntamūla, if she is not to be identified with Chāntisiri by the reference to Purisadata as the *yāmālā* of Chāntisiri in No. 212 of 1927. She figures again in another

inscription (No. 213) under the name Bhatidēvi 'ladyship' as the donor of the 'Devīhāra' in the 2nd regnal year of king Bahuvudha Chāntamūla who is apparently no other than (her son) Bahuvāla of No. 393 of 1926. Another donor was a certain Rā[lu]dhara-Bhatarikā (No. 203 of 1927) who is called the *Mahādēvi* (of Purisadata?) hailing from (?) Ujjain (*Ujjainī*). In the same record mention is made of a *Mahāvīhāra* of which this *Mahā-Chētiya* perhaps formed part, and a liberal gift of money (*dināri-māsaka*) is registered as having been made by Chāntisiri when the *Chētiya* was consecrated. No. 208 of 1927 makes mention of another donor of a pillar, also a lady, who is simply referred to as the wife (another?) of Mahākandasiri of the Pūkiyas and the mother of the *Mahāsēnāpati* and *Mahātālāvara* Vinhusiri who should therefore have been the brother of Khandasāgarapāna, the son of Princess Chāntisiri mentioned above.

Chāntamūla's daughter was Adavi Chāntisiri the sister of Purisadata, who was married also to a *Mahātālāvara* called Khandavisākhapaka of the Dhanaka (?) clan (No. 200 of 1927). The inscription calls him both a *Mahāsēnāpati* and a *Mahādandanāyaka* and the close resemblance of his name to that of Chāntisiri's son Khandasāgarapāna would tempt one to identify the two with each other, but for the fact

Dhanaka and Pūkiya clans. that one of them belonged to the Pūkiya clan while the other was of the Dhanakas.

The relationship of the several persons mentioned in the foregoing paragraphs may be provisionally shown in the following table:—



Two more clans of the same period are mentioned in another inscription of Purisadata (No. 202 of 1927), viz., the Hirāṇyakas and the Kulahakas. A member of the former named Vāsithīputa Khandachaliki Kammapaka who was another *Mahātālāvara* and *Mahāsēnāpati* (under Purisadata) married a certain Chula-Chāntisiririkā of the latter clan, whose gift was the pillar bearing this inscription.

6. The longest inscription in this collection is No. 214 of 1927 already referred to as being engraved on the stone-pavement of the *Chaitya*-hall on the *Nallarālabōdu*. It begins with a salutation to the Buddha who is introduced with a number of epithets of high praise and described as having been born in the family of the illustrious Ikshvāku-Rājārisi. The record is dated in the 15th year of king Mādhariṣṭa

The Buddha born in the family of Ikshvāku-Rājārisi. [Purisadata?] and mentions Śiripavata as being sacred (?) to the Buddhist missionaries propagating their faith in such

distant countries as Kasmira, Gandhāra, Chīna, Avarānta, Vaṅga, Vanavāsi, and Tambapanidīpa (Ceylon). It records the dedication in the various portions of Vijaya-purī on this range of hills, of *chēṭiya-gharas* (chaitya-grihas), *sēla-maṇḍaras* (śāla-maṇḍapas), *taṭākas* (taṭākas) etc., by a certain lady-devotee (*upāsikā*) named Bōdhisiri, assisted by her numerous relations, such as her husband, parents, sister, brothers, nephews, uncles etc., numbering about twenty-five. Four *viḥāras* are mentioned to which these gifts were made as adjuncts, viz., one on the 'Chuladhammagiri,' the *Kulaha-viḥāra*, the *Sihala-viḥāra*, and the *Dēverukōṇa-mahāvihāra* on the 'Mahādhammagiri.' The addition made to the *Sihala-viḥāra* is called the *Bōdhirukha-pāṇḍa* (the Hall of the Bōdhi tree). The *Kulaha-viḥāra* seems by its name to owe its origin to the Kulabaka clan mentioned above. The other gifts made by these *bāndhu-caggas* are the *padhūnasālā* (?) on the *Dēvagiri*, a tank with a *maṇḍapa* on the *Pūvasēla*, a stone-maṇḍapa at the eastern entrance of the *Mahā-Chēṭiya* in the *Kaṇṭakasēla*, a number of *dēvarakas* (?) and two *sēla-maṇḍaras*, one on the *Pupigiri* (Pushpagiri?), and the other in or near a *viḥāra* (name lost). All these are stated to have been endowed with riches by the donors. The names of the *thēras* who supervised the construction of these structures are given at the end as Chandamukha-Thēra, Dhammanandi-Thēra and Nāga-Thēra.

7. The remains at Rāmireddipalle in the Nandigama taluk of the Kistna district briefly noticed in my *Annual Report* for 1924, page 3, were excavated and restored by the Archaeological Superintendent and are now under the protection of Government. The *stūpa* contains some excellent sculptures on marble slabs set up on its four sides. Only two inscriptions, however, have been found on this site—one on

The *stūpa* at Rāmireddipalle.

the lower margin of two pieces of a broken frieze and the other on the pedestal of a Buddha figure cut on a pillar in bold relief. The former which is much damaged mentions some *Mahātalararas* belonging to (the family of) the

Mūgiyas who may be identical with the *Pūkiyas* mentioned in the Nāgārjunikoṇḍa records, and also refers to a *Mahā-Chēṭiya* erected by a native of the south (*Dakṣiṇa-pāṭhaka*). The other inscription which is in Sanskrit is much later and on palaeographical grounds may be assigned to about the 8th century A. D. It records the setting up of this image of the Lord (Buddha) by a certain *Śrāmaṇaka* named Rāhula

Setting up of an image of Buddha by *Śrāmaṇaka* Rāhula.

the disciple of Āchārya Mādēva who was the favourite disciple of one Āchārya Maṅgalyāyana, a later namesake of the first convert of the Buddha. A small fragment of an inscription found engraved on the broken shaft of a pillar at Pedavēgi near Ellore in the West Godavari district refers to *Kaṇṭakasēli* which is probably the one noted above (No. 214 of 1927) as being situated on the Siripavata hill.

8. On the top of a hillock in the Nāgamalai chain, a mile to the south of the hamlet Vikkiramangalam near Śōla-kallu, Madura district, there is a natural cavern facing the south and commanding a fair prospect of the surrounding country. The height of this natural recess is, except at the opening, not sufficient to allow its occupants to move about with ease. On the floor of this cavern which is rugged and sloping inwards, narrow stone beds have been cut into the rock with low depressions in two rows of four and eight respectively, close to the uneven rocky walls on either side. In some cases a few beds have been partitioned off from each other by thin ridges running the whole length of the beds. No raised pillow-lofts in stone have been provided for these beds, but on the pillow-side of three of them, labels in the Brāhmī script have been incised, recording the names of the Buddhist mendicants who had occupied the beds in the 2nd or 3rd century B. C., namely, Vēn son of Antaiy-Pikān, Potilai Kuvirān, and Vēn-Kuvirān. The *Tiruvilaiyāḍaṭ-ṭirānam* (*Hālasya-mūhātmya*) states that the Śramaṇas (Buddhists and Jains) who were envious of the prevalence of the Śaivite religion in the Pāṇḍya capital, created by their incantations and sent out for the destruction of Madura on three separate occasions, three supernatural emissaries in the form of an elephant, a cobra and a cow. On all these occasions god Sundarēśa, the tutelary deity of Madura, is said to have come to the succour of

the Pāṇḍya king and his subjects by petrifying these monsters into the present forms of hills called the Āṇaimalai, the Nāgamalai and the Paṣumalai, in the vicinity of Madura. These episodes, which have been numbered as the 22nd, 28th and 29th of the sixty-four divine sports of the god of Madura, are perhaps allegorical reminiscences of the philosophical contests in which the Śaivas of Madura, probably headed by Saint Tirujñānasambandha, vanquished their opponents of the Bauddha and Jaina religions, who had come from these hill-retreats. This saint has himself described the existence of eight such colonies on the Āṇaimalai and adjoining hills in the lines:

ஆனைமலையா தியாயவிடங்கனிப்பவவல்லவோ
நீன்கட்கெனியேனலேன்றிருவாலவாயாநிற்கவே

of the first verse of his *Tiruvāḷavāy-paḍigam*, which he addressed in encouragement to the Pāṇḍya queen (*vaḷuṭikkū-māpperundēvi*), and has further in stanzas 4 and 6 of this decade of verses given a derisive list of Bauddha and Jaina cognomens, such as, Sandusēna, Indusēna, Dharmasēna, Kandusēna, Kanakasēna, etc., among the Jains, and Kanakanandi, Pushpanandi, Pavaanandi, Kumaranandi, Tivaranandi, etc., among the Bauddhas. Āṇaimalai and Nāgamalai have caverns which were used as retreats by Buddhist and Jaina ascetics in ancient days, while Paṣumalai has no such cavern on it now; but there is one close to it on Tirupparaṅgunram. In this connexion, it may be remembered that the Pāṇḍya king Nedumāṇ, the contemporary of Jñānasambandha (middle of the 7th century), had a strong leaning to the Jaina faith and that he had to be weaned from his infatuation by the joint efforts of his queen Maṅgaiyārkaśi, his minister Kulachchigai-Nāyaṇār, and the saint Jñānasambandha.

THE CHŌLAS.

9. Besides a few Vaṭṭeluttu inscriptions secured from the Tinnevely district, the bulk of the Chōla records collected during the year comes mainly from the village Tiruppurambiyam which enjoyed the continued patronage of the Chōla rulers for nearly four centuries from Parāntaka I down to Rājendra-Chōla III. Almost all the rulers of this dynasty have signified their reverence to the god Śākshīśvara in this village by endowing various gifts to the god. According to the Śaivite tradition this temple is said to celebrate the grace of the Lord towards the two *dailyas* Sunda and Upasunda mentioned in the *Mahābhārata*, for whose destruction the *apsaras* Tilōttamā had to be deputed from the celestial regions. It was also here that the Śaiva hymnist Jñānasambandha exhibited his miraculous powers by reviving the lover of a *vaniga* woman who had died of a snake-bite, and the popular name Śākshīśvara (the lord who witnessed) given to the deity is intimately connected with this strange incident. Both the Śaiva hymnists Jñānasambandha and Sundara have left a decade of verses each, in praise of the god at Tiruppurambiyam. Historically also the village is important as marking the battle-field where the Gaṅga-Pāṇḍya feud between Prithivipati I and Varaguṇa-Pāṇḍya was settled by the loss of the life of the former (*South-Indian Inscriptions*, vol. II, p. 386).

10. The earliest Chōla records secured during the year are those of Parakēśari-varman who took Madura, i.e., Parāntaka I (Nos. 331, 341, 342 and 345 of Appendix C) and they record uniformly endowments made for burning lamps in the temple of Tiruppurambiyam-udaiya-Bhaṭṭalaka. Of these No. 331 of 1927, dated in the 16th year, gives the epithet "conqueror of Madura and Īlam (Ceylon)" to Parāntaka. The earliest mention of the conquest of Īlam (Ceylon) so far known is only in the 37th year, i.e. 944-45 A.D. Verse 10 of the Udayēndiram plates of the 15th year mentions the victory of the Chōla king and the defeat of the army despatched by the king of Ceylon (*South-Indian Inscriptions*, vol. II, p. 387). The *Mahāvamsa* too mentions that the army despatched from Ceylon to help the Pāṇḍyas was not able to conquer the Chōlas (Chapter LII, Wijesinha's *Translation*, p. 80f). It is, however, known that Parāntaka I fitted out a second expedition against the Pāṇḍya country in his 12th year, when he defeated the Pāṇḍya king and the king of Īlam at Vēlūr, (*Annual Report* for 1907, paragraph 33). The defeat of the Singhalese army in this expedition must evidently have been so complete, that Parāntaka assumed the title

'conqueror of Īlam' even in his 16th year, though it was fully justified only after his further expedition to the south, when the Pāndya king deserting his kingdom actually sought refuge under the king of Ceylon.

11. Of the Vatteluttu inscriptions of Rājārāja I, Nos. 6, 7 and 84 of 1927 refer to the king's exploit at 'Kāndalūr-śūlai' while the rest (Nos. 2 and 3) dated in the 16th and 17th years of the king, have the full introduction beginning with the words 'tirumagaḷ-pōla,' etc. Records of Rājārāja I up to his 17th year do not mention the conquest of Īlam (Ceylon) and 'Rattapādi, seven and a half laes.' No. 333 of 1927 dated in his 18th year refers to the conquest of Ceylon in addition. All these epigraphs refer to endowments of land either to the temple of Brahmapuridēva at Tinnevely (No. 84 of 1927) or to that of Maṇōmayan-īśvarattu-Perumānādigaḷ at Vijayanārāyaṇa-chaturvēdimangalam, a *brahmadēya* in Nāttarup-pōkku, a division of Rājārāja-vaṇaṇādu. These records, besides indicating the extent of the Chōla country as far as Tinnevely in the south, are not of much importance. The interest of the

remaining inscriptions of this king lies chiefly in the mention made of the several donors to the temple at Tiruppurambiyam. No. 335 of 1927 mentions that Vāṇavaṇ-Mūvēndavēḷāṇ who was responsible for setting up the images of the attendant deities (*parivāradēvatas*) in the temple, remitted certain taxes wherewith to maintain twilight lamps and provide offerings to these images. This Vāṇavaṇ-Mūvēndavēḷār is evidently identical with Terri-Vaigavādigaḷ *alias* Vāṇavaṇ-Mūvēndavēḷār, the headman of Puṇṇaṇūr in Parakkiliyūr-nādu, mentioned in an inscription of Rājārājākēsari-varman from Tiruppurambiyam (No. 328 of 1927). A servant-maid of the Madhurāntaka-terī-da-vēḷam belonging to the *Mēlai-vēḷam* of the king and a certain Maḷavaraigaḷ make provision for maintaining a perpetual lamp in the temple (Nos. 340 and 330 of 1927). No. 338 of 1927 dated in the 3rd year of Rājārājākēsari-varman (Rājārāja I) registers a gift of silver vessels for the sacred bath of the god Mahādēva at Tiruppurambiyam by Udaiyapirāṭṭiyār for the merit of her son Śrī Gaṇḍaṇ-Madhurāntakadēva *alias* Uttama-Chōḷadēva. This record mentions the standard weighing rod called *Ingu-turaiyūk-kālī*, the meaning of which term is not quite apparent.

12. The most important record of Rājendra-Chōla I is No. 271 of 1927 from Paṭṭiśvaram in the Tanjore district. This record begins with the introduction 'tirumanni-vaḷara,' etc., and is dated in the 7th year of the king. Reference is made in this inscription to the temple of Pañchavaṇmaḍēviśvarattu-Mahādēva which was (raised as) a *pallippadai* in Paḷaiyāru *alias* Mudikonḍaśōlapuram. Some interested

hand has attempted to erase the word *pallippadai*; nevertheless, the word can clearly be traced in the inscription. Pañchavaṇmahādēvi was one of the five queens of Rājārāja I (*South-Indian Inscriptions*, vol. II, p. 203), and the temple mentioned in the present record was evidently built over her mortal remains. It may be mentioned that the village Paṭṭiśvaram is only within three miles due north-east of Paḷaiyāru, the secondary capital of the Chōlas where some of the Chōla kings got themselves anointed (paragraph 33 below).

Though the use of the word *pallippadai* in the sense of a building raised over the remains of a deceased person is not common in Tamil literature, we are not unfamiliar with this connotation of the word in inscriptions. A few inscriptions from Mēlpādi in the Chittoor district clearly use the word in this sense. There the passage runs : ஆற்றார் அருஞ்சின் தேவர்க்குப் பன்னிப்படைபாக உடையார் ஸ்ரீமஹேசுவர-தேவர் எங்கள் நகரத்தின் எடுப்பித்தருளின அருஞ்சினைகையாநத்து தேவா தேவர்க்கு etc.

(i.e., the god Mahādēva of the holy Arinjīśvara temple, which the lord Śrī Rājārājadēva was pleased to build in our town as a *resting place* for the king who fell asleep (died) at Arrūr (*S.I.I.*, vol. III, p. 26 ff.). Owing perhaps to the existence of a *pallippadai*, Vikramaśōḷanallūr near Perumbarrappuliyūr (Chidambaram) was called Akkaṇ-pallippadai in No. 275 of 1913 dated in 14th year of Jātavarman Sundara-Pāndya. It cannot be said that this village Akkaṇ-pallippadai has any reference to Vikrama-Chōla. It probably refers to the Akkaṇ of Sundara-Pāndya who was later in time to Vikrama-Chōla after whom the village might have been named. Another record from Tirunirmalai near Madras (No. 559 of 1912) refers to

a Śiva temple at the village Pallippadai-agaram. In the Tamil lexicon *Piṅgala-nigandu* the word 'palli' is also explained as 'the abode of saints.' In his *Rāmāyana*, the Tamil poet-laureate Kambar devotes a chapter entitled *palliyadaip-paḍalam* to describe Bharata's sight of his father's corpse, and the subsequent funeral ceremonies. The word *palli-arai* is frequently used in inscriptions to denote a sleeping chamber in temples, and by euphemism its connotation can easily be extended to refer to the last sleeping chamber of a person.

13. The practice of constructing temples over the remains of a deceased person is not uncommon though it is not warranted by the *Āgamas*. In fact they forbid as inauspicious any construction on land containing bones or ashes. This explains the attempted erasure of the word *pallippadai* in the present inscription. However, the practice of constructing *samādhi*-temples, as these are known in ordinary parlance, seems to have slowly gained ground, till in the present day it has become more or less a rule to raise a sanctuary, if it could be afforded, over the last resting place of a person. In this connexion it will not be out of place to refer to the remarks of Mr. Longhurst on the existence in temples of bones underneath the *sanctum sanctorum* (*Archæological Report*, S. Circle, 1915-16, page 28 ff.).

A similar but a humbler practice is to place a portrait-statue of a dead person in a temple and offer worship to it. A statue for a living person is also placed in the

temple, but in this case, the image stands there as a devotee, and by mere efflux of time, it gets transformed into a deity. The existence of special halls known as statue-houses wherein were housed the statues of departed kings is referred to in the Sanskrit drama *Pratimā-nāṭakam* attributed to Bhāsa. In this play Bharata is said to have become aware of the demise of his father Daśaratha only after looking at the latter's statue. That these statues were more than mere representations raised to the memory of the departed will be clear from the fact that they were worshipped regularly like the gods of the Hindu pantheon. Inscriptional evidences to statue-worship, are not wanting. The sister of Rājārāja I made provision for the worship of the images of her parents (*S.I.I.*, vol. II, p. 68). A statue of Rājārāja I at Tanjore receiving all the honours in the temple is noticed in the *Annual Report* for 1925, p. 81. The Chōla queen Śembiyaṇ-Māḍēviyār carved on stone the figure of her husband, Gaṇḍarādityadēva in the temple at Kōṇēri-rājapuram (*Annual Report* for 1909, para. 41). This temple itself was built by Śembiyaṇ-Māḍēviyār in "the name of her lord-the glorious Gaṇḍarādityadēva" and it is not above suspicion that the temple might have been raised to mark the last resting place of the Chōla king. A record from Kālahasti states how when a servant of a Chōla captain died, his sister set up a likeness of him cast in metal and placed it in the temple at Kālahasti (*Annual Report* for 1921-22, para. 21). This image is still in existence at Kālahasti. It may also be mentioned that a statue of Gōvinda-Dikshita (No. 964 of App. D.), the brahman-minister of the Tanjore Nāyaka ruler Achyutappa-Nāyaka and his successor, and a scholar of no mean repute, is placed in the temple at Paṭṭiśvaram in the Kumbakonam taluk.

14. The origin of the cult of ancestor-worship by effigy is to be traced to the placing of small stones (*śilāsthāpanam*) in which the departed soul is invoked and to which *pinḍas* (balls of cooked rice) are offered during the first ten days since the death of a person. In the next stage this cult appears to have expanded itself into doing homage to memorial stones and portrait-statues placed in temples, and finally, to offering worship in *samādhi*-temples raised in honor of the deceased.

The practice of building *samādhi*-temples seems to have originated from the royalty, who according to Hindu conceptions were regarded as divine beings; and when a ruler dear to the people shook off the mortal coil, the reverence paid to him after his demise was all the more greater than while he was in flesh and blood. The temple of Arinjīśvara at Mēlpādi raised in memory of the Chōla king Arinjaya, son of Parāntaka, by Rājārāja I has already been noticed. At Tondamanād in the Chittoor district was built a shrine over or near the burial-ground of the Chōla king Āditya I (*S.I.I.*, vol. III, pp. 26-27). From a record at Śōlapuram near

Samādhi-temples.

Vellore, we also find that a Ganga chief named Rājāditya built during the reign of the Pallava king Vijaya-Kampa, a temple of Śiva and a tomb on the spot where his father had been buried (*Annual Report* for 1907, p. 57).

The practice of raising memorial temples is not the exclusive privilege of the royalty. At Śrīngēri in the Mysore State, the seat of the great brahman pontificate of Southern India and in the Krishna temple at Udipi in the South Kanara district where the great Mādhva teacher spent most of his days, the tombs of past teachers are located within the premises of the institute and still worshipped regularly. At Karūr in the Trichinopoly district the tomb said to be that of Karuvūr-Tēvar is within the temple precincts. The Pattanattu-pillaiyār's tomb at Tiruvorriyūr near Madras and the temple at Nārāyaṇavarām near Puttūr in the Chittoor district, which marks the resting place of the Saint Śurakkāy-paradēśi, are memorial temples of modern times. In fact many great temples in Southern India, such as those of Paṇai, Tirumala, etc., are believed to be connected with the tombs (*samādhi*) of celebrated sages. The former is said to be the place where the great Boga-siddhar lies buried. It is a common practice with the Muhammadans and the *Vira-Saivas* among the non-brahman Hindus to construct a tomb-like structure over the spot where the dead have been buried. If one is very poor one merely sets up an erect stone over the grave. Even among the brahmans every Śaṇyāsi has to be buried and a tomb-like structure or a *brindāvana* has to be built over his corpse.

15. A noteworthy feature in such temples is to place a very close representation of the departed person whose memory it seeks to perpetuate. This habit of realistic representation has also travelled to Java whose cultural indebtedness to India is of late greatly drawing the attention of Orientalists. The old Javanese chronicles mention that "when a king had died and his body had been cremated, it was the custom to raise a temple over his ashes and to enshrine in it a divine image representing a certain god, usually a Buddha or Śiva, but with the deceased king's features. The monarch, divine in origin and essence had become re-absorbed into the deity from which he sprang." The conception of the king as a divine being is by no means exclusively Javanese, it belongs to the Orient in general (*The Influences of Indian Art*, page 80). One of the best known masterpieces of Javanese art, the famous *Prañāpāramitā* now in the Leiden Museum, is supposed to represent a queen of Eastern Java in deified shape (*ibid.*, page 81).

16. Adverting to the present inscription, it registers the provision made for offerings and for the maintenance of the servants in the temple of Pañchavaṇ-Mādhvīśvarattu-Mahādēva. This record gives Tiruvādirai (Ārdrā) as the natal star of Rājendra-Chōla I and Rēvati as that of his queen. Reference is also made in the record to the *maṭhādhipati* Lakulīśvara-Pandita who supervised the affairs of this temple in collaboration with Venkādāṇ-Kōvandai of Marutūr in Sēgūr kūrām, a division of Kshatriyaśikhāmaṇi-vaṇaṇāḍu. A branch of this *maṭha* at Mēlpādi in the Chittoor district is already known to us (*S.I.I.*, vol. III, p. 37). The history of the Lakulīśa-*maṭha* which had its original home in Guzerat and which gradually made considerable progress in South-India, specially in the Kanarese country, has been mentioned at length in the *Annual Report* for 1912-13, page 86.

17. It may be mentioned that *andā-ttu-kūrām* to which the *devadāna* village Tiruppurambiyam belonged was first included in Rājendrasimha-vaṇaṇāḍu, a division called after the surname of Rājendra-Chōla I (*Annual Report* for 1918, para. 26). The earliest mention of this division is in a record of Rājārāja I from Tiruppurambiyam dated in his 18th year (No. 333 of 1927). Records of the previous years in the same place do not mention this territorial division (*vaṇaṇāḍu*) and it suggests therefore that it was only formed about the 18th year of Rājārāja I.

Another record of Rājendra-Chōla I (No. 323 of 1927) which is dated in the 23rd year, registers a gift of gold by a lady of the bathing establishment called இவந்-கேசரகுலகாலத் தெரிந்த திருமஞ்சளத்தாரவேளம் for purchasing land wherewith to provide offerings to the image of the goddess Umāparamēśvari set up by her in the retiring chamber (திருப்பள்ளிக்கட்டில்).

18. Inscriptions of Kulōttuṅga I up to his 4th year begin with the introduction Kulōttuṅga I. திருமஞ்சள விளக்கு etc., but in these records he is generally known under the appella-

tion Rājendra-Chōla. In this year's collection there is a record (No. 334 of 1927) from Tiruppurambiyam beginning with this introduction, but it stops without mentioning any details. The records of this king are generally very few in the southernmost districts and of the three inscriptions secured this year from the Ramnad and Tinnevely districts No. 46 from the latter district begins with the introduction புகழ்மாறு விளக்க etc., and is dated in the 21st year. At Māramaṅgalam and Akkai-salai of the same district records of this king with high regal years were copied in 1903. The existence of his inscription in the distant south is an indication that, under Kulōttuṅga I who came to the Chōla throne practically as an usurper being the viceroy of Vēṅgī while a prince, the Chōla empire did not suffer any diminution in the distant south. The inscription from Śrīvilliputtūr (No. 551 of 1926) is dated in the 38th year of Kulōttuṅga I, and it registers a gift of sheep to the Vāḍaperuṅgōyil-Ālvār in Vikkiramāśōla-chaturvēdimaṅgalam by a certain person of Āśuvatavattūr.

In an inscription from Śivapuram (No. 274 of 1927) we learn that a chambermaid of the queen Ēlulagu-Udaiyār makes provision for burning a perpetual lamp in the temple at Tiruchchivapuram in Tirunarayūr-nāḍu, a sub-division of Bhūpālakulavalli-vaṇaṇāḍu. The name Bhūpālakulavalli-vaṇaṇāḍu that is found for the first time in Kulōttuṅga's records suggests that this division might have been called after the name of a queen of Kulōttuṅga I.

19. The temple dedicated to the Sun and the attendant planetary deities at Sūryaṅkōyil in the Tanjore district owes its existence to Kulōttuṅga I. The village itself takes its name after the local temple. This Sūrya temple is a unique one of its kind in South India, and it possibly shows the influence of the Gāhāvāla kings of Kanauj who were worshippers of the Sun. From the existence of the image of the

Sūryaṅkōyil built by Kulōttuṅga I.

god Viśvēśvara with his consort Viśālākshi in the temple at Sūryaṅkōyil, it has been inferred that the worship of the Sun was introduced from Benares (*Annual Report* for 1909, paragraph 60). In No. 229 of 1927, the god is called குலோத்துங்க சோழ மாதாந்தரண்டாலயதேவர் and in No. 231 of 1927 குலோத்துங்கசோழ மாதாந்தரண்டாலயத்து குரியதேவர், thus combining in one the name of the originator of the temple and the worship of the Sun newly introduced. The latter record begins with the introduction புகழ்மாறு விளக்க etc., but the ends of lines are hidden by later structural alterations to the temple. These two records refer to the bestowal of the accountantship and the right of watchmanship in the temple of the Sun-God and in other temples on two men Tiruchchirambalam-Udaiyār and Irnikki-Tiravenkādudaiyār who got these rights in public auction; but these were subsequently conferred upon Ādit-tisvaramudaiyār-Tillaikūttar and his descendants.

20. It may be mentioned in this connexion that the worship of the Sun is as old as the Vēdas, and the most sacred prayer of the brahmans, the *Gāyatrī*, is addressed to the Sun-God. In the following passage of meditation—

ध्येयस्सदा सवितृपण्डुलमध्यवर्ती

नारायणः सरसिजासनसन्निविष्टः ।

केयूरवान् मकरकुण्डलवान् विरीटी

हारी हिरण्यवपुर्धृतशंखचक्रः ॥ गारुडे २३४ अध्यायः ।

which is recited just before beginning the *Gāyatrī*, Vishnu is said to have been seated in the midst of the Sun's disc. In later times, this worship merged into that of Vishnu himself as is clear from the fact that the most ancient images of Sūrya are practically identical with those of Vishnu excepting for a slight variation in symbolism. The name of Sūrya-Nārāyaṇa given to Vishnu is also significant.

The worship of the Sun is prescribed in the *Khādiragrihya-Sūtras* for the enjoyment of riches and for the attainment of fame (Ch. IV, 7. 14 and 23). Sage Agastya taught the *Adityahridaya*--verses in praise of the Sun--to Rāma and asked him

to recite them three times (*Rāmāyaṇa*, *Yuddhakāṇḍa*, 107), so that he might conquer Ravana and obtain fame. In chapter 139 of the *Bhaviṣya-Purāṇa* it is stated that Sāmba, the son of Śrī-Kṛishṇa was cured of his leprosy by worshipping the Sun-God, in gratitude for which he raised a temple in honour of the deity at Multan. Mayūra who lived in the court of Harshavardhana in the first half of the 7th century A.D. composed a century of verses called *Sūryasataka* in praise of this deity to get cured of his blindness. Six of these verses are engraved on a pillar of the *mandapa* in front of the central shrine in the Kachehiśvara temple at Conjeeveram (*Annual Report* for 1921, para. 78). The *Sūtradhāra* in the play *Mālvi-Mādhava* by Bhavabhūti offers prayers to the rising Sun to remove all his sins and bestow blessings on him. A brahman, every morning and evening, when performing his *Sandhyā-vandana* and before reciting the *Gāyatrī* holds a little water in his palm, hallows it by chanting the following *mantra* :—

सूर्यश्च मा मनुश्च मनुपुत्रश्च मनुकृतेभ्यः । पापेभ्यो रक्षन्ताम् । यद्वात्रिया पापम-
कार्मन् न ममता वाचा हस्ताभ्याम् । पञ्चामुदरेण शिश्ना । रात्रि (or अह as the case may be)
स्तदवलम्बन् । यत्किञ्च दुरितं मयि । इदमहं मापमृत्योनौ । सूर्ये ज्योतिषि जुहोमि स्वाहा ॥—
नैतिरियारुणशस्त्रा अष्टमप्रश्नः ।

and drinks the consecrated water to purify himself of the sins committed by him during the night or the day time. The Sun is thus generally believed to cure all diseases and to bestow health and prosperity on the worshipper. Even to-day when a member of a house becomes seriously ill, his relatives and well-wishers arrange for a special worship of the Sun (i.e.) *Sūrya-namaskāram* (the *Ārunam* of the *Yajur-Veda*) being performed for forty-five days by a learned brahman.

21. The existence of *Āditya-grihas* or Sun-shrines from early times is to be traced only in North India though the South can now claim only one temple exclusively dedicated to that deity at Sūryanārakōyil in the Tanjore district. Since the Sun is visible in the sky, special shrines for him appear to have been thought unnecessary. In the North, as early as 400 B.C. Ktesias mentions a place of about fifteen days' journey from Mount Abu where the people worshipped the Sun and the Moon (Vaidya's *Medieval Hindu India*, vol. I, p. 255). On page 154 of his *Vaishnavism, Saivism and minor religious systems*, Bhandarkar notices an inscription from Mandasor recording the construction of a temple to the Sun in 437 A.D. by a guild of weavers. Apart from the beautiful temple in Orissa, there are several temples dedicated to this deity, especially in Western India.

However, in the South, the *image* of the Sun-God is often mentioned in inscriptions. An epigraph of Rājārāja the great, dated in the 29th year, records the setting up of a copper-image of this deity by one of his officers (*South Indian Inscriptions*, vol. II, p. 224). In the time of his son and successor Rājendra-Chōla I, are mentioned

References to Sūrya in inscriptions. the Sūrya shrines in the temples at Alagādrippattūr (*Annual Report* for 1909, p. 92) and Ennāyiram (*Annual Report* for 1918, para. 26). The inscription from Perungāttūr (No. 195 of 1914) notices the presentation of an image of Sūrya to the temple of Vamsōddhāraṇātha. In the time of Kulōttuṅga, two lamps were presented to Sūryadēva and Kshētrapāla in the temple at Tirumānikuḷi in the South Arcot district (No. 156 of 1902). At Tiruppurattūr in the Trichinopoly district, an image of the Sun-God was set up in the 9th year of Parakēsarivarman (No. 177 of 1907). The shrine of Sūryadēva is referred to in a record of the 10th year of Jātavarman Vira-Pāndya, from Tirupattūr in the Ramnad district (No. 134 of 1908). In the time of Rājārāja III a gift of land was made for offerings to the shrine of Sūryadēva in the temple of Uśāttānam-Udaiyār (No. 193 of 1908). The Sūrya temple in its later transformation as that of Sūrya-Nārāyaṇa can be seen at Bāgali in the Bellary district and Araśavalli in the Ganjam district (No. 387 of 1896). Such, in brief, are the references to Sūrya in the inscriptions of the south.

22. From Udaiyālur comes a record (No. 315 of 1927) dated in the 42nd year of Sakalabhuvanachakravartin Kulōttuṅga-Chōladēva stating that the front portion of the *mandapa* in front of the temple of Rājārājadēvar *alias* Śivapādasēkharaḍēva in

the village of Śivapādasēkharamaṅgalam was in a dilapidated condition and that Nādaripugaḷaṅ of Sāttamaṅgalam, in Kulamaṅgala-nādu, a sub-division of Jayasiṅga-kulakāla-vaṇaṇādu who was in charge of this village, constructed it, on behalf of Velāṇ Arikēśavaṇ *alias* Kachehiyāṇār of Piḍavūr. Rājendraśōla-Udayanāyaka *alias* Īśānāsiva and Dēvanabhayaṇ *alias* Araṅgāttup-piḍchar of this village seem to have helped him in this work. It seems likely that Nādaripugaḷaṇūr, the western hamlet of Tiruvellaṇāi in the Trichinopoly district, mentioned in No. 498 of 1912 might have been formed after the name of the chief figuring in the present record. A *matha*, named after the king, called Kulōttuṅgaśōlaṇ-*matha* was founded at Śivapuram in the Tanjore district (No. 277 of 1927) and arrangements were made for feeding the *Śrī-Māhēśvaras* in it.

It is interesting to note that in a record from Tiruppurambiyam (No. 341 of 1927) the following persons, *viz.*, Arivāttāyaṇ Śiruttōṇḍa, Chāṇḍēśvaraṇ, Iyarpagai, Kōṭṭupuliṇ, Viṇamminḍaṇ and three others, named evidently after the identical Saiva devotees mentioned in the *Periyapurāṇam*, made a gift of land for providing offerings to the god Tiruppurambiyam-udaiya-Nāyaṇār on festival days. The king's name is not mentioned in the record, but the 13th regnal year is noted. On palaeographical grounds the inscription may be assigned to the 12th century, probably to Kulōttuṅga I whose inscription (No. 70 of 1897) is engraved on a belt of the platform above this record.

23. Of the inscriptions of Vikrama-Chōla No. 213 of 1927 beginning with the introduction '*pūmādu punara*', etc., dated in his 3rd year, gives the name 'Sēṇḍaṇ-pirāṭṭi-maśakkal' to a dēvadāna land in Śivapuram which was lying waste and uncultivated but recently brought under cultivation. The christening of this plot

of land seems to have been done, probably after the name of the Chōla queen. Another record from Udaiyālur (No. 305 of 1927), dated in the 8th year of Vikrama-Chōla, mentions Paichanēdivāṇaṇ Pirāntakadēvaṇ *alias* Kulōttuṅga-Chōla Goṅkarāja of Kurichehi in Veṇṇik-kūṛṇam. From his name, he appears to be a subordinate of the Velanāṇṭi chief Goṅka II, who was the viceroy at Veṅgi under Kulōttuṅga-Chōla I.

24. No. 350 of 1927 claims the act of covering the Poṇṇambalam, i.e., Chidambaram temple with gold (sheets) for Tribhuvanaachakravartin Kulōttuṅga-Chōla. We know that Kulōttuṅga I and his son Vikrama-Chōla had pretensions to this title. In fact in an introduction of Vikrama-Chōla beginning with the words '*pūmālaimeidaindu*', etc. (No. 160 of 1894 and *South-Indian Inscriptions*, vol. V, p. 177), this pious act is claimed by him. It has been suggested in the *Annual Report* for 1913,

Kulōttuṅga II. paragraph 34, that Vikrama-Chōla actually performed the act while Kulōttuṅga II and his son Rājārāja II merely adopted this title. It must, however, be noted that the *Kulōttuṅgaśōlaṇ-Uḷā*, a Tamil poem composed by Oṭṭakkūṭṭaṇ in honour of Kulōttuṅga II, claims for its patron the act of covering the Chidambaram temple with gold. Sēkkilār also in his *Periyapurāṇam* mentions that Anapāya gilded the Chidambaram temple. Anapāya is known to be the surname of Kulōttuṅga-Chōladēva II (*Annual Report* for 1912, para. 27). Moreover, in the present record, Tiruppurambiyam is said to belong to Anḍāttū-kūṛṇam in Vikramaśōla-vaṇaṇādu which must have been named after Vikrama-Chōla who came after Kulōttuṅga I. We may therefore appropriately ascribe this inscription to Kulōttuṅga II, who must be considered responsible for the gilding of the Chidambaram temple. This inscription makes provision for offerings, along with others, to Pillaiyār Muttumūlaikkāṇṇu and Pillaiyār Araṇpayanda-Pillaiyār on the twelve new-moon days every year. In Sanskrit literature pearl is said to be found in the skull of elephants and in this connexion, the name Muttumūlaikkāṇṇu given to Vighnēśvara is significant. Araṇpayanda-Pillaiyār may refer to Subrahmanya, as he is coupled with Vighnēśvara. The hymn of Tirujñānasambandha describes the god of Tiruppurambiyam as 'he who expounded *Dharma* (*aṛam*) to the four sages' in the lines திறம்பயனுமும் பொருடரிக்குணரு நாள்வர்க்கறம் பயனுரைத்தனை புறம்பய மமர்க்கோய், and it is probable that in reminiscence of this the god Dakṣiṇāmūrti referred to in the inscription of Rājārāja III (No. 335 of 1927) was named Aṛam-uraitta-Nāyaṇār.

25. Inscriptions of Rājārāja II are only a few in the present collection. The label

Rājārāja II.

a few pillars of the *mandapa* in the Airāvātēśvara temple at Dārāsūram in the Tanjore district, thus showing that this *mandapa* owes its existence to Rājārāja II who had the surname Rājagambhīra (*Annual Report* for 1913, para. 36). Not only this *mandapa* but the whole temple seems to have been raised by Rājārāja II. In inscriptions (Nos. 17 and 20 of 1908), this temple is called Rājārājīśvaram-Udaiyār, and the present name Dārāsūram seems to be a corruption of Rājāsūram which in its turn is an abbreviated form of Rājārājēśvaram. Considering the facts that a portion of the temple, i.e., the *mandapa* mentioned above was raised by Rājārāja II, that the temple presents a unity of appearance without any sign of later additions, that the god is styled Rājārājēśvaram-Udaiyār and that there are no inscriptions here prior to Rājārāja II, we may with more probability date this temple from the time of Rājārāja II. Also the palaeography of the labels found below the images of the Śivachāryas on the walls of the central shrine point to this period. The *devapāla* brought from Kalyānapura (No. 24 of 1908) by Virarājendradēva might have been brought here from elsewhere and placed in the front *gōpura*. The suggestion therefore that Kulōttunga-Chōla III built this temple made in the *Annual Report* for 1908, paragraph 65, has to be modified.

26. An inscription from Maridānakūr (No. 285 of 1927) with astronomical details which point to A.D. 1148 as its date, makes provision for offerings to the image of Tiruvādavūr-Nāyanār set up by a dancing girl of Sennimaṅgalam in the temple of Viṇmiya-Nāyanār at Tirukkarukkudi which is the name by which the place has been referred to by Tiruñānasambandha in his hymn. Tiruvādavūr-Nāyanār or Mānikkavāchaka and his connexion with Āvadaiyārkōvī in the Pattukōttai taluk of the Tanjore district has been discussed in paragraph 10 of the last *Annual Report*. The worship of Śaiva-āchāryas in temples steadily gained ground from the time of Rājārāja I. In the case of Mānikkavāchaka, the earliest reference to his works in inscriptions is in the time of Virarājendradēva I (No. 128 of 1912). His hymns had become so popular that provision was made for reciting his *Tiruvembāvai* and *Tiruchelāl* in temples (Nos. 121 of 1921, 165 of 1906 and 128 of 1912). Special provision for offerings to his image are mentioned in two records, No. 628 of 1902 from Tiruvāṇjūli and No. 20 of 1912 from Valuvūr. An instance of heavy taxation is noticed in a record from Tirumāndurai in the Tanjore district (No. 234 of 1927). The residents of the street called Vāṇaranāyaka-perunderuvu belonging to the temple, being unable to bear any longer the heavy taxes levied from them until the 38th year of Periyadaiyār, migrated from the place. Since the bottom portion of the record is hidden by the newly raised platform, the full details are not available. However, the taxes seem to have been subsequently fixed at 60 *kalam* per *vēli* as a result of which people were induced to settle again in that street.

27. An understanding arrived at between the assembly of Rājānāyana-chaturvēdimāṅgalam and the ryots regarding the tenancy cultivation and the profits that each had to share from certain cultivated lands is mentioned in the

Rājādhirāja II.

reign of Tribhuvanachakravartin Karikālādēva, who took Madura and Ilam" (No. 29 of 1927). If Karikālādēva was a surname of Kulōttunga-Chōla III, as suggested in the *Annual Report* for 1914, paragraph 17, his victory over the Pāndya would certainly have been noticed when mentioning his conquest of Madura and Ilam. Moreover, a record from Chidambaram (No. 263 of 1913) distinctly gives the title Karikāla-Chōlādēva to Rājādhirāja II. We also find Rājādhirāja II.

His surname Karikālādēva. In inscriptions with the title "conqueror of Madura and Ilam" (Nos. 451-53 of 1912). We may therefore with more probability assign this record to Rājādhirāja II than to Kulōttunga III.

In a record from Palaiyāram (No. 270 of 1927) is mentioned that Vēdavanam-udaiyār Karunākaraḍēva, alias Amarakōṇ of Palaiyāram presented two lamp-stands and sheep for lighting lamps in the temple of Tiruchelattimurram-Udaiyār in the reign of Rājādhirāja II. But owing to default in the supply of ghee by

the shepherds who took charge of the sheep, money was taken in the next reign, i.e., in that of Kulōttunga-Chōla III, from the above-said Karunākaraḍēva by the Śivabrāhmaṇas of the temple for maintaining the two lamps.

Another record from the same place (No. 266 of 1927) dated in the 5th year of Rājādhirājādēva registers the royal order granting a plot of land for a flower garden to the temple. A number of officers of the king sign the document, including the royal secretary Chōlēndraśinga-Mūvēndavēlaṅ. It may here be pointed out that the temple of Tiruchelattimurram-Udaiyār is said to be in Rājārājapuram.

28. By far the largest number of inscriptions collected during the year belongs to Kulōttunga-Chōla III ranging in date from the 2nd (No. 347 of 1927) to the 39th year (No. 606 of 1926) under the titles Virarājendradēva, Tribhuvanavirādēva or 'the conqueror of Madura, Ilam, Karuvūr and the crowned head of the Pāndya.'

Kulōttunga-Chōla III.

The most interesting record of this king is the one from Talaiñaiyār in the Tanjore district (No. 148 of 1927) dated in the 7th year of Tribhuvanachakravartin Kōṇṇirinaikōṇḍāṅ. On the identity of signatories in the present record and in that of Virarājendradēva, i.e., Kulōttunga-Chōla III (No. 278 of 1927), the present record has to be assigned to Kulōttunga-Chōla III. At the instance of Brahmēndra and Vāṇādhirājār, two officers of the king, were published the rules regarding the election of members to the village assembly. election of members to the assembly of

Kulōttungaśōlaṅ - Taṇināyachaturvēdi-maṅgalam in Rājādhirāja-vaṇaṇāḍu that was to meet in the seventh year of the king. Only those brahmins who were not in the assembly during the previous ten years and those who were equal (*samar?*), learned (*vidvān*) and above 40 years of age could stand for the election. Even among these, only those who were not relations of the members of the assembly during the previous five years should be chosen, and the relatives of the members of the succeeding five years should not be chosen. The people were protected from undue influence that might be exercised by these members by the ruling, that those who molested the brahmins of the town who were not members of the assembly and did not pay their taxes, the brahman-*sādhus* and the agriculturists and such of those as took bribes, were punishable according to the gravity of their offence.

29. In the time of Kulōttunga-Chōla III a difference was noticed between the extent of land in actual enjoyment in the village of Tirumaṅgalam and the entries made of them in the revenue registers, as a consequence of which there was deterioration in the income to the royal exchequer. This state of affairs was evidently brought about by the loss of deeds granted in the time of Vi[krama-Chōla] and to the deflection of the river Vikramaśōlap-pērāru, a branch of the river Kāvēri, which had made inroads into the cultivated lands at several places in its course. The officer Gautamaṅ-Tirunattamādiyār alias Ganitachakravartigaḷ brought the matter to the notice of king Virarājendradēva, who issued instructions for surveying the land which was conducted in the fifth year of the king, and fresh assignments were then made, among others, to the temples of Rājendrachōlīśvaram-Udaiyār, Avimuttīśvaram-Udaiyār, Tiruvāliśvaram-Udaiyār at Alinjimaṅgalam and Virarājendrachōlīśvaram-Udaiyār, including the servants attached to them. We also learn that to throw an anicut (*ozhi*) across the river Vikramachōlap-pērāru, earth was taken from a place called 'Tyāgasamudram.' The full details of the royal order, the several temples that were affected, the formation of a street for taking out the images of the gods to the river Vikramachōlap-pērāru, and the provision made for the god Rājārājēśvaram-Udaiyār at Sivapādaśekharaṇallūr to halt in the temple at Rājārāja-Tirumaṅgalam in the month of Vāigāsi are mentioned at length in this record from Tirumaṅgalam (No. 113 of 1927) dated in the 6th year of Virarājendradēva. An inscription from the same village (No. 114 of 1927) records an order of Pillai Kulōttungaśōla-Ganiyādaraiyār making provision for the maintenance of a certain priest doing service in the temple of Vikramachōlīśvaram-Udaiyār at Rājārāja-Tirumaṅgalam. The other officers of Kulōttunga, viz., Vāṇakōvaraiyār (No. 295 of 1927), Villavaraiyār (Nos. 47 and 224 of 1927) and the royal secretary Rājānāyana-Mūvēndavēlaṅ (Nos. 295 and 300 of 1927) are noticed also in the present collection.

Two inscriptions are engraved on the base of the *mandapa* in the outer southern *prakāra* of the Sāraṅgapanisvāmin temple, No. 294 of 1927 dated in the 16th year of Kulōttunga III and No. 293 dated in Śaka 1482, Siddhārthi, in the reign of the Vijayanagara king Sadāśivarāya. The first record refers to the god Viprasabhā-

Probable encroachment of the Sāraṅgapani temple into that of Sōmanātha. *patīśvaram-Udaiyār* (i.e., Natarāja) set up to the north of the Vināyaka shrine in the temple of Sōmanāthadēva

by Kulōttungaśēlan of Kiliyūr, while the latter relates to a gift of land for providing cake-offerings to the god Sāraṅgapanidēva. Considering the cramped appearance of the Sōmanātha temple and the location of this *mandapa* to its south, it appears probable that it had originally formed part of that temple for the image of Natarāja, and that some time later before the time of Sadāśiva the Sāraṅgapani temple had encroached on the precincts of its neighbour, and included this *mandapa* in its own compound. This encroachment was perhaps effected during the supremacy of the Tanjore Nāyakas, and, as a consequence of this, the god of the Śiva temple has earned the appropriate nickname 'Pillai-Sōmanāthan' (poor Sōmanātha).

No. 352 of 1927 from Tiruppurambiyam mentions that Kuntala-Ilaṅkēśuran of Araśūr gave a tax-free *dēvadāna*-land to the god Tiruppurambiyam-Udaiyār. This Ilaṅkēśuran figures also in a record of Rājārāja (No. 315 of 1913) from Chidambaram. It is not however certain if the person is identical with the chief of the same name mentioned in another record from the temple at Tiruppurambiyam (No. 353 of 1927). This latter record mentions the order issued by Ilaṅkēśurar relating to certain lands given in exchange for the ground occupied by the monastery (*kugai*) occupied by Āndār-Gadaiyābharana at Tiruppurambiyam. A crusade against monasteries in the 22nd year of Kulōttunga-Chōla III has already been noticed (*Annual Report* for 1913, para. 42); but it must be remembered that the crusade (*kugai-idi-kalagam*) was not a persecution by the State, but only an outburst of popular fury, i.e., a *kalagam* owing to religious differences.

30. From three inscriptions of the time of Rājārāja III (Nos. 279, 208 and 225 of 1927) we come to know how the Rāja-drōhins and Śiva-drōhins were dealt with by the State. From one of these which is damaged a little and dated in the 22 + 1st

Rājārāja III.

year, we learn that the *Sivabrāhmanas* Tiruchchirrambala-bhattān and another accomplice (name lost), gave a jewel (*ti-umuttuvāli*) worn by the goddess to a concubine. Moreover when a servant claimed his due share of food from the temple, these two people, with the aid of Malaiyālar and accountants, caught hold of him and with the idea of making a short work of him, put him in solitary confinement in a cellar of the temple at Śrī Mahēśvaranallūr. False accounts were maintained by

Rājadrōhin and Śivadrōhin.

them by entering 2 *kalāṅju* of unguents as having been spent for a day while they used only $\frac{1}{2}$ *kalāṅju* of it. Besides growing delinquent in their services to the temple, they began to defy the order of the king and actually ill-treated those who brought the royal order by beating and ducking them in water and forcibly taking the order from them. Further, when payment for their land-dues was demanded, they uttered hostile words. Not content with this, they sold their lands, purloined a gong (*śēmakkalam*) as also the paddy stored in the temple by the priests Jñānaśiva-Pandita and Vighnēśvara-Pandita and also hid (?) the image of the god on the beam at the entrance. Thus they committed indescribable sins through the *kannadiyas* and collected 50,000 (coins). The trustees, Śrī-Mahēśvaras and the residents (*arām*) met together and decreed that these two persons who had thus sinned against Śiva and the king should not be kept in the temple. They were ostracised and their property, movable and immovable including servants, was confiscated to the State (vide also *Annual Report* for 1911, para. 30). Incidentally we learn from this record that 'Mūla' was the natal star of the king. The other inscription (No. 308 of 1927) dated in 5 + 1st year is incomplete, and states that Neduvāyaduaiyān Udaiyān and Tiruchchirrambalamudaiyān Nānavanāyakan took away and utilized as they pleased the images, ornaments and utensils of the temples. Their lands and sites were sold and the proceeds paid into the State treasury (*rājabhāndāra*). A reference to famine in the country is noted in the 23rd

year of Rājārāja (No. 225 of 1927). This inscription referring to the famine, records that Āndārāndān with others opened the coffers of the temple, mutilated the image of the god and mismanaged the temple lands for which according to the decision of the judges and other residents of the village their lands were confiscated. An almost similar misdoing of a temple servant has been noticed on page 82 of the *Annual Report* for 1909.

31. A few officers of Rājārāja III that figure in the inscriptions of the present collection may be noted. Vānādirājan, the foremost among them, has already

Officers of Rājārāja III.

figured in the reign of Kulōttunga III (No. 201 of 1912). In the present record (No. 128 of 1927) he ratified the grant made to the temple of Tiruviddaittittai-Udaiyār by the assembly of Rājanārāyaṇa-chaturvēdimangalam for the welfare of the king and [of the village]. In an inscription of Talaiñāyar (No. 146 of 1927) he figures along with his colleagues Tondaimān and Gāṅgēyārāyan. Another record from Talaiñāyar (No. 144 of 1927) mentions Pillai-Villavarāyar who set up the image of the consort of the god Kurrampōda-perumā in the bed-chamber (*palliyarai*) in the temple of Udaiyār Pārvatibhāgar. In all the inscriptions of this place the god is called Pārvatibhāgar who is placed in the second flat above a closed *mandapa* with his consort Pārvati. This temple now goes by the name of Kurrampōttiśvara for whom there is a separate shrine, and the present record is the only one in the village which mentions the god under this appellation.

Pillai-Pallavarāyar was another officer of the king and perhaps he was distinct from the Villavarāyar mentioned above. At first it might suggest itself that the initial letter *pa* in the name might be a scribe's mistake for *vi*, but since the name Pallavarāyar occurs twice in the record (No. 335 of 1927) and in both the instances the initial *pa* is clearly engraved, we have to take him as a separate officer. No. 355 of 1927 wherein this officer figures states that a person along with his brother set up in the 37th year of Periyadēvar, i.e., Kulōttunga III, in the first *prakāra* of the temple of Tiruppurambiyam-Udaiyār, the images of Tiruvalaṅḡuli-Udaiyār and Purridaṅ-gondār and in the third *prakāra*, the image of Aramuraitta-Nāyanār. Owing to bad times the provision made for offerings to these images dwindled, and on representation to Pillai-Pallavarāyar permission was granted to convert the dry land belonging to the temple in the village into wet land by cutting a channel to irrigate it for growing paddy. With the income from this land, arrangements were made for worship and offerings to these images in the temple. It is curious to note that in this arrangement the question of the probable breach of the river Kāvērī was also taken into account.

A record from Talaiñāyar gives us an instance of default in the payment of money. This record (No. 143 of 1927) is dated in the 20th year of the king and it states that a person of Irāyūr sold a plot of land in the 15th year as *tirunāmattukkāni* to the temple of Pārvatibhāgar for which 2,000 *kāsu* remained unpaid by the trus-

tees of the temple. The person contested

Default in payment of money. his claim on the strength of the documents given to him by the *ārāchchiyār* and the *mudalis*. Since the land in question remained uncultivated, the king and the *sabhā* called upon Āyiratterma-Bhatta, a *dēvakaṇṇi* of the temple and directed the complainant and this temple servant to lay the case before the auditors (*ārāchchiyār*). While the complainant was about to proceed with the case, his relations, the *Mahēśvara-bhattas* and the *Mahēśvaras* interfered and compromised the case. Since the inscription is incomplete, further details are not known. This was an instance where the documents were forthcoming; but a case of loss of documents is also noticed in the present collection. In this case (No. 309 of 1927) the *Mahēśvaras* decided the rights in favour of those who enjoyed the property till the 4th year of the king.

32. The two inscriptions of Rājendra-Chōla III are not of much importance. One of them (No. 346 of 1927) from Tiruppurambiyam registers an agreement by two persons to supply lotus flowers to the god

Rājendra-Chōla III.

and the other (No. 513 of 1927) records a gift of land by a certain person for maintaining twilight lamps in the temple of Patañjalēśvara at Kānattampuliyūr in the South Arcot district. A curious record

from Maḍaviḷāgam (No. 490 of 1927) with an introduction combining the military achievements of Rājārāja I and his successors is dated in the 29th year of Rājakesari-varman Rājendra-Chōḷadēva. This Rājendra-Chōḷadēva cannot be identified with the first king of that name since the encounter with Āhavamalla at Koppam which took place in the reign of his successor, is mentioned in the introduction. Also, the high regnal year of the present record precludes the identification of this king with either Rājendradēva or Virarājendradēva. In the introduction, the king claims the conquests of Irūṅḷappādi, Vēṅgai-nādu, Gaṅgapādi, Nūḷambapādi, Taḍigaipādi, Kāśmīrabhūmi, three Kōṅḡus, Kōśala-nādu, Īla-maṇḍalam, Imaya-maṇḍalam, Pāṇḍi-maṇḍalam, Malai-nādu, Kollam, Kālīṅgam, Irattapādi, Dhārā-maṇḍalam and Ēḷarai-Ilakkam. The defeat of Āhavamalla at Koppam is referred to as well as that of stubborn kings whose lands were taken away from them and presented to two of their subordinates. Several words are mis-spelt in the inscription and the style and the palaeography of the record point to the 14th century A.D. as its probable date. Moreover, in the temple at Maḍaviḷāgam there are no Chōḷa records prior to Rājārāja III. The present inscription registers a grant of land by the headman of Vallam for maintaining a perpetual lamp in the temple of Tiruvirattāṅgam-udaiya-Mahādēva of this village. This inscription may have been engraved some time towards the end of the 14th century, and the jumbled-up historical introduction appears to have been improvised to give it an air of antiquity.

33. Paḷaiyāru near Kumbhakōṇam was expected to throw some light on the history of the Chōḷas, but on examination, the temple in the village was found to be in a deserted condition containing only two later records mentioning the names of the Paḷaiyāru. builder of certain additional structures to the temple of Sōmanāthadēva. The

sanctity of this temple dates from the time of Tirunāvukkaraśu who has left a decade of verses in praise of the images at Paḷaiyāru-Vaḍataḷi. Vaḍataḷi is now a village in the vicinity of Paḷaiyāru and the hymnist has sung about both the places in one distich. Paḷaiyāru was the royal residence in the time of the Chōḷa king Rājendra-Chōḷa I. In one record (No. 639 of 1909) Kundavai-Pirattiyār refers to the village as the royal home of her nephew. From No. 463 of 1908 we find that Rājendra issued an order while he was seated in the southern hall of his palace at Paḷaiyāru. A place of such importance now contains no inscriptions of the Chōḷas and the only record found there, No. 254 of 1927, states that the big *maṇḍapa* and the *sōpāna* in the temple of Sōmanāthadēva were constructed by Vāṇādarāyaṇ-Naraśiṅgadēvaṇ of Poruvaṇūr in Śaka 1375 (= A.D. 1453), Śrīrukha.

34. A later and a new member of the Chōḷa dynasty who was perhaps in charge of the district round about the present town of Kumbhakōṇam in the middle of the 16th century, was Mahāmaṇḍalēśvara Rudradēvaśōḷa-Mahārāja who is mentioned in a record from the Kumbhēśvara temple at Kumbhakōṇam (No. 291 of 1927). This inscription which is dated in Śaka 1476 (= A.D. 1554) registers a gift of two villages for providing offerings and worship to the god Ādi-Kumbhēśvaraḍēva and for feeding some brahmans daily in the temple.

35. Jaṭavarman Sundara-Chōḷa-Pāṇḍya, the Chōḷa viceroy in the Pāṇḍya country and the son of Rājendra-Chōḷa I, figures in a fragmentary Vatteluttu-inscription from Vijayanārāyaṇam in the Tinnevely district (No. 5 of 1927). Vijayanārāyaṇam or Sundara-Chōḷa-Pāṇḍya. Jayaṅḡondaśōḷa-chaturvēdimāṅgalam is mentioned in this inscription to be in

Uttamaśōḷa-valaṇādu, a district of Rājārāja-Pāṇḍinādu. The name Jayaṅḡondaśōḷa-chaturvēdimāṅgalam must evidently have been given after the Chōḷa overlord Rājendra-Chōḷa I. The inscriptions of Rājārāja I (Nos. 2, 6, 7 and 8 of 1927) found in this place do not give this appellation to the village. Also the division Uttamaśōḷa-valaṇādu in Rājārāja-Pāṇḍinādu is also not mentioned in the records of Rājārāja I of this place. It thus clearly indicates that the geographical division, for purposes of administration and other conveniences, was effected after the firm establishment of the Chōḷas in this part of the Chōḷa empire through its viceroys, the Chōḷa-Pāṇḍyas.

THE PANDYAS.

36. Śrīvilliputtūr is famous as the birth-place of the brahman-saint Viṣṇuchitta and his daughter Kōḍai or Āṇḍāl, who have been canonised respectively as Periyā-Ālvār and Śāḍikkōḍutta-Nāchechiyār in the Vaishṇava hagiologies. These works relate their biographies in some detail, and from them and from some eulogistic verses called *taṇiyan* composed in their praise, it is learnt that Viṣṇuchitta was a native of Pudevai (i.e., Śrīvilliputtūr) which had come into existence as a new brahman settlement some time previously, and that

Periyālvār and Āṇḍāl.

he was a contemporary of a Pāṇḍya king called Śrīvallabha. The Ālvār himself vaguely refers in his poems to a king named Neḍumāraṇ (i.e., Māravarman) and to a certain Abhimānatuṅga; and the hagiographers have explained the latter as the surname of Selva-Nambi of Tirukkōṭṭiyūr, said to have been the *āchārya* of the Pāṇḍya king. M. Srinivasa Ayyangar, the author of the *Tamil Studies*, has equated Abhimānatuṅga with Abhimānamēru, and has identified the Māravarman of Periyālvār's time with Rājasiṃha III, the Pāṇḍya king who had the latter title and in whose reign the larger Śiṅṅamaṇūr plates were issued (*Annual Report* for 1908). As we have no epigraphical evidence to posit that the titles Abhimānatuṅga and Abhimānamēru were synonymous and were borne by the same Pāṇḍya king, the identification proposed above is doubtful. On page 23 of his *History of Śrī-Vaiṣṇavism* T. A. Gopinatha Rao has stated that the Ālvār's contemporary being a Māravarman Śrīvallabha, he has to be identified with the son of Varaguna I and the father of Varaguna II (A.D. 862), who was a Māravarman and who was also called Śrīvallabha in the Śiṅṅamaṇūr plates. This will take the Ālvār's time to the first half of the 9th century. Periyālvār, however, only refers to a Neḍumāraṇ, and it is only the commentator of about the 13th century who names him as a Śrīvallabha. Mr. K. G. Sankara Ayyar following the same line of reasoning and working at the astronomical details, namely, Jupiter setting and Venus rising (வெள்ளியெழுந்து வியாழகுறங்கிடுத்து) in the early morning of the full-moon day in the month of Mārgaḷi (மார்ச்சுமீதும் திங்கள் மதிநிறைந்த நன்னாள்) mentioned in verses 13 and 1 of *Tiruppāvai*, which suit the 27th November, A.D. 850, among a few other dates in the preceding century, thinks that Āṇḍāl must have composed her *Tiruppāvai* in that year, and that Periyālvār must be assigned to the first half of the 9th century A.D. On the other hand, Pandit M. Raghava Ayyangar thinks that Periyālvār must have lived in the court of the father of Jaṭila-Parāntaka (A.D. 769-70) of the Āṇaimalai records (*Epigraphia Indica*, vol. VIII, p. 318), who was a Māravarman, and that Jaṭila himself must have become the ardent Vaishṇava, which he evidently was, as described in the Madras Museum Plates, on account of the influence which the Ālvār may have wielded in the Pāṇḍyan court. As the astronomical data noticed by him in the work would have occurred also in A.D. 731, he argues that Periyālvār and his daughter could have lived in the time of the Pāṇḍya king Māravarman Rājasiṃha I in the first half of the 8th century A.D. The point now arises as to which of the several items of evidence relating to the Ālvār's time should be given preference,—whether we have to attach greater weight to the mention in the *Guruparamāras* of king Śrīvallabha as the Ālvār's contemporary, or to the astronomical data said to have been correctly recorded in Āṇḍāl's poem which work out correctly both for A.D. 731 and A.D. 850, or again to the epigraphical information contained in the Madras Museum Plates issued in the 17th year of Jaṭila-Parāntaka (*Indian Antiquary*, vol. XXII, p. 74) that he adored his *guru* according to Manu's precepts (சேகர சூத்திரத்த போற்றத்தினால் மருமகனாகக் கொண்டாடி) and became a *Parama-vaishṇava* (பரமவைஷ்ணவனானான்). Mr. Venkayya, the editor of the plates in the *Indian Antiquary*, has, however, translated this passage as 'having followed (like his) father, the path pointed out by Manu (?)'; and this interpretation cannot be considered totally inappropriate. Mr. Raghava Ayyangar sees in this line (*Journal of Oriental Research*, vol. I, p. 159) a special reference to the Pāṇḍya king's *guru*, presumably Periyālvār, under whose influence he must have become the devoted follower of Viṣṇu, and says that this phrase corresponds to the idea expressed in the *taṇiyan* (n Periyālvār that he was honoured by the Pāṇḍya king (பாண்டியன் கொண்டு ஸாஸ்திரம் பட்டாபிஷேகம் வந்தான்). Though plausible, no final opinion can be pronounced on the exact dates of Periyālvār and Āṇḍāl without further clinching data.

37. Srivilliputtūr and a few other villages in the Tinnevely, Ramnad and Madura districts which were inspected this year, have naturally yielded a number of Pāṇḍya epigraphs. Of these, a few are in Vatteluttu and belong to the early Pāṇḍya rulers Māraṇjadaiyaṇ, Śadaiya-Māraṇ and Vira Pāṇḍya, 'who cut off the head of the

Early Pāṇḍyas—

graphbs of Māraṇjadaiyaṇ (Nos. 10 and 85 of 1927) are dated in the second year of his reign and come from Vijayanārāyaṇam and the Perumāl temple at Tinnevely. They do not contain any specific clue as to the identity of this Pāṇḍya king, but from the characters employed in them, we may tentatively identify him with

Māraṇjadaiyaṇ and Śadaiyamāraṇ.

Viranārāyaṇa-Śadaiyaṇ (*Annual Report* for 1908, page 54). They relate respectively to a gift of land by Pañchavaṇ-Pallavaraiyaṇ *alias* Vēl-Sendil of Pullaṅguḍi in Mudukudi-nādu to the temple of Śiva at Vijayanārāyaṇam and to a gift of sheep by a woman for burning a perpetual lamp before the god Brahmaṇurittēvar at Tinnevely. In regard to the latter, it may be mentioned that No. 84 of 1927 of the time of Rājārāja I (A.D. 997) copied from the same temple at Tinnevely, also calls the god of the temple as Brahmaṇurittēvar and that No. 83 of 1927 from the same temple and issued in the reign of Jaṭavarman Kulasekhara I (A.D. 1209), refers to the god as Vikrama-Pāṇḍya-viṇṇagar-Emberumāṇ, consecrated by Kōlavamaṇaṇ Subrahmanya-Bhaṭṭaṇ *alias* Sundara-Pāṇḍya-Brahmādarāyaṇ of Perumēlūr in the time of Periyadēvar Vikrama-Pāṇḍyadēva. From these facts, it looks as if the temple of Brahmaṇurittēvar was originally a shrine of Śiva, and that, having probably fallen into decay, it was reconsecrated as one of Viṣṇu in the time of Vikrama-Pāṇḍya with the installation perhaps of the present image of Narasiṃha in the shrine. Śadaiya-Māraṇ is represented by three epigraphs which are dated in the 6th, 8th and 17th years opposite the 2nd year of his reign; and they may, on purely palaeographical grounds and in the absence of any other confirmatory data, be tentatively assigned to Rājasiṃha II, who was a Māraṇ, son of Śadaiyaṇ Parāntaka-Viranārāyaṇa. Two of them (Nos. 604 and 605 of 1926) which are engraved on a broken pillar at Tēṇūr near Madura refer to a gift of lamps made by private individuals to the temple of god Tirumēṇṇali-Bhaṭāra at Peruntēṇūr in Pāṇṇūr-kūṇṇam. Though 'the god of Tirumēṇṇali' would ordinarily indicate Viṣṇu, the temple of the Śiva-*linga* now lying neglected by the side of the inscribed pillar appears to have been the recipient of the lamps mentioned in the records.

38. The next Pāṇḍya king in this year's collection is Vira-Pāṇḍya, 'who took the head of the Chōla.' He was a contemporary of the Chōla kings Sundara-Chōla and Aditya-Karikāla. Two of his records from Kīlamattūr in the Madura district are dated in the 4th and 5th years opposite the 5th year of his reign. From them

Śōḷaṇṇalaikōṇḍa Vira-Pāṇḍya.

and from another fragmentary inscription (No. 626 of 1926) from the same place, in verse, we learn that this Śiva temple called Śrikanṭhēśvaram was built in stone by a certain chieftain Tēṇṇavaṇ-Tamilavēl. Reference is made in the latter record to some one who had attained proficiency (மெய்யுணர்ந்த) in the six *darśanas* (தரிசனங்கள்), the three kinds of Tamil (தமிழ்கள் முன்றும்), Sanskrit works (வடநூல் வகையும்), works on polity (நீதிநூலையும்), Purāṇās (மேதகு புராணமும்), and the intricacies of Patañjali's Yōga system (?பாதஞ்சல முத்த பனுவல் பயன்களும்). The inscription of the same king from Srivilliputtūr (No. 548 of 1926) is dated in the 13th year opposite the 2nd, and it refers, among other things, to the temple of Jalasayanattu-kidandarulīṇa-Paramasvāmin and Tirukkarralīśvarttu-Bhaṭṭāraka. It is not clear which god is meant by the former name. The latter Tirukkarralīśvarttu-Bhaṭṭāraka, i.e. 'the god of the stone temple,' seems to have been the original name of the *linga* in the present Vaidyanātha temple. In No. 518 of 1926, a record of Vira-Pāṇḍya attributable to the 16th century, the same god is mentioned with the new name of Padikkāṣu-vaittarulīya-Nāyaṇār. This new name appears to have been given to the god of the temple in remembrance of the episode in the life of Tirujñānasambandha in which the god of Tiruvilimilalai is said to have helped the saint with a gold coin placed on the temple step daily, for the expenses of feeding his retinue during a severe famine.

39. Of over a dozen inscriptions belonging to kings bearing the name of Parākrama-Pāṇḍyadēva copied this year, only one (No. 615 of 1926) of Māgarvarman Parākrama-Pāṇḍya from Vikkiramāṅgalam in the Madura district commences with the historical introduction *tirumagal pūṇṇa*, etc., and it refers to a previous donation made to the temple of Madurōdaya-īśvaram-Uḍaiyār at Vikkiramāśōlapuram in the 40th

Māgarvarman Parākrama-Pāṇḍya.

year of the Chōla king Kulōttuṅga-Chōladēva. This king who must therefore have lived after A. D. 1110 may be identified with Māgarvarman Tribhuvana-chakravartin Parākrama-Pāṇḍyadēva, whose initial date is not known, but who preceded Māgarvarman Srivallabha of A.D. 1132 (*Annual Report* for 1909, p. 83). The present record is damaged at the place where the king's regnal year has been quoted and does not contain any astronomical details.

The other two (Nos. 487 and 488 of 1926) from Madaviḷāgam in the Chingleput district are dated in the 6th year, presumably of another king of the same name, and refer to some gift of land made by Siddhappa-Nāyakar Kēsama-Nāyakar of Kollampūṇḍi for a service in the temple of Tirukkallīṇam-udaiya-Nāyaṇār at Tirukkallīṇam *alias* Ksbatriyaśikhāmanallūr in Vikkiramāśōla-vaṇaṇḍu, a subdivision of Pulal-kōttam in Jayaṅṇōḍaśōla-maṇḍalam. As this chieftain is said to have had the title of 'Gaṇḍara-gaṇḍaṇ' which is reminiscent of *birudas* of a later date, the king mentioned in those records may possibly have to be identified with Māgarvarman Parākrama-Pāṇḍya, whose initial date has been calculated to be A.D. 1334.

40. Again two other records, No. 601 of 1926 from Tittāṇḍatāṇapuram and No. 527 of 1926 from Srivilliputtūr refer themselves to the 8th and 32nd years of a Jaṭavarman Tribhuvana-chakravartin Parākrama-Pāṇḍyadēva. As the astronomical details furnished in them work out for A.D. 1322, Jaṭavarman Parākrama-Pāṇḍya—A.D. 1315. March 27, and A.D. 1317, September 15 respectively, he must be the king whose initial date was A.D. 1315. In the latter record Padikkāṣu-vaittarulīya-nallūr in Venbaikkudi-nādu is said to have also been known as Vidyādharaṇallūr, and some lands in it were given to the temple of Tirukkarralīśvaram-udaiya-Nāyaṇār for conducting a service called Parākrama-Pāṇḍyaṇ-saṇḍi after the king's name.

41. Quite a large number of records belonging to Jaṭavarman and Māgarvarman Kulasekhara have been secured during this year, and the proper attribution of them to the several kings is sometimes confusing, in cases which do not furnish specific Śaka dates or identifiable historical particulars.

Of nearly a dozen records assignable to Jaṭavarman Kulasekhara (A.D. 1190) a few are prefaced with the historical introduction commencing with *pūṇṇa kīḷattī*, etc. No. 15 of 1927 of this king states that at the time of the reconsecration of god Varaguna-viṇṇagar-Emberumāṇ at Vijayanārāyaṇam, a meeting was convened for the purpose of setting right certain disabilities, and that on the request made by Tuppa-Nārāyaṇaṇ, who has been called *mudalamaittaṇ-miṇṇaṇ*, probably the son of the prime-minister (?), and Pērāyiram *alias* Śerapāṇḍiya-Mūvēṇḍavelāṇ of the Aḷagiyapāṇḍiya-puram, son of Kōḍai-Adicheṇṇa of Kura[kkēṇi]-kollattu-kōyil (royal family of Quilon), the king granted an exemption of two taxes *kālvāri* and *karpūra-vilai* and the amount accruing from these had to be utilized for providing worship and offerings in the temple. No. 14 of the same App. from the Maṇḍamayanīśvaram temple in the same village states that certain epigraphs (*kalvettu*) of the temples of Śrīmūlasthāṇam-Uḍaiyār and of Durgaiyār placed near the northern entrance of this village having become obliterated, a tax of two *drammam* on each *mā* of land was unjustly demanded on the *dēvaḷāna* lands of these temples, apparently by the king's officials, and that on the representation made by two temple servants, the king was pleased to cancel this tax. In a record from Vikkiramāṅgalam (No. 613 of 1926), the name of the village is given as Dēṣippattīṇam *alias* Vikkiramāśōlapuram in Tenkailaga-nādu. *Paṭṭīṇam* is generally the suffix added to sea-coast villages in the *neydal-nīlam*, in the same way as *kurichchi* is a distinctive suffix to a village in hilly tracts; but Vikkiramāśōlapuram, an inland town appears to have been given this name because of its connexion with a colony of merchants. To this same king belongs No. 83 of 1927 from the Narasiṃha temple at Tinnevely which refers to the god as having been consecrated in the time

of Periyadēvar Vikrama-Pāndya-deva by a brahman named Kōlavāmaṇaṇ Subrahmanya-bhāṭṭa alias Sundara-Pāndya-Brahmādarāyaṇ. This Vikrama-Pāndya-deva must have been the son of Kulasekhara (A.D. 1130), who had been reinstated on the Pāndya throne by Kulōttunga-Chōla III (*Annual Report* for 1893, para. 38). In paragraph 32 of the last *Annual Report*, it has been stated that a record of Māra-varman Sundara-Pāndya I also refers to a Periyānāyaṇār Vikrama-Pāndya-deva. If 'Periyadēvar' can be considered to denote 'a father,' then Jaṭavarman Kulasekhara and Māra-varman Sundara-Pāndya may have to be considered as brothers, and both of them sons of Vikrama-Pāndya, and the grandsons of Kulasekhara who began the war of the Pāndyan succession. No. 29 of 1927 from Tinnevely is a Sanskrit verse describing the prowess of king Kulasekhara, who built the *prākāra* wall of the Tinnevely temple from the booty collected after defeating the Kēraḷa, the Chōla, and the Hoysala kings. It must have been only after this king's name that Tinnevely, or at least a suburb of it, was called Kulasekhara-chaturvēdimangalam. A record (No. 603 of 1926) from Tittāṇḍattānapuram is dated in the 3 + 5th year of a Tribhuvana-chakravartin Kulasekharadeva, and as the astronomical details work correctly for the English equivalent A.D. 1148, January 9, he has to be identified with the Jaṭavarman Kulasekhara who began to rule in A.D. 1130. In this record the god of the temple at this village is called Sarvatīrtham-Uḍaiyār, the god of Śirukadarkarai in Muttūru-kūram, which apparently had been the original name of Tittāṇḍattānapuram; and Śivanindakālaṇ alias Kāṇḍiyur-Nāḍālvāṇ is said to have made a gift of the village Maruṅgūr alias Paṇḍitaśōla-chaturvēdimangalam, named as such after a well-known title of Rājendra-Chōla, for offering worship to god Pañchanedidēśināyakar in the temple. This image appears to have been consecrated by Śivanindakālaṇ, presumably a native of Sōṇādu, as a replica of the god at Tiruvayyāru in the Tanjore district, who is called Pañchanadi-vāṇaṇ, 'the lord residing in the region of five rivers' (*ayyāru*). To the same king must be attributed Nos. 31, 35 and 54 of 1927, dated in the 13 + 1st, 13 + 7th and 13 + 13th respectively of a king, who is introduced by the simple name of Jaṭavarman alias Tribhuvanachakravartin Kulasekharadeva, without any historical preamble.

42. On the other hand, No. 526 of 1926 from Śrīvilliputtūr and No. 79 of 1927 from Tinnevely refer themselves to Māra-varman Kulasekhara, who is distinguished by the titles Kōṇḍēriṇmaikōṇḍāṇ and *Emmaṇḍalamum-kōṇḍaruliya* "he who took all countries" and whose initial date has elsewhere been calculated to be A.D. 1268. The Tinnevely record registers a gift of land made by Eṇakkunalla-Perumāl-Nāraṣiṅga-deva for providing offerings to the god Tirunelvēli-udaiya-Nāyaṇār during the *arḍhajāmam* service, and for founding a brahman village called Kōllam-kōṇḍa-Pāndya-chaturvēdimangalam, colonised by 24 brahmans well-versed in the Vēdas and the Śāstras, and for building two temples of Śiva and Viṣṇu respectively called Nāraṣiṅga-īśvaram-Uḍaiyār and Eṇakkunalla-vinnagar-Ālvār. Two other temples of Rājārāja-vinnagar-Ālvār at Rājārāja-chaturvēdimangalam to the north of Paṇḍugudi alias Vikrama-Pāndya-nallūr in Muḷli-nāḍu, and of Nālunilai-vinnagar-Ālvār at Kāḍēruputtūr alias Bhagavati-chaturvēdimangalam, probably a structure of four storeys (? *nālu-nilai*), are also mentioned to have been in existence at this time. The title 'Kōllam-kōṇḍa-Pāndya' after which the village was named, must have been borne by Kulasekhara in commemoration of a specific achievement of the capture of Quilon in his Malai-nāḍu campaign; and it has also been mentioned in No. 120 of 1908 as this king's title. It has already been noted on page 112 of the *Annual Report* for 1916-17 that in No. 968 of 1916 this king claims to have conquered Malai-nāḍu, Sōṇādu, the two Kōṅḡus, Īlam and Tōṇḍai-maṇḍalam, and that these achievements apparently entitled him to the *biruda* 'Emmaṇḍalamum-kōṇḍa.'

No. 533 of 1926 from the Perumāl temple at Śrīvilliputtūr is of interest in that it mentions that the earlier epigraphs which had been engraved on the *antarāla-bhitti* (wall) to the south-west of the shrine of Śōṇai-Mudaliyār (Viṣṇvakṣēṇa) having become defaced, a copy of it was taken and engraved afresh on the north wall of the Recopying of defaced inscriptions in his time. Perumāl temple. This record quotes the 23rd year of a king named Kōṇḍēriṇmaikōṇḍāṇ, and registers that a brahman colony called Brāhmaṇaperiyūr at Śrīvilliputtūr, a *brahmacōya* in Tirumalli-nāḍu, having become deserted, a new colony was opened up by the gift of 122 *paṇḡu* (shares) of land at the rate of a share each to 108

brahman families, 4 *paṇḡu* as Vēda-vritti, 1 as Rāmāyaṇa-vritti, 1 as Mahābhārata-vritti, as Jyōtiṣha-vritti, 1 as Vaidya-vritti and 6 as *paṇḍisai-vritti*. This colony was called Śōṇai-veṇṇa-Pāndya-chaturvēdimangalam, and the taxes on these lands, such as *kāḍamai*, *antarāyam*, *poṇvari*, *vāṣalpēru*, *lāṇḍaṇaipēru*, *veṭti-panam*, *sandhivigrahapēru*, *tariyirai*, *sekkirai*, *tattōlippāṭṭam*, *idayarvari*, *inavari*, etc., were ordered to be paid to the shrines of god Vāḍaperuṅgōyil-Uḍaiyār, goddess Śūḍikkōḍutta-Nāchchiyār, and saint Periyālvār. From the title 'Śōṇai-veṇṇa-Pāndya' of the king after which the colony was renamed, it is possible to identify this king with Māra-varman Kulasekhara whose victory over the Chēra, probably a Travancore ruler, is inferable from the title 'Kōllam-kōṇḍa' Pāndya. Śōṇai-veṇṇa-tirumadaivilūgam occurs as the name of the temple premises in a record of this Kulasekhara at Pāṇḡulam (No. 126 of 1907).

A Tinnevely inscription (No. 62A of 1927) dated in the 8th year of Māra-varman Tribhuvanachakravartin Kulasekharadeva and with details working to A.D. 1321, mentions the founding of a brahman settlement named Anavaratadāṇa-chaturvēdimangalam by Ālavandāṇ Deyvachēhilaiyāṇ-Bhāṭṭaṇ of Kottaiyūr in the name of god Anavaratadāṇa-Perumāl in the *tiruhchurru* (premises) of the Viṣṇu temple of god Vālavalla-Pāndya-vinnagar-Emberumāṇ, the *tirumērkōyil* (western temple) at Tinnevely. It is not known whose title Vālavalla-Pāndya was. It is stated that as the numerous documents relating to the several gifts of lands to individual brahmans etc., had not been engraved on stone owing to their large number, a single composite document was drawn up and engraved on the wall of the temple.

43. Of the inscriptions attributable to Māra-varman Sundara-Pāndya II, only two, Nos. 541 and 549 of 1926, begin with the introduction *pū maruviya tirumadandai*; while three refer to his conquest of Sōṇādu and to the anointment of heroes which he performed at Muḍigonḍaśōlapuram. No. 30 of 1927 dated in the 11th year, however, calls him by the title 'Sōṇādu-

Māra-varman Sundara-Pāndya I.—A.D. 1216—43. *valaṅgi-aruliya*, 'he who gave (back) Sōṇādu (to the Chōla king)'. In para-

graph 32 of Part II of the last *Annual Report*, reference was made to two inscriptions which attribute this restitution by Sundara-Pāndya of the Chōla dominions to Kulōttunga (III) to so early a date as his 7th year. No. 32 of 1927 mentions the gift of a silver salver made by Ulaguviyavanda-Perumāl, the *marumagalār* (daughter-in-law or niece) of Kāṇḍiyadēvar. We are told in No. 541 of 1926 that, on the representation made by Maḷavarāyaṇ, the king, while seated on the throne called Maḷavarāyaṇ in the palace at Madura, granted an exemption of taxes of one *kāni* in every *mā* on the lands belonging to a number of Vaiṣṇava temples, viz., those of Vāḍaperuṅgōyil-pallikōṇḍarulugūṇṇa-Paramasvāmin, Śrīmad-dvārāpati-Ālvār, Tiruvayōddi-vinnagar-Ālvār, Śrīvallabha-vinnagar-Ālvār, Śrīrāma-vinnagar-Ālvār, Āḷagiyamaṇavāla-Perumāl and Tirumālirunḷjōlai-niṇṇaruliya-Paramasvāmin. Another temple for god Viṣṇu called Bhagavati-vinnagar-Ālvār is said to have been erected in the western portion of Śrīvilliputtūr (*tirumērkōyil*) by Śāṅkaranārāyaṇa Śrīkanṭha-Bhāṭṭa-Vājapēya-yājiyār of the Ātrēya-gōtra (No. 549 of 1926), and in the 2nd year of king Sundara-Pāndya, while he was seated on the seat called Maḷavarāyaṇ in the palace at Āyirattālī alias Amarāvati in Kīlār-kūram, a sub-division of Nittavinōḍa-valanādu, a district of Śōḷa-maṇḍalam, he exempted from certain taxes the lands that had been endowed for worship and offerings in the temple. As No. 557 of 1926 states that the temple of Idarkeduttaperumāl-vinnagar-Ālvār was also built in the western block of the same village by Śāṅkaranārāyaṇa Śrīkanṭha-Bhāṭṭa Vājapēya-yājiyār, it appears probable that this is only an alternative name for the Bhagavati-vinnagar-Ālvār mentioned in No. 549 above.

44. Jaṭavarman Sundara-Pāndya is represented by only a few inscriptions. The existence of a Śaiva *matha* named the Abhimuktan-*matha* at Uḍaiyālūr in the Kumbhakonam taluk of the Tanjore district, is mentioned in No. 311 of 1927, a record dated in the 7th year of this king (A.D. 1284). This *matha* is said to have been

founded by Vidyāśiva-Pāṇḍita, a *tapasvī* of Śivapāḍaśekhara-mangalam. The site required for the erection of this *matha* was obtained piecemeal, by gifts as *gurudak-shinai* from several individuals and by exchange (*parivaṭṭaṇai*) with the temple authorities. A damaged inscription in the temple mentions the name of several other ascetics, such as, Jñānaśiva, Īśānaśiva, etc. The 12th century was a period of great

Saiva activity in the Tamil districts, and it was in the succeeding century, the 13th, that the Saiva teachers (*Saivaṅkavāṇar*) beginning with Meykkāṇḍaḍēvar (c.A.D. 1280), who popularised and spread the tenets of the Saivasiddhānta philosophy, lived. A number of Saiva *mathas* began to spring up at many places in the Tamil districts. The Dārāsuram temple which is only three miles from Uḍaiyālūr contains a series of 108 figures of certain Saiva ascetics engraved in half relief on the wall of the *prākāra*, with labels on the top of each giving their names.

45. The astronomical details contained in No. 617 of 1926, another record of Jaṭavarman Sundara-Pāṇḍya, work out correctly both for A.D. 1264 and A.D. 1291; but as the letters of the record approximate to the middle of the 13th century, this king may be the one who ascended the throne in A.D. 1251. It is stated in this inscription that Śrīkailāṣaḍēvaṅ *alias* Śivadēvar, a disciple of the Mudaliyār of the

Kilai-maṭha at Tirupparaṅguṇam consecrated the image of Alagiya-Nāchehiyār in the temple of Madhurōḍaya-Īṣvaram-Uḍaiyār at Vikkiramāṅgalam, which was called Dēṣipattāṇam *alias* Jayampolil-Vikramaśōlapuram. Ayyapoli is well-known as the name of a merchant-guild and Jayampoli of the record, if it is not identical with this, must have been the name of another such association. A gift of the taxes leviable on the temple promises (*maḍai-vilāgam*), such as the tax on looms (*taṇik-kadamai*), *kaḍa-āyam* and other cesses on tenants, and taxes on oil-mills, is recorded in No. 483 of 1926 to have been made by the *nāṭṭavar* of Pular-kōṭṭam *alias* Vikramaśōla-vala-nāḍu to the temple of Tirukkallīṇam-Uḍaiyār in Kaṇṇigai-nāḍu, in the 15th year of Jaṭavarman Sundara-Pāṇḍya.

Two more records (Nos. 62 and 64 of 1927) dated in the reign of Kōṇēriṇ-maikōṇḍāṅ and Sundara-Pāṇḍya may have to be referred to this king, because he claims to have had the title of 'Kāñchīpuram-kōṇḍāṅ', which is seemingly a paraphrased form of the Sanskrit *biruda* 'Kāñchīpuravarādhiśvara' assumed by him in his short historical introductions. In another inscription (No. 75 of 1927) dated in the 3rd year of Kōṇēriṇmaikōṇḍāṅ and addressed to the king's officer Sundara-Pāṇḍya-Brahmaḍhirāyar, the village Kaṇṇaṇūr in Kilvēmba-nāḍu is said to have had

'Ravi-veṇṇa,' a Pāṇḍya title. the other name of Raviveṇṇa-chaturvēdi-māṅgalam. 'Raviveṇṇa' as a Pāṇḍya

title must signify some conquest of the Pāṇḍya sovereign over a king named Ravi. The Travancore kings of this period were Vira-Ravi Kēraḷavarman (Kollam 392-412 = A.D. 1217-37) and Vira Ravi-Udayamārttāṇḍavarman who was reigning in Kollam 426 (= A.D. 1251); and both of them had the name Ravi only as a part of their names. As the inscription itself does not furnish a clue as to the name of the Pāṇḍya king in whose reign it was issued, but simply calls him a Tribhuvanachakravartin Kōṇēriṇmaikōṇḍāṅ, we cannot decide which Pāṇḍya ruler it was who had come into conflict with a Travancore king of the name of Ravi in this period. But as Māra-varman Kulasekara and Jaṭavarman Sundara-Pāṇḍya both claim to have come into conflict with the Chēra, the title 'Ravi-veṇṇa' may belong to either, and may perhaps have reference to this achievement.

46. No. 598 of 1926 from Tittāṇḍatāṇapuram in the Ramuad district belongs to Jaṭavarman Vira-Pāṇḍya—acc. A.D. 1254. Jaṭavarman Vira-Pāṇḍya and refers to his conquest of Īlam, Kōṅgu and Sōṇāḍu, to the defeat of Vallāṅ, and to his having performed the anointment of heroes and that of victors at Tillaṇmānagar (Chidambaram). The regnal year of this king is obliterated in the record. No. 437 of 1917 belonging to the same king and dated in his 15th year details the same achievements; it is therefore possible that the present epigraph may also have been issued in the regnal year 15, the second digit of which is slightly traceable in the beginning. The astronomical details also work out correctly for the year A.D. 1269. This record is of considerable importance in that it makes mention of Añjuvaṇṇam and Maṇigraṇam, the names of the two

Añjuvaṇṇam and Maṇigraṇam corporations. trading corporations which were first met with in the Kōṭṭayam Christian charters of the end of the 9th century A.D. The brick *maṇḍapa* in which god Āvudaiya-Nāyaṇār was installed in the temple of Sarva-tirtham-uḍaiya-Nāyaṇār having become dilapidated, Villiyālvāṇ Tiruvambalam-Uḍaiyār of Araiśūr demolished it and started building a stone structure in its place.

Vadugālvār, the *marumagalār* of Sivaneri-Uḍaiyār Akalanka-Nāḍālvār and the daughter of Vijaiyālaiya-Muttaraiyar also contributed a *maṇḍapa* called Tennanarūlāl-Tiruchchāttināṇ. For the amount required for these constructions, Perumāl Rājara-jadēva *alias* Tennavadaraiyaṅ of Śirudūr in Iraniyamutta-nāḍu, an agent of the Ālvār, convened a meeting in the hall of Tirukkāmakkōṭṭam-uḍaiya-Periyaṇāchehiyār, consisting of the people of 18 provinces (*viṣayam*), Añjuvaṇṇam, Maṇigraṇam, Tirumalaṇmāṭakkal *alias* Tiruvambalam-Uḍaiyār of Araiśūr, the *Sāmanta-paṇḍa-sāli*, the *Aiśar* (?) among the Āriyas, the residents of Kuḍuttu-Mukamalagiyāṇ-perunderuvu, the *Bhāṭṭariyar*, the *Tōyāvattirachehettigal*, the *Valaṇṭiyar* of south Ceylon, the *Kaikkōlas*, the *Tāṣuvar*, the *Vāṇiyar* and the *Niṇḍakaraṇiyār*; and came to the agreement that all articles of merchandise that are measured, spread and folded, and on perishable goods that are fit to be thrown away, a tax in kind of $4\frac{1}{2}$ *nālī* of rice and a cess of one *kāṣu* per *achehu* (of sales?), shall be collected. An inscription similar in import to this is No. 18 of 1914 dated in the 10th year of Jaṭavarman Vira-Pāṇḍya at Kāmarasavalli which states that an assembly of merchants meeting in conference, decided to levy a tax of $\frac{1}{4}$ *paṇam* on each bundle of cloth, each *podī* of pepper, arecanut, gold piece, etc., and set it apart as a fund for the repairs to the temple. No. 16 of 1917 again refers to a similar temple-repair-fund collected in the 12th century by the Dēṣi-merchants at Hēmāvatī, from taxes levied on horses, musk, saffron, yak-hair, eus-eus grass, etc.

47. The words Maṇigraṇam and Añjuvaṇṇam, which occur in this record, have evoked considerable interest among scholars in general and Syrian Christians in particular. It will be useful therefore to give below extracts from a number of inscriptions where these words occur, either together or separately:—

1. Kōṭṭayam plates No. 1 of Sthānu-Ravi (*Trav. Arch. Series*, vol. II, p. 67)—
(*Li.* 4-5)—*Adikārarum prakritiyum Maṇikkirāmamum Añjuvaṇṇamum Punnattalai-patiyum-ul vaittu.*
2. Kōṭṭayam plates No. 2 (*ibid.*, pp. 80-82)—
(*Li.* 21-22)—*Arunṭarvarum Añjuvaṇṇamum Maṇikkirāmamum irakshikkak-kadavar.*
(*Li.* 24-25)—*Seppu-pattirattil-pattu vāṇam seydu kollak-kadavar Añjuvaṇṇamum Maṇikkirāmamum.*
(*Li.* 34-35)—*Aṇṇaru paḍum ulgu Añjuvaṇṇamum Maṇi kirāmamum ilak-kichehu vaippadāgavum.*
(*Li.* 37-38)—*Kōp-paḍavāram kōyil konḍu patip-paḍavāram Añjuvaṇṇamum Maṇikkirāmamum kolavāga.*
(*Li.* 45-46)—*Añjuvaṇṇamum Maṇikkirāmamum ivakalṭṭu anniyāyam-onḍiyāl tōṇṇaḷ anyāyam irttu kollakadavar.*
3. Tiruvellaṇai inscription in the Tiruvāṇikkal temple (No. 519 of 1905)—
Rājakesarivarmarkku yāṇḍu 13 ... Vēdam-vallāṅ oru Brāhmaṇaṇi utturiḍāga Uṇaiyār Maṇikkirāmattu Nārāyaṇaṅ-Achehaṅ ivvark-kallāl vaicheha poṇ aṇḍaiṇ kalāṇḍu.
4. Siam inscription (*Ep. Ind.*, vol. XVIII, p. 11)—
... *kulam pēr Srināraṇam Maṇigraṇattārkum Sēnūmukhattārkum kulat-tārkum adakkalam.*
5. Salem inscription in the Śukavanēśvara temple (*S.I.I.*, vol. IV, p. 15)—
Rājakesarivarmarkku yāṇḍu mūṇṇavāḍu Kōḍumbālūr Maṇikkirāmattu vyāpāri Maṇṇaṅ-Maṇiyamārttāṇḍaṅ śrīkōyil vaitta kalāṇḍu.
6. Kuttalām inscription in the Kuṇṇalanātha temple (No. 439 of 1917)—
Parakesarivarmarkku yāṇḍu 21, Kuṇṇalattu-Perumāṇḍikalukku Tennāri-nāṭṭu nallūr Maṇi irāmattu Dharmasēṭṭi āgina Śaḍaiyaṅ Gavaiyaṅ vaicheha vilakk-onṇu.
7. Kōṭṭayam plate of Virarūghava-chakravartin (*Ep. Ind.*, vol. IV, p. 295)—
(*Li.* 5-6)—*Peṇḍikōyilagaṭ-tirunnaṇṇuḷ Maḍaiyaṅpattinattu Iravik-kortlaṇāya Chēramāṇḍōkap-peruṇṇettikkū Maṇikkirāmam-pattaiṇ gūḍulṭōm nagarattukku kaṭṭav-āya Iravi-Kortlaṇukku.*
8. On slabs in the tank in the Jamātpalli at Kollam (No. 4 of 1901)—
Valaṇṭipparaiyar Maṇikkirāmamum rai prakāram tu koḍuttadu.

9. Rāmantaḷi inscription of Kali 4029 (No. 474 of 1926)—
*.....Narasimha-vinnagar-dēvarakku amajehcha pariyāvidu.....idu kaṇḍu Ilai-
 gōppaṭṭaṇattu Manikkirāmatṭar.*
10. Talakkad inscription of Rājasimha-Perumāṇaḍigal (No. 358 of 1927)—
*Ivv-amañja vāṇiyaril Manikkirāmatṭar Sāttam-Vaduganum Iravi-Sāttanum
 ivargal iruvarkum irandu-murip-piḍigaiyālu ney illai.*
11. Cochin plate of Bhāskara-Ravi (Ep. Ind., vol. III, p. 68)—
*Isuppu-Irappanukku AñjuvannamumAñjuvannappērūmvīḍipērum
 kūḍakoduttōm...Añjuvannamudaiya Isuppu Irappanukkum ivan santati
 āmakkalkum.*
12. Tittāṇḍatāṇapuram inscription of Vira-Pāṇḍya (No. 598 of 1926)—
*(L. 4)—Ivūril irukkira Añjuvannam Manikkirāmatṭamūm āriyaril sūmantā-
 paṇḍasāliyum aiṣarum paṭṭāriṣarum toḷvattiraccheṭṭigalūm Teṇṇi-
 laṅgai-valaṇṇiyarum kaikkōṣarum kūṣavarum vāṇiyarum nūṇḍakarai-
 yārum kūḍi.....kōyil tērumuṇṭāḷē nīṇavara kūḍiy-irundu.*

From these instances it will be seen that there is nothing in the records themselves to indicate that the word 'Manigrāmam' has been used with special reference to Christians, or that its use is confined only to the west coast, as suggested by some scholars. Manigrāmam was the name of a trading corporation of merchants, and the Tamil commentator Nachchiyārkkīṇiyar has explained it as a collective name for a community (*kūṭuvai-pegar*), and following his lead, the author of the *Nēmināṭham* has cited the word as an instance of a *kūḍiyarpegar*. The form used by the first commentator, namely, *vaṇika-grāmam*, not necessarily a mislection, may possibly explain the origin of the word Manigrāmam, as a corporation (*grāmam*) of merchants (*vaṇikar*). Trade and craft-guilds, such as *śrēṇi*, *gana*, etc., are known to have existed in the early days, very often living in compact bodies in specified parts of a town, and having their own special articles of association, laws, etc. It therefore

appears that Manigrāmam was the name of a merchant-guild of South India like the Valaṇṇiyar and Ayyapoliḷ associations, membership to which may have been open to all merchants, as such, irrespective of their religion, and whose constitution was almost analogous to that of the *śrēṇi* of ancient India, 'the assembly of eminent merchants', defined as composed of traders and artisans, including men of different castes but pursuing similar means of livelihood (*nāṇḍātāṇam śkaṭṭāya karmōpaṇivāṇam*). In the west coast where trade was in the hands of the Christian merchants from a long time, it is possible that the Manigrāmam organization may have had Christian merchants also on its rolls, along with many other Hindu traders. The existence of a number of Nayar families bearing the name Manigrāmakkārur at Quilon and a few other coast towns in the Travancore State at the present day, appears to indicate that these Hindu merchants had simply belonged to the Manigrāmam trading-guild; and the inference that they were originally Christians who had later on apostasised to the Hindu religion on account of the teachings of Manikkavāchakar, or of Maues, or otherwise, appears to be erroneous. The lower status that is said to be accorded to them among their own co-religionists may have to be explained otherwise than by their hypothetical reconversion from Christianity. The existence of Christian merchants also bearing the name of Mani shows that their ancestors also may have belonged to the Manigrāmam corporation, and that the title, though by no means, hereditary, happened to be handed down to their descendants, in the same way as *poduvāl*, *vāriyar*, etc., which were originally words descriptive of particular occupations in temples, and which have now crystallised into distinct class-names, irrespective of the avocations now adopted by the different members of these castes. Manigrāmam again was not confined to the trading communities in coast towns only or to the west coast in particular, for we find the name occurring with reference to merchants at the two inland towns of Uṇiyūr and Koḍumbāḷūr, and also at Tittāṇḍatāṇapuram and Kāvrippūmpaṭṭiṇam, two old sea-ports on the east coast. At the latter place a few Hindu families called Manigrāmakkārur are said to live. The fact that the donors to the Śiva temple at Tiruvellaṅgai, Salem and Kuttālam were Manigrāmattār

clearly shows that they were Hindus and not Christians. It is possible that the Manigrāmam which figures in the Christian plates may have even been composed exclusively of Hindu merchants, or of a mixed clientele of Hindus and Christians, the latter having been granted privileges similar to those that had been enjoyed by trade-guilds of apparently Hindu origin.

48. As regards Añjuvannam, Venkayya considered it to be a semi-independent corporation (Ep. Ind., vol. v, p. 294). The privileges appertaining to such a body (Añjuvannap-pegu) were conferred on Isūppu-Irappāṇ in the time of Bhāskara-Rivivarman. The Kottayam plate also makes mention of this body along with the Manigrāmam, as having been given the right of collecting the taxes due to a local chieftain (*pali*). The

Añjuvannam. present record is the only other instance till now found where Añjuvannam has been referred to. This word has generally been considered to be a Tamilised form of the foreign word 'Añjuman'—an association. If so, some foreigners must have been residing at the seaside town of Tittāṇḍatāṇapuram, and formed themselves into a guild at the time of this record. From other sources we know that a few Arab colonies had been formed in a few important ports on the east-coast of South India, called the Mābar by the Arab sailors. At this time, i.e., towards the end of the 13th century, there was one such flourishing colony at Kāyal at the mouth of the Tamraparni, established, it is said, "by an Arab chieftain described as Maliku-Islam Jamāl-ud-din, ruler of Kis and later the farmer-general of Fars" (South India and her Muhammadan Invaders, p. 70). Tondi was also another seaport of some consequence in those days; and it is possible that at Tittāṇḍatāṇapuram which is only a few miles distant from Tondi, there may have also been a Muhammadan colony which had banded itself into an Añjuvannam (Añjuman) association.

49. Two more records, Nos. 49 and 80 of 1927, were issued in the 5th and 27th years of the reign of a Jaṭavarman Vira-Pāṇḍya and of Ilaiyālvān (the younger son) Vira-Pāṇḍya, as he has been also called in the latter. From the fact that the signatory Ilaiyālvān Vira-Pāṇḍya—A.D. 1296. of these inscriptions is a certain Kuṇḍūr Brahmachakravarti who figures also in a record of Vikrama-Pāṇḍya, and that No. 80 refers to some *kalaham* or troubles that had occurred some time previously, we may have to identify this Vira-Pāṇḍya with the illegitimate son of Kulaśekhara, who had been involved in the fratricidal war of the Pāṇḍyan succession. He was a contemporary of the Travancore ruler Ravivarman-Kulaśekhara, as mentioned in para. 68 below.

50. A few records of king Māṇavarman alias Vikrama-Pāṇḍya come from Tinnevely, Māṇavarman Vikrama-Pāṇḍya I and II. Vijayanārāyaṇam and Śrīvilliputtūr. Only one of these begins with the introduction 'tirumalarmāḷu' etc, and stops abruptly thereafter. Nos. 44 and 47 of 1927 refer to some gift of land by purchase made by Pillai Mānābharana-Mūvēṇḍavēḷār for providing offerings to god Pollāda-Pillaiyār in the second *prākāra* of the Tinnevely temple. This donor has figured in a few other inscriptions from Shermadevi. The name of the god Vināyaka of this temple reminds us of the Pollāda-Pillaiyār of Tirunārai-yūr who is reputed to have helped Nambiyāṇḍār-nambi in the composition of the *Tirutṭon-dar-anṭāḍi*. Another epigraph (No. 48 of 1927) states that copies of certain inscriptions which had originally been engraved on the *tiruppuṇakkuḍai* of the Kaṅkālanātha shrine were re incised on the *prākāra* wall called the Vikrama-Pāṇḍya *tirunadai-māligai*, which had apparently been raised by him. An inscription from Vijayanārāyaṇam (No. 18 of 1927) beginning with the introduction *tirumagal jayamagal* etc., mentions that the image of Tiruvaykkulattu-Pillai (i.e. Krishna) was set up at the instance of a lady in the temple of god Varaguṇa-vinnagar-Emberumāṇ in the time of the king of this name of A.D. 1269. No. 550 of 1926 is an incomplete record dated in the 11th year of Māṇavarman Tribhuvanachakravartin Vikrama-Pāṇḍyaḍēva and refers apparently to a donation made by a resident of Kuḍandai (Kumbhakōnam) in Śōla-maṇḍalam to the temple of god Vāḍaperāṅḍōyil-Emberumāṇ at Śrīvilliputtūr. He must be the king whose initial date was A.D. 1269, and his 11th year will therefore have corresponded to A.D. 1280.

51. Five inscriptions of Jatavarman Srivallabha beginning with the historical introduction 'tirumala-daiyum,' etc., have been copied from Vijayanarayana and Jatavarman Srivallabha—A.D. 1303.

1926 states that the king was seated on a throne called the Pandiyarayan in the hall called . . . kkiya-Pandiyankulam in the palace at Madurai. This king has been stated to have been seated on another throne called the Kaliingarayan while issuing some other records (*Annual Report for 1923*, p. 109). The temples of Varaguna-vinnagar-Alvar and Satbukopa-vinnagar-Alvar are referred to in No. 16 of 1927 as the *tirumarkoyil* (western shrine) and the *naduvar-tirumayam* (central temple) of the village of Vijayanarayana, and a temple of Raghavachakravartiga is also mentioned in No. 21 of 1927.

No. 27 of 1927 gives an interesting reference to a contemporary Travancore king. It states that, in the 12th year of Srivallabhadēva, the tank called Manumayan-eri having breached at its 32nd sluice owing to heavy rains, Nambi Sankaran-Vasudēva, the agent of the Travancore king Ravi-Kōdaivarman at Vijayanarayana, had the breaches both in the tank and the channel repaired, and in commemoration of this work had them named after himself as Vasudēvap-perungarai and Vasudēvap-pōaru respectively. As the 12th year of this king Srivallabha corresponds to A.D. 1303, the Travancore ruler in the beginning of the 14th century must have been a Ravi-Kōdaivarman, according to this record. But from *Trav. Archl. Series*, vol. iv, p. 89, it is ascertained that the king of Travancore in A.D. 1317 was Vira Udayamārttāḍavarman-Tiruvadiyār alias Vira-Pāndyadēva, whose inscription dated in his 4th regnal year at Kēralapuram in the Travancore State gives the date of his accession to be A.D. 1313. His predecessor was Ravivarman-Kulaśekhara of Jayasimha-nādu, son of Jayasimha-Vikakērala, who ascended the throne in A.D. 1299 and crowned himself in A.D. 1314 on the banks of the Vēgarati at Conjeeveram, after raiding the Pāndya and Chōla dominions. An earlier Travancore ruler was Vira Padmanābha-Mārttāḍavarman, the extent of whose reign is not known, but whose record at Varkkalai in the Travancore State gives him the date Kollam 427 corresponding to A.D. 1252 (*T.A.S.*, vol. iv, p. 151). Between this date and A.D. 1313 there is a gap of over half a century, and the present record supplies the information that a king named Ravi-Kōdaivarman was ruling over Vēnādu in about A.D. 1303. As Ravi-Kulaśekhara of Quilon had ascended the throne in A.D. 1299 and had been reigning till about A.D. 1313, Ravi-Kōdaivarman of our record must have been a separate ruler in charge of Vēnādu (Travancore); but we have at present no means of knowing the extent of his reign, as no other inscriptions belonging to him have till now been discovered, and the *Travancore State Manual* based mainly on the Temple Chronicles has not made any mention of him.

52. Several later Pāndya kings known by the name or surname of Srivallabha figure in a number of records of this year's collection, and their proper identification is sometimes found difficult owing to the want of clinching data in their records. For instance, No. 529 of 1926 from Srivilliputtūr is dated in Śaka 1356 and the

astronomical details given in it, namely, Karkataka 28, pa. pañchamī, Monday, and Rēvati, work out correctly for A.D. 1434, July 26, Monday. As this year is said to be the 33rd year of Parākrama-Pāndya alias Srivallabhadēva, A.D. 1401-02 will have been the date of his accession. Arikēsari Parākrama-Pāndyadēva, the builder of the Tenkāśi temple, had a reign of nearly 42 years from A.D. 1422 to 1464. So Parākrama-Pāndya alias Srivallabha of our present record who must have ruled from A.D. 1401 to at least 1434 must have been a co-regent of Arikēsari Parākrama for at least a few years. He must have also been a contemporary of Jatavarman Vikrama-Pāndya, whose 8+14th year corresponded to Śaka 1344 (= A.D. 1422) and whose initial date must therefore have been the same year A.D. 1400-01. There was another Parākrama-Pāndya alias Srivallabha born in Tiruvādirai-nakshatra, with a reign of 32 years, who was the nephew of Arikēsari-Parākrama and whose elder brother Parākrama alias Vira-Pāndya, born in Avittam, began to reign so late as A.D. 1473; but he cannot be identified with the king of the present record. No specific data are however available to help his identification with any of the kings hitherto known.

Later Pāndyas.

Parākrama-Pāndya alias Srivallabha—A.D. 1401-02.

Arikēsari Parākrama-Pāndyadēva, the builder of the Tenkāśi temple, had a reign of nearly 42 years from A.D. 1422 to 1464. So Parākrama-Pāndya alias Srivallabha of our present record who must have ruled from A.D. 1401 to at least 1434 must have been a co-regent of Arikēsari Parākrama for at least a few years. He must have also been a contemporary of Jatavarman Vikrama-Pāndya, whose 8+14th year corresponded to Śaka 1344 (= A.D. 1422) and whose initial date must therefore have been the same year A.D. 1400-01. There was another Parākrama-Pāndya alias Srivallabha born in Tiruvādirai-nakshatra, with a reign of 32 years, who was the nephew of Arikēsari-Parākrama and whose elder brother Parākrama alias Vira-Pāndya, born in Avittam, began to reign so late as A.D. 1473; but he cannot be identified with the king of the present record. No specific data are however available to help his identification with any of the kings hitherto known.

53. Among the later Pāndyas bearing the name Kulaśekhara, Nos. 530, 563, 564 and 600 of 1926 are dated in 2+6th year, 2+42nd year and 9th year respectively. As Nos. 563 and 564 give also the Śaka equivalent, namely, Śaka 1395, and the details furnished by No. 600 work to A.D. 1438, all of them appear to belong to one and the same king who has to be identified with the brother of Arikēsari Parākrama-Pāndya, who had a reign extending from Śaka 1351 up to the 2+12nd year, i.e., Śaka 1395 (*Trav. Archl. Series*, vol. i, p. 251). Of these No. 563 of 1926 from Srivilliputtūr refers to the king's gift of one mā of land to Krishna-Bharṭan, a brahman of Sattarū, which was added to the lands set apart for the kitchen expenses (*adukkalai-puṇam*) of the temple of goddess Adāl, and allowed to be enjoyed as tax-free gift (*dāna-iraiyil*) by the donee. No. 564 of 1926 from the same temple states that the honorary service of guarding the inner entrance (*ullil-vāṣal*) of the shrine was entrusted to Parākrama-Pāndya, son of *maṇḍan* of Kulaśekhara-dēva, and that 2 mā of land in Tiruvādiyanamangalam and some cooked offerings were given to him for this service. It is not known whether a royal prince was really entrusted with this menial service, and got the petty remuneration detailed in the record. A resident of Kāśmīrā (*Kāśmīrānāṭṭal*) Adakkuru-Daśadēva, son of Tattagura-Nāṭayari, named figures as a donor of money for providing offerings to the god at Tittāḍ-tāṭapuram. In the previous reports several epigraphs registering gifts made by residents of Kāśmīrā and North India to temples in southern districts at Tiruvāligai, Tiruvāṭṭiyār, etc., have been noticed. Similarly a certain Gangādhara-Brahmachārīn who has figured as the donor in a record dated in Kollam 659 (= A.D. 1494) from Kechalapidiyā, a village near Nagercoil in the Travancore State, and who appears also to have made a similar donation to the Rājagōpālasvāmī temple at Vijayanarayana in Kollam 665 (= A.D. 1490), was also a native of North India (*Āryadēśa*).

To this same king may have to be attributed No. 60 of 1927, which is dated in the 40th year of a Tribhuvanaachakravartin Kōṇṇirūmaikondān Kulaśekhara-dēva and which relates to the gift of some land made by Dharanikulududaiyār, queen of Tirunelveli-Udaiyār alias Vira-Pāndyadēva, for rearing a flower garden called Dhara-nikulududaiyār-*liṅgaṭṭavayam* to the temple of god Tirunelveli-udaiya-Nāyanār. As this piece of land is stated in the same record to have been exempted from certain taxes in the 8th year of Vira-Pāndya, this year will have either coincided with the 30th year of Kulaśekhara or was some years later. As Vira-Pāndya had the surname Tirunelveli-Udaiyār, he must have belonged to the later dynasty of Tinnovelly Pāndyas. From page 252 of the *Trav. Archl. Series*, vol. i, it is seen that Srivallabha alias Kulaśekhara had a reign of nearly 44 years from Śaka 1351 to 1395, while the rule of his nephew Parākrama-Pāndya alias Vira-Pāndya extended from Śaka 1395 to 1423. Although the 8th year of Vira-Pāndya cannot have been the 40th year of Kulaśekhara, it appears possible that these are the two kings referred to in the record, and that the exemption of tax mentioned therein was granted by Vira-Pāndya, nearly ten years after the original donation was made by his queen in the 40th year of his predecessor Kulaśekhara.

54. Another record (No. 587 of 1926) from Srivilliputtūr dated in the 34th year of king Kulaśekhara-dēva is interesting in that it mentions that the entrance (*tirupāṣal*) of the temples of god Vudaperuṅṅōyil-Udaiyār and goddess Śūdikkoḍattaruliya-Nāṣal and the village of Srivilliputtūr were considered as the *abhaya* to Māṇṇaratchiyār and the village of Srivilliputtūr were considered as the *abhaya* to Māṇṇaratchiyār and the village of Srivilliputtūr were considered as the *abhaya* to Māṇṇaratchiyār. From a few records copied in the Travancore State, we learn that one or two of its rulers demarcated some lands to certain classes of weavers, etc., to colonise in them, and by exempting the residents from certain taxes and by the grant of other small concessions to them, made these colonies what are called *Aṭṭiṇṇar-puṇalidam* or 'asylums for the fearful (oppressed)'. Vira Rāma-Rāmanārman was called 'Aṭṭiṇṇar-puṇalidam' because of his help to his subjects in this particular direction (*T.A.S.*, vol. iv, p. 93). Another king Udaiyār-Mārttāḍavarman also founded a similar colony at Mutṭam near Cape Comorin in Kollam 701, so that certain of his fishermen-subjects may reside in it, freed from the fears of petty tyranny, coercion and other disabilities. But the purpose

of the record from Srivilliputtūr is not quite clear. A pair of chowries and an umbrella engraved on the top of the slab containing it are perhaps indicative of the fact that the order had been issued by the king, while a pair of lamps and a *pūrṇa-kumbha* represent two more of the eight auspicious symbols (*aṣṭa-maṅgalam*). It is not known if any such political freedom specified by the Travancore records is also implied in the present epigraph from Srivilliputtūr, or whether the devotion of the residents of the specified *nāḍus* to the temples at Srivilliputtūr was merely sought to be indicated in it.

55. Alagan-Perumāl Parākrama-Pāṇḍyadēva, whose initial date was A.D. 1467, is represented by two inscriptions (Nos. 565 and 566 of 1926), both of which are dated in Śaka 1403 and refer to the 12th year opposite the 2nd year of his reign; Alagan-Perumāl Parākrama-Pāṇḍya—A.D. 1467. with astronomical details working out to the English equivalent—A.D. 1481, September 6. One of the records mentions

two names Venṇu-kilikondān-tiruvēḍi and Venṇu-mālaiyitta-Perumāl, of which the latter appears to have been coined after one of the *virūdas* of the Pāṇḍya kings, and the former must have been named after Vishṇuchitta or saint Periyālvār of Srivilliputtūr, who is said to have knocked off as prize a purse of gold (*kūḍi*) which his Pāṇḍya contemporary had proffered for high proficiency in the Vēdas. This fact is referred to in the lines of the Ālvār's *tanigāns*—

வேண்டிய வேதங்களை வினாந்து இழியுத்தான் வாழி, and

गुरुमुखमन्दीत्य प्राह वेदानशेषान्

नरपतिपरिहृते शुकमादातुकामः ।

56. A still later Pāṇḍya king of the same name was Kulasekharaḍēva *alias* Parākrama-Pāṇḍyadēva, the son of Jatavarman *alias* Tribhuvanachakravartin Kōṇēriṇmaikondān Abhirāma-Parākrama-Pāṇḍyadēva, who was born in the Mṛigaśīrsha-nakshatra. In the year opposite the 2nd year of his reign, he is stated to have made some donations to the temples of Vadaperuṅgōyil-pallikondaruliya-Paramasvāmin and goddess Sūdikkoduttaruliya-Nāchehiyār at Srivilliputtūr, for special service on the days of his natal star Mṛigaśīrsha (No. 538 of 1926). But the record from

Parākrama-Pāṇḍya *alias* Kulasekhara—A.D. 1543. Sambūrvadagarai dated in Śaka 1471, Saunya, published on pages 238-9 of the *Trav. Archl. Series*, vol. 1, states that the natal star of Jatavarman Tribhuvanachakravartin Kōṇēriṇmaikondān Kulasekharaḍēva *alias* Parākrama-Pāṇḍyadēva, the son of Abhirāma-Parākrama-Pāṇḍya was Aśvati, and that some donation of land was made by the king for worship in the temple of Abhimuktēśvara at Vindaṇūr. Another inscription from Tenkāṣi is dated in Śaka 1473, Virōdhikrit, which was the 8th year of this king. No. 538 of 1926 which equates the year opposite the 2nd year of a king bearing a similar name in all particulars, correctly with the cyclic year Parābhava, must have been dated in Śaka 1468 (Parābhava), and must belong to Parākrama-Pāṇḍya *alias* Kulasekhara who reigned from Śaka 1465 to Śaka 1474, although Mṛigaśīrsha has herein been mentioned as his natal-star. To this same king has to be assigned inscription No. 580 of 1926 dated in Śaka 1468, Parābhava, and referring to the appointment of Kālingarāyaṇ Ulagudaiya-Perumāl as the *tirumugaveḷuttu* of the temple in the time of *naṅkumāraṇ* Parākrama-Pāṇḍyadēva. It may be noted that Mṛigaśīrsha was also the asterism in which Arikēsari-Parākrama, the builder of the Tenkāṣi temple, was born; but his date was earlier.

57. The later Pāṇḍya king Māravarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva figures in No. 537 of 1926 dated in the 2+15th year, corresponding to Śaka 1[4]69; but beyond registering some donations to the Perumāl temple at Srivilliputtūr, it does not contain any other

Māravarman Sundara-Pāṇḍya—A.D. 1531. interesting information. This king has to be identified with Māravarman Sundara-Pāṇḍya, whose initial date was A.D. 1531 and whose inscriptions from Krishṇapuram (Nos. 18 and 19 of 1912) dated in the 2+6th and 2+4th years furnish also the Śaka years 1461 and 1459 respectively (*Annual Report* for 1912, para. 44).

58. Three records, only one of which contains the preamble beginning with the Jatavarman Kulasekhara, 'who revived the word 'Bhuvanaikavira', belong to Jatavarman Kulasekhara 'who revived the past.' They range in date from Śaka

1456 to Śaka 1465. From No. 561 of 1926, it is learnt that this king who had also the surname of 'Kōḍandārāma', built the *prākūṇa* wall of the Perumāl temple at Srivilliputtūr in Śaka 1458 (A.D. 1536). He was the son of Āḥavarāma and came to the throne in Śaka 1456. He was also known as Srivallabha and boasted of having 'established the Pāṇḍya kingdom'. No. 570 of 1926 copied from the same village and dated in Śaka 1473 in the reign of Tirunelvēlpperumāl or Salivātipati, the father of Ativirārama, refers to the appointment of Tāṇikkudi Venṇamālaiyitta-Perumāl Tirunāgiśvaram-Udaiyāṇ of Agramahishi *alias* Vīṇārāyaṇa-chaturvēdimaṅgalam, a *brahmaḍēva* in Agattugavūr-kūṇṇam, as the *maṇḍapā-kannaku* (accountant) in the temple. At the time this appointment order was issued, the goddess Nāchehiyār is stated to have been seated in state along with Vadaperuṅgōyil-pallikondaruliya-Paramasvāmin on the Alagiyamanavāḷan-pallikkattil under a pearl canopy, and surrounded by a large concourse of people, consisting of Vishnudāsa, the temple agent, the priests, the *kudavar*, the *kōvanavar*, the palanquin bearers (*landeduppar*), Rāmānuja-Udaiyār, and others among the temple servants.

59. Inscription No. 535 of 1926 which gives the astronomical details Vibhava, Simha 15, ba. pañchami, Thursday and Aśvati, is dated in the 20th year of a Jatavarman *alias* Tribhuvanachakravartin Kōṇēriṇmaikondān Perumāl-Kulasekharaḍēva, and it records some provision made for worship in the temple of god Vadaperuṅgōyil-pallikondaruliya-Paramasvāmin and goddess Sūdikkodutta-Nāchehiyār at Srivilliputtūr on the day of Śravaṇa, the natal star of the king. As the details work to A.D. 1568, this king may be identified with Perumāl-Kulasekhara figuring in a damaged record at Suruṇḍai (No. 326 of 1918) dated in the Śaka year 1481 (A.D. 1558), which was his 9th regnal year.

60. Two inscriptions (Nos. 591 and 592 of 1926) dated in Śaka 1493, expired, and prefaced by a short introduction consisting of a string of *virūdas* beginning with 'Bhuvanaikavira', refer themselves to a Jatavarman Srivallabha who was born in the Punarvasu-nakshatra. In both of them he calls himself the son of Perumāl Tirunelvēlpperumāl Viraveṇbāmālaiyāṇ Dharmapperumāl Kulasekhara, and he bore also the surname of Alagan-Perumāl Ativirārama. In the latter record, it has been stated that this king erected the Krishna temple at Srivilliputtūr and provided for the conduct of worship in it for the merit of Virappa-Nāyaka, who is evidently the Pāṇḍya king's contemporary in the Madura Nāyaka dynasty. As this Nāyaka ruler ascended the throne only at the end of the year 1572, Krishṇappa having died in Āṅgīrasa, Kārttigai, according to the *Mṛityuṅjaya Manuscripts*, it is possible that Virappa-Nāyaka has been referred to in this inscription by his simple name without any distinguishing attributes. A few records issued by this Nāyaka ruler prior to the date of his accession have been noticed in a subsequent section. No. 591 of 1926 which is dated only ten days earlier than the above-mentioned inscription, refers to Abhirāma-Sundara-Pāṇḍya born in the Pushya-nakshatra, the son of Kulasekharaḍēva *alias* Parākrama, as having made the same gift of the land in Vēppaṅḡḷam in Vēmbūr-nāḍu for the expenses of providing worship in the temple of Krishna at Srivilliputtūr, which had been built for the merit of Virappa-Nāyaka. From the genealogical table given on page 44 of the *Trav. Archl. Series*, vol. 1, based on the information contained in the Pudukkōttai plates of Srivallabha, it is learnt that Ativirārama-Srivallabha and Varatūṅgarāma were cousins. The latter had also the surnames of Abhirāma-Sundarēśa and Vira-Pāṇḍya (*ibid.*, p. 126). Perumāl Srivallabha of No. 592 born in the Punarvasu-nakshatra and Abhirāma-Saundarēśvara of No. 591 born in the Pushya-nakshatra were therefore cousins. Ativirārama-Srivallabha whose 10th year was the year after Śaka 1493 had expired, must therefore have ascended the throne in A.D. 1568. His reign is known to have extended up to the 42nd year, i.e., A.D. 1605 (No. 605 of 1917). Abhirāma-Saundara's 2nd and 4th years corresponded to Śaka 1510 (Dalavāy-agrahāram plates) and to Śaka 1512 (No. 605 of 1917) respectively, and he commenced to reign in Kali 4689 or A.D. 1587, according to the Tenkāṣi-gōpuram inscription (*Trav. Archl. Series*, vol. 1, p. 115). So he must have figured in the Srivilliputtūr record of Śaka 1493 only in a subordinate capacity.

61. Eight inscriptions copied from the Śiva temple and the Āṇḍal temple at Śrīvilliputtūr belong to Jaṭavarman Vira-Pāṇdyadēva. Some of them contain detailed astronomical data without specific Śaka dates:—

- (1) 520 of App. B.—2 + 7th year, 113th day, Arpaśi 23, śu. 13, Sunday, Hasta;
- (2) 581 of App. B.—2 + 14th year, Vriśchika 2, śu. 5, Wednesday, Uttirādam;
- (3) 539 of App. B.—2 + 18th year, Uttarāyana, Kumbha, śu. 15, Wednesday, Punarvasu;
- (4) 518 of App. B.—2 + 18th year, Paṅguni 2, śu. 9, Monday, Puṇjarpūṣam;
- (5) 525 of App. B.—2 + 18th year, Tai 23, Makara, śu. . . . ; and
- (6) 569 of App. B.—2 + 21st year, Vaigāśi 28.

Of these Nos. (1) and (6) provide for the conduct of a service called Vira-Pāṇdyarman Vira-Pāṇdyā, probably Varatuṅgarāma.

at Śrīvilliputtūr; No. 4 calls the god of the Śiva temple as Tirukkarralīśvaramudaiya-Nāyanār *alias* Padikkāsuvaittaruliya-Nāyanār, and states that the king was encamped at Vāsudēvanallūr when issuing that order; while No. 5 refers to a previous gift made to this Śiva temple for the conduct of a service called Śivalaṇṇa-saṇḍi, which is perhaps the donation registered in a record (No. 521 of 1926) belonging to the 32nd year of Maṇavarman Tribhuvanaachakravartin Śrīvallabhadēva. Tachechai Neṇmalai-Udaiyān . . . figuring in this inscription may be the same as Tachechai Neṇmalai-Udaiyān Amudāṇḍān Kalingarāyaṇ of No. 1 above. Further No. 3 has been signed by Olkūrudaiyān, who is perhaps identical with the signatory of the same name of No. 591 of 1926 dated in Śaka 1493, the 9th year of Perumāḷ Ativirarāma-Śrīvallabha. If this similarity in the names of signatories can be relied on, it follows that Maṇavarman Tribhuvanaachakravartin Śrīvallabha, Jaṭavarman Tribhuvanaachakravartin Vira-Pāṇdyadēva and Ativirarāma-Śrīvallabha may have been either contemporaries or at least flourished in about the same period; and as Ativirarāma's accession is known to be A.D. 1561, Vira-Pāṇdyā of these records must also have lived in the 16th century. The only Vira-Pāṇdyā that we know of in this period is Abhirāma-Sundarēśa Varatuṅgarāma, who is said to have assumed the name of Vira or Abhisheka Vira-Pāṇdyā (*Trav. Arch. Series*, vol. I, p. 115) on his coronation in Kali 4639 (A.D. 1587); but we have no means of knowing if his reign extended up to 23 years, although the next Pāṇdyā ruler was Varaguṇa-Śrīvallabha *alias* Kulasekhara who began to reign only in Śaka 1535 or A.D. 1613 (*Trav. Arch. Series*, vol. I, p. 148). Further, No. 5 calls him as Tribhuvanaachakravartin Kōṇṇerimmaikondān Vira-Pāṇdyā, and this is exactly the name borne by Abhirāma-Varatuṅgarāma in another record (No. 275 of 1908) dated in Śaka 1517 (= A.D. 1595). The astronomical data furnished in the records noted above are, however, irregular, and do not work out correctly for this ruler in all their details.

CHERA KINGS.

62. Two villages, namely, Tālakkaḍ and Avittattūr near the Iriṇḍalakkuḍa Railway Station in the Cochin State, have yielded half a dozen Vaṭṭeluttu inscriptions. Of the four of these which come from the Śiva temple at the latter village, three (Nos. 360-362 of 1927) are records issued in the 20th year of the reign of the Chēra king Kōḍai-Ravi, when Jupiter was in the Kaṇṇi-rāśi. A number of epigraphs of this Chēra ruler have already been copied from several places in the West Coast; but the one engraved in the Santānagōpālakrishnasvāmin temple at Tripūnitura in the

Kōḍai-Ravi.

Cochin State gives him the 30th regnal year, which is the highest till now found

for him. The Vaṭṭeluttu script of these records is roughly assignable to the 12th century. In the Cochin plate of Bhāskara-Ravivarman (*Ep. Ind.*, vol. III, pp. 166-9), a certain Kōḍai-Ravi of Nedumpurayūr-nāḍu figures as a signatory; but he was in all probability only a petty chieftain and different from Kō-Kōḍai-Ravi of these records. A record (No. 665 of 1916) dated in the 3 + 7th year of Jaṭavarman

Kulasekharadēva I (c. A.D. 1230) at Shermadevi in the Tinnevely district registers a gift made by the king's brother-in-law (*ma-hchunāṇār*) named Kōḍai-Ravi. As the Travancore ruler in this period, i.e., about Kollam 375, was Maṇikanṭha-Rāmavarman-Tiruvadi, Kōḍai-Ravi of the Pāṇdyā record cannot have been a Travancore king. Whether he can be identified with the Chēra ruler Kōḍai-Ravi of the Avittattūr records is a point that can be decided only when more material becomes available, although palaeographical considerations may not distinctly militate against such a supposition.

Only one of these four epigraphs (No. 362 of 1927) is well-preserved. It records that 'the thousand,' the 'twenty-seven,' and the *poduvāl* of the two *kudis* of Avattiputtūr being present, made a settlement whereby provision was made for offerings to the local temple Peruntirukkōyil. The donor appears to have been a Chēra queen (Śeramaṇ-Mādēvi), who gave lands in a village which was made a *kūḍu* of Avattiputtūr and assigned its *rakshabhōga* to the temple. It was stipulated that if any thing untoward occurred to this *dēvadāna* village, the *ūrālān* and the *poduvāl* should, without blaming each other, assemble and jointly set right matters. The *ūrālān* and the *poduvāl* were strictly debarred from entering the lands in the village and demanding revenue; nor can they in any way interfere with the existing tenants of these lands. Those that transgressed this injunction were not only subject to the rules of kaḍankāṭṭu-*kacheham* (?), but had to vacate their seats in the *sthāna* and *parishad*.

63. The other two epigraphs (Nos. 358 and 359 of 1927) are engraved on both the sides of a single slab set up in the compound of the church at Tālakkaḍ. One face of it contains 22 lines, the first 12 lines being written in bold characters in an earlier variety of Vaṭṭeluttu, while the letters in the remaining 10 closely engraved lines are much smaller in size and also differ slightly from the other letters in shape. These last 10 lines, however, bear a close resemblance to the writing on the other side of the slab, and it therefore appears probable that the record engraved on the second face of the slab was continued on the first side also, in the blank space left after the first 12 lines of the first record, which had probably been left unfinished.

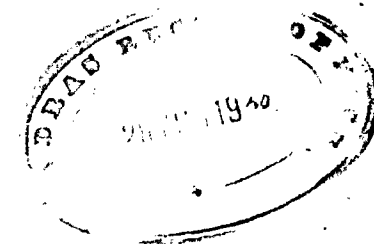
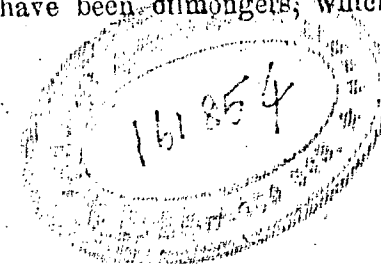
The script of the first 12 lines bears some resemblance to the characters in the Kōṭṭayam plates of Sthānu-Ravi (c. 875), while the characters employed in the second portion as also the writing on the other face of the slab, can be approximately assigned to the 11th century A.D. The first 12 lines contain a record dated probably in the [3rd] year of Irāyaṅga-Perumāṇḍigal (Rājasimha-Perumāṇḍi), and register an assignment of land by the *ūrār* (villagers) of Tālakkaṭtūr to the merchants (*vāṇiyar*) who had settled in that village during the time of this king, for the founding of a market (*pīḍigai*). The boundaries of the land set apart for this purpose are given, namely, to the west of the boundary of Śirupalli, to the north of the big banyan tree (*pēr-āl*), to the east of Kalappalli (or Karaipalli), and to the south of the lands belonging to the Dēvar (god) of Kilattirukkōyil. Within these bounds, the *ūrālār* had no jurisdiction to interfere with the shopmen, nor can they themselves erect booths. Ten *nāli* of *ney* (oil?) was fixed as the tax to be collected by the *pāṭṭamālār* on every stall of 10 (or 9) *kōl* (1 *kōl* = 28 inches). All were free to buy the articles vended here.

Lines 13 to 22 state that two of the *vāṇiyar* called Sāttan-Vaḍugaṇ and Iravi-Sāttan, who belonged to the Maṇigrāma-guild, were exempted from the payment of the tax even on two-roomed shops (*iravdu-muri-pīḍigai*). These two families were also exempted from some taxes. This is in consonance with the dictum laid down in the *Mahābhārata* and the principle followed by kings, to grant to *gṛāmanukhyas*

His record at Tālakkaḍ.

or *śrēṣṭhīn*, i.e., headmen of guilds, special tax-concessions and privileges.

A further concession was granted also to those who came and colonised within the *kacheham*, that they need not pay *pāṇḍal-kāṇam* and *tattarkūli*, but only *ulgu* (*śulka*), *ṇam-paddy* and *paṇṇūḍai* [*paḍaiṇṇi*?]—paddy. The word 'Vāṇiyar' means 'merchants', and there were several sub-divisions among merchants called the *ākkaḷ-vāṇiyar*, *ilavāṇiyar*, *aruṅai-vāṇiyar*, *kūḷai-vāṇiyar*, etc., according to the particular commodities in which they dealt; but the 'Vāṇiyar' of the present record appear to have been oilmongers, which is also the modern meaning of that word,



for, the tax which they had to pay in kind was 10 *nāli* of *ney* (oil?) for each bit of land 10 (or 9) *kōl* in width, leased out to them for erecting the stalls. From No. 261 of 1909 we learn that a guild of oil-mongers (*vāṇiyar*) at Tirukkachchūr agreed to pay a tax in kind on the oil-mills located in the temple premises together with a voluntary cess in money on each mill, for providing worship in that temple. Similarly the Kōttayam plates mention the provision made for the supply of oil to the *pallī* (church) for lamps. In the present case, however, it is not clear to whom the land on which the market was to be held belonged, and who were the *pāṭṭamālar* to whom the tax in oil was stipulated to be paid. Among the boundaries of the land in question are mentioned Śirupalli, Kalappalli, and the lands belonging to the temple Kūlattirukkōyil; but it is not clear if the *pallis* were churches or the names of hamlets, and whether the land was the demesne of the church or of the temple. It may be mentioned in this connexion that the existence of an ancient church at Tālakkād has not been referred to in the old Christian songs.

The inscription on the other face of the slab begins with the preamble that the *mūltār*, *ilaiyār* and *paraḍaiyār* of Tālaikkāttūr and the two families of *poḍuvāl* and the *ūr*, *vāṇiyar* and *poḍuvāl* of Iruṇjādkkūdal met probably in the presence of the god or the king (*tirukkai-kiḷ irunnu*) and transacted certain business. The lands which were originally included under this *kachcham* are stated to have been Śirupalli-*vāḷkkai*, Andaman-*vāḷkkai*, Idattittai-*vāḷkkai*, Kulappoduṇu and Kūlattirukkōyil-*dēvar-vāḷkkai*. The further portion of this record being much damaged, no continuous sense can be made of the few words that are decipherable here and there. Lines 13 to 22 on the first face of the slab may have been a continuation of this record, because rules for those colonising within these bounds have been enumerated therein. It is not known if the market consisted solely of oil-bazaars, and whether there were also vendors of other commodities; very likely there were.

64. On account of the occurrence of the words Śirupalli, Kala(rai)palli and Maṇigrāmam in the record, and of the fact that the slab is now found in the compound of a church at Tālakkād, it has been argued that the inscription registers a grant of some concessions to Christian merchants who had settled down in the vicinity of this village for purposes of trade. But there is nothing in the inscriptions themselves to assert that they are Christian documents. A plot of land comprised of several fields was assigned for the founding of a market, and several rules were

Mention of Maṇigrāmam in it.

framed regarding the collection of taxes from, and the grant of some concessions to, the *vāṇiyar* and others, who had opened their shops in it. Two of the *vāṇiyar* being Maṇigrāmatār, some additional concessions were shown to them. In a previous paragraph, several instances where the word 'Maṇigrāmam' has been used as the name of a trading corporation have been illustrated with extracts, and from them it will be seen that 'Maṇigrāmam' was neither peculiar to the sea ports on the West Coast, nor was it a name strictly confined to the Christian merchant-colonists there. It was a general name applied to a trading corporation without any reference to the religion of its members. These merchants appear to have been in the enjoyment of several concessions and privileges granted to them by the kings in those days. Such autonomous guilds called *ganas* with peculiar rights and privileges are known to have existed in ancient India in many places, and invested with the power of exercising civil and criminal authority within their particular jurisdictions. To the Christian merchants of Quilon and other places, similar privileges appear also to have been extended by virtue of their being influential merchants, while a few other minor concessions may also have been granted to them according to certain local conditions. Chēramāṇlōkap-peruṇjetti Iravi-Korrtan of the Kōttayam plate of Vīrārāghava-chakravartin need not necessarily have been a Christian merchant from the mere fact of his having been constituted the 'karttā' (a *ganamukhya*?) of Mahō-daiyarpattanam, whence probably the surname of Korrtan appended to his proper name of Ravi, and from the fact that the privileges granted to him were similar to those accorded to some Christian merchants referred to in the Kōttayam plates of Sthānu-Ravi. We have no specific grounds also for affirming that Sāttam-Vadugan and Iravi-Sāttan of the Maṇigrāmam guild mentioned in the Tālakkād inscription were Christians, any more than Nārayaṇ-Āchchan and Maṇjaṇ-Maniyamārttāḍan of the Tiruvellārai and Salem records respectively.

65. As regards the date when king Rājasimha flourished, there are no data forthcoming except that the first 12 lines belonging to his record have been engraved in early characters roughly assignable to the 9th century. We know of a Chēra king Rājarāja and his son Rājasimha who were contemporaries of the Chōla kings Rāja-

Date of king Rājasimha.

rāja I and his son Rājendra-Chōladēva. In a record mentioning Jātāvarman Sundara-Chōla-Pāndyadeva (A.D. 1043) copied at Maṇṇārkōyil in the Tinnevely district, a Rājasimha has been mentioned to have been a Chōla feudatory and to have built the Vishnu shrine called Rājendraśōla-vinnagar-Ālvār in the name of his suzerain (No. 112 of 1905). Another record (No. 392 of 1916) in the same place makes mention of Śēralaṇ-mādēviyār Ādicchei, queen of the Chēra king Rājasīnga-dēvar, as having made a gift of lamp to the same temple. We cannot definitely assert that the king of the Tālakkād epigraph can be identified with the Chōla feudatory noted above, for the script in which his record has been engraved cannot reasonably be brought down to the 11th century. The second record, however, relates to the same subject-matter of the market at Tālakkād; but on account of its damaged condition it cannot be ascertained whether it mentions the Chēra king Rājasīnga-Perumāṇadi, although the fragmentary word . . . *māṇaḍigalkku* occurs in line 14. From palaeographical considerations, the second record can certainly be attributed, as stated previously, to the first half of the 11th century--the time of the Chēra Rājasimha of the Maṇṇārkōyil epigraph; and if it can be established, as is likely, that this inscription was a counter-agreement drafted by the *mūltār*, *ilaiyār* and *paraḍaiyār* of Tālaikkāttūr and the *vāṇiyar* of Iruṇjādkkūdal some years after the grant of permission for the opening of a market at Tālakkād in the time of Rājasīnga-Perumāṇadi, then we can take the first record of Rājasimha to be also of this period, although the shape of certain letters in it and its general appearance would at first sight warrant its attribution to an earlier period. In this connexion it has to be remembered that the Kōttayam plate of Sthānu-Ravi (*Trav. Arch. Series*, vol. II, p. 66) mentioning the king's name is engraved in an early variety of Vatteluttu script, and that the other set of plates which would have been issued not more than 20 or 25 years later at the most, is written in characters resembling approximately the script of Bhāskara-Ravivarman records. Anyhow this record is important inasmuch as it is the first of the Chēra ruler named Rājasimha.

66. An inscription engraved in characters of the 16th century in the Subrahmanya temple at Pollāchi in the Coimbatore district, is dated in the 6th year of Nāyaṇār Perumbadappukkōyil. Perumbadappu being the name of a village in the Ponnani taluk of Malabar, said to have been the original seat of the Cochin family,

Cochin king (Perumbadappukkōyil).

'Perumbadappu-svarūpam' was a general title assumed by the Cochin kings. Nāyaṇār-Perumbadappu-kōyil must therefore have been a Cochin prince of the 16th century, but his specific name has not been given. From the fact that an inscription dated in his own reign has been found at Pollāchi, it may be presumed that his influence had probably extended up to that place in that century. Pollāchi was then known as Eṇachehil-Pollāchechi *alias* Mudittalaikondaśōlanallūr in Kāvaḍikkā nādu; but it is not known if this name was coined after the Chōla king Kulōttuṅga III, 'who cut off the head of the Pāndya' (*Pāṇḍiyaṇ-mudittalai-konda-śōlan*), or after any Koṅgu-Chōla chief who may have copied that *biruda* in imitation of the name borne by the Chōla suzerain Kulōttuṅga III, the conqueror of the two Koṅgus. It is of interest to note that the present Subrahmanya temple was originally a Śiva temple dedicated to god Tiruvagastīśvaram-Uḍaiyār, and that a coin called Rāśipālaiyam-*pullipānam* was current at that time. 'Pulli-pānam' means a coin (*panam*) which was marked with certain *pulli* or dots, generally found embossed on old coinage; and it is possible that this particular coin may have been either issued from or passed by some guild at Rāśipālaiyam, which must have been an important trade-centre.

67. The Koṅgu chiefs are poorly represented in this year's collection, as only two villages in the Coimbatore district were visited during the year. Their inscriptions,

Koṅgu chiefs.

many of which are fragmentary, do not add to our knowledge of the Koṅgu

history of the 13th and 14th centuries A.D., to which these are attributable. The names of the rulers which have been mentioned in these records are the following:—

1. Parakēsarivarman—2nd year;
2. Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōladēva—3rd, 7th, 10th, 12th, 18th and 30th years;
3. Kulōttuṅga-Chōladēva—11th year;
4. Virarājēndradēva—1st + 3rd year;
5. Jātāvarman *alias* Tribhuvanachakravartin Sundara-Pāndyadēva—3rd, 8th, 10th, 13th and 22nd years;
6. Jātāvarman *alias* Tribhuvanachakravartin Vīra-Pāndyadēva—12th and 15th years.

From one of them (No. 192 of 1927) we learn that the temple of god Jalakanthēśvara at Kāvēripuram in the Bhavāni taluk was constructed by Śāntaṅ-Karuvūr *alias* Kaṇṇaradēva-Māyilatti of Tuvalai. Kāvēripuram was called Tuvalai, and the god of the temple was known by the name of Tirunāttisvaram-Udaiyār in the days of the Koṅgu king Vikrama-Chōladēva. From another record of the same chief copied at Perukalandai in the Pollachi taluk, it is learnt that the god of the Śiva temple at that village was called both as Ādittēsvaram-Udaiyār, probably after a Koṅgu chief of that name, and also as Ādipurānēśvara. None of the epigraphs engraved in the temple gives any interesting information, except that No. 194 of 1927, a fragmentary piece dated in the 1 [1]th year of the Koṅgu ruler Kulōttuṅga-Chōladēva, mentions the name of a territorial sub-division called Taruvanalampolil *alias* 'Sēramān-ohakra-varttiyai-nadaikonda-nādu', while the names of the two other divisions occurring in these records are Vāñji-nādu, Vāyaraikkā-nādu (Vāiraikka-nādu). The origin of the first name for a territorial division is not ascertainable. No. 173 of 1927 of Jātāvarman Sundara-Pāndya registers an agreement given by the *nagarattār* of Śirunavarunali *alias* Sundara-Pāndyapuram in Poṅgalūrkkā-nādu to the *ūr* and *ūrāli* of Kalandai in Vāyaraikkā-nādu promising to pay themselves the amount of 20 *panam* which the latter had to pay to the temple of god Ādipurānēśvara, and that in return therefor the *ūrāli* of Kalandai should provide policing facilities (*pādikāval*) to the residents of Sundara-Pāndyapuram, and provide for the safety of their cattle and property.

68. Of the six records of the Travancore kings copied this year from Tinnevely and Srivilliputtūr, No. 77 of 1927 from Tinnevely opens with the words

'*Nam-bhakṭaṅ Malai-maṇḍalattuk-kōyil Sundaraṅ-Kōlari āṇa Tōṇḍaimāṇ nam magaṇār Kulaśēkharadēvar pēril vaitta agaram Ravivarma-chaturvēdimāṅgalam*'. Kulaśēkhara of this inscription is therefore evidently a Travancore ruler who had the name of Ravivarman. It appears also that a member of the royal family of Travancore (*Malaimaṇḍalattu-kōyil*) was called Sundaraṅ-Kōlari *alias* Tōṇḍaimāṇ, and that he built an *agrahāra* called Ravivarma-chaturvēdimāṅgalam, after the king's name. From an inscription copied at Suchindram (No. 111 of the Travancore collection for 1096 M.E.) it is learnt that a Travancore ruler named Ravi-Kulaśēkharap-

Ravi-Kulaśēkhara.

perunāl executed some repairs to the temple in Kollam 730; and there was another Ravivarman-Kulaśēkhara, the repairer of the Ādikēśavaperumāḷ temple at Tiruvāttāru in Travancore in Kollam 773. But as the signatory of the present record, namely, Brahmachakravartin of Kuṇḍūr figures in three other inscriptions—No. 50 of 1927 of the 5th year of Vikrama-Pāndya, No. 49 of the 5th year of Vīra-Pāndya and No. 80 of the 27th year of Nāyālvāṇ Vīra-Pāndyadēva, all of which are engraved in characters assignable roughly to the 14th century, and as the last mentioned record refers to the suspension of worship in the Tinnevely temple owing to *kalagam* or troublous times, it appears reasonable to identify this Travancore king with Ravivarman-Kulaśēkhara, who bore the surnames of Dakṣiṇa-Bhōja and Sangrāmadhīra, who was a contemporary of Vīra-Pāndya (A.D. 1296—1342) as referred to in his own record engraved in the Varadarāja temple at Conjeeveram, and whose other inscriptions dated in A.D. 1313 and 1314 have been found at Śrīraṅgam, Tiruvadigai and Poondamalli (*Ep. Ind.*, vols. vi and viii). A few other epigraphs of this king have been copied in previous years. For instance,

No. 671 of 1916 from Shermadevi in the Tinnevely district registers an order of Jayasimhanāttu-Tiruvadi granting some land for the conduct of a service called Ravivarman *sandi* in the temple of Tuvarāpati-Appaṇ. A Tamil verse in praise of Ravivarman, who is presumably this ruler, is engraved in the temple at Kīl-Āmbūr (No. 518 of 1916).

69. The other five epigraphs belong to the Travancore king Vīra-Mārttāṇḍavarman. Of these, two (Nos. 540 and 576 of 1926) engraved in two different places in the Perumāḷ temple and the Āṇḍāl temple at Srivilliputtūr are copies of the same document issued in Kollam 709 when Jayatuṅganāttu Sankaranārāyaṇaṅ Vēṇṇumankonda Bhūtalavīra Vīra-Udaiyamārttāṇḍavarman, the Mūttavar (senior member) of Tirup-pāppūr was staying in the house of the *śivabrāhmaṇa* Sāivaśikhāmaṇi-Bhaṭṭaṇ at Valliyūr. They register a gift of some lands for the expenses of conducting a service called Vīramārttāṇḍan-*sandi* in the temple of the goddess Śūḍikkodutta-Nāchehiyār and

Vīra-Udaiyamārttāṇḍavarman.

of feeding, with the offerings, 33 śrī-Vaiṣṇava brahmans daily in the *maṭha* named

Vīramārttāṇḍan-*maṭham* *alias* Tiruvēṅkaṭadāsaṅ-*maṭham*. Two more records come from Tinnevely and are dated in Kollam 721 in the reign of the king Jayatuṅganāttu Vēṇṇumankonda Bhūtalavīra Sankili Vīra-Mārttāṇḍavarman, the Mūttavar (the senior member) of Śīraivāy. One of them No. 59 of 1927 relates to the gift of some lands in Kuṇṇattūr-paṇṇu for conducting the service called Sankili-Vīramārttāṇḍan-*sandi*, in the same manner as it was conducted in the time of his senior uncle, (Mūtta-amuvāṇ) of Jayatuṅga-nādu. The other (No. 56 of 1927) mentions that Śīvapadaśekharaṅ *alias* Tiruppaṇi-Āṇḍār of the Śēkkiḷār *maṭham* in the north street, and a disciple of Śaktimeyjiṇṇa-deruṣaṇigal of the *seṅgal-maṭham* in the west street at Tinnevely, set up copper images of the 63 Nāyaṇmārs, and 9 of *āchāryas* (?) of the *maṭha*, in all 72 images in the temple, and provided for their being taken out in procession in the streets during the marriage festival of the god Nelliappār. Although the *toḡai-āḍiyārṇal* or group-devotees enumerated by Sundaramūrti-Nāyaṇār are also nine in number and together with the 63 canonised saints make up a total of 72, this record specifically mentions that the images were those of the defunct *āchāryas* of the *maṭha*. The gift of two festoons of lamps of seven tiers is mentioned. He also erected the extreme pillars in the *śōpāṇa-maṇḍapa*, and provided for the completion of the ceiling work in the Vīra-Mārttāṇḍan-*maṇḍapa*. This inscription is interesting in that it gives the date of the metallic images of the Śaiva-nāyaṇmārs kept in the temple, as well as the time of erection of the Vīra-Mārttāṇḍan-*maṇḍapa*. By the two extreme pillars (*kōḍittāṇ*) are probably meant the huge monolithic pillars, which have been drilled into a large number of smaller piers and which are called the '*saptasvara-stambha*' on account of the fact that they produce a kind of musical sound when they are given sharp blows in succession. A service called Vīra-Mārttāṇḍan-*sandi* was also instituted for the god and goddess.

70. Several inscriptions of this king have been copied from a few places in the Tinnevely district, and they range in date from Kollam 691 to 722. No. 374 of 1916 from Brahmaśēsam, issued from his camp at Vēlakurichehi in Kollam 691, relates to the gift of Vēppaṅgulam *alias* Vīramārttāṇḍa-pērēri to the temple of Kulaśēkharam-udaiya-Nāyaṇār in that village. The king had built a new palace at Kalakkādu *alias* Solakulavallipuram, and from his camp there in Kollam 692, made several endowments to the temple of Tiruppōttisvaram-udaiya-Nāyaṇār, Eriechchāvudaiya-Nāyaṇār and Kariyamānikka-Ālvār at Ambāsamudram (No. 307 of 1916). Another Ambāsamudram record (No. 304 of 1916) dated two years later in Kollam 694 registers further gifts of lands in Naduvirukkai, Vadaḱōḍu and Ilāṅgōkkudi to the same three temples. In Kollam 698 the king, having become the chief of Śīraivāy, gave seven tanks including all incomes to the god Aḷagiya-Manṇappār, while staying at his new mansion in the brahman-quarter (*agaraśirmai*) called Vīramārttāṇḍa-

His records in the Tinnevely district.

chaturvēdimāṅgalam at Kalakkādu *alias* Solakulavallipuram in Pachchāruppōkku,

a sub-division of Vāṇava-nādu (No. 389 of 1916). From this same mansion one year later, he issued certain orders (No. 387 of 1916) relating to menial service in the temple at Maṇṇārkōyil. In Kollam 700 again (No. 305 of 1916) the king made a gift of three groves of trees for maintaining lamps in the three temples at Ambāsamudram. A damaged record of Kollam 701 (No. 51 of 1099 M.E.) at Muṭṭam near

Cape Comorin and referring itself to Śīraivāi-mūttavar, who is evidently Ūdayamārt-tāṇḍavarman, mentions that he granted certain concessions to the fishermen community at that village. Six years later in the month of Vaiṣāṣi of Kollam 707, we find the king making some donations to the temple of Kulaśekharam-udaiya-Nāyanar at Kallidaikurichehi from his camp at Vadaśēri in Travancore territory (No. 321 of 1916). A few inscriptions belonging to this king dated in Kollam 708 have been found at Tōvālai and Tālakkuḍi in the Travancore State. An inscription from Pallakkal is dated in Kollam 716 (No. 238 of 1916) and another from Tiruppuḍaimarudūr in Kollam 722 from the royal camp at Kunrattūr. In addition to these donations to temples both of Śīva and Viṣṇu, this king maintained a tolerant attitude towards the Jaina religion, as evidenced by an inscription at Nāgarakōyil (Nagercoil) in Travancore, which registers the gift of lands made by the king in Kollam 692 as *pallichechādam* to the Nāgarāja (Jaina) temple at that village. It was this king who had harboured the rebel-chief Vīra-Narasimha who had fled to him for protection from the anger of the Vijayanagara emperor, and it must have been against him that the army under Salakam-Timma had marched out, as recorded in the *Achhutarāyābh-yudayam* (*Sources of Vijayanagara history*, p. 159).

THE ALUPAS.

71. Of the few records copied this year from the Ceondapoor taluk in the South Kanara district, only three from Kōtēśvara belong to the rulers, who had styled themselves as 'Ālupas' or 'Ālupēndras'. This cognomen is derived not, from 'Āluka' which has been taken to refer to Ādisēsha and to a possible Nāga origin of the Ālupa chiefs (*Bombay Gazetteer*, p. 309), but from the root 'ālu' to govern (Tamil-*āl*), which according to Fleet, is a technical term used to express purely subordinate government (*ibid.*, p. 428, f.n. 4). The Chengālyas and the Kōngālyas were similarly chiefs of Chāṅga-nād and Kōṅga-nād in the Kannada country who flourished as feudatories in the mediæval centuries; and the Tamil word *nād-ālvān* has also the analogous signification of a petty chieftain ruling over a restricted tract of territory (*nādu*), as in Nāñji-nād-ālvān, etc. In fact the Ālupas, Āluvas, Ālvas, or Ālus, as they were variously called, were, for a major portion of their existence, a family of vassals who owed their allegiance successively to the Western Chālukya kings, Kirtivarman (A.D. 567—597) (*Indian Antiquary*, vol. xix, p. 7), Pulikēśi II (A.D. 609—642) (*Ep. Ind.*, vol. vi, p. 10), and Vinayāditya (A.D. 680—696) (*Bom. Gaz.*, p. 368), to the Rāshtrakūṭa king Govinda III (*Ep. Ind.*, vol. ix, p. 16), to the Kadamba Jayakēśin I and to Vīkramāditya VI (*Bom. Gaz.*, p. 444). They originally held possession of Fdavalol to the north-east of Banavāsi, and appear to have subsequently extended their dominion into the adjoining territory known as Ālvakhēda.

Early Ālupas, a family of feudatories. adjoing territory known as Ālvakhēḍa in the northern portion of the present South Kanara district. Their headquarters, which were at one time Pombuchchu (Humcha in the present Mysore State), appear to have been later on shifted to Bārakūru, the 'Bārhakanyāpura' of the inscriptions of the current year's collection, when the later Santara chiefs had encroached upon the territory round about Humcha. Epigraphs belonging to a few early members of this family have already been secured from Udiyāvāra and a few other places in the South Kanara district, and from the Kadur and Shimoga districts in the Mysore frontier. The Udiyāvāra epigraphs, which are engraved in Kannaḍa characters assignable to A.D. 800, or rather the first half of the 9th century, and which have been published by Dr. Hultzsch in *Ep. Ind.*, vol. ix, disclose the names of a few members of this feudatory family. Though we get no detailed information as to the

Though we get no detailed information as to the relationship that existed among them, all these Ālupa names can be arranged in the following tentative sequence:—

1. *Guṇasāgara*—about A.D. 675 ;
2. His son *Chitravāhana I*, contemporary of *Vinayāditya*—about A.D. 692 ;
3. *Chitravāhana II*, contemporary of *Gōviṇḍa III*—about A.D. 800 ;
4. *Svētāvāhana*—No. 105 of 1901 ;

5. Karasāgara (Nos. 94, 100 and 108 of 1901);
 6. Prithivisāgara *alias* Udayāditya Uttama-Pāndya (Nos. 101 and 102 of 1901)--mentions Ranavikrama; and
 7. Vijayāditya Uttama-Pāndya *alias* Maramma (Nos. 97 and 98 of 1901).
- Attention is drawn to the names of the last-mentioned of these

7. Vijayāditya Uttama-Pandya *alias* Māramma (Nos. 97 and 98 of 1847). One fact that arrests our attention in the names of the last-mentioned of these early Ālupa rulers is their Pāndya surnames; but how Nos. 6 and 7 came to take on the distinctly Pāndyan name of Uttama-Pandya is not ascertainable, nor has Dr. Hultzsch offered any suggestions on this interesting point.

72. The following facts may be mentioned in this connexion. The *South Canara Manual* vouches for the existence of a tradition that Bhūtap-Pāṇḍiyan, a Pāṇḍya ruler, overran Kanara and Bhūtappāṇḍiyan in Kanara tradition introduced certain social reforms etc. in that territory, but suggests that a despotic chieftain of the 13th century called Bairarasu-Odeya was, on account of his misdeeds, possibly confused with a mythical Pāṇḍya king known by the curious name of Bhūta(devil)-Pāṇḍiyan. A similar tradition connects the name of the village Bhūtappāṇḍi on the southern frontier of Travancore with that of a Pāṇḍya king called Bhūtap-Pāṇḍiyan. As this ruler called Ollaiyūr-*landa*-Bhūtap-Pāṇḍiyan--'he who captured Ollaiyūr', has been described in a few verses of the Tamil anthologies *Ahanāṇṇuru* and the *Puṇanāṇṇuru* as having defeated a certain Ditiyan, one of the confederacy of seven chieftains who had also opposed and been routed by the Pāṇḍya king (Talaiyālangāṇattu *seruvenra*) Neduñ-jeliyan at the battle of Talaiyālangāṇam in the Chōla territory, Bhūtap-Pāṇḍiyan of the traditions emerges as a historical king assignable to the early centuries of the Christian era. If any reliance can be placed upon the tradition connecting this Bhūtappāṇḍiyan's name with a South Kanara expedition-also, the Pāṇḍya interference in the West Coast politics must be considered as dating from a very early period. In fact Konkānam (Konkan) has been referred to in early Tamil literature as bordering on the lands using *Koḍur-tamil*, and Ejil-malai (Mt. d'Eli) in Kanara as won over by Nannan, who, in turn, has been eulogised by Tamil poets.

Further, the Velvikkudi plates (*Ep. Ind.*, vol. xvii, pp. 298-304) describing the achievements, military and other, of the several early members of the Pāndya dynasty, and issued in the reign of Jātīla-Parāntaka, claims for his grandfather Kōchehādaiyan, and for his son Rādhira, a victory over the Mahāratha in the city of Maṅgalapura. This Pāndya Rādhira must have been reigning in the beginning of the 8th century, as his grandson Jātīla-Parāntaka is known to have been living in A.D. 769-70. Among the Western Chālukyas of Bādāmi, king Vinayāditya (A.D. 680-696) was presumably his contemporary, and as he has also claimed a victory over the Pāndyas, Rādhira's conflict with the Mahāratha may have to be interpreted as a victory over the Western Chālukya king Vinayāditya at Maṅgalapura, probably the modern Mangalore (*Ep. Ind.*, vol. xvii, p. 295), though its possible identity with the village Maṅgalapuri from which the Bālsar grant of Maṅgalarasa was issued in A.D. 731-32 (*Bom. Gaz.*, p. 374) has also been suggested elsewhere (*Historical Sketches of Ancient Dekhan*, p. 123). Why the Pāndya king crossed over to the West Coast and fought with the Western Chālukyan ruler is not ascertainable at present; but, if this was a fact, he may have done so as an ally of the Pallavas, whose unceasing feud with the Western Chālukyas is well-known.

On the analogy of a time-honoured convention which existed in those days, namely, that a feudatory generally added the name of his suzerain to his own personal name in token of his subordinate status, we have to assume that either the Ālupa chieftains of the locality began to use Pāndya surnames as expressive of their vassalage to them, or that the introduction, if new, of Pāndya names was the result of some possible marriage relationship between the Ālupas and the Pāndyas at this period. This will have to be confirmed only by future finds. Pāndya epigraphs

Pāṇḍya surnames of Ālapa rulers. only by future finds. Pāṇḍya epigraphs copied hitherto have not disclosed the existence at this period of records mentioning a king or prince named Uttama-Pāṇḍya; but Mēlai-Koḍuṇālūr in the Rāmṇad district which had been renamed as Uttamapāṇḍya-nallūr (No. 399 of 1907) must

evidently have got its new designation from some Uttama-Pāndya, after whose name the god of the Śiva temple at that village must also have been called Uttama-Pāndyēśvara. The period when this Uttama-Pāndya flourished is not, however, clear. In Mangalore itself there is a Śiva temple of god Pāndyēśvara; but in the absence of any early epigraphs in it, we cannot definitely say whether the god was so named after a real Pāndya prince or only a Pāndya-Ālupendra; it was very likely the latter.

73. The Ālupas claim to belong to the Lunar race (*Sōmavamśa*); and another family of chieftains called the Uchehaṅgi-Pāndyas ruling over the Nolambavādi province with headquarters at Uchehaṅgi-durgam on the northern border of the Mysore State, also had family traditions similar to those of the Pāndyas proper, in that they also belonged to the Lunar race, and claimed, among the achievements of their progenitors, the engraving of the carps on the slopes of the chief mountains and the confounding of Purandara (*Mysore and Coorg from Inscriptions*, p. 149). It is not possible at present to trace definitely the connexion, between one another and with the Pāndyas proper of Madura, of these two branches of chieftains bearing Pāndyan surnames. Similarly there were also Pāndya names among the Santara chiefs, who were ruling from Hombuchcha in the 13th and 14th centuries, of whom Vira-Pāndya and Pāndyadeva were responsible for the erection of the Gomata images at Kārkala and Yēnūr. The Uchehaṅgi-Pāndyas figure in records only from the 12th

century onwards, and from page 150 of Rice's work noted above, it is learnt that they belonged to the Yādava-vamśa and that Tribhuvanamalla-Pāndya of A.D. 1124 had also the title of 'Irukkuvel'. It may be noted that Irukkuvel was also the name borne by members of the ancient family of Koḍumbālūr chiefs figuring in the Saṅgam works who had their headquarters at Koḍumbālūr (Koḍumbai) in the Pudukkottai State, and who also belonged to the Yādava clan. Two of them bearing the *birudas* respectively of 'Paradurgaimardana' and 'Samarābhirāma' claim to have taken part against the Western Chālukyas in the conquest of their capital Vātāpi and in the battle of Adhirājamāṅgala (Tiruvadigai in the South Arcot was also called this name); and their dates will have to be fixed to be the last quarter of the ninth and the first quarter of the tenth century A. D. respectively, if the victory over a Vira-Pāndya claimed by Vikramakēśari, the successor of Samarābhirāma, can be identified with the achievement of the Chōla king Ādiṭya-Karikāla over his Pāndya contemporary Vira-Pāndya (*Annual Report for 1909*, p. 75).

A consideration of all these facts leads to the suggestion that the Uchehaṅgi-Pāndyas had some sort of connexion with the Koḍumbālūr Yādava chiefs; but we have no data to definitely posit if this consanguinity dated only from the time of the victories at Mangalore, Vātāpi and Adhirājamāṅgala noted above, or whether the Uchehaṅgi-Pāndyas and also the Ālupas, belonged to one of the eighteen Yādava Śekans, who are believed to have migrated from the north in the Puranic age under the leadership of the pioneer-coloniser, sage Agastya (*Vēḷir-varalāru*, p. 8), and to have settled all along the West Coast down to the southern corner of the Travancore State, where the Āy chiefs of Āykkudi of the 9th century A. D., Kōkkarunadadakkāṇ and Vikramāditya-Varaguna, claim to belong to the *Vrishnikula* (*Trav. Archl. Series*, vol. I, p. 191). South Kanara has been sufficiently exploited for inscriptions, and a detailed survey is likely to yield much material that may throw light on the Ālupas and Uchehaṅgi chiefs, and on the relationship, if any, which they may have borne to the Tamil Pāndyas of Madura.

74. Of the three Ālupa records collected during the year, two (Nos. 364 and 375 of 1927) are dated in Śaka 1184 and Śaka 1183 respectively in the reign of Pāndyadeva-Ālupēndradēvarasa and Vira-Pāndya-Ālupēndradēva, while the third belonging to a Vira-Pāndya-Ālupēndradēva has no date. Vira-Pāndya is stated to have been seated in state in the durbar-hall of the palace at Bārahakanyāpura, the capital (*rājāmahī*) in company with his chief queen (*pattamahishi*), his *mayduna*

(brother-in-law) Vōḍḍamadēva-Narasīnga-Heggade, the *Sēnabōya*, the *adhikāri*, *purōhit*, and others, and to have fixed

140 and 180 *samudāya-gadyānas* as the annual imposts leviable respectively from the villages Kundāpura and Kudikūru, of which the latter is the name of the suburb

containing the Śiva temple of Kōṭēśvara. These orders were engraved on the two slabs of stone which are now found set up in the *prākāra* of that temple. An inscription at Kōṭēśvara dated in Śaka 1183, Vishu, and belonging to the time of Pāndyachakravartin, has been noted on p. 853 of *Inscriptions of the Madras Presidency*; it appears to be identical with No. 370 of 1927 of Vira-Pāndyadeva-Ālupēndra dated in Śaka 1183, Durmati. A certain Pāndyadevarasa has been mentioned in No. 175 of 1901 as a joint-ruler with Jagadēvarasa; but we cannot say who these chiefs were. The chief Vira-Pāndyārasa figuring in Nos. 50 and 63 of 1901 dated in Śaka 1318 and 1358 was evidently not an Ālupa. From the fact that Vira-Pāndya of No. 370 of 1927 has styled himself a Pāndyachakravartin, flaunts the title of 'Arirāyagajakēśari', and has been described as ruling his *vijayarājya* from his *sthira-sinhāsana* (permanent throne) at Bārahakanyāpura, it appears likely that the Ālupas held some sort of independent status at this period. Of a few other persons bearing Pāndya names, the chieftain called Abhinava-Pāndyadeva-Odeya of the family of Jinadatta figuring in No. 70 of 1901 from Hiriyāṅgaḍi near Kārkala in Śaka 1378 did not presumably belong to the Ālupa line, while a lady named Pāndyakadevi has been mentioned as the mother of a certain Timmarāja in No. 72 of 1901 dated in Śaka 1526.

75. The names of the following medieval Ālupa chiefs are found in the records examined till now:

Names.	Inscription numbers.	Dates.
1. Bhujabala Kavi-Ālupendra	106, 176, and 171 of 1901	Śaka 1036 to 1077.
2. Vijayadeva-Ālpanripēndradēva	372 of 1927	Damaged.
3. Kulasekhara-Ālupēndra	51 to 53 of 1901	Śaka 1127.
4. Pāndyachakravartin Vira-Pāndyadeva-Ālupēndradēva.	370 of 1927	„ 1183, Durmati.
Pāndyadeva-Ālupēndradēvarasa, probably same as No. 3.	364 of 1927	„ 1184, Dundubhi.
5. Bāṅkideva-Ālupēndra	17, 26, 136, and 137 of 1901	„ 1225.
6. Sōyideva-Ālupēndra	157 and 92 of 1901	„ 1238, 1247.

Although no safe inference can at present be drawn therefrom, it may, however, be remarked that the contemporaries of the Ālupa rulers, Kulasekhara-Ālupēndra of A.D. 1205 and of Vira-Pāndya-Ālupēndradēvarasa of A.D. 1261, were also respectively Kulasekhara (A.D. 1190-1216) and Vira-Pāndya (A.D. 1253-75) among the Madura Pāndyas.

With the rise of the Vijayanagara dynasty the Ālupas sank into insignificance, and the Bārakūru country came to be governed by Vijayanagara subordinates as noted in the following section.

THE VIJAYANAGARA KINGS.

76. The Vijayanagara inscriptions of this year bring out the names of several viceroys, who governed the West Coast under the successive kings of the dynasty.

The earliest record (No. 371 of 1927) from Kundāpūr dated in Śaka 1279 (A. D. 1357) in the reign of Bukka, registers grant of land for the regular worship of the god Kōṭēśvara. The governor of the Bārakūrurājya under him in Śaka 1267 was Mahāpradhāna Malliya-Dandānāyaka (Nos. 374 and 376 of 1927).

77. Harihara II, the son of Bukka, is represented by two inscriptions, one from Maḍavilāṅga, in the Chingleput district (No. 486 of 1926) and the other from South Kanara (No. 384 of 1927). In the latter Harihara II. is shown with his chief minister Muddiya-Dandānāyaka figures as a donor, and a certain Boṇumarasa as the governor of Bārakūru.

78. Of the three inscription of Kampana-Uḍayār or Kumāra Kampana, the son of Bukka, who led the invasion against the Sambuvarāyas of Tondai-maṇḍalam and the Sultans of Madura, one copied at Attimuttu in the Salem district (No. 482 of 1926) introduces for the first time a subordinate of his named Yekkadēvarasa, who

seems to have had his jurisdiction over this region. In Nos. 369 and 378 of 1927 a *Mahāpradhāna* of Bukka II called

Kampaṇa.

Bāchanna-Vodeya is mentioned as governing Bārakūru-rājya. Of these, No. 369 which begins with a eulogy of the great teacher Vidyātīrtha records a *brahmadēya* gift to Narasimha-Bhārati of Śrīngēri. It is popularly believed that the mutt at Śrīngēri is the one originally established by Śaṅkarāchārya. Several *svāmins* of the *mutta* have already been

Narasimha-Bhārati of Śrīngēri.

mentioned in inscriptions. Narasimha-Bhārati of this inscription seems to have been a successor of Vidyāranya, the minister of the founders of the empire and the commentator of the *Vēdas*. He was called Mādhavāchārya before he occupied the Śrīngēri pontificate. A single inscription of Mahāmaṇḍalēśvara Vīra-Bhūpati, son of Bukka II, dated in Śaka 1330 from Iluppapattu in the Mayavaram taluk (No. 135 of 1927) shows that he was ruling over these parts, evidently as a subordinate of his father.

79. Dēvarāya II is represented by six inscriptions secured from Kundāpūr (South Kanara district), Vēppūr (North Arcot district), Maḍavilagam (Chingleput district) and Murūgamangalam (Tanjore district), ranging in date from Śaka 1347 to 1368. The governor under him of Bārakūru-rājya was Narasimhadēva-Vodeya (No. 365 of 1927), who was appointed by order of one Hariyappa-Dannāyaka-Vodeya, evidently Harihara III, the uncle of Dēvarāya. Another governor under the king was

Dēvarāya II.

Sāluva Tīppayadēva-Mahārāja (No. 496 of 1926), who ordered the remission of some taxes due from the temple at Vēppūr in the North Arcot district for conducting a service in the name of the king under orders of Perumālidēva-Dannāyaka. This person is already known to us as the king's prime-minister (*Archl. Survey Report* for 1907-08, p. 249). He is called in another inscription (No. 497 of 1927) the *mahāpradhāni* of Dēvarāya and the son of Ādimūla-sarman of the Kāśyapa-gōtra and a native of Tiruvellārai. No. 110 of 1927 which is dated in Śaka 1368, calls the king Immaḍi-Dēvarāya and is the last inscription of his reign in the collection.

80. Four inscriptions in the collection ranging between Śaka 1369 and 1373 belong to Mallikārjuna who is called in two of them (Nos. 262 and 377 of 1927) Praudharāya and Dēvarāya-Mahārāja. According to No. 377 his viceroy at Bārakūru was a certain Appanna-Odeya who is probably the same as Annappa-Odeya, known to us from the other

Mallikārjuna.

records of this period (*Archl. Survey Report* for 1907-08, p. 249). He is stated in the record to have ordered for the king's merit a gift of some land for worship in the twelve monthly festivals and the annual festival in the temple of Kōṭināthadēvānt. Kōṭēśvara when he had gone there on a pilgrimage. In No. 366 from the same locality figured in the *Mahāpradhāna* Vallabhadēva-Dannāyaka-Vodeya. The Sāluvas seem at this period to have been feeling their strength, if we can judge from a number of high-sounding titles of Tirumalaiyadēva-Mahārāja, another subordinate of the king governing the Tamil districts (No. 264 of 1927.)

81. Inscriptions of Virūpāksha in the collection range between Śaka 1389 and 1400. No. 390 of 1927 gives the name of his chief minister as Kūchappa-Dannāyaka,

Virūpāksha.

under whose orders Vitttharasa-Vodeya is stated to have been ruling as the viceroy of Bārakūru. This Vitttharasa is also mentioned in No. 393 dated Śaka 1394. Very little is known of the kings who ruled after Virūpāksha and of the events of

His son Pratāparāja.

the period, until the usurpation of the kingdom by the Sāluva king Narasimha. No. 891 of 1927 is dated in the reign of Pratāparāja-Mahārāja, the son of Virūpāksha. It is not certain if this king was the same as Pedro of Nuñiz, or the other son of Virūpāksha mentioned by Mr. Krishna Sastri on p. 263 of the *Archl. Survey Report* for 1907-08. The inscription also mentions a certain Virūpākshadēva-Odeya as a viceroy of Bārakūru under this king.

82. Two inscriptions from Kōkatam in the Cuddapah district (Nos. 715-16 of 1926) are interesting in that they refer to the famous Telugu court-poet of Krishnarāya, Allasāni-Peddana, the son of

Chokkayamgāru and the author of the *Manucharita* which he dedicated to the emperor. The village Kōkatam is said therein to have been a *sarvamānya* gift made by the emperor to Peddana, who then made a gift of land to the gods Sakalanātha and Chepnakēśava-svāmin in the village in the presence of the god Mallikārjuna on the banks of the Krishnā at Bezwada. The emperor is known to have visited Bezwada several times in the course of his wars against the Gajapati king, and tradition has it that the emperor was accompanied by the poet during his military campaigns.

83. No. 368 of 1927 from Kundāpūr mentions a viceroy of Bārakūru under Krishnarāya by name Lingarasa-Odeya who gave it in turn to Yatirāja-Odeya. The inscription records grants made for the welfare of the king to two religious teachers Raghupati-tīrtha-Śrīpāda and Śrīnivāsatiṛtha-Śrīpāda of Anegondi for the worship of Rāmachandradēva. From their names and that of the deity worshipped by them, both the donees appear to have been Sanyāsins of the Madhva pontificate. A certain Raghūttama-tīrtha who according to Aufrecht (*Catalogus Catalogorum*, p. 487) died in A.D. 1536, i.e., 10 years later than this record is known to us as the author of the *Tatvaparakāśikā-bhāṣabōdha*, a sub-commentary of Ānanda-tīrtha's *Brahmasūtra-bhāṣya*. Tradition has it that he had two disciples named Raghupati-tīrtha and Śrīnivāsa-tīrtha, the former of whom took holy orders while the latter remained a householder. This Śrīnivāsa-tīrtha figures in connexion with the commentaries on Vādānta called the *Śrīnivāsa-tīrthīya*. It is also possible that the donee here might refer to Śrīnivāsa-tīrtha, the direct successor of the famous Vyāsa-tīrtha, who is known to have been a contemporary of Krishnarāya.

Three inscriptions of Krishnarāya from the Tanjore district dated in Śaka 1439, Īśvara, (Nos. 187, 157 and 223 of 1927) add three more places to the already noticed list of places to which he extended the benefit of the grant of *jōdi* and *sūlavari*, after his conquests in the north. A certain Mallappa-Nāyakkar makes a gift of land to the temple at Sūryanārkoil in No. 230 of 1927, as the Nāyankara (viceroy) of Valudilampattu-chāvadi in Chōla-maṇḍalam under Krishnarāya in Śaka 1442.

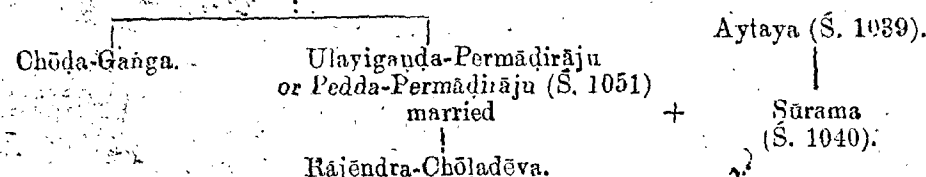
84. Inscriptions of Sadāśiva of the year's collection reveal the names of some chiefs who had been appointed to govern the different parts of the kingdom.

Sadāśiva.

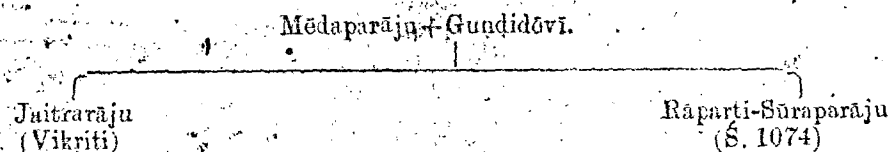
No. 373 of 1927 from Kōṭēśvar near Kundāpūr is an inscription of king Sadāśiva dated in Śaka 1468, recording a double grant of money made to the temple. The king is stated to have conferred the rulership of Bārakūru on Rāmarāja-Venkatādrirāja, who appointed a certain Achappa-Vodeya. The record states that this officer made a grant of money to the temple for the prosperity of the king. Six years later, i.e. in Śaka 1474, we find Achappa succeeded by another officer named Yēkdhārakhāna-Vodeyaru in the administration of Bārakūru under Venkatādrirāja. The inscription mentions a scuffle in which some people were killed in the temple premises as a consequence of which it became defiled for six months and was then reconsecrated by order of the officer mentioned above. In Śaka 1477 we find again another subordinate named Yellappa-Vodeya ruling Bārakūru under Sadāśivarāja-Nāyaka, the viceroy of Tūlu-rājya (No. 392 of 1927). No. 395 of 1927 dated in Śaka 1484 gives the names of the ruler of Bārakūru as Yelappa-Vodeya who is perhaps different from Mallappa of the earlier inscription, if the names are correctly engraved in both the records. This Sadāśivarāja-Nāyaka is again referred to in No. 387 of 1927 dated in Śaka 1485 as belonging to the Keladi family and to be governing as viceroy the Tūlu-rājya under orders of Rāmarāja-Venkatādrirāja. No. 571 of 1926 dated in Śaka 1472 introduces to us an officer called Mahāmaṇḍalēśvara Peddurāja, son of Periva-Apparāja, who makes an endowment of a village to the Nāchchiyār temple at Śrīvilliputtūr for the merit of his mother Vasavammadēvi out of the village Perrārēndal granted to him by Vittthala. It is not certain if this Apparāja may be identical with Appayyadēva-Mahārasa occurring in No. 449 of 1920 as a subordinate of Sadāśiva. Another subordinate of the king was a certain Erama-Nāyaka, son of Kittama-Nāyaka of Ādamangalam in Pāṅgaḷa-nādu (No. 579 of 1926).

MISCELLANEOUS.

85. Several inscriptions of the time of the Eastern Ganga sovereigns have been copied at Nārāyanapuram. These are. Ulayiganda Permmāḍiḍēr, a younger brother of the king Chōḍa-Ganga mentioned in No. 689 of 1926, which is dated in his 59th year and Śaka 1054. In No. 690 of 1926 this prince seems to have been called Pedda Permmāḍirāju and a son of his by name Rajēndra Chōḍaḍēva is also mentioned. The inscription is dated in Śaka 1061. A queen of this Permmāḍirāju by name Sīrāma is mentioned in No. 659 of 1926 which is dated in Śaka 1040. No. 641 of 1926 dated in the previous year Śaka 1039 mentions Aytāya, the father-in-law of Permmāḍirāju. With the aid of these inscriptions we get the pedigree noted below, which may be useful when these names occur in future :—



We get the name of another subordinate of Chōḍa-Gaṅga by name Jaitrarāju (No. 676 of 1926). Rāparti Śrīparāju's parents by name Māḍaparāju and Gundidēvi are mentioned in No. 666 of 1926 which is dated in Śaka 1173, while Jaitrarāju seems to appear as Jaitrarāju in a record of the year Vikriti, which would correspond to Śaka 1092. The genealogy may be worked up as follows:—



Kumudana-Gokanāra *dāndanāyaka* of Chōḍa-Gaṅga is mentioned in No. 655 of 1926, while another *Senāpati* by name Sarvadēva is mentioned in No. 659 of 1926 which is dated in Aka 1073. Still another *Senāpati* of Chōḍa-Gaṅga who is also called a *Mahāsāndhibhīrahin* is mentioned in No. 647 of 1926; but the inscription mentioning him being mutilated, we are able to read only the latter portion of his name ... bira-senāpati.

86. No early epigraphs of the Pallava kings have been copied this year. A few from Qmānpuliyūr in the South Arcot district, however, belong to the later Pallava chief Kopperuñjigaḍa, and in one of his records from Tirumaṅgalakkuḍi in the Mayhvaram taluk of the Tanjore district, he has in addition the titles of Sakala-bhuvanachakravartin and Avaniyālappirandān. This latter epigraph is of some interest in that it mentions that Araiyan-Udaiyanjeydān *alias* Tonḍaimān of Perumaṅgalam in Arkāttuk-kūrram, a sub-division of Pāndikulāsani-valanādu set up the image of god Ālappirandīśvaram-Udaiyār in the southern side of the Nāyakamandapa situated to the north of the western wall of the first *prakāra* in the Purāṇa-Nāyamār temple at Tirumaṅgalakkuḍi, a village in Mauni-nādu, a sub-division of Virudunjabhayānkara-valanādu. It may be noted that Perumaṅgalam is also the name of the village near Pullirikkuveḷūr mentioned in verse 94 of the *Solamandala-katakam*, which describes the exploits of a certain chief of Perumaṅgalam, who emulated the victory of Kāḍavarkōṇ (Pallava king) and helped the Chōḷa king against some northern foes.

87. Of the Sambuvarāya chieftains who flourished in the 13th and 14th centuries A.D., two are represented in this year's collection, namely, Sakalalōkachakavartin Venrumankondūn and Sakalalōkachakavartin Rājanārāyaṇa-Sambuvarāyar, and all their records come from the Tiruvashiṅṅśvara temple at Vēppūr in the North Arcot district. No. 499 of 1926 states that a new street called *Senradīśaivenṅrān-tiruvīdi*,

presumably after a surname of the chief, was opened by Veṅṟumankondān, and that the taxes which the residents had to pay, such as, *kaḍamai*, *ṇonvari*, *vāsalpaṇam* and *kuiṇṇanam* were ordered to be collected by the temple. As a slight concession it was also stipulated that only $\frac{1}{4}$ *paṇam* shall be levied from them for the year opposite the 16th year, and that the usual rates for *paḷaṅṇudi* were to be collected from the 17th year onwards. Of the four records of Rājanārāyaṇa-Sambuvarāya, one (No. 498 of 1926) dated in his 7th year, furnishes certain irregular astronomical details, and it registers an order that a fourth of the water flowing in the river should be regulated for irrigating the *devadāna* lands of Vēppūr; while another (No. 491) grants to the temple the taxes leviable from the *settis*, *kaikkōlar*, *sekku-vūṇiyar*, *śeṇai-aṅṅadigal* and others, who colonised in the temple precincts (*tirumadai-vilāgam*), as *kūśāyakkudi* (those who paid taxes in money). No. 494 of 1926 dated in his 19th year gives certain details which can be calculated into the English equivalent of A.D. 1342, November 22, taking his initial date to be A.D. 1323.

88. From Kundirpi in the Kalyandrug taluk of the Anantapur district comes a record No. 102 of 1927 of the Hoysala king Vira-Ballala, the son of Vira-Narasinga, who had his head-quarters at Dūrasamudra. This record which is dated in Śaka

Hoysala Vira-Ballala. 1262 mentions a *Mahāsāmanta* of the king by name Bommēya-Nāyaka, son of Gaṅga-Nāyaka governing the Nidugala-rājya, and mentions Hosa-Hampēya pattana. As the date signifies, the chief Bommēya-Nāyaka should have been one of the subordinates of Vira-Ballala who served him during his last days when his name disappears from inscriptions. From the epithets given to Hosa-Hampeyapattana mentioned in this inscription, which means the 'new town of Hampē', it appears to be the same as Hosapattana, which appears in the inscriptions of about the period as the head-quarters of Bukka, of the five brothers who* founded the future empire of Vijayanagara.

89. No. 577 of 1926 is an interesting record engraved on the south base of the *mandapa* in front of the central shrine in the Āṇḍal temple at Śrīvilliputtūr. It purports to be the *pranayajapatrikā* which god Rāṅganātha sent to Kōḍai, daughter of Viṣṇuphitta of Puduṅnai (Śrīvilliputtūr), while he was seated on the cot called Ariyariyaṅ-kattil under the Sundara-Pāṇḍyaṅ canopy in the pavilion called Śēraṇai-veṇṛāṅ-maṇḍapa at Araṅgaṅ-peruṇagar (Śrīraṅgam or more probably Vāḍaperuṅgōyil at Śrīvilliputtūr). It contains a long preface wherein many expressions from the *Tiruppāvai* and the *Nācchiyār-Tirumoli* of the *Nāṭayiraprabandham* have been introduced so as to make a connected description, in her own words, of the yearning of the love-lorn maid Āṇḍal towards her divine lover. The phrases extracted are from the 7th, 10th and 13th *paṭṭu* of the *Tirumoli*; and in some cases, half and even full verses have been bodily incorporated in the preamble and connected together by the word *eyrum*. As instances may be cited the second half of verse 8 of the 13th *paṭṭu*—

கொள்ளும்பயனொன்றில்லாத கொங்கைதன்னைக் கிழங்கொடும்
அன்றிப்பறித்திட்டி அவ்வாமர்விவெநிநது என்னழலேத்தீர்வேனே,

and verse 8 of the 11th *pattu*, which are quoted in full, as they are, from the *Nāchechiyār-Tirumoli*. This introductory portion closes with the idea that, pleased with the devoted love of the lady-saint, god Ranganātha ordered that several honours equivalent to those shown to him should also be bestowed on her, and that for this purpose a gift was made of the village called Tidiyaṇ *alias* Tiruvaraṅganallūr in Muṭṭaṇḍu, a sub-division of Madurai-maṇḍalam which belonged to Uraṅgavillidāsa *śālin* *alias* Mahāvali-Vaṇādarāyar, in Śaka 1375, Śrīmukha, corresponding to A.D. 1453. Although this donation has been stated to have been made by the god himself according to a recognised convention prevalent in some temples, it is evident that the donor was the Bāna chieftain Uraṅgavillidāsaṇ.

90. The Mahāvali-Vāṇadārāyas were a family of subordinate chiefs who figured in history successively as the founders of the Pallavas, the Rāshtrakūṭas and the Chōlas, and later on of the Pāṇḍyas and the Vijayanagara kings. Their dominions appear to have shifted from the southern portion of the Andhra territory with Parivipura as capital, to the tract of country round about Tiruvallam (North Arcot district), from there to Magada-mandalam (South Arcot district), thence to the country

Chidambaram in the South Arcot district which registers a gift by Kōṇēri-Settiyār, the Nāyaka's agent, of 25 mā of land in Sivapuri for the *abhiśhēka* service at Chidambaram for the merit of Dūbakal Krishnappa-Nāyaka. Śaka 1564, Chitrabhānu, in which this record is dated, fell in the reign of Tirumalai-Nāyaka; and Venkata-Krishnappa-Nāyaka who led the army of Chokkanātha against Tanjore nearly thirty years later in A.D. 1673, was perhaps a different person.

Two inscriptions (Nos. 176 and 177 of 1927) copied from Perukalandai in the Coimbatore district relate to the gift of two bits of land by Goppapa-Manṇādiyār in the time of Alagādri-Nāyaka. As the cyclic year Vyaya in which one of these gifts was made corresponded to A.D. 1688, it is possible that Alagādri of this record was the foster-brother of Chokkanātha who had the administration of the Tanjore principality under his charge in A.D. 1676. The donor Goppapa-Manṇādiyār was presumably a petty chieftain of the locality, for this name is still continued to be borne by the Zamindar of Puravipālaiyam near by. Three pillars lying in the compound of the Subrahmanya temple at Kōḍimangalam in the Madura district bear on their faces miniature statues of men with labels above them giving their names. One of these labels reads Alagiri-Nāyaka, while the other two are of Pradhāni-Nāyaka and Edirillāp-Perumāl. These were probably the names of the donors of the pillars, which must originally have supported a *mandapa*, now no longer standing in the temple compound.

94. Three generations of the Tanjore Nāyaka rulers, Śevappa Achyutappa and Raghunātha are represented by a few inscriptions copied in the Kumbhakōnam taluk of the Tanjore district. No. 292 of 1927, belonging to the time of Śevappa-Nāyaka is dated only in the cyclic year Vikrama. As the ruler had, according to the Telugu work called *Vijayavilāsakāvyaṃ*, married a sister of the queen of Achyutarāya (A.D. 1530-62), the cyclic year Vikrama quoted in the present record may correspond to A.D. 1580, which is the latest year found for him (*Mys. Arch. Report* for 1916-17, p. 56). The present record states that the *mahājānas*

A Buddha temple in A.D. 1580. of Tirumalairājapuram having had to cut a channel through the land belonging to Tittamāyirundā-Nāyaka of the Buddha temple at Tiruvilandurai, a piece of land 2½ (*vēli*) in extent in Tirumalairājapuram was given as compensation therefor, or for repairs. The two sets of copper-plates called the Leyden grants refer to the existence of a Buddha temple and a *vihāra* at Negapatam in the 12th century A.D. Two Buddha images within a radius of five miles of Kumbhakōnam, one at the entrance into the Tiruvallānjūli temple, another within the temple at Paṭṭiśvaram, and a third misnamed 'Bhagavarishi' in a Gaṇeśa shrine in Kumbhakōnam itself, testify to the prevalence of the Buddhist religion, though perhaps in a fugitive condition, in the heart of the Tanjore district in the mediæval centuries. The present record is of interest in that it mentions a Buddha temple in the Kumbhakōnam taluk till so late as the time of this Nāyaka ruler Śevappa.

His son Achyutappa, named probably as such after his uncle Achyuta of the Vijayanagara dynasty, figures in a record from Elandurai (No. 239 of 1927) as the donor of a village called Mudalkaṭṭalai-grāmam for the expenses of conducting the car-festival of the goddess Perunalāmūlai-ammai in the temple of god Madhyārjunēśvara at Tiruvīdaimarudūr.

95. Two records (Nos. 286 and 290 of 1927) of Achyuta's son Raghunātha, the next Nāyaka ruler, dated in Śaka 1540 and 1551, have been secured this year. The former engraved on a slab built into the wall of the *mandapa* in front of the Vishṇu temple at Nāchehiyārkōyil states that it was erected by Attavanai-Raṅgappayyan for the merit of Raghunātha, while from the latter we learn that Gōvinda-Dikshita, the *pradhāni* of the Tanjore king, built the *anantakalyāṇa-mandapa* at the entrance (*āchāravāsal*) of the *mahā-maṭha* in which Śaraṅgasvāmin,

His officer Attavanai-Raṅgappa.

that Gōvinda-Dikshita, the *pradhāni* of the Tanjore king, built the *anantakalyāṇa-mandapa* at the entrance (*āchāravāsal*) of the *mahā-maṭha* in which Śaraṅgasvāmin,

the pontiff of the Virāsaiva-*maṭha* at Kumbhakōnam, was staying. Attavanai-Raṅgappayyan was the officer in charge of Raghunātha's purse, and he figures as a character in the drama *Raghunāthābhyaṇḍaya-nāṭakam*, reading up the accounts before the king (Prabhākara Sastri's *History of the Tanjore kings* (Telugu), p. 31.)

Gōvinda-Dikshita was the minister of the two Nāyaka rulers, Achyuta and Raghunātha. Born of poor parents in an obscure village in Mysore, this brahman youth is said to have entered service at an early age under his uncle, the *rāyasam* (Secretary) of the Nāyaka chief of Ārni, and to have subsequently been transferred to the Tanjore-Samsthānam, when a daughter of this polegar married a prince of the Tanjore line. Here he rose to prominence as the minister and rendered efficient help to both the rulers in their administration. Many biographical details relating to him and to the Nāyaka princes under whom he served have been embalmed in the *Sāhityaratnākara* written by his son Yajñanārāya-

Dikshita. It was during his regime as

the chief adviser of the Nāyaka rulers that the Mahāmakham tank at Kumbhakōnam, which attracts large crowds of pilgrims from all parts of the Presidency in the month of Māgha once in twelve years, was thoroughly repaired. Disposed all round the bank of this tank were built sixteen small stone *mandapas*, as marking the sites wherefrom the king performed severally the sixteen great gifts (*shōḍaśa-mahādānas*). Crude bas-relief friezes illustrating these scenes are found sculptured on the beams of these stone porches. The sixteen-pillared Tulāpurushadhāna-*mandapa* on the north-western corner of the tank-bund is the largest of the series, and it contains a well-executed carving in its ceiling, representing the king as seated in one pan of the balance, while heaps of gold, silver and jewels are weighed against him in the other, for subsequent distribution among learned brahmans. The Kāmasvāmin temples at Kumbhakōnam, Vijayarāghavapuram and Śrīraṅgam were erected during Gōvinda-Dikshita's time, several streets such as the Ayyaṅ-teruvu, etc., were opened up at Kumbhakōnam, and *agrahāras* such as Mahālānapuram and Ayyaṅpēṭṭai, were founded. He was also responsible for the construction of the Pushya-*mandapas* at several bathing ghats along the Kāvērī in the Tanjore district. In addition to being a good administrator under the Nāyaka rulers, Gōvinda was also an author of no mean repute. He composed a *kāvya* called the *Harivaṃśasūtra-charitam* of 23 cantos and a work on music entitled the *Saṅgītasudhānidhi*. The merit of the former work can well be appreciated by the fact that the famous Appayya-Dikshita has himself produced a commentary on it. Venkaṭēsa-Makhin, another eminent and erudite author, was Gōvinda's second son, and he had the honour of being the *guru* of Nilakanṭha-Dikshita, the author of the *Nilakanṭhaviṇaya-champū*. Gōvinda-Dikshita is said to have had his headquarters at Paṭṭiśvaram, and the Śiva temple has consequently been the recipient of several donations from his hands. The *mandapa* in front of the Amman temple supported on a series of pillars bearing well-sculptured griffins in *alto relievo*, appears to have been his *kaiṅkarya* to the goddess. A life-size statue said to be that of Gōvinda-Dikshita and another of his wife, have been kept in the *ardha-mandapa* of this shrine. The head of the former which is unfortunately broken, has been fixed up by means of cement. A Śiva-linga and an image of a lady kept in the *mandapa* which must have also been built at this period in front of the Amman shrine in the Kumbhēśvara temple at Kumbhakōnam, are also popularly believed to be representations of this devout pair.

One other record, apparently mentioning Gōvinda-Dikshita by the expression 'Dikshitasvāmi', is No. 257 of 1927 engraved on the inner wall of the second *gōpura* at Paṭṭiśvaram. It is dated in the cyclic year Bhava, which may have to be equated to A.D. 1634, five years later than the date of the epigraph of the Śaraṅgasvāmi-

Settlement of a caste dispute. *maṭha*, noticed above. It relates to a *valakkumuri* or petition made in the case of a dispute among the weavers (*paṭṭunūkkārar*) and the *settis* of Paṭṭiśvaram regarding the order of precedence in the receipt of betel leaves and arecanut during marriages. It was agreed that in cases of disturbance caused on this count, a new cloth worth five *panam* shall be offered to the goddess along with 30 arecanuts and 100 leaves, perhaps as an expiatory fine. The epigraph closes with a vow made on the feet of Nāyakkarayyan, who may have been Raghunātha-Nāyaka of Tanjore.

now represented by the Pudukkottai State, until as feudatories of the Pāndya and Vijayanagara kings, a branch of this family settled itself at Madura. In virtue of this subordination therefore, they appear to have been the recipients of a few *biruda* characteristic of these kings, such as, *Samarakōlāhala*, *Bhuvanāikavira*, *Mācarāyagaṇḍa*, *Rājanāsaragaṇḍa*, etc. The retreat of the Pāndyas further south to Tinnevely early in the 15th century helped to consolidate the hold of the Vāṇadarāyas on the territory round about Madura, as indicated by Sundarattōḷudaiyār-Māvali-Vāṇadarāy styling himself a *Sārvabhauma*, until with the reorganisation of the Madura principality under a line of Nāyaka rulers, they probably subsided into their original status of vassalage, as one of the many petty polegars on military tenure.

The later chieftains of this family appear to have been ardent Vaishnavas and devotees of the god of Alagarmalai near Madura, as indicated by their name Tirumālirunjōlai-ninṇār and Sundarattōḷudaiyār. From 572 of 1926 we learn that in the reign of a Vijayanagara king (name obliterated), who witnessed the elephant hunt, and in the year Saumya of whose Śaka equivalent only the last two digits '50' are visible and which must have corresponded to Śaka 1350, a chief called Tirumālirunjōlai-ninṇār alias Mābavāli-Vāṇadarāy made some gifts of land to the temple of Śūḍikkoduttaruliya-Nāchchiyār. According to the Tamil chronicle *Madurai-tala-varatāru* (p. 3) there was in Śaka 1374 a Sundarattōḷ-Māvali-Vāṇadarāy, said to have been the illegitimate son of a Pāndya prince and Abhirāmi, a dancing-girl of Kālaiyārkōyil. We do not know how much credence can be placed on the assertions made in this work. Another chief of this Bāṇa family was Tirumālirunjōlai-ninṇār alias Māvali-Vāṇadarāy, whose gift of the village Māṅguḍi alias Sundarattōḷudaiyār in Niranārayana-valanādu to the temple of Andāl has been registered in No. 578 of the same Appendix as having been made in Śaka 1399 (= 1477 A.D.), Viḷambi. His son was Sundarattōḷudaiyār-Mālayārāy (Māvali-Vāṇadarāy according to some other records), and in Śaka 1398 his mother Srirāṅganāyakiyār is said to have made some gift of lands to the same temple. An undated record engraved on a slab set up in the Bhagavati temple at Kāṅjirappalli in the Travancore State mentions that a small cess was levied by Māvali-Vāṇadarāy who bears the *birudas* 'Samarakōlāhala' and 'Mādiyādamanna-maṇavalaṅ', on the pack oxen that came along the ghat roads. This chief was in all probability Sundarattōḷudaiyār, whose sphere of influence appears to have extended into the north-eastern hilly tracts of the present Travancore State. It is not known who the hero of Poyyāmolippulavar's *Taṅjāvāman-kōvai* is; but it is possible that he belonged to this family of Vāṇarāya chieftains, and flourished in about the 16th century. A few records copied at Devipattinam (No. 121 of 1903), Tiruppullāni (No. 109 of 1903) and Kālaiyārkōyil (Nos. 585 and 587 of 1902), which are dated in the Śaka years 1455, 1450 and 1459, refer themselves to a Sundarattōḷudaiyār-Māvali-Vāṇadarāy. This chief may be considered to have been the second of that name, as he cannot have had such a long period of rule from Śaka 1398 to Śaka 1468 (*T.A.S.*, i, 52). The renovation of the *garbhagriha*, the *ardha-mandapa*, and the *mahā-mandapa* of the Andāl temple was made by Sundarattōḷudaiyār-Māvali-Vāṇadarāy, as recorded in Nos. 568, 583 and 584 of 1926, wherein he styles himself as an independent *Sārvabhauma*. Although the dates of these erections are not given, they may have to be attributed to the second chieftain of that name, No. 5 in the subjoined list.

91. The names of the later Bāṇa chieftains which occur in records of Madura and the adjoining districts, may be tabulated thus for purposes of reference:—

1. Tirumālirunjōlai-ninṇār alias Māvali-Vāṇadarāy, called the 'Madhurā-puri-Mahānāyaka', a Vijayanagara subordinate of king . . . 'who witnessed the elephant hunt'—Śaka 1350;

2. Sundarattōḷ-Māvali-Vāṇadarāy, son of Abhirāmi, according to the *Madurai-tala-varatāru*—Śaka 1374;

3. Uraṅgavilāsaṇ alias Māvali-Vāṇadarāy, the chief of Madurai-mandalaṁ—Śaka 1375;

4. Tirumālirunjōlai-ninṇār alias Māvali-Vāṇadarāy—Śaka 1399;

5. His son Sundarattōḷudaiyār Māvali-Vāṇadarāy, son of Srirāṅganāyakiyār and calling himself a 'Sārvabhauma'—Śaka 1398, etc.

6. Sundarattōḷudaiyār Māvali-Vāṇadarāy II—Śaka 1450-68.

92. A few inscriptions of the Madura Nāyaka rulers come from Srivilliputtūr and some villages in the Tanjore district. The first member of this dynasty represented in this year's collection is Virappa-Nāyaka.

Madura Nāyakas.

He has already been referred to in a previous section as having figured in the capacity, presumably of an overlord, in two records of the later Pāndya rulers.

Virappa-Nāyaka.

Ātivarāma and Abhirāma-Sundarēsa Vira-Pāndya, dated in Śaka 1493, corresponding to A.D. 1572, which was the year of his accession. The three records from Srivilliputtūr give only the cyclic years Śukla, Yuva and Īsvara, and they may be taken as corresponding to A.D. 1569, 1575 and 1577 respectively. No. 593 of 1926 registers the gift of a village Venkatasamudram for the merit of Krishnappa-Nāyaka by Viśvanātha-Nāyaka Virappa-Nāyaka. Similarly No. 582 of 1926 issued in the year Īsvara refers to Viśvanātha-Nāyaka, Virappa-Nāyaka, Ariyanātha-Mudaliyār and a few others, among those who were present at the time of the settlement of a boundary dispute between the temples of Nāchchiyār and Paḍikkāṣuvaittaruliya-Nāyanār at Srivilliputtūr. Before the day

appointed for the settlement, orders to assemble had been issued to the participants in the suit. They brought their accounts and *jñāpakam* (memos?). The

allegations of both the parties were enquired into, the lands were inspected, and final orders were then passed deciding that Irattai-karīśalkulam should belong to the Nāchchiyār temple, and that the tank Mālaiyidān should be added to the Adiyār-kulam as belonging to the Śiva temple. Boundary stones marked with the discus were fixed at the proper places to mark off the holdings of the Nāchchiyār temple.

The grouping of the names of Viśvanātha-Nāyaka and Virappa-Nāyaka in an *irattaiippēr* has to be considered only as a mere quotation on the part of Virappa of the name of the progenitor Viśvanātha of the Madura-Nāyaka dynasty, for, if the coupled name is given the meaning 'Virappa-Nāyaka, the son of Viśvanātha-Nāyaka', which is the usual import of an *irattaiippēr*, then Krishnappa-Nāyaka and Virappa-Nāyaka will have to be considered as brothers, and both of them sons of Viśvanātha-Nāyaka. This relationship is against all the evidence collected hitherto on the genealogy of this dynasty. A few other similar instances can be cited, namely, the names Viśvanātha-Nāyaka-Muttāvirappa-Nāyaka of Śaka 1534 (No. 123 of 1907) and Viśvanātha-Nāyaka-Chokkanātha-Nāyaka (No. 649 of 1905). Such grouping of names is common in later Vijayanagara records.

In No. 586 of 1926 the Nāyaka ruler granted in the year Śukla (A.D. 1569) certain concessions to the barbers (*ambittar*) living in the suburb (*pidāgai*) of Srivilliputtūr, namely, exemption from the payment of *vittupanam* (house-tax), *ālpanam* (poll-tax), and some *silvarigal* (minor cesses). Similar concessions are stated to have been granted to the blacksmiths and carpenters of Kallidaikurichechi in A.D. 1558 (No. 113 of 1907). As the actual date of accession of this Nāyaka ruler was A.D. 1572, it appears likely that he was connected with the administration of an outlying division prior to this period, when these orders were issued by him.

93. No. 159 of 1927, a record at Poyyākkudi in the Mayavaram taluk, dated in Śaka 1536, Ānanda, relates to the grant of the village Māṅguḍi for the expenses of maintaining a feeding charity (*annadānam*) at Kāvārikondasamudram, for the merit of Muttu-Krishnappa-Nāyaka. As an inscription (No. 87 of 1905) of his son and successor Muttu-Virappa-Nāyaka dated

Muttu-Krishnappa-Nāyaka.

in Kilaka corresponding to A.D. 1609

has been found, it is probable that Muttu-Krishnappa may have died in about that year, and that the feeding charity mentioned as having been instituted for his merit (*puṇyam*) in Ānanda (A.D. 1614), was made five years after his death.

Timmappa-Nāyaka who granted some exemption of taxes on the lands belonging to the Śellappillaiyār temple at Kāli, if different from the local

chieftain who lived in A.D. 1564, has to be identified with Tirumala-Nāyaka (A.D. 1623-59), because the year Prāmādi in which inscription No. 119 of 1927 is dated, corresponds to A.D. 1639 which fell within his reign. A Nāyaka chief named Muttu-Venkatappa-Nāyakkarayya is mentioned in a record from Sivapuram near

96. No. 259 of 1927, a record in Sanskrit verse engraved on the same wall, registers a gift by Venkata-Dikshita of the Vasishtha-gotra, son of Kōṇeri-Bhaṭṭa, in the Śaka year 1524 expressed by the chronogram *bhāgyeśasya*, for the expenses of providing evening service to the god at Paṭṭisvaram; while another verse (No. 260 of 1927) groups Paṭṭisvaram along with Vṛiddhādri (Vṛiddhāchalam), Kamalālaya (Tiruvārūr), Sitavana (Tiruvēnkādu), Chhāyāvana (Tiruchēyakkādu), Kailāsa, etc., as a place of great sanctity. It may be remembered that Paṭṭisvaram was the place where god Śiva is said to have honoured St. Tiruñānasambandha with the gift of a pearl-canopy (*mutluppandal*), and that the gods of this and the Tiruchēbattimuram temples have been eulogised by him and Tirunāvukkaraiyar in their hymns. No. 258 again is a long inscription in Sanskrit verses; but as the letters do not appear to have been cut deeply into the stone, they have peeled off in many places, and a continuous transcript is not possible to be made. Some references appear to have been made in it to Kulōttuṅga-Chōla and Tirumalarāja.

An inscription from Korukkai dated in Śaka 1627, Kali 4809, Pārthiva, refers to the lease or sale by a certain Kumaraṇayya of a portion of Korukkai, which had been named Achyuta-Vijayarāghavapuram. This name reminds us of Vijayarāghava, the last of the Tanjore Nāyakas after whom it may have been so named; but no specific records belonging to him have been copied this year.

97. Koṇḍama-Nāyaka of Śivaram and his agent Ōvaḷēsa-Nāyaka are mentioned in a record (No. 161 of 1927) from Kaḍalaṅgudi in the Tanjore district, dated in the cyclic year Raudri. From the palaeography of the inscription, the cyclic year Raudri may be supposed to correspond to A.D. 1620. In inscriptions at Chidambaram (Nos. 354, 339, 348 and 369 of 1913) figures the chief Vaiyappa Krishṇappa Koṇḍama-Nāyaka in the time of the Vijayanagara ruler Venkata I; but it is not certain whether the Koṇḍama-Nāyaka mentioned in the present inscription has to be identified with the chief mentioned in the Chidambaram records.

98. At the foot of the Āṇamalai Hills, at a place called Trimūrtikōyil or Trimūrtimalai about 12 miles from Udumalpet in the Coimbatore district and close by the Kurumalai stream that emerges from this valley, rises a huge obeliskal boulder about 30 feet high containing in low relief the figure of a seated Jaina image with two attendants standing on either side. This figure is cut high upon the boulder and since the outline is worn out owing to exposure to weather, it could now be discerned only with some difficulty, much less identified, from beneath. The traditional report that this boulder had rolled down from the top of the adjacent hills seems to find corroboration in the present horizontal position of the image, because, if it was chiselled on the present spot itself, it would have been cut perpendicularly instead of horizontally with the head pointing to the east. An inscription copied very near this spot dated in Paridāpi refers to the Jaina image as Aṃaṇēśvarasvāmi and the whole region was and is called Aṃaṇa-samudram. In Tamil *aṃaṇ* means 'a Jaina' derived from Sanskrit 'śramaṇa'; and a Jain image is called an Aṃmaṇasvāmi, 'the nude god'. Later, Hindu religious belief seems to have laid its hold on this boulder and Aṃaṇēśvara with his attendant deities was easily identified with a three-headed image of Trimūrti, whence also the present name for the hill. Induced by the natural scenery of the locality, his worship has of late gained such popularity that every week-end and on new-moon days there is a constant stream of pilgrims visiting the place.

Trimūrtimalai in the Coimbatore district.

99. The existence of a local chief named Eddulappa-Nāyaka who had his headquarters at Dhali, a village about five miles from Trimurti hills, is revealed by an inscription copied near the Jaina image. Its chief Eddulappa-Nāyaka—Non-alienation of lands in marriages. This inscription (No. 186 of 1927) dated in Paridāpi—A.D. 1793, is engraved in very bold characters and it records an agreement made in the time of the abovementioned chief to collect from the family of the ruling chief of Aṃaṇa-samudram a marriage-tax of 4 *paṇ* for the god Aṃaṇēśvarasvāmi with a stipulation against the alienation of land on marriage occasions. From another record (No. 187 of 1927) secured near the same place, we

come to know that Āṇḍiyamma was the wife of the chief Eddulappa. The astronomical details given in this record correspond to A.D. 1792, March 5, Monday.

Our knowledge about the ancestors or the successors of Eddulappa-Nāyaka is very meagre. However, a large number of statues cut in groups and scattered on the way to the hills, are all that now remain of the powerful chiefs of this locality. There are about 20 groups of such statues cut in relief on different slabs. Most of them have a central male figure with a number of wives standing in a row on either side with the palms raised in reverence against the chest. As a work of art, these images are inferior to the Nāyaka statues of Madura, and they show distinct traces that they were executed when the art was in its decadence. A notable image of this group is on the slab placed beneath a tree with two figures, cut in relief, the one to the right holding a gun, and the other holding a stick or a barrel for stocking powder. The figures are modern and bear the inscription 'muttu-Karuppanan.' Quite an interesting group of sculptures representing scenes from the lives of the local chiefs is to be found among the debris of the Subrahmanya temple which is reported to have been demolished by the vandalistic hands of Tippu in one of his marches to this place from Mysore.

100. Nos. 88 to 95 of 1927 copied from Ariyalūr in the Udaiyarpalaiyam taluk of the Trichinopoly district belong to the polegars of Ariyalūr, who with their headquarters at that town, governed a small tract of territory in its vicinity. From the information contained in a Tamil manuscript in the Mackenzie Collection, the

Gazetteer of the Trichinopoly District has given a short account of the vicissitudes through which this family passed from the time of its alleged settlement on the banks of the Kāvēri in A.D. 1405 down to the last century. A scion of this family, the 16th in regal descent (*paṭṭam*), is said to have successfully helped the pegoar of Turaiyūr and to have adopted the title of 'Vijaya' in consequence; and it is possible that this title may have been continued to be borne by the successive members of the family from that time. As for the other title of 'Oppilāda' assumed by the chiefs, if it is not merely an epithet signifying 'incomparable' similar to 'nēriṇmai' of the Chōla and Pāṇḍya records, it may have been added in honour of the goddess Oppilāda-Amman of Ariyalūr, who is said to have appeared to one of the early progenitors of this family, and to have promised to be its tutelary deity (*Gazetteer*, p. 344). The distinctive clan-name of the Ariyalūr chiefs appears to have been 'Maḷavarāya', and its members claim to belong to the Vitiḥōtra-gotra. The inscriptions of this year's collection mention the names of the following chiefs:—

1. [*Araṣu-ni]laiyitta Oppilāda-Maḷavarāyar—(A.D. 1635),
2. Vijaya Oppilāda-Maḷavarāya,
3. His son Raṅgappa-Maḷavarāya,
4. His son Vijaya Oppilāda-Maḷavarāya—(A.D. 1742),
5. There was a Vijaya Oppilāda-Maḷavarāya—(A.D. 1746), son of Muddu-Venkaṭappa-Maḷavarāya and grandson of Araṣu-nilaiyitta Vijaya Oppilāda-Maḷavarāya (*Mys. Archl. Report* for 1916-17, p. 58).
6. Vijaya Oppilāda-Maḷavarāya—(A.D. 1808),
7. Kumāra Oppilāda-Maḷavarāya, and
8. His son Vijaya Oppilāda-Maḷavarāya—(A.D. 1832 and 1843).

All these epigraphs give the dates when the respective temples on which they are engraved were either built or renovated.

101. No. 688 of 1926 is a curious record from Śrīvilliputtūr, dated on the 24th of Vaigāsi in the cyclic year Vikrama, which was a Monday with Uttirāṇa-nakshatra. Its alphabet is assignable to the 17th century A.D., and in fact A.D. 1665, May 22, Monday, is the only day in that century which satisfies these astronomical details. This conjecture is somewhat confirmed by the statement that the *kuṭumbar* were given the title of Tirumalai-Kuṭumbar, probably in the time of Tirumalai-Nāyaka of Madura. The record contains some information about a quarrel that took place between the two castes Dēvēndra-kuṭumbar and the Paraiyar of Śrīvilliputtūr in regard to certain social privileges that were being enjoyed by them. The inscription opens with a mythical account of the origin of the caste Dēvēndra-kuṭumbar, and narrates how in ancient times there was a severe famine in the Chōla, the Chēra and the Pāṇḍya

countries, how the Pāndya king sat in company with the god Dēvēndra himself and demanded equal privileges with him, and together with four *deyvakannimār* (heavenly damsels) came down to earth with *kannal-virai* (sugarcane shoots), *kudali-virai* (plantain shoots), one palmyra seed, and several varieties of paddy, a bull (*orusha-bham*) and one *śavi* (i). This eponymous person got the title of Dēvēndra-kutumban, and three other castes got the names of Vāriyan, Akkaśalai, and Hantāriyan. During a severe famine this Dēvēndra-kutumban, it is said, dug 12,000 wells in a single day and thus provided water for irrigation. In recognition of this meritorious act the ruling sovereign was pleased to give him the use of certain privileges, such as, a white elephant, a white parasol, *keradi*, carrying torch in daylight, *pārādai*, a pair of *silambu*, two *koḷukku*, 16-pillared *pandals* for festive occasions and three *tēr* for funeral processions, the title of 'Pañchavan', 18 kinds of musical instruments, *kanakattappu*, etc. The *Paraiyar* of the same village claimed these privileges as also theirs, and began to use them. Then Kutti-Kutumban of Vāgaikulam and Allakarttā-Kutumban of Malaiyankulam waited on the king and represented these matters. It was then decided, on the authority of certain copper-plate grants that had been issued previously, that the *paraiyar* were to enjoy only a few privileges, such as a three-pillared *pandal* for festive occasions, one *koḷukku*, one *silambu*, one *mappu*, one *pandam*, a house without a second floor, and the payment of fee for funerals. The Kutumban were given the additional title of Tirumalai-Kutumban and a rent-free plot of land having the sowing capacity of 2 *kōttai* of seed.

During my recent visit to Āṅamalai in the Pollachi taluk, Coimbatore district, I was informed that 72 families of the Kutumban caste whose local title is *Pannādi* and who are treated by the Hindus as *pallis* live in the village. On detailed enquiry I learnt that they remember nothing more than that they had their origin from Dēvēndra and that they have migrated from Madura and Tinnevely districts. They have a confused tradition and say that Dēvēndra gave the chief man of the *kutumban* caste 5 *kannigai* (heavenly damsels) for help in cultivation, and gave seeds of various varieties of paddy and gold ploughs. Their enumeration of the privileges and the musical instruments is almost the same as in the Śrīvilliputtūr record. The history of their origin, etc. is preserved in the form of a ballad. The grant of special social privileges by the king to the five artizan classes has been referred to in previous years.



STONE STATUE OF GŌVINDA-DIKSHITA AT PAṬṬIŚVARAM, TANJORE DISTRICT.

(No. 964 of APPENDIX D.)

செப்பளிப்பவர் இயர்
 ௧௪. 12. 1922
 சென்னைவழி காக எடுத்தல்
 கொண்டு பட்ட நாள் ௧௪ 92
 செப்பளிப்பு முடிந்த நாள் ௧௪ 92
 அபார்க்கும்
 மு.ப.ர.எ.
 கையொப்பம்.
 அபார்க்கும்
 உதயசுந்தரி
 கையொப்பம்.
 12/12/22