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ORIGINAL

Government of Madras

HOME DEPARTMENT (EDUCATION).

G.O. No. 1035, 10th August 1917

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1916-17.

READ—the following papers :—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Madras, the 13th July 1917.
No.—D. 398.

I beg to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for 1916-17. A duplicate copy with necessary corrections will be submitted to Government within a week through the Superintendent, Archæological Survey, Madras.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).
Dated—Madras, the 20th July 1917.
No.—D. 409.

I have the honour to submit herewith the stitched proof of my *Annual Report* on Epigraphy with one set of photographs taken during the field season under review.

I request that I may be supplied with 20 spare copies of the report for distribution among my friends and scholars who are interested in Epigraphy.

III

Endorsement of the Superintendent, Archaeological Survey, Madras, No. 364, dated 21st July 1917.

Submitted.

2. The question of conserving the monuments referred to in paragraph 8, part I of the report will be taken up after personal inspection during the next field season.

A. H. LONGHURST,
Superintendent, Archæological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING
31st MARCH 1917.

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probation for one year. In G.O. No. 1008, Public, dated 24th May 1916, the Government was pleased to better the position of the three Epigraphical Students by fixing the starting pay of the appointment at Rs. 75, and by promising to raise the grade of their salary to Rs. 100—5—125 after five years of approved service. Messrs. Krishnamachar and Srinivasa Rao who were already confirmed as the Telugu and Tamil Epigraphical Students respectively on the old scale, signed the bond of service contract mentioned in the Government Order quoted above and were allowed to draw their salaries at Rs. 75 from the date of the above Government Order.

A typist having been newly sanctioned by Government (G.O. No. 1008, Public, dated 24th May 1916) Mr. K. Somasundaram Pillai who has passed the intermediate test in typewriting was appointed for the place on the 23rd September 1916.

PUBLICATION.

3. At the suggestion of F. J. Richards, Esq., M.A., I.C.S., the Government entrusted M.R.Ry. V. Rangachari, M.A., Assistant Professor of History in the Presidency College, with the work of preparing an alphabetical index of villages noting under each the brief contents of the inscriptions collected until now by the Epigraphical department together with bibliographical and other references wherever these were available. Sanction was also accorded for the entertainment of a temporary typist for seven months from July 1916 to January 1917 to help Mr. Rangachari (G.O. No. 1023, Public, dated 26th May 1916, and G.O. No. 1283, Home (Education), dated 1st December 1916), who has, I hear, just finished his work and submitted the voluminous manuscript to Government.

The final proof of Part V of *South-Indian Inscriptions*, Vol. II, was passed for printing and the part was issued. A good portion of the manuscript for Part III of Vol. III containing texts and translations of nearly 100 old Tamil inscriptions was got ready and despatched to the Press. The remainder of the manuscript still required to complete the part will be sent in due course to the Press. Materials for Part IV of Vol. III which will include the index of the volume, some more Chōla inscriptions and the Tiruvālaṅgāḍu copper-plates are also taken up on hand. The Telugu volume of *South-Indian Inscriptions* which is progressing will be issued as Vol. IV of the series and will consist mainly of the inscriptions of Tripurāntakam and a few copper-plate grants from the Telugu country. As the place of the Kanarese Epigraphical Student was not filled up for more than a year, the work of preparing the Kanarese inscriptions for the Press could not be pushed through.

TOURS OF THE ESTABLISHMENT.

4. Myself and my Senior Assistant did not undertake any tours on account of the pressure of the work at office in connection with the publication of inscriptions and the transfer of the office from Ootacamund to Madras and the other preliminaries connected therewith. Consequently Mr. Srinivasa Rao, the Tamil Epigraphical Student, was the only one of my establishment who was available to work out the programme in the Tamil districts. He left Ootacamund on 16th August 1916 and after securing copies of records in the Ambāsamudram taluk, the villagewar survey of which was begun last year by my Senior Assistant and only two firkas finished, and after examining a few places in Tanjore, Trichinopoly and South-Arcot districts returned to Madras on 6th January 1917.

Mr. C. R. Krishnamachar, the Telugu Epigraphical Student, left Madras on 2nd December 1916 and finished the villagewar inspection of the Guntūr taluk collecting as many as 130 inscriptions. He returned to Madras on 14th March 1917.

Mr. Rangarajayya, the acting Kanarese Epigraphical Student, proceeded on tour on his being deputed to copy the inscriptions of the Madakasira taluk in the Anantapur district, village by village. He finished two circles of the taluk and had to reserve the remaining one for next year as his presence was necessary at headquarters where he arrived on 25th February 1917. Thus it will be seen that the touring of the year under review was directed mostly to the villagewar survey. Mr. P. Visvanatha Ayyar, the photographer, was sent on tour independently to take some epigraphical photographs in selected temples and to prepare sketches and photographs of such other objects of archaeological interest in these temples as had not already been tackled by the Archaeological Superintendent. His sketches include fifty sculptural pannels in

relief representing the lives of the famous Śaiva devotees, decorating the niches in the basement of the Airāvātēśvara temple at Dārāśuram near Kumbakonam. The labels giving their names were noted by Mr. Venkayya in his *Annual Report* of 1908, paragraphs 66 to 68. I intend studying these sculptures on a future occasion along with the lives of the 63 Śaiva devotees and publishing them. During his absence from headquarters from 4th February 1917 to 31st March 1917 Mr. Visvanatha Ayyar has secured 28 photographs and 60 sketches.

THE YEAR'S WORK.

5. The *Annual Report* for 1915-16 kept me and my establishment engaged until the middle of July 1916. The tours commenced with August 1916 and closed with March 1917 with the result that during the year under review about 462 villages were inspected and at 130 of these were secured 668 inscriptions. The two hundred and thirty-eight inscriptions collected by Mr. G. Venkoba Rao in the Ambāsamudram taluk last year but which had been reserved for examination (vide *Annual Report* for 1916, Part I, paragraph 6) during this year, are included in Appendix B. To these are added the remaining records secured from Ambāsamudram by Mr. Srinivasa Rao, those of the Guntūr taluk and those of the Madakasira taluk (Anantapur district). Inscriptions copied from miscellaneous villages in the districts of Tanjore, Trichinopoly and South Arcot are reserved for examination next year.

Stone inscriptions examined during the year under review mostly consist of Pāṇḍya epigraphs from the south and some are dated in the reigns of the Chōla-Pāṇḍya viceroys, who were first appointed by the great Chōla conqueror Rājendra-Chōla (I) for the protection of the Pāṇḍya country which was evidently then absorbed into the Chōla empire. The Telugu inscriptions supply some further information over that of last year about the local chiefs who ruled as Kākatiya subordinates in the Telugu country. A few of these records belong to the ruling family of the Kākatiyas and of these latter the one of great interest is that of queen Rudrāmbā found at Malkāpuram in the Guntūr taluk, Guntūr district. The charities recorded in this inscription, which among others included the founding of a college, a hospital, a maternity and a Śaiva *matha* are noticed *in extenso* in Part II below. Two records from Penumūli in the same taluk, of about the 13th century A.D., are of some antiquarian interest inasmuch as these give us sketches of the standard cubits used in measuring fields and house-sites (No. 131 of 1917). Also the standard span is referred to and marked in No. 1 of Appendix C. These standards of measurements thus sketched out on stone must have been the actual cubit and span of the ruling king or chief as often referred to in the Tanjore Chōla inscriptions. The Kanarese records in general are too fragmentary. But some of these are of historical value belonging as they do to the early Pallava-Nolamba and Chālukya periods. The kings of the former dynasty who were contemporaneous with the Gaṅgas seem to have been good sportsmen and to have commemorated the death even of their hunting companions. Nalambādhirāja it is stated erected a monument for his favourite dog called Pūnaga which hunted a boar and died in the fight (No. 755 of Appendix B).

6. Of the inscriptions examined for other departments one or two deserve specially to be noted. Mr. Longhurst, the Archaeological Superintendent, examined the caves and stūpas at Guṇṭapalli, Kistna district, and sent me for decipherment an inscription in Brāhmī characters of about the first century B.C. The accompanying

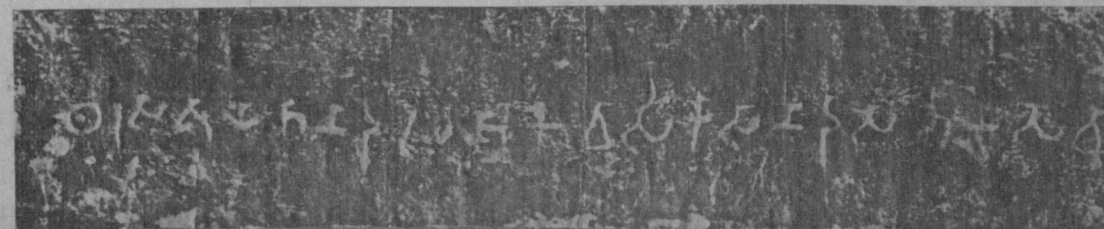


illustration is made from the impressions prepared by Mr. Longhurst. The record has been tentatively read by me—

Thērasa bhayata-Nadasa atēvāsikasa Nādasō(sa) [d]ānam sōvā[nam*]. “(This) step (is) the gift of Nātha, the pupil of the venerable (bhayata) [Buddhist] monk Nanda.”

Two other inscriptions received from the same officer were photographs taken by F. G. Butler, Esq., I.C.S., Special Assistant Agent, Koraput, Vizagapatam district, in connection with the antiquities of Kondakamberu in that district. They register the founding of a Siva temple called Nilakantha in A.D. 1381 by Ambikā, the wife of Pāndu-Singa. An inscription from Udayagiri (Nellore district), not included by Messrs. Butterworth and Venugopaul Chetti in their volume of Nellore Inscriptions refers to the digging of a step-well on the road to Vijayanagara, by a certain Timmarasayya in A.D. 1570. This was also examined for the Archaeological Superintendent. Iconographical notes on photographs from Srīsailam sent by the same officer may also be mentioned among the items of miscellaneous work done during the year.

7. The chief interest however attaches to the large number of copper-plates of which the more important ones were secured through the kindness of Messrs. M. Ramakrishnakavi, M.A., A. Rangaswami Sarasvati, B.A., M. Kalidasu, B.A., B.L., High Court Vakil, Guntūr, and Tarini Charan Rath, B.A., District Munsif, Aska. All these plates will be noticed in Part II with reference to their bearing upon the history of the Eastern Chālukya kings. Nos. 17, 18, 20 and 21, however, which were secured through the Tahsildars of Madakasira and Dharmavaram are forgeries evidently of a period when the Anantapur district came directly under the British rule.

Appendix A includes 24 copper-plates examined during the year. Appendices B and C give detailed extracts of the stone inscriptions examined and transcribed. The collection of photographs and sketches appear in Appendices D and E, while Appendix F contains the astronomical verifications of dated records and notes thereon by Diwan Bahadur L. D. Swamikannu Pillai. Tentative transcripts of all the inscriptions included in Appendices A, B and C have been made. Index tickets for the collection of last year have been drawn up and the transcripts distributed into the several files dynastically and chronologically.

The Government in their Memorandum No. 4399/15-4, Public, dated 21st June 1916, asked me to take up the examination of the gold coins forming part of the Kodur treasure trove from 1st October 1916. The coins numbering as many as 16,586 were received on the 13th December 1916 and my report on them was sent to Government on the 10th February 1917. Mr. Srinivasaraghava Ayyangar, M.A., the Archaeological Assistant in the Museum, was of very great help to me in sorting and identifying these coins.

8. As regards conservation I can only mention the Jaina images at Nidamaru and Vunūgūtūru and a mound called Bhima-lingam-dibba at Tādikonda, all in the Guntūr taluk of the Guntūr district. The only temple in the Ambāsamudram taluk which deserves the attention of the Archaeological Superintendent on account of its sculptures and inscriptions is the one at Tiruvālīśvaram.

9. Subjoined is the statement under the main heads of expenditure of the Assistant Archaeological Superintendent for Epigraphy during 1916-17—

Expenditure.

	RS.	A.	P.
Assistant Archaeological Superintendent	5,775	0	0
Establishment	8,932	2	5
Temporary establishment for index	140	0	0
Assistant Superintendent's travelling	154	4	9
Establishment travelling	1,906	13	9
Contingencies	4,061	9	7
Total ..	20,969	14	6

Receipts.

	RS.	A.	P.
By sale of photographs	2	0	0
By sale of old furniture, etc.. .. .	137	14	0
Total ..	139	14	0

10. Stone inscriptions copied at the following places are registered in Appendices B and C.

I. *Anantapur district*.—Thirty-nine * villages in the Madakasira taluk.

II. *North Arcot district*.—Tirupati.

III. *Guntur district*.—Fifty † villages in the Guntūr taluk, Jātapalle and Mādipādu.

IV. *Tinnevely district*.—Thirty-eight ‡ villages in the Ambāsamudram taluk.

Programme of tour of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the field season of 1917-18.

Number.	Name of the village.	District.	Nature of the Archaeological remains or the work proposed to be done.
A.—Places reported to contain inscriptions by the Archaeological Superintendent or other officers.			
1	Ākumalla	Kurnool	Reported to contain inscriptions.
2	Ālattūr	South Arcot	Reported to contain old temples with inscriptions.
3	Āvūr	North Arcot	Contains many inscriptions.
4	Ayyampālayam	Do.	Reported to contain inscriptions.
5	Baradamāṅgalam	Salem	A stone with inscription.
6	Brahmadēsam	South Arcot	Reported to contain inscriptions.
7	Chittoor	Chittoor	Rock inscription.
8	Conjeeveram	Chingleput	Many inscriptions not copied in previous years.
9	Dadapuram	South Arcot	Reported to contain inscriptions.
10	Eṟragudi	Kurnool	Do. do.
11	Ghaṇṭasāla	Kistna	Do. do.
12	Ilavampatti	Salem	Do. do.
13	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
14	Kattuvappallaipatti	Salem	Stone in a field containing inscription.
15	Kiliyānūr	South Arcot	Reported to contain old temples with inscriptions.
16	Kolimigundla	Kurnool	Reported to contain inscriptions.
17	Koyilkunṭla	Do.	Do. do.
18	Maḍam	North Arcot	Temple containing inscriptions.
19	Madura	Madura	Temple with inscriptions.
20	Mahābalipuram	Chingleput	To copy a newly discovered inscription.
21	Mahendragiri	Ganjam	Inscriptions in a temple.
22	Mailavaram	Guntūr	Reported to contain inscriptions.
23	Marakānam	South Arcot	Reported to contain old temples with inscriptions.
24	Munṇūr	Do.	Do. do.
25	Niśāṅkadurga	Chittoor	Reported to contain inscriptions.
26	Olagaṇapuram	South Arcot	Reported to contain old temples with inscriptions.
27	Paṇḍita	Ganjam	Do. do.
28	Ponṇeri	Salem	Stone on the road-side contains an inscription.
29	Prattapūr	Ganjam	Reported to contain inscriptions.
30	Rāmatirtham	Vizagapatam	Inscriptions on a Jaina image.
31	Rēmaṭa	Kurnool	Reported to contain inscriptions.
32	Sakkōḍi	Salem	Do. do.
33	Salem	Do.	Old inscriptions on a boulder in the reservoir.
34	Russekonda (Boraṅgan temple).	Ganjam	Reported to contain inscriptions.
35	Siṅgavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
36	Siṅgaperamalkōvil	Chingleput	Rock-cut cave with inscriptions.
37	Sūnampattu Villivakam	South Arcot	Reported to contain old temple with inscriptions.
38	Taḍuvāyi	Guntūr district	Reported to contain inscriptions.
39	Tirukandji	French territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil.
40	Tirumalapādi	North Arcot	Reported to contain inscriptions.
41	Tiruvaraṅgam	South Arcot	Temple with inscriptions.
42	Tribhavanī	French territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil.
43	Tukkāchohi	Tanjore	Reported to contain inscriptions.
44	Uppalūr B.	Kurnool	Do. do.
45	Vēligonda	Nellore	Do. do.
46	Vippaṇu West	Kistna	Temple containing inscriptions.

* One hundred and eighty-three other villages were also examined but contained no inscriptions.

† One hundred and two other villages were also examined but contained no inscriptions.

‡ Forty-seven other villages were also examined but contained no inscriptions.

APPENDIX

A.—List of copper-plates examined during 1916-17.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Sub-Collector, Bezvada (Kistna district).	Eastern Chalukya.	Amma (II)	Uttarāyana ..	Sanskrit ..	Deposited in the Government Museum, Madras.	In the Epigraphia Indica.	Records the gift of the village Māngallu in Nakavādi-vishaya to the Brahman (Ummāna, at the instance of Kākariya-Gundya, son of Triya-Bashtrakuta and grand-son of Gundiya-Rashtrakuta of the Samal[te]yoddi family.
2	M.R.Ry. Velpula Raghavulu, Yeddānapudi (Narasaraopet taluk, Guntur district).	...	....	Saka 1637, Manmatha, Ashadha, su. 5.	Telugu ..	Returned to the owner.	...	Registers the sale of their mirāsī-inam lands by the brothers Virātattu and Yallabattu of Yaddanapudi, for gr. 275 (varāhalu). By this the services of blacksmith to the Sircar (government) were transferred to the purchaser Velpuri Musalabattu in the presence of 9 witnesses.
3	M.R.Ry. Nireganti Hanumantappa, Islvi (Adoni taluk, Bellary district).	...	....	Saka 1715, Pramadina, Jyeshtha, ba. 7, Sunday.	Kanarese ..	Do.	...	Sale of Gaudika-mirāsī lands by Timmana-Gauda and Govinda-Gauda of Madalingadalli, to Timmana-Gauda of Yalbe, together with pasiki, palige, mulavisa, ngadi-vilavartane, vilige, piijaru, kadarambha, nirāmbha, etc., belonging to those lands, for 25 ga (varāha).
4	M.R.Ry. Achyuta Rao Partulu P.A., Assistant-Inspector of schools through M.R.Ry. Ramakrishnakavi, M.A., Oriental Manuscript Library, Madras.	Kākati (Kakatiya).	Ganapati-deva ..	Saka 1182, Rāudri, Chaitra, ba. [15*] solar eclipse	Sanskrit Telugu.	Do.	In the Epigraphia Indica.	Gift of the village Garavapadu to 50 Brahmanas by Tikka-Chamupati, son of Devārāja who was a minister of the king.
5	M.R.Ry. Ramakrishnakavi, M.A., Oriental Manuscript Library, Madras.	Eastern Chalukya.	[Narendra-Mrigarāja] Vijayaditya (II).	Solar Eclipse	Do.	Do.	Do.	Registers the grant of the village Tandivāda in Konur-nāndu-vishaya to the two Brahmanas Vipdhamāda and Dena of the Gautama-gōtra, grand-sons of Vipdhamādasman of Vāngiparu.
6	Do.	....	Prithivi-Maharāja ..	46th year, Kartika, Paurṇamasi.	Do.	Do.	Do.	Gift of the village Tandivāda in Pāguṇāra-vishaya, to Bhavāsman of the Kāmakāyana-gōtra who had studied the trisahasra-vidya and was a resident of the village Kōṇḍamañchi.
7	Do.	Eastern Chalukya.	Jayasinhā-Vallabha-Maharāja	Kartika, Paurṇamasi.	Do.	Do.	Do.	Gift of the village of Niduparu in Gandhāra (province) to a certain Kāpāsarman of the Harita-gōtra and the Tattirya-sāha.
8	Curator, Oriental Manuscripts Library, Madras.	Vijayana-gara.	Venkatespati-Maharāja ..	Saka 1612, Vikriti, Dhanus, su. 12, Friday.	Sanskrit Nagari.	Do.	...	The first plate is missing and the writing is very carelessly executed. There are many omissions and mis-spellings. Registers the gift of a village surnamed Venkatesapura in the Konāda district, a sub-division of Uttukkal[ā]kōṭṭam, to the Śrī-Vaishnava teacher Tātaya the grand-son of Eṇur-Tātaya and son of Srimivasa.

A.—List of copper-plates examined during 1916-17—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
9	From the Superintendent, Government Museum, Madras.	Eastern Chalukya.	Vishnuvardhana [III]	[Saka] 684 (expressed by the chronogram svādita), Mārgaśīra, ba. dvādasi.	Sanskrit Telugu.	Returned to the Museum.	In the Epigraphia Indica.	Registers evidently the renewal of an earlier grant of the village Musikūṇḍa in Tōṅka-Nālav[ā]di-vishaya to the [Jaina] teacher Kālibhadracharya. Ayyana or Ayyana-Mahadevi queen of Kūṭja-Vishnuvardhana was the ajāpti of the grant and the charter was marked with the seal of Kūṭja-Vishnuvardhana.
10	Do. do.	Do.	Vishnuvardhana, son of Vijayaditya.	Saka 1127, Phalgunā ..	Do.	Do.	Do.	Gift of the village surnamed Chandravuri in Chengur-nāṇḍi-vishaya to 130 Brahmanas, by the chief Mahādeva of the solar race, whose minister was Mallikarjuna.
11	Do. do.	..	....	..	Nagari ..	Do.	..	The Sanskrit language in which the inscription is written is very corrupt. Seems to record the sale of the village Tātāvara-gama and mentions Śilabhaṇḍa and some chief (apaka) born in the Naga family.
12	M.R.Ry. Tarini Charan Rath, B.A., District Munsif, Aska (Ganjam District).	Eastern Gangā.	Sāmantavarman, ruler of Svātaka.	..	Sanskrit Telugu.	Returned to the owner.	In the Epigraphia Indica.	The characters are of about the 13th century like those of the plates of Dandimahadevi (Epigraphia Indica, Vol. VI., p. 136).
13	Do do.	..	....	..	Nagari ..	Do.	..	Registers that the king from his residence (adhisithana) at Svātaka, gave the village Vātāgama in Hanuṅga-vishaya to Govindasman of the Bharadvāja-gōtra and the Vājasaneyā-charapa. The grant was engraved by Padmachandra.
14	M.R.Ry. A. Rangaswami Sarasvati, B.A., University Research Student, Madras.	Eastern Chalukya.	Vishnuvardhana II (Vishamasiddhi and Pralayaditya)	Kartika, lunar eclipse.	Sanskrit Telugu.	Do.	In the Epigraphia Indica.	These two plates (without ring) are written on four sides in two different types of character. The bigger letters (of perhaps a later date) belong to the time of Kalyāṇakalasa [Nētrabhaṇḍa] and commence and close like his Gumsur copper-plates published with text and translation in Journal of Bengal Asiatic Society, Vol. 6, pages 667 to 671. The smaller characters are of the same type as those of the Buguda plates of Madhavavarman and begin similarly (Epigraphia Indica, Volume III, p. 41 f., and ibid. Volume VII, p. 100 f.). The former is a palimpsest.
15	Do. do.	Do.	Do. do.	3rd year, lunar eclipse.	Do.	Do.	Do.	Gift of 12 khandika of land in the village Paṇṇimuku in Varāṇḍu-vishaya to a certain Kūṭhisarman a resident of Okōḍu.

A.—List of copper-plates examined during 1916-17—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
16	M.R. Ry. A. Rangaswami Sarasvati, B.A., University Research Student, Madras.	Vijayana-gara.	....	....	Nāgarī (Sanskrit).	Returned to the owner.	....	Incomplete. These two plates strung on a plain ring stop with the description of Śrī-raṅga (I) of the third dynasty. His residence at Uddagiri is referred to.
17	Tahsildar of Madakasira (Anantapur district).	..	....	....	Nāgarī (Kannarese).	Do.	....	In Śālivahana-Śaka 1230, Pṛavāṅga, Karttika śu. 15, solar eclipse (?), the gaudike of the village Devarayapura to Sādhara Muddumalla was made by Tīrimala-Somayājīn. The latter had received it as dikṣhāramakṣhetra from the king Gaddada Devaraya. The ayagāras for the new village were appointed in the presence of the residents of four villages. The village seems to have been surnamed Roḷe.
18	Do.	..	....	....	Kannarese	Do.	....	Registers that, in Śaka 1120, Bhava (wrong) a certain Bomma-Nayaka with the permission of Harihara-Bukkaraya appointed kṛāchigavas (i.e., village servants) in the village Maḥasamudra which he had founded. Then in Śaka 1223, Naja (also wrong) in the reign of Bhūpatiraya, son of Harihara-Bukkaraya, Bomma's son Kāma-Nayaka founded to the south of Malligemadu the village Govindapura which he renamed Roḷe.
19	Do.	Vijayana-gara.	Vīrapratāpa Vīra-Śrī-Raṅga-rāyadeva-Mahārāya.	Śaka 1578, Vīlambi (wrong), Maḥa, śu. 15.	Do.	Do.	In the Epigraphia Indica.	A quarrel regarding the gaudike of Roḷe between Annadāni-Gauda and Chiga-Mudhaiya was submitted to the (village) court (dharmasana) consisting of the chief men of the village and the twelve village servants (ayagāra). They decided in favour of the latter and the chief Sarajayappara of Harati accepted their decision and conferred the gaudike on Mudhaiya.
20	Do.	..	....	....	Telugu	Do.	....	Registers that in Śaka 1429, Ananda (wrong) during the reign of Prāudhadevaraya-Bukkaraya, the reḍḍikam of the four villages Maḥoḍiki, Lakṣmammapalle, Yara-bōrayapalle and Kambalupalle in Kunḍurpi-rajya, a parāgana of the Southern country, was conferred on Arucherla Nallappa-Nayudu.

A.—List of copper-plates examined during 1916-17.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
21	Tahsildar of Dharmavaram (Anantapur district).	..	....	....	Telugu	Returned to the owner.	....	Registers that in Śaka 1273, Ananda (wrong) during the reign at Viḍyanagara of Virapratāpa Bukkarayadeva-Mahārāya, a certain Peda-Chōdamareddi was granted the gaudike of the villages Naṣana, Nuttavalakula, Gauragiri, Kaṇchikunṇa, Valuru, Ketakunṇa, etc. The shares given to the other village officers, servants, temples and Brahmanas are also mentioned.
22	M.R. Ry. K. Venkataraya-nappa, Schoolmaster, Tenali (Guntur district).	Eastern Chalukya.	Vijayaditya-Mahārāja (I)	Uttarāyana and lunar eclipse.	Sanskrit (in Telugu).	Do.	In the Epigraphia Indica.	Grant of the village Śetharambu in Viḥanagū-vihaya to Bhāṭṭāraka Devaśarma of the Hariti-gōra and the Apastamba-śūtra, a resident of Karāṇcheḍu.
23	The Tahsildar of Bapatla (Guntur district).	Do	Rajarāja (II)	Śaka 1091, and 23rd year.	Do.	Do.	Do.	Some plates are missing both at the beginning and at the end. Gives a genealogical account of the Eastern Chalukya kings and the Velanadu chiefs. Records the gift of the village of Innūgaru by the Velanadu chief Rajendra-Chōḍa to a Brahmana.
24	M.R. Ry. Malladi Venkatesvarlu, Schoolmaster, Bapatla (same district).	Vijayana-gara.	Sadaśivarāja	Lost	Sanskrit and Telugu (in Nagari).	Do.	..	Plate or plates after the second missing in the middle. Gives a genealogy of the Tuluva kings of the Turvasu line.

B.—Stone inscriptions copied in 1916 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TINNEVELLY DISTRICT, AMBASAMUDRAM TALUK.						
285	On a slab set up in the village of Vayilavikulam.	....	....	Śaka Kollam 1569, 824, Sarvadhara, Aveni 8 tedi, Thureday, Rohini, dasami, Amrita-yoga.	Tamil	Gift of the village Vayiravikulam, west of Kalladaikurichohi in Mulli-valanadu to the Tiruppanambanda-Pandaramadai at Madura for the merit of Visvanatha-Nayakkar Tirumalai-Nayaka and of Embetunai-Pillai.
286	On a slab set up near a water-course in the same village.	....	....	....	Do.	In modern characters. Records a gift of land to the temple of Sevandi-Vinayaka at the confluence (of the two rivers). Mentions Periyayakkar-Ayyan.
287	On the south base of the central shrine in the Venkateswalar temple at Pallakal.	....	....	Kollam (?) 799, Vaigesi, 15 tedi.	Do.	Records that Mallurase-Irudi, a native of Uraliyur in Rajagambhira-valanadu, a sub-division of Vade-mangalam (i.e., Cholanadalam), who belonged to the family of Karikala-Chola and who was employed in the treasury of Tiruvadi (i.e., the temple?) presented a palanquin, a gold namam, white chauris and a sora and provided for the procession of Sellar in the temple of Tiruvengadathappan at Pallakal.
288	On the south wall of the same shrine ..	....	....	Kollam 716, Añi, 7 tedi.	Do.	Agreement granted to Tangacholizambi Virakeralakutti of Narasinganallur in Mel-Vembunadu by the managers of the temple of Udayamarttanda-Vinagar-Embetunai at Pallakal alias Udayamarttanda-chaturvedinangalam included in the Brahmadésam (i.e., the Brahman village) of Rajaraja-chaturvedinangalam in Mulli-nadu, for maintaining offerings and festivals during the Senbagaraman-sundi in their temple.
289	On the west and south walls of the same shrine.	....	....	Kollam 716, Añi, 11, Svati.	Do.	Gift of paddy to the same temple through the same Virakeralakutti for maintaining offerings at Senbagaraman-sundi by Santaranarayana Venrumankonda Bhutalavira Sri-Ramavarma of Jetunga-nadu. Pallakal alias Udayamarttanda-chaturvedinangalam is here stated to be a hamlet of Rajaraja-chaturvedinangalam which was a brahmadéya in Mulli-nadu.
290	On the north wall of the same shrine ..	....	....	Kollam 678, Vaigasi, 12 tedi.	Do.	Gift of land for the supply of paddy and other requisites for feeding Brahmans and maintaining festivals in the same temple. The grant was made by king (Udayamarttanda) while he was in his palace at Kalakkad-il[am].
291	On the north base of the central shrine in the Tennalagar temple at Kovilkulam.	Pandya	Māyavarman alias Tribhuvanaachakravartin Vikrama-Pandya-deva.	7 + 3rd year ..	Do.	Gift of money for a lamp to the temple of Sri-Subrahmanya at Rajaraja-chaturvedinangalam a brahmadéya in Mulli-nadu, by a certain Sundaratol-Korppiyammal.
292	On a slab set up near a channel at Aladiyur.	....	....	Vijaya, Sittirai 8 tedi.	Do.	In modern characters. Registers that the Ek[?]jammam-madam was the gift of Tirumalai-Nayaka.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
293	On a slab set up near the Śiva temple in the same village.	....	....	Kollam (?) 81[9], Svabhānu, Añi 1 [5], tedi.	Tamil	Gift of the village of Aladiyur through the agency of Pavanatha-Pandaram for the repairs of the big gōpura and (the temple) of Sokkanathasvami, by Visvanatha-Nayakkar Tirumalai-Nayakkar.
294	On a rock called Tay-vidu-Maga-vidu at Singampatti.	....	....	....	Vatteluttu ..	Mentions Pandiyan. Seems to record the death of a hero.
295	In the same place ..	Pandya	Ko-Marañjadaiyan	Indistinct Nandana, Arp-pasi.	Do.	In modern characters. Records the building of the shrine by a certain Vadamalaiyappa Pillai for the merit of Tirumalai-Nayakkarayyan.
296	On the west wall of the Ulagammai shrine in the Papanasēvara temple at Papanasam.	....	....	Śathakrit, [Kollam] 838, Paratādi, 13 tedi, Uttaram, Saturday.	Do.	Registers that Sevandinadan and others of the Valangai Uyyakkondar community of Vikramasingapuram in Mulli-nadu having become reduced in circumstances, Vadamalaiyappa Pillai, Tanappa-Mudaliyar and others fixed the tax (pagnudi) at 64 pen for each kar and 62 for each paṣaṇ. Future settlers of that community were also to abide by the same rules.
297	On a pillar set up in the east street at Vikramasingapuram.	....	....	35th year ..	Vatteluttu ..	Gift of 50 sheep for a lamp to the temple of Tirupottudaiyavalvar at Il-ṅgōykkudi a brahmadéya in Mulli-nadu, by a Brahman of Pappariattukkal in Vela-nadu.
298	Within the Erichoha-Udaiyar shrine in the Erichoha-Udaiyar temple at Ambasamudram.	....	....	2 + [1]th year.	Do.	Incomplete. Mentions the brahmadéya Il-ṅgōykkudi in Mulli-nadu.
299	In the same place ..	Pandya	Śadaiyavar[?]man	2nd year ..	Tamil	Gift of 50 sheep for a lamp to the temple of Tirupottudaiyavalvar at Rajaraja-chaturvedinangalam a brahmadéya in Mulli-nadu.
300	On the west wall of the same shrine ..	Do.	Māyavarman alias Tribhuvanaachakravartin Vikrama-Pandya-deva.	....	Vatteluttu ..	Incomplete. Mentions Il-ṅgōykkudi in Mulli-nadu and the temple of [Po]ttudaiya-Bhātara.
301	On the south wall of the same shrine ..	Do.	Śadaiyamatañ	....	Tamil	Built in at the end. Registers a gift of land for offerings of sribali, in the temple of [Tirupott]-udaiya-Nayanar at [?], in Mulli-nadu, (by) Rānavarma of Jayatunga-nadu.
302	On the south wall of the Kasiāvara-shrine in the same temple.	....	....	Kollam, 720, Uttiradam.	Do.	Gift of land to the priests of the temples of Tirupottichohuram-daiya-Nayanar, Erichoha-odaiya-Nayanar and Kariyamankkai-Aiyar at Velakurichohi a hamlet of Rajaraja-chaturvedinangalam, by Santaranarayana Venrumankonda Bhutalavira Vira-Udayamarttadayarman of Jetunga-nadu who was the senior (mattavar) of Siraivay (family).
303	On the west wall of the same shrine ..	....	....	....	Do.	Gift of land in Naduvirkalai Vadakodu and Il-ṅgōykkudi to the same three temples for offerings and worship, by king Santaranarayana Venrumankonda Bhutalavira Udayamarttadayarman of Jetunga-nadu from his camp in the temple at Vadaseeri in Nañji-nadu.
304	On the north wall of the same shrine ..	....	....	[Kollam] 694, Tai, 11 tedi, su, di, sabha-mi, Saturday, Pōdam.	Do.	

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
305	On the same wall .. .. .	....	....	Kollam 700, Paṅṅuṇi, 29 tēdi.	Tamil	Udayamārtāndavarman of Jētuṅga-nādu bearing the titles mentioned above, having become the senior of Siraivay, presented three groves of trees for maintaining lamps in the same three temples.
306	On the south wall of the maṇḍapa in front of the same shrine.	....	....	Kollam 721, Tsi. 1 tēdi, ba. di. dasam, Monday, Viśakhā.	Do.	Bhūta-lavira Vira-Rama similarly entitled gave to Anandak-kattar-Mudaliyar the teacher of Kaviṭṭai-mathas at Tirnell-vēl in Kū-Vembu-nādu, the proprietary right over the mathas of certain specified temples in Nāduvirkarai-pattu, excluding Maṇḍanarkōyil, while he was encamped at Senpagaramanallur.
307	On the north wall of the same maṇḍapa ..	....	....	Kollam 6[92], Paṅṅuṇi, 27 tēdi, su. di. dvitriya, Monday, Aśvini.	Do.	Mentions Vira-Udayamārtāndavarman of Jayatuṅga-nādu. Gift of land for offerings to the three temples mentioned in No. 303 above, while the king was encamped at Pādiya-viḍu in Kaḷakkaḍu.
308	On the first gōpura of the same temple, left of entrance.	....	....	Kollam 389, Arpaśi, 10 tēdi.	Do.	In modern characters. Refers to the Honourable the East India Company.
309	In the same place .. .. .	....	....	Saka. 1545, Kollam 799, Rudhirōdgarin, Winter-Solstices (Dakehin-tice (Dakehin-ayana), Vasan-taritu, Kartti-gai, di. 1176, su. di. pañcha-mi, Sunday, Vīdhi-yōga, Simha-karana, Uttaraśaḍha.	Do.	The priest of the Eriboha-Udaiyar temple at Vēlakkurihochi in Mulli-nādu decreed that the five sub-divisions of Kaṇṇalar (i.e., Kammalar?) be prohibited from communal fellowship, in the presence of Uḷai-kūṭṭaṁṇaiṇṇan Kula-sēkharāśari, and in accordance with the general orders of Viśvanātha-Nāyaka Virappa-Nāyaka Muttuvirappa-Nāyaka.
310	On a slab set up in front of the Agastya-vara temple in the same village.	....	....	Saka 1598, Kollam 852, Nala, Mārgaśi, [9] tēdi, su. di. chaaturdaśi, Friday, Rōhini, Śubha-yōga, Gaḷa-karana.	Do.	Records a grant of assurance (pāṭṭana ulḷam) given by Sivaramanāthar [to] the advaitar of Vēlakkurihochi regarding the rate of tax to be levied on each loom possessed by the Kaikkolas residing in the village.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
311	On the north wall of the Purushottama-Perumal temple in the same village.	....	....	Kollam 653, Añi, 21 tedi.	Tamil	The big assembly of Rajaraja-chaturvedinangalam, the villagers, the merchants, the chief of the tenants (arkuñḍipati), the Bhatṭas, the four nāḍus and the host of Savanaa (Sramana?) having met together for the Ravati festival at Tinnevely in the mandapa of Senbagaramaṇi, the senior chief of Tirupambur, fixed a contribution of one koṭṭai and one naḡai from each mā of cultivated land in the division including 16 specified villages under their control, for maintaining worship, etc., in the temple of Puruṣhōttamaṇḍaiya-Nayinaṛ at Dipairtha, under the name Senbagaramaṇi-saṇḍi.
312	On the west and south bases of the Lakṣmīnārāyaṇa-Perumal temple in the same village.	....	....	Śaka 1429, Kollam 683, Paṅguñi, 13 tedi, su. di. sap. tami, Thurs. day, Mṛiga-sīra.	Do.	Registers that the Kaikkōlar residing round the temple, having constructed "from the basement to the pinnacle," a temple for the god and his son Bhūṭalaṅkara Rāma and having also provided for the requirements of the kitchen, they were granted the hereditary right of receiving a garland in the temple, with other incidental privileges. Mentions Muḷi-naḍu adjoining (the river) Tamraparaṇi.
313	On the same walls .. ..	....	....	Do.	Do.	Refers to the temple of Bhūṭalaṅkara-Rāma-Piḷaiyaṛ at Vēla-kurichchi and records the grant of hereditary service rights in the temple, to the Kaikkōlas, villagers and Adavusaivaṛ, by the priests of the temple. Mentions also that these Kaikkōlas, villagers, etc., had constructed the above-said temple and the temple of Appavindusaramaṇḍaiya-Nayinaṛ. Gift of paddy for offerings in the name of Kirañji Nāṛa-yaṇaṇi, Tiruveḷḷadamuḍaiyaṇ of Kadavarayaṇ-paṭṭi in Tondai-maṇḍalam to the temple of Nayinaṛ Jñānappraiṇ in [Serai-kumaraṇi, a hamlet of Rajaraja-chaturvedinangalam.
314	On the east wall (right of entrance) of the maṇḍapa in front of the central shrine in the Lakṣmīvarāhasvāmīn temple at Kalladakkurichchi.	....	....	Kollam 653, Aṇṇaṣi, [2]10 tedi.	Do.	Gift of paddy for offerings to the same temple by another Brahman.
315	At the same place, left of entrance ..	....	....	Kollam 655, Kārttiḡai, 1 tedi.	Do.	Gift of paddy for offerings to the same temple by another Brahman.
316	On the east wall of the maṇḍapa in front of the Baḡalikkūṭar temple in the same village.	....	....	Kollam 698, Puraṭṭādi, 3 tedi, su. di. dvādaśi, Tues. day, Srāvana.	Do.	Gift of paddy for maintaining a Karttiḡai-lump in the temple of Paṇḍakkūṭar, by Kumaraṇi Maṇḍanaṇ one of the Kaikkōlas of Jñānappraiṇkōyil at Serakumaraṇi. He also gave three groves of trees for other services in the same temple.
317	On the west wall of the same maṇḍapa ..	....	....	Kollam 671, Aṇṇaṇi, 1 tedi.	Do.	Lease of 20 mā of land in Paṇḍi, alias Kattirisiḷkamaṇipuram in Muḷi-naḍu, to the cultivator Aḡaṭṭādi Iḷaiyaṇ Kattaṇ in order to maintain the service called Vira-Kēraḷaṇ-saṇḍi. The lease was sanctioned by the king in Kollam 670, Añi, 26 tedi, when he was encamped at his fort-residence in Viḷaṅguḷam. The name of the temple for which this provision was made appears as Kaṇḍaṇ Sattaṇ of Sattarpagaḷi. in Kallidakkurichchi.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
318	On the east wall of the mandapa in front of the central shrine in the Manēndiyappār temple in the same village.	....	....	Kollam 778, Margāḷi 13 tedi, so. di. dvitīya, Saturday, Uttara-Pūṇḡmī.	Tamil	Gift of 10 paṇam on each loom and $\frac{1}{2}$ paṇam on each cooly at Vijachēri by the Mudali-Nayinārs, the district people of Kallidakkurichohi-nādu and the village professionals for conducting festivals in the temple of Manēndiyappār. The gift was made for the merit of Nallaperumal-Pillai, the agent of Tittayappa-Pillai and of Virappa-Nayaka.
319	On the north wall of the same mandapa ..	....	....	....	Do.	Unfinished. Seems to register the rent-free lands in the enjoyment of the temple of Manēndiyappār-ndaiya-Nayāṇar, excluding the temple premises and the villages.
320	On the south wall of the mandapa in front of the central shrine in the Kulasekharan-Uḍaiyār temple in the same village.	....	....	[Kollam] 701, Pāṇḡṇi, 2 tedi.	Do.	Registers that the services of Kaliyugattu-meyyan, the former accountant of Kulasekharan-ndaiya-Nayinār and other temples at Kallidakkurichohi being dispensed with, the right of accountability in these temples was granted to the Kaikkōla Uḍayakūṭṭi.
321	On the same wall .. .. .	....	..	Kollam 707, Vāḡḡāḷi, 1 tedi, so. di. dvādasi, Friday, Hasta.	Do.	Damaged. Gift of land for oblations in the temple of Kulasekharan-ndaiya-Nayinār at Kallidakkurichohi, a hamlet on the southern side of Rājaraḷa-chaṭturvēdimaṅgalam in Muḷli-nādu, by the chief Saṅkaranārāyaṇa Venṇu-maṇ-kōṇḍa Bhūṭaḷavira Vira-Uḍayamārtāṇḍavarman of Jēṭuṅga-nādu while he was staying at Vāḡḡēy.
322	Do. .. .. .	....	....	Śaka 1453 (expressed by a chronogram Lakṣmavandyaṁ), Kollam 706, Vāḡḡāḷi, 1 tedi, so. di. dvādasi, Friday, Hasta.	Do.	Damaged. Gift of land evidently by the same chief or his queen to the temple of Kulasekharan-Isvara in the same village.
323	Above the entrance into the shrine of the temple of the goddess in the same ..	....	....	....	Do.	[This is the gift by] Koluṇṇeri Pillai-Perumal and his brother, for the merit of Siṅṇa Vāḡḡavappa-Nayakkar.
324	On the gōpura of the same temple ..	....	....	Kollam 610, Pāṇḡṇi, 26 tedi.	Do.	Unfinished. Gift of land for lamps to the temple of Kulasekharan-ndaiya-Nayāṇar at Madakkurichohi, a southern hamlet of Rājaraḷa-chaṭturvēdimaṅgalam by the servants and chiefs at the door of Rāṇaramaṇi Marāṇḍa-Tiruvadi.
325	On a slab set up near the market in the same village.	....	....	Kollam 628, Sittirai, 9 tedi, and 628, Sittirai, 10 tedi.	Do.	Refers to two stone inscriptions of Kollam 555 Kumbha, 14 tedi, and Kollam 591, Mīna 29 tedi, re-engraved. The object of these is to record an ostracism placed by the Veḷḷalas against the Veḷḷai-nāḍar community.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Vallisvara temple at Tiruvalis-varam.	Pāṇḍya	[Jaṭavarman alias] Tribhuvanachakravartin Srivallabhadeva.	9th year	Tamil	Built in at the end. Refers to a past tirumvagam of Sundara-Pāṇḍyadeva.
327	On the same wall	Chōla-Pāṇḍya.	Uḍaiyār deva.	[1] 7th "	Do	Gift of 5 vēḷis of land by purchase to the temple of Tiruvalisvaranūḍaiya-Mahāḍeva in Rājaraḷa-chaṭturvēdimaṅgalam a brahmadēya in Muḷli-nādu, in Muḍigondaśōḷa-valanadu a district of Rājaraḷa-pāṇḍinadu for conducting festivals, feeding Brahmanas and reading the Sivadharmas, by the king while he was seated in a mandapa outside his palace at Rājendrasolapuram. The king's annaṇi (i.e., maternal uncle) was pleased to order that the income from the land might be used for the purposes stated above.
328	On the west wall of the same shrine ..	Do.	Maḡavarman alias Uḍaiyār śrī-Vikrama-Chōla-Pāṇḍyadeva.	25th "	Do.	Damaged. Gift of 13 cows for a $\frac{1}{2}$ lamp.
329	On the same wall	Do.	Maḡavarman alias Uḍaiyār śrī-Parakrama-Chōla-Pāṇḍyadeva.	3rd "	Do.	Gift of 25 sheep for a $\frac{1}{2}$ lamp to the temple of Tiruvallocharamūḍaiyār, by Rāmaṇi Kōpi alias Nāḡavirukkai Tāṇam-Setṭi.
330	Do.	Do.	[Jaṭavarman alias] Uḍaiyār śrī-Sundara-Chōla-Pāṇḍyadeva.	21st "	Do.	Gift of cows for a lamp by a certain Pattargal-Pāṇḍaram one of the palace women belonging to Uḷaḡaiyāpirattiyār-velam. The lamp was in charge of the military officer (paḍaittalaiyār) Nāḡaḷṇi Kūḷyanaṇi.
331	On the north wall of the same shrine ..	Pāṇḍya	 alias Uḍaiyār Śrīval'abha-deva.	7th "	Do.	Much damaged. The historical introduction at the beginning cannot be identified. Refers to the village Sivacharanasēkharanallār which was registered as a rent-free devādāna in the 17th year of a king not specified. This same gift was now confirmed by the king on the terms settled by Umai-yammai and given as a kapi to Maṇabharapa Vāḡkunda-Nāḡaiyāṇ and his successors under orders of the Senāpati Rājaraḷa-veḷḷappanāḍaiyār. Mentions a number of officers connected with the older grant.
332	On the same wall	Chōla-Pāṇḍya.	Uḍaiyār deva.	17th year and 65th day.	Do.	The inscription opens with the words <i>śrīśōḷa</i> , i.e., register-entry. The king being at dinner in the Śiḍḍharkuḍam in his pleasure-garden (called) Puttan on the north side of Madura which was itself to the east of Madakkulam, was seated (?) on Rājendrasōḷa Atimurkuchohelḡirai. The order of annaṇi was received and the order for variyilḡu was passed. Connected with No. 327.
333	On the south wall of the mandapa in front of the same shrine.	Pāṇḍya	Chakravartin sēkharadeva.	Lost ..	Do.	Mutilated and stones missing. Begins with the introduction <i>śrīśōḷa</i> , etc. Gift of money (āṇai-āḷḡu) for offerings.
334	On the same wall	Do.	Sundara-Pāṇḍyadeva	8th Margāḷi.	Do.	Registers a gift of paddy for securing water from the Tāṇḡapōṇḍar (i.e., Tāṇraparni), for bathing the god on Sundays.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
335	On the north base of the same mandapa ..	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	2nd year, Añi	Tamil ..	Registers an agreement given by the Śiva-Brahmana Udaya-pillaitolai alias Tiruṇḍanarbi that he would measure the specified quantity of paddy for the Karttika festival, as interest on one aachu which he had received out of the gift of money made to the temple of Tiruvallavaram-gaiyar by Annai-Namtar of Rajaraja-Eritrapattanam.
336	On the same base .. .. .	....	....	....	Do. ..	Incomplete. Registers that while the Mahésvara, Sri-Rudras and the inmates of the five <i>gūhas</i> had met together in the sacred hall called Kulasekharan in the temple of Tirunel-vēl-Uḍaiyar at Tirunelveli in Kilvēmba-nādu, it was reported by the Mahésvara, Sri-Rudras and others of Sūdamalimangalam the western suburb of the Tirumadal-vilagam of Tiruvallavaramūdaya-Nayanar, that the god and goddess were without food offerings.
337	On the north wall of the same mandapa ..	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	3 + 4th year, Karkatika, 13 tedi, su-di, dvadasa, Monday, Jyeshtha.	Do. ..	The introduction begins with the words <i>முதலாவது</i> etc. Registers the sale of the Tirumadalvilagam land to the temple at Tiruvallavaram, by the assembly of Rajaraja-chaturvetimangalam. Mentions the third year of the king and his camp at Tirumakkayal.
338	On the south wall of the verandah of the first circuit in the same temple.	....	Tribhuvanachakravartin Konērimel-konḍan.	8th year and 271st day.	Do. ..	Refers to the king's birth-star Avittan (i.e., Dhanishtha) in the month Purattadi. Gift of land to the same temple for bathing the god on the birth day of the king and for conducting on the same day a festival instituted by Oruvamarudan alias Tamilappallavaraiyan. The request was made by Majavarayan and the document is signed among others by Nakkaṇ Irattai alias Sundarapandya-Kalappalarayan.
339	On the same wall	Pandya ..	Jatavarman alias Tribhuvanachakravartin Vira-Pandyaadeva.	3rd year, Avani	Do. ..	Gift of land in the devadana village of Sivacharasakharanallur with uelavaram and kilavaram made payable to a certain Paṇḍavaththai Scharsha-Bhatta of Tulaktilimangalam one of the suburbs of Rajaraja-chaturvetimangalam, for reciting the Rig-Veda in the temple. It is stated that the donor's ancestors were getting for the same recital 1 nali of paddy every day.
340	Do.	Do. ..	Majavarman alias Tribhuvanachakravartin Sundara-Pandyaadeva, 'who was pleased to distribute the Chola country.'	8th year	Do. ..	Begins with the introduction <i>முதலாவது</i> etc. The king being seated on the throne (pallippadam) Majavarayan in the bed-room hall of his palace at Madura east of Madakkulam, ordered that the land referred to in No. 338 may be granted to the god at Tiruvallavaram for conducting his birth day festival on Avittan (i.e., Dhanishtha) in the month Purattadi. Majavarayan and Oruvamarudan Tamilappallavaraiyan are mentioned.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
341	On the west base of the same verandah ..	Pandya ..	Majavarman alias Tribhuvanachakravartin Sundara-Pandyaadeva, 'who was pleased to distribute the Chola country.'	5 + 1st year	Tamil ..	Refers to the building of a mandapa and the consecration of Subrahmanya (Kunjam-erinda-Pillaiyar) by a Brahmana.
342	On the wall of the inner gopura, left of entrance.	Do. ..	 alias Tribhuvanachakravartin [Kulasekharan] deva.	13 + [14]th ..	Do. ..	Built in at the beginning. Gift of one aachu by a dancing girl to the same temple.
343	At the same entrance	Do. ..	Majavarman alias Tribhuvanachakravartin Sundara-Pandyaadeva.	Lost	Do. ..	Do.
344	In the same gopura, right of entrance ..	Do. ..	Majavarman alias Tribhuvanachakravartin Sundara-Pandyaadeva, 'who was pleased to take the Chola country.'	4th year	Do. ..	Receives an agreement given by a Brahman to the temple, on his receiving one aachu from a certain Vikkiranen Adichchadevan alias Aghoradeva of Pollicheboy in Malaiyamandalam for conducting an annual festival on the nakshatra Dhanishtha in the month of Karttigai.
345	On the verandah of the same gopura, right side.	Do. ..	Do. ..	5th year, Panguni.	Do. ..	Gift of six aachu by the dancing girl Bhuvani-Pandi alias Atkonda-Nayakamakkam for offerings to the god Alala-sundara-Nayanar set up in the same temple by a certain Kulasekharan-Bhatta and his consort Paravai-Nachchiyar set up by herself.
346	In the same place, left side	Do. ..	Do. ..	5th year ..	Do. ..	Agreement given by three Brahman servants of the temple to receive one aachu from a native of Malai-mandalam and to conduct from the interest thereon a procession of the god and goddess on the day of the nakshatra Rohini in Karttika.
347	On the south wall of the prakara of the same temple,	Do. ..	Majavarman alias Tribhuvanachakravartin Sundara-Pandyaadeva.	4 + 1 + 1st year, Avani, 2 tedi, Thursday, Uttara-Bhadrapada.	Do. ..	The characters may be of the 13th century. Registers the circumstances under which the god of this temple was re-consecrated and two hamlets (?) re-habilitated at the instance of a certain Tirumaglikitta-Pillai.
348	On the same wall	Do. ..	Majavarman alias Tribhuvanachakravartin Sundara-Pandyaadeva, 'who was pleased to take the Chola country.'	5th year, Purattadi.	Do. ..	Begins with the introduction <i>முதலாவது</i> etc. Sale of Karumai-kani by a certain Srivallabhan Alagan alias Malaiyayan of Virakavalakottai in Rajaraja-Eritrapattanam to Atkondavillaiomayaji Gangadhara-tillai of Pappakurichchi, the first son of Rajaraja-chaturvetimangalam in Mulli-nadu, for 120 aasai-aachu. The details of dues payable to the temple as kadamai are enumerated. Mentions the coin tirumam (dramma).
349	Do.	Do. ..	....	....	Do. ..	Unfinished. Contains a greater portion of the historical introduction beginning with <i>முதலாவது</i> etc., of Jatavarman Kulasekharan I.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On the same wall	Paṇḍya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	8 + 1 + 1st year, Sittiri.	Tamil ..	Unfinished. Begins with the same introduction.
351	Do.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Paṇḍyadeva.	Lost ..	Do. ..	Gift of betel leaves, nuts and (plantain) fruits to the temple. Mentions Vira-Paṇḍita-maḍam and the coin tiramam (drama).
352	On the west wall of the same prakāra ..	Do. ..	Sundara-Paṇḍyadeva, 'who was pleased to take the Chōḷa country'.	5th year, Makara 4 tedi, su. dt. 2nd (pakkam P), Monday, Dhanistha.	Do. ..	Stones missing in the middle. Gift of one aḥochu for feeding the Mahēśvaras on the day of the Sivarātri festival.
353	On the same wall	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Paṇḍyadeva, 'who was pleased to take the Chōḷa country'.	5th year ..	Do. ..	Gift of 3 aḥochu by Ariyal Euvai alias Aṭṭonda-Nayakamāṅkkaṁ a dancing girl of Uḷaḍḍai-Nukkoḱki, anadi-Isvaranūḍai, at temple at Tirumukṭṭāḍai for feeding fifteen itinerant tapasvins in the temple.
354	Do.	Do. ..	Sundara-Paṇḍyadeva, 'who was pleased to take the Chōḷa country'.	9 + 1st ..	Do. ..	Gift of one aḥochu by a dancing girl, for feeding Mahēśvaras on the day of the Sivarātri festival. The money was received by a Brahman who agreed to measure out the paddy accruing year after year, on the day previous to Sivarātri.
355	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	3rd ..	Do. ..	Registers a grant of 10 aḥochu by a native of Malai-maṇḍalam for feeding 50 people each month, in the maṭha called Gramarājap-tirumāḍam in which the devotees of the temple of Tiruvāḷṣarannūḍaiya-Nayagar resided.
356	Do.	Do. ..	Do. do.	5th ..	Do. ..	Gift of 2 aḥochu for feeding 10 Mahēśvaras on each amāvāsya-day in the Gramarājap-tirumāḍam in the [sixth] śrī of Rajarāja-chaturvēdimāḅalam. The money was received by Uḍaiyapillaiyar alias Aghoradeva, Nētradeva, Sadāśiva-deva and others of this maṭha.
357	Do.	Do. ..	Maṇavarman alias Tribhuvanachakravartin [Sundara-Paṇḍyadeva, 'who took] the Chōḷa country'.	3rd ..	Do. ..	A stone missing in the middle. Registers a gift of 6 aḥochu for feeding in the Virapaṇḍi[ap-tirumāḍam] 30 itinerant tapasvins on the day of the Rohini-nakṣatra. The maṭha was situated within the temple premises.
358	Do.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Paṇḍyadeva, '[who took] the Chōḷa country'.	3rd ..	Do. ..	Gift of 4 aḥochu by Aghoradeva of Pallichai in Malaiya-maṇḍalam for feeding the Mahēśvaras on each day of the Bharapi-nakṣatra, in the maṭha called Gramarājap-tirumāḍam. The money was received by Talpurashadeva.
359	On the north wall of the same prakāra ..	Do. ..	Jatavarman alias Tribhuvanachakravartin Vira-Paṇḍyadeva.	3rd year, Araṇi	Do. ..	Agreement given by the eight Śiva-Brahmanas of the temple to a certain Puḅai-Perumal belonging to the lineage of Jāra[un]i[acharya of Holbi(i.e., Golaki)-maṭha, for reading Tiruḅhāna in the temple, on receiving some land of the temple in the devadāna village Śivaḷa[ra]ṇasekharanallur.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On the same wall	Paṇḍya ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Paṇḍyadeva, 'who was pleased to distribute the Chōḷa country'.	7 + 1st year ..	Tamil ..	Agreement given by the temple priests to a resident of Rajarāja-Erivanpattanam who had granted 1 aḥochu for burning a twilight lamp in the shrine of Kuṇṇamerinda-Pillaiyar alias Deṇṇayaka-Pillaiyar (i.e., Subrahmanya) in the same temple.
361	Do.	Do. ..	Jatavarman alias Tribhuvanachakravartin Vira-Paṇḍyadeva.	3rd year, Purat-tadi.	Do. ..	Land granted by the Śiva-Brahmanas of the temple to Aghoradeva of Jñānaprithacharya-santana of Golaki-maṭha for maintaining the flower-garden called Paṇḍyadaraiyap-tirumāḍavagam, picking flowers and tying them together into a garland.
362	On the east wall of the same prakāra, right of entrance.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Paṇḍyadeva.	11 + 3rd year, Arpaṣi.	Do. ..	Gift of 14 aḥochu by a temple dancing girl named Semboṅ-Tyagi, for the annual festival of pavitra. The Śiva-Brahmanas took charge of the money and gave an agreement to conduct the festival year after year.
363	On the same wall	Do. ..	 [Tribhuvanachakravartin Sundara-Paṇḍyadeva.	2nd year ..	Do. ..	The beginning is built in. Refers to an earlier grant made in the time of Periyavayanaṇṇar Kulasekharadeva. It consisted of 12 aḥochu from the interest on which offerings and worship were to be conducted in the temple on the Sivarātri day. Four of the aḥochu were the unpaid interest due to the temple for a period when, on account of some internal trouble (naṭṭakalam), the pāja had been stopped.
364	On the same wall, left of entrance ..	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Paṇḍyadeva, 'who was pleased to distribute the Chōḷa country'.	5 + 1st year, Pangūṇi.	Do. ..	Gift of 8 aḥochu for conducting a procession every amāvāsya day by a certain Sēḅaṇ Siyaṇ alias Aghoradeva of the Jiyar-santana of the Golasa(ki)-maṭha. The Brahmanas servants of the temple received the amount and gave an agreement to conduct the said procession.
365	On the same wall	Do. ..	Do. do.	Lost ..	Do. ..	Built in at the end and unfinished. Gift of money for conducting the festival of Kaṭigaṭtirunāl by a resident of Erivanpattanam.
366	Do.	Do. ..	Maṇavarman alias Tribhuvanachakravartin [Sundara-Paṇḍyadeva.	Do. ..	Do. ..	Evidently refers to the same gift and states that a servant of the temple took charge of the money and agreed to conduct the festival.
367	On the south base of the Saundaryanāyaki shrine in the same temple.	Do. ..	Maṇavarman alias Tribhuvanachakravartin Sundara-Paṇḍyadeva.	15 + 1st year, Māṣi.	Do. ..	Gift of one good āṇai-aḥochu, for a twilight lamp to burn in the shrine of the goddess, by a resident of Rajarāja-Erivanpattanam. A Brahman as usual took charge of the gift.
368	On the same base	Do. ..	.....	26th year and 35th day, Aṇi.	Do. ..	Order to the assembly of Rajarāja-chaturvēdimāḅalam stating that in the hamlet newly founded to the south of that village the right of kodamai was to be held by the temple of Tirumelveli and the right of kāṭṭamai by a certain Iḷaicholai-Perumal Iḷaiyalvaṇ alias Kalingarayan. The hamlet was thus to be entered in accounts as a rent-free devadāna. The document was signed by Periyappi-udaiyaṇ Kulasekharā-Vaṇḍarayan and others. The word 368 at the end indicates that the record may have been a copy.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
369	On the west base of the same shrine	...	Tribhuvanaachakravartin [ko ^o]jadai.	6th year and 20th day.	Tamil	Another similar gift to the temple of Tirumelveli. The land was situated in the village reclaimed after cutting down the forest overgrown with jack-trees, south of Rajaraja-chaturvedinangulam. This document is also marked 509.
370	On the north base of the same shrine	Pandya	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	3 + 7th year, Margali, 20 tedi, Sunday, septami, Uttara-Bhadrapada and days 2690.	Do.	Begins with the introduction of <i>śrāvaṇa</i> etc. Registers an order of the king to the temple authorities that they should get the rice required for offerings, by giving 1 addy to be husked by the dancing girls. The order was made at the request of the Sri-Rudras and Sri-Mahesvaras of Suttamali-mangalam. A similar order was also passed by the Tiruvadigal of Jētunga-naḍu.
371	On a slab used for spreading cooked rice in the kitchen of the same temple.	Do.	Majavarman alias Tribhuvanaachakravartin Vikrama-Pandya'eva.	7th year	Do.	This is the slab for flowers presented by Udayan Abayam-pukkin alias Adiravaiyadevan a resident of Nichchittakandapperunderu in Rajaraja-Ervinapattanam.
372	On a slab used for preparing flower garlands in the same temple.	...	....	....	Do.	Records the gift of the flower stone by Ariyan Nagadevan Purushottaran.
373	On the east wall of the mandapa in front of the central shrine in the Kailasa-natha temple at Brahmadേശam .	Vijayanagara	Virapratapa Sadasi'evadeva-Mahadeva	Saka 1472, Sadharana, Kannu, 6 tedi, ba. di. navami, Friday, Punarvasu (i.e., Punarvasu) Varyana-karaga, Gajakara. 691, Kollam Kartigai, 6 tedi, ba. di. trayodasi, Sunday, Saubhagya-yoga, Svati.	Do.	Gift of a village with all its income to the temple of Kailasa-mudaiya-Nayinar in Rajaraja-chaturvedinangulam a brahmadeya in Muji-naḍu, by Ramappa-Nayaka son of Gauda Basavaya-Nayaka for the merit of the Mahamandalesvara Vithalesvara-Maharaja in the same manner as it had been granted in Kollam 723, Avani, 13 tedi, by Sivaiva Motta-Tiruvadi.
374	On the north base of the same mandapa	...	....	....	Do.	Gift of the village of Veppangulam alias Vramartandaperai for worship and offerings during the 365 days of the year including the adhika-days in the temple of Kaylaya-mudaiya-Nayinar at the Brahmadeya village Rajaraja-chaturvedinangulam in Muji-naḍu, by Sankaranarayana Venkumankonda Bhatajivira Udaya-Martandavarnan of Jētunga-naḍu the senior member of the Sivaiva family, while he was encamped on the east side of Velakurichohi in Muji-naḍu. Mentions Tangachohi Senbagarāna.
375	On the north wall of the prakara in the same temple.	...	....	Kollam 657, Panguni, 6 tedi.	Do.	Gift of money by the merchants [of Rajaraja-chaturvedinangulam] for conducting the festival on the 7th day of Pangunittirunai.
376	On the same wall	...	....	Kollam 749, Margali, 17 tedi.	Do.	Gift of money by a merchant for offering tiruchandru during the [Panguni]-festival.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On the inner gōpura of the same temple	...	....	....	Tamil	Records the building of the gōpura by Ayyangara-Nayaka son of the son-in-law Peddu-Nayaka, for the merit of Virappa-Nayaka son of Visvanatha-Nayaka Krishnappa-Nayaka.
378	On the first gōpura of the same temple	...	....	Saka 1547, Kollam 798, Rudhira-garin, 15 Vaigasi, 15 tedi, ba. di. Uttirattadi (Uttara-Bhadrapada) and Tuesday, desami, Sobhaya-yoga and Singa-karana. Saka 1544, Kollam 797, Paridhavi (wrong), Panguni, 3 tedi.	Do.	Registers the royal writ granted by Visvanatha-Nayaka Virappa-Nayaka that the members of the 5 sub-divisions of artisans (kannalar) should not intermingling (<i>śāstrāśāstrā</i>) with each other. The temple authorities also declared the same for the benefit of their subordinates.
379	On a slab set up in a street in the same village.	...	....	Saka 1544, Kollam 840, Visavasu (wrong).	Do.	Damaged. Registers a pidipadu granted by the authorities of the temple treasury to the Advimar of that village.
380	In the Raja-mandapa in the same village	...	....	Saka 159 [0], Kollam 840, Visavasu (wrong).	Do.	Registers the gift of Periyanaṭṭu-madam to Meyganda-Nayinar of Nallur, by the temple authorities and states that all the property of the maṭha seen or unseen, was hereditary to the maṭha.
381	On a slab built into the steps of the river in the same village.	Chola	Rajaraja I	....	Vatteluttu	Fragment. Seems to refer to a sale of land.
382	On the south wall of the mandapa in front of the central shrine in the Gōpālasvamin temple at Mannarkoyil.	...	....	[Kollam 7] 4 [3], Aṇi, [5] tedi.	Tamil	Damaged. Mentions that the residents of Kakkalar including Maṇṇa-Pillai and Maṭṭa-Panikkar, agreed to replenish the loss of 150 kottai of paddy which had been mortgaged by the temple. The document is signed by Nalayaiva Muvendravelan.
383	On the same wall	...	....	Kollam 764, Sarradharin, Margali, 3 tedi, ba. di. ashtami, Sunday, Subhaya-yoga, Uttara-Phal-guni.	Do.	Records the appointment of a certain Śaṅkaranayinar as the dharmakartā and accountant of the temple by the god and his servants assembled together in the Kulasekaramandapa underneath the canopy called Iḍayamartandapandal. The document is signed by Nalayaiva-Muvendavelan alias Devapillai.
384	Do.	Pandya	Sivaladeva alias Pattimaraya, 'who took all countries and claimed the three crowns by right.'	Kollam 688, Tai, 13 tedi.	Do.	Being encamped in his new mansion at Velakurichohi, the king granted as a targu-pidipadu the right of [husking paddy] etc. by appointing [the temple dancing girls?] as second kuḍi. See above No. 370.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
385	On the same wall .. .. .	..	....	Saka Kollam 1486, Kālayukti, Margali 5 tedi, ba. di. ashtami, Saturday, Saubhāgya- yoga, Uttara- Pūṣṭi.	Tamil	Registers a gift of land by the god, his servants and the big assembly of Rājaraṣa-chaturvedimangalam having assembled together in the Kulasekhara-mandapa, underneath the pandal called Udayamartandap, to a certain Periyar-mudayan Anantakrishnan of Telichchanganadu for his services as kudavar in the temple. It is stated that the god was seated on the pitha called after Viśvanātha-Nayakar who was the agent of [the Karuṭa king] Rāmarājadēva-Maharāja.
386	Do. .. .. .	..	....	Do.	Do.	Gift of land, house and certain temple privileges, under similar circumstances, to a certain Veṅṇuṅṇaiyā-Perumāl of Iṇṇarukkuḍi near Sāgramam, who belonged to the Bharadvāja-gotra and Jaimini-sūtra on his being appointed for the service of kudavar in the same temple.
387	Do. .. .. .	..	....	Kollam 699, Pāṅṇuṇi, 14 tedi.	Do.	Unfinished. Gift of taragu-pidiṇḍu as in No. 384 above, to Ayikkudi and others who were appointed as the 9th kudi in the temple, while the king was encamped in his new mansion at Agara-simai in Kalakkadu alias Soḷakulavalliparam.
388	Do. .. .. .	..	....	....	Do.	Ordered that Anandavallī [was to be appointed 3rd kudi] in the temple of Aḷaḷiya-Mannar of Rājaraṣa-chaturvedimangalam a Brahmadeśam in Mulli-nadu, in place of Valli-Mappikāmalai and her set who formerly occupied the 3rd kudi but were now transferred to the 4th.
389	On the north wall of the same mandapa ..	..	....	Kollam 698, Māsi, 10 tedi, ba. di. pañ- chami, Thurs- day, Svāti.	Do.	Śaṅkararāyaṇa Veṅṇumankonda Bhūtalavira Vira-Udaya-māṇḍavarman having become the chief of Śiṅgaṇṇai, and being encamped at his new mansion in the Brahman quarter (agara-simai) called Vira-māṇḍa-chaturvedimangalam of Kalakkadu alias Soḷakulavalliparam in Paṇḍiāruppōkku a sub-division of Vānava-nadu, gave seven tanks including all income to the temple of Aḷaḷiya-Mannar as tūvūḍai-yāttam.
390	On the same wall .. .. .	..	....	Kollam 662, Māsi, 2 tedi.	Do.	Registers that Nāṇṇupūṇḍan Jendaiyunkalūḷaḷiyāṇ Viraṇṇarāṇ Virudarāyaṇ and his party were to take up the natya-turav and tāḷakara-turav in the temples of Aḷaḷiya-Mannar and Kāḷāsa-Mudayar at Rājaraṣa-chaturvedimangalam, and those at Tirupudaimarudūr, Attāṇalūr, Adichchanalūr and other places. These services are stated to have been till then held by outsiders (paradeśi).

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
391	On the east wall of the same mandapa ..	Pāṇḍya ..	Jagavarman alias Tribhuvanachakravartin Vira-Pāṇḍyadeva.	30th Pūrattasi.	Tamil	Gift of land and a tank, by Iḷaiyāḷvar Devacholilai-Perumāl alias Vikrama-Pāṇḍya Kāḷingarāyar, to the temple of Papanāba-Perumāl at Tiruvannandapuram. The assembly of Rājaraṣa-chaturvedimangalam declared these to be rent-free and deducted them from the vari register.
392	On a step of the same mandapa ..	Chōḷa-Pāṇḍya.	Sundara-Chōḷa-Pāṇḍyadeva	14th year	Do.	Gift of half a lamp, lamp-stand and 16 cows, by Śeṇaiyā-Madeviyar-Adilchōḷi queen of the Chera king Rāṅgaḍevar to the temple of Rājendraśōḷa-Viṇṇagar-Āḷvar at Muḍiḷḷiṇḍa in Rājaraṣa-Pāṇḍinādū.
393	On the east wall of the prakara of the same temple, right of entrance.	..	Tribhuvanachakravartin māḷkondāṇ.	8th year, Māsi	Do.	Unfinished. Registers an order to the residents of Pannanḷḷi alias Vikrama-pāṇḍyanallor in Mulli-nadu and refers to land given in Pīḷaviloi alias Kulasekharanallor on the southern side of Rājaraṣa-chaturvedimangalam, to 12 bhāṭas of Kulasekhara-chaturvedimangalam and to the temple of Nalāyira-Viṇṇagar-Emberumāṇi, for the recitation of the Tiruvāymōḷi.
394	On the same wall, left of entrance	..	....	Kollam 721	Do.	Built in at the end. Refers to the appointment of dancing girls for turav (service?) etc.
395	On the inner gōpura, right of entrance	..	....	Saka 1510, Kol- lam 763, Ar- pāsi, 1 tedi, Śn. di. dasami, Sunday, Sobhana-yōga and nīshṭha.	Do.	Appointment of two dancing girls for the 12th kottu in the temple. The document is signed by Nalāyira-Muvenda-velaṇ alias Devappillai.
396	On the same gōpura, left of entrance	..	....	Saka . . . Kollam 722, Āvāṇi, 6 tedi.	Do.	Registers that the king from his camp at Kallāḍaikuṛichchi ordered that a certain Tirukkūrūr, daughter of Nāgammāi, and her followers were to be appointed as the 11th kudi of the same temple.
397	On the west wall of the Kulasekhara-Āḷvar shrine, in the same temple.	Pāṇḍya	Maḷavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva, 'who was pleased to distribute the Chōḷa country'.	14th year	Do.	Registers an agreement given by the Śrīvaiṣṇavas of the Rājendra-Viṇṇagar temple of Rājaraṣa-chaturvedimangalam, to Āḷvar Śrī-Parankuśamamūṇi one of the Brahmadivans of that place, stating that they would obey him inasmuch as he had been appointed to look after the service in the shrine of Āḷvar Kulasekhara-Perumāl set up and endowed by Śeṇḍalagadāsar of Mullaippalli in Mala-maṇḍalam.
398	On the north wall of the same shrine	Do.	Maḷavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	4 + 1st Vaiḷāsi.	Do.	Gift of the village of Velanḷḷai to the same shrine by the Karanavays of the tantra headed by the chief military officers, in the imperial service (seṅgol velaikkarar) of Parikkingam Devendra-vallabha of Uṇṇaiyāḷiyāṇ in Vadaṇṇi-nadu.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
399	On the north and west bases of the same shrine.	Pandya	Māyavarman alias Tribhuvanaśakravartin Sundara-Pandya-deva.	4 + 1st year	T. mil.	The villagers of Puliyūr alias Nripachalamanihallūr in Tuvāri-nadu having assembled together as or granted the flow of excess water of their tank, to other tanks.
400	On the north and west walls of the same shrine.	..	....	....	Do.	Seṇḍalāṅgarādāsar of Mullaipalli in Mala-mandalam who set up the shrine of Kulasekhara-Perumal declared the village Vindanūr in Kurumai-nadu as a tiruvaiyattam and settled its boundary disputes (<i>śāśtra</i>) on the strength of an old document which was now re-written. The village had been formerly surveyed under royal orders in the 9th year of Rajendra-Chōladeva and had been registered on the 1st tier of the temple as the tiruvaiyattam of Rajendrasōja-Vinnagar-Emberuman in Rajaraja-chaturvedimangalam in Madhurantaka-valanadu, a sub-division of Rajaraja-Pandinadu.
401	On the east wall of the same shrine	Pandya	Māyavarman alias Tribhuvanaśakravartin Sundara-Pandya-deva who having taken the Chola country was pleased to perform the anointment of heroes at Mudigonda-Chōlapuram.	20th year, Dhanu, 7 tedi, ba. di. sapami, Monday, Uttara-Phalguni (Uttaram).	Do.	Sale of garden land belonging to two childless widows of Rajaraja-chaturvedimangalam for 124 āṇai-achōlu to the shrine of Kulasekhara-Perumal by their representatives (mudikkattu), one a son-in-law and the other the father. It is stated that before doing this the widows appealed to their jñātis for help; but failing to get it other jñātis permitted them to dispose of the lands as they liked.
402	On the same wall	Do.	Jatavarman alias Tribhuvanaśakravartin Kulasekharadeva.	13 + 6th year	Do.	The Srivaishnavas of Rajendra-Vinnagar in Rajaraja-chaturvedimangalam granted to Seṇḍalāṅgarādāsar a pidiadu under the following circumstances. The latter having got the release of certain lands in Vindanūr alias Avanimartāṇḍapuram the ownership of which was disputed by the residents of Puliyūr in Feṇvāri-nadu and of Srivallaba-chaturvedimangalam in Kurumai-nadu in the boundary dispute already referred to in No. 400 above the negotiātor of Vindanūr granted the kāraṇmai of these lands to Seṇḍalāṅgarādāsar of the Kulasekhara-Perumal shrine.
403	On the east base of the same shrine	..	....	....	Do.	The king on the occasion of his presence at the Nalayiravattirumandapuram to hear the tṛupparai, remitted all the taxes on these lands including kadamai and antāyānam. Seens to register an order of the chief god Gopālasvamin of the temple, granting the kadamai of Nadālvaṅkulam for meeting the expenses of offerings, etc., on the day of Aṇḍra in the month of Makara when he went on procession and stood in front of the shrine of Kulasekhara. The gift was made to Seṇḍalāṅgarādāsar, at the suggestion of Tiruvāraṅga-Nārāyaṇan.
404	On the east wall of the prakāra of the same shrine.	..	Tribhuvanaśakravartin Kōṇṇē-maikōṇḍan.	5th year and 47th day.	Do.	Gift of two mā of land including all taxes, to the matha of Seṇḍalāṅgarā-mamunī for feeding 12 Brahmadevians and himself every month on the day of Śatubhisaj which was the birthday star of the king. Kalingaraya instituted the charity.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
406	On the south wall of the same prakāra	Pandya	Māyavarman alias Tribhuvanaśakravartin Sundara-Pandya-deva.	11 + 3rd year, Masi.	Tamil	The residents of Puliyūr alias Nripachalamanihallūr having met in assembly as or, granted to the temple of Kulasekhara-Perumal certain privileges for carrying the water from their tank to the newly constructed tank called Seṇḍalāṅgarāṇ-pudukkulam.
406	On the same wall	Do.	Do.	11 + 1st year, Aṇi.	Do.	Refers to a similar gift by the residents of Vindanūr alias Avanimartāṇḍapuram to the shrine of Kulasekhara-Perumal.
407	Do.	Do.	 Sundara-Pandya-deva, who was pleased to distribute the Chola country.	Do.	Do.	Built in at the beginning. Gift of a tank by the revenue subordinates of the chief Maikadirmōhan, to the temple of Krishna (Tiruvaykulaṭṭupillai) at Rajendra-Vinnagar. The taxes on the tank, if imposed, were agreed to be paid by the villagers.
408	Do.	Do.	Kulasekharadeva	11th year, Masi 25 tedi.	Do.	Registers an order of the village assembly under the instruction (niyōga) (of the king). Certain private houses which were required in constructing the second prakāra of the temple according to the Śāstras, were (acquired and) granted. Gift of land by a certain Pōṭṭinavakar for conducting the Teppattirunāl festival of Aḷagiya-Maṇṇappar.
409	On a slab set up near the Teppakkulam in the same village.	..	....	Saka 1526, Kollam 781, Viśva-vasu], Tai, 25 tedi, Anura-dha.	Do.	Gift of land by Martāṇḍan Virakēṇakutṭi one of the Vishnudasas of the temple of Aḷagiya-Maṇṇapar at Srivallaba-mangalam a brahmadeya in Kilkaḷa-kurram, for meeting the expenses of worship and offerings and for feeding devotees. The mother of the dancing girl here called Pita-sri Parvatī was also to receive food from the temple daily. Much damaged. Refers to the Sittirai festivities of the god Narumpuṅḍarūṇiya-Nayinar.
411	On the same wall, left of entrance	..	....	Kollam [6159, Sittirai, 13 tedi.	Do.	Gift of one mā of land in the village of Śaḍaiyamankulam to the Tamil Poet who sang of Marudur, by king Perumal Martāṇḍa-Papaikkarṇ.
412	Do.	..	....	Saka 1481, Kollam 785, Kaṇṇi, 14 tedi, Saṭabhisaj, sa. di. trayōdasi, Thursday.	Tamil (poetry and prose).	
413	Do.	..	....	Saka 1478, Kollam 782, Margali, 23 tedi, ba. di. paṇḍhami, Monday, Uttara-Phalguni.	Do.	Gift of food from the temple, daily, to Ramanathan the Tamil poet of Marudavanam, for having sung the praise of the god of that temple.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
414	On the south wall of the same maṇḍapa.	..	....	Kollam 662 Purattādi, 20 tedi, ba. di. sapthami, Tuesday, Mṛigaśīrṣha.	Tamil	Gift of the tank Āyppan-tulam and its outlying lands (puraṁ), situated north-east of Rājārāja-chaṭturuḍimaiṅgalam, to the temple of Nārumpuṅkondaṛiyya-Nayṇār of Tiruppuḍai-maruḍur in Mulli-naḍu, for offerings, lamps, repairs, gardens, etc. The grant was made by the king while he was encamped at Āyṇṇai-Puttir in his new palace (pudum-āyṇam?).
415	On the same wall .. .. .	..	....	Śaka 1317, Kollam 871, Ādi, 11 tedi, su. di. dasami, Thursday, Anurāḍha.	Do.	Gift of the village Iluppaikurichi as a parivattinai-kaiyāḍu to the same temple, for worship. The donors were Venkatādi-nayakar-Āyṇaḍu, Dīnasari Veṅṅappayyaṅ and Ananla-padmanābha-Pillai.
416	Do.	Pāṇḍya	Māraṇman alias Tribhuvanaśakra-vartin Kulasekharadeva, 'who was pleased to take every country.'	32nd year, Rishabha, 13 tedi, ba. di. triṭṭiya, Saturday, Mūla, 32nd year, Mṛga, 23 tedi, ba. di. śukadeśi, Thursday, Dhanuśāṣṭha.	Do.	Registers an agreement granted by the Śiva-Brahmanas to the trustees of the temple that they would burn a perpetual lamp regularly every evening for the 100 paṇam received from a Brahmana lady of Rājārāja-chaṭturuḍimaiṅgalam.
417	Do.	Do.	Do.	Mṛga, 23 tedi, ba. di. śukadeśi, Thursday, Dhanuśāṣṭha.	Do.	A similar agreement given by the Śiva-Brahmanas 'of seven shares' to the trustees of the temple, promising to burn a perpetual lamp day and night for the 100 paṇam received from the Brahman Tillaṇayakaṅ Devapirāṇ-Bhaṭṭa of Sēṇāḷur, a hamlet of Sundar-Paṇḍya-chaṭturuḍimaiṅgalam.
418	On the north wall of the same maṇḍapa ..	..	....	[Kollam] 682, Masi, 2 tedi.	Do.	Order (taṇṇu i.e. uttarav) to the trustees of the temples of Alaṇṇiya-Maṇṇaṇṇar (at Maṇṇakōvil), Kōḷayamūḍaiya-Nayṇār, Nārumpuṅkondaṛiyya-Nayṇār at Tiruppuḍai-maruḍur, Āṇakāṭṭapperumal-Nayṇār at Atiāṇanallūr, Veḷḷechuramūḍaiya-Nayṇār at Aḍicheṇanallūr and others that the services (?) of natuvatturam and tāl-agittirum held till then by parādésis were granted to Vira Kēṇḍavirudarayan and his party from the date of the record. Compare No. 390 above.
419	On the same wall .. .. .	..	....	Śaka 1485, Kollam 740, Masi, 14 tedi, su. di. navami, Friday, varaha-karana, Viśvakambha-yoga, Mṛgaśīrṣha.	Do.	Grant of land in Nembantittai alias Nārumpuṅkondaṇallūr and of daily food, by the temple, to the dancing girl Kalattinatha-Māṇikkattal and her descendants for their services in the temple.
420	On the east wall of the maṇḍapa in front of the Gōṇati-Aṇṇaṇṇa shrine in the same temple, right of entrance.	..	....	Śaka 1466, Kollam 712, Tai, 10 tedi.	Do.	Order of king Śaukaraṇarayan Vēṇṇumankōṇḍa Butajavira Udayamartāṇḍavarman of Jētūṅga-naḍu the senior member (mattavar) of the Sīṇaiya family, conferring in the specified year the appointment of temple-accountant on a certain Perumāṇ and his descendants, from his camp at Kuṇṇattūr.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
421	On the same wall, left of entrance	..	...	Saka, 1477, 731, Kollam Rakehassa, 21 Purattadi, 21 tedi, su. di. raichami, Saturday, Apsamara-yoga, Jyeshtha	Tamil	Damaged. Registers that the temple appointed a certain Ramanathan as the poet of the temple, conferring on him certain lands and a house, tax-free. He had evidently to attend on the two days of the [Ke]lṭai festival and to compose some poems for the occasion. Mentions Vasavappa-Nayaka; see Nos. 412 and 413 above.
422	On the margin of a slab used for making flower-garlands, in the same temple.	..	....	...	Do.	Records the gift of the slab by the Śiva-Brahmana Devan Uyyavandān alias Tyaṭga Vinōda-Bhaṭṭa.
423	On the south wall of the central shrine in the Nūṅṅavāra temple at Attalanallur.	Pāṇḍya	Vira-Pāṇḍya	210th year, Marg. ii.	Do.	Built in at the end. Seems to record the gift of a house to the temple of [Vi]ṇayaka-Piṭṭaiyar (called after Jagaṭappa-gaṇḍa, by men who had supervision over the army).
424	On the gōpura of the same temple, right of entrance.	Do.	Jatavarman alias Tribhuvanaśakravartin Kulasekharadeva.	2nd year	Do.	Registers the gift of three aśvaku for two evening lamps to the temple of Mūṇṇṭai-ṭṭavamuḍaiya-Mahadeva of Attalanallur in Muḷli-naḍu, by a native of Aḷṭṭur in Veṇṇaiyur-naḍu (a sub-division) of Śōḷa-maṇḍalam. The money was received by a Śiva-Brahmana of the temple.
425	On the same gōpura, left of entrance	Do.	Maṭavarman alias Tribhuvanaśakravartin Śivallabhadra.	16+1+1st year	Do.	Gift of an oil-vill to the same temple by a certain Paṭṭiṭṭavamuḍaiyaṅ of Veda-Koṅgu, in accordance with the oral orders (śreṇṇiśreṇṇi) and written orders (śreṇṇi) of the king.
426	On the base of the central shrine in the Gaḷṇḍaravarida-Perumal temple in the same village.	Do.	Do.	37th year, Kumbha, 10 tedi, su. di. Prathamai, Saturday, Purattadi (i.e., Pūrva-Bhadrapada).	Do.	Seems to be a copy of an earlier grant. Begins with the historical introduction <i>ṭṭavamuḍaiyaṅ</i> etc., generally found in the records of Jatavarman Śivallabha. Gift of land for conducting the service called Śivallavamuḍai in the temple of Aṇṇaikkaruṭṭeyadipraṇ at Attalanallur on the birth-day asterism Purattadi, of the king. Signed by Tachohai Nenmali-Uḍaiyaṅ.
427	On the east wall of the mandapa in front of the same shrine.	..	...	Kollam [8]20, Adi, .. tedi, ba. chaṭurdaṣi, Wednesday, Svati.	Do.	Gift of prasada (sacred food) to a certain Śōṇṇagamaṇḍa-kutti of Keṇḍaiyarpalaiyam in Kaliḷḷakuricholi, on the occasion of the mid-day service instituted by Adityavarman, in the Aṇṇaikkaruṭṭeyadipraṇ temple at Attalanallur, (called Aṭṭavama in the Grantha verse at the beginning of the inscription).
428	On the south wall of the same mandapa	..	...	Kollam 727, Paridhavin, Adi, 31 tedi, su. di. aṣṭami, Friday, Anurāḍha.	Do.	Gift of land for conducting the Chitira-festival each month in the same temple, by Rāmappa-Nayaka, the agent of Viṭṭhaladeva-Maharaja, under the orders of the king.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the south wall of the verandah of the first circuit in the same temple.	Chola	Rajakesarivarman alias Tribhuvanachakravartin Kulottunga-Chōladeva (I).	30th year	Tamil	Begins with the introduction of <i>Ushas</i> etc., but the characters are of a later period. Registers that a portion of the fields of Atanallur, the eastern hamlet of Rajaraja-chaturvedimangalam, a brahmadeśa in Mulji-nadu, a subdivision of Uttamśāla-valanadu in Rajaraja-Pandinaadu, was separated under the name Rajanarayana-nallur and granted as a tax-free devadana land to the temple of Moymampumboji-Alvar. Mentions the tirumandiravolai Virasōja-Pallavarayan and other officers.
430	On the west wall of the same verandah ..	Pandya	Vira-Pandya-deva	16th "	Do.	Gift of land (made tax-free) for the flower-garden called Tambikkunallan-tirumandavanam founded by Palandt-varayan, by the big assembly of Rajaraja-chaturvedimangalam.
431	On the same wall ..	Do.	Maravarman alias Tribhuvanachakravartin Kulasekharadeva.	9th year, Tai	Do.	Registers the grant of prasada (sacred food) to a certain Ramāju-Jiyar in return for 1 ānai-aohu which the Srivaishnavas of the temple had received from him.
432	Do.	Do.	Kulasekharadeva ..	9th year, Avani	Do.	Gift of prasada (sacred food) to two gardeners for rearing the flower-garden called Ramāju-tirumandavanam. They were exempted from the tax prasada-vari and had to grow flowers, pick them and string them together into garlands.
433	Do.	Do.	Maravarman alias Tribhuvanachakravartin Kulasekharadeva.	8th year	Do.	Gift of land by the members of the big army (<i>Ushas</i> <i>Curā</i>) including the ten commands, to a certain Malaik(a)ndasa who cultivated the Virarayan-tirumandavanam. The document is signed by Parakrama-Pandya Pallavarayan, Vira-Pandya Pallavarayan and Uattarayan.
434	Do.	....	....	Mithuna, tedi.	Do.	Gift of kadamai on certain lands, by the temple, for providing maintenance to the gardeners of the Uattarayan flower-gardens. The gift was approved by Solakōn.
435	Do.	Pandya	Maravarman alias Tribhuvanachakravartin Kulasekharadeva.	5th year	Do.	Sale of garden lands to Uattarayan by two individuals.
436	Do.	....	....	....	Do.	The Srivaishnavas of the sacred temple of Moymampumpil on behalf of the god, ordered the gift of certain lands of Solakulamika-chaturvedimangalam to Malaikaradār in charge of the Virarayan-tirumandavanam.
437	Do.	Pandya	Maravarman alias Tribhuvanachakravartin Kulasekharadeva.	8th year	Do.	Gift of land to the same person by the assembly of Solakulamika-chaturvedimangalam, a brahmadeśa in Mulji-nadu.
438	On the west wall of the prakara of the same temple.	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	4 + 1 + 1st "	Do.	Mutilated and damaged. Registers that the assembly of Rajaraja-chaturvedimangalam and the Srivaishnavas of the temple Moymampumpil met together and arranged for the five sacred offerings each day. The land originally held by the temple for this purpose was evidently lying waste owing to some party quarrels.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
439	On the north wall of the same prakara ..	Pandya	Jajavarman alias Tribhuvanachakravartin Vira-Pandya-deva.	11th year, Kauppi, ba. di. 4 tedi, pañ-chaṃi, Sunday, Uttara-Phalguni.	Tamil	The characters are of about the 13th century A.D. Incomplete. Gift of land to the temple by the big army including the ten commands, for maintaining the garden called Adittadevan-tirumandavanam.
440	On the same wall ..	....	....	....	Do.	Gift of one plate (kalam) of food by the temple, for feeding the men in charge of the Ramāju flower-garden. This gift was approved by Solakōn.
441	Do.	Pandya	Maravarman alias Tribhuvanachakravartin Kulasekharadeva.	9th year, Avani, 6 tedi.	Do.	Gift of one achchu by a certain Emburmanar-Annai for providing offerings to the god and providing food from that prasadam to the servants and worshippers of Emburmanar in the temple. The Srivaishnavas of the temple received the achchu and agreed to maintain the charity.
442	On a slab used for making flower garlands, in the same temple.	....	....	....	Do.	Records the gift of the slab by Tuppan Narayan of Kappagahokeri.
443	On stones built into the floor of the same prakara.	....	Tribhuvanachakravartin Kōnerinelkondan.	....	Do.	Stones missing and incomplete. Seems to record grants of land to the temples of Srikalasam Srivallabha-Isvaramudaiyar and Dasaratha-Rama-Vinagar-Alvar at Kulasekharachaturvedimangalam in Mulji-nadu.
444	On a slab set up in a field of the same village.	....	....	....	Do.	This is the boundary stone of Rajanarayana-nallur the devadana village of Moymampumpil-Alvar.
445	On the east wall of the mandapa in front of the central shrine in the Viravindavara temple at Vellangull.	....	....	Saka 1447, Kōlam 701, Maśi, 7 tedi, ba. di. chaturdaś, Śukla-yoga Thursday, Hasta.	Do.	Unfinished. Gift of land in Adiyantur a village of Gaṅganadu in Malaiya-mandalam, to Parasavan for doing treasury service in the temple of Viravindavaram-udaiya-Nayinar at Vellangulli in Rajaraja-chaturvedimangalam.
446	On the south base of the Kriṣṇasvamin temple in the same village.	Pandya	Jajavarman alias Tribhuvanachakravartin Kulasekharadeva.	9 + 1 + 1st year	Do.	Sale of land to the temple by a Brahmana lady of Rajaraja chaturvedimangalam for providing 8 lamps in the temple of Tirunarayana-Vinagar-Emburman of Solakulamika-chaturvedimangalam in Mulji-nadu. She was represented in the transaction by her adopted son, the son of her husband's brother.
447	On the same base ..	Do.	Do.	2nd "	Do.	Unfinished. Mentions the hereditary worshipper Karimnikka-Bhaṭṭa of the same temple and a land sold to him by a resident of Rajaraja-chaturvedimangalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
448	On the same base	Pandya ..	Jatavarman alias Tribhuvanaśaṅkara- tīn Kulasekharadēva.	13 + 10th year	Tamil	Unfinished. Refers to the temple of Tiruṇārāyaṇa-Viṇṇagar- Aṅgar at Sōjakulamānikka-ōṭṭurvēṭimāṅgalam in Mulli- nāḍu.
449	On the west base of the same temple ..	Do.	do.	4 + 1 + 1st "	Do.	Begins with the introduction of the temple of Tiruṇārāyaṇa-Viṇṇagar- Emberumāṇ at Sōjakulamānikka-ōṭṭurvēṭimāṅgalam conveyed both by the verbal and written orders of the king. A large number of signatories appear at the end of the record.
450	On the north base of the same temple ..	Do.	do.	Do. Maṣi, aṣṭagai.	Do.	The king being seated on his throne called Mupaiyadaraiaṅgar in his palace at Erikkittūr alias Sivaḷḷabhaṭṭiṇṇam in Kūḷi-Sembil-nāḍu, ordered the grant of ¼ veli of land at Kudurai-ōṭṭi after making the necessary entries in the revenue registers (ulvār). The land was also exempted from antaṛaya as per verbal orders passed in the 4th year and the 992nd day, by the king when he was seated on his throne Mupaiyadaraiaṅgar in the Sivaḷḷabhaṭṭi-hall within the palace at Madura east of Maḍakkaḷam. The entries in the ulvār register regarding the antaṛayaṁ exemption are next entered. The triple form of the document is thus interesting.
451	On a slab set up in the same village ..	....	....	Doubtful	Do.	Damaged. Gift of land by a certain Akkaiṛi Venkaṭaḍi- Bhaṭṭa, son of Timmarasār, for the worship of god Kṛṣṇa newly established by him in the village. This land had been originally granted to him by Viśvanātha-Nāyaka Kṛṣṇappa-Nāyaka.
452	On the same slab	Vijayanagara	Vīra-Venkaṭapatiṛaya, 'ruling at Vi- janagara.	Saka 1585, Kol- lam 789, 1st, 1 tēdi, Preme- dicha, Uttara- yana, Pushya.. 13, Wednesday, Mṇa.	Telugu	Refers that a certain Venkaṭaḍi-Bhaṭṭa, son of Timmarasā set up at Vellaṅḡudi alias Viraḷḷabhaṭṭasamudra, the ima- ges of Kṛṣṇa and Kameśvarī and granted land for their worship. The country was directly under the rule of Viś- vanātha-Vīrappa and the land granted had been obtained as a grant from Viśvanātha-Kṛṣṇappa-Nāyaka.
453	On the east wall of the ruined temple at Manaramangalam.	....	....	Kollam 696, Paṇ- ḡudi, 19 tēdi.	Tamil	Gift of land in Tenkaiṛai Manaramangalam attached to Rājāra- jacharuvēṭimāṅgalam for maintaining the service called Raviyaman-ṣandi in the temple of Pēr-Arulaḷapperumal in that village.
454	On a slab set up in the street at Harke- savanallur.	....	....	Kollam 689, Avani, 17 tēdi.	Do.	Damaged and unfinished. Refers to the Kaikkolas who had settled themselves in the street Sēṇbagamattāṇḍa-perunde- ruv in Añjūr-tōṭṭa and registers a charter permitting them to live there without fear.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
456	On the south wall of the prakara of the Arikésanatha temple at Giryambapuram.	Pandya	Tribhuvannachakravartin Kōṇṇeriṃmai-kondaṇ Vira-Pāṇḍya-dēva.	8324 (Q ¹ Q ² Q ³ Q ⁴ Q ⁵ Q ⁶ Q ⁷ Q ⁸ Q ⁹ Q ¹⁰ Q ¹¹ Q ¹² Q ¹³ Q ¹⁴ Q ¹⁵ Q ¹⁶ Q ¹⁷ Q ¹⁸ Q ¹⁹ Q ²⁰ Q ²¹ Q ²² Q ²³ Q ²⁴ Q ²⁵ Q ²⁶ Q ²⁷ Q ²⁸ Q ²⁹ Q ³⁰ Q ³¹ Q ³² Q ³³ Q ³⁴ Q ³⁵ Q ³⁶ Q ³⁷ Q ³⁸ Q ³⁹ Q ⁴⁰ Q ⁴¹ Q ⁴² Q ⁴³ Q ⁴⁴ Q ⁴⁵ Q ⁴⁶ Q ⁴⁷ Q ⁴⁸ Q ⁴⁹ Q ⁵⁰ Q ⁵¹ Q ⁵² Q ⁵³ Q ⁵⁴ Q ⁵⁵ Q ⁵⁶ Q ⁵⁷ Q ⁵⁸ Q ⁵⁹ Q ⁶⁰ Q ⁶¹ Q ⁶² Q ⁶³ Q ⁶⁴ Q ⁶⁵ Q ⁶⁶ Q ⁶⁷ Q ⁶⁸ Q ⁶⁹ Q ⁷⁰ Q ⁷¹ Q ⁷² Q ⁷³ Q ⁷⁴ Q ⁷⁵ Q ⁷⁶ Q ⁷⁷ Q ⁷⁸ Q ⁷⁹ Q ⁸⁰ Q ⁸¹ Q ⁸² Q ⁸³ Q ⁸⁴ Q ⁸⁵ Q ⁸⁶ Q ⁸⁷ Q ⁸⁸ Q ⁸⁹ Q ⁹⁰ Q ⁹¹ Q ⁹² Q ⁹³ Q ⁹⁴ Q ⁹⁵ Q ⁹⁶ Q ⁹⁷ Q ⁹⁸ Q ⁹⁹ Q ¹⁰⁰ Q ¹⁰¹ Q ¹⁰² Q ¹⁰³ Q ¹⁰⁴ Q ¹⁰⁵ Q ¹⁰⁶ Q ¹⁰⁷ Q ¹⁰⁸ Q ¹⁰⁹ Q ¹¹⁰ Q ¹¹¹ Q ¹¹² Q ¹¹³ Q ¹¹⁴ Q ¹¹⁵ Q ¹¹⁶ Q ¹¹⁷ Q ¹¹⁸ Q ¹¹⁹ Q ¹²⁰ Q ¹²¹ Q ¹²² Q ¹²³ Q ¹²⁴ Q ¹²⁵ Q ¹²⁶ Q ¹²⁷ Q ¹²⁸ Q ¹²⁹ Q ¹³⁰ Q ¹³¹ Q ¹³² Q ¹³³ Q ¹³⁴ Q ¹³⁵ Q ¹³⁶ Q ¹³⁷ Q ¹³⁸ Q ¹³⁹ Q ¹⁴⁰ Q ¹⁴¹ Q ¹⁴² Q ¹⁴³ Q ¹⁴⁴ Q ¹⁴⁵ Q ¹⁴⁶ Q ¹⁴⁷ Q ¹⁴⁸ Q ¹⁴⁹ Q ¹⁵⁰ Q ¹⁵¹ Q ¹⁵² Q ¹⁵³ Q ¹⁵⁴ Q ¹⁵⁵ Q ¹⁵⁶ Q ¹⁵⁷ Q ¹⁵⁸ Q ¹⁵⁹ Q ¹⁶⁰ Q ¹⁶¹ Q ¹⁶² Q ¹⁶³ Q ¹⁶⁴ Q ¹⁶⁵ Q ¹⁶⁶ Q ¹⁶⁷ Q ¹⁶⁸ Q ¹⁶⁹ Q ¹⁷⁰ Q ¹⁷¹ Q ¹⁷² Q 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B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
462	On the same wall	Pandya	Māgarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who was pleased to take all countries.'	12th year, Mina, 30 tedi, ba. di. chittai (chatur-thi?), Tuesday, Anurāḍha.	Tamil (of about the 13th century).	Gift of land by purchase at Naduvilkurichchi to a shrine of Suryadeva set up in the temple of Arikēśari-Iśvaramūḍaiya-Nayanar, by Alagapparamaḷ alias Tondaimaṇ one of the devavaraputras of that temple.
463	Do.	Do.	Do.	12th year, Vaigasi.	Tamil	Gift of 4½ mā in the same village by a member of the Agappavarattar residing in the tirumalaivilāga of this temple for feeding the Mahēśvaras on the festival days of Margali-tirunāl. Signed by Vijayasingadevaṇ, Butalattara-ṣaṇ and another.
464	Do.	Do.	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	4th year and 50th day.	Do.	The mutilated part of the inscription contains portions of the historical introduction <i>உரை</i> etc. Registers that 1½ mā of land at Naduvilkurichchi the western hamlet of Sēraṇamūḍai-chaṭurvedimangalam was purchased and given to the temple for feeding the Andar who came to serve the god at the festival of Vaigasi-tirunāl. This land was declared tax-free under orders of the king while he was seated on his throne called Mūḍaiyadaraiyaṇ.
465	On the east wall of the same prakara, right of entrance.	Do.	Do.	16th year ..	Do.	Gift of 60 kalam of paddy by the Brahman Sakala-Sivaṇ Saṅkararayanar alias Kulasekharabhaṭṭan for feeding 30 tapasvins on the occasion of the Uṭṭirattai festival (each month). The interest on this paddy was fixed at 3 kurūṇi on each kalam per year. At the bottom of the inscription is a fragment which refers to Selvaṇṇasambandar, Maṇa-bhūṣaṇa-terinda-Kaikkōlar and Mūḍaiy-Māraṇ.
466	In the same place	Do.	Jatavarman alias Tribhuvanachakravartin Kula[sekharadeva].	..+1st year, Maṣi, 19 tedi, Thursday.	Do.	Built in at the beginning. Contains portion of the historical introduction <i>உரை</i> etc. Gift of 8 aḥolu for a perpetual lamp by a lady. Another gift of 2 aḥolu for the goddess Periyanaḥohiyar is also recorded.
467	Do.	Do.	Māgarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	11+1st year, Arpaṣi.	Do.	Registers that the trustees of the temple of Arikē-Iśvaramūḍaiyar, Sundarapandya-Anukkar and Abhinanaḥubapa-terinda-Kaikkōlar being together, granted 100 kalam of paddy every year from the devadāna lands of the temple, to the temple of Aṇavalattisvaramūḍaiya-Nayanar established at Kilur-Kāḍēri, through Kūṭan Selvaṇ alias Selvaṇṇasambandar of Valvālapandya-tirumadam.
468	On the same wall, left of entrance	Do.	Māgarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who was pleased to distribute the Chola country.'	13th year, Aṇi.	Do.	An agreement granted by the temple Śiva-Brahmanas 'of seven shares' to a certain Nakkaṇ Sēṇḍaiṇi alias Virabharana Talakkōli one of the paḍiyilars of this temple, on her having founded the shrine of Paḷli-Nāḥohiyar and granted 7 aḥolu for worship, offerings and lamp-oil of that goddess.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
469	In the same place	Pandya	Māgarman alias Tribhuvanachakravartin Srtvallabhadeva.	12+1st year, Aṇi.	Tamil	Begins with the introduction <i>உரை</i> etc. Registers that Soḷaṇ Uḍaiyaṇ alias Nārtattēṇṇaiyir-Sripadadhali purchased a land at Naduvilkurichchi the western hamlet of Sēraṇamūḍai-chaṭurvedimangalam and assigned the kadamai from it to the temple of Arikēśarisvaramūḍaiya-Nayanar, and stipulated that the balance of produce may be utilised for feeding the Svayogins and Andare and for providing offerings to the god on the anāvāsyadaya.
470	Do.	Do.	Māgarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	11+1+1st year.	Do.	Provides that the balance of paddy left after meeting the annual expenses of the temple, was to be granted for offerings, worship, etc., of the goddess set up in the temple of Aṇavalattisvaramūḍaiya-Nayanar, by a certain Gurukalarayan of Idaiḷkaṭṭur alias Alagiya-Pandyanallur in Kīraṇūr-naḍu. The order was addressed to the priests of the temple.
471	Do.	Do.	Māgarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who was pleased to distribute the Chōḷa country.'	12th year ..	Do.	Agreement given by the Śiva-Brahmanas to burn a twilight lamp in the temple in the name of a certain Kārikottan who had presented an oil-mill of stone to that temple.
472	On a pillar of the mandapa in front of the same temple.	Do.	Māgarman alias Tribhuvanachakravartin Vikrama-Pandya-deva.	7+1st ..	Do.	Begins with the introduction <i>உரை</i> etc. The king being seated on his throne called Mūḍaiyadaraiyaṇ in his palace at Madura east of Maḍakkulaṇ, ordered that the managers and the devakamis of the temple of Arikēśarisvaramūḍaiyar should spend 1,200 kalamas of paddy from the accuṇṇutēd antarāya income of each year, on repairs to the temple.
473	On the gōpura of the same temple	....	....	Śaka 1488 Sadhārana (wrong), [Kollam], 726, Arpaṣi, 20 tedi.	Do.	Records that a certain Pēraṇṇaṇ a Kaikkōḷa of the temple of Maḷḷiṇṇisvaramūḍaiya-Nayanar at Padmanābhavēr in Pachaiyāṇṇaṇṇaippokku in Vāṇava-naḍu, was appointed accountant of the three temples of Arikēśvaramūḍaiya-Nayanar, Aṇavalattisvaramūḍaiya-Nayanar and Sīrvasadeva-Vinnagar-Emberumūḷi. Mentions Deḷavay Rāṇappa-Nāyaka and his son Pēraṇṇa-Nāyaka.
474	On the south wall of the central shrine in the Puṣṭapavaneśvara temple at Ten-Tribhuvanam.	Pandya	Jatavarman alias Tribhuvanachakravartin Śiva-labhadeva.	17th year	Do.	Begins with the introduction <i>உரை</i> etc. Gift of 100 sheep for 2 lamps set up by Kīḷavaṇ Appan alias Srtvallabhupāḍikēṇ a resident and chief of Kōḷkai in Kūḍa-naḍu to the temple of Ten-Tiruppuvānamūḍaiya-Mahadeva in Muḷli-naḍu a district of Paṇḍi-naḍu.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
481	On a rock called Nambanpogai at Nambantattai a hamlet of the same village.	Pandya	Maravarman alias Tribhuvanaachakravartin Vikrama-Pandyadeva.	[22nd year of Kōṭṭaṭka, 22½ tedi. Sn. di. abaturdasi, Saturday, Lithiam, i.e., [Uttara-Phalguni]. 4th year	Tamil	Registers an order of queen Enakkunallapēumal alias Ulaia-muludumdaiyar to remit taxes on a certain land in the north-eastern hamlet, which was meant for feeding (?) the Mahesvaras on the occasion of the sacred food-offering to god Tondanāyanar at Kāpalippaṇi. The grant was made to a certain Ulaia-muludumdaiya Pichehar. Signed by Koḍumolūrudaiyan.
482	On the same rock	Do.	Jajavarman alias Tribhuvanaachakravartin Kulasekharadeva.	4th year	Do.	An agreement given by a certain Vaḍakoṇḍuṇṇa-Paṭṭiśvara-mudaiyān that he would use, for improving the village Sāitukkuṭam (which was the jivita of the military officer Jagadopparkanda of Attanmallur), the income from that village and that from the balance he would construct a mandapa called Jagadopparkanda-tirumaligai in the temple of Kalaiśaramudaiyar.
483	On the north wall of the Agnīśvara temple at Valudur.	Do.	Maravarman alias Tribhuvanaachakravartin Sundara-Pandyadeva, 'who having taken the Chōla country was pleased to perform the anointment of heroes at Muḍigondaśolapuram.'	16th year and 542nd day.	Do.	Begins with the introduction பஞ்சவீர சிஞ்சலத்தொழில் etc. The king being seated on his throne Majavayaṇ in his palace at Madura east of Maḍakkulam in Madurodaya-vaṇadu, ordered at the request of Majavayaṇ that some lands be given as tax-free devādāna with all income to the temple of Tiruvakshisvaramudaiyar at Valudiyūr, the north-eastern hamlet of Rajaraja-chaturvedimaṅgalam. It was also ordered by Tribhuvanaachakravartin Koṇṇiramaikondaṇ (i.e. the emperor in good health) in the 16th year and 405th day that the grant may be registered in the books and (a copy of) the order furnished (அறிவுரை எழுதின கல்வெட்டு எழுதிவைத்தான்). The registry was also made in the same year and the record was engraved evidently on the 542nd day after the 16th year.
484	On the east base of the same temple	Do.	Jajavarman alias Tribhuvanaachakravartin Kulasekharadeva.	9th year, Puṇattadi.	Do.	Begins with the introduction பஞ்சவீர சிஞ்சலத்தொழில், etc. Gift of land to the temple of Tiruvakshisvaramudaiyar by a Brahmana resident of Rajaraja-chaturvedimaṅgalam.
485	Do.	Do.	Do.	3 + 1st year, Mēṣa, 14 tedi, ka. di. tray-odaṣi, 1 hurs-day, Svati.	Do.	Gift of land to Keṇṇetrapala-Pillaiyar of the same temple by two Brahmana residents of Rajaraja-chaturvedimaṅgalam. [Note.— Inscription No. 485 is written in continuation of No. 484. The engraving was evidently done at some later date and no chronological order was observed].
486	On the south base of the same temple	Do.	Maravarman alias Tribhuvanaachakravartin Vikrama-Pandyadeva.	7 + 1st year, Aravi.	Do.	Begins with the introduction பஞ்சவீர சிஞ்சலத்தொழில், etc. Sale of the tanks Sankaruneri and Umanaiṅgu-ēri with all the connected lands to the temple of Tiruvakshisvaramudaiyar.
487	On the same base	Do.	Jajavarman alias Tribhuvanaachakravartin Kulasekharadeva.	13 + 13th year, Vaigasi.	Do.	Nayaṇār by the assembly of Rajaraja-chaturvedimaṅgalam. Registers that the Śiva-Brahmanas of the temple of Tiruvakshisvaramudaiyar at Valudiyūr, received 1 achehu from Solvajñanadeva one of the tapasvins of Vaḍatākakalam and agreed to burn a twilight lamp in the temple as long as the moon and the sun endure.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
488	On the west wall of the same temple	Pandya	Majavarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who having taken the Chola country was pleased to perform the anointment of heroes at Mudigondasolapuram.'	15 + 1st year.	Tamil	Begins with the introduction etc. Registers that the assembly of Rajaraja-chaturvedinagalam gave a kaitadi document to the temple of Tiru-Agnis-varamudaiyar at Valudiyar in obedience to the orders and the kadaiyidu of the king by which they conferred on the temple the right of karunmai on some specified lands. The Siva-Brahmanas of the temple received 7½ achcha deposited by a certain Vijayanman of Valudiyar for burning a lamp and agreed to maintain it.
489	On the west wall of the mandapa in front of the same temple.	Do.	Majavarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who having taken the Chola country was pleased to perform the anointment of heroes and the anointment of victors at Mudigondasolapuram.'	17 + 1 + 1st year, Vrischika, 10 tedi, Monday, Karttigai.	Do.	Registers a gift of land as tax-free devadana, by the king, to Veirunudigonda-Pandisvaramudaiya-Nayanar which he had set up at Kulasekharanallur in Aluli-nadu, for worship and offerings.
490	On the west and south bases of the central shrine in the Kulasenatha temple at Vadakku Ariyanayagipuram.	Do.	Tribhuvanachakravartin Kopperimel-kondan Kulasekharadeva alias Kopperiyadeva.	28th year, Panguni.	Do.	In modern characters. Seems to register the lands owned as devadana and sarvananya by the temple of Tiruvambikai-Isaramudaiya-Nayanar at Idakal alias Tei-Tiruvai.
491	On the north wall of the central shrine in the Tyagarajasvamin temple at Idakal.	....	....	....	Do.	Registers in seven vamba verses that a certain Perumanayan Kalingan celebrated the Panguni-Uttiram festival of god Ambikar-Isura at Ten-Tiruvai, constructed a car for the occasion and set up a flag-staff.
492	On the south wall of the same shrine	....	....	....	Tamil verse.	Damaged and mutilated. Gift of the three villages Idakal, Puvakkulam, and Karungulam to the temple of Tiruvambikai-Isaramudaiyar at Idakal for the merit of the Mandai-Isvara Ramaraja-Vithala-Isvara-Maharaja.
493	On the same wall	....	....	....	Tamil	Gift of land (?) by Krishnappa-Nayaka son of Visvanath-Nayaka to the same temple, for worship and repairs.
494	Do.	Vijayanagara	Achutadeva-Maharaja Sadasisvadeva-Maharaja.	....	10.	Gift of land to the same temple by Sinna-Vasavappa-Nayaka for the merit of Vasappa-Nayaka, son of Visvanath-Nayaka.
495	Do.	....	....	....	Do.	Registers that Peruman Kalingan instituted the Panguni-Uttiram festival in the temple; see No. 492 above.
496	Do.	....	....	....	Tamil verse.	Damaged and mutilated. Gift of land by Krishnappa-Nayaka son of Visvanath-Nayaka for worship and repairs in the same temple.
497	Do.	....	....	....	Tamil	

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
498	On the same wall	Vijayanagara	....	Saka 148[2], Raudri, Kolam 735	Tamil	Damaged and mutilated. Gift of land. Mentions king Krishnaraya and Ramarajaya.
499	Do.	....	....	Saka 14[75]	Do.	Do. Mentions the Mahamandadevara Ramaraja-Vithaladeva-Maha[raja] and Ramappa-Nayaka, son of Vasavama-Nayaka.
500	On the base of the mandapa in the same temple.	Later Pandya	Alagarperumal-Ativirai alias Sivaladeva-Nabharaja.	....	Do.	Records that this Kanakasikharan-mundapa was built by a certain Atijelutin-ndaiyavar (i.e., Namassivaya?) for the merit of the king.
501	On the gopura of the same temple	....	....	....	Tamil verse.	Registers that Kalingan constructed according to rules prescribed in the Agamas, the big mandapa, gopura, a jewelled car and the circuit wall, for the temple of Tyagar at Ten-Arur.
502	On the north wall of the central shrine in the Kariyamanikka-Perumal temple in the same village.	Pandya	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year, 3090th day and 13 + 8th year.	Tamil	Begins with the introduction etc. Registers the gift of 1 voli of land at Melkuppavakkudi to the shrine of Narasimha-Aiyar, in the temple of Jayatunga-Vinnagar-Aiyar, at Vadatalakkalam, the north-eastern hamlet of Rajaraja-chaturvedinagalam. The king's order to make the gift was executed and the document engraved on stone. The first of the shrines was built by Padiyanni-Bhagavati alias Kandiadeva of Tirumelveli.
503	On the same wall	....	Tribhuvanachakravartin Kopperimel-kondan.	13 + 8th year and 13th year and 3375th day.	Do.	Ordered that the above document be duly registered and reported.
504	On the south wall of the same shrine	....	....	....	Do.	Acknowledgement of the royal order referred to above. Refers to the same transaction and records the actual entry in the revenue register (uliyar). The document is signed by two officers of the puravuvirai-tinakkalam.
505	On the west wall of the same shrine	....	....	....	Do.	Order of the king to register and report upon his gift of seven ma of land with all income, to the shrine of Niamaiyal-agiya-Perumal and his consort in the temple of Jayatunga-Vinnagar-Aiyar at Vadatalakkalam, the north-eastern hamlet of Rajaraja-chaturvedinagalam. The gift is stated to have been actually made on the 2786th day after the third year of his reign. Signed by Atkonjavilli alias Kaolchiarayan.
506	On the north wall of the mandapa in front of the same shrine.	....	Tribhuvanachakravartin Kopperimel-kondan.	3 + 7th	Do.	Begins with the introduction etc. Being seated on his throne Majavarayan in his palace at Tirumelveli in Kij-Vambanadu the king promised in accordance with the request made by Majavarayan, that he would grant 7 ma of land to the temple of Jayatunga-Vinnagar-Aiyar. The record is left unfinished; see No. 506 above.
507	On the same wall	Pandya	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	3rd year and 2766th day.	Do.	

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
508	On the east wall	..	..	3 + 7th year ..	Tamil	Registers the order of the assembly of Rajaraja-chaturvedimangalam to the temple authorities after receipt of the king's charter its registry and report, handing over the land and asking them to fix the boundary stones marked with chakra.
509	On the same wall	Pandya	Jajavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and 1,416th day.	Do.	Begins with the introduction செவ்வாறு etc. The king being on his throne Majavarayan in his palace at Madurai, ordered the issue of a charter exempting from all taxes certain lands purchased by the temple from the assembly of Rajaraja-chaturvedimangalam, commencing with the 13+3rd year of his reign. Signed by Valudinarayana-Mavendavelan and the minister Adityadevan alias Pallavarayan.
510	On the south wall of the same mandapa ..	..	..	13 + 3rd year ..	Do.	This registers the entry in the books (ulvari) with reference to the above transaction and is signed by many officers.
511	Do.	..	..	..	Do.	The king's charter, the report thereon, the register-entry, the kadaiyidu of Majavarayan and Kupa-karayan being all received through Tirukkuandalan Ienian Solaidasan, the assembly of Rajaraja-chaturvedimangalam issued their order to the temple authorities to utilize the income on the said lands for the various services mentioned.
512	Do.	..	Tribhuvanachakravartin Konerimel-koradai.	..	Do.	This is the order issued on the 1,592nd day after the 13th year to register and report upon the exemption communicated in No. 509 above.
513	Do.	..	..	..	Do.	Communication from Majavarayan to the temple authorities informing that orders have been passed and received on the above transaction.
514	On the base of the north verandah in the first circuit of the same temple.	Pandya	Jajavarman alias Tribhuvanachakravartin Kulasekharadeva.	2nd year, Ani.	Do.	Gift of 1 inchu for burning a twilight lamp in the shrine of Sempati-Aivar within the temple of Javatonga-Vinnager-Emberuman of Vadalaikkalam.
515	On the north wall of the mandapa in front of the central shrine in the Siddhanjivara temple at Papangulam.	..	..	..	Do.	Unfinished and mutilated. Sale of land to the temple by the residents of Karkuchichi alias Vikrapandya. The amount paid was 320 kuligai-pennum. Prior to this sale the land was mortgaged to Vikirapandiyasolakkannar and to Narasinga-punuar and Mamanakkarasai.
516	On the east wall of the second prakara of the Ramasvamin temple in the same village; right of entrance.	..	..	Saka 1562, Kollam 816, Avanti, 31 tedi, ba. di. ekadasi, Wednesday, Punarvasu.	Do	This was constructed by a certain Krishnappayyar for the merit of Vaidyappayyar, Ramappayyar and Krishnappayyar.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
517	On the same wall; left of entrance ..	..	..	Saka 1562, Kollam 815, Vikrama, Adi, 23 tedi, su. di. Paurasi, Wednesday, Sravana.	Tamil	This was constructed for the merit of Krishnappayyar.
518	On a rock at Pachcharkulam at Kil-Ambur.	..	..	..	Vatteluttu (Tamil verse).	Mutilated. Mentions Ravivarman, the king of Vengadu.
519	On a slab set up near the tank at Pungurichichi, a hamlet of Mel-Ambur.	..	..	Saka 1560, Kollam 813, Bahudhanya, Vaisakhi, 15 tedi, su. di. dasami, Friday, Haata.	Tamil	Refers to the gift of certain taxes by the Natavar of Ambur, Alvarukichichi, Kittinapuram, Kadaiyam and other villages to the temple of Sivasaikharasvamin. These were levied on tenants residing in the eastern corner of Ambur Pavankuchichi alias Indukkulam, for the merit of Nagaya-Visvanatha-Nayaka-Tirumalai-Nayaka and of Vaidyappayyar, Ramappayyar and Krishnappayyar.
520	On the west wall of the mandapa in front of the central shrine in the Sivasailasvara temple at Sivasallam.	..	..	Saka 1509, Kollam 763, Sarvajit, Avanti, 2 [6] tedi, ba. di. trayodasi, [Monday]. Gajakarapa, Pushya.	Do.	Registers that Andugondanayinar, the pupil of Umayonpaga-Mudaliyar-pandaram and his party were appointed to do the services of mahapadya (keeping accounts), tiruvilanoh-chappai and general supervision in the temple of Sivasallamudaiya Tambirajar at Sivasailanathapuram near Rajagat-giri on the bank of the Ghataatirra.
521	On the gopura of the same temple; left of entrance.	..	..	Kollam 823, Kartigai, 22 tedi.	Do.	Food to pandesis was regularly distributed in the time of Ramappayyar. In the time of Sokalinganayakkarayan it continued with a break of 5 or 6 days. This defect was rectified by Raghunathagiri-tapasi on representing it to Sokalinganayakkarayan and the 12 padis of cooked rice to the pandesis was received.
522	On a rock at Kil-Kadayam	Pandya	Majavarman alias Tribhuvanachakravartin Ravinarapalan Vikrama-Pandyaadeva.	3rd year, Puraattani, 19 tedi.	Do.	Having come to Madukurichi in Mulli-nadu, the king was pleased to make a grant of land at Kadaiyam alias Vikrama-Pandyanallur in Ko-padu to maintain the service called Vettam-Senarkularayan-sandi and to maintain some servants in the temple of Tirukkuramundaia-Nayinar in Ienvarinaadu. The grant, it is stated, took effect from Kollam 592.
523	On the west and south walls of the central shrine in the Kalyani-Ammay temple at Mel-Kadayam.	Do.	Jajavarman alias Tribhuvanachakravartin Srivallabha.	18th year ..	Do.	Built in at the bottom. Begins with the introduction செவ்வாறு etc. Mentions Rajaraja-chaturvedimangalam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
524	On the south wall of the same shrine	Pandya	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who was pleased to distribute the Chola country.'	18th year	Tamil	Built in at the bottom. Registers the sale of the Udayaneri tank with the lands below it, reclaimed and built by a certain Senapati-Udayan Valavan alias Vraman of Pannangudi in Mulli-nadu, to the temple of Kaliyuga-Ramavararamudaiyar at Konadu-Kadayam alias Vikrama-Pandyanallur, by the karavar and the tondirattar of the parikkragam of that village. It was stipulated that Vraman retained the right of possession (kani) while the temple enjoyed the kadami.
525	On the west and south walls of the mandapa in front of the same shrine.	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who being pleased to take the Chola country was pleased to perform the anointment of heroes and victors at Madigondasolapuram.'	20 + 1st year, Valgasi.	Do.	The members of the village (ur) who performed the Senapati-tiam and dandanyakam and the tondirattar who belonged to the parikkragam of Konadu-Kadayam alias Vikrama-Pandyanallur, gave their maintenance (jivita) lands under Andarkulam to Dasaratha-Ramavararamudaiyar in the temple of Sri-Kallasam of that village in order that the worship and offerings to the several gods and goddesses set up by them in that temple may be conducted. In doing this, the temple was required to pay some money to three different mortgagees and to get the release of the lands. The donors agreed to pay <i>thiyadu</i> and <i>variyadu</i> on these lands by reserving for themselves 1 kalam of paddy on each ma of wet-land on which crops had been raised.
526	On the north and west walls of the mandapa in front of the central shrine in the Varadaraja-Perumal temple at Vadakku-Karakkurichchi.	Do.	Maravarman alias Tribhuvanachakravartin Sundara-Pandya-deva, 'who having taken the Chola country was pleased to perform the anointment of heroes at Madigondasolapuram.'	20th year and 356th day.	Do.	Built in at the beginning and stones out of order. Must have commenced with the introduction of <i>Udayan Valavan</i> etc. Registers the order of the king at the request of Maravarayan to make certain lands tax-free in order to provide offerings, etc. in the temple. Mentions Rajaraja-chaturvedi-madalam in Mulli-nadu.
527	On the west wall of the same mandapa	....	Tribhuvanachakravartin Konerimmai-kondan.	....	Do.	Fragmentary. Mentions Sundara-Pandya-Vinnagar-Alvar.
528	On the same wall	....	....	20th year	Do.	Fragmentary. It is not unlikely that this and the above fragmentary inscription are connected with No. 526, containing as usual the orders of the executive officers and of the assembly.
529	On the east wall of the mandapa in front of the central shrine in the Kulasekharanatha temple in the same village.	....	Tribhuvanachakravartin Konerimmai-kondan.	..	Do.	Built in at the end and much damaged. Seems to register an order of the king to make certain lands tax-free for the benefit of the temple of Kulasekharanatha-Isvaranudaiyan Nayanar at Karukurichchi alias Sundara-Pandyanallur (= hamlet of) Seramadevi-chaturvedimadalam.
530	On the same wall	....	....	Saka 1477 and Kollam 7	Do.	Built in at the beginning and damaged. Registers a gift of land by Ekambara-Mudaliyar, the agent of Krishnappana-Nayaka, for a flower-garden to the temple of Kulasekharanatha-mudaiya-Nayinar.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
531	On the south wall of the same mandapa	....	....	Saka 1463, Kollam 717, Purattadi, 25 tedi, su. di. paichami, Saturday, Saubhagya-Yoga, Kettai (Jyeshtha), 3rd year, Adi	Tamil	Gift of land by Sikaikavudaiyan (surnamed) Nalla Madurakavi for offerings, lamp-oil, etc. on Pradosha days in the temple of Kulasekharanatha-Nayinar at Karukurichchi alias Sundara-Pandyanallur the western hamlet of Seravan-madevi a brahmadeya in Mulli-nadu.
532	On a rock by the side of the Sasta temple, in the same village.	Pandya	[Jata]varman alias Tribhuvanachakravartin Vira-Pandya-deva.	..	Do.	Damaged. Registers that the Siva-Brahmanas Sri-Rudras, Sri-Mahesvaras and the military classes (padihikanavar) attached to the temple of Sasta at Karukurichchi, granted some privileges in the temple to a certain Sarvañ Pachananan alias Vijayadeva.
533	On a slab built into the wall of a private house in the same village.	Do.	Jatavarman alias Tribhuvanachakravartin Sundara-Pandya-deva[ya].	[1]2th "	Do.	Seriously damaged.
534	On the east wall of the mandapa in front of the central shrine in the Kariyamanikkaperumal temple at Pattamadai.	Do.	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	4th year and 1746th day or 4 + 4th year.	Do.	Incomplete. Begins with the introduction of <i>Udayan Valavan</i> etc. Registers the assurance that 6 na of land in Seravan-mahadevi-chaturvedimadalam might be made tax-free for the daily offerings of Ayirattamma-Vinnagar-Alvar at Pattamadai the eastern hamlet of Seravanmahadevi-chaturvedimadalam in Mulli-nadu by the king while he was seated on the throne called Maravarayan in his palace (?) (<i>varada</i>) at Solakolantaka-chaturvedimadalam in Paganur-kurram.
535	On the same wall	....	....	4 + 4th year	Do.	Portions missing. Records the entry in the revenue registers (tulvari) of the grant made in No. 534.
536	Do.	....	....	13 + 9th year, Ani, 10 tedi.	Do.	Gift of one achchu by a Brahman lady for a twilight lamp.
537	Do.	....	..	13 + 7th year, Uttarayana.	Do.	Gift of one achchu for a twilight lamp to the Paramasamin who was pleased to stand in the temple of Ayirattamma-Vinnagar at Pattamadai, by Srivallabha Sri-Vasudevan one of the Arya-bhuktas of the temple.
538	On the north wall of the same mandapa	....	....	13 + 12th year, Sittirai-Vishu.	Do.	Similar gift by Sattan Todeñ one of the natthu-Saliyar, to the same temple.
539	On the same wall	Pandya	Maravarman alias Tribhuvanachakravartin Vikrama-Pandya-deva.	18th year	Do.	Begins with the introduction of <i>Udayan Valavan</i> etc. Registers that the assembly of Seravanmahadevi-chaturvedimadalam assigned a portion of a land already in the enjoyment of the temple in lieu of another which they had granted to the temple on the occasion of its foundation, the latter being disputed to have been the gift of another Vishnu temple in the same village, called Srivallabha-Vinnagar. In consideration of this new transaction and exchange the assembly gave some money to the temple and declared that the land now given was to be a devadana of the temple.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On the south wall of the same maṇḍapa...	Pandya	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	3rd year and 291st day.	Tamil	Begins with the introduction of income from an oil mill for burning a perpetual lamp in the same temple, by the king while he was seated on the throne called Kalingarayan in his palace (?) at Madura east of Madakkulam, in Madurodaya-valanadu.
541	On the same wall	....	....	13 + 12th year, Sitirai-Vishu.	Do.	Gift of one achchu for a twilight lamp by one of the Arya-bhattas who was a dependant of the temple.
542	On a slab set up in front of the same temple.	....	....	...	Do.	This temple of Ayirattenna-Vinnager-Emberman is placed under the protection of Manrakaiyar. Below the inscription are sculptures of two lamp-stands.
543	On the north wall of the central shrine in the Bilvavanatha temple in the same village.	Pandya	Jatavarman [alias*] Tribhuvanaachakravartin Kulasekharadeva.	13th year	Do.	Registers a sale of land by a Brahmana resident of Alvar-Manatharamaṅgalam to the temple of Sivalla-Ichchuramudaiyar which had been built by a certain Pemma-Nayan alias Irugolai, a native of Pattamadai the eastern hamlet of Seravamahadevichaturvedi-mangalam in Mulli-nadu.
544	On the same wall	Do.	Kulasekharadeva	13 + 8th year	Do.	Gift of 8 aṇai-achchu by Ganapati Sadaiyan alias Jayapalan, a Saliya resident of Pusanukudi alias Varagunappadi-nagara in Parthasa-nadu, for a perpetual lamp to the temple of Sivallava-Isvaramudaiyar at Pattamadai alias Seyapadai-nallur, the eastern hamlet of Seravamahadevichaturvedi-mangalam in Mulli-nadu.
545	Do.	....	....	13 + 1st year	Do.	Fragment. Records the gift of one achchu for a lamp.
546	On the west wall of the same shrine	....	....	...	Do.	This is the ulvari entry of the gift of land made tax-free by royal order for the daily offerings of the god and goddesses in the temple of Sivalla-Ichchuramudaiyar consecrated by Pemma-Nayan alias Irugolai at Pattamadai.
547	On the same wall	Pandya	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	13 + [1]st year	Do.	Gift of money for worship to the temple of Sivallavichchuramudaiya-Nayanar by Vikramasingadevan, a native of Tiruvindalur in Milalai-turpan.
548	Do.	Do.	[Kulasekharadeva	13 + 1 + 1st year, Adi.	Do.	Gift of 8 achchu by a lady resident of Solakulanta-cha-tur-vedi-mangalam, for providing offerings to the image of Pillaiyar set up by her in the temple. Another gift made by her sister is recorded in the same inscription.
549	On the south wall of the same shrine	....	Tribhuvanaachakravartin Kōnerimmaikōṇḍai.	13 + 1st year	Do.	Registers that at the request of Maṇavarayan the king issued an order to make rent-free a gift of land for daily offerings to the god and goddess in the temple of Sivalla-Ichchuramudaiyar at Pattamadai, which was set up by a certain Pemman-Nayakaṇḍar Irugolai; see No. 546 above.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
550	On the same wall	Pandya	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	13th year and 148th day.	Tamil	Incomplete. Begins with the introduction of income from an oil mill for burning a perpetual lamp in the same temple, by the king while he was seated on the throne called Kalingarayan in his palace at Madura east of Madakkulam, gave at the request of Maṇavarayan his assurance that the land, granted as karannai by the assembly of Seravamahadevichaturvedi-mangalam for the daily worship in the temple of Sivalla-Ichchuramudaiyar at Pattamadai, would be made tax-free; connected with Nos. 546 and 549.
551	Do.	Do.	Do.	9 + 3rd year, Mēsha, 4. su. di. dvadaśi, Monday, Rohini.	Do.	Begins with the same introduction. Gift of land by the big assembly of Seravamahadevichaturvedi-mangalam for the daily offerings in the temple of Sivallava-Isvaramudaiya-Paramasvamin and in the shrine of Ayirattenna-tiruppalai-yar-Nachchiyar at Pattamadai.
552	On the east wall of the maṇḍapa in front of the same shrine.	Do.	Maṇavarman alias Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	8[3]rd year, Vriśāhika, 2. 7. su. di. ekadāśi, Wednesday, Asvini.	Do.	Damaged. Gift of 4 achchu for a lamp to the temple of Sivalli-Isvaramudaiya-Nayanar by one of the merchants of Ulaguyyavandappanallur. The Siva-Brahmanas of the temple agreed to maintain the lamp from the accruing interest.
553	On the same wall	Do.	Maṇavarman alias Tribhuvanaachakravartin Sundara-Pandyadeva, 'who was pleased to distribute the Chola country.'	1[1] + 1st year	Do.	Unfinished and damaged.
554	Do.	Do.	Maṇavarman alias Tribhuvanaachakravartin.....	....	Do.	
555	On the north wall of the same maṇḍapa	Do.	Kulasekhara	....	Do.	Built in at the end and damaged. Seems to record a gift of money for a lamp. Signed by Sivalla-Brahmadharayan.
556	On the west wall of the same maṇḍapa	Do.	Sundara-Pandya	....	Do.	Fragmentary. Contains portions of the introduction of Jatavarman Kulasekhara I which begins with the words '.....' etc.
557	On the same wall	Do.	Jatavarman alias Tribhuvanaachakravartin Vira-Pandyadeva.	3rd Margaji.	Do.	Damaged. Gift of land as a santānuchchamam to a Siva-Brahmana of the temple of Sivallavaramudaiya-Nayanar at Pattamadai for the services he rendered to the temple by securing through Virra-jendrasola-Valluvanaḍaiyar, some royal grants from king Sundara-Pandya, for conducting festivals in the temple. The santānuchchamam was granted by the Sri-Rudras and the Māśēvaras of the temple.
558	Do.	Do.	Maṇavarman alias Tribhuvanaachakravartin [Kōnerimmaikōṇḍai] Kulasekharadeva.	9th year, Saturday, Viśākhā.	Do.	Damaged. Registers that the Sri-Rudras, Sri-Māśēvaras and the Devakammis of the temple of Sivallavaramudaiyar at Pattamadai granted 1 ma of land and certain privileges in the temple to the temple, dancing girl Uyyavandai Alagiya-sodi alias Virasekharanṅai, for enacting the drama on some festival days. Built in at the end and bottom. Seems to record a gift of land.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On the south wall of the same mandapa ..	....	Tribhuvanachakravartin Kōnerimnel-koṇḍaṇ.	11 + 1 + 1st year	Tamil	Registers the royal order issued at the request of Maḷavarayan to grant some land at Sēyapāṇai and Desimāṅkka-nallūr with all income as tax-free devādāna, to the temple of Sivalisuramdayar, to register the same in the ulvari and to report. The income was for the purpose of providing offerings and maintaining the festival of Paṅguni-Uttaram, his birth-day asterism, instituted in that temple by Virarājendrasōla-Valluvanadaiyar; compare No. 556. The actual order was issued on the 1019th day after the 11th year. Begins with the introduction <i>ṭṭeṇṭṭeṇṭe</i> , etc. The king being seated on the throne called Maḷavarayan in his palace at Maḍurai east of Maḍakkulam is stated to have promised the gift of the lands mentioned in 559 above. The festival Paṅguni-Uttaram was instituted to celebrate the birth-day star Uttaram of Virarājendra-Valluvanadaiyar and the land given at the two villages formed part of the maintenance of the paṇḍiyār of those villages.
560	On the same wall	Pandya	Maḡavarman alias Tribhuvanachakravartin Sundara-Pandyaḍēva.	Do.	Do.	Registers the entry in ulvari of the grant of land made by Irāṅgaṇ Vikīrman alias Virarājendrasōla Valluvanadaiyar of Kāritṭurai in Maḷai-maṇḍalam. Gift of 1 aḥḥu for a lamp by a private individual. Quotes the 6th year of Periyasayyar Kulasekharadevar.
561	Do. .. .. .	....	....	Do.	Do.	This scored flower-slab is the gift of Suryadevaṇ Ambalavar alias Kulasekharā-Maṇḍavajār.
562	Do.	Pandya	Maḡavarman alias Tribhuvanachakravartin Sundara-Pandyaḍēva.	11th year	Do.	Registers the consecration of certain persons, men and women, as servants in the temple of Teṇ-Tiruvenḡada-Vinagar-Emberumāṇ in Teṇ-Tiruvenḡadam alias Amaraśepuri-chaturvedimaṅgalam in Muḷli-naḍu. These had also to do service in the maṭha (attached to the temple) under orders of the assistant manager (śrīkārya-saṣṭyaṇ).
563	On a flat slab set up in the prakāra of the same temple.	....	....	....	Do.	Incomplete. Records the appointment of a certain Teṇ-Tiruvenḡadamāṇikkam as the musician of the temple, stipulating that herself and her two brothers should be the hereditary servants of the temple.
564	On the north wall of the central shrine, in the Venkatachalapati temple at Karḷ-sundamangalam.	....	....	....	Do.	Unfinished. Refers to the repairs and reconsecration of the temple of Teṇ-Tiruvenḡada-Vinagar-Emberumāṇ at Bha-vaṇāśini-tīrtha on the southern bank of the big river Taṇ-Porundam (i.e. Tāmraparṇi), worshipped (in early times) by the sage Rōmaśa-maharshi. The lands belonging to the temple were placed in the hands of a certain Mukundaṇanda-Śrīpāda and the chief Maṇḍāda-Aḍigal of Jayasinha-naḍu, for being managed and used for the temple and the maṭha. Refers also to three women-servants to do service in the temple and in the maṭha.
565	On the same wall .. .. .	....	....	....	Do.	....
566	On the west wall of the same shrine ..	....	....	Kollam 574, Mēsha, 11 tedi, ba. paṇḍhami, Thursday, Mula.	Do.	....

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
567	On the south wall of the same shrine ..	....	....	Saka Nārīlōka (i.e., 1320), Mithuna.	Grantha	Registers the repairs and the reconsecration of the temple of Venkatapati by the yati Mukundaṇanda.
568	On the same wall	Pandya	Kulasekharadeva, 'who was pleased to take all countries.'	2[9]th year	Grantha and Tamil.	Records that the vimāna (central shrine) was repaired by the Iṭa, Pittōṣi-Rahutar son of Kālisa-Rahutar. The Sanskrit portion says that in the 30th year of Kulasekharadeva the temple of Venkatesatman on the bank of the Maṇṭika-vāhinī (i.e., the Tāmraparṇi) was rebuilt.
569	Do. .. .. .	....	....	Kollam 598, Iṭa, 3 tedi, ba. di. śaṣṭhi, Wednesday, Hasta.	Tamil	Registers that seven persons, both men and women, were appointed for hereditary service under the orders of śrīkārya-saṣṭya in the temple and in the maṭha of Teṇ-Tiruvenḡada-Vinagar-Emberumāṇ in Teṇ-Tiruvenḡadam alias Amaraśepuri-chaturvedimaṅgalam in Muḷli-naḍu.
570	On the east wall of the mandapa in front of the same shrine.	Pandya	Maḡavarman alias Tribhuvanachakravartin Sundara-Pandyaḍēva, 'who was pleased to distribute the Chōḷa country.'	14th tedi, su. di. Rōhiṇi.	Do.	Incomplete fragment.
571	On the west wall of the same mandapa ..	Do.	Jaṭavarman alias Tribhuvanachakravartin Kulasekharadeva.	9 + 3rd year, Maḡara, 6 tedi, su. di. tṛitaya, Monday, Uttirāṭṭadi.	Tamil (of the cen-tury).	Gift of 3 āṇai-aḥḥu by a merchant residing in the street called Uḡayyaṇḍa-Pandya-perunderu, in Kālāsyaṇaṅ-galam for providing the kitchen requisites in the temple at Teṇ-Tiruvenḡadam the eastern hamlet of Sōrayamāhadevi-chaturvedimaṅgalam in Muḷli-naḍu.
572	On the south wall of the same mandapa ..	Do.	Maḡavarman alias Tribhuvanachakravartin Sundara-Pandyaḍēva.	11 + 1 + 1st year, Simha, 15 tedi, di. śaṣṭurdaśi, Friday, Dhru-nishṭha.	Tamil	Fragment. Mentions the temple of Teṇ-Tiruvenḡadam in Kālāsyaṇaṅgalam.
573	On a side wall of the verandah to the right of entrance into the prakāra of the same temple.	....	....	Saka 1467, Viśvaṇaṇ, Aśvadhā, ba. di., 10, Friday.	Telugu	Built in at the end. Mentions the sons of the Mahamāṇḍa-lēśvara Rāmarāja-Timmarāja, viz., Tirunaḷaḍēva-Maharāja, Viṭṭhalēśvara-Maharāja, China-Timmayadeva-Maharāja, Papa-Timmayadeva-Maharāja. Records that a certain Narayanapa son of Chikiraṇu visited the temple of Tiruveṅkaḷai-āṭha at [Karuchē]ṇaṅgalam, set up a shrine of Lakṣmī-Narāyaṇa in that temple for the merit of his wife and his master Rāmarāja-Timmarāja and provided for offerings.
574	In the same place; left of entrance ..	....	....	Saka 1467, Kollam 730.	Tamil	Built in and damaged. Mentions the Mahamāṇḍalēśvara Rāmarāja-Viṭṭhalēśvara [deva] Timmaya [rāja], and records a gift of land for daily offerings to the temple of Teṇ-Tiruvenḡadam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On a slab built at the entrance into the same temple.	..	....	Viśvānu, Śravana, [su.] 10, Kollam 720, Ādi. 20.	Tamil and Telugu.	Refers to the worship of Tiruveṅkaṇātha at Kulasekharāmaṅgalam by Chikkarayya Nāraṇḍap. The Telugu portion calls the same person Nārayana son of Chikarasu and states that he visited the temple of Tiruveṅkaṇātha as the trustee (sārapati) appointed by Yera-Timmarāja.
576	On the east wall of the prakāra of the same temple.	..	....	Kollam 568, Makara, 10 tedi, su. di. tṛtīya, Thursday, Satābhishaj.	Tamil ..	Incomplete. Registers that Mukundaṇanda-Srīpāda, a teacher in the line of Paramahansa Parivrajāchārya Devendra-puri, appointed one of his capable pupils to manage the business connected with the temple of Teṅ-Tiruveṅkaṇā-mudaiya-Nāyaṇār and his own maṭha. The circumstances under which the new appointment was made are given in full detail and suggest that the recommendations of a sabha superseded the choice of an individual.
577	On the same wall .. .. .	..	....	Kollam 720, Sittirai, 21 tedi, ba. di. saptaṃ, Friday, Sola-yōga, Gaja-karapa, Pushya.	Tamil and Telugu.	Registers that a certain Appai-Ayyaṅgar came to Teṅ-Tiruveṅkaṇāmaṅgalam as the sthānapati of the temple on behalf of king Eṇan-Timmarāja, planted the dhvajastambha, (covered it with) copper, presented the garuda-vehicle, set up the images of 11 Ālvars and gave a silver vessel. A Telugu inscription of three lines below supplies the date Viśvānu, Āśāḍha ba. di. 12 and refers to the same facts.
578	Do. .. .. .	..	....	Kollam 522, Paṅguni, 11 tedi.	Tamil ..	Gift of two washermen to the same temple.
579	Do. .. .. .	..	....	Kollam 6815, Karttigai, 27 tedi, su. di. [bra]yodasa, Sunday, Rohini.	Do. ..	Gift of paddy for providing offerings on special festival days in the month of Karttigai in the temple of Teṅ-Tiruveṅkaṇāmaṅgalam. Nāyaṇār in Teṅ-Tiruveṅkaṇāmaṅgalam alias Amarāśāpuri-chaturvēdimaṅgalam, a brahmaḍēya in Mulli-nādu, in the presence of Sri-Saṅkaraṇanda-Srīpāda of the maṭha and the temple servants.
580	Do. .. .. .	..	....	Kollam 574, Mma 21, su. di. dāsami, [Monday], Pushya.	Do. ..	Fragmentary. Mentions the consecration of the temple of Teṅ-Tiruveṅkaṇāmaṅgalam on the south bank of the river Tāpor-undappetaṅga (i.e., Tamraparṇi).
581	Do. .. .. .	..	....	Kollam 747, Āni, 1[9] tedi, ba. di. dvitīya, day, Śubha-yōga Simha-karana, Pūrvaśāḍha.	Do. ..	Gift of paddy for conducting worship on the days of Saṃkrānti in the temple of Teṅ-Tiruveṅkaṇāmaṅgalam. Nāyaṇār, by a resident of Kalisekharāmaṅgalam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
582	On the same wall .. .. .	..	....	Kollam 6159, Masi, su. di. dāsami, Friday.	Tamil ..	Built in at the end. Gift of money by a native of Malai-maṅgalam for providing offerings in the temple of Teṅ-Tiruveṅkaṇāmaṅgalam. Nāyaṇār.
583	Do. .. .. .	..	....	Saka Māsa-jōka (i.e. 1375) Kollam 629, Vriśāhika, 9 tedi, su. di. 7, Wednesday, Śravana.	Tamil and Grantha.	Registers that the saint Mukundaṇanda-Puri the pupil of Paramahansa Parivrajāchārya Amarāśāpuri-Srīpāda was pleased to declare that all the property of the maṭha be amalgamated with that of the temple and that these together with the jewels of gold and silver, vessels, coins, utensils, valuable cloths etc. of the maṭha be in the enjoyment of the temple. Some stipulations were also made for the auditing of accounts and providing maintenance for the āśbyas of the maṭha.
584	Do. .. .. .	....	....	Saka 1468, 722, Kollam Parābhava, Margali, 8 tedi, su. di. paurnami (fullmoon), Monday, Śobhana-yōga, Rohini.	Tamil ..	Singarayyan son of Ayalur-Pata-Appaiyāṅgar, the sthānapati of the temple under the Mahāmaṇḍalesvara Ramarāja Chinnā-Timmarādeva-Nāyaṇār visited the temple and gave to Teṅ-Tiruveṅkaṇāmaṅgalam. Nāyaṇār some lands of his own at Mullippallam Mallasandram alias Vrakēraja-chaturvēdimaṅgalam the western hamlet of Srivallabhamāṅgalam in Kīlveṇba-nādu and the taxes of Kalisekharāmaṅgalam which he had obtained as a gift from Ramavarmatiruvadi-paṇḍaram of Jayasūthe-nādu. The taxes are all enumerated.
585	On the north wall of the same prakāra ..	....	....	Kollam [509] Āvuni, 18 tedi, su. di. pañchami, Monday, Pushya, 9th year, Sittirai.	Do. ..	Registers the assignment of certain persons, men and women, as temple servants.
586	On the north wall of the central shrine in the Sundarāśvāra temple in the same village.	Pāṇḍya ..	Jatavarman alias Tribhuvanaśakravarṇin Vira-Pāṇḍyaḍeva.	..	Do. ..	Gift of 2 aḥṇu by a merchant residing at Kōṭṭāra in Malai-maṇḍalam, for maintaining a lamp near the images of the goddesses and of Vināyaka set up by himself in the temple of Kapa-Tūya-Pāṇḍisvarāmaṅgalam. Nāyaṇār in Kaliseyamaṅgalam the eastern hamlet of Śaravāmaṇadevi-chaturvēdimaṅgalam.
587	On the same wall	Do. ..	Māvarman alias Tribhuvanaśakravarṇin Kulasekharādeva.	3rd year ..	Do. ..	Unfinished. Seems to register a gift of land to the image of Kṣhetrapāla-Pīlāyār in the temple of Kānaviṇya-Pāṇḍisvarāmaṅgalam. Nāyaṇār at Kaliseyamaṅgalam set up by a certain Immeytaruvāṇ-Nambi alias Viraśōla-Muvēndavēlaṅ of Mīlāṭṭar near Kaliseyamaṅgalam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
588	On the west wall of the same shrine	Pandya	Jatavarman alias Tribhuvanaachakravartin Virapandya, who was pleased to take the Chola country, Ijam (Ceylon) and the crown and the crowned head of Savagan.	10th year	Tamil	Gift of paddy from the fields of Kudimakkal, in pura-paru, vetaikkara-paru, Brahmana-paru, padai-paru and naranthal of the village, by the members of the tr (assembly) of this village, for repairs (tiruppani) to the temple of Kana-viniya-Pandi-Isvaramudaiya-Nayanar at Kalijayamaingalam in Mulli-nadu.
589	On the south wall of the same shrine	Do.	Magavarman alias Tribhuvanaachakravartin Kulasekhara.	3rd year, Avani.	Do.	Built in in the middle and unfinished. Gift of land for offerings to the image of Vighna-Vinayaka-Pillaiyar in the temple at Kalisemaingalam by the big assembly of Seravan-mahadevi-chaturvedimaingalam.
590	On the same wall	Do.	Do.	Do.	Do.	Unfinished. Refers to the same gift and states that the image of Vighna-Vinayaka-Pillaiyar was set up in the temple of Kanaviniya-Pandi-Yisvaramudaiya-Nayanar by a certain Udayandal one of the servants of Agepparivaram.
591	On the east wall of the mandapa in front of the same shrine.	....	....	Kollam [9]90, Sittirai, 15 tedi.	Do.	In modern characters. Gift of 64 cents of land in the village of Karisoldamaingalam and Kesavasamudram by Sarva-murtiya-Pillai son of Sitarana-Pillai of the latter village, for midnight worship in the shrine of Kanakasabhapati. Much damaged. Refers to the celebration of the ceremonies of <i>karshaya</i> , <i>kumbhabhisheka</i> and <i>viyagrasthitha</i> .
592	On the same wall	....	....	[Saka] 1609, [Krodhana], Masi, 10 tedi, Mins-lagna, 14th year, Sittirai.	Do.	Damaged. Registers that the villagers of Kalisemaingalam assembled as a guild to give 9 [kalam] on each ma of harvested land in lieu of the taxes (irai) ordered to be remitted by the king in favour of the temple.
593	On the north wall of the Sundara-Nayaki-Amman shrine in the same temple.	Pandya	Jatavarman alias Tribhuvanaachakravartin Sundara-Pandya.	[Kollam] 617, Sittirai, 16.	Do.	Gift of land for worship and offerings to the temple of Kana-viniya-Pandohochuramudaiya-Nayanar in Kalisemaingalam. Mentions the asterism Bharani in the month of Sittirai, on which the donor was born. Signed by Mattandan Sivindiramuaiyan.
594	On the east wall of the mandapa in front of the same shrine.	....	....	[Kollam] 617, Sittirai, 16.	Do.	Damaged. Registers that a certain person the son of Sanasi Virappa built a shrine for Alagala-Jiya (?) in the temple of Kana-Pandesvara, repaired the sithara and other parts of the temple, secured for it 3 ma of land at Charamahadevi with the permission of (king) Udayamarappa-Sirapapura (Sri-Ramavarman?), gave a perpetual lamp and servants and arranged for worship.
595	On the north wall of the same mandapa	....	....	Kollam 615, Raudri, Chaitra, 8th di. 15, Svati, Sunday, Rishabha.	Kanarese	

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
596	On the west wall of the central shrine in the Adityavanesvara temple at Melachevval.	Pandya	Maravarman alias Tribhuvanaachakravartin Sundara-Pandya, who was pleased to take the Chola country.	5 + 1st year	Tamil	Begins with the introduction <i>பெருமை திருவெழுத்து</i> etc. Damaged. Stones missing at the end. Records that at the request of Srikanthamudaiyan, a native of Tirunelveli in Kij-Vembai-nadu, the king made a rent-free gift of land in Deyamanikkanallur in Mulli-nadu for the daily offerings and worship in the temple of Madurai-udaiya-Isvaramudaiyar built by him at that village.
597	On the south wall of the same shrine	....	....	....	Do.	Built in at the end. Seems to record the gift of kadavai on an oil-mill, for maintaining a lamp in the shrine of the goddess in the temple at Dekamanikkanallur in Mulli-nadu.
598	On the south wall of the mandapa in front of the same shrine.	Vijayanagara.	Mahamandalesvara Ramaraja-Vithaladeva-Maharaja Chinnu-Tinnaya-deva-Maharaja.	Sadhavana, 11 Avani, and tedi, [Kollam] 726.	Do.	Gift of land for conducting offerings and worship on the two festivals in the month of Sittirai and Avani in the temple of Adityavannohochuramudaiya-Nayanar at Serval alias Virakeralanallur in Mulli-nadu, by Murti-Nayaka, an agent of Ramappa-Nayaka and Kadaikkuttu-Sevagaperumal, (on behalf) of the king.
599	On the same wall	Do.	Virapratapa Sadasivadeva-Maharaja	Saka 1472, Sadharana, Kanya, 8th di. dvadasa, Monday, Satabhisaj.	Do.	Gift of a devadana hold (patayam) of land in Desi, Serval and other places in lieu of an annual income of paddy to the temple of Adityavannohochuramudaiya-Nayanar at Serval alias Virakeralanallur in Mulli-nadu, by Visvanath-Nayaka, the agent of the Mahamandalesvara Ramaraja Vithaladeva-Maharaja, for the merit of the latter.
600	On the wall of the west verandah in the first prakara of the same temple.	..	....	Kollam [6]90, Purattadi, 27 tedi.	Do.	Built in by a cross wall at the beginning. Gift of land in Tiyyagapattinam near Serval for conducting special offerings and worship on Sittirai-Puradam and Bharani festivals in the temple of [Adityavannohochuramudaiya-Nayanar. Gives minute details of land-extent in symbols.
601	On the same wall	..	....	[Kollam] 690	Do.	Partly built in at the beginning and incomplete. Gift of land in Kodanur and other villages for conducting worship to the god on the Svati day in the month of Adi and on Sivaratri, and the worship of the goddess Tirunla-Sundar-Nachaiyar in the temple, on the Tiruvadira day in the month of Margali.
602	On the wall of the south verandah in the same prakara.	..	....	Kollam 691, Purattadi, 2 tedi. Saka 142[8], Kollam 682, Tai, 15 tedi, ba. di. trayodasi, Monday, Puravashadha.	Do.	Records the reconsecration of the temple of Udayavar at Serval alias Kanaviniya-Pandya-chaturvedimaingalam, on its being asserted during the occupation of the Muhammadans for some time, by Mutachchai Kanday Kerala of Mudiyur-Illam in Kurakkeni-Kollam. He is stated to have renamed the village as Virakeralanallur, to have started the repairs in Kollam [6]82 and to have constructed the whole temple from upana to stupi, to have founded a shrine for the goddess commencing with the karshana ceremony and to have built the other portions such as the mahamandapa, sopana etc. He also appointed temple accountants, servants etc., with certain privileges and provided for the daily worship and festivities in the temple, by grants of lands.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
603	On the same wall .. .. .	..	....	Saka 1428, Kollam 682, Tai, 15 tedi, ba. di. trayo-dasi, Monday Purvashadha.	Tamil ..	Registers the appointment of Keralan Martandan the first kudi among the Kaikkolas, as the accountant in the temple of Adityavarmanudaiya-Nayinar at Seval alias Virakeralanallur, with all privileges by Kandan Keralan mentioned in No. 602 above.
604	Do. .. .. .	..	....	Saka 1432, Kollam 686, Masi, 20 tedi, ba. di. tritiya, Saturday, Hasta.	Do. ..	Repeats the facts mentioned in No. 602 and registers the appointment of Satakutti the daughter of Eppachohiyar, a dancing girl of Virapandichuvaramudaiya-Nayinar at Kattanamangalam in Amudugua-valanadu, and her party to the first kudi prescribing certain duties and specifying the emoluments.
605	Do. .. .. .	..	....	Saka 1432, Kollam 686, Masi, 20 tedi, ba. di. tritiya, Saturday, Hasta.	Do. ..	Do. Registers the appointment of a daughter of Satakutti and others as the second kudi in the same temple.
606	Do. .. .. .	..	....	Kollam 690, Masi, 20 tedi, su. di. tritiya, Thursday, Siddha-yoga, Uttara-Bha-drapada.	Do. ..	Registers the order of the temple, that the first kudi Ayyana-yinal should receive 4 nali of cooked rice each day. Also registers the order of the king to assign 4 nali of cooked rice daily to a certain Keralan Martandan from the offerings made to the god Adityavarmanudaiya-Nayinar at Seval at the service called Virapandyan-sandi.
607	On a slab set up in the east verandah of the same prakara.	..	....	Kollam 754, Ani 27, bright half, Thursday, Pushya.	Do. ..	This scored flower-slab is the gift of Sani-Periyar alias Munayadarayattai, a [Gold]-smith of this village.
608	On a pillar at the entrance into the same prakara.	..	....	Kollam 754, Ani 27, bright half, Thursday, Pushya.	Tamil verse	Records that Kayilayan Martandan, son of Mangai-Anantan, had a maha-torana lamp east and set up in the sannadi-mandapa of the temple of Adityavarman.
609	On the north wall of the kitchen in the Navanitha-Krishna temple in the same village.	Vijayanagara.	Virapratapa Sadasiivadaya-Maharaya ..	Saka 1472, Sadharana, su. di. dasami, Friday, Uttara-shadha.	Tamil ..	Records the remission of certain taxes due to the king on lands in Tiyyagapalaneri and other villages belonging to the temple of Sri-Krishna on the east side of Seval alias Virakeralan-chaturvedinangalam in Mulli-nadu, for offering cakes daily to the god, by Uddandar an agent of Visvanatha-Nayaka, for the merit of the latter.
610	On a pillar set up behind the central shrine in the Pragasavarasvamin temple at Omanallur.	..	....	Nala, Kartti-gai, [27].	Do. ..	Modern. Records a sarvamaya gift of two tanks to the temple of Pragasavarasvami.
611	On two pieces of stone preserved in the Sokkanathasvamin temple at Desamanikkam.	..	....	[Kollam] 818, Vaigasi, 10 tedi.	Do. ..	Records a gift of land for conducting the Vilapnsai in the temple of Sokkanathasvamin at Desamanikkamallur.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
612	On the north wall of the central shrine in the Ammanathasvamin temple at Ser-madevi.	Chola-Pandya.	Jatavarman alias Sundara-Chola-Pandya.	13th year ..	Tamil ..	Sale of land by the big assembly of Nigarisola-chaturvedinangalam to the temple of Sri-kailasa-Udayar of this village.
613	On the same wall	Do.	Majavarman alias Udayar Sri-Parakrama-Chola-Pandya.	4th " ..	Do. ..	Damaged. Gift of money by a certain Yogadeva and (his wife) Somadevi of Kasimra*desa for maintaining a lamp in the temple of Kailayamudaiyar at Nigarisola-chaturvedinangalam a brahmadeya in Mulli-nadu a sub-division of Uttamasola-valanadu in Rajaraja-Pandinadu.
614	Do.	Chola ..	Parakesarivarmam alias Rajendra-Chola-deva.	6th " ..	Vatteluttu ..	Begins with the introduction of the etc. Gift of the right of hereditary karumai over a devadana tank to the merchant Mannakkadan alias Tirunilakanda setti, of Nagarajendra-solapuram, by the assembly of Nigarisola-chaturvedinangalam a brahmadeya of Mulli-nadu in Rajaraja-mandalam. The merchant was required to pay 2 kasa to the temple of Kailayamudaiyar as alayukasa on each voli of land.
615	Do.	Chola-Pandya.	[Jatavarman alias Udayar Sri-Sundara-Chola-Pandya.	1[0]th " ..	Tamil ..	Incomplete and stones missing. Mentions the temple of Solendrasinga-lsvaramudaiyar.
616	Do.	Do.	[Majavarman alias Udayar Sri-Vikrama-Chola-Pandya.	25th " ..	Do. ..	Damaged. Gift for a lamp in the temple of Kailasamudaiya-Madevar at Nigarisola-chaturvedinangalam.
617	Do.	Do.	Jatavarman alias Udayar Sri-Sundara-Chola-Pandya.	23rd " ..	Do. ..	Incomplete and damaged. Records a sale of land by the assembly of Rajaraja-chaturvedinangalam a brahmadeya in Mulli-nadu a sub-division of Mudigondasola-valanadu of Rajaraja-Pandinadu, to the temple of Kailasamudaiyar in Nigarisola-chaturvedinangalam a brahmadeya in Mulli-nadu a sub-division of Uttamasola-valanadu. In the beginning of the record is found an unfinished historical introduction of Rajendra-Chola.
618	Do.	Do.	[Jatavarman] alias Sundara-Chola-Pandya.	14th " ..	Do. ..	Registers the gift of half a lamp by a lady to the same temple. Two other fragmentary records of the same king are found on these stones.
619	On the north, west and south walls of the same shrine.	Do.	Udayar Sri-Sundara-Chola-Pandya.	17th year and 7th day.	Do. ..	Stones missing at the end. Seems to record the remission of taxes with effect from the 16th year of reign, on some lands at Kallur in Mel-Vemba-nadu in Mudigondasola-valanadu, in favour of the temple of Kailasamudaiya-Mahadeva, by the king when he was seated in the [western] hall of his palace at Rajendrasolapuram, at the instance of his maternal uncle (ammay). Mentions the items of money-income, viz., alagerudu-katchikkasu, katchierudu kasa and urkhalaija and refers to a number of officers of the king.
620	On the west wall of the same shrine	Do.	Majavarman alias Udayar Sri-Vikrama-Chola-Pandya.	[2]nd year ..	Do. ..	The lands received the new name of Sivapadesekharanallur. Incomplete and damaged. Records the gift of sheep for half a lamp in the temple of Sri-Kailasamudaiya-Mahadeva, by a certain Kudittangi Sani[go]di a resident of the (quarter) Seramanar-velam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
621	On the south wall of the same shrine	Chola-Pandya.	Jatavarman alias Udayar sri-Sundara-Chola-Pandya-deva.	12th year	Tamil	Same as No. 193 of 1895. Registers that the Siva-Brahmanas of the Aganalligai received 36 kasa from a certain Srikantha Danadharabhatta and agreed to burn a lamp in the temple of Kayilamudaiyar. Mentions the temple of Solendrasinga-Isvaram.
622	On the same wall	Do.	Do.	1[7th]	Do.	Beginning and end lost. Gift of 50 sheep for a perpetual lamp and a twilight lamp to the temple of Kayilamudaiya-Mahadeva.
623	Do.	Do.	Maravarman alias Udayar	...	Do.	Fragmentary. Records a gift of 50 cows for two lamps by Ulagudaiyal, the queen of [Rajendra-Chola I] who took Gangai, Kidaram and the eastern country.
624	Do.	Chola	Rajarajadeva (I)	24th year	Vatteluttu	Do. Contains part of the introduction of <i>Aganalligai</i> etc.
625	Do.	[Chola-Pandya]	Jatavarman alias Udayar	...	Tamil	Do. Records a gift of 50 sheep for a lamp to the temple of Kayilamudaiya-Mahadeva.
626	Do.	Chola	[Rajarajadeva I]	23rd year	Do.	Do. Records a gift of sheep for a lamp to the temple of Kayilamudaiyar and mentions a village by name Idaiyarrumaligalam.
627	Do.	Chola-Pandya.	[Maravarman alias Udayar sri-Vikrama]-Chola-Pandya-deva.	25th	Do.	Gift of 25 cows for a lamp by a certain [Danda]nayakan Parakrama-Narayana-Brahm[a]m[ati]-raja, to the temple of Kayilamudaiya-Mahadeva.
628	Do.	Do.	Maravarman alias Udayar sri-[Vikrama]-Chola-Pandya-deva.	21st	Dp.	Damaged. Gift of cows for a lamp by a Brahmana lady.
629	Do.	Chola	Rajarajadeva alias Rajarajadeva (I).	27th	Do.	The Aganalligai Siva-Brahmanas of the Solendrasinga-Isvaram temple gave an agreement on receiving 12 old kasa that they would burn a perpetual lamp in the temple of Kayilamudaiyar.
630	Do.	Chola-Pandya.	Jatavarman alias Udayar sri-Sundara-Chola-Pandya-deva.	1[9th]	Do.	Order of the revenue officers (puravuvarti-makkalattar and varipottagumudaiyar) stating that the ten individuals who had the kani of the 2 velis of temple-lands at Kallor, under name Sivapadasakharanallor had relinquished them in favour of the temple servants and that these latter would thenceforward cultivate them. The term Manavira-Parantaka occurring in the inscription appears to have been a surname of the king.
631	On the east wall of the mandapa in front of the same shrine.	Pandya	Jatavarman alias Tribhuvanachakravartin sri-Kulasaktharadeva.	4th	Do.	Gift of 25 sheep for a lamp to the temple of Kayilamudaiyar at Seravaimahadevi-chaturvedinaganam by a dancing girl attached to the temple of Tiruvideakkottamudaiya-Mahadeva at Kunrattur in Kil-Vembadu.
632	On the same wall	Do.	Do.	Do.	Do.	Gift of 50 sheep for a lamp and of a lamp-stand to the temple by a dancing girl. Mentions the weighing scale (tulakkol) called kayilamudaiyaru.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
633	On the same wall	Pandya	Jatavarman alias Tribhuvanachakravartin Kulasaktharadeva (I).	13+3rd year, 23 Kanni, 23 tedi, su. di. paichami, Monday, Jyeshtha.	Tamil	Damaged and stones out of order. Records a gift of money to a certain Naratoga-Vachchiyanayan for conducting offerings and worship in the temple. Mentions the community called Abhinambhushan-derinda-Kalkoljar.
634	On the north wall of the same mandapa	Do.	Do.	13+4th year	Do.	Records the gift of taxes (kadamai) on certain lands for supplying one stone daily towards alaiyaru in the ford of the god's sacred bath.
635	On the same wall	...	...	11th year, Purattadi.	Do.	Stones out of order. Gift of land by purchase for a flower-garden to the temple of Kayilamudaiya-Nayanar by one of the Andars of the temple. The land formed part of the udira(rudhira)ppatti of the Kaikkola-senapati, at Idai-gal on the north bank of the river.
636	Do.	...	Tribhuvanachakravartin melkondan.	20+1st year	Do.	Assignment of certain taxes on temple-lands to provide for offerings, sandal and clothes to the goddess, on the festival day of Sittirai. This was done by the king at the instance of Nayanar Svamidavar.
637	On the west wall of the same mandapa	...	Tribhuvanachakravartin melkondan.	2nd	Do.	Stones misplaced and missing. Seems to record a gift of land (made tax-free) for offerings, worship and repairs in the temple.
638	On the south wall of the same mandapa	...	...	Kollam 624, Avani ... ba. di. [da]sa-mi, [Saturday] Punarvasu. 21st year, Vri-schika [3], su. di. aka-dasi, Monday, Hata.	Do.	Records that five dancing girls, natives of Palam alias Rajarajapuram in Tenkara-nadu, were appointed by the managers of the temple with the approval of Tirupappur Mutta-iruvadi at Veljagolli as servants of second kudi in the temple of Kayilamudaiya-Nayanar. Incomplete.
639	On the same wall	Pandya	Jatavarman alias Tribhuvanachakravartin Vira-Pandya-deva.	[20]th year	Tamil (of about the 14th century A.D.)	The Aganalligai Siva-Brahmanas of Solendrasinga-Isvaram and Kayilasa temples (?) at Nigarilola-chaturvedinaganam, received 12 acholu from a Brahmana lady and agreed to serve in the Rajadhirajachaturgrajai of the temple, and to burn a perpetual lamp in the shrine of Dakshinamurti in the same temple.
640	On the east wall of the Dakshinamurti shrine, in the same temple.	Chola-Pandya.	Maravarman alias Udayar sri-Vikrama-[Chola]-Pandya-deva.	...	Tamil	Records a gift of 50 sheep by a lady for a lamp and of a lamp-stand to the temple of SriKayilamudaiya-Mahadeva at Seravaimahadevi-chaturvedinaganam.
641	On the same wall	Pandya	Tribhuvanachakravartin Srivalabhadeva.	5th	Do.	

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
642	On the west and north walls of the same shrine.	Chola-Pandya.	Jatavarman alias Udayar Sri Solapandya.	3rd year and 30th day.	Tamil	The king from his throne in the bathing hall of his palace at Rajendrasolapuram declared tax-free certain devadana lands at Kallur (including 2 velis already granted under name Sivapadasakharanallur) and had them entered in the register under the orders of his father the Chola emperor whose eulogy commences with the words <i>Chola-emperors</i> etc. The temple is stated to have been situated on the southern bank of <i>Mudigondasolapuram</i> (i.e., the Tamraparni). The major portion of the inscription consists of the signatures of revenue officers.
643	On a flower-slab fixed into the floor of the east verandah of the same temple.	..	...	..	Do.	This is the flower-slab made by Kandan Tiruvikkiraman alias Nattunambip-Pallavadarayan at the instance of Narayanan Yajnavalkya-Bhatia of Manabaramangalam.
644	At the right of entrance into the first prakara of the same temple.	Pandya	Jatavarman alias Udayar Srivallabhadeva.	5th year	Do.	Records a gift of 50 sheep for a lamp to the temple of Kailasundariyar at Seravamahadevi-chaturvedimangalam.
645	On the north tier of the mandapa in front of the central shrine in the Naduvulappur temple in the same village.	Do.	Magavarman alias Tribhuvanachakravartin Srivallabhadeva.	5th year and 80th day.	Do.	Begins with the introduction <i>gasa gusa</i> etc. Registers that the king while seated on his throne called Munaiyadarayan in his palace at Tirunelveli in Kil-Vembu-nadu, ordered that $\frac{1}{2}$ (veli) of land might be granted as tax-free devadana to the temple of Srivallabha-Vinnagar-Alvar which was the naduvirumunayam, i.e., the sacred shrine in the centre of Seravamahadevi-chaturvedimangalam in Mulli-nadu, for the daily offerings of the god.
646	On the same tier	Do.	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	9 + 1 + 1st year.	Do.	Records the gift of certain taxes on the lands belonging to the temple of Srivallabha-Vinnagar-Emberuman by the assembly of Seravamahadevi-chaturvedimangalam to provide oil for burning sacred lamps on the festival days instituted in honour of the king.
647	On the west tier of the same mandapa	Do.	Do.	15th "	Do.	Records a gift of 1 achchu for a lamp by a Brahman lady residing at Manamalamallur-chaturvedimangalam a brahmadeya in Kelakkudi-nadu to the temple of the Paramasvamin at Tuvavadi in Seravamahadevi-chaturvedimangalam.
648	On the west and south tiers of the same mandapa.	Do.	Magavarman alias Tribhuvanachakravartin Vikrama-Pandya.	7 + 1st year Karakaka, su. di. chaturthi, Wednesday, Makha.	Do.	The right end of the inscription is built in. Records that the images of Rama, Sita and Lakshmana were set up in the temple of Srivallabha-Vinnagar-Emberuman and were taken in procession round the village. On this occasion a grant of tax-free land was made evidently by the king as part of madhuparka-dakshina, for conducting worship and offerings.
649	On the west, south and east tiers of the same mandapa.	Do.	Magavarman alias Tribhuvanachakravartin Srivallabhadeva.	16th year	Do.	Begins with the introduction <i>gasa gusa</i> etc. Gift of money (ajai-achchu) for lamps by different persons.
650	On two fragments of stone built into the east prakara wall of the same temple.	Do.	Magavarman alias Tribhuvanachakravartin Sundara-Pandya [who was pleased to take the Chola country]	....	Do.	Seems to provide for a special service in the temple.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
651	On the north wall of the central shrine in the Deyvisvaramudaiyar temple in the same village.	Chola	Parakesarivarman alias Rajendradeva	3rd year	Tamil	Seems to register the assignment of a street with houses to 1,500 families.
652	On the east wall of the mandapa in front of the same shrine.	Pandya	Kulasekharadeva	5 + 1st "	Do.	The record is interrupted below by two images. Registers a gift of land made tax-free for maintaining the Sarapperumal-madam in the street Vadakku-tiruviti of Tirunelveli, to a certain Surappavala-Sivar-Mudaliyar a member of the Kilaimada-santanam.
653	On the same wall	..	...	8th "	Do.	Incomplete and mutilated. Registers a gift of 24 achchu for the turupalli-eluchchi of the god Deviyammisvaramudaiyar, by Kolari-udaiyan alias Vasa-udaiyan Nara [Yanar] a Kaitkela of Seravamahadevi-chaturvedimangalam.
654	Do.	Pandya	...	* + 3rd "	Do.	Stones out of order. Begins with the introduction <i>gasa gusa</i> etc. of Jatavarman Kulasekhara. Registers the kaitadi granted for the lands the kadamai on which was assigned to Kattadumdeva and his consort for offerings and worship.
655	Do.	..	Tribhuvanachakravartin Kone [ninmai-kondan].	* + 3rd "	Do.	Highly damaged and end built in. Evidently this record contains the first of the proceedings connected with the grant of the lands referred to in No. 654. The minister at whose request the grant was made is called Ka [lingar] jayan.
656	Do.	..	...	9 + 3rd "	Do.	Do. Registers the oral order of the king making the lands tax-free, at the request of Kalingarayar, for the daily offerings of god Kuttadumdeva and his consort set up by Satiya-pavai (Satiyahama) daughter of Selvi, in this temple of Deviyammisvaramudaiyar. The order was issued on the 1370th day after the 9th year.
657	On fragments of stone built into the north wall of the same mandapa.	Pandya	Jatavarman alias Tribhuvanachakravartin Vira-Pandya.	6th year, Mina, 9 tedi, ba. di. triya, Tuesday.	Do.	Fragmentary and stones out of order. Registers a charter granted to a certain Tribhuvanasingadeva who instituted charities in the temple of Deviyammisvaramudaiya-Nayappar, by 6 persons who belonged to the community of Siyar-Sanitar. Mentions the mathas Kilai-madam and Melai-madam.
658	On the south wall of the same mandapa	Do.	Jatavarman alias Tribhuvanachakravartin [Kulasekharadeva].	13 + 15th year.	Do.	Damaged and stones missing. Records a gift of money perhaps to feed the devotees in the Tiruvakkarakas-tirumadam attached to the temple of Deviyammisvaramudaiyar, on festival days.
659	On the same wall	..	...	..	Do.	Fragmentary. Refers to the images of Kuttadumdeva and his consort which had been set up by a certain Sirudaiyan Tribhuvanasingadeva.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
660	On the same wall	Pandya ..	Tribhuvanachakravartin Kulasekhara-deva.	14th year and 345th day.	Tamil ..	Stones misplaced in re-building. Portions of the historical introduction <i>śrīvaṃśa-śloka</i> etc. of Jaṭavarman Kulasekhara I are found. The king while seated on his throne called Munaiyadarayan in his palace at Madurai [east of Maṭakulam] in Maduraiyavalanadu, promised the remission of taxes on certain lands belonging to the temple, for the daily offerings of the god Devīyammisvara]-mudaiya-Mahadeva. Registers that this is the kaṭṭadi for a gift of land already made to the shrine of Kattāṇḍevu.
661	Do.	Do. ..	 ndyadeva ..	4 + 3rd year, Tai, 2.	Do. ..	Mentions that under orders of Aṭṭaya-Pandya the assembly of Śrīvaṃśadevi-chaṭurvedamangalam made a gift of certain lands and taxes for the night offerings of the goddess in the temple of Devīyammisvara]-mudaiya, at the service called Aṭṭaya-Pandya-deva-sandi.
662	On the south wall of the garbhagriha in the Bīṭṭamayi-Annai shrine in the same temple.	Do. ..	Māravarman alias Sundara-Pandya-deva, [who was pleased to crown himself] at Muṭṭigondaṭṭapuram.	17th year ..	Do. ..	Gift of land by Viṭṭapa-Nayaka Viṅvanta-Nayaka son of Viṅvanta-Nayaka Kṛṣṇappa-Nayaka who was an agent of the king, to the temple of Devīyammisvara]-mudaiya for conducting festivals.
663	On the east wall of the maṇḍapa in front of the same shrine.	Vijayanagara ..	Śrīraṅga-deva-Maharāja ..	Śaka 1500, and Kollam 75[3], Bahudhanya, Uṭṭarāyana, Vasanta-ṛitu, Vaigāsi, 19 tedi, 6u, di. daṣami, Friday, Siddha-yoga, Gaḇa-karana, Uṭṭiram.	Do. ..	Records that at the suggestion of his brother-in-law Kōḍai Raviya-Panmar (i.e., Ravivarman), the king ordered that the land in Karuṅṇūṭṭappu the eastern hamlet of Śrīvaṃśa-mahadevi-chaṭurvedamangalam be made completely tax-free for daily offerings, the recital of the Vēdas and Pūrāṇas and for singing, dancing, etc. at the service instituted in the name of the former in the temple of Tuvaṛapāṭiyalvar. The order was actually issued on the 2638th day after the 3rd year.
664	On the wall of the south verandah in the first prakara of the Appan temple in the same village.	....	Tribhuvanachakravartin Kōṇṛinmai-konḍan.	3 + 7th year..	Do. ..	Begins with the introduction <i>śrīvaṃśa-śloka</i> etc. The king while seated on his throne at Kūpakarayanallur in Leṅka-rai-nadu, promised a tax-free gift of the land mentioned in No. 664 for the service instituted in the name of the king's brother-in-law Kōḍai Ravivarman, in the temple.
665	On the same wall	Pandya ..	Jaṭavarman alias Tribhuvanachakravartin Kulasekhara-deva.	3rd year and 2638th day.	Do. ..	Registers the ulvari connected with the above gift.
666	Do. .. .. .	....	....	3 + 7th year..	Do. ..	

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
667	On the same wall .. .. .	....	Tribhuvanachakravartin Kōṇṛinmai-konḍan.	4 + 3rd year and 8th year and the 235th day.	Tamil ..	At the request of Malavarayan the king promised to make gift of a tax-free land at Karuṅṇūṭṭappu the eastern hamlet of Śrīvaṃśadevi-chaṭurvedamangalam for the benefit of a service instituted in the name of Nakkai Ir-ṭṭai alias Tondaimāṇar a native of Kīṇṇettar alias Kīrttiśalaya-nallur and for feeding daily 17 persons including the tridanda-sanyāsins and maintaining a teacher for the Śāstras in the maṭha called Muṭṭivaṅṇuṭṭam-Perumal-maḍam in the temple.
668	Do.	Pandya ..	Māravarman alias Tribhuvanachakravartin Sundara-Pandya-deva.	4th year and 1110th day.	Do. ..	Begins with the introduction <i>śrīvaṃśa-śloka</i> etc. Being seated on his throne called Malavarayan in his palace at Madurai east of Maṭakulam in Maduraiyavalanadu, the king promised the gift of the land mentioned above.
669	Do. .. .. .	....	....	4 + 3rd year.. Kollam 4 [23], Kāṭigai, 26.	Do. ..	Incomplete. This is the ulvari of the same transaction.
670	Do. .. .. .	....	....	3 + 6th year..	Do. ..	Much damaged. Gift of land for daily offerings in the temple.
671	Do. .. .. .	....	....	3 + 6th year..	Do. ..	Registers an order of the king making a tax-free gift of land for offerings in a service called Iravivarman-sandi in the temple of Tuvaṛapāṭi-Appan. Refers also to grants made for the study of the Rīgveda, Yajurveda, Śāma-veda and the Atharvaveda and for the teaching of the Śāstras and the recital of the Pūrāṇas.
672	Do.	Pandya ..	Tribhuvanachakravartin Kōṇṛinmai-konḍan.	3 + 7th year and 13rd year and 25[9] 3rd day.	Do. ..	At the request of Mānabharanamaṅḇattu-Nambi the king ordered that Ayyanar alias Kōṇṇaṅṇamangalam be granted as a tax-free devādāna to the temple of Tuvaṛapāṭi-Alvar for conducting a service called Kulasekaran-sandi instituted in his own (i.e., the king's) name and for providing offerings during festival days. The document is signed by Viṭṭama-Chōḇḇadeva.
673	Do.	Do. ..	Jaṭavarman alias Tribhuvanachakravartin Kulasekhara-deva.	3rd year and the 2594th day.	Do. ..	Begins with the introduction <i>śrīvaṃśa-śloka</i> etc. Registers the promise given by the king while he was seated on his throne in his palace at Tirunelveli in Kīṭṭu-ventha-nadu in connection with the grant noted in No. 672.
674	Do. .. .. .	....	....	3 + 7th year..	Do. ..	This is the ulvari of the above grant.
675	Do.	Pandya ..	Tribhuvanachakravartin Pandya-deva.	4 + 1st year Sittirai.	Do. ..	Gift of land by the temple authorities to a certain Alagiya-manavāḷa-Jiya one of the tridandi-sannyāsins in the Muṭṭivaṅṇuṭṭam-Perumal-maḍam on the northern side of the temple, for conducting the spring festival of the god every year.
676	Do.	Do. ..	Tribhuvanachakravartin Kulasekhara-deva.	7th year, Paṅṇuṇi.	Do. ..	Gift of an annuity of paddy and a portion of the daily offered food to the smith Śrīmaṅṇai-Sippasari for doing stone work in the temple of Tuvaṛapāṭi-Appan.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
677	On the side walls of the same verandah ..	....	....	13+6th year ..	Tamil	Registers the ulvari for the remission of taxes on certain temple lands granted as tax-free devadana in the 3+5th year of the king. It is noted that the ulvari was not written down till now but was only remembered and it is declared that there is no other ulvari beside this.
678	In the same place	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and the 2230th day.	Do.	Begins with the introduction of the king from his throne in his palace at Madurai. The king promised the tax-free devadana grant of land mentioned in No. 677, from the 3+5th year of his reign but seems to have given effect to it only in the year noted in the record.
679	Do. .. .. .	....	Tribhuvanachakravartin Kōnerimmaikondan.	13+5th year and 13th year and the 2212th day.	Do.	Registers the written order (Pēṇṇē) for the remission of taxes on lands given to the temple for offerings in the 3+5th year of the king, as stated in Nos. 677 and 678.
680	Do. .. .. .	....	....	13+5th year Margali.	Do.	Registers the ulvari of a grant made in the 9+1+1+1st year, of money (drammas) derived from the palitkaval and uludakudi on the devadana land for providing scented incense in the temple of Tuvarapati-Alvar.
681	On a pillar set up in the west verandah in the same prakāra.	....	....	13+8th year ..	Do.	Gift of money by a native of Tirunelveli alias Kulasekharaj-chaturvedimangalam in Kij-Vemba-nadu, for burning a lamp in the temple of Perumal Tuvarapati-Alvar.
682	On the side walls of the same verandah ..	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and the 2230th day.	Do.	Begins with the introduction of the king being seated on his throne called Malavarayan in his palace at Madurai gave his consent to the assignment of the 133+6/20+1/80 drammas on the devadana lands of the temple, for sandal, camphor and other requirements, mentioned in No. 680.
683	In the same place .. .. .	....	Tribhuvanachakravartin Kōnerimmaikondan.	13th year and the 2312th day.	Do.	Registers the actual order of the king to issue the tiruvakēvi and to enter in the ulvari, the gift mentioned in No. 682. It may be noted that the first consent of the king given in 9+1+1+1st year had not been given effect to till Margali of the 13+5th year.
684	On the side walls of the west and north verandahs in the same prakāra.	..	....	13+5th year, Margali.	Do.	The gift of land given as tax-free devadana from the 13+1+1+1st year of the king, for the daily offerings in the temple of Tuvarapati-Alvar, having not been given effect to, evidently for want of written authority, the temple trustees reminded the office of the collection of taxes and the latter declared that the ulvari was accordingly entered and that no other ulvari beside this would operate.
685	On the side walls of the north verandah in the same prakāra.	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	13th year and the 2230th day.	Do	Begins with the introduction of the king being seated on his throne Malavarayan in his palace at Madurai, gave his consent to the grant mentioned in No. 684.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
686	In the same place	Pandya ..	Jatavarman alias Tribhuvanachakravartin Kulasekharadeva.	10+11st year.	Tamil	Damaged. Gift of 10 acholu for two lamps in the temple of Tuvarapati-Alvar.
687	Do.	..	Tribhuvanachakravartin [Kōnerimmaikondan].	13th year and the 2312th day.	Do.	A gift of land as tax-free devadana made in the 13+1+1+1st year for providing offerings in the same temple not having taken effect till the 13+5th year the king ordered that the necessary kēvi and ulvari may be issued.
688	Do. .. .. .	..	....	..	Do.	Built in in the middle and the end lot. Seems to register a gift of land as tax-free devadana for providing worship and offerings in the temple, on the festival day in the month of Aṇi.
689	Do.	Pandya ..	Tribhuvanachakravartin Kulasekharadeva.	1[4]+14th year, Aṇi.	Do	Damaged. Gift of money for providing six offerings to the god on newmoon days.
690	On a pillar in the same verandah ..	Do.	Kulasekharadeva	13+11th year Aṇi.	Do.	Built in at the bottom. Provides for a lamp.
691	On the east wall of the same prakāra ..	Do.	Sundara-Pandyaadeva	4+3rd year, Margali.	Do.	Damaged. Gift of money by Uyyavandan Viradamudittan alias Virasingadeva belonging to the agappirava of Viradamudichola-Perumal, for providing garlands of flowers grown in the garden, Seranarayana-trinandavanam so called after the donee. The latter received in return some prasada from the temple.
692	On the same wall	Do.	Maravarman alias Tribhuvanachakravartin Kulasekharadeva, who was pleased to take all countries.	20th year, Aṇi.	Do.	Records a gift of 3 āṇai-acholu for a lamp, by the pupils of Pīṇṇavilli-Jiyar of Mudivaṇṇam-Perumal-madam. The interest on each acholu was 1 uḷaku of oil per day.
693	Do.	Do.	Jatavarman alias Tribhuvanachakravartin Vira-Pandyaadeva.	4th year, Purattadi.	Do.	Registers an agreement (pidipadu) given by the temple authorities to a certain Pīlṇai Vijayarayan with reference to the 8 acholu given by him for maintaining the flower-garden called Vijayarayan-trinandavanam after the donor and supplying garlands to the temple.
694	Do. .. .. .	..	....	..	Do.	Damaged and fragmentary. Seems to record a gift of land on the north bank of Tanjorunda-aru (i.e., Tanjavaruni) by a private individual of Amarakottaimangalam in Naduvikoru a sub-division of Milaikkottam, to the temple of Dravapati-Alvar.
695	Do.	..	Tribhuvanachakravartin Kōnerimmaikondan.	4th year and the 377th day.	Do.	Order to the assembly of Śēraṇmahadevi-chaturvedimangalam to deduct from the revenue register 2 mā of land granted tax-free to the Sarasvati-Bhaṇḍara in the temple of Tuvarapati-Alvar, by a certain Kaichohikku-vaohola Pandiya-Brabmadarayan.

B.—Stone inscriptions copied in 1916.—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
704	On the same wall	Pāṇḍya ..	Maṅavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadeva.	12 + 1st year, Karkataka 3 tedi, śn. di. pañchadaśi, Thursday.	Tamil (of about the 13th century A.D.).	Begins with the introduction <i>ṭṭeṇṇē gunde</i> etc. Gift of 40½ ana-ācheṭu for providing offerings etc., in the shrines of Singaperumal and his consort set up in the temple of Vanduvārāpadi-Emberuman, by Araivaṇi Uyyavundāṇi Śeṇa-gaṇadevar alias Ravapatakadeśar of Śrugaṃbur in Maṭṭurakkurum.
705	On the south wall of the same shrine ..	Do.	Maṅavarman alias Tribhuvanachakravartin Śrīvallabadeva.	9th year ..	Tamil ..	Unfinished. Mentions the temple of Vanduvārāpadi-Āṭṭavar.
706	On the same wall	Do.	Do.	1[1]th year ..	Do. ..	Gift of money for two lamps and four food offerings to the shrines of Tiruvaykulaiṭṭalvar and his consort within the temple of Vanduvārāpadi-Āṭṭavar.
707	Do.	Do.	Jatavarman alias Tribhuvanachakravartin Kulāśekharadeva.	4 + 1st ,, ..	Do. ..	Begins with the introduction <i>ṭṭeṇṇē-ṭṭeṇṇē</i> etc. Registers that two of the temple priests being held responsible for the loss of some temple jewels borrowed three ācheṭu from the temple and gave a written agreement (3-Ṭ) that they would conduct the same from the interest accruing from these three ācheṭu. This amount had been originally deposited there by Padmanābhan Muraṅgeṇ of Mahai-maṇḍalam for conducting worship on festival days in the month of Sittirai, of the god Tiruvaykulaiṭṭalvar and the goddess in the temple of Vanduvārāpadi-Emberumaṇi at Śeṇavaimahā-devi-chaṭurvedimaṅgalam.
708	Do.	Chola ..	Parakeśarivarman alias śrī-Rājendra-Cholaḍeva.	4th year ..	Vatteluttu..	Registers the deposit of 8 kaṣu in the hands of the Vaikhaṇasa for burning a lamp in the temple of Nigarilisoḷa-Vinagar-Āṭṭar in Nigarilisoḷa-chaṭurvedimaṅgalam, by a Brahmapa lady.
709	Do.	Pāṇḍya ..	Tribhuvanachakravartin Śrīvallabadeva.	22 + 1st year ..	Tamil ..	Unfinished. Mentions Śeṇavaimadevi-chaṭurvedimaṅgalam.
710	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Vatteluttu..	Built in at the beginning. Seems to register a gift of money for a lamp.
711	On the same wall	Chola ..	Rajarajakeśarivarman alias śrī-Rajarajadeva, (I).	28th year ..	Do. ..	Begins with the introduction <i>ṭṭeṇṇē Cūre</i> etc. Gift of land by purchase to maintain two lamps in the temple of Nigarilisoḷa-Vinnagar-Āṭṭar at Nigarilisoḷa-chaṭurvedimaṅgalam in Mulli-nāḍu a subdivision of Rajarajamaṇḍalam, by a certain Velḷaiyaḍugapungi-Siddhar.
712	On the south wall of the same maṇḍapa ..	Chola Pāṇḍya.	Jatavarman alias śrī-Sundara-Chola-Pāṇḍyadeva.	14th year and the 320th day.	Tamil ..	Built in at the end and damaged. Seems to provide for offerings in the shrine of Uyyakkondaṇḍi-tirucholaṇḍai within the temple of Nigarilisoḷa-Vinnagar.
713	On the same wall	Chola ..	Rajarajadeva (I)	2[3]rd year ..	Vatteluttu..	Built in at the end. Begins with the introduction <i>ṭṭeṇṇē Cūre</i> etc. Gift of 26 cows for a lamp. Śeṇavaimahā-devi-chaṭurvedimaṅgalam was situated in Mulli-nāḍu a subdivision of Rajarajamaṇḍalam.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
714	On the same wall	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	9 + 3rd year ..	Tamil ..	Built in at the end. Records a gift of money for providing rose-water to the god on the festival day in Sittirai, by a native of Rajasraya-chaturvedimarangalam in Kolari-Singalavan-nadu.
715	Do. .. .. .	....	....	Kollam 676, Añi, 25.	Do. ..	Records a gift of money for conducting a special festival every month on the asterism Punarvasu in the temple of Sri-Rama.
716	Do. .. .. .	....	....	Kollam 686, Tai, 9.	Do. ..	Gift of money through Srirangam one of the Andis (andilar) from Solamandalam to the temple, for providing namaskarams (?)
717	On the east wall of the mandapa in front of the central shrine in the Vaidyanathasvamin temple in the same village.	....	....	Saka 1522, Kollam 77[4], Vikarin, Vaigasi, [2]6 tedi, su. di. dasami, Wednesday, Uttara-Phalguni.	Do. ..	Damaged. Seems to register the appointment of an accountant at the instance of Muri-selviyar agent of Visvanath-Nayaka Krishnappa-Nayaka.
718	On the south wall of the central shrine in the Chennarajasvamin temple in the same village.	....	....	Saka 1466, Flava, Margasira, ba. 30, Monday.	Telugu ..	Registers that Golja Ramappa-Nayudu and Basavappa-Nayudu agents of the Mahamandalesvara Ramaraja Vithaladeva-Maharaja, the Mahamandalesvara Velumapati Venigaladeva-Maharaja, the agents of the Mahamandalesvara Ramaraja-China-Timmayadeva-Maharaja, and the learned men of Ohermahadevi, Elapuram and [Na]rasapuram met together and assigned the lands and the house of a certain Yeruvadi Timmaya an out-caste of the Brahmana community, to the temple of Tiruveigalanatha, for the merit of the Mahamandalesvara Manumbolu Chennayadeva-Cholamaharaja.
719	On the south wall of the central shrine in the Vikramapandisvara temple at Viravanallur.	....	....	20th year ..	Tamil ..	Order to the trustees of the temple of Vikramapandisvaranayaiyar in Medivalangu-Pandiya-chaturvetimarangalam a brahmadya in Mulli-nadu, stating that one out of the two achonu due as house-rent from the merchants of Srivallavanmadigai in Ayyanur the western hamlet of Seravannahadevi-Chaturvedimarangalam, has been granted to the temple for the sacred cloth, in accordance with the request of Kulasekhara-Brahmadhirayan one of the servants (? adukkalaiyar) of Alkari. Signed by Tuñja arudaiyan alias Vikramapandya-Vijupparaiyan.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
720	On the same wall	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Kulasekharadeva.	2nd year, Mina, 22 tedi, su. di. dasami, Wednesday, Pushya.	Tamil ..	Begins with the introduction of <i>śrāvaṇa</i> etc. Registers that one of the agapparivara maids [in the palace] at Madurai east of Madakkulam set up the goddess in the temple of Vikramapandya-Isvaramudaiya-Nayanar in Sri-kailasam and named her Sotkanachiyar after her daughter. She presented also lands and houses through Sriramedevan Periyambai alias Kulasekhara Brahmadhirayan and herself gave the jewels kalvaḍam, paḍagam, tiruchchari, mugakkalai, mulattadam, harum, mangiliyam, paṭṭaik-kagai, totu, vali, pañchasarum, ekavaḍam and talvaḍam.
721	On the east wall of the mandapa in front of the central shrine in the Bhōmī-nathasvamin temple in the same village.	..	....	[Kollam] 726, Avani, 30.	Do. ..	Registers that the devadana and the brahmadeya lands in a number of villages surrounding Seravannadevi having been abandoned by the dispersing kudi and the padai Visvanatha-Nayakkar, the agent of Ramarajayya Vithaladeva-Maharaja, remitted all taxes (including ulavu and paṇḍaravaḍai) on these lands, charging only 1 kaṇ per ma of land.
722	On the south wall of the mandapa in front of the central shrine of the Sivakami-Amman temple at Kelakkulam, hamlet of Pudukkudi.	..	....	[Kollam] 698	Do. ..	Damaged and incomplete. Grant of land as devadana to the temple of Puraverichcharamudaiya-Nayanar at Kilakkulam, the western hamlet of Seravannadevi.
723	On a mutilated stone built into the verandah of the Puranathesvara temple at Terku-Artnayakipuram.	..	....	Saka 1599, Kollam 863, [Punga] la, [Marga] ji, [16] tedi	Do. ..	Provides for offerings of superior rice (samba) in the temple of Veṅṇumakonda-Pandisaramudaiyanatha for the merit of Sinna-Boumana-Nayaka, his wife and his chief agents (karabbari).
724	On the third and fourth northern tiers of the Kaikolapadikkaval-gōpura of the Govindaraja-Perumal temple at Tirupati (Chandragiri taluk, Chittoor district).	..	....	Chirabhan Sittirai 6 tedi.	Do. ..	Records an agreement between Kandadai Madhavayyengar and the managers of the temple by which the former stipulated to furnish cake offerings thrice a year in lieu of the lands granted for the maintenance of the Kananjakuttam.
725	On the southern tiers of the same gōpura ANANTAPUR DISTRICT, MADAKASIRA TALUK.	Vijayanagara.	Vira-Acharyataraya-Maharaya ..	Lost ..	Do. ..	Gift of 450 paṇam for offering cakes to the five images of Alvars on a special festival day in the temple of Tiruveigadamudaiyan.
726	On a slab set up in a tope to the north of the Chōlaraja temple at Madakasira.	Nojamba (Pallava).	[I]riva-Nojamba ..	Saka 872 ..	Kanarese ..	Registers that 3 kaudaga of paddy field was given to gāvuna Kadiyanna and to Pallikara Tuvanna by the residents of the four villages Chirupi, Chintakunte, Chigiyavolalu and Vudavetiṇ for their having constructed a tank at Sivari, a village in Chirupli twelve; Mr. Rice in his Epigraphia Carnatica XII, p. 163, No. 36, gives a tentative text of this inscription.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
727	On a slab in a field, west of the same temple.	..	....	Saka 907, Tal-rapa, Phal-guna su. di. 6, Tuesday. [ka.]	Kanarese	Registers that in the battle of Ballara between the son of Nolamba] Chindrayya and [Bira]-Nolamba, a certain Kaladi Māra-Kēta died and went to heaven. The record was written by ... vayya, the senabova of tolls.
728	On the slab in the temple worshipped under the name Cholarāja.	Nolamba (Pallava).	Iriva-Nolamba Dilparasa	Saka 870, Kila- [ka.]	Do.	Registers that a certain Ponmayya died on the occasion when under orders from Ballaha he marched an army against Gajan[kusa]-Chola, joined the forces of Dilpa-Nolamba (on his way) and organised an attack.
729	On a slab set up in front of the Āṇjanēya-svāmin temple at Anantapuram .	Vijayanagara.	Vrapratapa Achyutarāya-Maharaya	Saka 1466, Jaye, Āsva-yuja, ba. di. 12.	Do.	Damaged. Seems to record a grant of land to the temple of Hirya-Tiruveṅkaṇatha at Mudanaike and mentions Timinappa of the treasury (bhāṇḍāra).
730	On a slab set up near the village munsiff's chavadi at Heresamudram.	....	....	Vikarin, Bha-drapada, ba. di. 5, Thurs-day.	Do.	Much damaged. Mentions the gaja-nayaka of Salakaraja Priya-Tirumalaraja-Maharaja and his gift of the village of Hiriyasamudra.
731	On the back of the same slab	....	....	Klaka Chaitra, su. di. 1.	Do.	Registers that Varadappa, the agent of the Mahamandalesvara Kāmarāja Nala-Timmaraja [yya], gave a nambuge-saana 'deed of trust' to the gavudas and senabovas stating that the debt which was evidently due by them to his brother Nagayya would not any more be demanded.
732	On a stone fixed into the floor of the tank-bund in the same village.	Vijayanagara.	Vrapratapa Maharaya	Saka 1[5] Sva-bhanu, Margasira, ba. di. 30, Wednesday, solar eclipse.	Do.	Fragment. Gives the date and mentions that the king was ruling at Penugonje.
733	On a rock at the Rēvaṇṇa temple near the same village.	...	....	Saka 1472, Sadharana, Magha, ba. di. 7.	Do.	Much damaged. Registers that Nagaya-Nayaka of Soguru the agent of the Mahamandalesvara Kāmarāja Nala-Timmaradeva Mahārāsa made a gift to the gavudas and senabovas of Hiriyasamudra. The nature of the gift could not be clearly made out.
734	On another rock near the same temple	Vijayanagara.	Vira-Hariharaṇaya	Saka 1318, Javara, Kartika su. di. 12.	Do.	Registers that a certain Dhuleya-Nayaka son of Basaveya-Nayaka-Chandappa, gave in his village Kodaiyanahalli some paddy fields below a tank, to the gods, Brahmans and bhaktas.
735	On a slab at Gollavarigudi situated between Aśvattharayanī Roppa and Mazara Rāmāgiri.	....	....	Mammatha, [Pu]jshya, su. di. dvadasī, Tuesday.	Do.	Damaged. Refers to a raid (havali) by some dāṇḍayaka and mentions Madi-Nayaka of Rajavantiyahalli, the son of Varadai-Nayaka.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
736	On a pillar which now serves as a foot-step leading into the entrance of the Āṇjanēyasvāmin temple at Gaudanahalli.	....	....	Yuvan, Magha, su. di. 2.	Kanarese	This is the entrance gate with tiger's face (palimukhadanubagalu) of the village Gaudanahalli, constructed by Nāṭya Mudapa under orders from Mura[r]rao Ghorpade.
737	On a slab set up in a field in the same village.	....	....	Saka 1[5]10 Sarvajit, Kartika su. di. 15, Monday.	Do.	Damaged. Seems to be a memorial tablet.
738	On a rock in a field of the same village	....	....	Tirana, Jyeshtha su. di. 5	Do.	Damaged. Mentions Madakesire and the senabhogā of the borrowing (villages).
739	On a slab set up near the eastern entrance into the Rāṅganāthasvāmin temple at Kodihalli a hamlet of Yerrabommanahalli.	....	....	Saka 1466, Krōdhi, Bhādrapada, ba. di. 12.	Do.	Registers the grant of the village of Pulumāchi to the temple of Tirumakadeva of Kōḍi by the Mahamandalesvara Rāmārāja Eṇa-Timmaradeva for the merit of king Sadāsivarāya.
740	On a rock in a field at Mallineyakanahalli.	....	....	Saka 1468, Pāvanga, Kartika, su. di. 16, lunar eclipse.	Do.	Much damaged. Gift of a field west of Kudorekunte for offerings to the temple of Nagal[r]jvara.
741	On a stone in a field at Yellotti	....	....	....	Do.	This (is) the village Velloḍi-grāma granted for offerings to the temple of Lakshmi-Narasimhadēva at Penugonje.
742	On a slab set up near the Narasimhasvāmin temple at Uppadihalli .	Vijayanagara.	Vira-Krishnadevarāya-Maharaya	Saka 1434, Āṇ-gira, Vaiśākha, su. di. 15.	Do.	Records the grant of the village [Uppu]halli in Rodanadu a subdivision of Maratūra-stone by Ellāya a servant of the king, to the temple of Abōbala-Narasimhadēva of Hiriyadhajivāṭa.
743	On a stone found in the middle of the village of Manuru.	....	....	....	Do. (in archaic characters)	Mutilated. Seems to register a gift of 5 kaṇḍuga of wet land (kalani) below the tank Periya-keṇe, 4 kaṇḍuga of black cotton-soil, (eye) and 4 kaṇḍuga of red-soil land (kesukāḍu). The document was written by [Tā]ndikala Donnamman.
744	On another stone in the same place	....	....	....	Do.	Mutilated. Gift of land below Kōṅṇakalra-keṇe and two other tanks. A flower-garden was also granted to the Bhāṭara.
745	On a rock near the Rāṅganāthasvāmin temple at Malavay .	Vijayanagara.	Vrapratapa Achyutadeva-Maharaya	Saka 1456, Vijaya, Āsva-yuja, ba. di. 12.	Kanarese	Seriously damaged. Seems to record a gift of three villages to the god Tiruveṅkaṇathadēva.
746	On a hero slab at Nallariyula-matha near Narasingarayani Roppa.	....	....	....	Do.	Mentions Lokaditya and his cattle-lifting raid. Records the death of a hero on this occasion.
747	On another hero slab in the same place	....	....	....	Do.	Seems to record the death of the hero Gaviyanapa-Māranna the son-in-law of [Sī]dayya.
748	On the third hero slab	Nolamba (Pallava).	Illegible	Illegible	Do.	Much damaged.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
749	On a slab set up near the tank at Jammulabanda.	....	....	Plava, Chaitra, su. di. 13.	Kanarese ..	Registers a grant (umali-patte) of land measuring vakkala by the Harati chief Najarayappa-rāja to a certain Keñcha-Nagaya of Jambulabanda for services rendered during one of two invasions (avantra).
750	On a broken slab lying in front of the Anjanayavamin temple near Asvattharayan Roppa.	....	....	[Plavan]gr, su. Chaitra, su. di. Srirama-navamī.	Do. ..	Gift of a village by Ramanujayya to the dāśas. The doonment was engraved at the instance of Krishnapa-Nayaka.
751	On a slab set up in a field at Gudibanda	....	....	Saka 1752, Vikriti, Phalguna, su. di. 10, Monday.	Do. ..	Gift of land to a certain, aradhya of Gujunodu by the gavudas and esubōvas of Gudubande with the permission of the chief Rahutta-mahārāya.
752	On a slab set up at the foot of the hill in the same village.	....	....	Nandana, Ma-gha, su. di. 5, Sunday, 9th ghalige after sunrise.	Do. ..	Registers that Hōbanus son of Jayadāvarasa built the steps.
753	On a hero-stone lying at Iralakatta near Golladevarahatti.	....	....	....	Do. (in archaic characters).	Refers to the death of Vira-Kulāsa son of Nōlamba-Kailāsa in the battle of Pōlala, on attacking Prabhūrāma. So also died Nōlamba-Kulāsa on attacking Jalga]pa in the battle of Kaliliyakalu.
754	On another hero-stone set up in front of the Malikarjuna temple near the same place.	....	....	....	Kanarese ..	Mentions the (memorial) stories of the three heroes Kōkkala, Madyappa and Valamaya the brothers of Masaraya, son of Niparattha, the son of Deseratttha.
755	On a pillar set up in a field at Phalaram Gollarahatti.	Nōlamba (Pallava).	Nōlar: badhirāja	....	Do. (in archaic characters).	Registers that while the king was ruling Tannuru and Chōra-giri with abhyantarasiddhi, his dog called Pōnaga ran after a pig and died. Seriously damaged.
756	On a slab set up in the same place	..	....	Saka 881, Siddharthi, Thursday.	Do. ..	
757	On a stone set up in a field at Konkallin	..	....	Krōdhin, Chaitra, su. di. 5, Wednesday.	Kanarese ..	Registers that this is the rent-free field of Hira-Parvatārādhyā of Gujunodu; see No. 751 above.
758	On a Naga-stone near Mallinamadugu	..	....	Saka 883, Purnimka, Ashādha, ba di. 6, Vādāvara (Saturday)	Do. ..	This temple and Penunāgaru were caused to be made by Nagaya (son of) Bayiragunda.
759	On a broken pillar in a field at Guni-morubagal.	Nōlamba (Pallava).	Appayyadeva, [son of] Bra-Nōlamba	....	Do. (in characters).	The mahajana consisting of certain gāvundas and the āra consisting of a few others and the Śaiva teacher Varupa-Siva-Bhātara of the temple of Nōlambēśvara being together brought about a settlement of distribution of lands below certain specified tanks.

B.—Stone inscriptions copied in 1916—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
760	On a slab in a field in the same village ..	..	....	..	Kanarese (in archaic characters).	This is the stone set up on the nilāi (nisidhi) of Māda, younger brother of Ayyappa of Morvavālu.
761	On a hero-stone lying in a field in the same village.	..	....	Śarvati ..	Kanarese ..	Mentions Talikōnda and Nayanaravara Timmaya.
762	On the north wall of the central shrine in the Govindarāja-Perumal temple at Tirupati (Chandragiri taluk, Chittoor district).	Saluva	Mahamandalesvara Narasingayyadeva-Maha-arasu.	Saka 1889, Śarvati, Pushya, su. di. 1, Sunday.	Do. ..	Records the order given by the king that the worship in the Govindarāja-Perumal temple at Tirupati must be conducted on the same lines as that of Tiruvengalanatha on the Tirumale hill and that Kandalā Ramanujayya and his pupils should supervise the distribution of prasāda to the Śrī-vaishnavas, both foreign and local, in the Govindarāja-sanidhi and in the Ramanujakūṭa (feeding house) newly constructed by him at Tirupati. The king also instituted a Ramanujakūṭa (feeding house) on the hill and fixed the scale of worship of god Tiruvengalanatha to be supervised by the same Kandalā Ramanujayya. Some services in the temple were rendered by the Chāṭada (?) Śrī-Vaishnavas. Aḷagiyā-Perumal of Tirubetanūr is also mentioned.
763	Below 6 images in the northern wall of the big gōpura of the same temple.	..	....	..	Telugu ..	(The above images represent) Maṭṭa Tiruvengalanatharāju and his consort Chennamma.
764	Below 7 other images in the same place ..	..	....	..	Do. ..	Records that the Mahamandalesvara Anantārājayya, son of Maṭṭi Tiruvengalanatharājayyadeva-Chōḍa-Mahārāja, constructed this gōpura.

APPENDIX C.—Stone inscriptions copied in 1917.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
ANANTAPUR DISTRICT, MADAKASIRA TALUK.						
1	On a pillar set up in the court-yard of the Ranganathasvamin temple at Pallabanda.	Vijayanagara.	Virupratapa Sadasiwaraya-Maharaya ..	Śaka 1478, Nola Pushya, śu. di. 8.	Kanarese ..	Registers that under orders of the Mahamandalesvara Ramaraja-Tirumalarajayyadeva-Maharasa, the Mahanayaka-acharya Timmana-Nayaka of Nidugal and the gauda and senabova residents of that province together with the merchants, gave Tumukunte in Nidugala-ralya to the temple of Tiruvengalanatha at Peyyalabande for offerings, worship and festivals. The gift was actually made on the 11th day. Mentions Kelechappa-Nayaka, the mudra-officer of Gutti-Tirumalarajayyadeva-Maharasa evidently the same as Ramaraja-Tirumalarajayyadeva mentioned above. Damaged. Registers that Immadi Timmana-Nayaka of Nidugal gave the kanachi of the tank Narsambudhi-kunte to a certain samani Papaya with the permission of the god Tiruvengalanatha of Feyakonde, since this Papaya was regularly every year erecting a pundal (chapara) in the name of Peylakovda Ranganatha, was going on pilgrimage to Tirumale every year and was repairing the chapara at his own cost. Unfinished. Mentions a certain Vajavadaraiyan of Seyyur in Tondai-nadu. This portion of the roof at the northern entrance, was built by Timmana-Nayaka of Nidugal.
2	On another face of the same pillar ..	....	....	Svabhana, Magha, di. 1.	Do.	
3	On one of the pillars of the front mandapa of the same temple.	....	....	....	Tamil ..	
4	On a pillar at the northern entrance into the same temple.	....	....	....	Kanarese ..	
5	On a stone supporting the beam of the entrance into the Garuda-shrine of the same temple.	....	....	Manmatha, Magha, Friday.	Do.	Damaged. Sale of a share in the temple of Ramanatha by a priest of that temple, to a certain Appa-Siva in the presence of several people of whom the tapodhana of Nolahesvara at Hejjeru, was one.
6	On the beam of the entrance into the matha-room in the same temple.	....	....	Parthiva, Magha, di. 5.	Do.	This portion of the roof of the yagasala of the Ranganatha temple at Peylakonda was built by Rayasam Ramappa an officer of Immadi Timmana-Nayaka of Nidugal.
7	On some detached stones built into the walls of the mandapa in front of the central shrine in the same temple.	Chola ..	Parakesarivarman alias Rajendra-Choladeva.	Lost	Tamil ..	Fragmentary. Seems to record a gift of cows for maintaining a lamp in the temple of Mahadeva.
8	On a stone that supports the beam of the entrance into the Ranganathasvamin temple at Korrevu.	Western Chalukya.	Jagadekamalladeva 'ruling from his capital Kalyana.'	....	Kanarese ..	The Mahamandalesvara Bammadeva-Cholamaharaja the chief of Oreyuru, etc., ruling Govindavadi, the whole community (kottali) being present, assigned for a perpetual lamp to the temple of Kammatasvara, one visa per dala on each Niduge-kammat and 1 haga per month on each bidik-kammat. This is the rent-free field (manyada hola) of the Vitaraga-pattanasvami Tammi-setti.
9	On the capital of a pillar in the Virabhadrasvamin temple in the same village.	....	....	....	Do. ..	

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On a stone in a field at Mutkur ..	....	....	Bahubhaya, Jyeshtha, [De]. di. 6.	Telugu ..	Under orders of the Mahamandalesvara Sammeta Ranganathadeva-Maharaja, a certain Pedasingama gave one tana of field to a private individual who dug a tank at Rangapuram.
11	On a hero-stone in a field at Pedda oragiri.	....	....	Śaka 1592, Sadahana, Kartika, śu. di. 15, Monday.	Kanarese ..	Damaged. Mentions a certain Elachamaleya-Nayaka and his son.
12	On a broken pillar in the court-yard of the Doddappa (Siva) temple at Hemavati.	Nolamba (Pallava).	Mayindamma (Mahendavarman)	....	Kanarese (in archaic characters).	Mentions Ayyappa and [No]lambadhiraja. Seems to record the grant of a tank. Mentions Tiruvengaladeva Killepalli and the [Siva] teachers Ananta-Siva, Jagul-isvara, Kamalaprabha-Gorava and Davanasova-Gorava of Nakatesvara.
13	On a stone built into the south wall of the same temple.	....	....	....	Kanarese ..	Damaged. Mentions Varuna-Siva-Bhatara pupil of Rudra-[Siva]charya and a certain Madaya of M[ojra]gerji.
14	On a perforated window let into the western wall of the same temple.	....	....	....	Do. ..	Damaged. Registers the building of the mandapa by Marayya son of La[kshma]yya.
15	On a pillar set up at the southern entrance of the same temple.	Western Chalukya.	Chalukyachakravartin Vikramadeva ..	Śaka 108[4], Viraha, Pushya, Uttarayana-Sankramana.	Do.	The Mahamandalesvara Tribhuvanamalla Mallideva-Cholamaharaja lord of Oreyuru who was a subordinate of the king, ruling at Hejjeru, widened the well that was dug at the capital town of Hejjeru in Srenadu by a certain Siduke Periyavasetti son of Alahiya-Maharaja and Andamme of the brahmadeya village Akura in Rajarajavajana on the southern bank of the river Kaveri, in the Chola country, consecrated near that well the temple of Desisvara with the consent of all the Desi merchants and gave for offerings, lamps and worship 3 khandaga of land below the tank of Sivuru.
16	On the same pillar ..	....	....	....	Do.	The Desi-merchants of the Kubera family 'of four different languages' and the nakaras of the town, also assigned certain specified tools on pack(?)—horses, muck, saffron, yak-hair, paichavanige, cus-cus grass, etc., for worship, offerings, lamps, enjoyment and repairs of the well and the temple mentioned in No. 15.
17	On a broken hero-stone in a field to the west of the village.	Nolamba (Pallava).	Iziva-Nolambadhiraja ..	Śaka 888, Kshaya.	Kanarese (poetry and prose, in archaic characters).	Refers to prince Ayyapadeva the son of the king by queen Fariyabarsi, and his fight. Also Eyyamma is mentioned as one of the party at whose command the hero Eyya died and became famous.
18	On another hero-stone in the same place..	Do.	Lost..	Śaka 846	Kanarese (in archaic characters).	Highly damaged.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On a stone lying in a field at Dasarahalli.	..	....	Vikari, Magha, su. di. 10	Kanarese ..	Registers that Harati Sarajayana-rāja gave some land to Gaudara-Chikkappa of Dosarāhali as nēgara-kōṭagi.
20	On a pillar of a dilapidated mandapa at the entrance into the village of Kottasivaram	..	....	..	Do. ..	Alpadevi the queen of king Irungōia and a lay disciple of the Kanur-gana of Kondakundavaya, protected [this] Jaina charity while it was in a ruined condition.
21	On another pillar in the same place ..	..	....	..	Do. ..	Registers that this basadi (Jaina temple) was built by Davanudi-Acharya pupil of Pushpanandi-Mahadharideva of Kanur-gana and the Kondakundavaya.
22	On a pillar in the Anjaneyasvamin temple of the same village.	..	....	..	Do. ..	In modern characters. One portion of the inscription says that the image of Sanjiva (Hanuman) was out by Chennappa, son of Kammara Krishnappa and another that the temple was built (?) by talavara Yarega, son of Kanakayya.
23	On the second pillar of the same temple ..	Chōla	Rajendra-Chōlādēva (I) ..	10th year	Kanarese and Tamil.	This mandapa was erected by Areyam Rajarajam alias Vikramachōla-Chōljayariyam, the chief of Chattamangalam in Tiruntn-nadu and the commander of the forces (of the king) on the 40th day opposite the 160th day (of this year). Below this on a separate section of the pillar are engraved the titles Nalmadi-Bhima, Chōlana-chakra and Samantabharanam in Kanarese and Nannadi-Bhima, Samantabharanam in Tamil. These may have been the titles of the chief who built the mandapa.
24	On the third pillar ..	..	....	..	Do. ..	Contains the titles Edirtavarkalan and Ahitarottalivan in Kanarese script and Vayimarayapan and Vira-Bhima in Tamil of about the same period as No. 23. A much later record of Saka 1733, Pūjōpatti, Vaṣakha, ba. di. 6, Wednesday, states that the Anjaneya temple was consecrated by a śaṁbhōga of Sivara.
25	On the same pillar ..	..	....	..	Kanarese (verse).	Not intelligible. Refers to a certain Kalimāyan, also perhaps called Kali-Chagi.
26	On a broken hero-stone lying near the Siva temple in the same village.	..	....	..	Kanarese ..	Not intelligible. Seems to record the death of a certain Baleya-Hegade in a cattle-raid.
27	On a pillar set up at the entrance into the main shrine of the Siva temple.	Vijayanagara.	Mahāmāṇḍalēsvara Vira-Bukkapadeya 'ruling at Hosapattana.'	Saka 1287, Visavaṣu, Karttika, su. di. 10, Friday.	Do. ..	Refers to a certain Budhaya-Nayaka, son of Benakeya-Nayaka ruling at Sivara-da-pattana the chief town of Nidugalarāja and states that this chief gave the village of Gopasamudra north of Sivara (?) to the god Gōpmanadhadeva of Hineyagrāhara for worship, offerings, etc.
28	On a pillar set up at the southern entrance into the village Patasivaram.	Western Chalukya	Tribhuvanamalla Vira-Somēśvaradeva 'the destroyer of the Kalachuriya race.'	Saka 1107, Visavaṣu.	Do. ..	Damaged. The king's subordinate Tribhuvanamalla Bhōgadeva Chōla-Maharāja was ruling at the city of Heñjēra. The Jaina teacher Viraṇḍi-Siddhantaśatavartideva and his son Padmaprabha-Mahadharideva are next mentioned. Much damaged. Seems to record a grant of land made at the presence of Viṣṇuadeva.
29	On a stone set up in the courtyard of the Mailarēsvara temple.	Vijayanagara.	Virapratapa Sadaśivara-Nayaka	Saka 1473, Vi-rodhikrit, Aśvija. su. di. 10.	Do. ..	Mentions Nannadi-Vima (Bhima) and Teluṅgar. On the same pillar in old Kannada characters are registered the titles Jayasīṅghakulakāla and Samantatalaṅgarahāri.
30	On a pillar of the mukha-mandapa of the Siva temple situated between Kottasivaram and Patasivaram.	..	....	..	Tamil (verse)	

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
31	On another pillar in the same mandapa ..	..	....	..	Tamil (verse).	Mentions the battle with Kalīngas, Oddas, and Teluṅgas. On the same pillar are engraved in Nāgarī the titles Abha-roṭṭaliva etc.
32	On a slab set up at Doddakatta-cheruvu near Halukur.	Vijayanagara.	Virapratapa Sadaśivadeva-Maharaya ..	Saka 1473, Vi-rodhikrit, Sravana, su. di. 1.	Kanarese ..	Registers a gift of land as kaṭṭogodagi to certain gaudas for their having repaired the tank at Doddagata, by Manuboli Tirumalayadeva-Maha-arasu who held under anara-tenure the village of Doddagata in Nidugala-nadu under orders of the Mahāmāṇḍalēsvara Rāmārāja-Viṭṭhalayadeva-Maha-arasu.
33	On a slab set up (near the road) on the way from Halukur to Amarapuram.	..	....	Saka [13]69, Kēbaya, Phalguṇa, [su.] di. 10, Sunday.	Do. ..	Registers the victory gained by a certain Sulaya who cut off the bows of Māde-N[aya]ka and Gangavati Nila on the occasion when his father Eya-Papeya-Nayaka of Halukuru was attacked by Jannapa-Oḍeya and Bomme-Nayaka of Gosikere with a lakh (?) of men and one thousand horses. It is also stated that Papi-N[aya]ka himself cut off 500 heads and 200 horses and that his son-in-law Bhimasaniya-Gude-N[aya]ka joined him in the fight.
34	On a broken stone lying in the village munisiff's chavadi at Amarapuram.	..	....	Saka 1114[8], [Parthiva] Jyēshtha, su. di. 10, Friday.	Do. ..	Mentions the Mahāmāṇḍalēsvara Tribhuvanamalla [Ia] Irugoladeva-Chōla-Ma-harāja son of Banmideva-Chōla-Maharāja and his crowned queen Bachaledevi, ruling at Nidugala-pattana. Seems to register a gift of land in connection with the marriage (kanyādāna) of [his daughter] Nāṅgavve.
35	On a stone set up on the tank-bund in the same village.	..	....	..	Kanarese in archaic characters.	While [So]ṇayyara was ruling the Nōlambavadi thirty-two thousand (country), the watchman of Peñjeru called Baṭṭi Reḥayya built a tank called [Doda]-kere, provided it with a stone sluice and made a gift of 2 khaṇḍuga of land for the maintenance of the sluice and the man who was in charge of it.
36	On a hero-stone lying in front of the Kerekatte Mallēsvarasvamin temple in the same village.	..	....	..	Kanarese ..	(This is) the memorial stone of the hero (viragali) who went to heaven in the fight that ensued on the occasion when the glorious Bolli-seṭṭi Saṅgaya-Nayaka raided the village of Jammadiyahaḷli.
37	On a broken stone lying in the same place	..	....	..	Do. ..	Gift of land.
38	On a stone set up near the Virabhadrasvamin temple in the same village.	Vijayanagara.	Virapratapa Sadaśivadeva-Maharaya ..	Saka 1496, Kṛodhi, Kartika, su. di. 1, Monday.	Do. ..	Registers that under orders of the king the Mahāmāṇḍalēsvara Rāmārāja-Viṭṭhalēsvaradeva-Maha-arasugali remitted the taxes on barbers.
39	On a hero-stone lying near the same temple.	..	....	..	Do. ..	This is the memorial stone of the hero Mupḍina Bommayya the son of Talavara Bommayya-Nayaka of Taluṅgere who died on the occasion when Ku[r]ṭṭe-Nayaka captured the cows.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
40	On a pillar set up in the courtyard of the Jaina temple in the same village.	..	Mahamandalesvara Nissankapratapachakravarti Virad- nava-Murari, Irugonadeva-Chola Maharaja of the Chola race ruling at the capital town of Nidugala.	Saka 1200, Is- vara, Acha- dha, su. di. panchami, Monday.	Kanarese ..	Registers that Malliseti son of Sangavana-Bommiseti and Melave and the favourite lay disciple of Balendu-Maladhari-deva who was the senior pupil of Tribhuvanakirtiravula of Ingalesvara, of Mula-saṅgha, Desiya-gaṇa, Kondakund-anvaya and Pustaka-gachchha, gave at Tammadhalli the 2,000 area trees which belonged to his share, to Prasanna-Parsvadeva of the basadi of Talagere known as Brahma-Jinalaya. The priest of this temple was Challapille a Jina-Brahmana of Bhuvalekanathanallur in Bhuvaleka-natha-vishaya, a sub-division of Ponnmaravati-sime, north of Dakshina-Madhura in the southern Pandy country. From the produce of this garden land were to be constructed of stone, the basadi from its upana to stupi, the mahā-mandapa, bhadrā, Lakshmi-mandapa, gopura, enclosure (paristara), festoons (vandanamāle), Mānastamba sam-puravahana and makaratorana.
41	On another stone in the same place ..	....	....	Sārvari, Asvija, su., di. 16 Friday.	Do. ..	This is the tomb (nisidhi) of Sambiseti son of Beriseti.
42	On a pedestal lying in the courtyard of the same temple.	....	....	....	Do. ..	This is the basadi caused to be made by a pupil of Balendu-Maladhari-deva, a disciple of Tribhuvanakirtiravula of Ingalesvara, belonging to Mula-saṅgha, Desiya-gaṇa, Kondakund-anvaya and the Pustaka-gachchha. The vṛtti here was held by Challapiledeva.
43	On a stone lying in the tank to the south of the same temple.	....	....	....	Do. ..	This is the tomb (nisidhi) of Bommisetiyara Eshayya, a lay disciple of Prabhachandra-Bhattarakā of Ingalesvara who belonged to the Mula-saṅgha etc.
44	On a second stone in the same place ..	....	....	....	Do. ..	This is the tomb (nisidhi) of Bhavasena-Traivilya-chakravarti who was a terror to disputants and belonged to the Mula-saṅgha and the Sena-gaṇa.
45	On the third stone ..	....	....	....	Do. ..	This is the nisidhi of Virupaya and Maraya the lay disci- ples of Balendu-Maladhari-deva of the Mula-saṅgha and the Desiya-gaṇa.
46	On the fourth stone..	....	....	....	Do. ..	This is the nisidhi of Potoja and Sayabi-Maraya, father and son.
47	On the fifth stone ..	....	....	....	Do. ..	This is the nisidhi of Komma[?]setti a lay disciple of Prabha-chandradeva.
48	On a stone lying on a platform in the courtyard of the Anjaneyasvamin temple at Tammadhalli.	....	....	....	Do. ..	This is the nisidhi of Chandra[n]ka-Bhattarakā, [pupil] of Charukirti-Bhattarakā of the Mula-saṅgha and the Desiya-gaṇa.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
49	On a stone set up on the tank-bund in the same village.	Vijaya-nagara.	Vinayapata Aohyutadeva Maharaya	Saka 1463, Kartika, ba. di. 2, Saturday.	Kanarese ..	The ank of this village Tammadhalli having treached at three places, the residents of the village, viz., Chenna-gaṇda and Timma-gaṇda, repaired the breaches at their own cost. They were granted 1 khanduga of kuttigodagi for perpetual enjoyment, by Tippuraja-Maha-urasa, agent of Venkaṭadri-Nayaka.
50	On another stone set up in the same place	..	....	Do. [the titi is by mistake given as 7 while it should be 2].	Do. ..	Refers to the gift of 1 khanduga of paddy-land to the same two gaṇdas as kuttigodagi. Venkaṭadri-Nayaka's father is here mentioned to be Setappa-Nayaka and his agent, Tippurajayya.
51	On a hero-stone lying in a field at Kana-janahalli.	..	....	Paridhavi Margasira, ba. di. 1. Vikriti, Mar- gasira, su. di. 12.	Do. ..	Records the death of certain gaṇdas, the sons of the headman of Kana[?]gahalli, in the battle of Kapdehalli.
52	On a stone built into the platform in the courtyard of the Anjaneyasvamin temple at Rolla.	..	....	Saka 1658, Nala.	Do. ..	Gift of the pillar by Mada-gaṇda son of Tippe-gaṇda of Rolle.
53	On a stone set up in the courtyard of the Anjaneyasvamin temple at Tubina-kunta.	..	....	....	Do. ..	Damaged. The fort, tank and the irrigation canal of Tubina-kunte was the gift of Ramappa. Records other charities made by his son and grandson.
54	On a stone in a field at Hukunta	..	....	....	Do. ..	(This) Hujikunte surnamed Sirumapura is the village granted to god Saṅkaradeva.
55	On a hero-stone in a field at Honnerahalli.	Nolamba (Pallava).	Iriya-Nolamba Nolilipayya ..	Saka 885, Rudhirōgarin, Ashādha, su. di. pañchami, Sunday.	Kanarese (in archaic characters).	Seems to record the setting up of (this) sword-stone (bala-sasandakallu) in memory of the gold-smith (akkasale) Sa[r]bbachari who closed in and fell in a fight with the thieves at Rolle.
56	On a boulder in a field at Kodihalli (Kodihalli).	..	....	Sārvari, Bha- drapada, ba. di. 10.	Kanarese ..	The writing is very faulty. Refers to the reign of Śrīraṅga- raya and records the grant of the village of Kodihalli in Rolle-sthala, in Agali-sthala, in Sirehada-sime belonging to Rayadurgada-venje, as a kapaṇḍigama-paṭṭe to a certain Kṛṣṇayya by king Harati Sarajayappa-raja.
57	On a pillar set up in front of the Malli-yavva temple at Akkagaladevarahalli.	..	....	Saka 1420, Kalyukti, jyeshtha, Lost ..	Do. ..	Highly damaged.
58	On a stone in a field at Muttenshalli ..	..	....	....	Do. ..	Do. Mentions a chief of Harati and his agent Keś- chama. To Chikaya, the son of the latter, was given some land as rent-free nēśara-kodagi for his service (?) (kapaya bhalikagi) at Sirya.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT, GUNTUR TALUK.					
59	On a stone set up before the Vēṅṅopala-svamin temple at Alnavolu.	Vijaya-nagara.	Sadasivadeva-Maharaya 'ruling at Vijayanagara.'	Śaka 1482, Pūṅga, Pushya, ca. di. 10, Thursday.	Telugu ..	Registers that while the Mahamandalesvara Siddhiraja-Timmaraja was governing the Konḍaviṭṭima, the Dom-mari chiefs Chinnu-Reḍḍi, Narasimḍu and Komara-Viraya with the permission of all the samayas made a gift of the Dom-mari-pannu (tax) due from the people of Ayana-volu, to the temple of Gōvintha of that village.
60	On a stone with the Hanuman-image in front of the Rama temple at Anantavaram.	..	...	Śaka 1153, Magha, su. di. panchami, Thursday.	Do. ..	Records that [Poṇṇigōṭi Revi-Reḍḍi gave for the merit of his father Bēti-Reḍḍi, certain shares of land in the village of Vaddam] a ju, to the mahājānas (of that village).
61	On a stone built into the platform of the dhvajastambha of the same temple.	..	...	Śaka 1537, Rākshasa, Vai-sakha, su. di. 3, Thursday.	Do. ..	Ramachandra, the son of Gōparaja and grandson of Timma-raja of Yilapāṭu in the Ammanaboli-sima, raised the garudadhva of the temple of Channarayana at Bhagavatula-Anavotavaram for the merit of Vallama-raja, son of Ganapa-raja and grandson of Virama-raja of Kōṇiki in the Addanki-sima.
62	On a stone bearing two foot-prints near the same dhvajastambha.	..	...	Śaka 1734, Aṅgirasa, Chaitra, su. di. 7, Sunday.	Do. ..	Records that Gaṅḡanna, son of Basvanna and grandson of Immajāṇeni Veṅkaṇeḍu, founded the temple of Sita-ramasvamin at Anantavaram in the taluka belonging to Raja Manuri-Venkāṇavaravūgaru, in the Konḍaviṭṭima.
63	On a stone lying near a well at Atmakur	..	...	Śaka 1160, Chaitra, su. di. 8, Thurs-day, Mēsha-Saṅkranti.	Sanskrit (verse) and Telugu.	Palakolani Ketu-Nayaka founded the temple of Lakshmiṣvara-Mahadeva at Atukuru in Doḍḍi-Kandavadi in the name of his father (called Kakati Lakshmana in the Sanskrit portion), raised the vimāna and granted 25 cows for a perpetual lamp. Gifts of land made to other shrines and Brahmanas are also recorded.
64	On a side of the big hill at Badepuam (hamlet of Tadikonda).	Vijaya-nagara.	Vira-pratapa Sadasivadeva-Maharaya 'ruling at Vijayanagara.'	Śaka 1476, Ananda, Adhika-Ashādha, su. di. 1[4], lunar eclipse.	Telugu ..	Mentions the Mahamandalesvara Kāmaraja-Timmarajayya-deva-Maharaja and registers a gift of 1 kha of land to Bhavayyāṅgaru, son of Jilleyyāṅgaru and grandson of Kakari Tippayyāṅgaru, by the Mahamandalesvara Timma-raja, son of Vobajara and grandson of Siddhiraja of Harita-gōtra, Apasama-sutra and Yajus-sakha, at Rama-chandrapuram in Kōṭabhim-sihala in the Konḍaviṭṭima.
65	On a Nandi-stone set up near the tank at Bejatpuram.	Kōṭa	Mahanandalesvara Gaṇapati-deva-Maharaja.	Śaka 11[6]0, Uttarayana-Saṅkranti.	Do. ..	Records that Uddanda-Nayaka-Proli-Nayaka, the Mahāpradhāni of the king, founded and built the temples of Rāmāṣvara, Gaṇeśa, Kuṃarasvamin and the goddess at Pulipadu for the merit of his father Uddanda-Nayaka, mother Guṇḍasani and elder brother Dandamayana Ketu-Nayaka. His younger brother Dasi-Nayaka founded and built shrines for Kēśava-deva and Kuṇḍipa-Vinayaka. The gifts of land made to the temples, the śtānāpati and to Brahmanas are also recorded.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On a boundary-stone to the east of the same village.	..	....	....	Telugu ..	This is the boundary-pillar of the village Pulipadu which belongs to the temple of Aṅgadi Gopinatha at Konḍaviṭṭi. Damaged. Mentions Bayyanna son of Lakṭama of Proluru.
67	On a Hanuman-pillar built into the roof of the Vēṅṅopala-svamin temple at Betapudi.	..	....	Śaka 1346, Kṛodhi, Phalguṇa su. di. 11, Pushya.	Do. ..	Gift of a flower-garden to the temple of Chenna-Mallikarjunadeva at Kakaṇḍi, by Nāgi-śeṭṭi and Vallabhi-śeṭṭi of Kakaṇḍi.
68	On a stone set up near a well at China-Kakani.	..	....	Śaka 1246, Rāk-takshi, Magha su. di. 1[5], Thursday.	Do. ..	Registers a gift of land for the up-keep of the wells, gardens tank and water-sheds, to the Jijya, who had founded these in connection with the temples of Chenna-Mallikarjuna and Gopinatha, at Purnashottanapura in Kakaṇḍi.
69	On a small boulder in the same place ..	..	....	Śaka 1477, Rāk-shasa, Karttika, su. di. purnami, Thursday, Rohini.	Do. ..	Mentions the temple of Raghavēśvara at Chadaluvada and (the towns) Addanki, Vinikonda and Konḍaviṭṭi.
70	On a Hanuman-pillar set up near the new temple at Chintapallipadu.	[Gajapati] ..	Gaṇadeva-Rantarayana Mahapatralu ..	Śaka 1376, [Bha]va, Vaisakha, su. di. 16, Thursday.	Sanskrit (verse) and Telugu.	Records the setting up of the Garuda-pillar and the Śaana-pillar near the shrines of Vighnēśvara and Anjaneya by a private person.
71	On a broken Garuda-pillar lying in a field at Dondapadu.	..	....	Śaka 1724, Dun-dubhi, Phalguṇa su. di. 3, Thursday.	Do. ..	States that (an image of) the god Anjaneya at Dondapadu was 'born' in the tank, that it was set up (?) in a garden and that five brothers of the Bogoli-gōtra, grandsons of Kom-mineni Kondappa and sons of Guruvappa founded a tank and a garden. A rent-free gift of ku is also recorded for the gods Siva and Kēśava.
72	On the lamp-column set up before the Anjaneya temple at the same village.	..	....	Śaka 1651, Kila-ka, Margasira su. di. 14, Wed. usday.	Telugu ..	Paraded and built in. Refers to a sarvamanya gift of land made by two private individuals to a certain Ramachandra-sani, daughter of Yamamada Gaurasani and to a garden raised on the same land for her merit.
73	On the plinth of the inner entrance into the Virabhadra temple at Enamadala.	..	....	....	Do. ..	States that this pillar of the śtānā-mandapa of the temple of Raghavēśvara at Konḍaviṭṭi was the gift of Chenna-[Tippuna] a Vaisya of the Chennuśeṭṭi-gōtra and lord of Pennungonda. It was made for the merit of his father Kommi-śeṭṭi and mother Gaṅḡasani.
74	On a pillar lying in a field near the Sita-ramasvamin temple at the same village.	..	....	Śaka 132[7], Parthiva, Śtāvāra, su. di. 10, [Thursday].	Do. ..	States that a sale (i.e., weaver) (named) Tummakcheṇṇu Rami-śeṭṭi, a devotee of Kulaṃu Mallikarjunadeva gave this central pillar to the rāṅga-[mandapa] of the temple of Mūlāsthana-Mallikarjuna at Konḍaviṭṭi together with some cows for a perpetual lamp, for the merit of his parents. The same fact is repeated on another face of the pillar.
75	On a pillar of the mandapa near the same temple.	..	....	Śaka 1310, Vibhava, Magha, su. di. 5, Thursday, Makara-māsa.	Do. ..	

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
76	Below the Gaja-Lakshmi image on the entrance into the Sthāvasvamin temple at Erraballam.	..	....	..	Telugu ..	Out by Dhanyamma Gōkaohari. The characters are of about the 12-13th century A.D.
77	On the proper left column of the same entrance.	..	....	Śaka 115[7], Kartika, ba. di. peichami, Thursday. Śaka 1089, Uttarayana-Sankranti.	Telugu (verse and prose).	Registers the gift of 25 cows for a perpetual lamp made to the god Anantasiyamdeva at Undavelli by Veligandla Errama-Reddi (Errama-Rattadi) for the merit of his parents Maredi and Polasani.
78	On the proper right column of the same entrance.	[Velanandu]	Rajendra-Kulottunga-Chōderāja	..	Telugu ..	Registers the gift of the village of Krapagaa[?]rapuri to the mahajanas of Undavelli by a certain Jilya-bōyudu, for the merit of the king.
79	In the same place	Kōta	Mahāmandalēśvara Ketirāja	Śaka 1135, Vaiśākha, su. di. dasami, Monday.	Do. ..	A[ma]rama and Ketama, the concubines of the king, together with their father Yerrama-Nayaka, presented for the merit of their lord a processional image to the temple at Undavelli and granted one khanduva of land to the north of Kommala-kōta for offerings to this image.
80	Do. .. .. .	..	....	Śaka 1142, Phalguṇa, prathamā-padyami, Thursday. Śaka 1714[3] Chitrabhānu Vaiśākha, ba. di. 7, Sunday.	Do. ..	Refers to a gift of lamp by a certain Kamana-bōyudu son of Chō[?]japa Amarebōyudu.
81	On a stone lying by the side of the Koripēḍu road at Guntur.	..	....	Śaka 1714[3] Chitrabhānu Vaiśākha, ba. di. 7, Sunday.	Do. ..	Damaged. Mentions the temple of Sakētapura-Samrājya-Paṭṭabhirāmasvamin at Koripēḍu and seems to record a gift made by a member of the (former) Zamindar of the Sattenapalle taluk who was the son of Raja Manuru-Appaji-Pantulu a majundar of the Murtijammagar-sarkaru.
82	On a pillar of the Āṇjaneya temple in the same village.	..	....	Śaka 1172, Āsvayuja, ba. di. ashtami, Thursday. Śaka 10[8]10, Uttarayana-Sankranti.	Do. ..	Registers the provision for 1 sōḍu of ghee a day, for a perpetual lamp in the temple of Ayyakulatlaka Chōḍisvara-Mahadeva at Chembrōlu.
83	On a white marble Naga-stone set up in the Agastysvārasvamin temple in the same village.	Parīśh-ohhēdin].	Mahāmandalēśvara [Pa]ḍayrāja	..	Sanskrit (verse) and Telugu.	The Sanskrit portion gives the genealogy of the king's family. Records that the king built for the god Agastysvāra-Mahadeva at Gunturu in Oṅgēmanga, the temple, mandapa, subsidiary shrines, compound wall and the gōpura and granted the village Gaddipudi to the śanis, mānis, dancing masters, drummers, flutists, artists, cench-blowers and other servants of the temple and for bavis-bali and worship. Gifts of land made to a number of Brahmanas are also recorded.
84	On a pillar in the gōpura of the Lakshmi-Nṛsiṃhasvamin temple in the same village.	..	..	Śaka 1326, Tārana, Magha, su. di. 10, Saturday.	Telugu ..	Records the gift of the pillar for the mukha-mandapa of the god Nagarēśvaradeva at Kondavidu, by Sakāya-seṭṭi, a Vaiśya of the Venukula-gōtra and lord of Penugōḍa-pura, for the merit of his parents.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
85	On a second pillar in the same place ..	..	....	Śaka 1326, Tārana, Magha, su. di. 10, Saturday.	Telugu ..	Records a similar gift to the same temple by Vempalli-seṭṭi a Vaiśya of the Silakula-gōtra and lord of Penugōḍa-pura.
86	On a stone in a field to the west of Gorantla.	..	....	..	..	Registers a share (vritti) of kha 1 to Boggarapu Gōpaladeu in the village of Gorantla.
87	On a stone lying before the Mallesvara temple at Ippatam.	..	....	..	Telugu ..	Gift of one kha of land for offerings to the god Amareśvara-Mahadeva.
88	On a stone set up in the same place ..	Kaketa (i.e., Kakatiya).	Gaṇapati-deva-Maharāja	..	Telugu ..	Registers the gift of about 25 shares (vritti) granted to temples, Brahmanas and temple servants at Ipatam, by the Mahāmandalēśvara Kōta-Munnaḍidevarāja, son of Ganda-bhupati, for the merit of his parents. The temples of Mallikarjuna, Ramanatha, Vināyaka and Dēvata are mentioned.
89	On a stone lying near the tank at Kondepadu.	Vijayanagara	Virapratapa Śrī-Raṅgarāyadeva-Maharāja ruling at Vidyanagara.	Śaka 1498, Dhātu, Asvija, su. di. 15, Monday, lunar eclipse.	Do.	Records a gift of 2 kucchola of land at Kondepadu in the Kondevi-sima, made by Vempu Raghavayyāṅgaru of the fourth caste, to the god Gōpināyaka of that village. Another gift of land for the maintenance of a water-shed and a grove is also recorded.
90	On a Garuda-pillar set up before the Lakshmi-Nṛsiṃha temple at Kurunatala.	Reddi	Peda Kōmati-Vema	Śaka 1326, Sāvana, lunar eclipse.	Sanskrit (verse).	Registers the gift by the king of the village of Kurunatala to the god Dāsārathi (i.e., Rāma) at Erā[?]para[?]puri. The king is given the epithet Sarvajña-ohakravartin.
91	On a rock near the Durgi-Bhairava shrine at Lam.	..	....	..	Do. (in archaic characters).	Mentions Lamhu (i.e., Lam) and seems to record the tolls payable by certain classes (?).
92	On a stone set up in front of the Mallesvārasvamin temple in the same village.	Kakatiya	Mahāmandalēśvara Rudradeva-Maharāja.	..	Telugu ..	Damaged. Records a gift of land made to the god Bhimeśvara-Mahadeva at Lēmu by an officer of the king's body-guard.
93	On a stone set up near the Karnam's house at Malkapuram (hamlet of Mandadam).	[Golkonda]	Rajadhirāja Maharāja Yibhuram-Sahavōḍalungaru.	Śaka 1499, Dhātu, Kartika, su. di. 5, Friday.	Do. ..	Registers an agreement on land measurement arrived at by the people of Kavipundi-sṭhala under orders of the king. About 19 villages and their areas are given. The Kampu cultivators had to pay a tax of 1 samāśya and Turukavaru ½ samāśya on 1 ku of land. The Brahmanas paid no tax.
94	On the huge Nandi-pillar lying near the ruined temple in the same village.	Kakatiya	Rudradevi ..	Śaka 1183, Dūrmati, Chaitra, ba. di. 8, Friday.	Sanskrit (verse) and Telugu.	Describes the greatness of the Śaiva teacher Viśveśvara-Siva-Deṭṭa, the dikṣa-guru and the rajaguru of the queen's father Gaṇapati. Registers the gift of the village of Mandaram in Kaṇḍravati in Veli-nādu-vishaya, to the teacher Viśveśvara-Sambhu together with the village Vela-gappidi. The teacher is stated to have consecrated therein a Śiva temple, founded a monastery and a shoultry and naming the village Viśveśvara-Gōlaki, allotted shares in it to the temple, to the Suddha-Saiva monastery, to the maternity hospital and a feeding-house also founded by him.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
96	On the same pillar .. ..	....	....	Vibhava, Chaitra, 1, Friday.	Telugu	Faintly engraved and partly mutilated. Registers the gift of six perpetual lamps to the temple of Visvēśvara at Viśvanātha-Golagiri on the bank of the river Krishnavati by Rajagurudevāra, (i.e., the royal preceptor) Viśvēśvara Śrīnāthārya and of 25 cows for each lamp. The artisan (śilpi-acharya) Guddōju and the smith (akasaala) Prōlōju also received gifts of land. Gifts of land for dancing girls were made by Kāśīvara-Siva-Ayyangaru under instructions from the rajaguru. The temples of Somānāthādeva and Ganēśvarādeva at Velankapundi, and the masons (kāse) Anōju, Nannapōju, and Ponnōju attached to the Viśvanātha temple also received gifts.
96	Do. .. ..	....	....	Śaka 1204, Kartika, Purnima.	Sanskrit (verse) and Telugu.	Records a gift of 25 cows for a perpetual lamp in the temple of Viśvanātha, made by Kāśīvara-Sivacharya of the Srivatsa-gōtra the (spiritual) son of Rajagurudevāra for the merit of his parents Viḍya-Sivādeva and Somasani-Anna. A house-site and a vr̥tti were also given to the kampu that kept the cows and supplied the ghee.
97	Do. .. ..	....	....	Śaka 1204, Chitrabhanu, Śravana, Wednesday, solar eclipse.	Do.	Records the gift of 50 sheep made for a perpetual lamp to Paṣupati (i.e., Śiva) in the temple of Viśvēśvara at Mandarapura on the bank of the Krishna, by Mahādeva-Chattopadhyaya, son of [Modali]pala-Pandita of the Bhadravā-gōtra. Isana-bōvi also gave 50 sheep for a perpetual lamp, for the merit of his master Kāśīvara-Sivacharya.
98	Do. .. ..	....	....	Śaka 1204, Chitrabhanu, Paushya, 14, day.	Do.	Registers the gift of 50 sheep for a perpetual lamp in the temple of Viśvanātha, by Kottaravu Malayā-Preggāda, son of Kammaṇa-Preggāda of the Bhadravā-gōtra, for the merit of his master Rajagurudevāra Viśvēśvara-Siva-Deśika, whose officer he was in charge of the granary (dhanyā-dhīpa).
99	Do. .. ..	....	....	Śaka 1204, Chitrabhanu, Paushya, 14, day.	Do.	Records that Kani-ṣeṭṭi the son of Nami-ṣeṭṭi of the Chennu-ṣeṭṭi-gōtra gave 25 cows for a perpetual lamp in the temple of Viśvanāthādeva, for the merit of his parents.
100	On a Naga-stone set up in front of the Anjanēya temple at Mallayapalem.	....	....	Śaka 1648, Viśvavasu, Āśvīja, 14, Thursday.	Do.	States that [Val]ankuri Anki-Reddi set up a Nāgendra-pillar for the merit of his father Nāgi-Reddi and mother Bach-chamma.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On a Nandi-stone set up near the Rāmalingasvamin temple at Mandadam.	....	....	Śaka 1201, Pramādin, Chaitra, 13, Sunday, Vishuvu, Samkranti.	Telugu	Records that Anari-ṣeṭṭi, a Vaiśya of the Sunkoli-gōtra and lord of Penungōnda gave 25 cows for a perpetual lamp to the temple of Rāmalinga-Mahādeva at Mandaram on the bank of the Krishnavati river in Dodi-Kandravādi.
102	On a second Nandi-stone set up near the same temple.	....	....	Śaka 1181, Siddharthin, Chaitra, 13, day.	Do.	Registers the gift of 25 cows for a perpetual lamp in the temple of Rāmalinga-Mahādeva by Sarapa-Reddi, son of Pomi-Reddi Kēti-Reddi.
103	On a Nandi-stone set up behind the same temple.	Kōṭa	Mahamāndalesvara Ganapathidevaraja ..	Śaka 1184, Dm-dubbi, Śravana, 13, Sunday.	Do.	Damaged. Seems to register a gift of land made by the king to the illustrious Rajagurudevāra (i.e., the royal preceptor Viśvēśvara-Deśika).
104	On the south wall of the shrine of the goddess in the Malikarjunasvamin temple at Mandapadu.	....	....	....	Telugu (verse and prose).	Fragment. Registers gifts of land made to the god Ganēśvara by Prōla, son of Viḍde-Nayaka and Vennamaderi. Mandadi Kōṭaru, a favourite servant of Gonka and the ornament of the sabha, is also mentioned.
105	On a Naga-slab set up near the tank in the same village.	[Velanadu]	Mahāmāndalesvara Kulottunga-Rajendra-Chōḍeyaraja.	Śaka 10* Uttarayana-Samkranti.	Telugu	Records that Mandadi Prōli-Nayaka, son of Nami-Nayaka, lord of Sirivolu, and his younger brother Mali-Nayaka gave 1 kha of land for a perpetual lamp to the god Mallikarjuna-Mahādeva at Mandavuram, for the merit of the king. Surya-Tapōdhana who received this land agreed to supply one manequ of ghee daily.
106	On the same slab .. ..	....	....	Śaka 1080, Uttarayana-Samkranti.	Do.	Records a gift of 50 sheep for a perpetual lamp in the temple of Mallikarjuna-Mahādeva at Mandavuram, by Narayana, son of Pedda-Prōli-Nayaka, the lord of Sirivolu, and younger brother of Mandadi Prōli-Nayaka.
107	Do.	[Velanadu]	Mahāmāndalesvara Kulottunga-Rajendra-Chōḍeyaraja.	Do.	Do.	Registers the gift of 50 sheep made for the merit of the king for a perpetual lamp in the temple of Mallikarjuna-Mahādeva at Mandavuram, by Maranātaya, the lord of Origodhura of the Apastamba-kula and the Bhadravā-gōtra.
108	Do.	Do.	Rajendra-Chōḍa-Maharaja, son of Mahāmāndalesvara Kulottunga-Chōḍa-Gonka-Maharaja.	....	Do.	Records that, for the merit of the king, Mandadi Nami-Nayaka, his younger brother Prōli-Nayaka and his other relations granted certain dry and wet lands for lamps and offerings in the temple of Mallikarjuna-Mahādeva at Mandavuram in Kōṇḍapadu-maṇḍi. Surya-Tapōdhana is mentioned as one of the donees.
109	On a stone lying in a field at Mukkamala.	....	....	Śaka 1180 ..	Do.	Mutilated. Records gifts of land made to the gods Mallikarjuna, Tripurantaka and Ganēśvara and to a number of Brahmanas, by Vipparala Kōṇḍapa-Nayudu and Gundapa-Nayudu, for the merit of Kētaraja, probably the Kōṭa king of that name.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
110	On a pillar of the Kalyana-mandapa in the Sthanavasamin temple at Nallapadu.	....	....	ak 1358, Rakshasa.	Sanskrit (verse).	Describes the glory of the god Ramachandra at Kondavidu-nagara and mentions Narana-Mantri, son of Bhramaditya of the Kasyapa-gotra and Lakkamba, who was a devotee of this deity.
111	On the front wall of the Gopalasamin temple at the same village.	....	....	....	Telugu ..	Damaged. Seems to register the gift of a garden-land for fruit-trees, to the temple of Lakshmi-Narayana by Madgamam-mayaru, wife of Saranayyagaru of Parasara-gotra, Apas-tamba-sutra and Yajus-sakha.
112	On a stone in the north wall of the Lakshmi-Nrisimhasvamin temple in the same village.	....	....	Saka 1468, Parabhava, Bhadravada, su. di. 11 Monday 14[99] Saka 14[99] Isvara, Obait-ra, su. di. 16, Tuesday, lunar eclipse. Saka 1080 and 13th year, Dakshi-nayana-Sam-kranti. Saka 1080 and the 1[8]th year.	Sanskrit and Telugu.	Much damaged. Seems to register a gift of an aghara to the temple of Gopinatha at Nallapadu.
113	On a stone lying in a street at Nidumuk-kala.	Vijayanagara	Vijayaratapa Sri-Kangarayadeva-Maharaya.	Saka 14[99] Isvara, Obait-ra, su. di. 16, Tuesday, lunar eclipse. Saka 1080 and 13th year, Dakshi-nayana-Sam-kranti. Saka 1080 and the 1[8]th year.	Telugu ..	Records the gift of $\frac{1}{2}$ kha of land at Nidumukula in Kondavidu to the temple of Gopinatha of this village, by Kondama-Nayaningaru, son of Sranaga-Nayaka and grandson of Bangarupalli Amma-Nayaka of [Sri]hari-gotra.
114	On a pillar of the madhyaragum of the Saktisvarasvamin temple at Nutakki.	Chalukya-Chola.	Rajajaraja (II)	....	Do.	Unfinished. Refers to a perpetual lamp set up in the temple of Saktisvara-Mahadeva at Nutakki, by Yangi-Rattadi, son of Pulikranta Eriyana-Rattadi.
115	On a second pillar in the same place	....	....	....	Do.	Built in. Registers the gift of cows for a perpetual lamp in the temple of Saktisvara-Mahadeva at Nutakki, by a [Re]ddi of the Dantiparti family.
116	On a stone lying near the entrance into the same temple.	Chalukya-Chola.	Kulottunga-Choda (II).	Saka 1[0]59 and 4th year, Winter sol-tice. Saka 1040, Uttarayana-Samkranti.	Do.	Damaged. Records gifts of land to a number of dancing women attached to the temple of Saktisvara-Mahadeva at Nutakki, by the Mahamandalesvara Kandravapi [Bh]imaraja.
117	On a stone set up near the Madigepalli of the same village.	....	....	....	Do.	States that Mara-Nayaka son of a certain Bomi-Nayaka, founded the temple of Kesavadeva at Nutakki and gave 25 cows for the perpetual lamp. Contains a description of the 500 mahajanas of Malaya.
118	On a Hanuman-pillar set up in a field of the same village.	....	....	....	Do.	Damaged. Mentions the temple of Gopinatha and a gift made to it by Bhaskara, king of Chandragiri.
119	On a Nandi-Naga-pillar set up in front of the Malikarjunasvamin temple at Pamulapadu.	Vellanadu	Rajendra-Choderaja son of Mahamandalesvara Kulottungachoda-Gonka Maharaja.	....	Sanskrit verse and Telugu prose.	Records that the king made tax-free certain lands at Pamulapadu in Kondapadumati which had been granted to the temple for offerings. Gifts were also made by the villagers to Ganesvara, the village goddess and the temple servants, for the merit of Yimijodraja. Registers also a gift of 55 cows made by a Reddi for a perpetual lamp.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
120	On the same pillar ..	....	....	Saka 1094, Kartika, punnima (i.e. purnami), Thursday.	Telugu (prose and verse).	Records a gift of 55 sheep for a perpetual lamp to the god Dhurjati (i.e. Siva), by Kodana, grandson of Pamulapati Kondapa-Reddi, for the merit of his father Bhimi-Reddi and mother Kammasani.
121	Do.	....	....	Do.	Do.	Records a similar gift by Bollava for the merit of his father Vennapa-Reddi and mother Prilesani, to the god Parvatisvara at Pamulapadu.
122	Do.	....	....	Do.	Do.	Registers a gift of 55 sheep for a perpetual lamp to the god Siva by Kommana, the son of Pamulapati Mandana and Yeryaravuba for their merit.
123	Do.	....	....	Saka 1194, Uttarayana-Samkranti.	Do.	Records a gift of 55 sheep for a perpetual lamp to the god Malahama-Mallikarjunadeva at Pamulapadu, by Veni-nayaka, son of Yerrana-Reddi and Chamaesani.
124	Do.	....	....	Do.	Do.	Records a similar gift to the god Kapardin (Siva) at Pamulapadu by Kommana for the merit of his grand-father Sura-pa-Reddi and his parents, Ketu-Reddi and Ketasani.
125	On the Hanuman-pillar set up in front of the Vishnu temple at Paturu.	Vijayana-gara.	Vijayaratapa Devaraya ..	Saka 1314, Sarvarin, Phalguna su. di. 15, Thurs-day.	Sanskrit (verse).	Damaged. Seems to register a gift of land at Prasturu made by prince Ramachandra through (his agent) Chenukali Kesava, to a certain Koduri Ramaruja.
126	On the rock near the Nrisimhasvamin cave-shrine on the hill at Peda-Palaka-luru.	....	....	Saka 1516, Jaya, Magha, su. di. 5.	Teluga ..	Do. States that Madanagopala, son of Govindaya and grandson of Vunnuva Tirumalaya of the Kasyapa-gotra re-consecrated the image of Anantasyin in the shrine of Narasimha at Peda-Palaka-luru and granted land for the bodily and festive enjoyments of the god and other services.
127	On a mutilated stone built into the east wall of the Vengopalasvamin temple in the same village.	....	....	....	Do.	Fragment. Mentions Rajendra-Choderaja and seems to record grants of land made for offerings and services in a temple, the name of which is lost.
128	On a pillar lying in a dooka to the south of Peda-Parimi.	[Golconda]	Saidu Abdulla Saidu Muhammad Sahib.	Saka 1505, Krodhi, Ash-adha su. di. 2, Wednes-day.	Do.	The people of Tandikonda (the mokhasa village of Saidu Ahula) together with those of Parimi came and represented to the chief authorities (hujuru) that the enjoyment of a particular land (in dispute) belonged to Tandikonda and that the Parimi people were causing unnecessary riot for its possession. The dispute was heard and decided in favour of the former and new boundary stones were ordered to be put up in places not accessible to people.
129	On a stone lying in front of the Vengopalasvamin temple in the same village.	....	....	Saka 1726 ..	Telugu (verse).	Much damaged. Begins with a salutation to Gopala and mentions Parimi in the course of the description of a procession. The author of the record is Nagam Mallayya.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
130	On a pillar set up before the Mallēśvara-svāmin temple at Penumbaka.	Kakatiya ..	Rudramadevi ..	Śaka 1210, Sarvadhari, Karttika, śu. di. 1, Thursday.	Telugu (verse).	Much damaged. States that while Paruvata-Nayudu was ruling under orders of the queen, certain writs were granted. Mentions the mahajanas of Tadepalli. Also states that Kamada Mallaya and Buddha-bhaktudu were required to do certain services in the temple with the consent of the devotees of Penumbaka, and enjoy the income equally.
131	On a broken pillar lying in front of the Gōkarnēśvara temple at Penumbaka.	Do. ..	Mahamāṇḍalēśvara Pratapa-Rudradeva-Maharaja.	Śaka 1236, Ananda, śu. di. 6, Thursday.	Do.	States that Praya-Lehanganu employed at the gate of the royal palace remitted for the merit of the king, all unlawful collections like kānika and gādaga-māda on temple writs and puttī-pahindi, puttī-koluvu, upakṛiti, sunkamu, pasula-pullari and kānika on the writs of the mahajanas, in the 22 villages (named) of his nayankaram, and put up this śasana-stambha before the Gurisvara-Mahadeva temple at Penumbuluva. Mentions Svayambhūnāthadeva of Onugalla. On the third face of the pillar are given sketches of the two standard cubit measures used in measuring lands.
132	On a stone lying behind the same temple	Chōla ..	Tribhuvana-chakravartin Rajarajadeva	Śaka 1087, lunar eclipse.	Telugu ..	Damaged. Registers a gift of land by the Mahamāṇḍalēśvara Kulloṭṭunga-Rajenidra-chōderaja for offerings, to the temple of Chāmuṇḍidevi at Kolahukuluva.
133	On a stone built into the west wall of the Vēṇugōpalasvāmin temple at Potturu.	Parichohlēdi ..	Mahamāṇḍalēśvara Sō[repara]ja	....	Do. ..	Mutilated. Contains the usual eulogy of the kings of this family.
134	On the Garuḍa-pillar set up in front of the same temple.	Do. ..	Bhimaraja ..	Śaka 1152, Vaisakha, śu. di. 3, Thursday.	Do. ..	Records the gifts of dry and wet lands made by the king to the temple of Gōpaladeva, which was founded and built by a certain Śanama-śēṭhi for the merit of the king's parents Mahamāṇḍalēśvara Parichohlēdi Kommaraja and Surala-mahadevi. Gift of land to the temple of Mallideva is also recorded.
135	On the same pillar ..	..	....	Śaka 1199, Śrāvaṇa, śu. di. 15, Friday.	Do. ..	States that a certain Erapotaḍu set up a ½ lamp (ara-dīpa) for the merit of his parents in the temple of Gōpaladeva at Potturu and agreed to maintain it.
136	Do. ..	Parichohlēdi ..	Mahamāṇḍalēśvara Bhimaraja and Uttama-Bhimaraja.	Śaka 1199, Pūṣya, śu. di. 6, Makara-day, Makara-Sankranti.	Do. ..	Records the gift of a ½ lamp each, by Vēmana-bōyudu and Nara-bōḍu, the attendants of the kings.
137	Do. ..	Do. ..	Mahamāṇḍalēśvara Bhimaraja ..	Śaka 1191 4], Śavana, ba. di. 11, Saturday.	Do. ..	Damaged. Registers a gift of sheep made for a perpetual lamp in the temple of Gōpaladeva by Mare-bōyudu, an attendant of the king.
138	On the stone lying in front of the same temple.	Do. ..	Do. ..	Śaka 1168, Pūṣya, śu. di. 6, Thursday, Makara-Sankranti.	Do. ..	Do. The chief with his younger brothers Uttama-Bhima-raja, Devaraja and Ganapadevaraja seems to have given some land to a Śiva temple for the merit of his parents Kommaraja and Suraladevi.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
139	On the same stone ..	..	..	Śaka 1216, Jaya, Pūṣya, śu. di. 8, Sunday, Makara-Sankranti.	Telugu ..	States that Malnēni Kēṭinēḍu bought some land from Bhanana-Pegada Pooḥiraju and granted it to the temple of Somanāthadeva, for the merit of his parents and of Ayaraja and Devaraja.
140	On a second pillar of the madhyarāṅga of the Deṇḍēśvara-svāmin temple at Prattiṇḍu.	Parichohlēdi ..	Mahamāṇḍalēśvara Kusmaraja ..	Śaka 1144, Chaitra, śu. di. dasami, Monday.	Do. ..	Records that the king founded the temple of Gaṇḍēśvara-Mahadeva and gave two marṭas of wet land for offerings for the merit of his queen Sabbamadevi.
141	On a second pillar in the same place ..	Kōṭa ..	Mahamāṇḍalēśvara Ganapatiḍa-Maharaja.	Śaka 1156, Sankranti.	Sanskrit (verse) and Telugu.	States that the king who was the son of Manma-Gōta and Bayyamāṇṭa gave seven writs in Prattiṇḍu and six writs in [Penuljarru], Brāhmaṇas among whom was Nara-intha, an ubhayakavi.
142	On the third pillar in the same place ..	..	....	Śaka 1435, Śrāvaṇa, ba. di. 13, Friday.	Telugu ..	States that Giṇḍupalli Annamanayanaṅgaru had the temple and the maṇḍapa of Gaṇḍēśvara-Mahadeva plastered with chunam for the merit of his parents Pōṇēṇḍu and Chittēna.
143	On a pillar of the portico of the same temple.	..	....	Śaka 1450, Sarvadhari, Ma. gha, śu. di. 5, Thursday.	Telugu (prose and verse).	States that for the merit of his parents Pōṭirayudu and Chittēna, Giṇḍupalli Abhinayudu built the southern portico (mukhabhadra). In the lower section of the pillar is given in a verse the name Deśaju of the architect that built the portico.
144	On a second pillar of the same portico ..	..	....	Śaka 1476, Ananda, Śrāvaṇa, śu. di. 15, Sunday.	Do.	Records that Tummapāṇḍi Chittēbhattudu made and presented the image of Parvāṭidevi to the temple of Paṇḍisvara-Mahadeva, at Prattiṇḍu, for the merit of his parents Yalla-ma and Naga-bhattudu.
145	On the same pillar ..	..	....	..	Telugu ..	The measure of the ghada (pole) as shown here and determined by Purnashōṭamaya, the rāyasam of Rāyapaṇḍani-varu, is 32 spans. The record states that 11½ kṛṣṭas measured by this ghada would make a Kesariṇḍi-tamu.
146	On the Nandī-pillar set up in front of the same temple.	..	....	Śaka 1596, Ananda, Ma. gha, śu. di. 18, Friday.	Do. ..	States that Kākamānu Parvatu-bhaktudu built the bell-plat-form (ghaṭṭa-vedi) in the temple of Gaṇḍēśvara-Mahadeva for the merit of his parents Ayyama and Pera-bhaktudu.
147	On a stone set up in the same place ..	..	....	Śaka 1079, Uttara-Sankramana.	Sanskrit (verse) and Telugu.	Records the gift of 56 sheep for a perpetual lamp in the temple of Gaṇḍēśvara, by Narayana, a Vaiya of the Dhanada-śi, Kubera-yamisa and the Nūya-gōṭra, who was lord of Penugōṇḍa.
148	On the lamp-column set up in the Vēṇugōpalasvāmin temple in the same village.	..	....	Śaka 1202, Vaisakha, Sunday.	Do.	Records the setting up of this Garuḍa-pillar in the temple of Gōpinatha at Prattiṇḍu by Padmanabha, minister of king Kamara.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
149	On the left column of the entrance into the Virūṣvara temple in the same village.	....	...	Śaka 1492, Saka, Margasira, ba. di. 11 Sunday.	Telugu ..	Records the gift of the bull (samkhanu-nandi) to the temple of Virabhadra by Peddi-Reddi son of Voddipati Linga-Reddi, for the merit of his paternal uncle Poti-Reddi and his mother Timmasani.
150	On a stone in the north wall of the Venugopaleswara temple at Ravela.	....	....	Śaka 1362, Virudhikrit, Margasira, ba. di. 7, Monday.	Telugu (verse and prose).	States that Sishila Ramanarya (also called Sishila Rama-Jiyyalu) of the Sivata-gotra, son of Peddanarya and husband of Vallabhaba, constructed a tank at Pulipadu, raised a grove of trees near it and built the temple of Gopinatha at Ravelpur.
151	On a mutilated stone lying in front of the Virabhadra temple at Rayapudi.	....	....	.... Jaya, Ashadha, su. di. 11, Thursday.	Telugu ..	Mutilated. Registers a gift of 25 cows for a perpetual lamp to the god Gopinatha at Rayipundi. Gifts of land are also recorded.
152	On the same stone .. .. .	....	....	Śaka 120*, Magha, su. di. 15, Thursday.	Do. ..	Do. Records a grant of land made to the god [Gopinatha at Rayipundi] by a certain Amarineṇḍu of the Mandadi family.
153	Do. .. .. .	....	....	Śaka 1211, Śravana.***	Do. ..	Do. Registers gifts of land by purchase at Nirukonda, Rayipundi, etc.
154	Do. .. .. .	....	....	Śaka 1183, Magha, su. di. 5, Thursday.	Do. ..	Registers that Ravi-Reddi son of Ravi-Reddi Ganapi-Reddi the 1st of Ponungodu and a worshipper of the feet of the god Kakutsavaradeva, made a gift of 1 kha of lanka-land to the god Gopinatha.
155	Do. .. .. .	....	....	Śaka 1191, Kartika, su. di. 16, Thursday.	Do. ..	Mutilated. Seems to register a gift of land by Parvata-Nayaka, the aide-de-camp and the minister of the king.
156	On a mutilated Nandi-pillar set up in front of the Somesvara temple in the same village.	Kakatiya ..	Mahamandalesvara Rudradeva-Maharaja.	Do. 10.	Do. ..	Seriously damaged. Records gifts of land made to the god Mahasana-Somesvara-Mahadeva at Rayipundi, by the king's aide-de-camp and minister Parvata Nayaka.
157	On the same pillar .. .. .	....	....	Śaka 1191, Asvayuja, su. di. 6, Sunday.	Do. ..	Mutilated. Gift of an oil-mill to the temple of Somesvara-deva by Parvata-Nayaka, for the merit of his parents and of Maru-Preggadu.
158	Do. .. .. .	....	....	Śaka 1200, Śravana, su. di. 11, Monday.	Do. ..	Gift of an oil-mill by a private individual.
159	Do. .. .. .	....	....	Śaka 1586, Ananda Magha, ba. di. 6, Thursday.	Telugu (verse and prose).	States that Yarrumraju the son of Madiraju Abbaraju, and his elder brother Abbaraju the son of Lingaraju, who belonged to the Kasyapa-gotra and were the shalakarnams of Rayipundi re-constructed the shrine of Mulaśhāna-Mahadeva at Rayipundi.
160	On a stone lying near the tank at Reddipalem.	....	....	Śaka 1736, Rakatashī, Phalguna, su. di. 16, Thursday.	Telugu ..	Damaged. Records the foundation of a grove and a well by a certain Buchohiraju.

C.—Stone inscriptions copied in 1917—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
161	On a slab set up in front of the Venugopaleswara temple at Sekuru.	Vijayanagara.	Virapratapa Achyutadeva-Maharaja ..	Śaka 1454, Nandana, Margasira, su. di. 2, Thursday.	Telugu ..	Records a gift of land in Sekuru to the temple of Viruvē-gajanatha at Saṅgamashāna, by Bonānu Surappa-Nayudu son of Timma-Nayudu.
162	On a pillar lying near the same temple ..	Do. ..	Virapratapa Maharaja.	Śaka 1496, Bhavi, Magha, su. di. 11, Thursday.	Do. ..	Records gift of lands for worship and services on the super-natural festival to the god Viruvēkatēśvara at Saṅgamashāna, made, by Krottipalli Venkatya of the Bharadvaja-gotra, Apastamba-sutra and Yajusakha. These lands had been granted to him by the Mahamandalesvara Rāmaraja Jagarajadeva-Naharaja, at Sekuru in the Kodavaru-sima.
163	On a stone lying in front of the Somesvaraswamin temple in the same village.	Do. ..	Virapratapa Sadasivadeva-Maharaja, ruling at Vidyanagara.	Śaka 1482, Randri, Magha, su. di. 11	Do. ..	Registers the gift of a khandike of land at Sekuru, in the Kodavaru-sima, for the merit of the Mahamandalesvara Siddharaju-Timmaraju, for worship and offerings to the god Venkatēśvara at Saṅgamashāna.
164	On another stone lying in the same place ..	....	....	Śaka 1187, Krodhana, Makara-Sankranti.	Do. ..	Records gifts of land made to the temple of Somesvara-Mahadeva at Chikuru for the merit of Rudrayya (the Kakatiya queen Rudramadevi?).
165	On a stone set up in a field of the same village.	Vijayanagara.	Virapratapa Sadasivadeva-Maharaja ..	Śaka 1482, Randri, Magha, su. di. 11.	Do. ..	This is almost an exact copy of No. 163.
166	On a stone with Śiva-image set up in a field at Selpadu (hamlet of Sekuru).	....	....	....	Telugu (in archaic characters).	Damaged. Mentions a certain Vishnuśarman, a Gō[ma]lla [Brahmacharin of the Bharadvaja-gotra and son of [Sa]lla-gasarnan.
167	On the left (proper) column of the inner entrance into the Chandrasekharaswamin temple in the same village.	Kakatiya ..	Ganapatiadeva Maharaja ..	Śaka 1145, Tanaga.	Telugu ..	Damaged. Records a gift of land by Jayapa-Nayudu, for the merit of the king, to a Śiva temple built by Ahkada Bim-setti.
168	On the south wall of the same temple ..	....	....	Śaka 1502, Pramadi, Śrīja, su. di. 11, Thursday.	Do. ..	States that Venkatappa, grandson of Alavāla Channa-Reddi and son of Singa-Reddi and Vengalamma, rebuilt the bhoga-mandapa of the temple of Gaurisvaradeva at Selpadu.
169	On a stone lying in a field in the same village.	Eastern Chalukya.	Sarvalokaswaya Vishnuvardhana-Maharaja.	33rd year ..	Telugu (in archaic characters).	Registers a gift of land at Veluru by a certain Kannōbu. Mentions Rattagotu and Mayindaraga.
170	On the top beam of the northern entrance of the Malasthānēśvara temple at Tadikonda.	....	....	Śaka 1736, Magha, su. di. 6, Friday.	Telugu ..	Records that Channa-Jiyya, son of Mumma-Siva of Tadikonda, presented these entrance-columns.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	On a mutilated Nandi-pillar lying near the same temple.	[Kōṭa]	Prōrāju and Bayarāju, grandsons of Vennamadevi.	..	Telugu ..	The chiefs call themselves the lords of Dhanyakatakūpura and worshippers of god Amareśvara. On a second side is mentioned a grant of land at Nrukoṇḍa by Pina-Kommarāju son of Prōrāju and Annahadeva son of Perāju.
172	On another Nandi-pillar set up in the same place.	....	....	Śaka 1188, Vaiśakha, su. di. 13, Thursday.	Sanskrit (verse) and Telugu.	The Sanskrit portion supplies a genealogy of some chiefs of the fourth caste and states that Paṇḍambika, wife of Maṇu-Pola, succeeded to the kingdom after the death of her husband and raised a temple of Śiva for his merit. The Telugu portion states that lands were granted to the temples of [Kaṇḍisvara, Nauma-Potiśvara-Mahādeva and Kamesvara-Mahādeva.
173	On another Nandi-stone set up in the same place.	Kakatiya ..	Mahāmaṇḍeśvara Prātapa-Rudradeva-Maharāja.	Śaka 1225, Śobakṛit, Phālguna, su. di. 1, Monday.	Telugu ..	Records that under orders of the king [Sōṃaya-Gannayāgaru remitted the taxes on the dry and wet lands in the enjoyment of the temple of Kameśvaradeva at Paṇḍikōṇḍa, and made them sarvamanya.
174	On a stone set up near a potter's house in the same village.	..	....	Śaka 1183, Chaitra, su. di. 1, Thursday.	Do. ..	Registers a gift of land by Vennaladevamma to the god Maṇḍaradeva at Paṇḍikōṇḍa.
175	On a stone lying near a hillock to the west of the same village.	[Kōṭa]	Irmaḍi-Gaṇapayarāja ..	Śaka 1169, Kṛitika, Samkrānti.	Do. ..	Registers a gift of land made by the king to the temple of Channa-Malleśvara, for the merit of his parents.
176	On a mutilated stone set up opposite to the choultry in the same village.	Vijayana-gara.	....	..	Do. .	Much damaged and mutilated. Mentions Gutti Yama-Tirumalarāja.
177	On the front wall of the Rajagōpala-svamin temple at Unnava.	..	....	Śaka 1223, Phālguna, su. di. 1, Thursday.	Do. ..	Damaged. Registers a gift of land for offerings to the temple of Gōpinatha.
178	On a boulder near a tank to the west of Vaddhamanu.	..	....	Śaka 1596, Rakabasa, Ashadha, su. di. 9, Friday.	Do. ..	States that Orugaṇṭi Anganka constructed a tank at Vaddhamanu and prohibited the levying of pullari for the cattle that drank its water.
179	On a slab set up in front of the Rudrēśvara temple at Vaddhesvaram.	Kakatiya ..	Rudra[maḍevi] ..	Śaka 1196, Vaiśakha su. di. 1, Monday, Uttarayana-Samkrānti].	Do. ..	Much damaged. Mentions a certain Malli-Nayanakulu.
180	On a stone in the east compound wall of the Vengōpalaśvamin temple at Vejjenda.	..	....	Playaṅga, Kārtika, su. di. 15, lunar celipas.	Do. ..	Registers the sarvamaṇya gift of 6 kuśchala of land, to the temple of Gōpinatha at Veijella, by Jāḍi Maṇḍēṇḍu.
181	On a hero-stone lying to the west of Vunguturu.	Kōṭa	Mahāmaṇḍeśvara Beterāja ..	..	Do. ..	Records that Kuna-tōyṇḍu, son of Baṇḍaruvu Chōḍa-bōyi, and a servant (buntu) of the king, went with Parvadi-Rēva to the open ground of Garalapadu, threatened Romma-Reddi, killed Bimmarāju and died after fighting with great prowess.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On a boundary stone lying to the west of the same village.	..	....	..	Telugu	(This is the boundary stone of the agrahara of Gundavaram, belonging to Tallapakā Tiruvēngalathayyavaru. Marked with sun and moon and the figure of Vāmana. Gundavaram is within two miles of Vengūturū and is now deserted.
183	On a slab set up near the Awarésvara temple at Zonnalagadda.	Velanāndu ..	Mahamandalesvara Kulōttunga-Rājendra-Chōdayarāja.	Śaka 10[9]5 Dakṣiṇāyana-Samkrānti.	Do.	States that Valaysan built the temple of Vallabhesvara or Juriya-Ammanachōḍja-Vallabhesvara at Jonnalagadda, and gave 3 kha of land to Sūryābharaṇa-Paṇḍita the priest of this temple, for the merit of the king. She also gave 1 kha to the conch-blower and 2 kha and 10 na ³ of land for perpetual lamps and daily offerings.
184	On the same slab	..	....	..	Sanskrit (verse) and Telugu.	Describes the valour of Ammana who was [the son] of Tikkana and Yeyyamāmbika, and grandson of Bhima of the Haritagaḍra, a resident of Amṛtapura in Velanāpdu-vishaya. He is said to have been a brave warrior of the Chōḍa king. This Ammana gave a jayaghaṇṇa, dhruṇarati (incense-waver) and a diparati (light-waver) to the temple.
185	On a pillar of the Venkaṭésvarasvamin temple at Chintapalli, (Battenapalli taluk, same district).	..	....	Śaka 1766, Ma-gha, su. di. 2	Do.	Registers that Rāja Vasi-Reddi Acheḥammagaru built the kalyāṇa-māṭiṭṭa of four pillars.
186	On a stone lying in front of the same temple.	..	....	Śaka 1765, Śo-bhākrit, Mārgasīrsha, ba. di. 5, Monday.	Telugu	Records that the same lady renewed the flag-staffs in the temples of Venkaṭésvarasvamin, Rāmaṅgesvarasvamin and Viśveśvarasvamin, built the śikhara of the first of these and that on Thursday su. di. 6 of Āśvayuja in Kṛdhi, she consecrated the image of Ammaṇḍu and presented metallic masks (sarvaṅga) for the god and the goddess.
187	On a slab set up near the Śiva temple at Madipadu (same taluk, same district).	..	....	Śaka 1582, Śa-varin, Māgha, Śivaratn.	Telugu and Sanskrit.	Mentions a number of Pāramahansa-purivrajakacharyas of whom the first was Kṛṣṇaśrama; next came Rāmaḥbha-draśrama; then Raghurāmaśrama; then Rāmaḡopalaśrama and then Purābhinaṇa Raghurāmaśrama-Srīpāda. This teacher Raghurāmaśrama-Srīpāda consecrated the temple of Rāmeśvara on the bank of the Kṛṣṇa and one of Dakṣiṇāmūrti under the bel-tree there and put up this śasana for the good of the varāśrama-pilgrims. It is stated that Pāṇḍita-Devaraya was cured of his leprosy by a bath at this holy spot. It describes the greatness of the place quoting a story from the Skānda-purāṇa that even the holy river Ganges was purified of the heinous sin of having come into contact with a Brahmana widow that associated with a chāṇḍāla, by drinking and bathing at this holy spot where the Kṛṣṇa flows northward.
188	On a slab set up at Durgidēvipadu in the same village.	..	....	Śaka 114[3], Viśu (i.e., Vṛṣha), Kartika —[Monday], (i.e., Monday, which falls on the 15th day of the bright half).	Telugu	Gift of land to the temple of Mallikārjuna of Jāṇṇipalli by Muḥe-Nayaka of the Musunḍuri family. This chief holds a long list of titles.

APPENDIX D.—List of photographs taken during 1916-17.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
412 & 413	Anniyūr ..	Inscription of Krishnarāya	Full plate.
414	Yeḍavalli ..	Copper-plates of Kēta III	Do.
415	Do.	Seal of the above	Quarter plate.
416	Ennāyiram ..	Stone image of Uḍaiyavar in the Viṣṇu temple ..	Half plate.
417	Tiruvīsalūr ..	Sculpture in relief of a king and queen worshipping the liṅga, in the Śivayōganāthasvāmin temple.	Do.
418	Do.	Sculpture in relief of Brahmā and Viṣṇu adoring the liṅga, in the same temple.	Do.
419	Do.	Sculpture of Ananta-Śiva, the builder of the maṇḍapa, in the same temple.	Do.
420	Do.	Stone image of Vipādhara-Dakṣiṇāmūrti, in the same temple.	Do.
421	Kōṇērīrājapūram.	Sculpture in relief of Chandikēśvara worshipping the god Tirunālam-Uḍaiyār, in the Śiva temple.	Do.
422	Do.	Metallic image of a female, in the same temple ..	Do.
423	Do.	Metallic image of Kalayāna-Sundara with Pārvati and Viṣṇu, in the same temple.	Do.
424	Tiruvī-Rāmēśvaram.	Stone image of Ardhanārī in the Śiva temple ..	Do.
425	Kuḍumiyāmalai	Stone image of Viṣṇu (Kūrmavātara), in the Śiva temple.	Do.
426	Do.	Stone image of Mōhinī, in the same temple ..	Do.
427	Tiruvāliśvaram	Stone images of Vṛishabharūḍha and Gaṅgādhara on the south side of the central shrine of the Śiva temple.	Do.
428	Do.	Stone images of Natarāja and Dakṣiṇāmūrti on the same side.	Do.
429	Do.	Stone images of Ardhanārī and Śiva blessing Nandi (?), same side.	Do.
430	Do.	Stone images of Kālahara and Kiratārjunamūrti on the west side of the same shrine.	Do.
431	Do.	Stone images of Kaikālamūrti, Dakṣiṇāmūrti with Manmatha and Rati on either side and Liṅgōdbhava.	Do.
432	Do.	Stone images on the north side of the same shrine ..	Do.
433	Do.	Stone image of Indra over the top of the central shrine on the east side.	Do.
434	Do.	Back view of the top of the central shrine of the Śiva temple.	Full plate.
435	Brahmadēsam, (Ambāsamudram taluk, Tinnevely district).	Front view of gōpura of the Śiva temple	Do.
436	Brahmadēsam, (Cheyyār taluk, North Arcot district).	South-west view of the Chandramaulīśvara temple in the village.	Do.
437	Do.	Stone images of Dvārapālakas in the above temple ..	Do.
438	Gaṅgaikōṇḍa-śōlapuram.	Lion's well	Half plate.
439	Do.	Stone image of Śiva in sitting posture in the same temple.	Do.

APPENDIX E.—List of drawings prepared during 1916-17.

Number (continued from the last report).	Locality.	Description.
154 to 203	Dārāsuram ..	Fifty sculptural panels in relief representing the lives of the Śaiva devotees.
204	Kōṇērīrājapūram	Sculpture in relief of queen Śembiyān-Mahādēvī with attendants, observing from a distance her (departed) husband Gaṇḍarāditya worshipping the Śiva-liṅga.
205	Kuṇṇāṇḍārkōil.	Sculpture in relief of a Dvārapālaka.
206	Do.	Sculpture in relief of a king.
207	Kuṇṇakkuḍi ..	Sculpture in relief of Viṣṇu with attendant (a male figure standing with folded hands), in the rock-cut temple called Kīlakkōil.
208	Do.	Plan of the three rock-cut temples called Kīlakkōyil.
209	Tirukkalākkuḍi	Sculpture in relief of sage Agastya.
210	Nāmakkal ..	Sculpture in relief of Vaikunṭha-Nārāyaṇa with his attendant gods, in the rock-cut temple of Narasiṃhasvāmin.
211	Do.	Sculpture in relief of Ugra-Narasimha in the same temple.
212	Do.	Sculpture in relief of Varāha with attendants, in the same rock-cut temple.
213	Do.	Sculpture in relief of Bala-Narasimha in the Raṅganāthasvāmin temple.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17, verified by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

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

1. *Su.* and *ba.*, respectively, for *Suklapakṣa* and *Bahupakṣa*, 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, Decr. 30 : '94 : '50 means that on the 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. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800-2000 by the author.
3. 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 28 Nov. A.D. 1289, which was Monday.
4. 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.n.* 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 Ap. 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.
5. Similarly "Friday, Ap. 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.
6. An asterisk after the figure indicating a Śaka year (e.g. Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.
7. When it is necessary to distinguish the name of a *nakṣatra* from that of a month and generally, as a useful convention, the names of *nakṣatras* are printed between inverted commas, thus "Magha" is the *nakṣatra*, Magha is the month.

Year.	Number of incription.	Astronomical details, English equivalents and remarks.
		PĀṇḍYA.
		Māṇavarman alias Sundara-Pāṇḍya.
1916	347	4+1+1st year, Āvani, 2nd tēdi, Thursday, Uttara-Bhadrpadā (characters of about 13th century). The only occasions between A.D. 1184 and A.D. 1384 when "Uttara-Bhadrpadā" joined with Thursday on 2nd Āvani were— (1) A.D. 1276, Thursday 30th July : "Utt-Bhad." began at '08 and ended next day at '19. This was 2rd Āvani by Ārya-Siddhānta, but 2nd Āvani by Śūrya-Siddhānta, since Āvani Saṅkrānti was, by Ārya-Siddhānta, March 25.10 + 125.40 = 28th July, and by Śūrya-Siddh. March 25.16 + 125.48 = March 125.64 which would shift to 29th July the 1st day of Āvani.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀNDYA—cont.
		Māṇavarman alias Sundara-Pāṇḍya—cont.
1916	353	(2) A.D. 1371, Thursday 31st July when "Utt-Bhad" began at '01, ending at '00 next day. This was 2nd Avani by both Ārya and Sūrya Siddhānta. According as either of these identifications is correct the commencement of the reign of Māṇavarman Sundara-Pāṇḍya, which I had assigned to A.D. 1294 (vide my articles in <i>Ind. Antiq.</i> 1913, June and August) would have to be placed either in A.D. 1271-72 or in 1366-67 A.D.
	401	5th year, Makara, 4 tēdi, su. di. 2nd (pakkam P), Monday, Dhanishthā. = Monday, 28th December A.D. 1220, which was 4th Makara, and śukla 2; "Dhanishthā" commenced at '40, ending at '44 next day.
	462	20th year, Dhanus, 7 tēdi, ba. di. Saptamī, Monday, Uttara-Phalgunī (Uttiram). = Monday, 3rd December A.D. 1235 = 7th Dhanus; ba. '7 ended at '80 and Nak. "Uttiram" (i.e., Uttara-Phalgunī) commenced at '44, ending next day at '53.
	489	12th year, Mina, 30 tēdi, ba. di. Chittati (chaturthī P), Tuesday, Anurādhā. There is no date that answers the details between A.D. 1216 and A.D. 1315. But in A.D. 1315, on Tuesday 25th March (= 30th Mina) ba. 4 ended at '70 and Nakshatra "Anurādhā" at '63. This would no doubt have been the 12th year of Jaṭavarman Sundara-Pāṇḍya whose reign began between 31st May and 13th May A.D. 1203 (vide last year's notes), but the surname in the present case is reported as Māṇavarman not as Jaṭavarman.
	572	17 + 1 + 1st year, Vriśchika, 10 tēdi, Monday, Kārttigai. = A.D. 1234, Monday, 6th November (= 10th Vriśchika), Nakshatra "Kṛitika" commenced at '33, ending next day at '40. This was the 19th year of Mār. Sundara-Pāṇḍya whose reign began in A.D. 1216.
		11 + 1 + 1st year, Simha, 15 tēdi, . . . di. chaturdaśī, Friday, Dhanishthā. = Friday, 12th August, A.D. 1250 = 15 Simha, su. '14 ended at '79 while Nak. "Dhanishthā" commenced at '08, ending next day at '13. This was the 13th year of Māṇavarman Sundara-Pāṇḍya whose reign began in A.D. 1238.
		Māṇavarman alias Vira-Pāṇḍya.
	481	[2]2nd year, Ka[rkata]ka, [2]2nd tēdi, su. di. chaturdaśī, Saturday, Uttiram [Uttara-Phalgunī]. Reading doubtful at many points. Śu. 14 can combine in Karkātaka month with Uttarādattunāl (Uttarāśādhā) not with Uttirattunāl (Uttara-Phalgunī). Even with this correction, it has not been possible to find a suitable date. The nearest is July A.D. 1354 in which (1) Saturday 5 July was śukla chaturdaśī and Uttara-āśādhā (f.d.n. 34) but it was 8 Karkātaka not 22 Karkātaka and (2) Sat. 19 July A.D. 1354 was indeed 22 Karkātaka, but it was bahula not śukla chaturdaśī and a day of nakshatra "Punarvasu" (ended '35), or Pushya (f.d.n. '29). A.D. 1354 could have been only the 21st, not the 22nd, year of a reign beginning in A.D. 1334. N.B.—For reasons stated by the Epigraphist at page 126 of report for 1915-16, the reign of Māṇavarman Vira-Pāṇḍya, who was contemporary with Kampana-Uḍaiyār, has to be dated from A.D. 1334-35, which is 8 years later than A.D. 1326-27 then assumed by the Epigraphist.
		Jaṭavarman alias Vira-Pāṇḍya.
	439	11th year, Kānni, ba. di. 4 tēdi, and pañchamī, Sunday, Uttara-Phalgunī (characters of the 13th century). There is a mistake apparently in the solar month as well as the paksha; because ba. 5 cannot combine with "Uttara-Phalgunī" solarly in the year as Kānni month; but śu. 5 and "Uttara-Phalgunī" may combine in Karkātaka month. There was such a combination on Sunday, 1st July, A.D. 1291 which however, was not the 11th year of any known Jaṭavarman Vira-Pāṇḍya.
	639	21st year, Vriśchika, [3], su. di. ēkādaśī, Monday, Hasta, (characters of 14th century).

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀNDYA—cont.
		Jaṭavarman alias Vira-Pāṇḍya—cont.
1916	657	Śukla must be an error for bahula, since the ēkādaśī that can combine with "Hasta" Nakshatra in Vriśchika month must be bahula, not śukla. There is no suitable date in the reign of Jaṭavarman Vira-Pāṇḍya whose reign began in A.D. 1254, but during the reign of his namesake who ascended the throne in A.D. 1296 there is a date on Monday, 31st October 1317, which, however, was in the 22nd, not in the 21st year of the reign. This was 4th Vriśchika by Ārya-Siddhānta but 3 Vriśchika by Sūrya-Siddhānta; on this day bahula ēkādaśī ended at '60 and "Hasta" began at '19 ending next day at '25. It may be inferred from this that Sūrya-Siddhānta, not Ārya-Siddhānta was followed in this reign for determining days of solar months.
		6th year, Mina, 9 tēdi, ba. di. tritīyā, Tuesday, we have the following possible dates by Ārya-Siddhānta:—
		(1) A.D. 1260, 8 Mina = Tuesday, 2 Mar.; ba. 3 ended at '14.
		(2) A.D. 1287, 9 Mina = Tuesday, 4 Mar.; ba. 3 ended at '47.
		(3) A.D. 1314, 10 Mina = Tuesday, 5 Mar.; ba. 3 ended at '77.
		In A.D. 1314, Tuesday 5 Mar. was 9 Mina by Sūrya-Siddhānta, which would agree with the presumption raised by No. 639 of 1916. But A.D. 1314 was not the 6th year of the reign of any known Jaṭavarman Vira-Pāṇḍya.
		In A.D. 1260, Tuesday 2 Mar. was 8 Mina by Sūrya-as well as Ārya Siddhānta and it is possible that this was the intended day, with an error in the day of solar month, since A.D. 1260 was the 6th year of a known Jaṭ. Vira-Pāṇḍya the one who conquered Īlam and Koṅgu.
		Jaṭavarman alias Kulasekhara-deva.
	387	3 + 4th year, Karkātaka, 13 tēdi, su. di. dvādaśī, Monday, Jyēsthā. = A.D. 1196 (which was the 7th year of the reign of Jaṭ. Kulasekhara who ascended the throne in 1190), Monday 8 July (= 13 Karkātaka) on which day su. 12 ended at '89 and Nak. "Jyēsthā" at '44 of the day.
	370	3 + 7th year, Mārgaḷi, 20 tēdi, Sunday, saptamī, Uttara-Bhadrapadā, and days 2690 (for + 7th year) = Sunday, 16th December A.D. 1246 (= 20 Mārgaḷi); '83; '98. The Epigraphist says that the introduction is that of Jaṭavarman Kulasekhara I but the day of solar month which is a characteristic indication points only to the later reign, that of Jaṭavarman Kulasekhara II of A.D. 1237.
	485	3 + 1st year, Mēsha, 14 tēdi, ba. di. trayōdaśī, Thursday, Svātī. No suitable date in the reign beginning with A.D. 1237. On Thursday 7th April A.D. 1194 (= 14 Mēsha), "Svātī" ended at '95 of the day; but the tithi was śukla pañchadaśī or full-moon ending at '36 of the day not bahula trayōdaśī which indeed is not possible.
	551	9 + 3rd year, Mēsha, su. di. dvādaśī, Monday, Rōhiṇī. Śu. 12 and "Rōhiṇī" cannot combine in Mēsha but may combine in Makara. It is not possible to say whether the error is in tithi, nakshatra or solar month.
	571	9 + 3rd year, Makara, 5 tēdi, su. di. tritīyā, Monday, Uttirattādi (characters of 13th century). Makara is apparently an error for Kumbha in which month alone we should look for a combination of su. 3 with "Uttirattādi" (Uttara-Bhadrapadā): and in this case we would not look in vain, for on Monday 28th January A.D. 1202 (which fell in the 12th year of Jaṭ. Kulasekhara whose reign began in A.D. 1190), and which was the 5th day of Kumbha or Māsī (not Makara or Tai), su. 3 ended at '43, and "Utt. Bhad." at '83. The Epigraphist thinks that the characters are later than those of A.D. 1200. Notwithstanding the error in solar month, which, it may be remarked, is a common error, I think the identification leaves little room for doubt so long as we have the characteristic day of month,—an indication of the highest value in such dates.
	633	13 + 3rd year, Kānni, 23rd tēdi, su. di. pañchamī, Monday, Jyēsthā. = Monday, 19th September A.D. 1205; '39; f.d.n. '01. Nak. Jyēsthā began on Monday at '02 and was current practically the whole of that day.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.																									
		PĀNDYA—cont.																									
		Jatavarman alias Kulasekharadeva—cont.																									
1916	720	2nd year, Mina, 22 tēdi, śu. di. daśamī, Wednesday, Pushya. On Wednesday 16th March A.D. 1239 (= 22 Mēsha) śu. daśamī ended at '53 and "Pushya" at '19 of day. This was the 2nd year of the same Jat-Kulasekhara as the above																									
		Māvarman alias Kulasekhara.																									
"	416	32nd year, Rishabha, 13 tēdi, ba. di. tṛtīyā, Saturday, Mūlā. = Saturday 7th May A.D. 1300 (= 13th Vṛishabha) ba. 3 ended at '90 and Nakshatra "Mūlā" at '53.																									
"	417	32nd year, Mina, 23rd tēdi, ba. di. ēkādaśī, Thursday, Dhanishthā. = Thursday 17th March A.D. 1300 (= 23rd Mina) ba. 11 ended at '96 and Nakshatra "Dhanishthā" at '09.																									
"	460	20th year, Mithuna, śu. di. aṣṭamī, Friday, Hasta. = Friday 20th June A.D. 1287 (= 25th Mithuna) śu. 8 ended at '66 and Nakshatra "Hasta" at '25.																									
"	552	23rd year, Vṛiśchika, 2[7], śu. di. ēkādaśī, Wednesday Āsvati. = Wednesday 23rd November A.D. 1300 (= 27 Vṛiśchika) śu. 11 ended at '66 and "Āsvati" ended at '96.																									
		Māvarman alias Śrīvallabha.																									
"	426	37th year, Kumbha, 10 tēdi. śu. di. prathamā, Saturday, Pūrattādi, (i.e., Pūrva-Bhadrpadā). With reference to the Epigraphist's remarks at page 107, below, paragraph 7, I would identify this with Sunday, 1 Feb. A.D. 1169, which was 10 kumbha; on this day Nakshatra Pūrva-Bhadrpadā ended about 9½ ghaṭikas after sunrise, but the tithi was śu. 2 not śu. 1 which had ended at 4 ghaṭikas after sunrise on Friday. N.B. at page 99 of Report for 1915-1916, in the last two lines of the entry against No. 55 of 1916, for "1311 September 11, etc." read "A.D. 1311 Monday February 1=8 Kumbha; '54; '66."																									
		Māvarman alias Vikrama-Pāndya.																									
"	648	7 + 1st year, Karkāṭaka, śu. di. chaturthī, Wednesday, Makha. Little is known at present of the reign of Māvarman Vikrama-Pāndya, beyond the palaeographic evidence that it must have been about the middle of the 13th century A.D. The details of the present inscription are not <i>per se</i> very informing, but coupled with those of No. 287 of 1902 (Kōneriṇmaikondān Vikrama-Pāndya—Karkāṭaka śu. 5, Friday, "Hasta") they seem to furnish a clue to the date of accession of Mā. Vikrama-Pāndya. The two dates are presumably from the same year, of the same reign, and refer in the one case to Wednesday as śu. 4, Wednesday, "Maghā" and in the other case to Friday, the next day but one, as śu. 5, "Hasta." Such a collocation of the given tithi and the given nakshatra happened in A.D. 1188, 1215, 1242, 1276, 1320, 1347, 1391 and A.D. 1418. The alternatives to A.D. 1276 being, palaeographically, 1242 and 1320, we may with probability fix on A.D. 1276 in which the collocation was as follows:—																									
		<table><tr><th></th><th>Tithi.</th><th>Ending mont.</th><th>Nak.</th><th>Ending mont.</th></tr><tr><td>A.D. 1276—Wednesday 15th July</td><td>.. 3</td><td>'74</td><td>Maghā.</td><td>'04</td></tr><tr><td></td><td></td><td></td><td>Pūr. Phalg.</td><td>'97</td></tr><tr><td>Thursday 16th "</td><td>.. 4</td><td>'64</td><td>Utt. Phalg.</td><td>'91</td></tr><tr><td>Friday 17th "</td><td>.. 5</td><td>'54</td><td>Hasta</td><td>'84</td></tr></table>		Tithi.	Ending mont.	Nak.	Ending mont.	A.D. 1276—Wednesday 15th July	.. 3	'74	Maghā.	'04				Pūr. Phalg.	'97	Thursday 16th "	.. 4	'64	Utt. Phalg.	'91	Friday 17th "	.. 5	'54	Hasta	'84
	Tithi.	Ending mont.	Nak.	Ending mont.																							
A.D. 1276—Wednesday 15th July	.. 3	'74	Maghā.	'04																							
			Pūr. Phalg.	'97																							
Thursday 16th "	.. 4	'64	Utt. Phalg.	'91																							
Friday 17th "	.. 5	'54	Hasta	'84																							
"	704	If the 8th year was A.D. 1276, the first year must have been A.D. 1269-70. 12 + 1st year, Karkāṭaka, 3rd tēdi. śu. di. pañchadaśī, Thursday (characters of 13th century). We have the following possible alternatives by Ārya-Siddhanta:—A.D. 1257, Thursday, 28 June, was śu. 15, but 2 Karkāṭaka. A.D. 1284, Thursday, 29th June was śu. 15 (ending at '35) and 3 Karkāṭaka. A.D. 1311, Thursday, 1st July was śu. 15 but 4 Karkāṭaka.																									

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PĀNDYA—cont.
		Māvarman alias Vikrama-Pāndya—cont.
		The solar month days by Śūrya-Siddhanta were the same. The only date that suits exactly is Thursday, 29th June A.D. 1284 but this would be the 16th year, not the 13th, of a reign beginning in 1269-70 (vide notes on last date). It is not unlikely that the regnal year in this inscription is capable of a different reading [Not possible, since எதிராண்டி is expressed in words—Ep.] No. 410 of 1909 (6th year of Mā. Vikrama-Pāndya, Kaṇṇi, śu. 1, Sunday, Hasta) is on the 1269-70 hypothesis, Sunday, 2nd September A.D. 1274, f.d.t. '03; f.d.n. '53; and No. 251 of 1901, 5th year, Mīna, ba. 11 Monday "Śravaṇa" = Monday 5th March A.D. 1274; f.d.t. '04; f.d.n. '03. For these two inscriptions, as well as for No. 287 of 1902 (vide last entry) I had suggested, in the <i>Ind. Ant.</i> , June-August 1913, a different initial year, viz., A.D. 1283; but the present identifications now seem more probable.
		VIJAYANAGARA DYNASTY I.
		Vīra Bukkaṇa-Voḍeya "ruling at Hosapaṭṭana."
1917	27	Śaka 1287, Viśvāvasu, Kārttika, śu. 10 Friday. = Friday 24th October A.D. 1365; śu. 10 began at '00 and ended on Saturday at '05.
		Dēvarāya I.
"	125	Śaka 1344, Śarvarin, Phālguna, śu. 15, Thursday. Ś. — 1344 is Śubhakṛit and not Śarvarin which is = Ś. — 1342 = A.D. 1420. In A.D. 1420, on Thursday, February 29, śu. 15 ended at '50. Even this was not Śarvarin, since 29th February A.D. 1420 fell in the year A.D. 1419-1420, and not in A.D. 1420-21 = Śarvarin.
		VIJAYANAGARA DYNASTY II.
		Achyutarāya.
1916	494	Śaka [1484], Durmati, Vaigāsi, 5 tēdi, ba. di. chaturdaśī, Friday, Mūlā. In A.D. 1561 (= Durmati), on Friday 2nd May (= 5 Vaigāsi) śu. 4 was current, beginning at '23 and ending next day at '14. Śu. 14 in the text seems to be an error for śu. 4.
1917	49	Śaka 1463, Plava, Kārttika, ba. 2, Saturday. = A.D. 1541, Saturday, November 5; '73.
"	161	Śaka 1454, Nandana, Mārgaśīra, śu. 2, Thursday. = A.D. 1532, Thursday, November 28; '89.
		Sadāśivarāya.
1916	373	Śaka 1472, Sādhārana, Kaṇṇi, 6 tēdi, ba. di. navamī, Friday, Puṇarta (Punar-pūsa), Variyāna-yōga, Gaja-karaṇa. = A.D. 1550 (= Sādhārana) Friday, September 5 (= Kanyā 6); ba. 9 ended at '33, while "Punarvasu" began at '15 on Friday and ended on Saturday at '11.
"	599	Śaka 1472, Sādhārana, Kanyā, śu. di. dvādaśī, Monday, Śatabhishaj. = A.D. 1550 (= Sādhārana), Monday, September 22 (= Kanyā '23); śu. 12 ended at '61 and "Śatabhishaj" ended at '97.
"	609	Śaka 1472, Sādhārana, Kanyā, śu. di. daśamī, Friday, Uttarāshāḍhā. In A.D. 1550 (= Sādhārana), on Friday, September 19 (= Kanyā 20); śu. 9 (not 10) ended at '41 and Uttarāshāḍhā ended at '69.
1917	38	Śaka 1466, Krōdhin, Kārttika, śu. 1, Monday. In 1544 (= Krōdhin), Kārttika śu. 1 fell on Friday, not on Monday, and the tithi ended at '50.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA DYNASTY II— <i>cont.</i>		
<i>Sadāśivarāya</i> — <i>cont.</i>		
1917	59	Śaka 1482, Piṅgala, Pushya, ba. 10, Thursday. Piṅgala = Ś. 1479 = A.D. 1557. In A.D. 1557, on Thursday December 30, śu. 10 began at '08, ending next day at '02.
"	64	Śaka 1476, Ānanda, Adhika-Āshādha, śu. 1[4], lunar eclipse. = A.D. 1554, Friday, June 15; śu. 15 ended at '51 and there was a lunar eclipse.
VIJAYANAGARA DYNASTY III.		
<i>Śrīraṅgadēva-Mahārāja (Raṅga II).</i>		
1916	663	Śaka 1500, Kollam 75[3], Bahudhānya, Uttarāyana, Vasantaritu, Vaigāsi, 19, śu. di. daśami. Friday, Siddha-yōga, Gaja-karana, Uttiram. = A.D. 1578 (= Bahudhānya = Kollam 753), Friday, May 16 (= 19 Vaigāsi); śu. 10 ended at '64; "Uttara-Phalguni" ended at '09.
"	732	Śaka 1[5]0[5], Svabhānu, Mārgasira, ba. di. 30, Wednesday, solar eclipse. = A.D. 1583, Wednesday, December 4; ba. 15 or the 30th tithi ended at '15 and there was a solar eclipse.
1917	89	Śaka 1498, Dhātu, Āsvija, śu. 15, Monday, lunar eclipse. In A.D. 1576, Āsvija śu. 15 ended at '88 on Sunday (not Monday), October 7, and there was a lunar eclipse. The week day Monday seems to be an error for Sunday. There are other cases on record in which the day following that of Amāvāsyā is cited as eclipse day.
"	113	Śaka 14[99], Īśvara, Chaitra, śu. 15, Tuesday, lunar eclipse. = A.D. 1577, Tuesday April 2; '80, and there was a lunar eclipse.
"	162	Śaka 1496, Bhāva, Māgha, śu. 11, Thursday. In A.D. 1574-75 (= Bhāva) Māgha śu. 11 fell on Saturday (not Thursday) 2nd January A.D. 1575. The week day seems to be wrong. [It is <i>gu.</i> (i.e. Guruvāra = Thursday) in the original.—Ep.]
<i>Raṅga IV.</i>		
1916	699	Śaka 1541, Kollam 774, Tai, 10 tēdi, ba. di. daśami, Thursday, Vṛiddhi-yōga, Anūrādhā. The only date that suits the details of month, day, tithi, vāra and nakshatra is Thursday 7 January A.D. 1602 (= Ś. 1523, Kollam 777). This was 10 Makara: on this day ba. 10 ended at '88, while "Anūrādhā" began at '33 ending next day at '41.
<i>Veṅkaṭapatirāya.</i>		
"	452	Śaka 1535, Kollam 789, Tai, 1 tēdi, Pramādīcha, Uttarāyana, Pushya, ... 13, Wednesday, Mūlā. = A.D. 1613 (= Pramādīcha) Wednesday, December 29 (= Tai. 1); ba. 13 ended at '33 and the nakshatra "Mūlā" at '82.
GÖLKOṆḌA.		
<i>Rājādhirāja-Mahārāja-Yibhurām-Śaṇa-Voḍalunīgāru.</i>		
1917	93	Śaka 1499, Dhātri, Kārttika, śu. 5, Friday. = A.D. 1576 (= Dhātri), Friday, October 26; śu. 5 ended at '94.
<i>Saidu Abdullā Saidu Muhammadu Sāhibu.</i>		
"	128	Śaka 1585, Krōdhin, Āshādha, śu. 2, Wednesday. In this the Śaka year quoted must be 1586 = Krōdhin = A.D. 1664; on Wednesday, June 15, A.D. 1664, śu. 2 ended at '55.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
NOLAMBA (PALLAVA).		
<i>Anṇayyadēva, son of Bīra-Nolamba.</i>		
1916	759	Śaka 858, Durmukha, Āshādha, [ba]. di. 5. Vaddavāra (Saturday). In A.D. 936 (= Durmukha), Āshādha ba. 5 fell on Monday (not Saturday), July 11, and the tithi ended on the same day at '87; but śu. 5 began at '78 on Saturday, June 25, ending next day at '84.
<i>Iriva-Nolamba Nolḷipayya.</i>		
1917	55	Śaka 885, Rudhirōdgāri, Āshādha, śu. pañchamī, Sunday. A.D. 963 (Rudhirōdgāri), Sunday, June 28; śu. 5 ended at '95.
GAJAPATI.		
<i>Gāṇadēva-Rautarāya-Mahāpātra.</i>		
"	70	Śaka 1376, [Bhāva], Vaiśākha, śu. 15, Thursday. In A.D. 1454 (= Bhāva), Vaiśākha, śu. 15 fell on Friday (not Thursday), April 12, and ended at '94.
KŌṬA.		
<i>Mahāmaṇḍalēśvara Kētirāja.</i>		
"	79	Śaka 1135, Vaiśākha, śu. 10, Monday. In A.D. 1213, Vaiśākha śu. 10, fell on Wednesday (not Monday) May 1, ending at '57 on that day.
<i>Mahāmaṇḍalēśvara Gaṇapatidēvarāja.</i>		
"	103	Śaka 1184, Dundubhi, Śrāvaṇa, ba. 13, Sunday. = A.D. 1262 (= Dundubhi) Sunday Aug. 13; ba. 13 began at '27 and ended on Monday at '34.
KĀKATĪYA.		
<i>Gaṇapatidēva-Mahārāja.</i>		
1917	88	Śaka 1133, Pushya, ba. 5, Sunday. = A.D. 1211, Sunday December 25; ba. 5 began at '24 and ended on Monday at '23.
<i>Rudramadēvi or Rudradēva-Mahārāja.</i>		
"	94	Śaka 1183, Durmati, Chaitra, ba. 8, Friday. = A.D. 1261 (= Durmati) Friday, March 25; ba. 8 ended at '69.
"	130	Śaka 1210, Sarvadhāri, Kārttika, śu. 1, Thursday. In A.D. 1288 (= Sarvadhāri) Kārttika śu. 1 ended at '73 on Wednesday 27th October.
"	155 & 156	Śaka 1191, Kārttika, śu. 15, Thursday. In A.D. 1269, Kārttika śu. 15 fell on Sunday. But śu. 5 fell on Thursday, October 31st A.D. 1269 ending at '40 on that day. Śu. 15 seems to be an error for śu. 5.
"	179	In A.D. 1287 (Sarvajit) Kārttika śu. 1, ended at '70 on Thursday 9th October. Śaka 1196, Vaiśākha, śu. 1, Monday, Uttarāyana-Saṅkrānti. = A.D. 1274, Monday April 9; śu. 1, ended at '37.
<i>Pratāpa-Rudradēva.</i>		
"	131	Śaka 1236, Ānanda, Āshādha, śu. 6, Thursday. In A.D. 1314 (= Ānanda), Āshādha śu. 6 fell on Wednesday, June 19, ending at '98, but in local time the end of the tithi may have been brought up to Thursday.
"	173	Śaka 1225, Śōbhakrit, Phalguṇa, śu. 1, Monday. = A.D. 1303, Monday, February 18; śu. 1, ended at '55. A.D. 1302-03 = Śōbhakrit.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHŌLA.
		<i>Tribhuvanachakravartin Rājarājādēva.</i>
1917	132	Śaka 1087, * * * * * lunar eclipse. Details not enough for verification. There was a lunar eclipse on Friday, November 19, A.D. 1165.
		PARICHCHĒDINS.
		<i>Mahāmaṇḍalēśvara Bhīmarāja.</i>
1917	134	Śaka 1152, * Vaiśākha, śu. 3, Thursday. In A.D. 1229 (= Ś. 1152 current), Vaiśākha śu. 3 ended at '52 on Thursday, March 29.
"	137	Śaka 1194, Śrāvaṇa, ba. 11, Saturday. In A.D. 1272 (= Ś. 1194 current), Śrāvaṇa ba. 11 ended at '84 on Saturday, August 20.
"	138	Śaka 1168, Pausya, śu. 5, Thursday, Makara-Saṅkrānti. Neither in A.D. 1245 nor in A.D. 1246 Pausya śu. 5 was a Thursday. In the former year Pausya śu. 5 fell on Monday, December 25, which was Makara Saṅkrānti. In the latter year Makara-Saṅkrānti took place on Tuesday 25th December on which the tithi was ba. 1.
		<i>Mahāmaṇḍalēśvara Bhīmarāja and Uttama-Bhīmarāja.</i>
"	136	Śaka 1199, Pushya, śu. 5, Monday, Makara-Saṅkrānti. In Śaka 1199 proper = A.D. 1277-78 the month Pausya was <i>kshaya</i> or suppressed, and Makara-Saṅkrānti in that year fell on Sunday 26, December 1277 A.D. which was Mārgaśīra ba. 15, corresponding to ordinary Pausya ba. 15. But in Ś. 1199 current = A.D. 1276-77, Makara-Saṅkrānti fell on Friday 25th December, A.D. 1276; the 1st Makara was Saturday 26 December on which day Pausya bahula 5 (not śukla 5) commenced at '47; it ended next day at '38. [The inscription has śudha (i.e. śukla) 5 — Ep.]
		<i>Mahāmaṇḍalēśvara Kuśmarāja.</i>
1917	140	Śaka 1144, Chaitra, śu. 10, Monday. = Monday, 13 March, A.D. 1223 (= 19 Mīna); śu. 10 ended at '92. This date illustrates the triple meaning of a citation of Chaitra, referred to in <i>Indian Chronology</i> , section 111. (1) Chaitra śu. 10 at the beginning of Ś. 1144 current = Friday, 5 Mar. A.D. 1221. (2) Chaitra śu. 10 at the beginning of Ś. 1144 expired = Thursday; 24 Mar. A.D. 1222. (3) Chaitra śu. 10 at the end of Ś. 1144 expired = Monday, 13 Mar. A.D. 1223. The last is the Chaitra śu. 10 referred to in the inscription.
		MISCELLANEOUS.
		<i>Iruṅṅona-Chōla-Mahārāja 'ruling at Nidugallu.'</i>
1917	40	Śaka * 1200, Īśvara, Āśadhā, śu. pañchamī, Monday. = A.D. 1277 (= Īśvara = Ś. 1199 expired) Monday June 7; śu. 5 ended at '94.
		Anonymous.
1916	285	Śaka 1569, Kollam 824, Sarvadhārin, Āvaṇi, 3 tēdi, Thursday, Rōhiṇi, Dāsami, Amrita-yōga. = A.D. 1648 (= Kollam 824 = Ś. 1570 = Sarvadhārin), Thursday, Aug. 3 (= Āvaṇi. 3) ba. 10 ended at '98 and Nak. "Rōhiṇi" at '22.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		MISCELLANEOUS— <i>cont.</i>
		Anonymous— <i>cont.</i>
1916	289	Kollam 716, Āṇi, [19] tēdi, [Wednesday], śu. di. 11, Svāti. In A.D. 1540 (= Kollam 716) Wednesday June 16, (= Āṇi 12); Śu. 12 (not su. 11) ended at '16 and the Nakshatra was "Ānūrādhā" (not "Svāti") which ended at '59.
"	297	Śubhakrit, [Kollam] 858, Purattādi, 13 tēdi, Uttaram, Saturday. Kollam 858 was not Śubhakrit. Kollam 838 was Śubhakrit = A.D. 1662. In A.D. 1662 on Saturday, Sep. 13; (= Purattāsi 13) the Nak. was "Śrāvaṇa" (Tiruvōnam).
"	306	Kollam 721, Tai, 1 tēdi, ba. di. dāsami, Monday, Viśakhā. = A.D. 1545 (= K. 721) Monday, Dec. 28 (= Tai 1); ba. 10 ended at '81 while the Nakshatra "Viśakhā" began on Monday at '01 and ended on the next day at '05.
"	307	Kollam 6[92], Paṅṅuni, 27 tēdi, śu. di. dvitīyā, Monday, Āśvini. = A.D. 1517, Monday, March 23 (= Paṅṅuni 27). Śu. 2 began at '28 and ended at '34 on the following day, while "Āśvini" ended at '74 on Monday.
"	309	Śaka 1545, Kollam 799, Rudhirōdgārin, Summer-solstice (Dakṣiṇāyana) Vasan-taritu, Kārttigai [1]6, śu. di. pañchamī, Sunday, Vṛiddhi-yōga, Sīmbha-karaṇa, Uttarāśadhā. = A.D. 1623, Sunday, Nov. 16 (= Kārttigai 16). Śu. 5 ended at '83 and the Nak. "Uttarāśadhā" ended at '38.
"	310	Śaka 1598, Kollam 852, Nālā, Mārgaḷi, 10 tēdi, śu. di. chaturdaśi, Friday, Rōhiṇi, Śubha-yōga, Gaja-karaṇa. = A.D. 1676, Friday, Dec. 8 (Mārgaḷi 10); śu. 14 was current the whole day ending next day at '04 and Rōhiṇi ended at '70 on Friday.
"	312	Śaka 1429, Kollam 683, Paṅṅuni, 13 tēdi, śu. di. saptamī, Thursday, Mṛigaśīra. Ś. 1429 = A.D. 1507 = Kollam 683. = A.D. 1508, Thursday, March 9 (= Paṅṅuni 13) śu. 7 ended at '24 and "Mṛigaśīra" ended at '28.
"	316	Kollam 698, Purattādi, 3 tēdi, śu. di. dvādaśi, Tuesday, Śrāvaṇa. = A.D. 1522, Tuesday, September 2 (= Purattādi 3); śu. 12 ended at '82 and "Śrāvaṇa" at '55.
"	318	Kollam 773, Mārgaḷi, 13 tēdi, śu. di. dvitīyā, Saturday, Uttara-Phalguni. In A.D. 1596, on Saturday, December 11 (= Mārgaḷi 13); śu. 2 ended at '23 and the Nakshatra was "Uttarāśadhā" not "Uttara-Phalguni". [The impression shows உத்தராதா—Ep.]
"	321	Kollam 70[7], Vaigāsi, 1 tēdi, śu. di. dvādaśi, Friday, Hasta. = A.D. 1531, Friday April 28 (= Vaigāsi 1); śu. 12 ended at '26 and "Hasta" at '20.
"	322	Kollam year quoted must be 706 not 707. Śaka 1453, Kollam 706, Vaigāsi, 1 tēdi, śu. di. dvādaśi, Friday, Hasta. Same as 321 of 1916.
"	374	Kollam 691, Kārttigai, 5 tēdi, ba. di. trayōdaśi, Sunday, Saubhāgya-yōga, Svāti. = A.D. 1515 Sunday, November 4; (= Kārttigai 5); ba. 13 ended at '16 and "Svāti" ended at '83.
"	378	Śaka 1547, Kollam 798, Rudhirōdgārin, Vaigāsi, 15 tēdi, ba. di. Uttirattādi (Uttara-Bhadrāpadā) and dāsami, Tuesday, Sōbhana-yōga Śīnga-karaṇa. Rudhirōdgārin = Kollam 799 = Ś. 1545. In A.D. 1623 (= Rudhirōdgārin) on Tuesday May 13 (= Vaigāsi 15); ba. 10 ended at '85 and Nak. Uttara-Bhadrāpadā began at '01; it ended at '05 on the following day.
"	388	Kollam 764, Sarvadhārin, Mārgaḷi, 3 tēdi, ba. di. aṣṭamī, Sunday, Śubhra-yōga, Uttara-Phalguni. = A.D. 1588, Sunday, December 1 (= Mārgaḷi 3); ba. 8 ended at '51 and "Uttara-Phalguni" ended at '64.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		MISCELLANEOUS— <i>cont.</i>
		<i>Anonymous—cont.</i>
1916	385	Śaka 1480, Kollam 734, Kālayukti, Mārgaḷi, 5 tēdi, ba. di. aṣṭamī, Saturday, Saubhāgya-yōga, Uttara-Phalgunī. = A.D. 1558, Saturday, December 3, (= Mārgaḷi 5); ba. 8 ended at '02 and "Uttara-Phalgunī" at '05.
"	389	Kollam 698, Māsi, 10 tēdi, ba. di. pañchamī, Thursday, Svāti. = A.D. 1523, Thursday, February 5, (Māsi 10); ba. 5 ended at '03 and "Svāti" at '84.
"	395	Śaka 1510, Kollam 763, Aṛpaśi, 1 tēdi, śu. di. daśamī, Sunday, Śōbhana-yōga and Dhanishthā. = A.D. 1587, Sunday, October 1 (= Aippaśi 1); śu. 10 ended at '34 and "Dhanishthā" at '86.
"	409	Śaka 1526, Kollam 781, Viśvā[vasu], Tai, 25 tēdi, Anūrādhā. Details not enough for verification. In A.D. 1606 (= Kollam 781, Ś. 1527 expired, not Ś. 1526) on Wednesday, January 22 (Tai 25); the Nak. "Anūrādhā" began at '13; it ended on the next day at '06.
"	410	Kollam 696, Aṛpaśi, 26 tēdi, śu. di. caturdaśi, Sunday, Siddha-yōga, Aśvini. In A.D. 1520 on Thursday, October 25 (= Aippaśi 26); śu. 14 ended at '37 and "Aśvini" ended at '39. The week-day Sunday seems to be an error for Thursday.
"	412	Śaka 1481, Kollam 735, Kaṇṇi, 14 tēdi, Śatabhishaj, śu. di. trayōdaśi, Thursday. = A.D. 1559, Thursday, September 14 (= Kanya 14); śu. 13 ended at '48 and "Śatabhishaj" ended at '53.
"	413	Śaka 1478, Kollam 732, Mārgaḷi, 23 tēdi, ba. di. pañchamī, Monday, Uttara-Phalgunī. = A.D. 1556, Monday, December 21 (= Mārgaḷi 23); ba. 5 ended at '22 the Nak. "Uttara-Phalgunī" began at '51 and ended at '55 on the following day.
"	414	Kollam 662, Purattādi, 20 tēdi, ba. di. saptaṁi, Tuesday, Mrigaśīrsha. = A.D. 1486, Tuesday, September 19, (= Purattāsi 20); ba. 7 began at '34 and ended at '25 on the following day, while the Nak. "Mrigaśīrsha" ended at '76.
"	415	Śaka 1617, Kollam 871, Ādi, 11 tēdi, śu. di. daśamī, Thursday, Anūrādhā. = A.D. 1695, Thursday, July 11 (= Ādi 11) śu. 10 ended at '47 and "Anūrādhā" ended at '99.
"	419	Śaka 1485, Kollam 740, Māsi, 14 tēdi, śu. di. navamī, Friday, Varāha-karaṇa, Viśkambha-yōga, Mrigaśīrsha. = A.D. 1565, (= 740 Kollam = Ś. 1486), Friday, February, -9 (= Māsi 14) śu. 9 ended at '23 and "Mrigaśīrsha" at '59.
"	421	Śaka 1477, Kollam 731, Rakshasa, Purattādi, [21] tēdi, śu. di. pañchamī, Saturday, Apsamāra-yōga, Jyēsthā. = A.D. 1555, Saturday, September 21 (= Purattāsi 21); śu. 5 ended at '07 and "Jyēsthā" ended at '88.
"	427	Kollam [8]20, Ādi, * tēdi, ba. di. caturdaśi, Wednesday, Svāti. The combination of ba. 14 and "Svāti" in Ādi is not possible.
"	428	Kollam 727, Paridhāvin, Ādi, 31 tēdi, śu. di. aṣṭamī, Friday, Anūrādhā. = A.D. 1552, Friday, July 28 (= Ādi, 31) śu. 8 ended at '08 and "Anūrādhā" at '96.
"	445	Śaka 1447, Kollam 701, Māsi, 7 tēdi, ba. di. caturdaśi, Śūla-yōga, Thursday, Hasta. In A.D. 1526, on Thursday, February 1 [= Māsi 6 (not 7)] ba. caturthi (not caturdaśi) ended at '39 and "Hasta" ended at '35. Māsi 7 and caturdaśi seem to be errors for Māsi 6 and caturthi respectively. [The solar day and the tithi are correctly quoted—Ep.]

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		MISCELLANEOUS— <i>cont.</i>
		<i>Anonymous—cont.</i>
1916	477	Kollam 704, Śittirai, 29 tēdi, śu. di. shashthi, Friday, Śūla-yōga Varāha-karaṇa, Punarvasu. = A.D. 1528, Friday, April 24, (Chittirai 29) śu. 6 ended at '86 and "Punarvasu" at '36.
"	478	Śaka 1492, Kollam 745, Āni, 30 tēdi, ba. di. Tuesday, Svāti, daśamī. In A.D. 1570 on Tuesday, June 27 (= Āni 30); ba. 10 ended at '91 but the Nakshatra was "Bharani" and not "Svāti."
"	480	Kollam 839, Āvani, 19 tēdi, Thursday, trayōdaśi, Pushya. = A.D. 1663, Thursday, August 30 (= Āvani 19); ba. 13 ended at '85 and "Pushya" ended at '31.
"	495	Kollam 739, [Raktakshi], Mārgaḷi, śu. di. dvitīyā, Sunday, Amṛita-yōga, Uttarāshādhā. Raktakshi = A.D. 1564. In A.D. 1563, on Friday, December 6; śu. 2 ended at '34 and Uttarāshādhā ended at '19. Sunday seems to be an error for Friday.
"	516	Śaka 1562, Kollam 816, Āvani, 31 tēdi, ba. di. ekadaśi, Wednesday, Punarvasu. In A.D. 1640, on Monday, August 31 (= 31 Āvani) ba. 11 and "Punarvasu" began at '90 and '10 respectively and ended on Tuesday at '91 and '16 respectively.
"	517	Śaka 1562, Kollam 815, Vikrama, Ādi, 23 tēdi, śu. di. Purnai, Wednesday, Śravaṇa. = A.D. 1640, Wednesday, July 22 (= Ādi 23) śu. 15 ended at '81 and "Śravaṇa" ended at '95.
"	519	Śaka 1560, Kollam 813, Bahudhānya, Vaigāsi, 15 tēdi, śu. di. daśamī, Friday, Hasta. Bahudhānya = K. 813-814 = Ś. 1560 = A.D. 1638. In A.D. 1638, on Sunday, May 13 (= Vaigāsi 15) śu. 11 ended at '81 and Nak. "Hasta" ended at '59.
"	520	Śaka 1509, Kollam 763, Sarvajit, Āvani, 2[6] tēdi, ba. di. trayōdaśi [Monday], Gaja-karaṇa, Pushya. = In A.D. 1587 (= K. 763 = Sarvajit) on Monday, August 21 (= Āvani 21 not 26) ba. 13 ended at '83 and "Pushya" at '12.
"	531	Śaka 1463, Kollam 717, Purattādi, 25 tēdi, śu. di. pañchamī, Saturday, Saubhāgya-yōga, Kēttai (Jyēsthā). = A.D. 1541, Saturday, September 24 (Purattāsi 25) śu. 5 ended at '50 and "Kēttai" ended at '97.
"	569	Kollam 593, Tai, 3 tēdi, ba. di. shashthi, Wednesday, Hasta. = A.D. 1467, Wednesday, December 29 (= Tai 3); ba. 6 ended at '46 and "Hasta" began at '16, ending next day at '09.
"	573	(Vij. III) ? Śaka 1407, Viśvāvasu, Āshādhā, bahula 10, Friday. In A.D. 1545 (= Viśvāvasu) ba. 10 was Friday, July 3; '72.
"	576	Kollam 588, Makara, 10 tēdi, śu. di. tritīyā, Thursday, Śatabhishaj. = A.D. 1413, Thursday, Jan. 5 (Makara 10) śu. 3 ended at '44 and "Śatabhishaj" ended at '74.
"	577	Kollam 720, Śittirai, 21 tēdi, ba. di. saptaṁi, Friday, Śūla-yōga, Gaja-karaṇa, Pushya. In A.D. 1545 on Friday April 17 (= 21 Chittirai); ba. 7 and "Pushya" began at '43 and '56 respectively and ended on Saturday at '51 and '66 respectively.
"	579	Kollam 6[8]5, Kārttigai, 27 tēdi, śu. di. [tra]yōdaśi, Sunday, Rōhiṇi. In A.D. 1509 on Sunday, November 25 (= Kārttigai 27) śu. 14 (not 13) ended at '47 and Nak. Rōhiṇi commenced at '09; ending next day at '14.
"	580	Kollam 574, Mīna, 21, śu. di. daśamī, [Monday], Pushya. = A.D. 1399, Monday, March 17 (= Mīna 21); śu. 10, ended at '74 and "Pushya" at '43.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		MISCELLANEOUS— <i>cont.</i>
		<i>Anonymous—cont.</i>
1916	581	Kollam 747, Āṇi, 1[9]tēdi, ba. di. dvitīyā, . . . day, Śubha-yōga, Śirṃha-karaṇa, Pūrvāśādhā. In A.D. 1572 on Thursday, May 29 [= Āṇi 1 (not Āṇi 19)] ba. 2 ended at '34 and "Pūrvāśādhā" ended at '51.
"	582	Kollam [6]59, Māsi, su. di. daśamī, Friday, Mrigaśirsha. In A.D. 1484 (K. 659) Friday, February 6, (= Māsi 11) su. 10 ended at '45 and "Mrigaśirsha" at '14.
"	583	Śaka 1375, Kollam 629, Vriśchika, 9 tēdi, su. di. Wednesday, Śravana. = A.D. 1453, Wednesday November 7 (= Vriśchika 9); su. 7 ended at '91 and Nak. "Śravana" ended at '10.
"	584	Śaka 1468, Kollam 722, Parābhava, Mārgaḷi, 8 tēdi, Paurṇai (Full-moon), Monday, Śōbhana-yōga, Rōhiṇi. = A.D. 1546, Monday, December 6 (= Mārgaḷi 8) su. 15 began at '53 and ended on the next day at '47, while the Nak. "Rōhiṇi" ended at '39 on Monday.
"	585	Kollam [609], Āvaṇi, 18 tēdi, su. di. Pañchamī, Monday, Pushya. The combination of su. 5 and "Pushya" in Āvaṇi month is not possible.
"	595	Kollam 615, Raudri, Chaitra, su. 15, Svāti, Sunday, Rishabha. On A.D. 1440 in the month of Chittirai (not Chaitra) su. 15 and "Svāti" fell on a Sunday, April 17 (= Chittirai 22) ending at '50 and '41 respectively. In the inscription solar Rishabha is wrongly cited for lunar Vaisākha and <i>per contra</i> , lunar Chaitra for solar Chittirai or Mēsha.
"	602	Śaka 142[8], Kollam 682, Tai, 15 tēdi, ba. di. trayōdaśī, Monday, Pūrvāśādhā and Kollam 691, Purattādi, 2. = A.D. 1507, Monday, January 11 (= Tai 15) ba. 15 ended at '26 and "Pūrvāśādhā" ended at '74.
"	603	Śaka 14[28], Kollam 682, Tai, 15 tēdi, ba. di. trayōdaśī, Monday, Pūrvāśādhā. Same as 602 of 1916.
"	604 and 605	Śaka 1432, Kollam 686, Māsi, 20 tēdi, ba. di. tṛitīyā, Saturday, Hasta. = A.D. 1511, Saturday, Feb. 15 (= Māsi 20); ba. 3 began at '00 and ended on the following day at '08; while "Hasta" ended on Saturday at '83.
"	606	Kollam 690, Māsi, 20 tēdi, su. di. tṛitīyā, Thursday, Siddha-yōga, Uttara-Bhadrpadā. In A.D. 1515, on Thursday, February 15 (= Māsi 20); su. 3 began at '90, ending at '97 the next day, while Nak. Utt. Bhadrpadā began at '01 on Thursday and ended at '11 the next day.
"	608	Kollam 754, Āṇi, 27, Bright-half, Thursday, Pushya. = A.D. 1579, Thursday, June 25 (= Āṇi 27); su. 1 ended at '18 and "Pushya" ended at '98.
"	638	Kollam [6]24, Āvaṇi, ba. di. daśamī, [Saturday], Punarvasu. A.D. 1448, Saturday, August 24 (= Āvaṇi 26); ba. 10 ended at '04 and "Punarvasu" ended at '78.
"	696	Kaliyuga 4991, Kollam 1065, Virōdhi, Kārttigai, 25, Sunday, Mrigaśirsha, Dhanus (= A.D. 1893) = A.D. 1889, Sunday, December 8 (= Kārttigai 25); '45. Citation A.D. 1893 and Dhanus is wrong—vide author's Indian Ephemeris under year 1889.
"	717	Śaka 1522, Kollam 77[4], Vikārin, Vaigāsi, [2]6 tēdi, su. di. daśamī, Wednesday Uttara-Phalgunī. In A.D. 1599 on Wednesday, May 23 [Vaigāsi 25 (not 26)]. Su. 10, began at '50, ending next day at '58, while nak. "Utt. Phalgunī" ended at '38 on Wednesday.
"	718	Śaka 1466, Plava, Mārgasira, ba. 30, Monday. The date is irregular.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		MISCELLANEOUS— <i>cont.</i>
		<i>Anonymous—cont.</i>
1916	727	Śaka 907, Tāraṇa, Phālguna, su. di. 5, Tuesday. A.D. 986 = Vyaya, while Tāraṇa = A.D. 984. The date is irregular.
"	737	Śaka 15[1]0, Sarvajit, Kārttika, su. di. 15, Monday. A.D. 1587 = Sarvajit.
"	740	In A.D. 1588, Kārttika, su. 5 (not 15) fell on Monday at '75. Śaka 1468, Plavaṅga, Kārttika, su. di. 15, lunar eclipse. A.D. 1547 = Plavaṅga. In A.D. 1547 on Friday, October 28 (= Aippaṣi 28); su. 15 ended at '61 and it was a day of lunar eclipse.
"	751	Śaka 15[7]2, Vikṛiti, Phālguna, su. di. 10, Monday. In A.D. 1650, Phālguna, su. 11 (not 10) fell on Monday, March 4; the tithi ended at '04, while su. 10, had ended on Saturday, 2nd March.
1917	11	Śaka 1592, Śadharana, Kārttika, su. 15, Monday. In A.D. 1670 on Monday, October 17 (= Aippaṣi 16); su. 15 began at '53 and ended at '43 the next day.
"	33	Śaka [13]69, Kshaya, Phālguna, su. 10, Sunday. = A.D. 1446, Sunday, February 6 (= Māsi 12); su. 10 ended at '74.
"	34	Śaka 114[8], [Pārthiva], Jyēsthā, su. 10, Friday. In A.D. 1226 (= Vyaya), Jyēsthā, su. 10 fell on Friday, May 8; '69. Pārthiva is an error for Vyaya.
"	60	Śaka 1153, Māgha, su. 5, Thursday. In A.D. 1231, Māgha, su. 5 fell on Friday, 10th January (= Tai 16). In A.D. 1232, Māgha, su. 5 fell on Thursday, 29th January (= 5 Māsi).
"	61	Śaka 1537, Rākshasa, Vaisākha, su. 3, Thursday. = A.D. 1615, Thursday, April 20 (= Chittirai 20); su. 3 ended at '95.
"	62	Śaka 1734, Āṅgīrasa, Chaitra, su. 7, Sunday. In A.D. 1812-13 (= Ś. 1734 = Āṅgīrasa) Chaitra su. 7 at the beginning of the solar year fell on Thursday, March 1812; while Chaitra su. 7 at the end of the same Solar year fell on Wednesday, 7th April A.D. 1813. Date is irregular.
"	63	Śaka 1160, Chaitra, su. 8, Thursday, Mēsha-Saṅkrānti. = A.D. 1238, Thursday, March 25 (= Mēsha 1); su. 8 ended at '05. It was a day of Mēsha-Saṅkrānti.
"	67	Śaka 1436, Krōdhin, Phālguna, su. 11, Pushya. The date is irregular.
"	68	Śaka 1246, Raktākshi, Māgha, su. 1[5], Thursday. = A.D. 1324, Thursday, January 12 (= Tai 17); su. 15 ended at '14.
"	69	Śaka 1477, Rākshasa, Kārttika, su. Paurṇamī, Thursday, Rōhiṇi. In A.D. 1555 on Thursday, November 28 (= Kārttigai 29) su. 15 ended at '39 and Rōhiṇi at '01. The month Kārttika seems to be an error for Mārgasira.
"	71	Śaka 1724, Dundubhi, Phālguna, su. 3, Thursday. = A.D. 1803, Thursday, February 24; su. 3 ended at '56.
"	72	Śaka 1651, Kilaka, Mārgasira, su. 14, Wednesday. = A.D. 1728 (= Kilaka), Wednesday, December 4 (= Dhanus 5); su. 14, ended at '48.
"	74	Śaka 132[7], Pārthiva, Śravana, su. 10, Thursday. In A.D. 1405 (Pārthiva) Śravana, su. 10 fell on Wednesday (not Thursday) August 5 (= 7 Āvaṇi) and ended at '75 on that day.
"	75	Śaka 1310, Vibhava, Māgha, su. 5, Thursday, Makara-māsa. In A.D. 1388, Māgha, su. 5 fell on Tuesday, January 14 (= Makara 19) and ended at '69.
"	77	Śaka 1153, Kārttika, ba. 5 Thursday. In A.D. 1231 Kārttika ba. 5 fell on Sunday (not Thursday) 16th November (= Vriśchika 20) and ended at '21.
"	80	Śaka 1142, Phālguna, Prathama-padya, Thursday. = A.D. 1220 Thursday February 6 (= Kumbha 14); su. 1 ended at '95.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS—cont.		
Anonymous—cont.		
1917	81	Śaka 17[8]3, Chitrabhānu (?) Vaiśākha, ba. 7, Sunday. Reference is apparently to A.D. 1822 (which was Chitrabhānu) but Ś. 1744, not Ś. 1737; In A.D. 1822 Vaiśākha ba. 7 commenced on Sunday May 12 at '50 and ended next day at '51.
"	82	Śaka 1172, Āsvayuja, ba. 8, Thursday. = In A.D. 1250, on Thursday October 20 (= Aippasi 23); ba. 8 ended at '45.
"	84 & 85	Śaka 1326, Tārana, Māgha, śu. 10 Saturday. In A.D. 1405 Māgha, śu. 10 fell on Saturday, January 10th (= Tai 15) and ended at '52.
"	97	Śaka 12[0]*4, Chitrabhānu, Śrāvana, Wednesday, solar eclipse. = A.D. 1282, Wednesday, August 5 (Simha 8); ba. 15 ended at '07. There was a solar eclipse on that day.
"	99	Śaka 1204, Chitrabhānu, Pausya, ba. 11, Saturday, Makara-Saṅkrānti. = A.D. 1282, Saturday, December 26 (= Makara 1); ba. 11 begun at '22 and ended on the next day at '29. Makara-Saṅkrānti fell on Saturday 26th December.
"	100	Śaka 16[48]*, Viśvāvasu, Āsvija, śu. 14, Thursday. In A.D. 1726, Āsvina śu. 14 fell on Thursday 29th September (= Kanyā 28); and the tithi ended at '12. This probably is the date intended.
"	101	Śaka 1201, Pramādin, Chaitra, śu. 13, Vishuva-saṅkrānti, Sunday. In A.D. 1279, on Sunday, March 26 (= Mēsha 1); śu. 13 began at '70, ending on the next day at '72; Mēsha-Saṅkrānti fell on Sunday.
"	102	Śaka 1181, Sidhartin, Chaitra, śu. pādyami, Wednesday. = A.D. 1259, Wednesday, March 26 (= Mēsha 1); śu. 1; ended at '60. (The month was Nija-Chaitra).
"	112	Śaka 1468 Parabhava, Bhādrapada, śu. 11, Monday. = A.D. 1546 Monday September 6 (= Kanyā 7); śu. 11 ended at '51.
"	120	Śaka 1094, Kārttika, punnama, Thursday. = A.D. 1172, Thursday, November 2 (= Vriśchika 7); śu. 15 ended at '48.
"	135	Śaka 1199, Śrāvana, śu. 15, Friday. = A.D. 1277, Friday, July 16 (= Karkāṭaka 20); śu. 15 ended at '45.
"	139	Śaka 1216 Jaya, Pushya, śu. 8, Sunday, Makara-Saṅkrānti. = A.D. 1294, Sunday, December 26 (= Makara 1); śu. 8 ended at '75. It was a day of Makara-Saṅkrānti.
"	140	Śaka 1435, Śrīmukha, Śrāvana, ba. 13, Friday. In A.D. 1513 (Śrīmukha), Friday, July 29 (Karkāṭaka 31), ba. 13 began at '40 and ended on the next day at '30.
"	143	Śaka 1450 Sarvadhāri, Māgha, śu. 5, Thursday. In A.D. 1528-29, Māgha, śu. 5 fell on Thursday, January 14. A.D. 1529 (= Makara 18); and the tithi ended at '88.
"	144	Śaka 1476, Ānanda, Śrāvana, śu. 15, Sunday. In A.D. 1554 (= Ānanda), Sunday, August 12 (= Simha 13); śu. 15 began at '20 and ended at '10 on Monday.
"	146	Śaka 1596, Ānanda, Māgha, śu. 13, Friday. A.D. 1674-75 = Ānanda. In A.D. 1675 Māgha, śu. 13 fell on Friday, January 29 A.D. 1675 and the tithi ended at '40.
"	149	Śaka 1492, Śukla, Māgha, ba. 11, Sunday. In A.D. 1569-70 (= Śukla) ba. 11 fell on Wednesday, February 1 and not on Sunday.
"	150	Śaka 1352, Virōdhikrit, Mārgasira, ba. 7, Monday. Virōdhikrit = ś. 1353 = A.D. 1431. In A.D. 1431 (= Virōdhikrit) on Monday November 26 (Vriśchika 28); ba. 7 ended at '47.
"	152	Śaka 120*, Māgha, śu. 15, Thursday. In A.D. 1279-80 (= Ś. 1202 current) Māgha śu. 15 fell on Thursday, January 18 A.D. 1280, and the tithi ended at '49. The Śaka year intended probably was 1202 current.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS—cont.		
Anonymous—cont.		
1917	154	Śaka 1183,* Māgha, śu. 5, Thursday. In A.D. 1260-61 (= Ś. 1183 current) on Thursday January 6 A.D. 1261 (= Makara 12); śu. 5 began at '58, ending at '57 on the next day.
"	157	Śaka 1191, Āsvayuja, śu. 5, Sunday. In A.D. 1269, on Sunday September 1 (= 4 Simha); śu. 5 began at '70 ending at '60 on the following day.
"	158	Śaka 1200, Śrāvana, śu. 11, Monday. In A.D. 1277 on Monday July 12 (= Karkāṭaka 16); śu. 11 ended at '67.
"	159	Śaka 1596, Ānanda, Māgha, ba. 5 Thursday. In A.D. 1675 on Thursday, February 4 (= Kumbha 8); ba. 5 ended at '79.
"	160	Śaka 1726, Raktākshi, Phalguṇa, śu. 15, Thursday. = A.D. 1805, Thursday, March 14; śu. 15 began on Thursday at '38 and ended next day at '35.
"	168	Śaka 1502, Pramādi, Āsvija, śu. 11 Thursday. In A.D. 1579 (= Pramāthi) Āsvija śu. 11 fell on Wednesday (not Thursday) September 30 ending at '84.
"	172	Śaka 1188, Vaiśākha, śu. 13, Thursday. In A.D. 1265 śu. 13 fell on Wednesday, April 29; ba. 13 fell on Thursday May 1914.
"	174	Śaka 1183, Chaitra, śu. 1, Thursday. = A.D. 1261, Thursday, March 3 (= Mina 9); śu. 1 ended at '78.
"	177	Śaka 1223, Phalguṇa, śu. 1, Thursday. In A.D. 1300-01 (= Ś. 1223 current) on Thursday, February 9, A.D. 1301 (= Kumbha 17); śu. 1 began at '67 ending at '68 on the following day.
"	178	Śaka 1596, Rakshasa, Āshāḍha, śu. 9, Friday. In A.D. 1674 (= Ānanda) Āshāḍha śu. 9 fell on Wednesday while ba. 9 fell on Friday. In A.D. 1675 (= Rakshasa) Āshāḍha śu. 9 fell on Monday.
"	186	Śaka 1765, Śōbhakrit, Mārgasirsha, ba. 5, Monday. = A.D. 1843, Monday, November 11; ba. 5 began on Monday at '03 and ended on Tuesday at '00.
"	188	Śaka 114 [4], Vishu (Vriśha), Kārttika-Monday (i.e., 15th day of Bright-half). = A.D. 1221, Monday, November 1 (= Vriśchika 5); śu. 15 ended at '60.

PART II.

NOLAMBA-PALLAVAS.

Eight old Nolamba-Pallava records were copied in the two firkas of the Madakasira taluk (Anantapur district) which were completely surveyed for inscriptions during the current year. These are dated in the reigns of kings Nolambādhirāja, Mayindamma (Mahēndravarman), Annayya, Iriva-Nolamba Diliparasa and Iriva-Nolamba Nollipayya. Of the dated records the earliest is that of Annayya son of Bira-Nolamba (No. 759 of Appendix B). The date Śaka 858 given to this king shows that he must be identical with Anniga son of Ayyapadēva-Nanniga whose only available date known so far is Śaka 841.

Annayya or Anniga.

(*Epigraphia Indica* Vol. X page 62).

This identification further suggests that Bira-Nolamba must have been a probable surname of Ayyapa. The Bira-Nolamba with whom Chindayya of the Nolambas is said to have fought a battle at Ballare (i.e. Bellary?) as stated in No. 727 of Appendix B, must be different from Bira-Nolamba Ayyapa, since the date of this record is more than fifty years later than the date available for Ayyapa. The Dharmapuri record of Śaka 853 which mentions prince Irula son of Anniga (*Annual Report* for 1911, page 65) is also one of Anniga's reign.

Nos. 728 and 726 of Appendix B belong to the time of Iriva-Nolamba Diliparasa and are dated in Śaka 870 and 872 respectively. The former records the interesting fact that a certain Ponnayya younger brother of Śivaya "the foremost archer in the 32,000 country (i.e., Nolambavādi)" and of Bikiyana and son of Chikkayya, died in a battle with Gajāṅkuśa-Chōla after joining, under orders from king Ballaha, the army of Dilipa-Nolamba, in the battle at Ipiḷi. Ballaha or Vallabha is a general

Diliparasa or Dilipa-Nolamba.

surname of the Western Chālukya and Rāshtrakūta kings and at this period of

Rāshtrakūta supremacy it is not possible that any Western Chālukya king could have been meant. The Rāshtrakūta king that was ruling about this time was the famous Krishna III whose occupation of the Tondai-maṇḍalam of the Chōla country, is well known. By Gajāṅkuśa-Chōla we have perhaps to understand Rājāditya the son of Parāntaka I who was killed by a feudatory of Krishna III. Another date for Diliparasa already known from a Hēmāvatī record is Śaka 864.

Iriva-Nolambādhirāja or Iriva-Nolamba Nollipayya of Nos. 17 and 55 of Appendix C was a later member and perhaps a son of Diliparasa since his dates Śaka 885 and 888 follow those of Diliparasa. On page 62 of *Epigraphia Indica* Vol. X, I have referred to a different Nollipayya, a son of Nolambādhirāja and a step brother of Mahēndra. The later Nollipayya must have been as stated already a son of Iriva-Nolamba Diliparasa. No. 17 mentions

Iriva-Nolamba Nollipayya.

his queen Pariyabarasi and her son prince

Ayyapadēva. Thus, from the Nolamba records of this year we obtain two generations of the Nolamba-Pallavas, later than those given on page 58 of *Epigraphia Indica* Vol. X. It might be noted that the Karshanapalle record referred to on page 91, Part II of my *Annual Report* for 1912-13, also gives three generations after Iriva-Nolamba Diliparasa, but with different names. Evidently the two sets of names have to be looked upon as connected with each other, being direct issues of Iriva-Nolamba Diliparasa.

CHOLAS

2. Very few Chōla inscriptions were copied during the year as prospecting for lithic records was mainly confined to the Tinnevely district which lay in the Pāṇḍya kingdom. Of these 6 belong to Rājarāja I who held the titles Nigarili-Chōla and Chōlēndrasimha and range in date between the 23rd and 27th years of his reign; three belong to his son Rājendra-Chōla I and are dated in his 3rd and 4th years; one is of Rājendradēva of his 3rd year and another belongs to the 30th year of Kulōttuṅga I. The existence of these records in the Pāṇḍya country, all dating from the time of Rājarāja I, go to prove that the suzerainty of the Chōla sovereigns in this part of the country must have been actually established only from the time of Rājarāja I.

though before him many Chōla kings such as Parāntaka I, Sundara-Chōla Parāntaka II and Uttama-Chōla may have had successful contests with the Pāṇḍyas and even invaded their country. This is also made evident from the surname Rājarāja-maṇḍalam applied to the Pāṇḍya country in these inscriptions. No mention is made in the historical introductions of Rājendra-Chōla I, to the conquest of the Pāṇḍya dominions. The kingdom must have devolved on him as heir-apparent of Rājarāja I under whose iron rod the Pāṇḍyas were thoroughly cowed down. This is apparent from the political step adopted by Rājendra-Chōla I to rule over the Pāṇḍya country through viceroys, soon after the demise of his father Rājarāja. Rājendra-Chōla I appears to have taken possession of that country not later than the 3rd year of his reign and in the 5th and 6th years to have turned his attention to the conquest of the Kēraḷas. It is worthy of note that in No. 400 of Appendix B we have a document of the 9th year of Rājendra-Chōla, in which minute details of the land survey of a village conducted under royal writ and the direct supervision of four important officers of the king with the standard measure called Rājarājaṅkōl are registered. The annexation also of the Kanarese provinces of Nolambavādi and Gaṅgavādi by Rājarāja is quite well known from his Tamil inscriptions. No. 7 of Appendix C from Pailabanda in the Anantapur district, is a Tamil fragment containing the historical introduction of Rājendra-Chōla I. Nos. 23 to 25 of the same Appendix from Kotta-Śivaram the first of which is written in the Kanarese alphabet and the Tamil language and is dated in the 10th year of Rājendra-Chōla I, refers to a maṇḍapa which was built on the 200th day of that year, by the general Araiyaṅ Rājarājaṅ alias Vikrama-Chōla Chōliyavaraiyaṅ chief of Śāttamaṅgalam in Tiraimūr-nādu, who appears to have held also the other epithets Nāmaḍi-Bhīma, Chōlana-chakra, Śāmantābharanaṅ, Edirtavarkāṇa, Ahitarottalivaṅ, Vairinārāyaṅaṅ and Vira-Bhīmaṅ and according to Nos. 30 and 31 the titles Jayasiṅghakulakāla, Śāmantatalaprahāri and Katakapravahana (?). The title Jayasiṅghakulakāla 'death to the race of Jayasimha' indicates the strong enmity which the Chōlas entertained against the Western Chalukyas. Jayasimha was the great enemy of Rājendra-Chōla and called himself 'the lion to the elephant Rājendra-Chōla'. There are two villages of name Śāttamaṅgalam mentioned in the Tanjore inscriptions. These were in Pattina-kūrṇam of Kshatriyaśikhāmaṇi-vaṇaṇādu and Puṇṇi-kūrṇam of Pāṇḍi-kulāśani-vaṇaṇādu. Tiraimūr-nādu or Tenkaraṅ Tiraimūr-nādu was a subdivision of Uyyakkondāṅ-vaṇaṇādu (see *South-Indian Insers.* Vol. II. Introduction pages 22 to 26). The general Araiyaṅ Rājarājaṅ alias Vikrama-Chōla Chōliyavaraiyaṅ the chief of Śāttamaṅgalam is not known from the Tamil records of Rājendra-Chōla I. It may be noted that Vikrama-Chōla was a surname of Rājendra-Chōla I, as stated in the Tiruvāṅgaḍu plates (*Annual Report* for 1906, page 67, paragraph 17).

3. Chōla princes serving as viceroys in the Pāṇḍya country are largely represented by about 25 inscriptions. Chōla-Pāṇḍyas.

They are already known to us from previous reports (*Annual Report* for 1905, Part II, p. 56). At Tiruvāḷisvaram in the Ambāsamudram taluk was copied in the year 1905 only one record of Jaṭavarman Sundara-Chōla-Pāṇḍyadēva a son of Rājendra-Chōla I, dated in his 13th year (No. 115 of 1905). In the year under report ten other records of this same king have been copied. That he was the son of Rājendra-Chōla I has been mentioned by Rai Bahadur V. Venkayya in his *Annual Report* for 1905, Part II, paragraph 25, and by Mr. K. V. Subramanya Ayyar in his contribution on Jaṭavarman Sundara-Chōla-Pāṇḍyadēva in *Epigraphia Indica* Vol.

Jaṭavarman Sundara-Chōla-Pāṇḍya surnamed XI. No. 30. No. 617 of Appendix B

Mānavira-Parāntaka. begins with the historical introduction of his father Rājendra-Chōladēva commencing with the words கருமன்னி, etc. A probable surname of the prince was Mānavira Parāntaka as could be inferred from No. 630. Seven inscriptions of another prince Māvarman Vikrama-Chōla-Pāṇḍya have also been secured. No. 623 of Appendix B which is probably also to be attributed to this prince, mentions the queen Ulagudaiyāl . . . of Rājendra-Chōla

Māvarman Vikrama-Chōla-Pāṇḍya.

I the conqueror of Gaṅgai, Kidāram and the eastern country. Another (No. 640 of Appendix B) refers to the inner circuit of a temple named Rājādhirāja-śūṛṛālai. Can it be inferred that Māvarman Vikrama-Chōla-Pāṇḍyadēva was another son of Rājendra-Chōla I. or a son of Rājādhirāja I? It might be noted that in the historical

introductions of Rājēndradēva a younger brother of Rājādhirāja I the former is stated to have conferred on one of his royal younger brothers the victorious Mummadi-Śōlaṇ the title, Śōla-Pāṇḍiyan. It is not unlikely also that our Māṇavarman Vikrama-Chōla-Pāṇḍya is identical with this Mummadi-Śōlaṇ the younger brother of Rājēndradēva and Rājādhirāja I. The next

Sundara-Chōla-Pāṇḍya.

prince that ruled the Pāṇḍya country must have been a Sundara-Chōla-Pāṇḍya without any distinguishing epithet. Four records of his reign have been copied. He appears to have been ruling at Rājēndrasōlapuram (No. 327 of Appendix B). This record refers to a gift of land by him after purchasing it from the *sahhā* of Rājārāja-chaturvēdimaṅgalam, i.e., Ambāsamudram. The income from the land included paddy given by the cultivator (*vellāṇ*) as owner's share and money called *uruvukōl-nīlaṇ-kāṣu* and *kākshi-erudu-kāṣu*. No. 619 of Appendix B of the 17th year of the same king's reign refers to similar items of income under the heads *alagerudu-kāṭchi-kāṣu*, *kāṭchi-erudu-kāṣu* and *ūrkkalaṇju*. The order sanctioning the transfer of the land from the brahmadēya-register to the dēvadāna-register, in No. 327, was communicated to the Viceroy, the document being signed by not less than 22 officers of the emperor. The uncle (*ammāṇ*) whose sanction is invariably mentioned in the records of Sundara-Chōla-Pāṇḍyadēva must have been the Chōla emperor whose identity however cannot be definitely settled in the absence of the exact year which corresponded to the 17th year of Sundara-Chōla-Pāṇḍya. That the latter must have been different from Jaṭavarman Sundara-Chōla-Pāṇḍyadēva, the son of Rājēndra-Chōla I, is evident because, while the one was a son of Rājēndra-Chōla I, the other was the nephew of the ruling king. Perhaps he was a prince who succeeded Māṇavarman Vikrama-Chōla-Pāṇḍya mentioned above and was a nephew of Rājādhirāja I. No. 642 of 1916 from Shērmādēvi in the Tinnevely district describes a certain Jaṭavarman Śōla-Pāṇḍyadēva as the son of Virarājēndra-Chōla I and mentions his palace at Rājēndrasōlapuram. He must be identical with prince

Jaṭavarman Śōla-Pāṇḍya.

Gaṅgaikondaśōlaṇ on whom Virarājēndra is stated to have conferred the title Śōla-Pāṇḍiyan (*Epigraphia Indica*, Volume XI, page 293). It is not unlikely also that two other inscriptions of Jaṭavarman alias Uḍaiyār Śōla-Pāṇḍyadēva copied at Śuchindram and referred to in the same journal, have to be identified with Jaṭavarman Śōla-Pāṇḍya of No. 642. Still another Chōla-Pāṇḍya prince mentioned in the year's

Māṇavarman Parākrama-Chōla-Pāṇḍya.

collection is Māṇavarman Parākrama-Chōla-Pāṇḍya (Nos. 329 and 613 of Appendix B) of whom nothing definite is recorded to indicate his relationship to the other princes that preceded him or to the Chōla emperors.

4. The sway of these princes also over the Kēraḷa country which was annexed by Rājēndra-Chōla I (page 294 of *Epigraphia Indica*, Volume XI) is indirectly established by Nos. 392 and 620 of Appendix B. The former, dated in the 14th

Their sway over the Kēraḷa country.

year of the third prince Sundara-Chōla-Pāṇḍya, mentions a gift by Ādiehchi, queen of the Chēra king Rāsiṅgadēvar, to the temple of Rājēndrasōla-Vinnagar (i.e., the present Gōpālasvāmin) at Maṇṇārkōyil, which according to another record copied in 1905 (No. 112), was constructed by Rāsiṅga (i.e., Rājasimha) himself. No. 620 of the 22nd year of Māṇavarman Vikrama-Chōla-Pāṇḍya mentions the quarter called Śēramāṇār-vēlam.

PANDYAS.

5. Early Pāṇḍya inscriptions (in the Vatteluttu character), of kings Kō-Māraṇ-jadaiyaṇ and Śadaiyamāraṇ (called Śadaiyavarman in No. 299 of Appendix B), have been secured at Śingampatti and Ambāsamudram in the Tinnevely district. The ancient name of Ambāsamudram in the Pāṇḍyan times was Ilāṅgōykkudi and that of the modern temple of Erichchā-Uḍaiyar was Pōttudaiya-Bhatāra (Nos. 299 and 301 of Appendix B). The Ambāsamudram record of Varaguna-Pāṇḍya published by Mr. V. Venkayya in *Epigraphia Indica*, Volume IX, pages 84 ff, gives the same two names for the town and the temple.

6. Jaṭavarman Śrīvallabha who with the title "chakravartin," was referred to in my last year's report, page 121, paragraph 24, appears in the collection under review, as Jaṭavarman Tribhuvanachakravartin Śrīvallabha or as Jaṭavarman Uḍaiyār Śrīvallabha. The historical introductions of his inscriptions begin as usual with the

words கிருமடந்தையும், etc. (*Annual Report* for 1909, part II, paragraph 23) and

Jaṭavarman Śrīvallabha.

state in poetical language that his kingdom extended "from Ganges (Gaṅgai)

in the north to Kumari (Cape Comorin) in the south extending right up to the oceans (on either side)." It was inferred by circumstantial evidence (*ibid.*) that he must have been a contemporary of the Chōla king Kulōttuṅga-Chōla I. No. 331 of 1916 from Tiruvāliśvaram in the Ambāsamudram taluk which may have to be attributed to Jaṭavarman Śrīvallabha seems also to confirm this same period for him by making reference in the body of the inscription to an earlier grant by a certain Umai-ammai. It is not known who this Umai-ammai is. A certain Umai-ammai of about the end of the 10th century A.D. was a contemporary of the Travancore king Śrīvallavan (Śrīvallabha) (*Epigraphia Indica*, Volume IX, pages 234 ff). If this identification is correct, it may not be wrong to suggest that the 11th century would approximately be the period of Jaṭavarman Śrīvallabha. It is interesting to learn from No. 331 that a general (*sēnāpati*) of Śrīvallabha was Rājārāja-Vēlappanādālvāṇ.

7. Nos. 469, 645 and 649 of Appendix B which are dated in the reign of a certain Māṇavarman Tribhuvanachakravartin Śrīvallabha, begin with the historical introduction கும்பகன் ஜயமகன், etc., as already noted at page 122 of the *Annual Report* for 1916. In one of these (No. 645) the king is stated to have been seated on his throne Muṇaiyadaraiyaṇ in his palace at Tinnevely. No. 426, begins with the introduction ஜயமடந்தையும், etc., and is dated in the 37th year of the same king. The introduction it might be remarked is almost similar to that noted against Nos. 474 and 523 of Jaṭavarman Śrīvallabha of the previous paragraph without however the

Māṇavarman Śrīvallabha.

mention of queen Ulagamuludumudaiyal.

The coincidence in the historical introductions of the two Śrīvallabhas—Jaṭavarman and Māṇavarman, indicates that at least these two must have been very near to each other in point of time if not contemporaneous. We have seen that Māṇavarman Śrīvallabha was a predecessor of Jaṭavarman Kulāsēkhara I. ruling in A.D. 1160—61 (*Annual Report* for 1909, page 79 and 1916, page 122). No. 426 quoted above gives Pūrattādi as the birth-day asterism of the king and supplies details of date for Māṇavarman Śrīvallabha which calculated by Diwan Bahadur L. D. Swamikannu Pillai yield 1st February 1169 A.D., for the 37th year of the king and thus help us to fix his initial date at 1132 A.D. This takes us back a few decades behind the time of Jaṭavarman Kulāsēkhara I. whose initial date was fixed by Professor Kielhorn at 1190. If this gap of about 60 years could be filled up by further discoveries and if Jaṭavarman Śrīvallabha's date could also be fixed, the Pāṇḍyan chronology of the medieval period would be materially advanced. A slight hint in this direction is derived from No. 326 of Appendix B of Jaṭavarman Śrīvallabha commencing probably with the historical introduction கிருமடந்தையும், etc., which makes reference to a royal order (*tirumugam*) of Sundara-Pāṇḍya.

8. The major portion of the Pāṇḍya inscriptions copied during the year belongs to the reigns of Jaṭavarman Kulāsēkhara I. and Māṇavarman Sundara-Pāṇḍya I, 'who distributed (or took) the Chōla country' and begin with the historical introductions

Jaṭavarman Kulāsēkhara I.

பூவின் கிழத்தி etc., பூதலவனிதை etc., and பூதலமடந்தையும் etc., in the case of the

former and பூமருவியகிருமடந்தையும் etc., and பூமலர்கிருவும் etc., in the case of the latter (see *Annual Report* for 1909, page 81, paragraphs 24 and 25). These include a number of documents repeating one and the same transaction thrice or sometimes even four times, but with a different purpose each time. The king in his royal camp at some place is approached either by a minister or by a private person or body of persons and requested to make gift of a particular land to a temple or oftener to make a land which had been already granted, tax-free. The submission of the request (*vijñapti*) was perhaps a customary procedure and was done while the king was comfortably seated in his palace. There appears to have been in the South-Indian courts a regular officer called *Vijñapati* whose business it was to communicate such requests. The king promises to do so right solemnly and orders that the necessary *ōlai* and the *ulvari* from the Revenue department may be duly issued. This forms the first document of the triple series and was called evidently *śrīmukha* or *tirumugam* being signed by one or two of the king's officers. The executive order (*ōlai* or

kēlvi) which is issued sometime after,—often some years (e.g., see No. 682 of

Revenue administration—some aspects of. Appendix B)—is addressed to the authorities at the spot where the land-gift is made, with instructions to make the land tax-free in favour of the specified temple, and generally begins with the title Kōṇēriṇmaikondān of the king and not with his proper name. A demi-official note called kaittaḍi, ōlai or kaḍaiyīḍu is sometimes also sent direct to the temple committee or the village assembly, one or more ministers intimating to them the issue of the order. The officers of the Revenue department (variylār or puravariyār) now issue the document called ulvari, enter the same in the Revenue registers thereby effecting a decrease in the total revenue to Govern-

ment but an increase to the temple emoluments. The items of taxation under different heads* are mentioned evidently for being collected and transferred to the temple. The document is signed by a very large numbers of revenue officers and ministers (see e.g. Nos. 502 to 505). The village assembly, as in No. 511 of Appendix B, meets together, receives the tirumugam and other documents and proclaims the particular land to be tax-free by an executive order (ōlai) and sometimes fixes the boundaries. A typical instance of this series of triple documents is supplied by Nos. 664, 665 and 666 of Appendix B, where the gift was made by king Jatāvarman Kulaśekharaḍēva I. to a temple, in the name of his brother-in-law (machchunār) Kōḍai Ravivarman. This name sounds very much like that of the Travancore kings (tiruvāḍi) but it is difficult to understand how one of these could be meant here. In an inscription of Māṇavarman Śrīvallabha copied in previous years (No. 53 of 1896), the Travancore king Vira-Ravivarman appears as the donor and in No. 370 of Appendix B of the time of Jatāvarman Kulaśekhara I. (but supposed by Mr. Swamikannu Pillai—see his remarks in Appendix F—to be a second king of that name whose initial date is 1237 though the historical introduction clearly indicates him to be the first) the Tiruvāḍigal of Jētūṅga-nāḍu without reference to his proper name is mentioned. From these it may become clear that the Tiruvāḍi kings were subordinate to the Pāṇdyas but their connection with the royal family which is hinted by No. 665 has yet to be established by further discoveries. This will be the earliest epigraphical reference to the chiefs of Jeyatūṅga-nāḍu, referred to under the Vijayanagara section below. The royal camps of Jatāvarman Kulaśekhara mentioned in his inscriptions were generally Tirunelvēli in Kīl-Vēmba-nāḍu, Erikkittūr alias Śrīvallabhapattnam in Kīl-Sembil-nāḍu, Madura in Madurōḍaya-valanāḍu, Śōlakulāntaka-chaturvēdimangalam in Pāṅaṇūr-kūrām and Kūpakarāyanallūr in Teṅkarai-nāḍu. Śōlakulāntaka-chaturvēdimangalam is identical with Kuruvitturai in the Madura district (*Annual Report* for 1909, p. 80). No. 555 of Appendix B mentions the king's maternal uncle (ammān) Valluvanāḍālvān.

9. Nos. 338 and 340 of Appendix B are documents similar to the series described in the previous paragraph and relate to the time of Māṇavarman Sundara-Pāṇḍya I. They state that a subordinate of the king instituted a festival in the

temple of Tiruvāliśvaram on the day of Māṇavarman Sundara-Pāṇḍya I. Dhanishthā which was the star under which the king was born. No. 662 of Appendix B seems to furnish the title Atiśaya-Pāṇḍyaḍēva for king Māṇavarman Sundara-Pāṇḍya. No. 572 which gives the necessary astronomical details for calculation has been found to be correct only for Māṇavarman Sundara-Pāṇḍya II. (see Appendix F). No. 363 which is dated during the reign of Tribhuvanachakravartin Sundara-Pāṇḍya and which on paleographical grounds might be referred to Māṇavarman Sundara-Pāṇḍya I. mentions a nāṭṭukalaham—a communal dispute in the district by which the worship in the local temple had to be suspended. The record refers to a predecessor of Sundara-Pāṇḍya called Periyānāyār Kulaśekharaḍēva by which evidently Jatāvarman Kulaśekhara I. was meant. The same person is referred to again in No. 562. It is not however impossible that this latter Sundara-Pāṇḍya is a much later king of that name whose accession has been fixed at A.D. 1294. Nos. 399, 405 and 406 refer to a gift of water which overflowed from the tank of a certain village, for the benefit of the

* The following are mentioned for example in No. 507 of Appendix B :—(money income) kaḍamai, antarayam, karyavarāṭchi, vēṭṭippattam, paṇḍupilli, sandhivigrahapperu, uludānkūḍi, ariṣittuṇḍam, danapperu, poṇvār, māṇai-rāi, tariirai, ēekk-irai, taṭṭolippattam and others.

temple. No. 401 registers the sale of land by two Brāhmaṇa widows with a written permission obtained from their co-parceners (jñātis). From Nos. 559 to 561 of Appendix B we learn that Uttiram (Uttara-Phalgunī) was the asterism under which the chief Virāṣiṅgaṇ Vikramaṇ alias Vira-Rājendra-Valluvanāḍālvān was born. A festival on this account was instituted in the Śiva temple at Pattamaḍai by the chief Virāṣiṅgaṇ Vikramaṇ alias Vira-Rājendra-Valluvanāḍālvān. No. 556 of Appendix B also refers to the same festival. Kaliyugarāmēśvara mentioned as the name of a shrine in No. 524 of Appendix B suggests that the title Kaliyugarāmaṇ must have been held either by Māṇavarman Sundara-Pāṇḍya himself or by one of his predecessors. No. 42 of 1893 gives the title Kaliyugarāmaṇ to a Pāṇḍya king who is there referred to by the general epithet Kōṇēriṇmaikondān (*Annual Report* for 1893, page 6). In later times the same title was adopted by Māṇavarman Vira-Pāṇḍya a contemporary of Arikēsari Parākrama-Pāṇḍya of the 15th century (*Annual Report* for 1912, page 75).

10. Māṇavarman Vikrama-Pāṇḍya with the historical introduction திருமகன் ஜயமகன், etc., is represented by four records (Nos. 472, 486, 539 and 704 of Appendix B). No. 472 refers to the king and his throne Munayadaraiyaṇ at Madura and Nos. 648 and 704 supply the details of date from which Mr. Swamikannu Pillai derives (see Appendix F) A.D. 1269-70 as the probable initial year of Māṇavarman Vikrama-Pāṇḍya. From No. 539 we learn that the assembly of Śēravanmahādēvi-chaturvēdi-

mangalam had to give in exchange a new land for what they had already granted during the consecration ceremony of the Vishṇu temple of Kariyamānikka-Perumāḷ at Pattamaḍai,—it being proved by earlier documents that the land in question was originally the property of the Vishṇu temple of Śrīvallabha-Viṇṇagar at that village.

No. 522 which comes from Kaḍayam is dated in the third year of Māṇavarman Vikrama-Pāṇḍya who bears the attribute Iravi-narapāḷaṇ. The record quotes [Kollam] 592 = A.D. 1416-17 and must therefore belong to a later king. We may not be far wrong in identifying this king with Māṇavarman Vikrama-Pāṇḍya who was joint ruler in about A.D. 1433-34 with Arikēsarin the founder of the Teṅkāśi temple (page 74f. of my *Annual Report* for 1911-12).

11. Jatāvarman Vira-Pāṇḍya is represented by a dozen inscriptions in the collection. Three of these, viz., Nos. 439, 639 and 657 supply details of date which have been discussed by Mr. L. D. Swamikannu Pillai in Appendix F. But as the citations are technically wrong in certain respects the records do not help us to identify the king. No. 588 of 1916 is dated in the tenth year of Jatāvarman

Vira-Pāṇḍya, "who was pleased to take the Chōla country, Ceylon, and the crown and the crowned head of the Śāvaka." To identify this king with Vira-Pāṇḍya the conqueror of Koṅgu whose initial date has been fixed as 1254 A.D. we find that the record under review omits "Koṅgu" among the conquests of Vira-Pāṇḍya. If however he is to be identified with the conqueror of Koṅgu as the paleographical evidence tends to prove, it is interesting to note that the epithet "who took the crown and the crowned head of the Śāvaka" is found for the first time among his records. It is doubtful whether the word Śāvaka has to be taken to refer to the Śrāvakas, i.e., Jains. In this case the epithet must indicate that he successfully carried on a crusade against that community. But the phrase as it stands means "one who cut off the crown and the crowned head of the Śāvaka (king)." Probably the land of Śāvaka (i.e., Java?) or a king of name Śāvaka might have been intended. The villagers (ūr) of Kalijayamangalam, the modern Karisūḷdamangalam, having met together, decided to make a communal gift of produce, from each cultivated field of pura-pparru, vēṭṭaikkāra-pparru, Brāhmaṇa-pparru and paḍai-pparru. In this transaction it is worth noting that in communal gifts the lands owned by the Brāhmaṇas did not claim any exemption.

The fact recorded in No. 557 is of more than ordinary interest inasmuch as it registers a grant to a dancing girl for enacting a drama—not specified—on certain festival days. The village god Śāstā, now largely worshipped in Malabar, is mentioned in No. 532 and reference is also made here and in several other records

from the Tinnevely district, to a community of people whom I have tentatively understood to mean the military classes (padaikkāṇavar). In some cases the big community of military classes (perumbaḍaiyōm) with their ten commands, are mentioned (No. 433 of App. B) and are stated to have belonged to the tantra or mahā-tantra. No. 455 refers to Tirunelvēli Bhagavati Alagapperumāl alias Kulasekhara Kandiyadēvar, the younger brother of Vira-Pāṇḍya, as the donor of a lamp. The grant was made at the request of Kālingarāyaṇ and hence the king may be identified with Jaṭavarman Vira-Pāṇḍya II who ascended the throne in 1254 A.D.

12. Of Māṇavarman Kulasekhara I who appears in inscriptions with the title "who took all countries" we have many records of which No. 692 of App. B refers to the monastery called Muḍivalaṅgum-perumāl-madam. It was suggested that Muḍivalaṅgumperumāl was a probable surname of Māṇavarman Sundara-Pāṇḍya I (*Annual Report* for 1916, page 122, paragraph 26). It may however be noted that the name Muḍivalaṅgum-Pāṇḍya-chaturvēdimāṅgalam already occurs in an inscription of Jaṭavarman Kulasekhara I who preceded Māṇavarman Sundara. The same maṭha and the tridāṇḍi (i.e., the Śrīvaiṣṇava) saṁnyāsin Alagiyaṁanavāḷajīyar who was in charge of that maṭha and was supervising the temple, are mentioned in No. 675 of App. B. In No. 698 of the same Appendix the king receives the title "who was pleased to take Malai-nāḍu, Śō-pāḍu (the Chōla country), the two Kōṅgus, Īlam (Ceylon) and the Tōṇḍai-maṇḍalam" which perhaps explains his usual title "who took all countries."

THE WESTERN CHALUKYAS AND THEIR CHOLA FEUDATORIES.

13. Feudatory chiefs who traced their descent to the Chōla ancestor Karikāla and held the title "lords of Uṇaiyūr (the ancient capital of the Chōlas)" are known to have had a settled dominion in the Telugu country under the name Telugu-Chōlas. Earlier Chōlas of the Cuddapah district with similar ancestry and the title Chōla-mahārāja, have been noticed in *Epigraphia Indica*, Vol. XI, pages 339 ff. Members

Tribhuvanamalla Mallidēva-Chōla-Mahārāja. of a collateral branch of these Chōlas appear to have served as Western Chālukya feudatories, ruling under the Chālukyan suzerainty the country round Nidugal and Hēmavati. The relation of these to the Tamil Chōlas of the south has not hitherto been satisfactorily made out. Nor is it possible even to state whether these chiefs were at all of southern extraction. But No. 15 of App. C of the time of the Chālukyan emperor (Chālukyachakravartin) Vikramadēva mentions the Chōla feudatory Tribhuvanamalla Mallidēva-Chōlamahārāja who was ruling from the capital town of Heñjeru, and registers the improvements made by him to a well and the foundation of a temple near it with the consent of all the dēśi-merchants of that place. It is interesting to learn that the well thus improved was originally dug at Heñjeru as an act of water-gift by a certain Periyāluva-ṣetti son of Alahiyamaṇavāla and Andamme of the village Śiduke, who belonged to the Kuṇḍinagōtra, and was a resident of Ākūr a brahmadēya in Rājārāja-vaṇaṇḍu a district situated to the south of the river Kāvērī in the Chōla country. Tenkarai Rājārāja-vaṇaṇḍu is not known from Tamil inscriptions. It may possibly be identical with the division Uyyakkonḍāṇ-vaṇaṇḍu situated between the rivers Araṣil and the Kāvērī. The latter included in it the subdivision Ākkūr-nāḍu (*South-Indian Insers.* Vol. II. Introduction, p. 25) evidently so called after the village Ākkūr identical with the modern Ākkūr Paṇḍaravāḍai in the Mayavaram taluk of the Tanjore district. Śiduke might likewise be the Śidakka-maṅgalam of the Nannilam taluk. The

Foundation of the Dēśiśvara temple at Heñjeru and gifts to it by the Dēśi-merchants of the Kubēra lineage.

pāḍi country must have been quite natural and the well dug by a merchant of the Tamil country in the heart of the town of Heñjeru could not therefore be a matter for surprise. To the temple of Dēśiśvara of the mercantile community constructed by Tribhuvanamalla Mallidēva-Chōlamahārāja, the merchants (dēśi) of the four dialects (Tamil, Telugu, Kanarese and Malayalam) and of the Kubēra lineage "who enjoyed the pleasures of the three objects of mankind, viz., dharma, artha and kāma by the sale and purchase of articles, who never feared nor were avaricious, whose sole delight was distribution of food to the needy, the orphans and the suppliant beggars,

who looked upon other's wives as their mothers, whose (wide spread) fame threw brilliant lustre on all the worlds as if it were on a mansion, who were like bees at the lotus feet of Īśvara, were great Māhēśvaras, loved gods and the twice-born, and were possessed of innumerable good qualities such as honesty, personal purity, good manners, career and conduct," (No. 16 of App. C) together with the nakaras of Heñjeru, made a communal gift of a fixed fee on all the articles with which they traded, such as musk, saffron, yak-tail, cus-cus, cotton and cotton-thread, beads, sealing wax, areca, rock-salt, wax, resin, hemp, wool, camphor, sandal, silk-thread, tiger-skin, women's cloths, lead and tin. This long list of articles put into the market and the volume of exchange that such a trade should have involved in order to make the merchants endow a part of the profits thereon, evidently indicates an advanced state of commercial progress and economic prosperity. The merchants of the lineage of Kubēra (i.e., god of wealth) appear to have well deserved that name on account of their wealth. The Ṣettis of the Kubēra-vaṁśa and their charities have already been noted in my last year's report (p. 151, paragraph 82).

14. To go back to Tribhuvanamalla-Mallidēva-Chōlamahārāja, two inscriptions of this chief from Hēmavati were copied in previous years (Nos. 117 and 121 of 1899). The latter is dated in Śaka 1090, and refers to a Chālukyachakravartin, evidently the king Vikramadēva mentioned in No. 15 of App. C. The former which is dated in the 2nd year Vyaya of a certain Tribhuvanachakravartin Kulōttuṅga-Chōla appears to mention this same chief as "lord of Uṇaiyūr" and is written in the Tamil alphabet and language. His overlord Chālukyachakravartin Vikramadēva identical with Taila III.

The over-lord of Mallidēva viz., the Chālukya-chakravartin Vikramadēva with date Śaka 1084 (= A.D. 1162) must be identical with the Chālukyachakravartin Taila III (Dr. Fleet's *Kanarese Dynasties* p. 459f). The date corresponds to the last year of Taila's reign and to the first of Kalachurya Bijjala's usurpation. Evidently the chief Tribhuvanamalla Mallidēva-Chōlamahārāja threw off the yoke of the Chālukya sovereign immediately after the Kalachurya usurpation and accordingly we find No. 121 of 1899, dated in Śaka-Saṁvat 1090, Sarvajit (= A.D. 1168), making only an incidental mention of the Chālukyachakravartin. The name Vikramadēva given to Taila III occurs in inscriptions for the first time. Both the title and the surname may have been adopted by him after the names of his famous grandfather Vikramāditya VI. The king Tribhuvanachakravartin Kulōttuṅga-Chōla in the 2nd year (Vyaya) of whose reign Tribhuvanamalla Mallidēva-Chōla is mentioned, could not be identified. If he is the same as the Chōla king Kulōttuṅga-Chōla III, the initial date as derived from No. 117 of 1899, viz., A.D. 1165, would be 13 years earlier than the initial date, viz., A.D. 1178, derived from Tamil inscriptions.

15. After a short usurpation by the Kalachuryas, the Chālukya throne was regained and occupied by Tribhuvanamalla-Vira-Sōmēśvara IV, called in No. 28 of Appendix C "the uprooter of the Kalachurya race." His feudatory was Tribhuvanamalla Bhōgadēva-Chōla-Mahārāja ruling at the city of Heñjeru. Although this

chief does not receive the characteristic titles—"the lord of Uṇaiyūr", "born in the race of Karikāla," etc., still there could be no doubt that he was a member of the very same family as that to which Tribhuvanamalla Mallidēva-Chōla belonged. Sōmēśvara's rule and with that, the dynasty of the Western Chālukyas came to an end in or about Śaka 1111. Accordingly we see a certain Iruṅḷadēva-Chōla-Mahārāja son of Bammidēva-Chōla-Mahārāja ruling at Nidugalla-pattana, independently (No. 34 of App. C). The same chief Iruṅḷadēva or Iruṅḷonadēva-Chōla-Mahārāja.

Iruṅḷonadēva-Chōla with the epithets "born of the solar race," "lord of Uṇaiyūr," "protector of the Rodda country" and Niśsaṅka-Pratāpachakravartin was according to No. 40 of App. C ruling from his permanent residence at Nidugallu, in Śaka 1200. The record is of some interest as it refers to the grant of 2,000 areca palms by a Jaina merchant to the temple of Brahma-Jinālaya, into the hands of two Jainas one of whom was a Jina-Brahmaṇa of Yajurveda, Aitarēya-Śākhā, Vasishṭha-gōtra and the pravara Kaundinya-Maitrāvaruṇa-Vasishṭha. The Brahmanical gōtra and the Vēdic śākhā adopted by the Jaina Brāhmaṇa deserves special attention. The income from the grant was to be used for reconstructing with stone from the "foundation to the pinnacle" the temple of Brahma-Jinālaya with the mahā-maṇḍapa, Bhadra-maṇḍapa, Lakshmi-maṇḍapa, gōpura, parisūtra, vandanamālā, mānastambha

and makara-tōraṇa. This list of buildings gives us a definite idea of the details of architecture observed in a Jaina temple. It is further interesting to learn from the record that the donee mentioned above was a resident of the village Bhuvalōkanātha in Bhuvalōkanātha-vishaya, a district of Ponnamarāvati-sīme to the north of "the Southern Madhurā" in the southern Pāṇḍya country. This gift made to a Jina-Brāhmaṇa of the south shows the affinity which the Chōla chiefs of Nidugallu had to the country of their origin as already observed in the case of Mallideva-Chōla-Mahārāja. The chief Irūṅgōladēva appears also to have been a Jaina by faith and No. 20 of App. C from Kotta-Sivaram refers to Ālpadēvi the queen of king Irūṅgōla who was a lay-disciple belonging to the Kāṇur-gaṇa and the Koṇḍakundānvaya.

16. Still another chief of the same family who was, however, ruling Gōvinda-vādi, was Bammadēva-Chōla-mahārāja a subordinate of the Western Chālukya king Jagadēkamalla (No. 8 of App. C). The record is not dated; yet Jagadēkamalla the Chālukya overlord herein mentioned, could be no other than Perma-Jagadēkamalla Bammadēva-Chōla-Mahārāja and his overlord Jagadēkamalla II.

II; for, it is not likely that these Chōla chiefs could have settled in the Anantapur district as early as the time of Jagadēkamalla I. (A.D. 1018 to 1042). If this identification of Jagadēkamalla is granted, it follows that Bammadēva-Chōla is very probably the same as Bammidēva-Chōla-Mahārāja, the father of Irūṅgōladēva-Chōla-Mahārāja. This record also supplies the interesting information that the whole community (kottali) being assembled together, declared the gift of one dala-vīsa on each kammata within the house and one hāga per month on each kammata in the street. Kammata is the small moveable furnace used by goldsmiths for melting gold and silver. On page 117, paragraph 49 of my *Annual Report* for 1913 are given some names of the ancestors of Irūṅgōla-Chōla-Mahārāja one of whom Irūṅgōla I. was a subordinate of the Western Chālukya Jagadēkamalla II.

17. Pāta-Sivara, Kotta-Sivara and Amarapura in the Madakasira taluk of the Anantapur district, appear to have once been strong settlements of the Jains with Jaina basatis in them. No. 40 from Amarapura just quoted refers to the teacher Jaina temples and Jaina tomb-stones in the Madaksira taluk.

Padmaprabha-Maladhāridēva. The dilapidated mandapa at Kotta-Sivara was originally a Jaina basti built by Dāvaṇ-andi pupil of Pushpanandi-Maladhāridēva and repaired by Ālpadēvi mentioned above (Nos. 20 and 21 of App. C.). No. 42 of App. C refers to the basati mentioned in No. 40 and says it was built by a lay disciple of Bālēndu Maladhāridēva, pupil of Tribhuvanakīrti-Rāvuḷa. Nos. 41 and 43 to 48 are tomb-stones (nīśidhi or nishidhi) of Jaina teachers and their lay disciples.

18. Cattle-raids, hāvalis, fights, sieges and the incidental deaths of heroes commemorated on viragals, are frequently mentioned in the inscriptions from the Madakasira taluk. These range over a long period from the early 9th century

Viragals of Madakasira.

down to the 17th and show the high sense of honour which the people uniformly entertained for the village patriots and their heroic sacrifices on behalf of the village. Some of these records are quite interesting in their details. The Harati chief Nañja-rāyapparāja gave an ummali-grant of a field to a certain Keñchanāgamaya of Jambulabanda for having successfully protected the village from enemies during 2 or 3 destructive raids (avānta) (No. 749 of App. B.). An early record (No. 753 of App. B) states that Vira-Kailāsa, son of Nōlamba-Kailāsa attacked Prabhurāma in the battle of Polalu and died; and the father Nōlamba-Kailāsa himself died on attacking Jagapa in a battle near Kaliyakallu. About A.D. 966, Erega or Ereyamma a servant of Ayyapadēva, son of Iriva-Nōlambādhirāja seems to have fought with the Chōla (Chōla) successfully, so that all the people of Peñjeru (Heñjeru-Hēmāvatī) praised him (No. 17 of App. C.). A heroic fight is described in No. 33 of App. C, dated in Śaka 1369 (= A.D. 1447). Jannapa-Odeya and Bomme-Nāyaka of Gōsikere with one lakh of infantry and a thousand horse appear to have attacked Eṇa-Pāpeya-Nāyaka of Halukūru. The latter dispersed the attacking army and killed 500 men and 100 horse. On this occasion Pāpi-Nāyaka's son-in-law Bimasāniya Gude-Nāyaka and Sulaya, scored a victory over Mosage Māde-Nāyaka and Gaṅgavati-Nila, by breaking their bow. A rent-free grant, *nēśara-kodagi* or *udirappatti* as it occurs in a Tamil inscription No. 635 of App. B connected with the spilling of blood in the cause probably of protecting a community or a village, is mentioned in Nos. 19 and 58 of App. C.

The apparent reason for such a gift is stated in No. 58 to be "the giving up of life in kapātu (?)"—a word whose meaning is not intelligible to me. In this connection it may also be worth noting that the modern town of Ambāsamudram, which under the name of Rājarāja-chaturvēdimāṅgalam comprised a number of hamlets, was entitled an erivira-paṭṭana whose significance has been explained by me on page 100 of my *Annual Report* for 1913.

THE EASTERN CHALUKYAS.

19. An early grant of the Eastern Chālukyas is No. 7 of App. A which was sent for examination by Mr. Ramakrishnakavi, M. A. The record is written on three copper-plates of which the last is slightly injured at its proper left margin. They measure 7" × 2" and are strung on a circular ring on which is fixed a round seal as in the case of the other Eastern Chālukya copper-plates. The latter bears in relief on its surface, the legend "śrī-Sarvasiddhi" in the middle, with the crescent above and an expanded lotus-flower below. The characters are old enough to be referred to the time of Jayasimha I. (A. D. 633-663) who was entitled Sarvasiddhi and correspond regularly with those of No. 5 of App. A in my *Annual Report* for 1913-14.

Dr. Fleet refers to only one inscription of his time from Pedda-Maddāli in the Kistna district but questions its authenticity on account of the many inaccuracies in the language of that record. Consequently the present inscription which is above suspicion would be the second of Jayasimha's records hitherto brought to light. It is issued from Asanapura and mentions in order the kings, Kirtivarman, Vishnuvardhana-Mahārāja surnamed Makaradhvaja and Jayasimhavallabha-Mahārāja. Makaradhvaja, the surname of Vishnuvardhana (I) will be seen from the sequel to have also been a surname of Vishnuvardhana (IV), the father of Narēndra-Mrigarāja Vijayāditya. The surname "Sarvasiddhi" of Jayasimha I. which is found on our seal is also found on the seal of the Pedda-Maddāli plates. The grant registered is that of the village "Nidubaru or Niduparu" two gavyūtis to the east of Gaṇḍēru-rājadhāni on the bank of the river Mannēru and to the north of the river Vyāghraṇadī, in the Gaṇḍēruvātī (province). The grandfather of the donee Kāṭisarman was a resident of Asanapura, a member of the ghatikā (college) of that place who had studied the two vēdas with pada, krama, and anukrama and was well versed in kalpa, upanishads, purāṇas, itihāsas, and many dharma-śāstras. Kāṭisarman himself was equally learned in the Yajña-ritual, upanishads, mantras, itihāsas, purāṇas and the dharma-śāstras, belonged to the Hārīta-gōtra and was a student of the Taittiriya-śākhā.

Asanapura or Asanapura-sthāna the place from which the grant was issued and to which the donee's grandfather belonged is also mentioned in No. 5 of App. A of the *Annual Report* for 1913-14, as the place of the donee therein mentioned. Gaṇḍēruvātī and Gaṇḍēru-rājadhāni must be connected with the later Gaṇḍēruvātī-vishaya which again seems to have derived its name from the modern village Kantēru in the Guntur taluk of the Guntur district. It may be noted that one of the stone inscriptions copied in this taluk (No. 94 of App. C) states that this province was a part of Velināḍu-vishaya and was situated to the south of the river Kṛishnā. Niduparu or Nidubaru the village granted can be identified with the modern Nidamaru in the Guntur taluk which is actually about 2 gavyūtis (i.e., 8 miles) to the east of Kantēru.

20. Nos. 14 and 15 of App. A were discovered by Mr. Rangaswami Sarasvati, B.A., at Pamidimukkala (Nuzvid estate, Kistna district), where they are reported

Vishnuvardhana II.

to have been dug up by a private person. Both the records, consist of three plates each and are strung on a ring bearing a seal with legend "śrī-Vishamasiddhi." Those of No. 14 roughly measure $6\frac{1}{2}" \times 2\frac{1}{2}"$ and the seal is partly broken. Those of No. 15 are roughly $7" \times 2\frac{1}{4}"$ and show below the legend on the seal an expanded lotus flower and above the same the crescent and the sun, also partly broken. The rings were uncut when the plates reached me.

The records are written in very corrupt Sanskrit and refer themselves to the reign of Vishnuvardhana (II), the son of Indra-Bhāṭṭāraka according to No. 15 and the son of Jayasimha-Vallabha according to No. 14. Evidently we have to understand that he was treated as an adopted son by Jayasimha-Vallabha. Vishnuvardhana bore the surname Vishamasiddhi as stated by Dr. Fleet in his account of the Eastern Chālukyas and also as confirmed by the legend on the present seals. Another probable surname of his as suggested by both these records was Pralayāditya. One

of the grants viz., No. 15 is dated in the 3rd year of the king and both register grants of land at Pantimuku (i.e. Pamidimukkala) in Vara-nāṇḍu-vishaya (Vela-nāṇḍu?) to two Brāhmanas.

21. Another Eastern Chālukya record examined during the year is a set of five plates (No. 9 of appendix A) with raised rims strung on a ring fixed into the ornamental bottom of a circular seal which bears the legend 'śrī-Vishamasiddhi' in the centre, with an ankuśa laid flat immediately below it, a lotus flower further below, and the running boar with sun and crescent at the top of the legend. The inscription records a grant of the village Musinikunḍa in Tōṅka-Nātavādi-vishaya, to the Jaina temple Naḍumbi-vasati at Bijavada (i.e. Bezwāda) [built by?] Ayyana-

Vishṇuvardhana III.

Mahādēvi queen of Kubja-Vishṇuvardhana-Mahārāja, through the Jaina teacher Kālibhadrāchārya of the Kavurī-gaṇa and the Saṅgh-ānvaya. The ājñapti of the grant was the queen Ayyana-Mahādēvi and the seal was marked with the legend of Kubja-Vishṇuvardhana-Mahārāja. The king however who issued the order was Vishṇuvardhana-Mahārāja son of Maṅgi-Yuvarāja and grandson of Vishṇuvardhana II. It is difficult to reconcile how Ayyana-Mahādēvi could be mentioned as the ājñapti unless it be by supposing that the queen lived to a very old age or that the present charter was the renewal of an old grant of Kubja-Vishṇuvardhana. The latter supposition is perhaps the more probable since it explains the statement at the end of the grant that Ayyana-Mahādēvi was the ājñapti of the original grant and that the charter was marked with the seal of Kubja-Vishṇuvardhana I.

The language of the inscription is very corrupt and the date which appears to be expressed by the chronogram svadita (?) would correspond to Śaka 684 and would fall into the reign of Vishṇuvardhana's son Vijayāditya (I). The characters are identical with those employed in No. 9 of Appendix A of the *Annual Report* for 1913-14 which was also a grant of the time of Vishṇuvardhana (III). The ājñapti of the latter was the chief queen Vijaya-Mahādēvi. The reference to the Jaina teacher Kālibhadrāchārya and the Naḍumbi-vasati at Bijavada is, so far, the earliest mention of Jainas and Jaina temples in Eastern Chālukya records.

Very few stone records of the Eastern Chālukyas are known. At Selapādu, in the Guntur taluk (No. 169 of Appendix C) has been discovered a record of the thirty-third year of Sarvalōkāśraya śrī-Vishṇuvardhana-Mahārāja. From the established genealogy of the dynasty we know that only Vishṇuvardhana III and Vishṇuvardhana IV had long reigns of thirty years and above. The inscription in question may therefore be safely assigned to either of the two kings and paleography does not militate against this assignment.

22. No. 22 of Appendix A is a record of the next king Vijayāditya I. The plates were secured for my Telugu Assistant while the latter was touring in the

Vijayāditya I.

Guntūr taluk, Guntūr district, by M.R.Ry. M. Kalidasu Garu, B.A., B.L., High Court Vakil, Guntūr. It consists of three plates measuring $6\frac{5}{8}$ " by $2\frac{2}{3}$ ". The plates are strung on a ring whose ends are fixed into the bottom of a circular seal which is split in the middle. On the surface of the seal are the crescent at the top, the legend 'śrī-Tribhuvanāṅkuśa' in the middle and what looks like an elephant goad (ankuśa) on the side and an expanded lotus flower at the bottom. The ring was not cut when the plates reached my office. The first king mentioned is Maṅgi-Yuvarāja with the title Vijayasiddhi. His son was Sarvalōkāśraya Vishṇuvardhana-Mahārāja and his son was Vijayāditya-Mahārāja who granted the village Śakharambu in Viḷānāṇḍu (i.e., Velanāṇḍu), to the Brāhmaṇa (Bhattāraka) Dēvaśarman of the Hārīti-gōtra and the Āpastamba-sūtra, a resident of Kārāṁchēdu.

This is the first of the grants of Vijayāditya I brought to light. The biruda Tribhuvanāṅkuśa found on the seal has hitherto been seen only on the seals of his grand-son Vijayāditya (II) Narēndra-Mrigarāja. Other titles of Vijayāditya I are Vijayasiddhi and Vikrama-Rāma mentioned by Dr. Fleet. The date of the grant though it is briefly stated allows of verification since the Uttarāyana-saṁkramana generally occurs in the month of Pushya. Mr. Sewell's List of the Eclipses of the moon in India mentions one on December 25 Sunday of A.D. 763 which falls into the reign of Vijayāditya I. It is not impossible that this is the actual date of the grant intended.

23. The next Chālukyan plate represented in the collection is No. 5 of Appendix A. It consists of three plates with high rims measuring $8\frac{3}{4}$ " $\times$ $3\frac{1}{2}$ ". The plates are strung on a ring the ends of which had originally been secured in the bottom of a seal but have now got loose. The plates could consequently be taken out for purposes of decipherment and printing without actually cutting the ring. The seal too which must have been completely round has been altogether damaged and

Vijayāditya II.

become hollow evidently on account of the lead that filled the hollow space, having run out. It bears the legend 'śrī-Tribhuvanāṅkuśa' followed by a floral design (?) or an ankuśa with the crescent and star above it and an expanded lotus flower below.

The plates belong to the reign of Vijayāditya, son of Vishṇuvardhana-Mahārāja entitled Makaradhvaja and grandson of Vijayāditya. They record the grant of the village Tāṇḍivāda in Kōnūru-nāṇḍu-vishaya to two Brāhmanas, Vriddha-Maṇḍa and Dōṇa on the occasion of a solar eclipse. The executor (ājñapti) of the grant was Niravadyēśa-Vatsala and the writer Aksharalikhita-chārya. The title Niravadyēśa-Vatsala borne by the ājñapti indicates that his master, king Vijayāditya may have held the title Niravadya which was a well known surname of the Western Chālukya king Vijayāditya (II). From the genealogy of the Eastern Chālukya kings given at page 283 of *Indian Antiquary* Vol. XX, it will be seen that Vijayāditya of our record must be identical with Narēndra-Mrigarāja Vijayāditya II, whose seal bears the legend 'śrī-Tribhuvanāṅkuśa'. It may be noted that this king as stated by Dr. Fleet called himself Vijayāditya in his own grants.

24. A set of copper-plates (No. 1 of Appendix A) received from the Sub-Collector of Bezwada, supplies some interesting information about the kings of the Eastern Chālukya dynasty. The plates were dug up in the Nandigama taluk and have been treated by this officer as treasure trove. They are 5 plates with high rims, measuring $9\frac{1}{2}$ " $\times$ $4\frac{1}{2}$ " and are strung on a ring which had not been cut when the plates reached me. The edges of the ring are deeply set in an ornamental base supporting a circular seal whose rim all round is shaped like a lotus-creeper with a full-blown lotus proceeding from one of its ends and represented flat on the surface of the seal. To the proper right of this lotus is an elephant-goad (ankuśa), and above these symbols is the legend śrī-Tribhuvanāṅkuśa in Chālukyan characters. Above the legend is the running boar facing the proper left flanked by the sun and moon and two chauris.

The record is throughout in Sanskrit except in the few lines where the description of the boundaries is given in Telugu. The engraving is done pretty carefully, but the language is very corrupt. The usual genealogy from Satyāśraya-Vallabhēndra's younger brother Kubja-Vishṇuvardhana down to Vikramāditya II has been given with the few following changes: (1) that Narēndra i.e., Narēndra-Mrigarāja-Vijayāditya (II) ruled for 48 years (see remarks by Dr. Fleet in *Indian Antiquary*, Vol. XX, page 100 f); (2) that Guṇakenalla occurs as a variant of

Vijayāditya (VI) Amma II.

Gunaga or Gunaka in the name Gunaga-Vijayāditya III; (3) that Vikramāditya

II the son of Chālukya-Bhīma I ruled for one year instead of 11 months as adopted by Dr. Fleet; and (4) that Vijayāditya V (Bēta-Vijayāditya), by an erroneous spelling, appears as Bēka-Vijayāditya. After the short reign of Vikramāditya (II), Dr. Fleet's table mentions Bhīma III. who reigned for 8 months being succeeded by Yuddhamalla II, son of Tādapa, who killed him. Yuddhamalla, also sometimes called Malla, is actually omitted in some inscriptions though he had a rule of seven years, while in others he is placed immediately after his father Tāda. Dr. Hultzsch suggested that the omission might be due to his conqueror and successor Chālukya-Bhīma II. probably ignoring his name. This suggestion seems to receive some support from what is stated in ll. 19-21 of the inscription under review. We are told that the feudatory Śabara chiefs, the commanders of the Vallabha (i.e., the Rāshtrakūṭa) forces and others apportioned among themselves the (Chālukyan) territory for seven years; and king Bhīma, i.e., Chālukya-Bhīma (II) the son of Vijayāditya, treating with insult Mallaparāja who had put on the crown at this juncture, ousted the usurpers and reigned for 12 years. The next king Amma II, the son of Chālukya-Bhīma II, is stated to have reigned for 11 years after succeeding to the throne and to have then proceeded to the Kalinga country 'in wrath against Krishna? (Krishna-kōpāt). At this time the inscription states, the kingdom was ruled to the great joy of the people by Dānārṇava the son of Bhīma (i.e., Chālukya-Bhīma II) and Āṅkidēvi,

with the consent of his step-brother (Amma II). It was perhaps during the reign of this Dānārṇava that the grant recorded in the inscription was made, the order however, being issued in the name of the Mahārājādhirāja Paramēśvara Parama-Bhaṭṭāraka Vijayāditya (i.e., Amma II) and addressed to the residents of the Nātavādi-vishaya. The chiefs of a subordinate family called Sāmantavoddi are here mentioned. The first of these was Guṇḍiya-Rāshtrakūṭa. His son was Eriya-Rāshtrakūṭa and his son by Vandyanāmbā was Guṇḍyanārya also called Kākatya-Guṇḍyana. At the instance of this chief was granted to the Brāhmaṇa Dommana, the village Māngallu on the occasion of the summer solstice. The particular reason for making

Karpaṭivrata.

the grant was that this Dommana observed the Karpaṭivrata in order to please the chief Kākatya (i.e., Kākatya) Guṇḍyana. This religious observance of avowed poverty according to the inscription, consisted in bathing early every day, observing continuous celibacy, speaking truth, preserving purity, compassion, liberality and ritual and practising forbearance and kindness. Māngallu the village granted must be identical with one or the other of the two villages Māngollu and Māgallu, in the Nandigama taluk of the Kistna district. The ājñāpti (executor) of the grant was Kaṭakarāja and the composer Pōtana-Bhaṭṭa.

25. The Chellūr plates of Kulōttuṅga-Chōḍa II dated in Śaka 1056 (= A.D.

Kulōttuṅga-Chōḍa II.

1134) but corrected by Professor Kielhorn to Śaka 1065 for purposes of calculation (*Epigraphia Indica*, Volume VII, Appendix No. 574), have been published in *Indian Antiquary*, Volume XIV. From a number of Tamil and Telugu inscriptions Messrs. Sewell and Swamikannu Pillai have clearly shown that the initial date of this king must be Śaka 1055 or A.D. 1133. No. 116 of Appendix C, confirms the result of their calculations by combining Śaka 1059 with the fourth year of the king. The later Eastern Chālukya copper-plates excepting those of Chellūr, mention the fact that the Vēṅgī country became devoid of a ruler subsequent to Vikrama-Chōḍa's departure to the South and Dr. Hultsch surmised that this statement only suggested that the king's absence resulted in political troubles brought about by the growing influence of the Velanāṇḍu chiefs and the ambitious invasion of the Western Chālukya king Vikramāditya VI. The political troubles could not, however, have been of a very serious nature, for we find that the Chālukya-Chōḍa kings continued to assert their sovereignty, though perhaps in a lesser and more limited degree. A large number of inscriptions dated in their reign mention the Velanāṇḍu subordinates Goṅka and his son Rājendra-Chōḍa.

26. The continuation of the Eastern Chālukya suzerainty in the Vēṅgī kingdom

Rājārāja II and the Velanāṇḍu chiefs.

after Vikrama-Chōḍa and its rule by the local Velanāṇḍu chiefs, is supplied by the set of copper-plates (No. 23 of Appendix A), which was kindly lent for examination by the Tahsildar of Bapatla. The plates are 5 in number and are hung on a big ring the ends of which are fixed into the bottom of a seal which bears the legend 'śrī-Tribhuvanāṁkuśa' between two lines with the symbols of the sun, the moon and star, two parasols, the Chōḍa-Tiger, aṅkuśa, lotus and the svastika (?) above, and the Chālukyan boar, the disc (chakra), sandals, drum, double-conch, lamp stands and a few other unintelligible symbols below. The ring was not cut when the plates reached me. It is curious how despite this the set is incomplete commencing as it does with No. 3, marked on the second side of the existing plate and stopping abruptly with the mention of the donee, omitting the usual imprecations, etc. Evidently the plates had been examined sometime before this and the now-missing plates were lost on that occasion. Nevertheless the information conveyed by the existing plates is very interesting, giving us, as they do, an account of the later Chālukya sovereigns who held sway over the Vēṅgī country down to the time of Rājārāja (II) and of their subordinates the Velanāṇḍu chiefs down to Rājendra-Chōḍa.

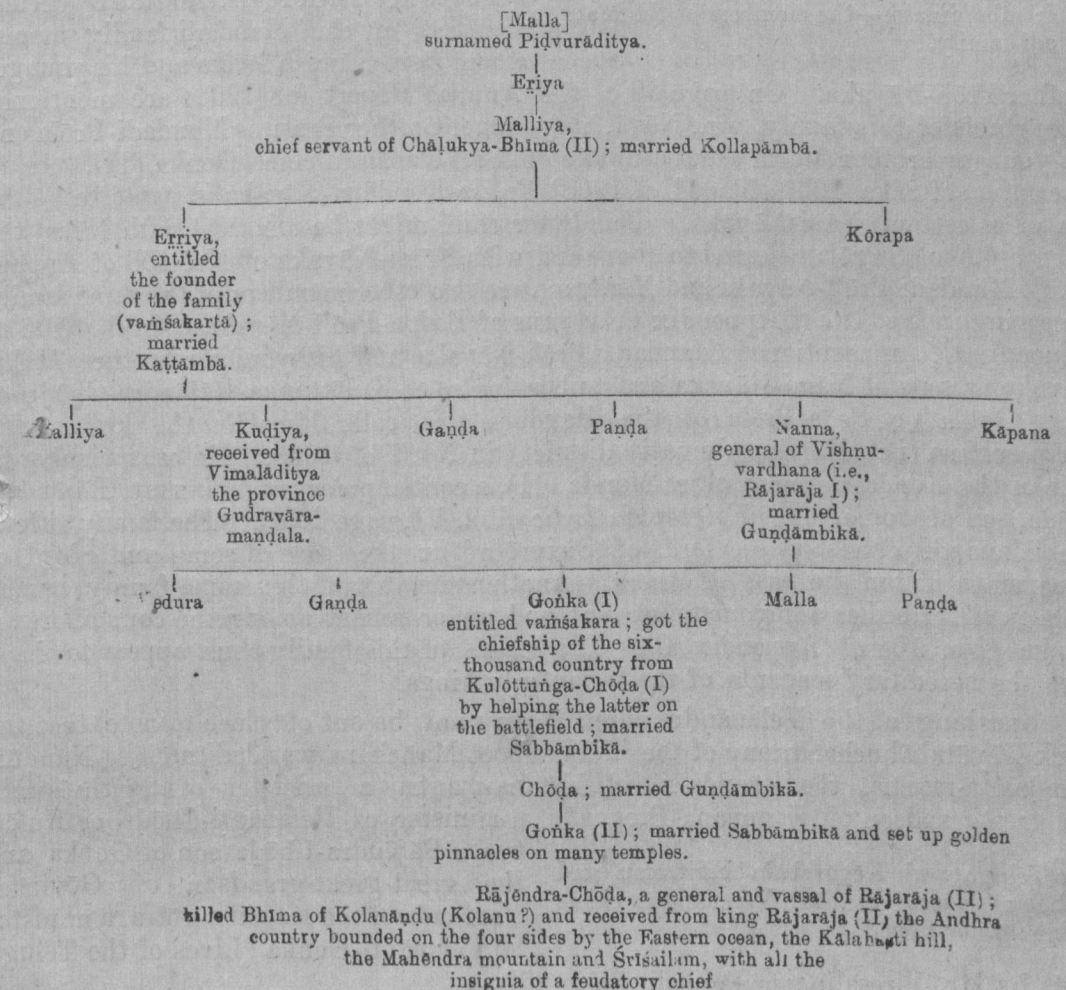
The historical genealogy of the Eastern Chālukyas mainly agrees with that given by Dr. Fleet. Some serious differences may, however, be noted. The reign of Vishnuvardhana IV is altogether omitted and a new Vishnuvardhana, a son of Vijayāditya (II), is mentioned with a rule of 50 years, followed by Kali-Vishnuvardhana. Kollabhigaṇḍa Vijayāditya who ruled for 6 months after Chālukya-Bhīma (I) is stated to have died in a battle at Virajāpuri. Dānārṇava is stated to have ruled for 30 years and the interregnum that followed his rule,

to have extended over 27 years. Vikrama-Chōḍa ruled for 17 years and his son Kulōttuṅga (II) for 15. He was succeeded by his son Rājārāja (II). The three last items of information are new and deserve to be noted inasmuch as the Chellūr plates of Kulōttuṅga-Chōḍa II, the latest of the Eastern Chālukya plates published so far, give only 15 years for Vikrama-Chōḍa. According to the Tamil inscriptions the reign of Vikrama-Chōḍa does actually go up to 17 years. The approximate correctness of this statement will be clear when it is found that the accession of

his son Rājārāja (II) as fixed by Professor Kielhorn from other inscriptions is A.D. 1146, i.e. two years earlier than the last year of his father Kulōttuṅga

(II) during which Rājārāja might have ruled as crown prince. The reign of Rājārāja over the Vēṅgī country was not an established fact hitherto, but was only inferred from a number of Telugu inscriptions which yielded for him the initial date A.D. 1146 (see also No. 114 of Appendix C). Tamil inscriptions of the reign of Rājārāja II are generally dated not beyond his 19th year, only one record of a doubtful date referring to his 27th. The date of the copper-plates under review which give the Śaka year 1091 combining with it the 23rd regnal year of the king, not only proves the correctness of Prof. Kielhorn's calculation of the date of accession of Rājārāja, but also shows that his rule must have extended beyond 19 years and perhaps right up to his 27th (see *Annual Report* for 1913, p. 107). Another doubtful point cleared up by this record is the relation that existed between Kulōttuṅga (II) and Rājārāja (II) which had been hitherto nowhere definitely mentioned (*ibid.*).

27. The account of the Velanāṇḍu chiefs which follows, has not been found possible to make out completely on account of the bad preservation of the plates here. The following genealogical table, however, gives the information about them so far as it could be made out:—



This last chief Rājendra-Chōḍa while he was staying at Dhanadapurī (i.e., the modern Tsandavōlu in the Repalle taluk of the Guntūr district) made a gift of the village Inuṅgaru to a Brāhmaṇa, on an auspicious day in the Śaka year 1091 which was the 23rd year of Rājārāja's reign.

This account of the feudatory chiefs of Velanāṇḍu differs in some respects from that given by the Pithāpuram inscription of Prithvīśvara (*Epigraphia Indica*, Volume IV, page 32f.) as may be seen by comparing the table given above with the one printed at *ibid.* page 35. From Nannarāja or Nanna both the tables agree, the plates under review supplying the fresh information that Nanna was the general of the Chālukya king Vishnuvardhana (i.e., Rājārāja I) and that he married Gundāmbikā. The Pithāpuram plates also differ in stating that Nannarāja was not a brother (as our plates state), but a grandson of Kuḍiya or Kuḍiyavarman, the vassal of Vimalāditya. It might also be noted that the grandfather of Kuḍiya was a certain Malliya, a vassal of Chālukya-Bhima (II); and Malliya's grandfather was [Malla] alias Piḍvurāditya—a surname applied in the Pithāpuram plates to a certain Malla the father of Kuḍiya.

Further, according to the tabular list of inscriptions given by Dr. Hultzsch at page 39 of *Epigraphia Indica* Volume IV, the date of our record, viz., Śaka 1091, would fall into the reign of Rājendra-Chōḍa Prithvīśvara who is also stated to have been a subordinate of Rājārāja II. This Prithvīśvara as described in the Pithāpuram pillar inscription was the son of Kulōttuṅga Manma-Gonka III and Jāyāmbikā. The donor of our grant was, on the other hand, the son of Gonka II and Sabbāmbikā and a subordinate of Rājārāja II. It suggests to me therefore that most of the dates given for the chiefs Gonka III and Rājendra-Chōḍa by Dr. Hultzsch from stone records where parentage is not generally specified may have to be assigned to Gonka II and his son Rājendra-Chōḍa, in the light of the present record.

28. Seven stone inscriptions in the collection also refer to the Velanāṇḍu chief Rājendra-Chōḍa. These range in date between Śaka 1089 and Śaka 1095. No. 108 Their subordinates—the members of the Mandādi family.

which is not dated registers gifts by certain members of the Mandādi family among whom were Nāmi-Nāyaka and his younger brother Prōli-Nāyaka. On page 89 of the Annual Report for 1908, are mentioned three chiefs of this family, viz., Nāva, his younger brother Prōla or Mandādi-Prōla and his younger brother Maṭṭa a subordinate of the Velanāṇḍu chief Gonka (II). In an inscription of Śaka 1060 (No. 11 of 1908) Pedda-Kondapa-Nāyaka is stated to be the son of a certain Nāvi-Nāyaka. This latter chief might be identical with Nāva, the elder brother of Prōla referred to above and with Nāmi-Nāyaka of No. 108 of Appendix C. Mandādi Prōli-Nāyaka and Nārāyaṇa are two other members of the same family appearing in No. 107 of Appendix C, as sons of Pedda-Prōli-Nāyaka. In No. 105 of Appendix C, are mentioned Mandādi Prōli-Nāyaka and his younger brother Malli-Nāyaka as sons of Nāmi-Nāyaka and subordinates of Kulōttuṅga-Rājendra-Chōḍeyarāja. Prōla or Peda-Prōla of the Mandādi line calls himself 'the lord of the Giripaśchima (i.e., Kondapadumati) district' in No. 7 of 1908. He was a subordinate of the Kondapadumati chief Manda (II), a contemporary of Velanāṇṭi Rājendra-chōḍa, son of Gonka (II) (*Epigraphia Indica* Vol. VI, page 269f). The family title of the Mandādi chiefs was 'lord of Sirivrōlu' in the case of some and 'lord of Tanarumbāriti' in the case of others. Another member of this same family, named Kōṭa is described as a favourite servant and an ornament among the councillors of Gonka (No. 104 of Appendix C). The chiefs of this family thus appear to have been the hereditary servants of the Velanāṇḍu kings.

Speaking of the Velanāṇḍu chiefs it may not be out of place to note that the work Kēyurābāhucharitramu of the Telugu poet Mañchana was dedicated to Nandūri Gundanna-mantri, the grandson of Kētana-mantri a minister of Prithvīśvara, the great-grandson of Kommana-Preggaḍa a minister of Velanāṇṭi-Chōḍa or Kulōttuṅga Rājendra-Chōḍa son of Gonka and the great-great-grandson of Gōvinda-Preggaḍa of the Kausika-gōtra, a minister of Velanāṇṭi-Gonka (Lives of the Telugu

The Telugu work Kēyurābāhucharitramu and the ministers of the Velanāṇḍu chiefs therein mentioned.

poets by Mr. Viresalingam Pantulu, page 95f).

29. A set of seven copper-plates of which the fifth and the sixth are broken were received from the Superintendent, Government Museum, Madras, for examination. They measure $8\frac{1}{2}'' \times 5''$ each and have raised rims. The last plate which ends with the description of the boundaries of the village granted, shows that the inscription was not completely written. The usual ring-hole found near the right margin of each plate proves the existence of a ring which is now lost.

Later Eastern-Chālukya king Vishnuvardhana Mallapa.

The plates register a long inscription of the later Eastern Chālukya king Vishnuvardhana Mallapa who according to the Pithāpuram pillar inscription was crowned at Pithāpuram on the 16th June A.D. 1202 (*Epigraphia Indica*, Volume IV, page 229). A few points in the genealogy which differ from that given in the Pithāpuram inscription are: (1) Vishnuvardhana IV is stated to have ruled 33 years instead of the usual 36 years; (2) we are informed that Narēndra-Mṛigarāja ruled for 48 years, fought 300 battles and built as many Śiva temples, tanks and villages—other inscriptions mentioning only 108 such battles and temples; and (3) Kollabhi-gaṇḍa-Vijayāditya ruled for 6 years while correctly it must have been 6 months as noted by Dr. Fleet from other inscriptions. It has been observed already that Dānārṇava ruled the kingdom while Amma (II) had gone to the Kalinga country. Dānārṇava's rule is here stated to have lasted only for 3 years. "After him the earth seemed as if it were running about penitent for 27 years, not being able to obtain a suitable lord." This period of interregnum agrees with what has been stated of the same in the Raṇastipūṇḍi plates of Vimalāditya (*Epigraphia Indica*, Volume VI, page 349). Then came to the throne Śaktivarman who ruled for 12 years; his brother Vimalāditya who married the daughter of the Chōla emperor ruled for 7 years; and then came Rājārāja who ruled for 40 years. His son Rājendra-Chōḍa (Kulōttuṅga I) ruled for 50 years, which is correctly so, as derived from his stone inscriptions (*Annual Report* for 1913, page 106). The inscription next states that Kulōttuṅga's son Vikrama-Chōḍa went to rule the Chōla country. By this, we have to infer that the Vēṅgi country was till now, under the direct suzerainty of the Chōla emperors, Kulōttuṅga I, and Vikrama-Chōḍa but that afterwards either the deputies appointed by the Chōla kings or those who usurped that position for themselves, ruled that country.

The inscription then mentions a collateral branch of the Eastern Chālukya chiefs who were descended from Bēta-Vijayāditya V, down to Malla-Vishnuvardhana, in the very same terms as the Pithāpuram inscription, the only difference being that the mother of Vishnuvardhana is here called Lakshmī, while in the other she is named Gaṅgā. It also adds that Vishnuvardhana bore the surname Karavāla-Bhairava. A subordinate, of this king, who belonged to the solar race was Mahādēva whose father was another Vishnuvardhana and grandfather, Bhīma. These latter are stated to have ruled over a province watered by the Gautamī (i.e., the Gōḍavari) and called Malayāvani. Their eulogy makes them the lords of Maddūripura, descendants of the solar race, supporters of the Chālukya dominion (whose flags were) decorated by a row of Garuḍa birds and who patronised the Brāhmaṇas of Vēṅgipura. The chief Mahādēva, is stated to have granted in the Śaka year 1127, Phālguna, a village sur-named Chandravuri in Chēṅgūru-nāṇṭi-vishaya to 130 Brāhmaṇas, whose names are given in detail. The titles borne by these Brāhmaṇas are rather peculiar and occur again in a stone inscription from Nūtakki, in the Guntūr district (No. 117 of Appendix C). They were the special devotees of (an image of) Hanumān given to them by Rāma himself and established in the agraḥāra of Māshāpurī on the western bank of the Gōḍavari.

KAKATIYAS.

30. Of king Ganapati of this dynasty who is known to have ruled for no less than 62 years (*Annual Report* for 1906, pge 79, paragraph 3) we have inscriptions ranging in date from Śaka 1133 to 1172. His earliest known record was copied in 1905 and was dated in Śaka 1131 (No. 204 of 1905). No. 88 of Appendix C comes next in order. It mentions the kings subordinate, the Mahāmaṇḍalēśvara Kōṭa-Mummaḍidēva, son of Gaṇḍabhūpati. The genealogy of the Kōṭa family

Ganapati—his subordinates Kōṭa-Mummaḍi-dēvarāja son of Gaṇḍabhūpati and Jāyapa-Nāyaka.

Kōṭa-Mummaḍidēva, son of Gaṇḍabhūpati. The genealogy of the Kōṭa family

obtained from known records and given on page 138 of the *Annual Report* for 1916, does not mention either of these two chiefs. In a record of Śaka 1145 (No. 167 of Appendix C) Jāyapa-Nāyaka the famous general of Gaṇapati appears as a donor of land to a Śiva temple raised by a private individual. From the Chēbrolu and the Gaṇapēśvaram records (*Epigraphia Indica* Vol. VI, pages 38ff. and Vol. III, pages 82ff.) we already know that Jāya was not only a general of Gaṇapati but also his brother-in-law. No. 82 of App. C refers to the temple of Ayyakulatilaka-Chōdiśvara at Chēbrolu which must be the same as the temple of Chōdiśvara built by this general in the name of his father, and which was also known as Ayyavaiśa-tilaka (*Epigraphia Indica*, Volume VI, page 39).

The first Kākatiya grant on copper-plates (No. 4 of App. A) hitherto discovered, which belongs to the time of Gaṇapati, Kākatiya copper-plate grant of Gaṇapati. was kindly placed in my hands by M.R.Ry. Ramakrishnakavi, M.A., of the Oriental Manuscripts Library, Madras. No information regarding their discovery has been received. The plates are three in number and measure 9" by 5". They are strung on a circular ring which was cut before the plates reached me. The ends of the ring are fixed into the bottom of a circular seal. On the latter on a countersunk surface are seen the figures of a boar and a cow facing the proper left. In front of these is a dagger and above them are the crescent and the sun. The plates supply the genealogy of the Kākatiyas and state that in the solar race was born king Manu who "prescribed the duties for the several castes." In that family was born king Karikāla-Chōla who, wandering about on a hunting expedition reached the southern country (Dakṣiṇāpatha) and there pitched his camp at a place called Kākati-pura. This mention of Kākati-pura supplies us with a new derivation of the dynastic name Kākatiya, different from those hitherto put forward. Durjaya who was next born in this family was so powerful that from his time the Kākati kings who came after him were called Durjayas. This story of Karikāla is rather difficult to believe in face of the well-known fact that Karikāla-Chōla is the famous Tamil king of the South, who is also claimed as ancestor by the Telugu-Chōḍa chiefs. After Prōla, Rudra and Mahādēva in succession, came Gaṇapati whose minister was Dēvarāja. This minister had four sons Rāma, Tikka, Mañchaya and Bēta. The second of these, Tikka or Tikka-Chamūpati, made a grant of the village Garavapāḍu to 50 Brāhmanas, in the Śaka year 1182, Raudra.

31. Of the time of Rudramadēvi, the daughter and successor of Gaṇapati, we have seven records which range in date from the second year of her accession, viz., Śaka 1183 to Śaka 1210. A very influential officer of hers was one Paruvata-Nāyaka who is described as the queen's *anagaraksha* (aid-de-camp) and stated to have been governing in her name (Nos. 130, 155 and 156 of App. C).

32. The huge pillar inscription at Malkāpuram in the Guntūr taluk of the Guntūr district, also belongs to the reign of Rudramadēvi. It was brought to the notice of the Archaeological Superintendent by Mr. J. Ramayya Pantulu in 1915 and a short note on its contents by the same scholar appears in the report of the Archaeological Superintendent for 1915-16, page 44f. The ruined temple before which the pillar is set up is now known as Pichchigullu to the people, and it will be seen from the sequel that it was once a flourishing big temple dedicated to god Viśvēśvara (Śiva) in which were also instituted a maṭha and a feeding-house. The inscription is of very great interest both for the historical information it supplies regarding the Kākatiya kings and for the detailed account which it gives of the famous Pāsupata teachers who preceded Viśvēśvara-Śivāchārya of the Gauda country who was himself the royal preceptor and a highly learned scholar.

Svayambhu, the god Śiva at Warangal, who was the tutelary deity of the Kākatiya kings, as stated in the Sanskrit work Pratāparudriya, is invoked at the beginning of the inscription. In the family of the Durjaya-Kshatriyas, i.e., the unconquerable (Kākati) kings, was born the powerful Prōla whose son was Rudra. His younger brother was Mahādēva who ruled after him. The son of the latter was the famous

Gaṇapati. His daughter was Rudradēvi in whose time the record under review is dated. The succession of Rudrāmbā to the Kākatiya throne under the male name

Rudradēva-Mahārāja has been frequently referred to in earlier epigraphical reports. In praising the greatness of Rudradēvi the inscription makes the statement: "What greater prosperity of the illustrious Rudradēvi could be described than that her son was the glorious Rudradēva, a pearl of the Kākati dynasty (vaṁśa) whose birth announced the destruction of the enemies, who devastated the empires of the three sovereigns and the strength of whose arm was blessed by the holy hand (śiva-basta) of the illustrious teacher Viśvēśvara." This statement that Rudradēva (i.e., Pratāpa-Rudra) was the direct son of Rudrāmbā is not consistent with what the Pratāparudriya has to say on this point. Pratāpa-Rudra according to the latter was the daughter's son of Rudrāmbā and was adopted by his grand-mother as her own son, being appointed to succeed her on the Kākatiya throne. It must be noted that the reference to the birth of Pratāpa-Rudra in this inscription of his mother of date Śaka 1183, shows that he was already born in that year. Thus the genealogical portion of the inscription supplies the interesting fact of the relationship of Pratāpa-Rudra to Rudrāmbā which plainly interpreted would be that of a direct son and not one adopted as the Pratāparudriya puts it.

33. Of greater interest is what follows of the history of the Śaiva teachers and of their influence on the royal families of that period. There was the country known as the Dahala-maṇḍala situated between the rivers Bhāgīrathī (i.e., Ganges) and Narmadā and in it was a line of Śaiva teachers whose founder was Durvāsas. In this line appeared Sadbhāva-Sambhu who received from the Kalachuri king Yuvarājādēva as a maintenance gift (bhikṣhā) the Three-Lakh province (i.e., one in which there were three lakhs of villages). This teacher founded a monastery (maṭha) called Gōlakī-maṭha and transferred the province for the maintenance of the teachers of that maṭha. In the same line was born Śaiva teachers of the Gōlakī-maṭha in the Dahala country. Sōma-Sambhu who composed in his own name the work called Sōmaśambhupad-

dhati. Then came Vāma-Sambhu whose feet were also worshipped by the Kalachuri kings. He had thousands of disciples who by their mere sight were capable of blessing or cursing the lords of the earth. In due course appeared Śakti-Sambhu and his pupil was Kīrti-Sambhu. Then came the revered Vimala-Śiva born in the Kēraḷa (country) who was highly respected by the Kalachuri kings. His pupil was Dharma-Śiva or Dharma-Sambhu. The pupil of this Dharma-Sambhu was Viśvēśvara-Sambhu who administered the dikṣhā (i.e., initiation) to king Gaṇapati and was himself a vedic scholar and a resident of the village Pūrvagrāma in the province Rādhā of the Gauda country. His other royal disciples were the Chōla and the Mālava kings as also the kings of Kalachuri. Gaṇapati actually styled himself the son of this teacher, evidently after receiving the Śaiva initiation. Viśvēśvara-Śiva's influence with king Gaṇapati appears to have been very great. Numerous teachers of the Śaiva faith from the Gauda country and numberless poets were rewarded by the king at the teacher's instance, while the teacher himself initiated a number of kings into the Śaiva faith by cutting asunder their pāśa (attachment to the world). 'With hanging ear-ornaments and a high tuft of gold-coloured matted hair, a brilliant face and necklaces, the teacher Viśvēśvara-Sambhu seated in the hall of instruction (vidyā-maṇḍapa) of Gaṇapati's palace was indeed an object worthy of sight.'

In the Śaka year 1183, which corresponded to Durmati, on Friday the 8th of the dark half of Chaitra and the first day of Mēsha (corresponding to 25th March A.D. 1261), queen Rudradēvi gave to the teacher Viśvēśvara-Sambhu, the village Mandara together with the laṅka-lands of the river, situated in Kaṇḍravāṭi a district of Velanāḍu-vishaya on the southern bank of the river Krishnavēni, in accordance with the desire of her father who had already orally made a gift of it to the teacher. She also gave on this occasion, as a subsidiary gift the village of Velaṅgapūṇḍi (Velagapūṇḍi) to the same teacher. Among the boundaries of the village are mentioned Penumbāka, Uppalapāḍu, Rāvīpūṇḍi, Penumbādi, Perakamma and Inuṅgālu, the first four of which correspond to the modern Penumāka, Vupalapāḍu, Rāvīpūṇḍi, and Penumūli (?).

34. At Mandaram (the present Mandadam) the teacher established a temple for the god Viśvēśvara, built a monastery and a feeding-house, settled many Brāhmanas, and gave the village the name Viśvēśvara-Gōlaki. In this village Mandaram coupled with Velāṅgapūṇḍi he gave to 60 families of Drāviḍa-Brāhmanas, 2 puttis of land each, measured by the well-known rod of Penumbāka, with full power to sell, exchange or mortgage. The remaining land he divided into three parts and gave one for the maintenance of the Śiva temple, another for the maintenance of the students and the matha of the Śaiva Puritans (Suddha-Śaiva) and the third for the maintenance of a maternity, a hospital and a Brāhmaṇa feeding-house. There were three teachers appointed for teaching the Vēdas, Rīg, Yajus, and Sāman and five teachers for teaching logic, literature, and the āgamas; one capable doctor and one accountant (kāyastha). Each of these ten received two puttis of land. In the temple were ten dancing-women and eight drummers including two pipers (mukharī) who received 1 putti of land each. One Kāśmirian (songster), 14 songstresses, 6 dancing-women and karaḍā-drummers, 2 Brāhmaṇa cooks and 4 servants, and likewise 6 Brāhmaṇa servants for the matha and feeding-house together, 10 village-guards called Virābhadrās, who, coming from the Chōla country were matted hair, belonged to one of the four castes and did such acts as 'cutting off their scrotum, head or stomach' for the protection of the village, 20 other Śaiva devotees who were also servants of the village and were known as Vīramushtī-servants and had to do the duties of goldsmith, copper-smith, mason, bamboo-worker, black-smith, potter, architect, carpenter, barber and artisan. Thus were given to 73 servants, 1 putti of land each. For the garden all round (the temple), Viśvēśvara-Śivāchārya gave one-sixteenth of a nivartana of land. The preceptor moreover, gave to 30 Brāhmanas of the Śrīvatsa-gōtra and the Sāmavēda, the natives of Pūrvagrāma in the province of Dakṣiṇa-Rādhā of the Gauḍa country, 1 putti each and appointed them to supervise the income and expenditure of the village and keep accounts of these in writing. Thus the total of 150 puttikas was given for the maintenance of the several services so as to last as long as the sun and the moon exist. Women held hereditary rights in the above arrangement and were permitted, when they had no sons, to enjoy their shares, provided they kept their āchāra and arranged through their agents for the proper discharge of the services for which the grants were made. Other lands of the village were allotted for the enjoyments of the gods and for feeding and clothing the itinerant Śaiva mendicants of the Kālānana (i.e., Kālāmukha) school who were Pāsupatas and had devoted themselves to study. Arrangements were also made for feeding at all times without any obstruction, *all (poor) people from the Brāhmaṇa down to the Chandāla* who came and asked for food. In the presence of hundreds of Śivāchāryas, Viśvēśvara-Śivāchārya ordered that the chief of the temple, the feeding-house, the monastery and the whole village was to be the one who was installed by a preceptor of the Gōlaki-line and was an adept in the mysteries of the Śaiva faith, well-versed in the Śaiva doctrine, the protector of the Śaiva-Santāna, pure, resigned, merciful, learned, the foremost among virtuous Brāhmanas and a great naishthika teacher. For this work of supervision of the above-mentioned charities the presiding teacher was given 100 nishkas as his fee. If the teacher happened to be negligent of his duties or otherwise misbehaved the whole Śaiva community (Santānika) was empowered to appoint another in his place. On the occasion of the solar eclipse (on 1st April A.D. 1261) which evidently followed the above date, Viśvēśvara-Śivāchārya bathed in the Krishnavēṇī river along with numerous Brāhmanas and after sipping water according to rule, pronounced a curse upon those who obstructed his charities, or destroyed them.

The inscription before closing mentions a few other charities of Viśvēśvara-Śivāchārya which were made in various other places. At Kālīśvara he founded a monastery called Upala-mathā (cf. Kal-mathā quite popular in the Bellary district), and gave it the Brāhmaṇa village Ponnagāma founded by himself. At Mandrakūṭa he set up a līṅga named after himself and gave for the maintenance of the temple and the feeding-house the villages Mānēpalli and Ūṭṭupalli; in the town of Chandravalli he set up a līṅga after his name, extended the bund of the Kam-bhampalli tank and gave half of it for the worship of that līṅga. Having founded in

Other charities.

Ānandapada a town called Viśvēśvaranagara after himself, he set up a līṅga and gave to it the villages Ānandapura and Munikūṭapura. In Kommu-grāma he established a līṅga called by his own name and gave for its enjoyment 30 khāri of (high-level) land and 5 khāri of low land. At Elīśvarapura, north-east of Śrīsaila he founded a matha to which his disciple Ganapati granted for the feeding-house (there) the village Avāri (?) and as āchārya-dakṣhiṇā 'the fee of the teacher' the village Kandrakōṭa in the Palli-nādu-vishaya. Having set up a līṅga at Nivritti he gave it the village Pūnūru which was included in Vellāla and formed part of the forest of Dudyāla. Having set up at Uttara-Sōmaśilā the līṅga called Viśvēśvara, he gave to it the village Aitaprōlu.

35. The charities of Viśvēśvara-Śiva were so varied that they deserve some attention. In the first place it is curious to note that the 60 families settled in the village were Drāviḍa-Brāhmanas while Āndhra-Brāhmanas of whom there must have been many, are not mentioned. Śaivism in the Āndhra and in the Drāviḍa countries. Evidently the Pāsupata creed at this period was not quite so popular with the

Āndhra-Brāhmanas as with the Drāviḍas though, however, it is known that the Pāsupata religion of the Kālāmukhas was in existence in the Telugu country even as early as the time of the Eastern Chālukya king Amma II (A.D. 945-970). But it does not appear to have exercised much influence over laymen as did the advent of the famous Śaiva saints of about the 8th and 9th centuries, in the south. Also at the beginning of the 13th century at Tiruvārūr in the Tanjore district, there was a Śaiva monastery called the Krishna-Gōlaki-mathā (*Annual Report* for 1910, page 97) which was evidently connected with that founded by Sadbhāva-Sambhu in the Dahala country. A similar matha is mentioned in Nos. 359 and 361 of Appendix B which provided for the reading of the Tirujñāna in the temple and the maintenance of a flower-garden respectively. No. 364 also mentions Gōlaki-mathā and a certain Aghōradēva of that matha. The Chōla kings Rājārāja and Rājendra-Chōla and the later Kulōttunga-Chōla III are well known to have taken active interest in the propagation of this creed.

36. The provision for a maternity, a hospital and a college, add further epigraphical evidence for the intimate connection of these establishments with a well-organized temple. Music and dancing also received due patronage and some special songsters and songstresses from Kāśmir were maintained. In my report for 1916, page 93, paragraph 15, reference was made to a class of Śaiva extremists called Kōṅga-Vīras who used to cut off their heads and tongues in a mandapa specially erected for that purpose, in the Śrīsaila temple. The purpose for their doing so was not, however, then quite clear. The Malkāpuram inscription states that *for the protection of the village*, Viśvēśvara-Śivāchārya appointed ten village-guards called Virābhadrās who either cut off their own head, stomach or scrotum in performance of this duty. As in the case of the Brāhmaṇa settlers, these also came from the Chōla country. Another class of village servants who were called Vīramushtīs were the professionals of the village and performed the duties of the smith, artizan, carpenter, potter, and barber. Vīramushtī is a Śaiva term and occurs in inscriptions frequently in connection with a fee raised from the followers of the Śaiva faith. Kōṅga-vālas (Kōṅga-Vīras?) are mentioned along with Egi-Vīras, Muṇai-Vīras and Ilañjīṅga-Vīras as the followers of various Śaiva religious denominations (*Annual Report* for 1913 p. 100). The accountants and managers of the temple as well as of the village were imported from Pūrvagrāma in Rādhā, as already referred to. A feeding-house, in which the hungry of all classes from the Brāhmaṇa down to the Chandāla were fed, was a special feature of the charities instituted by Viśvēśvara-Śivāchārya; and this catholicity of the teacher is quite in conformity with the Śaiva creed of which he was a great exponent. A verse in this connection taken from the *Skandakāṭōttara* says—

पाषाणश्चिवसंस्कारात् मुक्तिमुक्तिप्रदो भवेत् ।

पाषाणश्चिवतां याति शूद्रस्तु न कथं भवेत् ॥

"The stone by purificatory ceremonies enjoined by the Śiva (-śāstra) grants worldly happiness and salvation and the stone (thus) becomes Śiva. Why then could not a Śūdra become one?" The last item mentioned in the inscription is the qualifications and the remuneration of the presiding teacher who, if he misbehaved was to be replaced by another man appointed by the community of Śaivas. This same strict behaviour has been enjoined in other inscriptions also where Śaiva teachers were appointed as heads of maṭhas (*Epigraphia Indica*, Vol. XII, page 290 f.).

37. A few remarks on some of the Śaiva teachers mentioned in the above abstract of contents may not be out of place. The founder of the line who is stated

Durvāsas.

Tantra works as a preceptor presiding over the Āmardaka-maṭha (see Dr. Hultsch's report on Sanskrit manuscripts, No. 2 introduction, page XVI f.). A commentary on Aghōraśivāchārya's Kriyākramadyōtikā, called Laghuprabhā, written by Nirmalamāniguru, a Śaiva Brāhmaṇa of Tiruvālūr in the Tanjore district, says that the Tantra literature came into the world from Durvāsas. Parāśaktimahiman is a small work in praise of the goddess Parāśakti also supposed to have been composed by Durvāsas. Dr. Aufrecht mentions in his *Catalogues Catalogorum* other similar works of the same author.

Sadbhāva-Śāmbhu or Bhāva-Śāmbhu one of the teachers of this line was a contemporary of the Kalachuri king Yuvarāja and received from him a part of the Dahala country which consisted of three lakhs of villages. Among the Kalachuri-Chēdi kings there are two with the name Yuvarāja I.

The one here referred to must evidently be Yuvarāja I, whose wife Nōhalā and son Lakshmanarāja are stated to have made some gifts to the Śaiva teachers of the Kadambaguba family (*Epigraphia Indica*, Vol. I, page 267 f.). Yuvarāja I, has been assigned to the end of the 10th century A.D., or more correctly to the beginning of the 11th. Dahala the country in which these Śaiva teachers flourished is identified with the Chēdi country in Central India of which Tewar (Tripurī of the inscriptions) was the capital. It was a Nine Lakh country of which three lakhs must have been given to the teacher Bhāva-Śāmbhu by Yuvarājadēva as a maintenance gift (bhikshā). Some of the Tripurāntakam inscriptions, of the time of Gaṇapati, refer to the Dahala country, its capital Tripurī, and the three lakhs of villages given to the Śaiva teachers of the Gōlāki-maṭha founded by Bhāva-Śāmbhu whom the Kalachuri king patronised.

The next teacher Sōma-Śāmbhu and his work Sōmaśāmbhupaddhati appear to be quite well-known among the writers of Śaiva works. Dr. Aufrecht, makes him the pupil of Sa-Śiva and states that he

flourished about A.D. 1073. It is not unlikely that this Sa-Śiva of Dr. Aufrecht is a mislection for Sadbhāva Śiva. The Sarvadarsanasangraha of Vidyāranya quotes his work and the Laghuprabhā already referred to, frequently mentions the Sōmaśāmbhupaddhati. The last three teachers referred to in the inscription are Vimala-

Vimala-Śiva, Dharma-Śiva and Viśvēśvara. Śiva of Kēraḷa, Dharma-Śiva and Viśvēśvara-Dēśika. These three are also mentioned in the Tripurāntakam inscriptions; the first in a record of Śaka 1109 (= A.D. 1247) as Bimala-Śivāchārya of Gōlagiri in Tripurī which was situated in the nine-lakh country of Dahala and the third in very high terms of respect as the teacher of Gaṇapatidēva-Mahārāja established on the episcopal seat of Gōlagi-maṭha of three lakhs of villages, famous in the three worlds, and as the disciple of Dharma-Śivāchārya the family preceptor of the kings of Tripurī (i.e., the Kalachuris). It might be noted that the intervening teachers between Vimala-Śiva and Sōma-Śāmbhu who wrote about A.D. 1073 as already stated, must have been at least seven, of whom the Malkāpuram record mentions only three. In the Tripurāntakam record of A.D. 1247, which falls into the reign of Gaṇapati, Bimala-Śiva (i.e., Vimala-Śiva) does not appear as the royal preceptor, evidently because Gaṇapati, as the next verse of the Malkāpuram inscription informs us, was initiated into the Śaiva creed by Viśvēśvara-Śivāchārya, the pupil's pupil of Bimala-Śiva in or a little before A.D. 1252.

38. The province Rādhā which formed a portion of the Gauḍa country, to which Viśvēśvara belonged, has been identified with a part of Bengal by Mr. R. D. Banerji, M.A. The village Pūrvagrāma has to be looked for somewhere in southern Rādhā. Further, among the donees of Mandada and Velāṅgapūndi, are mentioned 30 Brāhmaṇas

Takkana-Lādam same as Dakshina-Rādhā in the Gauḍa country. of the village Pūrvagrāma in the Dakshina-Rādhā province who were evidently of the same community as that to which

Viśvēśvara-Dēśika belonged. Dakshina-Rādhā is the southern Rādhā and corresponds to the Tamil Takkana-Lādam of the inscriptions of Rājendra-Chōla I, as pointed out by Mr. Banerji (*Journal of Royal Asiatic Society of Bengal*, Vol. V, page 71 f.). The epithet royal preceptor (rājaguru) given to Viśvēśvara is more than justified by the statement that the Chōla, Mālava and the Kalachuri kings were also his lay disciples. As the date expressly indicates, the teacher Viśvēśvara whose advent into the Kākatiya court was in the time of Gaṇapati, must have continued to exercise his influence and position as a great Śaiva teacher and scholar also in the court of Rudrāmbā. It may further indicate that Viśvēśvara may have also initiated Pratāpa-Rudra into the Śaiva creed. Five other inscriptions engraved on the same huge pillar (Nos. 95 to 99 of Appendix C) record other gifts made to the temple of Viśvanātha at Malkāpuram and supply the name of Kāśīśvara-Śivāchārya a direct pupil of Viśvēśvara and evidently also his successor on the pontifical seat of the Gōlāki-maṭha. Viśvēśvara's officer who was in charge of the grain stored for various charities, was Koṭṭaruvu Mallaya-Preggeda son of Kommana-Preggeda of the Bhāradvāja-gōtra. No. 95 mentions as donees of land-grants the Śilpāchārya-Guddōju, the smith (akkasāla) Prōlōju and three other masons who were evidently connected with the building of the Viśvanātha temple at Mandaram.

39. Of Pratāpa-Rudra we have only two records (Nos. 131 and 173 of Appendix C) in the collection which are dated respectively in Śaka 1225 and Śaka 1236. The former of these mentions a hitherto unknown officer of the king named Sōmaya-Gannaya. This officer must be distinguished from Nāgaya-Ganna, another officer and commander of the king, who received the dedication of the Telugu poem Mārkaṇḍēyapurānamu written by Mārana, a pupil of the famous Telugu poet Tikkana-Sōmayāji (*Lives of the Telugu poets*, p. 90). If Pratāparudra patronised the Sanskrit poet Vidyānātha the author of the Pratāparudriya, his subordinates, Mārāya-Sāhīni (or Sāhīni-Māra) and Nāgaya-Gannaya gave their patronage to Telugu literature, having respectively been the patrons of Bhāskara-Rāmāyanam and Mārkaṇḍēyapurānam.

40. A tentative genealogy of the Kōtas appeared on page 138 of the *Annual Report* for 1916. No. 109 of Appendix C, dated in Śaka 1130 and coming from Mukkamala within a few miles of Dhārnīkōṭa the site of the ancient Kākatiyas.

Dhānyakataka the capital of the Kōta chiefs, records a gift made for the merit of Kētirāja who is evidently no other than Kēta II of the genealogical table quoted above. Inscriptions of the chiefs of this line between the Śaka years 1131 and 1156 have not yet been found. This want is partly supplied by a few records of the year's collection. In Śaka 1133 we are introduced to a certain Mahāmaṇḍalēśvara Kōta-Mummaḍi-Dēvarāja, son of Gaṇḍa, figuring as a vassal of the Kākatiya king Gaṇapati (No. 88 of Appendix C). What his relationship was to Kēta II or Bhīma III of the genealogical table, is not known. Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 65, refers to an inscription dated Śaka 1082 at Pedamakkena in the Sattenapalle taluk (Guntur district) which mentions the Mahāmaṇḍalēśvara Kōta-Gaṇḍapa-Rāja and his wife Bhūtamadēvi. These might have been the parents of Mummaḍi-Dēvarāja mentioned above. If the date was correctly read it would be the earliest date known so far, for the chiefs of the Kōta line. No. 79 of Appendix C which is perhaps also one of the Kēta II extends the period of his rule to Śaka 1135. Mummaḍi-Dēvarāja of Śaka 1133 who would thus

be his contemporary, was evidently a member of a collateral branch. No. 79 supplies the names of two mistresses of Kēta II viz., Amarama and Kētama daughters of a certain Yerrama-Nāyaka. The king is already known to have had two other concubines in Gasavi-Sūramadēvi and Bhaṇḍārvu Prōlamadēvi (*Epigraphia Indica*, Vol. VI, p. 156). No. 261 of 1897 mentions five queens of Kēta. From

Panidem in the Sattenapalle taluk, Guntur district, Mr. Sewell notes an inscription dated Śaka 1153 (= A.D. 1231) which records a grant by Prōludēvi, a rāni (wife) of Śrīman-Mahāmaṇḍalēśvara Kōṭa Dodḍa-Gēta Rāja (*Lists of Antiquities*, Vol. I, p. 65). As observed above Kēta (II) had a mistress named Prōlamadēvi of which Prōludēvi may be a possible variant. Besides Dodḍa-Gēta must refer to Kēta II, this appellation being evidently applied to him to distinguish him from his grandson Kēta (III), who was perhaps born already in Śaka 1153. It is doubtful if Bhīma (III) of the genealogical list ruled at all. In this case the rule of Kēta II would extend not only up to Śaka 1135 according to No. 79 of Appendix C, but also to Śaka 1153, i.e., very close upon the beginning of the reign of Kēta III.

41. We have seen that the copper-plate record No. 5 of Appendix A in the *Annual Report* for 1916, was dated in Śaka 1162 in the time of Manma-Kēta or Kēta III. But No. 141 of Appendix C of this year's collection states that Ganapa or Ganapatidēva-Mahārāja, son of Manma-Kēta and Bayyamāmbā, made a grant in Śaka 1156. This apparent difficulty has evidently to be explained by supposing that

Kēta III and his son Ganapa.

This supposition is further corroborated by No. 65 of Appendix C which is dated in Śaka 1160 in the reign of the Mahāmaṇḍalēśvara Ganapatidēva-Mahārāja. Nos. 175 and 103 of Appendix C which are dated in Śaka 1169 and Śaka 1184 respectively, also belong to the time of the Mahāmaṇḍalēśvara Kōṭa-Ganapayarāja.

From Tādikōṇḍa in the Guntūr taluk of the Guntūr district, come two records one of which (No. 174 of Appendix C) is dated in Śaka 1183 and registers a gift by a certain Vennaladēvamma. No. 171 of the same Appendix which is mutilated, refers again to Kōṭa-Vennamadēvi who called herself 'lord of Dhānyakatakāpura' and 'worshipper of the feet of god Amarēśvara'—

the two well-known epithets of the Kōṭa chiefs. If the latter were identical with the former this lady-chief will have to be connected with the time of Kōṭa-Ganapati. What her position was with reference to the royal family is unknown.

42. The subordinate family of chiefs known as Parichchhēdis appears to have held sway in the Telugu country to the south of the Krishnā from about Śaka 1049 to about Śaka 1199 (*Epigraphia Indica*, Vol. VI, page 224 f. and No. 136 of Appendix C).

Parichchhēdis entitled 'lords of Virajāpuri.' They are represented by seven inscriptions in this year's collection. The earliest chief of the line known hitherto was Nambaya or Nambirāja, a subordinate of the Chōla-Chālukya king Vikrama-Chōla. From Nos. 140 and 141 of Appendix C dated in Śaka 1144 and Śaka 1156 respectively, it appears that the chiefs of this family were contemporaneous with, but evidently independent of, the Kōṭa chiefs who called themselves 'the lions to the elephants, viz., the sāmantas (i.e., subordinates) of the Chōla-Chālukya kingdom.' The Parichchhēdis on the other hand styled themselves 'the main pillars of the Chālukya kingdom.' From the inscriptions of this family obtained hitherto we are not in a position to frame any connected genealogy. No. 140 of Appendix C noticed above, gives them the title 'lord of the town of Virajāpuri' in addition to the epithets noticed in paragraph 52 of the *Annual Report* for 1916. Virajāpuri might be the same as that town, the conquest of which is attributed to the Eastern Chālukya king Kollabhoganda Vijayāditya (IV) in No. 23 of Appendix A already noted. The Mahāmaṇḍalēśvara

Pandya's building of the Agastyēśvara temple at Guntūr.

Agastyēśvara temple at Guntūru (modern Guntūr) in the Ōmgērumārga, the district over which Nambaya held sway (*Epigraphia Indica*, Vol. VI, page 224). The genealogy given in this inscription is incomplete on account of the bad preservation of the stone. Six generations are given. Pandya's relationship to Bhīma who is mentioned immediately before him is not certain. If it is presumed that these were son and father, the antiquity of the family and its lordship over the Ōmgērumārga (district) would date at least from about Śaka 900. We have to await discovery of further records to establish Nambaya's relationship to Pandya.

THE VIJAYANAGARA DYNASTIES.

43. The earliest Vijayanagara record in the collection (No. 27 of Appendix C) belongs to the reign of Bukka I called in the inscription Vira-Bukkana-Vodeya.

Bukka I ruling at Hosapattana.

He is stated to have been ruling from Hosapattana which has not yet been identified. According to some inscriptions in the Chitaldroog district the town Hosapattana was in the Hoysanadēsa, i.e., the Hoysala country. For some remarks on Hosapattana see *Epigraphia Carnatica*, Vol. XI, Introduction, page 24. The next record in chronological order is No. 734 of Appendix B which is dated in the reign of Harihara II. It registers a gift of land

Harihara II.

to gods, Brāhmanas and Bhaktas in the year Śaka 1318 (= A.D. 1396). The distinction here made between Brāhmanas and Bhaktas is exactly what was perhaps intended in the so-called Rāmānuja record at Śravaṇa-Belgola (Mr. Rice's *Epigraphia Carnatica*, Vol. II, page 100, No. 136) (see also Sir R. G. Bhandarkar's "Vaishnavism", page 54). The last year of

Dēvarāya I.

Dēvarāya I, is known to have been Śaka 1344 (*Archaeological Survey Report* for 1907-8, page 246). To this year belongs a record at Pātūr in the Guntur taluk (No. 125 of Appendix C) which mentions as donor the prince Rāmachandra who as we know already was the governor of the Udayagiri province in Śaka 1338 (*Indian Antiquary*, Vol. XXXVIII, page 91 f.). The fact that he made a grant of a land in this part of the country which belonged to the Kōṇḍavidu-rājya shows that Rāmachandra subsequent to his rule over Udayagiri, may have been deputed to rule over the frontier province of Kōṇḍavidu.

44. The only Śāluva record copied during the year comes from the Gōvinda-rājaperumāl temple at lower Tirupati (No. 762 of Appendix B). It was copied at the instance of Mr. J. Ramayya Pantulu in the hope that some further information about the Śāluvas would be found in it. It registers that in Śaka 1389 (= A.D. 1457) king Narasiṅgāyadēva-Mahā-arasu ordered certain procedure to be adopted with respect to the distribution of the sacred food offered to the god in the Tiruveṅkaṇātha temple on the Tirumale hill, the Govindarājaperumāl temple at Tirupati and the Alagiya-Perumāl temple at Tiruchānūr and refers also to the two feeding houses (Rāmānujakūṭa) established by the king at Tirumale and Tirupati.

45. Nos. 718 and 573 of 1916 dated respectively in Śaka 1466 and 1467 fall into the reign of Sadāśiva. The former belongs to Mahāmaṇḍalēśvara Rāmarāja Rāmarāja Viṭthaladēva-Mahārāja a subordinate of Sadāśiva. Viṭthaladēva-Mahārāja who had conquered the Tiruvaḍi (Travancore) country (*Annual Report* for 1900, paragraphs 78

to 81) and during whose governorship was issued the copper-plate grant (No. 6 of Appendix A in the *Annual Report* for 1906), by king Sadāśiva in Śaka 1459, the earliest date known so far for this king. Viṭthala seems to have enjoyed a quasi-independent power in the south as evidenced from the title Rājādhirāja assumed by him both in the copper-plate mentioned above and in No. 140 of 1905. No. 718 of Appendix B refers to the younger brother of Viṭthala, viz., the Mahāmaṇḍalēśvara

His brother China-Timmayadēva-Mahārāja. Rāmarāja-China-Timmayadēva-Mahārāja. The fact that, in the resumption of land registered in this inscription the local officers of Chinna-Timma as well as of Viṭthala took part, suggests that the province to which the record relates must have been held jointly by these brothers who are together known to have conquered the southern country (*Annual Report* for 1915, page 111, paragraph 50). No. 598 of Appendix B mentions the ruling king as Rāmarāja Viṭthaladēva-Mahārāja-China-Timmayadēva-Mahārāja. But from No. 443 of 1905 we know that this same Chinna-Timmayadēva-Mahārāja was ruling the Chandragiri-rājya as his own province (nammiḍa-śirmai) in Śaka 1467 (*Annual Report* for 1911, page 86, paragraph 56). The record under review mentions the Mahāmaṇḍalēśvara Apratikamalla Manubōli [Chennayadēva-

Feudatory chiefs of the Manubōlu family. Chōla-Mahārāja as a subordinate of the Vijayanagara crown. A record from Halukūru in the Madakasira taluk of the Anantapur district (No. 32 of Appendix C)

supplies the name of another chief of this same family, viz., the Mahāmaṇḍalēśvara Apratikamalla Manubōli Tirumalayyadēva-Mahā-arasu who was also a subordinate of Rāmarāja Viṭṭhalayyadēva. It states that this chief was in possession of the Nidugal-nādu and gave in that capacity a grant of land as *kattugodage* to two gāṇḍas for having repaired one of the breaches in a tank. Grants of *kattugodage* to private persons for repairing tanks at their own expense, also occur in Nos. 49 and 50 of Appendix C of the time of Achyutarāja. A still greater interest attaches No. 718 inasmuch as it mentions that a Brahman of Chēramahādēvi (i.e., Shermadevi in the Ambasamudram taluk) having fallen from his original high caste, his land and

Disposal of an outcast Brāhmaṇa's property in the 16th century.

house-site were confiscated to the local temple of Tiruveṅgalanātha, with the income whereof four measures of rice were cooked for the god's offerings and used for feeding four Brāhmaṇas. The adjudging body that sat over this case of caste-degradation was composed of the two local agents of Viṭṭhala, the Mahāmaṇḍalēśvara Nārāyaṇa Chauhattamalla Rājavijaya Velumapāṭi Veṅgaladēva-Mahārāja, the kāryakartā (i.e., the agent) of (Viṭṭhala's younger brother) Rāmarāja-China-Timmayadēva-Mahārāja, the karanam and the learned great men (vidvan-mahājanas) of Chēramahādēvi, Ēlāpuram and Narasāpuram. The other record No. 573 of 1916 dated in Śaka 1467 mentions like No. 191 of 1914 the first four sons of Timmarāja as per table given on page 201 of the *Archæological Survey Report* for 1908-09. Viṭṭhala's record at Amarapura in the Madakasira taluk (No. 38, Appendix C) is dated in Śaka 1466 and registers the remission of the taxes tere, kāṇike and beṭṭi on barbers.

46. Another feudatory of Viṭṭhala was the chief Bhūtalavīra Rāmavarman of Jeyatuṅga-nādu. The reference to Rāmavarman Tiruvaḍi in No. 584 of Appendix B of the time of Chinna-Timma the brother of Viṭṭhala, must be to this same Bhūtalavīra Rāmavarman of Jeyatuṅga-nādu (see also No. 302 of Appendix B).

A large number of inscriptions copied during the year belong to the kings of Travancore entitled Tiruvaḍi. The names Udayamārtāṇḍavarman and Vīra-Rāmavarman occur alternatively and seem to have been quite popular in the family. An early king mentioned is Rāvaṇarāman Mārtāṇḍa Tiruvaḍi with date Kollam 610 (No. 324 of Appendix B). Another unnamed chief (Tiruvaḍigal) of Jeyatuṅga-nādu was, as already stated, a contemporary and perhaps also a relation of the Pāndya king Jaṭavarman Kulasekhara I (No. 370 of Appendix B). Records of Vīra-Udayamārtāṇḍavarman, Vīra-Rāmavarman and a second Udayamārtāṇḍavarman come from the villages Brahmadēśam, Pallakkāl and Ambāsamudram in the Tinnevely

The Travancore chiefs Vīra-Udayamārtāṇḍavarman and Vīra-Rāmavarman.

district and range in date between Kollam 678 and 723. The full titles given to these chiefs are Śaṅkara-Nārāyaṇa, Veṅṟumankōṇḍa and Bhūtalavīra. Mr. T. A. Gopinatha Rao, in his first volume of Travancore Archæological Series (p. 55) also refers to a certain Travancore king Udayamārtāṇḍavarman, a contemporary of the Vijayanagara king Achyuta, who taking advantage of the weakness of the later Pāndyas began to encroach upon their dominions. Udayamārtāṇḍavarman is found in most of his records to have adopted the title Śīraivāy-Mūttavan which means "the senior (member) of the Śīraivāy (branch)"; and Śīraivāy has been referred to as the name of a military stronghold or a province with military strongholds, in No. 373 of Appendix B. His dates range from about Kollam 653 to Kollam 707. No. 374 of 1916 registers a gift of the village of Vēppaṅḡulam alias Vīramārtāṇḍappēreri by the king to the temple at Brahmadēśam. Vīra-Mārtāṇḍa appears to have been one of the king's surnames since in another inscription (No. 389 of 1916) mention is made of the village Vīramārtāṇḍa-chaturvēdimāṅgalam as having been founded in the name of the king. Nos. 311, 288 and 289 of 1916 mention a service called Śaṇbagarāmaṇṣandi and Rāmavarman is stated in one of his inscriptions (No. 306 of Appendix B) to have been encamped at Śaṇbagarāmanallūr and on that occasion to have conferred certain rights on Vidyāpāṭi Ānandakkūttar Mudaliyār, the head of a maṭha at Tinnevely. We may not be wrong in taking Śaṇbagarāma to be another probable surname of Udayamārtāṇḍavarman. The other Travancore chief Vīra-Rāmavarman (Nos. 289, 302 and 306 of Appendix B) has been already noticed to have been a subordinate of the Vijayanagara chief Viṭṭhala (*Archæological Survey Report* for 1908-09, p. 196). The relationship that existed between Rāmavarman and Udayamārtāṇḍavarman is not very clear.

No. 671 of 1916 is dated in the 3 + 6th year of one Ravivarman and it is a question whether this can be the same as the Bhūtalavīra Ravivarman mentioned in No. 79 of 1896 and is stated to have belonged to the Śīraivāy family.

Ravivarman.

47. Annaṇ Basavanna-Nāyakkar and Rāmappa-Nāyakkar already known to us as Viṭṭhala's officers (*Archæological Survey Report* for 1908-09, page 195 f.) are mentioned in No. 373 of Appendix B, which registers a gift by Rāmappa-Nāyaka, son of Gauḷa Vaśavaya-Nāyaka. This same Rāmappa-Nāyaka is again mentioned in another inscription (No. 598 of 1916) as

Two other officers of Viṭṭhala.

having made a gift for the merit of Viṭṭhala's brother China-Timmayadēva-Mahārāja. The interest of the record No. 373 of Appendix B lies in the various heads of income with which the grant was made to the temple. These were mēlvāram, upādhi, inibōgam (i.e., viniyōgam), the dues to the king (சேனமுதற்பட்டாபயம்), viz., tirvaikkānam, lakkābōgam including (the fee for the maintenance of) the hill-forts of Jeyatuṅga-nādu and Śīraivāy, tirigaikadamaī, tarikkadamaī (tax on looms), ūttaipāṭṭam, pāšivilai (fishery) and (taxes on) the idāṅgai and vaṅṅai classes. The impost levied for the military defence of the conquered country deserves particularly to be noted.

48. The famous Viśvanātha-Nāyaka of Madura who followed Achyuta in his campaigns and got the Tiruvaḍi country from him as an amaranāyaka, was another officer of Viṭṭhala in the south. He calls himself an agent of Achyuta in No. 599 of 1916 and an agent of the Kārṇāṭa king Rāmarāja in No. 385. No. 609 records a gift by one Uddaṇḍa, a subordinate of Viśvanātha. Viśvanātha and his successors who are represented in the collection almost without a break up to Tirumala-Nāyaka, acknowledged the Vijayanagara suzerainty while in reality they were ruling independently. The dates for the reigns of these chiefs differ sometimes from

The Nāyakas of Madura.

those given by Mr. Sewell in his *Lists of Antiquities*, Vol. II, p. 200. Kumāra Krishnappa-Nāyaka, son of Viśvanātha, appears with the dates Śaka 1475 and Śaka 1477 (Nos. 497 and 530 of App. B) which are about ten years earlier than the earliest date given for him by Mr. Sewell. The latter record refers to a certain Ekāmbaramudaliyār who was the agent of Krishnappa-Nāyaka. His son Virappa or as he is called in the inscription Viśvanātha-Krishnappa-Virappa, the agent of the Kārṇāṭa king Tirumala I., appears under the date Śaka 1492 which is three years earlier than that given for him by Mr. Sewell. His younger brother Viśvanātha-Nāyaka who was a joint ruler with him calls himself the agent of Śrī-Rāṅga II. in No. 663 of App. B which is dated in Śaka 1500. The titles which this Nāyaka bore are rather interesting. These were: Keḍuvanniyarganḍan, Araṣūr-Rāman, Vīra-Vikramādittan and Iraṇḍumuga-Vīrabhadraṇ. For the chief Virappa, No. 318 supplies the date Śaka 1521 which, according to Sewell, falls into the reign of the next king Virappa-Krishnappa or Kumāra-Krishnappa II. to whom belongs No. 717, dated in Śaka 1522. Muttukrishnappa is not represented in the collection. To his son Muttu-Virappa belong Nos. 309 and 378 of dates Śaka 1545 and 1547 which refer to a caste settlement in the Kaṇmāla community noted below under the miscellaneous section. Nos. 285, 293 and 519 are dated in the reign of the famous Tirumala-Nāyaka. The last of these mentions among his ancestors Nāgaya-Nāyaka and Viśvanātha-Nāyaka. Chokkalinga-Nāyaka mentioned in No. 521, dated Kollam 823 (=A.D. 1648-49) may have to be identified with Chokkanātha-Nāyaka of Sewell's genealogical table.

49. Of Rāmarāja-Timmarāja (i.e., Tirumala I.) who was for sometime minister of Sadāśiva, mention is made in No. 64 of App. C, dated Śaka 1476. He is stated to have given as nāyaṅkaram the Konda-vīṭi-sīma to the Mahāmaṇḍalēśvara Timmarāja, son of Ōbalarāja and grandson of Siddhirāja.

Rāmarāja-Timmarāja and his subordinate Timmarāja, son of Ōbalarāja and grandson of Siddhirāja. Siddhirāja-Timmarāja is also mentioned in paragraph 71 of the *Annual Report* for 1916, as the ruler of Koṇḍaviḍu about Śaka 1477. The Telugu poem *Paramayōgivilāsamu* composed by him and noted on page 201 of the *Archæological Survey Report* for 1908-1909 describes him as the son of Ōbalarāja, the grandson of Ananta and the great-grandson of Siddhirāja. Nos. 59, 163 and 165 of App. C, show that Siddhirāja-Timmarāja continued to be the ruler of the Koṇḍaviḍu province till Śaka 1482. The grant of the

fee called Dommari-pannu to the local temple, registered in No. 59, is interesting. It states that with the consent of the various samayins the Dommara agents met together and decided the grant of the fee which was their due, for the merit of the 24 sub-castes of their community. The right of the Dommaras to collect such a fee, is known to have existed in the Nellore district even in the British period (Thurston's *Castes and Tribes*, Vol. II p. 187). The mention of Jagarāja, son of Siddhirāja-Timmarāja in a record of Śaka 1483 (No. 541 of App. B in the *Annual Report* for 1916) seems to suggest that Jagarāja succeeded his father in the charge of the Konḍaviḍu province. Tirumala (I.) under his well-known name Gutti-Yarām-Tirumalarājayyadēva, Era or Yerān-Tirumaladēva or Gutti-Tirumalarājayya, is mentioned in Nos. 1 and 176 of App. C and Nos. 575, 577 and 739 of App. B. Of a well-known poet of this time of the Tāllapākkam family named Tiruveṅḷalanātha (paragraph 72 of *Annual Report* for 1916) we have an indirect mention in

No. 182 of Appendix C which states that Tāllapākkam Tiruveṅḷalanātha. Gundavaram in the Guntur taluk was an agrahāram belonging to this personage (see *Annual Report* for 1916, page 14 f.).

50. To the reign of Śrī-Raṅga (II.) the son of Tirumala (I.) belong Nos. 162, 89 and 113 of 1917, dated in Śaka 1496, 1498 and 1499 respectively. A record of

Śrī-Raṅga (II.).

the same king, dated in Śaka 1499 was copied last year at Konḍaviḍu. The existence of these records in the country on the southern side of the river Kṛṣṇā proves that the authority of the Vijayanagara crown over the Konḍaviḍu province did not suffer by the battle of Talikōṭa. The viceroy at Konḍaviḍu at this period was a certain Rāmarāja-Jagarājayya, different from Jagarāja, son of Timmarāja mentioned in the previous paragraph.

51. The high gōpura of the Vishṇu temple at lower Tirupati was stated in my *Annual Report* for 1913, page 124, to have been constructed by the Maṭla chief Tiruveṅḷalanātha. This does not appear to be quite correct. Two inscriptions copied from the gōpura during the year (Nos. 763 and 764 of Appendix B) clearly state that the gift of the gōpura was made by Anantarājayya, son of Maṭli Tiruveṅḷalanātharājayyadēva-Chōla-Mahārāja and that certain figures cut on the stone walls of the same gōpura are those of Maṭli Tiruveṅḷalanātharāja and his queen Chennamma. Evidently these figures were cut on the walls by the son in honour of his parents and not by the latter in memory of their building the gōpura as was supposed in my earlier report.

MISCELLANEOUS.

52. No. 6 of Appendix A belongs to a king whose inscriptions have not hitherto been discovered. It consists of four plates of six written sides, measuring 6½" by 2". They are strung on a circular ring to which had been attached a seal which is now broken. The bottom of the seal which held the ends of the ring is however still seen.

The alphabet is of the Western Chālukyan type and may be referred to the beginning of the 8th century A.D. The grant is dated from Pishtapura (i.e., the modern Pithāpuram in the Gōdāvarī district).

A new copper-plate grant of about the 8th century A.D. The first king mentioned is Mahārāja Rana-Durjaya. His son was Vikramēn-

dra; and his son was Prithivi-Mahārāja of the Rama-Kāśyapa-gōtra (evidently a mistake for Kāśyapa-gōtra). In the 46th year of his reign, on the full-moon day of Kārttika, the king gave the village Tāṇdivāda in Pāgunāra-vishaya to Bhavaśarman, who was a student of the Chhandōga-sūtra and belonged to the Kāmākāyana-gōtra. The donee was the son of Prithivīśarman and the grandson of Vishṇuśarman both of whom were great Sanskrit scholars. The donee who was a resident of the village Konḍamañchi, was well-versed in the Trisahasra-vidyā and had written (?) twenty commentaries on the śāstras. He had studied the Vēdas, the six Vēdāṅgas, Logic, Upanishads and Yōga and was piously engaged in performing sacrifices and observing rituals. The ājñāpti of the grant was Śrī-Rāmabingurāja.

The king and his two ancestors mentioned in the inscription cannot be identified. The Pithāpuram pillar inscription of Prithivīśvara of the 12th century A.D. mentions a certain Rana-Durjaya among the early ancestors of the Velanāṇḍu chiefs of the

fourth caste. Perhaps this name was borrowed by the Velanāṇḍu panegyrist from the line to which the donor Prithivi-Mahārāja of our grant belonged. Pāgunāra-vishaya in which the granted village Tāṇdivāda was situated has perhaps to be identified with the Pāvunavāra or Pāgunavāra-vishaya of the Eastern Chālukya copper-plates.

53. Of Gāṇadēva, a subordinate of the Gajapati king Kapilēśvara, we have had hitherto only one copper-plate record dated in Śaka 1377 (*Indian Antiquary*, Vol. XX, p. 390 f.). In this year's collection we have a stone record of his, of the Śaka year 1376 (No. 70 of App. C), which is one year earlier than the copper-plate record. The chief is here called Gāṇadēva-Rautarāya-Mahāpātra.

54. The Veṅkaṭāchalapati temple at Kariśūṇḍamaṅgalam contains some records which refer to a line of teachers presiding over a maṭha in that temple. This temple is stated in No. 566 of Appendix B to have been situated on the southern bank of the river Taṇ-Porundam (i.e., Tāmraparṇī) and to have been in former ages worshipped by the sage Rōmaśa-Mahāmuni. It was repaired and reconsecrated in Śaka 1320 (No. 567 of Appendix B) by Mukundānanda-śrīpāda and evidently in consequence of it, its property was handed over for management to himself and his pupils and the then ruling Tiruvāḍi chief Mārtāṇḍa-adigaḷ of Jayasimha-nāḍu. Mukundānanda was

one of the teachers in apostolic descent from the Paramahansa-Parivrajakāchārya Rautarāya-Mahāpātra. His intimate connection with the temple is established by No. 576 of Appendix B which gives some details about the mismanagement of the temple property and the property of the maṭha by one of his disciples, the subsequent enquiry and dismissal of the offender concerned and the new appointment of some other pupil in his place. Another teacher in the line was a second Mukundānanda, Mukundānanda-śrīpāda or Mukundānandapuri who was a direct pupil of the Paramahansa-Parivrajakāchārya Amararājapuri-śrīpāda after whom the village Kariśūṇḍamaṅgalam or Taṇ-Tiruveṅḷaṅḍam was called Amararājapuri-chaturvēdimāṅgalam. This Mukundānanda II. transferred the whole property of the maṭha with its lands, valuables, cloths, coins and vessels to the temple of Veṅkaṭāchalapati in Śaka 1375 stipulating certain conditions regarding the auditing of accounts and the maintenance of disciples representing the line, that resided in the maṭha. Śāṅkarānanda-śrīpāda of No. 579, dated in Kollam 685, i.e., Śaka 1431, was evidently a much later teacher of the same line who presided over the maṭha of Dēvēndrapuri. It is not clear who these teachers were but the suffix *śrīpāda* or *puri* which these added to their names may show their connection with one of the probable orders of sannyāsins whose names ended in puri. From Māḍipāḍu in the Sattenapalle taluk of the Guntūr district, comes a record (No. 187 of Appendix C) which gives a list of teachers whose names ended with the suffix *śrīpāda* similar to those of the Dēvēndrapuri line mentioned above. One of these teachers named Raghurāmāśrama-śrīpāda declared as stated in the inscriptions, that the river Kṛṣṇā which flows close to the spot where the inscription is found, was highly sacred on account of its legendary connection with the Bhāgīrathī (i.e., the Ganges).

Other flourishing maṭhas connected with temples in the south, which were both teaching institutions as also resorts of itinerant mendicants, are mentioned in numerous other records copied during the year. The Gōlaki-maṭha at Tiruvāliśvaram has been already referred to. The teachers of that maṭha belonged to the lineage (santāna) of Jñānamṛitāchārya and explained tirujñāna (i.e., Śivajñāna) to the people who visited the temple. Another line of teachers of the Jiyar-santāna of the same maṭha, is also mentioned. In the Tiruvāliśvaram temple were two other maṭhas called Virapanditaṇ-tirumaḍam and Grāmarājaṇ-tirumaḍam. In Brahmadēśam was a maṭha called Periyāṇṭṭu-maḍam. At Maṇṇārkoil was the Vaishṇava-maṭha of Śeṇḍalaṅgāra-māmuni. At Shermadevi, in the temple of Appan, was the maṭha called Muḍivalāṅgumperumāl-tirumaḍam in which provision was made for feeding the

Their educative influence. tridāṇḍi-sannyāsins and a teacher of the śāstras. The Saiva maṭhas, viz., Saivapperumāl-maḍam, Kilai-maḍam, Mēlai-maḍam and the Tiruvāṅkaraśar-tirumaḍam

also existed side by side with the Vaishnava matha at Shermadevi. The Śaiva matha of Vālvalapāndya-tirumadam was situated in the temple of Giriāmbālpuram in the Ambāsamudram taluk of the Tinnevely district and there was the Kavira-matha in the town of Tirunelvēli itself. Besides these mathas, the temples were also sometimes the centres of education inasmuch as they employed teachers of Vēdas, Śāstras, Purāṇas, etc., and encouraged singing and dancing (Nos. 390, 418, 565, 664 and 671 of Appendix B). The Malkāpuram inscription already noticed under the Kākatiya section has been found to describe a model institution of the kind. No. 695 refers to the gift made by a Brāhmaṇa to the Sarasvatī-Bhaṇḍāra of a temple by which we have to understand the library of books preserved in the temple for public study and reference or to a fund set apart for the advancement of education. Nos. 412, 413 and 421 of Appendix B, refer to the poet Rāmanāthaṇ Marudavanakavirāṇ of the 16th century who was patronised by the Śaiva temple at Tiruppuḍamaruḍūr, for eulogising the greatness of that god. The enacting of dramas on festive occasions in temples has been already noted.

55. Inscriptions dealing with social legislation are always of some interest. One such record is No. 325 of Appendix B which quotes two earlier records of Kollam 555 and Kollam 591. These latter refer to an ostracism placed by the Vellāḷars on the members of the Vellai-Nāḍar community who it is stated earned their livelihood generally by service. A few Vellai-Nāḍars having, in their service as accountants,

Disputes between Vellāḷars and Vellai-Nāḍars. agents, etc., committed some unspecified offence against their employers of the Vellāḷa community, the general public, the

heads of families, accountants and all other members of this latter community in the district, met together and resolved; (1) that the three specified offenders be killed and (2) that it was beneath the dignity of the community to employ in future any Vellai-Nāḍars even in cool service and much less to permit them to be agents, accountants and officials. At the time of the record under reference, Kollam 628, further additions were made to the restrictions already registered. The Vellai-Nāḍars were not to take girls in marriage from the Tamil villages nor take up service in the Tamil country. The 23 listed offenders of the Vellai-Nāḍar community were to be killed wherever they were found. No Vellai-Nāḍar was to be permitted in future to enter the Tamil districts. This social legislation of the Vellāḷars and the dubious reasons given for doing so, describe the conditions under which inter-caste divisions and sub-divisions generally came to be rigorously enforced. The resolution was on the very face of it a very severe one and it is not possible to explain why the ruling king did not interfere in such a social legislation even when it concerned breach of public peace and ultimate loss of lives. The natural hatred which the Vellāḷars of the present day still entertain for the Nāḍars or Śāṇars in the Tinnevely district could possibly receive some explanation in the light of the facts revealed by this curious record. The restrictions imposed on the Vellai-Nāḍar community that they should not enter the Tamil villages nor take Tamil girls to wife, indicate that these Vellai-Nāḍars were not of Tamil origin but were evidently natives of the bordering land which was Chēra or Kēraḷa.

Two other records on social legislation are Nos. 309 and 378 which are dated in Śaka 1545 and Śaka 1547. They register a royal writ granted by Virappa-Nāyaka of Madura to the five sub-sects of the artizan community, facilitating their separation from each other and consequent dismemberment of the community. The reasons for Separation of the five sub-divisions of Kam-māḷars. this separation are not stated as in the case of the Vellāḷars and the Vellai-Nāḍars.

It has to be noted that the order does not seem to have proceeded from the king himself but to have been the result of an initiative taken by the sub-sects themselves. This is inferred partly by the statement that the writ was a privilege granted in the presence of Uḍaṅkūṭṭam-anaiṇṇāṇ or Uḍaṅkūṭṭam-pāḍagaṇanaiṇṇāṇ Kulasekharan-āsāri who was evidently the leader of the Kam-māḷa community. This spirit of exclusiveness which was sought for in the 17th century, has happily given place to quite the opposite feeling in the present day. The non-interference of the Brāhmaṇas in this connection is significant.

Another community known as the Valaṅgai Uyyakkondārs—evidently merchants—Valaṅgai Uyyakkondār community. —is mentioned in No. 297 of Appendix B. Being much reduced in circumstances this

community was allowed certain concessions which consisted in a reduction of the communal tax (pagudi), viz., 64 poṇ for kār and 62 for paśāṇam.

56. The Muhammadan occupation of the country (அழகவாணம், i.e., வாணம்) and the consequent ruin of the temples mentioned in Nos. 602 and 604 of Appendix B prior to A.D. 1488, must evidently refer to the interregnum in the Pāṇḍya country caused by the Muhammadans who, we know, were in possession of the Madura kingdom for nearly fifty years till they

were ousted by the Vijayanagara prince Kampana-Uḍaiyar (*Annual Report* for 1916, page 126).

57. It has been noticed above that records of the Vijayanagara king Śrī-Raṅga II dated in Śaka 1499 are found at Koṇḍaviḍu and Niḍumukkula (No. 446 of 1915 and No. 113 of Appendix C to this report). But No. 93 of Appendix C also dated

The Gōlkonda king Yibhurām Śāha (Ibrahim in Śaka 1499 (= A.D. 1577), refers to the rule of the Gōlkonda king Ibrahim Quṭb Shāh (A.D. 1550-1580) and seems

to suggest that about Śaka 1499 the Muhammadan expansion south of the Kṛishṇā river was either beginning or had begun already. It is also possible that the existence of the records of Śrī-Raṅga II side by side with the one of the Quṭb Shāhi king in the Koṇḍaviḍu country has to be explained on the strength of the statement made in the Telugu poem *Yayāticcharitramu* that Śrī-Raṅga II and the king of Gōlkonda were on friendly terms at about this period though but temporarily (Archæological Survey Report for 1911-12, page 185, foot-note 2). According to Brigg's *Ferishta* (Vol. III, page 437 f.) Koṇḍaviḍu was actually taken by the forces of Ibrahim Quṭb Shāh in A.D. 1579.

The record No. 93 of Appendix C registers an agreement arrived at by the people of the villages attached to the Rāvipūṇḍi-sthala, regarding the land-measurement of the villages included in that sthala (revenue circle?) and the taxation. The measurement referred to was thus fixed.

Scheme of land-measurement and taxation. 50 cubits; 38 paggamus measured in a circle, made one kuchchala or 360 kuṇṭas (sowable?) with na 3 (i.e., three tūmus) of grain. With the kuchchala thus fixed the inscription next records the extents of land in each of the villages named above including the virigattus (correctly viridattu = isolated portions). The kāpus had to pay on each kuchchala of land one samasya (?), as tax; the Turukavāru (i.e., Muhammadans), $\frac{1}{2}$ samasya and the Brāhmaṇas were to be sukhavāsins (i.e., to live in happiness without any payment of taxes). On cows and bulls the cultivators (kāpus) paid 1 samasya, while the Brāhmaṇas and Muhammadans enjoyed exemption. The other residents of the village paid $\frac{1}{2}$ samasya for the same.

58. No. 128 of Appendix C which is another inscription from the Telugu country belonging to the Muhammadan times is dated in Śaka 1585 (A.D. 1663). Though written in Telugu it is full of Hindustani terms and seems to register that the people of Parimi (i.e., the modern Peda-Parimi) having raided (certain) lands of Tāṇḍikōṇḍa claiming them as their own, the residents of both Parimi and Tāṇḍikōṇḍa represented their case to the Huzūru (king). The people of the (neighbouring) villages gave evidence that the

A dispute decided by a Muhammadan chief. bhōgavatta (i.e., possession-deed) belonged to Tāṇḍikōṇḍa and not to Parimi and that the people of the latter village were causing unnecessary disturbance. Thereupon Vali Mahammattu-Dastigaha Saidu Abdullāgāru who had the mokhāsa of that village, ordered that the bhōgavatta should take effect in favour of the people of Tāṇḍikōṇḍa, that the Parimi people had no right (?) (hajītu) to cause any disturbance (garakasā) and that henceforward inscribed stones must be put up in unseen places—the reasons for doing so not being stated—in accordance with the bhōgavatta relating to the Tāṇḍikōṇḍa lands.

59. Of a local family of Zamindars known as Vāsireddi in the Guntur district and referred to by Mr. Sewell on page 64 of his *Lists of Antiquities*, Volume I, we

The Vāsireddi family. get two inscriptions at Chintapalli, in the Sattenapalle taluk of the Guntur district. An inscription of Venkatādri-Nāyudu of this family is also found at the Amarēśvara temple at Amarāvati in which temple, in the mukha-maṇḍapa, stands a statue of this

chief, wearing a crown. Inscriptions Nos. 185 and 186 of Appendix C dated in Śaka 1765 and 1766 respectively record gifts of Achammagāru who from local

information is learnt to have been the wife of Veṅkaṭādri-Nāyudu. A few miles north of Krōsūru in the Sattenapalle taluk is the village Achchampet (i.e., Achchammapēṭa) which also is stated to have been founded and named after this lady. Veṅkaṭādri-Nāyudu himself is known in the folklore of this part of the country as the builder of 108 līṅga shrines to all of which he is stated to have granted lands. This story seems to be confirmed by the fact that in almost every temple in the part of the district near and about Amarāvati the mantrapushpam is recited even now for the prosperity of the Vāsireddi chiefs, the only alternative mention made being that of the

The Manūri family.

British period whose present seat is at Chilakalūrpēt in the Narasaraopet taluk, Guntūr district, have been found at Anantavaram, Guntur taluk (No. 62 of Appendix C) and Koritepādu (now part of Guntur town) (No. 81 of Appendix C). From the latter of these it is seen that the chiefs were probably originally the Muzumdārs (chief accountants) in the sarkāru of Mūrtijānagar (i.e., Kōṇḍavīdu) (see p. 71 of Sewell's *Lists of Antiquities*, Volume I) and later on became the Zamindars of Sattenapalle taluka.

60. Two other records of this early British period may also be noted here.

The Hon'ble the East India Company. No. 308 of Appendix B refers to the Honourable East India Company and to its officers "who were protecting the charities" of the Kāśināthasvāmin temple at Ambāsamudram. No. 696 of Appendix B records the repairs caused to be made to the Appaṇ (Veṅkaṭāchalapati) temple at Shermadevi by the resident mahājanas of the village at the instance of M.R.Ry. Varada Rao, son of the Hon'ble Rajaram Rao, while evidently he was the Head Assistant Collector there.

Order—No. 1035, Home (Education), dated 10th August 1917.

Recorded.

2. The Government observe that the number of inscriptions copied and examined fell from 835 in 1915-16 to 668 in 1916-17. Part V of Volume II of the South Indian inscriptions was published during the year under review. The Assistant Archæological Superintendent for Epigraphy is requested to push forward more vigorously the work of systematic publication of the inscriptions collected.

3. The Superintendent, Archæological Survey, is requested to submit after personal inspection his views in regard to the conservation of the monuments referred to in paragraph 8 of part I of the report.

4. The programme of work for the next field season is approved. The Government trust that the Assistant Archæological Superintendent will carry it out completely.

(True Extract)

R. RAMACHANDRA RAO,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle.
" the Superintendent, Archæological Survey, Southern Circle.
" the Superintendent, Government Museum.
" all Collectors.
" the Home (Miscellaneous) Department.
" the Government of India, Department of Education (with C.L.).
" the " of Burma (with C.L.).
" the " of Ceylon (with C.L.).
" the Director-General of Archæology (with C.L.).
Editors' Table.

NOTES CONNECTED WITH G.O. No. 1035, HOME (EDUCATION),
DATED 10TH AUGUST 1917

[SUBJECT.—*Annual report on Epigraphy for 1916-17.*]

I

Previous papers:

460,	Public,	15th June	1907	G.O. 402-3,	Educational,	4th March	1916
950	"	13th October	1910	" 531,	Public,	21st "	"
1032	"	5th November	"	" 1023	"	26th "	"
961	"	2nd August	1913	" 1008	"	24th May	"
29	"	6th January	1914	" 1121	"	10th June	"
47	"	9th "	"	" 1223,	Home (Ed.n),	21st November	"
537	"	8th April	1915	" 1283	"	1st December	"
1260	"	25th August	"	" 140	"	7th February	1917
225	"	9th February	1916	" 823	"	19th June	"
255	"	12th "	"				

HOME (EDUCATION) DEPARTMENT.

II

From the Assistant Archæological Superintendent for Epigraphy, dated
13th July 1917, No. 398.

III

Endorsement from the Superintendent, Archæological Survey, No. 364, dated
21st July 1917.

The Assistant Archæological Superintendent for Epigraphy submits his annual progress report for the year 1916-17. It is due with the Government of India by the 1st September.

2. As in previous years the report submitted is a rough proof, and the Assistant Archæological Superintendent will no doubt see that final copies are free from all errors.

3. *Publication of inscriptions.*—The progress made in this direction during the year under review is set out in paragraph 3 of part I of the report. Part V of volume II of the South Indian Inscriptions was after considerable delay published in 1916 (G.O. No. 1223, Educational, dated 21st November 1916). In his report for 1915-16 the Assistant Archæological Superintendent stated that a good portion of the manuscripts for part III of volume III of the South Indian Inscriptions was ready for the press and that the material for the volume of Telugu and Kanarese inscriptions referred to in his report for 1914-15 would also be sent to the press in 1916 (paragraph 2 on page 2 of G.O. No. 99, Home (Miscellaneous), dated 29th August 1916). In his present report, he however states that a good portion of the manuscripts of part III of volume III was got ready and despatched to the press and that the remainder of the manuscripts will be sent in due course. No part of the Telugu and Kanarese volumes have as yet been sent to the press. As regards Telugu volume Mr. Krishna Sastri states that it is progressing, while the delay in preparing the Kanarese inscriptions is explained by the fact that the place of the Kanarese epigraphical student was not filled up for more than a year. In G.O. No. 47, Public, dated the 9th January 1914, the attention of the Assistant Archæological Superintendent for Epigraphy was specially drawn to the supreme importance of carrying forward the work of systematic publication of inscriptions collected by the department. In reviewing the last year's report, the Government again impressed on the Assistant Archæological

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GOVERNMENT PRESS
17 AUG 1917

2 NOTES TO G.O. No. 1035, HOME (EDUCATION), 10TH AUGUST 1917

Superintendent the importance of publishing the inscriptions which had been copied [paragraph 2 of G.O. No. 99, Home (Miscellaneous), dated 29th August 1916]. He may perhaps be now asked to push on the work more vigorously—cf. the Hon'ble Sir Alexander Cardew's remarks on page 3 of the notes to G.O. No. 99, Home (Miscellaneous), dated the 29th August 1916, and also on page 4 of the notes to G.O. Nos. 225-26, Public, dated the 9th February 1916.

As regards the index of inscriptions prepared by M.R.Ry. V. Ranga Achari it may be noted that orders have been separately issued to the Superintendent, Government Press, to print it (Memorandum Nos. 420-3, dated 27th June 1917).

4. *Inscriptions examined.*—Twenty-four copper plates were examined and 668 stone inscriptions were examined and transcribed during the year under review as against seven copper plates and 835 stone inscriptions examined during the previous year. It is stated that tentative transcripts of all the inscriptions have been made and that index tickets for the collection of last year have been drawn up and the transcripts distributed into the several files systematically and chronologically. There is a marked fall in the number of inscriptions examined and transcribed during the year under report, but it was considerably in excess of those for the previous two years. Further the Assistant Archaeological Superintendent was also occupied with the work of examination of the gold coins forming part of the Kodur treasure trove. His report thereon has been received and is under separate consideration in Home (Miscellaneous) Department.

5. *Conservation.*—The Assistant Archaeological Superintendent in paragraph 8 of part I of his report mentions certain Jain images and other monuments as deserving the attention of the Superintendent of Archaeological Survey. The latter promises to take up the question after personal inspection during the next field season. The Superintendent may be asked to submit his views after such inspection.

6. *Tours.*—The tour programme for the year under report is detailed at page 8 of G.O. No. 99, Home (Miscellaneous), dated the 22nd August 1916. The Assistant Archaeological Superintendent and his senior assistant however did not undertake any tours on account of the pressure of the work at office in connection with the publication of inscriptions and the transfer of the office from Ootacamund to Madras. It does not seem necessary to take severe notice of this as the most important part of his work lies in his office—cf. Mr. A. G. Curgenvin's remark, dated the 30th July 1914, on page 2 of notes to G.O. No. 920, Public, dated the 4th August 1914, with which the Honourable Member agreed; and G.O. No. 47, Public, dated the 9th January 1914.

The programme for 1917-18 as set out on page 5 of the report may be approved, and the Assistant Archaeological Superintendent asked to carry it out completely.

7. Part II of the report is as usual interesting and contains useful information. A draft order is submitted for approval.

A.S.—30-7-17.

T.K.—3-8-17.

C. RAMANUJA ACHARIYAR—7-8-17.

The outturn of work in the year is poor but some reasons are assigned.
Draft for approval.

R. RAMACHANDRA RAO—8-8-17.

P[ENTLAND]—9-8-17.

Issue.

R.R.—10-8-17.

[G.O. No. 1035, Home (Education), dated 10th August 1917.]

Read:-

C.No.632 B. From the Assistant Archaeological Superintendent for Epigraphy, No.398, dated the 13th July 1917.

C.No.683 B. From —do— No.409, dated the 20th July 1917.

Endorsement of the Superintendent, Archaeological Survey, No.364, dated the 21st July 1917.

Order. No. 1035 dated 10.8.1917
Press.

Recorded.

2. The Government observe that the number of inscriptions copied and examined fell from 835 in 1915-16 to

668

in 1916-17.

Part V of

Volume II of the South Indian Inscriptions

was published during the year

under review. The A.A.S for Epigraphy

is requested to push forward more

vigorously the work of systematic publi-

cation of the inscriptions collected.

3. The Superintendent, Archaeol-

gical Survey is requested to submit

after personal inspection his views in

regard to the conservation of the monu-

ments referred to in paragraph 8 of

Call noted
Gy

2.
Part I of the report.

4. The programme of work for the next field season is approved. The Government trust that the A.A.S will carry it out completely.

AO
30.7.17
JL
3.8.17

AK
7.8.17
MM 8/17

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S.A.S. Southern Circle
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Home (Miscellaneous) Department
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Government of Burma
Government of Ceylon
D.G. of Archaeology
E.T.

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with 500
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21.9.17*



92

Forwarded to the Superintendent, Government Press, Madras, with the request that the corrections ~~to~~ made on page 3 ~~etc.~~ *before done* may be carefully carried out.

Office of the A.A.S. for Epigraphy, Madras,
4th September 1917.

H. Krishna Sastri

Assistant Archaeological Superintendent
for Epigraphy.

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